NIPPUR IV
THE EARLY NEO-BABYLONIAN
GOVERNOR’S ARCHIVE
FROM NIPPUR

by

STEVEN W. COLE
Series Editors' Acknowledgments

In the preparation of this volume, we acknowledge the assistance of Professors Robert Biggs, McGuire Gibson, Dennis Pardee, and Martha Roth; Valery Braun, University of Chicago Printing Services; and Charles E. Jones, Oriental Institute Research Archivist and Bibliographer. A new font, AssyrianDictionary, created by Lloyd Anderson of Ecological Linguistics (P.O. Box 15156, Washington, D.C. 20003) in collaboration with the Publications Office of the Oriental Institute, makes its debut in this volume; the font is a simpler-to-use and refined version of CuneiformOriental.

Printed by McNaughton & Gunn, Saline, Michigan

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LIST OF BIBLIOGRAPHICAL ABBREVIATIONS

AbB  Altbabylonische Briefe in Umschrift und Übersetzung


AFO  Archiv für Orientforschung


AION  Annali dell’Istituto Orientale di Napoli


AJSL  The American Journal of Semitic Languages and Literatures


AMT  R. Campbell Thompson, Assyrian Medical Texts. London: Oxford University Press, 1923
EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

An

lexical series An = Anum

Ancient Arabs


AnOr

Analecta Orientalia

AnSt

Anatolian Studies

AOAT

Alter Orient und Altes Testament

AOS

American Oriental Society

Arabia Deserta


Arad Inscriptions


Aramäer


Aramaic Epigraphs


Aramaic Handbook


Aram.-Neuheb. Hw.


Archives and Libraries


Archives cappadociennes


ARM

Archives royales de Mari

ArOr

Archiv Orientalní

AS

Assyriological Studies

Asarh.


Asb.


ASSF

Acta Societatis Scientiarum Fennicae

Astronomical Diaries


Babyloniaca

Babyloniaca, études de philologie assyro-babylonienne

Bagh. Mitt.

Baghdader Mitteilungen

BAM


BASOR

Bulletin of the American Schools of Oriental Research
**LIST OF BIBLIOGRAPHICAL ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
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<tr>
<td><strong>BBSt</strong></td>
<td>L. W. King, <em>Babylonian Boundary-Stones and Memorial-Tablets in the British Museum</em>. London: British Museum, 1912</td>
</tr>
<tr>
<td><strong>BBVO</strong></td>
<td>Berliner Beiträge zum Vorderen Orient</td>
</tr>
<tr>
<td><strong>BE</strong></td>
<td><em>The Babylonian Expedition of the University of Pennsylvania</em>, Series A: Cuneiform Texts</td>
</tr>
<tr>
<td><strong>BIN</strong></td>
<td>Babylonian Inscriptions in the Collection of James B. Nies</td>
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<tr>
<td><strong>BiOr</strong></td>
<td>Bibliotheca Orientalis</td>
</tr>
<tr>
<td><strong>BoSt</strong></td>
<td>Boghazkoi-Studien</td>
</tr>
<tr>
<td><strong>BRM</strong></td>
<td><em>Babylonian Records in the Library of J. Pierpont Morgan</em></td>
</tr>
<tr>
<td><strong>BOR</strong></td>
<td><em>The Babylonian and Oriental Record</em></td>
</tr>
<tr>
<td><strong>CAD</strong></td>
<td><em>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</em>. Chicago: The Oriental Institute, 1956–</td>
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<tr>
<td><strong>CTN</strong></td>
<td>Cuneiform Texts from Nimrud</td>
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<tr>
<td><strong>CT</strong></td>
<td>Cuneiform Texts from Babylonian Tablets (, etc.,) in the British Museum</td>
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Cuneiform Texts

Cyr.

DAB

Dar.

Date Palm
B. Landsberger, *The Date Palm and its By-Products according to the Cuneiform Sources.* AfO Beiheft 17. Graz: Ernst F. Weidner, 1967

Death in Mesopotamia

Diakonoff Fs.

EA

Edom

Entrepreneurs

Epigraphic South Arabian

États araméens

Ethnologie

Farm Studies

Fricative Laterals

GAG

Garelli Fs.
LIST OF BIBLIOGRAPHICAL ABBREVIATIONS

GCCI  R. P. Dougherty, *Goucher College Cuneiform Inscriptions*
HSAO  *Heidelberger Studien zum Alten Orient*
HSS  *Harvard Semitic Series*
Inscriptions Sargons II.  A. Fuchs, *Die Inschriften Sargons II. aus Khorsabad*. Göttingen: Cuvillier, 1994
EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

Izi  lexical series izi = išātu, published by Civil, MSL 13
JA  Journal asiatique
JAC  Journal of Ancient Civilizations (China)
JAOS  Journal of the American Oriental Society
JCS  Journal of Cuneiform Studies
JEOL  Jaarbericht van het Vooraziatisch-Egyptisch Genootschap "Ex Oriente Lux"
JNES  Journal of Near Eastern Studies
JSOT  Journal for the Study of the Old Testament
JSS  Journal of Semitic Studies
KAH  Keilschrifttexte aus Assur historischen Inhalts
KAJ  Keilschrifttexte aus Assur juristischen Inhalts
KAR  Keilschrifttexte aus Assur religiösen Inhalts
KAV  Keilschrifttexte aus Assur verschiedenen Inhalts
KB  Keilinschriftliche Bibliothek
KBo  Keilschrifttexte aus Boghazköi
Keilschrifttexte Sargons  H. Winckler, Die Keilschrifttexte Sargons. 2 vols. Leipzig: Eduard Pfeiffer, 1889
Keilschrifttexte Sargon’s  D. G. Lyon, Keilschrifttexte Sargon’s Königs von Assyrien (722–705 v. Chr.). Leipzig: J. C. Hinrichs, 1883
LAS 2  S. Parpola, Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal, Part 2: Commentary and Appendices. AOAT 5/2. Kevelaer and Neukirchen-Vluyn: Butzon und Bercker and Neukirchener Verlag, 1983
LIST OF BIBLIOGRAPHICAL ABBREVIATIONS

Lišān mithurti

Listes onomastiques sabéennes

LSS
Leipziger semitistische Studien

LKA
E. Ebeling, Literarische Keilschrifttexte aus Assur. Berlin: Akademie-Verlag, 1953

LTBA 2

Manners and Customs

Manuel

Manuel II

Maqlā

MARI
Mari, Annales de Recherches Interdisciplinaires

MB Texts from Ur
O. R. Gurney, The Middle Babylonian Legal and Economic Texts from Ur. London: British School of Archaeology in Iraq, 1983

MDP
Délégation en Perse, Mémoires

Mediterranean Society

“La Mecque”

Mesopotamia
Mesopotamia: Copenhagen Studies in Assyriology

Middle Euphrates

Misc.
F. H. Weissbach, Babylonische Miscellen. WVDOG 4. Leipzig: J. C. Hinrichs, 1903

MRS
Mission de Ras Shamra

MSL
Materialien zum sumerischen Lexikon

Muraštā

MVAG
Mitteilungen der Vorderasiatischen Gesellschaft

Nabatean Archaeology

Nabatēen
EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

Nabnitu

Nabnitu published MSL 16

Nabonidus


NABU

Nouvelles assyriologiques brèves et utilitaires

Namengebung

J. J. Stamm, Die akkadische Namengebung. MVAG 44. Leipzig: J. C. Hinrichs, 1939

NAT


Nbk.


Nbn.


NBN


Noms propres sud-sémitiques


North Arabia


OIC

Oriental Institute Communications

OIP

Oriental Institute Publications

OIP 2


OLA

Orientalia Lovaniensia Analecta

Old Assyrian City-State


Old Assyrian Trade


Old South Arabic

J. C. Biella, Dictionary of Old South Arabic, Sabaean Dialect. HSS 25. Chico, California: Scholars Press, 1982

Or

Orientalia (nova series)

Palace Archive


"Panthéon sud-arabe"


PBS

Publications of the Babylonian Section (University Museum, University of Pennsylvania)

PKB


Personal Names

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<td><strong>Pre-Islamic Arabian Names</strong></td>
<td>G. Lankester Harding, <em>An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions</em>. Near and Middle East Studies, no. 8. Toronto: University of Toronto Press, 1971</td>
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<tr>
<td><strong>PSAS</strong></td>
<td><em>Proceedings of the Seminar for Arabian Studies</em></td>
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<td><strong>RA</strong></td>
<td><em>Revue d'assyriologie et d'archéologie orientale</em></td>
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<tr>
<td><strong>Register</strong></td>
<td>F. Wüstenfeld, <em>Register zu den genealogischen Tabellen der arabischen Stämme und Familien</em>. Göttingen: Dieterich, 1853</td>
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<tr>
<td><strong>RGTC</strong></td>
<td><em>Répertoire géographique des textes cunéiformes</em></td>
</tr>
<tr>
<td><strong>RIMA</strong></td>
<td><em>The Royal Inscriptions of Mesopotamia, Assyrian Periods</em></td>
</tr>
<tr>
<td><strong>RIMB</strong></td>
<td><em>The Royal Inscriptions of Mesopotamia, Babylonian Periods</em></td>
</tr>
<tr>
<td><strong>RLA</strong></td>
<td><em>Realklexikon der Assyriologie und vorderasiatische Archäologie</em></td>
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<td><strong>S</strong></td>
<td><em>lexical series Syllabary A</em></td>
</tr>
<tr>
<td><strong>SAA</strong></td>
<td><em>State Archives of Assyria</em></td>
</tr>
<tr>
<td><strong>Safaitic Inscriptions</strong></td>
<td>F. V. Winnett, <em>Safaitic Inscriptions from Jordan</em>. Near and Middle East Series, no. 2. Toronto: University of Toronto Press, 1957</td>
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SbaW Ph.-h. Kl.  Lexical series Syllabary B

SBAW Ph.-h. Kl.  Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Philosophisch-historische Klasse


StOr  Studia Orientalia (Societas Orientalis Fennica)


TCL  Musée du Louvre—Département des Antiquités Orientales, Textes Cunéiformes
<table>
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<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>TCS</td>
<td>Texts from Cuneiform Sources</td>
</tr>
<tr>
<td>TSO</td>
<td><em>Texte und Studien zur Orientalistik</em></td>
</tr>
<tr>
<td>TuM NF</td>
<td><em>Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities im Eigentum der Universität Jena</em> (Neue Folge)</td>
</tr>
<tr>
<td>UCP</td>
<td><em>University of California Publications in Semitic Philology</em></td>
</tr>
<tr>
<td>UET</td>
<td><em>Ur Excavations, Texts</em></td>
</tr>
<tr>
<td>Urkunden</td>
<td>F. E. Peiser, <em>Urkunden aus der Zeit der dritten babylonischen Dynastie</em>. Berlin: W. Peiser, 1905</td>
</tr>
<tr>
<td>UVB</td>
<td><em>Vorläufiger Bericht über die ... Ausgrabungen in Uruk-Warka</em></td>
</tr>
<tr>
<td>VAB</td>
<td><em>Vorderasiatische Bibliothek</em></td>
</tr>
<tr>
<td>VAS</td>
<td><em>Vorderasiatische Schriftdenkmäler der Königlichen / Staatlichen Museen zu Berlin</em></td>
</tr>
<tr>
<td>WO</td>
<td><em>Die Welt des Orients</em></td>
</tr>
<tr>
<td>WVDOG</td>
<td><em>Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft</em></td>
</tr>
<tr>
<td>Yemen</td>
<td><em>Yemen: Studi archeologici, storici e filologici sull'Arabia meridionale</em></td>
</tr>
<tr>
<td>YNER</td>
<td><em>Yale Near Eastern Researches</em></td>
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<tr>
<td>YOS</td>
<td><em>Yale Oriental Series, Babylonian Texts</em></td>
</tr>
<tr>
<td>YOSR</td>
<td><em>Yale Oriental Series, Researches</em></td>
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<tr>
<td>ZA</td>
<td><em>Zeitschrift für Assyriologie und vorderasiatische Archäologie</em></td>
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<tr>
<td>ZDMG</td>
<td><em>Zeitschrift der Deutschen Morgenländischen Gesellschaft</em></td>
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R. Borger, Assyrisch-babylonische Zeichenliste. 2d ed. AOAT 33/33A.
Kevelaer and Neukirchen-Vluyn: Butzon und Bercker and Neukirchener
Verlag, 1981
LIST OF OTHER ABBREVIATIONS AND SYMBOLS

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<tr>
<td>ace.</td>
<td>accusative</td>
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<tr>
<td>adj.</td>
<td>adjective</td>
</tr>
<tr>
<td>adv.</td>
<td>adverb, adverbial</td>
</tr>
<tr>
<td>Ass.</td>
<td>siglum for texts and other objects excavated at Assur</td>
</tr>
<tr>
<td>AssU</td>
<td>siglum for Old Aramaic documents from Assur</td>
</tr>
<tr>
<td>Bab.</td>
<td>Babylonian</td>
</tr>
<tr>
<td>bk.</td>
<td>book</td>
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<tr>
<td>C</td>
<td>consonant</td>
</tr>
<tr>
<td>c.</td>
<td>common</td>
</tr>
<tr>
<td>ca.</td>
<td>circa, about, approximately</td>
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<tr>
<td>chap.</td>
<td>chapter</td>
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<tr>
<td>col.</td>
<td>column</td>
</tr>
<tr>
<td>dat.</td>
<td>dative</td>
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<tr>
<td>det.</td>
<td>determinative</td>
</tr>
<tr>
<td>DN</td>
<td>divine name</td>
</tr>
<tr>
<td>D.T.</td>
<td>siglum for tablets, etc., in the British Museum, Department of Western Asiatic Antiquities</td>
</tr>
<tr>
<td>EA</td>
<td>El Amarna</td>
</tr>
<tr>
<td>ed(s).</td>
<td>editor(s), edition</td>
</tr>
<tr>
<td>e.g.</td>
<td>exempli gratia, for example</td>
</tr>
<tr>
<td>encl.</td>
<td>enclitic</td>
</tr>
<tr>
<td>esp.</td>
<td>especially</td>
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<tr>
<td>et al.</td>
<td>et alii, and others</td>
</tr>
<tr>
<td>f.</td>
<td>feminine</td>
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<tr>
<td>fasc.</td>
<td>fascicle</td>
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<tr>
<td>fig.</td>
<td>figure</td>
</tr>
<tr>
<td>gen.</td>
<td>genitive</td>
</tr>
<tr>
<td>GN</td>
<td>geographical name</td>
</tr>
<tr>
<td>ibid.</td>
<td>ibidem, in the same place</td>
</tr>
<tr>
<td>i.e.</td>
<td>id est, that is</td>
</tr>
<tr>
<td>IM</td>
<td>siglum for tablets, etc., in the Iraq Museum, Baghdad</td>
</tr>
<tr>
<td>imp.</td>
<td>imperative</td>
</tr>
<tr>
<td>indef.</td>
<td>indefinite</td>
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<tr>
<td>inf.</td>
<td>infinitive</td>
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<td>interr.</td>
<td>interrogative</td>
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<table>
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<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>rev.</td>
<td>reverse</td>
</tr>
<tr>
<td>RS</td>
<td>Ras Shamra</td>
</tr>
<tr>
<td>s.</td>
<td>substantive</td>
</tr>
<tr>
<td>SB</td>
<td>Standard Babylonian</td>
</tr>
<tr>
<td>sg.</td>
<td>singular</td>
</tr>
<tr>
<td>st. constr.</td>
<td>status constructus</td>
</tr>
<tr>
<td>suppl.</td>
<td>supplement</td>
</tr>
<tr>
<td>s.v.</td>
<td><em>sub verbo, sub voce</em>, under the word</td>
</tr>
<tr>
<td>u. e.</td>
<td>upper edge</td>
</tr>
<tr>
<td>var.</td>
<td>variant</td>
</tr>
<tr>
<td>V</td>
<td>vowel</td>
</tr>
<tr>
<td>VAT</td>
<td>siglum for clay tablets in the collection of the Vorderasiatisches Museum, Berlin</td>
</tr>
<tr>
<td>vent.</td>
<td>ventive</td>
</tr>
<tr>
<td>vol.</td>
<td>volume</td>
</tr>
<tr>
<td>wr.</td>
<td>written</td>
</tr>
<tr>
<td>WS</td>
<td>West Semitic</td>
</tr>
<tr>
<td>[ ]</td>
<td>restored sign or portion thereof</td>
</tr>
<tr>
<td>f 1</td>
<td>partially damaged sign</td>
</tr>
<tr>
<td>&lt; &gt;</td>
<td>scribal omission</td>
</tr>
<tr>
<td>« »</td>
<td>dittography</td>
</tr>
<tr>
<td>~</td>
<td>equivalent to</td>
</tr>
<tr>
<td>x</td>
<td>broken or undeciphered sign</td>
</tr>
<tr>
<td>+</td>
<td>join</td>
</tr>
<tr>
<td>(+)</td>
<td>indirect join</td>
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Civil, Miguel; Oliver R. Gurney; and Douglas A. Kennedy. The Sag Tablet; Lexical Texts in the Ashmolean Museum; Middle Babylonian Grammatical Texts; Miscellaneous Texts. MSL Supplementary Series 1. Rome: Pontificium Institutum Biblicum, 1986.


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______, The Date Palm and its By-Products according to the Cuneiform Sources. AfO Beiheft 17. Graz: Ernst F. Weidner, 1967.


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EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR


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Steven W. Cole
NIPPUR SERIES EDITOR’S PREFACE

McGuire Gibson

This volume, the first epigraphic study in the program of publication of the modern Nippur excavations, is being presented in the Oriental Institute Publications series rather than in the Studies in Ancient Oriental Civilization or Assyriological Studies series in order to emphasize, in a concrete way, the necessity for treating epigraphic material as artifacts in a unitary archaeological record. Tablets are the most information-rich class of artifacts, but that information is very often not used to full advantage. Because of conventions in our field, data to be derived from epigraphic remains have not been communicated to the archaeologist in a timely fashion, if at all; conversely, valuable information on cultural significance that could be inferred from a group of artifacts found in association with inscriptions has not been made available or has not been made relevant to the epigrapher. It has been my purpose, for more than twenty years, to reduce the gap between the epigrapher and the archaeologist. To begin this process, in the twelfth season at Nippur we decided to cease the practice of keeping a separate catalog for texts and to include them in the regular object catalog, thus forcing the archaeologist and epigrapher to talk to one another on a more regular basis. We also dispensed with the “NT” designation that had been necessitated by the practice of having a second set of numbers for each season, e.g., 11 NT 33 for a tablet and 11 N 33 for a completely different uninscribed object. From the twelfth season on, tablets and inscribed objects would receive only an “N.”

The tablets that are the subject of this volume came to light in extraordinary circumstances. Even under normal digging conditions, the finding of unbaked clay tablets causes apprehension as well as jubilation, since they require much more time than other artifacts to treat in the field. Tablets entail not only very careful, slow excavation, but weeks or months of laborious and painstaking baking, cleaning, gluing, photographing, making of molds, analysis, and cataloging.

When, on October 5, 1973, the entire Nippur expedition was called to Baghdad to deal with visa and residence matters only two weeks after our arrival in the country, we thought it unusual but assumed it would be routine. We left Nippur after work, intending to return by nightfall of October 6. On arrival at the Department of Antiquities early the next morning, we found everyone distracted and disturbed and were told that yet another Arab-Israeli war had just broken out.

On proceeding to the Residence Police, we were told to wait, and the atmosphere was not friendly, as it normally was. After about an hour, we were informed that because a certain security form had not been filled out in advance for the first group of us who had come into the country, we four had to leave the country in twelve hours. The other part of the team, who had come in a day or so after I had filled in the forms for them, were allowed to remain. Unfortunately, the expedition vehicle, which I had rented from the American University in Beirut and driven to Baghdad, also had to leave the country. We decided that there was no way that the three remaining staff could carry on the excavation, especially with a war on, and began to make plans to shut down the dig. I was able to gain an extension of a couple of days to allow us to return to Nippur, close the operation, and drive to Turkey. Driving out through Jordan or Syria was not possible since they were both in the war zone. Early on the afternoon of October 6, I sent back to Nippur the part of the team that had been given residence permits; they, consisting of Judith Franke, John Sanders, and Natalie Firnhaber, were to clean up the excavation, map what had been done, and begin shutting down the operation, including disassembling the railroad and putting it in storage. They were also instructed to pay off the workmen, since I might not make it back to Nippur until late the next day. The other half of the staff, Paul Zimansky, Raymond Tindel, Theresa McMahon, and I stayed in Baghdad to obtain exit visas and to try to see Dr. Isa Salman, the Director of Antiquities. On October 7, Dr. Salman sent me a note saying that he was sorry about the bureaucratic snag and assuring me that there was
nothing personal against me or the others, but since he was in emergency government meetings related to the war, he could do nothing for us.

Upon arriving at Nippur late in the afternoon on October 7, ready to make the final arrangements to close and seal the expedition house, we were informed that on that day one of the workmen had found tablets. Prophetically, Judith Franke had said at breakfast that morning that this was the kind of situation in which tablets would appear. After lunch, as she was returning to Area WB, she was met by a pickman who had his skirt filled with clay tablets. While sitting in the bottom of a square during the break, he had seen a tablet in the balk. When he touched it, this tablet and more than a dozen others fell out. Had our square been located just a centimeter or two farther to the east we would have discovered the tablets in the eleventh season instead of the twelfth.

The finding of the tablets cast a very different light on our predicament. Clearly, we could not just close down entirely and all go out of the country. Unfortunately, one of the people who had to leave was Raymond Tindel, who was there as field epigrapher and had experience in baking and conserving tablets. The three who were allowed to remain would have to finish excavating the tablets that were still in the balk, then would have to stay there long enough to do some minor consolidation of them, photograph them, make a very preliminary catalog, and take them to Baghdad for treatment in the Iraq Museum’s conservation lab.

The next morning, October 8, we filled the AUB Land Rover with baggage and four of us started for Baghdad and the Turkish border. How we were going to get the car back to Beirut from Turkey I had not yet worked out. In Baghdad, we stopped at the Department of Antiquities to inform the officials that we were leaving and that there was a major find of tablets. I was told that Dr. Salman was in his office and I went to see him. He made one phone call and the order to leave the country was rescinded. I sent a telegram to Nippur telling the staff to put the railroad back in place since we were going to stay. We were obliged to remain in Baghdad for another couple of days to complete paperwork to gain our residency permits and renew the permit for the car, but by October 9 we were once again at Nippur. It is a mark of the professionalism of the Iraqi Department of Antiquities and the general goodwill under which archaeologists have worked for years in Iraq that our difficulty was resolved and work was permitted to resume even while international events of great magnitude were unfolding and United States-Iraqi governmental relations were at a low point. We owe a great debt of gratitude to Dr. Isa Salman, the late Sayyid Fuad Safar, and others in the Department of Antiquities for their aid and forbearance in that year, as in others.

The excavation of the rest of the tablets and the jar burial around which they had been deposited took about four more days and the work on them engaged much of the staff for the rest of what became an extraordinarily productive season. It was obvious from the fact that the burial contained the skeleton of a child that the tablets probably had little or no connection with the interment except as filling material. Tablets used to fill in a grave, like tablets used to build a mudbrick bench, furnish an example of the discarding of texts when their information was no longer current.

The precise dating and detailed content of the tablets was not immediately known and remained in question for some years. Being found in Level I B of WB, a stratum that was represented only by this grave, Burial 5, and one other, there was a great deal of difficulty in suggesting a dating for the texts from non-epigraphic evidence. But, because this stratum was sandwiched between I C, which could be assigned to a time shortly after late Kassite, and Level G, which could be dated by pottery on floors to the late Neo-Assyrian domination or the Neo-Babylonian period, Franke suggested that the burial and its tablets should be placed sometime around or before 700 B.C. This dating by stratigraphic reasoning remained our only clue to the historical placement of the group of tablets for several years because of delays in the decipherment of the texts. We did know that the cache included letters of an official, lexical texts, and at least one literary composition.

The photographs and casts of the tablets, when seen by the philologists in Chicago, caused a mild sensation. This group of more than a hundred texts was of a type that is relatively rare, being a period of southern Mesopotamian history that is little represented in inscriptions. In fact, the ductus of our texts was comparable only to the Harper Letters, part of the seventh century state archives found at Nineveh. Because of the difficulties with the script, oddities of sign use, and peculiarities of grammar and syntax, it was felt that these texts were beyond the capabilities of students and could not be used as the basis for a dissertation. Miguel Civil, the chief epigrapher for the twelfth season, did publish one literary text in the cache ("The Babylonian Fürstenspiegel in Practice"),
but he yielded the other documents to A. Leo Oppenheim, who had great familiarity with the period. As it happened, Oppenheim did not find the time to deal with them, but ceded them to Robert D. Biggs, who was involved already in other research. Finally, Biggs and I decided that the most effective and timely way to deal with the cache was to give them to an extraordinary student, Steven Cole, who not only created from them an outstanding doctoral dissertation, but has also reworked them for the remarkable social-historical synthesis presented here.

The quality of Cole’s work was enhanced by the concurrent analyses being carried out by another graduate student, James A. Armstrong, who was reworking old excavation records in light of conclusions he had reached on the basis of new excavations that he supervised at Nippur in Areas WC-2 and TC. From an archaeological perspective, Armstrong was restructuring the entire span between the Kassite period and the Achaemenid conquest, and the constant interaction between him and Cole resulted in major breakthroughs in both dissertations. Armstrong (Ph.D. diss., 1989) was able to show, in the stratification, a significant abandonment of Nippur during the later centuries of the second millennium and a reoccupation and redevelopment of the site during the eighth and seventh centuries. Cole’s work detailed historical events and processes during that rebirth. The publication of Armstrong’s findings, projected as the next volume in the Nippur series, will make a fitting companion piece to this outstanding volume by Cole.
INTRODUCTION

In autumn 1973, the Oriental Institute's Nippur Expedition, under the direction of McGuire Gibson, uncovered 113 Babylonian letters and 15 other tablets from Area WB on top of the West Mound of the ancient city (see figs. 1–2). Judith Franke, the excavator of WB, labeled the context of the find as "Post-Kassite/Early Neo-Assyrian." The tablets were discovered in the fill around a large pottery jar, which served as the coffin of a child between eight and ten years of age (see fig. 3). Miguel Civil, who examined the texts at the site, identified them as early Neo-Babylonian in his catalog of the epigraphic finds of the twelfth season. They were provisionally dated to about 700 B.C. or earlier.

The area where the tablets were found proved to lie atop or amidst the ruins of a Kassite-period palace. It has been proposed that many of the approximately 12,000 extant inscriptions and inscribed fragments from Kassite Nippur also stemmed from this general area, but this is yet to be proven. Because the bulk of the letters and other texts found there in 1973 can be attributed either to the šandabakkus (or governors) of Nippur or to the officials and scribes who attended them, the entire group of documents has been called "The Early Neo-Babylonian Governor's Archive." The grounds for calling the corpus an archive, and for attributing it to Nippur's governors, are presented below. First, however, the dating of this corpus must be fixed more precisely.

DATING

Not a single tablet in the group was dated in antiquity, but the bulk of them must have originated between about 755 and 732 B.C. Several lines of reasoning lead to this conclusion. First, one of the more important figures in the correspondence is a ruler named Mukin-zēri, who was undoubtedly the Chaldean shaykh of this name who figures as a prominent foe of the Assyrian king Tiglath-pileser III in this king's inscriptions and correspondence. These and other sources indicate that Mukīn-zērī, who headed the Bit-Amukāni tribe, seized the throne of Babylon in 732. This action prompted Tiglath-pileser to terminate his campaign in Syria and to march instead to Babylonia in an effort to
Figure 1. Topographical Map of Nippur
INTRODUCTION

depose him. The Mukin-zéri of the Nippur letters was also an important figure in contemporary Babylonian political life. He concluded a treaty with Nippur and the Rubu' Arameans, and he formed alliances with the shaykhs of the Bit-Dakkūrū and Bit-Yakin Chaldeans, both important tribes. This man's identification with the Chaldean antagonist of Tiglath-pileser III who was called Mukin-zéri is assured by his appearance in the present archive in connection with Šapiya, a town that is known from Assyrian sources to have been this shaykh's capital and a major stronghold of his tribe.

Mukin-zéri is not called king in any of the letters of the Governor's Archive in which he appears. In fact, he is addressed as “brother” in the single letter that is known to have been dispatched to him from Nippur. Mukin-zéri's seizure of the throne in 732 is therefore understood to be the date before which the bulk of the letters from Nippur were probably written.

Another letter from the Governor's Archive reveals that the šandabakku of Nippur exercised control over who would conduct building and repair operations in the city of Dēr, which was situated to the east of the Tigris River near the foothills of the Zagros Mountains. Dēr probably came under Assyrian control around 738 in the wake of Tiglath-pileser III's campaign into the trans-Tigris region.

8. Brinkman, Prelude to Empire, p. 42.
9. See No. 6 below.
10. See Nos. 16 and 18 below.
11. See No. 18:1–3.
12. The reader should note, however, that the governor's use of the appellation “brother” means that he considered himself Mukin-zéri's equal (at whatever stage Mukin-zéri was in his career), and that there is no supporting evidence that Mukin-zéri was not king when the šandabakku wrote to him. The same is true of Nabû-nāšir (Nabonassar), whom the šandabakku also addressed as “brother” (see below).
13. See No. 33.
Figure 3. Excavation of Jar and Tablets in Autumn 1973
of Babylonia, in which the Assyrian king claims to have deported 5,400 captives from Dēr and settled them in Unq in Syria. This would point to a date around 738 as the time before which this letter (and probably others) of the Governor’s Archive must have been drafted and dispatched since Nippur’s governor presumably wielded his influence in Dēr before Tiglath-pileser took the city. Of course, it is also possible that the Assyrian king simply raided the region, took booty, and returned to Kalḫu leaving the local governance of Dēr intact. But there is a virtual absence of references to Assyria and Assyrians in the Nippur correspondence. This is striking and might point to a time when the inhabitants of Babylonia’s central plain had not yet perceived Assyria as a threat. For this reason also, the letters must have been written before 731, because it was in that year that Tiglath-pileser III launched his effort to dislodge Mukin-zēri from the Babylonian throne, thereby initiating Assyria’s more than century-long struggle to control its southern neighbor.

The virtual absence of Assyria and Assyrians from the Nippur letters might also indicate that these documents were written at least in part during the decade or so preceding Tiglath-pileser’s rise to power in 745, when the influence of the Assyrian empire was at low ebb. It was perhaps then that the šandaḫakkū of Nippur organized or joined a commercial venture to acquire iron in the Assyrian capital itself. The letter bringing this venture to light refers to twenty talents of the metal (approx. 1,330 lb), which were acquired by a member of the Sangū-Ea family of Babylonia in a transaction involving both Ḫindānu and Kalḫu. Another letter in the Governor’s Archive mentions Assyria as the destination of a Babylonian trader who traveled there to buy horses or mules. These are the only references to Assyria in the entire corpus. They leave the impression that the officials of the Assyrian state at the time were incapable of preventing the merchants of Assyria from selling their land’s most strategic commodities to those whom they must have recognized as having the potential to be their most troublesome neighbors and foes—the Babylonians. This is a situation that is most likely to have obtained in the period preceding the reign of Tiglath-pileser III, when a succession of feeble monarchs sat on the throne in Kalḫu. Under the rule of Tiglath-pileser’s immediate predecessor, Aššur-nīrārir V (754–745), Assyrian influence reached low ebb.

It is especially striking that there are no references to Assyria in any of the letters concerned with the Aramean tribal areas, which then stretched in a broad arc northwestern from Dēr, along the Assyrian heartland’s southern flank, and to the banks of the lower Khābir and beyond. The šandaḫakkū had commercial and political links with the important tribes of this region, including the Arameans of Laḫur, Rubû, Ḫindānu, and Bit-Ḫalupē (lū Ḫalapi). Since the Assyrians apparently offered no impediment to the development and maintenance of these ties, this circumstance could again point to a period when Assyrian influence was weak.

Finally, Nippur’s šandaḫakkū corresponded with a ruler named Nabû-nāṣir. The content of their correspondence points to the identification of this man as Nabonassar, who ruled Babylon from 747 to 734 (see discussion below). The fact that the šandaḫakkū addressed him as “brother,” and not as “king,” may indicate that Nabonassar did not occupy the throne at the time. All these lines of evidence lead to a conclusion that the first letters of the Nippur Governor’s Archive were probably written sometime in the decade before 745 (when Assyrian influence in the region was at low ebb) and that the bulk of the remainder were written over the next two decades or so down to 732 (when

14. Tadmor, Tiglath-pileser III, p. 66 Ann. 13*:3–5 (= Rost, Tiglath-pileser, pl. XV:3–5). This section of Tiglath-pileser’s annals narrates events associated with the campaign immediately preceding his ninth pulû (737); see Brinkman, PKB, p. 232 n. 1463.
15. See No. 41.
16. See No. 56.
17. For sketches of political conditions in the eastern Fertile Crescent around 750 B.C., see Brinkman, Prelude to Empire, p. 39, idem, PKB, pp. 218–19, and Cole, ZA 84 (1994): 220–52.
18. But see the comments above in n. 12.
Mukīn-zēri seized the throne in Babylon and precipitated an invasion by the Assyrians). For more than a century after 732, the Assyrians meddled almost continuously in Babylonia’s affairs.

GENERAL CHARACTERISTICS OF THE ARCHIVE AND ITS ATTRIBUTION TO THE ŠANDABAKKU

It has been asserted that the texts in this archive stemmed from an archive, and that this archive belonged to Nippur’s governor, the šandabakku. Next is considered why they should be attributed to this man and why they should be considered an archive. Along the way more of their content is illuminated.

The bulk of the letters stem from the correspondence of one of the prominent political figures of the age. His name was Kudurru, a contemporary of Mukīn-zēri, the shaykh of the powerful Bīt-Amūkānī Chaldeans and his political equal. This man Kudurru once wrote to Mukīn-zēri as a “brother” to ask his help in gaining the return of four Nippurians who had been taken captive by a band from Bīt-Yakîn (since Mukīn-zēri was apparently on friendly terms with the leader of this tribe). Kudurru sent eight letters in all and received three others. The concerns expressed in these letters indicate that he was an important merchant, who traded in slaves, wool, and textiles. Kudurru was also a ruler of considerable influence. He had the authority to make decisions about building and repair work planned for Dēr. He encouraged Nabū-nāṣir (Nabonassar) to accept an alliance with, and provide for, a kin-group of forty men and their families and mentioned the possibility that an additional two thousand (?) families might also come. He corresponded also with Nabū-nāṣir about a messenger of the shaykh of the Chaldean tribe Bīt-Šilānī who had been detained in Mukīn-zēri’s capital, Šapīya; and in this letter he also requested that offerings be sent to the temple in Nippur, because, as he said, no one had arranged the sacrificial table in the temple for a very long time. Finally, Kudurru entered a treaty with one Yada’-Il, who characterized the agreement that they had reached as being binding for all the days that they should live. It is unlikely that this Kudurru was anyone other than Nippur’s governor, the šandabakku.

Thirty letters in the corpus are addressed to one called simply “lord” and are concerned principally with his trading ventures and estate matters. It is assumed that these were sent either to Kudurru or his immediate predecessor(s) in the governor’s office.

The letters concerned with the trading ventures of the lord of Nippur illuminate an extensive market network that linked Nippur to Uruk, Bīt-Dakkūrī, and Babylon along the lower Euphrates, Hindānu on the middle Euphrates, Kālḥū on the Assyrian plain, Laḫīru in the Diyala region, Dēr near the Zagros foothills, Bīt-Sāngibūtī in the Zagros highlands, and Elam in southwestern Iran. They reveal that the lord of Nippur and other businessmen gave silver on consignment to merchants, who traveled abroad or dispatched agents to buy the goods that the investors in such ventures had ex-

19. See No. 18.
20. No. 79 (to Kirītu, from “your father”), No. 1, No. 17, and No. 73 (to Nabū-nāṣir, from “your brother” [restored in No. 17]), No. 33 (to Gulušu, from “your brother”), No. 82 (to Nāṣiriya [= Nabū-nāṣir?], from “your brother”), No. 18 (to Mukīn-zēri, from “your brother”), and No. 71 (to Nabū-dēlī, from “your father”).
21. No. 23 (from Yada’-Il, “your son”), No. 76 (from Dādiya, “your brother” [restored from l. 19]), and No. 28 (from Balāssu, “your brother”).
22. See No. 33.
23. See No. 1.
24. See No. 17.
25. See No. 23.
pressed a desire to obtain. Silver was the currency of the age; and prices of goods could vary according to quality, and perhaps also supply.

The letters concerned with estate matters show that the lord of Nippur and his retinue were at this time also opening new fields for cultivation. Some of these fields were probably given as patronage grants to those who helped to extend canals or to break new ground. The expansion of the estates of the lord of Nippur led to conflicts with neighboring Aramean tribesmen over usufruct rights; but new sources of water and grazing also attracted the semi-nomads, who apparently made accommodations with the lord of Nippur and were granted the right to settle in Nippur territory or to come and go as their need for pasturage dictated. This was a right that was inscribed in stone. Nippur also seems to have functioned at this time as a religious center and market for the Aramean tribes of the central Babylonian plain. Other letters deal with the lord of Nippur's political relations, and with his tenants, servants, and slaves, especially the runaways.

There are probably two other correspondents in the corpus who, like Kudurru, were sandabakkus because of the prominent roles they played in Nippur's political affairs. One of these men, Ešeru, received an angry letter from the king informing him that he had become the king's enemy for plundering the men and cattle of the king. The other man, Erešu, received a letter from one Gabbi-ili informing him of a meeting between the Bit-Amükâni, Puqûdu, and Ḥamdân(u) tribes; he wrote an urgent appeal for materials to make bows and arrows in order to fight rebels in the area; and at one point there was a question about whether he should be required to pay tribute to his “fathers” Nadbata and Balâssu.

Finally, prosopographical analysis of the 113 letters discovered in Area WB of Nippur indicates that they either formed an archive or were taken from one. Two letters mention both Mukin-zēri and Kudurru; fourteen others mention either Mukin-zēri or Kudurru (16/113 = 14%); names in these

26. The contemporary Babylonian idiom of commerce included the use of the words alaktu and ḫarrānu for “caravan venture,” mērešu (lit. “what is requested, desired”) for “trading capital” and “consignment,” tammāru for “merchant,” ṣūhrū (lit. “boy”) for “agent,” and finally Lū karē (lit. “man of the barley pile,” i.e., “common owner”) for “investor.”

27. It circulated in the form of rings (sg. dašannu [No. 2:36]), coils (sg. qālū or qullu [No. 35:27]), and perhaps also shekel pieces (KUB.BABBAR GIN [see Nos. 56:6 and 41:22]). It should be noted that the interpretation of the phrase KUB.BABBAR GIN as “silver shekel pieces” is uncertain, because such pieces have yet to show up archaeologically. On the other hand, a forerunner of coinage in Assyria is already hinted at in Sennacherib's text about casting statuary, wherein he states: zi’ī pī tiṣṭ abinma erek qerešdu ashippaka ki pitiq ū ḳIN.TA ḳAM uṣaklila nabnissu, “I made a mold of clay and repeatedly poured copper into it; I perfected their features as if forming half-shekel pieces” (OIP 2 109 vii 16-19; also 123:29-30). It is perhaps not a coincidence, therefore, that the two letters from Nippur in which the phrase KUB.BABBAR GIN is found—Nos. 56 and 41—are concerned with commercial transactions with Assyria and are the only letters in which Assyria is mentioned. For the use of silver coils as money in Mesopotamia, and for photographs of the same, see M. A. Powell, Festschrift Matouš, pp. 211-41.

28. See, for example, No. 46.

29. See, for example, Nos. 91 and 96-98.

30. See No. 98.

31. See No. 12.

32. See, for example, Nos. 27 and 47.

33. See No. 8.

34. See No. 14.

35. See No. 10.

36. See No. 9.


38. Nos. 1, 6, 16, 21-23, 28, 33, 71, 73, 76, 79, 82, and 97. It is clear from these texts that the individuals named Mukin-zēri and Kudurru were prominent enough politically to have been, respectively, the shaykh of Bit-Amükâni and the sandabakkus of Nippur.
sixteen texts are found in thirty-six others (52/113 = 46%); and nineteen more letters can be linked prosopographically with these forty-one (71/113 = 62%). It is true that many of these names are common or hypocoristic and could have been borne by more than one person. However, there are individuals whose names occur in three or more letters whose activities seem to set them apart as either Kudurrú's officials or his business associates. Íqíša is mentioned in seven letters and is perhaps the most prominent of these men: he was sent by Kudurrú to accompany a woman to his "brother" Nasīriya; he was a slave trader; he dispatched his messenger to Chaldea to fill an order; he himself placed an order for sesame; and he was the recipient of a letter from Kudurrú's vassal, Yada'-II, about a temple work assignment. Íqíša was probably the personal attendant or scribe of Kudurrú. Nabû-lē'i, who conducted business with Kudurrú and was addressed by him as "son," is mentioned by name in four letters: he seems to have handled consignments of goods for others. Bēl-ɪpuš, who was Nabû-lē'i's partner in at least one trading venture, occurs in three letters: he traded purple wool and is mentioned in a letter to the lord of Nippur concerning an impending legal case in Babylon. Kīnā received three letters and sent one: he received an inquiry about goods handled by Nabû-lē'i and Bēl-ɪpuš; and he seems to have been the official who was ultimately responsible for maintaining certain buildings in Nippur. Kīribtu, whom Kīnā put in charge of roofing these buildings, is mentioned in four letters: he ransomed slaves belonging to Kudurrú (who addressed him as "son"); and he reported on a business venture that apparently involved Laḫūrū, Dēr, and Elam. Kabitiyā is also mentioned in four letters: he wrote to Kudurrú's correspondent Nabû-nāṣir to give him an accounting of silver which had been put at the disposal of one Zabdi-Il; he received a letter about wool; and he is mentioned in two letters authored by Kudurrú. Finally, Nānā is mentioned in five letters: he was an agricultural official of the šandabakkū who had the responsibility of sup-

41. He is mentioned by name in Nos. 3, 12, 16, 49, 51, 70, and 82. According to No. 70, Íqíša resided in Nippur.
42. See No. 82.
43. See No. 51.
44. See No. 49.
45. Ibid.
46. See No. 3.
47. See No. 71.
49. See No. 39.
50. See No. 45.
51. See No. 58.
52. He was the recipient of Nos. 39, 78, and 107, and the sender of No. 89.
54. See No. 89.
55. Nos. 43, 79, and 89–90.
56. See No. 79.
57. No. 43.
58. Nos. 48, 51, 73, and 82.
59. Kudurrú wrote to Nabû-nāṣir three times (Nos. 1, 17, and 73).
60. No. 51.
61. No. 48.
62. Nos. 73 and 82.
plying oxen to the šandabakku’s tenant cultivators\textsuperscript{64} and collecting the rent which they paid to their lord for the use of his land.\textsuperscript{65}

The early Neo-Babylonian Governor’s Archive from Nippur, therefore, was really the archive of the governor and his retinue. The 113 letters that are edited in this volume stem from the files of these men, who apparently both kept the letters which they received and made copies of the letters which they dispatched.\textsuperscript{66}

In addition to the letters, there is also one exemplar of the second tablet of the elementary sign list \textsuperscript{50} (inscribed with the middle column of signs only),\textsuperscript{67} four lists of Akkadian nouns and verbal forms,\textsuperscript{68} five bilingual lists of offices and professions (all non-canonical),\textsuperscript{69} three rosters,\textsuperscript{70} two exercises in capacity measures,\textsuperscript{71} and an exemplar of the Babylonian literary composition known as the “Fürstenspiegel” or “Advice to a Prince.”\textsuperscript{72} All these texts—with the probable exception of the two large rosters—appear to be scribal exercises. One wonders why they were included with the letters in the fill around the burial jar (see above). They may have belonged to the šandabakku’s personal scribe.\textsuperscript{73}

**PALEOGRAPHY, PHYSICAL CHARACTERISTICS, AND LANGUAGE**

The texts seem to exhibit three major distinctive paleographic styles. These styles may reflect either the place of origin of the documents or the tradition in which the scribes who produced them were trained. The first style is represented by almost thirty percent of the texts, all of them letters. These texts are characterized by the size and spacing of their signs, which tend to be tall, elongated, and well spaced, and are written with wedges that do not overlap one another.\textsuperscript{74} Sixty percent of the senders of these letters bear West Semitic names.\textsuperscript{75} The second style, which has several sub-types, is represented by approximately seventy percent of the letters, as well as by the scribal exercise tab-

\textsuperscript{64} No. 91.
\textsuperscript{65} Nos. 101 and 102.
\textsuperscript{66} It was also the practice of Old Assyrian merchants to make copies of important outgoing letters and keep them in an archive, since they contained important information on their business affairs, including reports of sales, purchases, and expenses. The merchant Imdilm, in a letter to one of his agents, stated: “I keep copies of all the letters I am writing to you” (\textit{CCT} 2:6:14–15 = M. Ichisar, \textit{Archives cappadoiciennes}, pp. 214–15, quoted by K. R. Veenhof, \textit{Cuneiform Archives}, pp. 32–33). Also, the scribe of at least one of the merchants whose correspondence was deposited in the Cairo Geniza made five copies each of thirteen letters that were later forwarded from Alexandria to Tunisia (see Goitein, \textit{Mediterranean Society}, vol. 1, p. 162).
\textsuperscript{67} No. 114.
\textsuperscript{68} Nos. 115–118.
\textsuperscript{69} Nos. 119–123.
\textsuperscript{70} No. 125–127.
\textsuperscript{71} One is inscribed on the reverse of letter No. 89. The other—No. 124—is in the form of a roster.
\textsuperscript{72} No. 128.
\textsuperscript{73} The reader should note that the excavators of Assur uncovered a number of archives in association with burials beneath the floors of houses of scribes and other officials. According to O. Pedersén: “Archives or libraries in private houses were often found in one of the innermost rooms of the house. Under the floor of this room were often the graves of the house … . A few archives were (partly) found in graves” (\textit{Archives and Libraries}, pt. 2, p. 140). The Governor’s Archive perhaps had similar origins.
\textsuperscript{74} Nos. 3–6, 8–9, 12–15, 20–21, 24–25, 29–30, 39, 48, 53, 58, 63, 65, 68, 72, 75–76, 84, 93, 98, 101–2, and 111. Within this group, Nos. 9 and 12–13 constitute a sub-type that is characterized by the peculiar angle of the heads of the wedges.
\textsuperscript{75} That is, of the twenty-five letters in this group in which the name of the sender is both recorded and preserved, the senders of fifteen exhibit names that can be shown to be West Semitic (15/25 = 60%).
lets, the copy of the Fürstenspiegel, and the rosters.\textsuperscript{76} The signs on these tablets are written more compactly and with less space around them than the signs in the group just described.\textsuperscript{77} Approximately eighty-five percent of the senders of the letters in this group of documents have Babylonian names.\textsuperscript{78} The third style is represented by just one text—No. 57—a letter that probably originated in Dēr or in the neighboring Zagros piedmont. Its paleography differs considerably from that which is found on the tablets of the two groups just described.

The average width of the letters is 4.3 cm (range: 3.2 to 6.5), while the average length is 7.0 cm (range: 3.0 to 11.4). The average ratio between width and length is 1:1.7 (range: 1:0.5 to 2.4). This ratio is slightly higher than the norm in Middle Babylonian letters (usually 1:1.5 to 1.7) but lower than the norm in the early Neo-Babylonian letters from Kuyunjik (1:2.0).\textsuperscript{79} The eight letters sent by Kudurru have an average ratio of 1:1.8 (range: 1:1.7 to 2.1). There is no obvious correlation between this measure and the three paleographic styles described above.

The letters in the corpus are written in an early Neo-Babylonian colloquial dialect (or dialects) and exhibit both West Semiticisms and Assyrianisms.

The more noteworthy phonological phenomena include the alternation of \textit{a} and \textit{u} in the vicinity of the liquids \textit{r} and \textit{l},\textsuperscript{80} and the occasional use of the sibilant \textit{s} where \textit{s} is expected.\textsuperscript{81} As in other Middle Babylonian and Neo-Babylonian texts, there is a regular shift in this corpus of -\textit{mk}- to -\textit{mg}- and -\textit{nk}- to -\textit{ng}.\textsuperscript{82}

Some verbal forms exhibit thematic vowels that differ from those expected.\textsuperscript{83} Accusative suffixes on forms of the verb \textit{alāku} convey an ablative sense.\textsuperscript{84} Vowel length can mark a sentence as a question or lend emphasis to an individual word within a sentence and is indicated graphemically by an extra vowel-sign.\textsuperscript{85} Also, the particle \textit{ul} generally negates main-clause verbs, but it is also used in the place of \textit{là} in a subordinate clause, a prohibitive expression, and after an interrogative pronoun.\textsuperscript{86}


\textsuperscript{77} The average height of the signs in this group (plus the space below them) is 0.486 cm. The average height of the signs in the first group is 0.562 cm.

\textsuperscript{78} That is, among the sixty-eight letters preserving the name of the sender, fifty-eight bear Babylonian names. Seven of the remaining ten senders have West Semitic names, while the linguistic affiliation of the names of the other three have not yet been identified.

\textsuperscript{79} This is according to Parpola, who uses the photographs in Radau, \textit{BE} 17/1, and Waterman, \textit{Royal Correspondence}, vol. 4, to calculate the ratios in Middle Babylonian and early Neo-Babylonian Sargonid letters (see Hama II/2, p. 257 n. 5).

\textsuperscript{80} As in \textit{nukarību} for \textit{nukarīb}, "gardener," and \textit{kulukku} for \textit{kalakku}, "storehouse" (see the note to No. 119:17 for these and other examples).

\textsuperscript{81} As in \textit{esītu} for \textit{esītiu}, "trouble, confusion," \textit{sittu} for \textit{šittu}, "rest, remainder," and \textit{zēlā} for \textit{šēlā}, "to be slack, negligent about something."

\textsuperscript{82} See GAG §§31f and 84b and compare \textit{ramāngu} (Nos. 30:22 and 106:14), \textit{ṭēngu} (No. 104:6), \textit{sulungu} (No. 85:18–19 and CT 54 3 r. 2), \textit{sulmungu} (No. 104:7), \textit{dingušu} (ABL 1114 r. 10), \textit{askungu} (No. 95:8), and \textit{usulamišu} (No. 84:15).

\textsuperscript{83} Thematic vowel \textit{-u} is replaced by \textit{-i-} in the forms \textit{i-man-ni-ka} (for \textit{imannīka}), \textit{as-si-ta-qi-ma} (for \textit{asassquma}), \textit{at-ta-si-qu} (for \textit{attassqua}), \textit{e-pi-tə} (for \textit{epus}). Also, theme vowel \textit{-a-} is replaced by \textit{-i-} in the forms \textit{at-ta-ki-la} (the verb \textit{tasakâlu} otherwise has thematic vowel \textit{-i-} only in Neo-Assyrian and Standard Babylonian), \textit{ak-li-li} (for \textit{ākālāšu}), \textit{i-k-tak-li} (for \textit{iktalāšu}), and \textit{i-kil-li-li} (for \textit{īkalāšu}).

\textsuperscript{84} \textit{i-tal-kān-ni} in Nos. 64:17 and 107:7 is analyzed as a 3m.sg. Gt-stem pret. of \textit{alāku} + the 1c.sg. acc. suffix -\textit{anni}. The accusative suffix on \textit{altuka}, a verb which is both intransitive and separative, almost certainly conveys an ablative sense. Jacobsen collected numerous examples of these "ablative accusatives" (especially from Old Babylonian grammatical texts and letters) in studies he published in the 1960s (see \textit{JNES} 19 [1960]: 101–16; 22 [1963]:18–29 = Moran, ed., \textit{Tammuz}, pp. 271–92 and 293–310; for a different view, see von Soden, \textit{Or} 30 [1961]: 158–60).

\textsuperscript{85} For example: \textit{ul} \textit{al}-\textit{clī}–\textit{ka-ak-ku-ā}, "Didn't I come to you?" (No. 96:21–22; see also Nos. 63:11, 87:5, 110:12 and 16), and \textit{at-t-ar} \textit{ul} \textit{tu-ādī-sam-ān-ni-ā}, "You wouldn't even cover me with a roof!" (No. 35:13–14; see also Nos. 28:12, 42:10, 57:14, and 106:8 and 13).

\textsuperscript{86} See, respectively, Nos. 58:20–21, 20:22–23, and 57:18–19.
The subordinating conjunction *ki* is employed ubiquitously and in a wide range of meanings, and the subordinators *adi*, *ašar*, *māla*, *ulu*, and *ūmu ša* are also used, but with much less frequency. In addition to *ki*, *ūmu* is also used frequently as a subordinating conjunction, and has the meaning “when” or “on the day that.” In the earlier dialects of Babylonian, the status constructus of *ūmu*, when followed by a verb in the subjunctive, had the same meaning as that exhibited by *ūmu* in these letters. The Old South Arabian cognate *ywm* was also employed as a temporal conjunction in the way that *ūmu* is in this corpus. Also worthy of note is the fact that *umma* frequently replaces *qabā* in this corpus, and in such cases it is perhaps best rendered in English by the participial “saying” or “is saying.” This use of *umma* is comparatively rare in the Neo-Babylonian letters from Kuyunjik. Finally, the assertory oath formulae of this corpus exhibit characteristics typical of other Neo-Babylonian assertory oaths: negative assertions are introduced by *ki* (with verbs left un-negated); positive assertions are introduced by *ki* (with verbs negated by *lā*); and all verbs are marked subjunctive. But in addition, in formulae with multiple clauses, the inversion of negative and positive sense seems to occur only in the clause immediately following *ki*.

The various forms that *nadānu* assumes in Neo-Babylonian texts can baffle the reader who is unfamiliar with the dialect. The following is a brief description of the unusual forms taken by *nadānu* in this archive. First, the G-stem preterite *iddin* (and forms built upon the preterite), as well as the G-stem present *inamdin*, before -aCC- can become, by syncope, either *iddakka*, *iddasšu*, *inamdakka*, *inamdaššu*, etc., or *iddikka*, *iddiššu*, *inamdikka*, *inamdiššu*, etc. Second, in G-stem perfect and imperative forms of *nadānu*, the sequence -dn- consistently changes to -nn-, and thus *ittadnu* becomes *ittanna*, *idnā* becomes *innā*, etc. Third, when third person suffixes are added to otherwise endingless G-stem forms of *nadānu*, the resulting combination of *n* + š often becomes -ss- or -ns-. Finally, a

87. When *ki* is found directly preceding the verb, it means “when,” “after,” or “as soon as.” When this subordinator is found at the beginning of a clause, it means “if” or “because.” Finally, when *ki* introduces a clause or sentence which functions as the object of a verb of perception, speaking, recognition, substantiation, etc., it means “that” (see GAG §177a, c).

88. See Nos. 10:16–17, 22:11–12, 75:19, 89:23, and 108:19–20. It should be noted that the corresponding conjunction in other early Neo-Babylonian letters (with the exception of CT 54 25 r. 13) is *ūmu ša*, not *ūmu* (compare, for example, ABL 275:15, ABL 280:5, ABL 281:23, ABL 462:12, ABL 470:10, ABL 794 r. 8, CT 54 538 r. 2, and CT 54 554 r. 12; and for a possible attestation of *ūmu* *ki*, see Dietrich in Dietrich and Röllig, eds., Lisan mitburti, p. 97).

89. See GAG §174a and Aro, Grammatik, p. 150.

90. See, for example, Höfler, Altsüdarab. Grammatik, p. 167; Beeston, Epigraphic South Arabian, p. 64 §55:4; Jamme, Listes onomastiques sabaïennes, pp. 71–73 and 157 (glossary); and Beeston et al., Sabaïc Dictionary, p. 169. Compare also Hebrew b'–yom (a construct form) and Ethiopic *tetata*, “day of, when.”


92. See GAG §185a, j–k.

93. Otherwise, *ki* must be repeated at the beginning of each clause; e.g., ... *ki attazzaru* ... *ki aṭṭū* ... *ki ušēri [bu]*, “... I assuredly did not utter curses, ... I did not open, ... I did not let enter” (see KAR 71 r. 20–21; cited GAG §185k).

94. See CAD N/I, pp. 44–45 sub *nadānu* 1a16–’17”.

95. As such, these forms represent an intermediary stage in the development from *iddinakku*, *iddinaššu*, *inamdinakku*, and *inamdaššu* (the expected forms in Middle Babylonian) to *iddakka*, *iddaššu*, *inamdakku*, and *inamdaššu* (the expected forms in Neo-Babylonian) (see Aro, Grammatik, p. 56, and CAD N/I, pp. 44–45 sub *nadānu* 1a16–’17”). For examples of this intermediary type, which may be unique to this corpus, see Nos. 45:16, 57:12, and 65:13.

96. See GAG §102 l. This change is also attested sporadically in Middle Babylonian (see Aro, Grammatik, p. 40). In addition to *ittanna*, there is also a form *ittannu* in Neo-Babylonian. The final vowels of both forms probably represent the singular ventive.

97. See GAG §102 l. Besides *addis-si* (No. 59:14), other examples from early Neo-Babylonian letters include *tanamdi-su* (No. 84:7), *ittadis-su* (ABL 336 r. 11), and *inamdin-su* (Nos. 31:13 and 18), and *tattadis-su* (CT 54 118:10).
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

verbal form natantāšu also exists, which is obviously a hybrid of n’tántā, the 2m.sg. Aramaic perf. of ntn, “to give,” and the Babylonian 3m.sg. dat. suffix -aššu.98

Aramaic influence in the texts of the archive is evidenced by the spirantization of the dental t in the post-vocalic position in the terms bēl paḥaš for bēl piḥati (“governor”) and mandēsu for mandētu (“information”)99 and by numerous loanwords in the corpus, including the terms beḥēru, gudālu, gudādu, kafētu, la (“to”), mandēsu (= mandētu), qaṭu, qubbul, and the Aramaic-Babylonian hybrid verbal form natantāšu.100 There is also at least one use of the West Semitic u of apodosis, which is common in western peripheral Akkadian.101 As in other Neo-Babylonian and Late Babylonian texts, these documents also exhibit the third person feminine singular prefixes ta- and tu-, a circumstance that is almost certainly attributable to Aramaic influence.102 The occurrences in this archive demonstrate that these prefixes were in use by at least the mid-eighth century B.C.

There may be limited Proto-Arabic influence in the letters as well, which is not surprising, given the number of attestations of Proto-Arabic names in the archive. The verb parāqu, for example, exhibits the meaning of its Arabic cognate faraqa, “to separate, isolate, segregate”;103 while the verb kapātu displays the meaning of Arabic kafata, “to collect.”104

Assyrian influence is evidenced by the use of the verbal forms ta-at-ṭe-am (< te-āmu = Bab. ōmu, “to take charge of”) and na-ṣa-ka (< našā, “here”), and by the use of the term lubīru (“robe”), which is probably an Assyrian word.105 The use of ina for ana in another letter may also be an Assyrianism, since the two prepositions seem to have been frequently interchanged in Neo-Assyrian orthography.106 The use of the graph di-a-nu to spell dinān, which is found in the greeting formulae of two letters, is reminiscent of the use of the writing da-a-nu to spell danānū in Assyrian,107 as is the use of pu-tu-ra-i-ma to spell putrannima.108 And, lā is once used to negate an indicative clause, which does not reflect Babylonian usage, but rather is either an Aramaism or an Assyrianism.109

The graphemic principles set forth by Hyatt in his study, *The Treatment of Final Vowels in Early Neo-Babylonian*, apply also to these texts. Thus:

a sign which originally had represented C-V came to represent in Neo-Babylonian, when written at the end of a word, a final consonant only, the vowel being silent.110

98. No. 81:27.
99. See the note to No. 119:5.
100. In addition, agā, agannā, akannaka, and akanna, which occur passim in Neo-Babylonian, are most likely derived from Aramaic hāḏā, “here” (see von Soden, *Or 35* [1966]: 5–6; 46 [1977]: 184).
102. See, for example, Woodington, “Grammar,” pp. 262–63; and von Soden *GAG* §§75h and 193b.
103. See No. 27:18. The base meaning of parāqu is “to cut off.” The root from which it is derived is rarely attested in Akkadian but is common in West Semitic (see, e.g., *AHw*, p. 829 s.v.). The Aramaic and Old South Arabian cognates, by contrast, have more the sense “to save, deliver, ransom.” The verb can not be understood as a form of parāku, because parāku exhibits the stem-vowel i (and occasionally also a/i/).
104. See No. 35:28; see also Ullmann et al., *Wörterbuch*, vol. 1: kāf, sub kafata; also *AHw*, p. 443 sub kapātu(m).
105. See the notes to Nos. 34:24, 41:7, and 35:13, respectively.
106. *ina muḫḫiya S A N B A R marrātī bēlē lušēlīt, “To me (now) let my lord send five iron shovels”* (No. 102:16–18). On the interchangeability of *ana* and *ina* in NA, see Parpola, *LAS* 2, p. 47 note to No. 39 r. 3.
107. Nos. 44:2 and 60:2.
108. No. 60:27.
109. *ana Lū Arāmōyā [ga]bišišu [a]ḫ[n]u išpurma lā i[i]lik[i][ni], “My [br]other wrote to [a]ll the Arameans, but they did not c[e][m][e]l* (No. 15:8–12 [Adu(m)māš to Bir-Šalmī]).
INTRODUCTION

Moreover:

in the instances in which a scribe chose to write a final C-V sign, he more frequently adopted the classical or historical usage than another. ... When the scribe departed from classical usage, he sometimes repeated the vowel of the preceding syllable...111

Therefore:

a Neo-Babylonian scribe who wished to write, for example, the word emuq was faced with several alternatives. He could write (theoretically, at least) any one of the following: e-muq, e-mu-uq, e-mu-ku, e-mu-q, e-mu-qa, or even e-mu-uq-q, e-mu-uq-qi, or e-mu-uq-qa.112

The principles elucidated by Hyatt also explain why in the corpus many prepositional or genitive phrases appear to exhibit the nominative case rather than the genitive,113 why there is an apparent tendency for otherwise endingless G-stem present forms of middle weak verbs to end in -i,114 why the subjunctive is apparently marked by both -u and -i (and by Ø after CVC-signs),115 why the singular ventive appears to be manifested not only as -a, but also as -u and -i,116 why verbs with plural subjects often seem to lack plural suffixes,117 why both -ku and -ka appear as the 2m.sg. genitive suffix,118 why the 1c.pl. genitive is manifested as -ni, -mu, and -na,119 why the spelling -a-ka seems to be used in the place of -a-ku to mark the 1c.sg. stative,120 why the 2m.sg. stative affix can be spelled both -a-ti and -a-ta,121 why the 3f.sg. stative ending can be spelled -at, -a-tu, and -a-ti,122 why at-ti occurs alongside at-ta as a spelling of the 2m.sg. independent personal pronoun,123 why the 3f.pl. gen. suffix is spelled both -şi-ni and -şi-na,124 why the feminine pronoun -şi can apparently stand for mas-
culine nouns and the masculine pronoun -šu for feminine nouns and pronouns, and why the thematic vowels of tertiae infirmae verbs often seem to differ from those listed under their dictionary headings.

DIFFICULTIES AND CAVEATS

The unusual paleography and new idiom in which the letters of this archive are written, the many breaks and scratches which mar their surfaces, the relative lack of contemporary material with which to compare them, and the difficulty of apprehending the background behind their writing, all combine to cloud the interpretation of these unique documents. Therefore, the study of the corpus that is presented herein should be considered only as a first step in the elucidation of their language and institutional context.

The text drawings were prepared from casts of the original tablets, which are housed in the Iraq Museum in Baghdad. Although these casts are excellent facsimiles of the originals, which the author collated during a three-month stay in Iraq in 1987 (at which time he also sketched the difficult and broken signs), the originals need further examination, preferably by other eyes. Some of the readings of damaged passages continue to vary according to the time of day and the quality of light available.

These texts are singular. At present, they represent the largest and most significant group of documents to stem from Babylonia for the entire period between 1225 and 725 B.C. The letters are particularly important, because they are older than the letters that were sent to the kings of Assyria in Nineveh, and because they are the only such documents written by Babylonians to Babylonians during this entire half-millennium. What is more, they illuminate a new historical situation. They provide a rare view of the Babylonian countryside during a period of weak government control and an almost unique perspective on one Babylonian town’s relations with the tribal populations of its hinterland. The only comparable material comes from Mari one thousand years earlier (though the Nippur correspondence is not nearly as voluminous). There is much that is new here.

***

The documents below are arranged by topic. The letters are presented first and are grouped under the rubrics “political affairs” (Nos. 1–35), “caravan matters” (Nos. 36–77), “slaves” (Nos. 78–88), “estate management” (Nos. 89–105), and “miscellaneous concerns” (Nos. 106–113). The system of organization reflects the author’s interest in the institutional background of the archive. The scribal exercises, rosters, and “Fürstenspiegel” follow the letters. The ratios in the text headings represent the relationship of tablet-width to tablet-length. All text drawings are presented 1:1.

125. See Nos. 16:9 and 11, 31:13 and 18, and 34:25.
126. E.g., i is found in the place of u in the form ta-zak-ki (for tazakku). Theme tic vowel -i- is replaced by -a- in at-to-du (for attadi), ta-nam-du (for tanamdi), na-du (for nadî), ta-na-āš-šú (for tanashî), it-ta-šú (for itašî), i-šú (for īšî), i-ba(!)-āš-šú (for ibāšî), a-šem-šnu (for ašemnî), and al-te-nu (for altemî). Thematic vowel -i- is replaced by -a- in the form lu-šu ba-na (for lû bani). And -a- is replaced by -i- in i-ma-li (usually imalla).
CATALOGS OF TEXTS

GENERAL CATALOG

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<th>Publication Number</th>
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<th>Museum Number</th>
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<td>12 N 130</td>
<td>IM 77107</td>
<td>Letter</td>
<td>4.3 x 8.4 x 2.6</td>
<td>Kudurru</td>
<td>Nabū-nāṣir</td>
<td>Notice of migration of large group of dependents; mention of possibility of alliance with Nabū-nāṣir; request for provision of rations in House of Āll-lūmûr; report about failure to find blue- and red-purple wool in Chaldea; addressee requested to send his own wool for textile to be woven</td>
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<tr>
<td>No. 2</td>
<td>12 N 132</td>
<td>IM 77109</td>
<td>Letter</td>
<td>5.5 x 11.4 x 3.7</td>
<td>Nabū-nīrāru’a</td>
<td>Nabū-nādin-āḫi</td>
<td>Summary of previous correspondence about confinement of one Šalîm; reminder of previous bounty payments for kidnappers; mention of runaway; request for compensation if detained for reserve-duty; sender refers to brotherhood and friendly relations</td>
</tr>
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<td>12 N 128</td>
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<td>Letter</td>
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<td>Yadaš-Il</td>
<td>Iqiša</td>
<td>Query about brotherhood agreement, responsibility for “work assignment of the gods”</td>
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<td>No. 4</td>
<td>12 N 136</td>
<td>IM 77113</td>
<td>Letter</td>
<td>4.4 x 7.6 x 2.4</td>
<td>Zabdi-Il</td>
<td>Bēl-nūrī</td>
<td>Arrival of five camels and three men from region of Bit-Yakın; possibility of their ransom and entry into houses in either Nippur or Aram; recipient of letter called “brother and ally”</td>
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<td>No. 5</td>
<td>12 N 121</td>
<td>IM 77098</td>
<td>Letter</td>
<td>4.1 x 7.0 x 2.3</td>
<td>II-yadaš</td>
<td>Lord</td>
<td>Report about status of case of one Ana-mūḫḫi-Nabû-lūmûr; sender denies harboring sons of Šaknu, who had sought refuge with him; enjoins lord to search for them and to dispatch messenger to Šapiya</td>
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<td>No. 6</td>
<td>12 N 154</td>
<td>IM 77131</td>
<td>Letter</td>
<td>4.1 x 6.4 x 2.2</td>
<td>II[...]</td>
<td>Lord</td>
<td>Reminder of solemn treaty sworn by lord of Nippur, Mukîn-žērû, and the Rubû tribe; possible paraphrase of text of agreement; request for return of slave led away by Yadaš-Il to Nippur</td>
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<th>Addressee</th>
<th>Summary of Content</th>
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<tbody>
<tr>
<td>No. 7</td>
<td>12 N 155</td>
<td>IM 77132</td>
<td>Letter</td>
<td>4.1 x 6.3 x 2.6</td>
<td>Missing</td>
<td>Missing</td>
<td>Concern expressed about safety of inhabitants of settlement of Iltazinu; mention of alliance and treaty, migration rights; entire settlement to come before beginning of festival</td>
</tr>
<tr>
<td>No. 8</td>
<td>12 N 167</td>
<td>IM 77144</td>
<td>Letter</td>
<td>3.9 x 6.3 x 2.4</td>
<td>King</td>
<td>Etêru</td>
<td>Addressee accused of plundering men and cattle of king; demand for their return</td>
</tr>
<tr>
<td>No. 9</td>
<td>12 N 117</td>
<td>IM 77094</td>
<td>Letter</td>
<td>4.0 x 6.2 x 2.2</td>
<td>Nadbata u Balâssu</td>
<td>Érešu</td>
<td>Oath sworn that delivery is missing from strongroom; imposition of tribute and service; mention of Gâmu tribe</td>
</tr>
<tr>
<td>No. 10</td>
<td>12 N 118</td>
<td>IM 77095</td>
<td>Letter</td>
<td>4.8 x 7.7 x 2.3</td>
<td>Érešu</td>
<td>Rimûtu</td>
<td>Complaint about failure to fill order for kiškanû-wood; expression of urgent need for 200 bows to quell uprising of servants</td>
</tr>
<tr>
<td>No. 11</td>
<td>12 N 120</td>
<td>IM 77097</td>
<td>Letter</td>
<td>3.7 x 5.9 x 2.2</td>
<td>Digil</td>
<td>Ádiru</td>
<td>Complaint about addressee's failure to respond to previous communications; complaint about escape of ten of sender's men—aided by criminal whom addressee had supposedly captured; addressee accused of betrayal</td>
</tr>
<tr>
<td>No. 12</td>
<td>12 N 126</td>
<td>IM 77103</td>
<td>Letter</td>
<td>4.5 x 6.2 x 2.4</td>
<td>Beêl-usâtî</td>
<td>Šumâ</td>
<td>Testimony about previous appeal proceedings; stone stele damaged; query about migration rights</td>
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<tr>
<td>No. 13</td>
<td>12 N 160</td>
<td>IM 77137</td>
<td>Letter</td>
<td>3.7 x 6.4 x 1.7</td>
<td>Balîånu</td>
<td>Lord</td>
<td>Report about shifting alliances among tribes; perhaps sent from region of middle Euphrates or lower Khâbûr</td>
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<tr>
<td>No. 14</td>
<td>12 N 144</td>
<td>IM 77121</td>
<td>Letter</td>
<td>3.4 x 5.3 x 2.0</td>
<td>Gabbi-ilî</td>
<td>Érešu</td>
<td>Report about apparent alliance among paramount leaders of Pudûdu Arameans, Bit-Anîkînâ, and the šâmîdân(u) tribe</td>
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<tr>
<td>No. 15</td>
<td>12 N 198</td>
<td>IM 77175</td>
<td>Letter</td>
<td>4.5 x 7.6 x 2.5</td>
<td>Adu(m)mâ³</td>
<td>Bîr-Šalmî</td>
<td>Report about letter that had been sent to all the Arameans and their failure to respond to call; addressee commanded to write again</td>
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<tr>
<td>No. 16</td>
<td>12 N 138</td>
<td>IM 77115</td>
<td>Letter</td>
<td>4.7 x 7.4 x 2.5</td>
<td>Adu(m)mâ³</td>
<td>Lord</td>
<td>Request for return of runaway farmer or dispatch of replacement; dispute between Iqiša and šânda-bakku referred to Mukin-zêrî; report about seizure of river crossing by Bit-Dakkûrî and the joining of forces of Bit-Dakkûrî and Mukin-zêrî in Kapar-šummu; request for carpenter to be sent</td>
</tr>
<tr>
<td>No. 17</td>
<td>12 N 159</td>
<td>IM 77136</td>
<td>Letter</td>
<td>5.4 x 9.5 x 3.0</td>
<td>Kudurru</td>
<td>Nabû-nâṣîr</td>
<td>Statement concerning whereabouts of messenger of son of Šîlânû, who had been detained in Sapûya; mention of Mukin-zêrî; request for offerings to be transported by boat to temple in Nippur</td>
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### CATALOGS OF TEXTS

#### GENERAL CATALOG (cont.)

<table>
<thead>
<tr>
<th>Publication Number</th>
<th>Field Number</th>
<th>Museum Number</th>
<th>Type</th>
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<th>Sender</th>
<th>Addressee</th>
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<tr>
<td>No. 18</td>
<td>12 N 164</td>
<td>IM 77141</td>
<td>Letter</td>
<td>4.1 x 7.5 x 2.7</td>
<td>Kudurru</td>
<td>Mukin-zēri</td>
<td>Report about four men and five donkeys stolen by patrol from Bit-Yakin; Arameans mentioned; plunder being sold in Uruk; request for Mukin-zēri’s help in gaining return of captives; Mukin-zēri apparently on friendly terms with leader of Bit-Yakin</td>
</tr>
<tr>
<td>No. 19</td>
<td>12 N 165</td>
<td>IM 77142</td>
<td>Letter</td>
<td>4.6 x 8.3 x 2.8</td>
<td>Bēl-rāšīl</td>
<td>Bēl-ana-mātišu</td>
<td>Reminder of injunction not to allow people of Nippur and Parakmārī to be led away captive to Bit-Yakin—and if they have been led away, not to ransom them; criminal band to be expelled to live with own clan</td>
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<tr>
<td>No. 20</td>
<td>12 N 171</td>
<td>IM 77148</td>
<td>Letter</td>
<td>4.7 x 8.4 x 2.7</td>
<td>Missing</td>
<td>Missing</td>
<td>Report about Bit-Yakin and predations of a certain Sealander; exhortation not to be slack about treaty; mention of legal case involving king; mention of compensation for flock</td>
</tr>
<tr>
<td>No. 21</td>
<td>12 N 193</td>
<td>IM 77170</td>
<td>Letter</td>
<td>4.1 x 6.9 x 2.5</td>
<td>Baḫišînu</td>
<td>Lord</td>
<td>Request for news about impending journey of Mukin-zēri and about Chaldea; mention of dispute over payment of silver; addressee asked to send decision</td>
</tr>
<tr>
<td>No. 22</td>
<td>12 N 197</td>
<td>IM 77174</td>
<td>Letter</td>
<td>4.4 x 7.5 x 2.7</td>
<td>Sūqā</td>
<td>Balāssu</td>
<td>Notice reporting that messenger, who had been dispatched to Mukin-zēri in response to receipt of news about Chaldea, had not yet returned</td>
</tr>
<tr>
<td>No. 23</td>
<td>12 N 169</td>
<td>IM 77146</td>
<td>Letter</td>
<td>5.4 x 7.1 x 2.4</td>
<td>Yada’-IÎl</td>
<td>Kudurru</td>
<td>Dispute over detention of one Tammaš-IÎl, apparently in violation of terms of treaty given “father to son”; treaty said to be binding for all the days that the parties should live</td>
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<tr>
<td>No. 24</td>
<td>12 N 173</td>
<td>IM 77150</td>
<td>Letter</td>
<td>3.9 x 6.3 x 2.3</td>
<td>Bir-Tammeš</td>
<td>Iltameš</td>
<td>Testimony about delivery of two oxen for festival in Uruk; exhortation to guard escapees of sender whom the addressee had ransomed; promise to ransom addressee’s runaways and to return plundered ox</td>
</tr>
<tr>
<td>No. 25</td>
<td>12 N 175</td>
<td>IM 77152</td>
<td>Letter</td>
<td>4.1 x 6.4 x 2.8</td>
<td>“Your father” Ėṣero</td>
<td>Fragmentary letter addressed from suzerain to vassal</td>
<td></td>
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<tr>
<td>No. 26</td>
<td>12 N 182</td>
<td>IM 77159</td>
<td>Letter</td>
<td>4.3 x 6.9 x 2.7</td>
<td>Missing</td>
<td>Nabû-šar-ill</td>
<td>Query about addressee’s failure to return to [people] of Biritu and failure to send messenger</td>
</tr>
<tr>
<td>No. 27</td>
<td>12 N 187</td>
<td>IM 77164</td>
<td>Letter</td>
<td>4.5 x 8.8 x 2.9</td>
<td>Nabû-[…]</td>
<td>Lord</td>
<td>Report about Nabû, a smith, whose family is said to be among Puqādu tribe; entire tribe said to be coming to Nippur for festival; Arameans to be segregated; shaykhs to be held responsible for Nabû’s apparent misuse of advance payment</td>
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</table>
### GENERAL CATALOG (cont.)

<table>
<thead>
<tr>
<th>Publication Number</th>
<th>Field Number</th>
<th>Museum Number</th>
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<th>Summary of Content</th>
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<tr>
<td>POLITICAL AFFAIRS (cont.)</td>
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<tr>
<td>No. 28 12 N 191</td>
<td>IM 77168</td>
<td>Letter</td>
<td>4.4 × 7.3 × 2.2</td>
<td>Balāssu</td>
<td>Kudurru</td>
<td>Mention of captive and merchant of Babylon; sender swears that neither the robber nor the merchant belongs to him</td>
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<tr>
<td>No. 29 12 N 209</td>
<td>IM 77186</td>
<td>Letter</td>
<td>3.7 × 5.8 × 2.0</td>
<td>Ra‘ānu</td>
<td>Lord</td>
<td>Offer to bring warriors to aid of lord, who is said to be in peril; sender’s vow to consume lord’s enemies; lord asked to swear oath that men will return unharmed</td>
<td></td>
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<tr>
<td>No. 30 12 N 221</td>
<td>IM 77197</td>
<td>Letter</td>
<td>4.5 × 7.3 × 2.6</td>
<td>Iltagab-II</td>
<td>Ṭāb-Šamaš</td>
<td>Concern expressed over silver for ransom of prisoners; addressee admonished to end alliance; camels mentioned</td>
<td></td>
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<tr>
<td>No. 31 12 N 222</td>
<td>IM 77198</td>
<td>Letter</td>
<td>4.0 × 6.9 × 2.4</td>
<td>Reljimu</td>
<td>Ibuw</td>
<td>Addressee commanded to detain runaway slave boy; addressee assured that servant girls being detained in the Sealand and Bit-Dakkūrī will not be sold</td>
<td></td>
</tr>
<tr>
<td>No. 32 12 N 226</td>
<td>IM 77201</td>
<td>Letter</td>
<td>3.7 × 5.3 × 2.3</td>
<td>Bēl(?)-[…]</td>
<td>Missing</td>
<td>Mention made of Urukians whose camels have been plundered, perhaps by members of the Ubūlū tribe; mules also mentioned</td>
<td></td>
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<tr>
<td>No. 33 12 N 135</td>
<td>IM 77112</td>
<td>Letter</td>
<td>4.3 × 7.9 × 2.3</td>
<td>Kudurru</td>
<td>Guluśu</td>
<td>Dispute over who should build the ziggurat of Dēr and make repairs in the city; complaint about delay in sending chariot to replace one lost in battle in saltwater marshes</td>
<td></td>
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<tr>
<td>No. 34 12 N 134</td>
<td>IM 77111</td>
<td>Letter</td>
<td>4.0 × 6.3 × 2.4</td>
<td>Ninurtaya</td>
<td>Ḫarrānû</td>
<td>Report about mobilization of entire Chaldean army; mention of their intention to eat the wheat of Larak; report about embassy to king concerning possible peace agreement, unpleasant conditions on “road of guard-posts,” and delay of shipment of slave woman; investment share mentioned</td>
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</table>

### CARAVAN MATTERS

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<tr>
<th>Publication Number</th>
<th>Field Number</th>
<th>Museum Number</th>
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<tr>
<td>No. 35 12 N 214</td>
<td>IM 77191</td>
<td>Letter</td>
<td>5.0 × 9.3 × 2.7</td>
<td>Bēlānī</td>
<td>Iqiša-Marduk</td>
<td>Addressee admonished to return donkeys or to deliver payment if friendly relations have been terminated; addressee requested to tell Nabû-iddin to return all outstanding merchandise and all silver coils; sender declares that he has covered over his market stall</td>
<td></td>
</tr>
<tr>
<td>No. 36 12 N 151</td>
<td>IM 77128</td>
<td>Letter</td>
<td>4.1 × 7.1 × 2.3</td>
<td>Žēra-iddin</td>
<td>Sameš</td>
<td>Report about arrival of Bit-Dakkūrī caravan; sender’s claim of ability to send anything desired; complaint about failure to hand over slave to agent</td>
<td></td>
</tr>
<tr>
<td>Publication Number</td>
<td>Field Number</td>
<td>Museum Number</td>
<td>Type</td>
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<tr>
<td>No. 37</td>
<td>12 N 153</td>
<td>IM 77130</td>
<td>Letter</td>
<td>4.0 x 7.4 x 2.3</td>
<td>Mukīn-apli</td>
<td>Rāši-ili</td>
<td>Message about wheat to be given to one Nabū-êši; (merchant) houses and market place mentioned as possible venues of sale</td>
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<tr>
<td>No. 38</td>
<td>12 N 109</td>
<td>IM 77086</td>
<td>Letter</td>
<td>4.8 x 9.8 x 3.4</td>
<td>Bēl-mušallim</td>
<td>Lord</td>
<td>Report about failure of agents to come to Uruk; notice of journey of Nabū-èreš to Elam and storage of agents’ consignment; request for goods to be transported by boat to Babylon; report about case of missing talent of silver involving member of Dābibī family; case to be submitted before Rāši-ili, son of Gašṭu; all involved to undergo river ordeal in Babylon in Nisannu</td>
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<tr>
<td>No. 39</td>
<td>12 N 141</td>
<td>IM 77118</td>
<td>Letter</td>
<td>4.8 x 8.3 x 2.4</td>
<td>Nabū-iddīn</td>
<td>Kīnā</td>
<td>Report about storage of consignment in House of Sapiku and sealing of door; request for camel-load of dates; campaigning army mentioned</td>
</tr>
<tr>
<td>No. 40</td>
<td>12 N 137</td>
<td>IM 77114</td>
<td>Letter</td>
<td>4.3 x 8.6 x 2.3</td>
<td>Marduk-èreš</td>
<td>Balāssu</td>
<td>Report about consignment of people of Ḫinānu (= Ḫin-dḫaš-šu-nu?); request for slaves to be ransomed and delivered; mention of silver trading capital on deposit for this purpose</td>
</tr>
<tr>
<td>No. 41</td>
<td>12 N 188</td>
<td>IM 77165</td>
<td>Letter</td>
<td>5.5 x 11.3 x 3.5</td>
<td>Mušallim-Adad</td>
<td>Lord</td>
<td>Report about twenty talents of iron collected in Calḥu by member of Sangū-Ea family; mention of sale of consignment from Ḫinānu; addressee asked to send another order for iron</td>
</tr>
<tr>
<td>No. 42</td>
<td>12 N 152</td>
<td>IM 77129</td>
<td>Letter</td>
<td>5.2 x 3.2 x 2.0</td>
<td>“Your brother”</td>
<td>“My brother”</td>
<td>Request for consignment to be shipped; addressee asked to come and discuss a matter of mutual concern</td>
</tr>
<tr>
<td>No. 43</td>
<td>12 N 177</td>
<td>IM 77154</td>
<td>Letter</td>
<td>4.0 x 7.2 x 3.0</td>
<td>Kiriβtu</td>
<td>Eriba-Marduk</td>
<td>Report about arrival of Laḥīru caravan from Elam, possibly via Dēr; mention of consignment and silver; exhortation to send messengers to greet Laḥīrians</td>
</tr>
<tr>
<td>No. 44</td>
<td>12 N 211</td>
<td>IM 77188</td>
<td>Letter</td>
<td>4.3 x 6.3 x 2.1</td>
<td>Kudurrū</td>
<td>Lord</td>
<td>Report about silver given for consignment</td>
</tr>
<tr>
<td>No. 45</td>
<td>12 N 176</td>
<td>IM 77153</td>
<td>Letter</td>
<td>4.4 x 10.0 x 3.3</td>
<td>Bēl-īpuš</td>
<td>Nabūni</td>
<td>Report about sale of consignment that had been stored; notice about disposition of silver, payment of outstanding balance, availability of imported (?) red wool and blue-purple wool, and quality of available slaves; mention of impending arrival of caravan of šaknu</td>
</tr>
<tr>
<td>No. 46</td>
<td>12 N 104</td>
<td>IM 77081</td>
<td>Letter</td>
<td>3.8 x 7.2 x 2.7</td>
<td>Adad-bēli</td>
<td>Lord</td>
<td>Report concerning shearing of wool in Laḥīru; comparison of prices and quality of wool in Laḥīru and among Puqīdu Arameans</td>
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<tr>
<td>Publication Number</td>
<td>Field Number</td>
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<tr>
<td>No. 47</td>
<td>12 N 192</td>
<td>IM 77169</td>
<td>Letter</td>
<td>4.0 × 6.4 × 2.5</td>
<td>Šullumu</td>
<td>Zēra-ibni</td>
<td>Report about Aramean flock being led to Nippur; addressee enjoined to go and shear sheep there and not to sell them without permission of sender; mention of thirty sheep</td>
</tr>
<tr>
<td>No. 48</td>
<td>12 N 133</td>
<td>IM 77110</td>
<td>Letter</td>
<td>4.2 × 5.8 × 2.1</td>
<td>Šarrāni</td>
<td>Kabtiya</td>
<td>Report about twenty talents of wool in the charge of Bēl-ɪpuš in Nippur</td>
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<tr>
<td>No. 49</td>
<td>12 N 196</td>
<td>IM 77173</td>
<td>Letter</td>
<td>3.2 × 5.0 × 2.0</td>
<td>Iqīša</td>
<td>Mannā</td>
<td>Messenger dispatched to Chaldea to find wool previously requested by addressee; command to buy and send sesame</td>
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<tr>
<td>No. 50</td>
<td>12 N 106</td>
<td>IM 77083</td>
<td>Letter</td>
<td>5.3 × 3.1 × 1.9</td>
<td>Bēlāni</td>
<td>Șillā</td>
<td>Order to purchase and ship wheat</td>
</tr>
<tr>
<td>No. 51</td>
<td>12 N 114</td>
<td>IM 77091</td>
<td>Letter</td>
<td>3.9 × 6.6 × 2.5</td>
<td>Kabtiya</td>
<td>Nabū-nāsir</td>
<td>Account of silver, slaves, and oxen; notice of dispatch of camel; order to buy and send load of wheat</td>
</tr>
<tr>
<td>No. 52</td>
<td>12 N 157</td>
<td>IM 77134</td>
<td>Letter</td>
<td>5.4 × 3.0 × 1.4</td>
<td>Bābiya</td>
<td>Iddiya</td>
<td>Order for sesame</td>
</tr>
<tr>
<td>No. 53</td>
<td>12 N 172</td>
<td>IM 77149</td>
<td>Letter</td>
<td>4.2 × 8.4 × 2.9</td>
<td>Missing</td>
<td>[Lord]</td>
<td>Comparison of prices of white sesame in town gate and delivery house; mention of possible journey to Puqūdu Arameans</td>
</tr>
<tr>
<td>No. 54</td>
<td>12 N 179</td>
<td>IM 77156</td>
<td>Letter</td>
<td>6.1 × 3.1 × 2.0</td>
<td>Marduk-ēreš</td>
<td>Nabū-iddin</td>
<td>Notice about sending of gift; request for agent or merchant to fetch cash payment from town gate</td>
</tr>
<tr>
<td>No. 55</td>
<td>12 N 108</td>
<td>IM 77085</td>
<td>Letter</td>
<td>3.8 × 6.6 × 2.7</td>
<td>Nabū-eriba</td>
<td>Nabū-ēreš</td>
<td>Addressee enjoined to wait for shipment before purchasing oxen; notice of dispatch of donkeys</td>
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<td>No. 56</td>
<td>12 N 122</td>
<td>IM 77099</td>
<td>Letter</td>
<td>3.4 × 6.6 × 2.4</td>
<td>Missing</td>
<td>Lord</td>
<td>Report about eight minas of silver put at disposal of traders for purchase of equids; concern over quality of team of mules brought back; declaration of king's certain refusal to accept them; report of trader's journey to Assyria to obtain either horses or mules</td>
</tr>
<tr>
<td>No. 57</td>
<td>12 N 150</td>
<td>IM 77127</td>
<td>Letter</td>
<td>6.6 × 9.9 × 3.5</td>
<td>Nabū-ēreš</td>
<td>Lord</td>
<td>Notice about dispatch of Bēl-upalli to Dēr with escort of 100 archers, and about three teams of mules brought from Elam to Dēr; dispute over disposition of one team</td>
</tr>
<tr>
<td>No. 58</td>
<td>12 N 186</td>
<td>IM 77163</td>
<td>Letter</td>
<td>4.1 × 8.4 × 2.8</td>
<td>Missing</td>
<td>[Lord]</td>
<td>Report about impending journey of [PN] to Babylon for court case; reminder of sender's offer to send fine-quality mules; injunction to cancel order if mules not wanted</td>
</tr>
<tr>
<td>No. 59</td>
<td>12 N 146</td>
<td>IM 77123</td>
<td>Letter</td>
<td>4.0 × 5.6 × 1.8</td>
<td>Baysar</td>
<td>Lord</td>
<td>Notice about sending of mule and status of addressee's property; request for dispatch of Tammēš-lamaya to Yada'ā-II; slave requested to be sent</td>
</tr>
<tr>
<td>Publication Number</td>
<td>Field Number</td>
<td>Museum Number</td>
<td>Type</td>
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<td>No. 60</td>
<td>12 N 111</td>
<td>IM 77088</td>
<td>Letter</td>
<td>4.6 x 7.7 x 2.5</td>
<td>Danneya</td>
<td>Lord</td>
<td>Report about purchase of oxen among Dunānu Arameans; sender avows that quality of oxen is good and promises to accept and deliver thieves if he is ransomed by addressee</td>
</tr>
<tr>
<td>No. 61</td>
<td>12 N 115</td>
<td>IM 77092</td>
<td>Letter</td>
<td>3.2 x 4.7 x 1.6</td>
<td>Nāšinu</td>
<td>Šīliā</td>
<td>Answer to query regarding whereabouts of agents, who are said to be among Dunānu Arameans</td>
</tr>
<tr>
<td>No. 62</td>
<td>12 N 174</td>
<td>IM 77151</td>
<td>Letter</td>
<td>3.6 x 5.5 x 1.8</td>
<td>Missing</td>
<td>Lord</td>
<td>Report about disposition of silver for purchase of ox; request for dispatch of camel-herd</td>
</tr>
<tr>
<td>No. 63</td>
<td>12 N 142</td>
<td>IM 77119</td>
<td>Letter</td>
<td>3.6 x 5.9 x 1.7</td>
<td>Mūkti-apli</td>
<td>Bēl-ēreš</td>
<td>Notice about overdue shipment of wagons; possibility of delivery by agents; query about payment</td>
</tr>
<tr>
<td>No. 64</td>
<td>12 N 149</td>
<td>IM 77126</td>
<td>Letter</td>
<td>3.7 x 5.3 x 2.2</td>
<td>Zākir</td>
<td>Bāniya</td>
<td>Order for two garments for the god Ea-sa-rēšī, with scraps, to be obtained from one of the agents; complaints about failure to make notation in governor’s tablet about purchasing venture</td>
</tr>
<tr>
<td>No. 65</td>
<td>12 N 162</td>
<td>IM 77139</td>
<td>Letter</td>
<td>4.0 x 6.7 x 2.2</td>
<td>Ana-qībi</td>
<td>Aḥḫēššā</td>
<td>Demand for return of silver mistakenly taken away while still loaded on camel</td>
</tr>
<tr>
<td>No. 66</td>
<td>12 N 170</td>
<td>IM 77147</td>
<td>Letter</td>
<td>3.8 x 6.5 x 2.3</td>
<td>Nabū-gāmil</td>
<td>Qībiya</td>
<td>Concern expressed over silver and offerings for gods</td>
</tr>
<tr>
<td>No. 67</td>
<td>12 N 190</td>
<td>IM 77167</td>
<td>Letter</td>
<td>4.2 x 6.5 x 2.2</td>
<td>Bēl-abī</td>
<td>Apla-ushur</td>
<td>Fragmentary letter mentioning nēšu</td>
</tr>
<tr>
<td>No. 68</td>
<td>12 N 194</td>
<td>IM 77171</td>
<td>Letter</td>
<td>4.3 x 6.2 x 2.2</td>
<td>Bābiya</td>
<td>Iddiya</td>
<td>Report about disposition of silver; mention of trading capital</td>
</tr>
<tr>
<td>No. 69</td>
<td>12 N 201</td>
<td>IM 77178</td>
<td>Letter</td>
<td>3.7 x 7.0 x 2.7</td>
<td>Iqiša</td>
<td>Lābāši</td>
<td>Report about dispatch of envoy Sūlā to Sealand rather than to Bābdārī on Elamite frontier; query about silver that had been invested in slave venture of Ėṭerū</td>
</tr>
<tr>
<td>No. 70</td>
<td>12 N 206</td>
<td>IM 77183</td>
<td>Letter</td>
<td>4.3 x 6.7 x 2.5</td>
<td>Kuduru</td>
<td>Nabū-lē’ī</td>
<td>Sender complains of earache; makes urgent request made for migrants with which to introduce medication into infected ears</td>
</tr>
<tr>
<td>No. 71</td>
<td>12 N 208</td>
<td>IM 77185</td>
<td>Letter</td>
<td>4.4 x 7.5 x 2.6</td>
<td>Šulmān-ēreš</td>
<td>Lord</td>
<td>Complaint about addressee’s failure to dispatch his messenger and send orders for goods</td>
</tr>
<tr>
<td>No. 72</td>
<td>12 N 217</td>
<td>IM 77193</td>
<td>Letter</td>
<td>4.5 x 7.3 x 3.1</td>
<td>Kuduru</td>
<td>Nabū-nāšir</td>
<td>Sender expresses concern over addressee’s failure to pay for two loads of wool; representative who is sent to obtain information is sold into slavery in Ḫindānu; sender complains of necessity of ransoming him for one and a half minas of silver</td>
</tr>
<tr>
<td>No. 73</td>
<td>12 N 218</td>
<td>IM 77194</td>
<td>Letter</td>
<td>4.5 x 7.3 x 3.1</td>
<td>Kuduru</td>
<td>Nabū-nāšir</td>
<td>Fragmentary letter mentioning silver; addressee enjoined to send shipment</td>
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### CARAVAN MATTERS (cont.)

<table>
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<tr>
<th>Publication Number</th>
<th>Field Number</th>
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<tr>
<td>No. 74</td>
<td>12 N 227</td>
<td>IM 77202</td>
<td>Letter</td>
<td>5.0 x 8.1 x 2.4</td>
<td></td>
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<td>&quot;My brother&quot; Fragmentary letter concerning the possible seizure of a slave caravan and agents traveling between Nippur and Syria; the affair seems to have involved Babylon, the king, the Sandabakku, and the heads of the (merchant?) houses of Nippur</td>
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<tr>
<td>No. 75</td>
<td>12 N 181</td>
<td>IM 77158</td>
<td>Letter</td>
<td>4.0 x 7.1 x 2.2</td>
<td>BUL-Tameš</td>
<td>Ab[...]</td>
<td>Reminder of previous instructions not to go to Marad without permission; report of completion of caravan venture; offer to ransom living beings for one mina each and to deliver(?) them to addressee's agents</td>
</tr>
<tr>
<td>No. 76</td>
<td>12 N 183</td>
<td>IM 77160</td>
<td>Letter</td>
<td>3.9 x 5.9 x 2.2</td>
<td>Dādiya</td>
<td>Kudurru</td>
<td>Exhortation to travel together to Bit-Amākšī to judge case of Ėrešu; reminder of joint responsibility for safe conduct of slave caravans; report of dispatch of silver and request for agents to come and conduct slaves</td>
</tr>
<tr>
<td>No. 77</td>
<td>12 N 207</td>
<td>IM 77184</td>
<td>Letter</td>
<td>4.0 x 5.8 x 2.4</td>
<td>Karibaya</td>
<td>Bēl-ērēš</td>
<td>Request for silver to ransom slave from Ša-pi-Bēl(?); governor's silver to be sent upon sighting of caravan bound for Dēr</td>
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### SLAVES

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<th>Publication Number</th>
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<tr>
<td>No. 78</td>
<td>12 N 107</td>
<td>IM 77084</td>
<td>Letter</td>
<td>4.3 x 8.1 x 2.7</td>
<td>Lamīš-Il</td>
<td>Kīnā</td>
<td>Report concerning whereabouts of runaway slave</td>
</tr>
<tr>
<td>No. 79</td>
<td>12 N 112</td>
<td>IM 77089</td>
<td>Letter</td>
<td>3.9 x 6.2 x 2.5</td>
<td>Kudurru</td>
<td>Kiribtu</td>
<td>Concern expressed over ransoming of two slave boys belonging to sender</td>
</tr>
<tr>
<td>No. 80</td>
<td>12 N 113</td>
<td>IM 77090</td>
<td>Letter</td>
<td>4.0 x 7.1 x 2.2</td>
<td>Ki'ni</td>
<td>Lord</td>
<td>Sender declares loyalty to addressee, but questions detention of litigant in court case; requests eviction of woman from House of Aju-bani; promise to take delivery of ransomed slave; notice that silver has been appropriated by force</td>
</tr>
<tr>
<td>No. 81</td>
<td>12 N 127</td>
<td>IM 77104</td>
<td>Letter</td>
<td>3.7 x 6.0 x 2.2</td>
<td>Tiklānu</td>
<td>Bir-Itameš</td>
<td>Notice of sighting of runaway slave in the town Kiprānu; request for ransom money to be sent with one of the travelers before slave is detained by agents (of slave traders)</td>
</tr>
<tr>
<td>No. 82</td>
<td>12 N 139</td>
<td>IM 77116</td>
<td>Letter</td>
<td>5.2 x 8.7 x 2.8</td>
<td>Kudurru</td>
<td>Nāširiya</td>
<td>Answer to question about conveyance from Parak-mārī of &quot;freed-woman of the goddess Nanāy&quot;</td>
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### CATALOGS OF TEXTS

**GENERAL CATALOG (cont.)**

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<tr>
<td>No. 83 12 N 143</td>
<td>IM 77120</td>
<td>Letter</td>
<td>4.4 x 7.2 x 2.5</td>
<td>Amil-Ea</td>
<td>Lord</td>
<td></td>
<td>Report about activity of Gâmu and Rubu tribes, and about slaves living in marsh; request for slave of any description; sender’s vow to let slave learn to read with scribal apprentices</td>
</tr>
<tr>
<td>No. 84 12 N 168</td>
<td>IM 77145</td>
<td>Letter</td>
<td>3.7 x 6.3 x 2.4</td>
<td>Imîx-bi-dî-sî</td>
<td>Missing</td>
<td></td>
<td>Ransomed slave said to be property of sender; silver sent for compensation of addressee’s ransom payment; caravan mentioned</td>
</tr>
<tr>
<td>No. 85 12 N 200</td>
<td>IM 77177</td>
<td>Letter</td>
<td>3.7 x 5.4 x 2.3</td>
<td>Aḫḫūtu</td>
<td>Missing</td>
<td></td>
<td>Mention in broken context of the ransoming of a slave; complaint by writer that addressee and lord have not written; writer expresses wish that both might “find their greetings” and send them</td>
</tr>
<tr>
<td>No. 86 12 N 203</td>
<td>IM 77180</td>
<td>Letter</td>
<td>4.0 x 7.0 x 2.5</td>
<td>Bēl-iqiša</td>
<td>Balātu</td>
<td></td>
<td>Request for kidnapped slave to be returned; request for dispatch of boatman to identify names of kidnappers</td>
</tr>
<tr>
<td>No. 87 12 N 212</td>
<td>IM 77189</td>
<td>Letter</td>
<td>5.8 x 3.7 x 2.2</td>
<td>Ėṭeru</td>
<td>Nabû-îpuš</td>
<td></td>
<td>Notice about dispatch of prisoner; complaint about failure to hand over silver for previous delivery of criminal</td>
</tr>
<tr>
<td>No. 88 12 N 180</td>
<td>IM 77157</td>
<td>Letter</td>
<td>3.7 x 5.7 x 2.2</td>
<td>Missing</td>
<td>Missing</td>
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<td>Fragmentary letter about runaway; criminals mentioned</td>
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<p>| <strong>ESTATE MANAGEMENT</strong> | | | | | | | |
| No. 89 12 N 145    | IM 77122     | Letter        | 4.0 x 8.9 x 2.8 | Kînā            | Kiribtu      |           | Concern expressed over lack of supervision of servants and builders engaged in roofing of buildings; work abandoned; sender’s threat to supervise roofing in person after return from Chaldea; exercise in measures on reverse |
| No. 90 12 N 205    | IM 77182     | Letter        | 3.8 x 7.0 x 2.6 | Bēl-nāšîr       | Bēl-ēreš     |           | Report about journey of Kiribtu to Euphrates; Eriba dispatched in his stead; report about transactions in wheat and sesame; reminder to supervise household personnel |
| No. 91 12 N 105    | IM 77082     | Letter        | 4.3 x 7.2 x 2.6 | Iddîya          | Nadnâ        |           | Report about condition of breeding bull and plow-oxen; addressee enjoined to come and seize plot of land |
| No. 92 12 N 119    | IM 77096     | Letter        | 4.8 x 10.0 x 3.6 | Missing         | Missing      |           | Order to bring plows and oxen to lord’s farm in order to break up clods and prepare fields for planting; addressee chastised for failure to perform digging tasks despite having 300 laborers at his disposal |</p>
<table>
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<tr>
<th>Publication Number</th>
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<tr>
<td>No. 93</td>
<td>12 N 210</td>
<td>IM 77187</td>
<td>Letter</td>
<td>4.7 x 9.7 x 3.2</td>
<td>Bel-ereš</td>
<td>Lord</td>
<td>Urgent request for seed to be given to cultivators; sender reports that city's neighbors have already completed planting; request for wheat to be given to brewers to brew beer for lord's diggers.</td>
</tr>
<tr>
<td>No. 94</td>
<td>12 N 147</td>
<td>IM 77124</td>
<td>Letter</td>
<td>3.9 x 7.3 x 2.6</td>
<td>Indibi</td>
<td>Lord</td>
<td>Notice about shipment of pegs made from ballukku(?)-wood for palace buildings; agents sent to Bit-Sangibû; concern expressed over horses grazing on fields to be planted; request for bulls and plows.</td>
</tr>
<tr>
<td>No. 95</td>
<td>12 N 195</td>
<td>IM 77172</td>
<td>Letter</td>
<td>4.6 x 8.5 x 2.7</td>
<td>Ea-ipuš</td>
<td>Bel-ereš</td>
<td>Command to hire camels and send wheat; mention of oxen and farmers to do flattening work in House of Nâteru.</td>
</tr>
<tr>
<td>No. 96</td>
<td>12 N 199</td>
<td>IM 77176</td>
<td>Letter</td>
<td>4.6 x 8.5 x 2.7</td>
<td>Ikuniya</td>
<td>Marduk-šarrâni</td>
<td>Notice of shipment of GHIŠ.ŠE. .UR; request for iron; request for dispatch of oxen and farmers to plow and harrow fields in preparation for planting; mention of possibility of using laborers from among Aramean migrants in Nippur.</td>
</tr>
<tr>
<td>No. 97</td>
<td>12 N 204</td>
<td>IM 77181</td>
<td>Letter</td>
<td>6.5 x 9.4 x 2.7</td>
<td>Nadnâ</td>
<td>Lord</td>
<td>Report about selection and delivery of gammiš-wood; request for donation of wheat(-acreage); reminder of land grant made by Mukin-zêrî to lord.</td>
</tr>
<tr>
<td>No. 98</td>
<td>12 N 215</td>
<td>IM 77192</td>
<td>Letter</td>
<td>Fragment</td>
<td>Missing</td>
<td>[Lord]</td>
<td>Explanation of return of barhu-plow owners; report of possible dispute with shaykh of Ubûlû tribe over parcel which has been tilled.</td>
</tr>
<tr>
<td>No. 99</td>
<td>12 N 189</td>
<td>IM 77166</td>
<td>Letter</td>
<td>3.6 x 5.5 x 1.8</td>
<td>Ea-ipuš</td>
<td>Bâniya</td>
<td>Fragmentary letter concerning journey of two men to Parak-mârî; addressee told to bring farmers.</td>
</tr>
<tr>
<td>No. 100</td>
<td>12 N 116</td>
<td>IM 77093</td>
<td>Letter</td>
<td>4.3 x 7.7 x 2.8</td>
<td>Ki'ni</td>
<td>Amyânu</td>
<td>Report about troubles with transfer of wheat.</td>
</tr>
<tr>
<td>No. 101</td>
<td>12 N 124</td>
<td>IM 77101</td>
<td>Letter</td>
<td>4.3 x 6.8 x 2.3</td>
<td>Bahânu</td>
<td>Lord</td>
<td>Request for dispatch of official to transport sender's payment of rent in wheat; addressee urged to court woman on behalf of sender; sender promises to dispatch silver.</td>
</tr>
<tr>
<td>No. 102</td>
<td>12 N 161</td>
<td>IM 77138</td>
<td>Letter</td>
<td>4.5 x 6.4 x 2.1</td>
<td>Amme-ladin</td>
<td>Lord</td>
<td>Notice that rent delivery has been prepared; request for Nadnâ to be dispatched to measure the grain and transport it; reminder of previous service performed in Nippur; request for five iron shovels.</td>
</tr>
<tr>
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<td>No. 103</td>
<td>12 N 166</td>
<td>IM 77143</td>
<td>Letter</td>
<td>4.4 x 7.2 x 2.2</td>
<td>Kini</td>
<td>Lord</td>
<td>Query about why temple herdsmen have been barred from gods; report about return of camel and flock; concern expressed over ability to send baked bricks that have been requested.</td>
</tr>
<tr>
<td>No. 104</td>
<td>12 N 202</td>
<td>IM 77179</td>
<td>Letter</td>
<td>3.8 x 6.5 x 2.4</td>
<td>ụn-x-x</td>
<td>Idîya</td>
<td>Addressee urged to come and bring in flock, possibly from among the people of Bit-Aram with whom he had been residing.</td>
</tr>
<tr>
<td>No. 105</td>
<td>12 N 224</td>
<td>IM 77200</td>
<td>Letter</td>
<td>3.6 x 5.4 x 2.2</td>
<td>Šama'-II</td>
<td>Balâsu</td>
<td>Fragmentary letter mentioning flocks that are to be led to the Puqûdu tribe; possible mention of Arameans.</td>
</tr>
<tr>
<td>No. 106</td>
<td>12 N 123</td>
<td>IM 77100</td>
<td>Letter</td>
<td>3.6 x 6.4 x 2.4</td>
<td>Nâṣirîya</td>
<td>Dannî-ilî</td>
<td>Addressee enjoined to detain one Beî-ūšallîn; mention of silver hidden in addressee’s field.</td>
</tr>
<tr>
<td>No. 107</td>
<td>12 N 125</td>
<td>IM 77102</td>
<td>Letter</td>
<td>3.7 x 7.2 x 2.5</td>
<td>Nabâ</td>
<td>Kînâ</td>
<td>Complaint about addressee’s delay in writing; request for the return of one Nabî-îpuû.</td>
</tr>
<tr>
<td>No. 108</td>
<td>12 N 140</td>
<td>IM 77117</td>
<td>Letter</td>
<td>4.3 x 6.7 x 2.6</td>
<td>Ab[...]</td>
<td>Missing</td>
<td>Very broken; mention of messenger, Urukians, and possibly a merchant.</td>
</tr>
<tr>
<td>No. 109</td>
<td>12 N 158</td>
<td>IM 77135</td>
<td>Letter</td>
<td>3.6 x 5.9 x 2.4</td>
<td>Nabû-nâṣîr</td>
<td>Îbâ</td>
<td>Request for dispatch of one Îbnûk; concern expressed over disposition of silver; mention of possible legal proceedings; absence of Abîlamû and criminals noted; report about storage of kusippu-breads.</td>
</tr>
<tr>
<td>No. 110</td>
<td>12 N 184</td>
<td>IM 77161</td>
<td>Letter</td>
<td>4.8 x 8.9 x 2.8</td>
<td>Marduk-êreš</td>
<td>Lord</td>
<td>Fragmentary, difficult letter concerning legal case; mention of river ordeal and “house of river ordeal.”</td>
</tr>
<tr>
<td>No. 111</td>
<td>12 N 213</td>
<td>IM 77190</td>
<td>Letter</td>
<td>4.0 x 6.5 x 2.3</td>
<td>Missing</td>
<td>Lord</td>
<td>Concern expressed over missing copper utensils intended for use at bidu-ceremony; lord requested to ask Bêl-mûdammiq, a member of the temple assembly, about them.</td>
</tr>
<tr>
<td>No. 112</td>
<td>12 N 216</td>
<td>Unregistered</td>
<td>Letter</td>
<td>Fragment</td>
<td>Missing</td>
<td>Missing</td>
<td>Too broken to merit comment.</td>
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<tr>
<td>No. 113</td>
<td>12 N 225</td>
<td>Unregistered</td>
<td>Letter</td>
<td>Fragment</td>
<td>Missing</td>
<td>Missing</td>
<td>Too fragmentary to summarize.</td>
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# THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

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TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

No. 1

Letter
4.3 x 8.4 x 2.6 cm
1:2.1

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na m^AG-ŠEŠ-ir qU-bí-ma
2. um-ma "NG.DU ŠEŠ-kám
3. a-na ka-a-šá lu-u šú-lu
4. DINGIR.MEŠ šu-um É.KU[r] u en.líl.ki
5. ZI.MEŠ šá ŠEŠ-bél li-iš-šu-ru
6. um-ma-a a-n[a] šEŠ-á-a-ma
7. ṭup-pi a-na šul-mu šá šEŠ-íá
8. al-tap-r[a] áš-šú ÉRIN.MEŠ šá
9. šEŠ-ú-a iš-pur 40 šú-nu
10. na-pul-tu [a]-du-ú "Zum-bu-ta-a-nu
11. ra-bu-šú-nu ú LÚ.SÁMAN.LÁ šú-ú
12. a-na pa-an šEŠ-íá a-sa-pa-raš-šú
13. šEŠ-ú-a dib-ba ta-bu-tu
14. it-ti-šá [I]lid-bu-ub šEŠ.MEŠ-šú-nu
15. ki-i pi-i an-ni-i i-qab-bu-ú
16. um-ma šEŠ.MEŠ-ú-nu a-shar
17. il-li-ku ul iš-lim-dš-šú-nu-tu
18. en-na ki-i šUKU.HLA ina e
19. "URU-lu-mur ia-a-nu šUKU.HLA
20. lid-da-dš-šú li-ru-ub-ma
21. E-su li-mur-sa lil-lik-ma
22. liq-ba-dš-šú-nu-tu a⁴[na]
23. pa-an itlbára 2 lu[M(?)]

Lower Edge
24. LÚ qin-na-a-ti a⁴[na]
25. pa-an šEŠ-íá iš-la-ka
Reverse

26. "sit-tu-ti-šá-nu
27. ul im-me-rik-kú-ú
28. il-la-ku-ú-nu šá šeš-ú-a
29. a-na "Mu-ri i-gab-bu-ú
30. um-ma le-mut-ta-na-tu-nu
31. mi-nam-ma šá 1 MA.rNA KO.BABBARI
tas-pur-a-nu
32. kit-tu an-na-a hi-tu-u-a am-me-ni
33. a-na šeš-ta la áš-pur um-ma šá
34. 5 MA.NA KÜ.BABBAR «5 MA.NA KÜ.BABBAR» Sīg ta-kil-ti
35. ú Sīg ár-ga-man-nu muḥ-ram-ma
36. tšú-bil ina 1 LÚ Kal-du gab-bi-šú
37. ki-I ú-ba-u-ú Sīg ta-kil-tu
38. ba-ni-tí ú Sīg árd-ga-man-nu
39. bab-ba-nú-I ú[a]-a-nu ár-ka a-na
40. šeš-iá a-l[a]-ra en-na Sīg ta-kil-ti
41. bab-ba-nú-š Sīg árd-ga-man-nu
42. bab-ba-nú-I ú Sīg ta-kil-tu
43. lub-bá-ú šá a-na TÚG mu-šip-tu
44. šá šeš-iá i-mal-ša-a ša ina šú
45. "Mu-ru šeš-ú-a lu-še-bil
46. ú mi-nu-a ši-bu-tu
47. šá šeš-iá šeš-ú-a lu-mas-si-ma liš-pur

(1-2)Sa[y] to Nabû-nāṣir, thus says Kudurru your brother: (3)May you be well. (4-5)May the gods of Eku[r] and Nippur guard my brother's life. (6)Say t[o] my brother: (7a)I have written and sen[t] my tablet to inquire about the well-being of my brother. (8b-10a)Concerning the men about whom my brother wrote—forty of them are dependent(s). (10b-11)Now, Zumbūṭānu is their chief and an apprentice scribe. (12)I am sending him to my brother. (13-14b)My brother [sh]ould speak with him about an alliance. (14b-15)Their brothers are saying as follows: (16-17)"Wherever our brothers went, it wasn't safe for them." (18-20a)Now, if there are no rations in the House of Āli-lūmur, let him (my brother?) give him (Āli-lūmur?) rations. (20b-22b)Let him go in and inspect his house and go and speak to them. (22b-25)Before the month of Nisannu, two thousand(?) families will be coming to my brother. (26-27)And should the rest of them not stay behind?—(28a)should they come also? (28b-29)About what my brother is saying to Murrū: (30)"You are all reprobates." (31)What about this one mina of silver you sent me? (32a)In truth, it's my fault. (32b-36a)Why didn't I just write to my brother and say: "Buy and send me blue-purple and red-purple wool worth five minas of silver"? (36b-39a)When I searched the length of Chaldea, there w[as]n't any good-quality blue-purple wool or any fine-quality red-purple wool. (39b-40a)Afterwards, I wr[ote] to my brother. (40b-45)My brother should now send in the hands of Murrū some f[i]n[e] blue-purple and red-purple wool and also some blue-purple wool out of which they can weave my brother's mūṣipu-textile. (46-47)And whatever my brother's desire, let my brother specify in writing and send it.

COMMENTS

Line 1—The Nabû-nāṣir to whom this letter was addressed may have been the Nabû-nāṣir who reigned as king of Babylon from 747 to 734 B.C. The Nabû-nāṣir of our archive was involved in important political affairs (in this letter and in No. 17), and he was the man to whom Kudurru appealed to have offerings sent to Nippur's temple (also in No. 17). If he was in fact king, it is interesting that Kudurru addresses him as "brother."
Lines 4–5—Among the greeting formulae found in this archive, ilu šēt Ekur u Nippur napšāti ša aḫiya liṣṣurū is closest to the Middle Babylonian examples (compare Salonen, *Grussformeln*, pp. 57–70).

Line 10—napulu in this archive denotes more than a “person” or “soul” but a person or soul who lacked membership in one of the “houses” comprising the sandabakku’s circle of allies. This is evidenced by the contrasting use of napulu and biitu in No. 4, a letter which expresses concern about whether newly arrived laborers from the environs of Bīt-Yakīn should be brought into the ranks of the “souls” (ana napšāti šūrūbu [lines 15–16]), or whether they should be brought into one of the “houses” (ana biitāti šūrūbu [lines 19–20]). napulu also occurs in No. 75:24, where the term refers to persons who were ransomed and afterwards perhaps sold.

The ending of the name Zumbutanu indicates that it is probably West Semitic (< *ZBT or *ZBB?).

Line 13—ta-bu-tu must represent the abstract of tābu rather than the masculine plural of the adjective because dib-ba is singular. The expression dibba tābu-tu means literally “a word of friendship” (the final vowels are almost certainly neutral in quality). In the Amarna correspondence, the logogram DUG.GA, which probably stands for tābūtu, refers specifically to an “alliance of friendship” (see Moran, *Amarna Letters*, p. 217 n. 5 [EA 136]); and this is also the meaning of bi‘ in the Aramaic treaties from Sīrūr (see idem, *JNES* 22 [1963]: 173–76). In the Neo-Babylonian letters from Kuyunjik, the equivalent expression seems to be dibbā tābu-tu, “friendly words,” which also connotes an alliance (see, e.g., ABL 571 r. 9–10 [dib-bi DUG.GA.MEš]; ABL 608:7, 10 [dib-bi ta-bu-u-ti, dib-bi DUG.GA]; and ABL 943:4 [dib-bi ta-bu-te-ši]).

The syllabic spelling in the present letter demonstrates that MUN.HA should be read as tābūtu in contexts requiring the abstract, as in the clause kī aḥḫūtu u MUN.HA šeḇata, “If you desire brotherhood and friendly relations ...” (No. 2:9–11), and in MUN.HA kī tiṣpu quttīšuma, “Just as you made the alliance, put an end to it” (No. 30:17–18). One should note, however, that the form tābītu also came to be used on occasion (as shown by the spelling EN MUN.(H) tu-tu in YOS 3 26:6 and BIN 1 34:11, 15). Elsewhere in this archive, MUN.HA stands for tābu, “favor,” as in ina libbi anni MUN.HA-a ḫus[s], “Remember this favor of mine” (No. 2:29–30), išu kī aḥura u Lū be-li MUN.HA ia atta, “I know that you are my brother and my ally” (No. 4:25–28), and [ad]ā kī aḥu u Lū be-li MUN.HA a[š]ta, “Now if you are a brother and an ally ...” (No. 24:14–16).

For a discussion of tābītu and similar terms, see Weinfeld, *JAOS* 93 (1973): 191–93.

Lines 22–23—On the temporal nuance of ana pān, see the note to No. 38:21. The broken sign at the end of line 23 must constitute part of the number accompanying LU qinnāti. The traces point to LIM.

Lines 29 and 45—The name “Mu-rišu, which can be understood to stand for mūru, “foal,” is not otherwise attested as an Akkadian PN. It is therefore understood to represent Murr, a name that is found with considerable frequency in Thāmūdīc inscriptions, where it is written Mr (see van den Branden, *Inscriptions thamoudéennes*, p. 98 [HU. 151] + previous bibliography). There are nineteen occurrences of Murr in the genealogical work of Hishām Ibn al-Kalbi known as Jamharat al-nasab (see Caskel and Strenziok, eds., *IK*, vol. 2: *Das Register*).

Line 30—The unusual form lemμuttānūtu is understood to derive from the substantive lemμuttu + the particularizing affix -ān + the 2m.pl. stative ending -ātunu. The word lemμuttānūtu, which is unattested elsewhere, seems to be similar in both form and meaning to the term nabalkattānūtu, “rebel, violator (of a contract)” (see CAD N/I, p. 9 s.v.).

Line 36—The use of the singular suffix on gaβbišu demonstrates that Lū Kaldu (to which gaβbišu refers) stands for the territorial entity “Chaldea” rather than for the ethnicon “Chaldeans.”

Line 47—On the various meanings of the verb mussāt, see the note to No. 46:27.
TRANSLITERATION AND TRANSLATION

OBVERSE
1. a-na "dPA-AS-ŠEŠ qí-bi-ma
2. um-ma "dAG-ERIN.TAH-ú-a ŠEŠ-kám
3. um-ma-a a-na ŠEŠ-ia-a-ma
4. ki-i āš-mu-ú um-ma "Šá-lím
5. ina pa-ni-ka la tu-maš-šar šú-ú-ma
6. a-na 1+en a-ḫi la 1-ḫal-liq
7. a-di a-šap-pa-ram-ma
8. MU DINGIR ú-še-la-āš-šú
9. ār-ki-šú šup-raš-šá ki-i
10. ŠEŠ-ú-tu ù MUN.ḪI.A
11. še-ba-ta LÚ lu-ú ša-bit
12. a-di IGÍ-ia tam-mar
13. 1+en ina lib-bi ŠEŠ.MEŠ-e-šú
14. a-na lib-bi TÉŠU.MEŠ-šú
15. iš ir-ru-ub-ma la Šá-šaḫ-laq-šú
16. ki-i tal-tap-ra
17. um-ma a-bu-us-su aš-bat
18. man-nu ki-i 1[š]-kud-da-[aššum]-ma
19. ta-šap-par-ra-ma lu a-šib
20. a-di at-ta tal-la-kám-ma
21. tab-ba-ku-ūš 1+en-šú 2-šú

LOWER EDGE
22. la kit-ta-a
23. aḫ-tar-ša-a

REVERSE
24. en-na a-šap-pa-rak-kám-ma
25. ul [t]a1-qi-pan-ni
26. ina maḫ-IR1-ī 1[LÚ] sar-ru-ti-[aššum]-ma
27. šá LÚ-tú-1ka1 ki-i ū-šaḫ-bit
28. 1+en 5 KÚ.BABBAR ta-an-da-ḫar-šú-nu-tu
29. ina lib-bi an-[n]i1 MUN.ḪI.A-a
30. ḫu-su-ul[s] am-me-ni LÚ ḫal-qu
31. tu-tir-ram-ma a-na LÚ be-li KÚR-ia
32. ta-nam-[din]̅ ki-i mim-ma
33. te-ri-[šal-an-ni šup-ram-ma
34. lu-še-bi-lak-ka à ki-i
35. ku-tal-[₁ lu*₁ ta šú-ú
36. tu-kal da-ša-an-ni
37. šup-ru AD.MES-ú-nu
38. a-ḥa-meš ku-ul-₅₅
39. à 1+en [₁ a₁-na a-a-li
40. šá šá-ni-i ú-šu-uz-zu

(1-2) Say to Nabû-nādīn-ahī, thus says Nabû-nīrāru-ā your brother. (3) Say to my brother: (4-8) As soon as I heard—

You must not let Šalīm out of your sight. He must not run away to someone else before I can write and swear an oath concerning him. (9-11) After that, send him to me. If you desire brotherhood and friendly relations, let the man be held in confinement. (12-13) Until you see me in person, not a single one of his brothers must come within earshot of him, that he may not help him to escape—

(16) you wrote (again) to me, (17) saying:

I have taken on the role of his father. (18-19) Whoever takes him into custody, you will send (him) to me; (19b-21a) otherwise, let him stay put until you yourself come and take him away.

(21b-23) Have I even once or twice unjustly made a withdrawal? (24-25) Now I’m sending a message to you because you didn’t believe me. (26-27) Previously when I captured my kidnappers of your slaves, (28) you received them for (only) five (shekels) of silver each. (29-30b) Remember this goodwill of mine. (30b-32a) Why did you capture the runaway and are now giving him to my enemy? (32b-34a) If you crave anything from me, write to me and I’ll send it to you. (34b-37a) And if it is reserve-duty that you are holding him for—send rings. (37b-38) Our fathers rule jointly, (39-40) and they stand each as the confederate of the other.

COMMENTS

Line 10—ŠES-₅₅tu of course represents aḥhātu, “brotherhood.” MUN.ḪA on the other hand probably represents here ṭābūtu (rather than ṭābītu; see the note to No. 1:13). For the connotations of both aḥhātu and aḥhātu u ṭābītu, see the note to No. 3:5.

Lines 13-15—Oppenheim proposed that the expression ina šibbi uznēšunu ētarbī—which is found in a letter from Ḫumna-Ḫaltaš III to Ashurbanipal—should be translated “they got information (lit. it has entered their ears)” (see JAOS 61 [1941]: 263). But Oppenheim’s translation ignores the actual
subject of ētarbū, which is UN.MEŠ-ia, “my people,” in the preceding line (see ABL 879:11-12). An almost identical expression is used in the present letter, where it seems to mean instead “to come within earshot of.”

Line 17—The idiom abbūt X šābatū, which the CAD proposes to translate “to intercede for X” or “to further the cause of X” (see CAD Ş, pp. 24–25 sub šābatū 8a–b) means literally, “to take on the role of father of X” (cf. AHw, p. 6 sub abbūt(m) 5).

Line 18—iškudāššu is understood to be the 3m.sg. G-stem pres. of kādu (“to detain, arrest, take into custody”) + the 3m.sg. acc. suffix -assu (see AHw, p. 420 sub kādu(m)). Only one other verbal form exhibits the medial vowel of this verb, and it shows ā rather than ā (the form is liktāssu in MDP 10 92:18, a Middle Babylonian text from Susa). The verb qādu, “to kindle,” shows ā as medial vowel; but its meaning does not fit the context.

Line 21—The CAD translates the phrase ištinšu šinšu as “more than once” (see CAD I/J, p. 284 sub ištinšu).

Line 23—According to the dictionaries, the verb barāšu means on the one hand “to cut off, withdraw, deduct” and on the other “to settle, clear up, clarify” (see AHw, pp. 323-24 sub barāšu(m) I, and CAD 1, pp. 92-95 sub barāšu A). barāšu in this archive means not only “to withdraw, deduct (from an account)” but also “to cancel an order” or “to write off.” The verb also occurs in No. 33:27 and No. 58:22.

Line 29—On the various possible readings of MUN.UI.A, see the note to No. 1:13. The 1c.sg. gen. suffix -a on MUN.UI.A-a occurs in place of the expected -ya. Other parallels for the use of -a in the place of -ya include NINDA.UI.A-a in ABL 743 r. 5 and ĖRIN.MEŠ-a in ABL 849 r. 1.

Line 31—For tāru in the meaning “to take (away) captive,” see AHw, p. 1335 sub tāru(m) D 19.

Lines 35–36—kutallātu, which occurs elsewhere only in two texts from the Achaemenid period, seems to have military connotations. The dictionaries translate the word either as “obligation to serve as a reservist in the royal army” (CAD K, p. 607) or as “position of substitute” (AHw, p. 518 s.v.). The occurrence of this word in a letter from the eighth century B.C. prompts several questions: did the elites of Babylonia in the eighth century also require military service of their followers? If so, could a substitute perform this duty in one’s stead? For whom would such service have been done? And finally, did the term kutallātu also encompass service on civil projects, such as canal building?

dasānnu seems to designate a ring, bracelet, or anklet made of precious metal. It is an item that was included in at least one Neo-Assyrian dowry inventory, where it is listed between sabiru (simaru), “ring, bracelet, anklet,” and qūlu (qullu), “coil” (see Parker, Iraq 16 [1954]: 37 [ND 2307]: 10–11). In Babylonia, silver and gold rings and coils were presented as payments and gifts of various kinds in the sixth century B.C., as indicated by VAS 6 61:6–8, Pinches, BOR 2 (1887–88): 3:8–9, and Camb. 45:7–11. The reference here to dasānnu, and the reference in No. 35:27 to qūlu, indicate that these items were being used as payments or gifts already in the eighth century B.C. For the history of the use of silver coils as money in Mesopotamia, and for photographs of the same, see M. A. Powell, Festschrift Matous, pp. 211-41.

Line 38—kullu has various meanings. The one that best fits the present context is “to rule” (CAD K, pp. 512–13 s.v. 3a–b).

Line 39—According to AHw, the substantive ayyalu means “ally” or “confederate” (see p. 24 sub ayyalu II). By contrast, the CAD prefers to translate it as “help” (see vol. A/I, p. 226 sub ayyalu B).
TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

No. 3

IM 77105
12 N 128
Letter
4.0 x 7.2 x 2.6 cm
1:1.9

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "BA-šá-a qa-[bi-ma]
2. um-ma "la-da-a-Il
3. a-na ka-a-šá lu-ú šūl-mu
4. um-ma-a a-na šeš-šá-a-ma
5. am-me-ni a-bb-ḫu-tu-ú
6. ki-i ta še-ba-a-ti
7. ul-tu taš-mu-ú
8. um*-ma dul-la-a-ti
9. šá DINGIR.MEŠ i-na UGU*
10. "la-da-a-Il i-ba-āš-ši
11. a-ina tê-mi1-ia
12. lal-[tap-rak]-1ka1

Reverse
13. en-na ki-i a-m[at]
14. šEŠ-ú-tu* pa-nu-[u] lla1 taš-kun
15. šá a-mat a-na*
16. muḫḫ-ḫi-ia iš-kun
17. mus-si-ma šup}-frام1-ma
18. lu-ú i-de lka1-i
19. šEŠ-ú-a
20. at(!)-ta

(1-2)Say to Iqīša, thus says Yada'-Il. (3) May you be well. (4) Say to my brother: (5-8a) Why (did you act) as if you didn’t want brotherhood after you heard it said: (8b-10e) The work assignments of the gods are upon Yada'-Il” (11-12) At my own discretion, I have w[ritten to] you. (13-14) Now even if you did not establish the wor[ding] of the previo[u]s brotherhood (agreement), (15-20) find out who established the wording with regard to me and write to me so that I may know that you are my brother.

COMMENTS

Lines 2 and 10—The personal name Yada'-Il (= Yada'-Il, “Il knows”) is found also in No. 59:21 and 26, No. 6:18, and No. 23:2. The name is of course West Semitic but occurs only once in the entire corpus of...
extant Aramaic inscriptions and texts of the first half of the first millennium b.c. (spelled Yd\(^{\text{t}}\) in AssU 5:8; see Hug, Altaram. Gramm. 7.–6. Jh., p. 22; and compare the index of Aramaic PNs published by Donner and Röllig in KAI, vol. 3, pp. 53–56; also Maraqten, Semitischen Personennamen, p. 169). A similar name is attested in the Hebrew Bible, but it is spelled there Yd\(\text{dy'}\) (vocalized \(Y'd\text{ia'~El}\); see 1 Chron. 7:6, 10, 11; 11:45; and 26:2; compare also "Ia-di-\(I\) (?)-\(I\)-\(lu\), the name of Mukūn-zērī’s envoy in Nimrud Letter III [Saggs, Iraq 17 (1955): 30:11']).

On the other hand, the name Yd\(\text{d}^{\text{t}}\), which has been vocalized by Höfner as Yada\(^{\text{c}}\)’l, occurs over eighty times in Old South Arabian inscriptions (see Harding, Pre-Islamic Arabian Names, p. 664 [Sabean and Himyarite]). Yada\(^{\text{c}}\)’l was also the name of a shaykh of the tribe called Naqiraya (a group mentioned in No. 13 [Lū Na-qa-ri]), whom the Assyrians caught stealing sheep around the middle of the eighth century (see Postgate, Palace Archive, no. 119; see also Fales, Aramaic Epigraphs, p. 261).

**Line 5**—\(\text{ahħātū, or "brotherhood," was a prominent institution in Babylonia at this period. Brotherhood was the mechanism by which individual men and whole kin groups were able to unite with other men and groups in order to achieve goals that were deemed important by them all. In such relationships, actual blood ties seem to have been less important than the economic or political ties that these men had in common.}

The ceremony of adoption into brotherhood probably consisted of an exchange of gifts and a sworn oath. Afterwards, whenever one brother was among the other’s kinsmen, he was bound to receive the same hospitality and consideration at the hands of those kin as the man whose brother he had become (see, e.g., Grant, Syrian Desert, p. 157).

According to at least one letter in the Governor’s Archive, men or groups who shared common political or economic interests could also enter relationships of “brotherhood and goodwill” (\(\text{ahħātū u τābūtu}\) [No. 2:10]). After making such bonds, they considered each other as brothers-in-arms—each being the “brother and ally” of the other. When an alliance was terminated, the gifts which the parties had presented to each other as tokens of goodwill were either recalled, or payments were demanded in lieu of their return (see No. 35). For a discussion of the term \(\text{tabūtu}\), see the note to No. 1:13. For alliances of “brotherhood” in the Amarna correspondence, and on the expression of this bond through the exchange of gifts, see Moran, Amarna Letters, pp. xxiv–xxv (with bibliography).

**Lines 8–9**—\(\text{dullātū ša ili}\) (“work assignments of the gods”) may refer to the work of maintaining the cults and shrines of the Nippur region. The present letter indicates that the responsibility for such work was one of the obligations which Yada\(^{\text{c}}\)’l, the letter’s sender, may have incurred upon his entry into a brotherhood relationship with Iqiša, a man who was closely associated with Kudurrū, the \(\text{šandabakkū}\) (see No. 51:11; No. 12:9 and 11; No. 16:15, 18, and 20; No. 82:36; No. 49:2; and No. 70:2). It is also possible that the obligation rotated among all the \(\text{šandabakkū’s political affiliates, since Yada}^{\text{c}}\)’l, the sender of our letter, may be identical with the man of this name who became a sworn vassal of Kudurrū and called him “father” (see No. 23).

**Line 17**—On the various meanings of the verb \(\text{muṣṣū}\), see the note to No. 46:27.
Say to Bēl-nūršu, thus says Zabdi-Il your brother. (3) Say to my brother: (4) Five camels and three laborers from the region of Bit-Yakin have appeared there. (6) Let him locate them. (9-10) Before the merchant
gets hold of them, (11-13) write to me. Then let me come; and if they are for ransom, let me ransom the[m]. (14-16) And if they are to be made to enter among the dependents, (17-18a) let me see some authorization from his guard-post. (18b) I've heard: (19-21) "You must not abandon bringing (them) into the house[s]." But (22-24) has my brother heard whether (these houses are) in Nippur or in Aram? (23-28) I know that you are my brother and ally.

COMMENTS

Line 1—The PN may also be read as mdEN-nu-mur-šú, but the word numru ("bright spot, brightness") is otherwise unattested as a component of personal names (being used mostly in omens to describe the appearance of the exta; see, e.g., CAD N/II, p. 335 s.v.). On the other hand, the term nāru ("light") is a common element in Akkadian PNs (although it must be admitted that the spelling with the ṣAR-sign [= ur] is unusual).

Line 2—The personal name Zabdi-Il occurs frequently in Ṣafaitic and Thamudic inscriptions (see the note to No. 51:5 and 7).

Line 8—On this sense of amāru, see CAD A/II, p. 10 s.v. 1c. Other translations would also fit the context, including "to look after," "to visit," or "to examine."

Lines 9-10—kašādu occurs with qātātu as subject with the meaning "to obtain possession of, get hold of" in ARM 10 140:27 and in two inscriptions of Sennacherib (see OIP 2 67:5 [Nineveh bull inscription] and p. 83:48 [Bavian inscription]). These references are cited in CAD K, p. 279 sub kašādu 2g.

Lines 12-13—pu-tu-ru is understood to represent the substantive puṭāru, which is otherwise attested only lexically (see AHw, p. 885 s.v.). Stems of the type *purūs, in addition to forming de-verb concrete nouns, such as lubāšu, "clothing" (< labāšu, "to put on clothing"), serve also to form de-verb action nouns, such as buqūmu, "plucking" (< baqūmu, "to pluck") (see GAG §551). ša puṭāru, which means literally "of ransoming," occurs also in No. 40:20. Compare the phrase puṭāra epēšu, "to do ransoming," in No. 19:12-13. Of course, it is also possible that the writing pu-tu-ru stands for the D-stem infinitive puṭāru.

Lines 15 and 19—On the meaning of ZI.MES (= napšatu, pl. of napultu), and on the significance of the apparent dichotomy between ZI.MES and E.MES (persons unattached to houses vs. members of houses), see the note to No. 1:10.

Line 17—The existence of an expression such as pī kādišu, "authorization of his guard-post," may indicate that in central Babylonia at this time people who intended to make their domicile in a territory that was not their own were required first to obtain authorization at one of the guard-posts of the territory into which they were entering. This is conjecture of course; but the expression nonetheless begs comment.
TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

No. 5

Letter
4.1 x 7.0 x 2.3 cm
1:1.8

IM 77098
12 N 121

TRANSLITERATION AND TRANSLATION

Obverse
1. \([\text{\[R\]ka m][l-ia-da-a}\]
2. a-na di-na-an be-li-id lul-lik
3. um-ma-a a-na be-li-id-a-ma
4. áššú di-i-nu
5. šá "A-na-UGU-\text{\(d\)}AG-IGI
6. šá be-li iq-ba-a
7. DUMU.\text{\(M\)}ES mŠak-ni
8. su\text{\(n\)}-su-nu
9. id-de-ku-ú
10. ù a-na-ku
11. ul a-he-es-si-šú-nu-tú
12. DUMU.\text{\(M\)}ES mŠak-nu

Reverse
13. be-li lu-ba-\text{\(i\)}-i-\text{\(i\)}-ma
14. ši-bil-ta-šú liš-ši
15. DUMUL.\text{\(K\)}IN šá be-li-idá
16. it-ti LÜ.A.KIN-ia
17. a-na URU šá-pi-ia
18. KASKAL* a-na* še-pi-šú
19. be-li liš-kun
20. ki-i ú-mas-su-ú
21. a-na be-li-ia
22. al-tap-ra

*(written with split stylus

Your servant, Il-yada. (2) I would gladly die for my lord. (3) Say to my lord: (4-6) Concerning the case of Ana-muḫḫi-Nabû-lūmur about which my lord spoke to me—(7-9) the sons of Šaknu begged for help, (10-11) but I am not harboring them. (12-14) My lord should search for the sons of Šaknu or he should bear the responsibility for his wrong. (15-19) My lord should dispatch the messenger of my lord to Šapīya with my messenger. (20-22) When I got news, I wrote to my lord.

COMMENTS

Line 1—Il-yada was also the name of the governor of Dér in 724 B.C. (see VAS 1 70 i 2). He is presumably to be identified with the man named Il-yada who sent a series of reports to the Assyrian king concern-
ing the region bounded by Arrapḥa, the Diyala, and Babylon (ABL 502–505; see Brinkman, Studies Oppenheim, p. 35). On the West Semitic theophoric element ḫl, see the note to No. 78:2.

Lines 8–9—For the idiom qātī dekā, "to beg for help" or "to lift one's hands in supplication," see CAD D, p. 126 sub dekā 2f2’c'; AHw, p. 166 sub dekā(m) G4a; and Oppenheim, JAOS 61 (1941): 269.

Line 11—The fundamental meaning of the verb ḫesā (i) is "to hide" (see AHw, p. 342 sub ḫesā(m), ḫasā(m), and CAD ḫ, pp. 176–77 sub ḫesā A).

Line 17—Šāpīya was the principal town of the Chaldean tribe Bīt-Amūkānī, whose shaykh at this time was Mukin-zērī, a prominent figure in this archive who would later become king of Babylon (731–729). Bīt-Amūkānī probably extended from just southeast of Nippur to the vicinity of Uruk and seems to have also included territory along the ancient Tigris. This river perhaps now followed roughly the same course as the modern Shaṭṭ al-Gharrāf.

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**No. 6**

**Letter**

4.1 × 6.4 × 2.2 cm

1:1.6

**TRANSLITERATION AND TRANSLATION**

**OBVERSE**

1. [Ir-k]a "Il-x-x
2. [a-na di-n]a-an be-l[ti-a]
3. [lul-li]k1 um-ma-a a-n[a be-li-ia-a-ma]
4. ul be-li a-de-e
5. [it]l-ti "DU-NUMUN
6. [u] LŪ1 Ru-bu-ū
7. ḫ-lat um-ma [man-nu]
8. šá [u]l-tu EN.LIL.KI
9. [u] LŪ Ru-bu-ū
10. [il-li-kām-ma
11. [u] UDU.MEŠ1 GU,1 MEŠ1

**LOWER EDGE**

12. [ū(? LŪ(? ).MEŠ(? )]

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TEXT NO. 6

REVERSE
13. [i(?)-tab(?)]-1ka(?)-ma(?)] a(?)-n[a] 1KÜ1[BABBAR]
14. [i(?)-tan(?)-na(?)]-šu-nu-[it]
15. la-ig[i(?)] 1AD-šu bi-lat
16. [i(?)-na(?)]-1[i(?)-ma(?)]-1 en-na(?)
17. DUMU *Šak-nu DUMU *Ha-la-pi
18. *[a]-1da1-1-1l
19. a-na1 1LLIL1KI1 i-ta-ba
20. be-li liq-ba-dāš-šum-ma
21. [LÜ1 qal-1a lu-iir-1[a]
22. DUMU *Šak-ni
23. DUMU *Ha-la-pi
24. šu-ū

(1) 'Your [servant] Il[-...]. (2-3) I would gladly die for my lord. Say to my lord: (4-7a) Did not my lord conclude a treaty with Mukin-zērī and the Rubu' tribe saying that (7b-10) whoever came [from Nippur or the Rubu' tribe and (11-15) [led away(?) sheep, oxen, [or slaves(?) and sold(?) them, (15-16) tribute would be carried(? off(?)] from his clan? (16b-19) Now a son of Saknu, son of Halapu has led away [Ya]da'-Il to Nippur. (20-21) Let my lord command him that he should return the slave boy. (22-24) He is a son of Saknu, son of Halapu.

COMMENTS
Line 6—During the eighth century B.C., the Aramean tribe of Rubu' was active in Syria, near the middle Euphrates, and in southeastern Babylonia. Early in the eighth century, the Assyrian general Šamšu-II battled against the Rubu' tribe from his base at Til Barsip in the Upper Syria (see Thureau-Dangin, Til-Baršib, p. 146:10-11). Several decades afterwards, Tiglath-pileser III (744-727) encountered them in the vicinity of Rapiqu (see Tadmor, Tiglath-pileser III, p. 158 Summ. 7 [= 2 R 67]:5). And in the final decades of the eighth century, Sargon II (722-705) encountered the tribe along the Uqnf and Surappi rivers near the Elamite border (Fuchs, Inschriften Sargons II., p. 195:18-19 and p. 265:71-75 [= Winckler, Keilschrifttexte Sargons, p. 98:18-19 and p. 150 iv 71-p. 152 iv 75]).

Lines 7-16—It is unfortunate that the portion of the letter that is inscribed on the lower edge and upper reverse of the tablet is broken, because it paraphrases the text of the agreement that the šandabakkum of Nippur must have made with the shaykhs of the Chaldean tribe of Bit-Amūkanī and the Aramean tribe of Rubu'. The passage nevertheless is the closest approximation that we have to a first-millennium adē-text from Mesopotamia that does not involve the king of Assyria.

Lines 17-24—In violation of this treaty, a man identified as "son of Šaknu, son of Ha-lapu" seems to have carried off a slave belonging to a member of Mukin-zērī's tribe, Bit-Amūkanī. The offender's patronym identifies him as a member of the Šaknu clan of Bit-Ḫalupe, an Aramean tribe whose territory included the banks of the lower Khābūr (see also No. 13). His clan must have been living in Nippur or among the Rubu' tribe at this time, or he would not have been covered by the provision(s) of the agreement in question. He is identified solely by his lineage. According to the ethos of the time, kin-groups bore collective responsibility for the wrongs committed by their individual members. Therefore, the kin-group to which our offender belonged would have suffered the penalty that appears to have been set forth in lines 15 and 16.
Line 18—*Yada*-Iš was a common South Arabian PN (see the note to No. 3:2 and 10).

Mukin-zēri’s conclusion of an alliance with Nippur and the Rubu’ tribe would have resulted in the projection of his influence northwestward from his domain southeast of Nippur to as far as the middle Euphrates. From such a base he could have exerted considerable pressure on the government in Babylon, control of which he eventually seized in a coup in 732 B.C. Tiglath-pileser III’s invasion of Babylonia in the following year probably detached Nippur from Mukin-zēri’s alliance since Nippur supported Tiglath-pileser during this king’s ensuing struggle with the Chaldean shaykh (see Brinkman, *PKB*, pp. 235–37).

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No. 7

Letter IM 77132
4.1 x 6.3 x 2.6 cm
1:1.6

TRANSLITERATION AND TRANSLATION

**OBVERSE**
1. [a-na PN qa-bi-ma]
2. [um-ma PN, u PN, šēš.mēš-kām]
3. [um-ma-a a-na šēš-i-nu-ma]
4. [UL ki-i pi-i an-ni-i]
5. [a-na šēš-i-nu]
6. [niq-bak] 'um-ma en1-[na a-du]-1ūl
7. [k]-i ZIMEŠ šā šēš-i1-nu
8. [la] UL-ta-li-mu
9. [U]RU IL-ta-zi-nu
10. [i]-ti-ka ab-[k]a
11. [i]-a-a-nu-ū a[t]-1a
12. [i]-1 ā.AD-ka a[t]-ka
13. šad-d[a]-1qād(?1) Ul-tu 1[tāb1]-tū
14. [u a-[de]-l1 it-ti 1[a]-ba-meš
15. ni-š-ba-l1 [u] ka-a-šā
16. nu-ul1-taš-biti1-ka
17. [u a-ga1-1nu]
18. ki-i ta-b[u]-uk
19. [la-pa-an ZIMEŠ man-nu
20. [p]u-ut-su-nu i-mah-ḥaṣ
21. ki-i a-na ṭu-bi pa-ni-ka
22. um-ma URU Il-ta-zi-ni
23. ki-i lib-bi-šu(!)-nu
24. li-ru-bu ụ lu-ṣu-ā
25. ql-ba-āš-šu-nu-tim-ma a-di la
26. i-sin-nu lip-nu-nim-ma
27. lil-li-ku-nim-ma
28. [x x x] AD-šu lid-bu-bu
29. [x x x] a-na
30. [x x x (x)] ili-lik-ū-nu

(1-2) [Say to PN, thus says PN₁ and PN₂, your brothers. (3) Say to our brother: (4-6a) Did we not speak to our brother as follows], saying—

(6b-10) Now the rebels of our brother have not completely achieved their goal, bringing the settlement of Iltazinu here with you. (11-12) If not, then you and your clan come?

(13-15) Last year(?), when we entered an alliance of friendship and treaty together, did we not cause you to enter (it) as well? (17-20) But if you have led these away (already), who is going to keep them safe from the rebels? (21) If it is good for you, (22-24) say (to them): "May they come in and go out of Iltazinu as they please." (25-28) Say (this) to them. Then let them come here before the festival begins and negotiate with its (Iltazinu’s) shaykh. (29-30) [...] to [...] let them come.

COMMENTS

Lines 7 and 19—ZIMEŠ is understood to stand here for tēbūtu, “rebels, insurgents,” or perhaps for LŪ tēbā, “band of rebels” (see also No. 10:27 below). For the latter term—LŪ tēbā—compare ABL 275:15–18: ūnu ša anA Bit."Amūkānā erekū iqšabūnu umma LŪ tēbē ana muḫḫi LŪ qurrūbūtu ittebā, “When I entered Bit-Amūkānā, they said to me: ‘A band of rebels has made an attack against the royal bodyguard’” (see also ibid. r. 12, and Streck, Asb., p. 28 iii 65).

Lines 9 and 22—The toponym Iltazinu is unattested elsewhere.

Lines 13–14—The expression tābu u adē mirrors Aramaic ʿdy ṭwḥp, which is found in the Aramaic treaties from Sfire (see Fitzmyer, Sefire, p. 86).

Line 20—The idiom pūr X maḫāṣu, which outside this archive seems to occur only in Middle Babylonian and Nuzi texts, has been translated “to answer for X” or “to assume the guarantee for X” (see AHw, p. 580 sub maḫāṣu(m) G1dy and CAD M/I, p. 80 sub maḫāṣu 4d). Here and in No. 30:5–6, the expression seems to mean something more like “to guarantee the safety of X.”

Line 24—From the perspective of Nippur, the verbs erēbu and aṣā ("to come in and go out") signified the movement of pastoral folk into and out of summer pastures among the harvested fields along the region’s canals (see also the notes to No. 12:18–20 and No. 94 reverse).
Letter
3.9 x 6.3 x 2.4 cm
1:1.7

IM 77144
12 N 167

TRANSLITERATION AND TRANSLATION

OBVERSE
1. a-na =[El-te-tru
2. um-na LUGAL um-ma
3. a-na =E-te-er-a-ma
4. ÉRIN.MEŠ-ia ū
5. GU.MEŠ-ia tāh-tab-ti
6. en-na [lú-ú] ti-da-a
7. [ki-i] at-tu-na
8. a-na EN KŪR-ia
9. ta-tu (erosure)-[ra] ÉRIN.MEŠ-ia
10. ū GU.MEŠ-ia tir-ra-nim-ma
11. bi-na-a-nu ū
12. [qi-in-nu-ū]

LOWER EDGE
13. [at-tu-n]u-na

REVERSE
14. [EN] ú-bar-ku-nu
15. a-na-ku

(1-3) To Ėṣeru from the king. Say to Ėṣeru: (4-5) You have plundered my men and my cattle. (6-7) Now you should know that they belong to us. (8-9a) You have become my enemy. (9b-11) Please give back my men and my cattle. (11b-13) Then [yo]u will be kinsmen, and I will be your foreign host.

COMMENTS

Line 11—bi-na-a-nu is understood to represent bīnānū, a crasis spelling of the interjection bi and the 2pl. G-stem imp. of nadānu + pl. vent. All attestations of the particle bi (or ibi) precede some form of the G-stem imp. of nadānu (usually inna or inni); almost all these attestations are found in texts from the Neo-Babylonian period (see CAD B, pp. 216–17 s.v.). Compare i-bi-na-nu in CT 22 222:26.

Line 14—Because one sign represents both -maš- and -bar-, the line in question can be interpreted as standing for either bēl umāškunu or bēl ubārkunu (two nouns in apposition), or for bēl unāšikunu or bēl ubārikunu (two nouns in construct but lacking the genitive marker—a lack evidenced also by the prepositional phrase ina birītka in No. 16:14). It is suggested that the latter two readings—bēl umāškunu and bēl ubārikunu—fit the context better than the former pair—bēl umāškunu and bēl ubārkunu; and it is further suggested that bēl ubārikunu is a more suitable reading than bēl umāšikunu. Both bēl umāši and bēl ubārī are discussed below.
bēl umāšī seems to be a synonym of bēl abārī, "strong one" (according to An IX 94 and LTBA 2 2:398, see CAD A/I, p. 38 sub abāru B lex. section). The term is used to describe the chthonic deity Enmešarra in the epithet bēl umāšī ša ina dannūššu erṣēti ibēlu, "strong one who by means of his strength rules the earth" (see Jensen, KB 6/2, p. 52:6); and it is used also of the god Zababa in the expression bēlī umāšī ša dannūssu lä immaḫḫaru, "strong one whose strength cannot be equalled ..." (see Lambert, Or 36 [1967]: 122:94). The plural of bēl umāšī (|[EN.ME1]|rl-ma-a-) seems to occur in the Marduk Ordeal text, where the term (if restored correctly) refers to those who guarded the Akitu House where Marduk was held prisoner and interrogated before going to the river ordeal (see, e.g., Livingstone, SAA 3 no. 34:12 [= VAT 9555 + VAT 9538 + ND 812a] and previous editions cited ibid.).

bēl ubārī on the other hand means "foreign host" (literally: "lord of the foreign guest"); for a discussion of ubāru, see Kühne, Chronologie, p. 29 n. 128). If this reading is correct (and it is thought to be), the king called himself the bēl ubārī of Ēteru and his retinue either because he considered himself the ruler of all foreign guests residing with these men (one of whom had plundered the king's property, and for whom they held responsibility collectively), or because he was the foreign host of Ēteru and his men whenever they took their sojourn in his domains (as a seminomadic tribe might do while residing in winter or summer pasture).

Ēteru was perhaps the leader of a pastoral group with summer ranges around Nippur and winter ranges in the desert to the west of the Euphrates in the realm of the king who sent this letter. The unusual ductus of the script may indicate that this king was not of Babylonian extraction. He was perhaps an Arab.
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

COMMENTS

Line 2—The woman Nadbata, whose name is probably a short form of the type Nadbat-\*X, was possibly an Arab. A number of Arab women during the eighth and seventh centuries B.C. were politically influential, including five, or possibly six, women who were accorded the title “queen of the Arabs.” They include Zabibd (Tadmor, Tiglath-pileser III, p. 68 Ann. 14:2; p. 87 Ann. 3:6–7, p. 89 Ann. 27:8, p. 108 St. III A:19), Samsi (Tadmor, Tiglath-pileser III, p. 80 Ann. 23:18’, p. 141 Summ. 4:19’, etc.; Fuchs, Inschriften Sargons II., p. 110:123 and p. 198:27), Yatie (OIP 251:28), Tabua (Borger, Asarh., p. 53 §27 Episode 14 A iv 15–16; p. 100 §66:12–13), Adiya (Streck, Asb., p. 202 v 26), and perhaps [Te’elh]nunu (OIP 2 92:22, largely restored from Streck, Asb., p. 222 K. 3405:12, where she is called a kurniru-priestess, not a queen; cf. however the conclusions reached by Borger, Or 26 [1957]: 9–10, followed by Eph’al, Ancient Arabs, p. 118 n. 400). Two other women are named as queens in the land of Bazu, which is usually placed in Arabia: Yapa, queen of Dihrānu, and Basu, queen of Iblīlu (Borger, Asarh., §27 Episode 17 A iv 64, 67). Eph’al has summarized the various proposals for the location of Bazu in Ancient Arabs, pp. 134–37.

Personal names such as Nadbata, formed with the verbal root *NDB, are abundant in Ammonite inscriptions: *Indb (Aufrecht, Ammonite Inscriptions, nos. 64:1, 108, 137:6, 142:1); *hndb (no. 16); *bndb (no. 56:1); *yndb (no. 47:13); Ndb’l (nos. 25:1, 37:3, 47:10, 51:1, 70:1, 80:3, 85:1, 103a–b:3); and *mndb (nos. 17:3, 40:3; also *mndb mlk bn *mn [78:1, 3] = *Am-ni-na-ad-bi Lugal Kur e Am-maan [Streck, Asb., p. 140 i 34]). *NDB is also common in Hebrew and Safaitic PNs—that is, in PNs from the regions immediately to the west and east of Ammon: Ndbhyw (Aharoni, Arad Inscriptions, p. 70 no. 39:3); *Na-ad-bi-ia-ü (ADD 234); Ndbhy (1 Chronicles 3:18); Ndb’l (Diringer, Iscrizioni, p. 189); Ndb (Harding, Pre-Islamic Arabian Names, p. 584 [Safaitic]). The root also occurs in Moabite and Palmyrene PNs; e.g., *Kam-mu-sa-na-ad-bi KUR Ma-a’-ba-a-a (OIP 2 30:56) and
Ndbr̩ (Stark, Personal Names in Palmyrene, p. 99). From the same root the name al-Nadab is attested twice in the Jamharat al-nasab of Hishām Ibn al-Kalbī—once as a tribal name (see Caskel and Strenziok, eds., IK, vol. 2: Das Register). Finally, this root is also found in names from Babylonia during the Neo-Babylonian and Achaemenian periods; e.g., "Ad-na-di-ib (Nbk. 266:3); "Na-ad-ba-nu (Cyr. 226:4); and "Na-ad-bi-ia (BE 9 82:5). The root is first attested in Amorite (see Gelb, Amorite, pp. 162 and 332).


Line 8—The translation of bitu dannu is uncertain; but an almost literal rendering as "strongroom" aptly fits the context. It should be noted, however, that in Neo-Assyrian sale documents bitu dannu refers to the main building of a compound or estate (see, e.g., ADD 326:5; 341:2; and 756:1 [= ABL 457]).

Lines 10 and 20—aššu = ašša (conj.), "as soon as, because, inasmuch as." aššu and ašša seem to be variant spellings of the same conjunction. Compare, e.g., the functions of ašša in CT 54 48:10, ABL 261:12, ABL 1113 r. 1, and ABL 1316 r. 8 with the functions of aššu in CT 54 111 r. 6, ABL 1241+:10, and ABL 1274:18.

Line 11—ib-bu-un-nil is understood to represent imbû (ibbû) “loss, deficit,” to which has been appended the lc.pl. gen. suffix -ni (see also ib-ša-un-nil in No. 20:10).

Line 14—The spelling bi-lu-tu-ā is unusual, although it must be a form of biltu. Perhaps it is a colloquial spelling of the plural biltū, which would exhibit the West Semitic shift of stressed ā to ō (see, e.g., Zadok, WO 9 [1977–78]: 38–44). The function of the surplus vowel at the end is unclear.

Line 20—The people designated here as Gāmu (see also No. 83:6) are not otherwise attested in Akkadian documents.
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

No. 10

Letter
4.8 x 7.7 x 2.3 cm
1:1.7

TRANSLITERATION AND TRANSLATION

Obverse
1. [a-na] "[R]i-[mu-tu] q[í]-b[i]-[ma]
3. 'um-[ma]-a a-na š[še]-i-a-a-ma
4. ul ki-i pi an-ni-i taq-ba-a
5. um-ma mim-ma ši-bu-ut-ka
6. šup-ram-ma lu-[še]-bi-lak-ka
7. 3-[šú] LÚ.DUMU šip-ri-ia a-na
8. pa-ni-ka it-tal-ka
9. mim-ma ul tu-[še]-bi-la
10. a-du-u 2 MA.NA KŪ.BABBAR ina ŠU
11. "Ba-la-šu ul-te-bi-lak-ka
12. Gİ.SH.KİN [mu]-[b] ram-ma kin-[l]-nu
13. a-na pi-[i] KİLAM [ha-a]-tu
14. a-[du]-uũ 2 ME Gİ.SH.BAN.MEŠ
15. LÚ.TUR.MEŠ i-te-[e]b-[u]
16. u-[mu] Gİ.SH.KİN ŠEŠ-[u]-a
17. ū-[še]-b-[bil] 2 [x]-[x]

Lower Edge
18. [LÚ]-[D]IM tab(!)-ba-[ni-tu]

Reverse
19. a-na š[še]-ia ū-[še]-[b]i-[l]
20. KŪ.BABBAR šá maḥ-ri-[i]
21. a-du-u KŪ.BABBAR a-na ŠEŠ-[l]-ia
22. at-ta-din ĥa-[lan]-[tiš] Gİ.SH.KİN
23. šu-bi-la ĥa-an-šiš GABA.RI
24. ūp-pi-ia lu-[mur]
25. [a]-di 1Gİ-[l]-ia tam-mar
26. a-na e-[kám]-ma la tal-lak
27. Zİ.MEŠ ina UGU-i-nu
28. i-[ba]-dāš-šū tal-lak-[ma]
29. ḫal-qā-a-ta man-nu
30. i-[dab-bu]-lu-[b] ma ū-[še]-ṣ[a] BĀD
Say to Rimiitu, [thus] says Ėrešū your brother. Say to my brother: Didn’t you say to me as follows: Whatever your desire, write to me and I will send it? Three times my messenger has come to you. You have sent me nothing. Now I have sent you two minas of silver in the hands of Balltu. Buy and certify for me kiŞkanū-wood—according to the cash price. Now, two hundred bows! The servants are rebell[ing]! When [my] brother sends the kiŞkanū-wood, I will send to my brother the two [...]

COMMENTS

Line 12—kiŞkanū-wood seems to have been the preferred material for making bows in Mesopotamia (note the existence of the profession sasinnu kiŞkanē, “maker of bows and arrows of kiŞkanū-wood,” in BRM 1 95:19–20). But in addition to supplying the raw material for archery equipment, kiŞkanū-wood was also used to make wagons (or perhaps wheels) (see No. 63:4–6, this volume) and staves (see KAJ 310:48–49). At least one item made of kiŞkanū-wood was included among the wedding gifts sent by Tušratta, king of Mittani, to either Amenophis III or Akhenaton (see EA 22 iv 41 = Moran, Amarna Letters, p. 57).

kinnu must stand for kinna, the 2m.sg. D-stem imp. of kānu + sg. vent.

Line 13—The term hātu means “cash payment” or “installment” (see CAD H, p. 158 s.v., and AHw, p. 337 sub hātu I). The verb hātu (from which the noun hātu is derived) has the primary meaning “to hand over” or “to deliver” (see Oppenheim, Or 14 [1945]: 235–38).

Line 15—The activities of the persons designated as suhārū (lit. “boys, young men”) are discussed in the note to No. 38:8.

Line 18—LÚDIM stands for mubannū, the cook who prepared, arranged, and served the sacred meals of the gods (see CAD M/II, p. 158 s.v.). tabbanītu is a variant spelling of tabnītu, a term which designated the arrangement of the sacrificial table in the temple (see AHw, p. 1299 sub tabnītu(m) 1). On the meaning of these terms, see Oppenheim, ArOr 17/2 (1949): 231 n. 7. The verb bunna and the cognate substantive tabnītu also occur in No. 17:35–41.

Line 26—ekamma = ēkāma = ajikīam (see CAD A/I, pp. 232–33 s.v.). The usage in this passage is odd, since ēkāma otherwise functions as an interrogative pronoun meaning “where?” This pronoun is also used non-interrogatively in the passage ana Mukin-zēri ki aqbu umma ul ēdū ēkāme šū, “When I spoke to Mukin-zēri, he said: ‘I don’t know where he is’” (see No. 17:18–20).

Line 27—ZI.MES stands here for tēbūtu, “rebels, insurgents,” or perhaps for LÚ tēbū, “band of rebels” (see the note to No. 7:7 and 19).
No. 11

IM 77097
12 N 120

TRANSLITERATION AND TRANSLATION

OBVERSE
1. a-na "A-di-ri qâ-bi-ma
2. um-ma "Di-gil šéš-l-kám
3. um-ma-a a-na šéš-ia-a-ma
4. a-di muḫ-ḫi mi-ni-i
5. ki-i al-ta-nap-pa-ra-kám-ma
6. la ta-šem-man-nu
7. ki-i taš-pur
8. um-ma "Ha-ir-a-nu
9. lu-ú ša-bit
10. ṢAG-ka a-na lib-bi-šú
11. la ta-nam-du

REVObVERSE
12. a-mat-ka ki-i aš-šu-ıru
13. a-na-ša-r-šú
14. a-di 10 ÉRIN.MEŠ it-ti-šú
15. ú-šaḫ-li-qu
16. a-na muḫ-ḫi-ka
17. ki-i at-ta-ki-la
18. ḫi-bi-ta
19. taḫ-še-bi-la-an-ni

(1-2) Say to Adiru, thus says Digil your brother. (3) Say to my brother: (4-6) Why is it that whenever I write to you, you don’t listen to me? (7-11) Just as you wrote: “May Ḫayrânû be captured”—Don’t you (now) ignore him! (12-13) I will keep your word as I have always kept it. (14-19) But right up to the time that he made ten men run away with him, you were doing me wrong—even though I trusted you.

COMMENTS

Line 1—Adiru appears to be an abbreviation of the personal name Lā-ādiru-ili, “He who does not fear divinity,” which is attested passim in ABL 1032 rev.

Line 2—The personal name Digil (if the correct reading) means “Gaze” or “Gem” (see CAD D, pp. 136-37 sub diglu A and B).

Line 8—The name Ḫa-ir-a-nu is Arabic (= Ḫayrânû) and derives from the root *ṘYR, meaning “good fortune, well-being.” It is attested over two hundred times (spelled Ḫyrn) in inscriptions from
Palmyra and its vicinity (see Stark, *Personal Names in Palmyrene*, pp. 21-22 and 88a). By contrast, it is attested only once, as a tribal name, in *Jamharat al-nasab*, the genealogical work by Hishām Ibn al-Kalbi (see Caska and Strenziok, eds., *IK*, vol. 2: *Das Register*). In Greek inscriptions from the Syrian Desert, the name is transcribed as Ἀλπανης (see Wuthnow, *Semitischen Menschennamen*, p. 15).

Lines 10–11—The translation of the idiom ḳēša nadā, “to ignore,” is based on the context.

Line 17—Elsewhere takālu has the theme vowel -i- only in Neo-Assyrian and Standard Babylonian.

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No. 12

Letter

4.5 × 6.2 × 2.4 cm

1:1.4

TRANSLITERATION AND TRANSLATION

Obverse

1. a-na 𒈣šu-ma-a
2. qi-bi-ma um-ma
3. 𒈣EN-ú-sa-ti
4. ŠEŠ-kám a-na ka-šā
5. lu-ú šūl-mu um-ma-a
6. a-na ŠEŠ-ia-a-ma
7. i-da-tum, ma ul-tu
8. ina 𒈣ŠAG-SILIM
9. LÚ šā 𒈣BA-šá-a a-na
10. mas-su-ta a-na-ša1

Lower edge

11. u 𒈣BA-šá
12. a-na a-ša-šašša1

obv.

[Transliteration and translation of the cuneiform tablets]

IM 77103

Loe. 12 N 126
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPU

REVERSE
13. ni-il-li-1ku
14. u at-ta šā UGU
15. a-su-mit-ti ina pa-ni-iā
16. tam-nu-ú en-na gal-la
17. šú(1)-ú mi-iq-ti
18. ina mūḫ-ḫi-šu u a-na
19. šub-ti-ni a-na a-ši-ni
20. u e-re-bi-ni
21. SEŠ-ū-ā liš-al
22. 1 GIN KU.BABBAR "Il-ta-ma-Il

UPPER EDGE
23. UGU-ka
24. SEŠ-ka

LEFT EDGE
25. DUMU DUMU Bar-sipa.KI

(1-6) Say to Šumā, thus says Bēl-usātī your brother. (4b-6) May you be well. Say to my brother: (7-13) This is to attest that after Iqīša and I had come together in the House of Nabū-usallim—a man of Iqīša—for the reading, (14-16) and after in my presence you yourself had recited what was on the stele—(16b-18) that stone has damage on it now. (18b-21) Therefore let my brother inquire about our (right) to go out and come back to our dwellings. (22-23) One-half shekel of Iltamā-Il's silver is charged against you. (24-25) (Signed) your brother, the son of a native of Borsippa.

COMMENTS
Line 7—idatumma is understood to represent ittu (stem: idat-) + predicative -ma (cf. CAD I/J, p. 309 sub ittu 4b; AHW, p. 406 sub ittu(m), idatu 14). This expression also occurs in No. 24:4, and has roughly the same meaning as annītu u īda tō, which is found in No. 66:5, No. 85:5, and No. 86:13–14. The use of the feminine singular demonstrative with itdu contradicts the assertion in the CAD that the word is plurale tantum in Neo-Babylonian. idatumma and annītu u īda tō are almost certainly later equivalents of Old Babylonian īdu ittum and īdu ittumma ša, which Frankena, Durand, and van Soldt (inter alios) have translated, respectively, “let it be a sign,” “it is an accomplished fact that,” and “let me remind you that” (see van Soldt, ZA 82 [1992]: 35–37). The translation “this is to attest that” also fits the Old Babylonian contexts which van Soldt has collected and cited in his article (ibid., pp. 30–33).

Line 10—AHw derives massētu from šasū and translates it as “appeal” or “instruction (by means of reading aloud)” (see p. 619 sub massētu, malsētu). On the other hand, the CAD connects massētu with mущsū and translates the word in question as “identification” (see M/I, p. 328 s.v.). The more literal translation “reading” (< šasū) is deemed best for our context.

Line 16—gal-la stands for Neo-Babylonian galāla, which is equivalent to Palmyrene g'īlāla, “stone stele” (see Lidzbarski, Handbuch, vol. 2, p. 250a; also von Soden, Or 35 [1966]: 8; 46 [1977]: 186). Inscribed stelae made of galāla-stone were apparently deposited in temples, at least according to the evidence of YOS 3 4:1–12 and CT 34 37:79–81 (see Beaulieu, Nabonidus, pp. 12–18).
Line 17—miqtu means "damage" here. It also has this meaning in the expression enāma ... igāršu miqtu (var. muqta) iraššu, "when ... its wall acquires damage," which occurs in the Middle Assyrian inscriptions of Aššur-kettu-lēšir from Tell Bderi on the lower Khābūr (see Maul, Tall Bderi, p. 25:11–12; and Lambert in Cogan and Eph'al, eds., Tadmor Fs., p. 319:9). miqta raššu is a variant of miqitta raššu, which is said of shrines (see, e.g., Borger, Asarh., p. 76 §48:12).

Lines 18–20—Such movements out of and back into dwellings are made today by the semi-settled farmers (called ra'w) of the riverine districts of lower Iraq, who change from their permanent dwellings during the winter rainy season to movable tents and go to the desert to herd (Musil, Manners and Customs, p. 45). The combination of the verbs aṣū and erēbu (see also No. 7:24) is used in Assyrian correspondence to describe the movements of Arab nomads in and out of their summer pastures in or near Lebanon (see ABL 414 [= Parpola, SAA 1 no. 177] r. 7–9 and CT 53 10 [= Parpola, SAA 1 no. 179]:5–7). It is also used in at least one Mari letter to describe the movement of Ḥanaean tribesmen to and from the banks of the Khābūr to procure salt (see J.-M. Durand, MARI 6 [1990]: 629 [A.3344]:6–9).

Line 22—"Il-ta-ma-Il seems to represent Šama-Il (*ilt- being a cuneiform representation of West Semitic š; see Fales, Or 47 [1978]: 91–98). If correctly interpreted, Šama-Il could be an Old South Arabian name from the root *SYM, "to set up, erect, promise, appoint, etc." (see Beeston et al., Sabaic Dictionary, p. 136 sub *SYM, and Biella, Old South Arabic, pp. 515–16 sub *SYM). It is not known if Old South Arabian had the verbal ending -a; but it is likely, because both Arabic and Ethiopic have it. The date of the shift of Proto-Semitic š (pronounced as a fricative lateral) to š in Arabic may have occurred well after the time these letters were written (see Steiner, Fricative Laterals, esp. chaps. X–XI; also Voigt, ZDMG 142 [1992]: 37–52).

Lines 22–23—The import of these lines is unclear.

Lines 24–25—The sender’s use of the signature “Your brother, the son of a native of Borsippa” appears to be an assertion of a claim to special treatment because of his father’s status as a native of this city. Former inhabitants of the Babylon-Borsippa region were perhaps an important component of Nippur’s population at this time. In the tablets of this corpus, the gods Bēl/Marduk and Nabû—the patron deities of Babylon and Borsippa—were invoked in oaths, personal names, and letter greetings to the virtual exclusion of Enlil, Ninurta, and Nusku—the traditional gods of Nippur.

The shape of this tablet is strikingly different from the others in this corpus, which may imply that it had a different geographical origin.
No. 13

IM 77137
12 N 160

Letter
3.7 x 6.4 x 1.7 cm
1:1.8

TRANSLITERATION AND TRANSLATION

Obverse
1. \( \text{Ir-k} \) 
2. \( a-n \) 
3. \( b-e-l-l-i \) 
4. \( u-m-n-a \) 
5. \( l-u \) 
6. \( l-u \) 
7. \( g-a-b-b \) 
8. \( i-a-l \) 
9. \( a-n \) 
10. \( a-l \) 
11. \( a-b \) 
12. \( d-i-b-b \)

Reverse
13. \( a-n \) 
14. \( u-b-t-e \) 
15. \( e-t-u-t \) 
16. \( e-n-n \) 
17. \( l-u \) 
18. \( l-u \) 
19. \( a-t-t-i \) 
20. \( a-l \) 
21. \( a-n \) 
22. \( k-i-i \) 
23. \( a-n \) 
24. \( i-a-l \)

Upper Edge

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(1) Your servant, Babiinu. (2-3) I would gladly die for my lord. (4) Say to my lord: (5) May my lord be well. (6-8) The Hjindaru have put an end to all good will. (9-10) With regard to Nūru and the Ḥalapi tribe; (11-14) Nūru has four times sought an agreement with me. (15) But by Šamaš, he will not swear to it! (16-19) Now the Buwali tribe, the [...] tribe, and the Wasaḫanu tribe are with me, (19b-21) (and) the Naqari and Tanē tribes (have gone over) to him. (22-26) When I got news, I wrote to my lord.
COMMENTS

Line 1—Bahiiānu was undoubtedly the namesake of the eponymous ancestor of the Aramean tribe of Bīt-Bahiānī, which was centered on the upper Khābūr (see, e.g., Sader, États araméens, p. 289). In more recent times, members of the Shammar confederation were also called after their ruling family (see Musil, Arabia Deserta, p. 478). The name Bahiiānu occurs elsewhere in this archive in No. 60:13, No. 101:1, and No. 21:1; and it is found also (spelled "Ba-ah-ia-nu") in BRM 1 17:3 (dated to Nabonassar year 9? [= 739 B.C.]).

Line 6—The Aramean tribe of Ḫindaru is attested in Assyrian inscriptions from the second half of the eighth century B.C. and in at least five letters from Nineveh. In these texts, the Ḫindaru are often mentioned in association with the Aramean groups called Gambīlū and Ruwūa (see Parpola, NAT, p. 164 sub Ḫindiru). Thus, at the time of the drafting of the letter that is of concern here, tribesmen of the Ḫindaru had either established permanent settlements in eastern Babylonia (near the territories of the Gambīlū and Ruwūa), or their migratory orbits, which were determined by the grazing needs of their herds, were drawing them there seasonally.

Line 7—ṭābu, an adjective, is probably meant to represent here ṭābu, “goodwill, good relations.” Compare the clause enna aḍā ki MUN ʾaḥwa uqattūma īpuš, “Now then, if my brother has made a complete end to good relations ...,” which is found in No. 35:4–6; and compare also the passage ana gabbi MUN ēpuš u šunu lemutti ētepšāni, “For all the goodwill I created, they made evil for me,” which is found in ABL 295:7–9.

Lines 9 and 11—Niīru (“Light”) occurs with some frequency as a component of Babylonian personal names, but other than here it does not seem to occur on its own (judging from the index in Stamm, Namengebung, p. 346, and from the entry in CAD N/II, pp. 347–51 s.v.).

Line 10—The people designated as Ṭū ḫalapi are probably identical with the Aramean tribe called Bīt-Ḥalupē, which was centered on the lower Khābūr in eastern Syria (see also No. 6).

Lines 11–14—The context suggests that the idiom dibba ana mubbi X buWd should be translated “to seek an agreement with X.” Although this exact expression is otherwise unattested, dibbu does manifest the meaning “agreement” in other Neo-Babylonian texts (see CAD D, p. 134 sub dibbu A 6; cf. AHw, p. 168 sub dibbu(m) 3).

Line 15—Although the form i-ta-ma-šu can be derived from aimū, “to speak,” it most likely stems from tamū, “to swear an oath.” If so, it represents the G-stem pres. form itamma + the 3m.sg. dat. suffix -aššu.

Line 16—The ethnicon Bu-ū-a-li is perhaps derived from *BWL, a root which seems to form the name B(w)ln, attested in both Lybiānic and Thāmūdic (see Ryckmans, Noms propres sud-sémitiques, vol. 1, p. 50). The Jamharat al-nasab of Hishām Ibn al-Kalbi lists two instances of Bawlān as a tribal name (see Caskel and Strenziok, eds., IK, vol. 2: Das Register). Bu-ū-a-li occurs also as Boxxlα (dat.) in a Greek inscription from the Syrian Desert (see Wuthnow, Semitischen Menschennamen, p. 37).

Line 18—The group called here Ḥū Ṭū-a-sal-ḥa-nu—if the correct reading—is otherwise unknown.

Lines 19–20—The Tanē and Naqari tribes apparently ranged as far east as the Diyala and the Lower Zab. Tiglath-pileser III encountered both groups in the Diyala region, probably near Nār-Sumandar (see Tadmor, Tiglath-pileser III, p. 42 Ann. 9:6). Slightly earlier perhaps, the Assyrians captured a sheep-stealing shaykh of the Naqari and a band of brigands from Ruqāḫu (located near the confluence of the Lower Zab and Tigris) and imprisoned them in Kalḫu (see Postgate, Palace Archive, no. 119). On the location of Ruqāḫu, see Forrer, Provinzeinteilung, pp. 12 and 47.
No. 14

IM 77121
12 N 144

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "E-reš qi-bi-[ma]
2. um-ma "Gabbi-DINGIR.ME[š šEš-kám]
3. um-ma-a a-na šEš-ia-a-ma
4. al-te-mu um-ma
5. LU.SAG.KAL.[MEš]
6. šá LU Pu-qu-d[u]
7. i-ba-âš-šú a-na
8. ë "A-muk-a-[nu]
9. it-tal-ku
10. a-lik-[ma]

Lower Edge
11. [di]-in [I₂][I]

Reverse
12. lip-pa-ri-[ši₁]
13. u₃-mu-us-su
14. ta-qab-bi
15. um-ma a-na pi-[I]-ka₁
16. ul a-ša-b-bat
17. en-na a-du-[ši₁]
18. LU Ha-[am-da-an₁
19. [i]-ti-[šu-[nu]

(¹-²)Sa[y] to Ėrēšu, thus says Gabbi-il[i your brother]. ³Say to my brother: ⁴⁻⁵I have heard that the paramount leaders of the Puqid[u] are present (and) that they have gone to Bit-Âmûkâni, ¹⁰⁻¹²Go and let it be adjudged a capital offense. ¹³⁻¹⁴Daily you say: ¹⁵⁻¹⁶"I will not protest(?) against you." ¹⁷⁻¹⁹Now the people of Ḥamdân(u) are [w]ith them.

COMMENTS

Line 2—According to Parpola, the name Gabbi-ili, "the totality of gods," employs a phrase that refers to Marduk (see SAA 10, pp. xxi and xxxv n. 43). For an excursus on the possible significance of the phrase gabbi ilâni in Assyrian thought, see idem, JNES 52 (1993): 187 n. 97.

Line 5—The grapheme LU.SAG.KAL.ŠEŠ, which stands for ašaridâtu, also occurs in Tadmor, Tiglath-pilesâr III, p. 78 Ann. 23:9'; Saggs, Iraq 21 (1959): 163:4 (NL LIV); and ABL 1074 r. 13. Compare also LU.SAG.
KAL-ut in Fuchs, *Inschriften Sargons II.*, p. 125:201; and SAG.KAL.MES in *TCL* 3 137. Could LÚ.SAG.KAL.MES also represent *nasikātu*, pl. of *nasīku*, "(Aramean) shaykh"?

**Line 6**—On the prominence and geographical distribution of the Aramean tribe of Puqūdu, see the note to No. 46:17 and 23.

**Lines 15–16**—The idiom *ana pi X sabātu*, which is otherwise unattested, is possibly related in meaning to *pâ sabātu*, “to silence; to protest(?)”, for which see AHw, p. 1067 sub *sabātu(m) G II6; and CAD S, pp. 29–30 sub *sabātu* 8.

**Line 18**—The people called *Hamdān(u)* bear the name of what would later be one of the principal tribes of South Arabia. In pre-Islamic antiquity, the *Hamdān* were a noble lineage in the Ḥāshīd federation inhabiting the high plateau to the north of Ṣanʿā'. By the first centuries of Islam, they had become a large tribal confederation (see Robin, *PSAS* 8 [1978]: 46–51). For attestations of the tribal name *Hmdn* in Sabean, see Hommel, *Ethnologie*, pp. 708–10; Ryckmans, *Noms propres sud-sémitiques*, vol. 1, p. 293; and Harding, *Pre-Islamic Arabian Names*, p. 623.

The occasion of this letter seems to have been the formation of an alliance among the Aramean tribe of Puqūdu, the Chaldean tribe of Bit-Amūkānī, and the Arabian tribe of Ḥamdān(u). This alliance does not seem to have outlived the great revolt of 652–648, since the Puqūdu and Bit-Amūkānī had become bitter rivals by that time (see, e.g., *ABL* 275:6–7).

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**No. 15**

Letter
4.5 x 7.6 x 2.5 cm
1:1.8

IM 77175
12 N 198

**TRANSLITERATION AND TRANSLATION**

**OVERSE**

1. *a-na "Bir-Nu ke-e-zu-[ú]l*
2. *qi-bi-ma um-ma-[a]*
3. *"A1-du-um-ma-[a]*
4. *a-na "k1-a-a-[á] í[u šu]-[mu]*
5. *1um1-[m]-la1 [a-na šēš-ia-a-ma]*
6. *1a1-du-[u] í[a-na-k]-[ú]*
7. *al-la-ka*
8. *[a1]-na LÚ A-rām.MEŠ*
9. *[ga]b-bi-šu-[nu]*
10. *[8]šēš-ú-[a]
11. *iš-pur-[ma]*
12. *la [š]-[l]-[i]-ku-[ni]*
13. *[x x x x (x)]*
REVERSE

14. [enl-[na] Iḫi-tu-šú-nu]
15. i-ba-āš-ū
16. a-na gab-bi-šú-nu
17. šu-pur-ma
18. a-na "Zu-ú-za-nu ka-li-ka
19. šu-pur

(1–3) Say to Bir-Šalmi, the attendant. Thu[s] says Adu(m)māʾ. (4) May you b[e well]. (5) Say [to my brother]: (6–7) Now should I come in person? (8–11) My [br]other wrote to [a]ll the Arameans, but (12) they did not c[o]{m[e]. (13)[…] (14–15) No[w] they are to blame. (16–19) Write to them all, and write to Zūzānu your kallū-official.

COMMENTS

Line 1—The name “Bir-NU is understood to be composed of the Arabic word birr, “lovingkindness,” and a logographic writing of šalmu, or rather Šalm(u), one of the names used for the sun-god in Assyria and North Arabia between the eighth and fourth centuries. (The interpretation of the name as “Bir-Šalmi, “Son of Šalmu,” presents semantic difficulties.) On the god Šalm(u), see, e.g., Winnett and Reed, North Arabia, pp. 90–93; van den Branden, Inscriptions thamoudéennes, pp. 11–12; Ryckmans, Noms propres sud-sémitiques, vol. 1, p. 30; Jamme, “Panthéon sud-arabe,” 143; and Dalley, Iraq 48 (1986): 85–101. In Assyrian texts, the name of the god Šalm(u) is not always written with the divine determinative (see Dalley, ibid., p. 96 and table on p. 97). ke-e-żu-fūl probably represents kizū, a title by which one of the personal attendants of Nebuchadnezzar I was designated around 1100 B.C., and by which also certain Chaldean officials were designated during the eighth and seventh centuries (see CAD K, p. 478 sub kizû 2b–c).

Line 3—The personal name Adu(m)māʾ (which occurs also in No. 16:1) is perhaps a nisba derived from the name of the oasis of North Arabia called by the Assyrians Adumû or Adummuṭu (biblical Dūmah, classical Dumatha, medieval Dūmat al-Jandal = modern al-Jawf and Sakākah). Of this place, Ephʿal writes:

Because it was halfway between Syria and Babylonia and had abundant water and orchards it was the most important oasis in all North Arabia and a main stop on the roads to Ḥiṟa (near Kūfa), Damascus and Medina. Testifying to its size and viable population is the fact that 5000 men were living there at the beginning of the present century ... The economic relations, evinced in Arabic sources, between the inhabitants of Dūmat al-Jandal and of Kūfa and Ḥiṟa in the western border region of Babylonia, might also have existed in the 8th century B.C. (Ancient Arabs, p. 121).

Names of this type are not unusual in the ancient Arabic onomasticon (compare, e.g., Makkī, Khaybarī, Ḥadramī, etc.). The Jamharat al-nasab of Ḥishām Ibn al-Kalbī has the name al-Dūmī, which is very similar to our Adu(m)māʾ, in that it means “the man from Dūmat al-Jandal” (see Caskel and Strenziok, eds., IK, vol. 2: Das Register).
Line 12—The use of lā to negate an indicative clause does not reflect Babylonian usage. It is either a West Semitism or an Assyrianism.

Line 15—i-ba-dāš-ū is an unusual spelling of ibaššā.

Line 18—Zūzānu is undoubtedly connected with the old Amorite name Zu-za-an or Zu-za-nu-um (see G. Dossin, RA 65 [1971]: 47 vii 28 and 53; and p. 53 xi 35). It occurs later on with the spelling Zu-za-ni (TuM NF 2/3 237:17). Compare also the Ṣafāītic name Zwzt (see Harding, Pre-Islamic Arabian Names, p. 303).

ka-li-ka, which appears to follow šu-pur in line 19, belongs rather to the previous line. In the late Kassite period and under the Second Dynasty of Isin, men designated as kallā had the responsibility of requisitioning men, animals, and materials for government projects; while in the Neo-Assyrian period, and in later Neo-Babylonian times, men designated as kallā apparently served as couriers and soldiers (see Brinkman, PKB, p. 299 n. 1963; Saggs, Iraq 21 [1959]: 173 n.; and Wiseman, Chronicles, p. 87). Kallā designated a courier also at Mari and Ugarit (see ARM 3 68:19; ARM 5 40:19; and MRS 6 150 RS 16.188 r. 7).

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No. 16

IM 77115

4.7 × 7.4 × 2.5 cm

1:1.6

TRANSLITERATION AND TRANSLATION

**Obverse**

1. IR-ka "A-du-ma-a' a-[ina 2. di-na-an be-lī-iā lu-līlik
3. šum1-ma-a a-na be-lī-id-a-ma
4. [ma]MAŠ-DU-ūš LÜ.ENGAR-a
5. [Gi]Š.APIN-a ki-i ú-maš-šīr
6. [ki]-i īṣ-li-qī a-du-ū
7. ina ĕ AG-APIN-es
8. LÜ.IG.LUB a-kan-na-ka
9. šu-ū be-lī liš-pu-raš-šī
10. ĕ ki-i pa-ni be-lī-iā
11. ma-liš um-ma lu-uk-li-šī
12. šup-ram-ma 6DU-APIN-es
13. a-kan-ni 6lu1-bu-uk
14. dāš-šū dib-bi šā īna bi-rit-ka
15. īna bi-rit 6BA-šā-a
16. a-na-kū a-na 6DU-NUMUN
17. aq-ta-bi um-ma

**Lower Edge**

18. "BA-šā-a LÜ.GÜ.EN.NA
Reverse

19. [u]š-sap-pi-ri
20. [hi]-tu šá "BA-šá-a
21. [ul ili]-ta-kän-ni
22. [te]-e-mu šá "Da-ku-ru
23. [a-d]u-ú né-bé-ri
24. is-ša-tu-Šu
25. ina URU Ka-par-ši-nu-um-mu
26. šú-nu u "DU-NUMUN
27. it-ta-ša-meš
28. us-sa-am-ma-ah
29. LÚ.NAGAR šá a-na be-li-úd
30. aq-bu-ú be-li liš-pur

(1-3) Your servant, Adu(m)má. I would gladly die for my lord. (3) Say to my lord: (4-6) As soon as Ninurtat-úpuš, my cultivator, abandoned my plow, he ran away. (6-9) Now he is there in the House of Nabú-éres, the courtier. (9) Let my lord send him to me. (10-11) Or if it suits my lord and he says, "Let me keep him," (12-13) write to me that I may bring Šamaš-éres here.

(14-15) Concerning the matter which is between you and Iqīša: (16-17) I myself spoke to Mukín-zéri, saying: (18-19) Iqīša has [g]ouged (?) the šandabaku." (20-21) He did [not bla]me Iqīša.

(22) [N]ews about Bit-Dakkûri: (23-24) [N]ow they have seized the river-crossing from us. (25-28) They and Mukín-zéri are joining forces in Kapašinummu.

(29-30) My lord should send the carpenter about whom I spoke to my lord.

COMMENTS

Line 1—For the personal name Adu(m)má, which is perhaps a nisba of the name of the oasis of North Arabia called by the Assyrians Adumá or Adummatu, see the note to No. 15:3.

Line 8—According to the lexical evidence in No. 119:18, No. 121:18, and No. 122:6, the Akkadian equivalent of LÚ.IGI.GUB is mazpán (= mazzaz pāni), "courtier." For a discussion of this equation, see the note to No. 119:18.

Lines 16 and 26—The man named Mukín-zéri who is mentioned here is undoubtedly to be identified with the chief of the Chaldean tribe Bit-Amûkâni who became king of Babylon from 731 to 729. It is not known when Mukín-zéri began his career as the Amûkâni chief, but he is mentioned by name in Nimrud Letters I, II, III, IV, V, VI, VII (see Sagg, Iraq 17 [1955]: 23-38 and pls. IV-VII after p. 50), and LXV (see Sagg, Iraq 25 [1963]: 71-72 and pl. XI after p. 80). His removal from the throne of Babylon was the object of Tiglath-pileser III’s 731-729 campaigns to Babylonia (see Tadmor, Tiglath-pileser III, p. 162 Summ. 7 [= 2 R 67]:23-25, and p. 196 Summ. 11:16). Mukín-zéri was probably acknowledged as king of Babylon in one locale as late as III-26-728 (BRM 1 22; cf. JCS 35 [1983]: 65). These and other sources pertaining to Mukín-zéri’s reign are cataloged in Brinkman, PKB, pp. 358-59.

The six other letters of the Governor’s Archive in which Mukín-zéri is mentioned are Nos. 6, 17, 18, 21, 22, and 97.

Line 19—uš-sappiri is the D-stem perf. (or Dtn pret.) of šapāru, which means “to incise” or perhaps “to gouge” (compare AHw, p. 1082 sub šapāru(m) D). D-stem šuppuru is probably a denominative from šupru, “fingernail.”
Lines 25–28—The toponym Kaparsinummu is composed of the elements *kapar* (status constructus of *kapru*, "village") + *sinummu* (meaning unknown, perhaps a PN). Kaparsinummu is also mentioned in No. 86:33 but seems to be unattested outside this corpus.

*ittiḥameš* is a crasis spelling of *itti aḥameš* and is the Babylonian equivalent of Neo-Assyrian *issahēʾiš* (see ABL 24 r. 14 and ABL 419:16; cf. ABL 645:10). It can be compared with *ittiḥameš*, which occurs passim in Late Bronze Age texts from Amarna, Boghazköy, Nuzi, and Babylonia (see CAD I/J, p. 303 sub *itti b3*). *ittiḥameš* is also found in No. 42:7.

*ussammah* is the Dt-stem present of *samāhu*, “to become involved in, to become united.” The Dt- and Dtt-stems of this verb mean “to join forces, to be associated, to conspire” (cf. CAD S, p. 109 sub *samāhu* 5). A close parallel to *ittiḥameš usssammah* occurs in Nimrud Letter II:9', wherein is found the expression *issahēʾiši lā nussatammah*(Dtt), “We cannot join forces with each other” (see Saggs, *Iraq* 17 [1955]: pl. V after p. 50).

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**No. 17**

**Letter**  
5.4 × 9.5 × 3.0 cm  
1:1.8

**TRANSLITERATION AND TRANSLATION**

**Obverse**

1. *a-na*  
2. *um-ma* "*NG.DU* [šēš-kām]
3. *a-na* ka-a-šā lu-tā [šul-mu]
4. [u]m-ma-a a-na *šēš-ia-a-[m]a*
5. āš-šā DUMU.KIN šā DUMU "Šīl-a-nu šā šēš-ū-a
6. *iš-pur* a-na-ku ina URU Šā-pi-ia
7. ul-tu ka-lu-ū 1+en liš-šu-tā
8. Lū-su ak-tar-a-ta at-tu-ū-[a]
9. ul-tu a-na-ku ūššiš [Muš]-šē-zib
10. ūššiš [Muš]-šē-zib [šab-ta]-a-nu
11. ki-i ḫar-pu-tū dul-[līl] [i-n]a
12. *iuru* In-du-ul [i-[p]u]-šē
13. ul-tu *URU* Šā-pi-[lī]-[k] [kl]-[l]
14. *līš-[l]-li qa"*Ina-[q]-bi-[r]-[T]-[T]-IN]*
15. *iš-ša-bat-su a-šu-ū* 5 MU.AN.NA.MES
16. *a-[ga-a] ul-tu i-na*
17. *išši-[l]-te-e-tu šab-tu*
18. *a-na"*DU-NUMUN ki-i aq-bu-ū
19. *um-ma* [ul] i-du e-ka-mē
20. *šu-ūššiš* a-na-ku um-ma u[l]
21. [i]-[n]a ĖAD-[š]-[l]
22. *luššu-ū mi-šā(?)-[ū(?)]*
23. [a-ši] *šēš, MES-e-[šš]š[š]šiš [lu(?)-šib(?)]*

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**TRANSLITERATION AND TRANSLATION**

**Obverse**

1. *a-na*  
2. *um-ma* "*NG.DU* [šēš-kām]
3. *a-na* ka-a-šā lu-tā [šul-mu]
4. [u]m-ma-a a-na *šēš-ia-a-[m]a*
5. āš-šā DUMU.KIN šā DUMU "Šīl-a-nu šā šēš-ū-a
6. *iš-pur* a-na-ku ina URU Šā-pi-ia
7. ul-tu ka-lu-ū 1+en liš-šu-tā
8. Lū-su ak-tar-a-ta at-tu-ū-[a]
9. ul-tu a-na-ku ūššiš [Muš]-šē-zib
10. ūššiš [Muš]-šē-zib [šab-ta]-a-nu
11. ki-i ḫar-pu-tū dul-[līl] [i-n]a
12. *iuru* In-du-ul [i-[p]u]-šē
13. ul-tu *URU* Šā-pi-[lī]-[k] [kl]-[l]
14. *līš-[l]-li qa"*Ina-[q]-bi-[r]-[T]-[T]-IN]*
15. *iš-ša-bat-su a-šu-ū* 5 MU.AN.NA.MES
16. *a-[ga-a] ul-tu i-na*
17. *išši-[l]-te-e-tu šab-tu*
18. *a-na"*DU-NUMUN ki-i aq-bu-ū
19. *um-ma* [ul] i-du e-ka-mē
20. *šu-ūššiš* a-na-ku um-ma u[l]
21. [i]-[n]a ĖAD-[š]-[l]
22. *luššu-ū mi-šā(?)-[ū(?)]*
23. [a-ši] *šēš, MES-e-[šš]š[š]šiš [lu(?)-šib(?)]*
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

LOWER EDGE
24. (broken)
25. (broken)

REVERSE
...
26. (broken)
27. [x x] x A [x (x)] x x [(DN)]
28. lu-ú i-du ki-i la li-b[u-ú]
29. Lu-su lu ak-ta-ra-[zu]
30. šá-ú lu LÚ.MUMU šip-ri-šú
31. la il-la-kâd-ma la-[la]-an-
32. sa-ar-ta-at-tu LÚ-á 1+en
33. la am-šu-ru [šu]-ú-ma
34. KASKALN a-na GIRN šú al-tak-nu
35. ma-la a-gan-ni-i UD.IMEš
36. mam-ma tab-ni-tu ina E.DINGIR
37. ul ú-ban-[n]u en-na a-[n]a
38. "Mar-duk šEš-ú-á liq-bi-ma
39. Lu GIŠ.MA šá [ID]
40. lu-šé-bi-lam-ma [tab-ne-e]-tu
41. i-na lib-bi lu-bé-en-[n]u

(1-2)[S]ay to Nabû-nâšir, thus says Kudurru [your brother]. (3) May you be [well]. (4) Say to my brother: (5-8) Concerning the messenger of the son of Šilânu about whom my brother wrote—Would I, in Šapîya, after he had been detained, have detached(? one slave of his as my own? (9-10) After Mušîzib and I [ban]ded(? together, (11-12) he promptly [perfor]med service for me [in the town of Indul. (13-15a) (But) when he escaped from Šapîya, Ina-qibi-[B]el-ablut captured him. (15b-15) Now it has been five years since he was bound in fetters. (16) When I spoke to Mukin-zêri, (19-20a) he said: "I don’t know where he is." (20b-22) I said: "Are there [n]ot already too few(?) [in his] clan? (22) Let him live together with [his brothers]." (24-27a) [...] (27b-29) May [DN] know that I in fact did not detach[h]?(?) one slave of[f] his, (30-31a) that he and his messenger were not coming here, (31b-32a) that I did not accept even a single slave by deceptive means, (33b-34) and that I would have set him on the road.
(35-37b) For a long time no one has arranged the sacrificial table in the temple. (37b-41) My brother should now speak to (the man) Marduk to have a riverboat transport a flock here so that they may arrange the sacrificial tables therewith.

COMMENTS

Line 5—mâr "Šilânu, “son of Šilânu,” is understood to designate the shaykh of the small Chaldean tribe called Bît-Šilânî, whose territory was probably situated near Bit-Amûkâni, since Sarraḫânû, the principal city of Bît-Šilânî, had been annexed by Bit-Amûkâni by the end of the eighth century (see OIP 2:53:42–47). In his exposition of Chaldean geography, Sidney Smith placed Bît-Šilânî between Bît-Amûkâni and Bît-Šâ-âlli, another small Chaldean tribe (see Sennacherib, pp. 23–24).

Lines 6 and 13—Šapîya was the principal town of Bit-Amûkâni and Mukin-zêri’s capital (see the note to No. 5:17).
Lines 8 and 29—The forms *ak-tar-a-ta and *ak-ta-ra-t[a] seem to be G-stem perfects of *KRT, a root which in Standard Babylonian exhibits the thematic vowel i and has the meaning “to cut off” (see AHw, p. 448 sub karātu, and CAD K, p. 215 sub karātu).

Line 10—Other restorations besides [sab-ta]-a-nu are possible, but the idiom itti aḫāmeš šabātu fits the context and is paralleled by the Neo-Assyrian expression aḫāʾiš šabātu, “to band together, join forces” (see CAD §, p. 25 sub šabātu 8 [aḫāʾiš], and AHw, p. 1066 sub šabātu(m) G 15).

Line 11—ḫarpūtu is otherwise attested only in the Neo-Assyrian letter ABL 778 (r. 19) in the adverbial phrase i-ḫar-pu-u-te, “at an early moment” or “in good time” (see CAD ḫ, p. 106 s.v., and AHw, p. 326 s.v.). kī ḫarpūtu probably has the meaning “at the earliest possible moment” or “promptly.” It should be noted that in both the present letter and in ABL 778, ḫarpūtu is used in conjunction with the idiom ḫulla epēšu (or more accurately in Neo-Assyrian, ḫullū epāšu).

Line 12—A settlement by the name of Indul is not attested elsewhere.

Line 14—Other eighth-century attestations of the personal name Ina-qibi-Bēl-ablut occur in VAS 1 37 v 5 and Pohl, AnOr 9 1:100 (both texts date to the reign of Merodach-baladan II). In the seventh century and later, this name appears to have occurred only in the abbreviated form Ina-qibi-Bēl (see Tallqvist, NBN, p. 78).

Line 17—Von Soden has proposed that ṣibṭētu, “fetters,” is a borrowing from Aramaic ṣibṭā (“pincers”) because the former cannot be related either to ṣibtu or to ṣibittu (see Or 46 [1977]: 194). But ṣibṭētu may simply be the Neo-Babylonian plural of one of these terms.

Line 19—The indicative singular form idu (as opposed to ide) is attested in other Neo-Babylonian letters (as, e.g., in YOS 3 46:25, 34; and 115:6). The pronoun ēkāme, which is equivalent to ēkāma, which in turn is equivalent to aji’ām, means “where.” For another use of this pronoun as a non-interrogative, see No. 10:26.

Line 22—In Middle Babylonian and later texts, mīšu (if the correct reading) is attested as an allograph of the adjective iṣu, “(too) little, small, few” (see CAD I/J, p. 219 sub iṣu). Compare the use of mīšu in ABL 754+:24 and mēši in ABL 400 r. 7.


Line 35—On the expression mala aganni ʾumū, see note to No. 107:5–7.

Line 36—For the meaning of tabnītu as “arrangement of the sacrificial table,” see Oppenheim, ArOr 17/2 (1949): 231 n. 7 (and see also No. 10:18).

Several of the major players on the Babylonian political stage during the mid-eighth century B.C. appear in this letter. Kudurru, the sender of the letter, was probably šandabakku of Nippur. Nabû-nāṣir, the recipient, was perhaps king of Babylon. Mukīn-zēri, to whom Kudurru made a query about the detained messenger, was shaykh of the powerful Chaldean tribe of Bīt-Amūkānī and a later occupant of the throne. And Mušeṣib, who perhaps formed an alliance with Kudurru, may well have been the shaykh of Bīt-Šilānī, whose messenger had been detained.
[1-2] Say to Mukin-zēri, thus says Kudurru your brother. [3] Say to my brother: [4-5] When the Bit-Yakin patrol came, [6-7] they stole four men, five donkeys. [7b-9] We were going to write to the Arameans, but after that, [10-11] when the Urukians came, they said: [12-14] "Now, in Uruk, petty dealers are selling the plunder which they took from you." [15-17] Now the people of Nippur—those whose brothers are the citizens who have been plundered—have written to you. [18] Let your messenger go, and [19-20] from(?)[ ... to(?)] Uruk [...]. [21] But (if) they have turned hostile toward you, [22-23] write to me so that we may protect ourselves. [23b-25] You and he are on friendly terms with each other; [26-28] yet he is making captiv[e]s of our people.
COMMENTS

Lines 4–5—L0 gudādu, which is a collective noun meaning “patrol” or “band,” is here construed as plural. The term emūqu, a collective signifying “a force of men,” was likewise construed as plural in early Neo-Babylonian, as is shown by the phrases emūqīšu maʿdītu in ABL 1366:21 and emūqu maʿdāī lillikānimma in ABL 1240 r. 2–3. gudādu is a loanword from Aramaic g’dīd (compare Meissner, BAW I, pp. 21–22, and Kaufman, JAOS 104 [1984]: 93). It occurs also in ABL 1237 (= Parpola, SAA 10 no. 111) r. 15 (L0 gu-du-da-nu) and in Cavigneaux and Ismail, Bagh. Mitt. 21 (1990): 345 iii 14 (20 L0 gu-du-du šá L0 A-ra-mu). g’dīd is probably connected with guddā, “army,” which appears in Arabic as jung, also “army.”

Line 13—L0 si-lul-lu stands for silullā, a word meaning “peddler,” which outside the texts of this archive is attested with the spellings zilulā, sulilā, and zillulā (see CAD Z, p. 118 sub zilulā, and AHw, p. 1528 sub zilullā). From the latter spelling must have also been derived the adverb zilllliš, which is found not only in the Babylonian Theodicy (see Lambert, BWL, p. 84:249), but also in the Nineveh exemplar of the Fürstenspiegel (= D.T. 1; see ibid., p. 112:14). The copy of the Fürstenspiegel which was found at Nippur, however, exhibits a spelling with s, just as silullā does here (see No. 128:15).

Line 14—For pasāru in the sense “to sell,” see AHw, p. 842 sub pašāru(m) G 3.

At one time or another during the period ca. 755–732 B.C., the leaders of Bit-Amūkānī and Bit-Yakīn were allies; tribesmen from Bit-Yakīn made raids against the Nippur region; Nippur united with Bit-Amūkānī to form an alliance; Bit-Dakkūrī and Bit-Amūkānī joined forces to capture a ford across the Euphrates; and the Chaldean army stated its intention to make an attack on Larak. It is little wonder, then, that these peoples of the Babylonian plain, who were so manifestly splintered by the forces of regional and ethnic particularism, failed to unite in opposition to Tiglath-pileser III when he marched into Babylonia with his army in 731 and eventually succeeded in seizing the reins of government.
TRANSLITERATION AND TRANSLATION

OBVERSE

1. a-na \(\text{m}^6\text{EN}-\text{ana}-\text{KUR}-\text{sú qi-bi-m[a]}\)
2. um-ma \(\text{m}^6\text{EN}-\text{TUK}-\text{ši-il šEŠ-kám}\)
3. um-ma a a-na šEŠ-ia-a-ma
4. ul ki-i pi-i an-ni-i
5. aq-bak um-ma [a] ta-né-eḫ-ḫi-is-m[a]
6. lib-bu-ú LÚ a-šib \'URU\(^{1}\)
7. šá EN.LIL.KI Ą LÚ.BÁRA.DUMU-ā-a
8. šá a-kan-na-ka a-na ḫǔb-tu
9. a-na Ė "la-a-ki-ni
10. la il-lak Ą ḫǔb-tu
11. ma-la iḫ-tab-tu-nu
12. pu-ḫu-ma ina ši\(^{3}\)-šu-nu
13. la te-ep-pu-ūš en-na
14. man-nu šá ḫa-du-ū
15. iḫ-ta-nab-bat Ą a-na
16. muḫ-ḫi-ka sar-ru-nu
17. "Il-ta-gab
18. a-di šEŠ.MEŠ-e-\(\text{f}^\text{šu}\)

REVERSE

19. a-kan-na\(^{1}\)ka la\(^{1}\) uš-\(\text{f}^\text{ša}\)l-[bu]
20. šu-ši-šu-ma \(\text{ki}\)l-i a-n[a] \(\text{f}^\text{I}\)
21. "la-ki-ni Ą a-na\(^{1}\)
22. LÚ Bir-ri \(\text{šu-ši}\)-\(\text{šu-m[a]a}\)
23. a-di Ė-\(\text{šu]-nu}\) [lu-ši]-bu
24. šá-la-a-nu[a a-kan-na-\(\text{k[a]}(\text{?})\)
25. sa-ăr\(^{[u-tu la uš-\(\text{ša]-bu}\)
26. Ą la\(^{1}\)-pa-\(\text{f}^\text{I}\)-nu\(^{1}\) [šu-nu] ul ta-zak-ki

\(^{(1-2)}\) Say to Bēl-ana-mātišu, thus says Bēl-rāšil your brother. \(^{(3)}\) Say to my brother: \(^{(4-5)}\) Didn’t I say to you: “You must \(n\)[ot] withdraw, \(^{(6-10)}\) nor should any resident of Nippur or any of the people of Parak-māš who are there go away captive to Bit-Yakī-n—\(^{(10b-13)}\) and also you must not ransom from them any of those whom they have already taken captive”? \(^{(13b-15a)}\) Now anybody who wishes can go about marauding. \(^{(15b-17)}\) And as for you—our criminal Itlagab, \(^{(18)}\) together with his brothers, \(^{(19)}\) must not settle there, \(^{(20-22)}\) Expel him. Either t[o] Bit-Yakī-n or to the people of Birru expel [him]. \(^{(22)}\) Let them [live together with their own tribe. \(^{(24-25)}\) Criminals must not settle [there] without my permission. \(^{(26)}\) Or on account [of them] you will not be free of claims.
COMMENTS

Line 2—The personal name Bēl-rāṣīl is composed of the theophoric element Bēl and the word rāṣīl(u), which means something like "god of good fortune." The latter is a neologism that seems to have developed sometime in the early first millennium from a misunderstanding of rāṣi-īlī, "acquirer of a (fortune-bringing) god." The name is also attested in BE 10 58:4, where it is spelled ʿēn-ra-ṣīl; and the word rāṣīl(u) occurs in TuM NF 2/3 189:20 as a component of the name Ina-Esagil-rāṣīl, "The god of good fortune (Bēl) is in Esagil." An abstract noun rāṣīlātu may be attested in a poetic account of Shalmaneser III’s campaign to Urartu (for which see Lambert, AnSt 11 [1961]: 152:64 = Livingstone, SAA 3 no. 17 r. 32; for the reading see AHw, p. 961 sub rāṣīlātu). The reading ra-ṣī-li-ta in EA 1:61 (see AHw, p. 961) should probably be corrected to ra-ṣī liq-ta (see, e.g., Moran, Amarna Letters, pp. 4–5 n. 21).

Line 7—Parak-mārī was located near Nippur and close enough to Bit-Amūkānī to be included within the territory of this tribe at the end of the eighth century. See the note to No. 82:13.

Lines 12–13—puṭūra epēšu means literally "to do ransoming." On the meaning of puṭūru, and for other occurrences of the term, see the note to No. 4:12–13.

Line 17—The name Iltagab is probably a shortened form of Ittagab-Il (see No. 30:2), the cuneiform spelling of West Semitic ʾṢagab-ʾIl (root *ṢGB), "‘Il is (or has) exalted." The shortened form of the name also occurs in the Assyrian eponym lists, where it is written variously as ʾIl-ta(ūd)-gab, Sa-gab, Sa-gab-bu, Ta-gab, and Ta-gab-bi. On the correspondence between cuneiform *ilt- and West Semitic š, see Fales, Or 47 (1978): 91–98. For this name in particular, see ibid., p. 95. Compare also Šgwb in Hebrew (1 Chron. 2:21) and ʾIš-ṣagab in Ammonite (Aufrecht, Ammonite Inscriptions, no. 9).

Line 22—The people in question were probably called after the tribe to which they belonged (although a tribe by the name of Birri is unattested elsewhere). It is also possible that they were called after their place of residence (a topographical term birru existed later on, and it was used to designate a region associated with canals, date gardens, and herds; see CT 22 80:16–21; CT 22 243:7–17; and AHw, p. 129 sub birru 2).
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

No. 20

Letter
4.7 x 8.4 x 2.7 cm
1:1.9
IM 77148
12 N 171

TRANSLITERATION AND TRANSLATION

OVERSE
1. [a-n]a [m]x-[x-(x) qi]-1bi-[ma]
2. um-ma [m]-x-x- šES-kám
3. lu[m]-ma-a a-[na šES-ia]-a-ma
4. dš-šú tè-m[u šá] ū
5. ū[a-k]i-1nu [šá] tašl-pur-[ra]
6. LU Tam-[tim] (x(-x)]iMEŠ gab-bi
7. ú-tar-[ru] [ki-i] [iš]-bu-ta-ni
8. ina bi-[ri-ni] iq-bul-nu
9. um-[ma] [gi-mil]-a ut-tir-ru
10. um-[ma en-na] ib-[bu-un-ni]
11. šù[nn]-[ni lik-šu-da]
12. x x [x x x x (x)]
13. [a]-[a] [x]
14. [u] a-[na-ku]
15. [a-n]a [a-de]-[e]
16. [la(?)] nu-se-lu [ki-i]

REVERSE
17. [dš]-mu-ú um-[ma]
18. [en-na] a-[lak]-[šù]
19. [i]-kal-[šú-ú UD.lx][KÁM]
20. šá IT[lx] lī-[I]-lī[kam][m(a]
21. di-[n-šú] lū[p]-pa-ri-[iš]
22. LUGAL [ul][i]-qab-[bi
23. lub-ra la-pa-an
24. mi-ni-i ki-i ah-ka
25. na-da-a-ta UD.ME-us-su
26. LÚ.DUMU šîp-ri.IMEŠ-šú-[nu
27. la pa-an a-ha-meš
28. ul i-baš-țîlu
29. LÚ be-li di-ni-ka a-sib
30. LUGAL ik-te-liš um-ma
31. ul tal-lak NUMUN-a
32. šá taš-pur U₄.UDU.JI.A.MEŠ

UPPER EDGE
33. lul-tal-lim
(1-2) Say to [...], thus says [...], your brother. (3) Say to my brother: 5) Concerning the report about Bit-Yakin [about which] you wrote to me—(6-7a) the Sealanders will return all the [...]. (7b-8) [After] he plundered me, among us they spoke (9) saying (not only): "They have wreaked [vengeance]," (10-11) (but) also: "[Now let us re]cover our loss." (12) [...] (13-16a) You and I, we must not be slack [about] the treaty. (16b-17) [As I have] heard: (18-19a) "[Now his] departure is delayed." (19b-21) [He] should [come] me in person on the [...] day of the month [...]. (22) The king must not [say]: (23a) "Let me look into it." (23b-25a) Why is it that you are being negligent? (25b-28) Their messengers never cease (going) to each other daily.

Your court adversary is here. (30) The king detained him, saying: (31a) "You will not go."

Zerā, about whom you wrote, let him be compensated for the flocks.

COMMENTS

Line 10—The word in question is probably imbū, "loss, deficit," to which has been appended the 1c.pl. gen. suffix. The same form occurs also in No. 9:11.

Line 11—The restoration is a guess. For the idiom qātālu kašādu, "to obtain possession, get hold of," see the note to No. 4:9-10.

Lines 13-16—The sentence atta u anāku [an]a adē lā nuseru in our text is paralleled by ana adē ul ašellu in ABL 328:15.

Lines 22–23—ul occurs where lā is expected in the obvious prohibitive expression šarru ul [i]qabbi lubrā, "The king must not [say]: ‘Let me look into it.’" See also Nos. 57:18-19 and 58:20-21.

Lines 23–24—The sense of the interrogative phrase lapān minī kī ("why is it that ... ?") seems to be similar to the meaning expressed by ana minīmma kī in later Neo-Babylonian (see, e.g., BIN 1 38:45) and by TA*I Gī mi-Iš-ili-ni in Neo-Assyrian (see, e.g., Parpola, LAS 1, no. 46 r. 12).

Lines 26–28—The G-stem of the verb batālu means "to stop, to cease (doing something)," "to fail (to do something)," or "to be idle" (see AHw, p. 116 sub batālu(m) G). mār šipri occurs as the subject of batālu also in CT 22 225:19–20. On the relationship of la to the Aramaic preposition l-, "to," see the note to No. 44:15.

A raider from the Sealand appears to have plundered property belonging to the sender of the letter, who was an associate of the king. The letter’s recipient, who was perhaps the šandabakku, seems to have been responsible for convincing the guilty man that he should come from Bit-Yakin to stand trial in Babylon. (The šandabakku was responsible either because the raid had been staged from Nippur territory, or because he was an ally of the shaykh of Bit-Yakin, while the sender was not.) When the recipient failed to produce the man (having earlier obtained his promise that he would return all the stolen property), the sender dispatched the present letter, which included an exhortation to the recipient not to neglect the treaty between them, or else the king might intervene in the matter. The sender implies finally that because the raider from the Sealand and the shaykh of Bit-Yakin communicated daily via their messengers, the recipient had ample opportunity to convey the summons to the man concerned.

The final two sentences of the letter (lines 29–33) perhaps refer to matters that are unrelated to the foregoing affair.
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

No. 21

Letter

IM 77170
12 N 193

4.1 x 6.9 x 2.5 cm
1:1.8

TRANSLITERATION AND TRANSLATION

Obverse

1. ḫr-ka "Ba-ḫi-ia-nu
2. a-na di-na-a-an
3. be-li-ia lul-lik
4. lu-ú šul-lmu1 a-na be-li-ia
5. um-ma-a a-na* be*-li*-ia*-a*-ma*  *over erasure
6. ki-i KASKAL šá =DU(!)-NUMUN
7. i1-ša-šu-ú
8. [be]-llš liš-pur
9. [mi]-nu-ú te-e-mi
10. šá LÛ Kal-du
11. [b]e-li lu-mas-si-lma1
12. liš-pur[r]

Reverse

13. § GIN KU.BABBAR a-na
14. UGU "ZALAG-a-ni
15. be-li ip-ru-su
16. _MI MANA GIN KU.BABBAR
17. ul-tal-lim
18. en-na me-nam-ma
19. "SUM.NA-ŠEŠ
20. um-ma-a 10 GIN KU.BABBAR
21. šu-pa(!)-a
22. di-ni šá be-li DÛ-uš
23. me-nam-ma kal-an-nu

Upper Edge

24. ha-an-tis

Left Edge

25. [be-li tup-pa]-1šú1 u SILIM-šú liš-pur

(1) Your servant, Bahšiu. (2-3) I would gladly die for my lord. (4) May my lord be well. (5) Say to my lord: (6-8) If the journey of Mukin-zēri is going to take place, my lord should write. (9-12) Whatever news (there is) [about] Chaldea, my lord should find out and write.

(13-15) My lord decided that there was a charge of twenty shekels of silver against Nūrānī. (16-17) He has paid the thirty shekels of silver in full. (18-21) Why is Nādin-ahī now saying, "Send me ten shekels of silver"? (22) The decision which my lord made— (23) why is he withholding it from me? (24-25) Quickly, let [my lord] send his tablet and greeting.
COMMENTS

Line 1—Bahīānu was the name of the eponymous ancestor of the Aramean tribe of Bīt-Bahīāni, which was centered on the upper Khāibr (see the note to No. 13:1).

Line 6—The man named Mukīn-zēri who is mentioned here is undoubtedly to be identified with the chief of the Chaldean tribe Bīt-Amūkāni who became king of Babylon from 731 to 729 (see the note to No. 16:16 and 26).

Line 14—The personal name Nūrānu is the exact equivalent of Thamūdic, Šafāītic, and Liḥyānic Nrn (< *NWR) (see, e.g., Harding, Pre-Islamic Arabian Names, p. 585; and Caskel, Liḥyanisch, pp. 101–2 [JS 349], where Nrn is transcribed as Nūrān). The name also occurs in BRM 1 26:9.

Line 17—The form ultallim could also be understood as the 3m.pl. Dt-stem pret. of šuttalluma, “to be paid in full.” Lines 16–17 would then be translated “The thirty shekels of silver have been paid in full.”

TRANSLITERATION AND TRANSLATION

No. 22

IM 77174

Letter
4.4 x 7.5 x 2.7 cm
1:1.8

IM 77174

12 N 197

obv.

LÜ.DUMU šip-ri-ia šá a-na
5

[u]-te-et-si
10

aš-ša ʿa-na 'Ba-lat-su qī-bi-ma
2

um-ma ʾSu qa-a-a šēš-kām
3

um-ma-a a-na šēš-ia-a-ma
4

āš-šā te-e-mu
5

šā Lū Kal-du šā taš-pur
6

LÜ.DUMU šip-ri-ia šá a-na
7

[*DU-NUMUN il-lik
8

a-di-kan-na ul ih-hi-si
9

mi-nu-ū a-na
10

šēš-ia lu-uš-pu-ra
11

[u]-mu LÜ.DUMU šip-ri-ia
12

[a]-s-ap-par
14

LOWER EDGE

14. a-šap-par
15. [x x x x (x x x)]
16. [x x x x (x x x)]
17. x [x x x (x x x)]
18. [x x x x] [(x x x)]

<i>(1-2)</i>Say to Balässu, thus says Sūqaya your brother. <i>(3)</i>Say to my brother: <i>(4-5)</i>Concerning the news about Chaldea about which you wrote—<i>(6-8)</i>my messenger who went to Mukîn-zêrî has not yet returned. <i>(9-10)</i>What should I have written to my brother? <i>(11-12)</i>When my messenger [re]turns, <i>(13-14)</i>I will write to my brother ... (remainder broken).

**COMMENTS**

Line 2—The name Sūqaya, which derives from sūqu ("street"), means "Street-child" or "Foundling." Compare also the name Šālā (<i>šālu</i> [sālu], "street") in No. 124:2.

Line 7—The man named Mukîn-zêrî who is mentioned here is undoubtedly to be identified with the chief of the Chaldean tribe Bit-Amûkānî who became king of Babylon from 731 to 729 (see the note to No. 16:16 and 26).
TRANSLITERATION AND TRANSLATION

Obverse

1. a-na "N[IG.DU] ¹qfl-bi-m[a]
2. um-ma "la-da-a'-Il D[UMU-k]ám
3. a-na ka-a-šá lu-ú šu-[i]um
4. um-ma-a a-na AD-ia-a-ma
5. šá taš-pur um-ma a-de-e-ni
6. AD a-na DUMU it-ta-din AN-ú
7. ki-i a-na-ku ù at-ta ni-par-[1ra]-[a]š
8. a-šar di-nu i-du-ú ù
9. la di-nu i-dab-bu-bu ina let
10. ḤEN u ḤAG ul i-fib-ba-dš-šú
11. "Tam-maš-ll a-na pa-ni-iá ki-i
12. taš-pur di-ñi ina pa-an LÜ.A.KIN-ka
13. ki-i id-bu-bu it-tu-ra
14. LÜ.A.KIN ka-ñ-da ki-i iš-bat
15. a-na "A-tim-¹ma-a' ³₄it⁻ta-din
16. ¹EN ki-i ¹[ih]-li‐qa
17. LÜ šá ka-di-ña ki-i¹ i-bu-ka

Reverse

19. a-n[a] p[a]-ni-ia la i-ḥal-li-¹qa
20. a-di dš-[pu]-¹apk-ka um-ma
21. di-na-a ³it⁻ti "Tam-maš-Il e-⁻piš
22. en-na ki-i LÜ še-ba⁻ta
23. šup-ran-ma LÜ lu-še-bi-lak⁻ka
24. am-me-ni la di-na ta-šap-par
25. šá "Tam-maš-Il i-qab-bak-ka
26. um-ma 10 ḤIN.MES šá "A-tim-ma-a'
27. it⁻ti-ia ka-a-da ii-kal-lu
28. ḤAG ki-i u₄-mu ul-lu-ú
29. ki-la at-tu-šú [ü] ina ṣEš.MES-šú
30. šu⁻ú ḤEN ki-i ma-la¹ UD.MES
31. šá bal-[ta-nu a]-de⁻⁰eš šá it⁻ti a-ḥa-mes
32. min-su nu⁻tu⁻²tan-nu-ma
33. ki-i la ³ki¹-1 at⁻¹ta¹
34. dib-bi-ni [tu⁻¹]-un-deš⁻³ši-ru¹

IM 77146
12 N 169

No. 23
Say to Kudurru, thus says Yadaa-I1, your son. May you be well. Say to my father: Concerning what you wrote saying:

Our treaty—given father to son—by Heaven, you and I cannot break (it).

Where one knows the law and one litigates without due process, it will not be pleasant for him in the jurisdiction of Bêl and Nabû.

When you sent Tammâs-Il to me, (and) when they had prosecuted the case in the presence of your messenger, he was proved guilty. The messenger—when he reached the guard-post, he handed (him) over to Atimmiâ. And by Bêl, he did not escape. When my guard led (him) here, he handed (him) over to me. By Nabû, this man will try to escape until I have finally sent (him) to you, saying:

Execute proceedings against Tammâs-Il.

Now if you want the man, write to me, and let me send you the man.

Why are you writing about no due process?

Concerning what Tammâs-Il is saying to you:—They are holding ten men of Atimmiâ with me at the guard-post—By Nabû, it is not for eternity. The detention is his (alone). And he is among his brothers.

By Bêl—How can we possibly have altered (our vow to say:) The treaty which is between us is not (binding) for each and every day that we are alive?

Is it, or is it not, because you yourself have abandoned our agreement?

**COMMENTS**

Lines 5–6—The terms “father” and “son” in this context refer respectively to Kudurru, the suzerain, and Yadaa-I1, the vassal. The suzerain-vassal relationship, expressed in the idiom of kinship, was entered by means of a solemn oath, administered from father to son. A son apparently entered this relationship by uttering a declaration of allegiance to the father, perhaps with the words ulti muhû ūmu agû ana mûri ša bêliya attûr, “From this day forth I have become a ‘son’ of my lord,” a locution which is found in No. 59:22-24. This relationship was considered binding until death, or, in the words of the sender of the present letter, mala ūmu ša baltânû, “for each and every day that we are alive” (see lines 30–31 and the comments below). The terms “father” and “son” were also used to signify suzerain and vassal in the treaties of the Old Babylonian period. Throughout the text of the agreement between Ibâl-pî-El of Ešnunna and Zimri-Lîm of Mari, e.g., the latter refers to the former as “my father” (see Charpin, Garelli Fs., pp. 139-66).

The spelling AN-i represents samû, “Heaven,” and not the god Anu, although one would expect to encounter the name of a deity before ki in an oath of this type.

Line 9—The expression là dînû dabâbu means literally “to litigate a non-case” and is perhaps equivalent to the Neo-Assyrian legal formula ina là dënîšû dabâbu, “to litigate without a legal procedure” (ADD 414 r. 24, TCL 9 57:19, and passim; see CAD D, p. 155 sub dînu 5b).

Lines 11, 21, and 25—The grapheme Tam-maä represents an attempt by the scribe to produce spoken Śameš or Śamaš, which are perhaps Proto-Arabic forms. For other spellings of the Sun-god’s name, see the note to No. 36:1.

Line 13—For a discussion of the meaning of the verb târu “to be proved guilty, to be convicted,” especially in the context of the river ordeal, see Gurney, *MB Texts from Ur*, pp. 48-49 (also p. 12 and pp. 54-55).

Lines 14, 17, and 27—For kâdu, “guard-post,” and 1lo ša kâdi, “guard,” see AHw, pp. 419–20 s.v. (CAD, however, translates kâdu as “fortified outpost”; see vol. K, pp. 33–34 s.v.). In line 14, šabâtu seems to have the same meaning as kašâdu.

Lines 15 and 26—Atimmiâ is similar to the personal name šm, which is found in Ṣafaitic, Thamûdic, and other Old North Arabian dialects. It is also similar to the Sabean name šmm. (For attestations of šm and šmm, see Harding, *Pre-Islamic Arabian Names*, p. 19, and Ryckmans, *Noms propres sud-
All the name forms seem to indicate an Arabic elative of the root *TMM (Qtm = *Aatamm [the regular form in Arabic] and Qtm = *Aatam [the “strong” form]). The -ā- ending is unclear however.

Line 21—On the idiom dīna ittī X epēšu, “to execute proceedings against X,” see AHw, p. 172 sub dīnu(m) 5d (cf. CAD E, pp. 206–7 sub epēšu 2c dīnu b’). In Neo-Babylonian, the verb epēšu almost always exhibits the stem vowel u, although the vowel i is also attested.

Line 28—Ebeling assigns the meaning “for eternity” or “in perpetuity” to the expression ūmu ulla based on the context of YOS 3 41:18 (see Glossar, p. 28 sub ulla; compare San Nicolò, Or 23 [1954]: 362). Von Soden connects ūmu ulla with the more common expression ultu ūmu ullā, “from the remote past” (see AHw, p. 1410 sub ullā(m) 1 B).

Lines 30–31—The expression mala ūmu ša baltānu, “For each and every day that we are alive …,” is virtually identical with an expression contained in the oath formula ultu ūmu annī adī ūmu mala baltānī, “From this day on, for each and every day that we should live …,” which is found in Ashurbanipal’s treaty with his Babylonian allies (see Parpola and Watanabe, SAA 2 no. 9 [= ABL 1105]:3, 17’ and 32’–33’). The Neo-Assyrian equivalent of these Babylonian expressions, which is ūmu ammar annī ... baltānī, “As many days as we ... should live,” is attested in the vassal treaties of Esarhaddon (see, e.g., ibid., no. 6:507–8).

Line 32—The interrogative pronoun minṣu has a blaming undertone (see CAD M/II, p. 89 s.v., discussion section).

This letter is difficult to interpret because of its tangled background. However, it appears to center on a dispute between Yada'-Il, the sender of the letter, and Kudurru, the recipient, over the detention of a man named Tammas-II. Kudurru apparently accused Yada'-Il, his vassal, of illegally holding Tammas-II, and implied that Yada'-Il was breaking his oath of loyalty. Yada'-Il’s spirited defense of his own inculpability in the affair is recorded in the present letter.
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

No. 24

Letter
3.9 × 6.3 × 2.3 cm
1:1.7

TRANSLITERATION AND TRANSLATION

OVERSE
1. a-na 'Il-ta-meš qil-bi-ma
2. um-ma 'Bir-Tam-meš šeš-kám
3. um-ma-a a-na šeš-ia-a-ma
4. 'il-da-tūm-ma ul-tu
5. 'Mu-šal-lim-Am
6. taš-pu-ram-ma
7. 2 GU šu-ul-miš
8. ad-da-āš-šum-ma
9. a-na i-sin-nu šá UNUG.KI
10. 'il-bu-uk en-na
11. [a]l-te-mu um-ma
12. [ēr]IN.MEŠ-ia šá ħal-qu

REVERSE
13. [šeš]-ū-a ip-ta-тар-šá-nu-t[u]
14. [a-d]u ki-i šeš
15. [l]ù LÚ be-lú MUN.HLA
16. [a]-ta ėRIN.MEŠ-ia
17. ū-suř-ma KÜ.BABBAR-ka
18. i-na 1 GĪN IGI.4.GĀL.LA
19. luḫ-tir-ka
20. ū 10-šú LÚ-ka
21. LÚ mam-ma-nu-ū-ka
22. šá a-ta-mar
23. a-paṭ-šar-am-ma
24. a-kil-lak-ka

UPPER EDGE
25. ū GU-ka
26. šá ḫab-tu
27. ū-tar-rak-ka1

LEFT EDGE
28. [ki-i] 1LŪ.DAM.GAR ik-tal-d[u]
29. [ū i-na u₄-m]u ta-tam-ru
30. [UDU.MEŠ] šul-lim-šû
Say to Iltames, thus says Bir-Tammes your brother. (3) Say to my brother: "This is to attest that after you sent Mušallim-Adad to me, and (7-8) I had given to him two oxen in good condition, (9-10a) he led (them) to the festival of Uruk.

(10b-13) Now [I] have heard that my [brother] has ransomed my [men] who disappeared. (14-15a) [No]w if [you] are a brother and an ally, (16b-19) guard my men, and I will pay you in full for your silver—(plus) one-quarter for every shekel. (20-24) And I will ransom ten of your men—any man of yours whom I have seen—and I will hold (him) for you. (25-27) Moreover, your ox which has been plundered I will return to you.

(28) [If] the merchant has already arrived, (29) then as soon as you see [him], (30) compensate him for the sheep.

COMMENTS

Line 1—"Il-ta-meš must stand for Sameš, which is perhaps a segolate Proto-Arabic precursor of Arabic Šams (see the note to No. 36:1).

Line 2—For the personal name Bir-Tammes, see the note to No. 81:1.

Line 4—On the meaning of idatumma, "This is to attest that," see note to No. 12:7.

Line 7—Since the adverb šulmiš is not attested elsewhere, the word in question is probably šalmiš, "safely, intact, in good condition" (compare No. 117 r. ii 20'). For other examples of the shift a > u in the vicinity of a liquid, see the note to No. 119:17.

Line 11—In the present context, umma does not introduce direct speech but appears rather to have the meaning "that." If so, it is being used like ki, which often introduces clauses and sentences that function as the objects of verbs of perception, speaking, recognition, substantiation, etc. (see GAG §177a, c).

Line 21—The term mammanû- means "belonging to" and occurs in both Neo-Assyrian and Neo-Babylonian (see AHw, p. 601 sub mamma(n)nu-; and CAD M/I, p. 201 sub mammanû). In Neo-Assyrian, the term may also have the meaning "relative" (see Kwasman and Parpola, SAA 6, p. 302 sub mammannu). The determinative LU occasionally precedes mammanû (for attestations, see AHw, s.v.).
Letter IM 77152
4.1 x 6.4 x 2.8 cm 12 N 175

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na $E-erri$1
2. qi-bi-ma
3. um-ma AD-kám
4. um-ma a-na DUMU-li-ma
5. a-du-ú $x-x(-x)$
6. a-na1 [pa-ni-ka]
7. al-tap-ra1
8. [Lû?]1 x x [x (x)]
9. [x x (x x)]

(reverse of tablet destroyed)

1-3 Say to Šiferu, thus says your father. 4 Say to my son: 5-7 Now I have sent P[N] to [you] ... (remainder broken).

COMMENTS

The kinship formula used in the address formula indicates that Šiferu was the vassal of the letter's sender, who is not identified (see also the note to No. 23:5–6). He also appears to be identical with the Šiferu who received a letter from the king demanding that he return the king's plundered men and cattle (see No. 8).
Obverse

1. [a]-[n]a1 m[^4]AG-LUGAL-DINGIR.MES [q][l]-bi-[ma]
2. [um-ma]1 m-[x]-[ma]-la šEŠ-kám1
3. [a-n]a1 1ka-a1-[šá] lu1-ū [šul]-mu
4. [a]m-[ma]-a a-na1 šEš-fiá-[a]-ma1
5. [u]l(!)1 ki-i pi-i an-[ni]1-i
6. [S]EŠ-[ű]-a1 iq-ba-a1
7. [um-ma]1 a-na pa-an
8. [Lû]1 Bi1-ri-ta a-né-eb-ḫi-si
9. [en-na]1 am1-me-ni šEš-ű-a
10. [l][a i]-lik-ma ṣu-ši-ib
11. [am-m]e-ni ul-tu u-mu
12. [šEš-ű]-a1 li1-[l][i]-kul1
14. [?[a(?)] iI(?)-]ta[p(?)-]ra(?)

Lower Edge

15. [en]-[n]a ki1-i [šEš-ű-a]
16. [l][a i]-li1-lak [(x)]
17. [x x x (x x)]

Reverse

18. [x x x x (x x)]
19. m[^4]Ag-[ba]-[n]i1 [(x)]
20. [ki-i1 m[^4]Ag-ba-ni]
21. la i-man-gu-ru-ū-ma
22. la i-šap-pa-rak-ka
23. [am1-me-ni1 dul-la qa-tu-ū

---

(1-3)Sa[y t]o Nabû-šar-illī, thus says [P]N your brother. (4)May yo[u] be [we]ll. (4)Say to my brother: (5-6)Did not my [brother] say to me as follows--(7-8)"I will go back to [the people of] Biṟītu"? (9-10)[Now] why did[n’t] my brother [g]o? Why did he sit around? (11-14)And if in fact my brother did go, [why] from the time my [brother] we[n’t] has[n’t] (?) he s[ent] (?) his [mes]senger? (15-17)[N]ow if [my brother] is[n’t] going, [...] (18-19)[... ] Nabû-[ba]nī [...] (20-21)If Nabû-bānī does not agree, and (22)he does not write to you, (23)why should service come to an end?
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

COMMENTS

Line 1—The name Nabû-šar-ilî is also found in No. 124:12. For an Old Babylonian attestation of this name, and for a Neo-Assyrian attestation of a related name, see the note to No. 124:12.

Line 8—The determinative LU is restored in the break before Bi-li-ta based on the parallel LU Bi-li-ta-a-a in CT 56 758:6. According to Zadok, this ethnicon is perhaps related to the toponym Birîtu, which Nashef tentatively located in the border district between Babylonia and Assyria (see, respectively, the entries sub Birîtu in Zadok, RGTC 8, p. 76, and Nashef, RGTC 5, p. 52).

Line 23—qa-tu-ú is taken to be the 3m.sg. stative indicative of qatû. This form is frequently spelled qa-tu-ú in Neo-Babylonian texts (see, e.g., CAD Q, p. 179 sub qatû 3c).

No. 27
Letter IM 77164
4.5 × 8.8 × 2.9 cm
1:2.1

TRANSLITERATION AND TRANSLATION

Obverse

2. [a]-na di-na-an [be-li-i-a]
3. lul-li ki G u 6AMAR.UTU
4. a-na be-li-i-a lik-iru-[bu]
5. um-[ma]-a a-qa be-li-i-a-a-ma
6. dā-šū LU qin-[na] šá mNa-ba-a
7. [LU1].SIMUG [šđ] be-li iš-pur
8. um-[ma]-i-na LU Pu-qu-u-[du(1)]-ú
9. a-du-ú ina lib-bi
10. ITI.KIN LU Pu-qu-ú-da
11. gab-bi la-na1 EN.[LL1.KI
12. a-na i-si-in-na
13. il-la-[ku]-ú-ni
14. [m] Mu-šal-lim 4AMAR.UTU
15. [l]l-li-kám-ma
16. iū1 LU A-ram gab-bi
TEXT NO. 27

COMMENTS

Lines 8 and 10—On the prominence and geographical distribution of the Aramean tribe of Puqidu, see the note to No. 46:17 and 23.

Line 18—The base meaning of parāqu is “to cut off.” The root from which the verb is derived is rarely attested in Akkadian, although it is common in West Semitic (see, e.g., AHw, p. 829 s.v.). The sense of the Arabic cognate faraqa (“to separate, isolate, segregate”) is particularly close to the meaning of parāqu in our letter. The Aramaic and Old South Arabian cognates, by contrast, have more the sense “to save, deliver, ransom.” The verb can not be understood as a form of parāku, because parāku exhibits the stem-vowel i (and occasionally also a/u).

Line 22—In Babylonian texts of the first millennium B.C., nisḫu often refers to the materials or money advanced to craftsmen or other workers and entered in accounts as charges against them (see, e.g., the references gathered in AHw, p. 795 sub nisḫu(m) I 6a–c, and in CAD N/II, p. 268 sub nisḫu A 5b). The term refers to a withdrawal from an account in Nos. 36:16–21 and 37:4–10. For nisḫu in the meaning “rate of exchange,” see the note to No. 67:4.

The letter informs us that the shaykhs of the Puqidu tribe were expected to make restitution for the money or material that had been advanced to one of their tribesmen, a smith, in the event that he had embezzled it. The Ottoman authorities of Iraq in more recent times also held tribal leaders responsible for the conduct of their clients. Alois Musil, who traveled from 'Ānāh to al-Ḥaditha in the spring of 1912, told of encountering two chiefs of the Dulaym tribe who had been taken into
custody by authorities of the government on account of their refusal to pay the dues embezzled by a tax-collector from one of their settlements (see Middle Euphrates, p. 21).

No. 28

Letter
4.4 x 7.3 x 2.2 cm
1:1.7

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na1 ʼNig.DU qī-b[i-ma]
2. um-ma ʼBa-lat-si šeš-kám
3. a-na ka-a-ša lu-ui šul-mu
4. um-ma-a a-na šeš-ša-a-ma
5. aš-sú hu-ub-ta
6. ū Lú.DAM.GAR
7. šá taš-pur ḫa-bi-ta-nu
8. at-tu-ka Lú.DAM.GAR
9. DUMU TIN.TIR.KI
10. ʼAG ki-i
11. ki-lal-le(!)-e
12. at-tu-ū-a-a-ma
13. mi-nam-mu

Lower Edge
14. [taš]-[pur]

Reverse
15. u[ma x x x (x)]
16. [x x x x x (x)]
17. [x (x) ḫa-bi]-ta-nu
18. [x x x x x (x)]
19. [a]-šap-[par]-ka1
(1-2) Say to Kudurru, thus says Balāssu your brother. (3) May you be well. (4) Say to my brother: (5-9) Concerning the captive and merchant about whom you wrote: "The marauders are yours, and the merchant is a citizen of Babylon." (10) By Nabū—(11-12) Neither belongs to me. (13-16) Why have you written, saying: ...

COMMENTS

Lines 7 and 17—The word ḫābitānu is attested also in No. 86:31 (there with determinative Lû).

Line 11—The third sign of the line is copied as Tīr.

Line 12—The extra vowel and enclitic ending on attu’a mark emphasis (see also No. 106:8 and 13, No. 57:14, and No. 42:10).

No. 29
Letter
3.7 × 5.8 × 2.0 cm
1:1.7

TRANSLITERATION AND TRANSLATION

**Obverse**

1. līr-ka ṃRa-a-a-nu
2. a-na di-na-an be-li-ā
3. lul-lik um-ma-a a-na
4. be-li-ia-a-[ma₃]
5. ki-i āš-mu-[i₃]
6. um-ma be-li
7. i-na na-kut-[tu₃]
8. a-ši-bu
9. ḫa-an-šiš be-li
10. liš-pu-ram-ma
11. ma-la GUR[UŚ₃ MEŠ₃]
12. ṣa₃ pa-[ni₃] [be-li-ia]
Your servant, Ra-ānu. (2–4) I would gladly die for my lord. Say to my lord: (5) As I have heard: (6–8) my lord is living in peril. (9–10) Let my lord write to me posthaste, and (11–16) I will come and bring to my lord as many warriors as are suitable for my lord. (17–19) Then show me your enemy and let me devour (him). (20–23) Only swear to me by god, saying: “Let each and every man who is with you be brought back (alive). (24–25) Let them remain vigorous until they return safely to their town.”

COMMENTS

Line 1—The PN that is spelled here “Ra-ā-a-nu” is very tentatively identified with the divine name Rūn, a local god of the Liḫyān (see Caskel, Liḫyanisch, pp. 38 and 151 [index]). Rūn is attested as the theophoric element in several Liḫyānīc personal names found in inscriptions from the vicinity of Taymā and Dedān (al-‘Ulā) in northwestern Arabia. The inscriptions from Dedān have been dated as early as the sixth century B.C. (see, e.g., the chronological table in Höflner, “Stammesgruppen,” p. 414).

Divine names used as personal names (or rather persons called by only the theophoric elements of their names) also occur elsewhere in the Governor’s Archive; e.g., “Mar-duk” (No. 17:38), “Il-ta-meš” (No. 24:1), and “Zar-pa-[ni-tu]” (No. 82:6).

Line 7—in addition to the meanings which the CAD attributes to nakuttu, one should add the meaning “peril,” since nakud, the Gtative stem of nakādu, from which nakuttu is derived, means “be in a dangerous situation” or “be in critical condition” (see AHw, p. 745 sub naquttu, and CAD N/I, p. 154 sub nakādu 3).

Lines 21–23—mala šābi must be singular (“each and every man”), since it governs the singular verbal form litabka, which is analyzed as a Gt-stem precative of abāku + sg. vent. -a. The Gt-stem of abāku is otherwise unattested.

Line 24—[ba]l-tu-šū-nu seems to represent balāṭāšunu.
TRANSLITERATION AND TRANSLATION

**Obverse**

1. \([\text{a-na } \text{m}]\)DUG.GA-\[UTU\] q̱-bi\[l\]-\[ma\]
2. \([u]\)m-[ma] "\[\text{Il-}\]ta-\[gab-]\[l\] š̱ES-backām
3. um-ma-a a-na \[\text{šES-}\]ia\[l\]-a-ma
4. šā LÜ sab-\[	u\]-tu
5. šā taš-pūr um-ma pu-ut-su-nu
6. Š\[mah\]-\[\text{š]}\] a-du-u
7. lul-lik-ma \[\text{te}\]-\[	e-mu\]
8. AD.MEŠ-šu-nu
9. ḻl-ma-ad-du
10. ki-i ma-ad KUBABBAR
11. šā ina muh-ḥi-[\text{šu}]-nu
12. a-par-ra-ls\[1\] a-na
13. ḻSU\[1\]-ia i-ṭīr,

**Reverse**

14. ul am-me-[\text{r}]ik-[\text{k]a}]
15. al-[\text{l}]a-kām-m[a]
16. a-[\text{pašt-}\]tar-[\text{šu}-nu-tu
17. MUN.\[\text{J}\]-\[\text{i}\]-k\[i\]-l te-pu-uš
18. qu-ut-ti-ša-[ma
19. \[\text{A}N\text{ŠEΛA}]-\[\text{AB}]-\[\text{BA}]-\[\text{in}\]-\[	u]-\[\text{šu}-\]
20. \[\text{gab}]-\[\text{bi}] x x
21. x [x x] RA x (x)
22. ra-m[\text{a}]n]-gu
23. \[\text{la}]-\[\text{ta-}\]ba\[\text{b}]-bi-\[\text{i}]-\[\text{I}]
24. x x x SU/LU x KA TA
25. šA DINGIR ES A

**Left Edge**

(erasede)

(1-2) Say to [to] Tāb-Šamaš, [t]hus says Iltagab-Il your brother. (3) Say to my brother: (4-6) Concerning the prisoners about whom you wrote, saying: "Guara[nt]ee their safety"—(6-9) now let me go and learn what their fathers are thinking. (10-13) If it is much silver that I should set aside for them, pay it to me. (14) I won't del[a]y. (15-10) I'll go an[d] ransom them. (17-18) Just as you made the alliance, put an end to it. (19-20) The camel(s) in my possession are all [...]. (21-22) Don't cheat yourse[lf. (24-25) [...]
COMMENTS

Line 2—\textit{Iltagab-ll} is the cuneiform spelling of the West Semitic name \textit{Sagab-}ll (root *SGB), "ll is (or has) exalted." On the correspondence between cuneiform \textit{ilt}- and West Semitic \textit{s}, see Fales, \textit{Or} 47 (1978): 91–98. On the West Semitic theophoric element \textit{Il}, see the note to No. 78:2.

Lines 5–6—On the idiom \textit{pût X mahāšu}, "to guarantee the safety of X," see the note to No. 7:20. The final vowel of \textit{mahṣi} is puzzling.

Lines 7–9—The idiom \textit{tēm X lamādu} means "to learn the will, opinion, or mind of X" (see \textit{CAD L}, p. 56 sub \textit{lamādu} 4b1'; cf. \textit{AHw}, p. 531 sub \textit{lamādu(m)} G1a).

Line 13—\textit{i-tir}, is understood to represent \textit{etir}, the m.sg. imp. of \textit{efēru} B, "to pay."

Line 15—The shape of the \textit{al} sign is very unusual.

Line 17—The expression \textit{ṭābūta epēšu} in our letter obviously has political connotations. In fact, its meaning is identical with the meaning of \textit{ṭābūta epēšu} in EA 136, a letter sent from Beirut by Rib-Hadda of Byblos to the pharaoh Akhenaton: \textit{ana yāši u imluk ištu libbiya alikmi anāku īpušam ṭābūta (= DUG.GA, glossed as \textit{TUKA}) ittišu ša Ammunira, "I thought to myself, ‘Come on! I must make an alliance of friendship with Ammunira’" (EA 136:25–29; see Moran, \textit{Amarna Letters}, p. 217 and n. 5). On the various possible readings of \textit{MUN.IL.A}, see the note to No. 1:13.

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No. 31

Letter

IM 77198

4.0 \times 6.9 \times 2.4 \text{ cm}

1:1.8

TRANSLITERATION AND TRANSLATION

\textbf{Obverse}

1. a-na "Ib-na-a qî-b[i-ma]
2. um-[ma] =Re-ḥi-mu šeš-kám
3. Ṽa-na ka-šá lu-ū šul-mu
4. um-ma-a a-na šeš-ia-[a]-ma
5. a-na ka-šá a-na x x x
6. Ṽu-[1] a-mi-lu Ṽu qal-[1]-a1 [ar]-tu1-ni
7. am-me1-ni tu-maš-šir-[šā]
8. ul i-nê-eh]<-hi>-si ul [īl]-x-[-x]
9. ki-i-la-a-šá (erasure?)
10. a-na *ṭb*-na*-a* qî-bi-[ma] [um]-ma1
11. ṼIN-int šā ina KUR Tam-tim
12. ka-la-a-ti mam-ma a-na
13. KÜ.BABBAR ul i-nam-din-su
14. kit-te te-pu-uš
15. SAL a-mat-ka šá-ni-[1a(?)]
16. 'A-ta-li-[l]a
17. šá ina t Da-ku-ru
18. mam-ma a-na KU.BABBAR ul i-nam-din-su

(1-2)Sa[y] to Ibrāmu your brother. (3)May you be well. (4)Say to my brother: (5)To you, to [...]: (6)the man is [ou]r slave boy. (7)Why did you let [him] go? (8)He won't come <ba>ck. He won't [...]. (9)Detain him.

(10)Say (also) to Ibrānā: (11-13)Erištu, who is being detained in the Sealand, no one will sell her. (14)You have made an alliance. (15)Your other servant girl, (16)Attā-li[l]a, (17)who is in Bīt-Dakkūri, (18)no one will sell her (either).

COMMENTS

Line 2—"Re-bi-mu may represent Arabic rahima, "He (the deity) had pity," which is perhaps a hypocoristic form of a name such as Rhm'l in Thamūdic (see van den Branden, Inscriptions thamoudéennes, p. 294 [Jsa. 513]).

Line 11—'NIN-ta, which can also be read as 'Eriš-tna, means "Object of desire" (see, e.g., Stamm, Namengebung, p. 248, and CAD E, p. 299 sub eruštu A 2a).

Line 14—For the idiom kitta epesu, "to make an alliance," which is attested otherwise only in the Amarna letters and in ABL 539:10–11 (Neo-Babylonian), see, e.g., CAD E, p. 211 sub epesu 2c ("to make a treaty") and Moran, Amarna Letters, passim ("to make an alliance").

Line 16—'A-ta-li-[l]a, which has been transcribed here as Attā-lilâ, is very tentatively understood to be composed of the theophoric element 'Attâ (a spelling of the name of the goddess 'Anat; see Albright, AJSL 41 [1924–25]: 73–101; also Zadok, West Semites, p. 38) and the Old Aramaic appellative lylh, "night" (a divine name in the Aramaic inscriptions from Sfi; see, e.g., Fitzmyer, Sefire, pp. 38–39, and Zadok, West Semites, p. 203).
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

No. 32

Letter
3.7 x 5.3 x 2.3 cm
1:1.5

TRANSLITERATION AND TRANSLATION

OVERSE
1. a-na₁ -x-[x]-x qa₁-bi-ma
2. um-ma₁ m₁[EN(?)]₁-x[x]-x ŠES₁-[kám]
3. um-ma-a a-na ŠES-iá-a-ma₁
4. a-du-ú LÚ.UNUG.₀[KI-a-a₁]
5. šá ANŠE.A.AB.BA.₁ MEŠ₁-šú-nu
6. ḫa₁-tu a-na pa-an ŠES₁-iá
7. al-tap₁-ra₁ ki-i
8. LÚ Ü-bu-lu
9. íh-bu-tú-šú-[u]-₁tu₁
10. (x) ANŠE₁.KU[NGA.MEŠ]

REVERSE
11. [x x x (x)] x
12. [x x x (x)] x
13. [x x (x)] x x
14. [(x)] Ru-bu šup₁-ra

(1-3) Say to [PN], thus says Bêl(?)-[... your] brother. (3) Say to my brother. (4-7a) I have now dispatched to my brother the Urukians whose camels were plundered. (7b-9) If the Ubûlu tribe has plundered th[e]m, (10-14) [...] mu[les ...] Rûbu [...] send.

COMMENTS
Line 8—On the Aramean tribe of Ubûlu, see the note to No. 98:17.
TRANSLITERATION AND TRANSLATION

OBERVERSE

1. a-na "Gu-lu-šú ql-bí-1ma\l
2. um-ma "níq.du šeš-kám
3. um-ma-a a-na šeš-íá-a-ma
4. dš-šú "Ba-ni-ia šá taš-pur
5. um-ma a-na E.kur la ir-ru-ub
6. ù a-na pa-ni-ka
7. la ir-ru-ub ap-te-qid-su
8. "šeš.meš-mu šá-a'-al
9. kit-ta ki-i pi-i an-ni a-na
10. "šeš.meš-mu iq-ta-[bi]\1
11. um-ma šá tap-qí-da-[n-n]a
12. ū zi-qur-ra-tu-u
13. ki-i a-na né-pe-ší-ia
14. bat-qu-ú šá Bād.an.KI
15. ki-i aš-aš-a-na-ti-ia
16. a-na ugu šá ki-i pi-i an-ni-i
17. [Lù] A šip-ri-ka i-pu-ul
18. a-šap-pa-raš-šum-ma
19. ki-i ū zi-qur-rat
20. in-na-āš-šum-ma li-pu-uš

LOWER EDGE

21. [bat]-qa šá BĀD.AN.KI
22. [L]i-š-bat
Say to Gulušu, thus says Kudurru your brother. Say to my brother: Concerning Bāniya about whom you wrote, saying "He must not enter Ekur, and he must not enter your presence." I appointed him. Ask Aḥḫē-iddin if in truth he (Bāniya) said to Aḥḫē-iddin: With regard to the fact that you appointed me— if the ziggurat is mine to build, then are the repairs of Dēr also mine to undertake?— I will write to him (to ask) if this is exactly how he answered your messenger. Then if the ziggurat (is his to build), give (it) to him and let him build— if the ziggurat (is his to build), give (it) to him and let him build— Did you not tell me: You must not write off your chariot that was captured in battle in the saltwater marshes—I myself will build a chariot and send it to you? Now up to the time you should send a completely assembled chariot, you will not have delivered even a scrap of wood. Now send me every single part of my chariot— and whatever your desire, specify (it) in writing and send (it) in the hands of Bāniya.

**COMMENTS**

Line 1—Gulūšu is not only a PN but also the designation of one of the Aramean tribes encountered by Tiglath-pileser III in Babylonia (see Brinkman, *PKB*, p. 270). In Assyrian, the name is spelled with an s (Gulūšu).

Line 15— Asṣabāṭiya of course represents an(a)-ṣabāṭiya. The crasis is noteworthy.

Lines 24—27—For the meaning of ḫarrāšu, "to withdraw, deduct; to cancel an order, write off," see the note to No. 2:22—23. The saltwater marshes to which the sender of the letter refers must have been located near the Gulf; but the reason for the battle to which he refers, and the identity of the other combatants, are unknown.

Line 30— Raskan is undoubtedly a metathesized spelling of rakṣi, the verbal adjective of rakṣu.
Line 31—ḫu-ša-am-ma probably represents ḫuššu, “scrap,” + emphatic -ma. The word ḫuššu elsewhere refers to metals (see AHw, pp. 361–62 s.v. and CAD ḫ, p. 262 s.v.). But here it is clearly meant to signify a “scrap of wood” because of the determinative ĝis which precedes it.

Nippur was so closely linked with Dēr at the time this letter was written that the šandabakku of Nippur had the authority to determine who carried out its repairs. Because the Assyrians conquered Dēr around 738, the letter was probably written before that time. On the other hand, if the Assyrians were not in continuous possession of the city after they conquered it around 738, the letter may have been written during a period in which they were absent from the region.
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

REVERSE
15. [ZAG(?)] nu-šar-šad
16. ā ia-a-nu-ū
17. ul im-me-ri-k ku-ū
18. il-lak-ū-nu
19. KASKAL ḫa-la-da-ī na
20. ul ta-a-bi SAL ḫa-l-mil-tu
21. ul a-šap-pa-rak-ka
22. pa-an lud-gul1 ma ḫu
23. āš-šā-a KASKAL ḫu
24. ta-at-te ḫa-amī
25. ul a-kil-li-šū
26. ki-i pa-ni-ka maḫ-hīr
27. ḪAL ḫa-a ina lib-bi šu-kun

(1-2)Say to Ḥarrānū, thus says Ninurtaya your brother. (3) May you be well. (4) Say to my brother: (5-6) Concerning the report about the Chaldeans about which my brother sent me a letter—(7-8) They are mobilizing the entire campaigning army. (8b-10) They are saying, “We will eat the wheat of Larak.” (10b-12) The messenger who went to the king has not returned. (12b-14) If he sends word of a peace agreement, (15) we will firmly establish the [border(?)]. (16) If not, (17) will they not stay there? (18) Will they come here?
(19-21) The road of the guard-posts is not safe; I am not sending the slave woman to you. (22) Let me wait a while. (23-24) As soon as you have taken charge of the road, (25) I won’t hold her back. (26-27) If it suits you, put my share in.

COMMENTS
Line 9—All the Semitic cognates of uttatu (ŠE.BAR) mean “wheat,” including ḫitt in Ugaritic, ḫittā in Hebrew, ḫinnṭā and ḫittṭā in Aramaic, ḫinta in Arabic, and ḫittat in Ethiopic. It would be odd, therefore, if the Akkadian term did not also mean “wheat.” Nevertheless, Assyriologists conventionally translate uttatu as “barley,” based largely on the existence of two Aramaic dockets equating ŠE.BAR with Aramaic šrn, “barley” (see, e.g., RLA 3 [1957-71], p. 310, etc.). But these dockets are much later than our texts, the earliest dating to 533 B.C. (BE 8 68). Is it certain that ŠE.BAR signified “barley” two centuries before this time, when the letters of the present archive were written? Farmers in lower Iraq today cultivate both wheat and barley. In fact, where water is plentiful, and the soil is well drained (to carry away salt), wheat is preferred over barley (see, e.g., Wirth, Agrargeographie, map 11 after p. 193). It is argued here that the conditions for growing wheat in lower Iraq in the mid-eighth century B.C. would have been almost ideal. There was an abundant supply of water in the region’s rivers and canals, and the soil in most areas had not been irrigated intensively for several centuries, so that its salt content was undoubtedly low (see Cole, JNES 53 [1994]: 84-94). Only as the state increased its intervention in the agricultural regime in the late-seventh and sixth centuries (thereby increasing salinization) did the more salt-resistant barley become the predominant cereal crop and ŠE.BAR its signifier. In fact, ŠE.BAR may have meant simply “main cereal crop” (which in 533 B.C. was barley but in 750 B.C. had been wheat). This is the meaning of ŠE.BAR in Late Babylonian texts when it occurs in the notation EBUR ŠE.BAR u šahhari, “main cereal crop and minor crop” (see CAD E, p. 19 sub ebūru 2e).
Line 15—ZAG stands for mīṣru, “border.” The lacuna is restored on the basis of the phrase mīṣu šu-ūr(1)šu-dū(1) in PBS 15 80 i 24 (Nabonidus).
Lines 19–20—_harrāmu_ is usually feminine, but it can also be masculine, especially in Neo-Assyrian and Neo-Babylonian documents (see _CAD_ 11, p. 106 s.v.). For the term _kādu_, “guard-post,” see _AHw_, pp. 419–20 s.v. (_CAD_, on the other hand, translates the term as “fortified outpost”; see vol. K, pp. 33–34 s.v.)

Line 24—_taṭe'am_ is understood to stand for the 2m.sg. G-stem perf. of the Assyrian verb _tešnu_ (Babylonian = _ṭēmu_), “to take charge of” (see _AHw_, p. 1387 sub _ṭēmu(m)_). No other reading seems possible in the context.

Line 27—The term _zittu_ in the present context probably signifies an investment in a commercial venture or the profit derived therefrom.

It is clear that the king of Babylon did not control Chaldea at the time this letter was written. Also, it appears that Larak had not yet been incorporated into the territory of Bit-Amūkānī—although the city was one of this tribe’s possessions by 703–702, when Sennacherib conducted his first campaign in Babylonia (see _OIP_ 2 53:42–47). This letter may record the occasion of Larak’s incorporation into Bit-Amūkānī—or a prelude to it.
## Comments

**Lines 5–6**—The hendiadys *quttā + epēšu,* “to finish completely,” also occurs in a passage describing the construction of a kiln for use in the manufacture of glass: *adi kūra tuqettūma tētēpšu,* “as soon as you have completely finished the kiln ...” (Oppenheim, *Glass*, p. 32 A:3, and duplicates B:4 and C:2; see *CAD* Q, pp. 180–81 sub *qatā 4a2*).

The sign *MUN* in this context must be an abbreviation of *MUN..4LA,* which in turn may stand for *tābūtu,* “friendly relations,” or *tāba,* “favor” (see the notes to No. 1:13 and No. 3:5).

**Lines 8–9**—There was a close connection between *ṭa ‘tu* (*tātu*) and *šulmānu* during the Late Bronze Age and early first millennium B.C. The two terms are not only associated in synonym lists (see Finkelstein, *JAOS* 72 [1952]: 77–80), but they are also found together in kudurru inscriptions, as in the passage: *ša ta ‘ta qīša u šulmāna ina qāt mušadbibi u pāqirān eqēl imāh[baruma,* “Whoever accepts a gratuity, gift, or present from someone who brings a charge or raises a claim against the field ...” (see *BBSt* No. 11 ii 6–9; and compare Thureau-Dangin, *RA* 16 [1919]: 129:18–19). For a discussion of the concept of *ṭa ‘tu* (or *da ‘tu*), see Veenhof, *Old Assyrian Trade,* pp. 219–28; and see also Tadmor and Cogan, *Biblica* 60 (1979): 499–503. The term *šulmānu* (“greeting gift”) on the other hand is found not only in Middle Assyrian texts, but it is also frequently encountered in texts from Ugarit, Amarna, and Boghazköy, especially in the context of international diplomacy. On the exchange of
gifts between allies during the Amarna period as an expression of their bonds of brotherhood and goodwill, see Moran, *Amarna Letters*, pp. xxiv–xxv (with bibliography).

Line 13—*lubēru* (*lubīru*) is probably an Assyrian word. It is otherwise attested only in Old Assyrian and Middle Assyrian.

Lines 19 and 20—*DAM.GAR(MEŠ)* is written without the determinative *Lū* also in No. 45:14 and No. 76:12. *TUR.MEŠ* is written without *Lū* also in No. 75:14. The activities of persons designated as *ṣuḥārū* (*lit. “boys, young men”) in the *Sandabakku’s correspondence* are discussed in the note to No. 38:8.

Line 21—The author accepts Parpola’s proposal that the term *udā*, which occurs also in a ninth-century B.C. letter discovered at Ḫamāh, means not only “utensils, equipment” but also “transport goods, merchandise.” As Parpola has argued, the latter meaning is well attested for *unītu*, the Old Babylonian equivalent of the word, which *udā* replaced in the Middle Babylonian period (see idem, in P. J. Riis and M.-L. Buhl, eds., *Hama* II/2, p. 262).

Line 22—The grapheme *qa*-tar-ra-a-ṭṭi is understood to be a feminine plural of *qattāru*, “incense,” a term that is otherwise attested only in the singular, and only in a Neo-Assyrian royal ritual (see Müller, *MVAG* 41/3 [1937]: 64:34 and 36 [where it is spelled *qa-ta-a-rī*]).

Line 23—In Neo-Babylonian, *bābtu* (= *KA*) designates not only a city-quarter but also a deficit or balance outstanding from a commercial transaction or venture (see *AHw*, p. 95 sub *bābtu(m) II 3; and *CAD B*, pp. 13–14 sub *bābu tu* 3a–c). The term also occurs in this meaning in No. 45:7.

For *qulmū*, “ax,” see *CAD Q*, pp. 299–300 s.v., and *AHw*, p. 927 s.v. This attestation of an iron ax (or axes), together with the attestation of iron shovels in No. 102:17 and 22, probably represent the earliest known documentary evidence for the use of iron tools in Babylonia (excluding the occurrence of an iron dagger in a land-sale document dating to 1033 B.C.; for which see Lackenbacher, *RA* 77 [1983]: 143–54, with corrections by Brinkman and Walker, *RA* 79 [1985]: 72–74). Most cutting and digging implements at this time were made of iron (see Brinkman in Curtis, ed., *Bronzeworking Centres*, pp. 140 and 155–56 nn. 48–49).

Line 25—The verb *hepēru* not only means “to scrape” (describing the manner in which a dog paws at the ground to dig a hole) but also “to clear out, clear away” (describing how debris is removed from a building site before construction of a platform or foundation). The *CAD*, however, apparently overlooks the latter nuance of *hepēru* in favor of a second meaning “to collect, to assemble” (see vol. Ḥ, p. 170 s.v. mng. 2). But when the two contexts upon which the *CAD’s* translation “to collect” is based are examined, it is obvious that the translation “to clear out” is both closer to the verb’s base meaning and more apt: (1) *ṭuppāni mala ina bitātišunu ibaššu u ṭuppāni mala ina Ezida šaknī ṣipirma*,” “Clear out all the tablets which are in their houses and the tablets which are deposited in Ezida” (*CT* 22 1:8–10 [letter ordering the clearance of tablets from Borsippa’s private and temple libraries]); and (2) *ēsmēt(i) abbišu maḥrūti ulta qereb kimāši ḫipirma*, “He (Merodach-baladan) cleared out the bones of his fathers, his predecessors, from the(ir) tomb …” (*OIP* 2 85:8–9 [Nebi Yunus inscription of Sennacherib describing the hasty preparations made by Merodach-baladan before he fled across the marshes of the Sealand to find refuge for himself and his people in Elam]). *AHw* renders the two nuances of *hepēru* in German as “aufgraben” and “ausgraben” (see p. 340 sub *hepēru, ḫapāru(m) II*).

Line 27—In Old Babylonian texts, the verb *hamādu* (i), means “to hide, conceal” (see *AHw*, p. 315 sub *hamādūm*). Here, however, the verb seems to have a more concrete meaning, “to cover over.”

On the meaning of the term *qūlu*, and on the use of silver coils for gifts and payments, see the note to No. 2:35–36.

Line 28—The G-stem of *kapātu* is otherwise attested only in S A—in the equation "*u r₃ = ka(l)-pa-tú [šá] uz-ni* (translation uncertain); see *MSL* 3 52:17’. The translation of *kapātu* proposed here (“to
collect”) is that of the verb’s Arabic cognate, 

kafata (see, e.g., Ullmann et al., Wörterbuch, vol. 1: 
kāf, s.v.; also AHw, p. 443 sub kapātu(m)).

Line 29—For šū” (qātu) as a measure of both date-palm fibers and flax, see CAD Q, pp. 197–98 sub qātu 15, 


No. 36

Letter

IM 77128

4.1 x 7.1 x 2.3 cm

1:1.8

TRANSLITERATION AND TRANSLATION

Obverse

1. a-na "Sa-meš [qi-bi]-[ma]
2. um-ma "NUMUN-MU śeš-kām
3. [um]-ma-a a-Ina śeš-ia-1-a-ma
4. a-du-ū LŪ [a-lak]-ti
5. šā LŪ E [Da-ku-ru(?)] ta1-tal-ka
6. mim-mu-lā1 [še-ba]-a-ti
7. šup-ram-ma
8. lum-ḥur-am-ma
9. lu-še-bi-lak-1ka
10. UD.ME-us-su śeš-ū-a
11. i-šap-pa-ra
12. um-ma man-[nu]

Lower Edge

13. šā LŪ a-me-lu[t-tu]

Reverse

14. še-bu-ū [a-na]
15. pa-ni-ia šup-[a(?)]
16. am-me-ni "NUMUN-ib-ni
17. āš-pu-rak-kām-ma
18. LŪ a-mi-lut-[tu]
19. la ta-ad-da-āš-šā
20. KŪ.BABBAR šā ni-is-hi
21. ina muḫ-hi-ka i-ba-āš-šū

(1-2)Sa[y] to Sameš, thus says Zēra-iddin your brother. (3)Say to my brother: (4-5)The caravan of Bit-

Dakkūrī has now come. (6-9)Whatever you [desire], write to me, and I will buy and send (it) to you.


I send Zēra-ibni to you, and you did not give him a slave? (20-21)There is silver for withdrawal (on deposit)

with you.
COMMENTS

Line 1—"Sa-meš is identical with the name Smš, which occurs in an inscription that has been labeled both Dedânite and Libyânic (see van den Branden, Inscriptions dédânitèes, p. 66 [no. 54]; and Caskel, Liyanisch, p. 151). The spelling Sa-meš is probably another attempt—like Il-ta-meš, Il-tam-meš, Ta-meš, and Tam-meš—to represent Sameš, the pronunciation of the Sun-god’s name in the Semitic dialect spoken by at least certain of the non-Babylonian Semitic peoples who at this time inhabited the Nippur region, or had reason to visit it. The form Sameš is perhaps a segolate Proto-Arabic percursor of Arabic Sams (ṣ > ṣ, and ṣ > s regularly in Arabic). On the correspondence between cuneiform *ilt- and West Semitic .getVersion, see Fales, Or 47 (1978): 91–98.

Lines 20–21—The final sentence of this letter implies that the receiver of the letter owed the sender an amount that was at least equivalent to the price of the slave desired by the sender. For the term nisḫu, see the comment to No. 27:22.

No. 37

Letter
4.0 × 7.4 × 2.3 cm
1:2.0

TRANSLITERATION AND TRANSLATION

Obverse

1. [a-n]a "TUK-ši-DINGIR qi-bi-[ma]
2. [u]m-ma-a "DU-Â [šeš-kám]"n
3. [um]-ma-a [a]-na [šeš-iá-a-ma]n
4. [a]m-me-ni "Ki-di-ni"n
5. mdAG-Â.GÂL
6. iš-pur-ra-kám-na
7. um-ma ŠÉ.BÂR in-na-dáš-šum-ma
8. ha-di a-na ni-is-ši
9. ha-di-ma a-na KU.BÂBBÂR lid-din
10. i-na ta-din-dáš-ši en-na
11. "Ki-di-ni ina UNUG.KI
12. i-ka-a-sá à iá-a-ši
13. il-tap-ra-an-ni
14. um-ma-a a-na "TUK-ši-DINGIR
15. ŠU-pur-ma ŠÉ.BÂR [a]-na"n
16. mdAG-Â.GÂL lid-din"n
17. en-na a-du-[ú]n

Lower Edge
18. tup-Ê.pi"n
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

(reverse)

19. Fall tap rak-k[a]
20. ISEI.BAR a-na [AG-TÅL[
21. i-din-ma a-na ê
22. ha-du-ú lid-din
23. man-nu ki-ma ma-hi-ri
24. i-šaqqa qa-a
25. KI-di-ni
26. lib-ba-ki-ka
27. la i-ma-li
28. ana SIG-ia KI-di-ni
29. la i-qab-bi
30. um-ma ul taš-pur

(1-3) "Say to Rāši-ili, [t]hus says Mukin-apli your brother. (3)"[Sa]y to my brother: (4-6) [W]hy did Kidinnī send Nabū-lē-i to you (7-10a)saying—"Give him wheat; and (if) he prefers, let him put it (on deposit) for withdrawal (later); or (if) he prefers, let him sell it"—(but) you didn’t give it? (10b-13) Now Kidinnī is delayed in Uruk, but he wrote to me personally, (14-16) saying: "Write to Rāš-ili and let him give the wheat to Nabū-lē-i." (17-19) I have just now sent yo[u] my tablet. (20-22) Give the wheat to Nabū-[lē-i] and let him sell to the house which he prefers. (23-24) (But) who will offer a higher price than the market place? (25-27) Kidinnī must not become angry with you. (28-29) For my sake, Kidinnī must not say: (30)"[S]ay you did not write."

COMMENTS

Lines 2 and 14—It should be noted that elsewhere in this archive the spelling of um-ma-a with an extra vowel is usually restricted to this word’s second appearance in a greeting formula (as in line 3 here).

Line 8—For the meaning of the term nishu, "withdrawal" or "advance," see the note to No. 27:22. For the meaning "rate of exchange," see the note to No. 67:4.

Line 10—The feminine suffix -ṣi refers to uṭatu in line 7. The gender of uṭatu is evidenced by the feminine adjectives which modify the term, including pešitu, babbanitu, and labirtu (see Ebeling, Glossar, pp. 69-70 sub u.tatu).

Lines 21-22—a-na ê ha-du-ú lid-din is an asyndetic relative clause: "Let him sell to the house which he prefers." In the context, bitu probably signifies a merchant house or firm. Compare the use of this term in the passage ina biti [ša] ana pānika [ma]ḥira [l]ili, "Let it go up in value in a house that suits you" (No. 44:11-14).

Line 23—Although the use of the preposition ki-ma (rather than ki or akī) is unusual in Neo-Babylonian, it is also attested in CT 54 212 r. 3, ABL 334:6, and ABL 752:18.

Lines 23-24—The literal translation of mannu ki-ma maḥīri šaqqa, "Who will be high like the market place," can be paraphrased: "Who can match the high price that our wheat can fetch for us in the market place?" The sender of the letter implies that selling grain on the open market, to one of the merchant houses of the region, would be more profitable for their business than lending grain on account. šaqqa is also joined with maḥīrū in the astrological omen apodosis maḥīr maṭī šaqqu, "The exchange rate of the land will be high" (see Virolleaud, ACh. Supp. 33:64). The final vowel of i-šaqqa-a in our text probably marks the ventive.
TRANSLITERATION AND TRANSLATION

Obverse
1. IR-ka "EN-mu-šal-[lim]
2. a-na di-na-an be-ll-[ia]
3. lul-lik "AG u "[AMAR.UTU]
4. a-na be-ll-ia lik-ru-"bu"
5. um-ma-a a-na be-ll-ia-a-ma
6. "AG-APIN-eš šá ul-tu UNUG.KI
7. il-li-ka (remainder of line erased)
8. um-ma [LÚ.TUR].MEŠ a-na UNUG.KI
9. ul il-li-ku-ú-ni
10. a-na KUR.NIM.MA.KI it-tal-ka
11. ū me-reš-ti-šú-nu gab-bi
12. šak-na-at um-ma [ki]-i
13. "AMAR.UTU-LUGAL-a-ni it-tal-ka
14. ki-i ḫa-du-ū a-na [KÁ.DINGIR].RA.KI
15. it-ti-šú liš-ši u [ki]-i a-kan-"na"
16. a-na LÚDAM.GÁR lid-din
17. en-"na a-ni "AMAR.UTU-LUGAL-a-ni"n
18. 'be-l' liš-pu-ram-ma
19. i-"na" GIŠ.MÁ.MEŠ
20. šá LÚ.KÁ.DINGIR.RA.KI.MEŠ
21. a-na pa-an ITI.ÁBARÁ
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

REVERSE

22. 1-na la KADINGIR.RA.K[1 liš-ši]
23. lú莉 ki a-na LUDA[M.GAR.ME]š
24. āš-ša di-ni ša "Mušebši
25. DUMU "Da-bi-bi ša be-li iš-pur
26. di-in-šu-nu a-na ITILÂRA
27. a-na KADINGIR.RA.K[1 a-na pa-an
28. "Tuk-ši-DINGIR DUMU "Ga-hal šá-kin
29. um-ma "Tuk-ši-DINGIR DUMU "[Ga-hal
30. LÚ mu-kin-na mi-nam-ma
31. "NIG.BA-IA DUMU¹ "[Ina-PAŠE.KI-Û.TU
32. INA UNUG.KI i-[lab-bal-ub um-ma
33. 1 GÛ UN KUBBÂBAR "Mušebša-a-a
34. LÚ.IS.TAM LÚ.AD.AD-ka
35. a-na maš-ka-at-il-ša ki-iš-kun
36. "Mušebša-a-a ki i-mu-ú-ti
37. 1 GÛ UN KUBBÂBAR a-na ram-ni-šu
38. it-ta-ša en-na IF [ur]-šá-na
39. pa-ri-si INI.M[EŠ]
40. INA ITILÂRA INA KADINGIR.R[A.KI]
41. a-na IF hur-ša-na ni-[il-lak
42. en-na kit-tu-ú ša [di-ni
43. be-li lu-ú-mas-si-[ma

UPPER EDGE

44. liš-pu-ra

(1) Your servant, Bēl-musala[lim]. (2-4) I would gladly die for [my] lord. May Nabû and M[ardu]k bless my lord. (5) Say to my lord as follows: "(6-7) Nabû-ēres, who came from Uruk, (8-9) said: "The agents did not come to Uruk." (10-12a) He went off to Elam, and all their consignment was stored. (12b-16) They said: "If Marduk-šarrâni comes, let him carry with him to Babylon whatever he wishes. Or if (he wishes), let him hand it over here to a merchant." (17-22) Now my lord should write to Marduk-šarrâni [that he should transport (it)] to Babylon in the boats of the men of Babylon before Nisannu, (23) even if it is to the merchant[s].

(24-25) Concerning the case of Musêbas, son of Dabibi, about which my lord wrote: (26-28) their case will be submitted to Râsi-ilî, son of Gaḥal, at the beginning of Nisannu, at Babylon. (29) Thus says Râsi-ilî, son of Gaḥal:

(30-32) Why is Qistiya, son of Ina-Isin-alid, spreading rumors in Uruk about the witness saying:

(33-35) After Mušebšâya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (36) (and) after Mušebšâya had died, (37-38a) he took the talent of silver for himself? (38b-39) Now the river [or deal will be the decider of the affair[s].

(40-41) In Nisannu, in Babylon, we will undergo the river ordeal. (42-44) My lord should now find out the truth about [the case and] write to me.

COMMENTS

Line 8—Men designated in the letters of this archive as LÚ.TUR.MEŠ (= Akkadian šulhâri, "boys, young men") seem to have functioned as agents of the šandabakku and the businessmen with whom he dealt. They are mentioned in connection with Nippur, Uruk, Babylon, Elam, and Bit-Sangibûti in the Zagros (see also Nos. 40:26–27, 64:5–9, 76:18–25, 81:20–29, 90:19–21, and 94:13–15). They prob-
ably also traveled to Assyria and the middle Euphrates trading center of Hindānu. The duties of these ṣuḥāru included maintaining the ṣandabaku’s palace buildings, preparing his fields, and representing him and others in the acquisition or ransoming of slaves.

Parallels from other periods and regions may illuminate other possible duties of these ṣuḥāru. Over a millennium earlier, in Anatolia, the ṣuḥāru of the merchant families of Assur paid and collected debts on the family’s behalf, organized sales and purchases, conducted negotiations, acted as representatives in lawsuits, and even took care of the supply of food for their families (see Larsen, Old Assyrian City-State, p. 101). Later, during the medieval period, the merchant families of Cairo also employed servants known as “boys” or “young men” (sg. ghulām or sābīy); and these also kept accounts and wrote letters, did business on their own accounts, and were entrusted with goods and cash as the agents of the merchants whom they served (see Goitein, Mediterranean Society, vol. 1, pp. 132–33 and 161–64).

Line 11—The term mēresṭu, which features prominently in the letters of the Governor’s Archive, means literally “what is requested.” More specifically, in the eighth through sixth centuries, it referred both to the silver that investors put at the disposal of merchants who organized foreign caravan ventures and to the consignments of goods that these caravans brought back with them (see now G. van Driel, BiOr 43 [1986]: 15 n. 40; also M. Elat in M. Cogan and I. Eph’al, eds., Tadmor Fs., pp. 34–35 + bibliography in n. 90). “Trading capital” and “consignment” are perhaps the most convenient translations of the term; however, for other suggestions, see Oppenheim, JCS 21 (1967): 239; CAD M/II, pp. 22–23 s.v. 2b–c, and AHw, p. 645 sub mēresṭu 1 “Bedarf(üter).”

The reader may find it interesting to note that just before the rise of Islam, Meccans with as little as a half-ducat of gold could invest in the caravans that went abroad from their city (see Lammens, “La Mecque,” p. 233 [137]).

Line 15—kī is probably an abbreviation for kī ḫadū́.

Lines 21, 26, and 40—In these lines, the three different prepositions used with the month name Nisannu—ana ṣan, ana, and ina—seem to reflect, respectively, the temporal distinctions “before,” “at the beginning of,” and “in.”

Line 25—The Dābibī family is attested primarily at Babylon and Uruk from the early eighth through the early second centuries B.C. Among its members were many high temple officials, including a number of šatamppu of Esagil and Eanna (see Brinkman and Dalley, ZA 78 [1988]: 90 and n. 58).

Lines 26–28—The expression dina ana ṣan X šakānu probably means “to submit a case to X,” since it closely parallels the older expression, awdta(m) ma ar X sakdnu(m), which has this meaning in Old Assyrian and Old Babylonian texts (see CAD S/1, p. 150 sub šakānu 7a).

Lines 28–29—Between 747 and 626 B.C., the Gaḫal family attained great prominence in urban northwestern Babylonia (see, e.g., Brinkman, Prelude to Empire, p. 38). Our letter shows that at the beginning of this period one member of the family was already acting as a judge in Babylon in a case involving a high temple official from Nippur.

Line 32—The context indicates that dabābu should be translated “to spread rumors about someone,” which is similar to the CAD’s proposal to translate the verb sometimes as “to devise a plot, to conspire against” (see CAD D, p. 11 sub dabābu 6).

Line 34—lū also precedes AD in several other Neo-Babylonian texts (e.g., BRM 2 33:3, CT 4 32a:7, Pinches, BOR 4 (1889–90): 132:21); it is used passim before AD in the Amarna letters.

Lines 38–39—Literally, “the river ordeal is the decider of the affairs.” This is a variation on the expression ḫurušāna ina muḫḫi X parāsu, “to decide to appeal to the river ordeal about X,” which occurs in BR 8/7 84:6–7 and ABL 965 r. 12. For a recent discussion of the Mesopotamian river ordeal and a summary of the previous literature on the topic, see Gurney, MB Texts from Ur, pp. 10–12.
TRANSLITERATION AND TRANSLATION

Obverse
1. a-na mKi-na-a qī-bi-ma
2. um-ma mŠAG-SUM.NA šēš-kām
3. um-ma-a a-na šēš-ia-ma
4. dāš-šū me-reš-ti šā šēš-Iū-ni1
5. iš-pur a-du-u
6. mŠAG.Ā.GAL u mŠEN-DU-uš
7. me-reš-ti ki-i in-ḫu*ru-ū-nu
8. ina É mŠUB-ku DUMU mŠBa-na-a-a
9. il-tak-kan-na* u KA
10. me-reš-ti-šū ik-ta-nak
11. um-ma a-di mŠAG-SUM.NA
12. il-lak mam-ma KA
13. me-reš-ti-šū-nu

Reverse
14. ul BAD ki-i K[Ă]
15. me-reš-ti la ta-p[et-te]
16. ANŠE.A.AB.BA ZU.LUM,IMA1
17. in-da-am-ma ab(1)-kām-ma*
18. al-ka a-di la LŪ ma-dak-ti
19. ta-kaš*šā*-du* ki-i
20. ú-mas-su-ū a-na
21. šēš-ia al-tap-ra
22. ĥa-an-šiš LŪ.DUMU šip-ri-ka
23. lu-mur ṯup-pi ṯiš-pur1-[m]a
24. lil-li-ka*

(1-2) Say to Kīnā, thus says Nabû-iddin your brother. (3) Say to my brother: (4-5a) Concerning the consignment about which our brother wrote—(5b-7) now when Nabû-lē-i and Bēl-īpuš received the consignment from me, (8-10) they stored it as usual(?) in the House of Šāpiku, son of Bānāya, and he sealed the door to his consignment, (11-14a) saying: “Until Nabû-iddin goes, no one should open the door to their consignment.” (14b-15) If you can’t open the door to the consignment, (16-19a) load a camel with dates, come, and bring it here before the
campaigning army arrives. (19b-21) When I got news, I wrote to my brother. (22-24) Quickly! Let me see your messenger. Let him send tablets [or] come.

COMMENTS

Line 4 and passim—For the meaning of *mēreštu* as both “consignment” and “trading capital,” see the note to No. 38:11.

Line 9—*il-tak-kan-na* is the Gtn pret. of šakānu. The particular semantic nuance of the form as it is used in this context is uncertain but perhaps means “to store as usual.”

Line 14—It is rare for a logogram to be used to represent a verb either in this corpus or other letter corpora from Mesopotamia. However, in No. 78:9, *BAD* is used for the verbal adjective of *petu*; and in No. 82:17, *GAL* is apparently used for *ibašši*.

Line 17—*indāmma* is the m.sg. imp. of *emēdu* + sg. vent. (*endāmma > endāmma > indāmma*).

Line 18—The campaigning army mentioned here may have been the Chaldean force that another letter in this archive reports was intending to eat the wheat of Larak (see No. 34).

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No. 40

Letter
4.3 × 8.6 × 2.3 cm
1:2.1

IM 77114
12 N 137

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na *Ba-lat-[su]*1 [qi-bi-ma]
2. um-ma *AMAR.UTU-.APIN*-[eš šēš-kām]
3. a-na ka-a-šā lu šu[l-mu]
4. um-ma-a a-na šēš-iā-a-[ma]
5. āš-shā me-reš-ti šā šēš-[lí]-a1
6. iš-pur um-ma šā 1 MA.[NA KŪ.BABBAR]
7. me-reš-ti šā LÚ Hi-in<&da>a-a-nu
8. muḫ-ram-ma šu-bil
9. mim-ma ma-la ba-šu-ū
10. gab-bi-šū me-reš-ti
11. mi-nu-ū šu-ū
12. me-reš-ti šā šēš-ū-a
13. še-bu-ū lu-mas-si-ma
14. liš-[pur]1 (erasure)
15. [x x] x me-reš-ti
16. [x x]1 šup-ram-ma

Lower Edge
17. [lum]-[ḫur]-am-ma
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

REVERSE

18. \text{lul}-\text{še}-\text{bi}-lak-\text{ka}
19. \text{ki}-\text{l} \text{\text{L}ů} \text{a-me-lu-tu}
20. \text{šá pu-ťu-ru}
21. \text{ta-ta (erasure)-mar}
22. \text{pu-ťu-ram-ma}
23. \text{a-kan-na i-din}
24. \text{mim-ma šá-nu-um-ma}
25. \text{la ta-maḫ-ňar}
26. \text{me-reš-ti šá LÚ.TUR.MEŠ}
27. \text{a-di-kan-na šak-na-at}
28. \text{ki-\text{l} \text{\text{L}ů} \text{a-me-lu-tu}}
29. \text{ia-\text{a}-nu}
30. KÚ.BABBAR \text{tir-ra[m-m]a}
31. [x] x \text{[U ] TU} [x]
32. [x] US/T[A] [x] [x]

UPPER EDGE

33. [(x)] [x] x [x]

\footnotesize{(1-2)} [Say] to Balissu, thus says Marduk-ē[eš your brother]. \footnotesize{(3)} May you be we[II]. \footnotesize{(4)} Say to my brother: \footnotesize{(5-6a)} Concerning the consignment about which my brother wrote, saying \footnotesize{(6b-8)} Buy and send me a shipment worth one mina of silver from the consignment of the people of Hind\text{ānu}.” \footnotesize{(9-10)} Everything that is on hand—it is all a consignment. \footnotesize{(11-13a)} What is this consignment that my brother desires? \footnotesize{(13b-14)} Let him specify in writing and send it. \footnotesize{(15-18)} […] consignment […] write to me; then [let me b]uy and send (it) to you. \footnotesize{(19-21)} If you see slaves for ransom, \footnotesize{(22-23)} ransom (them) for me and deliver (them) here. \footnotesize{(24-25)} Don’t buy anything else. \footnotesize{(26-27)} The agents’ trading capital has been on deposit until now. \footnotesize{(28-29)} If there are no slaves, \footnotesize{(30)} return the silver [a]nd […]. (Remainder of letter broken.)

COMMENTS

Line 7—The people or tribe called Hindānu are unattested elsewhere. The scribe probably intended to write Hindānu but omitted the sign -da-. In No. 41, Hindānu is said to be the origin of a consignment of iron. On the identification and location of this ancient city, see the note to No. 41:12.

Line 9—\text{mimma}, an indefinite pronoun, can also function as a relative pronoun. When it does so in Neo-Babylonian, it is often followed by either \text{mala} or \text{ša}. For examples of the use of \text{mimma mala} in Neo-Babylonian, see CAD M/II, p. 79 sub \text{mimma} d2’.

Line 20—\text{ša puṭu}ru means literally “of ransoming” (see the note to No. 4:12–13).
TRANSLITERATION AND TRANSLATION

**Obverse**

1. ḫR-ka Mšš-lim<sup>4</sup>IM
2. ḍa-na di-na-an be-lí-ia
3. lul-lik ḫAG u ḫAMAR.UTU
4. a-na be-lí-ia lik-ru-bu
5. um-ma-a a-na be-lí-ia-a-ma
6. áš-šá AN.BAR šá be-lí iš-pur
7. 20 GÚ.UN AN.BAR šá na-ša-ka
8. ḫ<sup>4</sup>AG-APIN-eš
9. DUMU LÚ.É.BAR ḫÉ-a
10. gab-bi ina URU Ka-lâḫ
11. ik-te-mis ū me-reš-ti
12. šá ul-tu LÚ ḫi-in-da-a-nu
13. na-šu-ū it-tan-nu
14. a-du-ū a-na ḫNa-ba-šú
15. at-tu-ū-ni
16. ḫal-tap-ra um-ma
17. ḫAN.BAR<sup>1</sup> ma-la na-ša-a-ti

**Obv.**
(1) Your servant, Mušallim-Adad. (2-4) I would gladly die for my lord. May Nabû and Marduk bless my lord. (5) Say to my lord: (6) Concerning the iron about which my lord wrote: (7) Nabû-ēress, a member of the Šangû-Ea family, collected in Kalbu all twenty talents of iron which I was carrying(?); (11b-13) and they have sold the consignment that was transported from Ḫindānu. (14-15) Now I have written to Nabāšu, one of ours, saying: (17-18) Don’t sell any of the iron which you are carrying [to] anybody. (19) I myself will collect it [all]; (20-23) and whatever consignment [that] you are desiring—even silver in shekels (or) original capital—I will give (it) to you. (24-26) Then, if (I had known that) [my lord wanted] iron, I wouldn’t have weighed (it) out and [so]ld (it) to anybody. (27-28) But my lord didn’t write (to me) soon enough, (29-30) (and) he didn’t say (anything) to me after Ḫabil-kinu had come to me. (31-32) Therefore, I sold the iron before him. (32b-36) Now my lord [should] write to me for [as much] iron as he wants so that [I can se]nd (it) [to] my [lo]rd.

COMMENTS

Line 7—Twenty talents is roughly equivalent to 606 kg or 1333 lb.

The form na-sa-ka appears to be the 1c.sg. stative of našû. If so, it is an Assyrianism. (On the change š > s before a and u in Middle Assyrian and Neo-Assyrian forms of našû, see Parpola, Assur 1/1 [1974]: 1–10). We might also consider emending na-sa-ka to the Babylonian form na-šá(!)-ka, since further on in the letter the 2m.sg. stative of našû is spelled na-šá-a-ti not na-sa-a-ti (see line 17).
Line 12—Hindānu has been identified as modern Tell al-Ġabriya, located on the middle Euphrates between Abū Kamal and al-Qā'im, near the modern Iraqi-Syrian frontier. For the identification and location of ancient Hindānu, see Musil, Middle Euphrates, pp. 14–15 n. 12. A line drawing showing the ruins of a large city at Tell al-Ġabriya may be found ibid., p. 17 fig. 8.

Line 14—The personal name "Na-bašša" seems to be closely related to the Ṣafaitic name Nbš, which stands for Arabic Nabbāš (see Harding, Pre-Islamic Arabian Names, p. 578). The Jamharat al-nasab of Hishām Ibn al-Kalbī lists one instance of al-Nabbāš, a name which means “grave-robber” (see Caskel and Strenziok, eds., IK, vol. 2: Das Register). This name is spelled "Na-bašša" in BRM 1 17:10, a text that is probably dated to Nabonassar year 9 (= 739 B.C.).

Line 22—On the meaning and potential significance of the phrase KU.BABBAR GIN, see Introduction, p. 7 n. 27. For qaqqadu, “capital” or “original amount, principal,” see, respectively, AHw, p. 900 sub qaqqadu(m) 9a, and CAD Q, pp. 110–11 s.v. mng. 6e.

Line 29—For the personal name Ḥabil-kinu, “The-faithful-has-beenshown-violence,” see Stamm, Namengebung, pp. 296–97, and AHw, p. 302 sub ḥabālu(m) II G 1d. This name is spelled "Ḥa-bilGIN in BRM 1 17:9 (for dating see comment on line 14 above).

Large quantities of iron were apparently moving among the market towns of the eastern Fertile Crescent by the middle of the eighth century B.C. According to the present letter, Nippurians, Hindānians, Assyrians, and Arabs all participated in this trade. Also, according to a group of newly published inscriptions from the region of ‘Ānah, Ninurta-kudurri-usur, the governor of Sūṣu and Mari, ambushed an Arabian caravan of at least two hundred camels led by merchants from Tayma and Saba that had made an appearance at Hindānu around 750, plundering its loads of iron, blue-purple wool, and other goods (see Cavigneaux and Ismail, Bagh. Mitt. 21 [1990]: 346–47 no. 2 iv 27–38). The Assyrians probably came to regard Arab participation in the iron-trade as a threat to their economic goals, since Sargon II eventually imposed a ban on the selling of iron to the Arabs of the Syrian Desert (see CT 53 10 [= Parpola, SAA 1 no. 179]: 20-r. 6).

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**No. 42**

Letter IM 77129

5.2 x 3.2 x 2.0 cm

1:0.6

**TRANSLITERATION AND TRANSLATION**

**OBVERSE**

1. um-ma a-na `ṣeṣ-iá-a-emal
2. a-du-u a-na `ṣeṣ-ia
3. al-tap-ra mim-mu-ú
4. me-reš-ti šá ina pa-an
5. `šeṣ-ia lu-ú-še-bí-la
6. a-mat šá ana-ku `ṭal at-ti

**LOWER EDGE**

7. ūṭl-ta-ḥa-meš nid-bu-ub
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

REVERSE

8. ṢEŠ-ú-a la im-me-ri-ka
9. lil-li-kám-ma it-ti-šu
10. lu-ú-ud-bu-ub

(1) Say to my brother. (2-3a) I have now written to my brother. (3b-5) Whatever consignment is in my brother's presence, let him ship to me.
(6-7) There is a matter that you and I should discuss together. (8) Let my brother not delay. (9-10) Let him come, and then let me indeed discuss (it) with him.

COMMENTS

Line 1—The letter begins abruptly and with little formality, which is unusual in this archive.
Line 6—atti, which is the feminine form of the second person singular independent pronoun, must of course represent atta, the masculine form.
Lines 6-7—In the present context, nidub exhibits neither a punctual nor a cohortative aspect of the verb dababu (as we expect in Neo-Babylonian). For this reason, the usage is probably that of a speaker for whom Babylonian was not his native tongue.
ittahâmeš is a crasis spelling of itti aḥâmeš (see the note to No. 16:25–28).

No. 43
Letter
4.0 x 7.2 x 3.0 cm
1:1.9

TRANSLITERATION AND TRANSLATION

OBVERSE

1. ʾa1-na ṢEš-ib4.AMAR.[UTU qI-bi-ma]
2. [u]m-ma ṢEš-kám
3. a-na ka-šá lu-ú š[ul-mu]
4. um-ma-a a-na ṢEš-ia-[a-ma]
5. dš-šú tè-e-mu šá LU [La-hi-ru]
6. šá ṢEš-ú-a iš-pu-r[a]
7. LÚ.DUMU šip-ri.meš šá ["x-x"]-x-a
8. ul-tu BÀD [I-li]-Iku-ú-ni
9. ki-i pi-i a[n-ni-i u]l [aq]1-bi
10. um-ma ma-la šá [se-ba-a-ta]
11. ul-tu KUR.NIM.MA.[KI ib-ba-ka]
12. me-reš-ti-[š]ú1 KÙ.[BABBAR x x (x)]
13. gab-bí LÚ.DA[M.GÀR x x (x)]
14. e[n-n]a tūp-[pi a-na ṢEš-ia al-tap-r]a
15. x x x [x x x (x)]
TEXT NO. 43

16. ina x (x) [x x x x (x)]
17. LÚ x [x x x x (x)]
18. šá [x x x x x (x)]

(1 line missing)

REVERSE

(2 lines missing)

22. [x x] 1a-na1 [x] x (x)
23. [a-di1] 7-šá a-n[a] šeš-ia1
24. al-tap-ra ḫa-lan-tišš1
25. LÚ.DUMU šip-ri-ku-nu 1LÚ La-ḫi1-ri
26. lil-<li>-kám-ma lik-太平洋1
27. lu-ša*-ma* lu-li-1ik1
28. 4EN u 4AG lu-á i-du-ú
29. ki-i šá la KŪ.BABBAR ni-bi ta-inan1-ši

(1-2)[Say] to Eriba-Mar[duk, t]hus says Kiribtu [your brother]. (3)May you be w[ell]. (4)Say to my brother. (5-
6)Concerning the report about the Laḫīrians about which my brother wrote to m[e]—(7-8)the messengers of [P]N c[am]e here from Dēr(?). (9)Did I [no]t say as fo[l]ows: (10-11)"All that [you desire he will bring] from Ela[m]’? (12-13)His consignment, the sil[ver, and(?)] all the [...] the mer[chant ...]. (14)[I have] n[o]w [dispatch]ed my tab[let to my brother]. (15-21)[...]

(22)[...] to [...] (23-24)As many as seven times I have written t[o] my brother. (25-26)Quickly, let your messengers <g>o greet the Laḫīrians. (27)I will depart and go (too). (28-29)But may Bēl and Nabû know that without silver you cannot carry away an(y) amount.

COMMENTS

Lines 5 and 25—Laḫīru was situated to the east of the Tigris, perhaps somewhere between Dēr and Gannanāte, to the northeast of the Jebel Hamrīn on the Diyala. On the location and importance of Laḫīru, see Brinkman, PKB, p. 178 n. 1093. According to another letter in this archive, Laḫīru was one of the destinations to which Nippur’s textile traders dispatched their agents to buy wool (see No. 46).

Line 8—The logogram BĀD is understood to be an abbreviation for the writing of the toponym BĀD.AN.KI, or Dēr, which was probably situated not far south of Laḫīru, near the Zagros foothills. It is worth noting that the shape of the sign representing BĀD is closer to the Assyrian form than the Babylonian (see, e.g., Labat, Manuel, no. 1526).

Lines 25–26—These lines are difficult. The combination of the singular and plural verb forms is especially odd, because they appear to be joined in hendiadys. However, just as the omission of <li-> in lillilikamma is a mistake, so perhaps also is the verb’s singular ending. LÚ.DUMU šip-ri-ku-nu is taken to be the plural subject of lik-太平洋1.

Line 29—The substantive nibu, which means literally “name,” is understood here to have the meaning “amount.” This is also the term’s meaning in the expressions nibu ša me, “the amount [of] water” (see Sagg, Iraq 21 [1959]: 166 [NL LV1]:11–12’) and nibašu ša suluppī, “the amount of dates” (CT 22 11:11; see CAD N/II, p. 205 sub nibu A 2).

Verbs in oath formulae are generally marked subjunctive; however, the verb in the present formula—tanašši—appears to be indicative.
TRANSLITERATION AND TRANSLATION

Obverse
1. [I]R-ka 𒀭NIG,DU1
2. a-na di-a-nu be-lī<ia>
3. lul-liki1 šAG u AMAR.UTU
4. a-na be-[lī]-iā lik-ru-[bu]
5. [um]-ma-a a-na be-lī-[iā]-ma1
6. šāl be-lī iš-pur [um-ma]
7. [ki]-i me-reš-ti
8. [LUDAM.GAR] ta-mar
9. [2 MA.NA 5 GIN1 i-din-ma
10. [me-reš-ti bab-ba-n[i-ti]
11. [muḫ-rām]-ma ina ē
12. [ša] a-na¬ pa-ni-ka
13. [ma]ḫ-[ra]

Reverse
14. [li]-[li]-i ki-i
15. [la pa-ni [LÚ] ka-šre-e
16. [la maḫ-ra al]-kām-ma1
17. [KŪL].BABBAR 1 MA.NA × GIN1
18. u me-šreš-ti gab-bi1
19. a-nam1-dak-ka ki-i
20. ú-mas(!)-iš-su-ū a-na be-lī-iā
21. [al-tap]-ra ḫa-an-tiš
22. [GABA.RI ṭup-pi-iā]
23. [šup-ru]

(1)Your [ser]vant, Kudurru. (2-4)I would gladly die for <my> lord. May Nabû and Marduk bless my lord.
(5)Say to my lord: (6)About what my lord wrote, saying:

(7-8)If you see the merchant’s consignment, (9)give two minas, five shekels, and (10-11a)buy a
fine-quality consignment, and then (11b-14a)[let] it go up in value in a house [that suits you—
14b-16a]because this does[n’t] suit the investors, (16b-19a)come and I will give you silver amounting to one mina, n
shekels, or the entire consignment. (19b-21a)When I found out, I wrote to my lord. (21b-23a)Quickly! Send me a
reply to my tablet.
COMMENTS

Line 2—The spelling of di'ānu for dinān (also found in No. 60:2) is reminiscent of the spelling in Assyrian of da'ānu for danānu.

Line 11—In the present context, bitu probably signifies a merchant house or firm. Compare the use of bitu in the passage ụṭṭata ana Nabû-[ē:ī] idinma ana bitu ṣadū liddin, “Give the wheat to Nabû-[ē:ī] and let him sell to the house which he prefers” (No. 37:20–22).

Line 14—[l]i-li-il must stand for ilili, the 3m.sg. G-stem precative of elû, which here seems to mean “to rise in value,” a meaning that is also found in certain Old Babylonian mathematical texts (see, e.g., AHw, p. 207 sub elû(m) IV G B3b). elû appears to display this meaning also in the passage aššu bûši ša bēliya ana muḫši kaspi îlû, “Concerning the property of my lord—in terms of silver it has gone up in value” (No. 59:11–13).

Line 15—Because [l]a replaces ana in the idiom ana pân X maḫāru, it is posited to be a loanword from Aramaic corresponding to the preposition l-, “to.” It can not represent the Akkadian negative lā, the first syllable of the preposition lapān, or the preposition la meaning “from,” because these words are not apt here. la is also used prepositionally in the meaning “to” in No. 20:27 and No. 82:18.

The term karû, the primary meaning of which is “barley pile,” in Neo-Babylonian also has the meaning “property held in common by several persons” (see CAD K, pp. 227–28 sub karû A 2). In the present letter, the determinative Lû precedes karû, and together are understood to signify “the investors (in a caravan venture).”

Lines 16–23—The sender of the letter makes several shifts between third- and second-person address in the final third of the letter. The reason is unclear.
TRANSLITERATION AND TRANSLATION

Obverse

1. a-na mdAG-ú-ni ql-li-bi-ma
2. um-ma mdEN-DÚ-liš [SEš]-lákám
3. um-ma-a a-na SEš-l[a-a-ma]
4. ma-la me-reš-ti-[šú-nu] šá
5. taš-kun gab-bi aš-ta-dín
6. a KÜ.BABBAR a-na lib-bi [ma-]tam-meš
7. ki-i ad-din ha-lan-tiš KÁ-tu
8. a-pu-llu "Na-dî-nu x [(x)]
9. a-na "Ba-llaf1-si i-din [(x)]
10. ūl sig.i.MeDa.KUR.RA ūl
11. [sig.ža.gin.kur.r]a la šú-[šú] "am-šur"  
12. [ia-nu-a]-ma šu-bil
13. sig.i.MeDa.kur.ra u sig.ža.gin.kur.ra
14. a-kan-na ma-a-da* [DAM1.GAR  
15. ki-i sig.i 10 GUR (erasures)
16. [ia] i-nam-di-k[a INIM]
17. [a-na] "Na-di-nu DUMU "x-[(x-x)]

Reverse

19. [x x x x (x)] x [(x)]
20. [x x x x (x)] x x
21. [gar(?)]-b[i(?)] a-na [L]U·[DAM.GAR1.MEŠ  
22. a-kan-na[a-ka] iš-din-a-ma
23. LU a-mi-[lu-tu a]-ga-a*  
24. šá i-bu-[ka] ma-a-da
25. "ba-na-[a k]i-i ú-mas-[šu]-ú
26. [a-na] [šES-ia1 al-tap-ra
27. ha-an-tiš a-di-l la LU ḫar-ra-a-nu
28. šá fLU šá-kin1 il-la-ku-ú-[ni]
29. i-[di]-ma al-kám-ma
30. [a-na]-din [ki-i]
31. [na-kur]-ti a-na SEš*-iá*
32. [diš]-pu-ra
TEXT NO. 45

(1-2) Say to Nabûni, thus says Bēl-ıpuš your [brother]. (3) Say to [my] brother: (4-5) Every single item of [their] consignment which you stored I have sold. (6-8) And when I handed over the silver to Îltammēš, I straightway satisfied the outstanding balance. (8b-9) Nādinu gave [...] to Balāssu. (10-11) And I received from [his] hands the imported(?) red wool and blue-purple wool. (12) Send absolutely nothing. (13-14) There is much imported(?) red wool and blue-purple wool here. (14b-18) The merchant—if he will not give you ten kor of red wool—say something [to] Nādinu, son of [PN], send [him] silver, (19) [and he will ...]. (20-22) He indeed gave all(?) the ... to the merchants the[re]; (23-25) but [the]ese sla[ves] whom he le[d here] are of very good qual[ity]. (25b-26) [W]hen I found out, I wrote [to] my brother. (27-28) Quickly, before the caravan of the šaknu-official come[s], (28-29a) make a depo[sit], come, and I will give (to you). (30b-32) In urgency [I] have written to my brother.

COMMENTS

Line 1—Nabûni seems to be an abbreviation of the name Nabû-bûni, which occurs in No. 51:15, and in Cyr. 23:5. Compare also the name Nabû-bûniya in VAS 3 16:4.

Line 6—The grapheme 4'lı-tam-meš represents 4Šameš, which is perhaps a segolate Proto-Arabic percursor of Arabic Šams. For the various spellings of the name of the Sun-god in the texts of this corpus, see the note to No. 36:1.

Line 7—kā-tu stands for bābu. In Neo-Babylonian, the term bābu designates not only a city-quarter but also a deficit or balance outstanding from a commercial transaction or venture (see AHw, p. 95 sub bābou(m) II 3, and CAD B, pp. 13–14 sub babu 3a–c). The term also has this meaning in No. 35:23.

Lines 10 and 13—in Middle Babylonian and later texts, šig.HELL.MED.A signifies tabarru, “red wool” (see, e.g., CAD N/I, p. 22 sub nabasu discussion section). However, šig.HELL.MED.A.KUR.RA, which occurs only here, has no known Akkadian referent. Other items besides šig.HELL.MED.A are found together with the graph KUR.RA, which probably signifies a quality like “imported” or “foreign” (see, e.g., CAD K, p. 133 sub kamunu B).

Lines 11 and 13—šig.ZAG.IN.KUR.RA is the logographic equivalent of takilitu, “blue-purple wool.” The term is written syllabically in No. 1:34, 37, 40, and 42.

Line 12—The grapheme ia-nu-a-ma (= yānu’amma?) also occurs in No. 77:10 but does not seem to be attested elsewhere. It is similar, however, in both form and function, to ia-nu-am-mi and ia-nu-am in EA 362, a letter from Rib-Hadda of Byblos to Akhenaton, pharaoh of Egypt (see Thureau-Dangin, RA 19 [1922]: 102–3:29 and 37; also Moran, Amarna Letters, p. 361 n. 6). In the present context its meaning seems to be “absolutely no(thing)” (compare Neo-Babylonian yānu allen, “nothing but” [CAD I/I, p. 323 sub yānu 1a2’]).

Line 14—dam.gar is written without the determinative Lû also in No. 76:12 and No. 35:19.

Line 15—one expects wool to be measured in talents or minas, not in a capacity unit as it is here.

Line 23—the Neo-Babylonian demonstrative agā modifies nouns of both genders and numbers (see, e.g., Ebeling, Glossar, p. 15 s.v.).
No. 46

Letter
3.8 x 7.2 x 2.7 cm
1:2.0

TRANSLITERATION AND TRANSLATION

OBVERSE
1. ir-ka 𒈠IM-be-lľ
2. a-na di-na-an be-[l]a-[ia]
3. lul-lik 𒈠AG u 𒈠AMAR.UTU
4. a-na be-li-a lik-ru-bu
5. um-ma-a a-na be-il-ia-a-ma
6. áš-šú SîG.HIA šá be-li īš-pur
7. 𒈠AG-DU-uš u 𒈠Na-ba-a
8. al-tap-ra um-ma
9. al-ka-a-ma a-mur
10. ki-i ina URU La-ḫe-e-ri̇
11. DUMU-šú šá "Za-bi-ni
12. SîG.HIA ig-[zu]-zu
13. [ha]-an-ṯiš šup-[ra]-nim-ma
14. [lul]-li-kám-ma

REVERSE
15. [SîG.HIA] 𒈠A1 ina šu[u]-šú
16. ḫu-um[1]-ḫur SîG.HIA
17. šá LÚ Pu-qu-du
18. ul ba-na-a u KLAM-ši-na
19. ul ba-na SîG.HIA
20. šá LÚ La-ḫe-e-ri
21. ba-na-a .GPIO KLAM-ši-na
22. ba-na šá 5 MA.NA KU.BABBAR
23. SîG.HIA ina šu[u]-LÚ Pu-qu-da-a-a
24. ki-i ag-zu-zu
25. a-na 5 MA.NA-ú
26. ul šá-lim ṑ GIN.AM
27. i-maṭ-ṭu ki-i ū-mas-su-ú
28. a-na be-ll-ia

UPPER EDGE
29. al-tap-ra

(1) Your servant, Adad-bēli. (2-4) I would gladly die for [m]y lord. May Nabû and Marduk bless my lord. (5) Say to my lord: (6) Concerning the wool about which my lord wrote—(7-8) I have sent Nabû-ipuš and Nabâ saying, (9) Go and see. (10-12) If the son of Zabīnu has sheared the wool in Laḫiru, (13-16a) [qu]ickly write to me and [I will
come and accept the wool from him." (16-19a) The wool of the Puqidians is not good, and its price is not good. (19b-22a) The wool of the Lahjrians (on the other hand) is good, and its price is good. (22b-23) Of the wool valued at five minas of silver received from the Puqidians—(24) when I sheared (it), (23-26a) it(? ) did not amount(?) to five minas. (26b-27a) They were each short one-third mina. (27b-29) When I found out, I wrote to my lord.

COMMENTS

Lines 10 and 20—Laḫiru was situated to the east of the Tigris, perhaps somewhere between Dēr and Gannanāte (to the northeast of the Jebel Hamrīn on the Diyala). Aramean herdsmen pastured their flocks in the region around Laḫiru, which is evidenced not only by the present letter, but also by the inscriptions of Sargon II (721-705), wherein it is claimed that the Assyrian king received horses, mules, oxen, sheep, and goats as tribute from the shaykhs (nasikdte) of this region, which he called Yabduru or Yadibiri (see Fuchs, Inschriften Sargons II., p. 151:298-300 [= Lie, Sargon, p. 52:2-3]).

According to No. 43, the people of Laḫiru conducted caravan trade with Elam via Dēr. On the location and importance of Laḫiru, see Brinkman, PKB, p. 178 n. 1093.

Line 11—The name Zabinu, which means "bought," is derived from the common Aramaic root *ZBN, "to buy" (see, e.g., Zadok, West Semites, p. 122; Rosenthal, Aramaic Handbook, part I/2: Glossary, p. 23 [Biblical Aramaic], p. 45 [Palmyrene-Hatran-Nabatean], and p. 59 [Jewish Palestinian Aramaic]; and Dalman, Aram.-Neuheb. Hw., p. 123). The name Zabinu also occurs in BRM 1 2:3, a text that is dated to year 10 of Nabū-šuma-iškun (ca. 750 B.C.).

In this archive, the genitive construction X-su sa Y is attested only in the present context and in No. 111:13. The construction occurs also in Neo-Assyrian, less commonly in early Neo-Babylonian, and rarely in Old Assyrian, Old Babylonian, and late Middle Babylonian (see, e.g., Hecker, Grammatik, p. 203 §121e; CT 2 47:31, 34; CT 45 18:27'; AbB 9 38:14; etc.). In Neo-Babylonian texts, the construction X māṛšu sa Y is perhaps equivalent to Aramaic X b'reh di Y (compare von Soden, GAG §138k).

Lines 17 and 23—The Puqidu were one of the more prominent Aramean tribes of Babylonia between 745 and 626 B.C. The inscriptions of Tiglath-pileser III, Sargon II, and Sennacherib indicate that the Puqidu were active along the Babylonian-Elamite frontier, while the correspondence of the Sargonids places them as far west as Bīt-Amšûkānī and Uruk (see Brinkman, Prelude to Empire, p. 13 and n. 49). The correspondence of Nippur's šandabakku shows that this tribe was also very active in the Nippur region (see also No. 14, No. 53, No.105, and especially No. 27).

Lines 19 and 22—bana is a graphic variant of bani, the 3m.sg. stative of bana (see also No. 92:27).

Lines 25-27—Compare Gurney, Sumer 9 (1953): no. 18 (after p. 34):1-2: ana 1 MA.NA 1] GIN KUL.GI i-ma-ši, “from the one mina of gold there is a one and one-half shekel loss” (see CAD M/I, p. 430 sub mašt 1a4’); cf. also ina 5 MA.NA-ū 2 MA.NA-ū ša siparri šiṭū, “In every five minas (of gold alloy) two minas of copper are added” (Dougherty, GCCI 2 367:11-12).

Line 26—For the writing | gīn = “one-third mina,” see Weissbach, ZDMG 61 (1907): 380.

Line 27—The verb muṣṣa is used passim in this archive and has various shades of meaning, including “to find (out), discover,” “to get news, specific information,” and “to identify, specify in writing.”

There is much emphasis on the gathering and relaying of news among the correspondents in this archive. In medieval times, merchants who were interested in the flow of trade between the Mediterranean and the Indian Ocean also made it their business to keep themselves well informed. They followed the fluctuations of prices of goods in the markets of Cairo and exchanged information on the movements of caravans. They were also sure to keep themselves abreast of political developments in the regions where they had business interests (see Goitein, Mediterranean Society, passim).
Letter
4.0 x 6.4 x 2.5 cm
1:1.7

TRANSLITERATION AND TRANSLATION

OBVERSE
1. a-na âNUMUN-DU qi-bi-ma
2. um-ma =Šul-lu-mu šēš-kām
3. um-ma-a a-na šēš-ia-ma
4. ki-i Ur,UDU,ši.A
5. šâ1 LÙ A-ra-mu
6. ib-ba-ku-ú-nu
7. la ta-me-rik-ka-lma
8. iš1-iši-šû-nu
9. aš1-kām-ma a-kan-na
10. ni-ig-zu-zu
11. 1+t+en UDU,NÎTA
12. šâ1-[I]a-nu-ú-a
   (lower edge uninscribed)

REVERSE
13. a-na Kü.BABBAR ila ta1-nam-din
14. a-di a-šap(!)-pa-rak-ka
15. 30 UDU,NÎTA,ÎMES
16. la-pa-an âNUMUN-[x(-x)]
17. (erasure) la(!) ta-šâ-x(-x)
18. u₄-mu šâ a-na pa-ni-ka
19. iš1-šâ1-[ku]-ú
20. ma-la šâ Iha-du1-ú
21. li-iš-bat
22. ki-i aš1-tâ-[I]al-ka
23. a-šâ1 pa-[an] (x) x
24. al-šâ1 IUGU(?)

UPPER EDGE
25. [x (x)] x IUr,UDU,[I]A,MEŠ
26. [(x)] x x (x)

1-2) Say to Zēra-ibni, thus says Šullumu your brother. 3) Say to my brother. 4-6) Because they are leading the flock of the Arameans here, 7) don't delay. 8-10) Come with them, and let us do the shearing here. 11-13) Don't sell a single sheep without my permission. 14) Until I write to you, 15-17) don't [...] the thirty sheep from Zēra-[...]. 18-19) When he goes to you, 20-21) let him take as many as he likes. 22-25a) When I saw you, [...] to [...] concerning(?) [...]. 25-26) [...] the flocks [...].
TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

No. 48

IM 77110
12 N 133

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "Kab-ī qa-bi-ma"
2. um-ma "LUGA[.]a1]-ni šeš-kām"
3. a-na ka-[a-šā] [lu-ú šul]-mu
4. um-ma-a a-[na] šeš-iā-ša
5. šā taš-pu-ra um-ma
6. SIG.HLA a-kan-na
7. ia-a*-a*-nu *over erasure
8. 20 qū.ni SIG.HLA
9. ina let ""EN-SUM.NA"
10. a-du-ú ina EN.LI.L.KI
11. šu-ú

Reverse
12. šu-pur-ma ma-la
13. šā ha-da-a-ta
14. SIG.HLA ina šu1-šū
15. i-šī
16. šī-ta lu šak-nu

(1-2) [Say] to Kabt[iya], thus says Sarra[ni your brother]. (3) May y[ou] be well. (4) Say to my brother: (5) About what you wrote to me, saying: (6-7) "There is no wool here." (8-9) There are twenty talents of wool in Bēl-iddin’s charge. (10-11) He is now in Nippur. (12-15) Write and take from him as much wool as you wish. (16) The remainder will be stored.

COMMENTS

Line 2—Šarrāni is probably an abbreviation of a name such as Marduk-šarrāni.

Lines 12-13—mala ša is attested with temporal nuance both in RAcc. 136:282 (mala ša Enûma eliš ana Bēl inašša, “All the time they are reciting Enûma eliš before Bēl”) and in RAcc. 141:361-62 (mala ša Nabû ina Bāb-ili, “As long as Nabû is in Babylon”) (liturgy of the New Year Festival). Compare also the use of mala in the passages ūmu mala ša PN balu (YOS 7 66:17-18) and mala ša inaššamma (YOS 3 2:17).

Line 16—šaknu is a mistake for šaknat.
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPpur

No. 49

Letter
3.2 x 5.0 x 2.0 cm
1:1.7

TRANSLITERATION AND TRANSLATION

OBVERSE
1. a-na1 Man-na1 ql-bi-ma
2. um-ma BA-sa-a šēŠ-kām
3. um-ma-a a-na šēŠ-ia-a-ma
4. ḍā-šū SIG.U.LA
5. šā šēŠ-ū-a iš-pur
6. a-du-ū LŪ.DUMU šip-ri-ia
7. a-na LŪ Kal-da
8. it-ta-lak
9. ba-an-ṭiš a-na

LOWER EDGE
10. šēŠ-ia

REVERSE
11. ū-še-bi-li
12. 4| MA.NA KU.BABBAR
13. ŠE.GIŠ.1 muḫ-ran-ma
14. šu-bi*i
15. mim-mu-ū ṣe-ba-ta
16. mus-sa-am-ma
17. šu-pur
(erasure)

LEFT EDGE
ME NA

(1-2) Say to Mannā, thus says Iqiša your brother. (3) Say to my brother: (4-5) Concerning the wool about which my brother wrote—(6-8) my messenger has now gone off to Chaldea. (9-11) I will send a shipment to my brother right away. (12-14) Buy for me and send sesame worth four and one-half minas of silver. (15) Whatever you desire, (16-17) specify in a letter and send it.

COMMENTS
Line 1—Mannā is probably a hypocoristic for a name of the type Mannu-ki-DN.
TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

No. 50

Letter
5.3 x 3.1 x 1.9 cm
1:0.5

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "Šil-la-a qí-bi-ma
2. um-ma "EN-a-ni ŠEŠ-kám
3. um-ma-a a-šna ŠEŠ-ia-a-ma
4. a-du-ú "ZÁLAG-e-a a-na
5. pa-an ŠEŠ-ia al-tap-ra
6. 4š MA.NA KÜ.BABBAR ŠE.BAR
7. mu-ḫur-am-ma šu-bi-[šš]

(reverse uninscribed)

(1-2) Say to Šillá, thus says Bēlāni your brother. (3) Say to my brother: (4-5) I have now sent Nüreya to my brother. (6-7) Buy and send to me wheat equal in value to four and one-half minas of silver.

No. 51

Letter
3.9 x 6.6 x 2.5 cm
1:1.8

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "šAG-ŠEŠ-ir qíl-bi-ma
2. um-ma "Kab-ti-ia ŠEŠ-kám
3. a-na ka-ša lu šul-mu
4. um-ma-a a-na ŠEŠ-ia-a-ma
5. 5š ŠU KÜ.BABBAR šá "Zab-di-šš šá
6. ŠEŠ-ú-a iš-pu-ra
7. "Zab-di-šš i-qab-bi um-ma
8. 5š MA.NA KÜ.BABBAR ki-i id-din
9. 3š šá LÚ a-mi-lu-tu
10. ki-i 3š MA.NA KÜ.BABBAR a-na
11. "BA-šá-a at-ta-din
12. 2š MEŠ ki-i a-bu-uk
13. at-tan-na-šš ŠU
14. sīt-ta ŠUG.sID-šú

Lower Edge
15. ina Šš "šPA-bu-ni

*over erasure
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

REVERSE

16. DUMU "A-ḫu-lap₂-AMAR.UTU
17. ul-te-bi-la-āš-šú ul
18. ki-i .pi-i an*-ni*-i*
19. šeš-ú-a iš-pu-ra
20. um-ma a-du-ú šE.BAR ma-la
21. še-ba-a-ti*
22. lu-ü-še-bi-lak-ka a-du-ú
23. ANŠE.A.AB.BA a-na*
24. pa-ni-ka al-tap-ra
25. 4½ MANA ki-i pi
26. šá K I.LAM a-kan-†na-ka¹
27. muḫ-hi-ran-†ma¹

UPPER EDGE

28. šú-bil

LEFT EDGE

29. "BA (erased)

(1-2) Say to Nabû-nāṣir, thus says Kabtiya your brother. (3) May you be well. (4) Say to my brother: (5-6) Concerning Zabdi-Il's silver about which my brother wrote me, (7) Zabdi-Il says:

(8-11) After he gave me five minas of silver, I sold three of his slaves for three minas to Iqīša;
(12-17a) after I had led away two oxen, I gave (them) to him; and the rest of his account I have sent to him in the hands of Nabû-bûnî, the son of Aḫulap-Marduk.

(17b-19) Did not my brother write to me as follows, (20-24) saying: "Now let me send you as much wheat as you want"? I have now dispatched a camel to you. (25-28) Offer me (an amount worth) four and one-half minas according to the rate of exchange there and send (it).

COMMENTS

Lines 5 and 7—The personal name Zabdi-Il occurs frequently in Šafāṭīc and Thamūdīc inscriptions (see Harding, Pre-Islamic Arabian Names, p. 294 sub Zbd-Il). The word zabd means "gift" in Arabic, but it is a very rare word and obsolescent already at the beginning of the attested history of the language. The root *ZBD is also attested in Aramaic and Hebrew, especially in PNs (compare Hebrew Zabdi>El).

Line 9—šalāšīšu amilītu is understood to mean "three of his slaves." For other attestations of the use of a personal pronoun after a cardinal number, see CAD Ś/I, p. 233 sub šalāš d2'.

Line 15—The name Nabû-bûnî also occurs in Cyr. 23:5. Compare also Nabû-bûnîya in VAS 3 16:4.

Line 18—ki pī annī, which occurs frequently in the letters of this archive, seems to be attested infrequently in the Neo-Babylonian letters from Kuyunjik (only find two attestations could be located: ABL 846:5-6 and CT 54 39:9).
No. 52
IM 77134
12 N 157

Letter
5.4 x 3.0 x 1.4 cm
1:0.5

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "ld-di-ia ql-b[i-ma]
2. um-ma "Ba-bi-ia šeš-Ikám
3. a-na ka-a-šá lu-ú šul-mu
4. um-ma-a a-na šeš-ia-a-ma
5. ki-i šE.GIš.1 šá šeš-ia

Lower Edge
6. 4½ MA.NA KÚ.BABBAR muḫ-ram-ma

Reverse
7. šu-bi-li-šú
8. ī mil-nu-ŭ ši-bu-ut-ka
9. šu-pur

(1-2)Sa[y] to Iddiya, thus says Bābiya your brother. (3)May you be well. (4)Say to my brother: (5-7)Accept four and one-half minas of silver as the equivalent of the sesame of my brother and send it. (8-9)And whatever your desire, write.
TRANSLITERATION AND TRANSLATION

OBVERSE

1. [IR-ka "x-x-x(-x-x)]
2. [a]-[n][a] di-na-an1 be-[l]-ia]
3. lul-lik šAG [u šAMAR.UTU]
4. a-[n][a] be-[l]-ia] [lik-ru-bu]
5. um-ma-a a-[n][a] [be-l]-ia-a-ma]
6. [dš]-šā KILAM [FURU(?)]
7. šā ŠEGIŠ.1 šā [be]-[l]-[l] [š]-pur
8. a-na 1 PI 2 BĀN ŠEGIŠ.1 BABBAR.MEŠ
9. i-na KĀ BĀD
10. i-na[m-di]-Inu1
11. [ù] i-na ū
12. [šā] ti-li-[tu]
13. [a-na] 1 PI 1 [x BĀN]

LOWER EDGE

14. [ŠEGIŠ.1 BABBAR.MEŠ]

REVERSE

15. [i]-[n][a]m-di-nu ú1
16. 3 MA NA Kū BABBAR
17. a-na 1 PI 2 BĀN ŠEGIŠ.1 BABBAR.MEŠ
18. i-na KĀ BĀD
19. ki-i am-ḥur ut*
20. iz-nu ša "šu-ma-a
21. a-na LŪ Pu-qu-[d][u]
22. ši-il-[l]
23. ki-i be-[l]-[l] ha-[du-ú]
24. [ana(?)] LŪ Pu-q[u-du]
25. [lul(?)-lik(?)] x x [x]
26. [x x] x [x]

UPPER EDGE

27. [x x x (x)]

LEFT EDGE

28. [al-kām-ma] ŠEGIŠ.1 m[u-ḥur]
TEXT NO. 53

131

(1)[Your servant, PN]. (2-4) I would gladly die [f]or [my] lo[rd]. May Nabû [and Marduk bless] my lord.

5Say to [my lord]: (6-7) Concerning the town’s (?) price for sesame about which my [lo]rd [w]rote—(8-10) they were se[lli]ng white sesame for one pānu, two sūtu (per mina) in the town gate, (11-15a) and they were [s]elling [white sesame for] one pānu, n sūtu (per mina) in the deliv[ery] house; (15b-20a) so when I accepted one pānu, two sūtu of white sesame for three minas of silver in the town gate, they did not become angry! (20b-22) The son of Šumā is m[y] protection for the Puqūdu tribe. (23-25a) If my lord w[i]shes, let me go(?) to(?) the Puqūdu. (25b-27) [...] (28) Come and receive the sesame.

COMMENTS

Line 8—ŠE.GIS.I BABBAR.MEŠ signifies šamaššammā pesūtu, “white sesame.” According to Kraus, modern varieties of sesame from India are distinguished by their color; these include white, black, and red-brown types (JAOS 88 [1968]: 119, citing K. van der Weer, Teysmannia 30 [1919]: 268). In later Neo-Babylonian texts, the commodity in question is spelled passim as ŠE.GIS.1 pe-su-tu (see Ebeling, Glossar, p. 227 sub šamaššammu). A price of 3 minas of silver for approximately 40 litres (if the ordinary Neo-Babylonian kor is used) seems extraordinarily high.

Lines 9 and 18—A locution like KĀ BĀD, literally “the wall’s gate,” suggests a town that was encompassed by a wall in which there was a single gate. KĀ BĀD also occurs in No. 54:8. Both the present letter and No. 54 indicate that this was a place where business was transacted.

Line 12—ti-li-[tu] (if correctly restored) stands for tēlītu, “delivery” (see AHw, p. 1345 sub tēlītu(m)). The term bitu ša tēlīti, “delivery house,” seems to occur only here.

Lines 20-22—A look at Middle Eastern caravan trading practices earlier in the present century may help to illuminate the background of the statement, “The son of Šumā is my protection for the Puqūdu tribe.” At that time, all who had a stake in the safe conduct of caravans across the desert between Basra and Aleppo formed brotherhoods among themselves to guarantee that all caravans passed safely from one destination to the next. According to Christina Grant:

Some one of the merchants of the kafila [caravan] would have a ‘brother’ in every town or village on the route by which the caravan was intended to pass. That ‘brother’ would pave the way—with money or its equivalent—for the arrival of the caravan; and he would come out from his village to meet the caravan, and conduct it in person to the next village, where he would give over its safe-keeping into the hands of some other ‘brother.’ Of course these ‘brothers’ were well paid for their services by all the merchants of the caravan, because they benefited equally with the merchant ‘brother.’ Other escort than that of a ‘brother’ is dispensed with (Syrian Desert, p. 158).

It is asserted here that the facilitation of trade among disparate groups was also a primary purpose of the brotherhoods that were formed in the eighth century B.C. For a discussion of these brotherhoods, see the note to No. 3:5. On the prominence and geographical distribution of the Aramean tribe of Puqūdu, see the note to No. 46:17 and 23.
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPU

No. 54

Letter
6.1 x 3.1 x 2.0 cm
1:0.5

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na AG-SUM1.N[A qí-bi-ma]
2. um-ma1 AMAR.UTU-AP[N-e] šES-kám]
3. [a]-na ka-a-šá lu-ú šul1-m[u]
4. [u]m-ma-a a-na šES-ša1[a-ma]
5. [ša]l-ma-n[a] a-na1 pa-[an]
6. [šEš-i]a áš-pu-[ra]

Reverse
7. [en-na LÛ].TUR šá šES-ša[a ú]
8. [LÛ.DAM.G]AR-I šá1 a-na1 KÁ B[AD]
9. lil-lik-u1ma* ba-a-tu1
10. [šá] ina let m[Eri]-ba
11. [li-bu1]-[ku]


COMMENTS

Line 7—The activities of persons designated as suhārū (lit. “boys, young men”) are discussed in the note to No. 38:8.

Line 8—A locale known as the “town gate” (lit. “the wall’s gate” [KĀ BÂD]) also occurs in No. 53:9 and 18. Both the present letter and No. 53 indicate that this was a place where business was transacted.

Line 9—On the term ḥātu, “cash payment” or “installment,” see the note to No. 10:13.
No. 55

TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

IM 77085
12 N 108

TRANSLITERATION AND TRANSLATION

Obverse
1. [a-na ^AG-APIN-eš
2. [qī-b]i-ma <um-ma> ^AG-SU šēš-kām
3. [um]-ma-a a-na šēš-iā-a-ma
4. šú-dāš GU₄.MEŠ* šá ^DINGIR-APIN-eš
5. šá ta-qab-bi-i
6. «Diš» a-du-ú et-ti-bi
7. pa-an-ia du-gu-lu*
8. a-di ú-še-bi-li-ka
9. GU₄.MEŠ* šá-nu-um-ma
10. la* tu-ba'-a
11. ki-i lu ul-te-bi-<lak>ka
12. a-li-ka bu-ú
13. a-na KU.BABBAR mu-[ihi]r

Reverse
15. DUMU ^X*-X*-a* ul-te-bi-[lak-ka]

1-2] Sa[y to Nabû-ēreš, <thus says> Nabû-eriba your brother. 3) Say to my brother: 4) Concerning the oxen of Ilu-ēreš about which you are speaking: 6-7) I’ve gotten under way now. Wait for me. 8-10) Until I send you (a dispatch), don’t look for other oxen. 11-13) But when in fact I have sent you (a dispatch), come, look, and buy.
14-15) I have sent [you] donkeys through the agency of Kîmû, son of [P]N.

COMMENTS

Line 4—The writing šú-dāš is a metathesis of ãš-šû.

Line 6—The form et-ti-bi is understood to represent the 1c.sg. G-stem perf. of tebu in the sense “to get under way” (cf. AHw, pp. 1342-43 sub tebu(m) G7). Compare the form it-ti-bi in No. 89:19.

Line 7—The form dugulu is understood to represent the m.sg. imp. of dagālu + sg. vent. It is also possible that the grapheme du-gu-lu stands for the 3m.pl. stative of the D-stem (“they are at my disposal”). The reader should note, however, that the D-stem of dagālu is otherwise unattested.

Line 8—ú-še-bi-li-ka obviously stands for ušebbil + -akka. Compare the form aršikku (for expected aršâkku or aršâkka) in No. 104:9.

Line 9—Something is wrong here. Either šânîmma is a mistake for šanimma, or the MEŠ on GU₄.MEŠ is meant to mark “logogram” rather than “plural” (as it sometimes does also in Neo-Assyrian and peripheral Akkadian).
Line 11—\textit{lu ul-te-bi-\textless lak\textgreater ka} represents the asseverative locution \textit{lū\ ultēbilakkā}, "I have indeed sent a shipment to you" (compare the function of \textit{lu} in the forms \textit{lu-ḫir-ma} [No. 63:13] and \textit{lu-šē-bi-la-ād-šū} [No. 63:21]); see GAG §81f.

This letter, riddled with erasures and uncorrected errors, must be the work of an inexperienced scribe.

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No. 56

Letter
3.4 × 6.6 × 2.4 cm
1:2.1

IM 77099
12 N 122

TRANSLITERATION AND TRANSLATION

\textbf{OBRVERSE}

1. \textit{\textless lR-\textless ka\textrangle \textless m-x-x-(x-x)\textgreater }
2. \textit{\textless a-na\textgreater di-\textless na-an be-li\textless ia\textgreater}
3. \textit{lul-lik \textless AG\textgreater u \textless AMAR.UTU\textgreater}
4. \textit{\textless a-na\textgreater be-\textless li-ia\textgreater lik-ru-bu}
5. \textit{\textless um-ma-a a-na\textgreater be-li-ia-a-ma}
6. \textit{\textless dš\textless šū \textless KU.BABBAR\textgreater GIN šā ina let}
7. \textit{\textless EN\textless šeb-šī šā be-li iš-pur}
8. \textit{\textless EN-ú\textless šeb-šī a-na}
9. \textit{\textless KUR\textgreater Aš+šur.KI it-tal-ka}
10. \textit{u a-na šēs-šū}
11. \textit{ki-i aq-bu-ū \textless um-\textless ma\textgreater}
12. \textit{\textless S\textgreater MA.NA a-na ša-ma-du}
13. \textit{šā ANŠE.KUNGA.MEŠ}
TEXT NO. 56

REVERSE

14. ki-i id-din-an-na-a-ši
15. u(!?)* sa-ma-du šá ANŠE.KUNGA.MEŠ* over erasure (?) 15
16. 'ki1-i ni-bu-ka um-ma
17. ul ba-nu-ú LUGAL
18. i-ta-ri um-ma KÚ.BABBAR-ma
19. i-iš ul i-man-gur
20. um-ma ANŠE.KUNGA.MEŠ
21. bab-ba-nu-ú-1tu1
22. ab-ka-nim-ma i1-1-na-ni
23. en-na mEN-ú-šeb-ši
24. 'a1-na KUR Aš+šur*.KI*
25. i1-tal-ka ki-i
26. iANŠE.KUR.RA.MEŠ ki-i
27. iANŠE.KUNGA.MEŠ
28. ib1-ba-kám1-ma

LEFT EDGE

29. i1-[šap-par] (erasure?)

(1) Your servant, [PN]. (2-4) I would gladly die for my lord. May Nabû and Marduk bless my lord. (5) Say to my lord: (6-7) Concerning the silver in shekels that is in the charge of Bēl-ušebši about which my lord wrote—(8-9) Bēl-ušebši has gone to Assyria. (10-11) But when I spoke to his brother, he said:

(12-14) After he gave us eight minas for a team of mules, (15-16) and after we brought a team of mules, he said:

(17a) "They're no good! (17b-19a) The king will return and say: 'The silver—where is it?'
(19b-22) He won't consent. He'll say, 'Bring me fine mules and give (them) to me.'"

(23-29) Bēl-ušebši has now gone off to Assyria. He [will write] whether he is bringing horses or mules.

COMMENTS

Line 6—On the meaning and potential significance of the phrase KÚ.BABBAR GIN, see Introduction, p. 7 n. 27.

Lines 12 and 15—The term šamādu means "team" and is attested only in connection with mules. The present letter shows that a team of mules could cost as much as eight minas of silver (about 8 lb). Since mules are unlikely to have cost more than human beings, which sold at this time for about one mina each, a team of mules probably consisted of more than eight animals. Letter No. 57 mentions three such teams (pl., ša-ma-da); while an Esarhaddon text describing booty from Elam mentions teams of white mules (pl., ša-ma-da-ni; see Borger, Asarh., p. 53 §27 Episode 13 A iii 76). The mule teams of letter No. 57 also came from Elam.

Line 19—iš = interrogative eš, "where?" (see CAD A/I, p. 233 sub ajīš).
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

No. 57

Letter
IM 77127
6.6 x 9.9 x 3.5 cm 12 N 150
1:1.5

TRANSLITERATION AND TRANSLATION

Obverse
1. IR-ka "dAG-[APIN]-[es]
2. a-na di-na-an be-li-ia 1ul-li-lik
3. dAG u dARU a-na be-li-ia
4. lik-ru-bu um-ma-a a-na be-li-ia-1a-ma1
5. "dEN-ú-šal-li šá be-li iš-pur
6. KASKAL a-na GIN-šú al-tak-na 1 ME ÉRIN.IMEŠ šá1 GIŠ.BAN
7. it-ti-šú a-di BÁD.AN.KI it-tal-ka
8. "La-qî-pu ul-tu KUR.NIM.MA.KI it-tal-ka
9. 3 ša-ma-da šá ANŠ.E.KUNGA.MEŠ it-ti-šú i-tab-ka
10. ma-a'-da ba-nu-ú "Gu-lu-šú um-ma 1+en ša-ma-da
11. ab-ba(!)-ka "La-qî-pu ul i-man-gur
12. um-ma ul a-nam-di-ka INM "Mu-šal-lim
13. ha-[lan]-tiš a-na pa-an "Gu-lu-šú be-li liš-pur
14. a-di la šU([1])-su i-šak-[k]al-ru-uš-ma1
15. 1+en ša-ma-da ib-ba(!)-ka "Nu-[um]-1-mu-ru
16. DUMU "IR-GR.KU é di-ni it-ti1
17. "La-qî-pu i-dab-bu-ub um-ma
18. mi-nam-ma ANŠ.E.KUNGA.MEŠ

Lower Edge
19. a-na "Gu-lu-šú ul ta-[d-din]
20. ul a-na-ku-ú ANŠ.E.KUNGA.MEŠ

Reverse
21. a-bu-ka ḫa-tu u mi-reš-[i(!)]
22. be-li ki-i úše-bi-li ANŠ.E.KUNGA.MEŠ
23. ul-tu KUR.NIM.MA in-da-ḫar u "Nu-[um-mu-ru]
24. a-na be-li(!) di()-ni šá be-li-ia it-tu-[i]
25. ul a-na-ku-ú a-na be-li-ia aq-bi
26. um-ma "Nu-[um-mu-ru()] it-ti
27. "La-qî-pu la(!) il-la-ka

1) Your servant, Nabû-ēr[es]. 2) I would gladly die for my lord. 3-4) May Nabû and Marduk bless my lord. Say to my lord: (5-7) Bēl-usalli, about whom my lord wrote, I have sent off on the road. One hundred bowmen went with him as far as Der. (8) Lāqīpu came from Elam. (9) He brought three teams of mules with him. (10a) They are of very good quality. (10b-11a) Gulušu says: "I will lead away one team." (11b-12a) Lāqīpu won’t consent and says: "I will not give (it) to you." (12b-15a) Quickly, let my lord send Musallim’s decision to Gulušu before he in fact gets his hands on one team and leads it away. (15b-17a) Nummur, son of Arad-Nergal, is arguing with Lāqīpu (in) court, saying: (18-19) Why didn’t you g[ive] the mules to Gulušu? (20-21a) Didn’t I myself bring the
mu[les] here?” (21b-24) After my lord sent both a cash payment and trading capi[tal], he came into possession of the mul[es] from Elam, and Nu[muru] becam[e] my lord's adversary in court. (25) Didn’t I myself say to my lord: (26-27) “Nummuru must not come with Lāqīpu”?

**COMMENTS**

Lines 9–10 and 15—For a discussion of the term šamādu, “team (of mules),” see the note to No. 56:12 and 15.

Line 16—Most references to the institution of bit dīnī in later Neo-Babylonian texts associate it with the royal court in Babylon (see, e.g., CT 22 105:23–28; YOS 7 31:8–10; and TCL 13 222:1–6).

Lines 18–19—In Babylonian, sentences introduced by interrogatory pronouns are otherwise negated by lā not ul (see GAG §153c).
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPU

No. 58

IM 77163

Letter
4.1 × 8.4 × 2.8 cm
1:2.2

TRANSLITERATION AND TRANSLATION

OVERSE
1. [IR-ka "m-x-x(-x)]
2. [a-na di-na-an be-lí-ia]
3. lul-š[AG u āMAR.UTU]
4. a-na be-li-[ia lik]-fru-bu
5. um-ma-a a-na be-li-ia-a-ma
6. [m]x-x-x śá be-li iš-pur
7. ina ITTI.BÁRA a-na
8. KÁ.DINGIR.RA.KI
9. il-la-kám-ma
10. be-lí li ĐU.KU.lāšu
11. ìn]-EN.DU-uš
12. šad-da-qâd a-na pa-an
13. be-li-ia al-tap-ra
14. um-ma pa-an

REVERSE
15. be-li-ia mah-r[a]
16. ANŠE.KUNGA.MEŠ
17. bab]-ba]-nu-ū-ti
18. [a-na be-li-ia
19. lu-ū-še]-bi-li
20. [u]-ki-i ANŠE.KUNGA.MEŠ
21. ūl še]-ba-a-ta
22. [be-li li]-ih]-ru-uš
23. [a-na pa-an]-li-ia
24. [x x] x x [x]-ma(?)

(remaining lines completely broken)
[Your servant, PN]. (2-4) I would gladly die [for my lord]. May [Nabû and Marduk] bless my lord. (5) Say to my lord; (6-9) [PN], about whom my lord wrote, is coming to Babylon in Nisannu; (10-11) and his court adversary will be Bēl-ipuš.

(12-13) Last year I wrote to my lord, (14-15) saying: "(If) it suits my lord, (16-19) let me send fine mules to my lord." (20-21) [But] if you(!) don't desire mules, (22) let my lord cancel the order. (23-24) [...] to my lord [...] (remainder broken).

COMMENTS

Lines 20–21—This is the only attestation in this archive of the use of ul in a subordinate clause, although ul occurs where lā is expected in the obvious prohibitive expression šarru ul iqabbi lubrā, "The king must not say: ‘Let me check’" (No. 20:22–23). For an example of the use of ul instead of lā after an interrogative pronoun, see the note to No. 57:18–19.

The switch from third person to second in line 21 is awkward. See also No. 110 r. 21.

Line 22—On the meaning of ḫarāšu, "to withdraw, deduct; to cancel an order, write off," see the note to No. 2:22–23.

No. 59

Letter

IM 77123

4.0 × 5.6 × 1.8 cm

1:1.5

TRANSLITERATION AND TRANSLATION

Obverse

1. IR-ka "Ba-i-sar a-na
2. di-na-an be-lī-ia lul-lik
3. um-ma-a a-na be-lī-ī-a-[1]ma
4. gab-bu u-[e]-mu be-lī
5. il-ta-ṣap-pa-ra
6. um-ma ANŠE.KUNGA
7. šup-ra a-du-ú
8. ANŠE.KUNGA šá a-ki-i
9. lib-bi šá be-lī-ia a-[1]na
10. be-lī-ia al-tap-ra
11. āš-šā NĪG.SU.IMEŠ šá be-lī-ī-a

Lower Edge

12. a-na [muh-ḥi KU.BABBAR]
Your servant, Baysar. I would gladly die for my lord. (1) Say to my lord: (4-5) Every day my lord keeps writing, (6-7) saying: “Send me a mule.” (7b-10) Now I have sent to my lord a mule after my lord’s (own) heart. (11) Concerning the property of my lord—(12-14) in terms of silver it has gone up in value. I have not given it to anyone. (15-18) Just now I have sent the woman of Tammes-lamaya together with Nabû-ētir to greet my lord. (19-20) My lord should set Tammes-lamaya on the road; (20b-22a) and let him go to Yada’-Il. (22b-24) From this day forth I have become a son of my lord. (25-27) There is a slave in the charge of Yada’-Il. (28) Let my lord set him on the road.

COMMENTS

Line 1—The linguistic affiliation of the name Baysar is uncertain. It does not appear to be Semitic.

Line 5—itašappara is a mistake for ittanappara.

Line 11—The Akkadian equivalent of NIG.SU is bāšu, “property.” NIG.SU.MEŠ, which represents a rare pluralization of the logogram, occurs, e.g., also in KAH 2 83:14 and KAR 427 r. 23–24.

Lines 12–13—The expression ana muḫḫi kaspi elū, which is not attested elsewhere, does not appear to be related in meaning to the common Neo-Babylonian idiom ana muḫḫi elū, “to take over a charge, to enter upon an obligation” (see CAD E, p. 125 sub elū 4; AHw, pp. 207–8 sub elū(m) IV G B7). But the meaning of elū itself, “to rise in value,” appears to be the same as that found in certain Old Babylonian mathematical texts (see, e.g., AHw, p. 207 sub elū(m) IV G B3b). elū apparently displays this meaning also in the passage ina būtī šā ana pānika [ma]ḥra [i]īlī, “Let it go up in value in a house that suits you” (see No. 44:11–14).

Lines 16 and 19—Tammes-lamaya is a West Semitic name. On the theophoric element of the PN, see the note to No. 36:1. The interpretation of its predicative element is uncertain.

Lines 21 and 26—Yada’-Il was a common South Arabian PN, for which see the note to No. 3:2 and 10.
The locution "From this day forth I have become a son of my lord" represents a declaration of political allegiance to the lord of Nippur, who apparently concluded treaties with his vassals (see the note to No. 23:5–6). In fact, the declaration in the present letter is strongly reminiscent of the language used in a treaty between Šunaššura of Kizzuwatna and the Hittite king Suppiluliumaš, in which Šunaššura declared: *ninu mārī Suppiluliuma šarri rabī gabbin[i] u bītni tā ištēn,* "We are all sons of Suppiluliumaš, the great king, and our house is one" (see Weidner, *Politische Dokumente*, p. 86:8–9).

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No. 60

**IM 77088**

**12 N 111**

**TRANSLITERATION AND TRANSLATION**

**OBL. 1.**

- **1.** ḷr-ka *(Den-né-e-a) [a-na]*
- **2.** di-a-nu be-li-īā lu-[l]īk
- **3.** 4AG u 4AMAR.UTU a-na be-[ll-īā]
- **4.** lik-ru-ū um(?)-ma-[t]-l-ī [a-na be]-ll-ī-l-ī-ī-ma
- **5.** an-na-ni-ti lu-ū āš-[l]-ī-ti šā be-li-ī-īā
- **6.** šā be-ll iš-pur ūm-[l]-ma ki-i
- **7.** KASKAL*u*-ka a-na tū Du-na-a-nu
- **8.** i-ba-āš-šu-ū šā-la-nu-ū-a
- **9.** la tal-lak 2 MA.NA KU.BABBAR
- **10.** lud-dak-kām-ma it-ti-ka
- **11.** i-ši-ma a-li-k-ma 2 GU.LMEŠ
- **12.** ba[b]-ib-ū-ni-ti šā ina rit-ti
- **13.** ina [sU][n] 4=Ba-hi-a-nu
- **14.** e-ši-l-ki(?)-ma bi-hi-ri-ma
- **15.** muḫ-ru ta-ad-di-nam-ma
- **16.** al-li̇-l-ī 2 GU.LMEŠ
- **17.** bab-ba-ni-ti an-hu-frām l-ī-ma
- **18.** it-ti-īā a-bu-ku-am-ma
- **19.** al-li̇-l-ī a-ta
- **20.** ta-qab-ba-a> um-ma
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

REVERSE

21. ki-i šá-aš GU4 MES
22. šá LÚ.HIA ul ba-nu-ú
23. a-na-ku as-ma-ka um-ma
24. 4AG u MES.TAK.KA ki-i
25. as-si-qí-ma la ba-nu-ú
26. en-na la tu-maš-sá-ra-a-ni
27. pu-tu-ra-i-ma LÚ sar-ru-ti
28. lu-qab-bil-ma lud-dak-ka
29. a-na-ku gab-bi-šu-ú nu i-de

1(1) Your servant, Danneya. I would gladly die for my lord.
3(4) May Nabû and Marduk bless my lord.
5 Say to my lord: About what my lord wrote,
7 If your journey is to the Dunânu, don’t go without my permission.
9 Let me give you two minas of silver; carry it with you, and go;
11 then either requisition, levy, or buy from Babidnu two fine oxen accustomed to the plow.
13 You gave (the silver) to me; and I went and bought two fine oxen and personally led them to you and departed.
15 But you are saying, “They aren’t even as good as the oxen of slaves.”
17 I have personally sworn to you, saying: By Nabû and MES.TAK.KA, I did not choose any that were no good.
19 Now don’t abandon me.
21 Ransom me and I will take delivery of and give you the thieves.

COMMENTS

Line 2—The spelling of di‘ānu for dinân (also found in No. 44:2) is reminiscent of the spelling of da‘ānu for danânu in Assyrian.

Line 7—The people called Dunânu were one of the thirty-six tribes of Babylonia labeled specifically by Tiglath-pileser III as Aramean (see Brinkman, PKB, p. 270). They are mentioned also in No. 61:8.

Lines 11–12—Alpu ša ina ritti is understood to designate an ox that is accustomed to the plow (compare AHw, p. 990 sub rittu(m) A 9). For references to occurrences of the parallel terms alap ritti and alpu ša ritti, see the note to No. 91:9 and 11.

Line 13—Baḥiānu was the name of the eponymous ancestor of the Aramean tribe of Bit-Baḥiāni, on the upper Khâbûr (see the note to No. 13:1).

Line 14—Bi-ḥi-ri-ma seems to represent the m.sg. imp. of beḥêru, an Aramaic loanword meaning “to select, to make a levy of” (see CAD B, p. 186 s.v.; AHw, pp. 117–18 s.v.; and von Soden, Or 35 [1966]: 7; 46 [1977]: 185). The form e-li-sî-ki(?) is understood to be the G-stem imperative of the verb esēku (= esēḫu, “to assign”; with ina qāṭ “to requisition”). The verb was spelled with final radical k also in Old Babylonian texts from Mari, and in Middle Assyrian and Neo-Assyrian.

Line 18—a-bu-ku-am-ma obviously stands for ṣabukamma. The broken writing that the form exhibits is very rare in this corpus.

Line 24—The interpretation of MES.TAK.KA is uncertain. However, because it occurs in an oath formula where we expect the name of a divinity (specifically, the name of a divinity who is associated with Nabû), it may be an unusual spelling of Marduk, written without the divine determinative. The PN Marduku is also sometimes spelled Maš-tuk-ku (Tallqvist, NBN, pp. 110–11).
Line 25—The form as-si-qf-ma seems to represent assuquma (<nasâqu; compare lâl-ta-si-lâqu in No. 97:8).

Line 27—Based on the context, pu-ğu-ra-i-ma should probably be understood as the G-stem m.sg. imp. of paṭâru + 1c.sg. acc. suffix, which in standard Babylonian usage would have been rendered puṭranni. The unusual spelling of the accusative suffix can be explained on the basis of phonological equivalencies attested in the Neo-Assyrian dialect, wherein a short vowel + geminated consonant is equivalent to a long vowel + single consonant (thus, qallu ~ qâlu) and an intervocalic -n- is equivalent to an intervocalic aleph (thus, danânu ~ daˈânu).

Line 28—qubbulu, “to take delivery of, accept,” is an Aramaic loanword (<qabbel; see von Soden, Or 37 [1968]: 264). The verb, which occurs only in the stative outside this corpus, is found also in No. 80:22.
Sa[y] to Silli, thus says Nādinu your brother. May you be well. Say to my brother: Concerning the agents about whom you wrote, saying: Where are they? They are now among the D[un]ānu. Whenever I sa[y] to [PN]: "C[ome here and] let us go togeth[er]," he does not agree.

COMMENTS
Line 7—The grapheme e-kan-nu represents ēkannu (or ēkānu), a Neo-Babylonian interrogative meaning "where?" (see CAD A/I, pp. 231-32 sub ajikāni).
Line 8—The Dunānu were an Aramean tribe encountered by Tiglath-pileser III in Babylonia (see Brinkman, PKB, p. 270). They are mentioned also in No. 60:7.
Line 13—The use of u here is odd and does not appear to be Babylonian. It could be the West Semitic u of apodosis, which is common in western peripheral Akkadian (see Huchnergard, Akkadian of Ugarit, p. 242).
Your servant, [PN]. (2-3a) I would gladly die for [my] lord. (3b-4a) Say to my lord: (4b-5) Concerning the four (+) minas of silver which my lord shipped to me, the shepherd (?) [who (?)] ... to (?) the Arameans (?) (8b-13a) [...] (13b-14) Let him come and hand over the [ox]. (15-16) And the silver about which he is anxious, I [my]self will give. (17) But before the ox arrives, let me see the messenger of my lord. (19b-22) If Sillā the camel-herd is there, send him here right away.

Line 15—The verb in question is ḫāšu, “to be anxious” or “to be concerned (about).” Outside the present context, the G-stem of this verb seems to be attested only four times: once in the lexical series a1 a m = nabrītu, once in a Mari letter, and twice in Old Babylonian texts from Babylonia proper; its D-stem is also attested—in a Neo-Assyrian literary text (see Ahw, pp. 334-35 sub ḫāšu(m) 1). ḫāšu is probably related to ḫāš in Jewish Palestinian Aramaic and Mishnaic Hebrew (see, e.g., Dalman, Aram.-Neuheb. Hw., p. 141 s.v.). For Ethiopian cognates, see Leslau, JAOS 84 (1964): 117.
The Early Neo-Babylonian Governor’s Archive from Nippur

No. 63

Letter

3.6 x 5.9 x 1.7 cm
1:1.7

Transliteration and Translation

Obverse

1. a-na "Be-li-APIN qi-bi-ma
2. um-ma "DU-A ŠEŠ-kām
3. um-ma-a a-na ŠEŠ-ia-a-ma
4. āš-šū GIS.KIN ma-ṭar-ra
5. šá ŠEŠ-ū-a j[iš-ku]n
6. a-du-[tú]1 ah-[t]ir
7. ā GIS [šu-lu-la]-la(1)-a(1)-nu
8. al-ta-p-ra
9. i-nam<mu>-Šú-nu
10. ak-ka-i
11. a-na-pil man-na-ta-a

Lower Edge

12. ū-šeb-bi-la[k]

Reverse

13. lu-ṭi-hir-ma
14. ki-lal-le-e
15. 1+en ina lib-bi
16. [LU].TUR.MEŠ
17. [i]-leq-qam-ma a-na ŠEŠ-ia
18. i*-nam*-din*-en*-na [ŠEŠ-ū-a] over erasure
19. ah-Šú la na-du
20. ak-te-ra-ma
21. lu-še-bi-ia-āš-šū
22. um-ma ul-lam-ma
23. lib-ba-ti-ia
24. ŠEŠ-ū-[a]1

Upper Edge

25. [l]a i-mál-[l]a

(1-2) Say to Bēl-ēreš, thus says Mukin-apli your brother. (3) Say to my brother: (4-5) Concerning the kiškanū-wood for wagon(s) which my brother de[posi]ted (with me)—(6) I have now rea[d]ied (them); (7-8) and I have sent the wooden canopies(?). (9) They are on the <mo>ve. (10-12) How will I be paid? Should I send y[ou] my accounting? (13) I have indeed fallen behind, (14-18) but one among the agents can take both (wagons) and deliver (them) to my brother. (18b-19) Now my brother should not be negligent. (20-21) Though I waited, I in fact wrote(?) to him (my brother), (22) saying: "It has indeed been a long time—(23-25) my brother must not beco[me] angry with me."
COMMENTS

Line 4—On the various uses to which Kigkand-wood was put in Babylonia, see the note to No. 10:12. The word magarru also means "wheel" (see CAD M/I, pp. 32–34 s.v.; cf. AHw, p. 575 sub magarru(m)).

Line 5—The traces do not allow the reading [ṣ-pu]r at the end of the line, although some form of the verb šapāru is expected here.

Line 7—For šulultu, "roof, canopy," see CAD Š, p. 242 sub šulultu A 1, and AHw, p. 1111 sub šulultu(m) 1–2. The reading has been emended from šu-lu-su-nu, a spelling which does not seem to have a clear Akkadian referent, unless perhaps it represents some odd status constructus of šulultu, "roof, canopy" (see CAD Š, p. 241 sub šulultu A 1, and AHw, p. 1111 sub šulultu I) + the gen. suffix -šunu.

Line 11—a-na-pil is understood to represent annapil, the N-stem 1c.sg. pret. of napalu (B), "to pay, compensate" (see CAD N/I, pp. 275–77 s.v.); while man-na-ta-a seems to stand for manātu, "accounting," to which an extra vowel has been appended to mark a question. The spelling manndtu is also found in the Late Babylonian texts CT 49 122:13, 123:15, and 128:14; compare also 118:14 and 182 r. 5 (see CAD M/I, p. 208 sub manātu B).

Line 13—lu-ḫir-ma most likely represents the asseverative expression lä uḫḫirma (see the note to No. 55:11). On uḫḫiru in the intransitive meaning "to fall behind," see AHw, p. 18 sub aḫāru(m) D2.

Line 20—According to CAD K p. 304, katāru (B) means "to think, hesitate." However, von Soden has proposed to connect katāru with Aramaic kattar, "to wait" (see AHw, p. 465 sub katāru II, and Or 35 [1966]: 12–13; 46 [1977]: 188). This is also the meaning that best fits our context.

Line 21—lu-še-bi-la-āš-šu represents asseverative lä ušebilaššu (see also line 13 above and No. 55:11).

Line 22—For ullā, which has the approximate meaning "a long time," see AHw, p. 1408 sub ulla B mngs. 2–5.

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No. 64

Letter IM 77126
3.7 × 5.3 × 2.2 cm
1:1.5

TRANSLITERATION AND TRANSLATION

Obverse

1. a-na "Ba-ni-l-ī-ā [qī-bi-ma]
2. um-ma a-[Za]-k[ir š][eš-kā]m
3. a-na ka-a-šā lu [šul]-mu
4. um-ma-a a-na [šes]-i-ā-a-ma
5. 2 TUG.HA šā 4 BE šā re-e-šī
6. a-di mī-qīt-ti-šī-nu
7. ina šu" mam-ma ina lib-bi
8. LÛ.TUR.MES i-šam-ma
9. šu-bi-lu
10. ki-i na-kut-ti
11. ši-mu-tu ki-[f-i]
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

LOWER EDGE

12. al-lik
13. ina ṭup-pi

REVERSE

14. šá LUGAR.KU
15. ul iš-šu-ru
16. am-me-ni LÜ.A.KIN
17. šá šeš-íá i-tal-kan-ni

(1-2) Say to Bāniya, thus says Zākir [you]r br[other]. (3) May you be well. (4) Say to my brother: (5-9) Fetch for me and send the two garments of the god Ea-ša-rēši, together with their scraps, from the hands of any one of the agents. (10) It is urgent!
(11-15) They did not write in the tablet of the governor that I had gone to make purchases. (16-17) Why did the messenger of my brother leave me?

COMMENTS

Line 5—The graph 𒁉BE usually stands for the god Ea in Babylonian texts of the first millennium B.C., and for Enlil or Bēl in Assyrian texts (see, e.g., Borger, Zeichenliste, no. 69). A god called Ea-ša-rēši is unknown elsewhere. He was probably a minor local deity.

Line 6—miqittu is a variant of miqtu, which sometimes means “scraps” (see AHw, p. 657 sub miqtu(m) 1b). It should not surprise us that even the scraps of textiles used for divine vestments were saved, since the textiles put to this use were undoubtedly the finest available.

Line 11—The term šimātu, which is not found in either the CAD or AHw, is understood to be an abstract noun from the root *Š·M (see Cole, NABU [1995]: 93–95). The word is also found in a recently published inscription from the region of ʾĀnah, where it occurs in a narrative recounting the arrival in Ḫindānu of a caravan from Taymā and Saba. It is argued here that the term means “purchasing” in the passage in which it occurs, rather than “news” or “report” as it has been translated: LÚ Te-ma-a—a-a LÚ Ša-ba-a—a-a šá a-sár-šū-nu ru-qi LÜ.A.KIN-šū-nu a-na muḫ-ḫi-ia ul DU-ku û a-na muḫ-ḫi-ia ul it-ti-qu-ḫu-nu a-na muḫ-ḫi ma(!)-mu PU MAR.TU u PÚ Ḥa-la-tum a-lak-ta šū-nu TE (ifte) u ittiqma u a-na URU Ḥi-in-da-a-nu ir-ru-du ina URU Kar-Š.4im i-na AN.BAR, ši-mu-su-nu ʾaš-mé-e-ma ..., “The people of Taymā and Saba, whose homeland is far away, their messenger did not come to me nor did they cross over to me. Their caravan approached but bypassed the water of Martu Well and Ḥalatu Well, and they entered Ḫindānu. In Kār-Apladad, at midday, I heard about their purchasing, and ... (etc.),” (Cavigneaux-Ismail, Bagh. Mitt. 21 [1990]: 346 no. 2 iv 27–32; Frame, RIMB 2, p. 300 iv 27–32; and Liverani, Yemen 1 (1992): 111–12 [translation only]). It is interesting to note that the Old South Arabian noun s₂mt has a similar meaning in the passage kl s₂mt w-qyd y₂wyn wstqd, “all the purchases or exchanges which they may make or carry out” (RÉS 3910:2 quoted by Biella, Old South Arabic, p. 509; for the translation of s₂mt as “purchase(s), merchandise,” see A. F. L. Beeston et al., Sabaic Dictionary, p. 130).

Line 14—šākin ūemī was the principal term used to refer to governors in Babylonia between 860 and 626 (with the exceptions noted by Brinkman in Prelude to Empire, p. 17).

Line 17—i-tal-kan-ni has been analyzed as the 3m.sg. Gt-stem pret. of alāku + the 1c.sg. acc. suffix -anni. The accusative suffix on atluku, a verb which is both intransitive and separative, almost certainly

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**No. 65**

Letter  
4.0 × 6.7 × 2.2 cm  
1:1.8

**TRANSLITERATION AND TRANSLATION**

**OBVERSE**

1. a-na  ʼmēš.meš-ša-a
2. um-ma ʼmA-na-qī-bi š[ēš-kām]
3. um-ma-a a-na ʼšēš1-ia-[a-ma]
4. Kū.BABBAR ša ʼšēš-fūl-[a]
5. iš-šu-ú-1nu₁
6. Anše.[a]AB.BA₁
7. i-ta-ba-ka-m[a]
8. Kū.BABBAR ti-r-ran-[ma]
9. lu(!)-bi-bu-nu
10. ul ki-i pi-i an-ni-i
12. āš-pu-tr-rak-ka₁

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**REVERSE**

13. um-ma Kū.BABBAR ša ad-di-ka
14. ul at-tu-ú-a
15. šu-ú šu-bi-lam-ma
16. a-na be-li-šu lud-din
17. am-me-ni a-na di-na-a-t[i]
18. ta-ad-di-na-an-ni  
   (erasure)

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⁷/to Abḫēšā, thus says Ana-qībi [your] br[other]. ⁸⁄Say to my brother. ⁹⁄The silver which m[y] brother brought—he led away the camel (upon which it was still loaded). ¹⁰⁄Return the silver so [that] they may
clear me of the claims. Did I not write to you about NabQl-res in the following manner, saying: "The silver which I gave to you isn't mine. Send it to me so that I may give (it) to its owner"? Why have you handed me over to the court?

**COMMENTS**

Line 9—lu(!)-bi-bu-nu seems to represent the plural precative lubbibu to which has been appended an abbreviated variant of the 1c.sg. acc. suffix -inni (on the spellings of the 1c.sg. acc. suffix, see, e.g., Woodington, "Grammar," p. 39). Also, compare the suffix on the form umaššar-ni, "he will abandon me," in CT 54 483:7.

Line 17—The plural of dīnu means "court" also in Nuzi (passim) and in Old Babylonian (e.g., LIH 105:11) (see CAD D, p. 155 sub dīnu 5b).

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**No. 66**

**TRANSLITERATION AND TRANSLATION**

**Obverse**

1. a-na "Qi-bi-ia qi-bi-lma₁
2. um-ma "AG-ga-mil šēš-kám
3. a-ša ka₁-a-šā lu-ū šul-mu
4. um-lma₁-a a-na₁ šēš-ia-a-lma₁
5. a-na-ni-tul lu-ū i-da-at
6. lu-tu i-na URU₁ Qi-bi₁-EN
7. a-na pa₁-nilia₁ te-ru-ba-am-ma
8. taq-ba₁-a um-ma 8 GIN KU.BABBAR
9. šā(?) E₁ šā-ḫal ina(?) EN.LI₃.KI
10. a-na ERIN₁ MEŠ šā₁-ḫal₁-ū-ū₁-tu₁
11. it-ta₁-din šā₁-ḫal₁-ū₁-tu₁
12. x GIN KU.BABBAR₁-ka ![?] GIN ū
13. x GI[N KU.BABBAR ad-din-ak₁-ka₁
14. [šu²₃-k]a i-din-ma kin-ši kit₁-mu-sa₁
15. [x x] x x x (x)
16. [en-na ina] URU qu-tur₁-tu₁

**Lower Edge**

17. [am-rat x] x x
18. [x x x x (x)]

**IM 77147**

12 N 170
TEXT NO. 66

REVERSE
19. [x x x (x)] IMI x [x (x)]
20. [x] x 1aš-1 pu-ra UA.L[A]
21. DINGIR muš-li [ša tuš-a-ra[p]
22. qEN qAG ü É-a
23. laš ik-ša

(1-2) Say to Qibiya, thus says Nabû-gâmil your brother. (3) May you be well. (4) Say to my brother: (5-8) This is to attest that after you entered my presence in Qibi-Bêl and said to me:

(8b-11a) The eight shekels of silver which the bit šâhal in (?) Nippur should have given to the šâhalûitu-workers, I squandered. And (11b-13) as your [n] shekels of silver, I gave you [n+] shekels of silver. (14) Lend [me a hand]. I'm on bended knee.

(15) [...] (16-17) [Now] smoke [has been seen in] the town. (18-19) [...] (20a) [...] I have written. (20b-21a) Allot the god a full sha[re]. (21b-23) That which you scorc[h], Bêl, Nabû, and Ea may not eat.

COMMENTS

Line 5—On the meaning of annitu lu idat, “This is to attest that,” and the relationship of this phrase to idatumma, see the note to No. 12:7.

Line 6—The toponym Qibi-Bêl was probably located in southeastern Babylonia. It is mentioned in association with both Elam and Dûr-Yakin in ABL 899 and may be the same GN as Iqbi-Bêl, which occurs in texts of Sargon II dealing with his Babylonian campaigns (see Parpola, NAT, p. 175).

Lines 9-10—The terms [f]ša-[ša] and [f]ERIN1.MES šd-Iššu-šalûtu are unattested elsewhere but should probably be connected, respectively, with šâhalu, “to filter, sift,” and šâhalûtu (a milling product?) (see CAD Š/I, p. 77 s.v.).

Line 11—The verb šâla, which means literally “to throw away, to hurl,” is understood in the present context to mean “to squander.”

Line 14—The expression kinsî kitmusâ means literally “My knees are bent.”

Line 21—imuš-li stands for mullû, the m.sg. imp. of mullû, “to pay or deliver in full, to allocate” (see CAD M/I, pp. 181–83 sub malû 6).

The letter, which is very broken, seems to have two separate parts. In the first, the sender of the letter quotes a speech that the recipient had made in his presence in Qibi-Bêl. In the second, the sender expresses concern that the recipient had been scorching the divine offerings; and since the gods could not eat offerings that were scorched, he was depriving them of their fair share. Neither the sender nor the recipient is attested in the other letters of the archive.
No. 67

Letter IM 77167
Fragment; upper half of obverse

TRANSLITERATION AND TRANSLATION

Obverse

1. a-na mŠEŠ-ŠUM q[a]-[bi-ma]
2. um-ma m[4]AMAR.UT[U-x-x(-x)]
3. um-ma-a [a]-na šE-[š-ia-a-ma]
4. nil-is-šu ša taq-b[a]
5. la-di la [x x (x)]
6. [x] x [x x x (x)]

(remainder of tablet missing)

(1-2)S[ay] to Aha-iddin, thus says Marduk[-... your brother]. (3)Say [to] [my] broth[er]: (4)(Concerning) the advance payment/rate of exchange about which you spoke [to me]—(5-6)before [...] (remainder broken).

COMMENTS

Line 4—In Neo-Babylonian, the term *nisḫu* means both “advance payment” (see the note to No. 27:22) and “rate of exchange” (see, e.g., Cardascia, *Murasu*, p. 57; van Driel, *JEOL* 29 [1985-86]: 52 and n. 9; Stolper, *Entrepreneurs*, No. 84:2; idem, *JCS* 40 [1988]: 144:11-12; and idem, *RA* 86 [1992]: 73).

No. 68

Letter IM 77171
4.2 × 6.5 × 2.2 cm (broken at bottom; approximately 1 cm missing)

TRANSLITERATION AND TRANSLATION

Obverse

1. a-na mŠEŠ q[i-b[i-ma]
2. um-ma [šEŠ-kám]
3. um-ma-a a-na šEŠ-[ia-a-ma]
4. āš-šū KŪ.BABBAR ša taš-[pur]
5. 1-en-šū mE-[reš]
6. ki-š il-lik
7. 1 MA.NA KŪ.BABBAR at-tan-na-āš-šū
8. n 2 MA.NA
9. a-na lib-bi me-[reš-tu]
10. ki-li ad-din
11. mNU[MUN-x(-x)]

(approximately 3 lines missing)
TEXT NO. 68

Reverse
(approximately 3 lines missing)
1’. mim-ma [KU.BABBAR]-šá-[nu]
2’. ul uḫ-ḫu-[ur ú]
3’. 1 MANA [KU.BABBAR]-[k[a]
4’. šá taš-šú-ú a-di-[kan]-[na]
5’. ul tu-še-bil

(1-2) Sa[y] to Apla-usur, thus says Bēl-abī [your brother]. (3) Say to [my] brother: (4) Concerning the silver about which you wrote—(5-6) Once, when Erešu went, (7) I gave him one mina of silver, (8-10) and, after I gave two minas for trading capital, (11) [er-sa-...] (approximately 6 lines missing)
(12-14) None of the[ir] silver is outstanding. (2b-5) [But] you haven’t yet sent yo[ur] one mina of silver that you took away.

COMMENTS
Line 5—The writing 1-en-šú represents the adverb iliššu, “once, one time, firstly” (for which see CAD I/I, p. 284 sub iliššu, and AHw, p. 401 sub iliššu). The same graph (or a ligatured counterpart) appears also in No. 2:21, and may be found as well in ABL 716:5 and ABL 1237:23.

Line r. 2—The verb in question is uḫḫuru, which in the stative means “to be overdue, outstanding, in arrears” (see AHw, p. 18 sub aḫḫuru(m) D 3).

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No. 69

Letter
4.3 x 6.2 x 2.2 cm
1:1.4

IM 77178
12 N 201

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na *Id-di-iá qí-[bi-ma]
2. um-ma *Ba-bi-iá še[s-kám]
3. a-na ka-a-šá lu šul-mu1
4. um-ma-a a-na šeš-iá-a-m[a]
5. aš-šá *Šu-la-a šá šeš-šú-šú-a1
6. [i]š-pur um-ma lit-li-kám-ma
7. ìl1-na pa-ni *šu-zu-bu
8. a-na KÀBÀD.KI lu-uš-pu[r]
9. ul a-šib LÚ A-he-en-na
10. a-na KUR Tam-tim il-tap-ra-šú
11. a-de-e-kan* na ul iḫ-ḫi-si
12. ṢmAl-a-it-te-ú-su

*over erasure
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

REVERSE
13. [nu]-bat-ti ul i-ba-ti
14. lás-sá ha-tu KÚ.BABBAR SAL.BI
15. [a]-na [E]-tē-ri
16. [še]-1-[ú]-a liq-bi um-ma
17. ni-nam-ma pa-[na]-ma KÚ.BABBAR
18. ta-as-su-hu-ma KASKAL
19. a-na muḫ-hi tal-lak
20. a-de-e-kan-na mim-ma
21. ul ta-ad-din 4AG
22. lu-ū i-de ki-i
23. a-di 1-tim ši-ni ú-lil-1tu(?)
24. a-mah-ha-ru-ku
25. ki-i DUMU šip-ra-a* *over erasure

UPPER EDGE
26. a-na [še]-1-iš al-tap-r[a]
27. ha-an-tiš [GABA].RI-ka

LEFT EDGE
28. [a-na] [šup]-1-pi-ša lu-mur

(1-2)Say to Iddiya, thus says Babiya [your] brother. (3)May you be well. (4)Say to my brother. (5-8)Concerning Šulā about whom my brother [wrote saying]: "Let him come, and then let me send him to Šuzubu at Bāb-dūrī"—(9)he is not here. (9-10)The Aḫennian sent him to the Sealand. (11)He has not yet returned. (12-13)Al-a-it-te-ū-su will not stay the night. (14-16)Concerning the cash payment of silver for that woman—let my brother [speak to] Èjeru, saying: (17-21)Why previously did you take an advance of silver and go on a caravan venture with it (if) until now you haven’t delivered a thing? (21b-24)May Nabû know that before I receive even one or two dried figs from you, (25-26)I will have had to send my messenger to my brother. (27-28)Quickly, let me see your reply [to] my tablet.

COMMENTS

Line 5—The name Šulā, which means “Street-child” or “Foundling,” is attested also in No. 124:2.

Line 8—According to the inscriptions of Sargon II, Bāb-dūrī was one of the strongholds in the chain of fortresses set up by Šutur-Ḫumbante on the border between Elam and the trans-Tigris region of Babylonia that was called Yadburu (see, e.g., Fuchs, Inschriften Sargons II., p. 150:295 and pp. 151-52:300-301 [= Lie, Sargon, p. 52:3-4, 15]). The reference to Bāb-dūrī in the present letter is the earliest known.

Line 9—A people or tribe called Aḫenna are otherwise unattested.

Line 12—One expects in this context to find the clause [ki]-i-[l] it-te-ē-su, “when he has returned.” But the signs point rather to the personal name [Al-a-it-te-ū-su], the meaning of which is unclear.

Line 14—The signs SAL and BI at the end of this line are clear. However, the reading SAL.BI (= sinništu šī), “that woman,” should perhaps be considered tentative, since the demonstrative is not otherwise represented logographically in this archive.

On the term hātu, “cash payment” or “installment,” see the note to No. 10:13.
Lines 18–19—The idiom ḫarrāna alāku means “to make a business trip” and occurs also in the passage libbā
amīli ša itti bēl dabābišu KASKAL III illaku libbāšu KASKAL III ittiya tattalak, “Just like a man who makes
a business trip with his enemy, just like him you have made a business trip with me” (CT 22 144:5–
9).

Line 25—The lack of genitive in the construct formation DUMU šip-ra-a may indicate that this formation was
considered a compound like mārbanātu or bērkabtu (see the note to No. 119:12).

No. 70

Letter

IM 77183

3.7 × 7.0 × 2.7 cm

12 N 206

1:2.0

TRANSLITERATION AND TRANSLATION

Obverse

1. 1a-na1 =L1-ba-ši 1qi-bi-ma1
2. 1um-ma1 =BA-šā ŠEŠ-kám
3. a1-na ka1-a-šā lu-ū šul-mu
4. u[m-m]a-a a-na ŠEŠ-ia-a-ma
5. u, mu-us-su man-nu
6. DUMU URU šā a-tam-mar
7. šul-mu šā ŠEŠ-ia
8. a-šā'-a-la en-na
9. GEŠT1-a GÜ.D.E.DE-a
10. ma-la an-ni-i
11. 1KU1.GI (= quš-tāru) šā GEŠT1
12. i-na šu1 1*+en
13. ina lib-bi DUMU. MEŠ URU
14. 1šā1 a-na i-si-in-na

*over erasure
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

REVERSE


\textsuperscript{11}Say to Lâbâši, thus says Iqîša your brother. \textsuperscript{2}May you be well. \textsuperscript{4}Say to my brother: \textsuperscript{5-6}Daily, whatever native of the city I see, \textsuperscript{7-8}I inquire about the well-being of my brother. \textsuperscript{8b-9}Now my ears are constantly pounding. \textsuperscript{10-17}My brother should send me every single bit of this fumigant for the ears with one of the natives of the city who is coming to Nippur for the festival. \textsuperscript{18-19}This desire of mine is in my brother's charge. \textsuperscript{20-22}In urgency I have written to my brother about fumigant for the ears. \textsuperscript{23-24}My brother should send a shipment posthaste. \textsuperscript{25-26}My brother should send me his tablet (and) his greeting.

COMMENTS

Lines 9–11 and 21—On the reading KÚ.GI / KÚ.GUR = qux-târu, see CAD Q, p. 321 sub qutâru. A remedy of fumigants for earache is known from several standard Mesopotamian medical manuals (see, e.g., Labat, RA 53 [1959]: 16:29–18:32; see also BAM 3 iv 25–27 and 33–34; LKA 155:27; AMT 33,1:31–32; 35,1:8, 10; TDP 68:8–11; CT 51 147:19; and Parpola, LAS 1 no. 253). In Mesopotamia, fumigation seems to have been the principal means of introducing medication into infected ears and was accomplished by placing the drugs to be fumigated upon glowing embers (see Parpola, LAS 2, p. 250).
No. 71
IM 77185
12 N 208
Letter
4.3 x 6.7 x 2.5 cm
1:1.6

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na mdAG-ÎÁL.GÁL qî-bi-ma
2. um-ma mNIG.DU AD-kâm
3. um-l-ma1-a a-na DUMU-ia-a-ma
4. am-me-ni ma-la a-gan-ni-i
5. UD.MEŠ lLÚl.DUMU šip-ri-ka
6. ul am-mar û a-na
7. ši-bu-tu ul ta-šap-par
8. ki-i na-kut-ti
9. áš-pu-rak-ka
10. ṭup-pa-a-nu
11. an-nu-tu
12. ma-la áš-pu-rak-ka
   (lower edge uninscribed)

Reverse
13. [ta]-Imu-û1-ru
14. [x x x]-li
15. [x x x] x x SI DI(?)
16. [md-x-(x-)API]N-eš
17. [li(x(?))]-pur(?)

(1-2) Say to Nabû-lêî, thus says Kudurru your father. (3) Say to my son: (4-7) Why don’t I ever see your messenger, and why don’t you ever write for what you want? (8-9) In urgency I have written to you. (10-13) Have you seen all these tablets that I’ve sent you? (14-17) [...] let [... se]nd(?) [DN-ë]reš [...].

COMMENTS
Lines 4-6—On the expression mala agannî ûmû, see note to No. 107:5–7.
TRANSLITERATION AND TRANSLATION

OBVERSE

1. 1îr-ka1  eq[a]ù1-man-1šal.tap1-e[š]
2. 1a-na di1-[na-a]n be-lî-ìá
3. 1lu1-lûk1  q[A-num1] u 1šš1-tar1
4. [a]-1na be-lîl1-i[d] 1lik1-ru1-bu1
5. um-1ma1-a 1a-na be-lî1-[1d-a-ma]
6. 1GU.1ME1  ki-ì a1h1-[šr]
7. 1be-lîl 1ki-ì 1â1-šâ-a[š(?)-bit(?)]
8. 1um-ma a-du-ù1 1KU.BABBAR
9. û-šê-bi-la1-a[k-ka]
10. mim-ma be-li1 ul 1û-šê-bi-li]
11. Lû1 1šî-p11-ka 1û-bal1-[ša]
12. ḫi-îs-bi 1šš1 1ba-mat-ti
13. a-na-[ku] 121 1GU.1ME 1Śgi1-[1â]

LOWER EDGE

14. šu(!?)-[us(?)-b]u-[ta(?)-ku(?)]

REVERSE

15. 1š[U-SAMAR.UTU] DUMU
16. 1šU-[Š[ES ana] 1man-de1-sî1
17. ki-ì 1dêš-1pur1 1x-x-x
18. ip-ti1-sî1-[šû1-ma i-na]
19. URU 1Hi-in-da1-[a-nu]
20. id-di-nu1-šû a-n[a-ku]
21. a-na 11 1MAN1[A KU.BABBAR]
22. ap-ta-tar-šû 1a11-[du-ù]
23. in[a 1UNUG.1KI1 1ki-ì 1ak-tu-šû a-na]
24. 1šSUM.NA-ŠEŠ 1dêš-pur1-[ra a-na]
25. 1Lû1.DAM1.GAR1-ra 1Śg1-[a u]
26. a-1na 1šSUM.NA-ŠEŠ 1be-lî1
27. 1liq-bî1-ma 1ki-ì1
28. GÜ.1ME 1Śg1-[f1a u 1ki-ì KU.BABBAR
29. šá a-na x-x(-x)-lî

UPPER EDGE

30. x-x x KA
31. a x x šU TA(?1 (x)
32. x-x(-x) be-lî 1liš1-[pur]
TEXT NO. 72

(1) Your servant, Šulmān-ēreš. (2-4) I would gladly die for my lord. May Anu and Istar bless my lord. (5) Say to [my] lord: (6-7) As soon as I prepared the loads, my lord had them seized(?). (8-9) Saying: “Now I have sent you [silver].” (10) My lord has not [sent me] anything. (11) I am looking for your messenger. (12) But it’s like finding) a bumper crop in the heart of a barren waste. (13-14) I have been dilapidated [of] [my] two loads of wool. (15-20) When I sent Eriba-Marduk, son of Nadin-abi, for information, [PN] hid him, and then they sold him [in] Jindānu. (20b-22a) I myself had to ransom him for one-and-a-half minas of silver. (22b-24a) Now, because you were delayed in Uruk, I wrote to Nadin-abi. (2) Say to [my] lord: (7) As soon as I prepared the loads, my lord had them seized(?),

COMMENTS

Lines 3–4—The divine pair Anu and Istar are also invoked in the greetings of ABL 781 and 1095, where their names are spelled exactly as they are in the present letter: īr-ka ndAMAR.UTU-ŠEŠ-ir a-na di-na-an LŪ.SUKKAL be-li-ād lul-lik 4 A-num u îš-tar [a-n]a LŪ.SUKKAL be-li-ād lik-ru-bu (ABL 781:1–4), and īr-ka ndAG-NUMUN-SUM.NA a-na di-na-an LUGAL be-li-ād lul-lik 4 A-num u îš-tar a-na LUGAL lik-ru-bu (ABL 1095:1–4). The first letter probably originated in Dēr: it mentions a caravan from Lajīru and an Elamite force in Bīt-Imbiya (located in Rāši, northeast of Dēr), and it closes with a request for Assyrian troops to be stationed in Dēr. The second letter, which is fragmentary, may have been written in southern Babylonia, because it refers to people from Ur. Elsewhere in this archive Nabû and Marduk are the divinities invoked in the greeting formula DN u DN, ana bēliya likrubū.

Lines 6, 13, and 28—gū apparently signifies “bale” or “load” in the present letter (compare CAD B, pp. 229–30 sub bitu 1a–b, and AHw, p. 126 sub bitu(m) I 1). In this archive, the three principal meanings of bitu—“tribute,” “talent,” and “load”—seem to be represented in three different ways. In the meaning “tribute,” bitu is spelled syllabically, either with the graph bi-lu-tu-ū or bi-lat; in the meaning “talent,” the word is spelled with the logogram GŪ.UN; and in the meaning “load,” it is spelled with the simple GŪ-sign, which was also a common way of representing this term in Old Assyrian and Old Babylonian.

Line 11—The author of the letter lapses briefly into second-person address here.

Line 12—The signs are clear, but their interpretation is difficult. Elsewhere the term ħişbu (“abundant produce” < hasābu II “to be green, dense with foliage”) is most often associated with some topographical feature, such as “sea” or “mountains.” In the present text, the associated topographical feature is referred to as ħamattu. Tukulti-Ninurta II (890–884) uses this word to describe the terrain that he encountered when he marched from the southern end of Wādī Tharthār toward the Tigris: issu mubhi piāte ša to Tartara itutumuš ina libbi ḫa-ma-te eqel namrāši artedī ina eqel margāni nārāte ātamar, “I(!) departed from the mouths of the Tharthār River. Into the heart of the ħamattu, a difficult tract, I advanced. In a tract of meadows I saw canals” (Schramm, BiOr 27 [1970]: 150:46–48; compare Grayson, RIMA 2, p. 173:46–47, and Gelb, JCS 15 [1961]: 27 n. 3). ħamattu / ħamātu is perhaps related to Arabic ḥammādā, which Dozy defines as “grand plateau rocallieux et stérile” and which occurs in the form ḥammād in Syria (see Supplément, vol. 1, p. 320b). Today the term designates a strip across the center of the Syrian Desert that has been characterized as a “stony, waterless desert,” which is “hard and barren” (see Grant, Syrian Desert, pp. 12 and 38).

Line 16—The spelling of mandētu as mandēšī seems to be another example of the spirantization of post-vocalic t in early Neo-Babylonian and perhaps reflects the well-known Aramaic phenomenon. This phenomenon is also exhibited by the spelling of bēl pihatī as bēl pāḫas in several exercise tablets in this archive and by the spelling of šurrūhat as šurrūhaš in an early eighth-century inscription from Sūḫu on the middle Euphrates (see the note to No. 119:5).
Line 18—The first three signs of the line are absolutely clear. The form in question is restored as *ip-ti-ši-[ša-ma]* and interpreted as the 3m.sg. G perf. of *pesēnu*, "to hide, conceal." (There does not seem to be enough room to restore -in- before the suffix; but note the spelling *ip-te-si-šu-nu-ti* found in Landsberger, Brief, p. 8:35.) The form is less likely to derive from *pši* ("to rejoice"; lex. only) or from *ps* (meaning unknown; stem vowel a).

Line 25—The signs Lū and DAM are clear, and so is RA. Also, the traces visible between DAM and RA are not inconsistent with GAR. However, the reading of the line should be considered tentative in view of its damaged condition.

No. 73

Letter
4.5 × 7.3 × 3.1 cm
1:1.7

TRANSLITERATION AND TRANSLATION

**OBSERVE**

1. a-na *AG-ŠEŠ-ir qi-b[i-ma]
2. ūm1-ma *NIG.DU ŠEŠ-kám
3. [a1-na ka-a-šá lu-ú šul-m[u]
4. um-ma-a a-na [šEŠ-id-a-ma1
5. áš1-sú *AD-[i]-nu-ru]
6. šá *šEŠ-ú-a1 [iš-pur]
7. "AD-i-[nu-ru]
8. [x] x ŠEŠ-i1 [x x x (x)]
9. um-ma x x [x x x (x)]
10. ár-ka "Kab-ši-[ia]
11. um1-ma mim-ma1 DIŠ [x x (x)]
12. šá x x x (x) [x x (x)]

**REVERSE**

13. [x x] [ki-i áš-pur1 [x (x)]
14. [x (x) R]U KU.BABBAR a-I-na1 x [(x)]
15. [x (x)] x ši1 [x x x (x)]
16. [x x x x x x (x)]
17. [x x (x)] x x x [x] LA
18. [a-n]a šEŠ-ia a-Išap1-par
19. [š]EŠ-ú-a lu-ú-šEŠ-bi1
20. a-I-qui1-ku [mi-nu-u1 ši-Ibu-tu1
21. šá [šEŠ1-ia a-na-ku [áš(?)]-pur(?)]

(remainder of reverse erased)
(1–2) Say to Nabû-nāṣir, thus says Kudurru your brother. (3) May you be well. (4) Say to my brother: (5–6) Concerning Ab[i-nūru] about whom my lord [wrote]—(7–9) Abi-[nūru ...] my brother [...], saying: [...]. (10–12) Afterwards Kabtiya said: "Whatever [...] that [...] . (13–15) [...] when I wrote [...] silver to [...]. (16–17) [...] (18) I am writing [I] to my brother. (19) Let my [brother] send a shipment. (20a) I have heeded you. (20b–21) Whatever desire my brother has had, I myself have [set]t(? it).

COMMEN TS

Lines 5 and 7—For the writing of the PN, see the note to No. 83:8–9.
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPU

REVERSE

18. [x x (x)] x x x (x)
19. x x x [l]ü.lög,ü, în.
20. [x] x x [a]-na-ku A x [(x)]
21. [a]-ka-na-ka ina [a]-an-, lü, lög, ü, în.
22. lü lög. sân.e, mes šàt, en, lül, [ki]
23. [š]a-bat u [k]a-ka-lak-[a]
24. [x x x x (x)] x kà
25. [x x x (x)] ki-i na-kut-ti
26. x x [x (x)] x x
27. x x x [dš-p]u-ra-š-kám-[ma]
28. [i]-na [l]ib, bi [l]ü ti, mes
29. [l]ü qal-la-š-lu-ti
30. [l]aq-duš-nik-ka
31. ma-šu-du-ú-[i]

(1) Say to my brother: (2-3) Why is my brother sending unsubstan[tiated] reports, saying: (4-6)[R]ansom(?)
the agents who went to Syria [and ...] to Babyl[on ...]. (7-9) I [myself do]n’t know [if(?) ... or if(?) ...]. (10)[...]
unsubst[an]tiated reports. (11-13)[... my(?)] caravan [...] the [en]emy seized [...]. (14)[... the king [...]. (15-
18)[... [... the šandabaku [... I myself [...]. (21-23a) He seized the [...] there in the presence of the šand[abaku]
and the heads(?) of the houses of Nippur, (23b-23a) and [he ...] the door of the storehou[se]. (25b-
27) [It is] urgent! [...] I have [wri]tten to you. (28-31) Among the slave men and slave boys are man[y] who should
be handed over to you.

COMMENTS

Line 4—The reading [Ḥat]-ti, [ki], which seems fairly certain, is problematic. In first-millennium texts the
geographical term Ḥattile is otherwise fairly preceded by one of the determinatives KUR, MA.DA, LÙ, or SAL (the only other exception is the form Ḥa-at-ta-š-a-te in Fales and Postgate, SAA 7 no. 24:15 = ADD 914 r. 5). Also, Ḥattile is rarely followed by KI (the only other exception is the writing KUR Ḥat-ti, ki in Winckler, Keilschrifttexte Sargons, p. 172:22 and AfO 18 [1957–58]: 334 no. 873). Most of the pertinent citations of this GN have been collected by Zadok in RGTC 8, p. 157 sub Ḥatti, and by Parpola in NAT, pp. 157–58 sub Ḥatti, to which one should add those listed by Hawkins in RLA 4 (1972–75): 152–53 §2.1.

Line 22—It is unclear how lü lög. sæn.e, mes should be read.

Line 29—Here and in No. 79:4 and 18, No. 82:7, and No. 83:26, lü qallallatu obviously refers to slaves, as
does sal qallalāṭe in ABL 494 r. 2. However, qallalu, adj., does not otherwise seem to refer to
persons. Lü qallallatu in this archive probably functions as the plural of (lü) qallu, “slave boy.”
Compare the terms qallatu, “slave girl” (see CAD Q, pp. 60–61 s.v.) and qalluttu, “slavery” (Ras Shamra; CAD Q, p. 66 s.v.).
No. 75

IM 77158

4.0 x 7.1 x 2.2 cm

1:1.9

TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "šE[š-x-x(=x) qi-bi-ma]
2. um-ma "BUL-[Ta-mes]š [šEš-kámi]
3. um-ma-a a-na [šEš-ia]-[a-ma]
4. 1[š]1 ki-i pi-i an-ši-[š]
5. [še]-mu šak-l-n[a-ta]
6. um-ma ša-la-nu-[š]
7. a-na [šURU Ma]-rad
8. la [al]-l[a]-kám(1)-[ma]
9. ta-[šap1]-[pa]-[Iram]-ma
10. [š]-šib u[RU Ma-rad]
11. a-nam-da[k-ka]
12. [ki(?)]-[a]-šib [šEš-ša]-[a]
13. a[l-ta] šup-[ra]-ma

Reverse
14. LÚ.D[AM.GA]R TUR.MEŠ
15. 1[a]-[š]eb-[š]i1
16. ṣur-pa-am-ma šup-ru
17. mim-mul KASKAL-ia
18. gab-bi aḫ-tir
19. u₄-ma ta-lat-ra
20. u₄ am-me-ri[k-ka]
21. KÚ.BABBAR šá ta-[š]-pur
22. ub-lu-u ū KASKAL-ia
23. ta-[š]-li₄
24. ZI.MEŠ lu-up-[ur-ma]
25. a-na LÚ.TUR.MEš-[ka]
26. šá 1 [MA]-na KÚ.[BABBAR (x)]

Upper Edge
27. x [x] x [x] (x)
28. [x] x [x] (x)

Left Edge
29. e-si-tu ina bi-rit-e-nu
30. la taš-šá-kin ḫi-bi[t]-ši-i
31. ḫab-la-a-nu
(1-2) [Say] to Ab[...], thus says BUL-Tameš [your brother]. (3) Say to my brother: (4-5) Did [you] not give the following instructions—

(6-8) You must not go to Marad without [my] permission. Rather, you will write to me, and I will give [you] one of the residents of [Marad]. (12-15) If you are [my] brother, write to me, and I will dispatch a merchant (and) agents?

(16) Hurry and write to me! (17-18) I have readied all the proceeds of my caravan venture. (19-20) On the day that you wrote to me, I did not delay. (21-23) I took along the silver which you sent, and (now) my caravan venture is completed. (24-27) Let me ransom the living beings [and deliver(?) them(?)] to [your] agents for one mina of silver each(?). (28) [...] (29-30) Let no trouble arise between us. (30b-31) This wrong would be our own doing.

COMMENTS

Line 2—"BUL-1Ta-meš1 may be read as "Pul-1Ta-meš1, which perhaps represents /Pa-Sameš/, "Word of Sameš," or it may be read as "Ippuha(BUL)-Sameš, "Sameš has risen." It seems less likely that BUL represents the theophoric element that is manifested later as Bōl in Palmyrene (bōl < bahl < balt), because of the time gap (cf. Höfner, "Stammesgruppen," p. 431 sub Bel). Nevertheless, Zadok has argued that the name Bu-lu-zak-ru, which occurs in Fales and Postgate, SAA 7 no. 5 (ADD 857) ii 48, contains this element (see Zadok, West Semites, p. 198).

Lines 7 and 10—Ancient Marad has been identified with the ruins of Wanna wa-Šadūm, located almost due west of Nippur on the Euphrates (see, e.g., Smith, Sennacherib, pp. 19-20). At the end of the eighth century B.C., this town was ruled by the shaykh of Bit-Dakkārī (see ibid., and OIP 2 52:38-39).

The residents of Marad mentioned in line 7 had presumably been taken captive and were being offered for sale by the trader to whom this letter is addressed. Slave raiders roamed the Babylonian plain during this period, and they plundered both town and countryside to obtain their human cargoes. On one occasion, raiders from Bit-Yaḵin kidnapped residents of Nippur and sold them to a dealer in Uruk (see No. 18). On another occasion, they stole people from Nippur and Parak-mārī (see No. 19).

Lines 14 and 25—ΤUR.MEŠ occurs without the determinative LŪ also in No. 35:20.

Line 24—For a discussion of the social connotations of ZI.MEŠ (= napšatu), "souls, living beings, persons," see the note to No. 1:10.

Lines 29-31—esitu = esitu, "trouble, confusion, disorder" (see also No. 84:10). The expression esita ina birīt PN u PN, sakānu also occurs in the passage ḫantiš supāššunūtimma esiti ina birīt šar māt Elamti u šar māt Aššūr lā tašukkan, “Quickly, send them to me, and don’t make trouble between the king of Elam and the king of Assyria” (CT 54 580 r. 10-13).

The idiom ḫibītu ḫabil does not seem to be attested elsewhere.
TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "mNG.DU [q][l]-[bi-ma]
2. ium1-ma "mDa-di1-[ia šES-kám]
3. um1-ma1-a [a-na šES1-[ia-a-ma]
4. iĝš-šă di-î-ni
5. ša ta3-pu-ra i[ti-ti a]-[k]a-meš
6. a-na LÛ [E]1 A-[muk]-[a-nu]
7. ni-il-li[k]
8. ū di-ni [šá]
9. "E-re-[šī]
10. ni-par-ra-si
11. mi-[na-a1 KASKAL["]

Lower Edge
12. šá DAM.GAR-ni1
13. [il-la-ku]

Reverse
14. LÛ1.[M][EŠ] i-[na-a]-šă
15. GIR1 a-na-ku ī1
16. at-ta1 a-na muh-š[i-šă]
17. nu-šal-lam
18. a-na LÛ.TUR.MEŠ
19. šES-ū-a liq-bi-ma
20. lil-li-ku-nim-ma
21. LÛ a-me-lu-tu
22. li-bu-uk [Kû.BABBAR]
23. šā šES-iā a-[šap-pa1-[ra]
24. KASKAL9 a-na G[HI9 LÛ.TUR.MEŠ]

Upper Edge
25. šu-ku[n]

(1-2) [say] to Kudurru, thus says Dādi[ya your brother].  
(3) Say to [my] brother; (4-5a) Concerning the case about which you wrote to me—(5b-10) let us go together to Bit-Amūk[ānī], and we will judge the case [of] Ēre[šu].  
(11-14) Whatever caravan journey that our merchant [makes] that brings along slaves, (15-17) we—both you and I—will guarantee safe conduct(?) for it. (18-22a) Let my brother speak to the agents, and let them come and conduct the slaves. (22b-23) I am sending my brother’s [silver]. (24-25) Set the agents on the road.
COMMENTS

Line 2—Dādi[ya], if correctly restored, is either a hypocoristic of a longer theophoric name containing the element dādu, “darling,” or it is a name meaning simply “My darling” (PNs with dādu also occur in Old Akkadian, Old Assyrian, and Neo-Assyrian). It is also possible that the name is West Semitic. Ddy (“My uncle”) is attested in Thamûdic and Old Aramaic (see, respectively, van den Branden, *Inscriptions thamoudéennes*, p. 89 [HU. 128] and 339 [Jsa. 336], and Maraqten, *Semitischen Personenamen*, p. 76). For Dd as a theophoric element in Lihyānic, Thamûdic, and Sabean names, see Eph’al, *Ancient Arabs*, p. 114 and n. 384; also Höfner, “Stammesgruppen,” p. 432. Compare also Hebrew Dōdō and Dāviḏ. The name Dādiya also occurs in No. 124:16.

Line 12—DAM.GAR occurs without the determinative LU also in No. 45:14 and No. 35:19.

Line 14—For našu, “to bring (along) people or animals,” see *CAD* N/II, pp. 89–92 sub našu A 2a3’.

Lines 15–17—The idiom šēpi šullumu does not seem to be attested elsewhere. The translation “to guarantee safe conduct” is based on the context.

The topic of the first half of this letter appears to be related to that of No. 14.

No. 77

Letter
IM 77184
4.0 x 5.8 x 2.4 cm
1:1.5

12 N 207

TRANSLITERATION AND TRANSLATION

Obverse

1. [a]1-na [m]1-EN-APIN-eš
2. qi-[bi-ma]1 um-[ma]1
3. ”Ka-[ri-ba-a-a]1 šeš-[kám]
4. um-ma-a a-na šeš-[lā-a-a]-ma
5. LU a-[me]-lu-ti
6. šá ul-tu URU Šá-[pi-ia]
7. tal-[lik-ma]
8. [a]1 [m]x-[x]
10. ia-a-nu-a-[ma]
11. šu-bi-lam-m[a]
(1-3) Say to Bēl-ēreš, thus says Karibaya your brother. (4) Say to my brother: (5-10) The slave who came from Ša-pi-Bēl (?) and [PN] took away—there is absolutely no silver for (him). (11-14) Send me (some), so that I may ransom him [and] give you a slave. (15-17a) And if you see the caravan of [...] bound for Dēr, (17b-20) [PN], the messenger, will come with the governor’s silver.

COMMENTS

Line 3—In view of the surprising number of Arabian names in this archive, the name in question is understood to be a hypocoristic for the frequently attested South Arabian PN Krb’l (see, e.g., Harding, Pre-Islamic Arabian Names, p. 497, and Tairan, Personennamen altsab. Inschr., pp. 183–84). A Sabean king named Krb’l is mentioned in one of the inscriptions of Sennacherib, where his name is spelled “Ka-ri-bi-Il (see OIP 2 138:48–49). A similar hypocoristic—Krb—is found in a Proto-Arabic inscription discovered at Tell Abū Salabikh, in the far south of Iraq (see Roux, Sumer 16 [1960]: 27–28). Also, the Jamharat al-nasab of Hishām Ibn al-Kalbi has a number of attestations of the names Karib and Abū-Karib (see Caskel and Strenziok, eds., IK, vol. 2: Das Register). It is also possible that the name “Ka-ri-ba-a-al is based on Akkadian kāribu. However, no masculine PN is known to have been derived from this term, only the feminine ‘Kāribtu (BE 8 110:4, VAS 3 109:4, VAS 4 50:5, and VAS 5 50:2).

Line 10—On the grapheme ia-nu-a-1ma1 on its apparent relationship to ia-nu-am-mi and ia-nu-am in the Amarna correspondence, see the note to No. 45:12.

Line 19—On the reading of Lū.EN.NAM, and on the office which it represents, see the note to No. 94:12.
TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "Ki-na-a qa-bi-ma
2. um-ma "La-mis-Il šeš-tkam\textsuperscript{1}
3. a-na ka-a-šá lu-ú ššl-mu
4. um-ma a-na šeš-ia-a-ma
5. šá šeš-ú-a iš-pur um-ma
6. LÚ-tú-a am-me-ni taḫ-liq
7. a-na\textsuperscript{1}(erased)-kan-na-ka áš-bat
8. \l{\textsuperscript{\textAE}}N. ù \l{\textsuperscript{\textAE}G} lu-ú i-du-ú
9. U₈ NU BAD-ta ina IGI-ia
10. i-pet-tu ki-i il-lik
11. um-ma "Nu-um-mur a(I)-na
12. LÚ Ḥa-bi-i\textsuperscript{1} iš-pur-an-na
13. ār-ka a-na-ku mi-nu-ú
14. lu-ú-uq-ba-dš ZÌD.DA.KASKAL
15. a-na ku-lu-ku-šú at-ta-du\textsuperscript{*} \textsuperscript{\textsuperscript{over erasure}}
16. ù a-na LÚ Ḥa-bi-i\textsuperscript{1} it-ta-lak-ka

(Reverse is uninscribed except for a few signs which have been erased.)

\textsuperscript{1}Say to Kînā, thus says Lamis-Il your brother. \textsuperscript{3}May you be well. \textsuperscript{4}Say to my brother: \textsuperscript{5,6}(Concerning) that which my brother wrote, saying: "Why did my slave run away (and) settle there?" \textsuperscript{8,10}May Bēl and Nabû know (that) they will open an unopened ewe in front of me if he has not gone, \textsuperscript{11,12}saying: "Nummuru has sent me to the Ḥabî tribe." \textsuperscript{13-14}Afterwards, what could I say to him? \textsuperscript{14b,16}I deposited travel provisions in his storehouse, and he went to the Ḥabî tribe.

COMMENTS

Line 2—The first component of the personal name is understood to represent Arabic Lamīṣ, which is attested three times in the Jamharat al-nasab of Hishām Ibn al-Kalbī, twice as a tribal name (see Caskel and Strenziok, eds., IK, vol. 2: Das Register). It may also be identical with a name that is spelled Lms in a Thamūdic inscription (see van den Branden, Inscriptions thamouddennes, p. 107 [who transcribes it Lamiṣ]). The second element is the divine name ḤIl (usually with a long /\textl{\textl{l}}/ in Arabic names), which according to Zadok is “the commonest theophoric element in the West Semitic onomasticon from first-millennium Mesopotamia” (West Semites, p. 28). If the name in question is indeed to be interpreted as Lamīṣ-\textl{\textl{I}}l, one might venture the translation “Touched by Il.”

Line 9—The adjective lā petītu, which is often represented by the logogram GIŠ.NU.2U, modifies various words for young female sheep, cows, and goats. It occurs most often in connection with unīq “female kid” (see AHw, 858 sub petīt\textl{\textl{a}}(m) 1 5). The expression lāhī lā petīta ina pāniya ipetū, “they will open an unopened ewe in front of me,” implies an act of bestiality. The verb petū also has sexual connotations in the passage [šumma a’īlū] batalta [ša bit a]biša [usbu]ṭūni ... [...] lā
pateatuni ... kî da’dîn [...] isbatma umanzesiši, "[If a man] seizes by force and rapes a young girl [who lives in her father's house (and)] has not (yet) been opened, ..." (Middle Assyrian Laws §54 = KAV 1 viii 6–22).

Lines 12 and 16—The grapheme Lû Ḥa-bi-i does not represent an official or occupational title in Akkadian and has therefore been interpreted as the designation of an ethnic group. The name Ḥaß is unattested in Mesopotamian sources but may be related to Ṣafāītī Ḥb (see Harding, Pre-Islamic Arabian Names, p. 213).

Line 15—kulukku = kalakku, "storehouse." For other examples of the shift a > u in the vicinity of a liquid, see the note to No. 119:17.

No. 79

Letter
3.9 × 6.2 × 2.5 cm
1:1.7

TRANSLITERATION AND TRANSLATION

OVERSE

1. a-1-nâ 𒈨 Ki-ri-bu-tu qî-[bi-ma]
2. um-1-mâ 𒈨 N.G.DU IAD-kâm
3. um-mar a-1-na DUMU-ia-a-mâ
4. Lû qal-la-1-lu-ú-tu
5. ša tap-tu-ru (at-tu-ú)-a
6. šá-nu a-na 1 MAñNA 1 GIN 8 GIN KÜ.BABBAR
7. pa-at-ru i-na 1 GIN
8. IGI.4.GÁLLA KÜ.BABBAR-ka
9. iši mi-nam-ma
10. a-na Ṣu-ṣeb-ši ta-qâb-bi
11. um-mar 3 MAñNA KÜ.BABBAR
12. a-mah-ṭar-ka
13. a-na pi-i 1 KÁ.DINGIR.RA.KI

LOWER EDGE

14. mu-ḫur-ša

REVERSE

15. Ṣu-ṣeb-ši šá dâš-pu-rak-ka
16. ri-qu-us-su
17. la i-tu-r-ru
18. Lû qal-la-1-lu-ú-tu
19. ki-lal-le-e
20. in-na-âš-šum-ma
21. it-ti-šu li-bu-uk
Say to Kiribtu, thus says Kudurru, your father. Say to my son: The slave boys whom you ransomed belong to me. They were ransomed for one mina and twenty-eight shekels of silver. Take one-quarter per shekel as your silver. Why are you saying to Mušebši, "I will accept three minas from you"? Accept from him according to (the rate of) Babylon. Mušebši, whom I sent to you, must not return empty-handed. Give him both slave boys that he may bring (them) with him.

COMMENS

Lines 4 and 18—On LÚ qallalútú as the plural of (LÚ) qallu, "slave boy," see the note to No. 74:29.
Line 6—For the writing 1 GIN = "one-third mina," see Weissbach, ZDMG 61 (1907): 380.
16. ina(!) t mSES-ba-ni
17. be-lf lu-še-ša-a-ši
18. ina pa-an be-li-ia lu-ú
19. šab-bat a-du-ú LÚ šú (mistake for šá)
20. a-kan-na ina šu[1] mKu-ta-a
21. ap-šu-ru-šú a-na-ku
22. ú-qá-ba-al-šú
23. mEN-šú-nu =Am-me-ia-bab
24. KÛ.BABBAR-šú a-na-da-na-ni
25. iš-šú be-li lu-maš-SAR
26. li-qet-tu
27. ki-i ú-mas-su-ú
28. a-na be-li-ia

Upper Edge
29. al-tap-ra
30. ḫa-an-ṭiš

LEFT EDGE
31. be-li lu-maš-si-ma liš-pu-ra

(1) Your servant, Ki'ini(?). (2-3) I would gladly die for [my] lord. Say to my lord: (4-5) From the beginning we have been your servants and your sons. (6-9a) Why should Il-la-abu have come before my lord if he (i.e., my lord) was going to hold him captive at his court on account of his case? (9b-12) Now, over there, he is saying: "I would go, but I am afraid. If you would give me assurances, (13-14) let my lord swear an oath to me, (and) I will come before you."

(15-17) Let my lord evict Ay-bīrtu from the House of Āhu-bani, (18-19) and let her be held captive in the presence of my lord.

(19b-22) Now the slave whom I ransomed here from Kutā—I will take delivery of him in person. (23-25) Bēšunu (and) Amme-yabab carried off his silver by force. Let my lord release it. (26) Let them approach(?). (27-29) When I got news, I wrote to my lord. (30-31) Quickly, let my lord get news, and let him write to me.

COMMENTS

Lines 1–3—The invocation DN u DN, ana bēliya liḵrubu has probably been mistakenly omitted from the greeting formula.

Line 4—in early Neo-Babylonian, the prepositional phrase ultu rēš(i), which means "from the beginning," or "already previously," occurs also in CT 22 155:16 and ABL 1260:5, Streck, Asb., pp. 24 iii 5 and 130i, TuM NF 2/3 255:7, and BIN 1 43:8. The Neo-Assyrian equivalent—isšu rēšiš—occurs in ABL 43 r. 4, ABL 390:6, ABL 561 r. 11, ABL 879:3 and 9, ABL 896:7, ABL 1108:3, and ABL 1285:13. For attestations of the related phrase (ultu) rēšsu in the Neo-Babylonian letters from Kuyunjik, see Dietrich, Aramäer, p. 138 n. 1.

Line 6—Il-a-AD is understood to represent the personal name ḫIlāh-āb, which is attested twice in Liḥyānic, where it is spelled ḫḻb (see Harding, Pre-Islamic Arabian Names, p. 71, and Caskel, Liḥyanisch, p. 38). ḫIlāh (which is perhaps the vocative of ḫIl which eventually became the regular noun) is found most commonly in inscriptions from Dedān, Liḥyān, and Thamūd (see Höfner, "Religionen
Arabiens," pp. 369, 371, and 375). The name 'Ilāh-‘ab, however, may not be Arabic, since names of this sentence type apparently do not exist in Arabic. The theophoric element 'Ilāh also seems to be a component of the name "Ad-Il-a in No. 100:17, as well as a component of "Ilāh-nūr ("Ilāh-za-lāg), "Ilāh is light," in BRM 1:17:2, and of "Ilāh-rām ("Ilāh-ra-mu), "Ilāh is exalted" in BRM 1:18:2. (The text BRM 1:17 is in all likelihood dated to Nabonassar year 9 [739 B.C.], while BRM 1:18 is dated to Nabonassar year 10 [738].)

Zadok believes that spellings such as Il-a and -i-la- represent the divine name 'Il plus a hypocoristic suffix -a, which in turn is thought to be identical with the Aramaic definite article (see West Semites, p. 149; though Zadok offers a different explanation on p. 230).

Lines 15–19—The use of the 3f.sg. acc. suffix in line 17 and the use of what appears to be the 3f.sg. stative affix in line 19 indicate that the masculine Personenkeil on the name in line 15 is a mistake. The writing šab-bat, although unusual, probably represents the 3f.sg. G stative of šabātu.

Line 20—The PN Kutā means literally “the Kuthian.”

Line 22—The verb in question is qubbulu, an Aramaic loanword (see also No. 60:28).

Line 23—According to Zadok, the name "Amme-yabab is composed of the kinship term ‘amm (“paternal uncle”) and a West Semitic (i.e., Aramaic) perfect of a verb built upon the root *YBB (see West Semites, pp. 55 and 88). "Amme-yabab is also a component of the toponym Bad šā "Am-me-a-bab, which is mentioned in BRM 1:3:12, a text dated to Nabûšuma-iškun year 13 (ca. 750 B.C.). The graph "Am-me is interpreted here to represent ‘Ammi (with 1c.sg. gen. suffix).

Lines 24–25—The expression ana danâni means “by force” in other contexts in which it occurs, and this meaning also fits our context (see CAD D, p. 82 sub danānu s. mng. 2). One hesitates to read the sign ŠAR in lu-maš-ŠAR as šīr, Did the scribe intend to write šīr?

Line 26—li-qet-tu perhaps represents the D-stem m. pl. precative of qatū, “to approach,” an Aramaic loanword that is also attested in an early eighth-century inscription of Šamaš-rēša-usur, governor of Sūlu and Mari ([Weissbach, Misc., no. 4 iii 6]; see von Soden, Or 46 [1977]: 192). In Neo-Babylonian, the D-stem precative usually has the preformative lu-, not li-.

No. 81

Letter IM 77104
3.7 × 6.0 × 2.2 cm 12 N 127
1:1.7

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "Bir-Il-ta-meš qī-b[i-ma]
2. um-ma "Ti-ik-ia-a-nu šEŠ-kdm
3. um-ma-a a-na šEŠ-lu-a-ma
4. Lū a-mi-lu-tu šā šEŠ-ia
(1-2) Say[y] to Bir-Iltameš, thus says Tikiānu your brother. (3) Say to my brother: (4-7) My brother's slave who ran away has now been seen in the town Kipranu. (7-11) Quickly! My brother should send me silver that I may go and ransom him before they sell him to someone else. (12-15) (As to) his kidnappers—because they told me (about the slave)—I didn’t take them in hand. (16) If my brother himself hasn’t (yet) come, (17-19) my brother should send silver to one of the travelers. (20-24) His merchant mustn’t lodge a complaint, (22-24) saying: “You didn’t tell me soon enough and therefore I wasn’t able to detain him.” (25-29) The slave—you’ve allowed him to escape, and agents have detained him. (30-34) If you haven’t come by the end of this month, there will be no sealed tag for him.
COMMENTS

Line 1—*Bir-Iltames* is a West Semitic personal name. The first element is understood to represent the Arabic word *birr*, "lovingkindness," while the second element, *Iltames*, represents *Šameš*, the pronunciation of the Sun-god’s name in the Semitic dialect spoken by at least certain of the non-Babylonian Semitic peoples who at this time inhabited the Nippur region, or had reason to visit it. (The interpretation of the name as *Bir-Šameš*, “Son of Šameš,” presents semantic difficulties.) The name can be interpreted as (Proto-)Arabic, since the form *Šameš* is a (segolate?) precursor of Arabic *Sams* (*š > s, and s > s* regularly in Arabic). On the correspondence between cuneiform *ilt*- and West Semitic *š*, see Fales, *Or* 47 (1978): 91–98.

Line 2—It is unclear how the name *Tikidnu* should be interpreted, but the ending indicates that it is probably West Semitic.

Line 6—According to Sennacherib’s account of his first campaign to Babylonia, Kiprānu was one of the walled towns of Bīt-Amūkānī (see OIP 2 53:46–47).

Lines 17–18—*libbā* in the expression *iltēn libbā ālik-šarrānāti* represents *libbu* + loc. adv. Compare *iltēn ina libbi aḫḫēšu* (No. 2:13); *iltēn ina libbi šuḫārī* (No. 63:15–16); *iltēn ina libbiššunu* (No. 83:35–36); and *iltēn ina libbi mārī āli* (No. 70:12–13). *iltēn libbā* also occurs in other early Neo-Babylonian letters, e.g., *iltēn libbū šābini* (ABL 1114 r. 4) and *iltēn libbāššunu* (BIN 1 13:22).

Line 20—*tēkūtu* represents *tēkūtu*, “complaint,” not only here, but also in the passages *enna te-ku-ū-tu lā tašakkan*, “Now don’t complain” (No. 95:13–14), and *te-ku-ut-ka ul murrirat*, “Your complaint isn’t (even) being looked into” (No. 92:32–33).

Line 27—The verbal form *natantaššu* is one of the more unusual forms in this corpus. It is obviously a hybrid composed of *n’tántā*, the 2m.sg. Aramaic perf. of *NTN*, “to give,” and the Babylonian 3m.sg. dat. suffix *-aššu*. The lack of assimilation of the final radical *n* to the initial consonant *t* of the second-person marker is characteristic of Old Aramaic (see Segert, *Altaram. Gramm.*, p. 264 §5.7.1.1.5). It is also characteristic of Hebrew, but not in forms *NTN*.

Lines 33–34—The meaning of the expression *kingu ina libbiššu yānu* is uncertain. Does *kingu* (*kinku*) in this context refer to something worn by slaves to identify them? A group of small texts from the reign of Sargon II were long identified as “slave documents” until Durand recently interpreted them as dockets for packets of wool (see JA 267 [1979]: 245–60).

No. 82

Letter
5.2 × 8.7 × 2.8 cm
1:1.7

TRANSLITERATION AND TRANSLATION

Obverse
1. *a-na *"^pap-*ia qī-ḥi[l]-[ma]
2. *um-ma *"^nig-*du šēš-*k[ām]
3. *um-ma-a a-na šēš-iā-y-a-[ma]
4. *lu-ū šūl-mu a-na šēš-*[iā]

IM 77116
Letter 12 N 139
(1-2)Sa[y] to Nasiriya, thus says Kudurru, y[our] brother. (3)Say to my brother: (4)May [my] brother be well. (5-9a)Let my brother [write(?)] so that I may have new[s] of [his] well-be[ing], of the well-being of Zarpa[nitu], of [his] slave b[oys], and of his slave men(?). (9b-10) [Concerning] the slave wo[man] about whom m[y] brother wrote— (11)I myself se[nt] a letter to him. (12)I sent (it) along with the mer[chant], and (13-14a)I then led her(?) from [Par]ak-miri. (14b-15)He sent(?) this (message?) along with TammeS-[Il], (16) saying: “She belongs to Nāsiriya. (17-19)Seven years it was(?) that he did service for Kabtiya.” (20)[…] (21)That woman is in the House of […] (22)[S]he herself is saying: (23-24a)I a[m] a [free]dwoman of the goddess Nanāy. (24b-26a) [One mina(?)] nine
shekels of silver [... were gi]ven(?) for me." (26b–29a) [N]ow if it su[it]s my brother, I will gladly convey her from the merchant and have (her) brought to you. (29b–30a) She is a freedwoman. (30b–33a) If I had[n]'t gone there (myself), what would I do or [g]ive you? (33b–35) (Even) the owner[s] of the payment (?) are sa[y]ing: "Send [her] to him." (36–37) I will send [her] to my brother through the agency of Iqīša.

COMMENTS

Line 7—On Lú qallalātu as the plural of (Lú) qallu, "slave boy," see the note to No. 74:29.

Line 13—Parak-māri was one of the thirty-nine walled towns of Bit-Amūkānī that Sennacherib claims to have conquered during his first campaign to Babylonia in 703–702 (see OIP 2 53:42–47). Parak-māri was located in the vicinity of Nippur. In the eighth century B.C., people from Parak-māri are said to have resided with people from Nippur (see No. 19:6–8); and in Kassite texts, Parak-māri was often associated with towns of the Nippur region (see Nashef, RGTC 5, sub "Parak-māri," "Bīt-bērī," and "Dūr-Sin-muballīt"). According to a Late Babylonian theological compendium about Nippur, the town's patron deity was Ninurta of Parak-mfiri—and of course Ninurta was one of the oldest of Nippur's gods (see George, Topographical Texts, p. 150:28).

Line 15—The grapheme Tam-meš represents an attempt by the scribe to produce spoken Šameš, which is perhaps a segolate Proto-Arabic precursor of Arabic Šams. For other spellings of the Sun-god's name, see the note to No. 36:1. On the West Semitic theophoric element İlí, see the note to No. 78:2.

Line 17—MU.X.KAM = x šana (see AHw, p. 1201 sub šattu(m) I 1b). GÁL (if the correct reading) stands for ibašši, which functions adverbially in Middle Assyrian and Neo-Assyrian, and perhaps also here (see AHw, p. 113 sub bašša(m) G1f; cf. CAD B, p. 155 sub bašša 2). Although it is rare for a verb to be spelled logographically in Neo-Babylonian letters, the GÁL-sign in our text is relatively clear.

Lines 18–19—For examples of the use of alāku in the meaning "to serve, do service," see CAD A/I, pp. 309–10 s.v. 3c. On the correspondence of la with the Aramaic preposition l-, "to," see the note to No. 44:15.

Lines 23 and 29—musgurtu is the feminine verbal adjective of muššuru, "to set free, abandon, release" (see AHw, p. 1498 sub (w)muššuru(m)). (m)uššuru, which can be used substantivally, is probably the Akkadian equivalent of the logogram LÚ.SUBARRA, a term denoting a class of persons that is at least once coupled with LÚ.GIR.SÉ.KI, "attendant" (see Falkenstein, UVB 15 [1956–57]: pl. 34:9'). Although we cannot at present uncover the institutional setting in which a designation such as "freedwoman of Naniy" may have arisen, we can guess from our text that it referred to a woman who had formerly served as a slave in the temple of the goddess of this name but who had been redeemed from such service, perhaps as part of a general emancipation decreed by the crown (= subarrā?). After her emancipation, the woman designated by the term muššaru in our text may have been adopted by Kabtiya. Nāširiyā then served Kabtiya for seven years to obtain her.

Line 28—lu-uš-šam-ma < našī.

Lines 33–34—The term bēl ḫitu is usually translated "malefactor" (< ḫitu A), but this translation does not fit our context. Here ḫitu (if correctly read) seems to refer to the payment (= ḫitu B) mentioned in lines 24–26.

It is possible that this letter refers to a practice in Babylonia of one man serving another for seven years in order to obtain the latter's daughter or slave. One thinks of course of the two seven-year periods of service that Jacob devoted to Laban in order to obtain Leah and Rachel (see Genesis 29:15–31). One is also reminded of the ten-year period of service that an Assyrian named Šamaš-amranni agreed to give his fellow Assyrian Amuru-nāšir in order to receive from him a wife, food, and clothing (see the Middle Assyrian contract VAS 19 37, edited by Postgate in Iraq 41 [1979]: 93–95).
TRANSLITERATION AND TRANSLATION

OVERSE

1. lR1-ka "LÚ-šE-a a-na-[a di-na-an]
2. be-lf-iá lul-lik 4AG FU [4MAR.UTU]
3. a-na be-lf-iá lik-ru-bu um-m[a-a]
4. a-na be-[I]-iá-a-ma ki-i áš-m[u-ú um(?)-ma]
5. i-na 1EN.LIL.1.KI ma-á-[á] šá 1x1 [x (x)]
6. Ú LÚ Ga-a-mu gab-bi a-na m[uút(?)-hi(?)]
7. LÚ Ru-bu-u it-tal1-ku 1úl [ki-i]
8. áš-mu-úl um-ma Ti-ru-1mul il[(?)-(?) šá(?)]
9. muḫ-ḫi 1URU.TÚG šá "AD-i-1-nu-ru 1úl
10. LÚ qal-1la šá 'Saq-gil-ú i-na 1pa-an1
11. "SUM.NA-[a i-na ap-pa1-ru am-me-ni
12. LÚ qal-la i-na lib1-bi ap-pa-ru a-šib
13. lil1[li1]-kám-ma NINDA.11.GA liš-bé-e-ma li-kul
14. Ú 1IM.GÍ.DA it-ti LÚ.SÁMAN.LÁ.MEŠ
15. liq1-bi1 a-di DIN.GIR.MES 1u-bu iš-tak-nu
16. liḫ-[bi-s]ja-am-ma lil-li-ka a-na-ku
17. 1[a]a1-1u-ú ki-i aq-rib-ú ša-ma
18. a-na1 pa-an-iá be-lí la iš-pur-áš-šu
19. Ú li1-[i] kit-ti šú-ú KÍLAM-1a 1a
20. [ba-n]u šá pa-an be-lf-iá mah-ra be-lí
21. 1liš-pu1-ram-ma NINDA.11.GA i-na 1pa1-ni-iá
22. li-ku-ku 1i1-1ka

REVERSE

23. mam-ma šu-su-nu is-šab-tu-ma a-na 1+en(?)) [a(?)-hi(?)]
24. it-tan-nu (erosure) mi-nu-ú be-lí ú-tar-ra
25. ki-i a-na tu-bi be-lf-iá šak-na
26. 2 LÚ qal-la-lu-tu lu-ú šá 'Kul-la-a
27. lu-ú šá 'É-sag-gil-ú šá mam-ma i-na
28. lib-bi-ši-ni šá a-na tu-bi be-lí-iá šak-na
29. Ú lu-ú a-me-lu-tu mím-ma šá be-lí-iá
30. lu-ú 'Ti-ru-tu lu-ú 'QI1-bi1-DÚG.GA
32. a-na-ku pu-us-su-nu na-šá-[k[a à k[i]-i
33. a-na tu-bu be-lí-iá la šak-ma11 [u be-lí]
34. la il-lak 1LÚ.1.KA.DIN.GIR.1.RA.KI1.MES1 ma-a-1-da
35. šá a-kan-na i-du-in-ni a-na 1+en i-na
36. lib-bi-šú-nu be-lí lid-din-ma 1li1-bu-kám-ma
37. *lid-di-ni a-na-ku a-kan-na mim-mu-ú t[x] KUN/tJU
38. šá a-na muḫ-ḫi-su-ju ʾiṣ-mu-ru ʾa-nam1-din
39. ki-i na-kur-tu a-di ʾiš-sú ʾiš1 [a-m]e-lut-tu
40. a-na be-li-šá beš-pu-ru it-ti “ŠEŠ.MEŠ-SIL[IM]
41. šu-ma-a a-me-lut-tu be-li šiš-pu-[ra]
42. ṣu-ku-us-su-nu a-kil(?) pa-ni-šá na-[šá-ka]
43. a-m(e-lu)tu a-na ši-ti be-li la [iš-ša-ša-a]
44. be-li šiš-pu-ram-ma lu-š[AL]

**UPPER EDGE**
45. šá be-li-šá ʿu LÛ qal-lum-ma
46. la im-me-rik-ka lil-li-[kám-ma]
47. IM.Gf.DA liq-bi

(*1*) Your servant, Amīl-Ea. (*2b-2a*) I would gladly [die] for my lord. (*2b-3a*) May Nabû and [Marduk] bless my lord. (*3b-4a*) Say to my lord: (*4b*) So I have heard: (*5b-7a*) "In Nippur, many of the [...] and all the people of Gāmu have gone over (?) to the Rubu' tribe."

(*7b-11a*) [So] I have also heard: "The woman Tirūtu, t[ogether with(? the one who is] in charge of the textile quarter of Abī-nūru, as well as a slave boy of the woman Saggilu, are in the presence of Nadnā in the marsh."

(*11b-13*) Why is a slave boy living in the marsh? (*13*) Let him come here, eat bread to satiation, (*14b-15*) and learn to read with the scribal apprentices. (*15b-16a*) For as long as the gods deem fit, let him come and go. (*16b-18a*) Can I be an ally if I have approached him and my lord did not send him to me? (*19b-22a*) And if it is true that my offering-price (for him) isn't [good], let my lord write to me whatever suits my lord that he(!) may eat bread in my presence. (*22b-24a*) If someone there has taken his(!) hand and given (him) to someone(?) else(?), what will my lord give me in return? (*25b-26a*) If my lord deems fit, (*26b-31a*) my lord should come and bring me two slave boys—either of the woman Kullā, or of the woman Saggilu, or of anyone among them whom my lord deems fit (to bring), or it may even be a slave man of my lord's, or the woman Qibi-dumqi, or whomsoever my lord prefers. (*32a*) *I* myself a[m] acting as their guarantor. (*32b-34a*) [But if] my lord does not deem fit [and] my lord will not come, (*34b-35a*) there are many men of Babylon who know me here; (*35b-37a*) let my lord give (the slave) to one of them, and let him bring (him) and give (him) to me. (*37b-38a*) I myself will here pay whatever [...] they have used up on their behalf. (*39b-40a*) It is urgent! As many as seven times I have written to my lord about a slave. (*40b-41a*) Let my lord send me a slave with Aḫḫē-šull[im] and Šumā, (*42a*) and I will act[ as gu]arantor for him(!) on my own(?). (*43a*) If my lord will not [release] a slave( vi)[e (man), (*44a-45a*) let my lord write to me. And whether (it is) a woman of my lord or a slave boy, (*46a*) she/he should not delay. (*46b-47a*) *Let her/him come and learn to read.*

**COMMENTS**

Line 6—The ethnic designation Gāmu, which is found also in No. 9:20, is not otherwise attested in Akkadian texts.

Line 7—During the eighth century b.c., the Rubu' Arameans were active over a broad area extending from the Upper Euphrates to the Lower Tigris. For more on this tribe, see the note to No. 6:6.

Lines 8—9—[ša] muḫḫi ʾal šubāti means literally “the one in charge of the textile settlement.” If the restoration and interpretation of this broken passage are correct, the establishments at Nippur that devoted themselves to the production of textiles were located in a separate quarter or settlement. A separate district for weaving also existed at Nuzi in the Late Bronze Age, as is evidenced by the mention in Contenau, *RA* 28 (1931): 33 no. 1:8 of a “district of weavers” (AN.ZA.GAR UŠ.BAR.MES) (see...

The aleph at the end of the first element of the PN "Abī-nāru indicates that the preceding vowel was probably pronounced (see, e.g., Hyatt, *Treatment of Final Vowels*, p. 56).

Lines 10 and 27—The woman who is called Saggilu in line 10 is called Esaggilu in line 27. The alternation of the name-elements *Sag*(*g*)iḫ and *Esag*(*g*)iḫ also occurred in earlier and later Babylonian texts (see, e.g., Stamm, *Namengebung*, p. 85 and n. 2, and Tallqvist, *NBN*, p. 180).

Lines 13 and 21–22—Compare the use of the phrase “to eat bread” in the passage *akī ša šarru bēlī ina muḫḫi ʿurdišu išpurannī mā māt Marqasi tušaškanšunu mā ina liḫi lišašu ekkulā, “Just as the king my lord wrote to his servant, saying: ‘You are to settle them in Marqasi, they will eat bread there’ ... “ (see *ABL* 966 + *CT* 53 211:10–14 = Parpola, *SAA* 1 no. 257:10–14 [Neo-Assyrian letter containing instructions for the resettlement of a group of deportees]).

Lines 14–15 and 47—In Assyrian contexts, the expression *liginna qabū,* “to recite a school tablet,” can refer either to a teacher or pupil and therefore can mean either “to teach to read” or “to learn to read” (see Meier, *AfO* 12 [1937–39]: 238–39 n. 15; and Parpola, *LAS* 2, p. 39 note to r. 9). But in Babylonian, apparently, *liginna qabū* means “to learn to read,” while *liginna šuqṭū* means “to teach to read” (see now Beaulieu, *ZA* 82 [1992]: 103–5).

It may be that the slave whom the sender of this letter, Amīl-Ea, expressed such an ardent desire to purchase was destined to be adopted by him. This happened in at least one household some two centuries after our letter was written, when Nabū-ahḫē-iddin, the head of the Egibi family, adopted a man about whom it was said in the adoption record: “Nabū-ahḫē-iddin raised him from childhood and taught him to read” (see Moldenke, *Cuneiform Texts*, no. 21:4–6; quoted by Beaulieu in *ZA* 82 [1992]: 104).

Line 15—For other attestations of the idiom *ana tūbi šakānu* (of which the phrase *adi ilū ʿūbi ʾišṭaknu* seems to be a variant), see lines 25, 28, and 33 below, No. 108:13–14, and *ABL* 23 r. 27 (Neo-Assyrian).

Line 19—The suffix -ya, which is here appended to a word that is clearly nominative, is perhaps a mistake. Compare also Lu-ia, in No. 86:4.

Line 26—On Lu qallalūtu as the plural of (Lu) qallu, “slave boy,” see the note to No. 74:29.

Line 28—The 3f.pl. gen. suffix is spelled -sini instead of -sina also in *ABL* 521:8 (*mullīšini*, “their compensation”).

Line 30—The feminine personal name written ‘Qībī-ḫiḏ-DUG.GA has been transcribed as Qībī-šumuqī, and not as Qībī-ʾūbi, based upon the existence of a goddess named Qībī-šumuqī who is included in a list of the deities inhabiting the temple of Marduk in Assur (3 R 66 iii 28, for which see Menzel, *Assyrische Tempel*, vol. 2, p. T 116).

Lines 32 and 42—In Neo-Babylonian, the idiom *puṭ X naṣāḥ* means “to espouse, champion the cause of X” or “to act as guarantor for X” (see *AHw*, p. 763 sub *naṣāḥ*(*m*) II G 4 and *CAD* N/II, p. 106 sub *naṣāṭ* A 6).

Line 43—it appears that the writer has inadvertently omitted *ki* at the beginning of this line.

The lacuna after *lā* has been restored with a form of the verb šuṣū, which is frequently coupled with šīṭu. According to *AHw*, the idiom *ana šīṭu(m) šuṣū(m)* means “to issue” (see p. 1106 sub šīṭu(*m*) I C1b). The *CAD* on the other hand translates the idiom as “to release,” which seems to be its sense in the present context as well (see vol. A/II, p. 372 sub aṣṭū 5c).

This long rambling story, with its reference to elementary learning, may be a scribal exercise. Compare text No. 89, which contains both a letter and an exercise.
TRANSLITERATION AND TRANSLATION

OBVERSE
1. a-na m$x·x qi-bi-ma
2. l$um-ma$ $m$[x·bi-di-si ŠEŠ-kâm
3. l$um-ma-a a$1-na ŠEŠ-ia-a-ma
4. Lū a-mi-lut-tu
5. šā tap-tur at-tu-[ú-a$1
6. ši-i a-na mam-[ma$1
7. la ta-nam-di-[su$1
8. a-du-ú KÜ.BABBAR-[ka$1
9. lúšeb-bi-lak-[ka$1
10. e-si-ta i-na [bi-ri-[nu$1
11. la ta-[ram$1-[m[a]
12. a-na-ku la-x-x
13. šā a-na pit-[ri$1
14. [ta-ad$1-din

REVERSE
15. úšal-lam-ga
16. ki-i [iq-bu-[u$1-[n]u
17. šur-[pa(?)](erasure?)-am
18. pa-an [Lū$1 [ha$]-ra-a-nu
19. ki-i [al]-dag-gal
20. ul am-me-[rik$1-[ka
21. al-[la-kâm$1-ma
22. [t]-iti-[ka$1
23. a-dab-bu-[ub$1
(3 personal names, perhaps erased)
(PN on edge; illegible)

(1-2) Say to [PN], thus says [...]-bidisi your brother. (3) Say to my brother: (4-5) The slave whom you ransomed is mine. (6-7) Don’t sell him(!) to anyone. (8-9) I am now sending you your silver. (10-11) Don’t cause trouble between us. (12-15) I myself will pay you in full for the [...] which you gave as ransom. (16-20) Because they told [m] “Hurry”—even though I am waiting for the [ca]ravan, I will not delay. (21-23) I will come and speak with you.

COMMENTS

Lines 6–7—The 3f.sg. independent pronoun si$ in line 6 and the apparent 3m.acc. suffix in line 7 (realized as -su) both refer to amilütu in line 4.
Lines 10–11—esitu (= esitu) is also used with šakānu and alāku, as in esitu ina biritenu lā taššakkan, “Let no trouble arise between us” (No. 75:29–30). ḫaṭšiš šupraššuntimma esiti ina birit šar māt Elamti u šar māt Aššir lā tašakkan, “Quickly, send them to me, and don’t make trouble between the king of Elam and the king of Assyria” (CT 54 580 r. 10–13), and kī ittu lā baniši tattalku ana šarri ... umma ittu esiti tattalka, “If an unfavorable sign came, [he would say] to the king: ‘A sign of trouble has come’” (ABL 1216 r. 3–4).

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No. 85

Letter
3.7 x 5.4 x 2.3 cm
1:1.5

TRANSLITERATION AND TRANSLATION

**OBVERSE**

1. [a-na ]_x-x_ qī-bi-.ma
2. um-ma šēš-ú-ta š[eš-kám]
3. a-na ka-a-šá lu-ú šū[l-mu]
4. Ṽu[l]-ma-a a-na šēš-iá]-1-[ma]
5. [a(n)]-ni-ti lu-ú i-[a]-ta
6. [a(?)-me(?)]-[l(u(t))]-ti i-na URU E [x-x-x]
7. [a(?)-t]-rak(?)-ka(?) l a-na x
8. [x x x x x x x (x)]
9. x (x) [x x x x x (x)]
10. a-na-ku x [x x x x ul]
11. aq-bak u[m-ma x x x (x)]
12. ú-tu-[u x x x x (x)]
13. a-na a-ka[na-ka] x x (x)

**REVERSE**

14. en-na EME-šú mit-tu 1am(?)-me(?)-ni(?)
15. i-na G[([R.A]N.BAR ta-ku]-1-us-sî]
16. ú ina [za-qap] tan-ki-sî
17. LŪ.DUMU.KIN-[ka] ul am-mar
18. ú š[u]lum-igu ul ta-[šap-par]
19. ḫa-an-šiš šu-[lum-gu mš-si]-ma
20. šup-ra nd-AG-[šēš]-šum.NA
21. LŪ.DUB.SAR-ka[?] l ma
22. "AG u q[AMAR.UTU] a-na be-lī-iá
23. lik-ru-bu [liš-tur-ma]
24. šu-lum-šā [b]e-lī lu-mas-š[i]-ma
25. liš-pu-ra
(1-2) [Say] to [PN], thus says AbbUtu [your] brother. (3) May you be well. (4) Say to my brother: (5) This is to attest that (6-7a) I ransomed (?) a slave (?) for you (?) in the town Bit-[ ...]. (7b-10a) I myself [ ...]. (10b-13) Did I [not] speak to you, saying: "... the goods [ ...] there [ ...]"?

(14) Now his tongue is dead. Why? (15-16) Did you flay it with an iron dagger, or did you cut it off while it was sticking out? (17) I don't see your messenger, (18) nor are you sending your greeting. (19-20a) Quickly! Find your greeting and send it to me. (20b-21) Nabû-ahhē-iddin, who is your scribe, (22-23) let him write: "May Nabû and Marduk bless my lord." [Then] (24-25) let my lord find his greeting and send it to me.

COMMENTS

Line 2—For the name Ahhētu (here spelled with complement -ta), see Tallqvist, NBN, p. 5 sub Ahhētu.

Line 5—On the meaning of anniti lū idat, "This is to attest that," and its relation to idatumma, see the note to No. 12:7.

Line 14—mittu is the feminine singular of the adjective mitu, "dead," and modifies lišānu, a feminine noun. mitu usually functions as a substantive (for examples of this usage, see CAD M/II, pp. 140-43 s.v.).

Line 15—The form ta-ku-īus-si¹ seems to stand for takūš, the G-stem 2m.sg. pret. of kāsu, "to flay," plus the 3f.sg. acc. suffix -ši.

Line 16—ina ʾzaqāp¹ is understood to represent the infinitive phrase ina zaqāp, "while sticking out" (see CAD Z, pp. 53-54 sub zaqāpu A 1e), while tan-ki-šī probably stands for takkīsi (< nakāsu). The third sign from the end of the line might also be DAG, which would be read here as tāk.

Line 21—The enclitic affix -ma emphasizes mār šiprika, "your scribe," the subject of the sentence.

Lines 22-23—The greeting "May Nabû and Marduk bless my lord" occurs in practically every letter in this archive which is addressed from servant to lord.

Line 23—The signs lik-ru-bu are squeezed in just below the signs a-na be-li-ia of line 22.

Line 24—The position of šulmšu at the beginning of the sentence lends emphasis to the word.

At the time this letter was written, the šandabakku apparently had not communicated for some time with the sender of the letter. This prompted the sender to ask, hyperbolically, if the addressee had flayed or cut off the šandabakku's tongue. The sender urged the addressee to write to his lord, apparently so that his lord would then be reminded to write to the sender.

No. 86

Letter
4.0 x 7.0 x 2.5 cm
IM 77180
12 N 203
1:1.9

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na ṜBa-la-ṭu qi-bi-ma
2. [u]m-ma Ṝm-EN-BA-ṣā šeš-kām
3. [um-m]a-a a-na šeš-īa-a-ma
4. lūl-ia, šā ina let šeš-īa
5. [a]-du-u LÜ.DAM.GĀR
6. [a]-šap-pa-rak-ka
7. [še]-š-ú-a la i-qab-bi
8. um-ma a-na ḫu-ul-lu-qu
9. ki-i ib-ba-ku-uš
10. śeš-ú-a la i-kil-li-šú
11. liš-pu-raš-šum-ma
12. LŪ sa-ár-ru-ši-šú
13. lu-ki-n an-ni-ti
14. lu-ū i-da-at

LOWER EDGE
15. ul-tu a-qab-bak-ka
16. TŪG taḥ-lap-ti

REVERSE
17. x-x(-x) ki-i a-na(!)
18. EN.ḪUL.KE at-tal-ka
19. mi-nu-ú i-qab-bu-ú-nu
20. at-ta ki-i pi-i
21. i-an-ni-1 ta-qab-ba-a
22. i-im-l-ma la ta-pal-lāḫ
23. ₃M氘UL.ERI-BA LŪ.MA.LAḪa
24. i-il-li-ka a-šap-par-ma
25. i-MU LŪ sar-ru-ši-šú
26. i-il-qab-bak-ka ū
27. ₃5+1 GIN KŪ.BABBAR ta-nam-da-āš-šú
28. i-en-l-na LŪ* la im-me-rik-ka *over erasure
29. "[mE]-reš
30. [lu]-bu-kaš-šum-ma
31. [LŪ] ḫa-bi-ta-ni ḫa-b-tū

UPPER EDGE
32. liq-ba-a

LEFT EDGE
33. [ URU] Ka-par-ši-nu-um-ma
34. [ ] x x x

1-2) Say to Balatu, [t]hus says Bēl-qiṣa. 3-[a]s to my brother: 4-(Concerning) my slave who is in my brother’s charge—(5-6) [I am] now sending a merchant to you. (7-10) My [broth]er must not say: “Because he is leading him away in order to allow (him) to escape, my brother must not keep him.” (11-13) Let him send him to me so that I may establish who his kidnappers were.
This is to testify that after I was speaking to you, he(?)...a cloak.

If I had come to Nippur, what would they say to me? Are you yourself saying as follows:

Have no fear. I will send Šamaš-eriba, the boatman, with you; he will tell you the names of his kidnappers, and you will give him five shekels of silver?

Now the man must not delay.

[Let E]resu bring him here, and let him tell me (the names of) the marauders who have plundered.

COMMENTS

Line 4—The scribe seems to have intended to write the preposition aššu at the beginning of the line, because LŪ1-ia, has a genitive suffix. For another problematic uses of this suffix, see No. 83:19.

Line 8—The infinitive phrase ana ḫullu, which means “to allow to escape,” also occurs in No. 81:25–27: amilûtu ana ḫullu, “The slave—you’ve allowed him to escape.”

Lines 13–14—On the meaning of anniti lā idat and its relation to idatumma, see the note to No. 12:7.

Line 15—The use of the present-tense form here is puzzling.

Line 16—tablapti seems to stand for tahlupti, “a cloak” (AHw, p. 1302 sub tahluptu). For other examples of the shift a > u in the vicinity of a liquid, see the note to No. 119:17.

Line 31—The word ḥābitānu is attested in this letter and in No. 28:7 and 17. The phrase ḥābitāni ḥabtū is understood to be an asyndetic relative clause in which the stative ḥabtū exhibits active voice and transitive force.

Line 33—The toponym Kaparšinummu also occurs in No. 16:25.

No. 87

Letter
5.8 × 3.7 × 2.2 cm
1:0.6

TRANSLITERATION AND TRANSLATION

Obverse

1. a-na m4-GU-ūš ql-bi-ma
2. um-ma1 mE-te-ri šEŠ-kām
3. um-ma1-a a-na ŠEŠ-idā1-a-ma1
4. a-du-ú 1 ša-ta a-na pa-tan1-ka
5. [i]l-lak mni-mu-ǔ1 sar-ra-a
6. [šd] a-na pa-an-ka a-bu-ka-šū

Lower Edge

7. KU1.BABBAR i-bi-ni aq-ba-a
TEXT NO. 87

REVERSE

8. šá [a]-bu-ka-šú mi-[naml]-ma

9. [a]-na1 1+en KÜ.BABBAR [ta]-nam1-din

(1-2) Say to Nabû-šušu, thus says Šumu-ûru your brother. (3) Say to my brother: (4-5a) One prisoner is now coming to you. (5b-6) But what about this criminal of mine whom I (already) brought to you? (7) Please give me silver, I said. (8-9) (And) with regard to the fact that I did bring him: why are you giving silver for just one?

COMMENTS

Lines 4 and 6—The lack of the genitive or other case marker in the prepositional phrase ana pánka is noteworthy.

Line 5—mi-nu-mu-ù = minâ + emphatic -ma (here realized as -mu) + question marker.

Line 7—i-bi-ni is understood to represent ìbînî, a crasis spelling of the interjection ibi and the G-stem imp. of nadânu (which can be either inni or inna in Neo-Babylonian). All attestations of the particle ibi (or bî) precede some form of the G-stem imp. of nadânu (usually inna or inni); and almost all of these attestations are found in texts from the Neo-Babylonian period (see CAD B, pp. 216-17 s.v.). Von Soden has proposed to derive binâ < (h)ib (Aramaic *WHB “to give”) + inna (< idna “give me”) (see Or 37 [1968]: 269; and 46 [1977]: 197).

No. 88

Letter
3.7 × 5.7 × 2.2 cm
1:1.6

IM 77157
12 N 180

TRANSLITERATION AND TRANSLATION

OBVERSE

(6-8 lines missing)

1'. [x x x x] x [x (x)]

2'. x x [x x x (x)]

3'. [x x x] x [x x (x)]

4'. ul [ú]-[sa-h]ir-šû-m[a]

5'. a-na KUR šá-ni-tûm-[ma]

6'. ul in-na1-[bit]

7'. am-me-ni a-[na] [šeš-ia]

8'. [al]-tal-[par x x x (x)]

9'. x [x x x x (x)]

(remainder of obverse destroyed)
(1'-3') [...] (4'-6') I did not make him [change allegiance, and] he did not flee to another land. (7'-8a') Why did I write to [my brother]? (8b'-r. 1') [...] (7') the criminals (3'-4') [...] (5'-8') [...] whom [I(?)] myself(?) [ran] some[d [...].

COMMENTS

Line 4—For this sense of suhhrur, see CAD S, p. 48 sub sahuru 8d.

Line 5—The sign TUM is also used with the syllabic value tum in the word i-da-tûm-ma in No. 24:4.

No. 89

Letter + exercise in measures  
4.0 x 8.9 x 2.8 cm  
1:2.4

IM 77122  
12 N 145

TRANSLITERATION AND TRANSLATION

Obverse

1. a-na "Ki-rib-tu qî-bi-ma
2. um-ma "Ki-na-a šEŠ-kâm
3. a-na ka-a-šá lu-ú šul-mu
4. um-ma-a a-na šEŠ-ia-a-ma
5. ul ki-i pi-i an-ni-i
6. a-na šEŠ-ia aq-bi
7. um-ma LÛ.TUR.MEŠ dul-lu
8. ina pa-ni-ka li-pu-uš
9. û mim-mu-û LÛ.ARAD.E.GAL.,MEŠ1
10. ir-ri-šUL-ú-ka in-na-ás-šú-nu-ti
11. am-me-ni ul-tu a-na KUR LÛ Kal-da
12. al-li-ka a-di-kan-na dul-lu
13. ul ta-mur â mam-ma ina pa-an
14. LÚ.ARA.D.É.GAL.MEŠ ia-a'-nu-um-tam 1
15. GIS.ÚR.1.MEŠ giš-tal-li
16. GIS.SA.G.KUL BABBAR GIS ši-i-pi
17. â GIS.UMBIN ul i-nam-din-âš-tam 1
18. dul-lu-ša-nu muš-šur
19. it-ti-bi be-li-a-ni
20. ki-i il-li-ka
21. mi-na-a ni-qab-bi
22. en-na ki-i na-kut-ti
23. aš-pu-rak-ka u-mu ūp-pi ta-mur
24. nu-bat-ta la ta-ba-a-ti
25. a-li-k-ma ẽ.MEŠ ina pa-ni-ka
26. lu-ū-ša-liš a-na-ku ḫa-an-ḫiš
27. a-na pa-ni-ka al-la-ka

REVERSE
(school exercise in measures)

(1-2) Say to Kiribtu, thus says Kīnā your brother. (3) May you be well. (4) Say to my brother: (5-6) Did I not say as follows to my brother: (7-8) ‘The servants should work under your supervision; (9-10) and whatever the builders request of you, give (it) to them’? (11-13a) Why have you not supervised the work from the time I came to Chaldea until now? (13b-14) And (inasmuch as) there is absolutely no one in charge of the builders, (15-17) no one can give them(!) beams, joists, white bolts, rafters, or even a wagon. (18) Their work has been abandoned. (19-20) He’s gotten under way—our lord. When he has come, (21) what will we say? (22-23a) Now I have written to you in urgency. (23b-24) When you see my letter do not delay even overnight. (25-26a) Go, or I will have to roof the buildings in front of you. (26b-27) Right away I myself will come to you.

COMMENTS

Line 12—For examples of the use of mimmâ in relative constructions, see CAD M/II, p. 83 s.v. mng. 2d.

Line 14—yânumma is emphatic and supplies the implicit subject “no one” for the verb in the following clause. yânumma also occurs in ABL 1255 r. 5.

Line 17—The form i-nam-din-âš-tam 1 should perhaps be emended to i-nam-din-âš-tam 1<-nu-tu>.

Line 19—The form it-ti-bi is understood to represent the 3m.sg. G-stem perf. of rebâ in the sense “to get under way” (cf. AHw, pp. 1342–43 sub rebâ(m) G7). Compare the form et-ti-bi in No. 55:6. In the Neo-Babylonian letters from Kuyunjik, be-li-a-ni and en-a-ni are commonly attested nominative forms of bélu + 1cp. gen. suffix (see Ylvisaker, Grammatik, p. 25). The form is analogous to nom.-acc. be-li-a, which occurs passim in the Harper corpus. For Neo-Assyrian, see K. Deller and S. Parpola, “Neuassyrisch ‘unser Herr’ = bélinti nicht *bélinti,” Or 35 (1966): 121–22.

Reverse—The reverse is inscribed with measures of volume that ascend incrementally from one ānu to one kurru. Inasmuch as these measures constitute a scribal exercise, should the letter on the obverse also be viewed as an exercise?
TRANSLITERATION AND TRANSLATION

Obverse

1. [a-n]a EN-APIN-es qi-bi-lma\textsuperscript{1}
2. um-lma SEŠ-ir SEŠ-kám
3. a-na ka-a-sá a-na šul-mu
4. um-ma-a a-na SEŠ-ia-a-ma
5. dž-sá "Ki-rib-tu ša taš-pur
6. ul a-sib a-na to Pu-rat-ti
7. [i]tal-ka a-du-ú
8. [m]Eri-ba a-na pa-an SEŠ-ia
9. tal-tap-ra ḫa-an-tiš
10. li-iḫ-ḫi-si dul-la-a
11. muš-sur dž-šá SE.BAR
12. šá taš-pur 10 GUR SE.BAR
13. a-na SEŠ-SUM.NA
14. [at-ta-din] u a-na
15. ["L]a-ışq\textsuperscript{1}pi aq-ta-bi

Reverse

16. [um]-lma 20 SE.BAR lum-l\textsuperscript{1}ur\textsuperscript{1}
17. si-it-ti SE.BAR-šá
18. ina let "Za- kir
19. dž-šá SE.GIS.\textsuperscript{1} ša taš-pur
20. [x] X SE.GIS.\textsuperscript{1} LÜ.TUR.MEŠ
21. [in]-la-ḫa-ur-ú-ni
22. am-me-ni re-eš
23. UN.MEŠ ė ul ta-na-dž-šá
24. [u]ul-a-ku-ú aq-bak-ka
25. um-lma re-eš
26. UN.MEŠ ė i-šu a-di
27. a-na-ku al-la-ka

\textsuperscript{1}(1-2) Say [t]o Bēl-ēreš, thus says Bēl-nāšir your brother. (3) May you be well. (4) Say to my brother: (5) Concerning Kiribtu about whom you wrote—(6-7a) he is not here; he has [c]ome to the Euphrates. (7b-9a) Now I have sent Eriba to my brother. (9b-11a) Let him return quickly. My work lies abandoned.

\textsuperscript{11b-14a} Concerning the wheat about which you wrote—I have given ten kor of wheat to Aḫa-iddin, (14b-15) and to [L]āqipu I spoke, (16) [say]ing: “Let me receive twenty (kor of) wheat (from you).” (17-18) The rest of his wheat is in Zākīr’s charge. (19) Concerning the sesame about which you wrote—(20-21) the agents received from me [a amount of] sesame.

\textsuperscript{22-23} Why aren’t you paying attention to the household dependents? (24-27) Didn’t I myself tell you: “Pay attention to the household dependents until I come in person”?
TEXT NO. 90

COMMENTS

Line 3—ana šulmu is obviously a mistake for lū šulmu.

Lines 22–27—For the idiom reša našū, "to pay attention," see CAD N/II, p. 108 sub našū A 6 rešu d. For nišū biti, "household dependents," see CAD N/II, pp. 287–88 sub nišū 3a.

No. 91

Letter
4.3 × 7.2 × 2.6 cm
1:1.8

IM 77082
12 N 105

TRANSLITERATION AND TRANSLATION

OBVERSE

1. a-na "SUM.NA-a ql-bi-lma
2. um-ma "Id-di-ia šEš-kám
3. um-ma-a a-na šEš-ia-a-ma
4. GU.MEs šá ina pa-ni-iá
5. tu-maš-šir GU bi-ri
6. a-di-l-kan-na ul i-šir
7. GU at-tu-ú-a
8. ku-tal ni-ri-šú
9. ü GU rit-ta
10. it-ta-Iší-iz-zu
11. GU rit-ta
12. ab-kám-ma e-re-šú
13. ni-riš LÜ.GÜ.EN.NA
14. um-ma šup-raš-Išum-ma

REV<REV

15. lil-li-kám-m[a]
16. qaq-qaš kaš-da-šš-[šú]
17. la tam-me-r[i]k-ka
18. [al-kám]-ma qaq-qaš
19. šal-bat

(1–2) Say to Nadnā, thus says Iddiya your brother. (3) Say to my brother: (4–6) (About) the oxen which you let me have: the breeding bull until now has not been well. (7–10) My own ox, his backup in the yoke, and the plow-ox are (also) halt. (11–13b) Bring me a plow-ox so that we can cultivate.

(13b–16) The šandašnikku is saying, "Send him a message that he should come, and a plot will be gotten hold of for h[im]." (17) Don’t delay. (18–19) Come and seize the plot.
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

COMMENTS

Lines 4–5—In Neo-Babylonian, the expression *ina pānī X muššuru* means “to cede, entrust, let have” (see AHw, p. 1486 sub *wašārum* 11e).

Line 6—For the meaning of *ešēru*, “to thrive, prosper, be all right,” see CAD E, pp. 354–55 s.v. mng. 2a–c.

Lines 9 and 11—Von Soden tentatively translated *alap ritti* as “ein Pflugrind?” (AHw, p. 990 sub *rittu(m) A 9*). His translation seems to fit the present context as well, which shows that such oxen were indeed used in cultivation. For other attestations in Middle Babylonian and early Neo-Babylonian texts, see BE 14 41:1; 123:1; Peiser, *Urkunden*, 96:5’ (*alap ritti*); and BBSī no. 9 iii 18; iv A 12 (*alpušu ša ritti*). See also No. 60:11–12 (*alpušu ša ina ritti*).

Line 16—The meaning of the phrase *qaqqar(a) kašādu* is probably similar to the meaning of *eqla kašādu*, “to get hold of a plot,” in BBSī no. 3 i 27–28: *ana ahḫūtī ana Takil-an[a-ilišu] lā qerbū eqla lā kulū šu[nu], “They have not approached Takil-ana-ilišu about a brotherhood relationship, nor have they gotten hold of a plot” (cf. CAD K, p. 280 sub *kašādu* 2h).

Lines 18–19—Other occurrences in Neo-Babylonian texts of the phrase *qaqqar(a) šabātu*, “to seize a plot,” include ABL 540:3–4: *enna ammēnī iltēn qaqqar tašbatma ina Nippur tušib, “Now why did you seize even a single plot and then reside in Nippur?”; and Pohl, *AnOr* 9 1:4 and 97: 1 ME 50.ÂM qaqqaru šabū(ma), “They have seized plots of 150 (cubits of canal frontage) each.” The expression *qaqqar(a) šabātu* parallels the older *eqla šabātu*, which is especially well attested in Old Babylonian texts (see CAD Š, pp. 14–15 sub *šabātu* 3d).

The land tenure system of mid-eighth-century B.C. Nippur is partially illuminated by the final lines of this letter, in which it is indicated that the šandabakku made grants of unreclaimed land to his allies and clients. Such was the practice also of local rulers in lower Iraq during the early Islamic period, who made donations of unreclaimed lands to their followers in order to reward or secure their loyalty (see Morony in Khalidi, ed., *Land Tenure*, pp. 210–17).

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No. 92

Letter  
4.8 x 10.0 x 3.6 cm  
1:2.2

TRANSLITERATION AND TRANSLATION

**Obverse**

1. *[al-][na *x-x-x(-x) qīl-bi-ma]*
2. *[um-][ma *x-x-x(-x) šēš-kām]*
3. *a-[na1 k[ā-a-šā lu-ū šul-mu]*
4. *um-ma-[a1 [a-na šēš-ia-a-ma]*
5. *GIŠ.APIN.[MEš] [ū GU₄.MEš]*
6. *šā LŪ.ENGAR.MEš a-d[i(?)]1 [x]-x-[ka1*}
7. gab-bi a-na KIN [be-li-i-nu]
8. a-bu-uk-ma ši-[li]-[bu]
9. šá be-li-i-nu šá ina KA-[šu]
10. pi-ši-ir-ti lub-šur
11. LÚ.ENGAR.MEŠ šá ši-i-ḫu
12. um-ma kur-ba-nu
13. ši-i-ḫu(!) ma-a-da
text No. 92
14. ki-i la pa-āš-ra
15. ul ta-a-bu a-na e-re-ši
16. en-na ki-i na-kut-ti
17. ḥš-šú GIŠ.APIN.MEŠ
18. šá pi-i be-li-i-nu

Reverse
19. [a]-na šES-ia ḥš-pu-ra
20. ut at-tu-ú-ka
21. dul-la-ka am-mar
22. la ta-qab-bi um-ma
23. man-nu dul-lu li-pu-uš
24. 3 ME ÉRIN.MEŠ e-ši§i dul-lu
25. ina pa-ni-ka dul-la-ka
26. šá te-ep-pu-uš 'ma-a'-da
27. lu-ú ba-na a-[na] pa-an
28. ITLIŠU dul-la-ka gab-bi
29. a-na qa-qar lu-ú šá-kin
30. u mim-mu-ú tē-e-mu
31. šak-na-a-ti gab-bi
32. lu-ša-mi-i-ri te-kut-ut-ka
33. ul mur-ri-rat šá a-na
34. šak-ni-ka um-ma
35. ul ša-ra-ka ḥa-ru
36. šá be-li-i-nu u-[ḫa]-šá-ḫ[u]

Upper Edge
37. ra-bu-ú-tu šú-[nu]
38. ina muḫ-ḫi-i-[nu]

(1-2) Say [to [PN], [thus says PN, your brother. (3) May] you [be well]. (4) Say [to my brother]: (5-10) Bring all the plows [and oxen] of the cultivators together (?) with your [...] to the work-assignment of our lord, so that I may break up the soil on the fa[r]m of our lord that is in his quarter. (11-13) The cultivators of the farm are
saying, “The clods of the farm are numerous; if they are not broken up, it will not be good for planting.”

Now in urgency I have written to my brother concerning the plows that were ordered by our lord.

And will I see your work? You mustn’t say: “Who will do the work?” Three hundred laborers are at your disposal. There is a great deal of work for you to do. Let it be good. Before the beginning of the month of Du’uzu, let all your labor be allocated to the land.

And you make all kinds of reports—Should I treat them all the same way? Your complaint isn’t (even) being looked into.

(And) about what you are saying to your šaknu-official: “I am not a digger.” Our lord’s diggers are bringing starvat[ion]. Are th[ey] the chiefs over [us]?

COMMENTS

Lines 8, 11, and 13—šīhu seems to signify “farm” or “farmstead” (see AHw, p. 1232 sub šīhu IV). The term also occurs in No. 93 (line 11), a letter that closely resembles this one in shape, script, and topic.

Line 10—This seems to be a unique attestation of the cognate expression piširta pašāru. When said of land, pašāru by itself means “to loosen” or “to break up” soil (see AHw, p. 842 sub pašāru(m) G 1).

Line 27—bana is a graphic variant of bani, the 3m.sg. stative of banû (see also No. 46:19 and 22).

Line 29—The graph qi-qar is understood to represent qaqqaru. The writing, however, may also be interpreted as representing the logogram KLGâr. If so, KLGâr would be a variant either of KLGâl (= kik/gallû), “barren, fallow land” (see, e.g., Fuchs, Inschriften Sargons II., p. 37:36 [= Lyon, Keilschrifttexte Sargon’s, p. 6:36]) or of KILkâl (apītu), “inharable land” (see, e.g., MDP 10 pl. 11 i 4).

Line 32—On the meaning of šumhuru, “to treat in the same way,” see CAD M/I, p. 70 sub mabdru 10g.

Line 33—murrirat seems to represent murrurat. For the meaning of murruru “to examine, scrutinize closely,” see AHw, p. 609 sub marâru(m) I D 3.

Line 35—ha-ru is understood here to represent the plural of hârû, “digger,” a word that is spelled Íûḥ̣ ha-re-e in No. 93:27.

Line 36—According to the dictionaries, huṣṣuḫu means “to deprive” or “to bring into want” (see CAD H, p. 136 sub haṣṣahû 4 and AHw, p. 333 sub haṣṣahû(m) D). The meaning “to bring starvation” also fits the contexts in which the verb occurs.

No. 93

Letter IM 77187
4.7 × 9.7 × 3.2 cm 12 N 210
1:2.1

TRANSLITERATION AND TRANSLATION

Obverse
1. [Ir-ka mEN-APIN-eš]
2. [a1-na di-n[a-an b]e-lī-šia]
3. lul-lik [1AG u 4AMAR.UTU]
4. [a-na] be-lī-šia [lik-ru-bu]
TEXT NO. 93

1. Your servant Bēl-ēreš. Let Zeriya come and give seed to the cultivators. After the first day of Arahšamnu, the plows of my lord will go. My lord’s farm-manager has (already) returned seventy workers; and all the city’s neighbors have completed their planting. [...] seed [...] (It is urgent!

When my lord has seen my tablet, Zeriya must not stay the night. Let him come and give seed to the cultivators. Also,
let him give wheat to the brewers that they(!) may brew beer for the diggers [of] my [lord]. (29-31)[When] I found out I wrote to my lord.

COMMENTS

Line 11—The logogram ṭirin was most frequently pluralized by ṭilₐₐ in the letters and economic texts from Kassite Nippur (see CAD Š, p. 49 sub šābu tī`) and by meš in Neo-Babylonian documents (CAD Š, pp. 52–54 sub šābu mī`, 3´ and 01`). The use of ṭilₐₐ in our text (if the correct reading) indicates that by the mid-eighth century meš had not yet completely replaced ṭilₐₐ.

ṣihu seems to signify “farm” or “farmstead” (see AHw, p. 1232 sub ṣihu IV). The term also occurs in No. 92 (lines 8, 11, and 13), a letter that closely resembles this one in shape and script, and also in the subject matter that it addresses. Luṣuḥu, which is unattested elsewhere, is here translated “farm-manager” based on the context. The term is probably equivalent to ṣa ṣīḥi, which occurs in BRM 1 17:7 (probably to be dated to 739 B.C.).

Line 13—The Akkadian equivalent of the logogram Lū.ūs.ša.đu is itū, which in early Neo-Babylonian has a plural form itānū (BE 1 83 r. 9 [1100 B.C.]) and which in Neo-Babylonian exhibits the plural itū (see AHw, p. 407 sub itū(m) B; cf. CAD I/J, p. 316 sub itū B).

Lines 24–28—A beer brewed from wheat (uṭatu) is also mentioned in RAcc. 75:3 and 10, and in VAS 6 85:4. With regard to the use of wheat in the brewing of ancient Mesopotamian beer, it may be interesting for the reader to compare how the Nubians of modern Egypt prepare the type of beer which they call bouza. According to A. Lucas,

A good quality of wheat is taken; the dirt and foreign material are picked out and the wheat is ground coarsely .... Three-quarters of the ground wheat are put into a large wooden basin or trough and kneaded with water into a dough, yeast being added .... The dough is made into thick loaves [~ Akk. bippir'ów], which are baked, though only lightly, so as not to destroy the enzymes or to kill the yeast .... The remaining quarter of the wheat is moistened with water and exposed to the air for some time, after which, while it is still moist, it is crushed .... The loaves are broken up and put into a vessel with water and the crushed moist wheat added: the mixture ferments on account of the yeast present in the bread, though in order to induce a quicker fermentation a little old bouza from a previous brewing is often added .... After fermentation, the mixture is passed through a hair sieve, the solid material being pressed well on the sieve with the hands (Ancient Egyptian Materials and Industries, p. 11).

No. 94

Letter
3.9 x 7.3 x 2.6 cm
1:2.0

IM 77124
12 N 147

TRANSLITERATION AND TRANSLATION

Obverse
1. Ir-ka lₐm-lₐdi-bi
2. a-na lₐdi-na-an be-li-ia
3. lul-liₐₐ lₐ-AₐGₐ u lₐₐAMAR.URUₐₐ
4. a-na be-liₐₐ lₐₐlik-lₐₐruₐₐ-bu
Your servant Imdibi. (4) I would gladly die for my lord. May Nabû and Marduk bless my lord. (5) Say to my lord:

Concerning the ballukku(-)wood about which my lord wrote—three hundred pegs, which are for the palace buildings, I have sent to my lord; and five hundred pegs, which (are for) the bit kutdji (and) bit adiggt, I have sent to the governor of the town ... din(?). I have now dispatched agents to Bit-Sangibûti. Every single one of my lord’s desires [about which] he has [written]—even the pegs—I am sending [to] my [lord].
[19-21a] Now in Arab[samnu], all the [horses] will be grazing on the [stubble] of the wheat. [21b-23a] Will we be able to plant while the flock of our lord are in the irrigated area grazing on the stubble of the wheat? [23b-26a] Let my lord keep contracting(?) the boundaries of the facing scrubland(?)...

Let my lord take the young bulls from the cows (and also) one hundred and fifty(+) plows; and [29b-30] before the holding is lost to us, let me return(?) it to cultivation(?), or [31] let it be assigned(?) as scrubland(?) for their use. The flock in the yoke do not eat grain. [...] wheat stubble [...]. [34b-36] Now let my lord issue an or[de]r to the shepherds(?), and [37-38] the ho[rses?] [...]

COMMENTS

Line 1—The linguistic affiliation of the personal name Imdibi (if read correctly) is uncertain.

Line 6—The writing Gilš.bat-ga1.meš perhaps represents ballugga, a variant of ballukku, which was a type of imported wood. The tree from which the wood came also produced a resinous substance that was used in perfumes, medicines, and ritual fumigations (see CAD B, pp. 64–65 s.v.). The term is spelled syllabically as ba-lu-ga in CT 29 13:8, an Old Babylonian letter. However, other attestations of the logographic writing of the term exhibit neither the phonetic complement nor the plural marker shown by our form.

Line 11—The functions of the two buildings or institutions called here bit kutāḫi (less plausibly bit quṭāḫi, tarāḫi, šilāḫi, or ḫašāḫi) and bit adiššu are unknown. According to the CAD, kutāḥu signifies a type of lance (see vol. K, p. 603 sub kutāḫu). And Landsberger suggested that E ku-ta-ḫu AN.BAR (which occurs in ABL 1077:6) means “an iron case for lances” (see Date Palm, p. 31). adiššu, on the other hand, should perhaps be identified with adiššu (the Neo-Babylonian spelling of atāʾišu), a plant that had medicinal and ritual uses similar to those of ballukku (see CAD A/II, pp. 480–81 sub atāʾišu).

Line 12—According to the bilingual lexical texts published in this volume, the colloquial Babylonian equivalent of Lū.en.nam was bēl pāḫaš (see the note to No. 119:5). Until these texts were uncovered, it was presumed that the Babylonian reading of Lū.en.nam at this time was bēl piḫati. The use of the term to designate a province governor, other than in Assyria, seems to have been quite rare before 600 B.C. The usual title for province governor at this time in Babylonia was sākin ṭemi (other than in provinces governed by old cities such as Nippur and Ur).

The fragmentary condition of the tablet unfortunately prohibits the identification of the toponym at the end of the line.

Line 14—Bīt-Sangibūti was situated in the Zagros highlands, perhaps somewhere between Hamadān and Khorrāmābād. It is mentioned in Assyrian sources in association with Guti, Namrī, Bīt-Ḫambān, Bīt-Abdādānī, Ḫarṭar, and Ellīpi (see Parpola, NAT, p. 303). J. Reade (most often following Herzfeld) has located Guti in northern Lūristān, Namrī in the Mahi Dasht (west of Kermānshāh), Bīt-Ḫambān around Bīsitūn, Bīt-Abdādānī near or north of Hamadān, Ḫarṭar near Nahāvand or Malāyēr, and Ellīpi somewhere in Lūristān (see Iran 16 [1978]: 138–43).

Reverse—The month of Arabṣ̌amnu (tīlapin) corresponds to October/November in the Julian calendar. This is the month when the farmers of southern Iraq have traditionally started preparing their fields to plant their winter crops of barley and wheat (see, e.g., Poyck, Farm Studies, pp. 42 and 45).

The sender of the present letter expressed his concern that he and his men would not be able to begin cultivating the fields of their lord in the month Arabṣ̌amnu, because the flock of their lord would be grazing on them at that time. He stated that their feed would be ū.la sē.bar (= šammi utṭatī, literally “herbage of wheat”), a term that must have referred to the stubble of the wheat that remained in the fields from harvest time in April/May to planting time in October/November. (Even today such stubble is the main source of feed for livestock in southern Iraq during this summer season; see Poyck, Farm Studies, p. 52.)
The letter's sender also expressed the concern that this grazing would take place in an area called "bamru," a term which typically included topographical features called "tamirtus," which were probably the areas between the intersecting lines of contemporary and abandoned river and canal levees. These intersecting lines formed basins that would have been inundated during the process of irrigating the backslopes adjoining them. These basins received regular inundations and even contained areas of standing water, as may be seen by the existence in at least some of them of causeways, fords, and fish (for evidence and more discussion, see Cole, *JNES* 53 [1994]: 81–109). The terms tamirtu and hamru occurred together in construct, in the formation tamirti hamri in Middle Babylonian, and tamirat hamar in Neo-Babylonian (see, e.g., *BE* 17 39:9–14, *VAS* 3 105:3, *VAS* 3 121:2, and *YOS* 6 40:13 [read GAMR not AMBAR], cited in *CAD* G, “Additions and Corrections to Volume 6 (H),” p. 152 sub hamru C, and in *AHw*, p. 318 sub hamru(m) 3). Thus, hamru appears to have been a riverine area that received regular and abundant inundations of water. In northern Mesopotamia, the term was used to designate a precinct that was sacred to Adad, the god of storms, one of whose principal epithets was “supervisor of irrigation of heaven and earth” (gugal šamē u ērseti) (see *CAD* H, p. 70 sub hamru A; *AHw*, p. 318 sub hamru(m) 1–2; Tallqvist, *Götterepitheta*, pp. 73–74). Finally, it is interesting to note that in Iraq today, landowners sell the right to graze flocks on such irrigated lands at the highest possible price (see Poyck, *Farm Studies*, p. 52).

Of course, land supplied by an abundance of water provided not only the best grazing for flocks, but it also had the potential to produce an abundance of crops where it was not permanently waterlogged or oversalinized. Therefore, the sender of this letter (and here the text becomes quite difficult) seems to have suggested that his lord adjust the boundary between this irrigated area and the scrubland, and that he (the sender) be permitted to use 150 young bulls to plow it, and in this manner return it to cultivation. If not, prime agricultural land would be given over permanently to scrub that was good only for grazing. The sender then apparently concluded his letter with the suggestion that his lord issue an order to the shepherds to move the animals from the area to be cultivated.

It is admitted that this interpretation is tentative, because it is not known precisely what šešek (st. constr. of šešēku?) means. “Scrubland” is a guess based on the context.

Line 26—likabbisi is perhaps the Dtn precative of kabasu, a verb that has the meaning “to become contracted” in the G-stem (see *AHw*, p. 443 sub kap/bds/su(m) II). In Neo-Babylonian, the D-stem precative usually has the preformative lu-, not li-.

Line 30—elā seems to have the meaning “to forfeit” in this context (see *CAD* E, pp. 124–25 s.v. 3b2'). This sense is usually expressed by the G- or Gt-stem + ina + object to be forfeited. Here, however, the object to be forfeited, qaqqar, is the subject of illd—“the land will be lost to us (= ventive)” (lit. “the land will go up”).
Say to Bēl-ēreš, thus says Ea-īpuš y[our] brother. (3) Say to my brother: (4-5) If you see camels for hire, (6) fetch the wheat and come. (7-8) Didn’t I previously instruct you, (9-12) saying: "S[e]nd me each and every bit of my workers’ provisions—wheat, [...], and [...]"? (13-14) Now don’t complain. (15) Don’t be negligent about my wheat.

(16-18) Now(?) dispatch Bēl-bāni [to the hera[ld(?)], an[d] (19-20a) let him do flattening work with the servan[t[s]. (20b-21) When I have sent the oxen and the farmers, (22-23) they will flatten in the House of Nāṭeru.
TEXT NO. 95

COMMENTS

Line 7—For the adverbial expression *ina maḥrī, “previously, formerly, earlier,” see CAD M/I, p. 113 sub maḥrī adv. 1b.

Line 9—*ma-ma-la is understood to represent *mammala, which is probably connected with the adverb *malmala, “each one” (see CAD M/I, p. 170 s.v.). Its formation from the combination of mala + mala is analogous to that which is evident in words such as *dandannu, “almighty” (< dannya, “strong” + dannya) or *babbanan, “fine quality” (< banna, “good quality” + banna).

Lines 19–23—In Neo-Babylonian administrative texts, the verb *sapānu, “to flatten,” refers to one of the processes used to prepare fields for the cultivation of sesame (*šamaššammi). AHw translates *sapānu “to flatten a sesame field for sowing” (p. 1025 sub *sapānu(m) G1), while CAD translates it “to sow linseed [sesame]” and “to sow (a field) with linseed [sesame]” (vol. S, p. 160 s.v.). Both dictionaries cite Kraus, JAOS 88 (1968): 116.

The noun *sipnu, which obviously derives from *sapānu, is otherwise unattested. (CAD cites two Old Babylonian attestations sub *sipnu, but these refer rather to *zibnu, a reed mat.) The expression *sipna *sapānu has been translated “to do the flattening work” based on the meaning of the root and the context. According to lines 20–23, the action denoted by the verb *sapānu required both oxen and farmers to perform it.

Line 22—*Na-tē-ri is understood to represent the Arabic PN Nāẓir (< *NZR “to look”). It is less likely that it derives from the Aramaic cognate, which is manifested as *NŠR in the roughly contemporary Old Aramaic inscriptions from Sfire and Nērab and as *NȚR beginning only in post-Old Aramaic texts (see, e.g., Moscati et al., eds., Comparative Grammar, p. 29). Since in the present corpus of texts ī is sometimes used to represent the fricative lateral /ʃ/ (as in Tam-meš for Šameš), it may also be the case that ī was used to represent /ʒ/. Also, the pronunciation of the sound conventionally transcribed /ʒ/ is described by the ancient grammarians as a voiced “emphatic” interdental, but at one point it must have been voiceless (as it still is in some Yemeni dialects) just as in Aramaic and Hebrew.

An almost identical name also occurs in the witness list of a legal text from Nippur, which is dated to V-29-664 B.C. (NBC 6142:13; cited by Brinkman, Prelude to Empire, pp. 12–13 n. 46). The man who bears this name (spelled there *Na-tē-ru) is identified as a member of the Ru’ua tribe of Arameans. In the text, Bit-*Nāṭeri may refer to the holdings of a West Semitic clan of this name who resided for at least a portion of the year within the larger area ruled by the šandabakku. It is interesting to note that a clan bearing the almost identical name *bnw Nṯr is found in a Liḥyānīc inscription from northwestern Arabia (see Harding, Pre-Islamic Arabian Names, p. 591).
No. 96

Letter
4.6 x 8.5 x 2.7 cm
1:2.0

TRANSLITERATION AND TRANSLATION

OVERSE
1. [a]-na u MAAR.-LUGAL-[a-ni]
2. [l]-bi-ma um-[a]
3. [k]-ku-n[a]-ia [š]-[kám]
4. a-na ka-a-ša [l]-šu[l]-mu
5. um-ma-a a-na šE-ia-a-[ma]
6. aš-ša GIš.-šE.-šAR ša šEš-ú-a
7. š[a]-u a-du*-u 10 GUR
8. šá [x].MEŠ GIš.-šE.-šAR bab-ba-nú-ú
9. a-na šEš-ia ul-te-bi-lu
10. ki-i aš-mú-ú um-ma
11. AN.BAR šá šEš-ia i-ba-dš-šú
12. šá 1 MA.NA KÚ.BABBAR šEš-ú-a
13. [l]-še-bi-lu [ki]-lú KÚ.BABBAR
14. ŠIG.-II.A a-na šEš-ia
15. šuš-din à ki-i qaç-gar
16. šEš]-ú-a1 šEš-bu-ú

REVERSE
17. [n-G]u.MEŠ u 180 šEš-IE.GAR.MEš[š]
18. š[a]-šEš-ia li-li-lik-ú-nu let
19. ma-a-ri li-id-ku-ú
20. la šEš-ia um-ma
21. i-na še-mi-ia ul
22. al-[li]-ka-ak-ku-ú
23. šEš-IAU*[n1] ki*-i 20 šEš-IE.GAR.MEš
24. ša šEš-ia ul-tu
25. LÚ A-ram il-li-ki-nim-ma
26. i-na EN.LK I ma-[a]-ri-1
27. de-ku-ú ki-[i na-kut]-ti
28. a-na šEš-ia a[l]-tap-ra
29. [GABA]-RI šu-[pi-ia lu-múr]
30. (erased)

LEFT EDGE
(erasered)
(1-3) Say to Marduk-šarr[īni], thu[s] says Ikūniya [your] brother. (4) May you be w[ell]. (5) Say to my brother:
(6-9) Concerning the GIŠ.SE.ḪAR about which my brother wrote to me—I have now shipped to my brother ten kor
of [...] of fine-quality GIŠ.SE.ḪAR.
(10) As I have heard: (11) "My brother’s iron is available." (12-13a) Let my brother send me an amount equiva-
lent to one mina of silver.
(13b-16) If it is silver or wool (that my brother desires), I can give (that) to my brother, but if it is land that
my [brother] wants, (17-19) let [n ox]en and 180(?) farmer[s] of my brother come and move the blades of the
mayyāru-plows. (20-22) Don’t say: “Didn’t I come to you on my own volition?” (23-24) Now if twenty farmers are
not on hand, (24b-27) those who have come from Aram can move the mayyāru-plows in Nippur. (27b-28) I have
w[ritten] to my brother i[n urgen]cy. (29) [Let me see] a reply to [my] tab[let].

COMMENTS

Line 3—Ikūniya is perhaps a hypocoristic of a name of the type Ikūn-pi-DN.

Lines 6 and 8—The Akkadian equivalent of GIŠ.SE.ḪAR is unknown. It probably signifies a kind of herb, but its
identification is uncertain (see Thompson, DAB, p. 323).

Lines 18-19 and 26-27—The expressions lēt mayyāri dekā (“to mobilize the blade of the mayyāru”) and
mayyāra dekā (“to mobilize the mayyāri”) are in all likelihood Neo-Babylonian equivalents of
mayyāra maḥāṣu (“to strike the mayyāru”), an expression that was current in Babylonia during the
Old Babylonian period and at Nuzi during the Late Bronze Age (see CAD M/I, pp. 120-21 sub
majāru 1a–b, and AHw, p. 587 sub ma(j)jāru(m) 1). The term mayyāru designated a plow that was
used to break through compacted soil. This onerous task had to be accomplished before one could
“break up clods” (pašāru, šēbēru, marāru), “harrow” (šakāku), or “sow” (erēšu) and thus bring new
land into production, as evidenced by the following sequences of agricultural operations attested in
documents from the Old Babylonian period:

| mayyāri maḥāṣu  | —                      | šakāku  | erēšu | YOS 12 370:9-11 |
| mayyāri maḥāṣu  | —                      | šakāku  | erēšu | Szlechter, TJDB, p. 77 MAH 15934:11-13 |
| mayyāri maḥāṣu  | —                      | šakāku  | erēšu | Grant, Haverford, p. 230 no. 3:8–13 |
| mayyāri        | —                      | šakāku  | erēšu | YOS 12 401:11-14 |
| mayyāri        | —                      | šakāku  | erēšu | YOS 13 495:12-13 |
| mayyāri        | pašāru                 | šakāku  | —      | UCP 10 163 no. 94:1-3 |
| mayyāri maḥāṣu  | šēbēru                 | —       | erēšu  | BIN 7 197:8-10 |
| mayyāri maḥāṣu  | marāru                 | šakāku  | —      | CH § 44:26-29 |
| mayyāri maḥāṣu  | marāru                 | —       | —      | Fish, Letters, 10:8–9 |
| mayyāri maḥāṣu  | —                      | šakāku  | —      | CH § 43:12-14 |
| mayyāri maḥāṣu  | —                      | šakāku  | —      | BIN 7 56:7-9 |

Line 21—For tēmu in the meaning “volition, free will,” see AHw, p. 1386 sub tēmu(m) 6g.
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR
No. 97

Letter
6.5 x 9.4 x 2.7 cm
1:1.5

TRANSLITERATION AND TRANSLATION

OVERSE
1. [IR]-ka *SUM.NA-a a-na
2. [di]-na-an be-li-liá lul-lik
3. 4AG u 4AMAR.UTU a-na be-li-iá
4. lik-ru-l-bu um-MA a-na be-li-iá
5. GIS (gam1-miš šá be-li1 iq-ba1a)
6. [a-du-ú] GIS gam-miš ki-ti a-mur1
7. ana pi a-na 1 GIN LÚ.DAM.GAR
8. [ip-ta-ra-as] [al-ta-si-]qú1
9. [m]a-qar-ra-tí 3 [GIN] ki-i
10. [pa-an be-li-ia maš-brú1] [a]-na [pi]-i
11. Išá1 ana 1 GIN lu-šir-[ma a-]n[a]
12. [be-li-ia lu-še-bi-[li]
13. [ma]-li-ra-a-tí [šá ŠE.BAR ú]
14. [ŠE].GIS.LMES šá be-li [iš-pu-ra]
15. [L]U.DAM.GAR ul i-nam-[gur]
16. [x(-x)]-x-tí ul i-nam-[din]
17. um1-[m]a GAL-tí qal-la-lí1
18. SAL a-a-i-
19. it-tí a-ha-meš i-ší

REVERSE
20. [ŠE].BAR šá be-li iš-pu-ra
21. [u]m-ma a-du-ú a-nam-dí
22. [m]an-nu šá UGU-ka-ma
23. [ú] šá su-pa-la-ka
24. [a]-šib [ŠE].BAR be-li it-tan-nu-[šú]
25. [al]-na-ku i-de ki-i [ŠUKU*1].HI.[A]
26. [i]-ba-dš-[šú]-ú gab-bi
27. [al]-šem-mu-ma um-ma a-ga-[qú]
28. [NIG].GA1 LÚ šá be-li-šú ri-mu-[tú]
29. [i]-ri1-mu-[šú1 en-na i-na pa-an
30. [m]DU1-NUMUN be-li lid-din-ma lu-[ú]1-uš-šib-ma
31. lu-ú ha-ma-ka a-na-ku GIS gam-miš a-šar
32. i-ba-dš-[šú]-ú ul ú-mas-sí
33. ú-ba-a1-[i]-ma a-na be-li1-liá ú-še-b[li]
34. ki-i ú-mas-su-ú a-na be-li-ia
35. al-tap-ra it-tí ṭu-p1-pi-iá1
36. 8 GIS.UMBIN.MES a-na [be-li1-ia
37. [ull-te-bi]-[li]
TEXT NO. 97

(1-2) Your [servant], Nadnī. I would gladly [d]ie for my lord. (3-4) May Nabū and Marduk bless my lord. Say to my lord: (5) Concerning the gammiš-wood about which my lord spoke to me—(6) now when I saw gammiš-wood, (7-8) the merchant [d]ivided (it) into exact one-shekel portions (and) I made a selection. (9-12) If it [s]uits my lord, let me prepare a [b]undle of three shekels [i]n exact one-shekel portions, [and then] let me sen[d] it [t]o my [l]ord. (13-15) Equivalents in wheat and [ses]ame, about which my lord [wrote], the [mer]chant will not acc[ept]. (16) He will not se[ll] ... . (17-19) (He is) sa[y]ing: “Big or small, any woman whatever, deliver (her) together with it.”

(20) The wheat(-acreage) about which my lord wrote to me, (21) [s]aying: “Now I will give”—(22-24) [Wh]eover [is]t]e]l]let]ed upstream [or] downstream of you, my lord has given him wheat(-acreage). (25-26) I myself know that allotments for sustenance exist. (26b-27a) In fact I hear everyone say: (27b-27e) “This is the [est]ate of a man whose lord has given it to him as a land grant.” (29b-30) Now let my lord make the gift in the presence of Mukin-zērī, so that I too may settle, and (31) so that I too may be a dependent.

(31b-32) (P.S.:) I couldn’t find the place where the gammiš-wood was available; (33) but I searched around and have (now) se[nt] (some) to my lord. (34-35) When I made the discovery, I wrote to my lord; (35b-37) (and) with my tablet I have sent to my lord eight bundles.

COMMENTS

Lines 5–6 and 31—Gīš gam-miš is obviously related to ľ gam-mi-[i]š, an herb that is included in the Mesopotamian pharmacopoeia known by the title ľ u r u a n n a = ľ s maštakal (see Köcher, Pflanzenkunde, no. 30b ii 10'). It probably signifies the woody stems of this plant.

Lines 7 and 10–11—The translation “in exact one-shekel portions” for the phrase ana pī (ša) ana 1 GīN is tentative. But if gammiš was a rare drug, the merchants who traded in this commodity would have been careful to measure it out precisely, and in small quantities.

Line 8—The form Ŀar-1-ta-sī-si-gu1 is understood to be the 1c.sg. G-stem perf. of nasāqu, “to choose,” a verb that usually exhibits a and u as stem-vowels.

Line 9—The term maqarratu is otherwise attested as a measure for straw. Previously it was found only in Neo-Assyrian documents. CAD tentatively translates the term “bundle (a measure for straw or reeds)” (see M/I, p. 240 sub maqarratu); AHw translates it “a measure for straw” (see p. 605 sub maqarratu); while Parpola believes that the term signifies “bale” (see SAA 1, p. 219 sub maqarratu). maqarratu is once preceded by the sign KU, which may stand either for ľs, “cord, rope” (see CAD M/I, p. 240 s.v.) or tūḡ, “textile” (see Parpola, SAA 1 no. 26:2).

The existence of two distinct signs rather than one to represent the values QAR and GĀR in the contemporary scribal repertory is indicated by differences in the respective shapes of the signs QAR and GĀR in the words ma-qar-ra-ṭi (line 9) and Lū-DAM.GĀR (line 15).

Line 13—Mał-bi-ra-a-ti is a rare syllabic spelling of the plural of māhiru, which, when attested, is almost always represented by the logographic writing KILAM.MEŠ.

Line 14—The plural marker MEŠ is found with SE.GIS.1 in Nuzi texts and occasionally also in Assyrian documents (see, e.g., CAD Ś/I, p. 301 sub šamaššammū). The first four signs in this line may also be read [n] GIS.KAK.MEŠ, “n wooden pegs.”

Lines 20–26—The context indicates that the sender desired wheat acreage, not merely grain, as a grant from his lord. Such a grant would have perhaps included the right to use the seed, plows, and oxen of the šandabakkus, who in return would have probably required the political allegiance of the grantee and a portion of the harvest that was produced on the land given to him. The acreage in question is designated in line 25 as ŠUKU.HLA (= kurummatu), a term that means roughly “allotment for sustenance.” In first-millennium Babylonia, kurummatu usually referred to the food allowances that households, temples, and government institutions gave to their dependent personnel; but the term
could also refer to fields, just as it had in the early second millennium. This is evidenced by a diary entry from the reign of Antiochus I Soter (281–261): ŠE.NUMUN ša ina MU.32.KAM ina ṭami ša šarrī ana kurummat LÚ Bābilaya LÚ Nippuraya u LÚ Kudāya SUM.MEŠ, “The fields which had been given by the command of the king in the thirty-second year as sustenance allotments for the people of Babylon, Nippur, and Kutha ...” (see Sachs and Hunger, Astronomical Diaries, vol. 1, no. -273 r. 36’–37’).

The author slips momentarily into second-person address in lines 22–23.

Lines 28–29—In Neo-Babylonian administrative texts, the term NfG.GA (= makkūru) is most aptly translated “estate” in the majority of its attestations (see CAD M/I, pp. 135–36 sub makkiru bl’).

In Babylonia, from the Kassite period until at least 715 B.C., the verb rāmu referred to the act of giving a land grant (for the pertinent references, see Hinke, Kudurru, pp. 304–5 s.v., and AHw, p. 952 sub rāmu III 1–2). At least one Kassite king (or šandabaku?) donated an entire settlement to one of his subordinates (see BE 17 24:22; also PBS 1/2 52:9). rīmūta rāmu, which is the expression found in our letter, is also used in the kudurru inscription published as VAS 1 37, where the phrase refers to Merodach-baladan’s donation of three fields to Bēl-ahē-erība, governor of Babylon, in 715 (see col. v 33–35).

Line 30—The reading lu-úb-uš-me-ma is also possible, but it is not as apt in the context. lu-úb-uš-sib-ma is understood to represent the G-stem volitive form lūšib + encl. -ma, although it looks as if it should be D-stem volitive. The D-stem of ašābu, however, is attested only in an inscription of Nebuchadnezzar II (see VAB 4 84 no. 5 ii 1–10), where it seems to refer to the process of hardening the iron of a grate that was placed over a canal drainage outlet in order to prevent robbers from entering the city through it.

Line 31—hamāka is the 1c.sg. stative of ḫamā, which is usually translated “to rely, depend on.” However, it is suggested that ḫamā in the present context means “to be a dependent.”

Line 36—GIS.UMBIN.MEŠ, which usually stands for magarrā (“wagons, chariots, wheels”), makes more sense if taken here as a playful logographic writing of maqarrātu, “bundles” (see the note to line 9).

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**No. 98**

**Letter**

**Fragment**

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**TRANSLITERATION AND TRANSLATION**

**Obverse**

1. [Ir-ka "x-x-x(-x)]
2. [a-na di-na-an be-li-ia]
3. [lu-l lik dAG u dAMAR.UTU]
4. [a-na be-li-ia lik-ru-bu]
5. [um₁-[ma-a a-na be-li-ia-a-ma]
TEXT NO. 98

6. [āš-šā] [EN] [har-bi].[MEŠ]
7. šā [be-lī] iš-ir-ra
8. [um]-ma la [it]-[tal]-1ak-ka
9. [pa-ni-i]a [lid]-gu-[lu]-
10. [a-ki]-i [hab(?)]-ita-nu
11. [k]-i-[EN] [har-bi].MEŠ
12. a-na pa-an [bel]-ita
13. ni-il-tap-ra
14. qaqa-ra ki-i ni-iš-šu-ri
15. 4 LIM ù 1 ME

Reversa

16. [a]-[na]1 muḫ-ḫi mi-[f]i-[ni]
17. [na]-sik1 LU Ū-бу-lu₄
18. um-ma [MU DINGIR]
19. šu-[l]a-a "Ba-ni-ia
20. [ul] ta1-pal-lāḫ
21. um-ma [LU]1 be-1lī1 [har]-bi-ni
22. [li]-li-kū-[nim]-ma
23. [a-na] muḫ-ḫi li-iš-mu-ū
24. ki-i ú-mas-su-ū
25. [a-na] b[e]-[f]-ita [al<-tap>-ra]¹

(¹)[Your servant, PN]. (²-⁴)[I would gladly die for my lord. May Nabû and Marduk bless my lord]. (⁵)[Say to my lord]: (⁶-⁷)Concerning the [owners] of harbu-plow[s] about whom my lord wrote to me, (⁸-⁹)saying: "They(!) must not leave you. Let them wait for me." (10-13)It was because we were [plunder(?)]ed [hat] we sent the owners of harbu-plows to my lord.

(14-15)The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits). (16-20)[O]n what[at] account is the shaykh of the Ubūlu tribe saying: "Sw[ea]r an oath by god to me (that) you will not fear Bāniya"? (21-23)and: "Let the owners of our harbu-plows come and hear [i]t"?


COMMENTS

Lines 6, 11, and 21—The harbu-plow was used to break up or turn over soil. The great majority of attestations of the term occur in Old Babylonian and Middle Babylonian administrative texts (see AHw, p. 325 sub harbu(m) II, and CAD H, pp. 97-98 sub harbu A). In the former, harbu is often mentioned in the same context as maškakatu ("harrow") and epinnu ("seeder-plow"), while in the latter, the term is frequently mentioned in connection with men who are designated iššakkû ("farmers"—who in these contexts are often said to have possessed harbus, and who may have been holders of land as well).
It is interesting to note that *ḥarbu* also signifies "wasteland," which may suggest that Babylonian farmers used the homonymously named implement in their work of reclaiming desert tracts after completing the canals that they needed to supply these tracts with water. If this is true, then the *ḥarbu*-plow was probably used just before or after the *mayyāru*-blade (see the note to No. 96:18–19 and 26–27).

Line 9—The expression *pān(i) X + dagālu* usually means "to wait for X," but it can also mean "to be the subject of X" or "to belong to X" (see *CAD* D, pp. 23–24 sub *dagālu* 2a and c, and *AHw*, pp. 149–50 sub *dagālu(m)* G8a–d).

Lines 10–13—It is unclear how to translate the subordinating conjunctions in the passage *aki [Jbab(?)]tānu k[i] bēli ḥarbī ana pān bēliya niltapra*, because the sequence *aki* VERB, *ki* ... VERB, seems to be unattested elsewhere. The translation offered here, therefore, is tentative. (For an exhaustive typology of early Neo-Babylonian subordinating conjunctions, see M. Dietrich in M. Dietrich and W. Röllig, eds., *Lišān mitḫurti*, pp. 65–99.)

Line 14—According to the *CAD*, the verb *naṣāru* means "to cut off a piece of a land holding" or "to expropriate part of a holding" (see vol. N/II, p. 61 sub *naṣāru* A 1). *AHw* translates the verb "to partition off" when its object is a field (see p. 759 sub *naṣāru(m)* G 1).

Line 15—In Neo-Babylonian administrative texts, landholdings designated by the term *qaqqaru* were most often measured by the length in cubits of their canal frontage (see, e.g., *CAD* Q, pp. 120–21 sub *qaqqaru* 4b2'). For this reason, it is suggested that the numbers "4000 and 100" in the present letter represent the measurements of two separate plots of a single holding rather than the dimensions of a single parcel of land (with area 4000 \times 100 cubits). Today, in southern Iraq, sections of cultivating tribes often possess land in parcels scattered across the larger area cultivated by their group rather than continuous blocks (see, e.g., the map showing the quiltwork of parcels belonging to the Elbu Blaw section of the El Shabāna tribe, whose domains are situated between Hillah and Diwānīyah, in *Ferna*, *Shaykh and Effendi*, p. 192). Similarly, it has been observed that in the cultivated regions of southern Iraq during the late Ottoman period,

...parcels usually consisted of strips of land extending at right angles to the primary source of water and reaching to either the extremity of the cultivated zone or to the boundary with the *laṣma* [holding] of a neighboring tribe or tribal unit. The sizes of the parcels were determined on the basis of the frontage along the waterway from which it was irrigated, since the *naṣāzi* (length) was not taken into account. Thus the actual cultivation of tribal *laṣma* was done on separate parcels by individual family or household units. Rather than being contiguous, however, the strips farmed by a family or household were frequently dispersed throughout the tribal *laṣma*. Accordingly, all those allocated a share of the land at the head of a canal would also be entitled to an equivalent share of the land at the *bicāriz* (tails) of the canal. In this way a measure of equity was achieved, since all would share in both the consequences of any contraction of the cultivation zone in some areas and would profit from its extension in others, as, for example, it encroached on the marshes as a result of the annual deposits of silt left by floods (A. Jwaideh in T. Khalidi, ed., *Land Tenure*, pp. 336–37).

Line 17—The inscriptions of Tiglath-pileser III, Sargon II, and Sennacherib all mention the Ubūlu, counting them among the Aramean tribes of Babylonia (for the attestations, see Parpola, *NAT*, p. 364). Outside the present corpus of letters, the Ubūlu are mentioned in Neo-Babylonian sources only in *UET* 4 140:8 (see Zadok, *RGTC* 8, p. 317).

The letter is apparently concerned with a dispute over a parcel of land involving the sender of the letter and the shaykh of the Aramean tribe of Ubūlu. This parcel was perhaps traditional Ubūlu pasture land that had attracted the ṣandabakku's cultivators after a canal had been extended into the area.
No. 99

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "Ba-ni-ia qa-bi-ma
2. um-ma "É-a-Dú-uš šEŠ-kám
3. um-ma-a a-na šEŠ-šá-a-ma
4. [k]i-i áš-mu-ú um-ma
5. "Ri-mu-tu ù
6. "A-tim-ša-a-
7. 1a1-na URU BÁRA.DUMU
8. pa-nú-šu-nu LÚ[ENGAR1][MEŠ]
9. šá "l-ba-[a šá]
10. ït1-šú-n[u]
11. ab-kám-ma a-n[a-ku]
12. lu-ú dáš-[ba-ka]

Reverse
(approximately 6 lines completely destroyed)
1'. [x x x (x)]-x-ma
2'. [x x x x (x)]-šú
3'. [x x x x (x)]-ma
4'. [x x (x)] a-mat-su-nu
5'. [x x x (x)]-x-ma

Upper Edge
6'. ltr1-[par(?)]-1ri1-si

(1-2) Say to Bâniya, thus says Ea-îpuš your brother. (3) Say to my brother; (4-8a) cause I have heard that Rimûtû and Atimmâr are proceeding toward Parak-mài, (8b-11a) bring me the farmer[s] of Ibâ [who are] with the[m], (11b-12) that I too might se[ttle]. (11-12) his [...] their word [...] and let me/him decide(?)

COMMENTS

Line 6—Atimmâr is similar to the personal name 'tm, which is found in Safaitic, Thamüdic, and other Old North Arabian dialects. It is also similar to the Sabean name 'tmm. For a tentative analysis of Atimmâr, see the note to No. 23:15 and 26.

Lines 7-8—The phrase ana Parak-mâri pämššunu is probably an ellipsis of ana Parak-mâri pämššunu šaknû. For the idiom pâna šakânû, "to proceed in a certain direction; to look in a certain direction; to
intend,” see Oppenheim, JAOS 61 (1941): 257, where other elliptical forms of the idiom are cited (from, e.g., ABL 211:15 and ABL 885 r. 15–16).

The town of Parak-mārī, which was counted among the possessions of Bit-Amūkānī at the end of the eighth century, was located somewhere in the vicinity of Nippur (see the note to No. 82:13).

No. 100

Letter
4.3 x 7.7 x 2.8 cm
1:1.9

TRANSLITERATION AND TRANSLATION

Obverse
1. a-na "Am-ia-a-nu qi-bi-ma
2. um-ma "Ki-i-i-ni šēš-kām
3. um-ma-a a-na šēš-ia-a-ma
4. šE.BAR šá taq-bu-ú
5. um-ma a-lik-ma "GAR-MU
6. lid-dak-ka ki-i aq-ba-dāš-šū
7. um-ma mim-ma a-na ka1-a-šá
8. ul a-nam-dak-ka
9. a-di šú-ú i-šap-pa-ram-ma
10. i-na-dāš-šu-ú-ma
11. i-nam-dak-ka
12. 3-šu a*-na pa-ni-šu *over erasure
13. ki-i al-lik

Lower Edge
14. 'iš-pu1-ra

Reverse
15. um-ma i-na mah-ri-i
16. šá-la-nu-šš-šu
17. a-na "AD-Íl-a
18. ki-i ad-din lib-ba-ti-ia
19. in-da-al ki-i at-ta
20. tal-lak pa-ni-ka
21. lud-gul u ia-a-nu-ú
22. šup-ram1-ma lul-lik

(1–2) Say to Amyānu, thus says Ki-ni your brother. (3) Say to my brother: (4) The wheat about which you spoke, (5–6) saying—“Go, and let Šākin-šumi give to you”—When I spoke to him, (7–11) he said: “I won’t give
anything to you until he himself writes a letter, conveys (it), and gives (it) to you.” (12-14) After I went to him the third time, he wrote to me, (15-19a) saying: “Before, when I gave to Abu-Ilā without his permission, he became angry with me.” (19b-22) If you go, I will wait for you; but if not, write to me so that I may go.

COMMENTS
Line 1—The name Amyānu seems to be the same as Thamūdic ‘myn (see van den Branden, Inscriptions thamoudéennes, p. 54 [HU. 29]:1; also Ryckmans, Noms propres sud-sémitiques, vol. 1, p. 166). It should be noted, however, that the name is not attested in the Jamharat al-nasab of Hishām Ibn al-Kalbī, although this work contains the names of about 36,000 persons (see Caskel and Strenziok, eds., IK, vol. 2: Das Register).
Line 12—(ana) šaššăšu, “(for) the third time” (cf. CAD Š/I, p. 235 s.v. d2’).
Line 15—For other attestations of the adverbial expression ina mahṛī, “formerly, previously,” see CAD M/I, p. 113 sub mahṛū adv. Ib.
Line 17—”AD-Il-a may be a cuneiform spelling of the personal name ‘bh-l (‘Ab-‘Ilāh) (see, e.g., van den Branden, Inscriptions thamoudéennes, p. 346 (5), and Ryckmans, Noms propres sud-sémitiques, vol. 1, p. 217). The name may not be Arabic, however, since names of this sentence type apparently do not exist in Arabic. For a discussion of the theophoric element ‘Ilāh and its relationship to ‘Il, see the note to No. 80:6.
Line 19—indal = imtali. The absence of the final stem vowel in this form is noteworthy.

IM 77101
12 N 124

TRANSLITERATION AND TRANSLATION

Obverse
1. İr-kał “Ba-Iḥi-ia-Ia-lı-ni
2. Ia-nał di-na-an be-li-ıda lül-lik
3. İmł-ma-a a-na be-li-ıda-a-ma
4. ğš-šı šε(l) šıb-šı
5. ša be-li ıš-pu-ra
6. ”SUM.NA-a lı-li-kâm-ma
7. a-kan-na liš-šı
8. u at-ta
9. a-kan-na-ka
10. ŞE.BAR mu-ḥur-šú
11. be-li la i-qab-bi
12. um-ma am-me-nı
(1) Your servant, Babinu. (2) I would gladly die for my lord. (3) Say to my lord: (4-5) Concerning the rent in grain about which my lord wrote to me—(6-7) Let Nadnā come and transport (it from) here. (8-10) And (as for) you—receive the wheat from him there. (11-13) My lord mustn’t say, “Why didn’t you come?” (14) [...] very [...]. (15-17) The woman Iba[...], who lives in my [lord]’s presence—(18a) woo her (for me). (18b-19) I will send silver to my lord.

COMMENTS

Line 1—Baḫiānu was the name of the eponymous ancestor of the Aramean tribe of Bit-Baḫiāni, on the upper Khābūr; see the note to No. 13:1.

Lines 8, 10, and 18—The author of the letter lapses with alacrity into second-person address.

Line 18—ḫir-šū = ḫirši < ḫāru, “to ready, prepare; to woo a woman” (cf. CAD ḫ, pp. 119–20 sub ḫāru A–B; AHw, p. 343 sub ẖāru(m), ẖāru G1).

No. 102

Letter
4.5 × 6.4 × 2.1 cm
1:1.5

TRANSLITERATION AND TRANSLATION

OBVERSE
1. lr-ka "Am-me-la-din
2. a-na di-na-an be-li-ia
3. lul-lik um-ma-a a-na be-li-ia-a-ma
4. lu-ú šul-mu a-na be-li-ia
5. šá ši-ib-šá šá be-li
6. iš-pur a-du-ú
7. aḫ-tir DUMU šip-ri
8. šá be-li-ia it-ti
9. "šUM.NA-a lil-lik-ma
10. ŠE.BAR li-in-du-[du]-[ma]
Your servant Amme-ladin. (2-3) I would gladly die for my lord. Say to my lord: (4) May my lord be well! (5-7) As to the rent about which my lord wrote: I have now readied (it). (7b-2) Let the messenger of my lord go with Narud and let them measure out the wheat [and] transport it.

Concerning iron shovels I have written to my lord. (12-13) When I went to Nippur, (14-15) I performed service for my lord. (16-18) To me (now) let my lord send five iron shovels. (19-20) Great is the desire which I am conveying to my lord. (21) It is urgent! (22-23) Concerning iron shovels I have written to my lord.

COMMENTS

Line 1—The name "Amme-ladin" is related both to the name of a shaykh of the Aramean tribe of Yašiān ("Amma-ladin; see ABL 280:13–14) and to the name of a king of the North Arabian tribe of Qedar ("Ammu-ladi; see, e.g., Streck, Asb., p. 134 viii 31 + variants). It is composed of the kinship term 'āmm ("paternal uncle") and a predicative element of uncertain interpretation. According to Zadok, this uncertain element is an Aramaic prepositive of the root *DYN, “to judge” (see West Semites, pp. 55, 92, and 202); however, there does not seem to be other evidence for an Aramaic prefix la-. The graph "Am-me is understood to represent 'āmmī (with 1c.sg. gen. suffix).

Line 5—For šibšu, “rent” or “grain-tax,” see AHw, pp. 1227–28 sub šibšu(m). According to CAD Š/I, pp. 383–86, šibšu, in Middle Babylonian, signified a tax that was assessed on cereal crops, while in Neo-Babylonian the term seems to have referred to a tax that was levied on the produce grown beneath date palms.

Line 16—ina muḫḫi here seems to have the same sense as ana muḫḫi. The substitution of ina for ana may be an Assyrianism, since the two prepositions seem to have been frequently interchanged in Neo-Assyrian orthography (see Parpola, LAS 2, p. 47 note to No. 39 r. 3).

Lines 17 and 22—It is unusual to see AN.BAR placed before, rather than after, an item (here, shovels). These attestations, together with the attestation of an iron ax (or axes) in No. 35:23, probably represent the earliest known documentary evidence for the use of iron tools in Babylonia (excluding the mention of an iron dagger in a land-sale document dating to 1033 B.C., for which see Lackenbacher, RA 77 [1983]: 143–54, with corrections by Brinkman and Walker, RA 79 [1985]: 72–74). Most
cutting and digging implements at this time were made of iron (see Brinkman in Curtis, ed., Bronzeworking Centres, p. 140 and pp. 155–56 nn. 48–49).

Line 19–20—*ma'da šibût ana bēliya anaššū* seems to be an asyndetic relative clause.

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**No. 103**

**Letter**

4.4 × 7.2 × 2.2 cm
1:1.7

**TRANSLITERATION AND TRANSLATION**

**Obverse**

1. IR-ka *Ki-i-n[i]
2. a-na di-na-[an]1 be-li-[ia]
3. [lū]-lik
4. u[m-m]a-a a-na be-li-[iāl]-a-ma
5. LŪ n[a-qid-d]1 É.DINGIR.MEŠ-ni
6. am-m[i]-ni GİR a-na
7. pa(!)(copy: la)-[an]1 DINGIR.MEŠ-e-ni
8. ta-p[ar]-ra-si
9. šā LŪ[EN1.LĪ.LI] la i-du-[ū]
10. a-na pa-an be-li-iā
11. i-quer-ru-bu
12. en-na LU1.UDU.IJA.MEŠ
13. šā *Gu-du-[x(-x)]
14. [LŪ].SIPA āl-tir-ri
15. [û] ANš.E.A.AB.BA

**Reverse**

16. *šā *m[AG-GĀL
17. [nīl]-i-ni nu-tīr
18. a-[dī]1 i-mat ki-i
19. e-[per]-ti a-ga-a
20. i-na [g]u-ru-un-nu
21. šaś-ka-n[a1] ša DUMU.MEŠ
22. *DUB-NUMUN ša be-li1 iš-pur
23. um-ma e-per-[i]tu1
24. šu-bi[ll man-nu [liš-p]ur
25. LŪ.GAKKUL [a-na]1 É-[šu(?)]1
26. ni-i-ni nu-tīr
27. ki-i *ša1-mas-su-ū
28. a-na be-li-iā
29. [aš]-tap-ra
TEXT NO. 103

(1) Your servant Kin[i]. (2) I would gladly die for [my] lord. (4) Say to my lord: (5-9) The herdsman of our temples—why are you bringing them from our gods? (9-11) Those who don’t even know a Nippurian can enter the presence of my lord. (12-14) Now the shepherd has returned the flocks of Gudu[...]. (15-17) And we ourselves have returned the camel of Nabû-lēši.

(18-21) How long will it be before this baked brick must be placed in a heap? (21b-22) About the sons of Šāpik-zēri of whom my lord wrote, (23-24) saying: “Send baked brick”—who should send it? (25-26) We ourselves have returned the brick-molder(?) to his house. (27-29) When I got news, I wrote to my lord.

COMMENTS

Line 5—nāqidu is restored with reduplicated d because the word exhibits reduplication elsewhere in the archive (lū.na.gādā = na-qid-da [No. 122:24]). The occupation of temple herdsman is attested in later Neo-Babylonian texts as nāqidu ša DN; e.g., nāqidu ša 4Bēlti ša Uruk (YOS 7 61; TCL 12 50:4–5; YOS 6 26:1; YOS 7 41:4 and 7), nāqidu ša 4Nabû (TCL 13 132:2 and 6–7; 133:9), nāqidu ša lāti ša 4Bēlti ša Uruk (YOS 7 96:3; 159:1–2), and nāqidu ša šēnu ša 4Bēlti ša Uruk (YOS 7 55:1; cf. YOS 7 184:6).

Line 7—For DINGIR.MEŠ-e-ni, compare DINGIR.MEŠ-e-a in ABL 295 r. 8.

Line 11—The most common meaning of qerēbu in Neo-Babylonian is “to attend” or “be present.” A number of attestations of qerēbu with this meaning are collected in CAD Q, p. 230 s.v. mg. Id.

Line 18—adi imat = adi immati, “how long?” The spelling a-di i-mat does not seem to occur elsewhere, although a close parallel for it is found in the Neo-Babylonian personal name “A-di-ma-at-DINGIR (YOS 6 108:4 and passim).

Lines 19 and 23—Aside from the present attestation and one attestation in an inscription of Adad-nīrārī I, the word epertu is found only in texts from Elam (see CAD E, p. 184 s.v.). In Akkadian, the term agurru is much more commonly employed to signify “baked brick” than is epertu. In ABL 1049:5, e-bir-tú ša NA₅AD.BAR refers to basalt (floor-)slabs, not bricks (contra CAD A/I, p. 163 sub agurru discussion section; see Parpola, SAA 1, p. 54).

Line 25—The profession denoted by LÜ.GAKKUL does not seem to be attested elsewhere, although there was a Neo-Assyrian official who bore the title rab gakkullāte (see ADD 1077 viii 16, and ABL 152:8). In first-millennium texts, kakkułu, the Akkadian equivalent of GAKKUL, denoted a wooden box (see CAD K, p. 59 s.v.; cf. AHw, p. 422 sub kakkułu II). Since the person designated as LÜ.GAKKUL (= ša kakkulli?) in our text was evidently associated with brick production, it is suggested that he had the job of using a wooden grid, which was called a “box” in local parlance, to mold the bricks. The more common Akkadian words for “brick mold” were nalbanu and nalbattu.
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPU

No. 104

Letter
3.8 x 6.5 x 2.4 cm
1:1.8

IM 77179
12 N 202

TRANSLITERATION AND TRANSLATION

Obverse

1. a-na₁ =Ild-di-ia₁ q[]-bi-ma]
2. um-ma x-x [šeš-kám]
3. um-ma-a a-na šeš-id₁-[a-ma]
4. [am₁-me-f₁]ul₁-[tu₁]
5. a-na LÓ e A-ram₁
6. ta-l₁ik₁ te-en₁-ga₁
7. ū šu-lum₁-nga₁
8. [la₁ ašem₁-mu₁]
9. na-kut-ti ār₁-liš-kul₁
10. [a₁-du-ū =NUM[UN]-MU
11. [a-na pa-ni-ka]

Lower Edge

12. [al-tap-ra]

Reverse

13. [la] ta-me-rik-ka₁
14. al-kám-ma
15. [U₃] UDUL₃[H]A₁
16. šá aq₁-bak-ka₁
17. ab-kám-ma [KU₃.BABBAR]
18. lud-din [ki-i₁] [la]
19. i-ba₁-d₃₁-[šu-₃]
20. ina mu₃₃._[šu₃-nu]
21. [a-na₁] e [x-x(-x)]
22. [šu₁-p[ur]

(1-2) say to Iddiya, thus says [PN your brother]. (3) Say to my brother: (4-5) After you went to the people of Bit-Aram, why don’t I hear your news or your greeting? (6) I have started worrying about you. (10-12) Now I’ve sent Zē[r]a-iddin [to you]. (13) Do]n’t delay. (14-17) Come and lead in the flock about which I spoke to you, and (17b-18) then let me give you [silver]. (18b-19) If they are [not] avail[able], (20-22) send a letter concerning [them] to Bit-[(...].

COMMENTS

Line 5—The reading LÓ e A-ram₁ is reasonably certain. Whether this graph represents “Aram” or “Arameans,” or whether it stands for a specific tribe or settlement of Arameans called Bit-Aram is uncertain. The name is similar to that of the town or village called Bit-Aḥlamē, which was located on the Babylonian-Elamite frontier (see Grayson, AFO 20 [1963]: 90:24, and OIP 2 39:62).
Line 9—For the translation of the idiom *nakutta rašū,* “to start worrying,” see *CAD N/I,* pp. 198–99 sub *nakuttu a.* *AHw* translates the same expression “to fall into difficulty” (see p. 745 sub *naquttu 2*).

The writing *dr-Išik-ku*1 obviously stands for *aršī + -akku* (a variant of *-akka*). Expected instead is *aršākku* or *aršākka,* but compare the writing *ū-še-bi-li-ka* (for expected *ušebbilakka*) in No. 55:8.

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### No. 105

**Letter**

3.6 × 5.4 × 2.2 cm

1:1.6

**TRANSLITERATION AND TRANSLATION**

**Obverse**

1. [a-n]a =Ba-ša-lat-su1 qī-bi-šma1
2. [um]-ma ṣá-ma-a1-lli šēš-kām
3. [um]-ma-a a-na šēš-šiš1-a-šma1
4. [ki]-l i U₃,UDU₁,IL,IA,MES
5. [a]-l na1 L U Pu-qu-d[u]
6. [ib]-la1-ku l,ū A₁-ram[.MEŞ(?)]
7. [šá ir]-ti-šša1 x x (x)
8. [x x] lu-na(?1 [x x (x)]
9. x [x (x)] [SAL1 [x x (x)]
10. x x šÁ x [x (x)]
11. x x x x x (x)

**Reverse**

12. [ki]-l i aq-ba-āš-Išša1
13. [x x (x)] lu-na šES₁-[ša]
14. [x x (x)] x x [x (x)]
15. [x x (x)] x KU,BABBAR x [(x)]
16. [x x x] x x [(x)]
17. [x x (x)] x x [(x)]
18. x x [x x x x (x)]
19. [x] x x [x x [(x)]
20. x x [x x x (x)]
21. NI [x x x x (x)]

---

(1-2) Say to Balāṣsu, [th]us says Šama'-Il your brother. (3) Say to my brother: (4-6) [Whe]n they [le]ad the flocks to the Puqūṭ[ul] tribe, (6b-8) the Aramean[s?] who are wi[th] you [...] in(?) [...]. (9-11) [...] (12-14) When I spoke to him, [...] to [my] brother. (15-21) [...] silver ... (remainder broken).
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPU

COMMENTS

Line 2—"Ša-ma-a-Il" stands of course for Šama-Il, "Il has heard," an Aramaic PN. On the theophoric element Il, see the note to No. 78:2.

Line 5—On the prominence and geographical distribution of the Aramean tribe of Puqūdu, see the note to No. 46:17 and 23.

No. 106

Letter 3.6 x 6.4 x 2.4 cm 1:1.9

IM 77100 12 N 123

TRANSLITERATION AND TRANSLATION

OBOVERSE

1. a-na "Dan-ni-DINGIR qí-bi-ma
2. um-ma "PAP-ia ŠES-kám
3. um-ma-a a-na ŠES-id-a-ma
4. "EN-SILIM-im
5. la tu-maš-šar-ma
6. a-na di-na-a-ti
7. la i-man-ni-ka
8. ki-li-šú-ú-ma
9. ma-la KÜ.BABBAR-ka
10. šá i-na pit-ḫi
11. i-na eq-li-ka
12. ši-il-mu

REVERSE

13. mam-ma la i-par-1rak-1-ka-a-ma
14. ra-man-gu
15. la ta-ḫab-bil
16. dib-bi-šú-nu
17. gab-bi al-te-mu

(1-2) Say to Dannī-ili, thus says Nāširiya your brother. (3) Say to my brother: (4-5) You must not release Bēl-uṣallim, and (6-7) he must not hand you over to the court. (8) Detain him. (9-13) And let no one bar you from any of your silver which is safeguarded in the hole in your field. (14-15) Don't cheat yourself. (16-17) I have heard all their talk.
COMMENTS

Line 1—"Dan-ni-DINGIR represents the Akkadian PN Danni-ilī, "My god is my strong one."

Line 8—The extra vowel that is appended to the accusative suffix -šu perhaps serves to make the command more emphatic; see also line 13 (this text), No. 57:14, No. 42:10, and No. 28:12.

Line 12—ši-il-mu is almost certainly a colloquial spelling of šalmu, 3m.sg. stative of šalāmu + subjunctive.

Line 13—The verb parāku, which regularly exhibits the stem-vowel i, can also occasionally show the alternation a/u. And, as in line 8 above, the extra vowel appended to the accusative suffix -ka (to which is also added here enclitic -ma) perhaps serves as an exclamation point on the injunction in question.

No. 107

Letter
3.7 × 7.2 × 2.5 cm
1:2.1

TRANSLITERATION AND TRANSLATION

Obverse
1. [a-na "K]i-na-a q[i-bi-ma]
2. [um-ma] "Na-ba-a š[ES-kām]
3. a-[na1 ša-ašā lu-ū šu[l-mu]
4. [um1-ma-a a-na1 šES-ia-a-ma
5. am-me-ni ma-la-gan-ni-i
6. [UD1-šEŠ LŪ.DUMU šip-ri
7. šā šES-ia i-tal-kan-ni
8. na-kut-ti ar-ta-ši
9. a-du-ú LŪ.DUMU šip-ri
10. a-na šul-mu
11. šā šES-ia a[t-tap-ra
12. [ḫa-an1-tiš šES-ū-a]
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPU

REVERSE

13. ū-pi-šú u šu-[um-šú]
14. lu-ú-mas-sa-[ma₃]
15. līš-pu-ra
16. AG-DU-[u]š
17. šá a-na pa-an [S]EŠ-ia
18. dī-pu-[ra]₁
19. KASKAL [a]-na GR[šú]
20. ŠEŠ-[šú⁴] a līš-kun

(1-2)Say to K[inâ], [thu]s says Nabâ [your] br[other]. (3)May you be w[ell]. (4)Say to my brother: (5-7)Why has my brother's messenger (been) gone from me so long? (8)I've started to worry; (9-11)now I've written to inquire about my brother's well-being. (12-15)Quickly, let my brother find his tablet and [his] greet[ing] and let him send a letter to me.


COMMENTS

Lines 5–6—malagannī ūmū represents mala agannī ūmū, “(for) so long, (for) a long time, ever” (lit. “all these days”). Compare the use of this expression in the passages: mala agannī ūmū mamma tabnītu ina bit ili ul ubannā, “For a long time no one has arranged the sacrificial table in the temple” (No. 17:35–37), ammēnī mala agannī ūmū mār šiprika ul ammar u ana šibūtu ul tašappar, “Why don’t I ever see your messenger, and why don’t you ever write for what you want?” (No. 71:4–7), and ammēnī mala agādā ūmū mār šiprika ṣa ṣamur, “Why haven’t I seen your messenger for so long?” (Saggs, Iraq 18 [1956]: 53 [NL XXXVIII]:8–10). Compare also ABL 451:8–10; BIN 1 18:6 and 74:6; and YOS 3 154:15–16.

Line 7—On the use of the accusative suffix to signify an ablative sense, see the note to No. 64:17.

Line 8—The expression nakutta rašā means “to start worrying, to become afraid” (see CAD N/I, pp. 198–99 sub nakuttu a).
TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

No. 108
Letter
4.3 x 6.7 x 2.6 cm
1:1.6

TRANSLITERATION AND TRANSLATION

**Obverse**
1. a-na "x-(x-)ia-a-x [q]l-bi-ma
2. um-ma " šēŠ-x-x [šēš]-kām
3. um-ma-a [a-ša] šēš-ia-[a-m]a
4. x x [šā šēš]-iā a-na[m]-l-bi
5. [x x] x a-na qfl-[i]r ITI
6. [an-ni]-l-[i] a-dan-n[u (x)]
7. [(x) Lū]-[A,KIN šā šēš-ia]
8. [x (x)] [a-kan-na] x [x (x)]
10. [x] x KU(?) [lū]-[D,AM(?).GAR(?)]
11. [x] x-x-ma [i]-l-[i] [x x (x)]
12. [iš]-[pu-ram]-ma [ki-i]
13. [š]-[a-na tu]-1-bi-shū
14. [š]-[ak]-[nu]

**Reverse**
15. [li]-l-[ik]
16. ū šā mim-ma ina m[u]-h(i)(?)-šu(?)
17. i-ba-āš-šū [ki-i] x(-x)
18. ki-i KU.BABBAR [ū] ki-[i x (-x)]
19. lu-šal-lim u c-[nu]
20. il-tap-ru-nu-m[a]
21. [il]-uš-pur
22. [il]-qar-rib-šu-nu-<ti>

(1-2)[S]ay to [PN], thus says Ah[... ] your brother. (3)Say to my brother: (4)I will na[m]e the [...] of my brother. (5-7a)[... ] at the e[n]d of [th]is month, the ter[m ... ]. (7b-8)The [me]ssenger of [my] broth[er ... ] here [...] (9-10)On the [...] day, the Ur[ukian]s will(?) ... ] the m[erchant(?)] [...]. (11-12)[Let him se]nd [...] with [...], and (13-15)[if] he [de]ems it fit, let him g[o]. (16-17a)And for any (claim) there is a[gainst(?)] him—(17b-18)whether it is [...] or silver, o[r ... ], (19a)I will make full restitution. (19b-20)When they have written to me, (21)let me write. (22)Let me bring the<m>.
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

COMMENTS

Lines 13–14—For the idiom *ana ṭūbi šakānu*, “to deem fit,” compare *CAD* Š/I, p. 147 sub šakānu 5b (there rendered “to deem good”). Other attestations of this idiom are found in No. 83:25, 28, and 33. It probably occurs also without *ana* in No. 83:15.

Lines 16–17—If the end of line 16 should indeed be read as *ina m[uḫḫišu]*, the indefinite pronoun *mimma* before it probably stands for *raššu*, as the following parallel expressions indicate: *raššu ša Ekur ina muḫḫi hindu šāšu ibašši*, “Is there a claim of Ekur against this sack?” (*TCL* 12 120:19) and *ki raššu ša Ekur u ša mamma šanāma ina muḫḫi ibašši lā ēde*, “If he does not know about a claim of Ekur or anyone else against (it) …” (*ibid.*, lines 20–21).

Line 22—The form of the accusative suffix *-šunu*, which could be interpreted as Assyrian, has been taken instead as a mistake for *-šunūti* (or *-šunūtu*), the suffix’s ordinary (Neo-)Babylonian form(s).

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No. 109

Letter

IM 77135

3.6 × 5.9 × 2.4 cm

1:1.7

TRANSLITERATION AND TRANSLATION

Obverse

1. *a-na "I-ba-a [qf]-[bi-ma]*
2. *um-ma "AG-[šeš]-ir-[šeš]-kām]*
3. *um-ma-a a-na [šeš]-ia-a-[m[a]*
4. *šā u-[mu-us-su] [šeš]-i-[a]*
5. *il-ta-nap-par*
6. *um-ma mi-nam-ma*
7. *šā-la-nu-ú-a KÜ.BABBAR*
8. *a-na "Ib-na-a*
9. *ta-nam-[di-na]-[dāš]-šū*
10. *i-na šu"(!)-šā n[a(?)-din(?)]*
11. *[2]š [MA]-[NA]*

obs.
Say to my brother: About that which my brother daily keeps writing to me, saying—

Why are you giving silver to Ibnā without my permission? It was delivered into his hands. I gave him two and one-half minas of silver.

Now my brother must not delay. Let him come so that we may institute proceedings against him. There is not an Ablamû or one single dog-of-a-criminal around.

The kusippu-breads are stored. When they brought (them), he wrote.

**COMMENTS**

Lines 16–17—For the idiom dīna (itti X) dabābu, “to institute proceedings (against X),” see AHw, p. 147 sub dabābu(m) II G 3b; cf. CAD D, p. 10 sub dabābu 4d.

Line 18—After 1000 B.C., the term Ablamû was used as an archaism for “Aramean.” In this usage, it is encountered most frequently in the inscriptions of the Assyrian kings and in the reports written to them by their scholars (see, e.g., Parpola, NAT, pp. 5–6 s.v., and Zadok, RTGC 8, p. 3 s.v.).

Line 20—According to CAD K p. 585, kusippu designates a “flat, thin bread (used to transfer food to the mouth).” In Neo-Babylonian, the word is usually spelled kusippu in the singular and kusippo in the plural (see, e.g., BE 8 153:1 and passim).
No. 110
Letter
4.8 x 8.9 x 2.8 cm
1:2.0

TRANSLITERATION AND TRANSLATION

Obverse
1. [l]R-ka m(!)AMAR.UTU=APIN-eš
2. [a]-na a di-na-an [b]e-lî-ia
3. [l]-[l]ik lÂU AG u AMAR.UTU
4. [a]-[n]a b[e]-lî-ia lik-ru-bu
5. [um]-ma-[a] a-[n]a be-lî-[ia]-a-ma
6. [=]MU-]SUM LÂU.DÂMU šip-ri]-ia
7. [t]è-e]-mu i-[t]iš a-na
8. be-lî]-ia liq-bi [dâš]-šû
9. dib-bi [šâ] m(!)AMAR.UTU-LUGAL-a]-ni
10. šâ be-lî išt-pur am-me-ni
11. dib-bi an-nu-[u]-1[tu] ia-a]-ma]-a-ti
12. be-lî šâ]-tir kit-tu]-ú
13. šâ kî]-i TNAG-DÂU-aš
14. DÂMU1 mTUK]-ši-DÂNGIR [šâ] la]-1 be-lî-ia
15. [k]-i i] pi-i an-ni-i
16. i]-da]-bî-bu-bu-fû a]-ga-a
17. x [x (x)] [fi]-na ze-e-ri
18. [x x (x)] [NU] ú x [(x)]
19. [x x x] x NU SAG [x (x)]
20. [x x x] x DI [x x (x)]
(lower edge broken)

Reverse
1'. [x x] x HI RU [x x x x]
2'. [x (x)] x ina UG[u] !dib-bî an-[nu-tu]
3'. a]-na pi-[i] šâ]-l be-lî [ha]-dû]-fû
4'. be-lî li-pu-uš mi-nu-ú
5'. a]-na b[e]-lî-fû lu]-ú]-uq(!)-bu
6'. dib-bî a[n]-nu-fû-tu šâ]-l be-lî išt-mu-fû
7'. liq-bu]-ma = [:K]it-nu-fâ LU]-EN.LIL.KI
8'. [k]-i a-na UNUG.KI [k]-?]-tur(?)-ma
9'. DÂNGIR.MEŠ liš-al-û]-1ni k[i]-fû
10'. dib-bî an-nu-ú-tu [ki]-nu]-fû(!)
11'. a-na TD  thuša-na be-lî [liš]-[pur]-fû]-nu-tû]-ma
12'. [k]-i i] it-[tu]-ru-ú]-fû
13'. a]-na hi-bîl<ti>-šu-nu [be]-lî]
14'. li-x-x]-šû]-nu]-fû
15'. šâ] la m]A-a-ba-u-su [a-na]
TEXT NO. 110

16'. E ʿID ĥur<śā>-na l[a(?)] il(?)-la(?)-ku(?)]
17'. pur-ru-su ʾa1-na m[uḫ-ḫi]-nu
18'. [be-l]ī la i-na[m-d]-i-i
19'. [en]-na li-bi ṣā be-lī-[la]
20'. [mim(?)-ma(?)] la i-ma-al-lu-ū
21'. ul tal-[la1]-kām-ma

UPPER EDGE
22'. [a-n]a be-lī-ia
23'. ul al-la-ka

(1) Your [serv]ant Marduk-ēreš. (2-4) I would gladly [d]ie [fo]r my lord. May Nabû and Marduk bless my lord. (5) Say to my lord: (6-8a) Šuma-iddin, my messenger, has requested instructions. Let him speak to my lord. (8b-10a) Concerning the words of Marduk-šarrāni about which my lord wrote—(10b-12a) Why has my lord repeated(?) each and every one of(?) these words? (12b-16a) Is it true that according to Nabû-ipuš, son of Rāši-ili, they are speaking without the permission of my lord as follows: (16b-18a) "This [...] in seed [...]" (19-2a) [...] (2b-4a) Let my lord do exactly what my lord would like (to do) abo[u]t these words. (40-5) What should I say(?) to my lord(?)? (67-24a) They in fact spoke [these]e words which my lord has heard. (70-10a) If Kitnuša, the Nippurian, has returned(?) to Uruk, let them ask the gods whether these words are [true]. (11-14a) Let my lord se[nd] them to the river ordeal; and if they are proved guilty, let my lord [... them for their wrong<doing>]. (15-16a) But [they must not] go(?) to the house of the river ordeal without ma-A-a-bu-us. (17-18a) My lord must not rep[udiate (his obligation) to make a decision co[ncerning] us. (19-2a) [No]w my lord must not [on any account(?)] become angry. (21)(But if) you will not come (to my aid), (22-23) I will not come [to] my lord(‘s).

COMMENTS

Line 11—The final word in the line appears to be yamaluttu, “each and every,” which is otherwise attested only in Middle Assyrian and Neo-Assyrian texts (see AHw, p. 411 sub jamaluttu, and CAD I/J, p. 322 sub jamutu).

Line 12—The sense of turrū in this context is unclear. The extra vowel appended to kittu marks a question, as does the final vowel appended to the verb in line 16.

Lines r. 3'-4'—For ana pī ṣa bēlī ḫadā bēlī lipuš, “Let my lord do exactly what my lord would like (to do) ...,” compare the passage appī ša sukkal bēliya ḫadā lipuš, “Let the vizier of my lord do exactly what he would like (to do) ...,” in ABL 1052 r. 8-9.

Line r. 12'—For the meaning of the verb tāru, “to be proved guilty, to be convicted,” especially in the context of the river ordeal, see Gurney, MB Texts from Ur, pp. 48-49 (also p. 12 and pp. 54-55).

Line r. 15'-The personal name is unattested elsewhere, and its meaning is unclear.

Line r. 16'—It is possible that the function of the “house of the river ordeal” referred to in our letter was the same as that manifested in the Assur version of the Marduk Ordeal wherein we read: [ina libbi bēt akīte ša] illakuni bētu ša ina muḫḫi šapte ša ḫursān ina libbi ʾiša-ulāšu, “[The Akītu House where he] goes—that house is on the bank of the river ordeal; in it they interrogate him” (see, e.g., Livingstone, SAA 3 no. 34:7 [= VAT 9555 + VAT 9538 + ND 812a] and previous editions cited ibid.).

Line r. 18'—For examples of nadā in the meaning “to repudiate an obligation,” see CAD N/I, pp. 78-79 sub nadā 1c 6'.

Line r. 21'—This clause, which is obviously conditional in sense, exhibits several oddities of usage, including a switch from third person to second, the omission of the conjunction ki, and the use of ul instead of lá.
TRANSLITERATION AND TRANSLATION

Obverse

1. [IR-ka "x-x]-x a-na
2. [di-na]-a[=n be-ll-ia]
3. lul-[i]k
4. um-ma-[a1] a-na be-[i]-îa-la
5. [a1]-na ["e̱"EN-mu-SIG,
6. Lû e-ri-bi UKKIN
7. šá [él] DINIR be-lî liq-bi-ma
8. liš-al um-ma
9. ú-de-[e] e-[e-ri]
10. ina ë [Ra-pa-a]
11. ina ["la-a-shar
12. [ina] [él] Ha-a-la-a-îa-a
13. [ina] [él] man-ni [gab-bî]-śá šá

Reverse

14. [Lû] [šá] ZAG i-qab-bu
15. [um]-ma ë-[šá
16. ú-de-e e-[e-ri]
17. šá a(!)-na bu-du
18. ḫa-al-qa
19. i-na ṭup-pa
20. be-ll lu-[mas-sî]-ma
21. liš-pu-[ra]
22. be-[ll Lû(?)] Suku-ia
23. x x [x x x] x
24. x [x x](-x)-x-śá

(1-3)[Your servant PN]. I would gladly die [for my lord]. (4) Say to my lord: (5-8) Let my lord speak to Bēl-mudammīq, a member of the temple assembly, and ask: (9-12) Are the copper utensils in the House of Rapa? In the House of Yašar? In the House of Ḫayyānu? In whose house? (13b-15) All of those attached to the ša būdi-official are saying that (they are in) his house. (16-18) The copper utensils which are (intended for use) at the būdi-ceremony have disappeared. (19-21) My lord should identify them in a tablet and send it to me. (22-24) My overseer(? of ration-recipients(?) [...].

COMMENTS

Lines 6–7—Lû ēribi UKKIN ša bū ili, a title that is otherwise unattested, means literally “an enterer of the temple assembly.” In first-millennium Babylonia, assemblies not only served as temple courts but
also performed extensive administrative functions in the temples (see San Nicòlò, *BR* 8/7, pp. 146–47).

It is suggested that the sign UKKIN in the title LÚ ėribī UKKIN ša bīt ili does not stand at this period for the Akkadian word *pubru* but rather for its Aramaic equivalent *k'ništā* ("Knesset"). The latter is rendered in Neo-Babylonian as *kiništu*, *kinašṭu*, or *kinaltu* and is translated in the dictionaries as "priestly collegium" or "class of priests of a low status" who were "concerned with the preparation of food offerings" (see *AHw*, p. 480 sub *kiništu*, *kinašītu*; and *CAD* K, pp. 386–87 sub *kiništu*). The definition of *kiništu* as a class of priests concerned with the preparation of food offerings perfectly fits the context of our letter, the topic of which is the disappearance of copper utensils used specifically for such offerings. Also, *pubru* is seldom if ever coupled with *bīt ili* or the names of temples, whereas *kiništā* usually is (see, e.g., *CAD* K, p. 386 s.v. mngs. a–b). The reader should note that the recently published astronomical diaries confirm the proposal made by von Soden that LÚ UKKIN signifies *kiništā* in Late Babylonian (see *AHw*, pp. 875–77 sub *puhru(m)* A 4; and Sachs and Hunger, *Astronomical Diaries*, vol. 2, no. 245 B ‘obv.’ 4; cf. van der Spek, *BiOr* 50 [1993]: 101).

Lines 9 and 16—For *udē*, "utensils," and for references to the use of *udē* in construct with other Akkadian words designating metals, see *AHw*, p. 1402 sub *udā(m)* I 2. Parpola translates *udē* as "tableware" in his edition of *CT* 53 1, and this translation may be apt here as well (see *SAA* 1 no. 158:12). Our scribe may have construed *udē* as a feminine plural, since the term governs what appears to be a feminine plural stative in line 18 (*ha-al-qa*).

Line 10—*Rāpa* is the 3m.sg. Qal perf. of the common West Semitic root *RP*, "to heal." It is an abbreviation of a name of the type DN-*rāpa* ("DN has healed"), for which see Zadok, *West Semites*, p. 87.

Line 11—*Yāsar* is the 3m.sg. Qal perf. of Aramaic or Hebrew *YSR*, "to be straight, right."

Line 12—*Ha-a-ia-al-nu* represents *Hayyānu* and is an exact parallel of *Hyn* in Ṣaḏaitic and Liḥyānic (see Ryckmans, *Noms propres sud-sémitiques*, vol. 1, p. 91; Caskel, *Liḥyanisch*, p. 100 no. 52; also Harding, *Pre-Islamic Arabian Names*, p. 211; and Wüstenfeld, *Register*, p. 197). In Greek inscriptions from the Syrian Desert the name is transcribed as *Aiav*, *Aiavn*; and *Aiavno* (gen.) (see Wuthnow, *Semitischen Menschennamen*, p. 14). The name also occurs in Palmyrene and Nabatean inscriptions (see, e.g., Stark, *Personal Names in Palmyrene*, p. 88; and Cantineau, *Le Nabatéen*, vol. 2, pp. 95–96). Finally, Ḥayyān is also a common Arabic name, attested over thirty times in the *Jamharat al-nasab* of Hishām Ibn al-Kalbī (see Caskel and Strenziok, eds., *IK*, vol. 2: *Das Register*).

Line 13—On the genitive construction X-šu ša Y, see the note to No. 46:11.

Lines 14 and 17—In addition to the Old Babylonian references to the word *būdu*, which signifies a ceremony or festival that required the sacrifice or consumption of various foodstuffs (including onions, fish, fowl, and sheep), one should also note the Neo-Babylonian passage *Camb.* 265:1–4, wherein is recorded a delivery of dates, emmer, and sesame for the *būdu našḥiptu* of the betrothal (*ḥašādu*) of Bēlet-Sippār.

Line 22—Both the reading and interpretation of this line are uncertain.
No. 112

Letter Unregistered
Fragment 12 N 216

TRANSLITERATION

Obverse
1'. [ ] x
2'. [ ] x
3'. [ ] šá1 šēš1-[x]
4'. [ ]
5'. [ ]
6'. [ ] x x
7'. [ ] x LA šá x x
8'. [ ] x-ú liš-pu-r[am-ma]
9'. [ ] šē bi šāš-pu1-[raš-šū]
10'. [ ] x x x [ ]
11'. [ ] x
12'. [ ] [nu1]
13'. [ ] [meš(?)]

Reverse
14'. [ ] x x [ ]
15'. [ ] BA(?)[ ] x x (x)
16'. [ ] i[l-tal-ka-ma]
17'. [ ] a[l-kám-ma]
18'. [ ] x A MU(?)[ [(x)]
19'. [ ] šēš-šia1 [(x)]

This letter is too broken to merit either translation or comment.

No. 113

Letter Unregistered
Fragment 12 N 225

TRANSLITERATION

Obverse
1'. x bi an-nu1-[x x x x (x)]
2'. [x-n]a muh-bi-šā1 [x x x (x)]
3'. [u(?)]1 a-na LA bi(?)[1 x [(x)]
4'. [a(?)-n][a(?)] pi-i li-šā-šā(?)[1-[x]
REVERSE

1'. [x (x)]-ųu-ša-nu-ū-tu x
2'. x x (x) [x] x [x x]

The text is too broken to translate.

No. 114

Exercise tablet: Sb Tablet II; middle column of signs only
16.0 x 21.3 x 2.2 cm
1:1.3

TRANSLITERATION

In the following transliteration, the numbers in parentheses correspond to the line numbers of Sb II as given in MSL 3 132–53. The uppercase letters in the right-hand column represent the signs in the middle column of the three-column version of Sb II; and the values in parentheses after them stand for the Sumerian pronunciations of these signs. The uppercase letters in the left-hand column represent the signs produced on the present Nippur tablet; and these are followed by their probable Sumerian pronunciations. Finally, the signs in boldface represent significant variants from the main text presented in MSL 3.

COLUMN I (cont.)

13. (13) BfL (gib il)
14. (14) BfL (gib il)
15. (15) DU (du)
16. (16) DU (ri ša)
17. (17) DU (gub)
18. (18) Dugunā (su ḫu urances)
19. (19) Duttēšig (ka ša)
20. (20) I (i)
21. (21) I (i)
22. (22) IA (i a)
23. (23) ŠU (šu)
24. (24) ŠU-KĀD (pē ša)
25. (25) ŠU-ŎKAD (pē ša)
26. (26) ŎKAD (kā ḫa)
27. (27) ŠU-NAGA (tuša)
28. (28) ŠU-NAGA (tuša)
29. (29) ĞA (da)

Lines corresponding to Sb II 30–40 broken.

COLUMN II

1. (41) ŠU-AN (ēn)
2. (42) ŠU-MUL (šu ḫuba)
3. (43) ŠU-ŎRguNūtēšig (šu du n)
4. (44) ŪUL (u ku ša)
5. (45) ŪUL (ḫu ša)
6. (46) ŪUL (bibra)
7. (47) ŠU-ŎSE-KU-KAK (sigga)
8. (48) ŠUšA (šu ša a)
9. (49) ŠUšA-IŠŠTAR (gidi m)
10. (50) ŠANABI (ša na bi)
11. (51) ŠANABI-IŠŠTAR (udug)
12. (52) ĞINGUSIL (kingu sil)
13. (53) ŠA (ša)
14. (54) ŠAŠU (gudu ša)
15. (55) ŠA♣ (pe ša)
16. (56) ŠA♣ (pe ša)
17. (57) ŠA♣U (bira ša)
18. (58) ŠA♣AM (nana m)
19. (59) ŠA (na ša)
20. (60) ŠA (ša)
21. (61) BAD (idi m)
22. (62) BI-NĪgumā (bānšur)
23. (63) ĞURUN-GURUN (guru n)
24. (64) AȘ (dili)
25. (65) AȘ (dili)
26.(66) TAB (t a b) TAB (t a b)
27.(67) TAB (t a b) TAB (t a b)
28.(68) TAB (t a b) TAB (t a b)
29.(69) TAB-[ti] (megidda) TAB-TI (megidda)

Lines corresponding to Sb II 70–78 broken.

Column III

1.(79) UD (u₄)
2.(80) UD (ûš u)
3.(81) U-UD-KID (nîgin)
4.(82) UD-DU (ê)
5.(83) UD-Kûšu (ûḥu)
6.(84) ITI (itu)
7.(85) ITIBAD (itu)
8.(86) ITIgunâ (mûru)
9.(87) ITIgunâ (nisag)
10.(88) Dé (ûmun)
11.(89) Dé (dê)
12.(90) Dé (sî,)
13.(91) AD (a d)
14.(92) GIR₄ (gîr₄)
15.(93) UDUN (udun)
16.(94) GU₄ (gû₄)
17.(95) AM-A (âma)
18.(96) UL (ulu)
19.(97) UL (ulu)
20.(98) UL (ulu)
21.(99) TA¹ (ta)
22.(100) TA¹ (ta)
23.(101) TA[NMI] (gansis)
24.(102) TA[NMI] (gansis)

Lines corresponding to Sb II 103–113 broken.

Column IV

1.(114) DUB (sumug)
2.(115) DUB (samag)
3.(116) UM (umu)
4.(117) UM.ME.DA (um-me-da)
5.(118) MES (mes)
6.(119) MES-TI (kišibx ?)
7.(120) Iṣ (iṣî)
8.(121) Iṣ (saḥar)
9.(122) GAL (gaî)
10.(123) GAL-BûR (ušumgal)
11.(124) GAL-SUBUR (ûkur)
12.(125) GAL-UKKIN (kingal)
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPU

COLUMN IV (cont.)

13.(126) ZU-AB (abzu) ZU-AB (abzu)
14.(127) NUN (nun) NUN (nun)
15.(128) NIR (nir) NIR (nir)
16.(129) NUNteru (agargeara) NUN.KU₆ (agargeara)
17.(130) KfD (erbura) KfD (erbura)
18.(131) NUN-LAGAR (tūr) NUN-LAGAR (tūr)
19.(132) NUN-LAGAR×MUNUS₁ (šilam) NUN-LAGAR×MUNUS (šilam)

Lines corresponding to Sb II 133–145 broken.

COLUMN V

1.(146) LAL-LAGAB (nanga) LAL-LAGAB (nanga)
2.(147) LAL-A (lā'u) LAL-A (lā'u)
3.(148) MI (ge₆) MI (ge₆)
4.(149) DUGUD (dugud) DUGUD (dugud)
5.(150) GIG (gig) GIG (gig)
6.(151) DIN (tin) DIN (tin)
7.(152) GEŠTIN (geštin) GEŠTIN (geštin)
8.(153) DÜB (dūb) DÜB (dūb)
9.(154) BALAG (balag) DÜB (balag)
10.(155) AMAR (amar) AMAR (amar)
11.(156) AMAR×ŠE (siskur) AMAR×ŠE (siskur)
12.(157) TUM (š) TUM (š)
13.(158) TUM (tum) TUM (tum)
14.(159) EGIR (egir) EGIR (egir)
15.(160) ZADIM (mügü?) MUG (müg)
16.(161) ZADIM (zadim) ZADIM (zadim)
17.(162) DIM (dim) DIM (dim)
18.(163) Gĩr₁ (gír) Gĩr (gír)
19.(164) [DIM×KUR] (mun) DIM×KUR (mun)
20.(165) [U-DIM×KUR] (gakkul) U-DIM×KUR (gakkul)
21.(166) [U-DI][×KUR] (gakkul) U-DIM×KUR (gakkul)
22.(167) [BULU]G (bulug) BULUG (bulug)
23.(168) [BULU]G (šimbulug) BULUG (šimbulug)
24.(169) [BŪR] (ušu) BÛR (ušu)

Lines corresponding to Sb II 170–177 broken.

COLUMN VI

1.(178) RA₁ (ra) RA (ra)
2.(179) KI (ki) KI (ki)
3.(180) KI (ki) KI (ki)
4.(181) KI (ki) KI (ki)
5.(182) K×U (ḥabrud) K×U (ḥabrud)
6.(183) DI (di) DI (di)
7.(184) DI (silim) DI (silim)
8.(185) SA (sa) SA (sa)
9.(186) AB (a b) AB (a b)
10.(187) AB (ě š) AB (ě š)
11.(188) ABxES (unu) NINDAxEŠ+DIŠ (unu)
12.(189) ABxSIG (unu gi) NINDAxEΣIG+DIŠ (unu gi)
13.(190) ABxGAL (urugal) NINDAxEΣAL+DIŠ (urugal)
14.(191) ABxGÎN (agarin) NINDAxEΣGÎN+DIŠ (agarin)
15.(192) [zl] (zi) Zl (zi)
16.(193) IGAR (qar) GÅR (qar)
17.(194) GUxNINDA (gur s?) NINDA (gur s)
18.(195) NINDA (ninda) NINDA (ninda)
19.(196) NINDAXEŠ (hás) NINDAXEŠ (hás)
20.(197) [N]NINDAXEŠ (zik) NINDAXEŠ (zik)
21.(198) NINDAXÜ-AS (uru s) NINDAXÜ-AS (uru s)
22.(199) NINDAXÜ-AS (ugudili) NINDAXÜ-AS (ugudili)
23.(200) NINDAXUxxUN (üzU) NINDAXUNUN (üzU)
24.(201) NINDAXEŠ-A-AN (säm) NINDAXEŠ-A-AN (säm)
25.(202) NINDAXNE (aka) NINDAXNE (aka)
26.(203) NINDAXNE (aka) NINDAXNE (aka)
27.(204) KUM (kum) KUM (kum)

Lines corresponding to Sb II 205–209 broken.

COLUMN VII
1'.(210) IPA-TÜG (nuskU) IPA-TÜG (nuskU)
2'.(211) PA-LU (sipa) PA-LU (sipa)
3'.(212) PA-AN (garza) PA-AN (garza)
4'.(213) PA-AN (billudu) PA-AN (billudu)
5'.(214) PA-DÜ Sundagi (maskim) PA-DÜ Sundagi (maskim)
6'.(215) PA-AL (sapra) PA-AL (sapra)
7'.(216) PA-IB (sab) PA-IB (sab)
8'.(217) PA-IB (sab) PA-IB (sab)
9'.(218) IB (dára) IB (dára)
10'.(219) IB (ibbi) IB (ibbi)
11'.(220) BAD (bad) BAD (bad)
12'.(221) BAD (úš) BAD (úš)
13'.(222) BAD-UD (lugud) BAD-UD (lugud)
14'.(223) BAD-MÎ (adama) BAD-MÎ (adama)
15'.(224) AL (a1) AL (a1)
16'.(225) IL (i1) IL (i1)
17'.(226) UŠ (uš) UŠ (uš)
18'.(227) USxA (kàš) USxA (kàš)
19'.(228) KU1 (ku1) KU1 (ku1)
20'.(229) KISAL (kisal) KISAL (kisal)
21'.(230) É (é) É (é)
22'.(231) KÁ (ká) KÁ (ká)
23'.(232) KID (gf) KID (gf)
24'.(233) U-KID (šita,) U-KID (šita,)
COLUMNS VII (cont.)

(234) —

25'.(235) DAG (bára)

26'.(236) DAG (umbisag x)

27'.(237) ŠID (šiti)

28'.(238) ŠID (ak)

Lines corresponding to Sb II 239–244 broken.

COLUMN VIII

1'.(245) [u]N (kalam a)

2'.(246) NUNUZ-KISIMxLU-MÁŠ (amaš)

3'.(247) NUNUZ-KISIMxGA (ubur)

4'.(248) NUNUZ-KISIMxGA (akan)

5'.(249) NUNUZ-KISIMxKID (kisī)

6'.(250) DAG-ZIB-KISIMxUb (baru)

7'.(251) NUNUZ-KISIMxBAR (kism)

8'.(252) AB (āb)

9'.(253) ABxSā1 (libiš)

10'.(254) ABxSā (ub)

11'.(255) ABxSā1 (kīr)

12'.(256) ABxME-EN (šem)

13'.(257) ABxME-EN (mēze)

14'.(258) ABxDOB1 (liizi)

15'.(259) URU (uru)

16'.(260) URUXUD (ūru)

17'.(261) URUXNG (etim)

18'.(262) URUXTU (ēg)

19'.(264) URUXBAR (ukkīn)

20'.(265) URUXMIN (gišgal)

21'.(266) URUXSIG (šilīg)

22'.(267) URUXURUDU (bansūr)

23'.(268) URUXGU (gurū)

24'.(268) TUK (tuk)

25'.(269) URx (uru)

26'.(270) —

26'.(271) KIN (kin)

27'.(272) KAB1 (gūbu)

Lines corresponding to Sb II 273–280 broken.

COLUMN IX

1'.(281) MA1 (mā)

2'.(282) MÁ-MUG (dimgul)

3'.(283) MÁ-ZADIM (delu)?

4'.(284) [Ū]Z (ūz)

5'.(285) ŪZ-DA (surrux)

6'.(286) ŪZ-DA (surrux)
7'.(287) ÜZ-DA (gu ana x)  
8'.(288) APIN (e n g a r)  
9'.(289) APIN (a p i n)  
10'.(290) APIN (u r u,;)  
11'.(291) AG (a g)  
12'.(292) AG×ERIM (m è)  
13'.(293) GIS-LIS (d e l x ?)  
14'.(294) ERIM (e r i m)  
15'.(295) NUNUZ (n u n u z)  
16'.(296) NUNUZ (n u n u z)  
17'.(297) NUNUZ-KISIM,×AŠGAB (ùs an)  
18'.(298) NUNUZ-KISIM×LA (l a ā h t a n)  
19'.(299) NUNUZ-KISIM×BI (m ûd)  
20'.(300) KUR (k u r)  
21'.(301) KUR (k u r)

Lines corresponding to S\textsuperscript{b} II 302–311 broken.

**COLUMN X**

1'.(312) KAR (k a r a)  
2'.(313) KAR (k a r a)  
3'.(314) SIG (s i g)  
4'.(315) SIG (s i g)  
5'.(316) ŠUL (š u l)  
6'.(317) ŠUL (d u n)  
7'.(318) ŠUBUR (š a b)  
8'.(319) ŠUBUR (š u b u r)  
9'.(320) LŪ (l ū)  
10'.(321) LŪ-LŪ (g i g a m x)  
11'.(322) LŪ+(reversed)LŪ (a d a m i n)  
12'.(323) LŪ-US-KU (l ū . g a l a)  
13'.(324) LŪ×ŠA (š e 30 ?)  
14'.(325) LŪ×ŠA (š ā g a ?)  
15'.(326) LŪ×BAD (a d s)  
16'.  
17'.(327) LŪ×NE (d u ū)  
18'.(328) LŪ×TŪG-UD (l ū . a z l a g)  
19'.(329) LŪ-ME-EN (d ūn i g)  
20'.(330) LŪ×LAGAB (h ā r a)  

Lines corresponding to S\textsuperscript{b} II 331–337 broken.

**COLUMN XI**

1'.(338) ĀŠ (ā š)  
2'.(339) ĀŠ (ā š)  
3'.(340) GAB (d u ū)  
4'.(341) GAB (d u ū)  
5'.(342) GAB (g a b a)

MĀ-SIG,-GAM (gu ana x)  
APIN (e n g a r)  
APIN (a p i n)  
APIN (u r u,;)  
AG (a g)  
AG×ERIM (m è)  
LIŠ (d ēl)  
ERIM (e r i m)  
NUNUZ (n u n u z)  
NUNUZ (n u n u z)  
NUNUZ-KISIM,×AŠGAB (ùs an)  
NUNUZ-KISIM×LA (l a ā h t a n)  
NUNUZ-KISIM×BI (m ûd)  
KUR (k u r)  
KUR (k u r)  
KAR (k a r a)  
KAR (k a r a)  
SIG (s i g)  
SIG (s i g)  
ŠUL (š u l)  
ŠUL (d u n)  
ŠUBUR (š a b)  
ŠUBUR (š u b u r)  
LŪ (l ū)  
LŪ (g i g a m)  
LŪ+(reversed)LŪ (a d a m i n)  
LŪ-US-KU (l ū . g a l a)  
LŪ×ŠA (š e 30 ?)  
LŪ×ŠA (š ā g a ?)  
LŪ×BAD (a d s)  
LŪ×NE (d u ū)  
LŪ×TŪG-UD (l ū . a z l a g)  
LŪ-ME-EN (d ūn i g)  
LŪ×LAGAB (h ā r a)  
ĀŠ (ā š)  
ĀŠ (ā š)  
DUH (d u ū)  
DUH (d u ū)  
DUH (g a b a)
Column XI (cont.)

6'.(343) DUJH (du ḫ)  DUJH (du ḫ)
7'.(344) uS (nīta)  ARAD (nīta)
8'.(345) ARAD (a r a d)  ARAD (a r a d)
9'.(346) EZEN (e z e n)  EZEN (e z e n)
10'.(347) EZEN (kešdā)  EZEN (kešdā)
11'.(348) EZEN (šīr)  EZEN (šīr)
12'.(349) EZEN×BAD (bād)  EZEN×BAD (bād)
13'.(350) EZEN×A-LĀL (a s i l a l₄)  EZEN×LĀL (a s i l a l₄)
14'.(351) EZEN×KASKAL (u b a r a)  EZEN×KASKAL (u b a r a)
15'.(352) BĀRA (bāra)  BĀRA (bāra)
16'.(353) BĀRA (š a r a)  BĀRA (š a r a)
17'.(354) NIM (nīm)  NIM (nīm)
18'.(355) NIM×KĀR(!) (tūm)  NIM×KĀR (tūm)
19'.(356) UZU (u z u)  UZU (u z u)
20'.(357) SUJUR (s u ḫ u r)  SUJUR (s u ḫ u r)
21'.(358) GALAM (u b i)  GALAM (u b i)
22'.(359) LIL (līl)  LIL (līl)
23'.(360) GALAM (g a l a m)  GALAM (g a l a m)
24'.(361) GALAM (s u k u d)  GALAM (s u k u d)

Lines corresponding to Sb II 362–365 broken.

Column XII

1'.(366) Gûganā (mūn s u b)  Gûganā (mūn s u b)
2'.(367) GÛ-UN (g u n)  GÛ-UN (g u n)
3'.(368) GÛ-KAK (d u r)  GÛ-KAK (d u r)
(369) —  Gûganā (usan)
4'.(370) fD.IDIGNA (i d i g n a)  fD.IDIGNA (i d i g n a)
5'.(370a) fD.UD.KIB.NUN.KI (b u r a n u n)  fD.UD.KIB.NUN.KI (b u r a n u n)
6'.(371) IDIGNA (d a l l a)  IDIGNA (d a l l a)
7'.(372) [PAB-NÁ] (z u b u)  PAB-NÁ (z u b u)
(373) —  PAB-NÁ (g à m)
8'.(374) N[A] (n ā)  NÁ (n ā)
9'.(375) [DĀR] (d ā r a)  DĀR (d ā r a)
10'.(376) ALAM (a l a m)  ALAM (a l a m)

COMMENTS

Column i 7—The sign UR'BINGU, which is here written with one UR-sign over another, is otherwise represented by two crossed UR-signs (see Fossey, Manuel II, p. 1033).

Column i 8–9—The order of the signs DUN, and NIMGIR is the reverse of that found in the other extant exemplar of this section of Sb II (VAT 8410; see MSL 3, p. 132).

Column i 12—The scribe has written the NE-sign (bīl) where the two other exemplars have the BfL-sign (bīl).

Column i 26—The three-column exemplars of Sb II in which this line is preserved show the sign KAD₄ in the middle column and ka-a-d (= ka a d₄) in the first column. Our text instead shows KAD. It should be noted, however, that PBS 12/1 54, which repeats this section numerous times, also shows KAD here.
Column i 27–28—TU is represented by the sign-group ŚU'-NAGA rather than by ŚU-NAGA, as TU is usually written.

Column ii 16—Instead of expected ŠAxA (= ṣeša), the scribe has written a simple ŠA-sign.

Column ii 18—For ŠAxA NE (= n a n a m), the scribe has produced instead ŠAxA AM.

Column ii 23—The scribe seems to have reduplicated the GURUN-sign.

Column iii 17—The entry in question is written as AM-A instead of as AM (= ả m a).

Column iv 1–2—For the signs UMxŠA (= s ū m u g) and UMxLAGAB (= s a m a g), our text has instead DUB (= s u m u g, s a m a g).

Column iv 6—The TI-sign after MES is probably an error.

Column iv 16—Instead of the sign configuration NUN.KU₄ (= a g ā r g a r a), the scribe has produced instead NUNienu (= a g ā r g a r a).

Column v 8–9—BALAG is distinguished from DUB in our text, but apparently not in the three-column exemplars of Sᵇ. These signs are differentiated also in PBS 12/1 11, another one-column version of Sᵇ from Nippur (see obv. col. ii 45'–46'). This was a distinction that was made as well in Proto-Ea (see the remarks of Landsberger in MSL 3, pp. 191–92, and p. 199). Moreover, in our text the forms of both signs differ slightly from those illustrated in Labat, Manuel, no. 352, in that each exhibits an extra vertical wedge before the final Winkelhaken.

Column v 15–16—MUG and ZADIM also appear to be differentiated in our text. Compare the shape of the signs here in col. v 15–16 with the shapes of the "MUG"-components of the composite signs representing di mpgul and de lilu in col. ix 2'–3' below.

Column v 18—The remaining traces of the ci₄k-sign point to a shape that must have originally resembled the Middle Babylonian form that Labat has put in parentheses in Manuel, no. 10.

Column vi 11–14—The shapes of the signs entered in these lines differ slightly from the shapes of the signs appearing in the other exemplars of Sᵇ that preserve this section. In our text their overall shape is that of the AB-sign; in the other exemplars their overall shape is that of NINDA+DIŠ.

Column vi 17—The scribe has mistakenly written a GU₄-sign before the NINDA-sign, which is otherwise a logographic writing for Akkadian biru, "bull (for breeding)” (see, e.g., No. 94:26).

Column vii 5'—The other exemplars of Sᵇ II that preserve this entry have PA-DÚgunu (= m áš k i m); our text has instead PA-DÚšēšig (= m a š k i m).

Column vii 19'–20'—The KU₄-sign has an extra Winkelhaken at the bottom. Also, the shape of the KISAL-sign differs significantly from the Neo-Babylonian form illustrated in Labat, Manuel, no. 249—it is closer to the Middle Babylonian form.

Column vii 24'–25'—The sign that corresponds to the middle-column entry of line 234 in Landsberger’s edition of Sᵇ II (š i - t a = u-KID = šuk-lu-lu [see MSL 3, p. 144]) is lacking in our text.

Column viii 26'—Our scribe has written a DAG-sign instead of ŠID₄A, as in the other extant exemplars.

Column viii 2'–7'—Our text shows NUNUZ as the first component in five of the six complex signs in this group, while the other exemplars preserving this section show DAG as the first component. In the case where our scribe has not written NUNUZ (line 6'), he has erred instead by writing DAG-ZIB. There are also errors in the signs in lines 5' and 7'.

Column viii 9'—In this entry we expect to find a ŠA-sign inscribed inside an AB-sign; but the remaining traces point to a sign other than ŠA.

Column viii 10'—There is not only a ŠA-sign inscribed inside the AB-sign, as we would expect, but there is also one inscribed after it.
Column viii 12'—ABxSA (= s e m) is expected here; but the scribe has given us ABxME-EN (= s e m) instead.

Column viii 23'—In the other exemplars of Sb II, the sign URUxGU comes after URUxTU and before URUxBAR (see MSL 3, pp. 145–46).

Column viii 25'–26'—The sign that corresponds to the middle-column entry of line 270 in Landsberger's edition of Sb II (u r = ur₄ = e-se-du [see MSL 3, p. 146]) is lacking in our text.

Column ix 2'–3'—See the note to col. v 15–16 above.

Column ix 5'–7'—The forms of the signs in these three lines differ markedly from the forms preserved in the other exemplars.

Column ix 13'—The GIS-sign inscribed before the LIS-sign is probably an error.

Column x 10'—LŪ-LŪ does not seem to be otherwise attested as a writing for g i g a m.

Column x 13'–14'—It is not surprising that the scribe has written LŪxSA where other versions of Sb II have LŪGĀN. The graphemes LŪxSA and LŪGĀN (and their variants LŪŠA and LŪxGĀNtena) were used almost interchangeably in the lexical texts to represent the Sumerian lexemes /š e/ and /š a g a/ and their Akkadian equivalents hablu, kamā, and šagšu (see, e.g., the lexical sections in CAD Ḫ, pp. 16–17 sub hablu, and Ș/I, p. 74 sub šagšu).

Column x 15'–16'—The repetition of the sign LŪXBAD (or LŪBAD) does not seem to occur in the other extant exemplars of Sb II (although it should be noted that in two of the three manuscripts in question, the entry LŪBAD occurs either immediately before or after a lacuna in the text). The signs LŪXBAD and LŪBAD are used interchangeably in lexical and bilingual texts for Sumerian /a d/ (= Akkadian pagru or šalamtu) (see CAD Ș/I, pp. 203–4 sub šalamtu lex. section).

Column xi 3'–6'—Although the scribe has tried to differentiate the signs GAB and DUŠ in this section, he has written GAB-signs in lines 3' and 4' where he should have written DUŠ-signs. On the differentiation of GAB and DUŠ in the Neo-Babylonian script, see W. Farber, ZA 66 (1976–77): 261–75.

Column xi 7'—We expect the sign ARAD (= n i t a), but the author of our text has produced instead the sign US (= n i t a).

Column xi 13'—EZENxA-LĀL (= a s i a l) occurs here for the expected EZENxLĀL (= a s i a l).

Column xii 3'–4'—The scribe has omitted the entry (entries) that correspond(s) to line(s) 369(ab) in Landsberger's edition (see MSL 3, p. 152).

Column xii 7'–8'—The scribe has omitted the entry PAB-NĀ (= g à m).
Exercise tablet: list of Akkadian words

IM 77195
12 N 219

4.8 x 7.6 x 2.9 cm
1:1.6

No. 115

TRANSLITERATION AND TRANSLATION

Obverse

1. né-təši
2. ba-ra-ba-ra
3. l[t]-me-[rían]
4. i-su-ñul
5. pa-ru-ulú
6. šu-ša-[bu]
7. e-si-lū-ti
8. nu-ša-ba₁
9. da-al-ši₁
10. i-ga-ra
11. ši-[li]-ku-ša₁
12. na-ša₁-ša₁
13. qa-pa₁-ti

Lower Edge

14. ti-ib-ni
15. x x

Reverse

16. al-špi₁
17. šu-ku-ša₁

COMMENTS

Line 2—ba-ra-ba-ra stands for barbaru. This spelling is apparently also attested in the lexical equation ḫu-u šar-ra šar-ra sar = [MIN (hassû) ba]-ra-ba-ra, “wolf’s lettuce” (Hh. XVII 330–331; see, e.g., CAD ḫ, p. 128 sub ḫassû lex. section).

Line 4—i-su-lú = issû or essû (vars. istû and esî) (see CAD I/I, p. 204 sub issû; and AHw, p. 250 sub e(s)šû).

Line 7—esittu designates both “pestle” and “a tax” (see CAD E, p. 337 sub esittu A and B; and AHw, p. 250 sub esittu(m) I and esittu II). It is also an Old Babylonian variant of īšittu, “storehouse” (see CAD I/I, p. 243 sub īšittu).

Line 8—nu-ša₁-ba₁ = nassabu, which is otherwise an Old Babylonian variant spelling of nassabu (see CAD N/II, p. 52 sub nassabu A b; and AHw, p. 758 sub nassabu(m), nanımšabu 1).

Line 12—na-ša₁-ša₁ represents a common variant of nahallu (see CAD N/II, pp. 124–25 sub nahallu; and AHw, p. 712 sub nahallu(m), nahlu(m) II).

Line 13—qa-pa₁-ti = qappatu (see CAD Q, p. 92 s.v.; and AHw, pp. 898–99 sub qappatu(m)).

Line 17—šukultu also means “feeding” or “banquet” (see AHw, p. 1265 s.v.).
Exercise tablet: list of Akkadian words
3.6 x 5.5 x 2.1 cm
1:1.5

IM 77196
12 N 220

### TRANSLITERATION

**OVERSE**

1'. [(x)]]-Rx1-ti
2'. [šá]-du-ú “mountain”
3'. [šá]-hu-ú “pig”
4'. šá-ḥi-ti “female pig, sow”
5'. šá-ra “wind”
6'. za-ḥa-la (a silver alloy?)
7'. lē1-e-ši “lion”
8'. i-šá-ta “fire”

**REVERSE**

9'. i-[šá-ri]1 “straight” or “penis”
10'. a-ta-la-nu1 “mare”
11'. mu-ra-ši-ti “female wildcat”
12'. sa-lahe-ė1 “cress”
13’. sa-mu-fu1 “red cakes” or “fragrance”
14’. ta-ba-ra “red wool”
15’. pa-ru-ū “mule”
16’. pa-ru-tu (a type of alabaster)

### COMMENTS

Line 4’—See *CAD* Š/I, p. 98 sub šaḥitu, and *AHw*, p. 1132 sub šaḥitu(m).

Line 5’—See *AHw*, pp. 1192–93 sub šaru(m) I. The several homophones of šaru “wind” are rarely attested (see ibid., p. 1193).

Line 6’—The writing za-ḥa-la stands for zaḥalā, for which see *CAD* Z, pp. 12–13 s.v., and *AHw*, p. 1503 s.v.

Line 11’—murašitu is otherwise attested as a female personal name (see *CAD* M/II, p. 219 sub murašū A b, and *AHw*, p. 675 sub muraššū 2b).

Line 13’—The writing sa-mu-fu1 may stand for either sāmu (see *CAD* S, p. 129 sub sāmu adj. a8’) or for sammītu (see *CAD* S, p. 120 s.v., and *AHw*, p. 1019 s.v.).

Line 14’—ta-ba-ra = tabarru (see *AHw*, p. 1298 s.v.).

Line 16’—See *AHw*, p. 837 sub parūtu I. For other possible translations of pa-ru-tu, see the entries parūtu(m) II, parūtum III, and parūtu, which are found directly below the entry just cited.
No. 117

Exercise tablet: nouns, verbal forms, phrases
IM 77078
10.9 x 15.6 x 3.3 cm
12 N 101
1:1.4

TRANSLITERATION

Obverse

(only a portion of one column preserved)

1'. UR-[x-x(-x)]
2'. i-mid
3'. e-mid
4'. i-mid-ú-ni
5'. dib-bi
6'. iq-bi,
7'. tam-ljur
8'. nim-ljur
9'. nim-ta-ḫar
10'. aq-bak* -ka
11'. muh-raš-šum-ma
12'. a-dab-bu-ub
13'. i-dab-bu-ub
14'. nid-bu-bu
15'. ni-dab-bu-bu
16'. iš-tal-ka
17'. [qur]-rib-šu
18'. [á-qa]r-[r]ib-šu
19'. [u]-[qar]-rib-šú-nu-ti
20'. [u]-[qar]-frab-šú

*over erasure
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

rev.

5'
10'
15'
20'
25'
col. i col. ii

5'
10'
15'
col. iii

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TEXT NO. 117

REVERSE

Column i

1'. x-x-x[(-x)]
2'. [ib]-bu-[ni]
3'. [x]-ME-x
4'. [es]-šab-tú-[(x)]
5'. [x]-Ta-[x]
6'. [x]-fx-[x]
7'. [ni]-ze-er-[šú(?)]
8'. [ni]-ig-[ur]
9'. [a]-hal-lu[l]
10'. [ab]-lu[τ]
11'. [fx]-fx[-x]
12'. [x]-fx[-x]
13'. [nim]-šur
14'. [fx]-x-x
15'. [lal] ta-kud-da-áš-šú-nu<ti>
16'. ul a-raš-šá
17'. nin-dal-lík
18'. x-Di(−x)-ma
19'. [mu]-šu-rat
20'. [mu]-šu-rat
21'. [x]-fx
22'. [x]-gur
23'. [te]-I-pis-si
24'. [x]-fx-KAL
25'. [x]-fx-KAL
26'. [x]-fx-KAL
27'. [x]-fx-KUR
28'. [x]-fx-KUR
29'. [x]-fx-KUR

Column ii

1'. [x]-[x][-x)
2'. [x]-[x][-x)
3'. [x]-[x][-x)
4'. [x]-[x]
5'. [a?-]-ša-ad
6'. [x]-fx-
7'. [x]-fx-
8'. [ni?-]-riš
9'. [te(?)-riš]
10'. [APIN]
11'. e-re-es
12'. ů-sup-i-lí
13'. ů-šep-i-lí
14'. ů-rak-kás[−l]-am-ma
15'. ů-rak-kás
16'. ů-ša-[šar=š]-šu-ša
17'. ů-šeš-šib-an-ni
18'. ů-šeš-šib-ki
19'. ů-te-lšib
20'. šul-šiš
21'. tak-bit
22'. [kab]-lu
23'. [šal]-[x]-fx
24'. ů-ša]-laq
25'. ů-te-ša
26'. ů-te-ša
27'. ů-te-ša
28'. ů-te-ša
29'. ů-te-ša

Column iii

1'. [lal]-x-x
2'. [lal]-x-x
3'. [lal]-x-x
4'. [x]-ša
5'. [x]-ša
6'. [x]-ša
7'. [x]-ša
8'. [x]-ša
9'. [x]-ša
10'. [x]-ša
11'. [x]-ša
12'. [x]-ša
13'. [x]-ša
14'. [x]-ša
15'. [x]-ša
16'. [x]-ša
17'. [x]-ša
18'. [x]-ša
19'. [x]-ša
20'. [x]-ša

COMMENTS

Reverse, Column i 2'—The entry has been read as [ib]-bu-[ni] (< imbû “deficit”) based on the parallels in No. 9:11 and No. 20:10 (see the comments on these lines).

Reverse, Column i 15'—The verbal form of this line is understood to be from kâdu, “to detain, arrest” (compare No. 2:18 + comment).

Reverse, Column ii 12'–13'—The verb in question is šupêlu, “to exchange.” The manifestation of a strong aleph is unusual in Babylonian forms of this verb, but it happens also in ů-ša]-laq in BR 8/1 no. 40:3, 8, and 13.

Reverse, Column ii 20'—Since the adverb šulmiš is not attested elsewhere, the word in question is probably šalmiš, “safely, intact, in good condition.” This form occurs also in No. 24:7. For other examples of the shift a > u in the vicinity of a liquid, see the note to No. 119:17.

Reverse, Column iii 13'—The scribe (or apprentice) has mistakenly used the masculine determinative lû with anîltu, “slave woman.”
Exercise tablet: nouns and verbal forms
15.1 x 22.3 x 3.8 cm
1:1.5

No. 118

IM 77079
12 N 102

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OBVERSE

Column i
1'. [x-x(-x)-x]
2'. [x-x(-x)-x]
3'. [x(x-x)-x]
4'. [x(x-x)]x
5'. [i-maš]-šūr
6'. [u-maš-ši]-lr1-ka
7'. [x(x-x)]-šū
8'. ul-[e-bi]-l[-šū]
9'. ú-šē[r-re]b-šū
10'. ul-[te-[ri]-b]-šū
11'. [x-x(x)]-lx1
12'. i-[qab]-[ba]-k-[a]
13'. [qal-qab]-[bak]-lka1
14'. [x-x(-x)]-lx1
15'. [x-x(x)]-lx1
16'. e-[mi]-d
17'. i-mid-[n]-j
18'. lu-[mur]
19'. ig-[mur]1
20'. tam-[ḫur]
21'. nim-[ḫur]
22'. 1nim-[t]-ā-[h]ar
23'. aq-bak-[ka]
24'. [muḫ]-raš-[šu]-ma
25'. [i]-dab-[bu]-ub
26'. [l]-dab-[bu]-ub
27'. [i]-dab-[bu]
28'. [n]-i-[d]-b-[u]-bu
29'. [x]-lx1
30'. qr-rib-[šū]
31'. lu-qr-rib-[šū]
32'. lu-qr-rib-[šu]-nu-t1
33'. ú-qr-[ra]-b1
34'. [a]-tam-1-ru
35'. [i]-tam-[ru]
36'. [a]-tam-1-ru
37'. [i]-tam-[mar]
38'. [a]-mār1
39'. [m]ah-rāk1
40'. šup-raš-[šu]-nu-tim-[ma]
41'. muḫ-ra-[an]-ni1
42'. ni-ni
43'. šul-ma-a-nu
44'. x-[ši]

Column ii
1'. Ši-[x-x(-x)]
2'. UD-[x-x]-lx1-[x]
3'. i-[x-x(-x)]
4'. UR-[x-x]-lx1
5'. Ši-[M-x-x(-x)]
6'. [x-x(-x)]-zib
7'. [x(x-x)]-ka
8'. ul-[x-x(-x)]
9'. ú-šē[š]-lu-m-[u]1
10'. AG-lx1-[x]-lx1
11'. ū-[baq]-l[qar]-x1
12'. mus-sar-[r]e
13'. tag-[u]-r
14'. TAG-[f]-lx1
15'. [a]-tap-ra(?)1
16'. AG-lx1-[x]-lx1
17'. AG-lx1-[x]-lx1
18'. ul-[te-x]
19'. [x]-lx1
20'. UD-[x-x-x]
21'. TŪM-[x-x-x]
22'. GALMEŠ-[x]-lx1
23'. [x]-lx1-nim-[lx1]
24'. [x]-lx1-mu-u
25'. [x]-lx1-mu-u1
26'. [x]-lx1-mu-u
27'. [x]-lx1-mu-u
28'. [x]-lx1-mu-u
29'. [x]-lx1-mu-u
30'. [x]-lx1-mu-u
31'. [x]-lx1-mu-u
32'. [x]-lx1-mu-u
33'. [x]-lx1-mu-u
34'. [x]-lx1-mu-u
35'. [x]-lx1-mu-u
36'. [x]-lx1-mu-u
37'. [x]-lx1-mu-u
38'. [x]-lx1-mu-u
39'. [x]-lx1-mu-u
40'. [x]-lx1-mu-u
41'. [x]-lx1-mu-u
42'. [x]-lx1-mu-u
43'. [x]-lx1-mu-u
44'. [x]-lx1-mu-u
45'. [x]-lx1-mu-u

Column iii
1'. [x-x(-x)]
2'. TAG-[x-x]
3'. [x]-lx1
4'. [x]-lx1
5'. [x]-lx1
6'. [x]-lx1
7'. [x]-lx1
8'. [x]-lx1
9'. [x]-lx1
10'. [x]-lx1
11'. [x]-lx1
12'. [x]-lx1
13'. [x]-lx1
14'. [x]-lx1
15'. [x]-lx1
16'. [x]-lx1
17'. [x]-lx1
18'. [x]-lx1
19'. [x]-lx1
20'. [x]-lx1
21'. [x]-lx1
22'. [x]-lx1
23'. [x]-lx1
24'. [x]-lx1
25'. [x]-lx1
26'. [x]-lx1
27'. [x]-lx1
28'. [x]-lx1
29'. [x]-lx1
30'. [x]-lx1
31'. [x]-lx1
32'. [x]-lx1
33'. [x]-lx1
34'. [x]-lx1
35'. [x]-lx1
36'. [x]-lx1
37'. [x]-lx1
38'. [x]-lx1
39'. [x]-lx1
40'. [x]-lx1
41'. [x]-lx1
42'. [x]-lx1
43'. [x]-lx1
44'. [x]-lx1
45'. [x]-lx1
(very few signs and no complete words are preserved)

COMMENTS

col. ii 12'—There are no exact parallels for the writing mus-sar-[r]e. It may stand either for musarû, “inscription,” or for musarû, “garden” (compare the spelling mu-sar-re-e in Hh. VII A 244, cited CAD M/II, p. 234 sub musarû B lex. section).

col. ii 29'—The sign ūAR has been read in the present context as ġir, the G-stem m.sg. imp. of ġaru, “to prepare, get ready.” This verb occurs frequently in the letters of the Governor’s Archive.

col. ii 39'—The form in question is understood to be the D-stem perf. of bu'û, “to seek.” The same spelling occurs in letter No. 13, in the passage “Nūru erbešu dibbu ana muḫḫiya ub-te-e, “Nūru has four times sought an agreement with me” (lines 11–14).

col. ii 43'—The writing a-HU-DAN may of course be read as a-hu-lap, which would represent the well-known interjection. But in view of the entry in line 41', a verbal form seems to have been intended here. If so, the only possible readings are a-bak-kal and a-pak-kal, although neither *BKL nor *PKL is attested.

No. 119

Exercise tablet: bilingual list of offices and professions

4.6 x 7.7 x 2.3 cm

1:1.7

Four of the five lists of offices and professions published below were edited previously by Cole in *JAC* (1986): 127–43.
TEXT NO. 119

TRANSLITERATION AND TRANSLATION

Obverse

1. lugal = šar-rum “king”
2. dumulugal = mar MIN “prince”
3. dumumunuslugal = mar-ti MIN “princess”
4. lugalenn = ša-an-da-bak-ku “governor (of Nippur)”
5. lunam = be-el pa-ḥaš “governor”
6. šatam = šat-ta-mu “chief temple steward”
7. garumuş = šá-kin  теб-e-mu “governor”
8. nu.ēš = ni-šak-ku “high priest(?)”
9. ku.ē = e-rīb Ե “(a person allowed to enter the temple)
10. šBAR = ša-an-igul-ā “chief religious administrator”
11. šipa = re-e “shepherd”
12. en.ğiš.gigir = bĕ-er-kab-tū “charioteer”

Reverse

13. ḫal = bar-ul “diviner”
14. akin = DUMU šip-ri “messenger”
15. arad.ēgal = ar-du Ē.GAL “builder”
16. en.numagal = ma-aš-sar ablum “gate-guard”
17. nu.ğiš.kiriš = nu-ku-rib “gardener”
18. īgal1 = ḫarak “courtier”
19. š “Sil-拉萨
20. x “Sil-sor-
21. x “Sil-sor-
22. x “Sil-sor-
23. x
24. x
25. x NU x (x)

COMMENTS

Line 4—In the 1960s, Landsberger argued convincingly that (lú.) gú.e.n.na should be read as šandabakku in post-Old Babylonian texts (Landsberger, Brief, pp. 75-76). His insight is now confirmed by attestations of this exact equation here (see also No. 121:4 and No. 123:1).

Line 5—pājaš represents either the colloquial Babylonian pronunciation of pihatu or an early spirantized form of the Aramaic word loaned from Akkadian. The form is paralleled by šurrūḥaš, which stands for *šurrūḥat, and occurs in a mid-eighth century inscription from Sūḥu on the middle Euphrates (see Cavigneaux and Ismail, Bagh. Mitt. 21 [1990]: 380 no. 17:3 and note on p. 382). It is also paralleled by pīḥata, found in a Late Babylonian copy of a tablet recording the privileges granted to the town Ša-Ušur-Adad by the Babylonian monarch Bēl-ibni (702-700; see Walker and Kramer, Iraq 44 [1982]: 74:27’). On the occasional alternation of š and r in the spelling of Akkadian texts, see von Soden, JNES 27 (1968): 214-20. Alternations like šīt and ḫīk have been adduced as evidence for the spirantization of stops in Akkadian (see ibid.; also von Soden and Röllig, Syllabar, pp. xix–xx; and Knudsen in Dietrich and Röllig, eds., Lišān mithurti, pp. 147-55). Von Soden has proposed post-vocalic position as a condition for spirantization (see GAG
Ergänzungsheft, p. 4** §29a). It should be noted, however, that Kaufman has raised a number of objections to the conclusions reached by both von Soden and Knudsen (see *Akkadian Influences*, pp. 116-19). Another oddity that is evident in the form paḫasiš is the spelling with initial vowel a, which is usually found in texts from Mari, Boghazköy, Assyria, and occasionally also in Babylonian texts of the Achaemenid period (presumably because of influence by Official Aramaic *phh*) (see Brinkman, *PKB*, p. 296 n. 1940). bēl paḫaš is also attested in No. 121:5, No. 122:1, and No. 123:3.

Line 6—The spelling šattamu for šatammu is also found in No. 121:6 and in No. 123:4.

Line 8—For the connection of title nīšakku with the god Enlil, and then the god Bēl, at Nippur, see the note to No. 125 iv 23.

Line 11—rēʾu is also written rēʾ (*pn*) in a first century B.C. Babylonian dedicatory inscription in Greek characters (see Schileico, *ÄFo* 5 [1928-29]: 13). See also No. 121:11.

Line 12—The new form bērkaʾabtu, which stands for expected bēl narkabti, compels one to reconsider how to read (1ū.) e-n-gi š.g i r in Babylonian texts of the early Neo-Babylonian period and later, since this is the only syllabic equivalent of the logogram that is known. The equation in which the new form is attested occurs also in No. 121:12.

Line 15—Babylonian Lū.ARAD.E.GAL was rendered in Aramaic as ṣardīkal, which is perhaps reflected in the spelling dr-du-ē.GAL in this line and in No. 121:15. For a full discussion of the term, see Oppenheim, *ArOr* 17/2 (1949): 235 and n. 17; see also Dandamayev, *Or* 55 (1986): 467.

Line 17—Apart from the canonical lexical texts, where we always find the traditional spelling nukaribbu, the only indication of how this word was actually pronounced in Neo-Babylonian until now has been a syllabic spelling of its abstract: nu-ku-ri-bu-tū, in *VAS* 5 11:6. This and the new syllabic spellings from Nippur (see also No. 121:17 and No. 123:17) indicate that the colloquial pronunciation of the word in early and later Neo-Babylonian was nukarību(?u) rather than nukaribbu. Edzard made a similar proposal in *ZA* 71 (1981-82): 287.

The alternation of a and u before the liquids r and l seems to have been fairly common in Akkadian. Von Soden has suggested that the alternation points to the existence of the sound o, which occurs especially before r after a labial or emphatic (see *JCS* 2 [1948]: 291-303; *GAG* §9e-f). However, the vowel change in question seems to have occurred also before l, as shown by the following examples (to which may be added many more): ṣargallu / ṣargallu (Middle Babylonian, Late Babylonian), kalbānu / kulbānu (Standard Babylonian, Neo-Assyrian), kaldu = kašdū / kuldū (Middle Babylonian), mallaḫtu / mullaḫtu (esp. Middle Assyrian), malmullu / mulmullu (esp. Middle Assyrian), and Gaḫal / Gaḫul (Neo-Babylonian). Compare also the Hatra PN ʿbd-Nrgwl = ʿAbdi-Nergal, "Slave of Nergal" (Donner and Röllig, *KAJ*, vol. 2, No. 240:1). Examples of the change before r include Barsipa / Bursipi (Neo-Babylonian), Nār Sumandar / Nār Sumandur (Neo-Babylonian), šarpu / šurpu (Emar), tarbuʾ(ṭ)u / turbuʾtu (Standard Babylonian), targaḫanna / turgammanna (all periods, Old Babylonian, tartānu / tartānu (Neo-Assyrian), Til Barsip / Til Bursip (Neo-Assyrian), etc. In the present archive the alternation of a and u is evidenced not only by the occurrence of nukurīb(bu) for the expected nukarību but also by the occurrence of kulukku for kalakku, "storehouse" (No. 78:15).

Line 18—In the equation lú.i.gi.gub = ma-az-pan, both the logographic writing on the left and the Akkadian form on the right are unique, since lú.gub.bá.i.gi = manzaz pāni or mazzaz pāni is expected (see, e.g., *CAD* M/I, pp. 233-34 sub manzazu). Perhaps the closest parallel to the Nippur equation is the sequence LÚ.GUB.I.GI, LÚ mazzaz pāni in the Neo-Assyrian list of professions from Kuyunjik (see *MSL* 12 239 iii 29-30). But the Nippur attestation differs from the Kuyunjik example in the reverse order of the signs in the logogram, the absence of the genitive, and the truncation or syncope of mazzaz, a form which in the first millennium B.C. occurs relatively rarely in comparison to manzaz and thus far has been found only in texts from Assyria (e.g., Frankena, *Tākultu*, p. 25 i 25.
and \( ABL \ 1042 \ r. \ 10 \). The severe truncation or syncope that is evident in \( maz \) may indicate that \( mazzaz \) \( pani \) was no longer regarded as a construction in two distinct components, but rather as a compound in one, perhaps analogous to the modern English compound \( shepherd \). In Akkadian, the juncture between the \( nomen \) \( regens \) and the \( nomen \) \( rectum \) of the construct formation was sufficiently close to occasion changes in the form of the \( regens \), as evidenced by assimilative, phonemic spellings at the word boundary (e.g., \( qa-\check{s}a-bi-ti = q\dot{a}t + \check{s}abitti \) [see Reiner, \( Or \) 42 (1973): 36–37]) and by sandhi spellings accompanied by vowel reduction (e.g., \( a-\check{s}ib-ti-I\text{\char216}s\text{\char216}n = \check{a}\text{\char216}b\text{\char216}at + I\text{\char216}s\text{\char216}n \) [see \( PBS \) 1/2 30:4; cited by von Soden, \( GAG \) \( Erg\text{-}\text{\char216}nzungsheft \), p. 13** §64h]). That such word groups were de facto compounds is demonstrated by the existence of variant phonemic and morphonemic spellings of forms such as those just cited, and also by the affixation of the plural marker to such forms (e.g., \( qan\text{-}\check{\text{\char216}t}u\text{\char216}p\text{\char216}t\text{\char216}i = qan + \check{\text{\char216}t}uppi + \text{pl} \) [see Reiner, \( Or \) 42 (1973): 36 n. 2]). The equation \( l\text{\char216}u.\text{\char216}ig\text{\char216}ub = ma-az-pan \) occurs also in No. 121:18 and No. 122:6; and a person named Nabû-ĕreš is designated by the logogram \( L\text{\char216}ug\text{\char216}ug\text{\char216}ub \) in No. 16:8.

The five \( l\text{\char216}u \)-lists in this archive do not belong to any known canonical \( l\text{\char216}u \)-series. In form they most closely resemble the Neo-Babylonian \( l\text{\char216}u \)-lists from the temple of Nabû-sa Harē at Babylon, which date to Nebuchadnezzar II or later (see Cavigneaux, \( Textes \text{\char216}colaires \), pp. 107–11); and they also resemble the Neo-Babylonian \( l\text{\char216}u \)-lists from Kish (see Civil, Gurney, and Kennedy, \( MSL \) \( Supplementary \text{\char216}eries \), vol. 1, pp. 50–52 and pls. XI–XIV). In function, however, they are more similar to the Neo-Assyrian lists from Kuyunjik and Sultantepe (see \( MSL \) 12 233–41), in that each is a "practical" vocabulary reflecting the contemporary nomenclature of the officials and professions of the particular administrative milieu in which it was drafted. This is in contrast with the recondite, pedagogical nomenclature of \( l\text{\char216}u = \check{s}a \) and the semi-canonical \( l\text{\char216}u \)-lists of Nabû-sa Harē (see Civil, \( MSL \) 12, p. 223, and Cavigneaux, \( Textes \text{\char216}colaires \), p. 10).
No. 120

Exercise tablet: bilingual list of offices and professions

IM 77108

12 N 131

3.9 x 5.9 x 2.3 cm

1:1.5

TRANSLITERATION AND TRANSLATION

Obverse

1. lú.šu.ḥa = ba-ši-[ru] = "fisherman"
2. lú.kur.gar.ra = ku-[u-u] = (a performer in the cult of Ištar)
3. lú.šu.sur = ša-hi-tu1 = "oil-presser"
4. lú.gīr.lá = ta-bi-ḫu(!) = "butcher"
5. lú.a.zu = a-su-lu1 = "physician"
6. lú.maš.maš = a-liš-pu1 = "exorcist"
7. lú.Šu.Du,A = šá-qu-ú = "cup-bearer"
8. lú.šu.i = gaš-la1-bu = "barber"
9. lú.kir₄ dab = sak-ra-ma-si = (a high-ranking military official)
10. lú.sag = ša-i-[ru] = (an official)
11. [lú.]kù₄.dīm = [kù₁]-tim-mu = "gold- or silversmith"
12. [lú.dub.sar] = [tup]-ša-₄-ru = "scribe"
13. [lú x x (x)] = [x (x)]-bi(?)-lu = 

COMMENTS

Line 2—(lú.) kur.gar.ra elsewhere has the Akkadian equivalent kurgarrū. The latter, however, is listed as a synonym of kulu'u in CT 18 5 (K.4193) r. i 11 and LTBA 2 1 vi 47 (see CAD K, pp. 557-58 sub kurgarrū lex. section). See also No. 122:22.

Line 9—The logogram LÚ.KADIB, until now read as kartappu, should probably be read as sakrumaš in Kassite and post-Kassite Babylonian texts, according to the new evidence provided here by the equation lú.kīr₄.dāb = sak-ru-ma-ši (and [lú.kīr₄.dāb] = sak-ru₁-maš in No. 123:2). The sakrumaš held a military position often connected with chariotry or horses and was usually of Kassite descent (see Brinkman, PKB, pp. 305-7). He never appears lower than third in witness lists (see ibid., p. 301 and n. 1978; p. 302; and p. 305 [N.B.: kartappu = sakrumaš]).
Line 10—The spelling š[á-r]eš indicates the existence of a colloquial form šareš. Compare šá-re-šú in Igituḫ short version (Landsberger and Gurney, AFO 18 [1957–58]: 83:232), sāris in Aramaic and Hebrew, and sarīs in Arabic. On the problem of interpreting the office represented by the title ša reši in Babylonian texts, see Brinkman and Dalley, ZA 78 (1988): 85–86 n. 27.

No. 121
Exercise tablet: bilingual list of offices and professions
4.1 x 7.3 x 2.3 cm
1:1.8
IM 77125
12 N 148

TRANSLITERATION AND TRANSLATION

Obverse
1. lugal
2. dumu.lugal
3. dumu.munos.lugal
4. lú.gú.en.na
5. lú.en.nam
6. lú.še.tam
7. lú.gar.umuš
8. lú.ku, é
9. lú.É.bar
10. lú.nu.èš
11. lú.sipa
12. lú.en.giš.gigir
13. lú.ḪAL
14. lú.a.kin(!)


“king” “prince” “princess” “governor (of Nippur)” “governor” “chief temple steward” “governor” (a person allowed to enter the temple) “chief religious administrator” “high priest(?)” “shepherd” “charioteer” “diviner” “messenger”
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

REVERSE

15. [1]ú.a r a d . é . f g a l
17. lú.nu.giš.kiri₆
18. lú.i.gi.gub
19. ṢNa-ba-a
20. ṢBa-ḥu-ú
21. ṢEN-ZI(!).MEŠ
22. ṢEN-DU
23. ṢEN-NUMUN
24. ṢEN-i-rib-an-ni
25. ṢEN-ú-sa-tu
26. ṢGIŠ.BAN-APIN-eš
27. ṢLUGAL-a-ni
28. ṢEN-a-ni

LEFT EDGE

29. ṢEri-
30. PAP 10 ÉRIN.MEŠ Ṣšá₁ ina Šu₂ na⁻¹ₓ₁-ₓ

COMMENTS

Line 10—For the connection of title nišakku with the god Enlil, and then the god Bēl, at Nippur, see the note to No. 125 iv 23.

Line 26—The name in this line can of course be read also as ṢDINGIR-GIŠ.BAN-APIN-eš, Ilu-qašta-ēreš, “The god has requested a bow.” But because such a name would be odd, and because qaštu is such a rare component in Mesopotamian personal names (perhaps occurring only in the PN ṢGIŠ.BAN⁻¹IM in YOS...
The grapheme "GIS.BAN, which is not otherwise known to represent a Mesopotamian deity, is understood rather to stand for the North Arabian/Edomite deity Qaus, a word that means "bow" in Arabic. (Hybrid West Semitic-Akkadian names such as this are not unknown: compare, e.g., Šalm-ušēzib, the priest on the Taymā' stele.) This god's name occurs as a theophoric element in two Edomite royal names from the eighth and seventh centuries B.C., where it is spelled syllabically as "Qa-ús: Qaus-malaka (see Tadmor, Tigrath-pilesen III, p. 170 Summ. 7 r. 11' [= 2 R 67 r. 61]) and Qaus-gabri (see Borger, Asarh., p. 60 §27 Episode 21 A v 56). Qaus is also a theophoric element in several Dedânite and early Lihyânic personal names (including the PN Qwsmlk, transcribed in Greek as Κοσμαλαχος; see, e.g., Caskel, Lihyanisch, pp. 38–39 and 47; Ryckmans, Noms propres sud-sémitiques, vol. 1, pp. 222 and 235; and Höfler, "Stammesgruppen," p. 461). Qaus also occurs as a theophoric element in at least two Nabatean personal names, including Qwsntn (Greek Κόσμαστανος) and Qwsdr (Greek Κοσμάδαρος; see Cantineau, Nabatén, vol. 2, p. 142; Wuthnow, Semitischen Menschennamen, pp. 65 and 164; and Negev, Nabatean Archaeology, p. 16. And, finally, from Mesopotamia proper, the following names with Qaus are also attested: "Qa-ú-su (ADD 427:7 = Kwasman and Parpola, SAA 6 no. 37:7), [m]lQU-su-DUG.GA (VAS 4 203:4), and "Qu-su-ia-a-ha-bi (BE 9 1:1, 23, 25, and right edge). On the god Qaus, see Bartlett, Edom, chap. 11. For a catalog of PNs containing Qaus as a theophoric element, see F. Israel, "Miscellanea Idumea," Rivista biblica italiana 27 (1979): 171–205, and idem, "Supplementum Idumeum," Rivista biblica italiana 35 (1987): 337–56.

The personal names on the reverse of the tablet and the notation on the left edge perhaps constitute a separate scribal exercise. For discussions of this document's unusual forms and equations, see the comments to No. 119.
**No. 122**

Exercise tablet: bilingual list of offices and professions
5.1 × 10.0 × 3.3 cm
1:2.0

<table>
<thead>
<tr>
<th>Obverse</th>
<th>Transliteration and Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. lú.e.n.nam</td>
<td>[be]-el pa-[baš]</td>
</tr>
<tr>
<td>2. lú.gar.umuš</td>
<td>šá-kin [tē-ēl-[mu]]</td>
</tr>
<tr>
<td>3. lú.mušen.dù</td>
<td>sa-an-[du-û]</td>
</tr>
<tr>
<td>4. lú.šu.ŋa</td>
<td>ba-a-ri-ri</td>
</tr>
<tr>
<td>5. lú.má.laḫ</td>
<td>ma-la-ḫu</td>
</tr>
<tr>
<td>6. lú.igi.gub</td>
<td>ma-az-pan</td>
</tr>
<tr>
<td>7. lú.kuš.tag</td>
<td>pa-qa-a-a</td>
</tr>
<tr>
<td>8. lú.šu.i</td>
<td>gal-la-bu</td>
</tr>
<tr>
<td>9. lú.šudu.A</td>
<td>šá-qu-û</td>
</tr>
<tr>
<td>10. lú.gfr.lá</td>
<td>ta-bi-ḫu</td>
</tr>
<tr>
<td>11. lú.sipa</td>
<td>re-e</td>
</tr>
<tr>
<td>12. lú.en.giš.gigir</td>
<td>Gīš.GīGīR</td>
</tr>
<tr>
<td>13. lú.kš.dím²</td>
<td>kut-tim-mu</td>
</tr>
</tbody>
</table>
TEXT NO. 122

REVERSE

15. [lú].NÁB[u(?)] = [h]áp-pu-ú (a weaver)
16. [lú].a.d.KID = at-kup-pu “reed-mat weaver”
17. [lú].uš = re-du-ú “soldier”
18. lú.SAR = ba-qil “maltster”
19. lú.á.r.ár = ṭe₂(EN)-i-ni “miller”
20. lú.na.r = na-la-ra “male musician”
21. sal.lú.na.r = na-ár-tum “female musician”
22. lú.kur.gar.ra = ku-lu-ú (a performer in the cult of Ištar)
23. lú.sipa.tur = ka-par “young shepherd”
24. lú.na.gada = na-qid-da “herdsman”
25. lú.gar.máš.anše = šá-kin bu-lu “manager of the herds”
26. lú.laḫ.laḫ. = la-as-ma “courier”
27. lú.ur.SAL = si-niš(!)-a-Inu₁ (a performer in the cult of Ištar)
28. lú.DU.DU = mut-tag-šiš₁ “traveling inspector(?)”
29. lú.gub.šaI = maḫ-Ibu-ú₁ “ecstatic”
30. lú.maš₁.maš = a-šip “exorcist”

UPPER EDGE

32. [lú].ḪAL = ba-[ru-ú] “diviner”

LEFT EDGE

33. DIŠ ka-na-ku(?) ba-ta-q[u] (?)
34. KU BA(?) GÁ DUB(?) pa-qa-a-a

RIGHT EDGE

35. x x TA x ḫU ZA (?)

COMMENTS

Line 1—See the note to No. 119:5.

Line 3—The spelling sandû, which is a variant of usandû, seems to be limited elsewhere to Neo-Assyrian texts, including a list of offices and professions from Sultantepe (MSL 12 233 ii A 2) and a tablet inscribed with a short version of Igitūḫ from Assur (Landsberger and Gurney, AfO 18 [1957–58]: 83:253). Also, the related form sandâniš(u) is found only in the inscriptions of Sargon II (see Fuchs, Inschriften Sargons II., p. 34:21 [= Lyon, Keilschrifttexte Sargon’s, p. 4:21], and Gadd, Iraq 16 [1954]: 199:19).

Line 6—See the note to No. 119:18.

Line 11—See the note to No. 119:11.

Line 12—It is argued that LŪ.ENG.Ś.GIGIR and GIŠ.GIGIR both represent Babylonian bērkabtu. The argument is based on the syllogism GIŠ.GIGIR = LŪ.ENG.Ś.GIGIR (this entry) // LŪ.ENG.Ś.GIGIR = bērkabtu (No. 119:12 and No. 121:12) // therefore GIŠ.GIGIR = bērkabtu.

Line 13—If the sign zi represents anything other than a scribble, it is unclear what it should be.

Line 15—The term ḫuppû designates a cultic dancer in texts from the Old Babylonian period and a weaver in documents from later periods (see AHw, pp. 356–57 sub ḫuppû(m) II; cf. CAD ḫ, p. 240 sub ḫuppû
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPU

s.). Also, in contexts other than the present one, the logographic equivalents of ḫuppā are (Lū.)iqūb.BU and (Lū.)iqūb.BI.

Line 19—There can be no doubt that the sign EN represents a value of /te/, inasmuch as this reading would yield the word ṭē-inu, one of the two known Akkadian equivalents of the logogram found on the other side of the equation. The sign EN does not have this value elsewhere. Was the scribe intending to produce the sign NE (?ē) ?

Line 21—The use of both the masculine and feminine determinatives in the left-hand term SAL. lū. n a r is unusual.

Line 22—On this equation, see the note to No. 120:2.

Line 25—The title "manager of the herds" is otherwise attested only in a kudurru from Nippur dated to the sixteenth year of Nebuchadnezzar I (1125–1104). This monument records a grant of land to the chief administrator of the temple of Enlil, who was also mayor of Nippur, along the Tigris in the province of Bit-Sin-šeme (Hinke, Kudurrū, passim). The person who bears the title in question is called "manager of the herds of Bit-Sin-šeme" (Lū GAR-kin bu-lim ḫ.sım-nu 30-š-e-me), and he appears fourth in the list of witnesses after the sakrumaš, ša bāb ekalli, and ša rēši officials of Bit-Sin-šeme (ibid., p. 152 v 9–13).

Line 26—la-as-ma must represent lāsma, an unusual spelling of lāsimu, "courier," which otherwise has the logographic equivalent (Lū.)kaš(.e/λ), as well as perhaps also the equivalents Lū.DU(.E/λ) (CAD L, p. 106 sub lāsimu s.) and Lū.KASKAL (AHw, p. 539 sub lāsimu(m)). The reduction of the short vowel -i- in the G-stem part is unexpected, as it results in what is generally considered an impermissible Akkadian sequence: long vowel + consonant + consonant (VCC).

Line 27—LŪ.UR.SAL usually has the Akkadian equivalent assinnu and occurs in association with both kurgarru and kulwçu (see, e.g., CAD A/II, p. 341 sub assinnu lex. section). But in the commentary ḫar- u dd, both assinnu and sinnišānu are listed as equivalents of LŪ.UR.SAL, with sinnišānu being the contemporary translation of LŪ.UR.SAL and assinnu the older translation (see MSL 12 226:133).

The terms LŪ.UR.SAL and sinnišānu, which literally mean "male-female man" and "woman-according-to-circumstance" (see GAG §56r), probably designate transvestites who performed in the cult of Istar in female dress (contra, e.g., CAD A/II, pp. 341–42 sub assinnu discussion section; CAD S, p. 286 sub sinnišānu; and AHw, p. 1047 sub sinnišānu). It is hardly surprising that Istar's cult should have included transvestites, since the deity had both male and female aspects (see Groneberg, WO 17 [1986]: 25–46, and Harris, History of Religions 30 [1990–91]: 261–78).

Line 28—muttaggisu, which means literally "the roving one," may designate a traveling inspector, since it is associated with ḫa-datu, "inspector," in the group vocabulary 2 R 44 no. 2 (lines 4–5). Elsewhere, the logographic equivalent of muttaggišu is either DAG(.DAG) or DIN (see, e.g., CAD M/II, p. 303 s.v. lex. section).
No. 123

Exercise tablet: bilingual list of offices and professions
3.9 × 7.1 × 2.7 cm
1:1.8

**TRANSLITERATION AND TRANSLATION**

**OBVERSE**

1. 𒈹𒉗𒅏.𒉗.𒇥.u[a] = ša-an-Uri-da1-bak-štu
   “governor (of Nippur)”
2. 𒈹𒉗.𒆠.𒆠.dab1 = sak-ru1-maš
   “a high-ranking military official”
3. 𒈹𒉗.𒉗.𒅏.ša.nam1 = [ba]-el pa-ḫaš
   “governor”
4. 𒈹𒉗.ša.tam1 = šat-tal-mu
   “chief temple steward”
5. 𒈹𒉗.gar1.umuš = ša-kin [تش]-e-šlu
   “governor”
6. 𒈹𒉗.nu.ēš = ni-šak-ša1
   “high priest(?)”
7. 𒈹.𒉗.ša.bar = ša-an-ḫu-șu
   “chief religious administrator”
8. 𒈹 Enuma = ka-luš-šu
   “lamentation-priest”
9. 𒈹.𒉗.g[a]la1 = šuš-šar-ru1
   “scribe”
10. 𒈹.dub.sar1 = šuš-šar-ru1
    “carpenter”
11. 𒈹.naghar = nāš-ag-ša.ri1
    “smith”
12. 𒈹.simug

**REVERSE**

13. 𒈹.ku.du.m1 = ku-ut-[im-mu]
    “gold- or silversmith”
14. 𒈹.kab.sar1 = k[ab]-šar-ru
    “jeweler”
15. 𒈹.m[a].laḫ4 = ma-[la]-ḫu
    “boatman”
16. 𒈹.šar.âr1 = Šeš(EN)-ni
    “miller”
17. 𒈹.nu.giš.kirš4 = nu-[k]u-rib-bu
    “gardener”
18.  x x

**COMMENTS**

Line 1—See the note to No. 119:4.
Line 2—On the implications of the equation \( \text{I} \text{ú.k\,i\,r_4.d\,a\,b} = \text{sak\,-ru\,maš} \), and on the office designated by these terms, see the note to No. 120:9.

Line 3—See the note to No. 119:5.

Line 6—For the connection of title \( \text{nišakku} \) with the god Enlil, and then the god Bēl, at Nippur, see the note to No. 125 iv 23.

Line 16—See the note to No. 122:19.

Line 17—For the spelling alternation \( \text{nukaribbu} / \text{nukuribbu} \), and for other attestations of the vowel change \( a > u \) before a liquid, see the note to No. 119:17.

---

**No. 124**

Exercise tablet: measures
5.5 × 9.5 × 2.9 cm
1:1.7

**TRANSLITERATION**

**Obverse**

1. 0.0.1.01 =šul-ma-a
2. 0.0.2.01 =šu-la-a
3. 0.0.3.01 =La-ba-ši
4. 0.0.4.01 =GAR-MU
5. 0.0.5.01 =Šá-lim
6. 0.1.0.0 =E-reš
7. 0.1.1.0 =E-tê-ri
8. 0.1.2.0 =DUMU.UŠ-a
9. 0.11.3.0 =NUMUN-Ia1
10. 0.11.4.0 =NUMUN-Ia1
11. 0.11.5.0 =NUMUN-Ia(?)1
12. 0.2.0.0 =AG-LUGAL-DINGIR.MEŠ
13. 0.2.1.0 =SUM.NA-ÎSeš1
14. 0.2.2.0 =SUM.NA
15. 0.2.3.01 =SUM.NA1-a
16. 0.2.4.0 =Da-di-ia
17. 0.2.5.0 =Ba-bi-ia
18. 0.3.0.0 =Ma-bi-ia
TEXT NO. 124

COMMENTS

Line 2—The name Šūlā, which occurs also in No. 69:5, means “Street-child” or “Foundling” (<šulū [sulū], “street”). Compare the name Sūqaya in No. 22:2.

Line 12—The Neo-Babylonian personal name Nabū-šar-ilī, which means “Nabū is king of the gods,” does not express a novel theological concept. Nabū was considered by some to have been “king of the gods” already in the Old Babylonian period, as is evidenced by the existence of the PN ŠNa-bi-um-šar-il-ī in YOS 13 304:14. In first-millennium Assyria, Nabū was also called “father of the gods” (TCHA-ša-am-me-DINGIR.MEŠ, see ADD App. 1 i 48). Nabū-šar-ilī is also the name of the recipient of letter No. 26.

Lines 13-15—The names in question are interpreted to be Nadin-abi, Nadinu, and Nadni. For the reading SUM.NA (rather than SUM-na, because na is no longer an Akkadian phonetic complement by this time), see Brinkman, Or 34 (1965): 246 n. 2.

Line 16—The name Dādiya is discussed in the note to No. 76:2.

Line 18—Ma-bi-ia cannot be identified and is perhaps a fabrication.

Line 22—MaTaql-bi-sišā represents Taql-ilišir, a name which is also found in BE 10 60:18, TCL 12 16:3, and TCL 12 68:19.

Line 24—The name written here as SEš-ša-naI is understood to represent Akkadian Aḫu-bani (“a brother has been created”). But it is also possible that the writing stands for West Semitic Aḥ-bānā (“the [divine] brother has created”), because ba-na(-a) was the regular spelling of the Qal perf. of West Semitic *BNY in Neo-Babylonian and Late Babylonian texts (see Zadok, West Semites, p. 86).

Line 26—MaKASKAL.KUR-a-a probably represents Bāliḫaya, “the Balîḫian” (see Gordon, JCS 21 [1967]: 70-82). This name also occurs later in the Neo-Babylonian period (see, e.g., TuM NF 2/3 114:3 and 238:13). Compare also the Babylonian toponym Dūr-Bāliḫaya (“Stronghold of the Balîḫians”), which was probably founded or populated by expatriates from the Balikh region (see ABL 1292:5). It is also possible that MaKASKAL.KUR-a-a stands for Iłataya (see Reiner, Surpu, p. 60 n. to viii 39).
Line 27—"Bi-itt-ta-a is possibly identical with Palmyrene Br, for which see Stark, Personal Names in Palmyrene, p. 80.

The scribal exercise recorded on this tablet is similar to the one found on the reverse of No. 89. However, in the present exercise the scribe has attached names to each of the measures that he has entered; and he has also totaled them (though erroneously: the total should be 15.2.3.0).

No. 125

Roster of female weavers
7.5 x 10.7 x 2.7 cm
1:1.4
## TEXT NO. 125

### TRANSLITERATION

<table>
<thead>
<tr>
<th>COLUMN I</th>
<th>COLUMN II</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. f'lln-rsil-ni-šar-rat</td>
<td>1. ʾEN.LIL.-KI-i-ti</td>
</tr>
<tr>
<td>2. f'1Dan-rnat*-NIN-rti</td>
<td>2. ʾISAG1-DINGIR-ki-i-ši*</td>
</tr>
<tr>
<td>3. f'Zum-ba-ti</td>
<td>3. ʾME1-re-nat</td>
</tr>
<tr>
<td>4. f'Ga-ša-lat</td>
<td>4. ʾRi-mat</td>
</tr>
<tr>
<td>5. ʾŠar-rat-URU-šá</td>
<td>5. ʾRi-sat</td>
</tr>
<tr>
<td>6. f'x(-x)-dīš-ba-ka</td>
<td>6. ʾE.DULLU-i-ši1</td>
</tr>
<tr>
<td>7. f'[N]a-na-a-i-lat</td>
<td>7. ʾBa-na-[a]-i-na-[KUR]</td>
</tr>
<tr>
<td>8. f'[N]a-na-a-ši-min-ni</td>
<td>8. ʾBe-let-su-[nu]</td>
</tr>
<tr>
<td>9. f'[N]a-na-a-[x-x]</td>
<td>9. ʾx-la-[x(-x)]</td>
</tr>
<tr>
<td>10. f'[N]a-na-a-[mah]-rat</td>
<td>10. ʾx-[x-x]-[(x)]-ši1</td>
</tr>
<tr>
<td>11. f'[N]a-na-a-ba-[na]-ti</td>
<td>11. ʾNa-[x]-x-[x(-x)]</td>
</tr>
<tr>
<td>12. f'[N]a-na-a-*a-sat</td>
<td>12. ʾTU1-[x-x-x(-x)]</td>
</tr>
<tr>
<td>13. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>13. ʾMa-[x]-x-[x(-x)]</td>
</tr>
<tr>
<td>14. f'[N]a-na-a-[x-x(-x)]</td>
<td>14. ʾx-[x-x(-x)]</td>
</tr>
<tr>
<td>15. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>15. ʾṬe-[ma]-ni-ti</td>
</tr>
<tr>
<td>16. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>16. ʾSu-ta-[ta]-ti</td>
</tr>
<tr>
<td>17. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>17. ʾI-[l]a-[qar-rad</td>
</tr>
<tr>
<td>18. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>18. ʾx-[x-x-x]</td>
</tr>
<tr>
<td>19. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>19. ʾNa-ah-lu-šu</td>
</tr>
<tr>
<td>20. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>20. ʾI-[l]-u-[šu]</td>
</tr>
<tr>
<td>21. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>21. ʾI-[l]-u-[šu]</td>
</tr>
<tr>
<td>22. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>22. ʾI-[l]-u-[šu]</td>
</tr>
<tr>
<td>23. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>23. ʾI-[l]-u-[šu]</td>
</tr>
<tr>
<td>24. f'[N]a-na-a-[x-x-x(-x)]</td>
<td>24. ʾI-[l]-u-[šu]</td>
</tr>
</tbody>
</table>

*over erasure
COLUMN III
1. 'Mi-na-a₁-e-pu-[u₃₁-[šu]
2. 'Mi-nu-ú-x-x₃₁[(=x)]
3. 'Mi-nu-ú-ab-ifi-š3
4. 'Mi-[x₃₁-šu-ḏš-[ši(?)]
5. 'Man-nu*-i-ma-ši-[kí]
6. 'Ba-tul-ši-ši
7. 'Ina-Giš.Mi-šu-a-ban<ni>
8. 'ZALAG-šu-ban
9. '[x-x(x-x)-x-x-x]
10. '[Lu(?)-ta-ba-[ti(?)]
11. '[Gi.URU-[x-x]
12. '[Ac-[te]-ma-qar-[rad]
13. '[Ku-[bu]-₁-i-[x-x]
14. 'Ru-su
15. 'A-[šar]-le-i-ši
16. 'Me-[reš]-ši

COLUMN IV
1. 'Ku₁-ti-ri-i-ti
2. 'Ta-ris-na-man
3. 'Ra-am-me-ni-ti
4. 'Ba-na₁-ti-ina-i-li
5. 'A-ni-ti
6. 'Na-miri-ti
7. 'Na-lat₁-kát
8. 'Šar-rat
9. 'Šam-ša-ti
10. 'Šar-bu-ú
11. 'Esag.l₈-be-let
12. 'Ša-ḥu-un-du
13. 'Qu-un-nu-du
14. 'Ba-na-ti
15. 'E-muq-ti
16. 'Mu-ra-ši-ti
TEXT NO. 125

17. 'Taš-īrīl-ḫu-šū 17. 'Ql-bi-i-ti
18. 'Ši-ма-qar-rad 18. 'ĪṬi-ri-in-du
19. 𒀭NIN.Ḫū-Š.MAR 19. 'Ga-du-u
20. 𒀭NIN."Lū-ra-bar" 20. PAP 140(!) SAL.UŠ.BAR Sīg
21. 㿠Sa-qa-ti-₃ANNIN 21. ina ŠU₃ mṭPA.TŪG-SUM
23. 㿠x-xl-na- frags 1 23. LŪ.NU.ÉS₁ ערב

COMMENTS

Column i 1—The writing is a crasis spelling of the name 'Ina-Iṣīn-šarrat, which occurs in the Middle Babylonian texts published as BE 15 185 (see line 31) and 200 (see col. i lines 19 and 23) (cited by Clay, Personal Names, p. 89).

Column i 2—The name is interpreted as 'Dannat-eriftu, “The request is urgent” (compare the name spelled 𒀭NIN.ta [Erišta] in No. 31:11).

Column i 3—The name 'Zumbātū, if not West Semitic (compare "Zumbatānu in No. 1:10), is perhaps a feminine counterpart of the Neo-Babylonian masculine name "Zu-um-bu, “Fly,” which occurs in VAS 6 152:4 and passim (note also the writing "Zu-um-ba-a, in VAS 6 188:24).

Column i 4—'Gahalat, “She is a Gābal (family member).”

Column i 5—For a possible Middle Babylonian parallel for the name 'Šarrat-āliša, “Queen of her city,” see Clay, Personal Names, p. 202 (cited as 'Šar-rat-iri-ša).

Column i 7—’Nanna]-ilat, “Nanna is goddess.”

Column i 8—'Nanna]-šimšīni, “O Nanna, hear me.”

Column i 10—The name ’Nanna]-mahrat is perhaps an abbreviation of a longer name, such as *’Ana-pī-’Nanna]-mahrat (“She is ready for the command of Nanna”). Compare the name ‘Ana-pē-mahrat in Dar. 379:50.

Column i 11—’Nanna]-bāndti, “Nanna, you are creator.”

Column i 12—The predicative element in the name ’Nanna]-asēt (“Nanna is a physician”) also occurs after the DNs Bau, Bēlet, and Gula (see, e.g., Clay, Personal Names, pp. 63, 64, and 77).

Column i 13—The name is probably of the type ’Ku-uz-ba-a in Dar. 260:3 and 7).

Column i 15—’Hibātā occurs as a PN with some frequency in Neo-Babylonian texts (see Tallqvist, NBN, p. 67). It is perhaps a hypocoristic of ’Hibā-’Nanna, “Beloved of Nanna,” which occurs in YOS 8 149:26. Von Soden identifies the predicative element of this name as the feminine verbal adjective of the verb ħābu, which he proposes is related to West Semitic *ḪBB (see AHw, p. 344 sub ħibum 1 and p. 306 sub ḥābu II).

Column i 14—The name is restored on the basis of the writing ’Ba-na-ta-a, which occurs in Dar. 431:5. It is perhaps a hypocoristic of ’Ba-nat-ina-Ekūr, “She was created in Ekūr” (which is the entry in col. ii 7 of this text), or of ’Banat-ina-Esaggil (which is cited by Tallqvist in NBN, p. 21). It may also be a hypocoristic of a name such as ’Nanna]-bāndti, “Nanna, you are creator” (see above, col. i 11).

Column ii 1—’Nippurūtu, “Nippurian” (compare Middle Babylonian ’Ni-ip-pu-ri-tum in BE 15 190 iii 27 and 185:12, cited by Clay, Personal Names, p. 113).

Column ii 2—’Rēš-iliš-āti, “Honor your god.”

Column ii 3—The PN, which is otherwise unattested, is understood to be ’Mērēnāt, “She is naked” (see CAD M/II, p. 22 sub mērēnāṭ).
Column ii 4—Rimat, “She’s a gift.”
Column ii 5—Rišat, “She’s a joy.”

Column ii 6—The name is understood to be Edullitu, “She of the Edullu” (for edullu, which is perhaps an administrative building, otherwise written logographically ḫedullu, see CAD E, pp. 38–39 sub edullu, and AHw, p. 188 sub edullu). For the parallel appellation sinništu ša Edullu, “woman of the Edullu,” see BRM 4 20:61.

Column ii 7—Banat-ina-Ekur, “Created in Ekur.”
Column ii 8—Bellesunu, “Their lady.”

Column ii 15—In Akkadian, ūmāništu can mean “intelligent one” (< ṯemu “will, mind, discretion”; see AHw, p. 1385 sub ūmānu).

Column ii 16—The interpretation of the name represented by the writing Su-ta-Ila1-ti is unclear.

Column ii 17—Ilw/a-qarrād, “My god is a hero.”

Column ii 19—The name Naḫla is perhaps Akkadian; it may be related to the word for “wadi,” which is naḥlu or naḥallu.

Column ii 20—The predicative element is interpreted as utti, the D-stem pret. of (w)atū, “to find.” (Contra CAD, s.v., the final vowel -i precludes the G-stem pret. [and the fem imp.].) The PN Bēlī-utti perhaps means “I have found my lord again.”

Column ii 21—The writing Ilm-ba-ni-ftil1 perhaps represents an Akkadian name. If so, it may be translated “In good fortune” (< *In-baništī).

Column ii 22—The restoration of the second element of the PN (“New fruit”) is based on comparison with the Middle Babylonian name Inbu-ēšum, which is found in BE 15 160:10 (see Clay, Personal Names, p. 89).

Column iii 1—The PN Minā-ēpuššu (“What have I done to him?”) is masculine in Middle Babylonian (see BE 15 73:5). It is a type of name that is attested as early as 2400 b.c. (see Maul, NABU 1994/40).

Column iii 3—The name Minā-aḫḫī (“What have I done wrong?”) is perhaps an abbreviation of Minā-ahaḫḫi-ana-ištarī, which occurs in Neo-Assyrian (see Watanabe, Bagh. Mitt. 24 [1993]: 289–303).

Column iii 5—The name Mannu-imaššīki (“Who can forget you?”) is otherwise unattested.

Column iii 6—According to the CAD, “no personal name batultu is attested” (see CAD B, p. 174 s.v., discussion section).

Column iii 7—The meaning of the name Iña-šilišu-aban<ni> is perhaps “I will grow in his shadow” (< banū B “to grow; be pleasant”). It is otherwise unattested.

Column iii 8—The name is apparently Nūršu-ban, “His light is pleasant.”

Column iii 10—If the scribe intended to produce the name Lū-tābāti, it would mean “May you be sweet.”

Column iii 11—One expects the predicative element of this name to be lūmur, since there are several Middle Babylonian and Neo-Babylonian names of the type Pān-GN-lūmur, such as Pān-Uruk-lūmur (BE 15 190 iii 21), Pān-Kēš-lūmur (BE 15 188 i 22), and Pān-Dēr-lūmur (Nbn. 298:4; 656:13; and 1028:5). But the traces of the signs after URU preclude the reading -lu-mur.

Column iii 12—Names with qarrād as predicate almost always have a divine name as subject (see, e.g., CAD Q, p. 142 sub qarrādu 1a1). The subject in the present case is unclear.

Column iii 14—Rīmāssu, “His gift.”

Column iii 15—The name is understood to be Ašar-lēšitu, “Where is the able one?” Compare the name Lēšitu in VAS 3 25:2.

Column iii 16—Mērešitu “Desire.”
Column iii 17—Tašriḫūšu, "His glorification."
Column iii 18—Šina-qarrad, "She is a warrior."
Column iii 19—The name is understood as "Bau-itt, "Bau is my border (i.e., protection)" (compare the Old Babylonian name "ill-itē, "My god is my border" cited by Stamm, Namengebung, p. 212).
Column iii 20—Mullēšu-rabât, "Mullēšu is great." For the reading of "NIN.LIL as Mullēšu in Babylonian (and Mulissu in Assyrian), see Parpola in B. Alster, ed., Death in Mesopotamia, p. 174 and especially n. 21.
Column iii 21—'aqdt-Štar, "Istar is lofty," or 'Saqdti-Štar, "You are lofty, Istar."
Column iv 1—The reading "Kuš-ti-ri-i-ti is fairly certain, but the interpretation of the name to which it refers is not.
Column iv 2—Tarımanni, "She has granted me" or "You have granted me."
Column iv 3—The name Rammēnitu is probably composed of a variant spelling of rēmēnītu, the feminine counterpart of rēmēnū. It means "Merciful one," a common epithet of Mesopotamian goddesses (see, e.g., AHw p. 970 sub rēmēnū(m) 1d).
Column iv 4—Banât-ina-illi, "She was created among the gods," or 'Banâti-ina-illi, "You were created among the gods."
Column iv 5—Adiru, "Darkness."
Column iv 6—Namīru, "Brightness."
Column iv 7—Perhaps 'Natkat, "Dropped like rain."
Column iv 8—Šarrat, "She’s a queen."
Column iv 9—Šambat, "She’s beautiful," or 'Šamâti, "You’re beautiful."
Column iv 10—The name perhaps means "Poplar." Its spelling is identical with that of the DN Šarbû, which appears in several god-lists (see, e.g., CAD Š, pp. 109–10 sub Šarbu s. and Šarbû adj.). This deity, better known as Bēl-šarbi, "Lord of the Euphrates poplar," and his female counterpart, Bēlet-šarbi, were associated with Nergal. A derivation from šarāpu is also possible, but the lack of the feminine marker is problematic.
Column iv 11—The name 'Esagil-bēlet, which occurs also in Cyr. 337:4 and 7, is an abbreviation of the common Neo-Babylonian name 'Ina-Esagil-bēlet, "She is mistress in Esagil" (see, e.g., VAS 5 104:2, and the references cited by Tallqvist, NBN, pp. 60 and 77).
Column iv 12—The PN Šaḫundu, which occurs also in YOS 6 56:1, means "Warm one" (= fem. verbal adj. of šāḫānu, "to be warm" [see AHw, p. 1132 sub šāḫnu]).
Column iv 13—The meaning of the name 'Qunnudu is uncertain. The root *QND does not occur in Akkadian.
Column iv 14—The name is either 'Banât or 'Banâti (compare col. iv 4 above).
Column iv 15—The name 'Emuqtu means "Housekeeper" (which is the feminine of the adjective emqu). The same name occurs in BIN 1 106:2 and 12 (see AHw, p. 216 sub emuqtu, and CAD E, p. 157 s.v.).
Column iv 16—Murašitu, "Wildcat." The name also occurs in Dar. 379:17 and 22 and VAS 6 92:1 (compare UET 4 89:2 and 7).
Column iv 17—'Qibîtu, "Word."
Column iv 18—'Tirînu, "Drink-cup(?)" (see AHw, p. 1361 sub tirîmu).
Column iv 19—'Gaddû, "Little buck(!)"
Column iv 20—The total is in error: there are only ninety-two names on the tablet.
Column iv 22—According to CT 24 pls. 14 and 27, dEN.iRU is one of the forty names of Enki/Ea. 4EN.iRU-DU-MA.AN.SUM is perhaps therefore an archaic or cryptographic spelling of a name containing the theophoric element 4Ea (= 4Ea-gabbi-iddin?).

Column iv 23—The logogram LÚ.NU.EŠ represents the title nišakku, perhaps “high priest.” In texts from Nippur, from at least the Ur III period (2112-2004) to the reign of Marduk-šāpi-k-zēri (1081-1069), the title was connected with the name of the god Enlil (for references, see CAD N/II, pp. 190–91 sub nešakku, and AHw, p. 782 sub nēšakku(m)). In this text the title is connected with the name of Bēl, indicating that a syncretism between the two gods had taken place sometime between the mid-eleventh and mid-eighth centuries B.C. According to Brinkman, there are indications of a syncretism between Enlil and Marduk (Bēl) already by the time of Simbar-Šipak of the Second Dynasty of the Sealand (1025-1008) (see PKB, p. 153 n. 924). On the office of nišakku in post-Kassite Babylonia, see ibid., p. 300 n. 1970.

No. 126

Roster
5.4 × 8.8 × 3.0 cm
1:1.6

TRANSLITERATION

Obverse
1. m[m]x-x-x
2. mNUN-[x-x(-x)]
3. m[Si]l-[a]
4. m[x]-AS[(-x)]
5. m[A]-[x-x(-x)]
6. mSűH-KAR-ir
7. mDINGIR-MEŠ-l-ũ-x-[x]
8. mS-al-MU-u
9. mE1-rib-šú x-x(-x)
10. m[x]-šU-x-x
11. m[Na1-s]ik*-e-a *over erasure
12. mIG.LU-DINGIR(?)-l-x(-x)
13. mGIS.MI-[Aš+šur(??)]
14. mRi-šat-1a(?)-a
15. mDUMU.l-a-fa
16. mDUMU.fuš-PAP

Lower Edge
17. [m]l-[x-x-x-a]
18. [m]lMU-x-x(-x)
TEXT NO. 126

REVERSE

19. \textsuperscript{t}x-x\textsuperscript{1}-a
20. \textsuperscript{t}KUR(?\textsuperscript{1})-su-\textsuperscript{1}nu\textsuperscript{1}
21. \textsuperscript{t}U-pa\textsuperscript{h}-\textsuperscript{1}hir\textsuperscript{1}
22. \textsuperscript{t}SU-AN.GAL\textsuperscript{1}
23. \textsuperscript{t}L\textsuperscript{1}\textsuperscript{1}PA.AE.KI\textsuperscript{1}
24. \textsuperscript{t}LU-1\textsuperscript{1}Gu-la\textsuperscript{1}
25. \textsuperscript{t}A-\textsuperscript{1}S\textsuperscript{1}bab-bal\textsuperscript{1}
26. \textsuperscript{t}Ha-\textsuperscript{1}bil-GIN x-x\textsuperscript{1}
27. \textsuperscript{t}K\textsuperscript{1}I-x-x-x\textsuperscript{1}
28. \textsuperscript{t}Dan\textsuperscript{1}-\textsuperscript{1}ne\textsuperscript{1}\textsuperscript{-e}l-a\textsuperscript{1}
29. \textsuperscript{t}\textsuperscript{1}Tu-\textsuperscript{1}x\textsuperscript{1}\textsuperscript{-l}[x(-x)]
30. \textsuperscript{t}\textsuperscript{1}Um-ban-DINGIR1\textsuperscript{-l}[x(-x)]
31. \textsuperscript{t}\textsuperscript{1}BA\textsuperscript{-s\textsuperscript{-d}A}[G(?)]
32. \textsuperscript{t}\textsuperscript{1}SUM.NA-[x-x(-x)]
33. \textsuperscript{t}\textsuperscript{1}ERI-1ba\textsuperscript{-l}[x-x(-x)]

UPPER EDGE

34. \textsuperscript{1}[x]-x-[x(-x)]
35. \textsuperscript{1}[x-x(-x)-x
36. \textsuperscript{1}[x]-x-x-x

LEFT EDGE

37. \textsuperscript{1}[nu-um-[mur]

COMMENTS

Line 6—\textsuperscript{t}SUH-KAR-IR\textsuperscript{1} stands for the name Tešš-étir, which is an abbreviation of Ina-tešš-étir, “Save from confusion.”

Line 11—\textsuperscript{1}Naškeya is related to the name Našiku, “Shaykh,” which is found in TCL 12 1:6.

Line 22—\textsuperscript{1}AN.GAL was the patron god of Dér.

Line 25—The reading of the name \textsuperscript{1}A-\textsuperscript{1}S\textsuperscript{1}bab-bal\textsuperscript{1} is clear, but its linguistic affiliation is not. It may be related to Ṣαfātīc ṣb (see Harding, Pre-Islamic Arabian Names, p. 48).

Line 30—(H)umban is a common element in Elamite PNs.

No. 127

Roster or census list
12.7 \times 20.5 \times 3.8 cm
1:1.6

This tablet, which was originally inscribed with over 250 names, is too damaged to warrant copy or transliteration. The vast majority of the names are illegible.
TRANSLITERATION AND TRANSLATION

This tablet was transliterated previously by Civil as an appendix to an article in Dandamayev et al., eds., Diakonoff Fs., pp. 320–26, appendix: pp. 324–26. In the edition presented below, the underlined signs indicate where this transliteration differs from Civil’s, and the signs in boldface indicate where the present writer has corrected Lambert’s transliteration of the Nineveh exemplar D.T. 1 (see BWL, pp. 112 and 114, and pls. 31–32). The text of 12 N 110 is paired with that of D.T. 1 in musical score fashion, with the line numbers of the latter given in italicized arabic numerals (1, 2, etc.).

Obverse

1. LUGAL a-na di-ni NU ME UN.MEŠ-šú SÚJ-a KUR-su in-nam-ma

1. LUGAL a-na di-ni la i-gul UN.MEŠ-šú SÚJ.ME-a KUR-su in-nam-mi
2. a-na di-ni KUR-šú NU ME 4É-a LUGAL NAM.MEŠ šim-taš ū-sá-an-ni-1ma
2-3a. a-na di-in KUR-šú la i-qúl 4É-a LUGAL NAM.MEŠ šim-ta-šú ū-sá-an-ni-ma
3. a-ḫi-ti US.MEŠ-di
3b. a-ḫi-ta US.MEŠ-šú
4. a-na NUN.MEŠ-šú NU ME UD.MEŠ-šú LÚGUD.DA.MEŠ
4. a-na NUN.MEŠ-šú la i-qúl UD.MEŠ-šú LÚGUD.DA.MEŠ
5. a-na um-ma-a-nu NU ME KUR-su BAL-su
5. a-na UM.ME.A la i-qúl KUR-su BAL-šú
6. a-na is-ḫab-ba ME UMUŠ KUR MAN(!)-ni
6. a-na is-ḫap-pi i-qúl UMUŠ KUR MAN-ni
7. a-na ši-pi-ir 4É-a ME a-bi-ti lug-ši-šú 4É-a i-qúl
7a. a-na ši-pir 4É-a i-qúl
8. ina lib-bi DINGIR.MEŠ GAL.MEŠ ina ši-tul-ti1 ú ū pa-šar1 NIG.SISÁ US.MEŠ-šú
7b-8. DINGIR.MEŠ GAL.MEŠ ina ši-tul-ti ú ū pa-šar mi-šá-ri US.MEŠ-šú
9. DUMU Sip-par.KI i-da-as-ma [a-ḫi-am SUM(1)-1]1
9a. DUMU UD.KIB.NUN.KI i-da-as-ma a-ḫa-am i-din
10. 4UTU DLKU, AN-e u KI-tim1 di-ni a-ḫi-šú-šú ina KUR-šú GAR-ma
9b-10a. 4UTU DLKU, AN u KI di-ni a-ḫa-am ina KUR-šú GAR-ma
11. NUN.MEŠ u DLKU,ME a-na [diš-ni šú-ul]-me1 NU ME
10b. NUN.ME u DLKU,ME ana di-nim NU ME.ME
12. [DUMU.MEŠ]1 EN.LÍ.KI a-na [diš-ni ub-ša]-niš-šum-ša
11a. DUMU.MEŠ EN.LÍ.KI ana di-nim ub-ša-niš-šum-ša
13. kad-ra-a TI-ma i-da-as-su-nu-ti
11b. kad-ra-a TI-ma i-da-as-su-nu-tim
14. 4EN.LÍ.KI IN KUR.KUR LÚ.KUR a-ḫa-šú a-de-lêk-ki-šum1-ma ÉRIN.MEŠ-šú
12-13. 4EN.LÍ.KI IN KUR.KUR LÚ.KUR a-ḫa-šú a-da-kaš-šum-ša ÉRIN.JA-šú
ú-šam-qó-ti
ú-šam-qó-ti
14. NUN u šu-ut SAG-šu ina E STR zi-lul-liš iša-nu-du-nun
16. [KUL.BABBAR LÚ.KÁ.DINGIR.R(A)1K1[MEŠ TI(?)-ma(?)1 [aš-la NIG.GA-šú ū-še-ri-bi
15. KUL.BABBAR DUMU.MEŠ KÁ.DINGIR.RA.KI TI-e-sa ana NIG.GA ū-še-ri-bu
17. [diš]-n1 LÚ.KÁ.DINGIR.[R]AK1.MEŠ[GIŠ.TUK]-1-ma(1) ana(1) qa-lim tur-ru
16. di-in LÚ.TIN.TIR.KI.MEŠ GIŠ.TUK-ma ana qa-li tur-ru
18. 4AMAR.UTU EN AN1 [u] KI-tim a-[a-bi-šú] UGU1-šú GAR1-ma
17. 4AMAR.UTU EN AN u KI a-bi-šú UGU-šú GAR-ma
19. NIG-šú NIG.GA-[šú] a-na KUR-šú [i]-šar-rak
18. NIG-šú NIG.GA-šú a-na LÚ.KUR-šú išar-rak
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

OBVERSE (cont.)

20. DUMU Sip-par.KI EN.LIL.KI ù KĀ.DINGIR.RA.KI an-Ina e1-me-di

19. DUMU E[N].LIL.KI URU Sip-par TIN.TIR.KI an-na e-me-da


22. URU ana SUR, DUB-ak a-na ë[s]i-bit-tu i-ru-[bu]

21b-22a. URU ana SUR, DUB-lak a-na ë[s]i-bit-tim šu-ru-bu

23. LŪ.KŪR* BAR-ú KU₂-ub *over erasure

22b. LŪ.KŪR BAR-ú KU₂-ub

24. Sip-par.KI ù KĀ.DINGIR.RA.KI UR₂.BI₂ TA [ZI(?)-bi(?)]

23. UD.KIB.NUN.KI EN.LIL.KI u TIN.TIR.KI UR₂.BI₂ TA ZI(!)-bi

25. ĖRIN.MEŠ šu-努-tuš tup-šiš-ka e-[me-da i]-ki [ši-si-it]

24-25a. ĖRIN.MEŠ šú-nu-tim tup-ši-ik-ka e-me-da-am il-ki ši-si-it

26. [L]Ū.NIMGIS UGU-šú-[nu ú-kan-nu]

25b. LŪ na-gi-ri e-li-šú-nu ú-kan-nu

27. ḤAMAR.LUṬU N[UN].ME DINGIR.MEŠ NUN muš-ta-l[-lum]

26. ḤAMAR.LUṬU NUN.ME DINGIR.MEŠ NUN muš-ta-lum

28. KUR₁-su ana LŪ.KŪR-šú ú-saḫ-ḥa-ra-ma ĖRIN.MEŠ KUR-[šú tup-šiš]-ka

27-28a. KUR-su a-na LŪ.KŪR-šú ú-saḫ-ḥa-ra-ma ĖRIN-ni KUR-šu tup-ši-ik-ka

29. a-na LŪ.KŪR-šú 1l-zab-bil

28b. a-na LŪ.KŪR-šú i-za-bil

30. ĖRIN.MEŠ šú-nu-tim ḤA-num ḤEN.LIL û ḤE-a DINGIR.MEŠ GAL,MES

29. ĖRIN.MEŠ šú-nu-tim ḤA-num ḤEN.LIL û ḤE-a DINGIR.DINGIR GAL,GAL

31. a-šib AN-e u KI-tim* «MEŠ» ina UKKIN šu-ba-ri-šú-nu ú-₁ kin-nu* *over erasure

30. a-ši-bi AN u KI ina pu-uh-ri-šú-nu šu-ba-ra-šú-nu ú-kin-nu

32. DUMU Sip-par.KI EN.LIL.KI ù KĀ.DINGIR.RA.KI

31. DUMU UD.KIB.NUN.KI EN.LIL.KI u TIN.TIR.KI

33. im₁-ra-šú-nu a-na ₃murl₁-ni-is-qí šá-ra-₁ki mur-ni-is-qí

32-33a. im-ra-šú-nu a-na mur-ni-is-qí šá-ra-ki mur-ni-is-qí

34. [šu-ut] im-ra-a i-kul i-na ši-mi-it-ti a-a₁-bi US₁.MEŠ

33b-34. šu-ut im-ra-šú-nu i-kul lu i₁-na ši-mit-ti a-a₁-bi ir-red-du-ú

35. ĖRIN.MEŠ šú-nu-tú ₃a-di-ku-[f] ĖRIN.MES₁ KUR [ù] ĖRIN.MES₁ [ ]

35. ĖRIN.MEŠ šú-nu-tú i-na di-ku-[t] um-man KUR [ù(?)] ĖRIN.MES LUGAL₁ i-de-ku-ú

Reverse

36. x x x x x x (x) [ ]


37. [š]u-[i]-da-ti [GU₂.MEŠ₁-[šú-nu ]

38. A.SA.[MES-gi-nu 1 u-rg-an-l[nu-ú
39. ina A x x x x x [ ]
40b. [ ] x i-ḫar-ru-ub
40. [MĂ][HI] UDU.NITAMEŠ1-Šú-nu ]
41. ši-bit-ti UDU.[NITAMEŠ-Šú-n] i-šab-ba-tu
41. وبة GŰ.GAL AN-e ú1 [KI-tim
42-43a. وبة GŰ.GAL AN u KI nam-maš-še-e EDIN-šá
42. i-na hu-šá-hi ú-[šam-qat]-1[ma
43b-44. ina hu-šá-hi ú-[šam-qat]-ma SISKUR ܢUṬU ú-šá-gar-šá
43. um-ma-a-an Šú-ut SAG man-za-taz1 [pa-an LUGAL]
45. um-ma-an u šu-ut SAG man-za-az pa-an LUGAL
44. [l]a1-mat-sun «lum» ú-lam-man [a-as-sun i-maḫ-har]
46. a-mat-sun ú-lam-man ta-as-sun i-maḫ-har
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPU

REVERSE (cont.)

45. [i1][n]a qī-bit Ē-a LU[ GAL ABZU um]-1ma-a1-an [šu-ut] 1SAG
47–48a. ina qī-bit Ē-a LUGAL ABZU um-ma-an u šu-ut SAG
46. i-na GIŠ.TU[ KUL UŠ.MEŠ]
48b. ina [GI]Š.TUKUL UŠ.MEŠ

47. [a]-šar-[šē]-nu a-na na-m[e-e ]
49. a-šar-šu-nu a-na na-me-[e1 ] [i]k-ka-am-mar
48. [ā]-kāt-su-nu ša-ra [ ]
50a. ar-kat,(!)-sun šá-a-ru i-tab-bal
49. ep(!)-šet-šu-nu za-1qī-qī-[iš ]
50b. ep-šet-sun za-q-[qī]-iš im-man-ni
50. [r]ik-si-šu-nu ú-paṭ-ṭar NA, [NA.RÚ.A]-šu-nu ú-1šā-an-[nu]-lá
51. rik-si-šu-un ú-paṭ-ṭar-ū-ma NA, NA.RÚ.A-šu-nu [ū]-šā-an-nu-ū

51. [a-na] 1harr-ra-a-na ú-šē-lšu-l[n]-l[u]-tu
52a. a-na KASKAL ú-šē-eṣ-šu-šu-nu-tim
52b. a-na a-de-e i-ma-nul-[šu-n]u-tu

52b–54a. mu-ma-i-[ir] 1 gim-ri mu-ad-du-ū LUGAL-ū-tu
53b–54a. mu-ma-i-[ir] 1 gim-ri mu-ad-du-ū LUGAL-tú

53a. 4AG DUB.SAR É.SAG.IL sa-nīq SÁR(1) AN-e
54. mu-ma-i-[ir] 1 gim-ri mu-ad-du-ū LUGAL-ū-tu

54b. rik-sat KUR-šu ú-paṭ-ṭar-ma a-ḥi-ti(1) [i]-šā-[m]u

55. lu-ū LŪ.UGULA lu-ū LŪ ša-tam É.KUR lu-ū LŪ šu-u-t SAG LUGAL
56. lu ŠU.SIPA lu LŪŠA.TAM É.KUR lu šu-ut SAG LUGAL
57. šā ina Sip-par.KI EN.LIL.KI ŠA KĀ.DINGIR.RA.KI ana LŪŠA.TAM É.KUR GUB-zu
58. šā ina UD.KIB.NUN.KI EN.LIL.KI Ē.TIN.TIR.KI a-na LŪ ša-tam É.KUR GUB-zu

58. tup-šik(1)-ka É.ME DINGIR.MEŠ im-mi-du-šu-nu-tú(1)
59. tup-šik-ku É.MEŠ DINGIR.DINGIR GAL.GAL im-me-du-šu-nu-tim

59. DINGIR.MEŠ GAL.MEŠ ig-ga-gu-ma i-nē-es-su-ū at-man(1)-un-šu (sic)
60. 6u [ir-ru]-bu a-na ki-is-ṣi-šu-un
60b. ul [ir-ru]-bu a-na ki-is-ṣi-šu-un
61. x x

62. šu[1] 2MDÜ.DU.DU-NUMUN-SLSÁ A ḫurDa(1)-di-ia

(Three or four illegible signs below subscript)

LEFT EDGE OF REVERSE

[x] AN [...]
If a king does not heed justice, his people will fall into anarchy, and his land will become a waste. (2-3) If he does not heed the justice of his land, Ea, king of destinies, will change his destiny so that misfortune constantly hounds (him). (4) If he does not heed his princes, his days will be cut short. (5) If he does not heed the scholars, his land will rebel against him. (6) If he heeds the scoundrel, the land will defect. (7-8) If he heeds the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly hound him in deliberate and righteous ways.

(9-11) If he harasses a native of Sippar but hears the case of an outsider, Šamaš, judge of heaven and earth, will set up foreign justice in his land, and princes and judges will not heed a right[ful] verdict. (12-14) If they bring natives of Nippur to him for judgment, and he takes a bribe, and harasses them, Enlil, lord of the lands, will mobilize a foreign [en]emy against him and turn his men into (?) corpses. (15) The prince and [his] šūrēši-officials will continually prowl [the streets] of the city like peddlers.

(16-19) If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hears] a [lawsuit involving the people of Babylon only to turn (it) into a frivolous thing, Marduk, lord of heaven [and] earth, will set [his] enemies upon him and [give] his property and wealth to his enemy.

(20-23) If he imposes a fine on a native of Sippar, Nippur, or Babylon, or [puts] him in prison, the city where the fine was imposed will be razed to the foundations. A foreign enemy will enter the prison which he entered.

(24-29) If he mobilized Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [extracted] from them a co[j]rve at the herald’s [proclamation], Marduk, the s[age] of the gods, the judici[ous] prince, will turn his land over to his enemy so that the men of his land will do forced labor for his enemy. (30-31) Anu, Enlil, and Ea, the great gods, who dwell in heaven and earth, in the assembly affirmed the freedom of those men from such obligations.

(32-34) If he gives the fodder of a native of Sippar, Nippur, or Babylon to (his own) thoroughbreds, [those] thoroughbreds which have eaten the fodder will be led away under the yoke of the enemy. (35-36) If he called up those [men] in a mobilization of the national or [royal] army, mighty Erra who goes before his army will shatter his front line and go at his enemy’s side. (37-39) If he unyokes their [teams of oxen, or changes] the boundaries of) their fields, [or gives them to an outsider], in [...] will become a waste. (40-42) If he collects a šibtu-tax from [their] flocks, Adad, the canal inspector of heaven and [earth], will fell [the herds of his steppe] through famine [and thereby amass(?) offerings for Šamaš].

(43-46) If a scholar (or) šūrēši-official, (who are) courtiers of the king, slander them [in order to receive their] gr[atuity], at the command of Ea, king of the Apsû, (that) sc[holar] (or) šûrēši-official [will be put to death] by the swo[rd]. (47) Their place [will be turned] into [a ruined heap of] was[te]. (48) The wind [will carry away] their [in]heritance. (49) Their accomplishments [will be reckoned as] nothingness.

(50-55) If he undoes their [agreements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [to] hard-labor, Nabû, scribe of [E]sagil, who supervises the totality of the heavens, who controls everything, who assigns kingship, will undo the bonds of his land and ord[i]n adversity.

(56-59) If either an overseer, or a chief temple steward, or a šûrēši-official of the king who serves as a chief temple steward in Sippar, Nippur, or Babylon, conscripts them to do forced labor for the temples, the great gods will become enraged and quit their sanctuums. (60) They will not enter their shrines.

Comments

Lines 1ff.—The sign ME often resembles the sign LAL in this corpus. Evidence for the lexical equivalency ME = qâlu is found in Nabnitu A 169, Sb II 135, and Izi E 6 (see CAD Q, p. 72 sub qâlu A lex. section).

Line 7.—The phrase a-bi-lik-tu ēri.ni.mē KUR is reminiscent of an omen apodosis. It does not occur in D.T. 1.
Line 9—The writing suM(!)-[i]n, which here stands for iddin (< nadānu), is a mistake for idin (< dānu). The error seems to indicate that the text was written from dictation and may therefore be a scribal exercise.

Line 14—Where 12 N 110 exhibits the phrase ÉRIN.MES-šú a-na LŪ.DE, ú-sah-šar, D.T. 1 has instead ÉRIN.YLA-šú ú-šam-qá-tim. In the former, LŪ.DE, probably represents miqittu, “corpses.” This identification is based on the evidence of the lexical series Syllabary A Vocabulary, in which one finds the entry [de-e] [RI] = lmi-qitl-tú (see MSL 3 57 [S' Voc. F 3'a]).

Line 22—Lambert’s transliteration has -šu after the logogram SUR₇, while Civil restores -[šú] in this position. However, neither text shows any trace of the pronominal suffix here.

a-na ë ši-bit-tu i-ru-[bu] is taken to be an asyndetic relative clause.

Line 40—For šibtu as a tax levied on domestic animals, and for examples of its use with šabatu, see CAD Š, pp. 166–67 sub šibtu C.

Line 52—Based on the evidence of 12 N 110, the broken passage following a-na a-de-e in D.T. 1 line 52 should be restored i-[man-nu]-šu-nu-ti

Line 56—12 N 110 has UGULA(PA) where D.T. 1 has SIPA(PA-LU).

Line 62—The interpretation of the theophoric element in the name [m]IM.DU.DU-NUMUN-SISÁ is uncertain. The same DN may also occur in BE 8 142:8.
LOGOGRAMS AND THEIR READINGS

A → aplu, māru; A.MEŠ → mā; A.ŠA → eqlu; A.GAL → le'ū; AB.GU → littu; ABZU → apsā; AD → abu; AMBAR → appāru; AN → šamū; AN.BAR → parzillu; ANŠE → imēru; ANŠE.A.BA → gammālu; ANŠE.KUNGA → parā; ANŠE.KUR.RA → šisā; APIN → erēšu; AŠ → nadānu

BA → qāšu; BABBAR → peša; BAD → petā; BĀD → dāru, Dēr(?); BĀD.AN.KI → Dēr; BAL → nabalkutu; BAR → aḥū; BĀRA → parakku; BI → šā, šī

4AG → Nabū; 4AMAR.UTU → Marādu; 4BE → Ea; 4EN → Bēl; 4EN.LUL → Eālim; 4EN.URU → Ea(?); 4GIR.KU → Nergal; 4GIS.BAN → Qaus; 4GIL.DU → Nergal; 4IM → Adad; 4INNIN → Istar; 4KASKAL.KUR → Balīl; 4MAŠ → Ninurta; 4NIN.LIL → Mullēšu; 4PA → Nabū; 4PA.TŪG → Nusku; 4UTU → Šamaš

DAM.GAR → tarnāru; DL.KU → dayyānu, dīnu; DINGIR → ilu; DU → kānu; DŪ → banā, epēšu, gabbu(?); DUB → šapāku; DUB.SAR → ūpšarru; DUG.GA → dumqu, ūbāru; DUMU → māru; DUMU.URU → mār ali; DUMU.LŪ.KIN, DUMU.KIN → mār šipri; DUMU.US → aplu

E → bitu; E.AD → bit abi; E.DINGIR → bit ili; E.DULLU → edullū; E.GAL → ekallu; E.KUR → Ekur, ekurrū; E.SAG.LIL → Eṣaqqī; EME → lišānu; EN → bēlu; EN.LIL.KI → Nippur; ERIN → ummānu; ERIN.ILA → šābu, ummānu; ERIN.ME(Š) → šābu, ummānu; ERIN.TĀ → nīrāru

GABA.RI → gabarū; GADA → kitū; GAL → rabū; GAL → bašā; GAR → šakānu; GIS.TU → uznī; GIN, GILNA → kīnu; GIN → šiqlu; GIR.ANKAR → patar parzillī; GIR.I ṑ šepu; GIR.KU → Nergal; GIS.APIN → epinnu; GIS.BAL → ballukku; GIS.BAN → qašu; GIS.GIGIR → narkabtu; GIS.KAK → sikkatu; GIS.KIN → kīškanū; GIS.MĀ → elippu; GIS.MES.GAM → šašīnu; GIS.MI → šiullu; GIS.SAG.KUL → sikkānu; GIS.SAG.KAL → šakkūlu; GIS.SHAR → ?; GIS.TUKUL → kakku; GIS.UMBIN → magarru; GIS.UMBIN.MEŠ → maqarrānu; GIS.UR → gušūru; GŪ, GŪ.IN → bitu; GŪ.GAL → gugallu; GŪ.DEL.ŠE → šašī Gū; GU4 → alpu; GU3 → NINDA → šīru; GUB → izuuzzu, iuzzu; GUR → kurru; GURUS → eļlu

ΗΛΑ.LA → zittu; ΗΛΙ.LI → kuzu

IĐ → nāru; IG1 → amāru, pānu; IG1.4G.LALLA → rebā (1); IM.GĪD.DA → liginnu; INIM → amatū; İR → ardu; İTI → arḫu; İT.LAPIN → Araqšamnu; İT.BĀRA → Nisannu; İT.KIN → Ulūlu; İTT.ŞU → Du'ūzu

KĀ → bābu, bātu; KĀ.BĀD.KI → Bāb-dūri; KĀ.DINGIR.RA.KI → Bābili; KAR → eṭerū; KASKAL, KASKAL.2 → ḫarrānu; KAṢ.SAG → šikāru; KI → erṣētu; KILLAM → maḫīru; KIN → šipru; KI → ēmu; KU.BABBAR → kaspu; KU.GI → qitāru; KU4 → erēšu; KUR → mātu; KUR → manu; KUR.NIM.KA → Elamtu; KUR → nakāru, nakru

LIM → līnu; LUGAL → šarru, šarrūtu; LUGŪ.DA → karā; LŪ → amīlu, amīlīnu; LŪ.A.KIN → mār šipri; LŪ.AD.AD → abi abi; LŪ.ARAD.Ē.GAL → arad ekallī; LŪ.DAM.GAR → tarnāru; LŪ.DE3 → miqittu; LŪ.DUB.SAR → ūpšarru; LŪ.DUMU.KIN → mār širī; LŪ.DIM → mubannī; LŪ.E.BAR → šangī; LŪ.ENGAR → ikkaru; LŪ.EN.NAM → bēl pāḥāš, bēl pāḥāti; LŪ.GAKKUL → ša kakkullī (?); LŪ.GAR.KU → šakin ēmi; LŪ.GŪ.EN.NA → šandabakku; LŪ.GIL.GUB → mazpān, mazzaz pānī; LŪ.KUR → nakāru; LŪ.MAL.AJ → malāju; LŪ.NAG.KAL → naggāru; LŪ.NIM.GIR → nâgiru; LŪ.NU.EŠ → nišakku; LŪ.SAG.Ē → ša rēš bīti (?); LŪ.SAG.KALKMEŠ → asāridātu; LŪ.SIMUG → nappāhu; LŪ.SIPA → rē, rē'ū; LŪ.ŠAMAN.LĀ → šamallā; LŪ.ŠA.TAM → šatammu; LŪ.SIM.GAR → sirāšī; LŪ.TUR → šuḥāru; LŪ.ŪS.SA.DU → itū; LŪ.ŪGULARA → aklu
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

MA.NA → manû; MAN → šanû; MÂS → šibtu; ME → me’at; MU → nadânu, šattu, šumu; MU.AN.NA → šattu; MUN → šabûtu; MUN.HI.A → šabtu, šâbûtu

NA₄, NA.RÜ.A → narû; NAM → šintu, pâhaš, pîhašu; NÎ.G.BA → qištu; NÎ.G.DU → kudurru; NÎ.G.GA → makkûru; NÎ.G.SI.SÂ → mišaru; NÎ.G.SI.D → nikkassu; NÎ.G.SU, NÎ.G.SU.MEŠ → bûšu; NÎN → erištu; NÎ.NDA.HI.A → akalu; NU → là, ul, Śalmu; NÎMÎ.NU → zêru; NÎN → rubû; NÎN.ME → apkallu

PA.ŠE.KI → lûsu; PAP → napharu, naṣaru

SAG → rēšu; SAG.DU → qapqadu; SAL → sininištu; SAL.UŠ.BAR → īšparu; SLSÂ → ešēru; SÎG, SÎG.HI.A → šipātu; SÎG.HÉ → tabaru; SÎG.HÉ.ME.KUR.RA → tabarri šâdi(?) SÎG.ZA.GÎN.KUR.RA → takilitu; SÎG₃ → damâqu, dumqu; SÎLIM → šalâmû, šulmu; SÎSKUR → niqû; SU → râbu; SÎû → tēšâ; SUM → nadânu; SUM.NA → nadânu (see Brinkman, Or 34 [1965]: 246 n. 2); SUR, → bērîtu

ŠÀ → líbu; ŠÂR → kiššatu; ŠE.BAR → utšatu; ŠEGI.Š → samaššammû; ŠE.NUMÎN → zêru; ŠEŠ → ahu, aḫḫûtu, nasâru; ŠU² → qâtu; ŠÜK.U.HI.A → kurummatu

TI → leqû; TÎN → balâtu; TÎN.TIR.KI → Bâbili; TÎG → šubâtu; TUK → rašû; TUR → šuḫaru

U.Î.HI.A → šammû; U.ÎU → alâdu; UD → ûmu; UDU, UDU.NÎTA → immeru; UGU → eli, elênu, muḫḫu; UKKIN → puḫru, kiništu(?) UMÎŠ → ūmu; UN.ÎMEŠ → nišû; UN.ÎMEŠ.E → nišû bitû; UNUG.KI → Uruk; UR.BÎ.LA → mîšârirû; UR.GIR₃ → kalbu; URU → ālu; U₄ → lâšru; U₄, UDU.HI.A, U₄, UDU.HI.A.MEŠ → šênu; UŠ → reddû

ZAG → bûdu, miṣru; ZÂLAG → nîru; ZI → napultu, tebû; ZÎ.DA.KASKAL → šidîtu; ZÛ.LUM.MA → suluppû
GLOSSARY AND INDEX OF AKKADIAN WORDS
IN THE LETTERS

The context of a term is provided if the term is unattested or poorly known outside of the letters of this archive, or if the context sheds new light on the meaning of a word or its institutional context. No context is given for the most frequently attested terms, such as naddu, šapāru, ana, etc. An asterisk (*) after a sign indicates that it was written over an erase or with a split stylus.

abāku “to lead, conduct, bring” (G); “to be led” (Gt)
See also abālu, našū, šapāru


Gt-stem: [li]-tab-ka 29:23

abālu “to carry, bring” (G); “to send (a shipment)” (Š)
See also abāku, našū, šapāru

G-stem: ab-lu-ú 75:22


abātu (B) see nābutu

abbūtu “fatherhood”
See also abu

In the idiom abbūta sābatu, “to intercede, act as a father for”:

a-bu-us-su as-bat, “I have taken on the role of his father” 2:17
abi abi "grandfather"

1 GtJ.UN KO.BABBAR μušeb-sā-a-a a-na maš-ka-at-[ī]a ki-i ʾiš-kun "μušeb-

sā-a-a ki i-nu-ū-ṭi 1 GtJ.UN KO.BABBAR a-na ram-ni-šū i-ta-šā, "After Mušebšaya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšaya had died, he took the talent of silver for himself" 38:33–38

abu "father, shaykh, political superior"

See also abībītu, binu, bīt abi, bītu, māru, nasīku, qinnu, rabū (B)

um-ma-a a-na AD-iaa-a um-ma a-da-e-ni AD a-na DUMU it-ta-din AN-ū ki-i a-na-ku û at-
ta ni-par-īral-[a], "Say to my father: Concerning what you wrote saying: ‘Our treaty—given father to son—by Heaven, you and I cannot break (it)’" 23:4–7; a-di la i-sin-nu lip-nu-nim-ma lil-

li-ku-nim-ma šu-[i]t AD-šā ʾild-bu-bu, "Let them come here before the festival begins and negotiate with its (Iltażinu’s) shaykh" 7:25–28; AD.MEŠ-ū-nu a-ha-meš ku-ul-lu u 1-en 1al-na a-a-li ša ša-ni-
i-ḫu-uz-zu, "Our fathers rule jointly, and they stand each as the confederate of the other" 2:37–40; šā Lū šab-lu-tu ša taš-pur um-ma pu-ut-su-nu ṭamāl-[s]i a-du-ū lul-lik-ma ūl-mek-mu AD.MEŠ-ša-
u nu lu-l-ma-ad-du, "Concerning the prisoners about whom you wrote, saying: ‘Guara[n]t[ee] their safety’—Now let me go and learn what their fathers are thinking” 30:4–9; a-na ṭe-riq-lī-ka-m, “Say to Eṭeru, thus says your father” 25:1–3; a-na ṭa-ri-[l]ī-ka-m, “Say to Kiribtu, thus says Kudurru, your father” 79:1–2; a-na ṭa-ri-[l]ī-ka-m, “Say to Eresu, thus say ‘Nadbata and Balūssu, your fathers” 9:1–3

adannu "term, appointed time"

a-na qa-[i]t an-ni-[il a-dan-n[u ...], “At the e[n]d of [thi]s month, the ter[m ...]” (context bro-
ned) 108:5–6

adē “treaty, (solemn) agreement”

See also ayyalu, bēl ṭābti, dibbu, kittu, salāmu, sulummā, tābu, tābītu

šad-[a]-l[a]-qād(?) ul-tu ṭaβl-tū û a-[de]-l el it-ti la-l ha-meš ni-iš-la-lal 1ul ka-ša nu-ul-lat-bi-l-
ka, “Last [ye]ar(?), when we entered a(n alliance of) friendship and tr[ea]ty together, did we [not] cause you to enter (it) as well?” 7:13–16; ul be-li a-de-e it-ti ṭu-numu[f] ṭu lū ʾilt-Ru-bu-ū iš-bat,

“Did not my lord conclude a treaty with Mūkin-zērī and the Rubū‘ tribe?” 6:4–7; a-de-e-ni AD a-
na DUMU it-ta-din AN-ū ki-i a-na-ku û at-ta ni-par-īral-[a], “Our treaty—given father to son—by Heaven, you and I cannot bre[a]k (it)” 23:5–7; ʾen ki-i ma-la-l um-maš ša ba-[l]-la-nu a-[de]-l el ša it-ti a-ha-meš min-su nu-ul-lan-nu-ma, “By Bēl—How can we possibly have altered (our vow to say: ‘The treaty which is between us is not (binding) for each and every day that we are alive?’) 23:30–32; ṭa-ri-[l]a [(x)] ṭa 1al-na-kul [a-n]a ṭa-[de]-l el [la?] nu-se-lu, “You and I, we must not be slack [abo]ut the treat[y]” 20:13–16

adekanna see adikanna

adi (conj.) “until, as long as, while”; negated: “before”


a-di 94:23; [a]-di 10:25; a-di la 4:9; 39:18; 57:14; 81:10; [a]-di la 67:5; 94:29; [a]-di la 62:17; a-

l di la 45:27

adi (A) (prep.) “up to, as far as, until”; negated: “before”

a-di 57:7; 81:30; a-di 7-šā 83:39; a-di 7-šā 43:23; a-di la 7:25

adi (B) (prep.) “together with”

a-di 19:18, 23; 59:16; 64:6; 82:12; a-di 82:15; a-di(?) 92:6; [a-di] 17:23
adi immāti “how long?”

See comment on No. 103:18

a-di il-mat ki-i e-per-ti a-ga-a i-na [g]u-ru-un-nu šak-na-šaql, “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21

adi muḫḫi mini “why is it?”

See also ana muḫḫi mini

a-di muḫḫi ni-ši ki-i al-ta-nap-pa-rak-kám-ma la ta-sem-man-nu, “Why is it that whenever I write to you, you don’t listen to me?” 11:4–6

adikanna (a-dekanna) “until now, yet”


adiššû see bit adiššû

adu (adv.) “now”

See also enna adu


aga “this, these”

See also agannâ

ul-tu ugu u-mu a-ša-a a-na du-mu* ša be-š-ia at-tu[r], “From this day forth I have beco[me] a son of my lord” 59:22–24; a-di il-mat ki-i e-per-ti a-ga-a i-na [g]u-ru-un-nu šak-na-šaql, “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21; a-ga'-ša [NIG.].GA1 LU ša be-li-ši-ša ri-mu-fu-ul li-ri-mu-fšul, “This is the [est]ate of a man whose lord has given it to him as a land grant” 97:27–29; a-du-ša 5 mu.an. na.meš a-ga-a ul-tu i-na ši-bi-l-te-e-tu ša-b-tu a-na "du- numum ki-i aq-bu-ša um-ma [u]l i-du e-ka-me šu-ul, “Now it has been five years since he was bound in fetters. When I spoke to Mukin-zēri, he said: ‘I don’t know where he is’” 17:15–20; a-du-cl [-lu a]-ga-a* ša i-bu-[ka] ma-a-da [ba-na]-a-[a]-la, “[Th]ese sla[ves] whom he le[d here] are of very good qual[i ty]” 45:23–25; a-l-ga-a (context broken) 110:16

agannâ “these”

See also a-ga

ma-la a-ga-ni-ša UD.meš mam-ma tab-ni-tu ina é dingir ul ú-ba-an-ul1, “For a long time no one has arranged the sacrificial table in the temple” 17:35–37; am-me-ni ma-la a-ga-ni-ša UD.meš LU dumu ši-p-i-ka ul am-mar û a-na ši-bu-tu ul ta-šap-par, “Why don’t I ever see your messenger, and why don’t you ever write for what you want?” 71:4–7; am-me-ni ma-la-a-ga-ni-ša UD.meš LU dumu ši-pi-sa šeš-ta i-tal-kan-ni, “Why has my brother’s messenger (been) gone from me so long?” 107:5–
aḥāmeš “each other, together, jointly”

See also adu (A), dibbu, kittu, sulummā, ṣābūtu; for discussion see comment on No. 3:5

aḥāru see uḥthuru

aḥḥātu “brotherhood”

See also adu (A), dibbu, kittu, sulummā, ṣābūtu; for discussion see comment on No. 3:5

aḥu (A) “brother”

See also ayyalu, abḥṭṭu, bēl ṣābīti
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS


ahu (B) “arm”

In the idiom ahu naddu, “to be negligent”:

en-na šeš-u-a ahu lī-lu la na-du, “Now my brother should not be negligent” 63:18–19; la-pa-an
mi-ni-i ki-i ahu ka na-da-a-ta, “Why is it that you are being negligent?” 20:23–25

ajābu see ayābu

aj(j)alu see ayyalu

ajikāni see ēkannu

ajikīram see ēkamma

ajiš see īš

ajû see ayû

akalu “bread”

See comment on No. 83:13 and 21–22

am-me-ni lū qal-[la] i-na lībī bi ap-pa-ru a-šīb līl-[lī]-kām-ma NIN[AD]HULU liš-bē-e-ma li-kul ā
īmāqird.da it-tī lūšāman.lā Mes liq-[lī]. “Why is a slave boy living in the marsh? Let him come here,
earth bread to satiation, and learn to read with the scribal apprentices” 83:11–15; ikīlī ki-iti šī-u
klīm-ia la [ba-n]u šā pa-an be-[lī]-tām maḫ-ru be-[lī] līšī-pu̱-fram-ma NIN[AD]HULU i-na līpī-nī-lā
li-ku-lu, “And if it is true that my offering-price (for him) isn’t [go]od, let my lord write to me
whatever suits my lord that he(!) may eat bread in my presence” 83:19–22

akālu “to eat”


akanna “here”

akannaka “there”


aksi (conj.) see ḳ (conj.)

aksi (prep.) see ḳ (prep.)

akkā “how?”


“Why previously did you take an advance of silver, go on a caravan journey?” 63:10–12

alaktu “caravan”

See also a-li-ḫarrāni, ḫarrānu, karā (A), suḫaru, tamkāru

du-ū ṣā ḫa-ak-ti šā Ŀu ∈ Da-ku-ru(!) ta-ta-lak mām-mu-tul [se-ša]-a-ti ṣu-p-ra-m-ma lum-ḫur-amma lu-še-bi-lak-ka, “The caravan of Bit-Dakkūrī has now come. Whatever you [desire], write to me, and I will buy and send (it) to you” 36:4–9

alāku “to go”

See also alaktu, a-li-ḫarrāni

il-lak 39:12; 77:20; il-lak 93:10; [i]-[l]a 85:7; la il-lak 19:10; 83:34; [i]-[l]a il-lak 26:16; il-la-ka 1:25; 76:16; il-la-ka 57:27; il-[l]-a-kām-ma 58:9; la il-la-ka-μa 17:31; tal-lak 100:20; tal-lak-ma 10:28; la ta-ta-lak 10:26; 60:9; ul ta-ta-lak 20:31; tal-la-kām-ma 2:20; la il-[l]-a-kām-[ma] 75:8; ul ta-ta-lak-ma 110 r. 21; a-li-ka-ma 15:7; 89:27; 90:27; ul a-la-ka 110 r. 23; al-[l]-a-kām-[ma] 30:15;


In the address formula ana dinānā bēlīya lūlik, “I would gladly die for my lord,” see dinānā

In the idiom ana ḫuršāni alāku, “to undergo the river ordeal”:

In the idiom ḫarrānu alāku, “to go on a caravan journey, make a caravan journey” (see comment on No. 69:18–19):

mi-nam-ma pa /[l]-ma Kū. BABBAR ta-as-su-ḫu ma KASKAL” a-na muḫ-ḫi tal-lak a-de-e-kanna mim-ma ul ta-ad-din, “Why previously did you take an advance of silver, go on a cara-
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

van venture with it, (if) until now you haven’t delivered a thing?” 69:17–21; mi-in-a1 KASKAL[4] ša dam.gár-ni [il-lu-ku] lú,mes i-na-dś-šá i-gr[10 a-na-ku šul[tal a-na muḫ-bi-šá] nu-sal-lam, “Whatever caravan journey that our merchant [makes] that brings along slav[es], we—both you and I—will guarantee safe conduct(?) fo[r it]” 76:11–17

In the idiom la pān PN alāku, “to serve PN(?)”:
ša “pa-di1 ši-mu.7.kam i-šál(?), ki-il la pa-an “Kab-ti-úd [il]-lik, “She belongs to Nāšiyya. Seven years it was(?) that he did service for Kabiṭiya” 82:16–19

In the idiom šimita alāku, “to go to make purchases” (see comment on No. 64:11):
šī-mu-tu ki-il1 al-lik īnā ṭuṣ-pi šā lū.[garku ul iṣ-ṭu-ru, “They did not write in the tablet of the governor that I had gone to make purchases” 64:11–15

āli̇k ḫarrānī “traveler”
See also alaktu, ḫarrānu, karā (A), ṣuḥāru, tamkāru

¹ki-i śeš-ul-َا la il-lik Kū.BABBAR a-na1 1-en li-bu-u a-li̇k KASKAL[4] ME šeš-ú-a lu-ú-še-bi-li, “If my brother himself hasn’t (yet) come, my brother should send silver to one of the travelers” 81:16–19

alpu “ox, cattle”
See also biru, lītu

GU,MEŠ ša īna pa-ni-īd ta-mā-šir GU, bi-ri a-di1-kan-na ul i-šir GU, at-ṭu-u-ku ku-tal ni-ri-šū ʿu GU, ri-ta it-ta1-ši1-iz-zu GU, ri-ta ab-kām-ma e-re-ši ni-riš, “(About) the oxen which you let me have: the breeding bull until now has not been well. My own ox, his backup in the yoke, and the plow-ox (also) halt. Bring me a plow-ox so that we can cultivate” 91:4–13; ša bi-il iš-pur ʿum-ma ki-i KASKAL[4] ka-ša a-na lū Du-na-a-nu i-ba-d śu-ul ū ša-la-nu-ū-ša a-la-lak 2 MA.NA Kū.BABBAR luš-dak-kām-ma it-ti-ka i-ši-ma a-li̇k-ma 2 GU,MEŠ ba-[b]i1-bal-nu-ti ša īna ri-ti ina [šu][4] iš-pu-[r] um-ka iš-pu-ru i-na t-si-ku-tal ni-ri-s̄u lā-ku, “Let him come and hand over the [ox]. And the silver about which he is anxious, I [my]self will give[e]. But [b]efore the ox arri[ves], let me see the messenger of my lord” 62:13–19; ū GU,ka ša ḫab-tu ú-tar-rak-[ka1, “Moreover, your ox which has been plundered I will return to you” 24:25–27; šu-dāš GU,MEŠ* ša “DIR.GIR.APIN-iš ša ta-qab-bi-i a-du-u et-ti bi pa-an-īa du-lu-[a] a-dī u-šu-bi-li-ka GU,MEŠ* ša-nu-um-ma la* tu-ba-a, “Concerning the oxen of Ilu-ēreš about which you are speaking: I’ve gotten under way now. Until I send you (a dispatch), don’t look for other oxen” 55:4–10; īš-ša Kū.BABBAR ša “Zabi-di-l ša šeš-ú-a iš-pu-ra “Zabi-di-l i-qab-bi um-ma 5 MA.NA Kū.BABBAR ki-i i-din 3-šā lū a-mi-lu-tu ki-i 3 MA.NA Kū.BABBAR a-na “Ba-ša-ša at-ta-ta din 2 GU,MEŠ ki-i a-bu-uk at-ta-nu-ā-šu šuū lī-fa-ša ša lū-lu-la, “Concerning Zabdi-II’s silver about which my brother wrote me, Zabdi-II says: ‘After he gave me five minas of silver, I sold three of his slaves for three minas to Iqiša; after I had led away two oxen, I gave (them) to him; and the rest of his account I have sent to him in the hands of Naḫbūnī, the son of Aḫu-lap-Marduk’” 51:5–17; GU,MEŠ ū lū.ENGAR,MEŠ ki-i iš-pu-ru i-na e “Na-tešri i-sap-pa-nu, “When I have sent the oxen and the farmers, they will flatten in the House of Nāṭeru” 95:20–23; ū bi-il a-de-e i-lī-ši “DU-NUMUN ū lū Ru-bu-u iš-bat um-ma 1-man-ū-ša [u]-
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

Tu En.lil.Ki [a] Lu Ru-bu-ú lI-li-ká-ma [u] Udu.Mes1 Gu.Mes1 [u(?)] Lu(?).Mes(?)) [i(?)-tab(?)]-ka(-)ma(?) a(!?)-[n][a] [kU],[Bab.bar] [i(?)-tan(?)-(na(?))-]šá-nu-[ti] lA-IGi(?). E.ad.-Sú bi-lat iN(?)-(na(?))-]š[i(?)-]ma(?), "Did not my lord conclude a treaty with Mukin-zéri and the Rubu' tribe saying that whoever came ([from Nippur or the Rubu' tribe and [led away(?) sheep, oxen, [or slaves(?) and sold(?) them, tribute would be carried(?) off(?) from his clan?" 6:4-16; [u] Gu.Mes u 180 Lu1.Engar.Mes1] [s] šáŠ-ia liš-lik-ú-nu let ma-a-a-ri li-ii-da-kú-ú, "Let [no ox]en and 180(?) farmer[es] of my brother come and move the blades of the māyārû-plows" 96:17-19; Érin.Mes1-ia [u] Gu.Mes1-ia ta[t]-tab-ti en-na [lU-li] ti-da-a] [k]i-1] at-tu-na a-na en kúr-ia ta-tu(erasure)-]ral, "You have plundered my men and my cattle. Now you should know that they belong to us. You have become my enemy" 8:4-9; Érin.Mes1-ia [u] Gu.Mes1-ia šá šú.Engar.Mes1 a-di(?)-]š[1] [x]-]ka1 gab-bi a-na kin [be-li-i-nu] a-bu-uk-ma ši-li-[1] [hUš] šá be-li-i-nu šá ina kÁ-Šúāl pi-ši-ir-ti lu-pšur, "Bring all the plows [and oxen] of the cultivators together(?) with your [...] to the work-assignment of our lord, so that I may break up the soil on the fa[rm] of our lord that is in his quarter" 92:5-10

álu "city, town, settlement"

See also ášib álu, mār áli; for discussion of ál šubātī, see comment on No. 83:8-9

URU 66:16; [UrU] 93:13; [UrU(?)] 53:6; uru-šá-]nu1 29:27; [UrU]1.t0g 83:9

amāru "to see, locate"


amātu "word, wording, decision, affair, matter"

a-mat-ka ki-i aš-su-]ru1 a-na-aš-sar-šú, "I will keep your word as I have always kept it" 11:12-13; en-na fo [h][u]r]-šá-na1 pa-ri-si INIM.MES, "Now the river of[real will be the decider of the(se) affair[s]" 38:38-39; en-na ki-i a-[mat] šéš-ú-tu* pa-n[u-[u] 111 taš-kun šá a-mat a-na* muḫ-ḫi-ia iš-kun muš-si-ma šup-fram1-ma lu-ú i-de 1ki-1 šéš-ú-a at(!)-ta, "Now even if you did not establish the wording[es] of the previo[us] brotherhood (agreement), find out who established the wording to write to me so that I may know that you are my brother" 3:13-20; a-mat šá ana- ku 1ul at-ti 1i]-1a-ša-meš niš-bu-ub, "There is a matter that you and I should discuss together" 42:6-7; INIM "Mu-šal-lim ša-lam-ši-ši a-na pa-an "Gu-]lu-šú be-lī liš-pur a-di la šu!(?)-su i-šak-la1-šu-]ma1 1-en ša-ma-da ib-ba(1)-ka, "Quickly, let my lord send Musallim's decision to Gulùšu before he in fact gets his hands on one team and leads it away" 57:12-15; INIM1 [a-n]a "Na-di-nu DUMU "x-[x(-x)]] qlī-bi-ma, "Say something [to] Nādinu, son of [PN] ..." 45:16-18; a-mat-su-nu (context broken) 99 r. 4'

amiltu (amēltu) "slave woman"

See also amlitu, amtu, ardu, muššurtu, nišū biti, qallu, qallalitu, šuḫaru

Kaskalar1 ka1-da-fra1 ul ta-ā-bi sal a-mil-tu ul a-šap-pa-rak-ka pa-an lud1-gul1-ma āš-šā-a Kaskalar1 ta-at-fa-lam1 ul a-kil-li-šu, "The road of the guard-posts is not safe; I am not sending the slave woman to you. Let me wait a while. As soon as you have taken charge of the road, I won't hold her back" 34:19-25; [dāš-šu] sal a-mill-[IU] šá šéš-ša-[a] iš-pur1 a-na-ku āš-p[u]l] [a-na] iš-a-šūl a-di lu-da[m.gar] āš-pur-ma ul-bu1 [u]l[kubår]. DUMU la-ba1-kaš, "([Concerning] the slave wo[man] about whom m[y] brother wrote—I myself se[nt] a letter to him. I sent (it) along with the mer[chant], and I then led her(?)) from [Par]ak-mārī" 82:9-14
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

amilu (amēlu) “man”
See also napultu, nisā, nisā bīti, šabā

| LÚ | a-mi-lu | LÚ | qal-lâ-a1 | [a]-lul-ni | tam-me1-ni | tu-maššîr-[šā] | ul | i-Inē-ehl<hi>-si | ul | i-ul-x-[x(-x)] | ki-i-la-a-Sā | “The man is [our] slave boy. Why did you let [him] go? He won’t come <ba>ck. He won’t […] Detain him” 31:6-9; ki-i šes-šu-tu à munû.la še-ba-ta LÚ lu-ú ša-bît, “If you desire brotherhood and friendly relations, let the man be held in confinement” 2:9-11; i-da-tum,ma ul-tu ina ē a-mi-lu-ta ina lêt-ma-da-a,-l i-la-buds-su 285

amilfitu

See also

See also (amilu)

silver for withdrawal (on deposit) with you” 36:10-21; a-mi-lut-ta ina lêt-ma-da-a,-l i-la-buds-su

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“His merchant mustn’t lodge a complaint, saying: ‘You didn’t tell me soon enough and therefore I wasn’t able to detain him. The slave—which you’ve allowed him to escape, and agents have detained him’” 81:20-29;

... (remainder broken), “If you see slaves for ransom, ransom (them) for me and deliver (them) here. Don’t buy anything else. The agents’ trading capital has been on deposit until now. If there are no slaves, return the silver [a]nd […]” 40:19-30; mi-[i-na-a-l KASKAL[“] ša DAM.GAR-nil [il-la-ku] LŪ.Ł.MES[8] i-na-dīš-šū[1] GIR[1] a-na-ku ū1 lat-ta1 a-na muḫ-[i-šā] nu-šal-lam a-na LŪ.TUR.MES ŠEŠ-ū-a-liq-bi-ma li-lī-ku-nim-ma Lū a-me-lu-tu li-bu-uk [KŪ.BABBAR] ša šeš-iā a-lišap-pa1-[ra] KASKAL[“] a-na LŪ.TUR.MES ŠU-ku[n], “Whatsoever caravan journey that our merchant [makes] that brings along slave[es], we—both you and I—will guarantee safe conduct(?) for[ it]. Let my brother speak to the agents, and let them come and conduct the slaves. I am send[ing] my brother’s [silver]. Set the agents on the road” 76:11-25; ki-i a-na ḫu-bi be-lf-īā šak-na 2 Lū qal-la-lu-tu lu-ū ša Kul-la-a lu-ū ša Ė-sag-ğīl-ū ša mam-ma i-na liq-bi-ši-ni ša a-na ḫu-bi be-lf-īā šak-na ī ū-ū a-me-lu-tu mut-ma ša be-lf-īā lu-ū Ti-ru-tu lu-ū Ḫ[1]-bīl-duḡ-GA lu-ū ša ḥa-du-ū be-ll-ī lu-bu-[kā-ma li]-lik a-na-ku pu-us-su-su nu-na-šā-k[a], “If my lord deems fit, my lord should co[me and bring] me two slave boys—either of the woman Kullā, or of the woman Esaggilu, or of anyone among them whom my lord deems fit (to bring), or it may even be a slave man of my lord’s, or the woman Tīrūtu, or the woman Qibī-dumqī, or whomever my lord prefers. I myself a[m] acting as their guarantor” 83:25-32; ki-i na-kut-tu a-di 7-šī ēš-fīšū[1] [a-m]e-lu-tu a-na be-lf-īā ēš-pu-ru itti “ŠEŠ.MES.SIL[IM] ī Šu-uma a me-lu-tu be-lf liš-pu-[ra] ū1 [p]u-us-su-su nu a-ki(?) pa-ni-īā na-[ša-ka] a-[m]-e-lu-tu a-na šī be-lf la [u-šē-ša-a] be-ll liš-pu-raba ma lu-ū [SAL] ša be-lf-īā ī Lū qal-lum-ma la im-me-rik-ka ili-[kā-ma]-pla liq-bi, “It is urgent! As many as seven times I have written to my lord about a [s]lave. Let my lord send me a slave with Aḫḫē-sul[i][m] and Šumā, and I will a[ct] as [gu]arantor for him(!) on my own(?). (If) my lord will not [release] a [s]lave written to my lord about a [sl]ave. Let my lord send me Abbe-sullūm and Suma, and whether (it is) a woman of my lord or a slave boy, she/he should not delay. Let her/him co[me and] learn to read” 83:39-47; [an]-ni-ti lu-ū i-ta[d]-la[t] [a-m]-e-lu-tu(?) a-na LÚ.DUM.GAR S[al] šap-pa-rak-ka, “(Concerning) my slave who is in my brother’s charge—I am now sending a merchant to you” 86:4-6; ēš-šī DUM.KIN šā DUMU ”Šīl-a-nu ša šeš-ū-a iš-pur a-na-ku ina URU Sā-pi-a lu-li-tu ka-lu-ū ī-en liq-bi-ma LŪ-SU ak-ta[r]-a-ta at-tü-ū1-la1, “Concerning the messenger of the son of Šīlānu about whom my brother wrote—Would I, in Šapiya, after he had been detained, have detached(?) one slave of his, that he and his messenger were not coming here, that I did not accept even a single slave by deceptive means, and that I would have set him on the road” 17:27-34; LŪ-Tū-a am-me-ni taḫ-liq a-na[1] (erased)-kan-na-ka ēš-bat, “Why did my slave run away (and) settle there?” 78:5-7; ina maḫ-ḫr1-[i] li[1] sar-r[u]-ti-ia[a] šā Lū-ta-k[a] ki-i ū-šab-bit 1 en 5 KÛ.BABBAR ta-an-da-[ba]-ša-nu-tu ina li[b]-bi an-[ni]-i MUN.[H.A]-[a] ḫu-su-[u], “Previously when I captured my kidnappers of your slaves, you received them for (only) five (shekels) of silver each. Remem[ber] this goodwill of mine” 2:26-30; [i]-na lū1-bi lū1-šI.MES ša Lū qal-la-lu-ti ṭaq-du1-nik-ka ma-a-1-du-ū1-ti], “Among the slave men and slave boys are man[y] who should be handed over to you” 74:28-31;
ana libbi “to, for”
See also ina libbi, ultu libbi
   a-na lib-bi 18:8; 45:6; 68:9; a-na lib-bi-l 2:14; [a]-na ša 94:8; a-na lib-bi-ia 82:25

ana muḫḫi “on, upon, with regard to, against”
See also adi muḫḫi minī, ina muḫḫi, ultu muḫḫi

ana muḫḫi minī “on what account?”
See also adi muḫḫi minī
   [a]-na muḫḫi mi-[a]šūL Ū.-bu-šu, um-ma [MU DIN 95] šu-[a]-a "Ba-nil-ia lul tab-lu, ["O]n what account is the shaykh of the Ubūlū tribe saying: 'Swear an oath by god to me (that) you will not fear Bāniya'?” 98:16-20

ana pān “to, before”
See also la pān, ina pān

ana pi “according to, exactly”
   a-na pi-[a]-laKAL.DINGIR.RA.KI muḫḫ-šū, “Accept from him according to (the rate of) Babylon” 79:13-14; GIS.KIN muḫḫ-ram-na kin-[a]-nu a-na pi-[la]-KAL.DINGIR.RA.KI kim-[a]-nu, “Buy and certify for me kīškanāl-wood—according to the cash price” 10:12-13; a-na pi-[a]-la šal be-lī [a]-la-šu-šu li-pu-uš, “Let my lord do exactly what my lord would like (to do) about these words” 110 r. 3'-4'; [a]-da-ul GIS gam-miš ki-[a]-muru [a]-na [a]-na 1 GIN LUD.GAR [i]p-ia-ra-as [a]-ni-[a]-la-[a]-qū, “Now when I saw gammiš-wood, the merchant [d]ivided (it) into exact one-shekel portions (and) I made a selection” 97:6-8; [a]-na pi-[a]-la šal a-na 1 GIN lu-hir-[m]a a-na [b]-el-[i]-la lu-še-bi-li, “Let me prepare a bundle of three shekels [i]n exact one-shekel portions, [and then] let me send it [t]o my [l]ord” 97:10-12; [a]-na-[m]-al-[?] pi-[a] (context broken) 113:4

ana qāṭ “to (the charge of)”
See also ina qāṭ, la qāṭ
   a-na [šu]-ù 10:ia 30:12-13

anāku “I”

annanna (fem. annannitu) "so-and-so"
   a-na-ni-ti lu-šu aš-[a]-ša be-li-li-dā, “So-and-so(f.) is a [...] of my lord” 60:5
annu “this”

- annu-i 70:10; 81:32
- annu-til 70:10; 82:14
- annu-tu 70:18; 71:11; 81:32

In the expression 
\[\text{kī pī annī}, \text{“in this manner; like this”:}\]

- kī-i pi-i an-ni 33:9; 33:16; 33:29; 33:19
- kī-i pi-i an-ni-i 1:15; 1:19; 33:23; 51:17-18; 85:9; 33:16

In the expression
\[\text{anniti/u li1 idat}, \text{“This is to attest that ...” (see also idatu):}\]

- an-ni-ti lu-i i-da-at ul-tu a-qab-bak-ka
tah-lap-ti x-x(-x), “This is to testify that after
I was speaking to you, he(?) ...

In the expression
\[\text{anniti lu-i i-rdal-[a] [a(?)-me(?)]-rlut(?)l-ti i-na}\]

- anniti lu-i i-da-at rul-tu i-na

In the expression
\[\text{a[n-nu]-ri-tul 110 r. 6’}\]

- annu-tu 71:11; 110 r. 2’; 110 r. 10’

In the expression
\[\text{apālu “to answer, satisfy”}\]

See also efēru, ḫaraṣu, napālu

- a-na UGU šā ki-i pi-i an-ni-i [LŪ] A šīp-ri-ka i-pu-ul a-šap-pa-raš-šum-ma, “I will write to him (to ask)
if this is exactly how he answered your messenger” 33:16-18; ʿū Kū.BABBAR a-na lib-bi l[*][i]-
tam-meš ki-i ad-din ba-an-ṭī KĀ-tu a-pu-lu, “And when I handed over the silver to Iltemmēṣ,
I straightway satisfied the outstanding balance” 45:6-8; al-kām-ma āš-sīlu 1b-bu-un-lu1 ni-in-šā-[ma]
i-na sar-r[i] bi-lu-tu-u ʿā man-da-at-[a] ina muh-ḥi-ka ni-iš-kun la ta-pal al-kām-ma a-kan-na dul-
la-ka e-pu-uš, “Come now. Inasmuch as we have carried (it as) our deficit, have we criminal[l]ly
imposed tribut[e] upon you? Don’t answer. Come and do your work here” 66:5-8

In the expression
\[\text{appāru “marsh”}\]

- ul ki-i pi-i an-ni-i taq-lub1 um-ma a-na [UGU] GIŠ.GIGIR-ka šā i-na šal-ta ina AMBAR A.MES mar-rat
šab-ta-tu la ta-ḥar-ra-ḥaš-a na-ka GIŠ.GIGIR a-rak-kāss-ma ū-šeb-bi-lak-ka, “Did you not tell me: ‘You
must not write off your chariot that was captured in battle in the saltwater marshes—I myself will
build a chariot and send it to you’?” 33:23-29; 1l[i] ki-i āš-mu-lu1 um-ma Ti-ru-tu1 l[i(?)]-ti(?) šā[?])
muh-ḥi [URU] TUG šā “Ad-[i]-nu-ru [UL] šal-qa-lal1 šā Šag-gil-u i-na pa-an1 “SUM.NA-lu i-na ap-pa-
ru am-me-ni LŪ qal-1la i-na lib-bi ap-pa-ru a-ṣib, “[So] I have also heard: ‘The woman Tīrātu,
[together with(?) the one who is] in charge of the textile quarter of Abi-nfiru, as well as a slave
boy of the woman Saggilu, are in the presence of Nānā in the marsh.’ Why is a slave boy liv-
ing in the marsh? ’” 83:7-12

In the expression
\[\text{arad ekalli “builder”}\]

See also batqu, dullu, epēšu, rakāsu, šullulu; for discussion see comment on No. 119:15

- ū mim-mu-u LŪ.ARAD.E.GAL.MES1 ir-ri-išu-ša-ka in-na-āš-šu-nu-ti, “And whatever the builders request of
you, give (it) to them” 89:9-10; ū mam-ma ina pa-an LŪ.ARAD.E.GAL.MES ia-a-nu-un-lma1
GIŠ.FUR1.MES šī-tal-li GIŠ.SAG.KUL BABBAR GIŠ šī-i-pi ū GIŠ.UMBIN ul i-nam-dīn-āš-sīlū, “And (inas-
much as) there is absolutely no one in charge of the builders, no one can give them(!) beams,
joists, white bolts, rafters, or even a wagon’ 89:13-17

In the expression
\[\text{Araḥsamnu (name of the eighth month)}\]

See comment on No. 94 reverse

- [en-na i-n]a lib-bi ITTI[PIN] [ANŠE],[KUR],[MES gab-bi1 [Ū.HLA] ŞEBAR1 ik-kal 1NUMUN1 [ni]-fir-
ri-išu-lu1 la-di UL.UDU.HLA šā be-lū-lu1 i-na [ba]1-am-ra Ū.HLA ŞEBAR1 ik-kal, “[Now in Arah[sa]n],
all the [h]orses will be grazing on the [stubble] of the wheat. Will [we] be able to plant while the

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flock of my lord are in the irrigated area grazing on the stubble of the wheat?” 94:19-25; ul(!)-tu
UD.1.ÎKÂM1 šá ITTÂPIN GIS.APIN.MEŠ šá be-Î-Î-a il-Î-lakl, “After the first day of Araḫsamnu, the plows
of my lord will go” 93:8-10

ardu “servant, slave”
See also amilītu, amilītu, amtu, qallālītu, qallu, șuḫâru

In address formulae only:
Ir-ka 13:1; 16:1; 21:1; 29:1; 38:1; 46:1; 57:1; 59:1; 60:1; 80:1; 94:1; 102:1; 103:1; Ir-ka
56:1; Ir-ka 5:1; 62:1; 83:1; [Ir-ka 27:1; 44:1; 110:1; Ir-ka 41:1; 72:1; 93:1; 101:1; [Ir-ka]
97:1; [Ir-k]a 6:1; [Ir-ka] 53:1; 58:1; 98:1; 111:1

argamannu “red-purple wool”
See also špātu, tabārī šadi(?) tabarru, takītlu

am-me-ni a-na ŠEŠ-ia la āš-pur um-ma šā 5 MA.NA KÙ.BABBAR <5 MA.NA KÙ.BABBAR> SIG ta-kîl-tu û SIG ār-ga-man-nu muḫ-ram-ma tšu-1-bÎ1, “Why didn’t I just write to my brother and say: ‘Buy and send me blue-purple and red-purple wool worth five minas of silver?’” 1:32-36; ina [lU]1 Kal-du gab-bi-
šū ki-[l]1 û-ba-[u]-yù SIG ta-kîl-tu ba-ni-ỉ û SIG ār-ga-man-nu bab-ba-nu-[ā]-a-nu, “When I searched the length of Chaldea, there w[as]n’t any good-quality blue-purple wool or any fine-quality red-purple wool” 1:36-39; en-na SIG ta-kîl-tu bab-ba-ni-[l]1 SIG ār-ga-man-nu bab-ba-nu-[ū]-l1 û SIG ta-
kîl-tu li-bu-u šā a-na TŪG mu-šîp-tu šā ŠEŠ-īa i-maḫ-ša-šu ina ŠU1 “Mu-ru ŠEŠ-ā-a lu-še-bîl, “My
brother should now send in the hands of Murru some [f]i-[n]e blue-purple and red-purple wool and
also some blue-purple wool out of which they can weave my brother’s mušiptu-textile” 1:40-45

arḫu “month”
ki-i a-di ql-ît ITI an-nî-ỉ [la1] ta-at-tal-ka ki-in-gu ina šā-šū ia-a-nu, “If you haven’t come by the end of this month, there will be no sealed tag for him” 81:30-34; a-na ql-[i]t ITI [an-ni]-l1 a-dan-
[ne ...] (context broken) 108:5-6

arka “afterwards”
wards, Kabtiya said ...” (context broken) 73:10-11

arkišu “after that”
"Šā-lîm ina pa-ni-ka la tu-maš-šar šā-ù-ma a-na 1+en a-ḫî la i-ḫal-liq a-di a-šap-pa-ra-ma MA MUN-MA
7:21-290 DINGIR ū-še-la-āš-šā ūr-kî-šū šû-ra-ša-šū, “You must not let Šalim out of your sight. He must not run away to someone else or write to me” 2:4-9; ni-i-nu a-na lib-bi Lû A-rām ni-šap-pa ūr-kî-šū Lû. UNUG.KI-a-a ki-i il-liq-ù-ù um-ma ḫu-ū-ūt-ku-nu šā ḫab-tu a-du-u Lû si-lul-lu ina UNUG.KI i-pa-dāš-šâ-fl1, “We were going to write to the Arameans, but after that, when the Urukians came, they said: ‘Now, in Uruk, petty dealers are selling the plunder which they took from you’” 18:7-14

asumu “stele”
i-da-tum-ma ul-tu ina e “AG-SILIM Lû šā "BA-Šâ-a a-na mas-su-ta a-na-[k]ul u "BA-Šâ-a a-na a-ḫa-[meš1
ni-il-li-luk1 u at-ta šâ ŭUU a-su-mît-ti ina pa-ni-ỉd tam-nu-ù en-na gal-la šū(!)-ù mi-iq-ti ina muḫ-
ši-šû, “This is to attest that after Iqiša and I had come together in the House of Nabû-uṣallim—a
man of Iqiša—for the reading, and after in my presence you yourself had recited what was on
the stele—that stone has damage on it now” 12:7-18

asû “to go out” (G); “to expel, evict” (Š)
On the combination of the verbs asû and erēbu, see the note to No. 12:18-20
G-stem: ki-i a-na tu-bi pa-ni-ka um-ma URU ìl-ta-zì-ni ki-i lib-bi-šu(!)-nu li-ru-bu û lu-šu-ù, “If it is
good for you, say (to them): ‘May they come in and go out of Iltazinu as they please’” 7:21-
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

24; gal-la šal(1)-a mi-iq-ti ina muḫ-ḫi-šu u a-na šub-ti-ni a-na a-si-ni u e-re-bi-ni šeš-ú-a liš-al, "... that stone has damage on it now. Therefore let my brother inquire about our (right) to go out and come back to our dwellings" 12:16-21; ḫa-šan-tiš1 LÚ.DUMU ši-pr-ku-nu LÚ ša-ši-ri-lî ša-kám-ma šiš-ru-šu lu-ša*na* šiš-ša BÁD, "There are rebels among us. If you go, you’ll perish. Whoever protests I am expelling outside the wall" 10:27-30; ū a-na muḫ-ḫi-ka sar-ru-nu "ll-ta-gab a-di šeš-mēš-eššu a-kan-na-ka laš uš-šal-[bu] šu-ši-šu-ma šiš-ša a-n[a] ša-šu-a-šu-l uš-ši-lá-šu, "And as for you—our criminal Iltagab, together with his brothers, must not settle there. Expel him. Either [t]o Bit-Yakin or to the people of Birru expel [him]. [Let them] live together with their own tribe" 19:15-23; man-nu ša i-se-lu-ša ma ina(?) qa-as-ur ša-a-nu ma i-baš-ti be-liš-pu-rum-ma, "(If) my lord will not re-release a sl[ave] (man), let my lord write to me" 83:43-44

ašābu “to dwell, live, settle; to sit around, be present”

See also ašīb āli, šubu

ašar (conj.) “where(ver)”
See also aššu

The early Neo-Babylonian Governor’s Archive from Nippur

See also asru

leur (conj.) “where(ver)"

See also asru

SES.MES-S-nu ki-i pi-i an-ni-i i-qab-bu-ú um-ma SES.MES-ú-nu a-šar il-li-ku ul iš-lim-dāš-šū-nu-ú,

“Their brothers are saying as follows: ‘Wherever our brothers went, it wasn’t safe for them’” 1:14-17; a-de-e-ni AD a-na DUMU it-ta-din AN-ú ki-i a-na-ku 4At-4a ni-par-ral-[a]s a-šar di-nu i-du-ú la di-nu i-dab-bu-bu ina let 4En 4Ag ul i-ṭib-ba-dāš-ša, “Our treaty—given father to son—by Heaven, you and I cannot break (it). Where one knows the law and one litigates without due process, it will not be pleasant for him in the jurisdiction of Bel and Nabû” 23:5-10; 4uš gam-miš a-šar i-ba-dāš-šū-ú ul ú-mas-si ú-ba-a-[i]-1, “I couldn’t find the place where the gammis-wood was available; but I searched around and have (now) sent (some) to my lord” 97:31-33

ašaridītu “paramount leaders”
See also abu, nasīku, rabû (B); for a discussion see the note to No. 14:5

al-te-mu um-ma LÚ.SAG.KAL.MES šá Lú Pu-qu-d[u] i-ba-dāš-šū a-na è “A-muk-a-[n]4u it-tal-ku, “I have heard that the paramount leaders of the Puqûd[u] are present (and) that they have gone to Bīt-Amûkânî” 14:4-9

āšib ālī “resident (of a city/town/settlement)”
See also ašābu, ālu, mār ālī

ul ki-i pi-i an-ni-i aq-bak um-ma l[a] ta-né-ē-hi-is-m[a] liq-bu-ú LÚ a-šiʃb 4URU šá EN.LÍ.KI Ú LÚ.BÁRA.DUMU-ú-a ša a-kan-na-ka a-na ḫūb-tu a-na è “la-a-ki-ni li la-ilak, “Didn’t I say to you: ‘You must not withdraw, nor should any resident of Nippur or any of the people of Parak-mârî who are there go away captive to Bīt-Yakin ... ’?” 19:4-10; 4ul ki-i pi-an-ni[l]-[i] tē-e-mu šak-l-[n][a-ta] um-ma ša-la-nu-tu[a]-a a-na 4URU Mâ-l-râd la t-[al]-[a]-kâm(t)-[ma] ta-4ašap-[p]-a4ram-[m]a 4[1]-en[l] a-šiʃb 4[RU Ma-rad] a-nam-da[k-ka], “Did [you] not give the following instructions—‘You must not go (o) to Marad without [my] permission. Rather, you will write to me, and I will give [you] one of the residents of [Marad]?’” 75:4-11

āša (aššu) “inasmuch as; as soon as”
See comment on No. 9:10 and 20


aššu “concerning, about”
See also ašša


atta (atta) “you” (m. sg.)


attu- “belonging to”

They are holding ten men of Atimmd' with me at the guard-post'—By Nabû, it is not for eternity. The detention is his (alone). And he is among his brothers" 23:25-30; åtu-ú-ka dul-la-ka am-ma la ta-gaq-bi um-ka man-nu dul-lu li-pu-uš 3 MÈ ERIN.MES e-em pišl dul-lu ina pa-ni-ka l dul-la-ka ša te-ep-pu-uš lmal-a'-da lu-ú ba-na, “And will I see your work? You mustn’t say: ‘Who will do the work?’ Three hundred laborers are at your disposal. There is a great deal of work for you to do. Let it be good” 92:20-27; ds-su bu-ub-ta à LÚ.DAM.GAR ša taš-pur ḫa-bi-ta-nu åtu-ka LÚ.DAM.GAR DUMU TIN.TIR.KI, “Concerning the captive and merchant about whom you wrote: ‘The marauders are yours, and the merchant is a citizen of Babylon’” 28:5-9; en-na a-du-ú ki-i MUN ŠEŠ-ú-a ú-qat-šu-ma i-pu-uš ANŠ.MES lalu-ia ti-rás šu-nu at-tu-ku šu-nu ta-a'-ti šú-lu-a-nu a-na muh-ḫi i-di-ni, “Now then, if my brother has made a complete end to friendly relations, don’t let the donkeys go. Return them. (But if you think) they belong to you, give me a gratuity (or) present in exchange” 35:4-10; GU 4. MES sd ina pa-ni-id tu-mas-gir GU4 bi-ri a-rdil-kan-na ul i-sir GU 4 “The slave boys whom you ransomed belong to me. They were ransomed for one mina and twenty-eight shekels of silver. Take one-quarter per shekel as your silver” 79:4-9; KJ.BABBAR sd ad-di-ka ul at-tu-ša šu-bi-lama na-be-Iš-ša lad-din, “The silver which I gave to you isn’t mine. Send it to me so that I may give (it) to its owner” 65:13-16; LU a-mi-lut-tu ša tap-pur at-tu-ša ši-i a-na mam-ma'1 la ta-nam-dî-lu, “The slave whom you ransomed is mine. Don’t sell him(!) to anyone” 84:4-7; “AG ki-i ki-lal-le(!)-e at-tu-ša-a-am, “By Nabû—Neither belongs to me” 28:10-12; åš-šu DUMU.KIN ša DUMU šil-šu ša šeš-ú-a šu-pur a-na-ka ina UŠ.ŠA-pi-a ul-ka ku-lu 1+en lib-bu-šâ lú-su ak-tar-a-at tu-tu-ša-a-al, “Concerning the messenger of the son of Šilânû about whom my brother wrote—Would I, in Šapiya, after he had been detained, have detached(?) one slave of his as my own?” 17:5-8; [a]-naš lú-ša A-ram lik-ubu-ma ki-i "Na-ba-a ni-is-ḫi* i*-kul ša muḫ-ḫi-šu lu-ú-šal-lum-mi lú-ša qin-ne-ka lu at-tu-šu-ni, “Let him speak [to] the shaykhs of the Arameans; and if Nabû has used up the advance, let them make full restitution for that which is charged against him, even if the family is one of ours” 27:19-24; a-du-ú a-na "Na-ba-šu at-tu-šu-ni of-ta-r-a um-ma l an.BAR ma-la na-ša-ti [a-na] mam-ma la ta-nam-din, “Now I have written to Nabûšu, one of ours, saying: ‘Don’t sell any of the iron which you are carrying [to] anybody’” 41:14-18; lú-ša a-mi-lu lú qal-la-ša [ati]-tul-ni lam-ma-lu-ša šu-maš-šir-[šil] ul i-né-ēl<št> si ul šal-šul-[x-x] ki-i-la-ša-šu, “The man is [our] slave boy. Why do you let [him] go? He won’t come <ba>ek. He won’t […]. Detain him” 31:6-9; ERIN.MES-ša-a-šu at-tu-šu-šu taš-tab-ti en-ag lu-ú-ši-ši-dzi DUMU šu-ši at-tu-šu-šu en KUR ia ta-tu(erase)-ša, “You have plundered my men and my cattle. Now you should know that they belong to us. You have become my enemy” 8:4-9

attunu “you” (m. pl.)
åtu-nu 18:26; [at-tu-nu]um maš 8:13

ayû “who, which, what” (indef.)
GAL-ti qal-la-lu nm a-a-li-ši it-ti a-ḫa-meš i-ši, “Big or small, any woman whatever, deliver (her) together with it” 97:17-19

ayyalu “confederate, ally”
See also adê, šet-ti, šalûnu, sulûnû, tâbu, šûbu
AD.MES-šu-nu a-ḫa-meš ku-ul-lu à 1+en lal-na a-a-li ša ša-ni-i šu-uz-zu, “Our fathers rule jointly, and they stand each as the confederate of the other” 2:37-40; a-na-ku lal-la-šu ki-i aq-reb-šu-ma a-na pa-an-ša be-li la šu-pur-đa-šu, “Can I be an ally if I have approached him and my lord did not send him to me?” 83:16-18
babanū “fine (quality)”

See also banū

ina lùlù Kal-du gab-bi-šu ki-1l ú-ba-wu ú šig ta-kīl-tu ba-ni-ti ú šig ār-ga-man-nu bab-ba-nu-ú [a]-a-nu, “When I searched the length of Chaldea, there w[as]n’t any good-quality blue-purple wool or any fine-quality red-purple wool” 1:36–39; en-na šig ta-kīl-ti bab-ba-nu-[l]-t[a] šig ār-ga-man-nu bab-ba-nu-ú ū šig ta-kīl-tu lib-bu-ú ša a-na TUG mu-šīp-tu ša šēš-i a-ša-ba-su ina šu١ “Mu-ru šēš-ú-a lu-šē-biš, “My brother should now send in the hands of Murru some [f][i][n]e-blue-purple wool and red-purple wool and also some blue-purple wool out of which they can weave my brother’s musiṣitu-textile” 1:40–45; āššū GĪš.ŠE.HAR šā šēš-ú-a liš-pu-[l]-a d-a-du* ú 10 GUR šā [x].X.MEŠ GĪš.ŠE.HAR bab-ba-nu-ú a-na 1ŠEš-l-a ut-te-bi-lu, “Concerning the GĪš.ŠE.HAR about which my brother wrote to me—

I have now shipped to my brother ten kor of [...] of fine-quality GĪš.ŠE.HAR” 96:6–9; 1me-reš-ti1 bab-ba-ni-ti1 muḥ-ram-ma ina ḫašu-a-na-pa-ni-ka [ma]š-šra l[t]-li-i, “Buy a fine-quality[ity] consignment, and then [let] it go up in value in a house [that suit[s] you” 44:10–14; l8 MA.NA a-na ša-ma-du ša ANš.E.KUNGA.MEŠ ki-i id-dīn-an-na-aši u(?)* ša-ma-du ša ANš.E.KUNGA.MEŠ ki-i ni-bu-ka um-na ul ba-ta-lu GURUG i-ta-ri um-ma KŪ.BABBAR-MA i-iš ul i-man-gur um-ma ANš.E.KUNGA.MEŠ bab-ba-nu-ú-tul ab-ka-nim-ma id-l-nā-na, “After he gave us eight minas for a team of mules, and after we brought a team of mules, he said: ‘They’re no good. The king will return and say: “The silver—where is it?” He won’t consent. He’ll say, “Bring me fine mules and give (them) to me”‘” 56:12–22; ša-da-qād a-na pa-an be-lf-ia al-tap-[r]-āl um-ma pa-an be-lf-ia mah-[r]-a ANš.E.KUNGA.MEŠ bab-ba-ni-ti a-na be-l-[l]-li-[a] lū-[u]-še-bē-bī-[l] [x] ik-i ANš.E.KUNGA.MEŠ ul še-l-ba-[a]-ta be-lf li-îl]-ru-uṣ, “Last year I wrote to my lord, saying: ‘(If) it suit[s] my lord, let me send fine mules to my lord.’ [But] if you(!) don’t desire mules, let my lord cancel the order” 58:12–22; 2 GU.MEŠ bab-[b]-ba-ni-ti šā ina rit-ti ina [SU][l][l][l] “Buy a fine-quality con-

 stagger to the town gate and fetch the cash payment which is in Eriba’s charge” 54:7–11

bāb dúri “town gate”

See also maḥiru; for discussion see comment on No. 53:9 and 18

lāšlā šu KILLAM [uru(?)] ša SE.GIS.1 ša [be]-lIl1 [i]š-pur a-na 1 PI 2 BĀN SE.GIS.1 BABBAR.MEŠ i-na KĀ BĀD i-na[m-di]-I-nu, “Concerning the town(‘s) price for sesame about which my [lo]rd [w]rote—

they were še[l]il[ing] white sesame for one pānu, two sūtu (per mina) in the town gate” 53:6–10; l5 l3 MA.NA KŪ.BABBAR a-na 1 PI 2 BĀN SE.GIS.1 BABBAR.MEŠ i-na KĀ BĀD ki-i am-ḫur ul* iz-nu, “So when I accepted one pānu, two sūtu of white sesame for three minas of silver in the town gate, they did not become angry!” 53:15–20; [en-na lùlù] TUR [šā] SEŠ-l-[a] [ša-ŠU.DAM.GAR-šul] a-nāl KĀ B[AD] lil-līk-u-lma* ha-a-tul [s][a] ina let =Eri-l-ba Ii-bu-[l][u], “[Now] let an agent [of] my[ ] brother [and] his [merchant] go to the town gate and fet[ch] the cash payment [which is] in Eriba’s charge” 54:7–11

bābtu “outstanding balance”

See also iibbû, nikkassu, nisḫu

For discussion see comment on No. 35:23

ma-la me-reš-ti-[šu-nu] ša taš-[kun] gab-bi al-lta-din ù KŪ.BABBAR a-na lib-bi l[l]I-tam-meš ki-i ad-din ha-la-ni-liš KĀ-tul a-pu-[l]-u, “Every single item of [their] consignment which you stored I have sold. And when I handed over the silver to Iltammeš, I straightway satisfied the outstanding balance” 45:4–8; ul-[l]-tu1 [ĐAM(?)].[GAR.MEŠ] u TUR.MEŠ [x x] ū-de-e [f]a[i]gab(?)-[li] šig qa*-[t]ar-ra-a-[d]t1 ù lKĀ qul-mu-ú AN.BÂR ir-ti-šu(?)[i] șa-lāl, “From the merchants(?) and agents [...] deliver to me a[ll] (?) the merchandise: the wool, the incense, and with it, the outstanding iron ax(es)” 35:19–24
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babu “door(way), gate, city quarter”
See also bāb ēri

See also babu dfri

ds'-u me-res-ti ti ki in-ḫu* ru-ú-nu ina ē "DUB-ka DUMU "Ba-na-a-a il-tak-kan-na* _invite_ ka me-res-ti ša ik-ta-nak um-ma a-di _AG-SUM-NA il-lak mam-ma_ KĀ me-res-ti šu-ú-nu ul BAD ki i K[Ā] me-res-ti ti la ta-[p(ete)] ANŠE.A.AB.BA ZULUM.1 MA1 in-da-am-ma ab(l)—kām-ma* al-ka a-di la LŪ ma-dak-ti _KĀ ka-lak-[k[ā]]_ (broken), "Concerning the consignment about which our brother wrote—now when Nabû-lḗi and Bēl-ipuš received the consignment from me, they stored it as usual(?) in the House of Šāpiku, son of Bānaya, and he sealed the door to his consignment, saying: 'Until Nabû-iddin goes, no one should open the door to their consignment.' If you can't op[en] the do[or] to the consignment, load a camel with dates, come, and bring it here before the campaigning army arrives" 39:4-19; ... Ša-kan-1-na-ka in a-pa-an LŪ.GÜ₁.[EN.NA] ē LŪ₂.SAG.EMES ša¹ EN.LIL.[KI] šil-ša-bat u KĀ₁ ka-lak-[k[ā]] (broken), "He seized the [...] there in the presence of the sand[abakkul] and the heads(?) of the houses of Nippur, and [he ... the door of the storehou[se]" 74:21-23; GIŠ.APIN.1 MEŠ₁ [วาด GU₂. MES₂ a₁-đi(?)¹] [x]₁-X₁-KA₁ gabb-bi a-na KIN 1-be-li-i-nu₁ a-bu-uk-ma ši-i₁-[šu]₁ ša be-li-i-nu śa ina KĀ₁šš₁ pi-ši-ir-ti lup-šur, “Bring all the plows [and oxen] of the cultivators together(?) with your [...] to the work-assignment of our lord, so that I may break up the soil in the quarter that is in your lord’s quarter” 92:5-10

See also babbanm, mubanntu
gammis, kigkana, gakkullu, saggsgu; for discussion see comment on No. 94:6

See also napultu

See also gammiš, kiškanā, šakkułu, šaššugu; for discussion see comment on No. 94:6

See also babbanm, mubanntu

See also babbanm, mubanntu

G-stem: SIG.HLA ša LŪ PQ-du ul ba-na-a ul KILAM-ši-na ul ba-na SIG.HLA ša LŪ La-ḫe-e-ri ba-na-a ul KILAM-ši-na ba-na, “The wool of the Puqidsians is not good, and its price is not good. The wool of the Laḫīrians (on the other hand) is good, and its price is good” 46:16-22; dul-la-ka ša te-ep-pu-us¹ mal-a₁-da lu-ú ba-na, “There is a great deal of work for you to do. Let it be good” 92:25-27; ša ki-i kit-i šu-ú KILAM-ia la (ba-na) ša pa-an be-li-iā mah-ra be-li [šiš]-pu-frams-mal₁, “And if it is true that my offering-price (for them) isn’t [good], let my lord write to me whatever suits my lord” 83:19-21; u at-a ta-qab-ba-a₁ um-ma ki-ša-a₂ GU₂. MES₂ ša LŪ₂.HLA ul ba-na-ú-a a-na-ku at-ma-ka um-ma Ḡ₃U MES.TAK.KA ki-ši as-si qa-ma la ba-na-ú, “But you are saying, ‘They aren’t even as good as the oxen of slaves.’ I have personally sworn to you, saying: ‘By Nabû and MES.TAK.KA, I did not choose any that were no good’” 60:19-25; “La-qī-pu ul-tu KUR.NIM.MAKI it-tal-ka 3 sa-ma-da ša ANŠ.E.KUNGA.MES ši-išš₁ i-tab-ka ma-a₁-da ba-na-ú, “Lāqīpu came from Elam. He brought
three teams of mules with him. They are of very good quality” 57:8–10; “EmdN-u-eb-si fal-na FKURl EmdN-u-eb-si fal-na SES-Sg
As+sur.KI ritl-tal-ka a-na MA.NA a-na sa-ma-du ša ANšE.KUNGAMEŠ ki-i id-din-an-na-a-si u(!?)* sa-ma-du ša ANšE.KUNGAMEŠ ki-i ni-bu-ka um-ma ul ba-nu-ú LUGAL i-ta-ri um-ma KU.BABBAR-ma i-iš ul i-man-gur um-ma ANšE.KUNGAMEŠ bab-ba-nu-ú-lu1 ab-ka-nim-ma
ba-nu-1-[a], “[Th]ese sla[ves] whom he le[d here] are of very good qual[ity]” 45:23–25

D-stem: In the idiom tābni bunnī, “to arrange the sacrificial table”:
ma-la a-gan-ni-i UD.MEŠ mam-ma tab-ni-tu ina Ė.DINGIR ul ā-ba-nu-lu1, “For a long time no one has
arranged the sacrificial table in the temple” 17:35–37; en-na 1-[a]1 “Mar-duk šeš-ú-a liq-bi-ma ū1 GIS.MA ū1 Id1 lu-šē-bi-lam-ma tab-ne-el-tu i-na lib-bi lu-bé-en1-lu1, “My brother should
now speak to (the man) Marduk to have a riverboat transport a flock here so that they may
arrange the sacrificial tables therewith” 17:37–41

banū (adj.) “good quality” See also babbanū
ina Ė.lO! Kal-du gab-bi-šū ki-li1 ū-ba-šu-ú ŠIG ta-kil-tu ba-ni-ti ū ŠIG ār-ga-man-nu bab-ba-nu-ú i[a]-a-2-nu, “When I searched the length of Chaldea, there w[as]n’t any good-quality blue-purple wool
or any fine-quality red-purple wool” 1:36–39


bašū “to exist, be on hand” (G); “to come into existence, appear” (N); “to remain continually” (Ntn)

N-stem: 5 ANšE.A.AB.BA.MEŠ ā 3 Ė.RIN.MEŠ ul-1-lu1 ta-ri-mi-tu Ė 1[la]-ki-nu1 a-kan-na-ka i1-it-tab-šūl, “Five
camels and three laborers from the region of Bit-Yakin have appeared there” 4:4–7


batqu “repair work” See also arad ekalli, dullu, epēšu, rakāsu, šullulu
In the idiom batqa šabātu, “to undertake repairs”:
"ŠES.MEŠ-MU šā-a-2-al kit-ta ki-i pi-i an-ni a-na ŠES.MEŠ-MU i-q-ta-1-bi1 um-ma ša tap-qf-da-i1-n-n[a]
if in truth he (Bānīya) said to Aḫḫē-iddin: ‘With regard to the fact that you appointed [m]e—
if the zigzagur is mine to build, then are the repairs of Dēr also mine to undertake?’” 33:8–15; [bat]-qa šá BĀD.AN.KI [l]i-iṣ-bat, “[Le]t him undertake the [rep]airs of Dēr” 33:21–22

bātu “to stay overnight, spend the night” See also kāšu, nemerkǔ, uḫḫuru
In the cognate expression nubatta lā/ul bātu:
lu1-mu ṭup-pi be-lf [l]-mu-ra “NUMUN-ia nu-bat-ta [l]a1 i-ba-ti, “When my lord has seen my tab-
let, Zēriya must not stay the night” 93:19–21; Ė1A1-a-it-te-ū-su [nu]-bat-ti ul i-ba-ti1, “If[4]A1-a-
it-te-ū-su will not stay the [ni]ght” 69:12–13; u-mu ṭup-pi ta-nur nu-bat-ta la ta-ba-a-ti, “When you see my letter do not delay even overnight” 89:23–24
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

baṭalu “to cease (an activity)"
UD.ME-us-su LÚ.DUMU šip-ri.MEŠ-šú-nu la pa-an a-ḥa-meš ul i-baṭ-ṭi,-lu, “Their messengers never cease (going) to each other daily” 20:25-28

beṭe⁄ru “to select, make a levy of”
See also nasāq; for discussion see comment on No. 60:14
2 GU,MEŠ ba[b]-lal-nu-ti šá ina rit-ti ina [Su][1][2]=Ba-ḥi-a-nu e-[śi]-l kinetic ma bi-ḥi-ri-ma mulu-ru, “Requisition, levy, or buy fr[om] Baḥiānu two f[i]ne oxen accustomed to the plow” 60:11-15

bēl dīnu “court adversary”
See also dinu
LŪ be-li di-ni-ka a-ṣib LUGAL ik-te-liš um-ma ul tal-lak, “Your court adversary is here. The king detained him, saying: ‘You will not go’” 20:29-31; ḥa-tu u mi-reš-[i()] be-li ki-i ú-še-bi-li ANŠEKUN[GA,MEŠ] ul-tu KUR,NIM,MA in-da-ḥar u "Nu-[um-mu-ru] a-na be-li(l) dē()-ni šá be-li-ia it-tu-[l]u,” “After my lord sent both a cash payment and trading capital, he came into possession of the mul[es] from Elam, and Nu[muru] became my lord’s adversary in court” 57:21-24; 1mxml x- x šá be-li iš-pur ina iti/[B]AR1 a-na 1 a-na KÂ.DINGIR.RA.1 ki-[l]-a-kām-ka be-lī Dī1.KU,šu[1] mes[EN1][Dū]-uš, “[PN], about whom my lord wrote, is coming to Babylon in Nisannu; and his court adversary will be Bēl-ipuš” 58:6-11

bēl ḫarbi “owner of a ḫarbi-plow”
See also epinnu, eresu (B), mayydru, rittu, pasaru, sapdnu; see comment on No. 98:6, 11, and 21
“Concerning the [owners] of ḫarbi-plow[s] about whom my lord wrote to me, saying: ‘They(!) must not leave you. Let them wait for me’” 98:6-9; [a-ki]-i[2] [hab()]-lal-nu k[i]-i] EN ḫar-bī,MEŠ a-na pa-an be-li(l)-ia ni-il-tap-ra, “It was because we were plundered that we sent the owners of ḫarbi-plows to my lord” 98:10-13; lUL be-li lā ḫar-bī-ni[l] lān-li-ku-nim-ka [a-na] mulu-ḥi lī- iš-mu-ū, “Let the owners of our ḫarbi-plows come and hear [i]” 98:21-23

bēl ḫiti see ḫitu (B)

bēl nakāri “enemy”
See also nakru
ū LŪ be-li KŪR-ka kul-li-man-ni-ma lu-kul, “Then show me your enemy and let me devour (him)” 29:17-19; am-me-ni lū ḫal-gu tu-tir-ram-ma a-na LŪ be-li KŪR-ia ta-nam-[l] din, “Why did you capture the runway and are now giving him to my enemy?” 2:30-32; ERIN,MEŠ-ia ú GU,MEŠ-ia taḫ-tab-ti en-na īu-ūl i-i-da-a ki-i-l ta-tu-na a-na EN KÛR-ia ta-tu(erasure)-ra[l], “You have plundered my men and my cattle. Now you should know that they belong to us. You have become my enemy” 8:4-9

bēl paḥas (bēl piḥati) “governor”
See also šaḵin tēmī, šandabaku; see comments on No. 94:12 and No. 119:5
lāl 5 ME GIŠ.KAK.1.MEŠ šà[1][2] k[i]-a-[ku] ku-e di-iš-šu-ū a-na lāl LŪ,EN,NA.M šá ṭURU X(-X)-DI[N](?) lāl-te-bi-li, “And five hundred pegs, [which] (are for) the bit kutāḫī (and) bit adīšāṭa, I have sent to the governor of the [town …][din()]” 94:10-13; lāl ki-i ḫASKAL[1] x x a-na bāb.[A]N.KI ta-mur "x-x LŪ.DUMU.KIN it-ti KÛ.BABBAR šá LŪ,EN,NA.M i-lak, “And if you see the caravan of […] bound for Dēr, [PN], the messenger, will come with the governor’s silver” 77:15-20

bēl ṭābti “ally, friend”
See also aḫu (A), ayyalu, salāmu, šābti, šābu, šābātu
[a-d]ju ku-i šēš lāl LŪ be-li MUNḪ.LA [a]-ta ERIN,MEŠ-ia ʿa-ṣur-ru KÛ.BABBAR-ka i-na l 1 CIN IGI,4.GALLA luṭ-tir-ka, “[No]w if [y]ou are a brother and an ally, guard my men, and I will pay you in full for your silver—(plus) one-quarter for each shekel” 24:14-19; i-du ku-i šēš-ū-a lāl LŪ be-li MUNḪ.LA-ia at*]-ta*, “I know that you are my brother and ally” 4:25-28
bēl ubāri “foreign host”

See comment on No. 8:14

ERIN.MES-ia uth GU, MES-ia tir-ra-nim-ma bi-na-a-nu ut iq-f-in-nu-ul [at-tu-n]ul-ma1 LEN1 ú-bar-ku-nu a-na-ku, “Please give back my men and my cattle. Then [yo]u will be kinsmen, and I will be your foreign host” 8:9–15

bēlū “lord”

See also bēl dīni, bēl ḫarbi, bēl nakāri, bēl paḥaš, bēl ṯābi, bēl ubāri


be-lī-la 5:21; 1 GO.UN Ki.BABBAR

bi (ibt) “please”

Combined with the G-stem imperative of nadānu, “Please give” (see comment on No. 87:7):

1 mi-nu-mu-ul sar-ra-a ša a-na pa-an-ka a-bu-ka-šu [ku.]babbar ib-ni aq-ba-a”, “But what about this criminal of mine whom I (already) brought to you? Please give me silver, I said” 87:5–7; ERIN.MES-ia uth GU, MES-ia tir-ra-nim-ma bi-na-a-nu ut iq-f-in-nu-ul [at-tu-n]ul-ma1 LEN1 ú-bar-ku-nu a-na-ku, “Please give back my men and my cattle. Then [yo]u will be kinsmen, and I will be your foreign host” 8:9–15

bīltu “tribute, talent, load”

See also sibšu; for the different meanings of GO.UN and GO, see comment on No. 72:6, 13, and 28

ak-am-ma dē-laš ib-bu-un-[ni]1 ni-in-ša-[ma] i-na sar-[ri]1 bi-lu-td-ma ut man-da-at-[a] ina muš-hi-ka ni-ša-kun la ta-pal ak-am-ma a-ka-na dut-la-ka e-pu-us, “Come now. Inasmuch as we have carried (it as) our deficit, have we criminal[y] imposed tribut[e] upon you? Don’t answer. Come and do your work here” 9:10–19; la-igi(?). E.LOR ša ša-lī-[lī]1 bi-lat tin(na)-[ti]-ša1 “… tribute would be carried(? off(?)) from his clan” 6:15–16

1 GO.UN KU.BABBAR “Mu-šeb-ša-a a LUG.ŠA.TAM LUG. U.A.DAD1-ka a-na maš-ka-at-ta ki-l-li is-kun “Mušeb-ša-a a ki i-nu-i-ti 1 GO.UN KU.BABBAR a-na ram-ni-ša it-ta-ša, “After Mušebšāya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšāya had died, he took the talent of silver for himself” 38:33–38; 20 GO.UN SIG.IIA ina let ù-EN.SUM.NA, “There are twenty talents of wool in Bēl-iddin’s charge” 48:8–9; 20 GO.UN AN.BAR ša na-sha-ka ù-AG.APIN-ES ĮIM.LUG. B2.É-NA.GAB.BI ina ÛRU KA-laḫ ik-te-miš, “Nabû-éreš, a member of the Šangū-Ea family, collected in Kalḫu all twenty talents of iron which I was carrying(?)” 41:7–11
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

Gü. Meš1 ki-ı abi-1-[ir] be-li ki-ı [ú]-šá-a[s(?)-bit(?)], “As soon as I prepared the loads, my lord had them seized(?)” 72:6-7; a-na-[ku] [Gü. Meš1 tab-ni-tu a-sa[?]-bītu(?)], “I have been [dispersed(?) of my] two loads of wool” 72:13-14; [Gü. Meš1] biš 2 biš 2 biš 2 "Let my lord take the young bulls from the cows and also one hundred and fifty(+) plows" 94:26-29

Bit abi “clan”

See also abi, abu, bitu, maru, qinnu

[en]-[na adu]-[i] k3.ME šá šeš-šš-[3]-nu [a] ul-tal-li-mu [u]ru Îl-ta-zi-šu [t]-ti-ka ab-[k]a û ia-a-nu-û a[t]-lî a[1] Ead-ka a]-ka, “If the rebels of our brother have [not] completely achieved their goal, bring in the settlement of Iltašun here [with you]. If not, then you and your clan come” 7:6-12; u[l] [i-n]a Ead-šš-[3]-[u] Îl-ú [ru mišš]-[3]-[u] (a-dî) [šeš.me-šš-[3]-[u] Îlu-šš-[3]-[u], “Are there not already too few(?) in his clan? [Let him live together with] his brothers” 17:20-23; la-IGI(?) Ead-šš bi-lat În(?)-na(?)-1[3]-i(li)-ma[i], “... tribute would be carried(?) off(?) from his clan” 6:15-16

Bit adiššu (meaning uncertain)

See comment on No. 94:11

Îl 5 [Gü. Giš.Kak1.Meš šá?] Îe ku-1-ši è e-đi-šš-šu-û [a-na] lü.en.na šá î[u]ru î(x)-îM (dîn?) î[l]-te-bì-li, “And five hundred pegs, [which] (are for) the bit kutdhi (and) bit adis’si, I have sent to the governor of the town ... din(?)” 94:10-13

Bit dini “court”

See also dini: for discussion see comment on No. 57:16-17

"Nu-1um1-mu-rū Dumu "Ir-gir,ku è dî-nî it-î1î "La-qî-pu i-dab-bu-ub, “Nummuru, son of Arad-Nergal, is arguing with Lāqi-pu (in) court” 57:15-17

Bit ẖuršani “house of the river ordeal”

See also ẖuršânu: for discussion see comment on No. 110 r. 16’

Îsâl la “A-a-ba-u-su [a-na] è 4d. ẖur<śá-sa-na î[a(?)] îil(?)-la-ku(?)], “[They must not] [go(?) to] the house of the river or <de>al without “A-a-ba-u-su” 110 r. 15’-16’

Bit ili “temple”

See also bûdu, ērib kiništē ša bit ili, mubannû, nāqidu, šangû, šatamû, tabnîtu, ziqqurratu ma-la a-gan-nî i Ud.mes mam-ma ta-bi-tu ina Ė.dingir ul ú-ban-1-nî, “For a long time no one has arranged the sacrificial table in the temple” 17:35-37; lû n[a-gid]-dî Ė.dingir.mes-šı am-mî[1]-ni ē Griffin a-na pa(!)(copy: la)-1an Ė.dingir.mes-šı ta-p[ar]-ra-sî, “The heaven[sm]en of our temples—[wh]y are you ba[r]ing them from our gods?” 103:5-8

Bit kutāhi (meaning uncertain)

See comment on No. 94:11

Îl 5 [Gü. Giš.Kak1.Meš šá?] Îe ku-1-ši è e-đi-šš-šu-û [a-na] lü.en.na šá ur[u] î(x)-îM (dîn?) î[l]-te-bì-li, “And five hundred pegs, [which] (are for) the bit kutāhi (and) bit adiššu, I have sent to the governor of the town ... din(?)” 94:10-13
bit šañili (meaning uncertain)
See comment on No. 66:9–10

See comment on No. 37:21–22 and 24–25

en-na ki i šukul.ha ina is URU-URU-mur ia-a-nu šukul.ha liq-da-ās-ša li-ru-ub-ma šu li-mur-ma lil-
lik-ma liq-ba-ās-ša-ku-ntu, “Now, if there are no rations in the House of Allū-lūmur, let him (my
brother?) give him (Allū-lūmur?) rations. Let him go in and inspect his house and go and speak to
them” 1:18–22; šu dumu.mes “dub-numun išša be-liš is-pur um-ma e-per-tuš šu-bi-l man-nu [liš-p]ur
lū.gakkul [a-na] 1-šu[i] ni-i-ni nu-tir, “About the sons of Šāpik-zēri of whom my lord wrote, saying:
‘Send baked brick’—who [should send (it)?] We ourselves have returned the brick-molder(?)
to his house” 103:21–26; u a-na muḫ-hi-ka sar-ru-nu “Il-Il-ta-gab a-di šeš-mes-e-lišša a-kan-ka-lu
uš-šša-[buš] šu-si-šša-ku [ki]-i a-na [a] išša be-liš si-šša-ašša šin pa-an be-lī-
ia lu-ū šab-bat, “Let my lord evict Ay-bīrtu from the House of Abu-bani, and let her be held in
the presence of my lord” 80:15–19; maš-du-ūš lū.Engar-a giš.apin-ki-i ṣu-maš-šir [ki]-i iy-li-
qi a-du-ūš ina is maš-apin-esh lū.gilぐガ a-kan-ka šu-ū, “As soon [as] Ninurta-ipuš, my cultivator,
abandoned my [p]low, he ran away. Now he is there in the House of Nabū-ēreš, the courtier” 16:4–
9; i-da-tum, ma u-šu ina is maš-silim lū ša “ba-ša-a a-na mas-su-tu a-na-šu-li a na-ba-
mesšu-nil-liššu i-at-a ša ugu a-su-mi-ti ina pa-ni-ša-tam-nu-išu en-gal-lu ša-šišša ašša-ši ina
muḫ-hi-ša-ašša, “This is to attest that after IqlTa and
had come together in the House of Nabū-
usallim—a man of Iqissī—for the reading, and after in my presence you yourself had recited what
was on the stele—that stone has damage on it now” 12:7–18; gu.meš šu lū.Engar.mes ki dā-pu-
ru i-na is “Na-te-ri i-sap-pa-ru-na, “When I have sent the oxen and the farmers, they will flatten in
the House of Nāṭeru” 95:20–23; la-na [a] es-mu-sig lū e-ri-ki ukkin ša išša be-liq-bi-ma liš-al un-ma uš-zu-ša is-ra-ša-iš-a-nu ina is maš-ap-a a-a [sha]-ša ina is la-ša-ašša
ina is la-a-ša-ašša [na] ina is la-a-ša-ašša [ina] ina is la-a-ša-ašša [na] ina is la-a-ša-ašša [na] ina
muḫ-hi-ša-ašša, “Go, or I will have to roof the buildings in front of you” 89:25–26; a-du-ūš maš-ag-a-gal u “dub-
usu me-reš-ti ki-i in-iḫu*-ru-ū-nu ina iš *[ba]-na-a-ša a-tak-kan-ašša a ū kā me-reš-ti-ša
ik-ta-nak, “Now when Nabū-lēši and Bēl-ipuš received the consignment from me, they stored it
as usual(?) in the House of Šāpik, son of Bānāya, and he sealed the door to his consignment” 39:5–
10; šeš.bar a-na maš-ag-a-gal i-din, ma a-na a-na šu ha-du-ša lid-din, “Give the wheat to Nabū-lēši
and let him sell to the house which he prefers” 37:20–22; me-rešši bab-ba-ni-ti [muḫ-ram]-ma ina
is śu la-a-ni pa-ša-[ka] maš-bar [l]-i-lu-lu, “Buy a fine-quality consignment, and then [let] it go
up in value in a house [that suits you] 44:10–14; ... a-kann-ka ina pa-an lū.gu1.[en,na] šu
lū.sag.emes šaša en.lul.[ki] išša-ša-baš ta kā ka-lak-[a] (broken), “He seized the [...] there in
the presence of the šand[abakku] and the heads(?) of the houses of Nippur, and [he ...] the door of the storehou[se]” 74:21-23; & (context broken) 82:21

**bitu dannu** “strongroom”
See also bitu ša tēlīti, kalakku, maškattu; for a discussion see the note to No. 9:8

**bitu ša tēlīti** “delivery house”
See also bitu dannu, šitu (B), kalakku, maškattu; for discussion see comment on No. 53:12

**būdu** (a ceremony or festival)
See also isinnu, tabnītu; for discussion see comment on No. 111:14 and 17

**būšu** “property”
See also makkūru

**bu̲tubu** “to search for, look for, seek (out)”

**dābābu** “to discuss, negotiate, speak to, speak about; to protest; to plot against; to spread rumors”
I should discuss together. Let my brother not delay. Let him come, and then let me indeed discuss (it) with him" 42:6-10; a-di la i-sin-nu lip-nu-nim-ma îî-li-ku-nim-ma îî-[1]-ti AD-šu  lid-bu-bu. “Let them come here before the festival begins and negotiate with its (Iltazinu’s) shaykh” 7:25-28; [a]-î-na na-a-si-ka-ti  fâ-lû A-ra-m  lid-bu-bu-ma kî-i "Na-ba-a ni-is-itâ* i*-kul ša muḫ-ši-šu lu-ú-šal-lim-mu lîl-qin-na lu at-ú-ú-ú-ni, “Let him speak to the shaykhs of the Arameans; and if Naba has used up the advance, let them make full restitution for that which is charged against him, even if the family is one of ours” 27:19-24; SES-i-a dib-ba ta-bu-tu it-ti-rsil [I]id-bu-ub, “My brother should speak with him about an alliance” 1:13-14

In the idiom dina dabâbu, or bit dini dabâbu, “to institute proceedings, prosecute a case, litigate, argue in court”:

en-na šeš-â-a la im*-mi-rik-ki lii-li-kâm-ma di-i-nu it-ti-šû nid-bu-bu, “Now my brother must not delay. Let him come so that we may institute proceedings against him” 109:13-17; a-de-e-ni AD a-na DUMU it-td-a-din an-û kî-i a-na-ku ù at-ú nî-par-[1]ra-[1]-s a-a-sar di-i-nu i-du-ù û la di-nu i-dab-bu-bu ina let ën u .getTag ul tiš-ša-šaš, “Our treaty—given father to son—by Heaven, you and I cannot break (it). Where one knows the law and one litigates without due process, it will not be pleasant for him in the jurisdiction of Bēl and Nabû” 23:5-10; “Tam-maš-Il a-na pa-ni-id kî-i taš-pur di-[n]â în pa-an lû.A.KI-IN-ka kî-i id-bu-bu it-tu-ra, “When you sent Tammas-Il to me, (and) when they had prosecuted the case in the presence of your messenger, he was proved guilty” 23:11-13; “Nu-[lum]-mû-ru DUMU =R-GIR.KU  ë di-ini it-šâl  “La-qî-pu i-dab-bu-bu, “Nummuru, son of Arad-Nergal, is arguing with Liqipu (in) court” 57:15-17

dagâlu “to look (at)”

In the idiom pān X dagâlu, “to wait for X”:

pa-an lîl qan-[a]r-ra-a-nu kî-i fâ-l-dag-gal ul am-me-riq-ka al-la-kâm-ma it-ti-ka1 a-dab-bu-ub, “Even though I am waiting for the (caravan), I will not delay. I will come and speak with you” 84:18-23; a-du-ù et-ti-bi pa-an-ia du-gu-lu* a-di û-še-bi-li-ka gu-šu,MEŠ* šâ-nu-um-ma la* tu-ba-ra, “I’ve gotten under way now. Wait for me. Until I send you (a dispatch), don’t look for other oxen” 55:6-10; kî-i at-ta tal-lak pa-ni-ka lud-gul u ia-anu-û šup-ram-1 ma lul-likk, “If you go, I will wait for you; but if not, write to me so that I may go” 100:19-22; “KASKAL nîkâ-[d]a-nâ ul ta-a-bi sal fâ-nil-tu ul a-šap-pa-raf-ka pa-an lud-gul-1 ma dâš-ša-a KASKAL nî ta-qt-è-êm-1 ul a-kil-li-ši, “The road of the guard-posts is not safe; I am not sending the slave woman to you. Let me wait a while. As you have taken charge of the road, I won’t hold her back” 34:19-25; láš-šâ1 [en] hâr-bi-1 [.MES] šâ be-li î-is-îpur-1 ra-1 lu-ma la lîl-[ral]-ak-ka ipa-ni-ia1 liid-gu-*la1, “Concerning the [owners] of harbu-plow[s] about whom my lord wrote to me, saying: ‘They(!) must not leave you. Let them wait for me’” 98:6-9

danânu “force”

See comment on No. 80:24-25


dannu see bitu dannu

dašanu “ring, bracelet (of silver or gold)”

See also ḫâtu, kaspû, nûšû, qilû; for discussion see Introduction, p. 7 n. 27, and comment on No. 2:35-36

û ki-i ku-tal-lu* ës-šâ-û tu-kal da-ša-an-ni šû-pu, “And if it is reserve-duty that you are holding him for—send rings” 2:34-37

dekû “to mobilize”

daš-šâ te-ême šâ lû Kal-du šâ šeš-û-a iš-pu-ra lû ma-dak-tu gab-bi i-de-ek-kû-dû, “Concerning the report about the Chaldeans about which my brother sent me a letter—They are mobilizing the entire campaigning army” 34:5-8
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In the idiom qātu dekā, “to beg for help, to lift one’s hands in supplication”:

DUMU.MES šak-ni šu-ul-su-nu id-de-ku-ū uth a-na-ku ul a-he-es-si-šū-nu-tā, “The sons of Šaknu begged for help, but I am not harboring them” 5:7–11

In the expression (lit) mayyāri dekā, “to move (the blade of) the mayyāru-plow” (see comment on No. 96:18–19 and 26–27):


See also ade, dabdbu, kittu, sulumma, ftbttu, ādbitu

in the idiom qāti dekā, “to beg for help, to lift one’s hands in supplication”:

DUMU.MES la i-ba-dšē-šū-ū šā ul-tu LU A-ram il-li-ku-nim-

ma i-na EN.LIKI ma-la-a-ri1 i-de-ku-ū, “Now if twenty farmers are not on hand, those who have come from Aram can move the mayyāru-plows in Nippur” 96:23–27

di-ānu see dinānu

dibbu “word, talk, agreement, matter, report, rumour”

See also ade, dababa, kittu, sulumma, ūtu, ūbūtu

ki-i dib-bi ša su-lum-mu-ū i-il-tap-ra [ZAG] nu-šar-šad, “If he sends word of a peace agreement, we will firmly establish the [border?]” 34:12–15; dib-bi-šū-nu gab-bi al-te-mu, “I have heard all their talk” 106:16–17; [...]

In the address formula u-a i-Sap-Fparl, ana-d-ftul, is-pur, which is between you and IqlTa ... “Why is my brother sending unsubstantiated reports ...?” 110:8–10;

“Concerning the words of Marduk-sarrdī about which my lord wrote ...” 110:8–10;

“Concerning the case of Ana-mu-bbi-Nabfl-lfimur about which my lord

spoke to me— the sons of Saknu begged for help, but [...]

idi-nu ša I-ni-UGU-dAG-IGI ša be-il iq-ba-a, “Concerning the case of Ana-muḫḫi-Nabû-lūmûr about which my lord spoke to me—the sons of Šaknu begged for help, but I am not harboring them” 5:4–11; [...]

dinānu (di-ānu) “substitute”

In the address formula ana dinān bēliya lullik, “I would gladly die for my lord”:

a-na di-na-an be-lf-ia lul-lik 59:1–2; 102:2–3; a-na di-na-an be-lf-ia lul-lik 5:2; 29:2–3; a-na di-na-an be-lf-ia lul-lik 21:2–3; a-na di-na-an be-lf-ia lul-lik 13:2–3; a-na di-na-an be-lf-ia lul-lik 44:2–3; [a-na di-na-an be-lf] lul-lik 61:1–2; [a-na di-na-an be-lf-ia lul-lik 61:2–3; a-na di-na-an be-lf-ia lul-lik 57:2; ...]

In the expression mayydru-plow:

Ma i-na a-na muḫḫi-ši-dīl ub-te-e, “Nuru has four times sought an agreement with me” 13:11–14; šēš-ā dib-ba ja-bu-tu it-tī-šū [li]-id-bu-ub, “My brother [sh]ould speak with him about an alliance” 1:13–14; [...]

Nun-ū-ru 4-ši dib-bu a-na muḫḫi-ši-dīl ub-te-e, “Nuru has four times sought an agreement with me” 13:11–14; šēš-ā dib-ba ja-bu-tu it-tī-šū [li]-id-bu-ub, “My brother [sh]ould speak with him about an alliance” 1:13–14; [...]

In the expression mayydru-plows:

“Concerning the case of Musebsi, son of Du-bibi, [...]

“Concerning the matter about which my lord wrote ...” 110:8–10; dib-bi an-ū-šī-tu, “these words” 110:11 (see also r. 2', 6', 10'); [...]

In the expression mayydru-plows:

Now if twenty farmers are not on hand, those who have come from Aram can move the mayyāru-plows in Nippur” 96:23–27

dinu “case, law, court, justice”

See also bēl dīni, bīt dīni, lā dinu

āš-ši dib-i-na ša “A-na-UGU-IAG-IGI ša be-il iq-ba-a DUMU.MES šak-ni šu-ul-su-nu id-de-ku-ū uth a-na-ku ul a-he-es-si-šū-nu-tā, “Concerning the case of Ana-muḫḫi-Nabû-lūmûr about which my lord spoke to me—the sons of Šaknu begged for help, but I am not harboring them” 5:4–11; [...]

dinu ša “Mušēb-šī DUMU “Da-bi-bi ša be-il iš-pur di-in-šī-nu a-na ITL.BA.ARA A-na KĀ.DINGIR. [...] a-na pa-an */TUK-ŠI-DINGIR DUMU “Ga-ṭal ša-ki[n], “Concerning the case of Mušēbī, son of Dābībī,
about which my lord wrote: their case will be submitted to Rāṣī-ili, son of Gaṭal, at the beginning of Nisannu, at Babylon” 38:24–28; en-na kit-tu-ū ša [di-ni] be-ll lu-ū-mas-si-[ma] liš-pu-ra, “My lord should now find out the truth about [the case and] write” 38:42–44; "Tam-maš-šl a-na pa-ni-ā ša-špur di-li1 ina pa-an LÜ.A.KIN-ka ki-i id-bu-ba it-tu-ra, “When you sent Tammaš-šl to me, (and) when they had prosecuted the case in the presence of your messenger, he was proved guilty” 23:11–13; am-me-ni “il-ā-AD a-na pa-an be-ll-ta1 i-li1-kám-ma a-na di-nišū UGU di-nišū i-ṣab-bat-šū, “Why should Ilā-šu have come before my lord if he (i.e., my lord) was going to hold him captive at his court on account of his case?” 80:6–9; am-me-ni a-na di-na-a-t[ī] ta-ad-di-na-an-ni, “Why have you handed me over to the court?” 65:17–18

In the idiom dina dabābu, “to litigate”:

en-na šeš-ū-a la im*-mi-rīk-ki li-li-kám-ma di-i-nu it-ti-šū nid-bu-ub, “Now my brother must not delay. Let him come so that we may institute proceedings against him” 109:13–17; a-de-e-ni AD a-na DUMU it-ta-din AN-ū ki-i a-na-ku à at-ta ni-par-1-ra1[a]s a-šar di-nu i-du-ū à la di-nu i-dab-bu-bu ina let [EN u AG ul i-tib-ba-šū, “Our treaty—given father to son—by Heaven, you and I can not break (it). Where one knows the law and one litigates without due process, it will not be pleasant for him in the jurisdiction of Bel and Nabû” 23:5–10

In the idiom dina epēšu, “to make a decision, render a judgment”:

di-ni ša be-ll DÛ-ūš me-nam-ma kal-an-nu, “The decision which my lord made—why is he withholding it from me?” 21:22–23

In the idiom dina itti X epēšu, “to execute proceedings against X”:

4[A]G ki-i LŪ še<št-Ad a-n[a] p[a]-ni-ia la i-bal-li-1qa1 a-di áš-špu-ul-rak-ka um-ma di-na-a [itti- ti "Tam-maš-šl ē-tuš], “(But) by Nabû, this man will try to escape until I have finally sent (him) to you, saying: ‘Execute proceedings against Tammaš-šl’” 23:18–21

In the idiom dina parāsu, “to decide a case, adjudge”:


dullu “service, work, work assignment”

See also arad ekalli, batqu, epēšu, nišû biti, šăbū

For a discussion of the phrase dullātu ša īlī, see the note to No. 3:8–9

say: 'Who will do the work?' Three hundred laborers are at your disposal. There is a great deal of work for you to do. Let it be good. Before the beginning of the month of Du'uzu, let all your labor be allocated to the land" 92:20-29; a-na 𒈪[𒈪]ki-i a-[li-lik] a-na 𒈪[𒈪]-la [e-pu-uṣ], "When I went to N[ippur], I performed] service for [my] [ord]" 102:12-15; LÚ.TUR.MEŠ dul-lu ina pa-ni-ka li-pu-uṣ, "The servants should work under your supervision" 89:7-8; am-me-ni ul-tu a-na ĶUR LO Kal-da a-li-ka a-di-kan-na dul-lu ul ta-mur, "Why have you not supervised the work from the time I came to Chaldea until now?" 89:11-13; dul-lu-sd-nu mus-sur, "Their work has been abandoned" 89:18; dul-la-a mu-sgur, "My work lies abandoned" 90:10-11; am-me-ni ah-bu-tu-u ki-i la še-ba-a-ti ul-tu taš-nu-úb um*-ma dul-la-a-ti ša DINGIR.MEŠ i-na UGU* "la-da-a'-Iš i-ba-dš-ši, "Why (did you act) as if you didn't want brotherhood after you heard it said: 'The work assignments of the gods are upon Yada'-Iš?" 3:5-10
dumqu "sake, well-being" ana SIG4-ia mKi-di-ni la i-qab-bi um-ma ul tas-pur, "For my sake, Kidinni must not say: 'You did not write'" 37:28-30
dūru "wall" ZI.MEŠ ina UGU-i-nu i-ba-aššu tal-lak-ma ȟal-qa-a-ta man-nu i-dab-bu-ub1-ma ū-še-ša BÂĐ, "There are rebels among us. If you go, you'll perish. Whoever protests I am expelling outside the wall" 10:27-30; [en-na LÚ.TUR] [ša] Ɨšš1-[a ū] [LÚ.DAM.GAR]-ša-[na] KÁ B[AĐ] lil-šit-[u]ma* ba-a-[tu] [ša] ina let **Eri-ba li-bi-[ku], ["Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[w]n gate and fet[ch] the cash payment [which is] in Eriba's charge" 54:7-11; l affair KILLAM ƗR[U](!)?] ša SEG.G1 ša [be]-[u]l[1] [i]-pur a-na 1 PI 2 BAŇ SEG.G1 BAŇBAR.MEŠ i-na KÁ BÂĐ i-na[m-du]-l[nu], "Concerning the town's price for sesame about which my [lo]rd [wrote— they were sel[i]ng white sesame for one pânu, two sūtu (per mina) in the town gate" 53:6-10; 3 MA.NA KÜ.BABBAR a-na 1 PI 2 BAŇ SEG.G1 BAŇBAR.MEŠ i-na KÁ BÂĐ ki-i am-ḫur ul* iz-nu, "When I accepted one pânu, two sūtu of white sesame for three minas of silver in the town gate, they did not become angry!" 53:16-20
Du'uzu (name of the fourth month) a-na1 pa-an ITI.SU dul-la-ka gab-bi a-na qī-qar lu-ú ša-kin, "Before the beginning of the month of Du'uzu, let all your labor be allocated to the land" 92:27-29
ebēbu "to become clean" (G); "to clear of claims" (D) See also zakā D-stem: KÜ.BABBAR tir-ram-[ma] lu(l)-bi-bi-nu, "Return the silver so [that] they may clear me of the claims" 65:8-9
ekallu "palace" dš-ša (GIŠ.BAL-gal.MEŠ ša be-šša šu-pur 3 ME GIŠ.KAK[MEŠ]) ša l[al]-na ša E.GAL.MEŠ ša l[al]-na be-šša [lul]-te-bi-li, "Concerning the ballukku(!)-wood about which my lord wrote—three hundred pegs, which are for the palace buildings, I have sent to my lord" 94:6-9
ekamma (ékəme) "(any)where" See comment on No. 10:26 [a]-ši 10H-ia tam-mar a-na e-kám-ma la tal-lak, ["Un]til you see me personally (lit. 'see my eyes') you must not go anywhere" 10:25-26; [lul] i-du e-ka-me ššu-ú, "I don't know where he is" 17:19-20
ékannu "where?" See comment on No. 61:7 dš-ša LÚ.TUR.MEŠ ša taš-pur um-ma e-kam-nu šu-nu a-du-ú ina lŠ D[un]-na] šu-nu, "Concerning the agents about whom you wrote, saying: 'Where are they?' They are now among the D[un]ānu" 61:5-9
elēnu “above, upstream”

elī “upon, concerning, on account of”

elippu “boat”

elū “to go up, be lost to (someone)” (G); “to make go up” (Š)

See comments on No. 44:14 and No. 59:12–13

G-stem: ḍēšā NÎG.SÚ.MEŠ šá be-il-iš a-na muḫ-ḫi KÜ.BABBAR i-lu-ul a-na mam-1-ma ul ad-di-is-si, “Concerning the property of my lord—in terms of silver it has gone up in value. I have not given it to anyone” 59:11–14; [me-reš-ṭi bab-ba-n[i-ti] muḫ-ram-1-ma ina šá [a-na] pa-ni-ka [ma]l-r[a] i-l[li], “Buy a fine-quality consignment, and then let it go up in value in a house [that suits you]” 44:10–11; [a-di la qaq-qar il-la-ṭr lu-tir(?)-ram(?)]-1-ma ina muḫ-ḫi-ši-šu-nu še-šek lu-iš kun(?)], “Before the holding is lost to us, let me return(? it to cultivation?), or let it be assigned(? as scrubland(?)) for their use” 94:29–31

Š-stem: In the idiom šum ili šūlū, “to swear an oath”: šu-mi DINGIR.MEŠ be-il lu-šē-la-a a-na pa-ni-ka lul-likelihood, “Let my lord swear an oath to me, (and) I will come before you” 80:13–14; "Šā-lim ina pa-ni-ka la tu-maš-šar šú-ul-a a-na 1+en a-hi la i-hal-liq a-di a-šap-pa-ram-ma MU DINGIR ša ša šu-taḫ-ti ša-niššu-šu, “You must not let Šalim out of your sight. He must not run away to someone else before I can write and swear an oath concerning him. After that, send him to me” 2:4–9; [a]-1-ma muḫ-ḫi mi-l-l-[ni] na-siḳ lū-Ū-bu-lu, um-ma MU DINGIR šu-ša-a “Ba-ni-ia ul ta-pal-labh,” [O]n wh[at account is the shaykh of the Ubūlu tribe saying: ‘Sw[e]ar an oath by god to me (that) you will not fear Bānīya?’” 98:16–20; MU DINGIR šul-la-um ma-la-la šēr.IÎN.MEŠ šā it-ti-ka liš-taḫ-ba, “Swear to me by god, saying: ‘Let each and every man who is with you be brought back (alive)’” 29:19–23

emēdu “to lean (something upon or against something); to load”

emma “now”


en-na adū “just now”

epertu “baked brick”
See also ša kakkulli(?); for discussion see comment on No. 103:19 and 23
a-dīl i-mat ki-i e-āper-tī a-ga-a i-na [g]u-[r]-u-[n]-nu šak-na-fāl, “How long will it be before this baked brick must be placed in a [heap]?” 103:18–21; ša DUMU.MES “DUB-NUMUN ša be-li ši-pur umma e-āper-tī šu-bi-ši man-nu [li]š-[p]ur LŪ.GAKKUL l-a-na’ E-[ša(?)] ni-i-ni nu-ti, “About the sons of Šāpiq-zēri of whom my lord wrote, saying: ‘Send baked brick’—who [should se]jnd (it)? We ourselves have returned the brick-molder(?) to his house” 103:21–26

epēšu “to do, make, build, perform”
See also nēpēšu, rakāšu, šullulu
[k]i-l i a-na a-kan-na ka [l]a at-tal-ka mi-nu-ū [e]l-ep-pu-uš-[m][a] [a]-nam-ldak-ka, “If I had(n)’t gone there (myself), what would I do or [give you?]” 82:30–33; a-na pi-i šāl be-li ša-du-li be-li li-pu-uš, “Let my lord do exactly what my lord would like (to do) about these words” 110 r. 3’–4’; a šub-tu ma-la il-tab-tu-nu pu-ru-ru ina šu-ul ši-nu la te-ep-pu-uš, “And also you must not ransom from them any of those whom they have already taken captive” 19:10–13; di-na-a lita-šī “Tam-maš-īl e-pišl, “Execute proceedings against Tammaš-īl” 23:21; di-ni ša be-li du-uš me-nam-ma kal-an-nu, “The servants should work under your supervision” 89:7–8

In the idiom dalla epēšu, “to do work, perform service”:

In the idiom kitta epēšu, “to make an alliance” (see comment on No. 31:14):
[NIN-ta* ša ina KUR Tam-tim ka-la-a-ti mam-ma a-na KÜ.BABBAR ul i-nam-din-su kit-te te-pu-uš, “Erištu, who is being detained in the Sealand, no one will sell her. You have entered an alliance” 31:11–14

In the idiom tābūta epēšu, “to make an alliance” (see comment on No. 30:17):
en-na a-du-ű ki-i MUN ŠEŠ-ű-a ěqat-tu-ma i-pu-uš ANSHE.MES [l]a tu-maš-šar tir-raš-ša-nu-ti, “Now then, if my brother has made a complete end to friendly relations, don’t let the donkeys go. Return them” 35:4–7; MUN.JA ki-l i te-pu-uš qu-ut-ti-ša-ma, “Just as you made the alliance, put an end to it” 30:17–18

epinnu “plow”
See also bēl ḫarbi, erēšu (B), mayyāru, pašāru, rittu, sapānu
[m]aš-du-uš LŪ.ENGAR-a [G]IS.APIN-a ki-i ū-maš-šir [k]-i iḥ-ši-gī, “As soon as Ninurta-šušt, my cultivator, abandoned my [plow], he ran away” 16:4–6; GU.NINDA.MES ul-tu lib-bi lā-n(?).GU.MES [150+1] GIŠ.APIN.MES ū be-li iš-iš-bat-am-[ma], “Let my lord take the young bulls from the cows (and also) one hundred and fifty(+) plows” 94:26–29; ul(1)-tu UD.1.1 KAM ša ITTI.APIN GIŠ.APIN.MES ša be-li-ia il-lakl, “After the first day of Araḫsamnu, the plows of my lord will go” 93:8–10
GIS.APIN.MES1 [u GU.MES] šá LÜ.ENGAR.MES a-iddi(?) [x]-x-[ka] gab-bi a-na KIN 'be-li-i-nu1 a-bu-uk-ma ši-li-[š]-šul pi-ši-ir-ti lup-sur, "Bring all the plows [and oxen] of the cultivators together(?) with your [...] to the work-assignment of our lord, so that I may break up the soil on the farm of our lord that is in his quarter" 92:5-10; en-na ki-i na-kut-ti ėš-šul GIS.APIN.MES šá pi-i be-li-i-nu 1a-na šES-ša aš-pu-ra, "Now in urgency I have written to my brother concerning the plows that were ordered by our lord" 92:16-19

eqlu "field"
See also qaqqaru, šiḫu
ma-la KU.BABBAR-ka šá i-na pīt-ḫi i-na eq-li-ka ši-il-mu mam-ma la i-par-tak1-ka-a-ma, "Let no one bar you from any of your silver which is safeguarded in the hole in your field" 106:9-13

erbēšu “four times”
"Nu-ū-ru 4-šā dib-bu a-na muḫ-ḫi-iḫid1 ub-te-e, "Nūru has four times sought an agreement with me” 13:11-14

erēbu “to enter, come back” (G); “to make enter, bring into” (Š)
On the combination of the verbs ašaš and erēbu, see the note to No. 12:18-20
G-stem: ėš-šā "Ba-ni-ia šá taš-pur um-ma a-na EKUR la ir-ru-ub û a-na pa-ni-ka la ir-ru-ub ap-te-qid-su, "Concerning Baniya about whom you wrote, saying ‘He must not enter Ekur, and he must not enter your presence.’ I appointed him’ 33:4-7 ụ-lu-ti i-na URU Ql-bi-žEN a-1-na pāl-1-li-ta-1-TE.ru ба-am-ma, "After you entered my presence in Qtb-Bēl ...” 66:6-7; en-na ki-i SUKU.HA ina ën ʻURU-lu-mur ia-a-nu SUKU.HA lid-da-āš-šā li-ru-ub-ma ē-su li-mur-ma lil-li-ma liq-ba-āš-šu-nu-tu, “Now, if there are no rations in the house of Allī-lūmur, let him (my brother?) give him (Allī-lūmur?) rations. Let him go in and inspect his house and go and speak to them” 1:18-22; ki-i a-na ū-bi-pa-ni-ka um-ma URU Il-ta-zi-ni ki-i lib-ĥi-šu(!)-nu li-ru-ub ū lu-šu-ū, “If it is good for you, say (to them): ‘May they come in and go out of Iltazinu as they please’” 7:21-24; gal-la šū(!)-ū mi-iq-ti ina muḫ-ḫi-ša u a-na šub-ti-ni a-na a-ṣi-ni u e-re-bi-ni šES-ša liš-al, "... that stone has damage on it now. Therefore let my brother inquire about our (right) to go out and come back to our dwellings” 12:16-21

In the idiom ana libbi uzni X erēbu, “to come within earshot of X” (see note to No. 2:13-15):
ada IG1-ia tam-mar 1+en ina lib-bi šES.MES-ē-1s a-na lib-1bi šEŠTU1.MES-šā la ir-ru-ub-ma la ū-šab-qaq-šū, “Until you see me in person, not a single one of his brothers must come within earshot of him, that he may not help him to escape” 2:12-15
S-stem: ā-1-ka ina ZI.[ME'] Isu-rul-[bu] fpil ka-adī-šā mīm-μu-ū lu-mur, “And if they are to be made to enter among the dependent[es] ...” see some authorization from his guard-post” 4:14-18; al-te-1-mu1 um-ma a-na EME[š] šu-ru-bu la tu-maš-še-ra-m[a k]-i ina EN.LI.1.[K][i] ki-i ina lib-bi A-l-a-r aššu u a-na aššu-u a-re-bi-ni šES-ša il-te-rmu(!)-u(?)l, “I’ve heard: ‘You must not abandon bringing (them) into the house[es].’ Bu[k] has my brother heard [whether these houses are] in Nippur or in Aram?” 4:18-24

erēšu (A) “to request, crave, desire”
See also mērēšu, šēbūtu
ki-i mim-ma te-ri-šā-ān-ni šup-ram-ma lu-še-bi-lak-ka, “If you crave anything from me, write to me and I’ll send it to you” 2:32-34; u mim-mu-ū LŪ.ARAD.E.GAL.'MES1 ir-rišul-ā-ka in-na-āš-ša-ni-ti, “And whatever the builders request of you, give (it) to them” 89:9-10; ["MU-SUM]-šū-nušu-ša ši-ri-ī-l-aš-ša-[tu-eb]-my1 a-na be-li-1-ta-li liq-bi, “Ūsuma-iddin, my messenger, has requested instructions. Let him speak to my lord” 110:6-8

erēšu (B) “to plant, cultivate”
See also bēl ḫarbi, epinnu, mayyāru, pašāru, rittu, sapānu
[en-na i-na lib-bi ITA[M] AnŠE,1.KUR,1.RA.MES gab-bi1 ŠES.BAR1 ik-kal [NUMUN1 [n1]-ir-rišu-1al 1a-di UJ,UDU.HA ša be-li-1-ta-i a na ḫal-am-ra ŠES.BAR1 ik-kal, “[Now in Arāḫs-
nu], all the horses will be grazing on the stubble of the wheat. Will we be able to plant while the flock of my lord are in the irrigated area grazing on the stubble of the wheat?” 94:19-25; GU 4 rit-ta ab-kâm-ma e-re-šú ni-riš, “Bring me a plow-ox so that we can cultivate” 91:11-13; kur-banna ši-î-šu(1) ma-â-da ki-î la pa-âš-ra ul ta-â-bu a-na e-re-ši. “The clods of the farm are numerous; if they are not broken up, it will not be good for planting” 92:12-15; LU1.ÜS.SA.DU.MES URU 1 gab-bi e-re-es-su-nul ruq-ta-at-tu-dl, “All the city’s neighbors have completed their planting” 93:13-15

ērib kinišši ša bit ili “member of the temple assembly”

See also bit ili; for discussion see comment on No. 111:6-7


erû “copper”

See also kaspu, parzillu


esēku (esēlu) “to assign”; (with ina qâr) “to requisition”

See comment on No. 60:14


esitû (esitû) “trouble, confusion”

See comment on No. 84:10-11


ēš see 1š

esēru “to prosper, be all right”

GU, bi-ri a-î-dî-kan-na ul i-šîr, “The breeding bull until now has not been well” 91:5-6

esitû see esitû

esērušu “ten times”

û 10-šá Lû-ka Lû mam-ma-nu-û-ka šá a-ta-mar a-paṭ-ṭar-am-ma a-kil-lak-ka, “And I will ransom ten of your men—any man of yours whom I have seen—and I will hold (him) for you” 24:20-24

etēru “to pay” (G); “to pay in full” (D)

See also apâlu, bâbütu, hârašu, iibî, napâlu, nikkassu

G-stem: ki-i ma-ad Kû.BABBAR šá ina muḫ-ḫi-[š1]-nu a-par-ra-[š1] a-na [šu][1]ia-i-ṭîr, “If it is much silver that I should set aside for them, pay it to me” 30:10-13

D-stem: [a-d]u ki-i šē [1]Lû be-î-li MUNigung [a]=ta ÊRIN.MES-IŠ-ur-MA Kû.BABBAR-KA i-na 1 GIN IG1.4.GALLA lut-ṭir-ka, “No[w] if [y]ou are a brother and an ally, guard my men, and I will pay you in full for your silver—(plus) one-quarter for every shekel” 24:14-19
etlu “warrior”

ḥa-an-tiš be-liš-pu-ram-ma ma-la GURUS. [MES] iš-pa-iš [be-li-ia] ma-hi-ru lu-šu-kám-ma, “Let my lord write to me posthaste, and I will come and bring to my lord as many warriors as are suitable for my lord” 29:9–14

gabarū “reply”

ḥa-an-tiš GABA.RI ṭup-pi-ia lu-mur, “Quickly, let me see a reply to my tablet” 10:23–24; GABA.RI ṭup-[pi-ia lu-mur], “Let me see [my] tablet” 96:29; ḥa-an-tiš GABA.RI-[ka] [a-na] ṭup-pi-ia lu-mur, “Quickly, let me see your reply [to] my tablet” 69:27–28; ḥa-an-tiš GABA.RI ṭup-pi-ia šup-ruš, “Quickly! Send me a reply to my tablet” 44:21–23

gabbi (gabbu) “all, entirety”


galāla (a type of stone used for inscriptions and reliefs)

See comment on No. 12:16

i-da-tum, ma-ul-tu iš-[AG-SILIM] uša ṣa-[BA]-ša-a a-na mas-su-ta a-na-[ku] u-[BA]-ša-a a-na a-ha-[meš] ni-il-li-[ku] u at-ta ša UGU a-su-ti-it ti ina pā-ni-ša nu-en-na gal-la šat(-u)-šu mi-iq-ti ina muh-hiššu, “This is to attest that after Iqiša and I had come together in the House of Nabû-usallim—a man of Iqiša—for the reading, and after in my presence you yourself had recited what was on the stele—that stone has damage on it now” 12:7–18

gamāru “to use up, spend”

See also qatū, qitu

mim-mu-u [x] KUN/IJU ša a-na muḫ-hiššu-nu ig-mu-ru [a-nam]-din, “I myself will here pay whatever [...] they have used up on their behalf” 83:37–38

gammalu “camel”

a-du-ú ANŠE.A.AB.BA a-na* pa-ni-ka al-tap-ra 4] MA.NA ki-i pi ša KILAM a-kan-[na]-ka1 muḫ-hi-ram- [MA] šu-biš, “I have now dispatched a camel to you. Offer me (an amount worth) four and one-half minas according to the rate of exchange there and send (it)” 51:22–28; 5 ANŠE.A.AB.BA.MES šu 3 ĖRIN.MES ul-[MA] ta-mi-r-tu ša [la-ki-nu] a-kan-na-ka 1 it-tabšal, “Five camels and three laborers from the region of Bit-Yakin have appeared there” 4:4–7; ki-[A] me-reš-ti la ta-p[er-te] ANŠE.A.AB.BA ZU.LUM.1MA in-da-am-ma ab(-)ḫi-kám-ma* al-ka a-di la Lō ma-da-ti ta-kaš+-šu*-du*, “If you can’t [op]en the [door] to the consignment, load a camel with dates, come, and bring it here before the campaigning army arrives” 39:14–19; KÜ BABBAR ša šEŠ-I-[UL]-[a] iš-šu-ššu-nu1 ANŠE.A.AB.BA 1 i-ta-ba- ka-[a][a] KÜ BABBAR tir-ram-[MA] lu(-)bi-bu-nu, “The silver which my brother brought—he led away the camel (upon which it was still loaded). Return the silver so [that] they may clear me of the claims” 65:4–9; en-na [UDU.HA.MES ša] “Gu-і-du[l]-[(x-x)] [LÜ].]ŠIPA ū-[tir-r]šu ša ANŠE.A.AB.BA [ša] m"AG,-GAL, ši-l Ни-l-i-nu til-tir, “Now the [shepherd has returned the flocks of Gudu[...]. [And] we ourselves have returned the camel [of] Nabû-lēri” 103:12–17; ki-i ŠIŠ.MI-a LÜ.SIPA ANŠE.A.AB.BA [a-kan-na]-ka ḥa-an-tiš šup-raš-šuš, “If Šillā the camel-herd is [there], send him here right away” 62:19–24; ki-i ANŠE.A.AB.BA.MES ša i-di ta-ta-mar ŞEBAR i-ša-ma ma-ka, “If you see camels for hire, fetch the wheat and come” 95:4–6; MUN.HI.A ši-l i-te-pu-[uš] qu-[ut]-ti-šu ma ANŠE.A.AB.BA ina ŠU- [la]-ma [gab]-bi x x, “Just as you made the alliance, put an end to it. The camel(s) in my possession are all [...]” 30:17–20; a-du-ú LÜ.UNUG.ŠI-ša a-na pa-an šEŠ-I-[a]-ša ANŠE.A.AB.BA.MES šu-na ḡabl-tu a-na pa-an šEŠ-I-[a]-ša al-tap-ra, “I have now dispatched to my brother the Urukins whose camels were plundered” 32:4–7
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

gammiš (a type of wood)
See also ballukku, kiškanū, šakkullu, šaššašu; for discussion see comment on No. 97:5–6 and 31
GIS gammiš ša be-li-[l] ig-ba-[a]l a-du-[u] GIS gammiš ki-[l]i a-mu[r]-1 ana pi a-na 1 GIS LU.DAM.GAR [l]pa-ra-as la-[l]-ta-si-[q]u, “(Concerning) the gammiš-wood about which my lord spoke to me—now when I saw gammiš-wood, the merchant [d]ivided (it) into exact one-shekel portions (and) I made a selection” 97:5–8; GIS gammiš a-[šar i-]ba-dš-ša-[u] ul ú-ma-si ú-ba-a-[i]-1 ma a-na be-[ll]-tād u-šē-b[i-li], “I couldn’t find the place where the gammiš-wood was available; but I searched around and have (now) se[nt] (some) to my lord” 97:31–33

gazāzu “to shear”
ki-[i ina URU] La-še-e-[l]i DUMU-šā ša “Za-bi-ni SIG.[a] IG-[z][u]-1-zu [ha]-an-šiš sup-[1]-ra-1-nim-ma [lul]-li-kām-ma [SIG.[a]], ina šu-[š]-šā lu-um-1-[l]ur, “If the son of Zabinu has sheared the wool in Laḫīru, [qui]ckly write to me and [I will c]ome and accept the [woo]l from him” 46:10–16; ša₂ 5 MAN NA KU.BABBAR SIG.[a] ina šu₂ LÚ Pu-qu-da-a-a ki-[i ag-zu-zu a-na 15 MA,NA-ú ul šd-lim ] Ġīn.LĀM i-maṭ-[t]u, “Of the wool valued at five minas of silver received from the Puqūdi-ans—when I sheared (it), it(?) did not amount(?) to five minas. They were each short one-third mina” 46:22–27; ki-[i U.DU.HA] ša₂ LÚ A-ra-mu i-ba-ku-ú-nu la ta-me-rīk-ka-[l] ma₁ tīl₁-tī-[š]-nu lal-kām-ma a-kān-na ni-[g]-zu-zu, “Because they are leading the flock of the Arameans here, don’t delay. Come with them, and let us do the shearing here” 47:4–10

gerū “to become hostile”
[i]-l IG-[de-ru]-u-[k][a] šu-r-pa-na-ra-ma-na-[l] ni-1רג-šur, “But (if) they have turned hostile towards yo[u], write to me so that we may protect ourselves” 18:21–23

gērū see gēru

gimillu “favor”
In the idiom gimilla turru, “to wreak vengeance”:

GIS.SÉ.JAR (an herb or drug)

GIS.TAL.Ar “joist”
ù mam-ma ina pa-an LÚ.ARAD.E.GAL.MES ia-[a]-re-[u]-um-[l]a GIS.[l]UR.MES GIS.TAL.LI GIS.SAG.KUL BABBAR GIS ši-[l]-pi GIS.UMBIN ul i-nam-din-āš-[š]-u₂, “And (inasmuch as) there is absolutely no one in charge of the builders, no one can give them(!) beams, joists, white bolts, rafters, or even a wagon” 89:13–17

GUDU “patrol, band”
See also madakku, şābū ša qašṭi; for discussion see comment on No. 18:4–5
LÚ gu-du-du šā ina "Ia-a-ki-nu ki-[i il-li]-ku-nu 4 ÉRIN.MES 5 ANŠE.MES ġh-tab-[t]-u, “When the Bit-Yakīn patrol came, they stole four men, five donkeys” 18:4–7

GURUNNU “heap, mound”
a-[l]-dīl i-maṭ ki-[i e]-i-per-[l]-ti a-ga-[a] i-na [g]u-ru-un-[n]u ša-k-na-[l]-a, “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21
gušuru “beam”

ù mam-ma ina pa-an LÛ.ARAD.E.GAL.MEŠ ia-a'-nu-um-[ma]1 GIŠ.[ÛR]1.MEŠ giš-tali GIŠ.SAG.KUL BABBAR GIŠ ši-i-ši à GIŠ.UMBIN ul i-nam-din-dš-sš1, “And (inasmuch as) there is absolutely no one in charge of the builders, no one can give them(!) beams, joists, white bolts, rafters, or even a wagon” 89:13-17

ḥabālu “to cheat, to do wrong”

See also ḫibītu

ra-man-gu la ta-ḥab-bil, “Don’t cheat yourself!” 106:14-15; ra-[m]an-[gu] la ta-ḥab-bi-il1, “Don’t cheat yourse[lf]” 30:22-23; a-dī 10 ERIN.MEŠ it-ti-šš ú-šḥ-š-hi-qq a-na muḫ-ḫi-ka i-i at-ta-ki-la hi-bil-ta taḥ-te-bi-la-an-ni, “But right up to the time that he made ten men run away with him, you were doing me wrong—even though I trusted you” 11:14-19; ḫi-bil-šš ši-i ḫab-la-a-nu, “This wrong would be our own doing” 75:30-31

ḥabātu “to cheat, to do wrong”

See also ḫabītu, ḫubtu, ṣabātu

ERIN.MEŠ1-ia ú GU.MEŠ-ia taḥ-tab-ti en-na [lu-ul] ti-da-a [ki-i] at-tu-na a-na EN KŪR-ia ta-tu (erasure)-fra1, “You have plundered my men and my cattle. Now you should know that they belong to us. You have become my enemy” 8:4-9; LÛ gu-du-du šà è “la-a-ki-nu ki-i il-lik-š-š-nu 4 ERIN.MEŠ 5 ANŠE.MEŠ īb-tab-tu, “When the Bit-Yakin patrol came, they stole four men, five donkeys” 18:4-7; a-du-ú LÛ.NUN.GI-1 LO.EM.LIK.[MEŠ1] šà ŠEŠ.MEŠ-š-nu DUMU.MEŠ1 ḫab-tu il-tap-rak-[ka], “Now the people of Nippur—those are the citizens who have been plundered—have written to you!” 18:15-17; [ki-i] [Īh]-bu-ta-ni ina bi-[ri-ni] līq-bu-li um-[ma]1 [gi-mil]-ša ut-tir-ru um-[ma en-na] īb-[bu-uu-en-ni]š-ul-[ni liš-dà], “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeance],’ (but also): ‘[Now let us re]cover our loss’” 20:7-11; a-du-ú LÛ.UNUG.[KI-a-a] šà ANŠE.AB.BA.MEŠ1-š-nu [?key]-t-u a-na pa-an [šES1-i] al-ta-tu-ra1 ki-i LÛ Û-bu-lu īh-bu-tu-[šu]-n[a]-t[u]1 (x) [ANŠE.KU1.NGA.MEŠ1] (broken), “I have now dispatched to my brother the Urukians whose camels were plundered. If the Ubûlu tribe has plundered th[e]m, […] mu[les …]” 32:4-10; ú GU-1 ka šà ḫab-tu ú-ta-rak-1ka1, “Moreover, your ox which has been plundered I will return to you” 24:25-27; [en1-na LÛ* la im-me-rik-ka [*E]-reš [lit]-bu-kas-sum-ma [IL] ḫa-bi-ta-ni ḫab-ta-liq-ba-a, “Now the man must not delay. [Let E]rēšu bring him here, and let him tell me (the names of) the marauders who have plundered” 86:28-32; ḫab-tak à [la-[n] pa-an-[ka]1 al-ta-ta k[u]-[lu]-[li]-ra ul tu-kā-tam-[an-ni]-i1, “(If) I was robbed and came to you, you wouldn’t even cover me with a ro[be]” 35:12-14; [a-ki-i] [?key]-t[u]-na k[i-i]1 [E]-n-har-bi MEŠ1 a-na pa-an [be]-1-li-ia ni-il-tap-ra, “It was because we were [plundered?] ed [that] we sent the owners of harbu-plows to my lord” 98:10-13; en-na man-nu šà ḫa-du-ú īḥ-ta-nab-bat, “Now anybody who wishes can go about marauding” 19:13-15

In the expression ḫubta ḫabātu, “to take captive, to take plunder”:

LÛ.UNUG.KI-a-a ki-i il-lik-š-š-nu um-ma ḫu-bu-ut-ku-nu šà ḫab-tu a-du-ú LÛ si-lul-ša ina UNUG.KI i-pa-dš-ša-fru1, “When the Urukians came, they said: ‘Now, in Uruk, petty dealers are selling the plunder which they took from you’” 18:10-14; at-ta à šu-ù šš-ti a-[h]-š-meš sa-al-ma-tu-nu à at-[t]-lu-[lu]-ni [šu]-ub-[a]-ni i-ḥab-bat, “You and he are on friendly terms with each other; yet he is making captiv[e]s of our people” 18:23-28; ú ḥūb-tu ma-la īḥ-tab-tu-nu pu-ṭu-ru ina šu4 šu-nu la te-ep-pu-uš, “And also you must not ransom from them any of those whom they have already taken captive” 19:10-13

ḥābitu “marauder”

See also ḫabātu, ḫubtu, sarru, sartattu, tēbū,

dš-sū Ḫu-ub-ta Û LÛ.DAM.GAR ša τας-πυρ Ḫa-bi-ta-nu at-tu-ka LÛ.DAM.GAR DUMU TIN.TIR.KI, “Concerning the captive and merchant about whom you wrote: ‘The marauders are yours, and the merchant is a citizen of Babylon’” 28:5-9; [?key]-t[u]-na (context broken) 28:17; [en1-na LÛ* la im-me-rik-ka [*E]-reš [lit]-bu-kas-sum-ma [IL] ḫa-bi-ta-ni ḫa-bi-liq-ba-a, “Now the man must not delay. [Let
Glossary and Index of Akkadian Words in the Letters

Eresu bring him here, and let him tell me (the names of) the marauders who have plundered" 86:28-32

ḥadiš "gladly"
ki-i pa-an šeš-īa ma[ ]ru ha-diš la-pa-an Lū.DAM.tā Gār1 lu-uš-šam-ma [ ]lu-š-e-[ ]lak-ka, "[N]ow if it suits my brother, I will gladly convey her from the merchant and have (her) brought to you" 82:26-29

ḥadū "to prefer, wish, want (to do something)"
Še.Bar in-na-dāš-šum-ma ha-diš a-na ni-is-hi ha-diš ma-nna ku.babbar lid-din, "Give him wheat; and (if) he prefers, let him put it (on deposit) for withdrawal (later); or (if) he prefers, let him sell it" 37:7-9; Še.Bar a-na "[AG.f.][gL] i-din-ma a-na E ha-du-ū lid-din, "Give the wheat to Nabū-[ē]li and let him sell to the house which he prefers" 37:20-22; kil-[ ]ē AMAR.utu-lugal-a-na it-tal-ka ki-i ha-du-ū a-na [K]<.a>DINGIR.1.RA.KI it-ti-šā ša ša ממא la-pa-an LO.DAM.JGARI lu-uš-sam-ma rlul-se-rbil-ka, "Now if it suits my brother, I will gladly convey her from the merchant and have (her) brought to you" 82:26-29

-ballqu "to run away, escape, perish, disappear" (G); “to allow to escape” (D); “to help to escape, to make runaway” (S)
See also ballqu

G-stem: "ša-lim ina pa-ni-ka la tu-maš-šar šu-ū-ma a-na 1+en a-ši la i-ḫal-liq, “You must not let Šalim out of your sight. He must not run away to someone else" 2:4-6; u-en ki-i ṣeš-šu-ū-ma a-na a-ni la i-ḫal-liq, “And by Bēl, he did not escape” 23:16; [AG.f.] kil-i Lū šeš-šu-ū-ma a-na a-ni la i-ḫal-liq, "The slave-you've allowed him to escape" 81:25-27; [šeš]-šu-ū-ma la i-qab-bi u-ma-nna ha-du-ū lu-ul-lu-qu ku i i-ba-ku-ūš šeš-ū-a la i-kil-li-šu, "My brother must not say: ‘Because he is leading him away in order to allow (him) to escape, my brother must not keep him’" 86:7-10

D-stem: Lū a-me-lu-tu a-na šu-ul-lu-qu na-taš-šā, "The slave—you've allowed him to escape" 81:25-27; šeš-šu-ū-ma la i-qab-bi u-ma-nna ha-du-ū lu-ul-lu-qu ku i i-ba-ku-ūš šeš-ū-a la i-kil-li-šu, "My brother must not say: ‘Because he is leading him away in order to allow (him) to escape, my brother must not keep him’" 86:7-10
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

S-stem: a-di IGI"-ia tam-mar 1+en ina lib-bi ŠES.MEŠ-e-sú a-na lib-ib1 GEŠTU MEŠ-sú la ir-ru-ub-ma la ú-Šaq-latq-sú, “Until you see me in person, not a single one of his brothers must come within earshot of him, that he may not help him to escape” 2:12-15; a-di 10 ERIN MEŠ it-ti-sú ú-Šaq-li-qu a-na muḫ-bi-ka ki-i at-ta-ki-la Петербург taḫ-te-bi-la-an-ni, “But right up to the time that he made ten men run away with him, you were doing me wrong—even though I trusted you” 11:14-19

ḥalqu “runaway”
See also ḫalāqu
am-me-ni LŪ Ḫal-qu tu-tir-ram-ma a-na LŪ be-lī KŪR-ia ta-nam-1din1, “Why did you capture the runaway and are now giving him to my enemy?” 2:30-32

ḥamādu “to cover over”
See comment on No. 35:27
[kī1-ta a-kan-na-ka KI.LAM-ia1 aḥ-mid qu-û-li1 ki-pi-it-ma tīr1-ru, “In truth, I’ve covered over my market stall there. Collect the coils and return them to me” 35:25-28

ḥamatu “barren waste”
See comment on No. 72:12
LŪ šip-ri1-ka [ú-ba1]-[a] bi-iṣ-bi [š]a ma-hat-ti, “I am loo[king for] your messenger. (But it’s like finding) a bumper crop in the heart of a barren waste” 72:11-12

ḥamru “irrigated area”
See comment on No. 94 reverse
[NUMUN] [ni]-tir1-ri-[šu]-[a] la-di U1.LUDU.ḪI ša be-ll-ia1 i-na [Ḫa]-am-ra ŪḪI.ŠE.ḪBAR1 ik-kal, “Will [we] be able to plant while the flock of my lord are in the irrigated area grazing on the stubble of the wheat?” 94:21-25

ḥamū “to rely, be dependent upon”
See comment on No. 97:31
i-na pa-an 1=DUL NUMUN be-lī lid-din-ma lu-[ú]-uš-šib-ma lu-ú Ḫa-ma-ka a-na-ku, “Now let my lord make the gift in the presence of Mukīn-zēri, so that I too may be a dependent” 97:29-31

ḥantilis “quickly, right away, posthaste”
ki-i ina URU La-he-e-rī1 DUMU-šā šā "Za-bi-ni SG.ḪI.ŠA ig-ṭu1-zu [Ḫa]-an-tilš šup-ṭra1-nim-ma [lu]-li-kām-ma [SG.ḪI].1 a-na šu-[š]-ša [lu-um]-ḥur, “If the son of Zabīnu has sheared the wool in Laḫīrū, [qui]ckly write to me and [I will] come and accept the [wool] from him” 46:10-16; Ḫa-an-tiš be-lī lu-mas-si-ma liš-pu-ra, “Quickly, let my lord get news, and let him write to me” 80:30-31; Ḫa-an1-[tiš] GIŠ.KIŠ šu-bi-la Ḫa-an-tiš GABA.RI tup-pi-ia lu-mur, “Quic[kly], send me kiškānā-wood. Quickly, let me see a reply to my tablet” 10:22-24; Ḫa-an-tiš [ŠES-ú]-al Ḫp-pi-šā u šu-[um]-ša lu-ú-mas-sa1-lī liš-pu-ra, “Quickly, let my brother find his tablet and [his] greet[ing] and let him send a letter to me” 107:12-15; Ḫa-an-tiš KU.BABBAR [ŠES-ú]-a lu-še-bi-lam-ma lu-[il]-kām-ma lu-up-šu-raš-šā, “Quickly! My brother should send me silver that I may go and ransom him” 11:7-9; Ḫa-an-tiš LŪ.DUMU šip-ri-ka lu-mur, “Quickly! Let me see your messenger” 39:22-23; a-na-ku Ḫa-an-tiš a-na pa-ni-ka al-la-ka, “Right away I myself will come to you” 89:26-27; INIM “Mu-šal-lim Ḫa-an-tiš a-na pa-an "Gu-lu-šī be-lī liš-pur, “Quickly, let my lord send Mušallim’s decision to Gulūšī” 57:12-13; ki-i ḪIG.MI-a LŪ.SIPA ḪAN.ŠE.A.B.BA [a-kan-n]a-ka Ḫa-an-tiš šup-raš-šu, “If Šillā the camel-herd is [there], send him here right away” 62:19-24; u KU.BABBAR a-na liš-bi 1=IL-1am-meš ki-i ad-din Ḫa-an-tiš KĀ-tu1 a-pu-lī1, “And when I handed over the silver to Iltammeš, I straightway satisfied the outstanding balance” 45:6-8; Ḫa-an-tiš a-di1 la LŪ Ḫar-ra-a-nu ša LŪ šā-kin1 il-la-ku-ū[n] i-[di]-ma al-kām-ma [a-na]-1din, “Quickly, before the caravan of the šaknu-official come[s], make a deposit, come, and I will give (to you)” 45:27-30; Ḫa-an-tiš LŪ.DUMU šip-ri-ku-nu LŪ
La-bi-ri lil-<li->kdm-ma lik-ru-buš, "Quickly, let your messengers <g>o greet the Laḥirians" 43:24–26; ha-an-tiš [be-li tup-pa]-šuš u šilm-šaš liš-pur, "Quickly, let [my lord] send his [tablet] and greeting" 21:24–25; ha-an-tiš a-na šēš-ia ú-šē-bi-li, "I will send a shipment to my brother right away" 49:9–11; ha-an-tiš šu-lil-um-gu mus-si-ma šup-ra, "Quickly! Find your greeting and send it to me" 85:19–20; ha-an-tiš ʼIšA.RI-ka [a-na] tup-pi-id lu-mur, "Quickly, let me see your reply [to] my tablet" 69:27–28; pa-an-tiš a-na SE§-ia d-se-bi-li, "I will send a shipment to my brother right away" 49:9–11; ha-an-tiš be-lf lis-pur-ram-ma ma-la GURUS.JMES 1 [ri] pa-rnil [be-li-ia] rmabl-ru rlul-bu-kdm-ma ra-la na pa-an be-li-id lul-li-ka, "Let my lord write to me posthaste, and I will come and bring to my lord as many warriors as are suitable for my lord" 29:9–16; ha-an-tiš ʼIšA.RI tup-pi-id šup-ruš, "Quickly! Send me a reply to my tablet" 44:21–23

ha-rāpu “to hurry; to be early”

See also ha-rāpu

ṣu-ur-pa-am-ma šup-ru mim-mu-ű KASKAL.[ia] gab-bi aḥ-tir, “Hurry and write to me! I have readied all the proceeds of my caravan venture” 75:16–18; ki-i ṭiq-bu-ṭa-[n]u ṣu-ur-pa(t)’e(rase?) am pa-an i-liš [ha]-ra-a-nu ki-i i-lag-gal ul am-me-rri-[k]a, “Because they told me ‘Hurry’—even though I am waiting for the [ca]ravan, I will not delay” 84:16–20; a-na ḥa-ra-pi ul taq-ba-nim-ma ul ak-li-ša, “You didn’t tell me soon enough and therefore I wasn’t able to detain him” 81:22–24; i-lu la-na ḥa-ra-pi be-lf ul iš-pur ul-tu ʼIš-bil-GNA il-li-ka ul iq-ba-a’ ū AN.BAR ina pa-ni-ša add-in\*, “But my lord didn’t write (to me) soon enough, (and) he didn’t say (anything) to me after Ḥabil-kīnū had made a withdrawal. Therefore, I sold the iron before him” 41:27–32

ha-rāsu “to make a withdrawal, deduction (from an account); to write off, cancel an order”

See also apālu, bābru, etērus, ippā, nāpālu, nāsāhu, nikkassu, nīṣhu

For discussion see comment on No. 2:21–23

1+en-ša 2-ša la kiti-ta aḥ-tar-ša-a, “Have I even once or twice unjustly made a withdrawal?” 2:21–23; ul ki-i pi-i an-ni-i taq-ib-ši um-ma a-na išGU1 GIS.GIGIR-ka šā i-na šat-ta ina AMBAR.AMES mar-rat ša-ba-ta tu la ḥa-rar-aš a-na-ku GIS.GIGIR a-rak-kāša-ma ū-šeb-bi-lak-ka, “Did you not tell me: ‘You must not write off your chariot that was captured in battle in the saltwater marshes—I myself will build a chariot and send it to you?’” 33:23–29; šad-da-qad a-na pa-an be-li-ia al-tap-[ra] um-ma pa-an be-li-ia mah-[a] ANŠE.KUNGA.MES bab-IB.1-nu-ũ-ti [a-na be-li-ia luš-luš-1-bi-li [u] ki-i ANŠE.KUNGA.MES luš-1-ba-a-ta [be-li li-ḫ]-ru-ųš, “Last year I wrote to my lord, saying: ‘(If) it suits[ ] my lord, let me send fine mules to my lord.’ [But] if you(!) don’t desire mules, let my lord cancel the order” 58:12–22

ḥarbu see bēl ḥarbi

ḥarpūtu “early moment”

See also ha-rāpu

In the adverbial phrase ki ḥarpūtu, “promptly” (see comment on No. 17:11):


ḥarrānu “road, campaign, journey, caravan, caravan venture”

See also alaktu, ʾālik ḥarrāni, karū (A), šuḫāru, tamkāru, zittu

KASKAL1 [ka]-dā-na1 ul ta-a-bi sal [a]-mil-tu ul a-tap-pa-rak-ka pa-an lud-1-gul1 ma aš-ša-a KASKAL1 ta-aṭ-tē-1-am 1 ul a-kil-li-ša, “The road of the guard-posts is not safe; I am not sending the slave woman to you. Let me wait a while. As soon as you have taken charge of the road, I won’t hold her back” 34:19–25; ki-i KASKAL šaš “DU(!)–NUMUN [a]-ba-aš-ša-a ū [be]-1-liš-pur [m]-nu-ũ ṭe-e-mi
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

[ša] LÜ Kal-du [b]e-li lu-maš-ši-[m]a liš-pu[r], “If the journey of Mukin-zêrî is going to take place, my [lo]rd should write. [Wh]atever news (there is) [about] Chaldea, my [l]ord should find out and writ[e]!” 21:6–12; ki-i KASKAL'ka-a-na LÜ Du-na-a-na i-ba-dâš-šu-û šâ-la-nu-û-a la tal-lak, “If your journey is to the Dunânu, don’t come without my permission” 60:6–9; mi-nam-ma pa-na-[m]a KÜ.BABBAR ta-as-su-ha-ma KASKAL a-na muh-û-i tal-lak a-de-e-kan-na mim-ma ul ta-ad-din, “Why previously did you take an advance of silver, so on a caravan venture with it, (if) until now you haven’t delivered a thing?” 69:17–21; mi-[s]an-a KASKAL [ša] DAM.GAR-nti il-lu-ka lÜ1I.MES Š-[n]-na-dâš-ši-[l]1 Gir11-an-a-kU 11a-ta-lû a-na muh-û-i-[š]-û nu-sâl-lam, “Whatever caravan journey that our merchant [makes] that brings along slaves, we—both you and I—will guarantee safe conduct(?) fo[r it]” 76:11–17; hur-pa-am-ma šû-pru mim-mu-û KASKAL'ia gab-bi aḫ-tir, “Hurry and write to me! I have readied all the proceeds of my caravan venture” 75:16–18; KÜ.BABBAR ša taš-špur1 ub-lu-û a-KASKAL Ja ta-saš-lim, “I took along the silver which you sent, and (now) my caravan venture is completed” 75:21–23; pa-an lÜ11 [ḫa]-ra-a-nu ki-i la-dag-gal ul am-me-liš-kî ka al-î-la-kâm-ma it-li-kaš a-dab-bu-[lU]bi1, “Even though I am waiting for the [c]aravan, I will not delay. I will come and speak with you” 84:18–23; ḥa-an-tiš a-lîl la lÜ ū-ha-ra-a-nu ša lÜ ša-kîn1 in-î-la-ku-[i]ni1 [di]-ma al-î-la-kâm-ma la-1a1-din, “Quickly, before the caravan of the šaknu-official come[s], make a deposit, come, and I will give (to you)” 45:27–30; la1 ki-i KASKAL'x1 x a-1-fa-lû BâD.[A]N1 ki1 ta-mur x-x lÜ.DUMU.KIN [li-ti] KÜ.BABBAR šâ lÜ.E.N.îm1 il-lak, “And if you see the caravan of [...]; bound for Dûr, [PN], the messenger with the governor’s silver” 77:15–20; KASKAL ]a-a ... lÜ.KûR ū-saš-bit, “[...?] my(?) caravan[...]; the [enemy seized]...” 74:11–13

In the idiom ḫarrāna ana šepē X šakānu, “to dispatch X, to set X on the road”:


ẖarû “digger”

See also ẖerû


ẖaru “to ready, prepare; to woo a woman”

ša ši-ib-šû ša be-lî iš-pur a-du-û aḫ-tir DUMU šlip-ri ša be-lîa itti “SUM.NA-a liš-liš-ka šE.BAR li-in-du-[lu]-1a1-[ma] li-[i]-š-[û], “As to the rent about which my lord wrote: I have now readied (it). Let the messenger of my lord go with Nadnâ, and let them measure out the wheat [and] transport it” 102:5–11; hur-pa-am-ma šû-pru mim-mu-û KASKAL'ia gab-bi aḫ-tir, “Hurry and write to me! I have readied all the proceeds of my caravan venture” 75:16–18; aš-šû GIŠ.KIN ma-gar-ra ša ŠEŠ-û-a [š]-ku[n] a-du-û-lû aḫ-[t]-ir, “Concerning the kiškanû-wood for wagon(s) which my brother de[posi]ted...
(with me)—I have now read (them)” 63:4–6; ٰGû.îmêš1 ki-i ʾaḫ1-t[ir] ʾbe-li lî ki-i ʾāl ša-a-[ṣ(?)]-bit(?)], “As soon as I prepared the loads, my lord had them seized(?)” 72:6–7; ʾI-Ôa-lam1-{x} ša i-na pa-an ʾbe-li lî ʾāl ša-be-tu ṣîr-ṣā ʾKû.Ôa.BaBbar ʾa-na1 ʾbe-li lî ʾlu-še-bi-1lâ, “The woman ʾlba[...], who lives in my [lord]’s presence—wooh her (for me). I will send silver to my lord” 101:15–19; [m]a-qar-ʾa-ti 3 ʿGîn1 ki-i [p]a-an ʾbe-li-ia ʾmah-ʾru1 [a]-na ʾpi1-i ʾšāl ana 1 ʿGîn tu-ḥîr-[ma a-n]-a [b]e-li-ia ʾlu-še-bi-[lî], “If it [s]uits my lord, let me prepare a [b]undle of three shekels [i]n exact one-shekkel portions, [and then] let me sen[d] it [t]o my [l]ord” 97:9–12

ḥâsâsu “to remember, be mindful of”
ina ʾmah-ʾtri1 l[0] sar-ru-ʾl1-a1 ša lû-tâ1-kâ1 ki-i ú-ṣa-b-bit 1+en 5 ʾKû.Ôa.BaBbar ta-an-da-ʾa-har-šū-nu-tu ina li-bi an-1n1-l1 i ʾMûn.ḥî1-a ṣu-ṣu-[s], “Previously when I captured my kidnappers of your slaves, you received them for (only) five (shekels) of silver each. Remem[ber] this goodwill of mine” 2:26–30

ḥâsâḥu “to need, require” (G); “to deprive, bring starvation” (D)
See comment on No. 92:36
D-stem: ḥa-ru ša be-li-ʾnu u-ḥa-ša-h[u], “Our lord’s diggers are bringing starvat[i]on” 92:35–36

ḥâsû “to be anxious, concerned about”
See comment on No. 62:15
ʾKû.Ôa.BaBbar ša i-ḥa-ʾaš-ši [a]-na-ku lûd-di[n], “And the silver about which he is anxious, I [my]self will giv[e]” 62:15–16

ḥâṭu “cash (payment), installment”
See also dašannu, ḫiṭu (B), kaspú, mēreštu, nîṣû, qaqqadu, zittu
For a discussion see the note to No. 10:13

ḥêpêrû “to clear out, clear away, scrape”
See comment on No. 35:25
ma-ʾaʾ-da ʾaḥ-pîr-šâ ʾkiš1-ta a-kan-na-ka ki-lam-lâ1 ʾaḥ-mid, “I’ve already cleared out much of it. In truth, I’ve covered over my market stall there” 35:25–27

ḥêrû “to dig”
See also ḥâṭrû
šâ a-na ša-k-ni-ka um-ma ul ʾhe-ra-ka ḫa-ru šâ be-li-ʾnu u-ḥa-ša-h[u], “(And) about what you are saying to your šaknu-official: ‘I am not a digger.’ Our lord’s diggers are bringing starvat[i]on” 92:33–36

ḥêšû “to harbor, hide”
Duμu.meš ʾša-k-ni šûl1-su-ʾnu id-de-kû-u a na-ka ku al ʾa-he-ši-šû-nu-tû, “The sons of Šaknu begged for help, but I am not harboring them” 5:7–11
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

buit0 "scrap"
See comment on No. 33:31
en-na a-di GIS.GIGIR ra-as-ki tu-šeb-bil GIS šu-ša-am-ma ul ta-ad-din en-na ma-la GIS.GIGIR-ia GIS.MES.GAM ʿ GIS.ŠA.KAL šu-bi-la, "Now up to the time you should send a completely assembled chariot, you will not have delivered even a scrap of wood. Now send me every single part of my chariot—šaššāgu-wood and šakkušu-wood" 33:29-35

ibi see bi

ibbû (imbû) "deficit"
See also apâlu, bâbtû, eṭēru, ḫarāṣu, napâlu, nasâhu, nikkassa, nîṣhu
For a discussion see the note to No. 9:11

idatu (ittu) "testimony, sign, token"
See comment on No. 12:7
i-da-tum,-ma ul-tu ina ʾ AG-SILIM Lū šâ "BA-šâ-a a-na mas-su-ta a-na-[ku] u "BA-šâ a-na a-ha-[meš] ni-il-li-1 ku1 u at-ta šâ UGU a-su-mit-ti ina pa-ni-ū tam-nu-ū en-na gal-la šâ(!)-ū mi-iq-ti ina muḫ-ḫi-šâ, "This is to attest that after Iqīša and I had come together in the House of Nabû-ūšallimm—an, a man of Iqīša—for the reading, and after in my presence you yourself had recited what was on the stele—that stone has damage on it now" 12:7-18; [fi-da-tum-1 ma1 ul-tu ʾ Mu-šal-lim-âIM taš-pu-ram-ma 2 GU šu-ul-miš ad-da-šš-sum-ma a-na i-sin-nu šâ UNUG.KI ʾ1-bu-uk, "This is to attest that after you sent Mušallim-Adad to me, and I had given to him two oxen in good condition, he led (them) to the festival of Uruk" 24:4-10; an-ni-ti lu-ū i-da-at-ul-tu a-qab-bak-ka TŪG tāh-lap-ti x-x(-x), "This is to testify that after I was speaking to you, he(?)... a cloak" 86:13-17; (a)n-ni-ti lu-ū i-da-at [a(?)-me(?)]-lāt [a(?)-me(?)]-lūt(?)-1 ti i-na URU ē x-[x-x] ṭap(?)-ṭur-rak(?)-ka(?)-1, "[Th]is is to attest that I ransomed(?) a slave(?) for you(?) in the town Bīt-..." 85:5-7; an*-nī-tul lu-ū i-da-at ʾUL-lu-i-na URU ʾ Ql-bi-[4]EN a-na pa-l-nī-iš-a te-rū-ba-am-ma ʾtaq-bal-a ..., "This is to attest that after you entered my presence in Qībi-Bēl and said to me: ..." 66:5-8

idû “wages, rent”
ki-i ANSE.A.AB.BA.MEŠ šâ i-di ta-ta-mar šEBAR i-šam-ma al-ka, "If you see camels for hire, fetch the wheat and come" 95:4-6

idû “to know”
a-na-ku gab-bi-šā-nu i-de, "I know all of them" 60:29; ʾul1 i-du e-ka-me šu-ūl, "I don't know where he is" 17:19-20; šâ LŪ-EN.LIL.KI la i-du-1-ul a-na pa-an be-li-īa i-qa-r-ru-bu, "Those who don't even know a Nippurian can enter the presence of my lord" 103:9-11; LŪ1.KĀ.DINGIR.RA.KI.MEŠ1 ma-a-da šā a-ka-n-a i-du-in-ni, "There are many men of Babylon who know me here" 83:34-35; i-du ki-i šEŠ-ū-a šu LŪ be-li MUN.ḪA-ia at*-ta* a-na-ku u at-ta ni-par-fral-[a]š a-šar di-nu i-du-ū ʿ la di-nu i-dab-bu-bu ina let ʿEN u ʿAG ul i-ṭib-ba-dāš-šā, "Our treaty—given father to son—by Heaven, you and I can not break it (it). Where one knows the law and one litigates without due process, it will not be pleasant for him in the jurisdiction of Bēl and Nabūb" 25:5-10; ʾa-[a]-na-ku i-de ki-i šUku*l-ḪA-1 šu-bi-šā-šu-ū, "I myself know that allotments for sustenance exist" 97:25-26; [a-na-ku u] l i-de1 [ki-i ...], "I [myself do]n't know [if(?)...]" 74:7; en-na ki-i a-m[a]t] šEŠ-ū-ta*a pa-nu-
"Šá-lim ina pa-ni-ka la tu-maš-šar šú-ú-ma a-na 1+en a-ḫi la i-ḫal-liq, "You must not let Šalim out of your sight. He must not run away to someone else" 2:4–6; ha-an-šiš kübabbar šes-šu-ú-a šu-še-bi-lam-ma lú-ši-tu-ḫa-raš-sú a-di la 1+en a-ḫi l-nam-di-ni-šú, "Quickly! My brother should send me silver that I may go and ransom him before they sell him to someone else" 81:7–11; ki-i a-škan-na-ka mam-ma šu-su-nu šu-šab-tu-ma a-na 1+en(?)[a(?)-ḫiš(?)] it-tan-nu (erasures) mi-nu-ú be-ḫi ʾur-tar-ra, "If someone there has taken his(!) hand and given (him) to someone(?) [else](!), what will my lord give me in return?" 83:22–24
iltēn ina libbi “one of, one among”
See also ilten libbi
a-di 1gn-ia tam-mar 1+en ina libbi šē.ŠEŠ-e-šū a-na lib-1bi1 GESTU1.ŠEŠ-šū la ir-ru-ub-ma la ū-Šaḫ-laq-šū, “Until you see me in person, not a single one of his brothers must come within earshot of him, that he may not help him to escape” 2:12–15; lu-ḫir-ma ki-lal-le-e 1+en ina libbi [LŪ1.TUR1.TUR1.TUR1.MEŠ ]t1-šab-qam-ma a-na ŠEŠ-ša i*-nam-1* din*, “I have indeed fallen behind, but one among the agents can take both (wagons) and deliver (them) to my brother” 63:13–18; ma-la an-ni-i [KU1.GI = qu-,tāru] ša GESTU1.i-na ŠU1 [*+en ina libbi] DUMU1.MEŠ URU [ša1 a-na i-si-in-na a-na EN1.LIL.KI1 il-la-ka ŠEŠ-ū-a ū-ū-še-bi-li, “My brother should send me every single bit of this fumigant for the ears with one of the natives of the city who is coming to Nippur for the festival” 70:10–17; [LŪ1.KA1.DINGIR.RA.KI1.MEŠ ]ma-a-da ša a-kan-na i-du-in-ni a-na 1+en i-na libbi-šū nu be-li lid-din-ma li1-šu-kām-ma lid-di-ni, “There are many men of Babylon who know me here; let my lord give (the slave) to one of them, and let him bring (him) and give (him) to me” 83:34–37
iltēn libbu “one of, one among”
See also ilten ina libbi; for discussion see comment on No. 80:17–18
[ki-i ŠEŠ-ū-a la il-lik1 KU1.BABBAR a-na1 1+en libbu-ū-a a-šik KASKAL1.ME ŠEŠ-ū-a lu-ū-šē-bi-li, “If my brother himself hasn’t (yet) come, my brother should send silver to one of the travelers” 81:16–19; dūš-šu DUMU.KIN ša DUMU1 “Šiš-a-nu ša ŠEŠ-ū-a iš-pur a-na-ku ina URU Šā-pi-ia ul-tu ka-ša-ū-1+en libbu-ū11 LŪ-su ak-ta-ar-a-ta at-tu-ša-11, “Concerning the messenger of the son of Šilānu about whom my brother wrote—Would I, in Šapiya, after he had been detained, have detached (?) one slave of his as my own?” 17:5–8
iltēnušu “once”
1-en-šu “E-1reš1 ki-i il-lik1 MA1.NA KU1.BABBAR at-ta-nan-daš-šū 2 1+en libbi me-1reš-tu1 ki-li ad-1in1 [MUN-x] (broken), “Once, when Šešu went, I gave him one mina of silver; and, after I gave two minas for trading capital, Z’ēra-…” 68:5–11; 1+en-šu 2-šu la kit-ta-a aḫ-taš-ša-a, “Have I even once or twice unjustly made a withdrawal?” 2:21–23
ilu “god”
See also bit ili
am-me-ni aḫ-ḫu-tu-ū ki-i la šu-ša-a-ti ul-tu taš-mu-ū um*-ma dul-la-a-ši ša DINIG1.MEŠ i-na UGU1 “la-da-a-11 i-ba-diš-si, “Why (did you act) as if you didn’t want brotherhood after you heard it said: ‘The work assignments of the gods are upon Šada-a-11’?” 3:5–10; DINIG1.MEŠ šu-ša-a EKU1.RU u EN1.LIL.KI1 ZI1.MEŠ ša ŠEŠ-ti1 li-šu-ru, “May the gods of Eku[r] and Nippur guard my brother’s life” 1:4–5; l11-li1-kam-ma NINDA1.[Iš-a šiš-bē-še-ma li-ku1 u 1+en.GID.DA it-i LŪ-SÁMAN.LÁ.MEŠ liq-1bi1 a-dī DINIG1.MEŠ tu-bu šu-ta-a liš1-[hi]-a-am-ma li-li-ka, “Let him come here, eat bread to satiation, and learn to read with the scribal apprentices. For as long as the gods deem fit, let him c[om]e and go” 83:13–16; LŪ[n-a-qd]-d11 1.E.DINIG1.MEŠ-ni am-mli*-ni GĪR1 a-na pa1(copy: la)-1an1 DINIG1.MEŠ-e-ni ta-[par]-ra-si, “The he[rdsm]en of our temples—w[h]y you are ba[ll]ing them from our gods?” 103:5–8; ḪALLA1 DINIG1.MEŠ ni1 tiš-1ša-ra(pl) 1+EN 1+AG u Ē-1a1 la1 ik-kal, “Allot the god a full share[r]. That which you scorr[h], Bēl, Nabū, and Ea may not eat” 66:20–23; “Kit-nu-ša LŪ1.EN1.LIL.KI1 [k]i-i a-na UNUG.KI li(?)-tur(?)-ma DINIG1.MEŠ liš-ša-1ni1 kiri1 dib-ši an-nu-ū-tu [ki-nu]-ša(?), “[If] Kitnuša, the Nippurian, has returned (?) to Uruk, let them ask the gods whether these words are [true]” 110 r. 7’–10’
In the idiom šum ili šūlā, “to swear an oath”: šu-mi DINIG1.MEŠ be-11 LŪ1-šē-la-a a-na pa-ni-ka lu-11ili11, “Let my lord swear an oath to me, (and) I will come before you” 80:13–14; “Ša-lim ina pa-ni-ka la tu-maš-šar šū-ū-ma a-na 1+en a-hi la i-šal-liq a-di a-šap-pa-rām-ma MU DINIG1 ū-še-la-āš-sū är-ki šuš ša-raš-šū, “You must not let Šalim out of your sight. He must not run away to someone else before I can write and swear an oath concerning him. After that, send him to me” 2:4–9; [a]-1na1 muḫ-
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bi mi-Pi [ni] 1a-sik1 Lû Šu-4u, um-ma [mu DINGIR1 šu-1]a-a “Ba-ni-ia [ul ta]-pal-lâh, “[O]n wh[at] account is the shaykh of the Ubfilu tribe saying: ‘Swear an oath by god to me (that) you will not fear Biniya’?” 98:16-20; MU DINGIR1 šu-1a-a um-ma ma-la-a [èrin меš1 ša it-ti-ka lii-tab-ka, “Swear to me by god, saying: ‘Let each and every man who is with you be brought back (alive)’” 29:19-23

imbû see ippû

imêru “donkey”
See also parâ, sîsû
ANSE.MES1 ša šu!(!) Ki-[mu1 DUMU x *-a* ul-te-bi-[ak-ka], “I have sent [you] donkeys through the agency of Kimû, son of [P]N” 55:14-15; Lû gu-du-du šâ e ša-1i-ki-1i il-lik-â-ši 4 ÈRIN.MES1 rsul-la-a um-ma ma-la-a [èrin mes1 it-ti-ka rlil-tab-ka, “Swear to me by god, saying: ‘Let each and every man who is with you be brought back (alive)’” 29:19-23

immat see adi immati

immeru “sheep”
See also labru, šênu
ul be-[l] a-de-e itl-ti “DU-NU-NUM [ul Lû1 Ru-bu-ù iš-bat um-ma 1man-nu šâ [ul]-tu EN.LIL.KI [ul Lû Ru-bu-ù iš-li-kâm-ma 1a UDUMES1 GU,1MES1 šu1(?) Lû(?) MEŠ(?) i(?) tab(?) ka(?) ma(?) a(?) t(?) n(?) a(?) Kû1[BABBAR] šu1(?) tan(?) na(?) 1šu-nu-1[i] la-IGI-šî bi-lat 1in(?) na(?) 1[š]î(1) ma(?)1, “Did not my lord conclude a treaty with Mukin-zêrî and the Rubû tribe saying that whoever came [from Nippur or the Rubû tribe and [led away(?) sheep, oxen, or slaves (?)] and sold(?) them, tribute would be carried(?) off(?) from his clan?” 6:4-16; [ki-i] LÔ1.DAM.GAR ik-tal-d[u] [ul i-na u-m] tu-tam-ru 1UDUMES1 šul-lîm-šû, “[If] the merchant has already arrived [ed], [then as soon as you see (him), compensate him for the sheep]” 24:28-30; 1=en UDUNîTA šâ1-[la-nu-ù a a-na Kû.BABBAR la ta-šam-din a-di a-šap(!)-pa-rak-ka 30 UDUNîTA.IMEŠ1 la-pa-an "NUMUN-[x(-x)] (erasure) la(!) ta-šâ-š(=x), “Don’t sell a single sheep with[th]out my permission. Until I write to you, don’t […] the thirty sheep from Zêra […]” 47:11-17

ina “in, among, with (instrumental)”

ina biri “between, among”
e-si-ta i-na [bi-ri-i-nu1 la ta-ram1-m[a], “Don’t caus[e] trouble between us” 84:10-11; [ki-i] [i]-hî- bu-ta-nî ina bi-[ri-nil] [iq-bu-nu um-ma1 [gi-mîl-la ut-tir-ru um-ma en-na] ib-1bu-un-nil1 šîl(?)-ni lik-še-da], “[A]fter he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeance],’ (but) also: ‘[Now let us re]cover our loss’” 20:7-11

ina birî “between”
dâ-šû dib-bî šâ ina bi-rit-ka u ina bi-rit "BA-šâ-a, “Concerning the matter which is between you and Iqîša …" 16:14-15; e-si-tu ina bi-rit-e-nu la ta-šâ-kin, “Let no trouble arise between us” 75:29-30
ina let “in the charge, jurisdiction of”
See also letu

[...] ša Kū. Babbar ḡín ša ina let md-EN-ú-šeb-ši šá be-li iš-pur md-EN-ú-šeb-ši a-na ḱu.RI Aš-šur.KI
it-tal-ka, “Concerning the silver in shekels that is in the charge of Bēl-ušēbši about which my lord wrote—Bēl-ušēbši has gone to Assyria” 56:6–9; 20 Gūn Sigũ.la ina let md-EN-SUM-N.A. “There are twenty talents of wool in Bēl-iddin’s charge” 48:8–9; ade-e-ni Ad-a-na dumu it-ta-din an-ú ki-i a-na-ku ꠙa at-ta ni-pa-tr-ra ꠖ[a] a-šar di-nu i-du-ú ꠙa la di-nu i-dab-bu-bu ina let én u 4AG ul i-šib-ba-dāš-šu, “Our treaty—given father to son—by Heaven, you and I can not be[a]k (it). Where one knows the law and one litigates without due process, it will not be pleasant for him in the jurisdiction of Bēl and Nabû” 23:5–10; [en-na LU]. Tur šā ŠEŠ-i-[a ā] [LŪ.DAM.GAR-Š빌 1]-ša 1 KĀ [AD] līl-lik-u-Ša[ma-a]ta-a-tul [sd] “The desire of mine is in my brother’s charge” 70:18–19; [a]-ni-ta šE[š]-i-a-lal “Concerning the silver in shekels that is in the charge of Bēl-usebsi about which my lord wrote—Bl-usebsi has gone to Assyria” 56:6–9; [...]

ina qat “in, from the hands, custody, possession of; through the agency of”
See also ana qat, la qat, qatū

ina šu² 1:44; 10:10; 33:37; 46:23; 51:15; 64:7; 80:20; 82:36; ina šu²(!) 55:14; ina [šu²]U 60:13; i-na šu² 70:12; ina šu²-jū 46:15; 48:14; i-na šu²(!)-šu 109:10; ina šu²-ši-la-ma 30:19; ina šu²-šu-nu 19:12

ina libbi “among, within, inside”
See also ilēn ina libbi


ina mahru “previously”
See also mahrā

i-na maḫ-ri-i ša-la-nu-aš-šu a-na “AD-IL-a ki-i ad-din lib-ba-ti-ia in-da-al, “Before, when I gave to Abu-Ilā without his permission, he became angry with me” 100:15–19; ina maḫ-ri-[i]-L[0] sar-ru-ti-[ia], ša LŪ-ta-k[a] ki-i ʿa-šaḥ-bit 1+en 5 Kū.[Babbar] ta-an-da-ħar-ša-nu-tu ina lib-bi an-[ni]-i MUN.Ša-[a] hu-su-[u]s, “Previously when I captured my kidnappers of your slaves, you received them for (only) five (shekels) of silver each. Remember this goodwill of mine” 2:26–30; ul i-na maḫ-ri-i ṣe-e-mu aš-kūn-gu um-ma ma-ma-la ŚU.KI[.] ša ŠERIN.MES-[ia] šE.BAR x Ša-[u]1 i-[u]-tu Šu-bi-li, “Didn’t I previously instruct you, saying: ‘Speak me each and every bit of my workers’ provisions—wheat, [...] and [...]’” 95:7–12

ina muḫḫi “against, over, upon, concerning”
See also adi muḫḫi min, ana muḫḫi, uthu muḫḫi, muḫḫu

ina muḫḫi-ša 12:18; ina muḫḫi-[i]-ša 108:16; ina muḫḫi-ka 9:16; i-na muḫḫi-ka 36:21; i-na muḫḫi-[i]-ia 102:16; ina muḫḫi-ša-nu 94:31; ina muḫḫi-[i]-šu-nu 30:11; ina muḫḫi-[i]-ša-nu 104:20; ina muḫḫi-[i]-nu 92:38; [x-na]a muḫḫi-[i]-ša 113:2; i-na ug[u] 3:9; ina ug[u] 110 r. 2’; i-na ug[u] 65:11; i-[i-na ug[u] 47:24; ina ug[u]-ma 77:9; ina ug[u]-ni 10:27

ina pān “in the presence of”
See also ana pān, pānū

ina pa-an 23:12; 42:4; 80:18; 89:13; ina pa-an 74:21; i-na pa-an 97:29; 101:16; i-na pa-an 83:10; ina pa-ni-ša 41:31; ina pa-ni-ka 2:5; 89:8, 25; 92:25; ina pa-ni-ia 12:15; 91:4; i-na pa-ni-ia 83:21; ina Ši-[ia] 78:9

ina qāt “in, from the hands, custody, possession of; through the agency of”
See also ana qāt, la qāt, qātū

ina šu² 1:44; 10:10; 33:37; 46:23; 51:15; 64:7; 80:20; 82:36; ina šu²(!) 55:14; ina [šu²]U 60:13; i-na šu² 70:12; ina šu²-jū 46:15; 48:14; i-na šu²(!)-šu 109:10; ina šu²-ši-la-ma 30:19; ina šu²-šu-nu 19:12
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

INU “eye”

[a]-di IGI-la tam-mar a-na e-kám-ma la tal-lak, “[Un]til you see me personally (lit. ‘see my eyes’) you must not go anywhere” 10:25-26; a-di IGI-la tam-mar 1+en ina lib-bi šEŠ-mEŠ-e-šú a-na lib-bI1 GESTU1 MESH-sú la ir-ru-ub-ma la ú-šaḫ-qaš-šú, “Until you see me in person, not a single one of his brothers must come within earshot of him, that he may not help him to escape” 2:12-15

ISINNU “festival”

See also būdu, tabnītu

a-di la i-sin-nu lip-nu-nim-ma lil-li-ki-nim-ma li1-t1 aD-šú lid-bu-bu, “Let them come here before the festival begins and negotiate with its (Itazinu’s) shaykh” 7:25-28; i1-da-tūm-ma1 ul-tu “Mušal-lim1 taš-pu-ram-ma 2 GU, šu-ul-šiš ad-da-aš-šum-ma a-na i-sin-nu šá UNUG.KI i1-bu-uk, “This is to attest that after you sent Mušallim-Adad to me, and I had given to him two oxen in good condition, he led (them) to the festival of Uruk” 24:4-10; a-du-ū ina lib-bi ITI.KIN LO Pu-qu-u-da gabb-i1 a-na1 EN.LIL.KI a-na i-si-in-na il-la-ka SES-a luu-s-e-bi-lu, “My brother should send me every single bit of this fumigant for the ears with one of the natives of the city who is coming to Nippur for the festival” 70:10-17

IŠU see มิšu

IŠ “where?”

LUGAL i-ta-rī um-ma KÜ.BABBAR-ma i-šū ul i-man-gur um-ma ANŠE.KUNGA.MES bab-ba-nu-ū1 tu1 ab-ka-nim-ma id1-na-ni, “The king will return and say: ‘The silver—where is it?’ He won’t consent. He’ll say, ‘Bring me fine mules and give (them) to me’” 56:17-22

IŠṬEN see ḫītor

ITTĀḥĀMEŠ see abhāmes

ITTI “with”

it-ti 6:5; 57:26; 83:14, 40; 97:35; 102:8; i1-t1 5:16; 7:28; 23:21; 95:19; 108:11; it-t1 57:16; it-t1 77:18; [i1(?)](t1) 35:24; it-ti-šu(??) 7:11; 38:15; 42:9; 57:7; 9; 79:21; 109:16; it-t1-šú1 1:14; it-ti-ka 29:22; 60:10; i1-t1-ka 86:24; [i1]1-ti-ka 105:7; it-ti-ia 23:27; it-ti-ta 13:19; 60:18; [i1]1-ti-šú-nu1 14:19; it-t1-ti-šú-n[u] 99:10; it-t1-ti-šú-nu 47:8

ITTI abhāmes see abhāmes

ITTU see idatu

ITTU (A) “boundary”

be-li i-te še-šek mu-ut-ti lik-tab-bi-ši, “Let my lord keep contracting(?) the boundaries of the facing scrubland(?)” 94:25-26

ITTU (B) “neighbor”

See comment on No. 93:13

1LU1.ÚŠA1.DUMES Uru1 gab-bi e-re-es-su-nu1 [uq1-ta-at-tu1, “All the city’s neighbors have completed their planting” 93:13-15

IZUZZU (uṣuzzu) “to stand, serve, be halt”

AD.MES-šú-nu a-ḫa-mes šu-ul-šu1 a-na li-ša-ni-ša-šú-uz-zu, “Our fathers rule jointly, and they stand each as the confederate of the other” 2:37-40; i1 ku-ša-šú šu-ū iṣa-za-nu a-na muḫ-bi-šú ilš-kun-ma, “But if he is to stand free of obligation, let him make a deposit against his charge” 27:25-27; GUš.MES ša ina pa-ni-id tu-maš-šīr GUš bi-ri a1-di1-kan-na ul i-šīr GUš at-tu-ā ku-
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

*tal ni-ri-šú à GU, rit-ta it-ta-šš1-iz-zu,* "(About) the oxen which you let me have: the breeding bull until now has not been well. My own ox, his backup in the yoke, and the plow-ox are (also) halt" 91:4-10

jama/uttu see yāmātu

jānu see yānu

jānumma see yānu’amma

jāši see yāši

kabāšu “to contract(?)”

See comment on No. 94:26

**Gtn-stem: be-l(i-te Se-sek mu-ut-ti lik-ta-bbi-si,** “Let my lord keep contracting(?) the boundaries of the facing scrubland(?)” 94:25-26

kādu “guard-post”

For a discussion of the phrase *pī kādī,* see the note to No. 4:17

KASKAL² [kal-da-[n]al ul ta-[a-bi] sal ¹a-mil-tu ul a-[šap-pa-rak-ka pa-an lud]¹gu₁<ma dáš-šá-a KASKAL² ta-at-té-lam₁ ul a-kil-li-šú, “The road of the guard-posts is not safe; I am not sending the slave woman to you. Let me wait a while. As soon as you have taken charge of the road, I won’t hold her back” 34:19-25; *ū ki-i ana zi.[MES] šu-[ru₁-[bu] [pi₁ ka-a-di-šú ‘mim-mu-ú₃] lu-mur,* “And if they are to be made to ent[er] among the dependent[s], let me see some authorization from his guard-post” 4:14-18; *LÜ.A,KIN kal-a-da ki-i šis-ba-t a-na ¹⁴A-ti₃-[ma-a-] ‘it-ta-din à [⁴EN₁ ki-i ḫi-li qa LÜ šá ka-di-i₃-i₃ ki-ti₁ i-bu-ka [i]t-tan-na,* “The messenger—when he reached the guard-post, he handed (him) over to Atimmā. And by Bēl, he did not escape. When my guard led (him) here, he handed (him) over to me” 23:14-18; *10 ERIN.MES šá “A-tim-ma-a’ it-ti-ia ka-a-da ú-kal-lu,* “They are holding ten men of Atimmā’ with me at the guard-post” 23:26-27

kādu “to detain, arrest, take into custody”

*man-nu ki-i ‘i-[kud-da]-dāš-šum₁-ma ta-[šap]-¹par₁-ram-a lu a-[šib a-di at-ta tal-la-kām-ma tab-ba-ku-us,* “Whoever takes him into custody, you will send (him) to me; otherwise, let him stay put until you yourself come and take him away” 2:18-21

kakkullu see ša kakkulli(?)

kalakku (kukukku) “storehouse”

See also bitu dannu, bitu ša tēlīti, maškattu

ZID.DA,KASKAL a-na ku-[lu-ku]-šú at-ta-du* û a-na LÜ Ḥa-bi-i* it-ta-lak-ka, “I deposited travel provisions in his storehouse, and he went to the Ḫabī tribe” 78:14-16; ... *1-a-kan₁-na-ka ina ¹pa-an₁ LÜ,[GU₁,[EN.NA] ū LÜ₃.SAG.É.MES šá₁ EN.LIL[,]KI] ši₁-ša-bat u KÝ₁ ka-lak-[k₃] (broken), “He seized the [...] there in the presence of the šand[abakk]u and the heads(?) of the houses of Nippur, and [he ...] the door of the storehou[se]” 74:21-23

kalbu “dog”

ia-a₁-nu LÜ Aḥ-la-mu-û u UR.GIR₁, 1+en šá₁ LÜ₃ sar₁-[ru-ti₁], “There is not an Aḥlamû or one single dog-of-a-crim[inal] around” 109:17-19

kallû (an official)

See comment on No. 15:18

a-na gab-bi-šú-nu šu-pur-ma a-na “Zu-ú-za-nu ka-li-ka šu-pur,” “Write to them all, and write to Züzānu your kallû-official” 15:16-19
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

**kalû (B) “to detain, hold back”**

[kšš-ú-a la i-gab-bi [um]-ma a-na ḫu-ul-lu-qu ki-i ib-ba-ku-us šeš-ú-a la i-kil-li-šú, “My [brother] must not say: ‘Because he is leading him in order to allow (him) to escape, my brother must not keep him’” 86:7-10; ƙ 10-šá LÚ-ka LÚ mam-ma-nu-ú-ka šá a-ta-mar a-paṭ-ṭar-am-ma a-kil-lak-ka, “And I will ransom ten of your men—any man of yours whom I have seen—and I will hold (him) for you” 24:20-24; ɗ̥š-šá-a KASKAL1 ta-at-ṭe-ā-ām1 u ša-kil-li-šú, “As soon as you have taken charge of the road, I won’t hold her back” 34:23-25; LÚ be-li di-ni-ka a-šib LUGAL ik-te-liš um-ma ul tal-lak, “Your court adversary is here. The king detained him, saying: ‘You will not go’” 20:29-31; LÚ.DAM.GÀR-šú te-ku-ta l-i-šak-kan um-ma a-na ḫa-ra-pi ul taq-ba-nim-ma ul ak-li-šú LÚ a-me-lu-tu a-na ḫu-ul-lu-qu na-tan-ta-dā-šū ú LÚ.TUR.MEŠ ik-te-liš-šú, “His merchant mustn’t lodge a complaint, saying: ‘You didn’t tell me soon enough and therefore I wasn’t able to detain him. The slave—you’ve allowed him to escape, and agents have detained him’” 81:20-29; "EN-SILIM-im la tu-maš-šar-ma a-na di-na-a-ti li i-man-ki-ka ki-li-šū-ú-ma, “You must not release Bēl-ūsallim, and he must not hand you over to the court. Detain him” 106:4-8; ƙ ki-i pa-ni be-il-īd ma-hīr um-ma lu-uk-li-šī šup-ram-ma "ŬTU-APIN-eš a-kan-li 1tú-1 bu-uk, “Or if it suits my lord and he says, ‘Let me keep him,’ write to me that I may bring Šamaš-ēreš here” 16:10-13; ɗ̥š-šū DUMU.KIN šá DUMU "Sīl-a-nu šá šeš-ú-a iṣ-pur a-na-ku ina URU Šā-pi-ia ul-tu ka-lu-ū 1-en lib-bu-ū ĹÚ-su ak-tar-a-ta at-tu-ū-ā, “Concerning the messenger of the son of Šīlānu about whom my brother wrote—Would I, in Šāpīya, after he had been detained, have detached(?) one slave of his as my own?” 17:5-8; ĹÚ a-mi-ru LÚ qal-la-a-lā [窄]-li-tu ni lam-me-1-ni ta-maš-šīr-[šū] ul i-ṣem-čh-[<čh>]-<čh> si ul i-al-x-[x(¬x)] ki-i-la-a-šū, “The man is [ou]r slave boy. Why did you let [him] go? He won’t come back. He won’t [...]. Detain him” 31:6-9; " Nina-ta* ša ina Kur Tam-im ka-la-a-ti mam-ma a-na Ū.BABBAR ul i-nam-din-su kit-te te-pu-us, “Erištu, who is being detained in the Sealand, no one will sell her. You have entered an alliance” 31:11-14; di-ni šá be-il ǅū-ū še me-nam-ma kal-an-nu, “The decision which my lord made—why is he withholding it from me?” 21:22-23

**kamāsu (A) (kemēsu) “to collect, gather”**

20 GU UN AN.BAR šá na-sa-ka ƙdAG-APIN-eš DUMU LÚ.EBAR "Ĕ-a gab-bi ina URU Ka-lāh ik-te-mis, “Nabū-ēreš, a member of the Šāngū-Ea family, collected in Kalḫu all twenty talents of iron which I was carrying(?)” 41:7-11; ƙAN.BAR1 ma-la na-sa-a-ti [a-na] mam-ma la ta-nam-dīn [gab]-[bī] a-naku a-kām-mis, “Don’t sell any of the iron which you are carrying [to] anybody. I myself will collect it [al]” 41:17-19

**kamāsu (B) “to kneel” (G); “to kneel down (reflexive)” (Gt)**

Gt-stem: In the expression kinsū kimusu, “to be on bended knee”:

[ṣuⁿ]*k[a] i-din-ma kin-ši kit-[mu]-sa1, “Lend [me a hand]. I’m on bended knee” 66:14

**kanāku “to seal”**

a-du-ȗ ƙdAG-Â.GAL ƙ dEN-DU-ȗ me-reš-ti ki-i in-ḫu*-ru-ȗ-nu ina ƙ "DUB-kU DUMU “Ba-na-0 a il-tak-kan-na* ƙ kā me-reš-ti-šū ik-ta-nak, “Now when Nabū-lēʾi and Bēl-ıpuš received the consignment from me, they stored it as usual(?) in the House of Šāpīya, son of Bānya, and he sealed the door to his consignment” 39:5-10

**kānu “to be true” (G); “to exact, affirm, certify, establish, assign” (D)**

G-stem: “Ki-[mu]-šā LÚ.EN.LIL.KE [k]i-i a-na UNUG.KI līt(?)-tur(?)-ma DINGIR.MEŠ liš-al-ȗ-1ni1 k[i]-Ii1 dib-bi an-nu-ȗ-tu [ki-nu]-Iȗ(?), “[If] Kitnuša, the Nippurian, has returned(?) to Uruk, let them ask the gods whether these words are [true]” 110 r. 7'-10'

D-stem: giš.KIN ƙmuḫ]-ram-ma ki[n]-nu a-*na pi-l-i KILLAM [Ḫa-a*-tū, “Buy and certify for me kiška-nū—wood—according to the cash price” 10:12-13; šeš-ȗ-a la i-ki-li-šū liš-pu-raš-ša-ma LÚ sa-ār-ru-ši-šā lu-kin, “My brother must not keep them. Let him send me so that I may establish who his kidnappers were” 86:10-13; ƙal-di la qaq-qar il-lā-a lu-šir(?)-rum(?)-ma ina muḫ-
Before the holding is lost to us, let me return (it to cultivation?), or let it be assigned (?) as scrubland(?) for their use” 94:29-31

**kāpātu** “collect”  
See comment on No. 35:28

"In truth, I've covered over my market stall there. Collect the coils and return them to me" 35:25-28

**karābu** "to bless, greet"  
In the greeting formula DN u DN, *ana bēliya likrubū*, “May DN and DN, bless my lord”:

"Concerning the messenger of the son of Silinu about whom my brother wrote—Would I, in Saplya, after he had been detained, have detached (?) one slave of his as my own?" 17:5-8; [(DN)] lu-u i-du ki-i la lib-bu-du LO-su lu ak-ta-ra-t[a], “May [DN] know that I in fact did not detach (?) one slave of his as my own?” 17:5-8; [(DN)] lu-u i-du ki-i la lib-bu-du LO-su lu ak-ta-ra-t[a], “May [DN] know that I in fact did not detach (?) one slave of his as my own?” 17:27-29

**karātu** (A) "investor"  
See also alaktu, ʾālik ḫarrānī, ḫarrānū, ʿuṣbārū, tamkārū, zittu  
For discussion see comment on No. 44:15

"Because this doesn't suit the investors, come and I will give you silver amounting to one mina, n shekels, or the entire consignment" 44:14-19

**kaspū** "silver"  
See also dašanmu, erā, ḫātu, nishū, parzillu, qūlu, ʾisīlu

"Now his tongue is dead. Why? Did you flay it with an [i]ron dagger, or did you cut it off while it was sticking out?" 85:14-16

"Before the holding is lost to us, let me return (it to cultivation?), or let it be assigned (?) as scrubland(?) for their use" 94:29-31
kása “you”
ka-a-šá 7:15; a-na ka-a-šá 1:3; 3:3; 17:3; 23:3; 28:3; 34:3; 40:3; 51:3; 52:3; 64:3; 69:3; 78:3; 85:3; 89:3; 90:3; 96:4; [a]-na ka-a-šá 73:3; a-na [k]-a-a-šá 107:3; a-na [k]-a-a-šá 15:4; 61:3; 100:7; a-[n]a ka-a-šá 54:3; a-na ka-[a]-šá 70:3; a-[n]a [k]-a-a-šá 92:3; a-na ka-[a]-šá 48:3; [a]-n[a] ka-a-[l]-šá 26:3; a-na ka-a-šá 12:4; 31:5; 43:3; [a]-na ka-a-šá 31:3

kašādu “to get hold of (a plot of land); to arrive”
See also našaru, šabatu; for discussion of qaqqar(a) kašādu, see comment on No. 91:16
lūgū.en.na um-ma šup-rašš-sum-maš šabatu (A) kašadu (B) “you” 7:15; a-na ka-a-sd 1:3; 3:3; 17:3; 23:3; 28:3; 34:3; 40:3; 51:3; 52:3; 64:3; 69:3; 78:3; 85:3; 89:3; 90:3; 96:4; [a]-na ka-a-sd 73:3; a-[n]a ka-a-sd 107:3; a-na [k]-a-a-sd 15:4; 61:3; 100:7; a-[n]a [k]-a-a-sd 92:3; a-na ka-[a]-sá 48:3; [a]-n[a] ka-a-[l]-šá 26:3; a-na ka-a-šá 12:4; 31:5; 43:3; [a]-na ka-a-šá 31:3

kasadu “to get hold of (a plot of land); to arrive”
See also našaru, šabatu; for discussion of qaqqar(a) kaaddu, see comment on No. 91:16
lo.go.en.na um-ma sup-ras-rsum-mal lil-li-kdm-m[k] a-qaq-qar kas-da-46-sid, “The Sandabakku is saying, ‘Send him a message that he should come, and a plot will be gotten hold of for him’” 91:13-16; ki-i K[α] me-res-ti la ta-p[et-te] ANŠE.A.AB.BA ZO.LUM.1 in-da-am-ma ab(-)kdm-ma* al-ka a-di la lū ma-dak-ti ta-kaššd-[s]-d-[u]*, “If you can’t open the door to the consignment, load a camel with dates, come, and bring it here before the campaigning army arrives” 39:14-19; [k[i-]] lū.1.dam.gār ik-tal-du [u] i-na u-[m]a ta-tam-ru [UDU.MES1 Sul-lim-su, “[If] the merchant has already arrived, [then as soon] as you see (him), compensate him for the sheep” 24:28-30; [a]-di la gu, ik-[š]-[d]-[u] lū.ä.kin ša be-[š]-lā lu-mur, “But [b]efore the ox arrives, let me see the messenger of my lord” 62:17-19

In the idiom qātā/u kasadu, “to obtain possession of” (see comment on No. 4:9-10):
a-di la šu[l] lū.dam.gār i-kašš-[s]-d-[u] šup-ram-ma [lil]-li-kdm-maš ki-[š] pu-šu-ru lu-up-tur-dāšša-[nu]-t[u], “Before the merchant gets hold of them, write to me. Then let me come; and if they are for ransom, let me ransom the[.]” 4:9-13; [k[i-]] liḥ-bu-ta-ni ina bi-[ri-ni] liq-bul-nu um-[m]aš [gi-mil]-l[a] ut-tir-ru um-[m]a en-naši ib-bru-un-nil šu[l] ši[l] šu-du-[u], “[After] he plundered me, among us they spoke saying (not only): ‘They have wreaked vengeance,’ (but) also: ‘[Now let us recover our loss’” 20:7-11

kāši see kāša

kāšu “to be delayed, late”
See also bātu, nemebkā, uḥhuru

katāmu “to cover” (G); “to cover with a garment, to provide with clothing” (D)  D-stem: ḫab-tak u tā-[n]a pa-an-i-ška at-taška i-[u]-[b]-i-ra ū tu-kāt-[t]-an-ni-iš, “(If) I was robbed and came to you, you wouldn’t even cover me with a robe” 35:12-14

katāru “to wait”  ak-te-ra-ma luše-bi-la-ašša um-ma ul-ša-am-[š]-a šēš-šu-[l]-a ši-[m]-ašš-[a], “Though I waited, I in fact wrote(? to him) my brother, saying: ‘It has indeed been a long time—my brother must not beco[m]e angry with me’” 63:20-25

kemēsu see kamēsu (A)

kēzū (kizū) “attendant”
See comment on No. 15:1

GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

ki (prep.) (aḵī) “like, as, in the manner of, according to, instead of”

kilalli “both”
"Mu-šēb-šē šā aḫ-pa-rak-ka ri-ḫu-us-su la i-tur-ru tū qal-la-lu-ultu ki-lal-le-e in-na-āš-šum-ma it-ti-šā li-bu-uk, “Mušēbši, whom I sent to you, must not return empty-handed. Give him both slave boys that he may bring (them) with him” 79:15–21; luḫir-ma ki-lal-le-e li+en ina lib-bi [ulu] tur.meš [il]-leq-qam-ma a-na šēš-ia i*-nam*-din*, “I have indeed fallen behind, but one among the agents can take both (wagons) and deliver (them) to my brother” 63:13–18; 4ag ki-i ki-lal-le(!)-e at-tu-u-a-a-ma, “By Nabū—Neither belongs to me” 28:10–12

kilu “detention”
šā "Tam-maš-īl i-qab-baḳ-ka um-ma 10 ērin.meš šā "A-tim-ma-a-a it-ti-ia ka-a-da û-kal-lu 4ag ki-i u-mu ul-lu-û ki-la at-ša-ša ū(l) ina šēš.meš-šā ū-û, “Concerning what Tammas-Il is saying to you: ‘They are holding ten men of Atimmi’ with me at the guard-post’—By Nabu, it is not for eternity. The detention is his (alone). And he is among his brothers” 23:25–30

kima “like”
[šēl.bar a-na ma-ag-iml(a)k]-l-a i-din-ma a-na ē ḥa-du-û lid-din man-nu ki-ma ma-hi-ri i-tšaq-qa-a, “Give the wheat to Nabu-[i] and let him sell to the house which he prefers. (But) who will offer a higher price than the market place?” 37:20–24

kimšu see kinsu

kingu (kinku) “sealed tag”
See comment on No. 81:33–34
ki-i a-di qī-it rr ni-an-ni-i [lā] ta-at-ta-lu ki-in-gu ina šā-ša ia-a-a-nu, “If you haven’t come by the end of this month, there will be no sealed tag for him” 81:30–34

kiništu see ērib kiništi ša bīt ili

kinsu (kinsu) “knee”
In the expression kinsu kitmusu, “to be on bended knee”:
[šu]-ka i-din-ma ki-n-ṣi kit-[mu]-sa, “Lend [me a hand]. I’m on bended knee” 66:14

kurbānu see kurbannu
kiškanū (a type of wood)
See also ballukku, gammiš, šakkullu, šaššāgu; for discussion see comment on No. 10:12
a-du-ú 2 MA.NA KÚ.BABBAR ina ȘUN "Ba-la-tu ul-te-bi-lak-ka GIS,KIN i(mut)-1-ram-ma kin-1nu1 a-na pi1-
i KILAM i(ša-a')-tu1, "Now I have sent you two minas of silver in the hands of Balatu. Buy and cer-
tify for me kiškanū-wood—according to the cash price" 10:10–13; u-mu GIS,KIN ŠES-[u]-a ú-šeb-bil 2 1[x] [1]\LÜ1,DMIN tab(!)-ba-[ni-tu] a-na ŠES-ia ú-š[eb-bil], "When [my] brother sends the kiškanū-
wood, I will send to my brother the two [...] temple coo[ks]" 10:16–19; a-du-ú KÚ.BABBAR a-Ina ŠES-ia
at-ta-din ha-lan1-[iš] GIS,KIN šu-bi-la, "Now I have given the silver to [my] brother. Quic[kly], send me kiškanū-wood" 10:21–23; u4 GIS,KIN SE§-[d-a]
u-l4 GIS,KIN la [ba-n]u 1d pa-an be-lf-rk[i]-il
a-du-ul 2 GIS,KIN
330
In the adverbial form kitta, “in truth”:
"ŠES,MEŠ-MU ša-[a]-al kitt-ta k-[i] pi-i an-ni a-na "ŠES,MEŠ-MU iq-ta1-bi1 um-ma ša tap-qi-da-[n-
n]a] ḫ zi-qu-rar-tu-tu k-[i] a-na n-e-pe-si-i i-ba-at-qu-ú šá BAD,AŇKI k-[i] aš-sa-ba-ti-i, "Ask Aḫḫē-
iddin if in truth he [Baniya] said to Aḫḫē-iddin: ‘With regard to the fact that you appointed
[m]e—if the ziggurat is mine to build, then are the repairs of Dēr also mine to undertake?’”
33:8–15; ma-a'-da ah-pir-sd 'kitt-ta a-kan-na-ka KI.1 LAM-a1 at-mid, “I’ve already cleared
out much of it. In truth, I’ve covered over my market stall there” 35:25–27; kît-tu an-na-
ha-li-tu-ú-a, “In truth, it’s my fault” 1:32
In the idiom kitta epēšu, “to make an alliance” (see comment on No. 31:14):
'NIN-ta* ša ina KUR Tam-tim ka-la-a-ti mam-ma a-na KÚ.BABBAR ul i-nam-din-su kîlte te-pu-
uš, “Erištu, who is being detained in the Sealand, no one will sell her. You have entered
an alliance” 31:11–14

kitū “linen”
a-na* ŠUN GADA.MEŠ šá-nu-ti-ma la i-x-x, “[They(?)] must not [...] for other bundles of flax” 35:29–30

kizū see kēzū

kullu “to hold; to rule”
ù ki-i ku-tal-[lu]-1 a-ta šú-ú tu-ka[i]l da-šá-an-ni šup-ru, “And if it is reserve-duty that you are holding
him for—send rings” 2:34–37; ša "Tam-maš-ši i-qab-bak-ka um-ma 10 ĖRIN.MEŠ ša “A-tim-ma-a' it-
ti-ia ka-a-da ū-ka-lu 4AG ki-i u-mu ul-lu-ú ki-la at-tu-ša i11 ina ŠES,MEŠ-šú šu-ú, “Concerning what
Tammaš-ši is saying to you: ‘They are holding ten men of Atimmā with me at the guard-post’—By
Nabû, it is not for eternity. The detention is his (alone). And he is among his brothers’ 23:25–
30; AD.MEŠ-ši nu a-ha-mes ku-ul-lu ú 1-en 'a1-na a-a-li šá šá-ni-ì ú-šu-uz-zu, “Our fathers rule
jointly, and they stand each as the confederate of the other” 2:37–40

kulłunu “to show, point out”
ù LÛ be-l' KUR-ka kul-li-man-ni-ma lu-kul, “Then show me your enemy and let me devour (him)”
29:17–19

kulukku see kalakku
kurbannu “clod”

LO.ENGAR.MEŠ šá ši-i-ḫu um-ma kur-ban-nu ši-i-ḫu(!) ma-â-da ki-i la pa-âš-ra ul ta-a-bu a-na e-re-ši, “The cultivators of the farm are saying, ‘The clods of the farm are numerous; if they are not broken up, it will not be good for planting’” 92:11-15

kurru “kor” (a measure of capacity)

IDAM.ĠAR ki-i SIG.JE 10 GUR (erasure) [la\] i-nam-di-1ka INIM [a-n-a] "Na-di-nu DUMU "X-[x(-x)] [qī]-bi-ma [KU.BABBAR] 1 sup-\[aš-šā ... (broken)], “The merchant—if he will not give you ten kor of red wool—say something [to] Nādinu, son of [PN], send [him] silver, [and he will ...]” 45:14-19; aš-šā GIS._female SIG.HAR šā šēš-ū-a [īš-šu-ra a-du*-ū 10 GUR šā [x].X.MEŠ GIS._female SIG.HAR bab-ba-nu-ū a-na [īššī]-ia ul-te-bi-lu, “Concerning the GIS.?,?,?,?,?,?,?,? about which my brother wrote to me—I have now shipped to my brother ten kor of [...] of fine-quality GIS.?,?,?,?,?,?,?,?” 96:6-9; aš-šā ŠE.BAR šā taš-pur 10 GUR ŠE.BAR a-na "ŠE.SUM.NA [at-ta-din] u a-na ["L]a-[qī]-pi aq-ta-bi [um-ma] 20 ŠE.BAR lum-[hur] si-it-ti ŠE.BAR-šā ina le-t "Za-kir, “Concerning the wheat about which you wrote—I have given ten kor of wheat to Aḥa-Iddin, and to [L]ašipu I spoke, [say]ing: ‘Let me receive twenty (kor of) wheat (from you).’ The rest of his wheat is in Zākīr’s charge” 90:11-18

kurummatu “rations, provisions”

See comment on No. 97:20-26

en-na ki-i ŠUKU.HĻA ina ê "URU-lu-mur ia-a-nu ŠUKU.HĻA lid-da-āš-šā li-ru-ub-ma ê-su li-mur-ma lil-lik-ma liq-ba-āš-šā-nu-tu, “Now, if there are no rations in the house of Ālī-lūmur, let him (my brother?) give him (Alī-lūmur?) rations. Let him go in and inspect his house and go and speak to them” 1:18-22; ma-ma-la ŠUKU.HĻA šā FERPIN.MEŠ-ta1 ŠE.BAR x x [ū()]1 x x it-ta [ū()]1-bi-l1, “[S]end me each and every bit of my workers’ provisions—wheat, [...], and [...]” 95:9-12; la1-na-ku i-de ki-i ŠUKU.HĻA1 [i]-ba-āš-šā-ū, “I myself know that allotments for sustenance exist” 97:25-26; be-li LŪ()[?]1.SUKU-ia (context broken) 111:22

kusippu (kusTpu) “a type of bread”

See comment on No. 109:20

ku-sip-pe-ti na-d[al-a] ki-i iš-šu-ū il-ta-par, “The kusippu-breads are st[ored]. When they brought (them), he wrote” 109:20-22

kutāhu see bit kutābi

kutallu “backup, replacement”

gūr, at-ta-ū-a ku-tal ni-ri-šā ā gūr, rit-ta it-ta-[šī]-iz-zu, “My own ox, his backup in the yoke, and the plow-ox are halt” 91:7-10

kutallūtu “reserve-duty”

See comment on No. 2:35-36

a ki-i ku-tal-[l]-tu-1a šā-ū tu-kal da-ša-an-ni šup-ru, “And if it is reserve-duty that you are holding him for—send rings” 2:34-37

la pān “to, for”

See also ana pān

For discussion of correspondence of la with the Aramaic preposition l-, see comment on No. 44:15

‘kī-i [?]a pa-ni I[u]1 ka-śre-ēl [?]a mah-ba-āl-kām-ma[1] KU1.BABBAR 1 MA1.NA X GN[1] u me-[reš-ti] gab-bi1 a-īnam-[dak]-ka1, “Because this does[n’t] suit the investors, come and I will give you silver amounting to one mina, n shekels, or the entire consignment” 44:14-19; U.DME-\5\5\5\5 ME-US-SU LŪ.DUMU šīp-ri.MEŠ-šā-nu la pa-an a-ḫa-meš ul i-ba-ti-ī,-lu, “Their messengers never cease (going) to each other daily” 20:25-28; šā "PAP-1a ši-i NU.7.KAM [GAL()] ki-i1 la pa-an “Kab-ti-id [ī]-[ī]-lik, “She belongs to Nāsiriya. Seven years it was(?) that he did service for Kabtiya” 82:16-19
la qaṭ “from”

See also ina qaṭ

SIG.Ü.M.E.D.A.K.U.R IÎU [SIG.ZA], GÎN.KUR.RA IÎU [ŠU]-[ŠU] IÎU am-ḫur, “I received from [his] hands the imported (?) red wool and blue-purple wool” 45:10–11

lā “no, not”

See also adi (conj.), ša lā


lā dinu “without due process”

See comment on No. 23:9

a-de-e-ni KD a-na DUMU it-ta-din AN-ū ki-i a-na-kū ù at-ta ni-par-ira1-la a-stār di-nu i-du-ū ù la di-nu i-dab-bu-bu ina let ēn u 4AG ul i-tib-ba-dāš-šū, “Our treaty—given father to son—by Heaven, you and I can not break (it). Where one knows the law and one litigates without due process, it will not be pleasant for him in the jurisdiction of Bel and Nabû” 23:5–10; am-me-ni la di-na ta-šap-par, “Why are you writing about no due process?” 23:24

lā kita “unjustly”

See also kitu

1+en-ša 2-ša la kit-ta-a aḫ-tar-ša-a, “Have I even once or twice unjustly made a withdrawal?” 2:21–23

lā sanqu “incorrect, imprudent, unchecked, unsubstantiated”

[am]-me-ni dib-bi [la1] sa-an-l-qul-[ti] SES-ū-a i-šap-1par1, “Why is my brother sending unsubstantiated reports ...?” 74:2–3 (see also line 10)

lahru “ewe; flock”

See also immeru, sēnu

4EN ù 4AG lu-ū i-du-ū U₃ NU BAd-ta ina igi-ia i-pet-tu ki-i il-lik, “May Bēl and Nabû know (that) they will open an unopened ewe in front of me if he has not gone” 78:8–10; en-na a-la1 “Mar-duk šēš-ū-a liq-bi-ma U₃ GÎŠ.MÂ ša [1d] lu-šē-bi-lam-ma tab-ne-e1-tu i-na lib-bi lu-bē-en-{

lamādu “to learn”

In the idiom tēm X lamādu, “to learn the will, opinion, or mind of X”:

šā Lu sab-{t}ul-tu ša taš-pur um-ma pu-ut-su-su-nu [mah]{-š} a-du-ū lul-lik-ma țe-fê-ee-uu AD.MEŠ-šū-nu lul-ma-ad-du, “Concerning the prisoners about whom you wrote, saying: ‘Guara[nt]ee their safety’—Now let me go and learn what their fathers are thinking” 17:37–41

lapān “from, on account of”

ki-i pa-an šēš-tā ma[h-r]u ha-diḫ la-pa-an LÜ.DAM.IGAR Lu-uš-šam-ma [lu]-šē-ib1-lak-ka, “[N]ow if it su[i]t[s] my brother, I will gladly convey her from the merchant and have (her) brought to you” 82:26–29; ū a-ga-nu1 ki-i ta-bi[ta]-uk [la]-pa-an ZÌMEŠ.ŠU-nu man-nu p[lu]-ut-su-su-nu i-mah-haš, “But if you have [e]d these away (already), who is going to [k]eep them safe from the rebels?” 7:17–20; la-ti gi{-š}i-[-š]i-[-š]i-[-ši] ni(?) EMAD-šā bi-lat ūn(?) na(?) [-][ši][-li]ma(?)?, “... tribute would be carried(?) off(?) from his clan” 6:15–16; a-di a-šap(1)-pa-rak-ka 30 UDU.NÎTA.ÎMEŠ la-pa-an NUMI-[X(-X)] (erasure) la(?) ta-šā-x(-
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

x), “Until I write to you, don’t [...] the thirty sheep from Zēra-[]” 47:14–17; [(DN)] lu-ú i-du ki-

lu-u i-du ki-
i la lib-b[u-ú] LÜ-su lu ak-ta-ra-[la] šá-ú ù LÜ.DUMU šip-ri-šű la il-la-kám-ma la-[l]pa-an1 sa-ar-ta-at-
tu LÜ-a 1+en la am-ḫu-ru šš[u]-ú-[u] ma KASKAL, “May [DN] know that I in fact did not detach(?) one slave of[f] his, that he and his messenger were not coming here, that I did not accept even a single slave by deceptive means, and that I would have set him on the road” 17:27–34; ša-la-a-n[u-a a-kan-na-k]a(?) sa-á-r[u-ta la uš-š]á-bu ù [la]-pa-[n]i-[šá-nu] ul ta-zak-ki, “Crim[inals must not sett]le [ther]e without my permission. Or on account [of them] you will not be free of claims” 19:24–26

lapān minī “why?”
la-pa-an mi-ni-i ki-i aḥ-ka na-dā-a-ta, “Why is it that you are being negligent?” 20:23–25

lemuttānu “reprobate, evildoer”
For an analysis of the form lemuttānu, see the note to No. 1:30
šá šEš-ú-a a-na “Mu-ri i-qab-bu-[ú um-ma le-mut-ta-na-tu-nu mi-nam-ma šá 1 MA.İNA KÜ.BABBAR1 taš-pur-a-nu, “About what my brother is saying to Murru: ‘You are all reprobates.’ What about this one mina of silver you sent me?” 1:28–31

leqû “to take”
lu-ḫir-ma ki-lal-le-e 1+en ina lib-bi [LÜ].TUR.MES [1]-leq-qam-ma a-na šEš-ia i*-nam*-din*, “I have indeed fallen behind, but one among the agents can take both (wagons) and deliver (them) to my brother” 63:13–18

lētū “cheek; blade”
See also ina lēt


libbātu (pl. tantum) “anger”
In the idiom libbātu X malū, “to become angry with X”:
i-na maḫ-ri-i šá-la-nu-uš-šű a-na "AD-İl-a ki-i ad-din lib-ba-ti-ia in-da-al, “Before, when I gave to Abu-Ilā without his permission, he became angry with me” 100:15–19; ak-te-ra-ma lu-šEš-bi-

la-dū-šā um-ma ul-lam-ma lib-ba-ti-ia šEš-ú-a1 /la1 i-māl-[a], “Though I waited, I in fact wrote(?) to him (my brother), saying: ‘It has indeed been a long time—my brother must not beco[me] angry with me’” 63:20–25; “Ki-di-ni lib-ba-ti-ka la i-ma-li, “Kidinnī must not become angry with you” 37:25–27

libbu “heart”
See also ana libbi, ina libbi, itlēn ina libbi, ultu libbi

a-du-ú ANS.EL.KINGA ša a-ki-i lib-bi šá be-li-ia a-1[a be-lt]-ia1 al-tap-ra, “Now I have sent to my lord a mule after my lord’s (own) heart” 59:7–10; ki-i a-na tu-bi pa-ni-ka um-ma URU Il-ta-zi-ni ki-i lib-

bi-šū(!)-nu li-ru-bu ù lu-su-ū, “If it is good for you, say (to them): ‘May they come in and go out of Iltazinu as they please’” 7:21–24; LÜ 1A šip-ri-[a ka] lu-[š]-šăn[a] hi-ṣi-bi šA1 ha-mat-ti, “I am loo[king for] your messenger. (But it’s like finding) a bumper crop in the heart of a barren waste” 72:11–12

In the idiom libbu malū, “to become angry”:

[en]-1[a] lib-bi šá be-li-[a] [mīm(?)-ma(?)] la i-ma-al-lu-ú, “[No]w my lord must not [on any account(?)] become angry” 110 r. 19’–20’

libbû “belonging to, out of”
See also itlēn libbû
ul ki-i pi-i an-ni-i aq-bak um-ma [a] ta-né-eḥ-ḫi-is-[m[a] lib-bu-ú LÜ a-sib URU1 šá EN.LI.KI ù LÜ.BARA.DUMU-ú-a šá a-kan-na-ka a-na ūḫu-tu a-na ē "la-ak-ki-ni la il-lak, “Didn’t I say to you: ‘You
must not withdraw, nor should any resident of Nippur or any of the people of Parak-māri who are there go away captive to Bit-Yakin...?” 19:4-10; en-na šīg ta-kill-ti bab-ba-n[i]-[a] šīg ār-ga-man-nu bab-ba-na-šu li šīg ta-kill-ti līb-bu-ū šā a-na Tūg mu-ši-pu šā šēš-ūd i-maḫ-ḫa-šu ina šī hu “Mu-ru šēš-ūd-a lu-šē-ši-lu, “My brother should now send in the hands of Murru some [f]in[e] blue-purple and red-purple wool and also some blue-purple wool out of which they can weave my brother’s mušiptu-textile” 1:40-45; [(DN)] lū-ū i-du ki-ī lā līb-b[u-ū] lū-su lū ak-ta-ra-t[a], “May [DN] know that I in fact did not detach[?] one slave o[f] his” 17:27-29

liginnu “tablet (containing texts or excerpts)”
In the idiom liginnu qabd, “to learn to read” (see comment on No. 83:14-15 and 47):

am-me-ni lū qaš-[i]-la i-na li-[b]-bi ap-pa-ru a-sīb liš-[i]-lā-kām-ma NINDAM.[H.]A liš-bē-e-ma li-kūl ā IIM.1.GID.DA it-ti ĻUŠĀMAN.ŁA.Ē MES liq-[i]-bi, “Why is a slave boy living in the marsh? Let him come here, eat bread to satiation, and learn to read with the scribal apprentices” 83:11-15; lū-[u] s[AL] šā be-lī-iā-ū ě lū qaš-lām-ma īa im-me-rik-ka lii-li-[kām-ma] IIM.1.GID.DA liq-bī, “And whether (it is) a w[oman] of my lord or a slave boy, she/he should not delay. Let her/him co[me and] learn to read” 83:44-47

liimu “thousand”
qaq-qa-ra ki-ī ni-[i]-liš-[u]-ri 4 LIM ě ME, “The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits)” 98:14-15; a-[i]-na pa-an ITILĀRĀ 2 LI[M(?)] lū qin-na-a-ti a-[i]-na pa-an šēš-īd īl-lā-ka, “Before the month of Nisannu, two thous[and?] families will be coming to my brother” 1:22-25

lišānu “tongue”
en-na EME-šā mit-tu [am-]?(-me(?)-ni(?)-i) i-na-gl[R.A]N.BAR ta-ku-[u]-ses-si ā ina ıza-qapī tan-ki-si, “Now his tongue is dead. Why? Did you flay it with an [i]ron dagg[er], or did you cut it off while it was sticking out?” 85:14-16

littu (lītu; pl. lātītu) “cow”
See also alpū, birū
GU[NINDA.Ē]S ul-ti līb-bi [AB(!?).GU 4 1.HI.A r150+1 GIS.APIN.[MES] be-lī [li]-iš-bat-am-[i]-ma, “Let my lord take the young bulls from the cows (and also) one hundred and fifty(+) plows” 94:26-29

lū “be it” (precative, concessive particle); “indeed” (asseverative particle)
lū 2:19; 17:29; 27:24; 40:3; 48:16; 51:3; 64:3; 69:3; [lū] 15:4; lū-u 1:3; 34:3; lū-ū 2:11; 3:3, 18; 9:6; 11:9; 12:5; 13:5; 17:28; 21:4; 23:3; 28:3; 31:3; 35:16; 43:3; 28; 52:3; 60:5; 66:3; 5; 69:22; 70:3; 73:3; 78:3; 8; 80:18; 82:4; 85:3; 5; 86:14; 89:3; 92:27, 29; 97:31; 99:12; 102:4; 107:3; 51:2; 63:1; 94:31; [lu]-ū 17:22; 26:3; 96:4; [lu]-ū 8:6; 48:3; 54:3; [lu-ū] 92:3; lu in lu ut-te-bi-[clak-ka] 55:11; in lu-ū-ri-ma 63:13; in lu-šē-bi-la-āš-šū 63:21

lū ... lū “either ... or”
ki-i a-na tu IN-lī-ša šak-na 2 lū qaš-la-la-λu-łu šā [Kul]-la-a lū-ū šā ʾĒ-sag-gīl-ū šā mam-ma i-na li-bi-ši-nī šā a-na tu IN-lī-ša šak-na ū ḫu-ū a-me-lut-tu mim-ma šā be-lī-iā lū-ū ʾTi-rū-tu lū-ū ʾQi-[i]-bī]-DUG.GA lū-ū šā ha-du-ū be-lī li-bi-[kām-ma li]-lik a-na-ku pu-us-su-nu na-ša-k[a], “If my lord deems fit, my lord should co[me and br]ing me two slave boys—either of the woman Kullā, or of the woman Esaggilu, or of anyone among them whom my lord deems fit (to bring), or it may even be a slave man of my lord’s, or the woman Tirfitu, or the woman Qibi-dumqlī, or whomever my lord prefers. I myself a[m] acting as their guarantor” 83:25-32

lū ... u “whether ... or”
be-lī liš-pu-rām-lu lū-[u] s[AL] šā be-lī-iā ě lū qaš-lām-ma īa im-me-rik-ka lii-li-[kām-ma] IIM.1.GID.DA liq-bī, “Let my lord write to me. And whether (it is) a w[oman] of my lord or a slave boy, she/he should not delay. Let her/him co[me and] learn to read” 83:44-47
lubiru (lubēru) (a type of garment)
See comment on No. 35:13

hab-tak at-[a]l-[n]a pa-an-i-ka1 at-tal-ka lub-[b]i-ra ul tu-kāt-tam-ān-ni-i1, “(If) I was robbed and came [o] you, you wouldn’t even cover me with a ro[be]” 35:12–14

maḍādu (mādu) “to be plentiful, much, numerous”
See also ma-da (adv.), ma-du (adj.), ma-da (s.)

ki-i ma-ad Kū.BABBAR ša ina muk-hi-išša1-i1-nu a-par-ra1-su1 a-na ī-šu1-ī1-ti-maš, “If it is much silver that I should set aside for them, pay it to me” 30:10–13; Ḡ.LU.EN.GAR.MES0 ša ši-i-īum-ma kur-ba-nu ši-i-bi1(!) ma-a-da ki-i la pa-ās-ra ul ta-a-ba a-na a-ra ē-ši, “The cultivators of the farm are saying, ‘The clods of the farm are numerous; if they are not broken up, it will not be good for planting’” 92:11–15; lā-na-[u]-ma šu-bil SIG.1 ME.DA.KUR.RA u SIG.ZA.GIN.KUR.RA a-kan-na ma-a-∅-∅, “Send absolutely nothing. There is much imported(?) red wool and blue-purple wool here” 45:12–14

ma-da (adv.) “very”
See also ma-da (adv.), ma-du (adj.), ma-da (s.)

“La-ql-pu ul-tu KUR.NIM.MA.KI it-tal-ka 3 ša-ma-da ša ANŠE.KUNGA,MEŠ it-ti-ša i-tab-ka ma-a-∅-∅ ba-nu-ū, “Lāqūpu came from Elam. He brought three teams of mules with him. They are of very good quality” 57:8–10; LÜ.ENGAR.MES1-3 ša ši-i-īum-ma kur-ba-nu ši-i-bi1(!) ma-a-da ba-na-∅, “There are many men of Babylon who know me here” 83:34–35; ma-a-da ši-ba-ut u-a-∅ na-dšaš, “Great is the desire which I am conveying to my lord” 102:19–20; aš-d-1-na iš-bi1 lu1-du1-ša1, “Deliver to me the merchandise: the wool, the incense, and with it, the outstanding iron ax(es). I’ve already cleared out much of it” 35:21–25; dul-la-ka ša te-ep-pu-uš ma-a-∅-∅ lu-ba-na, “There is a great deal of work for you to do. Let it be good” 92:25–27; ki-i ū-ba-um-aš(ma) a-na lu-(š)u1, “As to the rent about which my lord wrote: I have now readied (it). Let the messenger of my lord go with Nadna, and let them measure out the wheat [and] transport it” 102:5–11

ma-du (adj.) ma-da, undeclared “many, numerous, large”
See also ma-da (adv.), ma-du (adj.), ma-du (s.)

LÜ.1.KĀ-DINGIR.RA.KI1 MEŠ1 ma-a-∅-∅ ša a-kan-na i-du-in-ni, “There are many men of Babylon who know me here” 83:34–35; ma-a-∅-∅ ši-ba-ut ana be-∅-∅ a-na-dšaš, “Great is the desire which I am conveying to my lord” 102:19–20; aš-d-1-na iš-bi1 lu1-du1-ša1, “Deliver to me the merchandise: the wool, the incense, and with it, the outstanding iron ax(es). I’ve already cleared out much of it” 35:21–25; dul-la-ka ša te-ep-pu-uš ma-a-∅-∅ lu-ba-na, “There is a great deal of work for you to do. Let it be good” 92:25–27; ki-i ū-ba-um-aš(ma) a-na lu-(š)u1, “As to the rent about which my lord wrote: I have now readied (it). Let the messenger of my lord go with Nadna, and let them measure out the wheat [and] transport it” 102:5–11

ma-du (s.) “large quantity, plenty, much”
See also ma-da (adv.), ma-du (adj.), ma-du (s.)

u-de-e iš-gaš(ma) i1-[bi]1 SIG qa-i-ta-ra-a1-[t]i1 ū 1KAL qu-im-ū AN1BAR1 it-ti-šu1, “Deliver to me a[l](?) the merchandise: the wool, the incense, and with it, the outstanding iron ax(es). I’ve already cleared out much of it” 35:21–25; dul-la-ka ša te-ep-pu-uš ma-a-∅-∅ lu-ba-na, “There is a great deal of work for you to do. Let it be good” 92:25–27; ki-i ū-ba-um-aš(ma) a-na lu-(š)u1, “As to the rent about which my lord wrote: I have now readied (it). Let the messenger of my lord go with Nadna, and let them measure out the wheat [and] transport it” 102:5–11

madādu “to measure out”
See also šaqqālu
ša ši-ib-ša ša be-∅-∅ iš-pur a-da-∅-∅ aš-tir DUMU ši-pri ša be-∅-∅ ia-it ša “SUM.NA-a li-lā-lašk lossBAR li-in-du-[l]u1-Š-šu1-[ma]1 li-[I]-šu1, “As to the rent about which my lord wrote: I have now readied (it). Let the messenger of my lord go with Nadnā, and let them measure out the wheat [and] transport it” 102:5–11

madaktu “campaigning army”
See also gudīdu, šābū ša qašiš
dš-ša je-e-[me]-ša lū KAL-du ša SHES-∅-∅-a a-pu-ru lū ma-dak-tu gab-bi i-de-ek-ku-ū, “Concerning the report about the Chaldeans about which my brother sent me a letter—They are mobilizing the entire campaigning army” 34:5–8; ki-i K[A] me-reš-ti la ta-pl-[et-te] ANŠE.A.BBAZU LUM1 MA1 in-da-am-ma aš(1)-kám-ma* al-[ka a-di] lū ma-dak-ti ta-kašš[as]-∅-∅-∅-∅, “If you can’t op[en] the door to” 33:5–8
the consignment, load a camel with dates, come, and bring it here before the campaigning army arrives” 39:14–19

maddattu see mandattu

mādu see maʿādu

magarru “wagon”

See also narkabtu

ụ mam-ma ina pa-an LÙ.ARAD.È.GAL.MEŠ i-a-a-渑-lum-[ma] GIŠ.ÎUR.MEŠ GIŠ-tal-li GIŠ.SAG.KUL BABBAR GIŠ ši-i-pi ṣ GIS.UN.MI.NI-a-nam-din-diš-aššul, “And (inasmuch as) there is absolutely no one in charge of the builders, no one can give them(!) beams, joists, white bolts, rafters, or even a wagon” 89:13–17; diš-šu GIŠ.KIN ma-gar-ra ša šeš-ū-a i[š-ku]n a-du-[ú] aḫ-[š]-lir, “Concerning the kiškanû-wood for wagon(s) which my brother de[posited (with me)—I have now rea[died (them)]” 63:4–6

magaru “to consent, to agree, to accept a proposal”

a-na [an][x-(x-x)] ki-[i]-la-[qab]-[bi] um-ma [a]-ká-ma it-ti a-[a]-m[eš] ni-[il]-lik u ul i-man-gur, “Whenever I sa[y] to [PN]: ‘Come here and let us go togeth[er],’ he does not agree” 61:9–14; LUGAL i-ta-ri um-ma KÚ.BABBAR-MA i-is ul i-man-gur um-ma ANŠE.KUNGA.MEŠ bab-ba-nu-[ú]-tu ab-kam-ī-ni ma ṣid-ī-na-ni, “The king will return and say: ‘The silver—where is it?’ He won’t consent. He’ll say, ‘Bring me fine mules and give (them) to me’” 57:16–22; “Gu-lu-su um-ma 1-en ṣama-da ab-ba(-ka)-ka ṣa-qi-pu ul i-man-gur um-ma ul a-nam-dî-ka, ‘Gulûšu says: ‘I will lead away one team.’” Liqipu won’t consent and says: ‘I will not give (it) to you’” 57:10–12; [ki-ti mâg-â-na li i-man-gur ru-û-ma li šap-pa-râ-ka(t) a-m[me]-ni ul dû-la qa-tû-û, “If Nabû-bânî does not agree, and he does not write to you, why should service come to an end?” 26:20–21; “I-ma[-hi]-ra-a-ti [mâša]  SQLiteDatabase.BA.BAR ul i-man-gur [x-(x)-x-ti ul i-nam-[din], “Equivalents in wheat and [ses]ame, about which my lord [wrote], the [mer]chant will not acc[ept]. He will not see[ll ... ]” 97:13–16

mahāru “to receive, accept, buy” (G); “to offer” (D); “to treat the same way” (Š)


In the idiom (ana/la) pān X mahāru, “to suit X, to be suitable for X”:

pa-an be-li-ia maḥ-r[a] ANŠE.KUNGA.MEŠ bab-[i]-bn-û-ti la-na be-li-li la lu-û-šēl-bi-li, “(If) it suit[s] my lord, let me send fine mules to my lord” 58:14–19; ḫa-an-tis be-lî liš-pu-ram-ma ma-la GURUŠ.MEŠ 1šāl pa-li1 [be-li-ia] 1maḫ-ru lu-ul-ḫu-kā-ma, “Let my lord write to me posthaste, and I will come and bring my lord as many warriors as are suitable for my lord” 29:9–14; [u ki-i kit-ti šu-ū KILAM-ia la [ba-n]u ša pa-an be-li-ia maḥ-ra be-li [liš]-pu-ram-ma], “And if it is true that my offering-price (for him) isn’t [goo]d, let my lord write to me whatever suits my lord” 83:19–21; 1me-reš-ti1 bab-ba-ni1 [ti] muḫ-ram-1ma ina t šāl la-n1 pa-ni-ka [ma]h-ra1 [li]-li-li, “Buy a fine-qualities consignment, and then [let] it go up in value in a house [that suits you]” 44:10–14; ki-pa-an šeš-ī-a maḫ-h[r]a ḫa-diš la-pa-an LÚ.DAM.1GAR lu-uš-šam-ma lu-ul-šēl-bi-lak-ka, “[N]ow if it suits[ly]s my brother, I will gladly convey her from the merchant and have (her) brought to you” 82:26–29; u ki-i pa-ni be-li-ia maḫ-h[r] um-ma lu-uk-li-ši šu-ram-ma ûTU-APIN-ES a-kan-ni lu-ul-bu-uk, “Or if it suits my lord and he says, ‘Let me keep him,’ write to me that I may bring Šamaš-ērēš here” 16:10–13; ki-i pa-ni-ka maḫ-h[r] Ụ.LA-ak na lib-bi šu-ku-n, “If it suits you, put my share in” 34:26–27; [m]a-qar-ra-ti 3 GIS.NI ki-i [p]a-an be-li-ia maḫ-h[r] 1a-na 1pi-i šāl ana
1 GIN lu-ḫi-ri-[ma a-n]a [b[e]-li-ia lu-še-bi-[li], “If it [s]uits my lord, let me prepare a [b]undle of three shekels [i]n exact one-shekel portions, [and then] let me sen[d] it [t]o my [l]ord” 97:9–12; ƙi-[l]a pa-ni ūlu kā-[re]-e[l] [l]a maḫ-ra al-ƙām-ma[l] ƙū. BABBAR 1 MA.ʃNA X GIN u me-[rēš]-ti gab-bi[l] a-[naml]-dak-[ka], “Because this does[n’t] suit the investors, come and I will give you silver amounting to one mina, n shekels, or the entire consignment” 44:14–19

D-stem: 4) MA.NA ki-i pi ša KIL.LAM a-kan-[n]-ka-l mūḫ-ḫi-[ram]-f[a]l šu-bil, “Offer me (an amount worth) four and one-half minas according to the rate of exchange there and send (it)” 51:25–28

S-stem: u mim-mu-ǔ tē-e-mu šak-na-a-ti gab-bi lu-šam-ḫi-l-ri, “And you make all kinds of reports—Should I treat them all the same way?” 92:30–32

mahāšu “to strike; to weave”

en-na ū ta-ki-ti bab-ba-n[i]-[a] ū ūga ū-ba-nu-ba-nu-l ū ūga ta-ki-tu li-[b]-bu-ǔ ša a-na TŪG mu-šip-tu ša šēš-iā i-maḥ-ḫa-[su] ina šu”Mu-ru šēš-ǔ-a lu-še-bil, “My brother should now send in the hands of Murru some f[i]ne blue-purple and red-purple wool and also some blue-purple wool out of which they can weave my brother’s musīptu-textile” 1:40–45

In the idiom pūt X mahāšu, “to guarantee the safety of X” (see comment on No. 7:20):

Tu a-ga-tūlu ki-i ta-b[u]-uk [l]a-pa-an ZI.MEŠ man-nu [p]u-ut-su-nu i-maḥ-baš, “But if you have [l]e[d] these away (already), who is going to [k]eep them safe from the rebels?” 7:17–20; ša lu šab-tūlu ša taš-pur um-ma pu-ut-su-nu i-[maḥ]-[ʃ]i a-du-ǔ tul-īk-ma tē-e-mu 1 AD.MEŠ-šānu lu-ša-ad-du, “Concerning the prisoners about whom you wrote, saying: ‘Guara[n]t[ee] their safety’—Now let me go and learn what their fathers are thinking” 30:4–9

mahīru “price, rate of exchange, equivalent; market stall, market place”

See also bāb ūdārī

4) MA.NA ki-i pi ša KIL.LAM a-kan-[n]-ka-l mūḫ-ḫi-[ram]-f[a]l šu-bil, “Offer me (an amount worth) four and one-half minas according to the rate of exchange there and send (it)” 51:25–28; a-du-ǔ 2 MA.NA KŪ.BABBAR ina šu”Na”Ba-la-tu ul-te-bi-lak-ša GIS.KI.N mūḫ-ḫi-[ram]-ma kin-[n]u1 a-[n]a pi1 KIL.LAM [ʃa-a]-tu1, “Now I have sent you two minas of silver in the hands of Balātu. Buy and certify for me kiškanū-wood—according to the cash price” 10:10–13; ūga ū lū Pu-qu-du ul ba-na-a u KIL.LAM-sī-na ul ba-na ūga ū la-še-e-ri ba-na-a u KIL.LAM-sī-na ba-na, “The wool of the Puqûdians is not good, and its price is not good. The wool of the Laḫûrians (on the other hand) is good, and its price is not good” 46:16–22; [d]ši-ša KIL.LAM [ʃu]”Ur(?)”1 ša ŠE.GI.S.1 ša bē-[l]- TU1 [ʃ]īṣ-pur a-na 1 pi 2 MĀN ŠE.GI.S.1 BABBAR.MEŠ i-na kā bād i-na[m-di]-nov1, “Concerning the town’s(?) price for sesame about which my [lo]rd [wrote]—they were se[l]ng white sesame for one pānu, two sētu (per mina) in the town gate” 53:6–10; ū[k]i ki-ti šū-ǔ KIL.LAM-ia la [ba-n]u ša pā-an be-li-ia māḫ-ra be-li i[š]-pu-ram-ma[l], “And if it is true that my offering-price (for him) isn’t [good], let my lord write to me whatever suits my lord” 83:19–21; [ʃa]-bi-ru-a-ti [ʃa] ŠE.BAR ū [ʃ]E.GI.S.1 MEŠ ša be-li [i]š-pu-ra [l]-]0. dú. DAM.GAR ul i-man-[gur] [x(-x)]-x-ti ul i-nam-[din], “Equivalents in wheat and [ses]e, about which my lord wrote, [the] [mer]chant will not acc[ept]. He will not se[l] the ...” 97:13–16; ma-a-[da] ah-pîr-ša kīl-ta a-kan-na-ka KIL.LAM-ka[l] ah-mid, “I’ve already cleared out much of it. In truth, I’ve covered over my market stall there” 35:25–27; [ʃ]E.1.BAR a-na mäG-AL.GAL i-din-na a-na ƙa-du-u lî-dî-din man-nu ki-ma ma-bi-rî i-[šaqq]-ṣa-a, “Give the wheat to Nabl-[lî]-a[i] and let him sell to the house which he prefers. (But) who will offer a higher price than the market place?” 37:20–24

maḫrû “earlier, before”

See also ina maḫrî

KŪ.BABBAR ša maḫ-ri-[ʃ] a-du-ǔ KŪ.BABBAR a-[n][a] ŠE.1-[ʃa] at-ta-din ƙa-lan-[ʃiʃ] GIS.KI.N šu-bi-la, “The silver is as befor[e]. Now I have given the silver to [my] brother. Quic[kly], send me kiškanū-wood” 10:20–23
maj(j)āru see mayyāru

makkūru “treasury, wealth, estate”
See also būṣu; for discussion see comment on No. 97:28–29

a-ga-lī [NIG.] Ĺū šā be-li-šā rī-mu-ḫa-lī ḫi-ri-lu-ḫu-šā, “This is the [est]ate of a man whose lord has given it to him as a land grant” 97:27–29

mala (conj.) “as much as, as many as, all that”
a-du-ā SE.BAR ma-la se-ba-a-ta lu-ū-šē-bi-lāk-ka, “Now let me send you as much wheat as you want” 51:20–22; ẖu-bu-ta ma-la īḫ-ta-bu-tu-nu pu-tu-ru ina šū-ū-šu-nu la te-ep-pu-uš, “And also you must not ransom from them any of those whom they have already taken captive” 19:10–13; AN.BAR.1 ma-la na-šā-a-ti [a-na] nam-ma la ta-nam-din [gab]-ḫi1 a-na-ku a-kām-mis, “Don’t sell any of the iron which you are carrying to anybody. I myself will collect it” 41:17–19; ṭu-pa-a-nu an-nu-tu ma-la āš-pu-rak-ka [ta]-ḫu-ū-šu-ru, “Have [you seen] all these tablets that I’ve sent you?” 71:10–13; en*-nu* AN.BAR* [ma-1]a be-xt-šu-4 [lis-pu]-ram-ma [a-na be]-xt-ia [lu-šē]-bi-li, “Now my lord [should write] to me for as much iron as he wants so that I can send (it) to my lord” 41:32–36

In the compound conjunction mala ša (see comment on No. 48:12–13):
šu-pur-ma ma-la ša ḫa-da-a-ta SIG.HA ina šū-ū-ša i-ši, “Write and take from him as much wool as you wish” 48:12–15; ki-i pi-i a-[n-ni-i u] ṭa=ql-bi um-ma ma-la ša [še-ba-a-ta] ul-tu KUR.NIM.MA.[KI ib-ba-ka], “Did I [not say as follows]: ‘All that [you desire he will bring] from Ela[m]’?” 43:9–11; u,-mu ša a-na pa-ni-ka it-lat1-[ku]-ū ma-la ša ḫa-du1-ū li-iš-bat, “When he goes to you, let him take as many as he wants” 47:18–21

In the compound conjunction mimma mala (see comment on No. 40:9):
mim-ma ma-la ba-šu-ā gab-bi-ša me-re-ti, “Everything that is on hand—it is all a consignment” 40:9–10

mala (prep.) “as many as, to the extent that”
See also malmala, yāmuṭu

ma-la(!) [g]i1-ba1-ū-ti ša be-li-ia [ša iš-p]u ur gIš.KAK.MEŠ [a-na be-li-i]a ā-šēb-bi1, “Every single one of my lord’s [de]sires [about which] he has [writt]en—even the pegs—I am sending [to] my lord” 94:15–18; ma-la KU.BABBAR-ka ša i-na pit-hi i-na eq-li-ša ši-il-um mam-ma la i-par-ḫa-ra1-ka-a-ma, “Let no one bar you from any of your silver which is safeguarded in the hole in your field” 106:9–13; en-na ma-la GIŠ.GIGIR-ia GIŠ.MES.GAM u GIŠ.SA.KAL šu-bi-la, “Now send me every single part of my chariot—šaššagu-wood and šakkullu-wood” 33:32–35; “EN [ki-i ma-la] UD.MEŠ ša bal-ta-nu a-de-še1 ša it ti a-ha-meš min-su nu-uf1-tan-ni-ma, “By Bēl—How can we possibly have altered (our vow to say:) ‘The treaty which is between us is not (binding) for each and every day that we are alive?’” 23:30–32; ma-la me-re-ti-[šū-nu] ša ṭaš-šu kun gab-bi at-ta-din, “Every single item of [their] consignment which you stored has sold” 45:4–5; ma-la an-ni-i KU.1.GI (= quexc-tāru) ša GEŠTU1 i-na ŠU1 +en ina lib-bi DUMU.MEŠ URU l5š1 a-na i-si-in-na a-na EN1.LIL.KI1 il-la-ka šEŠ-ū-a lu-ū-šē-bi-li, “My brother should send me every single bit of this fumigant for the ears with one of the natives of the city who is coming to Nippur for the festival” 70:10–17; ḫa-an-tiš be-li liš-pu-ram-ma ma-la GURUS.1 MEŠ1 ša pa-ni1 [be-li-ia] maḫ1-ru lu1-bu-kām-ma, “Let my lord write to me posthaste, and I will come and bring to my lord as many warriors as are suitable for my lord” 29:9–14; ma-la a ḫERIN.MEŠ ša it-ti-ka li1-tab-ka [ba]-tušu-nu [li]-i-tab-šū-ū, “Let each and every man who is with you be brought back (alive)” 29:21–25

In the expression mala aganni ūmū, “(for) a long time, (for) so long, ever” (lit. “all these days”); see comment on No. 107:5–7:
am-me-ni ma-la-gan-ni-i UD.MEŠ LŪ.DUMU šip-ri ša šEŠ-ia i-tal-kan-ni, “Why has my brother’s messenger (been) gone from me so long?” 107:5–7; ma-la a-gan-ni-i UD.MEŠ mam-
ma tab-ni-tu ina ē.DINGIR ul ú-ban-1nu1, “For a long time no one has arranged the sacrificial table in the temple” 17:35-37; am-me-ni ma-la a-gan-ni-i UD.MES LŪ1.DUMU šip-ri-ka ul am-mar ā-na ši-bu-tu ul ta-šap-par, “Why don’t I ever see your messenger, and why don’t you ever write for what you want?” 71:4-7

malaganni see agannâ, mala (prep.)

malāḫu “boatman”

md[U]TU1-eri-ba LŪ.MA.LAH, [i]t-1-ti-ka a-šap-par-ma [M]U LŪ1 sar-ru-ti-šū i1-qab-bak-ka ā 15+1 GĪN KŪ.BABBAR ta-nam-da-āš-šū, “I will send Šamaš-eriba, the boatman, with you; he will tell you the names of his kidnappers, and you will give him five shekels of silver” 86:23-27

malmala (mammala) “each and every bit”

See also mala (prep.), yāmātu; for discussion see comment on No. 95:9

ma-ma-la ŠUKU.HI šā ÉRIN.MEŠ-ia1 ÑE.BAR x x xû(?1) x x it-tu š[u]-1bi-il1, “S[e]nd me each and every bit of my workers’ provisions—wheat, [...] and [...]” 95:9-12

malû “to be full” (G); “to pay or deliver in full, to allocate” (D)

G-stem: In the idiom libbâti X malû, “to become angry with X”:

i-na maḥ-ri-i šā-la-nu-ūš-šū ā-na "Ad-[?]a ki-i ad-din lib-ba-ti-ia in-da-al, “Before, when I gave to Abu-Illâ without his permission, he became angry with me” 100:15-19; ak-te-ra-ma lu-še-bi-la-āš-šū um-ma ul-lam-ma lib-ba-ti-ia šēš-ū-la1 la1 i-māl-la[a], “Though I waited, in fact wrote(?) to him (my brother), saying: ‘It has indeed been a long time—my brother must not beco[me] angry with me’” 63:20-25; "Ki-di-ni lib-ba-ri-ka la i-ma-li, “Kidinnî must not become angry with you” 37:25-27

In the idiom libbu malû, “to become angry”:

[en]-1na1 lib-1šā be-li[1]-ia [maim(?)-ma(??)] la i-ma-al-lu-ū, “[No]w [my] lord must not [on any account?] become angry” 110 r. 19-20


mamma “somebody, anybody”; with neg. lā or ul: “nobody”

mam-ma 17:36; 31:12, 18; 39:12; 41:18, 25; 64:7; 83:23, 27; 89:13; 106:13; 1mam1-ma 59:13; mam-1ma1 84:6

mammanû- “belonging to”

See comment on No. 24:21

ā 10-šū LŪ ka LŪ mam-ma-nu-ū-ka šā a-ta-mar a-pa-ṭa-r-a-ma a-kil-lak-ka, “And I will ransom ten of your men—any man of yours whom I have seen—and I will hold (him) for you” 24:20-24

manâtu (mamâtu) “accounting”

See comment on No. 63:11

ak-ka-i a-na-pil man-na-ta-a ū-šeb-bi-la[k], “How will I be paid? Should I send y[ou] my accounting?” 63:10-12

mandattu (maddattu) “tribute”

See also hītu (B), šibîšu

mandētu (mandēsu) “information”

See comment on No. 72:16


mānātu see mānātu

mānnu “who, whoever”


manū (A) “minia”


manū (B) “to recount, hand over, deliver up to”


ši-ša, “This is to attest that after Iqīša and I had come together in the House of Nabū-ušallim—a man of Iqīša—for the reading, and after in my presence you yourself had recited what was on the stele—that stone has damage on it now” 12:7-18; 56-EN-SILIM IM LA TU-MAŠ-ŠAR-MA A-NA DI-NA-A-TI LA I-MAN-NI-KA KI-LI-

ŠA-ŠA-ŠA-ŠA-ŠA, “You must not release Bēl-ušallim, and he must not hand you over to the court. Detain him” 106:4-8

maqarratu “bundle”

See also qātu; for discussion see comments on No. 97:9 and No. 97:36

[m]a-qar-ra-ti 3 ġIN1 ki-i [p]a-an be-lŁ-ia maḥ-śru [a]-na [p]i-ša-[š]a ana 1 ġIN lu-ḫir-[ma a-n]a [b]e-li-ša-[š]a, “If it [s]uits my lord, let me prepare a [b]undle of three shekels [i]n exact one-

shelk portion[s, [and then] let me sen[d] it [t]o my [l]ord” 97:9-12; it-ti šup-[pi-d] IS.UMBIN.MEŠ a-na rbe-lŁ-ia Full-te-bi-rLil, “With my tablet I have sent to my lord eight bundles” 97:35-37

marāru see murruru

marātatu “sea”

In the compound mē ṛarrat: “saltwater”:

ul ki-i pi-i an-ni-i taq-[LI] um-ma a-na ṛUGU GIŠ.GIZIR-ka šA i-na šal-ta ina AMBAR AMES ṛa-

rat ša-ba-ta-tu la ta-ḥa-ra-aš a-na-ku GIŠ.GIZIR a-RaΚ-kās-ma ū-šeb-bi-lak-ka, “Did you not tell me: ‘You must not write off your chariot that was captured in battle in the saltwater marshes—I myself will build a chariot and send it to you’?” 33:23-29

maruru “shovel, spade”


mār āli “citizen, native of a city/town/settlement”

See also dāšīb āli

u-[m]-u-us-su man-nu DUMU URU šA a-tam-mar šul-mu šA ŠES-IA a-ša-ša-la, “Daily, whatever native of the city I see, I inquire about the well-being of my brother” 70:5-8; ma-la an-ni-[L] GI (= qux-

taru) šA GEŠTU 1-na šu 1*+en ina li-šI DUMU MEŠ URU ša1 a-na i-si-in-na a-na EN[L][NI] IL.KI il-la-
ka šeš-ú-a lu-ú-šé-bi-ri, “My brother should send me every single bit of this fumigant for the ears with one of the natives of the city who is coming to Nippur for the festival” 70:10-17; a-du-ú LÚ.EN.LIL.KI.ŠEŠ ša šeš.meš-šú-nu DUMU.ŠEŠ hab-tu il-tap-rak-[ka], “Now the people of Nippur—those whose brothers have been plundered—have written to you” 18:15-17

DUMU TIN.TIR.KI 28:9; DUMU DUMU Bar-sipa.KI 12:25

már šipri “messenger”

māru "son"
See also abu, bit abi, bitu, mar dli, mar sipri, qinnu
ul-tu UGU u-*mu a-ga-a a-na DUMU* šá be-li-ia at-tur, “From this day forth I have become a son of my lord” 59:22-24; a-de-e-ni AD a-na DUMU it-ta-din AN-i ki-i a-na-ku at-ta ni-par-rral-[a], “Our treaty—given father to son—by Heaven, you and I can not bre[a]k (it)” 23:5-7; ul-tu re-eš ÉRIN.meš-ku-nu û DUMU.meš-ku-nu ni-i-ru, “From the beginning we have been your servants and your sons” 80:4-5

i-da-tum* i-da-tum ma ul-tu ina šAG SILIM LÚ šá "BA-šá a a-na mas-su-ta a-na-šúlu u "BA-šá a a-na a-šá-še-meš ni-il-li-šúlu u at-ta šá UGU a-su-mit-ti ina pa-ši-id tam-su-ú en-na gaš-la šiš(!)-ú mi-iq-ti ina muh-hiššú, “This is to attest that after Iqša and I had come together in the House of Nabû-ušallim—a man of Iqiša—for the reading, and after in my presence you yourself had recited what was on the stele—that stone has damage on it now” 12:7-18

maškattu “storehouse”
See also bitu dannu, bitu sa tiliti, kalaku
1 GÚ.UN KÚ.BABBAR Mu-šeb-shá-a a-a LÚ.sá.tam LÚ.ad.ad-l-ka a-na maš-ka-at-l ta kl-i ši-kun "Mu-šeb-shá-a a a ki i-mu-ú-ti 1 GÚ.UN KÚ.BABBAR a-na ram-ni-šú it-ta-šú, “After Mušebšaya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšaya had died, he took the talent of silver for himself” 38:33-38

massútu “reading”
See comment on No. 12:10
i-da-tum ma ul-tu ina šAG-SILIM LÚ šá "BA-šá a a-na mas-su-ta a-na-šúlu u "BA-šá a a-na a-šá-še-meš ni-il-li-šúlu u at-ta šá UGU a-su-mit-ti ina pa-ši-id tam-su-ú en-na gaš-la šiš(!)-ú mi-iq-ti ina muh-hiššú, “This is to attest that after Iqša and I had come together in the House of Nabû-ušallim—a man of Iqiša—for the reading, and after in my presence you yourself had recited what was on the stele—that stone has damage on it now” 12:7-18

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mati see adi immati

mátu “land”
KUR 88:5'

mátu “to die”
"Mu-šeb-shá-l-ka-a ki i-mu-ú-ti 1 GÚ.UN KÚ.BABBAR a-na ram-ni-šú it-ta-šú, “After Mušebšaya had died, he took the talent of silver for himself” 38:36-38
māṭu “to be short (a quantity)”

šā 5 MANA Kū.BaBarbā SIG.IL.A ina šu[ ] Lū Pu-qu-da-a-a ki-i ag-zu-zu a-na 15 MA.NA-ú ul šā-lim ]
GīN.ĀM i-MA.T-TU, “Of the wool valued at five minas of silver received from the Puqādians—when I
sheared (it), it(?) did not amount(?) to five minas. They were each short one-third mina” 46:22–27

māyyaru (a plow)

See also bēl ḫarbi, epinnu, erēšu (B), pašāru, rittu, sapānu
For discussion see comment on No. 96:18–19 and 26–27
180(?!) farmer[s] of my brother come and move the blades of the mayārū-plows” 96:17–19; [en-]
na*[ ] ki*-i 20 LI.LU.ÉN.ÁR.ME ša la i-ba-ā šā-šu ša ūl-šu Lū A-rām il-li-kū-nim-ma i-na en.LIL.ÁR.KI ma-a-
aa rrī i-de-kū-šu, “Now if twenty farmers are not on hand, those who come from Aram can
move the mayārū-plows in Nippur” 96:23–27

māzpān (mazzaz pāni) “courtier, attendant”

See comment on No. 119:18
[md]MAŠ-DU-ūš LI.LU.ÉN.ÁR.GA [GI]š.ÁP.IN-a ki-i ū-maš-šir [ki]-i ih-ši-qi a-du-ū ina ē m̲A.G-AP.IN-ŠI
LŪ.IG.GLUB a-kan-na-ka šu-šu, “As soon [a]s Ninurta-ṭpuš, my cultivator, abandoned my plow, he
ran away. Now he is there in the House of Nabū-ēreš, the courtier” 16:4–9

meₐt “hundred”

a-ī-du-ūš 2 ME GISH.BAN.MEŠ LŪ.TUR.MEŠ i-te-eb-b[u], “Now, two hundred bows! The servants are
rebell[ing]!” 10:14–15; la ta-qab-bi um-ma man-nu dul-šu li-pu-ūš 3 ME ERIN.MEŠ e-IPAšI dul-šu ina
pa-ni-ka, “You mustn’t say: ‘Who will do the work?’ Three hundred laborers are at your disposal”
92:22–25; ds-šā GIŠ.BAL-gaLI MEŠ šā be-li ši-pur 3 ME GISH.KAK.MEŠ šā la-na ša ṣA.GAL.MEŠ aL-na be-
lī-ia iL-šu iL-šu 5 ME GISH.KAK.MEŠ [šā*] kī kut-aL-ši ē a-di-iš-šu-ū la-na LŪ.ÉN.NAM ša .URU
x(-x)-DiN(?) iL-šu iL-šu, “Concerning the ballukku(?)-wood about which my lord wrote—three hun-
dred pegs, which are for the palace buildings, I have sent to my lord; and five hundred pegs,
which [are for] the bit kūṭaši (and) bit aṭdīššā, I have sent to the governor of the town ...[own] ...[din?]”
94:6–13; ṣE.N-ū-ša-li šā be-li ši-pur KASKAL a-na GIš.BAN šā al-tak-na 1 ME ERIN.MEŠ šā[ ] GIŠ.BAN it-ti-
ša a-di BĀD.AN.KI iL-tal-ka, “Bēl-usallī, about whom my lord wrote, I have sent off on the road. One
hundred bowmen went with him as far as Dēr” 57:5–7; qaq-qa-ra ki-i ni-iššt-šu-ri 4 LI.M 1 ME,
“The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits)” 98:14–15

mērēstu “consignment, trading capital”

See also erēšu (A), ḫātu, ḫiṭu (B), qaqqadu, šibātu, udā, utūlu, zittu
For discussion see comment on No. 38:11
[m̲A.G-AP.IN-ŠI ša ul-tu UNUG.KI il-li-ka um-ma [LŪ.TUR.MEŠ a-na UNUG.KI ul il-li-kū-ū-ni a-na
KUR.NIM.MA.KI iL-tal-ka û me-reš-tišu-šu nu gab-bi šak-na-at, “Nabū-ēreš, who came from Uruk, said:
‘The agents did not come to Uruk.’ He went off to Elam, and all their consignment was stored”
38:6–12; ds-šā me-reš-ti šā šēš-ı-a ēš-pur un-ma ša 1 MA.NA KŪ.BABBAR me-reš-ti šā Lū ḫī-in<(da)>
a-na muḥ-ram-ma šu-bīl mīn-ma ma-la ba-šu-šu gab-bi-šū me-reš-ti mi-nu-ū šu-šu me-reš-ti šā šēš-ı-
ua ze-bu-šu lu-maš-si-ma liš-1pur(1), “Concerning the consignment about which my brother wrote,
saying ‘Buy and send me a shipment worth one mina of silver from the consignment of the people of
Ḫin<da>šānu.’ Everything that is on hand—it is all on hand. If this consignment that my brother desires? Let him specify in writing and send it” 40:5–14; [x x] x me-reš-ti [x x] [x1 šu-
ram-ma [lum]-1pur-1-am-ma lu-li-šē-bi-lak-ka, “[... ] consignment [...] write to me; then [let me buy]
and send (it) to you” 40:15–18; me-reš-ti šā LŪ.ÉN.TUR.MEŠ a-di-kan-na šak-na-at ki-i Lū a-me-lu-tu iL-
na nu KŪ.BABBAR iL-r-ram [m-m]a [...], “The agents’ trading capital has been on deposit until now. If
there are no slaves, return the silver [a]nd [...]” 40:26–30; ds-šā me-reš-ti šā šēš-ı-ni ēš-pur a-
du-ū m̲A.G-AGAL ū m̲E.N-DU-ūš me-reš-ti ki-i in-[h]-rū-ū-nu ina ē DUB-KU DUMU “Ba-na-a-a il-tak-kan-
nu ū KĀ me-reš-tišu-šu iL-ta-nak um-ma a-di m̲A.G-SUM.NA il-lak mam-ma KĀ me-reš-tišu-šu-nu ul BĀD
ki-i K[A] me-res-ti la ta-p[et-te] ANŠE.A.AB.BA ZÛ.LUM.[MA]1 in-da-am-ma ab(1)-kâm-ma* al-ka a-di la lû ma-dak-ti ta-ka-d*š*ā*-tu*，“Concerning the consignment about which our brother wrote—now when Nabû-lē'î and Bēl-Îpuš received the consignment from me, they stored it as usual(?) in the House of Šāpiku, son of Bānâyâ, and he sealed the door to his consignment, saying: ‘Until Nabû-îddin goes, no one should open the door to their consignment.’ If you can’t op[en] the do[or] to the consignment, load a camel with dates, come, and bring it here before the campaigning army arrives” 39:4-19; mim-mu-ū me-reš-ti šā ina pa-an ŠES-ia lu-û-šē-bi-la, “Whatever consignment is in my brother’s presence, let him ship to me” 42:3-5; ḫa-ṭu u mi-reš-ti(l) be-li ki-i ū-šē-bi-li ANŠE.KUN[GA.MES] ul-tu KUR.NIM.MA in-da-ḥar u "Nu-[um-mu-ru] a-na be-l(1)! d(1) ni šā be-l(1)! it-tu-r[u], “After my lord sent both a cash payment and trading cap[i]tal, he came into possession of the mu[l]es from Elam, and Nu[m mur]u becam[e] my lord’s adversary in court” 57:21-24; ma-la me-reš-ti-[šē-nu]-u šā taš-fūn gab-bi al-l-a-ta-din û KÛ.BABBAR a-na lib-bi û[î]l[tam-meš ki-i ad-dīn ha-[an-ṭiš K[A]-tu] a-pu-lûu, “Every single item of [their] consignment which you stored I have sold. And when I handed over the silver to Itammeš, I straightway satisfied the outstanding balance” 45:4-8; ki-i pi-i a-ni-i u l[ag]-bi um-ma ma-la šā [se-ba-a-ta] ul-tu KUR.NIM.MA.[KI ib-ba-ka] me-reš-tiš-l[šāl KÛ.BABBAR x x x (x)], gab-bi lû.DA[M,GAR x x (x)], “Did I [not] say as fo[l]ows: ‘All that [you desire he will bring] from Ela[m]’? His consignment, the sil[ver, and(?)] all the […], the me[chant …]” 43:9-13; dâ-šû AN.BAR šā be-lû iš-pur 20 GU.UN AN.BAR šā na-ṣa-ka mÂ-APIN-ES DUMU Lû.E.BAR È-a gab-bi ina URU Ka-lando ik-te-mis ū me-reš-ti šâ ul-tu lû ḥi-in-da-a-nu na-ṣu-û û it-ta-nnu, “Concerning the iron which my lord wrote—Nabû-ēreš, a member of the Šangû-Ea family, collected in Kâlû all twenty talents of iron which I was carrying(?) and they have sold the consignment that was transported from Ḫîndânu” 41:6-13; [AN.BAR]1 ma-la na-ṣa-a-tî [a-na] mam-ma la ta-nam-dîn [gab]-lî1 a-na-ka a-kâm-mis [û] [mim-ma1 me-reš-tî šâ] [še-ba-a-tî] ū ki-i Kû.BABBAR GÎN ISAG.LU1 ta-nam-dîl-na-ak-ka, ʻDon’t sell any of the iron which you are carrying [to] anybody. I myself will collect it [at]l; [and] whatever consignment [that] you are desiring—even silver in shekels (or) original capital—I will give (it) to you” 41:17-23; 1-en-šû ʻE-îrešî ki-i il-lik 1 MA.NA Kû.BABBAR at-tan-na-dâ-šâ û 2 MA.NA a-ni lib-bi me-reš-tî šâ ki-ti ad-dîn1 [mû[Î]MUN-x-x(x)] (broken), “Once, when Èrešu went, I gave him one mina of silver; and, after I gave two minas for trading capital, Z[ēra—]” 68:5-11; lû ʻiš-pur ʻum-ma [ki-i me-reš-tî] lû.DAM.GÂR1 ta-mar 12 MA.NA 5 GÎN1 i-dîn-ma me-reš-tî bab-ba-n[i-ti] [mû-rem]-lî ma-na ina šâ [šâ] lâ-na1 pa-ni-ka [mâ]-irâ1 [1]-li-i ki-i1 [la pa-ni lûj ÎK-[a] ka-fre-lî [l]a ma-h-râ al-Îkâm-ma1 Kû.BABBAR 1 MA.NA x GÎN1 u me-reš-tî gab-bîl a-lîm-nam-l-dak-fâl, “About what my merchant’s consignment, give two minas, five shekels, and buy a fine-quality consignment, and then [let] it go up in value in a house [that suits you—because this does[n’t] suit the investors, come and I will give you silver amounting to one mina, n shekels, or the entire consignment” 44:6-19

mimma “something, anything”
mim-ma2 3:22; 10:5; 9; 68 r. 1’; 69:20; 72:10; 83:29; 100:7; 108:16; 1mim-ma1 41:20; 73:11; [mim(?)-ma(?)] 110 r. 20’; mim-ma šâ-nu-um-ma 40:24; mim-ma ma-la ba-ṣu-û 40:9

mimmû “everything, all, whatever”
mim-mu-û 42:3; 49:15; 75:17; 83:37; 89:9; 92:30; mim-mu-û1 36:6; mim-û-û1 4:17

mînamma (mēnamma) “why?”
mî-nam-ma 38:30; 57:18; 69:17; 79:9; 109:6; mî-nam-ma 87:8; me-nam-ma 21:18, 23; mî-nam-mu 28:13

mînamma šâ “what about…”
šâ šē-s-û-a a-na “Mu-ri i-gaq-bu-û um-ma le-mut-ta-na-tu-nu mi-nam-ma šâ 1 MA.NA Kû.BABBAR taš-pur-a-nu, “About what my brother is saying to Murru: ‘You are all reprobrates.’ What about this one mina of silver you sent me?” 1:28-31
minsu "how is it possible?"

"EN [ki-i ma-la’l] UD.MEŠ šá bal-Îta-nu a’-de-êl šá it-ti a-ḫa-mes min-su nu-lûl-tan-nu-ma, “By Bēl—
How can we possibly have altered (our vow to say:) ‘The treaty which is between us is not (bind-
ing) for each and every day that we are alive’?” 23:30–32

minû (minu, minâmmu) “what, what about?”; “whatever” (indef.)

See also adi mûḥḫi minî, ana mûḥḫi minî, lapâña minî

miqittu “scraps”

See comment on No. 64:6

2 TûG.H.A šá 4BE šá re-e-ši a-di miqî-tî-šâ-nu ina ȘU.mam-ma ina lib-bî LÛ.TUR.MEŠ i-šam-ma šu-
bi-lu, “Fetch for me and send the two garments of the god Ea-ša-rēši, together with their scraps,
from the hands of any one of the agents” 64:5–9

miqîtlu “scraps”

See comment on No. 64:6

miqitu “damage”

See comment on No. 12:17

i-da-tum 4-ma ul-tu ina E ūAG.SILIM LÛ šá “BA-šâ-a a-na mas-su-ta a-na-êku1 u “BA-šâ-a a-na a-ḫa-îmeš1
ni-il-li-êku1 u at-ta šá UGU a-su-mit-ti ina pa-ni-iá tam-nu-û en-na gał-la šá(û)-ê miq-tî ina muh-
ḫi-šû, “This is to attest that after Iqîša and I had come together in the House of Nabû-ušallîm—a
man of Iqîša—for the reading, and after in my presence you yourself had recited what was on the
stele—that stone has damage on it now” 12:7–18

miṣru “border”

ki-i dih-bi šá su-lum-mu-ú [il]-tap-ra [ZAG(?)] nu-šar-šad, “If he sends word of a peace agreement,
we will firmly establish the [border(?)]” 34:12–15

mîṣu (iṣu) “(too) small, little, few”

u[il] [î-na] Ė.AD-š[u] [lu1-û mišû(?)-(û(?) [a-dî] ƗŠE1.MEŠ-ê-išû1 [lu(?)-šib(?)], “Are there [n]ot al-
ready too few(?) [i]n his clan? [Let him live together with] his brothers” 17:20–23

mitu (f. mîttu) “dead”

See comment on No. 85:14

his tongue is dead. Why? Did you flay it with an [i]ron dagg[er], or did you cut it off while it was
sticking out?” 85:14–16

mû “water”

In the compound mē marrat: “saltwater”

ul ki-i pi-i an-ni-i taq-lîbIl um-ma a-na [UGU1 GIŠ.giGIR-ka šá i-na šal-ta ina AMBAR A.MEŠ mar-
rat šab-ta-tu la ta-har-ra-aṣ a-na-ku GIŠ.GIgIR a-rak-kás-ma ú-šeb-bi-lak-ka, “Did you not tell me:
‘You must not write off your chariot that was captured in battle in the saltwater marshes—I
myself will build a chariot and send it to you’?” 33:23–29

mubânnû “temple cook”

See also bânû, tabânîtu

u-mu GIŠ.KIN ŠEŠ-[û-a] ú-šeb-bîl 2 [kI x] [Lû1.DIM tab(!)-ba-[ni-tu] a-na ŠEŠ-ia ú-š[eb-bîl], “When
[my] brother sends the kîškanû-wood, I wi[ll send] to my brother the two […] temple coo[kš]”
10:16–19
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

muḫḫu "over, upon, against"

See also adi muḫḫi mini, ana muḫḫi, ina muḫḫi, ulti muḫḫi

[ad]-Ina na-an-si-ka-a-ti šá ṭuʾ1 A-ram lid-bu-ub-ma ki-i *Na-ba-a ni-is-hi* i*-kul šá muḫḫi-šu lu-ū šal-lim-mu ṭuʾ1 gin-na lu at-tu-ū-ni, “Let him speak [to] the shaykhs of the Arameans; and if Nabā has used up the advance, let them make full restitution for that which is charged against him, even if the family is one of ours” 27:19–24; ṭuʾ1 [ki-i] ḍāš-su-1 ṭuʾ1 um-ma *Ti*-ru-1 ṭuʾ1 [i(?)-ti(?)] šá(?) muḫḫi i-[uru]-tū qa šá *Adi-nu-ru-ū i-ū lu qal-1 ī šā *Sag-gil-a-ū i-na *pa-an-i* *su-an-a* i-na ap-pal-ru am-me-ni lu qal-īa i-na šīl-bi ap-pa-ru a-sīb, “[So] I have also heard: ‘The woman Trēṭūtu, [together with(?)] the one who is] in charge of the textile quarter of Abī-nūru, as well as a slave boy of the woman Saggilu, are in the presence of Nādān in the marsh.’ Why is a slave boy living in the marsh?” 83:7–12

mukinnu “witness”

LU ṯu-mu-kīn-na ni-nam-ma *NIG.BA-ia *DUMU1 *Ina-PA.ŠE.KI-ū.TU ina UNUG.KI i-1-dab-bu-1-ub, “Why is Qīštiya, son of Ina-In-alid, spreading rumors in Uruk about the witness ...?” 38:30–32

murruru “to examine, scrutinize closely”

u mim-mu-ū te-e-mu šak-na-ā ti gab-bi lu-šam-ḫi-ī-ri te-ku-ut-ka ul mur-ri-rat, “And you make all kinds of reports—Should I treat them all the same way? Your complaint isn’t (even) being looked into” 92:30–33

mussû “to find (out), discover; to get news, specific information; to identify, specify in writing”

See comment on No. 46:27
"What is this consignment that my brother desires? Let him specify in writing and send it" 40:11-14; "su-lum-šu [b]e-[l] lu-maš-ši-[ma] liš-pu-ra, "Let my [l]ord find [his] greeting [and] send it to me" 85:24-25; ki-i KASKAL ša "du(!)-numun ši-[l]-aš-šu-ša [be]-[l]-šal liš-pur [mi]-nu-šu te-e-mi ša] liš Kal-du [b]e-[l] lu-maš-[ši-[ma]] liš-pu-ra, "If the journey of Mukin-zērī is going to take place, my [lo]rd should write. [Wh]atever news (there is) [about] Chaldea, my [l]ord should find out and writ[e]" 21:6-12; ū-de-e e-[l]-iš śa a(!)-na bu-du ha-al-qa i-na ṭu-[p]-pa be-[l] lu-[u]-maš-[ši-[ma]] liš-pu-ra, "The copper utensils which are (intended for use) at the bādu-ceremony have disappeared. My lord should identify them in a tablet and send it to me" 11:16-21; en-na kite-ištu liš-pu-ra "Quickly, let my brother find his tablet and [his] greeting and let him send a letter to me" 107:12-15

mušiptu (a type of textile)
See also subdtu, tablaptu en-na šig ta-ki-i bab-ba-n[i]-[l]a šig ár-ga-man-nu bab-ba-nu-li-lu šig ta-ki-tu lib-bu-ša a-na Tūg mu-šip-tu ša šeš-ša i-ša-[l]a sa-su ina šu[ll] "Mu-ru šeš-ša a lu-ša-ši, "My brother should now send in the hands of Murru some fine blue-purple and red-purple wool and also some blue-purple wool out of which they can weave my brother's mušiptu-textile" 82:22-24; sal muš-lšur-ti ši-i-l, "She is a freedwoman" 82:29-30

muššurtu “freedwoman”
See also amiltu, amtu, muššuru, sinniltu; for discussion see comment on No. 82:23 and 29 ši-[l]a [lq-bb-il um-ma sal muš-sušur-ti] ša ša Na-na-a a-n[a]-šu, "[S]he herself is saying: 'I am a [free]woman of the goddess Nanāy’" 82:22-24; sal muš-lšur-ti ši-i-l, “She is a freedwoman” 82:29-30

muššuru “to release, let go, set free, abandon”
See also muššuratu, paṭarū "ša-lim ina pa-ni-ka la tu-maš-sar šu-ša ma a-na 1+en a-hi li la-i-hal-līq, "You must not let Šalim out of your sight. He must not run away to someone else" 2:4-6; en-na a-du-a ki-i MUN šeš-šu a-ša-qatu-ma a-pu,-uš AN.SE.MEŠ ša [ša lu-maš-sar tir-raš-ša-nu-ti, "Now then, if my brother has made a complete end to friendly relations, don’t let the donkeys go. Return them" 35:4-7; en-SILIM-im la tu-maš-sar-ma a-na di-na-ai ti la i-man-ni-ka ki-li-ša-ša ma, "You must not release Bēl-ušallim, and he must not hand you over to the court. Detain him" 106:4-8; al-te-lmu 1 um-ma a-na EM šu-ra-bu la tu-maš-sar-ma a-na ki-i ina EM.LU.11 ki-i ina lib-bi A-rām[1] šeš-ša a il-te-lmu(?)-ati, “I’ve heard: ‘You must not abandon bringing (them) into the house[s].’ Bu[t] my brother has heard [wh]ether (these houses are) in Nippur[r] or in Aram?” 4:18-24; en-na la tu-maš-sa-ra-a-ni pu-tu-ri la-ma lu sar-ru-ti lu-qab-il-ma lu-[dak]-ka, "Now don’t abandon me. Ransom me and I will take delivery of and give you the thieves" 60:26-28; EN ki-i ma-la-la ud.ŠEŠ ša bal-[l]-la-nu a-de-[l] ša i-ti a-ḥa-meš min-su nu-[l]-lum-nu ma ki-ša ki-[l]-a-[l]a di-bi-ni tu-[l]-un-deš-[l]-ši-ri, “By Bēl—How can we possibly have altered (our vow to say:) 'The treaty which is between us is not (binding) for each and every day that we are alive'? Is it, or is it not, because you yourself have abandoned our agreement?" 23:30-34; "MAS-DU-US LUG-ENGAR-[a] [g]A.SA.P begins ki-i LU-MAŠ-SAR [ki]-i l-li-qi, “As soon as Ninurta-ipuš, my cultivator, abandoned my [plow, he ran away]" 16:4-6; [l]u1 a-mi-lu lū qal-[la-a] [ar]-tu-ri in-a-mel-ni tu-maš-sar-[šu] lu l-ı-ne-eh〈hi〉 si 1 l-ıβ-x-[x-x] ki-i la-[a]-šu, "The man is [ou]r slave boy. Why did you let [him] go? He won’t come back. He won’t […] Detain him" 31:6-9; du-lu-SU-NU muš-sušur, “Their work has been abandoned" 89:18; du-lu-ša muš-sušur "My work lies abandoned" 90:10-11; "EN-su-nu "Am-me-ia-bab Kū.BABBAR-šu a-na da-na-ni šu-ša be-[l] lu-maš-sar li-qet-[ti, “Bēlšunu (and) Amme-yabab carried off his silver by force. Let my lord release (it). Let them approach(?)” 80:23-26
In the expression *ina pâni X muššuru*, “to cede, entrust, let have”:

**GU,MEŠ šâ ina pa-ni-tâ tu-maš-šîr GU, bi-ri a-[f-dî]-1 kan-na ul i-šîr GU, at-tu-û-a ku-tal ni-ri-šû û GU, rit-ta it-ta-[f]-ûl-iz-zu,** “(About) the oxen which you let me have: the breeding bull until now has not been well. My own ox, his backup in the yoke, and the plow-ox are (also) halt” 91:4–10

**muttu** “front”

*be-li i-te še-šek mu-ut-tî lik-tab-bi-šî,* “Let my lord keep contracting(?) the boundaries of the facing scrubland(?)” 94:25–26

**nabû** “to name”

*x x [šâ šeš]-l-îa a-na-[m]-l-bîl,* “I will na[m]e the […] of my brother” (context broken) 108:4

**nâbutu** “to run away, flee”


**nadânû** “to give, make a gift, sell, allow”

See also pašâru, râmu


In the forms *î-bî-ni* and *bi-na-a-nu* (combinations of the particle (i)bi, “please,” and the G-stem imperative of nadânû), “Please give” (see comment on No. 87:7).

*i-mi-nu-[m]-ûlu sar-ra-a [šâ] a-na pa-an-ka a-bu-ka-[šû] Kûl.bâb.bâr i-bi-ni aq-ba-à,* “But what about this criminal of mine whom I (already) brought to you? Please give me silver, I said” 87:5–7; ĖRIN.MEŠ-ia û GU₄.MEŠ-îa tir-ra-nîm-ma bi-na-a-nu û [qî-in-nu-ûlu [at-û-n]u-[ma] [En₃] u-bar-ku-nu a-na-ku,* “Please give back my men and my cattle. Then [yo]u will be kinsmen, and I will be your foreign host” 8:9–15

**nadû** “to cast down, deposit, store; to repudiate an obligation”

*ha-an-tiš a-[di]-l la[t]û ḫar-ra-a-nu šû [Lû šâ-kîl il-la-ku-[ni] i-[di]-ma al-kâm-ma [a]-na-[l]-din,** “Quickly, before the caravan of the šaknu-official come[s], make a depo[sit], come, and I will give (to you)” 45:27–30; Zîl.dâ.kâṣl al a-na ku-lu-ku-[šû] at-ta-du* û a-na lû ḫa-bî-i[!] it-ta-lak-ka, “I deposited travel provisions in his storehouse, and he went to the Ḫabî tribe” 78:14–16; ku-sîp-pe-ti na-[d]-a-[a]-kî i-i šâ-šu-û il-ta-par,* “The kusippu-breads are stored. When they brought (them), he
wrote” 109:20-22; pur-ru-su ẖa-a1-nu [be-l] la i-na(mu-d) i-i, “My lord must not rep[ul]date (his obligation) to make a decision c[o]ncerning us” 110 r. 17’–18”

In the idiom aḫa Ṽadā, “to be negligent”:

en-atar ẖuš-šu la na-du, “Now my brother should not be negligent” 63:18–19; la-pa-an mi-ni-i ku-ẖa-ka na-da-a-ta, “Why is it that you are being negligent?” 20:23–25

In the idiom reša Ṽadā, “to ignore”:

ki-i taš-pur um-ma ẖa-ir-a-nu lu-ū ša-bit ẖa-ga1-ka a-na lib-ẖa-šu la ta-nam-du, “Just as you wrote: ‘May Ḥayrānu be captured’—Don’t you (now) ignore him” 11:7–11

naggaru “carpenter”

LŪ.NAGAR šā a-na be-li-i-a aq-bu-ū be-li liš-pur, “My lord should send the carpenter about whom I spoke to my lord” 16:29–30

nāguṛu “herald”

[en(?)-na(?)] ẖa-NE-bal-ni i-na mu-gi(?)-rBu(?)-lu(?)-ni(?)-gIL(?)-r[La(?)] ri3 (fa(?)) šu-i-is-lat(?)-un, “Now dispatch Bēl-bānī [to the hera[ld(?)], and] let him do flattening work with the servan[t]s” 95:16–20

nakāru see bēl nakāri

nakāsu “to cut off”

en-na EME-šu mit-tu ūam(?)-me(?)-ni(?)-G1 i-na Gi[R.A]N.BAR ta-ku-i-ša-si il ina ẖa-qap1 tan-ki-si, “Now his tongue is dead. Why? Did you flay it with an [i]ron dagg[er], or did you cut it off while it was sticking out?” 85:14–16

nakru “enemy”

See also bēl nakāri

KASKAL-Ḫa1... L[U].KūR ẖa-ša-bit, “[...] my(?) caravan [...] the [en]emy seized [...]” 74:11–13

nakuttu “peril, urgency, worry”

See comment on No. 29:7

ki-i ẖa-su-Ḫa1-um-ma be-li i-na na-kut-tu a-ši-bu, “As I have heard: my lord is living in peril” 29:5–8

In the adverbial expression and exclamation ki nakutti, “in urgency”; “it is urgent!”:

en-na ki-i na-kut-tu ẖa-su ẖa-si-lat-ap-in, ẖa-a1 na-ḫeš-ia ẖa-s-pu-ra, “Now in urgency I have written to my brother concerning the plows that were ordered by our lord” 92:16–19; ki-i ẖa-na-kut-tu a-di ẖa-si-lat-ap-in ẖa-a1-ne-la-tu a-na be-li-i-a a-ẖa-s-pu-ra, “It is urgent! As many as seven times I have written to my lord about a [sl]ave” 83:39–40; en-na ki-i na-kut-tu a-ẖa-s-pu-rak-ka u-mu i-ẖa-tu a-ma-ta la ta-ba-a-ti, “Now I have written to you in urgency. When you see my letter do not delay even overnight” 89:22–24; 2 TŪĢḪA ša ẖa ẖeš-si-lat-ap-in ẖa-si-lat-ap-in u-na Ṿu-hi mam-ma ina lib-bi LŪ.TUR.ḪEŠ i-ẖa-s-ma Ṿu-bi-ẖu ki-i na-kut-ti, “Fetch for me and send the two garments of the god Ea-ẖa-rēšši, together with their scraps, from the hands of any one of the agents. It is urgent!” 64:5–10; ki-i na-kut-ti i-ẖa-s-ma ūn.BAR mar-ra-a-ti a-na be-li-a a-ẖa-s-pu-ra, “It is urgent! Concerning iron shovels I have written to my lord” 102:21–23; ki-i i-na-na-kut-ti a-na Ṿu-hi i-a-ma-ta la ẖa-s-pu-ra, “In urgency [I] have written to my brother” 45:30–32; ki-i i-na-na-kut-ti a-na Ṿu-hi i-a-ma-ta la ẖa-s-pu-ra, “I have w[ritten] to my brother i[n] urgen[cy]. [Let me see] a reply to [my] tab[let]” 96:27–29; ki-i i-na-na-kut-ti a-ẖa-s-ma Kū.GI (= qu-ẖa-tu) Ṿu[G1] a-na Ṿu-hi a-ẖa-s-pu-ẖa-a-ti a-ma-ta la ẖa-s-pu-ra, “In urgency I have written to my brother about fumigant for the ears. My brother should send a shipment post haste” 70:20–24; am-me-ni ma-la a-gan-ni-i UD.ḪEŠ lu-a-ni īlu ši-pri-kā ul am-mar ī a-na Ṿu-bi-ẖu ul la-ẖa-s-pu-ra, ki-i i-na-na-kut-ti a-ẖa-s-pu-ra,
ka, "Why don't I ever see your messenger, and why don't you ever write for what you want? In urgency I have written to you" 71:4-9; [ki!] (text: ni)-i na-kut-ti(!) (x) 1a3-ul-mu ū-pu-pi be-ri til-mu-ru "NUMUN-ia nu-bat-ta la1 i-ba-ti, "It is urgent! When my lord has seen my tablet, Zāriya must not stay the night" 93:18-21; [ki-i] na-kut-ti, "[It is] urgent!" (context broken) 74:25

In the idiom nakutta rašū, "to start worrying":

am-me-ni ma-la-gan-ni-i 1UD1.MES LO.DUMU šip-ri šā šēš-ia i-tal-kan-ni na-kut-ti ar-ta-ši, "Why has my brother's messenger (been) gone from me so long? I've started to worry" 107:5-8; [am]-me-ni 1ni-ul-tu1 a-na LŪ & AĪram1 ta-lišk1 te-en-laga1 ū šu-lum-lga1 ila1 a-šem-lmu1 na-kut-ti ār-[šik-ku], "After you went to the people of Bit-Aram, why don't I hear your news or your greeting? I have started worrying about you" 104:4-9

namarkū see nemerkū

namāšu "to set out, move"

dāš-šā GIS.KIN ma-gar-ra šā šēš-ū-a [ši-ku]n a-du-fā1 aḫ-[ir] ēr šī šu-lu1-la(!)-a(!)-nu al-tap-ra i-nam<mar>šā-nu, "Concerning the kiškanā-wood for wagon(s) which my brother de[posi]ted (with me)—I have now real(d)ied (them); and I have sent the wooden canopies(?). They are on the <mo>ve" 63:4-9

napālu "to compensate" (G); "to be paid" (N)

See also apālu, bābitsu, ṣarīṣu, ṣiṣṣu, nikku

ak-ka-i a-na-pil man-na-ta-a ū-šēb-bi-la[k], "How will I be paid? Should I send you my accounting?" 63:10-12

nappāju "smith"

dāš-lū qin-la1 šā "Na-ba-a 1LŪ1.SIMUG 1šā be-ll iš-pur um-la1 i-na LŪ Pu-ru-u1-du(!)-ū a-du-ū ina lib-bi ITL.KIN LŪ Pu-qu-ū-da gab-bi la-na1 EN.LIL.1 Ki a-na i-si-in-na il-la-[ku]-ū-ni, "Concerning the family of Naba, the smith, [about whom] my lord wrote, saying: 'They are among the Puqūdu tribe'—now in the month of Ušulū, the entire Puqūdu tribe is coming to Nippur for the festiva[l]" 27:6-13

napultu "dependent, living being, soul, life"

See also amatlu, balātu (B), niššu, niššu bīti, šābā; for discussion see comment on No. 1:10
dāš-šā ERIN.MES šā šēš-ū-a iš-pur 40 šu-nu na-pul-tu 1a1-du-ū "Zum-bu-ta-a-nu ra-bu-šu-nu ē LŪ. ŠAMAN.LA šā-ū a-na pa-an 1šēš-ia ē-sap-pa-raš-šā šēš-ū-a dib-ba ṣa-bu-tu it-ti-šā1 [l]id-bu-ub, "Concerning the men about whom my brother wrote—forty of them are dependent(s). Now, Zumbatūnu is their chief and an apprentice scribe. I am sending him to my brother. My brother [sh]ould speak with him about an alliance" 1:8-14; ki-i ša pu-ru-ru lu-up-tur-dšu-nu-[u] ē ki-i ana zi1.MES1 šu-rul-[bu] pi1 ka-ā-di-šū l'ım-mu-ū1 lu-mur, "If they are for ransom, let me ransom them. And if they are to be made to enter among the dependent[s], let me see some authorization from his guard-post" 4:12-18; KU.BABBĀR šā taš-īpur ub-lu-ū ē 1KASKAL11-ša ta-šal-līm ZIMEŠ lu-up-[u]-ma* a-na LŪ.TUR.MES-[ka] šā 1 1MA1.NA fKU1.[BABBAR ...], "I took along the silver which you sent, and (now) my caravan venture is completed. Let me rans[om] the living beings [and deliver()] them(?) to [your] agents for one mina of sil[ver each()]" 75:21-27; al-te-mu um-ma LŪ.SAG.KAL.MES1 šā LŪ Pu-qu-ū-[u] 1ba-dāš-šā a-na ē "A-mak-a-1nu it-tal-ku a-liq-[ma] di1-lin zi1 lip-pa-ri-fši1, "I have heard that the paramount leaders of the Puqūdu[?] are present (and) that they have gone to Bit-Amūkāni. Go and let it be adjudged a capital offense" 14:4-12; DINGIR.MES šu-út EKU1.R u EN.LIL.KI ZIMEŠ šā šēš-1i11 li-īš-su-ru, "May the gods of Eku[r] and Nippur guard my brother's life" 1:4-5
nāqīdu "herdsman"

See also rē'ū; for discussion see comment on No. 103:5

Lū n[a-qid-d]i ē.DINGIR.MES-ni am-m[i]-ni Gīr1 a-na pa(!)(copy: la1) DINGIR.MES-e-ni ta-p[ar]-ra-si, "The he[rdsm]en of our temples—w[h]y are you ba[rr]ing them from our gods?" 103:5–8

naquttu see nakuttu

narkabtu "chariot"

See also magarru

ul ki-i pi-i an-ni-ı taq-lbi1 um-ma a-na ıUGU1 GĪS.GIGIR-ka šá i-na šal-ta ina AMBAR A.MEŠ mar-rat šab-ta-tu la ta-ḫar-ra-ḫa a-na-ku GĪS.GIGIR a-raḫ-kás-ma ū-šeb-bi-lak-ka en-na a-di GĪS.GIGIR ra-as-ki tu-šeb-bil Gīš ūša-ša-am-ma ul ta-ad-din en-na ma-la GĪS.GIGIR-ia GĪS.MES.GAM ā Gīš.ŠA.KAL šu-bi-la, “Did you not tell me: ‘You must not write off your chariot that was captured in battle in the saltwater marshes—I myself will build a chariot and send it to you’? Now up to the time you should send a completely assembled chariot, you will not have delivered even a scrap of wood. Now send me every single part of my chariot—šaššūgu-wood and šakkullu-wood” 33:23–35

nāru "river, watercourse, canal"

en-na a1-na1 ıMar-duk ŠEŠ-ú-a liq-bi-ma ıGīš.MA šá ıID1 lu-šē-bi-lam-ma ıtab-ne-e1-tu i-na lib-bi lu-bré-en-lu1, “My brother should now speak to (the man) Marduk to have a riverboat transport a flock here so that they may arrange the sacrificial tables therewith” 17:37–41

nasābu "to take an advance, make a withdrawal"

See also bābunu, ḫarlulu, ibbu, nikku, nisḫu

mi-nam-ma pa1-na1-ma KŬ.BABBAR ta-as-su-ḫu-ma KASKAL1 a-na muḫ-ḫi tal-lak a-de-e-kan-na mim-ma ul ta-ad-din, “Why previously did you take an advance of silver, go on a caravan venture with it, (if) now you haven’t delivered a thing?” 69:17–21

nasāqu "to choose, make a selection"

See also behēru

a-na-ku at-ma-ka um-ma ıAG u MES.TAK.KA ki-i as-si-qi-ma la ba-nu-ū, “I have personally sworn to you, saying: ‘By Nabû and MES.TAK.KA, I did not choose any that were no good’” 60:23–25; ı[a-du1] Gīš gam-miš ki-i1 a-mur1 ana pi a-na ıgin LūDAM.GAR [ıp-ta-ra-as afl-ta-si-ı4 qu1, “Now when I saw gammiš-wood, the merchant [d]ivided (it) into exact one-shekel portions (and) I made a selection” 97:6–8

nasiku "shaykh"

See also abu, aširdītu, rabû (B)

[a]1-na na1-si-ka-a-ti šá Lū1 A-ram lid-bu-ub-ma ki-i ıNa-ba-a ni-is-ḫi* i*-kul šá muḫ-ḫi-ša lu-ūš-šal-lim-mu ıLū1 qin-na lu at-tu-ū-unī, “Let him speak [t]o the shaykh[s] of the Arameans; and if Nabû has used up the advance, let them make full restitution for that which is charged against him, even if the family is one of ours” 27:19–24; [a]1-na1 muḫ-ḫi mi1-[ni]1 na-sīk1 Lū Ū-bu-lu, um-ma ıMU DINGIR1 šu-[ı]a-a "Ba-ni-ia ıal ta-pal-lād, [[O]n hw[at] account is the shaykh of the Ubīlu tribe saying: ‘Sw[ea]r an oath by god to me (that) you will not fear Bānīya?’” 98:16–20

nasāru "to guard, protect, be respectful of"

DINGIR.MEŠ šu-ut ē.KU[r] u EN.LI.LI.KI ZI.MEŠ šá ŠEŠ-ıd1 li-šu-su-ru, “May the gods of Eku[r] and Nippur guard my brother’s life” 1:4–5; Lū1 ig-de-ru-ū-k[a] šu-pa[n]-ma ra-na-1-ı1 ni-is-ṣur, “But (if) they have turned hostile towards yo[u], write to me so that we may protect ourselves” 18:21–23; [a-d]u ki-i šeš ŠEŠ-Lū be-li-[Mu]-n[i]-l[a]1-ta ḫERIN.MEŠ-ıa ū-šur-ma KŬ.BABBAR-ka i-na ıgin ēGI.4.GAL.LA ḫut-ḫir-ka, “[No]w if [y]ou are a brother and an ally, guard my men, and I will pay you in full for your silver—(plus) one-quarter for every shekel” 24:14–19; a-mat-ka ki-i aṣ-su-1-rul a-na-aṣ-ṣar-šā, “I will keep your word as I have always kept it” 11:12–13
našaru “to lay claim to a holding, to partition off a holding”
See also kašādu, šabātu
qaq-qa-ra ki-i ni-lšš-šu-ri 4 LI.M 1 ME, “The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits)” 98:14–15

našu “to carry, bear, convey, take away, transport, fetch, bring along”
See also abdku, abdlu, sapdru

In the idiom pūt X našā, “to guarantee, act as guarantor for”:

In the idiom reš X našā, “to pay attention to X, to check on X”:

naṭālu “to see”
ki-i ar-l-taš-tal-ka 1 a-na pa-lan (x) x, “When I saw you, […] to […]” (context broken) 47:22–23

nēberu “ford, river-crossing”
[a-d]u-d n6-bd-ri is-sab-tu-nu ina URU Ka-par-si-nu-um-mu is-nu u DU-NUMUN it-ta-ša-meš us-sa-am-ma-ab, “[No]w they have seized the river-crossing from us. They and Mukin-zāri are joining forces in Kaparšinummu” 16:23–28

neḥēṣu “to go, come back, to return, withdraw”
yet returned” 22:6-8; u,-mu LÔ.DUMU šip-ri-ia [iî]-te-êb-si a-na ŞEŠ-ia a-šap-par, “When my messenger [returns, I will write to my brother” 22:11-14; LÔ.DUMU.KIN ša a-na pa-an LUGAL il-lik ul ēî-hî-si, “The messenger who went to the king has not returned” 34:10-12; ul a-šib LÔ A-he-en-na a-na KUR Tam-tîl il-šap-ra-šî a-de-e-kan*-na ul ēî-hî-si, “He is not here. The Aḫennian sent him to the Sealand. He has not yet returned” 69:9-11; a-du-û [m]Eri-ba a-na pa-an ŞEŠ-ia [a]-lil-tap-ra ḫa-an-šî ēî-hî-si dul-la-a muš-šur, “Now I have sent Eriba to my brother. Let him return quickly. My work lies abandoned” 90:7-11; li-lîl-kâm-ma NINÂ.lA liš-ê-ê-ê-ma li-kul ū ŠI.MÂ.ID.DA it-tî LÔ.SÂ.MÂ.NÂ.lA.MEŠ liq-ibîl a-di DINGIR.MEŠ ū-bu šiš-tak-nu ēî-[hî-sî]-a-am-ma li-li-kâ, “Let him come here, eat bread to satiation, and learn to read with the scribal apprentices. For as long as the gods deem fit, let him [com[e] and go” 83:13-16

nemerkû (namarkû) “to delay, linger, tarry; to remain, stay behind”
See also bâtu, kăšû, uḫḫuru
en-na ŞEŠ-ú-a la im*-mi-rik-ki lil-li-kâm-ma di-i-nu it-ti-šî ŋid-bu-ub, “Now my brother must not delay. Let him come so that we may institute proceedings against him” 109:13-17; lu-ú śf[AL] šâ be-li-îá ū LÔ qal-lum-ma la IM-me-rik-ka lil-li-[kâm-ma] IM.GI.DA liq-bi, “And whether (it is) a w[oman] of my lord or a slave boy, she/he should not delay. Let her/him co[me and] learn to read” 83:44-47; a-mat šâ ana-ku 1lî at-tî lit-ta-[hâ]-meš ŋid-bu-ub ŞEŠ-ú-a la IM-me-rik-ka lil-li-kâm-ma it-ti-šî lu-ú-ud-bu-ub, “There is a matter that you and I should discuss together. Let my brother not delay. Let him come, and then let me indeed discuss (it) with him” 42:6-10; 1En-1-na LÔ la IM-me-rik-ka [*E]-reš [li]-bu-kas-sum-ma FT.LÔ ha-bi-ta-ni bab-tt liq-ba-a, “Don’t delay. Let Eriba bring him here, and let him tell me (the names of) the marauders who have plundered” 86:28-32; LÔ.GÔ.E.NA ŭm-ma šup-raš-[šum-ma] lil-li-kâm-m[a] qaq-qar kaš-da-âš-[šû] la tam-me[rît]-ka al-kâm-ma qaq-qar šal-bal, “The šandakkû is saying, ‘Send him a message that he should come, an[d] a plot will be gotten hold of for h[im].’ Don’t del[â]y. Come and seize the plot” 91:13-19; [l]a 1ta-me-rik-ka al-kâm-ma ū1LUDU.HLÂ [s]â aq-lîbak-ka ab-kâm-ma [KÔ.BABBAR] lu.ddîn, “[Do]n’t delay. Come and lead in the flock about which I spoke to you, and then let me give you [silver]” 104:13-18; ki-î u1LUDU.HLÂ [s]â LÔ A-ra-mu ib-ba-kû-û-nu la ta-me-rik-ka-[ma] 1lîl-tî-šû-nu 1al-kâm-ma a-kan-na ni-ig-zu-zu, “Because they are leading the flock of the Arameans here, don’t delay. Come with them, and let us do the shearing here” 47:4-10; la 1tam-me[rî]-kt[?] x x al-îka, “Don’t linger[er ... ] come” 9:25-26; pa-an 1LÔ [ha]-ra-a-nu ki-i 1lâ-dag-gal ul am-me[rî]-ka al-[l]a-kâm-ma li-ti-ka a-da-bu-ubl, “Even though I am waiting for the [car]avan, I will not delay. I will come and speak with you” 84:18-23; u,-mu tal-tap-ra ul am-me[rî]-ka KÔ.BABBAR šâ taš-furû ub-lu-û ū 1KASKAL-ia 1t=al-lîm, “On the day that you wrote to me, I did not delay. I took along the silver which you sent, and (now) my caravan venture is completed” 75:19-23; šâ LÔ šâb-tul-tul ša taš-pur um-ma pu-ut-su-nu ūma[ł]-[šû] ... ul am-me[rî]-ka al-[l]a-kâm-m[a] a-[pa]-[jâr]-šû-nu-tu, “Concerning the prisoners about whom you wrote ... I won’t del[â]y. I’ll go an[d] ransom them” 30:4-6, 14-16; ki-i dib-bi ša su-lum-mu-û il-il-tap-ra 1zaq[?] nu-šar-šad â ia-a-nu-û ul IM-me-rik-ku-û il-lak-û-nu, “If he sends word of a peace agreement, we will firmly establish the [border]”. If not, will they not stay there? Will they come here?” 34:12-18; a-la11 pa-an 1TILBARA 2 LI[m?] LÔ qin-na-a-ti a-la11 pa-an ŞEŠ-ia il-la-ka â śl-tu-ti-šû-nu ul IM-me-rik-ku-û il-la-ku-û-nu, “Before the month of Nisannu, two thousand[?] families will be coming to my brother. And should the rest of them not stay behind?—should they come also?” 1:22-28

nêpešu “undertaking, construction”
See also epešu
"ȘEŠ.MEŠ.MU šâ-a-‘al kit-ta ki-i pi-i an-ni a-na "ȘEŠ.MEŠ.MU iq-ta-‘bîl um-ma šâ tap-qî-da-[i][n-n]a ē zi-qur-ra-ta-tu ki-i a-na nê-pe-šî-la bat-qu-û šâ BÂ.DÂ.N.Â.KI ki-i aš-sa-ba-ti-ia, “Ask Aḫḫē-iddin if in truth he (Bâniya) said to Aḫḫē-iddin: ‘With regard to the fact that you appointed [m]e—if the ziggurat is mine to build, then are the repairs of Dēr also mine to undertake?’” 33:8-15
nibu “amount”

See comment on No. 43:29

“EN u *AŠ lu-ū i-du-ū ki-i šá la KÜ.BABBAR ni-bi ta-[na]-ši, “But may Bel and Nabû know that without silver you cannot carry away an(y) amount” 43:28–29

nikkassu “account”

See also apālu, bāḥtu, ešēru, ḫaraṣu, ībbu, nappālu, nasāḫu, nīṣu

dāš-šá KÜ.BABBAR šá *Zab-di-IL šēš-ū-a iš-ru-ra *Zab-di-IL i-qab-bi um-ma 5 MA.NA KÜ.BABBAR ki-i id-din 3-šá LÚ a-mi-lu-tu* ki-i 3 MA.NA KÜ.BABBAR a-na *BA-šá-a at-ta-din 2 GU.MEŠ ki-i a-bu-uk at-ta-na-āš-šá ū št-ta NIG.SID-šá ina šú* 5 PA-bu-ni DUMU “A-ḫu-lap-ŠMAR.UTU ul-te-bi-la-āš-šá, “Concerning Zabdi-IL’s silver about which my brother wrote me, Zabdi-IL says: ‘After he gave me five minas of silver, I sold three of his slaves for three minas to Iqisa; after I had led away two oxen, I gave (them) to him; and the rest of his account I have sent to him in the hands of Nabû-bûnî, the son of Aḫulap-Marduk’” 51:5–17

nīnu “we”
ni-i-nu 18:7; 80:5; ni-i-ni 103:26; in[i]-i-ni 103:17

nīru “yoke”

GU.MEŠ šá ina pa-ni-ī-a tu-maš-šīr GU, bi-ri a-dî-1 kan-na ul i-šīr GU, at-tu-ū-a ku-tal ni-ri-šū ū GU, rit-ta it-ta-liš-iz-zu, “(About) the oxen which you let me have: the breeding bull until now has not been well. My own ox, his backup in the yoke, and the plow-ox are (also) halt” 91:4–10; GU.LMEŠ ni-li še-e ul lik3-[kal], “Oxen in the yoke do not e[at] grain” 94:32

Nisannu (name of the first month)
en-i-na a̱-na mAR.UR.UTU-LOGAL-än-i ī-bē-li līš-pu-rām-ma i-ī-na GU.MEŠ LUK.KADINGER.RA.K LMEŠ a-na pa-an ITL.BĀRA [a-na] KADINGER.RA.R [i līš-šī], “Now my lord should write to Marduk-šarrāni [that he should transport (it)] to Babylon[i] in the boats of the men of Babylon before Nisannu” 38:17–22; di-in-šū-nu a-na ITL.BĀRA a-na KADINGER.RA.K a-na pa-an “TUK-šī-DINGER DUMU “Ga-ḫal šá-kin, “Their case will be submitted to Rāši-ili, son of Gaḫal, at the beginning of Nisannu, at Babylon” 38:26–28; ina ITL.BĀRA ina KADINGER.RA.K a-na id ūr-šā-na ni-il-[lak], “In Nisannu, in Babylon[i], we will und[ergo] the river ordeal” 38:40–41; a-na pa-an ITL.BĀRA 2 LU[M?] LŪ qin-na-a-ti a-na pa-an šēš-īa il-la-ka ū št-tu-ū-šā-nu ul im-me-rik-ku-ū il-la-ka-ū-nu, “Before the month of Nisannu, two thousand[?] families will be coming to my brother. And should the rest of them not stay behind?—should they come also?” 1:22-28; in[ī]-x-x šā be-li līš-pur ina ITL.BĀRA a-1-[a] KADINGER.RA.K [i [i līš]-la-šā-ma be-li ID.BU.RU.KIJ.LIššu mEN1.DU-ū-si, “[PN], about whom my lord wrote, is coming to Babylon in Nisannu; and his court adversary will be Bēl-īpuš” 58:6–11

nīṣu “withdrawal; advance (payment); rate of exchange”

See also bāḥtu, dašannu, ḫāṭu, ḫīṭu (B), ībbu, kaspu, nasāḫu, qālu

For discussion see comments on No. 27:22 and No. 67:4

am-me-ni “NUNUM-ib-ni dāš-pu-rak-kām-ma LŪ a-mi-lu-[ta] la ta-ad-da-dāš-šū KÜ.BABBAR šā ni-ıš-ḫi ina muḫḫ-ji-ka i-ba-dāš-šū, “Why did I send Zēra-inni to you, and you did not give him a slave? There is silver for withdrawal (on deposit) with you” 36:16–21; ŠEBAR īn-na-dāš-sum-ma ḫa-di a-na ni-ıš-ḫi ḫa-di-ma a-na KÜ.BABBAR lid-din, “Give him wheat; and (if) he prefers, let him put it (on deposit) for withdrawal (later); or (if) he prefers, let him sell it” 37:7–9; [a]-1-na a-1-si-ka-a-ti šā LŪ A-ram lid-bu-ub-ma ki-i “Na-ba-a ni-ıš-ḫi* i*-kul ša muḫḫ-ḫi-šā lu-ū-šal-lim-mu LŪ qin-na lu at-tu-ū-ni, “Let him speak [t]o the shaykhs of the Arameans; and if Nabāh has used up the advance, let them make full restitution for that which is charged against him, even if the family is one of ours” 27:19–24; in[i]-i-ı-su (context broken) 67:4
niṣū bīti “household dependents”

See also amilu, amilitu, bītu, napultu, niṣū, qallalūtu, qallu, sābū, šuḫāru

am-me-ni re-eš UN.MES ū ta-na-āš-šē 1u11 a-na-ku-ū aq-ba-k ā11-ma re-eš UN.MES ū i-šū a-di a-na-ku al-la-ka, “Why aren’t you paying attention to the household dependents? Didn’t I myself tell you: ‘Pay attention to the household dependents until I come in person’?” 90:22-27

niṣū “people”

See also amilu, napultu, niṣū bīti, šābū
e-lia, a-11-na UG(l(?)-)ka ū UN.MES11-ka hi-šu-ka ia11-lu11-nu, “As far as I’m concerned, neither you nor your people are to blame” 9-22-25

nubattu “evening, overnight stay”

In the cognate expression nubatta lā/ul bātu:

[1-]-mu ūḫ-pi be-él [1-]-mu-ru “NUMUN-ia nu-bat-ta [1-]a bi-ti, “When my lord has seen my tablet, Zēriya must not stay the night” 93:19-21; [1-]-a-it-te-ū-su [1-]-nu-bat-ti ul i-ba-śi111, “[1-]-a-it-te-ū-su will not stay the [ni]ght” 69:12-13; u11-mu ūḫ-pi ta-mur nu-bat-ta la ta-ba-a-ti, “When you see my letter do not delay even overnight” 89:23-24

palāḫu “to fear, have fear, be afraid”
en-na a-na a-kan-na-ak-ka um-ma luš-līk pal-ḫa-ka ki-i tu-ta-kal-la-a-nu šu-mi DINGIR.MES be-ši [1]-l uš-e-la-a a-na pa-ni-ka luš-līk11, “Now, over there, he is saying: ‘I would go, but I am afraid. If you would give me assurances, let my lord swear an oath to me, (and) I will come before you’” 80:9-14; la ta-pal-ḫaḫ, “Have no fear” 86:22; [a]-1-ũ11 maḫ-ḫi mi-li-[n]i [1-]na-sik11 LU Ū-bu-šu11, um-ma 1MU DINGIR11 šu-[1-[a]-Ba-ni-ia 1-ü lš-pal-ḫaḫ, “[O]n what account is the shaykh of the Ubūlu tribe saying: ‘Sw[ea]r an oath by god to me (that) you will not fear Bāniya?’” 98:16-20

pānā “previously”
mī-nam-ma pa11-n11-ma KŪ.BABBAR ta-as-su-šu1 ma KASKAL11 a-na maḫ-ḫi tal-lak a-de-e-kan-na mim-ma ul ta-ad-din, “Why previously did you take an advance of silver, go on a caravan venture with it, (if) until now you haven’t delivered a thing?” 69:17-21

pānū “to go in advance”
a-di la i-sin-nu lip-nu-nim-ma li-li-ku-nim-ma 1-il-li ti1 AD-šū lid-bu-bu, “Let them come here before the festival begins and negotiate with its (Iltazinu’s) shaykh” 7:25-28

pānu “front, frontside”; pānū “face”

See also ana pān, ina pān, la pān, marpān

In the expression ana tūbi pānī X, “for the good of X”:

ki-i a-na ū-bi pa-ni-ka um-ma URU IL-ta-zī-ni ki-i lib-bi-šu1(1)-nu li-ru-bu ū luš-šu-ū, “If it is good for you, say (to them): ‘May they come in and go out of Iltazinu as they please’” 7:21-24

In the expression aki pānī, “on one’s own(?)”:

[p]u-us-su-nu a-ki(?) pa-ni-ta na-[šā-ka], “I will a[ct] as [gu]arantor for him(1) on my own(?)” 83:42

In the elliptical expression anapa pānī (šakānu), “to proceed in a certain direction; to look in a certain direction; to intend”:

[k]-i ḍš-ū-šu1 um-ma "Ri-mu-tu ū "A-tim-ma-a11-na URU BĀRA.DUMU pa-nu-šū-šu1 LU.ENGAR.11. [MES] ša 1-ib-[a šā] i11-ti-šū-šu1 [u] ab-kām11 ma a-n[a]-ku11 1u-ša-[ba-ka], “[B]ecause I have heard that Rīmūtu and Atimmā are proceeding towards Parak-māri, bring me the farmer[s] of Ibā [who are] with the[m], that I too might se[n]e[11]” 99:4-12

In the idiom pān X dagalu, “to wait for X”:

pa-an 1IL11 [ha]-ra-a-nu ki-i 1al-dag-gal ul am-me-ri11-ka al1-la-kām11-ma ii-ti1-ka1 a-dab-bu1 lab1, “Even though I am waiting for the [ca]ravan, I will not delay. I will come and speak with you”
84:18–23; a-du-ú et-ti-bi pa-an-ia du-gu-lu* a-di ú-šé-bi-il-ka GU, MEŠ* šá-nu-um-ma la* tu-ba-ra, “I’ve gotten under way now. Wait for me. Until I send you (a dispatch), don’t look for other oxen” 55:6–10; ki-i at-ta tal-lak pa-ni-ka lud-gul u ia-a-nu-ú šup-ram-lam-ma lu-li-ki, “If you go, I will wait for you; but if not, write me so that I may go” 100:19–22; KASKAL* ku-la-da-la ul ta-a-bi sal ls-a-ni-lu tu ul a-sap-pa-ra-kka pa-an lud-gul-ma áš-šá-a KASKAL* ia-at-ta lam-ul ul a-kil-li-šu, “The road of the guard-posts is not safe; I am not sending the slave woman to you. Let me wait a while. As soon as you have taken charge of the road, I won’t hold her back” 34:19–25; Išš-súl [EN] iš-pur-ra1 um-ma la iti-[a]lak ka pa-ni-ia liš1-gu-lat, “Concerning the [owners] of ḫar-pha[plow]s about whom my lord wrote to me, saying: ‘They(!) must not le[ave] you. Let them wait for me’” 98:6–9

In the idiom (ana/la) pān X maḫaru, “to suit X, to be suitable for X”:

pa-an be-li-ia maḫ-r[a] anšē.kunga.meš bab-1-bal-nu-ú-ti la-na be-li-ia lu-ú-šé-bi-li, “(If) it suit[s] my lord, let me send fine mules to my lord” 58:14–19; ba-an-šiš be-li liš-pu-ram-ma ma-la gurus.[meš] šá pa-ni1 [be-li-ia] [maḫ]-ru [lu]-bu-kám-ma, “Let my lord write to me post-haste, and I will come and bring to my lord as many warriors as are suitable for my lord” 29:9–14; i la ki-li kiti šú-ú kull-ia la [ba-nu] šá pa-an be-li-ia maḫ-ru be-li-liš1-pu-ram-ma, “And if it is certain that your offering-price (for him) is not good, let me write to you whatever suits your lord” 83:19–21; me-reš-ti bab-ba-ni-ti [muḫ]-ram-lam-ma ina šá [a-na] pa-ni-ka [ma]-l1-ia [li]-li-i, “Buy a fine-quality [consignment], and then let it go up in value in a house that suits you” 44:10–14; ki-i pa-an šēs-šā maḫ-r[a]u ba-diš la-pa-an lu-dam1 lu-uššam-ma lu-šē-bi-lak-ka, “[N]ow if it suit[s] my brother, I will gladly convey her from the merchant and have (her) brought to you” 82:26–29; u ki-i pa-ni be-li-ia maḫ-ār um-ma lu-uk-li-ši šup-ram-ma ma-utu-apin-eš a-kan-ni lu-bu-uk, “Or if it suits my lord and he says, ‘Let me keep him,’ write to me that I may bring Šamaš-ērē here” 16:10–13; ki-i pa-ni-ka maḫ-ēr īšlu-a ina lib-bi šu-kun, “If it suits you, put my share in” 34:26–27; [m]a-qar-ra-ti 3 lū₃šin ki-i pa-an be-li-ia maḫ-ru [a]-na pi-i šá ana 1 GIN lu-ḫir-[ma a-n]a [be]-li-ia lu-šē-bi-[li], “If it suits my lord, let me prepare a [bundle of three shekels, or the entire consignment] in a house that suits you” 44:14–19

pānū “former, previous”
en-na ki-i a-m[a]t] šē-ši-tu* pa-nu-[t]u laš-kun šá a-mat a-na* muḫ-ē-li ia ši-kun muš-su-ma šup-ram-lam-ma lu-ú de ki-liš-eš-u-ša a-ti-ta, “Now even if you did not establish the wording of the previo[us] brotherhood (agreement), find out who established the wording with regard to me and write to me so that I may know that you are my brother” 3:13–20

paqādu “to appoint, hand over”
aššu “Ba-ni-ia šá taš-pur um-ma a-na.É.KUR la ir-ru-ub a-na pa-ni-ka la ir-ru-ub ap-šen-qid-su, “Concerning Bānīya about whom you wrote, saying ‘He must not enter Ekur, and he must not enter your presence.’ I appointed him” 33:4–7; šeš.meš-mu ša-a/al kit-ta ki-i pi-i an-ni a-na šeš.meš-mu iqa-ta/iš1 um-ma šá tap-qī-da-[n-na], “Ask Aḫḫē-iddin if in truth he (Bānīya) said to Aḫḫē-iddin: ‘With regard to the fact that you appointed [m]e ...” 33:8–11; iš1-na iš1-bi lu-l1-l1 meš1 ša lu-ul qal-la la-ta-ti paq-duu-ni-kak ma-a-du-ú-[i], “Among the slave men and slave boys are many who should be handed over to you” 74:28–31

parāku (i, occ. a/u) “to bar”
ma-la KU.BABBAR-ka šá i-na pūṭ-ḥi i-na eq-li-ka ši-il-mu mam-ma la i-par-ri-ka-l1-ka a-ma, “Let no one bar you from any of your silver which is safeguarded in the hole in your field” 106:9–13
parāqu (a) “to separate, isolate, segregate”

parāsu “to divide, set aside; to decide, judge; to terminate, break” (G); “to decide” (D); “to be decided, adjudged” (N)


In the idiom šepi parāsu, “to bar access to”:

LÚ n[a-qid-dá] EA.DING.RG.MEŠ-ni am-m[í]-ni Gīr n a-na pa([copy: la]-)1-an1 DING.RG.MEŠ-e-ni ta-plar-ra-si, “The he[rdsman]en of our temples—w[h]y are you ba[r]ing them from our gods?” 103:5–8

D-stem: pur-ru-su 1a-1-na m[uḫ-ḫi]-nu [be-[i] la i-n[a-m-d]-i, “M[y lord] must not rep[udi]ate (his obligation) to make a decision co(ncerning) us” 110 r. 17’–18’; [il]-[par(?)]-1-rí-sí (context broken) 99 r. 6’

N-stem: al-te-mu um-ma LÚ.SAG.KAL.MEŠ šá LÚ Pu-qa-[u] i-ba-aš-ša a-na Š “A-muk-[a-nu] i-tal-ku a-li-[k]-[ma] 1-dí-in [zí] lp-pa-ri-ší, “I have heard that the paramount leaders of the Puqūd[u] are present (and) that they have gone to Bit-Ámukû[āni]. Go and let it be judged a capital offense” 14:4–12; UD.[x]-š[û]-a 1-šú a-ni 1-lat-ka ma-a-da ba-nu-u, “After he gave us eight minas for a team of mules, and after we brought a team of mules, he said: ‘They’re no good. The king will return and say: “The silver—where is it?” He won’t consent. He’ll say, “Bringing me fine mules” 56:23–29; “La qf-pu ul-ul KUR.NAM.MI-KI il-ta-liš 3 ša-ma-da šá ANSE.KUN.GES i-ti-i šá i-ta-bal ka ma-a-da ba-nu-u, “Lāqīpu came from Elam. He brought three teams of mules with him. They are of very good quality” 57:8–10; “Nū-umul-ru DUMU “IR.GER,KU û di-ni it-t[iš] “La qf-pu i-dab-ba-ud um-ma ni-nam-ma ANSE.KUN.GES a-na 1-mu-1-šú Ĺa-[a]-di-[d]-in ul a-na-kù-ša ANSE.KUN.GES 1-bu-ka ḫa-tu u mi-reš-ši[(i)] bu-li ki-i ḫa-[š]-bi-il ANSE.KUN.GES ul-ul KUR.NAM.MI na-da-ḫar u “Nū-[um-mu]-ru” a-na be-li!(i) di-ni šá be-li-il ia-it-ru-ul, “Nummuru, son of Arad-Nergal, is arguing with Lāqīpu (in) court, saying: ‘Why didn’t you give the mules to Gūlūšu? Didn’t I myself bring the mul[es] here?’ Af-
ter my lord sent both a cash payment and trading capital, he came into possession of the mul[e]
from Elam, and Nu[muru] became my lord’s adversary in court” 57:15–24; šad-da-qād a-na pa-
an be-lī-ia al-tap-[1ra̱] um-ma pa-an be-lī-ia maḥ-r[a] ANŠE.KUNGA.MEŠ bab-[1ba]̱ nu-ú-ti [a-na be-lī-ia
lord, saying: ‘(If) it su[t]s my lord, let me send fine mules to my lord.’ [But] if you(!) don’t de-
sire mules, let my lord cancel the order” 58:12–22; ANŠE.KUNGA.MEŠ (context broken) 32:10

parzillu “iron”
See also eru, kasp[u, patar parzill[i; for discussion see comment on No. 102:17 and 22
a-na E[N]LIKI ki-i [il-lik] an-a be-lī-ia du[t]1 la [e-pu-aš] i-na muḥ-[1bi-ta] 5 ANBAR mar-ra-a-1i1
be-lī lu-ū-še-bi-il, “When I w[ent] to N[ippur], [I performed] service for [my] l[ord]. To me [now]
let my lord send five iron shovels” 102:12–18; ki-i na-kut-ti lāššā-šu ANBAR mar-ra-a-ti a-na be-lī-
ia āš-pur, “It is urgent! Concerning iron shovels I have written to my lord” 102:21–23; āš-shirt ANBAR
šā be-lī iš-pur 20 ǦUŠ ANBAR šā na-ša-ka 1 ag-apin-eš DUMU LŪ.EBAR šE-a gab-bi ina URU Ka-lāh
ik-te-mis, “Concerning the iron about which my lord wrote—Nabū-ēreš, a member of the Šangū-Ea
family, collected in Kalūṣu all twenty talents of iron which I was carrying(?)” 41:6–11; ANBAR1 ma-
la na-šā-ati [a-na] mam-ma la ta-nam-dīn [gab]-1ī a-na-ku a-kām-mis, “Don’t sell any of the iron
which you are carrying [to] anybody. I myself will collect it [all]” 41:17–19; [en-na a]-1u1 ki-i ANBAR
be-lī še-bu-ū a-na mam-ma-[ul ad]-din-ma ul āš-qul, “[Now] then, if I had known that
my lord wanted iron, I wouldn’t have weighed (it) out and [so]ld (it) to anybody” 41:24–26; fa-
na1 ḫa-ra-pi be-lī ul iš-pur ul-tu “Ḫa-bil-جي.نا il-li-ka ul iq-ba-a’ a ANBAR ina pa-ni-šā ad-dīn*, “But
my lord didn’t write (to me) soon enough, (and) he didn’t say (anything) to me after Ḫabil-κini
had come to me. Therefore, I sold the iron before him” 41:27–32; en*-na* AN.BAR* [ma]-la be-lī
še-bu-ū [liš-pu]-ram-ma [a-na be]-li-ia [lu-še]-bi-šī. Now my lord [should wr]ite to me for [as mu[ch]
iron as he wants so that I can sel[l] (it) [to] my [lo]rd” 41:32–36; ki-i āš-mu-ū um-ma ANBAR šā
šē-ša i-ba-ā-šā šā il MANA KU.BABBAR šē-[u] a lu-š-še-bi-lu, “As I have heard: ‘My brother’s iron
is available.’ Let my brother send me an amount equivalent to one mina of silver” 96:10–13; ul-
1lu1 1 DAM[?1].[GAR.MEŠ] TUR.MEŠ [x x x] ū-de-e ḫa-gab(?)1 [bi] sIQ qa*-tar-ra-a-1i1 a-[kA1 qul mu-ū
AN.BAR1 it-ti-šu(?) i-šā-la, “From the merchants(?) and agents [...] deliver to me a[ll](?) the mer-
chandise: the wool, the incense, and with it, the outstanding iron ax(es)” 35:19–24

pašaru “to break up, loosen (soil); to sell (goods)”
See also bēl ḫarbi, epinnu, ereššu (B), māyyarū, ṛitu, sapānu
GIG.APIN.MEŠ1 [ ]).GU.MEŠ] šā LŪ.ENGAR.MEŠ a-la-di1 [1] x-ra-1 ka1 gab-bi a-na KI-be-lī-i-nu1 a-bu-uk-
ma ši-[1]-[hu] šā be-lī-ii nu šā ina KI-šā šu pi-ši-ir-ti ḫūṣur, “Bring all the plows [and oxen] of the
cultivators together(?) with your [saying] to the work-assignment of our lord, so that I may break up
the soil on the fa[r]m of our lord that is in his quarter” 92:5–10; LŪ.ENGAR.MEŠ šā ši-la-bu um-ma kur-
ban-nu ši-šu-la Ki la pa-dāš-ra ul ṭa-a-bu a-na e-re-šī. “The cultivators of the farm are
saying, ‘The clods of the farm are numerous; if they are not broken up, it will not be good for
planting’” 92:11–15; LŪ.ENGAR.MEŠ šā Ki i-šu-lu um-ma ḫu-bu-ut-ku-nu šā ḫa-bu-t a-du-ū LŪ si-lul-
lu ina UNUG.KI1 la-pa-dāš-[1] ra1, “When the Urukians came, they said: ‘Now, in Uruk, petty dealers
are selling the plunder which they took from you’” 18:10–14

· patar parzilli “iron dagger”
See also parzill[u, qaššu, qušmu
en-na EME-SĪ mīt-tu lam(?)-me(?)-ni(?1] i-na GI.RA.NEŠ-TAR-su ša-tu-su [sa-ni a-zag1 ta-kī-si, “Now
his tongue is dead. Why? Did you flay it with an [i]ron dag[ger], or did you cut it off while it was
sticking out?” 85:14–16

paṭāru “to ransom” (G)
See also muššaru, puṭṭaru, piṭru
G-stem: a 10-šā LŪ-ka LŪ mam-ma-u-šā ša a-ta-mar a-paṭ-tar-am-ma a-ki-lak-ka, “And I will
ransom ten of your men—any man of yours whom I have seen—and I will hold (him) for you”
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPU  

24:20-24; ša Lú ša-b-tul-tu ša taš-pur um-ma pu-ut-su-nu 1maš-[s]i ... ul am-me-[r]ik-lka1 al-[l]a-kám-m[a] a-la-paš-tarl-sú-nu-tu, “Concerning the prisoners about whom you wrote ... I won’t del[ay]. I’ll go an[d] ransom them” 30:4-6, 14-16; en-na [a]-te-umu um-ma [ERI]N.MES-ia ša šal-šu [SÉ]-ui a ip-ta-šar-stú-nu-tu, “[Now I] have heard that my [brother] has ransomed my [me]n who disappeared” 24:10-13; “ŠU-AMAR.UJTU DUMU “MU-S[ES ana] man-de-šis1 ki-i áš-purul "x-x-x ip-ti-lis1-[ša]-ma i-na” URU ții-in-da-[a-nu] id-di-nu-šu a-n[a-ku] a-na 1 MA.NA.KÚ.BABBAR ap-ta-šar-šú, “When I sent Er[tiba-Mard]jk, son of Nādin-[a][ği, for] information, [PN] hid [him, and then] they sold him [in] Hindā[nu]. I [myself] had to ransom him for one-and-a-half min[as of silver]” 72:15-22; Lu a-mi-lut-tu ša tap-tur at-tú-lá ši-i a-na mam-š[la] la ta-nam-di-šu, “The slave whom you ransomed is mine. Don’t sell him[!] to anyone” 84:4-7; Lu qal-la-lu-ú-tu šá tap-tur-ru la-tú-ú-lá ša-šu na a-na 1 MA.NA 1 GIN 8 KÚ.BABBAR pa-at-ru-ia 1 GIN IG.L.4.GÀLLA KÚ.BABBAR-ka i-ši, “The slave boys whom you ransomed belong to me. They were ransomed for one mina and twenty-eight shekels of silver. Take one-quarter per shekel as your silver” 79:4-9; [x (x)] ša a-na1-[ku(?)] [ap(?)]-tu-šar-š-

mu1 ram-ša (context broken), “[[... whom I(?) myself(?) ran]somed [...]” 88 r. 5'-6'; [an]-ni[ti lu-ú i-da-la-[a]r [a(?)-me(?)]-ši l[ui(?)]-ni i-nu URE E x-[x-x] 1ap(?)-šur-rak(?)-[ka(?)], “[Th[is is] at[tes]t[l] that I ransomed[?] [a slave](?) for you[?]) in the town Bit [...]” 85:5-7; a-du-ú Lu šū (mistake for ša) a-ka-n-na ina šū 14 “Ku-ta a-ap-tur-ru ša-a-ku ú-qa-ba-al-šū, “Now the slave whom I ransomed here from Kuta— I will take delivery of him” 80:19-22; ki i Lu a-m-e-lu-tu šá pu-tur-ru ta-ta-mar pu-tu-ran-ma a-kan-na i-din, “If you see slaves for ransom, ransom (them) for me and deliver (them) here” 40:19-23; lam-še-me ni dib-bi 11a sa-an-tu-[ti] SÉš-ia a-šap-[par] um ma [LÚ.TUR].MEŠ šá a-na [HAR]-ti-i-ki 1 i-lil-lik x [plu-tur-ia [ma ...], “Why is my brother sending unsubstan[tiated] reports, saying: [R]ransomed[?] the agents who went to Syria [and [...] to Babylo[...]]” 74:2-5; en-na la tu-maš ša-ra-a-ni pu-tu-ran-ma Lu sar-ra-ti lu-qab-bi-la ma lud-dak-ka, “Now don’t abandon me. Ransom me and I will take delivery of and give you the thieves” 60:26-28; KÚ.BABBAR šá taš-pur1 ub-lu-ú ú KASKAL”-ia1 ta-šal-lim ZI.MES Lu up-f-tur-[ma] a-na LÚ.TUR.MES-[ka] šá 1 MA.NA KÚ.BABBAR ... “I took along the silver which you sent, and (now) my caravan venture is completed. Let me rans[om] the living beings [and deliver(?) them(?)] to [your] agents for one mina of silver [very each(?)]” 75:21-27; Lu a-mi-lut-tu šá šES-ia ša tahl-šiq a-du-ú 1 i-na URU Ki-ip-ra-a-nu am-rat ha-an-šiš KÚ.BABBAR SÉš-ia-ú 1a lu-še-bi-lam-ma li-ul-lik ma Lu-up-tu-rašš-šú a-di la 1a-na 14en1 a-bi i-nam-di-nu-šú, “My brother’s slave who ran away has now been seen in the town Kiprānu. Quickly! My brother should send me silver that I may go and ransom him before they sell him to someone else” 81:4-11; Lu a-lam-še-me lu-ti šá ul-tu URU Šal-pi-ia1 tal-[li]-ma1 (šal) "x-x" iš-šú[i] KÚ.BABBAR 1na fu-gu-1ma1 ia-a-na-a1-šiš bi-lam-m[a] [rup-tu-raššum]-1ma [LÚ()] a-m[i]-lu-tu Šad-dak-ka1-[ka], “The slave who came from Ša-pi-Bēl(?) and [PN] took away-there is absolutely unsubstantiated reports, saying: ‘[R]ansom(?) the agents who went to Syria (and ...) to Babylon[ ...]’” 77:5-14; 5 ANŠA.A.BA.MES U3 E-ŠIN.MES UL-tu 1 ma-tir-µ E 1A-ki-nu1 a-kan-na-ka 1i-ta-ši-lú-li-mur-ša-nu-šu1 a-di la šu1 LÚ.DAM.GÂR1 i-kašša1 duš-šu1 šup-ram-ma1 lu-ul-li-kam-ma1 ki-i šá pu-tu-ru Lu-up-tu-rašš-šú-nu-tl, “Five camels and three laborers from the region of Bit-Yakin have appeared there. Let him locate them. Before the merchant gets hold of them, write to me. Then let me come; and if they are for ransom, let me ransom the[m]” 4:4-13

pesēnu "to hide, conceal"

See comment on No. 72:18


pešu “white”

GIŠ.SAG.KUL BABBAR 89:16; SÉ.GIŠ.L BABBAR.MES 53:8; 53:17; [SÉ.GIŚ.L BABBAR.MES] 53:14
petû “to open”
See comment on No. 78:9
KA me-reš-ti-ša ik-ta-nak um-ma a-di mdAG-SUM.NA il-lak mam-ma KA me-reš-ti-ša-nu ul BAD ki-[k[al-
me-reš-ti la ta-p[et-te] ANSe.AB.BA ZU.LU.M.A.1-NA in-da-am-ma ab(!)-kám-ma al-ka, “He sealed the
door to his consignment, saying: ‘Until Nabû-iddin goes, no one should open the door to their con-
signment.’ If you can’t open the door to the consignment, load a camel with dates, come, and
bring it here” 39:9–18; dEN t dAG lu-u i-du-d U8 NU BAD-ta in-ši-ia i-pet-tu ki-i il-lik, “May Bêl
and Nabû know (that) they will open an unopened ewe in front of me if he has not gone” 78:8–10
piḫatu see bêl paḫaš
piširtu “loosening”
See also pašaru
In the cognate expression piširta pašaru, “to break up soil”:
GIS.APIN.MEŠ1 [â GU.MEŠ] šá LÜENGAR.MEŠ a-di(?)-1 [x]-1ka1 gab-bi a-na KIN [be-š-e-nu1 a-bu-
uk-ma ši-[š]-[hu] šá be-š-e-nu ša ina KA-šša1 pi-ši-ti-lu-šur, “Bring all the plows [and oxen]
of the cultivators together(?) with your [...] to the work-assignment of our lord, so that I may
break up the soil on the fa[r]m of our lord that is in his quarter” 92:5–10
piṭšu “hole”
ma-la KUBABBAR-ka šá i-na piṭ-ḫi i-na eq-li-ka ši-il-mu mam-ma la i-par-1raḫ1-ka-a-ma, “Let no one
bar you from any of your silver which is safeguarded in the hole in your field” 106:9–13
piṭru “ransom”
See also paṭāru, puṭāru
a-na-ku la-x-x šá a-na piṭ-ři1 1a-ad1-din ú-šal-lam-ga, “I myself will pay you in full for the [...] which you gave as ransom” 84:12–15
pû “mouth, wording, command, authorization”
See also ana pi
en-na ki-i na-kut-ti áš-ša GIS.APIN.MEŠ šá pi-i be-lf-i-nu [a-na šeš-ia áš-pu-ra, “Now in urgency I
have written to my brother concerning the plows that were ordered by our lord” 92:16–19; ā ki-i
ana ZI,MES1 [lu-ru]-[bu] pi1 ka-ad-ša [im-mu-ša1 lu-mur, “And if they are to be made to enter[er]
among the dependent[s], let me see some authorization from his guard-post” 4:14–18
In the expression ki pi annī, “in this manner, like this, as follows”:
ki-i pi-i an-ni 33:9; ki-i pi-i an-ni-i 1:15; 33:16; ki-i pi-i an-ni1-i 86:20–21; ki-[i] pi-i an-
ni-i 110:15; ki-i pi-i a[n-ni-i] 43:9; ul ki-i pi-i an-ni-i 19:4; 33:23; 51:17–18; 65:10; 89:5; ul
ki-i pi an-ni-i1 10:4; [ul!] ki-i pi-i an-ni1-i 26:5; [ul1] ki-i pi-i an-ni1-[i] 75:4; ki-i pi ša
51:25–26
In the idiom ana pi X šabātu, “to silence, protest(?)” (see comment on No. 14:15–16):
a-na pi-[a]-ka1 ul a-sab-bat, “I will not protest(?) against you” 14:15–16
puḫru (UKKIN) see under ērub kiništi ša bit ili
pūtu “forehead, front”
In the idiom pūt X našû, “to guarantee, act as guarantor for X”:
ki-i a-na ṭu-bi be-lf-ıd šak-na 2 t[ö] qal-la-lu-tu lu-ū šá Kul-la-a lu-ū šá ʕE-sag-gšl-ū šá mam-
ma i-na lib-bi-ši-ni šá a-na ṭu-bi be-lf-ıd šak-na ā lu-ū a-me-lu-tu mim-ma šá be-lf-ıd lu-ū
̄Ti-ru-tu lu-ū ʕQ[1]-bi1-DUG.GA lu-ū ša [a-du-ū be-li-lu-[kám-ma li]-lik a-na-ku pu-us-su-
u nu na-ša-[ka], “If my lord deems fit, my lord should co[me and br]ing me two slave boys—
either of the woman Kullā, or of the woman Esaggilu, or of anyone among them whom my lord deems fit (to bring), or it may even be a slave man of my lord’s, or the woman Tirūtu, or the woman Qibi-dumqī, or whomever my lord prefers. I myself a[m] acting as their guarantor” 83:25–32; [plu-us-su-nu a-ki(?)] pa-ni-īd na-[šā-ka], “I will a[ct] as [gu]arantor for him(!) on my own(!)” 83:42

In the idiom pāt X maḥāṣu, “to guarantee the safety of X” (see comment on No. 7:20):

“Neither of the woman Kulla, or of the woman Esaggilu, or of the woman Qibi-dumqi, or whomever my lord prefers. I myself am acting as their guarantor” 83:25–32; [plu-us-su-nu a-ki(?)] pa-ni-īd na-[šā-ka], “I will a[ct] as [gu]arantor for him(!) on my own(!)” 83:42

puṭūru “ransoming”
See also muṣšurū, paṭāru, piṭru; for discussion see comment on No. 4:12–13

qabū “to speak, say, tell”


In the idiom lidinna qabū, “to learn to read” (see comment on No. 83:14–15 and 17):

GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

qallalfitu “slave boys”
See also amiltu, amiliitu, amtu, ardu, nišú biti, qallu, șuḫāru
For discussion see comment on No. 74:29

amma [ki-i] ăš-mu-Ŭ-ul um-ma Ti-ru-tu1 i[(?)-ti-?] ša(?)] miḫ-ḫi .URU.1.TUG ša "AD-i'-nu-ru șa Șal-la-ša "Sag-gil-û i-na șa Șal-ša ap-pa-ru a-sib li-lîl-kâm-ma NINDA, liš-bê-e-ma li-kul șa IM.GIDS.DA it-ti Lû.ŠÂMAN.LÂ.MEŠ liq-ib1 a-di DINIR.MEŠ pu-bu iš-tak-nu li-[bi]-sâ-am-ma lil-li-ka, "[So] have also heard: ‘The woman TIrfitu, together with(?) the one who is, in charge of the textile quarter of Abî-nûrû, as well as a slave boy of the woman Saggilu, are in the presence of Nadnâ in the marsh.” Why is a slave boy living in the marsh? Let him come here, eat bread to satiation, and learn to read with the scribal apprentices. For as long as the gods deem fit, let him co[m]e and go” 83:7-16; lu-û s[AL] ša be-li-iâ șa Lû qal-um-ma la im-me-ri-kâ li-lîl-[kâm-ma] IM.GIDS.DA liq-bi, “And whether (it is) a w[oman] of my lord or a slave boy, she/he should not delay. Let her/him co[m]e and learn to read” 83:44-47; be-li liq-ba-dâš-sûm-ma șa Lû qal-[la]-lît-[r-a] DUMU "Şak-ni DUMU "Ha-la-pî šû-û,” “Let my lord command him that he should return the slave boy. He is a son of Saknu, son of Ḫalapu” 6:20-24; șa Lû a-mi-lu Lû qal-[la]-lît-[r-a] [al]-tû-ni am-mê-nî tu-šû-šûr-[șa] ul i-[rê]-êh-i ši ul șa-[ša]-[x(x)] ki-tu-lû-a-šû, “The man is [our] slave boy. Why did you let [him] go? He won’t come <ba>ck. He won’t [...]. Detain him” 31:6-9

qālu “to heed”
ša Lû qal-[la]-lît-[tul-ni ram-mel-ni tu-šû-šûr]-ul i-rne-etl-<bi>-si ul liq-ši-x-<x(x)> ki-i-la-a-Si, “The man is our slave boy. Why did you let [him] go? He won’t come <ba>ck. He won’t [...]. Detain him” 31:6-9

qāpu “to believe, trust”
en-na a-šap-pa-rak-kâm-ma ul șa qal-ša-pa-nî, “Now I’m sending a message to you because you didn’t believe me” 2:24-25
qaqqadu “original capital, principal”
See also ḫāṭu, mēreštu, zittu

[AN.BAR]1 ma-la na-ša-a-ti [a-na] mam-ma la ta-nam-din [gab]-1[b1] a-na-ku a-kām-mis [â] [mim-ma]1 me-reš-ti [šā]1 se-ba-a-ti1 â ki-i KU.BABBAR GIN ISAG.DU1 fa-nam-dîl-na-ak-ka, “Don’t sell any of the iron which you are carrying [to] anybody. I myself will collect it [all]; [and] whatever consignment [that] you are desiring—even silver in shekels (or) original capital—I will give (it) to you” 41:17–23

qaqqaru (qaqqar, qiqqar) “land holding, plot of land, territory”
See also eqlu, šihu; for discussion see comments on No. 91:16 and 18–19 and No. 98:15

LU.GU.EN.NA um-ma šup-raš-fšum-ma1 lil-li-kām-m[a] qaq-qar kaš-da-dā-[šū] la tam-me-r[i]k-ka 1al-kām1-ma qaq-qar ša1-bat, “The šandabakku is saying, ‘Send him a message that he should come, and a plot will be gotten hold of for h[im].’ Don’t del[a]y. Come and seize the plot” 91:13–19; 1al-di la qaq-qar il-la-ša-ti la-tir(??)-ram(??)-1 ma ina muḫ-ḫi-šū-nu še-šek lu-šū kun(??), “Before the holding is lost to us, let me return (?) it to cultivation?, or let it be assigned (?) as scrubland(?) for their use” 94:29–31; at-ki i qaq-qar ša1-bat, “The sandabakku is saying, ‘Send him a message that he should come, and a plot will be gotten hold of for him.’ Don’t delay. Come and seize the plot” 92:27–29; man-nu ša 1-iš-tu-ša-ti ina(!) qaq-qar E[N.LIL.KI] 1lu(??)-rfe(??)-1, “And whoever is negligent, let them expel(?) him from(?) the territory of N[ippur]” 27:27–30

qarābu see qerēbu

qaštu “bow”
See also patar parzilli, qulmā, šābū ša qašti
a-[lu]-â1 2 ME GIS.BAN.MEŠ LÜ.TUR.MEŠ i-te-eb-b[u], “Now, two hundred bows! The servants are rebelling[!]” 10:14–15

qatarru (qatdru) “incense”
See also qatāru, quturtu; for discussion see comment on No. 35:22
ul-1[u]1 IDAM1[?]1.GAR.MEŠ u TUR.MEŠ [x x] â-de-e Igbâb1[?]1-[bi] SIG qa*-tar-ra-a-[ti]1 â [KĀ]1 qul-mu-[u] AN.[BAR]1 it-ti-šū(?1 i-šâ-[a]1, “From the merchants(?) and agents [...] deliver to me a[ll](?) the merchandise: the wool, the incense, and with it, the outstanding iron ax(es)” 35:19–24

qatū “to come to an end” (G); “to put an end to; to complete” (D)
See also gamárû, qitu

G-stem: [ki]-i1 ÂG-ba-ni la i-man-gu-ru-û-ma la i-šap-pa-rak-ka IAM1-me-[ni]1 dul-la qa-tu-û, “If Nabû-bâni does not agree, and he does not write to you, why should service come to an end?” 26:20–23

D-stem: LU ḫi-in-da-ri gab-bi ša-a-bi 1[u]-qa-ti, “The Hindaru have put an end to all good(will)” 13:6–8; MUN.H1A [ki]-i te-pu-uṣ qu-ut-ti-šū-[ma], “Just as you made the alliance, put an end to it” 30:17–18; en-na a-du-a-ki-i MUN šeš-û-a ū qa-tat-ta-ma i-pu-uṣ ANŠE.MEŠ [lu]1 tu-maš-šar tir-raš-šu-nû-ti at-tu-ku šu-nu ša-a-ti šul-ma-a-nu a-[lu]1 muḫ-ḫi1 i-di-ni, “Now then, if my brother has made a complete end to friendly relations, don’t let the donkeys go. Return them. (But if you think) they belong to you, give me a gratuity (or) present in exchange” 35:4–10; LÛ.ÔS.SA.ŠU.MEŠ ŠUR1 gab-bi e-re-es-1-su-nu1 uq1-l-ta-at-tu-[u], “All the city’s neighbors have completed their planting” 93:13–15
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

qātu “hand; bundle (a measure of date-palm fibers and flax)”
See also ana qāt, ina qāt, la qāt, maqarratu

In the idiom qātī dekū, “to beg for help, to lift one’s hands in supplication”:
DUMU.MEŠ šak-ni šu$^\text{1}$-su-nu id-de-ku-ū ā-na-ku ul a-he-es-si-šu-nu-tū, “The sons of Šaknu begged for help, but I am not harboring them” 5:7–11

In the idiom qātā/kašādu, “to obtain possession of” (see comment on No. 4:9–10):
a-di la šu$^\text{1}$ lú dém.gañr ka-sa-šu-da šu-pa-ram-ma lú-li-kám-ma ki-i ša pu-tu-ru lu-up-šur-āš-šū-nu-[u], “Before the merchant gets hold of them, write to me. Then let me come; and if they are for ransom, let me ransom them the[m]” 4:9–13; [ki-i] i-liš-bu-ta-ni ina bi-[ri-ni] iq-bu-nu um-[ma] [gi-mi]-l[a] ut-tir-ru um-[ma en-na] iš-bu-un-ni šu$^\text{1}$-[ni lik-šu-da], “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeance],’ (but) also: ‘[Now let us re]cover our loss’” 20:7–11

In the idiom qātī/na našānu, “to help, lend a hand”:
[šu$^\text{1}$]-ka i-din-ma kis-ši ki-ti-mu-sa, “Lend [me a hand]. I’m on bended knee” 66:14

In the idiom qātī/sašātu, “to take by the hand”:
ki-i a-kan-na-l[a] kam-ma šu-su-nu iš-sab-tu-ma a-na iš-niq be-li lu-maš-SAR li-qet-tu, “If someone there has taken his(!) hand and given (him) to someone(?) [else](?)? what will my lord give me in return?” 83:22–24

In the idiom qātī/šašānu, “to lay hands on, take in hand”:
šu sar-ru-ti-ša ki-i iš-bu-nu šu$^\text{1}$ ā-na muh-ši-ša-nu ul āš-kun, “(As to) his kidnappers—because they told me (about the slave)—I didn’t take them in hand” 81:12–15; INIM “Mušāl-līm [ša$^\text{1}$]-an-tiš ā-na pa-an *Gu-lu-ša be-li liš-pur a-di la šu$^\text{1}$-[l]u iš-ba-šukka-[u]-nu-ša-ma-[l] 1-en ša-ma-da ib-ba(!)-ka, “Quickly, let my lord send Mušallim’s decision to Gulūšu before he in fact gets his hands on one team and leads it away” 57:12–15

qatu “to approach” (G); “to approach(?)” (D)
See also qerēbu; for discussion see comment on No. 80:26

qerēbu (qarābu) “to come near, approach, enter the presence of” (G); “to bring (near)” (D)
See also qātū
G-stem: ša lù$^\text{1}$ lù$^\text{1}$ Lu$^\text{1}$ lù$^\text{1}$ ša lù$^\text{1}$ pa-an be-lì-iš a-qer-ru-bu, “Those who don’t even know a Nippurian can enter the presence of my lord” 103:9–11; a-na-ku la i-dia-lu-ki-iš qar-ib-ša-ma a-na pa-an-iš be-li la iš-pur-dāš-šu, “Can I be an ally if I have approached him and my lord did not send him to me?” 83:16–18

D-stem: uš$^\text{1}$ lu$^\text{1}$-ša pur-[m[a] lu$^\text{1}$-ša pur-[ša-*r-*ib-*ša-nu-šu-[<ti], “When they have written to me, let me write. Let me bring the<mas>” 108:19–22

qeṭū see qaṭū

qinnu “family, kin, kinsman”
See also abu, bi(ab), bitu, māru
āš-ša lù qin-nal ša “Na-ba-a lù$^\text{1}$ SIMUG ša be-li iš-pur um-[ma] i-na lù Pu-qu-u-du(!)-u a-du-ū ā-na lib-bi ìtlt.ìnì lù Pu-qu-ū-da gab-bi ‘a-na$^\text{1}$ en.LI.LI.KI a-na i-si-in-na ìl-la-kul-ū-ni, “Concern-
ing the family of Nabâ, the smith, [about whom] my lord wrote, saying: ‘(They are) among the Puquidu tribe’—now in the month of Ulfilu, the entire Puquidu tribe is coming to Nippur for the festival” 27:6-13; [a]-[na nal-si-ka-a-ti ]a-ram lid-bu-ub-ma ki-i "Na-ba-a ni-is-hi* i*-kul šá muḫ-ḫi-ša lu-ū-šal-lim-mu ]Lù1 qin-na lu at-tu-ū-ni, “Let him speak [to the shaykhs of the Arameans]; and if Nabf has used up the advance, let them make full restitution for that which is charged against him, even if the family is one of ours” 27:19-24; a-rnal pa-an ITI.BARA 2 LI[M(?)] Lù qin-na-a-ti a-1na1 pa-an šēs-ša il-la-ka ʾā šī-tu-ti-šā-nu ul im-me-rik-ku-ū il-la-ku-ā-nu, “Before the month of Nisannu, two thousand[?] families will be coming to my brother. And should the rest of them not stay behind?—should they come also?” 1:22-28; TRIN.MES-ia GU 4 MES-id tir-ra-nim-ma bi-na-a-nu a-na-ku, “Please give back my men and my cattle. Then [you] will be kinsmen, and I will be your foreign host” 8:9-15

qitu “end”
See also gamāru, qatâ
ki-i a-di qf-īt 11 an-ni-an la ta-at-tal-ka ki-in-gu ina ša-ši a-i-a-nu, “If you haven’t come by the end of this month, there will be no sealed tag for him” 81:30-34; a-na qf-[i]t 11 [an-ni]-11 a-dan-n[u ...], “At the end of [this] month, the term ...” (context broken) 108:5-6

qubbulu “to take delivery of, accept”
See comment on No. 60:28
D-stem: a-du-ū Lù šu (mistake for šā) a-kan-na ina šu” “Ku-ta-a ap-tu-ru-šu a-na-ku ú qa- ba-at-šu, “Now the slave whom I ransomed here from Kutâ—I will take delivery of him in person” 80:19-22; en-na la tu-mašt-šā-ra-an-pu-ru-ri-ta ina Lù sar-rus-ši lu-qab-bil-ma lud-dak-ka a-na-ku gab-bi-šu-šu n i-de, “Now don’t abandon me. Ransom me and I will take delivery of and give you the thieves. I know all of them” 60:26-29

qullu see qulu

qulmû (a type of ax)
See also patar parzilli, qaštu; for discussion see comment on No. 35:23
ul-tu1 DAM(?).1.[GAR.MES] u TUR.MEŠ [x x x] û-de-e 11 gab(?)]-[bi] sig qa*-tar-ra-a-1i1 ā fKÁ1 qul-mu-ū AN.MES BAR1 it-ti-šu(?) i-xa-ša1, “From the merchant[s?] and agents [...] deliver to me a[ll] the merchandise: the wool, the incense, and with it, the outstanding iron ax(es)” 35:19-24

qûlû (qullu) “coil”
See also dašannu, ḫâtu, kaspu, nîṣḫu, ūšlu; for discussion see Introduction, p. 7 n. 27, and comment on No. 2:35-36
[ki]1-ta a-kan-na-ka KI.LAM-ia1 aḫ-mid qu-ū-111 ki-pi-it-ma [ti]11, “In truth, I’ve covered over my market stall there. Collect the coils and return them to me” 35:25-28

qutāru “fumigant”
See also qatarru, quturtu; for discussion see comment on No. 70:9-11 and 21
ma-la an-ni-i [ku]-1.GI (= qu*-tāru) šâ GEŠTU ina šu” 1*+en ina lib- bi DUMU.MEŠ URU šâ 1 a-na i-si- in-na a-na EN.MEŠ.11 il-la-ka šēs-ša lu-ū-šē-bi-li, “My brother should send me every single bit of this fumigant for the ears with one of the natives of the city who is coming to Nippur for the festival” 70:10-17; ki-i na-ku-ti-ā šā-šu KU.GI (= qu*-tāru) šâ GEŠTU a-na šēš-ša aš-pur ḫa-an-šiš šēš-ū-a lu-ū-šē-bi-li, “In urgency I have written to my brother about fumigant for the ears. My brother should send a shipment posthaste” 70:20-24

quturtu “smoke”
See also qatarru, qutâru
[en-na ina] URU qu-tur-1 tu1 [am-rat], “[Now] smoke [has been seen in] the town” 66:16-17
rabû (A) “great, big”
GAL-ti qal-la-ti1 SAL a-a-i-ti it-ti a-ḥa-meš i-ši, “Big or small, any woman whatever, deliver (her) together with it” 97:17–19

rabû (B) “chief”
See also abu, ašaridūtu, našiku

rakāsu “to assemble, build”
See also arad ekalli, batqu, epēšu, ṣullu
ul ki-i pi-i an-ni-i taq1-bi1 um-ma a-na 1UGU1 GĪ.GĪGIR-ka šá i-na šal-ta ina AMBAR A.MEŠ mar-rat šab-titu la ta-ḥar-ra-as a-na-ku GĪ.GĪGIR a-ra-kāš-ma šeš-bī-lak-ka en-na a-di GĪ.GĪGIR ra-as-ki tu-šeb-bil GĪ  ḫu-ša-am-ma ul ta-ad-din, “Did you not tell me: ‘You must not write off your chariot that was captured in battle in the saltwater marshes—I myself will build a chariot and send it to you’? Now up to the time you should send a completely assembled chariot, you will not have delivered even a scrap of wood” 33:23–32

ramansu (rammu) “self”
1 GŪUN KŪBABBAR "Mu-šēb-šā-a-a LŪ.TAM LŪ.AD.AD1-ka a-na maš-ka-at-ta ki1-i iš-kun "Mu-šēb-šā-a-a ki i-mu-ū-ti" 1 GŪUN KŪBABBAR a-na ra-m-ni-ša it-ta-ša, “After Mušēbšāya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušēbšāya had died, he took the talent of silver for himself” 38:33–38; ra-man-gu la ta-ḥa-b-bil, “Don’t cheat yourself” 106:14–15; ra-man-gu la ta-ḥa-b-bi-il, “Don’t cheat yourself[l]” 30:22–23; lu1 ʿaš-de-r[u]-k[a] šu-ra-m-ma ra-ma-na1-ni1 ni-ḫi-sur, “But (if) they have turned hostile towards yo[u], write to me so that we may protect ourselves” 18:21–23

ramū “to throw down, cast, place”
e-si-ta i-na 1bi-ri-i-nu1 la ta-ram1-m[a], “Don’t cause trouble between us” 84:10–11

ràmu “to grant”
See also nādānu
In the cognate expression rimūta rāmu, “to give a land grant” (see comment on No. 97:28–29):
a-ga-la1 [NIG].GAL LŪ šā be-lf-ša ri-mu-tu1 1rī1-mu-[šā], “This is the [est]ate of a man whose lord has given it to him as a land grant” 97:27–29

rášādu “to found” (G); “to establish firmly, root deeply” (Š)
Š-stem: ki-i dib-bi šā su-lum-mu-ū iš[l]-tāp-ra [ZAG(?)] nu-šar-šad, “If he sends word of a peace agreement, we will firmly establish the [border(?)]” 34:12–15

rašū “to acquire”
In the idiom nakutta rašū, “to start worrying”:
am-me-ni ma-la-gan-ni1 [UD1.MEŠ LŪ.DUMU šis-ri šā šeš-ia it-tal-kan-ni na-kut-ta ar-ta-ši, “Why has my brother’s messenger (been) gone from me so long? I’ve started to worry” 107:5–8; lam1-me-ni1 ul-tu1 a-na LŪ.E A-ram-ti1 1e-en-ła šu-lum-śal la1 a-šem-[m]u1 na-kut-ti 1rā-sīk-ku1, “After you went to the people of Bit-Aram, why don’t I hear your news or your greeting? I have started worrying about you” 104:4–9
rebû “one-quarter”

Lû qal-la-lu-ú-ú šá tap-tu-ru [at-tu-ú]-a šá-nu a-na 1 MA.|NA| I GÎN 8 GÎN Kû.BABBAR pa-at-ru i-na 1 GÎN IG|4.GÂ.LL.A Kû.BABBAR-ka i-ši, “The slave boys whom you ransomed belong to me. They were ransomed for one mina and twenty-eight shekels of silver. Take one-quarter per shekel as your silver” 79:4–9; [a-d]u ki-i šēš fâl Lû be-li MUN.Hã [a]-t-ta ERIN.MES-ia ú-šur-ma Kû.BABBAR-ka i-na 1 GÎN IG|4.GÂ.LL.A lut-tîr-ka, “[N]ow if [y]ou are a brother and an ally, guard my men, and I will pay you in full for your silver—(plus) one-quarter for every shekel” 24:14–19

rēšu “head, beginning”

See also šâ rēši

In the adverbial expression ultu rēš, “from the beginning” (see comment on No. 80:4):

ul-tu re-es ERIN.MES-ku-nu ù DUMU.MES-ku-nu ni-i-nu, “From the beginning we have been your servants and your sons” 80:4–5

In the idiom rēša nadū, “to ignore”:

ki-i taš-pur um-ma “Ha-ir-a-nu ša-bi [SAG]-ka a-na li-bi-šâl la ta-nam-du, “Just as you wrote: ‘May Ḥayrānu be captured’—Don’t you (now) ignore him” 11:7–11

In the idiom rēš X nasā, “to pay attention to X, to check on X”:

am-me-ni re-es UN.MES t ul ta-na-šâ-šâ ù [a]-l a-na-ku-šâ aq-bak-ka [um]-ma re-es UN.MES ě i-šu a-dî a-na-ku al-la-ka, “Why aren’t you paying attention to the household dependents? Did’t I myself tell you: ‘Pay attention to the household dependents until I come in person?’” 90:22–27

rēvû (rē) “shepherd”

See also nāqïdu; for a discussion of the spelling rē, see the comment on No. 119:11

en-na [Ü|1]UDU.HÂ.LA.MES šâ “[G]-u-lu-[l]-[x(-x)] [LÜ].SIPA ̀u-šir-ri [i] ANŠ.E.A.B.BA [šâ “]A.GÂ.LAL ni-I-i-ni nu-ṭîr, “Now the [shepherd] has returned the flocks of Gudu[...]. [And] we ourselves have returned the camel [of] Nabû-[l-ê-i” 103:12–17; ki-i “GIŠ.MI-a LÛ.SIPA [ANŠ.E.A.B.BA [a-kan-n]a-ka Ḥa-an-tîš šup-raš-šâ, “If Šillā the camel-herd is [ther]e, send him here right away” 62:19–24; a-du-[l]-[a]-I-na[ pa]-an LÛ.SIPA.MES[?] tēl-[e-[m]-]u be-il liš-[l]-kun-ma ANS[E.KUR.RA.MES] (broken), “Now let my lord issue an or-de[r] to the shepherds(?), and [...] the ho[reses?] ... (broken)” 94:34–37; [LÜ[?]].SIPA[?] [šâ[?] a(?)-na[?)] [LÛ[?]] [A-ram[?]] (context broken), “[the shep]herd(? [who(? ... to(?)] [the Arameans(?)” 67:2–8

rimûtu “land grant”

In the cognate expression rimûtu rāmu, “to give as a land grant” (see comment on No. 97:28–29):

a-ga-[l]-[a] [NG].GAL LÛ šá be-li-šâ ri-mu-[l]-tu lî-ri-[l]-mu-[l]-šâl, “This is the [est]ate of a man whose lord has given it to him as a land grant” 97:27–29

riqûtu “emptiness”

In the adverbial expression riqûssu, “empty-handed”:

“Mu-šeb-ši šá á-s-pu-ak-ka ri-qu-su-su la i-tur-ru LÛ qal-la-lu-ú-tu ki-lal-le-e in-na-áš-šum-ma it-tî-šâ li-bu-uk, “Mušebši, whom I sent to you, must not return empty-handed. Give him both slave boys that he may bring (them) with him” 79:15–21

rittû “plow(-ox)”

See also bêl ḫarbi, epinnu, erēšu (B), mayyâru, pašâru, sapānu

For discussion see comments on No. 60:11–12 and No. 91:9 and 11

GU,MEŠ šâ ina pa-ni-iá tu-maš-šâr GU, bi-ri a-lî-dî-l-kan-na ūl i-šîr GU, at-tu-û-a ku-tal ni-ri-šâ ̀u GU, rit-ta it-ta-[l]-iz-zu GU, rit-ta ab-kám-ma e-re-šâ ni-ri-šâ, “(About) the oxen which you let me have: the breeding bull until now has not been well. My own ox, his backup in the yoke, and the plow-ox are (also) halt. Bring me a plow-ox so that we can cultivate” 91:4–13; 2 GU,MEŠ ba[b]-l-bal-nu-
ti šá ina rit-ti ina [šU][šU][šU] “Baḫi-a-nu e-lš1-ki-(!)-ma bi-ḫi-ri-ma muḫ-ru,” “Requisition, levy, or buy from” Baḫišunu two [f]l[ene oxen accustomed to the plow” 60:11–15

sahāru “to turn around, turn back” (G); “to make change allegiance” (D)


salāmu “to become friends, to make peace”

See also adē, ayyalu, bēl ūtbi, dibbu, kittu, ūbītu, ūbūtu, su[l]mū at-ta u šu-ī-it ū a-[ša]-lmeš3 sa-ša-ma-tu-ru u at-tu-šu-ru [a]-ni i-ḫab-bat, “You and he are on friendly terms with each other; yet he is making captiv[es] of our people” 18:23–28

samāhu “to become united” (G); “to unite in an alliance” (D); “to join forces, to be associated, to conspire” (Dt)

See comment on No. 16:25–28

Dt-stem: [a-šu-ú né-bér-ri iš-šab-šu-ru ina URU Ka-par-ši-nu-mu šu-nu u DU-NUMUN it-ta-ša-meš us-sa-am-ma-šu, “[No]w they have seized the river-crossing from us. They and Mukin-zēri are joining forces in Kapašinumm[u]” 16:23–28

sanqu “to flatten”

See also bel tiarbi, epinnu, erēsu (B), mayydru, pasdru, rittu

For discussion see comment on No. 95:19-23

GU,MEŠ uth LŪ.TENGAR1.MEŠ ki-i ds-pu-ru i-na šu-ši-šu-ši

In the cognate expression sipna sapanu, “to do flattening work”:


sarru “criminal, thief, kidnapper”

See also hābitu, sarratu, tēbū ū a-na muḫ-ḥi-ka saš-ru-nu “Il-šag-ba a-dī šEŠ.MEŠ-e-lš1-šaši a-kan-na-ka laš uš-lš1-[bu] šu-ši-ši-ma ik-š1-i a-n[a] šaššu uš-šaš[ša] bušašša aššu

According to my permission. Or on account [of them] you will not be free of claims” 19:15–26; ʿmi-nu-mu-āl sar-ra-a šaš a-na pa-an-ka a-bu-ka-šu, “But what about this criminal of mine whom I (already) brought to you?” 87:5–6; ʿen-na la ṣu-šaš-ša-ra-a-ni pu-šu-ra-i-ma LŪ sar-ru-ti lu-šag-bil-ma lu-dak-ka a-na-šu gab-bi-ššu-i-de, “Now don’t abandon me. Ransom me and I will take delivery of and give you the thieves. I know all of them” 60:26–29; ina maḫ-[rj]-i L[U] sar-ru-ti-lu šaš LŪ.TUR1.MEŠ illness šaš ril-šaš-bak-ka rš1-šaš GIN KU.BABBAR ta-nam-

sar-rutu “to flatten”

See also hābitu, sarratu, tēbu šaš LŪ.TUR1.MEŠ illness šaš ril-šaš-bak-ka rš1-šaš GIN KU.BABBAR ta-nam-
da-áš-šú, “I will send Šamaš-eriba, the boatman, with you; he will tell you the names of his kidnappers, and you will give him five shekels of silver” 86.23-27; lú sar-ru-ú-tu₁ (context broken) 88 r. 2’

In the adverbial expression ina sarrī, “criminally”:

al-kám-ma áš-šú₁ ib-ru-un₄ ni-inš-šú-[ma] i-na sar-r[i] bi-lu-tu-ú à man-da-at-t[a] ina muḫ-hi-ka ni-is-šu la ta-pal al-kám-ma a-kan-na dul-la-ka e-pu-úš, “Come now. Inasmuch as we have carried (it as) our deficit, have we criminally imposed tribut[e] upon you? Don’t answer. Come and do your work here” 17.27-34

sartattu (sartatti) “deceptively”

See also sarru; for discussion see comment on No. 17:32

[(DN)] lu-ú i-du ki-i la lib-b[u-ú] LÚ-su lu ak-ta-ra-[a] šú-ú à LÚ.DUMU šip-ri-šú la il-la-kám-ma la-\[
\]

pa-an₁ sa-ar-ta-tu₄ LÚ-₄₄ 1-en la am-hu-ru šú-ul-û₃-ša KASKAL₂ a-na غٰتراš al-tak-nu, “May [DN] know that I in fact did not detach (?) one slave of his, that he and his messenger were not coming here, that I did not accept even a single slave by deceptive means, and that I would have set him on the road” 17:27-34

sebišu “seven times”

ki-i na-kut-tu a-di 7-šú áš-šú₁ [a-m]e-lut-tu a-na be-li-šá áš-pu-ú, “It is urgent! As many as seven times I have written to my lord about a slave” 83:39-40; lú₄₁ 7-šú a-[n[a] šesš-ia₁ al-li-tap-ra, “As many as seven times I have written to my brother” 43:23-24

selu (šelu) “to be slack, negligent about something”

[al-ta [x] lú₄₁ a-na-kul [a-n[a] fa-de]¹ [la?]¹ nu-se-lu, “You and I, we must not be slack [about] the treat[y]” 20:13-16; man-nu šá i-se-šu-ú₄-ma ina(?) qaq-qar E[N.LIL.KI] [lu(?)]-[šel(?)]-ṣu(?)], “And whoever is negligent, let them expel him from (?) the territory of N[ippur]” 27:27-30; šEB-AR-a la ta-se-[lu], “Don’t be negligent about my wheat” 95:15

sikkatu “peg”

da-šú₁ GİS.BAL-gal.MES šá be-li šu-pur 3 ME GİS.KAK.MES šá la-na šá ĕ-GAL.MES la-na be-li-šá lull-te-bi-li [a]₁ 5 [ME GİS.KAK.MES šá(?)]₁ lú₄₄ kút-a-li jî ē kú-d-i-šu-ú [a-na] LÚ.EN.NAM šá [URU₁ x(-x)-DIN(?)] lull-te-bi-li, “Concerning the ballukku(?)-wood about which my lord wrote—three hundred pegs, which are for the palace buildings, I have sent to my lord; and five hundred pegs, which (are for) the bit kutahi (and) bit adiššu, I have sent to the governor of the town …” 94:6-13; ma-la(1) [ši]-bu₄₄-ú₄-ti šá be-li-ia [šá iš-p]ur u GİS.KAK.MES [a-na be-li-šá] a-[u]₁ šeb-bil₁, “Every single one of my lord’s [de]sires [about which] he has written—even the pegs—I am sending [to] my lord” 94:15-18

sikkuru “bolt”

ú mam-ma ina pa-an LÚ.ARAD.É.GAL.MES ia-a’-nu-um-[m]a GİS.KAK.MES šá [IA₁] a-[u]₁ GİS.TAL-li GİS.SAG.KUL BABBAR GİS ši-i-pi ú GİS.UMBUN ul i-nam-din-áš-šú₁, “And (inasmuch as) there is absolutely no one in charge of the builders, no one can give them (!) beams, joists, white bolts, rafters, or even a wagon” 89:13-17

silullu “petty dealer, peddler”

See also tamkāru; for discussion see comment on No. 18:13

LÚ.UNUG.KI-a-a ki-i li-lí-šu-ú₄ um-[ma] šu-bu-ut-ka-nu šá ḫab-tu a-du-ú LÚ si-lul-lu ina UNUG.KI i-pa-áš-šá₁-a₁, “When the Uruktans came, they said: ‘Now, in Uruk, petty dealers are selling the plunder which they took from you’” 18:10-14

sinniltu “woman”

See also amiltu, amtu, muššurru

lu-ú S[AL] šá be-li-šá ú LÚ gal-lum-ma la im-me-ri-k₂ ka lil-li-[kám-ma] IM.GİD.DA liq-bi, “And whether (it is) a w[oman] of my lord or a slave boy, she/he should not delay. Let her/him co[me] and learn
to read” 83:44–47; **en-na a-ldul-ú** [SAL]1 **Tam-meš-la-ma-a-a** a-di **mdAG-KAR-ir** a-na [Šul]-mu be-li-ia al-tap-ra, “Just now I have sent the woman of Tammeš-lamaya together with Nabû-ējir to greet my lord” 59:15–18; **gal-ti qal-la-ti** ilal **sal a-ai-ti it-ti a-ха-meš i-ši**, “Big or small, any woman whatever, deliver (her) together with it” 97:17–19; **fSAL**1 **mdTam-mes-la-ma-a-a a-di** [SMS]1 **AG-KAR**1 **a-na** Fsull-mu bel-fia al-tap-ra, “That woman is in the house of [...]” 82:21; **SAL**1 (context broken) 82:25

sipnu “flattening”
See also **sapānu**; for discussion see comment on No. 95:19–23

In the cognate expression **sipna sapanu**, “to do flattening work”:

**en(-na[?]) rmdEN-bal-ni** [a-na] **rEL[?]** na-gil-ri1 supl-ra-dc-sum-ma s-ip-nu rlt-ti LO.TTUR1.

sirāšu “brewer”

**fSAL**1 **EGI-SIMBAR**1 na-la [KUR]1 Asur*.KI* fitl-tal-ka ki-i **FANSE1.KUR.RA.MES** ki-i **FANSE1.KUNGA.MES** gab-bi1 [U.HLA] **FSEBAR1 ik-kal INUMUN1 [ni]-i-r-i-šu-lā1 a-di U1.UDP.HLA ša be-il-ia1 i-na [ša-ì]-am-ra U.HLA SE.BAR1 ik-kal, “Now i’n Arab[samnu], all the [ho]reses will be grazing on the [stubble] of the wheat. Will [we] be able to plant while the flock of my lord are in the irrigated area grazing on the stubble of the wheat?” 94:19–25; **a-du-Fal a-rnal** pa-an [ITI.BARA 2] LI[ME(?)1] qin-na-a-ti a-rnal pa-an **SE-id il-la-ka** d sft-tu-ti-gd-nu ul im-me-rik-ku-u il-la-ku-u-nu, “Before the month of Nisannu, two thousand(?)[] families will be coming to my brother. And should the rest of them not stay behind?—should they come also?” 1:22–28

sisu “horse”
See also **imēru**, parū

**en-na mdEN-ìa-šeb-ši a1-na** KUR Aš+šur*.KI* [il]-tal-ka ki-i [ANSE1.KUR.RA.MES] ki-i [ANSE1.KUNGA.MES] ib-la-kām1-ma i1-[šap-par], “Bēl-ušebšī has now gone off to Assyria. He [will write] whether he is bringing horses or mules” 56:23–29; **en-na i-n1a** lib-bi ITA[FIN] [ANSE1.KUR.RA.MES gab-bi1 [U.HLA] **FSEBAR1 ik-kal** [NUMUN1 [ni]-i-r-i-šu-lā1 a-di U1.UDP.HLA ša be-il-ia1 i-na [ša]-am-ra U.HLA SE.BAR1 ik-kal, “Now in Arab[samnu], all the [ho]reses will be grazing on the [stubble] of the wheat. Will [we] be able to plant while the flock of my lord are in the irrigated area grazing on the stubble of the wheat?” 94:19–25; **a-du-Fal a-rnal** a-[lna] [pa]-an [LÜ.SIPA.MES(?)]1 rtdi-[e-m]u be-f lif.lrkun-mal **ANS.E.KUR.RAMES** (broken), “Now let my lord issue an or[de]r t[o] the shepherds(?) and [...] the ho[reses(?)]...” 94:34–37

sittu (šittu) “rest, remainder”

**si-it-ti** FSE.BAR-sù ina let “Za-kir,” “The rest of his wheat is in Zākir’s charge” 90:17–18; **sft-ta** NIG.SID šu ina SUH “pa-bu-ni” **DUMU A-ju-lap-Amazonatu al-te-bi-la-dš-šu**, “The rest of his account I have sent to him in the hands of Nabû-bûnī, the son of Aḫulap-Marduk” 51:14–17; šu-pur-ma ma-la ša ḫa-da-a-ta SİG.HLA ina SÜH šu i-ši sft-ta lu šak-nu, “Write and take from him as much wool as you wish. The remainder will be stored” 48:12–16; **a-lna** pa-an ITI.BARA 2 LI[M?]1 LŪ qin-na-a-ti a-lna pa-an šēs-id il-la-ka i sft-tu-ti-šu-na ul im-me-rik-ku-ū il-la-ku-ū-nu, “Before the month of Nisan[u], two thou[sand(?)] families will be coming to my brother. And should of them not stay behind?—should they come also?” 1:22–28

sulummū “peace agreement”
See also **adē**, dibbu, kittu, salāmu, ṭābūtu, ṭābūtu

ki-i dib-bi ša su-lum-nu-a-a [FIL-tap-ra] [ZAG?]1 nu-šar-šad, “If he sends word of a peace agreement, we will firmly establish the [border(?)]” 34:12–15

suluppū “dates”

ki-i [AK] me-reš-ti la ta[p]et-te] ANSE.A.AB.BA ZULUM1.MA1 in-da-am-ma ab[!]-kām-ma* al-ka a-di la LŪ ma-dak-ti ta-kāš*-[šā*-du*], “If you can’t op[en] the consignment, load a camel with dates, come, and bring it here before the campaigning army arrives” 39:14–19
šabatu “to seize, take hold of, arrest, apprehend, capture, hold in confinement; to reach” (G); “to seize, capture” (D); “to cause to seize” (Š)

See also šabatu, sabtu

G-stem: am-me-ni "I'll-a-AD a-na pa-an be-[i]-ia1 i-lil-kām-ma a-na di-ni-šā UGU di-ni-šā i-šab-bat-šū, "Why should Išā-ŠUB-ANU have come before my lord if he (i.e., my lord) was going to hold him captive at his court on account of his case?" 80:6-9; ... [a-kan]-na-ka ina łąpa-an1 łu.GU1.[EN][NA] ța luet.[SAG][MES] šāa1 EN.[L][K] iš-l-šab-bat u [k][a]1 ka-lak[2][a] (broken), "He seized the [...] there in the presence of the šand[abakk] and the heads(?) of the houses of Nippur, and [he ... the door of the storehouse(?)] 74:21-23; ul-tu Uru šā-pi-lā1 [k][a]-fi iš-l-šab-bat-su, ("But) [when] he escaped from Ṣapliya, Ina-qibi-[B][el]-ablu captured him" 17:13-15; [a-d]u-ú në-bē-ri iš-šab-tu-nu ina Uru Ka-par-ši-nu-um-um šu-nu u "DU-NUN.UK it-ta-ša-meš us-sa-am-ma-ət, "(No)w they have seized the river-crossing from us. They and Mukin-žēri are joining forces in Kaparšīnummu" 16:23-28; LU.A.KI.n ša-šar-li-a ki-ša-ab-ba-nu șa-ti-la-din, "The messenger—when he reached the guard-post, he handed (him) over to Atimmā" 23:14-15; u-μu ša a-na pa-ni-ka ir-šal-[k][a]-1 ma-la ša [iš]-du-ú li-ša-bat, "When he go[es] to you, let him take as many as he likes" 47:18-21; GU.NINDA.MEŠ ul-tu lib-bi ša[bd]al-1i[š]-ša-bat, "When you desire brotherhood and friendly relations, let the man be held in confinement" 2:9-11; "A-a-[bīr]-lu1 ina(1) ē ṣe-[bā]-ni be-lî lu-[še]-ša-a-ə-tī ina pa-an be-[l]ia lu-ú ša-bat, "Let my lord evict Ay-ḫifrūtu from the house of Aju-bani, and let her be held in the presence of my lord" 80:15-19; ul ki-i pi-i an-ni-i taq-[l]-bi1 um-ma a-na NU1 GU.GIGIR-ka ša i-na šal-ta ina AMBAR AE.MEŠ mar-ra ša[ba]-tu-la ta-ḫa-ra-aṣ a-na ku GU.GIGIR a-raj-kās-ma ū-šēb-bi-lak-ka, "Did you not tell me: ‘You must not write off your chariot that was captured in battle in the saltwater marshes—I myself will build a chariot and send it to you’?" 33:23-29

In the idiom a-bu-us-su as-bat, “I have taken on the role of his father” 2:17

In the idiom adē šabatu, “to conclude, enter into a treaty”:
ul be-lî a-de-e [it]-ti "DU-NUN.UK ṣa-ti-la ṣa-bat, ‘Did not my lord conclude a treaty with Mukin-žēri and the Rubu’ tribe?’” 6:4-7; šad-da-[qad]u(?) ul-tu iš-l[1]-i ša-[a]-de-[l]-le1 it-ti ša-[a]-meš ni-iš-ba-ta-[1] ul ka-[ša]-nu-ul-taš-biš-ka, "Last [ye]ar(?), when we entered a(n alliance of) friendship and treaty together, did we [not] cause you to enter (it) as well?” 7:13-16

In the idiom un pi X šabatu, “to silence, protest(?)” (see comment on No. 14:15-16):
a-na pi-1-[i]-ka1 ul a-ša-bat, “I will not protest(?) against you” 14:15-16

In the idiom batqa šabatu, “to undertake repairs”:
"šēš.meš-mu ša-ša-a-[al] kit-ta ki-i pi-i an-ni-a naša "šēš.meš-mu iq-ta-[l]-bi1 um-ma ša tap-[q]-da-[i]-[n]-[a] ē [i]-șa-qir-qa-tu-vi ki-i a-na nē-pe-ši-ia bat-[q]-u-ša BĀD.AN.KI ki-i aš-ša-ba-ti-ia, ‘Ask Aḫḫē-iddin if in truth he (Bāniya) said to Aḫḫē-iddin: ‘With regard to the fact that you appointed [m]e—if the ziggurat is mine to build, then are the repairs of Dē[?] also mine to undertake?’” 33:8-15; [ba]-qa ša BĀD.AN.KI li-iš-bat, “[Le]ft him undertake the [rep]airs of Dē[?]” 33:21-22

In the idiom ina šibtēti šabatu, “to bind in fetters”:
a-du-u MU.AN.NA.MEŠ a-ga-a ul-tu i-na šibl-te-e tu ša-ba-tu a-na "DU-NUN.UK ki-i aq-bu-ú um-ma i[l][l] id-u e ka-me ši-ul-ú, “Now it has been five years since he was bound in fetters. When I spoke to Mukin-žēri, he said: ‘I don’t know where he is’” 17:15-20
In the idiom *itti aḥāmes šabātu*, "to band together":

*ul-tu a-na-ku* ụl-Mu1-šē-zib ụl-ti-a-lṭa-meś1 [šab-ta]-a-nu ki-i ḫar-pu-tā dul-[lī] [i-n]a [ūru1  In-du-ul [i-pu]-lūš1, “After Mušēzib and I [banded?] together, he promptly [perform]ed service for me [in] the town of Indul" 17:9–12

In the idiom *qqqara šabātu*, "to seize a plot of land, take over a holding" (see comment on No. 91:18–19):

*Lū.Gū.EM.NA um-ma šu-pa-ruš-sum ma1 ild-li-kām-m[a] qaq-qar kaš-da-āz-[šā] la tam-me-ru[i]k-ka 1al-šam-[ma qaq-qar 1ŝal-bat, “The šandabakku is saying, ‘Send him a message that he should come, and[!] a plot will be gotten hold of for h[im].’ Don’t del[a]y. Come and seize the plot’ 91:13–19

In the idiom *qātī/a šabātu*, "to take by the hand":

*ki-i a-kan-1-ka mam-ma šu-su-nu 1ša-šab-tu-ma a-[i]na 1en[al (?)] 21 [a(?)-hi(?)] it-tan-nu (eras-ure) mi-nu-ū be-li ā-tar-ra, “If someone has taken his(!) hand and given (him) to someone[!] (else)[?], what will my lord give me in return?” 83:22–24

D-stem: *ina maḫ-fri1 L[i] sar-ru-ti-ra, šā Lū-tū-ka lā-ki i-šu-bi-bit 1+en(?)[al (?)] DUMU.MES-ku-nu ni-i-nu, “From the beginning we have been your ser-vants and your sons” 80:4–5; šā Lū ša-btu-tu šā taš-pur um-ma pu-ut-su-nu maḫ1 [ši] a-du-ū lū-li-kām-m[a] lū-ma-ad-du, “Concerning the prisoners about whom you wrote, saying: ‘Guara[nt]ee their safety’—Now let me go and learn what their fathers are thinking” 30:4–9

S-stem: *lū-Gū.MES ki-i aḥ1-[i][v]r 1be-li ki-i 1uš-[šā]-a(?[]-bi(?]-bi?) it-tan-nu (eras-ure) DUMU.MES-ku-nu ni-i-nu, “From the beginning we have been your ser-vants and your sons” 80:4–5; šā Lū ša-btu-tu šā taš-pur um-ma pu-ut-su-nu maḫ1 [ši] a-du-ū lū-li-kām-m[a] lū-ma-ad-du, “Concerning the prisoners about whom you wrote, saying: ‘Guara[nt]ee their safety’—Now let me go and learn what their fathers are thinking” 30:4–9

šabtu “prisoner”

See also *hubtu, sābātu*

*a-du-ū 1 sā-ba-ta a-na pa-[l]an-ta [i]-lak, “One prisoner is now coming to you’ 87:4–5; šā Lū ša-btu-tu šā taš-pur um-ma pu-ut-su-nu maḫ1 [ši] a-du-ū lū-li-kām-m[a] lū-ma-ad-du, “Concerning the prisoners about whom you wrote, saying: ‘Guara[nt]ee their safety’—Now let me go and learn what their fathers are thinking” 30:4–9

šābū “men, people, laborers, workers”

See also *amīlu, napultu, nišū, niša biti, sābū ša qašti*

For logographic writings, see comment on No. 93:11

*ul-tu re-eš ERIN.MES-ku-nu 1dumu.MES-ku-nu ni-i-nu, “From the beginning we have been your servants and your sons” 80:4–5; ta-qab-bi um-ma man-nu dul-ru-bi uš1 ERIN.MES 1piš1 dul-lu ina pa-ni-ka, “You mustn’t say: ‘Who will do the work?’ Three hundred laborers are at your dis-posal’ 92:22–25; a-di 10 ERIN.MES it-ti-šī ušah-li-qu a-na maḫ-šī-ka ki-i at-ta-ki-la ḫič-[ bi]-la taḫ-tebi-la-an-ni, “But right up to the time that he made ten men run away with him, you were doing me wrong—even though I trusted you’ 11:14–19; a-nu ša ERIN.MES šā šeš-ū-a iš-pur 40 šu-nu na-pul-tu 1at-du-u “Zam-bu-ta-a-nu ra-bu-šu-nu 1 Lū.ŠAMAN.LA šā 1-na pa-an šē[š]-iā a-šap-pa-raš-šī šēš-ū-a dib-ša 1-a-tu-ti-šī 1/s[ ]id-bu-ub, “Concerning the men about whom my brother wrote—forty of them are dependent(s). Now, Zumbatānu is their chief and an apprentice scribe. I am sending him to my brother. My brother [sh]ould speak with him about an alliance’ 1:8–14; 5 ANŠ.E.A.AB.BA.MES 1 3 ERIN.MES ul-tu ta-mir-tu ḫa-kū-nā ka-tu-tabšūl, “Five camels and three laborers from the region of Bit-Yakin have appeared there” 4:4–7; Lū gu-du-du šā 1bra-kī-nu ki-i il-lik-ū-nu 4 ERIN.MES 5 ANŠ.E.MES 1ta-tab-tu, “When the Bit-Yetin patrol came, they stole
four men, five donkeys" 18:4–7; ERIN.MES ša "A-tim-ma-a a ti-ti-ia ka-a-da ú-kal-lu, "They are holding ten men of Atimmā with me at the guard-post" 23:26–27; 8 ĝn KU.BABBAR ša(?!) ša-hal ina(!?) EN.LIL.KI ša 1) a-na ERIN.MES ša-hal-lu-á-ti-dā ša-1) lit-ta-din ša-hal-lu-ma, "The eight shekels of silver which the šaḫāl in(?!) Nippur should have given to the šāhaliitu-workers, I squandered" 66:8–11; en-na [a]l-te-mu um-ma [ERIN.MES ša-hal-qu šeš]-u-a ip-ta-ša-su-nu-[u] [a-d][u] ki-i šeš ša [lú bē-li MUN.ma [a]-ta ERIN.MES ša ú-šur-ma KŪ.BABBAR a-i-na ĝn GI.GALL.UT-tir-ka, "Now [I] have heard that my [brother] has ransomed my [men] who disappeared. [No]w if [y]ou are a brother and an ally, guard my men, and I will pay you in full for your silver—for every shekel" 24:10–19; ul i-na maḥ-ri-i tē-e-mu dē-kun-gu um-ma ma-ma-la SUKU.ma ša [ERIN.MES ša]-šē-bar x x [lû(?)!] x x it-tu š[u]-li-li-li, "Didn't I previously instruct you, saying: 'Send me each and every bit of my workers' provisions—wheat, [...] and [...]?'" 95:7–12; MY DINGIR šu-lu-la-a um-ma ma-lā-a [ERIN.MES ša it-ti-ka ši-ta-tab-ka, "Swear to me by god, saying: 'Let each and every man who is with you be brought back (alive)'" 29:19–23; 70 ERIN.ma lú ši-i-h[u] ša bē-li-ia ú-šir ū[l] LÚ.1.G，“ša laqipu i-ma-su n[u] ša-q-l-a-ta-tu-i-lú, "My lord's farm-manager has (already) returned seventy workers; and all the city's neighbors have completed their planting" 93:11–15

šābū ša qašti "bowmen"

See also gudādu, madaktu, qašti

šaltu "battle"

ul ki-i pi-i an-ni-i taq-ib[i] um-ma a-na [UGU] GIŠ.GIGIR-ka ša i-na šal-ta ina AMBAR AMES ma-rat šab-ta-tu la ta-šar-ra-aš a-na-ka GIŠ.GIGIR ak-kā-sa mas šeš-bi-lak-ka, "Did you not tell me: 'You must not write off your chariot that was captured in battle in the saltwater marshes—I myself will build a chariot and send it to you'?'" 33:23–29

šamādu “team (of mules)"

See comment on No. 56:12 and 15

ša-ma-dā ša šEŠ.ŠEŠ-ši ša 1) a-na KUR.A SHUŠ.KI il-tal-ka ū a-na ŠEŠ-ŠEŠ-ši i-aq-bu-ū um-ma la 181 MANA a-na ša-ma-du ša ANŠE.KUNGA.AMES ša i-din-an-na-a-ši u(!!?) ša-ma-du ša ANŠE.KUNGA.AMES ša k[i]-i ni-bu-ka um-ma la ba-nu-ū LUGAL i-ta-ra um-ma KŪ.BABBAR ma i-iš ul i-man-gur um-ma ANŠE.KUNGA.AMES bab-ba-nu-ū-t[u] ab-ka numa-ni ma il-d[1]-na-ni, "Bēl-ūseššī has gone to Assyria. But when I spoke to his brother, he said: 'After he gave us eight minas for a team of mules, and after we brought a team of mules, he said: 'They're no good. The king will return and say: 'The silver—where is it?' He won't consent. He'll say, 'Bring me fine mules and give (them) to me'?'" 56:8–22; "La-qš-pu ul-tu KUR.NIM.MA.KI il-tal-ka ša ANŠE.KUNGA.AMES ša it-ti-šu i-ta-ba ma-a:-da ba-nu-ū "Gu-lu šu um-ma 1-en ša-ma-da ab-ba(1)-ka "La-qš-pu ul i-man-gur um-ma ul a-nam-di-ka INIM "Muša-lim ša-lan-li-ši a-na pa-an "Gu-lu-šu be-ši liš-pur a-ši la š[ān](!)ša ša-kš-lu-ū-t[u]la 1-en s[ša] ma-da ib-ba(1)-ka, "Lāqīpu came from Elam. He brought three teams of mules with him. They are of very good quality. Gulūšu says: 'I will lead away one team.' Lāqīpu won't consent and says: 'I will not give (it) to you.' Quickly, let my lord send Mušallīm's decision to Gulūšu before he in fact gets his hands on one team and leads it away" 57:8–15
See also erēṣu (A), šibūtu

mi-nu-ū šu-ū me-reš-ti ša šēš-ū-a še-bu-ū lu-mas-si-ma liš-1pur-i, “What is this consolidation that my brother desires? Let him specify in writing and send it” 40:11–14; UD.ME-us-su šēš-ū-a i-šap-pa-ra um-ma man-inu ša LŪ a-me-lu-[t-u] še-bu-ū [a-na pa-ni-ia šup-r[a(?)], “Daily my brother writes to me, saying: ‘Whoever desires a sla[ve], write [to] me’” 36:10–15; en-*na* AN.BAR* [ma-l]a be-li še-bu-ū [liš-pu]-ram-ma [a-na be]-li-li [lu-[š]-bi-li, Now my lord [should write to me for [as much] iron as he wants so that [I can se]nd (it) [to] my [lord]” 41:32–36; ā-ki-qi gaq-qar [šēš]-1-tu-a1 še-bu-ū [n GU].MEŠ u 180 LŌ.ENGAR.MEŠ] ”ŠAŠI šēš-ia lil-liki-₃-nu let ma-a-a-ri li-id-ku-₃, “But if it is land that my [brother] wants, let [n ox]en and 180(?!) farmer[s] of my brother come and move the blades of the many ḫur-plows” 96:15–19; [en-na a]-1-du kī-i AN.BAR [be-li še]-bu-ū a-na mam-ma [ul ad]-din-ma ma-₃-a₃-qul, “[Now t]hen, if [I had known that] [my lord wa]nted iron, I wouldn’t have weighed (it) out and [so]ld (it) to anybody” 41:24–26; kī-i šēš-ū-tu [ū MUN.-zA] še-ba-ta LŪ lu-₃-ṣa-bit, “If you desire brotherhood and friendly relations, let the man be held in confinement” 2:9–11; en-na ki-ī LŪ še-ba-ta-[l] šup-ram-ma LŪ še-bi-lak-kal, “Now if you want the man, write to me, and let me send you the man” 23:22–23; mim-mu-ū še-ba-ta mus-₃a-am-ma šu-pur, “Whatever you desire, specify in a letter and send it” 49:15–17; šad-da-qād a-na pa-an be-lī-[a al-tap]-r₁₃ um-ma pa-an be-lī-[a mah]₃-r[a] AN.EKUNGA.MEŠ bab₁₁-nu-ū-ti lā-na be-lī-[a] lu-[š]-be-l₁₃-bi-li [u] [kī-i AN.₃E₁ MEŠ] ul ʃe-ba-a₃-ta be-lī li-iš₃-ru-₃-uṣ, “Last year I wrote to my lord, saying: ‘(If) it suit[s] my lord, let me send fine mules to your lord.’” [But] if you(!) don’t desire mules, let my lord can-cel the order” 58:12–22; ul kī-ī pi-i an*-ni*-1* šēš-ū-a iš-pa-ra um-ma a-du-ū SE.BAR ma-la še-ba-a₃-ti lū-še-bi-lak-kal, “Did not my brother write to me as follows, saying: ‘Now let me send you as much wheat as you want?’” 51:17–22; am-me-ni aḥ-ṣu-tu-₃ kī-ī la še-ba-a₃-ti ul-tu tāš-mu-₃-un*-ma dul-la-a₃-ti ša DINGIR.MEŠ i-na UGU* "1a-da-a₃-ti i-ba-a₃-ti, “Why (did you act) as if you didn’t want brotherhood after you heard it said: ‘The work assignments of the gods are upon Yada-₃-tu?’” 3:5–10; AN.BAR₁ ma-la na-₃a-₃-ti [a-na] mam-ma la ta-nam-din [gab]-1₁₃ a-na-ku a-kām-mi [u] [mim-ma] me-reš-ti [ša] še-ba-a₃-ti ḥa-ki-ī KÚ.BABBAR GIN ṣAG₁₃ DU la-nam-di₃-na-ak-ka, “Don’t sell any of the iron which you are carrying [to] anybody. I myself will collect it [al[]; and] whatever consignment [that] you are desiring—even silver in shekels (or) original capital—I will give (it) to you” 41:17–23; a-du-ū LŪ a-lāk-₁₃-ti ša LŪ T [Da-ku-ru(?)] a₃-ta-tal-ka mim-mu-₃₁ KU.BAR₁ a-ti šup-ram-ma lum-[ḥ]-a₃-us-ma lu-še-bi-lak-kal, “The caravan of Bit-Dakkūri has now come. Whatever you desire, write to me, and I will buy and send (it) to you” 36:4–9; kī-ī pi-i a₃-n-ni-i ul a₃q₁₃ bi um-ma ma-la ša še-ba-₃-ta ul-tu KUR.NIM.MA [kī ib-ba-k₃], “Did I [no]t say as fo[l]lows: ‘All that you desire he will bring’ from Ela[m]?” 43:9–11

See also immeru, laḥru

ki-i U₃.U.DU.H₃.A [ša] LŪ A-ra-mu ib-ba-ku-₃-nu la ta-me-rik-ka-[₁₃]ma₁ [it]-tšu-[nu] al₁₃-kām-ma a-kān-na ni-ig-₃-su-su, “Because they are leading the flock of the Arameans here, don’t delay. Come with them, and let us do the shearing here” 47:4–10; [l]a ta-me-rik-k₃ a₁₃-k₃ a₃-k₃ a₃-q₃-
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPU


šibitu see bit šibitti

šibtêtu “fetters”

In the idiom ina šibtêti šâbâtu, “to bind in fetters” (see comment on No. 17:17):

a-du-û 5 MU.AN.NA.MES a-ga-a ul-tu i-na šibî-te-e-tu šab-tu, “Now it has been five years since he was bound in fetters” 17:15-17

šibûtu “desire”

See also mëreštu, šebû

ul ki-i pi an-ni-i-taq-ba-a um-ma mîn-ma šî-bu-ut-ka šû-ram-ma lu-šê-bi-lak-ka 3-šû Lû.DUMU šîp-rî-ia a-nâ pa-ni-ka it-tal-ka mîn-ma ul tu-šê-bi-la, “Didn’t you say to me as follows: ‘Whatever your desire, write to me and I will send it’? Three times my messenger has come to you. You have sent me nothing” 10:4-9; û mi-nu-û šî-bu-ut-šû šêš-iá šêš-û-û lu-mas-sî-ma liš-pur, “And whatever my brother’s desire, let my brother specify in writing and send it” 1:46-47; û mi-nu-û šî-bu-ut-ka ina šûl “dû-ia mus-sa-am-ma šup-rû, “And whatever your desire, specify (it) in writing and send (it) in the hands of Bâniya” 33:36-39; ma-la(!) šîl-bu-û-û ti šà be-li-ia šà iš-pur u Giš.KAK.MES [a-na be-li-ia] ū-šèb-bîl, “Every single one of my lord’s [de]sires [about which] he has [written]—even the pegs—I am sending [to] my [lord]” 94:15-18; ki-i šEGI.SI šà šêš-iá 4 MA.NA Kû.BABBAR muh-ram-ma šù-bî-li-šà u šî-ni-nu-û šî-bu-ut-ka šû-pur, “Accept four and one-half minas of silver as the equivalent of the sesame of my brother and send it. And whatever your desire, write” 52:5-9; ma-a-da šî-bu-ut ana be-li-ia a-nâ-áš-šû, “Great is the desire which I am conveying to my lord” 102:19-20; an-ni-i šî-bu-ut-û ina lu šêš-ià, “This desire of mine is in my brother’s charge” 70:18-19; am-me-ni ma-la a-gan-ni-î U.DUMU šîp-rî-ka ul am-mar â a-na šî-bu-tu ul ta-šap-par, “Why don’t I ever see your messenger, and why don’t you ever write for what you want?” 71:4-7; [š]êš-û-û lu-šê-še-nîlu a-lû-šèb-bîl un-mû-nu-û šî-bu-ut-û šà šêš-iá a-na-ku [dš(?)]-šîpur(?)], “Let my [bro]ther send a shipment. I have heeded you. Whatever desire my brother has had, I myself have [se]nt(?)” 73:19-21

šîdûtu “travel provisions”

ZI.DA.KASKAL a-na ku-lu-ku-šû at-ta-du* â a-na lû šà-li-i-î it-ta-lak-ka, “I deposited travel provi-sions in his storehouse, and he went to the Ḥabî tribe” 78:14-16

šillu “protection”

GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

šitu "expenditure, release"
In the idiom ana šiti šašu, "to release" (see comment on No. 83:43):

a-m[e-lu]-tu a-na ši-ti be-li la [ú-še-ša-a] be-li liš-pu-ram-ma, "(If) my lord will not [release]
a sl[av]e (man), let my lord write to me" 83:43–44

šubātu "garment, robe"
See also muštītu, taḫlaptu; for discussion of šu šubāti, see comment on No. 83:8–9

2 TUG.ḪA ša 4Be ša re-e-ši a-di mi-qit-ti-šu-nu ina šu₅ mam-ma ina lib-bi LÙ.TUR.MES ši-šam-ma šu-bi-lu, "Fetch for me and send the two garments of the god Ea-ša-rēši, together with their scraps, from the hands of any one of the agents" 64:5–9; [ú₁ [ki-i] áš-mu-šu₅ um-ma Ti-ru₄-šu₇ i[r(?)-ti(?)] ša(?)] muḫ-ḫi LURU₇.TŪG ša "Ad-i-nu-ru [ú₄ LÚ qal-la₄] ša Šag-gi₄-ti šu₅ li-pa-an₄ "SUM.NA₂₄ i-na ap-pa₁₄-ru, "[So] I have also heard: 'The woman Tirūtu, [together with (?) the one who is] in charge of the textile quarter of Abi-nfiru, as well as a slave boy of the woman Saggilu, are in the presence of Nadnā in the marsh'" 83:7–11

šuḫāru "boy, young man, servant, agent"
See also alaktu, ālik ħarrānī, amiliatu, ħarrānu, karu₅ (A), nišū biti, qallu, tamkāru
For discussion see comment on No. 38:8

är-APIN-EŠ ša ul-tu UNUG.KI il-li₅-ka um-ma LÙ.TUR.MES a-na UNUG.KI ul il-li₅-ku₅-šu₅-ni a-na KUR.NIM. MA.KI it-tal₇-ka ú re-še-ti-šu₅ nu gab-bi šak-na-at, "Nabū-ēreš, who came from Uruk, said: 'The agents did not come to Uruk.' He went off to Elam, and all their consignment was stored" 38:6–12; diš-šu₅ LÙ.TUR.MES ša taḫ-pur um-ma e-kan₄-nu šu₅ nu a-du₄-šu₅ ina LÙ D[un]₇-a₄-nu šu₅-nu, "Concerning the agents about whom you wrote, saying: 'Where are they?' They are now among the D[un]₇-anu" 61:5–9; a-i₇-du₅-šu₅ 2 ME GIS.BAN.MES LÙ.TUR.MES i-te-eb-b[u], "Now, two hundred bows! The servants are rebel[ling]!" 10:14–15; LÙ.DAM.GAR-SA ša te-ku₄-tu la iš-šak-kan um-ma a-na ḫa-ra₇-pi ul taq-ba₅-nim₅-nu₅ ma ak-li₅-šu₅ LÚ a-me₇-lu₅-tu a-na ḫu₇-ul₅-lu₅-qu na-tan₅-ta₅-dš₅-šu₅ LÙ.TUR.MES i₇-te₇-lu₅₇-šu₅, "His merchant mustn't lodge a complaint, saying: 'You didn't tell me soon enough and therefore I wasn't able to detain him. The slave—you've allowed him to escape, and agents have detained him'" 81:20–29; ki-i LÚ a-me₇-lu₅-tu ša pu₇-pu₅-ru ta₇-ta₅-mar pu₇-pu₅-ram₅-ma a-kan₅-na i-din₅-mim₅-ma ša₇₅-um₅-ma la ta₅-ma₇₅-ḥar me-re₅-ti₇ ša LÙ.TUR.MES a-di₇-kan₅-na šak-na-at ki-i LÚ a-me₇-lu₅-tu i₄-a₇-nu₅ KÚ.BABBAR i₇-r₅-ra₇[m-m]₅ ... (remainder broken), "If you see slaves for ransom, ransom (them) for me and deliver (them) here. Don't buy anything else. The agents' trading capital has been on deposit until now. If there are no slaves, return the silver [a]nd [...]" 40:19–30; lu-ṣir₅-ma ki-lal₅-le-e 1+en ina lib-bi LÙ.TUR.MES i½₁₅-le₅-qam₅-ma a-na še₅₇-ia i₅₄-in₅₄-n₅₄-din₄₅*, "I have indeed fallen behind, but one among the agents can take both ( wagons) and deliver (them) to my brother" 63:13–18; LÙ.TUR.MES du₅₅ₐ₇₅-lu₅₇ ina pa₅-ni₇-ka li₅-pu₅-u₅₇ₕ, "The servants should work under your supervision" 89:7–8; a-du₅₅-šu₅ LÙ.TUR.MES i¹₇-n₅₅-na ša ḫu₅₅ Ṣag₅₅-gi₅₅-bu₅₅-ti ṣal-lap-ra ma-la₅₅-i₅₅ [ši₁₅-bu₅₅-šu₅₅-ši₅₅ ša₅₅ bi₅₅-li₅₅-[a] ša₅₅ i₇-pur u GIŠ.KAK.MES [a-na be₅₅-li₅₅-ta] u₁₅₅-i₅₅-sb₅₅-bil₇₅, "I have now dispatched agents to Bit-Sangibiti. Every single one of my lord's [de]sires [about which he has [written]—even the pegs—I am sending to my [lord]]" 94:13–18; 2 TUG.ḪA ša 4Be ša re-e₅₅-shi a-di mi-qit-ti-šu₅-nu ina šu₅₅ mam-ma ina lib-bi LÙ.TUR.MES i-šam-ma šu₅₅-bi-lu₅₅, "Fetch for me and send the two garments of the god Ea-ša-rēši, together with their scraps, from the hands of any one of the agents" 64:5–9; [en-nu LÙ.TUR ša] i₇šes₁₅-[i₅₅[a] ŠU] LÙ.DAM.GAR-[i₅₅šu₅₅] a-na₇ KÚ [ALD] lit₅₅-li₅₅-šu₅₅ [ša₅₅] ina let =[(E)₅₅-R₅₅-a] li₅₅-bu₅₅-[ku], "[Now] let an agent [of] m[y] brother [and] his [merchant] go to the [own] gate and [fetch] the cash payment [which is] in Erība's charge" 54:7–11; [i₅₅-t[i₅₅] i₇šes₁₅-[a] a₅₅[t₅₅][a] šup₅₅-tr₅₅-ma₅ LÙ.DAM.GAR TUR.MES ša₅₅-[i₇šeb₅₅-bil]₇₅, "If(?) y[o]u are [my] brother, write to me, and I will d[is]patch a m[erchant] (and) agents" 75:12–15; KÚ.BABBAR ša ta₅₇-pur₁₇ ub₅₇-u₅₇-šu₅₇ u KASKAL₁₅-a₇₅-ta₅₅-s₅₅-lim ZÌ.MES lu₇₅-up-[ur-ma] a-na LÙ.TUR.MES-[ka] ša₁₅[1] MAN₅₅.NA KÚ.L.[BABBAR ...], "I took along the silver which you sent, and (now) my caravan venture is completed. Let me rans[om] the living beings [and deliver(?) them(?)] to [your] agents for one mina of sil[ver each(?)]" 75:21–27; a-na
"Let my brother speak to the agents, and let them come and conduct the slaves. I am sending my brother’s [silver]. Set the agents on the road.”

"Now(...) dispatch Bēl-bānī [to] the herald(?)..., "Concerning the sesame about which you wrote—the agents received from me [n amount of] sesame".

"Concerning the kiššanū-wood for wagon(s) which my brother deposited (with me)—I have now readied (them); and I have sent the wooden canopies(?). They are on the move".

"Go, or I will have to roof the buildings in front of you".

"About the sons of Sapik-zeri of whom my lord wrote, saying: ‘Send..."
baked brick—who should send (it)? We ourselves have returned the brick-molder(?) to his house" 103:21–26

ša la “without”

See also šalānu

ša muḫḫi see muḫḫu

ša rēši (šarēš, šit rēšī) (an official)

See also rēšu; for discussion see comment on No. 120:10

ša’ālu “to ask, inquire”

šaddaqad “last year”

šādū see tabarri šādī (?)

šāhallūtu (meaning uncertain)

See comment on No. 66:9–10

8 CIN KUBBABBAR ša ša lu-ù i-du-ù ki-i šá la KU.BABBAR ni-bi ta-[na]-ši, “The eight shekels of silver which the bit šaḫāl in(?) Nippur should have given to the &aballdtu-workers, I squandered” 66:8–11

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šahālu see bit šahāli

šakānu “to establish, set up; to deposit, store, put, place, submit; to allocate (with ana)” (G); “to store as usual(?)” (Gtn); “to happen, arise, come into existence” (N)

G-stem: 1 GULUN KU.BABBAR "Mušebšašā-a-a LUB.ŠAMU.ME.LUG.A.DI-KA-a-na maš-ka-at-ta kI-I iš-kUN "Mušebš-sa-a-a kI-i mu-ú-ti 1 GULUN KU.BABBAR a-na ram-niššu it-ta-šī, “After Mušebšāya, the chief temple steward, your grandfather had deposited the one talent of silver in the storehouse, (and) after Mušebšāya had died, he took the talent of silver for himself” 38:33–38; en-na kI-i a-m[a]šēš-ú-tu* pa-na-ti[l] 1a1 taš-šușa a-maš a-na* muš-šī-šu iš-kUN Mus-si-ma šu-šan-la-ma lu-ti i-de [kI-I iš-šuš-ú-ta a(t)]-ta, “Now even if I did not establish the wording of the previous(?)” (Gtn); “to happen, arise, come into existence” (Gtn); “usual(?)” 48:12-16; "Taššaša a-du-lāl aši-[l]īr, “Concerning the kikkanū-wood for wagon(s) which my brother de[posi]ted (with me)—I have now rea[d][ed] them” 63:4-6; šāk kI-I za-ku-ū šu-ū iz-za-zu a-na muš-šī-šu šuš-ŠUN-MA, “But if he is to stand free of obligation, let him make a deposit against his charge” 27:25-27; ma-la me-reš-tī-[ša-nu] tašš-a-šuš gabi-bi at-ta-din u KU.BABBAR a-na lib-bi išš-tam-mes kI-I ad-din ša-šan-tiš KĀ-TU a-pu-ūlu, “Every single item of [their] consignment which you stored I have sold. And when I handed over the silver to Iltammeš, I straightforwardly satisfied the outstanding balance” 45:4-8; šaššā ib-bu-un-lāni ni-in-ša-[ma] i-na sar-[r]i bi-li-tu-ū u man-da-at-[a] ina muš-šī-ka ni-iš-kUN, “Inasmuch as we have carried (it as) our deficit, have we crimina[l]ly imposed tribut[e] upon you?” 9:10–17; [bi-[l]]u šašša-[a]-ul ŠI-TA-KA-NI, “He did [not bla]me Igšīša” 16:20–21; kI-i pa-ni-ka muš-šī-šu šašš-a-a INI.ŠU-ÄŠ-ŠI-DUŠ-I-KA a-na qI-[g]A-ŠI-ŠUN, “If it suits you, put my share in” 34:26–27; šāššā di-ni šašša Mušebšiš DUMU Da-bi-bi šašša be-li šuš-pur di-in-ša-nu a-na ITLBARA a-na KĀ.DINGIR,RA.ŠI a-na pa-an TUK-šī-ŠIN.ŠU-ŠI.DINGIR DUMU Gaššašša kI-I a-maš šašša a-na lib-bi šuš-ŠUN, “Concerning the case of Mušebši, son of Dabibi, about which my lord wrote, his case will be submitted to Rašši-ili, son of Gaššašša, at the beginning of Nisannu, at Babylon” 38:24–28; a-na pa-an ITLIŠU istslu-dul-la-ka gab-bi a-na qI-[g]A-ŠI-ŠUN, “Before the be-gi-ni-ni ng of the month of Du’uzu, let all your labor be allocated to the land” 92:27–29; ṣagnap-éš ša ul-tu UNUG.KI il-li-ka um-ma šu-ŠI.TUR,MES a-na UNUG.KI ul il-li-ku-ū-ni a-na KUR.NIM.MAK.I ITTAL-KA u me-reš-tī-[ša-nu] gab-bi šašša-na-at, “Nabū-ēreš, who came from Uruk, said: ‘The agents did not come to Uruk.’ He went off to Elam, and all their consignment was stored” 38:6–12; me-reš-tī ša šu-ŠI.TUR.MES a-di-kan-na šašša-na-at ki-i LUB a-me-šu-šu ia-a’-nu KU.BABBAR tir-ra[m]-ma [...] , “The agents’ trading capital has been on deposit until now. If there are no slaves, return the silver [a]nd [...]” 40:26–30; a-diš i-maš kI-I e-per-ti a-ga-a i-na [gI-a-ru-un-nu šašša-na-at], “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21; šu-pur-ma ma-la ša ša-da-ata šI.GI.IA Ina SU-lūl-ul it-sī šIT-ta LU šašša-na, “Write and take from him as much wool as you wish. The remainder will be stored” 48:12–16

In the idiom ḫarrāna ana šēpi X šakānu, “to dispatch X, to set X on the road”:

DUMUL.ŠIŠUN ša be-il-ta it-ti LUBAKIN-a a-na Uru Ša-pi-la KASKAL* a-na* še-pišša be-il šuš-ŠUN, “My lord should dispatch the messenger of my lord to šašša with my messenger” 5:15-19; ṣagnap-[u]ša a-na pa-an [ŠES-ŠI-a šuš-pur]-1ša KASKAL a-na GINŠI-ša šuš-ŠI-a iš-kUN, “Nabū-ŠIŠUN, whom I sent to my [fr]other, let my brother set him [o]n the road” 107:16–20; KASKAL a-na GINŠI ša Tuk-šem-ša-la-a-a-a be-il šuš-ŠUN-MA, “My lord should set Tammēš-Lamaya on the road” 59:19–20; a-mi-lu-ta ina [I] a-da’a Iš-ta-din šašša KASKAL a-na GINŠI-ša be-il šuš-ŠUN, “There is a slave in the charge of Yada’a. Let my lord set him on the road” 59:25–28; ṣagnap-ša šašša be-il šuš-pur KASKAL a-na GINŠI-ša taš-ša-la, “Bēl-usalli, about whom my lord wrote, I have sent off on the road” 57:5–6; [DNJ] Lu-ša i-du kI-I a lib-b[u]-u LUBSU lu ak-ša-ra-ta šašša lu šu-šu DUMU šip-šiš-ša Iš-la-lā-kim-ma Iš-la-pa-an sa-ar-ta-at-tu LUB a 1-en la am-lu-ru šu-lūl-ul MAŠKAL a-na GINŠI-ša taš-ša-la, “May [DNJ] know that I in fact did not detach[h?] one slave [of] his, that he and his messenger were not coming here, that I did not accept even a single slave by deceptive means, and that I
would have set him on the road” 17:27-34; KASKALn a-na 6[IN] LÜ.TUR.MEŠ šu-ku[n], “Se[t the agents] on the road” 76:24–25
In the idiom qātu šākānu, “to lay hands on, take in hand”: LÚ sar-ru-ti-šū ki-i iq-bu-nu šu²[-] a-na maḫ-ḫi-šú-nu ul ăš-šūn, “(As to) his kidnappers—because they told me (about the slave)—I didn’t take them in hand” 81:12–15; INIM “Mu-šal-lim ha-λ-λ-nis-a-na pa-an “Gui-lu-šū be-il liš-pur a-di la šu²[!]”-su i-šāk-tal-nu-ư-mál in-ša-ma-da ib-ba(1)-ka, “Quickly, let my lord send Mušallim’s decision to Gulūšu before he in fact gets his hands on one team and leads it away” 57:12–15
In the idiom tēkūta šākānu, “to complain, lodge a complaint”: en-na te-ku-û-û1 la ta-šāk-kan ŠE.BAR-a la ta-se-[lā], “Now don’t complain. Don’t be neglectful about my wheat” 95:13–15; LŪ.DAM.GĀR-šū te-ku-tu la i-šāk-kan um-ma a-nā ha-ra-πi ul taq-ba-nim-ma ul ak-li-šū LŪ a-me-mu-nu a-nā țu-ul-ul-μa na-tan-ta-ăš-šū ȗ LŪ.TUR.MEŠ ik-te-lu-šū, “His merchant mustn’t lodge a complaint, saying: ‘You didn’t tell me soon enough and therefore I wasn’t able to detain him. The slave—you’ve allowed him to escape, and agents have detained him’” 81:20–29
In the idiom tēma šākānu, “to give instructions, issue an order, make a report”: a-du-î1-î-î1 a-nal [pa]-an LŪ.SIPA.1.MEŠ[!] (broken), “Now let my lord issue an order to [the] shepherds(?)” and […] the ho[rses(?) … (broken)] 94:34–37; u mim-mu-û tê-e-mu šâk-na-û-a-ti gab-bi lu-šu-mi-i-rī, “And you make all kinds of reports—Should I treat them all the same way?” 92:30–32; ul i-na maḫ-rī-i tê-e-mu ăš-kun-gu um-ma ma-ma-la ŠUK.UL.Î.Â šâ [F]E.MIN-IR.MEŠ[-]a1 ŠE.BAR x x ū[!] x x it-tu ū[-]li-bî-î, “Didn’t I previously instruct you, saying: ‘Send me each and every bit of my workers’ provisions—wheat, […] and […]’?” 95:7–12; [ul] ki-i pi-i an-î1-î1-[i] tê-e-mu šâk-11-n[a-ta] um-ma šâ-la-â-nâ-[î] a-nâ [URU Ma-rad la ta-[m],[a]kîm(1)]-[ma] ta-[šap]-[pa]-fram-1-[1]a-en1 a-šib [URU Ma-rad] a-nam-da[k]-ka, “Did [you] not give the following instructions—‘You must not give g[o] to Marad without [my] permission. Rather, you will write to me, and I will give [you] one of the residents of [Marad]’?” 75:4–11
In the idiom ana tübi šākānu, “to deem fit” (see comment on No. 83:15): [ki-i] tâ-na tu1-bi-šū [šak-1-nu] [lî1-[li]]-[îk], “[If] he [d]eems fit, let him g[o]” 108:13–15; ki-i a-na tu1-bi be-li-i-dâ šâk-na 2 LÛ qal-la-lu-lu tu-ul šâ [Ku]-la-a lu-ul šâ Ĕ-sag-gil-û šâ mam-ma i-na li-bi-bi-ši-nî šâ a-na tu1-bi be-li-i-dâ šâk-na u-ul u-mel-lu-tu mim-ma šâ be-li-i-dâ lu-ul ‘Ti-ru-tu lu-ul Q11-[î]-lî-DUG.GA lu-ul šâ ha-du-ul be-li-[ba]-[kîm-[ma]]-[li]-lîk a-na-ka pu-us-su-nu na-šâ-û-[a] ki-i a-na tu1-bu be-li-ul šâk-nu1 [û be-i] 1[1] la il-lak [LÛ] KĀ.DINGIR.RA.KI.MEŠ ma-a-da šâ a-kan-na i-du-in-ni a-na 1-tuen i-na li-bi-bi-šû-nu be-li lid-dîn-ma li[1]-bu-kîm-[ma] lid-di-ni, “If my lord deems fit, my lord should co[m]e and bring me two slave boys—either of the woman Kullâ, or of the woman Esaggil, or of anyone among them whom my lord deems fit (to bring), or it may even be a slave man of my lord’s, or the woman Tirûtu, or the woman Qibî-dumqi, or whomsoever my lord prefers. I myself act as their guarantor. [But] if my lord does not deem fit and my [lord] will not come, there are many men of Babylon who know me here; let my lord give (the slave) to one of them, and let him bring (him) and give (him) to me” 83:25–37; [lî1-i]-kâm-[ma] NINDA.Î.Â liš-bê-e-ma li-ku I1.Î.GÎ-DA a-ti LŪ.SAM.AN.LÂ.MEŠ liq-11-[î]-lî DINGIR.MEŠ tu-bu šâk-ta-â-ru lih-[ji]-s[a]-am-[ma] li-li-li-ka, “Let him come here, eat bread to satiation, and learn to read with the scribal apprentices. For as long as the gods deem fit, let him c[o[m]e and go” 83:13–16
Gin-stem: me-reš-ti ki-i in-ı1u*-ru-ul-nu ina ê “Dub-kuдумu “Ba-na-a-a il-tak-kăn-na* à KĀ me-reš-ti-šu ik-ta-nak, “When Naḫû-bê-li and Bêl-ipuš received the consignment from me, they stored it as usual(?) in the House of Šāpišu, son of Bānûya, and he sealed the door to his consignment” 39:7–10
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See also Bēl paḫaṣ, šandabakku; for discussion see comment on No. 64:14

ši-mu-tu ki-[i1] al-liκ ina tupp-i šā LUGAR.KU ul is-tu-ru, “They did not write in the tablet of the governor that I had gone to make purchases” 64:11-15

šakkulû (a type of wood)

See also ballukku, gammiš, kiškanû, šaššûgu

en-na a-di GIS.GIGIR ra-as-ki tu-šeb-bil GIS ḫu-ša-am-ma ul ta-ad-din en-na ma-la GIS.GIGIR-ia GIS.MES.GAM ȃ GIS.SA.KAL šu-bi-la, “Now up to the time you should send a completely assembled charriot, you will not have delivered even a scrap of wood. Now send me every single part of my charriot—šaššûgu-wood and šakkulû-wood” 33:29-35

šaknu (an official)

šā a-na šak-ni-ka um-ma ul ḫe-ra-ka ḫa-ra šā be-li-i-nu u-ḫa-ša-h[u], “(And) about what you are saying to your šaknu-official: ‘I am not a digger.’ Our lord’s diggers are bringing starvation” 92:33-36; ḫa-an-piš a-di1 la LÚ ḫa-ra-a-nu šā LÚ ša-kin1 il-la-ku-[ni] i-[di]-ma al-kám-ma ˑa-na1-din, “Quickly, before the caravan of the šaknu-official come[s], ma[ke a depot], come, and I will give (to you)” 45:27-30

šalāmu “to be well, safe, completed” (G); “to pay in full, compensate, make full restitution; to guard, protect, safeguard; to achieve complete success”(D); “to be compensated” (D1)

See also šulmānu, šulmēt, šalmu

G-stem: u-ₙu ta-l-tap-ra ul am-me-rik-ka KUBABBAR šā taš-Ipur1 ub-lu-ū ȃ KASKAL²-ia1 ta-šal-lim, “On the day that you told me, I did not delay. I took along the silver which you sent, and (now) my caravan venture is completed” 75:19-23; šEŠ.MES-Šu-ni ki-i pi-i an-ni-i i-qab-bu-ū um-ma šEŠ.MEŠ-ú-nu a-šar il-li-ku ul iš-lim-dāš-ša-nu-tu, “Their brothers are saying as follows: ‘Wherever our brothers went, it wasn’t safe for them!’” 1:14-17; šā 5 MA.NA KUBABBAR ȃG.HA ina ȃŠU LÚ Pū-qua-da-a-a ki-i ag-zu-zu a-na 5 Ma.NA-ul šā šal-lim ȃ GIN.AM i-maj-tu, “Of the wool valued at five minas of silver received from the Puqädians—when I sheared (it), it(?) did not amount(?) to five minas. They were each short one-third mina” 46:22-27; ma-la KUBABBAR-ka šā i-na plitar-i na eq-li-ka šī-il-mu mam-ma la i-par-lraḳ1-ka-ɑ-ma, “Let no one bar you from any of your silver which is safeguarded in the hole in your field” 106:9-13

D-stem: a-na-ku la-x-x šā a-na plīf-ri1 ȋa-ad-din ȗ-šal-lam-ga, “I myself will pay you in full for the […] which you gave as ransom” 84:12-15; ȃ GIN.KUBABBAR a-na ugu ȃZALAG-a-ni be-li ip-ru-su li1 MA.NA ȃ GIN.KUBABBAR ul-tal-lim, “My lord decided that there was a charge of twenty shekels of silver against Nūrāni. He has paid the thirty shekels of silver in full” 21:13-17; i-[n]a ad-[du]-i-lū [k]-i ZLMEŠ šā šEŠ-I1-nu [I]a ul-tal-li-mu [U]RU Il-ta-zu-nu [I]-ti-ka ab-[k]a ū ia-a-nu-ū a[r]-i[a] ľad-ka [a]-li, “N[ow] the[jn, [i]f the rebels of our brother have [n]ot completely achieved their goal, br[in]g the [settle]ment of Iltazinu here [w]ith you. If not, then y[o]u and your clan [co]me” 7:6-12; [k]-i [L]UL DAM.GAR ik-tal-d[u] (ȃ i-na u-mu) ta-tam-ru ȗUDU.MES1 šu-lim-šū, “[If] the merchant has already arrive[ed], [then as soon] as you see (him), compensate him for the sheep” 24:28-30; ȗ šā mim-ma ina m[uθ (?)-hi(?)-šā(??)] i-ba-āš-šu [k]-i-1 x([-x]) ki-i KUBABBAR [ȗ k]-i [x (-x)] lu-šal-lim, “And for any (claim) there is a[gainst(?) him]—whether it is […] or silver, o[r […]], I will make full restitution” 108:16-19; [a]-nā naš-sī-ka-a-ti [ȗ ša lū] A-Ram lid-bu-ub-ma ka-kī “Naba-a ni-iš-ši* i-kul šā muḥ-ḥi-ša lu-ȗ-šal-lim-mu LŪ1 qin-na lu at-tu-ū-ni, “Let him speak [t]o the shaykhs of the Arameans; and if Naba has made full up the advance, let them make full restitution for that which is charged against him, even if the family is one of ours” 27:19-24

In the idiom še pi šulluma, “to guarantee safe conduct(?)” (see comment on No. 76:15-17):

mi-[n]a-1 KASKAL² ȗ šā DAM.GAR-ni1 [i]-la-ku1 LŪ1.M[E]S i-na-āš-šiš ȗ GIR² a-na-ku [ȗ] la-ta1 a-na muḥ-ḥi-i-[ša] nu-ȗ-šal-lam, “Whatever caravan journey that our merchant [makes] that brings along slav[es], we—you both and I—will guarantee safe conduct(?) fo[r it]” 76:11-17
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

Dt-stem: "NUMUN-a šá taš-pur UL[U]LA.MES lul-tal-lim, "Zērā, about whom you wrote, let him be compensated for the flocks" 20:31-33

šalānu- "without permission"
See also ša là

i-na mah-ri-i šá-la-nu-uš-sū a-na "AD-Îl-a ki-i ad-din lib-ba-ti-ia in-da-al, "Before, when I gave to Abu-Ilā without his permission, he became angry with me" 100:15-19; ki-i KASKAL-ka a-na LÚ DUNA-a-nu i-ba-āš-šu-ú šá-la-nu-ú-a la tal-lak, "If your journey is to the Dunānu, don't go without my permission" 60:6-9; šá u-μu-u-su šES-šú-[a] il-ta-nap-par um-ma mi-nam-ma šá-la-nu-ú-a KUBBABBAR a-na "Ib-na-a ta-nam-i-di-na-[a]-ššú, "About that which my brother daily keeps writing to me, saying—'Why are you giving silver to Iñά without my permission?'" 109:4-9; šlá-la-a-n[u-a a-kan-na-k]a(!?) sa-ār-ulri-l-a la uš-šá-bu ú la1-pa-1n1-[šu-nu] ul ta-zak-ki, "Criminals must not settle there without my permission. Or on account of them you will not be free of claims" 19:24-26.

šalāšīšu “three times, three of (something)"

3-šá LÚ.DUMU ši-p-ri-i a-na pa-ni-ka it-tal-ka mim-ma ul tu-še-bi-lā, "Three times my messenger has come to you. You have sent me nothing" 10:7-9; 3-šá a*-na pa-ni-ššu ki-i al-liš piš-pu1-ra, "After I went to him the third time, he wrote to me" 100:12-14; 5 MA.NA KUBBABBAR ki-i id-din 3-šá LÚ a-mi-lu-tu* ki-i 3 MA.NA KUBBABBAR a-na "Baš-a at-ta-din, "After he gave me five minas of silver, I sold three of his slaves for three minas to Iqīša" 51:8-11

šalmiš see šulmiš

šalu "to throw away, squander"

For discussion see comment on No. 66:11

8 GIN KUBBABBAR šš-id šá-ḥal ina(!?) EN.LI.KI 1-na ĖRIN1.MES šá-lu-šu-ú-tu1 1-it-ta-din 1-šš1-lu- ma, "The eight shekels of silver which the bīt šahāl in(?) Nippur should have given to the šahallūtu-workers, I squandered" 66:8-11

šalu see ša’alu

šamallū “apprentice scribe"
See also šaparru

āš-šu ĖRIN.MES šá šES-šú-a iš-pur 40 šú-na na-pul-tu 1-la-du-ú "Zum-bu-ta-a-nu ra-bu-ššu-ú LÚ. ŠAMAN.LÁ šú-ú a-na pa-an šES-iš-a ša-pa-raš-ššu šES-šú-a dib-ba ša-bu-tu it-ti-šš1 [1]-id-bu-ub, "Concerning the men about whom my brother wrote—forty of them are dependent(s). Now, Zumbutānu is their chief and an apprentice scribe. I am sending him to my brother. My brother [sh]ould speak with him about an alliance" 1:8-14; am-me-ni LÚ qal-ša i-na li-bi ap-pa-ru a-šib li-li-[šá]-kám-ma NINDA.NIḪ.LA liš-bē-ša li-kul šI-1.M1.GI.DA it-tu LÚ.SAMAN.LÁ.MES liq-[bi], “Why is a slave boy living in the marsh? Let him come here, eat bread to satiation, and learn to read with the scribal apprentices” 83:11-15

šamaššammū “sesame"
See also šu, uttuatu; for discussion of šamaššammū pesūtu, see comment on No. 53:8

ki-i ŠE.GIŠ.1 šá šES-iš-a 4] MA.NA KUBBABBAR muḫ-ram-ma šu-bi-li-ššú, “Accept four and one-half minas of silver as the equivalent of the sesame of my brother and send it" 52:5-7; 4] MA.NA KUBBABBAR ŠE.GIŠ.1 muḫ-ram-ma šu-bi1*, “Buy for me and send sesame worth four and one-half minas of sil-
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ver" 49:12–14; [ra-i]-ri-a-ti iš-ša ȘE.BAR 1 [SÈ].GIS.I.MES ša be-li [iš-pu-ra] 1 [l]U.1[DAM]-GAR ul i-man-gur [x(-x)]-x a-ul ul i-nam-[din], “Equivalents in wheat and sesame, about which my lord wrote, the (mer)chant will not acc[cept]. He will not se[[ll ...]]]” 97:13–16; tāš-ša ȘE.GIS.I ša taš-pur [x] x SÈ.GIS.I LÜ.TUR.MES fis-il-da-har-ū-ni, “Concerning the sesame about which you wrote—the agents received from me [n amount of] sesame” 90:19–21; [aš]-ša kīlām [i]-ru(?) ša ȘE.GIS.I ša [be]-[l]i [iš]-pur a-na 1 pl 2 BAN ȘE.GIS.I BABBAR.MES i-na ȘA BĀD a-na m [(d)-]nu 1 ul i-na 1 šaš ir-lī-[l]-nu [a-na] 1 pl 1 x BAN ȘE.GIS.I BABBAR.MES[i] -i-nam-di-[ni] ul 3 MANA KU.BABBAR 2-a-na 1 pl 2 BAN ȘE.GIS.I BABBAR.MES i-na ȘA BĀD ki-i am-[hur] ul* iš-nu, “Concerning the town’s(?) price for sesame about which my [lo]rd [wrote]—they were se[l]ling white sesame for one pānu, two sātu (per mina) in the town gate, and they were [s]elling [white sesame for] one pānu, n sātu (per mina) in the delivery house; so when I accepted one pānu, two sātu of white sesame for three minas of silver in the town gate, they did not become angry” 53:6–20; [l]-al-kām-1 [ȘE.GIS.I m[u]-hur], “Come and re[ceive] the sesame” 53:28

šamumu “pasturage, fodder”
In the expression šammi uttāti, “stubble of the wheat” (see comment on No. 94 reverse):

šamū “heaven”
a-de-e-nil AD a-na DUMU it-ta-din AN-ū ki-i a-na-ku 1 at-ta ni-par-[1]-[a]-s, “Our treaty—given father to son—by Heaven, you and I can not bre[ak (it)]” 23:5–7

šandabakkū (title of the governor of Nippur)
See also bēl paḥaš, šākin tēmi
LÜ.GU.EN.NA um-ma šup-raš-[šum]-ma 1 līl-li-kām-[m]-a qaq-qar kaṣ-da-dū-[ša] la tam-me-[r]-[i]-k-ka 1al-kām-[ma] qaq-qar ša-[l]i-[bat], “The šandabakkū is saying, ‘Send him a message that he should come, an[d] a plot will be gotten hold of for h[im].’ Don’t del[a]y. Come and seize the plot” 91:13–19; āš-ša dib-bi ša ina bi-rit-kə u ina bi-rit “ba-ša-a a-na-ku a-na șu-NU-MUN aq-ta-bi um-ma “ba-ša-a LÜ.GU.EN.NA [u]-šap-pi-ri, “Concerning the matter which is between you and Iqṣīa: I myself spoke to Mūkin-zēri, saying: ‘Iqṣīa has [g]ouged(?) the šandabakkū’” 16:14–19; ... a-kān-ka ina āpa-an LÜ.GU.EN.NA j a LÜ.L.A.G.EM.ES ša-ša EN.LIL.[KI] liš-ša-bat u KAL ka-lak-k[a] (broken), “He seized the [... there in the presence of the šand[abakkū] and the heads(?) of the houses of Nippur, and [he ...] the door of the storehouse” 74:21–23; LÜ.LÜ.GU.EN.NA (context broken) 74:19

šanū (adj.) “other, else”
GU.MES ša-nu-um-ma la* tu-ba'-a, “Don’t look for other oxen” 55:9–10; mim-ma ša-nu-um-ma la ta-rah-har, “Don’t buy anything else” 40:24–25; AD.MES-a-nu a-ha-meš ku-ul-lu 1 i-en 1-1-na a-al-li ša ša-ni-i ā-su-uz-zu, “Our fathers rule jointly, and they stand each as the confederate of the other” 2:37–40; ul 1-ul-[sa]-hj-[r]-ša-[m-a] a-na KUR ša-ni-tum-[ma] ul in-1-na-[lit], “I did not make him chan[ge allegiance, an[d] he did not fit[te] to another[ly] land” 88:4–6; SAL a-ma-lat ka ša-ni-l-[ma](?) A-ta-li-[l]a ša ina ē Da-ku-ru mam-ma a-na KU.BABBAR ul i-nam-din-su, “Your other slave woman, Attā-[l][a], who is in Bit-Dakkūri, no one will sell her (either)” 31:15–18; a-na* ŠU.GA.DA.MES ša-nu-um-ma la i-x-x, “[They(?)] must not [... for other bundles of flax” 35:29–30

šanū “to become different” (G); “to change, alter” (D)
D-stem: 4E[nt] ki-i ma-la1 UD.MES ša bal-[la]-nu a-Al-de-[el] ša it-ti a-ha-meš mín-su nu-l-ul-tan-nu-ma, “By Bēl—How can we possibly have altered (our vow to say:) ‘The treaty which is between us is not (binding) for each and every day that we are alive?’” 23:30–32
šapāru “to write and send a letter; to send something or someone” (G); “to keep writing” (Gtn)
See also abāku, abālu, naṣaṣ, šaṭāru


Gtn-stem: il-ta-nap-par 109:5; al-ta-nap-par-ka-ma 11:5; il-ta-šap-pa-ra 95:9

šaqālu “to weigh out”
See also madādu
[en-na a]-1du ki1-an.bar [be-il še]-bu-ū a-na mam-ma [ul ad]-din-ma ul ăš-qul, “[Now then, if (I had known that) my lord wajnted iron, I wouldn’t have weighed (it) out and [so]ld (it) to anybody” 41:24–26

šaqū “to be high (in price, value)”
[ša]-bar a-na md-ag-4 č-al[gāl] i-din-ma a-na ē ha-du-ū lid-din man-nu ki-ma ma-ḥi-ri i1-šaq1-qā-a, “Give the wheat to Nabū-[i]-ē[i] and let him sell to the house which he prefers. (But) who will offer a higher price than the market place?” 37:20–24

šarru “king”
LUGAL i-ta-ri um-ma Kū.bābbar-ma i-iš ul i-man-gur um-ma anēs.kunga.meš bab-ba-nu-ū-li1 ul ab-ka-nim-ma i1l-na-ni, “The king will return and say: ‘The silver—where is it?’ He won’t consent. He’ll say, ‘Bring me fine mules and give (them) to me’” 56:17–22; Lū.Dumuk.Kīn ša a-na pa-an LUGAL
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

il-lik ul ịh-li-si, “The messenger who went to the king has not returned” 34:10-12; a-na1 [E]tē-īru1 um-ma1 LUGAL um-ma a-na1 "E-tē-er-a ma-erīn\(\text{meš}\)-ia 'GU\(\text{meš}\)-ia taḥ-tab-tii, “To Ėṣeru from the king. Say to Ėṣeru: ‘You have plundered my men and my cattle’” 8:1-5; LUGAL 'ul1 [i]-qab1-bi lub-rā, “The king must not [s]ay: ‘Let me look into it’” 20:22-23; Lū be-lī di-ni-ka a-ṣīb LUGAL ik-te-liš um-ma ul tal-lak, “Your court adversary is here. The king detained him, saying: ‘You will not go’” 20:29-31; LUGAL (context broken) 74:14

šasū “to cry out, shout” (G); “to pound, ring constantly (said of the ears)” (Gtn)

Gtn-stem: en-na GESTU₁-a GUG.ĐE-DI-a ma-la an-ni-i 1KULGI (= qux-tāru) ša GESTU₁-i-na 1šU₁ 1*+en ina lib-bi DUMU.MES URU 1šāl a-na i-si-in-na a-na EN₁.LIL.KI₁ il-la-ka šēš-ū-a lu-ū-še-bi-li, “Now my ears are constantly pounding. My brother should send me every single bit of this fumigant for the ears with one of the natives of the city who is coming to Nippur for the festival” 70:8-17

šaššūgu (a type of wood)

See also ballukku, gammiš, kiškanā, šakkullu

en-na a-di GIS.GIGIR ra-as-kī tu-ṣēb-bii GIS ḫu-šā-am-ma ul ta-ad-din en-na ma-la GIS.GIGIR-ia GIS.MES. GĀM ā GIS.ŠA.KAL šu-bi-la, “Now up to the time you should send a completely assembled chariot, you will not have made even a scrap of wood. Now send me every single part of my chariot—šaššūgu-wood and šakkullu-wood” 33:29-35

šāšu “him” (dat.)


šatammu (šattamu) “chief temple steward”

1 GŪ.N UN KŪ.BABBAR “Mu-šēb-ṣā-a-a LŪ.ŠA.TAM LŪ.AD.AD₁-ka a-na maš-kat₅-ta ki₁-i iṣ-kun “Mu-šēb-ṣā-a-a ki₁ i-mu-ū-ti 1GŪ.N UN KŪ.BABBAR a-na ram-ni-ṣā it-ta-ṣā, “After Mušebšāya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšāya had died, he took the talent of silver for himself” 38:33-38

šattu “year”

šā “PAP₁-ia₁ ši-i MU.7.KAM ḫGAL(?) ki₁-i la pa-an "Kab-ti-id ḫil₁-lik, “She belongs to Nāširiy. Seven years it was(?) that he did service for Kabtiya” 82:16-19; a-du-ū 5 MU.AN.NA.MES a-ga-a a-ū-ti i-na šib₁-te-e-tu ša-bū a-na "DU-NUMUN ki₁ i aq-bu-ū um-ma ḫu₁ i-du e-kä-me šu-ūl, “Now it has been five years since he was bound in fetters. When I spoke to Mukin-zēri, he said: ‘I don’t know where he is’” 17:15-20

šatāru “to write (on a tablet)”

ši-mu-tu ki₁-i al-liq ina ṭup-pi šā LŪ.GAR.KU ul iṣ-tu-rū, “They did not write in the tablet of the governor that I had gone to make purchases” 64:11-15; 1dAG₁-fṢES₁.MES₁-SUM.NA₁ LŪ.DUB.SAR-KA₁-ma a-ga u ḫAMAR.UTU₁ a-na be-li-ī-tā lik-ru-bu [liš₄-tur₄-ma], “Nabū-aḫḫē-iddin, who is your scribe, [let him write]: ‘May Nabū and Marduk bless my lord’” 83:20-23

šebū “to become sated”

am-me-ni Lū qal₁-1a i-na lib₁-bi ap-pa-ru a-ṣīb li₁-lik₁-kām-ma NINDA₁.H₁.Y₁ liš₄-bē-e-ma li-kul ā [1IM₁.GFD.DA t-ti LŪ.ŠAMAN.L.MES liq₁-bi₁, “Why is a slave boy living in the marsh? Let him come here, eat bread to satiation, and learn to read with the scribal apprentices” 83:11-15

šēlū see sela

šēlū see sela

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šemû “to hear, listen”

šēpu “foot”
In the idiom ḫarrān̄a ana šēpi X šākānu, “to dispatch X, to set X on the road”:
DUMU.LO.KIN šā be-li-ši it-ti LU.A.KIN-ia a-na URU Šā-ši-ia KASKAL* a-na* še-ši-šū be-li liš-kun, “My lord should dispatch the messenger of my lord to Šapiya with my messenger” 5:15-19;

In the idiom šēpi parāsū, “to bar access to”:
LŪ n[a-qād-d] šā DINGIR.MES-ni am-m[a]-ni GIR² a-na pa(!)(copy: la)-ši-ra KASKAL a-na GIR² a-na GIR² šū al-tak-na, “The herdsmen of our temples—why are you barring them from our gods?” 103:5-8

In the idiom šēpi šallum, “to guarantee safe conduct(?)” (see comment on No. 76:15-17):
mi-Ina a1 KASKAL² šā DAM.GĀR-ni [il]-la-ku [LŪ.L.MES] i-na-aššu KASKAL² a-na-ku šā i-ta-[a] a-na mul-b[i]-šā nu-šal-lam, “Whatever caravan journey that our merchant [makes] that brings along slaves, we—both you and I—will guarantee safe conduct(?) for it” 76:11-17

šēšēku “scrubland(?)”
See comment on No. 94 reverse
be-li i-te šē-šek mu-ut-ti lik-tab-bi-ši, “Let my lord keep contracting(?) the boundaries of the facing scrubland(?)” 94:25-26; aš-di la qaq-qar il-la-ša lu-ši-ti(?)-ram(?) a-na ma mul-b[i]-šu-nu šē-šek lu-šu kun(?) 1, “Before the holding is lost to us, let me return(?) it to cultivation(?), or let it be assigned(?) as scrubland(?) for their use” 94:29-31

še-u “grain”
See also šamaššammū, uṭṭatu
[GU]-MES ni-ri še-e ul [ik]-kal, “Oxen in the yoke do not [e]at grain” 94:32

šī “she, that, this” (f. sg.)
šī-i 75:30; 82:16; 84:6; šī-li 82:22; šī-[i] 82:21, 30; SAL.BI 69:14

šibšu “rent, tax”
See also bittu, biṭu (B); for discussion see comment on No. 102:5
daššu šī ša be-li iš-pu-ra SUM.NA-a lil-li-kām-ma a-kan-na liš-ši ube ta-ša [a]-kan-na-ka SE.BAR mi-šur-ša, “Concerning the rent in grain about which my lord wrote to me—Let Nadnā come and transport (it from) here. And (as for) you—receive the wheat from him there” 101:4-10; šā ši-[ib]-šu šā be-li iš-pur a-du-ša aḫ-[t]-ure DUMU šī-šu šā be-li-ia it-ti SUM.NA-a lil-li-ka šE.BAR li-ši-n-du-[a] la-[ma] li-[iššu], “As to the rent about which my lord wrote: I have now readied (it). Let the messenger of my lord go with Nadnā, and let them measure out the wheat [and] transport it” 102:5-11
The Early Neo-Babylonian Governor’s Archive from Nippur

sibu “farm”

See also eqlu, qaqqaru; for discussion see comment on No. 93:11

GIS.APIN.1.MES1 [ù GU.MES1] šá LÚ.ENGAR.MES1 a-di(?)1 [x]–x–ka1 gab-bi a-na KIN ìbe–ll–i–nu1 a-bu–uk–ma ši1–ša1–[hu] šá be–ll–i–nu šá ina KÁ1-šáš1–pi–ši–ir–tul–lušur, “Bring all the plows and oxen of the cultivators together(?) with your [...] to the work-assignment of our lord, so that I may break up the soil on the farm of our lord that is in his quarter” 92:5–10; LÚ.ENGAR.MES šá ši–i–šu um–ma kur–ban–nu ši–i–šu1 ma–a–da ki–i la pa–dš–ra ul ūa–a–bu a-na e–re–ši1, “The cultivators of the farm are saying, ‘The clods of the farm are numerous; if they are not broken up, it will not be good for planting!’” 92:11–15; 70 ÊRIN.HLA LÚ1 šì–i–šu1 [šá be–ll–ia ú–tir ú1 LÚ1.ÔŠ.SA.ŠDU.MES1URU1 gab–bi es–re–es–1su–nu1 luq–1–ta–at–tu–lú1, “My lord’s farm-manager has (already) returned seventy workers; and all the city’s neighbors have completed their planting” 93:11–15

šikaru “beer”

[a]1 ŠE.BAR1 qa-na1 LÚ.ŠI.MOXGAR.MES1 [lid–di–nul KAS.SAG1 isd1 ŠI.1 qa–tši lušur, Also, let him give wheat to the brewers that they(!) may brew beer for the diggers of my lord” 93:24–28

šimutu “purchasing”

See comment on No. 64:11

In the idiom šimutu alâku, “to go to make purchases”:

ši–mu–tu ki–1 i1–lik ina ṭup–pi šá LÚ.GAR.KU ul iš–tu–ru, “They did not write in the tablet of the governor that I had gone to make purchases” 64:11–15

šina (šini) “two”

dAG1 lu–ū i–de ki–i a–di1 1+en ši–ni1 á–lil1–tu(?)1 a-mah–ha–ru–ku ki–i DUMU šip–ra–a1* a-na [šeš1–íá–al–tap–r[a], “May Nabû know that before I receive even one or two dried figs from you, I will have had to send my messenger to my brother” 69:21–26

šinšu “twice”

1+en–šá 2–šá la kit–ta–a ah–tar–ša–a, “Have I even once or twice unjustly made a withdrawal?” 2:21–23

šipatu “wool”

See also argamannu, tabarri šadî(?), tabarru, takiltu

ú-de-e [gab(?)]1-{[bi]} SIG qa*-tar-ra-a-ftil ta [k1]1 qu-mu-ú AN.[BAR]1 it-ti-šu(?) i-[šá]-1a1 ma-a'-da ahpír-šu, “Deliver to me a[ll](?) the merchandise: the wool, the incense, and with it, the outstanding iron ax(es). I’ve already cleared out much of it” 35:21-25; a-na-[ku] 121 GÚ.ME SIG1-{[šá]} šu(?)-[us(?)-bi-[ra(?)-ku(?)])], “I have been d[erpr][jv][ed(?) of [my] two loads of wool” 72:13-14; [ki-i]1 2 GÚ.ME SIG-fa1 u ki-i KÚ.BABBAR, “And whether it is my two loads of wool or whether it is the silver …” 72:27-28; [fl1].DAM.GAR1-[^a] (context broken) 72:25

šipru “work”
GIS.APIN,ME1 1{[ú GU,MES] šá LÚ.ENGAR.MES a1-{[di(?)] x}-1ka1 gab-bi a-na KIN 1-be-li-i-nu1 a-bu-uk-ma ši-l1-[ju] šá be-li-i-nu šá ina KA-[šá] pi-sī-ir-ti šu-šur, “Bring all the plows [and oxen] of the cultivators together(?) with your […] to the work-assignment of our lord, so that I may break up the soil on the fa[rm] of our lord that is in his quarter” 92:5-10

šipu “rafter”
ū mam-ma ina pa-an LÚ.ARAD.É.GAL.MES ia-a'-nu-um1ma1 GIS.Ú.R1.MEŠ GIS-tal-li GIS.SAG.KUL BABBAR GIS ši-i-pi u GIS.UMBIL in i-nam-din-dāš-[šá], “And (inasmuch as) there is absolutely no one in charge of the builders, no one can give them(!) beams, joists, white bolts, rafters, or even a wagon” 89:13-17

šiqlu “shekel”
See also dasannu, hātu, kaspu, qālu

šittu see sittu
šú “he, it, that, this” (m. sg.)
šu-ú 16:9; 23:30; 27:25; 40:11; 48:11; [šu]-ú1 17:20; šú-ú 1:11; 2:35; 6:24; 17:30; 18:24; 20:19; 65:15; 83:19; 100:9; [šu](t)-ú 12:17; [šú]-um 17:33; šú-ú-ma 2:5

šubtu “dwelling”
See also ašábu, ašib ālī
gal-la šú(1)-ú mi-iq-ti ina muh-ši-šú u a-na šub-ti-ni a-na a-ši-ni u e-re-bi-ni šeš-ša-a liš-al, “… that stone has damage on it now. Therefore let my brother inquire about our (right) to go out and come back to our dwellings” 12:16-21

šulmānu “present, gift (of greeting)”
See also šalāmu, šulmiš, šulmu, ta’tu; for discussion see comment on No. 35:8-9
en-na a-du-ú ki-i mUN šeš-ú-u a-qat-tu-ma i-pu-nuš ANŠ.MEŠ 1-l1 tu-maš-šar tir-raš-šu-nu-ti at-tu-ku šú-nu ta-a'-ti šul-ma-a-nu a1 ina muh-ht1 i-di-ni, “Now then, if my brother has made a complete end to friendly relations, don’t let the donkeys go. Return them. (But if you think) they belong to you, give me a gratuity (or) present in exchange” 35:4-10; [šú]-l1-ma-a[n] 1[a1 na] pa-[an] [šeš-i]1 a dš-pu-[ra] [en-na LÚ].TUR [šá] [šeš1-[i]-u] [LÚ].DAM.GAR1-[šá] a1-na1 KA B[AD] lil-lik-u1-ma* ha-a-tu1 [šá] ina let m1Eri1-ba [li-bu1-[ku], “I have se[nt] a [g]if[ten] to m[y] brother. Now] let an agent [of] m[y] brother [and] his [merchant] go to the to[wn gate] and fet[ch] the cash payment [which is] in Eriba’s charge” 54:5-11

šulmiš (šalmiš) “in good condition”
See also šalāmu, šulmu, šulnu; for discussion see comment on No. 24:7
[1]-da-tam1-ma1 ul-tu *Muš-šal-lim4-tim taš-pu-ram-ma 2 GU, šu-ul-miš ad-da-äš-šum-ma a-na i-sin-nu šá UNUG.KI [fl1].bu-uk, “This is to attest that after you sent Mušallim-Adad to me, and I had given to him two oxen in good condition, he led (them) to the festival of Uruk” 24:4-10
šulmu “well-being, safety, greeting”

See also šalāmu, šalānā, šulmiš

In greeting formulae:

lu šul-mu 51:3; lu [šul]-mu 64:3; lu [šul]-mu 69:3; lu šul-[mu] 40:3; [šul-mu] 15:4; lu-ú šul-
mu 13:5; 28:3; 52:3; 70:3; 89:3; 102:4; lu-ú šul-[mu] 73:3; lu-ú šul-[mu] 54:3; lu-ú šul-[mu] 21:4; lu-ú šul-[mu] 107:3; [šul]-mu 96:4; lu-ú šul-[mu] 43:3; lu-ú šul-[mu] 48:3; [šul]-
ušul-[mu] 26:3; lu-šul-[mu] 17:3; lu-ú šul-[mu] 13:3; 34:3; lu-ú šul-[mu] 3:3; 12:5; 78:3; 82:4; lu-
ú šul-[mu] 85:3; lu-šul-[mu] 61:3; lu-ú šul-[mu] 23:3; [šul-šul-mu] 92:3; a-na šul-mu 90:3

šulmu “well-being, safety, greeting”

See also šalāmu, šalānā, šulmiš

In greeting formulae:

lu šul-mu 51:3; lu [šul]-mu 64:3; lu [šul]-mu 69:3; lu šul-[mu] 40:3; [šul-mu] 15:4; lu-ú šul-
mu 13:5; 28:3; 52:3; 70:3; 89:3; 102:4; lu-ú šul-[mu] 73:3; lu-ú šul-[mu] 54:3; lu-ú šul-[mu] 21:4; lu-ú šul-[mu] 107:3; [šul]-mu 96:4; lu-ú šul-[mu] 43:3; lu-ú šul-[mu] 48:3; [šul]-
ušul-[mu] 26:3; lu-šul-[mu] 17:3; lu-ú šul-[mu] 13:3; 34:3; lu-ú šul-[mu] 3:3; 12:5; 78:3; 82:4; lu-
ú šul-[mu] 85:3; lu-šul-[mu] 61:3; lu-ú šul-[mu] 23:3; [šul-šul-mu] 92:3; a-na šul-mu 90:3
§unu “they” (m. pl.)

su-nu 61:9; šu-nu 1:9; 16:26; 35:8; 61:7; 79; šu-nu 92:37

šupāla “below, downstream”

[m]an-nu ša ugu-ka-ma [ū] ša šu-pa-la-ka [a]-šib [še]l-bar be-li it-tan-nu-šu1, “[Wh]oever [is s]et-tled upstream [or] downstream of you, my lord has given him wheat(-acreage)” 97:22-24

šuršudu see rašādu

šūt “those of, those which, who”

DINGIR.MES šu-ut EKU[r] u EN.LIL.KI ZI.MES ša šes-šiš1 li-iš-su-ru “May the gods of Eku[r] and Nippur guard my brother’s life” 1:4-5

šūt rēši see ša rēši

tabbarri šadi (?) “imported(?) red wool”

See also argamannu, šīpātu, tabarru, takiltu; for discussion see comment on No. 45:10 and 13

SIG.HÈ.ME.DA.KUR.ŠI1 la 1 SIG.ŠA.LIN.KUR.RA la šu-ši1 lam-hur1, “I received from [his] hands the imported(?) red wool and blue-purple wool” 45:10-11; šu-nu-ša šu-šič SIG.HE.1.ME.DA.KUR.RA u SIG.ZA.LIN.KUR.RA a-kan-na ma-a-da*, “Send absolutely nothing. There is much imported(?) red wool and blue-purple wool here” 45:12-14

tabarru “red wool”

See also argamannu, šīpātu, tabarru šadi(?) takiltu

1DAM.1.GAR ki-i SIG.È 10 GUR (erasure) [la1 i-nam-di-ška in1 [a-n-e] "Na-di-nu DUMU "x-[x(-)] [qgl.] ša i-šiš-ma [KI]B.BABBAR šu-r[aš-šu ... (broken)], “The merchant—if he will not give you ten kor of red wool—say something [t]o Nādinu, son of [PN], send [him] silver, [and he will ... .]” 45:14-18

tabbanitu see tabnītu

tabnītu (tabbanitu) “sacrificial table, meal”

See also ba-nu, bādu, isin-nu, mubannu

ma-la a-gan-ni-i UD.MEŠ mam-ma tab-ni-tu ina Ė.DINGIR ul ú-ban-šu1, “For a long time no one has arranged the sacrificial table in the temple” 17:35-37; en-na a-na1 “Mar-duk šes-ši-ta liq-bi-ma U, GIS.MA ša [d] la1 lu-še-bi-lam-ma tab-ne-šu1 a-na lib-bi lu-bé-en-šu1, “My brother should now speak to (the man) Marduk to have a riverboat transport a flock here so that they may arrange the sacrificial tables therewith” 17:37-41; u-mu GIS.KIN šes-[a-u] šu-šeb-bil 2 [x1] [x] 1 LU1.DIM tab(!)-ba-[ni-tu] a-na šes-ia ú-š[e]-bil], “When [my] brother sends the kiškanū-wood, I will send to my brother the two [...] temple coo[ks]” 10:16-19

tablāptu (tablāptu) “cloak”

See also mušiptu, šubātu

an-ni-tu lu-ū i-da-at ul-tu a-qab-bak-ka TŪG taḥ-lap-ti x-x(-x), “This is to testify that after I was speaking to you, he(?) ... a cloak” 86:13-17

takālu “to trust” (G); “to assure, give assurance” (D)

G-stem: a-di 10 Ė.RIN.MEŠ it-ti-šuš aššu ša-bi-ku ki-i at-ta-ki-la ši-bil-ta taḥ-te-bi-la-an-ni, “But right up to the time that he made ten men run away with him, you were doing me wrong—even though I trusted you” 11:14-19

D-stem: en-na a-na a-kan-na-ak-ka um-ma lul-like pal-ša-ka ki-i tu-ta-kal-la-šu-mi DINGIR.MEŠ be-li1 lu-še-la-a a-na pa-ni-ka lul-liki, “Now, over there, he is saying: ‘I would go, but I am afraid. If you would give me assurances, let my lord swear an oath to me, (and) I will come before you’” 80:9-14
takeiltu “blue-purple wool”

See also argamannu, šipātu, tabarri šadili(?), tabarru

am-me-ni a-na šēš-la la āš-pur um-ma ša 5 MANA KŪ.BABBAR <<5 MANA KŪ.BABBAR>> SIG ta-kił-tu ā SIG ār-ga-man-nu muḫ-ram-ma [šu]-1-bil, “Why didn’t I just write to my brother and say: ‘Buy and send me blue-purple and red-purple wool worth five minas of silver?’” 1:32–36; ina 1’LU1 Kal-du gab-bi-[šu] ki-i1 û-ba-ù-û SIG ta-kił-ti ba-ni-û-û ā SIG ār-ga-man-nu ba-ba-nu-û [ša]-a-nu, “When I searched the length of Chaldea, there w[as]n’t any good-quality blue-purple wool or any fine-quality red-purple wool” 1:36–39; en-na SIG ta-kił-ti bab-ba-n[1]-[a]-[n] SIG ār-ga-man-nu ba-ba-nu-û1 ā SIG ta-kił-tu lib-бу-û ša a-na TŪgend mu-šip-tu ša šēš-īd i-maḫ-ḫa-ṣu ina šuIII “Mu-ru šēš-ū a lu-še-ši, “My brother should now send in the hands of Murru some f[i]n[e] blue-purple and red-purple wool and also some blue-purple wool out of which they can weave my brother’s musṣītu-textile” 1:40–45; SIG.JEME MEKUR.KA1 ŠI1 SIG.ZA.GIN.KUR.KA1 la šuIII-[šu] am-hur1, “I received from [his] hands the imported (?) red wool and blue-purple wool” 45:10–11; šu-na-a ma-[šu]-bi1 SIG.JE1.ME.ME.KUR.KA1 u SIG.ZA.GIN.KUR.KA1 a-kan-na ma-a-da*, “Send absolutely nothing. There is much imported(?) red wool and blue-purple wool here” 45:12–14

tamirtu “region, vicinity”

5 ANŠA.ABB.AMEŠ ú 3 ERIN.MEŠ ul-1tu ta-mi rtl-tu è la-ki-nul a-kan-na-ka it-tab-šāl1, “Five camels and three laborers from the region of Bit-Yakin have appeared there” 4:4–7

tamkāru “merchant, trader”

See also alaktu, ālīk ħarrānī, ħarrānū, karā (A), silullūl, šuḫāru

IKI1 i-AMAR.UTU.LUGAL-a-ni it-tal-ku ki-i ḫa-du-ut-a a-na [KĀ.DINGIR.RA.KI ittt-šu] liš-ši u [ki-il] a-kan-na1 a-na LŪ.DAM.GAR lid-din, “If Marduk-šarrāni comes, let him carry with him to Babylon whatever he wishes. Or if (he wishes), let him hand it over here to a merchant” 38:12–16; en-na a-na AMAR.UTU.LUGAL-a-ni1 be-II1 liš-pu-ram-ma i-nul GIŠ.MA.MEŠ ša LŪ.KĀ.DINGIR.RA.KI MEŠ a-na pa-an ITL1.BAR1 a-na1 KĀ.DINGIR.RA.KI liš-ši1 ŠI1 kī-i a-na LŪ.DAM.GAR.MEŠ1, “Now my lord should write to Marduk-šarrāni [that he should transport (it)] to Babylo[n] in the boats of the men of Babylon before Nisannu, even if it is to the merchant[ ]” 38:17–23; kī-i šēš-ū-ā a il-li it KŪ.BABBAR a-na1 1=en lib-бу-û a-lik KASKAL1 ME šēš-ā-a lu-še-ši-li-štir LŪ.DAM.GAR Šū te-ku-tu la i-saš-kan um-ma a-na ḫa-ra-pi ul taq-ba-nim-ma ul ak-ši šū a-me-šu-û a-na ḫu-ul-šu- quà na-ta-aššū ā LŪ.TUR.MEŠ ik-te-lu-šā, “If my brother himself hasn’t (yet) come, my brother should send silver to one of the travelers. His merchant mustn’t lodge a complaint, saying: ‘You didn’t tell me soon enough and therefore I wasn’t able to retain the slave—you’ve allowed him to escape, and agents have detained him’” 81:16–29; 5 ANŠA.ABB.AMEŠ1 ú 3 ERIN.MEŠ ul-1tu1 ta-mi rtl-tu è la-ki-nul a-kan-na-ka1 it-tab-šāl1 a-di la šuIII LŪ.DAM.GAR i-kaššādu1 šu-pa-ma1 lul-li-kām-ma1 kī-i ša pu-ču-û lu-up-ṭur-dāššu nu-ul, “Five camels and three laborers from the region of Bit-Yakin have appeared there. Let him locate them. Before the merchant gets hold of them, write to me; and if they are for ransom, let me ransom them” 4:4–13; [dāš-šū] SAL a-1-mil1-[tu] ša šēš-šāl1-[a] iš-pūr1 a-na-ku dāš-p[u] [ša]-na šā-aššāl1 a-di LŪ.DAM.GAR dāšpur-ma ul-1tu1 u[RU.BAR1] a-DUMU a-bu1-kaššā, “[Concerning] the slave wo[man] about whom m[y] brother wrote—I myself se[nt] a letter to him. I sent (it) along with the merchant[ ], and I then led her(?) from [PARJAK-MĀR]I 82:9–14; kī-i pa-an šēš-ta ma1-[r]u ḫa-diš la-pa-an LŪ.DAM.GAR lu-uşšam-ma[lul]-1-šē-ŠI1-lak-ka, “[N]ow if it su[itt]s my brother, I will gladly convey her to the merchant and have (her) brought to you” 82:26–29; kī-i1 LŪ.DAM.GAR ik-ta1-ŠU1 [ù i-na ṣa][mu] tam-rum1 UDU.MEŠ1 šuš-līm-šū, “[If] the merchant has already arriv[ed], [then as soon] as you see (him), compensate him for the sheep” 24:28–30; LŪ.DAM.GAR ki i SIG.JE.GE 10 GUR (erasure) 1I1 i-nam-di-ša īNIM a-n-a[a “Na-dî-nu DUMU “x-[x(x)] Iqi1-bi-ma KŪ.BABBAR šu-r[a]-šā-šu ... (broken), “The merchant—if he will not give you ten kor of red wool—say something [to] Nādinu, son of [PN], send [him] silver, [and he will ... ]” 45:14–19; gab(?)1-b(i?) a-na LŪ.DAM.GAR.MEŠ1 a-kan-n[a-
ka] [i-din-a-ma lu a-mi-[lu-tu a]-ga-a* ša i-bu-[ka] ma-a'-da lu-na1-[a], “He indeed gave a[ll(?)] the ... to the m[enchants the[re]; but [th]ese sla[ves] whom he le[d here] are of very good qual[i ty]” 45:21–25; ki-i pi-i a[n-ni-i u] laq-bi um-ma ma-la ša [se-ba-a-ta] lu-tu kur.nim.ma. [ki ib-ba-ka] me-reš-ti-[iš] KU. [babbar x x x (x)] gab-bi LU.LAD/[MGAR x x x (x)], “Did I [no]t say as fo[l lows]: ‘All that [you desire] will bring’ from Eia[m]?” His consignment, the si[l]ver, and(?) all the [...] the mer[chant ...’] 43:9–13; [en-na lu] tür [ši] 1 [eš]-ši-[a] lu [lu-šum.mā] džād-ul ma-na1 ka BA[AD] li-li-lik-u-lma* ha-a-tiš [šá] ina le [mi]-aru-ba-li\*ul-[ku], “[Now] let an agent [of] my[ ] brother [and] his [merchant] go to the to[wn] guard and fe[t]ch [the] cash payment [which is] in Eriba’s charge” 54:7–11; [ki](-i)?[?] 1 eš-ši-[a] a-tiš taš-šu-šu ma-la1 Mā.[DAM.GAR] R UR.MEŠ [ši]-šu-li-bi1, “If(?) y[o]u are [my] brother, write to me, and I will d[is]patch a m[erchant] (and) agents” 75:12–15; mi-ni-*a*-alu l[aš]-kāsāl [šā] DAM.GAR-ni1 [il-la-ku] lu 1 Mā.-ši 1 na-ka lu 1 lā-ta1 a-na muḫ-hi-liš-šā] nu-[ša]-l-lam, “Whatever caravan journey that our merchant [makes] that brings along slav[es], we—both you and I—will guarantee safe conduct fo[r it]” 76:11–17; dā-siš ṣu-ub-ta 1 lu. DAM.GAR ša taš-pur ḥa-bi-ta-na at-ti-ka lu. DAM.GAR dumu tīn.tir.ki, “Concerning the captive and merchant about whom you wrote: ‘The marauders are yours, and the merchant is a citizen of Babylōn’” 28:5–9; lu 1 laš 1 ša ina le šeš-ši[la1 du-šu lu. DAM.GAR a]-šap-pa-ra-ka1, “(Concerning) my slave who is in my brother’s charge—[I am] now sending a merchant to you” 86:4–6; a-da-ul giš gam-miš ki-ši-a1 ana pi-a na 1 lu. DAM.GAR [i]p-ta-ra-as lat1-ta-si-šu1, “Now when I saw gammiš-wood, the merchant [divided (it) into exact one-shekel portions (and) I made a selection” 97:6–8; laš-ši 1 lu-ta-ra-ši lu 1 šeš-ša. bar u1 [šeš].giš.miš-ša be-li1 šiš-pu-ra1 [lu].lu DAM.GAR u i-ma-na-gur1 (x-x)-1-x ti 1 i-nam-[di-n], “Equivalents in wheat and [ses]ame, about which my lord [wrote], the [merchant] will not accept[ed]. He will not see[ll ...]” 97:13–16; [ki]-i me-reš-ti lu. DAM. GAR ta-mar1 [2 ma-na 5 giš-l]1 i-din-ma me-reš-ti bab-ba-ni-[ti] lu 1 muḫ-ram-l ma1, “If you see the merchant’s consignment, give two minas, five shekels, and (the) quality [consignment]” 44:7–11; ul lu 1 lu. DAM.GAR [i]ša bar lu. DAM.GAR [i]ša bar lu. DAM.GAR u TUR.MEŠ [x x x] 1 a-de-e (gabi1)-[bi] šiš qa*-tar-ra-a-la1 1 [ka1] qul-mu-û an.bar-i ti-su1(?!) i-sa-ša1, “From the mer[chants] (and) agents [ ...] deliver to me a[ll(?) the] merchandise: the wool, the incense, and with it, the outstanding iron ax(es)” 35:19–24; lu. DAM.GAR ra šiš-[a] (context broken) 72:25; lu 1 lu 1 lu. DAM.GAR (context broken) 72:25

tamū “to swear”

a-na-ku at-ma-ka um-ma 4AG u MES.TAK. K A ki-i as-si-qf-ma la ba-nu-û, “I have personally sworn to you, saying: ‘By Nabû and mes.Tak.kA, I did not choose any that were no good’” 60:23–25; nu-û-ru 4-šā dib-bu a-na muḫ-hi-liš-ša1 ub-te-e 4tu u l tu-ma-su1, “Nūru has four times sought an agreement with me. But byŠaš, he will not swear to it” 13:11–15

tāru “to return (intrans.); to be proved guilty, to be convicted; to turn into, become” (G); “to return, give back; to repeat; to turn into (trans.); to take (away) captive” (D)

G-stem: “Mu-šeb-ši ša aš-pu-rak-ka ri-qu-us-su la i-tur-ru lu qal-la-ru-û tu ki-lal-le-e in-na-āš-šum- ma it-ti-ši lu-bi-uk, “Mušebši, whom I sent to you, must not return empty-handed. Give him both slave boys that he may bring” with them” 79:15–21; [ki-nu]-u-liš-ša1 en-liš. ki [k] i-i a-na unug. ku 1 ([?]-turf1)-ma dingir.meš liš-šal-û-ni1 k[i]-[?]-i dib-bi an-nu-û tu [ki-nu]-û1, “[If] Kitnuša, the Nippurian, has returned(?) to Uruk, let them ask the gods whether these words are [true]” 110 r. 7–10; lu.gal i-ta-ri um-ma KU.BABBAR-MA išš iš l i m-a n-gur um-ma anše.kunga.mes bab-ba-na-û-it1 u lu 1 ab-ka-nim-ma lu 1 lu-na-na1, “The king will return and say: ‘The silver—where is it?’ He won’t consent. He’ll say, ‘Bring me fine mules and give (them) to me?’” 56:17–22; a-na lu ṣu r-ša-na be-li 1 liš1-[pur]-liš-ša-ni-ti1 ma ki-i it-tur-ru-û-ni1 a-lâ-û hi-bil-ti šu-nu be-li li-x-xiš-šu-nil1, “Let my lord send them to the river ordeal; and if they are proved guilty, let my lord [ ...] them for their wrong(doings)” 110 r. 11‘–14‘; "Tam-mašt-û a-na pa-ni-âd ki-i taš-pur dî-lu1 ina pa-an lu. kIn-ka ki-i id-bi-bu it-tu-ra, “When you sent Tammaš-II to me, (and) when they had prosecuted the case in the presence of your messenger, he proved accused” 23:11–13; ERI.N1 MEŠ-1 i a-GU MEŠ-1 a-ta-
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"You have plundered my men and my cattle. Now you should know that they belong to us. You have become my enemy" 8:4-9; ū-ba-tu u ni-reš-ti-li] be-li ki-i ū-še-bi-li ANŠEKUN[UAM.MES] ūlu-tu KUR.NIM.MA in-da-šar u "Nu-[um-mu-[ru]] a-na be-li(!) di-[l] ni ša be-ši-la it-tu-ra[u], "After my lord sent both a cash payment and trading capital, he came into possession of the mul[e]s from Elam, and Nu[mmuru] became my lord's adversary in court" 57:21-24; ūlu-tu UGU u ma a-ga-a a-na DUMU* ša be-li-[l]a ta-tu[r], "From this day forth I have beco[m]e a son of my lord" 59:22-24

D-stem: ki-i a-[kan]-na-[ka] mam-ma šu-su-nu iš-šab-tu-ma a-[l]a 1+en(?)[1] [a(?)-bi(?)] it-tan-ru (erasure) mi-nu-nu be-li ū-tar-ra, "If someone there has taken his(!) hand and given (him) to someone(?) [else]?(?) what will my lord give me in return?" 83:22-24; ū GU,ša ša ū-ba-tu ū-tar-ra[a]-kā[a], "Moreover, your ox which has been plundered I will return to you" 24:25-27; LO Tam-[timl] [x(-x)].[IMES
gab-bi] ū-tar-[f Riley], "The Sealanders will return all the [...]" 20:6-7; am-me-ni dib-bi an-nu-[l]u-[l] 1a-[a]-m[a]-1a-ti be-li lū-tir, "Why has my lord repeated(?) each and every one of(?) these words?" 110:10-12; 70 ĖRĪN.UL.U [ši-i-š[u]] ša lī-[l]u-[l]i-ša ū-tir ū lū[l]U.ŠA.DI.I.UMES URU1 gab-bi e-re-es-I-su-nul līq-[ta-at-ta-lul], "My lord’s farm-manager has (already) returned seventy workers; and all the city’s neighbors have completed their planting" 93:11-15; en-na U[LU].UDU.I.UMES ša "Gu-[l]ulu-[x(-x)] [LUX].SIPA ū-tir-ri [u] ANŠEK.ABA.BA [ša "]AG.Á.GAL [ni-i-ni nu-tir], "Now the [sh]epherd has returned the flocks of Gudu[...]. [And] we ourselves have returned the camel [of] Nabû-lē!i" 103:12-17; am-me-ni lū hál-qu tu-tir-rām-ma a-na lū lū be-li kūr-ia ta-nam-fdinl, "Why did you capture the runaway and are now giving him to my enemy?" 2:30-32; LUGAKKUL [a-na-šu][šu](?) ni-i-ni nu-tir, "We ourselves have returned the brick-moulder(?) to his house" 103:25-26; [ki-i] a-ka-ša-na-ka KI.LAM-[i]-aš-mi-qu ḫu-[u]-lī-[l]i-ši pi-it-ma ṭīr-ru, "In truth, I’ve covered over my market stall there. Collect the coils and return them to me" 35:25-28; KU.BABBAR tir-rām-[ma] lu(l)-bi-bu-nu, "Return the silver so [that] they may clear me of the claims" 65:8-9; me-reš-ti ša LŪ.TUR.UMES a-di-ka An-sa-na at ki-i lū a-me-lu-tu ia-a-nu ku KU.BABBAR tir-ra[m-m]a [...], "The agents’ trading capital has been on deposit until now. If there are no slaves, return the silver [a]nd [...]]40:26-30; en-na a-du-šu ki-i MUN še-[šu]-a ša-qat-tu-ma i-pu[u]-nu ANŠEK.MES [ša] līq-[ta-ta-lu] na-maš-[šar], "Now then, if my brother has made a complete end to friendly relations, don’t let the donkeys go. Return them" 35:4-7; ANŠEK.MES šan-[nu-šu]-lī-šu lu-[i]-tu-[u-a] tir-rām-mal, "Return those donkeys to me even if they are [my] gratui[ties]" 35:15-17; ERI.N.MES-ī-ā GU.MES-ī-ā tir-ra-nim-ma bi-na-a-nu līq-in-nu-[l]ma [at-tu-nu]-lma [NEN il]-bar-k[e]-nu a-na-ku, "Please give back my men and my cattle. Then [you] will be kinsmen, and I will be your foreign host" 8:9-15; be-li liq-ba-aš-šum-ma lī-[l]U.ŠA.LU.TUR.MES lu-tir-ru-[l]a DUMU "Šak-ni DUMU "Ḫa-la-pi šu-ū, "Let my lord command him that he should return the slave boy. He is a son of Šaknu, son of Ḫalapu" 6:20-24; a-di la qa-a-qa a-la-i qa-tur(?)-rimal-ri[-l] ma ina muṣḥ-bi-šu-nu še-šek lu-[u] ka(un[?]1), "Before the holding is lost to us, let me return(?) it to cultivation(?), or let it be assigned(?) as scrubland(?) for their use" 94:29-31

In the idiom gimilla turru, "to wreak vengeance":

‘They have wreaked [vengeance],’ (but) also: ‘[Now let us] re[cover our loss]’" 20:7-11

tebū “to rebel, attack, get under way”

See also tebū

a-[l]u-[l] 2 ME GIŠ.BAN.MES LŪ.TUR.MES i-te-eb-b[u], "Now, two hundred bows! The servants are rebell[ing]!" 10:14-15; a-du-šu et-ti-bi pa-an-ia du-gu-l* a-di ū-še-bi-li-ka GU.MES* ša-nu-um-ma la* tu-ba-a, "I’ve gotten under way now. Wait for me. Until I send you (a dispatch), don’t look for other oxen" 55:6-10; dul-lu-šu-nu muṣḥu it-ti-bi be-lī-a-ni ki-i i-lī-ka mi-na-a ni-qab-bi, "Their work has been abandoned. He’s gotten under way—our lord. When he has come, what will we say?" 89:18-21
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

tēbū “rebel, insurgent”
See also ḫābiitu, sarru, tebū; for discussion see comment on No. 7:7 and 19

ziMeS ina ugu-i-nu i-ba-āśl-sū ṭal-lak-ma ḫal-qa-a-ta, “There are rebels among us. If you go, you’ll perish” 10:27–29; ’en-[na a-du]-i[l] [k]jī-i ziMeS šā šēš-īš-nu [i]a ul-tal-li-mu [ur]u li-ta-zt-nu [i]-ti-ka ab-[k]ā, “[N]ow the [n], [i]f the rebels of our brother have [n]ot completely achieved their goal, br[īn]g the [settlement] of Itazinu here [w]ith you” 7:6–10; ʿa-ga-[nu] kī-i ta-[d(u)-uk [i]-a-pa-an ziMeS man-nu [p]u-ul-su-nu i-maḥ-ḥaṣ, “But if you have [l]e[d] these away (already), who is going to [k]eep them safe from the rebels?” 7:17–20

tēkītu (tēkitu) “complaint”
See comment on No. 81:20–21

u mim-mu-ū tē-e-mu šak-na-a-ti gab-bi lu-šam-ḥi-i-ri te-ku-ut-ka ul mur-ri-rat, “And you make all kinds of reports—Should I treat them all the same way? Your complaint isn’t (even) being looked into” 92:30–33

In the idiom tēkīta šakānu, “to complain, lodge a complaint”:


tēliitu see bītu ša tēliiti

ṭābu “goodwill, friendship; alliance”
See also adē, ayyalu, bēl ṭābtī, dibbu, kīttu, salāmu, su[l]lummi, ṭābu, ṭābūtū, ṭābu

ina maḥ-frī-l-ī [l][u] sar-ru-ṭi-īaš, šā lū-tū-ṭi-ka lī-ū-ṣaḥ-bit 5 en 5 kūbabbar ta-an-da-ḥar-sū-nu-tu ina lib-bi an-īn[i]-i muNul-a ḥu-su-uṣ, “Previously when I captured my kidnappers of your slaves, you received them for (only) five (shekels) of silver each. Remem[ber] this goodwill of mine” 2:26–30; šad-[d[a]-]qaṭ(?)[l] ul tu ṭāb-bi-tū a-[d(e)]-eš it-ti ḫa-meš ni-is-ba-ṭa[l] [ul] ka-α-ša nu-ul-taṣ-bi[l]-ka, “Last [y]ear(?), when we entered a(n alliance of) friendship and tr[e]at[y] to-geth-er, did we [n]ot cause you to enter (it) as well?” 7:13–16

ṭābu “good(will)”
See also bēl ṭābtī, salāmu, su[l]lummi, ṭābūtū, ṭābu

For discussion see note to No. 13:6–7

lū ḫi-in-da-ri gab-bi ta-a-bi īl-qa-ti, “The Ḫindaru have put an end to all good(will)” 13:6–8

ṭābu “to be good, safe, pleasant”
See also bēl tābūtī, ṭābūtū, ṭābū, ṭābu

luEngaMeš šā śi-i-ḥu um-ma kur-ban-nu ši-i-ḥu(!) ma-‘a-da ki-i la pa-āṣ-ra ul ta-a-bu a-na e-re-ṣi, “The cultivators of the farm are saying, ‘The clods of the farm are numerous; if they are not broken up, it will not be good for planting’” 92:11–15; kaskal tāl-da-nal ul ta-α-bi sal ta-l-mil-tu ul a-ṣap-pa- rak-ka pa-an lud-gul-īma-āš-ā-ka kaskal tā-a-ṭe-lam ul a-ki-li-šu, “The road of the guard-posts is not safe; I am not sending the slave woman to you. Let me wait a while. As soon as you have taken charge of the road, I won’t hold her back” 34:19–25; a-de-e-ni ad a-na dumu iit-ta-din an-ū ki-i an-akū u a-ta ni-par-īra[l]-aṣ s-ar di-nu i-du-u ʿa la di-nu i-dab-bu-bu ina let ʿen u ḫag ul i-ṭib-ba-āš-sū, “Our treaty—given father to son—by Heaven, you and I cannot bre[a]k (it). Where one knows the law and one litigates without due process, it will not be pleasant for him in the jurisdiction of Bēl and Naḇū” 23:5–10
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tabitu “alliance, friendly relations”

See also ade, ayyalu, bel tabitu, dibbu, kittu, salamu, sulumma, tabtu, tabu, tabu

See comments on No. 1:13 and No. 30:17

šeš-ú-a dib-ba ta-bu-tu it-i-faš [l]id-bu-ub, “My brother [should speak with him about an alliance]” 1:13–14; ki-i šeš-ú-tu ute mun.hila še-ba-ta lu ú-șa-bi-t, “If you desire brotherhood and friendly relations, let the man be held in confinement” 2:9–11; en-na a-du-ú ki-i mun šeš-ú-a ilt-qat-tu-ma i-pu-uš anšemēš [l]aš ti-maš-sar tir-raš-šu-ni-ti, “Now then, if my brother has made a complete end to friendly relations, don’t let the donkeys go. Return them” 35:4–7; mun.hila [k]i-l-te-pu-uš qu-ut-ti-šu-ma, “Just as you made the alliance, put an end to it” 30:17–18

tabtu (tabtu) “gratuity”

See also šilmānu; for discussion see comment on No. 35:8–9

en-na a-du-ú ki-i mun šeš-ú-a ilt-qat-tu-ma i-pu-uš anšemēš [l]aš ti-maš-sar tir-raš-šu-ni-ti at-tu-ku šu-nu ta-a-ti šul-ma-a-nu e-tña muḫ-hi i-di-ri, “Now then, if my brother has made a complete end to friendly relations, let not the donkeys go. Return them. (But if you think) they belong to you, give me a gratuity (or) present in exchange” 35:4–10; anšemēš [t]a-an-nu-šu-ta-lu ú-ú [t]a-tu-l-[u-a] tir-ram-maš, “Return those donkeys to me even if they are [my] gratui[ties]” 35:15–17

tēamu “to take charge of”

See comment on No. 34:24

kaskal [k]a-l-dan-lu ta-a-bi sal [a]-mil-tu ul a-šap-pa-ra-kak pa-an lu-d [g]ul-ma aš-ša-a kaskal [t]a-a-tü-sam l-ul-a-ki-li-šu, “The road of the guard-posts is not safe; I am not sending the slave woman to you. Let me wait a while. As soon as you have taken charge of the road, I won’t hold her back” 34:19–25

tēmu “report, news, instructions; mind, will, discretion, volition”

In the idiom TİEM  X LAMADU, “to learn the will, opinion, or mind of X”:

ša lù šab-lù-tu ša taš-pur um-ma pu-ut-su-nu ṭaf-[]-[]-[] a-du-ú šul-lik-ka tē-[]-Mu-[ ] AD.MES-št-nu šul-ma-ad-du, “Concerning the prisoners about whom you wrote, saying: ‘Guarantees their safety’—Now let me go and learn what their fathers are thinking” 30:4–9

In the idiom TĒMĀ ŠAKANU, “to give instructions, issue an order, make a report”:

a-du-dil a-Inal [pa]-an LUSIPA.MES(?) [b]e-lî liš-[kun-ma] anš[E.KUR.RA.MES] (broken), “Now let my lord issue an order to the shepherds(?) and the horses(?) ...” 94:34–37; u mim-mu-ú tē-e-mu šak-na-a-ti gab-bi lu-šam-hi-i-ri, “And you make all reports—Should I treat them all the same way?” 92:30–32; ul i-na mах-ri-i tē-e-mu áš-kun-gu um-ma ma-ma-la ŠUKU.ḪA ša ŠERIN.MES-ia šÉ.BAR X X iš(? ) X X iš-tu š[u]_l-bi-lî, “Didn’t I previously instruct you, saying: ‘Send me each and every bit of my workers’ provisions—wheat, [...]’? 95:7–12; ṭē-e-mu šak-[a-ta] um-ma šá-la-nu-[iš]-[a] a-na ṭURU Mal-rad la ṭ[a]-la-kám(1)-[ma] ta-[šap-[pa]_1]-ram-[ma] 1+en a-šīb U[RU Ma-rad] a-nam-do-[k-ka], “Did you not give the following instructions—’You must not go to Marad without my permission. Rather, you will write to me, and I will give you one of the residents of [Marad]’?” 75:4–11

TÊMU see ŠE RÂMU

TÜBU “good”

See also bēl ţābi, ţābu, ţābu, ţābi-ûtu

ki-i a-na ţu-bi pa-ni-ka um-ma UＲU Il-ta-zi-ni ki-i lib-bi-šu(!)-nu li-ru-bu û lu-šu-û, “If it is good for you, say (to them): ‘May they come in and go out of Iltaizinu as they please’” 7:21–24

In the idiom ANA TUBI ŠAKANU, “to deem fit”:

[iki]-i la-na ţu[-]bi-šu [š]ak-[i]-nu [lit-l]-[ik], “[If] he [d]eems fit, let him g[o]” 108:13–15; ki-i a-na ţu-bi be-li-i-ša šak-na 2 lù qal-la-lu-tu lu-ú ša ƘUL-la-a lu-ú ša ʾĒ-sag-giš-û ša mam-ma i-na lib-bi-ši-û ša a-na ţu-bi be-li-i-ša šak-na û lu-û a-me-lut-tu mim-ma ša be-li-í-à lu-ú Ti-ru-tu lu-ú ʾQif-í-DUG.GA lu-û ša ha-du-ú be-li li-su-[kám-ma li]-lik a-na-ku pu-us-su-nu na-sha-[k[a ţu-bu be-li-i-ša šak-[i]-nu [û be-li] la il-lák ![LO.KÁ.DINGIR.RA.k]MESí MEŠí MA-a-’da ša a-kān-ni i-du-in-ni a-na 1+en i-na lib-bi-šu-û be-li lid-din-ma [ti]-bu-kām-ma lid-di-ni, “If my lord deems fit, my lord should come and bring me two slave boys—either of the woman Kullā, or of the woman Esaggilu, or of anyone among them whose lord deems fit (to bring), or it may even be a slave man of my lord’s, or the woman Tirūtu, or the woman Qibī-dumqi, or whomever my lord prefers. I myself am acting as their guarantor. [But if] my lord does not deem fit [and] my [lor]d will not come, there are many men of Babylon who know me here; let my lord give (the slave) to one of them, and let him bring (him) and give (him) to me” 83:25–37; lib-bi-gi-nu be-li-lid-dî-ka, “Let him come here, eat bread to satiation, and learn to read with the scribal apprentices. For as long as the gods deem fit, let him come out of Itazinu as they please’” 7:21–24

TUUPU “tablet”

ḫa-an-ṭiš GABA.RI ṭUP-[a]-lu-mur, “Quickly, let me see a reply to my tablet” 10:23–24; GABA.RI ṭUP-[a]-lu-mur, “Quickly, let me see a reply to [my] tablet[et]” 96:29; Ḫa-an-ṭiš GABA.RI ṭUP-[a]-lu-mur, “Quickly! Send me a reply to my tablet” 44:21–23; Ḫa-an-ṭiš GABA.RI-ka [a-na] ṭUP-[a]-lu-mur, “Quickly, let me see your reply [to] my tablet” 69:27–28; a-na šul-mu ša šEŠ-ia al-tap-ra [ḫa-an]-ṭiš ŠEŠ[-ša]-a-[u] ṭUP-[a]-lu-mur, “Now I’ve written to inquire about my brother’s well-being. Quickly, let my brother find his tablet and his greeting and let him send a letter to me” 107:10–15; ṭUP-[a]-na šul-mu ša šEŠ-[ša]-al-tap-ra, “I have written and
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ṭūpšarru “scribe”

See also šamalṭā

[AG-šeš]-šE.MEŠ-šSUM.NA1 LŪ.DUB.SAR-KA1-MA a-AG u [Q]AMAR.UTU1 a-na be-li-iiā lik-ru-bu [liš-tur-ma], “Nabū-abbē-iddin, who is your scribe, [let him write]: ‘May Nabū and Marduk bless my lord’” 85:20–23

u “and, or, but”


ubārū see bēl ubārī

udū “utensils, merchandise”

See also mēreštu, utālu; for discussion see comments on No. 35:21 and No. 111:9 and 16
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE LETTERS

[bi] sīg qa*-tar-ra-a*-til ū īkā quL-mu-ū an tī-ril it-tī-šur(?) i-$ā$-laš, “From the mer[chants?] and agents [...] deliver to me a[i](?) the merchandise: the wool, the incense, and with it, the outstanding iron ax(es)” 35:19–24

uḫḫuru “to fall behind; to be outstanding, overdue”
See also bātu, kāšu, nemerkū
luḫḫur-ma ki-lal-le-e 1+en ina lib-bi 1ū/L.TUR.MES tī-1eq-qam-ma a-na šeš-iš a*-nam*-din*, “I have indeed fallen behind, but one among the agents can take both (wagons) and deliver (them) to my brother” 63:13–18; mim-ma 1ku.BABBAR-id1-ul uh-ur, “None of the[ir] silver is outstanding” 68 r. 1’–2’

ul “not”

ullu “dried fig”
“Ag lu-ū i-de ki-i a-dī 1+en 1i-ni 1ū/ī-l-tu(?) a-mah-ha-ru-ku ki-i DUMU šip-ra-a* a-na 1šēš-iā al-tap-r[a], “May Nabū know that before I receive even one or two dried figs from you, I will have had to send my messenger to my brother” 69:21–26

ullū “distant, remote (in time)”
ak-te-ra-ma lu-se-bi-la-dr um-ma ul-lam-ma lib-ba-ti-ia 1šēš-ū-la 1la 1i-māl-[a], “Though I waited, I in fact wrote(?) to him (my brother), saying: ‘It has indeed been a long time—my brother must not become angry with me’” 63:20–25; šā “Tam-maṣ-Il i-qab-bak-ka um-ma 10 ėrin.meš šā “A-tim-ma-a’ it-ti-ia ka-a-da ú-kal-lu 4Ag ki-i u, mu ul-lu-ū ki-la at-tu-šū 1ū la ina šēš.meš-šū šu-ū, “Concerning what Tammaš-Il is saying to you: ‘They are holding ten men of Atimmā with me at the guardpost’—By Nabū, it is not for eternity. The detention is his (alone). And he is among his brothers” 23:25–30

ultu (conj.) “after”
ul-tu 3:7; 7:13; 12:7; 17:7, 9, 16; 24:4; 41:29; 86:15; 89:11; ul-tu 35:19; 104:4; 1ul-tu 66:6

ultu (prep.) “from”
ul-tu 17:13; 26:11; 38:6; 41:12; 43:8, 11; 57:8, 23; 77:6; 96:24; ul(1)-tu 93:8; 1ul-tu 4:5; 82:13; [u]l-tu 6:8; 1ul(!)-tu 18:19

ultu libbi “from among”
See also ana libbi, ina libbi
Gu.NINDA.MES ul-tu lib-bi 1Āb(?)Gu.lh.la 150+1 GIS.APIN.des-lī is-bat-am-[ma], “Let my lord take the young bulls from the cows (and also) one hundred and fifty(+) plows” 94:26–29

ultu muḫḫi “from”
See also adī muḫḫi minī, ana muḫḫī, ina muḫḫī
ul-tu ugu u, mu a-ga-a a-na DUMU šā be-li-ia at-tu[r], “From this day forth I have become a son of my lord” 59:22–24

ultu reš see rešu
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Ululu (name of the sixth month)

a-du-ū ina li-bi ITI.KIN Lu Pu-qu-ū-da gab-bi 1a-na EN.LIL.KI a-na i-si-in-na il-la-1ku-ū-ni, “Now in the month of Ululu, the entire Puqûdu tribe is coming to Nippur for the festival” 27:9–13

umma (marker introducing quotations, often replacing forms of the verb qabû)

See comment on No. 24:11

um-ma 1:2, 16, 30, 33; 2:2, 4, 17, 3:2, 8; 4:2, 19; 6:7; 7:22; 8:2, 9; 10:5, 11:2, 8, 12:2; 14:2, 4, 15; 16:11, 17; 17:2, 19, 20; 18:2, 11; 19:2, 5; 20:2, 30; 22:2, 23:2, 5, 20, 26; 24:2, 11; 25:3, 4; 28:2; 29:6, 21; 30:5; 32:2; 33:2, 5, 11, 24; 34:2, 8; 35:2, 11; 36:2, 12; 37:7, 30; 38:8, 12, 29, 32; 39:2, 11; 40:2, 6; 41:16; 42:1; 43:10; 45:2; 46:8; 47:2; 48:2, 5; 49:2; 50:2; 51:2, 7, 20; 52:2; 56:16, 18, 20; 57:10, 12, 17, 26; 58:14; 59:6; 60:20, 23; 61:2, 6, 11; 63:2, 22; 64:2; 65:2, 13; 66:2, 8; 67:2; 68:2; 69:2, 6, 16; 71:2; 73:9; 74:3; 75:2, 6; 78:2, 4, 5, 11; 79:11; 80:10; 81:2, 22; 82:2, 16, 22; 83:8; 85:2; 89:2, 7; 91:2, 14; 92:12, 22, 34; 95:2, 9; 96:10, 20; 97:27; 98:18, 21; 99:2, 4; 100:2, 5, 7, 15; 101:12; 103:23; 104:2; 106:2; 108:2, 109:2, 6; 111:8; um-ma 1:2; 20:9; 27:8; 31:2; 56:11; 73:11; 77:2; 79:2; 87:2; um-ma[a] 96:2; [um-ma] 30:2; 43:2; 86:2, 8; 97:21; [um-ma] 60:6; 73:2; 76:2; 82:35; 86:22; 90:2, 25; 98:8; 111:15; [um-ma] 105:2; um-ma[a] 20:10; [um-ma] 7:6; 26:2, 7; 46:6; 54:2; 62:3; 70:2; 72:8; 84:2; 92:2; [um-ma] 97:17; [um-ma] 31:10; 92:2; [um-ma] 90:16; 107:2; [um-ma] 20:17; 28:15; 85:11; <um-ma> 55:2; [um-ma] 10:2; [um(?)-ma] 83:4; um-ma[a] 1:6; 2:3; 3:4; 4:3; 5:3; 6:3; 9:4; 11:3; 12:5; 14:3; 18:3; 19:3; 21:5; 20, 22; 23:4; 24:3; 28:4; 29:3; 30:3; 31:4; 32:3; 33:3; 34:4; 35:3; 37:14; 38:5; 39:3; 40:4; 41:5; 43:4; 45:3; 46:5; 47:3; 48:4; 49:3; 50:3; 51:4; 52:4; 53:5; 57:4; 58:5; 59:3; 61:4; 63:3; 64:4; 65:3; 67:3; 69:3; 74:5; 75:3; 77:4; 79:3; 80:3; 81:3; 82:3; 89:4; 90:4; 91:3; 94:5; 95:3; 96:5; 99:3; 100:3; 102:3; 103:4; 106:3; 108:3; 109:3; um-ma[a] 92:4; 111:4; um(1)-ma[a] 60:4; um-ma[a] 27:5; 66:4; 71:3; 72:5; 76:3; 87:3; 97:4; [um-ma] 16:3; 20:3; 36:3; 44:5; 55:3; 74:1; 85:4; 101:3; 107:4; um-ma[a] 10:3; um-ma[a] 15:5; um-ma[a] 56:5; 84:3; 93:5; [um-ma] 17:4; 37:2; 54:4; [um-ma] 37:3; 105:3; [um-ma] 86:3; um-ma[a] 15:2; um-ma[a] 83:3; [um-ma[a] 26:4; [um-ma][a] 70:4; 103:4; [um-ma[a] 98:5; [um-ma] 110:5

ūmu (s.) “day”

See also ūmu (con.), ūmu ša (con.), ūmusu

ma-la a-gan-ni-i UD.MES mam-ma tab-ni-tu ina EDINGIR ul ú-ban-I-nu1, “For a long time no one has arranged the sacrificial table in the temple” 17:35–37; am-me-ni ma-la a-gan-ni-i UD.MES 1LO.DUMU šip-ri-ka ul am-mar  ἦ a-na  ἦ-ibu-tu ul ta-šap-par, “Why don’t I ever see your messenger, and why don’t you ever write for what you want?” 71:4–7; am-me-ni ma-la-gan-ni-i 1UD.MES L0.DUMU šip-ri ša šēš-ia i-tal-kan-ni, “Why has my brother’s messenger (been) gone from me so long?” 107:5–7; ultu ugu uš₄ mu a-ga-a a-na DUMU* ša be-li-ia at-tu[ri]. “From this day forth I have become a son of my lord” 29:22–24; [am-m-e-ni] ul-tu uš₄ mu [šēš-ša] II[1]-[I]-[I]-[ku] 1LO.DUMU šip-ri-1lšā [I][a](-) l[Il](-)[tap(?)-ra(?)], “[Wh]y from the time my [brother] has[n’t](-)? his [mes]enger?” 26:11–14; gab-bu uš₄ mu be-li il-ta-šap-pa-ra um-ma ANES.KUNGA šap-ra, “Every day my lord keeps writing, saying: ‘Send me a mule’” 59:4–7; [ki-i] 1LO.DUM.GAR ik-tal-di[!] 1u-ni na uš₄ mu ta-tam-ru 1UD.MES šul-lim-šu, “[If] the merchant has already arriv[ed], [then as soon] as you see (him), compensate him for the sheep” 24:28–30; en ’ki-i ma-la 1UD.MES ša bal-1a-nu a-de-fē₁ ša it-ti a-ha-meš min-su nu-fūl-tan-nu-ma, “By Bēl—How can we possibly have altered (our vow to say:) ‘The treaty which is between us is not (binding) for each and every day that we are alive’?” 23:30–32; ša “Tam-maš-šī i-qab-ba-ka um-ma 10 ĖRIN.MES ša “A-tim-ma-a' it-ti-ia ka-a-da ū-kal-lu 4g ki-i uš₄ mu ul-ū-li-ka at-ta-ša 1II ina šēš.MES-šā šu-ū, “Concerning what Tammas-il is saying to you: ‘They are holding ten men of Atimmā with me at the guard-post’—By Nabū, it is not for eternity. The detention is his (alone). And he is among his brothers” 23:25–30; UD.L1kām₁ 93:8; [UD].x.KAM₁ 108:9
iimu (conj.) “when, on the day that”

See also iimu (s.), iimu ša (conj.), iimusu; for discussion see Introduction, p. 11 and nn. 88–90

u, -mu GIS.KIN SES-[a]-a ù-šeb-bil 2 šx [x] LÚ.1.DIM tab(!)-ba-[ni-tu] a-na šešš-ia ù-š[a]-eb-bil], “When [my] brother sends the kishkânâ-wood, I will send to my brother the two [..] temple coo[k]s” 10:16–19; u, -mu il-tap-ru-nu-m[a] Ĺu-1 uš-pur Ĺu]-gar-rib-šu-nu<ti>, “When they have written to me, let me write. Let me bring the<..>” 108:23–24; u, -mu tal-tap-ra ul am-me-rik-ka Kû.BABBAR ša taš-[pur] ub-lú-a Ĺ KASKAL<1>-ial ta-šal-lim, “On the day that you wrote to me, I did not delay. I took along the silver which you sent, and (now) my caravan venture is completed” 75:19–23; u, -mu LÚ.DUMU šip-ri-ia [it]-te-ē-h-si a-na šeš-ia a-šap-par, “When my messenger [returns, I will write to my brother” 22:11–14; u, -mu ša a-na pa-ni-ka it-rtall-ku-ma-la sd r[a-dul-i li-is-bat, “When he goes to you, let him take as many as he likes” 47:18–21


utulu “goods”

See also mereštu, udà

u-tu-[l] (context broken) 85:12

uțatu (uțetu) “wheat; wheat-acreage”

See also šamaššammû, še’e; for a discussion of the possible meanings “wheat,” “barley,” and “main cereal crop,” see the comment on No. 34:9; see also the comment on No. 93:24–28

4] MA.NA Kû.BABBAR SE.BAR mu-ḫur-am-ma šu-bî-li, “Buy and send to me wheat equal in value to four and one-half minas of silver” 50:6–7; ul ki-i pi-i an*-ni*-i* šeš-š-ú a šeš-š-ú lu-pu-ra um-ma a-du-ú SE.BAR ma-la še-ṣi-a-a ti* lu-š-é-ṣi-lak-ka, “Did not my brother write to me as follows, saying: ‘Now let me send you as much wheat as you want’?” 51:17–22; SE.BAR ša taq-bu-ú um-ma a-lîk-ka “ÎAR- MU lid-dak-ka ki-i aq-ba-a-dšu um-ma mim-ma a-na 1ka-1-ša ul a-nam-dak-ka a-di ši-a i-šap-pa-ram-ma i-na-dš-šu-ú ma-i-nam-dak-ka, “The wheat about which you spoke, saying—’Go, and let Šâkin-šumi give to you’—When I spoke to him, he said: ‘I won’t give anything to you until he himself writes a letter, conveys (it), and gives (it) to you’” 100:4–11; dš-šu še(!) šib-ši ša be-li iš-pu-ra “SUM.SÎ-na li-li-kâm-ka a-kan-

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tire campaigning army. They are saying, ‘We will eat the wheat of Larak’.” 34:5–10; SE.BAR in-na-
āşık-sum-ma ḫa-di a-na ni-is-ḫi ḫa-di-ma a-na KU.BABBAR U.SU, “Give him wheat; and (if) he pre-
fers, let him put it (on deposit) for withdrawal (later); or (if) he prefers, let him sell it” 37:7–9;
Â.GAL) i-din-ma a-na ք ḫa-du-ā U.SU, “I have just now sent yo[u] my tablet. Give the wheat to
Nabû-lê-i[êl] and let him sell to the house which he prefers” 37:17–22; šâ ši-ib-šā ša be-li is-pur
to the rent about which my lord wrote: I have now readied (it). Let the messenger of my lord go
95:4–6; ma-ma-la SÂK.URḪ ša ʾfIRIN.MES-IA1 SE.BAR x x ū(?) x x it-tu š[â]-bi-li, “SE[S]eND me each
and every bit of my workers’ provisions—wheat, […] and […]” 95:9–12; SE.BAR-[a la ta-se-[lu],
“Don’t be negligent about my wheat” 95:15; ‘ma-li-hi-ra-a-ti š[â] SE.BAR u[1] [ŠE].[GI.SI.MEŠ ša be-li] [iš-
pu-ra] [L.O] I[DAM] I[GAR ul i-man-[gur] (x-x)-x it-it i-nam-[din], “Equivalents in wheat and [ses]ame,
about which my lord [wrote], the [mer]chant will not acc[cept]. He will not sell […]” 97:13–16;
i-gib I(SE.BAR be-li it-tan-nu-âšāl, “The wheat(-acreage) about which my lord wrote to me, [s]aying:
‘Now I will give’—[Wh]oever is settled upstream [or] downstream of you, my lord has given him
wheat(-acreage)” 97:20–24; aš-šâ SE.BAR ša taš-pur 10 GUR SE.BAR a-na “SE.SUM.NA ʿat-ta-din) U
[SE] [a-na] [L.O] I[DAM] I[GAR aq-ta-bi [u]m-ma 20 SE.BAR lum-[hur] ści-it-it SE.BAR šu ina let ū SÂK.URḪ,
“Concerning the wheat about which you wrote—I have given ten kor of wheat to Aḫa-iddin, and to [L]\[a]\nšāpu I spoke, [s]aying: ‘Let me receive twenty (kor of) wheat (from you).’ The rest of his wheat is in
Zâkîr’s charge” 90:11–18; ūl[I] SE.BAR a-na ʿLŪ.SI.MEŠ.GAR.MEŠ liid-din1-ma KAS.SAG š[â] L Gil ḫa-re-e [šâ
be]-iš-[il]-la ib-lul, “Also, let him give wheat to the brewers that they(!) may brew beer for the dig-

In the expression šammi utšatī, “stubble of the wheat” (see comment on No. 94 reverse):
[en-na i-n-a] lib-bi ITI.A[PIN] [ANŠE] KUR.RA.MEŠ gab-bi [.UḪिय] SE.BAR ik-kal NUMUN[1
[i]-1ri-šu-āl I-a-di UDU.UḪिय ša be-li-iša i-na ḫa-am-ra UḪिय SE.BAR ik-kal, “[Now
i]n Arabḫ(amn), all the [ho]rses will be grazing on the [stubble] of the wheat. Will [we]
be able to plant while the flock of my lord are in the irrigated area grazing on the stubble
of the wheat?” 94:19–25; UḪिय SE.BAR (context broken) 94:33

uznu “ear”

a-di IGI1-ia tam-mar 1-en ina lib-bi šES.MEŠ-e-šu a-na lib-bi GESTU1 MEŠ ša la ir-ru-ub-ma la ū-šaḫ-
laq-šu, “Until you see me in person, not a single one of his brothers must come within earshot of
him, that he may not help him to escape” 2:12–15; en-na GESTU1-a GÜ.DÉ.DÉ-a ma-la an-ni-i [KÜL].GI
(= qux-târu) šâ GESTU1 i-na šU1 1-en ina lib-bi DUMU.MEŠ UŠU šâ i-na i-si-in-na a-na en.1.LIL.K1
il-la-ka šES-šâ a lu-ū-še-bi-li, “Now my ears are constantly pounding. My brother should send me
every single bit of this fumigant for the ears with one of the natives of the city who is coming to
Nippur for the festival” 70:8–17; ki-i na-kut-ti aš-šâ KÜ.LI. (= qux-târu) šâ GESTU1 a-na šES-šâ aš-
pur ḫa-an-tiš šES-ū-a lu-ū-še-bi-li, “In urgency I have written to my brother about fumigant for the
ears. My brother should send me a shipment posthaste!” 70:20–24

uzuzzu see isuzzu

yâmūtu (yama/uttu) “each and every”

See also mala (prep.), malmala; for discussion see comment on No. 110:11

am-me-ni dib-bi an-nu-âlḪ i-a-ā MAL-a-âl-ši be-li šu-ti, “Why has my lord repeated(?) each and
every one of(?) these words?” 110:10–12
yānu “there is (are) not”

See also yānū, yānu’amma

el-ia, a-1-na, UGU(?)-ka ā UN.MES1-ka ḫi-ṭu-ka ia-1-ar-1-nu, “As far as I’m concerned, neither you nor your people are to blame” 9:22–25; ki-i a-di qi-it ITI an-ni-i 1[la] ta-at-tal-ka ki-in-gu ina ša-šū ia-a'-nu, “If you haven’t come by the end of this month, there will be no sealed tag for him” 81:30–34; en-na ki-i SUKU.HLA ina े "uru-ulu-mur ia-a-nu SUKU.HLA li-dā-daš-ša li-ru-ub-ma े-su li-mur-ma li-lil-ka liq-ba-dš-ša-ṭu-ṭu, “Now, if there are no rations in the house of Āli-lūmur, let him (my brother?) give him (Ali-lūmur?) rations. Let him go in and inspect his house and go and speak to them” 1:18–22; ina 1LŪ Kal-du gab-bī-ša ki-i ul-ua-ṭu ŠIG la-kil-tu ba-ni-ti े ŠIG år-ga-man-nu bab-ba-nu-ṭu 1[a]-a-nu, “When I searched the length of Chaldea, there w[as]n’t any good-quality blue-purple wool or any fine-quality red-purple wool” 1:36–39; sā taš-pu-ra um-ma ŠIG.UI.A 20 GO.UN ŠIG.UI.A ina let mEN-SUM.NA, “About what you wrote to me, saying: ‘There is no wool here.’ There are twenty talents of wool in Bēl-iddin’s charge” 48:5–9; me-reš-ti ša LŪ.TUR.MES a-di-ka-na šak-na-at ki-i LŪ a-me-lu-tu ia-a-nu KUDBABBAR tir-ra[m-ma] [...], “The agents’ trading capital has been on deposit until now. If there are no slaves, return the silver [a]nd [... (broken)]” 40:26–30; ia-a-nu LŪ Ālu-μu-nu े UGUR, 1+en ša LŪ sar-[1-ruti], “There is not an Aḥlamū or one single dog-of-a-crim[inal] around” 109:17–19

yānū “if not”

See also yānu, yānu’amma

ki-i at-ta tal-lak pa-ni-ka lūd-gul u ia-a-nu-ṭu šup-tram1-ma lul-lik, “If you go, I will wait for you; but if not, write to me so that I may go” 100:19–22; ki-i dib-bi ša su-lum-mu-ṭu [i]1-tap-ra [ZAG(?)] nu-šar-ṣad े ia-a-nu-ṭu ul im-me-rīk-ku-ṭu il-lak-ā-nu, “If he sends word of a peace agreement, we will firmly establish the [border(?)]. If not, will they not stay there? Will they come here?” 34:12–18; [en1-n]a a-du]-1[a-]ki-[i] ZI.MES 1a ul-tal-li-mu [l]Uru Il-ta-zi-nu [i]t-ti-ka ab-[k]a u ia-a-nu-ṭu a[t-t]a lūdar ;ad-ka al-[l]-ka, “Now the rebels of our brother have [n]ot completely achieved their goal, bring the [settle]ment of Iltazinu here [w]ith you. If not, then y[ou] and your clan [c]ome” 7:6–12

yānu’amma (yānumma) “absolutely no(thing), no (one)"

See also yānu, yānū; for discussion see comment on No. 45:12

ia-nu-1-ma šu-bil ŠIG.UI.E1,MED.A,KUR.RA u ŠIG.ZA,G1,KUR.RA a-kan-na ma-a-da*, “Send absolutely nothing. There is imported(?) red wool and blue-purple wool here” 45:12–14; LŪ a-me1-lu-ti ša ul-tu URU Šā-lī-pa-ia1 tal-liq-ma 1[3] "[x] iš-sū-šu iku1 BABBAR ina ŠIG(UI)-ma ia-a-nu-1-ma šu-bi-lam-ma1 [l]up-ta-raš-šum-ma1 ŠIG(UI) a-me1-lu-tu [l]ud-dakl-[ka], “The slave who came from Šā-pī-Bēl(?) and [PN] took away—there is absolutely no silver for (him). Send me (some), so th[at] I may ransom him [and] give yo[u] a sl[ave]” 77:5–14; am-me-ni ul-tu a-na KUR LŪ Kal-da al-li-ka a-di-kan-na dul-lu ul ta-mur े mam-ma ina pa-an LŪ,ARAD.Ē.GAL.MEŠ ia-a-nu-um-ma1 GIS,ĪUR.MEŠ giš-ta-li GIS,SAG,KUL BABBAR GIS šī-i-pī े GIS,UMBIN ul i-nam-din-āš-fāl, “Why have you not supervised the work from the time I came to Chaldea until now? And (inasmuch as) there is absolutely no one in charge of the builders, no one can give them(!) beams, joists, white bolts, rafters, or even a wagon” 89:11–17

yānumma see yānu’amma

yāšī “me” (dat./acc.)
en-na “Ki-di-ni ina UNUG.KI i-ka-a-ša े ia-a-ši il-tap-ra-an-ni, “Now Kidinni is delayed in Uruk, but he wrote to me personally” 37:10–13

zakû “to be free of claims, obligations”

ša-la-a-n[u-a a kan-na-k]a1(!?) sa-ār-r[u-tu la uš-š]ā-bu े 1la1-pa-ni1-šu-ṇu ul ta-zak-ki, “Crim[inals must not set]tle [ther]e without my permission. Or on account [of them] you will not be free of
THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

claims” 19:24–26; īl1 ki-i za-ku-ū šu-ū iz-za-zu a-na muḫ-ḫi-šū liš-kun-ma, “But if he is to stand free of obligation, let him make a deposit against his charge” 27:25–27

zaqāpu “to point upward or forward”
en-na EME-šā mit-tu [am(?)-me(?)-ni(?)] i-na ġ[R.A]N.BAR ta-ku-[uṣ-si]1 ā ina [za-qap]1 tan-ki-si, “Now his tongue is dead. Why? Did you flay it with an [i]ron dagg[er], or did you cut it off while it was sticking out?” 85:14–16

zenū “to become angry”
3 MA.NA Kū.BABBAR a-na 1 PI 2 BÂN SES.GIS.Š BABBAR.MEŠ i-na KĀ BĀD ki-i am-ḫur u1 iz-nu, “When I accepted one pānu, two sūtu of white sesame for three minas of silver in the town gate, they did not become angry!” 53:16–20

zēru “seed”
[en-na i-n]a lib-bi ITLÀ[PIN] [ANŠE].KUR1.RA.MEŠ gab-bi1 [ŪḪ.LA] SES.BAR1 ik-kal [NUMUN1 [ni]-i-ri-šu-ī1 [a-di] u1,UDU.LA ša be-il-li1 i-na ṣal-amma ŪḪ.LA SES.BAR1 ik-kal, “Now in Arab[sa]mnu, all the [ho]reses will be grazing on the [stubble] of the wheat. Will we be able to plant while the flock of my lord are in the irrigated area grazing on the stubble of the wheat?” 94:19–25; ī[NUMUN-ia1 lil-li-kām-ma ŠE.NUMUN a-na LŪ.ENGAR.MEŠ lid-din, “Let Zēriya come and give seed to the cultivators” 93:6–8; ī[1]-mu tup-pi be-il1 lil-mu-ru esModuleia nu-ba-ta 1la1 i-ba-ti lil-li-kām-ma ŠE.NUMUN a-na LŪ.ENGAR.MEŠ lid-din, “When my lord has seen my tablet, Zēriya must not stay the night. Let him come and give seed to the cultivators” 93:19–24; ŠE.NUMUN1 (context broken) 93:17; ī[1]-na ze-e-rī (context broken) 110:17

zilullū see silullû

ziqqurratu “ziggurat”
See also biṯ ili
"ŠE.ŠE-MEŠ-MU šā-a'¬-al kit-ta ki-i pi-i an-ni a-na "ŠE.ŠE-MEŠ-MU i qa-ta-bi1 ūm-ma ša tap-qî-da-i[n-n]a ī.E zi-qur-ra-tu-ā ki-i a-na né-pe-ši-ia bat-qu-ū ša BĀD.AN.KI ki-i aṣ-ṣa-ba-ti-ia, “Ask Aḫḫē-iddin if in truth he (Bāniya) said to Aḫḫē-iddin: ‘With regard to the fact that you appointed [m]e—if the ziggurat is mine to build, then are the repairs of Dēr also mine to undertake?’” 33:8–15; ki-i ī zi-qur-rat in-na-āš-ṣum-ma li-pu-uš, “If the ziggurat (is his to build), give (it) to him and let him build” 33:19–20

zittu “share”
See also ḫarrānu, karū (A), mēreštu, qaqqadu
GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE EXERCISES, ROSTERS, AND FÜRSTENSPIEGEL

abāku “to lead, conduct, bring”

a-tab-kaš-šū 118 ii 31’; i[l]-tab-kaš-[šū-n]u-[i] 118 ii 32’; li-bu-kaš-[šūl]-[nu]-[i] 118 ii 33’

abālu “to carry, bring” (G); “to send (a shipment)” (Š)

G-stem: ub-lu,-niš-šum-ma 128:12

S-stem: ul-[e-bil]-šūl 118 i 8’

abiktu “defeat”

a-na ši-pi-ir 4É-a ME a-bi-līk-tu Ėrin.MES1 KUR ina lib-bi DINGIR.MES GAL.MES ina šī-tul-īta šī-šu 128:7-8

adū “hard-labor”


agāgu “to become enraged”

DINGIR.MES GAL.MES ig-ga-gu-ma i-ne-es-su-u at-man(!)-un-šū (sic), “… the great gods will become enraged and quit their sanctums” 128:59

āhītu “misfortune, adversity”

a-na di-ni KUR-šū nu ME 4É-a LUGAL.NAM.MES šim-taš ū-ša-an-ni-īma a-ḥi-ti US.MES-di, “If he does not heed the justice of his land, Ea, king of destinies, will change his destiny so that misfortune constantly hounds (him)” 128:2-3; [?]AG DUB.SAR [E].SAG.IL sa-niq šAR(!) AN-e mu-ma-‘i(!)-ir(!) gim-ri mu-ad-du-ū LUGAL-ū-tu rik-sat KUR-šū ū-paṭ-tar-ma a-ḥi-ti(!) i-šāl-[m]u, “Nabū, scribe of [E]sagil, who supervises the totality of the heavens, who controls everything, who assigns kingship, will undo the bonds of his land and ord[ai]n adversity” 128:53-55

āhu “foreign, outsider”

See also nakru

DUMU Sip-par.KI i-da-as-ma [a-ḥi-am SUM(!)-l]i ina TUTU DLKU, AN-e u KI-tim di-ni a-l 1 bi-a ina KUR-šū GAR-ma, “If he harasses a native of Sippar but hears the case of an outsider, Šamaš, judge of heaven and justice in his land” 128:9-10; DUMU.MES1 EN.LIL.KI a-na dīl-ni ub-lu,1nḫiš-[šum]-ma kad-r[a-]a Ti-[ma i]-da-as-su-tu-[ti] EN.LIL E[N KUR.KUR L]ū.KOR [a-ḥal]-a i-de-[lek]-ki-šum-l-ma Ėrin.MES-šū a-na LÚ.ĐE, ū-sah-hi, “If they bring natives of Nippur to him for judgment, and he takes a bribe(e), and harasses them, Enlil, lord of the lands, will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12-14; a-na E ši-bit-tu i-ru-[bu] LÚ.KOR* BAR-ū KU,-ub, “A foreign enemy will enter the prison which he ent(e)red” 128:22-23
ajābu see ayābu

aklu "overseer"

lu-ú LŪ.UGULA lu-ú LŪ šá-tam ŠI.KUR lu-ú L[ū šu-u]t SAG LUGAL šá ina Sip-par.KI EN.LIL.KI ū KĀ.DINGIR.
RA.KI ana LŪ.ŠA.TAM ŠI.KUR GUB-zu ụt-pišakit(!)-ka ŠI.ME DINGIR.ŠIŠ im-mi-du-šá-nu-tū(!), "If either an
overseer, or a chief temple steward, or a ụt[U] ụt-rēšī-official of the king who serves as a chief temple
steward in Sippar, Nippur, or Babylon, conscripts them to do forced labor for the temples ..."
128:56–58

alāku "to go"

[i]lit-ta-*1 117:16'

alpu "ox, cattle"

[i]i-in-da-*1 [GU],[ME]-ši-[šá-nu upattaruma] AŠL.[ME]-ši-[šá-an]-[nu-ú ana ahē išarrak], "If
he unyokes them [of oxen] or chan[ges] (the boundaries of) their fields ..." 128:37–38;
al-p[ī] 115:16

ālu "city, town, settlement"
See also mār āli

URU 128:15, 22

amāru "to see"

[i]-ta-*mar 118 i 37'; [i]-ta-*mar 118 i 35'; [i]-ta-*mar 118 i 36'; [a]-ta-*mar 118 i 38'; [a]-ta-*mar 118 i 34';
lu-[mur] 118 i 18'

amātu "word, wording, decision, affair, matter"

In the idiom amāta lu[munu], "to slander":

um-ма-a-an ụt SAG ma-na-la-[1] pa-an LUGAL ŠI-mm-i-ša-[hār] [i]-[n]a q1-bit ŠE-a LUGAL ABZU um-[ma]-la-an [šu-ut] ŠI-SAG 1 i-na G1.SU[KUL ŠI.MEš],
"If a scholar (or) šaṭ rēšī-official, (who are) court[iers of the king], slander them [in order to
receive their] gr[atuity], at the command of Ea, king of the Apsū, (that) sc]holar (or) Ši[ū] rēši-
official [will be put to death] by the swo[rd]" 128:43–46

amiltu (amēltu) "slave woman"

LŪ a-mi-l-tu-šū 117 r. iii 13'

ana "to, for"

[a]-na 128:1, 2, 4, 5, 6, 7, 11, 12, 14, 19, 21, 22, 33, 47, 60; [a]-na 128:16; [a]-na 128:29; [a]-na 128:52; [a]-na 128:51; ana 128:22, 28, 57; ana(!) 128:17

annu (arṇu) "fine, punishment"

an-na uš-[1]-du URU ana SUR, DUB-ak a-na e ši-bit-tu i-ru-[bu] LŪ.KUR* BAR-ū KU,-ub, "If he imposes
a fine on a native of Sippar, Nippur, or Babylon, or [p]uts him in prison, the city wh[ere the fine
was im]posed will be razed to the foundations. A foreign enemy will enter the prison which he
ent[e]red" 128:20–23

apkallu "sage"
See also ummānu

[a]-AMAR.LUTU N[UN].[ME] DINGIR.ŠIŠ NUN muš-[1]-la-[1] LŪ.KUR-šū ŠI-bit-tar-ma,
"Marduk, the s[ag]e of the gods, the judici[ous] prince, will turn his land over to his enemy"
128:27–28
apsû “Apsû” (= cosmic subterranean water)


“If a scholar (or) štû rēš-official, (who are) court[jiers of the king], slander them [in order to receive their] gr[atuity], at the command of Ea, ki[ng of the Apsû, (that) sc]holar (or) štû rēš-official [will be put to death] by the swo[rd]” 128:43–46

arad ekalli “builder”

See comment on No. 119:15


arkatu “inheritance”


arnu see annu

asû “physician”

lú.a.zu = a-su-Iûl 120:5

asû “to go out” (G); “to expel, evict” (Š)

G-stem: 𒆠-šaI 117 r. iii 7’

S-stem: In the idiom ana šarrâni šûšû, “to send on campaign”:


S-stem: ú-šeš-šib-an-ni 117 r. ii 17’; ú-šeš-šib-ki 117 r. ii 18’; ul-te-šib 117 r. ii 19’; šu-šib-[šû-?)] 118 ii 28’

ašābu “to dwell, live, settle, take up residence; to sit around, be present”

G-stem: šeRIN.MES šu-nu-tim 4’a-num 4’EN.LIL. ù 4’É-a DIN.GIR.MES GAL.MES šib AN-e u KI-tim* “MES” ina UKIN šu-ba-ri-šu-nu ú-Ikin-nu1, “Anu, Enlil, and Ea, the great gods, who dwell in heaven and earth, in the assembly affirmed the freedom of those men from such obligations” 128:40–42; a-[š]ib 118 ii 26’; tu-[šib] 118 ii 27’

S-stem: ú-šeš-šib-an-ni 117 r. ii 17’; ú-šeš-šib-ki 117 r. ii 18’; ul-te-šib 117 r. ii 19’; šu-šib-[šû-?)] 118 ii 28’

ašar (conj.) “where(verb)’

DUMU Sîp-par [RI]1 EN.LIL.KI UT KÁ.DIN.GIR [R]A.KI1 an-ina e-l-me-di a-na é ši-bit-ti1 [š]u-ru-bu aš[ar an-na N]U]-Iûlu URU a-na SūR, DUB-ak a-na é ši-bit-tu i-ru-[bu] LÜ.KUR* BâR-âU KU-ub, “If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city where the fine was impos[ed] will be razed to the foundations. A foreign enemy will enter the prison which he ent[e]red” 128:20–23

ašipu “exorcist”

lú.m a š. m a š = a-Iši-pu 120:6; [1] lú.m a š. m a š = a-šip 122:30

ašru “place”

[a]-šar-[šû]-nu a-na na-m[ee ikkammar], “Their place [will be turned] into [a ruined heap of] was[te]” 128:47

atānu “mare”

a-ta-[a-nu] 116:10’

atkuppu “reed-mat weaver”

lú.l. a.d. KID = at-kup-pu 122:16
atmanu “sanctum”
See also bit ili, ekurru
DINGIR.MES GAL.MES ig-ga-gu-ma i-né-es-su-ú at-man(!)-un-šá (sic), “... the great gods will become enraged and quit their sanctums” 128:59

ayābu “enemy”
D AMAR.UTU EN AN1 [u] KI-tim a-[a-bi-šá] [UGU1]-šá GAR-[ma]l NIG.ŠU-šá NIG.GA-[šá] a-na KÚR-šá [i-š]ar-rak, “Marduk, lord of heaven [and] earth, will set [his] e[nemies] upon him and [g]ive his property and wealth to his enemy” 128:18-19; DUMU Síp-par.KI EN.LIL.KI à KÁ.DINGIR.RA.KI ším-[ra]-šú-nu a-na mūr-[ni-is-qí šá-ra]-ki11 mur-ni-is-qí [ší-ur] im-ra-a i-ku-i na ši-mi-it-ti a-a-ti bít uš[1] MEŠ, “If he gives the fodder of a native of Sippar, Nippur, or Babylon to (his own) thoroughbreds, [those] thoroughbreds which have eaten the fodder will be led away under the yoke of the enemy” 128:32-34

bā’iru “fisherman”
I1.Šu.ḫa = ba-[a]-i-[ru] 120:1; I1.Šu.ḫa = ba-a-i-ri 122:4

balātu “to be alive”
I1-[a]-ba-luṭ I1.7 r. i 9’; lab1-luṭ I17 r. i 10’

baqāru “to claim, lay claim to”
D-stem: ú-baq-[qar]-x1 118 ii 11’; Ș-stem: ú-še-b-[qir]-x1 118 iii 25’

barbaru “wolf”
b-a-ra-ba-ra 115:2

bārū “diviner”

batāqu “to cut off”
b-a-ta-q[u](?) 122:33

bēl nakarti see bērkabtu

bēl paḫaš (bēl piḫati) “governor”
See also sākin tēmi, sandābakkū; for discussion see comments on No. 94:12 and No. 119:5
I1.ĒN.NAM = be-el pa-ḫaš 119:5; 121:5; I1.ĒN.NAM = [be]-el pa-[baš] 122:1; I1.ĒN.NAM I1 = [be]-el pa-ḫaš 123:3

bērkabtu (bēl nakarti) “charioteer”
See comments on No. 119:12 and No. 121:12
I1.ĒN.GIŠ.GIGIR = bē-er-kab-tú I119:12; I1.ĒN.GIŠ.GIGIR = bē-er-kab-tu I121:12; I1.ĒN.GIŠ.GIGIR = GIŠ.GIGIR 122:12

bērūtu “foundations”
DUMU Síp-par.KI EN.LIL.KI à KÁ.DINGIR. [R]A.KI an-ana e1-me-di a-na ē ši-bit-ti [š]u-ru-bu a-[šar an-na uš]-1da1 URU ANA SUR, DUB-[ak a-na ē ši-bit-tu i-ru-[bu] LÚ.KÚR* BAR-á KU,-ub, “If he imposes a fine on a native of Sippar, Nippur, or Babylon [on], or [p]uts him in prison, the city where the fine was imposed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20-23

bit ili “temple”
See also atmanu, ekurru, kīssu
I1-Ū.LŪ.GULA lu-ú LÚ ṣš-tam Ė.KUR lu-ú LÚ Š[I]U-ú I1 SAG LUGAL ṣš a-na Síp-par.KI EN.LIL.KI à KÁ.DINGIR. RAKI ana LÚŠÀ.TAM Ė.KUR GUB-zu tup-[šik]-1ka Ě.ME DIN.GIR.MEŠ im-mi-du-šú-nu-tú(!), “If either an overseer, or a chief temple steward, or a š[u ]rēši-official of the king who serves as a chief temple
steward in Sippar, Nippur, or Babylon, conscripts them to do forced labor for the temples, ...” 128:56–58

bīt šibitti “prison”

DUMU Sip-par.KI 4 1 EN.LIL.KI 1 4 KΑ.ΑΙΝ.ΓΙΡ1 1 1 4 [R]A1 1 1 4 a-1 4 na 1 1 4 e1-m1-e-di 1 1 4 a-na 1 1 4 a-t-1 1 4 [ṣ]-u 1 1 4 ru 1 1 4 bu 1 1 4 a-ṣ-[ar an-na uṣ]-1 1 4 [d]-a 1 1 4 URU 1 4 ana 1 4 sur, 1 1 4 DUB-a 1 1 4 ka 1 1 4 na 1 1 4 1 1 4 ši-bi-t-tu 1 1 4 i-1 1 4 ru-[bu] 1 1 4 LU.KUR* 1 1 4 BA.R1 1 1 4 KUR-ub, “If he imposes a fine on a native of Sippar, Nippur, or Babylon, or [p]uts him in prison, the city wh[ere the fine was imposed] will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20–23

būšu “property”

See also makkāru

“AMAR.UTU 4 EN AN1 [u] 1 1 4 Ki-tim 1 1 4 a-[a-bi-ṣa] 1 1 4 UGU1 1 1 4 ša 1 1 4 GAR-1 1 1 4 ma 1 1 4 NĪ.GU 1 1 4 ša 1 1 4 NĪ.GA-[ṣ-a] 1 1 4 a-na 1 1 4 KUR-ša 1 1 4 [i-x]ar-rak, “Marduk, lord of heaven [and] earth, will set [his] en[emies] upon him and [g]ive his prop-
erty and wealth to his enemy” 128:18–19

bu’ū “to search for, look for, seek (out)”

“ub1-te-e 118 ii 39’

dabābu “to discuss, negotiate, speak to, speak about; to protest; to plot, conspire against”

a-dab-bu-ub 117:12’; i1-dab-bu-ub 118 i 1 1 4 26’; i-dab-bu-ub 117:13’; [i]-dab-bu-ub 118 i 1 1 4 25’; ni-dab-

daj(j)ānu see dayyānu

daltu “door”

da-al-li1 115:9

dānu “to hear, judge a case”

See also dayyānu, dīnu

DUMU Sip-par.KI 1 1 4 i-da-aś-ma 1 1 4 a-ḥi-am 1 1 4 SUM(!)1-[i]n 1 1 4 UDU 1 1 4 LKU, 1 1 4 AN-e 1 1 4 u 1 1 4 Ki-tim1 1 1 4 di-ni 1 1 4 a-ḥi-a1 1 1 4 ina 1 1 4 KUR-
ša 1 1 4 GAR-ma, “If he harasses a native of Sippar but hears the case of an outsider, Šamaš, judge of heaven and earth, will set up foreign justice in his land” 128:9–10

dāsu “to harass, treat with disrespect”

DUMU Sip-par.KI 1 1 4 i-da-aś-ma 1 1 4 a-ḥi-am 1 1 4 SUM(!)1-[i]n 1 1 4 UDU 1 1 4 LKU, 1 1 4 AN-e 1 1 4 u 1 1 4 Ki-tim1 1 1 4 di-ni 1 1 4 a-ḥi-a1 1 1 4 ina 1 1 4 KUR-
ša 1 1 4 GAR-ma, “If he harasses a native of Sippar but hears the case of an outsider, Šamaš, judge of heaven and earth, will set up foreign justice in his land” 128:9–10; [DUMU.MEŠ1 1 1 4 EN.LIL.KI 1 1 4 a-na 1 1 4 di-
ni 1 1 4 ub-lu,-1niš]-1 1 1 4 šum-ma 1 1 4 kad,-r[a-a] 1 1 4 Ti-ma 1 1 4 i-[d]-a1 1 1 4 as-su-nu-ti 1 1 4 4 EN.LIL 1 1 4 E[N KUR.KUR L] 1 1 4 LU.
KUR 1 1 4 a-bal-a 1 1 4 i-de-lek-ki-sum-ma 1 1 4 tRIN.ME-S-ti 1 1 4 a-na 1 1 4 LU.DE, 1 1 4 d-salt-bar, “If they bring natives of Nippur to him for judg-
ment, and he takes a bribe, and harasses them, Enlil, lord of the lands, will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14

dayyānu “judge”

DUMU Sip-par.KI 1 1 4 i-da-aś-ma 1 1 4 a-ḥi-am 1 1 4 SUM(!)1-[i]n 1 1 4 UDU 1 1 4 LKU, 1 1 4 AN-e 1 1 4 u 1 1 4 Ki-tim1 1 1 4 di-ni 1 1 4 a-ḥi-a1 1 1 4 ina 1 1 4 KUR-
ša 1 1 4 GAR-ma, “If he harasses a native of Sippar but hears the case of an outsider, Šamaš, judge of heaven and earth, will set up foreign justice in his land, and princes and judges will not heed a right[ful] verdict” 128:9–11

dekū “to mobilize”

See also dikātu

“DUMU.MEŠ1 1 1 4 EN.LIL.KI 1 1 4 a-na 1 1 4 di-
ni 1 1 4 ub-lu,-1niš]-1 1 1 4 šum-ma 1 1 4 kad,-r[a-a] 1 1 4 Ti-ma 1 1 4 i-[d]-a1 1 1 4 as-su-nu-ti 1 1 4 4 EN.LIL 1 1 4 E[N KUR.KUR L] 1 1 4 LU.
KUR 1 1 4 a-bal-a 1 1 4 i-de-lek-ki-sum-ma 1 1 4 tRIN.ME-S-ti 1 1 4 a-na 1 1 4 LU.DE, 1 1 4 d-salt-bar, “If they bring natives of Nippur to him for judg-
ment, and he takes a bribe, and harasses them, Enlil, lord of the lands, will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPU

**dibbu** “word, talk, agreement, matter”

*dib-bi* 117:5’

**dikûtu** “mobilization”

See also *dēktā*

[Ērīn.Mēš šā]-nu-tā ina *di-ku-u*[ī Ērīn].Mēš1 Kūr *ū Ērīn.Mēš* [šarri idekktā ‘Erra gašra ašik pān ummānišu pān ummānišu imāḥḥāšma idi nakṛišu ilak]. “If [he called up th]ose [men] in a mobilization of the national or [royal] arm[y], mighty Erra who goes before his army will shatter his front line and go at his enemy’s side)” 128:35–36

**dīnu** “case, law, court, justice”

See also *dānu, dayyānu*


**ekurru** “temple”

See also *atmanu, bit ili, kissu*


**eli** “upon, concerning, on account of”


**emēdu** “to impose (an obligation to pay a fine or a tax)”

zu tup-sik(!)-ka. ME dingir.meš. im-mi-du-šú-nu-tú(!) dingir.meš gal.meš. ig-ga-gu-ma i-né-es-su-ú at-man(!)-un-šú (sic), "If either an overseer, or a chief temple steward, or a šú(t) rešši-official of the king who serves as a chief temple steward in Sippar, Nippur, or Babylon, conscripts them to do forced labor for the temples, the great gods will become enraged and quit their sanctums" 128:56–59; i-mid 117:2; e-mid 117:3; e{-mid} 118i 16; i-mid-ú-ni 117:4; i-mid-ú-[n]i 118 i 17'

epēšu "to do, make, build, perform"
[te]-iš-pis-si 117 r. i 23'

epištu "accomplishment, deed"
ep(!)-šet-šú-nu za-lq-tš1-[iš immanni], "Their accomplishments [will be reckoned as] nothingness" 128:49

eq(')lu "field"
[š]-i-lin-da-t1 [gu],[š]-mu-[nu upat'tarama] A.s.

erētu "to enter, come back" (G); "to make enter, bring into" (Š)
G-stem: dingir.meš gal.meš. ig-ga-gu-ma i-né-es-su-ú at-man(!)-un-šú (sic) ul i-rū{-bu} a-na ki-iš-

erēsu "to request, crave, desire"
[ni(?)]-riš 117 r. ii 8'; lte(?)-riš 117 r. ii 9'; APIN 117 r. ii. 10'; e-re-eš 117 r. ii. 11'

ērib biti (a person allowed to enter the temple)
1. k u, é = e-rib ē 119:9; 121:8; lú . k u , 1. é = e-rib ē 123:7

erṣetu "earth"
DUMU sip-par.ki i-da-aš-sa ma a-ši-am SUM(!)-[i]n! i4 utu di.ki, an-e u ki-tim1 di-ni a-li-bi-a1 ina kur-

esittu "pestle" or "a tax on date orchards"
es-i-fitl-ši 115:7
es(s)û see isû

esû “to confuse, trouble” (G); “to fall into anarchy” (N)
N-stem: LUGAL a-na di-ni NU ME UN.MES-šú SÜJ-a KUR-su in-nam-ma, “If a king does not heed justice, his people will fall into anarchy, and his land will become a waste” 128:1

gallâbu “barber”
1 ú.šu.i = gal-la-bu 122:8; 1 ú.šu.i = gal-[l]a-l-bu 120:8

gamâru “to use up, spend”
\[\text{ini}^{-1} \text{ig-m[ur]}\] 117 r. i 8’; \text{ig-}\text{mur} 118 i 19’

garâru “to roll over”
tag-ru-[u] 118 ii 13’

gimru “everything”
\[^{[\text{[lag} \text{dub.} \text{sarl}]}\] \text{[E].[sag.]} \text{l} \text{sa-nlq šar(!)} \text{an-e mu-ma-} i(!)-i(!) \text{grim-ri mu-ad-} \text{du-ú LUGAL-ú} \text{tu rik-sat KUR-šú ú-pat-tar-ma a-} \text{hi-ti(!)} \text{i-šal-l-[m]u, “Nabû, scribe of [E]sagil, who supervises the totality of the heavens, who controls everything, who assigns kingship, will undo the bonds of his land and ord[ai]n adversity” 128:53-55}

gugallu “canal inspector”
\[^{[\text{MAŠ}]} \text{UDU.} \text{NITAMEŠ]-}[šu-} \text{n} \text{išabbatu] \text{[4]IM} \text{GÛ. [GAL]} \text{an-e [ùl]} \text{[Ki-tim nammaššē šerīšū] i-na ū śaḥ-} \text{hi ū-šam-qat-[ma], “If [he collects] a šibu-tax from [their] flocks, Adad, the canal inspector of heaven and [earth], will fell [the herds of his steppe] through famine” 128:40-42}

ḥabtu “captive, prisoner”
ḥab-tu-[tu] 118 ii 25’

ḥalâqu “to run away, escape, perish, disappear” (G); “to allow to escape” (D); “to help to escape, to make runaway” (Š)
Š-stem: ū-šaḥ-1laq 117 r. ii 24’; tu-šaḥ-liq 117 r. ii 25’

ḥarâṣu “to make a withdrawal, deduction (from an account); to write off, cancel an order”
\[^{[\text{hur-} sa]-\text{am-m[a]}}\] 118 ii 30’

ḥarrânu “road, campaign, journey, caravan, caravan venture”
\[^{[\text{[r] } kiši-šu-nu ú-pat-tar NA.}[\text{NA.ROU.A]-šu-nu ú-ša-an-1-[nu]-1ú] [a-na] \text{[h} \text{ar]-ra-a-na ú-še-[šu-šu]-1-[n]} \text{tu} [a-n)a a-de-e i-ma-n-}\text{1-nu-[šu-n]} \text{tu-tu, “If he undoes their [ag]reements, or alt[er]s their st[e]lae, or sends th[e]m out [on] campaign, or consigns [th]em [to] hard-labor, ...” 128:50-52}

ḥâru “to ready, prepare; to woo a woman”
ḥr-[šu(?)] 117 r. ii 29’

ḥatû “to make a mistake, commit an offense”
i-ḥaṭ-tu-1 ál 118 iii 24’

ḥuppâ (a weaver)
See comment on No. 122:15
\[^{[1 ú ] \text{NA.B[u(?)]}}\] = \[^{[h]} \text{üp-pu-ú} 122:15\]

ḥuṣâbu “twig”
ḥu-ṣa-[bu] 115:6
GLOSSARY AND INDEX OF AKKADIAN WORDS: EXERCISES, ROSTERS, AND FÜRSTENSPIEGEL

busabbu “famine”
[MĀŠI UDU.NĪTA.MES₁-[ŠU-nu is̱abbatu] ḫIM¹ GŪ.[GAL¹ AN-e ḫal [KI-tim nammaššē šerišu] i-na ḫu-šāh-ḥi ū-[šam-qar₁]-[ma], “If [he collects] a šibtu-tax from [their] flocks, Adad, the canal inspector of heaven and [earth], will fell [the herds of his steppe] through famine” 128:40-42

ibbû (imḇu) “deficit”
[iḇl-bu-un-[ai] 117 r. i 2’

idû “to know” (G); “to assign” (D)
D-stem: [Ḏ][A]G DUB.SAR₁ [ē].ISAG.IL₁ sa-niŋ ŠÅR(!) AN-e mu-ma-i(-i)[-i(-)] girm-r ṭu-[dū-ū] LUGAL₁-

igaru “wall”
i-ga-ra 115:10

ilmu “corvée”
Sîp-par.KI EN.LIL₁.KI ḫU KĀ.DINGIR.RA.KI UR₁.BI.TA [ZI(?)-bi?] ÉRÎN.MES šu-nu-[tu₁] tup-ṣik-ka e-[me-da il]-KI [S-i-si-it] [L.]Ū-NIMGR UGU-ŠU-[nu ū-kan-nu] ḫAMAR.LUṬU N[UN].ME DINGIR.MES NUN muš-[ta₁]-[lum] KUR₁-su ana LÛ.KûR-Šū ā-sah-ḥar-ma ÉRÎN.MES KUR-[šu-ši] tup-ṣik-ka I-[a₁]-[n]a LÛ.KûR-Šū īl-zab-bil, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [extracted] from them a corvée at the herald’s [proclamation], Marduk, the s[ag]e of the gods, the judici[ous] prince, will turn his land over to his enemy so that the men of his land will do forced labor for his enemy” 128:24-29

ilu “god”
See also bit ili
a-na ši-pi-ir Ė-a ME a-bi₁-lik-tu ÉRÎN.MES KUR ina lib-bi DINGIR.MES GAL.MES ina ši-tul-[ta₁] ū-[tu-da-a₁] NG.SÌ.SA UŠ.MES-šū, “If he heeds the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly bound him in deliberate and righteous ways” 128:7-8; ḫAMAR.LUṬU N[UN].ME DINGIR.MES NUN muš-[ta₁]-[lum] KUR₁-su ana LÛ.KûR-Šû ā-sah-ḥar-ma, “Marduk, the s[ag]e of the gods, the judici[ous] prince, will turn his land over to his enemy” 128:27-28; ÉRÎN.MES šīl₁-nu-tim Â-num EN.LIL₁ Ė-a DINGIR.MES GAL.MES ḫuš an-e u KI-tim ḫES₉ ina UKKIN šu-ba-ri-šu-ũ ū-[kîn-nu₁], “Anu, Enlil, and Ea, the great gods, who dwell in heaven and earth, in the assembly affirmed the freedom of those men from such obligations” 128:30-31; DINGIR.MES GAL.MES ig-ga-su-ma i-né-es-su-û at-man₁-[n]u-sû (sic), “... the great gods will become enraged and quit their sanctums” 128:59

imbû see ibbû

imēru “donkey”
i₁-me-[ri] 115:3

immeru “sheep”
[MĀŠI UDU.NĪTA.MES₁-[ŠU-nu is̱abbatu] ḫIM¹ GŪ.[GAL¹ AN-e ḫal [KI-tim nammaššē šerišu] i-na ḫu-šāh-ḥi ū-[šam-qar₁]-[ma], “If [he collects] a šibtu-tax from [their] flocks, Adad, the canal inspector of heaven and [earth], will fell [the herds of his steppe] through famine” 128:40-42

imrû “fodder”
DUMU Sîp-par.KI EN.LIL₁.KI ḫU KĀ.DINGIR.RA.KI ḫIM₁-ra-šū-[n]u a-na [mur₁-ni-is-qi ša-ra-kîl mur-ni-is-qi] ū-[u-ur] ḫIM-ra-a i-kul i-na ši-mi-it-ti a-a₁-[habi uš]₁.MES, “If he gives the fodder of a native of Sippar, Nippur, or Babylon to (his own) thoroughbreds, [those] thoroughbreds which have eaten the fodder will be led away under the yoke of the enemy” 128:32-34
ina “in, among, with (instrumental)”
  i-na 128:34, 42, 46; [i]l-[n]a 128:45; ina 128:8, 10, 31, 35, 39, 57; [ina] 128:15

ina libbi “among, within, inside”
  ina lib-bi 128:8

ina qāt “in, from the hands, custody, possession of; through the agency of”
  ina 128:34, 35, 39, 57; [ina] 128:15

isḥabbu (isḫappu) “scoundrel, rogue”
  a-na is-ḥab-ba me umuš kur man(!)-ni, “If he heeds the scoundrel, the land will defect’ 128:6

isû (issû, esû, essû) “pit, depression”
  i-su-lû 115:4

išāru “straight; penis”
  i-ša-ri 116:9

išatu “fire”
  i-ša-ta 116:8

išpartu “female weaver”
  PAP 140(!) SAL.uš.bar Sîg, “Total: 140(sic) female weavers of wool” 125 iv 20

izuzzu (ušuzzu) “to stand, serve”
  lu-ú lú.uga lu-ú lu ša-tam ĕ.kur lu-ú l[ū šu-u] ū sag lugal šá ina Sip-par.ÈKU EN.LIL.KI û Kâ.ĐÎN.GIR.
  ra.ŠI ana lú.ŠA.tam ĕ.kur gub-za tup-šik(!)-ka ë.ME ĐÎN.GIR.MEŠ im-mi-du-šû-nu-tû(!), “If either an
  overseer, or a chief temple steward, or a šI[û]t réši-official of the king who serves as a chief temple
  steward in Sippar, Nippur, or Babylon, conscripts them to do forced labor for the temples, ...”
  128:56–58

kabâtu “to be important, honored”
  tak-bit 117 r. ii 21; [kab]-tu 117 r. ii 22

kabšarru “jeweler”
  [1] ú.k a b. s a r = kab-šar-[r]-ru 122:14; [1] ú.k a b. s a r 1 = k[a]-šar-ru 123:14

kadrâ “bribe, gift”
  [1]DU.MES1 EN.LIL.KI a-na [d]i-1-1 ni ub-lu-[i]-šum-[š]-ma kad,-r[a-a] ti-ma 1-da1-as-su-nu-ti 4EN.LIL.[E]N
  KUR.KUR l[ū] KUR [a]-ha1-a i-de-tek-ki-šum1-ma ĖRIN.MEŠ ša a-na lû.de, ú-saḥ-šar, “If they bring na-
  tives of Nippur to him for judgment, and he takes a bribe, and harasses them, Enlil, lord of the
  lands, will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14

kâdu “to detain, arrest, take into custody”
  [1]l a1 a-kud-da-aš-šu-nu<–ti> 117 r. i 15’

kakku “weapon”
  um-ma-a-an [šû1-ut sag ma-na-[a]-az1 pa-an lugal] [a]-mat-[sun šum]-ma ka-a-r[a-a] a-[m]-as-su-nu-ti 4EN.LIL.
  ÊN.KUR.KUR l[ū] KUR [a]-ha1-a i-de-tek-ki-šum1-ma ĖRIN.MEŠ-ša a-na lû.de, ú-saḥ-šar “If a scholar (or)
  šût réši-official, (who are) court[iers of the king], slander them [in order to receive
  their] gr[atuity], at the command of Ea, ki[ng of the Apsû, (that) se]holar (or) [šû]-šu réši-official
  [will be put to death] by the swo[rd]” 128:43–46

kalû “lamentation-priest”
  [1] ú. l.g[a] l a = ka-lû[lú] 123:9
kanāku “to seal”
  ka-na-ku(?) 122:33

kānu “to be true” (G); “to exact, affirm, certify, establish, assign” (D)
  D-stem: Sip-par.KI  [EN/LIT.KI ut KĀ-DINGIR.IRA.KI UR.BI.TA [ZI(?)-bī(?)] ERIN.MES šu-nu-[tu]1 tup-šik-ka e-[me-da i]-[ki] [ši-si-it] [l]U.NIMGIR  UGU-šu-[nu ū-kan-nu] 4AMAR.LU.TU N[UN].IME DINGIR.IME MUN muš-ta-[lum] [KUR.I-šu ana LU.KUR-ša ú-sah-har-ma  ERIN.MES KUR-ša tup-šik]-ka 1a-[n]a LÜ.KUR-ša īl-zab-bil, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from them a corvée at the herald’s [proclamation], Marduk, the sage of the gods, the judicious prince, will turn his land over to his enemy so that the men of his land will do forced labor for his enemy” 128:24–29; 1ERIN.MES šu1-nu-tim 4A-num 4EN.LIT ū 4E-a DINGIR.IME GAL.IME a-šib AN-e u KI-tim* 〈MEŠ〉 ina UKKIN šu-ba-ri-šu-nu ū1-kin-nu1, “Anu, Enlil, and Ea, the great gods, who dwell in heaven and earth, in the assembly affirmed the freedom of those men from such obligations” 128:30–31

kaparru “young shepherd”
  1ú.sipa.tur = ka-par 122:23

karû (B) “to be short” (G); “to cut short” (Š)
  Š-stem: a-na NUN.MES ša Nu ME UD.MES ša LUGUD.DA.MES, “If he does not heed his princes, his days will be cut short” 128:4

kaspu “silver”
  KUL.BABBAR 128:16

ki (conj.) “if, when, as soon as, after, that, because”
  ki-i 117 r. iii 14'

kišu “shrine”
  See also bit ili, erkurru
  DINGIR.IME GAL.IME Ig-ga-gu-ma i-nē-es-su-ú at-man(!)-un-šu (sic) ul 1ir-ru1-bu a-na ki-īš-ši-šu-an, “... the great gods will become enraged and quit their sanctums. They will not enter their shrines” 128:59–60

kiššatu “totality”
  1[DAG.DUB.SAR][EI.]SAG.IL sa-niq ŠAR(!) AN-e mu-ma-’i(1)-ir(!) gim-ri mu-ad1-du-ú LUGAL1-ú-tu rik-sat KUR-ša ú-paṭ-tar-ma a-ḥi-ti1(1) 1i-šāl-[m]u, “Nabū, scribe of [E]ṣagil, who supervises the totality of the heavens, who controls everything, who assigns kingship, will undo the bonds of his land and ord[ain] adversity” 128:53–55

ku-lu’u (a performer in the cult of Istar)
  See also sinnišānu; for discussion see comment on No. 120:2
  lú.kur.gar.ra = ku-lu-ú 122:22; lú.kur.gar.ra = ku-[l]u-ú 120:2

kuttimmu (kutimmu) “gold- or silversmith”

lā “no, not”
  NU 128:1, 2, 4, 5, 11; la 117 r. iii 10'

lāsimu “courier”
  See comment on No. 122:26
  1ú.1a ḫ4.1a ḫ4 = la-as-ma 122:26
lemēnu “to turn into evil, fall into misfortune” (G); “to treat badly, defame” (D)

D-stem: In the idiom amāta lummunu, “to slander”:

\[ \text{um-ma-a-an} \text{ ṣāl-ut} \text{ ṣag man-za-]až} \] [pa-an LUGAL] \[ \text{a]-mat-sun «lum»} \text{ ú-lam-man} \] [a-as-sun i-maḫ-har] \[ \text{i-[a]-a qa-[it] É-a LUGAL ABzu um} \] -ma-a-an [ṣu-ut] \[ ṣag̊̊̊i-na giš.tu[kul ūš.meš], “If a scholar (or) šat ṛēši-official, (who are) courtiers of the king, slander them [in order to receive their] gr[atuity], at the command of Ea, ki[ng of the Apsû, (that) sc]holar (or) [ṣūt] ṛēši-official [will be put to death] by the swo[rd]” 128:43-46

leqū “to take”

\[ \text{DUMU.MES}1\text{ EN.LIL.ki a-na} \text{ did-ni ub-lu}, \text{u-niš]-šum-ma ka} \text{a}-r[a-a] \text{ ti-ma i-dal-as-su-nu-ti} \text{ 4EN.LIL} \text{ E[N KUR.KUR L] ū.kūr i-a-ha]-a i-de-lek-ki-]šum]-ma ėrīn.meš]-šū a-na LŪ.DE, ū-sah-ḥar, “If they bring natives of Nippur to him for judgment, and he takes a bribe, and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign en[temy against him and turn his men into(? ) corpses”} \text{ 128:12-14;} \text{ 4KU楼上 BABBAR LŪ.KĀ.DINGIR.R[A].KI}1[.MEŠ TI(?)-ma(?)] \text{ 1a-na NīG.GA]-šū ú-še-ri-bi [di-i]n LŪ.ΚĀ.DINGIR.} \text{ [R]A.KI.ME}[š GIŠ.TUK]-1e-ma(!) ana(!) qa-]lim tur-ru q'AMAR.UTU EN AN! [u] KI-tim a-[a-bi]-šū] \text{ ugu]-šū GAR]-ma! NĪG.SU]-šū NĪG.GA]-[šū] a-na KŪR]-šū [i-šar]-rač, “If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hears a [laws]uit involving the people of Babylon only to turn (it) into a frivolous thing, Marduk, lord of heaven [and] earth, will set [his] e[nemies upon him and [g]ive his property and wealth to his enemy”} \text{ 128:16-19}

lū “be it” (precative, concessive particle); “indeed” (asseverative particle)

\[ \text{lu-ū} \text{ 128:56} \]

maḥāru “to receive, accept, buy”

\[ \text{nim-ta-har} \text{ 117:9'}; \text{ nim-ta-har} \text{ 118} \text{ i 22'}; \text{ tam-ḥur} \text{ 117:7'}; \text{ 118 i 20'}; \text{ nim-ḥur} \text{ 117:8'}; \text{ 118 i 21'}; \text{ nim-ḥur} \text{ 117 r. i 13'}; \text{ muḫ-ra]-lan-ni}1 \text{ 118 i 40'}; \text{ muḫ-raš]-šum-ma} \text{ 117:11'}; \text{ muḫ]-raš]-šum-ma} \text{ 118 i 24'}; \text{ maḥ]-rač} \text{ 118 i 39'} \]

mahḫū “ecstatic”

\[ \text{lū. g u b. } \text{ b a l = maḥ]-lu]-ūd} \text{ 122:29} \]

makkūrū “treasury, wealth, estate”

See also buṣšu

\[ \text{KU楼上 BABBAR LŪ.KĀ.DINGIR.R[A].KI}1[.MEŠ TI(?)-ma(?)] \text{ 1a-na NĪG.GA]-šū ú-še-ri-bi [di-i]n LŪ.ΚĀ.DINGIR.} \text{ [R]A.KI.ME}[š GIŠ.TUK]-1e-ma(!) ana(!) qa-]lim tur-ru q'AMAR.UTU EN AN! [u] KI-tim a-[a-bi]-šū] \text{ ugu]-šū GAR]-ma! NĪG.SU]-šū NĪG.GA]-[šū] a-na KŪR]-šū [i-šar]-rač, “If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hears a [laws]uit involving the people of Babylon only to turn (it) into a frivolous thing, Marduk, lord of heaven [and] earth, will set [his] e[nemies upon him and [g]ive his property and wealth to his enemy”} \text{ 128:16-19}

malāḫu “boatman”

\[ \text{lū. m a}1 \text{ a}1 \text{ h}1 \text{ 4 = ma]-la]-hu} \text{ 122:5;} \text{ lū. m [ā].l}1 \text{ a}1 \text{ h}1 \text{ 4 = ma]-la]-hu} \text{ 123:15} \]

malāku “to give advice” (G); “to deliberate” (Gt)

\[ \text{Gt-stem: nin-dal-lik} \text{ 117 r. i 17'} \]

manū “to recount, hand over, deliver up to”

\[ \text{rjik-si]-ša]-nu ú-paṭ]-tar NA1[.NA.KUR.A]-ša]-nu ú]-ša-an1]-nu1]-u1 [a-na] \text{ ihar]-ra-a-na ú-še]-išu]-šu1]-n]u-tu [a-n]a a-de-e i-ma]-nu1]-[šu]-nu]-tu, “If he undoes their [ag]reements, or alt[e]rs their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o hard-labor, …”} \text{ 128:50-52} \]
maqatu “to fall” (G); “to fell” (S)

Š-stem: ималь udun.нит.мес [su-nu isabatu] 4imen gо.ғал an-e [u] [ki-tim nammaш шершу] i-na ḫu-шāб-хи ḫu-шам-ɡat-[ma], “If [he collects] a ɡиtуб-tax from [their] flocks, Adad, the canal inspector of heaven and [earth], will fell [the herds of his steppe] through famine” 128:40-42

tār ḣali “citizen, native of a city”

DUMU Sip-par.KI 128:9; DUMU Sip-par.KI 128:20; DUMU Sip-par.KI 128:32; DUMU.мес 128:12

mašar abulli “gate-guard”


muṭu “land”

KUR 128:6, 35; KUR-su 128:1, 5; [KUR-su 128:28; KUR-šū 128:2, 10, 55; KUR-šū 128:28; ғен.ғил en क�.कु r Kur.kur] 128:14; x [x] šā kur.kur 117 r. iii 4’

mazpān (mazzaz pānī) “courier, attendant”

See comment on No. 119:18

lú.иɡ.ɡub = ma-аz-paŋ 119:18; 121:12; 122:6; um-ma-a-an šu-ul sag man-за-faz [pa-an lugal] [a1-mat-sun luma ʿu-lam-man [a-as-sun i-mаh-ḥar] i1-[n]a ɡi-bit ʿE-a lu[ga]l abzu um]-1-mаta-an [šu-ul] [sag] i-na ɡи.тu [kul ү.мес], “If a scholar (or) šuṭ rēṣi-official, (who are) courtiers of the king, slander them [in order to receive their] gr[atuity], at the command of Ea, ki[ng of the Apsū, (that) sc]holar (or) [šuṭ] rēṣi-official [will be put to death] by the swo[rd]” 128:43-46

mīnamma (mēnamma) “why?”

mі-nam-mа 117 r. iii 15’

miqittu “scraps; corpses”

See comment on No. 128:14

[DUMU.мес] en.ғил.кa-na [di]-ni ub-lu, ғиш.шум-mа kad-r[a-a] ti-ma [di]-da1-as-su-nu-ti ғен.ғил en क�.कु r kуr l]o.кū́r [a-ḥa1-a i-de-tek-ki-шум]-ma ħериn.меш-шū a-na ʿu.дēς, ʿu-шаḥ-ḥar, “If they bring natives of Nippur to him for judgment, and he takes a bribe[], and harasses them, Enlil, lord of the lands, will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12-14

mīṣaru “justice, righteousness”

a-na ši-pi-ir ʿE-a me a-bi-fik-tu ħeri.n.мес 1 Kur ina lib-bi ħeri.n.мес gal.мес ina ši-tul-ta1 à [fu-da-ar] ғiн.ғи-sha ү.мес-шū, “If he heeds the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly hound him in deliberate and righteous ways” 128:7-8

mitbāriš “collectively”

Sip-par.KI en.ғил.кa-na ʿu ħерин.мес Šak-ba.Hal. MES 1 Kur ina ši-tul-ta1 à [fu-da-ar] ғи.ғи-sha ү.мес-шū, “If he heeds the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly hound him in deliberate and righteous ways” 128:7-8
[he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from them a corvée at the herald's [proclamation], Marduk, the sage of the gods, the judicious prince, will turn his land over to his enemy so that the men of his land will do forced labor for his enemy" 128:24-29

muma'ru "director"

"[he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from them a corvée at the herald's [proclamation], Marduk, the sage of the gods, the judicious prince, will turn his land over to his enemy so that the men of his land will do forced labor for his enemy" 128:24-29

murašitu “female wildcat”

"mumairu "director”

mūrnisqu “thoroughbred horse”

mūšātu “female wildcat”

mūššuru “to release, let go, set free, abandon”

muš-tālu “judicious”

muttaggīšu “traveling inspector(?)”

nabalkutu “to rebel”

naggāru “carpenter”

nāgīru “herald”

nāhlu (nāhallū) “wadi”
nakru “enemy”
See also abfi

FDUMU.MES
EN.LU.LI.KI  a-na  [di]-ni  ub-lu-[ni]-ki-[sum]-ma  kad,-[a-a]  TI-ma  l-[da]-as-su-nu-ti  4EN.LU.LI.[N
KUR.KU]-1.[KUR.KU]-1.[KUR]  a-na  [i-de-ek]-ki-[sum]-ma  ÉRIN.MEŠ-[šú]  a-na  LÜ.DE,  ú-sah-šar, “If they bring na-
tives of Nippur to him for judgment, and he takes a bribe, and harasses them, Enlil, lord of the
lands, will mobilize a foreign [enemy] against him and turn his men into (?) corpses” 128:12–14;

AMAR.URTU  EN  AN-[a-]  [ki]-túm  a-[a-bi]-[šú]  UGU1-[šú]  GÁR-[ma]  NG.SU-šú  NG.GA-[šú]  a-na  KUR-šú  [i]-šar-
rak, “Marduk, lord of heaven [and] earth, will set [his] enemies upon him and [give] his property
and wealth to his enemy” 128:18–19;  a-na  ë  ṡi-bí-tu  i-ru-[bu]  LÜ.KUR*-  BAR-ú  KU-ub, “A for-
eign enemy will enter the prison which he entered” 128:22–23; Sip-par.KI  EN.LU.LI.KI  ù  KÁ.DINGIR.

RA.KI  UR-[B]I.TA  [zi(?)-bi(?)]  ÉRIN.MEŠ  šú-nu-[ti]  tup-šík-ka  e-[me-da  i]-ki  [și]-si-it  [L]O.NIMGIR  UGU-
šú-[nu  ú-kan-nu]  4AMAR.UPU  UN.[ME  DINGIR].MEŠ  NUN  muš-[lta]-[lum]  [KUR]-1-su  ana  LÜ.KUR-šú  ú-
sah-šar-ma  ÉRIN.MEŠ  KUR-[šú]  tup-[šík]-ka  [a]-1-[nu]  LÜ.KUR-šú  [i]-šab-bil, “If [he mobilized] Sippar,
Nippur, or Babylon collectively, or imposed forced labor on those people, or [extracted] from th[em
a] co[rve] at the herald’s [proclamation], Marduk, the sage [of the gods], the judici[ous] prince, will
turn his land over to his enemy so that the men of his land will do forced labor for his enemy”
128:24–29

namû (A) “to be abandoned, lie in ruins” (G); “to become ruined, to become waste” (N)

N-stem: LUGAL  a-na  di-ní  NU  ME  UN.MEŠ-[šú]  SÚ[ ]  KUR-štú  ínam-ma, “If a king does not heed jus-
tice, his people will fall into anarchy, and his land will become a waste” 128:1

namû (B) “wasteland”

[a]-šar-[šú]-nu  a-na  na-m[e-e  ikkammar], “Their place [will be turned] into [a ruined heap of]
was[te]” 128:47

napḥaru “total”

PAP 121:30; 124:31; 125 iv 20

nappābu “smith”

ú.simu = nap-pa-[ju] 123:12

nāqdu (nāqiddu) “herdsman”

See comment on No. 103:5

ú.ta.gá.da = na-qid-da 122:24

nārtu “female singer”

SAL.I  û.a.nár = na-ár-tum 122:21

narû “stele”

[r]ik-si-šá-nu  ú- pa-ta-[a]  NA.a[NAR.UMA]-šá-nu  ú-[šá-an]-[nu]-[šú]-[nu]  [har]-ra-[a]-na  ú-še-[šú]-šú-[nu]-tu
[a]-ša  a-de-e  i-man-[nu]-[šú]-nu-tu, “If he undoes their [ag]reements, or alters their ste[
elae], or

nāru “male singer”

ú.nár = na-[a]-ra 122:20

naṣṣabu see nuṣṣabu

nesû “to depart, move away from”

DINGIR.MEŠ  GAL.MEŠ  ig-ga-gu-ma  i-né-es-su-ú  at-man(!)-un-[šú]  (sic), “… the great gods will become
enraged and quit their sanctums” 128:59
nēšu “lion”
\[nēl-šī\] 115:1; \[nēl-e-šī\] 116: 7’
nīnu “we”
\[ni-ni\] 118 i 42’
nišakku “high priest(?)”
See comment on No. 125 iv 23
\[1ū . n u . ḫē = nī-šak-ki\] 119:8; 121:10; \[rāl-ē-si\] 116: 7’
\[ni-Sak-ri\] 123:6; \[mdEN.JRU-D-MA.AN.SUM\] 125 iv 22–23
nišū “people”
\[LUGAL a-na di-ni NU ME UN.MES-šū SŪ-a KUR-su in-nam-ma, “If a king does not heed justice, his people will fall into anarchy, and his land will become a waste”\] 128:1
nukuribbu (nukurib, nukaribbu) “gardener”
See comment on No. 119:17
\[1ū . n u . giš.kiri = nu-ku-rib\] 119:17; 121:17; \[1ū . n u . giš.kiri\] = nu-[k]u-rib-bu 123:17
nuṣṣabu (naṣṣabu) “drain pipe”
\[nu-ša-ta\] 115:8
paḫaš see bēl paḫaš
paqādu “to appoint, hand over”
\[paq-da\] 117 r. iii 9’
paqāru see baqāru
paqāyu “mat-weaver”
\[1ū . kuš.tag = pa-qa-a-a\] 122:7; \[pa-qa-a-a\] 122:34
parū “mule”
\[pa-rū-ū\] 115:5; 116:15’
parūtu (a type of alabaster)
\[pa-ru-tu\] 116:16’
paṭāru “to ransom” (G); “to undo” (D)
piḥatu see bēl paḫaš
puḫru “assembly”
\[i-Erin.Meš ša-l-nu-tim 4‘A-num 4EN.LIL 4a ˋE-a DINGIR.Meš GAL.Meš a-šīb AN-e u 4ki-tim* ˋMEš ina UKKIN šu-ba-ri-šū-nu ú-kin-nu\], “Anu, Enlil, and Ea, the great gods, who dwell in heaven and earth, in the assembly affirmed the freedom of those men from such obligations” 128:30–31
qabū “to speak, say, tell”
\[i-l-qab-bak\] 117 r. iii 19’; \[i-lqab-1-[ba]k-k[a]\] 118 i 12’; \[i-a-l-qab-[bak]-ka\] 118 i 13’; \[iq-bi\] 117:6’; \[aq-bak-ka\] 117:10’; 118 i 23’
qallu (adj.) “small, insignificant, frivolous”

qalu “to heed”

qappatu (a basket made of palm leaves)

qerēbu (qarābu) “to come near, approach, enter the presence of” (G); “to bring (near)” (D)

qibitu “command”

rabū “great, big”

rakgsu “to assemble, build” (G = D)

rakāsu “to assemble, build” (G = D)
rašu “to acquire”
ul a-raš-sā 117 r. i 16'

rē see rē'ū

redū “to lead, guide; to pursue, hound” (G); “to hound constantly” (Gtn); “to be led away” (N)
Gtn-stem: a-na di-ni KUR-Sū NU ME "Ē-a LUGAL NAM.MEŠ šim-taš úš-an-ni1 ma1 a-ḫi-ti US.MEŠ-di,
“If he does not heed the justice of his land, Ea, king of justices, will change his destiny so that misfortune constantly hounds (him)” 128:2-3; a-na ši-pi-ir "Ē-a ME a-bi-1k-tu ĖRIN.ME1 CUR ina libbi DINGIR.MEŠ GAL.MEŠ ina ši-tul-1ta1 u šu-da-at1 NIG.SIŠA US.MEŠ-sū, “If he heeds the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly hound him in deliberate and righteous ways” 128:7-8

N-stem: DUMU Sip-par.KI EN.LIL.KI à KĀ.DINGIR.RA.KI 1m1-ra-šū-nu a-na 1mur1-ni-is-qī ša-ra-tī/mur-ni-is-qī [šu-uτ] im-ra-a i-kul i-na ši-mi-it-ti a-a1bi US.MEŠ, “If he gives the fodder of a native of Sippar, Nippur, or Babylon to (his own) thoroughbreds, [those] thoroughbreds which have eaten the fodder will be led away under the yoke of the enemy” 128:32-34

rēdū “soldier”
1 lū, uš = re-du-ū 122:17

rē'ū (rē) “shepherd”
See comment on No. 119:11
lū. sipa = re-e 119:11; 121:11; 122:11

riksu “bond, agreement”
[r]ik-sī-šū-nu ú-pa-tašt-ram-an-an-[nu]-i1 [a-na] ḫar1-ra-a-na ú-še-šu-šu-[nu]-tu [a-na] a-de-e i-man-tam-[nu]-tu [šu-ni-ta1 "$\forall$AG DUB.SAR1 ĖR, ĖSAG.LI1 sa-nīейчас (ANT) AN-e mu-ma-li(!)-ir(!) gim-ri mu-ad-1du-žal.LUGAL1-ū-tu rik-sat KUR-šū ú-pa-tašt ma a-ḫi-ti(l) i-šū-l-[m]u, “If he undoes their [agreements, or alters their stelae], or sends them out [on campaign, or consigns [th]em] to hard-labor, Nabū, scribe of [E]sagil, who supervises the totality of the heavens, who controls everything, who assigns kingship, will undo the bonds of his land and ord[ai]n adversity” 128:50-55

rubū “prince”
a-na NUN.MEŠ-sū NU ME UD.MEŠ-sū LÚGUD.DA.MEŠ, “If he does not heed his princes, his days will be cut short” 128:4; DUMU Sip-par.KI i-da-as-ma ḫa-ḫi-am SUM(!)-i1 n ṚTU DIKU, AN-e u KI-tim1 di-ni a-ḫi-a1 ina KUR-šū GAR-ma NUN.MEŠ u DIKU,MEŠ a-na di-ni šu-u[t-me] NU ME, “If he harasses a native of Sippar but hears the case of an outsider, Šamaš, judge of heaven and earth, will set up foreign justice in his land, and princes and judges will not heed a right[ful] verdic” 128:9-11; NUN šu u-ta1.$\forall$AG i1 apro1-[nu]-ša-[nu]-du-ū-nu, “The prince and [his] š[u-t re]ši-officials will continually prowl [the streets] of the city like peddlers” 128:15; ḫAR.LU.TU N[UN].ME DINGIR.MEŠ NUN muḫ-tal1-[lum] KUR-su ana LŪ.KUR-sū ú-ṣaḥ-ḫar-ma, “Marduk, the s[age] of the gods, the judici[ous] prince, will turn his land over to his enemy” 128:27-28

sahāru “to turn around, turn away” (G) “to make change allegiance”; with ana: “to turn over to, to turn into(?)” (D)
D-stem: ḫAR.LU.TU N[UN].ME DINGIR.MEŠ NUN muḫ-tal1-[lum] KUR-su ana LŪ.KUR-sū ú-ṣaḥ-ḫarm-a, “Marduk, the s[age] of the gods, the judici[ous] prince, will turn his land over to his enemy” 128:27-28; DUMU.MEŠ1 EN.LIL.KI a-na ḫi1 ni1 ub-šu, išī1 šum-ma kād-[a]1 i-[lī]-d1-as-su-nu-ti $\forall$EN.LIL1 [KUR.KUR] LŪ.KUR i-ša1 a i-de-e-le-ek-ki šum1-ma ĖRIN.MEŠ-sū a-na LŪ.DE, ú-ṣaḥ-ḫar, “If they bring natives of Nippur to him for judgment, and he takes a bribe[e], and harasses them, Enlil, lord of the lands, will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12-14
saḫlū “cress”
sa-laḫ-le-e1 116:12’

sakrumaš (a high-ranking military official)
See comment on No. 120:9
lú.kir₄.d₁₄b = sak-ru-ma-si 120:9; 1ú.kir₄.d₁₁b = sak-ru₁-maš 123:2

sāmūtu (sammuṭu?) “red cakes” (“fragrance?”)
sa-mu-lu₁ 116:13’

sanāqu “to check, supervise, control”

sandū (ušandū) “fowler”
See comment on No. 122:3
lú.muș-e-n.d₂ = sa-an₁-du-ū₁ 122:3

sikkūru “bolt”
[s]il-ik-ku-frul 115:11

silulliš “like a peddler”
See comment on No. 18:13

sinnišānu (a performer in the cult of Ištar)
See also kalum; for discussion see comment on No. 122:27
lú.u.r.ŠAL = si-niš(1)-a₁-1nu₁ 122:27

sūqu “street”

šabātu “to seize, take hold of, arrest”
[iš]-šab-tu-[(x)] 117 r. i 4’

šabtu “prisoner”
šab-tu-[tu₁] 118 ii 24’

šābū “men, people, laborers, workers”
[DU.MES₁] EN.LIL.KI a-na [iš₁-un ub₄₁-lu₁-niš₁]-šum-ma kad₁-r[a-a] Ti₁-1-da₁-as-su-nu-ti ²EN.LIL E[N KUR.KUR L][U]KUR [iš₁-un ub₄₁-lu₁-niš₁]-šum₄₄ ma ERINKMES-Sū a-na LŪ.DE, ú-saḥ-ḥar₁, “If they bring natives of Nippur to him for judgment, and he takes a bribe[e], and harasses them, Enlil, lord of the lands, will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14; Sip-par.KI [EN.LIL.KI a KĀ.DINGIR.RA.KI UR₁.BTA [zi(?)-bi(?)]] ERINKMES šu-nu₁-1ru₁ tup-šik-ka e-[media iš₁-[ši-si-i]₁] [l]U.NINGIR UGU-SU₁-[nu ú-kan-nu] ⁴AMAR₁.LUṬU N[UN].ME DINGIR%MES NUN muš₁-ta₁-[lum] [KUR₁-su ana LŪ.KUR-Sū ú-saḥ-ḥar₁-ma ERINKMES KUR₁-šu₄ tup-šik₁-ka la₁-[n]₁ a LŪ.KUR-Sū iš₁-zab-bil₁, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exact]ed from them a co[r]véé at the herald’s [proclamation], Marduk, the sage of the gods, the judiçi(ous) prince, will turn his land over to his enemy so that the men of his land will do forced labor for his enemy” 128:24–29; ²ERINKMES šāl₁-nu-tim ⁴A-num ⁴EN.LIL ²É-a DINGIR%MES GAL%MES a-šīb An-e a Ki-tim* ³MEŠ ina UKKIN šu-ba-ri₄-šā-nu ú-[kin-nu₁], “Anu, Enlil, and Ea, the
great gods, who dwell in heaven and earth, in the assembly affirmed the freedom of those men from such obligations” 128:30–31; [ERIN.MES šu]-nu-tú ina di-ku-[t ERIN].[MEŠ1 KUR šu ə ERIN.MEŠ1 šarri idekkā 4Erra gašša alick pān ummānīšu pān ummānīšu imāḥšāma ida nakrisu ilak], “If [he called up those men] in a mobilization of the national or [royal] army, mighty Erra who goes before his army will shatter his front line and go at his enemy’s side]” 128:35–36; PAP 10 ERIN.MES, “Total: ten men ...” 121:30

šādu “to prowl”

šāhitu “oil-presser”
šibītu see biš šibītu

šibtu (a tax)
[MAŠ] UDU[NTA.MEŠ1-[šu-nu išabbatu] 4IM1 GÖ.GAL1 AN-e šu [ki-tim nammaššē šerišu] i-na šu-šaḫ-ḫi uššam-qar1-[ma], “If [he collects] a šibtu-tax from [their] flocks, Adad, the canal inspector of heaven and [earth], will fell [the herds of his steppe] through famine” 128:40–42

šimmūtu “yoke”
DUMU Sip-par.KI EN.LIL.KI šu KÂ.DINGIR.RA.KI ša-ra-ša-nu a-na murl-ni-is-qi ša-ra-šu l mur-ni-is-qi [šu-u]t im-ra-a i-kul i-na ša-mi-it-ti a-a-bi Išš.MEŠ, “If he gives the fodder of a native of Sippar, Nippur, or Babylon to (his own) thoroughbreds, [those] thoroughbreds which have eaten the fodder will be led away under the yoke of the enemy” 128:32–34; [š]-laš-da-tif [GU].[MEŠ1-[ša-nu upaṭtaruma] AŠš.MEŠ-ša-nu-ú-ša-an-[nu-ú ana aḫē išarrek], “If [he unyokes] their [t]eams of [oxe]n, or chan[g]es (the boundaries of) their fields ...” 128:37–38

ša “of, concerning; which, who, that”
ša 117 r. iii 4’, 7’; 119:20; 128:57; šaš 121:30

ša rēšī (šarēš, šuṯ rēšī) (an official)
See comment on No. 120:10
ša rēšī (šarēš, šuṯ rēšī) (an official)
See comment on No. 120:10

šadu “mountain”
[ša]-du-ú 116:2’

šaḫitu “female pig, sow”
šaḫi-ti 116:4’
šāhu “pig”

[ša]-ḫu-ú 116:3’

šakānu “to establish, set up; to deposit, store, put, place, submit”

DUMU Sip-par.KI i-da-ās-ma a-ḫi-am SUM(!)-[i]n ḪU 1LI.KU, AN-e u KI-tim1 di-ni a-ḫi-a1 ina KUR-ša GAR-ma, “If he harasses a native of Sippar but hears the case of an outsider, Šamaš, judge of heaven and earth, will set up foreign justice in his land” 128:9–10; ʿAMAR.UTU EN AN1 [u] KI-tim a-[a-ḫi-ša] UGU1-ša GAR-m1a NG.IR-ša NG.GA-[ša] a-na KUR-ša [i-šar-rak], “Marduk, lord of heaven [and] earth, will set [his] e[nemies] upon him and [g]ive his property and wealth to his enemy” 128:18–19; tal-ta-kan 117 r. iii 6’

šakin būli “manager of the herds”

See comment on No. 122:25

lú.gár.máš.ānše = šá-škin bu-lu 122:25

šakin tēmi “governor”

See also bēl paḥaš, šandabakku; for discussion see comment on No. 64:14


šāmu “heaven”

DUMU Sip-par.KI i-da-ās-ma a-ḫi-am SUM(!)-[i]n ḪU 1LI.KU, AN-e u KI-tim1 di-ni a-ḫi-a1 ina KUR-ša GAR-ma, “If he harasses a native of Sippar but hears the case of an outsider, Šamaš, judge of heaven and earth, will set up foreign justice in his land” 128:9–10; ʿAMAR.UTU EN AN1 [u] KI-tim a-[a-ḫi-ša] UGU1-ša GAR-m1a NG.IR-ša NG.GA-[ša] a-na KUR-ša [i-šar-rak], “Marduk, lord of heaven [and] earth, will set [his] e[nemies] upon him and [g]ive his property and wealth to his enemy” 128:18–19; ŠAR.MEŠ šú1-nu-tim ʿA-num ʿEN.LIL ú ʿĒ-a DINGIR.MEŠ GAL1.MEŠ a-šib AN-e u KI-tim* «MEŠ» ina UKKIN šu-ba-ri-šu-ú 1-kín-nu1, “Anu, Enlil, and Ea, the great gods, who dwell in heaven and earth, in the assembly affirmed the freedom of those men from such obligations” 128:30–31;


šamu “to ordain, determine”


šandabakku (title of the governor of Nippur)

See also bēl paḥaš, šakin tēmi; for discussion see comment on No. 119:4

lú.Ú.GÁN.NA = ša-an-da-bak-ku 119:4; 121:4; lú.Ú.GÁN.NA = ša-an-da1-bak-ku1 123:1

šangû “chief religious administrator”

lú.Ē.BAR = ša-an-gu-ú 121:9; 123:8; lú.Ē.BAR = ša-an-1-gu1-ú 119:10

šanû “to become different” (G); “to change, alter” (D)

G-stem: In the idiom tēmu šanû, “to defect, change loyalty”:

a-na is-šab-ba ME UMUŠ KUR MAN(!)-ni, “If he heeds the scoundrel, the land will defect” 128:6
THE EARLY NEO-BABYLONIAN GOVERNOR’S ARCHIVE FROM NIPPUR

D-stem: a-na di-ni KUR-šu NU NE 4-É-a LUGAL NAM.MEŠ šim-taš ú-šá-an-ni-l-ma1 a-bi-ti US.MEŠ-di, “If he does not heed the justice of his land, Ea, king of destinies, will change his destiny so that misfortune constantly hounds (him)” 128:2-3; [š]it-in-da-līl [gu₄₄], MEŠ-šu-nu₁ ú-šá-an-ni₁-[nu-ti a-ne a-hē šarrak], “If he unyokes their [ag]reements, or alters their stelae, or sends them out [on] campaign, or consigns [to] hard-labor, Nabû, scribe of [E]šagil, who supervises the totality of the heavens, who controls everything, who assigns kingship, will undo the bonds of his land and ord[ai]n adversity” 128:50-55

šaparu “to write and send a letter; to send something or someone”
[il-tap₁-[r]a] 118 ii 16’; tal-tap-[r]a 118 ii 17’; ta[l]-tap-[ram₁-[m]a 118 ii 18’; [a]-]il-tap-[ra(?)] 118 ii 15’; šup-raš-šu-nu-tim-ma 118 i 40’

šāqû “cup-bearer”
1 ú. ŠUDU₄₁ = šá-qu-ú 120:7; 122:9

šaraku “to give, bestow”
₄AMAR.UTU EN AN₁ [u] KI-tim a-[a-bi-šu] IUGU₁-šu GAr₁-lma1 NIG.SU-šu NIG.GA-[šu] a-na KUR-šu [I-š]arrak, “Marduk, lord of heaven [and] earth, will set [his] e[nemies] upon him and [g]ive his property and wealth to his enemy” 128:18-19; DUMU Sip-par.KI EN.LI.KI ù KÁ.DINGIR.RA.KI tim₁-ra-šu-nu a-na mur₁-ni-is-qf ša-ra-ka kfd mur-ni-is-qf [šu-ur] im-ra-a i-kul i-na ši-mi-it-ti a-a-bi UŠI.MEŠ, “If he gives the fodder of a native of Sippar, Nippur, or Babylon to (his own) thoroughbreds, [those] thoroughbreds which have eaten the fodder will be led away under the yoke of the enemy” 128:32-34

šarru “king”
LUGAL = šar-rum 119:1; 121:1; LUGAL₁₁ = šar₁-rum 119:19; LUGAL a-na di-ni NU ME UN.MEŠ-šu SUG-a KUR-su in-nam-ma, “If a king does not heed justice, his people will fall into anarchy, and his land will become a waste” 128:1; a-na di-ni KUR-šu NU NE 4-É-a LUGAL NAM.MEŠ šim-taš ú-šá-an-ni₁-[ma₁ a-bi-ti US.MEŠ-di, “If he does not heed the justice of his land, Ea, king of destinies, will change his destiny so that misfortune constantly hounds (him)” 128:2-3; [ĒRIN.MEŠ šu-nu-tu ina di-ku-ú[t ĒRIN]], MEŠ KUR ù ĒRIN.MEŠ [šarr₁ idekk₄ “ Erra gašša ašīk pān ummānišu pān ummānišu imahh₄maṣṣa idī nakrišu illak], “If [he called up th]ose [men] in a mobilization of the national or [royal] arm[y, mighty Era who goes before his army will shatter his front line and go at his enemy’s side]” 128:35-36; um-ma-a-an šu₁-ut SAG man-za-l₄₁ [pa-an LUGAL] a₁-mat-sun «lum» ú-lam-man ![a-as-sun i-maḥ-har] ilt₁-[n]a qī-bit 4-É-a LUGAL ABZU um₁₁]-ma₁₁-an [šu-ur] SAG₁₁ i-na GIŠ.TU[KUL ŪŠ.MEŠ], “If a scholar (or) šüt rēši-official, (who are) courtj[iers of the king], slander them [in order to receive their] gr[atuity], at the command of Ea, ki₄ng of the Apsu, (that) se[cholar (or) šüt] rēši-official [will be put to death] by the swo[rd]” 128:43-46

šarrūtu “kingship”

šaru “wind”
\textbf{GLOSSARY AND INDEX OF AKKADIAN WORDS: EXERCISES, ROSTERS, AND FÜRSTENSPIEGEL 425}

\textbf{satammu (sattamu)} “chief temple steward”
\begin{itemize}
  \item \texttt{sat-tam} = \texttt{sat-ta-mu} 119:6; 121:6
  \item \texttt{tam} = \texttt{at-rtal-mu} 123:4
  \item \texttt{lu-u} \texttt{LO.UGULA liu-4} Li
\end{itemize}

\textbf{šatāru “to write” (G); “to record” (D)}
\begin{itemize}
  \item \texttt{D-stem: ú-šat-тар-1šal-nu-šā} 117 r. ii 16’
\end{itemize}

\textbf{šemā “to hear, listen” (G); “to have someone hear” (Š)}
\begin{itemize}
  \item \texttt{G-stem: [GIS.TUK]-е-ma(1)} 128:17
  \item \texttt{Š-stem: ú-šē[š]-1mu-[u]} 118 ii 9’
\end{itemize}

\textbf{šimtu “destiny, fate”}
\begin{itemize}
  \item \texttt{a-na dī-ni} \texttt{KUR-šā} \texttt{NU ME Šim-taš ú-šā-an-ni-1ma} 117 r. ii 16’
  \item \texttt{“If he does not heed the justice of his land, Ea, king of destinies, will change his destiny so that misfortune constantly hounds (him)”} 128:2–3
\end{itemize}

\textbf{šipru “work, craftiness”}
\begin{itemize}
  \item \texttt{a-na ši-pi-ir} \texttt{Šip-par.KI EN.LIL.KI a KA.DINGIR.RA.KI ur-3l[ta] [zi(?)-bi(?)] Érin.me Šu-nu-tul1 tup-šīk-ka e-[me-da i]-ki [ši-sî-at] [L]Ú.NINGIR UGU-šā-[nu ú-kan-nul] 117
  \item \texttt{“If he heeds the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly hound him in deliberate and righteous ways”} 128:7–8
\end{itemize}

\textbf{šisītu “proclamation”}
\begin{itemize}
  \item Sh.par.KI [EN.LIL.KI a KA.DINGIR.RA.KI UR1.B[a]lu [zi(?)-bi(?)] Érin.me Šu-nu-tul1 tup-šīk-ka e-[me-da i]-ki [ši-sî-at] [L]Ú.NINGIR UGU-šā-[nu ú-kan-nul] 117
  \item \texttt{“If he mobilized Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [extracted] from them a coerced at the herald’s [proclamation], Marduk, the sage of the gods, the judicious prince, will turn his land over to his enemy so that the men of his land will do forced labor for his enemy”} 128:24–29
\end{itemize}

\textbf{šītūltu “deliberation”}
\begin{itemize}
  \item \texttt{a-na ši-pi-ir} \texttt{Šip-par.KI EN.LIL.KI a KA.DINGIR.RA.KI ur-3l[ta] [zi(?)-bi(?)] Érin.me Šu-nu-tul1 tup-šīk-ka e-[me-da i]-ki [ši-sî-at] [L]Ú.NINGIR UGU-šā-[nu ú-kan-nul] 117
  \item \texttt{“If he heeds the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly hound him in deliberate and righteous ways”} 128:7–8
\end{itemize}

\textbf{šubarrū “freedom”}
\begin{itemize}
  \item \texttt{Érin.me Šu-ba-ri-[šu-nu-tum] 4A-num 4EN.LIL ut Šip-par.KI EN.LIL.KI a-Sib an-e u Ki-tim* «Meš» ina UKKIN Šu-ba-ri-[šu-nu ú-lkin-nu] 128:31
  \item \texttt{“Anu, Enlil, and Ea, the great gods, who dwell in heaven and earth, in the assembly affirmed the freedom of those men from such obligations”} 128:30–31
\end{itemize}

\textbf{šūkultu “fodder”}
\begin{itemize}
  \item \texttt{šu-ka-ul-tul} 115:17
\end{itemize}

\textbf{šulmānu “present, gift (of greeting)”}
\begin{itemize}
  \item \texttt{šul-ma-a-nu} 118 i 43’
\end{itemize}

\textbf{šulmiš (šalmis) “in good condition”}
\begin{itemize}
  \item \texttt{šul-šī} 117 r. ii 20’
\end{itemize}

\textbf{šunūtu “them, those” (m. pl.)}
\begin{itemize}
  \item \texttt{šu-nu-tul} 128:25; [šu]-nu-tu 128:35; [ša]-nu-tim 128:30
\end{itemize}
Šupelu “to exchange”
See comment on No. 117 r. ii 12’-13’
Šup-i-il 117 r. ii 12’; ú-šep-ši-il-li 117 r. ii 13’

šút “those of, those which, who”
DUMU Sip-par.KI EN.LIL.KI ā KĀ.DINGIR.RA.KI [im]-ra-šű-nu a-na [mur]-ni-is-qi šá-ra-ki mur-ni-is-qi [šu-ut] im-ra-a i-kul i-na ši-mi-it-ti a-a-šbi US.MEŠ, “If he gives the fodder of a native of Sippar, Nippur, or Babylon to (his own) thoroughbreds, [those] thoroughbreds which have eaten the fodder will be led away under the yoke of the enemy” 128:32-34

šút réši see ša réši

tabāku “to pour out, heap up”
DUMU Sip-par.KI1 EN.LIL.KI ā KĀ.DINGIR.RA.Š}[i]1 an-1-na e1-me-di a-na e [ši-bit-ti]1 [šu-ru-bu a-š]ar an-na US]-1du URU ana SUR, DUB-ak a-na e ši-bit-tu i-ru-[bu] LÚ.KŪR* BAR-ú KU-ub, “If he imposes a fine on a native of Sippar, Nippur, or Babylon, or [p]uts him in prison, the city where the fine was imposed will be razed to the foundations. A foreign enemy will enter the prison which he entered” 128:20-23

tabarru “red wool”

tāru “to return (intrans.)” (G); “to return, give back; to repeat; to turn into (trans.)” (D)
D-stem: [kú]1.BABBAR LÚ.KĀ.DINGIR.RA.[i]1.[MEŠ TI(?)-ma(?)]1 a1-na NĪG.GA-šū ú-še-ri-bi [di-i]n LŪ.KĀ.DINGIR.[RA.KI1.KRME][i]1.GISTUK]-1e-ma(1) ana(1) qal-lim tur-rū [AMAR.UTU AN]1 [a]1 Ki-tim a-[a-]1bi-šū]1 UGU-ša GAR-1ma1 NĪG.GA-šū NĪG.GA-šū a-na KŪR-šū i-[š]ar-rak, “If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hears] a [lawsuit involving the people of Babylon only to turn (it) into a frivolous thing, Marduk, lord of heaven [and] earth, will set [his] enemies upon him and [g]ive his property and wealth to his enemy” 128:16-19

tibnu “straw”

tibihu “butcher”

tibihu “butcher”

tupsikku “work-basket, forced labor”

tātu “gratuity”

Tātu “gratuity”
GLOSSARY AND INDEX OF AKKADIAN WORDS: EXERCISES, ROSTERS, AND FÜRSTENSPIEGEL

their] gratuity], at the command of Ea, king of the Apsû, (that) scholar (or) rēši-official [will be put to death] by the swo[rd]” 128:43-46

tēsinu “miller”
1 û ṣ. 1 = $t\epsilon x(EN)$-i-ni 122:19
1 û ṣ. 1 = $t\epsilon x(EN)$-i-ni 123:16

 Clinical text:...

The entry for tēmu “report, news, instructions; will, mind, discretion” is...

In the idiom tēmu snā, “to defect, change loyalty”:

a-na is-ḫab-ba ME UMUS KUR MAN(!)-ni, “If he heeds the scoundrel, the land will defect” 128:6

tūdu “way, path”
a-na ši-pi-ir 4È-a ME a-bi-1k-tu ÉRIN.ME1 KUR ina lib-bi DINGIR.MEŠ GAL.MEŠ ina ši-tul-1lal $t\nu-da$-at1 NIG.SLSA US.MEŠ-šu, “If he heed the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly hound him in deliberate and righteous ways” 128:7-8

tupparru “scribe”

$[1 û . d u b . s a r] = [tup]p-šar$-ru
$[1 û . d u b . s a r] = [tup]p-šar$-ru
$[1 û . d u b . s a r] = [tup]p-šar$-ru

Clinical text...

u “and, or, but”

u 128:10, 11, 31; [u] 128:18; 1û 128:8, 15, 20, 24, 30, 32, 57; [û] 128:35, 41

ul “not”

ul 128:60; Nu 128:11

ummānu “army”
a-na ši-pi-ir 4È-a ME a-bi-1k-tu ÉRIN.ME1 KUR ina lib-bi DINGIR.MEŠ GAL.MEŠ ina ši-tul-1$u$-1lal $t\nu-da$-at1 NIG.SLSA US.MEŠ-šu, “If he heed the craftiness of Ea, (it will mean) the defeat of the national army, (and) among the great gods they will constantly hound him in deliberate and righteous ways” 128:7-8; [ÉRIN.MEŠ šu]-nu-ša ina di-ku-ul $t\nu$-ÉRIN.MEŠ1 KUR $t\nu$ ÉRIN.MEŠ1 $[\text{šarru idekka}]$, “If [he called up th]ose [men] in a mobilization of the national or [royal] arm[y, ...]” 128:35

ummānu “scholar, expert”
a-na um-ma-a-nu NU ME KUR-su BAL-su, “If he does not heed the scholars, his land will rebel against him” 128:5; um-ma-a-nu šu-ul ut SAG man-zâ-lâz1 [pa-an LUGAL] la1-mat-sun $\text{šum}$ ú-lam-man [a-as-sun i-mah-har] [i1-[u] a q̂f-bit 4È-a lu[gal abzu um]-]ma-a-an [šu-ut] $\text{sag}$1 i-na GIŠ.TU[KUL US.MEŠ], “If a scholar (or) šu rēši-official, (who are) court[iers of the king], slander them [in order to receive their] gratuity], at the command of Ea, king of the Apsû, (that) scholar (or) šu rēši-official [will be put to death] by the swo[rd]” 128:43-46

ûmu (s.) “day”
a-na NUM.MEŠ-šu NU ME UD.MEŠ-šu LUGUD.DA.MEŠ, “If he does not heed his princes, his days will be cut short” 128:4

ušandû see sandû

utṭatu (uṣṭatu) “wheat”

For a discussion of the possible meanings “wheat,” “barley,” and “main cereal crop,” see the comment on No. 34:9; see also the comment on No. 93:24-28

PAP 15.2.5.0 <SE(?)>.BAR(?) 124:31
uzuzzu see izuzzu

zabālu “to carry”

In the expression *tupšikka zabālu*, “to do forced labor” (lit.: “to carry the work-basket”):

\[
\text{Sip-par.KI} \, \text{EN.LIL.1.KI} \, \text{à KĂ.DINGIR.1.KA UR.BI.TA [ZI(?)-BI(?)] ÉRIN.MEŠ šu-nu-tu\textsuperscript{1} tup-šik-ka e-[me-da \textsuperscript{1}]-l-ki [ši-si-it] \, LŬ.NIMGIUGU-ŠU-[nu ú-kan-nu] \, \textit{AMAR.1.UTU N[UN]1.ME DINGIR.1.MEŠ NUN muš-\textsuperscript{1}]-[lum] \, KUR\textsuperscript{1}-su ana LŬ.KŎR-ŠU ú-zah-ḫar-ma ÉRIN.MEŠ KUR-\textsuperscript{1}ŠU tup-šik\textsuperscript{1}-ka \, \textit{a-[n]}a LŬ.KŎR-ŠU \, \textit{fl}-zab-bil,}
\]

“[If he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from them a co\textit{erce at the herald’s [proclamation], Marduk, the s[ag]e of the gods, the judici\textit{ous} prince, will turn his land over to his enemy so that the men of his land will do forced labor for his enemy” 128:24–29

zaḥalū (a silver alloy?)

\[za-ḥa-la \textsuperscript{116:6′}\]

zaqiqiš “like nothingness”

\[\text{ep(\textsuperscript{1})-šet-šu-nu za-\textsuperscript{1} qi-qi\textsuperscript{1}-[iš immanni], “Their accomplishments [will be reckoned as] nothingness” 128:49}\]

zēru “to hate”

\[\textit{ni1-ze-er-[ša(?)] 117 r. i 7′}\]

zilulliš see *silulliš*
In the transcriptions of the PNs in this volume, word-final -Ca-a is rendered -Cd, except in the case of names based upon roots tertiae infirmae, for which the rendering -Ca is deemed to be more accurate. Word-final -Ca-a-a is transcribed -Caya.

=A-a-ba-u-su
  =A-a-ba-u-su 110 r. 15'

=A-a-it-te-ú-su
  =A-a-it-te-ú-su 69:12

=Abi-núru
  =Ad-i-\`-nu-ru 83:9 (+ comment)
  =Ad-[i^\`]-nu-ru] 73:5
  =Ad-i^\`-[nu-ru] 73:7

=Abu-Ilá (\`Ab-\`Iláh)
  =Ad-Il-a 100:17 (+ comment)

=Adad-béli
  =M-\`i-be-ll 46:1

=Adirtu
  =A-dir-ti 125 iv 5 (+ comment)

=\`Adiru
  =A-di-ri 11:1 (+ comment)

=Adu(m)má\`a
  =Adu-um-ma-a\`a 15:3 (+ comment)
  =Adu-ma-a\`a 16:1

=A\`h[...]
  =Seš-x-x 108:2
  =Seš[x-x(x-x)] 75:1

=A\`ha-ére\`s
  =Seš-apin-eš 124:25

=A\`ha-iddin
  =Seš-sum-na 90:13
  =Seš-sum1 67:1

=\`Abhë-iddin
  =Seš-meš-mu 33:8, 10

=\`Abhëšá
  =Seš-meš-šá-a 65:1

=\`Abhë-šullim
  =Seš-meš-sil[im] 83:40

=\`Abhútu
  =Seš-ú-ta 85:2

=\`A\`u-te-ma-qarrád
  =A\`u-te\`1-ma-qar-\`rad\`1 125 iii 12 (+ comment)

=\`A\`hu-bani
  =Seš-ba-ni 80:16
  =Seš1-ba-ni1 124:24 (+ comment)

=\`A\`hulap-Marduk
  =Pa-bu-ni DUMU =A\`hu-lap-\`a AMAR.UTU 51:15–16

=\`Ali-lúmur
  =Uru-lu-mur 1:19

=Amil-Ea
  =Lo-\`É-a 83:1

=Amil-Gula
  =Lo-\`4Gu-la\`a 126:24

=Amil-Isin
  =Lo-pašeki1 126:23

=Amme-ladin (\`Ammi-ladin)
  =Am-me-la-din 102:1 (+ comment)

=Amme-yabab (\`Ammi-yabab)
  =Am-me-ia-bab 80:23 (+ comment)

=Amyánu (\`Amyán)
  =Am-ia-a-nu 100:1 (+ comment)
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Ana-muḫḫi-Nabû-lûmur
A-na-ag-ī-GI 5:5

Ana-qībi
A-na-ql-bi 65:2

Apla-ṣur
A-Iššī 68:1
DUMU.UL-UŠ-PAP 126:16

Aplā
DUMU.UL-uš-a 124:8

Aplaya
DUMU.UL-a-la 126:15

Arad-Nergal
Nu-Iššī-ru DUMU IR-GIR.KU 57:15–16

Aṣabba
A-Iššā-ša 126:25 (+ comment)

Aṣar-lē-itu
A-Iššā-ša 126:15 iii 15 (+ comment)

Attā-lilā (Attā-līla)
A-ta-li-[l]a 31:16 (+ comment)

Atimma
See comment on No. 23:15 and 26
A-tim-ma-a 23:26; 99:6
A-tim-ma-a 23:15

Ay-[…]  
[A-Išša-x-x(-x)] 126:5

Ay-ḫīrtu
A-Išša-Išš complement 80:15

Bābiya
Ba-bi-ia 52:2; 124:17
Ba-bi-ia 69:2

Bāḫiānu
See comment on No. 13:1
Ba-ḫi-ānu 60:13
Ba-ḫi-ānu 13:11; 21:1
Ba-ḫi-ānu-a-la-ni 101:1

Bāḫū
Ba-bu-ā 121:20

Balāssu
Ba-lat-su 22:1
Ba-lat-su 1 40:1
Ba-lat-su 105:1

Balātu
Ba-lat-šu 9:3; 28:2
Ba-lat-šu 45:9

Balātu
Ba-lat-šu 10:11; 86:1

Balāhaya
KASKAL.KUR-a-a 124:26 (plus comment)

Banāt or Banāti
Ba-na-ti 125 iv 14

Banātā or Banātā
Ba-na-ti-a-a 125 i 24

Banāt-ina-Ekur
Ba-na-ti-a-a 125 i 24

Banāt-ina-li or Banāti-ina-li
Ba-na-ti-a-a 125 iv 4

Bānāya
DUB-ku DUMU Ba-na-a-a 39:8

Bāniya
Ba-ni-ia 33:4; 98:19; 99:1
Ba-ni-ia 64:1
Dū-ia 33:37

Batulṭīki
Ba-tul-ti-ki 125 iii 6 (+ comment)

Bauītu
Ba-ū-ū-ti 125 iii 19 (+ comment)

Baysar
Ba-i-sar 59:1 (+ comment)

Bēl(?)-[…]  
[EN(?)-x-x(-x)] 32:2

Bēl-abi
EN-AD 68:2

Bēl-ana-māṭišu
EN-ana-KUR-šu 19:1

Bēlāni
EN-ana 1 50:2; 121:28
EN-ana 35:2

Bēl-bāni
EN-ana 95:16

Bēl-ēreš
EN-APIN-eš 90:1
EN-APIN-eš 93:1
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<td>&quot;Bēl-ušallim&quot;</td>
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