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Volume II

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ALEXANDER KOHUT
EARLY BABYLONIAN LETTERS

FROM

LARSA

BY

HENRY FREDERICK LUTZ, Ph.D.

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THE ALEXANDER KOHUT MEMORIAL
PUBLICATION FUND.

The present volume is the first work published by the Yale University Press on the Alexander Kohut Memorial Publication Fund. This Foundation was established October 13, 1915, by a gift to Yale University from members of his family for the purpose of enabling scholars to publish texts and monographs in the Semitic field of research.

The Reverend Alexander Kohut, Ph.D. (Leipzig), a distinguished Oriental scholar, in whose memory the Fund has been established, was born in Hungary, April 22, 1842, of a noted family of rabbis. When pastor of the Congregation Ahavath Chesed in New York City, he became one of the founders of the Jewish Theological Seminary, and was a professor in that institution until his death. He was a noted pulpit orator, able to discourse with equal mastery in three languages. Among his contributions to Semitic learning is the monumental work Aruch Complectum, an encyclopedic dictionary of the Talmud, in eight volumes. Semitic and Oriental scholars have honored his memory by inscribing to him a volume of Semitic Studies (Berlin, 1897).
To My Teacher

Professor A. T. Clay, Ph.D., LL.D.

In

Deep Gratitude

This Volume is Dedicated
PREFACE.

In the summer of 1914 the Curator of the Babylonian Collection of Yale University, Professor A. T. Clay, assigned to me the work of publishing letters belonging to the First Dynasty of Babylon. The original plan was that the work should not stop by merely editing the texts, but that with the text-edition there should go hand in hand the transliteration and translation of each autographed letter. My departure from New Haven since then, however, has interfered with the original plan. As the tablets which engage me at present at the Pennsylvania University Museum are of the same general order, i.e., epistolary literature, I hope that time will permit me in a not too distant future to give full transliterations and translations of all the Yale letters here published.

My thanks are due to Professor A. T. Clay for his kind assistance and his valuable suggestions during the preparation of this volume; and it affords me the highest pleasure, as an expression of appreciation and gratitude, to dedicate this volume to him.

HENRY FREDERICK LUTZ
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EARLY BABYLONIAN LETTERS
FROM LARSA
INTRODUCTION.

The present volume contains one hundred and fifty-two official and private letters found in the Babylonian Collection of Yale University. These letters, without exception, were written in the classical age of Babylonian history (ca. 2000 B.C.). Most of the tablets, from which the copies were made, are unbaked and a large number are in rather a poor state of preservation. Various reasons may be assigned for this condition, among which is the fact that many of the letters are probably the first drafts, which were preserved as copies for filing purposes. Another reason for their poor preservation will be found in the transient value of letters in general. In most cases after a letter had been read by the recipient, it had accomplished its mission, and little further interest was attached to it; hence was thrown away. Only in those few cases where the sender expressly notified the receiver tuppī kil, i.e. “keep my letter,” or as possible evidence, was a letter preserved.

Practically all these letters come from the mounds at Senkereh, which represents the site of the ancient city of Larsa (Ellasar of Gen. 14:1). This is borne out by the fact that most of them were acquired by the Yale Collection together with a large number of business and legal contracts, which bear Larsa dates. A few tablets were added later to the Collection, while the writer was engaged in copying and studying the material. The provenance of them could not be ascertained from the dealers.

In a few cases internal evidence corroborates the above, that the provenance is Senkereh. No. 94:6 betrays its place of origin by the date: ŠÁ MU E $\text{diagram}$ IM ŠÁ UD, UNU BA-DU, “The year in which the temple of Adad was built in Larsa.” The writer of Letter No. 49, as well as of No. 110, is obviously identical with the one of Letter No. 94, as all three letters are addressed ana bēlia, “to my lord,” for whom Śili-Shamash, the writer, discharges in every instance affairs concerning business in grain. The writer’s identity in this case would point to Larsa also in regard to Nos. 49 and 110. The evidence in case of Letter No. 143 is plain. The writer, here, informs his addressees, who live in Tubliash, that Larsa lu(m) šalim, “Larsa indeed is well.”

\[1\] Dr. Grice of the Yale Babylonian Seminar, who is studying documents from Larsa, informs me that this date belongs to the reign of Rim-Sin.
These letters are apparently such duplicates of letters, referred to above, which had been preserved in the archives at Larsa for reference. If Prof. Ungnad’s conjecture is right that Emutbalum is probably “Gesammtbezeichnung des Besitzstandes von Larsa;” then also Letter No. 134 bears the mark of coming from Larsa. “Matum” in line 9 is later on in the letter named “Iamutbalum.” The situation pictured in the letter seems to be the following. The writer had made a journey to Iamutbalum and while there, he became involved in a law-suit. This suit was obviously a case of “an individual versus the state.” This is clear from the verb which is employed: “matum dububat.” This condition causes the writer to admonish the addressees not to follow him thither, as had been prearranged, but to remain at home.

Letter No. 6 is an original, which was sent to Larsa. The addressee is Sin-idinnam, who doubtless is to be identified with the “great and loyal feudatory” of Hammurabi. The reason for ascribing this letter to the archives of the well-known governor of Larsa is the fact that Sin-idinnam is asked to render a verdict in a pending law-suit. Sin-idinnam thus is asked in the letter to act as judge, in which capacity he frequently acted.

Letter No. 82 would also bear evidence of coming from Larsa, if the writer, who addresses his letter ana belia, “to my lord,” is, again, the governor Sin-idinnam. In that case “my lord” would be Hammurabi himself. It should be stated, however, that while ana belia is a form of address of royalty at this period as well as of later periods, most letters with such an address are sent by servants to their masters, subalterns to higher officials, or by women to their husbands. The phrase occurring in lines 22 and 23 of this letter: hi-tu-um a-na pa-ni be-li a-ul i-pa-ri-ik, i.e., “crime against my lord has not been committed” (i-pa-ri-ik, a defective niphal of ipparik), strengthens the supposition that the writer is to be identified with the governor, who again functioned as judge.

The occurrence, also, of the name Balmanâmhe, written also Balmenamâbi, Ubalnamâmhe and in the diminutive form, Bala, in Letters No. 7, 13, 77 and 96, is another indication that the material came from Larsa. This name is found very frequently on business documents in the Yale Collection, whose provenance is Larsa.

While the cases are few which corroborate the external evidence of Larsa as the place of discovery, there is, on the other hand, not the least evidence to show that the letters came from any other site.

* * *

2 See King, Letters and Inscriptions of Hammurabi, pl. 18, No. 11; pl. 32, No. 19.

In only a few cases can the reign to which these letters belong be determined. This is due to the fact that few names of this period from dated documents, from this section of the country, have been published. Even if we had long lists of names it would still remain a difficult task to ascertain the dates, as family names are very seldom given in letters. In a few cases only can the use of old signs be employed as a criterion to determine the reign, for as Ungnad has correctly observed, “we will find young and old forms of signs even in the same letter, which fact clearly shows, that the old forms are merely artificial ones.” As stated above No. 94 is dated in the reign of Rim-Sin. Letters Nos. 6, 19, 32 and 82 can be fixed as belonging to the reign of Hammurabi. Nos. 6 and 82 are letters, the former addressed to, the latter sent by Sin-idinna, as stated above. Letter No. 19 mentions both Hammurabi and Sin-idinna, while No. 32 is a letter of the king. Outside of these, no attempt is made to indicate the probable reign of the tablets, as such an endeavor would be too precarious.

Most of the present letters refer to business matters, and seem to have belonged to the archives of the temple. Letters of administrative, judicial, military and purely private or social content, are less frequent among them.

The contents of the letters in only a small number of cases add anything new to the already furnished data of the legal and business contracts. In many cases their contents are even uninteresting. To use Otto Weber’s expression in somewhat different meaning, the Babylonian letters are “Kraut- und Ruebenbriefe.” But we should expect no more from the antique than from the modern letter. Both are due to the necessity of the moment and their interest generally is but for the moment. They do not belong to the realm of belles-lettres, but nevertheless, for purely linguistic purposes, no one would dispense with this field of “literature.”

The following is a list of letters which have come from the same writer, addressed to one and the same addressee.

Nābi-Šamash........... Marduk-nāṣir, Nos. 11; 14; 125; 127 and 144.
#Anu-mubaliṭ........... Ea-šulušu, Nos. 18 and 60.
Idin-Urra.............. Sin-māgīr, Nos. 116; 121 and 128.
Sin-īqlsham............. Nār-#Adad, Nos. 23; 56 and 91(?).
Bēlia..................... Šili-Šamash, Nos. 49; 94 and 110.
Dadā à #Sin-ūzili ....... Sheib-#Sin, Nos. 112 and 134.
Bēlshunu................ Shamash-ḥāṣir, Nos. 20; 28; 51; 58; 85; 99; 103; 137; 142.

1 Ungnad, ibidem, Introduction, p. 10.
2 Literatur der Babylonier und Assyrier, p. 264.
The addressee of Letter No. 97, who is here named šabirini, “our governor,” and who receives that letter from Sin-shamuḫ and others, is perhaps the writer of the letter No. 92, namely, Gimillum, who on his part addressed his letter to Sin-shamuḫ, "Adad-sarrum, Šunašum, Šili-"Damkina û madútim."

Interesting among the present material is No. 131, as it is the only letter of the lot that has a seal-impression on the tablet itself. In this tablet is also found the only case where the names of witnesses are recorded. No. 130, although no letter, has been added for the sake of convenience. The envelopes of only three letters are preserved, No. 15, 147, and YBC 6226 (see Plate LVI). The envelope of No. 147 has a splendid seal-impression (see Plate LVI). No. 6824 (see Plate LVI) for the present, remains unopened, this being a beautiful example of a sealed letter.

Attention should be called to the writing in Letter No. 1 of the name of the goddess "Il-Ishtar, perhaps to be read "Il-Ashirta or "Il-Ashratu. As the writing occurs twice in line 5, as well as in line 37, there remains no doubt that it is another example of the West-Semitic custom of actually pronouncing 58 "god" as a prefix to the names of deities, like El-Shaddai (לֹּשׁ-58), El-Elyon (לֹּוּּּ-שָׁלוֹן), "Ilu-we-ir (יוֹוּ-אַלְּוֹר), "Il-Ḥallabu, "Il-Kanshan, "Il-Tammesh and "Il-Teḥri. The reading of the first Dingir sign in this letter for Anu or El is excluded here, although in the oath-formulas of business and legal documents it is often to be read thus. The position of Shamash in this case as third god in the formula of greeting already excludes the reading: Anu "Il-Ishtar "Il-Shamash, etc., since it is the established custom in letters to name Shamash first except, however, when the city god of the writer is introduced in the greeting. This city god takes first place and Shamash follows, but Shamash never takes the third place.

In the forthcoming third part of Vol. XI of UMBS, the double determinative for god is also found in a school exercise recording two names. While No. 46 reads: lu₃-dingir-Nisaba, there occurs in No. 47 the reading: lu₃-dingir-Dingir-Nisaba. This school tablet clearly differentiates between both divine elements. As the tablet belongs to a series which records Sumerian names it gives the first impression that No. 47 contains the dual form, in consideration of the gloss in CT XXV, pl. 6, line 25 and the fact that there were actually two Nisabas, or at least two manifestations of that goddess. But it seems to the writer merely accidental that in this particular case such an explanation might be given by some scholar. It is exceedingly more

6 That madútim in this connection (79:1; 92:5; 96:4; 97:3) is no personal name, but has the meaning of “and others,” is assured by its position, i. e., it always stands at the end of the list of names.

7 See Clay, Miscellaneous Inscriptions, p. 98.
probable that also here the West-Semitic custom has been preserved, and that in spite of the fact that this occurs in a series of school texts of Sumerian personal names. The teacher while writing down as a model the name \textit{Lû-	extdegree{}kiu{}}Nisaba, by some association of thoughts becomes aware of the fact that this name has a West Semitic counterpart and put it down in writing, though not phonetically. No. 47, therefore, is to be read: \textit{Amēl-	extdegree{}Il} plus the name of a West Semitic vegetation god or goddess; if not, what is also probable, the Sumerian name has been directly taken over.

Mention may be made here also of the discovery of the name Abraham in its full form in cuneiform. Professor Ungnad of Jena recently found Babylonian forms of the name Abram, written \textit{A-ba-ra-ma}, \textit{A-ba-am-ra-ma}, and \textit{A-ba-am-ra-am},\footnote{\textit{Vorderasiatische Schriftfundkmäler}, Heft VII, 92:6, 13; 198:12, 18.} which he regarded as exact reproductions of the patriarch's name. In Letter No. 15, there occurs for the first time the fuller form of the name written \textit{A-ba-ra-ba-am}. In discussing the question whether the name was Babylonian or foreign, Ungnad called attention to the second element \textit{rama} as not being found in Babylonian names; and yet he offered two arguments to show that it probably was Babylonian, namely the ending \textit{am} in \textit{abam}, and the fact that the father of his "Abram" bears a good Babylonian name, i.e., Awil-Ishtar. He further gave the probable meaning of the name to be "he loves the father;" the second element being derived from the Babylonian verb \textit{rāmu} "to love."\footnote{See \textit{Sunday School Times}, January 22, 1910.}

The writer concurs with Ungnad in deriving the form from the Semitic stem \textit{rāmu}, but not with the view that the name is Babylonian. In the latter case it could hardly be translated "he loves the father." In form, the second element resembles the permansive, which is not found among the forms from the root \textit{rāmu} used in native Babylonian names; e.g., \textit{irām} (preterite) in \textit{Šarru-napišti-irām}, \textit{Niṅiḫ-ša-kun-na-i-ra-mu}, or \textit{rā'im} (participle) in \textit{Ra-im-kī-ti, Sin-ra-im-zēr}, etc. The fact is, where the supposed permansive \textit{ram(a)} occurs, the names are generally foreign, e.g., \textit{Ašur-kina-ra-am}, \textit{Šahamil-ra-ma}, etc., which occur in the Cappadocian tablets, \textit{Ra-ma-ilu}, etc., which is West Semitic. The use of the mimination in connection with the first element ending in the vowel \textit{a}, as in \textit{a-ba-am}, does not imply that it is accusative, but that the scribe heard the pronunciation \textit{aba}, and knew that this was a complete element. As regards the contention that the name is Babylonian because Abram's father's name was Awil-Ishtar, we need only refer to names of father and son in the Murashû Documents.\footnote{See Clay, \textit{Business Documents of the Murashû Sons}, \textit{UMBS}, Vol. II.} Here we find that \textit{Ag-bî-Ja-a-ma} was the son
of Bau-ètir (89:3); Ba-rìk(rak)-ku-Ja-a-ma, the son of Bêl-šu-nu (53:13); Ma-at-ta-nu-nu-Ja-a-ma, the son of Bêl-ubališ (53:12); Rab-bi-El, the son of Nabû-zêr-iddina (158:21, 22); that is, we find here sons bearing West Semitic names, while the fathers have Babylonian names. This points to mixed marriages, or it shows that the Jews in Babylonia had actually adopted Babylonian names; and later their children were given names from their West Semitic home.

It was possible, as long as the newly found name was not known, to maintain with many scholars that the name Abram (אברהם) contains the element ה “high” (compare, e. g., names like אבשלום “my father is good,” or Nabû-nâ'id!), “Nebo is exalted”). Since the appearance, however, of A-ba-ra-ha-am this explanation must give way to another.

The writer maintains that אברע, A-ba-ra-ma, A-ba-am-ra-ma, A-ba-am-ra-am, and the newly found A-ba-ra-ha-am stand for one and the same name. It is further maintained that they are all foreign renderings of a West Semitic name אברע, which means “Ab (or the father) has loved.” The seemingly Hebrew אברע is really not Hebrew in form, but is rather to be explained as a Babylonian form of אברע; i.e., the West Semitic אברע has passed into the Babylonian râmu. West Semitic, like other foreign names, were written generally as their pronunciation was heard by the Babylonians. The natural Babylonian equivalent of Hebrew אברע, would be a-ba-ra-am, etc., yet the name might have been heard as pronounced with the stronger guttural ה = ẑ. Again, this guttural is sometimes found in Babylonian names of West Semitic origin as the reproduction of the much weaker ה; see the examples below. At all events the scribe, who wrote A-ba-ra-ha-am reproduced more accurately the foreign name, A-ba-ra-ma, etc., being Babylonian forms. This leaves the Old Testament name Abraham (written with ה) still to be explained.

It might be argued that A-ba-ra-ha-am is the Babylonian equivalent of the Hebrew אברע, as in not a few cases West Semitic ה is represented in the cuneiform writing by ẑ; e. g., ויה in ויה-ו-ע-ל-ק-י-י-ם, ויה-ו-ע-ל-ק-י-י-ם; ויה in ויה-ו-ע-ל-ק-י-י-ם; ויה in ויה-ו-ע-ל-ק-י-י-ם, etc. But not a single name with ויה as an element in all the tens of thousands known Semitic names has been found. There is also no West Semitic root ויה. The reference to Arabic rahama “to sprinkle, to rain steadily, to be numerous,” is too precarious to be considered.

It seems to the writer that a reasonable theory of the origin of אברע is that after the name had been reintroduced in the West in its Babylonian form, the

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11 Compare לְאָבְרָע of the Old Testament written Αβραα in the LXX.
writing of it was then subject to the usual variation seen in foreign names, and in consequence it was rendered in more than one way, including the orthography with מ (compare the Aramaic מ for מ, and מ for מ in the Mesha Inscription). Finally, a narrator or redactor, wishing to find a prophetic significance in the name, introduced the far-fetched play on words (Genesis 17, 5), giving the מ of מ a connection with the word מ "multitude."

Transliterations of Selected Texts.

I. (No. 143)

A letter containing an order for seed and grain.

\[ \begin{align*}
A-na \hspace{0.5cm} & A-ri-um-wa-qar \hspace{0.5cm} \& \hspace{0.5cm} A-bil-\overset{3}{\text{Šamaš}} \\
qi- \hspace{0.5cm} & bi- \\
\overset{4}{\text{Šamaš}} \hspace{0.5cm} \& \hspace{0.5cm} \text{Tišpak} \hspace{0.5cm} aš-šu-mi-ia \\
5 \hspace{0.5cm} & li-ba-al-li-šu-nu-ti \\
\text{Tišpak} \hspace{0.5cm} \& \hspace{0.5cm} \text{Tupliaš} \overset{3}{\text{ša-lim}} \\
\text{Larsa} \overset{4}{\text{lu(m)}} \hspace{0.5cm} \text{ša-lim} \\
ki-ma \hspace{0.5cm} & \text{ti-di-a-a} \\
i-na \hspace{0.5cm} & \text{Tupliaš} \overset{3}{\text{átí}} \\
10 \hspace{0.5cm} & zi-ru-um \hspace{0.5cm} \& \hspace{0.5cm} še-um \hspace{0.5cm} i-ba-aš-ši \\
ša \hspace{0.5cm} & 1\frac{1}{4} šiguš kašpim \\
bi-ti \hspace{0.5cm} & ka-ri \\
šu-ta-ši-a-am-ma \\
šu-bi-la-nim \\
\end{align*} \]

To Arium-waqar and Abil-Shamma, speak:

Thus says Ikusha:—

May Shamash and Tishpak for my sake preserve your life!

Tishpak and Tupliash are well.

(May) Larsa indeed be well.

There is seed and grain,

as you know,

in Tupliash, the city.

Take out from the granary

a 1\frac{1}{4} shekels of silver worth,

and send it.

II. (No. 7)

A request to abstain from giving occasion for legal proceedings until the arrival of the writer.

\[ \begin{align*}
A-na \hspace{0.5cm} & \text{Bal-a} \\
qi- \hspace{0.5cm} & bi- \\
\overset{4}{\text{Šamaš}} \hspace{0.5cm} \& \hspace{0.5cm} \text{li-ba-al-li-šu-ka} \\
5 \hspace{0.5cm} & a-di \hspace{0.5cm} a-al-la-ka-ak-kum \\
\end{align*} \]

To Bala,

say as follows:—

Thus says Kubbutia:

May Shamash keep thee healthy!

Until I come to thee,
III. (No. 106)

The writer announces that he has taken notice of the content of a letter written to him, and asks that flour, garments and oil be sent to him.

\[ \text{A-na Si-zí-i ü At-tí-ia} \]
\[ \text{qi- bi- ma} \]
\[ \text{um-ma Ibiq-nár-kim-āi-ma} \]
\[ \text{Sāmāš ū Marduk ù-ba-al-li-ū-tu-ku-nu-ti} \]
\[ \text{5 aš-šum um-ma at-tu-nu-ma} \]
\[ \text{a-ḫa-ka tu-ur-da-am-ma} \]
\[ \text{tu-ul-ta-ši-ka} \]
\[ \text{a-wi-lum ū-nu-ut ekallim} \]
\[ \text{ū-ḫa-liq-ma} \]
\[ \text{10 1 šiqam kaspim īl-ti ša-su-ū1 il-qi-ma} \]
\[ \text{um-ma a-na-ku-ma a-pu-ul} \]
\[ \text{i-na egli(-ti)-ia še-um} \]
\[ \text{ša-tu ū-ul i-ba-ši} \]
\[ \text{15 60 qa qēnam šu-bi-šam}² šu-ba-ti ša ma-āḫ-ri-ku-nu-ma} \]
\[ \text{e-ri-ši-ia a-ta-na-la-ak} \]

To Sizí and Attíia,

Thus says Ibiq-nár-kimbi:

May Shamash and Marduk preserve your life!

Concerning that which you wrote: "Send for thy brother so that he may assist thee," (and) "a man has destroyed the vessels of the temple and took 1 shekel of silver by robbery."

I reply as follows: I have taken notice. That grain is not in my field.

Send me 60 qa of flour.

(Regarding) my garments, which are with you,

I come continually with my request:

\* Tudabbab could also be translated "Do not sue." The translation above, however, is to be preferred, cf. German Zur Klage veranlassen.

\* Iq, in the language of the Code of Hammurabi, is construed with ītti of the person of whom something is taken, e. g., kaspam ītti tamqarim īqli, i. e., "he has taken money from the merchant." In consideration of this fact one is tempted to translate šāsā in analogy to the meaning which the Semitic סָשָּׁ, pl. סָשֶׁי, has received in Egyptian. Here we meet with the interesting fact, that the Egyptian (due undoubtedly to the low esteem in which the Asiatics were held by them, and who rendered the Semitic loanword by סַשֶּׁ,) gave to the word the meaning of "nomads, beduins" (see, Mueller, Asien und Europa, p. 131). While the Babylonian syntax of the period of the First Dynasty would favor a similar translation, it is inconceivable, but not entirely improbable, that the Babylonians would employ the word "plunderer, robber" as a designation of the desert-dwellers.

\* Šu-bi-la-nim should here be expected.
IV. (No. 134)

The letter communicates that the writer has become implicated in a court proceeding. He requests the addressees not to start on a journey that year.

To Dadá,
and Sin-uzili,
speak as follows:—

Thus says Šeib-Sin:
May Shamash and Ezinu for my sake
keep you well!
Since I have gone,
I am engaged in a law-suit and the
country is (likewise) implicated in a legal
proceeding.
You shall not go this year,
nor shall you journey
to Jamutbalum.
Until I write to you,
you shall not come.
So return safely(?)
to the city.
Do not be neglectful to your companion.
Do not leave the one-sixth of a
shekel of silver in your hands.

V. (No. 121)

An order for reed-baskets.

To Idin-Ur-ra

speak as follows:—

Thus says Sin-máigir:
2 pisannu
5 a-na "Šamaš-li-wi-ir
    i-di-in

Give
to Shamash-liwir
2 reed-baskets.

VI. (No. 92)
A letter concerning the distribution of profit-shares.

A-na Sin-ša-mu-uh
"Adad-šarrum
Šu-na-tum
"Šili-Dam-ki-na
5 ú ma-du-tim
qi-    bi-
    ma
um-ma Gi-mil-lum
"Šamaš li-ba-al-li-šu-ti
ki-ma ta-aš-ta-na-am-[mi-e]
10 iš-tu ú-ru arḫim 2̅kom
šabêmist a-ḫi-a-tim
ša i-ba-aš-šu-ú
be-li za-za-am iq-bi-i-ma
šabêmist a-ḫi-a-tim ša i-ba-aš-šu-ú
15 i-na qa-bi be-li-iš
aq-šu-uk-ku-nu-ši-im
aš-šu-mi-ku-nu
be-li za-za-am iq-bi-a-am-ma
a-na be-li-iš ki-a-am aq-bi
20 um-ma a-na-ku-na šabêmist a-ḫi-a-tim
ša i-ba-aš-šu-ú li-il-qu-á-ma
LU LIBITšü-ul a-na-di-iš-šu-nu-ti
ü LU LIBITši iš-tu arḫim 2̅kom
ü-sa-ab-ba-at-šu-nu-ti
25 a-li-a-nim-ma
a-te-tā-ki-nu ša na-ši-a-tu-nu
ma-ḫar ardêmist šarrim šu-uk-na

To Sin-shamuḫ,
Adad-šarrum,
Shunatum,
Šili-Damkina,
and others,
speak:—
Thus says Gimmillum:
May Shamash preserve your life!
As you have heard,
since the second month
my master has told me to distribute
to the men the equal shares of the
profits which are on hand.
So I put the equal shares of the
profits which are on hand, before the
men, on account of the order of my lord.
On account of you
my lord has told me to divide up.
And to my lord I spoke in this fashion:
"Let the men take the equal
shares of the profits which are on hand.
But the men of the brickyard, I do
not give them." So I hold the brick-
layers since two months.
Come up and
your case, which you have,
establish before the servants of the king.
A request to buy three slaves for the writer.

A-na A-hu-wa-qar
qi- bi-
um-na A-hu-ni-ma
tup-pi an-ni-a-am
5 i-na a-ma-ri-im
a-nu-um-ma
š Śamaš-ilu
a-na ši-ri-ka
at-tar-dam
10 1 ma-na kas-pim
[ub-ba-la]-kum
li-qe-ma
ša 1 ma-na kas-pim
1 ŠAG.WARAD
15 2 ŠAG.GEM
ša-ma-am-ma
a-na DUG.GAR
a-na ši-ri-ia
šu-ri-a-am
20 ab-bu-tum

To Aḫu-waqqar,
speak:—
Thus says Aḫuni:
When thou seest
this letter,
then I despatch
Shamash-ilu
unto
thy presence.
Take the
one mine of silver
he is bringing thee,
and for the one mine of silver
buy
one male slave and
two female slaves,
and to the town DUG.GAR,
unto me,
cause (them) to be brought,
please.

Concerning a cargo of sand.

A-na Șili—
qi- bi-
[N]ma
um-ma Gi-m[il-lu]m-ma
ku-nu-uk-ki-ia an-ni-a-am
5 i-na a-ma-ri-ka
1 šelip-ka i-di-im-ma
e-pi-ri i-ti-šu
li-ši-a-am

To Șili—
speak:—
Thus says Gimmillum:
When thou seest
my sealed letter
give one of thy ships
and let sand be brought
in it unto me.
IX. (No. 25)

A letter transmitting the decision of the court at Babylon in matters referring to a dowry.

A-na Mu-ḫa-ad-du-um
qi- bi- ma
um-ma doa-an-e Bâbili-kši-ma
a-Šamaš ū ʾMarduk li-ba-al-li-ṭu-ku-nu-ti
5 aš-šum di-nim ša Ilu-šu-i-bi-[šu]
ū Ma-at-ta-tum
a-wa-ti-šu-nu ni-mu-ur
di-nam ki-ma ṣi-im-da-at be-li-ni
nu-ša-ḫi-iš-šu-nu-ti-ma
10 mi-im-ma nu-du-un-na-a-am
ša Ma-at-ta-tum
a-na ma-ar-ti-ša id-di-nu-ma
[a-n]a bit Ilu-šu-i-bi-šu
[ú]-se-ri-[u]-ši
15 a-na Ma-at-ta-tum
tu-ur-ram ni-iq-bi
redam it-ti-ša ni-it-tar-dam
mi-im-ma ba-al-ṭa-am ša i-na-an-na
in-na-al-ṭa-du
a-na Ma-at-ta-tum
20 li-id-di-nu

To the Muḫaddu,
speak:—
Thus say the judges of Babylon:
May Shamash and Marduk preserve your life!
As to matters pertaining to the lawsuit of Ilušu-ibišu and Mattatum:
We have examined their case.
Judgment according to the law of our lord we have rendered them.
The entire dowry, which Mattatum gave to her daughter,
when she brought her to the house of Ilusbu-ibishu,
we have said must revert to Mattatum.
We despatch a sheriff to her.
Let them give unto Mattatum everything in such good condition as it is now beheld.

X. (No. 139)

A reply in which the writer expresses his willingness to redeem a ship.

A-na Da-an-ilu ū In-bi-Sin
qi- bi- ma
um-ma Sa-ni-i-ma
a-Šamaš ū ʾMarduk li-ba-al-li-ṭu-ku-nu-ti
5 aš-šum elippim ša ta-aq-bi-a-am

To Dân-ilu and Inbi-Sin,
speak as follows:—
Thus says Sanš:
May Shamash and Marduk keep you well!
In regard to the ship about which
elippam a-na be-li ta-pa-ta-ar
thou hast spoken to me: “Redeem the
ship for the possessor,”
tup-pi uš-ta-bi-la-ak-kum
I have sent unto thee my letter.
me-bi-ir tup-pi-ia šu-bi-lam-ma
Send me an answer to my letter.
a-na tu-kul-ti-ka
In your trust
10 elippam a-na be-li-šq
I may return the ship
to its possessor.
ut-te-i-ir

XI. (No. 36)
A letter containing a demand for ships and sailors.

A-na a-bi-ia
To my father,
qi- bi-
speak:—
ma
Thus says Abā:

um-ma A-ba-a-ma
May Shamash keep thee healthy!
to Šamaš li-ba-al-li-št-ka
I, now, despatch
5 a-nu-um-ma *I-din-EN.MUN
Idin-ENMUN unto thee.
at-tar-da-ak-kum
Cause to bring unto me ships
"elippé me₄₂₀ gur
of 20 kors tonnage
ga-du ra-ka-bi-
with
ši-na
their

10 na-tu-ti
able
a-na si-ri-ia
crews.
šu-ra-am

XII. (No. 50)
Concerning the adoption of a youth, who had been disinherit ed, and who had
deserted his parental home.

A-na Mu-na-wi-rum
To Munawirum,
qi- bi-
speak:—
ma
Thus says Tishanatum:

um-ma Ti-ša-na-tum-ma
In regard to that which thou hast written:
aššum ša ta-aš-pur-am um-ma
“Ummi-naditum took the boy
at-ta-ma
for adoption.
5 Um-mi-na-di-tum šu-ḫa-ra-am
That boy calls her (mother)!
a-na li-qu-tim il-qi-e-ma
20 city-elders I assembled for him;
šu-ḫa-rum šu-ū zi-k[i]-iš-ši-ma

20 ši-bu-ul a-ši Ṣ-pa-ah-ḫi-ir-
šum-ma
then I established his case in their presence.”

As to this youth’s proclamation,

(I reply): I had disinherited him three years ago in favor of his brother. Now he has gone. He has made light of (it).
The governor of the canal-zone (wrote): “Come and return the wagon. That which thou hast written to me I have told the man, and the letter of the man has gone to Idin-Sin. He shall not return.”
I shall not bring legal proceedings against thee in matters referring to that youth.

A statement in reference to different sales of grain.

To my lord, speak:—
Thus says Šili-Shamash:
In reference to the grain of the city of Qishra-Ea,
which Sin-magir and Ilushu-ibnishi bought, about which thou hast written to me at the time when Gimumil made a settlement of their account:
I brought them 30 kors of grain, and from the house of Nûr-Adad, thou hast told me, went out

for them 20 kors during the harvest (and) 10 kors for garden-work, (thus) receiving 60 kors of grain.
XIV. (No. 8)

A grain order for troops.

A-na Šu-nu-um-ilu          To Šunum-ilu,
qi-            ma                  speak:—
um-ma Šu-mu-un-li-ib-ši-ma  Thus says Shumum-libshi:
"Šamaš li-ba-al-li-tu-ka           May Shamash keep thee well!
5 120 qa še-a-am             Give
a-na I-li-i-din-nam         unto Ili-idinnam
i-di-in                   120 qa of grain.
še-um a-na qa-bu-lim        The grain (is) for the troops.
la ta-ka-la-šu            Do not withhold it.

XV. (No. 102)

An order for wool.

A-na Mu-na-wi-rum          To Munawirum,
qi-            ma                  speak:—
um-ma Sin-šar-ru-um               Thus say Sin-sharrum,
      A-bil-ja-tum        Abil-jatum
5  ü I-din-nam-ma              and Idinnam:
"Šamaš li-ba-al-li-it-ka        May Shamash grant thee life!
 a-nu-um-ma a-na Sin-ma-gir     We, now, send for Sin-magir
     ü Be-li-ja-šu          and
    ni-is-tap-ra-am       Bēlījashu.
10 it-li-šu-nu                Join
i-zi-iz-ma              them and
šipatu**  ša 2 šiqlu kaspim    purchase wool for
   li-qi-e-ma          two shekels of silver.
kaspam a-na Sin-e-ri-ba-am     Give the money
15 i-di-in                 to Sin-ēribam.
    la tu-ur-ra-ak-šu      Do not put him off.

XVI. (No. 3)

Containing a request to take care of a cargo of grain, which will soon arrive.

A-na ......  ü ............ To X and Y,
qi-            ma                  speak:—
um-ma Lu-mur-ša-Marduk-ma       Thus says Lūmur-sha-Marduk:—
May Shamash keep you healthy! Concerning the grain of ŠA-Malahu, as soon as the ship arrives in two days from now, do not be negligent in regard to that grain. The responsibility of that grain rests upon you, and (it is) not as I had told you. The men have ordered (it).

XVII. (No. 12)

Concerning the payment of money.

A-na Sin-li-wi?-ir?
qi- bi- ma
um-ma I-li-ra-bi-ma
aš-šum la-aš-pu-ra-am
5 um-ma al-la-a-ma
i-nu-u-ma a-na Ra-bi-kumki
la-al-la-ku-ma
šu-up-ra-am-ma 10 šiqlu kaspim
[us]-la-bi-la-kum
10 iš-tu i-na-an-na a-na úmi 5šaš
a-na Ra-bi-kumki
pa-nu-ia ša-ak-nu
a-nu-um-ma Šamaš-ra-bi
a-na ši-ri-ka
15 al-ṣar-dam
10 šiqlu kaspim šu-bi-lam-ma

To Sin-liwir,
speak:—
Thus says Ili-rabi:
Concerning that which thou hast written:
“At the time when thou goest to Rabikum
write to me and I shall send unto thee the 10 shekels of silver.”
Five days hence
my face is turned
to Rabikum.
I, now, despatch
Shamash-rabi
unto thee.
Send me the 10 shekels of silver.

XVIII. (No. 149)

Concerning the purchase of a female slave.

A-na A-bu-wa-qar
qi- bi- ma
um-ma A-bu-wa-qar-ma

1 Mistake for isḫu-num (D).
aš-šum am-tim
5 ša ta-aš pu-ra-am
ša um-ma at-ta-a-ma
a-na śi-ir Śili-Adad
a-li-ik-ma
am-tam li-di-kum
10 al-li-ik-šum-ma
um-ma a-na-ka-ù-ma
...ik?-la?...šu...
ša A-bu-wa-qar
iš-pu-ur-ra-an-ni
15 am-tam iš-nam
um-ma šu-ù-ma
i-pa-la-an-ni-ma
a-na be-el am-tim
la al-li-kam
20 am-tam a-na ma-am-ma-an
ú-ul a-na-ad-di-in
ma-ar ši-ib-ri-ka
šu-bi-ra-am-ma
am-tam li-di-nam
25 ab-bu-tum

In regard to a female slave
about whom thou hast written to me
as follows:
“Go
to Śili-Adad and
let him give thee a female slave.”
I went to him and
(reply) in the following manner:

.................
that Abu-waqar
wrote to me:
“Purchase a slave-maid.”
He (answered):
“Tell shall pay me.
I did not (yet) go
to the slave-owner.
And the slave-maid I shall give
to no one (else).”
Send over
thy messenger,
and let him purchase the slave-maid.
Please.

XIX. (No. 94)
A report of the weight of certain grain.

A-na be-li-ia
gi- bi- ma
um-ma Śili-Samaš-ma
še-um ša di-mi- ka-at-tim
5 5 gur ib-ba-a-ši
ŠA MU E dupulIM ŠA UD.UNU kil
BA-DU

To my lord
speak:—
Thus says Śili-Shamash:
The grain at Dimti Kattim
is 5 kors.
In the year in which the temple of Adad
in Larsa was built.
XX. (No. 13)

An order for the sale of grain.

A-na Na-bi Gu-la
ù Bal-mu-nam-he
qi- bi- ma
um-ma Sin-a-ia-ba-as-ma
5 aŠamaš li-bal-li-šu-nu-ši
*aIg-miš-Sin
ù Ba-ak-kum ré'um
ka-ni-ki il-bal-ri-ku-nu-ši-im
a-na bi-i ka-ni-ki
10 še-am i-na še-am niši I-din-ja-tum
šu-ši-a
šu-ma še-um i-na še-am niši I-din-
ja-[tum]
la i-ba-as-ši
i-na še-am niši "Marduk-la-ma-za-šu
sukallu
15 šu-ši-a

To Nábi-Gula,
and Balnamhe,
thus says Sin-aia-abash:
May Shamash keep you well!
Igmil-Sin
and Bakkum, the shepherd, have
brought you my sealed document.
according to the wording of the document
take out the grain of the supply
of the people of Idinjatum.
If the supply of grain of the
people of Idinjatum is not on hand,
(then) give out some of the
grain of the people of Marduk-lamazashu
the supervisor.

XXI. (No. 10)

A request to act as a caravan leader.

A-na Watar-šaŠamaš
qi- bi- ma
um-ma Išu-šu-ib-ni-šu-ma
aŠamaš li-ba-al-li-šu-ša
5 a-nu-um-ma a-na Sin-mu-uš-ta-al
tup-pi uš-ta-bi-lam
t canoe; ša îl-šu-nim
pa-ni-šu-nu
ša-ab-la-am-ma
10 a-la-kam li-pu-šu-nim

To Watar-Shamash,
speak:—
Thus says Ilushu-ibnusu:
May Shamash keep thee healthy!
I, now, send through Sin-mushtal
my letter.
The merchants who have come,
lead,
and let them set out
on the journey.
XXII. (No. 83)

A request for immediate removal of oxen and sheep, which is probably to be brought into close connection with the result of an oracle mentioned, which may have predicted an hostile incursion, a flood or an outbreak of a plague among cattle in a certain district.

A-na Û-bar-ru-um
qi- bi- ma
um-ma Awêl-"Nannar
ma-ru-ka-a-ma
5 a-na Ilu-šu-i-bi-šu ba-ri-im
aš-tu-ur-ma
um-ma šu-ú-ma
a-na "Nin-gis-zī-dā a-tu
iš-pu-ur-ma um-ma šu-ma
10 i-na ši-ri-im a-mu-ur-ma
ši-ru-um za-ḫi-il
alpēn1 ü šēnu2
a-na kišad nār mē Enlil-la
i-na-za-ḫu
15 alpēn1 us-ḥa-zu
a-šar wa-aš-ba-a-ta
li-zi-zu
ü mi-di an-ni-ki-á-am
i-ba-aš-ka-a-ma
20 al-pi a-na a-li-im
a-ḫa-šu-im-ma i-na-za-ḫu-ma
pu-ur-tum i-ḫa-li-ik
al-kam-ma pu-ur-la-am
pu-ru-us-ma la-ru
25 ab-bu-tum
a-wa-tum da-an-na

To Ubarrum,
speak:—
Thus says Awêl-Nannar
thy son:
I wrote to
Ilushu-ibishu, the diviner,
and he (replied):
"They sent to Ningishzida,
the seer. He (said):
"I beheld the oracle.
The oracle is dreadful."
They shall remove
the oxen and the sheep to the
canal Me-Ellil (water of Ellil)
The oxen ...........
may remain
where thou art.
Knowledge shall be to
thee at once.
The oxen I ........... to the city
they shall (also) remove.
"A young cow has strayed away."
Well then, restrain the young cow
repeating (it).
Please!
The matter is urgent.

XXIII. (No. 114)

An inquiry concerning sheep which had been ordered away from a certain field
the governor of the canal-zone.

A-na Warad-"Šamaš
qi- bi- ma

To Warad-Shamash,
speak:—
Thus says Watar-Shamash:
May Shamash and Nergal
preserve thy life!

Concerning the field of Libit—
He spoke like this:
“From
the governor of the canal-zone
he learned:
Let the neglected sheep
be taken from the midst
of the field.”
The boy
answered him:
“Nothing may take them away.”
I send thee my letter.
If, in truth,
thou art my brother,
then send me
an answer to my letter,
what was said by the governor of the
channel of the
neglected sheep.

XXIV. (No. 6)
A plaintiff’s statement to the judge that the defendant had entirely complied
to his demands.

To Sin-idinnam,
speak:—
Thus says Marduk-mushalim:
May Shamash and Marduk preserve thy
life!
As thou knowest Shamash-rē’tim not
fulfilling my demand,
when I wrote to him
he fully complied with my claim.
Let his case be established
in thy presence, and render judg-
ment unto him in just manner accord-
ing to the law of my lord.

XXV. (No. 87)
A request to send a young man.

A-na Na-biššāmaš
qi- bi-
ma
Adad-ri-im-li-ša
Šamaš li-ba-al-li-il-ka
5 [an]-nu-um I-li-gim-la-an-ši
[at]-tar-da-ak-kum
šu-ša-ro-[am]
u-ti I-li-gim-la-an-ši
tu-ur-da-am

To Nabi-Šamaš,
speak:—
Thus says Adad-riššum-ili:
May Shamash keep thee well!
This Ili-gimlanni-
I despatch unto thee.
Send me
a young man
with Ili-gimlanni.

XXVI. (No. 70)
An assurance that the addressee shall not suffer loss for disputed grain.

A-n[aššāmaš-li-wi-ši
qi- bi-
ma
I-li-i-qša-am-ma
aš-sum [še] ša I-biššaš aššu-ni
ta-aš-pur-am
ki-ma ti-du-ša-na še-im an-ni-im
du-ub-bu-ba-a-ku-ma
10 ú-ul i-pu-uš-šu
iš-ta i-na-an-na úmi 2
[la]-ma ašša-ra-da-am
[še]-am a-as-pa-as-šu
mi-im-ma la ta-na-zi-q

To Shamash-liššir,
speak:—
Thus says Ili-iqšam:
May Shamash and Marduk keep thee
well!
Concerning the grain of Ibi-Šamaš, our
brother,
 thou hast written to me.
As thou knowest for that grain
I have gone to law, but
he has not complied to it.
Two days hence,
before I shall send,
I shall pay him the grain.
In no manner shalt thou suffer loss.

1 Assimilation of l to following s; a-as-pa-al-šu.
XXVII. (No. 81)

A request to send a bronze pot.

A-na Ba-ba-a
qi- bi- ma
um-ma Mu-na-wi-rum-ma
aššamaš ū aMarduk da-ri-iš ū-mi
5 li-ba-al-li-ṭu-ki
  a-nu-um-ma Lu-mur-ša-aMarduk
  aṭ-ṭar-dam
  1 URUDU ŠUN šu-bi-li-im
a-na-ku kaspam URUDU ŠUN
10 ū-ta-ra-ak-ki
  a-na-ku i-na šu-li-mi
  ka-la-a-ki
  aš-šum* i-na ki-it-ti-im
  ta-ra-am-mi-ii
15 1 URUDU ŠUN šu-bi-li-im

To Babâ,
speak:—
Thus says Munawirum:
May Shamash and Marduk for eternal
days keep thee well!
I, now, despatch
Lúmur-sha-Marduk.
Send me one bronze pot.
I shall restore unto thee the
money for the bronze pot.
I (for the present) am straitened*
in my circumstances.
If thou truly
dost love me,
(then) send me one bronze pot.

XXVIII. (No. 15)

Contains an appeal to good sisterly relation, a complaint for not having granted a
reduction in price, a reminder of unfulfilled promises, a willingness on the part
of the writer to furnish a certain thing, and an announcement that he despatches
someone to get drink and food.

A-na El-me-šum
qi- bi- ma
um-ma Si-ru-um-ma
aššamaš ū aTAK Š-ša-ra aš-šum-ta
5 da-ri-iš ū-mi li-ba-al-li-ṭu-ki
  aṭ-ṭu-ṭa-am ki-a-am šu-uk-ni-ma

lu ša iš-tu ši-ih-bi-ri-nu-ma

To Elmeshum,
speak:—
Thus says Sirum:
May Shamash and TAK of Ešhara for
my sake
preserve thy life for eternal days!
Establish in this fashion the sisterly
relation,
for we have grown up together

* Probably mistake for šumma.
1 Š-ša-ra = Eššar-ra (Br. 6265) compare: Ninib pir Ešara; KB III: 162; VI: II: =BA II
203; also comp. KB IV p. 80 Col. IV l. 1. Ešar(r) is an epithet which the Sumerians
applied to "irgitu", earth; i.e. "Das Welthaus; the house of totality."
since we were small.

Thou hast acquired since a protective
genius

Not at all didst thou reduce the
price of 15 she of silver,
but, yesterday, I took Aba-raḥam,
when thou hadst come.
Not until thou hadst overcharged me
didst thou comply.

Thou (hast said): “In the future
I shall send unto thee good 
and 
Thou didst not cause (it) to be sent.
But as I have told thee I (say again)
“If the patrician Abi-Amurrum, who
took thee, needs beds,
then let him write to me, and I may
send him 5 beds.
I, now, despatch with another ship
a man unto thee.
Send me for §th of a shekel of
silver, drink and food.
May I therein recognize thy
sisterly disposition.

XXIX. (No. 62)

A request to return a run-away messenger and his brother to the writer.

A-na a-wi-lim
qi- bi- ma
um-ma A-wi-il-E-a-ma

Thus says Awil-Ea:

*Aššur-ilam tarši* literally translates: thou hast since acquired a god. The phrase contains an idiomatic expression, which is not quite clear. The above rendering is only tentative. The “protecting genius” may have reference to Elmeshum’s husband.

*Nu-ta-bi-li-im* mistake of scribe for *tu-ša-bi-li-im*.

*Ih-zu-ki* = “he took thee” in the sense of “he married thee.” This is very common in Old Babylonian.

With *a-am-ri-e* compare amaru (*išu*), part of a bed; K 164:11; Craig, RT 78:1; 78:19 (here plural); Māšu V.2.
May Shamash and Marduk keep thee well!
Mayest thou be well and of good health.
May the god who protects thee, uphold thy head for prosperity!
I have written to greet thee.
May thy well-being before Shamash and Marduk endure!
Sin-rabi, the messenger of my house has disappeared.
It is said: "they returned him and gave him to Awilatum, his brother, in ....... karkkku.
He departed and his stay is in the city, in thy presence.
Kindly deliver over Sin-rabi and Awilatum, his brother, to the servant and ......., and let him arrive with them in my presence.

XXX. (No. 63)

Contains a demand for restitution of a stone tablet, an announcement of a retaliatory measure, and an inquiry into a certain action of the addressee.

A-na Sin-na-da
qi- bi- ma
um-ma Li-bi-it-ma
"Šamaš ū "Sin aš-šum-ia li-ba-al-li-
5 tu al-ma-ta tu ba-al-ša-ta
tu Ubiri-kab a-na da-mi-
šu-lum-ka ma-šar "Šamaš ū "Marduk
iš-ti-m
li- ki- il
a-na šu-ul-mi-ka aš-pu-ra-am
šu-lum-ka ma-šar "Šamaš ū "Marduk
May Shamash and Marduk keep thee well!
Mayest thou be well and of good health.
May the god who protects thee, uphold thy head for prosperity!
I have written to greet thee.
May thy well-being before Shamash and Marduk endure!
Sin-rabi, the messenger of my house has disappeared.
It is said: "they returned him and gave him to Awilatum, his brother, in ....... karkkku.
He departed and his stay is in the city, in thy presence.
Kindly deliver over Sin-rabi and Awilatum, his brother, to the servant and ......., and let him arrive with them in my presence.

XXX. (No. 63)

Contains a demand for restitution of a stone tablet, an announcement of a retaliatory measure, and an inquiry into a certain action of the addressee.
i-na ša-at-tim an-ni-tim.
ti-ri-in-ni-i-ma
10 na-ra-am šu-bi-ri-in-ni
ši-ba-a-ti a-na pa-ni-ia
ib-ši-i-ma
la a-ša-aš
10 ma-na ri-iš1 "Gi-mil-la-at-Sin
15 i-na-ad-di-ig-zi
aš-šum A-bil2 Ba-û
ša-šu-û ša i-ka-lu
ki-ta ma-la ba-ag-qu-ur-ki2
ša ša-a-ti la tu-va-aš-ša-ri-šu
20 a-na ši-ir Sin-i-qu-lam3
al-qi-i-ma
a-na Ud-bal-nani-û
li-di-hi-ki-i-ma
Ša-bi. Warad li-iś-ku-na-ak-ki
25 a-nu-um-ma "U-tul-Ištar
al-šar-da-ak-ki-im
še-im qa-am-ra-am
šu-up-ri

Render satisfaction unto me
this year and
hand over the stone tablet to me.
The things seized
belong to me.
I am in no haste
that Gimillat-Sin shall give thee
the 10 mines of maintenance money.
Concerning Abil-Bau,
him who is locked up,
as much as there is truth to it,
having brought legal action against thee,
because thou dost not let him
go free, I took
to Sin-iqlam.
Let them bring thee
to Udbalnamû,
and a servant let them provide for thee.
I, now, despatch unto thee
Utul-Ištar.
Send
complete information.

XXXI. (No. 1)
A letter informing the addressee what he is to reply to another man's inquiry
concerning a present. The second part of the letter entreats the recipient to
give special attention to a person who has set his mind on something that is
not proper.
A-na "Sin-ma-gir
qi- bi- ma
um-ma Ib-ku-Ištar û Sin-i-tu-ra-
am-ma

To Šin-mâgir
speak!
Thus say Ibku-Ištar and Sin-itûram

1 Ri-iš; compare Arabic riš = "Fülle des Unterhaltes, Nahrung," here perhaps "maintenance, sustenance (money)."
2 Mistake for: buqurki?
3 See note on this name in List of Personal Names.
thy brother:—
Il-Ashirta, Shamash, Galgalla and
Amurr, thy
god, for our sake grant
thee life forever!
Hadiamer-Shamash (tells thee) as fol-
lows: "Concerning a present,
which they have acquired for another
(person)
they shall send (it) to me.
In order to be portioned out to him
be not negligent (in the matter)."
Tell him the following information:
"I have heard the word which
thou sayest.
Trouble is to me (because)
the following is the word: "(It is) trust-
worthy,
oh Hadiamer-Shamash, by that (same)
order
they have seized it (already)."
What dost thou see in me?
In our ......... (thou hast said) as fol-
lows:
"Thou hast given my order to
another (person)".
Tell him thus and
he will immediately answer thee.
And now, Nabi-ilishu
has set his mind on what is not proper.
He has drugged Abil-Sin, the patrician.
He removes from the temple of Sin
if he is negligent. Tell him
that he must

1 The writer by mistake first wrote the accusative ending tam, then he corrected it by
adding simply im (aššum niššimim).
2 la-ašī contracted from: la-a išī.
3 Mistake of scribe for: isšamam.
XXXII. (No. 45)

Concerning a wedding-gift and a present for the parental home.

A-na I-din-n[am]  
qi-    bi- [ma]  
um-ma "Sin-[X-ma]  
a-na bit a-wi-[lim]  
5 a-li-ik-[ma]  
1 bitam ša 30 [ma-na šipati pišati]  
ù 30 ma-na šipati šaplati  
   a-na bitim[aam]  li-qi-a-am-ma  
30 ma-na šipati pišati  
10 a-na kallati agarti  
i-di-in  
30 ma-na šipati šaplati '  
a-na bit ab-ba li-ši-ri-im-ma  
i-na ku-nu-uk-ki-[šu]  
15 li-ik-nu-uk-[šu]  

go out if he does not change.  
Furthermore, because thou dost not know  
Abil-Sin,  
the priest of sacrifice,  
be not negligent in regard  
to this (person).  
May Il-Aširta, Shamash, Galgalla and  
Amurru, thy god,  
for our sake  
grant thee life forever!

XXXIII. (No. 32)

A royal request that the moon-god shall be taken away from a city, and that, moreover, a war prisoner shall be redeemed.

A-na Lu-ūš-ta-mar-ša "Za-ma-ma  
ù Be-la-nu-um  
To Lushtamar-Zamama  
and Belanum

* for: izahhar.
* Observe the uncommon ideographic writing: NU.Ū.AB.
qi- bi- ma
um-ma Ha-am-mu-ra-bi-ma

5 išten"Sin a-na DUG.GARši li-šu-ú

I-ma-ni-nu-um
ša na-ak-rum il-qu-ú
10 mana kaspim i-na bit Sin
a-na tamqari-šu id-na-a-ma
10 pu-ul-ra-šu

We should expect: ša . . . . ilqû-šu.

The redemption price here mentioned is exorbitantly high, compared for instance with prices paid for slaves. According to Schwenzer's Tabelle 8 (Altbabylonisches Wirtschaftsleben, p. 110) the highest price paid, so far as attested up to the present, for a male slave is 90 shekels, i. e. 1½ mine (CT. VI. 29); the lowest price registered is 6 shekels (VS IX. 154).

§ 32 of the Code of Hammurabi refers to a case, which equals this one, where a ransom is to be paid for either a redu or a ba'iru, who might be captured while in the service of the king. According to this paragraph in the Code it seems to have been customary to place the money matter connected with the ransom into the hands of merchants. If the person to be ransomed was rich, he had to ransom himself, otherwise the obligation for paying the ransom price fell unto the temple of the city of which the ransomed had the right of a native. ("šumma ina bitišu ša pašarišu la ḫašši ina bit ili ališu īppaṭiṣur", Col. XI. 25–29). The reference in our text to the temple of Sin indicates that, as the ransom price was so excessive, the temple-administration in conformity with a law equal to § 32 was obliged to redeem him. That the crown, however, took an interest in Imaninum shows him to be a person of some importance, perhaps a general of the royal army, or the like. This high station in life of Imaninum would explain the large amount asked for his redemption.
NAME LISTS.

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1 A-ri-um-wa-qar may simply be a mistake of the scribe for Aḫu-um-wa-qar.
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aŠamaš-ēdā: "UD-e-du-ā; 101:14
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aŠamaš-igmiš: "UD-ig-miš; 37:4

1 In BE Vol. VI, Part 2, No. 33, line 5 (Rev.) the same verbal element appears in the name I-li-i-ku-lam, which Poodle read ili-ibašar = “Sin will loosen.” The tablet as well as the case read plainly ili-iqqlam. The meaning probably is “my god (or in the above case, Sin) has paid attention to me.”
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PN: Adad-ra.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.,.
Gula: "Gul-a
PN: Nabi-a-Gula
Hamutum: "Hamutum
PN: aHamutum
Jani: "Jaa-ni
PN: aJani-mušalim
Ilabrat: "NIN.ŠUBUR
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Ištar: Ištar, ("Ištar)
43:4
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Lugal-bandā: "Lugal-mar-da
138:4
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PN: Marduk-...........; bāni, -lamažašu, -muštal, -mušalim, -našir, -rahi...; Etelpi-, Lūmarša-, Rūšu-a-Marduk
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38:2
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Avil-, Etelpi-Nabium
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PN: Idin-a-Nano
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PN: Ṣamaš—........, -dīnam-tādī, -êdû, -hāṣir, -gāmil, -išu, -lamazašu, -liwir, -ma........, -māgir, -mālik, -mubalîl, -nāṣir, -râbi, -reštum; Ābû, Ḫadi-amûrû, Ibi, Mannum-kīma, Nabi, Šili, Warad, Watar-Ṣamaš

Šulpae: 4ŠUL.PA.UD.DU
PN: Šulpae-bâni

Ṣiru: 4ṢIR
PN: Širu-qarrad

TAK ēšara: 4TAK E.ŠA. RA 15:4
Tišpak: 4Tišpak
143:4; 143:6

Urra: Ur-ra
PN: Urra-gûmil, tšpiel; Idin, KA-ša-Urra

Zamâma: 4Za-mâ-mâ
43:4
PN: Zamâma-šu; Luššamy-za-
-mâmâ
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AUTOGRAPHED TEXTS
ENVELOPE AND TABLET (OVERSE AND END) OF A LETTER CONTAINING THE NAME ABRAHAM (TEXT NO. 15)

UPPER: LETTER OF HAMMURABI (AMRA-PHEL OF GENESIS) (TEXT NO. 32)
LOWER: UNOPENED CASE TABLET ADDRESSED TO IBIQ-EA, SHOWING SEAL IMPRESSION OF THE SENDER
Two sides of a case tablet with seal impressions (Text No. 147)

Upper: The tablet of the same removed from the envelope

Lower: Letter (Text No. 1)