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YALE ORIENTAL SERIES. BABYLONIAN TEXTS Vol. II

EARLY BABYLONIAN LETTERS

FROM

LARSA

BY

HENRY FREDERICK LUTZ, Ph.D.



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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 Completum*, an encyclopædic 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 *tuppi kíl*, 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: ŠÀ MU Ê^{dingir}IM ŠÀ UD.UNU^{ki} BA-DU, "The year in which the temple of Adad was built in Larsa."¹ 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 bêlia*, "to my lord," for whom Šili-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^{ki} 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 "Gesamtbezeichnung 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 dububât*." 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.²

Letter No. 82 would also bear evidence of coming from Larsa, if the writer, who addresses his letter *ana bêlia*, "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 bêlia* 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.³ The phrase occurring in lines 22 and 23 of this letter: *hi-tu-um a-na pa-ni be-li ú-ul i-pa-ri-ik*, i. e., "crime against my lord has not been committed" (*i-pa-ri-ik*, a defective niphal for *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 Balmunamhe, written also Balmenamhi, Udbalnamhe 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.

³ See Ungnad, *Babylonian Letters of the Hammurabi Period*, UMBS, Vol. VII, Introduction, p. 10.

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."⁴ 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-idinnam, as stated above. Letter No. 19 mentions both Hammurabi and Sin-idinnam, 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 expression⁵ 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.

Nâbi-"Shamash.....	"Marduk-nâsir,	Nos. 11; 14; 125; 127 and 144.
"Anu-mubaliṭ.....	Ea-ṣulul-šu,	Nos. 18 and 60.
Idin-Urra.....	Sin-mâgir,	Nos. 116; 121 and 128.
Sin-iqīsham.....	Nûr-"Adad,	Nos. 23; 56 and 91(?).
Bêlia.....	Ṣili-"Shamash,	Nos. 49; 94 and 110.
Dadâ û "Sin-úzili....	Sheib-"Sin,	Nos. 112 and 134.
Bêlshunu.....	"Shamash-hâsir,	Nos. 20; 28; 51; 58; 85; 99; 103; 137; 142.

⁴ Ungnad, *ibidem*, Introduction, p. 10.

⁵ *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-shamuh and others, is perhaps the writer of the letter No. 92, namely, Gimillum, who on his part addressed his letter to *Sin-šamuh*, "*Adad-šarrum, Šunatum, Šili-Damkina ù madûtim*."⁶

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 6826.⁵ The envelope of No. 147 has a splendid seal-impression (see Plate LVI). No. 6826 (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 אל "god" as a prefix to the names of deities,⁷ like El-Shaddai (אל שדי), El-Elyon (אל עליון), "Ilu-we-ir (אלו 'Αλωρος), "Il-Ḫallabu, "Il-Kanshan, "Il-Tammesh and "Il-Tehri. 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 "Ishtar "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: *lù-dingir Nisaba*, there occurs in No. 47 the reading: *lù-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 *madûtim* 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 *Lù-dingir 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: *Amêl-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 *A-ba-ra-ma*, *A-ba-am-ra-ma*, and *A-ba-am-ra-am*,⁸ 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 *A-ba-ra-ḥa-am*. In discussing the question whether the name was Babylonian or foreign, Ungnad called attention to the second element *rama* as not being found in Babylonian names; and yet he offered two arguments to show that it probably was Babylonian, namely the ending *am* in *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 *râmu* "to love."⁹

The writer concurs with Ungnad in deriving the form from the Semitic stem *râmu*, 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 *râmu* used in native Babylonian names; e. g., *irâm* (preterite) in *Šarru-napišti-irâm*, *Ninib-šakun-na-i-ra-mu*, or *râ'im* (participle) in *Ra-im-kit-ti*, *Sin-ra-im-zêr*, etc. The fact is, where the supposed permansive *ram(a)* occurs, the names are generally foreign, e. g., *Ašur-kina-ra-am*, *Šahamil-ra-ma*, etc., which occur in the Cappadocian tablets, *Ra-ma-ilu*, etc., which is West Semitic. The use of the mimmatum in connection with the first element ending in the vowel *a*, as in *a-ba-am*, does not imply that it is accusative, but that the scribe heard the pronunciation *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.¹⁰ Here we find that *Aq-bi-Ja-a-ma* was the son

⁸ *Vorderasiatische Schriftdenkmäler*, Heft VII, 92:6, 13; 198:12, 18.

⁹ See *Sunday School Times*, January 22, 1910.

¹⁰ See Clay, *Business Documents of the Murashû Sons*, *UMBS*, Vol. II.

of *Bau-êtir* (89:3); *Ba-rik(rak)-ku-Ja-a-ma*, the son of *Bêl-šû-nu* (53:13); *Ma-at-ta-nu-nu-Ja-a-ma*, the son of *Bêl-uballit* (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 (אברם) contains the element רם "high" (compare, e. g., names like אביטוב "my father is good," or *Nabû-nâ'id*, "Nebo is exalted"). Since the appearance, however, of *A-ba-ra-ḥa-am* this explanation must give way to another.

The writer maintains that אברם, *A-ba-ra-ma*, *A-ba-am-ra-ma*, *A-ba-am-ra-am*, and the newly found *A-ba-ra-ḥa-am* stand for one and the same name. It is further maintained that they are all foreign renderings of a West Semitic name אברהם, which means "Ab (or the father) has loved."¹¹ The seemingly Hebrew אברם is really not Hebrew in form, but is rather to be explained as a Babylonian form of אברהם; i. e., the West Semitic רהם 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 אברהם, would be *a-ba-ra-am*, etc., yet the name might have been heard as pronounced with the stronger guttural ה = ḥ. 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-ḥa-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-ḥa-am* is the Babylonian equivalent of the Hebrew אברהם, as in not a few cases West Semitic ה is represented in the cuneiform writing by ḥ; e. g., יהו in *"Ja-a-ḥu-u-la-ki-im*, *"Ja-ḥu-u-na-ta-nu*; הדר in *Ri-ib-ḥa-ad-da*; יחב in *iaḥabi*; אלה in *ilahi*, etc. But not a single name with רהם as an element in all the tens of thousands known Semitic names has been found. There is also no West Semitic root רהם. 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 אברהם is that after the name had been reintroduced in the West in its Babylonian form, the

¹¹ Compare ירחמאל of the Old Testament written Ἰεραμεαλ 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 ה (compare the Aramaic רהט for רון; and ימה for ימין and רשה for ראשין 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 ה of אברהם a connection with the word חסון "multitude."

TRANSLATIONS OF SELECTED TEXTS.

I. (No. 143)

A letter containing an order for seed and grain.

<i>A-na A-ri-um-wa-qar ù A-bil-Šamaš</i>	To Arium-waqar and Abil-Shamash,
<i>qi- bi- ma</i>	speak:
<i>um-ma Ib-ku-ša-ma</i>	Thus says Ibkuša:—
<i>Šamaš ù Tīšpak aš-šu-mi-ia</i>	May Shamash and Tishpak for my sake
5 <i>li-ba-al-li-tu-ku-nu-ti</i>	preserve your life!
<i>Tīšpak ù Tupliš^{ki} ša-lim</i>	Tishpak and Tupliash are well.
<i>Larsa^{ki} lu(m) ša-lim</i>	(May) Larsa indeed be well.
<i>ki-ma ti-di-a-a</i>	There is seed and grain,
<i>i-na Tupliš^{ki} āli^{ki}</i>	as you know,
10 <i>zi-ru-um ù še-um i-ba-aš-ši</i>	in Tupliash, the city.
<i>ša 1½ šiqu kaspim</i>	Take out from
<i>bi-ti ka-ri</i>	the granary
<i>šu-ta-ši-a-am-ma</i>	a 1½ shekels of silver worth,
<i>šu-bi-la-nim</i>	and send it.

II. (No. 7)

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

<i>A-na Bal-a</i>	To Bala,
<i>qi- bi- ma</i>	say as follows:—
<i>um-ma Ku-ub-bu-ti-ia-ma</i>	Thus says Kubbutia:
<i>Šamaš li-ba-al-li-tu-ka</i>	May Shamash keep thee healthy!
5 <i>a-di a-al-la-ka-ak-kum</i>	Until I come to thee,

mTa-ri-ba-tum
*la tu-da-ab-ba-a[b]**

do not give Taribatum an occasion
 for legal proceedings.

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.

A-na Si-zi-i ù At-ti-ia
qi- bi- ma
um-ma Ibiq-nâr-kim-ḫi-ma
“Šamaš ù “Marduk li-ba-al-li-tu-ku-
nu-ti
 5 *aš-šum um-ma at-tu-nu-ma*
a-ḫa-ka tu-ur-da-am-ma
lu-ut-ta-ši-ka
a-wi-lum ú-nu-ut ekallim
ú-ḫa-li-iq-ma
 10 1 *šiqlam kaspim it-ti ša-su-ú¹*
il-qi-ma
um-ma a-na-ku-ma a-pu-ul
i-na egli(-li)-ia še-um
ša-tu ú-ul i-ba-ši
 15 60 *qa qēmam šu-bi-lam²*
šu-ba-ti ša ma-aḫ-ri-ku-nu-ma

e-ri-ši-ia a-la-na-la-ak

To Sizi and Attia,
 speak:—
 Thus says Ibiq-nâr-kimḫi:
 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*.

¹ *liq*, in the language of the Code of Hammurabi, is construed with *itti* of the person of whom something is taken, e. g., *kaspam itti tamqarim ilqi*, i. e., “he has taken money from the merchant.” In consideration of this fact one is tempted to translate *šasû* in analogy to the meaning which the Semitic שָׁסָו, pl. שָׁסִים 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 ššw,) 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.

² *Šu-bi-la-nim* should here be expected.

<i>lu-ba-ar-tam iš-ta-a-at</i>	Send me
<i>šu-bi-la-nim</i>	one robe!
20 <i>a-aḥ-ku-nu e-[li]-ia la ta-na-di</i>	Do not be negligent toward me!
<i>ú-la-nu ba-a-ba a-ḥa-am</i>	You have always
<i>i-šu-ú</i>	another excuse.
$\frac{1}{2}$ <i>qa šamnam šu-bi-[la]-nim</i>	Send me a half of a <i>qa</i> of oil.

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.

<i>A-na Da-da-a</i>	To Dadâ,
<i>ù "Sin-ú-zi-li</i>	and Sin-uzili,
<i>qi- bi- ma</i>	speak as follows:—
<i>um-ma Še-ib-"Sin-ma</i>	Thus says Šeib-Sin:
5 <i>"Šamaš ù "Ezinu</i>	May Shamash and Ezinu for my sake
<i>aš-šum-ia li-ba-al-li-tu-ku-nu-ti</i>	keep you well!
<i>iš-tu al-li-ka-am</i>	Since I have gone,
<i>du-bu-ba-ku</i>	I am engaged in a law-suit and the
<i>ù ma-tu-um du-bu-ba-at</i>	country is (likewise) implicated in a legal
	proceeding.
10 <i>ša-at-ta-am la ta-la-ka-ni</i>	You shall not go this year,
<i>ù a-na Ja-mu-ut-ba-li</i>	nor shall you journey
<i>la tu-ra-da-ni</i>	to Jamutbalum.
<i>a-di a-ša-pa-ra-ku-nu-ti</i>	Until I write to you,
<i>la ta-la-ka-ni</i>	you shall not come.
15 <i>ù a-na ali^{ki} šu-lim</i>	So return safely(?)
<i>ta-a-ar-ta-am ri-ša-a</i>	to the city.
<i>a-na ki-zi-ku-nu la te-gi-a</i>	Do not be neglectful to your companion.
<i>i-na ga-li-ku-nu</i>	Do not leave the one-sixth of a
<i>kaspam $\frac{1}{6}$ šiglu la te-zi-ba-ni</i>	shekel of silver in your hands.

V. (No. 121)

An order for reed-baskets.

<i>[A-n]a I-din-Ur-ra</i>	To Idin-Urra
<i>qi- bi- ma</i>	speak as follows:—
<i>um-ma Sin-ma-gir-ma</i>	Thus says Sin-mâgir:

- 2 *pisannu^{un}* Give
 5 *a-na "Šamaš-li-wi-ir* to Shamash-liwir
i-di-in 2 reed-baskets.

VI. (No. 92)

A letter concerning the distribution of profit-shares.

- | | |
|---|--|
| <p><i>A-na Sin-ša-mu-uh</i>
 <i>"Adad-šar-rum</i>
 <i>"Šu-na-tum</i>
 <i>"Šili-"Dam-ki-na</i>
 5 <i>ù ma-du-tim</i>
 <i>qi- bi- ma</i>
 <i>um-ma Gi-mil-lum</i>
 <i>"Šamaš li-ba-al-li-iṭ-ku-nu-ti</i>
 <i>ki-ma ta-aš-ta-na-am-[mi-e]</i>
 10 <i>iš-tu ū-mi arḥim 2^{kam}</i>
 <i>šabê^{meš} a-ḥi-a-tim</i>
 <i>ša i-ba-aš-šu-ú</i>
 <i>be-li za-za-am iq-bi-i-ma</i>
 <i>šabê^{meš} a-ḥi-a-tim ša i-ba-aš-šu-ú</i>
 15 <i>i-na ga-bi be-li-ia</i>
 <i>aš-šu-uk-zu-nu-ši-im</i>
 <i>aš-šu-mi-ku-nu</i>
 <i>be-li za-za-am iq-bi-a-am-ma</i>
 <i>a-na be-li-ia ki-a-am aq-bi</i>
 20 <i>um-ma a-na-ku-ma šabê^{meš} a-ḥi-a-tim</i>
 <i>ša i-ba-aš-šu-ú li-il-qu-ú-ma</i>
 <i>LÛ LIBIT^{ki} ū-ul a-na-di-iš-šu-nu-ti</i>
 <i>ù LÛ LIBIT^{ki} iš-tu ar-ḥim 2^{kam}</i>
 <i>ú-ša-ab-ba-at-šu-nu-ti</i>
 25 <i>a-li-a-nim-ma</i>
 <i>a-wa-ti-ku-nu ša na-ši-a-tu-nu</i>
 <i>ma-ḥar ardê^{meš} šarrim šu-uk-na</i></p> | <p>To Sin-shamuḥ,
 Adad-šarrum,
 Shunatum,
 Šili-Damkina,
 and others,
 speak:—
 Thus says Gimillum:
 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.</p> |
|---|--|

VII. (No. 124)

A request to buy three slaves for the writer.

<i>A-na A-ḥu-wa-qar</i>	To Aḥu-waḥar,
<i>qi- bi- ma</i>	speak:—
<i>um-ma A-ḥu-ni-ma</i>	Thus says Aḥuni:
<i>tup-pi an-ni-a-am</i>	When thou seest
5 <i>i-na a-ma-ri-im</i>	this letter,
<i>a-nu-um-ma</i>	then I despatch
<i>Šamaš-ilu</i>	Shamash-ilu
<i>a-na ši-ri-ka</i>	unto
<i>at-tar-dam</i>	thy presence.
10 <i>1 ma-na kaspim</i>	Take the
<i>[ub-ba-la]-kum</i>	one mine of silver
<i>li-qi-e-ma</i>	he is bringing thee,
<i>ša 1 ma-na kaspim</i>	and for the one mine of silver
<i>1 ŠAG.WARAD</i>	buy
15 <i>2 ŠAG.GEM</i>	one male slave and
<i>ša-ma-am-ma</i>	two female slaves,
<i>a-na DUG.GAR^{ki}</i>	and to the town DUG.GAR,
<i>a-na ši-ri-ia</i>	unto me,
<i>šu-ri-a-am</i>	cause (them) to be brought,
20 <i>ab-bu-tum</i>	please.

VIII. (No. 22)

Concerning a cargo of sand.

<i>A-na Ši-li-.....</i>	To Šili-.....,
<i>qi- bi- [ma]</i>	speak:—
<i>um-ma Gi-m[il-lu]m-ma</i>	Thus says Gimillum:
<i>ku-nu-uk-ki-ia an-ni-a-am</i>	When thou seest
5 <i>i-na a-ma-ri-ka</i>	my sealed letter
<i>1 elippi-ka i-di-im-ma</i>	give one of thy ships
<i>e-pi-ri it-ti-šu</i>	and let sand be brought
<i>li-ši-a-am</i>	in it unto me.

IX. (No. 25)

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

- | | |
|---|---|
| <p><i>A-na Mu-ḥa-ad-du-um</i>
 <i>qi- bi- ma</i>
 <i>um-ma daianê^{me} Bâbili^{ki}-ma</i>
 <i>"Šamaš ù "Marduk li-ba-al-li-ṭu-ku-</i>
 <i>nu-ti</i>
 5 <i>aš-šum di-nim ša Ilu-šu-i-bi-[šu]</i>
 <i>ù Ma-at-ta-tum</i>
 <i>a-wa-ti-šu-nu ni-mu-ur</i>
 <i>di-nam ki-ma ḡi-im-da-at be-li-ni</i>
 <i>nu-ša-ḡi-iš-ḡu-nu-ti-ma</i>
 10 <i>mi-im-ma nu-du-un-na-a-am</i>
 <i>ša Ma-at-ta-tum</i>
 <i>a-na ma-ar-ti-ša id-di-nu-ma</i>
 <i>[a-n]a bit Ilu-šu-i-bi-šu</i>
 <i>[ú]-se-ri-b[u-ši]</i>
 15 <i>a-na Ma-at-ta-tum</i>
 <i>tu-ur-ram ni-iq-bi</i>
 <i>redam it-ti-ša ni-it-tar-dam</i>
 <i>mi-im-ma ba-al-ṭa-am ša i-na-an-na</i>
 <i>in-na-aṭ-ṭa-lu</i>
 <i>a-na Ma-at-ta-tum</i>
 20 <i>li-id-di-nu</i></p> | <p>To the Muḥaddu,
 speak:—
 Thus say the judges of Babylon:
 May Shamash and Marduk preserve your
 life!
 As to matters pertaining to the law-
 suit 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 Ilushu-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.</p> |
|---|---|

X. (No. 139)

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

- | | |
|--|---|
| <p><i>A-na Da-an-ilu ù In-bi-Sin</i>
 <i>qi- bi- ma</i>
 <i>um-ma Sa-ni-i-ma</i>
 <i>"Šamaš ù "Marduk li-ba-al-li-ṭu-ku-</i>
 <i>nu-ti</i>
 5 <i>aš-šum elippim ša ta-aq-bi-a-am</i></p> | <p>To Dān-ilu and Inbi-Sin,
 speak as follows:—
 Thus says Sanī:
 May Shamash and Marduk keep you
 well!
 In regard to the ship about which</p> |
|--|---|

<i>elippam a-na be-li ta-pa-ṭa-ar</i>	thou hast spoken to me: "Redeem the ship for the possessor,"
<i>tup-pi uš-ta-bi-la-ak-kum</i>	I have sent unto thee my letter.
<i>me-ḫi-ir tup-pi-ia šu-bi-lam-ma</i>	Send me an answer to my letter.
<i>a-na tu-ku-ul-ti-ka</i>	In your trust
10 <i>elippam a-na be-li-šq</i>	I may return the ship
<i>lu- te- ir</i>	to its possessor.

XI. (No. 36)

A letter containing a demand for ships and sailors.

<i>A-na a-bi-ia</i>	To my father,
<i>qi- bi- ma</i>	speak:—
<i>um-ma A-ba-a-ma</i>	Thus says Abâ:
⁽¹¹⁾ <i>Šamaš li-ba-al-li-ṭ-ka</i>	May Shamash keep thee healthy!
5 <i>a-nu-um-ma mI-din-EN.MUN</i>	I, now, despatch
<i>aṭ-ṭar-da-ak-kum</i>	Idin-ENMUN unto thee.
⁽¹²⁾ <i>elippê mēš20 gur</i>	Cause to bring unto me ships
<i>ga-du ra-ka-bi-</i>	of 20 kors tonnage
<i>ši-na</i>	with
10 <i>na-ṭu-ti</i>	their
<i>a-na ši-ri-ia</i>	able
<i>šu-ra-am</i>	crews.

XII. (No. 50)

Concerning the adoption of a youth, who had been disinherited, and who had deserted his parental home.

<i>A-na Mu-na-wi-rum</i>	To Munawirum,
<i>qi- bi- ma</i>	speak:—
<i>um-ma Ti-ša-na-tum-ma</i>	Thus says Tishanatum:
<i>aš-šum ša ta-aš-pur-am um-ma</i>	In regard to that which thou hast written:
<i>at-la-ma</i>	
5 <i>Um-mi-na-di-tum šu-ḫa-ra-am</i>	"Um-mi-naditum took the boy
<i>a-na li-qu-tim il-qi-e-ma</i>	for adoption.
<i>šu-ḫa-rum šu-ú zi-k[i-i]r-ši-ma</i>	That boy calls her (mother)!
20 <i>ši-bu-ut a-lim ú-pa-aḫ-ḫi-ir-</i>	20 city-elders I assembled for him;
<i>šum-ma</i>	

- a-wa-a-ti-šu ma-aḥ-ri-šu-nu aš-ku-
un-ma*
 10 *aš-šum ṣu-ḥa-[ri-im] šu-ú zi-ki-ir
šu-ú*
*iš-tu šattim 3^{kam} i-na aḥ-ḥu-sum
at-ta-si-iḥ-šu*
i-na-an-na il-li-ik
ú-qa-al-li-il-ma
 15 *um-ma ša-pi-ir nârim-ma*
a-li-ik-ma narkabtam a-pu-ul
ša ta-aš-pur-am
a-na a-wi-lim aq-bi-ma
tup-pu-um ša a-wi-lim
 20 *a-na I-din-Sin it-[ta-a]l-kam*
ú-ul i-ta-ar-ma
aš-šum ṣu-ḥa-ri-im šu-a-ti
ú-ul ú-da-ab-ba-ab-ka

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.

XIII. (No. 110)

A statement in reference to different sales of grain.

- A-na be-li-ia*
qi- bi- ma
um-ma Ši-li-^uŠamaš-ma
aš-šum še-e-im ša alu Qi-iš-ra-^uE-a
 5 *ša Sin-ma-gir ù Ilu-šu-ib-ni-[šu]*
il-qu-ú ša ta-aš-pu-ra-am
i-nu-ú-ma ^mGi-mi-lum
ni-ik-ka-az-zi-šu-nu i-pu-šu
30 še gur at-ti-iš-šu-nu-ši-i-im
 10 *ù i-na bit ^mNu-ur-^uAdad*
*ta-aq-bi-a-am-ma 20 gur a-na e-ši-
di-im*
10 gur a-na ši-pi-ir kirim
ú-ši-e-šu-nu-ši-i-im
60 še gur li-qu-ú

To my lord,

speak:—

Thus says Šili-Shamash:

In reference to the grain of the city of Qishra-Ea,

which Sin-magir and Ilushu-ibnishu bought, about which thou hast written to me at the time when Gimilum 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.

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

XV. (No. 102)

An order for wool.

<i>A-na Mu-na-wi-rum</i>	To Munawirum,
<i>qi- bi- ma</i>	speak:—
<i>um-ma Sin-šar-ru-um</i>	Thus say Sin-sharrum,
<i>A-bil-ja-tum</i>	Abil-jatum
5 <i>ù I-din-nam-ma</i>	and Idinnam:
<i>“Šamaš li-ba-al-li-it-ka</i>	May Shamash grant thee life!
<i>a-nu-um-ma a-na Sin-ma-gir</i>	We, now, send for Sin-mâgir
<i>ù Be-li-ja-šu</i>	and
<i>ni-iš-tap-ra-am</i>	Bêlijashu.
10 <i>it-ti-šu-nu</i>	Join
<i>i-zi-iz-ma</i>	them and
<i>šipatu^{un} ša 2 šiqḷu kaspim</i>	purchase wool for
<i>li-qi-e-ma</i>	two shekels of silver.
<i>kaspam a-na Sin-e-ri-ba-am</i>	Give the money
15 <i>i-di-in</i>	to Sin-êribam.
<i>la tu-ur-ra-ak-šu</i>	Do not put him off.

XVI. (No. 3)

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

<i>A-na ù</i>	To X and Y,
<i>qi- bi- ma</i>	speak:—
<i>um-ma Lu-mur-ša-“Marduk-ma</i>	Thus says Lûmur-sha-Marduk:—

- ^uŠamaš li-ba-al-li-tu-ku-nu-ti
 5 aš-šum še-e-im ša ŠA-Malaḥu^{ki}
 a-di iš-tu i-na-an-na ūmu 2^{kam}
 elippum i-sa-an-ni-ga-am
 a-na še-e-im šu-a-ti
 la te-e-gi
 10 pi-ḥa-at še-e-im šu-a-ti e-li-ku-nu-ma
 la ki-ma aq-bu-ku-nu-ši-im
 a-wi-li-e e-is-ḥa-a-nim¹
- May Shamash keep you healthy!
 Concerning the grain of ŠA-Malaḥu,
 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 ta-aš-pu-ra-am
 5 um-ma at-ta-a-ma
 i-nu-u-ma a-na Ra-bi-kum^{ki}
 ta-al-la-ku-ma
 šu-up-ra-am-ma 10 šiqḷu kaspim
 [uš]-ta-bi-la-kum
 10 iš-tu i-na-an-na a-na ūmi 5^{kam}
 a-na Ra-bi-kum^{ki}
 pa-nu-ia ša-ak-nu
 a-nu-um-ma ^uŠamaš-ra-bi
 a-na ši-ri-ka
 15 at-ṭar-dam
 10 šiqḷu 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-ḥu-wa-qar-ma
 1 Mistake for iṣḥānim (?).
- To Abu-waqar,
 speak:—
 Thus says Aḥu-waqar:

- | | |
|---|---|
| <p><i>aš-šum am-tim</i></p> <p>5 <i>ša ta-aš pu-ra-am</i>
 <i>ša um-ma at-ta-a-ma</i>
 <i>a-na ši-ir Ši-li-^aAdad</i>
 <i>a-li-ik-ma</i>
 <i>am-tam li-di-kum</i></p> <p>10 <i>al-li-ik-šum-ma</i>
 <i>um-ma a-na-ku-ú-ma</i>
 <i>...-ik?-ta?-...-šu-...</i>
 <i>ša A-bu-wa-qar</i>
 <i>iš-pu-ur-ra-an-ni</i></p> <p>15 <i>am-tam id-nam</i>
 <i>um-ma šu-ú-ma</i>
 <i>i-pa-la-an-ni-ma</i>
 <i>a-na be-el am-tim</i>
 <i>la al-li-kam</i></p> <p>20 <i>am-tam a-na ma-am-ma-an</i>
 <i>ú-ul a-na-ad-di-in</i>
 <i>ma-ar ši-ib-ri-ka</i>
 <i>šu-bi-ra-am-ma</i>
 <i>am-tam li-di-nam</i></p> <p>25 <i>ab-bu-tum</i></p> | <p>In regard to a female slave
 about whom thou hast written to me
 as follows:
 “Go
 to Šili-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):
 “He 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.</p> |
|---|---|

XIX. (No. 94)

A report of the weight of certain grain.

- | | |
|---|--|
| <p><i>A-na be-li-ia</i></p> <p><i>qi- bi- ma</i></p> <p><i>um-ma Ši-li-^aŠamaš-ma</i>
 <i>še-um ša dimti ka-at-tim</i></p> <p>5 <i>5 gur ib-ba-a-ši</i>
 <i>ŠÀ MU Ê^{dingir}IM ŠÀ UD.UNU^{ki}</i>
 <i>BA-DU</i></p> | <p>To my lord
 speak:—
 Thus says Šili-Shamash:
 The grain at Dimti Kattim
 is 5 kors.
 In the year in which the temple of Adad
 in Larsa was built.</p> |
|---|--|

XX. (No. 13)

An order for the sale of grain.

<i>A-na Na-bi-^uGu-la</i>	To Nâbi-Gula,
<i>ù Bal-mu-nam-^{he}</i>	and Balmunamhe,
<i>qi- bi- ma</i>	speaking:—
<i>um-ma Sin-a-ia-ba-aš-ma</i>	Thus says Sin-aiabash:
5 <i>^uŠamaš li-ba-al-li-iṭ-ku-nu-ti</i>	May Shamash keep you well!
<i>^mIg-mil-Sin</i>	Igmil-Sin
<i>ù Ba-ak-kum re'um</i>	and Bakkum, the shepherd, have
<i>ka-ni-ki iṭ-ba-lu-ni-ku-nu-ši-im</i>	brought you my sealed document.
<i>a-na bi-i ka-ni-ki</i>	According to the wording of the document
10 <i>še-am i-na še-am niši I-din-ja-tum</i>	take out the grain of the supply
<i>šu-ši-a</i>	of the people of Idinjatum.
<i>šum-ma še-um i-na še-am niši I-din-</i>	If the supply of grain of the
<i>ja-[tum]</i>	
<i>la i-ba-aš-ši</i>	people of Idinjatum is not on hand,
<i>i-na še-am niši ^uMarduk-la-ma-za-šu</i>	(then) give out some of the
<i>sukallu</i>	
15 <i>šu-ši-a</i>	grain of the people of Marduk-lamazashu
	the supervisor.

XXI. (No. 10)

A request to act as a caravan leader.

<i>A-na Wa-tar-^uŠamaš</i>	To Watar-Shamash,
<i>qi- bi- ma</i>	speaking:—
<i>um-ma Ilu-šu-ib-ni-šu-ma</i>	Thus says Ilushu-ibnishu:
<i>^uŠamaš li-ba-al-li-iṭ-ka</i>	May Shamash keep thee healthy!
5 <i>a-nu-um-ma a-na Sin-mu-uš-ta-al</i>	I, now, send through Sin-mushtal
<i>tup-pi uš-ta-bi-lam</i>	my letter.
<i>lamqarê^{meš} ša il-li-ku-nim</i>	The merchants who have come,
<i>pa-ni-šu-nu</i>	lead,
<i>ša-ab-ta-am-ma</i>	and let them set out
10 <i>a-la-kam li-pu-šu-nim</i>	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 Ū-bar-ru-um
 qi- bi- ma
 um-ma Awêl-^uNannar
 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 ^uNin-giš-zi-da 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
 alpê^u ù ṣenu^u
 a-na kišad nâr mê Enlil-la
 i-na-za-ḫu
 15 alpê^u uš-ḫa-zu
 a-šar wa-aš-ba-a-ta
 li-zi-zu
 ù mi-di an-ni-ki-a-am
 i-ba-aš-ka-a-ma
 20 al-pi a-na a-li-im
 a-aš-im-ma i-na-za-ḫu-ma
 pu-ur-tum i-ḫa-li-ik
 al-kam-ma pu-ur-ta-am
 pu-ru-us-ma ta-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-^uŠamaš
 qi- bi- ma

To Warad-Shamash,
 speak:—

- um-ma Wa-tar-^uŠamaš-ma
^uŠamaš ù ^uNergal
 5 li-ba-al-li-ṭu-ka
 aš-šum eqlim^(im) ša Li-bi-it-....
 ki-a-am iq-bi-a-am
 um-ma šu-ú-ma
 iš-tu ša-pi-ir na-ri-im
 10 ú-lam-mi-id
 a-na li-ib-bi
 eqlim li-zu
 šenu^u[ⁿ la in-na-da-a]
 šu-ḥa-[ru] i-pu-ul-šu-[ma]
 15 um-ma šu-ú-ma
 mi-im-ma ú-ul li-zu-[šu-nu-ti]
 tup-pi uš-ta-bi-[la-ak-kum]
 šum-ma i-na ki-i[t-tim]
 a-ḥi at-[ta]
 20 me-ḥi-ir tup-pi-[ia]
 ša iš-tu ša-pi-ir na-ri-[im]
 iq-bu-ma
 šenu^u la in-na-da-a
 šu-bi-lam
- 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
 canal-zone
 of the
 neglected sheep.

XXIV. (No. 6)

A plaintiff's statement to the judge that the defendant had entirely complied
 to his demands.

- A-na Sin-i-din-nam
 qi- bi- ma
 um-ma ^uMarduk-mu-ša-lim-ma
^uŠamaš ù ^uMarduk li-ba-al-li-ṭu-ka
 ki-ma ti-du ú-ul ^uŠamaš-rê'u-ti-i-im(?)
 5 e-bi-iš ši-bu-ti-ia
 i-nu-ma a-ša-pa-ru-šum¹
- To Sin-idinnam,
 speak:—
 Thus says Marduk-mushalim: .
 May Shamash and Marduk preserve thy
 life!
 As thou knowest Shamash-rê'utim not
 fulfilling my demand,
 when I wrote to him

¹ Mistake for: aš-pu-ra-šum.

ši-bu-ti ma-di-iš i-pu-us
a-wa-ti-šu ina mah-ri-ka
li-iš-ku-un-ma
10 *di-nam ki-ma ši-im-da-at be-li-ia*
i-ša-ri-iš šu-ḫi-iz-zu

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-bi-^uŠamaš
qi- bi- ma
um-ma ^uAdad-ri-im-i-li-ma
^uŠamaš li-ba-al-li-iṭ-ka
5 *[an]-nu-um I-li-gim-la-an-ni*
[at]-tar-da-ak-kum
šu-ḫa-ra-[am]
iṭ-ti I-li-gim-la-an-ni
tu-ur-da-am

To Nabi-Shamash,
speak:—
Thus says Adad-rim-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]a ^uŠamaš-li-wi-ir
qi- bi- ma
[um-ma] I-li-i-qi-ša-am-ma
5 *^u[Šamaš] ṽ [^uMarduk] li-ba-al-li-tu-ka*

aš-šum [še] ša I-bi-^uŠamaš aḫu-ni

ta-aš-pur-am
ki-ma ti-du-ú a-na še-im an-ni-im
du-ub-bu-ba-a-ku-ma
10 *ú-ul i-pu-uš-šu*
iš-tu i-na-an-na úmi 2
[la]-ma at-tar-da-am
[še]-am a-ap-pa-aš-šu¹
mi-im-ma la ta-na-zi-iq

To Shamash-liwir,
speak:—
Thus says Ili-iqisham:
May Shamash and Marduk keep thee
well!
Concerning the grain of Ibi-Shamash, 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-ap-pa-al-šu.

XXVII. (No. 81)

A request to send a bronze pot.

<i>A-na Ba-ba-a</i>	To Babâ,
<i>qi- bi- ma</i>	speak:—
<i>um-ma Mu-na-wi-rum-ma</i>	Thus says Munawirum:
<i>“Šamaš ù “Marduk da-ri-iš ù-mi</i>	May Shamash and Marduk for eternal
5 <i>li-ba-al-li-tu-ki</i>	days keep thee well!
<i>a-nu-um-ma Lu-mur-ša-“Marduk</i>	I, now, despatch
<i>aṭ-ṭar-dam</i>	Lûmur-sha-Marduk.
1 <i>URUDU ŠUN šu-bi-li-im</i>	Send me one bronze pot.
<i>a-na-ku kaspam URUDU ŠUN</i>	I shall restore unto thee the
10 <i>ù-ta-ra-ak-ki</i>	money for the bronze pot.
<i>a-na-ku i-na šu-li-mi</i>	I (for the present) am straitened*
<i>ka-la-a-ku</i>	in my circumstances.
<i>aš-šum* i-na ki-it-ti-im</i>	If thou truly
<i>ta-ra-am-mi-in</i>	dost love me,
15 1 <i>URUDU ŠUN šu-bi-li-im</i>	(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.

<i>A-na El-me-šum</i>	To Elmeshum,
<i>qi- bi- ma</i>	speak:—
<i>um-ma Si-ru-um-ma</i>	Thus says Sirum:
<i>“Šamaš ù “TAK Ê-ša-ra¹ aš-</i>	May Shamash and TAK of Êshara for
<i>šum-ia</i>	my sake
5 <i>da-ri-iš ù-mi li-ba-al-li-tu-ki</i>	preserve thy life for eternal days!
<i>aṭ-ḥu-ta-am ki-a-am šu-uk-ni-ma</i>	Establish in this fashion the sisterly
	relation,
<i>lu ša iš-tu ši-iḥ-ḥi-ri-nu-ma</i>	for we have grown up together

* Probably mistake for *šumma*.

¹ Ê-ša-ra = Ê-šar-ra (Br. 6265) compare: *Ninib pir êšara*; KB III: 162; VI: II; = BA II 203; also comp. KB IV p. 80 Col. IV l. 1. Êšar(r)a is an epithet which the Sumerians applied to “*iršitu*”, earth; i. e. “Das Welthaus; the house of totality.

iš-te-ni-eš ni-ir-bu-ú
iš-tu i-lam ta-ar-ši-i²

10 *ma-ti-ma i-na šimim 15 še kaspim*
šu-mi ú-ul ta-aḫ-šu-ši
ù ti-ma-li i-nu-ma ta-li-ki-im
A-ba-ra-ḫa-am el-qi-e-ma
a-di te-ki-mi-in-ni

15 *ú-ul ta-am-gu-ri*
um-ma at-ti-ma ul-la-nu-um
ḫa-at-ta-am dam-qa-am
ù ka-ta-am ú-ša-ba-la-kum
ú-ul šu-ta-bi-li-im³

20 *ù ki-a-am aḡ-bi-ki um-ma a-na-ku-ma*
a-wi-lum A-bi-⁴Amurru⁴ ša iḫ-zu-ki⁴
šum-ma ⁵a-am-ri-e⁵ ḫa-še-iḫ
li-iš-[pu]-ra-am-ma 5 ⁵a-am-ri-e⁵
lu-ša-bi-la-aš-šu

25 *a-nu-um-ma it-ti elippim ša-an-nim*
a-wi-lam at-tar-da-ak-ki
še-ir-bi-i ù ú-ku-ul-tu
ša $\frac{1}{6}$ šiglu kaspim šu-bi-lim
i-na an-ni-tim at-ḫu-ut-ki

30 *lu-mur*

since we were small.

Thou hast acquired since a protective
 genius²

Not at all didst thou reduce the
 price of 15 she of silver,
 but, yesterday, I took Aba-raḫam,
 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-Amurru, 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 $\frac{1}{6}$ 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-⁴E-a-ma

To the patrician,
 speak:—

Thus says Awil-Ea:

² *ištu ilam tarši* literally translated means: 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.

³ *šu-ta-bi-li-im* mistake of scribe for *tu-ša-bi-li-im*.

⁴ *iḫ-zu-ki* = "he took thee" in the sense of "he married thee." This is very common in Old Babylonian.

⁵ With *⁵a-am-ri-e* compare *amaru (išu)*, part of a bed; K 164:11; Craig, RT 78:1; 78:19 (here plural); Maḫlu V:2.

- "Šamaš ù "Marduk li-ba-al-li-tu-ka May Shamash and Marduk keep thee well!
 5 lu ša-al-ma-ta lu ba-al-ta-ta Mayest thou be well and of good health.
 ilu na-ši-ir-ka ri-eš-ka a-na da-mi-
 iq-tim
 li- ki- il
 a-na šu-ul-mi-ka aš-pu-ra-am
 šu-lum-ka ma-ḥar "Šamaš ù "Marduk May thy well-being before Shamash
 10 lu da- ri and Marduk endure!
 "Sin-ra-bi lu redu ša bi-ti-ia
 ḥa-li-iq-ma
 [a-na] A-wi-la-tum a-ḥi-šu
 [i-na]kar-lik-ku Sin-rabi, the messenger of my
 house has disappeared.
 15 [i-tu-]ur-šu-ma It is said: "they returned him
 id-di-in-šu and gave him
 it-ta-la-ak-ma to Awīlatum, his brother,
 wa-ša-ab-šu i-na ali^{ki} in karlikku.
 ma-aḥ-ri-ka iq-bu-nim He departed and
 his stay is in the city,
 20 ki-ma ra-bu-ti-ka in thy presence.
 "Sin-ra-bi Kindly
 ù A-wi-la-tum a-ḥi-šu deliver over
 a-na ar-du ù id?-da-tum Sin-rabi and Awīlatum,
 pi-qi-id-ma his brother,
 25 ma-aḥ-ri-ia li-iz-za-ni-iq?-šu-nu-ti 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 To Sin-nada,
 qi- bi- ma speak:—
 um-ma Li-bi-it-ma Thus says Libit:
 "Šamaš ù "Sin aš-šum-ia li-ba-al-li-
 tu-ki May Shamash and Sin for my sake keep
 thee healthy!
 5 ki-ma(?) šum-ma la ka-a-ti As if there had been no explanation
 pa-ri-is wa-ar-ka-tim to thee about the matter!
 la i-šu-ú ú-ul ti-di-e Thou knowest not.

- | | |
|--|---|
| <p><i>i-na ša-at-tim an-ni-tim</i>
 <i>ti-ri-in-ni-i-ma</i>
 10 <i>na-ra-am šu-bi-ri-in-ni</i>
 <i>ši-ba-a-ti a-na pa-ni-ia</i>
 <i>ib-ši-i-ma</i>
 <i>la a-ḥa-aš</i>
 10 <i>ma-na ri-iš¹ "Gi-mil-la-at-Sin</i>
 15 <i>i-na-ad-di-ig-gi</i>
 <i>aš-šum A-bil-"Ba-ú</i>
 <i>ša-šu-ú ša i-ka-lu</i>
 <i>ki-ta ma-la ba-aq-qu-ur-ki²</i>
 <i>ša ša-a-ti la tu-wa-aš-ša-ri-šu</i></p> <p>20 <i>a-na ši-ir Sin-i-qu-lam³</i>
 <i>al-qi-i-ma</i>
 <i>a-na Ud-bal-nam-ḥe</i>
 <i>li-di-iḥ-ḥi-ki-i-ma</i>
 <i>Šag. Warad li-iš-ku-na-ak-ki</i></p> <p>25 <i>a-nu-um-ma "Ú-tul-Ištar</i>
 <i>aṭ-ṭar-da-ak-ki-im</i>
 <i>ṭe-e-im ga-am-ra-am</i>
 <i>šu-up-ri</i></p> | <p>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-iqulam.
 Let them bring thee
 to Udbalnamḥe,
 and a servant let them provide for thee.
 I, now, despatch unto thee
 Utul-Ishtar.
 Send
 complete information.</p> |
|--|---|

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.

<p><i>A-na "Sin-ma-gir</i> <i>qi- bi- ma</i> <i>um-ma Ib-ku-Ištar ù Sin-i-tu-ra-</i> <i>am-ma</i></p>	<p>To Sin-mâgir speak! Thus say Ibku-Ishtar and Sin-itûram</p>
--	--

¹ *Ri-iš*; compare Arabic *riš* = "Fülle des Unterhaltes, Nahrung," here perhaps "maintenance, sustenance (money)."

² Mistake for: *buggurki*?

³ See note on this name in List of Personal Names.

- aḥ- ḥu- ka- a- ma
 5 "Il-Aširta "Šamaš "Gál-gál-la ù
 "Amurru il-ka
 aš-šum-i-ni a-na da-ri-a-tim
 li- ba- al- li- tu- ú- ka
 "Ha-di-a-me-ir-¹ amaš-ma aš-šum
 ni-di-in-tu-im¹
 a-na ša-ni-im ir-šu-ú
 thy brother:—
 Il-Ashirta, Shamash, Galgalla and
 Amurru, thy
 god, for our sake grant
 thee life forever!
 Ḫadamer-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 Ḫadamer-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
- 10 ú-za-ab-ba-la-an-ni
 a-na i-ta-az-zu-uz-zī a-na ša-ši-im
 a-aḥ-ka la-a ta-na-an-di
 di-a-am qi-bi-šum um-ma at-ta-a-ma
 ša at-ta ga-ba eš-ma
 15 ta-ga-ab-bu-ú
 ia-ši-im we-iš-tum
 um-ma ga-bu-um-ma i-na ta-ak-lu-ú
 "Ha-di-a-me-ir-¹Šamaš i-na te-ir-tim
 iz-ba-tu-nim-šu
 20 mi-nam ta-mu-ra-an-ni-ma
 i-na ri-zi-nu um-ma
 te-ir-li a-na ša-ni-im
 ta-ad-di-in
 ki-a-am qi-bi-šum-ma
 25 ar-ḥi-iš i-ip-pa-al-ka
 ù a-nu-um-ma "Na-bi-i-li-šu
 a-na la-a-ši² na-ti pa-nu-šu ša-ak-nu-ú
 "A-bil-Sin a-wi-lam iš-da³-ma-am
 i-na bi-it "Sin i-na-az-za-aḥ
 30 šum-ma na-du-ú qi-bi-šum-ma

¹ The writer by mistake first wrote the accusative ending *tam*, then he corrected it by adding simply *im* (*aššum nidintim*.)

² *la-a-ši* contracted from: *la-a i-ši*.

³ Mistake of scribe for: *ištamam*.

<i>ša aš-ši-im um la-a i-za-aḥ-ḥu-ur</i> ⁴	go out if he does not change.
<i>ù ki-ma "A-bil-Sin nišakkam</i> ⁵	Furthermore, because thou dost not know
<i>ú-ul ti-di-e</i>	Abil-Sin,
<i>a-na an-ni-tim a-aḥ-ka</i>	the priest of sacrifice,
35 <i>la-a ta-na-an-di</i>	be not negligent in regard
<i>"Il-Aširta "Šamaš "Gál-gál-la ù</i>	to this (person).
<i>"Amurru il-ka</i>	May Il-Ashirta, Shamash, Galgalla and
<i>aš-šum-i-ni a-na da-ri-a-tim</i>	Amurru, thy god,
<i>li-ba-al-li-tu-ú-ka</i>	for our sake
	grant thee life forever!

XXXII. (No. 45)

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

<i>A-na I-din-n[am]</i>	To Idinnam
<i>qi- bi- [ma]</i>	say as follows:
<i>um-ma "Sin-[X-ma]</i>	Thus says Sin-X:—
<i>a-na bit a-wi-[lim]</i>	Go to the house
5 <i>a-li-ik-[ma]</i>	of the patrician
<i>1 biltam ša 30 [ma-na šipati pišati]</i>	and take away for me from
<i>ù 30 ma-na šipati šaplati</i>	the house one load of 30
<i>a-na bitim^(um) li-gi-a-am-ma</i>	minas of white wool and 30
<i>30 ma-na šipati pišati</i>	minas of lower grade wool.
10 <i>a-na kallati aqarti</i>	Give to the highly esteemed
<i>i-di-in</i>	bride the thirty minas of
<i>30 ma-na šipati šaplati</i>	white wool.
<i>a-na bit ab-ba li-ši-ri-im-ma</i>	Into the parental home
<i>i-na ku-nu-uk-ki-[šu]</i>	introduce the thirty minas of
15 <i>li-ik-nu-uk-[su]</i>	lower grade wool. Let him seal
	it with his seal.

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.

<i>A-na Lu-uš-ta-mar-"Za-mà-mà</i>	To Lushtamar-Zamama
<i>ù Be-la-nu-um</i>	and Belanum

⁴ עֲזָרָה; for: *izahḥar*.

⁵ Observe the uncommon ideographic writing: *NU.Ú.AB*.

<i>qi- bi- ma</i>	speak:—
<i>um-ma Ha-am-mu-ra-bi-ma</i>	Thus says Hammurabi:—
5 <i>išten "Sin a-na DUG.GAR^{ki} li-šu-ú</i>	Let them take forth from DUG.GAR one
	Sin (statue?).
<i>I-ma-ni-nu-um</i>	For Imaninum
<i>ša na-ak-rum il-qu-ú¹</i>	whom the enemy has captured
10 <i>mana kaspim i-na bît Sin</i>	give ten minas of silver out
<i>a-na tamqari-šu id-na-a-ma</i>	of the temple of Sin to his merchant
10 <i>pu-uṭ-ra-šu</i>	and redeem him.

¹ We should expect: *ša ilqu-šu*.

NOTES.

The redemption price here mentioned is exorbitantly high, compared for instance with prices paid for slaves. According to Schwenzner'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. $1\frac{1}{2}$ 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 paṭarišu la ibašši ina bît ili ališu ippaṭṭar*", 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.

A. Personal Names.

- | | |
|--|---|
| <p><i>Attû:</i> <i>A-at-tu-û</i>; 148:1
 <i>Abâ:</i> <i>A-ba-a</i>; 36:3
 <i>Aba-raḥam:</i> <i>A-ba-ra-ḥa-am</i>; 15:13
 <i>Abi-^uAmurru:</i> <i>A-bi-^uMAR.TU</i>; 15:21
 <i>Abi-asât:</i> <i>A-bi-a-sa-at</i>; 90:3
 <i>Abil-^uAdad:</i> <i>A-bil-^uIM</i>; 41:7; 141:3
 <i>Abil-^uAmurru:</i> <i>A-bil-^uMAR.TU</i>; 95:2; 138:10
 <i>Abil-^uBaû:</i> <i>A-bil-^uBa-û</i>; 63:16
 <i>Abil-ilu:</i> <i>A-bil-AN</i>; 82:6; 82:16; 82:18
 <i>Abiljatum:</i> <i>A-bil-ja-tum</i>; 102:4
 <i>Abil-Sin:</i> <i>A-bil-EN.ZU</i>; 1:29; 1:33
 <i>Abil-^uŠamaš:</i> <i>A-bil-^uUD</i>; 2:1; 35:3; 79:1; 143:1
 <i>Abum-waqar:</i> <i>A-bu-(um)-wa-qar</i>; 39:1; 86:3; 123:6; 148:3; s. of <i>Warad-Sin</i>: 148:9; 148:17; 149:1; 149:13
 <i>Adâ:</i> <i>A-da-a</i>; 41:1
 ^u<i>Adad-êriš:</i> ^u<i>IM-PIN</i>; 131:1
 ^u<i>Adad-nâšir:</i> ^u<i>IM-na-šir</i>; 103:36
 ^u<i>Adad-ra....</i>, ^u<i>IM-ra....</i>; 30:1
 ^u<i>Adad-rim-ili:</i> ^u<i>IM-ri-im-i-li</i>; 87:3; 150:6
 ^u<i>Adad-šar-ili:</i> ^u<i>IM-šar-i-li</i>; 64:6
 ^u<i>Adad-šarrum:</i> ^u<i>IM-šar-rum</i>; 92:2
 <i>Aḥum-Aia:</i> <i>A-ḥu-um-A-a</i>; 73:3
 <i>Aḥum-waqar:</i> <i>A-ḥu-(um)-wa-qar</i>; 2:1; 89:7; 89:17; 124:1; 129:12</p> | <p><i>Aḥuni:</i> <i>A-ḥu-ni</i>; 124:3
 <i>Aḥušina:</i> <i>A-ḥu-ši-na</i>; 98:13
 <i>Ālik-idi:</i> <i>A-li-ik-i-di</i>; 42:20
 ^u<i>Amurru-ibnišu:</i> ^u<i>MAR.TU-ib-ni-šu</i>; 131:14
 <i>Ali-lûmur:</i> <i>A-li-lu-mu-ur</i>; 95:1
 ^u<i>Anu-mubaliṭ:</i> ^u<i>A-nu-mu-ba-li-iṭ</i>; 18:1; 60:1
 <i>Arium-waqar:</i> <i>A-ri-um-wa-qar</i>; ¹ 143:1
 <i>Awat-^uNannar:</i> <i>Awat-^uŠEŠ^{ki}</i>; 100:1
 <i>Awêl-^uNabium:</i> <i>Awêl-^uNa-bi-um</i>; 111:4
 <i>Awêl-^uNannar:</i> <i>Awêl-^uŠEŠ^{ki}</i>; 83:3
 <i>Awîl-^uAdad:</i> <i>A-wi-il-^uIM</i>; 35:1; 113:2
 <i>Awîlatum:</i> <i>A-wi-la-tum</i>; 62:13; 62:22
 <i>Awîl-^uEa:</i> <i>A-wi-il-^uE-a</i>; 62:3
 <i>Awîlija:</i> <i>A-wi-li-ja</i>; 71:1
 <i>Awîl-ili:</i> <i>A-wi-il-AN (i-li)</i>; 29:1; 78:7; 128:11; 140:3
 <i>Awîl-Ištar:</i> <i>A-wi-il-Ištar</i>; 48:21; 48:24; 95:3
 <i>Awîl-^uNabium:</i> <i>A-wi-il-^uNa-bi-um</i>; 57:3; 68:3
 <i>Atanaḥ-ili:</i> <i>A-ta-na-aḥ-i-li</i>; 103:32
 <i>Attija:</i> <i>At-ti-ja</i>; 106:1
 <i>Babâ:</i> <i>Ba-ba-a</i>; 81:1
 <i>Bakkum:</i> <i>Ba-ak-kum</i>; 13:7
 <i>Bala:</i> <i>Bal-a</i>; 7:1
 <i>Balmenamḥi:</i> <i>Bal-me-nam-ḥi</i>; 96:1
 <i>Balmunamḥe:</i> <i>Bal-mu-nam-ḥe</i>; 13:2; 77:4</p> |
|--|---|

¹ *A-ri-um-wa-qar* may simply be a mistake of the scribe for *A-ḥu-um-wa-qar*.

Baš-ilu: *Ba-aš-AN*; 107:1
Bêlanum: *Be-la-nu-um*; 32:2; 123:1
Bêlajašu: *Be-li-ja-šu*; 102:8
Bêlsunu: *Be-el-šu-nu*; 20:1; 28:1; 51:1;
 58:1; 66:1; 85:1; 99:1; 103:1; 137:1;
 142:1
Bêlani: *Be-el-ta-ni*; 53:7; 53:10; 53:17
Bêli: *Be-li-i*; 26:1; 150:1
Bêlitia: *Be-li-ti-ia*; 16:1
Bili...: *Bi-li-...*; s. of *Ili-ippalza*:
 131: seal
Biliam: *Bi-li-a-am*; 64:9
Bilitum: *Bi-li-tum*; 129:6
Dadâ: *Da-da-a*; 17:1; 55:2; 112:1; 134:1
Dadaba: *Da-da-ba*; 101:3
Damqi-ilišu: *Dam-qi-i-li-šu*; 82:12
Dân-ilu: *Da-an-AN*; 139:1
Dapinum: *Da-pi-nu-um*; 33:3
Ea-šulul-šu: *E-a-AN.DUL-šu*; 18:2;
 60:3
Ea-gâmîl: *E-a-ga-mîl*; 108:1
Ea-nâšîr: *E-a-na-ši-ir*; 49:21
Ea-šarram: *E-a-šar-ra-am*; 39:11
Ea-šîli: *E-a-ši-li*; 77:2
Êku-Urra: *E-ku-Ur-ra*; 138:1
Elmešum: *El-me(š)-šum*; 15:1; 144:11
Elmeštum: *El-meš-tum*; 117:3
Erara: *E-ra-ra*; 9:13
Eriri: *E-ri-ri*; 44:1
Êribam: *E-ri-ba-am*; 40:13; 40:16
Êribam-Sin: *Eri-ba-am-Sin*; 132:3
Etel-pî-^uMarduk: *E-tel-KA-^uAMAR.*
UD; 120:3
Etel-pî-^uNabium: *E-tel-KA-^uNa-bi-um*;
 71:3
Gatiluma: *Ga-ti-i-lu-ma*; 24:3

Gimillum: *Gi-mi(l)-lum*, *Gi-mi-el-lum*;
 22:3; 92:7; 110:7
Gimillat-Sin: *Gi-mil-la-at-XXX*; 63:14
Ĥabil-aĥi: *Ĥa-bil-a-ĥi*; 125:4
Ĥadi-amêr-^uŠamaš: *Ĥa-di-a-me-ir-^uUD*;
 1:9; 1:19
Ĥammurabi: *Ĥa-am-mu-ra-bi*; 19:30;
 32:4
^u*Ĥani-mušalim:* ^u*Ĥa-ni-mu-ša-lim*; 47:9
Ĥâziram (Acc.): *Ĥa-zi-ra-am*; 74:5
Ĥâzirum: *Ĥa-zi-ru-um*; 135:3
Ĥununi: *Ĥu-nu-ni*; 147:9
Ibiĵa: *I-bi-ja*; 73:1
Ibi-^uIlabrat: *I-bi-^uNIN.ŠUBUR*; 38:5;
 78:17
Ibi-Sin: *I-bi-EN.ZU*; 19:1
Ibi-^uŠamaš: *I-bi-^uUD*; 70:5; 132:1
Ibiq-nâr-kimĥi: *Šig-Îd-kim-ĥi*; 106:3
Ibku-Ištar: *Ib-ku-Ištar*; 1:3; 69:1
Ibkuša: *Ib-ku-ša*; 2:4; 143:3
Ibni-^uAdad: *Ib-ni-^uIM*; 68:1
Ibni-Ea: *Ib-ni-E-a*; br. of *Ilušu-ibni*
 and s. of *Idin-...*; 38:8; 38:21
Idin-...: *I-din-...*; f. of *Ilušu-ibni*
 and *Ibni-Ea*: 38:9
Idin-^uAdad: *I-din-^uIM*; 93:3
Idin-Ea: *I-din-E-a*; 88:1
Idinjatum: *I-din-ja-tum*; 13:10; 13:12
Idin-^uAmurru: *I-din-^uMAR.TU*;
 145:6; 145:14
Idin-E.MAĤ(?): *I-din-E.MAĤ*
(EN?); 33:10
Idin-EN.MUN: *I-din-EN.MUN*; 36:5
Idinnam: *I-din-nam*; 45:1; 102:5
Idin-^uNanâ: *I-din-^uNa-na-a*; 48:23;
 103:27; 131:5

Idin-Sin: *I-din-EN.ZU*; 50:20; 136:3
Idin-Urra: *I-din-Ur-ra*; 116:1; 121:1;
 128:1
Igmatum: *Ig-ma-tum*; s. of *Sin-gâmîl*;
 130:14
Igmîl-Sin: *Ig-mîl-EN.ZU*; 13:6; 19:19;
 37:1
Ili-abi: *I-li-a-bi*; 146:10
Ili-ahta: *I-li-aḥ-ta*; 108:7
Ili-gimlanni: *I-li-gim-la-an-ni*; 87:5;
 87:8
Ili-idinnam: *I-li-i-din-nam*; 8:6; 41:17;
 146:3
Ilijatum: *I-li-ja-tum*; 96:4
Ili-ippalzam: *I-li-ip-pa-al-za-am*; 26:3;
 41:15; 69:3; 117:18; 135:1
Ili-iqîšam: *I-li-i-qi-ša-am*; 64:20; 70:3;
 126:4
Ilima-abi: *I-li-ma-a-bi*; 37:20
Ili-mutîr: *I-li-LAH*; 77:1
Ili-rabi: *I-li-ra-bi*; 12:3
Ili-šarram: *I-li-šar-ra-am*; 49:4
Ilu-abia: *AN-a-bi-ia*; 141:1
Ilu-da-.....: *AN-da-.....*; 57:1
Iluma-ilê: *AN-ma-i-li-e*; 17:3
Ilušu-bâni: *AN-šu-ba-ni*; 54:2
Ilušu-ibni: *AN-šu-ib-ni*; 110:5
Ilušu-ibišu: *AN-šu-i-bi-šu*; s. of *Warad-*
Sin: 25:5; 25:13; 38:15; 83:5
Ilušu-ibnišu: *AN-šu-ib-ni-šu*; 10:3; 75:3
Ilušu-nâšîr: *AN-šu-na-ši-ir*; 107:3
Iltani: *Il-ta-ni*; 61:3
Imaninum: *I-ma-ni-nu-um*; 32:6
Imgur-^uDagan: *Im-gur-^uDa-gan*; 138:3
Immun-^uMarduk: *Im(?) -mu-un(?) -*
^uAMAR.UD; 20:9
Inbi-ilišu: *In-bi-i-li-šu*; 40:1

Inbi-^uSin: *In-bi-^uEN.ZU*; 139:1
Ini-^uEa: *I-ni-^uE-a*; 101:5; 101:20
Ini-^uSin: *I-ni-^uEN.ZU*; 47:1
Iranum: *Ir-an-um* (or *Sanum?*); 152:3
Iršia: *Ir-ši-ia*; 53:1
Ištâ: *Iš-ta-a*; 147:1
^uIštar-šumu: *^uIštar-šu-mu*; 26-10
Igurum: *I-gu-rum*; 34:14
Jaḥzir-ilu: *Ja-aḥ-zi-ir-AN*; 96:5
Kamnia: *Ka-am-ni-ia*; 79:3
KA-ša-Ištar: *KA-ša-Ištar*; 152:1
KA-ša-Urra: *KA-ša-Ur-ra*; 24:1
^uKAŠ.AM.GAR.RA...?; 88:6
Ku.....; 104:1
Kubbutia: *Ku-ub-bu-ti-ia*; 7:3
Kulira....: *Ku-li-ra-....*; 80:1
Kunna: *Ku-un-na*; 31:1
Kurdi-Ištar: *Kur-di-Ištar*; 66:3
Lalatum: *La-la-tum*; 100:3
Lalutum: *La-lu-tum*; 48:1
Libit: *Li-bi-it*; 63:3; 114:6
Libit-Ea: *Li-bi-it-E-a*; 33:15
Liku-^u: *Li-ku-^u*; 96:3
Libur-šadûni: *Li-bur-ša-du-ni*; 54:4
Litûr-Sin: *Li-tu-ur-EN.ZU*; 2:6
Lûmur-ša-^uMarduk: *Lu-mur-ša-*
^uAMAR.UD; 3:3; 81:6; 109:26
Luštamar-Sin: *Lu-uš-ta-mar-EN.ZU*;
 103:28
Luštamar-^uZamàmà: *Lu-uš-ta-mar-^uZa-*
mà-mà; 32:1
Mattatum: *Ma-at-ta-tum*; 25:6; 25:11;
 25:15; 25:19
Majari: *Ma-ja-ri*; 98:9; 98:12; 98:16
Manum: *Ma-a-nu-um*; 72:8; 72:9
Mannum-kîma-^uAdad: *Ma-an-nu-um-*
ki-ma-^uIM; 11:31; 125:5

Mannum-kîma-^uŠamaš: *Ma-an-nu-um-ki-ma*-^uAMAR.UD; 39:9; 39:10; 39:26

Mâr-^uAdad: *Mâr*-^uIM; 5:5

Mâr-DUG.GAR^{ki}; 52:35

Mâr-Larsa^{ki}: *Mar*-UD.UNU^{ki}; 89:3

Mâr-Ištar; 147:3

^uMarduk-.....: ^uAMAR.UD-.....; 11:2

^uMarduk-bâni: ^uAMAR.UD-ba-ni; 46:4

^uMarduk-lamazašu: ^uAMAR.UD-la-ma-za-šu; 13:14

^uMarduk-muštal: ^uAMAR.UD-mu-uš-ta-al; 98:1

^uMarduk-mušalim: ^uAMAR.UD-mu-ša-lim; 6:3; 34:15; 76:3; 98:3; 137:13

^uMarduk-nâšir: ^uAMAR.UD-na-ši-ir; 14:3; 95:8; 119:3; 125:2; 127:3; 144:2

^uMarduk-rahi....: ^uAMAR.UD-ra-hi-....; 141:8

Martu-^uAbâ: *Martu*-^uA-ba-a; 75:1

Mašatanim (Gen.): *Ma-ša-ta-ni-im*; 78:21

Muḥadditum: *Mu-ḥa-ad-di-tum*; 103:34

Muḥaddum: *Mu-ḥa-ad-du-um*; 25:1; 76:1

Muḥuški: *Mu-ḥu-uš-ki*; 31:3; 109:7; 109:24*

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Namria....: *Na-am-ri-a*....; (PN?); 49:7

Nabi-Ea: *Na-bi-E-a*; 38:16

Nabi-^uGula: *Na-bi*-^uGu-la; 13:1

Nabi-ilišu: *Na-bi-i-li-šu*; 1:27; 55:5; 55:12; 55:16

^u*Nabium-mâlik*: ^u*Na-bi-um-ma-lik*; 105:3

^u*Nabium-waqar*: ^u*Na-bi-um-wa-qar*; 137:15

Nabi-^uSin: *Na-bi*-^uEN.ZU; 44:3

Nabi-^uŠamaš: *Na-bi*-^uUD; 11:1; 53:3; 87:1; 125:1; 127:1; 144:1

^u*Nahimmi*: ^u*Na-ḥi-im-mi*; 112:11

Narâm-ilišu: *Na-ra-am-i-li-šu*; 146:12

Naramti: *Na-ra-am-ti*; 146:9

^u*Ningišzida*: ^u*NIN-giš-zi-da*; 83:8

Nûr-^uAdad: *Nu-ûr*-^uIM; 23:3; 56:3; 110:10

Nur-^uŠamaš: *Nu-ûr*-^uUD; 5:1; 27:5; 27:10; 37:21; 113:1

Pirḥum: *UD-ḥu-um*; 145:1

Ribam-ili: *Ri-ba-am-i-li*; 146:11

Rim-^uAdad: *Ri-im*-^uIM; 4:26

Riša-^uMarduk: *Ri-ša*-^uAMAR.UD; 34:26

Sabitum: *Sa-bi-tum*; 64:3

Samia: *Sa-mi-ia*; 59:3

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Sin.....; 45:3; 51:11; 84:10; 111:1; 144:5

Sin-aba: *EN.ZU-a-ba*; 115:8

Sin-abu-kullim: *EN.ZU-AD-ku-ul-lim*; 150:13

Sin-abum: *EN.ZU-a-bu-um*; 16:3; 86:2

Sin-aiabaš: *EN.ZU-a-ia-ba-aš*; 13:4

^u*Sin*-bêl-ili: ^u*EN.ZU-be-el-i-li*; 131:13; 131:seal

Sin-bilah: *EN.ZU-bi-lah*; 113:3

Sin-duršu: *EN.ZU-du-ur-šu*?; 150:24

Sin-êribam: *EN.ZU-e(i)-ri-ba-am*; 4:1; 9:1; 102:14

Sin-êriš: EN.ZU-PIN; 19:1; 67:13;
72:3; 88:3

Sin-galdu: EN.ZU-gal-du; 80:3

Sin-gâmil: EN.ZU-ga-mil; f. of Igma-
tûm: 130:14

Sin-i.....: EN.ZU-i.....; 136:1

Sin-idinnam: EN.ZU-i-din-nam; 6:1;
19:18; 43:3; 68:8; 74:3; 78:12; 82:2

Sin-ilišu: EN.ZU-i-li-šu; 38:27

Sin-iqîšam: EN.ZU-i-qi-ša-am; 23:1;
40:9; 56:1; 74:1; 91:1

Sin-iqulam: EN.ZU-i-qu-lam;¹ 63:20

Sin-ilu: EN.ZU-AN; 86:16

Sin-išmeanni: EN.ZU-iš-me-(a)-(an)-
ni; 64:1; 150:8

Sin-imguranni: EN.ZU-im-gur-an-ni;
47:3; 82:23

Sin-ippalzam: EN.ZU-ip-pa-al-za-am;
133:9

Sin-itûram: EN.ZU-i-tu-ra-am; 1:3

Sin-itašu: EN.ZU-i-ta-šu; 151:3

Sin-li.....: EN.ZU-li.....; 12:1

Sin-lîrik: EN.ZU-li-ri-ik; 95:7

Sin-mâgir: EN.ZU-ma-gir; 1:1; 4:3;
27:9; 102:7; 110:5; 116:3; 116:5;
121:3; 128:3

Sin-mâlik: EN.ZU-ma-lik; 9:12; 29:14

^u*Sin-manse*: ^uEN.ZU-ma-an-se; 118:3

Sin-ma-ilu: EN.ZU-ma-AN; 108:3

Sin-muballî: EN.ZU-mu-ba-al-li-î; 33:6

Sin-mušalim: EN.ZU-mu-ša-lim; 67:1;
150:2

Sin-muštal: EN.ZU-mu-uš-ta-al; 10:5;
34:2

Sin-nada: EN.ZU-na-da; 63:1

Sin-natum: EN.ZU-na-tum; 31:5

Sin-wedu: EN.ZU-we-du; 19:41

Sin-rabi: EN.ZU-ra-bi; 62:11; 62:21

^(u)*Sin-rîmeni*: ^(u)EN.ZU-ri-me-ni; 86:1;
86:9; 131:3

Sin-šamuḥ: EN.ZU-ša-mu-uḥ; 92:1;
97:3; 107:8; 120:1

Sin-šarrum: EN.ZU-šar-rum; 102:3

Sin-tâiar: EN.ZU-ta-a-a-ar; 37:2

Sin-tiûm: EN.ZU-ti-u-um; 40:15

Sin-ûzili: EN.ZU-û-zi-li; 55:1; 112:2;
112:10; 112:41; 134:2

Sîrum: Si-ru-um; 15:3

Sizî: Si-zi-i; 106:1

Şili.....: Şi-li.....; 22:1

Şili-^uAdad: Şi-li-^uIM; 113:4; 149:7

Şili-^uDamkina: Şi-li (Şili)-^uDam-ki-na;
54:1; 92:4

Şili-ilušu: Şi-li-AN-šu; 82:19

Şili-^uŠamaš: Şi-li-^uUD; 33:11; 49:3;
77:8; 94:3; 110:3

Şili-Urra: Şili-Ur-ra; 127:7

^u*Şiru-qarrad*: ^uŞIR-qar-ra-ad; 39:3

^u*Šamaš*.....; 49:19

^u*Šamaš-dînam-îdi*: ^uUD-di-nam-i-di; 4:7

^u*Šamaš-edû*: ^uUD-e?-du?-û; 101:14

^u*Šamaš-ḥâšir*: ^uUD-ḥa-ši-ir; 9:11; 19:3;
20:3; 28:3; 51:3; 51:17; 58:3; 99:3;
103:2; 137:3; 142:3

^u*Šamaš-igmil*: ^uUD-ig-mil; 37:4

¹In BE Vol. VI, Part 2, No. 33, line 5 (Rev.) the same verbal element appears in the name I-li-i-qu-lam, which Poebel read Ili-ibašar = "Sin will loosen." The tablet as well as the case read plainly Ili-iqulam. The meaning probably is "my god (or in the above case, Sin) has paid attention to me."

- ^uŠamaš-ilu: ^uUD-AN; 124:7
^uŠamaš-lamazašu: ^uUD-la-ma-za-šu; 84:3
^uŠamaš-liwir: ^uUD-li-wi-ir; 38:19; 70:1; 121:5
^uŠamaš-ma: ^uUD-ma-.....; 115:3
^uŠamaš-mâgir: ^uUD-ma-gir; 9:3
^uŠamaš-mâlik: ^uUD-ma-lik; 144:25
^uŠamaš-mubaliṭ: ^uUD-mu-ba-li-iṭ; 16:9; 27:3
^uŠamaš-našir: ^uUD-na-ši-ir; 19:23; 19:26; 29:3; 44:8; 113:7
^uŠamaš-rabi: ^uUD-ra-bi; 12:13
^uŠamaš-rê'utim: ^uUD-re'u-ti-i-im(?); 6:5
Šarrum-kîma-ilu: Šar-rum-ki-ma-AN; 95:6
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-šar-ili, *-šarrum*; *Abil*, *Awil*,
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Mâr, *Nûr*, *Rim*, *Šili-Adad*
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PN: *Ea-šulul-šu*, *-gâmil*, *-iribam*,
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PN: "Hamutam

Hani: "Ha-ni

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PN: *Marduk*-., -*bâni*-, -*la*-
mazašu-, -*muštal*-, -*mušalim*-,
-*nâšir*-, -*rahi*-. . .; *Etelpî*-, *Lûmur*-
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38:2

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PN: *Idin*-*Nanâ*

Nannar: "ŠEŠ^{ki}

PN: *Awat*-, *Awêl*-*Nannar*

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PN: *Sin*-.; -*aba*-, -*abu*-
kullim-, -*abum*-, -*aiabaš*-, -*bêl*-*ili*-,
-*bilaḥ*-, -*duršu*-, -*êribam*-, -*êriš*-,
-*galdu*-, -*gâmil*-, -*i*-., -*idinnam*-,
-*ilišu*-, -*iqišam*-, -*iqulam*-, -*ilu*-, -*iš*-
meanni-, -*imguranni*-, -*ippalzam*-,
-*itûram*-, -*itašu*-, -*li*-., -*lîrik*-,
-*mâgir*-, -*mâlik*-, -*manse*-, -*mailu*-,
-*muballit*-, -*mušalim*-, -*muštal*-,
-*nada*-, -*natum*-, *wedu*-, -*rabi*-,
-*rîmeni*-, -*šamuh*-, -*šarrum*-, -*tâiar*-,
-*tiûm*-, -*ûzili*; *Abîl*-, *Êribam*-, *Ibi*-,
Igmil-, *Litûr*-, *Luštamar*-, *Nabi*-,
Šeib-, *Warad-Sin*

Šamaš: "UD

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- re'utim; Abil-, Hadi-amêr-, Ibi-, Mannum-kīma-, Nabi-, Šili-, Warad-, Watar-Šamaš
- Šulpae: "ŠUL.PA.UD.DU
- PN: Šulpae-bāni
- Šīru: "ŠIR
- PN: Šīru-qarrad
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- Tišpak: "Tišpak
- 143:4; 143:6
- Urra: Ur-ra
- PN: Urra-gāmīl, išpiel; Idin, KA-ša-Urra
- Zamāmà: "Za-mà-mà
- 43:4
- PN: Zamāmà-ilu; Luštamar-Za-māmà

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1	<i>Sin-mâgir</i>	<i>Ibku-Ištar ù Sin-itâram</i>	4519
2	<i>Aḫum-waqar ù Abil-^uŠamaš</i>	<i>Warad-^uŠamaš</i>	5458
3 ù	<i>Lûmur-ša-^uMarduk</i>	5465
4	<i>Sin-êribam</i>	<i>Sin-mâgir</i>	5474
5	<i>Nûr-^uŠamaš</i>	<i>Sin-bêl-ablim</i>	6135
6	<i>Sin-idinnam</i>	<i>^uMarduk-mušalim</i>	4527
7	<i>Bala</i>	<i>Kubbutia</i>	4541
8	<i>Šunum-ilu</i>	<i>Šumum-libši</i>	4540
9	<i>Sin-îribam</i>	<i>^uŠamaš-mâgir</i>	6123
10	<i>Watar-^uŠamaš</i>	<i>Ilušu-ibnišu</i>	4559
11	<i>Nabi-^uŠa[maš]</i>	<i>^uMarduk-[nâšir]</i>	4546
12	<i>Sin-li</i>	<i>Ili-râbi</i>	5459
13	<i>Nabi-^uGula ù Balmunamḫe</i>	<i>Sin-aiabaš</i>	6129
14	<i>Na[bi-^uŠamaš]</i>	<i>^uMarduk-nâ[šir]</i>	7012
15	<i>Elmešum</i>	<i>Sirum</i>	4516
16	<i>Bêlitia</i>	<i>Sin-abum</i>	4523
17	<i>Dadâ</i>	<i>Ihuma-ilie</i>	4564
18	<i>^uAnu-mubaliṭ</i>	<i>Ea-sulul-šu</i>	4579
19	<i>Sin-êriš ù Ibi-Sin</i>	<i>^uŠamaš-ḫâšir</i>	5589
20	<i>Bêlšunu</i>	<i>^uŠamaš-ḫâšir</i>	7062
21	<i>Bêlia</i>	<i>Urra-gâmîl</i>	4505
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25	<i>Muḫaddum</i>	<i>daianê^{mes} Bâbili^{ki}</i>	5463
26	<i>Bêli</i>	<i>Ili-ippalzam</i>	4554
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28	<i>Bêlšunu</i>	<i>^uŠamaš-ḫâšir</i>	4545
29	<i>Awil-ilu</i>	<i>^uŠamaš-nâšir</i>	5472
30	<i>^uAdad-ra</i>	<i>Ib-.....</i>	6127
31	<i>Kunna</i>	<i>Muḫuškî</i>	4568
32	<i>Luštamar-^uZamâma ù Bêlanum</i>	<i>Ḫammurabi</i>	4521
33	<i>....-ša?-na-Aia</i>	<i>Dapinum</i>	4569
34	<i>Watar-^uŠamaš</i>	<i>Sin-muštâl</i>	4510
35	<i>Awil-^uAdad</i>	<i>Abil-^uŠamaš</i>	4560
36	<i>Abia</i>	<i>Abâ</i>	4534
37	<i>Igmîl-Sin ù Sin-tâiar</i>	<i>^uŠamaš-gâmîl</i>	5592

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41	Adā	Šib- ^u Adad	4508
42	Šabiria	Taribatum	4566
43	Zihā	Sin-idinnam	4583
44	Eriri	Nabi- ^u Sin	4507
45	Idinnam	Sin-.....	4577
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47	Ini- ^u Sin	^u Sin-imguranni	5588
48	Lalutum	Šeib-Sin	4562
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50	Munawirum	Tišanatun	6131
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52	Bel[ti]	Munawirum	7015
53 ū Irzia	Nabi- ^u Šamaš	6998
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58	Bēšunu	^u Šamaš-ḥāšir	6126
59	Bēlia	Samia	5469
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61	Ummia	Illani	4501
62	Awilim	Awil- ^u Ea	4572
63	Sin-nada	Libit	6133
64	Sin-išmeanni	Sabitum	4580
65	Sin-iqīšam	Sin-rabi	5467
66	Bēšunu	Kurdi-Ištar	4514
67	Sin-mušalim	Urra-išpiel	4585
68	Ibni- ^u Adad	Awil- ^u Na[bium]	4563
69	Ibku-Ištar	Ili-ippalzam	4567
70	^u Šamaš-liwir	Ili-iqīšam	4515
71	Awilia	Etel-pi- ^u Nabium	4556
72	Abia	Sin-ēriš	4509
73	Ibia	Aḥum-Aia	4531
74	Sin-iqīšam	Sin-idinnam	4543
75	Martu- ^u Abā	Ilušu-ibnišu	4544
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77	Ili-mutir ū Ea-šili	Balmunamḥe	5462
78	Bēlia	Sin-gāmil	5471
79	Abil- ^u Šamaš ū madūtīm	Warad- ^u Šamaš ū Kamnia	7010
80	Kulira....	Sin-galdu	4506
81	Babā	Munawirum	5468
82	Bēlia	Sin-idinnam	4520

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83	Ūbarrum	Amēl- ^u Nannar	7060
84	Zijatum	^u Šamaš-lamazašu	4524
85	Bēšunu	[^u Šamas-hāšir]	5050
86	Sin-rīmeni ù Abu-waqar	^u Zamāmdā-īlu	6121
87	Nabi- ^u Šamaš	^u Adad-rīm-īli	4542
88	[I]din-Ea	Sin-ēriš	4512
89	Ablum	Mār-Larsa ^{ki}	4565
90	Bēlia	Abi-asāt	4537
91	Sin-[i]qīšam	[Nūr- ^u Adad]	4530
92	Sin-šamuḥ ^u Adad-šarrum Šunatum Šili- ^u Damkina ù madūtīm	Gimillum	6138
93	Abia ù belia	Idin- ^u Adad	4552
94	Bēlia	Šili- ^u Šamaš	6122
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96	Balmenamḥi	Liku- ^u ?	4551
97	Šabirini	Sin-šamuḥ ù madūtīm	4525
98	^u Marduk-muš[al]	^u Marduk-mušalim	4518 7
99	Bēšunu	^u Šamaš-hāšir	4519 3
100	Amāt- ^u Nannar	Lalatum	6140
101	Watar- ^u Šamaš	Dadaba	7011
102	Munawirum	Sin-šarrum Abil-jatum ù Idinnam	6139
103	Bēšunu	^u Šamaš-hāšir	6835
104	Ku.....	7008
105	Šumi-aḥia	^u Nabium-mālik	4570
106	Sizi ù Attia	Ibiq-nār-kimḥi	4581
107	Bāš-īlu	Ilušu-nāšir	7063
108	Ea-gāmil	Sin-mailu	6128
109	Akil ^{mes} Amurrim, akil...	Rabianum ù šibut ālim ^{ki}	5590
110	Bēlia	Šili- ^u Šamaš	4526
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112	Dadā ù ^u Sin-ūzili	Šeib- ^u Sin	5489
113	Nūr- ^u Šamaš Awil- ^u Adad Sin-bilaḥ Šili- ^u Adad ù PA. NAM. Ū. UD ^{mes} (= madūtīm?)	^u Šamaš-nāšir	4549
114	Warad- ^u Šamaš	Watar- ^u Šamaš	5464
115	^u Šamaš-ma.....	4528
116	Idin-Urra	Sin-māgir	4533
117	Awilim	Elmeštum	4538
118	Zijatum	^u Sin-manse	4571
119	Awilim	^u Marduk-nāšir	4558
120	Sin-šamuḥ	Etel-pī- ^u Marduk	7061
121	Idin-Urra	Sin-māgir	4532
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125	<i>Nabi-^uŠamaš</i>	<i>^uMarduk-nāšir</i>	4536
126	<i>Awilim</i>	<i>Ili-iqīšam</i>	4573
127	<i>Nabi-^uŠamaš</i>	<i>^uMarduk-nāšir</i>	6130
128	<i>Idin-Urra</i>	<i>Sin-māgir</i>	4575
129	<i>AB. AB. UL</i>	<i>Watar-^uŠamaš</i>	4561
130	<i>Šurim</i>		4553
131	<i>^uAdad-ēriš</i>	<i>^uSin-rīmeni</i>	5473
132	<i>Ibi-^uŠamaš</i>	<i>Ēribam-Sin</i>	4586
133	<i>Abia</i>	4513
134	<i>Dadā ù ^uSin-ūzili</i>	<i>Seib-^uSin</i>	4522
135	<i>Ili-ippalzam</i>	<i>Ḫāzirum (?)</i>	6833
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138	<i>Ēku-Urra</i>	<i>Imgur-^uDagan</i>	6999
139	<i>Dān-ilu ù Inbi-Sin</i>	<i>Sani</i>	4582
140	<i>Bēlia</i>	<i>Awil-ilu</i>	6136
141	<i>Ilu-abia</i>	<i>Abil-^uAdad</i>	4578
142	<i>Bēlšunu</i>	<i>^uŠamaš-ḫāšir</i>	4574
143	<i>Arium-waqar ù Abil-^uŠamaš</i>	<i>Ibkuša</i>	4555
144	<i>Nabi-^uŠamaš</i>	<i>^uMarduk-nāšir</i>	7013
145	<i>Pirḫum</i>		7016
146	<i>Zizia</i>	<i>Ili-idinnam</i>	7006
147	<i>Išlā</i>	<i>Mār-Ištar</i>	6836
148	<i>Āttū</i>	<i>Abu-waqar</i>	7002
149	<i>Abu-waqar</i>	<i>Aḫu-waqar</i>	7007
150	<i>Bilī</i>	<i>Sin-mušalim</i>	6134
151	<i>Šabiria</i>	<i>Sin-itašu</i>	7059
152	<i>KĀ-ša-Ištar</i>	<i>Iranum</i>	4504

AUTOGRAPHED TEXTS

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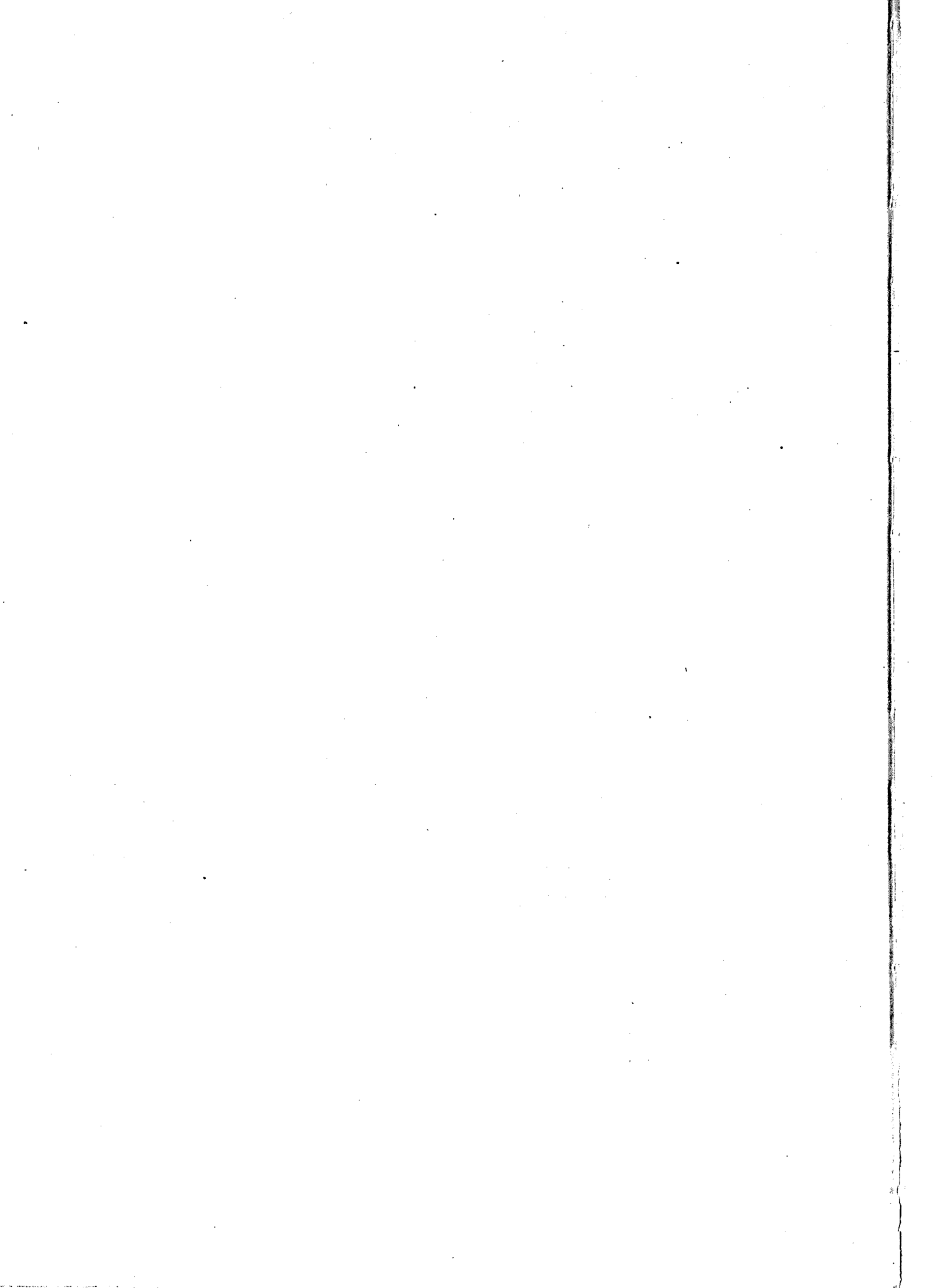
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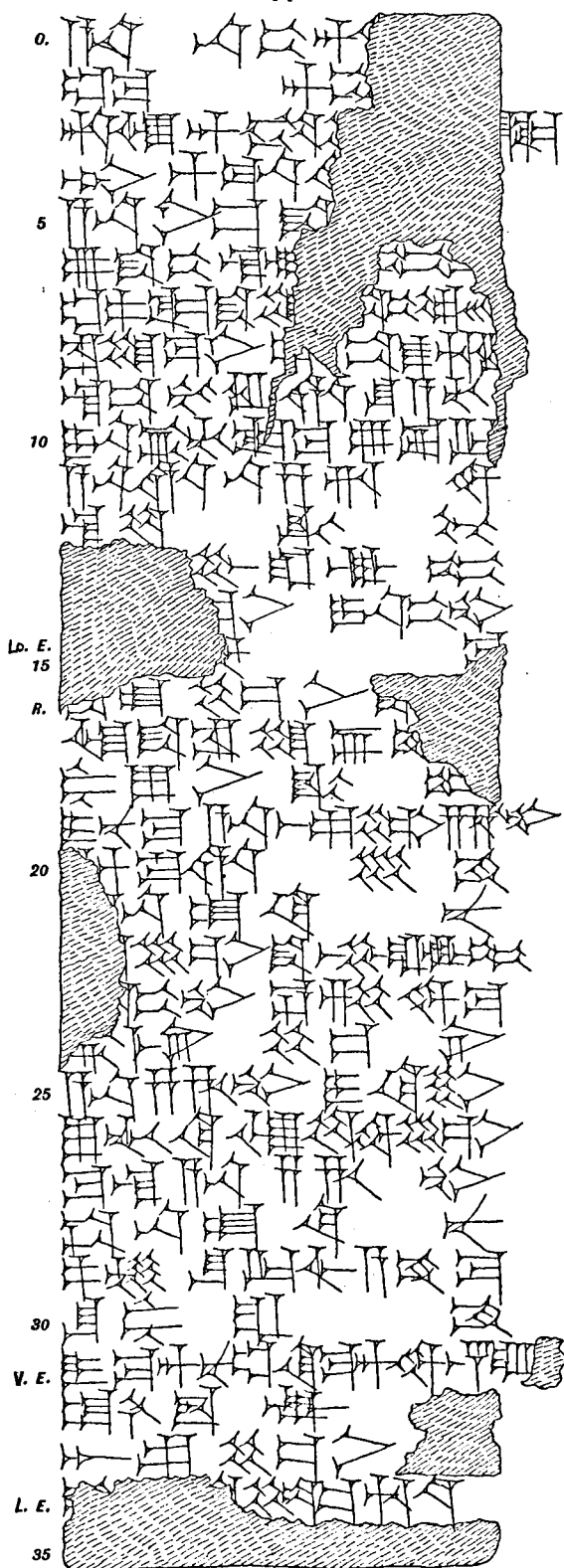
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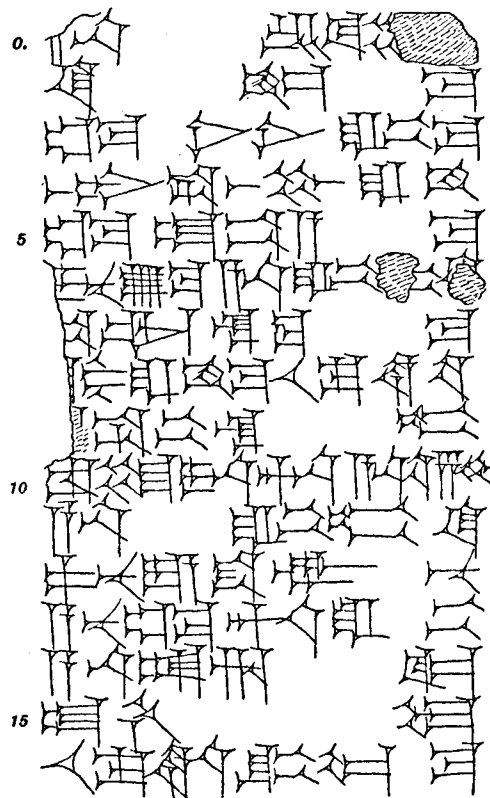
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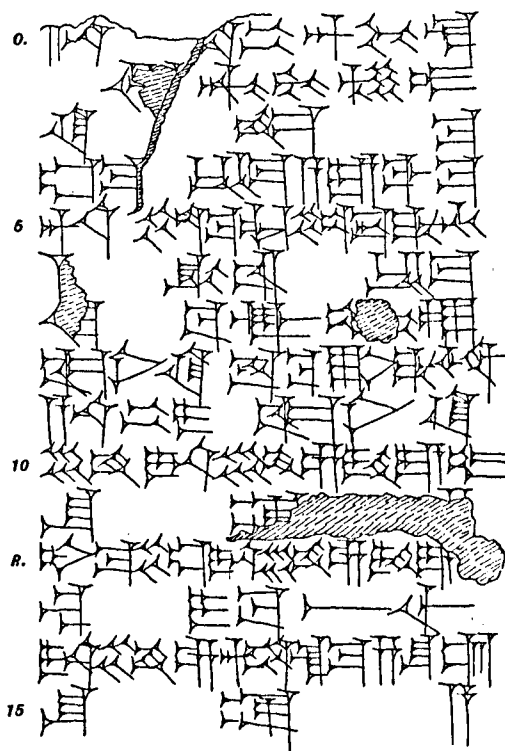
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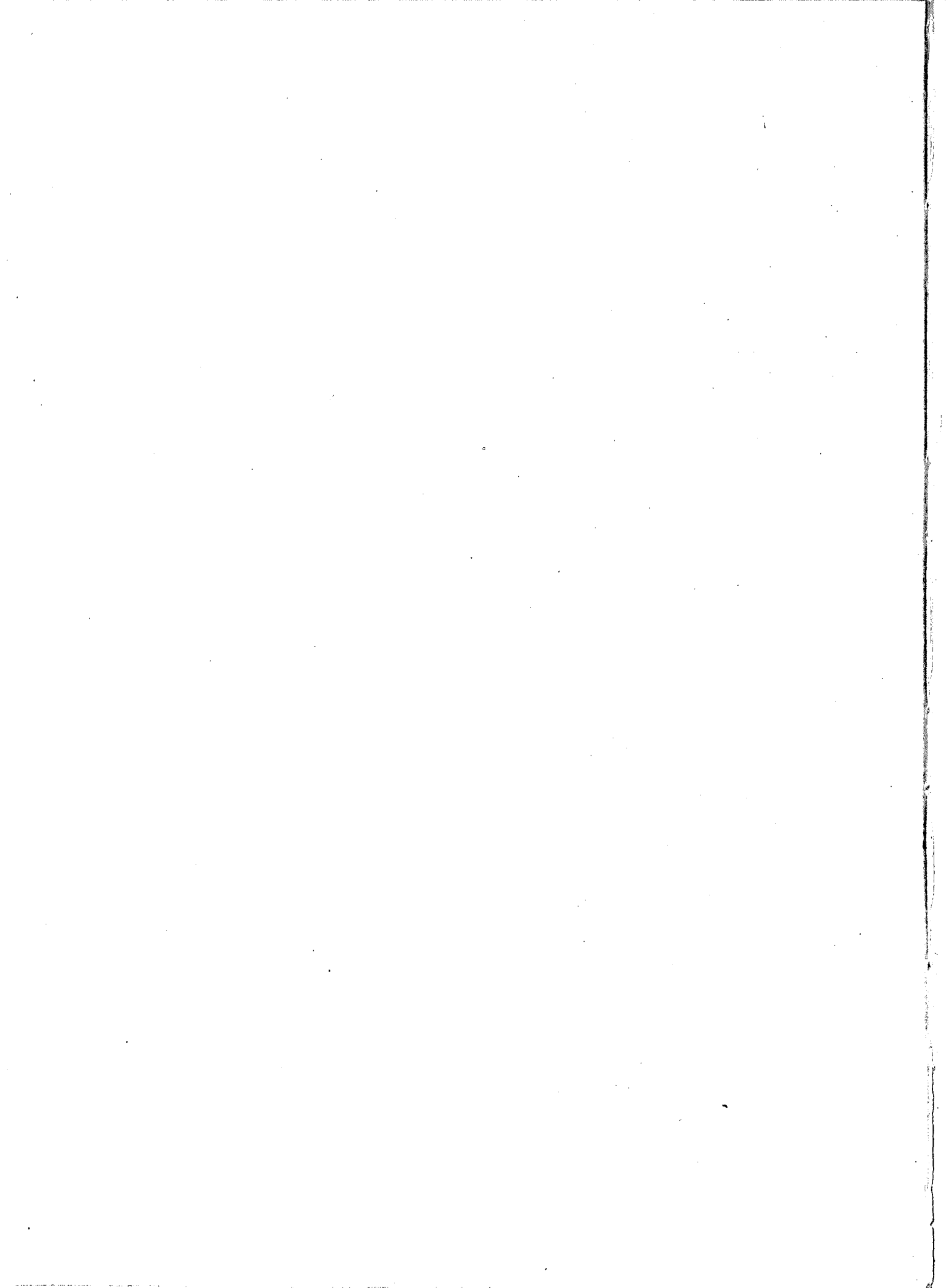


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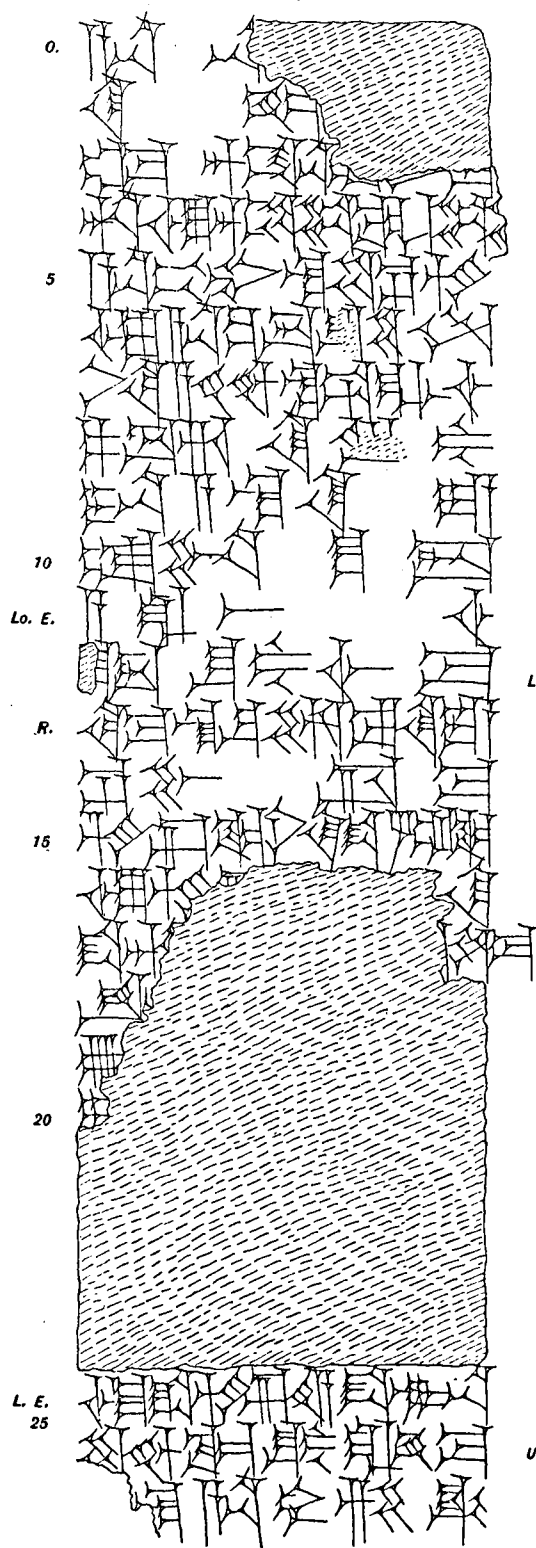


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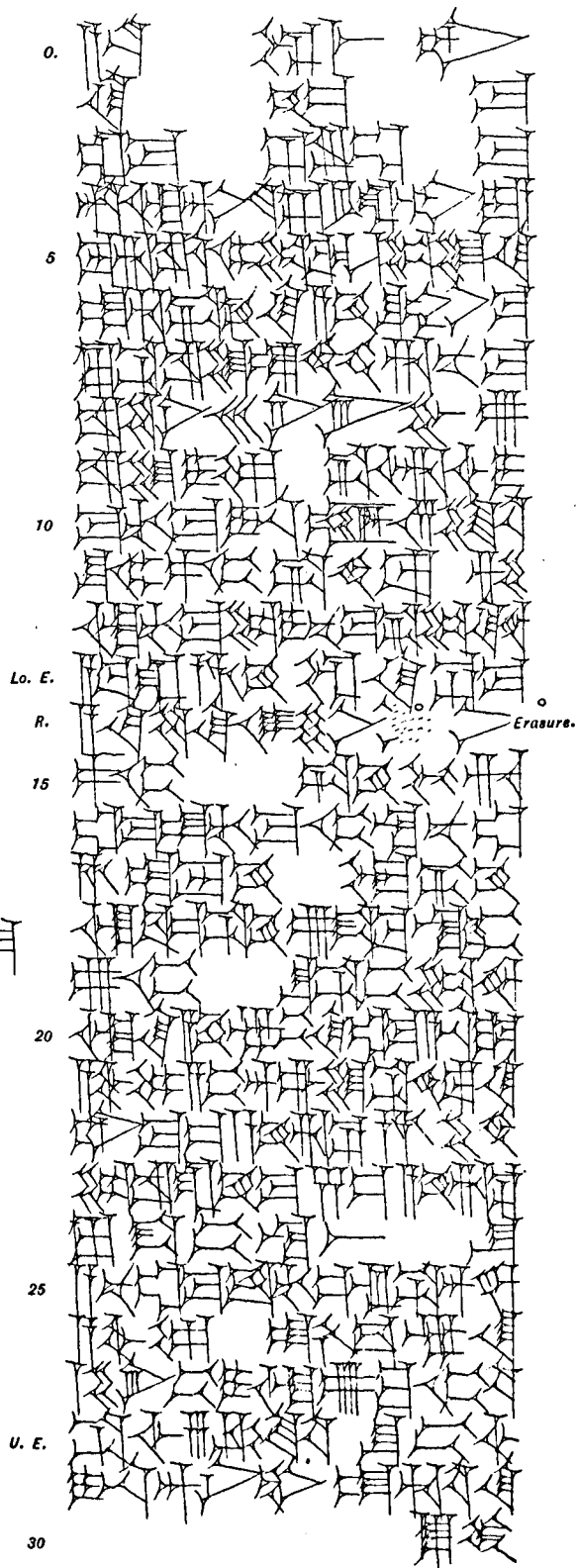




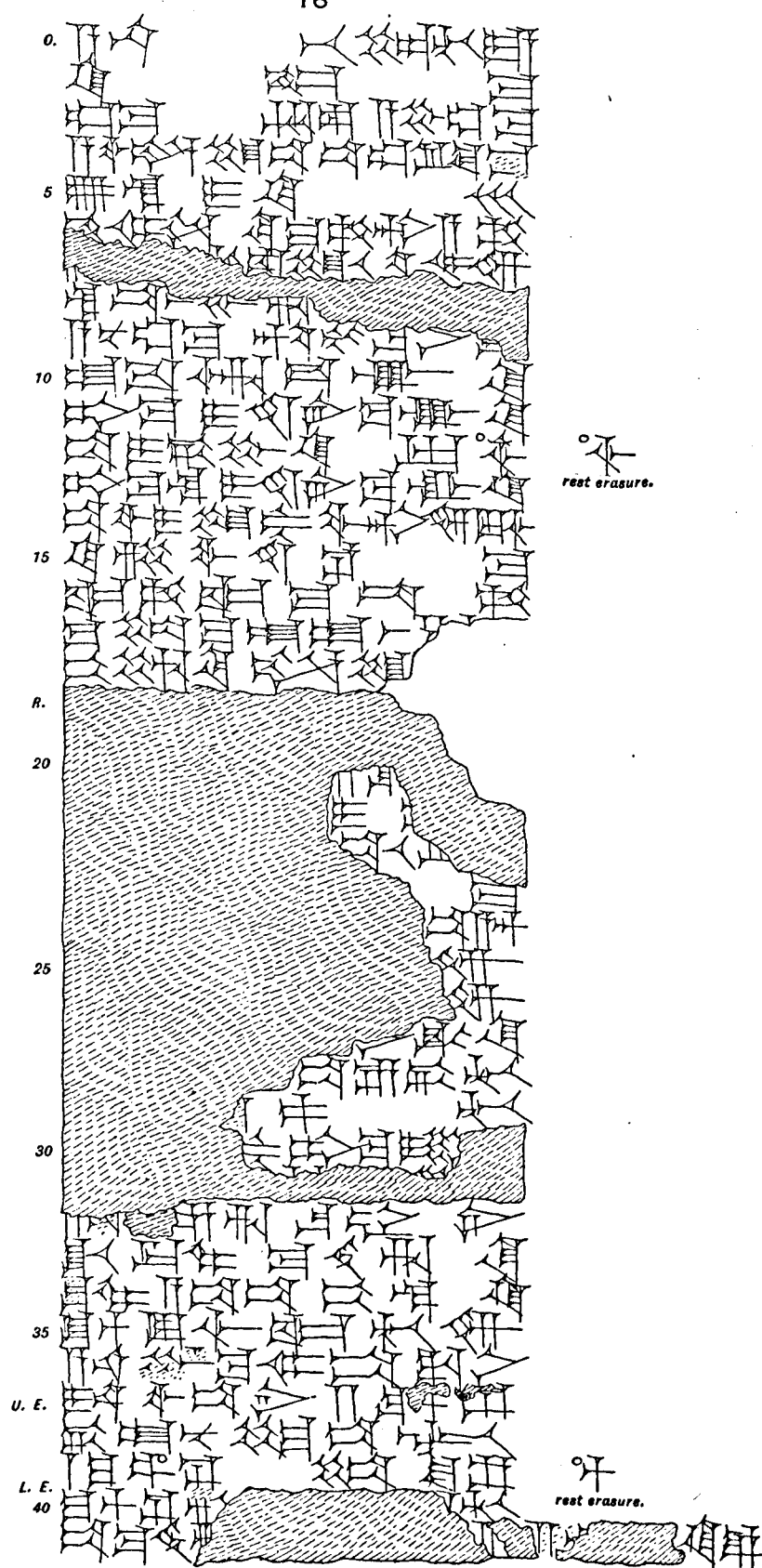
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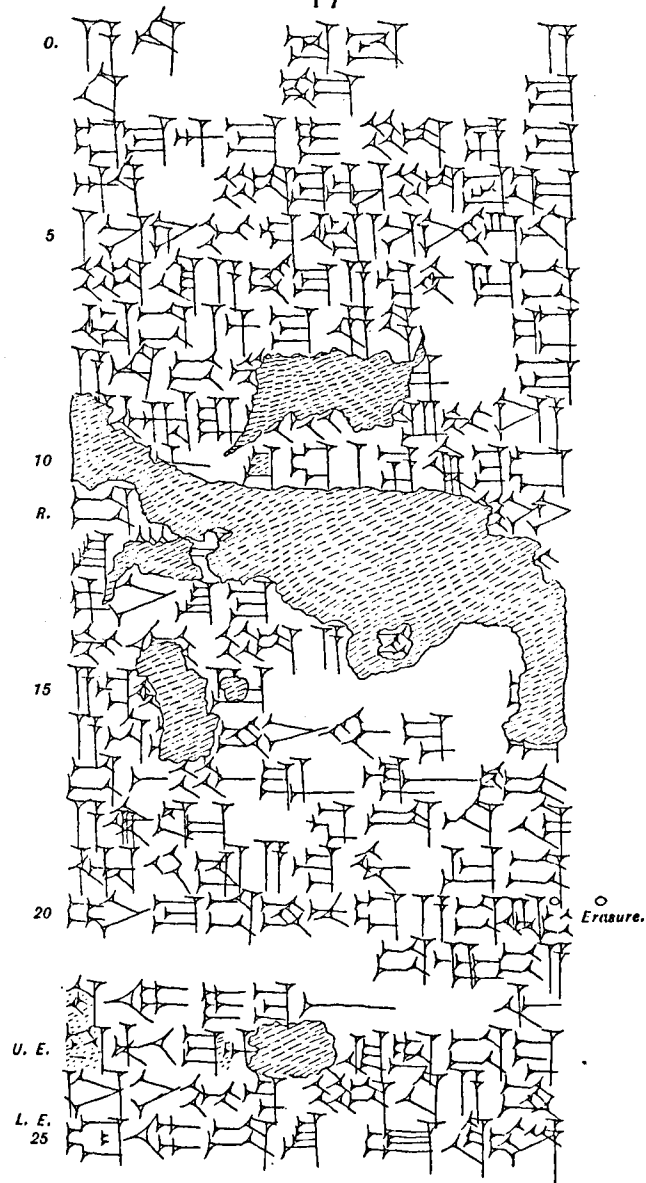
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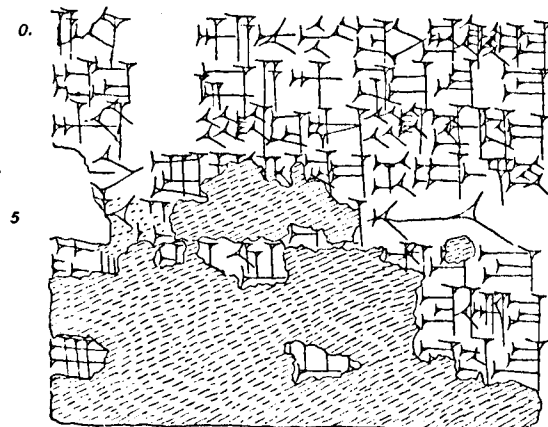
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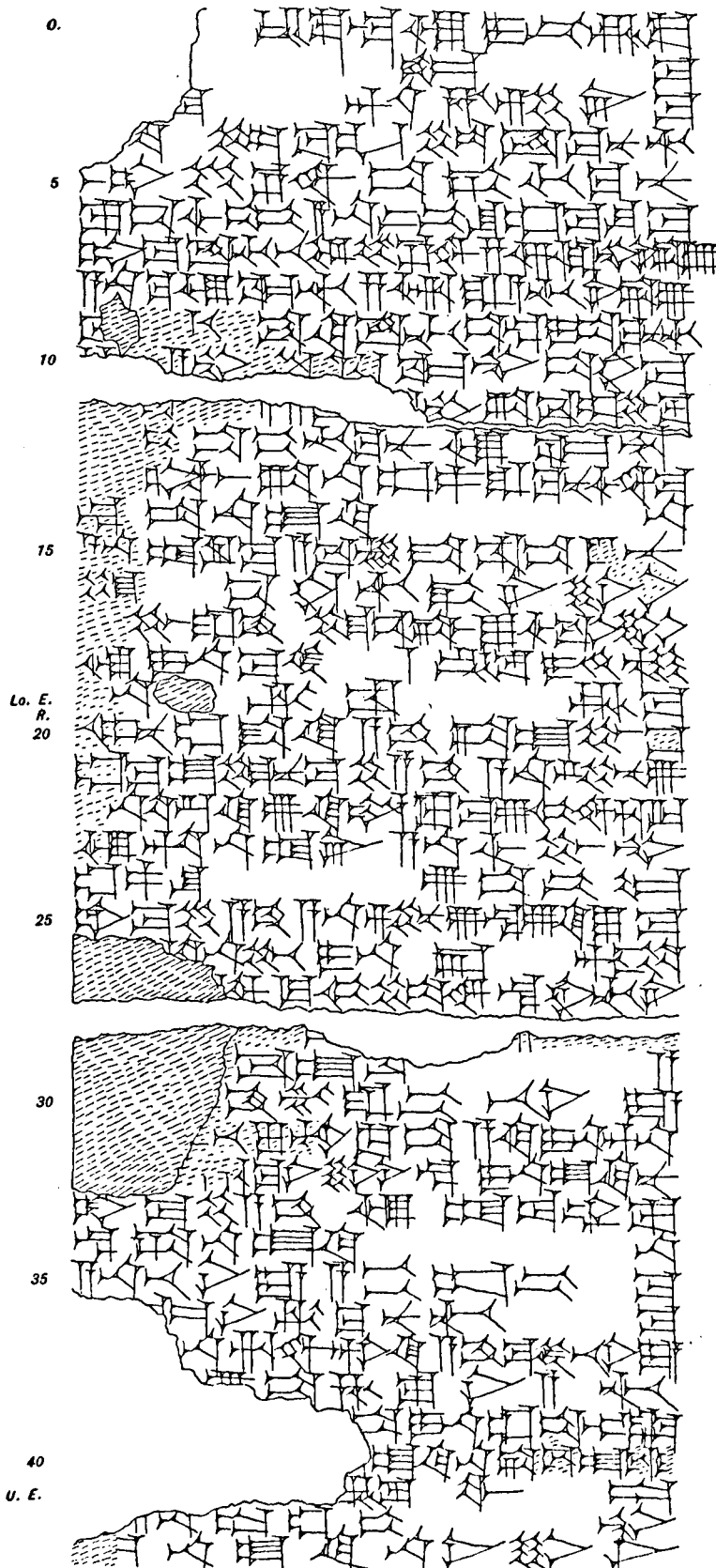
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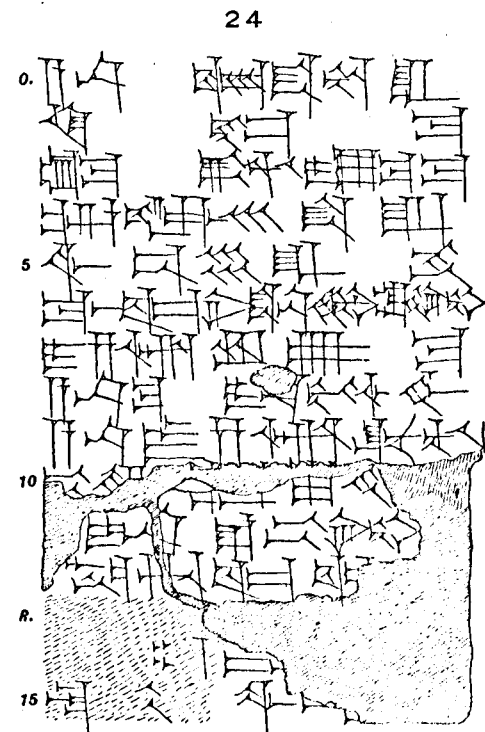
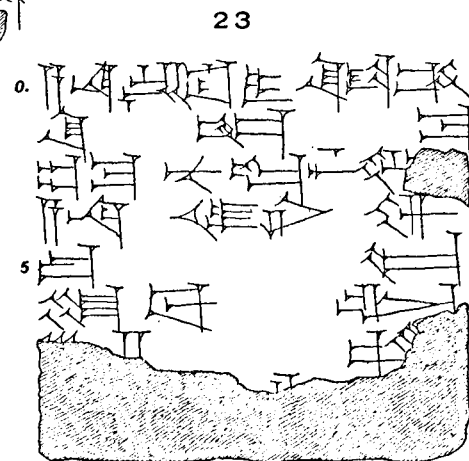
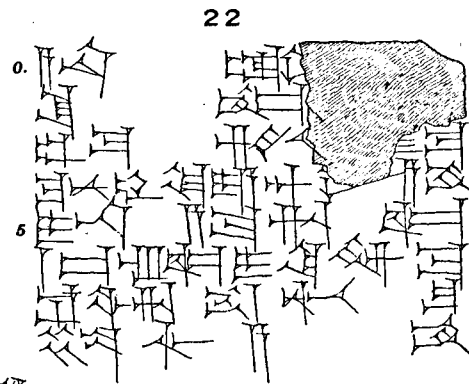
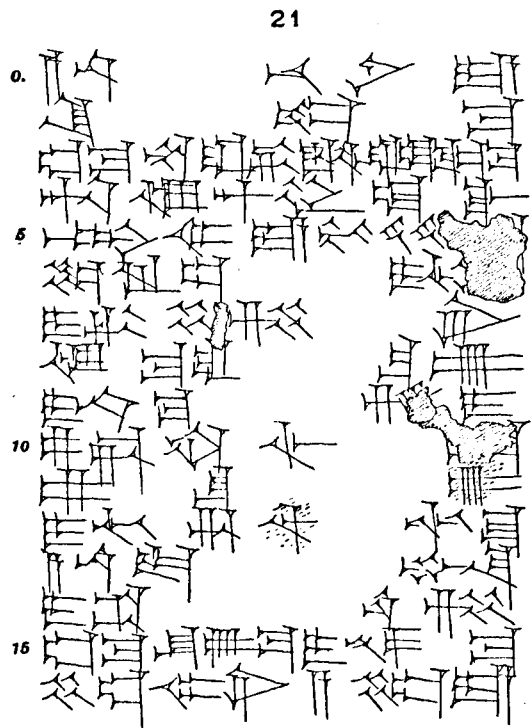
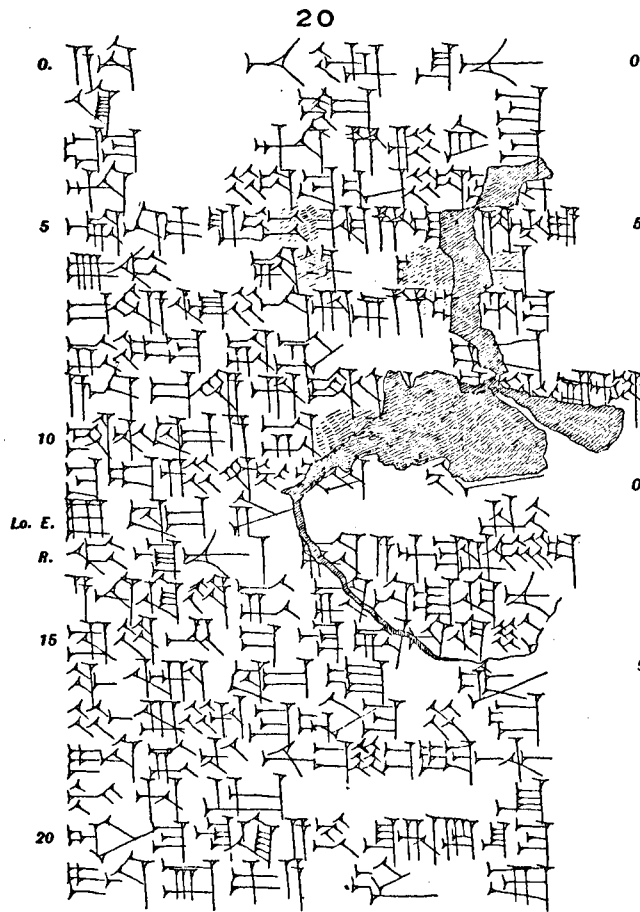


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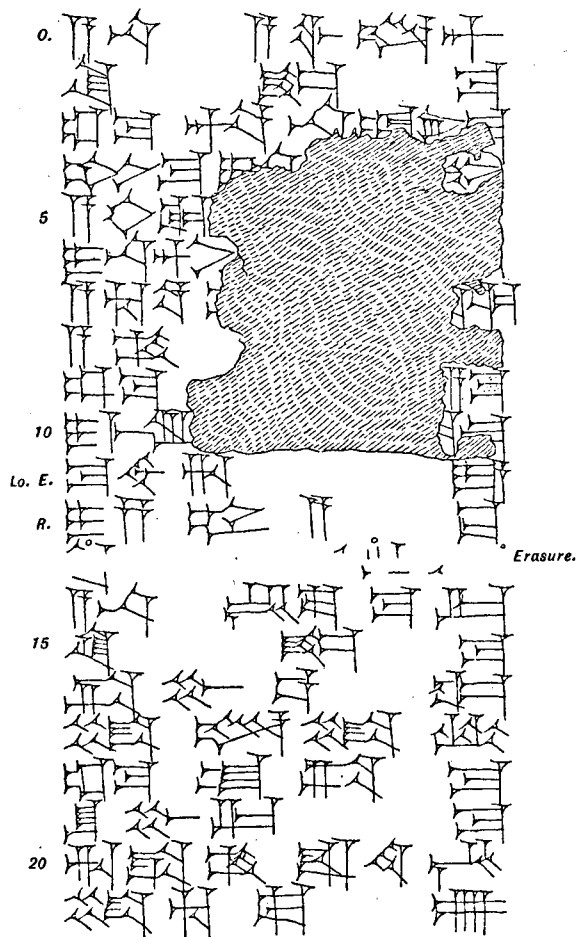


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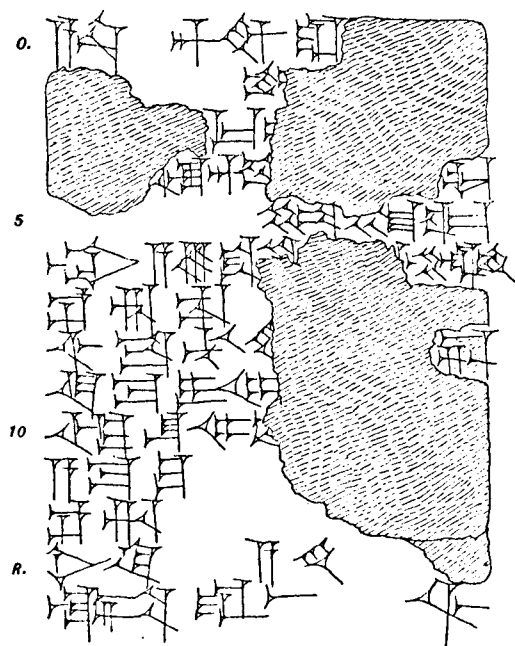




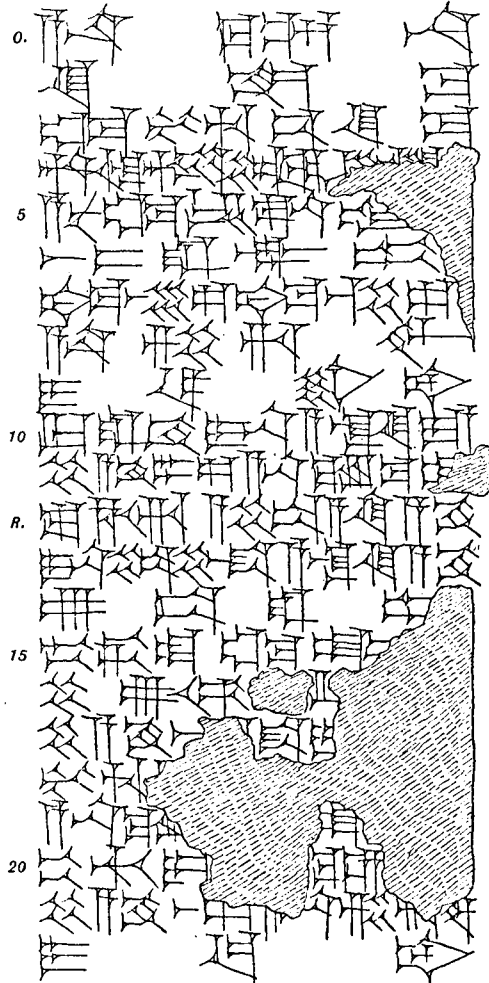
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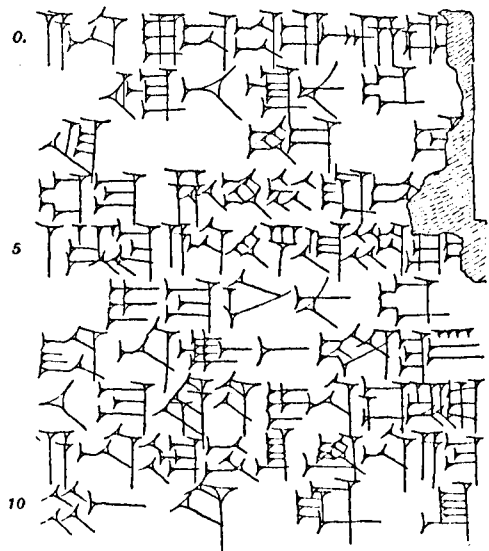
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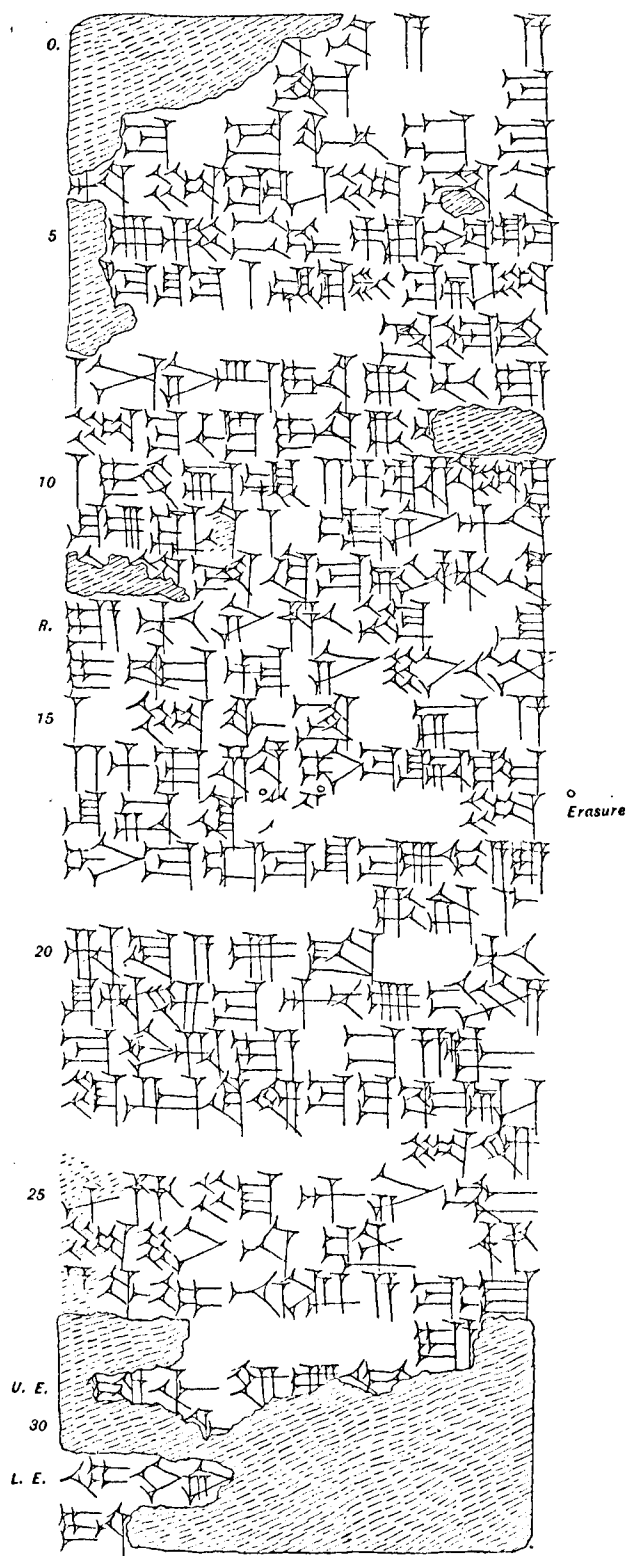
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This map illustrates the Yangtze River basin, a major geographical and economic region in China. The river is shown originating in the Tibetan Plateau and flowing eastward through the Sichuan, Yunnan, and Guizhou provinces, eventually emptying into the East China Sea. The map includes labels for major cities such as Lhasa, Kunming, Guiyang, Chongqing, Nanjing, and Shanghai. It also shows the surrounding provinces and the Yellow Sea to the east. The map is labeled with Chinese characters and numbers, indicating its source and the regions it covers.

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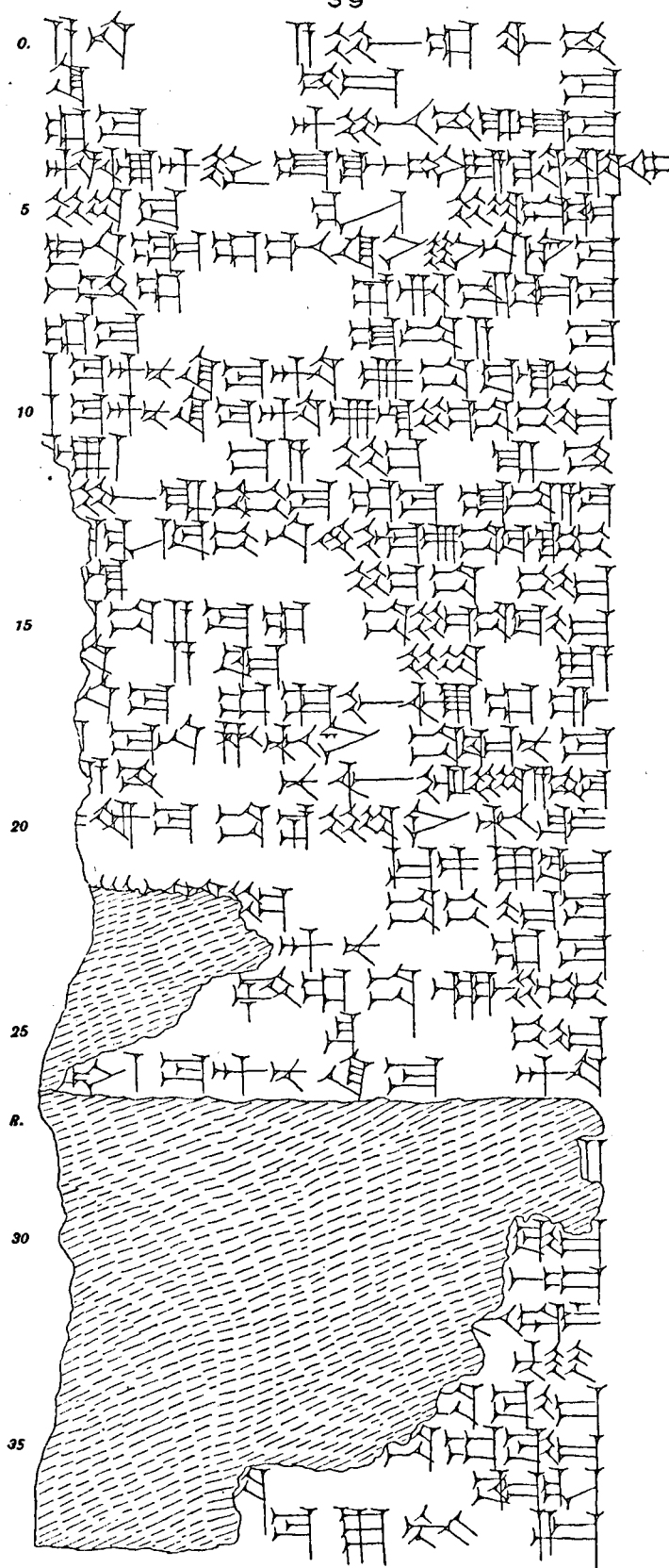
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
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

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









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

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



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


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



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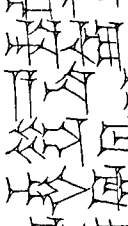
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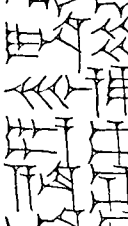
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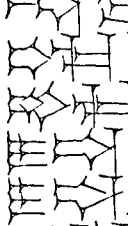
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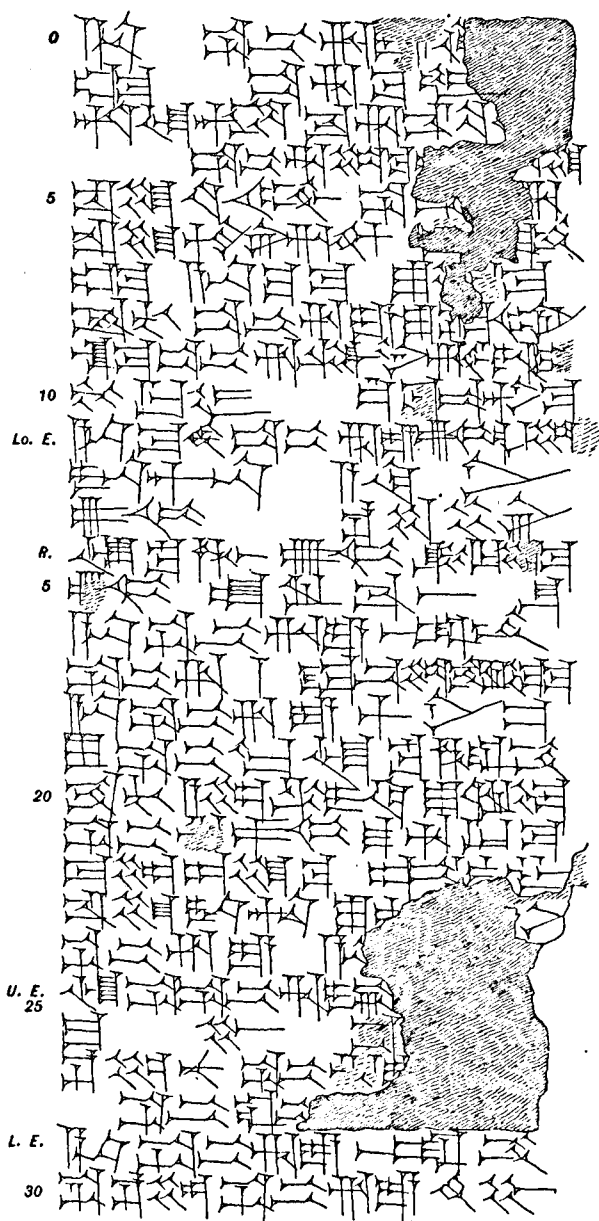
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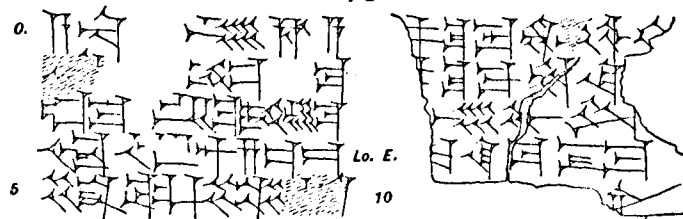
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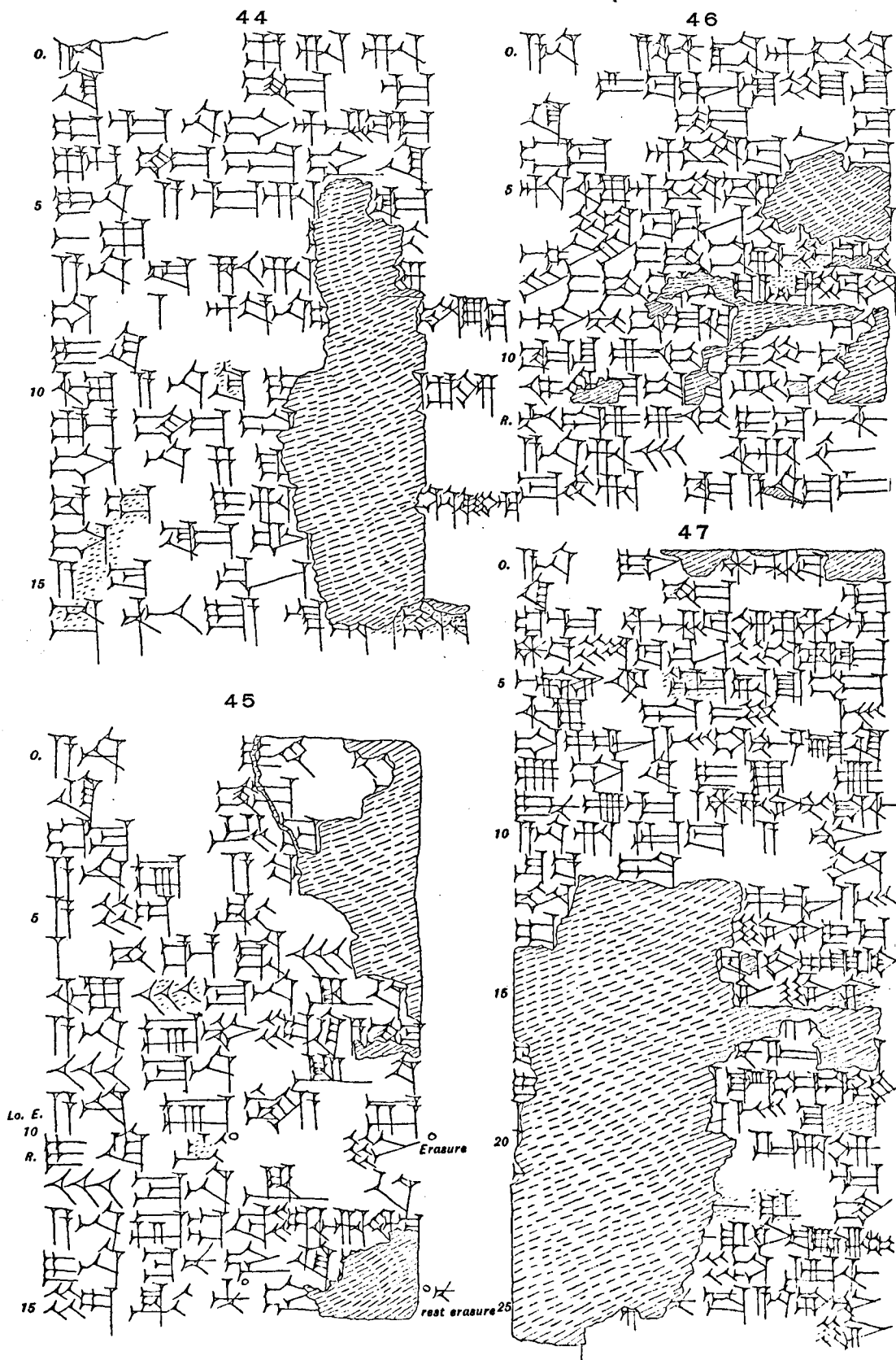
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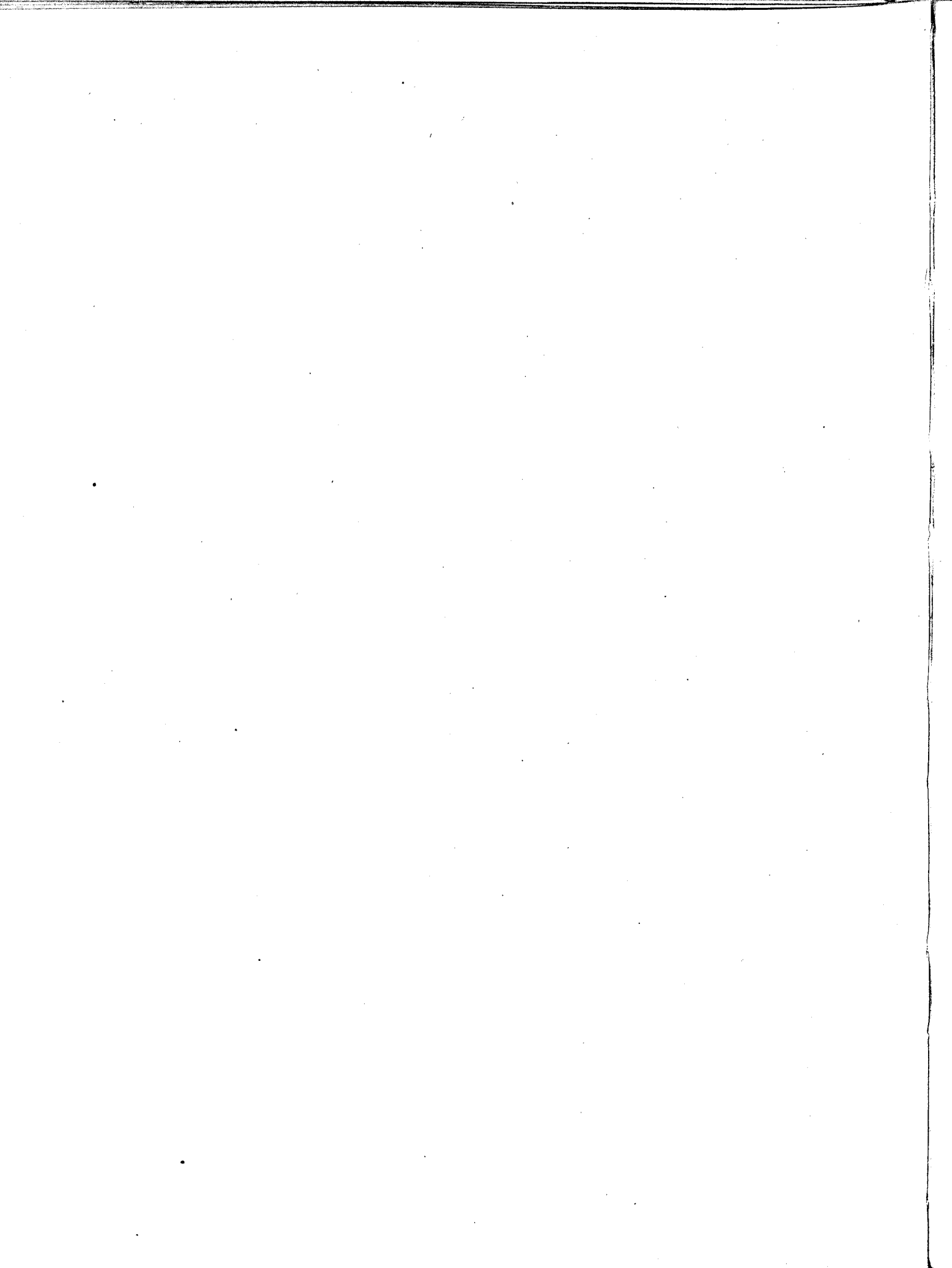
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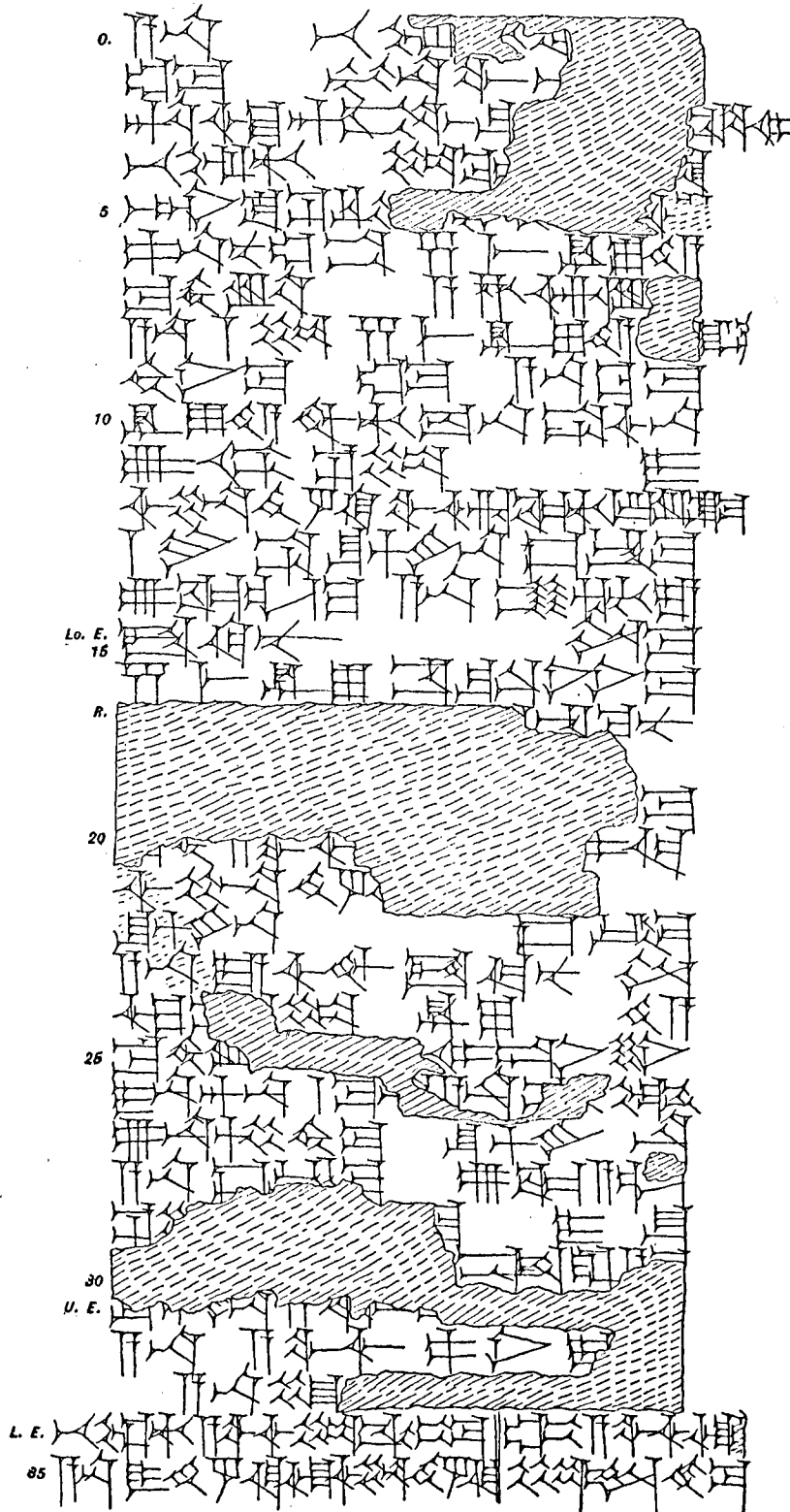
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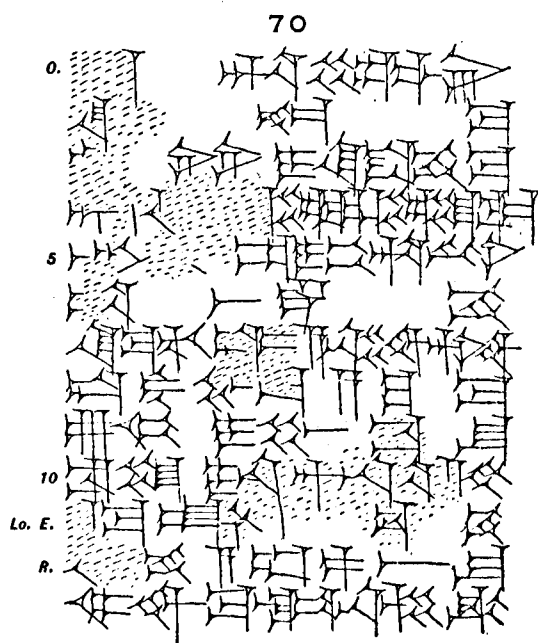
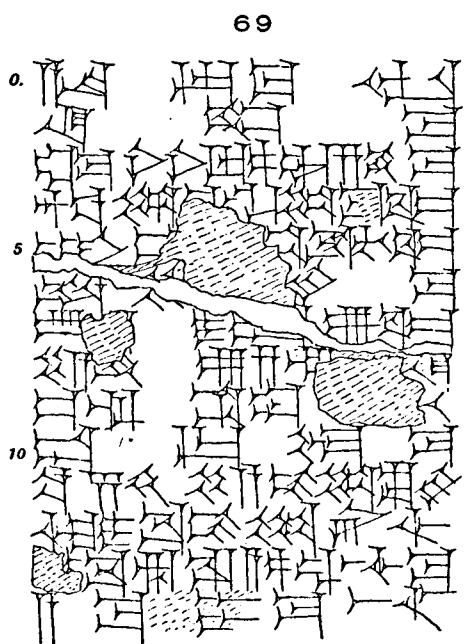
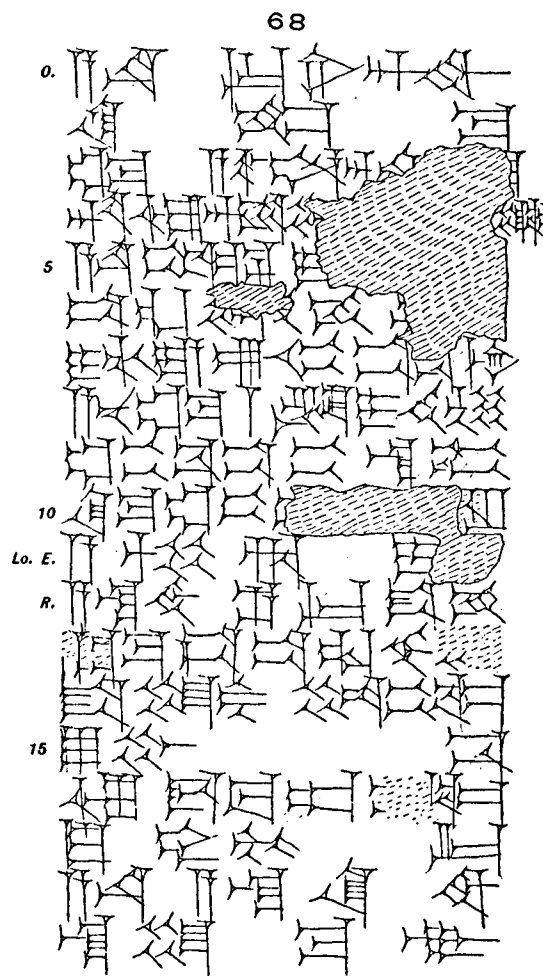
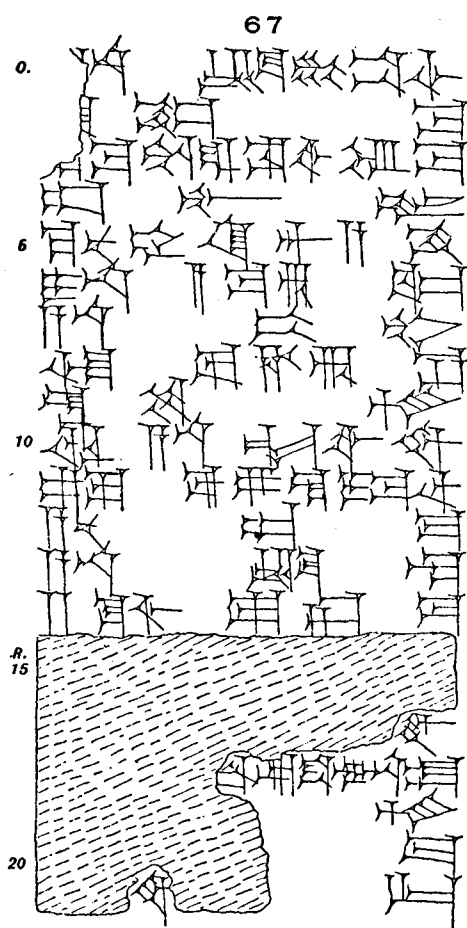
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The Book of Numbers

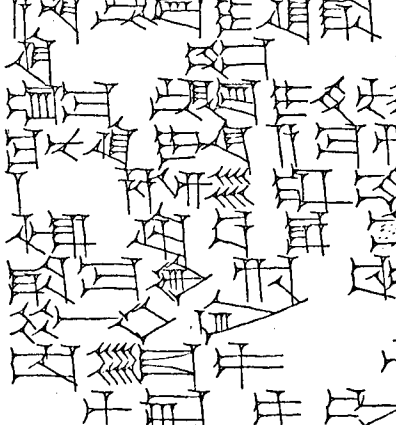
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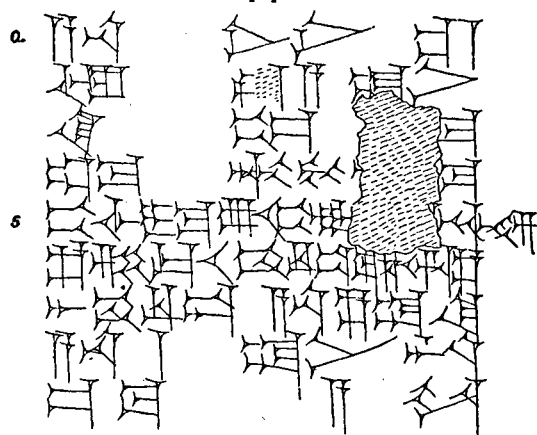
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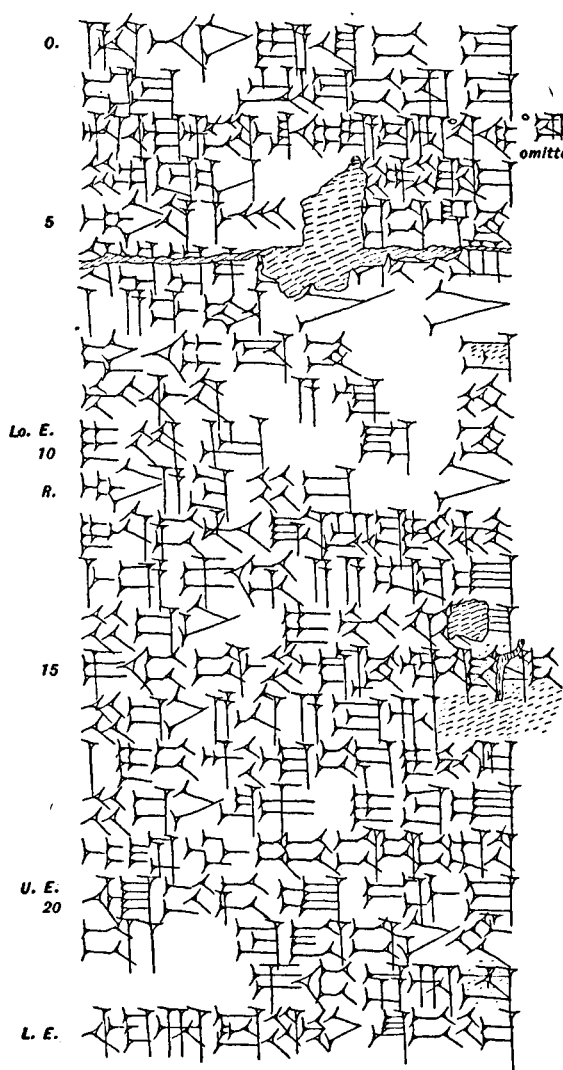
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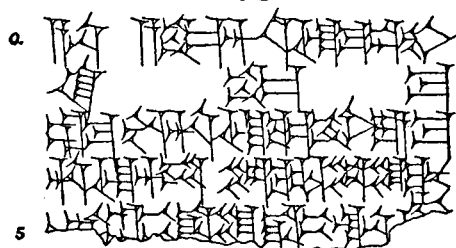
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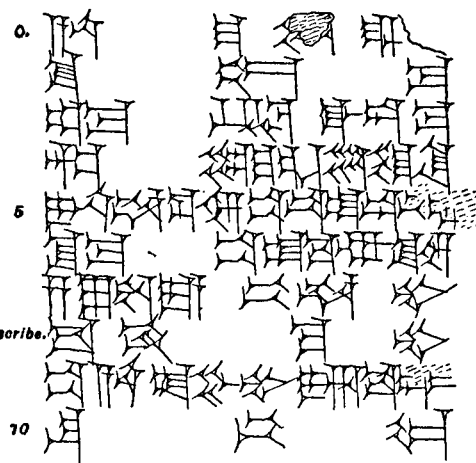
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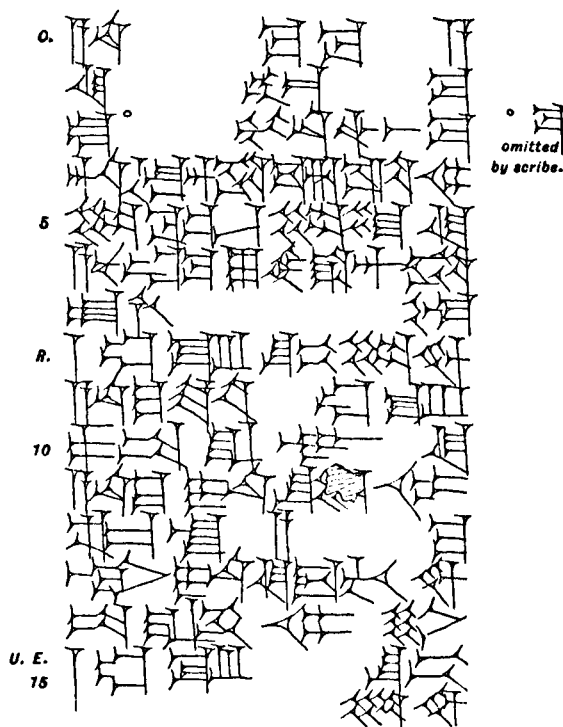
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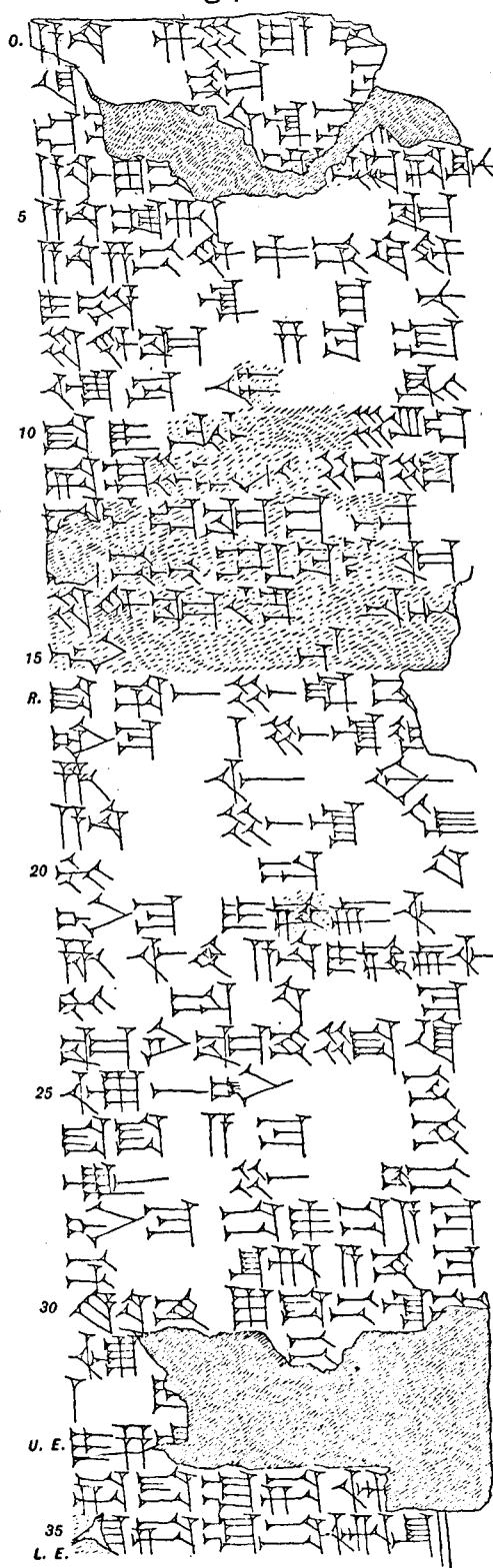


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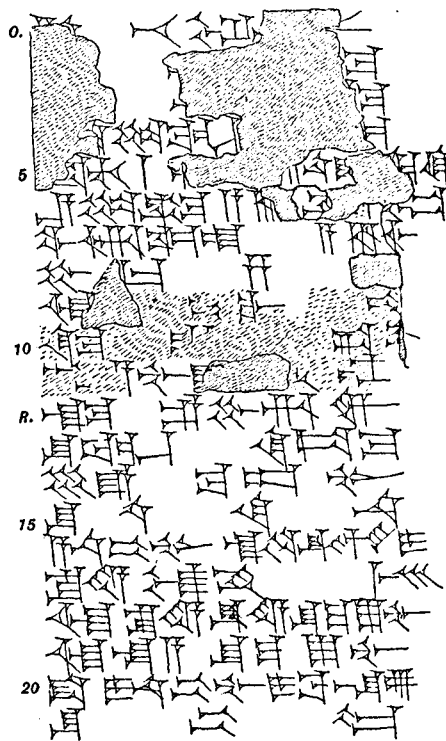


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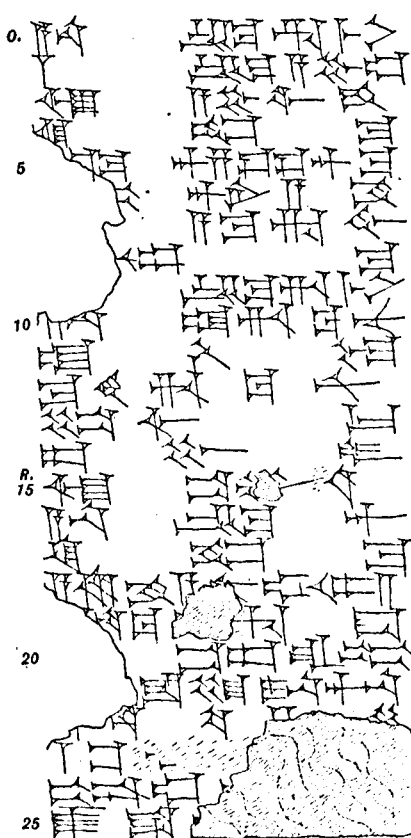
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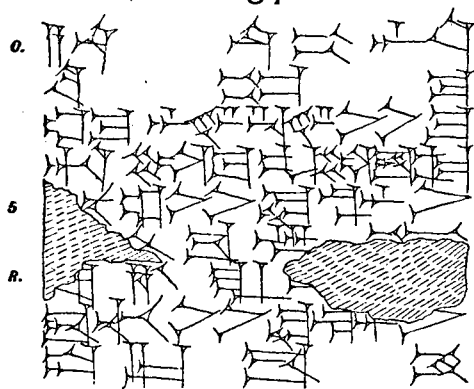
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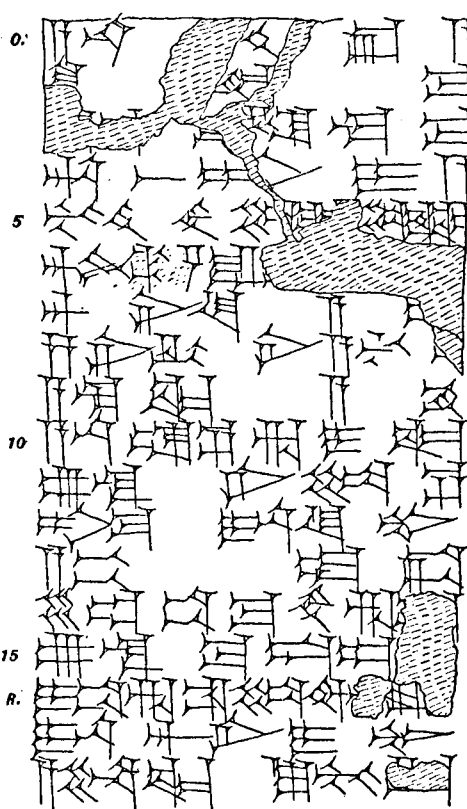
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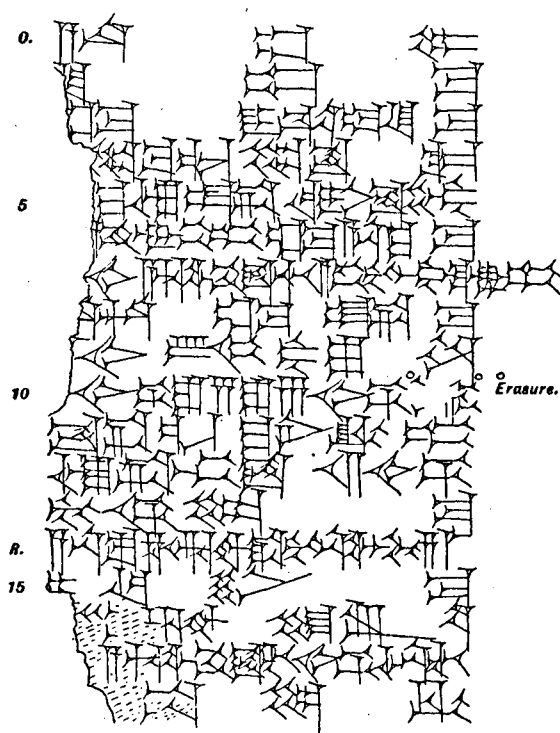
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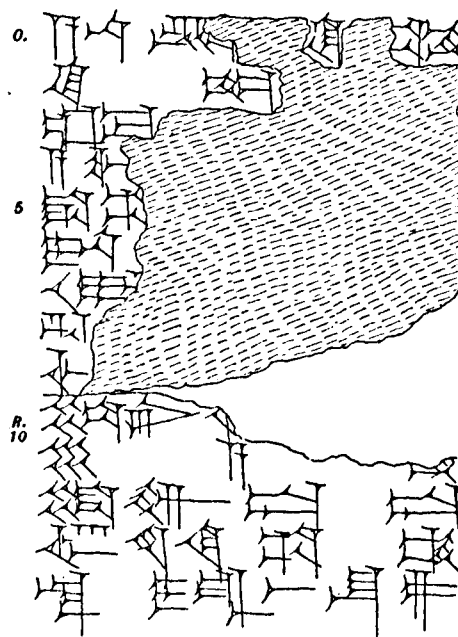
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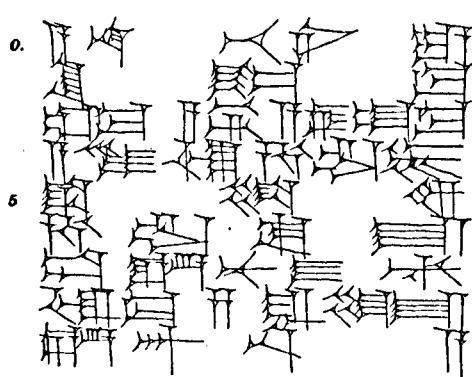
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a. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙

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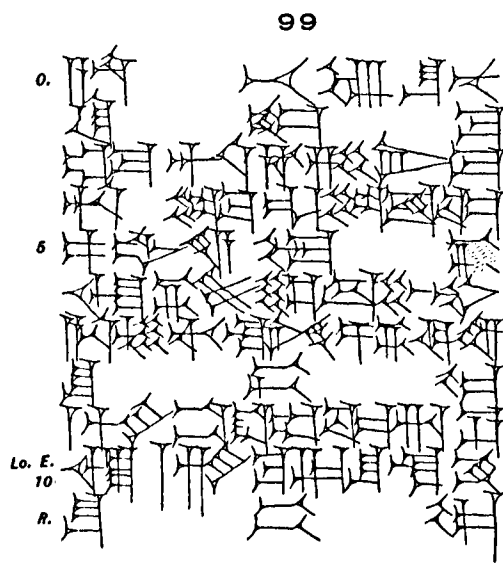
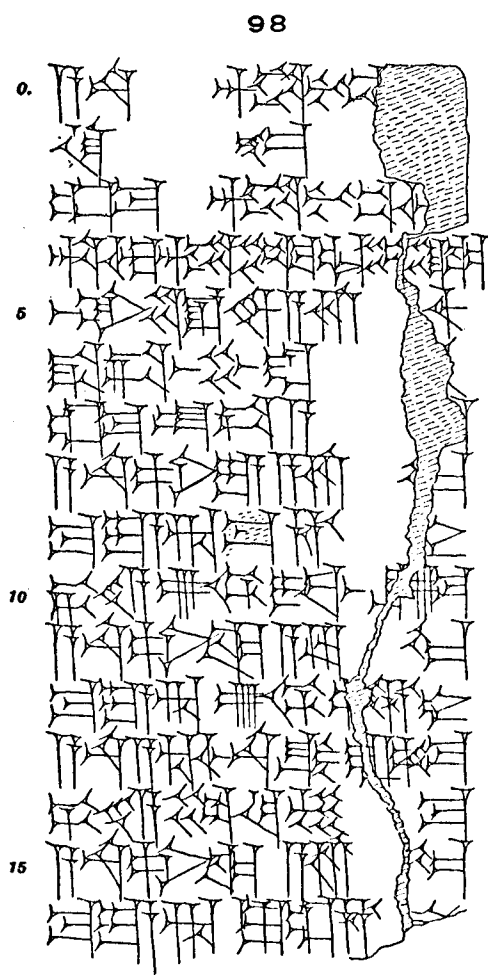
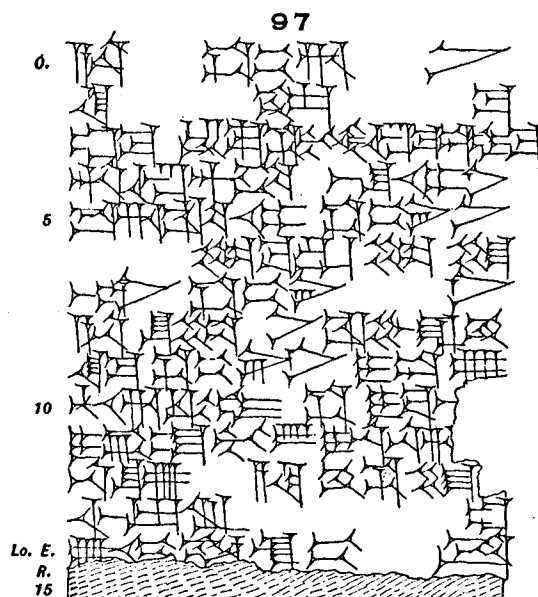
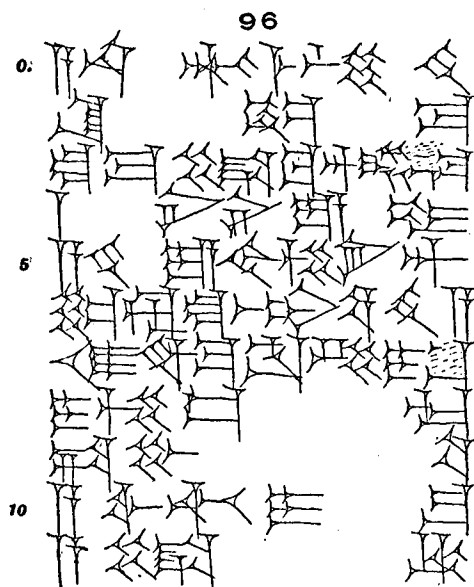
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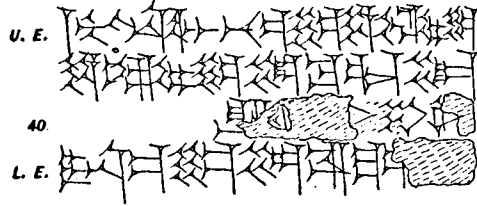
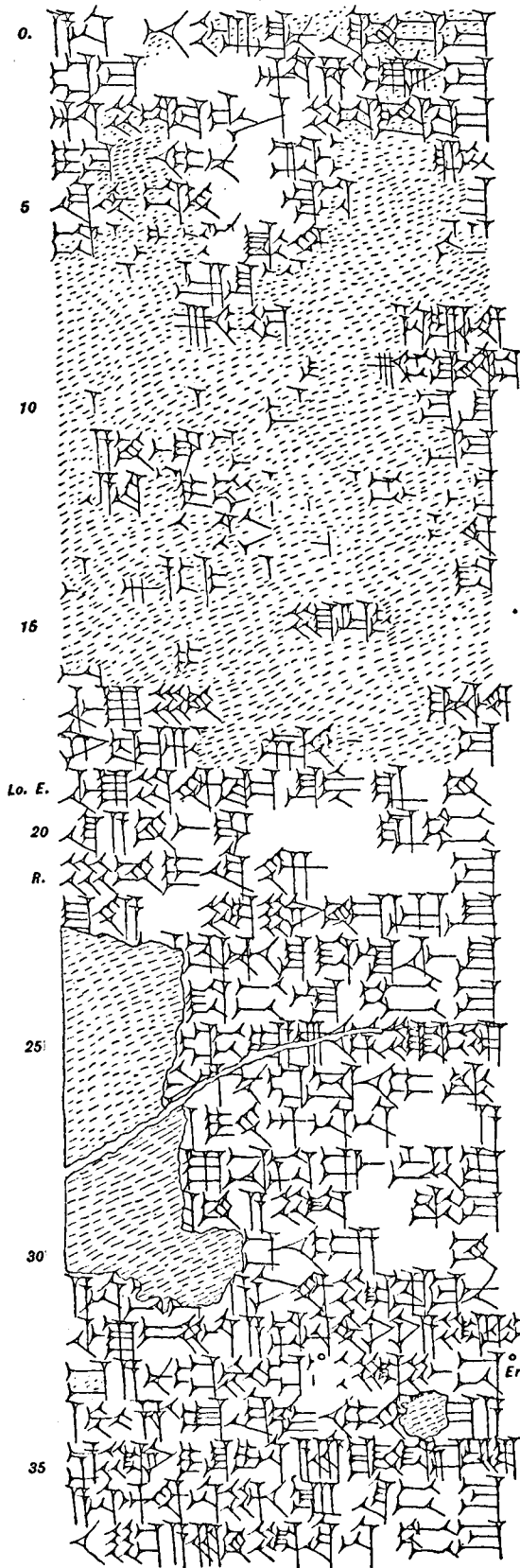
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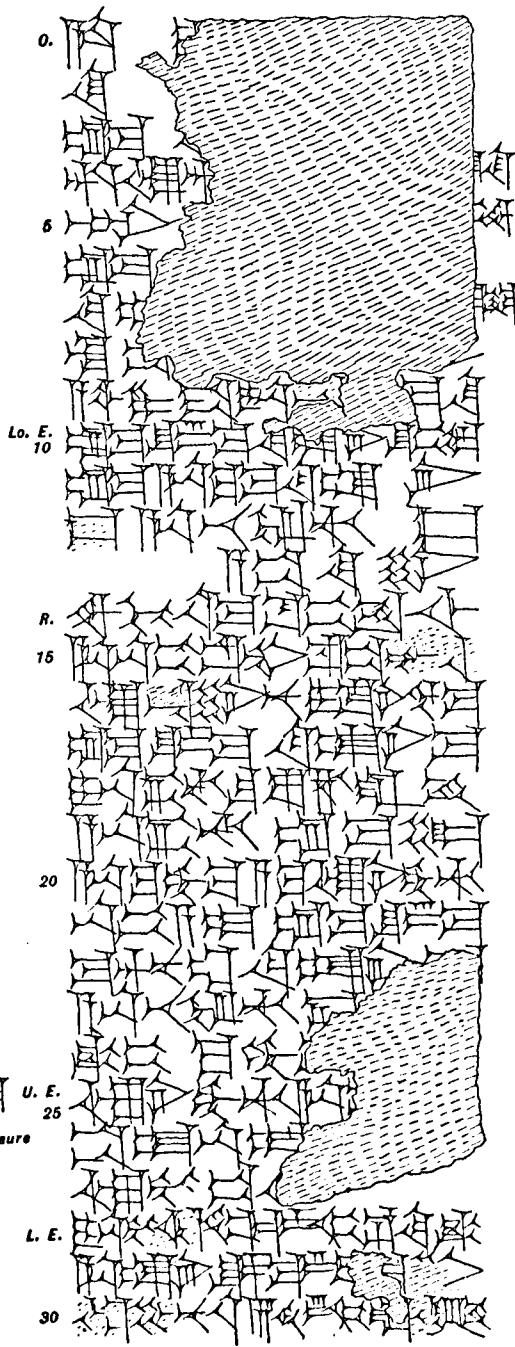
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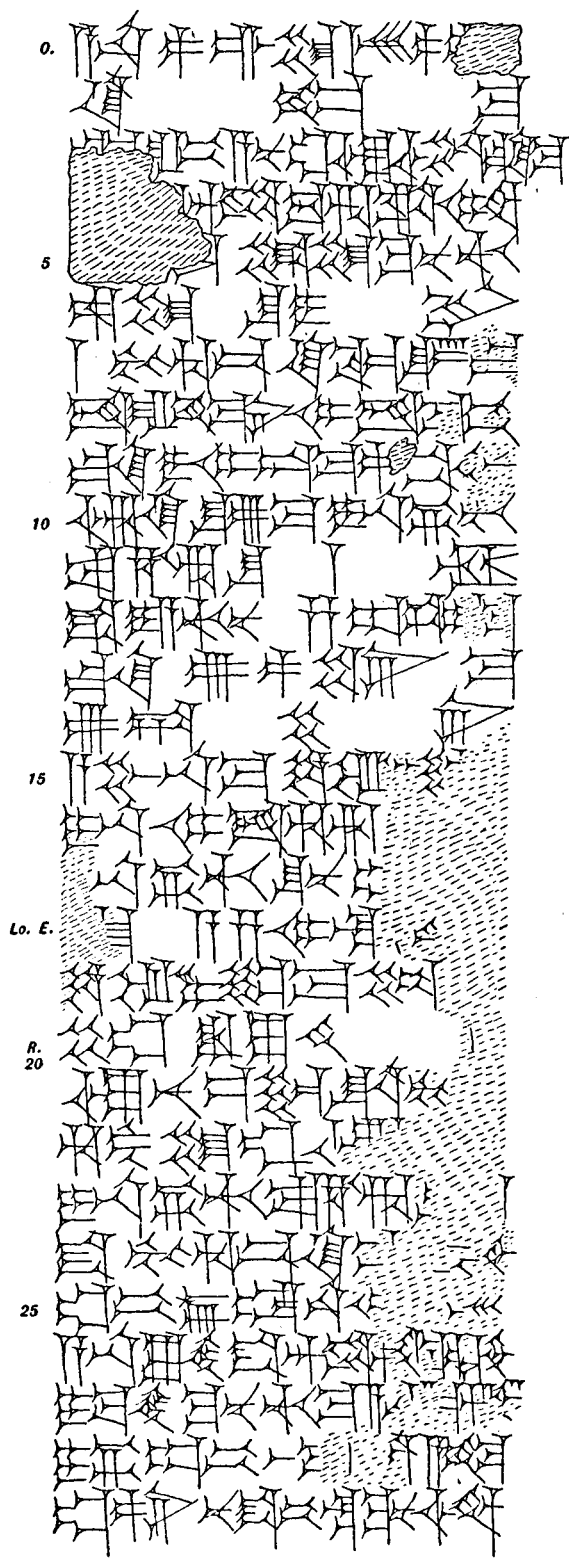
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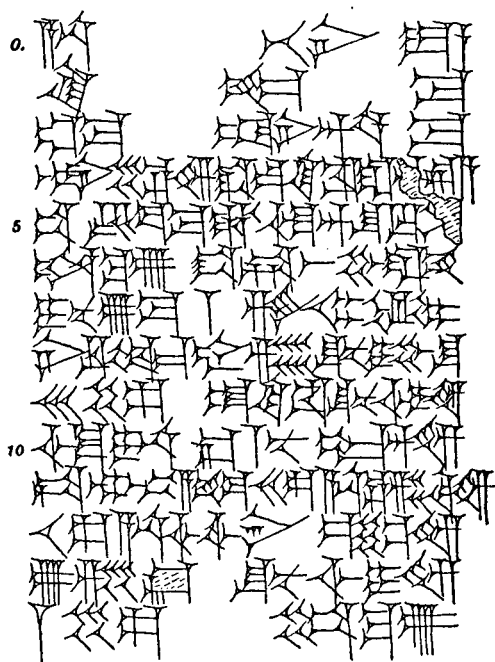
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0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚

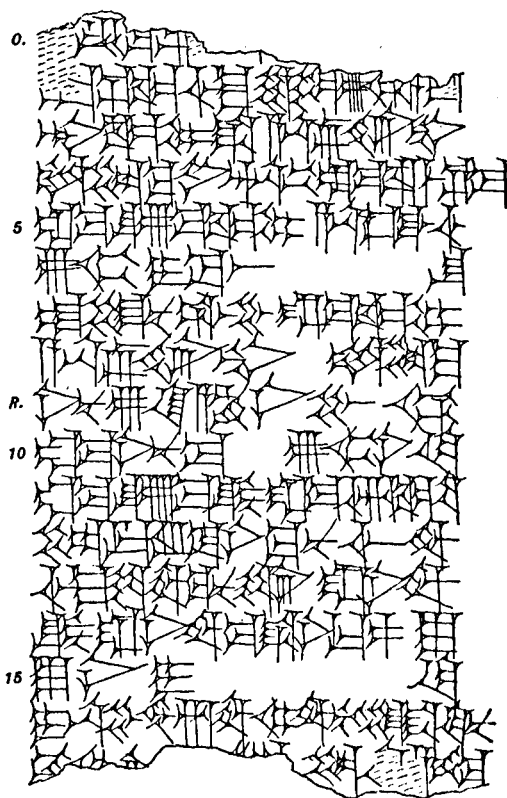
109



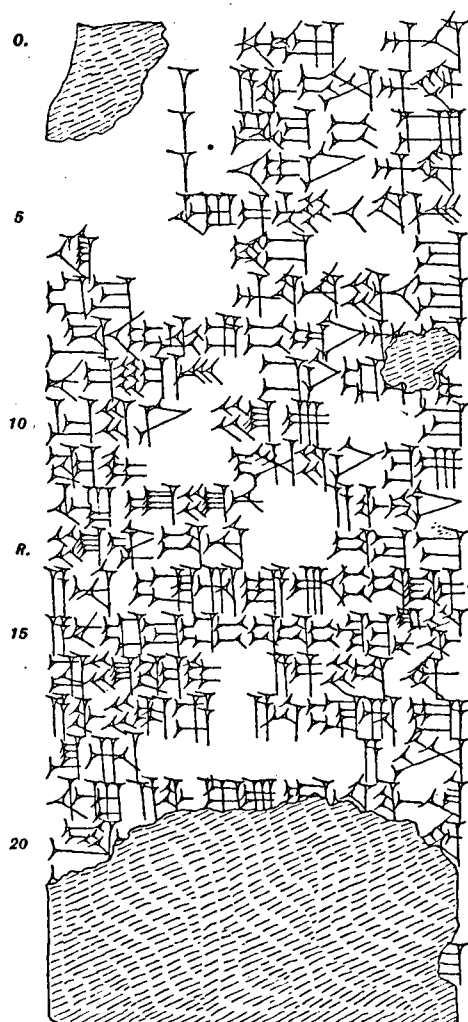
110



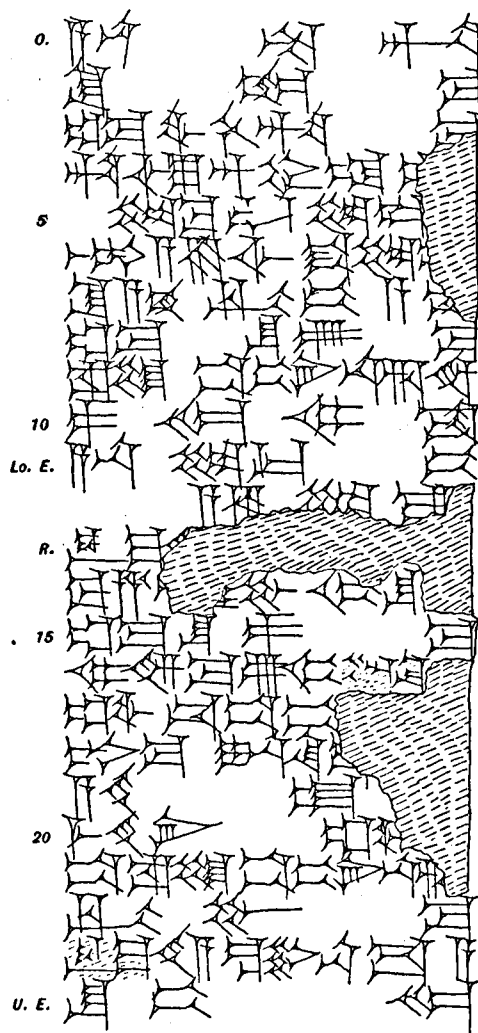
111



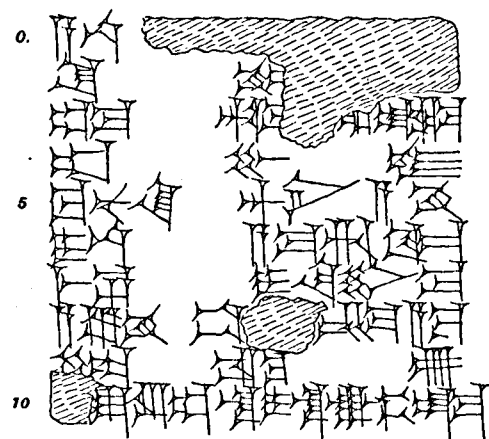
113



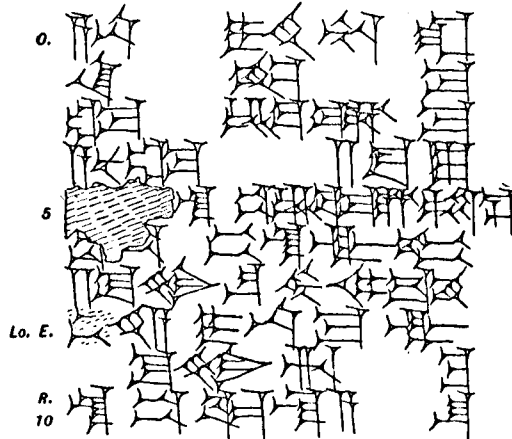
114

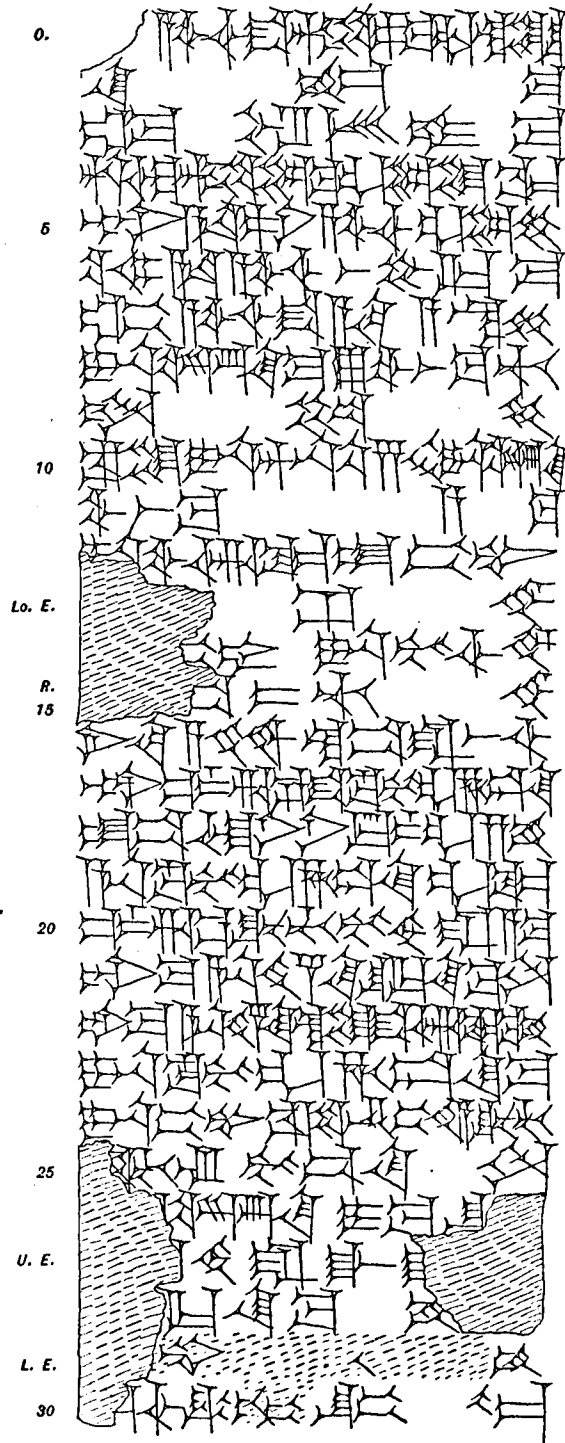


115

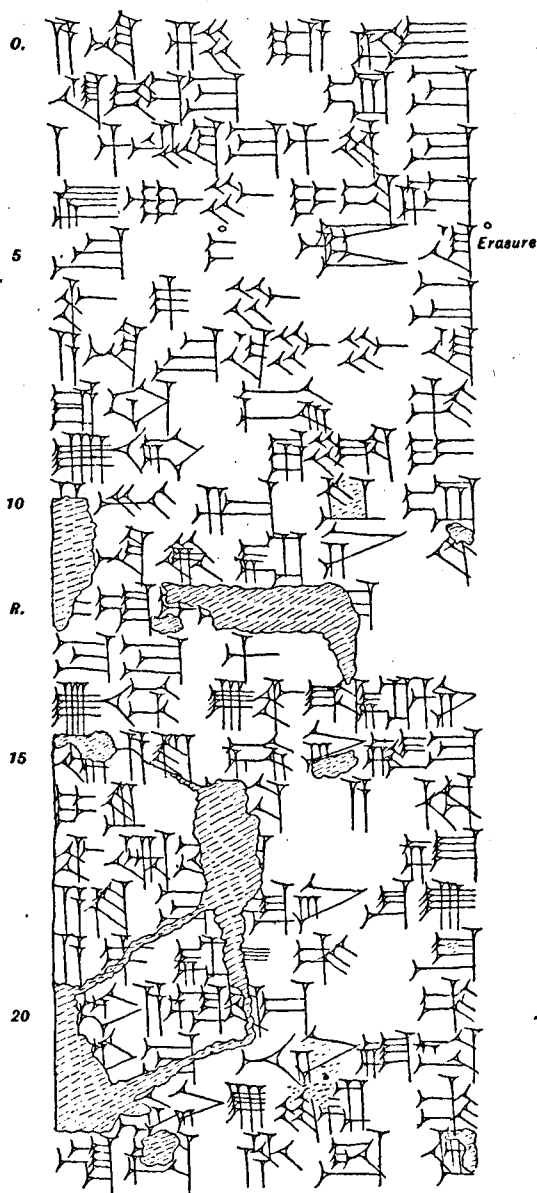


116

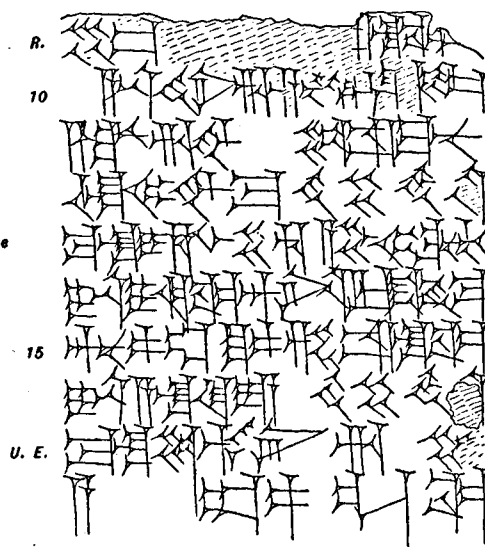
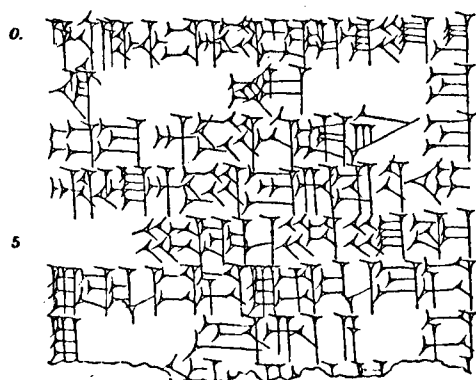




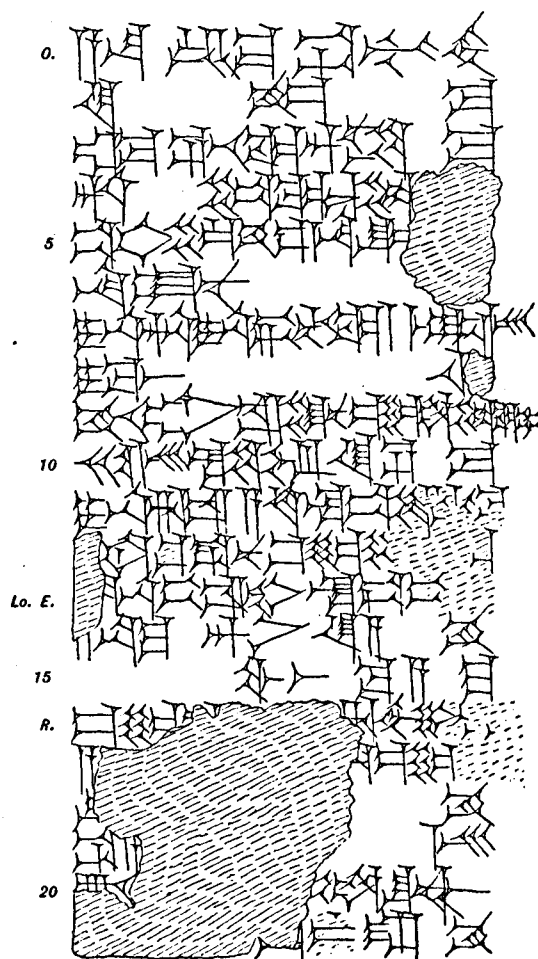
118



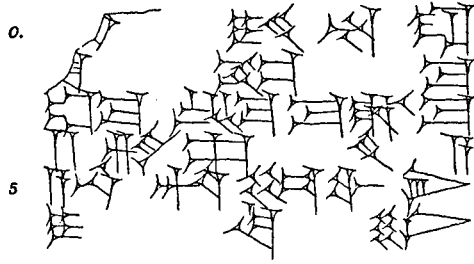
119



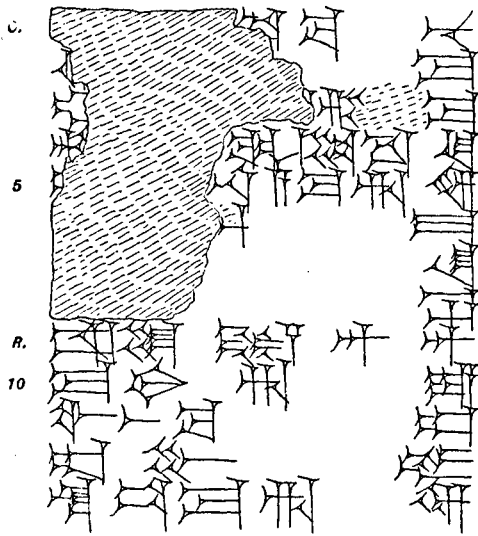
120



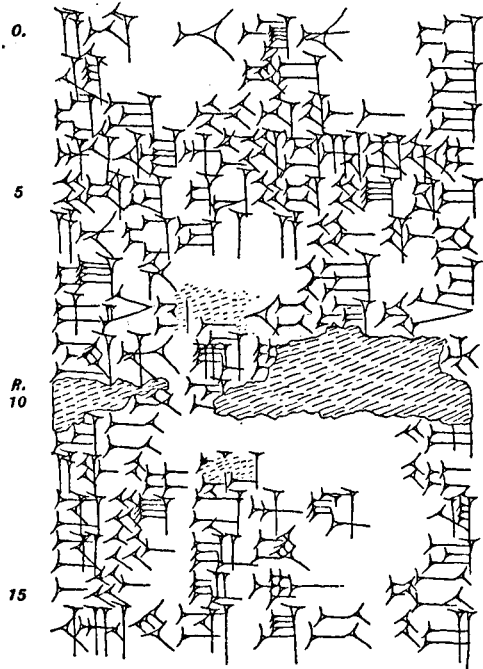
121



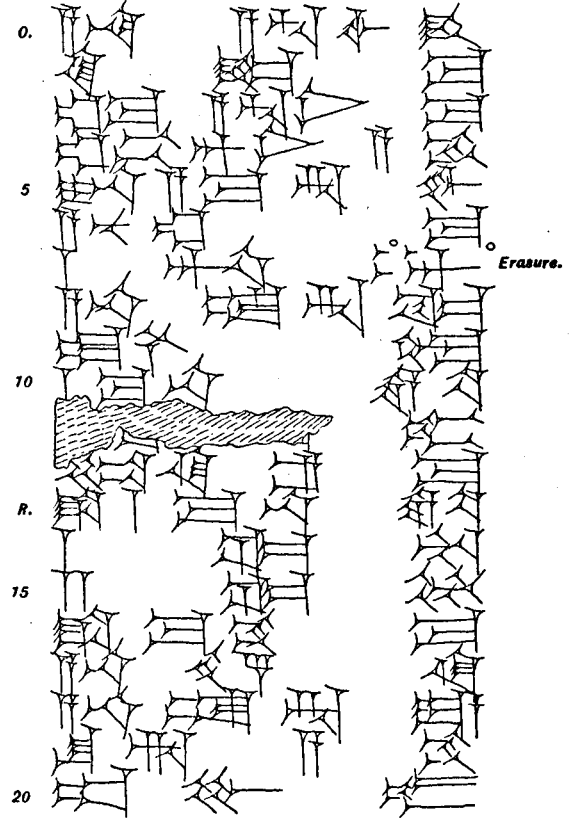
122



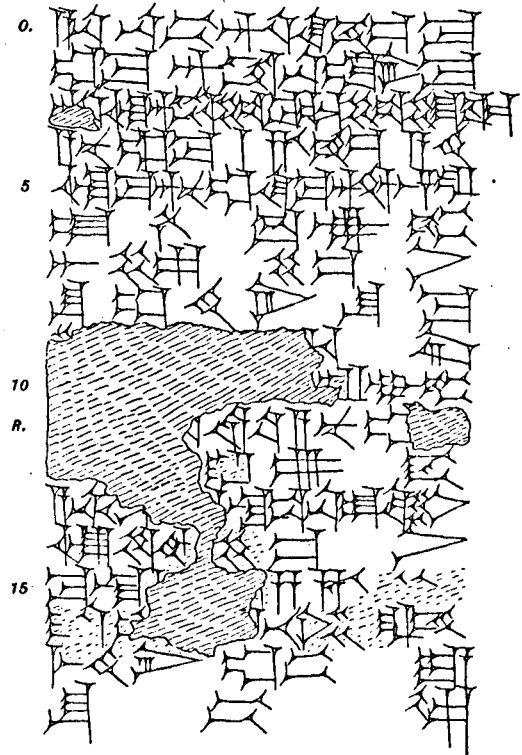
123



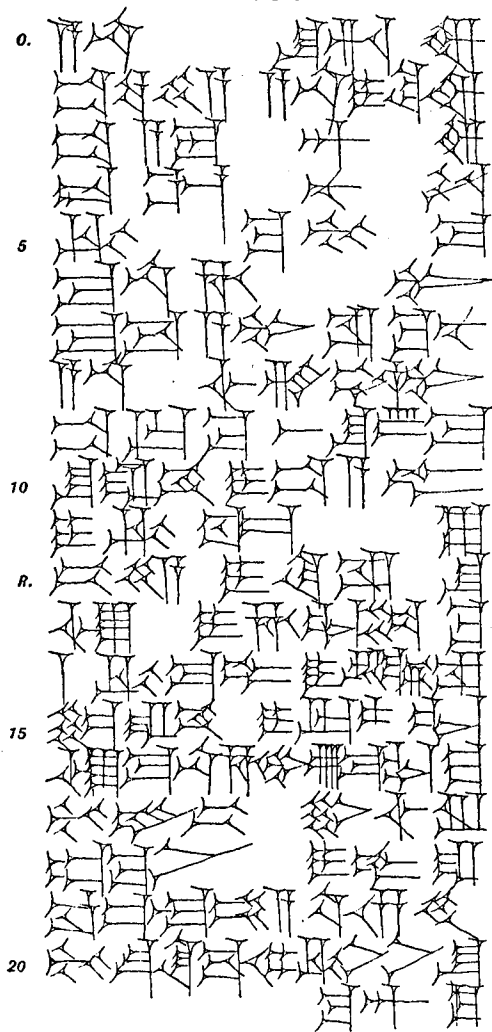
124



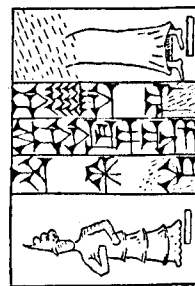
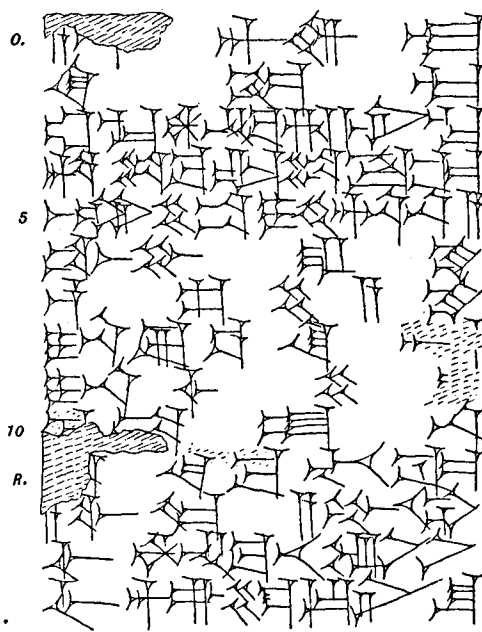
125



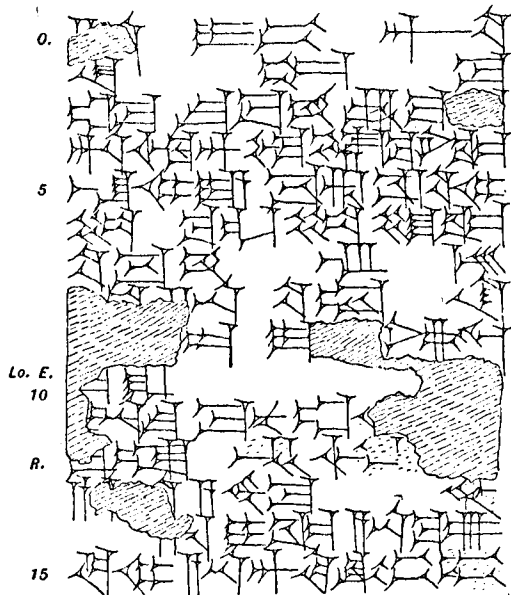
130



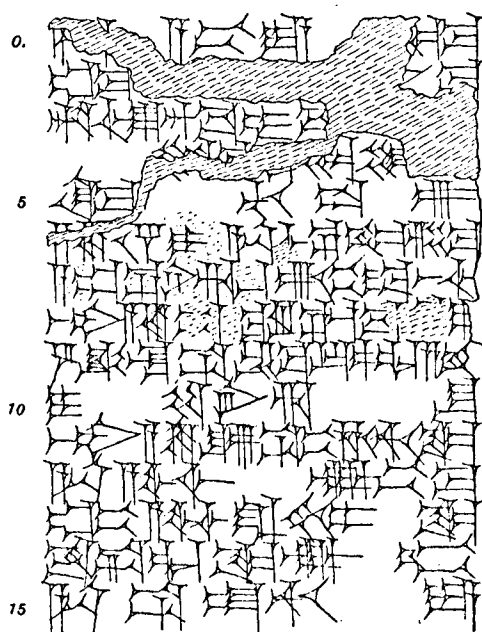
131



132



133



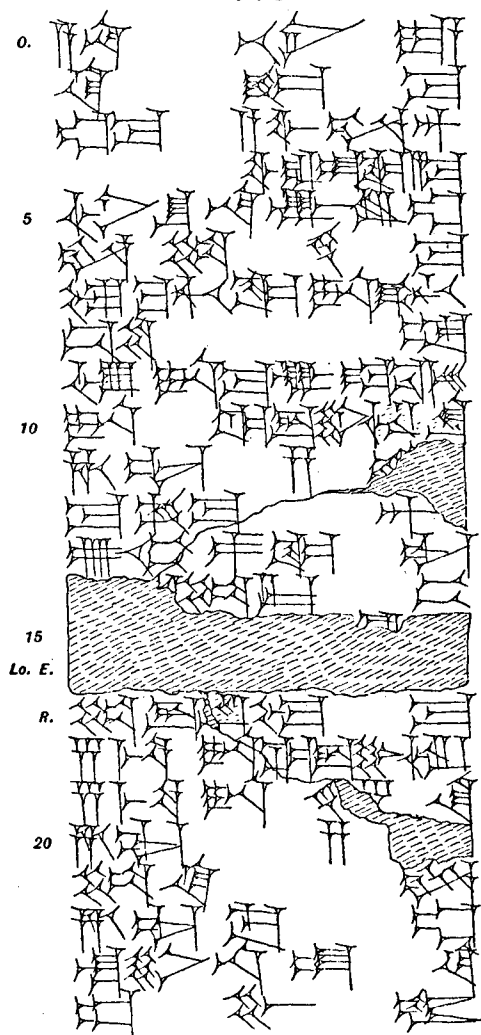
134

[illegible]

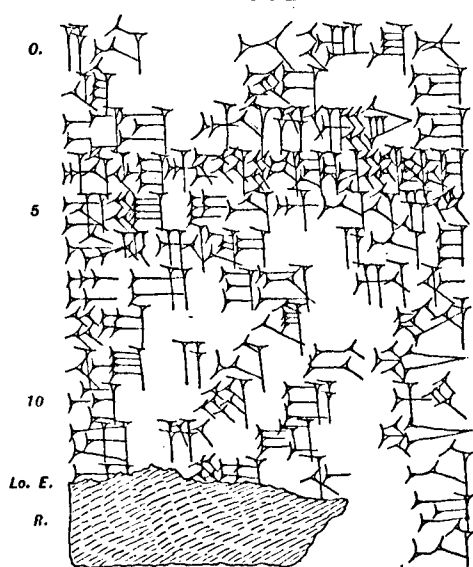
135

136

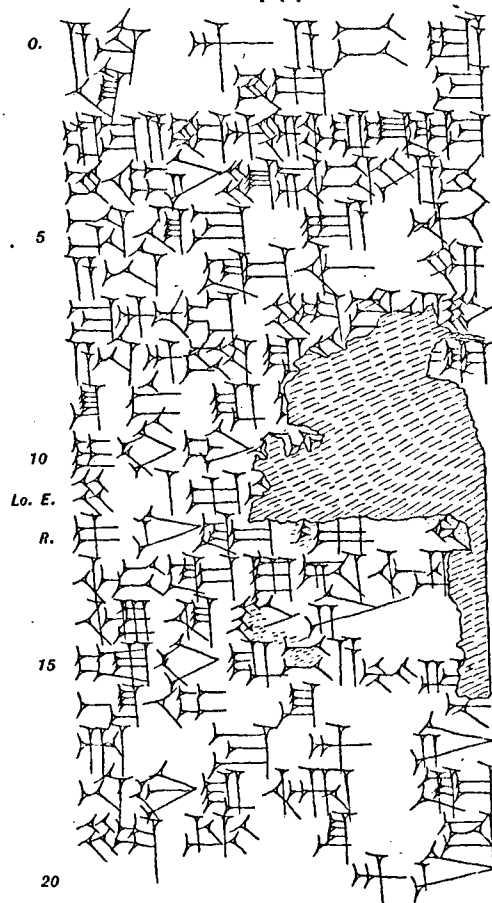
140



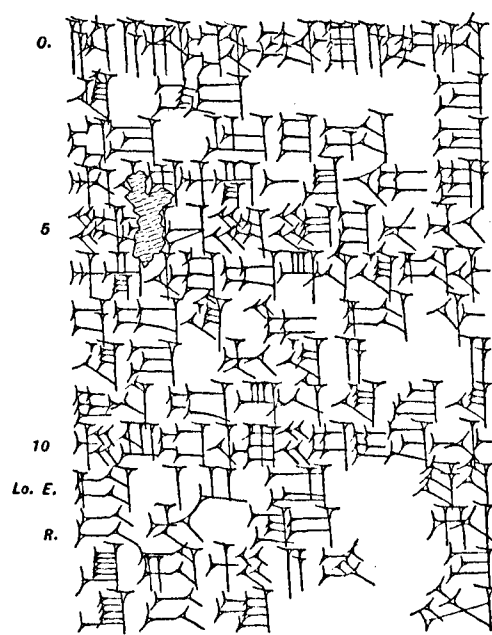
142



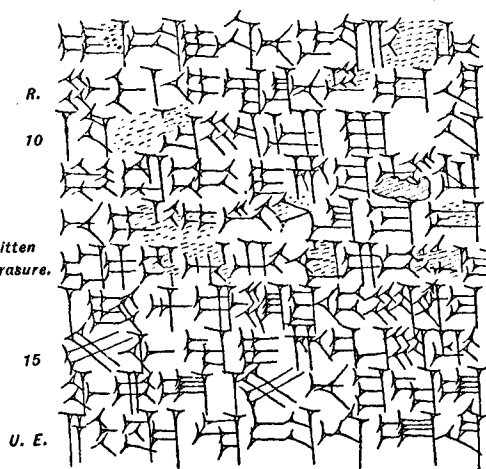
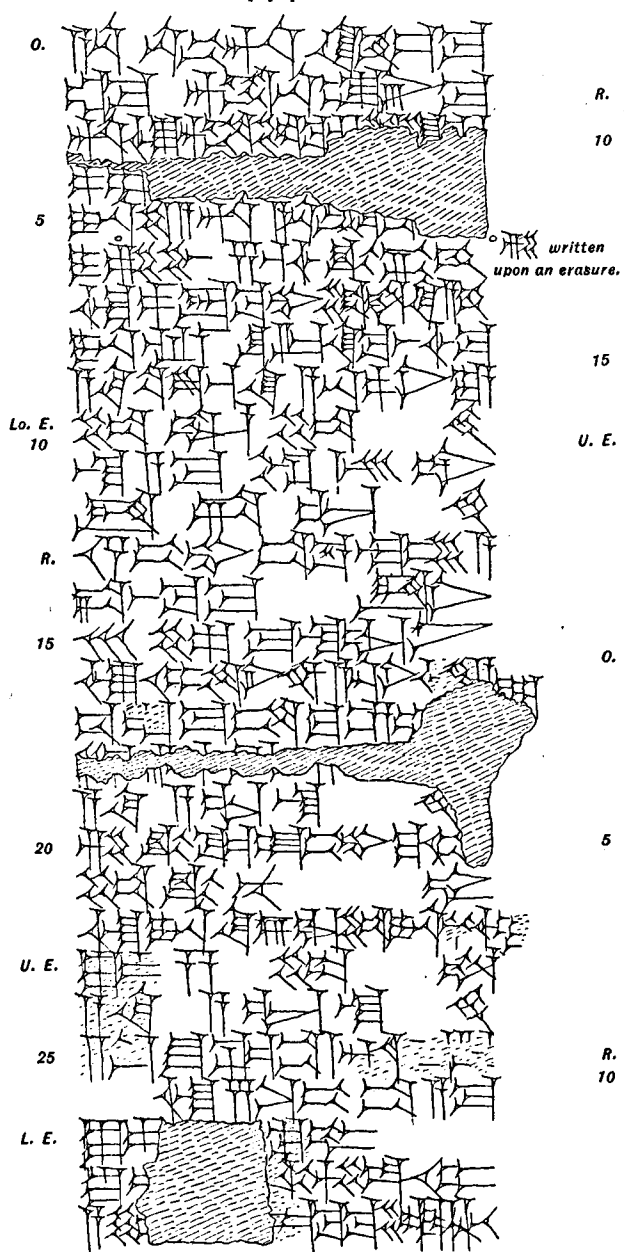
141



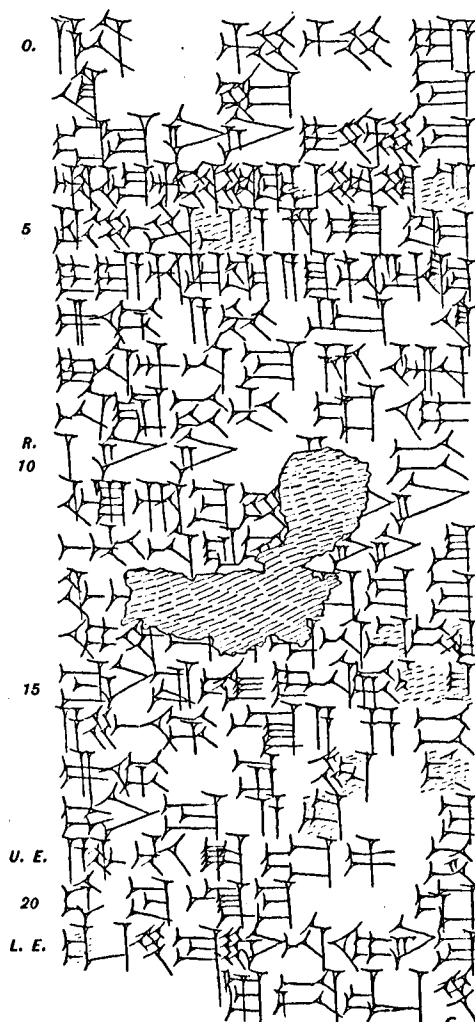
143



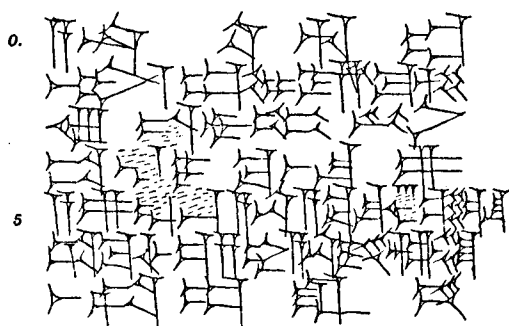
144



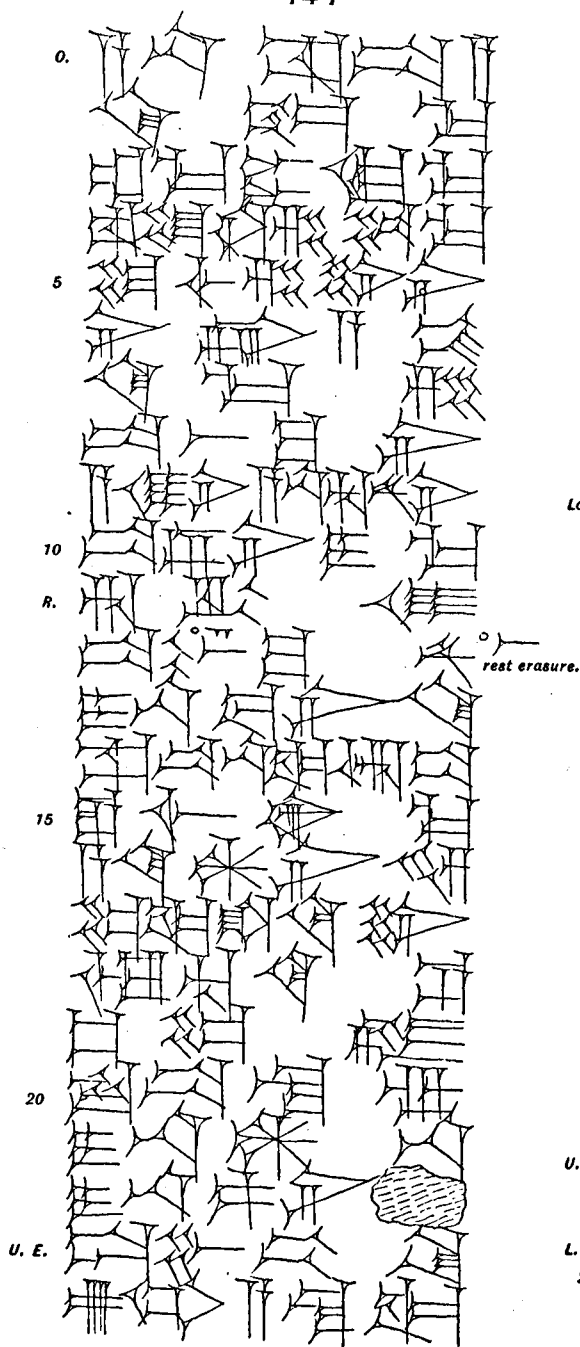
146



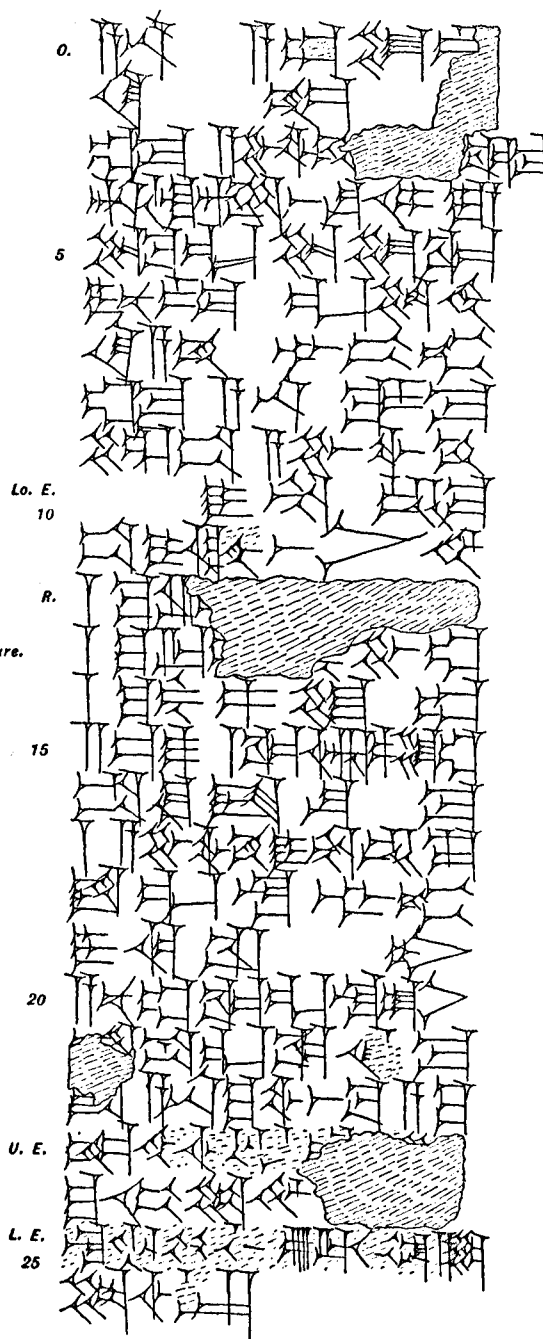
145



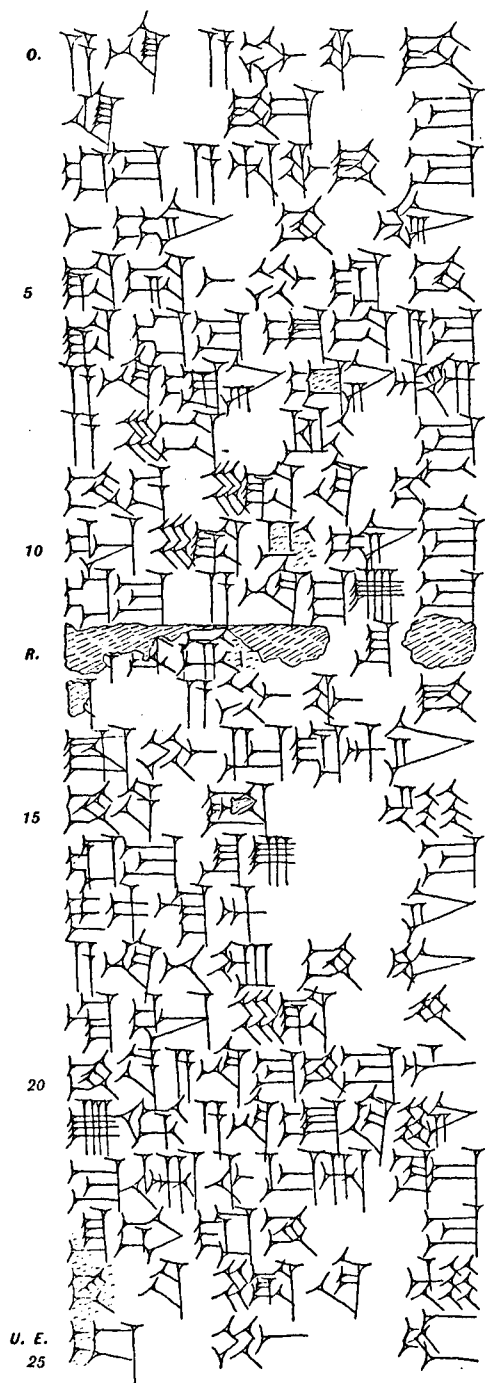
147



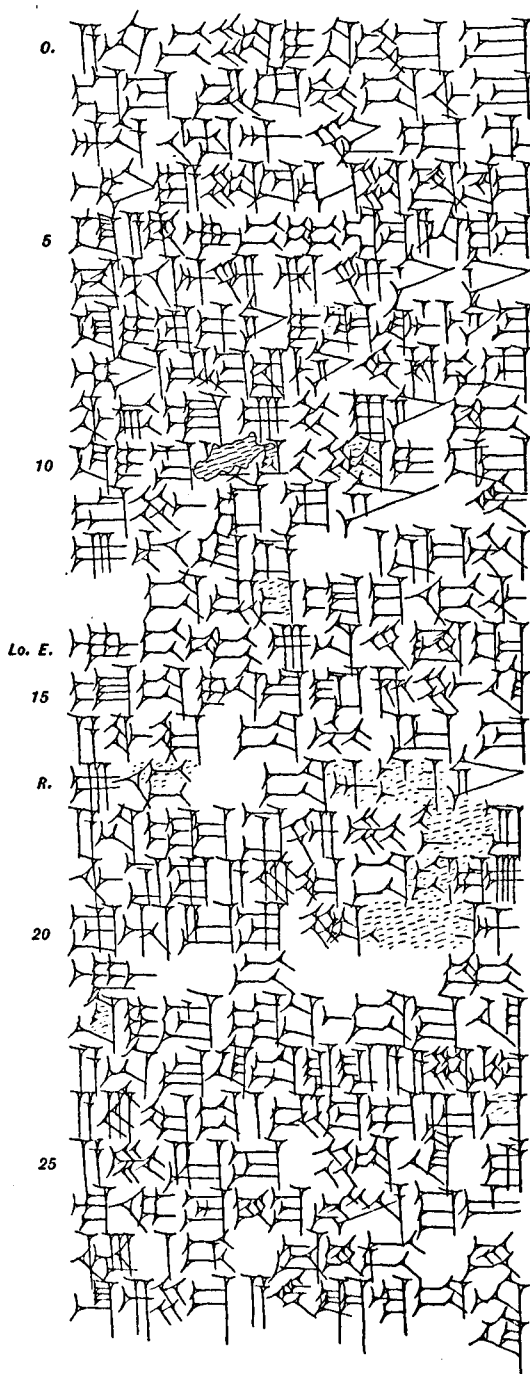
148



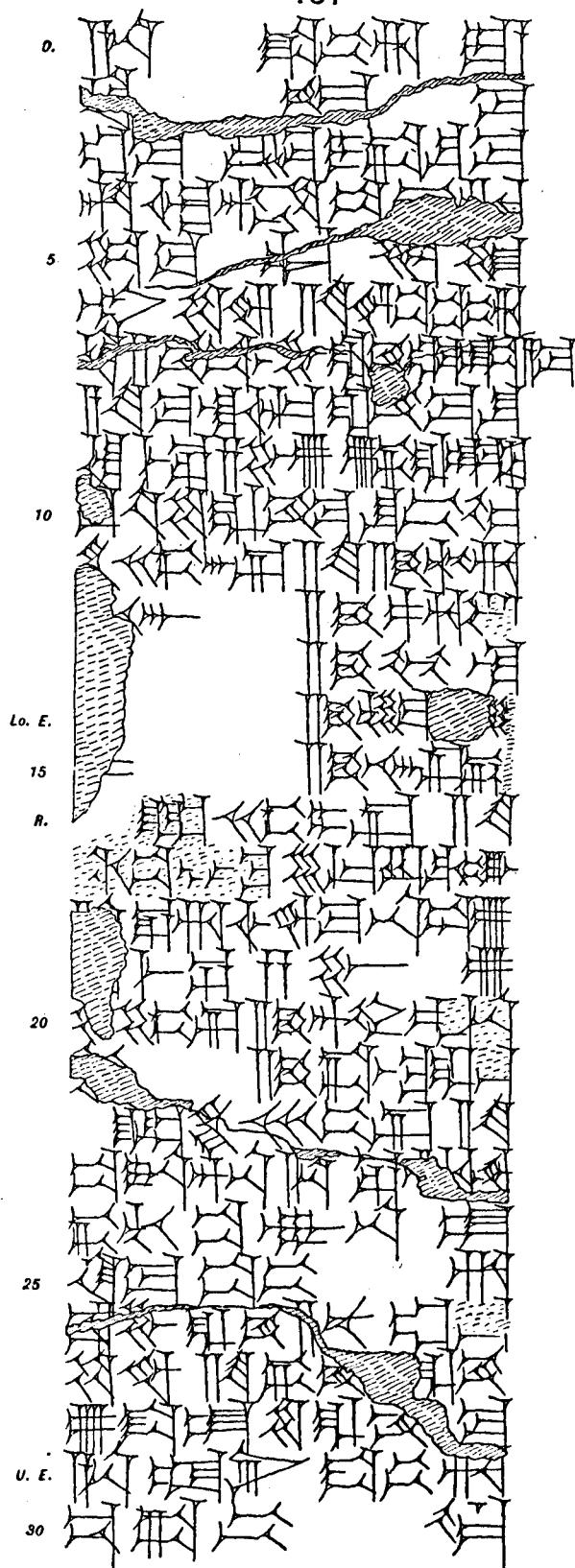
149

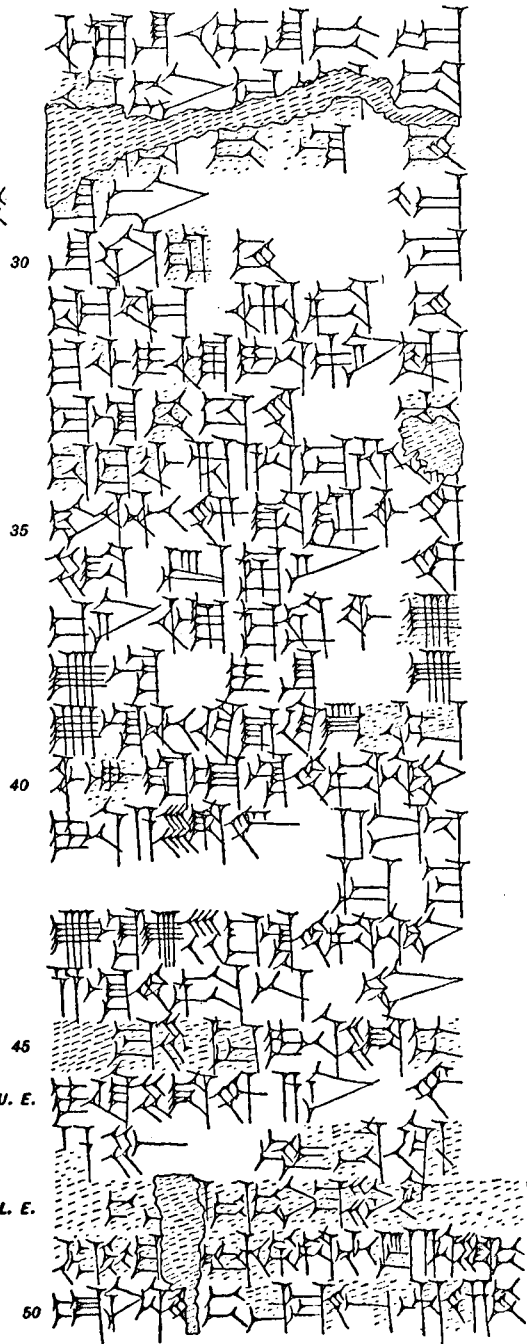
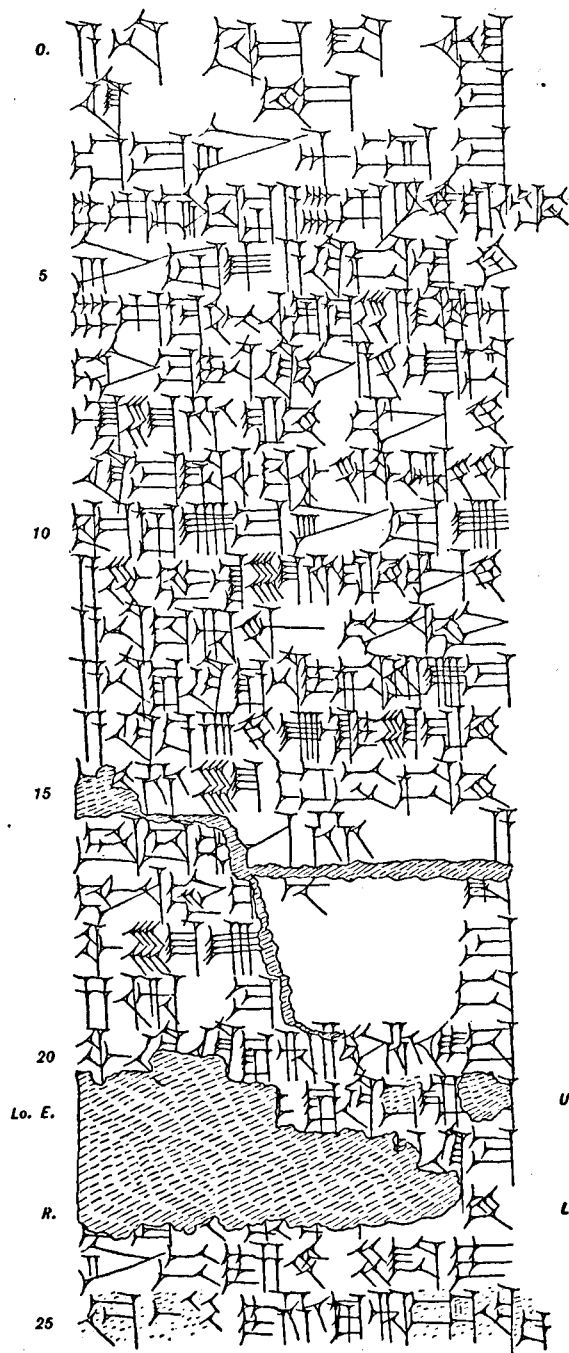


150

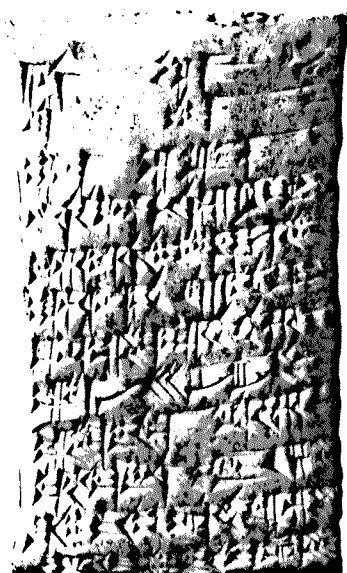


151





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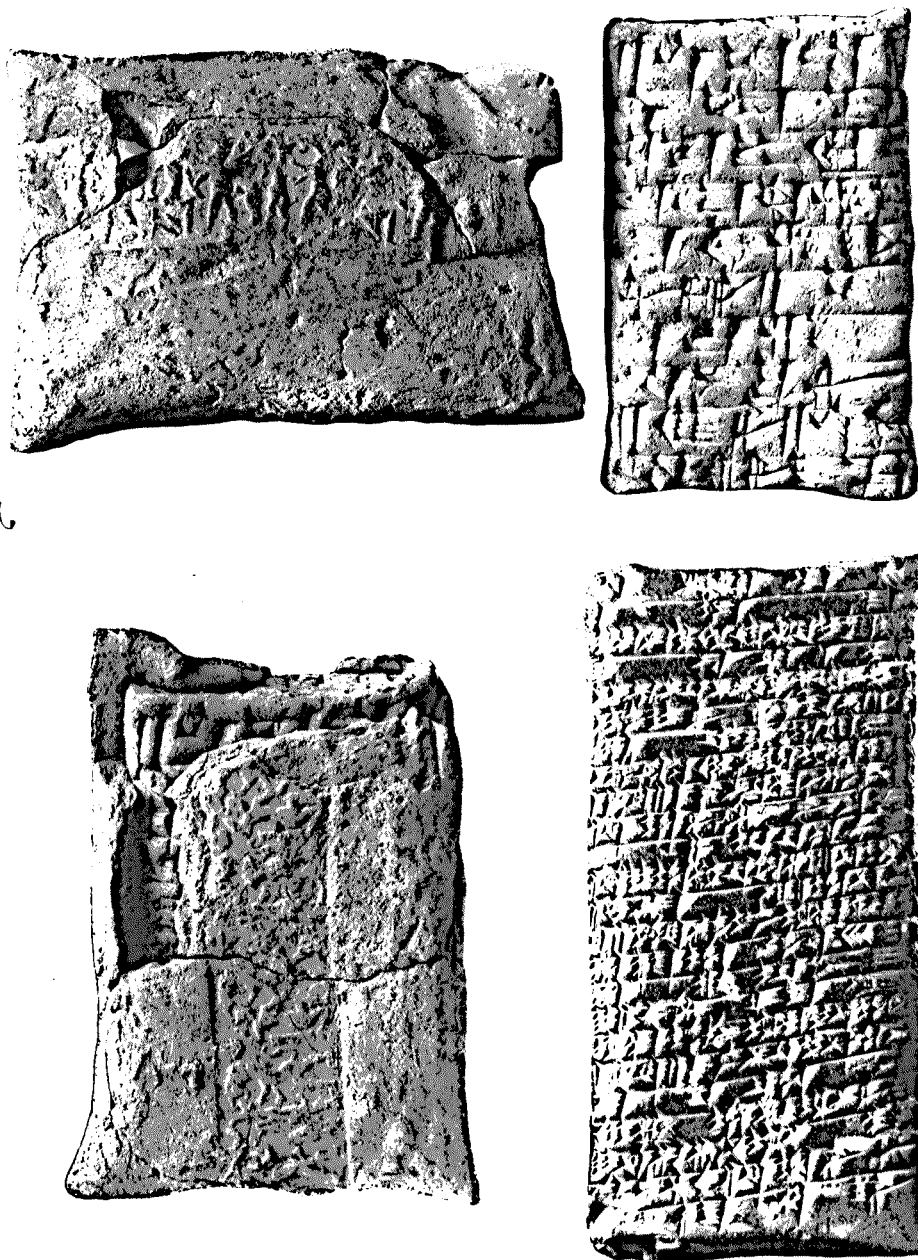
ENVELOPE AND TABLET (OBSERVE AND
END) OF A LETTER CONTAINING THE
NAME ABRAHAM (TEXT NO. 15)



YBC 5147

UPPER: LETTER OF HAMMURABI (AMRA-
PHIL OF GENESIS) (TEXT NO. 32)

LOWER: UNOPENED CASE TABLET AD-
DRESSED 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 RE-
MOVED FROM THE ENVELOPE
LOWER: LETTER (TEXT NO. 1)