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

*by*

STEVEN W. COLE

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## LIST OF BIBLIOGRAPHICAL ABBREVIATIONS

<i>AbB</i>	<i>Altbabylonische Briefe in Umschrift und Übersetzung</i>
<i>ABL</i>	R. F. Harper, <i>Assyrian and Babylonian Letters Belonging to the K(ouyunjik) Collection(s) of the British Museum</i> . 14 vols. Chicago: University of Chicago Press, 1892–1914
<i>ACH</i>	C. Virolleaud, <i>L'astrologie chaldéenne: Le livre intitulé "enuma &lt;Anu&gt; iluBêl."</i> 14 fascicules. Paris: Librairie Paul Geuthner, 1907–12
<i>ADD</i>	C. H. W. Johns, <i>Assyrian Deeds and Documents</i> , vols. 1–4. Cambridge: Deighton, Bell and Co., 1898–1924
<i>AfO</i>	<i>Archiv für Orientforschung</i>
<i>Agrargeographie</i>	E. Wirth, <i>Agrargeographie des Irak</i> . Hamburger Geographische Studien, vol. 13. Hamburg: Institut für Geographie und Wirtschaftsgeographie der Universität Hamburg, 1962
<i>AHw</i>	W. von Soden, <i>Akkadisches Handwörterbuch</i> , vols. 1–3. Wiesbaden: Otto Harrassowitz, 1965, 1972, 1981
<i>AION</i>	<i>Annali dell'Istituto Orientale di Napoli</i>
<i>Akkadian of Ugarit</i>	J. Huehnergard, <i>The Akkadian of Ugarit</i> . HSS 34. Atlanta: Scholars Press, 1989
<i>AJSL</i>	<i>The American Journal of Semitic Languages and Literatures</i>
<i>Akkadian Influences</i>	S. A. Kaufman, <i>The Akkadian Influences on Aramaic</i> . AS 19. Chicago: University of Chicago Press, 1974
<i>Altaram. Gramm.</i>	S. Segert, <i>Altaramäische Grammatik</i> . Leipzig: VEB Verlag Enzyklopädie, 1975
<i>Altaram. Gramm. 10.–8. Jh.</i>	R. Degen, <i>Altaramäische Grammatik der Inschriften des 10.–8. Jh. v. Chr.</i> Abhandlungen für die Kunde des Morgenlandes, vol. 38, 3. Wiesbaden: Franz Steiner, 1969
<i>Altaram. Gramm. 7.–6. Jh.</i>	V. Hug, <i>Altaramäische Grammatik der Texte des 7. und 6. Jh.s v. Chr.</i> HSAO 4. Heidelberg: Heidelberger Orientverlag, 1993
<i>Altsüdarab. Grammatik</i>	M. Höfner, <i>Altsüdarabische Grammatik</i> . Porta Linguarum Orientalium, vol. 24. Leipzig: Otto Harrassowitz, 1943
<i>Amarna Letters</i>	W. L. Moran, <i>The Amarna Letters</i> . Baltimore: The Johns Hopkins University Press, 1992
<i>Ammonite Inscriptions</i>	W. E. Aufrecht, <i>A Corpus of Ammonite Inscriptions</i> . Ancient Near Eastern Texts and Studies, vol. 4. Lewiston, New York: Edwin Mellen, 1989
<i>Amorite</i>	I. J. Gelb, <i>Computer-Aided Analysis of Amorite</i> . AS 21. Chicago: Oriental Institute of the University of Chicago, 1980
<i>AMT</i>	R. Campbell Thompson, <i>Assyrian Medical Texts</i> . London: Oxford University Press, 1923

- An** lexical series An = Anum
- Ancient Arabs* I. Eph'al, *The Ancient Arabs: Nomads on the Borders of the Fertile Crescent, 9th–5th Centuries B.C.* Jerusalem: Magnes Press, 1982
- AnOr* *Analecta Orientalia*
- AnSt* *Anatolian Studies*
- AOAT* *Alter Orient und Altes Testament*
- AOS* *American Oriental Society*
- Arabia Deserta* A. Musil, *Arabia Deserta*. Oriental Explorations and Studies, no. 2. New York: American Geographical Society, 1927
- Arad Inscriptions* Y. Aharoni, *Arad Inscriptions*. Judean Desert Studies. Jerusalem: Bialik Institute and Israel Exploration Society, 1975
- Aramäer* M. Dietrich, *Die Aramäer Südbabyloniens in der Sargonidenzeit (700–648)*. AOAT 7. Kevelaer and Neukirchen-Vluyn: Butzon und Bercker and Neukirchener Verlag, 1970
- Aramaic Epigraphs* F. M. Fales, *Aramaic Epigraphs on Clay Tablets of the Neo-Assyrian Period*. Studi semitici, n.s., vol. 2. Rome: Università degli studi "La Sapienza," 1986
- Aramaic Handbook* F. Rosenthal, ed., *An Aramaic Handbook, Part I/2: Glossary*. Porta Linguarum Orientalium, n.s., vol. 10. Wiesbaden: Otto Harrassowitz, 1967
- Aram.-Neuheb. Hw.* G. H. Dalman, *Aramäisch-Neuhebräisches Handwörterbuch zu Targum, Talmud und Midrasch*. Göttingen: Vandenhoeck und Ruprecht, 1938; reprint, Hildesheim: Georg Olms, 1967
- Archives and Libraries* O. Pedersén, *Archives and Libraries in the City of Assur: A Survey of the Material from the German Excavations*. 2 pts. Acta Universitatis Upsaliensis, Studia Semitica Upsaliensia, vol. 6. Uppsala: Uppsala University, 1985
- Archives cappadociennes* M. Ichisar, *Les archives cappadociennes du marchand Imdilum*. Recherche sur les grandes civilisations, Cahier no. 3. Paris: Éditions A.D.P.F., 1981
- ARM** *Archives royales de Mari*
- ArOr** *Archiv Orientální*
- AS** *Assyriological Studies*
- Asarh.* R. Borger, *Die Inschriften Asarhaddons Königs von Assyrien*. AfO Beiheft 9. Graz: Ernst F. Weidner, 1956
- Asb.* M. Streck, *Assurbanipal und die letzten assyrischen Könige bis zum Untergange Niniveh's*. 3 vols. VAB 7. Leipzig: J. C. Hinrichs, 1916
- ASSF** *Acta Societatis Scientiarum Fennicae*
- Astronomical Diaries* A. Sachs and H. Hunger, *Astronomical Diaries and Related Texts from Babylonia*. 2 vols. Österreichische Akademie der Wissenschaften, ph.-hist. Klasse, Denkschriften, vols. 195 and 210. Vienna: Österreichische Akademie der Wissenschaften, 1988–89
- Babyloniaca* *Babyloniaca, études de philologie assyro-babylonienne*
- Bagh. Mitt.* *Baghdader Mitteilungen*
- BAM** F. Köcher, *Die babylonisch-assyrische Medizin in Texten und Untersuchungen*. 6 vols. Berlin: Walter de Gruyter, 1963–80
- BASOR** *Bulletin of the American Schools of Oriental Research*

## LIST OF BIBLIOGRAPHICAL ABBREVIATIONS

ix

- BAW* B. Meissner, *Beiträge zum assyrischen Wörterbuch I. AS 1*. Chicago: University of Chicago Press, 1931
- BBSt* L. W. King, *Babylonian Boundary-Stones and Memorial-Tablets in the British Museum*. London: British Museum, 1912
- BBVO* *Berliner Beiträge zum Vorderen Orient*
- BE* *The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts*
- Bildungen* F. Rundgren, *Über Bildungen mit š und n-t-Demonstrativen im Semitischen: Beiträge zur vergleichenden Grammatik der semitischen Sprachen*. Uppsala: Almqvist och Wiksell, 1955
- BIN* *Babylonian Inscriptions in the Collection of James B. Nies*
- BiOr* *Bibliotheca Orientalis*
- BoSt* *Boghazköi-Studien*
- Brief* B. Landsberger, *Brief des Bischofs von Esagila an König Asarhaddon*. Amsterdam: Noord-Hollandsche Uitgevers Maatschappij, 1965
- BRM* *Babylonian Records in the Library of J. Pierpont Morgan*
- Bronzeworking Centres* J. Curtis, ed., *Bronzeworking Centres of Western Asia c. 1000–539 B.C.* London: Kegan Paul International, in association with the British Museum, 1988
- BOR* *The Babylonian and Oriental Record*
- BR 8/7* M. San Nicolò, *Babylonische Rechtsurkunden des ausgehenden 8. und des 7. Jahrhunderts v. Chr.* Vol. 1, 1. Hälfte (nr. 1–86). *Abhandlungen der Bayerischen Akademie der Wissenschaften, ph.-hist. Klasse, n.s., no. 34*. Munich: C. H. Beck, 1951
- BWL* W. G. Lambert, *Babylonian Wisdom Literature*. Oxford: Clarendon Press, 1960
- CAD* *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. Chicago: The Oriental Institute, 1956–
- Camb.* J. N. Strassmaier, *Inschriften von Cambyses, König von Babylon (529–521 v. Chr.)*. Leipzig: Eduard Pfeiffer, 1890
- CH* R. F. Harper, *The Code of Hammurabi, King of Babylon, about 2250 B.C.* Chicago: University of Chicago Press, 1904
- Chronologie* C. Kühne, *Die Chronologie der internationalen Korrespondenz von El-Amarna*. AOAT 17. Kevelaer and Neukirchen-Vluyn: Butzon und Bercker and Neukirchener Verlag, 1973
- CTN* *Cuneiform Texts from Nimrud*
- Comparative Grammar* S. Moscati et al., eds., *An Introduction to the Comparative Grammar of the Semitic Languages*. *Porta Linguarum Orientalium, n.s., vol. 6*. Wiesbaden: Otto Harrassowitz, 1964
- CT* *Cuneiform Texts from Babylonian Tablets (, etc.) in the British Museum*
- Cuneiform Archives* K. R. Veenhof, ed., *Cuneiform Archives and Libraries*. Papers read at the 30<sup>e</sup> Rencontre Assyriologique Internationale, Leiden, 4–8 July 1983. *Publications de l'Institut Historique et Archéologique Néerlandais de Stamboul, vol. 57*. Leiden: Nederlands Instituut voor het Nabije Oosten, 1986

- Cuneiform Texts* A. B. Moldenke, *Cuneiform Texts in the Metropolitan Museum of Art*. New York: Metropolitan Museum of Art, 1893
- Cyr.* J. N. Strassmaier, *Inschriften von Cyrus, König von Babylon (538–529 v. Chr.)*. Leipzig: Eduard Pfeiffer, 1890
- DAB* R. Campbell Thompson, *A Dictionary of Assyrian Botany*. London: The British Academy, 1949
- Dar.* J. N. Strassmaier, *Inschriften von Darius, König von Babylon (521–485 v. Chr.)*. Leipzig: Eduard Pfeiffer, 1892
- 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* B. Alster, ed., *Death in Mesopotamia: Papers Read at the XXVIe Rencontre assyriologique internationale*. Mesopotamia 8. Copenhagen: Akademisk forlag, 1980
- Diakonoff Fs.* M. A. Dandamayev et al., eds., *Societies and Languages of the Ancient Near East: Studies in Honour of I. M. Diakonoff*. Warminster: Aris and Phillips, 1982
- EA* El Amarna, referring to the numbering of the letters in J. A. Knudtzon, *Die El-Amarna-Tafeln*, Anmerkungen und Register bearbeitet von O. Weber und E. Ebeling, 1–2. VAB 2. Leipzig: J. C. Hinrichs, 1907–15; and A. F. Rainey, *El Amarna Tablets 359–379: Supplement to J. A. Knudtzon Die El-Amarna-Tafeln*. AOAT 8. Kevelaer and Neukirchen-Vluyn: Butzon und Bercker and Neukirchener Verlag, 1970
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- Fricative Laterals* R. C. Steiner, *The Case for Fricative Laterals in Proto-Semitic*. AOS 59. New Haven: American Oriental Society, 1977
- GAG* W. von Soden, *Grundriss der akkadischen Grammatik, samt Ergänzungsheft*. AnOr 33 and 47. Rome: Pontificium Institutum Biblicum, 1969
- Garelli Fs.* D. Charpin and F. Joannès, *Marchands, diplomates et empereurs: Études sur la civilisation mésopotamienne offertes à Paul Garelli*. Paris: Éditions Recherche sur les Civilisations, 1991

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- Glass* A. L. Oppenheim, *Glass and Glassmaking in Ancient Mesopotamia*. Corning, N.Y.: Corning Museum of Glass, 1970
- Glossar* E. Ebeling, *Glossar zu den neubabylonischen Briefen*. SBAW Ph.-h. Kl. 1953/1. Munich: Bayerische Akademie der Wissenschaften, 1953
- Götterepitheta* K. L. Tallqvist, *Akkadische Götterepitheta*. StOr 7. Helsinki: Societas Orientalis Fennica, 1938
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- Grammatik* K. Hecker, *Grammatik der Kültepe-Texte*. AnOr 44. Rome: Pontificium Institutum Biblicum, 1968
- Grammatik* S. C. Ylvisaker, *Zur babylonischen und assyrischen Grammatik: Eine Untersuchung auf Grund der Briefe aus der Sargonidenzeit*. LSS 5/VI. Leipzig: August Pries, 1912
- Grundriss* C. Brockelmann, *Grundriss der vergleichenden Grammatik der semitischen Sprachen*. 2 vols. Berlin: Reuther und Reuther, 1908, 1913; reprint, Hildesheim: Georg Olms, 1961
- Grussformeln* E. Salonen, *Die Gruss- und Höflichkeitsformeln in babylonisch-assyrischen Briefen*. StOr 38. Helsinki: Studia Orientalia Fennica, 1967
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- Haverford* E. Grant, *The Haverford Symposium on Archaeology and the Bible*. Biblical and Kindred Studies, vol. 6. New Haven: American Schools of Oriental Research, 1938
- HSAO* *Heidelberger Studien zum Alten Orient*
- HSS* *Harvard Semitic Series*
- IK* W. Caskel and G. Strenziok, *Ĝamharat an-nasab: Das genealogische Werk des Hišām ibn Muḥammad al-Kalbī*. 2 vols. Leiden: E. J. Brill, 1966
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- Ismail* E. A. Knauf, *Untersuchungen zur Geschichte Palästinas und Nordarabiens im 1. Jahrtausend v. Chr.* Wiesbaden: Otto Harrassowitz, 1989

- 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*
- KAI H. Donner and W. Röllig, *Kanaanäische und aramäische Inschriften*. Rev. ed. 3 vols. Wiesbaden: Otto Harrassowitz, 1969–73
- 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
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- Land Tenure* T. Khalidi, ed., *Land Tenure and Social Transformation in the Middle East*. Beirut: American University of Beirut, 1984
- LAS 1 S. Parpola, *Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal*, Part 1: *Texts*. AOAT 5/1. Kevelaer and Neukirchen-Vluyn: Butzon und Bercker and Neukirchener Verlag, 1970
- 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
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- LH L. W. King, *The Letters and Inscriptions of Hammurabi, King of Babylon, about B.C. 2200*. 3 vols. London: Luzac and Co., 1898–1900; reprint in 2 vols., New York: AMS Press, 1976
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- Listes onomastiques sabéennes* A. Jamme, *Les listes onomastiques sabéennes de(?) Širwāḥ en ḲArḥab*. Washington, D.C.: The Catholic University of America Press, 1966
- LSS *Leipziger semitistische Studien*
- LKA E. Ebeling, *Literarische Keilschrifttexte aus Assur*. Berlin: Akademie-Verlag, 1953
- LTBA 2 W. von Soden, ed., *Die lexikalischen Tafelserien der Babylonier und Assyrer in den Berliner Museen II: Die akkadischen Synonymenlisten*. Berlin: Staatliche Museen, 1933
- Manners and Customs* A. Musil, *Manners and Customs of the Rwala Bedouin*. Oriental Explorations and Studies, no. 6. New York: American Geographical Society, 1928
- Manuel* R. Labat, *Manuel d'épigraphie akkadienne*. 5th ed. Paris: Librairie Orientaliste Paul Geuthner, 1976
- Manuel II* C. Fossey, *Manuel d'assyriologie II: Évolution des cunéiformes*. Paris: Louis Conard 1926
- Maqlû* G. Meier, *Die assyrische Beschwörungssammlung Maqlû*. AfO Beiheft 2. Berlin: Ernst F. Weidner, 1937
- 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* S. D. Goitein, *A Mediterranean Society: The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza*, vol. 1: *Economic Foundations*. Berkeley: University of California Press, 1967
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- Middle Euphrates* A. Musil, *The Middle Euphrates*. Oriental Explorations and Studies, no. 3. New York: American Geographical Society, 1927
- Misc. F. H. Weissbach, *Babylonische Miscellen*. WVDOG 4. Leipzig: J. C. Hinrichs, 1903
- MRS *Mission de Ras Shamra*
- MSL *Materialien zum sumerischen Lexikon*
- Murašû* G. Cardascia, *Les archives des Murašû, une famille d'hommes d'affaires babyloniens à l'époque perse (455–403 av. J.-C.)*. Paris: Imprimerie nationale, 1951
- MVAG *Mitteilungen der Vorderasiatischen Gesellschaft*
- Nabatean Archaeology* A. Negev, *Nabatean Archaeology Today*. New York: New York University Press, 1986
- Nabatéen* J. Cantineau, *Le Nabatéen*, 2 vols. Paris: Librairie Ernest Leroux, 1930, 1932; reprint, Osnabrück: Otto Zeller, 1978

- Nabnitū* lexical series SIG<sub>7</sub>+ALAM = *nabnītu*, published *MSL* 16
- Nabonidus* P.-A. Beaulieu, *The Reign of Nabonidus, King of Babylon, 556–539 B.C.* YNER 10. New Haven: Yale University Press, 1989
- NABU* *Nouvelles assyriologiques brèves et utilitaires*
- Namengebung* J. J. Stamm, *Die akkadische Namengebung*. MVAG 44. Leipzig: J. C. Hinrichs, 1939
- NAT* S. Parpola, *Neo-Assyrian Toponyms*. AOAT 6. Kevelaer and Neukirchen-Vluyn: Butzon und Bercker and Neukirchener Verlag, 1970
- Nbk.* J. N. Strassmaier, *Inschriften von Nabuchodonosor, König von Babylon (604–561 v. Chr.)*. Leipzig: Eduard Pfeiffer, 1889
- Nbn.* J. N. Strassmaier, *Inschriften von Nabonidus, König von Babylon (555–538 v. Chr.)*. Leipzig: Eduard Pfeiffer, 1889
- NBN* K. L. Tallqvist, *Neubabylonisches Namenbuch zu den Geschäftsurkunden aus der Zeit des Šamaššumukīn bis Xerxes*. ASSF 32/2. Helsinki: Societas Scientiarum Fennica, 1905
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- North Arabia* F. V. Winnett and W. L. Reed, *Ancient Records from North Arabia*. Near and Middle East Series, vol. 6. Toronto: University of Toronto Press, 1970
- OIC* *Oriental Institute Communications*
- OIP* *Oriental Institute Publications*
- OIP 2* D. D. Luckenbill, *The Annals of Sennacherib*. OIP 2. Chicago: University of Chicago Press, 1924
- OLA* *Orientalia Lovaniensia Analecta*
- Old Assyrian City-State* M. T. Larsen, *The Old Assyrian City-State and Its Colonies*. Mesopotamia 4. Copenhagen: Akademisk Forlag, 1976
- Old Assyrian Trade* K. Veenhof, *Aspects of Old Assyrian Trade and its Terminology*. Studia et Documenta ad Iura Orientis Antiqui Pertinentia, vol. 10. Leiden: E. J. Brill, 1972
- 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* J. N. Postgate, *The Governor's Palace Archive*. CTN 2. London: British School of Archaeology in Iraq, 1973
- “Panthéon sud-arabe” A. Jamme, “Le panthéon Sud-arabe préislamique d’après les sources épigraphiques,” *Le Muséon* 60 (1947): 57–147
- PBS* *Publications of the Babylonian Section* (University Museum, University of Pennsylvania)
- PKB* J. A. Brinkman, *A Political History of Post-Kassite Babylonia, 1158–722 B.C.* AnOr 43. Rome: Pontificium Institutum Biblicum, 1968
- Personal Names* A. T. Clay, *Personal Names from Cuneiform Inscriptions of the Kassite Period*. YOS Researches 1. New Haven: Yale University Press, 1912

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- Pflanzenkunde* F. Köcher, *Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde*. Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, vol. 28. Berlin: Akademie-Verlag, 1955
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- Provinzeinteilung* E. Forrer, *Die Provinzeinteilung des assyrischen Reiches*. Leipzig: J. C. Hinrichs, 1920
- PSAS *Proceedings of the Seminar for Arabian Studies*
- R H. C. Rawlinson and E. Norris, *The Cuneiform Inscriptions of Western Asia*, vol. 2: *A Selection from the Miscellaneous Inscriptions of Assyria*. London: R. E. Bowler, 1866; H. C. Rawlinson and G. Smith, *The Cuneiform Inscriptions of Western Asia*, vol. 3: *A Selection from the Miscellaneous Inscriptions of Assyria*. London: R. E. Bowler, 1870
- RA *Revue d'assyriologie et d'archéologie orientale*
- RAcc. F. Thureau-Dangin, *Rituel accadiens*. Paris: Éditions Ernest Leroux, 1921
- Register F. Wüstenfeld, *Register zu den genealogischen Tabellen der arabischen Stämme und Familien*. Göttingen: Dieterich, 1853
- “Religionen Arabiens” M. Höfner, “Die vorislamischen Religionen Arabiens.” In *Die Religionen Altsyriens, Altarabiens und der Mandäer*, by H. Gese, M. Höfner, and K. Rudolph, 233–402. Stuttgart: W. Kohlhammer, 1970
- RGTC *Répertoire géographique des textes cunéiformes*
- RIMA *The Royal Inscriptions of Mesopotamia, Assyrian Periods*
- RIMB *The Royal Inscriptions of Mesopotamia, Babylonian Periods*
- RLA *Reallexikon der Assyriologie und vorderasiatische Archäologie*
- Royal Correspondence* L. Waterman, *Royal Correspondence of the Assyrian Empire*. 4 vols. Ann Arbor: University of Michigan Press, 1930–36
- S<sup>a</sup> lexical series Syllabary A
- SAA *State Archives of Assyria*
- Sabaic Dictionary* A. F. L. Beeston, M. A. Ghul, W. W. Müller, and J. Ryckmans, *Sabaic Dictionary / Dictionnaire sabéen / al-Mu<sup>ʿ</sup>jam as-saba<sup>ʿ</sup>ī*. Publication of the University of Sanaa, YAR. Louvain-la-Neuve and Beirut: Éditions Peeters and Librairie du Liban, 1982
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- S<sup>b</sup> lexical series Syllabary B
- SBAW Ph.-h. Kl. *Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Philosophisch-historische Klasse*
- Sefire* J. A. Fitzmyer, *The Aramaic Inscriptions of Sefire*. *Biblica et Orientalia*, vol. 19. Rome: Pontifical Biblical Institute, 1967
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- StOr* *Studia Orientalia* (Societas Orientalis Fennica)
- Studies Oppenheim* R. D. Biggs and J. A. Brinkman, eds., *Studies Presented to A. Leo Oppenheim, June 7, 1964*. Chicago: Oriental Institute of the University of Chicago, 1964
- Supplément* R. Dozy, *Supplément aux dictionnaires arabes*. 3d ed. Leiden and Paris: E. J. Brill and G.-P. Maisonneuve et Larose, 1967
- Šurpu* E. Reiner, *Šurpu: A Collection of Sumerian and Akkadian Incantations*. *AfO Beiheft* 11. Graz: Ernst F. Weidner, 1958
- Syllabar* W. von Soden and W. Röllig, *Das akkadische Syllabar*. 2d rev. ed. *AnOr* 42. Rome: Pontificium Institutum Biblicum, 1967
- Syrian Desert* C. P. Grant, *The Syrian Desert: Caravans, Travel and Exploration*. New York: Macmillan, 1938
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- Täkultu* R. Frankena, *Täkultu, de sacrale maaltijd in het Assyrische ritueel*. Leiden: E. J. Brill, 1953
- Tall Bdēri* S. Maul, *Die Inschriften von Tall Bdēri*. *BBVO Texte* 2. Berlin: Dietrich Reimer, 1992
- Tammuz* T. Jacobsen, *Toward the Image of Tammuz and Other Essays on Mesopotamian History and Culture*, edited by William L. Moran. *HSS* 21. Cambridge: Harvard University Press, 1970
- TCL* *Musée du Louvre—Département des Antiquités Orientales, Textes Cunéiformes*

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TCS	<i>Texts from Cuneiform Sources</i>
TDP	R. Labat, <i>Traité akkadien de diagnostics et pronostics médicaux</i> . Collection de Travaux de l'Académie Internationale d'Histoire des Sciences, no. 7. Paris and Leiden: Académie Internationale d'Histoire des Sciences and E. J. Brill, 1951
Textes scolaires	A. Cavigneaux, <i>Textes scolaires du Temple de Nabû ša Harê</i> . Baghdad: State Organization of Antiquities and Heritage, 1981
Tiglat-Pileser	P. Rost, <i>Die Keilschrifttexte Tiglat-Pileasers III. nach den Papierabklatschen und Originalen Britischen Museums</i> . 2 vols. Leipzig: Eduard Pfeiffer, 1893
Tiglath-pileser III	H. Tadmor, <i>The Inscriptions of Tiglath-pileser III, King of Assyria</i> . Jerusalem: The Israel Academy of Sciences and Humanities, 1994
Til-Barsib	F. Thureau-Dangin et al., <i>Til-Barsib</i> . Bibliothèque archéologique et historique, vol. 23. Paris: Librairie Orientaliste Paul Geuthner, 1936
TJDB	É. Szlechter, <i>Tablettes juridiques de la I<sup>e</sup> dynastie de Babylone conservées au Musée d'Art et d'Histoire de Genève</i> . Publications de l'Institut de Droit Romain de l'Université de Paris, vol. 16. Paris: Sirey, 1958
Topographical Texts	A. R. George, <i>Babylonian Topographical Texts</i> . OLA 40. Leuven: Department Orientalistiek and Uitgeverij Peeters, 1992
Treatment of Final Vowels	J. P. Hyatt, <i>The Treatment of Final Vowels in Early Neo-Babylonian</i> . YOSR 23. New Haven: Yale University Press, 1941
TSO	<i>Texte und Studien zur Orientalistik</i>
TuM NF	<i>Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities im Eigentum der Universität Jena (Neue Folge)</i>
UCP	<i>University of California Publications in Semitic Philology</i>
UET	<i>Ur Excavations, Texts</i>
Urkunden	F. E. Peiser, <i>Urkunden aus der Zeit der dritten babylonischen Dynastie</i> . Berlin: W. Peiser, 1905
UVB	<i>Vorläufiger Bericht über die ... Ausgrabungen in Uruk-Warka</i>
VAB	<i>Vorderasiatische Bibliothek</i>
VAS	<i>Vorderasiatische Schriftdenkmäler der Königlichen / Staatlichen Museen zu Berlin</i>
West Semites	R. Zadok, <i>On West Semites in Babylonia during the Chaldean and Achaemenian Periods</i> . Jerusalem: H. J. and Z. Wanaarta, 1977
WO	<i>Die Welt des Orients</i>
Wörterbuch	M. Ullmann et al., <i>Wörterbuch der klassischen arabischen Sprache</i> . Wiesbaden: Otto Harrassowitz, 1970–
WVDOG	<i>Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft</i>
Yemen	<i>Yemen: Studi archaeologici, storici e filologici sull' Arabia meridionale</i>
YNER	<i>Yale Near Eastern Researches</i>
YOS	<i>Yale Oriental Series, Babylonian Texts</i>
YOSR	<i>Yale Oriental Series, Researches</i>
ZA	<i>Zeitschrift für Assyriologie und vorderasiatische Archäologie</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>

*EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR*

*Zeichenliste*

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

acc.	accusative
adj.	adjective
adv.	adverb, adverbial
Ass.	siglum for texts and other objects excavated at Assur
AssU	siglum for Old Aramaic documents from Assur
Bab.	Babylonian
bk.	book
C	consonant
c.	common
ca.	<i>circa</i> , about, approximately
chap.	chapter
col.	column
dat.	dative
det.	determinative
DN	divine name
D.T.	siglum for tablets, etc., in the British Museum, Department of Western Asiatic Antiquities
EA	El Amarna
ed(s).	editor(s), edition
e.g.	<i>exempli gratia</i> , for example
encl.	enclitic
esp.	especially
et al.	<i>et alii</i> , and others
f.	feminine
fasc.	fascicle
fig.	figure
gen.	genitive
GN	geographical name
ibid.	<i>ibidem</i> , in the same place
i.e.	<i>id est</i> , that is
IM	siglum for tablets, etc., in the Iraq Museum, Baghdad
imp.	imperative
indef.	indefinite
inf.	infinitive
interr.	interrogative

xx	<i>EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR</i>
K.	siglum for tablets, etc., in the British Museum, Department of Western Asiatic Antiquities
LB	Late Babylonian
l. e.	left edge
lex.	lexical
loc. adv.	locative adverbial
lo. e.	lower edge
m.	masculine
MA	Middle Assyrian
MB	Middle Babylonian
mng.	meaning
n.	note
N	siglum (infix) for excavation numbers from the Oriental Institute expedition to Nippur
NA	Neo-Assyrian
NB	Neo-Babylonian
ND	siglum for excavation numbers from the British expedition to Nimrud
neg.	negative, negation
NL	Nimrud Letter
nn.	notes
No.	number
nom.	nominative
n.s.	nova series
NWS	Northwest Semitic
OA	Old Assyrian
OAKk	Old Akkadian
OB	Old Babylonian
obv.	obverse
occ.	occasionally
p.	page
part.	participle
perf.	perfect
pl.	plural, plate
pl. tantum	<i>plurale tantum</i>
PN	personal name
pp.	pages
pres.	present
pret.	preterite
pron.	pronoun
pt.	part
pub.	publication
r.	reverse
r. e.	right edge

## LIST OF OTHER ABBREVIATIONS AND SYMBOLS

rev.	reverse
RS	Ras Shamra
s.	substantive
SB	Standard Babylonian
sg.	singular
st. constr.	status constructus
suppl.	supplement
s.v.	<i>sub verbo, sub voce</i> , under the word
u. e.	upper edge
var.	variant
V	vowel
VAT	siglum for clay tablets in the collection of the Vorderasiatisches Museum, Berlin
vent.	ventive
vol.	volume
wr.	written
WS	West Semitic
[ ]	restored sign or portion thereof
[ 1	partially damaged sign
< >	scribal omission
« »	dittography
~	equivalent to
x	broken or undeciphered sign
+	join
(+)	indirect join



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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 McMahan, 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 from 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.”<sup>1</sup> 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.<sup>2</sup> They were provisionally dated to about 700 B.C. or earlier.<sup>3</sup>

The area where the tablets were found proved to lie atop or amidst the ruins of a Kassite-period palace.<sup>4</sup> 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.<sup>5</sup> Because the bulk of the letters and other texts found there in 1973 can be attributed either to the *šandabakkus* (or governors) of Nippur<sup>6</sup> 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 Mukīn-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.<sup>7</sup> These and other sources indicate that Mukīn-zēri, who headed the Bīt-Amūkāni 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

1. For a more detailed description of the findspot, see Gibson et al., *OIC* 23, pp. 72–73.

2. *Ibid.*, pp. 113–14.

3. See Postgate, *Iraq* 37 (1975): 61 (the report of the discovery of “139 letters” is erroneous); also Gibson et al., *OIC* 23, p. 73.

4. Gibson postulates that the structure was a palace “based on analogy with the plan of the palace at Aqarquf, in which a very large central courtyard is surrounded by three ranks of long narrow rooms” (*OIC* 23, p. 66). For a plan and photographs of the building, see *ibid.*, figs. 46–47.

5. These texts date between ca. 1400 and 1223 B.C., with the vast majority of them falling in the interval between 1332 and 1225 (see Brinkman, *MSKH* I, pp. 36–37 and 41). Mr. Leonhard Sassmannshausen of Tübingen University is currently attempting to reconstruct the findspots of these texts based on the excavation records in the University Museum, Philadelphia.

6. The lexical equation LÚ.GÚ.EN.NA = *šandabakku* occurs in several of the bilingual exercises found with the letters. It confirms Landsberger's proposed reading of (LÚ.)GÚ.EN.NA as *šandabakku* in post-Old Babylonian texts (see *Brief*, pp. 75–76).

7. Brinkman has assembled all the relevant sources for the reign of Mukīn-zēri in *PKB*, pp. 235–40 and 358–59. For additional comment, see Brinkman and Kennedy, *JCS* 35 (1983): 65.

THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

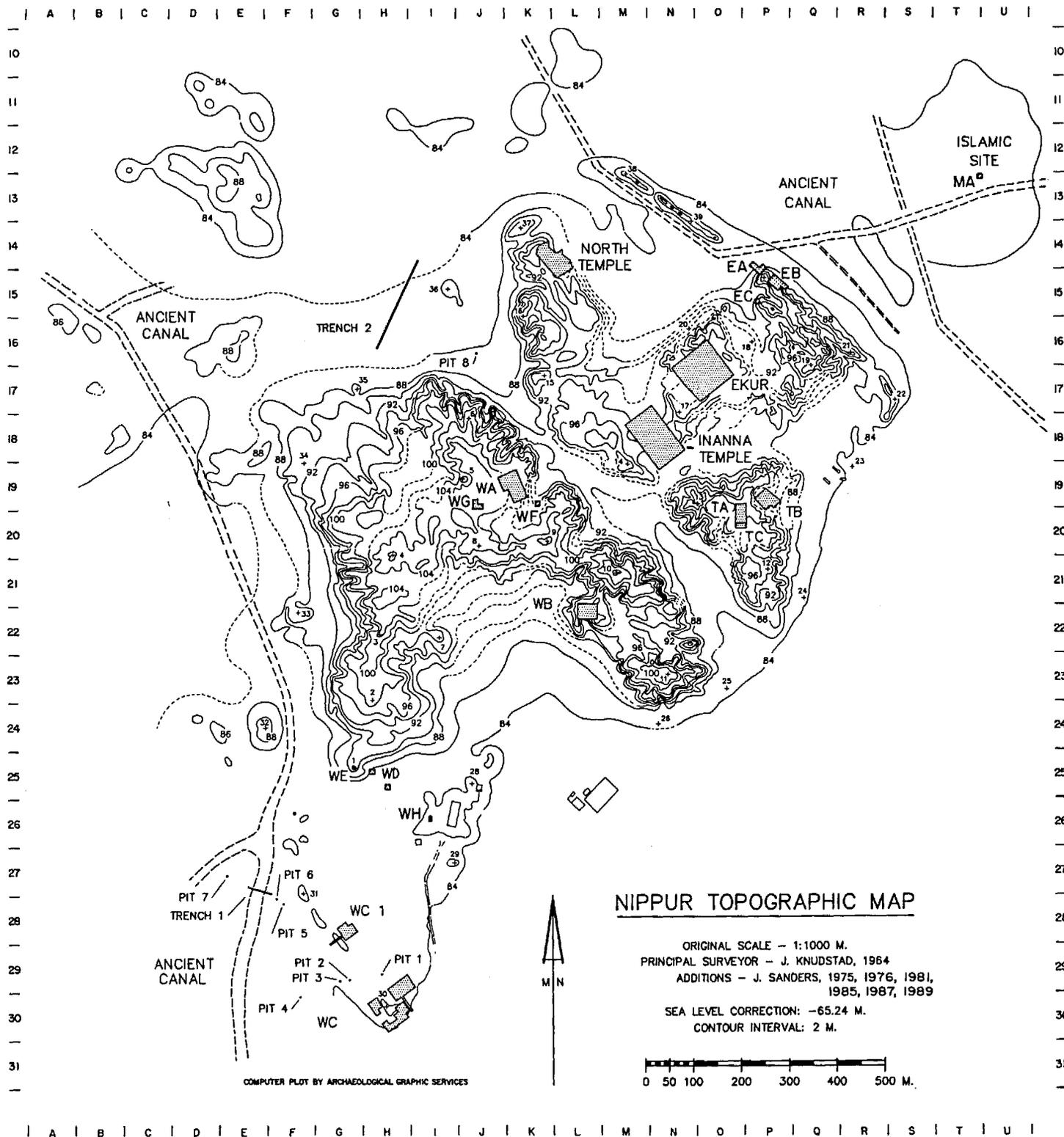


Figure 1. Topographical Map of Nippur

depose him.<sup>8</sup> The Mukīn-zēri of the Nippur letters was also an important figure in contemporary Babylonian political life. He concluded a treaty with Nippur and the Rubu' Arameans,<sup>9</sup> and he formed alliances with the shaykhs of the Bīt-Dakkūri and Bīt-Yakīn Chaldeans, both important tribes.<sup>10</sup> This man's identification with the Chaldean antagonist of Tiglath-pileser III who was called Mukīn-zēri is assured by his appearance in the present archive in connection with Šapīya, a town that is known from Assyrian sources to have been this shaykh's capital and a major stronghold of his tribe.

Mukīn-zēri 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.<sup>11</sup> Mukīn-zēri'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.<sup>12</sup>

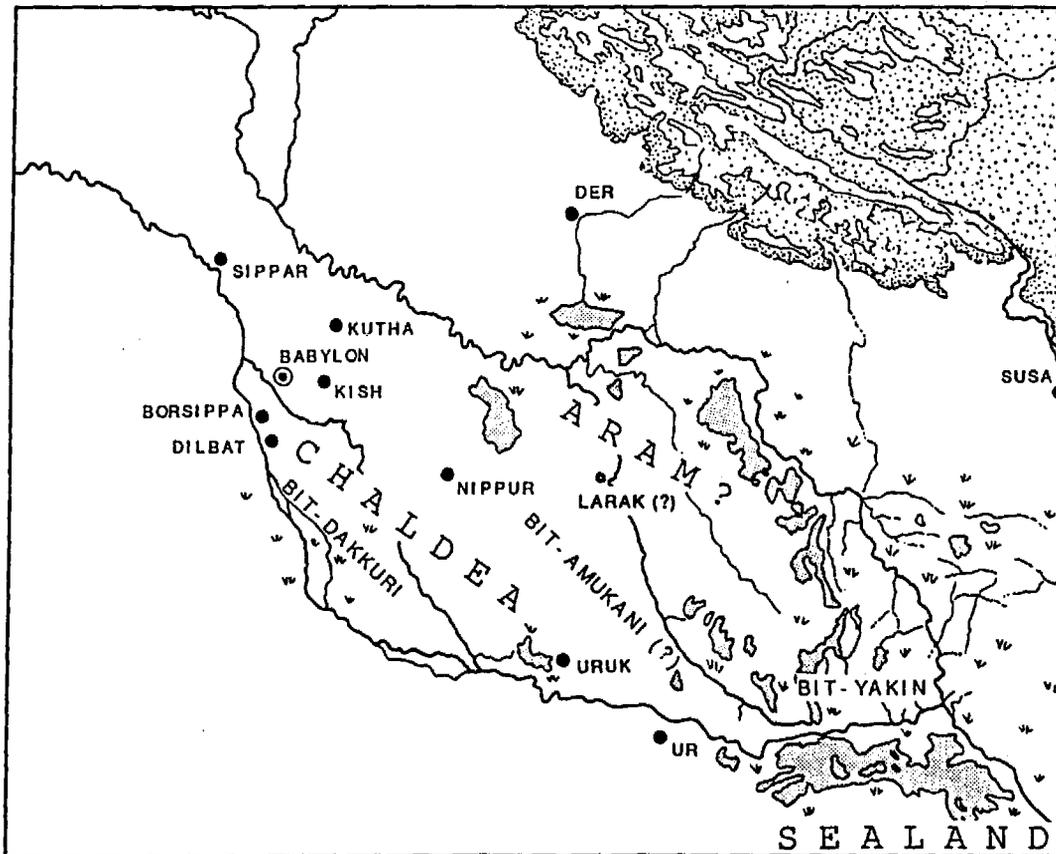


Figure 2. Map of Babylonia ca. 750 B.C.

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.<sup>13</sup> 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 Mukīn-zēri's equal (at whatever stage Mukīn-zēri was in his career), and that there is no supporting evidence that Mukīn-zēri was *not* king when the *šandabakku* wrote to him. The same is true of Nabū-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 Unqu in Syria.<sup>14</sup> 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 Mukīn-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 *šandabakku* 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 Šangû-Ea family of Babylonia in a transaction involving both Ḫindānu and Kalḫu.<sup>15</sup> Another letter in the Governor's Archive mentions Assyria as the destination of a Babylonian trader who traveled there to buy horses or mules.<sup>16</sup> 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-nīrārī V (754–745), Assyrian influence reached low ebb.<sup>17</sup>

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 northwestward from Dēr, along the Assyrian heartland's southern flank, and to the banks of the lower Khābūr and beyond. The *šandabakku* had commercial and political links with the important tribes of this region, including the Arameans of Laḫīru, Rubu, Ḫindānu, and Bīt-Ḫalupê (LÚ *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 *šandabakku* corresponded with a ruler named Nabû-nāšir. 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 *šandabakku* addressed him as "brother," and not as "king," may indicate that Nabonassar did not occupy the throne at the time.<sup>18</sup> 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, *Tiglat-pileser*, pl. XV:3–5). This section of Tiglath-pileser's annals narrates events associated with the campaign immediately preceding his ninth *palû* (= 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-Amūkāni 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-Yakīn (since Mukīn-zēri was apparently on friendly terms with the leader of this tribe).<sup>19</sup> Kudurru sent eight letters in all<sup>20</sup> and received three others.<sup>21</sup> 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.<sup>22</sup> He encouraged Nabû-nāšir (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.<sup>23</sup> He corresponded also with Nabû-nāšir about a messenger of the shaykh of the Chaldean tribe Bīt-Šilāni 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.<sup>24</sup> 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.<sup>25</sup> 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-Dakkūri, and Babylon along the lower Euphrates, Hīndānu on the middle Euphrates, Kalḫu on the Assyrian plain, Laḫīru in the Diyala region, Dēr near the Zagros foothills, Bīt-Sangibūti 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 Kiribtu, from "your father"), No. 1, No. 17, and No. 73 (to Nabû-nāšir, from "your brother" [restored in No. 17]), No. 33 (to Gulūšu, from "your brother"), No. 82 (to Nāširiya [= Nabû-nāšir?], from "your brother"), No. 18 (to Mukīn-zēri, from "your brother"), and No. 71 (to Nabû-lē'i, 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.<sup>26</sup> Silver was the currency of the age;<sup>27</sup> and prices of goods could vary according to quality, and perhaps also supply.<sup>28</sup>

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.<sup>29</sup> The expansion of the estates of the lord of Nippur led to conflicts with neighboring Aramean tribesmen over usufruct rights;<sup>30</sup> 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.<sup>31</sup> Nippur also seems to have functioned at this time as a religious center and market for the Aramean tribes of the central Babylonian plain.<sup>32</sup> 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 *šandabakkus* because of the prominent roles they played in Nippur's political affairs. One of these men, Ēteru, 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.<sup>33</sup> The other man, Ērešu, received a letter from one Gabbi-ilī informing him of a meeting between the Bīt-Amūkāni, Puqūdu, and Ḥamdān(u) tribes;<sup>34</sup> he wrote an urgent appeal for materials to make bows and arrows in order to fight rebels in the area;<sup>35</sup> and at one point there was a question about whether he should be required to pay tribute to his "fathers" Nadbata and Balāssu.<sup>36</sup>

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 Mukīn-zēri and Kudurru;<sup>37</sup> fourteen others mention either Mukīn-zēri or Kudurru (16/113 = 14%);<sup>38</sup> names in these

26. The contemporary Babylonian idiom of commerce included the use of the words *alaktu* and *ḥarrānu* for "caravan venture," *mēreštu* (lit. "what is requested, desired") for "trading capital" and "consignment," *tamkāru* for "merchant," *ṣuḥāru* (lit. "boy") for "agent," and finally *LÚ 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. *qūlu* or *qullu* [No. 35:27]), and perhaps also shekel pieces (KÙ.BABBAR GÍN [see Nos. 56:6 and 41:22]). It should be noted that the interpretation of the phrase KÙ.BABBAR GÍN 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'pi tiṭṭi abnīma erā qerebšu aštappaka kī pitiq ḫ GÍN.TA.ĀM ušaklila nabnissun*, "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 KÙ.BABBAR GÍN 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.

37. Nos. 17–18.

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 Mukīn-zēri and Kudurru were prominent enough politically to have been, respectively, the shaykh of Bīt-Amūkāni and the *šandabakku* of Nippur.

sixteen texts are found in thirty-six others (52/113 = 46%);<sup>39</sup> and nineteen more letters can be linked prosopographically with these forty-one (71/113 = 62%).<sup>40</sup> 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 Kudurru's officials or his business associates. Iqīša is mentioned in seven letters and is perhaps the most prominent of these men:<sup>41</sup> he was sent by Kudurru to accompany a woman to his "brother" Naširiya;<sup>42</sup> he was a slave trader;<sup>43</sup> he dispatched his messenger to Chaldea to fill an order;<sup>44</sup> he himself placed an order for sesame;<sup>45</sup> and he was the recipient of a letter from Kudurru's vassal, Yada-Il, about a temple work assignment.<sup>46</sup> Iqīša was probably the personal attendant or scribe of Kudurru. Nabû-lē'i, who conducted business with Kudurru and was addressed by him as "son,"<sup>47</sup> is mentioned by name in four letters:<sup>48</sup> he seems to have handled consignments of goods for others. Bēl-īpuš, who was Nabû-lē'i's partner in at least one trading venture,<sup>49</sup> occurs in three letters: he traded purple wool<sup>50</sup> and is mentioned in a letter to the lord of Nippur concerning an impending legal case in Babylon.<sup>51</sup> Kīnā received three letters and sent one:<sup>52</sup> he received an inquiry about goods handled by Nabû-lē'i and Bēl-īpuš;<sup>53</sup> and he seems to have been the official who was ultimately responsible for maintaining certain buildings in Nippur.<sup>54</sup> Kiribtu, whom Kīnā put in charge of roofing these buildings, is mentioned in four letters:<sup>55</sup> he ransomed slaves belonging to Kudurru (who addressed him as "son");<sup>56</sup> and he reported on a business venture that apparently involved Laḫīru, Dēr, and Elam.<sup>57</sup> Kabtiya is also mentioned in four letters:<sup>58</sup> he wrote to Kudurru's correspondent Nabû-nāšir<sup>59</sup> to give him an accounting of silver which had been put at the disposal of one Zabdi-Il;<sup>60</sup> he received a letter about wool;<sup>61</sup> and he is mentioned in two letters authored by Kudurru.<sup>62</sup> Finally, Nadnā is mentioned in five letters:<sup>63</sup> he was an agricultural official of the *šandabakku* who had the responsibility of sup-

39. Nos. 3, 9–10, 12, 14–15, 37–41, 43, 45, 48–49, 51, 55, 57, 59, 61, 64–65, 68, 70, 83, 89–91, 98–99, 101–3, 105–6, and 109.

40. Nos. 4, 13, 24, 30–31, 35, 50, 54, 58, 60, 62, 77–78, 86, 93, 95–96, 107, and 110.

41. He is mentioned by name in Nos. 3, 12, 16, 49, 51, 70, and 82. According to No. 70, Iqīša 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.

48. Nos. 37:5, 16, 20; 39:6; 71:1; and 103:16.

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.

53. See No. 39:1–10.

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. Kudurru wrote to Nabû-nāšir three times (Nos. 1, 17, and 73).

60. No. 51.

61. No. 48.

62. Nos. 73 and 82.

63. Nos. 83, 91, 97, and 101–2.

plying oxen to the *šandabakku*'s tenant cultivators<sup>64</sup> and collecting the rent which they paid to their lord for the use of his land.<sup>65</sup>

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.<sup>66</sup>

In addition to the letters, there is also one exemplar of the second tablet of the elementary sign list S<sup>b</sup> (inscribed with the middle column of signs only),<sup>67</sup> four lists of Akkadian nouns and verbal forms,<sup>68</sup> five bilingual lists of offices and professions (all non-canonical),<sup>69</sup> three rosters,<sup>70</sup> two exercises in capacity measures,<sup>71</sup> and an exemplar of the Babylonian literary composition known as the "Fürstenspiegel" or "Advice to a Prince."<sup>72</sup> 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.<sup>73</sup>

## 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.<sup>74</sup> Sixty percent of the senders of these letters bear West Semitic names.<sup>75</sup> 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-

64. No. 91.

65. Nos. 101 and 102.

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 Imdilum, in a letter to one of his agents, stated: "I keep copies of all the letters I am writing to you" (CCT 2 6:14–15 = M. Ichisar, *Archives cappadociennes*, pp. 214–15, quoted by K. R. Veenhof, *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, *Mediterranean Society*, vol. 1, p. 162).

67. No. 114.

68. Nos. 115–118.

69. Nos. 119–123.

70. No. 125–127.

71. One is inscribed on the reverse of letter No. 89. The other—No. 124—is in the form of a roster.

72. No. 128.

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" (*Archives and Libraries*, pt. 2, p. 140). The Governor's Archive perhaps had similar origins.

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.

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.<sup>76</sup> The signs on these tablets are written more compactly and with less space around them than the signs in the group just described.<sup>77</sup> Approximately eighty-five percent of the senders of the letters in this group of documents have Babylonian names.<sup>78</sup> 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).<sup>79</sup> 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 *a* and *u* in the vicinity of the liquids *r* and *l*,<sup>80</sup> and the occasional use of the sibilant *s* where *š* is expected.<sup>81</sup> As in other Middle Babylonian and Neo-Babylonian texts, there is a regular shift in this corpus of *-mk-* to *-mg-* and *-nk-* to *-ng-*.<sup>82</sup>

Some verbal forms exhibit thematic vowels that differ from those expected.<sup>83</sup> Accusative suffixes on forms of the verb *alāku* convey an ablative sense.<sup>84</sup> 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.<sup>85</sup> Also, the particle *ul* generally negates main-clause verbs, but it is also used in the place of *lā* in a subordinate clause, a prohibitive expression, and after an interrogative pronoun.<sup>86</sup>

76. Nos. 1, 2, 7, 10–11, 16–19, 22–23, 26–28, 31–38, 40–47, 49–52, 54–56, 59–62, 64, 66–67, 69–71, 73–74, 77–83, 85–92, 94–97, 99–100, 103–110, and 112–128.

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.

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.

79. This is according to Parpola, who uses the photographs in Radau, *BE* 17/1, and Waterman, *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).

80. As in *nukurib(bu)* for *nukaribbu*, “gardener,” and *kulukku* for *kalakku*, “storehouse” (see the note to No. 119:17 for these and other examples).

81. As in *esītu* for *ešītu*, “trouble, confusion,” *sittu* for *šittu*, “rest, remainder,” and *selū* for *šelū*, “to be slack, negligent about something.”

82. See *GAG* §§31f and 84b and compare *ramāngu* (Nos. 30:22 and 106:14), *ṭēnga* (No. 104:6), *šulumgu* (No. 85:18–19 and *CT* 54 3 r. 2), *šulumga* (No. 104:7), *dīngunu* (*ABL* 1114 r. 10), *aškungu* (No. 95:8), and *ušallamga* (No. 84:15).

83. Thematic vowel *-u-* is replaced by *-i-* in the forms *i-man-ni-ka* (for *imannūka*), *as-si-ql-ma* (for *assuquma*), <sup>1</sup>*at-ta-si-qu* (for *attasuqu*), *e-ṭpiš* (for *epuš*). Also, theme vowel *-a-* is replaced by *-i-* in the forms *at-ta-ki-la* (the verb *takālu* otherwise has thematic vowel *-i-* only in Neo-Assyrian and Standard Babylonian), *ak-li-šū* (for *aklāšu*), *ik-te-liš* (for *iktalāš*), and *i-kil-li-šū* (for *ikallāšu*).

84. *i-tal-kan-ni* in Nos. 64:17 and 107:7 is analyzed as a 3m.sg. Gt-stem pret. of *alāku* + the 1c.sg. acc. suffix *-anni*. The accusative suffix on *atlu*, 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 *JNES* 19 [1960]: 101–16; 22 [1963]: 18–29 = Moran, ed., *Tammuz*, pp. 271–92 and 293–310; for a different view, see von Soden, *Or* 30 [1961]: 158–60).

85. For example: *ul al-ḥi->ka-ak-ku-ú*, “Didn’t I come to you?” (No. 96:21–22; see also Nos. 63:11, 87:5, 110:12 and 16), and <sup>1</sup>*lu-[b]i-ra ul tu-kāt-tam-ḥan-ni-ī*, “You wouldn’t even cover me with a ro[b]e” (No. 35:13–14; see also Nos. 28:12, 42:10, 57:14, and 106:8 and 13).

86. See, respectively, Nos. 58:20–21, 20:22–23, and 57:18–19.

The subordinating conjunction *kī* is employed ubiquitously and in a wide range of meanings,<sup>87</sup> and the subordinators *adi*, *ašar*, *mala*, *ultu*, and *ūmu ša* are also used, but with much less frequency. In addition to *kī*, *ūmu* is also used frequently as a subordinating conjunction, and has the meaning “when” or “on the day that.”<sup>88</sup> 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.<sup>89</sup> The Old South Arabian cognate *ywm* was also employed as a temporal conjunction in the way that *ūmu* is in this corpus.<sup>90</sup> Also worthy of note is the fact that *umma* frequently replaces *qabû* in this corpus, and in such cases it is perhaps best rendered in English by the participial “saying” or “is saying.”<sup>91</sup> 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 *kī* (with verbs left un-negated); positive assertions are introduced by *kī* (with verbs negated by *lā*); and all verbs are marked subjunctive.<sup>92</sup> But in addition, in formulae with multiple clauses, the inversion of negative and positive sense seems to occur only in the clause immediately following *kī*.<sup>93</sup>

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*, *iddaššu*, *inamdakka*, *inamdaššu*, etc.,<sup>94</sup> or *iddikka*, *iddiššu*, *inamdikka*, *inamdiššu*, etc.<sup>95</sup> Second, in G-stem perfect and imperative forms of *nadānu*, the sequence *-dn-* consistently changes to *-nn-*, and thus *ittadna* becomes *ittanna*, *idnā* becomes *innā*, etc.<sup>96</sup> 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-*.<sup>97</sup> Finally, a

87. When *kī* 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 *kī* 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 530:10, ABL 794 r. 8, CT 54 538 r. 2, and CT 54 554 r. 12; and for a possible attestation of *ūmu kī*, see Dietrich in Dietrich and Röllig, eds., *Lišān mithurti*, p. 97).

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

90. See, for example, Höfner, *Altsüdarab. Grammatik*, p. 167; Beeston, *Epigraphic South Arabian*, p. 64 §55:4; Jamme, *Listes onomastiques sabéennes*, pp. 71–73 and 157 (glossary); and Beeston et al., *Sabaic Dictionary*, p. 169. Compare also Hebrew *b<sup>c</sup>-yom* (a construct form) and Ethiopic *‘lata*, “day of, when.”

91. See Nos. 91:13b–16; 78:8–12; 38:6–16, 28–38; 80:9b–14; 92:11–15, 33b–35a; 56:15–22; 34:7–10; 16:10–13; 39:5b–14; 57:10b–12a; 7:21–24; 17:18–23; 18:10–14; 20:30–31; 21:18–21; 97:15–19; 29:19–28; and 98:16–23. Outside of the greeting formulae of the letters of this archive, *umma* is most often employed to mark the beginning of quotations that are introduced by finite forms of the verbs *qabû*, *šapāru*, or *šemû*. Less frequently in such contexts, *umma* follows *dabābu*, *tamû*, *magāru*, *ša’ālu*, *šūbulu*, *šemā šakānu*, or *adē šabātu*.

92. See GAG §185a, j–k.

93. Otherwise, *kī* must be repeated at the beginning of each clause; e.g., ... *kī attazzaru ... kī aptû ... kī 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 *inamdinaššu* (the expected forms in Middle Babylonian) to *iddakka*, *iddaššu*, *inamdakka*, 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), *inamdin-su* (No. 31:13 and 18), and *tattadin-su* (CT 54 118:10).

verbal form *natantaššu* also exists, which is obviously a hybrid of *n<sup>e</sup>tántā*, the 2m.sg. Aramaic perf. of *ntn*, “to give,” and the Babylonian 3m.sg. dat. suffix *-aššu*.<sup>98</sup>

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 pīḥati* (“governor”) and *mandēsu* for *mandētu* (“information”)<sup>99</sup> and by numerous loanwords in the corpus, including the terms *beḥēru*, *galālu*, *gudūdu*, *katāru*, *la* (“to”), *mandēsu* (= *mandētu*), *qaṭū*, *qubbulu*, and the Aramaic-Babylonian hybrid verbal form *natantaššu*.<sup>100</sup> There is also at least one use of the West Semitic *u* of apodosis, which is common in western peripheral Akkadian.<sup>101</sup> 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.<sup>102</sup> 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”;<sup>103</sup> while the verb *kapātu* displays the meaning of Arabic *kafata*, “to collect.”<sup>104</sup>

Assyrian influence is evidenced by the use of the verbal forms *ta-aṭ-ṭè-am* (< *ṭe'āmu* = Bab. *ṭēmu*, “to take charge of”) and *na-ša-ka* (< *našū*), and by the use of the term *lubīru* (“robe”), which is probably an Assyrian word.<sup>105</sup> 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.<sup>106</sup> 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 *danānu* in Assyrian,<sup>107</sup> as is the use of *pu-ṭu-ra-i-ma* to spell *puṭrannima*.<sup>108</sup> 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.<sup>109</sup>

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.<sup>110</sup>

98. No. 81:27.

99. See the note to No. 119:5.

100. In addition, *aḡā*, *aḡannū*, *akannaka*, and *akanna*, which occur *passim* in Neo-Babylonian, are most likely derived from Aramaic *hākā*, “here” (see von Soden, *Or* 35 [1966]: 5–6; 46 [1977]: 184).

101. It is found in No. 61:9–14: *ana* [PN] *kī aqabb[i] umma a[ikamma] itti aḡām[eš] ni[l]lik u ul imangur*, “Whenever I say to [PN]: ‘C[ome here and] let us go togeth[er],’ he does not agree.” On the West Semitic *u* of apodosis, see Huehnergard, *Akkadian of Ugarit*, p. 242.

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/u*).

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 muḥḥiya 5 AN.BAR marrāti bēlī lušēbil*, “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 LÚ Aramāya [ga]bbišunu [a]ḥua išpurma lā i[l]ikū[ni]*, “My [br]other wrote to [a]ll the Arameans, but they did not c[o]m[e]” (No. 15:8–12 [Adu(m)mā’ to Bir-Šalmi]).

110. Hyatt, *Final Vowels*, p. 56.

## 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...<sup>111</sup>

## Therefore:

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

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,<sup>113</sup> why there is an apparent tendency for otherwise endless G-stem present forms of middle weak verbs to end in *-i*,<sup>114</sup> why the subjunctive is apparently marked by both *-u* and *-i* (and by  $\emptyset$  after CVC-signs),<sup>115</sup> why the singular ventive appears to be manifested not only as *-a*, but also as *-u* and *-i*,<sup>116</sup> why verbs with plural subjects often seem to lack plural suffixes,<sup>117</sup> why both *-ku* and *-ka* appear as the 2m.sg. genitive suffix,<sup>118</sup> why the 1c.pl. genitive is manifested as *-ni*, *-nu*, and *-na*,<sup>119</sup> why the spelling *-a-ka* seems to be used in the place of *-a-ku* to mark the 1c.sg. stative,<sup>120</sup> why the 2m.sg. stative affix can be spelled both *-a-ti* and *-a-ta*,<sup>121</sup> why the 3f.sg. stative ending can be spelled *-at*, *-a-tu*, and *-a-ti*,<sup>122</sup> why *at-ti* occurs alongside *at-ta* as a spelling of the 2m.sg. independent personal pronoun,<sup>123</sup> why the 3f.pl. gen. suffix is spelled both *-ši-ni* and *-ši-na*,<sup>124</sup> why the feminine pronoun *-ši* can apparently stand for mas-

111. *Ibid.*, p. 23. Spellings of this type are frequent in this archive. Examples include *šu-bi-lil* (No. 50:7), *ú-še-bi-li* (Nos. 57:22 and 49:11), *lul-te-bi-li* (No. 94:9 and 13), *pa-ri-si* (No. 38:39), *lip-pa-ri-si* (No. 14:12), *lid-di-ni* (No. 83:37), *iḫ-ḫi-si* (Nos. 34:12, 22:8, and 69:11), *dš-pu-ru* (No. 83:40), *a-pu-lu* (No. 45:8), *šup-ru* (Nos. 2:37, 33:39, and 75:16), *ni-ig-zu-zu* (No. 47:10), *muḫ-ru* (No. 60:15), and *ta-as-su-ḫu-ma* (No. 69:18).

112. Hyatt, *Final Vowels*, p. 23.

113. For example: *a-na* KUR *šá-ni-tum-[ma]* (No. 88 obv. 5'), *a(!)-na bu-du* (No. 111:17), *i-na na-kut-tu* (No. 29:7), *ki-i na-kut-tu* (No. 83:39), *i-na šu[l-m]u* (No. 29:26), *a-na šul-mu* (No. 107:10; No. 1:7), *a-na ḫu-ul-lu-qu* (No. 81:25–26; No. 86:8), *a-na ḫu-bu* (No. 83:33), *a-na i-sin-nu* (No. 24:9), *a-na ša-ma-du* (No. 56:12), *i-na [g]u-ru-un-nu* (No. 103:20), *a-na ḫub-tu* (No. 19:8), *dš-šú ṭe-e-mu* (No. 43:5; No. 22:4), *dš-šú di-i-nu* (No. 5:4), *i-na ap-pal-ru* (No. 83:11), *šá pu-ḫu-ru* (No. 4:12; No. 40:20), *dib-bi šá su-lum-mu-ú* (No. 34:13), *ul-tu ta-mir-tu* (No. 4:5–6), LÚ.ENGAR.MEŠ *šá ši-i-ḫu* (No. 92:11), ÉRIN.MEŠ *e-lpiš dul-lu* (No. 92:24), *šá-kin ṭe-e-mu* (No. 119:7; No. 121:7; No. 123:5), *šá-kin bu-lu* (No. 122:25), *ma-aš-šar a-bul-lum* (No. 119:16), *dib-ba ṭa-bu-tu* (No. 1:13), *a-na TUG mu-šip-tu* (No. 1:43), and L[Ú] *sar-ru-ti-ia*,<sup>1</sup> *šá LÚ-tú-ka* (No. 2:26–27).

114. Attestations of this phenomenon in the letters of this archive and in the Neo-Babylonian letters from Kuyunjik include *tabâti* (No. 89:24), *ibâti* (No. 69:13; No. 93:21), *itâri* (No. 56:18; CT 54 57:10), *tatâri* (CT 54 514:10), *lâ akâši lâ abâti* (ABL 1131 r. 11), *aḫâti* (ABL 292 r. 11), *niddâki* (ABL 1131 r. 6), and *imâti* (ABL 350 r. 7). Note also the N-stem pres. *iddâki*, *iddâku* (ABL 878:11 and 998 r. 9). The vowel *-a* is appended to such forms with much less frequency: e.g., *itâra* (ABL 301 r. 5) and *amâta* (CT 54 55:7).

115. *Passim*.

116. Most commonly as *-a*.

117. See, for example, Nos. 16:25–28, 18:15–17, 66:22–23, 76:18–22, and 98:6–9. Compare ABL 622+1279:20-r. 1.

118. E.g., *amaḫharuku* in No. 69:24 and *attuku* in No. 35:8. Compare also *pānīku* in ABL 214:11 and ABL 1204 r. 7, and *aradku* in ABL 702:5.

119. Historical *-ni* is the most common. For *-nu*, see No. 19:16; for *-na*, see No. 8:7.

120. E.g., *ḫe-ra-ka*, *na-ša-ka*, *ḫa-ma-ka*, and *pal-ḫa-ka*.

121. Compare Nos. 3:6, 36:6, 41:17 and 21, 51:21, and 92:31 with Nos. 2:11, 10:29, 20:25, 23:22, 48:13, 49:15, and 58:21. This use of *-âtī* for m. occurs also in Old Assyrian.

122. Note the spellings *šab-ta-tu* in No. 33:27, *dš-ba-tu* in No. 101:17, and *ka-la-a-ti* in No. 31:12.

123. See No. 42:6.

124. See No. 83:28. Compare also ABL 521:8 (*mullīšini*, “their compensation”).

culine nouns and the masculine pronoun *-šū* for feminine nouns and pronouns,<sup>125</sup> and why the thematic vowels of *tertiaef infirmae* verbs often seem to differ from those listed under their dictionary headings.<sup>126</sup>

### 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.

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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*). Thematic vowel *-i-* is replaced by *-u-* in *at-ta-du* (for *attadi*), *ta-nam-du* (for *tanamdi*), *na-du* (for *nadi*), *ta-na-āš-šū* (for *tanašši*), *it-ta-šū* (for *ittāši*), *i-šū* (for *išī*), *i-ba(!)-āš-šū* (for *ibašši*), *a-šem-īmu* (for *ašemmile*), and *al-te-mu* (for *altemile*). Thematic vowel *-i-* is replaced by *-a-* in the form *lu-ū ba-na* (for *lū bani*). And *-a-* is replaced by *-i-* in *i-ma-li* (usually *imalla*).

## CATALOGS OF TEXTS

## GENERAL CATALOG

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
<b>POLITICAL AFFAIRS</b>							
No. 1	12 N 130	IM 77107	Letter	4.3 × 8.4 × 2.6	Kudurru	Nabû-nāšir	Notice of migration of large group of dependents; mention of possibility of alliance with Nabû-nāšir; request for provision of rations in House of Ālī-lūmur; report about failure to find blue- and red-purple wool in Chaldea; addressee requested to send his own wool for textile to be woven
No. 2	12 N 132	IM 77109	Letter	5.5 × 11.4 × 3.7	Nabû-nīrāru <sup>ʿ</sup> a	Nabû-nādin-aḫi	Summary of previous correspondence about confinement of one Šalim; 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
No. 3	12 N 128	IM 77105	Letter	4.0 × 7.2 × 2.6	Yada <sup>ʿ</sup> -II	Iqīša	Query about brotherhood agreement, responsibility for “work assignment of the gods”
No. 4	12 N 136	IM 77113	Letter	4.4 × 7.6 × 2.4	Zabdi-II	Bēl-nūršu	Arrival of five camels and three men from region of Bīt-Yakīn; possibility of their ransom and entry into houses in either Nippur or Aram; recipient of letter called “brother and ally”
No. 5	12 N 121	IM 77098	Letter	4.1 × 7.0 × 2.3	Il-yada <sup>ʿ</sup>	Lord	Report about status of case of one Ana-muḫḫi-Nabû-lūmur; sender denies harboring sons of Šaknu, who had sought refuge with him; enjoins lord to search for them and to dispatch messenger to Šapiya
No. 6	12 N 154	IM 77131	Letter	4.1 × 6.4 × 2.2	Il[...]	Lord	Reminder of solemn treaty sworn by lord of Nippur, Mukīn-zēri, and the Rubu <sup>ʿ</sup> tribe; possible paraphrase of text of agreement; request for return of slave led away by Yada <sup>ʿ</sup> -II to Nippur

GENERAL CATALOG (*cont.*)

Publication Number	Field Number	Museum Number	Type	Dimensions in cm	Sender	Addressee	Summary of Content
POLITICAL AFFAIRS ( <i>cont.</i> )							
No. 7	12 N 155	IM 77132	Letter	4.1 × 6.3 × 2.6	Missing	Missing	Concern expressed about safety of inhabitants of settlement of Itazinu; mention of alliance and treaty, migration rights; entire settlement to come before beginning of festival
No. 8	12 N 167	IM 77144	Letter	3.9 × 6.3 × 2.4	King	Ēṭeru	Addressee accused of plundering men and cattle of king; demand for their return
No. 9	12 N 117	IM 77094	Letter	4.0 × 6.2 × 2.2	Nadbata u Balāssu	Ērešu	Oath sworn that delivery is missing from strongroom; imposition of tribute and service; mention of Gāmu tribe
No. 10	12 N 118	IM 77095	Letter	4.8 × 7.7 × 2.3	Ērešu	Rīmūtu	Complaint about failure to fill order for <i>kiškanū</i> -wood; expression of urgent need for 200 bows to quell uprising of servants
No. 11	12 N 120	IM 77097	Letter	3.7 × 5.9 × 2.2	Digil	Ādiru	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
No. 12	12 N 126	IM 77103	Letter	4.5 × 6.2 × 2.4	Bēl-usātī	Šumā	Testimony about previous appeal proceedings; stone stele damaged; query about migration rights
No. 13	12 N 160	IM 77137	Letter	3.7 × 6.4 × 1.7	Baḥiānu	Lord	Report about shifting alliances among tribes; perhaps sent from region of middle Euphrates or lower Khābūr
No. 14	12 N 144	IM 77121	Letter	3.4 × 5.3 × 2.0	Gabbi-ilī	Ērešu	Report about apparent alliance among paramount leaders of Pudūdu Arameans, Bīt-Amūkāni, and the Ḥamdān(u) tribe
No. 15	12 N 198	IM 77175	Letter	4.5 × 7.6 × 2.5	Adu(m)mā'	Bir-Šalmi	Report about letter that had been sent to all the Arameans and their failure to respond to call; addressee commanded to write again
No. 16	12 N 138	IM 77115	Letter	4.7 × 7.4 × 2.5	Adu(m)mā'	Lord	Request for return of runaway farmer or dispatch of replacement; dispute between Iqīša and <i>šanda-bakku</i> referred to Mukīn-zēri; report about seizure of river crossing by Bīt-Dakkūri and the joining of forces of Bīt-Dakkūri and Mukīn-zēri in Kapar-šinummu; request for carpenter to be sent
No. 17	12 N 159	IM 77136	Letter	5.4 × 9.5 × 3.0	Kudurru	Nabū-nāšir	Statement concerning whereabouts of messenger of son of Šilānu, who had been detained in Šapiya; mention of Mukīn-zēri; request for offerings to be transported by boat to temple in Nippur

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
<b>POLITICAL AFFAIRS (<i>cont.</i>)</b>							
No. 18	12 N 164	IM 77141	Letter	4.1 × 7.5 × 2.7	Kudurru	Mukīn-zēri	Report about four men and five donkeys stolen by patrol from Bīt-Yakīn; Arameans mentioned; plunder being sold in Uruk; request for Mukīn-zēri's help in gaining return of captives; Mukīn-zēri apparently on friendly terms with leader of Bīt-Yakīn
No. 19	12 N 165	IM 77142	Letter	4.6 × 8.3 × 2.8	Bēl-rāšil	Bēl-ana-mātišu	Reminder of injunction not to allow people of Nippur and Parakmāri to be led away captive to Bīt-Yakīn—and if they have been led away, not to ransom them; criminal band to be expelled to live with own clan
No. 20	12 N 171	IM 77148	Letter	4.7 × 8.4 × 2.7	Missing	Missing	Report about Bīt-Yakīn and predations of a certain Sealander; exhortation not to be slack about treaty; mention of legal case involving king; mention of compensation for flock
No. 21	12 N 193	IM 77170	Letter	4.1 × 6.9 × 2.5	Baḫiānu	Lord	Request for news about impending journey of Mukīn-zēri and about Chaldea; mention of dispute over payment of silver; addressee asked to send decision
No. 22	12 N 197	IM 77174	Letter	4.4 × 7.5 × 2.7	Sūqā	Balāssu	Notice reporting that messenger, who had been dispatched to Mukīn-zēri in response to receipt of news about Chaldea, had not yet returned
No. 23	12 N 169	IM 77146	Letter	5.4 × 7.1 × 2.4	Yada <sup>2</sup> -Il	Kudurru	Dispute over detention of one Tammaš-II, 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
No. 24	12 N 173	IM 77150	Letter	3.9 × 6.3 × 2.3	Bir-Tammeš	Itameš	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
No. 25	12 N 175	IM 77152	Letter	4.1 × 6.4 × 2.8	"Your father"	Ēteru	Fragmentary letter addressed from suzerain to vassal
No. 26	12 N 182	IM 77159	Letter	4.3 × 6.9 × 2.7	Missing	Nabû-šar-ilī	Query about addressee's failure to return to [people] of Biritu and failure to send messenger
No. 27	12 N 187	IM 77164	Letter	4.5 × 8.8 × 2.9	Nabû-...	Lord	Report about Nabâ, a smith, whose family is said to be among Puqūdu tribe; entire tribe said to be coming to Nippur for festival; Arameans to be segregated; shaykhs to be held responsible for Nabâ's apparent misuse of advance payment

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
<b>POLITICAL AFFAIRS (<i>cont.</i>)</b>							
No. 28	12 N 191	IM 77168	Letter	4.4 × 7.3 × 2.2	Balāssu	Kudurru	Mention of captive and merchant of Babylon; sender swears that neither the robber nor the merchant belongs to him
No. 29	12 N 209	IM 77186	Letter	3.7 × 5.8 × 2.0	Ra'ānu	Lord	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
No. 30	12 N 221	IM 77197	Letter	4.5 × 7.3 × 2.6	Ittagab-II	Ṭāb-Šamaš	Concern expressed over silver for ransom of prisoners; addressee admonished to end alliance; camels mentioned
No. 31	12 N 222	IM 77198	Letter	4.0 × 6.9 × 2.4	Reḫimu	Ibnā	Addressee commanded to detain runaway slave boy; addressee assured that servant girls being detained in the Sealand and Bīt-Dakkūri will not be sold
No. 32	12 N 226	IM 77201	Letter	3.7 × 5.3 × 2.3	Bēl(?)-[...]	Missing	Mention made of Urukians whose camels have been plundered, perhaps by members of the Ubūlu tribe; mules also mentioned
No. 33	12 N 135	IM 77112	Letter	4.3 × 7.9 × 2.3	Kudurru	Gulūšu	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
No. 34	12 N 134	IM 77111	Letter	4.0 × 6.3 × 2.4	Ninurtaya	Ḫarrānū	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
<b>CARAVAN MATTERS</b>							
No. 35	12 N 214	IM 77191	Letter	5.0 × 9.3 × 2.7	Bēlāni	Iqīša-Marduk	Addressee admonished to return donkeys or to deliver payment if friendly relations have been terminated; addressee requested to tell Nabū-iddin to return all outstanding merchandise and all silver coils; sender declares that he has covered over his market stall
No. 36	12 N 151	IM 77128	Letter	4.1 × 7.1 × 2.3	Zēra-iddin	Sameš	Report about arrival of Bīt-Dakkūri caravan; sender's claim of ability to send anything desired; complaint about failure to hand over slave to agent

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
CARAVAN MATTERS ( <i>cont.</i> )							
No. 37	12 N 153	IM 77130	Letter	4.0 × 7.4 × 2.3	Mukīn-apli	Rāši-ili	Message about wheat to be given to one Nabû-lē'i; (merchant) houses and market place mentioned as possible venues of sale
No. 38	12 N 109	IM 77086	Letter	4.8 × 9.8 × 3.4	Bēl-mušallim	Lord	Report about failure of agents to come to Uruk; notice of journey of Nabû-ēreš 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 Gaḥal; all involved to undergo river ordeal in Babylon in Nisannu
No. 39	12 N 141	IM 77118	Letter	4.8 × 8.3 × 2.4	Nabû-iddin	Kinā	Report about storage of consignment in House of Šāpiku and sealing of door; request for camel-load of dates; campaigning army mentioned
No. 40	12 N 137	IM 77114	Letter	4.3 × 8.6 × 2.3	Marduk-ēreš	Balāssu	Report about consignment of people of Ḫinānu (= Ḫin<d>ā-nu?); request for slaves to be ransomed and delivered; mention of silver trading capital on deposit for this purpose
No. 41	12 N 188	IM 77165	Letter	5.5 × 11.3 × 3.5	Mušallim-Adad	Lord	Report about twenty talents of iron collected in Kalḫu by member of Šangū-Ea family; mention of sale of consignment from Ḫindānu; addressee asked to send another order for iron
No. 42	12 N 152	IM 77129	Letter	5.2 × 3.2 × 2.0	"Your brother"	"My brother"	Request for consignment to be shipped; addressee asked to come and discuss a matter of mutual concern
No. 43	12 N 177	IM 77154	Letter	4.0 × 7.2 × 3.0	Kiribtu	Eriḫa-Marduk	Report about arrival of Laḫīru caravan from Elam, possibly via Dēr; mention of consignment and silver; exhortation to send messengers to greet Laḫīrians
No. 44	12 N 211	IM 77188	Letter	4.3 × 6.3 × 2.1	Kudurru	Lord	Report about silver given for consignment
No. 45	12 N 176	IM 77153	Letter	4.4 × 10.0 × 3.3	Bēl-īpuš	Nabūni	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
No. 46	12 N 104	IM 77081	Letter	3.8 × 7.2 × 2.7	Adad-bēlī	Lord	Report concerning shearing of wool in Laḫīru; comparison of prices and quality of wool in Laḫīru and among Puqūdu Arameans

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
<b>CARAVAN MATTERS (<i>cont.</i>)</b>							
No. 47	12 N 192	IM 77169	Letter	4.0 × 6.4 × 2.5	Šullumu	Zēra-ibni	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
No. 48	12 N 133	IM 77110	Letter	4.2 × 5.8 × 2.1	Šarrāni	Kabtiya	Report about twenty talents of wool in the charge of Bēl-īpuš in Nippur
No. 49	12 N 196	IM 77173	Letter	3.2 × 5.0 × 2.0	Iqiša	Mannā	Messenger dispatched to Chaldea to find wool previously requested by addressee; command to buy and send sesame
No. 50	12 N 106	IM 77083	Letter	5.3 × 3.1 × 1.9	Bēlāni	Šillā	Order to purchase and ship wheat
No. 51	12 N 114	IM 77091	Letter	3.9 × 6.6 × 2.5	Kabtiya	Nabû-nāšir	Account of silver, slaves, and oxen; notice of dispatch of camel; order to buy and send load of wheat
No. 52	12 N 157	IM 77134	Letter	5.4 × 3.0 × 1.4	Bābiya	Iddiya	Order for sesame
No. 53	12 N 172	IM 77149	Letter	4.2 × 8.4 × 2.9	Missing	[Lord]	Comparison of prices of white sesame in town gate and delivery house; mention of possible journey to Puqūdu Arameans
No. 54	12 N 179	IM 77156	Letter	6.1 × 3.1 × 2.0	Marduk-ēreš	Nabû-iddin	Notice about sending of gift; request for agent or merchant to fetch cash payment from town gate
No. 55	12 N 108	IM 77085	Letter	3.8 × 6.6 × 2.7	Nabû-eriba	Nabû-ēreš	Addressee enjoined to wait for shipment before purchasing oxen; notice of dispatch of donkeys
No. 56	12 N 122	IM 77099	Letter	3.4 × 6.6 × 2.4	Missing	Lord	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
No. 57	12 N 150	IM 77127	Letter	6.6 × 9.9 × 3.5	Nabû-ēreš	Lord	Notice about dispatch of Bēl-ušalli to Dēr with escort of 100 archers, and about three teams of mules brought from Elam to Dēr; dispute over disposition of one team
No. 58	12 N 186	IM 77163	Letter	4.1 × 8.4 × 2.8	Missing	[Lord]	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
No. 59	12 N 146	IM 77123	Letter	4.0 × 5.6 × 1.8	Baysar	Lord	Notice about sending of mule and status of addressee's property; request for dispatch of Tammešlamaya to Yada'-II; slave requested to be sent

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
<b>CARAVAN MATTERS (<i>cont.</i>)</b>							
No. 60	12 N 111	IM 77088	Letter	4.6 × 7.7 × 2.5	Danneya	Lord	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
No. 61	12 N 115	IM 77092	Letter	3.2 × 4.7 × 1.6	Nādinu	Šillā	Answer to query regarding whereabouts of agents, who are said to be among Dunānu Arameans
No. 62	12 N 174	IM 77151	Letter	3.6 × 5.5 × 1.8	Missing	Lord	Report about disposition of silver for purchase of ox; request for dispatch of camel-herd
No. 63	12 N 142	IM 77119	Letter	3.6 × 5.9 × 1.7	Mukīn-apli	Bēl-ēreš	Notice about overdue shipment of wagons; possibility of delivery by agents; query about payment
No. 64	12 N 149	IM 77126	Letter	3.7 × 5.3 × 2.2	Zākir	Bāniya	Order for two garments for the god Ea-ša-rēši, with scraps, to be obtained from one of the agents; complaints about failure to make notation in governor's tablet about purchasing venture
No. 65	12 N 162	IM 77139	Letter	4.0 × 6.7 × 2.2	Ana-qībi	Aḫḫēšā	Demand for return of silver mistakenly taken away while still loaded on camel
No. 66	12 N 170	IM 77147	Letter	3.8 × 6.5 × 2.3	Nabû-gāmil	Qībiya	Concern expressed over silver and offerings for gods
No. 67	12 N 190	IM 77167	Letter	Fragment	Marduk-[...]	Aḫa-iddin	Fragmentary letter mentioning <i>nishu</i>
No. 68	12 N 194	IM 77171	Letter	4.2 × 6.5 × 2.2	Bēl-abī	Apla-ušur	Report about disposition of silver; mention of trading capital
No. 69	12 N 201	IM 77178	Letter	4.3 × 6.2 × 2.2	Bābiya	Iddiya	Report about dispatch of envoy Šulā to Sealand rather than to Bābdūri on Elamite frontier; query about silver that had been invested in slave venture of Ēteru
No. 70	12 N 206	IM 77183	Letter	3.7 × 7.0 × 2.7	Iqīša	Lābāši	Sender complains of earache; makes urgent request made for fumigants with which to introduce medication into infected ears
No. 71	12 N 208	IM 77185	Letter	4.3 × 6.7 × 2.5	Kudurru	Nabû-lē'ī	Complaint about addressee's failure to dispatch his messenger and send orders for goods
No. 72	12 N 217	IM 77193	Letter	4.4 × 7.5 × 2.6	Šulmān-ēreš	Lord	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
No. 73	12 N 218	IM 77194	Letter	4.5 × 7.3 × 3.1	Kudurru	Nabû-nāšir	Fragmentary letter mentioning silver; addressee enjoined to send shipment

GENERAL CATALOG (*cont.*)

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<b>CARAVAN MATTERS (<i>cont.</i>)</b>							
No. 74	12 N 227	IM 77202	Letter	5.0 × 8.1 × 2.4	—	“My brother”	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 <i>šandabakku</i> , and the heads of the (merchant?) houses of Nippur
No. 75	12 N 181	IM 77158	Letter	4.0 × 7.1 × 2.2	BUL-Tameš	Aḫ[...]	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
No. 76	12 N 183	IM 77160	Letter	3.9 × 5.9 × 2.2	Dādiya	Kudurru	Exhortation to travel together to Bīt-Amūkāni to judge case of Ērešu; reminder of joint responsibility for safe conduct of slave caravans; report of dispatch of silver and request for agents to come and conduct slaves
No. 77	12 N 207	IM 77184	Letter	4.0 × 5.8 × 2.4	Karibaya	Bēl-ēreš	Request for silver to ransom slave from Ša-pī-Bēl(?); governor's silver to be sent upon sighting of caravan bound for Dēr
<b>SLAVES</b>							
No. 78	12 N 107	IM 77084	Letter	4.3 × 8.1 × 2.7	Lamīs-II	Kīnā	Report concerning whereabouts of runaway slave
No. 79	12 N 112	IM 77089	Letter	3.9 × 6.2 × 2.5	Kudurru	Kiribtu	Concern expressed over ransoming of two slave boys belonging to sender
No. 80	12 N 113	IM 77090	Letter	4.0 × 7.1 × 2.2	Ki'ni	Lord	Sender declares loyalty to addressee, but questions detention of litigant in court case; requests eviction of woman from House of Aḫubani; promise to take delivery of ransomed slave; notice that silver has been appropriated by force
No. 81	12 N 127	IM 77104	Letter	3.7 × 6.0 × 2.2	Tikiānu	Bir-Iltameš	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)
No. 82	12 N 139	IM 77116	Letter	5.2 × 8.7 × 2.8	Kudurru	Nāširiya	Answer to question about conveyance from Parak-māri of “freed-woman of the goddess Nanāy”

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
<b>SLAVES (<i>cont.</i>)</b>							
No. 83	12 N 143	IM 77120	Letter	4.4 × 7.2 × 2.5	Amil-Ea	Lord	Report about activity of Gāmu 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
No. 84	12 N 168	IM 77145	Letter	3.7 × 6.3 × 2.4	Im̄x-bi-di-si	Missing	Ransomed slave said to be property of sender; silver sent for compensation of addressee's ransom payment; caravan mentioned
No. 85	12 N 200	IM 77177	Letter	3.7 × 5.4 × 2.3	Aḥḥūtu	Missing	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
No. 86	12 N 203	IM 77180	Letter	4.0 × 7.0 × 2.5	Bēl-iqīša	Balāḥu	Request for kidnapped slave to be returned; request for dispatch of boatman to identify names of kidnapers
No. 87	12 N 212	IM 77189	Letter	5.8 × 3.7 × 2.2	Ēṭeru	Nabû-īpuš	Notice about dispatch of prisoner; complaint about failure to hand over silver for previous delivery of criminal
No. 88	12 N 180	IM 77157	Letter	3.7 × 5.7 × 2.2	Missing	Missing	Fragmentary letter about runaway; criminals mentioned
<b>ESTATE MANAGEMENT</b>							
No. 89	12 N 145	IM 77122	Letter	4.0 × 8.9 × 2.8	Kīnā	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 × 7.0 × 2.6	Bēl-nāšir	Bēl-ēreš	Report about journey of Kiribtu to Euphrates; Erība 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 × 7.2 × 2.6	Iddīya	Nadnā	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 × 10.0 × 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

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
ESTATE MANAGEMENT ( <i>cont.</i> )							
No. 93	12 N 210	IM 77187	Letter	4.7 × 9.7 × 3.2	Bēl-ēreš	Lord	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
No. 94	12 N 147	IM 77124	Letter	3.9 × 7.3 × 2.6	Imdibi	Lord	Notice about shipment of pegs made from <i>ballukku</i> (?)-wood for palace buildings; agents sent to Bīt-Sangibūti; concern expressed over horses grazing on fields to be planted; request for bulls and plows
No. 95	12 N 195	IM 77172	Letter	4.6 × 8.5 × 2.7	Ea-īpuš	Bēl-ēreš	Command to hire camels and send wheat; mention of oxen and farmers to do flattening work in House of Nāteru
No. 96	12 N 199	IM 77176	Letter	4.6 × 8.5 × 2.7	Ikūniya	Marduk-šarrāni	Notice of shipment of GIŠ.ŠE.ĪAR; 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
No. 97	12 N 204	IM 77181	Letter	6.5 × 9.4 × 2.7	Nadnā	Lord	Report about selection and delivery of <i>gammiš</i> -wood; request for donation of wheat(-acreage); reminder of land grant made by Mukīn-zēri to lord
No. 98	12 N 215	IM 77192	Letter	Fragment	Missing	[Lord]	Explanation of return of <i>harbu</i> -plow owners; report of possible dispute with shaykh of Ubūlu tribe over parcel which has been tilled
No. 99	12 N 189	IM 77166	Letter	3.6 × 5.5 × 1.8	Ea-īpuš	Bāniya	Fragmentary letter concerning journey of two men to Parak-māri; addressee told to bring farmers
No. 100	12 N 116	IM 77093	Letter	4.3 × 7.7 × 2.8	Kiʾni	Amyānu	Report about troubles with transfer of wheat
No. 101	12 N 124	IM 77101	Letter	4.3 × 6.8 × 2.3	Baḫiānu	Lord	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
No. 102	12 N 161	IM 77138	Letter	4.5 × 6.4 × 2.1	Amme-ladin	Lord	Notice that rent delivery has been prepared; request for Nadnā to be dispatched to measure the grain and transport it; reminder of previous service performed in Nippur; request for five iron shovels

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Sender</i>	<i>Addressee</i>	<i>Summary of Content</i>
ESTATE MANAGEMENT ( <i>cont.</i> )							
No. 103	12 N 166	IM 77143	Letter	4.4 × 7.2 × 2.2	Kīni	Lord	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
No. 104	12 N 202	IM 77179	Letter	3.8 × 6.5 × 2.4	ᵐx-x	Iddiya	Addressee urged to come and bring in flock, possibly from among the people of Bīt-Aram with whom he had been residing
No. 105	12 N 224	IM 77200	Letter	3.6 × 5.4 × 2.2	Šama <sup>2</sup> -II	Balāssu	Fragmentary letter mentioning flocks that are to be led to the Puqūdu tribe; possible mention of Arameans
MISCELLANEOUS, FRAGMENTARY							
No. 106	12 N 123	IM 77100	Letter	3.6 × 6.4 × 2.4	Nāširiya	Dannī-ilī	Addressee enjoined to detain one Bēl-ušallim; mention of silver hidden in addressee's field
No. 107	12 N 125	IM 77102	Letter	3.7 × 7.2 × 2.5	Nabâ	Kīnâ	Complaint about addressee's delay in writing; request for the return of one Nabû-īpuš
No. 108	12 N 140	IM 77117	Letter	4.3 × 6.7 × 2.6	Aḫ[...]	Missing	Very broken; mention of messenger, Urukians, and possibly a merchant
No. 109	12 N 158	IM 77135	Letter	3.6 × 5.9 × 2.4	Nabû-nāšir	Ibâ	Request for dispatch of one Ibnâ; concern expressed over disposition of silver; mention of possible legal proceedings; absence of Aḫlamû and criminals noted; report about storage of <i>kusippu</i> -breads
No. 110	12 N 184	IM 77161	Letter	4.8 × 8.9 × 2.8	Marduk-ēreš	Lord	Fragmentary, difficult letter concerning legal case; mention of river ordeal and "house of river ordeal"
No. 111	12 N 213	IM 77190	Letter	4.0 × 6.5 × 2.3	Missing	Lord	Concern expressed over missing copper utensils intended for use at <i>būdu</i> -ceremony; lord requested to ask Bēl-mudammīq, a member of the temple assembly, about them
No. 112	12 N 216	Unregistered	Letter	Fragment	Missing	Missing	Too broken to merit comment
No. 113	12 N 225	Unregistered	Letter	Fragment	Missing	Missing	Too fragmentary to summarize

GENERAL CATALOG (*cont.*)

<i>Publication Number</i>	<i>Field Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>	<i>Summary of Content</i>
<b>EXERCISE TABLETS, ROSTERS, LITERARY</b>					
No. 114	12 N 100	IM 77077	Exercise tablet	16.0 × 21.3 × 2.2	S <sup>b</sup> Tablet II; signs only
No. 115	12 N 219	IM 77195	Exercise tablet	4.8 × 7.6 × 2.9	List of Akkadian words
No. 116	12 N 220	IM 77196	Exercise tablet	3.6 × 5.5 × 2.1	List of Akkadian words
No. 117	12 N 101	IM 77078	Exercise tablet	10.9 × 15.6 × 3.3	Nouns, verbal forms, and phrases
No. 118	12 N 102	IM 77079	Exercise tablet	15.1 × 22.3 × 3.8	Nouns and verbal forms
No. 119	12 N 129	IM 77106	Exercise tablet	4.6 × 7.7 × 2.3	Bilingual list of offices and professions
No. 120	12 N 131	IM 77108	Exercise tablet	3.9 × 5.9 × 2.3	Bilingual list of offices and professions
No. 121	12 N 148	IM 77125	Exercise tablet	4.1 × 7.3 × 2.3	Bilingual list of offices and professions
No. 122	12 N 163	IM 77140	Exercise tablet	5.1 × 10.0 × 3.3	Bilingual list of offices and professions
No. 123	12 N 178	IM 77155	Exercise tablet	3.9 × 7.1 × 2.7	Bilingual list of offices and professions
No. 124	12 N 156	IM 77133	Exercise tablet	5.5 × 9.5 × 2.9	Exercise in measures
No. 125	12 N 185	IM 77162	Roster	7.5 × 10.7 × 2.7	List of names of female weavers of wool
No. 126	12 N 223	IM 77199	Roster	5.4 × 8.8 × 3.0	Fragmentary list recording 37 masculine personal names; scribal exercise?
No. 127	12 N 163	IM 77080	Roster	12.7 × 20.5 × 3.8	Very damaged list originally inscribed with over 250 names
No. 128	12 N 110	IM 77087	Literary text	9.2 × 14.3 × 4.3	"Fürstenspiegel" or "Advice to a Prince"

## TEXTS ARRANGED BY FIELD NUMBER

<i>Field Number</i>	<i>Publication Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>
12 N 100	No. 114	IM 77077	Exercise tablet	16.0×21.3×2.2
12 N 101	No. 117	IM 77078	Exercise tablet	10.9×15.6×3.3
12 N 102	No. 118	IM 77079	Exercise tablet	15.1×22.3×3.8
12 N 103	No. 127	IM 77080	Roster	12.7×20.5×3.8
12 N 104	No. 46	IM 77081	Letter	3.8×7.2×2.7
12 N 105	No. 91	IM 77082	Letter	4.3×7.2×2.6
12 N 106	No. 50	IM 77083	Letter	5.3×3.1×1.9
12 N 107	No. 78	IM 77084	Letter	4.3×8.1×2.7
12 N 108	No. 55	IM 77085	Letter	3.8×6.6×2.7
12 N 109	No. 38	IM 77086	Letter	4.8×9.8×3.4
12 N 110	No. 128	IM 77087	Literary text	9.2×14.3×4.3
12 N 111	No. 60	IM 77088	Letter	4.6×7.7×2.5
12 N 112	No. 79	IM 77089	Letter	3.9×6.2×2.5
12 N 113	No. 80	IM 77090	Letter	4.0×7.1×2.2
12 N 114	No. 51	IM 77091	Letter	3.9×6.6×2.5
12 N 115	No. 61	IM 77092	Letter	3.2×4.7×1.6
12 N 116	No. 100	IM 77093	Letter	4.3×7.7×2.8
12 N 117	No. 9	IM 77094	Letter	4.0×6.2×2.2
12 N 118	No. 10	IM 77095	Letter	4.8×7.7×2.3
12 N 119	No. 92	IM 77096	Letter	4.8×10.0×3.6
12 N 120	No. 11	IM 77097	Letter	3.7×5.9×2.2
12 N 121	No. 5	IM 77098	Letter	4.1×7.0×2.3
12 N 122	No. 56	IM 77099	Letter	3.4×6.6×2.4
12 N 123	No. 106	IM 77100	Letter	3.6×6.4×2.4
12 N 124	No. 101	IM 77101	Letter	4.3×6.8×2.3
12 N 125	No. 107	IM 77102	Letter	3.7×7.2×2.5
12 N 126	No. 12	IM 77103	Letter	4.5×6.2×2.4
12 N 127	No. 81	IM 77104	Letter	3.7×6.0×2.2
12 N 128	No. 3	IM 77105	Letter	4.0×7.2×2.6
12 N 129	No. 119	IM 77106	Exercise tablet	4.6×7.7×2.3
12 N 130	No. 1	IM 77107	Letter	4.3×8.4×2.6
12 N 131	No. 120	IM 77108	Exercise tablet	3.9×5.9×2.3
12 N 132	No. 2	IM 77109	Letter	5.5×11.4×3.7
12 N 133	No. 48	IM 77110	Letter	4.2×5.8×2.1
12 N 134	No. 34	IM 77111	Letter	4.0×6.3×2.4
12 N 135	No. 33	IM 77112	Letter	4.3×7.9×2.3
12 N 136	No. 4	IM 77113	Letter	4.4×7.6×2.4
12 N 137	No. 40	IM 77114	Letter	4.3×8.6×2.3
12 N 138	No. 16	IM 77115	Letter	4.7×7.4×2.5
12 N 139	No. 82	IM 77116	Letter	5.2×8.7×2.8
12 N 140	No. 108	IM 77117	Letter	4.3×6.7×2.6
12 N 141	No. 39	IM 77118	Letter	4.8×8.3×2.4
12 N 142	No. 63	IM 77119	Letter	3.6×5.9×1.7
12 N 143	No. 83	IM 77120	Letter	4.4×7.2×2.5
12 N 144	No. 14	IM 77121	Letter	3.4×5.3×2.0

TEXTS ARRANGED BY FIELD NUMBER (*cont.*)

<i>Field Number</i>	<i>Publication Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>
12 N 145	No. 89	IM 77122	Letter	4.0 × 8.9 × 2.8
12 N 146	No. 59	IM 77123	Letter	4.0 × 5.6 × 1.8
12 N 147	No. 94	IM 77124	Letter	3.9 × 7.3 × 2.6
12 N 148	No. 121	IM 77125	Exercise tablet	4.1 × 7.3 × 2.3
12 N 149	No. 64	IM 77126	Letter	3.7 × 5.3 × 2.2
12 N 150	No. 57	IM 77127	Letter	6.6 × 9.9 × 3.5
12 N 151	No. 36	IM 77128	Letter	4.1 × 7.1 × 2.3
12 N 152	No. 42	IM 77129	Letter	5.2 × 3.2 × 2.0
12 N 153	No. 37	IM 77130	Letter	4.0 × 7.4 × 2.3
12 N 154	No. 6	IM 77131	Letter	4.1 × 6.4 × 2.2
12 N 155	No. 7	IM 77132	Letter	4.1 × 6.3 × 2.6
12 N 156	No. 124	IM 77133	Exercise tablet	5.5 × 9.5 × 2.9
12 N 157	No. 52	IM 77134	Letter	5.4 × 3.0 × 1.4
12 N 158	No. 109	IM 77135	Letter	3.6 × 5.9 × 2.4
12 N 159	No. 17	IM 77136	Letter	5.4 × 9.5 × 3.0
12 N 160	No. 13	IM 77137	Letter	3.7 × 6.4 × 1.7
12 N 161	No. 102	IM 77138	Letter	4.5 × 6.4 × 2.1
12 N 162	No. 65	IM 77139	Letter	4.0 × 6.7 × 2.2
12 N 163	No. 122	IM 77140	Exercise tablet	5.1 × 10.0 × 3.3
12 N 164	No. 18	IM 77141	Letter	4.1 × 7.5 × 2.7
12 N 165	No. 19	IM 77142	Letter	4.6 × 8.3 × 2.8
12 N 166	No. 103	IM 77143	Letter	4.4 × 7.2 × 2.2
12 N 167	No. 8	IM 77144	Letter	3.9 × 6.3 × 2.4
12 N 168	No. 84	IM 77145	Letter	3.7 × 6.3 × 2.4
12 N 169	No. 23	IM 77146	Letter	5.4 × 7.1 × 2.4
12 N 170	No. 66	IM 77147	Letter	3.8 × 6.5 × 2.3
12 N 171	No. 20	IM 77148	Letter	4.7 × 8.4 × 2.7
12 N 172	No. 53	IM 77149	Letter	4.2 × 8.4 × 2.9
12 N 173	No. 24	IM 77150	Letter	3.9 × 6.3 × 2.3
12 N 174	No. 62	IM 77151	Letter	3.6 × 5.5 × 1.8
12 N 175	No. 25	IM 77152	Letter	4.1 × 6.4 × 2.8
12 N 176	No. 45	IM 77153	Letter	4.4 × 10.0 × 3.3
12 N 177	No. 43	IM 77154	Letter	4.0 × 7.2 × 3.0
12 N 178	No. 123	IM 77155	Exercise tablet	3.9 × 7.1 × 2.7
12 N 179	No. 54	IM 77156	Letter	6.1 × 3.1 × 2.0
12 N 180	No. 88	IM 77157	Letter	3.7 × 5.7 × 2.2
12 N 181	No. 75	IM 77158	Letter	4.0 × 7.1 × 2.2
12 N 182	No. 26	IM 77159	Letter	4.3 × 6.9 × 2.7
12 N 183	No. 76	IM 77160	Letter	3.9 × 5.9 × 2.2
12 N 184	No. 110	IM 77161	Letter	4.8 × 8.9 × 2.8
12 N 185	No. 125	IM 77162	Roster	7.5 × 10.7 × 2.7
12 N 186	No. 58	IM 77163	Letter	4.1 × 8.4 × 2.8
12 N 187	No. 27	IM 77164	Letter	4.5 × 8.8 × 2.9
12 N 188	No. 41	IM 77165	Letter	5.5 × 11.3 × 3.5
12 N 189	No. 99	IM 77166	Letter	3.6 × 5.5 × 1.8
12 N 190	No. 67	IM 77167	Letter	Fragment
12 N 191	No. 28	IM 77168	Letter	4.4 × 7.3 × 2.2
12 N 192	No. 47	IM 77169	Letter	4.0 × 6.4 × 2.5
12 N 193	No. 21	IM 77170	Letter	4.1 × 6.9 × 2.5
12 N 194	No. 68	IM 77171	Letter	4.2 × 6.5 × 2.2

## CATALOGS OF TEXTS

TEXTS ARRANGED BY FIELD NUMBER (*cont.*)

<i>Field Number</i>	<i>Publication Number</i>	<i>Museum Number</i>	<i>Type</i>	<i>Dimensions in cm</i>
12 N 195	No. 95	IM 77172	Letter	4.6 × 8.5 × 2.7
12 N 196	No. 49	IM 77173	Letter	3.2 × 5.0 × 2.0
12 N 197	No. 22	IM 77174	Letter	4.4 × 7.5 × 2.7
12 N 198	No. 15	IM 77175	Letter	4.5 × 7.6 × 2.5
12 N 199	No. 96	IM 77176	Letter	4.6 × 8.5 × 2.7
12 N 200	No. 85	IM 77177	Letter	3.7 × 5.4 × 2.3
12 N 201	No. 69	IM 77178	Letter	4.3 × 6.2 × 2.2
12 N 202	No. 104	IM 77179	Letter	3.8 × 6.5 × 2.4
12 N 203	No. 86	IM 77180	Letter	4.0 × 7.0 × 2.5
12 N 204	No. 97	IM 77181	Letter	6.5 × 9.4 × 2.7
12 N 205	No. 90	IM 77182	Letter	3.8 × 7.0 × 2.6
12 N 206	No. 70	IM 77183	Letter	3.7 × 7.0 × 2.7
12 N 207	No. 77	IM 77184	Letter	4.0 × 5.8 × 2.4
12 N 208	No. 71	IM 77185	Letter	4.3 × 6.7 × 2.5
12 N 209	No. 29	IM 77186	Letter	3.7 × 5.8 × 2.0
12 N 210	No. 93	IM 77187	Letter	4.7 × 9.7 × 3.2
12 N 211	No. 44	IM 77188	Letter	4.3 × 6.3 × 2.1
12 N 212	No. 87	IM 77189	Letter	5.8 × 3.7 × 2.2
12 N 213	No. 111	IM 77190	Letter	4.0 × 6.5 × 2.3
12 N 214	No. 35	IM 77191	Letter	5.0 × 9.3 × 2.7
12 N 215	No. 98	IM 77192	Letter	Fragment
12 N 216	No. 112	Unregistered	Letter	Fragment
12 N 217	No. 72	IM 77193	Letter	4.4 × 7.5 × 2.6
12 N 218	No. 73	IM 77194	Letter	4.5 × 7.3 × 3.1
12 N 219	No. 115	IM 77195	Exercise tablet	4.8 × 7.6 × 2.9
12 N 220	No. 116	IM 77196	Exercise tablet	3.6 × 5.5 × 2.1
12 N 221	No. 30	IM 77197	Letter	4.5 × 7.3 × 2.6
12 N 222	No. 31	IM 77198	Letter	4.0 × 6.9 × 2.4
12 N 223	No. 126	IM 77199	Roster	5.4 × 8.8 × 3.0
12 N 224	No. 105	IM 77200	Letter	3.6 × 5.4 × 2.2
12 N 225	No. 113	Unregistered	Letter	Fragment
12 N 226	No. 32	IM 77201	Letter	3.7 × 5.3 × 2.3
12 N 227	No. 74	IM 77202	Letter	5.0 × 8.1 × 2.4

## TEXTS ARRANGED BY MUSEUM NUMBER

<i>Museum Number</i>	<i>Publication Number</i>	<i>Field Number</i>	<i>Type</i>	<i>Dimensions in cm</i>
IM 77077	No. 114	12 N 100	Exercise tablet	16.0×21.3×2.2
IM 77078	No. 117	12 N 101	Exercise tablet	10.9×15.6×3.3
IM 77079	No. 118	12 N 102	Exercise tablet	15.1×22.3×3.8
IM 77080	No. 127	12 N 103	Roster	12.7×20.5×3.8
IM 77081	No. 46	12 N 104	Letter	3.8×7.2×2.7
IM 77082	No. 91	12 N 105	Letter	4.3×7.2×2.6
IM 77083	No. 50	12 N 106	Letter	5.3×3.1×1.9
IM 77084	No. 78	12 N 107	Letter	4.3×8.1×2.7
IM 77085	No. 55	12 N 108	Letter	3.8×6.6×2.7
IM 77086	No. 38	12 N 109	Letter	4.8×9.8×3.4
IM 77087	No. 128	12 N 110	Literary text	9.2×14.3×4.3
IM 77088	No. 60	12 N 111	Letter	4.6×7.7×2.5
IM 77089	No. 79	12 N 112	Letter	3.9×6.2×2.5
IM 77090	No. 80	12 N 113	Letter	4.0×7.1×2.2
IM 77091	No. 51	12 N 114	Letter	3.9×6.6×2.5
IM 77092	No. 61	12 N 115	Letter	3.2×4.7×1.6
IM 77093	No. 100	12 N 116	Letter	4.3×7.7×2.8
IM 77094	No. 9	12 N 117	Letter	4.0×6.2×2.2
IM 77095	No. 10	12 N 118	Letter	4.8×7.7×2.3
IM 77096	No. 92	12 N 119	Letter	4.8×10.0×3.6
IM 77097	No. 11	12 N 120	Letter	3.7×5.9×2.2
IM 77098	No. 5	12 N 121	Letter	4.1×7.0×2.3
IM 77099	No. 56	12 N 122	Letter	3.4×6.6×2.4
IM 77100	No. 106	12 N 123	Letter	3.6×6.4×2.4
IM 77101	No. 101	12 N 124	Letter	4.3×6.8×2.3
IM 77102	No. 107	12 N 125	Letter	3.7×7.2×2.5
IM 77103	No. 12	12 N 126	Letter	4.5×6.2×2.4
IM 77104	No. 81	12 N 127	Letter	3.7×6.0×2.2
IM 77105	No. 3	12 N 128	Letter	4.0×7.2×2.6
IM 77106	No. 119	12 N 129	Exercise tablet	4.6×7.7×2.3
IM 77107	No. 1	12 N 130	Letter	4.3×8.4×2.6
IM 77108	No. 120	12 N 131	Exercise tablet	3.9×5.9×2.3
IM 77109	No. 2	12 N 132	Letter	5.5×11.4×3.7
IM 77110	No. 48	12 N 133	Letter	4.2×5.8×2.1
IM 77111	No. 34	12 N 134	Letter	4.0×6.3×2.4
IM 77112	No. 33	12 N 135	Letter	4.3×7.9×2.3
IM 77113	No. 4	12 N 136	Letter	4.4×7.6×2.4
IM 77114	No. 40	12 N 137	Letter	4.3×8.6×2.3
IM 77115	No. 16	12 N 138	Letter	4.7×7.4×2.5
IM 77116	No. 82	12 N 139	Letter	5.2×8.7×2.8
IM 77117	No. 108	12 N 140	Letter	4.3×6.7×2.6
IM 77118	No. 39	12 N 141	Letter	4.8×8.3×2.4
IM 77119	No. 63	12 N 142	Letter	3.6×5.9×1.7
IM 77120	No. 83	12 N 143	Letter	4.4×7.2×2.5
IM 77121	No. 14	12 N 144	Letter	3.4×5.3×2.0

## CATALOGS OF TEXTS

TEXTS ARRANGED BY MUSEUM NUMBER (*cont.*)

<i>Museum Number</i>	<i>Publication Number</i>	<i>Field Number</i>	<i>Type</i>	<i>Dimensions in cm</i>
IM 77122	No. 89	12 N 145	Letter	4.0×8.9×2.8
IM 77123	No. 59	12 N 146	Letter	4.0×5.6×1.8
IM 77124	No. 94	12 N 147	Letter	3.9×7.3×2.6
IM 77125	No. 121	12 N 148	Exercise tablet	4.1×7.3×2.3
IM 77126	No. 64	12 N 149	Letter	3.7×5.3×2.2
IM 77127	No. 57	12 N 150	Letter	6.6×9.9×3.5
IM 77128	No. 36	12 N 151	Letter	4.1×7.1×2.3
IM 77129	No. 42	12 N 152	Letter	5.2×3.2×2.0
IM 77130	No. 37	12 N 153	Letter	4.0×7.4×2.3
IM 77131	No. 6	12 N 154	Letter	4.1×6.4×2.2
IM 77132	No. 7	12 N 155	Letter	4.1×6.3×2.6
IM 77133	No. 124	12 N 156	Exercise tablet	5.5×9.5×2.9
IM 77134	No. 52	12 N 157	Letter	5.4×3.0×1.4
IM 77135	No. 109	12 N 158	Letter	3.6×5.9×2.4
IM 77136	No. 17	12 N 159	Letter	5.4×9.5×3.0
IM 77137	No. 13	12 N 160	Letter	3.7×6.4×1.7
IM 77138	No. 102	12 N 161	Letter	4.5×6.4×2.1
IM 77139	No. 65	12 N 162	Letter	4.0×6.7×2.2
IM 77140	No. 122	12 N 163	Exercise tablet	5.1×10.0×3.3
IM 77141	No. 18	12 N 164	Letter	4.1×7.5×2.7
IM 77142	No. 19	12 N 165	Letter	4.6×8.3×2.8
IM 77143	No. 103	12 N 166	Letter	4.4×7.2×2.2
IM 77144	No. 8	12 N 167	Letter	3.9×6.3×2.4
IM 77145	No. 84	12 N 168	Letter	3.7×6.3×2.4
IM 77146	No. 23	12 N 169	Letter	5.4×7.1×2.4
IM 77147	No. 66	12 N 170	Letter	3.8×6.5×2.3
IM 77148	No. 20	12 N 171	Letter	4.7×8.4×2.7
IM 77149	No. 53	12 N 172	Letter	4.2×8.4×2.9
IM 77150	No. 24	12 N 173	Letter	3.9×6.3×2.3
IM 77151	No. 62	12 N 174	Letter	3.6×5.5×1.8
IM 77152	No. 25	12 N 175	Letter	4.1×6.4×2.8
IM 77153	No. 45	12 N 176	Letter	4.4×10.0×3.3
IM 77154	No. 43	12 N 177	Letter	4.0×7.2×3.0
IM 77155	No. 123	12 N 178	Exercise tablet	3.9×7.1×2.7
IM 77156	No. 54	12 N 179	Letter	6.1×3.1×2.0
IM 77157	No. 88	12 N 180	Letter	3.7×5.7×2.2
IM 77158	No. 75	12 N 181	Letter	4.0×7.1×2.2
IM 77159	No. 26	12 N 182	Letter	4.3×6.9×2.7
IM 77160	No. 76	12 N 183	Letter	3.9×5.9×2.2
IM 77161	No. 110	12 N 184	Letter	4.8×8.9×2.8
IM 77162	No. 125	12 N 185	Roster	7.5×10.7×2.7
IM 77163	No. 58	12 N 186	Letter	4.1×8.4×2.8
IM 77164	No. 27	12 N 187	Letter	4.5×8.8×2.9
IM 77165	No. 41	12 N 188	Letter	5.5×11.3×3.5
IM 77166	No. 99	12 N 189	Letter	3.6×5.5×1.8
IM 77167	No. 67	12 N 190	Letter	Fragment
IM 77168	No. 28	12 N 191	Letter	4.4×7.3×2.2
IM 77169	No. 47	12 N 192	Letter	4.0×6.4×2.5
IM 77170	No. 21	12 N 193	Letter	4.1×6.9×2.5
IM 77171	No. 68	12 N 194	Letter	4.2×6.5×2.2

## THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

TEXTS ARRANGED BY MUSEUM NUMBER (*cont.*)

<i>Museum Number</i>	<i>Publication Number</i>	<i>Field Number</i>	<i>Type</i>	<i>Dimensions in cm</i>
IM 77172	No. 95	12 N 195	Letter	4.6 × 8.5 × 2.7
IM 77173	No. 49	12 N 196	Letter	3.2 × 5.0 × 2.0
IM 77174	No. 22	12 N 197	Letter	4.4 × 7.5 × 2.7
IM 77175	No. 15	12 N 198	Letter	4.5 × 7.6 × 2.5
IM 77176	No. 96	12 N 199	Letter	4.6 × 8.5 × 2.7
IM 77177	No. 85	12 N 200	Letter	3.7 × 5.4 × 2.3
IM 77178	No. 69	12 N 201	Letter	4.3 × 6.2 × 2.2
IM 77179	No. 104	12 N 202	Letter	3.8 × 6.5 × 2.4
IM 77180	No. 86	12 N 203	Letter	4.0 × 7.0 × 2.5
IM 77181	No. 97	12 N 204	Letter	6.5 × 9.4 × 2.7
IM 77182	No. 90	12 N 205	Letter	3.8 × 7.0 × 2.6
IM 77183	No. 70	12 N 206	Letter	3.7 × 7.0 × 2.7
IM 77184	No. 77	12 N 207	Letter	4.0 × 5.8 × 2.4
IM 77185	No. 71	12 N 208	Letter	4.3 × 6.7 × 2.5
IM 77186	No. 29	12 N 209	Letter	3.7 × 5.8 × 2.0
IM 77187	No. 93	12 N 210	Letter	4.7 × 9.7 × 3.2
IM 77188	No. 44	12 N 211	Letter	4.3 × 6.3 × 2.1
IM 77189	No. 87	12 N 212	Letter	5.8 × 3.7 × 2.2
IM 77190	No. 111	12 N 213	Letter	4.0 × 6.5 × 2.3
IM 77191	No. 35	12 N 214	Letter	5.0 × 9.3 × 2.7
IM 77192	No. 98	12 N 215	Letter	Fragment
IM 77193	No. 72	12 N 217	Letter	4.4 × 7.5 × 2.6
IM 77194	No. 73	12 N 218	Letter	4.5 × 7.3 × 3.1
IM 77195	No. 115	12 N 219	Exercise tablet	4.8 × 7.6 × 2.9
IM 77196	No. 116	12 N 220	Exercise tablet	3.6 × 5.5 × 2.1
IM 77197	No. 30	12 N 221	Letter	4.5 × 7.3 × 2.6
IM 77198	No. 31	12 N 222	Letter	4.0 × 6.9 × 2.4
IM 77199	No. 126	12 N 223	Roster	5.4 × 8.8 × 3.0
IM 77200	No. 105	12 N 224	Letter	3.6 × 5.4 × 2.2
IM 77201	No. 32	12 N 226	Letter	3.7 × 5.3 × 2.3
IM 77202	No. 74	12 N 227	Letter	5.0 × 8.1 × 2.4
Unregistered	No. 112	12 N 216	Letter	Fragment
Unregistered	No. 113	12 N 225	Letter	Fragment

## TEXTS ARRANGED BY WIDTH-TO-LENGTH RATIO

<i>Ratio</i>	<i>Publication Number</i>	<i>Dimensions in cm</i>	<i>Museum Number</i>	<i>Field Number</i>	<i>Type</i>
1:2.4	No. 45	4.4×10.0×3.3	IM 77153	12 N 176	Letter
1:2.4	No. 89	4.0×8.9×2.8	IM 77122	12 N 145	Letter
1:2.2	No. 2	5.5×11.4×3.7	IM 77109	12 N 132	Letter
1:2.2	No. 38	4.8×9.8×3.4	IM 77086	12 N 109	Letter
1:2.2	No. 41	5.5×11.3×3.5	IM 77165	12 N 188	Letter
1:2.2	No. 58	4.1×8.4×2.8	IM 77163	12 N 186	Letter
1:2.2	No. 92	4.8×10.0×3.6	IM 77096	12 N 119	Letter
1:2.1	No. 1	4.3×8.4×2.6	IM 77107	12 N 130	Letter
1:2.1	No. 27	4.5×8.8×2.9	IM 77164	12 N 187	Letter
1:2.1	No. 40	4.3×8.6×2.3	IM 77114	12 N 137	Letter
1:2.1	No. 53	4.2×8.4×2.9	IM 77149	12 N 172	Letter
1:2.1	No. 56	3.4×6.6×2.4	IM 77099	12 N 122	Letter
1:2.1	No. 93	4.7×9.7×3.2	IM 77187	12 N 210	Letter
1:2.1	No. 107	3.7×7.2×2.5	IM 77102	12 N 125	Letter
1:2.0	No. 35	5.0×9.3×2.7	IM 77191	12 N 214	Letter
1:2.0	No. 37	4.0×7.4×2.3	IM 77130	12 N 153	Letter
1:2.0	No. 46	3.8×7.2×2.7	IM 77081	12 N 104	Letter
1:2.0	No. 70	3.7×7.0×2.7	IM 77183	12 N 206	Letter
1:2.0	No. 78	4.3×8.1×2.7	IM 77084	12 N 107	Letter
1:2.0	No. 90	3.8×7.0×2.6	IM 77182	12 N 205	Letter
1:2.0	No. 94	3.9×7.3×2.6	IM 77124	12 N 147	Letter
1:2.0	No. 95	4.6×8.5×2.7	IM 77172	12 N 195	Letter
1:2.0	No. 96	4.6×8.5×2.7	IM 77176	12 N 199	Letter
1:2.0	No. 110	4.8×8.9×2.8	IM 77161	12 N 184	Letter
1:2.0	No. 122	5.1×10.0×3.3	IM 77140	12 N 163	Exercise tablet
1:1.9	No. 3	4.0×7.2×2.6	IM 77105	12 N 128	Letter
1:1.9	No. 18	4.1×7.5×2.7	IM 77141	12 N 164	Letter
1:1.9	No. 19	4.6×8.3×2.8	IM 77142	12 N 165	Letter
1:1.9	No. 20	4.7×8.4×2.7	IM 77148	12 N 171	Letter
1:1.9	No. 33	4.3×7.9×2.3	IM 77112	12 N 135	Letter
1:1.9	No. 43	4.0×7.2×3.0	IM 77154	12 N 177	Letter
1:1.9	No. 55	3.8×6.6×2.7	IM 77085	12 N 108	Letter
1:1.9	No. 75	4.0×7.1×2.2	IM 77158	12 N 181	Letter
1:1.9	No. 86	4.0×7.0×2.5	IM 77180	12 N 203	Letter
1:1.9	No. 100	4.3×7.7×2.8	IM 77093	12 N 116	Letter
1:1.9	No. 106	3.6×6.4×2.4	IM 77100	12 N 123	Letter
1:1.8	No. 4	4.4×7.6×2.4	IM 77113	12 N 136	Letter
1:1.8	No. 5	4.1×7.0×2.3	IM 77098	12 N 121	Letter
1:1.8	No. 13	3.7×6.4×1.7	IM 77137	12 N 160	Letter
1:1.8	No. 15	4.5×7.6×2.5	IM 77175	12 N 198	Letter
1:1.8	No. 17	5.4×9.5×3.0	IM 77136	12 N 159	Letter
1:1.8	No. 21	4.1×6.9×2.5	IM 77170	12 N 193	Letter
1:1.8	No. 22	4.4×7.5×2.7	IM 77174	12 N 197	Letter
1:1.8	No. 31	4.0×6.9×2.4	IM 77198	12 N 222	Letter
1:1.8	No. 36	4.1×7.1×2.3	IM 77128	12 N 151	Letter

## THE EARLY NEO-BABYLONIAN GOVERNOR'S ARCHIVE FROM NIPPUR

TEXTS ARRANGED BY WIDTH-TO-LENGTH RATIO (*cont.*)

<i>Ratio</i>	<i>Publication Number</i>	<i>Dimensions in cm</i>	<i>Museum Number</i>	<i>Field Number</i>	<i>Type</i>
1:1.8	No. 39	4.8 × 8.3 × 2.4	IM 77118	12 N 141	Letter
1:1.8	No. 51	3.9 × 6.6 × 2.5	IM 77091	12 N 114	Letter
1:1.8	No. 60	4.6 × 7.7 × 2.5	IM 77088	12 N 111	Letter
1:1.8	No. 65	4.0 × 6.7 × 2.2	IM 77139	12 N 162	Letter
1:1.8	No. 66	3.8 × 6.5 × 2.3	IM 77147	12 N 170	Letter
1:1.8	No. 72	4.4 × 7.5 × 2.6	IM 77193	12 N 217	Letter
1:1.8	No. 84	3.7 × 6.3 × 2.4	IM 77145	12 N 168	Letter
1:1.8	No. 91	4.3 × 7.2 × 2.6	IM 77082	12 N 105	Letter
1:1.8	No. 104	3.8 × 6.5 × 2.4	IM 77179	12 N 202	Letter
1:1.8	No. 121	4.1 × 7.3 × 2.3	IM 77125	12 N 148	Exercise tablet
1:1.8	No. 123	3.9 × 7.1 × 2.7	IM 77155	12 N 178	Exercise tablet
1:1.7	No. 8	3.9 × 6.3 × 2.4	IM 77144	12 N 167	Letter
1:1.7	No. 10	4.8 × 7.7 × 2.3	IM 77095	12 N 118	Letter
1:1.7	No. 11	3.7 × 5.9 × 2.2	IM 77097	12 N 120	Letter
1:1.7	No. 14	3.4 × 5.3 × 2.0	IM 77121	12 N 144	Letter
1:1.7	No. 24	3.9 × 6.3 × 2.3	IM 77150	12 N 173	Letter
1:1.7	No. 26	4.3 × 6.9 × 2.7	IM 77159	12 N 182	Letter
1:1.7	No. 28	4.4 × 7.3 × 2.2	IM 77168	12 N 191	Letter
1:1.7	No. 29	3.7 × 5.8 × 2.0	IM 77186	12 N 209	Letter
1:1.7	No. 30	4.5 × 7.3 × 2.6	IM 77197	12 N 221	Letter
1:1.7	No. 34	4.0 × 6.3 × 2.4	IM 77111	12 N 134	Letter
1:1.7	No. 47	4.0 × 6.4 × 2.5	IM 77169	12 N 192	Letter
1:1.7	No. 49	3.2 × 5.0 × 2.0	IM 77173	12 N 196	Letter
1:1.7	No. 63	3.6 × 5.9 × 1.7	IM 77119	12 N 142	Letter
1:1.7	No. 73	4.5 × 7.3 × 3.1	IM 77194	12 N 218	Letter
1:1.7	No. 74	5.0 × 8.1 × 2.4	IM 77202	12 N 227	Letter
1:1.7	No. 79	3.9 × 6.2 × 2.5	IM 77089	12 N 112	Letter
1:1.7	No. 81	3.7 × 6.0 × 2.2	IM 77104	12 N 127	Letter
1:1.7	No. 82	5.2 × 8.7 × 2.8	IM 77116	12 N 139	Letter
1:1.7	No. 83	4.4 × 7.2 × 2.5	IM 77120	12 N 143	Letter
1:1.7	No. 103	4.4 × 7.2 × 2.2	IM 77143	12 N 166	Letter
1:1.7	No. 109	3.6 × 5.9 × 2.4	IM 77135	12 N 158	Letter
1:1.7	No. 111	4.0 × 6.5 × 2.3	IM 77190	12 N 213	Letter
1:1.7	No. 119	4.6 × 7.7 × 2.3	IM 77106	12 N 129	Exercise tablet
1:1.7	No. 124	5.5 × 9.5 × 2.9	IM 77133	12 N 156	Exercise tablet
1:1.6	No. 6	4.1 × 6.4 × 2.2	IM 77131	12 N 154	Letter
1:1.6	No. 7	4.1 × 6.3 × 2.6	IM 77132	12 N 155	Letter
1:1.6	No. 9	4.0 × 6.2 × 2.2	IM 77094	12 N 117	Letter
1:1.6	No. 16	4.7 × 7.4 × 2.5	IM 77115	12 N 138	Letter
1:1.6	No. 25	4.1 × 6.4 × 2.8	IM 77152	12 N 175	Letter
1:1.6	No. 61	3.2 × 4.7 × 1.6	IM 77092	12 N 115	Letter
1:1.6	No. 62	3.6 × 5.5 × 1.8	IM 77151	12 N 174	Letter
1:1.6	No. 68	4.2 × 6.5 × 2.2	IM 77171	12 N 194	Letter
1:1.6	No. 71	4.3 × 6.7 × 2.5	IM 77185	12 N 208	Letter
1:1.6	No. 80	4.0 × 7.1 × 2.2	IM 77090	12 N 113	Letter
1:1.6	No. 88	3.7 × 5.7 × 2.2	IM 77157	12 N 180	Letter
1:1.6	No. 99	3.6 × 5.5 × 1.8	IM 77166	12 N 189	Letter
1:1.6	No. 101	4.3 × 6.8 × 2.3	IM 77101	12 N 124	Letter
1:1.6	No. 105	3.6 × 5.4 × 2.2	IM 77200	12 N 224	Letter
1:1.6	No. 108	4.3 × 6.7 × 2.6	IM 77117	12 N 140	Letter

TEXTS ARRANGED BY WIDTH-TO-LENGTH RATIO (*cont.*)

<i>Ratio</i>	<i>Publication Number</i>	<i>Dimensions in cm</i>	<i>Museum Number</i>	<i>Field Number</i>	<i>Type</i>
1:1.6	No. 115	4.8×7.6×2.9	IM 77195	12 N 219	Exercise tablet
1:1.6	No. 126	5.4×8.8×3.0	IM 77199	12 N 223	Roster
1:1.6	No. 127	12.7×20.5×3.8	IM 77080	12 N 103	Roster
1:1.6	No. 128	9.2×14.3×4.3	IM 77087	12 N 110	Literary text
1:1.5	No. 32	3.7×5.3×2.3	IM 77201	12 N 226	Letter
1:1.5	No. 44	4.3×6.3×2.1	IM 77188	12 N 211	Letter
1:1.5	No. 57	6.6×9.9×3.5	IM 77127	12 N 150	Letter
1:1.5	No. 59	4.0×5.6×1.8	IM 77123	12 N 146	Letter
1:1.5	No. 64	3.7×5.3×2.2	IM 77126	12 N 149	Letter
1:1.5	No. 76	3.9×5.9×2.2	IM 77160	12 N 183	Letter
1:1.5	No. 77	4.0×5.8×2.4	IM 77184	12 N 207	Letter
1:1.5	No. 85	3.7×5.4×2.3	IM 77177	12 N 200	Letter
1:1.5	No. 97	6.5×9.4×2.7	IM 77181	12 N 204	Letter
1:1.5	No. 102	4.5×6.4×2.1	IM 77138	12 N 161	Letter
1:1.5	No. 116	3.6×5.5×2.1	IM 77196	12 N 220	Exercise tablet
1:1.5	No. 118	15.1×22.3×3.8	IM 77079	12 N 102	Exercise tablet
1:1.5	No. 120	3.9×5.9×2.3	IM 77108	12 N 131	Exercise tablet
1:1.4	No. 12	4.5×6.2×2.4	IM 77103	12 N 126	Letter
1:1.4	No. 23	5.4×7.1×2.4	IM 77146	12 N 169	Letter
1:1.4	No. 48	4.2×5.8×2.1	IM 77110	12 N 133	Letter
1:1.4	No. 69	4.3×6.2×2.2	IM 77178	12 N 201	Letter
1:1.4	No. 117	10.9×15.6×3.3	IM 77078	12 N 101	Exercise tablet
1:1.4	No. 125	7.5×10.7×2.7	IM 77162	12 N 185	Roster
1:1.3	No. 114	16.0×21.3×2.2	IM 77077	12 N 100	Exercise tablet
1:0.6	No. 42	5.2×3.2×2.0	IM 77129	12 N 152	Letter
1:0.6	No. 87	5.8×3.7×2.2	IM 77189	12 N 212	Letter
1:0.5	No. 50	5.3×3.1×1.9	IM 77083	12 N 106	Letter
1:0.5	No. 52	5.4×3.0×1.4	IM 77134	12 N 157	Letter
1:0.5	No. 54	6.1×3.1×2.0	IM 77156	12 N 179	Letter
—	No. 67	Fragment	IM 77167	12 N 190	Letter
—	No. 98	Fragment	IM 77192	12 N 215	Letter
—	No. 112	Fragment	Unregistered	12 N 216	Letter
—	No. 113	Fragment	Unregistered	12 N 225	Letter



# TEXT COPIES, TRANSLITERATIONS, TRANSLATIONS, AND COMMENTS

No. 1

Letter  
4.3 × 8.4 × 2.6 cm  
1:2.1

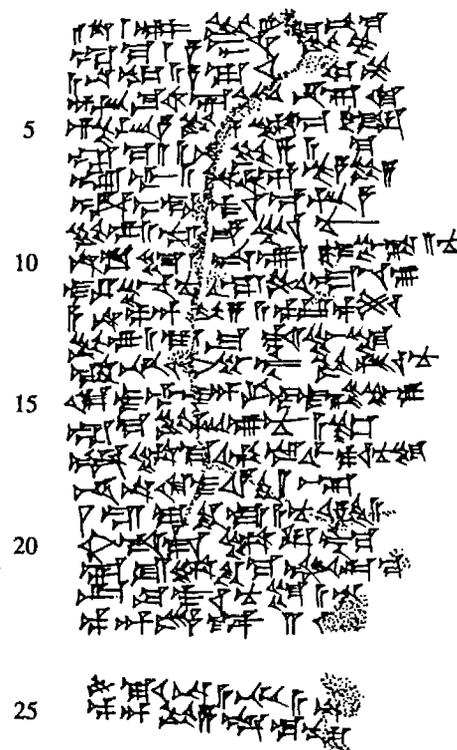
IM 77107  
12 N 130

## TRANSLITERATION AND TRANSLATION

### OBVERSE

1. *a-na* <sup>md</sup>AG-ŠEŠ-ir *qí-bi-ma*
2. *um-ma* <sup>m</sup>NÍG.DU ŠEŠ-kám
3. *a-na ka-a-šá lu-u šùl-mu*
4. DINGIR.MEŠ *šu-ut* É.KU[R] *u* EN.LÍL.KI
5. ZI.MEŠ *šá* ŠEŠ-<sup>l</sup>ia<sup>l</sup> *li-iš-šu-ru*
6. *um-ma-a a-n[a]* ŠEŠ-<sup>l</sup>ia<sup>l</sup>-*a-ma*
7. *ṭup-pi a-na šul-mu šá* ŠEŠ-<sup>l</sup>ia<sup>l</sup>
8. *al-tap-r[a]* áš-šú ÉRIN.MEŠ *šá*
9. ŠEŠ-<sup>u</sup>-*a iš-pur* 40 *šú-nu*
10. *na-pul-tu* <sup>l</sup>a<sup>l</sup>-*du-ú* <sup>m</sup>Zum-*bu-ta-a-nu*
11. *ra-bu-šú-nu* ù LÚ.ŠÁMAN.LÁ *šú-ú*
12. *a-na pa-an* ŠEŠ-<sup>l</sup>ia<sup>l</sup> *a-šap-pa-raš-šú*
13. ŠEŠ-<sup>u</sup>-*a dib-ba ṭa-bu-tu*
14. *it-ti-<sup>l</sup>šú<sup>l</sup>* [*l*]id-*bu-ub* ŠEŠ.MEŠ-šú-*nu*
15. *ki-i pi-i an-ni-i i-qab-bu-ú*
16. *um-ma* ŠEŠ.MEŠ-<sup>u</sup>-*nu a-šar*
17. *il-li-ku ul iš-lim-áš-šú-nu-tu*
18. *en-na ki-i* ŠUKU.ĜI.A *ina* É
19. <sup>m</sup>URU-*lu-mur ia-a-nu* ŠUKU.ĜI.A
20. *lid-da-áš-šú li-ru-ub-ma*
21. É-*su li-mur-ma lil-lik-ma*
22. *liq-ba-áš-šú-nu-tu a-<sup>l</sup>na<sup>l</sup>*
23. *pa-an* ITI.BÁRA 2 LI[M(?)]

obv.



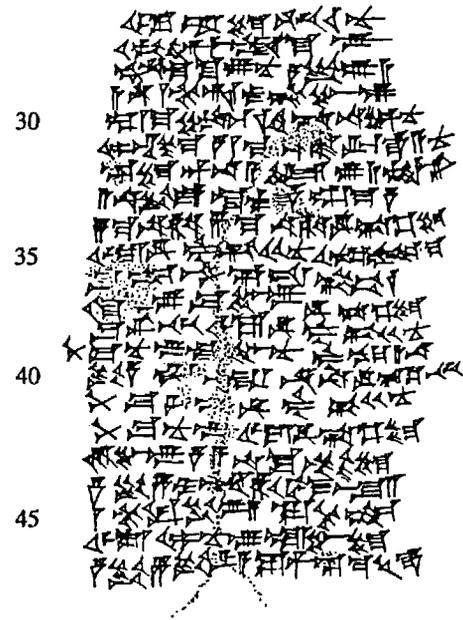
### LOWER EDGE

24. LÚ *qin-na-a-ti a-<sup>l</sup>na<sup>l</sup>*
25. *pa-an* ŠEŠ-<sup>l</sup>ia<sup>l</sup> *il-la-ka*

## REVERSE

26. *ù sít-tu-ti-šú-nu*  
 27. *ul im-me-rik-ku-ú*  
 28. *il-la-ku-ú-nu šá šEŠ-ú-a*  
 29. *a-na <sup>m</sup>Mu-ri i-qab-bu-ú*  
 30. *um-ma le-mut-ta-na-tu-nu*  
 31. *mi-nam-ma šá 1 MA.1NA KÙ.BABBAR<sup>1</sup> taš-pur-a-nu*  
 32. *kit-tu an-na-a hi-tu-ú-a am-me-ni*  
 33. *a-na šEŠ-ia la áš-pur um-ma šá*  
 34. *5 MA.NA KÙ.BABBAR «5 MA.NA KÙ.BABBAR» síG ta-kil-tu*  
 35. *ù síG ár-ga-man-nu muḥ-ram-ma*  
 36. *1šul-bil ina 1LÚ1 Kal-du gab-bi-šú*  
 37. *ki-1i1 ú-ba-u-ú síG ta-kil-tu*  
 38. *ba-ni-ti ù síG ár-ga-man-nu*  
 39. *bab-ba-nu-ú i[a]-a'-nu ár-ka a-na*  
 40. *šEŠ-ia al-t[ap]-ra en-na síG ta-kil-ti*  
 41. *bab-ba-n[i]-t[a] síG ár-ga-man-nu*  
 42. *bab-ba-nu-1ú1 ù síG ta-kil-tu*  
 43. *lib-bu-ú šá a-na TÚG mu-ṣip-tu*  
 44. *šá šEŠ-ia i-maḥ-ḥa-ṣu ina šU<sup>II</sup>*  
 45. *<sup>m</sup>Mu-ru šEŠ-ú-a lu-še-bil*  
 46. *ù mi-nu-ú ṣi-bu-tu*  
 47. *šá šEŠ-ia šEŠ-ú-a lu-mas-si-ma liš-pur*

rev.



<sup>(1-2)</sup>Sa[y] to Nabû-nāšir, thus says Kudurru your brother: <sup>(3)</sup>May you be well. <sup>(4-5)</sup>May the gods of Eku[r] and Nippur guard my brother's life. <sup>(6)</sup>Say t[o] my brother: <sup>(7-8a)</sup>I have written and sen[t] my tablet to inquire about the well-being of my brother. <sup>(8b-10a)</sup>Concerning the men about whom my brother wrote—forty of them are dependent(s). <sup>(10b-11)</sup>Now, Zumbutānu is their chief and an apprentice scribe. <sup>(12)</sup>I am sending him to my brother. <sup>(13-14a)</sup>My brother [sh]ould speak with him about an alliance. <sup>(14b-15)</sup>Their brothers are saying as follows: <sup>(16-17)</sup>“Wherever our brothers went, it wasn't safe for them.” <sup>(18-20a)</sup>Now, if there are no rations in the House of Ālī-lūmur, let him (my brother?) give him (Ālī-lūmur?) rations. <sup>(20b-22a)</sup>Let him go in and inspect his house and go and speak to them. <sup>(22b-25)</sup>Before the month of Nisannu, two thous[and(?)] families will be coming to my brother. <sup>(26-27)</sup>And should the rest of them not stay behind?—<sup>(28a)</sup> should they come also?

<sup>(28b-29)</sup>About what my brother is saying to Murru: <sup>(30)</sup>“You are all reprobates.” <sup>(31)</sup>What about this one mina of silver you sent me? <sup>(32a)</sup>In truth, it's my fault. <sup>(32b-36a)</sup>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”? <sup>(36b-39a)</sup>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. <sup>(39b-40a)</sup>Afterwards, I wr[ot]e to my brother. <sup>(40b-45)</sup>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 muṣiptu-textile. <sup>(46-47)</sup>And whatever my brother's desire, let my brother specify in writing and send it.

## COMMENTS

Line 1—The Nabû-nāšir to whom this letter was addressed may have been the Nabû-nāšir who reigned as king of Babylon from 747 to 734 B.C. The Nabû-nāšir 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, *ilū šūt Ekur u Nippur napšāti ša aḥiya lišsurū* is closest to the Middle Babylonian examples (compare Salonen, *Grussformeln*, pp. 57–70).

Line 10—*napultu* 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 *šandabakku*’s circle of allies. This is evidenced by the contrasting use of *napultu* and *bītu* 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 šūrubu* [lines 15–16]), or whether they should be brought into one of the “houses” (*ana bītāti šūrubu* [lines 19–20]). *napultu* also occurs in No. 75:24, where the term refers to persons who were ransomed and afterwards perhaps sold.

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

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

The syllabic spelling in the present letter demonstrates that MUN.ḪIA should be read as *ṭābūtu* in contexts requiring the abstract, as in the clause *kī aḥḥūtu u MUN.ḪIA ṣebāta*, “If you desire brotherhood and friendly relations ...” (No. 2:9–11), and in *MUN.ḪIA kī tēpuš quttīšuma*, “Just as you made the alliance, put an end to it” (No. 30:17–18). One should note, however, that the form *ṭābtūtu* also came to be used on occasion (as shown by the spelling EN MUN(.ḪI)-*tu-tu* in *YOS* 3 26:6 and *BIN* 1 34:11, 15). Elsewhere in this archive, MUN.ḪIA stands for *ṭābtu*, “favor,” as in *ina libbi annī MUN.ḪIA-a ḥusu[s]*, “Remember this favor of mine” (No. 2:29–30), *īdu kī aḥu’a u LÚ be-lī MUN.ḪIA-ia atta*, “I know that you are my brother and my ally” (No. 4:25–28), and [*ad*]ū *kī aḥu u LÚ be-lī MUN.ḪIA [a]tta*, “Now if you are a brother and an ally ...” (No. 24:14–16).

For a discussion of *ṭābūtu* 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 LÚ *qinnāti*. The traces point to LIM.

Lines 29 and 45—The name <sup>m</sup>*Mu-ri/lu*, 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 Thamūdīc 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-Kalbī known as *Jamharat al-nasab* (see Caschel and Strenziok, eds., *IK*, vol. 2: *Das Register*).

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

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

Line 47—On the various meanings of the verb *mussū*, see the note to No. 46:27.

## No. 2

Letter  
5.5 × 11.4 × 3.7 cm  
1:2.2

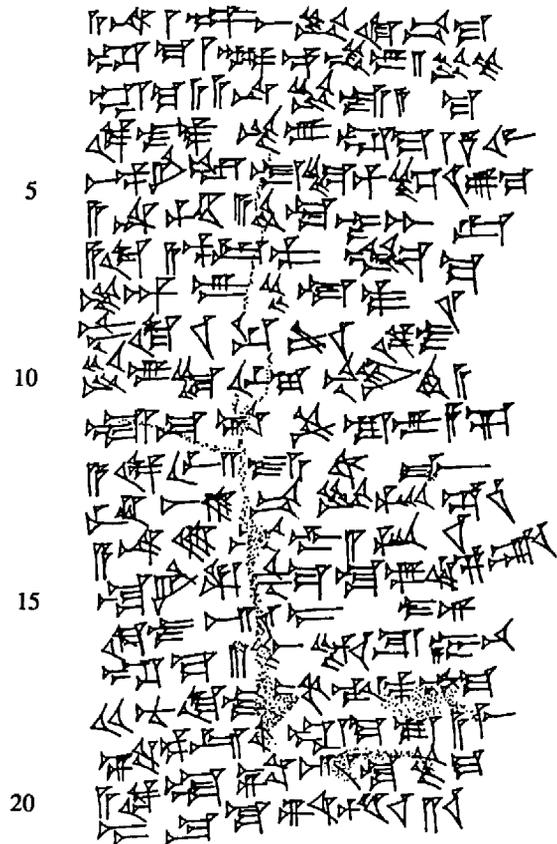
IM 77109  
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## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>PA-AŠ-ŠEŠ *qí-bi-ma*
2. *um-ma* <sup>md</sup>AG-ÉRIN.TAḪ-ú-*a* ŠEŠ-*kám*
3. *um-ma-a a-na* ŠEŠ-*ia-a-ma*
4. *ki-i áš-mu-ú um-ma* <sup>m</sup>Šá-*lim*
5. *ina pa-ni-ka la tu-maš-šar šú-ú-ma*
6. *a-na* 1+*en a-ḫi la i-ḫal-liq*
7. *a-di a-šap-pa-ram-ma*
8. MU DINGIR *ú-še-la-áš-šú*
9. *ár-ki-šú šup-raš-šú ki-i*
10. ŠEŠ-ú-*tu ù* MUN.ḪI.A
11. *še-ba-ta LÚ lu-ú* ša-*bit*
12. *a-di* IGI<sup>II</sup>-*ia tam-mar*
13. 1+*en ina lib-bi* ŠEŠ.MEŠ-*e-šú*
14. *a-na lib-<sup>[bi]</sup>* GEŠTU<sup>II</sup>.MEŠ-*šú*
15. *la ir-ru-ub-ma la ú-šaḫ-laq-šú*
16. *ki-i tal-tap-ra*
17. *um-ma a-bu-us-su aš-bat*
18. *man-nu ki-i* <sup>[i]</sup>l-kud-*da-<sup>[áš-šum]</sup>l-ma*
19. *ta-šap-<sup>[par]</sup>ra-ma lu a-šib*
20. *a-di at-ta tal-la-kám-ma*
21. *tab-ba-ku-uš* 1+*en-šú* 2-*šú*

obv.



## LOWER EDGE

22. *la kit-ta-a*
23. *aḫ-tar-ša-a*

lo. e.



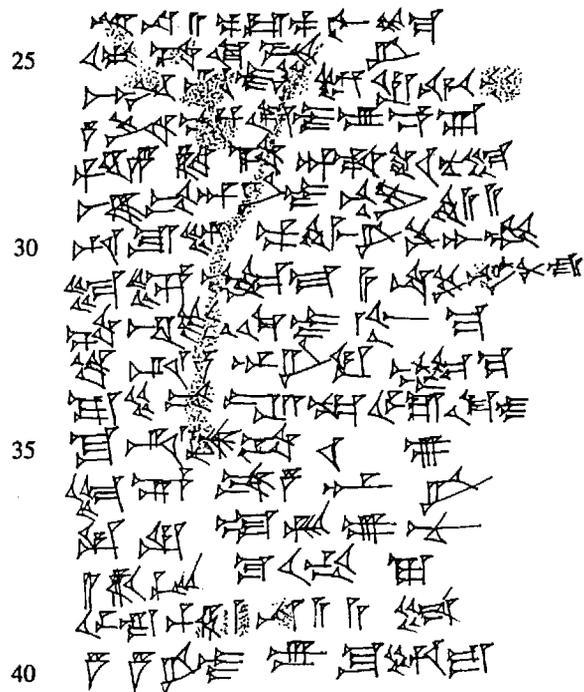
## REVERSE

24. *en-na a-šap-pa-rak-kám-ma*
25. *ul* <sup>[ta]</sup>qí-*pan-ni*
26. *ina maḫ-<sup>[ri]</sup>i* L[Ú] *sar-ru-ti-<sup>[ia]</sup>*
27. Šá LÚ-tú-<sup>[ka]</sup> *ki-i ú-šab-bit*
28. 1+*en* 5 KÙ.BABBAR *ta-an-da-ḫar-šú-nu-tu*
29. *ina lib-bi an-<sup>[ni]</sup>i* MUN.ḪI.A-*a*
30. *ḫu-su-u[s]* *am-me-ni* LÚ *ḫal-qu*
31. *tu-tir-ram-ma a-na* LÚ *be-lí* KÚR-*ia*

32. *ta-nam-<sup>1</sup>din<sup>1</sup> ki-i mim-ma*  
 33. *te-ri-<sup>1</sup>šá<sup>1</sup>-an-ni šup-ram-ma*  
 34. *lu-še-bi-lak-ka ù ki-i*  
 35. *ku-tal-<sup>1</sup>lu\*<sup>1</sup>-ta šú-ú*  
 36. *tu-kal da-šá-an-ni*  
 37. *šup-ru AD.MEŠ-ú-nu*  
 38. *a-ḫa-meš ku-ul-lu*  
 39. *ù 1+en <sup>1</sup>a<sup>1</sup>-na a-a-li*  
 40. *šá šá-ni-i ú-šū-uz-zu*

rev.

\*over erasure



<sup>(1-2)</sup>Say to Nabû-nādin-aḫi, thus says Nabû-nîrāru'a your brother. <sup>(3)</sup>Say to my brother: <sup>(4-8)</sup>As soon as I heard—

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. <sup>(9-11)</sup>After that, send him to me. If you desire brotherhood and friendly relations, let the man be held in confinement. <sup>(12-15)</sup>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—

<sup>(16)</sup>you wrote (again) to me, <sup>(17)</sup>saying:

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

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

## COMMENTS

Line 10—*šEŠ-ú-tu* of course represents *aḫḫūtu*, “brotherhood.” *MUN.ḪI.A* on the other hand probably represents here *ṭābūtu* (rather than *ṭābtūtu*; see the note to No. 1:13). For the connotations of both *aḫḫūtu* and *aḫḫūtu u ṭābūtu*, see the note to No. 3:5.

Lines 13–15—Oppenheim proposed that the expression *ina libbi uznēšunu ētarbū*—which is found in a letter from Ḫumban-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 šabātu*, which the *CAD* proposes to translate “to intercede for X” or “to further the cause of X” (see *CAD* Š, pp. 24–25 sub *šabātu* 8a–b) means literally, “to take on the role of father of X” (cf. *AHw*, p. 6 sub *abbūtu(m)* 5).

Line 18—*ikuddaššu* is understood to be the 3m.sg. G-stem pres. of *kādu* (“to detain, arrest, take into custody”) + the 3m.sg. acc. suffix *-aššu* (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 *ū* (the form is *liktāssu* in *MDP* 10 92:18, a Middle Babylonian text from Susa). The verb *qādu*, “to kindle,” shows *ū* as medial vowel; but its meaning does not fit the context.

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

Line 23—According to the dictionaries, the verb *ḥarāšu* 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 *ḥarāšu(m)* I, and *CAD* Ḥ, pp. 92–95 sub *ḥarāšu* A). *ḥarāšu* 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.ḪI.A, see the note to No. 1:13. The 1c.sg. gen. suffix *-a* on MUN.ḪI.A-*a* occurs in place of the expected *-ya*. Other parallels for the use of *-a* in the place of *-ya* include NINDA.ḪI.A-*a* in *ABL* 743 r. 5 and ÉRIN.MEŠ-*a* in *ABL* 849 r. 1.

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

Lines 35–36—*kutallūtu*, 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 *kutallūtu* also encompass service on civil projects, such as canal building?

*dašannu* 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* (*simeru*), “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 *dašannu*, 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 Matouš*, 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 *ajjalu* II). By contrast, the *CAD* prefers to translate it as “help” (see vol. A/I, p. 226 sub *ajalu* B).

## No. 3

Letter  
4.0 × 7.2 × 2.6 cm  
1:1.9

IM 77105  
12 N 128

## TRANSLITERATION AND TRANSLATION

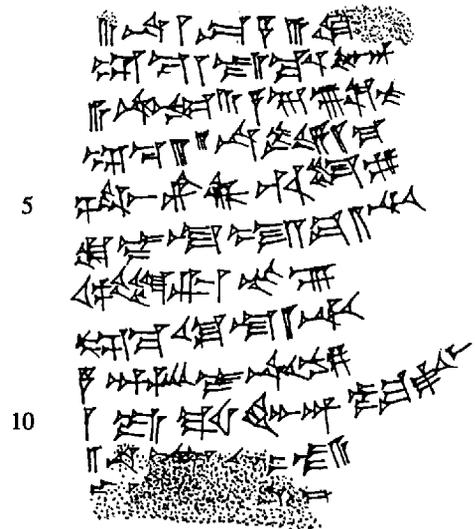
## OBVERSE

1. *a-na* <sup>m</sup>BA-šá-a qí-[bi-ma]
2. *um-ma* <sup>m</sup>la-da-a-<sup>3</sup>íl
3. *a-na ka-a-šá lu-ú šùl-mu*
4. *um-ma-a a-na šEŠ-íá-a-ma*
5. *am-me-ni aḥ-ḥu-tu-ú*
6. *ki-i la 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. <sup>m</sup>la-da-a-<sup>3</sup>íl *i-ba-áš-ši*
11. *a-<sup>1</sup>na ṭè-mi<sup>1</sup>-ia*
12. <sup>1</sup>al<sup>1</sup>-[tap-rak]-<sup>1</sup>ka<sup>1</sup>

\*over erasure

\*over erasure

obv.



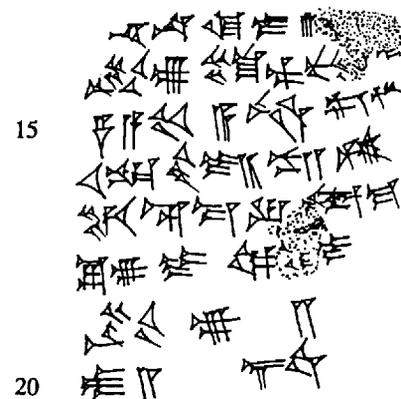
## REVERSE

13. *en-na ki-i a-m[at]*
14. *šEŠ-ú-tu\* pa-nu-t[u] <sup>1</sup>la<sup>1</sup> taš-kun*
15. *šá a-mat a-na\**
16. *muḥ-ḥi-ia iš-kun*
17. *mus-si-ma šup-<sup>1</sup>ram<sup>1</sup>-ma*
18. *lu-ú i-de <sup>1</sup>ki<sup>1</sup>-i*
19. *šEŠ-ú-a*
20. *at(!)-ta*

\*over erasure

\*over erasure

rev.



<sup>(1-2)</sup>S[ay] to Iqīša, thus says Yada<sup>3</sup>-Il. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-8a)</sup>Why (did you act) as if you didn't want brotherhood after you heard it said: <sup>(8b-10)</sup>“The work assignments of the gods are upon Yada<sup>3</sup>-Il”? <sup>(11-12)</sup>At my own discretion, I have w[ritten to] you. <sup>(13-14)</sup>Now even if you did not establish the wor[ding] of the previo[us] brotherhood (agreement), <sup>(15-20)</sup>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<sup>3</sup>-Il (= *Yada<sup>c-3</sup>Il*, “<sup>3</sup>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<sup>l</sup>* 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 Maraqtan, *Semitischen Personennamen*, p. 169). A similar name is attested in the Hebrew Bible, but it is spelled there *Ydy<sup>l</sup>* (vocalized *Y<sup>l</sup>dia<sup>l</sup>El*; see 1 Chron. 7:6, 10, 11; 11:45; and 26:2; compare also <sup>m</sup>*la-di-l<sup>l</sup>*(?)*l-i-lu*, the name of Mukīn-zēri's envoy in Nimrud Letter III [Saggs, *Iraq* 17 (1955): 30:11]).

On the other hand, the name *Yd<sup>l</sup>*, which has been vocalized by Höfner as *Yada<sup>l</sup>il*, occurs over eighty times in Old South Arabian inscriptions (see Harding, *Pre-Islamic Arabian Names*, p. 664 [Sabeian and Ḥimyarite]). *Yada<sup>l</sup>-Il* was also the name of a shaykh of the tribe called Naqiraya (a group mentioned in No. 13 [LÚ *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—*aḥḥūtu*, 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” (*aḥḥūtu u ṭābūtu* [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 *ṭābūtu*, 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—*dullātu ša ilī* (“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<sup>l</sup>-Il*, the letter's sender, may have incurred upon his entry into a brotherhood relationship with *Iqīša*, a man who was closely associated with *Kudurru*, the *šandabakku* (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 *šandabakku*'s political affiliates, since *Yada<sup>l</sup>-Il*, the sender of our letter, may be identical with the man of this name who became a sworn vassal of *Kudurru* and called him “father” (see No. 23).

Line 17—On the various meanings of the verb *mussū*, see the note to No. 46:27.

## No. 4

Letter  
4.4 × 7.6 × 2.4 cm  
1:1.8

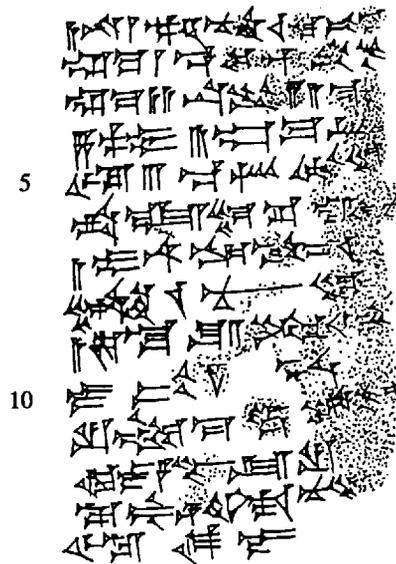
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## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>EN-nu-ur<sub>3</sub>-šú [qí<sup>1</sup>-bi-<sup>1</sup>ma<sup>1</sup>]
2. *um-ma* <sup>m</sup>Zab-di-íl [šEš<sup>1</sup>-kám]
3. *um-ma-a a-na* šEš-íá-a-ma
4. 5 ANŠE.A.AB.BA.MEŠ
5. ù 3 ÉRIN.MEŠ ul-<sup>1</sup>tu<sup>1</sup>
6. *ta-mir-tu* É [la-ki-nu<sup>1</sup>]
7. *a-kan-na-ka* [it-tab-šú<sup>1</sup>]
8. *li-mur-šú-nu-<sup>1</sup>tu<sup>1</sup>*
9. *a-di la* šú<sup>II</sup> [LÚ.DAM.GÀR<sup>1</sup>]
10. *i-kaš-<sup>1</sup>šá-du<sup>1</sup>*
11. *šup-ram-ma* [lul-li-kám-ma<sup>1</sup>]
12. *ki-i šá pu-<sup>1</sup>tu-ru*
13. *lu-up-<sup>1</sup>tur-áš-šú-nu-t[u]*
14. ù *ki-i*

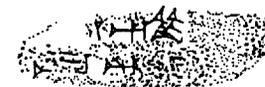
obv.



## LOWER EDGE

15. *ana* ZI.[MEŠ]
16. [šú-ru<sup>1</sup>-<sup>1</sup>bu]

15



## REVERSE

17. [pi<sup>1</sup> ka-a-di-šú [mim-mu-ú<sup>1</sup>]
18. *lu-mur al-te-<sup>1</sup>mu<sup>1</sup>*
19. *um-ma a-na* É.ME[š].
20. *šú-ru-bu*
21. *la tu-maš-šar-m[a]*
22. [k]i-i ina EN.[LÍL<sup>1</sup>].[KI]
23. *ki-i ina lib-bi A-<sup>1</sup>ram<sup>1</sup>*
24. šEš-ú-a il-te-<sup>1</sup>mu(?)-ú(?)<sup>1</sup>
25. *i-du ki-i*
26. šEš-ú-a [ù<sup>1</sup>]
27. LÚ be-lí MUN.ĜIA-ia
28. *ar\*-ta\** \*over erasure

(remainder of reverse, left and upper edges erased)

rev.



(1-2) Say to Bēl-nūršu, thus says Zabdi-Il your brother. (3) Say to my brother: (4-7) Five camels and three laborers from the region of Bīt-Yakīn have appeared there. (8) Let him locate them. (9-10) Before the merchant

gets hold of them, <sup>(11-13)</sup>write to me. Then let me come; and if they are for ransom, let me ransom the[m]. <sup>(14-16)</sup>And if they are to be made to ent[er] among the dependent[s], <sup>(17-18a)</sup>let me see some authorization from his guard-post. <sup>(18b)</sup>I've heard: <sup>(19-21)</sup>“You must not abandon bringing (them) into the house[s].” Bu[t] <sup>(22-24)</sup>has my brother heard [wh]ether (these houses are) in Nippu[r] or in Aram? <sup>(25-28)</sup>I know that you are my brother and ally.

### COMMENTS

- Line 1—The PN may also be read as <sup>m</sup>dEN-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 *nūru* (“light”) is a common element in Akkadian PNs (although it must be admitted that the spelling with the HAR-sign [= *ur*,] is unusual).
- Line 2—The personal name *Zabdi-īl* occurs frequently in Šafāitic and Thamūdic 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 *qātālu* 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-ṭu-ru* is understood to represent the substantive *puṭūru*, which is otherwise attested only lexically (see *AHW*, p. 885 s.v.). Stems of the type \**purūs*, in addition to forming de-verbal concrete nouns, such as *lubūšu*, “clothing” (< *labāšu*, “to put on clothing”), serve also to form de-verbal action nouns, such as *buqūmu*, “plucking” (< *baqāmu*, “to pluck”) (see *GAG* §551). *ša puṭūru*, which means literally “of ransoming,” occurs also in No. 40:20. Compare the phrase *puṭūra epēšu*, “to do ransoming,” in No. 19:12–13. Of course, it is also possible that the writing *pu-ṭu-ru* stands for the D-stem infinitive *puṭṭuru*.
- Lines 15 and 19—On the meaning of ZI.MEŠ (= *napšātu*, pl. of *napultu*), and on the significance of the apparent dichotomy between ZI.MEŠ and É.MEŠ (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.

## No. 5

Letter  
4.1 × 7.0 × 2.3 cm  
1:1.8

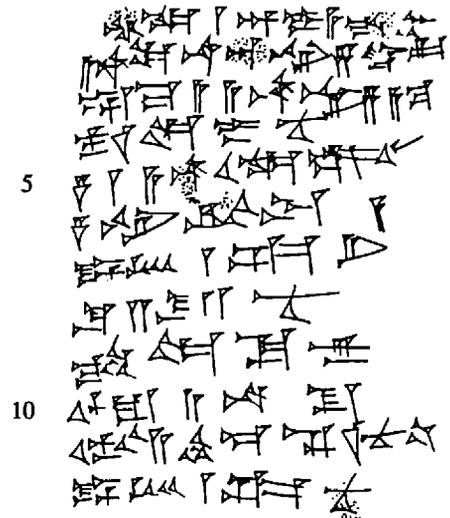
IM 77098  
12 N 121

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [ir]<sup>1</sup>-ka m<sup>l</sup>-ia-da-a<sup>2</sup>
2. a-na di-na-an be-lí-ia<sup>3</sup> lul-lik
3. um-ma-a a-na be-lí-ia-a-ma
4. áš-šú di-i-nu
5. šá<sup>4</sup> m<sup>A</sup>-na-UGU-<sup>d</sup>AG-IGI
6. šá be-lí iq-ba-a
7. DUMU.MEŠ m<sup>Š</sup>ak-ni
8. ŠU<sup>II</sup>-su-nu
9. id-de-ku-ú
10. ù a-na-ku
11. ul a-ḥe-es-si-šú-nu-tú
12. DUMU.MEŠ m<sup>Š</sup>ak-nu

obv.

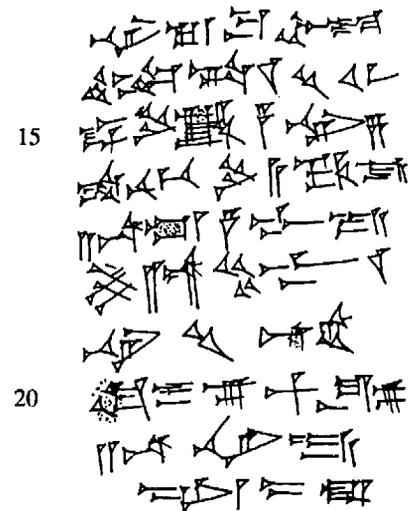


## REVERSE

13. be-lí lu-ba-ṣi-i-ma
14. ḥi-bil-ta-šú liš-ši
15. DUMU.LÚ.KIN šá be-lí-ia
16. it-ti LÚ.A.KIN-ia
17. a-na URU Šá-pi-ia
18. KASKAL\* a-na\* še-pi-šú
19. be-lí liš-kun
20. ki-i ú-mas-su-ú
21. a-na be-lí-ia
22. al-tap-ra

\*written with split stylus

rev.



<sup>(1)</sup>Your servant, Il-yada<sup>3</sup>. <sup>(2)</sup>I would gladly die for my lord. <sup>(3)</sup>Say to my lord: <sup>(4-6)</sup>Concerning the case of Ana-muḥḥi-Nabû-lūmur about which my lord spoke to me—<sup>(7-9)</sup>the sons of Šaknu begged for help, <sup>(10-11)</sup>but I am not harboring them. <sup>(12-14)</sup>My lord should search for the sons of Šaknu or he should bear the responsibility for his wrong. <sup>(15-19)</sup>My lord should dispatch the messenger of my lord to Šapīya with my messenger. <sup>(20-22)</sup>When I got news, I wrote to my lord.

## COMMENTS

Line 1—Il-yada<sup>3</sup> was also the name of the governor of Dēr in 724 B.C. (see VAS 1 70 i 2). He is presumably to be identified with the man named Il-yada<sup>3</sup> who sent a series of reports to the Assyrian king concern-

ing the region bounded by Arrapha, the Diyala, and Babylon (*ABL* 502–505; see Brinkman, *Studies Oppenheim*, p. 35). On the West Semitic theophoric element ʾĪl, see the note to No. 78:2.

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

Line 11—The fundamental meaning of the verb *hesû* (i) is “to hide” (see *AHW*, p. 342 sub *hesû(m)*, *hasû(m)*, and *CAD* H, pp. 176–77 sub *hesû* A).

Line 17—Šapīya was the principal town of the Chaldean tribe Bīt-Amūkāni, whose shaykh at this time was Mukīn-zēri, a prominent figure in this archive who would later become king of Babylon (731–729). Bīt-Amūkāni 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.

## No. 6

Letter  
4.1 × 6.4 × 2.2 cm  
1:1.6

IM 77131  
12 N 154

## TRANSLITERATION AND TRANSLATION

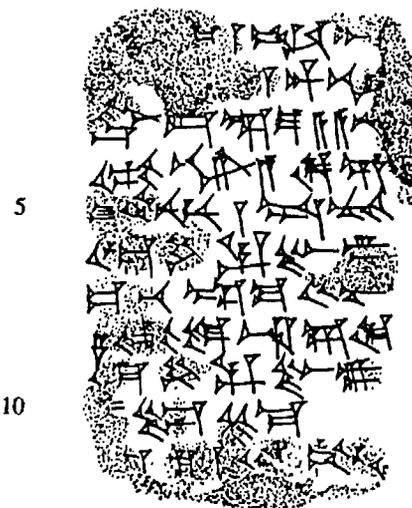
## OBVERSE

1. [lR-k]a <sup>m</sup>Il-x-x
2. [a-na di-n]a-an be-l[í-ia]
3. [lul-lik] um-ma-a a-n[a be-lí-ia-a-ma]
4. ul be-lí a-de-e
5. [it]-ti <sup>m</sup>DU-NUMUN
6. [ù LÚ] Ru-bu-ú
7. iṣ-bat um-ma [man-nu]
8. šá [u]l-tu EN.LÍL.KI
9. [ù] LÚ Ru-bu-ú
10. [i]-li-kám-ma
11. [ù UDU.MEŠ] GU<sub>4</sub>.MEŠ

## LOWER EDGE

12. [ù(?) LÚ(?).MEŠ(?)]

obv.



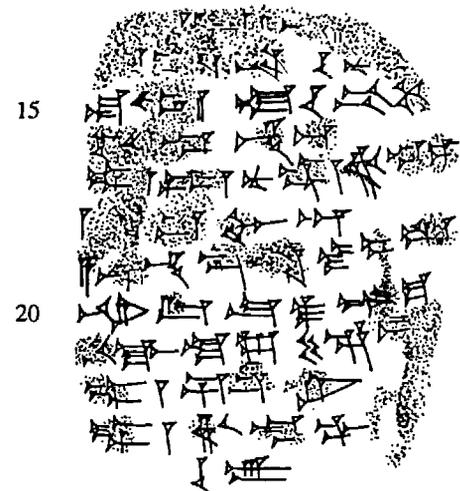
lo. e.



## REVERSE

13. [i(?)*-tab*(?)]-*ka*(?)*-ma*(?) *a*(!?)*-n*[*a*] <sup>1</sup>KÙ<sup>1</sup>.<sup>1</sup>[BABBAR]  
 14. <sup>1</sup>*it*(?)*-tan*(?)*-na*(!?)<sup>1</sup>-šú<sup>1</sup>*-nu*-[*ti*]  
 15. *la*-IGI(?) É.AD-šú *bi-lat*  
 16. <sup>1</sup>*in*(?)*-na*(?)<sup>1</sup>-[š]<sup>1</sup>*i*(?)<sup>1</sup>-<sup>1</sup>*ma*(?)<sup>1</sup> *en-na*(?)  
 17. DUMU <sup>m</sup>Šak<sup>1</sup>*-nu* DUMU <sup>m</sup>Ha<sup>1</sup>-<sup>1</sup>*la*<sup>1</sup>-*pi*  
 18. <sup>m</sup>[*la*]-<sup>1</sup>*da*<sup>1</sup>-*a*<sup>1</sup>-<sup>1</sup>*il*  
 19. *a*-<sup>1</sup>*na*<sup>1</sup> EN.LÍL.<sup>1</sup>KI<sup>1</sup> *i-tab-ka*  
 20. *be-lí* *liq-ba-áš-šum-ma*  
 21. <sup>1</sup>LÚ<sup>1</sup> *qal-la lu-tir-r[a]*  
 22. DUMU <sup>m</sup>Šak<sup>1</sup>*-ni*  
 23. DUMU <sup>m</sup>Ha<sup>1</sup>-*la-pi*  
 24. šú-ú

rev.



<sup>(1)</sup>[Yo]ur [servant] Il-<sup>(2-3)</sup>...<sup>(2-3)</sup>I would gladly d[ie for my] lord. Say t[o my lord]: <sup>(4-7a)</sup>Did not my lord conclude a treaty with Mukīn-zēri and the Rubu<sup>1</sup> tribe saying that <sup>(7b-10)</sup>whoever came [f]rom Nippur or the Rubu<sup>1</sup> tribe and <sup>(11-14)</sup>[led away(?)] sheep, oxen, [or slaves(?)] and sold(?) them, <sup>(15-16a)</sup>tribute would be carried(?) off(?) from his clan? <sup>(16b-19)</sup>Now a son of Šaknu, son of Ḫalapu has led away [Ya]da<sup>1</sup>-Il to Nippur. <sup>(20-21)</sup>Let my lord command him that he should return the slave boy. <sup>(22-24)</sup>He is a son of Šaknu, son of Ḫalapu.

## COMMENTS

Line 6—During the eighth century B.C., the Aramean tribe of Rubu<sup>1</sup> was active in Syria, near the middle Euphrates, and in southeastern Babylonia. Early in the eighth century, the Assyrian general Šamši-Il battled against the Rubu<sup>1</sup> tribe from his base at Til Barsip in the Upper Syria (see Thureau-Dangin, *Til-Barsib*, 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 Uqnū 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 *šandabakku* of Nippur must have made with the shaykhs of the Chaldean tribe of Bīt-Amūkāni and the Aramean tribe of Rubu<sup>1</sup>. 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 Ḫalapu” seems to have carried off a slave belonging to a member of Mukīn-zēri’s tribe, Bīt-Amūkāni. The offender’s patronym identifies him as a member of the Šaknu clan of Bīt-Ḫalupê, 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<sup>1</sup> 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* 𐎧𐎢𐎠 was a common South Arabian PN (see the note to No. 3:2 and 10).

Mukīn-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 Mukīn-zēri's alliance since Nippur supported Tiglath-pileser during this king's ensuing struggle with the Chaldean shaykh (see Brinkman, *PKB*, pp. 235–37).

## No. 7

Letter  
4.1 × 6.3 × 2.6 cm  
1:1.6

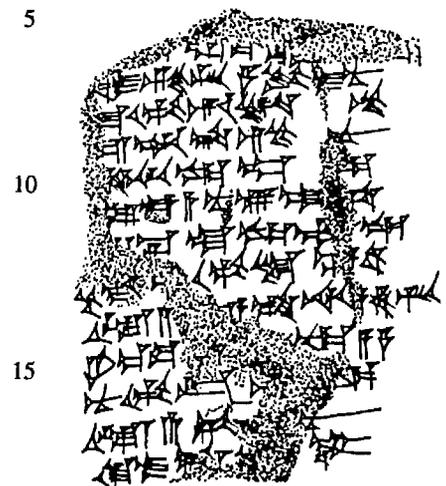
IM 77132  
12 N 155

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [*a-na* PN *qí-bi-ma*]
2. [*um-ma* PN<sub>2</sub> *u* PN<sub>3</sub> *šEŠ.MEŠ-kám*]
3. [*um-ma-a a-na šEŠ-i-nu-ma*]
4. [*ul ki-i pi-i an-ni-i*]
5. [*a-na šEŠ-i-nu*]
6. [*niq-bak*] [*um-ma en*]-[*na a-du*]-[*ú*]
7. [*k*]-*i*-*i* ZI.MEŠ *šá šEŠ-i*]-*nu*
8. [*l*]-*a ul-tal-li-mu*
9. [U]RU *Il-ta-zi-nu*
10. [*i*]-*t-ti-ka ab*]-[*k*]-*a*
11. *ù ia-a-nu-ú a*]-[*t-t*]-*a*
12. [*ù*]-*É.AD-ka a*]-[*l*]-*ka*
13. *šad-d*]-[*a*]-[*qàd(?)*]-*ul-tu* [*àb*]-*tú*
14. *ù a*]-[*de*]-[*e*]-*it-ti* [*a*]-*ḥa-meš*
15. *ni-iš-ba*]-[*ta*]-[*ul*]-*ka-a-šá*
16. *nu-ul*]-[*taš-bit*]-*ka*
17. *ù a-ga*]-[*nu*]
18. *ki-i ta-b*]-[*u*]-*uk*

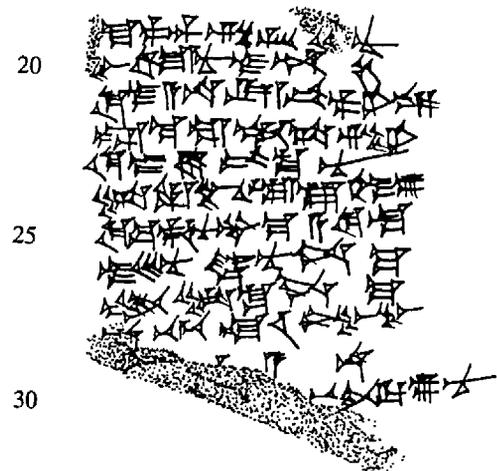
obv.



## REVERSE

19. [l]a-pa-an ZI.MEŠ man-nu  
 20. [p]u-ut-su-nu i-maḥ-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 à lu-ṣu-ú  
 25. qí-ba-áš-šú-nu-tim-ma a-di la  
 26. i-sin-nu lip-nu-nim-ma  
 27. lil-li-ku-nim-ma  
 28. [ir]ṭi AD-šú lid-bu-bu  
 29. [x x x] [x] a-na  
 30. [x x x (x)] il-lik-ú-nu

rev.



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

<sup>(6b-10)</sup>N[ow the]n, [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. <sup>(11-12)</sup>If not, then y[o]u and your clan c[o]me?

<sup>(13-16)</sup>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? <sup>(17-20)</sup>But if you have l[e]d these away (already), who is going to [k]eep them safe from the rebels? <sup>(21)</sup>If it is good for you, <sup>(22-24)</sup>say (to them): “May they come in and go out of Iltazinu as they please.” <sup>(25-28)</sup>Say (this) to them. Then let them come here before the festival begins and negotiate with its (Iltazinu’s) shaykh. <sup>(29-30)</sup>[...] to [...] let them come.

## COMMENTS

Lines 7 and 19—ZI.MEŠ is understood to stand here for *tēbātu*, “rebels, insurgents,” or perhaps for LÚ *tēbū*, “band of rebels” (see also No. 10:27 below). For the latter term—LÚ *tēbū*—compare ABL 275:15–18: *ūmu ša ana Bīt-Amūkāni ērubu iqtabānu umma LÚ tēbē ana muḥḥi LÚ qurrubūtu ittebū*, “When I entered Bīt-Amūkāni, 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 *ṭābtu u adē* mirrors Aramaic ‘*dy*’ *wṭbr*, which is found in the Aramaic treaties from Sfire (see Fitzmyer, *Sefire*, p. 86).

Line 20—The idiom *pūt X maḥāṣu*, 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 *maḥāṣu(m)* G1d<sub>y</sub> and *CAD* M/I, p. 80 sub *maḥāṣu* 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 *aṣū* (“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).

## No. 8

Letter  
3.9 × 6.3 × 2.4 cm  
1:1.7

IM 77144  
12 N 167

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-<sup>1</sup>na<sup>1</sup> m<sup>1</sup>E<sup>1</sup>-tè-<sup>1</sup>ru<sup>1</sup>
2. um-<sup>1</sup>ma<sup>1</sup> LUGAL um-ma
3. a-<sup>1</sup>na<sup>1</sup> m<sup>1</sup>E-<sup>1</sup>tè-er-a-ma
4. ÉRIN.<sup>1</sup>MEŠ<sup>1</sup>-ia ù
5. GU<sub>4</sub>.MEŠ-ia taḥ-tab-ti
6. en-na <sup>1</sup>lu-ú<sup>1</sup> ti-da-a
7. <sup>1</sup>ki-i<sup>1</sup> at-tu-na
8. a-na EN KÚR-ia
9. ta-tu(erasure)-<sup>1</sup>ra<sup>1</sup> ÉRIN.MEŠ-ia
10. ù GU<sub>4</sub>.MEŠ-ia<sup>1</sup> tir-ra-nim-ma
11. bi-na-a-nu ù
12. <sup>1</sup>qí-in-nu-ú<sup>1</sup>

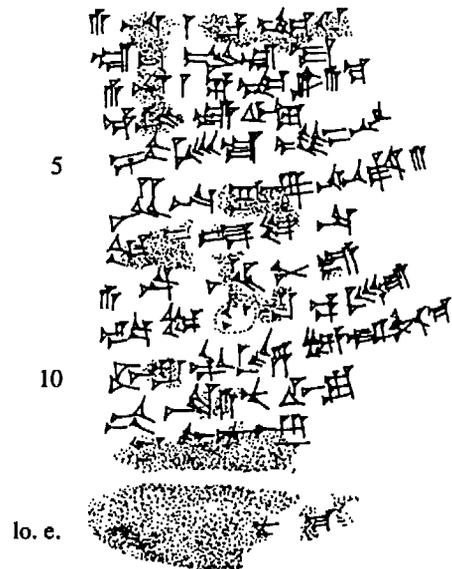
## LOWER EDGE

13. [at-tu-n]u-<sup>1</sup>ma<sup>1</sup>

## REVERSE

14. <sup>1</sup>EN<sup>1</sup> ú-bar-ku-nu
15. a-na-ku

obv.



rev.



<sup>(1-3)</sup>To Ēteru from the king. Say to Ēteru: <sup>(4-5)</sup>You have plundered my men and my cattle. <sup>(6-7)</sup>Now you should know that they belong to us. <sup>(8-9a)</sup>You have become my enemy. <sup>(9b-11a)</sup>Please give back my men and my cattle. <sup>(11b-15)</sup>Then [yo]u will be kinsmen, and I will be your foreign host.

## COMMENTS

Line 11—*bi-na-a-nu* is understood to represent *bînnānu*, a crasis spelling of the interjection *bî* and the 2pl. G-stem imp. of *nadānu* + pl. vent. All attestations of the particle *bî* (or *ibî*) 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 *bēlu umāškunu* or *bēlu ubārku* (two nouns in apposition), or for *bēl umāšikunu* 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 umāšikunu* and *bēl ubārikunu*—fit the context better than the former pair—*bēlu umāškunu* and *bēlu ubārku*; and it is further suggested that *bēl ubārikunu* is a more suitable reading than *bēl umāšikunu*. Both *bēl umāši* and *bēl ubāri* are discussed below.

*bēl umāši* seems to be a synonym of *bēl abāri*, “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 umāši ša ina dannūtišu eršeti 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 *bēli umāši ša dannūssu lā immaḥḥaru*, “strong one whose strength cannot be equalled ...” (see Lambert, *Or* 36 [1967]: 122:94). The plural of *bēl umāši* ([EN.MEŠ] [ú]-*ma-a-še*) seems to occur in the Marduk Ordeal text, where the term (if restored correctly) refers to those who guarded the Akītu 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 ubāri* 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 ubāri* 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 semi-nomadic 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.

## No. 9

Letter  
4.0 × 6.2 × 2.2 cm  
1:1.6

IM 77094  
12 N 117

## TRANSLITERATION AND TRANSLATION

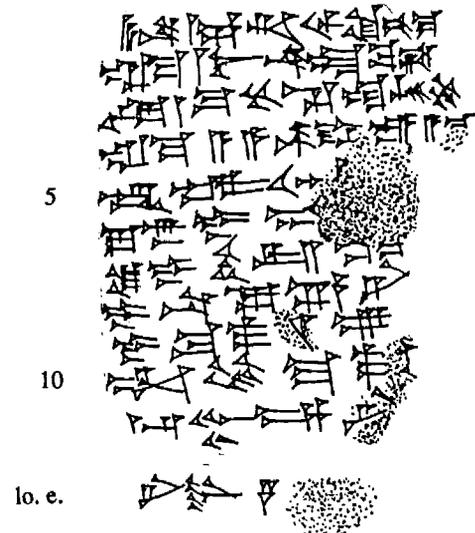
## OBVERSE

1. *a-na* <sup>m</sup>*E-re-ši qí-bi-ma*
2. *um-ma* <sup>f</sup>*Na-ad-ba-ta*
3. *ù* <sup>m</sup>*Ba-laṭ-si* AD.MEŠ-*kám*
4. *um-ma-a a-na* DUMU-*ia-a-[ma]*<sup>1</sup>
5. <sup>d</sup>EN <sup>d</sup>AG *u* <sup>f</sup>[*ú*][*UTU(?)*]
6. *lu-ú i-d[u-ú]*
7. *ki-i ḫi-ṭu-[ka]*<sup>1</sup>
8. *i-na É dan-ni*
9. *i-ba-áš-[šú]*<sup>1</sup>-*ú*
10. *al-kám-ma áš-[šú]*<sup>1</sup>
11. *ib-bu-un-[ni]*<sup>1</sup>

## LOWER EDGE

12. *ni-in-šá-[ma]*

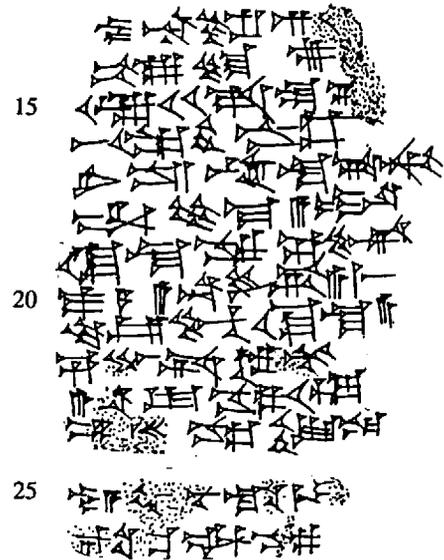
obv.



## REVERSE

rev.

13. *i-na sar-r[i]*  
 14. *bi-lu-tu-ú*  
 15. *ù man-da-at-t[a]*  
 16. *ina muḫ-ḫi-ka*  
 17. *ni-iš-kun la ta-pal*  
 18. *al-kám-ma a-kan-na*  
 19. *dul-la-ka e-pu-uš*  
 20. *áš-šá a-na LÚ Ga-a-me*  
 21. *te-ep-pu-šú dul-la-a*  
 22. *e-pu-uš el-ia,*  
 23. *a-[na] UGU(?) -ka ù*  
 24. *[UN.MEŠ] -ka ḫi-tu-ka*  
 25. *ia-[a] -nu la [tam] -me-r[ik(?)]*  
 26. x x x *al-[ka]*



<sup>(1-3)</sup>Say to Ērešu, thus say <sup>f</sup>Nadbata and Balāssu, your fathers. <sup>(4)</sup>Say to my(!) son: <sup>(5-9)</sup>May Bēl, Nabû, and [Šamaš?] kn[ow] that your delivery is not in the strongroom. <sup>(10-12)</sup>Come now. Inasmuch as we have carried (it as) our deficit, <sup>(13-17)</sup>have we criminal[ly] imposed tribut[e] upon you? Don't answer. <sup>(18-19)</sup>Come and do your work here. <sup>(20-22a)</sup>Inasmuch as you will be doing work for the Gāmu tribe, do my work. <sup>(22b-25a)</sup>As far as I'm concerned, neither you nor your people are to blame. <sup>(25b-26)</sup>Don't ling[er ...] come.

## COMMENTS

Line 2—The woman Nadbata, whose name is probably a short form of the type *Nadbat*-<sup>d</sup>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 Zabibē (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, *Inscripfen Sargons II.*, p. 110:123 and p. 198:27), Yati'e (*OIP* 2 51:28), 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'elḫu]nu (*OIP* 2 92:22, largely restored from Streck, *Asb.*, p. 222 K. 3405:12, where she is called a *kumirtu*-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 Bāzu, which is usually placed in Arabia: Yapa', queen of Diḫrānu, and Baslu, queen of Iḫīlu (Borger, *Asarh.*, §27 Episode 17 A iv 64, 67). Eph'al has summarized the various proposals for the location of Bāzu in *Ancient Arabs*, pp. 134–37.

Personal names such as *Nadbata*, formed with the verbal root \*NDB, are abundant in Ammonite inscriptions: <sup>ʾ</sup>*ndb* (Aufrecht, *Ammonite Inscriptions*, nos. 64:1, 108, 137:6, 142:1); <sup>ʾ</sup>*ḫndb* (no. 16); <sup>ʾ</sup>*bndb* (no. 56:1); <sup>ʾ</sup>*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 <sup>ʿ</sup>*mndb* (nos. 17:3, 40:3; also <sup>ʿ</sup>*mndb mlk bn* <sup>ʿ</sup>*mn* [78:1, 3] = <sup>ʿ</sup>*Am-mi-na-ad-bi* LUGAL KUR É *Am-ma-na* [Streck, *Asb.*, p. 140 i 34]). \*NDB is also common in Hebrew and Šafāitic PNs—that is, in PNs from the regions immediately to the west and east of Ammon: *Ndbyhw* (Aharoni, *Arad Inscriptions*, p. 70 no. 39:3); <sup>ʿ</sup>*Na-ad-bi-ia-ú* (*ADD* 234); *Ndbyh* (1 Chronicles 3:18); *Ndb*'l (Diringer, *Iscrizioni*, p. 189); *Ndb* (Harding, *Pre-Islamic Arabian Names*, p. 584 [Šafāitic]). The root also occurs in Moabite and Palmyrene PNs; e.g., <sup>ʿ</sup>*Kam-mu-su-na-ad-bi* KUR *Ma-a*'-*ba-a-a* (*OIP* 2 30:56) and

*Ndb*l (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., <sup>m</sup>AD-na-di-ib (*Nbk.* 266:3); <sup>m</sup>Na-ad-ba-nu (*Cyr.* 226:4); and <sup>m</sup>Na-ad-bi-ia (*BE* 9 82:5). The root is first attested in Amorite (see Gelb, *Amorite*, pp. 162 and 332).

Line 7—On *ḥītu*, “delivery, payment,” see Oppenheim, *Or* 14 (1945): 235–38.

Line 8—The translation of *bītu 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 *bētu 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-<sup>l</sup>ni* is understood to represent *imbû* (*ibbû*) “loss, deficit,” to which has been appended the 1c.pl. gen. suffix *-ni* (see also *ib-<sup>l</sup>bu-un-<sup>l</sup>ni* in No. 20:10).

Line 14—The spelling *bi-lu-tu-ú* is unusual, although it must be a form of *biltu*. Perhaps it is a colloquial spelling of the plural *bilātu*, 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.

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## No. 10

Letter

4.8 × 7.7 × 2.3 cm

1:1.7

IM 77095

12 N 118

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-na<sup>m</sup> Ri-<sup>r</sup>mu-tu qí-bi<sup>l</sup>-[ma]
2. [um-ma] <sup>m</sup>E-re-<sup>r</sup>šī<sup>l</sup> <sup>r</sup>šēš<sup>l</sup>-k[ám]
3. <sup>r</sup>um-ma<sup>l</sup>-a a-na šēš-ia-a-ma
4. ul ki-i pi an-ni-i<sup>r</sup> taq-ba-a<sup>r</sup>
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-ú 2 MA.NA KÙ.BABBAR ina šu<sup>II</sup>
11. <sup>m</sup>Ba-la-tu ul-te-bi-lak-ka
12. GIŠ.KÍN <sup>r</sup>muḥ<sup>l</sup>-ram-ma kin-<sup>r</sup>nu<sup>l</sup>
13. a-<sup>r</sup>na pi<sup>l</sup>-i KILAM <sup>r</sup>ḥa-a<sup>r</sup>-tu<sup>l</sup>
14. a-<sup>r</sup>du-ú<sup>l</sup> 2 ME GIŠ.BAN.MEŠ
15. LÚ.TUR.MEŠ i-te-eb-b[u]
16. u<sub>4</sub>-mu GIŠ.KÍN šēš-[ú-a]
17. ú-šeb-bil 2 <sup>r</sup>x<sup>l</sup> [x]

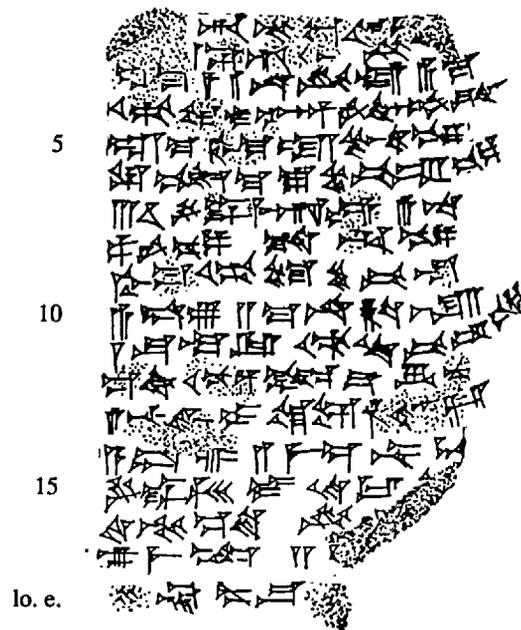
## LOWER EDGE

18. <sup>r</sup>LÚ<sup>l</sup>.DÍM tab(!)-ba-[ni-tu]

## REVERSE

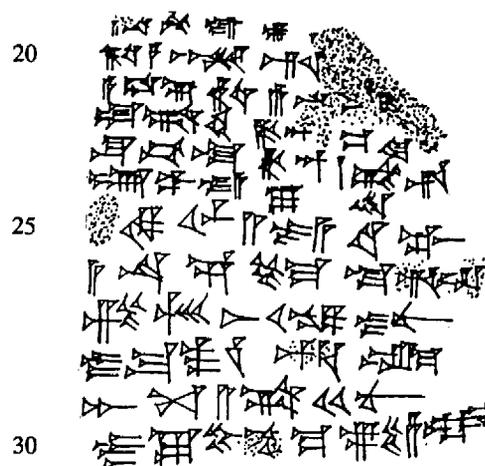
19. a-na šēš-ia ú-š[eb-bil]
20. KÙ.BABBAR šá maḥ-ri-[i]
21. a-du-ú KÙ.BABBAR a-<sup>r</sup>na šēš<sup>l</sup>-[ia]
22. at-ta-din ḥa-<sup>r</sup>an<sup>l</sup>-[tiš] GIŠ.KÍN
23. šu-bi-la ḥa-an-<sup>r</sup>tiš GABA.RI
24. ṭup-pi-ia lu-mur
25. [a]-di IGI<sup>II</sup>-ia tam-mar
26. a-na e-kám-ma la tal-lak
27. ZI.MEŠ ina UGU-i-nu
28. i-ba-áš-šú tal-lak-ma
29. ḥal-qa-a-ta man-nu
30. i-dab-bu-<sup>r</sup>ub<sup>l</sup>-ma ú-še-ša BÀD

obv.



lo. e.

rev.



<sup>(1-2)</sup>S[ay to] Rīmūtu, [thus] says Ērešu y[our] brother. <sup>(3)</sup>Say to my brother: <sup>(4)</sup>Didn't you say to me as follows: <sup>(5-6)</sup>“Whatever your desire, write to me and I will send it”? <sup>(7-8)</sup>Three times my messenger has come to you. <sup>(9)</sup>You have sent me nothing. <sup>(10-11)</sup>Now I have sent you two minas of silver in the hands of Balātu. <sup>(12-13)</sup>Buy and certify for me *kiškanû*-wood—according to the cash price. <sup>(14)</sup>Now, two hundred bows! <sup>(15)</sup>The servants are rebell[ing]! <sup>(16-19)</sup>When [my] brother sends the *kiškanû*-wood, I wi[ll send] to my brother the two [...] temple coo[ks]. <sup>(20)</sup>The silver is as befor[e]. <sup>(21-24)</sup>Now I have given the silver to [my] brother. Quic[kly], send me *kiškanû*-wood! Quickly, let me see a reply to my tablet! <sup>(25-26)</sup>[Un]til you see me personally (lit. “see my eyes”) you must not go anywhere. <sup>(27-30)</sup>There are rebels among us. If you go, you'll perish. Whoever protests I am expelling outside the wall.

### COMMENTS

Line 12—*kiškanû*-wood seems to have been the preferred material for making bows in Mesopotamia (note the existence of the profession *sasinnu kiškanê*, “maker of bows and arrows of *kiškanû*-wood,” in *BRM* 1 95:19–20). But in addition to supplying the raw material for archery equipment, *kiškanû*-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 *kiškanû*-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 *šuhārū* (lit. “boys, young men”) are discussed in the note to No. 38:8.

Line 18—LÚ.DÍM stands for *mubannû*, 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)* I). On the meaning of these terms, see Oppenheim, *ArOr* 17/2 (1949): 231 n. 7. The verb *bunnû* and the cognate substantive *tabnītu* also occur in No. 17:35–41.

Line 26—*êkamma* = *êkâma* = *ajikī'am* (see *CAD* A/I, pp. 232–33 s.v.). The usage in this passage is odd, since *êkâma* otherwise functions as an interrogative pronoun meaning “where?” This pronoun is also used non-interrogatively in the passage *ana Mukīn-zēri kī aqbû umma ul īdu êkâme šū*, “When I spoke to Mukīn-zēri, he said: ‘I don't know where he is’” (see No. 17:18–20).

Line 27—ZIMEŠ stands here for *tēbātu*, “rebels, insurgents,” or perhaps for LÚ *tēbû*, “band of rebels” (see the note to No. 7:7 and 19).

## No. 11

Letter  
3.7 × 5.9 × 2.2 cm  
1:1.7

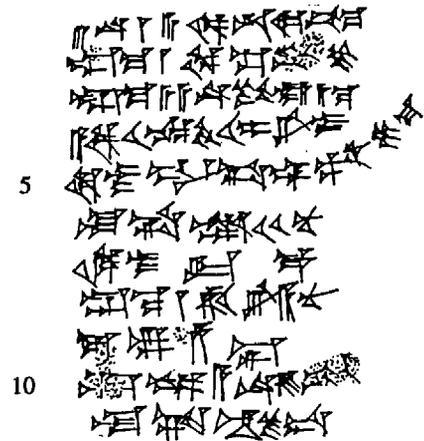
IM 77097  
12 N 120

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>A-di-ri qí-bi-ma
2. *um-ma* <sup>m</sup>Di-gíl ṽŠEŠ<sup>l</sup>-kám
3. *um-ma-a a-na* ŠEŠ-ia-a-ma
4. *a-di muḥ-ḥi mi-ni-i*
5. *ki-i al-ta-<sup>pa</sup>nap-pa-rak-kám-ma*
6. *la ta-šem-man-nu*
7. *ki-i taš-pur*
8. *um-ma* <sup>m</sup>Ḥa-ir-a-nu
9. *lu-ú ṣa-bit*
10. ṽSAG<sup>l</sup>-ka a-na lib-ṽbi-šú<sup>l</sup>
11. *la ta-nam-du*

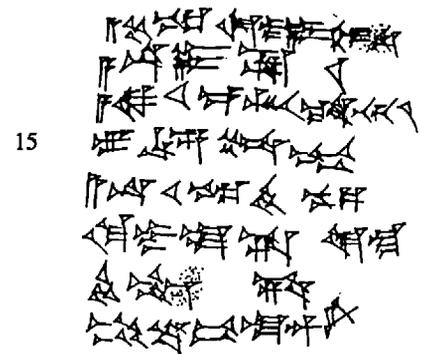
obv.



## REVERSE

12. *a-mat-ka ki-i aṣ-ṣu-ṽru<sup>l</sup>*
13. *a-na-aṣ-ṣar-šú*
14. *a-di* 10 ÉRIN.MEŠ *it-ti-šú*
15. *ú-šah-li-qu*
16. *a-na muḥ-ḥi-ka*
17. *ki-i at-ta-ki-la*
18. *ḥi-bil-ta*
19. *taḥ-te-bi-la-an-ni*

rev.



<sup>(1-2)</sup>Say to Ādiru, thus says Digil your brother. <sup>(3)</sup>Say to my brother: <sup>(4-6)</sup>Why is it that whenever I write to you, you don't listen to me? <sup>(7-11)</sup>Just as you wrote: "May Ḥayrānu be captured"—Don't you (now) ignore him! <sup>(12-13)</sup>I will keep your word as I have always kept it. <sup>(14-19)</sup>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—Ādiru 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 <sup>m</sup>Ḥa-ir-a-nu is Arabic (= *Ḥayrānu*) and derives from the root \*ḤYR, meaning "good fortune, well-being." It is attested over two hundred times (spelled *Hyryn*) 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-Kalbī (see Caskeel and Strenziok, eds., *IK*, vol. 2: *Das Register*). In Greek inscriptions from the Syrian Desert, the name is transcribed as Αἰραυνής (see Wuthnow, *Semitischen Menschennamen*, p. 15).

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

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

## No. 12

Letter  
4.5 × 6.2 × 2.4 cm  
1:1.4

IM 77103  
12 N 126

## TRANSLITERATION AND TRANSLATION

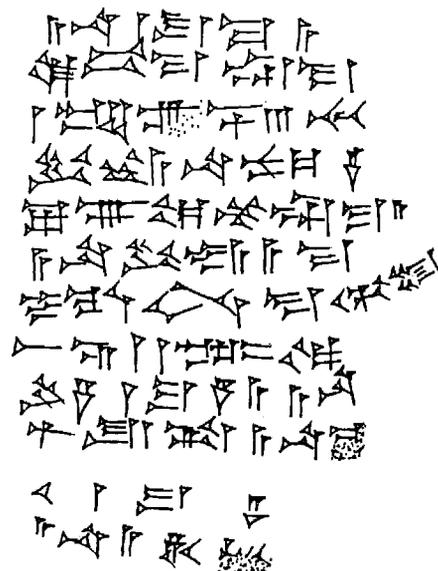
## OBVERSE

1. *a-na* <sup>m</sup>Šu-ma-a
2. *qí-bi-ma um-ma*
3. <sup>md</sup>EN-ú-sa-ti
4. ŠEŠ-kám *a-na ka-šá*
5. *lu-ú šùl-mu um-ma-a*
6. *a-na ŠEŠ-ia-a-ma*
7. *i-da-tum<sub>4</sub>-ma ul-tu*
8. *ina é* <sup>md</sup>AG-SILIM
9. LÚ šá <sup>m</sup>BA-šá-a *a-na*
10. *mas-su-ta a-na-[ku]*

## LOWER EDGE

11. *u* <sup>m</sup>BA-šá
12. *a-na a-ḫa-[meš]*

obv.



## REVERSE

13. *ni-il-li-īku*  
 14. *u at-ta šá UGU*  
 15. *a-su-mit-ti ina pa-ni-iá*  
 16. *tam-nu-ú en-na gal-la*  
 17. *šú(!)-ú mi-iq-ti*  
 18. *ina muḥ-ḫi-šú u a-na*  
 19. *šub-ti-ni a-na a-ši-ni*  
 20. *u e-re-bi-ni*  
 21. *šEŠ-ú-a liš-al*  
 22.  $\frac{1}{2}$  GÍN KÙ.BABBAR <sup>m</sup>*Il-ta-ma-íl*

## UPPER EDGE

23. *UGU-ka*  
 24. *šEŠ-ka*

## LEFT EDGE

25. *DUMU DUMU Bar-sipa.KI*

l. e.

rev.

u. e.

<sup>(1-4a)</sup>Say to Šumā, thus says Bēl-usāī your brother. <sup>(4b-6)</sup>May you be well. Say to my brother: <sup>(7-13)</sup>This is to attest that after Iqīša and I had come together in the House of Nabû-ušallim—a man of Iqīša—for the reading, <sup>(14-16a)</sup>and after in my presence you yourself had recited what was on the stele—<sup>(16b-18a)</sup>that stone has damage on it now. <sup>(18b-21)</sup>Therefore let my brother inquire about our (right) to go out and come back to our dwellings. <sup>(22-23)</sup>One-half shekel of Iltāma-Il's silver is charged against you. <sup>(24-25)</sup>(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* I 4). This expression also occurs in No. 24:4, and has roughly the same meaning as *annītu lū idat*, which is found in No. 66:5, No. 85:5, and No. 86:13–14. The use of the feminine singular demonstrative with *idatu* contradicts the assertion in the *CAD* that the word is plurale tantum in Neo-Babylonian. *idatumma* and *annītu lū idat* are almost certainly later equivalents of Old Babylonian *lū ittum* and *lū 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 *massūtu* from *šasū* and translates it as “appeal” or “instruction (by means of reading aloud)” (see p. 619 sub *massūtu*, *malsūtu*). On the other hand, the *CAD* connects *massūtu* with *mussū* 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'lālā*, “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 *enūma ... igāršu miqta* (var. *muqta*) *iraššū*, “when ... its wall acquires damage,” which occurs in the Middle Assyrian inscriptions of Aššur-kettī-lēšir from Tell Bdēri on the lower Khābūr (see Maul, *Tall Bdēri*, p. 25:11–12; and Lambert in Cogan and Eph<sup>al</sup>, eds., *Tadmor Fs.*, p. 319:9). *miqta rašū* is a variant of *miqitta rašū*, 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<sup>w</sup>*) 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 *ašū* 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 Ḫanaean 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—<sup>m</sup>*il-ta-ma-īl* seems to represent *Šāma-īl* (*\*ilt-* being a cuneiform representation of West Semitic *ś*; see Fales, *Or* 47 [1978]: 91–98). If correctly interpreted, *Šāma-īl* could be an Old South Arabian name from the root *\*ŠYM*, “to set up, erect, promise, appoint, etc.” (see Beeston et al., *Sabaic Dictionary*, p. 136 sub *\*S<sup>2</sup>YM*, and Biella, *Old South Arabic*, pp. 515–16 sub *\*ŠYM*). 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 *ś* (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 Nabū—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

Letter  
3.7 × 6.4 × 1.7 cm  
1:1.8

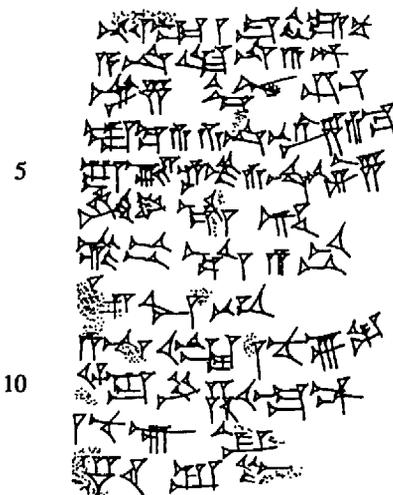
IM 77137  
12 N 160

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ìr-ka <sup>m</sup>Ba-ḫi-ia-nu
2. a-na di-na-a-an
3. be-lí-ia lul-lik
4. um-ma-a a-na be-lí-ia-a-ma
5. lu-ú šul-mu a-na be-lí-ia
6. LÚ Ḫi-in-da-ri
7. gab-bi ṭa-a-bi
8. ʾú-qa-ti
9. a-ʾnaʾ UGU <sup>m</sup>Nu-ú-ru
10. à LÚ Ḫa-la-pi
11. <sup>m</sup>Nu-ú-ru
12. 4-šú dib-bu

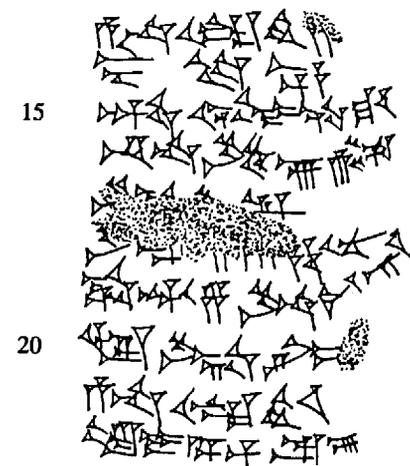
obv.



## REVERSE

13. a-na muḫ-ḫi-ʾiaʾ
14. ub-te-e
15. <sup>d</sup>UTU ul i-ta-ma-šú
16. en-na LÚ Bu-ú-a-li
17. ʾLÚʾ x-x-ru
18. ʾLÚ ʾa-saʾ-ḫa-nu
19. it-ti-iaʾ LÚ Na-qa-ri
20. à LÚ Ta-né-ʾeʾ
21. a-na muḫ-ḫi-šú
22. ki-i ú-mas-su-ú

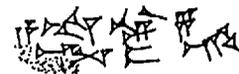
rev.



## UPPER EDGE

23. a-na be-lí-ia
24. ʾalʾ-tap-ri

u. e.



(1)Your servant, Baḫiānu. (2-3)I would gladly die for my lord. (4)Say to my lord: (5)May my lord be well. (6-8)The Ḫindaru have put an end to all good(will). (9-10)With regard to Nūru and the Ḫalapi tribe: (11-14)Nūru has four times sought an agreement with me. (15)But by Šamaš, he will not swear to it! (16-19a)Now the Buwali tribe, the [...]ru tribe, and the Wasaḫānu tribe are with me, (19b-21)(and) the Naqari and Tanê tribes (have gone over) to him. (22-24)When I got news, I wrote to my lord.

## COMMENTS

- Line 1—*Baḥiānu* was undoubtedly the namesake of the eponymous ancestor of the Aramean tribe of Bīt-Baḥiāni, 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 *Baḥiānu* occurs elsewhere in this archive in No. 60:13, No. 101:1, and No. 21:1; and it is found also (spelled <sup>m</sup>*Ba-aḥ-ia-nu*) in *BRM* 1 17:3 (dated to Nabonassar year 9? [= 739 B.C.]).
- Line 6—The Aramean tribe of Ḥindaru 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 Ḥindaru are often mentioned in association with the Aramean groups called Gambūlu and Ruʿua (see Parpola, *NAT*, p. 164 sub *Ḥindirū*). Thus, at the time of the drafting of the letter that is of concern here, tribesmen of the Ḥindaru had either established permanent settlements in eastern Babylonia (near the territories of the Gambūlu and Ruʿua), 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 *ṭābtu*, “goodwill, good relations.” Compare the clause *enna adū kī MUN aḥua uqattūma ipuš*, “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 ēteṣšūni*, “For all the goodwill I created, they made evil for me,” which is found in *ABL* 295:7–9.
- Lines 9 and 11—*Nūru* (“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 LÚ *Ḥalapi* are probably identical with the Aramean tribe called Bīt-Ḥalupê, 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 muḥḥi X buʿū* 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-šū* can be derived from *atmû*, “to speak,” it most likely stems from *tamû*, “to swear an oath.” If so, it represents the G-stem pres. form *itamma* + the 3m.sg. dat. suffix *-aššu*.
- Line 16—The ethnonym *Bu-ú-a-li* is perhaps derived from \*BWL, a root which seems to form the name *B(w)ln*, attested in both Liḥyānic and Thamūdīc (see Ryckmans, *Noms propres sud-sémitiques*, vol. 1, p. 50). The *Jamharat al-nasab* of Hishām Ibn al-Kalbī lists two instances of *Bawlān* as a tribal name (see Caskel and Strenziok, eds., *IK*, vol. 2: *Das Register*). *Bu-ú-a-li* occurs also as *Βωαλλα* (dat.) in a Greek inscription from the Syrian Desert (see Wuthnow, *Semitischen Menschennamen*, p. 37).
- Line 18—The group called here LÚ *Ú-a-sa<sup>1</sup>-ḥa-nu*—if the correct reading—is otherwise unknown.
- Lines 19–20—The Tanê 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 Ruqaḥu (located near the confluence of the Lower Zab and Tigris) and imprisoned them in Kalḥu (see Postgate, *Palace Archive*, no. 119). On the location of Ruqaḥu, see Forrer, *Provinzeinteilung*, pp. 12 and 47.

## No. 14

Letter  
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1:1.7

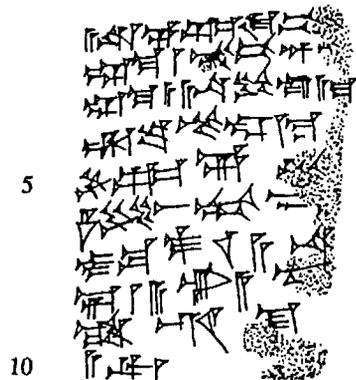
IM 77121  
12 N 144

## TRANSLITERATION AND TRANSLATION

## Obverse

1. *a-na* <sup>m</sup>*E-reš qí-bi-[ma]*
2. *um-ma* <sup>m</sup>*Gab-bi-DINGIR.ME[š ŠEŠ-kám]*
3. *um-ma-a a-na* *ŠEŠ-ia-a-ma*
4. *al-te-mu um-ma*
5. LÚ.SAG.KAL.†MEŠ†
6. *šá* LÚ *Pu-qu-d[u]*
7. *i-ba-áš-šú a-na*
8. É <sup>m</sup>*A-muk-a-†nu†*
9. *it-tal-ku*
10. *a-lik-[ma]*

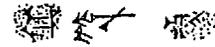
obv.



## LOWER EDGE

11. †*dī-in* †ZI†

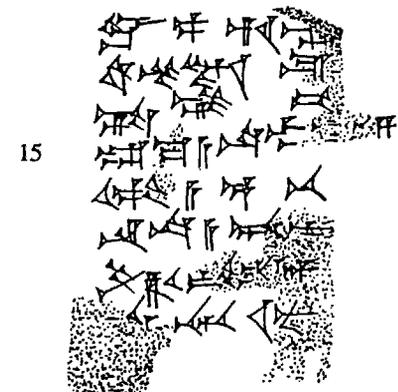
lo. e.



## REVERSE

12. *lip-pa-ri-†si†*
13. *u<sub>4</sub>-mu-us-su*
14. *ta-qab-bi*
15. *um-ma a-na* *pi-†i-ka†*
16. *ul a-šab-bat*
17. *en-na a-du-†ú†*
18. LÚ *Ḥa-†am-da-an†*
19. *[i]t-ti-šú-†nu†*

rev.



<sup>(1-2)</sup>Sa[y] to Ērešu, thus says Gabbi-il[ī your brother]. <sup>(3)</sup>Say to my brother: <sup>(4-9)</sup>I have heard that the paramount leaders of the Puqūd[u] are present (and) that they have gone to Bīt-Amūkāni. <sup>(10-12)</sup>Go and let it be adjudged a capital offense. <sup>(13-14)</sup>Daily you say: <sup>(15-16)</sup>“I will not protest(?) against you.” <sup>(17-19)</sup>Now the people of Ḥamdān(u) are [w]ith them.

## COMMENTS

Line 2—According to Parpola, the name *Gabbi-ilī*, “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 ilāni* in Assyrian thought, see idem, *JNES* 52 (1993): 187 n. 97.

Line 5—The grapheme LÚ.SAG.KAL.MEŠ, which stands for *ašaridūtu*, also occurs in Tadmor, *Tiglath-pileser III*, p. 78 Ann. 23:9′; Saggs, *Iraq* 21 (1959): 163:4 (NL LIV); and ABL 1074 r. 13. Compare also LÚ.SAG.

KAL-ut in Fuchs, *Inschriften Sargons II.*, p. 125:201; and SAG.KAL.MEŠ in *TCL* 3 137. Could LÚ.SAG.KAL.MEŠ also represent *nasīkātu*, 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 pī X šabātu*, which is otherwise unattested, is possibly related in meaning to *pā šabātu*, "to silence; to protest(?)," for which see *AHW*, p. 1067 sub *šabātu(m)* G II6; and *CAD* Š, pp. 29–30 sub *šabātu* 8.

Line 18—The people called *Ḥamdān(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 Ḥāshid federation inhabiting the high plateau to the north of Ṣanʿāʿ. 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 Bīt-Amūkāni, 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 Bīt-Amūkāni had become bitter rivals by that time (see, e.g., *ABL* 275:6–7).

## No. 15

Letter  
4.5 × 7.6 × 2.5 cm  
1:1.8

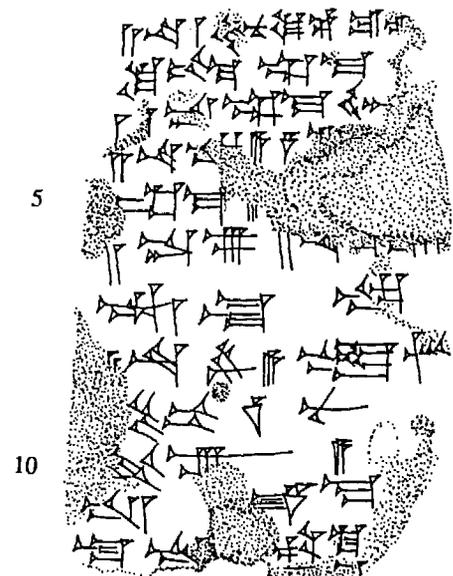
IM 77175  
12 N 198

### TRANSLITERATION AND TRANSLATION

#### OBVERSE

1. *a-na* <sup>m</sup>Bir-NU *ke-e-zu-ú*
2. *qí-bi-ma um-ma-[a]*
3. <sup>m</sup>A<sup>1</sup>-du-um-ma-a<sup>2</sup>
4. *a-na* <sup>1</sup>ka<sup>1</sup>-a-šá <sup>1</sup>[u šùl-mu]
5. <sup>1</sup>um<sup>1</sup>-ma-<sup>1</sup>a<sup>1</sup> [*a-na* šEŠ-ia-a-ma]
6. <sup>1</sup>a<sup>1</sup>-du-ú <sup>1</sup>a-na-ku-ú<sup>1</sup>
7. *al-la-ka*
8. <sup>1</sup>a<sup>1</sup>-na LÚ A-ram.MEŠ
9. [*ga*]b-bi-šú-nu
10. [š]EŠ-ú-a
11. *iš-pur-ma*
12. *la* <sup>1</sup>[l-l]i-ku-[ni]
13. [x x x x (x)]

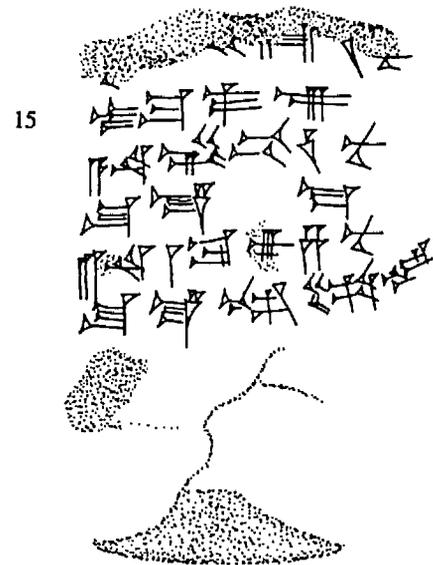
obv.



## REVERSE

14. ʿen<sup>1</sup>-[na] ʿhi-ṭu-šú-nu  
 15. i-ba-áš-ú  
 16. a-na gab-bi-šú-nu  
 17. šu-pur-ma  
 18. a-na <sup>m</sup>Zu-ú-za-nu ka-li-ka  
 19. šu-pur

rev.



<sup>(1-3)</sup>Say to Bir-Šalmi, the attendant. Thu[s] says Adu(m)mā<sup>2</sup>. <sup>(4)</sup>May you b[e well]. <sup>(5)</sup>Say [to my brother]: <sup>(6-7)</sup>Now should I come in person? <sup>(8-11)</sup>My [br]other wrote to [a]ll the Arameans, but <sup>(12)</sup>they did not c[o]m[e]. <sup>(13)</sup>[...] <sup>(14-15)</sup>No[w] they are to blame. <sup>(16-19)</sup>Write to them all, and write to Zūzānu your *kallū*-official.

## COMMENTS

Line 1—The name <sup>m</sup>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 <sup>m</sup>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-zu-ʿú*<sup>1</sup> 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 *kizū* 2b–c).

Line 3—The personal name *Adu(m)mā<sup>2</sup>* (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 *Adummatu* (biblical *Dūmah*, classical *Dumatha*, medieval *Dūmat al-Jandal* = modern al-Jawf and Sakākah). Of this place, Eph<sup>al</sup> 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 Ḥira (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 Ḥira 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*, *Ḥaḍramī*, etc.). The *Jamharat al-nasab* of Hishām Ibn al-Kalbī has the name *al-Dūmī*, which is very similar to our *Adu(m)mā<sup>2</sup>*, 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-āš-ú* is an unusual spelling of *ibaššú*.

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 Šafāitic 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 *kallû* 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 *kallû* apparently served as couriers and soldiers (see Brinkman, *PKB*, p. 299 n. 1963; Saggs, *Iraq* 21 [1959]: 173 n.; and Wiseman, *Chronicles*, p. 87). *kallû* 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).

## No. 16

Letter  
4.7 × 7.4 × 2.5 cm  
1:1.6

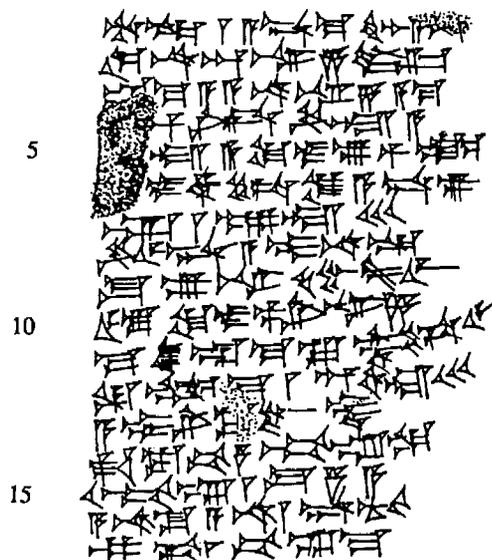
IM 77115  
12 N 138

### TRANSLITERATION AND TRANSLATION

#### OBVERSE

1. ìR-ka <sup>m</sup>A-du-ma-a' a-<sup>l</sup>na<sup>l</sup>
2. di-na-an be-lí-íá lul-lik
3. <sup>l</sup>um<sup>l</sup>-ma-a a-na be-lí-íá-a-ma
4. [<sup>md</sup>]MAŠ-DÙ-uš LÚ.ENGAR-a
5. [GI]Š.APIN-a ki-i ú-maš-šir
6. [ki]-i iḫ-li-qi a-du-ú
7. ina É <sup>md</sup>AG-APIN-eš
8. LÚ.IGI.GUB a-kan-na-ka
9. šu-ú be-lí liš-pu-raš-ši
10. ù ki-i pa-ni be-lí-íá
11. ma-ḫír um-ma lu-uk-li-ši
12. šup-ram-ma <sup>md</sup>UTU-APIN-eš
13. a-kan-ni <sup>l</sup>lu<sup>l</sup>-bu-uk
14. áš-šú dib-bi šá ina bi-rit-ka
15. u ina bi-rit <sup>m</sup>BA-šá-a
16. a-na-ku a-na <sup>m</sup>DU-NUMUN
17. aq-ta-bi um-ma

obv.



lo. e.

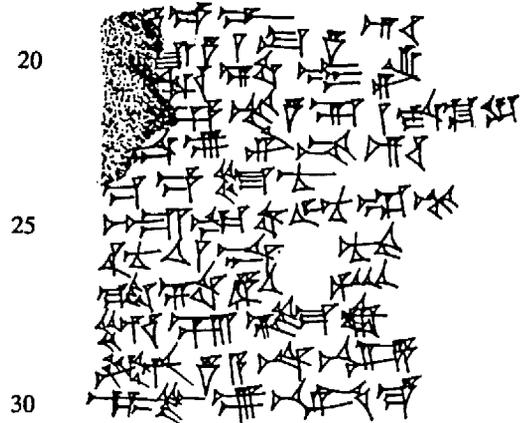
#### LOWER EDGE

18. <sup>m</sup>BA-šá-a LÚ.GÚ.EN.NA

## REVERSE

rev.

19. [u]š-šap-pi-ri  
 20. [hi-ḫ]u šá <sup>m</sup>BA-šá-a  
 21. [ul i]l-ta-kan-ni  
 22. [ḫē]-e-mu šá É <sup>m</sup>Da-ku-ru  
 23. [a-d]u-ú né-bé-ri  
 24. iṣ-šab-tu-nu  
 25. ina URU Ka-par-ši-nu-um-mu  
 26. šú-nu u <sup>m</sup>DU-NUMUN  
 27. it-ta-ḫa-meš  
 28. us-sa-am-ma-aḫ  
 29. LÚ.NAGAR šá a-na be-lí-ia  
 30. aq-bu-ú be-lí liš-pur



<sup>(1-2)</sup>Your servant, Adu(m)mā. I would gladly die for my lord. <sup>(3)</sup>Say to my lord: <sup>(4-6a)</sup>As soon [a]s Ninurta-īpuš, my cultivator, abandoned my [p]low, he ran away. <sup>(6b-9a)</sup>Now he is there in the House of Nabû-ēreš, the courtier. <sup>(9b)</sup>Let my lord send him to me. <sup>(10-11)</sup>Or if it suits my lord and he says, "Let me keep him," <sup>(12-13)</sup>write to me that I may bring Šamaš-ēreš here.

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

<sup>(22)</sup>[N]ews about Bīt-Dakkūri: <sup>(23-24)</sup>[No]w they have seized the river-crossing from us. <sup>(25-28)</sup>They and Mukīn-zēri are joining forces in Kaparšinummu.

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

## COMMENTS

Line 1—For the personal name *Adu(m)mā*, which is perhaps a *nisba* of the name of the oasis of North Arabia called by the Assyrians *Adumû* 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 *mazpān* (= *mazzaz pāni*), "courtier." For a discussion of this equation, see the note to No. 119:18.

Lines 16 and 26—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. It is not known when Mukīn-zēri began his career as the Amūkānu chief, but he is mentioned by name in Nimrud Letters I, II, III, IV, V, VI, VII (see Saggs, *Iraq* 17 [1955]: 23–38 and pls. IV–VII after p. 50), and LXV (see Saggs, *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). Mukīn-zēri 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 Mukīn-zēri's reign are cataloged in Brinkman, *PKB*, pp. 358–59.

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

Line 19—*uṣšappiri* 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 Kaparšinummu is composed of the elements *kapar* (status constructus of *kapru*, “village”) + *šinummu* (meaning unknown, perhaps a PN). Kaparšinummu is also mentioned in No. 86:33 but seems to be unattested outside this corpus.

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

*ussammaḥ* is the Dt-stem present of *samāḥu*, “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 *samāḥu* 5). A close parallel to *ittahāmeš ussammaḥ* occurs in Nimrud Letter II:9’, wherein is found the expression *issaḥē>iši lā nussatammaḥ*(Dtt), “We cannot join forces with each other” (see *Saggs, Iraq* 17 [1955]: pl. V after p. 50).

## No. 17

Letter  
5.4 × 9.5 × 3.0 cm  
1:1.8

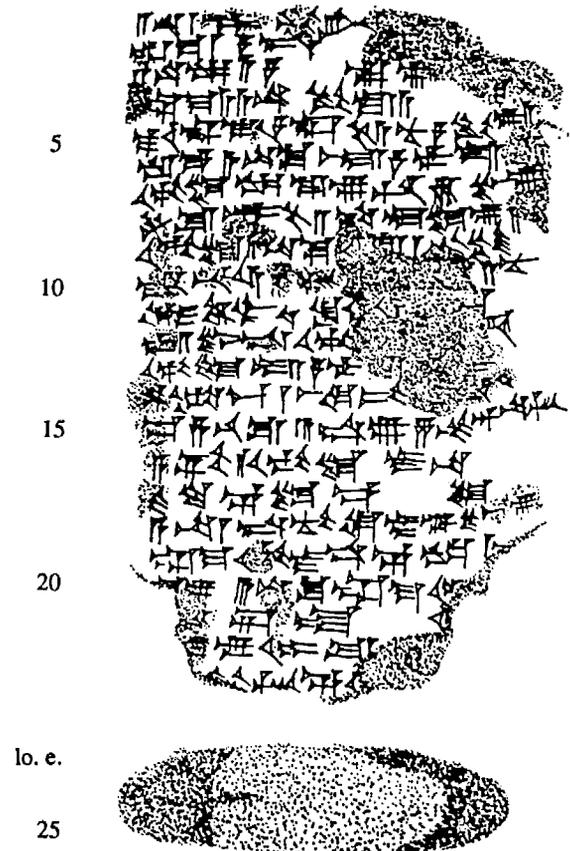
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12 N 159

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>AG-[ŠEŠ]-ir *q*[i-bi-ma]
2. *um-ma* <sup>m</sup>N[G.DU] [ŠEŠ-kám]
3. *a-na ka-a-šá lu-ú* [šul-mu]
4. [u]m-ma-a a-na ŠEŠ-ia-a-[m]a
5. áš-šú DUMU.KIN šá DUMU <sup>m</sup>Šil-a-nu šá ŠEŠ-ú-a
6. iš-pur a-na-ku ina URU Šá-pi-ia
7. ul-tu ka-lu-ú 1+en lib-bu-ú
8. LÚ-su ak-tar-a-ta at-tu-ú-a
9. ul-tu a-na-ku [ù] <sup>m</sup>[Mu]-še-zib
10. [i]r-ti a-[ḥa-meš] [šab-ta]-a-nu
11. ki-i ḥar-pu-tú dul-[li] [i-n]a
12. [URU] In-du-ul [i-pu]-[uš]
13. ul-tu URU Šá-pi-ia [ki]-[i]
14. [iḥ]-li-qa <sup>m</sup>Ina-qt-bi-[<sup>d</sup>E]N-[TIN]
15. iš-ša-bat-su a-du-ú 5 MU.AN.NA.MEŠ
16. a-ga-a ul-tu i-na
17. [šib]-te-e-tu šab-tu
18. a-na <sup>m</sup>DU-NUMUN ki-i aq-bu-ú
19. um-ma [ul] i-du e-ka-me
20. [šu-ú] a-[na]-ku um-ma u[l]
21. [i-n]a É.AD-š[ú]
22. [lu]-ú mi-šú(?)-[ú(?)]
23. [a-di] [ŠEŠ].MEŠ-e-[šú] [lu(?)-šib(?)]

obv.



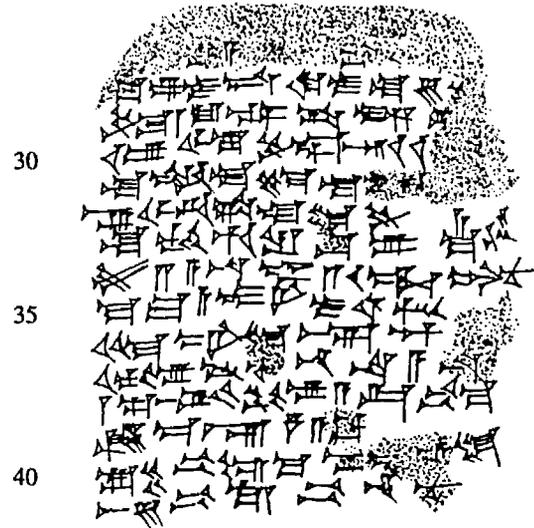
## LOWER EDGE

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 lib-b[u-ú]*  
29. *LÚ-su lu ak-ta-ra-t[a]*  
30. *šú-ú ù LÚ.DUMU šip-ri-šú*  
31. *la il-la-kám-ma la-<sup>1</sup>pa-an<sup>1</sup>*  
32. *sa-ar-ta-at-tu LÚ-a 1+en*  
33. *la am-<sup>h</sup>u-ru <sup>1</sup>šu<sup>1</sup>-ú-ma*  
34. *KASKAL<sup>II</sup> a-na GÌR<sup>II</sup>-šú al-tak-nu*  
35. *ma-la a-gan-ni-i UD.MEŠ*  
36. *mam-ma tab-ni-tu ina É.DINGIR*  
37. *ul ú-ban-<sup>1</sup>nu<sup>1</sup> en-na a-<sup>1</sup>na<sup>1</sup>*  
38. <sup>m</sup>*Mar-duk ŠEŠ-ú-a liq-bi-ma*  
39. *U<sub>8</sub> GIŠ.MÁ šá <sup>1</sup>íd<sup>1</sup>*  
40. *lu-še-bi-lam-ma <sup>1</sup>tab-ne-e<sup>1</sup>-tu*  
41. *i-na lib-bi lu-bé-en-<sup>1</sup>nu<sup>1</sup>*

rev.



<sup>(1-2)</sup>S[ay] to Nabû-nāšir, thus says Kudurru [your brother]. <sup>(3)</sup>May you be [well]. <sup>(4)</sup>[S]ay to my brother: <sup>(5-8)</sup>Concerning the messenger of the son of Šilānu about whom my brother wrote—Would I, in Šapīya, after he had been detained, have detached(?) one slave of his as my own? <sup>(9-10)</sup>After Mušēzib and I [ban]ded(?) together, <sup>(11-12)</sup>he promptly [perfor]med service for me [i]n the town of Indul. <sup>(13-15a)</sup>(But) [wh]en he escaped from Šapīya, Ina-qībi-[B]ēl-abluṭ captured him. <sup>(15b-17)</sup>Now it has been five years since he was bound in fetters. <sup>(18)</sup>When I spoke to Mukīn-zēri, <sup>(19-20a)</sup>he said: “I don’t know where he is.” <sup>(20b-22)</sup>I said: “Are there [n]ot already too few(?) [i]n hi[s] clan? <sup>(23)</sup>[Let him live together with] his brothers.” <sup>(24-27a)</sup>[...] <sup>(27b-29)</sup>May [DN] know that I in fact did not detac[h](?) one slave o[f] his, <sup>(30-31a)</sup>that he and his messenger were not coming here, <sup>(31b-33a)</sup>that I did not accept even a single slave by deceptive means, <sup>(33b-34)</sup>and that I would have set *him* on the road.

<sup>(35-37a)</sup>For a long time no one has arranged the sacrificial table in the temple. <sup>(37b-41)</sup>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—*mār* <sup>m</sup>*Šilānu*, “son of Šilānu,” is understood to designate the shaykh of the small Chaldean tribe called Bīt-Šilāni, whose territory was probably situated near Bīt-Amūkāni, since Sarrabānu, the principal city of Bīt-Šilāni, had been annexed by Bīt-Amūkāni by the end of the eighth century (see *OIP* 2 53:42–47). In his exposition of Chaldean geography, Sidney Smith placed Bīt-Šilāni between Bīt-Amūkāni and Bīt-Ša’ālli, another small Chaldean tribe (see *Sennacherib*, pp. 23–24).

Lines 6 and 13—Šapīya was the principal town of Bīt-Amūkāni and Mukīn-zēri’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 [*ṣab-ta*]-*a-nu* are possible, but the idiom *itti aḥāmeš ṣabātu* fits the context and is paralleled by the Neo-Assyrian expression *aḥā’iš ṣabātu*, “to band together, join forces” (see *CAD* Ṣ, p. 25 sub *ṣabātu* 8 [*aḥāiš*], and *AHw*, p. 1066 sub *ṣabātu(m)* G 15).
- Line 11—*ḥarpūtu* is otherwise attested only in the Neo-Assyrian letter *ABL* 778 (r. 19) in the adverbial phrase *i-ḥar-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 ḥarpūtu* 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, *ḥarpūtu* is used in conjunction with the idiom *dulla epēšu* (or more accurately in Neo-Assyrian, *dullu 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-qībi-Bēl-abluṭ 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-qībi-Bēl (see Tallqvist, *NBN*, p. 78).
- Line 17—Von Soden has proposed that *ṣibtētu*, “fettters,” is a borrowing from Aramaic *ṣibtā* (“pincers”) because the former cannot be related either to *ṣibtu* or to *ṣibittu* (see *Or* 46 [1977]: 194). But *ṣibtētu* may simply be the Neo-Babylonian plural of one of these terms.
- Line 19—The indicative singular form *īdu* (as opposed to *īde*) is attested in other Neo-Babylonian letters (as, e.g., in *YOS* 3 46:25, 34; and 115:6). The pronoun *ēkâme*, which is equivalent to *ēkâma*, which in turn is equivalent to *ajiki’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 32—*sartattu* represents *sartatti*, “deceptively,” an adverb that is attested also in *ABL* 292:19. On the origins of *-atta*, *-atti*, see von Soden, *ZA* 45 (1939): 62–68, and Rundgren, *Bildungen*, pp. 295–96.
- Line 35—On the expression *mala agannî ūmū*, 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-nāšir, 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-Amūkāni and a later occupant of the throne. And Mušēzib, who perhaps formed an alliance with Kudurru, may well have been the shaykh of Bīt-Šilāni, whose messenger had been detained.

## No. 18

Letter  
4.1 × 7.5 × 2.7 cm  
1:1.9

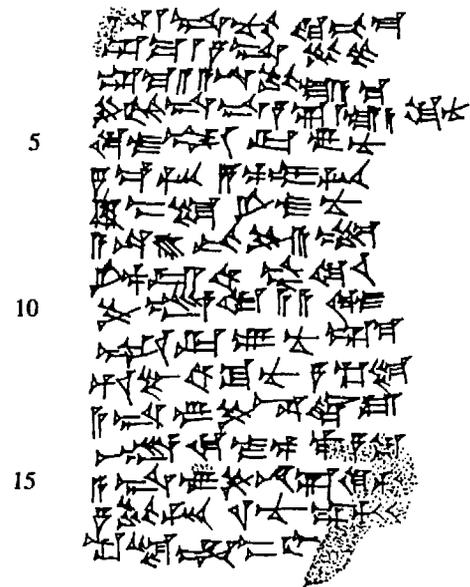
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## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-na] <sup>m</sup>DU-NUMUN qí-bi-ma
2. um-ma <sup>m</sup>NÍG.DU ŠEŠ-kám
3. um-ma-a a-na ŠEŠ-ia-a-ma
4. LÚ gu-du-du šá É <sup>m</sup>Ia-a-ki-nu
5. ki-i il-lik-ú-nu
6. 4 ÉRIN.MEŠ 5 ANŠE.MEŠ
7. iḫ-tab-tu ni-i-nu
8. a-na lib-bi LÚ A-ram
9. ni-šap-par ár-ki-šú
10. LÚ.UNUG.KI-a-a ki-i
11. il-lik-ú-nu um-ma
12. ḫu-bu-ut-ku-nu šá ḫab-tu
13. a-du-ú LÚ si-lul-lu
14. ina UNUG.KI i-pa-áš-šá-[ru]
15. a-du-ú LÚ.EN.LÍL.KI.[MEŠ]
16. šá ŠEŠ.MEŠ-šú-nu DUMU.[MEŠ]
17. ḫab-tu il-tap-rak-[ka]

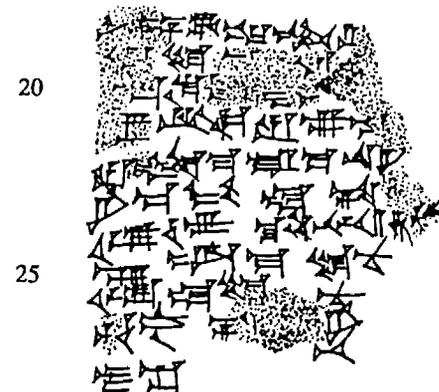
obv.



## REVERSE

18. [LÚ.DUMU].KIN-ka lil-[[ik-ma]
19. [ul(?)].-tu x (x) x [(x)]
20. [UNUG].KI x x (x) [(x)]
21. [ù] ig-de-ru-ú-k[a]
22. šup-ram-ma ra-ma-na-[ni]
23. ni-iṣ-sur at-ta
24. ù šú-ú it-ti a-ḫa-[meš]
25. sa-al-ma-tu-nu
26. ù at-[tu]-nu
27. [ḫu]-ub-t[a]-ni
28. i-ḫab-bat

rev.



<sup>(1-2)</sup>Say to Mukīn-zēri, thus says Kudurru your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>When the Bīt-Yakīn patrol came, <sup>(6-7a)</sup>they stole four men, five donkeys. <sup>(7b-9)</sup>We were going to write to the Arameans, but after that, <sup>(10-11)</sup>when the Urukians came, they said: <sup>(12-14)</sup>“Now, in Uruk, petty dealers are selling the plunder which they took from you.” <sup>(15-17)</sup>Now the people of Nippur—those whose brothers are the citizens who have been plundered—have written to y[ou]. <sup>(18)</sup>Let your messenger g[o, and] <sup>(19-20)</sup>from(?) [... to(?)] Uruk [...]. <sup>(21)</sup>But (if) they have turned hostile toward yo[u], <sup>(22-23a)</sup>write to me so that we may protect ourselves. <sup>(23b-25)</sup>You and he are on friendly terms with each other; <sup>(26-28)</sup>yet he is making captiv[e]s of our people.

## COMMENTS

- Lines 4–5—LÚ *gudūdu*, 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 *emūqišu ma’dūtu* in *ABL* 1366:21 and *emūqu ma’dāti lillikūnimma* in *ABL* 1240 r. 2–3. *gudūdu* is a loanword from Aramaic *g’dūd* (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 (LÚ *gu-du-da-nu*) and in Cavigneaux and Ismail, *Bagh. Mitt.* 21 (1990): 345 iii 14 (20 LÚ *gu-du-du šá LÚ A-ra-mu*). *g’dūd* is probably connected with *guddā*, “army,” which appears in Arabic as *jund*, also “army.”
- Line 13—LÚ *si-lul-lu* stands for *silullû*, a word meaning “peddler,” which outside the texts of this archive is attested with the spellings *zilulû*, *sulilû*, and *zilullû* (see *CAD* Z, p. 118 sub *zilulû*, and *AHW*, p. 1528 sub *zilullû*). From the latter spelling must have also been derived the adverb *zilullîš*, 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 *silullû* does here (see No. 128:15).
- Line 14—For *pašāru* 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 Bīt-Amūkāni and Bīt-Yakīn were allies; tribesmen from Bīt-Yakīn made raids against the Nippur region; Nippur united with Bīt-Amūkāni to form an alliance; Bīt-Dakkūri and Bīt-Amūkāni 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.
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Letter  
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1:1.9

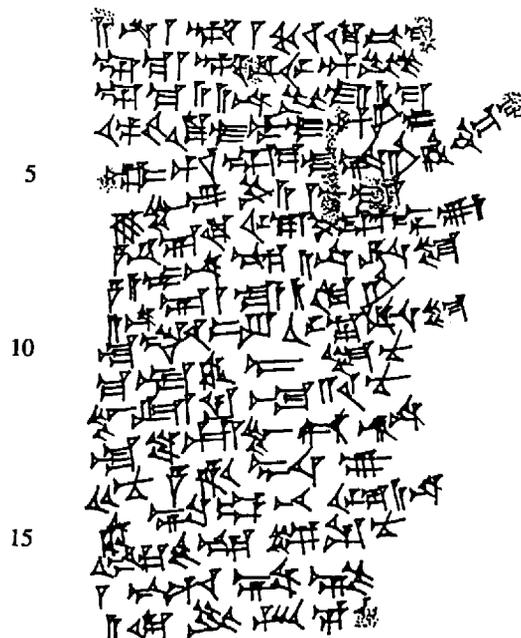
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## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>EN-ana-KUR-šú *qí-bi-m*[a]
2. *um-ma* <sup>md</sup>EN-TUK-ši-íl 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* l[a] *ta-né-eh-ši-is-m*[a]
6. *lib-bu-ú* LÚ *a-šib* [URU]
7. *šá* EN.LÍL.KI ù LÚ.BÁRA.DUMU-ú-a
8. *šá a-kan-na-ka a-na* húb-tu
9. *a-na* É <sup>m</sup>Ia-a-ki-ni
10. *la il-lak* ù húb-tu
11. *ma-la iḫ-tab-tu-nu*
12. *pu-ṭu-ru ina* šU<sup>m</sup>-šú-nu
13. *la te-ep-pu-uš en-na*
14. *man-nu šá* ḫa-du-ú
15. *iḫ-ta-nab-bat* ù *a-na*
16. *muḫ-ḫi-ka sar-ru-nu*
17. <sup>m</sup>Il-ta-gab
18. *a-di* ŠEŠ.MEŠ-e-<sup>l</sup>šú<sup>l</sup>

obv.



## REVERSE

19. *a-kan-na-<sup>l</sup>ka la<sup>l</sup> uš-<sup>l</sup>šá<sup>l</sup>-[bu]*
20. *šu-ši-šú-ma* [ki<sup>l</sup>-i a-n[a] [É<sup>l</sup>
21. <sup>m</sup>Ia-<sup>l</sup>ki-ni ù *a-na*<sup>l</sup>
22. LÚ *Bir-ri* [šu-ši<sup>l</sup>-[šú-m]a
23. *a-di* É-<sup>l</sup>šú-nu<sup>l</sup> [lu-ši]-bu
24. *šá-la-a-n[u-a a-kan-na-k]a*(!?)
25. *sa-ár-r[u-tu la uš-š]á-bu*
26. ù [la<sup>l</sup>-pa-<sup>l</sup>ni<sup>l</sup>-[šú-nu] ul ta-zak-ki

rev.



(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, (6-10a) nor should any resident of Nippur or any of the people of Parak-māri who are there go away captive to Bīt-Yakīn—(10b-13a) 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 Iltagab, (18) together with his brothers, (19) must not sett[le] there. (20-22) Expel him. Either t[o] Bīt-Yakīn or to the people of Birru expel [him]. (23) [Let them l]ive together with their own tribe. (24-25) Crim[inals must not sett]le [ther]e without my permission. (26) Or on account [of them] you will not be free of claims.

## COMMENTS

- Line 2—The personal name *Bēl-rāšīl* is composed of the theophoric element *Bēl* and the word *rāšīl(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 *rāši-ili*, “acquirer of a (fortune-bringing) god.” The name is also attested in *BE* 10 58:4, where it is spelled <sup>d</sup>EN-ra-šil; and the word *rāšīl(u)* occurs in *TuM* NF 2/3 189:20 as a component of the name *Ina-Esagil-rāšīl*, “The god of good fortune (Bēl) is in Esagil.” An abstract noun *rāšīlūtu* 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 *rāšīlūtu*). The reading *ra-ši-lu-ta* in *EA* 1:61 (see *AHw*, p. 961) should probably be corrected to *ra-ši liq-ta* (see, e.g., Moran, *Amarna Letters*, pp. 4–5 n. 21).
- Line 7—*Parak-māri* was located near Nippur and close enough to Bīt-Amūkāni 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 *Iltagab-Il* (see No. 30:2), the cuneiform spelling of West Semitic *Šagab-ʾĪl* (root \*ŠGB), “ʾĪl is (or has) exalted.” The shortened form of the name also occurs in the Assyrian eponym lists, where it is written variously as *Īl-ta<sub>5</sub>(UD)-gab*, *Sa-gab*, *Sa-gab-bu*, *Ta<sub>5</sub>-gab*, and *Ta<sub>5</sub>-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 *ʾĪl-šagab* 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).
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Letter  
4.7 × 8.4 × 2.7 cm  
1:1.9

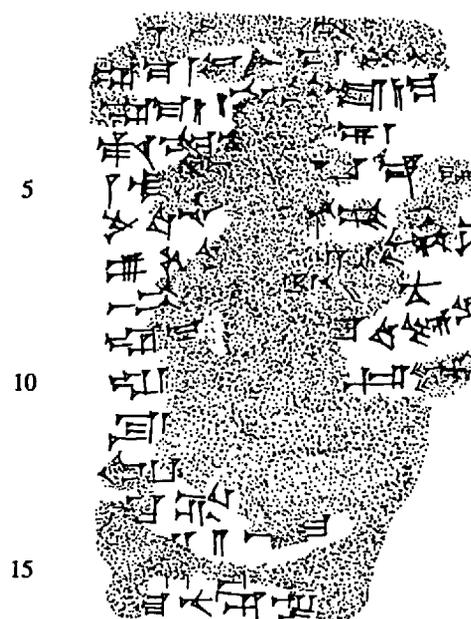
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## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-n]a [ᵐ]x-[x(-x) q]-[bi]-[ma]
2. um-ma ᵐx-x-x [šEŠ-kám]
3. [um]-ma-a a-[na šEŠ-ia]-a-ma
4. áš-šú řè-m[u šá] É
5. ᵐI[a-k]i-[nu] [šá] [taš]-pur-[ra]
6. LÚ Tam-[tim] [x(-x)].[MEŠ gab-bi]
7. ú-tar-[ru] [ki-i] [iḫ]-bu-ta-ni
8. ina bi-[ri-ni] [iq-bu]-nu
9. um-[ma] [gi-mil-l]a ut-tir-ru
10. um-[ma en-na] ib-[bu-un-ni]
11. šUᵐ-[ni lik-šu-da]
12. x x [x x x x (x)]
13. [at]-ta [(x)]
14. [ù] a-[na-ku]
15. [a-n]a [a-de]-[e]
16. [la(?)] nu-se-lu [ki-i]

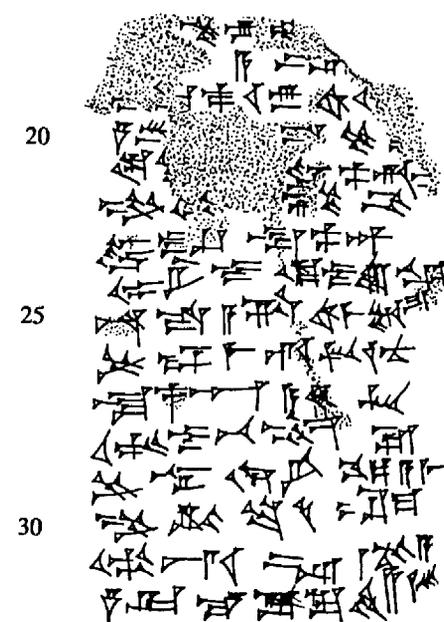
obv.



## REVERSE

17. [áš]-mu-ú u[m-ma]
18. [en-na] a-[lak]-[šú]
19. [i-ka]-áš šú-ú UD.[x].[KÁM]
20. šá IT[I.x li]-[li]-kám-m[a]
21. di-i[n-šú] [lip]-pa-ri-[is]
22. LUGAL [ul] [i]-[qab]-bi
23. lub-ra la-pa-an
24. mi-ni-i ki-i aḫ-ka
25. na-da-a-ta UD.ME-us-su
26. LÚ.DUMU šip-ri.MEŠ-šú-nu
27. la pa-an a-ḫa-meš
28. ul i-baḫ-ḫi-lu
29. LÚ be-lí di-ni-ka a-šib
30. LUGAL ik-te-liš um-ma
31. ul tal-lak ᵐNUMUN-a
32. šá taš-pur U₃.UDU.ḪI.A.MEŠ

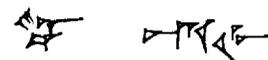
rev.



## UPPER EDGE

33. lul-tal-lim

u. e.



<sup>(1-2)</sup>[Say t]o [...], thus says [...], your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>Concerning the repo[rt about] Bīt-Y[ak]in [about which] you wrote to me—<sup>(6-7a)</sup>the Sealanders will return all the [...]. <sup>(7b-8)</sup>[After] he plundered me, am[ong us] they spoke <sup>(9)</sup>saying (not only): “They have wreaked [vengeanc]e,” <sup>(10-11)</sup>(but) also: “[Now let us re]cover our loss.” <sup>(12)</sup>[...] <sup>(13-16a)</sup>You and I, we must not be slack [abo]ut the treat[y]. <sup>(16b-17)</sup>[As I] have [he]ard: <sup>(18-19a)</sup>“[Now his] departure is delayed.” <sup>(19b-21)</sup>[He] should [co]me in person on the [...] day of the month [...] so [that his] cas[e] may be decided. <sup>(22)</sup>The king must not [s]ay: <sup>(23a)</sup>“Let me look into it.” <sup>(23b-25a)</sup>Why is it that you are being negligent? <sup>(25b-28)</sup>Their messengers never cease (going) to each other daily. <sup>(29)</sup>Your court adversary is here. <sup>(30)</sup>The king detained him, saying: <sup>(31a)</sup>“You will not go.” <sup>(31b-33)</sup>Zērā, about whom you wrote, let him be compensated for the flocks.

### COMMENTS

- Line 10—The word in question is probably *imbû*, “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 adê lā nusellu* in our text is paralleled by *ana adê ul ašellu* in *ABL* 328:15.
- Lines 22–23—*ul* occurs where *lā* is expected in the obvious prohibitive expression *šarru ul [i]qabbi lubrâ*, “The king must not [s]ay: ‘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\* IGI mi-<sup>l</sup>i-<sup>ni</sup> in Neo-Assyrian (see, e.g., Parpola, *LAS* 1, no. 46 r. 12).
- Lines 26–28—The G-stem of the verb *baṭālu* means “to stop, to cease (doing something),” “to fail (to do something),” or “to be idle” (see *AHW*, p. 116 sub *baṭālu(m)* G). *mār šipri* occurs as the subject of *baṭālu* 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 Bīt-Yakīn 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 Bīt-Yakīn, 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 Bīt-Yakīn 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.

## No. 21

Letter  
4.1 × 6.9 × 2.5 cm  
1:1.8

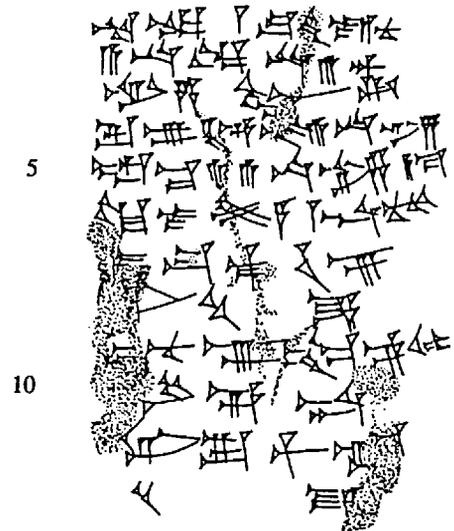
IM 77170  
12 N 193

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ÌR-ka <sup>m</sup>Ba-ḫi-ia-nu
2. a-na di-na-a-an
3. be-lí-ia lul-lik
4. lu-ú šul-<sup>l</sup>mu<sup>l</sup> a-na be-lí-ia
5. um-ma-a a-na\* be\*-lí\*-ia\*-a\*-ma\* \*over erasure
6. ki-i KASKAL šá <sup>m</sup>DU(!)-NUMUN
7. <sup>l</sup>i<sup>l</sup>-ba-áš-šú-ú
8. [be]-<sup>l</sup>l<sup>l</sup> liš-pur
9. [m]i-nu-ú ṭe-e-mi
10. [šá] LÚ Kal-du
11. [b]e-lí lu-mas-si-<sup>l</sup>ma<sup>l</sup>
12. liš-pu[r]

obv.



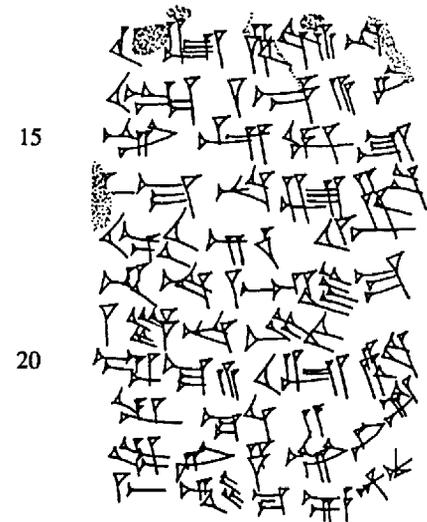
## REVERSE

13. ½ GÍN KÙ.BABBAR a-na
14. UGU <sup>m</sup>ZÁLAG-a-ni
15. be-lí ip-ru-su
16. <sup>l</sup>i<sup>l</sup> MA.NA GÍN KÙ.BABBAR
17. ul-tal-lim
18. en-na me-nam-ma
19. <sup>m</sup>SUM.NA-ŠEŠ
20. um-ma-a 10 GÍN KÙ.BABBAR
21. šup-ra(!)-a
22. di-ni šá be-lí DÙ-uš
23. me-nam-ma kal-an-nu

l. e.



rev.



## UPPER EDGE

24. ḫa-an-ṭiš

## LEFT EDGE

25. [be-lí ṭup-pa]-<sup>l</sup>šú<sup>l</sup> u SILIM-šú liš-pur

u. e.



(1)Your servant, Baḫiānu. (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 Mukīn-zēri is going to take place, my [lo]rd should write. (9-12)[Wh]atever news (there is) [about] Chaldea, my [l]ord should find out and writ[e].

(13-15)My lord decided that there was a charge of twenty shekels of silver against Nūrāni. (16-17)He has paid the thirty shekels of silver in full. (18-21)Why is Nādin-aḫi 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—*Baḫiānu* was the name of the eponymous ancestor of the Aramean tribe of Bīt-Baḫiāni, which was centered on the upper Khābūr (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, Šafāitic, and Liḫyānic *Nrn* (< \*NWR) (see, e.g., Harding, *Pre-Islamic Arabian Names*, p. 585; and Caskel, *Liḫyanisch*, 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 *šutallumu*, “to be paid in full.” Lines 16–17 would then be translated “The thirty shekels of silver have been paid in full.”

## No. 22

Letter  
4.4 × 7.5 × 2.7 cm  
1:1.8

IM 77174  
12 N 197

## TRANSLITERATION AND TRANSLATION

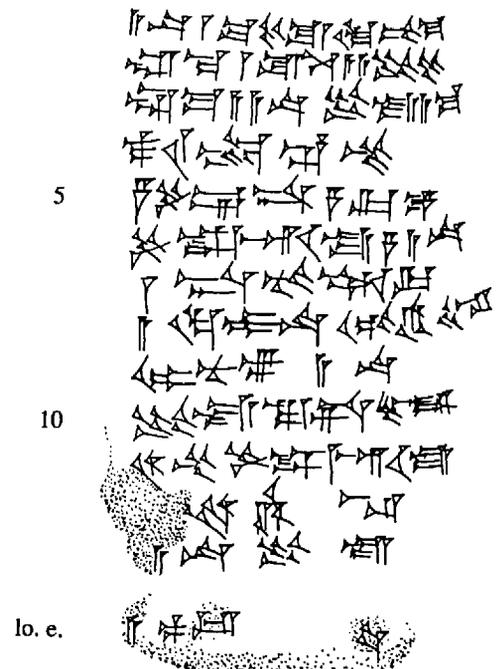
## OBVERSE

1. *a-na* <sup>m</sup>*Ba-laṭ-su qí-bi-ma*
2. *um-ma* <sup>m</sup>*Su-qa-a-a šEŠ-kám*
3. *um-ma-a a-na šEŠ-ia-a-ma*
4. *áš-šú ṭè-e-mu*
5. *šá LÚ Kal-du šá taš-pur*
6. LÚ.DUMU *šip-ri-ia šá a-na*
7. <sup>m</sup>DU-NUMUN *il-lik*
8. *a-di-kan-na ul iḫ-ḫi-si*
9. *mi-nu-ú a-na*
10. *šEŠ-ia lu-uš-pu-ra*
11. *u<sub>3</sub>-mu LÚ.DUMU šip-ri-ia*
12. *[it]-te-eḫ-si*
13. *a-na šEŠ-ia*

## LOWER EDGE

14. *a-šap-par*

obv.



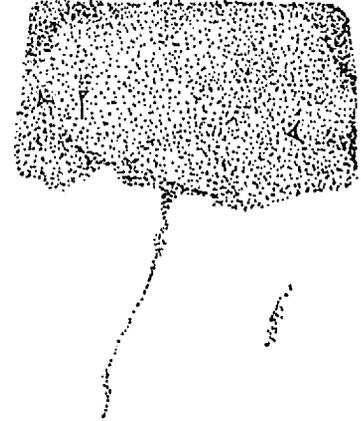
lo. e.

## REVERSE

15. [x x x x x (x x x)]  
 16. [x x x x x (x x x)]  
 17. x [x x x x (x x x)]  
 18. [x x x x x] x [(x x)]

rev.

15



<sup>(1-2)</sup>Say to Balāssu, thus says Sūqaya your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>Concerning the news about Chaldea about which you wrote—<sup>(6-8)</sup>my messenger who went to Mukīn-zēri has not yet returned. <sup>(9-10)</sup>What should I have written to my brother? <sup>(11-12)</sup>When my messenger [re]turns, <sup>(13-14)</sup>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 *Šūlā* (< *šūlu* [*sūlu*], “street”) in No. 124:2.

Line 7—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).

## No. 23

Letter  
5.4 × 7.1 × 2.4 cm  
1:1.4

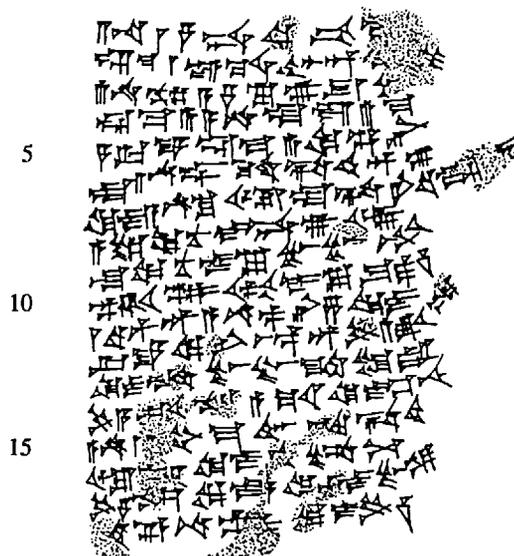
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12 N 169

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>N[G.DU] <sup>1</sup>q[bi-m[a]
2. *um-ma* <sup>m</sup>la-da-a'-'ll D[UMU-k]ám
3. *a-na ka-a-šá lu-ú šu-l[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-<sup>1</sup>ra<sup>1</sup>-[a]s*
8. *a-šar di-nu i-du-ú ù*
9. *la di-nu i-dab-bu-bu ina let*
10. <sup>d</sup>EN *u* <sup>d</sup>AG *ul i-ṭib-ba-áš-šú*
11. <sup>m</sup>Tam-maš-ll *a-na pa-ni-ia ki-i*
12. *taš-pur di-<sup>1</sup>ni<sup>1</sup> ina pa-an* LÚ.A.KIN-ka
13. *ki-i id-bu-bu it-tu-ra*
14. LÚ.A.<sup>1</sup>KIN *ka<sup>1</sup>-a-da ki-i iṣ-bat*
15. *a-na <sup>1</sup>A-tim<sup>1</sup>-ma-a' <sup>1</sup>it<sup>1</sup>-ta-din*
16. *ù <sup>d</sup>EN<sup>1</sup> ki-i <sup>1</sup>iḥ<sup>1</sup>-li-qa*
17. LÚ *šá ka-di-<sup>1</sup>ia<sup>1</sup> ki-<sup>1</sup>i<sup>1</sup> i-bu-ka*
18. [*i*]t-tan-na <sup>d</sup>[A]G <sup>1</sup>ki<sup>1</sup>-i LÚ *šú<-ú>*

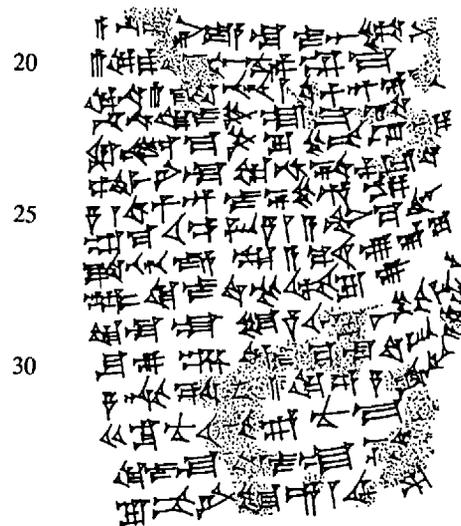
obv.



## REVERSE

19. *a-n[a] p[a]-ni-ia la i-ḫal-li-<sup>1</sup>qa<sup>1</sup>*
20. *a-di áš-<sup>1</sup>pu<sup>1</sup>-rak-ka um-ma*
21. *di-na-a <sup>1</sup>it<sup>1</sup>-ti <sup>m</sup>Tam-maš-ll e-<sup>1</sup>piš<sup>1</sup>*
22. *en-na ki-i LÚ ṣe-ba-<sup>1</sup>ta<sup>1</sup>*
23. *šup-ram-ma LÚ lu-še-bi-lak-<sup>1</sup>ka<sup>1</sup>*
24. *am-me-ni la di-na ta-šap-par*
25. *šá <sup>m</sup>Tam-maš-ll i-qab-bak-ka*
26. *um-ma* 10 ÉRIN.MEŠ *šá <sup>1</sup>A-tim-<sup>1</sup>ma-a'*
27. *it-ti-ia ka-a-da ú-kal-lu*
28. <sup>d</sup>AG *ki-i u<sub>4</sub>-mu ul-lu-ú*
29. *ki-la at-tu-šú <sup>1</sup>ù<sup>1</sup> ina ŠEŠ.MEŠ-šú*
30. *šu-ú <sup>d</sup>EN <sup>1</sup>ki-i ma-la<sup>1</sup> UD.MEŠ*
31. *šá bal-<sup>1</sup>ṭa-nu a<sup>1</sup>-de-<sup>1</sup>e<sup>1</sup> šá it-ti a-ḫa-meš*
32. *mìn-su nu-<sup>1</sup>ul<sup>1</sup>-tan-nu-ma*
33. *ki-i la <sup>1</sup>ki<sup>1</sup>-i at-<sup>1</sup>ta<sup>1</sup>*
34. *dib-bi-ni <sup>1</sup>tu<sup>1</sup>-un-deš-<sup>1</sup>ši-ru<sup>1</sup>*

rev.



<sup>(1-2)</sup>Say to Kudurru, thus says Yada<sup>ʾ</sup>-Il, your son. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my father: <sup>(5-7)</sup>Concerning what you wrote saying:

Our treaty—given father to son—by Heaven, you and I can not bre[a]k (it). <sup>(8-10)</sup>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.

<sup>(11-13)</sup>When you sent Tammaš-II to me, (and) when they had prosecuted the case in the presence of your messenger, he was proved guilty. <sup>(14-15)</sup>The messenger—when he reached the guard-post, he handed (him) over to Atimmā<sup>ʾ</sup>. <sup>(16)</sup>And by Bēl, he did not escape. <sup>(17-18a)</sup>When my guard led (him) here, he handed (him) over to me. <sup>(18b-20)</sup>(But) by Nabû, this man will try to escape until I have finally sent (him) to you, saying: <sup>(21)</sup>“Execute proceedings against Tammaš-II.” <sup>(22)</sup>Now if you want the man, <sup>(23)</sup>write to me, and let me send you the man. <sup>(24)</sup>Why are you writing about no due process?

<sup>(25)</sup>Concerning what Tammaš-II is saying to you: <sup>(26-27)</sup>“They are holding ten men of Atimmā<sup>ʾ</sup> with me at the guard-post”—<sup>(28)</sup>By Nabû, it is not for eternity. <sup>(29-30a)</sup>The detention is his (alone). And he is among his brothers.

<sup>(30b-32)</sup>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”? <sup>(33-34)</sup>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 Yada<sup>ʾ</sup>-Il, 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 *ultu muḥḥi ūmu agā ana māri ša bēliya attūr*, “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 ūmū ša balṭānu*, “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 Ibāl-pī-El of Ešnunna and Zimri-Līm of Mari, e.g., the latter refers to the former as “my father” (see Charpin, *Garelli Fs.*, pp. 139–66).

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

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

Lines 11, 21, and 25—The grapheme *Tam-maš* represents an attempt by the scribe to produce spoken *Šameš* or *Šamaš*, 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 *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).

Lines 14, 17, and 27—For *kādu*, “guard-post,” and *LÚ ša kādi*, “guard,” see *AHW*, pp. 419–20 s.v. (*CAD*, however, translates *kādu* as “fortified outpost”; see vol. K, pp. 33–34 s.v.). In line 14, *šabātu* seems to have the same meaning as *kašādu*.

Lines 15 and 26—*Atimmā<sup>ʾ</sup>* is similar to the personal name *ʾtm*, which is found in Šafāitic, Thamūdic, and other Old North Arabian dialects. It is also similar to the Sabeian name *ʾtmm*. (For attestations of *ʾtm* and *ʾtmm*, see Harding, *Pre-Islamic Arabian Names*, p. 19, and Ryckmans, *Noms propres sud-*

*sémitiques*, vol. 1, p. 47.) All the name forms seem to indicate an Arabic elative of the root \*TMM (ʾtm = \*ʾAtamm [the regular form in Arabic] and ʾtmm = \*ʾAtmam [the “strong” form]). The -ā ending is unclear however.

- Line 21—On the idiom *dīna itti 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 ullû* based on the context of *YOS* 3 41:18 (see *Glossar*, p. 28 sub *ullû*; compare San Nicolò, *Or* 23 [1954]: 362). Von Soden connects *ūmu ullû* with the more common expression *ultu ūmu ullû*, “from the remote past” (see *AHW*, p. 1410 sub *ullû(m)* I B).
- Lines 30–31—The expression *mala ūmū ša balṭānu*, “For each and every day that we are alive ...,” is virtually identical with an expression contained in the oath formula *ultu ūmu annî adi ūmū mala balṭāni*, “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 *ūmū ammar anīnu ... balṭānini*, “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 *minsu* 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 Yadaʾ-II, the sender of the letter, and Kudurru, the recipient, over the detention of a man named Tammaš-II. Kudurru apparently accused Yadaʾ-II, his vassal, of illegally holding Tammaš-II, and implied that Yadaʾ-II was breaking his oath of loyalty. Yadaʾ-II’s spirited defense of his own inculpability in the affair is recorded in the present letter.

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## No. 24

Letter  
3.9 × 6.3 × 2.3 cm  
1:1.7

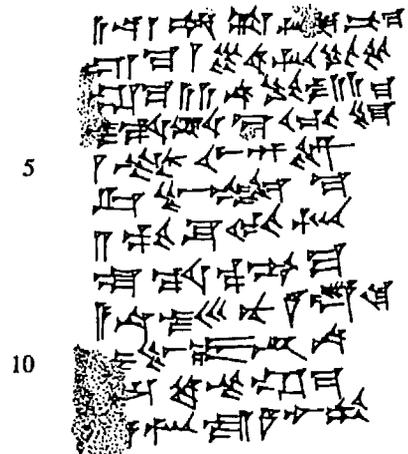
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12 N 173

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Il-ta-meš* <sup>l</sup>*qí-bi-ma*
2. *um-ma* <sup>m</sup>*Bir-Tam-meš* *šEš-kám*
3. *um-ma-a a-na* *šEš-ia-a-ma*
4. <sup>l</sup>*i*<sup>l</sup>-*da-tùm-<sup>l</sup>ma<sup>l</sup>* *ul-tu*
5. <sup>m</sup>*Mu-šal-lim-<sup>d</sup>IM*
6. *taš-pu-ram-ma*
7. 2 *GU<sub>4</sub> šu-ul-miš*
8. *ad-da-áš-šum-ma*
9. *a-na i-sin-nu* *šá UNUG.KI*
10. <sup>l</sup>*i*<sup>l</sup>-*bu-uk en-na*
11. [*a*]*l-te-mu um-ma*
12. [*ÉRI*]*N.MEŠ-ia* *šá ḫal-qu*

obv.



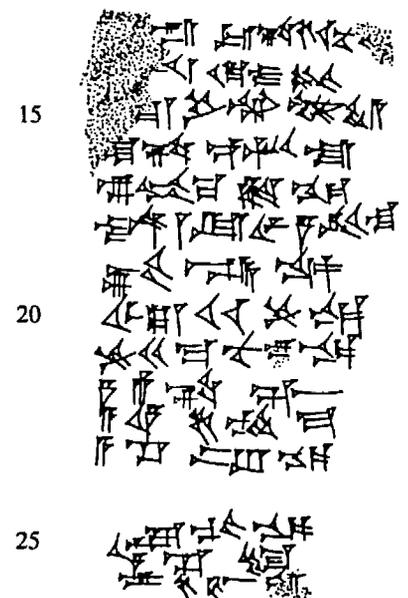
## REVERSE

13. [*šEš*]-*ú-a ip-ta-ṭar-šú-nu-t[u]*
14. [*a-d*]*u ki-i šEš*
15. <sup>l</sup>*ù*<sup>l</sup> *LÚ be-lí MUN.ḪI.A*
16. [*a*]*t-ta ÉRI.N.MEŠ-ia*
17. *ú-šur-ma KÙ.BABBAR-ka*
18. *i-na 1 GÍN IGI.4.GÁLLA*
19. *luṭ-ṭir-ka*
20. *ù 10-šú LÚ-ka*
21. *LÚ mam-ma-nu-ú-ka*
22. *šá a-ta-mar*
23. *a-paṭ-ṭar-am-ma*
24. *a-kil-lak-ka*

l. e.



rev.



## UPPER EDGE

25. *ù GU<sub>4</sub>-ka*
26. *šá ḫab-tu*
27. *ú-tar-rak-<sup>l</sup>ka<sup>l</sup>*

## LEFT EDGE

28. [*ki-i*] <sup>l</sup>*LÚ*<sup>l</sup>.*DAM.GAR ik-tal-d[u]*
29. [*ù i-na u<sub>4</sub>-m*]*u ta-tam-ru*
30. <sup>l</sup>*UDU.MEŠ<sup>l</sup>* *šul-lim-šú*

<sup>(1-2)</sup>Say to Iltameš, thus says Bir-Tammeš your brother. <sup>(3)</sup>Say to my brother: <sup>(4-6)</sup>This is to attest that after you sent Mušallim-Adad to me, and <sup>(7-8)</sup>I had given to him two oxen in good condition, <sup>(9-10a)</sup>he led (them) to the festival of Uruk.

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

<sup>(28)</sup>[If] the merchant has already arriv[ed], <sup>(29)</sup>[then as soon] as you see (him), <sup>(30)</sup>compensate him for the sheep.

### COMMENTS

Line 1—<sup>m</sup>*Il-ta-meš* must stand for *Šameš*, 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-Tammeš*, 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 *kī*, 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 LÚ occasionally precedes *mammanû* (for attestations, see *AHW*, s.v.).

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## No. 25

Letter  
4.1 × 6.4 × 2.8 cm  
1:1.6

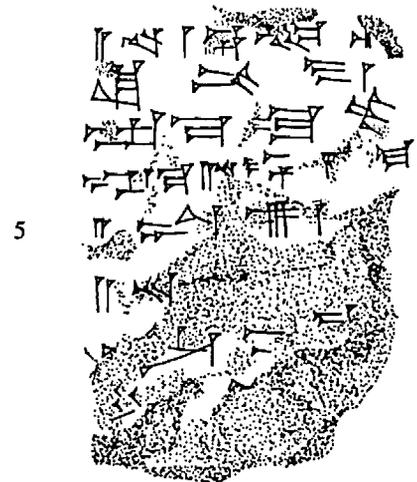
IM 77152  
12 N 175

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>[E-ṭè-ri]<sup>1</sup>
2. *qí-bi-ma*
3. *um-ma* AD-*kám*
4. *um-ma a-na* DUMU-[*ia*]<sup>1</sup>-*ma*
5. *a-du-ú* <sup>m</sup>[x-x(-x)]
6. *a-[na]* [*pa-ni-ka*]
7. [*al-tap-ra*]
8. [LÚ(?)]<sup>1</sup> x x [x (x)]
9. [x x x (x x)]  
(reverse of tablet destroyed)

obv.



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

## COMMENTS

The kinship formula used in the address formula indicates that Ēṭeru 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 Ēṭeru who received a letter from the king demanding that he return the king's plundered men and cattle (see No. 8).

## No. 26

Letter  
4.3 × 6.9 × 2.7 cm  
1:1.7

IM 77159  
12 N 182

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a]-[na] <sup>m</sup>[<sup>d</sup>AG-LUGAL]-DINGIR.MEŠ 'qí<sup>l</sup>-bi-[ma]
2. [um-ma] <sup>m</sup>x-x-ma-[a] ŠEŠ-kám<sup>l</sup>
3. [a-n]a [ka-a]-[šá] [lu<sup>l</sup>-ú] [šul]-mu
4. [u]m-[ma-a a-na] ŠEŠ-[iá-a-ma]<sup>l</sup>
5. [ul(!)]<sup>l</sup> ki-i pi-i an-[ni<sup>l</sup>-i]
6. [š]EŠ-[ú-a] iq-ba-a<sup>o</sup>
7. [um-ma] a-na pa-an
8. [LÚ] [Bi<sup>l</sup>-ri-ta a-né-eh-<sup>h</sup>i-si]
9. [en-na] [am<sup>l</sup>-me-ni] ŠEŠ-ú-a
10. [la il]-lik-ma ú-ši-ib
11. [am-m]e-ni ul-tu u<sub>4</sub>-mu
12. [ŠEŠ-ú]-a [il<sup>l</sup>-l[i]-[ku]<sup>l</sup>
13. [LÚ.D]UMU šip-[ri<sup>l</sup>-[šú]
14. [l]a(?) il(?)-[tap(?)-ra(?)]

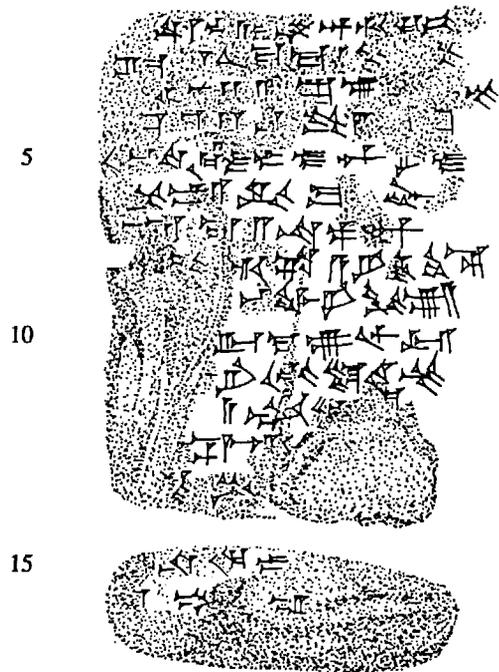
## LOWER EDGE

15. [en]-[na ki<sup>l</sup>-i] [ŠEŠ-ú-a]
16. [l]a [il<sup>l</sup>-lak [(x)]
17. [x x x (x x)]

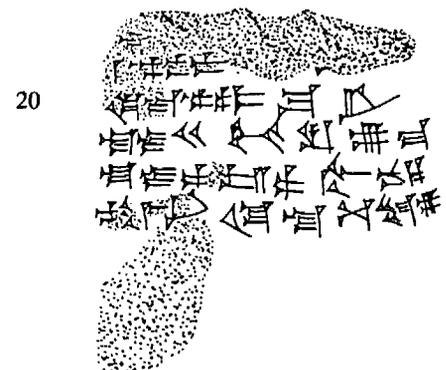
## REVERSE

18. x [x x x x (x x)]
19. <sup>md</sup>AG-[ba]-[ni<sup>l</sup>] [(x)]
20. [ki-i<sup>l</sup>] <sup>md</sup>AG-ba-ni
21. la i-man-gu-ru-ú-ma
22. la i-šap-pa-rak-ka
23. [am<sup>l</sup>-me-[ni<sup>l</sup>] dul-la qa-tu-ú

obv.



rev.



<sup>(1-2)</sup>Sa[y t]o Nabû-šar-ilī, thus says [P]N your brother. <sup>(3)</sup>May yo[u] be [we]ll. <sup>(4)</sup>[S]ay to my brother: <sup>(5-6)</sup>Did not my [br]other say to me as follows—<sup>(7-8)</sup>“I will go back to [the people of] Birītu”? <sup>(9-10)</sup>[Now] why did[n't] my brother [g]o? Why did he sit around? <sup>(11-14)</sup>(And if in fact my brother did go,) [wh]y from the time my [brother] we[n]t has[n't](?) he s[ent](?) his [mes]senger? <sup>(15-17)</sup>[N]ow if [my brother] is[n't] going, [...]. <sup>(18-19)</sup>[...] Nabû-[bā]ni [...]. <sup>(20-21)</sup>If Nabû-bāni does not agree, and <sup>(22)</sup>he does not write to you, <sup>(23)</sup>why should service come to an end?

## COMMENTS

- Line 1—The name *Nabû-šar-ilī* 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 LÚ is restored in the break before *Bi-ri-ta* based on the parallel LÚ *Bi-ri-ta-a-a* in CT 56 758:6. According to Zadok, this ethnonym is perhaps related to the toponym *Birītu*, which Nashef tentatively located in the border district between Babylonia and Assyria (see, respectively, the entries sub *Birītu* 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  
4.5 × 8.8 × 2.9 cm  
1:2.1

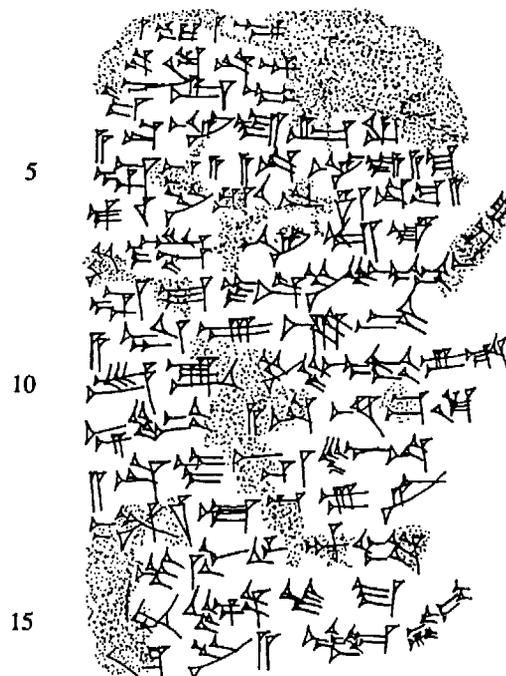
IM 77164  
12 N 187

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [l]R-ka<sup>md</sup>A[G-X-X]
2. [a]-na di-na-an [be-lí-ia]
3. lul-lik<sup>d</sup>A[G u<sup>d</sup>AMAR.UTU]
4. a-na be-lí-ia lik-<sup>r</sup>ru<sup>r</sup>-[bu]
5. um-<sup>r</sup>ma<sup>r</sup>-a a-na be-lí-ia-a-ma
6. áš-šú LÚ qin-<sup>r</sup>na<sup>r</sup> šá<sup>m</sup>Na-ba-a
7. <sup>r</sup>LÚ<sup>r</sup>.SIMUG [šá] be-lí iš-pur
8. um-<sup>r</sup>ma<sup>r</sup> i-na LÚ Pu-qu-u-<sup>r</sup>du<sup>r</sup>(!)-ú
9. a-du-ú ina lib-bi
10. ITI.KIN LÚ Pu-qu-ú-da
11. gab-bi <sup>r</sup>a-na<sup>r</sup> EN.<sup>r</sup>LÍL<sup>r</sup>.KI
12. a-na i-si-in-na
13. il-la-<sup>r</sup>ku<sup>r</sup>-ú-ni
14. <sup>m</sup>Mu-šal-lim-<sup>d</sup>AMAR.UTU
15. [l]il-li-kám-ma
16. <sup>r</sup>ù<sup>r</sup> LÚ A-ram gab-bi

obv.

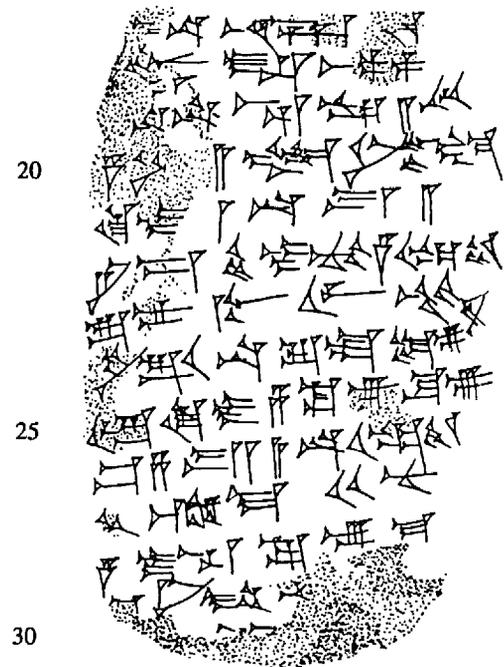


## REVERSE

rev.

17. [i]-na EN.LÍL.[KI]  
 18. [lip]-ra-aq  
 19. [a]-[na na]-si-ka-a-ti  
 20. [ša LÚ] A-ram lid-bu-ub-ma  
 21. ki-i <sup>m</sup>Na-ba-a  
 22. ni-is-ḫi\* i\*-kul ša muḫ-ḫi-šú  
 23. lu-ú-šal-lim-mu  
 24. [LÚ] qin-na lu at-tu-ú-ni  
 25. [ù] ki-i za-ku-ú šu-ú  
 26. iz-za-zu a-na muḫ-ḫi-šú  
 27. liš-kun-ma man-nu  
 28. ša i-se-lu-ú-ma  
 29. ina(!?) qaq-qar E[N.LÍL.KI]  
 30. [lu(?)]-[še(?)]-šu(?)<sup>1</sup>

\*over erasure



<sup>(1)</sup>Your servant, Na[bû-...]. <sup>(2-4)</sup>I would gladly die for [my lord]. May Na[bû and Marduk] ble[ss] my lord. <sup>(5)</sup>Say to my lord: <sup>(6-7)</sup>Concerning the family of Nabâ, the smith, [about whom] my lord wrote, <sup>(8)</sup>saying: “(They are) among the Puqūdu tribe”—<sup>(9-13)</sup>now in the month of Ulūlu, the entire Puqūdu tribe is coming to Nippur for the festival. <sup>(14-18)</sup>Let Mušallim-Marduk [c]ome and segregate all the Arameans in Nippur. <sup>(19-20)</sup>Let him speak [t]o the shaykhs of the Arameans; <sup>(21-23)</sup>and if Nabâ has used up the advance, let them make full restitution for that which is charged against him, <sup>(24)</sup>even if the family is one of ours. <sup>(25-27a)</sup>But if he is to stand free of obligation, let him make a deposit against his charge. <sup>(27b-28)</sup>And whoever is negligent, <sup>(29-30)</sup>let them expel(? him) from(?) the territory of N[ippur].

## COMMENTS

Lines 8 and 10—On the prominence and geographical distribution of the Aramean tribe of Puqūdu, 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 *alu*).

Line 22—In Babylonian texts of the first millennium B.C., *nishu* 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 *nishu(m)* I 6a–c, and in *CAD N/II*, p. 268 sub *nishu A 5b*). The term refers to a withdrawal from an account in Nos. 36:16–21 and 37:4–10. For *nishu* in the meaning “rate of exchange,” see the note to No. 67:4.

The letter informs us that the shaykhs of the Puqūdu 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 ʿĀnah to al-Ḥadītha 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 × 7.3 × 2.2 cm  
1:1.7

IM 77168  
12 N 191

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-[na] <sup>m</sup>NÍG.DU qí-b[i-ma]
2. um-ma <sup>m</sup>Ba-laṭ-si šEŠ-kám
3. a-na ka-a-šá lu-ú šul-mu
4. um-ma-a a-na šEŠ-iá-a-ma
5. áš-sú ḫu-ub-ta
6. ù LÚ.DAM.GÀR
7. šá taš-pur ḫa-bi-ta-nu
8. at-tu-ka LÚ.DAM.GÀR
9. DUMU TIN.TIR.KI
10. <sup>o</sup>AG ki-i
11. ki-lal-le(!)-e
12. at-tu-ú-a-a-ma
13. mi-nam-mu

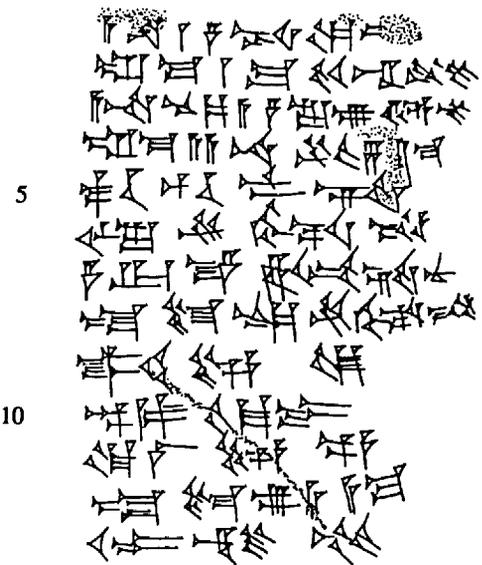
## LOWER EDGE

14. [taš<sup>1</sup>]-[pur]

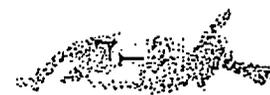
## REVERSE

15. u[m-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<sup>1</sup>]-[par]-[ka<sup>1</sup>]

obv.



lo. e.



rev.

15



<sup>(1-2)</sup>Sa[y] to Kudurru, thus says Balāssu your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-9)</sup>Concerning the captive and merchant about whom you wrote: "The marauders are yours, and the merchant is a citizen of Babylon." <sup>(10)</sup>By Nabû—<sup>(11-12)</sup>Neither belongs to me. <sup>(13-16)</sup>Why have you wri[tten], sa[ying: ...]. <sup>(17-19)</sup>[... the mar]auders [... I] am writing to you.

## COMMENTS

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

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

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

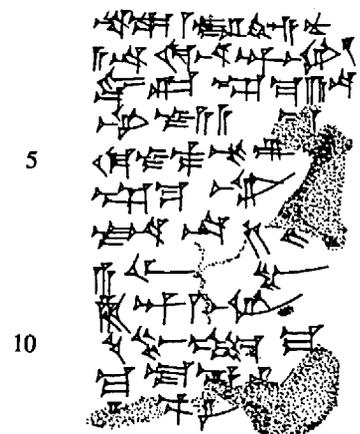
IM 77186  
12 N 209

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ìR-ka <sup>m</sup>Ra->a-a-nu
2. a-na di-na-an be-lí-ia
3. lul-lik um-ma-a a-na
4. be-lí-ia-a-<sup>l</sup>ma<sup>l</sup>
5. ki-i áš-mu-<sup>l</sup>ú<sup>l</sup>
6. um-ma be-lí
7. i-na na-kut-<sup>l</sup>tu<sup>l</sup>
8. a-ši-bu
9. ha-an-<sup>l</sup>tiš be-lí
10. liš-pu-ram-ma
11. ma-la GURUŠ.<sup>l</sup>MEŠ<sup>l</sup>
12. <sup>l</sup>šá<sup>l</sup> pa-<sup>l</sup>ni<sup>l</sup> [be-lí-ia]

obv.



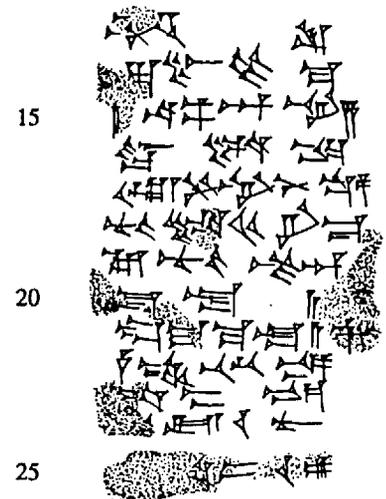
## REVERSE

13. <sup>1</sup>maḥ<sup>1</sup>-ru  
 14. <sup>1</sup>lu<sup>1</sup>-bu-kám-ma  
 15. <sup>1</sup>a<sup>1</sup>-na pa-an be-lí-iá  
 16. lul-li-ka  
 17. ù LÚ·be-lí KÚR-ka  
 18. kul-li-man-ni-ma  
 19. lu-kul MU DINGIR  
 20. <sup>1</sup>šu<sup>1</sup>-la-a  
 21. um-ma ma-la-a <sup>1</sup>ÉRIN.MEŠ<sup>1</sup>  
 22. šá it-ti-ka  
 23. <sup>1</sup>lī<sup>1</sup>-tab-ka  
 24. [ba]l-tu-šú-nu

l. e.



rev.



## UPPER EDGE

25. [li-i]t-tab-<sup>1</sup>šú-ú<sup>1</sup>

## LEFT EDGE

26. a-d[i] i-na šu[l-m]u  
 27. <sup>1</sup>a-na<sup>1</sup> URU-šú-<sup>1</sup>nu<sup>1</sup>  
 28. <sup>1</sup>šu-nu i<sup>1</sup>-né-eh-<sup>1</sup>hi-<sup>1</sup>su<sup>1</sup>

(<sup>1</sup>)Your servant, Ra<sup>1</sup>ānu. (<sup>2-4</sup>)I would gladly die for my lord. Say to my lord: (<sup>5</sup>)As I have heard: (<sup>6-8</sup>)my lord is living in peril. (<sup>9-10</sup>)Let my lord write to me posthaste, and (<sup>11-16</sup>)I will come and bring to my lord as many warriors as are suitable for my lord. (<sup>17-19a</sup>)Then show me your enemy and let me devour (him). (<sup>19b-20</sup>) (Only) swear to me by god, (<sup>21-23</sup>) saying: “Let each and every man who is with you be brought back (alive). (<sup>24-25</sup>) [Let] them remain [vi]gorous (<sup>26-28</sup>)unt[il] they return sa[fe]ly to their town.”

## COMMENTS

Line 1—The PN that is spelled here <sup>m</sup>Ra<sup>1</sup>-a-a-nu is very tentatively identified with the divine name R<sup>c</sup>n, a local god of the Liḫyān (see Caskel, *Liḫyanisch*, pp. 38 and 151 [index]). R<sup>c</sup>n is attested as the theophoric element in several Liḫyānic personal names found in inscriptions from the vicinity of Taymā<sup>1</sup> and Dedān (al-<sup>c</sup>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 Höfner, “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., <sup>m</sup>Mar-duk (No. 17:38), <sup>m</sup>Il-ta-meš (No. 24:1), and <sup>1</sup>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 G stative 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 šābī* must be singular (“each and every man”), since it governs the singular verbal form *lītabka*, which is analyzed as a Gt-stem precativative of *abāku* + sg. vent. -a. The Gt-stem of *abāku* is otherwise unattested.

Line 24—[ba]l-tu-šú-nu seems to represent *balāṭūšunu*.

## No. 30

Letter  
4.5 × 7.3 × 2.6 cm  
1:1.7

IM 77197  
12 N 221

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-na<sup>m</sup>]DÙG.GA-<sup>d</sup>[UTU qí-bi<sup>l</sup>]-[ma]
2. [u]m-ma<sup>m</sup>Il-ta-[gab-Ìl ŠEŠ<sup>l</sup>-kám
3. um-ma-a a-na [ŠEŠ-ia<sup>l</sup>]-a-ma
4. šá LÚ ṣab-tu<sup>l</sup>-tu
5. šá taš-pur um-ma pu-ut-su-nu
6. [maḥ<sup>l</sup>]-[š]i a-du-ú
7. lul-lik-ma ṭè-<sup>l</sup>[e-mu<sup>l</sup>]
8. AD.MEŠ-šú-nu
9. lul-ma-ad-du
10. ki-i ma-ad KÙ.BABBAR
11. šá ina muḥ-ḫi-<sup>l</sup>šú<sup>l</sup>-nu
12. a-par-ra-<sup>l</sup>su<sup>l</sup> a-na
13. [šU<sup>m</sup>-ia i-ṭir<sub>3</sub>

obv.

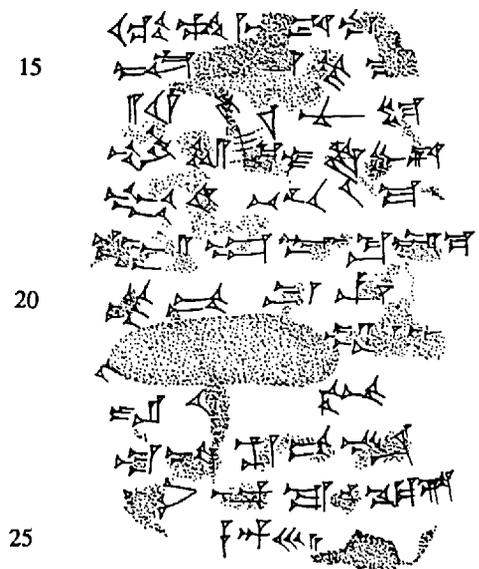


## REVERSE

14. ul am-me-[r]ik-<sup>l</sup>ka<sup>l</sup>
15. al-[l]a-kám-m[a]
16. a-<sup>l</sup>paṭ-ṭar<sup>l</sup>-šú-nu-tu
17. MUN.ḪLA [ki<sup>l</sup>-i te-pu-uš
18. qu-ut-ti-šú-ma
19. [ANŠE.A<sup>l</sup>.AB.BA ina<sup>l</sup> šU-<sup>l</sup>ia<sup>l</sup>-ma
20. [gab<sup>l</sup>-bi x x
21. x [x x] RA x (x)
22. ra-m[an]-gu
23. [la ta-ḫab-bi-il<sup>l</sup>
24. x x x SU/LU x KA TA
25. ŠÁ DINGIR EŠ A

l. e.

rev.



## LEFT EDGE

(erased)

25

<sup>(1-2)</sup>Say [to] Ṭāb-Šamaš, [t]hus says Iltagab-Il your brother. <sup>(3)</sup>Say to my brother: <sup>(4-6a)</sup>Concerning the prisoners about whom you wrote, saying: “Guara[nt]ee their safety”—<sup>(6b-9)</sup>now let me go and learn what their fathers are thinking. <sup>(10-13)</sup>If it is much silver that I should set aside for them, pay it to me. <sup>(14)</sup>I won’t del[a]y. <sup>(15-16)</sup>I’ll go an[d] ransom them. <sup>(17-18)</sup>Just as you made the alliance, put an end to it. <sup>(19-20)</sup>The camel(s) in my possession are all [...]. <sup>(21)</sup>[...] <sup>(22-23)</sup>Don’t cheat yourse[lf]. <sup>(24-25)</sup>[...]

## COMMENTS

Line 2—*Itagab-Il* is the cuneiform spelling of the West Semitic name *Šagab-ʾIl* (root \*ŠGB), “ʾIl is (or has) exalted.” On the correspondence between cuneiform \*ilt- and West Semitic ś, see Fales, *Or* 47 (1978): 91–98. On the West Semitic theophoric element ʾIl, see the note to No. 78:2.

Lines 5–6—On the idiom *pūt X maḥāṣu*, “to guarantee the safety of X,” see the note to No. 7:20. The final vowel of *maḥṣi* is puzzling.

Lines 7–9—The idiom *ṭēm X lamādu* means “to learn the will, opinion, or mind of X” (see *CAD* L, p. 56 sub *lamādu* 4b1’; cf. *AHW*, p. 531 sub *lamādu(m)* G1a).

Line 13—*i-ṭir*, is understood to represent *eṭir*, the m.sg. imp. of *eṭēru* B, “to pay.”

Line 15—The shape of the AL sign is very unusual.

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

## No. 31

Letter  
4.0 × 6.9 × 2.4 cm  
1:1.8

IM 77198  
12 N 222

## TRANSLITERATION AND TRANSLATION

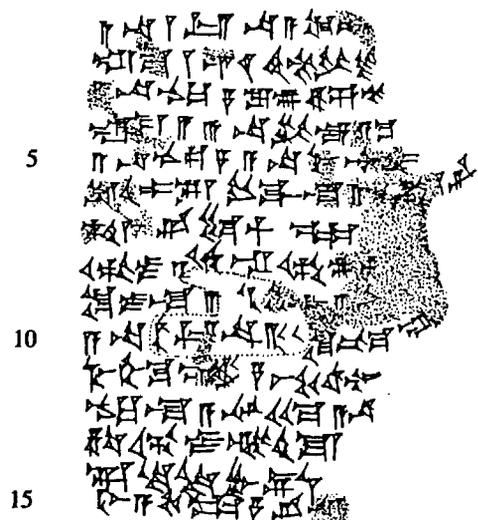
## OBVERSE

1. *a-na* <sup>m</sup>*Ib-na-a qí-b[i-ma]*
2. *um-[ma]* <sup>m</sup>*Re-ḫi-mu šEŠ-kám*
3. <sup>l</sup>*a-na ka-šá lu-ú šul-mu*
4. *um-ma-a a-na šEŠ-ia-[a]* <sup>l</sup>*ma*
5. *a-na ka-šá a-na x x x*
6. <sup>l</sup>*LÚ* *a-mi-lu LÚ qal-[la-a]* *[at]-[tu]-ni*
7. <sup>l</sup>*am-me* <sup>l</sup>*ni tu-maš-šir-[šú]*
8. *ul i-[né-eh] <-ḫi>-si ul* <sup>l</sup>*ú* <sup>x</sup>*-[x(-x)]*
9. *ki-i-la-a-šú* (erasure?)
10. *a-na* <sup>m</sup>*Ib\*-na\*-a\** *qí-bi-ma* <sup>l</sup>*um* <sup>l</sup>*[ma]*
11. <sup>l</sup>*NIN-ta\** *šá ina KUR Tam-tim*
12. *ka-la-a-ti mam-ma a-na*
13. *KÙ.BABBAR ul i-nam-din-su*
14. *kit-te te-pu-uš*
15. *SAL a-mat-ka šá-ni-[ta(?)]* <sup>l</sup>

\*over erasure

\*over erasure

obv.



## REVERSE

16. <sup>1</sup>A-ta-li-[l]a  
 17. šá ina É Da-ku-ru  
 18. mam-ma a-na KÙ.BABBAR ul i-nam-din-su

rev.



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

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

## COMMENTS

Line 2—<sup>m</sup>Re-ḫi-mu may represent Arabic *raḫima*, “He (the deity) had pity,” which is perhaps a hypocoristic form of a name such as *Rḫm'l* in Thamūdīc (see van den Branden, *Inscriptions thamoudéennes*, p. 294 [Jsa. 513]).

Line 11—<sup>n</sup>NIN-ta, which can also be read as <sup>l</sup>Eriš-ta, means “Object of desire” (see, e.g., Stamm, *Namengebung*, p. 248, and *CAD E*, p. 299 sub *erištu* A 2a).

Line 14—For the idiom *kitta epēšu*, “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 *epēšu* 2c (“to make a treaty”) and Moran, *Amarna Letters*, *passim* (“to make an alliance”).

Line 16—<sup>l</sup>A-ta-li-[l]a, which has been transcribed here as *Attā-līlā*, is very tentatively understood to be composed of the theophoric element <sup>l</sup>Attā (a spelling of the name of the goddess <sup>l</sup>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 Sfire; see, e.g., Fitzmyer, *Sefire*, pp. 38–39, and Zadok, *West Semites*, p. 203).

## No. 32

Letter  
3.7 × 5.3 × 2.3 cm  
1:1.5

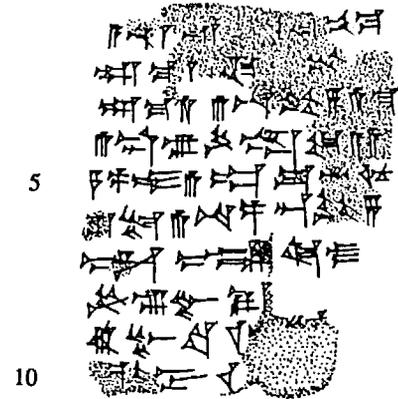
IM 77201  
12 N 226

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-<sup>1</sup>na<sup>1</sup> m<sup>x</sup>-[x]-x <sup>1</sup>qí<sup>1</sup>-bi-ma
2. um-ma m<sup>1</sup>[<sup>d</sup>EN(?)<sup>1</sup>-x[(-x)]] <sup>1</sup>šEŠ<sup>1</sup>-[kám]
3. um-ma-a a-<sup>1</sup>na šEŠ<sup>1</sup>-iá-a-ma<sup>1</sup>
4. a-du-ú LÚ.UNUG.<sup>1</sup>KI-a-a<sup>1</sup>
5. šá ANŠE.A.AB.BA.<sup>1</sup>MEŠ<sup>1</sup>-šú-nu
6. <sup>1</sup>ḥab<sup>1</sup>-tu a-na pa-an <sup>1</sup>šEŠ<sup>1</sup>-iá
7. al-tap-<sup>1</sup>ra<sup>1</sup> ki-i
8. LÚ Ú-bu-lu
9. iḥ-bu-tú-šú-n[u]-<sup>1</sup>tu<sup>1</sup>
10. (x) <sup>1</sup>ANŠE<sup>1</sup>.KU[NGA.MEŠ]

obv.



## REVERSE

11. [x x x (x)] x
12. [x x x (x)] x
13. [x x (x)] x x
14. [(x)] m<sup>1</sup>[Ru-bu šup<sup>1</sup>-ra

rev.



<sup>(1-2)</sup>Say to [PN], thus says Bēl(?)-[... your] brother. <sup>(3)</sup>Say to my brother: <sup>(4-7a)</sup>I have now dispatched to my brother the Urukians whose camels were plundered. <sup>(7b-9)</sup>If the Ubūlu tribe has plundered th[e]m, <sup>(10-14)</sup>[...] mu[les ...] Rūbu [...] send.

## COMMENTS

Line 8—On the Aramean tribe of Ubūlu, see the note to No. 98:17.

## No. 33

Letter  
4.3 × 7.9 × 2.3 cm  
1:1.9

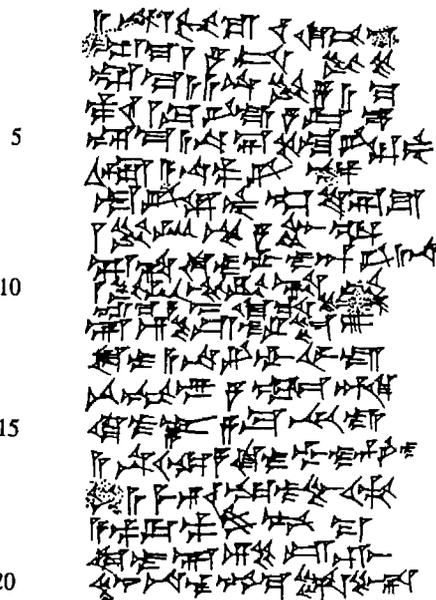
IM 77112  
12 N 135

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Gu-lu-šú qí-bi-[ma]*
2. *um-ma* <sup>m</sup>*NÍG.DU šEŠ-kám*
3. *um-ma-a a-na* *šEŠ-iá-a-ma*
4. *áš-šú* <sup>m</sup>*Ba-ni-ia šá taš-pur*
5. *um-ma a-na* *É.KUR la ir-ru-ub*
6. *ù a-na* *pa-ni-ka*
7. *la ir-ru-ub* *ap-te-qid-su*
8. <sup>m</sup>*šEŠ.MEŠ-MU šá-a* <sup>></sup>*-al*
9. *kit-ta ki-i pi-i an-ni a-na*
10. <sup>m</sup>*šEŠ.MEŠ-MU iq-ta-[bi]*
11. *um-ma šá tap-qí-da-i[n-n]a*
12. *É zi-qur-ra-tu-ú*
13. *ki-i a-na né-pe-ši-ia*
14. *bat-qu-ú šá* *BÀD.AN.KI*
15. *ki-i aš-ša-ba-ti-ia*
16. *a-na UGU šá ki-i pi-i an-ni-i*
17. <sup>[LÚ]</sup> *A šip-ri-ka i-pu-ul*
18. *a-šap-pa-raš-šum-ma*
19. *ki-i É zi-qur-rat*
20. *in-na-áš-šum-ma li-pu-uš*

obv.



lo. e.



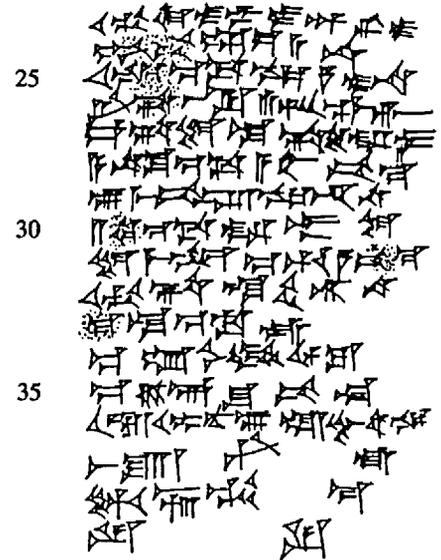
## LOWER EDGE

21. *[bat]-qa šá* *BÀD.AN.KI*
22. *[l]i-iš-bat*

## REVERSE

rev.

23. *ul ki-i pi-i an-ni-i*  
 24. *taq-<sup>1</sup>bi<sup>1</sup> um-ma a-na*  
 25. <sup>1</sup>UGU<sup>1</sup> GIŠ.GIGIR-ka šá i-na  
 26. *šal-ta ina AMBAR A.MEŠ mar-rat*  
 27. *šab-ta-tu la ta-ḥar-ra-aš*  
 28. *a-na-ku GIŠ.GIGIR a-rak-kás-ma*  
 29. *ú-šeb-bi-lak-ka en-na*  
 30. *a-di GIŠ.GIGIR ra-as-ki*  
 31. *tu-šeb-bil GIŠ ḥu-šá-am-ma*  
 32. *ul ta-ad-din en-na*  
 33. *ma-la GIŠ.GIGIR-ia*  
 34. GIŠ.MES.GÀM ù  
 35. GIŠ.ŠÀ.KAL šu-bi-la  
 36. ù mi-nu-ú ši-bu-ut-ka  
 37. *ina šU<sup>II</sup> m<sup>II</sup>DÜ-ia*  
 38. *mus-sa-am-ma*  
 39. *šup-ru*



<sup>(1-2)</sup>Say to Gulūšu, thus says Kudurru your brother. <sup>(3)</sup>Say to my brother: <sup>(4)</sup>Concerning Bāniya about whom you wrote, <sup>(5)</sup>saying “He must not enter Ekur, <sup>(6-7a)</sup>and he must not enter your presence.” <sup>(7b)</sup>I appointed him. <sup>(8-10)</sup>Ask Aḥḥē-iddin if in truth he (Bāniya) said to Aḥḥē-iddin:

<sup>(11)</sup>With regard to the fact that you appointed [m]e—<sup>(12-15)</sup>if the ziggurat is mine to build, then are the repairs of Dēr also mine to undertake?—

<sup>(16-20)</sup>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—<sup>(21-22)</sup>[le]t him undertake the [rep]airs of Dēr.

<sup>(23-24a)</sup>Did you not tell me:

<sup>(24b-29a)</sup>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?

<sup>(29b-32a)</sup>Now up to the time you should send a completely assembled chariot, you will not have delivered even a scrap of wood. <sup>(32b-35)</sup>Now send me every single part of my chariot—*šaššūgu*-wood and *šakkullu*-wood. <sup>(36-39)</sup>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* (*Gulūsu*).

Line 15—*aššabātiya* of course represents *an(a)+šabātiya*. The crasis is noteworthy.

Lines 24–27—For the meaning of *ḥarāšu*, “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—*raski* is undoubtedly a metathesized spelling of *raksi*, the verbal adjective of *rakāsu*.

Line 31—*hu-ša-am-ma* probably represents *hušû*, “scrap,” + emphatic *-ma*. The word *hušû* elsewhere refers to metals (see *AHW*, pp. 361–62 s.v. and *CAD* H, p. 262 s.v.). But here it is clearly meant to signify a “scrap of wood” because of the determinative G1Š 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.

## No. 34

Letter  
4.0 × 6.3 × 2.4 cm  
1:1.7

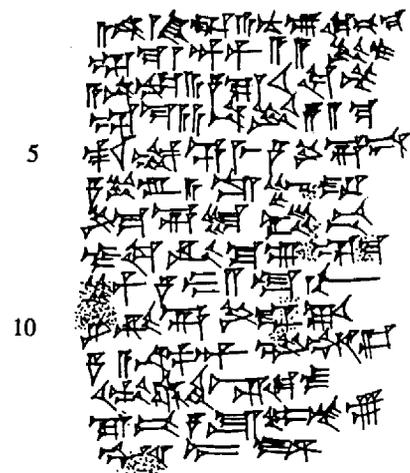
IM 77111  
12 N 134

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Har-ra-a-nu-ú qí-bi-ma*
2. *um-ma* <sup>md</sup>*MAŠ-a-a ŠEŠ-kám*
3. *a-na ka-a-ša lu-u šùl-mu*
4. *um-ma-a a-na ŠEŠ-ía-a-ma*
5. *áš-šú tè-e-me šá LÚ Kal-du*
6. *ša ŠEŠ-ú-a iš-pu-ra*
7. *LÚ ma-dak-tu gab-bi*
8. *i-de-ek-ku-ú um-ma*
9. <sup>l</sup>*ŠE*.BAR *ša URU La-rak*
10. *ni-ik-kal LÚ.DUMU.KIN*
11. *ša a-na pa-an LUGAL il-lik*
12. *ul iḫ-ḫi-si ki-i*
13. *dib-bi šá su-lum-mu-ú*
14. <sup>l</sup>*il*-tap-ra

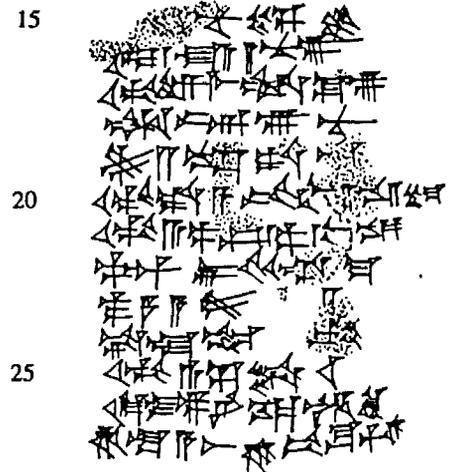
obv.



## REVERSE

15. [ZAG(?)] *nu-šar-šad*  
 16. *ù ia-a-nu-ú*  
 17. *ul im-me-rik-ku-ú*  
 18. *il-lak-ú-nu*  
 19. KASKAL<sup>II</sup> *ka<sup>1</sup>-da-<sup>1</sup>na<sup>1</sup>*  
 20. *ul ta-a-bi SAL a<sup>1</sup>-mil-tu*  
 21. *ul a-šap-pa-rak-ka*  
 22. *pa-an lud-<sup>1</sup>gul<sup>1</sup>-ma*  
 23. *áš-šá-a KASKAL<sup>II</sup>*  
 24. *ta-aṭ-ṭè-<sup>1</sup>am<sup>1</sup>*  
 25. *ul a-kil-li-šú*  
 26. *ki-i pa-ni-ka maḥ-ḥír*  
 27. *ḪA.LA-a ina lib-bi šu-kun*

rev.



<sup>(1-2)</sup>Say to Ḫarrānū, thus says Ninurtaya your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-6)</sup>Concerning the report about the Chaldeans about which my brother sent me a letter—<sup>(7-8a)</sup>They are mobilizing the entire campaigning army. <sup>(8b-10a)</sup>They are saying, “We will eat the wheat of Larak.” <sup>(10b-12a)</sup>The messenger who went to the king has not returned. <sup>(12b-14)</sup>If he sends word of a peace agreement, <sup>(15)</sup>we will firmly establish the [border(?)]. <sup>(16)</sup>If not, <sup>(17)</sup>will they not stay there? <sup>(18)</sup>Will they come here?

<sup>(19-21)</sup>The road of the guard-posts is not safe; I am not sending the slave woman to you. <sup>(22)</sup>Let me wait a while. <sup>(23-24)</sup>As soon as you have taken charge of the road, <sup>(25)</sup>I won’t hold her back. <sup>(26-27)</sup>If it suits you, put my share in.

## COMMENTS

Line 9—All the Semitic cognates of *uṭṭatu* (ŠE.BAR) mean “wheat,” including *ḥitt* in Ugaritic, *ḥittā* in Hebrew, *ḥint<sup>e</sup>ṭā* and *ḥitt<sup>e</sup>ṭā* in Aramaic, *ḥinta* in Arabic, and *ḥettat* in Ethiopic. It would be odd, therefore, if the Akkadian term did not also mean “wheat.” Nevertheless, Assyriologists conventionally translate *uṭṭatu* as “barley,” based largely on the existence of two Aramaic dockets equating ŠE.BAR with Aramaic *š<sup>c</sup>rn*, “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 šaḥḥari*, “main cereal crop and minor crop” (see *CAD* E, p. 19 sub *ebūru* 2e).

Line 15—ZAG stands for *mišru*, “border.” The lacuna is restored on the basis of the phrase *mišir šu-úr(!)šu-du(!)* in *PBS* 15 80 i 24 (Nabonidus).

Lines 19–20—*harrānu* is usually feminine, but it can also be masculine, especially in Neo-Assyrian and Neo-Babylonian documents (see *CAD* H, 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—*taṭṭe'am* is understood to stand for the 2m.sg. G-stem perf. of the Assyrian verb *ṭe'āmu* (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 Bīt-Amūkāni—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 Bīt-Amūkāni—or a prelude to it.

## No. 35

Letter  
5.0 × 9.3 × 2.7 cm  
1:2.0

IM 77191  
12 N 214

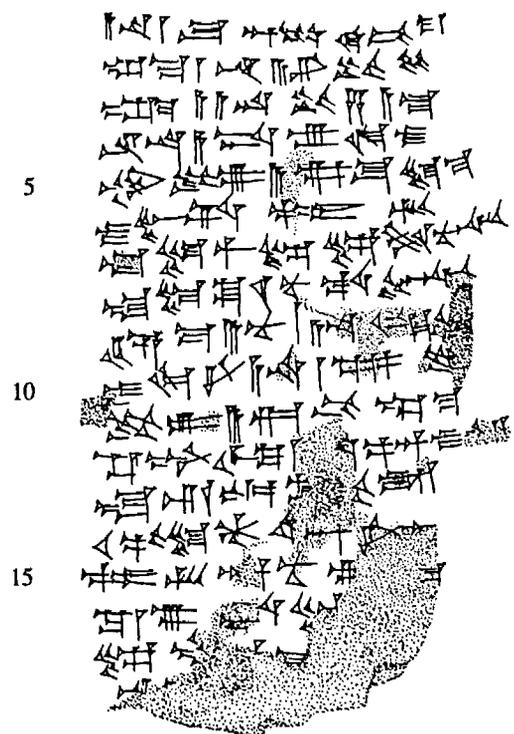
## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>BA-<sup>d</sup>AMAR.UTU *qí-bi-ma*
2. *um-ma* <sup>m</sup>EN-*a-ni* ŠEŠ-*kám*
3. *um-ma-a a-na* ŠEŠ-*íá-a-ma*\*
4. *en-na a-du-ú ki-i*
5. MUN ŠEŠ-*ú-a ú-qat-tu-ma*
6. *i-pu-uš ANŠE.MEŠ*
7. <sup>l</sup>tu-*maš-šar tir-raš-šú-nu-ti*
8. *at-tu-ku šú-nu ṭa-a'-ti*
9. *šul-ma-a-nu a-na muḫ-ḫi<sup>l</sup>*
10. *i-dí-ni a-na* <sup>md</sup>AG-SU[M.NA]
11. ŠEŠ-*ú-a liq-bi um-ma*
12. *ḫab-tak* <sup>ù</sup> <sup>l</sup>a<sup>l</sup>-[<sup>n</sup>]a *pa-an-i-<sup>l</sup>ka<sup>l</sup>*
13. *at-tal-ka* <sup>l</sup>lu<sup>l</sup>-[<sup>b</sup>]i-*ra*
14. *ul tu-kát-tam-<sup>l</sup>an-ni-i<sup>l</sup>*
15. ANŠE.MEŠ <sup>l</sup>an<sup>l</sup>-<sup>nu-<sup>l</sup>ú-tu<sup>l</sup></sup>
16. *lu-ú* <sup>l</sup>ṭa-*tu<sup>l</sup>-[ú-a]*
17. *tir-<sup>l</sup>ram-ma<sup>l</sup>* [(x)]
18. EN x [x x (x)]

\*written with split stylus

obv.



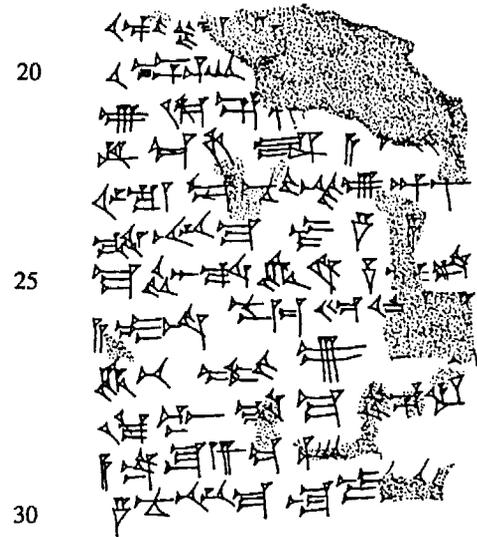
## LOWER EDGE

(probably not inscribed)

## REVERSE

19. *ul-ṣtu* ṣDAM(?)<sup>1</sup>.[GĀR.MEŠ]  
 20. *u* TUR.MEŠ [x x x]  
 21. *ú-de-e* ṣgab(?)<sup>1</sup>-[bi]  
 22. *šÍG qa\*-tar-ra-a-ṣti* \*written with split stylus  
 23. *ù* ṣKÁ<sup>1</sup> *qul-mu-ú* AN.<sup>1</sup>BAR<sup>1</sup>  
 24. *it-ti-šu(!?) i-šá-ṣa*<sup>1</sup>  
 25. *ma-a>-da aḥ-pir-šú* ṣkit<sup>1</sup>-ta  
 26. *a-kan-na-ka* KI.<sup>1</sup>LAM-ia<sup>1</sup>  
 27. *aḥ-mid qu-ú-ṣli*<sup>1</sup>  
 28. *ki-pi-it-ma* ṣtir<sup>1</sup>-ru  
 29. *a-na\** ŠU<sup>II\*</sup> GADA.MEŠ \*written with split stylus  
 30. *šá-nu-ti-ma la i-x-x*

rev.



<sup>(1-2)</sup>Say to Iqīša-Marduk, thus says Bēlāni your brother. <sup>(3)</sup>Say to my brother: <sup>(4-6a)</sup>Now then, if my brother has made a complete end to friendly relations, <sup>(6b-7)</sup>don't let the donkeys go. Return them. <sup>(8-10a)</sup>(But if you think) they belong to you, give me a gratuity (or) present in exchange. <sup>(10b-11)</sup>My brother should (also) speak to Nabû-id[din], saying:

<sup>(12-14)</sup>(If) I was robbed and came t[o] you, you wouldn't even cover me with a ro[b]e. <sup>(15-17a)</sup>Return those donkeys to me even if they are [my] gratui[ties]. <sup>(17b-18)</sup>[...] <sup>(19-24)</sup>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). <sup>(25a)</sup>I've already cleared out much of it. <sup>(25b-27a)</sup>In truth, I've covered over my market stall there. <sup>(27b-28)</sup>Collect the coils and return them to me. <sup>(29-30)</sup>[They(?) must not [...] for other bundles of flax.

## COMMENTS

Lines 5–6—The hendiadys *quttû + epēšu*, “to finish completely,” also occurs in a passage describing the construction of a kiln for use in the manufacture of glass: *adi kûra tuqtettûma tēteṣšu*, “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 *qatû* 4a2’).

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

Lines 8–9—There was a close connection between *ṣa>tu* (*ṣātu*) 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 ṣa>ta qīšta u šulmāna ina qāt mušadbibi u pāqirān eqli imaḥḥaruma*, “Whoever accepts a gratuity, gift, or present from someone who brings a charge or raises a claim against the field ...” (see *BBS* No. 11 ii 6–9; and compare Thureau-Dangin, *RA* 16 [1919]: 129:18–19). For a discussion of the concept of *ṣa>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



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 šu<sup>II</sup> (*qātu*) as a measure of both date-palm fibers and flax, see *CAD Q*, pp. 197–98 sub *qātu* 15, and *ibid.*, vol. K, pp. 473–74 sub *kitû* 2a.

## No. 36

Letter  
4.1 × 7.1 × 2.3 cm  
1:1.8

IM 77128  
12 N 151

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Sa-meš* <sup>1</sup>*qí-bi*[-*ma*]
2. *um-ma* <sup>m</sup>NUMUN-MU <sup>1</sup>*šeš-kám*
3. <sup>1</sup>*um*[-*ma-a* *a-na* *šeš-ia*]-*a-ma*
4. *a-du-ú* LÚ <sup>1</sup>*a-lak*[-*ti*]
5. *ša* LÚ É <sup>1</sup>*Da-ku-ru*(?) *ta*[-*tal-ka*]
6. *mim-mu*[-<sup>1</sup>*ú*] [*še-ba*]-*a-ti*
7. *šup-ram-ma*
8. *lum-ḥur-am-ma*
9. *lu-še-bi-lak*[-<sup>1</sup>*ka*]
10. UD.ME-*us-su* *šeš-ú-a*
11. *i-šap-pa-ra*
12. *um-ma* *man*[-<sup>1</sup>*nu*]

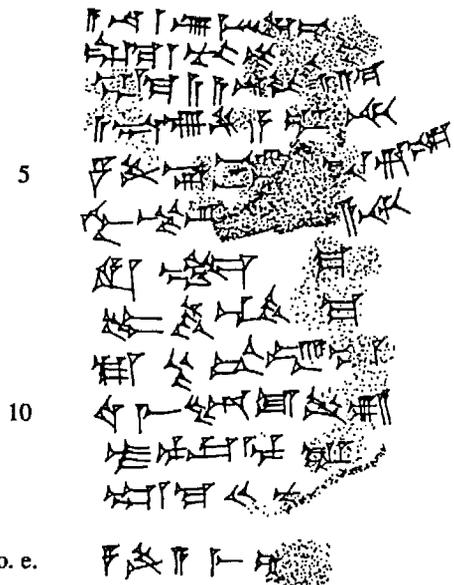
## LOWER EDGE

13. *ša* LÚ *a-me-lu*[-*t-tu*]

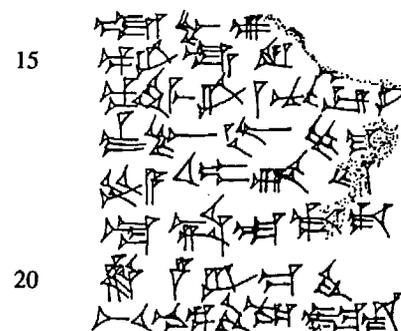
## REVERSE

14. *še-bu-ú* [*a-na*]
15. *pa-ni-ia* *šup-r*[*a*(?)]
16. *am-me-ni* <sup>m</sup>NUMUN-*ib-ni*
17. *áš-pu-rak-kám-ma*
18. LÚ *a-mi-lut*[-<sup>1</sup>*tu*]
19. *la ta-ad-da-áš-šú*
20. KÙ.BABBAR *ša ni-is-ḥi*
21. *ina muḥ-ḥi-ka i-ba-áš-šú*

obv.



rev.



<sup>(1-2)</sup>Sa[y] to Sameš, thus says Zēra-iddin your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>The caravan of Bit-Dakkūri has now come. <sup>(6-9)</sup>Whatever you [desire], write to me, and I will buy and send (it) to you.

<sup>(10-11)</sup>Daily my brother writes to me, <sup>(12-15)</sup>saying: "Whoever desires a sla[ve], writ[e t]o me." <sup>(16-19)</sup>Why did I send Zēra-ibni to you, and you did not give him a slave? <sup>(20-21)</sup>There is silver for withdrawal (on deposit) with you.

## COMMENTS

Line 1—<sup>m</sup>*Sa-meš* is identical with the name *Smš*, which occurs in an inscription that has been labeled both Dedānite and Lihyānic (see van den Branden, *Inscriptions dédanites*, p. 66 [no. 54]; and Caskel, *Lihyanisch*, p. 151). The spelling *Sa-meš* is probably another attempt—like *Il-ta-meš*, *Il-tam-meš*, *Ta-meš*, and *Tam-meš*—to represent *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 form *Šameš* is perhaps a segolate Proto-Arabic precursor of Arabic *Šams* (*š* > *š*, and *š* > *s* regularly in Arabic). On the correspondence between cuneiform *\*ilt-* and West Semitic *ś*, 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 *nišhu*, see the comment to No. 27:22.

## No. 37

Letter  
4.0 × 7.4 × 2.3 cm  
1:2.0

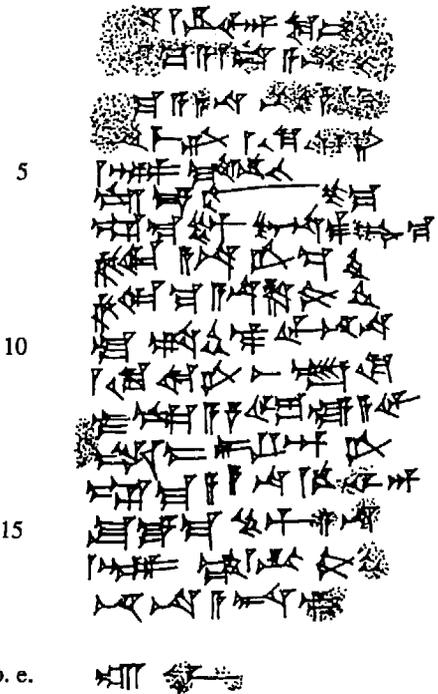
IM 77130  
12 N 153

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-n]a <sup>m</sup>TUK-ŠI-DINGIR qí-bi-[ma]
2. [u]m-ma-a <sup>m</sup>DU-A [ŠEŠ-kám]
3. [um]-ma-a [a]-na [ŠEŠ-iá-a-ma]
4. [a]m-me-ni <sup>m</sup>Ki-[di-ni]
5. <sup>md</sup>AG-Á.GÁL
6. iš-pur-rak-kám-ma
7. um-ma ŠE.BAR in-na-áš-šum-ma
8. ḥa-di a-na ni-is-ḥi
9. ḥa-di-ma a-na KÙ.BABBAR lid-din
10. la ta-din-áš-ši en-na
11. <sup>m</sup>Ki-di-ni ina UNUG.KI
12. i-ka-a-šá ù ia-a-ši
13. il-tap-ra-an-ni
14. um-ma-a a-na <sup>m</sup>TUK-ŠI-DINGIR
15. šu-pur-ma ŠE.BAR [a-na]
16. <sup>md</sup>AG-Á.GÁL lid-[din]
17. en-na a-du-[ú]

obv.



lo. e.

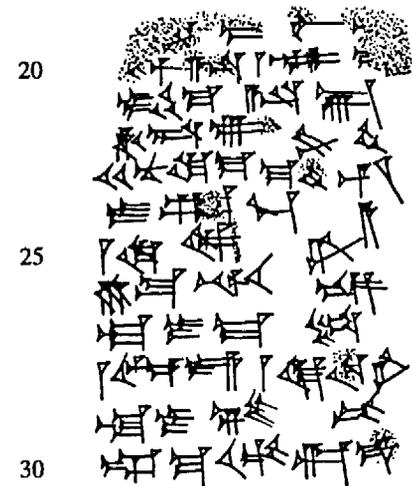
## LOWER EDGE

18. ṭup-[pi]

## REVERSE

rev.

19. ʾal<sup>1</sup>-tap-rak-k[a]  
 20. ʾŠE<sup>1</sup>.BAR a-na <sup>md</sup>AG-ʾĀ<sup>1</sup>.[GÁL]  
 21. i-din-ma a-na É  
 22. ḥa-du-ú lid-din  
 23. man-nu ki-ma ma-ḥi-ri  
 24. i-ʾšaq<sup>1</sup>-qa-a  
 25. <sup>m</sup>Ki-di-ni  
 26. lib-ba-ti-ka  
 27. la i-ma-li  
 28. ana SIG<sub>5</sub>-ia <sup>m</sup>Ki-di-ni  
 29. la i-qab-bi  
 30. um-ma ul taš-pur



<sup>(1-2)</sup>Sa[y t]o Rāši-ili, [t]hus says Mukīn-apli your brother. <sup>(3)</sup>[Sa]y to my brother: <sup>(4-6)</sup>[W]hy did Kidinnī send Nabû-lē'i to you <sup>(7-10a)</sup>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? <sup>(10b-13)</sup>Now Kidinnī is delayed in Uruk, but he wrote to me personally, <sup>(14-16)</sup>saying: "Write to Rāši-ili and let him give the wheat to Nabû-lē'i." <sup>(17-19)</sup>I have just now sent yo[u] my tablet. <sup>(20-22)</sup>Give the wheat to Nabû-l[ē'i] and let him sell to the house which he prefers. <sup>(23-24)</sup>(But) who will offer a higher price than the market place? <sup>(25-27)</sup>Kidinnī must not become angry with you. <sup>(28-29)</sup>For my sake, Kidinnī must not say: <sup>(30)</sup>"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 *-ši* refers to *uṭṭatu* in line 7. The gender of *uṭṭatu* is evidenced by the feminine adjectives which modify the term, including *pešītu*, *babbanītu*, and *labirtu* (see Ebeling, *Glossar*, pp. 69–70 sub *uṭṭatu*).
- Lines 21–22—*a-na É ḥa-du-ú lid-din* is an asyndetic relative clause: "Let him sell to the house which he prefers." In the context, *bītu* probably signifies a merchant house or firm. Compare the use of this term in the passage *ina bīti [ša] ana pānika [ma]ḥra [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 *kīma* (rather than *kī* 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 kīma maḥīri išaqqâ*, "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. *šaqû* is also joined with *maḥīru* in the astrological omen apodosis *maḥīr māti išaqqu*, "The exchange rate of the land will be high" (see Virolleaud, *ACh. Supp.* 33:64). The final vowel of *i-šaq-qa-a* in our text probably marks the ventive.

## No. 38

Letter  
4.8 × 9.8 × 3.4 cm  
1:2.2

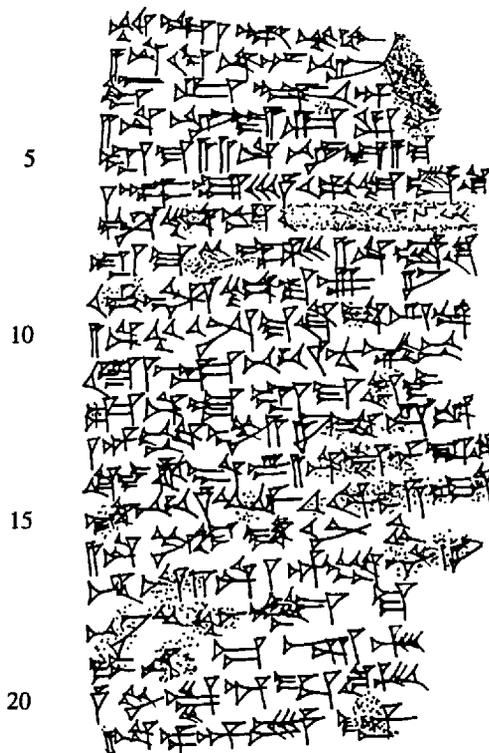
IM 77086  
12 N 109

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *ir-ka* <sup>md</sup>EN-mu-šal-[lim]
2. *a-na di-na-an be-lí-[ia]*
3. *lul-lik* <sup>d</sup>AG u <sup>d</sup>[AMAR.UTU]
4. *a-na be-lí-ia lik-ru-[bu]*
5. *um-ma-a a-na be-lí-ia-a-ma*
6. <sup>md</sup>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. *ù me-reš-ti-šú-nu gab-bi*
12. *šak-na-at um-ma* [ki]-i
13. <sup>md</sup>AMAR.UTU-LUGAL-a-ni *it-tal-ka*
14. *ki-i ha-du-ú a-na* [KÁ.DINGIR].RA.KI
15. *it-ti-šú liš-ši u* [ki-i] *a-kan-[na]*
16. *a-na* LÚ.DAM.GÀR *lid-din*
17. *en-[na a]-na* <sup>md</sup>AMAR.UTU-[LUGAL-a-ni]
18. [be-lí] *liš-pu-ram-ma*
19. *i-[na]* GIŠ.MÁ.MEŠ
20. šá LÚ.KÁ.DINGIR.RA.KI.MEŠ
21. *a-na pa-an* ITI.[BÁRA]

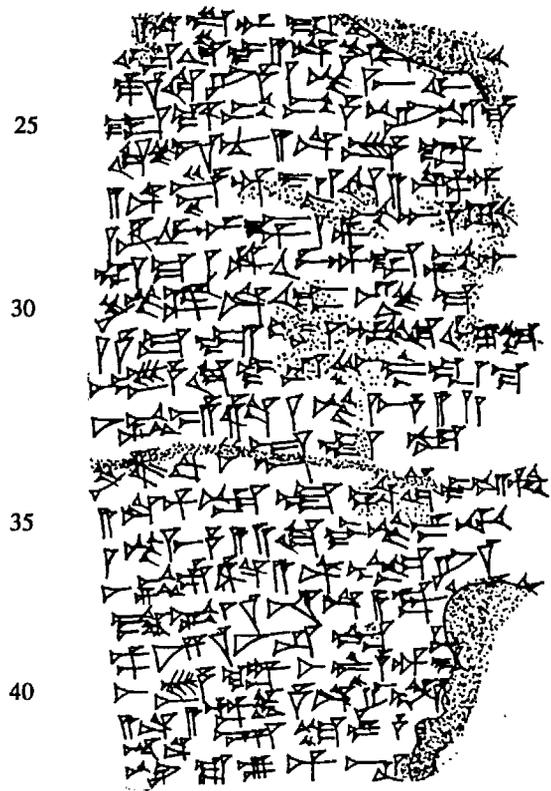
obv.



## REVERSE

22. <sup>1</sup>a-na<sup>1</sup> KÁ.DINGIR.RA.K[<sup>1</sup>i liš-ši]  
 23. <sup>1</sup>ù<sup>1</sup> ki-i a-na LÚ.DA[M.GÀR.ME]Š  
 24. áš-šú di-ni šá <sup>m</sup>Mu-šeb-ši  
 25. DUMU <sup>m</sup>Da-bi-bi šá be-lí iš-pur  
 26. di-in-šú-nu a-na ITI.BÁRA  
 27. a-na KÁ.DINGIR.<sup>1</sup>RA.KI<sup>1</sup> a-na pa-an  
 28. <sup>m</sup>TUK-ši-DINGIR DUMU <sup>m</sup>Ga-ḫal <sup>1</sup>šá-kin<sup>1</sup>  
 29. um-ma <sup>m</sup>TUK-ši-DINGIR DUMU <sup>m</sup>Ga-ḫal<sup>1</sup>  
 30. LÚ mu-kin-na mi-nam-ma  
 31. <sup>m</sup>NÍG.BA-ia <sup>1</sup>DUMU<sup>1</sup> <sup>m</sup>Ina-PA.ŠE.KI-ù.TU  
 32. ina UNUG.KI i-<sup>1</sup>dab-bu<sup>1</sup>-ub um-ma  
 33. 1 GÚ.UN KÙ.BABBAR <sup>m</sup>Mu-šeb-šá-a-a  
 34. LÚ.<sup>1</sup>ŠÀ.TAM LÚ.AD.AD<sup>1</sup>-ka  
 35. a-na maš-ka-at-<sup>1</sup>ta ki-i iš-kun  
 36. <sup>m</sup>Mu-šeb-šá-a-a ki i-mu-ú-ti  
 37. 1 GÚ.UN KÙ.BABBAR a-na ram-ni-šú  
 38. it-ta-šú en-na íD ḫ[ur]-<sup>1</sup>šá-na<sup>1</sup>  
 39. pa-ri-si INIM.M[ÉŠ]  
 40. ina ITI.BÁRA ina KÁ.DINGIR.R[A.KI]  
 41. a-na íD ḫur-šá-na ni-il-[lak]  
 42. en-na kit-tu-ú šá [di-ni]  
 43. be-lí lu-ú-mas-si-[ma]

rev.



u. e.



## UPPER EDGE

44. liš-pu-ra

<sup>(1)</sup>Your servant, Bēl-mušal[lim]. <sup>(2-4)</sup>I would gladly die for [my] lord. May Nabû and M[arduk] bless my lord. <sup>(5)</sup>Say to my lord as follows: <sup>(6-7)</sup>Nabû-ēreš, who came from Uruk, <sup>(8-9)</sup>said: “The agents did not come to Uruk.” <sup>(10-12a)</sup>He went off to Elam, and all their consignment was stored. <sup>(12b-16)</sup>They said: “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.” <sup>(17-22)</sup>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, <sup>(23)</sup>even if it is to the me[rchant]s.

<sup>(24-25)</sup>Concerning the case of Mušebši, son of Dābibī, about which my lord wrote: <sup>(26-28)</sup>their case will be submitted to Rāši-ili, son of Gaḫal, at the beginning of Nisannu, at Babylon. <sup>(29)</sup>Thus says Rāši-ili, son of Gaḫal:

<sup>(30-32)</sup>Why is Qištiya, son of Ina-Isin-alid, spreading rumors in Uruk about the witness saying: <sup>(33-35)</sup>“After Mušebšâya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, <sup>(36)</sup>(and) after Mušebšâya had died, <sup>(37-38a)</sup>he took the talent of silver for himself?” <sup>(38b-39)</sup>Now the river o[rd]eal will be the decider of the(se) affair[s].

<sup>(40-41)</sup>In Nisannu, in Babyl[on], we will und[er]go the river ordeal. <sup>(42-44)</sup>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 *ṣuḫārū*, “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 Bīt-Sangibūti 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 Ḫindānu. The duties of these *ṣuḫārū* included maintaining the *šandabakku*'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 *ṣuḫārū*. Over a millennium earlier, in Anatolia, the *ṣuḫārū* 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 *šābiy*); 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 *mēreštu*, 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 *mēreštu* II 1 "Bedarf(sgüter)."

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 ḫadū*.

Lines 21, 26, and 40—In these lines, the three different prepositions used with the month name Nisannu—*ana pān*, *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 *šatammus* of Esagil and Eanna (see Brinkman and Dalley, *ZA* 78 [1988]: 90 and n. 58).

Lines 26–28—The expression *dīna ana pān X šakānu* probably means "to submit a case to X," since it closely parallels the older expression, *awāta(m) maḥar X šakānu(m)*, which has this meaning in Old Assyrian and Old Babylonian texts (see *CAD* Š/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—*LÚ* 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 *ḫuršāna 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.

Letter  
4.8 × 8.3 × 2.4 cm  
1:1.8

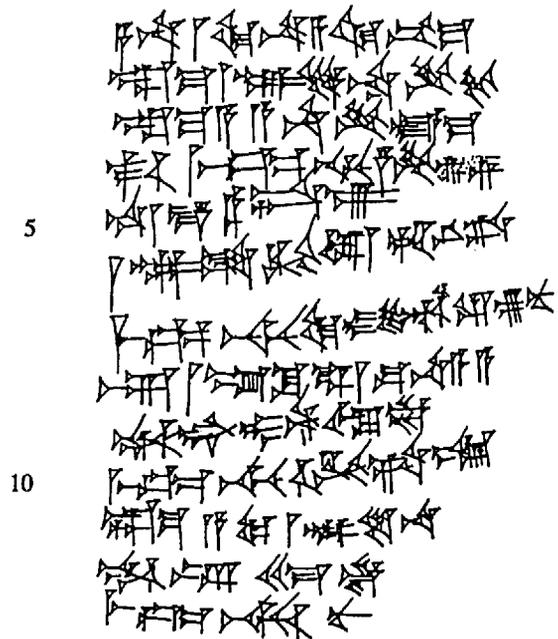
IM 77118  
12 N 141

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Ki-na-a qí-bi-ma*
2. *um-ma* <sup>md</sup>AG-SUM.NA *ŠEŠ-kám*
3. *um-ma-a a-na* *ŠEŠ-ia-ma*
4. *áš-šú me-reš-ti šá* *ŠEŠ-í-ú-ni*<sup>1</sup>
5. *iš-pur a-du-ú*
6. <sup>md</sup>AG-Á.GÁL *ù* <sup>md</sup>EN-DÙ-uš
7. *me-reš-ti ki-i in-ḫu\*-ru-ú-nu* \*over erasure
8. *ina é* <sup>m</sup>DUB-ku DUMU <sup>m</sup>Ba-na-a-a
9. *il-tak-kan-na\** *ù* KÁ \*over erasure
10. *me-reš-ti-šú ik-ta-nak*
11. *um-ma a-di* <sup>md</sup>AG-SUM.NA
12. *il-lak mam-ma* KÁ
13. *me-reš-ti-šú-nu*

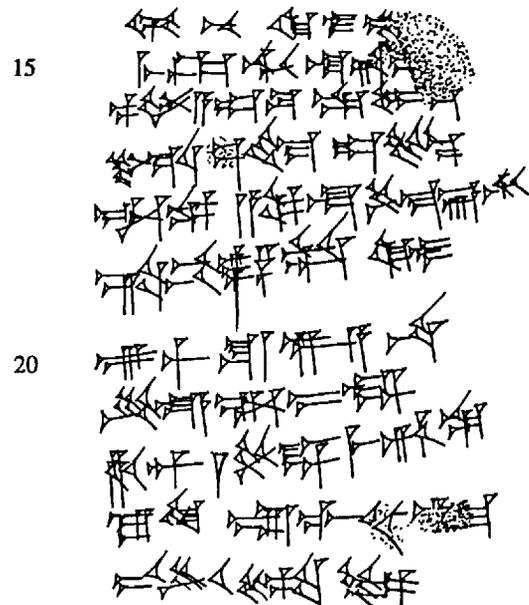
obv.



## REVERSE

14. *ul* BAD *ki-i* K[Á]
15. *me-reš-ti la ta-p[et-te]*
16. ANŠE.A.AB.BA ZÚ.LUM.[MA]<sup>1</sup>
17. *in-da-am-ma ab(!)-kám-ma\** \*over erasure
18. *al-ka a-di la* LÚ *ma-dak-ti*
19. *ta-kaš<sup>ás\*</sup>-šá\*-du\** *ki-i* \*over erasure
20. *ú-mas-su-ú a-na*
21. *ŠEŠ-ia al-tap-ra*
22. *ḫa-an-ṭiš* LÚ.DUMU *šip-ri-ka*
23. *lu-mur ṭup-pi* <sup>1</sup>*liš-pur*<sup>1</sup>[m]a
24. *lil-li-ka\** \*over erasure

rev.



<sup>(1-2)</sup>Say to Kīnā, thus says Nabû-iddin your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5a)</sup>Concerning the consignment about which our brother wrote—<sup>(5b-7)</sup>now when Nabû-lē'i and Bēl-īpuš received the consignment from me, <sup>(8-10)</sup>they stored it as usual(?) in the House of Šāpiku, son of Bānāya, and he sealed the door to his consignment, <sup>(11-14a)</sup>saying: "Until Nabû-iddin goes, no one should open the door to their consignment." <sup>(14b-15)</sup>If you can't op[en] the do[or] to the consignment, <sup>(16-19a)</sup>load a camel with dates, come, and bring it here before the

campaigning army arrives. <sup>(19b-21)</sup>When I got news, I wrote to my brother. <sup>(22-24)</sup>Quickly! Let me see your messenger. Let him send tablets [o]r 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 *petû*; and in No. 82:17, GÁL is apparently used for *ibašši*.

Line 17—*indâmma* is the m.sg. imp. of *emēdu* + sg. vent. (*emdâmma* > *endâmma* > *indâmma*).

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).

## No. 40

Letter  
4.3 × 8.6 × 2.3 cm  
1:2.1

IM 77114  
12 N 137

## TRANSLITERATION AND TRANSLATION

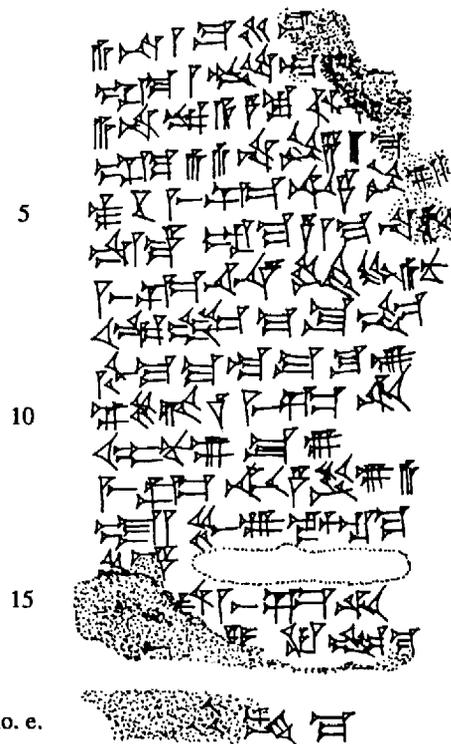
## OBVERSE

1. *a-na* <sup>m</sup>Ba-laṭ-[su] [qí-bi-ma]
2. *um-ma* <sup>md</sup>AMAR.UTU-[APIN]-[eš šEŠ-kám]
3. *a-na ka-a-šá lu šu*[l-mu]
4. *um-ma-a a-na* šEŠ-íá-a-[ma]
5. *áš-šú me-reš-ti šá* šEŠ-[ú-a]
6. *iš-pur um-ma šá* 1 MA.[NA KÙ.BABBAR]
7. *me-reš-ti šá* LÚ *Hi-in*<-da>-a-nu
8. *muḥ-ram-ma šu-bil*
9. *mim-ma ma-la ba-šu-ú*
10. *gab-bi-šú me-reš-ti*
11. *mi-nu-ú šu-ú*
12. *me-reš-ti šá* šEŠ-ú-a
13. *še-bu-ú lu-mas-si-ma*
14. *liš*-[pur] (erasure)
15. [x x] x *me-reš-ti*
16. [x x] [x] *šup-ram-ma*

## LOWER EDGE

17. [lum]-[hur]-am-ma

obv.



lo. e.

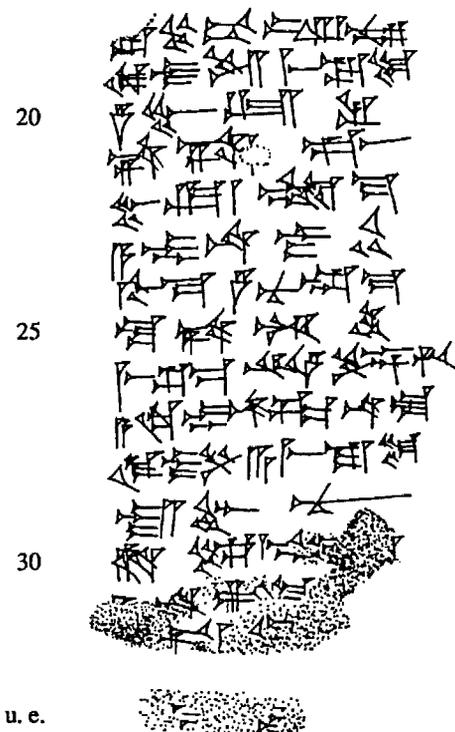
## REVERSE

18. ʿlu<sup>1</sup>-še-bi-lak-ka  
 19. ki-i LÚ a-me-lu-tu  
 20. šá pu-ṭu-ru  
 21. ta-ta(erasure)-mar  
 22. pu-ṭu-ram-ma  
 23. a-kan-na i-din  
 24. mim-ma šá-nu-um-ma  
 25. la ta-maḥ-ḥar  
 26. me-reš-ti šá LÚ.TUR.MEŠ  
 27. a-di-kan-na šak-na-at  
 28. ki-i LÚ a-me-lu-tu  
 29. ia-a<sup>7</sup>-nu  
 30. KÙ.BABBAR tir-ra[m-m]a  
 31. ʿx<sup>1</sup> x ʿú TU<sup>1</sup> [x]  
 32. [x] UŠ/TA ʿx<sup>1</sup> [x]

## UPPER EDGE

33. [(x)] ʿx x<sup>1</sup>

rev.



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

## COMMENTS

Line 7—The people or tribe called Ḫinānu are unattested elsewhere. The scribe probably intended to write Ḫindānu but omitted the sign -da-. In No. 41, Ḫindānu 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—*mimma*, an indefinite pronoun, can also function as a relative pronoun. When it does so in Neo-Babylonian, it is often followed by either *mala* or *ša*. For examples of the use of *mimma mala* in Neo-Babylonian, see *CAD M/II*, p. 79 sub *mimma d2'*.

Line 20—*ša puṭūru* means literally “of ransoming” (see the note to No. 4:12–13).

## No. 41

Letter  
5.5 × 11.3 × 3.5 cm  
1:2.2

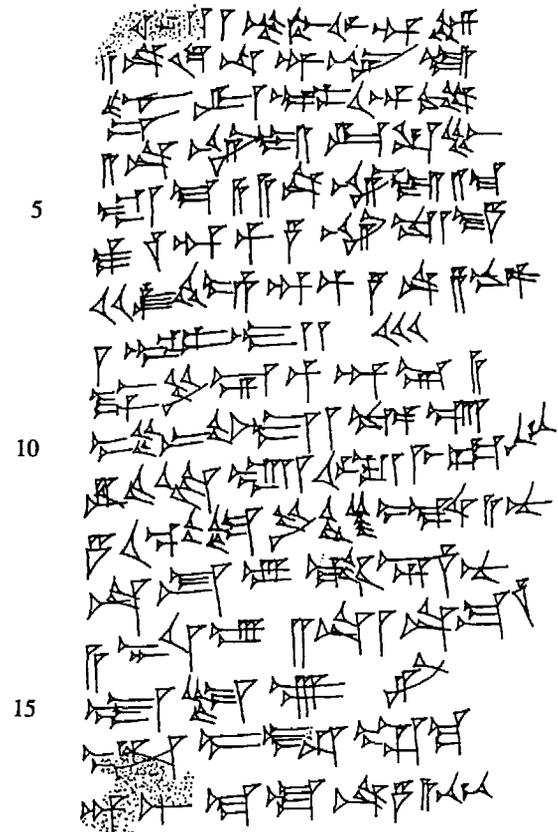
IM 77165  
12 N 188

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [R-ka] <sup>m</sup>Mu-šal-lim-<sup>d</sup>IM
2. [a]-na di-na-an be-lí-ia
3. lul-lik <sup>d</sup>AG u <sup>d</sup>AMAR.UTU
4. a-na be-lí-ia lik-ru-bu
5. um-ma-a a-na be-lí-ia-a-ma
6. áš-šú AN.BAR šá be-lí iš-pur
7. 20 GÚ.UN AN.BAR šá na-ša-ka
8. <sup>md</sup>AG-APIN-eš
9. DUMU LÚ.É.BAR <sup>d</sup>É-a
10. gab-bi ina URU Ka-làh
11. ik-te-mis ù me-reš-ti
12. šá ul-tu LÚ Hi-in-da-a-nu
13. na-šu-ú it-tan-nu
14. a-du-ú a-na <sup>m</sup>Na-ba-šú
15. at-tu-ú-ni
16. [a]-tap-ra um-ma
17. [AN.BAR] ma-la na-šá-a-ti

obv.



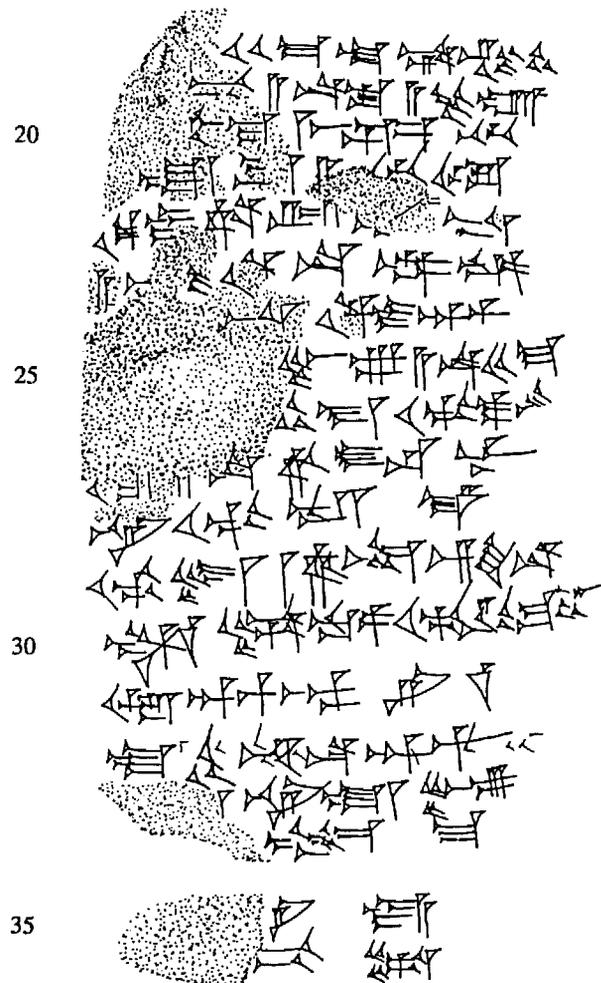
## REVERSE

18. [a-na] mam-ma la ta-nam-din  
 19. [gab]-[bi] a-na-ku a-kám-mis  
 20. [ù] [mim-ma] me-reš-ti  
 21. [šá] [še-ba-a-ti] ù  
 22. ki-i KÙ.BABBAR GÍN [SAG].DU  
 23. [a-nam-di]-na-ak-ka  
 24. [en-na a]-[du ki]-i AN.BAR  
 25. [be-lí še]-bu-ú a-na mam-ma  
 26. [ul ad]-din-ma ul áš-qul  
 27. [ù a-na] ha-ra-pi  
 28. be-lí ul iš-pur  
 29. ul-tu <sup>m</sup>Ha-bil-GI.NA  
 30. il-li-ka ul iq-ba-a  
 31. ù AN.BAR ina pa-ni-šú  
 32. ad-din\* en\*-na\* AN\*.BAR\*  
 33. [ma-l]a be-lí še-bu-ú  
 34. [liš-pu]-ram-ma

## UPPER EDGE

35. [a-na be]-lí-ia  
 36. [lu-še]-bi-li

rev.



\*over erasure

(<sup>1</sup>)Your servant, Mušallim-Adad. (<sup>2-4</sup>)I would gladly die for my lord. May Nabû and Marduk bless my lord. (<sup>5</sup>)Say to my lord: (<sup>6</sup>)Concerning the iron about which my lord wrote—(<sup>7-11a</sup>)Nabû-ēreš, a member of the Šangû-Ea family, collected in Kalḫu all twenty talents of iron which I was carrying(?); (<sup>11b-13</sup>)and they have sold the consignment that was transported from Hindānu. (<sup>14-16</sup>)Now I have written to Nabāšu, one of ours, saying:

(<sup>17-18</sup>)Don't sell any of the iron which you are carrying [to] anybody. (<sup>19</sup>)I myself will collect it [al]; (<sup>20-23</sup>)[and] whatever consignment [that] you are desiring—even silver in shekels (or) original capital—I will give (it) to you.

(<sup>24-26</sup>)[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. (<sup>27-28</sup>)But my lord didn't write (to me) soon enough, (<sup>29-30</sup>)and he didn't say (anything) to me after Ḫabil-kīnu had come to me. (<sup>31-32a</sup>)Therefore, I sold the iron before him. (<sup>32b-36</sup>)Now my lord [sho]uld wr]ite to me for [as mu]ch 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-ša-ka* appears to be the 1c.sg. stative of *našû*. If so, it is an Assyrianism. (On the change *š* > *ṣ* 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-ša-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-ša-a-ti* (see line 17).

- Line 12—Ḥindānu has been identified as modern Tell al-Ġabrīya, located on the middle Euphrates between Abū Kamal and al-Qā'im, near the modern Iraqī-Syrian frontier. For the identification and location of ancient Ḥindānu, see Musil, *Middle Euphrates*, pp. 14–15 n. 12. A line drawing showing the ruins of a large city at Tell al-Ġabrīya may be found *ibid.*, p. 17 fig. 8.
- Line 14—The personal name <sup>m</sup>*Na-ba-šú* seems to be closely related to the Ṣafāitic 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 Caschel and Strenziok, eds., *IK*, vol. 2: *Das Register*). This name is spelled <sup>m</sup>*Na-ba-šá* 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 KÙ.BABBAR GÍN, 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-kīnu*, “The-faithful-has-been-shown-violence,” see Stamm, *Namengebung*, pp. 296–97, and *AHw*, p. 302 sub *ḥabālu(m)* II G 1d. This name is spelled <sup>m</sup>*Ḥa-bil-GIN* 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, Ḥindānians, Assyrians, and Arabs all participated in this trade. Also, according to a group of newly published inscriptions from the region of ‘Ānah, Ninurta-kudurri-ušur, the governor of Sūḥu and Mari, ambushed an Arabian caravan of at least two hundred camels led by merchants from Taymā and Saba that had made an appearance at Ḥindānu 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).

## No. 42

Letter  
5.2 × 3.2 × 2.0 cm  
1:0.6

IM 77129  
12 N 152

## TRANSLITERATION AND TRANSLATION

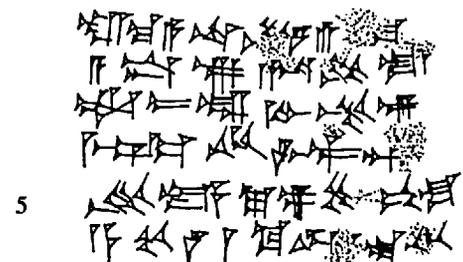
## OBVERSE

1. *um-ma a-na* [šEŠ]-*iá-a-[ma]*
2. *a-du-ú a-na* šEŠ-*ia*
3. *al-tap-ra mim-mu-ú*
4. *me-reš-ti šá ina pa-an*
5. *šEŠ-ia lu-ú-še-bi-la*
6. *a-mat šá ana-ku* [ù] *at-ti*

## LOWER EDGE

7. [it]-*ta-ḥa-meš nid-bu-ub*

obv.



lo. e.



## REVERSE

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

rev.



<sup>(1)</sup>Say to my brother: <sup>(2-3a)</sup>I have now written to my brother. <sup>(3b-5)</sup>Whatever consignment is in my brother's presence, let him ship to me.

<sup>(6-7)</sup>There is a matter that you and I should discuss together. <sup>(8)</sup>Let my brother not delay. <sup>(9-10)</sup>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, *nidbub* exhibits neither a punctual nor a cohortative aspect of the verb *dabābu* (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.

*ittahāmeš* is a crasis spelling of *itti aḫāmeš* (see the note to No. 16:25–28).

## No. 43

Letter  
4.0 × 7.2 × 3.0 cm  
1:1.9

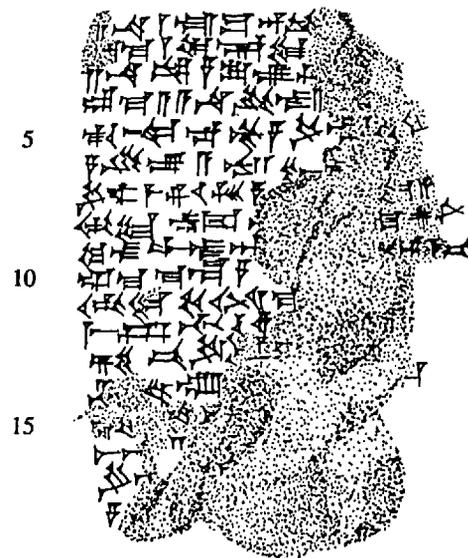
IM 77154  
12 N 177

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a<sup>1</sup>-na <sup>m</sup>Eri-ba-<sup>d</sup>AMAR.[UTU qí-bi-ma]  
2. [u]m-ma <sup>m</sup>Ki-rib-tu [šEŠ-kám]  
3. a-na ka-šá lu-ú š[ul-mu]  
4. um-ma-a a-na šEŠ-ia-[a-ma]  
5. áš-šú ṭè-e-mu šá LÚ [La-ḫi-ru]<sup>1</sup>  
6. šá šEŠ-ú-a iš-pu-r[a]  
7. LÚ.DUMU šip-ri.MEŠ šá [<sup>m</sup>x-x]-x-a  
8. ul-tu BÀD i[l-li]-[ku-ú-ni]<sup>1</sup>  
9. ki-i pi-i a[n-ni-i u]l [aq<sup>1</sup>-bi  
10. um-ma ma-la šá [še-ba-a-ta]  
11. ul-tu KUR.NIM.MA.[KI ib-ba-ka]  
12. me-reš-ti-<sup>1</sup>šú<sup>1</sup> KÙ.[BABBAR x x x (x)]  
13. gab-bi LÚ.DA[M.GÀR x x x (x)]  
14. e[n-n]a ṭup-[pi a-na šEŠ-ia al-tap-r]a  
15. x x x [x x x x (x)]

obv.



16. *ina* x (x) [x x x x (x)]  
 17. LÚ x [x x x x (x)]  
 18. *ša* [x x x x x (x)]  
 (1 line missing)

## REVERSE

- (2 lines missing)  
 22. [x x] <sup>1</sup>*a-na* [x] x x (x)  
 23. <sup>1</sup>*a-di* 7-<sup>2</sup>*šu a-n[a]* <sup>1</sup>*šeš-ia*<sup>1</sup>  
 24. *al-tap-ra ha-<sup>1</sup>an-<sup>1</sup>tiš<sup>1</sup>*  
 25. LÚ.DUMU *šip-ri-ku-nu* <sup>1</sup>LÚ *La-<sup>1</sup>hi<sup>1</sup>-ri*  
 26. *lil-<li->kám-ma lik-<sup>1</sup>ru-bu<sup>1</sup>*  
 27. *lu-ša\*-ma\* lu-li-<sup>1</sup>ik<sup>1</sup>*  
 28. <sup>d</sup>EN *u* <sup>d</sup>AG *lu-ú i-du-ú*  
 29. *ki-i šá la KÙ.BABBAR ni-bi ta-<sup>1</sup>na<sup>1</sup>-ši*

rev.



\*over erasure

<sup>(1-2)</sup>[Say] to Erība-Mar[duk, t]hus says Kiribtu [your brother]. <sup>(3)</sup>May you be w[ell]. <sup>(4)</sup>Say to my brother: <sup>(5-6)</sup>Concerning the report about the Laḥīrians about which my brother wrote to m[e]—<sup>(7-8)</sup>the messengers of [P]N c[am]e here from Dēr(?). <sup>(9)</sup>Did I [no]t say as fo[llows]: <sup>(10-11)</sup>“All that [you desire he will bring] from Ela[m]”<sup>?</sup> <sup>(12-13)</sup>His consignment, the sil[ver, and(?)] all the [...], the mer[chant ...]. <sup>(14)</sup>[I have] n[o]w [dispatch]ed my tab[let to my brother]. <sup>(15-21)</sup>[...]

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

## COMMENTS

Lines 5 and 25—Laḥīru was situated to the east of the Tigris, perhaps somewhere between Dēr and Gannanāte, to the northeast of the Jebel Ḥamrīn on the Diyala. On the location and importance of Laḥīru, see Brinkman, *PKB*, p. 178 n. 1093. According to another letter in this archive, Laḥīru 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 Laḥīru, 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. 152<sup>8</sup>).

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 *lillikamma* 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-<sup>1</sup>ru-bu<sup>1</sup>*.

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

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

Letter  
4.3 × 6.3 × 2.1 cm  
1:1.5

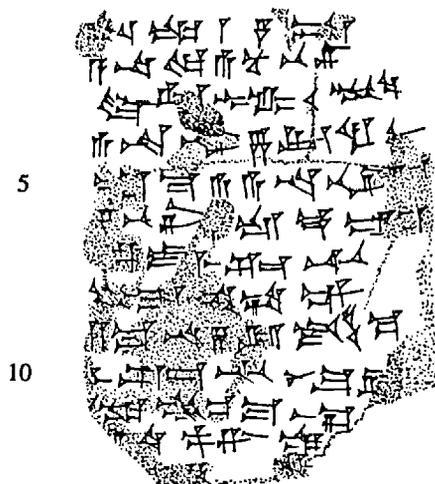
IM 77188  
12 N 211

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [i]R-ka mNÍG.ÍDU<sup>1</sup>
2. a-na di-a-nu be-lí<-ia>
3. lul-Ílik<sup>2</sup> u<sup>3</sup> AMAR.UTU
4. a-na be-ÍlÍ-ia<sup>4</sup> lik-ru-Íbu<sup>5</sup>
5. Íum<sup>6</sup>-ma-a a-na be-lí-ia<sup>7</sup>-ma<sup>8</sup>
6. Íšá<sup>9</sup> be-lí iš-pur Íum-ma<sup>10</sup>
7. Íkí<sup>11</sup>-i me-reš-ti
8. ÍLÚ.DAM.GÀR<sup>12</sup> ta-mar
9. Í2 MA.NA 5 GÍN<sup>13</sup> i-din-ma
10. Íme-reš-ti<sup>14</sup> bab-ba-n[í-ti]
11. Ímuḥ-ram<sup>15</sup>-ma ina É
12. Íšá<sup>16</sup> Ía-na<sup>17</sup> pa-ni-ka
13. [ma]ḥ-Íra<sup>18</sup>

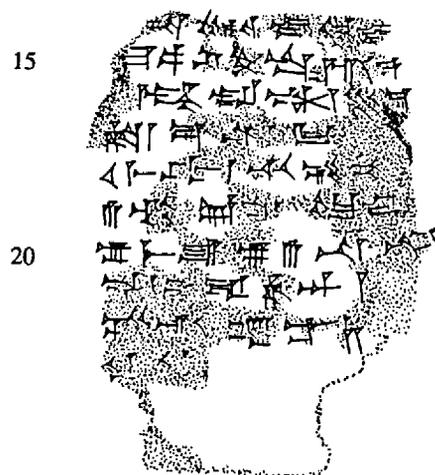
obv.



## REVERSE

14. [Í]i-Íli-i ki-i<sup>19</sup>
15. [Í]a pa-ni ÍLÚ<sup>20</sup> ka-Íre-e<sup>21</sup>
16. [Í]a maḥ-ra al-Íkám-ma<sup>22</sup>
17. ÍKÙ<sup>23</sup>.BABBAR 1 MA.ÍNA x GÍN<sup>24</sup>
18. u me-Íreš-ti gab-bi<sup>25</sup>
19. a-Ínam<sup>26</sup>-dak-Íka ki-i<sup>27</sup>
20. ú-mas(!)-Ísu-ú<sup>28</sup> a-na Íbe-lí-ia<sup>29</sup>
21. Íal-tap<sup>30</sup>-ra ḥa-an-Ítiš
22. ÍGABA.RI Íup-pi-ia<sup>31</sup>
23. Íšup-ru<sup>32</sup>

rev.



(<sup>1</sup>)Your [ser]vant, Kudurru. (<sup>2-4</sup>)I would gladly die for <my> lord. May Nabû and Marduk bless my lord.  
 (<sup>5</sup>)Say to my lord: (<sup>6</sup>)About what my lord wrote, saying:  
 (<sup>7-8</sup>)If you see the merchant's consignment, (<sup>9</sup>)give two minas, five shekels, and (<sup>10-11a</sup>)buy a  
 fine-qual[ity] consignment, and then (<sup>11b-14a</sup>)[let] it go up in value in a house [that su]jts you—  
 (<sup>14b-16a</sup>)because this does[n']t suit the investors, (<sup>16b-19a</sup>)come and I will give you silver amounting to one mina, *n*  
 shekels, or the entire consignment. (<sup>19b-21a</sup>)When I found out, I wrote to my lord. (<sup>21b-23</sup>)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, *bītu* probably signifies a merchant house or firm. Compare the use of *bītu* in the passage *uṭṭata ana Nabû-l[ē>i] idinma ana bīt ḥadû liddin*, “Give the wheat to Nabû-l[ē>i] and let him sell to the house which he prefers” (No. 37:20–22).
- Line 14—[*l*]i-*l*i-*i* must stand for *līli*, the 3m.sg. G-stem precativative 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 būši ša bēliya ana muḥḥi kaspi ilû*, “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 pān X maḥāru*, 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 LÚ 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.
-

Letter  
4.4 × 10.0 × 3.3 cm  
1:2.4

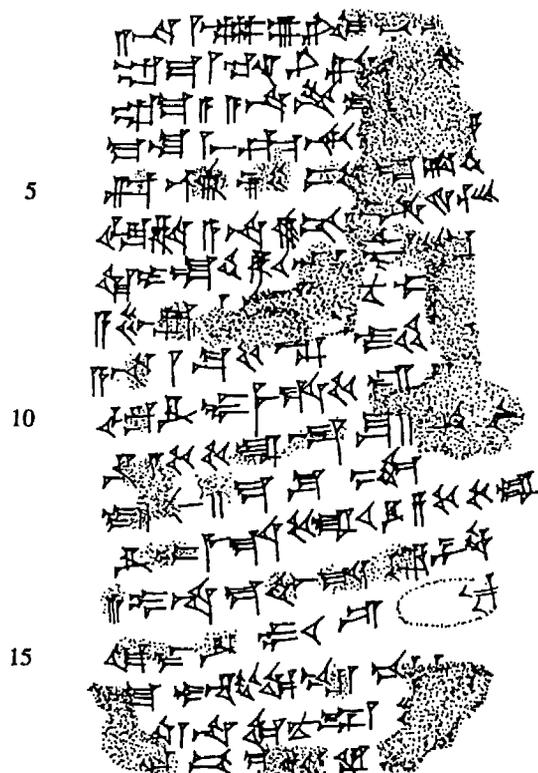
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12 N 176

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>AG-ú-ni qí-<sup>l</sup>bi-ma<sup>l</sup>
2. *um-ma* <sup>md</sup>EN-DÙ-<sup>l</sup>uš<sup>l</sup> [ŠEŠ]-<sup>l</sup>kám<sup>l</sup>
3. *um-ma-a a-na* ŠEŠ-i[a-a-ma]
4. *ma-la me-reš-ti*-[šú-nu] šá
5. *taš*-<sup>l</sup>kun gab-bi at<sup>l</sup>-ta-din
6. ù KÙ.BABBAR *a-na lib-bi* <sup>l</sup>mI<sup>l</sup>-tam-meš
7. *ki-i ad-din* ḥa-<sup>l</sup>an-<sup>l</sup>fiš KÁ-tu<sup>l</sup>
8. *a-pu*-<sup>l</sup>lu <sup>m</sup>Na-di<sup>l</sup>-nu x [(x)]
9. *a-na* <sup>m</sup>Ba-<sup>l</sup>la<sup>l</sup>-si i-din [(x)]
10. <sup>l</sup>ù<sup>l</sup> SÍG.ḪÉ.ME.DA.KUR.<sup>l</sup>RA ù<sup>l</sup>
11. <sup>l</sup>SÍG.ZA<sup>l</sup>.GÌN.KUR.RA *la* <sup>l</sup>šU<sup>l</sup>-[šú] <sup>l</sup>am-<sup>l</sup>ḥur<sup>l</sup>
12. <sup>l</sup>ia-nu-a<sup>l</sup>-ma šu-bil
13. SÍG.ḪÉ<sup>l</sup>.ME.DA.KUR.RA *u* SÍG.ZA.GÌN.KUR.RA
14. *a-kan-na ma-a*<sup>2</sup>-*da*\* <sup>l</sup>DAM<sup>l</sup>.GÀR
15. *ki-i* SÍG.ḪÉ 10 GUR (erasure)
16. <sup>l</sup>la<sup>l</sup> i-nam-di-<sup>l</sup>ka INIM<sup>l</sup>
17. [a-n]a <sup>m</sup>Na-di-nu DUMU <sup>m</sup>x-[x(-x)]
18. <sup>l</sup>qí-<sup>l</sup>bi-ma <sup>l</sup>KÙ.BABBAR<sup>l</sup> šup-r[<sup>l</sup>aš-šú]

obv.

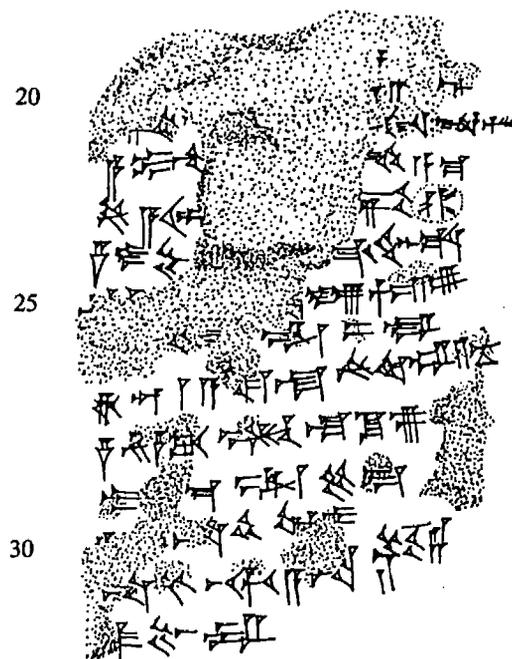


\*over erasure

## REVERSE

19. [x x x x x (x)] x [(x)]
20. [x x x x x (x)] x x
21. <sup>l</sup>gab(?)<sup>l</sup>-b[i(?) a-na] LÚ.<sup>l</sup>DAM.GÀR<sup>l</sup>.MEŠ
22. *a-kan-n[a-ka]* <sup>l</sup>i<sup>l</sup>-din-a-ma
23. LÚ *a-mi*-[lu-tu a]-ga-a\*
24. šá *i-bu*-[ka] *ma-a*<sup>2</sup>-*da*
25. <sup>l</sup>ba-na<sup>l</sup>-[a k]i-i ú-mas-<sup>l</sup>su<sup>l</sup>-ú
26. [a-na] <sup>l</sup>šEŠ-ia<sup>l</sup> al-tap-ra
27. ḥa-an-<sup>l</sup>fiš a-<sup>l</sup>di<sup>l</sup> la LÚ ḥar-ra-a-nu
28. šá <sup>l</sup>LÚ šá-kin<sup>l</sup> il-la-ku-ú-[ni]
29. i-[di]-ma al-kám-ma
30. <sup>l</sup>a-na<sup>l</sup>-din <sup>l</sup>ki-i<sup>l</sup>
31. <sup>l</sup>na-kut<sup>l</sup>-ti a-na ŠEŠ\*-iá\*
32. [á]š-pu-ra

rev.



\*over erasure

\*over erasure

<sup>(1-2)</sup>Say to Nabûni, thus says Bēl-īpuš your [brother]. <sup>(3)</sup>Say to [my] brother: <sup>(4-5)</sup>Every single item of [their] consignment which you stored I have sold. <sup>(6-8a)</sup>And when I handed over the silver to Iltammeš, I straightway satisfied the outstanding balance. <sup>(8b-9)</sup>Nādinu gave [...] to Balāssu. <sup>(10-11)</sup>And I received from [his] hands the imported(?) red wool and blue-purple wool. <sup>(12)</sup>Send absolutely nothing. <sup>(13-14a)</sup>There is much imported(?) red wool and blue-purple wool here. <sup>(14b-18)</sup>The merchant—if he will not give you ten kor of red wool—say something [t]o Nādinu, son of [PN], send [him] silver, <sup>(19)</sup>[and he will ...].

<sup>(20-22)</sup>He indeed gave al[l(?) the ... to the m]erchants the[re]; <sup>(23-25a)</sup>but [th]ese sla[ves] whom he le[d here] are of very good qual[ity]. <sup>(25b-26)</sup>[W]hen I found out, I wrote [to] my brother. <sup>(27-28)</sup>Quickly, before the caravan of the *šaknu*-official come[s], <sup>(29-30a)</sup>ma[ke a depo]sit, come, and I will give (to you). <sup>(30b-32)</sup>In urgency [I] have written to my brother.

### COMMENTS

Line 1—*Nabûni* seems to be an abbreviation of the name *Nabû-bûnī*, 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 <sup>4</sup>*Il-tam-meš* represents <sup>4</sup>*Šameš*, which is perhaps a segolate Proto-Arabic precursor 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—<sup>1</sup>*KA-tu* stands for *bābtu*. In Neo-Babylonian, the term *bābtu* 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 *babtu* 3a–c). The term also has this meaning in No. 35:23.

Lines 10 and 13—In Middle Babylonian and later texts, *šG.ĤÉ.ME.DA* signifies *tabarru*, “red wool” (see, e.g., *CAD* N/I, p. 22 sub *nabāsu* discussion section). However, *šG.ĤÉ.ME.DA.KUR.RA*, which occurs only here, has no known Akkadian referent. Other items besides *šG.ĤÉ.ME.DA* 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 *kamūnu* B).

Lines 11 and 13—*šG.ZA.GÌN.KUR.RA* is the logographic equivalent of *takiltu*, “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 alla*, “nothing but” [*CAD* I/J, p. 323 sub *jānu* 1a2]).

Line 14—*DAM.GÀR* is written without the determinative *LÚ* 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 *agâ* modifies nouns of both genders and numbers (see, e.g., Ebeling, *Glossar*, p. 15 s.v.).

## No. 46

Letter  
3.8 × 7.2 × 2.7 cm  
1:2.0

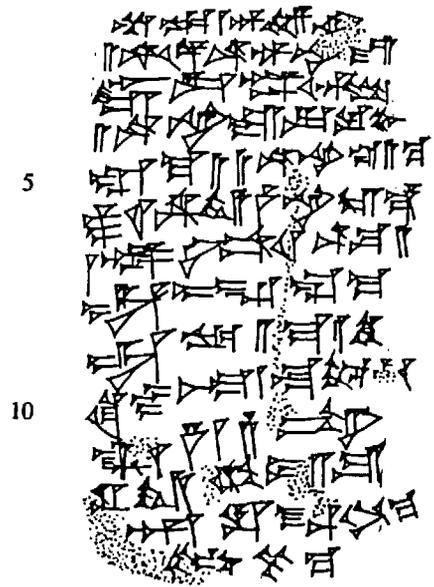
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## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. IR-ka <sup>md</sup>IM-be-lí
2. a-na di-na-an be-l[í]-ia
3. lul-lik <sup>d</sup>AG u <sup>d</sup>AMAR.UTU
4. a-na be-lí-ia lik-ru-bu
5. um-ma-a a-na be-lí-ia-a-ma
6. áš-šú SÍG.ĪA šá be-lí iš-pur
7. <sup>md</sup>AG-DÛ-uš u <sup>m</sup>Na-ba-a
8. al-tap-ra um-ma
9. al-ka-a-ma a-mur
10. ki-i ina URU La-ḫe-e-ri<sup>1</sup>
11. DUMU-šú šá <sup>m</sup>Za-bi-ni
12. SÍG.ĪA ig-<sup>ri</sup>zu
13. [ḫa]-an-ṭiš šup-<sup>ri</sup>nim-ma
14. [lul]-li-kám-ma

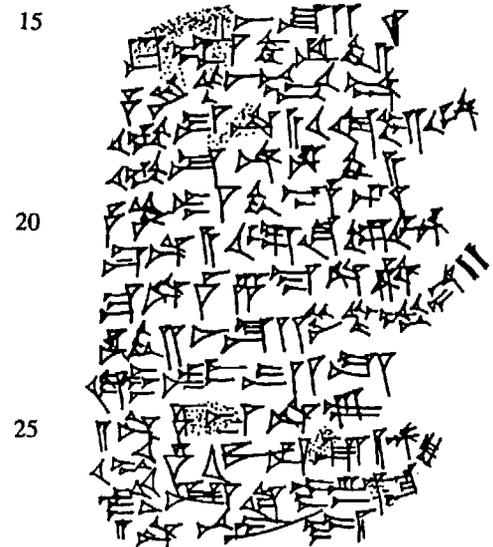
obv.



## REVERSE

15. [SÍG.ĪA].<sup>ri</sup>ina šU<sup>ri</sup>-šú
16. lu-um<sup>ri</sup>-ḫur SÍG.ĪA
17. šá LÚ Pu-qu-du
18. ul ba-na-a u KILAM-ši-na
19. ul ba-na SÍG.ĪA
20. šá LÚ La-ḫe-e-ri
21. ba-na-a ù KILAM-ši-na
22. ba-na šá 5 MA.NA KÙ.BABBAR
23. SÍG.ĪA ina šU<sup>ri</sup> LÚ Pu-qu-da-a-a
24. ki-i ag-zu-zu
25. a-na [5 MA].NA-ú
26. ul šá-lim  $\frac{1}{3}$  GÍN.ÀM
27. i-maṭ-ṭu ki-i ú-mas-su-ú
28. a-na be-lí-ia

rev.



## UPPER EDGE

29. al-tap-ra

u. e.



(1)Your servant, Adad-bēlī. (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-īpuš and Nabâ saying, (9)“Go and see. (10-12)If the son of Zabīnu has sheared the wool in Laḫīru, (13-16a)[qui]ckly write to me and [I will

c]ome and accept the [woo]l from him.”<sup>(16b-19a)</sup>The wool of the Puqūdians is not good, and its price is not good.<sup>(19b-22a)</sup>The wool of the Laḥīrians (on the other hand) is good, and its price is good.<sup>(22b-23)</sup>Of the wool valued at five minas of silver received from the Puqūdians—<sup>(24)</sup>when I sheared (it),<sup>(25-26a)</sup>it(?) did not amount(?) to five minas.<sup>(26b-27a)</sup>They were each short one-third mina.<sup>(27b-29)</sup>When I found out, I wrote to my lord.

### COMMENTS

Lines 10 and 20—Laḥīru was situated to the east of the Tigris, perhaps somewhere between Dēr and Gannanāte (to the northeast of the Jebel Ḥamrīn on the Diyala). Aramean herdsmen pastured their flocks in the region around Laḥīru, 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 (*nasīkāte*) of this region, which he called *Yadburu* or *Yadibiri* (see Fuchs, *Inschriften Sargons II.*, p. 151:298–300 [= Lie, *Sargon*, p. 52:2–3]).

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

Line 11—The name *Zabīnu*, 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 *Zabīnu* also occurs in *BRM* 1 2:3, a text that is dated to year 10 of Nabû-šuma-iškun (ca. 750 B.C.).

In this archive, the genitive construction X-šu ša 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 *māršu ša* Y is perhaps equivalent to Aramaic X *b'rēh dī* Y (compare von Soden, *GAG* §138k).

Lines 17 and 23—The Puqūdu 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 Puqūdu were active along the Babylonian-Elamite frontier, while the correspondence of the Sargonids places them as far west as Bīt-Amūkāni 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 *banû* (see also No. 92:27).

Lines 25–27—Compare Gurney, *Sumer* 9 (1953): no. 18 (after p. 34):1–2: *ana* 1 MA.NA 1½ GÍN KÜ.GI *i-ma-ṭi*, “from the one mina of gold there is a one and one-half shekel loss” (see *CAD M/I*, p. 430 sub *maṭû* 1a4'); cf. also *ina* 5 MA.NA-ú 2 MA.NA-ú *ša siparri ḥīṭû*, “In every five minas (of gold alloy) two minas of copper are added” (Dougherty, *GCCI* 2 367:11–12).

Line 26—For the writing ⅓ GÍN = “one-third mina,” see Weissbach, *ZDMG* 61 (1907): 380.

Line 27—The verb *mussû* 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*).

## No. 47

Letter  
4.0 × 6.4 × 2.5 cm  
1:1.7

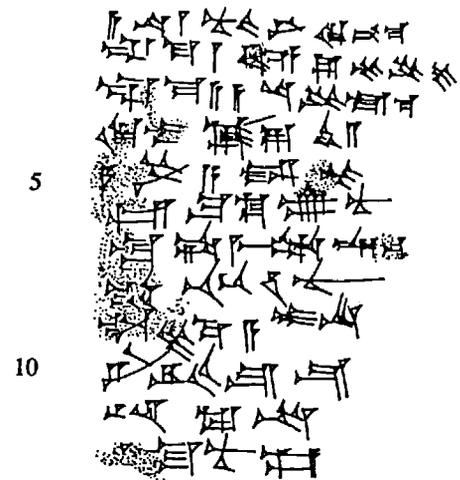
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12 N 192

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>NUMUN-DÙ *qí-bi-ma*
2. *um-ma* <sup>m</sup>Šul-lu-mu ŠEŠ-kám
3. *um-ma-a a-na* ŠEŠ-ia-ma
4. *ki-i* U<sub>8</sub>.UDU.ĪLA
5. ʾšáʾ LÚ A-ra-mu
6. *ib-ba-ku-ú-nu*
7. *la ta-me-rik-ka-ʾmaʾ*
8. ʾitʾ-ti-šú-nu
9. ʾalʾ-kám-ma a-kan-na
10. *ni-ig-zu-zu*
11. 1+en UDU.NÍTA
12. ʾšáʾ-[ʾ]a-nu-ú-a  
(lower edge uninscribed)

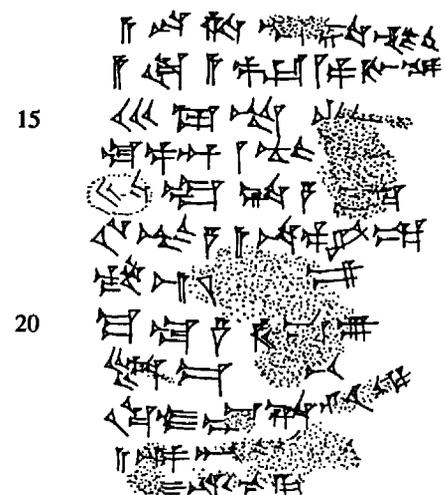
obv.



## REVERSE

13. *a-na* KÙ.BABBAR ʾla taʾ-nam-din
14. *a-di a-šap(!)-pa-rak-ka*
15. 30 UDU.NÍTA.ʾMEŠʾ
16. *la-pa-an* <sup>m</sup>NUMUN-[x(-x)]
17. (erasure) *la(!) ta-šá-x(-x)*
18. *u<sub>4</sub>-mu šá a-na pa-ni-ka*
19. *it-ʾtalʾ-[ku]-ú*
20. *ma-la šá ʾha-duʾ-ú*
21. *li-iš-bat*
22. *ki-i ʾatʾ-ta-ʾtal-kaʾ*
23. *a-ʾnaʾ pa-ʾanʾ* (x) x
24. ʾiʾ-na ʾUGU(?)ʾ

rev.



## UPPER EDGE

25. [x (x)] x ʾU<sub>8</sub>.UDUʾ.[ĪLA.MEŠʾ]
26. [(x)] x x (x)

25



<sup>(1-2)</sup>Say to Zēra-ibni, thus says Šullumu your brother. <sup>(3)</sup>Say to my brother: <sup>(4-6)</sup>Because they are leading the flock of the Arameans here, <sup>(7)</sup>don't delay. <sup>(8-10)</sup>Come with them, and let us do the shearing here. <sup>(11-13)</sup>Don't sell a single sheep wi[th]out my permission. <sup>(14)</sup>Until I write to you, <sup>(15-17)</sup>don't [...] the thirty sheep from Zēra- [...]. <sup>(18-19)</sup>When he go[e]s to you, <sup>(20-21)</sup>let him take as many as he likes. <sup>(22-25a)</sup>When I saw you, [...] to [...] concerning(?) [...]. <sup>(25-26)</sup>[...] the flo[cks ...].

## No. 48

Letter  
4.2 × 5.8 × 2.1 cm  
1:1.4

IM 77110  
12 N 133

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Kab-t[i-ia qí-bi-ma]*
2. *um-ma* <sup>m</sup>LUGA[L]-[a<sup>1</sup>]-[ni ŠEŠ-kám]
3. *a-na ka-[a-šá] lu-ú šul<sup>1</sup>-mu*
4. *um-ma-a a-[na<sup>1</sup>] ŠEŠ-ia-a-ma*
5. *šá taš-pu-ra um-ma*
6. SÍG.ĜI.A *a-kan-na*
7. *ia-a*\*-*a*\*-*nu*
8. 20 GÚ.UN SÍG.ĜI.A
9. *ina let* <sup>md</sup>EN-SUM.NA
10. *a-du-ú ina* EN.LÍL.KI
11. *šu-ú*

\*over erasure

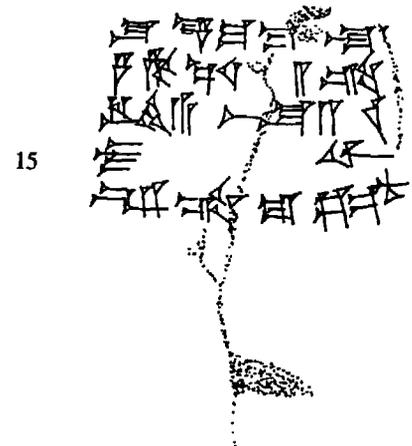
obv.



## REVERSE

12. *šu-pur-ma ma-la*
13. *šá ha-da-a-ta*
14. SÍG.ĜI.A *ina šu<sup>II</sup>-šú*
15. *i-ši*
16. *sít-ta lu šak-nu*

rev.



<sup>(1-2)</sup>[Say] to Kabt[iya], thus says Šarrā[ni your brother]. <sup>(3)</sup>May y[ou] be well. <sup>(4)</sup>Say to my brother: <sup>(5)</sup>About what you wrote to me, saying: <sup>(6-7)</sup>“There is no wool here.” <sup>(8-9)</sup>There are twenty talents of wool in Bēl-iddin’s charge. <sup>(10-11)</sup>He is now in Nippur. <sup>(12-15)</sup>Write and take from him as much wool as you wish. <sup>(16)</sup>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 Enūma eliš ana Bēl inaššū*, “All the time they are reciting Enūma 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 balṭu* (*YOS* 7 66:17–18) and *mala ša inaššamma* (*YOS* 3 2:17).

Line 16—*šaknu* is a mistake for *šaknat*.

## No. 49

Letter  
3.2 × 5.0 × 2.0 cm  
1:1.7

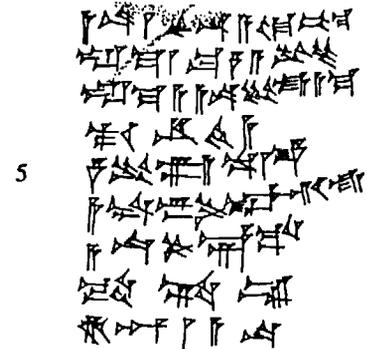
IM 77173  
12 N 196

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-[na] <sup>m</sup>[Man-na] a qí-bi-ma
2. um-ma <sup>m</sup>BA-šá-a ŠEŠ-kám
3. um-ma-a a-na ŠEŠ-ia-a-ma
4. áš-šú SÍG.ĜIA
5. šá ŠEŠ-ú-a iš-pur
6. a-du-ú LÚ.DUMU šip-ri-ia
7. a-na LÚ Kal-da
8. it-ta-lak
9. ha-an-ṭiš a-na

obv.



## LOWER EDGE

10. ŠEŠ-ia

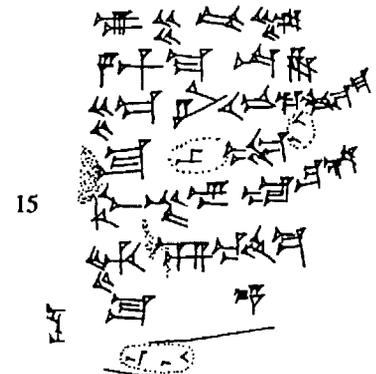
10



## REVERSE

11. ú-še-bi-li
12. 4½ MA.NA KÙ.BABBAR
13. ŠE.GIŠ.ì muḥ-ram-ma
14. šu-bil\* \*over erasure
15. mim-mu-ú še-ba-ta
16. mus-sa-am-ma
17. šu-pur  
(erasure)

rev.



## LEFT EDGE

ME NA

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

## COMMENTS

Line 1—*Mannā* is probably a hypocoristic for a name of the type *Mannu-kī-DN*.

## No. 50

Letter  
5.3 × 3.1 × 1.9 cm  
1:0.5

IM 77083  
12 N 106

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>Šil-la-a qí-bi-ma
2. *um-ma* <sup>md</sup>EN-a-ni ŠEŠ-kám
3. *um-ma-a a-[na]* ŠEŠ-ia-a-ma
4. *a-du-ú* <sup>m</sup>ZÁLAG-e-a a-na
5. *pa-an* ŠEŠ-ia al-tap-ra
6. 4½ MA.NA KÙ.BABBAR ŠE.BAR
7. *mu-ḥur-am-ma* šu-bi-<sup>l</sup>lī  
(reverse uninscribed)

obv.



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

## No. 51

Letter  
3.9 × 6.6 × 2.5 cm  
1:1.8

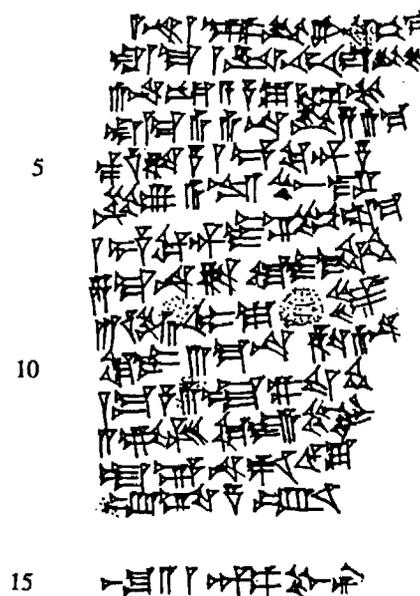
IM 77091  
12 N 114

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>AG-ŠEŠ-ir <sup>l</sup>qí-bi-ma
2. *um-ma* <sup>m</sup>Kab-ti-ia ŠEŠ-kám
3. *a-na ka-a-šá lu šul-mu*
4. *um-ma-a a-na* ŠEŠ-ia-a-ma
5. *áš-šú* KÙ.BABBAR šá <sup>m</sup>Zab-di-<sup>l</sup>l šá
6. ŠEŠ-ú-a iš-pu-ra
7. <sup>m</sup>Zab-di-<sup>l</sup>l i-qab-bi um-ma
8. 5 MA.NA KÙ.BABBAR *ki-i id-din*
9. 3-šú LÚ *a-mi-lu-tu\**
10. *ki-i* 3 MA.NA KÙ.BABBAR *a-na*
11. <sup>m</sup>BA-šá-a at-ta-din
12. 2 GU<sub>4</sub>.MEŠ *ki-i a-bu-uk*
13. *at-tan-na-áš-šú* ù
14. *sít-ta* NÍG.ŠID-šú

obv.



\*over erasure

## LOWER EDGE

15. *ina* ŠU<sup>ll</sup> <sup>md</sup>PA-bu-ni

## REVERSE

16. DUMU <sup>m</sup>A-*ḥu-lap*-<sup>d</sup>AMAR.UTU  
 17. *ul-te-bi-la-áš-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-ú-še-bi-lak-ka a-du-ú*  
 23. ANŠE.A.AB.BA *a-na\**  
 24. *pa-ni-ka al-tap-ra*  
 25. 4½ MA.NA *ki-i pi*  
 26. *šá KI.LAM a-kan-<sup>l</sup>na-ka<sup>l</sup>*  
 27. *muḥ-ḥi-ram-<sup>l</sup>ma<sup>l</sup>*

\*over erasure

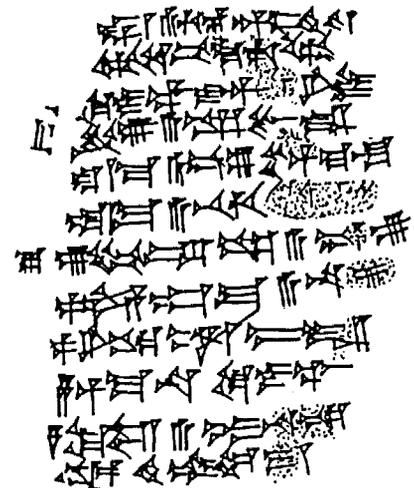
\*over erasure

\*over erasure

20

25

rev.



## UPPER EDGE

28. *šú-bil*

u. e.



## LEFT EDGE

29. <sup>m</sup>BA (erased)

<sup>(1-2)</sup>Say to Nabû-nāšir, thus says Kabiya your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-6)</sup>Concerning Zabdi-II's silver about which my brother wrote me, <sup>(7)</sup>Zabdi-II says:

<sup>(8-11)</sup>After he gave me five minas of silver, I sold three of his slaves for three minas to Iqīša;

<sup>(12-17a)</sup>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-būnī, the son of Aḥulap-Marduk.

<sup>(17b-19)</sup>Did not my brother write to me as follows, <sup>(20-24)</sup>saying: "Now let me send you as much wheat as you want"? I have now dispatched a camel to you. <sup>(25-28)</sup>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 Šafāitic and Thamūdīc inscriptions (see Harding, *Pre-Islamic Arabian Names*, p. 294 sub *Zbd'l*). 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—*šalāšišu amīlūtu* is understood to mean "three of his slaves." For other attestations of the use of a personal pronoun after a cardinal number, see *CAD Š/I*, p. 233 sub *šalāš d2'*.

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

Line 18—*kī pi 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

Letter  
5.4 × 3.0 × 1.4 cm  
1:0.5

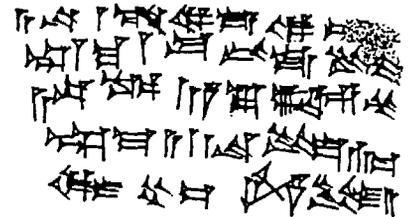
IM 77134  
12 N 157

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Id-di-ia* *qí-b[i-ma]*
2. *um-ma* <sup>m</sup>*Ba-bi-ia* *šEŠ-<sup>1</sup>kám<sup>1</sup>*
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.ì* *šá* *šEŠ-ia*

obv.



5

## LOWER EDGE

6. 4½ MA.NA KÙ.BABBAR *muḥ-ram-ma*

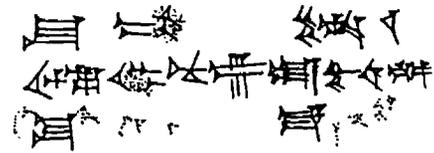
lo. e.



## REVERSE

7. *šu-bi-li-šú*
8. *ù* <sup>1</sup>*miḷ-nu-ú* *ši-bu-ut-ka*
9. *šu-pur*

rev.



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

## No. 53

Letter  
4.2 × 8.4 × 2.9 cm  
1:2.1

IM 77149  
12 N 172

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [IR-ka <sup>m</sup>x-x-x(-x-x)]
2. [a]-[na di-na-an<sup>1</sup> be-[lí-ia]
3. *lul-lik* <sup>d</sup>AG [u <sup>d</sup>AMAR.UTU]
4. a-[na<sup>1</sup> be-lí-[ia<sup>1</sup> [lik-ru-bu]
5. *um-ma-a* a-[na<sup>1</sup> [be-lí-ia-a-ma]
6. [áš]-šú KILAM [URU(?)<sup>1</sup>
7. šá ŠE.GIŠ.Ì šá [be]-[lí<sup>1</sup> [i]š-pur
8. a-na 1 PI 2 BÁN ŠE.GIŠ.Ì BABBAR.MEŠ
9. i-na KÁ BÀD
10. i-na[m-dí]-[nu<sup>1</sup>
11. [ù<sup>1</sup> i-na É
12. [šá<sup>1</sup> ti-li-[tu]
13. [a-na] [1 PI] [x BÁN]

## LOWER EDGE

14. [ŠE.GIŠ.Ì BABBAR.MEŠ]

## REVERSE

15. [i]-[nam-dí-nu ù<sup>1</sup>
16. 3 MA.NA KÙ.BABBAR
17. a-na 1 PI 2 BÁN ŠE.GIŠ.Ì BABBAR.MEŠ
18. i-na KÁ BÀD
19. *ki-i am-ḥur ul\**
20. *iz-nu* A <sup>m</sup>Šu-ma-a
21. a-na LÚ Pu-qu-d[u]
22. ši-il-l[i]
23. *ki-i be-lí ḥa-[du-ú]*
24. [ana(?)] LÚ Pu-q[u-du]
25. [lul(?)]-lik(?)] x x [x]
26. [x x x] x [x]

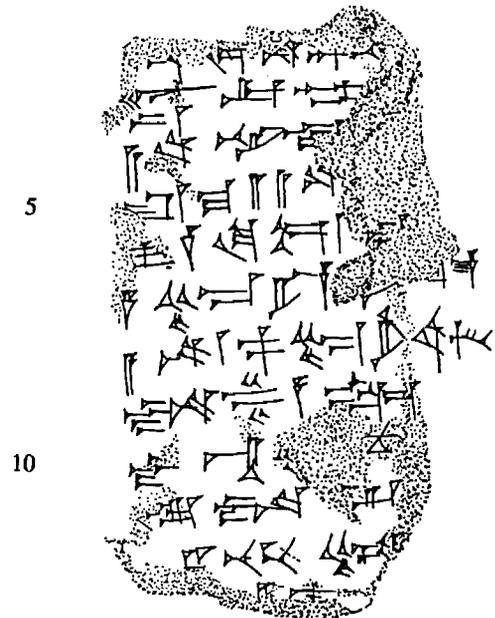
## UPPER EDGE

27. [x x x x (x)]

## LEFT EDGE

28. [al-kám-ma<sup>1</sup> ŠE.GIŠ.Ì m[u-ḥur]

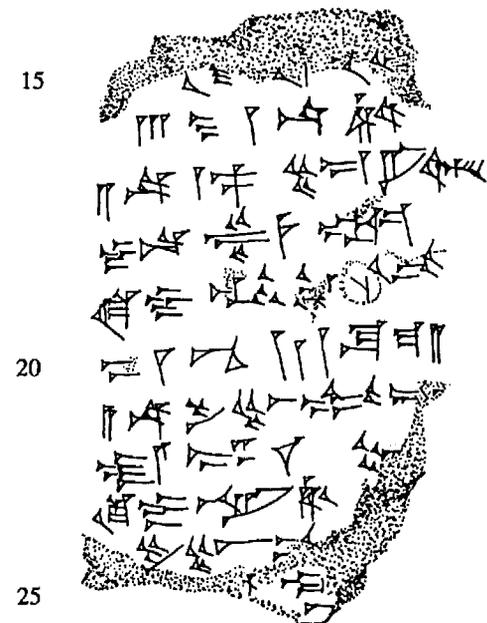
obv.



l. e.



rev.



<sup>(1)</sup>[Your servant, PN]. <sup>(2-4)</sup>I would gladly die [f]or [my] lo[rd]. May Nabû [and Marduk bless] my lord. <sup>(5)</sup>Say to [my lord]: <sup>(6-7)</sup>Concerning the town's(?) price for sesame about which my [lo]rd [w]rote—<sup>(8-10)</sup>they were se[ll]ing white sesame for one *pānu*, two *sūtu* (per mina) in the town gate, <sup>(11-15a)</sup>and they were [s]elling [white sesame for] one *pānu*, n *sūtu* (per mina) in the deliv[ery] house; <sup>(15b-20a)</sup>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! <sup>(20b-22)</sup>The son of Šumā is m[y] protection for the Puqūd[u] tribe. <sup>(23-25a)</sup>If my lord w[ishes, let me go(?) to(?)] the Puqūdu. <sup>(25b-27)</sup>[...] <sup>(28)</sup>Come and re[ceive] the sesame.

### COMMENTS

Line 8—ŠE.GIŠ.Ì BABBAR.MEŠ signifies *šamaššammū pešūtu*, “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.GIŠ.Ì *pe-ṣu-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 KÁ BÀD, literally “the wall’s gate,” suggests a town that was encompassed by a wall in which there was a single gate. KÁ BÀD 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 *bītu 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.

## No. 54

Letter  
6.1 × 3.1 × 2.0 cm  
1:0.5

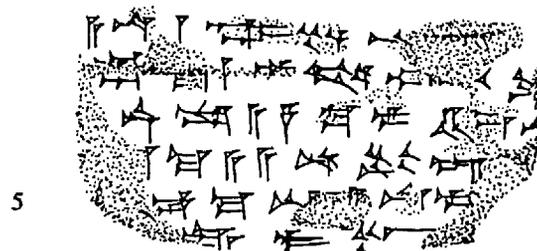
IM 77156  
12 N 179

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>[AG-SUM<sup>1</sup>.N[A *qí-bi-ma*]
2. <sup>1</sup>[*um-ma*]<sup>1</sup> <sup>md</sup>AMAR.UTU-API[N-*e*]<sup>š</sup> ŠE[Š-*kám*]
3. [*a*]-*na* *ka-a-šá* <sup>1</sup>[*lu-ú šul<sup>1</sup>-m[u]*]
4. [*u*]*m-ma-a a-na* ŠEŠ-<sup>1</sup>[*ia*]-[*a-ma*]
5. [*šu*]*l-ma-n[a]* <sup>1</sup>[*a-na*]<sup>1</sup> *pa-[an]*
6. [ŠEŠ-*i*]*a áš-pu-[ra]*

obv.



## REVERSE

7. [*en-na* LÚ].TUR [*šá*] <sup>1</sup>[ŠEŠ<sup>1</sup>-*i[a* *ù*]
8. [LÚ.DAM.G]ÀR-<sup>1</sup>[*šú*]<sup>1</sup> *a-<sup>1</sup>na*<sup>1</sup> KÁ B[ÀD]
9. *lil-lik-u-<sup>1</sup>ma\** *hā-a-<sup>1</sup>tu*<sup>1</sup>
10. [*šá*] *ina let* <sup>m</sup>[*Eri*]<sup>1</sup>-*ba*
11. <sup>1</sup>[*li-bu*]<sup>1</sup>-[*ku*]

\*over erasure

rev.



<sup>(1-2)</sup>[Say] to Nabû-iddi[n], thus says Marduk-ēr[eš your bro]ther. <sup>(3)</sup>May you be wel[l]. <sup>(4)</sup>[S]ay to my brother: <sup>(5-6)</sup>I have se[nt] a [g]if[t] to m[y brother]. <sup>(7-11)</sup>[Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[wn g]ate and fet[ch] the cash payment [which is] in Erība's charge.

## COMMENTS

Line 7—The activities of persons designated as *šuhārū* (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” [KÁ BÀD]) 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 *hātu*, “cash payment” or “installment,” see the note to No. 10:13.

## No. 55

Letter  
3.8 × 6.6 × 2.7 cm  
1:1.9

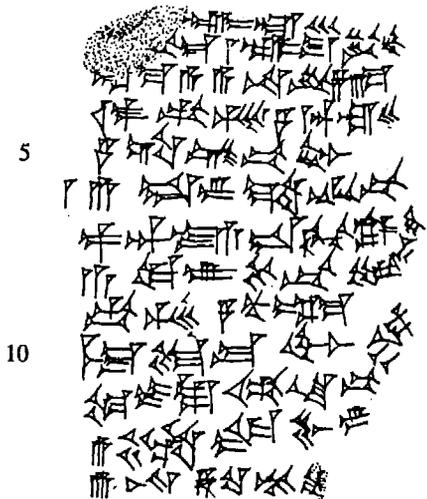
IM 77085  
12 N 108

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-na <sup>m</sup>]dAG-APIN-eš
2. [qí-b]i-ma <um-ma> <sup>md</sup>AG-SU ŠEŠ-kám
3. [um<sup>l</sup>-ma-a a-na ŠEŠ-ía-a-ma
4. šú-áš GU<sub>4</sub>.MEŠ\* šá <sup>m</sup>DINGIR-APIN-eš \*over erasure
5. šá ta-qab-bi-i>
6. «DIŠ» a-du-ú et-ti-bi
7. pa-an-ia du-gu-lu\* \*over erasure
8. a-di ú-še-bi-li-ka
9. GU<sub>4</sub>.MEŠ\* šá-nu-um-ma \*over erasure
10. la\* tu-ba->a \*over erasure
11. ki-i lu ul-te-bi-<lak->ka
12. a-li-ka bu-ú
13. a-na KÙ.BABBAR mu-<sup>l</sup>hur<sup>l</sup>

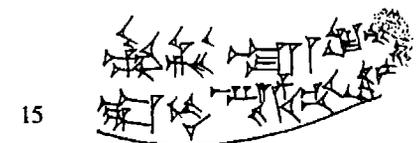
obv.



## REVERSE

14. ANŠE\*.MEŠ\* ina šU<sup>II</sup>(!) <sup>m</sup>Ki-[mu<sup>l</sup> \*over erasure
15. DUMU <sup>m</sup>x\*-x\*-a\* ul-te-bi-l[ak-ka] \*over erasure

rev.



<sup>(1-2)</sup>[Sa]y [to] Nabû-ēreš, <thus says> Nabû-erība your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>Concerning the oxen of Ilu-ēreš about which you are speaking: <sup>(6-7)</sup>I've gotten under way now. Wait for me. <sup>(8-10)</sup>Until I send you (a dispatch), don't look for other oxen. <sup>(11-13)</sup>But when in fact I have sent you (a dispatch), come, look, and buy.

<sup>(14-15)</sup>I have sent [you] donkeys through the agency of Kīmū, son of [P]N.

## COMMENTS

Line 4—The writing šú-áš is a metathesis of áš-šú.

Line 6—The form *et-ti-bi* is understood to represent the 1c.sg. G-stem perf. of *tebû* in the sense “to get under way” (cf. *AHw*, pp. 1342–43 sub *tebû(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 *aršīkku* (for expected *aršākku* or *aršākka*) in No. 104:9.

Line 9—Something is wrong here. Either *šanūmma* is a mistake for *šanîmma*, or the MEŠ on GU<sub>4</sub>.MEŠ is meant to mark “logogram” rather than “plural” (as it sometimes does also in Neo-Assyrian and peripheral Akkadian).

Line 11—*lu ul-te-bi-<lak->ka* represents the asseverative locution *lū ultēbilakka*, “I have indeed sent a shipment to you” (compare the function of *lu-* in the forms *lu-ḫir-ma* [No. 63:13] and *lu-še-bi-la-áš-šú* [No. 63:21]); see *GAG* §81f.

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

## No. 56

Letter  
3.4 × 6.6 × 2.4 cm  
1:2.1

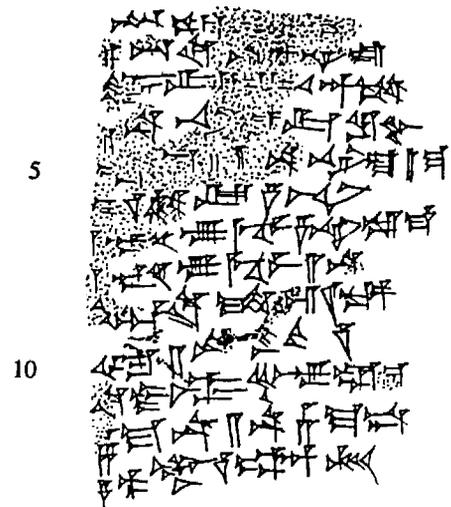
IM 77099  
12 N 122

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ʾR-[ka] [ᵐX-X-X(-X-X)]
2. [a-na] di-[na-an be-lí-ia]
3. [lul-lik ᵈAG] u ᵈAMAR.UTU
4. [a-na] be-[lí-ia] lik-ru-bu
5. [um-ma-a a-na] be-lí-ia-a-ma
6. [áš]-šú [KÙ.BABBAR] GÍN šá ina let
7. [ᵐᵈEN]-ú-šeb-ši šá be-lí iš-pur
8. ᵐᵈEN-ú-šeb-ši a-na
9. [KUR] Aš+šur.KI it-tal-ka
10. ù a-na šEŠ-šú
11. ki-i aq-bu-ú um-[ma]
12. [8] MA.NA a-na ša-ma-du
13. šá ANŠE.KUNGA.MEŠ

obv.

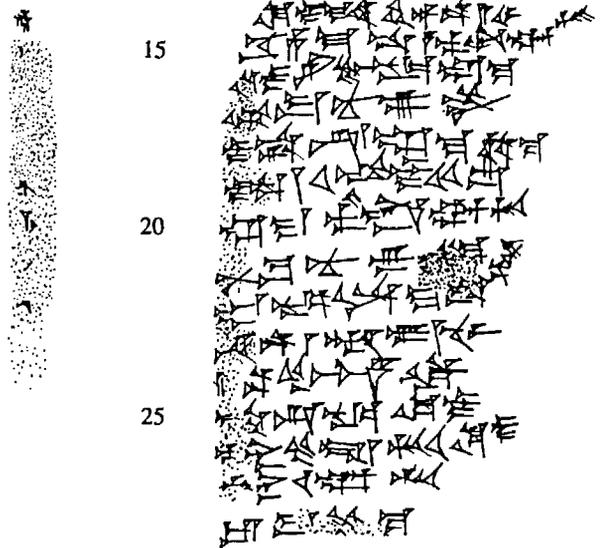


## REVERSE

14. *ki-i id-din-an-na-a-ši*  
 15. *u(!)\* ša-ma-du šá ANŠE.KUNGA.MEŠ* \*over erasure(?)  
 16. *ṛkiṛ-i ni-bu-ka um-ma*  
 17. *ul ba-nu-ú LUGAL*  
 18. *i-ta-ri um-ma KÙ.BABBAR-ma*  
 19. *i-iš ul i-man-gur*  
 20. *um-ma ANŠE.KUNGA.MEŠ*  
 21. *bab-ba-nu-ú-ṛtuṛ*  
 22. *ab-ka-nim-ma ṛidṛ-na-ni*  
 23. *en-na <sup>md</sup>EN-ú-šeb-ši*  
 24. *ṛaṛ-na KUR Aš+šur\*.KI\** \*over erasure  
 25. *ṛitṛ-tal-ka ki-i*  
 26. *ṛANŠEṛ.KUR.RA.MEŠ ki-i*  
 27. *ṛANŠEṛ.KUNGA.MEŠ*  
 28. *ib-ṛba-kámṛ-ma*

l. e.

rev.



## LEFT EDGE

29. *ṛiṛ-[šap-par]* (erasure?)

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

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

<sup>(17a)</sup>“They’re no good! <sup>(17b-19a)</sup>The king will return and say: ‘The silver—where is it?’

<sup>(19b-22)</sup>He won’t consent. He’ll say, ‘Bring me fine mules and give (them) to me.’”

<sup>(23-29)</sup>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 KÙ.BABBAR GÍN, 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 *ēš*, “where?” (see *CAD A/I*, p. 233 sub *ajiš*).

Letter  
6.6 × 9.9 × 3.5 cm  
1:1.5

IM 77127  
12 N 150

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ÌR-ka <sup>md</sup>AG-ÌAPINÌ-[eš]
2. a-na di-na-an be-lí-ia ÌlulÌ-lik
3. <sup>d</sup>AG u <sup>d</sup>AMAR.UTU a-na be-lí-ia
4. lik-ru-bu um-ma-a a-na be-lí-ia-Ìa-maÌ
5. <sup>md</sup>EN-ú-šal-li šá be-lí iš-pur
6. KASKAL a-na GÌR<sup>II</sup>-šú al-tak-na 1 ME ÉRIN.ÌMEŠ šáÌ GÌŠ.BAN
7. it-ti-šú a-di BÀD.AN.KI it-tal-ka
8. <sup>m</sup>La-qí-pu ul-tu KUR.NIM.MA.KI it-tal-ka
9. 3 ša-ma-da šá ANŠE.KUNGA.MEŠ it-ti-šú i-tab-ka
10. ma-a<sup>o</sup>-da ba-nu-ú <sup>m</sup>Gu-lu-šú um-ma 1+en ša-ma-da
11. ab-ba(!)-ka <sup>m</sup>La-qí-pu ul i-man-gur
12. um-ma ul a-nam-di-ka INIM <sup>m</sup>Mu-šal-lim
13. ḫa-ÌanÌ-ḫiš a-na pa-an <sup>m</sup>Gu-lu-šú be-lí liš-pur
14. a-di la šU<sup>II</sup>(!)-su i-šak-ÌkaÌ-nu-ú-ÌmaÌ
15. 1+en ša-ma-da ib-ba(!)-ka <sup>m</sup>Nu-ÌumÌ-mu-ru
16. DUMU <sup>m</sup>ÌR-GIR<sub>4</sub>.KÙ É di-ni it-ÌtiÌ
17. <sup>m</sup>La-qí-pu i-dab-bu-ub um-ma
18. mi-nam-ma ANŠE.KUNGA.MEŠ

## LOWER EDGE

19. a-na <sup>cm</sup>Gu-lu-šú ul ta-a[d-din]
20. ul a-na-ku-ú ANŠE.KUN[GA.MEŠ]

## REVERSE

21. a-bu-ka ḫa-tu u mi-reš-t[i(!)]
22. be-lí ki-i ú-še-bi-li ANŠE.KUN[GA.MEŠ]
23. ul-tu KUR.NIM.MA in-da-ḫar u <sup>m</sup>Nu-[um-mu-ru]
24. a-na be-lí(!) di(!)-ni šá be-lí-ia it-tu-r[u]
25. ul a-na-ku-ú a-na be-lí-ia aq-bi
26. um-ma <sup>m</sup>Nu-um-mu-ru(!) it-ti
27. <sup>m</sup>La-qí-pu la(!) il-la-ka

(1)Your servant, Nabû-ēr[eš]. (2)I would gladly die for my lord. (3-4)May Nabû and Marduk bless my lord. Say to my lord: (5-7)Bēl-ušalli, about whom my lord wrote, I have sent off on the road. One hundred bowmen went with him as far as Dēr. (8)Lāqīpu came from Elam. (9)He brought three teams of mules with him. (10a)They are of very good quality. (10b-11a)Gulūšu 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 Mušallim’s decision to Gulūšu before he in fact gets his hands on one team and leads it away. (15b-17)Nummuru, son of Arad-Nergal, is arguing with Lāqīpu (in) court, saying: (18-19)“Why didn’t you g[ive] the mules to Gulūšu? (20-21a)Didn’t I myself bring the

obv.

5  
10  
15

10. e.

20

rev.

25

mu[les] here?"<sup>(21b-24)</sup> 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.<sup>(25)</sup> Didn't I myself say to my lord:<sup>(26-27)</sup> "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 *bīt dīni* 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).

## No. 58

Letter  
4.1 × 8.4 × 2.8 cm  
1:2.2

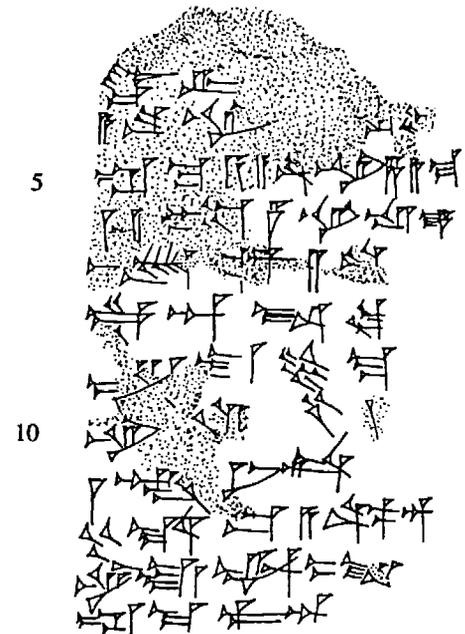
IM 77163  
12 N 186

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [IR-ka <sup>m</sup>x-x-x(-x)]
2. [a-na di-na-an be-lí-ia]
3. lul-li[k <sup>d</sup>AG u <sup>d</sup>AMAR.UTU]
4. a-na be-lí-[ia lik]-[ru-bu<sup>1</sup>]
5. um-ma-a a-[na<sup>1</sup>] be-lí-ia-a-ma
6. [<sup>m</sup>x-x-x šá be-lí iš-pur
7. ina ITI.[BÁRA<sup>1</sup>] a-[na<sup>1</sup>]
8. KÁ.DINGIR.RA.KI
9. [il<sup>1</sup>-la-kám-ma
10. be-lí [DÍ<sup>1</sup>.KU<sub>5</sub>-[šú<sup>1</sup>]
11. <sup>md</sup>[EN<sup>1</sup>.DÙ-uš
12. šad-da-qàd a-na pa-an
13. be-lí-ia al-tap-[ra<sup>1</sup>]
14. um-ma pa-an

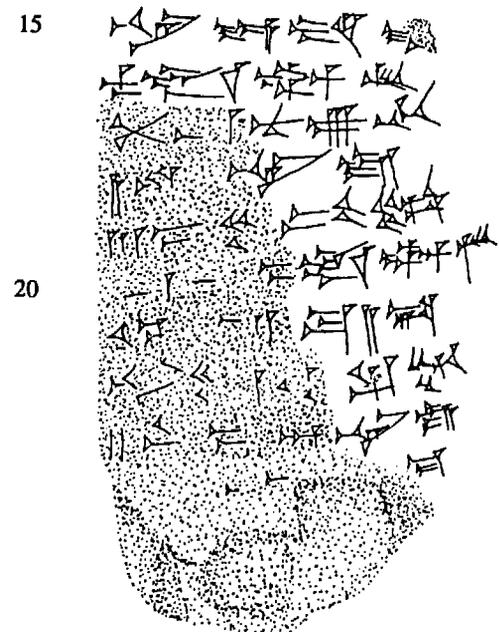
obv.



## REVERSE

15. be-lí-ia maḥ-r[a]
16. ANŠE.KUNGA.MEŠ
17. bab-[ba<sup>1</sup>]-nu-ú-ti
18. [a-na be<sup>1</sup>-lí-ia
19. [lu-ú-še<sup>1</sup>-bi-li
20. [u] [ki-i ANŠE<sup>1</sup>.KUNGA.MEŠ
21. [ul še<sup>1</sup>-ba-a-ta
22. [be-lí li-iḥ<sup>1</sup>-ru-uš
23. [a-na pa-an<sup>1</sup>] be-lí-ia
24. [x x] x x [x]-ma(?)  
(remaining lines completely broken)

rev.



<sup>(1)</sup>[Your servant, PN]. <sup>(2-4)</sup>[I would gladly d]ie [for my lord]. May [Nabû and Marduk bl]ess my lord. <sup>(5)</sup>Say to my lord: <sup>(6-9)</sup>[PN<sub>2</sub>], about whom my lord wrote, is coming to Babylon in Nisannu; <sup>(10-11)</sup>and his court adversary will be Bēl-īpuš.

<sup>(12-13)</sup>Last year I wrote to my lord, <sup>(14-15)</sup>saying: “(If) it suit[s] my lord, <sup>(16-19)</sup>let me send fine mules to my lord.” <sup>(20-21)</sup>[But] if you(!) don’t desire mules, <sup>(22)</sup>let my lord cancel the order. <sup>(23-24)</sup>[...] 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 lubrâ*, “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 *ḥarāṣu*, “to withdraw, deduct; to cancel an order, write off,” see the note to No. 2:22–23.

## No. 59

Letter  
4.0 × 5.6 × 1.8 cm  
1:1.5

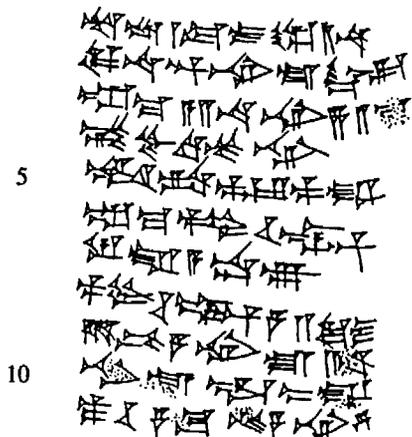
IM 77123  
12 N 146

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ìr-ka <sup>m</sup>Ba-i-sar a-na
2. di-na-an be-lí-ia lul-lik
3. um-ma-a a-na be-lí-ia-a-[ma<sup>1</sup>]
4. gab-bu u<sub>3</sub>-mu be-lí
5. il-ta-šap-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-lí-ia a-[na<sup>1</sup>]
10. be-[lí-ia<sup>1</sup>] al-tap-ra
11. áš-šú N[G.ŠU.<sup>1</sup>MEŠ<sup>1</sup>] šá be-lí-ia

obv.



## LOWER EDGE

12. a-na [muḥ-ḫi KÙ.BABBAR<sup>1</sup>]

lo. e.



## REVERSE

13. *i-lu-ú a-<sup>l</sup>na mam<sup>l</sup>-ma*  
 14. *ul ad-di-is-si*  
 15. *en-na a-<sup>l</sup>du<sup>l</sup>-ú <sup>l</sup>SAL<sup>l</sup>*  
 16. <sup>md</sup>*Tam-meš-la-ma-a-a a-di*  
 17. <sup>md</sup>*AG-KAR-ir a-na <sup>l</sup>šul<sup>l</sup>-mu*  
 18. *be-lí-ia al-tap-ra*  
 19. KASKAL *a-na GÌR<sup>II</sup> šá <sup>md</sup>Tam-meš-la-ma-a-a*  
 20. *be-lí liš-kun-ma a-<sup>l</sup>na pa<sup>l</sup>-an*  
 21. <sup>m</sup>*la-da-a<sup>o</sup>-<sup>l</sup>l*  
 22. *lil-lik ul-tu UGU*  
 23. *u<sub>4</sub>-mu a-ga-a a-na DUMU\** \*over erasure  
 24. *šá be-lí-ia at-tu[r]*  
 25. *a-mi-lut-ta ina <sup>l</sup>et<sup>l</sup>*

l. e.

rev.

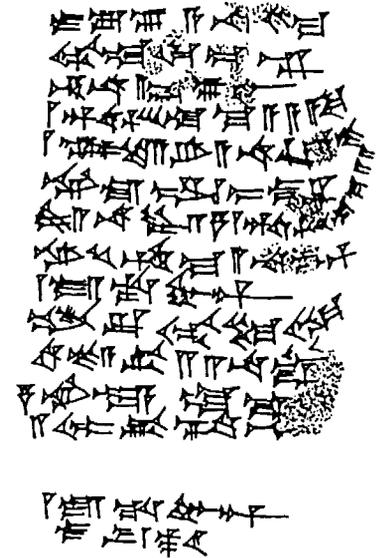


15

20

25

u. e.



## UPPER EDGE

26. <sup>m</sup>*la-da-a<sup>o</sup>-<sup>l</sup>l*  
 27. *i-ba-áš-šú*

## LEFT EDGE

28. KASKAL *a-na GÌR<sup>II</sup>-šú be-lí liš-kun*

(<sup>1-2</sup>)Your servant, Baysar. I would gladly die for my lord. (<sup>3</sup>)Say to my lord: (<sup>4-5</sup>)Every day my lord keeps writing, (<sup>6-7a</sup>)saying: “Send me a mule.” (<sup>7b-10</sup>)Now I have sent to my lord a mule after my lord’s (own) heart.

(<sup>11</sup>)Concerning the property of my lord—(<sup>12-14</sup>)in terms of silver it has gone up in value. I have not given it to anyone.

(<sup>15-18</sup>)Just now I have sent the woman of Tammeš-lamaya together with Nabû-ētir to greet my lord. (<sup>19-20a</sup>)My lord should set Tammeš-lamaya on the road; (<sup>20b-22a</sup>)and let him go to Yada<sup>o</sup>-Il. (<sup>22b-24</sup>)From this day forth I have beco[me] a son of my lord. (<sup>25-27</sup>)There is a slave in the ch[arge] of Yada<sup>o</sup>-Il. (<sup>28</sup>)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—*iltašappara* is a mistake for *iltanappara*.

Line 11—The Akkadian equivalent of NÍG.ŠU is *būšu*, “property.” NÍG.ŠU.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 elû*, which is not attested elsewhere, does not appear to be related in meaning to the common Neo-Babylonian idiom *ana muḫḫi elû*, “to take over a charge, to enter upon an obligation” (see *CAD* E, p. 125 sub *elû* 4; *AHW*, pp. 207–8 sub *elû(m)* IV G B7). But the meaning of *elû* 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 *elû(m)* IV G B3b). *elû* apparently displays this meaning also in the passage *ina bīti [ša] ana pānika [ma]ḫra [l]īli*, “Let it go up in value in a house that suits you” (see No. 44:11–14).

Lines 16 and 19—*Tammeš-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<sup>o</sup>-Il* was a common South Arabian PN, for which see the note to No. 3:2 and 10.

Lines 22–24—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 Šuppiluliumaš, in which Šunaššura declared: *nīnu māri Šuppiluliuma šarri rabî gabbin[i] u bītni lū ištēn*, “We are all sons of Šuppiluliumaš, the great king, and our house is one” (see Weidner, *Politische Dokumente*, p. 86:8–9).

## No. 60

Letter  
4.6 × 7.7 × 2.5 cm  
1:1.8

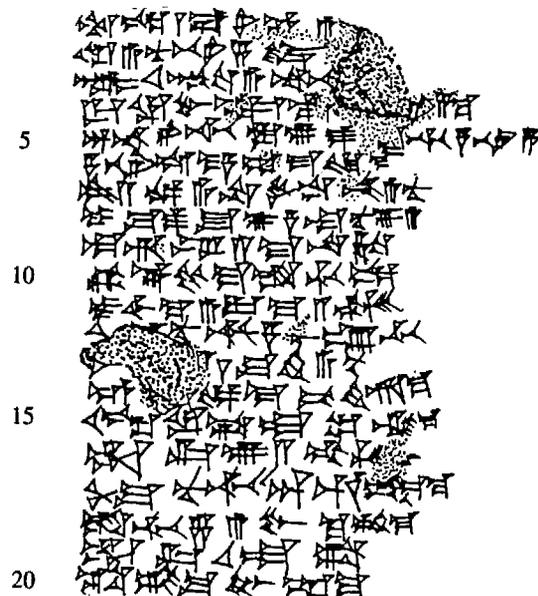
IM 77088  
12 N 111

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ìr-ka <sup>m</sup>Dan-né-e-a [a-na]
2. di-a-nu be-lí-íá lul-[lik]
3. <sup>d</sup>AG u <sup>d</sup>AMAR.UTU a-na be-[lí-íá]
4. lik-ru-bu um(!)-ma-[a] [a-na be]-[lí-íá]-ma
5. an-na-ni-ti lu-ú áš-[x]-ti šá be-lí-íá
6. šá be-lí iš-pur [um]-ma ki-i
7. KASKAL<sup>II</sup>-ka a-na LÚ Du-na-a-nu
8. i-ba-áš-šu-ú šá-la-nu-ú-a
9. la tal-lak 2 MA.NA KÙ.BABBAR
10. lud-dak-kám-ma it-ti-ka
11. i-ši-ma a-lik-ma 2 GU<sub>4</sub>.MEŠ
12. ba[b]-[ba]-nu-ti šá ina rit-ti
13. ina [ŠU]<sup>III</sup> <sup>m</sup>Ba-ḫi-a-nu
14. e-[si]-ki(!)-ma bi-ḫi-ri-ma
15. muḫ-ru ta-ad-di-nam-ma
16. al-lik ú 2 GU<sub>4</sub>.MEŠ
17. bab-ba-nu-ti an-ḫu-[ram]-ma
18. it-ti-íá a-bu-ku-am-ma
19. al-lik u at-ta
20. ta-qab-ba-a' um-ma

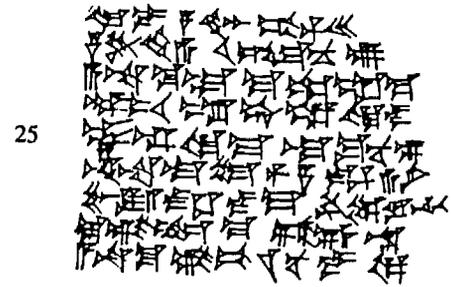
obv.



## REVERSE

21. *ki-i šá-a* GU<sub>4</sub>.MEŠ  
 22. *šá LÚ.ĪLA ul ba-nu-ú*  
 23. *a-na-ku at-ma-ka um-ma*  
 24. <sup>d</sup>AG u MES.TAK.KA *ki-i*  
 25. *as-si-qí-ma la ba-nu-ú*  
 26. *en-na la tu-maš-šá-ra-a-ni*  
 27. *pu-ṭu-ra-i-ma LÚ sar-ru-ti*  
 28. *lu-qab-bil-ma lud-dak-ka*  
 29. *a-na-ku gab-bi-šú-nu i-de*

rev.



<sup>(1-2)</sup>Your servant, Danneya. I would gladly d[ie for] my lord. <sup>(3-4)</sup>May Nabû and Marduk bless [my] lo[rd]. Say [to] my [lo]rd: <sup>(5)</sup>So-and-so(f.) is a [...] of my lord. <sup>(6a)</sup>About what my lord wrote, <sup>(6b-9a)</sup>saying:

If your journey is to the Dunānu, don't go without my permission. <sup>(9b-11a)</sup>Let me give you two minas of silver; carry it with you, and go; <sup>(11b-15a)</sup>then either requisition, levy, or buy fr[om] Baḫiānu two f[i]ne oxen accustomed to the plow.

<sup>(15b-19a)</sup>You gave (the silver) to me; and I went and bought two fine oxen and personally led them to you and departed. <sup>(19b-22)</sup>But you are saying, "They aren't even as good as the oxen of slaves." <sup>(23)</sup>I have personally sworn to you, saying: <sup>(24-25)</sup>"By Nabû and MES.TAK.KA, I did not choose any that were no good." <sup>(26)</sup>Now don't abandon me. <sup>(27-28)</sup>Ransom me and I will take delivery of and give you the thieves. <sup>(29)</sup>I know all of them.

## COMMENTS

Line 2—The spelling of *di'ānu* for *dinān* (also found in No. 44:2) is reminiscent of the spelling of *da'ānu* for *danānu* in Assyrian.

Line 7—The people called *Dunānu* 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—*Baḫiānu* was the name of the eponymous ancestor of the Aramean tribe of Bīt-Baḫiāni, on the upper Khābūr (see the note to No. 13:1).

Line 14—*bi-ḫi-ri-ma* seems to represent the m.sg. imp. of *beḫēru*, 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-ṣi-l-ki(!)* is understood to be the G-stem imperative of the verb *esēku* (= *esēḫu*, "to assign"; with *ina qāt* "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 *ābukamma*. 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 Marduqu is also sometimes spelled *Maš-tuk-ku* (Tallqvist, *NBN*, pp. 110–11).

- Line 25—The form *as-si-qi-ma* seems to represent *assuquma* (< *nasāqu*; compare [at<sup>1</sup>-ta-si-<sup>1</sup>qu<sup>1</sup>] in No. 97:8).
- Line 27—Based on the context, *pu-ṭu-ra-i-ma* should probably be understood as the G-stem m.sg. imp. of *paṭāru* + 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* ~ *qālu*) and an intervocalic *-n-* is equivalent to an intervocalic aleph (thus, *danānu* ~ *da<sup>1</sup>ānu*).
- 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.

## No. 61

Letter  
3.2 × 4.7 × 1.6 cm  
1:1.6

IM 77092  
12 N 115

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>Šil-la-a qí-bi-[*ma*]
2. *um-ma* <sup>m</sup>SUM.[NA] ŠEŠ-[*kám*]
3. *a-na* [ka<sup>1</sup>-a-šá lu-<sup>1</sup>ú] šu-lum
4. *um-ma-a a-na* ŠEŠ-ia-a-ma
5. áš-šú LÚ.TUR.MEŠ
6. šá taš-pur um-ma
7. e-kan-nu šú-nu
8. a-du-ú ina LÚ D[u-na]-[a<sup>1</sup>]-nu
9. šu-nu a-na [<sup>m</sup>][x-x(-x-x)]
10. ki-i a-[qab<sup>1</sup>]-b[i]

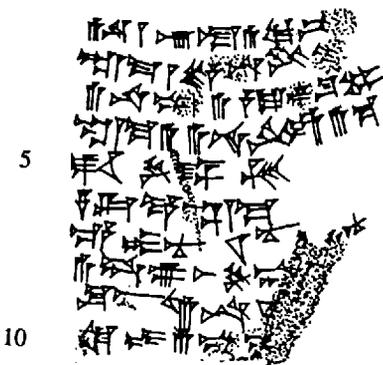
## LOWER EDGE

11. *um-ma* a[l-*kám-ma*]

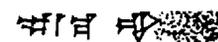
## REVERSE

12. *it-ti a-ḥa-m*[eš]
13. *ni-i*[l]-lik u
14. *ul i-man-gur*

obv.



lo. e.



rev.



<sup>(1-2)</sup>Sa[y] to Šillā, thus says Nādinu your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-6)</sup>Concerning the agents about whom you wrote, saying: <sup>(7)</sup>“Where are they?” <sup>(8-9a)</sup>They are now among the D[un]ānu. <sup>(9b-14)</sup>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 *êkannu* (or *êkānu*), 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 Huehnergard, *Akkadian of Ugarit*, p. 242).

## No. 62

Letter  
3.6 × 5.5 × 1.8 cm  
1:1.6

IM 77151  
12 N 174

## TRANSLITERATION AND TRANSLATION

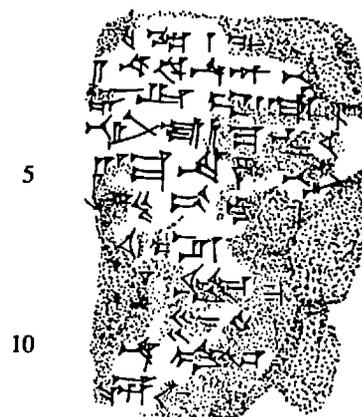
## OBVERSE

1. ʾīr<sup>l</sup>-ka <sup>m</sup>x-[x(-x)]
2. a-na di-na-an be-[lī-ia]
3. lul-lik ʾum-ma a-na<sup>l</sup>
4. be-lī-ia-a-ma ʾáš-šú<sup>l</sup>
5. ʾ4+<sup>l</sup> MA.NA ʾšá be-lī<sup>l</sup>
6. ʾú<sup>l</sup>-še-bi-l[a]
7. [LÚ(?)].SIPA(?) [šá(?) a(?) -na(?)]
8. [LÚ(?)] ʾA-ram(?)<sup>l</sup> x [x (x)]
9. [x] x x [x (x)]
10. [(x)] NA x (x) [(x)]
11. šUL x [x x (x)]

## LOWER EDGE

12. [x x x x (x)]

obv.



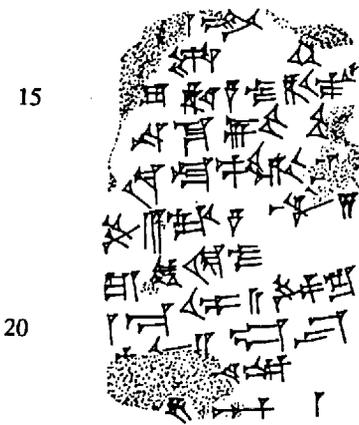
## REVERSE

13. [x x] x *lil-[li-kám-ma]*  
 14. [GU<sub>4</sub>] *li-<sup>1</sup>din*  
 15. <sup>1</sup>ù] KÙ.BABBAR *šá i-<sup>2</sup>ha-áš-šī*  
 16. [a]-*na-ku lud-di[n]*  
 17. [a]-*di la GU<sub>4</sub> ik-<sup>1</sup>šū<sup>1</sup>-[du]*  
 18. LÚ.A.KIN *šá be-lí-ia*  
 19. *lu-mur ki-i*  
 20. <sup>m</sup>GIŠ.MI-a LÚ.SIPA  
 21. <sup>1</sup>ANŠE<sup>1</sup>.A.AB.BA  
 22. [a-*kan-n)a-ka*  
 23. *ha-an-<sup>1</sup>iš*

## UPPER EDGE

24. *šup-raš-šú*

rev.



u. e.



<sup>(1)</sup>Your servant, [PN]. <sup>(2-3a)</sup>I would gladly die for [my] lo[rd]. <sup>(3b-4a)</sup>Say to my lord: <sup>(4b-6)</sup>Concerning the four(+) minas of silver which my lord shipped to m[e]—<sup>(7-8a)</sup>[the shep]herd(?) [who(?) ... to(?)] the Arameans(?) <sup>(8b-13a)</sup>[...] <sup>(13b-14)</sup>Let him c[ome and] hand over the [ox]. <sup>(15-16)</sup>And the silver about which he is anxious, I [my]self will giv[e]. <sup>(17)</sup>But [b]efore the ox arri[ves], <sup>(18-19a)</sup>let me see the messenger of my lord. <sup>(19b-22)</sup>If Šillā the camel-herd is [ther]e, <sup>(23-24)</sup>send him here right away.

## COMMENTS

Line 15—The verb in question is *hāšu*, “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 a l a m = *nabnītu*, 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 *hāšu(m)* I). *hāšu* is probably related to *hūš* in Jewish Palestinian Aramaic and Mishnaic Hebrew (see, e.g., Dalman, *Aram.-Neuhebr. Hw.*, p. 141 s.v.). For Ethiopian cognates, see Leslau, *JAOS* 84 (1964): 117.

## No. 63

Letter  
3.6 × 5.9 × 1.7 cm  
1:1.7

IM 77119  
12 N 142

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>Be-lí-APIN qí-bi-ma
2. *um-ma* <sup>m</sup>DU-A šEŠ-kám
3. *um-ma-a a-na* šEŠ-ia-a-ma
4. *áš-šú* GIŠ.KÍN ma-gar-ra
5. *šá* šEŠ-ú-a i[š-ku]n
6. *a-du*-[ú<sup>1</sup>] aḫ-[t]ir
7. *ù* GIŠ [š-u-lu<sup>1</sup>-la(!)-a(!)-nu
8. *al-tap-ra*
9. *i-nam*<-mu>-šú-nu
10. *ak-ka-i*
11. *a-na-pil* man-na-ta-a

## LOWER EDGE

12. *ú-šeb-bi-la*[k]

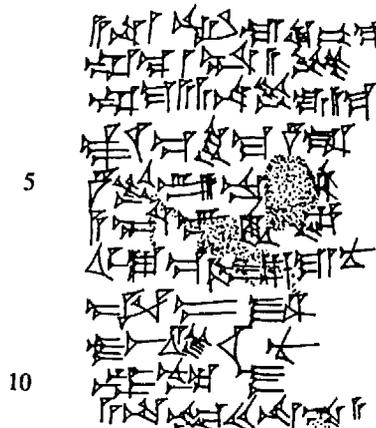
## REVERSE

13. *lu-ḫir-ma*
14. *ki-lal-le-e*
15. *1+en* ina lib-bi
16. [LÚ<sup>1</sup>.TUR.MEŠ
17. [i<sup>1</sup>-leq-qam-ma a-na šEŠ-ia
18. *i\*-nam\*-din\* en\*-na* [šEŠ-ú-a<sup>1</sup> \*over erasure
19. *aḫ-šú* la na-du
20. *ak-te-ra-ma*
21. *lu-še-bi-la-áš-šú*
22. *um-ma* ul-lam-ma
23. *lib-ba-ti-ia*
24. šEŠ-ú-[a<sup>1</sup>

## UPPER EDGE

25. [la<sup>1</sup> i-mál-l[a

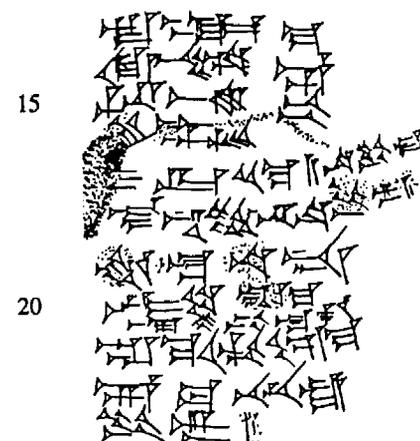
obv.



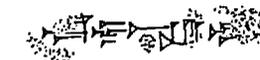
lo. e.



rev.



25



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

## COMMENTS

- Line 4—On the various uses to which *kiškanû*-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 *i[š-pu]r* at the end of the line, although some form of the verb *špāru* is expected here.
- Line 7—For *šulūlu*, “roof, canopy,” see *CAD Š*, p. 242 sub *šulūlu* A 1, and *AHw*, p. 1111 sub *šulūlu(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 *napālu* (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 *mannātu* 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-ḥir-ma* most likely represents the asseverative expression *lū uḥḥirma* (see the note to No. 55:11). On *uḥḥuru* in the intransitive meaning “to fall behind,” see *AHw*, p. 18 sub *aḥāru(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-áš-šú* represents asseverative *lū ušēbilaššu* (see also line 13 above and No. 55:11).
- Line 22—For *ullâ*, which has the approximate meaning “a long time,” see *AHw*, p. 1408 sub *ulla* B mngs. 2–5.

## No. 64

Letter  
3.7 × 5.3 × 2.2 cm  
1:1.5

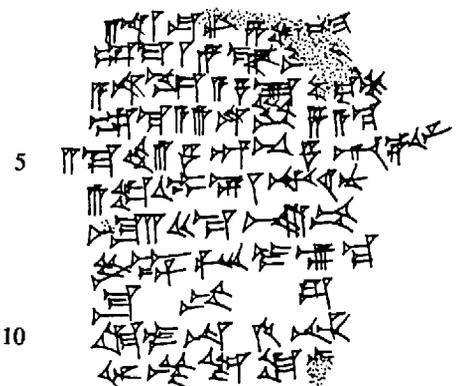
IM 77126  
12 N 149

## TRANSLITERATION AND TRANSLATION

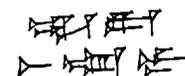
## OBVERSE

1. *a-na* <sup>m</sup>*Ba-ṽni*-iá <sup>r</sup>*qí-bi-ma*<sup>l</sup>
2. *um-ma* <sup>m</sup>*Za-kir* š[EŠ-ká]*m*
3. *a-na ka-a-šá lu* <sup>r</sup>*šul*-*mu*
4. *um-ma-a a-na* ŠEŠ-iá-*a-ma*
5. 2 TÚG.ḪI.A šá <sup>d</sup>BE šá *re-e-ši*
6. *a-di mi-qit-ti-šú-nu*
7. *ina* šU<sup>u</sup> *mam-ma ina lib-bi*
8. LÚ.TUR.MEŠ *i-šam-ma*
9. *šu-bi-lu*
10. *ki-i na-kut-ti*
11. *ši-mu-tu ki-ṽi*<sup>l</sup>

obv.



lo. e.



## LOWER EDGE

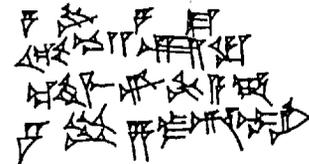
12. *al-lik*  
13. *ina tup-pi*

## REVERSE

14. *ša LÚ.GAR.KU*  
15. *ul iš-tu-ru*  
16. *am-me-ni LÚ.A.KIN*  
17. *ša šeš-ia i-tal-kan-ni*

rev.

15



<sup>(1-2)</sup>Say to Bāniya, thus says Zākīr [you]r br[other]. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-9)</sup>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. <sup>(10)</sup>It is urgent!

<sup>(11-15)</sup>They did not write in the tablet of the governor that I had gone to make purchases. <sup>(16-17)</sup>Why did the messenger of my brother leave me?

## COMMENTS

Line 5—The graph <sup>4</sup>BE 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 *šimūtu*, which is not found in either the *CAD* or *AHW*, is understood to be an abstract noun from the root \*Š<sup>3</sup>M (see Cole, *NABU* [1995]: 93–95). The word is also found in a recently published inscription from the region of Ḃānah, where it occurs in a narrative recounting the arrival in Ḃindānu of a caravan from Taymā<sup>3</sup> and Saba<sup>3</sup>. 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<sup>3</sup>-a-a* LÚ *Šā-ba-a<sup>3</sup>-a-a* šā *a-šar-šú-nu ru-qu* LÚ.A.KIN-šú-nu *a-na muḥ-ḥi-ia ul DU-ku ù a-na muḥ-ḥi-ia ul it-ti-qu-ú-nu a-na muḥ-ḥi ma(!)-mu* PÚ MAR.TU *u PÚ Ḃa-la-tum a-lak-ta-šú-nu TE (iḥe) u ittiqma u a-na URU Ḃi-in-da-a-nu ir-ru-bu ina URU Kar-<sup>d</sup>A.<sup>d</sup>IM i-na AN.BAR, ši-mu-su-nu áš-mé-e-ma ...*, “The people of Taymā<sup>3</sup> and Saba<sup>3</sup>, 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 Ḃalatu Well, and they entered Ḃindānu. 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 *s<sup>2</sup>mt* has a similar meaning in the passage *kl s<sup>2</sup>mt w<sup>3</sup>qyḏ ys<sup>2</sup>mnn wstqḏn*, “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 *s<sup>2</sup>mt* as “purchase(s), merchandise,” see A. F. L. Beeston et al., *Sabaic Dictionary*, p. 130).

Line 14—*šākin ḥēmi* 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

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 *JNES* 19 [1960]: 101–16; 22 [1963]: 18–29 = Moran, ed., *Tammuz*, pp. 271–92 and 293–310; for a different view, see von Soden, *Or* 30 [1961]: 158–60). The form *i-tal-kan-ni* also occurs in No. 107:7.

## No. 65

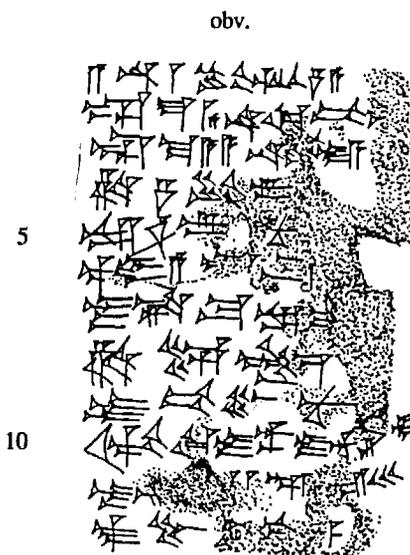
Letter  
4.0 × 6.7 × 2.2 cm  
1:1.8

IM 77139  
12 N 162

## TRANSLITERATION AND TRANSLATION

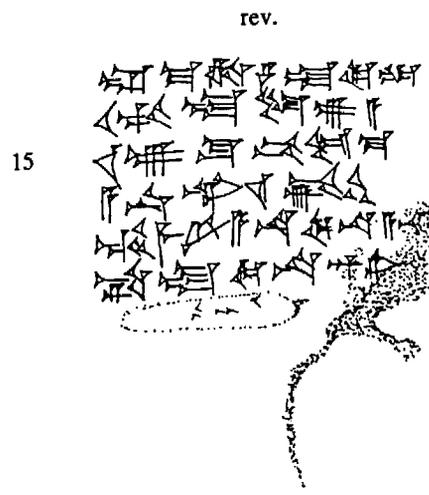
## OBVERSE

1. *a-na* <sup>m</sup>ŠEŠ.MEŠ-šá-*a*
2. *um-ma* <sup>m</sup>A-na-qí-bi š[EŠ-kám]
3. *um-ma-a a-na* [šEŠ<sup>l</sup>-ia-[*a-ma*]
4. KÙ.BABBAR šá ŠEŠ-<sup>l</sup>ú-[*a*]
5. *iš-šú-ú*-<sup>l</sup>nu<sup>l</sup>
6. ANŠE.A.<sup>l</sup>AB.BA<sup>l</sup>
7. *i-ta-ba-ka-m*[*a*]
8. KÙ.BABBAR *tir-ram*-[*ma*]
9. *lu*(!)-*bi-bu-nu*
10. *ul ki-i pi-i an-ni-i*
11. *i-n*[*a* UG]U [<sup>m</sup>]<sup>d</sup>A[G-A]PIN-*eš*
12. *áš-pu*-<sup>l</sup>rak-ka<sup>l</sup>



## REVERSE

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



<sup>(1-2)</sup>To Aḫḫēšā, thus says Ana-qībi [your] br[other]. <sup>(3)</sup>Say to my brother: <sup>(4-7)</sup>The silver which m[y] brother brought—he led away the camel (upon which it was still loaded). <sup>(8-9)</sup>Return the silver so [that] they may

clear me of the claims. <sup>(10-12)</sup>Did I not write to you a[bou]t Na[bû-ē]reš in the following manner, <sup>(13-14)</sup>saying: "The silver which I gave to you isn't mine. <sup>(15-16)</sup>Send it to me so that I may give (it) to its owner?" <sup>(17-18)</sup>Why have you handed me over to the cour[t]?

## COMMENTS

Line 9—*lu(!)-bi-bu-nu* seems to represent the plural precative *lubbibū* 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., *LH* 105:11) (see *CAD* D, p. 155 sub *dīnu* 5b).

## No. 66

Letter  
3.8 × 6.5 × 2.3 cm  
1:1.8

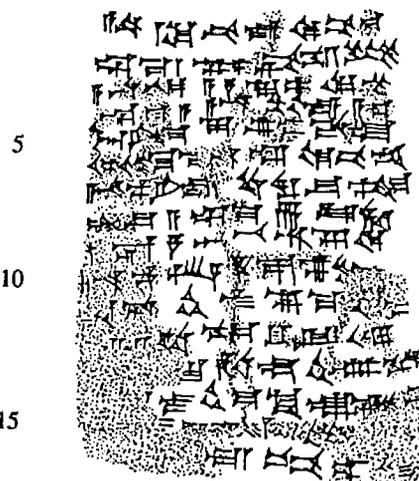
IM 77147  
12 N 170

## TRANSLITERATION AND TRANSLATION

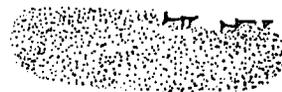
## OBVERSE

1. *a-na* <sup>m</sup>*Qí-bi-ia qí-bi-<sup>l</sup>ma<sup>l</sup>*
2. *um-ma* <sup>md</sup>*AG-ga-mil šEŠ-kám*
3. *a-<sup>l</sup>na ka<sup>l</sup>-a-šá lu-ú šul-mu*
4. *um-<sup>l</sup>ma<sup>l</sup>-a a-<sup>l</sup>na<sup>l</sup> šEŠ-ia-a-<sup>l</sup>ma<sup>l</sup>*
5. *an\*-<sup>l</sup>ni-tu<sup>l</sup> lu-ú i-da-at* \*over erasure
6. *[ul-tu i-na URU<sup>l</sup> Qí-bi-<sup>d</sup>EN*
7. *a-<sup>l</sup>na pa<sup>l</sup>-ni-<sup>l</sup>ia<sup>l</sup> te-ru-ba-am-ma*
8. *[taq-bal-a um-ma 8 GÍN KÙ.BABBAR*
9. *[šá(?) É<sup>l</sup> šá-<sup>h</sup>al ina(!?) EN.LÍL.KI*
10. *[a-na ÉRIN<sup>l</sup>.MEŠ šá-<sup>h</sup>al-lu-ú-<sup>l</sup>tu<sup>l</sup>*
11. *[it-ta<sup>l</sup>-din [áš<sup>l</sup>-lu-ma [ki-i<sup>l</sup>*
12. *x [GÍN KÙ.BABBAR<sup>l</sup>-ka ½(?) GÍN ù*
13. *[x GÍ]N KÙ.BABBAR ad-din-ak-<sup>l</sup>ka<sup>l</sup>*
14. *[šU<sup>l</sup>-k]a i-din-ma kin-ši kit-<sup>l</sup>mu-sa<sup>l</sup>*
15. *[x x] x x x x (x)*
16. *[en-na ina] URU qu-tur-<sup>l</sup>tu<sup>l</sup>*

obv.



lo. e.



## LOWER EDGE

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

## REVERSE

19. [x x x (x)] ʿul x [x (x)]  
 20. [x] x ʿášl-pu-ra ḪAL[A]  
 21. ʿDINGIR mu<sup>1</sup>-li ʿšá tu<sup>1</sup>-ša-ra[p]  
 22. <sup>d</sup>EN <sup>d</sup>AG ù É-a  
 23. ʿla<sup>1</sup> ik-kal

rev.

20



<sup>(1-2)</sup>Say to Qībiya, thus says Nabû-gāmil your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-8a)</sup>This is to attest that after you entered my presence in Qībi-Bēl and said to me:

<sup>(8b-11a)</sup>The eight shekels of silver which the *bīt šaḫāl* in(?) Nippur should have given to the *šaḫallūtu*-workers, I squandered. And <sup>(11b-13)</sup>as your [n] shekels of silver, I gave you [n+shek]els of silver. <sup>(14)</sup>Lend [me a hand]. I'm on bended knee.

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

## COMMENTS

Line 5—On the meaning of *annītu lū 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 Qībi-Bēl was probably located in southeastern Babylonia. It is mentioned in association with both Elam and Dūr-Yakīn in *ABL* 899 and may be the same GN as Iqbi-Bēl, which occurs in texts of Sargon II dealing with his Babylonian campaigns (see Parpola, *NAT*, p. 175).

Lines 9–10—The terms ʿÉl šá-ḫal and ʿÉRIN.MEŠ šá-ʿḫa<sup>1</sup>-lu-ú-ʿtu<sup>1</sup> are unattested elsewhere but should probably be connected, respectively, with *šaḫālu*, “to filter, sift,” and *šaḫallū* (a milling product?) (see *CAD* Š/I, p. 77 s.v.).

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

Line 14—The expression *kinšī kitmusā* means literally “My knees are bent.”

Line 21—ʿmu<sup>1</sup>-li stands for *mulli*, 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 Qībi-Bēl. 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  
Fragment; upper half of obverse

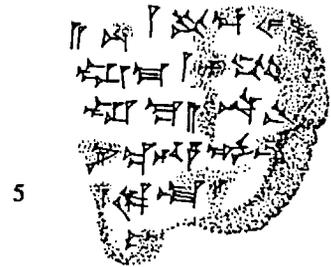
IM 77167  
12 N 190

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-[na] <sup>m</sup>ŠEŠ-[SUM qí]-[bi-ma]
  2. um-ma <sup>m</sup>[d]AMAR.UT[U-X-X(-X)]
  3. um-ma-a [a]-na ŠE[š-ia-a-ma]
  4. [ni]-is-ḫu šá taq-b[a]
  5. [a]-di la x [x x (x)]
  6. [x] x [x x x (x)]
- (remainder of tablet missing)

obv.



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

## COMMENTS

Line 4—In Neo-Babylonian, the term *nishu* means both “advance payment” (see the note to No. 27:22) and “rate of exchange” (see, e.g., Cardascia, *Murašû*, 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  
4.2 × 6.5 × 2.2 cm (broken at bottom; approximately 1 cm missing)  
1:1.6

IM 77171  
12 N 194

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-na <sup>m</sup>A-[ŠEŠ] qí-b[i-ma]
  2. um-ma <sup>m</sup>EN-AD [ŠEŠ-kám]
  3. um-ma-a a-na [ŠEŠ]-[ia-a-ma]
  4. áš-šú KÙ.BABBAR šá taš-[pur]
  5. 1-en-šú <sup>m</sup>E-[reš]
  6. ki-i il-lik
  7. 1 MA.NA KÙ.BABBAR at-tan-na-áš-šú
  8. ù 2 MA.NA
  9. a-na lib-bi me-[reš-tu]
  10. ki-[i ad-din]
  11. <sup>m</sup>NU[MUN-X(-X)]
- (approximately 3 lines missing)

obv.





## REVERSE

13. [nu]-bat-ti ul i-ba-[ti]<sup>1</sup>  
 14. [áš-šú] ḥa-ṭu KÙ<sup>1</sup>.BABBAR SAL.BI  
 15. [a<sup>1</sup>-na] [m]E-ṭè-ri  
 16. [šEŠ<sup>1</sup>-[ú]-a] liq-bi um-ma  
 17. mi-nam-ma pa-[na<sup>1</sup>-ma] KÙ.BABBAR  
 18. ta-as-su-ḥu-ma KASKAL<sup>II</sup>  
 19. a-na muḥ-ḥi tal-lak  
 20. a-de-e-kan-na mim-ma  
 21. ul ta-ad-din <sup>d</sup>AG  
 22. lu-ú i-de ki-i  
 23. a-di 1+en ši-ni ú-lil-[tu(?)]<sup>1</sup>  
 24. a-maḥ-ha-ru-ku  
 25. ki-i DUMU šip-ra-a\*

\*over erasure

## UPPER EDGE

26. a-na [šEŠ<sup>1</sup>-iá] al-tap-r[a]  
 27. ḥa-an-ṭiš [GABA<sup>1</sup>.RI-ka]

## LEFT EDGE

28. [a-na] [ṭup<sup>1</sup>-pi-iá] lu-mur

(1-2)S[ay] to Iddiya, thus says Bābiya [your] broth[er]. (3)May you be well. (4)Say to my brother: (5-8)Concerning Šulā about whom my brother [w]rote saying: “Let him come, and then let me sen[d] him to Šūzubu to Bāb-dūri”—(9a)he is not here. (9b-10)The Aḥennian sent him to the Sealand. (11)He has not yet returned. (12-13)[<sup>m</sup>A<sup>1</sup>-a-it-te-ú-su] will not stay the [ni]ght.

(14-16)Concerning the cash payment of silver for that woman—let my brothe[r] speak to Ēṭeru, saying: (17-21a)“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 sen[d] 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-dūri was one of the strongholds in the chain of fortresses set up by Šutur-Naḥḥunte 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-dūri in the present letter is the earliest known.

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

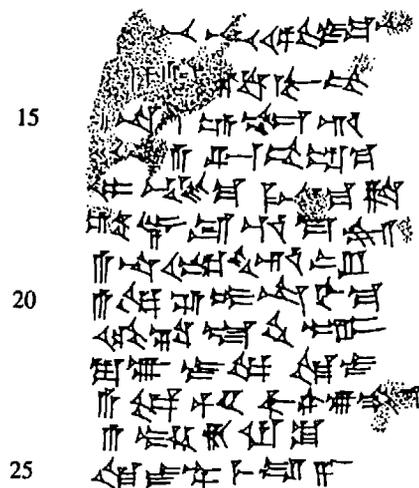
Line 12—One expects in this context to find the clause [ki-i] it-te-eḥ-su, “when he has returned.” But the signs point rather to the personal name [<sup>m</sup>A<sup>1</sup>-a-it-te-ú-su], the meaning of which is unclear.

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 ḥāṭu, “cash payment” or “installment,” see the note to No. 10:13.

l. e.

rev.



u. e.



Lines 18–19—The idiom *ḥarrāna alāku* means “to make a business trip” and occurs also in the passage *libbū amīli ša itti bēl dabābišu KASKAL<sup>II</sup> illaku libbūšu KASKAL<sup>II</sup> 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 *bêrkabtu* (see the note to No. 119:12).

## No. 70

Letter  
3.7 × 7.0 × 2.7 cm  
1:2.0

IM 77183  
12 N 206

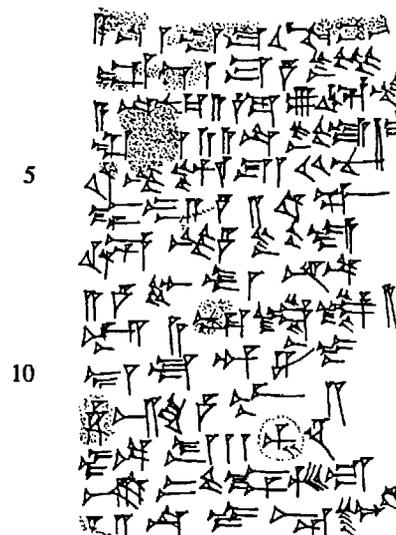
## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-na] m[La]-ba-ši [qí-bi-ma]
2. [um-ma] mBA-šá ŠEŠ-kám
3. a-[na ka]-a-šá lu-ú šul-mu
4. u[m-m]a-a a-na ŠEŠ-ia-a-ma
5. u<sub>s</sub>-mu-us-su man-nu
6. DUMU URU šá a-tam-mar
7. šul-mu šá ŠEŠ-ia
8. a-šá-a-la en-na
9. GEŠTU<sup>II</sup>-a GÙ.DÉ.DÉ-a
10. ma-la an-ni-i
11. [KÙ].GI (= qu<sub>x</sub>-târu) šá GEŠTU<sup>II</sup>
12. i-na šU<sup>II</sup> 1\*+en
13. ina lib-bi DUMU.MEŠ URU
14. [šá] a-na i-si-in-na

\*over erasure

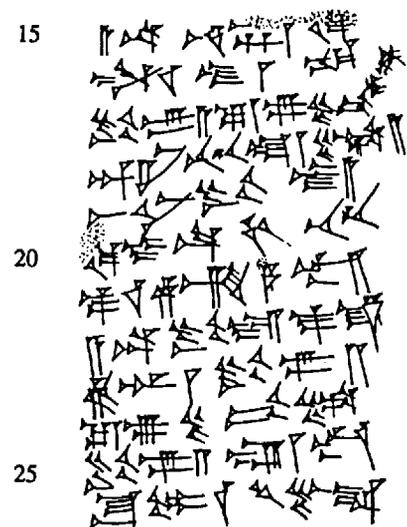
obv.



## REVERSE

15. *a-na* EN.ĹL.L.KI<sup>1</sup>  
 16. *il-la-ka*  
 17. *šEŠ-ú-a lu-ú-še-bi-li*  
 18. *an-ni-ti ši-bu-ta-a*  
 19. *ina let šEŠ-ia*  
 20. *ki-i na-kut-ti*  
 21. *áš-šú KÙ.GI (= qu<sub>x</sub>-târu) šá GEŠTU<sup>II</sup>*  
 22. *a-na šEŠ-ia áš-pur*  
 23. *ha-an-țiš šEŠ-ú-a*  
 24. *lu-ú-še-bi-li*  
 25. *šEŠ-ú-a tu-pi-šú*  
 26. *šu-lum-šú liš-pu-ra*

rev.



<sup>(1-2)</sup>Say to Lābāši, thus says Iqīša your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>S[a]y to my brother: <sup>(5-6)</sup>Daily, whatever native of the city I see, <sup>(7-8a)</sup>I inquire about the well-being of my brother. <sup>(8b-9)</sup>Now my ears are constantly pounding. <sup>(10-17)</sup>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. <sup>(18-19)</sup>This desire of mine is in my brother's charge. <sup>(20-22)</sup>In urgency I have written to my brother about fumigant for the ears. <sup>(23-24)</sup>My brother should send a shipment posthaste. <sup>(25-26)</sup>My brother should send me his tablet (and) his greeting.

## COMMENTS

Lines 9–11 and 21—On the reading KÙ.GI / KÙ.GUR = *qu<sub>x</sub>-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

Letter  
4.3 × 6.7 × 2.5 cm  
1:1.6

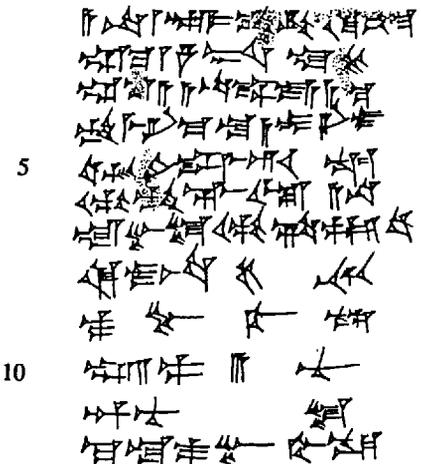
IM 77185  
12 N 208

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>AG-<sup>l</sup>Á<sup>l</sup>.GÁL *qí-bi-ma*
2. *um-ma* <sup>m</sup>NÍG.DU AD-*kám*
3. *um-<sup>l</sup>ma<sup>l</sup>-a a-na* DUMU-*ia-a-ma*
4. *am-me-ni ma-la a-gan-ni-i*
5. UD.MEŠ <sup>l</sup>LÚ<sup>l</sup>.DUMU *šip-ri-ka*
6. *ul am-mar ù 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)

obv.



## REVERSE

13. [*ta*]-<sup>l</sup>mu-<sup>l</sup>ru
14. [*x x x*]-*li*
15. [*x x x*] *x x* SI DI(?)
16. [<sup>md</sup>x-(x-)API]N-*eš*
17. [*liš(?)*]-<sup>l</sup>pur(?)<sup>l</sup>

rev.



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

## COMMENTS

Lines 4–6—On the expression *mala agannî ūmū*, see note to No. 107:5–7.

Letter  
4.4 × 7.5 × 2.6 cm  
1:1.8

IM 77193  
12 N 217

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ʾIR-ka<sup>1</sup> m<sup>1</sup>Šùl<sup>1</sup>-man-ʾAPIN<sup>1</sup>-e[š]
2. ʾa-na di<sup>1</sup>-[na-a]n be-lí-ia
3. ʾlul-lik<sup>1</sup> d<sup>1</sup>A-num<sup>1</sup> u d<sup>1</sup>Iš-ʾtar<sup>1</sup>
4. [a]-ʾna be-lí-i[á] ʾlik<sup>1</sup>-ru-ʾbu<sup>1</sup>
5. um-ʾma<sup>1</sup>-a ʾa-na be-lí-[ia-a-ma]
6. ʾGÚ.MEŠ<sup>1</sup> ki-ʾi aḫ<sup>1</sup>-t[ir]
7. ʾbe-lí<sup>1</sup> ki-i ʾú<sup>1</sup>-šá-a[š(?)]-bit(?)
8. ʾum-ma a-du-ú<sup>1</sup> [KÙ.BABBAR]
9. ú-še-bi-la-a[k-ka]
10. mim-ma be-lí ul [ú-še-bi-lí]
11. LÚ ʾA šip-ri<sup>1</sup>-ka ʾú-ba<sup>1</sup>-[ʾa]
12. ḫi-iš-bi [šÁ] ḫa-mat-ti
13. a-na-[ku] ʾ2<sup>1</sup> GÚ.ME ʾsíg<sup>1</sup>-[ia]

## LOWER EDGE

14. šu(!?)-[uš(?)]-b[u-]ta(?)]-ku(?)

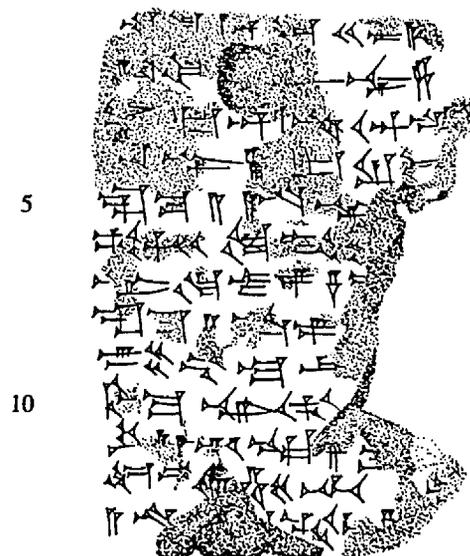
## REVERSE

15. m<sup>1</sup>S[U-<sup>d</sup>AMAR.U]TU DUMU
16. m<sup>1</sup>MU-Š[<sup>EŠ</sup> ana] man-de-ʾsi<sup>1</sup>
17. ki-i áš-ʾpur<sup>1</sup> m<sup>1</sup>X-X-X
18. ip-ti-ʾsi<sup>1</sup>-[šú-ma i-na]
19. URU ḫi-in-da-[a-nu]
20. id-di-nu-šú a-n[a-ku]
21. a-na 1½ MA.N[A KÙ.BABBAR]
22. ap-ta-ṭar-šú ʾa<sup>1</sup>-[du-ú]
23. ina UNUG.ʾKI<sup>1</sup> ki-i t[ak-tu-šú a-na]
24. m<sup>1</sup>SUM.NA-ŠEŠ ʾáš<sup>1</sup>-pu-[ra a-na]
25. ʾLÚ<sup>1</sup>.DAM.ʾGÀR<sup>1</sup>-ra síg<sup>1</sup>-i[a u]
26. a-ʾna m<sup>1</sup>SUM.NA<sup>1</sup>-ŠEŠ ʾbe-lí<sup>1</sup>
27. ʾliq-bi<sup>1</sup>-ma ʾki-i<sup>1</sup>
28. 2 GÚ.ME síg<sup>1</sup>-[ia<sup>1</sup> u ki-i KÙ.BABBAR]
29. šá a-na X-X(-X)-ia

## UPPER EDGE

30. X X X KA
31. A X X ŠU TA(?) (X)
32. X-X(-X) be-lí ʾliš<sup>1</sup>-[pur]

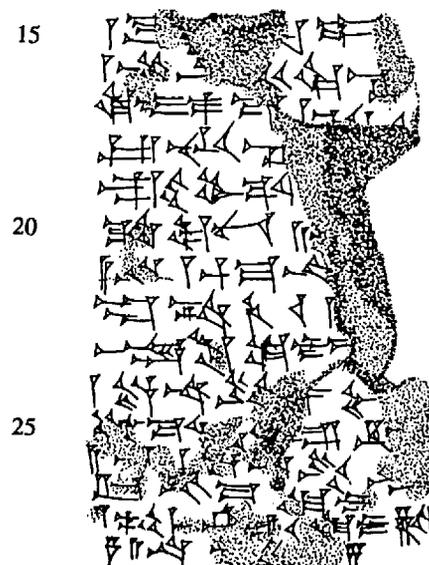
obv.



lo. e.



rev.



30



<sup>(1)</sup>Your servant, Šulmān-ēre[š]. <sup>(2-4)</sup>I would gladly die for my lord. May Anu and Ištar bless m[y] lord. <sup>(5)</sup>Say to [my] lord: <sup>(6-7)</sup>As soon as I prep[ared] the loads, my lord had them sei[zed](?), <sup>(8-9)</sup>saying: “Now I have sent y[ou silver].” <sup>(10)</sup>My lord has not [sent me] anything. <sup>(11)</sup>I am loo[king for] your messenger. <sup>(12)</sup>(But it’s like finding) a bumper crop in the heart of a barren waste. <sup>(13-14)</sup>I have been d[epr]iv[ed](?) of [my] two loads of wool. <sup>(15-20a)</sup>When I sent Er[ība-Mard]uk, son of Nādin-a[h]i, for information, [PN] hid [him, and then] they sold him [in] Ḫindā[nu]. <sup>(20b-22a)</sup>I m[yself] had to ransom him for one-and-a-half min[as of silver]. <sup>(22b-24a)</sup>N[ow], because you were [delayed] in Uruk, I wrot[e to] Nādin-aḫi. <sup>(24b-27a)</sup>Let my lord speak [to] the trader of m[y] wool [and] to Nādin-aḫi. <sup>(27b-30)</sup>And whether it is my two loads of wool or whether it is the silver that [should have been exchanged for] my [wool, ...] <sup>(31-32)</sup>let my lord se[nd ...].

### COMMENTS

Lines 3–4—The divine pair Anu and Ištar are also invoked in the greetings of *ABL* 781 and 1095, where their names are spelled exactly as they are in the present letter: ṛ-ka <sup>md</sup>AMAR.UTU-ŠEŠ-ir a-na di-na-an LÚ.SUKKAL be-lí-ia lul-lik <sup>d</sup>A-num u <sup>d</sup>Iš-tar [a-n]a LÚ.SUKKAL be-lí-ia lik-ru-bu (*ABL* 781:1–4), and ṛ-ka <sup>md</sup>AG-NUMUN-SUM.NA a-na di-na-an LUGAL be-lí-ia lul-lik <sup>d</sup>A-num u <sup>d</sup>Iš-tar a-na LUGAL lik-ru-bu (*ABL* 1095:1–4). The first letter probably originated in Dēr: it mentions a caravan from Laḫīru 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 Nabū and Marduk are the divinities invoked in the greeting formula DN u DN<sub>2</sub> ana bēliya likrubū.

Lines 6, 13, and 28—GÚ apparently signifies “bale” or “load” in the present letter (compare *CAD* B, pp. 229–30 sub *biltu* 1a–b, and *AHW*, p. 126 sub *biltu(m)* I 1). In this archive, the three principal meanings of *biltu*—“tribute,” “talent,” and “load”—seem to be represented in three different ways. In the meaning “tribute,” *biltu* is spelled syllabically, either with the graph *bi-lu-tu-ú* or *bi-lat*; in the meaning “talent,” the word is spelled with the logogram GÚ.UN; and in the meaning “load,” it is spelled with the simple GÚ-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 *ḫiṣbu* (“abundant produce” < *ḫaṣābu* 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 *ḫamattu*. 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 muḫḫi piāte ša id Tartara ittumuš ina libbi ḫa-ma-te eqel namrāši artedi ina eqel margāni nārāte ātamar*, “I(!) departed from the mouths of the Tharthār River. Into the heart of the *ḫamātu*, 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). *ḫamattu* / *ḫamātu* is perhaps related to Arabic *ḫammāda*, which Dozy defines as “grand plateau rocailleux et stérile” and which occurs in the form *ḫammād* 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 *mandēsi* seems to be another example of the spirantization of postvocalic *t* in early Neo-Babylonian and perhaps reflects the well-known Aramaic phenomenon. This phenomenon is also exhibited by the spelling of *bēl pīḫati* as *bēl paḫaš* in several exercise tablets in this archive and by the spelling of *šurruḫat* as *šurruḫaš* 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-šú-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 *psī* (“to rejoice”; lex. only) or from *ps'* (meaning unknown; stem vowel *a*).

Line 25—The signs LÚ and DAM are clear, and so is RA. Also, the traces visible between DAM and RA are not inconsistent with GĀR. 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

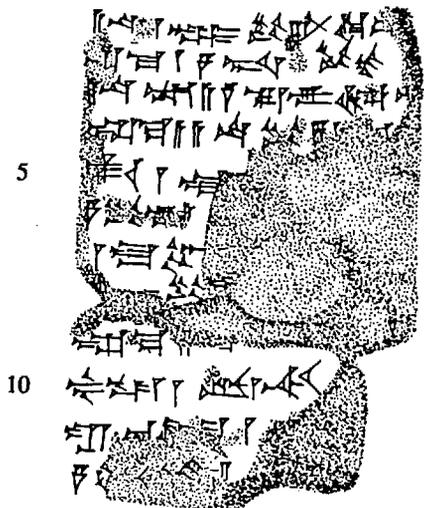
IM 77194  
12 N 218

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>AG-ŠEŠ-ir *qí-b[i-ma]*
2. *um*<sup>l</sup>-*ma* <sup>m</sup>NÍG.DU ŠEŠ-*kám*
3. *a*<sup>l</sup>-*na ka-a-šá lu-ú šul-m[u]*
4. *um-ma-a a-na* ŠEŠ-*ia-a-ma*<sup>l</sup>
5. *áš*<sup>l</sup>-*šú* <sup>m</sup>AD-*[i'-nu-ru]*
6. *šá* ŠEŠ-*ú-a*<sup>l</sup> *[iš-pur]*
7. <sup>m</sup>AD-*i'-[nu-ru]*
8. [x] x ŠEŠ-*ia*<sup>l</sup> [x x x (x)]
9. *um-ma* x x [x x x (x)]
10. *ár-ka* <sup>m</sup>Kab-*ti-[ia]*
11. *um*<sup>l</sup>-*ma mim-ma*<sup>l</sup> DIŠ [x x (x)]
12. *šá* x x x (x) [x x (x)]

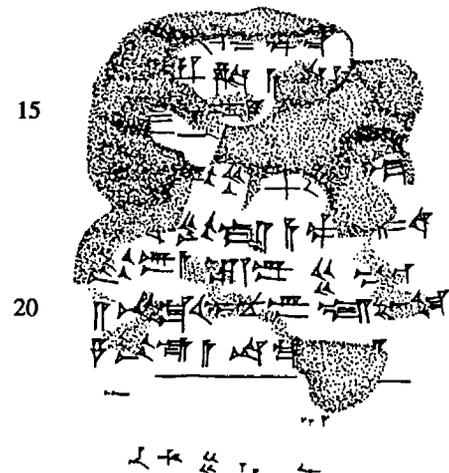
obv.



## REVERSE

13. [x x] *ki-i áš-pur*<sup>l</sup> [x (x)]
14. [x (x) R]U KÙ.BABBAR *a-na*<sup>l</sup> x [(x)]
15. [x (x)] x *šú*<sup>l</sup> [x x x (x)]
16. [x x x x x x x (x)]
17. [x x (x)] x x x [x] LA
18. [*a-n*]a ŠEŠ-*ia a-šap*<sup>l</sup>-*par*
19. [š]EŠ-*ú-a lu-ú-še*<sup>l</sup>-*bil*<sup>l</sup>
20. *a-<sup>l</sup>qul*<sup>l</sup>-*ku mi-nu*<sup>l</sup>-*ú ši*<sup>l</sup>-*bu-tu*<sup>l</sup>
21. *šá* ŠEŠ-*ia a-na-ku* [*áš(?)*]-*[pur(?)]*<sup>l</sup>  
(remainder of reverse erased)

rev.



<sup>(1-2)</sup>Sa[y] to Nabû-nāšir, thus says Kudurru your brother. <sup>(3)</sup>May you be wel[l]. <sup>(4)</sup>Say to my brother: <sup>(5-6)</sup>Concerning Ab[ī-nūru] about whom my lord [wrote]—<sup>(7-9)</sup>Abī-[nūru ...] my brother [...], saying: [...]. <sup>(10-12)</sup>Afterwards Kabtiya said: “Whatever [...] that [...]. <sup>(13-15)</sup>[...] when I wrote [...] silver to [...]. <sup>(16-17)</sup>[...] <sup>(18)</sup>I am writing [t]o my brother. <sup>(19)</sup>Let my [br]other send a shipment. <sup>(20a)</sup>I have heeded you. <sup>(20b-21)</sup>Whatever desire my brother has had, I myself have [se]nt(? it).

## COMMENTS

Lines 5 and 7—For the writing of the PN, see the note to No. 83:8–9.

## No. 74

Letter  
5.0 × 8.1 × 2.4 cm  
1:1.7

IM 77202  
12 N 227

## TRANSLITERATION AND TRANSLATION

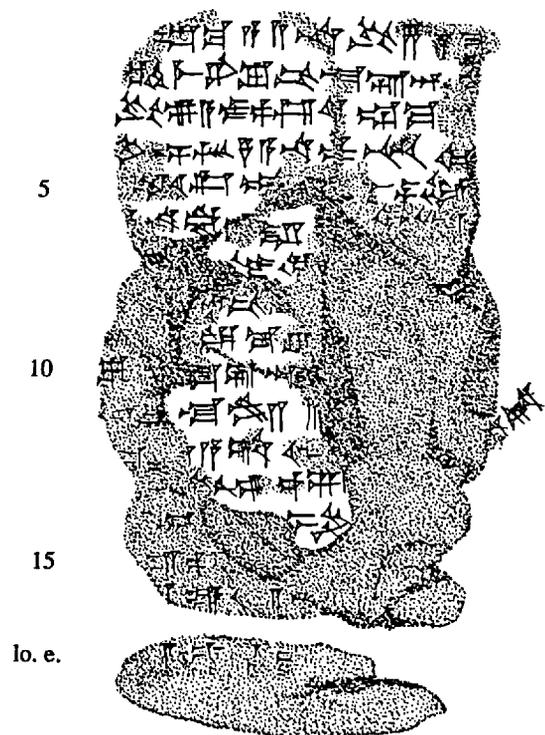
## OBVERSE

1. [um<sup>1</sup>-ma-a a-[na<sup>1</sup>] šEŠ-[iá-a-ma<sup>1</sup>]
2. [am<sup>1</sup>-me-ni dib-bi [la<sup>1</sup> sa-an-[qu<sup>1</sup>]-[ti]
3. šEŠ-ú-a i-šap-[par<sup>1</sup> um-ma
4. [LÚ.TUR<sup>1</sup>.MEŠ šá a-na [Ĥat<sup>1</sup>-ti.[KI]
5. [il<sup>1</sup>-lik x [(x) p]u-ṭur-a-[ma]
6. [a<sup>1</sup>-na KÁ.[DINGIR<sup>1</sup>.RA.[KI] x x (x)
7. [a-na-ku u]l i-[de<sup>1</sup>] [ki-i x x x]
8. [x x (x)] x BI [x x x x (x)]
9. [x x]-ka-ma x [x x x x (x)]
10. [dib<sup>1</sup>-[bi] [la sa-an<sup>1</sup>]-[qu-ti x x (x)]
11. x x LA KASKAL<sup>II</sup>-[a<sup>1</sup>] [x x x (x)]
12. x x (x) A TA x [x x (x)] x-ta
13. x x [L]Ú.KÚR ú-šab-bit [x x x (x)]
14. x x [x (x)] LUGAL [x x (x)]
15. x x [x x x x x (x)]
16. x x x x [x x (x)]

## LOWER EDGE

17. x x x (x) [x x x (x)]

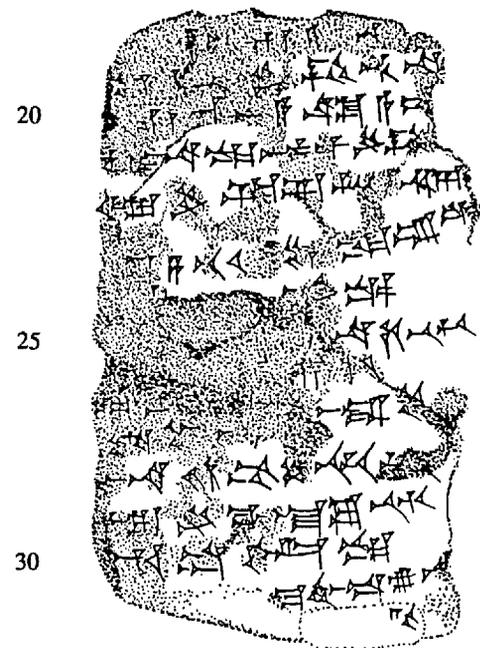
obv.



## REVERSE

18. [x x (x)] x x x (x)  
 19. x x x 'LÚ'.GÚ.'EN'.NA  
 20. [x] x x x 'a'-na-ku A x [(x)]  
 21. 'a-kan'-na-ka ina 'pa-an' LÚ.'GÚ'.[EN.NA]  
 22. 'ù LÚ'.SAG.É.MEŠ 'šá' EN.LÍL.[KI]  
 23. 'iṣl-ša-bat u 'KÁ' ka-lak-k[a]  
 24. [x x x x x (x)] x KA  
 25. [x x x (x) ki-i] na-kut-ti  
 26. x x [x x (x)] x x  
 27. x x x [áš-p]u-ra-'kám'-[ma]  
 28. 'i'-na 'lib'-bi 'LÚ'-ti.'MEŠ'  
 29. 'ù LÚ' qal-la'-lu-ti  
 30. 'paq-du'-nik-ka  
 31. ma-a'-du-ú-t[i]

rev.



<sup>(1)</sup>Say to my brother: <sup>(2-3)</sup>Why is my brother sending unsubstan[tiated] reports, saying: <sup>(4-6)</sup>“[R]ansom(?) the agents who went to Syria [and ...] to Babylo[n ...].” <sup>(7-9)</sup>I [myself do]n’t know [if(?) ... or if(?) ...]. <sup>(10)</sup>[...] unsubst[antiated reports]. <sup>(11-13)</sup>[...] my(?) caravan [...] the [en]emy seized [...]. <sup>(14)</sup>[...] the king [...]. <sup>(15-18)</sup>[...] <sup>(19-20)</sup>[...] the šandabakku [...] I myself [...]. <sup>(21-23a)</sup>He seized the [...] there in the presence of the šand[abakku] and the heads(?) of the houses of Nippur, <sup>(23b-25a)</sup>and [he ...] the door of the storehou[se]. <sup>(25b-27)</sup>[It is] urgent! [...] I] have [wri]tten to you. <sup>(28-31)</sup>Among the slave men and slave boys are man[y] who should be handed over to you.

## COMMENTS

Line 4—The reading 'Ĥat'-ti.'KI', which seems fairly certain, is problematic. In first-millennium texts the geographical term *Ĥattile* is otherwise preceded by one of the determinatives KUR, MA.DA, LÚ, or SAL (the only other exception is the form *Ĥa-at-ta-a-'a-te'* in Fales and Postgate, *SAA* 7 no. 24:15 = *ADD* 914 r. 5). Also, *Ĥattile* is rarely followed by KI (the only other exception is the writing KUR *Ĥat-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 *Ĥattu*, and by Parpola in *NAT*, pp. 157–58 sub *Ĥatti*, to which one should add those listed by Hawkins in *RLA* 4 (1972–75): 152–53 §2.1.

Line 22—It is unclear how 'LÚ'.SAG.É.MEŠ should be read.

Line 29—Here and in No. 79:4 and 18, No. 82:7, and No. 83:26, LÚ *qallalūtu* obviously refers to slaves, as does SAL *qallalāte* in *ABL* 494 r. 2. However, *qallalu*, adj., does not otherwise seem to refer to persons. LÚ *qallalūtu* in this archive probably functions as the plural of (LÚ) *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

Letter  
4.0 × 7.1 × 2.2 cm  
1:1.9

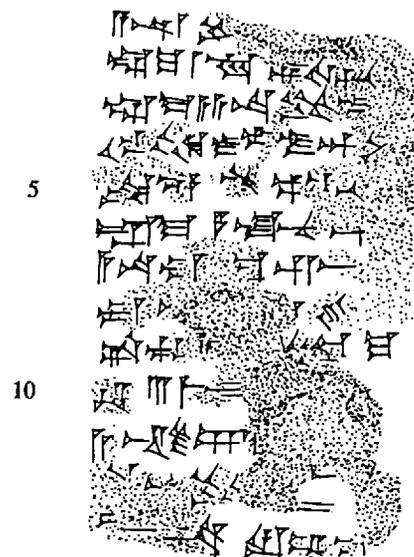
IM 77158  
12 N 181

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>ŠE[š-x-x(-x) *qí-bi-ma*]
2. *um-ma* <sup>m</sup>BUL-<sup>l</sup>Ta-meš<sup>l</sup> [ŠEŠ-kám]
3. *um-ma-a a-na* <sup>l</sup>ŠEŠ-ia<sup>l</sup>-[*a-ma*]
4. <sup>l</sup>ul<sup>l</sup> *ki-i pi-i an-<sup>l</sup>ni<sup>l</sup>-[i]*
5. <sup>l</sup>ṭe-e-mu *šak<sup>l</sup>-n[a-ta]*
6. *um-ma šá-la-nu-<sup>l</sup>ú<sup>l</sup>-[a]*
7. *a-na* <sup>l</sup>URU Ma<sup>l</sup>-rad
8. *la* <sup>l</sup>al-<sup>l</sup>a-kám(!)-[*ma*]
9. *ta-<sup>l</sup>šap<sup>l</sup>-[pa]-<sup>l</sup>ram<sup>l</sup>-ma*
10. <sup>l</sup>1+en<sup>l</sup> *a-šib* U[RU Ma-rad]
11. *a-nam-da[k-ka]*
12. <sup>l</sup>ki(?)-i(?)<sup>l</sup> <sup>l</sup>ŠEŠ-ú<sup>l</sup>-[*a*]
13. *a[t-t]a šup-<sup>l</sup>ra-ma<sup>l</sup>*

obv.



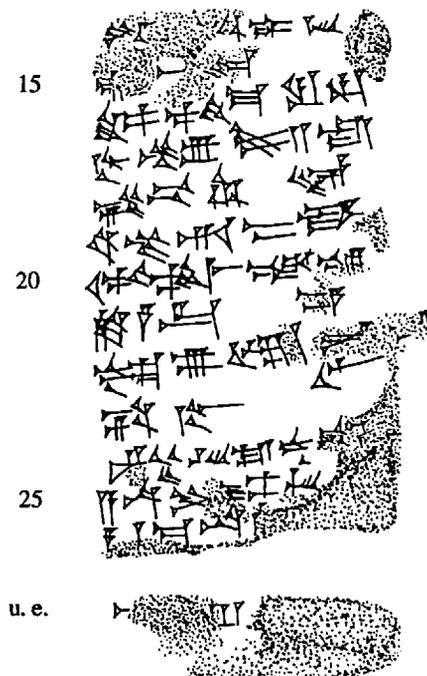
## REVERSE

14. LÚ.D[AM.GÀ]R TUR.MEŠ
15. <sup>l</sup>ú<sup>l</sup>-[š]eb-<sup>l</sup>bil<sup>l</sup>
16. *ḫur-pa-am-ma šup-ru*
17. *mim-mu-ú* KASKAL<sup>II</sup>-ia
18. *gab-bi aḫ-tir*
19. *u<sub>2</sub>-mu tal-tap-ra*
20. *ul am-me-rik-ka*
21. KÙ.BABBAR *šá taš-<sup>l</sup>pur<sup>l</sup>*
22. *ub-lu-ú ù* <sup>l</sup>KASKAL<sup>II</sup>-ia<sup>l</sup>
23. *ta-šal-lim*
24. ZI.MEŠ *lu-up-ṭ[ur-ma]*
25. *a-na* LÚ.TUR.MEŠ-[*ka*]
26. *šá* 1 <sup>l</sup>MA<sup>l</sup>.NA <sup>l</sup>KÙ<sup>l</sup>.<sup>l</sup>BABBAR (x)

l. e.



rev.



## UPPER EDGE

27. x [x] x [x̄ x (x)]
28. [x x x x x (x)]

## LEFT EDGE

29. *e-si-tu ina bi-rit-e-nu*
30. *la taš-šá-kin ḫi-bil-ti ši-i*
31. *ḫab-la-a-nu*

<sup>(1-2)</sup>[Say] to Ab[...], thus says BUL-Tameš [your brother]. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>Did [you] not give the followi[ng] instructions—

<sup>(6-8)</sup>You must not g[o] to Marad without [my] permission. Rather, <sup>(9-11)</sup>you will wri[t]e to me, and I will give [you] one of the residents of [Marad]. <sup>(12-15)</sup>If(?) y[o]u are [my] brother, write to me, and I will d[is]patch a m[erchan]t (and) agents?

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

### COMMENTS

Line 2—<sup>m</sup>BUL-<sup>l</sup>Ta-meš<sup>l</sup> may be read as <sup>m</sup>Pul-<sup>l</sup>Ta-meš<sup>l</sup>, which perhaps represents /Pū-Šameš/, “Word of Šameš,” or it may be read as <sup>m</sup>Ippuḫa(BUL)-Šameš, “Šameš has risen.” It seems less likely that BUL represents the theophoric element that is manifested later as *Bōl* in Palmyrene (*bōl* < *bāl* < *ba<sup>c</sup>l*), because of the time gap (cf. Höfner, “Stammesgruppen,” p. 431 sub *Bēl*). 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 Bīt-Dakkūri (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 Bīt-Yakīn 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-māri (see No. 19).

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

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

Lines 29–31—*esītu* = *ešītu*, “trouble, confusion, disorder” (see also No. 84:10). The expression *esīta ina birīt PN u PN<sub>2</sub> šakānu* also occurs in the passage *ḫaṇṭiš šupraššunūtimma esīti ina birīt šar māt Elamti u šar māt Aššūr 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).

The idiom *ḫibiltu ḫabil* does not seem to be attested elsewhere.

## No. 76

Letter  
3.9 × 5.9 × 2.2 cm  
1:1.5

IM 77160  
12 N 183

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>N[G.DU] ḫ[bi-ma]
2. ḫ[um<sup>l</sup>-ma] <sup>m</sup>[Da-di<sup>l</sup>-[ia šeš-kám]
3. *um*-[ma<sup>l</sup>-a] ḫ[a-na] šeš<sup>l</sup>-[ia-a-ma]
4. ḫ[áš-šú di-i<sup>l</sup>-ni]
5. ḫ[ša taš<sup>l</sup>-pu-ra] ḫ[it-ti a<sup>l</sup>-[ḫ]a-meš
6. *a-na* LÚ ḫ[é] A-[muk<sup>l</sup>-[a-nu]
7. *ni-il-li*[k]
8. *ù di-ni* [ša]
9. <sup>m</sup>E-re-[ši]
10. *ni-par-ra-si*
11. *mi*-[na-a<sup>l</sup>] KASKAL<sup>II</sup>

## LOWER EDGE

12. ḫ[ša DAM.GÀR-ni]
13. [il-la-ku]

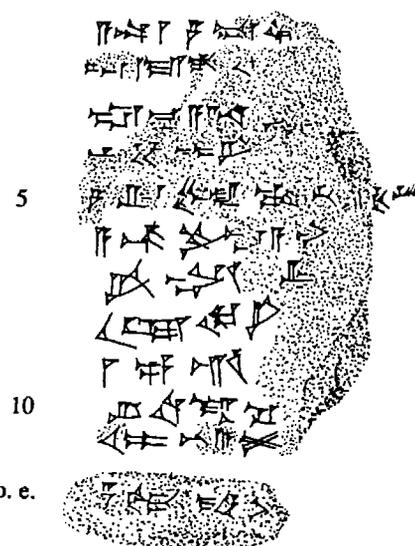
## REVERSE

14. ḫ[LÚ<sup>l</sup>.M[EŠ] i-[na-áš-šú]
15. ḫ[GÌR<sup>II</sup> a-na-ku] ḫ[ù]
16. ḫ[at-ta<sup>l</sup> a-na muḫ-ḫ[i-ša]
17. *nu-šal-lam*
18. *a-na* LÚ.TUR.MEŠ
19. šeš-ú-a liq-bi-ma
20. *lil-li-ku-nim-ma*
21. LÚ *a-me-lu-tu*
22. *li-bu-uk* [KÙ.BABBAR]
23. ša šeš-ía a-[šap-pa<sup>l</sup>-[ra]
24. KASKAL<sup>II</sup> *a-na* G[ÌR<sup>II</sup> LÚ.TUR.MEŠ]

## UPPER EDGE

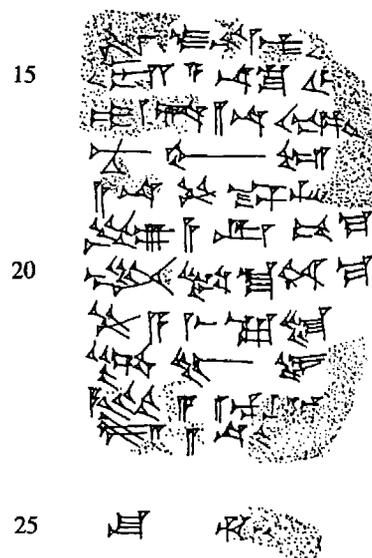
25. *šu-ku*[n]

obv.



lo. e.

rev.



<sup>(1-2)</sup>S[ay] to Kudurru, thus says Dādi[ya your brother]. <sup>(3)</sup>Say to [my] brother: <sup>(4-5a)</sup>Concerning the case about which you wrote to me—<sup>(5b-10)</sup>let us g[o] toge[th]er to Bīt-Amūk[āni], and we will judge the case [of] Ēre[šu].

<sup>(11-14)</sup>Whatever caravan journey that our merchant [makes] that brings along slav[es], <sup>(15-17)</sup>we—both you and I—will guarantee safe conduct(?) fo[r] it. <sup>(18-22a)</sup>Let my brother speak to the agents, and let them come and conduct the slaves. <sup>(22b-23)</sup>I am sendi[ng] my brother's [silver]. <sup>(24-25)</sup>Se[t 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 Thamūdīc and Old Aramaic (see, respectively, van den Branden, *Inscriptions thamoudéennes*, p. 89 [HU. 128] and 339 [Jsa. 336], and Maraqten, *Semitischen Personennamen*, p. 76). For *Dd* as a theophoric element in Lihyānic, Thamūdīc, and Sabeian names, see Eph'al, *Ancient Arabs*, p. 114 and n. 384; also Höfner, “Stammesgruppen,” p. 432. Compare also Hebrew *Dôdô* and *Dāwīd*. The name *Dādiya* also occurs in No. 124:16.

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

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

Lines 15–17—The idiom *šēpī šillumu* 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  
4.0 × 5.8 × 2.4 cm  
1:1.5

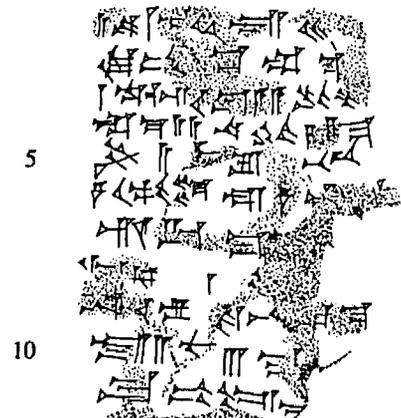
IM 77184  
12 N 207

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a<sup>l</sup>-na m<sup>d</sup>EN-APIN-eš<sup>l</sup>
2. qí-[bi-ma<sup>l</sup> um-[ma<sup>l</sup>
3. mKa-[ri-ba-a-a<sup>l</sup> šEŠ-[kám<sup>l</sup>
4. um-ma-a a-na šEŠ-[iá-a<sup>l</sup>-ma
5. LÚ a-[me<sup>l</sup>-lu-ti
6. šá ul-tu URU Šá-[pi-ia<sup>l</sup>
7. tal-[lik-ma<sup>l</sup>
8. [ù<sup>l</sup> m<sup>x</sup>-[x]
9. [iš-šú<sup>l</sup>-ú [KÙ<sup>l</sup>.BABBAR ina [UGU-ma<sup>l</sup>
10. ia-a-nu-a-[ma<sup>l</sup>
11. šu-bi-lam-m[a]

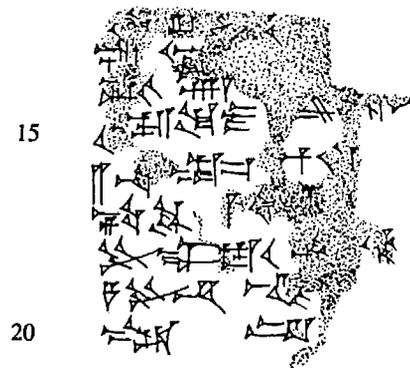
obv.



## REVERSE

12. <sup>1</sup>lup-<sup>2</sup>tu-raš-šum<sup>1</sup>-[ma]  
 13. <sup>1</sup>LÚ(!) a<sup>1</sup>-m[i-lu-tu]  
 14. <sup>1</sup>lud-dak<sup>1</sup>-[ka]  
 15. <sup>1</sup>ù<sup>1</sup> ki-i <sup>1</sup>KASKAL<sup>11</sup> x x  
 16. a-[na<sup>1</sup>] BÀD.[A]N.<sup>1</sup>KI<sup>1</sup>  
 17. ta-mur <sup>m</sup>x-x  
 18. LÚ.DUMU.KIN <sup>1</sup>it-ti KÙ.BABBAR<sup>1</sup>  
 19. šá LÚ.EN.<sup>1</sup>NAM<sup>1</sup>  
 20. il-lak

rev.



<sup>(1-3)</sup>Say to Bēl-ēreš, thus says Karibaya your brother. <sup>(4)</sup>Say to my brother: <sup>(5-10)</sup>The slave who came from Ša-pī-Bēl(?) and [PN] took away—there is absolutely no silver for (him). <sup>(11-14)</sup>Send me (some), so th[at] I may ransom him [and] give yo[u] a sl[ave].

<sup>(15-17a)</sup>And if you see the caravan of [...] bound for Dēr, <sup>(17b-20)</sup>[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 Sabeian king named *Krb'l* is mentioned in one of the inscriptions of Sennacherib, where his name is spelled <sup>m</sup>*Ka-ri-bi-īl* (see *OIP* 2 138:48–49). A similar hypocoristic—*Krb*—is found in a Proto-Arabic inscription discovered at Tell Abū Salabīkh, in the far south of Iraq (see Roux, *Sumer* 16 [1960]: 27–28). Also, the *Jamharat al-nasab* of Hishām Ibn al-Kalbī 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 <sup>m</sup>*Ka-ri-ba-a-a* is based on Akkadian *kāribu*. However, no masculine PN is known to have been derived from this term, only the feminine <sup>f</sup>*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-<sup>1</sup>ma* 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 LÚ.EN.NAM, and on the office which it represents, see the note to No. 94:12.

## No. 78

Letter  
4.3 × 8.1 × 2.7 cm  
1:2.0

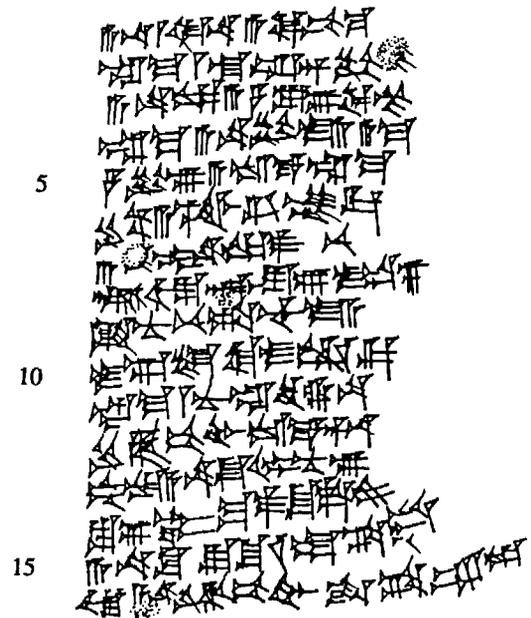
IM 77084  
12 N 107

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-na <sup>m</sup>Ki-na-a qí-bi-ma
2. um-ma <sup>m</sup>La-mis-íl šEŠ-<sup>l</sup>kám<sup>l</sup>
3. a-na ka-a-šá lu-ú šùl-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 taḥ-liq
7. a-<sup>l</sup>na<sup>l</sup>(erased)-kan-na-ka áš-bat
8. <sup>d</sup>EN-ù <sup>d</sup>AG lu-ú i-du-ú
9. U<sub>8</sub> NU BAD-ta ina IGI-ia
10. i-pet-tu ki-i il-lik
11. um-ma <sup>m</sup>Nu-um-mur a(!)-na
12. LÚ Ḥa-bi-i<sup>ḫ</sup> iš-pur-an-na
13. ár-ka a-na-ku mi-nu-ú
14. lu-ú-uq-ba-áš ZÍD.DA.KASKAL
15. a-na ku-lu-ku-šú at-ta-du\* \*over erasure
16. ù a-na LÚ Ḥa-bi-i<sup>ḫ</sup> it-ta-lak-ka

obv.



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

<sup>(1-2)</sup>Say to Kīnā, thus says Lamīs-Il your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-7)</sup>(Concerning) that which my brother wrote, saying: “Why did my slave run away (and) settle there?” <sup>(8-10)</sup>May Bēl and Nabû know (that) they will open an unopened ewe in front of me if he has not gone, <sup>(11-12)</sup>saying: “Nummuru has sent me to the Ḥabī<sup>ḫ</sup> tribe.” <sup>(13-14a)</sup>Afterwards, what could I say to him? <sup>(14b-16)</sup>I deposited travel provisions in his storehouse, and he went to the Ḥabī<sup>ḫ</sup> tribe.

## COMMENTS

Line 2—The first component of the personal name is understood to represent Arabic *Lamīs*, 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 Thamūdīc inscription (see van den Branden, *Inscriptions thamoudéennes*, p. 107 [who transcribes it *Lamīs*]). The second element is the divine name <sup>ḫ</sup>Il (usually with a long /i/ 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 *Lamīs-ḫIl*, one might venture the translation “Touched by Il.”

Line 9—The adjective *lā petītu*, which is often represented by the logogram GĪŠ.NU.ZU, modifies various words for young female sheep, cows, and goats. It occurs most often in connection with *unīqu* “female kid” (see *AHW*, 858 sub *petû(m)* I 5). The expression *laḥra lā petīta ina pāniya ipettû*, “they will open an unopened ewe in front of me,” implies an act of bestiality. The verb *petû* also has sexual connotations in the passage [šumma a<sup>ḫ</sup>ilu] batulta [ša bīt a]biša [usbu]tūni ... [...] lā

*pateatūni ... kī daʾāni ... iṣbatma umanzeʾši*, “[If a man] seizes by force and rapes a young girl [who liv]es in her fath[er’s house (and)] has not (yet) been opened, ...” (Middle Assyrian Laws §54 = KAV 1 viii 6–22).

Lines 12 and 16—The grapheme LÚ *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 *Ḥabī* is unattested in Mesopotamian sources but may be related to Ṣafāitic *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

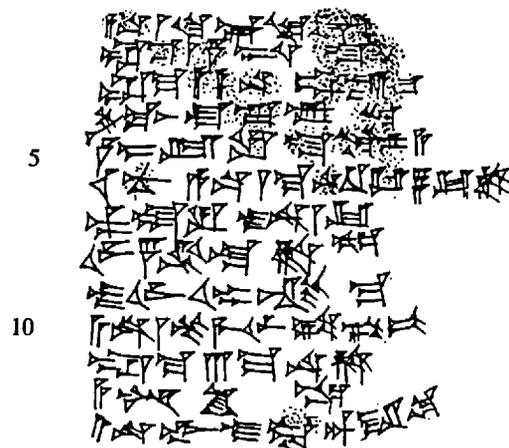
IM 77089  
12 N 112

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>Ki-rib-tu <sup>q</sup>l-[*bi-ma*]
2. *um-ma* <sup>m</sup>NI.G.DU <sup>AD</sup>-*kám*
3. *um-ma-a a-na* DUMU-*ia-a-ma*
4. LÚ *qal-la-lu-ú-tu*
5. *ša tap-tu-ru at-tu-ú-a*
6. *šú-nu a-na* 1 MA.<sup>NA</sup> <sup>1</sup>/<sub>3</sub> <sup>GÍN</sup> 8 GÍN KÙ.BABBAR
7. *pa-aṭ-ru i-na* 1 GÍN
8. IGI.4.GÁLLA KÙ.BABBAR-*ka*
9. *i-ši mi-nam-ma*
10. *a-na* <sup>m</sup>Mu-šeb-ši *ta-qab-bi*
11. *um-ma* 3 MA.NA KÙ.BABBAR
12. *a-maḥ-ḥar-ka*
13. *a-na pi-i* <sup>KÁ</sup>.DINGIR.RA.KI

obv.



lo. e.



## LOWER EDGE

14. *mu-ḥur-šú*

rev.

## REVERSE

15. <sup>m</sup>Mu-šeb-ši *ša áš-pu-rak-ka*
16. *ri-qu-us-su*
17. *la i-tur-ru*
18. LÚ *qal-la-lu-ú-tu*
19. *ki-lal-le-e*
20. *in-na-áš-šum-ma*
21. *it-ti-šú li-bu-uk*

15

20



<sup>(1-2)</sup>S[ay] to Kiribtu, thus says Kudurru, your father. <sup>(3)</sup>Say to my son: <sup>(4-5)</sup>The slave boys whom you ransomed belong to me. <sup>(6-7a)</sup>They were ransomed for one mina and twenty-eight shekels of silver. <sup>(7b-9a)</sup>Take one-quarter per shekel as your silver. <sup>(9b-10)</sup>Why are you saying to Mušebši, <sup>(11-12)</sup>“I will accept three minas from you”? <sup>(13-14)</sup>Accept from him according to (the rate of) Babylon. <sup>(15-17)</sup>Mušebši, whom I sent to you, must not return empty-handed. <sup>(18-21)</sup>Give him both slave boys that he may bring (them) with him.

## COMMENTS

Lines 4 and 18—On LÚ *qallalūtu* as the plural of (LÚ) *qallu*, “slave boy,” see the note to No. 74:29.

Line 6—For the writing  $\frac{1}{3}$  GÍN = “one-third mina,” see Weissbach, *ZDMG* 61 (1907): 380.

## No. 80

Letter  
4.0 × 7.1 × 2.2 cm  
1:1.6

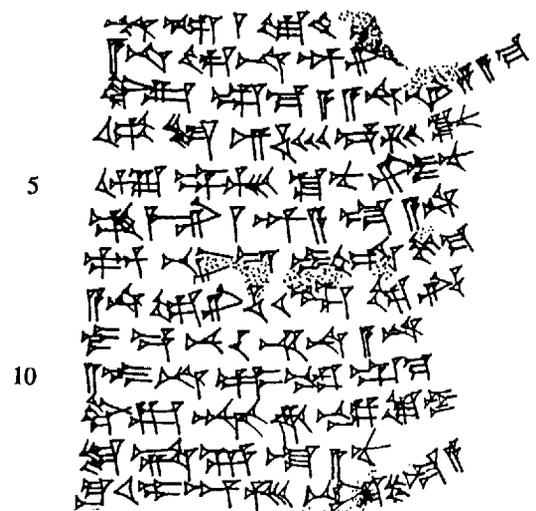
IM 77090  
12 N 113

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. İR-ka <sup>m</sup>Ki-→i(?)-l<sup>ni</sup>(?)<sup>l</sup> [(x)]
2. a-na di-na-an <be-→l<sup>i</sup>-iá
3. lul-lik um-ma-a a-na be-lí-iá-a-ma
4. ul-tu re-eš ÉRIN.MEŠ-ku-nu
5. ù DUMU.MEŠ-ku-nu ni-i-nu
6. am-me-ni <sup>m</sup>l-a-AD a-na
7. pa-an be-lí-ia<sup>l</sup> i-lí-kám-ma
8. a-na di-ni-šú UGU di-ni-šú
9. i-šab-bat-šú en-na a-na
10. a-kan-na-ak-ka um-ma
11. lul-lik pal-ḫa-ka ki-i
12. tu-ta-kal-la-a-nu
13. šu-mi DINGIR.MEŠ be-lí l<sup>lul</sup>-še-la-a

obv.

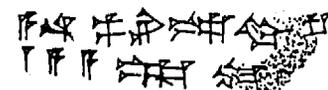


## LOWER EDGE

14. a-na pa-ni-ka lul-l<sup>lik</sup>
15. <sup>m</sup>A-a-ḫir-l<sup>tu</sup>

lo. e.

15

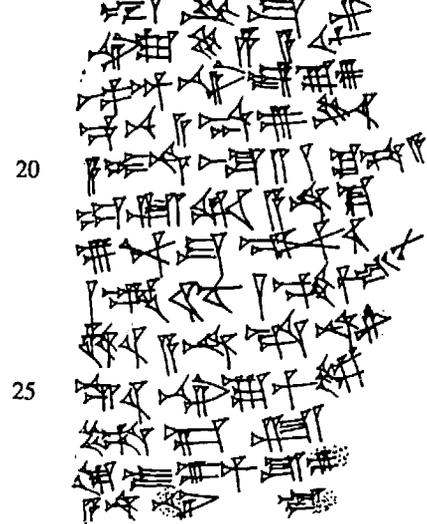
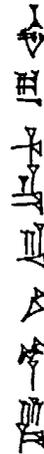


## REVERSE

16. *ina(!) é<sup>m</sup> ŠEŠ-ba-ni*  
 17. *be-lí lu-še-ša-a-ši*  
 18. *ina pa-an be-lí-ia lu-ú*  
 19. *šab-bat a-du-ú LÚ šú* (mistake for *šá*)  
 20. *a-kan-na ina šU<sup>ll</sup> mKu-ta-a*  
 21. *ap-ṭu-ru-šú a-na-ku*  
 22. *ú-qa-ba-al-šú*  
 23. <sup>md</sup>EN-šú-nu <sup>m</sup>Am-me-ia-bab  
 24. KÙ.BABBAR-šú *a-na da-na-ni*  
 25. *iš-šú be-lí lu-maš-šAR*  
 26. *li-qeṭ-ṭu*  
 27. *ki-i ú-mas-su-ú*  
 28. *a-na be-lí-ia*

l. e.

rev.

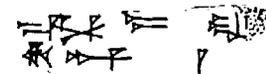


## UPPER EDGE

29. *al-tap-[ra]*  
 30. *ḥa-an-ṭiš*

u. e.

30



## LEFT EDGE

31. *be-lí lu-mas-si-ma liš-pu-ra*

<sup>(1)</sup>Your servant, Kiṯini(?). <sup>(2-3)</sup>I would gladly die for [my] <lo>rd. Say to my lord: <sup>(4-5)</sup>From the beginning we have been your servants and your sons. <sup>(6-9a)</sup>Why should Ilā-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? <sup>(9b-12)</sup>Now, over there, he is saying: "I would go, but I am afraid. If you would give me assurances, <sup>(13-14)</sup>let my lord swear an oath to me, (and) I will come before you."

<sup>(15-17)</sup>Let my lord evict Ay-ḫirtu from the House of Aḫu-bani, <sup>(18-19a)</sup>and let her be held captive in the presence of my lord.

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

## COMMENTS

Lines 1-3—The invocation DN *u* DN<sub>2</sub> *ana bēliya likrubū* 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—*issu rēšile*—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*) *rēssu* in the Neo-Babylonian letters from Kuyunjik, see Dietrich, *Aramäer*, p. 138 n. 1.

Line 6—<sup>m</sup>*Il-a-AD* is understood to represent the personal name <sup>l</sup>*Ilāh-ab*, which is attested twice in Liḫyānic, where it is spelled <sup>l</sup>*lhḫb* (see Harding, *Pre-Islamic Arabian Names*, p. 71, and Caskel, *Lihyanisch*, p. 38). <sup>l</sup>*Ilāh* (which is perhaps the vocative of <sup>l</sup>*Il* which eventually became the regular noun) is found most commonly in inscriptions from Dedān, Liḫyān, 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 <sup>m</sup>AD-*Il-a* in No. 100:17, as well as a component of <sup>m</sup>*Ilāh-nūr* (<sup>m</sup>*Il-a-zĀLAG*), "›*Ilāh* is light," in *BRM* 1 17:2, and of <sup>m</sup>*Ilāh-rām* (<sup>m</sup>*Il-a-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 *-ā*, 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 <sup>m</sup>*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). <sup>m</sup>*Amme-yabab* is also a component of the toponym BĀD šá <sup>m</sup>*Am-me-ia-bab*, which is mentioned in *BRM* 1 3:12, a text dated to Nabû-šuma-iškun year 13 (ca. 750 B.C.). The graph <sup>m</sup>*Am-me* is interpreted here to represent *ammī* (with 1c.sg. gen. suffix).

Lines 24–25—The expression *ana danāni* 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 *-šir*. Did the scribe intend to write *-šir*?

Line 26—*li-qeṭ-tu* perhaps represents the D-stem m. pl. precative of *qaṭû*, "to approach," an Aramaic loanword that is also attested in an early eighth-century inscription of Šamaš-rēša-ušur, governor of Sūḥu 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  
3.7 × 6.0 × 2.2 cm  
1:1.7

IM 77104  
12 N 127

### TRANSLITERATION AND TRANSLATION

#### OBVERSE

1. *a-na* <sup>m</sup>*Bir-Il-ta-meš qí-b[i-ma]*
2. *um-ma* <sup>m</sup>*Ti-ik-ia-a-nu šEŠ-kám*
3. *um-ma-a a-na* šEŠ-*ia-a-ma*
4. LÚ *a-mi-lut-tu šá* šEŠ-*ia*

5. *šá taḥ-liq a-du-ú*
6. *i-na URU Ki-ip-ra-a-nu*
7. *am-rat ḥa-an-ṭiš KÙ.BABBAR*
8. *ŠEŠ<sup>1</sup>-ú-a lu-še-bi-lam-ma*
9. *lul-lik-ma lu-up-ṭu-raš-šú*
10. *a-di la [a-na 1+en] a-ḫi*
11. *i-nam-di-nu-šú*
12. *LÚ sar-ru-ti-šú*
13. *ki-i iq-bu-nu*
14. *ŠU<sup>II</sup> a-na muḫ-ḫi-šú-nu*

## LOWER EDGE

15. *ul áš-kun*

## REVERSE

16. *[ki-i ŠEŠ<sup>1</sup>-ú-a la il-lik*
17. *KÙ.[BABBAR a-na] 1+en lib-bu-ú*
18. *a-lik KASKAL<sup>II</sup>.ME ŠEŠ<sup>1</sup>-ú-a*
19. *lu-ú-še-bi-li*
20. *LÚ.DAM.GÀR-šú te-ku-tu*
21. *la i-šak-kan*
22. *um-ma a-na ḥa-ra-pi*
23. *ul taq-ba-nim-ma*
24. *ul ak-li-šú*
25. *LÚ a-me-lu-tu a-na*
26. *ḫu-ul-lu-qu*
27. *na-tan-ta-áš-šú*
28. *ù LÚ.TUR.MEŠ*
29. *ik-te-lu-šú*

## UPPER EDGE

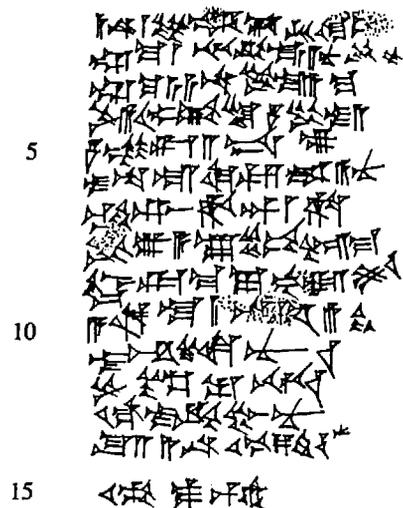
30. *ki-i a-di*
31. *qí-it ITI*
32. *an-ni-i*

## LEFT EDGE

33. *[la] ta-at-tal-ka ki-in-gu*
34. *ina šà-šú ia-a<sup>2</sup>-nu*

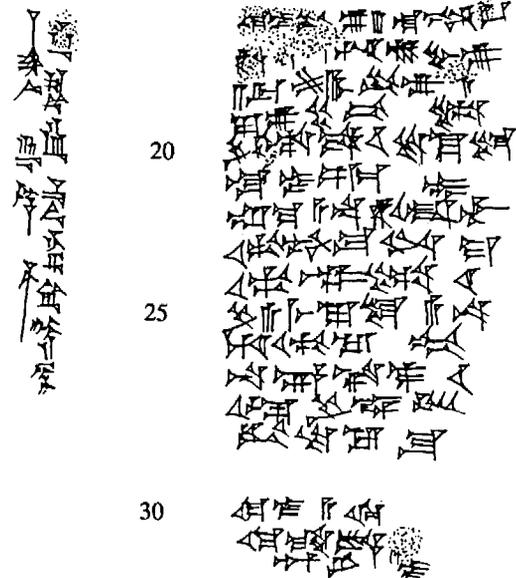
<sup>(1-2)</sup>Sa[y] to Bir-Iltameš, thus says Tikiānu your brother. <sup>(3)</sup>Say to my brother: <sup>(4-7a)</sup>My brother's slave who ran away has now been seen in the town Kiprānu. <sup>(7b-11)</sup>Quickly! My brother should send me silver that I may go and ransom him before they sell him to someone else. <sup>(12-15)</sup>(As to) his kidnappers—because they told me (about the slave)—I didn't take them in hand. <sup>(16)</sup>If my brother himself hasn't (yet) come, <sup>(17-19)</sup>my brother should send silver to one of the travelers. <sup>(20-21)</sup>His merchant mustn't lodge a complaint, <sup>(22-24)</sup>saying: "You didn't tell me soon enough and therefore I wasn't able to detain him. <sup>(25-29)</sup>The slave—you've allowed him to escape, and agents have detained him." <sup>(30-34)</sup>If you haven't come by the end of this month, there will be no sealed tag for him.

obv.



l. e.

rev.



## COMMENTS

- Line 1—*Bir-Iltameš* is a West Semitic personal name. The first element is understood to represent the Arabic word *birr*, “lovingkindness,” while the second element, *Iltameš*, 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 *Šams* (*š* > *š*, and *š* > *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 *Tikiānu* 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-Amūkāni (see *OIP* 2 53:46–47).
- Lines 17–18—*libbū* in the expression *iltēn libbū ālik-ḥarrānāti* represents *libbu* + loc. adv. Compare *iltēn ina libbi aḥḥēšu* (No. 2:13); *iltēn ina libbi šuḥārī* (No. 63:15–16); *iltēn ina libbišunu* (No. 83:35–36); and *iltēn ina libbi mārī āli* (No. 70:12–13). *iltēn libbū* also occurs in other early Neo-Babylonian letters, e.g., *iltēn libbū šābīni* (*ABL* 1114 r. 4) and *iltēn libbūšunu* (*BIN* 1 13:22).
- Line 20—*tēkūtu* represents *tēkītu*, “complaint,” not only here, but also in the passages *enna te-ku-ū-<sup>l</sup>tu<sup>l</sup> 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<sup>t</sup>ántā*, 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 libbišu 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

IM 77116  
12 N 139

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>PAP-*ia* *qí-<sup>l</sup>bi<sup>l</sup>-[ma]*
2. *um-ma* <sup>m</sup>N[G.DU] *šEŠ-k[ám]*
3. *um-ma-a a-na* *šEŠ-iá-a-m[a]*
4. *lu-ú šùl-mu a-na* *šEŠ-[iá]*

5. ŠEŠ-ú-a ṭup-pa-šú šùl-m[u-šú]
6. [šùl-mu šá] 'Zar-pa-[ni-tu]
7. [šá LÚ qal-la-lu-ú-[ti-šú]
8. [ù šá LÚ(?) MEŠ(?) l-šú(?)] [liš(?) -pur(?) -ma(?)]
9. lu-mas-s[i áš-šú]
10. SAL a-[mil]-[tu] šá ŠEŠ-[ú]-[a] [iš-pur]
11. a-na-ku áš-p[ur] [a-na šá-a-šú]
12. a-di LÚ.DA[M.GÀR] áš-pur-ma
13. ul-[tu] U[RU.BÁR]A.DUMU
14. [a-bu]-kaš [ù an]-ni-i
15. [a-di] <sup>m</sup>Tam-meš-[íl] [iš(?) -pur(?)]
16. um-ma šá <sup>m</sup>PAP-[ia] ši-i
17. MU.7.KAM [GÁL(?) ki-i]
18. la pa-an <sup>m</sup>Kab-ti-ía

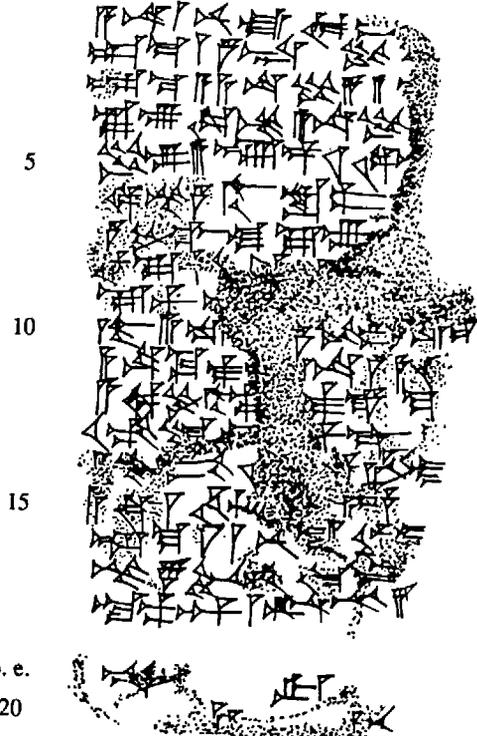
## LOWER EDGE

19. [il]-lik
20. [x] x\* x\* \*over erasure?

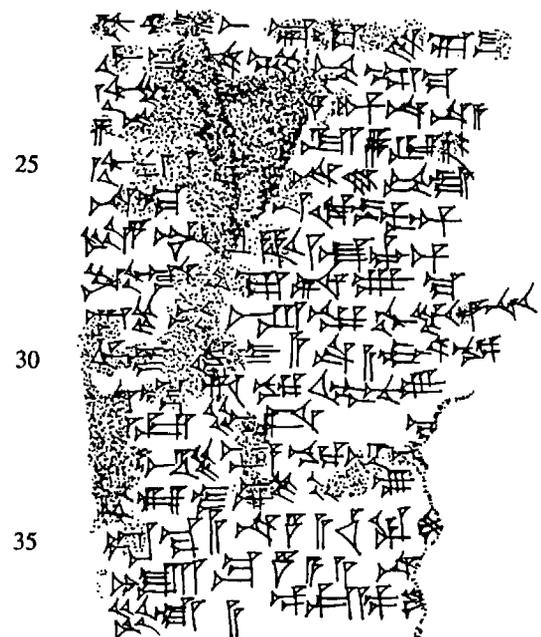
## REVERSE

21. SAL [ši-i] ina [é] x (x) TE É/KID S[U]/Š[U]
22. ši-[i] [t]a-[qab-bi] um-ma
23. SAL mu[š-šur-ti] [šá] <sup>4</sup>Na-na-a
24. a-n[a-ku 1 MA.NA] GÍN 9 GÍN [KÙ.BABBAR]
25. SAL x [x (x) a]-na lib-bi-ia
26. na-ad-[na(?) en]-[na] ki-i pa-an
27. ŠEŠ-ía ma[h-r]u ḥa-diš la-pa-an
28. LÚ.DAM.[GÀR] lu-uš-šam-ma
29. [lu]-še-[bi]-lak-ka SAL muš-[šur]-ti
30. [ši-i ki]-i a-na a-kan-na-ka
31. [l]a [at-tal]-ka mi-nu-ú
32. [e]-ep-pu-uš-m[a]
33. [a]-nam-[dak]-ka [EN].M[ÉŠ]
34. [hi(?)]-tu i-[qab]-b[u]-ú
35. [um]-ma a-na šá-a-šú šup-raš-[ši]
36. ina šU<sup>II</sup> <sup>m</sup>BA-šá-a a-na
37. ŠEŠ-ia a-šap-pa-ra[š-ši]  
(upper and left edges erased)

obv.



rev.



(<sup>1-2</sup>)Sa[y] to Nāširiya, thus says Kudurru, y[our] brother. (<sup>3</sup>)Say to my brother: (<sup>4</sup>)May [my] brother be well. (<sup>5-9a</sup>)Let my brother [write(?)] so that I may have new[s] of [his] well-be[ing], of the well-being of Zarpa[nītu], of [his] slave b[oys], and of his slave men(?). (<sup>9b-10</sup>)[Concerning] the slave wo[man] about whom m[y] brother wrote—(<sup>11</sup>)I myself se[nt] a letter to him. (<sup>12</sup>)I sent (it) along with the mer[chant], and (<sup>13-14a</sup>)I then led her(?) from [Par]ak-māri. (<sup>14b-15</sup>)He sent(?) this (message?) along with Tammeš-[II], (<sup>16</sup>)saying: “She belongs to Nāširiya. (<sup>17-19</sup>)Seven years it was(?) that he did service for Kabtiya.” (<sup>20</sup>)[...] (<sup>21</sup>)That woman is in the House of [...]. (<sup>22</sup>)[S]he herself is saying: (<sup>23-24a</sup>)“I a[m] a [free]dwoman of the goddess Nanāy. (<sup>24b-26a</sup>)[One mina(?)] nine

shekels of silver [... were gi]ven(?) for me.”<sup>(26b-29a)</sup>[N]ow if it su[it]s my brother, I will gladly convey her from the merchant and have (her) brought to you.<sup>(29b-30a)</sup>She is a freedwoman.<sup>(30b-33a)</sup>If I had[n]’t gone there (myself), what would I do or [g]ive you?<sup>(33b-35)</sup>(Even) the owner[s] of the payment(?) are sa[yi]ng: “Send [her] to him.”<sup>(36-37)</sup>I will send [her] to my brother through the agency of Iqīša.

## COMMENTS

Line 7—On LÚ *qallalūtu* 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 Bīt-Amūkāni 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-bēri,” and “Dūr-Sin-muballiṭ”). According to a Late Babylonian theological compendium about Nippur, the town’s patron deity was Ninurta of Parak-māri—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 *’Īl*, see the note to No. 78:2.

Line 17—MU.X.KAM = x *šanātu* (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 *bašū(m)* G1f; cf. *CAD* B, p. 155 sub *bašū* 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—*muššurtu* is the feminine verbal adjective of *muššuru*, “to set free, abandon, release” (see *AHW*, p. 1498 sub (*w*)*uššuru(m)*). (*m*)*uššuru*, which can be used substantively, is probably the Akkadian equivalent of the logogram LÚ.ŠU.BAR.RA, a term denoting a class of persons that is at least once coupled with LÚ.GIR.SÈ.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 Nanāy” 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 (= *šubarrū?*). After her emancipation, the woman designated by the term *muššurtu* in our text may have been adopted by Kabtiya. Nāširiya then served Kabtiya for seven years to obtain her.

Line 28—*lu-uš-šam-ma < našū*.

Lines 33–34—The term *bēl hīṭi* is usually translated “malefactor” (< *hīṭu* A), but this translation does not fit our context. Here *hīṭu* (if correctly read) seems to refer to the payment (= *hīṭu* 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 Amurru-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).

## No. 83

Letter  
4.4 × 7.2 × 2.5 cm  
1:1.7

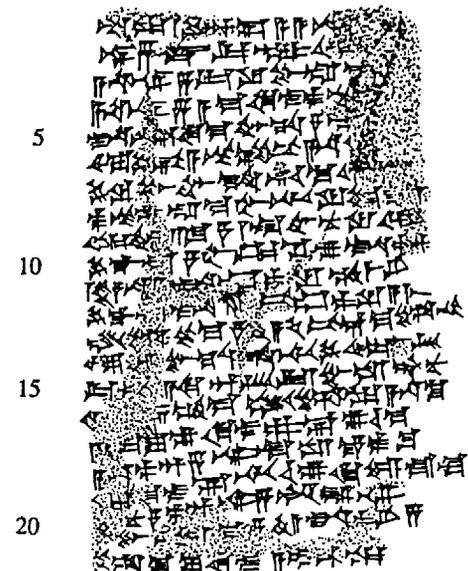
IM 77120  
12 N 143

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ʾIRʾ-ka ʾLÚ-É-a a-n[a di-na-an]
2. be-lí-ia lul-lik ʾAG ʾùʾ [ʾAMAR.UTU]
3. a-na be-lí-ia lik-ru-bu um-m[a-a]
4. a-na be-[l]í-ia-a-ma ki-i áš-m[u-ú um(?)]-ma
5. i-na ʾEN.LÍL.KI ma-aʾ-da šá ʾxʾ [x (x)]
6. ù LÚ Ga-a-mu gab-bi a-na m[uḫ(?)]-ḫi(?)
7. LÚ Ru-bu-uʾ it-ʾtalʾ-ku ʾùʾ [ki-i]
8. áš-mu-ʾúʾ um-ma ʾTi-ru-ʾtuʾ i[t(?)]-ti(?) šá(?)
9. muḫ-ḫi ʾURUʾ.TÚG šá ʾAD-iʾ-nu-ru ʾùʾ
10. LÚ qal-ʾlaʾ šá ʾSag-gíl-ú i-na ʾpa-anʾ
11. ʾSUM.NA-ʾa i-na ap-paʾ-ru am-me-ni
12. LÚ qal-ʾla i-na libʾ-bi ap-pa-ru a-šib
13. lil-ʾliʾ-kám-ma NINDA.ʾḫiʾ.A liš-bé-e-ma li-kul
14. ù ʾIMʾ.GÍD.DA it-ti LÚ.ŠÁMAN.LÁ.MEŠ
15. liq-ʾbiʾ a-di DINGIR.MEŠ ʾtu-bu iš-tak-nu
16. liḫ-ʾḫi-sʾa-am-ma lil-li-ka a-na-ku
17. ʾa-iaʾ-lu-ú ki-i aq-rib-ú-šú-ma
18. a-ʾnaʾ pa-an-iaʾ be-lí la iš-pur-áš-šu
19. ʾù kiʾ-i kit-ti šú-ú KILAM-ia la
20. [ba-n]u šá pa-an be-lí-ia maḫ-ra be-lí
21. ʾlišʾ-pu-ʾram-ma NINDA.ʾḫiʾ.A i-na ʾpaʾ-ni-iaʾ
22. li-ku-lu ki-i a-ʾkan-naʾ-ka

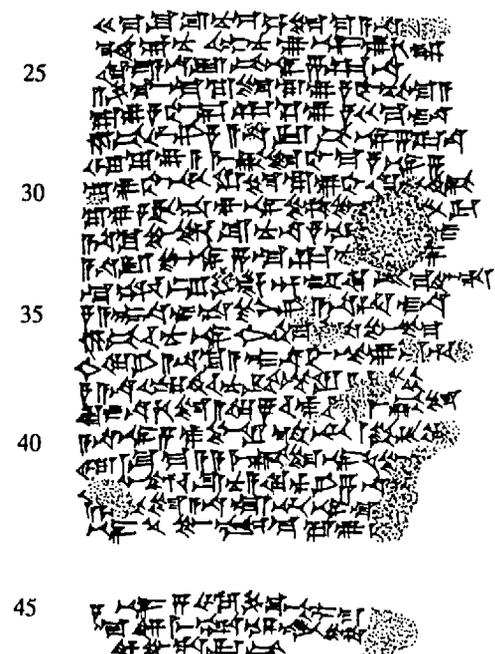
obv.



## REVERSE

23. mam-ma ŠU-su-nu iš-šab-tu-ma a-ʾna 1+en(?)ʾ [a(?)]-ḫi(?)
24. it-tan-nu (erasure) mi-nu-ú be-lí ú-tar-ra
25. ki-i a-na ʾtu-bi be-lí-ia šak-na
26. 2 LÚ qal-la-lu-tu lu-ú šá ʾKul-la-a
27. lu-ú šá ʾÉ-sag-gíl-ú šá mam-ma i-na
28. lib-bi-ši-ni šá a-na ʾtu-bi be-lí-ia šak-na
29. ù lu-ú a-me-lut-tu mim-ma šá be-lí-ia
30. lu-ú ʾTi-ru-tu lu-ú ʾQí-ʾbiʾ-DÙG.GA
31. lu-ú šá ḫa-du-ú be-lí li-bu-[kám-ma li]l-lik
32. a-na-ku pu-us-su-nu na-šá-k[a ù ki]-i
33. a-na ʾtu-bu be-lí-ia la šak-ʾnuʾ [ù be-l]í
34. la il-lak ʾLÚʾ.KÁ.DINGIR.RA.KI.ʾMEŠʾ ma-aʾ-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 ʾliʾ-bu-kám-ma

rev.



37. *lid-di-ni a-na-ku a-kan-na mim-mu-ú* [x] KUN/ĜU  
 38. *šá a-na muḥ-ḫi-šú-nu ig-mu-ru* [a-nam]-din  
 39. *ki-i na-kut-tu a-di 7-šú áš-šú* [a-m]e-lut-tu  
 40. *a-na be-lí-ia áš-pu-ru it-ti* <sup>m</sup>ŠEŠ.MEŠ-SIL[IM]  
 41. *ù* <sup>m</sup>Šu-ma-a a-me-lut-tu be-lí liš-pu-[ra]  
 42. [ù] [p]u-us-su-nu a-ki(?) pa-ni-ia na-[šá-ka]  
 43. *a-m[e-lu]t-tu a-na ši-ti be-lí la* [ú-še-ša-a]  
 44. *be-lí liš-pu-ram-ma lu-ú* S[AL]

## UPPER EDGE

45. *šá be-lí-ia ù* LÚ *qal-lum-ma*  
 46. *la im-me-rik-ka lil-li-[kám-ma]*  
 47. IM.GÍD.DA *liq-bi*

(1a)Your servant, Amīl-Ea. (1b-2a)I would gladly [die] fo[r] my lord. (2b-3a)May Nabû and [Marduk] bless my lord. (3b-4a)Say to my lord: (4b)So I have heard: (5-7a)“In Nippur, many of the [...] and all the people of Gāmu have gone ov[er](?) to the Rubu<sup>9</sup> tribe.”

(7b-11a)[So] I have also heard: “The woman Tīrūtu, [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 Nadnā in the marsh.” (11b-12)Why is a slave boy living in the marsh? (13)Let him come here, eat bread to satiation, (14-15a)and learn to read with the scribal apprentices. (15b-16a)For as long as the gods deem fit, let him c[om]e and go. (16b-18)Can I be an ally if I have approached him and my lord did not send him to me? (19-22a)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 that he(!) may eat bread in my presence. (22b-24)If someone there has taken his(!) hand and given (him) to someone(?) [else](?), what will my lord give me in return? (25)If my lord deems fit, (26-31)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 Tīrūtu, or the woman Qibi-dumqī, or whomever my lord prefers. (32a)I myself a[m] acting as their guarantor. (32b-34a)[But i]f my lord does not deem fit [and] my [lor]d 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-38)I myself will here pay whatever [...] they have used up on their behalf. (39-40a)It is urgent! As many as seven times I have written to my lord about a [sl]ave. (40b-41)Let my lord sen[d me] a slave with Aḫḫē-šull[im] and Šumā, (42)and I will a[ct] as [gu]arantor for him(!) on my own(?). (43)(If) my lord will not [release] a sl[av]e (man), (44-45)let my lord write to me. And whether (it is) a w[oman] of my lord or a slave boy, (46a)she/he should not delay. (46b-47)Let her/him co[me 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<sup>9</sup> 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—[šá] *muḥḫi āl 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.GÀR UŠ.BAR.MEŠ) (see

Zaccagnini, *Iraq* 39 [1977]: 174). For other attestations of the title *ša muḫḫi āli*, see *ABL* 530:13, *ABL* 1034:10, and *ABL* 1230:4.

The aleph at the end of the first element of the PN <sup>m</sup>*Abī-nūru* 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)il* and *Esag(g)il* 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 urdišu išpuranni mā māṭ Marqasi tušaškanšunu mā ina libbi kusāpu ekkulū*, “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 šuqbū* 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-aḫḫē-iddin, the head of the Egibi family, adopted a man about whom it was said in the adoption record: “Nabū-aḫḫē-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 ṭūbi šakānu* (of which the phrase *adi ilū ṭūbu ištaknū* 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 *LÚ-ia*, in No. 86:4.

Line 26—On *LÚ qallalūtu* as the plural of (*LÚ*) *qallu*, “slave boy,” see the note to No. 74:29.

Line 28—The 3f.pl. gen. suffix is spelled *-šini* instead of *-šina* also in *ABL* 521:8 (*mullišini*, “their compensation”).

Line 30—The feminine personal name written <sup>Q</sup>*l*-<sup>I</sup>*bi*-<sup>D</sup>*UG.GA* has been transcribed as *Qibi-dumqī*, and not as *Qibi-ṭūbī*, based upon the existence of a goddess named *Qibi-dunqī* 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 *pūt X našū* means “to espouse, champion the cause of X” or “to act as guarantor for X” (see *AHw*, p. 763 sub *našū(m)* II G 4 and *CAD* N/II, p. 106 sub *našū* A 6).

Line 43—It appears that the writer has inadvertently omitted *kī* at the beginning of this line.

The lacuna after *lā* has been restored with a form of the verb *šūšū*, which is frequently coupled with *šītu*. According to *AHw*, the idiom *ana šīti(m) šūšū(m)* means “to issue” (see p. 1106 sub *šītu(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 *ašū* 5e).

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.

## No. 84

Letter  
3.7 × 6.3 × 2.4 cm  
1:1.8

IM 77145  
12 N 168

## TRANSLITERATION AND TRANSLATION

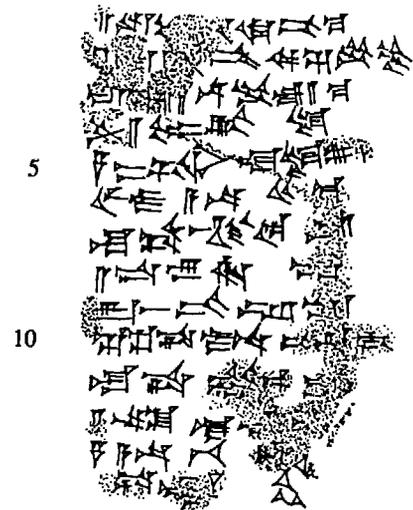
## OBVERSE

1. *a-na* <sup>m</sup>x-x *qí-bi-ma*
2. <sup>l</sup>um-ma<sup>l</sup> <sup>m</sup>x-bi-di-si *šEŠ-kám*
3. <sup>l</sup>um-ma-a <sup>a</sup>l-na *šEŠ-ia-a-ma*
4. LÚ *a-mi-lut-tu*
5. *šá* *tap-ṭur at-tu*-<sup>l</sup>ú-a<sup>l</sup>
6. *ši-i a-na mam*-<sup>l</sup>ma<sup>l</sup>
7. *la ta-nam-di*-<sup>l</sup>su<sup>l</sup>
8. *a-du-ú KÙ.BABBAR*-<sup>l</sup>ka<sup>l</sup>
9. <sup>l</sup>ú<sup>l</sup>-šeb-bi-lak-<sup>l</sup>ka<sup>l</sup>
10. *e-si-ta i-na* <sup>l</sup>bi-ri-i-nu<sup>l</sup>
11. *la ta*-<sup>l</sup>ram<sup>l</sup>-m[a]
12. *a-na-ku la-x-x*
13. *šá a-na píṭ*-<sup>l</sup>ri<sup>l</sup>
14. <sup>l</sup>ta-ad<sup>l</sup>-din

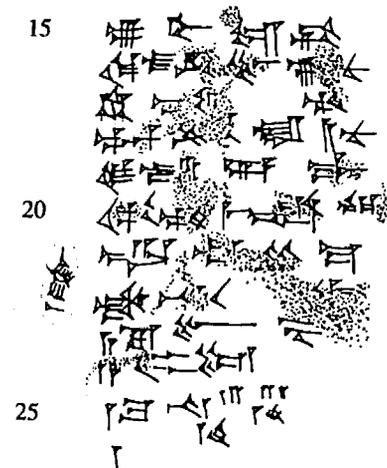
## REVERSE

15. *ú-šal-lam-ga*
  16. *ki-i* <sup>l</sup>iq-bu-ú<sup>l</sup>-[n]u
  17. *hur*-<sup>l</sup>pa(!)<sup>l</sup>(erasure?)-am
  18. *pa-an* <sup>l</sup>LÚ<sup>l</sup> [<sup>h</sup>a]r-ra-a-nu
  19. *ki-i* <sup>l</sup>a<sup>l</sup>-dag-gal
  20. *ul am-me*-<sup>l</sup>rik<sup>l</sup>-ka
  21. *al*-<sup>l</sup>la-kám<sup>l</sup>-ma
  22. *it*-<sup>l</sup>ti-ka<sup>l</sup>
  23. *a-dab-bu*-<sup>l</sup>ub<sup>l</sup>
- (3 personal names, perhaps erased)  
(PN on edge; illegible)

obv.



rev.



<sup>(1-2)</sup>Say to [PN], thus says [...]—bidisi your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>The slave whom you ransomed is mine. <sup>(6-7)</sup>Don't sell him(!) to anyone. <sup>(8-9)</sup>I am now sending you your silver. <sup>(10-11)</sup>Don't caus[e] trouble between us. <sup>(12-15)</sup>I myself will pay you in full for the [...] which you gave as ransom. <sup>(16-20)</sup>Because they told [m]e "Hurry"—even though I am waiting for the [ca]ravan, I will not delay. <sup>(21-23)</sup>I will come and speak with you.

## COMMENTS

Lines 6–7—The 3f.sg. independent pronoun *šī* in line 6 and the apparent 3m.acc. suffix in line 7 (realized as *-su*) both refer to *amīlūtu* in line 4.

Lines 10–11—*esītu* (= *ešītu*) is also used with *šakānu* and *alāku*, as in *esītu ina birītenu lā taššakkin*, “Let no trouble arise between us” (No. 75:29–30), *ḥanīš šupraššunūtamma esīti ina birīt šar māt Elamti u šar māt Aššur 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 banīti tattalku ana šarri ... umma ittu esīti tattalka*, “If an unfavorable sign came, [he would say] to the king: ‘A sign of trouble has come’” (ABL 1216 r. 3–4).

## No. 85

Letter  
3.7 × 5.4 × 2.3 cm  
1:1.5

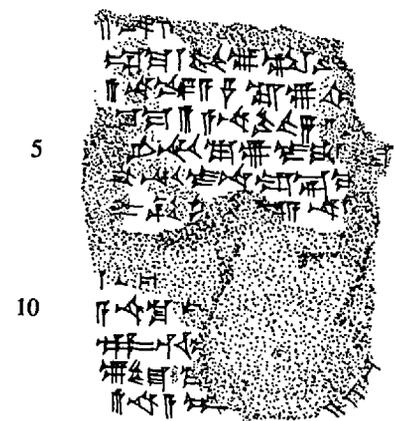
IM 77177  
12 N 200

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-na<sup>m</sup>][x-x-x qí-bi-ma]
2. um-ma<sup>m</sup>šEŠ-ú-ta š[EŠ-kám]
3. a-na ka-a-šá lu-ú šù[l-mu]
4. [um<sup>l</sup>-ma-a a-na šEŠ-iá-[a<sup>l</sup>-[ma]
5. [an]-ni-ti lu-ú i-[da<sup>l</sup>-[a]t
6. [a(?)]-me(?)<sup>l</sup>-[lut(?)<sup>l</sup>-ti i-na URU É x-[x-x]
7. [ap(?)]-tur-rak(?)<sup>l</sup>-ka(?)<sup>l</sup> 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-l[u x x x x (x)]
13. a-na a-ka[n-na-ka] x x (x)

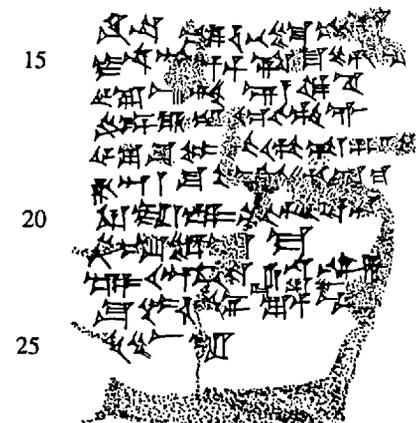
obv.



## REVERSE

14. en-na EME-šú mit-tu [am(?)]-me(?)<sup>l</sup>-ni(?)<sup>l</sup>
15. i-na GÍ[R.A.]N.BAR ta-ku-[us-si<sup>l</sup>
16. ù ina [za-qap<sup>l</sup> tan-ki-si
17. LÚ.DUMU.KIN-[ka<sup>l</sup> ul am-mar
18. ù [šú<sup>l</sup>-lum-[gu<sup>l</sup> ul ta-[šap-par<sup>l</sup>
19. ḥa-an-ṭiš šu-[lum-gu mus-si<sup>l</sup>-ma
20. šup-ra<sup>md</sup>AG-[šEŠ<sup>l</sup>.MEŠ-[SUM.NA<sup>l</sup>
21. [LÚ.DUB.SAR-ka<sup>l</sup>-ma
22. <sup>d</sup>AG u <sup>d</sup>[AMAR.UTU<sup>l</sup> a-na be-lí-iá
23. lik-ru-bu [liš-tur-ma]
24. šu-lum-šú [b]e-lí lu-mas-s[i-ma]
25. liš-pu-ra

rev.



<sup>(1-2)</sup>[Say] to [PN], thus says Aḥḥūtu [your] br[other]. <sup>(3)</sup>May you be w[ell]. <sup>(4)</sup>Say to my brother: <sup>(5)</sup>[Th]is is to att[es]t that <sup>(6-7a)</sup>I ransomed(?) [a sl]ave(?) for you(?) in the town Bīt- [...]. <sup>(7b-10a)</sup>[...] to [...] I myself [...]. <sup>(10b-13)</sup>Did I [not] speak to you, sa[y]ing: "... the good[s ...] th[ere ...]"?

<sup>(14)</sup>Now his tongue is dead. Why? <sup>(15-16)</sup>Did you flay it with an [i]ron dagg[er], or did you cut it off while it was sticking out? <sup>(17)</sup>I don't see your messenger, <sup>(18)</sup>nor are you sending your greeting. <sup>(19-20a)</sup>Quickly! Find your greeting and send it to me. <sup>(20b-21)</sup>Nabû-aḥḥē-iddin, who is *your* scribe, <sup>(22-23)</sup>[let him write]: "May Nabû and Marduk bless my lord." [Then] <sup>(24-25)</sup>let my [l]ord fin[d] *his* greeting [and] send it to me.

## COMMENTS

Line 2—For the name *Aḥḥūtu* (here spelled with complement *-ta*), see Tallqvist, *NBN*, p. 5 sub *Aḥḥūtu*.

Line 5—On the meaning of *annīti 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 *mītu*, "dead," and modifies *lišānu*, a feminine noun. *mītu* 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-ṽus-si*<sup>1</sup> seems to stand for *takūš*, the G-stem 2m.sg. pret. of *kāšu*, "to flay," plus the 3f.sg. acc. suffix *-ši*.

Line 16—*ina ṽza-qap*<sup>1</sup> 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-si* probably stands for *takkisi* (< *nakāsu*). The third sign from the end of the line might also be DAG, which would be read here as *ták*.

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-lí-ia* of line 22.

Line 24—The position of *šulumšu* 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 × 7.0 × 2.5 cm  
1:1.9

IM 77180  
12 N 203

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Ba-la-tu qí-bi-ma*
2. [*u*]*m-ma* [<sup>m</sup>]<sup>d</sup>*EN-BA-šá ŠEŠ-kám*
3. [*um-m*]*a-a a-na ŠEŠ-ia-a-ma*
4. [<sup>l</sup>]<sup>l</sup>*Ú-ia, šá ina let ŠEŠ-ia*

5. ʾa<sup>1</sup>-du-ú LÚ.DAM.GÀR
6. [a]-šap-pa-rak-ka
7. [ŠE]š-ú-a la i-qab-bi
8. um-ma a-na hu-ul-lu-qu
9. ki-i ib-ba-ku-uš
10. ŠEŠ-ú-a la i-kil-li-šú
11. liš-pu-raš-šum-ma
12. LÚ sa-ár-ru-ti-šú
13. lu-kin an-ni-ti
14. lu-ú i-da-at

## LOWER EDGE

15. ul-tu a-qab-bak-ka
16. TÚG taḥ-lap-ti

## REVERSE

17. x-x(-x) ki-i a-na(!)
18. EN.ʾLÍL<sup>1</sup>.KI at-tal-ka
19. mi-nu-ú i-qab-bu-ú-nu
20. at-ta ki-i pi-i
21. ʾan-ni<sup>1</sup>-i ta-qab-ba-a
22. ʾum<sup>1</sup>-ma la ta-pal-làḥ
23. <sup>md</sup>[UTU<sup>1</sup>]-eri-ba LÚ.MA.LAḪ<sub>4</sub>
24. ʾit<sup>1</sup>-ti-ka a-šap-par-ma
25. ʾMU LÚ<sup>1</sup> sar-ru-ti-šú
26. ʾi<sup>1</sup>-qab-bak-ka ù
27. ʾ5+<sup>1</sup> GÍN KÙ.BABBAR ta-nam-da-áš-šú
28. ʾen<sup>1</sup>-na LÚ\* la im-me-rik-ka \*over erasure
29. [mE]-reš
30. [li]-bu-kaš-šum-ma
31. ʾLÚ<sup>1</sup> ḥa-bi-ta-ni ḥab-tú

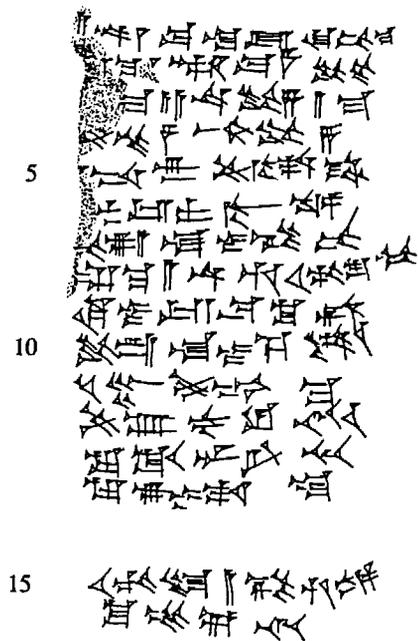
## UPPER EDGE

32. liq-ba-a

## LEFT EDGE

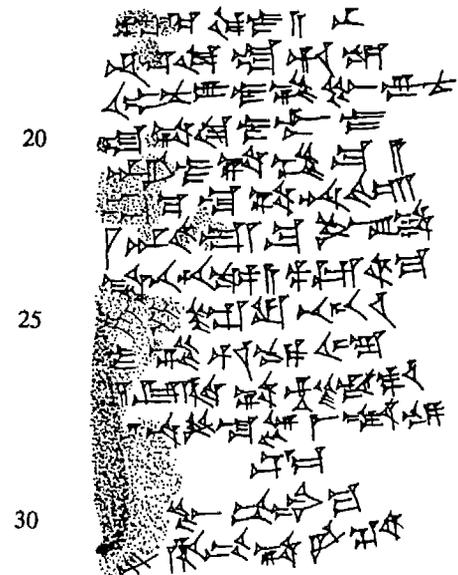
33. [ URU ] Ka-par-ši-nu-um-ma
34. [ ] x x x

obv.



l. e.

rev.



u. e.



(1-2) Say to Balāṭu, [t]hus says Bēl-iqīša. (3) [Sa]y 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." (11-13a) Let him send him to me so that I may establish who his kidnappers were.

<sup>(13b-17a)</sup>This is to testify that after I was speaking to you, he(?) ... a cloak. <sup>(17b-19)</sup>If I had come to Nippur, what would they say to me? <sup>(20-21)</sup>Are you yourself saying as follows:

<sup>(22-24)</sup>Have no fear. I will send Šamaš-erība, the boatman, with you; <sup>(25-27)</sup>he will tell you the names of his kidnappers, and you will give him five shekels of silver?

<sup>(28)</sup>Now the man must not delay. <sup>(29-32)</sup>[Let Ē]rešu bring him here, and let him tell me (the names of) the marauders who have plundered. <sup>(33-34)</sup>[...] Kaparšinummu [...].

## COMMENTS

Line 4—The scribe seems to have intended to write the preposition *aššu* at the beginning of the line, because ʿLÚl-ia<sub>3</sub> has a genitive suffix. For another problematic uses of this suffix, see No. 83:19.

Line 8—The infinitive phrase *ana ḥulluqu*, which means “to allow to escape,” also occurs in No. 81:25–27: *amīlūtu ana ḥulluqu natantaššu*, “The slave—you’ve allowed him to escape.”

Lines 13–14—On the meaning of *annīti lū 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—*taḥlapti* seems to stand for *taḥlupti*, “a cloak” (*AHW*, p. 1302 sub *taḥluptu*). 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

IM 77189  
12 N 212

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>md</sup>AG-DÙ-uš *qí-bi-ma*
2. *um-ʿma* <sup>mE-ṭè-ri</sup> ŠEŠ-kám
3. *um-ʿma*-a *a-na* ʿŠEŠ-iá<sup>l</sup>-a-ʿma<sup>l</sup>
4. *a-du-ú* 1 *ṣab-ta a-na pa-ʿan*<sup>l</sup>-ka
5. [i]l-lak ʿmi-nu-mu-ú<sup>l</sup> *sar-ra-a*
6. [šá] *a-na pa-an-ka a-bu-ka-šú*

## LOWER EDGE

7. ʿKÙ<sup>l</sup>.BABBAR *i-bi-ni aq-ba-a*<sup>ʿ</sup>

obv.



lo. e.



## REVERSE

8. šá ʾa<sup>1</sup>-bu-ka-šú mi-ʾnam<sup>1</sup>-ma  
9. ʾa-na<sup>1</sup> 1+en KÙ.BABBAR ʾta-nam<sup>1</sup>-din

rev.



<sup>(1-2)</sup>Say to Nabû-īpuš, thus says Ēṣeru your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5a)</sup>One prisoner is now coming to you. <sup>(5b-6)</sup>But what about this criminal of mine whom I (already) brought to you? <sup>(7)</sup>Please give me silver, I said. <sup>(8-9)</sup>(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 pānka* is noteworthy.

Line 5—*mi-nu-mu-ú* = *minû* + emphatic *-ma* (here realized as *-mu*) + question marker.

Line 7—*i-bi-ni* is understood to represent *ibīnni*, a crasis spelling of the interjection *ibī* and the G-stem imp. of *nadānu* (which can be either *inni* or *inna* in Neo-Babylonian). All attestations of the particle *ibī* (or *bī*) precede some form of the G-stem imp. of *nadānu* (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 *binna* < (*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

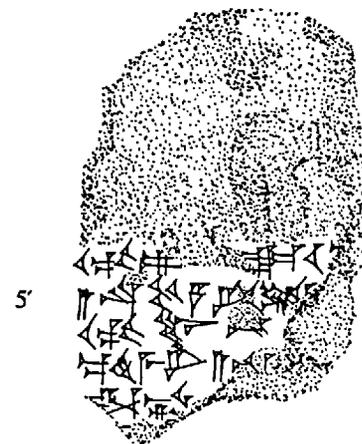
IM 77157  
12 N 180

## TRANSLITERATION AND TRANSLATION

## OBVERSE

- (6–8 lines missing)  
1'. [x x x x] x [x (x)]  
2'. x x [x x x x (x)]  
3'. [x x x] x [x x (x)]  
4'. ul ʾú<sup>1</sup>-[sa-ḥ]ir-šú-m[a]  
5'. a-na KUR šá-ni-tùm-[ma]  
6'. ul in-ʾna<sup>1</sup>-[bit]  
7'. am-me-ni a-ʾna<sup>1</sup> [šēš-ia]  
8'. ʾal-tal-[par x x x (x)]  
9'. x [x x x x x (x)]  
(remainder of obverse destroyed)

obv.



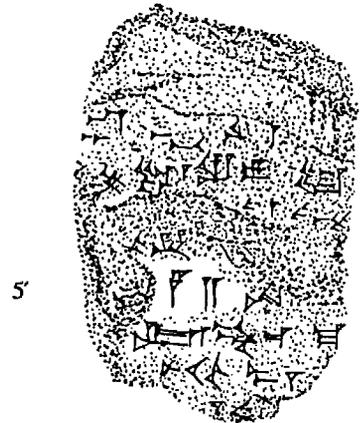
## REVERSE

(approximately 8 lines completely destroyed)

- 1'. x x x x [x x (x)]  
 2'. [LÚ sar-ru-ú-tu]  
 3'. [x x x (x)] x x x  
 4'. [x] x x [x x x (x)]  
 5'. [x (x)] šá a-ina<sup>1</sup>-[ku(?)]  
 6'. [ap(?)]-tu-[ram<sup>1</sup>-ma  
 7'. [x x] [NUMUN<sup>1</sup> x [(x)]  
 8'. [x x] x (x) [x (x)]

(remainder of reverse destroyed)

rev.



<sup>(1'-3')</sup>[...] <sup>(4'-6')</sup>I did not make him [chan]ge allegiance, an[d] he did not fl[ee] to anoth[er] land. <sup>(7'-8a')</sup>Why did I wri[te] to [my brother]? <sup>(8b'-r. 1')</sup>[...] <sup>(2')</sup>the criminals <sup>(3'-4')</sup>[...] <sup>(5'-8')</sup>[...] whom [I(?) my]self(?) [ran]somed [...].

## COMMENTS

Line 4—For this sense of *suḫḫuru*, see *CAD S*, p. 48 sub *saḫāru* 8d.

Line 5—The sign TUM is also used with the syllabic value *tùm* in the word *i-da-tùm-ma* in No. 24:4.

## No. 89

Letter + exercise in measures  
 4.0 × 8.9 × 2.8 cm  
 1:2.4

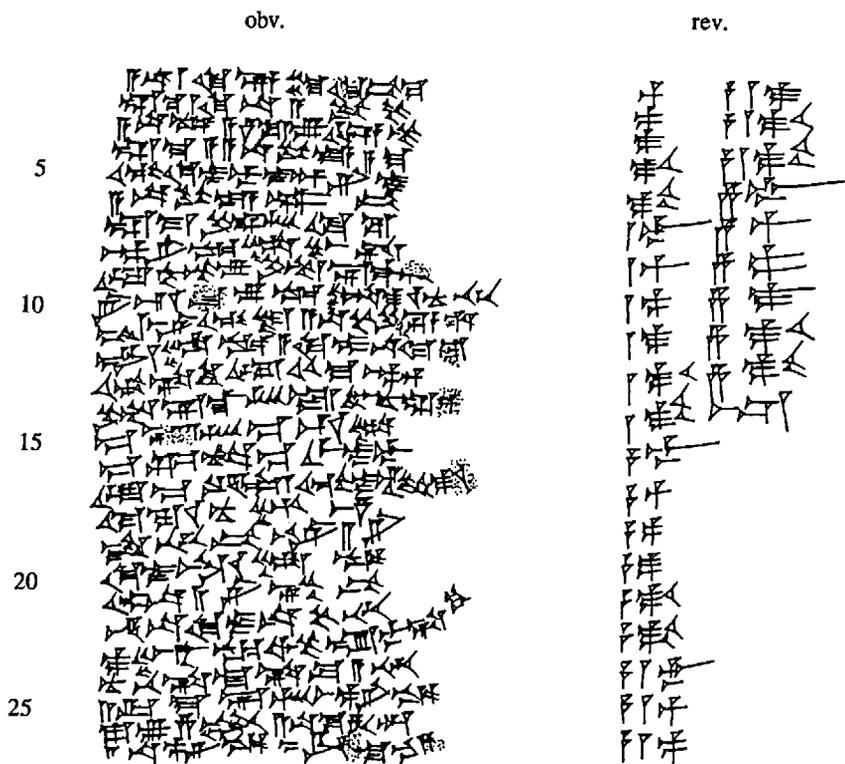
IM 77122  
 12 N 145

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-na <sup>m</sup>Ki-rib-tu qí-bi-ma
2. um-ma <sup>m</sup>Ki-na-a šEŠ-kám
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 LÚ.TUR.MEŠ dul-lu
8. ina pa-ni-ka li-pu-uš
9. ù mim-mu-ú LÚ.ARAD.É.GAL.[MEŠ]
10. ir-ri-[šul]-ú-ka in-na-áš-šú-nu-ti
11. am-me-ni ul-tu a-na KUR LÚ Kal-da

12. *al-li-ka a-di-kan-na dul-lu*  
 13. *ul ta-mur ù mam-ma ina pa-an*  
 14. LÚ.ARAD.É.GAL.MEŠ *ia-a<sup>2</sup>-nu-um-[ma]*  
 15. GIŠ.[ÛR].MEŠ *giš-tal-li*  
 16. GIŠ.SAG.KUL BABBAR GIŠ *ši-i-pi*  
 17. ù GIŠ.UMBIN *ul i-nam-din-áš-[šú]*  
 18. *dul-lu-šú-nu muš-šur*  
 19. *it-ti-bi be-lí-a-ni*  
 20. *ki-i il-li-ka*  
 21. *mi-na-a ni-qab-bi*  
 22. *en-na ki-i na-kut-ti*  
 23. *áš-pu-rak-ka u<sub>4</sub>-mu šup-pi ta-mur*  
 24. *nu-bat-ta la ta-ba-a-ti*  
 25. *a-lik-ma É.MEŠ ina pa-ni-ka*  
 26. *lu-ú-ša-lil a-na-ku ha-an-šiš*  
 27. *a-na pa-ni-ka al-la-ka*
- REVERSE  
 (school exercise in measures)



<sup>(1-2)</sup>Say to Kiribtu, thus says Kīnā your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5-6)</sup>Did I not say as follows to my brother: <sup>(7-8)</sup>“The servants should work under your supervision; <sup>(9-10)</sup>and whatever the builders request of you, give (it) to them”? <sup>(11-13a)</sup>Why have you not supervised the work from the time I came to Chaldea until now? <sup>(13b-14)</sup>And (inasmuch as) there is absolutely no one in charge of the builders, <sup>(15-17)</sup>no one can give them(!) beams, joists, white bolts, rafters, or even a wagon. <sup>(18)</sup>Their work has been abandoned. <sup>(19-20)</sup>He’s gotten under way—our lord. When he has come, <sup>(21)</sup>what will we say? <sup>(22-23a)</sup>Now I have written to you in urgency. <sup>(23b-24)</sup>When you see my letter do not delay even overnight. <sup>(25-26a)</sup>Go, or I will have to roof the buildings in front of you. <sup>(26b-27)</sup>Right away I myself will come to you.

#### COMMENTS

Line 9—For examples of the use of *mimmû* in relative constructions, see *CAD M/II*, p. 83 s.v. *mng.* 2d.

LÚ.ARAD.É.GAL = *arak ekalli*, “builder,” for which see Oppenheim, *ArOr* 17/2 (1949): 235 and n. 17; also Dandamayev, *Or* 55 (1986): 467.

Line 14—*yānumma* is emphatic and supplies the implicit subject “no one” for the verb in the following clause. *yānumma* also occurs in *ABL* 1255 r. 5.

Line 17—The form *i-nam-din-áš-[šú]* should perhaps be emended to *i-nam-din-áš-[šú] <-nu-tu>*.

Line 19—The form *it-ti-bi* is understood to represent the 3m.sg. G-stem perf. of *tebû* in the sense “to get under way” (cf. *AHW*, pp. 1342–43 sub *tebû(m)* G7). Compare the form *et-ti-bi* in No. 55:6.

In the Neo-Babylonian letters from Kuyunjik, *be-lí-a-ni* and *EN-a-ni* are commonly attested nominative forms of *bēlu* + 1c.pl. gen. suffix (see Ylvisaker, *Grammatik*, p. 25). The form is analogous to nom.-acc. *be-lí-a*, which occurs *passim* in the Harper corpus. For Neo-Assyrian, see K. Deller and S. Parpola, “Neuassyrisch ‘unser Herr’ = *bēlīni* nicht \**bēlni*,” *Or* 35 (1966): 121–22.

Reverse—The reverse is inscribed with measures of volume that ascend incrementally from one *sūtu* to one *kurru*. Inasmuch as these measures constitute a scribal exercise, should the letter on the obverse also be viewed as an exercise?

## No. 90

Letter  
3.8 × 7.0 × 2.6 cm  
1:2.0

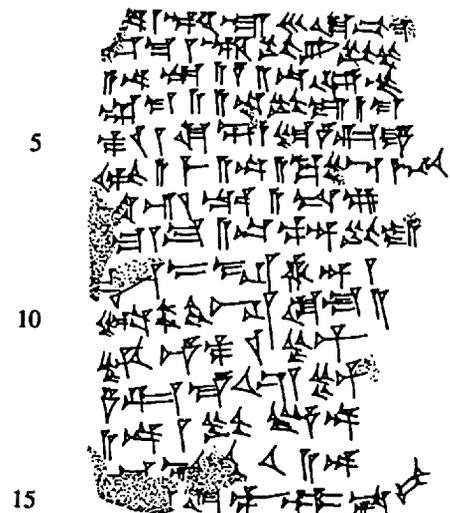
IM 77182  
12 N 205

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-n]a <sup>md</sup>EN-APIN-eš qí-bi-<sup>l</sup>ma<sup>l</sup>
2. <sup>l</sup>um<sup>l</sup>-ma <sup>md</sup>EN-ŠEŠ-ir ŠEŠ-kám
3. a-na ka-a-šá a-na šul-mu
4. um-ma-a a-na ŠEŠ-ia-a-ma
5. áš-šú <sup>m</sup>Ki-rib-tu šá taš-pur
6. ul a-šib a-na íD Pu-rat-ti
7. [i]t-tal-ka a-du-ú
8. [<sup>m</sup>]Eri-ba a-na pa-an ŠEŠ-ia
9. <sup>l</sup>al<sup>l</sup>-tap-ra ḥa-an-ṭiš
10. li-iḫ-ḥi-si dul-la-a
11. muš-šur áš-šú ŠE.BAR
12. šá taš-pur 10 GUR ŠE.BAR
13. a-na <sup>m</sup>ŠEŠ-SUM.NA
14. <sup>l</sup>at-ta-din<sup>l</sup> u a-na
15. [<sup>m</sup>L]a-<sup>l</sup>qí<sup>l</sup>-pi aq-ta-bi

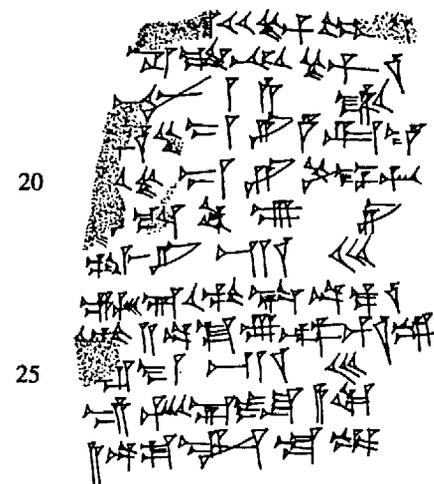
obv.



## REVERSE

16. [um]-<sup>l</sup>ma<sup>l</sup> 20 ŠE.BAR lum-<sup>l</sup>ḥur<sup>l</sup>
17. si-it-ti ŠE.BAR-šú
18. ina let <sup>m</sup>Za-kir
19. <sup>l</sup>áš<sup>l</sup>-šú [<sup>š</sup>E].GIŠ.ì šá taš-pur
20. [x] x ŠE.GIŠ.ì LÚ.TUR.MEŠ
21. <sup>l</sup>in<sup>l</sup>-da-ḥar-ú-ni
22. am-me-ni re-eš
23. UN.MEŠ É ul ta-na-áš-šú
24. <sup>l</sup>ul<sup>l</sup> a-na-ku-ú aq-bak-ka
25. <sup>l</sup>um<sup>l</sup>-ma re-eš
26. UN.MEŠ É i-šu a-di
27. a-na-ku al-la-ka

rev.



<sup>(1-2)</sup>Say [t]o Bēl-ēreš, thus says Bēl-nāšir your brother. <sup>(3)</sup>May you be well. <sup>(4)</sup>Say to my brother: <sup>(5)</sup>Concerning Kiribtu about whom you wrote—<sup>(6-7a)</sup>he is not here; he has [c]ome to the Euphrates. <sup>(7b-9a)</sup>Now I have sent Eriḫba to my brother. <sup>(9b-11a)</sup>Let him return quickly. My work lies abandoned.

<sup>(11b-14a)</sup>Concerning the wheat about which you wrote—I have given ten kor of wheat to Aḫa-iddin, <sup>(14b-15)</sup>and to [L]āqīpu I spoke, <sup>(16)</sup>[say]ing: “Let me receive twenty (kor of) wheat (from you).” <sup>(17-18)</sup>The rest of his wheat is in Zākīr’s charge. <sup>(19)</sup>Concerning the sesame about which you wrote—<sup>(20-21)</sup>the agents received from me [n amount of] sesame.

<sup>(22-23)</sup>Why aren’t you paying attention to the household dependents? <sup>(24-27)</sup>Didn’t I myself tell you: “Pay attention to the household dependents until I come in person?”

## COMMENTS

Line 3—*ana šulmu* is obviously a mistake for *lū šulmu*.

Lines 22–27—For the idiom *rēša našû*, “to pay attention,” see *CAD N/II*, p. 108 sub *našû* A 6 *rēšu* d. For *nišû bīti*, “household dependents,” see *CAD N/II*, pp. 287–88 sub *nišû* 3a.

## No. 91

Letter  
4.3 × 7.2 × 2.6 cm  
1:1.8

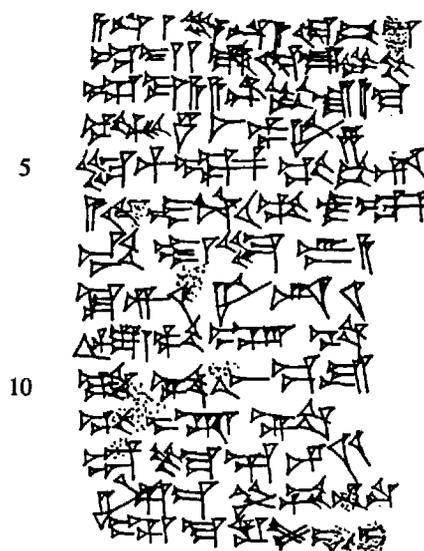
IM 77082  
12 N 105

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>SUM.NA-*a qí-bi-<sup>l</sup>ma<sup>l</sup>*
2. *um-ma* <sup>m</sup>Id-*dí-ia šEŠ-kám*
3. *um-ma-a a-na šEŠ-ia-a-ma*
4. GU<sub>4</sub>.MEŠ *šá ina pa-ni-ia*
5. *tu-maš-šir* GU<sub>4</sub> *bi-ri*
6. *a-<sup>l</sup>dí<sup>l</sup>-kan-na ul i-šir*
7. GU<sub>4</sub> *at-tu-ú-a*
8. *ku-tal ni-ri-šú*
9. *ù* GU<sub>4</sub> *rit-ta*
10. *it-ta-<sup>l</sup>ší<sup>l</sup>-iz-zu*
11. GU<sub>4</sub> *rit-ta*
12. *ab-kám-ma e-re-šú*
13. *ni-riš* LÚ.GÚ.EN.NA
14. *um-ma šup-raš-<sup>l</sup>šum-ma<sup>l</sup>*

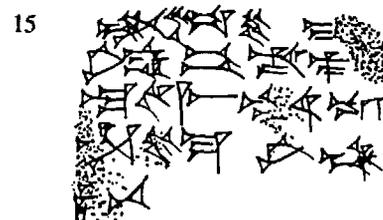
obv.



## REVERSE

15. *lil-li-kám-m[a]*
16. *qaq-qar kaš-da-áš-<sup>l</sup>šú<sup>l</sup>*
17. *la tam-me-r[i]k-ka*
18. *<sup>l</sup>al-kám<sup>l</sup>-ma qaq-qar*
19. *<sup>l</sup>ša<sup>l</sup>-bat*

rev.



<sup>(1-2)</sup>Say to Nadnā, thus says Iddīya your brother. <sup>(3)</sup>Say to my brother: <sup>(4-6)</sup>(About) the oxen which you let me have: the breeding bull until now has not been well. <sup>(7-10)</sup>My own ox, his backup in the yoke, and the plow-ox are (also) halt. <sup>(11-13a)</sup>Bring me a plow-ox so that we can cultivate.

<sup>(13b-16)</sup>The *šandabakku* is saying, “Send him a message that he should come, an[d] a plot will be gotten hold of for h[im].” <sup>(17)</sup>Don’t del[a]y. <sup>(18-19)</sup>Come and seize the plot.

## COMMENTS

Lines 4–5—In Neo-Babylonian, the expression *ina pāni 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 *BBS* no. 9 iii 18; iv A 12 (*alpūlu ša ritti*). See also No. 60:11–12 (*alpu ... 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 *BBS* no. 3 i 27–28: *ana aḥḥūti ana Takil-an[a-ilišu] lā qerbū eqla lā kuldū 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 ammēni iltēn qaqqar tašbatma ina Nippur tūšib*, “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.ÀM *qaqqaru šabtū(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).

## No. 92

Letter  
4.8 × 10.0 × 3.6 cm  
1:2.2

IM 77096  
12 N 119

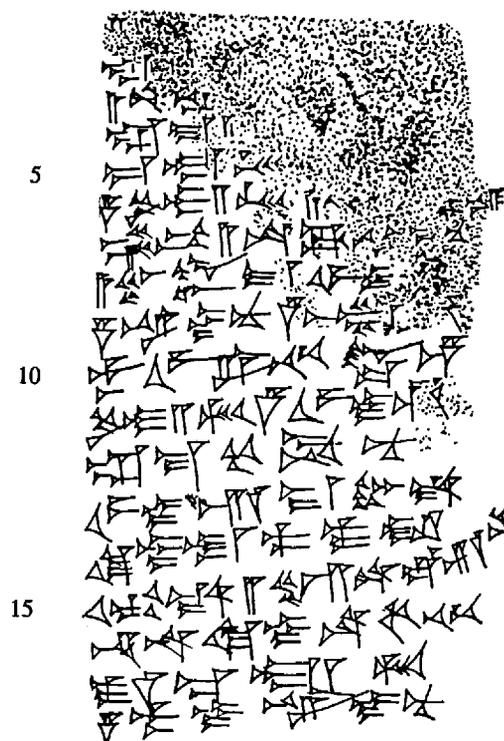
## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a<sup>1</sup>]-[na <sup>m</sup>x-x-x(-x) qí-bi-ma]
2. [um<sup>1</sup>]-[ma <sup>m</sup>x-x-x(-x) šEŠ-kám]
3. a-[na<sup>1</sup> k[a-a-šá lu-ú šul-mu]
4. um-ma-[a<sup>1</sup> [a-na šEŠ-ia-a-ma]
5. GIŠ.APIN.[MEŠ<sup>1</sup> [ù GU<sub>4</sub>.MEŠ]
6. šá LÚ.ENGAR.MEŠ a-[di(?)] [x]-x-[ka<sup>1</sup>

7. *gab-bi a-na* KIN [be-lí-i-nu]
8. *a-bu-uk-ma ši-i*[hu]
9. *ša be-lí-i-nu šá ina* KÁ-[šú]
10. *pi-ši-ir-ti lup-šur*
11. LÚ.ENGAR.MEŠ *ša ši-i*-hu
12. *um-ma kur-ban-nu*
13. *ši-i*-hu(!) *ma-a*-da
14. *ki-i la pa-áš-ra*
15. *ul ʔa-a-bu a-na e-re-ši*
16. *en-na ki-i na-kut-ti*
17. *áš-šú* GIŠ.APIN.MEŠ
18. *ša pi-i be-lí-i-nu*

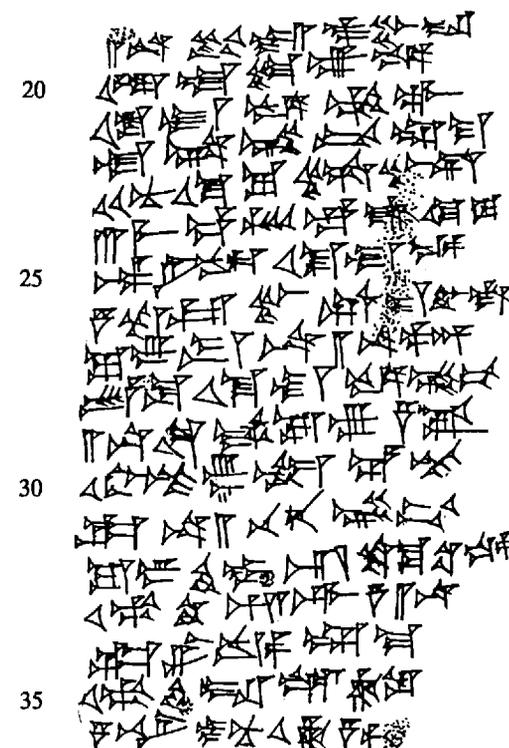
obv.



## REVERSE

19. [a]-na šEŠ-ia *áš-pu-ra*
20. *ù 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*-[piš] *dul-lu*
25. *ina pa-ni-ka dul-la-ka*
26. *ša te-ep-pu-uš* [ma]-a>-da
27. *lu-ú ba-na a*-[na] *pa-an*
28. ITI.ŠU *dul-la-ka gab-bi*
29. *a-na qí-qar lu-ú šá-kin*
30. *u mim-mu-ú ʔè-e-mu*
31. *šak-na-a-ti gab-bi*
32. *lu-šam-ḫi-i-ri te-ku-ut-ka*
33. *ul mur-ri-rat šá a-na*
34. *šak-ni-ka um-ma*
35. *ul ḫe-ra-ka ḫa-ru*
36. *ša be-lí-i-nu u-ḫa-šá-ḫ[u]*

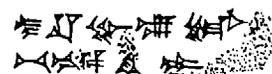
rev.



## UPPER EDGE

37. *ra-bu-ú-tu šú*-[nu]
38. *ina muḫ-ḫi-i*-[nu]

u. e.



<sup>(1-2)</sup>[Say t]o [PN], [thus says PN<sub>2</sub>, your brother. <sup>(3)</sup>May] you [be well]. <sup>(4)</sup>Say [to my brother]: <sup>(5-10)</sup>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. <sup>(11-13)</sup>The cultivators of the farm are

saying, "The clods of the farm are numerous; <sup>(14-15)</sup>if they are not broken up, it will not be good for planting."  
<sup>(16-19)</sup>Now in urgency I have written to my brother concerning the plows that were ordered by our lord.

<sup>(20-21)</sup>And will I see your work? <sup>(22-23)</sup>You mustn't say: "Who will do the work?" <sup>(24-25a)</sup>Three hundred laborers are at your disposal. <sup>(25b-27a)</sup>There is a great deal of work for you to do. Let it be good. <sup>(27b-29)</sup>Before the beginning of the month of Du'ūzu, let all your labor be allocated to the land.

<sup>(30-32a)</sup>And you make all kinds of reports—Should I treat them all the same way? <sup>(32b-33a)</sup>Your complaint isn't (even) being looked into.

<sup>(33b-34)</sup>(And) about what you are saying to your *šaknu*-official: <sup>(35a)</sup>"I am not a digger." <sup>(35b-36)</sup>Our lord's diggers are bringing starvat[ion]. <sup>(37-38)</sup>Are th[ey] the chiefs over [us]?

### COMMENTS

Lines 8, 11, and 13—*šihu* seems to signify "farm" or "farmstead" (see *AHw*, p. 1232 sub *šihu* 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 *qī-qar* is understood to represent *qaqqaru*. The writing, however, may also be interpreted as representing the logogram KLGÀR. If so, KLGÀR would be a variant either of KLGÁL (= *kik/gallû*), "barren, fallow land" (see, e.g., Fuchs, *Inschriften Sargons II.*, p. 37:36 [= Lyon, *Keilschrifttexte Sargon's*, p. 6:36]) or of KIKAL (*apītu*), "inarable 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 *maḥāru* 10g.

Line 33—*murrirat* seems to represent *murrurat*. For the meaning of *murruru* "to examine, scrutinize closely," see *AHw*, p. 609 sub *marāru(m)* I D 3.

Line 35—*ha-ru* is understood here to represent the plural of *hārû*, "digger," a word that is spelled ʿLÚʿ *ha-re-e* in No. 93:27.

Line 36—According to the dictionaries, *huššuḫu* means "to deprive" or "to bring into want" (see *CAD H*, p. 136 sub *hašāḫu* 4 and *AHw*, p. 333 sub *hašāḫu(m)* D). The meaning "to bring starvation" also fits the contexts in which the verb occurs.

### No. 93

Letter  
 4.7 × 9.7 × 3.2 cm  
 1:2.1

IM 77187  
 12 N 210

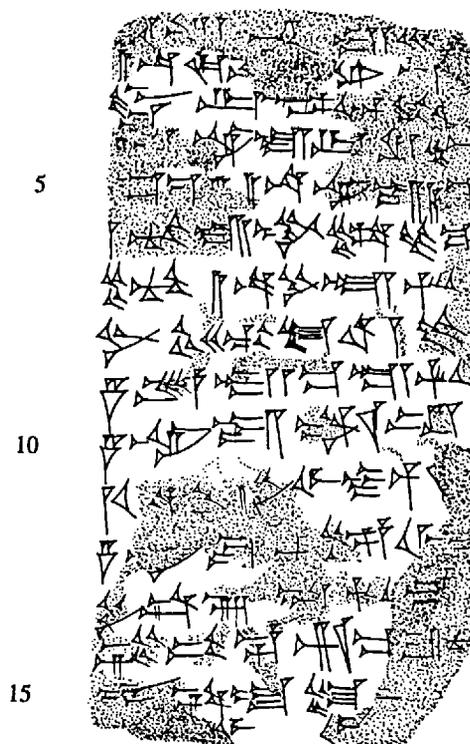
### TRANSLITERATION AND TRANSLATION

#### OBVERSE

1. ʿIR-ka <sup>md</sup>EN-APIN-ešʿ
2. ʿaʿ-na di-n[a-an b]e-lí-ʿiaʿ
3. lul-lik ʿ<sup>d</sup>AG u <sup>d</sup>AMAR.UTUʿ
4. ʿa-naʿ be-lí-ia ʿlik-ru-buʿ

5. [um-ma-a] a-na be-lí-ia-a-ma<sup>1</sup>
6. [NUMUN-ia] lil-li-kám-ma
7. ŠE.NUMUN a-na LÚ.ENGAR.MEŠ
8. lid-din ul(!)-tu UD.1.[KÁM]<sup>1</sup>
9. šá ITLAPIN GIŠ.APIN.MEŠ
10. šá be-lí-ia il-lak<sup>1</sup>
11. 70 [ÉRIN.ĪIA LÚ] ši-i-h[u]
12. šá [be-lí-ia ú-tir ù]<sup>1</sup>
13. [LÚ].ÚS.SA.[DU.MEŠ URU]<sup>1</sup>
14. gab-bi e-re-es-[su-nu]<sup>1</sup>
15. [uq]-ta-at-tu-[ú]<sup>1</sup>
16. [x x] ši x [x (x)]

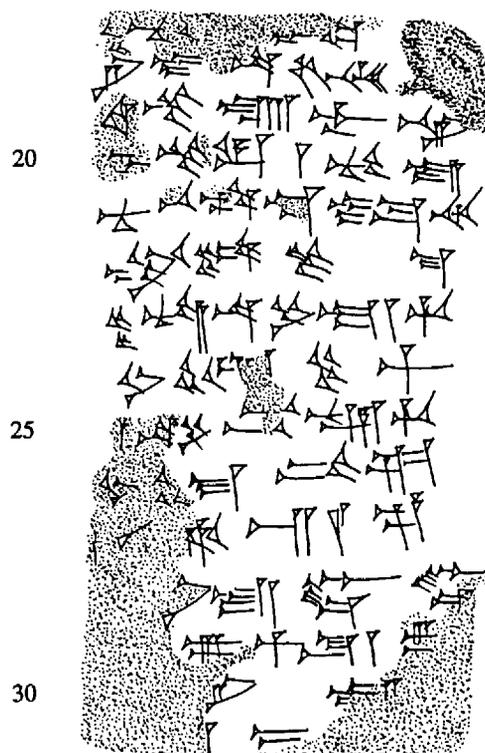
obv.



## REVERSE

17. [ŠE.NUMUN I] DI
18. ki(!)(text: NI)-i na-kut-ti(!) (x)
19. [u<sub>4</sub>]-mu ṭup-pi be-lí
20. [il-mu-ru] NUMUN-ia
21. nu-bat-ta [la] i-ba-ti
22. lil-li-kám-ma
23. ŠE.NUMUN a-na LÚ.ENGAR.MEŠ
24. lid-din [ù] ŠE.BAR
25. [a-na] LÚ.ŠIM×GAR.MEŠ
26. [lid-din]-ma KAŠ.SAG
27. [šá LÚ] ḥa-re-e
28. [šá be]-[lí-ia lib-lul]
29. [ki-i] ú-mas-su-[ú]<sup>1</sup>
30. [a-na be]-lí-i[a]
31. [a]l-tap-[ra]

rev.



(<sup>1</sup>)Your servant Bēl-ēreš. (<sup>2-4</sup>)I would gladly die for my lord. May Nabû and Marduk bless my lord. (<sup>5</sup>)Say to my lord: (<sup>6-8a</sup>)Let Zēriya come and give seed to the cultivators. (<sup>8b-10</sup>)After the first day of Araḥsamnu, the plows of my lord will go. (<sup>11-15</sup>)My lord's farm-manager has (already) returned seventy workers; and all the city's neighbors have completed their planting. (<sup>16-17</sup>)[...] seed [...]. (<sup>18</sup>)It is urgent! (<sup>19-21</sup>)When my lord has seen my tablet, Zēriya must not stay the night. (<sup>22-24a</sup>)Let him come and give seed to the cultivators. (<sup>24b-28</sup>)Also,

let him give wheat to the brewers that they(!) may brew beer for the diggers [of] my [lo]rd. <sup>(29-31)</sup>[When] I found out I wro[te to] m[y lo]rd.

## COMMENTS

Line 11—The logogram ÉRIN was most frequently pluralized by 𒂗A in the letters and economic texts from Kassite Nippur (see *CAD* Š, p. 49 sub *šābu* f1') and by MEŠ in Neo-Babylonian documents (*CAD* Š, pp. 52–54 sub *šābu* m1', 3' and o1'). The use of 𒂗A in our text (if the correct reading) indicates that by the mid-eighth century MEŠ had not yet completely replaced 𒂗A.

*šīhu* seems to signify “farm” or “farmstead” (see *AHW*, p. 1232 sub *šīhu* 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. *LÚ šīhu*, which is unattested elsewhere, is here translated “farm-manager” based on the context. The term is probably equivalent to *ša šīhi*, which occurs in *BRM* 1 17:7 (probably to be dated to 739 B.C.).

Line 13—The Akkadian equivalent of the logogram LÚ.ÚS.SA.DU is *itû*, which in early Neo-Babylonian has a plural form *itānû* (*BE* 1 83 r. 9 [1100 B.C.]) and which in Neo-Babylonian exhibits the plural *itû* (see *AHW*, p. 407 sub *itû(m)* B; cf. *CAD* I/J, p. 316 sub *itû* B).

Lines 24–28—A beer brewed from wheat (*uṭṭatu*) 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. *bappirû?*], 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 × 7.3 × 2.6 cm  
1:2.0

IM 77124  
12 N 147

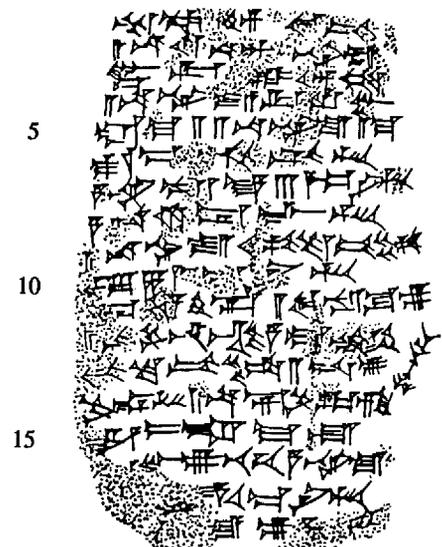
## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. 𒀭-ka 𒀭𒀭𒀭-𒀭𒀭-𒀭𒀭
2. a-na 𒀭𒀭-𒀭𒀭-𒀭𒀭-𒀭𒀭
3. lul-lik 𒀭𒀭𒀭 u 𒀭𒀭𒀭.UTU
4. a-na be-𒀭𒀭-𒀭𒀭 𒀭𒀭-𒀭𒀭-𒀭𒀭

5. *um-ma-a a-na be-lí-ia-a-ma*
6. *áš-šú* [GIŠ.BAL-ga<sup>1</sup>.MEŠ
7. *šá be-lí iš-pur 3 ME GIŠ.KAK.[MEŠ<sup>1</sup>*
8. *šá* [a<sup>1</sup>-na ŠA É.GAL.MEŠ
9. [a<sup>1</sup>-na be-lí-ia [ul<sup>1</sup>-te-bi-li
10. [ù<sup>1</sup> 5 [ME GIŠ.KAK<sup>1</sup>.MEŠ
11. [šá(?) [É kut-a<sup>1</sup>-hi É a-di-iš-šu-ú
12. [a-na<sup>1</sup> LÚ.EN.NAM šá [URU<sup>1</sup> x(-x)-DIN(?)
13. [ul<sup>1</sup>-te-bi-li a-du-ú
14. LÚ.TUR.MEŠ [a<sup>1</sup>-na É LÚ Sag-gi-bu-ti
15. [a<sup>1</sup>-tap-ra ma-la(!)
16. [š]i-[bu<sup>1</sup>-ú-ti šá be-lí-ia
17. [šá iš-p]ur u GIŠ.KAK.MEŠ
18. [a-na be-lí-ia] a ú-[šeb-bil<sup>1</sup>

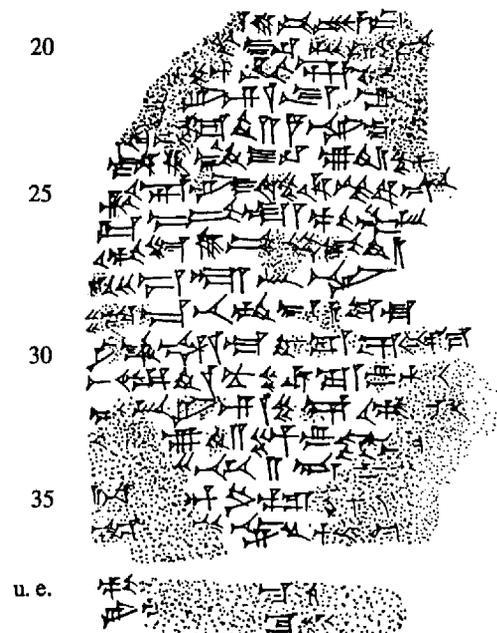
obv.



## REVERSE

19. [en-na i-n]a lib-bi ITI.A[PIN]
20. [ANŠE].[KUR<sup>1</sup>.RA.[MEŠ gab-bi<sup>1</sup>
21. [Ú.Ī.LA] [ŠE.BAR<sup>1</sup> ik-kal [NUMUN<sup>1</sup>
22. [ni]-[ir<sup>1</sup>-ri-šu-ú<sup>1</sup>
23. [a-di U<sub>3</sub>].UDU.Ī.LA šá be-lí-ia<sup>1</sup>
24. i-na [ha<sup>1</sup>-am-ra Ú.Ī.LA ŠE.[BAR<sup>1</sup>
25. ik-kal be-lí i-te še-šek mu-ut-ti
26. lik-tab-bi-ši GU<sub>4</sub>.NÍ.NDA.MEŠ
27. ul-tu lib-bi [ÁB(?)].GU<sub>4</sub>.Ī.LA
28. [150+] GIŠ.APIN.[MEŠ<sup>1</sup> be-lí
29. [li<sup>1</sup>-iṣ-bat-am-[ma a<sup>1</sup>-di la
30. qaq-qar il-la-[a<sup>1</sup> lu-tir(?)]-ram(?)<sup>1</sup>-ma
31. ina muḫ-ḫi-šú-nu še-šek lu-[ú kun(?)<sup>1</sup>
32. [GU<sub>4</sub>.MEŠ ni-ri še-e ul [ik<sup>1</sup>-[ka<sup>1</sup>
33. [x x] Ú.Ī.LA ŠE.BAR Ú ŠE(?) GU(?) LA(?)
34. [x (x)] x TI a-du-ú<sup>1</sup>
35. a-[na<sup>1</sup> [pa]-an LÚ.SIPA.[MEŠ(?)<sup>1</sup>
36. [ṭè<sup>1</sup>-[e-m]u be-lí liš-[kun-ma<sup>1</sup>

rev.



## UPPER EDGE

37. ANŠ[E.KUR.RA.MEŠ] x x [x]
38. IR x [x x] šU(?) x [x]

(<sup>1</sup>)Your servant Imdibi. (<sup>2-4</sup>)I would gladly die for my lord. May Nabû and Marduk bless my lord. (<sup>5</sup>)Say to my lord: (<sup>6-7a</sup>)Concerning the *ballukku*(?)—wood about which my lord wrote—(<sup>7b-9</sup>)three hundred pegs, which are for the palace buildings, I have sent to my lord; (<sup>10-13a</sup>)and five hundred pegs, [which] (are for) the *bīt kutāhi* (and) *bīt adiššū*, I have sent to the governor of the [town ...]din(?). (<sup>13b-15a</sup>)I have now dispatched agents to Bīt-Sangibūti. (<sup>15b-18</sup>)Every single one of my lord's [de]sires [about which] he has [writt]en—even the pegs—I am sending [to] my [lord].

<sup>(19-21a)</sup>[Now i]n Araḥ[samnu], all the [ho]rses will be grazing on the [stubble] of the wheat. <sup>(21b-25a)</sup>Will [we] be able to plant while the flock of my lord are in the irrigated area grazing on the stubble of the wheat? <sup>(25b-26a)</sup>Let my lord keep contracting(?) the boundaries of the facing scrubland(?). <sup>(26b-29a)</sup>Let my lord take the young bulls from the cows (and also) one hundred and fifty(+) plows; and <sup>(29b-30)</sup>before the holding is lost to us, let me return(? it to cultivation?), or <sup>(31)</sup>let it be assigned(?) as scrubland(?) for their use. <sup>(32)</sup>Oxen in the yoke do not e[at] grain. <sup>(33-34a)</sup>[...] wheat stubble [...]. <sup>(34b-36)</sup>Now let my lord issue an or[de]r t[o] the shepherds(?), and <sup>(37-38)</sup>[...] the ho[rses(?)] ... (broken).

## COMMENTS

Line 1—The linguistic affiliation of the personal name *Imdibi* (if read correctly) is uncertain.

Line 6—The writing [GIŠ.BAL-ga].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 *bīt kutāhi* (less plausibly *bīt qutāhi*, *tarāhi*, *šilāhi*, or *ḥašāhi*) and *bīt adiššū* are unknown. According to the *CAD*, *kutāhu* signifies a type of lance (see vol. K, p. 603 sub *kutāhu*). And Landsberger suggested that É *ku-ta-ḥu* AN.BAR (which occurs in *ABL* 1077:6) means “an iron case for lances” (see *Date Palm*, p. 31). *adiššū*, on the other hand, should perhaps be identified with *adiššu* (the Neo-Babylonian spelling of *atā-iššu*), a plant that had medicinal and ritual uses similar to those of *ballukku* (see *CAD* A/II, pp. 480–81 sub *atā-iššu*).

Line 12—According to the bilingual lexical texts published in this volume, the colloquial Babylonian equivalent of LÚ.EN.NAM was *bēl paḥaš* (see the note to No. 119:5). Until these texts were uncovered, it was presumed that the Babylonian reading of LÚ.EN.NAM at this time was *bēl pīḥati*. 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 *šākin ṭēmi* (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 Khorramābād. It is mentioned in Assyrian sources in association with Guti, Namri, Bīt-Ḥambān, Bīt-Abdadāni, Ḥarḥar, and Ellipi (see Parpola, *NAT*, p. 303). J. Reade (most often following Herzfeld) has located Guti in northern Lūristān, Namri in the Mahi Dasht (west of Kermānshāh), Bīt-Ḥambān around Bīsītūn, Bīt-Abdadāni near or north of Hamadān, Ḥarḥar near Nahāvand or Malāyer, and Ellipi somewhere in Lūristān (see *Iran* 16 [1978]: 138–43).

Reverse—The month of Araḥsamnu (ITLAPIN) 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 Araḥsamnu, because the flock of their lord would be grazing on them at that time. He stated that their feed would be Ú.ḪI.A ŠE.BAR (= *šammī uṭṭati*, 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 *hamru*, 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 *GARIM* not *AMBAR*], cited in *CAD* G, “Additions and Corrections to Volume 6 (Ĝ),” 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 šamê u eršeti*) (see *CAD* Ĝ, 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 *še-šek* (st. constr. of *šeššeku?*) means. “Scrubland” is a guess based on the context.

Line 26—*liktabbiši* is perhaps the Dtn precativē of *kabāšu*, a verb that has the meaning “to become contracted” in the G-stem (see *AHW*, p. 443 sub *kap/bāš/su(m)* II). In Neo-Babylonian, the D-stem precativē usually has the preformative *lu-*, not *li-*.

Line 30—*elû* 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 *illâ*—“the land will be lost to us(= ventive)” (lit. “the land will go up”).

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## No. 95

Letter  
4.6 × 8.5 × 2.7 cm  
1:2.0

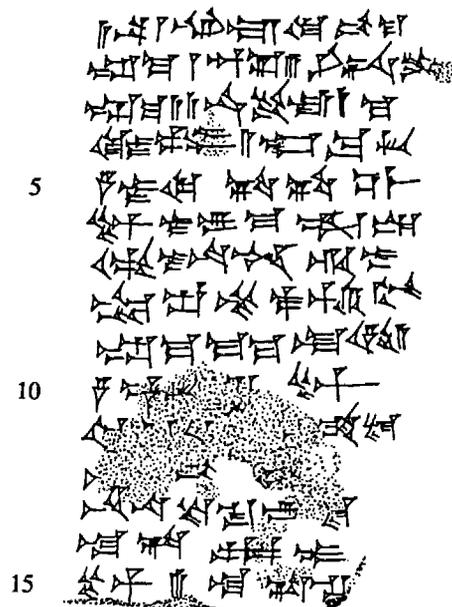
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## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Be-lí-APIN qí-bi-ma*
2. *um-ma* <sup>md</sup>*É-a-DÙ-uš ŠEŠ-k[ám]*
3. *um-ma-a a-na ŠEŠ-ia-a-ma*
4. *ki-i ANŠE.A.AB.BA.MEŠ*
5. *šá i-di ta-ta-mar*
6. ŠE.BAR *i-šam-ma al-ka*
7. *ul i-na maḥ-ri-i*
8. *ṭè-e-mu áš-kun-gu*
9. *um-ma ma-ma-la ŠUKU.ĪLA*
10. *šá [ÉRIN.MEŠ-ia] ŠE.BAR*
11. x x [ù(?)] x x *it-tu*
12. *š[u]-[bi-li]*
13. *en-na te-ku-ú-[tu]*
14. *la ta-šak-kan*
15. ŠE.BAR-*a la ta-se-[lu]*

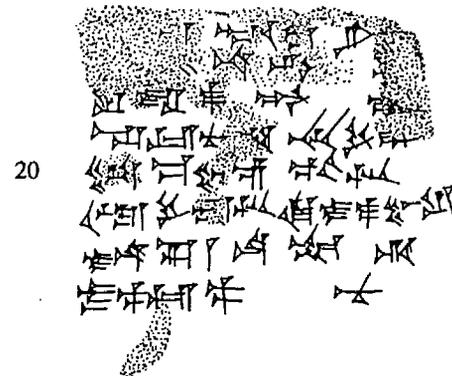
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## REVERSE

16. [*en(?) - na(?)*] [<sup>md</sup>*EN-ba*]-*ni*
17. [*a-na*] [*LÚ(?) na-gi*]-*r[i(?)]*
18. [*šup*]-*ra-áš-šum-m[a]*
19. *si-ip-nu* [*it*]-*ti LÚ.[TUR].[MEŠ]*
20. [*li*]-*is-[pu]-un GU<sub>4</sub>.MEŠ*
21. *ù LÚ.[ENGAR].MEŠ ki-i áš-pu-ru*
22. *i-na É* <sup>m</sup>*Na-ṭè-ri*
23. *i-sap-pa-nu*

rev.



<sup>(1-2)</sup>Say to Bēl-ēreš, thus says Ea-īpuš y[our] brother. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>If you see camels for hire, <sup>(6)</sup>fetch the wheat and come. <sup>(7-8)</sup>Didn't I previously instruct you, <sup>(9-12)</sup>saying: "S[e]nd me each and every bit of my workers' provisions—wheat, [...], and [...]"? <sup>(13-14)</sup>Now don't complain. <sup>(15)</sup>Don't be negli[gent] about my wheat.

<sup>(16-18)</sup>[Now(?)] dispatch Bēl-bāni [to] the hera[ld](?), an[d] <sup>(19-20a)</sup>let him do flattening work with the servan[ts]. <sup>(20b-21)</sup>When I have sent the oxen and the farmers, <sup>(22-23)</sup>they will flatten in the House of Nāteru.

## COMMENTS

Line 7—For the adverbial expression *ina maḥrî*, “previously, formerly, earlier,” see *CAD M/I*, p. 113 sub *maḥrû* 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” (< *dannu*, “strong” + *dannu*) or *babbanû*, “fine quality” (< *banû*, “good quality” + *banû*).

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 (*šamaššammû*). *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—<sup>m</sup>*Na-ṭè-ri* is understood to represent the Arabic PN *Nāzir* (< \*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 Sfīre and Nērab and as \*NṬR 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 *t* is sometimes used to represent the fricative lateral /š/ (as in *Tam-meš* for *Šameš*), it may also be the case that *ṭ* was used to represent /z/. Also, the pronunciation of the sound conventionally transcribed /z/ 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 <sup>m</sup>*Na-ṭè-ru*) is identified as a member of the Ru<sup>u</sup>ua tribe of Arameans. In the text, *Bīt-<sup>m</sup>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 Nṭr* is found in a Liḥyānic inscription from northwestern Arabia (see Harding, *Pre-Islamic Arabian Names*, p. 591).

Letter  
4.6 × 8.5 × 2.7 cm  
1:2.0

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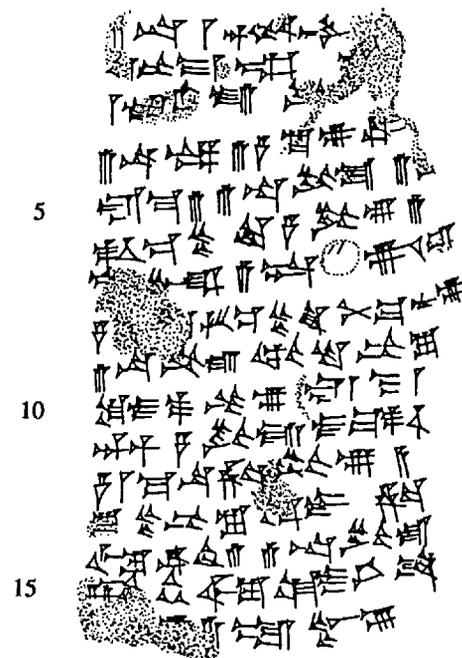
## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a<sup>1</sup>-na <sup>md</sup>AMAR.[UTU].LUGAL-[a-ni]
2. [qí<sup>1</sup>-bi-ma um-m[a]
3. <sup>m</sup>[I-ku-ni<sup>1</sup>-ia šEŠ<sup>1</sup>-[kám]
4. a-na ka-a-šá [lu<sup>1</sup>-ú šu[l-mu]
5. um-ma-a a-na šEŠ-ia-a-[ma<sup>1</sup>
6. áš-šú GIŠ.ŠE.ĤAR šá šEŠ-ú-a
7. [iš-pu<sup>1</sup>-ra a-du\*-ú 10 GUR
8. šá [x].X.MEŠ GIŠ.ŠE.ĤAR bab-ba-nu-ú
9. a-na [šEŠ<sup>1</sup>-ia ul-te-bi-lu
10. ki-i áš-mu-ú um-ma
11. AN.BAR šá šEŠ-ia i-ba-áš-šú
12. šá 1 MA.NA KÙ.BABBAR šEŠ-ú-a
13. [lu<sup>1</sup>-še-bi-lu [ki<sup>1</sup>-i KÙ.BABBAR
14. ù síG.ĤIA a-na šEŠ-ia
15. [lu<sup>1</sup>-din ù ki-i qa<sup>1</sup>-qar
16. [šEŠ]-[ú-a<sup>1</sup> še-bu-ú

\*over erasure

obv.

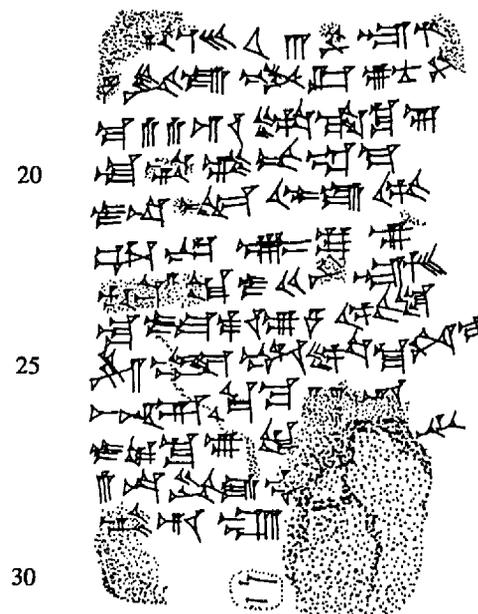


## REVERSE

17. [n G]U<sub>4</sub>.MEŠ u 180 [LÚ<sup>1</sup>.ENGAR.ME[š]
18. [šá<sup>1</sup>] šEŠ-ia lil-lik-ú-nu let
19. ma-a-a-ri li-id-ku-ú
20. la [ta<sup>1</sup>-qab-bi um-ma
21. i-na řè-mi-ia ul
22. al-<li->ka-ak-ku-ú
23. [en\*-na\*<sup>1</sup>] ki\*-i 20 [LÚ<sup>1</sup>.ENGAR.MEŠ
24. la i-ba-áš-šú-ú šá ul-tu
25. LÚ A-ram il-li-ku-nim-ma
26. i-na EN.LÍL.KI ma-[a-a-ri<sup>1</sup>
27. i-de-ku-ú ki-[i na-kut]-ti
28. a-na šEŠ-ia a[l-tap-ra]
29. [GABA<sup>1</sup>.RI řup-[pi-ia lu-mur]
30. (erased)

\*over erasure

rev.



## LEFT EDGE

(erased)

<sup>(1-3)</sup>Say to Marduk-šarr[āni], thu[s] says Ikūniya [your] brother. <sup>(4)</sup>May you be w[ell]. <sup>(5)</sup>Say to my brother: <sup>(6-9)</sup>Concerning the GIŠ.ŠE.ĪAR about which my brother wrote to me—I have now shipped to my brother ten kor of [...] of fine-quality GIŠ.ŠE.ĪAR.

<sup>(10)</sup>As I have heard: <sup>(11)</sup>“My brother’s iron is available.” <sup>(12-13a)</sup>[Let my brother send me an amount equivalent to one mina of silver.

<sup>(13b-16)</sup>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, <sup>(17-19)</sup>let [n ox]en and 180(?) farmer[s] of my brother come and move the blades of the *māyyāru*-plows. <sup>(20-22)</sup>Don’t say: “Didn’t I come to you on my own volition?” <sup>(23-24a)</sup>Now if twenty farmers are not on hand, <sup>(24b-27a)</sup>those who have come from Aram can move the *māyyāru*-plows in Nippur. <sup>(27b-28)</sup>I have w[ritten] to my brother i[n urgen]cy. <sup>(29)</sup>[Let me see] a reply to [my] tab[let].

### COMMENTS

Line 3—*Ikūniya* is perhaps a hypocoristic of a name of the type *Ikūn-pī*-DN.

Lines 6 and 8—The Akkadian equivalent of GIŠ.ŠE.ĪAR 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 māyyāri dekū* (“to mobilize the blade of the *māyyāru*”) and *māyyāra dekū* (“to mobilize the *māyyāru*”) are in all likelihood Neo-Babylonian equivalents of *māyyāra maḥāṣu* (“to strike the *māyyāru*”), 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 *mājāru* 1a–b, and *AHW*, p. 587 sub *ma(j)jāru(m)* 1). The term *māyyāru* 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*, *šebēru*, *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:

<i>māyyāri maḥāṣu</i>	—	<i>šakāku</i>	<i>erēšu</i>	<i>YOS</i> 12 370:9–11
<i>māyyāri maḥāṣu</i>	—	<i>šakāku</i>	<i>erēšu</i>	Szlechter, <i>TJDB</i> , p. 77 MAH 15934:11–13
<i>māyyāri maḥāṣu</i>	—	<i>šakāku</i>	<i>erēšu</i>	Grant, <i>Haverford</i> , p. 230 no. 3:8–13
<i>māyyārū</i>	—	<i>šakāku</i>	<i>erēšu</i>	<i>YOS</i> 12 401:11–14
<i>māyyārū</i>	—	<i>šakāku</i>	<i>erēšu</i>	<i>YOS</i> 13 495:12–13
<i>māyyārū</i>	<i>pašāru</i>	<i>šakāku</i>	—	<i>UCP</i> 10 163 no. 94:1–3
<i>māyyāri maḥāṣu</i>	<i>šebēru</i>	—	<i>erēšu</i>	<i>BIN</i> 7 197:8–10
<i>māyyāri maḥāṣu</i>	<i>marāru</i>	<i>šakāku</i>	—	<i>CH</i> § 44:26–29
<i>māyyāri maḥāṣu</i>	<i>marāru</i>	—	—	Fish, <i>Letters</i> , 10:8–9
<i>māyyāri maḥāṣu</i>	—	<i>šakāku</i>	—	<i>CH</i> § 43:12–14
<i>māyyāri maḥāṣu</i>	—	<i>šakāku</i>	—	<i>BIN</i> 7 56:7–9

Line 21—For *ṭēmu* in the meaning “volition, free will,” see *AHW*, p. 1386 sub *ṭēmu(m)* 6g.

Letter  
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1:1.5

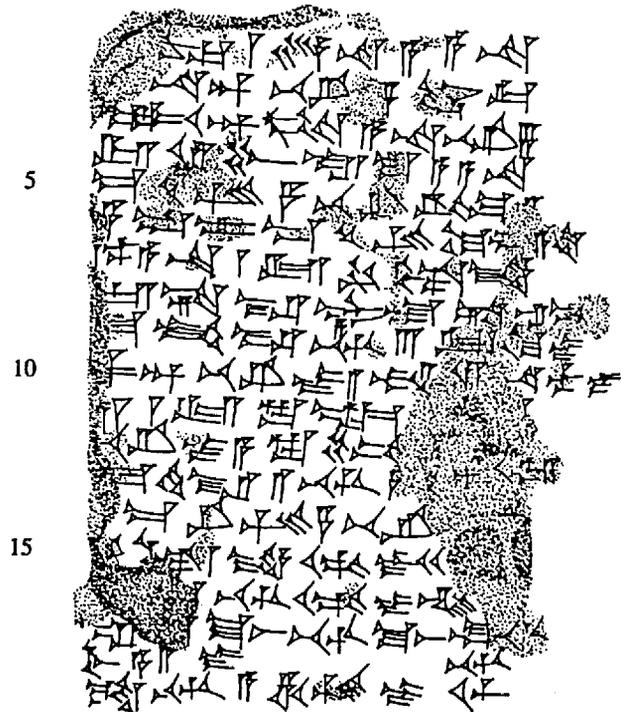
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## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [IR]-ka <sup>m</sup>SUM.NA-a a-na
2. [di]-na-an be-lí-íá lu<sup>l</sup>-lik
3. <sup>d</sup>AG u <sup>d</sup>AMAR.UTU a-na be-lí-íá
4. lik-<sup>r</sup>ru<sup>l</sup>-bu um-<sup>r</sup>ma<sup>l</sup>-a a-na be-lí-íá
5. GIŠ <sup>r</sup>gam<sup>l</sup>-miš šá be-<sup>r</sup>l<sup>l</sup> iq-ba-<sup>r</sup>a<sup>l</sup>
6. <sup>r</sup>a-du-ú<sup>l</sup> GIŠ gam-miš ki-<sup>r</sup>i a-mur<sup>l</sup>
7. ana pi a-na 1 GÍN LÚ.DAM.GÀR
8. [i]p-ta-ra-as <sup>r</sup>at<sup>l</sup>-ta-si-<sup>r</sup>qu<sup>l</sup>
9. [m]a-qar-ra-ti 3 <sup>r</sup>GÍN<sup>l</sup> ki-i
10. [p]a-an be-lí-ia maḥ-<sup>r</sup>ru<sup>l</sup> [a]-na <sup>r</sup>pi<sup>l</sup>-i
11. <sup>r</sup>šá<sup>l</sup> ana 1 GÍN lu-ḫir-[ma a-n]a
12. [b]e-lí-ia lu-še-bi-[li]
13. <sup>r</sup>ma<sup>l</sup>-ḫi-ra-a-ti <sup>r</sup>šá ŠE.BAR ù<sup>l</sup>
14. [ŠE].GIŠ.Ì.MEŠ šá be-lí [iš-pu-ra]
15. [L]Ú.<sup>r</sup>DAM<sup>l</sup>.GÀR ul i-man-[gur]
16. [x(-x)]-x-ti ul i-nam-[din]
17. <sup>r</sup>um<sup>l</sup>-[m]a GAL-ti qal-la-<sup>r</sup>ti<sup>l</sup>
18. SAL a-a-i-ti
19. it-ti a-ḫa-meš i-ši

obv.

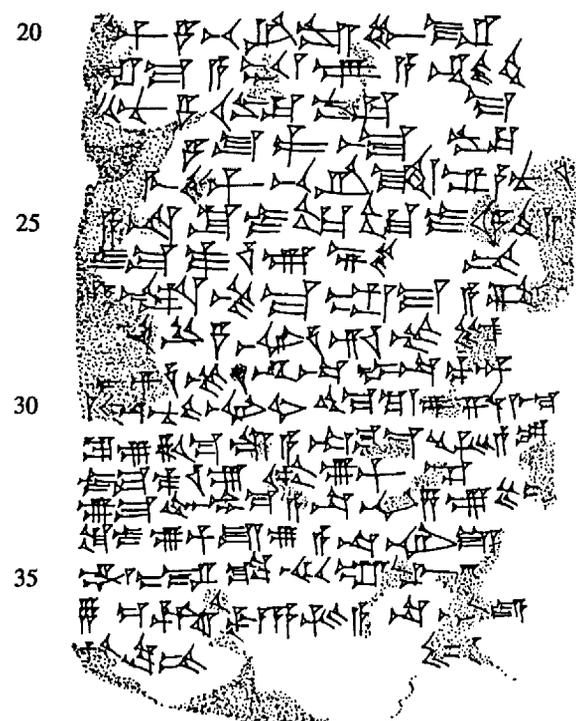


## REVERSE

20. [ŠE].BAR šá be-lí iš-pu-ra
21. [u]m-ma a-du-ú a-nam-din
22. [m]an-nu šá UGU-ka-ma
23. [ù] šá šu-pa-la-ka
24. [a]-šib [ŠE].BAR be-lí it-tan-nu-<sup>r</sup>šú<sup>l</sup>
25. <sup>r</sup>a<sup>l</sup>-na-ku i-de ki-i [ŠUKU\*].ḪI.<sup>r</sup>A<sup>l</sup>
26. <sup>r</sup>i<sup>l</sup>-ba-áš-šú-ú gab-bi
27. <sup>r</sup>a<sup>l</sup>-šem-mu-ma um-ma a-ga-<sup>r</sup>a<sup>l</sup>
28. [NÍG].<sup>r</sup>GA<sup>l</sup> LÚ šá be-lí-šú ri-mu-<sup>r</sup>tu<sup>l</sup>
29. <sup>r</sup>i-ri<sup>l</sup>-mu-<sup>r</sup>šú<sup>l</sup> en-na i-na pa-an
30. <sup>m</sup>DU<sup>l</sup>-NUMUN be-lí lid-din-ma lu-<sup>r</sup>ú<sup>l</sup>-uš-šib-ma
31. lu-ú ḫa-ma-ka a-na-ku GIŠ gam-miš a-šar
32. i-ba-áš-šú-ú ul ú-mas-si
33. ú-ba-a<sup>r</sup>-i(!)-ma a-na be-<sup>r</sup>l<sup>l</sup>-íá ú-še-b[i-li]
34. ki-i ú-mas-su-ú a-na be-lí-ia
35. al-tap-ra it-ti ṭup-<sup>r</sup>pi-íá<sup>l</sup>
36. 8 GIŠ.UMBIN.MEŠ a-na <sup>r</sup>be-lí-ia
37. <sup>r</sup>ul<sup>l</sup>-te-bi-<sup>r</sup>li<sup>l</sup>

\*over erasure

rev.



<sup>(1-2)</sup>Your [servant], Nadnā. I would gladly [d]ie for my lord. <sup>(3-4)</sup>May Nabû and Marduk bless my lord. Say to my lord: <sup>(5)</sup>(Concerning) the *gammiš*-wood about which my lord spoke to me—<sup>(6)</sup>now when I saw *gammiš*-wood, <sup>(7-8)</sup>the merchant [d]ivided (it) into exact one-shekel portions (and) I made a selection. <sup>(9-12)</sup>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. <sup>(13-15)</sup>Equivalents in wheat and [ses]ame, about which my lord [wrote], the [mer]chant will not acc[ept]. <sup>(16)</sup>He will not se[ll ...]. <sup>(17-19)</sup>(He is) sa[y]ing: “Big or small, any woman whatever, deliver (her) together with it.”

<sup>(20)</sup>The wheat(-acreage) about which my lord wrote to me, <sup>(21)</sup>[s]aying: “Now I will give”—<sup>(22-24)</sup>[Wh]oever [is s]ettled upstream [or] downstream of you, my lord has given him wheat(-acreage). <sup>(25-26a)</sup>I myself know that allotments for sustenance exist. <sup>(26b-27a)</sup>In fact I hear everyone say: <sup>(27b-29a)</sup>“This is the [est]ate of a man whose lord has given it to him as a land grant.” <sup>(29b-30)</sup>Now let my lord make the gift in the presence of Mukīn-zēri, so that I too may settle, and <sup>(31a)</sup>so that I too may be a dependent.

<sup>(31b-32)</sup>(P.S.:) I couldn’t find the place where the *gammiš*-wood was available; <sup>(33)</sup>but I searched around and have (now) se[nt] (some) to my lord. <sup>(34-35a)</sup>When I made the discovery, I wrote to my lord; <sup>(35b-37)</sup>(and) with my tablet I have sent to my lord eight bundles.

### COMMENTS

Lines 5–6 and 31—GIŠ *gam-miš* is obviously related to ú *gam-mi-[i]š*, an herb that is included in the Mesopotamian pharmacopoeia known by the title ú uru.a.n.na = ú *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 pî (ša) ana 1 GIN* 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 [at<sup>1</sup>-ta-si-<sup>1</sup>qu<sup>1</sup>] 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 *maqarrutu*); *AHW* translates it “a measure for straw” (see p. 605 sub *maqarrūtu*); while Parpola believes that the term signifies “bale” (see *SAA* 1, p. 219 sub *maqarrutu*). *maqarrutu* is once preceded by the sign KU, which may stand either for ÉŠ, “cord, rope” (see *CAD M/I*, p. 240 s.v.) or TÚG, “textile” (see Parpola, *SAA* 1 no. 26:2).

The existence of two distinct signs rather than one to represent the values QAR and GÀR in the contemporary scribal repertory is indicated by differences in the respective shapes of the signs QAR and GÀR in the words *ma-qar-ra-ti* (line 9) and LÚ.DAM.GÀR (line 15).

Line 13—[ma<sup>1</sup>-<sup>1</sup>hi-ra-a-ti] is a rare syllabic spelling of the plural of *maḥīru*, which, when attested, is almost always represented by the logographic writing KILAM.MEŠ.

Line 14—The plural marker MEŠ is found with ŠE.GIŠ.Ì in Nuzi texts and occasionally also in Assyrian documents (see, e.g., *CAD Š/I*, p. 301 sub *šamaššammū*). The first four signs in this line may also be read [n] GIŠ.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 *šandabakku*, 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.ĜI.A (= *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 tēmi ša šarri ana kurummat LÚ Bābilaya LÚ Nippuraya u LÚ Kutāya 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 NÍG.GA (= *makkūru*) is most aptly translated “estate” in the majority of its attestations (see *CAD M/I*, pp. 135–36 sub *makkūru* b1').

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 *šandabakku*?) 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-aḥḥē-erība, governor of Babylon, in 715 (see col. v 33–35).

Line 30—The reading *lu-ʿú<sup>1</sup>-uš-me-ma* is also possible, but it is not as apt in the context. *lu-ʿú<sup>1</sup>-uš-šib-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—*ḥamāka* is the 1c.sg. stative of *ḥamū*, which is usually translated “to rely, depend on.” However, it is suggested that *ḥamū* in the present context means “to be a dependent.”

Line 36—GIŠ.UMBIN.MEŠ, which usually stands for *magarrū* (“wagons, chariots, wheels”), makes more sense if taken here as a playful logographic writing of *maqarrātu*, “bundles” (see the note to line 9).

## No. 98

Letter  
Fragment

IM 77192  
12 N 215

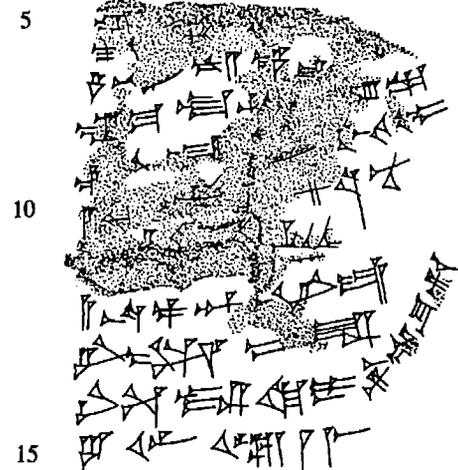
### TRANSLITERATION AND TRANSLATION

#### OBVERSE

1. [ĪR-ka <sup>m</sup>X-X-X(-X)]
2. [a-na di-na-an be-lí-ia]
3. [lul-lik <sup>d</sup>AG u <sup>d</sup>AMAR.UTU]
4. [a-na be-lí-ia lik-ru-bu]
5. ʿum<sup>1</sup>-[ma-a a-na be-lí-ia-a-ma]

6. [áš-šú] [EN] [har-bi].[MEŠ]  
 7. šá [be-lí] iš-[pur-ra]  
 8. [um] ma la [it]-[tal-l]ak-ka  
 9. [pa-ni-ia] [lid]-gu-[lu]  
 10. [a-ki-i] [hab(?)]-[ta]-nu  
 11. k[i-i] [EN har-bi.MEŠ]  
 12. a-na pa-an [be]-lí-ia  
 13. ni-il-tap-ra  
 14. qa-q-a-ra ki-i ni-iš-šu-ri  
 15. 4 LIM ù 1 ME

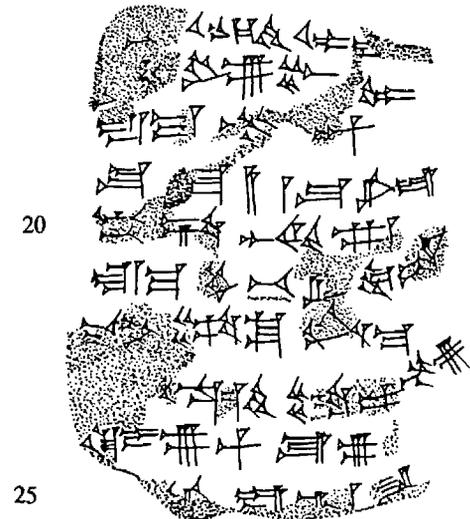
obv.



## REVERSE

16. [a]-[na] muḫ-ḫi mi-[i]-[ni]  
 17. [na-sik] LÚ Ú-bu-lu,  
 18. um-ma [MU DINGIR]  
 19. šu-[l]a-a <sup>m</sup>Ba-ni-ia  
 20. [ul ta]-pal-làḫ  
 21. um-ma [LÚ] be-[l]í har-[bi-ni]  
 22. [li]-li-ku-[nim]-ma  
 23. [a-na] muḫ-ḫi [li-iš]-mu-ú  
 24. ki-i ú-mas-su-ú  
 25. [a-na b]e-[l]í-ia [al<-tap>-ra]

rev.



<sup>(1)</sup>[Your servant, PN]. <sup>(2-4)</sup>[I would gladly die for my lord. May Nabû and Marduk bless my lord]. <sup>(5)</sup>S[ay to my lord]: <sup>(6-7)</sup>Concerning the [owners] of *harbu*-plow[s] about whom my lord wrote to me, <sup>(8-9)</sup>saying: “They(!) must not le[ave] you. Let them wait for me.” <sup>(10-13)</sup>It was because we were [plunder(?)]ed t[hat] we sent the owners of *harbu*-plows to my lord.

<sup>(14-15)</sup>The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits). <sup>(16-20)</sup>[O]n wh[at] account is the shaykh of the Ubûlu tribe saying: “Sw[ea]r an oath by god to me (that) you will not fear Bāniya”? <sup>(21-23)</sup>and: “Let the owners of our *harbu*-plows come and hear [i]t”?

<sup>(24-25)</sup>When I got news, I w<ro>te [to] my [l]ord.

## 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 *iššakkū* (“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(ī) 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 *akī [ḥab(?)tānu k[ī] bēlī ḥarbī ana pān bēliya niltapra*, because the sequence *akī* VERB<sub>1</sub> *kī* ... VERB<sub>2</sub> 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 mithurti*, pp. 65–99.)

Line 14—According to the *CAD*, the verb *našāru* means “to cut off a piece of a land holding” or “to expropriate part of a holding” (see vol. N/II, p. 61 sub *našāru* A 1). *AHW* translates the verb “to partition off” when its object is a field (see p. 759 sub *našāru(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 × 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 Ḥillah and Dīwānīyah, in Fernea, *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 *lazma* [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 *nazzāl* (length) was not taken into account. Thus the actual cultivation of tribal *lazma* 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 *lazma*. 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 *bizāiyz* (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 *šandabakku*'s cultivators after a canal had been extended into the area.

## No. 99

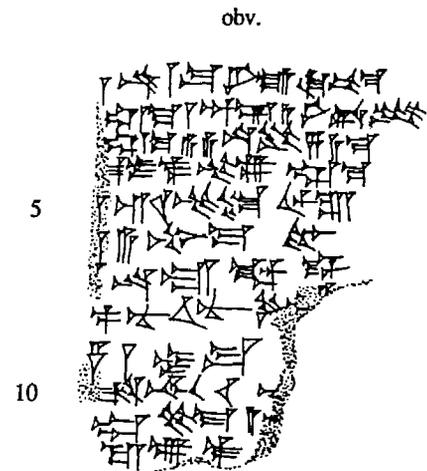
Letter  
3.6 × 5.5 × 1.8 cm  
1:1.6

IM 77166  
12 N 189

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Ba-ni-ia qí-bi-ma*
2. *um-ma* <sup>md</sup>*É-a-DÙ-uš šEŠ-kám*
3. *um-ma-a a-na šEŠ-íá-a-ma*
4. *[k]i-i áš-mu-ú um-ma*
5. <sup>m</sup>*Ri-mu-tu ù*
6. <sup>m</sup>*A-tim-ma-a*<sup>ʾ</sup>
7. <sup>l</sup>*a-na URU BÁRA.DUMU*
8. *pa-nu-šú-nu LÚ.ENGAR<sup>l</sup>.MEŠ*
9. *šá* <sup>m</sup>*l-ba-[a šá]*
10. <sup>l</sup>*it<sup>l</sup>-ti-šú-n[u]*
11. *ab-kám-ma a-n[a-ku]*
12. *lu-ú áš-[ba-ka]*



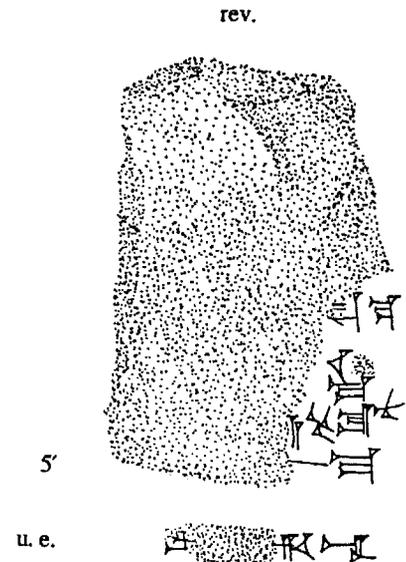
## REVERSE

(approximately 6 lines completely destroyed)

- 1'. *[x x x x (x)]-x-ma*
- 2'. *[x x x x (x)]-šú*
- 3'. *[x x x x (x)]-ma*
- 4'. *[x x x (x)] a-mat-su-nu*
- 5'. *[x x x (x)]-x-ma*

## UPPER EDGE

- 6'. <sup>l</sup>*lu-[par(?)]-ri<sup>l</sup>-si*



<sup>(1-2)</sup>Say to Bāniya, thus says Ea-īpuš your brother. <sup>(3)</sup>Say to my brother: <sup>(4-8a)</sup>[Be]cause I have heard that Rīmūtu and Atimmā<sup>ʾ</sup> are proceeding toward Parak-māri, <sup>(8b-11a)</sup>bring me the farmer[s] of Ibâ [who are] with the[m], <sup>(11b-12)</sup>that I too might se[ttle]. <sup>(r. 1'-6')</sup>[...] his [...] their word [...] and let me/him decide(?).

## COMMENTS

Line 6—*Atimmā*<sup>ʾ</sup> is similar to the personal name <sup>ʾ</sup>*tm*, which is found in Šafāitic, Thamūdic, and other Old North Arabian dialects. It is also similar to the Sabean name <sup>ʾ</sup>*tm*. For a tentative analysis of *Atimmā*<sup>ʾ</sup>, see the note to No. 23:15 and 26.

Lines 7–8—The phrase *ana Parak-māri pānūšunu* is probably an ellipsis of *ana Parak-māri pānūšunu šaknū*. For the idiom *pāna šakānu*, “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-māri, which was counted among the possessions of Bīt-Amūkāni 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 × 7.7 × 2.8 cm  
1:1.9

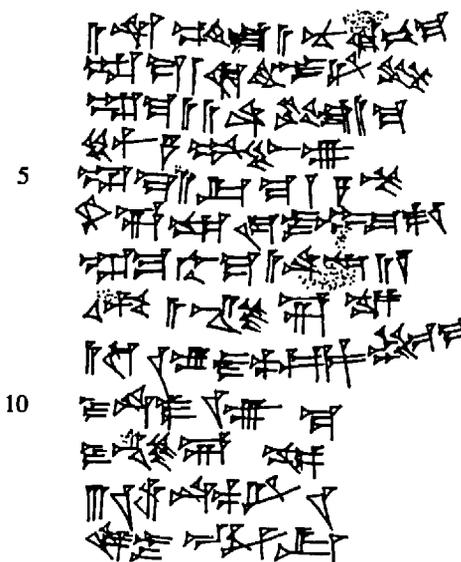
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12 N 116

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*Am-ia-a-nu qf-bi-ma*
2. *um-ma* <sup>m</sup>*Ki-i-i-ni šEŠ-kám*
3. *um-ma-a a-na* <sup>šEŠ</sup>*-ia-a-ma*
4. <sup>ŠE.BAR</sup> *šá taq-bu-ú*
5. *um-ma a-lik-ma* <sup>m</sup>*GAR-MU*
6. *lid-dak-ka ki-i aq-ba-áš-šú*
7. *um-ma mim-ma a-na* <sup>ka</sup>*]-a-šá*
8. *ul a-nam-dak-ka*
9. *a-di šú-ú i-šap-pa-ram-ma*
10. *i-na-áš-šú-ú-ma*
11. *i-nam-dak-ka*
12. *3-šú a\*-na pa-ni-šú*                      \*over erasure
13. *ki-i al-lik*

obv.



## LOWER EDGE

14. <sup>iš</sup>*-pu]-ra*

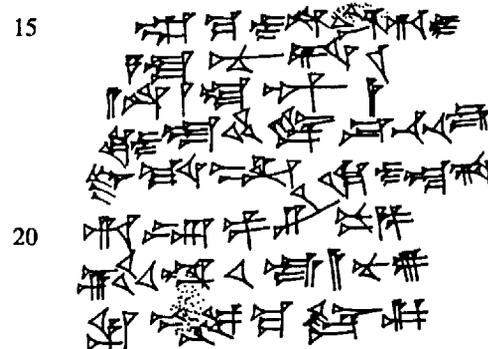
lo. e.



## REVERSE

15. *um-ma i-na maḥ-ri-i*
16. *šá-la-nu-uš-šú*
17. *a-na* <sup>m</sup>*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. <sup>šup</sup>*-[ram]-ma lul-lik*

rev.



(1-2) Say to Amyānu, thus says Kiḫini 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.”<sup>(12-14)</sup> After I went to him the third time, he wrote to me, <sup>(15-19a)</sup> saying: “Before, when I gave to Abu-Ilā without his permission, he became angry with me.”<sup>(19b-22)</sup> 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*) *šalāšīšu*, “(for) the third time” (cf. *CAD Š/I*, p. 235 s.v. d2’).

Line 15—For other attestations of the adverbial expression *ina maḥrī*, “formerly, previously,” see *CAD M/I*, p. 113 sub *maḥrū* adv. 1b.

Line 17—<sup>m</sup>AD-*Īl-a* may be a cuneiform spelling of the personal name *ʾbʾlh* (*ʾAb-ʾIlāh*) (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 *ʾIlāh* and its relationship to *ʾĪl*, see the note to No. 80:6.

Line 19—*indal* = *imtalī*. The absence of the final stem vowel in this form is noteworthy.

## No. 101

Letter  
4.3 × 6.8 × 2.3 cm  
1:1.6

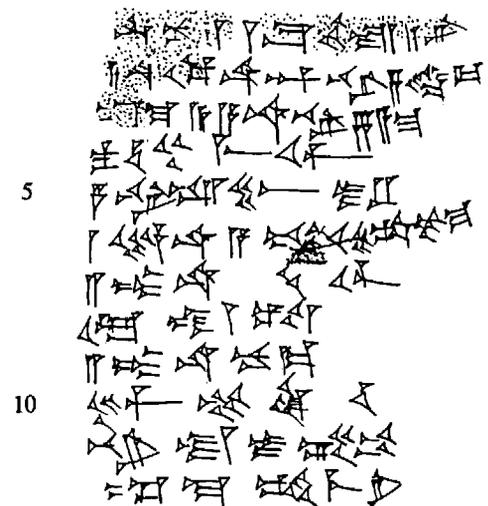
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12 N 124

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [ĪR-ka] <sup>m</sup>Ba-[ḥi]ʾ-ia-[a]ʾ-ni
2. [a-na] di-na-an be-lí-ia lul-lik
3. [um]ʾ-ma-a a-na be-lí-ia-a-ma
4. áš-šú ŠE(!) šib-ši
5. šá be-lí iš-pu-ra
6. <sup>m</sup>SUM.NA-a lil-li-kám-ma
7. a-kan-na liš-ši
8. ù at-ta
9. a-kan-na-ka
10. ŠE.BAR mu-ḥur-šú
11. be-lí la i-qab-bi
12. um-ma am-me-ni

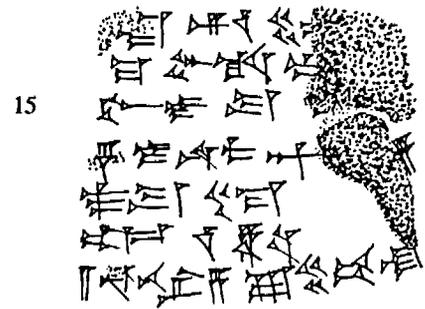
obv.



## REVERSE

13. [la] tal-l[i-ka]  
 14. ma-a>-da x [x (x)]  
 15. 'I-ba-[x]-[(x)]  
 16. šá i-na pa-an [be-lí]-iá  
 17. áš-ba-tu  
 18. ħir-šú KÙ.BABBAR  
 19. a-[na] be-lí-iá lu-še-bi-[la]

rev.



<sup>(1)</sup>Your servant, Baĥiānu. <sup>(2)</sup>I would gladly die for my lord. <sup>(3)</sup>Say to my lord: <sup>(4-5)</sup>Concerning the rent in grain about which my lord wrote to me—<sup>(6-7)</sup>Let Nadnā come and transport (it from) here. <sup>(8-10)</sup>And (as for) you—receive the wheat from him there. <sup>(11-13)</sup>My lord mustn't say, "Why didn't you co[me]?" <sup>(14)</sup>[...] very [...]. <sup>(15-17)</sup>The woman Iba[...], who lives in my [lord]'s presence—<sup>(18a)</sup>woo her (for me). <sup>(18b-19)</sup>I will send silver to my lord.

## COMMENTS

Line 1—*Baĥiānu* was the name of the eponymous ancestor of the Aramean tribe of Bīt-Baĥiāni, 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—*ħir-šú* = *ħirši* < *ħāru*, "to ready, prepare; to woo a woman" (cf. *CAD* H, pp. 119–20 sub *ħāru* A–B; *AHw*, p. 343 sub *ħiāru(m)*, *ħāru* G1).

## No. 102

Letter  
 4.5 × 6.4 × 2.1 cm  
 1:1.5

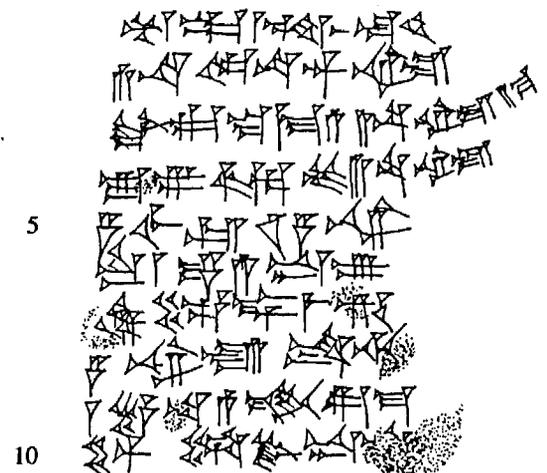
IM 77138  
 12 N 161

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ĩr-ka <sup>m</sup>Am-me-la-din  
 2. a-na di-na-an be-lí-ia  
 3. lul-lik um-ma-a a-na be-lí-ia-a-ma  
 4. lu-ú šul-mu a-na be-lí-ia  
 5. šá ši-ib-šú šá be-lí  
 6. iš-pur a-du-ú  
 7. aĥ-tir DUMU šip-ri  
 8. šá be-lí-ia it-ti  
 9. <sup>m</sup>SUM.NA-a lil-lik-ma  
 10. ŠE.BAR li-in-du-[du]-[ma]

obv.



## REVERSE

11. *li-i[š-šu]*
12. *a-na E[N.LÍL.KI]*
13. *ki-i a[l-lik]*
14. *a-na b[e-lí-ia]*
15. *dul(!)-la [e-pu-uš]*
16. *i-na muḥ-ḥi-ia<sup>1</sup>*
17. 5 AN.BAR *mar-ra-a-[ti]*
18. *be-lí lu-ú-še-bil*
19. *ma-a<sup>2</sup>-da ši-bu-ut*
20. *ana be-lí-ia a-na-áš-šú*

## UPPER EDGE

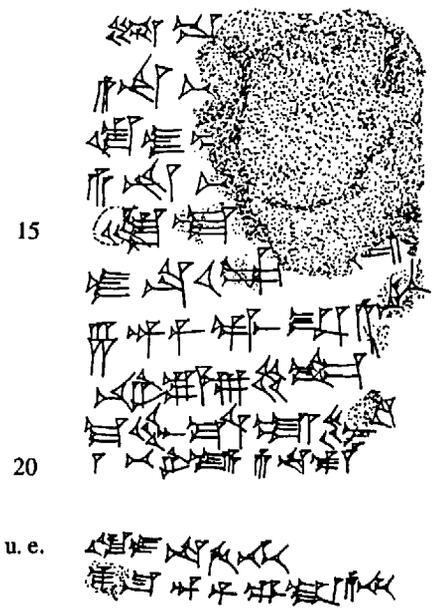
21. *ki-i na-kut-ti*
22. *[áš<sup>1</sup>]-šu AN.BAR mar-ra-a-ti*

## LEFT EDGE

23. *a-na be-lí-ia áš-pur*

l. e.

rev.



15

20

u. e.

<sup>(1)</sup>Your servant Amme-ladin. <sup>(2-3)</sup>I would gladly die for my lord. Say to my lord: <sup>(4)</sup>May my lord be well! <sup>(5-7a)</sup>As to the rent about which my lord wrote: I have now readied (it). <sup>(7b-12)</sup>Let the messenger of my lord go with Nadnā, and let them measure out the wheat [and] trans[port it].

<sup>(12-13)</sup>When I w[ent] to N[ippur], <sup>(14-15)</sup>[I performed] service for [my] l[ord]. <sup>(16-18)</sup>To me (now) let my lord send five iron shovels. <sup>(19-20)</sup>Great is the desire which I am conveying to my lord. <sup>(21)</sup>It is urgent! <sup>(22-23)</sup>Concerning iron shovels I have written to my lord.

## COMMENTS

Line 1—The name <sup>m</sup>*Amme-ladin* is related both to the name of a shaykh of the Aramean tribe of Yašīān (<sup>m</sup>*Amma-ladin*; see *ABL* 280:13–14) and to the name of a king of the North Arabian tribe of Qedar (<sup>m</sup>*Ammu-ladi*; see, e.g., Streck, *Asb.*, p. 134 viii 31 + variants). It is composed of the kinship term *amm* (“paternal uncle”) and a predicative element of uncertain interpretation. According to Zadok, this uncertain element is an Aramaic precative 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 <sup>m</sup>*Am-me* is understood to represent *ammī* (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/II, 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 muḥḥi* here seems to have the same sense as *ana muḥḥi*. 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 bêliya anaššû* seems to be an asyndetic relative clause.

## No. 103

Letter  
4.4 × 7.2 × 2.2 cm  
1:1.7

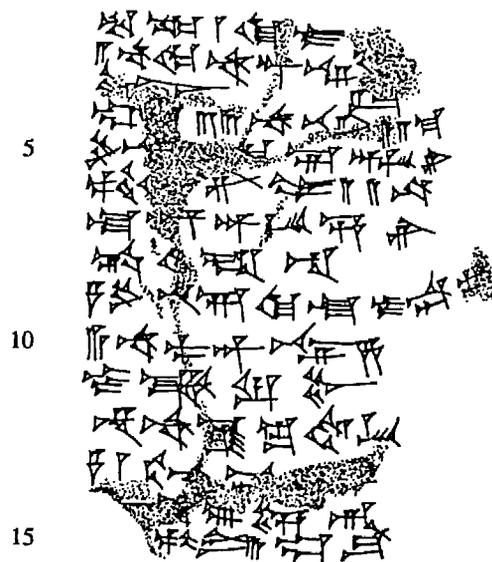
IM 77143  
12 N 166

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. ìr-ka <sup>m</sup>Ki-i-n[i]
2. a-na di-na-[an] be-lí-[ia]
3. [lu]l-lik
4. u[m-m]a-a a-na be-lí-[iá]-a-ma
5. LÚ n[a-qid-d]i É.DINGIR.MEŠ-ni
6. am-m[i]-ni GÌR<sup>II</sup> a-na
7. pa(!)(copy: la)-[an] DINGIR.MEŠ-e-ni
8. ta-p[ar]-ra-si
9. šá LÚ.[EN].LÍL.KI la i-du-[ú]
10. a-na pa-an be-lí-iá
11. i-ger-ru-bu
12. en-na [U<sub>8</sub>].UDU.ĪA.MEŠ
13. šá <sup>m</sup>[Gu-du]-[x(-x)]
14. [LÚ].[SIPA] úl-tir-ri
15. [ù] ANŠE.A.AB.BA

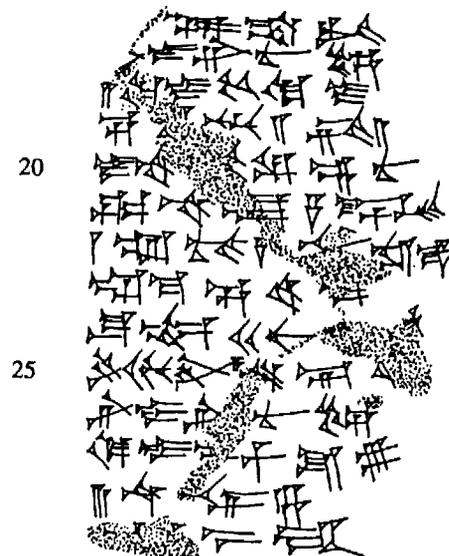
obv.



## REVERSE

16. [šá <sup>m</sup>]AG-Á.GÁL
17. [ni]l-i-ni nu-tir
18. a-[di]l i-mat ki-i
19. e-[per]l-ti a-ga-a
20. i-na [g]u-ru-un-nu
21. šak-na-[at] šá DUMU.MEŠ
22. <sup>m</sup>DUB-NUMUN [šá be-lí] iš-pur
23. um-ma e-per-[tu]
24. šu-bil man-nu [liš-p]ur
25. LÚ.GAKKUL [a-na] É-[šú(?)]
26. ni-i-ni nu-tir
27. ki-i [ú]l-mas-su-ú
28. a-na be-lí-iá
29. [al]-tap-ra

rev.



<sup>(1)</sup>Your servant Kīn[i]. <sup>(2-3)</sup>I would gladly die for [my] lord. <sup>(4)</sup>S[a]y to my lord: <sup>(5-8)</sup>The he[rdsman]en of our temples—w[h]y are you b[ar]ring them from our gods? <sup>(9-11)</sup>Those who don't even know a Nippurian can enter the presence of my lord. <sup>(12-14)</sup>Now the [sh]epherd has returned the flocks of Gudu[...]. <sup>(15-17)</sup>[And] we ourselves have returned the camel [of] Nabû-lē'i.

<sup>(18-21a)</sup>How long will it be before this baked brick must be placed in a [h]eap? <sup>(21b-22)</sup>About the sons of Šāpik-zēri of whom my lord wrote, <sup>(23-24)</sup>saying: "Send baked brick"—who [should se]nd (it)? <sup>(25-26)</sup>We ourselves have returned the brick-molder(?) to his house. <sup>(27-29)</sup>When I got news, I wrote to my lord.

### COMMENTS

Line 5—*nāqīdu* is restored with reduplicated *d* because the word exhibits reduplication elsewhere in the archive (l ú . n a . g a d a = *na-qid-da* [No. 122:24]). The occupation of temple herdsman is attested in later Neo-Babylonian texts as *nāqīdu ša* DN: e.g., *nāqīdu ša* <sup>4</sup>*Bēlti ša Uruk* (*YOS* 7 7:61; *TCL* 12 50:4-5; *YOS* 6 26:1; *YOS* 7 41:4 and 7), *nāqīdu ša* <sup>4</sup>*Nabû* (*TCL* 13 132:2 and 6-7; 133:9), *nāqīdu ša lâti ša* <sup>4</sup>*Bēlti ša Uruk* (*YOS* 7 96:3; 159:1-2), and *nāqīdu ša šēnu ša* <sup>4</sup>*Bēlti 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. mng. 1d.

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 <sup>m</sup>*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* NA<sub>4</sub>.AD.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 LÚ.GAKKUL does not seem to be attested elsewhere, although there was a Neo-Assyrian official who bore the title *rab qaqqullāte* (see *ADD* 1077 viii 16, and *ABL* 152:8). In first-millennium texts, *kakkullu*, the Akkadian equivalent of GAKKUL, denoted a wooden box (see *CAD* K, p. 59 s.v.; cf. *AHW*, p. 422 sub *kakkullu* II). Since the person designated as LÚ.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*.

## No. 104

Letter

3.8 × 6.5 × 2.4 cm

1:1.8

IM 77179

12 N 202

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-<sup>1</sup>na<sup>1</sup> m<sup>1</sup>[Id-di-ia<sup>1</sup> q[<sup>1</sup>t-bi-ma]
2. um-ma m<sup>x-x</sup> [ŠEŠ-kám]
3. um-ma-a a-<sup>1</sup>na ŠEŠ-ía<sup>1</sup>-[a-ma]
4. <sup>1</sup>am<sup>1</sup>-me-<sup>1</sup>ni<sup>1</sup> ul-<sup>1</sup>tu<sup>1</sup>
5. a-na LÚ É A-<sup>1</sup>ram<sup>1</sup>
6. tal-<sup>1</sup>lik<sup>1</sup> tē-en-<sup>1</sup>ga<sup>1</sup>
7. ù šu-lum-<sup>1</sup>ga<sup>1</sup>
8. <sup>1</sup>la<sup>1</sup> a-šem-<sup>1</sup>mu<sup>1</sup>
9. na-kut-ti ár-<sup>1</sup>šík-ku<sup>1</sup>
10. <sup>1</sup>a<sup>1</sup>-du-ú m<sup>NUM</sup>[UN]-MU
11. [a-na pa-ni-ka]

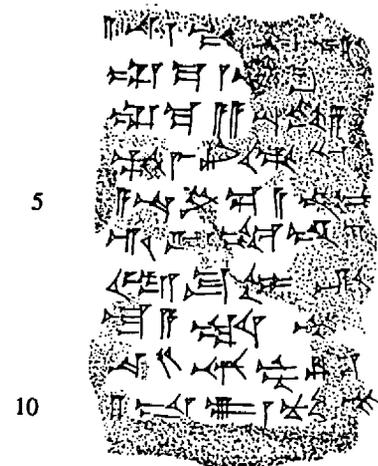
## LOWER EDGE

12. [a<sup>1</sup>-tap-ra]

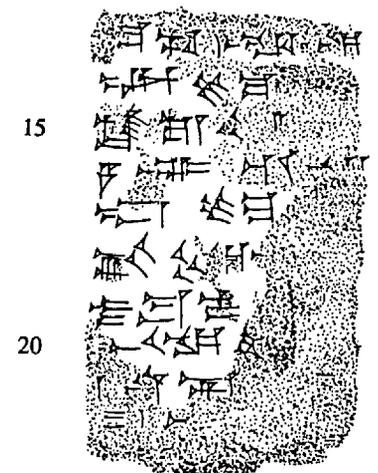
## REVERSE

13. [<sup>1</sup>l]a <sup>1</sup>ta-me-rik-ka<sup>1</sup>
14. al-kám-ma
15. <sup>1</sup>U<sub>8</sub><sup>1</sup>.UDU.<sup>1</sup>ĪIA<sup>1</sup>
16. šá aq-<sup>1</sup>bak-ka<sup>1</sup>
17. ab-kám-ma [KÛ.BABBAR]
18. lud-din <sup>1</sup>ki-i<sup>1</sup> [<sup>1</sup>la]
19. i-ba-<sup>1</sup>áš<sup>1</sup>-[šú-ú]
20. ina muḫ-<sup>1</sup>hi<sup>1</sup>-[šú-nu]
21. <sup>1</sup>a-na<sup>1</sup> É [x-x(-x)]
22. <sup>1</sup>šu<sup>1</sup>-p[ur]

obv.



rev.



<sup>(1-2)</sup>S[ay] to Iddiya, thus says [PN your brother]. <sup>(3)</sup>Say to my brother: <sup>(4-8)</sup>After you went to the people of Bīt-Aram, why don't I hear your news or your greeting? <sup>(9)</sup>I have started worrying about you. <sup>(10-12)</sup>[N]ow [I've sent] Zē[ra]-iddin [to you]. <sup>(13)</sup>[Do]n't delay. <sup>(14-17a)</sup>Come and lead in the flock about which I spoke to you, and <sup>(17b-18a)</sup>then let me give you [silver]. <sup>(18b-19)</sup>If they are [not] avail[able], <sup>(20-22)</sup>se[nd a letter] concerning [them] to Bīt[...].

## COMMENTS

Line 5—The reading LÚ É A-<sup>1</sup>ram<sup>1</sup> is reasonably certain. Whether this graph represents “Aram” or “Arameans,” or whether it stands for a specific tribe or settlement of Arameans called Bīt-Aram is uncertain. The name is similar to that of the town or village called Bīt-Aḫlamê, 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 rašû*, “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 *ár-šik-ku*<sup>1</sup> obviously stands for *arši* + *-akku* (a variant of *-akka*). Expected instead is *aršâkku* or *aršâkka*, but compare the writing *ú-še-bi-li-ka* (for expected *ušebbilakka*) in No. 55:8.

## No. 105

Letter  
3.6 × 5.4 × 2.2 cm  
1:1.6

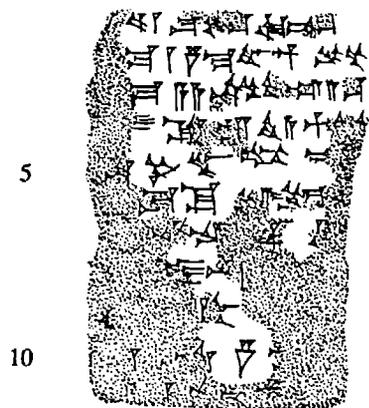
IM 77200  
12 N 224

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-n]a <sup>m</sup>Ba-<sup>l</sup>laṭ-su<sup>l</sup> qí-bi-<sup>l</sup>ma<sup>l</sup>
2. [um]-ma <sup>m</sup>Šá-ma-a<sup>ḡ</sup>-<sup>l</sup>l šEŠ-kám
3. [um]-ma-a a-na šEŠ-<sup>l</sup>ia<sup>l</sup>-a-<sup>l</sup>ma<sup>l</sup>
4. [ki]-<sup>l</sup>i U<sub>8</sub>.UDU<sup>l</sup>.ḪI.A.<sup>l</sup>MEŠ<sup>l</sup>
5. [a]-<sup>l</sup>na<sup>l</sup> LÚ Pu-qu-d[u]
6. [ib]-<sup>l</sup>ba<sup>l</sup>-ku <sup>l</sup>LÚ A<sup>l</sup>-ram[.MEŠ(?)]
7. [šá it]-<sup>l</sup>ti-ka<sup>l</sup> x x (x)
8. [x x] <sup>l</sup>i-na(?)<sup>l</sup> [x x (x)]
9. x [x (x)] <sup>l</sup>SAL<sup>l</sup> [x x (x)]
10. x x ŠÁ x [x (x)]
11. x x x x (x)

obv.



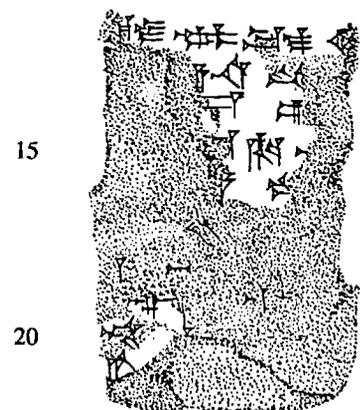
5

10

## REVERSE

12. <sup>l</sup>ki<sup>l</sup>-i aq-ba-áš-<sup>l</sup>šú<sup>l</sup>
13. [x x (x)] <sup>l</sup>a<sup>l</sup>-na <sup>l</sup>šEŠ<sup>l</sup>-[ia]
14. [x x (x)] x x [x (x)]
15. [x x (x)] x KÙ.BABBAR x [(x)]
16. [x x x] x x [(x)]
17. [x x (x)] x [x x (x)]
18. x x [x x x x (x)]
19. [x] x x [x] x [x x (x)]
20. x x [x x x (x)]
21. NI [x x x x (x)]

rev.



15

20

<sup>(1-2)</sup>[Sa]y to Balāssu, [th]us says Šama<sup>ḡ</sup>-Il your brother. <sup>(3)</sup>[S]ay to my brother: <sup>(4-6a)</sup>[Whe]n they [le]ad the flocks to the Puquḏ[u] tribe, <sup>(6b-8)</sup>the Aramean[s(?)] who are wi]th you [...] in(?) [...]. <sup>(9-11)</sup>[...] <sup>(12-14)</sup>When I spoke to him, [...] to [my] brother. <sup>(15-21)</sup>[...] silver ... (remainder broken).

## COMMENTS

Line 2—<sup>m</sup>Šá-ma-a-<sup>l</sup>īl stands of course for Šama-<sup>l</sup>īl, “<sup>l</sup>īl has heard,” an Aramaic PN. On the theophoric element <sup>l</sup>īl, 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 × 6.4 × 2.4 cm  
1:1.9

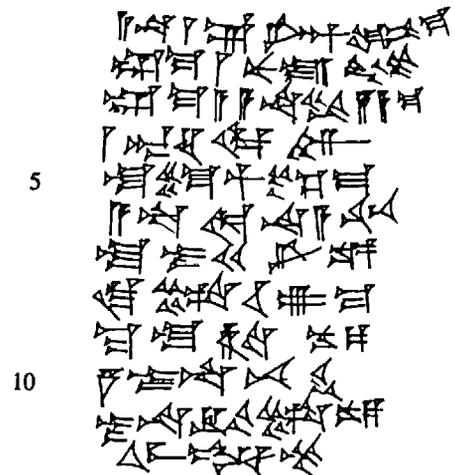
IM 77100  
12 N 123

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. a-na <sup>m</sup>Dan-ni-DINGIR qí-bi-ma
2. um-ma <sup>m</sup>PAP-ia šEŠ-kám
3. um-ma-a a-na šEŠ-íá-a-ma
4. <sup>md</sup>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 KÙ.BABBAR-ka
10. šá i-na pít-ḫi
11. i-na eq-li-ka
12. ši-il-mu

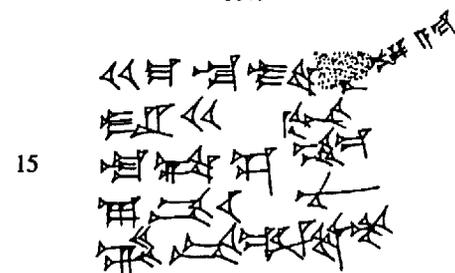
obv.



## REVERSE

13. mam-ma la i-par-<sup>r</sup>rak<sup>l</sup>-ka-a-ma
14. ra-man-gu
15. la ta-ḫab-bil
16. dib-bi-šú-nu
17. gab-bi al-te-mu

rev.



<sup>(1-2)</sup>Say to Dannī-ilī, thus says Nāširiya your brother. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>You must not release Bēl-ušallim, and <sup>(6-7)</sup>he must not hand you over to the court. <sup>(8)</sup>Detain him. <sup>(9-13)</sup>And let no one bar you from any of your silver which is safeguarded in the hole in your field. <sup>(14-15)</sup>Don't cheat yourself. <sup>(16-17)</sup>I have heard all their talk.

## COMMENTS

Line 1—<sup>m</sup>*Dan-ni-DINGIR* represents the Akkadian PN *Dannī-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

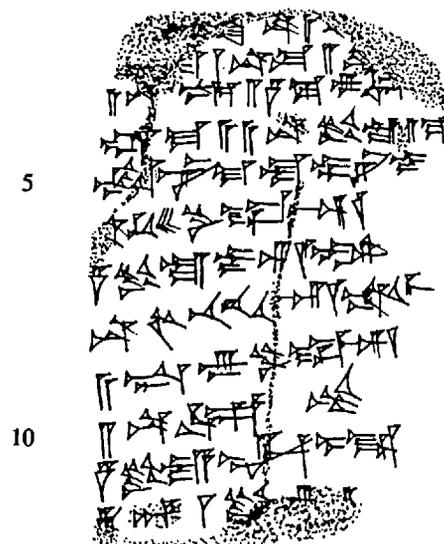
IM 77102  
12 N 125

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [a-na <sup>m</sup>K]i-na-a q[*t*-bi-ma]
2. [um-m]a <sup>m</sup>Na-ba-a š[EŠ-kám]
3. a-[na] ka-a-šá lu-ú šu[l-mu]
4. [um]ma-a a-[na] šEŠ-ia-a-ma
5. am-me-ni ma-la-gan-ni-i
6. [UD].MEŠ LÚ.DUMU šip-ri
7. šá šEŠ-ia i-tal-kan-ni
8. na-kut-ti ar-ta-ši
9. a-du-ú LÚ.DUMU šip-ri
10. a-na šul-mu
11. šá šEŠ-ia al-tap-ra
12. [ha-an]tiš [šEŠ-ú-a]

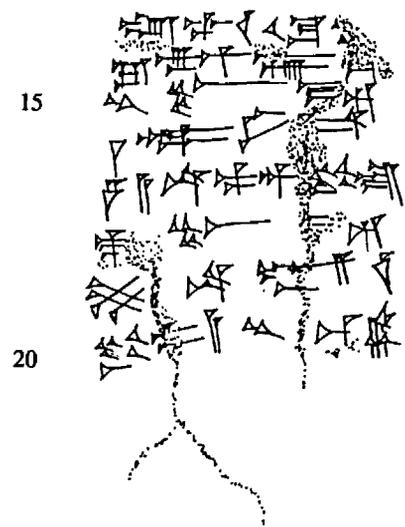
obv.



## REVERSE

13. *ṭup-pi-šú u šu-l[um-šú]*
14. *lu-ú-mas-sa-<sup>l</sup>ma<sup>l</sup>*
15. *liš-pu-ra*
16. <sup>md</sup>AG-DÛ-[u]š
17. *šá a-na pa-an [š]EŠ-ia*
18. *áš-pu-<sup>l</sup>ra<sup>l</sup>*
19. KASKAL [a]-na GÌR<sup>II</sup>-šú
20. *ŠEŠ-<sup>l</sup>ú<sup>l</sup>-a liš-kun*

rev.



<sup>(1-2)</sup>S[ay to K]īnā, [thu]s says Nabā [your] br[other]. <sup>(3)</sup>May you be w[ell]. <sup>(4)</sup>Say to my brother: <sup>(5-7)</sup>Why has my brother's messenger (been) gone from me so long? <sup>(8)</sup>I've started to worry; <sup>(9-11)</sup>now I've written to inquire about my brother's well-being. <sup>(12-15)</sup>Quickly, let my brother find his tablet and [his] greet[ing] and let him send a letter to me.

<sup>(16-18)</sup>Nabû-īp[u]š, whom I sent to my [br]other, <sup>(19-20)</sup>let my brother set him [o]n the road.

## COMMENTS

Lines 5–6—*malagannî ūmū* represents *mala agannî ūmū*, “(for) so long, (for) a long time, ever” (lit. “all these days”). Compare the use of this expression in the passages: *mala agannî ūmū mamma tabnītu ina bīt ili ul ubannū*, “For a long time no one has arranged the sacrificial table in the temple” (No. 17:35–37), *ammēni mala agannî 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 *ammēni mala agā ūmū mār šiprika lā āmur*, “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 rašū* means “to start worrying, to become afraid” (see *CAD* N/I, pp. 198–99 sub *nakuttu* a).

## No. 108

Letter  
4.3 × 6.7 × 2.6 cm  
1:1.6

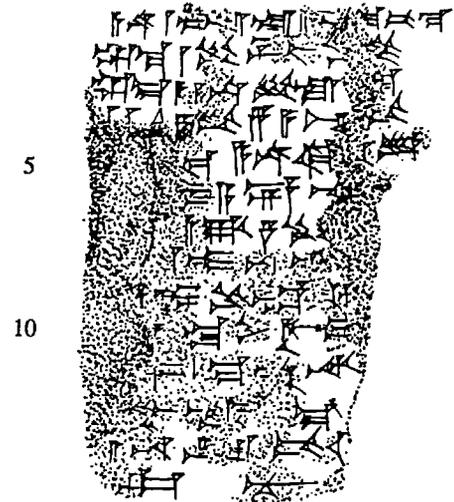
IM 77117  
12 N 140

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>x-(x-)-*ia-a-x* [q]t-*bi-ma*
2. *um-ma* <sup>m</sup>ŠEŠ-x-x ŠEŠ<sup>l</sup>-*kám*
3. *um-ma-a* <sup>l</sup>a-na<sup>l</sup> ŠEŠ-*ia*-[*a-m*]*a*
4. x x <sup>l</sup>šá ŠEŠ<sup>l</sup>-*ía* *a-na*[*m*]-<sup>l</sup>bi<sup>l</sup>
5. [x x] x *a-na* qí-[*i*]t ITI
6. [*an-ni*]-<sup>l</sup>i<sup>l</sup> *a-dan-n*[*u* (x)]
7. [(x) LÚ].<sup>l</sup>A<sup>l</sup>.KIN <sup>l</sup>šá ŠE[š-*ia*]
8. [x (x)] <sup>l</sup>a-kan-na<sup>l</sup> x [x (x)]
9. [UD].<sup>l</sup>x.KÁM<sup>l</sup> LÚ.<sup>l</sup>UNUG.KI<sup>l</sup>.M[EŠ]
10. [x] x KU(?) <sup>l</sup>LÚ<sup>l</sup>.D[AM(?).GÀR(?)]
11. [x] x-x-*ma* <sup>l</sup>it<sup>l</sup>-*ti* [x x (x)]
12. [*liš*]-<sup>l</sup>pu-ram<sup>l</sup>-*ma* [*ki-i*]
13. <sup>l</sup>a-na <sup>l</sup>tu<sup>l</sup>-*bi-šú*
14. [š]ak-<sup>l</sup>nu<sup>l</sup>

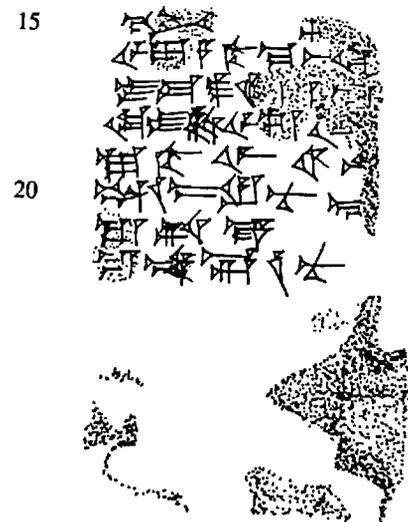
obv.



## REVERSE

15. <sup>l</sup>li<sup>l</sup>-<sup>l</sup>ik
16. <sup>l</sup>šá *mim-ma ina m*[u<sup>h</sup>(?)-*hi*(?)-šú(?)]
17. *i-ba-áš-šú* <sup>l</sup>ki-i<sup>l</sup> x[(-x)]
18. *ki-i* KÛ.BABBAR <sup>l</sup>ù *ki*<sup>l</sup>-[*i* x(-x)]
19. *lu-šal-lim* *u*<sub>4</sub>-<sup>l</sup>mu<sup>l</sup>
20. *il-tap-ru-nu-m*[*a*]
21. <sup>l</sup>lu<sup>l</sup>-*uš-pur*
22. <sup>l</sup>lu<sup>l</sup>-*qar-rib-šú-nu*<-*ti*>

rev.



<sup>(1-2)</sup>[S]ay to [P]N, thus says Ab[...] your brother. <sup>(3)</sup>Say to my brother: <sup>(4)</sup>I will na[m]e the [...] of my brother. <sup>(5-7a)</sup>[...] at the e[n]d of [thi]s month, the ter[m] ...]. <sup>(7b-8)</sup>The [me]ssenger of [my] broth[er ...] here [...]. <sup>(9-10)</sup>On the [... da]y, the Urukian[s will(?) ...] the m[er]chant(?). <sup>(11-12)</sup>[Let him se]nd [...] with [...], and <sup>(13-15)</sup>[if] he [d]eems it fit, let him g[o]. <sup>(16-17a)</sup>And for any (claim) there is a[gainst(?) him]—<sup>(17b-18)</sup>whether it is [...], or silver, o[r ...], <sup>(19a)</sup>I will make full restitution. <sup>(19b-20)</sup>When they have written to me, <sup>(21)</sup>let me write. <sup>(22)</sup>Let me bring the<m>.

## COMMENTS

Lines 13–14—For the idiom *ana tūbi 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 *rašūtu*, as the following parallel expressions indicate: *rašūtu ša Ekur ina muḫḫi hindu šāšu ibašši*, “Is there a claim of Ekur against this sack?” (*TCL* 12 120:19) and *kī rašūtu ša Ekur u ša mamma šanāmma ina muḫḫi ibaššū lā īde*, “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).

## No. 109

Letter  
3.6 × 5.9 × 2.4 cm  
1:1.7

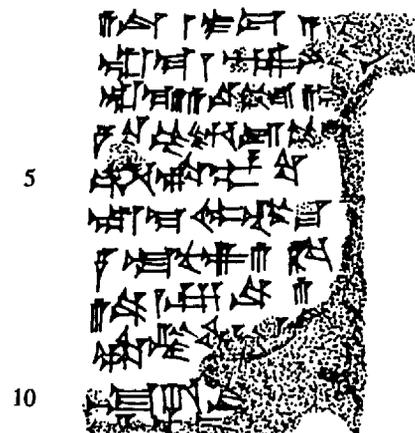
IM 77135  
12 N 158

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. *a-na* <sup>m</sup>*l*-*ba-a* <sup>1</sup>*q*l-[*bi-ma*]
2. *um-ma* <sup>md</sup>AG-<sup>1</sup>ŠEŠ-*ir* <sup>1</sup>[ŠEŠ-*kám*]
3. *um-ma-a a-na* <sup>1</sup>ŠEŠ<sup>1</sup>-*ia-a-m*[*a*]
4. *šá* *u<sub>4</sub>-mu-us-su* <sup>1</sup>ŠEŠ-<sup>1</sup>*ú*l-[*a*]
5. *il-ta-nap-par*
6. *um-ma mi-nam-ma*
7. *šá-la-nu-ú-a* KÙ.BABBAR
8. *a-na* <sup>m</sup>*l*b-*na-a*
9. *ta-nam*-<sup>1</sup>*di-na*l-[*áš-šú*]
10. *i-na* šU<sup>II</sup>(!)-<sup>1</sup>*šú* *n*[*a*(?)-*din*(?)]
11. <sup>1</sup>2<sup>1</sup>/<sub>2</sub> <sup>1</sup>MA<sup>1</sup>.<sup>1</sup>NA

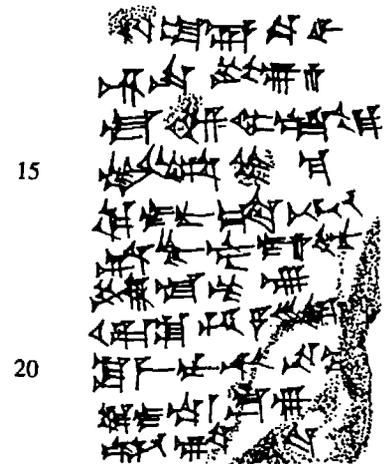
obv.



## REVERSE

rev.

12. 𒀭𒀪.BABBAR] *at-tan-na-ši*  
 13. *en-na šeš-ú-a*  
 14. *la im\*-mi-rik-ki* \*over erasure  
 15. *lil-li-kám-ma*  
 16. *di-i-nu it-ti-šú*  
 17. *nid-bu-ub ia-a'-nu*  
 18. LÚ *Aḥ-la-mu-ú*  
 19. *u UR.GIR<sub>15</sub> 1+en šá [LÚ sar]-[ru-ti]*  
 20. *ku-sip-pe-ti na-d[a-a]*  
 21. *ki-i iš-šu-ú*  
 22. *il-ta-par*



<sup>(1-2)</sup>S[ay] to Ibâ, thus says Nabû-nâšir [your brother]. <sup>(3)</sup>Say to my brother: <sup>(4-5)</sup>About that which my brother daily keeps writing to me, <sup>(6-9)</sup>saying—

Why are you giving silver to Ibnâ without my permission? <sup>(10)</sup>It wa[s delivered(?)] into his hands. <sup>(11-12)</sup>I gave him two and one-half mi[nas] of silver.

<sup>(13-14)</sup>Now my brother must not delay. <sup>(15-17<sup>a</sup>)</sup>Let him come so that we may institute proceedings against him.

<sup>(17<sup>b</sup>-19)</sup>There is not an Aḥlamû or one single dog-of-a-crim[inal] around.

<sup>(20)</sup>The *kusippu*-breads are st[ored]. <sup>(21-22)</sup>When they brought (them), he wrote.

## COMMENTS

Lines 16–17—For the idiom *dîna (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 *Aḥlamû* 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, *RGTC* 8, p. 3 s.v.).

Line 20—According to CAD K p. 585, *kusīpu* 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 *kusippētu* in the plural (see, e.g., *BE* 8 153:1 and *passim*).

Letter  
4.8 × 8.9 × 2.8 cm  
1:2.0

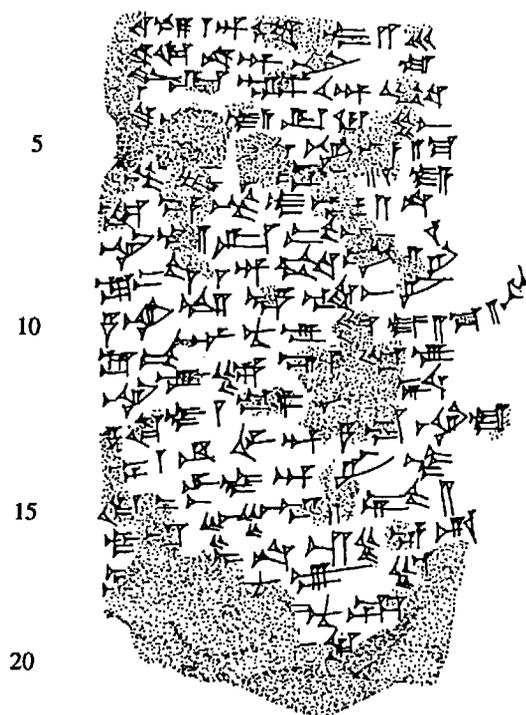
IM 77161  
12 N 184

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [l]R-ka <sup>md</sup>AMAR.UTU<sup>l</sup>-APIN-eš
2. [a-n]a di-na-an <sup>l</sup>be-lí<sup>l</sup>-ia
3. [l]ul-<sup>l</sup>lik<sup>l</sup> <sup>d</sup>AG u <sup>d</sup>AMAR<sup>l</sup>.UTU
4. [a]-<sup>l</sup>na<sup>l</sup> b[e-lí<sup>l</sup>-ia lik-ru-bu
5. [um-ma-a a-n]a be-lí<sup>l</sup>-<sup>l</sup>ia<sup>l</sup>-a-ma
6. [<sup>m</sup>MU-<sup>l</sup>SUM LÚ.DUMU šip-ri<sup>l</sup>-ia
7. <sup>l</sup>ḫè-e<sup>l</sup>-mu i-<sup>l</sup>riš<sup>l</sup> a-na
8. be-lí<sup>l</sup>-<sup>l</sup>ia<sup>l</sup> liq-bi <sup>l</sup>áš<sup>l</sup>-šú
9. dib-bi <sup>l</sup>šá<sup>l</sup> <sup>md</sup>AMAR.UTU-<sup>l</sup>LUGAL-a<sup>l</sup>-ni
10. šá be-lí iš-pur am-me-ni
11. dib-bi an-nu-ú-<sup>l</sup>tu<sup>l</sup> ia-a-<sup>l</sup>ma<sup>l</sup>-a-ti
12. be-lí <sup>l</sup>ú<sup>l</sup>-tir <sup>l</sup>kit-tu<sup>l</sup>-ú
13. <sup>l</sup>šá ki<sup>l</sup>-i <sup>m</sup>AG-DÙ<sup>l</sup>-uš
14. <sup>l</sup>DUMU<sup>l</sup> <sup>m</sup>TUK-š<sup>l</sup>i-DINGIR <sup>l</sup>šá la<sup>l</sup> be-lí-ia
15. <sup>l</sup>ki-i<sup>l</sup> pi-i an-ni-i
16. i-<sup>l</sup>dab<sup>l</sup>-bu-bu-<sup>l</sup>ú a<sup>l</sup>-ga-a
17. x [x (x)] <sup>l</sup>il-na ze-e-ri
18. [x x (x)] <sup>l</sup>NU<sup>l</sup> ú x [(x)]
19. [x x x] x NU SAG [x (x)]
20. [x x x x] x DI [x x (x)]  
(lower edge broken)

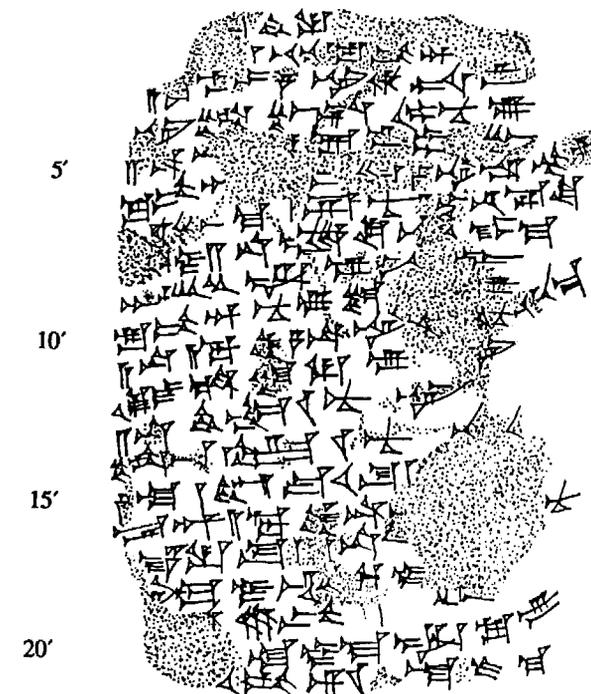
obv.



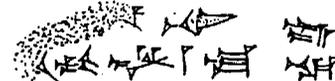
rev.

## REVERSE

- 1'. [x x] x <sup>l</sup>HI RU [x x x x]
- 2'. [x (x)] x ina UG[U] <sup>l</sup>dib-bi<sup>l</sup> an-[nu-tu]
- 3'. a-<sup>l</sup>na pi-i šá<sup>l</sup> be-lí <sup>l</sup>ḫa<sup>l</sup>-du-<sup>l</sup>ú
- 4'. be-lí li-pu-uš mi-nu-ú
- 5'. a-<sup>l</sup>na<sup>l</sup> b[e-lí<sup>l</sup>-i]á lu-<sup>l</sup>ú-uq(!)-bu<sup>l</sup>
- 6'. dib-bi a[n-nu]-<sup>l</sup>ú-tu šá<sup>l</sup> be-lí iš-mu-<sup>l</sup>ú
- 7'. <sup>l</sup>iq-bu<sup>l</sup>-ma <sup>m</sup>Kit-nu-<sup>l</sup>šá LÚ<sup>l</sup>.EN.LÍL.KI
- 8'. [k]i-i a-na UNUG.KI <sup>l</sup>it(?)<sup>l</sup>-tur(?)<sup>l</sup>-ma
- 9'. DINGIR.MEŠ liš-al-ú-<sup>l</sup>ni<sup>l</sup> k[i]-<sup>l</sup>i
- 10'. dib-bi an-nu-ú-tu [ki-nu]-<sup>l</sup>ú(?)<sup>l</sup>
- 11'. a-na <sup>l</sup>id ḫur-šá-na be-lí <sup>l</sup>liš<sup>l</sup>-[pur]-<sup>l</sup>šú-nu-ti<sup>l</sup>-ma
- 12'. ki-i it-<sup>l</sup>tu<sup>l</sup>-ru-ú-<sup>l</sup>ni<sup>l</sup>
- 13'. <sup>l</sup>a<sup>l</sup>-na <sup>l</sup>ḫi-bil<-ti>-šú-nu <sup>l</sup>be-lí
- 14'. li-x-x-šú-nu-<sup>l</sup>ti<sup>l</sup>
- 15'. <sup>l</sup>šá<sup>l</sup> la <sup>m</sup>A-a-ba-u-su [a-na]



u. e.



- 16'. É <sup>d</sup>hur<-šá>-na l[a(?) il(?) -la(?) -ku(?)]  
 17'. pur-ru-su ṽa<sup>1</sup>-na m[uḥ-ḥi]-nu  
 18'. [be-l]í la i-na[m-d]i-i  
 19'. [en]-[na<sup>1</sup> lib-bi ṽá be-lí-[ia]  
 20'. [mim(?) -ma(?)] la i-ma-al-lu-ú  
 21'. ul tal-[la<sup>1</sup> -kám-ma

## UPPER EDGE

- 22'. [a-n]a be-lí-ia  
 23'. ul al-la-ka

<sup>(1)</sup>Your [serv]ant Marduk-ēreš. <sup>(2-4)</sup>I would gladly [d]ie [fo]r my lord. May Nabû and Marduk bless my l[ord]. <sup>(5)</sup>[Say t]o my lord: <sup>(6-8a)</sup>Šuma-iddin, my messenger, has requested instructions. Let him speak to my lord. <sup>(8b-10a)</sup>Concerning the words of Marduk-šarrāni about which my lord wrote—<sup>(10b-12a)</sup>Why has my lord repeated(?) each and every one of(?) these words? <sup>(12b-16a)</sup>Is it true that according to Nabû-īpuš, son of Rāši-ili, they are speaking without the permission of my lord as follows: <sup>(16b-18)</sup>“This [...] in seed [...]”? <sup>(19-r. 2a)</sup>[...] (r. 2b-4a)Let my lord do exactly what my lord would like (to do) abo[ut] th[ese] words. <sup>(4b-5)</sup>What should I say(?) to m[y lord]? <sup>(6-7a)</sup>They in fact spoke t[hes]e words which my lord has heard. <sup>(7b-10)</sup>[I]f Kitnuša, the Nippurian, has returned(?) to Uruk, let them ask the gods whether these words are [tru]e. <sup>(11-14)</sup>Let my lord se[nd] them to the river ordeal; and if they are proved guilty, let my lord [...] them for their wrong<doing>. <sup>(15-16)</sup>But [they must no]t [go(?) to] the house of the river or<de>al without <sup>m</sup>A-a-ba-u-su. <sup>(17-18)</sup>M[y lord] must not rep[udi]ate (his obligation) to make a decision co[n]cerning us. <sup>(19-20)</sup>[No]w [my] lord must not [on any account(?)] become angry. <sup>(21)</sup>(But if) you will not come (to my aid), <sup>(22-23)</sup>I will not come [t]o 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 *turru* 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 ša bēlī ḥadū bēlī līpuš*, “Let my lord do exactly what my lord would like (to do) ...,” compare the passage *appī ša sukkaḥ bēliya ḥadū līpuš*, “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 šū ina muḥḥi šapte ša ḥursān ina libbi iša* >> *ulūšu*, “[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 *nadū* in the meaning “to repudiate an obligation,” see *CAD N/I*, pp. 78–79 sub *nadū* 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 *kī*, and the use of *ul* instead of *lā*.

## No. 111

Letter  
4.0 × 6.5 × 2.3 cm  
1:1.7

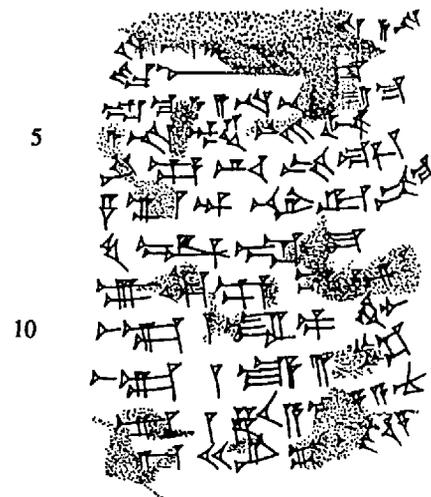
IM 77190  
12 N 213

## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [lR-ka <sup>m</sup>x-x]-x a-na
2. [di-na<sup>l</sup>-a[n be-lí-ia]
3. lul-[li]k
4. um-ma-[a<sup>l</sup> a-na be-[lí]-[ia<sup>l</sup>-ma
5. [a<sup>l</sup>-na [<sup>m</sup>]EN-mu-SIG<sub>5</sub>
6. LÚ e-ri-bi UKKIN
7. šá [É<sup>l</sup>.DINGIR be-lí liq-bi-ma
8. liš-al um-ma
9. ú-[de<sup>l</sup>-e [e-ri<sup>l</sup>
10. ina É [<sup>m</sup>]Ra-pa-a<sup>ʾ</sup>
11. ina É <sup>m</sup>Ya-a-šar
12. [ina] [É<sup>l</sup> <sup>m</sup>Ḫa-a-[ia-a<sup>l</sup>-nu
13. [ina] [É<sup>l</sup> man-ni [gab-bi<sup>l</sup>-šú šá

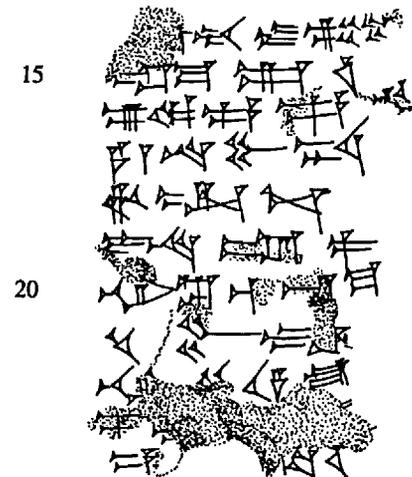
obv.



## REVERSE

14. [LÚ] [šá<sup>l</sup> ZAG i-qab-bu
15. [um<sup>l</sup>-ma É-šú
16. ú-de-e e-[ri<sup>l</sup>
17. šá a(!)-na bu-du
18. ḫa-al-qa
19. i-na ṭup-pa
20. be-lí lu-[mas-si<sup>l</sup>-ma
21. liš-pu-[ra<sup>l</sup>
22. be-[lí LÚ(?)<sup>l</sup>.ŠUKU-ia
23. x x [x x x] x
24. x [x x](-x)-x-šú

rev.



<sup>(1-3)</sup>[Your servant P]N. I would gladly die [for my lord]. <sup>(4)</sup>Say to my lo[rd]: <sup>(5-8)</sup>Let my lord speak to Bēl-mudammīq, a member of the temple assembly, and ask: <sup>(9-13a)</sup>“Are the copper utensils in the House of Rapa? In the House of Yašar? [In] the House of Ḫayyānu? [In] whose house?” <sup>(13b-15)</sup>All of those attached to the ša būdi-official are saying that (they are in) his house. <sup>(16-18)</sup>The copper utensils which are (intended for use) at the būdu-ceremony have disappeared. <sup>(19-21)</sup>My lord should identify them in a tablet and send it to me. <sup>(22-24)</sup>My overseer(?) of ration-recipients(?) [...].

## COMMENTS

Lines 6–7—LÚ ēribi UKKIN ša bīt 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 Nicolò, *BR* 8/7, pp. 146–47).

It is suggested that the sign UKKIN in the title LÚ *ēribi* UKKIN *ša bīt ili* does not stand at this period for the Akkadian word *puḫru* but rather for its Aramaic equivalent *kʿništā* (“Kneset”). The latter is rendered in Neo-Babylonian as *kiništu*, *kinaštu*, 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*, *kinaš/ltu*; 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, *puḫru* is seldom if ever coupled with *bīt ili* or the names of temples, whereas *kiništu* 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 *kiništu* in Late Babylonian (see *AHw*, pp. 876–77 sub *puḫru(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 *udû*, “utensils,” and for references to the use of *udê* in construct with other Akkadian words designating metals, see *AHw*, p. 1402 sub *udû(m)* I 2. Parpola translates *udê* 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 *udê* as a feminine plural, since the term governs what appears to be a feminine plural stative in line 18 (*ḥa-al-qa*).

Line 10—*Rapa*ʾ is the 3m.sg. *Qal* perf. of the common West Semitic root \*RPʾ, “to heal.” It is an abbreviation of a name of the type DN-*rapa*ʾ (“DN has healed”), for which see Zadok, *West Semites*, p. 87.

Line 11—*Yašar* is the 3m.sg. *Qal* perf. of Aramaic or Hebrew \*YŠR, “to be straight, right.”

Line 12—<sup>m</sup>*Ḥa-a-ʿia-a-l-nu* represents *Ḥayyānu* and is an exact parallel of *Ḥyn* in Šafāitic and Liḥyānic (see Ryckmans, *Noms propres sud-sémitiques*, vol. 1, p. 91; Caskel, *Lihyanisch*, 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 *Αιαν*, *Αιανης*, and *Αιανιου* (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 našḫiptu* of the betrothal (*ḥašādu*) of Bēlet-Sippar.

Line 22—Both the reading and interpretation of this line are uncertain.

## No. 112

Letter  
Fragment  
—Unregistered  
12 N 216

## TRANSLITERATION

## OBVERSE

- 1'. [ ] x  
 2'. [ ] x  
 3'. [ ] 'šá' 'šEŠ'-[x]  
 4'. [ ]  
 5'. [ ]  
 6'. [ ] x x  
 7'. [ ] x LA ŠÁ x x  
 8'. [ ] -x-ú liš-pu-r[am-ma]  
 9'. [ ] ŠE BI 'áš-pu'-[raš-šú]  
 10'. [ ] x x x [ ]  
 11'. [ ] x  
 12'. [ ] 'NU'  
 13'. [ ] 'MEŠ(?)'

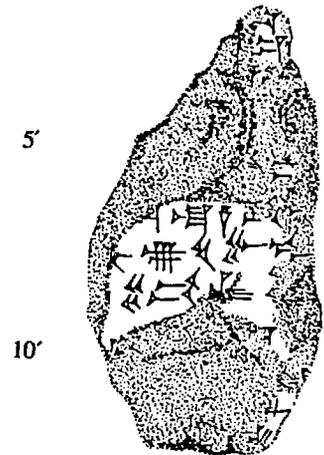
## REVERSE

- 14'. [ ] x x [ ]  
 15'. [ ] BA(?) x x (x)  
 16'. [ ] i]t-tal-ka-ma  
 17'. [ ] a]l-kám-ma  
 18'. [ ] x A MU(?) [(x)]  
 19'. [ ] š]EŠ-'ia' [(x)]

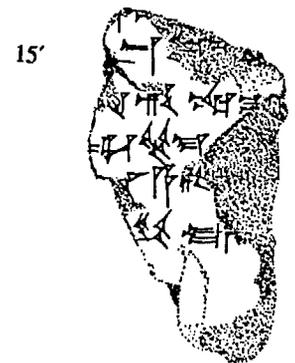
This letter is too broken to merit either translation or comment.

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obv.



rev.



## No. 113

Letter  
Fragment  
—Unregistered  
12 N 225

## TRANSLITERATION

## OBVERSE

- 1'. x BI an-'nu]-[x x x x (x)]  
 2'. [x-n]a muh-ḫi-'šú' [x x x (x)]  
 3'. 'ù(?)' a-na LA 'BI(?)' x [(x)]  
 4'. [a(?)-n]a(?) pi-i li-šá-'sa(?)'-[x]

obv.



## REVERSE

- 1'. [x (x)]-ĤU-šú-nu-ú-tu x  
 2'. x x (x) [x] x [x x]

rev.



The text is too broken to translate.

## No. 114

Exercise tablet: S<sup>b</sup> Tablet II; middle column of signs only  
 16.0 × 21.3 × 2.2 cm  
 1:1.3

IM 77077  
 12 N 100

## TRANSLITERATION

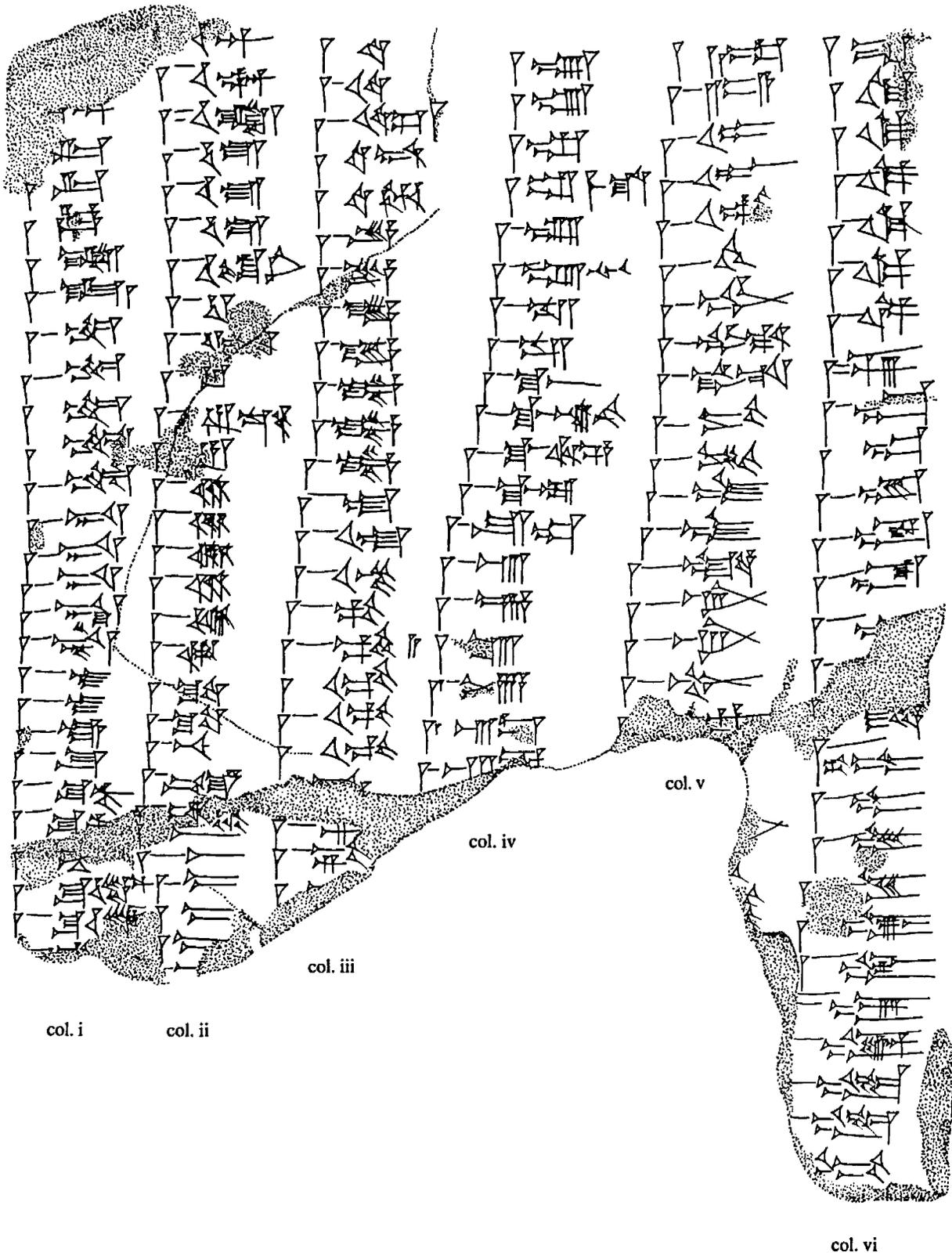
In the following transliteration, the numbers in parentheses correspond to the line numbers of S<sup>b</sup> II as given in *MSL* 3 132–53. The uppercase letters in the right-hand column represent the signs in the middle column of the three-column version of S<sup>b</sup> II; and the values in parentheses 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.

In this exercise the scribal apprentice seems to have been expected to produce the signs of Syllabary B from dictation. This is clear from the large number of homophonic variants that appear on the tablet, including NE (= bil) for BÍL (= bíl), KÁD (= kád) for ŠU-KÁD (= ka d<sub>4</sub>), AM-A (= a ma<sub>x</sub>) for AM (= á ma), DUB (= su mu g) for UM×ŠÀ (= s ú mu g), DUB (= sa ma g) for UM×LAGAB (= sa ma g<sub>5</sub>), NUN<sup>tená</sup> (= a ga r ga ra) for NUN.KU<sub>6</sub> (= a ga r ga ra), PA-DUšēššig (= ma š ki m) for PA-DU<sup>guná</sup> (= ma š ki m), ÁB×ME-EN (= š e m<sub>4</sub>) for ÁB×ŠÀ (= š è m), LÚ×ŠÀ (= š á ga ?) for LÚ.GÁN (= š a ga), UŠ (= ni ta) for ARAD (= ní ta), and EZEN×A-LÁL (= a si la<sub>4</sub>) for EZEN×LÁL (= a si la<sub>4</sub>).

## COLUMN I

1.(1)	[AN] (ána)	AN (ána)
2.(2)	[AN] (dingir)	AN (dingir)
3.(3)	[NAB] (nab)	NAB (nab)
4.(4)	┌MUL┐ (mulu)	MUL (mulu)
5.(5)	UR (ur)	UR (ur)
6.(6)	UR (ur)	UR (ur)
7.(7)	UR (urbingu <sub>x</sub> )	UR×(urbingu)
8.(8)	UR <sup>guná</sup> šēššig (dun <sub>4</sub> )	URšēššig (nimgir)
9.(9)	URšēššig (nimgir)	UR <sup>guná</sup> šēššig (dun <sub>4</sub> )
10.(10)	NE (ne)	NE (ne)
11.(11)	NE (izi)	NE (izi)
12.(12)	NE (bil)	BÍL (bíl)

obv.



rev.

col. xi

col. x

col. ix

col. viii

col. vii

## COLUMN I (cont.)

13.(13)	BÍL (g i b i l)	BÍL (g i b i l)
14.(14)	BÍL (g i b i l)	BÍL (g i b i l)
15.(15)	DU (d u)	DU (d u)
16.(16)	DU (r i <sub>6</sub> )	DU (r i <sub>6</sub> )
17.(17)	DU (g u b)	DU (g u b)
18.(18)	DU <sub>guná</sub> (s u ḥ u š)	DU <sub>guná</sub> (s u ḥ u š)
19.(19)	DUšeššig (k a š <sub>4</sub> )	DUšeššig (k a š <sub>4</sub> )
20.(20)	I (i)	I (i)
21.(21)	I (i)	I (i)
22.(22)	IA (i a)	IA (i a)
23.(23)	ŠU (š u)	ŠU (š u)
24.(24)	ŠU-KÁD (p e š <sub>5</sub> )	ŠU-KÁD (p e š <sub>5</sub> )
25.(25)	ŠU-ÍKÁD <sup>1</sup> (p e š <sub>5</sub> )	ŠU-KÁD (p e š <sub>5</sub> )
26.(26)	ÍKÁD <sup>1</sup> (k á d)	ŠU-KÁD (k a d <sub>4</sub> )
27.(27)	ŠU <sup>m</sup> -NAGA (t u <sub>5</sub> !)	ŠU-NAGA (t u <sub>5</sub> )
28.(28)	ŠU <sup>m</sup> -ÍNAGA <sup>1</sup> (t u <sub>5</sub> !)	ŠU-NAGA (t u <sub>5</sub> )
29.(29)	ÍDA <sup>1</sup> (d a)	DA (d a)

Lines corresponding to S<sup>b</sup> II 30–40 broken.

## COLUMN II

1.(41)	ŠÚ-AN (é n)	ŠÚ-AN (é n)
2.(42)	ŠU-MUL (š u ḥ u b)	ŠÚ-MUL (š u ḥ u b)
3.(43)	ŠÚ-UR <sub>gunášeššig</sub> (š u d u n)	ŠÚ-UR <sub>gunášeššig</sub> (š u d u n)
4.(44)	ḤÚL (ú k u š)	ḤÚL (ú k u š)
5.(45)	ḤÚL (ḥ ú l)	ḤÚL (ḥ ú l)
6.(46)	ḤÚL (b i b r a)	ḤÚL (b i b r a)
7.(47)	ŠÚ-ŠE-KU-KAK (s i g g a)	ŠÚ-ŠE-KU-KAK (s i g g a)
8.(48)	ŠUŠANA (š u š a n a)	ŠUŠANA (š u š a n a)
9.(49)	ŠUŠANA-ÍŠ×TAR <sup>1</sup> (g i d i m)	ŠUŠANA-ÍŠ×TAR (g i d i m)
10.(50)	ŠANABI (š a n a b i)	ŠANABI (š a n a b i)
11.(51)	ŠANABI-ÍŠ×TAR (u d u g)	ŠANABI-ÍŠ×TAR (u d u g)
12.(52)	ÍKINGUSILÍ <sup>1</sup> (k i n g u s i l i)	ÍKINGUSILÍ <sup>1</sup> (k i n g u s i l i)
13.(53)	ŠÀ (š à)	ŠÀ (š à)
14.(54)	ŠÀ×ŠÚ (g u d u <sub>5</sub> )	ŠÀ×ŠÚ (g u d u <sub>5</sub> )
15.(55)	ŠÀ×A (p e š <sub>4</sub> )	ŠÀ×A (p e š <sub>4</sub> )
16.(56)	ŠÀ (p e š <sub>x</sub> )	ŠÀ×A (p e š <sub>4</sub> )
17.(57)	ŠÀ×U-A (b i r <sub>6</sub> )	ŠA×U-A (b i r <sub>6</sub> )
18.(58)	ŠÀ×AM (n a n a m <sub>x</sub> )	ŠÀ×NE (n a n a m)
19.(59)	ŠA (n a <sub>5</sub> )	ŠA (n a <sub>5</sub> )
20.(60)	ŠA (š a)	ŠA (š a)
21.(61)	BAD (i d i m)	BAD (i d i m)
22.(62)	BI-ÍG <sub>guná</sub> (b á n š u r)	BI-ÍG <sub>guná</sub> (b á n š u r)
23.(63)	ÍGURUN-GURUN(?) <sup>1</sup> (g u r u n <sub>x</sub> )	GURUN ([g u] r u n)
24.(64)	AŠ (d i l i)	AŠ ([d i l i])
25.(65)	AŠ (d i l i)	AŠ ([d i l i])

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)	ᵀTAB¹-[TI] (m e g i d d a)	TAB-TI (m e g i d d a)

Lines corresponding to S<sup>b</sup> II 70–78 broken.

## COLUMN III

1.(79)	UD (u <sub>4</sub> )	UD (u <sub>4</sub> )
2.(80)	U-UD (ú š u)	U-UD (ú š u)
3.(81)	U-UD-KID (n ì g i n)	U-UD-KID (n ì g i n)
4.(82)	UD-DU (è)	UD-DU (è)
5.(83)	UD-KÚŠU (ú ḥ u)	UD-KÚŠU (ú ḥ u)
6.(84)	ITI (i t u)	ITI (i t u)
7.(85)	ITIXBAD (í t u)	ITIXBAD (í t u)
8.(86)	ITIGuná (m ú r u)	ITIGuná (m ú r u)
9.(87)	ITIGuná (n i s a g)	ITIGuná (n i s a g)
10.(88)	DÉ (ú m u n)	DÉ (ú m u n)
11.(89)	DÉ (d é)	DÉ (d é)
12.(90)	DÉ (s i <sub>7</sub> )	DÉ (s i <sub>7</sub> )
13.(91)	AD (a d)	AD (a d)
14.(92)	GIR <sub>4</sub> (g i r <sub>4</sub> )	GIR <sub>4</sub> (g i r <sub>4</sub> )
15.(93)	UDUN (u d u n)	UDUN (u d u n)
16.(94)	GU <sub>4</sub> (g u <sub>4</sub> )	GU <sub>4</sub> (g u <sub>4</sub> )
17.(95)	AM-A (a m a <sub>x</sub> )	AM (á m a)
18.(96)	UL (u l u)	UL (u l u)
19.(97)	UL (u l u)	UL (u l u)
20.(98)	UL (d u <sub>7</sub> )	UL (d u <sub>7</sub> )
21.(99)	ᵀTA¹ (t a)	TA (t a)
22.(100)	ᵀTA¹ (t a)	TA (t a)
23.(101)	TA[xMI] (g a n s i s)	TAxMI (g a n s i s)
24.(102)	T[AxMI] (g a n s i s)	TAxMI (g a n s i s)

Lines corresponding to S<sup>b</sup> II 103–113 broken.

## COLUMN IV

1.(114)	DUB (s u m u g)	UMxŠÀ (s ú m u g)
2.(115)	DUB (s a m a g)	UMxLAGAB (s a m a g <sub>s</sub> )
3.(116)	UM (u m u)	UM (u m u)
4.(117)	UM.ME.DA (u m - m e - d a)	UM.ME.DA (u m - m e - d a)
5.(118)	MES (m e s)	MES (m e s)
6.(119)	MES-TI (k i š i b <sub>x</sub> ?)	MES (k i š i b)
7.(120)	IŠ (i š i)	IŠ (i š i)
8.(121)	IŠ (s a ḥ a r)	IŠ (s a ḥ a r)
9.(122)	GAL (g a l)	GAL (g a l)
10.(123)	GAL-BÚR (u š u m g a l)	GAL-BÚR (u š u m g a l)
11.(124)	GAL-ŠUBUR (ú k u r)	GAL-ŠUBUR (ú k u r)
12.(125)	GAL-UKKIN (k i n g a l)	GAL-UKKIN (k i n g a l)

COLUMN IV (*cont.*)

13.(126)	ZU-AB (a b z u)	ZU-AB (a b z u)
14.(127)	NUN (n u n)	NUN (n u n)
15.(128)	NIR (n i r)	NIR (n i r)
16.(129)	NUN <sup>tenū</sup> (a g a r g a r a)	NUN.KU <sub>6</sub> (a g á r g a r a)
17.(130)	KÍD (e r b u r a)	KÍD (e r b u r a)
18.(131)	NUN-LAGAR (t ù r)	NUN-LAGAR (t ù r)
19.(132)	NUN- <sup>l</sup> LAGAR×MUNUS <sup>l</sup> (š i l a m)	NUN-LAGAR×MUNUS (š i l a m)

Lines corresponding to S<sup>b</sup> II 133–145 broken.

## COLUMN V

1.(146)	LÁL-LAGAB (n a n g a)	LÁL-LAGAB (n a n g a)
2.(147)	LÁL-A (l á ' u)	LÁL-A (l á ' u)
3.(148)	MI (g e ̄)	MI (g e ̄)
4.(149)	DUGUD (d u g u d)	DUGUD (d u g u d)
5.(150)	GIG (g i g)	GIG (g i g)
6.(151)	DIN (t i n)	DIN (t i n)
7.(152)	GEŠTIN (g e š t i n)	GEŠTIN (g e š t i n)
8.(153)	DÚB (d ú b)	DÚB (d ú b)
9.(154)	BALAG (b a l a g)	DÚB (b a l a g)
10.(155)	AMAR (a m a r)	AMAR (a m a r)
11.(156)	AMAR×ŠE (s i s k u r)	AMAR×ŠE (s i s k u r)
12.(157)	TUM (í b)	TUM (í b)
13.(158)	TUM (t u m)	TUM (t u m)
14.(159)	EGIR (e g i r)	EGIR (e g i r)
15.(160)	ZADIM (m u g x ?)	MUG (m u g)
16.(161)	ZADIM (z a d i m)	ZADIM (z a d i m)
17.(162)	DIM (d i m)	DIM (d i m)
18.(163)	<sup>l</sup> GÍR <sup>l</sup> (g í r)	GÍR (g í r)
19.(164)	[DIM×KUR] (m u n)	DIM×KUR (m u n)
20.(165)	[U-DIM×KUR] (g a k k u l)	U-DIM×KUR (g a k k u l)
21.(166)	[U-DI]M[×KUR] (g a k k u l)	U-DIM×KUR (g a k k u l)
22.(167)	[BULU]G (b u l u g)	BULUG (b u l u g)
23.(168)	<sup>[BULU]G</sup> <sub>[BULU]G</sub> (š i m b u l u g)	BULUG (š i m b u l u g)
24.(169)	[BÚ]R (u š u)	BÚR (u š u)

Lines corresponding to S<sup>b</sup> II 170–177 broken.

## COLUMN VI

1.(178)	<sup>l</sup> RA <sup>l</sup> (r a)	RA (r a)
2.(179)	KI (k i)	KI (k i)
3.(180)	KI (k i)	KI (k i)
4.(181)	KI (k i)	KI (k i)
5.(182)	KI×U (ḥ a b r u d)	KI×U (ḥ a b r u d)
6.(183)	DI (d i)	DI (d i)
7.(184)	DI (s i l i m)	DI (s i l i m)
8.(185)	SA (s a)	SA (s a)

9.(186)	AB (a b)	AB (a b)
10.(187)	AB (èš)	AB (èš)
11.(188)	AB×EŠ (u n u)	NÍNDA×EŠ+DIŠ (u n u)
12.(189)	AB×SIG <sub>7</sub> (u n u g i)	NÍNDA×SIG <sub>7</sub> +DIŠ (u n u g i)
13.(190)	AB×GAL (u r u g a l)	NÍNDA×GAL+DIŠ (u r u g a l)
14.(191)	A[B×GÍN] (a g a r i n)	NÍNDA×GÍN+DIŠ (a g a r i n)
15.(192)	[ZÍ] (z í)	ZÍ (z í)
16.(193)	ᵀGÀR <sup>1</sup> (q a r)	GÀR (q a r)
17.(194)	GU <sub>4</sub> ·NÍNDA (g u r <sub>x</sub> ?)	NÍNDA (g u r <sub>9</sub> )
18.(195)	NÍNDA (n í n d a)	NÍNDA (n í n d a)
19.(196)	NÍNDA×EŠ (ḥ á š)	NÍNDA×EŠ (ḥ á š)
20.(197)	[N]NÍNDA×EŠ (z i k)	NÍNDA×EŠ (z i k)
21.(198)	NÍNDA×Ú-AŠ (u r u <sub>6</sub> )	NÍNDA×Ú-AŠ (u r u <sub>6</sub> )
22.(199)	NÍNDA×Ú-AŠ (u g u d i l i)	NÍNDA×Ú-AŠ (u g u d i l i)
23.(200)	NÍNDA(!)×NUN (ú z u)	NÍNDA×NUN (ú z u)
24.(201)	NÍNDA×ŠE-A-AN (š á m)	NÍNDA×ŠE-A-AN (š á m)
25.(202)	NÍNDA×NE (á k a)	NÍNDA×NE (á k a)
26.(203)	NÍNDA×NE (á k a)	NÍNDA×NE (á k a)
27.(204)	KUM (k u m)	KUM (k u m)

Lines corresponding to S<sup>b</sup> II 205–209 broken.

## COLUMN VII

1'.(210)	ᵀPA-TÚG <sup>1</sup> (n u s k u)	ᵀPA-TÚG <sup>1</sup> (n u s k u)
2'.(211)	PA-LU (s i p a)	PA-LU (s i p a)
3'.(212)	PA-AN (g a r z a)	PA-AN (g a r z a)
4'.(213)	PA-AN (b i l l u d u)	PA-AN (b i l l u d u)
5'.(214)	PA-DU <sup>šesšig</sup> (m a š k i m)	PA-DU <sup>guná</sup> (m á š k i m)
6'.(215)	PA-AL (š a p r a)	PA-AL (š a p r a)
7'.(216)	PA-IB (š a b)	PA-IB (š a b)
8'.(217)	PA-IB (š a b)	PA-IB (š a b)
9'.(218)	IB (d á r a)	IB (d á r a)
10'.(219)	IB (i b b i)	IB (i b b i)
11'.(220)	BAD (b a d)	BAD (b a d)
12'.(221)	BAD (ú š)	BAD (ú š)
13'.(222)	BAD-UD (l u g u d)	BAD-UD (l u g u d)
14'.(223)	ᵀBAD-MI <sup>1</sup> (a d a m a)	ᵀBAD-MI <sup>1</sup> (a d a m a)
15'.(224)	AL (a l)	AL (a l)
16'.(225)	IL (i l)	IL (i l)
17'.(226)	UŠ (u š)	UŠ (u š)
18'.(227)	UŠ×A (k à š)	UŠ×A (k à š)
19'.(228)	KU <sub>7</sub> (k u <sub>7</sub> )	KU <sub>7</sub> (k u <sub>7</sub> )
20'.(229)	KISAL (k i s a l)	KISAL (k i s a l)
21'.(230)	É (é)	É (é)
22'.(231)	KÁ (k á)	KÁ (k á)
23'.(232)	KID (g í)	KID (g í)
24'.(233)	U-KID (š i t a <sub>4</sub> )	U-KID (š i t a <sub>4</sub> )

COLUMN VII (*cont.*)

(234)	—	U-KID (šita <sub>4</sub> )
25'.(235)	DAG (bàra)	DAG (bàra)
26'.(236)	DAG (umbisag <sub>x</sub> ?)	ŠID×A (úmbisag)
27'.(237)	ŠID (šiti)	ŠID (šiti)
28'.(238)	ŠID (àk)	ŠID (àk)

Lines corresponding to S<sup>b</sup> II 239–244 broken.

## COLUMN VIII

1'.(245)	[U]N (kalama)	UN (kalama)
2'.(246)	NUNUZ-KISIM <sub>5</sub> ×LU-MÁŠ (amašš <sub>x</sub> )	DAG-KISIM <sub>5</sub> ×LU-MÁŠ (amašš)
3'.(247)	NUNUZ-KISIM <sub>5</sub> ×GA (ubur <sub>x</sub> )	DAG-KISIM <sub>5</sub> ×GA (ubur)
4'.(248)	┌NUNUZ-KISIM×GA┐ (akan <sub>x</sub> )	DAG-KISIM <sub>5</sub> ×GA (akan)
5'.(249)	NUNUZ-KISIM <sub>5</sub> ×KÍD (kišiš <sub>x</sub> )	DAG-KISIM <sub>5</sub> ×Ú-GÍR (kišiš <sub>9</sub> )
6'.(250)	DAG-ZIB-KISIM <sub>5</sub> ×Ú-GÍR(!?) (ḥarub <sub>x</sub> )	DAG-KISIM <sub>5</sub> ×Ú-GÍR (ḥarub)
7'.(251)	NUNUZ-KISIM <sub>5</sub> ×BAR (kisim <sub>x</sub> )	DAG-KISIM <sub>5</sub> ×Ú-GÍR (kisim)
8'.(252)	ÁB (áb)	ÁB (áb)
9'.(253)	┌ÁB×X┐ (libišš <sub>x</sub> )	ÁB×ŠĀ (libišš)
10'.(254)	ÁB×ŠĀ+ŠĀ (ub <sub>x</sub> )	ÁB×ŠĀ (ùb)
11'.(255)	┌ÁB×ŠĀ┐ (kír)	ÁB×ŠĀ (kír)
12'.(256)	ÁB×ME-EN (šem <sub>4</sub> )	ÁB×ŠĀ (šèm)
13'.(257)	ÁB×ME-EN (meze)	ÁB×ME-EN (meze)
14'.(258)	ÁB×┌DÚB┐ (liliz)	ÁB×DÚB (liliz)
15'.(259)	URU (uru)	URU (uru)
16'.(260)	URU×UD (úru)	URU×UD (úru)
17'.(261)	URU×NÍG (èrim)	URU×NÍG (èrim)
18'.(262)	URU×TU (šeg <sub>5</sub> )	URU×TU (šeg <sub>5</sub> )
19'.(264)	URU×BAR (ukkin)	URU×BAR (ukkin)
20'.(265)	URU×MIN (gišgal)	URU×MIN (gišgal)
21'.(266)	URU×IGI (šilig)	URU×IGI (šilig)
22'.(267)	URU×URUDU (banšur)	URU×URUDU (banšur)
23'.(263)	URU×GU (gurs)	URU×GU (gurs)
24'.(268)	TUK (tuk)	TUK (tuk)
25'.(269)	UR <sub>4</sub> (ur <sub>4</sub> )	UR <sub>4</sub> (ur <sub>4</sub> )
(270)	—	UR <sub>4</sub> (ur <sub>4</sub> )
26'.(271)	KIN (kin)	KIN (kin)
27'.(272)	┌KAB┐ (gùbu)	┌KAB┐ (gùbu)

Lines corresponding to S<sup>b</sup> II 273–280 broken.

## COLUMN IX

1'.(281)	┌MÁ┐ (má)	MÁ (má)
2'.(282)	MÁ-MUG (dimgul)	MÁ-MUG (dimgul)
3'.(283)	MÁ-ZADIM(!?) (dellu <sub>x</sub> ?)	MÁ-MUG (dellu)
4'.(284)	[Û]Z (ùz)	ÛZ (ùz)
5'.(285)	ÛZ-DA (súrru <sub>x</sub> )	MÁ-SIG <sub>7</sub> (súrru)
6'.(286)	ÛZ-DA (súrru <sub>x</sub> )	MÁ-SIG <sub>7</sub> (súrru)

7'.(287)	ÛZ-DA (g u a n a x)	MÁ-SIG <sub>7</sub> -GAM (g u a n a x)
8'.(288)	APIN (e n g a r)	APIN (e n g a r)
9'.(289)	APIN (a p i n)	APIN (a p i n)
10'.(290)	APIN (u r u <sub>4</sub> )	APIN (u r u <sub>4</sub> )
11'.(291)	AG (a g)	AG (a g)
12'.(292)	AG×ERIM (m è)	AG×ERIM (m è)
13'.(293)	GIŠ-LIŠ (d e l <sub>x</sub> ?)	LIŠ (d é l)
14'.(294)	ERIM (e r i m)	ERIM (e r i m)
15'.(295)	NUNUZ (n u n u z)	NUNUZ (n u n u z)
16'.(296)	NUNUZ (n u n u z)	NUNUZ (n u n u z)
17'.(297)	NUNUZ-KISIM <sub>3</sub> ×AŠGAB (ù s a n)	NUNUZ-KISIM <sub>3</sub> ×AŠGAB (ù s a n)
18'.(298)	NUNUZ-KISIM <sub>3</sub> ×LA (l a ḥ t a n)	NUNUZ-KISIM <sub>3</sub> ×LA (l a ḥ t a n)
19'.(299)	NUNUZ-KISIM <sub>3</sub> ×BI (m ù d)	NUNUZ-KISIM <sub>3</sub> ×BI (m ù d)
20'.(300)	KUR (k u r)	KUR (k u r)
21'.(301)	KUR (k u r)	KUR (k u r)

Lines corresponding to S<sup>b</sup> II 302–311 broken.

#### COLUMN X

1'.(312)	KAR (k a r a)	KAR (k a r a)
2'.(313)	KAR (k a r a)	KAR (k a r a)
3'.(314)	SIG (s i g)	SIG (s i g)
4'.(315)	SIG (s i g)	SIG (s i g)
5'.(316)	ŠUL (š u l)	ŠUL (š u l)
6'.(317)	ŠUL (d u n)	ŠUL (d u n)
7'.(318)	ŠUBUR (š a ḥ)	ŠUBUR (š a ḥ)
8'.(319)	ŠUBUR (š u b u r)	ŠUBUR (š u b u r)
9'.(320)	LÚ (l ú)	LÚ (l ú)
10'.(321)	LÚ-LÚ (g i g a m <sub>x</sub> )	LÚ LÚ (g i g a m)
11'.(322)	LÚ+(reversed)LÚ (a d a m i n)	LÚ+(reversed)LÚ (a d a m i n)
12'.(323)	LÚ.UŠ-KU (l ú . g a l a)	LÚ.UŠ-KU (l ú . g a l a)
13'.(324)	LÚ×ŠÀ (š e <sub>30</sub> ?)	LÚ.GÁN (š e <sub>30</sub> ?)
14'.(325)	LÚ×ŠÀ (š á g a ?)	LÚ.ŠÀ (š a g a)
15'.(326)	LÚ×BAD (a d <sub>6</sub> )	LÚ.BAD (a d <sub>6</sub> )
16'.(327)	LÚ×BAD (a d <sub>6</sub> )	—
17'.(327)	LÚ-NE (d u <sub>14</sub> )	LÚ-NE (d u <sub>14</sub> )
18'.(328)	LÚ.TÚG-UD (l ú . a z l a g)	LÚ.TÚG-UD (l ú . a z l a g)
19'.(329)	LÚ-ME-EN (d í n i g)	LÚ-ME-EN (d í n i g)
20'.(330)	LÚ-LAGAB (ḥ à r a)	LÚ-LAGAB (ḥ à r a)

Lines corresponding to S<sup>b</sup> II 331–337 broken.

#### COLUMN XI

1'.(338)	ʾÁŠʾ (á š)	ÁŠ (á š)
2'.(339)	ÁŠ (á š)	ÁŠ (á š)
3'.(340)	GAB (d u <sub>8</sub> )	DUḤ (d u <sub>8</sub> )
4'.(341)	GAB (d u <sub>8</sub> )	DUḤ (d u <sub>8</sub> )
5'.(342)	GAB (g a b a)	DUḤ (g a b a)

COLUMN XI (*cont.*)

6'.(343)	DUḪ (d u ḫ)	DUḪ (d u ḫ)
7'.(344)	UŠ (n i t a)	ARAD (n í t a)
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 (k e š d a)	EZEN (k e š d a)
11'.(348)	EZEN (š ì r)	EZEN (š ì r)
12'.(349)	EZEN×BAD (b à d)	EZEN×BAD (b à d)
13'.(350)	EZEN×A-LÁL (a s i l a l <sub>4</sub> )	EZEN×LÁL (a s i l a l)
14'.(351)	EZEN×KASKAL (u b a r a)	EZEN×KASKAL (u b a r a)
15'.(352)	BÁRA (b á r a)	BÁRA (b á r a)
16'.(353)	BÁRA (š a r a)	BÁRA (š a r a)
17'.(354)	NIM (n i m)	NIM (n i m)
18'.(355)	NIM×KÁR(!) (t ù m)	NIM×KÁR (t ù m)
19'.(356)	UZU (u z u)	UZU (u z u)
20'.(357)	SUḪUR (s u ḫ u r)	SUḪUR (s u ḫ u r)
21'.(358)	GALAM (u b i)	GALAM (u b i)
22'.(359)	LIL (l i l)	LIL (l i l)
23'.(360)	GALAM (g a l a m)	GALAM (g a l a m)
24'.(361)	ᵀGALAM <sup>1</sup> (s u k u d)	GALAM (s u k u d)

Lines corresponding to S<sup>b</sup> II 362–365 broken.

## COLUMN XII

1'.(366)	ᵀGÚguná <sup>1</sup> (m ù n s u b)	GÚguná (m ù n s u b)
2'.(367)	GÚ-UN (g u n)	GÚ-UN (g u n)
3'.(368)	GÚ-KAK (d u r)	GÚ-KAK (d u r)
(369)	—	GÚguná (usan)
4'.(370)	ÍD.IDI[GNA] (i d i g n a)	ÍD.IDIGNA (i d i g n a)
5'.(370a)	ÍD.U[D.KIB.NUN.K]I (b u r a n u n)	ÍD.UD.KIB.NUN.KI (b u r a n u n)
6'.(371)	ID[IGNA] (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[Á] (n á)	NÁ (n á)
9'.(375)	[DÀR] (d à r a)	DÀR (d à r a)
10'.(376)	[ALAM] (a l a m)	ALAM (a l a m)

## COMMENTS

Column i 7—The sign URBINGU, 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<sub>4</sub> and NIMGIR is the reverse of that found in the other extant exemplar of this section of S<sup>b</sup> II (VAT 8410; see *MSL* 3, p. 132).

Column i 12—The scribe has written the NE-sign (b i l) where the two other exemplars have the BÍL-sign (b í l).

Column i 26—The three-column exemplars of S<sup>b</sup> II in which this line is preserved show the sign KAD<sub>4</sub> in the middle column and k a - a d (= k a d<sub>4</sub>) in the first column. Our text instead shows KÁD. It should be noted, however, that *PBS* 12/1 54, which repeats this section numerous times, also shows KÁD here.

- Column i 27–28—TU<sub>5</sub> is represented by the sign-group ŠU<sup>u</sup>-NAGA rather than by ŠU-NAGA, as TU<sub>5</sub> is usually written.
- Column ii 16—Instead of expected ŠÀ×A (p e š<sub>4</sub>), the scribe has written a simple ŠÀ-sign.
- Column ii 18—For ŠÀ×NE (= n a n a m), the scribe has produced instead ŠA×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 (= á m a).
- Column iv 1–2—For the signs UM×ŠA (= s ú m u g) and UM×LAGAB (= s a m a g<sub>5</sub>) 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.KU<sub>6</sub> (= a g á r g a r a), the scribe has produced instead NUN<sup>tenú</sup> (= a g a r g a r a).
- Column v 8–9—BALAG is distinguished from DÚB in our text, but apparently not in the three-column exemplars of S<sup>b</sup>. These signs are differentiated also in *PBS* 12/1 11, another one-column version of S<sup>b</sup> 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 d i m g u l and d e l l u in col. ix 2'–3' below.
- Column v 18—The remaining traces of the GFR-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 S<sup>b</sup> 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 NÍNDA+DIŠ.
- Column vi 17—The scribe has mistakenly written a GU<sub>4</sub>-sign before the NÍNDA-sign, which is otherwise a logographic writing for Akkadian *bīru*, “bull (for breeding)” (see, e.g., No. 94:26).
- Column vii 5'—The other exemplars of S<sup>b</sup> II that preserve this entry have PA-DU<sup>guná</sup> (= m á š k i m); our text has instead PA-DU<sup>šeššig</sup> (= m a š k i m).
- Column vii 19'–20'—The KU<sub>7</sub>-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 S<sup>b</sup> II (š i - t a = U-KID = *šuk-lu-lu* [see *MSL* 3, p. 144]) is lacking in our text.
- Column vii 26'—Our scribe has written a DAG-sign instead of ŠID×A, 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 ŠÀ-sign inscribed inside an ÁB-sign; but the remaining traces point to a sign other than ŠÀ.
- Column viii 10'—There is not only a ŠÀ-sign inscribed inside the ÁB-sign, as we would expect, but there is also one inscribed after it.

- Column viii 12'— $\text{ÁB} \times \text{ŠÀ}$  (= š è m) is expected here; but the scribe has given us  $\text{ÁB} \times \text{ME-EN}$  (= š e m<sub>4</sub>) instead.
- Column viii 23'—In the other exemplars of S<sup>b</sup> II, the sign  $\text{URU} \times \text{GU}$  comes after  $\text{URU} \times \text{TU}$  and before  $\text{URU} \times \text{BAR}$  (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 S<sup>b</sup> II (u r =  $\text{UR}_4$  = e-še-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  $\text{GIŠ}$ -sign inscribed before the  $\text{LIŠ}$ -sign is probably an error.
- Column x 7'–8'—The  $\text{ŠUBUR}$ -signs here are differentiated from the  $\text{ŠUL}$ -signs in the preceding lines by an extra oblique wedge.
- Column x 10'— $\text{LÚ-LÚ}$  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  $\text{LÚ} \times \text{ŠÀ}$  where other versions of S<sup>b</sup> II have  $\text{LÚ.GÁN}$ . The graphemes  $\text{LÚ} \times \text{ŠÀ}$  and  $\text{LÚ.GÁN}$  (and their variants  $\text{LÚ.ŠÀ}$  and  $\text{LÚ} \times \text{GÁN}$ <sup>tená</sup>) 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*, *kamû*, and *šagšu* (see, e.g., the lexical sections in *CAD* H, pp. 16–17 sub *hablu*, and Š/I, p. 74 sub *šagšu*).
- Column x 15'–16'—The repetition of the sign  $\text{LÚ} \times \text{BAD}$  (or  $\text{LÚ.BAD}$ ) does not seem to occur in the other extant exemplars of S<sup>b</sup> II (although it should be noted that in two of the three manuscripts in question, the entry  $\text{LÚ.BAD}$  occurs either immediately before or after a lacuna in the text). The signs  $\text{LÚ} \times \text{BAD}$  and  $\text{LÚ.BAD}$  are used interchangeably in lexical and bilingual texts for Sumerian /a d / (= Akkadian *pagru* or *šalamtu*) (see *CAD* Š/I, pp. 203–4 sub *šalamtu* lex. section).
- Column xi 3'–6'—Although the scribe has tried to differentiate the signs  $\text{GAB}$  and  $\text{DUĜ}$  in this section, he has written  $\text{GAB}$ -signs in lines 3' and 4' where he should have written  $\text{DUĜ}$ -signs. On the differentiation of  $\text{GAB}$  and  $\text{DUĜ}$  in the Neo-Babylonian script, see W. Farber, *ZA* 66 (1976–77): 261–75.
- Column xi 7'—We expect the sign  $\text{ARAD}$  (= n í t a), but the author of our text has produced instead the sign  $\text{UŠ}$  (= n i t a).
- Column xi 13'— $\text{EZEN} \times \text{A-LÁL}$  (= a s i l a l<sub>4</sub>) occurs here for the expected  $\text{EZEN} \times \text{LÁL}$  (= a s i l 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  $\text{PAB-NÁ}$  (= g à m).
-

## No. 115

Exercise tablet: list of Akkadian words  
4.8 × 7.6 × 2.9 cm  
1:1.6

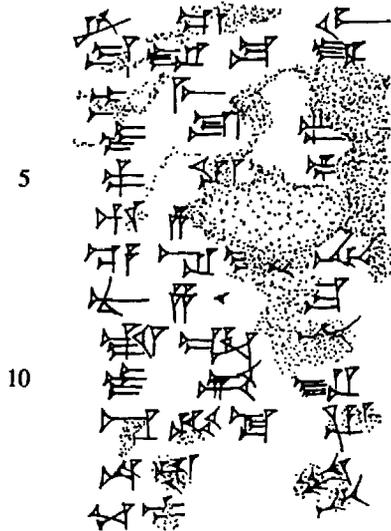
IM 77195  
12 N 219

## TRANSLITERATION AND TRANSLATION

## OBVERSE

- |   |                                      |
|---|--------------------------------------|
| 1. <i>né-<sup>l</sup>el-<sup>ši</sup></i>                               | “lion”                               |
| 2. <i>ba-ra-ba-ra</i>   | “wolf”                               |
| 3. <i>l<sup>l</sup>-me-[ri]</i>   | “donkey”                             |
| 4. <i>i-su-<sup>l</sup>ú<sup>l</sup></i>                                | “pit” or “depression”                |
| 5. <i>pa-<sup>l</sup>ru-<sup>ú</sup></i>                                | “mule”                               |
| 6. <i>ḥu-<sup>ša</sup>-[bu]</i>   | “twig”                               |
| 7. <i>e-si-<sup>l</sup>it<sup>l</sup>-ti</i>                            | “pestle” or “a tax on date orchards” |
| 8. <i>nu-<sup>ša</sup>-<sup>l</sup>ba<sup>l</sup></i>                   | “drain pipe”                         |
| 9. <i>da-<sup>al</sup>-<sup>l</sup>ti<sup>l</sup></i>                   | “door”                               |
| 10. <i>i-ga-ra</i>  | “wall”                               |
| 11. <i>l<sup>l</sup>si<sup>l</sup>-ik-ku-<sup>l</sup>ru<sup>l</sup></i> | “bolt”                               |
| 12. <i>na-<sup>l</sup>aḥ-<sup>l</sup>li<sup>l</sup></i>                 | “wadi”                               |
| 13. <i>qa-<sup>l</sup>pa<sup>l</sup>-ti</i>                             | “a basket made of palm leaves”       |

obv.

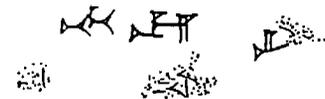


## LOWER EDGE

- |                     |         |
|---------------------|---------|
| 14. <i>ti-ib-ni</i> | “straw” |
| 15. x x             | —       |

lo. e.

15



## REVERSE

- |  |          |
|--|----------|
| 16. <i>al-<sup>l</sup>pi<sup>l</sup></i>       | “ox”     |
| 17. <i>šu-ku-ul-<sup>l</sup>tu<sup>l</sup></i> | “fodder” |

rev.



## COMMENTS

Line 2—*ba-ra-ba-ra* stands for *barbaru*. This spelling is apparently also attested in the lexical equation *ḥi.s.ur.ba.r.ra SAR* = [MIN(= *ḥassū*) *ba*]-*ra-ba-ra*, “wolf’s lettuce” (Hh. XVII 330–331; see, e.g., *CAD* Ḥ, p. 128 sub *ḥassū* lex. section).

Line 4—*i-su-<sup>l</sup>ú<sup>l</sup>* = *issû* or *essû* (vars. *isû* and *esû*) (see *CAD* I/J, p. 204 sub *issû*; and *AHW*, p. 250 sub *e(s)sû*).

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 *išittu*, “storehouse” (see *CAD* I/J, p. 243 sub *išittu*).

Line 8—*nu-<sup>ša</sup>-<sup>l</sup>ba<sup>l</sup>* = *nuṣṣabu*, which is otherwise an Old Babylonian variant spelling of *naṣṣabu* (see *CAD* N/II, p. 52 sub *naṣṣabu* A b; and *AHW*, p. 758 sub *naṣṣabu(m)*, *nan/mṣabu* 1).

Line 12—*na-<sup>l</sup>aḥ-<sup>l</sup>li<sup>l</sup>* represents a common variant of *naḥallu* (see *CAD* N/I, pp. 124–25 sub *naḥallu*; and *AHW*, p. 712 sub *naḥallu(m)*, *naḥlu(m)* II).

Line 13—*qa-<sup>l</sup>pa<sup>l</sup>-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.).

## No. 116

Exercise tablet: list of Akkadian words  
3.6 × 5.5 × 2.1 cm  
1:1.5

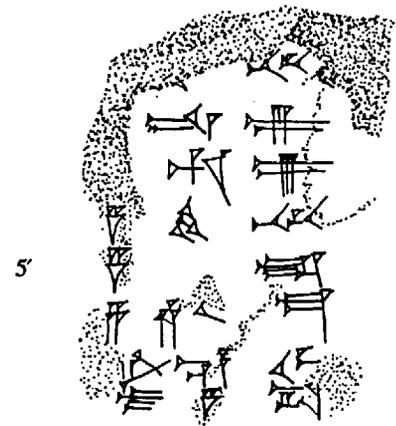
IM 77196  
12 N 220

## TRANSLITERATION

## OBVERSE

1'. [(x)]-[x]-ti	—
2'. [šá]-du-ú	“mountain”
3'. [šá]-hu-ú	“pig”
4'. šá-ḫi-ti	“female pig, sow”
5'. šá-ra	“wind”
6'. za-ḫa-la	(a silver alloy?)
7'. [né]-e-ši	“lion”
8'. i-šá-ta	“fire”

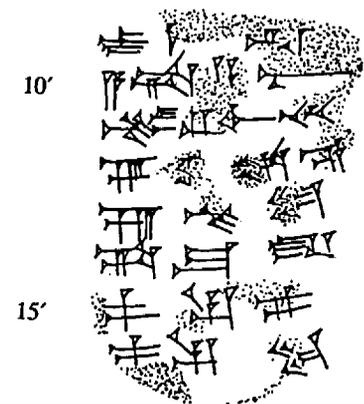
obv.



## REVERSE

9'. i-[šá]-ri	“straight” or “penis”
10'. a-ta-[a-nu]	“mare”
11'. mu-ra-ši-ti	“female wildcat”
12'. sa-[aḫ-le-e]	“cress”
13'. sa-mu-[tu]	“red cakes” or “fragrance”
14'. ta-ba-ra	“red wool”
15'. pa-ru-ú	“mule”
16'. pa-ru-tu	(a type of alabaster)

rev.



## COMMENTS

Line 4'—See *CAD* Š/I, p. 98 sub *šahītu*, and *AHW*, p. 1132 sub *šahītu(m)*.

Line 5'—See *AHW*, pp. 1192–93 sub *šāru(m)* I. The several homophones of *šāru* “wind” are rarely attested (see *ibid.*, p. 1193).

Line 6'—The writing *za-ḫa-la* stands for *zahālû*, for which see *CAD* Z, pp. 12–13 s.v., and *AHW*, p. 1503 s.v.

Line 11'—*murašītu* is otherwise attested as a female personal name (see *CAD* M/II, p. 219 sub *murašû* A b, and *AHW*, p. 675 sub *muraššû* 2b).

Line 13'—The writing *sa-mu-[tu]* may stand for either *sāmūtu* (see *CAD* S, p. 129 sub *sāmu* adj. a8') or for *sammūtu* (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  
 10.9 × 15.6 × 3.3 cm  
 1:1.4

IM 77078  
 12 N 101

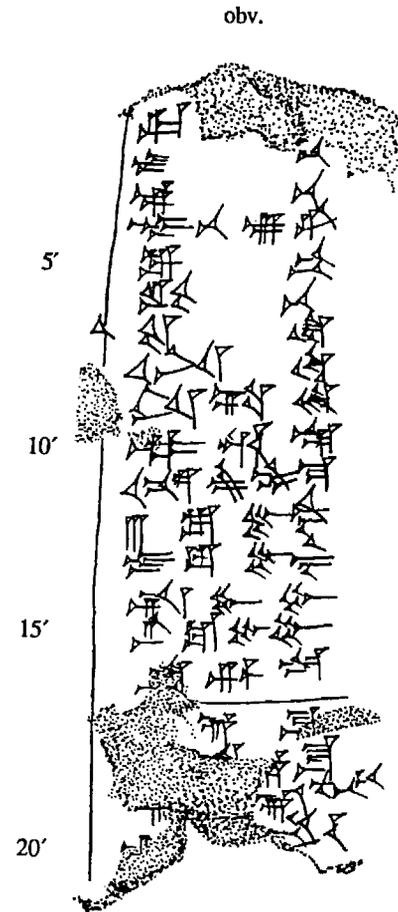
## TRANSLITERATION

## OBVERSE

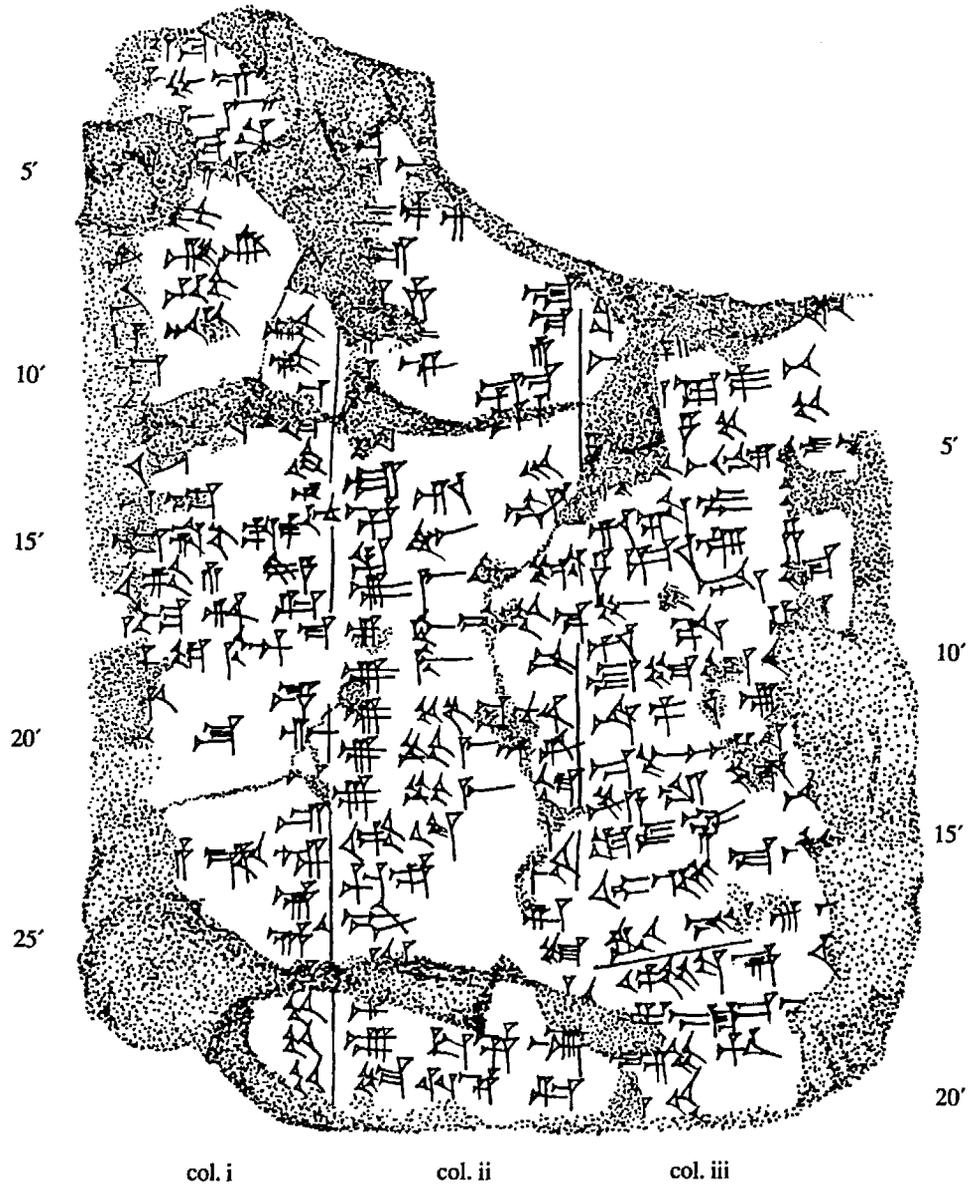
(only a portion of one column preserved)

- 1'. UR-[x-x(-x)]
- 2'. *i-mid*
- 3'. *e-mid*
- 4'. *i-mid-ú-ni*
- 5'. *dib-bi*
- 6'. *iq-bi*
- 7'. *tam-ḫur*
- 8'. *nim-ḫur*
- 9'. *nim-ta-ḫar*
- 10'. *aq-bak\*-ka*
- 11'. *muḫ-raš-šum-ma*
- 12'. *a-dab-bu-ub*
- 13'. *i-dab-bu-ub*
- 14'. *nid-bu-bu*
- 15'. *ni-dab-bu-bu*
- 16'. [it<sup>1</sup>]-tal-ka
- 17'. [qur]-rib-šu
- 18'. [ú-qa]r-[r]ib-šu
- 19'. [ú<sup>1</sup>]-[qar]-rib-šú-nu-ti
- 20'. [ú<sup>1</sup>]-[qar]-[rab<sup>1</sup>]-šú

\*over erasure



rev.



## REVERSE

Column i	Column ii	Column iii
1'. x-x-x[(-x)]	1'. ʿxʿ-[x(-x-x)]	1'. ʿUDʿ-[x-x(-x)]
2'. ʿibʿ-bu-un-[ni]	2'. ʿx-xʿ-[x(-x)]	2'. ʿx-xʿ-[x(-x)]-ʿtiʿ
3'. [x]-x-ME-x	3'. ʿx-x(-x)ʿ-[x]	3'. ʿxʿ LU AŠ BAD
4'. [iṣ]-ṣab-tú-[(x)]	4'. IB-[x]	4'. x [x] šá KUR.KUR
5'. [x]-ʿtaʿ-[x]	5'. ʿa(?)ʿ-ša-ad	5'. ʿx-xʿ ina muḥ-ʿḥiʿ-i-ʿnuʿ
6'. [x]-ʿxʿ-[x]	6'. ʿx-xʿ-ma	6'. tal-ta-kan ʿx-xʿ
7'. ʿniʿ-ze-er-[šú(?)]	7'. ʿxʿ-x-a	7'. šá taš-šú ú-ʿšaʿ
8'. ʿniʿ-ig-m[ur]	8'. [ni(?)]-riš	8'. BU-x-du-tu
9'. ʿaʿ-ʿbal-luʿ	9'. ʿte(?)ʿ-rišʿ	9'. paq-da ʿxʿ-[x]
10'. ʿabʿ-luṭ	10'. APIN	10'. la tu-x-x
11'. ʿxʿ-[x]-ʿx-xʿ	11'. e-re-eš	11'. na-pa-ʿšú(?)ʿ-ú
12'. [x(-x)]-ʿx-xʿ	12'. šup-ṽ-i-il	12'. GIŠ BU x x [(x)]
13'. ʿnimʿ-ḥur	13'. ú-šep-ʿiʿ-li	13'. LÚ a-mil-tu-šú
14'. ʿx-xʿ-x	14'. ú-rak-ʿkásʿ-am-ma	14'. ki-i aṣ-bat
15'. ʿlaʿ ta-kud-da-áš-šú-nu<-ti>	15'. ú-rak-kás	15'. mi-nam-ma ʿxʿ [(x)]
16'. ul a-raš-šá	16'. ú-šaṭ-ṭar-ʿšúʿ-nu-šú	16'. IG x x x
17'. nin-dal-lik	17'. ú-šeš-šib-an-ni	17'. ul-te-rib-šú
18'. x-DI-x(-x)-ma	18'. ú-šeš-šib-ki	18'. ʿxʿ-šir-ʿxʿ
19'. [m]uš-šur(!)	19'. ul-te-ʿšibʿ	19'. ʿiʿ-qab-bak
20'. [mu]š-šur-rat	20'. šul-ʿmišʿ	20'. x DIN
21'. [x]-ʿxʿ	21'. tak-bit	
22'. [x]-gur	22'. ʿkabʿ-tu	
23'. [te]-ʿel-pis-si	23'. ʿúʿ-[x]-ʿxʿ	
24'. [x(-x)]-KAL	24'. ú-šaḥ-ʿlaqʿ	
25'. [x(-x-x)]-KAL	25'. tu-šaḥ-liq	
26'. [x(-x-x)]-ʿxʿ		
27'. [x(-x-x)]-KUR		
28'. [x(-x-x)]-KUR		
29'. [x(-x-x)]-KUR		

## COMMENTS

Reverse, Column i 2'—The entry has been read as ʿibʿ-bu-un-[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 *ú-šap-ṽ-i-lu* 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 LÚ with *amiltu*, “slave woman.”

No. 118

Exercise tablet: nouns and verbal forms

15.1 x 22.3 x 3.8 cm

1:1.5

obv.

IM 77079

12 N 102



col. i

col. ii

col. iii

## TRANSLITERATION

## OBVERSE

## Column i

- 1'. [x-x(-x)-x]
- 2'. [x-x(-x)-x]
- 3'. [x-x(-x)-x]
- 4'. [x(-x)]-<sup>1</sup>x<sup>1</sup>-ka
- 5'. [ú-maš]-šîr
- 6'. [ú-maš-ši]-<sup>1</sup>ru<sup>1</sup>-ka
- 7'. [x-x(-x)]-šú
- 8'. ul-t[e-bil]-<sup>1</sup>šú<sup>1</sup>
- 9'. ú-šè[r-re]b-šú
- 10'. ul-te-[rib]-šú
- 11'. <sup>1</sup>x<sup>1</sup>-[x(-x)]-<sup>1</sup>x<sup>1</sup>
- 12'. i-<sup>1</sup>qab<sup>1</sup>-[ba]k-k[a]
- 13'. <sup>1</sup>a<sup>1</sup>-qab-[bak]-<sup>1</sup>ka<sup>1</sup>
- 14'. <sup>1</sup>x-x<sup>1</sup>-<sup>1</sup>ka<sup>1</sup>
- 15'. <sup>1</sup>x<sup>1</sup>-[x(-x)]
- 16'. e-[mid]
- 17'. i-mid-ú-[n]i
- 18'. lu-[mur]
- 19'. ig-<sup>1</sup>mur<sup>1</sup>
- 20'. tam-ḥur
- 21'. nim-ḥur
- 22'. <sup>1</sup>nim-ta<sup>1</sup>-ḥar
- 23'. aq-bak-ka
- 24'. <sup>1</sup>muḥ<sup>1</sup>-raš-šum-ma
- 25'. [i]-dab-bu-ub
- 26'. <sup>1</sup>a<sup>1</sup>-dab-bu-ub
- 27'. [i]d-bu-bu
- 28'. [n]i-i[d-b]u-bu
- 29'. [x]-<sup>1</sup>x-x<sup>1</sup>
- 30'. qur-rib-[šú]
- 31'. lu-qar-rib-[šú]
- 32'. lu-qar-rib-šú-<sup>1</sup>nu-ti<sup>1</sup>
- 33'. ú-qar-<sup>1</sup>rab<sup>1</sup>
- 34'. <sup>1</sup>a-tam<sup>1</sup>-ru
- 35'. <sup>1</sup>i<sup>1</sup>-tam-ru
- 36'. <sup>1</sup>ta-tam<sup>1</sup>-ru
- 37'. [i-ta]-mar
- 38'. [a-ta]-<sup>1</sup>mar<sup>1</sup>
- 39'. <sup>1</sup>maḥ-rak<sup>1</sup>
- 40'. šup-raš-šú-nu-tim-ma
- 41'. muḥ-ra-<sup>1</sup>an-ni<sup>1</sup>
- 42'. ni-ni
- 43'. šul-ma-a-nu
- 44'. x-šî

## Column ii

- 1'. šî-[x-x(-x)]
- 2'. UD-<sup>1</sup>x-x<sup>1</sup>-[x]
- 3'. i-[x-x(-x)]
- 4'. UR-[x]-x-[x]
- 5'. šî[M-x-x(-x)]
- 6'. šU[L-x-x(x)]
- 7'. ul-[x-x(-x)]
- 8'. ul-[x-x(-x)]
- 9'. ú-šè[š]-<sup>1</sup>mu<sup>1</sup>-[ú]
- 10'. AG-<sup>1</sup>x<sup>1</sup>-[x(x)]-<sup>1</sup>x<sup>1</sup>
- 11'. ú-baq-<sup>1</sup>qar-x<sup>1</sup>
- 12'. mus-sar-[r]e
- 13'. tag-ru-[u]r
- 14'. TAG-<sup>1</sup>x<sup>1</sup>
- 15'. [a]l-<sup>1</sup>tap-ra(?)<sup>1</sup>
- 16'. <sup>1</sup>il-tap<sup>1</sup>-[r]a
- 17'. tal-tap-[r]a
- 18'. ta[l]-tap-<sup>1</sup>ram<sup>1</sup>-[m]a
- 19'. [x-x-x]-x
- 20'. [x-x-x(-x)]
- 21'. <sup>1</sup>x<sup>1</sup>-[x-x(-x)]
- 22'. <sup>1</sup>UR<sup>1</sup>-[x-x(-x)]
- 23'. KAL-<sup>1</sup>x<sup>1</sup>-[x-x]
- 24'. šab-tu-[tu]
- 25'. ḥab-tu-<sup>1</sup>tu<sup>1</sup>
- 26'. a-[š]ib
- 27'. tu-[šib]
- 28'. šu-šib-[šú(?)]
- 29'. ḥîr-š[u(?)]
- 30'. <sup>1</sup>ḥur-ša<sup>1</sup>-am-m[a]
- 31'. a-tab-kaš-šú
- 32'. <sup>1</sup>i<sup>1</sup>-tab-kaš-[šú-n]u-t[i]
- 33'. li-bu-kaš-<sup>1</sup>šú<sup>1</sup>-[nu]-t[i]
- 34'. taš-šá-[x(-x)]
- 35'. e-x[(-x)]-<sup>1</sup>šú<sup>1</sup>
- 36'. x-[x(-x)]-šú
- 37'. [x-x-x(-x)]
- 38'. <sup>1</sup>x<sup>1</sup>-TAR-x-x
- 39'. <sup>1</sup>ub<sup>1</sup>-te-e
- 40'. <sup>1</sup>x<sup>1</sup>-DAN-NI
- 41'. i-ḤU-[(x)]-x
- 42'. LIB-[x]
- 43'. a-ḤU-DAN [(x)]
- 44'. x-<sup>1</sup>x<sup>1</sup>-[x]-<sup>1</sup>x<sup>1</sup>
- 45'. <sup>1</sup>x-x<sup>1</sup>-[x-x]

## Column iii

- 1'. <sup>1</sup>x<sup>1</sup>-[x-x(-x)]
- 2'. TAG-[x-x(-x)]
- 3'. <sup>1</sup>x<sup>1</sup>-[x-x(-x)]
- 4'. [x-x]-<sup>1</sup>x(-x)<sup>1</sup>
- 5'. [x-x(-x)]-zib
- 6'. [x-x(-x)]-zib
- 7'. [x-x(-x)]-ka
- 8'. [x-x]-<sup>1</sup>x-ME(?)<sup>1</sup>
- 9'. [x-x(-x)]-<sup>1</sup>x<sup>1</sup>
- 10'. [x]-DI-<sup>1</sup>x<sup>1</sup>
- 11'. [x]-<sup>1</sup>x<sup>1</sup>-mu-ú
- 12'. [x-x]-mu-ú
- 13'. [x-x]-<sup>1</sup>mu-ú<sup>1</sup>
- 14'. [x-x]-<sup>1</sup>x-x<sup>1</sup>
- 15'. U[R-x-x]-<sup>1</sup>ú<sup>1</sup>
- 16'. UR-<sup>1</sup>x<sup>1</sup>-[x-x]
- 17'. ZUM-x-[x-x]
- 18'. ul-te-[x-x]
- 19'. <sup>1</sup>x<sup>1</sup>-UD-[x-x]
- 20'. UD-[x-x-x]
- 21'. TÛM-[x-x-x]
- 22'. GALMEŠ <sup>1</sup>x<sup>1</sup>-[x]
- 23'. <sup>1</sup>x<sup>1</sup>-te-nim-<sup>1</sup>x<sup>1</sup>
- 24'. i-ḥaṭ-ṭu-<sup>1</sup>ú<sup>1</sup>
- 25'. ú-šeb-<sup>1</sup>qir-x<sup>1</sup>
- 26'. ul-te-[x]-<sup>1</sup>x<sup>1</sup>
- 27'. šu-<sup>1</sup>x<sup>1</sup>-[x]-<sup>1</sup>x<sup>1</sup>

REVERSE

(very few signs and no complete words are preserved)

COMMENTS

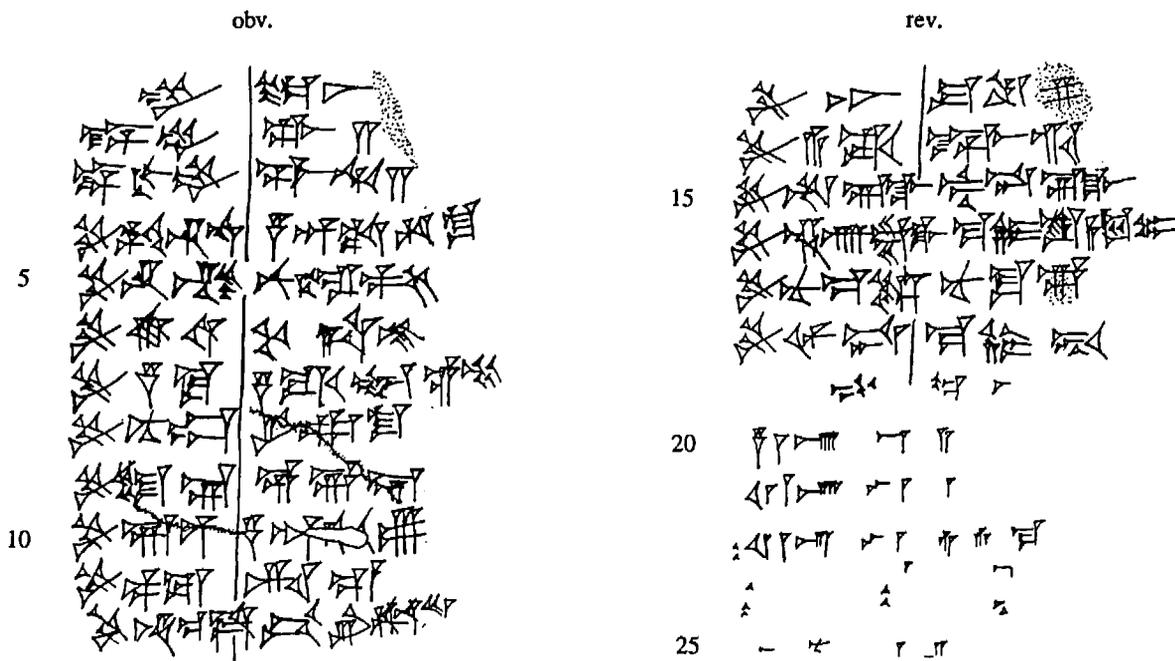
- col. ii 12'—There are no exact parallels for the writing *mus-sar-[r]e*. It may stand either for *musarû*, “inscription,” or for *musarû*, “garden” (compare the spelling *mu-sar-re-e* in Hh. VII A 244, cited CAD M/II, p. 234 sub *musarû* B lex. section).
- col. ii 29'—The sign 𒊕 has been read in the present context as *hír*, the G-stem m.sg. imp. of *hâru*, “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 “*Nûru erbešu dibbu ana muhhiya ub-te-e*, “Nûru has four times sought an agreement with me” (lines 11–14).
- col. ii 43'—The writing *a-ĜU-DAN* may of course be read as *a-ġu-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 × 7.7 × 2.3 cm  
 1:1.7

IM 77106  
 12 N 129

Four of the five lists of offices and professions published below were edited previously by Cole in *JAC* (1986): 127–43.



## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. lugal	= šar-rum	“king”
2. dumu.lugal	= mar MIN	“prince”
3. dumu.munus.lugal	= mar-ti MIN	“princess”
4. lú.gú.en.na	= šá-an-da-bak-ku	“governor (of Nippur)”
5. lú.en.nam	= be-el pa-ḥaš	“governor”
6. lú.šà.tam	= šat-ta-mu	“chief temple steward”
7. lú.gar.umuš	= šá-kin ṭè-e-mu	“governor”
8. lú.nu.èš	= ni-šak-ku	“high priest(?)”
9. lú.ku <sub>4</sub> .é	= e-rib É	(a person allowed to enter the temple)
10. lú.É.BAR	= šá-an- <sup>l</sup> gu <sup>l</sup> -ú	“chief religious administrator”
11. lú.sipa	= re-e	“shepherd”
12. lú.en.giš.gigir	= bé-er-kab-tú	“charioteer”

## REVERSE

13. lú.ḫAL	= ba-ru- <sup>l</sup> ú <sup>l</sup>	“diviner”
14. lú.a.kin	= DUMU šip-ri	“messenger”
15. lú.arad.é.gal	= ár-du É.GAL	“builder”
16. lú.en.nun.ká.gal	= ma-aš-šar a-bul-lum	“gate-guard”
17. lú.nu.giš.kiri <sub>6</sub>	= nu-ku-rib	“gardener”
18. lú.igi.gub	= ma-az-pan	“courtier”
19. <sup>l</sup> lugal <sup>l</sup>	= <sup>l</sup> šar <sup>l</sup> -rum	“king”
20. šá <sup>m</sup> Šil- <sup>l</sup> la <sup>l</sup> -a		
21. x <sup>m</sup> Šil- <sup>l</sup> la <sup>l</sup> -a <sup>l</sup>		
22. x <sup>m</sup> Šil- <sup>l</sup> la <sup>l</sup> -a-a-ma		
23. x x		
24. x x x		
25. x NU x (x)		

## COMMENTS

Line 4—In the 1960s, Landsberger argued convincingly that (lú.)gú.en.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—*paḥaš* represents either the colloquial Babylonian pronunciation of *pīḫatu* or an early spirantized form of the Aramaic word loaned from Akkadian. The form is paralleled by *šurruḥaš*, which stands for *\*šurruḫat*, and occurs in a mid-eighth century inscription from Sūḫu 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 *pīḥaš-ta*, which represents *pīḫata*, 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 *t* in the spelling of Akkadian texts, see von Soden, *JNES* 27 (1968): 214–20. Alternations like *š/t* and *ḫ/k* 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 miḫurti*, 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 *paḥas/š* 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 paḥas* 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 *nišakku* with the god Enlil, and then the god Bēl, at Nippur, see the note to No. 125 iv 23.

Line 11—*rē* is also written *rē* (ϱη) in a first century B.C. Babylonian dedicatory inscription in Greek characters (see Schileico, *AfO* 5 [1928–29]: 13). See also No. 121:11.

Line 12—The new form *bêrkabtu*, which stands for expected *bēl narkabti*, compels one to reconsider how to read (lú.) en.gi.š.gigir 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 LÚ.ARAD.É.GAL was rendered in Aramaic as *ʔardikal*, which is perhaps reflected in the spelling *ár-du-É.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-tú*, 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 *nukurib(bu)* 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): *ḥargallu* / *ḥargullu* (Middle Babylonian, Late Babylonian), *kalbānu* / *kulbānu* (Standard Babylonian, Neo-Assyrian), *kaldū* (= *kašdū*) / *kuldū* (Middle Babylonian), *mallaḥtu* / *mullaḥtu* (esp. Middle Assyrian), *malmallu* / *mulmullu* (esp. Middle Assyrian), and *Gaḥal* / *Gaḥul* (Neo-Babylonian). Compare also the Hatra PN *ʿbd-Nrgwl* = *ʿAbdi-Nergul*, “Slave of Nergal” (Donner and Röllig, *KAI*, 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), *tarbu* / *turu* (Standard Babylonian), *targumannu* / *turgumannu* (all periods, Old Babylonian), *tartānu* / *turtānu* (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 *nukurib(bu)* for the expected *nukaribbu* but also by the occurrence of *kulukku* for *kalakku*, “storehouse” (No. 78:15).

Line 18—In the equation *lú.igi.gub* = *ma-az-pan*, both the logographic writing on the left and the Akkadian form on the right are unique, since *lú.gub.ba.igi* = *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.IGI*, *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 pāni* 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-ša-bi-ti* = *qāt* + *šabitti* [see Reiner, *Or* 42 (1973): 36–37]) and by sandhi spellings accompanied by vowel reduction (e.g., *a-šib-ti-Isin* = *āšibat* + *Isin* [see *PBS* 1/2 30:4; cited by von Soden, *GAG Ergänzungsheft*, 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/rṭuppāti* = *qan* + *ṭuppi* + pl. [see Reiner, *Or* 42 (1973): 36 n. 2]). The equation *l ú . i g i . g u b* = *ma-az-pan* occurs also in No. 121:18 and No. 122:6; and a person named Nabû-ēreš is designated by the logogram *LÚ.IGI.GUB* in No. 16:8.

The five *l ú*-lists in this archive do not belong to any known canonical *l ú*-series. In form they most closely resemble the Neo-Babylonian *l ú*-lists from the temple of Nabû ša Ḥarê at Babylon, which date to Nebuchadnezzar II or later (see Cavigneaux, *Textes scolaires*, pp. 107–11); and they also resemble the Neo-Babylonian *l ú*-lists from Kish (see Civil, Gurney, and Kennedy, *MSL Supplementary Series*, 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 ú* = *ša* and the semi-canonical *l ú*-lists of Nabû ša Ḥarê (see Civil, *MSL* 12, p. 223, and Cavigneaux, *Textes scolaires*, p. 10).

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## No. 120

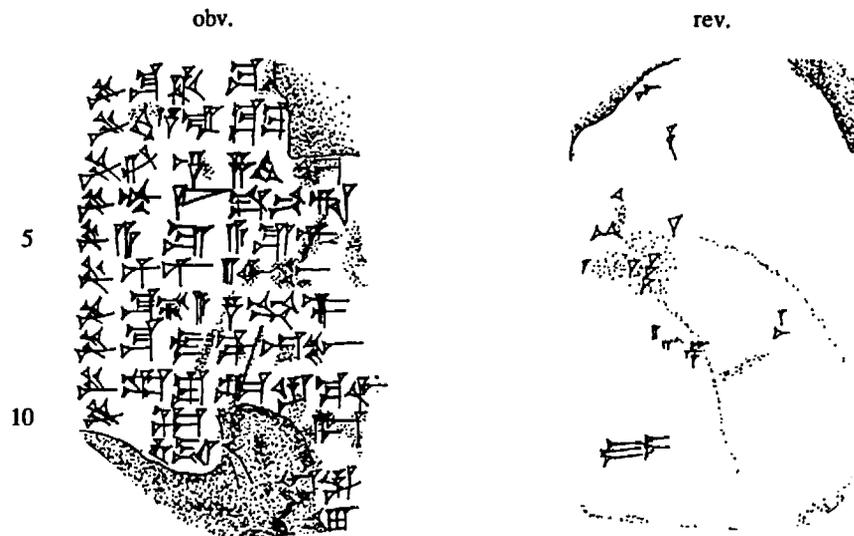
Exercise tablet: bilingual list of offices and professions

3.9 × 5.9 × 2.3 cm

1:1.5

IM 77108

12 N 131



## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. lú.š u.ḫ a	= ba- <sup>l</sup> i <sup>l</sup> -[ru]	“fisherman”
2. lú.kur.gar.ra	= ku-l[u-ú]	(a performer in the cult of Ištar)
3. lú.ì.sur	= ša-ḫi- <sup>l</sup> tu <sup>l</sup>	“oil-presser”
4. lú.gír.lá	= ta-bi-ḫu(!)	“butcher”
5. lú.a.zu	= a-su- <sup>l</sup> ú <sup>l</sup>	“physician”
6. lú.maš.maš	= a- <sup>l</sup> ši-pu <sup>l</sup>	“exorcist”
7. lú.ŠU.DU <sub>6</sub> .A	= šá-qu-ú	“cup-bearer”
8. lú.š u.i	= gal- <sup>l</sup> la <sup>l</sup> -bu	“barber”
9. lú.kir <sub>4</sub> .dab	= sak-ru-ma-ši	(a high-ranking military official)
10. lú.sag	= š[á-r]eš	(an official)
11. [lú]. <sup>l</sup> kù <sup>l</sup> .dí m	= <sup>l</sup> ku <sup>l</sup> -[tim-mu]	“gold- or silversmith”
12. [lú.dub.sar]	= [tup]- <sup>l</sup> šar <sup>l</sup> -ru	“scribe”
13. [lú x x (x)]	= [x (x)]-bi(?)-lu	—

## COMMENTS

Line 2—(lú.)kur.gar.ra elsewhere has the Akkadian equivalent *kurgarrû*. The latter, however, is listed as a synonym of *kuluwu* in *CT* 18 5 (K.4193) r. i 11 and *LTBA* 2 1 vi 47 (see *CAD* K, pp. 557–58 sub *kurgarrû* lex. section). See also No. 122:22.

Line 9—The logogram LÚ.KA.DIB, 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.kir<sub>4</sub>.dab = sak-ru-ma-ši (and <sup>l</sup>lú.kir<sub>4</sub>.dab<sup>l</sup> = sak-<sup>l</sup>ru<sup>l</sup>-ma-ši 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 šarēš. Compare šá-re-šú in Igituḫ short version (Landsberger and Gurney, *AfO* 18 [1957–58]: 83:232), sārīs in Aramaic and Hebrew, and sarīs in Arabic. On the problem of interpreting the office represented by the title ša rēši in Babylonian texts, see Brinkman and Dalley, *ZA* 78 (1988): 85–86 n. 27.

## No. 121

Exercise tablet: bilingual list of offices and professions

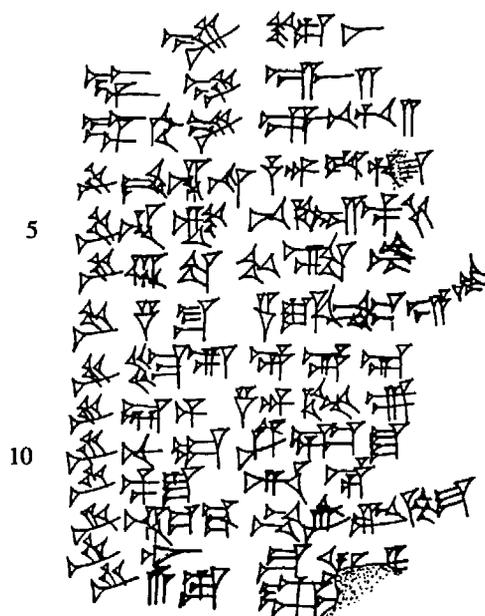
4.1 × 7.3 × 2.3 cm

1:1.8

IM 77125

12 N 148

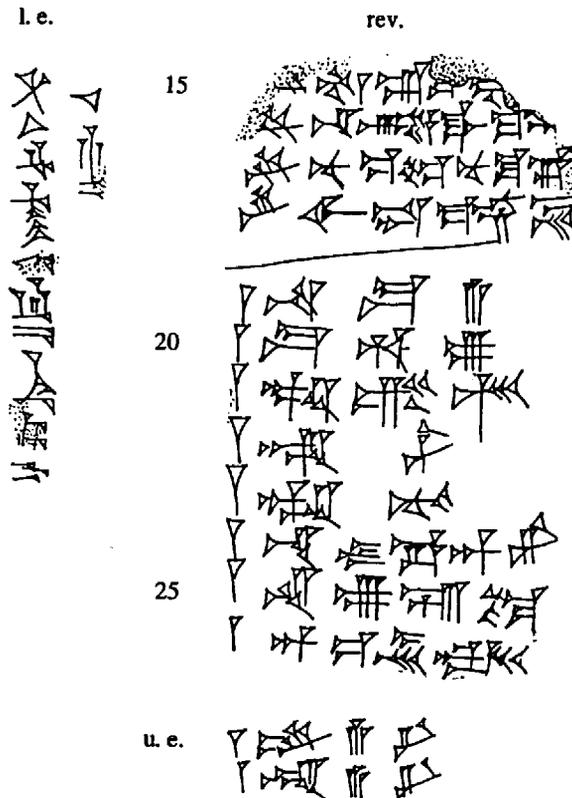
obv.



## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. lugal	= šar-rum	“king”
2. dumu.lugal	= mar MIN	“prince”
3. dumu.munus.lugal	= mar-ti MIN	“princess”
4. lú.gú.en.na	= šá-an-da-bak-ku	“governor (of Nippur)”
5. lú.en.nam	= be-el pa-ḥaš	“governor”
6. lú.šà.tam	= šat-ta-mu	“chief temple steward”
7. lú.gar.umuš	= šá-kin ṭe-e-mu	“governor”
8. lú.ku.é	= e-rib É	(a person allowed to enter the temple)
9. lú.É.BAR	= šá-an-gu-ú	“chief religious administrator”
10. lú.nu.èš	= ni-šak-ku	“high priest(?)”
11. lú.sipa	= re-e	“shepherd”
12. lú.en.giš.gigir	= bé-er-kab-tu	“charioteer”
13. lú.ḪAL	= ba-ṛu-ú <sup>1</sup>	“diviner”
14. lú.a.kin(!)	= DUMU šip-[ri]	“messenger”



## REVERSE

- |                                   |                         |              |
|-----------------------------------|-------------------------|--------------|
| 15. [l]ú.arad.é.[gal]             | = [ár]-[du É.GAL]       | “builder”    |
| 16. [l]ú.en.nun.ká.gal            | = ma-a[š-šar a-bul-lum] | “gate-guard” |
| 17. lú.nu.giš.kiri <sub>6</sub>   | = nu-ku-rib             | “gardener”   |
| 18. lú.igi.gub                    | = ma-az-pan             | “courtier”   |
| 19. <sup>m</sup> Na-ba-a          |                         |              |
| 20. <sup>m</sup> Ba-ḫu-ú          |                         |              |
| 21. <sup>md</sup> EN-ZI(!).MEŠ    |                         |              |
| 22. <sup>md</sup> EN-DÙ           |                         |              |
| 23. <sup>md</sup> EN-NUMUN        |                         |              |
| 24. <sup>m</sup> EN-i-rib-an-ni   |                         |              |
| 25. <sup>m</sup> EN-ú-sa-tu       |                         |              |
| 26. <sup>md</sup> GIŠ.BAN-APIN-eš |                         |              |
| 27. <sup>m</sup> LUGAL-a-ni       |                         |              |
| 28. <sup>md</sup> EN-a-ni         |                         |              |

## LEFT EDGE

29. <sup>m</sup>Eri-  
 30. PAP 10 ÉRIN.MEŠ [šá] ina šu<sup>II</sup> na-[x]-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 <sup>m</sup>DINGIR-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 <sup>m</sup>GIŠ.BAN-<sup>d</sup>IM in *YOS*

7 147:17), the name has been read instead as <sup>m</sup>GIŠ.BAN-APIN-eš. Thus, the grapheme <sup>d</sup>GIŠ.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 <sup>d</sup>*Qa-ús*: *Qaus-malaka* (see Tadmor, *Tiglath-pileser 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 Dedānite and early Lihyānic 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 Höfner, “Stammesgruppen,” p. 461). *Qaus* also occurs as a theophoric element in at least two Nabatean personal names, including *Qwsntn* (Greek *Κοσνατανος*) and *Qws’dr* (Greek *Κοσαδαρος*); see Cantineau, *Nabatéen*, 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: <sup>m</sup>*Qa-ú-su* (*ADD 427:7* = Kwasman and Parpola, *SAA 6* no. 37:7), <sup>m</sup>*Qu-ú-su-ia-da-a*’ (*Dar.* 301:16), [<sup>m</sup>]’<sup>d</sup>*Qu-su-DÙG.GA* (*VAS 4* 203:4), and <sup>m</sup>*Qu-su-ia-a-ḥa-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.

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## No. 122

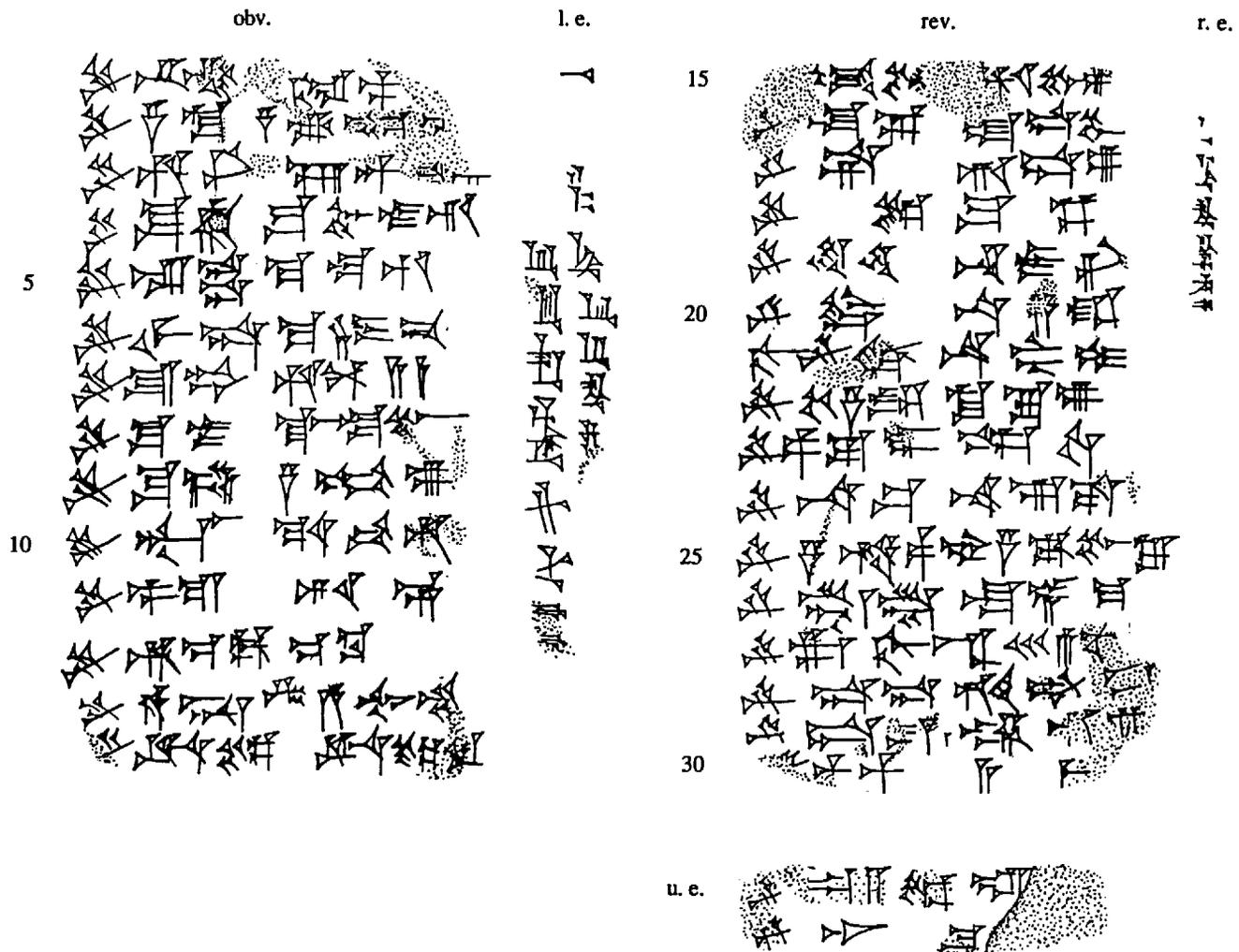
Exercise tablet: bilingual list of offices and professions

5.1 × 10.0 × 3.3 cm

1:2.0

IM 77140

12 N 163



## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. lú.en.nam	= [be]-el pa-[haš]	“governor”
2. lú.gar.umuš	= šá-kin [ʔè-el-[mu]	“governor”
3. lú.mušen.dù	= sa-an-[du-ú]	“fowler”
4. lú.šū.ḥa	= ba-a'-i-ri	“fisherman”
5. lú.má.laḥ,	= ma-la-ḥu	“boatman”
6. lú.igi.gub	= ma-az-pan	“courtier”
7. lú.kuš.tag	= pa-qa-a-a	“mat-weaver”
8. lú.šū.i	= gal-la-bu	“barber”
9. lú.ŠU.DU <sub>8</sub> .A	= šá-qu-ú	“cup-bearer”
10. lú.gír.lá	= ʔa-bi-ḥu	“butcher”
11. lú.sipa	= re-e	“shepherd”
12. lú.en.giš.gigir	= GIŠ.GÍGIR	“charioteer”
13. lú.kù.dím <sup>ZI</sup>	= kut-tim-mu	“gold- or silversmith”
14. [l]ú.kab.sar	= kab-šar-[ru]	“jeweler”

## REVERSE

15. [lú].NÁ.B[U(?)]	= [h]úp-pu-ú	(a weaver)
16. ʾlúʾ. a d. KID	= at-kup-pu	“reed-mat weaver”
17. ʾlúʾ. u š	= re-du-ú	“soldier”
18. lú. SAR	= ba-qil	“maltster”
19. lú. à r. à r	= te <sub>x</sub> (EN)-i-ni	“miller”
20. lú. n a r	= na-ʾaʾ-ra	“male musician”
21. SAL. lú. n a r	= na-ár-tum	“female musician”
22. lú. k u r. g a r. r a	= ku-lu-ú	(a performer in the cult of Ištar)
23. lú. s i p a. t u r	= ka-par	“young shepherd”
24. lú. n a. g a d a	= na-qid-da	“herdsman”
25. lú. g a r. m á š. a n š e	= šá-kin bu-lu	“manager of the herds”
26. lú. l a ḫ. l a ḫ.	= la-as-ma	“courier”
27. lú. u r. SAL	= si-niš(!)-a-ʾnuʾ	(a performer in the cult of Ištar)
28. lú. D U. D U	= mut-tag-ʾgišʾ	“traveling inspector(?)”
29. lú. g u b. ʾ b a ʾ	= maḥ-ʾḫu-úʾ	“ecstatic”
30. ʾlú. m a š ʾ. m a š	= a-šip	“exorcist”

## UPPER EDGE

31. ʾlú. d u b ʾ. s a r	= tu[p-šar-ru]	“scribe”
32. ʾlúʾ. ḪAL	= ba-[ru-úʾ]	“diviner”

## LEFT EDGE

33. DIŠ ka-na-ku(?) ba-ta-q[u](?)
34. KU BA(?) GÁ DÚB(?) 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 Igituḫ 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 Sargons*, 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 LÚ.EN.GIŠ.GIGIR and GIŠ.GÍGIR both represent Babylonian *bêrkabtu*. The argument is based on the syllogism GIŠ.GÍGIR = LÚ.EN.GIŠ.GIGIR (this entry) // LÚ.EN.GIŠ.GIGIR = *bêrkabtu* (No. 119:12 and No. 121:12) // therefore GIŠ.GÍGIR = *bêrkabtu*.

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*

s.). Also, in contexts other than the present one, the logographic equivalents of *huppû* are (LÚ.)ḪÚB.BU and (LÚ.)ḪÚB.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 *te'ínu*, 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 (te)?

Line 21—The use of both the masculine and feminine determinatives in the left-hand term SAL. l ú. 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 Bīt-Sîn-šeme (Hinke, *Kudurru, passim*). The person who bears the title in question is called “manager of the herds of Bīt-Sîn-šeme” (LÚ GAR-kin bu-lim é-<sup>md</sup>30-še-me), and he appears fourth in the list of witnesses after the *sakrumaš*, *ša bāb ekalli*, and *ša rēši* officials of Bīt-Sîn-šeme (*ibid.*, p. 152 v 9–13).

Line 26—*la-as-ma* must represent *lāsma*, an unusual spelling of *lāsima*, “courier,” which otherwise has the logographic equivalent (LÚ.)KAŠ<sub>4</sub>(.E/A), as well as perhaps also the equivalents LÚ.DU(.E/A) (*CAD* L, p. 106 sub *lāsima* s.) and LÚ.KASKAL (*AHW*, p. 539 sub *lāsima(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—LÚ.UR.SAL usually has the Akkadian equivalent *assinnu* and occurs in association with both *kurgarrû* and *kulu'u* (see, e.g., *CAD* A/II, p. 341 sub *assinnu* lex. section). But in the commentary ḪAR- g u d, both *assinnu* and *sinnišānu* are listed as equivalents of LÚ.UR.SAL, with *sinnišānu* being the contemporary translation of LÚ.UR.SAL and *assinnu* the older translation (see *MSL* 12 226:133).

The terms LÚ.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 Ištar 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 Ištar'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—*muttaggišu*, which means literally “the roving one,” may designate a traveling inspector, since it is associated with *ha'āṭu*, “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

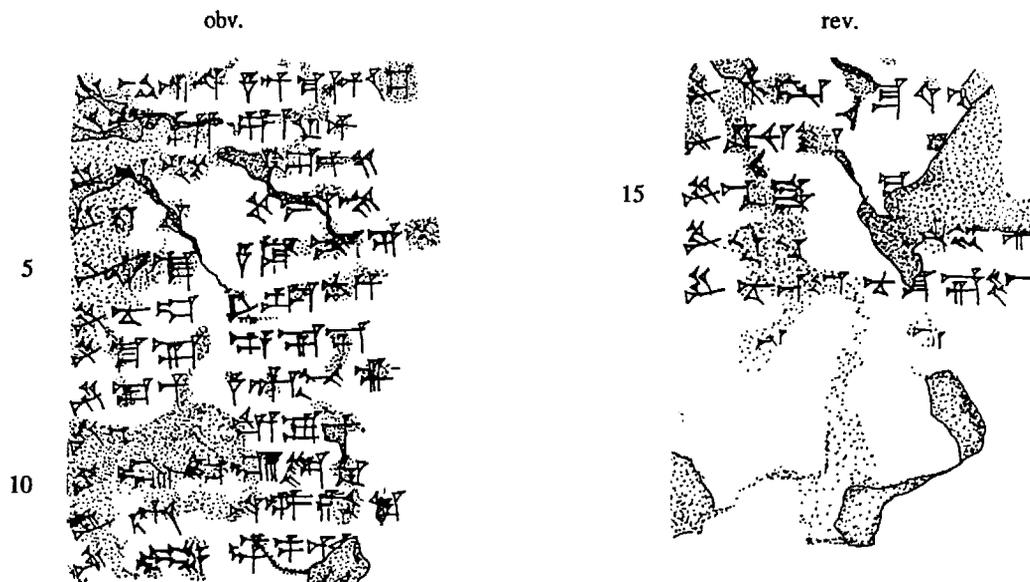
Exercise tablet: bilingual list of offices and professions

3.9 × 7.1 × 2.7 cm

1:1.8

IM 77155

12 N 178



## TRANSLITERATION AND TRANSLATION

## OBVERSE

1. [lú.gú.en.na]	= šá-an-[da]-bak-[ku]	“governor (of Nippur)”
2. [lú.kir <sub>4</sub> .dab]	= sak-[ru]-maš	(a high-ranking military official)
3. [lú.en.nam]	= [be]-el pa-ḥaš	“governor”
4. [lú.šà.tam]	= šat-[ta]-mu	“chief temple steward”
5. [lú.gar <sub>1</sub> .umuš]	= šá-kin [tè]-e-[mu]	“governor”
6. [lú <sub>1</sub> .nu.èš]	= ni-šak-[ka]	“high priest(?)”
7. [lú.ku <sub>4</sub> .é]	= e-rib [é]	(a person allowed to enter the temple)
8. lú.É.BAR	= šá-an-gu-ú	“chief religious administrator”
9. [lú <sub>1</sub> .g[ala]]	= ka-lu-[ú]	“lamentation-priest”
10. [lú.dub.sar]	= [tup]-šar-[ru]	“scribe”
11. [lú <sub>1</sub> .nagar]	= [na]-ag-[ga]-ru	“carpenter”
12. lú.simug	= nap-pa-[ḥu]	“smith”

## REVERSE

13. [lú.kù.dím]	= ku-ut-t[im-mu]	“gold- or silversmith”
14. [lú.kab.sar]	= k[ab-šar-ru]	“jeweler”
15. lú.m[á].laḥ <sub>4</sub>	= ma-[la-ḥu]	“boatman”
16. lú.[àr.àr]	= [te <sub>x</sub> ](EN)-i-[ni]	“miller”
17. lú.[nu.giš.kiri <sub>6</sub> ]	= 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  $\lceil l \acute{u} . k i r _{4} . d a b \rceil = sak\text{-}ru\text{-}maš$ , 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 *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 *nukaribbu* / *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

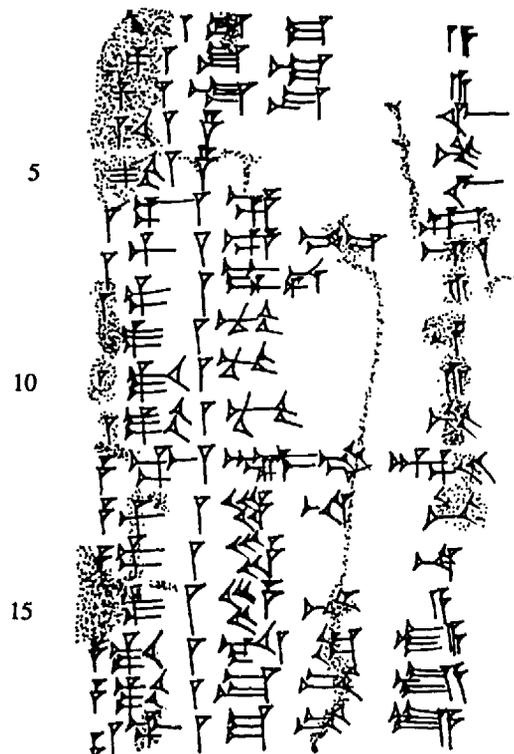
IM 77133  
12 N 156

## TRANSLITERATION

## OBVERSE

1.  $\lceil 0.0.1.0 \rceil$   ${}^m\lceil šu \rceil\text{-}ma\text{-}a$
2.  $\lceil 0.0.2.0 \rceil$   ${}^m\lceil šu \rceil\text{-}la\text{-}a$
3.  $\lceil 0.0.3.0 \rceil$   ${}^m\lceil La\text{-}ba\text{-}ši \rceil$
4.  $\lceil 0.0.4.0 \rceil$   ${}^m\text{GAR}\text{-}MU$
5.  $\lceil 0.0.5.0 \rceil$   ${}^m\lceil šá\text{-}lim \rceil$
6. 0.1.0.0  ${}^mE\text{-}reš$
7. 0.1.1.0  ${}^mE\text{-}tè\text{-}ri$
8. 0.1.2.0  ${}^m\text{DUMU}\text{-}UŠ\text{-}a$
9.  $\lceil 0.1 \rceil 3.0$   ${}^m\text{NUMUN}\text{-}\lceil ia \rceil$
10.  $\lceil 0.1 \rceil 4.0$   ${}^m\text{NUMUN}\text{-}\lceil a \rceil$
11. 0.1.5.0  ${}^m\text{NUMUN}\text{-}\lceil MU(?) \rceil$
12. 0.2.0.0  ${}^m\text{AG}\text{-}\text{LUGAL}\text{-}\text{DINGIR}\text{-}\text{MEŠ}$
13. 0.2.1.0  ${}^m\text{SUM}\text{-}\text{NA}\text{-}\lceil šEŠ \rceil$
14. 0.2.2.0  ${}^m\text{SUM}\text{-}\text{NA}$
15.  $\lceil 0.2.3.0 \rceil$   ${}^m\text{SUM}\text{-}\lceil NA \rceil\text{-}a$
16. 0.2.4.0  ${}^m\text{Da}\text{-}di\text{-}ia$
17. 0.2.5.0  ${}^m\text{Ba}\text{-}bi\text{-}ia$
18. 0.3.0.0  ${}^m\text{Ma}\text{-}bi\text{-}ia$

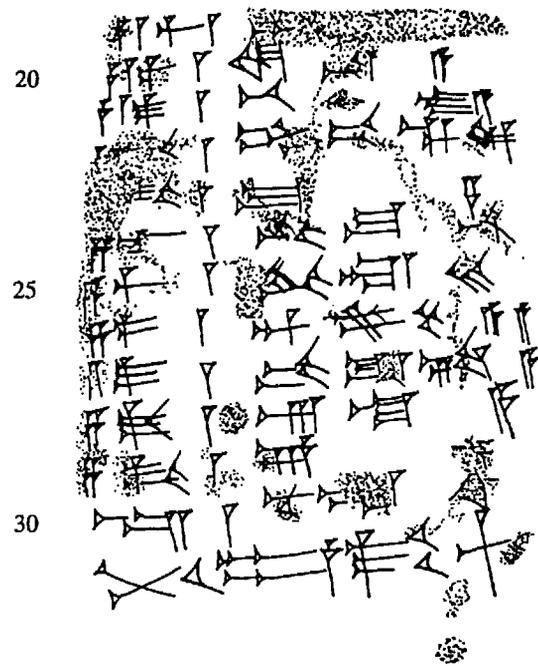
obv.



## REVERSE

19. 0.3.1.0 <sup>m</sup>x-[x-x(-x)]  
 20. 0.3.2.0 <sup>m</sup>Ki-<sup>l</sup>na<sup>l</sup>-a  
 21. 0.3.3.0 <sup>m</sup>Be-<sup>l</sup>l<sup>l</sup>-ia  
 22. <sup>l</sup>0.3.4.0<sup>l</sup> <sup>m</sup>[<sup>l</sup>Taq<sup>l</sup>-bi-SI.SÁ  
 23. <sup>l</sup>0.3.5.0<sup>l</sup> <sup>m</sup>BA-šá  
 24. <sup>l</sup>0.4.0.0<sup>l</sup> <sup>m</sup>[šEŠ<sup>l</sup>-ba-<sup>l</sup>na<sup>l</sup>  
 25. <sup>l</sup>0.4<sup>l</sup>.1.0 <sup>m</sup>šEŠ-APIN-eš  
 26. 0.4.2.0 <sup>md</sup>KASKAL.KUR-a-a  
 27. <sup>l</sup>0.4<sup>l</sup>.3.0 <sup>m</sup>Bi-<sup>l</sup>it<sup>l</sup>-ta-a  
 28. 0.4.4.0 <sup>m</sup>Šil-la-a  
 29. 0.4.5.0 <sup>m</sup>KAL-x  
 30. 1.0.0.0 <sup>m</sup>Nu-<sup>l</sup>um-mur<sup>l</sup>  
 31. PAP 15.2.5.0 <šE(?)>.BAR(?)

rev.



## COMMENTS

- Line 2—The name *Šūlā*, which occurs also in No. 69:5, means “Street-child” or “Foundling” (< *šūlu* [*sūlu*], “street”). Compare the name *Sūqaya* in No. 22:2.
- Line 12—The Neo-Babylonian personal name *Nabû-šar-ilī*, which means “Nabû is king of the gods,” does not express a novel theological concept. Nabû 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 <sup>4</sup>*Na-bi-um-šar-<sup>l</sup>i-<sup>l</sup>l in *YOS* 13 304:14. In first-millennium Assyria, Nabû was also called “father of the gods” (<sup>4</sup>*PA-<sup>h</sup>a-am-me-DINGIR.MEŠ*, see *ADD* App. 1 i 48). *Nabû-šar-ilī* is also the name of the recipient of letter No. 26.*
- Lines 13–15—The names in question are interpreted to be *Nādin-aḫi*, *Nādinu*, and *Nadnā*. 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—<sup>m</sup>*Ma-bi-ia* cannot be identified and is perhaps a fabrication.
- Line 22—<sup>m</sup>[<sup>l</sup>Taq<sup>l</sup>-bi-SI.SÁ represents *Taqbi-līšir*, 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 <sup>m</sup>[šEŠ<sup>l</sup>-ba-<sup>l</sup>na<sup>l</sup> is understood to represent Akkadian *Aḫu-bani* (“a brother has been created”). But it is also possible that the writing stands for West Semitic <sup>4</sup>*Aḫ-banā* (“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—<sup>md</sup>KASKAL.KUR-a-a probably represents *Baliḫaya*, “the Baliḫian” (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-Baliḫaya* (“Stronghold of the Baliḫians”), which was probably founded or populated by expatriates from the Balikh region (see *ABL* 1292:5). It is also possible that <sup>md</sup>KASKAL.KUR-a-a stands for *Illataya* (see Reiner, *Šurpu*, p. 60 n. to viii 39).

Line 27—<sup>m</sup>*Bi-ir<sup>1</sup>-ta-a* is possibly identical with Palmyrene *Bt*\*, for which see Stark, *Personal Names in Palmyrene*, p. 80.

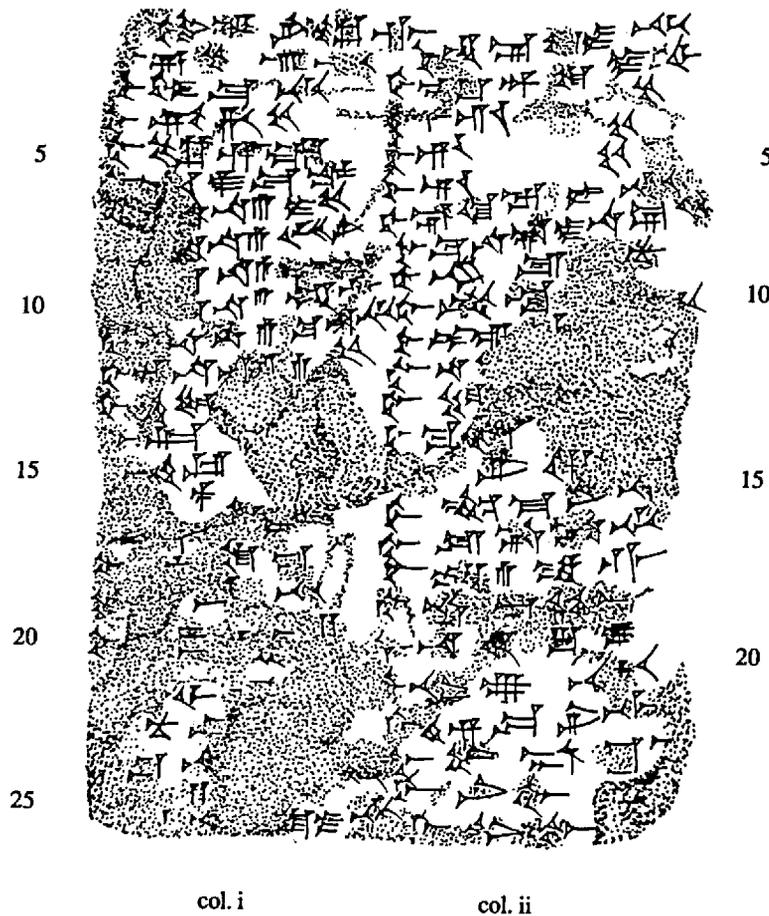
The scribal exercise recorded on this tablet is similar to the one found on the reverse of No. 89. However, in the present exercise the scribe has attached names to each of the measures that he has entered; and he has also totaled them (though erroneously: the total should be 15.2.3.0).

## No. 125

Roster of female weavers  
7.5 × 10.7 × 2.7 cm  
1:1.4

IM 77162  
12 N 185

obv.



## TEXT NO. 125

## TRANSLITERATION

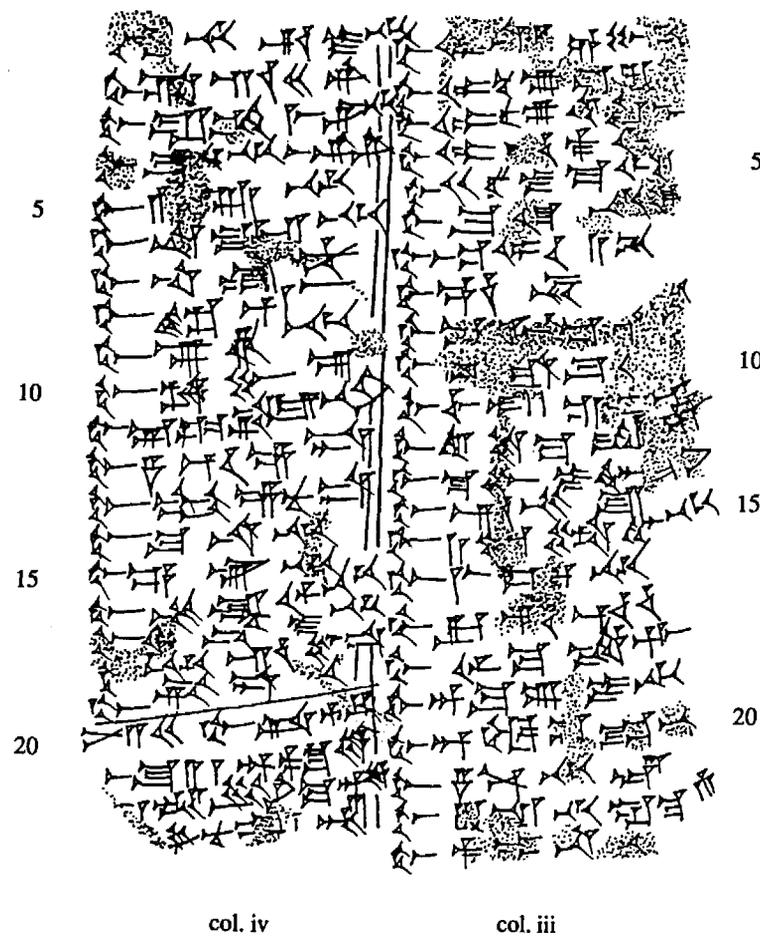
## COLUMN I

1. [ʹ]n-ʹsiʹ-ni-ʹsar-ratʹ
2. [ʹ]Dan-ʹnatʹ\*-NIN-ʹtiʹ
3. [ʹ]Zum-ba-ti
4. [ʹ]Ga-ḥa-lat
5. [ʹ]Sar-rat-URU-šáʹ
6. [ʹ]x(-x)-áš-ba-ka
7. [ʹdN]a-na-a-i-lat
8. [ʹdN]a-na-a-ši-min-ni
9. [ʹdN]a-na-a-[x-x]
10. [ʹdN]a-na-a-[mah-ratʹ]
11. [ʹ]d[ʹ]Na-naʹ-a-ba-ʹnaʹ-ti
12. [ʹ]dNa-ʹna-aʹ-a-sat
13. [ʹ]Hʹ.L[1-x-x(-x)]
14. [ʹ]UR-[x-x-x(-x)]
15. [ʹ]Hi-ib-[ta-a]
16. [ʹ]x-PA-[x-x]
17. [ʹ]x-x-x-xʹ
18. [ʹ]xʹ-KI-ʹxʹ
19. [ʹ]xʹ-ʹx-tiʹ
20. [ʹ]xʹ[x-x-xʹ]
21. [ʹ(x-)]x-x(-x)ʹ
22. [ʹ]x-ši-ʹxʹ-[xʹ]
23. [ʹ]Nu-ʹxʹ-[x(-x)]
24. [ʹ]Ba-naʹ-[ta-a]
25. [ʹ]xʹ-ʹxʹ-[xʹ]-ʹxʹ
26. [ʹ]xʹ-xʹ-ʹkiʹ-i-ʹtiʹ

## COLUMN II

1. ʹEN.LÍL.ʹKIʹ-i-ti
2. ʹSAGʹ-DINGIR-ki-i-šī\* \*over erasure
3. ʹMeʹ-re-nat
4. ʹRi-mat
5. ʹRi-šat
6. ʹÉ.DUL.LU-i-ʹtiʹ
7. ʹBa-na-ʹtaʹ-i-na-É.ʹKURʹ
8. ʹBe-let-su-ʹnuʹ
9. ʹx-la-[x(-x)]
10. ʹx-ʹx-xʹ[(x)]-ʹtiʹ
11. ʹNa-ʹxʹ-[x-x(x)]
12. ʹTuʹ-[x-x-x(-x)]
13. ʹMa-ʹxʹ-[x-x(-x)]
14. [ʹ]xʹ-NI(?)-ʹxʹ-[xʹ]
15. ʹṬè-ma-ʹni-tiʹ
16. ʹSu-ta-ʹtaʹ-ti
17. ʹI-ʹluʹ-a-qar-rad
18. [ʹ]x-x-x-xʹ
19. [ʹ]Na-aḥ-lu-úʹ
20. [ʹ]Be-ʹlʹl-ú-ti
21. [ʹ]Im-ba-ni-ʹtiʹ
22. [ʹ]In(?)ʹ-du-ʹlu(?)ʹ-xʹ
23. [ʹ]x-xʹ-[x(-x)]
24. [ʹ]In-buʹ-[eš-šú]

rev.



## COLUMN III

1. <sup>1</sup>Mi-na-a<sup>1</sup>-e-pu-<sup>1</sup>uš<sup>1</sup>-[šú]
2. <sup>1</sup>Mi-nu-<sup>1</sup>ú-x-x<sup>1</sup>[(<sup>-</sup>x)]
3. <sup>1</sup>Mi-nu-ú-aḥ-<sup>1</sup>ti-i<sup>1</sup>
4. <sup>1</sup>Mi-<sup>1</sup>x<sup>1</sup>-šú-áš-<sup>1</sup>ši(?)<sup>1</sup>
5. <sup>1</sup>Man-nu\*-i-ma-ši-<sup>1</sup>ki<sup>1</sup>
6. <sup>1</sup>Ba-tul-<sup>1</sup>ti-ki<sup>1</sup>
7. <sup>1</sup>Ina-GIŠ.MI-šú-a-ban<-ni>
8. <sup>1</sup>ZÁLAG-šú-ban
9. <sup>1</sup>x-x(<sup>-</sup>x)-x-x-x<sup>1</sup>
10. <sup>1</sup>Lu(?)<sup>1</sup>-ta-ba-<sup>1</sup>ti(?)<sup>1</sup>
11. <sup>1</sup>IGI-URU-<sup>1</sup>x-x<sup>1</sup>
12. <sup>1</sup>Aḥ-<sup>1</sup>te<sup>1</sup>-ma-qar-<sup>1</sup>rad<sup>1</sup>
13. <sup>1</sup>Ku-<sup>1</sup>bu<sup>1</sup>-i->-<sup>1</sup>x-x<sup>1</sup>
14. <sup>1</sup>Ri-mu-su
15. <sup>1</sup>A-<sup>1</sup>šar<sup>1</sup>-le->i-ti
16. <sup>1</sup>Me-<sup>1</sup>reš<sup>1</sup>-ti

## COLUMN IV

1. <sup>1</sup>Ku<sup>1</sup>-ti-ri-i-ti
2. <sup>1</sup>Ta<sup>1</sup>-ri-man-ni
3. <sup>1</sup>Ra-am-me-ni-ti
4. <sup>1</sup>Ba-na<sup>1</sup>-ti-ina-i-lí
5. <sup>1</sup>A-dir-ti
6. <sup>1</sup>Na-mir<sup>1</sup>-ti
7. <sup>1</sup>Na-<sup>1</sup>at<sup>1</sup>-kát
8. <sup>1</sup>Šar-rat
9. <sup>1</sup>Šam-ḥa-ti
10. <sup>1</sup>Šar-bu-ú
11. <sup>1</sup>É.SAG.ÍL-be-let
12. <sup>1</sup>Šá-ḥu-un-du
13. <sup>1</sup>Qu-un-nu-du
14. <sup>1</sup>Ba-na-ti
15. <sup>1</sup>E-muq-ti
16. <sup>1</sup>Mu-ra-ši-ti

17. 'Taš-ri <sup>1</sup> -ḫu-šú	17. 'Q <sup>1</sup> bi-i-ti
18. 'Ši-ma-qar-rad	18. 'Ti-ri-in-du
19. <sup>d</sup> Ba-ú-i-ti	19. 'Ga-du-u
20. <sup>d</sup> NIN. <sup>1</sup> LÍL-ra-bat <sup>1</sup>	20. PAP 140(!) SAL.UŠ.BAR SÍG
21. 'Šá-qa-ti- <sup>d</sup> INNIN	21. ina šu <sup>11</sup> <sup>md</sup> PA.TÚG-SUM
22. 'Qi-iš <sup>1</sup> -ti-um-ma-a	22. <sup>md</sup> EN.ÛRU-DÛ-MA.AN.SUM
23. 'x-x <sup>1</sup> -na-x <sup>1</sup>	23. LÚ.NU. <sup>1</sup> ÈŠ <sup>1</sup> <sup>d</sup> EN

## COMMENTS

- Column i 1—The writing is a crasis spelling of the name <sup>f</sup>*Ina-Isin-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 <sup>f</sup>*Dannat-erištu*, “The request is urgent” (compare the name spelled <sup>f</sup>NIN-ta [*Erišta*] in No. 31:11).
- Column i 3—The name <sup>f</sup>*Zumbātu*, if not West Semitic (compare <sup>m</sup>*Zumbutānu* in No. 1:10), is perhaps a feminine counterpart of the Neo-Babylonian masculine name <sup>m</sup>*Zu-um-bu*, “Fly,” which occurs in *VAS* 6 152:4 and *passim* (note also the writing <sup>m</sup>*Zu-um-ba-a*, in *VAS* 6 188:24).
- Column i 4—<sup>f</sup>*Gaḫalat*, “She is a Gaḫal (family member).”
- Column i 5—For a possible Middle Babylonian parallel for the name <sup>f</sup>*šarrat-āliša*, “Queen of her city,” see Clay, *Personal Names*, p. 202 (cited as <sup>f</sup>*šar-rat-iri-ša*).
- Column i 7—<sup>d</sup>*Nanāy-ilat*, “Nanāy is goddess.”
- Column i 8—<sup>d</sup>*Nanāy-šimīnni*, “O Nanāy, hear me.”
- Column i 10—The name <sup>d</sup>*Nanāy-maḫrat* is perhaps an abbreviation of a longer name, such as <sup>f</sup>*Ana-pê-Nanāy-maḫrat* (“She is ready for the command of Nanāy”). Compare the name <sup>f</sup>*Ana-pê-maḫrat* in *Dar.* 379:50.
- Column i 11—<sup>d</sup>*Nanāy-bānāti*, “Nanāy, you are creator.”
- Column i 12—The predicative element in the name <sup>d</sup>*Nanāy-asāt* (“Nanāy 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 <sup>f</sup>*Kuzub-DN*; but it may also be a hypocoristic thereof (compare <sup>f</sup>*Ku-uz-ba-a* in *Dar.* 260:3 and 7).
- Column i 15—<sup>f</sup>*Ḫibtā* occurs as a PN with some frequency in Neo-Babylonian texts (see Tallqvist, *NBN*, p. 67). It is perhaps a hypocoristic of <sup>f</sup>*Ḫibti-<sup>d</sup>Nanāy*, “Beloved of Nanāy,” which occurs in *YOS* 8 149:26. Von Soden identifies the predicative element of this name as the feminine verbal adjective of the verb *ḫābu*, which he proposes is related to West Semitic \*ḪBB (see *AHW*, p. 344 sub *ḫibum* I and p. 306 sub *ḫābu* II).
- Column i 24—The name is restored on the basis of the writing <sup>f</sup>*Ba-na-ta-a*, which occurs in *Dar.* 431:5. It is perhaps a hypocoristic of <sup>f</sup>*Banāt-ina-Ekur*, “She was created in Ekur” (which is the entry in col. ii 7 of this text), or of <sup>f</sup>*Banāt-ina-Esaggil* (which is cited by Tallqvist in *NBN*, p. 21). It may also be a hypocoristic of a name such as <sup>d</sup>*Nanāy-bānāti*, “Nanāy, you are creator” (see above, col. i 11).
- Column ii 1—<sup>f</sup>*Nippurītu*, “Nippurian” (compare Middle Babylonian <sup>f</sup>*Ni-ip-pu-ri-tum* in *BE* 15 190 iii 27 and 185:12, cited by Clay, *Personal Names*, p. 113).
- Column ii 2—<sup>f</sup>*Rēš-iliki-išī*, “Honor your god.”
- Column ii 3—The PN, which is otherwise unattested, is understood to be <sup>f</sup>*Mērēnāt*, “She is naked” (see *CAD* M/II, p. 22 sub *mērēnū*).

- Column ii 4—<sup>f</sup>*Rīmat*, “She’s a gift.”
- Column ii 5—<sup>f</sup>*Rīšat*, “She’s a joy.”
- Column ii 6—The name is understood to be <sup>f</sup>*Edullītu*, “She of the Edullū” (for *edullū*, which is perhaps an administrative building, otherwise written logographically É.DUL.LA/LÁ, see *CAD* E, pp. 38–39 sub *edulū*, and *AHW*, p. 188 sub *edullū*). For the parallel appellation *sinništu ša Edulla*, “woman of the Edullu,” see *BRM* 4 20:61.
- Column ii 7—<sup>f</sup>*Banât-ina-Ekur*, “Created in Ekur.”
- Column ii 8—<sup>f</sup>*Bēlessunu*, “Their lady.”
- Column ii 15—In Akkadian, *ṭēmānītu* can mean “intelligent one” (< *ṭēmu* “will, mind, discretion”; see *AHW*, p. 1385 sub *ṭēmānu*).
- Column ii 16—The interpretation of the name represented by the writing <sup>f</sup>*Su-ta-ṭa<sup>1</sup>-ti* is unclear.
- Column ii 17—<sup>f</sup>*Ilu<sup>a</sup>-qarrād*, “My god is a hero.”
- Column ii 19—The name <sup>f</sup>*Naḥlū* 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 <sup>f</sup>*Bēlī-utti* perhaps means “I have found my lord again.”
- Column ii 21—The writing <sup>f</sup>*Im-ba-ni-ṭi<sup>1</sup>* perhaps represents an Akkadian name. If so, it may be translated “In good fortune” (< *\*In-banīti*).
- Column ii 24—The restoration of the second element of the PN (“New fruit”) is based on comparison with the Middle Babylonian name <sup>f</sup>*Inbu-eššum*, 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 <sup>f</sup>*Minā-aḥṭi* (“What have I done wrong?”) is perhaps an abbreviation of *Minā-aḥṭi-ana-ištarī*, which occurs in Neo-Assyrian (see Watanabe, *Bagh. Mitt.* 24 [1993]: 289–303).
- Column iii 5—The name <sup>f</sup>*Mannu-imaššiki* (“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 <sup>f</sup>*Ina-šillišu-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 <sup>f</sup>*Nūršu-ban*, “His light is pleasant.”
- Column iii 10—If the scribe intended to produce the name <sup>f</sup>*Lū-ṭābāti*, 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 <sup>f</sup>*Pān-Uruk-lūmur* (*BE* 15 190 iii 21), <sup>m</sup>*Pān-Keš-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 <sup>f</sup>*lu-mur<sup>1</sup>*.
- 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—<sup>f</sup>*Rīmūssu*, “His gift.”
- Column iii 15—The name is understood to be <sup>f</sup>*Ašar-lē<sup>2</sup>ītu*, “Where is the able one?” Compare the name <sup>f</sup>*Lē<sup>2</sup>ītu* in *VAS* 3 25:2.
- Column iii 16—<sup>f</sup>*Mēreštu* “Desire.”

Column iii 17—<sup>f</sup>*Tašrīḫūšu*, “His glorification.”

Column iii 18—<sup>f</sup>*Šīma-qarrād*, “She is a warrior.”

Column iii 19—The name is understood as <sup>d</sup>*Bauītu*, “From Bau.” But it may also be interpreted as <sup>d</sup>*Bau-itf*, “Bau is my border (i.e., protection)” (compare the Old Babylonian name <sup>m</sup>*Ilī-itê*, “My god is my border” cited by Stamm, *Namengebung*, p. 212).

Column iii 20—<sup>d</sup>*Mullēšu-rabât*, “Mullēšu is great.” For the reading of <sup>d</sup>NIN.LÍL as *Mullēšu* in Babylonian (and *Mullissu* in Assyrian), see Parpola in B. Alster, ed., *Death in Mesopotamia*, p. 174 and especially n. 21.

Column iii 21—<sup>f</sup>*Šaqât-<sup>d</sup>Ištar*, “Ištar is lofty,” or <sup>f</sup>*Šaqâti-<sup>d</sup>Ištar*, “You are lofty, Ištar.”

Column iii 22—Perhaps <sup>f</sup>*Qīšti-umma*, “Gift of the mother (goddess).”

Column iv 1—The reading <sup>f</sup>*Ku<sup>1</sup>-ti-ri-i-ti* is fairly certain, but the interpretation of the name to which it refers is not.

Column iv 2—<sup>f</sup>*Tarīmanni*, “She has granted me” or “You have granted me.”

Column iv 3—The name <sup>f</sup>*Rammēnītu* is probably composed of a variant spelling of *rēmēnītu*, the feminine counterpart of *rēmēnû*. It means “Merciful one,” a common epithet of Mesopotamian goddesses (see, e.g., *AHW* p. 970 sub *rēmēnû(m)* 1d).

Column iv 4—<sup>f</sup>*Banât-ina-ilī*, “She was created among the gods,” or <sup>f</sup>*Banâti-ina-ilī*, “You were created among the gods.”

Column iv 5—<sup>f</sup>*Adirtu*, “Darkness.”

Column iv 6—<sup>f</sup>*Namirtu*, “Brightness.”

Column iv 7—Perhaps <sup>f</sup>*Natkat*, “Dropped like rain.”

Column iv 8—<sup>f</sup>*Šarrat*, “She’s a queen.”

Column iv 9—<sup>f</sup>*Šamḫat*, “She’s beautiful,” or <sup>f</sup>*Šamḫâti*, “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 *Bêl-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 <sup>f</sup>*Esagil-bēlet*, which occurs also in *Cyr.* 337:4 and 7, is an abbreviation of the common Neo-Babylonian name <sup>f</sup>*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 <sup>f</sup>*Šaḫundu*, which occurs also in *YOS* 6 56:1, means “Warm one” (= fem. verbal adj. of *šahānu*, “to be warm” [see *AHW*, p. 1132 sub *šahnu*]).

Column iv 13—The meaning of the name <sup>f</sup>*Qunnudu* is uncertain. The root \*QND does not occur in Akkadian.

Column iv 14—The name is either <sup>f</sup>*Banât* or <sup>f</sup>*Banâti* (compare col. iv 4 above).

Column iv 15—The name <sup>f</sup>*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—<sup>f</sup>*Murašītu*, “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—<sup>f</sup>*Qibītu*, “Word.”

Column iv 18—<sup>f</sup>*Tirindu*, “Drink-cup(?)” (see *AHW*, p. 1361 sub *tirimtu*).

Column iv 19—<sup>f</sup>*Gadû*, “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, <sup>d</sup>EN.ÛRU is one of the forty names of Enki/Ea. <sup>md</sup>EN.ÛRU-DÛ-MA.AN.SUM is perhaps therefore an archaic or cryptographic spelling of a name containing the theophoric element <sup>d</sup>Ea (= <sup>d</sup>Ea-gabbi-iddin?).

Column iv 23—The logogram LÚ.NU.ËŠ 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-šāpik-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 *nêšakku(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

IM 77199  
12 N 223

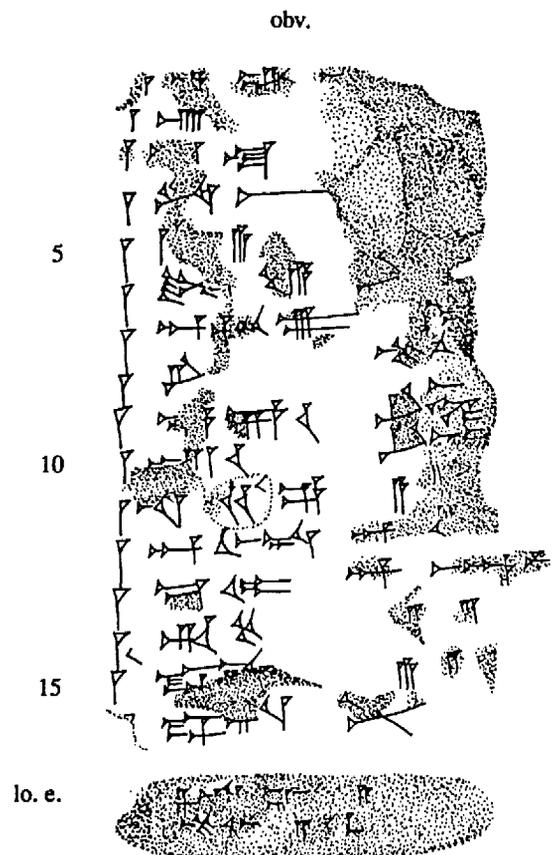
## TRANSLITERATION

## OBVERSE

1. <sup>m</sup>[x-x-x]
2. <sup>m</sup>NUN-[x-x(-x)]
3. <sup>m</sup>[šil<sup>l</sup>-la-[a]
4. <sup>m</sup>x-AŠ[(-x)]
5. <sup>m</sup>[A<sup>l</sup>-a-[x-x(-x)]]
6. <sup>m</sup>[SÛḪ-KAR-ir<sup>l</sup>]
7. <sup>m</sup>DINGIR.[MEŠ<sup>l</sup>-ú-x-[x]]
8. <sup>m</sup>Šal-[mu-u]
9. <sup>m</sup>[E<sup>l</sup>-rib-šú x-x(-x)]
10. <sup>m</sup>x-ŠÚ-x-x
11. <sup>m</sup>[Na<sup>l</sup>-sik\*-e-a] \*over erasure
12. <sup>md</sup>IGL.DU-[DINGIR(?)<sup>l</sup>-x(-x)]
13. <sup>m</sup>GIŠ.MI-[<sup>d</sup>Aš+šur(!?)<sup>l</sup>]
14. <sup>m</sup>Ri-šat-[a(?)<sup>l</sup>-a]
15. <sup>m</sup>[DUMU.UŠ<sup>l</sup>-a-[a]]
16. <sup>m</sup>[DUMU.[UŠ-PAP]

## LOWER EDGE

17. <sup>m</sup>[x-x-x-a]
18. <sup>m</sup>[MU-x-x(-x)]



## REVERSE

19. <sup>m</sup>[x-x]ᵛ-a  
 20. <sup>m</sup>[KUR(?)]-su-ᵛnuᵛ  
 21. <sup>m</sup>Ú-paḥ-ᵛḥirᵛ  
 22. <sup>m</sup>SU-AN.ᵛGALᵛ  
 23. <sup>m</sup>LÚ-ᵛPA.ŠE.KIᵛ  
 24. <sup>m</sup>LÚ-ᵛdGu-laᵛ  
 25. <sup>m</sup>A-ᵛšab-baᵛ  
 26. <sup>m</sup>Ha-ᵛbil-GIN x-xᵛ  
 27. <sup>m</sup>KI-ᵛx-x-xᵛ  
 28. <sup>m</sup>[Dan-ᵛné-e]-[a]  
 29. <sup>m</sup>[Tu-ᵛx]-[x(-x)]  
 30. <sup>m</sup>[Um-ban-DINGIR]-[x(-x)]  
 31. <sup>m</sup>BA-šá-dA[G(?)]  
 32. <sup>m</sup>SUM.NA-[x-x(-x)]  
 33. <sup>m</sup>[Eri-ᵛba]-[x-x(-x)]

## UPPER EDGE

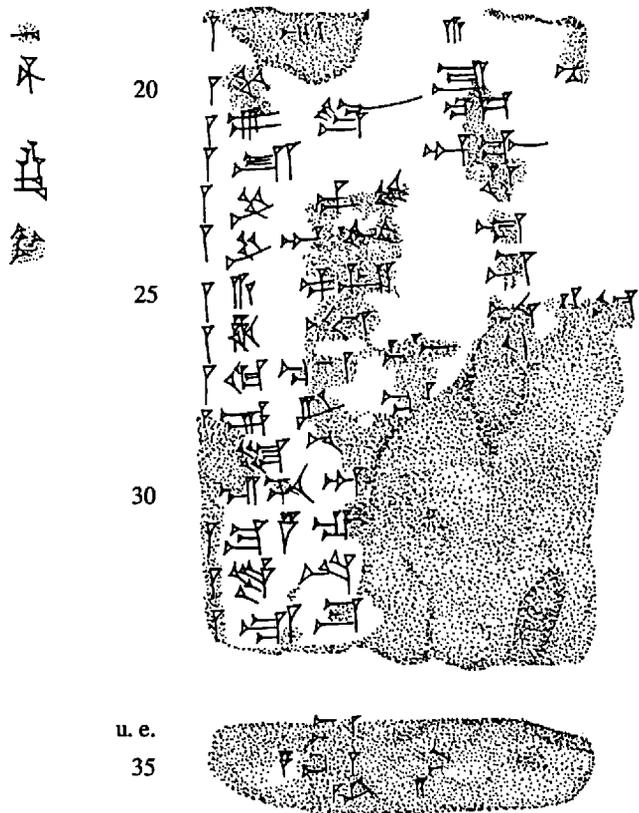
34. <sup>m</sup>[x]-x-[x(-x)]  
 35. <sup>m</sup>x-x(-x)-x  
 36. <sup>m</sup>-x-x-x

## LEFT EDGE

37. <sup>m</sup>[Nu-um-ᵛmur]

l. e.

rev.



## COMMENTS

Line 6—<sup>m</sup>[SÜH-KAR-ir] stands for the name *Tēšī-eṭir*, which is an abbreviation of *Ina-tēšī-eṭir*, “Save from confusion.”

Line 11—*Nasikeya* is related to the name *Nasīku*, “Shaykh,” which is found in *TCL* 12 1:6.

Line 22—AN.GAL was the patron god of Dēr.

Line 25—The reading of the name <sup>m</sup>A-ᵛšab-baᵛ is clear, but its linguistic affiliation is not. It may be related to Šafāitic ʾšb (see Harding, *Pre-Islamic Arabian Names*, p. 48).

Line 30—(*Ḥ*)umban is a common element in Elamite PNs.

## No. 127

Roster or census list  
 12.7 × 20.5 × 3.8 cm  
 1:1.6

IM 77080  
 12 N 103

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.

## No. 128

Literary text: "Advice to a Prince"

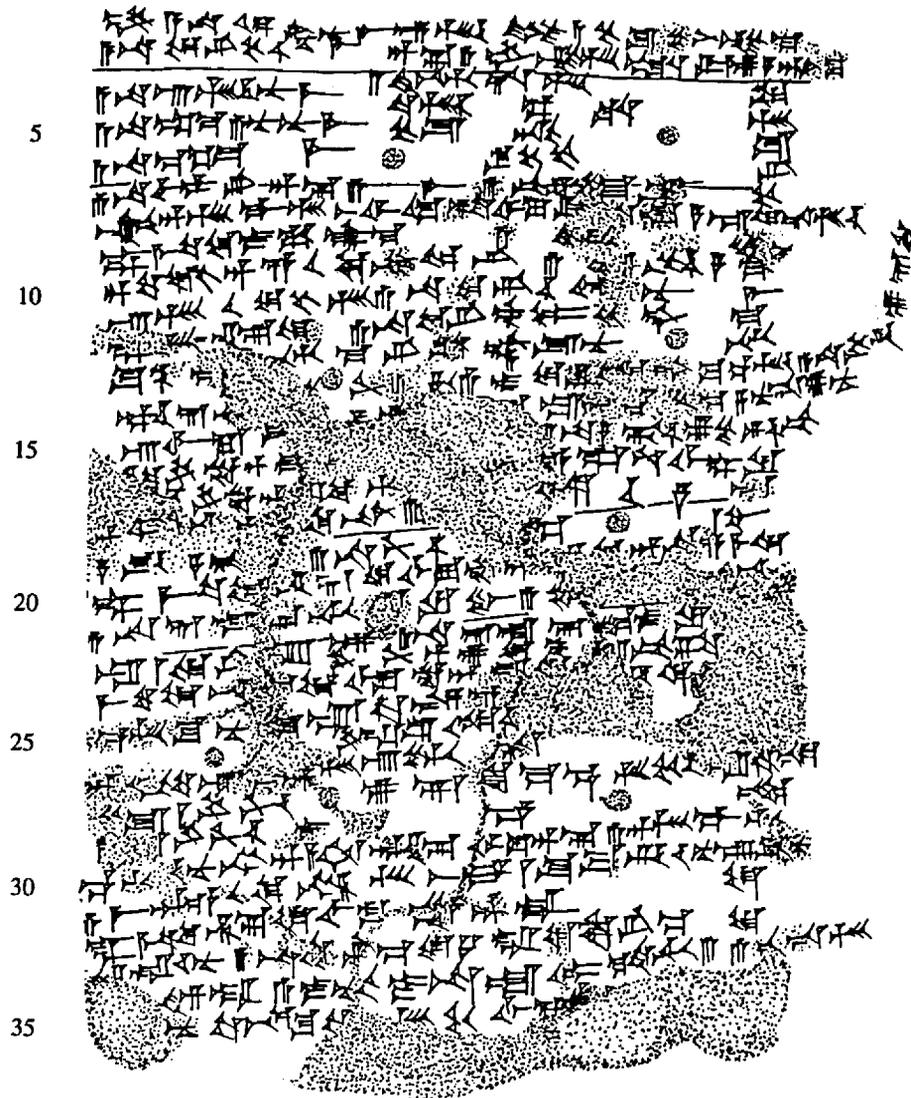
9.2 × 14.3 × 4.3 cm

1:1.6

IM 77087

12 N 110

obv.



## 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 SÙḫ-a KUR-su *in-nam-ma*

1. LUGAL *a-na di-ni la i-qúl* UN.MEŠ-šú SÙḫ.ME-a KUR-su *in-nam-mi*

2. *a-na di-ni* KUR-šú NU ME <sup>d</sup>É-a LUGAL NAM.MEŠ *šim-taš ú-šá-an-ni-<sup>l</sup>ma<sup>l</sup>*  
 2–3a. *a-na di-in* KUR-šú *la i-qúl* <sup>d</sup>É-a LUGAL NAM.MEŠ *šim-ta-šú ú-šá-an-ni-ma*
3. *a-<sup>hi</sup>-ti* UŠ.MEŠ-di  
 3b. *a-<sup>hi</sup>-ta* UŠ.ME-šú
4. *a-na* NUN.MEŠ-šú NU ME UD.MEŠ-šú LÚGUD.DA.MEŠ  
 4. *a-na* NUN.ME-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-sú
6. *a-na is-<sup>h</sup>ab-ba* ME UMUŠ KUR MAN(!)-ni  
 6. *a-na is-<sup>h</sup>ap-pi i-qúl* UMUŠ KUR MAN-ni
7. *a-na ši-pi-ir* <sup>d</sup>É-a ME *a-bi-<sup>l</sup>ik-tu* ÉRIN.ME<sup>l</sup> KUR  
 7a. *a-na ši-pir* <sup>d</sup>É-a *i-qúl*
8. *ina lib-bi* DINGIR.MEŠ GAL.MEŠ *ina ši-tul-<sup>l</sup>ta<sup>l</sup>* *ù <sup>l</sup>tu-da-at<sup>l</sup>* NÍG.SI.SÁ UŠ.MEŠ-šú  
 7b–8. DINGIR.MEŠ GAL.MEŠ *ina ši-tul-ti* *ù <sup>l</sup>tu-da-at mi-šá-ri* UŠ.ME-šú
9. DUMU *Sip-par.ki* *i-da-aš-ma* *<sup>l</sup>a-<sup>hi</sup>-am* SUM(!)<sup>l</sup>-*[i]n*  
 9a. DUMU UD.KIB.NUN.KI *i-da-aš-ma* *a-<sup>h</sup>a-am* *i-din*
10. <sup>d</sup>UTU DI.KU, AN-*e* *u* KI-<sup>l</sup>tim<sup>l</sup> *di-ni a-<sup>l</sup>hi-a<sup>l</sup>* *ina* KUR-šú GAR-*ma*  
 9b–10a. <sup>d</sup>UTU DI.KU, AN *u* KI *di-na a-<sup>h</sup>a-am* *ina* KUR-šú GAR-*ma*
11. NUN.MEŠ *u* DI.KU,MEŠ *a-na* *<sup>l</sup>di<sup>l</sup>-ni šú-u[<sup>l</sup>me]* NU ME  
 10b. NUN.ME *u* DI.KU,ME *ana di-nim* NU ME.ME
12. <sup>l</sup>DUMU.MEŠ<sup>l</sup> EN.LÍL.KI *a-na* *<sup>l</sup>di<sup>l</sup>-ni ub-lu, <sup>l</sup>niš<sup>l</sup>-šum-ma*  
 11a. DUMU.MEŠ EN.LÍL.KI *ana di-nim* *ub-lu-ni-šum-ma*
13. *ka<sup>d</sup>,r[a-a]* TI-*ma i-<sup>l</sup>da<sup>l</sup>-as-su-nu-ti*  
 11b. *ka<sup>d</sup>,ra-a* TI-*ma i-da-as-su-nu-tim*
14. <sup>d</sup>EN.LÍL E[N KUR.KUR L]Ú.KÚR *<sup>l</sup>a-<sup>h</sup>a<sup>l</sup>-a i-de-<sup>l</sup>ek-<sup>ki</sup>-šum<sup>l</sup>-ma* ÉRIN.MEŠ-šú  
*a-na LÚ.DE, <sup>l</sup>ú-sa<sup>h</sup>-<sup>h</sup>ar*  
 12–13. <sup>d</sup>EN.LÍL EN KUR.KUR LÚ.KÚR *a-<sup>h</sup>a-a-am i-da-kaš-šum-ma* ÉRIN.ĤIA-šú  
*ú-šam-qá-tì*
15. NUN *ù š[<sup>l</sup>u-ut SA]G.<sup>l</sup>MEŠ<sup>l</sup>-[šú ina su-q]i* URU *<sup>l</sup>si-lul-liš iš<sup>l</sup>-ša-nu-du-ú-nu*  
 14. NUN *u šu-ut* SAG-šú *ina* E.SÍR *zi-lul-liš iš-ša-nun-du*
16. <sup>l</sup>KÚ<sup>l</sup>.BABBAR LÚ.KÁ.DINGIR.R[A].<sup>l</sup>KI<sup>l</sup>.<sup>l</sup>MEŠ *TI(?)<sup>l</sup>-ma(?)<sup>l</sup>* *<sup>l</sup>a<sup>l</sup>-na* NÍG.GA-šú *ú-še-ri-bi*  
 15. KÙ.BABBAR DUMU.MEŠ KÁ.DINGIR.RA.KI TI-*e-ma* *ana* NÍG.GA *ú-še-ri-bu*
17. *[<sup>l</sup>di-i]n* LÚ.KÁ.DINGIR.[R]A.KI.ME[š GIŠ.TUK]-<sup>l</sup>e<sup>l</sup>-*ma(!)* *ana(!)* *qa-lim tur-ru*  
 16. *di-in* LÚ.TIN.TIR.KI.MEŠ GIŠ.TUK-*ma* *ana* *qa-li tur-ru*
18. <sup>d</sup>AMAR.UTU EN AN<sup>l</sup> [*u*] KI-*tim a-[<sup>l</sup>a-bi-šú]* <sup>l</sup>UGU<sup>l</sup>-šú GAR-<sup>l</sup>ma<sup>l</sup>  
 17. <sup>d</sup>AMAR.UTU EN AN *u* KI *a-a-bi-šu* UGU-šú GAR-*ma*
19. NÍG.ŠU-šú NÍG.GA-*[šú]* *a-na* KÚR-šú *[i-š]ar-rak*  
 18. NÍG-šú NÍG.GA-šú *a-na* LÚ.KÚR-šú *i-šar-rak*

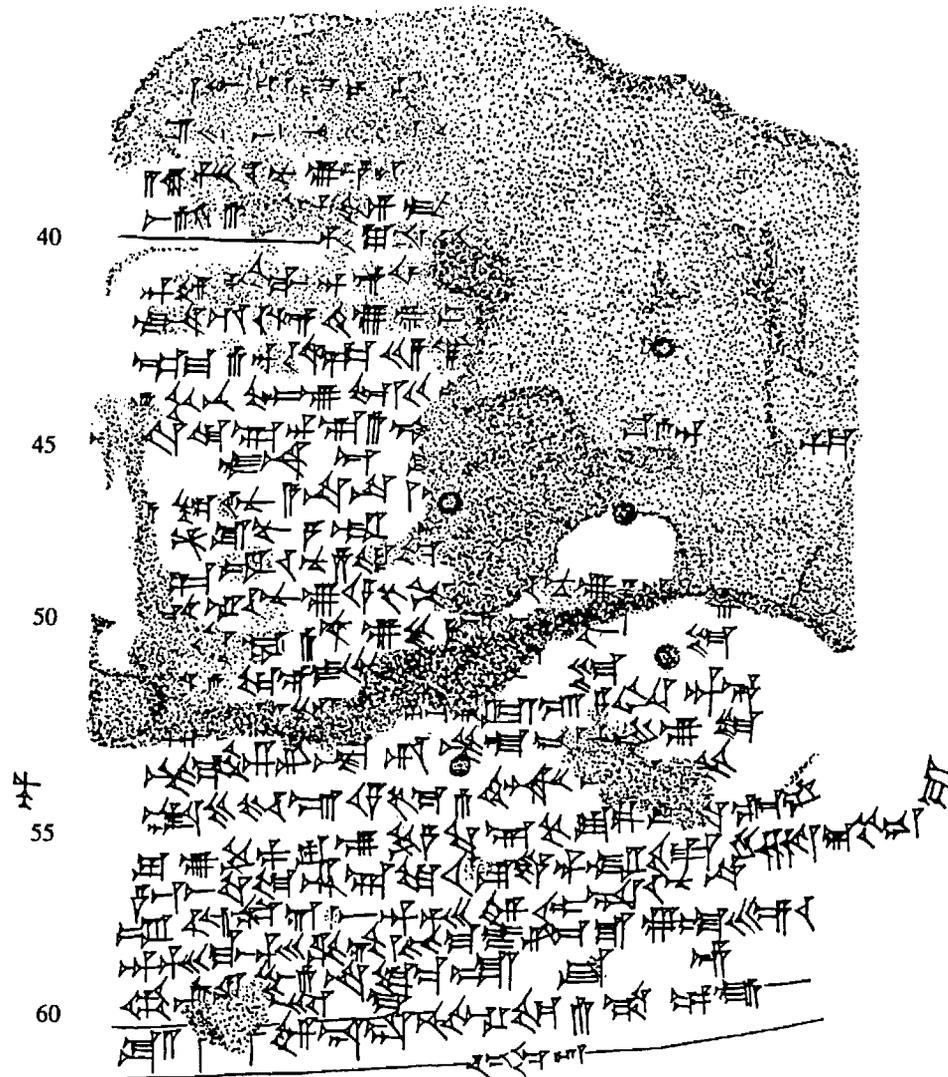
## OBVERSE (cont.)

20. DUMU Sip-par.<sup>1</sup>KI<sup>1</sup> EN.LÍL.KI ù <sup>1</sup>KÁ.DINGIR<sup>1</sup>.<sup>1</sup>R<sup>1</sup>A.<sup>1</sup>KI<sup>1</sup> an-<sup>1</sup>na e<sup>1</sup>-me-di  
 19. DUMU E<sup>1</sup>[N].LÍL.KI URU Sip-par TIN.TIR.KI an-na e-me-da
21. a-na é <sup>1</sup>ši-bit-ti<sup>1</sup> [<sup>1</sup>š]u-ru-bu a-š[ar an-na UŠ]-<sup>1</sup>du<sup>1</sup>  
 20–21a. a-na é ši-bit-tim šu-ru-bu a-šar an-nam <sup>1</sup>in-né-en<sup>1</sup>-du
22. URU ana SUR, DUB-ak a-na é ši-bit-tu i-ru-[bu]  
 21b–22a. URU ana SUR, DUB-<sup>1</sup>ak<sup>1</sup> a-na é ši-bit-tim šu-ru-bu
23. LÚ.KÚR\* BAR-ú KU<sub>4</sub>-ub \*over erasure  
 22b. LÚ.KÚR BAR-ú KU<sub>4</sub>-ub
24. Sip-par.KI <sup>1</sup>EN.LÍL.KI ù KÁ.DINGIR.<sup>1</sup>RA.KI UR<sup>1</sup>.BI.TA [ZI(?)<sup>1</sup>-bi(?)]  
 23. UD.KIB.NUN.KI EN.LÍL.KI u TIN.TIR.KI UR.BI.TA ZI(!)<sup>1</sup>-bi
25. ÉRIN.MEŠ šu-nu-<sup>1</sup>tu<sup>1</sup> tup-šik-ka e-[me-da i]l-ki [<sup>1</sup>ši-si-it]  
 24–25a. ÉRIN.MEŠ šú-nu-tim tup-ši-ik-ka e-me-da-am il-ki ši-si-it
26. [L]Ú.NIMGIR UGU-šú-[nu ú-kan-nu]  
 25b. LÚ na-gi-ri e-li-šú-nu ú-kan-nu
27. <sup>d</sup>AMAR<sup>1</sup>.UTU N[UN].<sup>1</sup>ME DINGIR<sup>1</sup>.MEŠ NUN muš-<sup>1</sup>ta<sup>1</sup>-[lum]  
 26. <sup>d</sup>AMAR.UTU NUN.ME DINGIR.MEŠ NUN muš-ta-lum
28. <sup>1</sup>KUR<sup>1</sup>-su ana LÚ.KÚR-šú ú-saḥ-ḥar-ma ÉRIN.MEŠ KUR-<sup>1</sup>šú tup-šik<sup>1</sup>-ka  
 27–28a. KUR-su a-na LÚ.KÚR-šú ú-saḥ-ḥar-ma ÉRIN-ni KUR-šú tup-ši-ik-ka
29. <sup>1</sup>a<sup>1</sup>-[n]a LÚ.KÚR-šú <sup>1</sup>i<sup>1</sup>-zab-bil  
 28b. a-na LÚ.KÚR-šú i-za-bil
30. <sup>1</sup>ÉRIN.MEŠ šú<sup>1</sup>-nu-tim <sup>d</sup>A-num <sup>d</sup>EN.LÍL ù <sup>d</sup>É-a DINGIR.MEŠ GAL.<sup>1</sup>MEŠ<sup>1</sup>  
 29. ÉRIN.MEŠ šú-nu-tim <sup>d</sup>A-num <sup>d</sup>EN.LÍL u <sup>d</sup>É-a DINGIR.DINGIR GAL.GAL
31. a-šib AN-e u KI-tim\* «MEŠ» ina UKKIN šu-ba-ri-šú-nu ú-<sup>1</sup>kin-nu<sup>1</sup> \*over erasure  
 30. a-ši-bi AN u KI ina pu-uḥ-ri-šú-nu šu-ba-ra-šú-nu ú-kin-nu
32. DUMU Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI  
 31. DUMU UD.KIB.NUN.KI EN.LÍL.KI u TIN.TIR.KI
33. <sup>1</sup>im<sup>1</sup>-ra-šú-nu a-na <sup>1</sup>mur<sup>1</sup>-ni-is-qi šá-ra-<sup>1</sup>ki<sup>1</sup> mur-ni-is-qi  
 32–33a. im-ra-šú-nu a-na mur-ni-is-qi šá-ra-ki mur-ni-is-qi
34. [<sup>1</sup>šu-ut] im-ra-a i-kul i-na ši-mi-it-ti a-a-<sup>1</sup>bi UŠ<sup>1</sup>.MEŠ  
 33b–34. šu-ut im-ra-šú-nu i-ku-lu <sup>1</sup>i<sup>1</sup>-na ši-mit-ti a-a-bi ir-red-du-ú
35. [<sup>1</sup>ÉRIN.MEŠ šú]-nu-tú ina di-ku-u[<sup>1</sup>t ÉRIN].<sup>1</sup>MEŠ<sup>1</sup> KUR [<sup>1</sup>ù ÉRIN.MEŠ<sup>1</sup> [ ]  
 35. ÉRIN.MEŠ šú-nu-tú i-na di-ku-ti um-man KUR [<sup>1</sup>u(!)<sup>1</sup> ÉRIN.MEŠ LUGAL<sup>1</sup> i-de-ku-ú

## REVERSE

36. x x x x x (x) [ ]  
 36–37. <sup>d</sup>Èr-ra gaš-ra [a-lik p]a-an ÉRIN-ni-šú pa-an ÉRIN-ni-šú siG-aš-ma <sup>1</sup>A<sup>1</sup> [LÚ.K]ÚR-šú DU-ak  
 37. [<sup>1</sup>š]i-<sup>1</sup>in-da-ti<sup>1</sup> [GU<sub>4</sub>].<sup>1</sup>MEŠ<sup>1</sup>-[šú-nu ]  
 38. ši-in-da-at GU<sub>4</sub>.MEŠ-š[ú-nu] <sup>1</sup>ú<sup>1</sup>-paṭ-ṭar-ú-ma

rev.



38. A.ŠA.[MEŠ-šú-nu] ú-[šá-an]-[nu-ú ]  
 39-40a. A.ŠA.ME[š-šú-nu] [ú]-šá-an-nu-ú a-na a-ḫe-e(!) i-šár-ra-[ku]  
 39. ina A X X X X X X [ ]  
 40b. [ ] x i-ḫar-ru-ub  
 40. [MÁŠ] UDU.[NÍTA.MEŠ]-[šú-nu ]  
 41. ši-bit-ti UDU.[NÍTA.MEŠ-šú-n]u i-ṣab-ba-tu  
 41. <sup>d</sup>IM] GÚ.[GAL] AN-e [ù] [KI-tim ]  
 42-43a. <sup>d</sup>IM GÚ.GAL AN u KI nam-maš-še-e EDIN-šú  
 42. i-na ḫu-šáḫ-ḫi ú-[šam-qat]-[ma ]  
 43b-44. ina ḫu-šáḫ-ḫi ú-šam-qat-ma SISKUR <sup>d</sup>UTU ú-šá-gar-šá  
 43. um-ma-a-an [šú]-ut ṢAG man-za-[az] [pa-an LUGAL]  
 45. um-ma-an u šu-ut ṢAG man-za-az pa-an LUGAL  
 44. [a]-mat-sun «lum» ú-lam-man [a-as-sun i-maḫ-ḫar]  
 46. a-mat-sun ú-lam-man ṣa-as-sun i-maḫ-ḫar

## REVERSE (cont.)

45. [i]-[n]a qí-bit <sup>d</sup>É-a LU[GAL ABZU um]-[ma-a]-an [šu-ut] [SAG]  
 47-48a. ina qí-bit <sup>d</sup>É-a LUGAL ABZU um-ma-an u šu-ut SAG
46. i-na GIŠ.TU[KUL ÚŠ.MEŠ]  
 48b. ina [GI]Š.TUKUL ÚŠ.MEŠ
47. [a]-šar-šú-nu a-na na-m[e-e] ]  
 49. a-šar-šú-nu a-na na-me-[e] [i]k-ka-am-mar
48. [ár]-kát-su-nu šá-ra [ ]  
 50a. ar-kat<sub>3</sub>(!)-sun šá-a-ru i-tab-bal
49. ep(!)-šet-šú-nu za-[qí-qí]-[iš ]  
 50b. ep-šet-sun za-q[í-qí]-iš im-man-ni
50. [rik-si-šú-nu ú-paṭ-ṭar NA<sub>4</sub>[NA.RÚ.A]-šú-nu ú-[šá-an]-[nu]-[ú]  
 51. rik-si-šu-un ú-paṭ-ṭar-ú-ma NA<sub>4</sub>NA.RÚ.A-šú-nu [ú]-šá-an-nu-ú
51. [a-na] [har]-ra-a-na ú-še-[šu-šú]-[n]u-tu  
 52a. a-na KASKAL ú-še-eṣ-ṣu-šú-nu-tim
52. [a-n]a a-de-e i-man-[nu]-[šu-n]u-tu  
 52b. a-na a-de-e [i]-[ ]-[šú]-nu-ti
53. [<sup>d</sup>]AG DUB.SAR [É].[SAG.ÍL] sa-níq ŠÁR(!) AN-e  
 53a. <sup>d</sup>AG DUB.SAR É.SAG.ÍL sa-níq ŠÁR AN u KI
54. mu-ma-<sup>></sup>i(!)-ir(!) gim-ri mu-ad-[du-ú] LUGAL-ú-tu  
 53b-54a. mu-ma-<sup>></sup>i-[ir] gim-ri mu-ad-du-ú LUGAL-tú
55. rik-sat KUR-šú ú-paṭ-ṭar-ma a-ḫi-ti(!) [i-šá]-[m]u  
 54b. rik-sat KUR-šú ú-paṭ-ṭar-ma(!) a-[ḫi-ta] i-šam
56. lu-ú LÚ.UGULA lu-ú LÚ šá-tam É.KUR lu-ú L[ú šu-u]t SAG LUGAL  
 55. lu LÚ.SIPA lu LÚ.ŠÀ.TAM É.KUR lu šu-ut SAG LUGAL
57. šá ina Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI ana LÚ.ŠÀ.TAM É.KUR GUB-zu  
 56. šá ina UD.KIB.NUN.KI EN.LÍL.KI u TIN.TIR.KI a-na LÚ šá-tam É.KUR GUB-zu
58. tup-šik(!)-ka É.ME DINGIR.MEŠ im-mi-du-šú-nu-tú(!)  
 57. tup-šik-ku É.MEŠ DINGIR.DINGIR GAL.GAL im-me-du-šú-nu-tim
59. DINGIR.MEŠ GAL.MEŠ ig-ga-gu-ma i-né-es-su-ú at-man(!)-un-šú (sic)  
 58. DINGIR.DINGIR GAL.GAL [i-gu]-gu-ma i-né-es-su-ú at-ma-an-šu-un
60. ul [ir-ru]-bu a-na ki-iṣ-ṣi-šu-un  
 59. NU ir-ru-bu a-na ki-iṣ-ṣi-šu-un
61. x x
62. šU<sup>II</sup> [m<sup>d</sup>]IM.DU.DU-NUMUN-SI.SÁ A <sup><sup></sup>D<sub>a</sub>(!)-di-ia  
 (three or four illegible signs below subscript)

## LEFT EDGE OF REVERSE

[ x ] AN [ ... ]

<sup>(1)</sup>If a king does not heed justice, his people will fall into anarchy, and his land will become a waste. <sup>(2-3)</sup>If he does not heed the justice of his land, Ea, king of destinies, will change his destiny so that misfortune constantly hounds (him). <sup>(4)</sup>If he does not heed his princes, his days will be cut short. <sup>(5)</sup>If he does not heed the scholars, his land will rebel against him. <sup>(6)</sup>If he heeds the scoundrel, the land will defect. <sup>(7-8)</sup>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.

<sup>(9-11)</sup>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. <sup>(12-14)</sup>If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign [en]emy against him and turn his men into(?) corpses. <sup>(15)</sup>The prince and [his] š[ūt rē]ši-officials will continually prowl [the stree]ts of the city like peddlers.

<sup>(16-19)</sup>If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hea]rs 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.

<sup>(20-23)</sup>If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city wh[ere the fine was impo]sed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red].

<sup>(24-29)</sup>If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacte]d from th[em a co]rvée 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. <sup>(30-31)</sup>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.

<sup>(32-34)</sup>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. <sup>(35-36)</sup>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]. <sup>(37-39)</sup>If [he unyokes] their [t]eams of [oxe]n, or chan[ges] (the boundaries of) their fields, [or gives them to an outsider], in [... will become a waste]. <sup>(40-42)</sup>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].

<sup>(43-46)</sup>If a scholar (or) šūt rēši-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) sc]holar (or) [šūt] rēši-official [will be put to death] by the swo[rd]. <sup>(47)</sup>Their place [will be turned] into [a ruined heap of] was[te]. <sup>(48)</sup>The wind [will carry away] their [in]heritance. <sup>(49)</sup>Their accomplishments [will be reckoned as] nothingness.

<sup>(50-55)</sup>If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o 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[ai]n adversity.

<sup>(56-59)</sup>If either an overseer, or a chief temple steward, or a š[ūt] 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, the great gods will become enraged and quit their sanctums. <sup>(60)</sup>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 = qātu is found in Nabnitu A 169, S<sup>b</sup> II 135, and Izi E 6 (see CAD Q, p. 72 sub qātu A lex. section).

Line 7—The phrase a-bi-īik-tu ÉRIN.ME<sup>1</sup> 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 *idīn* (< *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.MEŠ-šú *a-na* LÚ.DE, *ú-saḥ-ḥar*, D.T. 1 has instead ÉRIN.ĪA-šú *ú-šam-qá-tim*. In the former, LÚ.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] = [mi-qit]l-tú (see *MSL* 3 57 [S<sup>a</sup> Voc. F 3’a]).
- Line 22—Lambert’s transliteration has -šú after the logogram SUR<sub>7</sub>, while Civil restores -[šú] in this position. However, neither text shows any trace of the pronominal suffix here.  
*a-na* É šī-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 *šabātu*, 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]-šū-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 [sup>md]IM.DU.DU-NUMUN-SI.SÁ is uncertain. The same DN may also occur in *BE* 8 142:8.
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## LOGOGRAMS AND THEIR READINGS

A → *aplu*, *māru*; A.MEŠ → *mû*; A.ŠÀ → *eqlu*; Á.GÁL → *le'û*; ÁB.GU<sub>4</sub> → *littu*; ABZU → *apsû*; AD → *abu*; AMBAR → *appāru*; AN → *šamû*; AN.BAR → *parzillu*; ANŠE → *imēru*; ANŠE.A.AB.BA → *gammālu*; ANŠE.KUNGA → *parû*; ANŠE.KUR.RA → *sīsû*; APIN → *erēšu*; AŠ → *nadānu*

BA → *qāšu*; BABBAR → *pešû*; BAD → *petû*; BÀD → *dūru*, *Dēr(?)*; BÀD.AN.KI → *Dēr*; BAL → *nabalkutu*; BAR → *aḫû*; BÁRA → *parakku*; BI → *šû*, *šī*

<sup>d</sup>AG → *Nabû*; <sup>d</sup>AMAR.UTU → *Marduk*; <sup>d</sup>BE → *Ea*; <sup>d</sup>EN → *Bēl*; <sup>d</sup>EN.LÍL → *Enlil*; <sup>d</sup>EN.ÛRU → *Ea(?)*; <sup>d</sup>GIR<sub>4</sub>.KÛ → *Nergal*; <sup>d</sup>GIŠ.BAN → *Qaus*; <sup>d</sup>IGI.DU → *Nergal*; <sup>d</sup>IM → *Adad*; <sup>d</sup>INNIN → *Ištar*; <sup>d</sup>KASKAL.KUR → *Baliḫ*; <sup>d</sup>MAŠ → *Ninurta*; <sup>d</sup>NIN.LÍL → *Mullēšu*; <sup>d</sup>PA → *Nabû*; <sup>d</sup>PA.TÚG → *Nusku*; <sup>d</sup>UTU → *Šamaš*

DAM.GÀR → *tamkāru*; DI.KU<sub>5</sub> → *dayyānu*, *dīnu*; DINGIR → *ilu*; DU → *kānu*; DÛ → *banû*, *epēšu*, *gabbu(?)*; DUB → *šapāku*; DUB.SAR → *ṭupšarru*; DÛG.GA → *dumqu*, *ṭābu*; DUMU → *māru*; DUMU URU → *mār āli*; DUMU.LÚ.KIN, DUMU.KIN → *mār šipri*; DUMU.UŠ → *aplu*

É → *bītu*; É.AD → *bīt abi*; É.DINGIR → *bīt ili*; É.DUL.LU → *edullû*; É.GAL → *ekallu*; É.KUR → *Ekur*, *ekurru*; É.SAG.ÍL → *Esagil*; EME → *lišānu*; EN → *bēlu*; EN.LÍL.KI → *Nippur*; ÉRIN → *ummānu*; ÉRIN.ḪI.A → *šābu*, *ummānu*; ÉRIN.ME(Š) → *šābu*, *ummānu*; ÉRIN.TAḪ → *nīrāru*

GABA.RI → *gabarû*; GADA → *kitû*; GAL → *rabû*; GÁL → *bašû*; GAR → *šakānu*; GEŠTU<sup>II</sup> → *uznu*; GIN, GI.NA → *kīnu*; GÍN → *šiqlu*; GÍR.AN.BAR → *patar parzilli*; GÌR<sup>II</sup> → *šēpu*; GIR<sub>4</sub>.KÛ → *Nergal*; GIŠ.APIN → *epinnu*; GIŠ.BAL → *ballukku*; GIŠ.BAN → *qaštu*; GIŠ.GIGIR → *narkabtu*; GIŠ.KAK → *sikkatu*; GIŠ.KÍN → *kiškanû*; GIŠ.MÁ → *elippu*; GIŠ.MES.GÀM → *šaššūgu*; GIŠ.MI → *šillu*; GIŠ.SAG.KUL → *sikkūru*; GIŠ.ŠÀ.KAL → *šakkullu*; GIŠ.ŠE.ḪAR → ?; GIŠ.TUKUL → *kakku*; GIŠ.UMBIN → *magarru*; GIŠ.UMBIN.MEŠ → *maqarrātu*; GIŠ.ÛR → *gušūru*; GÚ, GÚ.UN → *biltu*; GÚ.GAL → *gugallu*; GÛ.DÉ.DÉ → *šasû* Gtn; GU<sub>4</sub> → *alpu*; GU<sub>4</sub>.NÍNDA → *bīru*; GUB → *izuzzu*, *uzuzzu*; GUR → *kurru*; GURUŠ → *eṭlu*

ḪA.LA → *zittu*; ḪI.LI → *kuzbu*

ÍD → *nāru*; IGI → *amāru*, *pānu*; IGI<sup>II</sup> → *īnu*; IGI.4.GÁL.LA → *rebû* ( $\frac{1}{4}$ ); IM.GÍD.DA → *liginnu*; INIM → *amātu*; ÌR → *ardu*; ITI → *arḫu*; ITI.APIN → *Araḫsamnu*; ITI.BÁRA → *Nisannu*; ITI.KIN → *Ulūlu*; ITI.ŠU → *Du'ūzu*

KÁ → *bābu*, *bābtu*; KÁ.BÀD.KI → *Bāb-dūri*; KÁ.DINGIR.RA.KI → *Bābili*; KAR → *eṭēru*; KASKAL, KASKAL<sup>II</sup> → *ḫarrānu*; KAŠ.SAG → *šikāru*; KI → *eršetu*; KILAM → *maḫīru*; KIN → *šipru*; KU → *ṭēmu*; KÛ.BABBAR → *kaspu*; KÛ.GI → *qutāru*; KU<sub>4</sub> → *erēbu*; KUR → *mātu*; KUR.NIM.MA, KUR.NIM.MA.KI → *Elamtu*; KÚR → *nakāru*, *nakru*

LIM → *limu*; LUGAL → *šarru*, *šarrūtu*; LUGÚD.DA → *karû*; LÚ → *amīlu*, *amīlūtu*; LÚ.A.KIN → *mār šipri*; LÚ.AD.AD → *abi abi*; LÚ.ARAD.É.GAL → *arad ekalli*; LÚ.DAM.GÀR → *tamkāru*; LÚ.DE<sub>3</sub> → *miqittu*; LÚ.DUB.SAR → *ṭupšarru*; LÚ.DUMU.KIN → *mār šipri*; LÚ.DÍM → *mubannû*; LÚ.É.BAR → *šangû*; LÚ.ENGAR → *ikkaru*; LÚ.EN.NAM → *bēl pāḫaš*, *bēl pīḫati*; LÚ.GAKKUL → *ša kakkulli(?)*; LÚ.GAR.KU → *šākin ṭēmi*; LÚ.GÚ.EN.NA → *šandabakku*; LÚ.IGI.GUB → *mazpān*, *mazzaz pāni*; LÚ.KÚR → *nakru*; LÚ.MA.LAḪ<sub>4</sub> → *malāḫu*; LÚ.NAGAR → *naggāru*; LÚ.NIMGIR → *nāgīru*; LÚ.NU.ÈŠ → *nišakku*; LÚ.SAG.É → *ša rēš bīti(?)*; LÚ.SAG.KAL.MEŠ → *ašaridūtu*; LÚ.SIMUG → *nappāḫu*; LÚ.SIPA → *rē*, *rē'û*; LÚ.ŠÁMAN.LÁ → *šamallû*; LÚ.ŠÀ.TAM → *šatammu*; LÚ.ŠIM×GAR → *sirāšû*; LÚ.TUR → *ṣuḫāru*; LÚ.ÚS.SA.DU → *itû*; LÚ.UGULA → *aklu*

MA.NA → *manû*; MAN → *šanû*; MÁŠ → *šibtu*; ME → *me'at*; MU → *nadānu*, *šattu*, *šumu*; MU.AN.NA → *šattu*; MUN → *ṭābūtu*; MUN.ĦI.A → *ṭābtu*, *ṭābūtu*

NA<sub>4</sub>.NA.RÚ.A → *narû*; NAM → *šimtu*, *pāḥaš*, *pīḥatu*; NÍG.BA → *qīštu*; NÍG.DU → *kudurru*; NÍG.GA → *makkūru*; NÍG.SI.SÁ → *mīšaru*; NÍG.SID → *nikkassu*; NÍG.ŠU, NÍG.ŠU.MEŠ → *būšu*; NIN → *erištu*; NINDA.ĦI.A → *akalu*; NU → *lā*, *ul*, *Šalmu*; NUMUN → *zēru*; NUN → *rubû*; NUN.ME → *apkallu*

PA.ŠE.KI → *Isin*; PAP → *napḥaru*, *našāru*

SAG → *rēšu*; SAG.DU → *qaqqadu*; SAL → *sinništu*; SAL.UŠ.BAR → *išpartu*; SI.SÁ → *ešēru*; SÍG, SÍG.ĦI.A → *šīpātu*; SÍG.ĦÉ → *tabarru*; SÍG.ĦÉ.ME.DA.KUR.RA → *tabarri šadī(?)*; SÍG.ZA.GÌN.KUR.RA → *takiltu*; SIG<sub>7</sub> → *damāqu*, *dumqu*; SILIM → *šalāmu*, *šulmu*; SÍSKUR → *niqû*; SU → *rābu*; SÛĦ → *tēšû*; SUM → *nadānu*; SUM.NA → *nadānu* (see Brinkman, *Or* 34 [1965]: 246 n. 2); SUR<sub>7</sub> → *bērūtu*

ŠÀ → *libbu*; ŠÁR → *kiššatu*; ŠE.BAR → *uṭṭatu*; ŠE.GIŠ.Ì → *šamaššammū*; ŠE.NUMUN → *zēru*; ŠEŠ → *aḥu*, *aḥḥūtu*, *našāru*; ŠU<sup>II</sup> → *qātu*; ŠUKU.ĦI.A → *kurummatu*

TI → *leqû*; TIN → *balātu*; TIN.TIR.KI → *Bābili*; TÚG → *šubātu*; TUK → *rašû*; TUR → *šuhāru*

Ú.ĦI.A → *šammū*; Û.TU → *alādu*; UD → *ūmu*; UDU, UDU.NÍTA → *immeru*; UGU → *eli*, *elēnu*, *muḥḥu*; UKKIN → *puḥru*, *kiništu(?)*; UMUŠ → *ṭēmu*; UN.MEŠ → *nišû*; UN.MEŠ É → *nišû bitī*; UNUG.KI → *Uruk*; UR.BI.TA → *mithāriš*; UR.GIR<sub>15</sub> → *kalbu*; URU → *ālu*; U<sub>8</sub> → *lahru*; U<sub>8</sub>.UDU.ĦI.A, U<sub>8</sub>.UDU.ĦI.A.MEŠ → *šēnu*; UŠ → *redû*

ZAG → *būdu*, *mišru*; ZÁLAG → *nūru*; ZI → *napultu*, *tebû*; ZÍD.DA.KASKAL → *šidītu*; ZÚ.LUM.MA → *suluppū*

## 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 *nadānu*, *šapāru*, *ana*, etc. An asterisk (\*) after a sign indicates that it was written over an erasure or with a split stylus.

**abāku** “to lead, conduct, bring” (G); “to be led” (Gt)

See also *abālu*, *našū*, *šapāru*

**G-stem:** [ib-ba-ka] 107:11; ib-ba(!)-ka 57:15; ib-!ba-kám<sup>1</sup>-ma 56:28; tab-ba-ku-uš 2:21; ab-ba(!)-ka 57:11; [ib]-!ba<sup>1</sup>-ku 105:6; ib-ba-ku-uš 86:9; ib-ba-ku-ú-nu 47:6; i-tab-ka 57:9; 6:19; i-ta-ba-ka-m[a] 65:7; [i(?)]-tab(?)]-!ka(?)]-ma(?)<sup>1</sup> 6:13; !i<sup>1</sup>-bu-uk 24:10; i-bu-ka 23:17; i-bu-[ka] 45:24; ta-b[u]-uk 7:18; a-bu-uk 51:12; a-bu-uk-ma 92:8; a-bu-ka 57:21; a-bu-ku-am-ma 60:18; !a-bu<sup>1</sup>-kaš 82:14; a-bu-ka-šú 87:6; !a<sup>1</sup>-bu-ka-šú 87:8; ni-bu-ka 56:16; ab-[k]a 7:10; ab-kám-ma 91:12; 99:11; 104:17; ab(!)-kám-ma 39:17; ab-ka-nim-ma 56:22; li-bu-uk 76:22; 79:21; !li-bu<sup>1</sup>-[ku] 54:11; li-bu-[kám-ma] 83:31; !li<sup>1</sup>-bu-kám-ma 83:36; [li]-bu-kaš-šum-ma 86:30; !lu<sup>1</sup>-bu-uk 16:13; !lu<sup>1</sup>-bu-kám-ma 29:14

**Gt-stem:** !li<sup>1</sup>-tab-ka 29:23

**abālu** “to carry, bring” (G); “to send (a shipment)” (Š)

See also *abāku*, *našū*, *šapāru*

**G-stem:** ub-lu-ú 75:22

**Š-stem:** ú-šeb-bil 10:17; ú-!šeb-bil<sup>1</sup> 94:18; !ú<sup>1</sup>-[š]eb-!bil<sup>1</sup> 75:15; ú-š[eb-bil] 10:19; ú-šeb-bi-la[k] 63:12; ú-šeb-bi-lak-ka 33:29; !ú<sup>1</sup>-šeb-bi-lak-!ka<sup>1</sup> 84:9; tu-šeb-bil 33:31; !ul<sup>1</sup>-te-bi-li 94:9, 13; !ul<sup>1</sup>-te-bi-!li<sup>1</sup> 97:37; ul-te-bi-lu 96:9; ul-te-bi-la-áš-šú 51:17; ul-te-bi-!l[ak-ka] 55:15; ul-te-bi-lak-ka 10:11; lu ul-te-bi-<lak>ka 55:11; ú-še-bi-li 49:11; 57:22; ú-še-b[i-li] 97:33; ul [ú-še-bi-li] 72:10; !ú<sup>1</sup>-še-bi-!l[a] 62:6; ú-še-bi-la-a[k-ka] 72:9; ú-še-bi-li-ka 55:8; ul tu-še-bil 68 r. 5'; ul tu-še-bi-la 10:9; šú-bil 51:28; šu-bil 40:8; 45:12; 49:14; 103:24; !šu<sup>1</sup>-bil 1:36; šu-bi-la 10:23; 33:35; šu-bi-lam-ma 65:15; šu-bi-lam-m[a] 77:11; šu-bi-!li<sup>1</sup> 50:7; š[u]-!bi-li<sup>1</sup> 95:12; šu-bi-li-šú 52:7; šu-bi-lu 64:9; lu-še-bil 1:45; lu-ú-še-bil 102:18; lu-ú-še-!bil<sup>1</sup> 73:19; lu-še-bi-!la<sup>1</sup> 101:19; lu-ú-še-bi-la 42:5; lu-še-bi-[li] 97:12; [lu-še]-bi-li 41:36; lu-ú-še-bi-li 70:17, 24; 81:19; !lu-ú-še<sup>1</sup>-bi-li 58:19; !lu<sup>1</sup>-še-bi-lu 96:13; lu-še-bi-lam-ma 17:40; 81:8; lu-še-bi-lak-ka 2:34; 10:6; !lu<sup>1</sup>-še-bi-lak-ka 40:18; lu-še-bi-lak-!ka<sup>1</sup> 23:23; 36:9; !lu<sup>1</sup>-še-!bil<sup>1</sup>-lak-ka 82:29; lu-ú-še-bi-lak-ka 51:22; lu-še-bi-la-áš-šú 63:21

**abātu** (B) see *nābutu*

**abbūtu** “fatherhood”

See also *abu*

In the idiom *abbūta šabātu*, “to intercede, act as a father for”:

*a-bu-us-su aš-bat*, “I have taken on the role of his father” 2:17

**abi abi** “grandfather”

1 GÚ.UN KÙ.BABBAR <sup>m</sup>Mu-šeb-šá-a-a LÚ.ŠA.TAM LÚ.AD.AD<sup>l</sup>-ka a-na maš-ka-at-<sup>l</sup>ta ki<sup>l</sup>-i iš-kun <sup>m</sup>Mu-šeb-šá-a-a ki i-mu-ú-ti 1 GÚ.UN KÙ.BABBAR a-na ram-ni-šú it-ta-šú, “After Mušebšâya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšâya had died, he took the talent of silver for himself” 38:33–38

**abu** “father, shaykh, political superior”

See also *abbûtu*, *ašaridûtu*, *binu*, *bît abi*, *bîtu*, *mâru*, *nasîku*, *qinnu*, *rabû* (B)

*um-ma-a a-na AD-ia-a-ma šá taš-pur um-ma a-de-e-ni AD a-na DUMU it-ta-din AN-ú ki-i a-na-ku à at-ta ni-par-<sup>l</sup>ra<sup>l</sup>-[a]s*, “Say to my father: Concerning what you wrote saying: ‘Our treaty—given father to son—by Heaven, you and I can not bre[a]k (it)’” 23:4–7; *a-di la i-sin-nu lip-nu-nim-ma lil-li-ku-nim-ma <sup>l</sup>it<sup>l</sup>-ti AD-šú lid-bu-bu*, “Let them come here before the festival begins and negotiate with its (Iltazinu’s) shaykh” 7:25–28; *AD.MEŠ-ú-nu a-ḥa-meš ku-ul-lu à 1+en <sup>l</sup>a<sup>l</sup>-na a-a-li šá šá-ni-i ú-šú-uz-zu*, “Our fathers rule jointly, and they stand each as the confederate of the other” 2:37–40; *šá LÚ šab-<sup>l</sup>tu<sup>l</sup>-tu šá taš-pur um-ma pu-ut-su-nu <sup>l</sup>maḥ<sup>l</sup>-[s]i a-du-ú lul-lik-ma ḫè-<sup>l</sup>e-mu<sup>l</sup> AD.MEŠ-šú-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” 30:4–9; *a-na <sup>m</sup>E-ḫè-ri<sup>l</sup> qí-bi-ma um-ma AD-kám*, “Say to Ēteru, thus says your father” 25:1–3; *a-na <sup>m</sup>AG-<sup>l</sup>A<sup>l</sup>.GÁL qí-bi-ma um-ma <sup>m</sup>NÍG.DU AD-kám*, “Say to Nabû-lē’i, thus says Kudurru your father” 71:1–2; *a-<sup>l</sup>na<sup>l</sup> <sup>m</sup>Ki-rib-tu <sup>l</sup>qí-bi-ma <sup>l</sup>um-<sup>l</sup>ma<sup>l</sup> <sup>m</sup>NÍG.DU <sup>l</sup>AD-kám<sup>l</sup>*, “S[ay] to Kiribtu, thus says Kudurru, your father” 79:1–2; *a-na <sup>m</sup>E-re-ši qí-bi-ma um-ma <sup>l</sup>Na-ad-ba-ta à <sup>m</sup>Ba-laṭ-si AD.MEŠ-kám*, “Say to Ērešu, thus say <sup>l</sup>Nadbata and Balāssu, your fathers” 9:1–3

**adannu** “term, appointed time”

*a-na qí-[i]t ITI [an-ni]-<sup>l</sup>i<sup>l</sup> a-dan-n[u ...]*, “At the e[n]d of [thi]s month, the ter[m ...]” (context broken) 108:5–6

**adê** “treaty, (solemn) agreement”

See also *ayyalu*, *bēl ṭābti*, *dibbu*, *kittu*, *salāmu*, *sulummû*, *ṭābtu*, *ṭābūtu*

*šad-d[a]-<sup>l</sup>qād(?)<sup>l</sup> ul-tu <sup>l</sup>ṭāb<sup>l</sup>-tú à a-<sup>l</sup>de-<sup>l</sup>e<sup>l</sup> it-ti <sup>l</sup>a<sup>l</sup>-ḥa-meš ni-iš-ba-<sup>l</sup>ta<sup>l</sup> [ul] ka-a-šá nu-ul-<sup>l</sup>taš-bit<sup>l</sup>-ka*, “Last [ye]ar(?), when we entered a(n alliance of) friendship and tr[e]a[ty] together, did we [not] cause you to enter (it) as well?” 7:13–16; *ul be-lí a-de-e <sup>l</sup>it<sup>l</sup>-ti <sup>m</sup>DU-NUMUN <sup>l</sup>à LÚ<sup>l</sup> Ru-bu-ú iṣ-bat*, “Did not my lord conclude a treaty with Mukīn-zēri and the Rubu’ tribe?” 6:4–7; *a-de-e-ni AD a-na DUMU it-ta-din AN-ú ki-i a-na-ku à at-ta ni-par-<sup>l</sup>ra<sup>l</sup>-[a]s*, “Our treaty—given father to son—by Heaven, you and I can not bre[a]k (it)” 23:5–7; <sup>d</sup>EN <sup>l</sup>ki-i ma-la<sup>l</sup> UD.MEŠ *šá bal-<sup>l</sup>ṭa-nu a<sup>l</sup>-de-<sup>l</sup>e<sup>l</sup> šá it-ti a-ḥa-meš mìn-su nu-<sup>l</sup>ul<sup>l</sup>-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; *at<sup>l</sup>-ta [(x)] <sup>l</sup>à<sup>l</sup> a-<sup>l</sup>na-ku<sup>l</sup> [a-n]a <sup>l</sup>a-de-<sup>l</sup>e<sup>l</sup> <sup>l</sup>la(?)<sup>l</sup> 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* 2:7, 12, 20; 11:14; 23:20; 33:30; 39:11; 47:14; 55:8; 69:23; 83:15; 90:26; 100:9; *a-d[i]* 29:26; <sup>l</sup>a-di<sup>l</sup> 94:23; [a]-di 10:25; *a-di la* 4:9; 39:18; 57:14; 81:10; <sup>l</sup>a-di la 67:5; 94:29; [a]-di la 62:17; a-<sup>l</sup>di<sup>l</sup> la 45:27

**adi** (A) (prep.) “up to, as far as, until”; negated: “before”

*a-di* 57:7; 81:30; *a-di 7-šú* 83:39; <sup>l</sup>a-di<sup>l</sup> 7-šú 43:23; *a-di la* 7:25

**adi** (B) (prep.) “together with”

*a-di* 19:18, 23; 59:16; 64:6; 82:12; <sup>l</sup>a-di<sup>l</sup> 82:15; a-<sup>l</sup>di(?)<sup>l</sup> 92:6; [a-di] 17:23

**adi immati** “how long?”

See comment on No. 103:18

*a-[d]i i-mat ki-i e-[per]l-ti a-ga-a i-na [g]u-ru-un-nu šak-na-[at]*, “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21

**adi muḥḥi minî** “why is it?”

See also *ana muḥḥi minî*

*a-di muḥ-ḥi mi-ni-i ki-i al-ta-nap-pa-rak-kám-ma la ta-šem-man-nu*, “Why is it that whenever I write to you, you don’t listen to me?” 11:4–6

**adikanna (adekanna)** “until now, yet”

*GU<sub>4</sub> bi-ri a-[d]i-kan-na ul i-šir*, “The breeding bull until now has not been well” 91:5–6; *me-reš-ti šá LÚ.TUR.MEŠ a-di-kan-na šak-na-at ki-i LÚ a-me-lu-tu ia-a<sup>o</sup>-nu KÙ.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; *am-me-ni ul-tu a-na KUR LÚ Kal-da al-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; *LÚ.DUMU šip-ri-ia šá a-na <sup>m</sup>DU.NUMUN il-lik a-di-kan-na ul iḥ-ḥi-si*, “My messenger who went to Mukīn-zēri has not yet returned” 22:6–8; *mim-ma [KÙ.BABBAR-šú<sup>1</sup>-[nu] ul uḥ-ḥu-[ur ū] I MA.NA [KÙ.BABBAR<sup>1</sup>-k[a] šá taš-šú-ú a-di-kan<sup>1</sup>-[na] ul tu-še-bil*, “None of the[ir] silver is outstan[ding]. [But] you haven’t ye[t] sent yo[ur] one mina of silver that you took away” 68 r. 1’–5’; *a-de-e-kan\*-na ul iḥ-ḥi-si*, “He has not yet returned” 69:11; *mi-nam-ma pa-[na<sup>1</sup>-ma KÙ.BABBAR ta-as-su-ḥu-ma KASKAL<sup>II</sup> a-na muḥ-ḥi 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

**adiššû** see *bīt adiššû***adû** (adv.) “now”

See also *enna adû*

*a-du-ú* 10:10, 16:6; 17:15; 18:13, 15; 25:5; 27:9; 30:6; 32:4; 36:4; 39:5; 41:14; 42:2; 48:10; 49:6; 50:4; 51:20, 22; 55:6; 59:7; 61:8; 80:19; 81:5; 84:8; 87:4; 90:7; 94:13; 96:7; 97:21; 102:6; 107:9; *a-du-[ú]* 63:6; 94:34; *[a<sup>1</sup>-du-ú* 1:10; 15:6; 86:5; 104:10; *a-[du-ú]* 10:14; *[a-du-ú]* 72:8; 97:6; *[a<sup>1</sup>-[du-ú]* 72:22; *[a-d]u-ú* 16:23; *[a-d]u* 24:14

**agâ** “this, these”

See also *agannû*

*ul-tu UGU u<sub>4</sub>-mu a-ga-a a-na DUMU\* šá be-lí-ia at-tu[r]*, “From this day forth I have beco[me] a son of my lord” 59:22–24; *a-[d]i i-mat ki-i e-[per]l-ti a-ga-a i-na [g]u-ru-un-nu šak-na-[at]*, “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21; *a-ga-[a<sup>1</sup>] [NÍG].[GA<sup>1</sup>] LÚ šá be-lí-šú ri-mu-[tu<sup>1</sup>] [i-ri<sup>1</sup>-mu-[šú<sup>1</sup>]*, “This is the [est]ate of a man whose lord has given it to him as a land grant” 97:27–29; *a-du-ú 5 MU.AN.NA.MEŠ a-ga-a ul-tu i-na [šib<sup>1</sup>-te-e-tu šab-tu a-na <sup>m</sup>DU.NUMUN ki-i aq-bu-ú um-ma [ul<sup>1</sup>] i-du e-ka-me [šu-ú<sup>1</sup>]*, “Now it has been five years since he was bound in fetters. When I spoke to Mukīn-zēri, he said: ‘I don’t know where he is’” 17:15–20; *LÚ a-mi-[lu-tu a]-ga-a\* šá i-bu-[ka] ma-a<sup>o</sup>-da [ba-na<sup>1</sup>-[a]*, “[Th]ese sla[ves] whom he le[d here] are of very good qual[ity]” 45:23–25; *[a<sup>1</sup>-ga-a* (context broken) 110:16

**agannû** “these”

See also *agâ*

*ma-la a-gan-ni-i UD.MEŠ mam-ma tab-ni-tu ina É.DINGIR ul ú-ban-[nu]*, “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.MEŠ [LÚ<sup>1</sup>.DUMU šip-ri-ka ul am-mar ū 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-gan-ni-i [UD<sup>1</sup>.MEŠ LÚ.DUMU šip-ri šá šEŠ-ia i-tal-kan-ni*, “Why has my brother’s messenger (been) gone from me so long?” 107:5–

7; ù *a-ga-<sup>l</sup>nu<sup>l</sup> ki-i ta-b[u]-uk [l]a-pa-an* ZI.MEŠ *man-nu [p]u-ut-su-nu i-maḥ-ḥaš*, “But if you have [e]d these away (already), who is going to [k]eep them safe from the rebels?” 7:17–20

**aḥāmeš** “each other, together, jointly”

AD.MEŠ-ú-nu *a-ḥa-meš ku-ul-lu* ù 1+en <sup>l</sup>a<sup>l</sup>-na a-a-li šá šá-ni-i ú-šu-uz-zu, “Our fathers rule jointly, and they stand each as the confederate of the other” 2:37–40; *i-da-tum<sub>4</sub>-ma ul-tu ina é* <sup>md</sup>AG-SILIM LÚ šá <sup>m</sup>BA-šá-a a-na mas-su-ta a-na-<sup>l</sup>ku<sup>l</sup> u <sup>m</sup>BA-šá a-na *a-ḥa-<sup>l</sup>meš<sup>l</sup> ni-il-li-<sup>l</sup>ku<sup>l</sup> u at-ta šá* UGU *a-su-mit-ti ina pa-ni-iá tam-nu-ú en-na gal-la šú(!)-ú mi-iq-ti ina muḥ-ḥi-šú*, “This is to attest that after Iqīša and I had come together in the House of Nabû-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; UD.ME-us-su LÚ.DUMU *šip-ri.MEŠ-šú-nu la pa-an a-ḥa-meš ul i-baṭ-ṭi<sub>3</sub>-lu*, “Their messengers never cease (going) to each other daily” 20:25–28; *šad-d[a]-<sup>l</sup>qad(?)<sup>l</sup> ul-tu <sup>l</sup>ṭab<sup>l</sup>-tú ù a-<sup>l</sup>de-<sup>l</sup>e<sup>l</sup> it-ti <sup>l</sup>a-<sup>l</sup>ḥa-meš ni-iš-ba-<sup>l</sup>ta<sup>l</sup> [ul] ka-a-šá nu-ul-<sup>l</sup>taš-bit<sup>l</sup>-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-tu a-na-ku <sup>l</sup>ú<sup>l</sup> <sup>m</sup>[Mu<sup>l</sup>]-še-zib <sup>l</sup>it<sup>l</sup>-ti a-<sup>l</sup>ḥa-meš<sup>l</sup> [<sup>š</sup>ab-ta]-a-nu ki-i ḥar-pu-tú dul-<sup>l</sup>li<sup>l</sup> [<sup>i</sup>-n]a <sup>l</sup>URU<sup>l</sup> In-du-ul [<sup>i</sup>-pu]-<sup>l</sup>uš<sup>l</sup>*, “After Mušēzib and I [ban]ded(?) together, he promptly [perfor]med service for me [i]n the town of Indul” 17:9–12; <sup>d</sup>EN <sup>l</sup>ki-i ma-la<sup>l</sup> UD.MEŠ *šá bal-<sup>l</sup>ṭa-nu a<sup>l</sup>-de-<sup>l</sup>e<sup>l</sup> šá it-ti a-ḥa-meš min-su nu-<sup>l</sup>ul<sup>l</sup>-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; *GAL-ti qal-la-<sup>l</sup>ti<sup>l</sup> 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; *a-na <sup>l</sup>m<sup>l</sup>[x-x(-x-x)] ki-i a-<sup>l</sup>qab<sup>l</sup>-b[i] um-ma a[<sup>l</sup>kám-ma] it-ti a-ḥa-m[<sup>eš</sup>] ni-<sup>l</sup>li<sup>l</sup>-lik u ul i-man-gur*, “Whenever I sa[y] to [PN]: ‘C[ome here and] let us go togeth[er],’ he does not agree” 61:9–14; *at-ta ù šú-ú it-ti a-ḥa-<sup>l</sup>meš<sup>l</sup> sa-al-ma-tu-nu ù at-<sup>l</sup>tu<sup>l</sup>-nu <sup>l</sup>ḥu<sup>l</sup>-ub-t[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; <sup>l</sup>áš-šú di-il-ni <sup>l</sup>šá taš<sup>l</sup>-pu-ra <sup>l</sup>it-ti a-<sup>l</sup>ḥa-meš a-na LÚ <sup>l</sup>é<sup>l</sup> A-<sup>l</sup>muk<sup>l</sup>-[a-nu] ni-il-li[k] ù di-ni [<sup>š</sup>á] <sup>m</sup>E-re-<sup>l</sup>ši<sup>l</sup> ni-par-ra-si, “Concerning the case about which you wrote to me—let us g[o] toge[th]er to Bīt-Amūk[āni], and we will judge the case [of] Ēre[š]u” 76:4–10; *[a-d]u-ú né-bé-ri iṣ-ṣab-tu-nu ina URU Ka-par-ši-nu-um-mu šú-nu u <sup>m</sup>DU-NUMUN it-ta-ḥa-meš us-sa-am-ma-aḥ*, “[No]w they have seized the river-crossing from us. They and Mukīn-zēri are joining forces in Kaparšinummu” 16:23–28; *a-mat šá ana-ku <sup>l</sup>ú<sup>l</sup> at-ti <sup>l</sup>it<sup>l</sup>-ta-ḥa-meš nid-bu-ub*, “There is a matter that you and I should discuss together” 42:6–7

**aḥāru** see *uḥḥuru*

**aḥḥūtu** “brotherhood”

See also *adē, aḥu* (A), *dibbu, kittu, sulummū, ṭābūtu*; for discussion see comment on No. 3:5

*ki-i ŠEŠ-ú-tu ù MUN.ḪLA ṣe-ba-ta LÚ lu-ú ṣa-bit*, “If you desire brotherhood and friendly relations, let the man be held in confinement” 2:9–11; *am-me-ni aḥ-ḥu-tu-ú ki-i la ṣe-ba-a-ti ul-tu taš-mu-ú um\*-ma dul-la-a-ti šá* DINGIR.MEŠ *i-na UGU\* <sup>m</sup>Ia-da-a-<sup>l</sup>l<sup>l</sup> i-ba-áš-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<sup>3</sup>-Il?’” 3:5–10; *en-na ki-i a-m[at] ŠEŠ-ú-tu\* pa-nu-t[u] <sup>l</sup>la<sup>l</sup> taš-kun šá a-mat a-na\* muḥ-ḥi-ia iš-kun mus-si-ma šup-<sup>l</sup>ram<sup>l</sup>-ma lu-ú i-de <sup>l</sup>ki<sup>l</sup>-i ŠEŠ-ú-a at(!)-ta*, “Now even if you did not establish the wor[ding] 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

**aḥu** (A) “brother”

See also *ayyalu, aḥḥūtu, bēl ṭābti*

ŠEŠ 24:14; ŠEŠ-*kám* 1:2; 2:2; 12:4; 18:2; 19:2; 22:2; 24:2; 28:2; 31:2; 33:2; 34:2; 35:2; 39:2; 47:2; 49:2; 50:2; 51:2; 55:2; 63:2; 66:2; 70:2; 73:2; 81:2; 84:2; 86:2; 87:2; 89:2; 90:2; 91:2; 99:2; 100:2; 105:2; 106:2; ŠEŠ-*kám*<sup>l</sup> 52:2; 61:2; 77:3; 78:2; ŠEŠ-*k[ám]* 82:2; 95:2; <sup>l</sup>ŠEŠ<sup>l</sup>-*kám* 4:2; 11:2; 30:2; 108:2; <sup>l</sup>ŠEŠ-*kám*<sup>l</sup> 20:2; 26:2; 36:2; 37:2; <sup>l</sup>ŠEŠ<sup>l</sup>-*k[ám]* 10:2; <sup>l</sup>ŠEŠ<sup>l</sup>-*[kám]* 32:2; 96:3; ŠE[Š-*kám*] 54:2; 69:2; Š[EŠ-*kám*] 64:2; Š[EŠ-*kám*] 65:2; 85:2; 107:2; [ŠEŠ]-<sup>l</sup>*kám*<sup>l</sup> 45:2; [ŠEŠ-*kám*] 14:2; 17:2; 40:2; 43:2; 48:2;

68:2; 75:2; 76:2; 92:2; 104:2; 109:2; ŠEŠ-*ia-a-ma* 2:3; 10:3; 11:3; 12:6; 14:3; 18:3; 19:3; 22:3; 24:3; 49:3; 50:3; 52:4; 61:4; 63:3; 70:4; 78:4; 81:3; 84:3; 89:4; 90:4; 91:3; 95:3; 100:3; 107:4; ŠEŠ-*ía-a-ma* 1:6; 3:4; 4:3; 28:4; 33:3; 34:4; 35:3; 48:4; 51:4; 55:3; 64:4; 86:3; 99:3; 106:3; ŠEŠ-*ia-ma* 39:3; 47:3; ŠEŠ-*ía-a-m[a]* 69:4; 82:3; ŠEŠ-*ia-a-[ma]* 96:5; ŠEŠ-*ía-a-[ma]* 40:4; ŠEŠ-*ia-a-[ma]* 66:4; ŠEŠ-*ia-a-[m]a* 17:4; ŠEŠ-*ia-[a]l-ma* 31:4; ŠEŠ-*ia-[a-m]a* 108:3; ŠEŠ-*ia-[a-ma]* 43:4; ŠEŠ-*[ia]l-[a-ma]* 54:4; ŠEŠ-*ía-[a]l-[ma]* 85:4; ŠEŠ-*[ia]l-a-[ma]* 105:3; ŠEŠ-*ía-a-ma* 26:4; 74:1; ŠEŠ-*[ía-a]l-ma* 77:4; ŠEŠ-*i[a-a-ma]* 45:3; ŠEŠ-*[ia]l-[a-ma]* 75:3; ŠEŠ-*[ía-a-[ma]* 42:1; ŠEŠ-*[ia-a-m[a]* 109:3; ŠEŠ-*[ia-[a-ma]* 65:3; ŠEŠ-*[ia]l-a-ma* 20:3; 30:3; 36:3; ŠEŠ-*ía-a-ma* 32:3; 37:3; 73:4; ŠEŠ-*[ia-a-ma]* 68:3; ŠEŠ-*[ia-a-ma]* 67:3; ŠEŠ-*ía-[a]l-[ma]* 87:3; ŠEŠ-*ía-[a-ma]* 104:3; ŠEŠ-*[ia-a-ma]* 76:3; [ŠEŠ-*ia-a-ma]* 15:5; 92:4; ŠEŠ-*ú-a* 1:9, 13, 28, 45, 47; 3:19; 4:24, 26; 12:21; 17:5, 38; 26:9; 34:6; 35:5, 11; 36:10; 40:12; 42:8; 43:6; 49:5; 51:6, 19; 63:5; 70:17, 23, 25; 74:3; 76:19; 78:5; 81:18; 82:5; 86:10; 96:6, 12; 109:13; ŠEŠ-*ú-[a]* 63:24; ŠEŠ-*[ú]l-a* 107:20; ŠEŠ-*[ú]l-a* 40:5; 69:5; ŠEŠ-*ú-a* 63:18; 73:6; 107:12; ŠEŠ-*[ú]l-[a]* 65:4; 82:10; ŠEŠ-*[ú]l* 10:16; [Š]EŠ-*ú-a* 15:10; 73:19; [ŠE]Š-*ú-a* 86:7; [Š]EŠ-*[ú]l-a* 26:6; ŠEŠ-*[ú]l-a* 81:8, 16; ŠEŠ-*[ú]l-[a]* 75:12; 109:4; ŠEŠ-*[ú]l-a* 69:16; [ŠEŠ]-*ú-a* 24:13; [ŠEŠ]-*[ú]l-a* 96:16; [ŠEŠ-*ú]l-a* 26:12; [ŠEŠ-*ú]l-a* 26:15; ŠEŠ-*ia* 1:33; 10:19; 22:10, 13; 39:21; 42:2, 5; 49:10; 50:5; 52:5; 63:17; 70:7, 19, 22; 73:18; 81:4; 82:37; 89:6; 90:8; 92:19; 96:11, 14, 18, 28; 107:7, 11; ŠEŠ-*ía* 1:7, 12, 25, 40, 44, 47; 45:31; 64:17; 76:23; 82:27; 86:4; ŠEŠ-*[ia]* 73:21; 96:9; ŠEŠ-*[ía]* 32:6; 69:26; 108:4; ŠEŠ-*[ia]* 73:8; ŠEŠ-*[ía]* 1:5; ŠEŠ-*[ia]* 43:23; 45:26; ŠEŠ-*[ia]* 10:21; [Š]EŠ-*ia* 107:17; ŠEŠ-*[ia]* 105:13; ŠEŠ-*[ía]* 82:4; [Š]EŠ-*[ia]* 112:19'; ŠEŠ-*[i]a* 54:7; ŠEŠ-*[ia]* 108:7; [ŠEŠ-*i]a* 54:6; [ŠEŠ-*ia]* 43:14; 88:7'; ŠEŠ-*ka* 12:24; ŠEŠ-*šú* 56:10; ŠEŠ-*[ú]ni* 39:4; ŠEŠ-*[i]l-nu* 7:7; ŠEŠ-*[x]* 112:3'; ŠEŠ.MEŠ-*e-šú* 2:13; ŠEŠ.MEŠ-*e-[šú]* 19:18; ŠEŠ.MEŠ-*e-[šú]* 17:23; ŠEŠ.MEŠ-*šú* 23:29; ŠEŠ.MEŠ-*ú-nu* 1:16; ŠEŠ.MEŠ-*šú-nu* 1:14; 18:16

#### aḥu (B) “arm”

In the idiom *aḥa nadû*, “to be negligent”:

*en\*-na* [ŠEŠ-*ú-a*] *aḥ-šú la na-du*, “Now my brother should not be negligent” 63:18–19; *la-pa-an mi-ni-i ki-i aḥ-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 *ékannu*

ajikī'am see *ékamma*

ajiš see *iš*

ajû see *ayû*

#### akalu “bread”

See comment on No. 83:13 and 21–22

*am-me-ni* LÚ *qal-[la i-na lib]l-bi ap-pa-ru a-šib lil-[li]l-kám-ma* NINDA.ḫI.LA *liš-bé-e-ma li-kul û [IM].GÍD.DA it-ti* LÚ.ŠAMAN.LA.MEŠ *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; *[ki]l-i kit-ti šú-ú* KILAM-*ia la [ba-n]u šá pa-an be-lí-ía maḥ-ra be-lí [liš]l-pu-[ram-ma* NINDA.ḫI.LA *i-na [pa]l-ni-ía li-ku-lu*, “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 that he(!) may eat bread in my presence” 83:19–22

#### akālu “to eat”

*ik-kal* 94:21, 25; *ul [ik]l-[kal]* 94:32; *[la]l ik-kal* 66:23; *ni-ik-kal* 34:10; *i\*-kul* 27:22; *li-kul* 83:13; *lu-kul* 29:19; *li-ku-lu* 83:22

#### akanna “here”

*a-kan-na* 9:18; 40:23; 45:14; 47:9; 48:6; 80:20; 83:35, 37; 101:7; *a-kan-[na]* 38:15; *[a-kan-na]* 108:8; *a-kan-ni* 16:13

**akannaka** “there”

*a-kan-na-ka* 4:7; 16:8; 19:8; 35:26; 101:9; *a-kan-na-ka* 19:19; *a-kan-na-ka* 74:21; *a-kan-na-ka* 83:22; *a-kan-na-ka* 51:26; *a-kan-na-ka* 45:22; *a-kan-na-ka* 62:22; *a-kan-na-ka* 19:24; *a-kan-na-ka* 80:10; *a-na a-kan-na-ka* 82:30; *a-na a-kan-na-ka* 85:13; *a-kan-na-ka* 78:7

**akī** (conj.) see *kī* (conj.)

**akī** (prep.) see *kī* (prep.)

**akkā-i** “how?”

*ak-ka-i a-na-pil man-na-ta-a ú-šeb-bi-la[k]*, “How will I be paid? Should I send y[ou] my accounting?” 63:10–12

**alaktu** “caravan”

See also *ālik harrāni*, *harrānu*, *karû* (A), *šuhāru*, *tamkāru*

*a-du-ú LÚ a-lak-ti šá LÚ É Da-ku-ru(?) ta-tal-ka mim-mu-ú [še-ba]-a-ti šup-ram-ma lum-ḥur-am-ma lu-še-bi-lak-ka*, “The caravan of Bīt-Dakkūri 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*, *ālik harrāni*

*il-lak* 39:12; 77:20; *il-lak* 93:10; *[i]l-lak* 87:5; *la il-lak* 19:10; 83:34; *[l]a il-lak* 26:16; *il-la-ka* 1:25; 70:16; *la il-la-ka* 57:27; *il-la-kám-ma* 58:9; *la il-la-kám-ma* 17:31; *tal-lak* 100:20; *tal-lak-ma* 10:28; *la tal-lak* 10:26; 60:9; *ul tal-lak* 20:31; *tal-la-kám-ma* 2:20; *la [al-l]a-kám-ma* 75:8; *ul tal-lak-kám-ma* 110 r. 21'; *al-la-ka* 15:7; 89:27; 90:27; *ul al-la-ka* 110 r. 23'; *al-[l]a-kám-ma* 30:15; *al-la-kám-ma* 84:21; *[a(?) il(?) -la(?) -ku(?)]* 110 r. 16'; *il-lak-ú-nu* 34:18; *il-la-ku-ú-nu* 1:28; *il-la-ku-ú-ni* 27:13; *il-la-ku-ú-[ni]* 45:28; *it-tal-lak* 49:8; *it-tal-ka* 10:8; 38:10, 13; 56:9; 57:7, 8; *it-tal-ka* 56:25; *[i]t-tal-ka* 90:7; *[i]t-tal-ka-ma* 112:16'; *i-tal-kan-ni* 64:17; 107:7; *it-tal-ka* 78:16; *la [it-tal-l]ak-ka* 98:8; *tal-tal-ka* 36:5; *la ta-at-tal-ka* 81:33; *at-tal-ka* 35:13; 86:18; *[l]a at-tal-ka* 82:31; *it-tal-ku* 14:9; *it-tal-ku* 83:7; *it-tal-[ku]-ú* 47:19; *il-lik* 22:7; 34:11; 68:6; 78:10; *il-lik* x 74:5; *la il-lik* 81:16; *[la il]-lik-ma* 26:10; *il-li-ka* 38:7; 41:30; 89:20; *i-lil-kám-ma* 80:7; *il-li-kám-ma* 6:10; *tal-lik* 104:6; *tal-lik-ma* 77:7; *tal tal-[i]-ka* 101:13; *al-lik* 60:16, 19; 100:13; *a[l-lik]* 102:13; *ul al-<li->ka-ak-ku-ú* 96:21–22; *al-li-ka* 89:12; *il-li-ku* 1:17; *il-l[i]-ku* 26:12; *il-lik-ú-nu* 18:5, 11; *i[l-li]-ku-ú-ni* 43:8; *la i[l-li]-ku-[ni]* 15:12; *ul il-li-ku-ú-ni* 38:9; *il-li-ku-nim-ma* 96:25; *ni-i[l]-lik* 61:13; *ni-il-li[k]* 76:7; *ni-il-li-ku* 12:13; *a-lik-ma* 60:11; 89:25; 100:5; *a-lik-[ma]* 14:10; *a-li-ka* 55:12; *al-ka* 39:18; 95:6; *al-ka* 9:26; *a[l]-ka* 7:12; *al-kám-ma* 9:10, 18; 45:29; 104:14; *al-kám-ma* 91:18; *al-kám-ma* 44:16; *al-kám-ma* 53:28; *al-kám-ma* 47:9; *[a]l-kám-ma* 112:17'; *a[l-kám-ma]* 61:11; *al-ka-a-ma* 46:9; *lil-lik* 59:22; *[li]l-lik* 83:31; *lil-l[ik]* 108:15; *lil-lik-ma* 1:21; 102:9; *lil-l[ik-ma]* 18:18; *lil-li-ka* 39:24; 83:16; *lil-li-kám-ma* 42:9; 69:6; 93:6, 22; 101:6; 109:15; *lil-lil-kám-ma* 83:13; *[l]il-li-kám-ma* 27:15; *lil-li-kám-ma* 91:15; *lil-<li->kám-ma* 43:26; *lil-li-[kám-ma]* 83:46; *lil-[li-kám-ma]* 62:13; *[lil]-lil-kám-ma* 20:20; *lul-lik* 80:11; 100:22; *lul-lik* 80:14; *lu-li-lik* 43:27; *[lul(?) -lik(?)]* 53:25; *lul-lik-ma* 30:7; 81:9; *lul-li-ka* 29:16; *lul-li-kám-ma* 4:11; *[lul]-li-kám-ma* 46:14; *lil-lik-u-ma* 54:9; *lil-lik-ú-nu* 96:18; *[l]il-lik-ú-nu* 7:30; *lil-li-ku-nim-ma* 7:27; 76:20; *lil-li-ku-nim-ma* 98:22; *al-lak-[šá]* 20:18

In the address formula *ana dinān bēliya lullik*, “I would gladly die for my lord,” see *dinānu*

In the idiom *ana ḥuršāni alāku*, “to undergo the river ordeal”:

*ina* ITL.BÁRA *ina* KÁ.DINGIR.R[A.KI] *a-na* ID *ḥur-šá-na ni-il-[lak]*, “In Nisannu, in Baby[lon], we will und[er]go the river ordeal” 38:40–41

In the idiom *harrāna alāku*, “to go on a caravan venture, make a caravan journey” (see comment on No. 69:18–19):

*mi-nam-ma pa-na-ma* KÙ.BABBAR *ta-as-su-ḥu-ma* KASKAL<sup>II</sup> *a-na muḥ-ḥi 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 cara-

van venture with it, (if) until now you haven't delivered a thing?" 69:17–21; *mi-ina-a*<sup>1</sup> KASKAL<sup>[II]</sup> [šá DAM.GAR-ni<sup>1</sup> [il-la-ku] LÚ.M[EŠ] i-ina-áš-šú<sup>1</sup> GÌR<sup>III</sup> a-na-ku [ù] [at-ta<sup>1</sup> a-na muḥ-ḥ[i-šá] nu-šal-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(?)":

šá <sup>m</sup>PAP-ia<sup>1</sup> ši-i MU.7.KAM GÁL(?) ki-i<sup>1</sup> la pa-an <sup>m</sup>Kab-ti-ia<sup>1</sup> il-lik, "She belongs to Nāširiya. Seven years it was(?) that he did service for Kabtiya" 82:16–19

In the idiom *šimūta alāku*, "to go to make purchases" (see comment on No. 64:11):

ši-mu-tu ki-i<sup>1</sup> al-lik ina ṭup-pi šá LÚ.GAR.KU ul iš-ṭu-ru, "They did not write in the tablet of the governor that I had gone to make purchases" 64:11–15

### alik ḥarrāni "traveler"

See also *alaktu*, *ḥarrānu*, *karū* (A), *ṣuḥāru*, *tamkāru*

[ki-i šEŠ<sup>1</sup>-ú-a la il-lik KÙ.BABBAR a-na<sup>1</sup> 1+en lib-bu-ú a-lik KASKAL<sup>II</sup>.ME šEŠ<sup>1</sup>-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 *bīru*, *littu*

GU<sub>4</sub>.MEŠ šá ina pa-ni-ia<sup>1</sup> tu-maš-šir GU<sub>4</sub> bi-ri a-di<sup>1</sup>-kan-na ul i-šir GU<sub>4</sub> at-tu-ú-a ku-tal ni-ri-šú ù GU<sub>4</sub> rit-ta it-ta-šil-iz-zu GU<sub>4</sub> rit-ta ab-kám-ma e-re-šú 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 are (also) halt. Bring me a plow-ox so that we can cultivate" 91:4–13; šá be-lí iš-pur um<sup>1</sup>-ma ki-i KASKAL<sup>II</sup>-ka a-na LÚ Du-na-a-nu i-ba-áš-šú-ú šá-la-nu-ú-a la tal-lak 2 MA.NA KÙ.BABBAR lud-dak-kám-ma it-ti-ka i-ši-ma a-lik-ma 2 GU<sub>4</sub>.MEŠ ba[b]-ba<sup>1</sup>-nu-ti šá ina rit-ti ina [šU]<sup>[II]</sup> Ba-ḥi-a-nu e-si<sup>1</sup>-ki(!)-ma bi-ḥi-ri-ma muḥ-ru ta-ad-di-nam-ma al-lik ú 2 GU<sub>4</sub>.MEŠ bab-ba-nu-ti an-ḥu-ram<sup>1</sup>-ma it-ti-ia<sup>1</sup> a-bu-ku-am-ma al-lik u at-ta ta-qab-ba-a<sup>1</sup> um-ma ki-i šá-a<sup>1</sup> GU<sub>4</sub>.MEŠ šá LÚ.ḪIA ul ba-nu-ú, "About what my lord wrote, saying: 'If your journey is to the Dunānu, don't go without my permission. Let me give you two minas of silver; carry it with you, and go; then either requisition, levy, or buy fr[om] Baḥiānu two f[i]ne oxen accustomed to the plow.' You gave (the silver) to me; and I went and bought two fine oxen and personally led them to you and departed. But you are saying, 'They aren't even as good as the oxen of slaves'" 60:6–22; [i<sup>1</sup>-da-tum-<sup>1</sup>ma] ul-tu <sup>m</sup>Mu-šal-lim-<sup>d</sup>IM taš-pu-ram-ma 2 GU<sub>4</sub> šu-ul-miš ad-da-áš-šum-ma a-na i-sin-nu šá UNUG.KI [i<sup>1</sup>-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; [x x ] x lil-[li-kám-ma] [GU<sub>4</sub>] li-din<sup>1</sup> [ù] KÙ.BABBAR šá i-ḥa-áš-ši [a]-na-ku lud-di[n] [a]-di la GU<sub>4</sub> ik-šul-[du] LÚ.A.KIN šá be-lí-ia<sup>1</sup> lu-mur, "Let him c[ome and] hand over the [ox]. And the silver about which he is anxious, I [my]self will giv[e]. But [b]efore the ox arri[ves], let me see the messenger of my lord" 62:13–19; ù GU<sub>4</sub>-ka šá ḥab-tu ú-tar-rak-ka<sup>1</sup>, "Moreover, your ox which has been plundered I will return to you" 24:25–27; šú-áš GU<sub>4</sub>.MEŠ\* šá <sup>m</sup>DINGIR-APIN-eš šá ta-qab-bi-i<sup>1</sup> a-du-ú et-ti-bi pa-an-ia du-gu-lu\* a-di ú-še-bi-li-ka GU<sub>4</sub>.MEŠ\* šá-nu-um-ma la\* tu-ba-a<sup>1</sup>, "Concerning the oxen of Ilu-ēreš about which you are speaking: I've gotten under way now. Wait for me. Until I send you (a dispatch), don't look for other oxen" 55:4–10; áš-šú KÙ.BABBAR šá <sup>m</sup>Zab-di-Il šá šEŠ<sup>1</sup>-ú-a iš-pu-ra <sup>m</sup>Zab-di-Il i-qab-bi um-ma 5 MA.NA KÙ.BABBAR ki-i id-din 3-šú LÚ a-mi-lu-tu\* ki-i 3 MA.NA KÙ.BABBAR a-na <sup>m</sup>BA-šá-a at-ta-din 2 GU<sub>4</sub>.MEŠ ki-i a-bu-uk at-tan-na-áš-šú ù sít-ta NÍG.ŠID-šú ina šU<sup>II</sup> <sup>m</sup>PA-bu-ni DUMU <sup>m</sup>A-ḥu-lap-<sup>d</sup>AMAR.UTU ul-te-bi-la-áš-šú, "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 Iqīša; 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 Nabū-būnī, the son of Aḥulap-Marduk'" 51:5–17; GU<sub>4</sub>.MEŠ ù LÚ.ENGAR<sup>1</sup>.MEŠ ki-i áš-pu-ru i-na é <sup>m</sup>Na-ṭè-ri i-sap-pa-nu, "When I have sent the oxen and the farmers, they will flatten in the House of Nāṭeru" 95:20–23; ul be-lí a-de-e [it<sup>1</sup>-ti] <sup>m</sup>DU-NUMUN [ù] LÚ Ru-bu-ú iš-bat um-ma [man-nu] šá [u]l-

*tu* EN.LÍL.KI ʾùl LÚ *Ru-bu-ú* ʾil-li-kám-ma ʾù UDU.MEŠ GU<sub>4</sub>.MEŠ ʾù(?) LÚ(?)<sub>1</sub>.MEŠ(?) [i(?)<sub>1</sub>-tab(?)]-ka(?)-ma(?) a(!?)<sub>1</sub>-n[a] KÙ<sub>1</sub>.[BABBAR] ʾit(?)<sub>1</sub>-tan(?)<sub>1</sub>-na(!?)<sub>1</sub>-šú-nu-[ti] la-IGI(?) É.AD-šú bi-lat ʾin(?)<sub>1</sub>-na(?)<sub>1</sub>-[š]i(?)<sub>1</sub>-ma(?), “Did not my lord conclude a treaty with Mukīn-zēri and the Rubu<sup>7</sup> tribe saying that whoever came [f]rom Nippur or the Rubu<sup>7</sup> tribe and [led away(?)] sheep, oxen, [or slaves(?)] and sold(?) them, tribute would be carried(?) off(?) from his clan?” 6:4–16; [n G]U<sub>4</sub>.MEŠ u 180 ʾLÚ<sub>1</sub>.ENGAR.ME[Š] ʾšá<sub>1</sub> ŠEŠ-ia lil-lik-ú-nu let ma-a-a-ri li-id-ku-ú, “Let [n ox]en and 180(?) farmer[s] of my brother come and move the blades of the *māyāru*-plows” 96:17–19; ÉRIN.MEŠ<sub>1</sub>-ia ʾù GU<sub>4</sub>.MEŠ-ia taḥ-tab-ti en-na ʾlu-ú<sub>1</sub> ti-da-a ʾki-i<sub>1</sub> at-tu-na a-na EN KÚR-ia ta-tu(erasure)-[ra], “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.MEŠ-ia ʾù GU<sub>4</sub>.MEŠ-ia<sub>1</sub> tir-ra-nim-ma bi-na-a-nu ʾù qf-in-nu-ú<sub>1</sub> [at-tu-n]u-[ma] ʾEN<sub>1</sub> 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; [GU<sub>4</sub>.MEŠ ni-ri še-e ul ʾik<sub>1</sub>-[ka], “Oxen in the yoke do not e[at] grain” 94:32; GIŠ.APIN.MEŠ<sub>1</sub> ʾù GU<sub>4</sub>.MEŠ ʾšá LÚ.ENGAR.MEŠ a-[di(?)<sub>1</sub>] [x]-x-[ka] gab-bi a-na KIN ʾbe-lí-i-nu<sub>1</sub> a-bu-uk-ma ši-ʾil-[hu] ʾšá be-lí-i-nu ʾšá ina KÁ-ʾšú<sub>1</sub> 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 on the fa[rm] of our lord that is in his quarter” 92:5–10

### ālu “city, town, settlement”

See also *āšib āli*, *mār āli*; for discussion of *āl šubāti*, see comment on No. 83:8–9  
URU 66:16; ʾURU<sub>1</sub> 93:13; ʾURU(?)<sub>1</sub> 53:6; URU-šú-ʾnu<sub>1</sub> 29:27; ʾURU<sub>1</sub>.TÚG 83:9

### amāru “to see, locate”

*tam-mar* 2:12; 10:25; *ta-mar* 44:8; *am-mar* 92:21; *ul am-mar* 71:6; 85:17; *ta-ta-mar* 40:21; 95:5; *ta-tam-ru* 24:29; *a-ta-mar* 24:22; ʾil-mu-ru 93:20; *ta-mur* 77:17; 89:23; *ul ta-mur* 89:13; [ta]-ʾmu-ú<sub>1</sub>-ru 71:13; ʾa-mur<sub>1</sub> 97:6; *li-mur-ma* 1:21; *li-mur-šú-nu-tu<sub>1</sub>* 4:8; *lu-mur* 4:18; 10:24; 39:23; 62:19; 69:28; [lu-mur] 96:29; *a-mur* 46:9; *am-rat* 81:7; [am-rat] 66:17; *a-tam-mar* 70:6

### amātu “word, wording, decision, affair, matter”

*a-mat-ka ki-i aš-šu-ʾru<sub>1</sub> a-na-aš-šar-šú*, “I will keep your word as I have always kept it” 11:12–13; *en-na* ʾD ḥ[ur]-ʾšá-na<sub>1</sub> pa-ri-si INIM.M[ES], “Now the river o[rd]eal will be the decider of the(se) affair[s]” 38:38–39; *en-na ki-i a-m[at] ŠEŠ-ú-tu\* pa-nu-t[u] ʾla<sub>1</sub> taš-kun šá a-mat a-na\* muḥ-ḥi-ia iš-kun mus-si-ma šup-ʾram<sub>1</sub>-ma lu-ú i-de ʾki-i ŠEŠ-ú-a at(!)-ta*, “Now even if you did not establish the wor[ding] 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; *a-mat šá ana-ku ʾù at-ti ʾit<sub>1</sub>-ta-ḥa-meš nid-bu-ub*, “There is a matter that you and I should discuss together” 42:6–7; INIM *ʾMu-šal-lim ḥa-ʾan<sub>1</sub>-ṭiš a-na pa-an ʾGu-lu-šú be-lí liš-pur a-di la šu<sup>U</sup>(!)-su i-šak-ʾka<sub>1</sub>-nu-ú-ʾma<sub>1</sub> 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; [INIM<sub>1</sub>] [a-n]a *ʾNa-di-nu DUMU ʾx-[x(-x)] ʾqf<sub>1</sub>-bi-ma*, “Say something [t]o Nādinu, son of [PN] ...” 45:16–18; *a-mat-su-nu* (context broken) 99 r. 4’

### amīltu (*amēltu*) “slave woman”

See also *amīlūtu*, *amtu*, *ardu*, *muššurtu*, *nišū bīti*, *qallu*, *qallalūtu*, *šuhāru*

KASKAL<sup>II</sup> ʾka<sub>1</sub>-da-ʾna<sub>1</sub> ul ʾa-a-bi SAL ʾa<sub>1</sub>-mil-tu ul a-šap-pa-rak-ka pa-an lud-ʾgul<sub>1</sub>-ma áš-šá-a KASKAL<sup>II</sup> ta-aṭ-ṭè-ʾam<sub>1</sub> 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; [áš-šú] SAL a-ʾmil<sub>1</sub>-[tu] ʾšá ŠEŠ-ʾú<sub>1</sub>-[a] ʾiš-pur<sub>1</sub> a-na-ku áš-p[ur] ʾa<sub>1</sub>-na ʾšá-a-šú<sub>1</sub> a-di LÚ.DA[M.GÀR] áš-pur-ma ul-ʾtu<sub>1</sub> U[RU.BÁR]A.DUMU ʾa-bu<sub>1</sub>-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-māri” 82:9–14

**amīlu** (*amēlu*) “man”

See also *napultu*, *nišū*, *nišū bīti*, *šābū*

‘LÚ<sup>1</sup> *a-mi-lu* LÚ *qal-la-a* [at]-[tu]-ni *am-me-l-ni tu-maš-šir-šú* ul *i-né-eh* <-hi>-si ul ‘ú]-x-[x(-x)] *ki-i-la-a-šú*, “The man is [ou]r slave boy. Why did you let [him] go? He won’t come <ba>ck. He won’t [...]. Detain him” 31:6–9; *ki-i* ŠEŠ-ú-tu ù MUN.ĜI.A *še-ba-ta* LÚ *lu-ú* *ša-bít*, “If you desire brotherhood and friendly relations, let the man be held in confinement” 2:9–11; *i-da-tum<sub>4</sub>-ma ul-tu ina* É<sup>md</sup>AG-SILIM LÚ *šá* <sup>ma</sup>BA-šá-a *a-na mas-su-ta a-na-ku* u <sup>ma</sup>BA-šá *a-na a-ḥa-meš* ni-il-li-ku u at-ta *šá* UGU *a-su-mit-ti ina pa-ni-ia tam-nu-ú en-na gal-la šú(!)-ú mi-iq-ti ina muḥ-ḥi-šú*, “This is to attest that after Iqīša and I had come together in the House of Nabû-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; ù 10-šú 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; *en-na* LÚ\* *la im-me-rik-ka* [E]-reš [li]-bu-kaš-šum-ma LÚ<sup>1</sup> *ḥa-bi-ta-ni ḥab-tú liq-ba-a*, “Now the man must not delay. [Let E]rešu bring him here, and let him tell me (the names of) the marauders who have plundered” 86:28–32; *a-ga-la* [NÍG].GA<sup>1</sup> LÚ *šá be-lí-šú ri-mu-tu* [i-ri]-mu-šú, “This is the [est]ate of a man whose lord has given it to him as a land grant” 97:27–29; LÚ *šá ka-di-ia* ki-i<sup>1</sup> *i-bu-ka* [i]-tan-na [A]G<sup>1</sup> *ki-i* LÚ *šú* <-ú> *a-n[a] p[a]-ni-ia la i-ḥal-li-qa* *a-di áš-pu-rak-ka um-ma di-na-a* [it]-ti <sup>ma</sup>Tam-maš-íl *e-piš* en-na *ki-i* LÚ *še-ba-ta* *šup-ram-ma* LÚ *lu-še-bi-lak-ka*, “When my guard led (him) here, he handed (him) over to me. (But) by Nabû, this man will try to escape until I have finally sent (him) to you, saying: ‘Execute proceedings against Tammaš-II’ Now if you want the man, write to me, and let me send you the man” 23:17–23; ŠEŠ-ú-a *ṭup-pa-šú šul-m[u-šú]* [šul-mu šá] *Zar-pa-ni-tu* [šá] LÚ *qal-la-lu-ú-[ti-šú]* [ù šá LÚ(?).MEŠ(?)]-šú(?) [liš(?)-pur(?)-ma(?)] *lu-mas-s[i]*, “Let my brother [write(?)] so that I may have new[s] of [his] well-be[ing], of the well-being of Zarpa[nītu], of [his] slave b[oy]s, and of his slave men(?)” 82:5–9

**amīlūtu** (*amēlūtu*) “slave, slaves (male and female, old and young); slave man, slave men”

See also *amītu*, *amtu*, *ardu*, *nišū bīti*, *qallu*, *qallalūtu*, *ṣuḥāru*

*áš-šú* KÙ.BABBAR *šá* <sup>ma</sup>Zab-di-íl *šá* ŠEŠ-ú-a *iš-pu-ra* <sup>ma</sup>Zab-di-íl *i-qab-bi um-ma* 5 MA.NA KÙ.BABBAR *ki-i id-din* 3-šú LÚ *a-mi-lu-tu\** *ki-i* 3 MA.NA KÙ.BABBAR *a-na* <sup>ma</sup>BA-šá-a *at-ta-din* 2 GU<sub>4</sub>.MEŠ *ki-i a-bu-uk at-tan-na-áš-šú* ù *sít-ta* NÍG.ŠID-šú *ina* ŠU<sup>II</sup> <sup>md</sup>PA-bu-ni DUMU <sup>ma</sup>A-ḥu-lap-<sup>d</sup>AMAR.UTU *ul-te-bi-la-áš-šú*, “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 Iqīša; 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-būnī, the son of Aḥulap-Marduk” 51:5–17; LÚ *a-mi-lu-tu a* *ga-a\** *šá i-bu-ka* *ma-a-da* [ba-na]-[a], “[Th]ese sla[ves] whom he le[d here] are of very good qual[ity]” 45:23–25; LÚ *a-me-lu-ti šá ul-tu* URU *šá-pi-ia* tal-lik-ma [ù] <sup>ma</sup>x-[x] [iš-šú]-ú [KÙ].BABBAR *ina* [UGU-ma] *ia-a-nu-a-ma* *šu-bi-lam-ma* [lup-ṭu-raš-šum]-[ma] [LÚ(!)] *a-lu-tu* [lud-dak]-[ka], “The slave who came from Šapī-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; LÚ *a-mi-lut-tu šá* ŠEŠ-ia *šá taḥ-liq a-du-ú i-na* URU *Ki-ip-ra-a-nu am-rat ḥa-an-ṭiš* KÙ.BABBAR [ŠEŠ]-ú-a *lu-še-bi-lam-ma lul-lik-ma lu-up-ṭu-raš-šú a-di la* [a-na 1+en] *a-ḥi 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; LÚ *a-mi-lut-tu šá tap-ṭur at-tu-ú-a* *ši-i a-na mam-ma* [ma] *la ta-nam-di-su*, “The slave whom you ransomed is mine. Don’t sell him(!) to anyone” 84:4–7; UD.ME-us-su ŠEŠ-ú-a *i-šap-pa-ra um-ma man-nu* *šá* LÚ *a-me-lu-tu* *še-bu-ú* [a-na] *pa-ni-ia šup-r[a(?)] am-me-ni* <sup>ma</sup>NUMUN-ib-ni *áš-pu-rak-kám-ma* LÚ *a-mi-lut-tu* *la ta-ad-da-áš-šú* KÙ.BABBAR *šá ni-is-ḥi ina muḥ-ḥi-ka i-ba-áš-šú*, “Daily my brother writes to me, saying: ‘Whoever desires a sla[ve], writ[e t]o me.’ Why did I send Zēra-ibni to you, and you did not give him a slave? There is silver for withdrawal (on deposit) with you” 36:10–21; *a-mi-lut-ta ina* [et] <sup>ma</sup>Ia-da-a-íl *i-ba-áš-šú*

KASKAL *a-na* GİR<sup>II</sup>-šú *be-lí liš-kun*, “There is a slave in the ch[arge] of Yada<sup>’</sup>-Il. Let my lord set him on the road” 59:25–28; LÚ.DAM.GAR-šú *te-ku-tu la i-šak-kan um-ma a-na ha-ra-pi ul taq-ba-nim-ma ul ak-li-šú* LÚ *a-me-lu-tu a-na hu-ul-lu-qu na-tan-ta-áš-šú* ù LÚ.TUR.MEŠ *ik-te-lu-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; *ki-i* LÚ *a-me-lu-tu šá pu-ṭu-ru ta-ta-mar pu-ṭu-ram-ma a-kan-na i-din mim-ma šá-nu-um-ma la ta-maḥ-ḥar me-reš-ti šá* LÚ.TUR.MEŠ *a-di-kan-na šak-na-at ki-i* LÚ *a-me-lu-tu ia-a<sup>’</sup>-nu* KÙ.BABBAR *tir-ra[m-m]a ...* (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-<sup>1</sup>na-a* KASKAL<sup>II</sup> *šá DAM.GAR-ni* *[il-la-ku]* *[LÚ].M[ES]* *i-<sup>1</sup>na-áš-šú* *[GİR]<sup>II</sup> a-na-ku* *ù* *[at-ta]* *a-na muḥ-ḥ[i-šá]* *nu-šal-lam a-na* LÚ.TUR.MEŠ *šEŠ-ú-a liq-bi-ma lil-li-ku-nim-ma* LÚ *a-me-lu-tu li-bu-uk* [KÙ.BABBAR] *šá šEŠ-ía a-šap-pa<sup>1</sup>-[ra]* KASKAL<sup>II</sup> *a-na G[İR]<sup>II</sup> LÚ.TUR.MEŠ* *šu-ku[n]*, “Whatever caravan journey that our merchant [makes] that brings along slav[es], we—both you and I—will guarantee safe conduct(?) fo[r it]. Let my brother speak to the agents, and let them come and conduct the slaves. I am sendi[ng] my brother’s [silver]. Se[t the agents] on the road” 76:11–25; *ki-i a-na ṭu-bi be-lí-ía šak-na* 2 LÚ *qal-la-lu-tu lu-ú šá* *‘Kul-la-a lu-ú šá ‘É-sag-gil-ú šá mam-ma i-na lib-bi-ši-ni šá a-na ṭu-bi be-lí-ía šak-na* ù *lu-ú a-me-lu-tu mim-ma šá be-lí-ía lu-ú ‘Ti-ru-tu lu-ú ‘Qí-<sup>1</sup>bi<sup>1</sup>-DÜG.GA lu-ú šá ha-du-ú be-lí li-bu-[kám-ma li]l-lik a-na-ku pu-us-su-nu na-šá-k[a]*, “If my lord deems fit, my lord should co[me and br]ing me two slave boys—either of the woman Kullâ, 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 Tîrûtu, or the woman Qibi-dumqî, or whomever my lord prefers. I myself a[m] acting as their guarantor” 83:25–32; *ki-i na-kut-tu a-di 7-šú áš-<sup>1</sup>šú* *[a-m]e-lu-tu a-na be-lí-ía áš-pu-ru it-ti* <sup>m</sup>šEŠ.MEŠ-SIL[IM] ù <sup>m</sup>Šu-ma-a *a-me-lu-tu be-lí liš-pu-[ra]* *ù* *[p]u-us-su-nu a-ki(?) pa-ni-ía na-[šá-ka]* *a-m[e-lu]t-tu a-na ši-ti be-lí la [ú-še-ša-a]* *be-lí liš-pu-ram-ma lu-ú S[AL]* *šá be-lí-ía* ù LÚ *qal-lum-ma la im-me-rik-ka lil-li-[kám-ma]* IM.GÍD.DA *liq-bi*, “It is urgent! As many as seven times I have written to my lord about a [sl]ave. Let my lord sen[d me] a slave with Aḥḥē-šull[im] and Šumâ, and I will a[ct] as [gu]arantor for him(!) on my own(?). (If) my lord will not [release] a sl[av]e (man), 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” 83:39–47; *[an]-ni-ti lu-ú i-<sup>1</sup>da<sup>1</sup>-[a]t [a(?)]-me(?)]-<sup>1</sup>lut(?)<sup>1</sup>-ti i-na* URU É x-[x-x] *‘ap(?)<sup>1</sup>-ṭur-rak(?)<sup>1</sup>-ka(?)<sup>1</sup>*, “[Th]is is to att[es]t that I ransomed(?) [a sl]ave(?) for you(?) in the town Bît[...]” 85:5–7; *a-du-ú* LÚ šú (mistake for šá) *a-kan-na ina* ŠU<sup>II</sup> <sup>m</sup>Ku-ta-a *ap-ṭu-ru-šú a-na-ku ú-qa-ba-al-šú*, “Now the slave whom I ransomed here from Kutâ—I will take delivery of him in person” 80:19–22; *[LÚ]<sup>1</sup>-ia, šá ina let šEŠ-ía* *[a<sup>1</sup>-du-ú]* LÚ.DAM.GAR *[a-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; *áš-šú* DUMU.KIN *šá DUMU* <sup>m</sup>Šil-a-nu *šá šEŠ-ú-a iš-pur a-na-ku ina* URU Šá-pi-ia *ul-tu ka-lu-ú 1+en lib-bu-<sup>1</sup>ú* LÚ-su *ak-tar-a-ta at-tu-ú-<sup>1</sup>a<sup>1</sup>*, “Concerning the messenger of the son of Šilānu about whom my brother wrote—Would I, in Šapīya, after he had been detained, have detached(?) one slave of his as my own?” 17:5–8; [(DN)] *lu-ú i-du ki-i la lib-b[u-ú]* LÚ-su *lu ak-ta-ra-t[a]* *šú-ú* ù LÚ.DUMU *šip-ri-šú la il-la-kám-ma la-<sup>1</sup>pa-an<sup>1</sup> sa-ar-ta-at-tu* LÚ-a *1+en la am-ḥu-ru* *[šú-ú-ma]* KASKAL<sup>II</sup> *a-na GİR<sup>II</sup>-šú al-tak-nu*, “May [DN] know that I in fact did not detac[h](?) one slave o[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; LÚ-tú-a *am-me-ni taḥ-liq a-<sup>1</sup>na<sup>1</sup>(erased)-kan-na-ka áš-bat*, “Why did my slave run away (and) settle there?” 78:5–7; *ina maḥ-<sup>1</sup>ri<sup>1</sup>-i* L[Ú] *sar-ru-ti-<sup>1</sup>ia<sup>1</sup>* *šá LÚ-tú-<sup>1</sup>ka<sup>1</sup>* *ki-i ú-šab-bit 1+en 5* KÙ.BABBAR *ta-an-da-ḥar-šú-nu-tu ina lib-bi an-<sup>1</sup>ni<sup>1</sup>-i* MUN.ḪI.A-a *ḥu-su-u[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; *[il-na]* *[lib<sup>1</sup>-bi]* *[LÚ]<sup>1</sup>-ti.[MEŠ]* *ù* LÚ *qal-la<sup>1</sup>-lu-ti* *[paq-du<sup>1</sup>-nik-ka ma-a<sup>’</sup>-du-ú-ti]*, “Among the slave men and slave boys are man[y] who should be handed over to you” 74:28–31;

*ul be-lí a-de-e* ʾit<sup>l</sup>-ti ʾDU-NUMUN ʾù LÚ<sup>l</sup> *Ru-bu-ú iṣ-bat um-ma* ʾman-nu<sup>l</sup> šá [u]l-tu EN.LÍL.KI ʾù<sup>l</sup> LÚ *Ru-bu-ú* ʾi<sup>l</sup>-li-kám-ma ʾù UDU.MEŠ<sup>l</sup> GU<sub>4</sub>.MEŠ<sup>l</sup> [ù(?) LÚ(?)MEŠ(?)] [i(?)-tab(?)]-ʾka(?)-ma(?) a(!?)<sup>l</sup>-n[a] ʾKÚ<sup>l</sup>.[BABBAR] ʾit(?)-tan(?)<sup>l</sup>-na(!?)<sup>l</sup>-šú-nu-[ti] la-IGI(?) É.AD-šú bi-lat ʾin(?)<sup>l</sup>-na(?)<sup>l</sup>-[š]i(?)<sup>l</sup>-ʾma(?)<sup>l</sup>, “Did not my lord conclude a treaty with Mukīn-zēri and the Rubu’ tribe saying that whoever came [f]rom 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 at-ta ta-qab-ba-a’ um-ma ki-i šá-a’* GU<sub>4</sub>.MEŠ šá LÚ.ĜI.A *ul ba-nu-ú*, “But you are saying, ‘They aren’t even as good as the oxen of slaves’” 60:19–22

### ammēni “why?”

*am-me-ni* 1:32; 2:30; 3:5; 23:24; 26:9; 36:16; 64:16; 65:17; 71:4; 78:6; 80:6; 83:11; 88:7; 89:11; 90:22; 101:12; 107:5; 110:10; ʾam<sup>l</sup>-me-ni 26:9; 74:2; ʾam-me<sup>l</sup>-ni 31:7; ʾam<sup>l</sup>-me-ʾni<sup>l</sup> 26:23; 104:4; ʾam(?)<sup>l</sup>-me(?)<sup>l</sup>-ni(?)<sup>l</sup> 85:14; [a]m-me-ni 37:4; [am-m]e-ni 26:11; am-m[i]-ni 103:6

### amtu “servant girl”

See also *amīltu*, *amīlūtu*, *ardu*, *muššurtu*, *qallalūtu*, *qallu*, *ṣuḥāru*

SAL *a-mat-ka šá-ni-ʾta(!?)<sup>l</sup>* ʾA-ta-li-[l]a šá ina É *Da-ku-ru mam-ma a-na* KÙ.BABBAR *ul i-nam-din-su*, “Your other servant girl, Attā-li[l]a, who is in Bīt-Dakkūri, no one will sell her (either)” 31:15–18

### ana “to, for”

See also *ana libbi*, *ana muḥḥi*, *ana pān*, *ana pī*, *ana qāt*, *la pān*

*a-na* 1:1, 3, 7, 12, 29, 33, 39, 43; 2:1, 3, 6, 14, 31; 3:1, 3, 4, 15; 4:1, 3, 19; 5:2, 3, 17, 18, 21; 7:21, 29; 8:8; 9:1, 4, 20; 10:3, 7, 19, 26; 11:1, 3, 10, 16; 12:1, 4, 6, 9, 12, 18, 19; 13:2, 4, 5, 9, 13, 21, 23; 14:1, 3, 7, 15; 15:1, 4, 16, 18; 16:3, 16, 29; 17:1, 3, 4, 18, 34, 37; 18:3, 8; 19:1, 3, 8, 9, 15; 21:2, 4, 5, 13; 22:1, 3, 6, 9, 13; 23:1, 3, 4, 6, 11, 15; 24:1, 3, 9; 25:1, 4; 26:7; 27:4, 5, 12, 26; 28:3, 4; 29:2, 3; 30:3, 12; 31:1, 4, 5, 10, 12, 18; 32:6; 33:1, 3, 5, 6, 9, 13, 16, 24; 34:1, 3, 4, 11; 35:1, 3, 10, 29; 36:1; 37:8, 9, 14, 20, 21; 38:2, 4, 5, 8, 10, 14, 16, 23, 26, 27, 35, 37, 41; 39:1, 3, 20; 40:1, 3, 4; 41:4, 5, 14, 25; 42:1, 2; 43:3, 4; 44:2, 4, 5, 20; 45:1, 3, 6, 9, 31; 46:2, 4, 5, 25, 28; 47:1, 3, 13, 18; 48:1, 3; 49:3, 7, 9; 50:1, 4; 51:1, 3, 4, 10, 23; 52:1, 3, 4; 53:8, 17, 21; 54:1, 4; 55:3, 13; 56:8, 10, 12; 57:2, 4, 6, 13, 19, 24, 25; 58:4, 12; 59:1, 3, 12, 17, 19, 20, 23, 28; 60:3, 7; 61:1, 3, 4, 9; 62:2; 63:1, 3, 17; 64:1, 3, 4; 65:1, 3, 16, 17; 66:1; 68:1, 3, 9; 69:1, 3, 4, 8, 10, 19, 26; 70:4, 14, 15, 22; 71:1, 3, 6; 72:21, 29; 73:1, 4; 74:4; 75:1, 3, 7, 25; 76:1, 6, 16, 18, 24; 77:4; 78:1, 3, 4, 15, 16; 79:6, 10, 13; 80:2, 3, 6, 8, 9, 14, 24, 28; 81:1, 3, 14, 22, 25; 82:1, 3, 4, 30, 35, 36; 83:3, 4, 6, 25, 28, 33, 35, 38, 40, 43; 84:1, 6, 13; 85:3, 4, 7, 13, 22; 86:1, 3, 8; 87:1, 3, 4, 6; 88:5; 89:1, 3, 4, 6, 11, 27; 90:3, 4, 6, 8, 13, 14; 91:1, 3; 92:7, 15, 29, 33; 93:5, 7, 23; 94:2, 4, 5; 95:1, 3; 96:4, 5, 9, 14, 28; 97:1, 3, 4, 7, 33, 34, 36; 98:12; 99:1, 3; 100:1, 3, 7, 12, 17; 101:3; 102:2, 3, 4, 12, 14, 23; 103:2, 4, 6, 10, 28; 104:5; 105:3; 106:1, 3, 6; 107:10, 17; 108:1, 5; 109:1, 3, 8; 110:7, r. 8’, 11’; 111:1, 4; 113:3’; *a-na(!)* 86:17; *a(!)-na* 78:11; 111:17; *a-ʾna<sup>l</sup>* 1:22, 24; 3:11; 6:19; 8:1, 3; 9:23; 10:13, 21; 16:1; 20:3; 25:6; 28:1; 32:1, 3; 35:9; 36:3; 48:4; 49:1; 50:3; 53:4, 5; 54:8; 58:5, 7; 59:9, 13; 66:3, 4, 7; 67:1; 70:3; 72:26; 73:14; 74:1; 77:16; 79:1, 3; 83:18, 23; 88:7; 92:3, 27; 104:1, 3; 107:3, 4; 110 r. 3’, 5’; ʾa<sup>l</sup>-na 2:39; 15:8; 29:3; 31:3; 37:3; 38:17, 21; 41:2; 43:1; 56:24; 69:7, 15; 73:3; 74:6; 77:1; 82:11; 84:3; 92:19; 93:2; 94:8, 9, 14; 96:1; 99:7; 101:19; 105:13; 110 r. 13’, 17’; 111:5; *a-n[a]* 1:6; 6:3; 19:20; 23:19; 43:23; 83:1; 94:35; ʾa-na<sup>l</sup> 18:1; 19:21; 26:4; 27:11; 29:27; 37:15; 38:22; 41:27; 43:22; 44:12; 54:5; 56:2, 4, 5; 58:18, 23; 62:3; 66:10; 69:7; 70:1; 72:2, 5; 76:3; 81:10, 17; 85:1; 87:9; 93:4, 25; 94:12; 101:2; 103:25; 104:21; 108:3, 13; [a]-na 27:2; 54:3; 67:3; 82:25; 97:10; 107:19; [a-n]a 20:1, 15; 26:3; 37:1; 45:17; 73:18; 90:1; 97:11; 105:1; 110:2, 5, r. 22’; ʾa<sup>l</sup>-[na] 92:1; ʾa(!?)<sup>l</sup>-n[a] 6:13; [a]-ʾna<sup>l</sup> 26:1; 27:19; 35:12; 53:2; 72:4; 98:16; 105:5; 110:4; [a-na] 6:2; 10:1; 15:5; 30:1; 36:14; 41:18, 35; 43:14; 45:21, 26; 53:13; 55:1; 58:2; 60:1, 4; 69:28; 72:24; 92:4; 93:30; 94:18; 95:17; 98:2, 4, 5, 23, 25; 104:11; 107:1; 110 r. 15’; [a(?)<sup>l</sup>-na(?)<sup>l</sup>] 62:7; *ana* 4:15; 37:28; 97:7, 11; 102:20; [ana] 72:16; [ana(?)] 53:24

**ana libbi** “to, for”See also *ina libbi, ultu libbi**a-na lib-bi* 18:8; 45:6; 68:9; *a-na lib-[bi]* 2:14; *[a]-na šA* 94:8; *a-na lib-[bi-šú]* 11:10; *[a]-na lib-bi-ia* 82:25**ana muḫḫi** “on, upon, with regard to, against”See also *adi muḫḫi minī, ina muḫḫi, ultu muḫḫi**a-na muḫ-ḫi* 69:19; *a-na [muḫ-ḫi]* 59:12; *a-[na muḫ-ḫi]* 35:9; *[a-na] muḫ-ḫi* 98:23; *a-na m[uḫ(?)]-ḫi(?)* 83:6; *a-na muḫ-ḫi-šú* 13:21; 27:26; *a-na muḫ-ḫ[i-šá]* 76:16; *a-na muḫ-ḫi-ka* 11:16; 19:15–16; *a-na\* muḫ-ḫi-ia* 3:15–16; *a-na muḫ-ḫi-[iá]* 13:13; *a-na muḫ-ḫi-šú-nu* 81:14; 83:38; *[a]-na m[uḫ-ḫi]-nu* 110 r. 17'; *a-na UGU* 21:13–14; 33:16; *a-na [UGU]* 33:24–25; *a-[na]* UGU 13:9; *a-[na]* UGU(?)*-ka* 9:23**ana muḫḫi minī** “on what account?”See also *adi muḫḫi minī**[a]-[na] muḫ-ḫi mi-[i]-[ni]* *[na-sik]* LÚ Ú-bu-lu, um-ma *[MU DINGIR]* šu-[l]a-a *[Ba-ni-ia]* *[ul ta]-pal-lāḫ*, “[O]n wh[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?’” 98:16–20**ana pān** “to, before”See also *la pān, ina pān**a-na pa-an* 1:12; 26:7; 32:6; 34:11; 38:21, 27; 50:4–5; 57:13; 58:12; 80:6–7; 90:8; 98:12; 103:10; 107:17; *[a]-na pa-an* 29:15; *a-[na] pa-an* 1:22–23, 24–25; 92:27; *a-[na pa]-an* 59:20; *a-na pa()* (copy:*la*)-*[an]* 103:6–7; *a-[na] [pa]-an* 94:35; *[a-na pa-an]* 58:23; *[a-na] pa-[an]* 54:5; *a-[na] pa-[an]* 47:23; *[a]-na pa-ni* 69:7; *a\*-na pa-ni-šú* 100:12; *a-na pa-ni-ka* 10:7–8; 33:6; 47:18; 51:23–24; 80:14; 89:27; *a-[na] [pa-ni-ka]* 25:6; *[a]-[n]a pa-an-i-[ka]* 35:12; *a-na pa-an-ka* 87:6; *a-na pa-[an]-ka* 87:4; *[a-na pa-ni-ka]* 104:11; *a-na pa-ni-iá* 23:11; *a-[na] pa-an-iá* 83:18; *a-[na pa]-ni-[ia]* 66:7; *[a-na] pa-ni-ia* 36:14–15; *a-n[a] p[a]-ni-ia* 23:19**ana pī** “according to, exactly”*a-na pi-i* *[KÁ].DINGIR.RA.KI mu-ḫur-šú*, “Accept from him according to (the rate of) Babylon” 79:13–14; *GIŠ.KÍN [muḫ]-ram-ma kin-[nu] a-[na pi]-i KILAM [ḫa-a]-tu*, “Buy and certify for me *kiškanû*-wood—according to the cash price” 10:12–13; *a-[na pi]-i šá be-l[ḫa]-du-ú be-l[li]-pu-uš*, “Let my lord do exactly what my lord would like (to do) abo[ut] th[ese] words” 110 r. 3'–4'; *[a-du-ú]* *GIŠ gam-miš ki-[i] a-mur* *ana pi a-na* 1 *GÍN LÚ.DAM.GAR [i]p-ta-ra-as [at]-ta-si-[qu]*, “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]-i [šá] ana* 1 *GÍN lu-ḫir-[ma a-n]a [be-l[ḫa]-ia lu-še-bi-[li]*, “Let me prepare a bundle of three shekels [i]n exact one-shekel portions, [and then] let me sen[d] it [t]o my [l]ord” 97:10–12; *[a(?)]-n)a(?) pi-i* (context broken) 113:4'**ana qāt** “to (the charge of)”See also *ina qāt, la qāt**a-na [šU]<sup>II</sup>-ia* 30:12–13**anāku** “I”*a-na-ku* 5:10; 8:15; 16:16; 17:6, 9; 23:7; 33:28; 41:19; 60:23, 29; 73:21; 76:15; 78:13; 80:21; 82:11; 83:16, 32, 37; 84:12; 85:10; 89:26; 90:27; 97:31; *[a]-na-ku* 74:20; 97:25; *a-na-[ku]* 12:10; *[a]-na-ku* 62:16; *a-na-[ku]* 72:13; *a-[na]-ku* 17:20; *a-[na-ku]* 20:14; *a-n[a-ku]* 72:20; 82:24; 99:11; *a-[na]-[ku(?)]* 88 r. 5'; *[a-na-ku]* 74:7; *a-na-ku-ú* 57:20, 25; 90:24; *[a-na-ku-ú]* 15:6; *ana-ku* 42:6**annanna** (fem. *annannītu*) “so-and-so”*an-na-ni-ti lu-ú áš-[x]-ti šá be-l[ḫa]-iá*, “So-and-so(f.) is a [...] of my lord” 60:5

**annû** “this”

*an-ni-i* 70:10; 81:32; *an<sup>1</sup>-ni-i* 82:14; *an-[ni<sup>1</sup>]-i* 2:29; [*an-ni*]-*i*<sup>1</sup> 108:6; *an-na-a* 1:32; *an-ni-ti* 70:18; *an-nu-tu* 71:11; *an-[nu-tu]* 110 r. 2'; *an-nu-ú-tu* 110 r. 10'; *an-nu-ú-tu<sup>1</sup>* 110:11; *an<sup>1</sup>-nu-ú-tu<sup>1</sup>* 35:15; *a[n-nu]-ú-tu<sup>1</sup>* 110 r. 6'

In the expression *kī pī annī*, “in this manner; like this”:

*ki-i pi-i an-ni* 33:9; *ki-i pi-i an-ni-i* 1:15; 33:16; *ki-i pi-i an-ni<sup>1</sup>-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-i* 10:4; *ul<sup>1</sup> ki-i pi-i an-ni<sup>1</sup>-i* 26:5; *ul<sup>1</sup> ki-i pi-i an-ni<sup>1</sup>-[i]* 75:4

In the expression *annīti/u lū idat*, “This is to attest that ...” (see also *idatu*):

*an-ni-ti lu-ú i-da-at ul-tu a-qab-bak-ka TÚG taḥ-lap-ti x-x(-x)*, “This is to testify that after I was speaking to you, he(?) ... a cloak” 86:13–17; [*an-ni-ti lu-ú i-da<sup>1</sup>-[a]t [a(?)]-me(?)]-lut(?)*]-*ti i-na URU É x-[x-x] ap(!)-ṭur-rak(?)*]-*ka(?)*], “[Th]is is to att[es]t that I ransomed(?) [a s]lave(?) for you(?) in the town Bīt[...].” 85:5–7; *an\*-ni-tu<sup>1</sup> lu-ú i-da-at ul-tu i-na URU<sup>1</sup> Qf-bi-<sup>d</sup>EN a-na pa<sup>1</sup>-ni-<sup>1</sup>ia<sup>1</sup> te-ru-ba-am-ma taq-ba<sup>1</sup>-a ...*, “This is to attest that after you entered my presence in Qībi-Bēl and said to me: ...” 66:5–8

**apālu** “to answer, satisfy”

See also *eṭēru*, *ḥarāṣu*, *napālu*

*a-na UGU šá ki-i pi-i an-ni-i* <sup>LÚ</sup> A *šip-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; *ù KÙ.BABBAR a-na lib-bi* <sup>m</sup>IL<sup>1</sup>-*tam-meš ki-i ad-din ḥa-an-ṭiš KA-tu<sup>1</sup> a-pu-lu<sup>1</sup>*, “And when I handed over the silver to Iltammeš, I straightway satisfied the outstanding balance” 45:6–8; *al-kám-ma áš-šú<sup>1</sup> ib-bu-un-ni<sup>1</sup> ni-in-šá-[ma] i-na sar-r[i] bi-lu-tu-ú ù man-da-at-t[a] ina muḥ-ḥi-ka ni-iš-kun la ta-pa<sup>1</sup> al-kám-ma a-kan-na dul-la-ka e-pu-uš*, “Come now. Inasmuch as we have carried (it as) our deficit, have we criminal[ly] imposed tribut[e] upon you? Don’t answer. Come and do your work here” 9:10–19

**appāru** “marsh”

*ul ki-i pi-i an-ni-i taq-bi<sup>1</sup> um-ma a-na* <sup>UGU</sup> GIŠ.GIGIR-*ka šá i-na šal-ta ina AMBAR A.MEŠ mar-rat šab-ta-tu la ta-ḥar-ra-aš 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; *ù<sup>1</sup> [ki-i] áš-mu-ú<sup>1</sup> um-ma* <sup>Ti-ru-tu<sup>1</sup></sup> *i[t(?)]-ti(?) šá(?) muḥ-ḥi* <sup>URU</sup>.TÚG *šá* <sup>AD-i</sup>-*nu-ru* *ù<sup>1</sup> LÚ qal-<sup>1</sup>la<sup>1</sup> šá* <sup>Sag-gíl-ú</sup> *i-na* <sup>pa-an</sup> <sup>SUM.NA</sup>-*a i-na ap-pa<sup>1</sup>-ru am-me-ni* <sup>LÚ qal-<sup>1</sup>la</sup> *i-na lib-bi ap-pa-ru a-šib*, “[So] I have also heard: ‘The woman Tīrūtu, 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 Nadnā in the marsh.’ Why is a slave boy living in the marsh?” 83:7–12

**arad ekalli** “builder”

See also *batqu*, *dullu*, *epēšu*, *rakāsu*, *šullulu*; for discussion see comment on No. 119:15

*ù mim-mu-ú* <sup>LÚ.ARAD.É.GAL</sup>.<sup>MEŠ</sup> *ir-ri-šú<sup>1</sup>-ú-ka in-na-áš-šú-nu-ti*, “And whatever the builders request of you, give (it) to them” 89:9–10; *ù mam-ma ina pa-an* <sup>LÚ.ARAD.É.GAL</sup>.<sup>MEŠ</sup> *ia-a<sup>1</sup>-nu-um-<sup>1</sup>ma<sup>1</sup>* <sup>GIŠ.ÜR</sup>.<sup>MEŠ</sup> *giš-tal-li* <sup>GIŠ.SAG.KUL</sup> <sup>BABBAR</sup> <sup>GIŠ</sup> *ši-i-pi ù* <sup>GIŠ.UMBIN</sup> *ul i-nam-din-áš-šú<sup>1</sup>*, “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

**Araḥsamnu** (name of the eighth month)

See comment on No. 94 reverse

[*en-na i-n*]*a lib-bi* <sup>ITLA</sup>.<sup>[PIN]</sup> [<sup>ANŠE</sup>].<sup>[KUR</sup>].<sup>RA</sup>.<sup>MEŠ</sup> *gab-bi<sup>1</sup>* [<sup>Ú.ḪIA</sup>] [<sup>ŠE.BAR</sup> *ik-kal* <sup>NUMUN</sup> [*ni*]-<sup>[ir</sup>]-<sup>ri-šu-ú<sup>1</sup></sup> [*a-di* <sup>U<sub>6</sub></sup>].<sup>UDU.ḪIA</sup> *šá be-l<sup>1</sup>-<sup>1</sup>ia<sup>1</sup> i-na* [*ḥa<sup>1</sup>-am-ra* <sup>Ú.ḪIA</sup> <sup>ŠE</sup>.<sup>[BAR</sup> *ik-kal*, “[Now i]n Araḥ[samnu], 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; *ul(!)-tu UD.1.[KÁM] šá ITLAPIN GIŠ.APIN.MEŠ šá be-lí-ia il-[lak]*, "After the first day of Araḥsamnu, the plows of my lord will go" 93:8–10

**ardu** "servant, slave"

See also *amīltu*, *amīlūtu*, *amtu*, *qallalūtu*, *qallu*, *ṣuḥāru*

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; [I]R-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 *šipātu*, *tabarri šadī(?)*, *tabarru*, *takiltu*

*am-me-ni a-na šEŠ-ia la áš-pur um-ma šá 5 MA.NA KÙ.BABBAR «5 MA.NA KÙ.BABBAR» SÍG ta-kil-tu ù SÍG ár-ga-man-nu muḥ-ram-ma [šu]-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 [LÚ] Kal-du gab-bi-šú ki-[i]l ú-ba-u-ú SÍG ta-kil-tu ba-ni-ti ù SÍG ár-ga-man-nu bab-ba-nu-ú i[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 SÍG ta-kil-ti bab-ba-n[i]-i[a] SÍG ár-ga-man-nu bab-ba-nu-[ú] ù SÍG ta-kil-tu lib-bu-ú šá a-na TÚG mu-šip-tu šá šEŠ-ia i-maḥ-ḥa-ṣu ina šu<sup>m</sup> Mu-ru šEŠ-ú-a lu-še-bil*, "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 qí-it ITI an-ni-i [la] ta-at-tal-ka ki-in-gu ina šA-šú 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 qí-[i]t ITI [an-ni]-[i]l a-dan-n[u ...]* (context broken) 108:5–6

**arka** "afterwards"

*ár-ka a-na-ku mi-nu-ú lu-ú-uq-ba-áš*, "Afterwards, what could I say to him?" 78:13–14; *ár-ka a-na šEŠ-ia al-[ap]-ra*, "Afterwards, I wr[ot]e to my brother" 1:39–40; *ár-ka* "Kab-ti-[ia] um-[ma]", "Afterwards, Kabtiya said ..." (context broken) 73:10–11

**arkīšu** "after that"

*šá-lim ina pa-ni-ka la tu-maš-šar šú-ú-ma a-na 1+en a-ḫi la i-ḫal-liq a-di a-šap-pa-ram-ma MU DINGIR ú-še-la-áš-šú ár-ki-šú šup-raš-šú*, "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; *ni-i-nu a-na lib-bi LÚ A-ram ni-šap-par ár-ki-šú LÚ.UNUG.KI-a-a ki-i il-lik-ú-nu um-ma ḫu-bu-ut-ku-nu šá ḫab-tu a-du-ú LÚ si-lul-lu ina UNUG.KI i-pa-áš-šá-[ru]*, "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

**asumittu** "stele"

*i-da-tum,ma ul-tu ina É<sup>m</sup>AG-SILIM LÚ šá<sup>m</sup>BA-šá-a a-na mas-su-ta a-na-[ku] u<sup>m</sup>BA-šá a-na a-ḫa-[meš]l ni-il-li-[ku] u at-ta šá UGU a-su-mit-ti ina pa-ni-ia tam-nu-ú en-na gal-la šú(!)-ú mi-iq-ti ina muḥ-ḫi-šú*, "This is to attest that after Iqīša and I had come together in the House of Nabû-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

**ašû** "to go out" (G); "to expel, evict" (Š)

On the combination of the verbs *ašû* and *erēbu*, see the note to No. 12:18–20

G-stem: *ki-i a-na ḫu-bi pa-ni-ka um-ma URU Il-ta-zi-ni ki-i lib-bi-šú(!)-nu li-ru-bu ù lu-ṣu-ú*, "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 šú(!)-ú mi-iq-ti ina muḫ-ḫi-šú u a-na šub-ti-ni a-na a-ši-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-<sup>1</sup>an-<sup>1</sup>tiš<sup>1</sup> LÚ.DUMU šip-ri-ku-nu <sup>1</sup>LÚ La-ḫi<sup>1</sup>-ri lil-<li->kám-ma lik-<sup>1</sup>ru-bu<sup>1</sup> lu-ša\*-ma\* lu-li-<sup>1</sup>ik<sup>1</sup>*, “Quickly, let your messengers <g>o greet the Laḫīrians. I will depart and go (too)” 43:24–27

**Š-stem:** *ZI.MEŠ ina UGU-i-nu i-ba-áš-šú tal-lak-ma ḫal-qa-a-ta man-nu i-dab-bu-<sup>1</sup>ub<sup>1</sup>-ma ú-še-ša BÀD*, “There are rebels among us. If you go, you’ll perish. Whoever protests I am expelling outside the wall” 10:27–30; *ù a-na muḫ-ḫi-ka sar-ru-nu <sup>m</sup>Il-ta-gab a-di šEŠ.MEŠ-e-<sup>1</sup>šú<sup>1</sup> a-kan-na-<sup>1</sup>ka la<sup>1</sup> uš-<sup>1</sup>šá<sup>1</sup>-<sup>1</sup>[bu] šu-ši-šú-ma <sup>1</sup>ki<sup>1</sup>-i a-n[a] <sup>1</sup>É<sup>1</sup> <sup>m</sup>Ia-<sup>1</sup>ki-ni ù a-na<sup>1</sup> LÚ Bir-ri <sup>1</sup>šu-ši<sup>1</sup>-<sup>1</sup>[šú-m]a a-di É-<sup>1</sup>šú-nu<sup>1</sup> [lu-ši]-bu*, “And as for you—our criminal Iltagab, together with his brothers, must not sett[le] there. Expel him. Either t[o] Bīt-Yakīn or to the people of Birru expel [him]. [Let them l]ive together with their own tribe” 19:15–23; *man-nu šá i-se-lu-ú-ma ina(?) qaq-qar E<sup>[N.LÍL.KI]</sup> [lu(?)]-<sup>1</sup>še(?)<sup>1</sup>-<sup>1</sup>šu(?)<sup>1</sup>*, “And whoever is negligent, let them expel(? him) from(?) the territory of N[ippur]” 27:27–30; *<sup>m</sup>A-a-ḫir-<sup>1</sup>tu<sup>1</sup> ina(!) É <sup>m</sup>šEŠ-ba-ni be-lí lu-še-ša-a-ši*, “Let my lord evict Ay-ḫirtu from the house of Aḫubani” 80:15–17

In the idiom *ana šīti šūsú*, “to release” (see comment on No. 83:43):

*a-m[e-lu]t-tu a-na ši-ti be-lí la [ú-še-ša-a] be-lí liš-pu-ram-ma*, “(If) my lord will not [release] a sl[av]e (man), let my lord write to me” 83:43–44

**ašābu** “to dwell, live, settle; to sit around, be present”

See also *āšib āli*, *šubtu*

**G-stem:** *ù a-na muḫ-ḫi-ka sar-ru-nu <sup>m</sup>Il-ta-gab a-di šEŠ.MEŠ-e-<sup>1</sup>šú<sup>1</sup> a-kan-na-<sup>1</sup>ka la<sup>1</sup> uš-<sup>1</sup>šá<sup>1</sup>-<sup>1</sup>[bu] šu-ši-šú-ma <sup>1</sup>ki<sup>1</sup>-i a-n[a] <sup>1</sup>É<sup>1</sup> <sup>m</sup>Ia-<sup>1</sup>ki-ni ù a-na<sup>1</sup> LÚ Bir-ri <sup>1</sup>šu-ši<sup>1</sup>-<sup>1</sup>[šú-m]a a-di É-<sup>1</sup>šú-nu<sup>1</sup> [lu-ši]-bu*, “And as for you—our criminal Iltagab, together with his brothers, must not sett[le] there. Expel him. Either t[o] Bīt-Yakīn or to the people of Birru expel [him]. [Let them l]ive together with their own tribe” 19:15–23; *[en-na] <sup>1</sup>am<sup>1</sup>-me-ni šEŠ-ú-a [la il]-lik-ma ú-ši-ib*, “[Now] why did[n’t] my brother [g]o? Why did he sit around?” 26:9–10; *am-me-ni LÚ qal-<sup>1</sup>la i-na lib<sup>1</sup>-bi ap-pa-ru a-šib*, “Why is a slave boy living in the marsh?” 83:11–12; *LÚ be-lí 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; *[m]an-nu šá UGU-ka-ma [ù] šá šu-pa-la-ka [a]-šib <sup>1</sup>ŠE<sup>1</sup>.BAR be-lí it-tan-nu-<sup>1</sup>šú<sup>1</sup>*, “[Wh]oever [is s]ettled upstream [or] downstream of you, my lord has given him wheat(-acreage)” 97:22–24; *áš-šú <sup>m</sup>Šu-la-a šá šEŠ-ú-a<sup>1</sup> [i]š-pur um-ma lil-li-kám-ma <sup>1</sup>a<sup>1</sup>-na pa-ni <sup>m</sup>Šu-zu-bu a-na KÁ.BÀD.KI lu-uš-pu[r] ul a-šib*, “Concerning Šūlā about whom my brother [w]rote saying: ‘Let him come, and then let me sen[d] him to Šūzubu at Bāb-dūri’—he is not here ...” 69:5–9; *áš-šú <sup>m</sup>Ki-rib-tu šá taš-pur ul a-šib a-na íD Pu-rat-ti [i]t-tal-ka*, “Concerning Kiribtu about whom you wrote—he is not here; he has [c]ome to the Euphrates” 90:5–7; *man-nu ki-i <sup>1</sup>il-kud-da-<sup>1</sup>áš-šum<sup>1</sup>-ma ta-šap-<sup>1</sup>par<sup>1</sup>-ra-ma lu a-šib a-di at-ta tal-la-kám-ma tab-ba-ku-uš*, “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; *ki-i áš-mu-<sup>1</sup>ú<sup>1</sup> um-ma be-lí i-na na-kut-<sup>1</sup>tu<sup>1</sup> a-ši-bu*, “As I have heard: my lord is living in peril” 29:5–8; *LÚ-tú-a am-me-ni taḫ-liq a-<sup>1</sup>na<sup>1</sup>(erased)-kan-na-ka áš-bat*, “Why did my slave run away (and) settle there?” 78:6–7; *<sup>1</sup>I-ba-<sup>1</sup>x<sup>1</sup>-[(x)] šá i-na pa-an [be-lí]-iá áš-ba-tu ḫir-šú KÙ.BABBAR a-<sup>1</sup>na<sup>1</sup> be-lí-iá lu-še-bi-<sup>1</sup>la<sup>1</sup>*, “The woman Iba[...], who lives in my [lord]’s presence—woo her (for me). I will send silver to my lord” 101:15–19; *LÚ.<sup>1</sup>ENGAR<sup>1</sup>.<sup>1</sup>MEŠ<sup>1</sup> šá <sup>m</sup>I-ba-<sup>1</sup>a šá <sup>1</sup>it<sup>1</sup>-ti-šú-n[u] ab-kám-ma a-n[a-ku] lu-ú áš-<sup>1</sup>ba-ka<sup>1</sup>*, “Bring me the farmer[s] of Ibā [who are] with the[m], that I too might se[ttle]” 99:8–12; *en-na i-na pa-an <sup>m</sup>DU<sup>1</sup>-NUMUN be-lí lid-din-ma lu-<sup>1</sup>ú<sup>1</sup>-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 settle, and so that I too may be a dependent” 97:29–31; *[a-di] <sup>1</sup>šEŠ<sup>1</sup>.MEŠ-e-<sup>1</sup>šú<sup>1</sup> [lu(?)]-šib(?)*, “[Let him live together with] his brothers” 17:23

**ašar** (conj.) “where(ver)”See also *ašru*

ŠEŠ.MEŠ-šú-nu ki-i pi-i an-ni-i i-qab-bu-ú um-ma ŠEŠ.MEŠ-ú-nu a-šar il-li-ku ul iš-lim-áš-šú-nu-tu, “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 ù at-ta ni-par-<sup>l</sup>ra<sup>l</sup>-[a]s a-šar di-nu i-du-ú ù la di-nu i-dab-bu-bu ina let <sup>d</sup>EN u <sup>d</sup>AG ul i-<sup>l</sup>ib-ba-áš-šú, “Our treaty—given father to son—by Heaven, you and I can not 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 Nabû” 23:5–10; GIŠ gam-miš a-šar i-ba-áš-šú-ú ul ú-mas-si ú-ba-a<sup>o</sup>-i(!)-ma a-na be-<sup>l</sup>l<sup>l</sup>-iá ú-še-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

**ašaridūtu** “paramount leaders”See also *abu, nasīku, rabū* (B); for a discussion see the note to No. 14:5

al-te-mu um-ma LÚ.SAG.KAL.<sup>l</sup>MEŠ<sup>l</sup> šá LÚ Pu-qu-d[u] i-ba-áš-šú a-na é <sup>m</sup>A-muk-a-<sup>l</sup>nu<sup>l</sup> it-tal-ku, “I have heard that the paramount leaders of the Puqūd[u] are present (and) that they have gone to Bīt-Amūkāni” 14:4–9

**ašib āli** “resident (of a city/town/settlement)”See also *ašābu, ālu, mār āli*

ul ki-i pi-i an-ni-i aq-bak um-ma l[a] ta-né-eh-<sup>l</sup>hi-is-m[a] lib-bu-ú LÚ a-šib <sup>l</sup>URU<sup>l</sup> šá EN.LÍL.KI ù LÚ.BÁRA.DUMU-ú-a šá a-kan-na-ka a-na húb-tu a-na é <sup>m</sup>la-a-ki-ni la il-lak, “Didn’t I say to you: ‘You must n[ot] withdraw, nor should any resident of Nippur or any of the people of Parak-māri who are there go away captive to Bīt-Yakīn ...?’” 19:4–10; <sup>l</sup>ul<sup>l</sup> ki-i pi-i an-<sup>l</sup>ni<sup>l</sup>-[i] <sup>l</sup>ṭe-e-mu šak<sup>l</sup>-n[a-ta] um-ma šá-la-nu-<sup>l</sup>ú<sup>l</sup>-[a] a-na <sup>l</sup>URU Ma<sup>l</sup>-rad la t[al-<sup>l</sup>l]a-kám(!)-[ma] ta-<sup>l</sup>šap<sup>l</sup>-[pa]-<sup>l</sup>ram<sup>l</sup>-ma <sup>l</sup>1+en<sup>l</sup> a-šib U<sup>l</sup>[RU Ma-rad] a-nam-da[k-ka], “Did [you] not give the followi[ng] instructions—‘You must not g[o] to Marad without [my] permission. Rather, you will wri[t]e to me, and I will give [you] one of the residents of [Marad]?’” 75:4–11

**ašša** (*aššu*) “inasmuch as; as soon as”

See comment on No. 9:10 and 20

al-kám-ma áš-<sup>l</sup>šú<sup>l</sup> ib-bu-un-<sup>l</sup>ni<sup>l</sup> ni-in-šá-[ma] i-na sar-r[i] bi-lu-tu-ú ù man-da-at-t[a] ina muḥ-<sup>l</sup>hi-ka ni-iš-kun la ta-pal al-kám-ma a-kan-na dul-la-ka e-pu-uš, “Come now. Inasmuch as we have carried (it as) our deficit, have we criminal[ly] imposed tribut[e] upon you? Don’t answer. Come and do your work here” 9:10–19; áš-šá a-na LÚ Ga-a-me te-ep-pu-šú dul-la-a e-pu-uš, “Inasmuch as you will be doing work for the Gāmu tribe, do my work” 9:20–22; áš-šá-a KASKAL<sup>l</sup> ta-aṭ-<sup>l</sup>ṭe-<sup>l</sup>am<sup>l</sup> ul a-kil-li-šú, “As soon as you have taken charge of the road, I won’t hold her back” 34:23–25

**aššu** “concerning, about”See also *ašša*

áš-šú 1:8; 5:4; 16:14; 17:5; 20:4; 22:4; 27:6; 28:5; 33:4; 34:5; 38:24; 39:4; 40:5; 41:6; 43:5; 46:6; 49:4; 51:5; 59:11; 61:5; 63:4; 68:4; 69:5; 70:21; 90:5, 11; 92:17; 94:6; 96:6; 101:4; <sup>l</sup>áš<sup>l</sup>-šú 102:22; <sup>l</sup>áš<sup>l</sup>-šú 53:6; 56:6; 73:5; 90:19; 110:8; áš-<sup>l</sup>šú<sup>l</sup> 83:39; <sup>l</sup>áš-šú<sup>l</sup> 62:4; 69:14; 76:4; 98:6; [<sup>l</sup>áš-šú<sup>l</sup>] 82:9; šú-áš 55:4

**atta** (*atti*) “you” (m. sg.)

at-ta 2:20; 4:28; 12:14; 18:23; 23:7; 60:19; 86:20; 100:19; 101:8; at(!)-ta 3:20; [a]t-ta 24:16; at-<sup>l</sup>ta<sup>l</sup> 23:33; <sup>l</sup>at<sup>l</sup>-ta 20:13; <sup>l</sup>at-ta<sup>l</sup> 76:16; a[t-t]a 7:11; 75:13; at-ti 42:6

**attu-** “belonging to”

šá <sup>m</sup>Tam-maš-<sup>l</sup>l i-qab-bak-ka um-ma 10 ÉRIN.MEŠ šá <sup>m</sup>A-tim-ma-a<sup>o</sup> it-ti-ia ka-a-da ú-kal-lu <sup>d</sup>AG ki-i u<sub>4</sub>-mu ul-lu-ú ki-la at-tu-šú <sup>l</sup>ù<sup>l</sup> ina ŠEŠ.MEŠ-šú šu-ú, “Concerning what Tammaš-II 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; *ù at-tu-ú-ka dul-la-ka am-mar la ta-qab-bi um-ma man-nu dul-lu li-pu-uš* 3 ME ÉRIN.MEŠ *e-<sup>1</sup>piš<sup>1</sup> dul-lu ina pa-ni-ka <sup>1</sup>dul-la-ka šá te-ep-pu-uš <sup>1</sup>ma<sup>1</sup>-a<sup>1</sup>-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; *áš-sú hu-ub-ta ù LÚ.DAM.GĀR šá taš-pur ha-bi-ta-nu at-tu-ka LÚ.DAM.GĀR 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-tu-ma i-pu-uš ANŠE.MEŠ <sup>1</sup>la<sup>1</sup> tu-maš-šar tir-raš-šú-nu-ti at-tu-ku šú-nu ta-a<sup>1</sup>-ti šul-ma-a-nu a-<sup>1</sup>na muḥ-ḥi<sup>1</sup> 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<sub>4</sub>.MEŠ šá ina pa-ni-iá tu-maš-šir GU<sub>4</sub> bi-ri a-<sup>1</sup>dil-kan-na ul i-šir GU<sub>4</sub> at-tu-ú-a ku-tal ni-ri-šú ù GU<sub>4</sub> rit-ta it-ta-<sup>1</sup>šil-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; *LÚ qal-la-<sup>1</sup>lu-ú-tu<sup>1</sup> šá tap-ṭu-ru <sup>1</sup>at-tu-ú<sup>1</sup>-a šú-nu a-na 1 MA.<sup>1</sup>NA<sup>1</sup> } <sup>1</sup>GÍN<sup>1</sup> 8 GÍN KÙ.BABBAR pa-aṭ-ru i-na 1 GÍN IGI.4.GÁL.LA KÙ.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; *KÙ.BABBAR šá ad-di-ka ul at-tu-ú-a šú-ú šu-bi-lamma a-na be-lí-šú lud-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; *LÚ a-mi-lut-tu šá tap-ṭur at-tu-<sup>1</sup>ú-a<sup>1</sup> ši-i a-na mam-<sup>1</sup>ma<sup>1</sup> la ta-nam-di-<sup>1</sup>sul<sup>1</sup>*, "The slave whom you ransomed is mine. Don't sell him(!) to anyone" 84:4–7; *<sup>4</sup>AG ki-i ki-lal-le(!)-e at-tu-ú-a-a-ma*, "By Nabû—Neither belongs to me" 28:10–12; *áš-šú DUMU.KIN šá DUMU <sup>1</sup>Šil-a-nu šá ŠEŠ-ú-a iš-pur a-na-ku ina URU Šá-pi-ia ul-tu ka-lu-ú 1+en lib-bu-<sup>1</sup>ú<sup>1</sup> LÚ-su ak-tar-a-ta at-tu-ú-<sup>1</sup>a<sup>1</sup>*, "Concerning the messenger of the son of Šilānu about whom my brother wrote—Would I, in Šapīya, after he had been detained, have detached(?) one slave of his as my own?" 17:5–8; *[a]-<sup>1</sup>na na<sup>1</sup>-si-ka-a-ti <sup>1</sup>šá LÚ<sup>1</sup> A-ram lid-bu-ub-ma ki-i <sup>1</sup>Na-ba-a ni-is-ḥi\* i\*-kul šá muḥ-ḥi-šú lu-ú-šal-lim-mu <sup>1</sup>LÚ<sup>1</sup> qin-na lu at-tu-ú-ni*, "Let him speak [t]o 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 <sup>1</sup>Na-ba-šú at-tu-ú-ni <sup>1</sup>al<sup>1</sup>-tap-ra um-ma <sup>1</sup>AN.BAR<sup>1</sup> ma-la na-šá-a-ti [a-na] mam-ma la ta-nam-din*, "Now I have written to Nabâšu, one of ours, saying: 'Don't sell any of the iron which you are carrying [to] anybody'" 41:14–18; *<sup>1</sup>LÚ<sup>1</sup> a-mi-lu LÚ qal-<sup>1</sup>la-a<sup>1</sup> [af]-<sup>1</sup>tu<sup>1</sup>-ni <sup>1</sup>am-me<sup>1</sup>-ni tu-maš-šir-<sup>1</sup>šú<sup>1</sup> ul i-<sup>1</sup>né-eh<sup>1</sup><-ḥi>-si ul <sup>1</sup>ú<sup>1</sup>-x-[x(-x)] ki-i-la-a-šú*, "The man is [ou]r slave boy. Why did you let [him] go? He won't come <ba>ck. He won't [...]. Detain him" 31:6–9; *ÉRIN.<sup>1</sup>MEŠ<sup>1</sup>-ia ù GU<sub>4</sub>.MEŠ<sup>1</sup>-ia taḥ-tab-ti en-na <sup>1</sup>lu-ú<sup>1</sup> ti-da-a <sup>1</sup>ki-i<sup>1</sup> at-tu-na a-na EN KÚR-ia ta-tu(erasure)-<sup>1</sup>ra<sup>1</sup>*, "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.)

*at-tu-nu* 18:26; *[at-tu-n]u-<sup>1</sup>ma<sup>1</sup>* 8:13

**ayû** "who, which, what" (indef.)

*GAL-ti qal-la-<sup>1</sup>ti<sup>1</sup> 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

**ayyalu** "confederate, ally"

See also *adê*, *bêl ṭābti*, *salāmu*, *sulummû*, *ṭābtu*, *ṭābūtu*

*AD.MEŠ-ú-nu a-ḥa-meš ku-ul-lu ù 1+en <sup>1</sup>a<sup>1</sup>-na a-a-li šá šá-ni-i ú-šu-uz-zu*, "Our fathers rule jointly, and they stand each as the confederate of the other" 2:37–40; *a-na-ku <sup>1</sup>a-ia<sup>1</sup>-lu-ú ki-i aq-rib-ú-šú-ma a-<sup>1</sup>na<sup>1</sup> pa-an-iá be-lí la iš-pur-áš-šú*, "Can I be an ally if I have approached him and my lord did not send him to me?" 83:16–18

**babbanû** “fine (quality)”See also *banû*

*ina* [LÚ] *Kal-du gab-bi-šú ki-lí ú-ba-u-ú* SÍG *ta-kil-tu ba-ni-ti* ù SÍG *ár-ga-man-nu bab-ba-nu-ú* *i[a]-a-u-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* SÍG *ta-kil-ti bab-ba-n[i]-t[a]* SÍG *ár-ga-man-nu bab-ba-nu-ú* ù SÍG *ta-kil-tu lib-bu-ú šá a-na TÚG mu-šip-tu šá ŠEŠ-ía i-maḥ-ḥa-šu ina šu* <sup>II</sup> *mu-ru šEŠ-ú-a lu-še-bil*, “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; *áš-šú* GIŠ.ŠE.ḤAR *šá šEŠ-ú-a* *iš-pu-l-ra a-du\*-ú* 10 GUR *šá [x].x.MEŠ* GIŠ.ŠE.ḤAR *bab-ba-nu-ú a-na* [ŠEŠ]-*ia ul-te-bi-lu*, “Concerning the GIŠ.ŠE.ḤAR about which my brother wrote to me—I have now shipped to my brother ten kor of [...] of fine-quality GIŠ.ŠE.ḤAR” 96:6–9; *me-reš-ti* *bab-ba-n[i-ti]* *muḥ-ram-ma ina é [šá] a-na pa-ni-ka [ma]ḥ-ra* *[li]-li-i*, “Buy a fine-qual[ity] consignment, and then [let] it go up in value in a house [that su]its you” 44:10–14; *8* MA.NA *a-na ša-ma-du šá* ANŠE.KUNGA.MEŠ *ki-i id-din-an-na-a-ši u(!)\* ša-ma-du šá* ANŠE.KUNGA.MEŠ *ki-i ni-bu-ka um-ma ul ba-nu-ú* LUGAL *i-ta-ri um-ma KÙ.BABBAR-ma i-iš ul i-man-gur um-ma* ANŠE.KUNGA.MEŠ *bab-ba-nu-ú-tu* *ab-ka-nim-ma lid-na-ni*, “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; *šad-da-qàd a-na pa-an be-lí-ia al-tap-ra* *um-ma pa-an be-lí-ia maḥ-r[a]* ANŠE.KUNGA.MEŠ *bab-ba-nu-ú-ti* *a-na be-lí-ia lu-ú-še-bi-li [u]* *ki-i* ANŠE.KUNGA.MEŠ *ul še-ba-a-ta be-lí li-iḥ-ru-uš*, “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 *ba[b]-ba-nu-ti šá ina rit-ti ina [šU]* <sup>III</sup> *Ba-ḥi-a-nu e-si-ki(!)-ma bi-ḥi-ri-ma muḥ-ru*, “Requisition, levy, or buy fr[om] Baḥiānu two f[i]ne oxen accustomed to the plow” 60:11–15; *ta-ad-di-nam-ma al-lik ú* 2 GU.MEŠ *bab-ba-nu-ti an-ḥu-ram-ma it-ti-ía a-bu-ku-am-ma al-lik*, “You gave (the silver) to me; and I went and bought two fine oxen and personally led them to you and departed” 60:15–19

**bāb dūri** “town gate”See also *maḥīru*; for discussion see comment on No. 53:9 and 18

*áš-l-šú* KILAM [URU(?)] *šá ŠE.GIŠ.Ì šá [be]-líl* *[i]š-pur a-na* 1 PI 2 BÁN ŠE.GIŠ.Ì BABBAR.MEŠ *i-na KÁ BÀD i-na[m-di]-nu*, “Concerning the town’s(?) price for sesame about which my [lo]rd [w]rote—they were se[ll]ing white sesame for one *pānu*, two *sūtu* (per mina) in the town gate” 53:6–10; *ù* 3 MA.NA KÙ.BABBAR *a-na* 1 PI 2 BÁN ŠE.GIŠ.Ì BABBAR.MEŠ *i-na KÁ BÀD ki-i am-ḥur 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* LÚ].TUR *[šá] [šEŠ]-i[a ù]* [LÚ.DAM.G]ĀR-*[šú] a-na* KÁ B[ÀD] *lil-lik-u-ma\* ḥa-a-ṭu* *[šá] ina let* <sup>I</sup> *Eri-ba li-bu-ku*, “[Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[wn] gate and fet[ch] the cash payment [which is] in Eriḫa’s charge” 54:7–11

**bābtu** “outstanding balance”See also *ibbû*, *nikkassu*, *nishu*

For discussion see comment on No. 35:23

*ma-la me-reš-ti-šú-nu* *šá taš-ikun gab-bi at-ta-din* ù KÙ.BABBAR *a-na lib-bi* <sup>III</sup> *Ill-tam-meš ki-i ad-din ḥa-an-ṭiš KÁ-tu* *a-pu-lu*, “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-tu* <sup>I</sup> *DAM(?)*.<sup>I</sup> [GĀR.MEŠ] *u* TUR.MEŠ *[x x x] ú-de-e* *[gab(?)]-bi* SÍG *qa\*-tar-ra-a-ti* ù *KÁ* *qul-mu-ú* AN.<sup>I</sup>BAR *it-ti-šu(!) i-šá-a*, “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

**bābu** “door(way), gate, city quarter”

See also *bāb dūri*

áš-šú *me-reš-ti šá* ŠEŠ-Í-ú-ni<sup>l</sup> iš-pur a-du-ú<sup>md</sup> AG-Ā.GÁL ù<sup>md</sup> EN-DÙ-uš *me-reš-ti ki-i in-ḫu\*-ru-ú-nu ina* É<sup>md</sup> DUB-ku DUMU<sup>m</sup> Ba-na-a-a il-tak-kan-na\* ù KÁ *me-reš-ti-šú ik-ta-nak um-ma a-di* <sup>md</sup>AG-SUM.NA il-lak mam-ma KÁ *me-reš-ti-šú-nu ul* BAD ki-i K[A] *me-reš-ti la ta-p[et-te]* ANŠE.A.AB.BA ZÚ.LUM.Í-MA<sup>l</sup> in-da-am-ma ab(!)-kám-ma\* al-ka a-di la LÚ *ma-dak-ti ta-kaš<sup>44\*</sup>-šá\*-du\**, “Concerning the consignment about which our brother wrote—now when Nabû-lē>i and Bēl-īpuš received the consignment from me, they stored it as usual(?) in the House of Šāpiku, son of Bānāya, 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; ... Í-a-kan<sup>l</sup>-na-ka ina Í-pa-an<sup>l</sup> LÚ.Í-GÚ<sup>l</sup>.Í-EN.NA<sup>l</sup> Í-ù LÚ<sup>l</sup>.SAG.É.MEŠ Í-šá<sup>l</sup> EN.LÍL.[KI] Í-iš<sup>l</sup>-ša-bat u Í-KÁ<sup>l</sup> ka-lak-k[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; GIŠ.APIN.Í-MEŠ<sup>l</sup> Í-ù GU<sub>4</sub>.MEŠ<sup>l</sup> šá LÚ.ENGAR.MEŠ a-Í-di(?)<sup>l</sup> [x]-x-Í-ka<sup>l</sup> gab-bi a-na KIN Í-be-lí-i-nu<sup>l</sup> a-bu-uk-ma ši-Í-i<sup>l</sup>-[ḫu] šá be-lí-i-nu šá ina KÁ-Í-šú<sup>l</sup> pí-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 on the fa[rm] of our lord that is in his quarter” 92:5–10

**balālu** “to brew beer”

Í-ù<sup>l</sup> ŠE.BAR Í-a-na<sup>l</sup> LÚ.ŠIM×GAR.MEŠ Í-lid-din<sup>l</sup>-ma KAŠ.SAG Í-šá LÚ<sup>l</sup> ḫa-re-e [šá be]-Í-lí-ia lib-lul, “Also, let him give wheat to the brewers that they(!) may brew beer for the diggers [of] my [lo]rd” 93:24–28

**balātu (A)** “to be alive”

<sup>4</sup>EN Í-ki-i ma-la<sup>l</sup> UD.MEŠ šá bal-Í-ṭa-nu a<sup>l</sup>-de-Í-e<sup>l</sup> šá it-ti a-ḫa-meš mìn-su nu-Í-ul<sup>l</sup>-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

**balātu (B)** “life, vigor”

See also *napultu*

ma-la-a Í-ÉRIN.MEŠ<sup>l</sup> šá it-ti-ka Í-lí-tab-ka [ba]Í-ṭu-šú-nu [li-i]t-tab-Í-šú-ú<sup>l</sup> a-d[í] i-na šu[Í-m]u Í-a-na<sup>l</sup> URU-šú-Í-nu<sup>l</sup> Í-šu-nu íl-né-eḫ-ḫi-Í-sul, “Let each and every man who is with you be brought back (alive). [Let] them remain [vi]gorous unt[il] they return sa[fe]ly to their town” 29:21–28

**ballukku (balluggu?)** (a type of wood)

See also *gammiš, kiškanū, šakkullu, šaššūgu*; for discussion see comment on No. 94:6

áš-šú Í-GIŠ.BAL-ga<sup>l</sup>.MEŠ šá be-lí iš-pur 3 ME GIŠ.KAK.Í-MEŠ<sup>l</sup> šá Í-a<sup>l</sup>-na ŠA É.GAL.MEŠ Í-a<sup>l</sup>-na be-lí-ia Í-ul<sup>l</sup>-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

**banū** “to be of good quality, to be a good value; to be pleasant, easy” (G); “to adorn” (D)

See also *babbanū, mubannū*

**G-stem:** SÍG.ḪIA šá LÚ *Pu-qu-du ul ba-na-a u* KILAM-šī-na *ul ba-na* SÍG.ḪIA šá LÚ *La-ḫe-e-ri ba-na-a ù* KILAM-šī-na *ba-na*, “The wool of the Puqūdians 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 šá te-ep-pu-uš* Í-ma<sup>l</sup>-a<sup>l</sup>-da lu-ú *ba-na*, “There is a great deal of work for you to do. Let it be good” 92:25–27; Í-ù *ki-lí-i kit-ti šú-ú* KILAM-ia *la [ba-n]u šá pa-an be-lí-ia maḫ-ra be-lí* Í-liš<sup>l</sup>-pu-Í-ram-ma<sup>l</sup>, “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; *u at-ta ta-qab-ba-a<sup>l</sup> um-ma ki-i šá-a<sup>l</sup>* GU<sub>4</sub>.MEŠ šá LÚ.ḪIA *ul ba-nu-ú a-na-ku at-ma-ka um-ma* <sup>4</sup>AG *u* MES.TAK.KA *ki-i as-si-qí-ma la ba-nu-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; <sup>m</sup>*La-qí-pu ul-tu* KUR.NIM.MA.KI *it-tal-ka 3 ṣa-ma-da šá* ANŠE.KUNGA.MEŠ *it-ti-šú i-tab-ka ma-a<sup>l</sup>-da ba-nu-ú*, “Lāqīpu came from Elam. He brought

three teams of mules with him. They are of very good quality” 57:8–10; <sup>m</sup>EN-ú-šeb-ši [a<sup>1</sup>-na [KUR] Aš+šur.KI [i<sup>1</sup>-tal-ka ù a-na šEŠ-šú ki-i aq-bu-ú um-<sup>f</sup>ma<sup>1</sup> [8] MA.NA a-na ša-ma-du šá ANŠE.KUNGA.MEŠ ki-i id-din-an-na-a-ši u(!?)\* ša-ma-du šá ANŠE.KUNGA.MEŠ [ki<sup>1</sup>-i ni-bu-ka um-ma ul ba-nu-ú LUGAL i-ta-ri um-ma KÙ.BABBAR-ma i-iš ul i-man-gur um-ma ANŠE.KUNGA.MEŠ bab-ba-nu-ú-<sup>f</sup>tu<sup>1</sup> ab-ka-nim-ma [id<sup>1</sup>-na-ni, “Bēl-ušebši 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; LÚ a-mi-[lu-tu a]-ga-a\* šá i-bu-[ka] ma-a<sup>1</sup>-da [ba-na<sup>1</sup>-[a], “[Th]ese sla[ves] whom he le[d here] are of very good qual[ity]” 45:23–25

**D-stem:** In the idiom *tabnīta bunnū*, “to arrange the sacrificial table”:

*ma-la a-gan-ni-i* UD.MEŠ *mam-ma tab-ni-tu ina* É.DINGIR *ul ú-ban-<sup>f</sup>nu<sup>1</sup>*, “For a long time no one has arranged the sacrificial table in the temple” 17:35–37; *en-na a-<sup>f</sup>na<sup>1</sup>* <sup>m</sup>Mar-duk šEŠ-ú-a liq-bi-ma U, GIŠ.MÁ šá [ID] *lu-še-bi-lam-ma [tab-ne-el-tu i-na lib-bi lu-bé-en-<sup>f</sup>nu<sup>1</sup>*, “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* [LÚ] *Kal-du gab-bi-šú ki-<sup>f</sup>i<sup>1</sup> ú-ba-<sup>1</sup>u-ú* SÍG *ta-kil-tu ba-ni-ti ù* SÍG *ár-ga-man-nu bab-ba-nu-ú i[a]-a<sup>1</sup>-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

**barū** “to examine, look into”

LUGAL [ul] [i]-<sup>f</sup>qab<sup>1</sup>-bi *lub-ra*, “The king must not [s]ay: ‘Let me look into it’” 20:22–23

**bašū** “to exist, be on hand” (G); “to come into existence, appear” (N); “to remain continually” (Ntn)

**G-stem:** [GÁL(?)<sup>1</sup>] 82:17; *i-ba-áš-ši* 3:10; *i-ba-áš-šú* 10:28; 14:7; 36:21; 59:27; 96:11; 108:17; *i-ba-áš-ú* 15:15; *la i-ba-áš-šú* 96:24; *i-ba-áš-šú-ú* 97:32; *i-ba-áš-šu-ú* 60:8; *i-ba-áš-šú<sup>1</sup>-ú* 9:9; [i<sup>1</sup>-ba-áš-šú-ú] 21:7; 97:26; [la] *i-ba-<sup>f</sup>áš<sup>1</sup>-[šú-ú]* 104:18–19; *ba-šu-ú* 40:9

**N-stem:** 5 ANŠE.A.AB.BA.MEŠ ù 3 ÉRIN.MEŠ *ul-<sup>f</sup>tu<sup>1</sup> ta-mir-tu* É [la-ki-nu<sup>1</sup> a-kan-na-ka [it-tab-šú<sup>1</sup>], “Five camels and three laborers from the region of Bīt-Yakīn have appeared there” 4:4–7

**Ntn-stem:** *ma-la-a* [ÉRIN.MEŠ<sup>1</sup>] šá *it-ti-ka [li<sup>1</sup>-tab-ka [ba]l-<sup>f</sup>tu-šú-nu [li-i]t-tab-<sup>f</sup>šú-ú<sup>1</sup> a-d[i] i-na šu[l-m]u [a-na<sup>1</sup> URU-šú-<sup>f</sup>nu<sup>1</sup> [šú-nu i<sup>1</sup>-né-eh-<sup>f</sup>hi-<sup>f</sup>su<sup>1</sup>], “Let each and every man who is with you be brought back (alive). [Let] them remain [vi]gorous unt[il] they return sa[fe]ly to their town” 29:21–28*

**batqu** “repair work”

See also *arad ekalli, dullu, epēšu, rakāsu, šullulu*

In the idiom *batqa šabātu*, “to undertake repairs”:

<sup>m</sup>ŠEŠ.MEŠ-MU šá-a<sup>1</sup>-al *kit-ta ki-i pi-i an-ni a-na* <sup>m</sup>ŠEŠ.MEŠ-MU *iq-ta-<sup>f</sup>bi<sup>1</sup> um-ma šá tap-ql-da-i[n-n]a* É *zi-qur-ra-tu-ú ki-i a-na né-pe-ši-ia bat-qu-ú* šá BĀD.AN.KI *ki-i aš-ša-ba-ti-ia*, “Ask Aḥḫē-iddin if in truth he (Bāniya) said to Aḥḫē-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; [bat]-qa šá BĀD.AN.KI [i]-i<sup>1</sup>-bat, “[Le]t him undertake the [rep]airs of Dēr” 33:21–22

**bātu** “to stay overnight, spend the night”

See also *kāšu, nmerkū, uḥḥuru*

In the cognate expression *nubatta lā/ul bātu*:

[u<sup>1</sup>-mu <sup>f</sup>up-pi be-l<sup>1</sup> [i<sup>1</sup>-mu-ru <sup>m</sup>NUMUN-ia nu-bat-ta [la] i-ba-ti, “When my lord has seen my tablet, Zēriya must not stay the night” 93:19–21; [<sup>m</sup>A<sup>1</sup>-a-it-te-ú-su [nu]-bat-ti ul i-ba-<sup>f</sup>ti<sup>1</sup>], “[<sup>m</sup>A<sup>1</sup>-a-it-te-ú-su will not stay the [ni]ght” 69:12–13; u<sup>1</sup>-mu <sup>f</sup>up-pi ta-mur nu-bat-ta la ta-ba-a-ti, “When you see my letter do not delay even overnight” 89:23–24

**baṭālu** “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

**beḥēru** “to select, make a levy of”

See also *nasāqu*; for discussion see comment on No. 60:14

2 GU<sub>4</sub>.MEŠ *ba[b]-[ba]l-nu-ti šá ina rit-ti ina [šU]I<sup>m</sup> Ba-ḥi-a-nu e-[si]l-ki(!)-ma bi-ḥi-ri-ma muḥ-ru*, “Requisition, levy, or buy fr[om] Baḥiānu two f[i]ne oxen accustomed to the plow” 60:11–15

**bēl dīni** “court adversary”

See also *dīnu*

LÚ *be-lf 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; *ḥa-ṭu u mi-reš-t[i(!)] be-lí ki-i ú-še-bi-li* ANŠE.KUN[GA.MEŠ] *ul-tu KUR.NIM.MA in-da-ḥar u Nu-[um-mu-ru] a-na be-lf(!) dī(!)-ni šá be-lf-ia it-tu-r[u]*, “After my lord sent both a cash payment and trading capi[ta]l, he came into possession of the mul[es] from Elam, and Nu[mmuru] becam[e] my lord’s adversary in court” 57:21–24; I<sup>m</sup>X-X-X *šá be-lf iš-pur ina ITI.[BÁRA] a-[na] KÁ.DINGIR.RA.KI [il]-la-kám-ma be-lf [DI].KU<sub>5</sub>-[šú]I<sup>md</sup>[EN].DÙ-uš*, “[PN<sub>2</sub>], about whom my lord wrote, is coming to Babylon in Nisannu; and his court adversary will be Bēl-īpuš” 58:6–11

**bēl ḥarbi** “owner of a *ḥarbu*-plow”

See also *epinnu*, *erēšu* (B), *mayyāru*, *rittu*, *pašāru*, *sapānu*; see comment on No. 98:6, 11, and 21

[áš]-šúI [EN] [ḥar-bi].MEŠ *šá be-lf iš-pur-raI um-ma la [it]-[tal-l]ak-ka [pa-ni-ia] [lid]-gu-[lu<sub>4</sub>]*, “Concerning the [owners] of *ḥarbu*-plow[s] about whom my lord wrote to me, saying: ‘They(!) must not le[ave] you. Let them wait for me’” 98:6–9; [a-ki-i] [ḥab(?)]-[ta]-nu k[i-i] [EN ḥar-bi.MEŠ] *a-na pa-an be-lf-ia ni-il-tap-ra*, “It was because we were [plunder(?)]ed t[hat] we sent the owners of *ḥarbu*-plows to my lord” 98:10–13; LÚ *be-lf ḥar-bi-niI lil-li-ku-nim-ma [a-na] muḥ-ḥi [li-iš]-mu-ú*, “Let the owners of our *ḥarbu*-plows come and hear [i]t” 98:21–23

**bēl ḥīṭi** see *ḥīṭu* (B)**bēl nakāri** “enemy”

See also *nakru*

ù LÚ *be-lf KÚR-ka kul-li-man-ni-ma lu-kul*, “Then show me your enemy and let me devour (him)” 29:17–19; *am-me-ni* LÚ *ḥal-qu tu-tir-ram-ma a-na LÚ be-lf KÚR-ia ta-nam-[din]*, “Why did you capture the runaway and are now giving him to my enemy?” 2:30–32; ÉRIN.[MEŠ]-*ia* ù GU<sub>4</sub>.MEŠ-*ia taḥ-tab-ti en-na [lu-ú] ti-da-a [ki-i] at-tu-na a-na EN KÚR-ia ta-tu(erasure)-[ra]*, “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 paḥaš** (*bēl pīḥati*) “governor”

See also *šākin tēmi*, *šandabakku*; see comments on No. 94:12 and No. 119:5

[ù] 5 [ME GIŠ.KAK].MEŠ [šá(?)] [É *kut-a]-ḥi É a-di-iš-šu-ú [a-na] LÚ.EN.NAM šá [URU] x(-x)-DIN(?) [ul]-te-bi-li*, “And five hundred pegs, [which] (are for) the *bīt kutāḥi* (and) *bīt adiššū*, I have sent to the governor of the t[own ...]din(?)” 94:10–13; [ù] *ki-i [KASKAL]I x x a-[na] BÀD.[A]N.[KI] ta-mur* I<sup>m</sup>X-X LÚ.DUMU.KIN *[it-ti KÙ.BABBAR] šá LÚ.EN.[NAM] il-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 *aḥu* (A), *ayyalu*, *salāmu*, *ṭābtu*, *ṭābu*, *ṭābūtu*

[a-d]u *ki-i* ŠEŠ [ù] LÚ *be-lf MUN.ḪIA [a]t-ta ÉRIN.MEŠ-ia ú-ṣur-ma KÙ.BABBAR-ka i-na 1 GÍN IGI.4.GÁL.LA luṭ-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; *i-du ki-i* ŠEŠ-ú-a [ù] LÚ *be-lf MUN.ḪIA-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

ÉRIN.MEŠ-ia ù GU<sub>4</sub>.MEŠ-ia<sup>1</sup> tir-ra-nim-ma bi-na-a-nu ù [qf-in-nu-ú] [at-tu-n]u-[ma] [EN] *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

**bēlu** “lord”

See also *bēl dīni*, *bēl ḥarbi*, *bēl nakāri*, *bēl paḥaš*, *bēl ṭābti*, *bēl ubāri*

*be-lí-šú* 65:16; 97:28; *be-lí* 5:6, 13, 19; 6:4, 20; 16:9, 30; 21:15, 22; 27:7; 29:6, 9; 38:25, 43; 41:6, 28, 33; 44:6; 46:6; 53:23; 56:7; 57:5, 13, 22; 58:6; 59:4, 20, 28; 60:6; 72:10, 32; 80:13, 17, 25, 31; 83:18, 20, 24, 31, 36, 41, 43, 44; 93:19; 94:7, 25, 28, 36; 97:14, 20, 24, 30; 101:5, 11; 102:5, 18; 110:10, 12, r. 3', 4', 6', 11'; 111:7, 20; *be-lí* 97:5; [*be-lí*] 21:11; 85:24; [*be-lí*] 38:18; 53:7; 58:22; 62:5; 72:7, 26; 98:7; 103:22; 110 r. 13'; [*be-lí*] 21:8; [*be-lí*] 83:33; 110 r. 18'; [*be-lí*] 21:25; 41:25; *be-lí-ia* 5:21; 27:4; 38:4; 41:2, 4; 46:4, 28; 57:2, 3, 24, 25; 58:13, 15, 23; 59:2, 9, 18, 24; 80:18, 28; 93:4, 10; 94:9, 16; 97:10, 34; 102:2, 4, 8, 20, 23; 110:14, r. 22'; *be-lí-ia* 53:4; 94:4, 23; 110:8; *be-lí-[ia]* 38:2; 103:2; *be-lí-[ia]* 6:2; [*be-lí-ia*] 102:14; *be-lí-[ia]* 58:4; *be-lí-ia* 56:4; 59:10; 80:7; [*be-lí-ia*] 58:18; 98:12; [*be-lí-ia*] 56:2; 97:36; 110:2; [*be-lí-ia*] 93:12; 94:2; [*be-lí-ia*] 97:12; [*be-lí-ia*] 93:2; [*be-lí-ia*] 110 r. 19'; *be-lí-[ia]* 46:2; [*be-lí-ia*] 110:4; [*be-lí-ia*] 98:25; [*be-lí-ia*] 41:35; [*be-lí-ia*] 93:28; [*be-lí-ia*] 93:30; *be-lí-ia* 44:2; *be-lí-ia* 53:2; 62:2; [*be-lí-ia*] 94:18; [*be-lí-ia*] 27:2; 29:12; 58:2; 98:2, 4; *be-lí-ia* 5:2, 15; 13:3, 5, 23; 16:2, 29; 21:3, 4; 29:2, 15; 59:11; 60:2, 5; 62:18; 72:2; 83:2, 3, 20, 25, 28, 29, 33, 40, 45; 85:22; 97:3, 4; 101:2, 19; 103:10, 28; *be-lí-ia* 97:2; *be-lí-ia* 44:4; 97:33; [*be-lí-ia*] 44:20; [*be-lí-ia*] 72:4; [*be-lí-ia*] 110 r. 5'; *be-lí-ia* 60:3; [*be-lí-ia*] 101:16; <*be-lí-ia*> 80:2; [*be-lí-ia*] 111:2; *be-lí-ia-ma* 44:5; [*be-lí-ia-ma*] 60:4; *be-lí-ia-ma* 111:4; *be-lí-ia-a-ma* 27:5; 38:5; 41:5; 46:5; 56:5; 62:4; 94:5; 102:3; *be-lí-ia-a-ma* 29:4; *be-lí-ia-a-ma* 110:5; *be-lí-ia-a-ma* 57:4; *be-lí-ia-a-ma* 93:5; [*be-lí-ia-a-ma*] 6:3; 53:5; 98:5; *be-lí-ia-a-ma* 5:3; 13:4; 16:3; 21:5; 58:5; 80:3; 101:3; *be-lí-ia-a-ma* 59:3; *be-lí-ia-a-ma* 83:4; *be-lí-ia-a-ma* 103:4; [*be-lí-ia-a-ma*] 72:5; *be-lí-a-ni* 89:19; *be-lí-i-nu* 92:9, 18, 36; [*be-lí-i-nu*] 92:7

**bī (ibī)** “please”

Combined with the G-stem imperative of *nadānu*, “Please give” (see comment on No. 87:7):

[*mi-nu-mu-ú*] sar-ra-a [šá] a-na pa-an-ka a-bu-ka-šú [KÙ].BABBAR *i-bī-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; ÉRIN.MEŠ-ia ù GU<sub>4</sub>.MEŠ-ia<sup>1</sup> tir-ra-nim-ma bi-na-a-nu ù [qf-in-nu-ú] [at-tu-n]u-[ma] [EN] *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

**biltu** “tribute, talent, load”

See also *šibšu*; for the different meanings of GÚ.UN and GÚ, see comment on No. 72:6, 13, and 28

*al-kám-ma áš-šú* ib-bu-un-[ni] ni-in-šá-[ma] i-na sar-r[i] *bī-lu-tu-ú* ù man-da-at-[a] ina muḥ-ḥi-ka ni-iš-kun la ta-pal al-kám-ma a-kan-na dul-la-ka e-pu-uš, “Come now. Inasmuch as we have carried (it as) our deficit, have we criminal[ly] imposed tribut[e] upon you? Don’t answer. Come and do your work here” 9:10–19; la-IGI(?) É.AD-šú *bī-lat* [in(?)-na(?)]-[š]i(?)-[ma(?)], “... tribute would be carried(?) off(?) from his clan” 6:15–16

1 GÚ.UN KÙ.BABBAR *Mu-šeb-šá-a-a* LÚ.ŠÀ.TAM LÚ.AD.AD-ka a-na maš-ka-at-[ta ki]-i iš-kun *Mu-šeb-šá-a-a ki i-mu-ú-ti* 1 GÚ.UN KÙ.BABBAR a-na ram-ni-šú it-ta-šú, “After Mušebšâya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšâya had died, he took the talent of silver for himself” 38:33–38; 20 GÚ.UN SÍG.ĪA ina let <sup>md</sup>EN-SUM.NA, “There are twenty talents of wool in Bēl-iddin’s charge” 48:8–9; 20 GÚ.UN AN.BAR šá na-ša-ka <sup>md</sup>AG-APIN-eš DUMU LÚ.É.BAR *É-a gab-bi ina URU Ka-lāḥ ik-te-mis*, “Nabû-ēreš, a member of the Šangû-Ea family, collected in Kalḫu all twenty talents of iron which I was carrying(?)” 41:7–11

ṠGÚ.MEŠ<sup>1</sup> *ki-i aḥ<sup>1</sup>-t[ir]* Ṡbe-l<sup>1</sup> *ki-i* Ṡú<sup>1</sup>-šá-a[š(?)]-bit(?), “As soon as I prep[ared] the loads, my lord had them sei[zed](?)” 72:6–7; a-na-[ku] Ṡ<sup>2</sup> GÚ.ME Ṡsíg<sup>1</sup>-[iá] šu(!?)-[uš(?)]-b]u-[ta(?)]-ku(?), “I have been d[ep]r[iv]e[d](?) of [my] two loads of wool” 72:13–14; Ṡki-i<sup>1</sup> 2 GÚ.ME Ṡsíg<sup>1</sup>-[ia<sup>1</sup>] u ki-i KÙ.BABBAR, “And whether it is my two loads of wool or whether it is the silver ...” 72:27–28

**biri** see *ina biri*

**birīt** see *ina birīt*

**bīru** “breeding bull, young bull”

See also *alpu*, *littu*

GU<sub>4</sub> *bī-ri* a-<sup>1</sup>di<sup>1</sup>-kan-na ul i-šir, “The breeding bull until now has not been well” 91:5–6; GU<sub>4</sub>.NÍNDA.MEŠ ul-tu lib-bi ṠAB(!).GU<sub>4</sub>.ḪI.A Ṡ150+<sup>1</sup> GIŠ.APIN.MEŠ<sup>1</sup> be-l<sup>1</sup> Ṡli<sup>1</sup>-iṣ-bat-am-<sup>1</sup>ma<sup>1</sup>, “Let my lord take the young bulls from the cows (and also) one hundred and fifty(+) plows” 94:26–29

**bīt abi** “clan”

See also *abu*, *abbūtu*, *bītu*, *māru*, *qinnu*

Ṡen<sup>1</sup>-[na a-du]-Ṡú<sup>1</sup> [k]i-i ZI.MEŠ šá ŠEŠ-Ṡi<sup>1</sup>-nu [l]a ul-tal-li-mu [U]RU Ṡl-ta-zi-nu [i]t-ti-ka ab-[k]a ù ia-a-nu-ú a[t-t]a Ṡú<sup>1</sup> É.AD-ka a[l]-ka, “N[ow the]n, [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 c[o]me” 7:6–12; u[l] [i-n]a É.AD-š[ú] Ṡlu<sup>1</sup>-ú mi-šú(?)-[ú(?)] [a-di] ṠŠEŠ<sup>1</sup>.MEŠ-e-Ṡú<sup>1</sup> [lu(?)]-šib(?), “Are there [n]ot already too few(?) [i]n hi[s] clan? [Let him live together with] his brothers” 17:20–23; la-IGI(?) É.AD-šú<sup>1</sup> bi-lat Ṡin(?)-na(?)<sup>1</sup>-[š]i(?)<sup>1</sup>-<sup>1</sup>ma(?), “... tribute would be carried(?) off(?) from his clan” 6:15–16

**bīt adiššû** (meaning uncertain)

See comment on No. 94:11

Ṡú<sup>1</sup> 5 ṠME GIŠ.KAK<sup>1</sup>.MEŠ [šá(?)] ṠÉ kut-a<sup>1</sup>-ḫi É a-di-iš-šú-ú Ṡa-na<sup>1</sup> LÚ.EN.NAM šá ṠURU<sup>1</sup> x(-x)-DIN(?) Ṡul<sup>1</sup>-te-bi-li, “And five hundred pegs, [which] (are for) the *bīt kutāḫi* (and) *bīt adiššû*, I have sent to the governor of the t[own ...]din(?” 94:10–13

**bīt dīni** “court”

See also *dīnu*; for discussion see comment on No. 57:16–17

ṠNu-Ṡum<sup>1</sup>-mu-ru DUMU ṠIR-GIR<sub>4</sub>.KÙ É *dī-ni* it-Ṡti<sup>1</sup> ṠLa-qī-pu i-dab-bu-ub, “Nummuru, son of Arad-Nergal, is arguing with Lāqīpu (in) court” 57:15–17

**bīt ḫuršāni** “house of the river ordeal”

See also *ḫuršānu*; for discussion see comment on No. 110 r. 16’

Ṡšá<sup>1</sup> la Ṡ<sup>m</sup>A-a-ba-u-su [a-na] É ṠID ḫur<-šá>-na l[a(?) il(?)]-la(?)<sup>1</sup>-ku(?), “[They must no]t [go(?) to] the house of the river or<de>al without Ṡ<sup>m</sup>A-a-ba-u-su” 110 r. 15’–16’

**bīt ili** “temple”

See also *būdu*, *ērib kiništi ša bīt ili*, *mubannû*, *nāqidu*, *šangû*, *šatammu*, *tabnītu*, *ziqurratu*

ma-la a-gan-ni-i UD.MEŠ mam-ma tab-ni-tu ina É.DINGIR ul ú-ban-Ṡnu<sup>1</sup>, “For a long time no one has arranged the sacrificial table in the temple” 17:35–37; LÚ n[a-qid-d]i É.DINGIR.MEŠ-ni am-m[i]-ni GÌR<sup>1</sup> a-na pa(!)(copy: la)-Ṡan<sup>1</sup> DINGIR.MEŠ-e-ni ta-p[ar]-ra-si, “The he[r]dsm[en] of our temples—w[h]y are you ba[rr]ing them from our gods?” 103:5–8

**bīt kutāḫi** (meaning uncertain)

See comment on No. 94:11

Ṡú<sup>1</sup> 5 ṠME GIŠ.KAK<sup>1</sup>.MEŠ [šá(?)] ṠÉ kut-a<sup>1</sup>-ḫi É a-di-iš-šú-ú Ṡa-na<sup>1</sup> LÚ.EN.NAM šá UR[U] x(-x)-DIN(?) Ṡul<sup>1</sup>-te-bi-li, “And five hundred pegs, [which] (are for) the *bīt kutāḫi* (and) *bīt adiššû*, I have sent to the governor of the t[own ...]din(?” 94:10–13

**bīt šahāli** (meaning uncertain)

See comment on No. 66:9–10

8 GÍN KÙ.BABBAR ṣá(?) É ṣá-ḫal ina(?) EN.LÍL.KI ṣa-na ÉRIN.MEŠ ṣá-ḫal-lu-ú-ṣtu ṣit-tal-din ṣá-lu-ma, “The eight shekels of silver which the *bīt šahāl* in(?) Nippur should have given to the *šahallātu* workers, I squandered” 66:8–11

**bītu** “house, household, tribe; building; merchant house, firm”

See also *abu, bīt abi, māru, nišū bīti, qinnu*

For a discussion of the meaning “merchant house,” see the comment on No. 37:21–22 and 24–25

*en-na ki-i ŠUKU.ḪLA ina É URU-lu-mur ia-a-nu ŠUKU.ḪLA lid-da-áš-šú li-ru-ub-ma É-su li-mur-ma lil-lik-ma liq-ba-áš-šú-nu-tu*, “Now, if there are no rations in the House of Ālī-lūmur, let him (my brother?) give him (Ālī-lūmur?) rations. Let him go in and inspect his house and go and speak to them” 1:18–22; ṣá DUMU.MEŠ DUB-NUMUN ṣá be-lí iš-pur um-ma e-per-ṣtu šu-bil man-nu [liš-p]ur LÚ.GAKKUL ṣa-na É-šú(?) ni-i-ni nu-tir, “About the sons of Šāpik-zēri of whom my lord wrote, saying: ‘Send baked brick’—who [should se]nd (it)? We ourselves have returned the brick-molder(?) to his house” 103:21–26; ù a-na muḫ-ḫi-ka sar-ru-nu Il-ta-gab a-di ŠEŠ.MEŠ-e-šú a-kan-na-ka la uš-šá-[bu] šu-ši-šú-ma ki-i a-n[a] É ṣa-iki-ni ù a-na LÚ Bir-ri šu-ši-[šú-m]a a-di É-šú-nu [lu-ši]-bu ṣá-la-a-n[u-a a-kan-na-k]a(?) sa-ár-r[u-tu la uš-š]á-bu ù [la]-pá-[ni]-[šú-nu] ul ta-zak-ki, “And as for you—our criminal Iltagab, together with his brothers, must not sett[le] there. Expel him. Either t[o] Bīt-Yakīn or to the people of Birru expel [him]. [Let them l]ive together with their own tribe. Crim[inals must not sett]le [ther]e without my permission. Or on account [of them] you will not be free of claims” 19:15–26; al-te-ṣmu um-ma a-na É.ME[Š] šu-ru-bu la tu-maš-šar-m[a ki]-i ina EN.LÍL.[KI] ki-i ina lib-bi A-ṣram ŠEŠ-ú-a il-te-ṣmu(?)-ú(?), “I’ve heard: ‘You must not abandon bringing (them) into the house[s].’ Bu[t] has my brother heard [wh]ether (these houses are) in Nippu[r] or in Aram?” 4:18–24; ṣa-a-ḫir-ṣtu ina(!) É ŠEŠ-ba-ni be-lí lu-še-ša-a-ši ina pa-an be-lí-ia lu-ú šab-bat, “Let my lord evict Ay-ḫīrtu from the House of Aḫu-bani, and let her be held in the presence of my lord” 80:15–19; [ṣ]MAŠ-DÜ-uš LÚ.ENGAR-a [GI]Š.APIN-a ki-i ú-maš-šir [ki]-i iḫ-li-qi a-du-ú ina É AG-APIN-eš LÚ.IGI.GUB a-kan-na-ka šu-ú, “As soon [a]s Ninurta-īpuš, my cultivator, abandoned my [p]low, he ran away. Now he is there in the House of Nabû-ēreš, the courtier” 16:4–9; i-da-tum<sub>4</sub>-ma ul-tu ina É AG-SILIM LÚ ṣá BA-šá-a a-na mas-su-ta a-na-ku u BA-šá a-na a-ḫa-ṣmeš ni-il-li-ku u at-ta ṣá UGU a-su-mit-ti ina pa-ni-ia tam-nu-ú en-na gal-la šú(!)-ú mi-iq-ti ina muḫ-ḫi-šú, “This is to attest that after Iqīša and I had come together in the House of Nabû-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; GU<sub>4</sub>.MEŠ ù LÚ.ENGAR.MEŠ ki-i áš-puru i-na É Na-tè-ri i-sap-pa-nu, “When I have sent the oxen and the farmers, they will flatten in the House of Nāteru” 95:20–23; ṣa-na [ṣ]EN-mu-SIG, LÚ e-ri-bi UKKIN ṣá É.DINGIR be-lí liq-bi-ma liš-al um-ma ú-de-le e-ri ina É Ra-pa-a ina É ṣa-šar [ina] É ḫa-a-ia-a-nu [ina] É man-ni ḫab-bi-šú ṣá [LÚ] ṣá ZAG i-qab-bu um-ma É-šú, “Let my lord speak to Bēl-mudammīq, a member of the temple assembly, and ask: ‘Are the copper utensils in the House of Rapa? In the House of Yašar? [In] the House of ḫayyānu? [In] whose house?’ All of those attached to the *ša būdi*-official are saying that (they are in) his house” 111:5–15; a-lik-ma É.MEŠ ina pa-ni-ka lu-ú-ša-lil, “Go, or I will have to roof the buildings in front of you” 89:25–26; a-du-ú AG-Ā.GÁL ù EN-DÜ-uš me-reš-ti ki-i in-ḫu\*-ru-ú-nu ina É DUB-ku DUMU Ba-na-a-a il-tak-kan-na\* ù KÁ me-reš-ti-šú ik-ta-nak, “Now when Nabû-lēi and Bēl-īpuš received the consignment from me, they stored it as usual(?) in the House of Šāpiku, son of Bānāya, and he sealed the door to his consignment” 39:5–10; ṣE.L.BAR a-na AG-Ā.L.[GÁL] i-din-ma a-na É ḫa-du-ú lid-din, “Give the wheat to Nabû-l[ēi] and let him sell to the house which he prefers” 37:20–22; me-reš-ti bab-ba-n[i-ti] muḫ-ram-ma ina É ṣá ṣa-na pa-ni-ka [ma]ḫ-ṣra [i]i-li-i, “Buy a fine-qual[ity] consignment, and then [let] it go up in value in a house [that su]its you” 44:10–14; ... ṣa-kan-na-ka ina pa-an LÚ.GÚ.[EN.NA] ù LÚ.SAG.É.MEŠ ṣá EN.LÍL.[KI] iṣ-ša-bat u KÁ ka-lak-k[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; É (context broken) 82:21

**bītu dannu** “strongroom”

See also *bītu ša tēlīti*, *kalakku*, *maškattu*; for a discussion see the note to No. 9:8

EN AG u [UTU(?)] *lu-ú i-d[u-ú] ki-i ḫi-tu-ka i-na É dan-ni i-ba-áš-šú-ú*, “May Bēl, Nabû, and [Šamaš?] kn[ow] that your delivery is not in the strongroom” 9:5–9

**bītu ša tēlīti** “delivery house”

See also *bītu dannu*, *ḫītu* (B), *kalakku*, *maškattu*; for discussion see comment on No. 53:12

ù i-na É šá ti-li-[tu] [a-na] I PI [x BÁN ŠE.GIŠ.] BABBAR.MEŠ [i]-nam-di-nu, “And they were [s]elling [white sesame for] one *pānu*, [n *sūtu* (per mina)] in the deliv[ery] house” 53:11–15

**būdu** (a ceremony or festival)

See also *isinnu*, *tabnītu*; for discussion see comment on No. 111:14 and 17

ú-de-e e-ri šá a(!)-na bu-du ḫa-al-qa, “The copper utensils which are (intended for use) at the *būdu*-ceremony have disappeared” 111:16–18; gab-bi-šú šá [LÚ] šá ZAG i-qab-bu, “All of those attached to the *ša būdi*-official are saying ...” 111:13–14

**būšu** “property”

See also *makkūru*

áš-šú NÍG.SU.MEŠ šá be-lí-ia a-na muḫ-ḫi KÙ.BABBAR i-lu-ú a-na mam-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

**bu>>ú** “to search for, look for, seek (out)”

*mim-ma be-lí ul [ú-še-bi-li] LÚ A šip-ri-ka ú-bal-ḫi ḫi-iṣ-bi šá ḫa-mat-ti*, “My lord has not [sent me] anything. I am loo[king for] your messenger. (But it’s like finding) a bumper crop in the heart of a barren waste” 72:10–12; *a-di ú-še-bi-li-ka GU.MEŠ šá-nu-um-ma la\* tu-ba-a ki-i lu ul-te-bi-lak-ka a-li-ka bu-ú a-na KÙ.BABBAR mu-ḫur*, “Until I have sent you (a dispatch), don’t look for other oxen. But when in fact I have sent you (a dispatch), come, look, and buy” 55:8–13; *Nu-ú-ru 4-šú dib-bu a-na muḫ-ḫi-ia ub-te-e*, “Nūru has four times sought an agreement with me” 13:11–14; *GIŠ gam-miš a-šar i-ba-áš-šú-ú ul ú-mas-si ú-ba-a-ḫi-ma a-na be-lí-ia ú-še-bi-li*, “I couldn’t find the place where the *gammīš*-wood was available; but I searched around and have (now) se[nt] (some) to my lord” 97:31–33; *ina LÚ Kal-du gab-bi-šú ki-i ú-ba-u-ú síG ta-kil-tu ba-ni-ti ù síG ár-ga-man-nu bab-ba-nu-ú i[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; *DUMU.MEŠ šak-nu be-lí lu-ba-i-i-ma ḫi-bil-ta-šú liš-ši*, “My lord should search for the sons of Šaknu or he should bear the responsibility for his wrong” 5:12–14

**dabābu** “to discuss, negotiate, speak to, speak about; to protest; to plot against; to spread rumors”

See also *dibbu*

LÚ mu-kin-na mi-nam-ma NÍG.BA-ia [DUMU] Ina-PA.ŠE.KI-Û.TU ina UNUG.KI i-dab-bu-ub, “Why is Qīštiya, son of Ina-Isin-alid, spreading rumors in Uruk about the witness ...?” 38:30–32; *ZI.MEŠ ina UGU-i-nu i-ba-áš-šú tal-lak-ma ḫal-qa-a-ta man-nu i-dab-bu-ub-ma ú-še-ša BÀD*, “There are rebels among us. If you go, you’ll perish. Whoever protests I am expelling outside the wall” 10:27–30; *kit-tu-ú šá ki-i AG-DÛ-uš [DUMU] TUK-ŠI-DINGIR šá la be-lí-ia ki-i pi-i an-ni-i i-dab-bu-ub*, “Is it true that according to Nabû-īpuš, son of Rāši-ili, they are speaking without the permission of my lord as follows ...” 110:12–16; *pa-an LÚ [ḫa]r-ra-a-nu ki-i a-dag-gal ul am-me-rik-ka al-la-kám-ma it-ti-ka a-dab-bu-ub*, “Even though I am waiting for the [ca]ravan, I will not delay. I will come and speak with you” 84:18–23; *a-mat šá ana-ku ù at-ti it-ta-ḫa-meš nid-bu-ub ŠEŠ-ú-a la im-me-ri-ka lil-li-kám-ma it-ti-šú 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; *a-di la i-sin-nu lip-nu-nim-ma lil-li-ku-nim-ma* [it<sup>1</sup>-ti AD-šú *lid-bu-bu*, "Let them come here before the festival begins and negotiate with its (Iltazinu's) shaykh" 7:25–28; [a]-[na na<sup>1</sup>-si-ka-a-ti [šá LÚ<sup>1</sup> A-ram *lid-bu-ub-ma* ki-i <sup>m</sup>Na-ba-a ni-is-ḫi\* i\*-kul šá muḫ-ḫi-šú lu-ú-šal-lim-mu [LÚ<sup>1</sup> qin-na lu at-tu-ú-ni, "Let him speak [t]o the shaykhs of the Arameans; and if Nabâ 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; ŠEŠ-ú-a dib-ba ṭa-bu-tu it-ti-[šú<sup>1</sup>] [*lid-bu-ub*, "My brother [sh]ould speak with him about an alliance" 1:13–14

In the idiom *dīna dabābu*, or *bīt dīni dabābu*, "to institute proceedings, prosecute a case, litigate, argue in court":

*en-na ŠEŠ-ú-a la im\*-mi-rik-ki lil-li-kám-ma di-i-nu it-ti-šú 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-ú ki-i a-na-ku ù at-ta ni-par-[ra<sup>1</sup>]-[a]s a-šar di-nu i-du-ú ù la di-nu i-dab-bu-bu ina let <sup>d</sup>EN u <sup>d</sup>AG ul i-ṭib-ba-áš-šú*, "Our treaty—given father to son—by Heaven, you and I can not 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 Nabû" 23:5–10; <sup>m</sup>Tam-maš-ḫl a-na pa-ni-ia ki-i taš-pur di-[ni<sup>1</sup>] ina pa-an LÚ.A.KIN-ka ki-i id-bu-bu it-tu-ra, "When you sent Tammaš-Il to me, (and) when they had prosecuted the case in the presence of your messenger, he was proved guilty" 23:11–13; <sup>m</sup>Nu-[um<sup>1</sup>]-mu-ru DUMU <sup>m</sup>IR-GIR<sub>4</sub>.KÙ É di-ni it-[ti<sup>1</sup>] <sup>m</sup>La-ql-pu i-dab-bu-ub, "Nummuru, son of Arad-Nergal, is arguing with Lāqīpu (in) court" 57:15–17

**dagālu** "to look (at)"

In the idiom *pān X dagālu*, "to wait for X":

*pa-an [LÚ<sup>1</sup>] [ḫa]r-ra-a-nu ki-i [a<sup>1</sup>]-dag-gal ul am-me-[rik<sup>1</sup>]-ka al-[la-kám<sup>1</sup>]-ma it-[ti-ka<sup>1</sup>] a-dab-bu-[ub<sup>1</sup>]*, "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-še-bi-li-ka* GU<sub>4</sub>.MEŠ\* *šá-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; *ki-i at-ta tal-lak pa-ni-ka lud-gul u ia-a-nu-ú šup-[ram<sup>1</sup>]-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; KASKAL<sup>II</sup> *[ka<sup>1</sup>]-da-[na<sup>1</sup>] ul ṭa-a-bi SAL [a<sup>1</sup>]-mil-tu ul a-šap-pa-rak-ka pa-an lud-[gul<sup>1</sup>]-ma áš-šá-a* KASKAL<sup>II</sup> *ta-aṭ-ṭè-[am<sup>1</sup>] 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; [áš-šú<sup>1</sup>] [EN] [ḫar-bi<sup>1</sup>].[MEŠ] *šá [be-lí<sup>1</sup>] iš-[pur-ra<sup>1</sup>] [um<sup>1</sup>]-ma la [it<sup>1</sup>]-[tal-l]ak-ka [pa-ni-ia<sup>1</sup>] [lid<sup>1</sup>]-gu-[lu<sup>1</sup>]*, "Concerning the [owners] of ḫarbu-plow[s] about whom my lord wrote to me, saying: 'They(!) must not le[ave] you. Let them wait for me'" 98:6–9

**danānu** "force"

See comment on No. 80:24–25

<sup>md</sup>EN-šú-nu <sup>m</sup>Am-me-ia-bab KÙ.BABBAR-šú a-na da-na-ni iš-šú, "Bēlšunu (and) Amme-yabab carried off his silver by force" 80:23–25

**dannu** see *bītu dannu*

**dašannu** "ring, bracelet (of silver or gold)"

See also *ḫāṭu*, *kaspu*, *nishu*, *qūlu*; for discussion see Introduction, p. 7 n. 27, and comment on No. 2:35–36

*ù ki-i ku-tal-[lu\*<sup>1</sup>]-ta šú-ú tu-kal da-šá-an-ni šup-ru*, "And if it is reserve-duty that you are holding him for—send rings" 2:34–37

**dekū** "to mobilize"

*áš-šú ṭè-e-me šá LÚ Kal-du šá ŠEŠ-ú-a iš-pu-ra LÚ ma-dak-tu gab-bi i-de-ek-ku-ú*, "Concerning the report about the Chaldeans about which my brother sent me a letter—They are mobilizing the entire campaigning army" 34:5–8

In the idiom *qātī dekū*, “to beg for help, to lift one’s hands in supplication”:

DUMU.MEŠ <sup>m</sup>Šak-ni ŠU<sup>ll</sup>-su-nu *id-de-ku-ú* ù *a-na-ku ul a-ḥe-es-si-šú-nu-tú*, “The sons of Šaknu begged for help, but I am not harboring them” 5:7–11

In the expression (*lēt*) *mayyāri dekū*, “to move (the blade of) the *mayyāru*-plow” (see comment on No. 96:18–19 and 26–27):

[n G]U<sub>4</sub>.MEŠ u 180 [LÚ<sup>l</sup>.ENGAR.ME[š] [šá] ŠEŠ-ia *lil-lik-ú-nu let ma-a-a-ri li-id-ku-ú*, “Let [n ox]en and 180(?) farmer[s] of my brother come and move the blades of the *mayyāru*-plows” 96:17–19; [en\*-na\*] ki\*-i 20 [LÚ<sup>l</sup>.ENGAR.MEŠ *la i-ba-áš-šú-ú šá ul-tu LÚ A-ram il-li-ku-nim-ma i-na EN.LÍL.KI ma-[a-a-ri] i-de-ku-ú*, “Now if twenty farmers are not on hand, those who have come from Aram can move the *mayyāru*-plows in Nippur” 96:23–27

*dī-ānu* see *dinānu*

**dibbu** “word, talk, agreement, matter, report, rumour”

See also *adē*, *dabābu*, *kittu*, *sulummū*, *ṭābtu*, *ṭābūtu*

*ki-i dib-bi šá su-lum-mu-ú [il<sup>l</sup>-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-šú-nu gab-bi al-te-mu*, “I have heard all their talk” 106:16–17; <sup>d</sup>EN [ki-i ma-la] UD.MEŠ *šá bal-[ta-nu a<sup>l</sup>-de-[e] šá it-ti a-ḥa-meš min-su nu-[ul<sup>l</sup>-tan-nu-ma ki-i la [ki<sup>l</sup>-i at-[ta] dib-bi-ni [tu<sup>l</sup>-un-deš-[ši-ru]*, “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; <sup>m</sup>Nu-ú-ru 4-šú *dib-bu a-na muḥ-ḥi-[iá] ub-te-e*, “Nūru has four times sought an agreement with me” 13:11–14; ŠEŠ-ú-a *dib-ba ṭa-bu-tu it-ti-[šú] [l]id-bu-ub*, “My brother [sh]ould speak with him about an alliance” 1:13–14; *áš-šú dib-bi šá ina bi-rit-ka u ina bi-rit* <sup>m</sup>BA-šá-a, “Concerning the matter which is between you and Iqīša ...” 16:14–15; [áš<sup>l</sup>-šú *dib-bi [šá] <sup>m</sup>dAMAR.UTU-[LUGAL-a<sup>l</sup>-ni šá be-lí iš-pur*, “Concerning the words of Marduk-šarrāni about which my lord wrote ...” 110:8–10; *dib-bi an-nu-ú-[tu<sup>l</sup>]*, “these words” 110:11 (see also r. 2’, 6’, 10’); [am<sup>l</sup>-me-ni *dib-bi [la] sa-an-[qu<sup>l</sup>-[ti] ŠEŠ-ú-a i-šap-[par<sup>l</sup>]*, “Why is my brother sending unsubstan[tiated] reports ...?” 74:2–3 (see also line 10)

**dinānu** (*dī-ānu*) “substitute”

In the address formula *ana dinān bēliya lullik*, “I would gladly die for my lord”:

*a-na di-na-an be-lí-ia lul-lik* 59:1–2; 102:2–3; *a-na di-na-an be-lí-ia lul-lik* 5:2; 29:2–3; *a-na di-na-a-an be-lí-ia lul-lik* 21:2–3; *a-[na] di-na-an be-lí-ia lul-lik* 16:1–2; *a-na di-na-a-an be-lí-ia lul-lik* 13:2–3; *a-na [di-na-an be-lí-ia] lul-lik* 94:2–3; *a-na di-a-nu be-lí-ia lul-lik* 44:2–3; [a-na] *di-a-nu be-lí-ia lul-[lik]* 60:1–2; [a<sup>l</sup>-na *di-na-an be-lí-ia lul-lik* 41:2–3; *a-na di-na-an be-lí-ia [lul<sup>l</sup>-lik* 57:2; [a-na] *di-na-an be-lí-ia lul-lik* 101:2; *a-na [di-na<sup>l</sup>-a[n be-lí-ia] lul-[li]k* 111:1–3; *a-na di-na-an <be->[lí-ia] lul-lik* 80:2–3; *a-na di-na-an be-lí-ia lul-lik* 46:2–3; *a-na di-na-an be-lí-ia] lul-lik* 38:2–3; [a-na] *di-[na-an be-lí-ia] [lul-lik]* 56:2–3; [a-na *di-n]a-an be-lí-ia] [lul-lik]* 6:2–3; *a-n[a di-na-an] be-lí-ia lul-lik* 83:1–2; [a]-[na *di-na-an] be-[lí-ia] lul-lik* 53:2–3; *a-na di-na-an be-[lí-ia] lul-lik* 62:2–3; *a-na di-na-[an] be-lí-ia] [lul<sup>l</sup>-lik* 103:2–3; [a-n]a *di-na-an [be-lí-ia [l]ul-[lik]* 110:2–3; [a-na *di-na-an be-lí-ia] lul-li[k]* 58:2–3; [a]-na *di-na-an [be-lí-ia] lul-lik* 27:2–3; *a-na [di]-na-an be-lí-ia lul<sup>l</sup>-lik* 97:1–2; [a-na *di<sup>l</sup>-[na-a]n be-lí-ia [lul-lik]* 72:2–3; [a<sup>l</sup>-na *di-n[a-an b]e-lí-ia] lul-lik* 93:2–3; [a-na *di-na-an be-lí-ia lul-lik]* 98:2–3

**dīnu** “case, law, court, justice”

See also *bēl dīni*, *bīt dīni*, *lā dīnu*

*áš-šú dī-i-nu šá* <sup>m</sup>A-na-UGU-<sup>d</sup>AG-IGI *šá be-lí iq-ba-a* DUMU.MEŠ <sup>m</sup>Šak-ni ŠU<sup>ll</sup>-su-nu *id-de-ku-ú* ù *a-na-ku ul a-ḥe-es-si-šú-nu-tú*, “Concerning the case of Ana-muḥḥi-Nabū-lūmur about which my lord spoke to me—the sons of Šaknu begged for help, but I am not harboring them” 5:4–11; *áš-šú dī-ni šá* <sup>m</sup>Mu-šeb-ši DUMU <sup>m</sup>Da-bi-bi *šá be-lí iš-pur di-in-šú-nu a-na* ITI.BÁRA *a-na KÁ.DINGIR.[RA.KI] a-na pa-an* <sup>m</sup>TUK-ši-DINGIR DUMU <sup>m</sup>Ga-ḥal [šá-kin], “Concerning the case of Mušebši, son of Dābibī,

about which my lord wrote: their case will be submitted to Rāši-ili, son of Gaḥal, at the beginning of Nisannu, at Babylon” 38:24–28; *en-na kit-tu-ú šá [di-ni] be-lí lu-ú-mas-si-[ma] liš-pu-ra*, “My lord should now find out the truth about [the case and] write” 38:42–44; *ṁTam-maš-íl a-na pa-ni-ia ki-i taš-pur di-ni<sup>1</sup> ina pa-an LÚ.A.KIN-ka ki-i id-bu-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 was proved guilty” 23:11–13; *am-me-ni ṁíl-a-AD a-na pa-an be-lí-ia i-lí-kám-ma a-na di-ni-šú UGU di-ni-šú i-šab-bat-šú*, “Why should Ilā-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?” 80:6–9; *ṁEN-SILIM-im la tu-maš-šar-ma a-na di-na-a-ti la i-man-ni-ka ki-li-šú-ú-ma*, “You must not release Bēl-ušallim, and he must not hand you over to the court. Detain him” 106:4–8; *am-me-ni a-na di-na-a-t[i] ta-ad-di-na-an-ni*, “Why have you handed me over to the cour[t]?” 65:17–18

In the idiom *dīna dabābu*, “to litigate”:

*en-na šeš-ú-a la im\*-mi-rik-ki lil-li-kám-ma di-i-nu it-ti-šú 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-ú ki-i a-na-ku ù at-ta ni-par-<sup>1</sup>ra<sup>1</sup>-[a]s a-šar di-nu i-du-ú ù la di-nu i-dab-bu-bu ina let ṁEN u ṁAG ul i-ṭib-ba-áš-šú*, “Our treaty—given father to son—by Heaven, you and I can not 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 Nabû” 23:5–10

In the idiom *dīna epēšu*, “to make a decision, render a judgment”:

*di-ni šá be-lí DÙ-uš 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 *dīna itti X epēšu*, “to execute proceedings against X”:

*ṁ[A]G ṁki<sup>1</sup>-i LÚ šú<-ú> a-n[a] p[a]-ni-ia la i-ḥal-li-<sup>1</sup>qa<sup>1</sup> a-di áš-<sup>1</sup>pu<sup>1</sup>-rak-ka um-ma di-na-a ṁit<sup>1</sup>-ti ṁTam-maš-íl e-<sup>1</sup>piš<sup>1</sup>*, “(But) by Nabû, this man will try to escape until I have finally sent (him) to you, saying: ‘Execute proceedings against Tammaš-II’” 23:18–21

In the idiom *dīna parāsu*, “to decide a case, adjudge”:

*al-te-mu um-ma LÚ.SAG.KAL.ṁMEŠ<sup>1</sup> šá LÚ Pu-qu-d[u] i-ba-áš-šú a-na é ṁA-muk-a-<sup>1</sup>nu<sup>1</sup> it-tal-ku a-lik-[ma] ṁdi<sup>1</sup>-in ṁzi<sup>1</sup> lip-pa-ri-<sup>1</sup>si<sup>1</sup>*, “I have heard that the paramount leaders of the Puqūd[u] are present (and) that they have gone to Bīt-Amūkāni. Go and let it be adjudged a capital offense” 14:4–12; *UD.ṁx<sup>1</sup>.<sup>1</sup>KÁM] šá IT[<sup>1</sup>.x<sup>1</sup> lil]-ṁli<sup>1</sup>-kám-m[a] di-i[n-šú] ṁlip<sup>1</sup>-pa-ri-<sup>1</sup>is<sup>1</sup>*, “[He] should [co]me in person on the [...] day of the month [...] so [that his] cas[e] may be decided” 20:19–21; *ṁáš-šú di-<sup>1</sup>ni ṁšá taš<sup>1</sup>-pu-ra ṁit-ti a<sup>1</sup>-[ḥa]-meš a-na LÚ ṁé<sup>1</sup> A-<sup>1</sup>muk<sup>1</sup>-[a-nu] ni-il-li[k] ù di-ni [šá] ṁE-re-<sup>1</sup>ši<sup>1</sup> ni-par-ra-si*, “Concerning the case about which you wrote to me—let us g[o] toge[th]er to Bīt-Amūk[āni], and we will judge the case [of] Ēre[š]u” 76:4–10

**dullu** “service, work, work assignment”

See also *arad ekalli*, *batqu*, *epēšu*, *nišū bīti*, *šābū*

For a discussion of the phrase *dullātu ša ilī*, see the note to No. 3:8–9

*al-kám-ma a-kan-na dul-la-ka e-pu-uš áš-šá a-na LÚ Ga-a-me te-ep-pu-šú dul-la-a e-pu-uš*, “Come and do your work here. Inasmuch as you will be doing work for the Gāmu tribe, do my work” 9:18–22; *ul-tu a-na-ku ṁú ṁMu<sup>1</sup>-še-zib ṁit<sup>1</sup>-ti a-<sup>1</sup>ḥa-meš<sup>1</sup> [šab-ta]-a-nu ki-i ḥar-pu-tú dul-<sup>1</sup>li<sup>1</sup> [i-n]a ṁURU<sup>1</sup> In-du-ul [i-pu]-<sup>1</sup>uš<sup>1</sup>*, “After Mušēzib and I [ban]ded(?) together, he promptly [perfor]med service for me [i]n the town of Indul” 17:9–12; *ṁki-i ṁṁAG-ba-ni la i-man-gu-ru-ú-ma la i-šap-pa-rak-ka ṁam<sup>1</sup>-me-<sup>1</sup>ni<sup>1</sup> dul-la qa-tu-ú*, “If Nabû-bāni does not agree, and he does not write to you, why should service come to an end?” 26:20–23; *ù at-tu-ú-ka dul-la-ka am-mar la ta-qab-bi um-ma man-nu dul-lu li-pu-uš 3 ME ÉRIN.MEŠ e-<sup>1</sup>piš<sup>1</sup> dul-lu ina pa-ni-ka dul-la-ka šá te-ep-pu-uš ṁma<sup>1</sup>-a<sup>1</sup>-da lu-ú ba-na a-<sup>1</sup>na<sup>1</sup> pa-an ITLŠU dul-la-ka gab-bi a-na qí-qar lu-ú šá-kin*, “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’ūzu, let all your labor be allocated to the land” 92:20–29; *a-na* E[N.LÍL.KI] *ki-i a[l-lik] a-na b[e-lf-ia] dul(!)-la* [e-pu-uš], “When I w[ent] to N[ippur], [I performed] service for [my] l[ord]” 102:12–15; LÚ.TUR.MEŠ *dul-lu ina pa-ni-ka li-pu-uš*, “The servants should work under your supervision” 89:7–8; *am-me-ni ul-tu a-na* KUR LÚ *Kal-da al-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-šú-nu muš-šur*, “Their work has been abandoned” 89:18; *dul-la-a muš-šur*, “My work lies abandoned” 90:10–11; *am-me-ni aḥ-ḥu-tu-ú ki-i la še-ba-a-ti ul-tu taš-mu-ú um\*-ma dul-la-a-ti šá* DINGIR.MEŠ *i-na* UGU\* *ma-la-da-a-ḥl i-ba-áš-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’-II’?” 3:5–10

**dumqu** “sake, well-being”

*ana* SIG<sub>3</sub>-*ia* *ma-Ki-di-ni la i-qab-bi um-ma ul taš-pur*, “For my sake, Kidinnī must not say: ‘You did not write’” 37:28–30

**dūru** “wall”

ZIMEŠ *ina* UGU-*i-nu i-ba-áš-šú tal-lak-ma ḥal-qa-a-ta man-nu i-dab-bu-ḥubl-ma ú-še-ša* BÀD, “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 [šá] [šEŠ<sup>1</sup>-i[a ù] [LÚ.DAM.G]AR-ḥšú<sup>1</sup> a-ḥna<sup>1</sup> KÁ B[ÀD] *lil-lik-u-ma\* ḥa-a-tu<sup>1</sup> [šá] ina let* <sup>m</sup>[Eri<sup>1</sup>-ba [li-bu<sup>1</sup>-[ku], “[Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[wn g]ate and fet[ch] the cash payment [which is] in Eri<sup>1</sup>ba’s charge” 54:7–11; [áš<sup>1</sup>-šú KILAM ḥURU(?)<sup>1</sup> šá ŠE.GIŠ<sup>1</sup> šá [be]-ḥl<sup>1</sup> [i]š-pur a-na 1 PI 2 BÁN ŠE.GIŠ<sup>1</sup> BABBAR.MEŠ *i-na* KÁ BÀD *i-na[m-di]-ḥnu<sup>1</sup>*, “Concerning the town’s(?) price for sesame about which my [lo]rd [w]rote—they were se[ll]ing white sesame for one *pānu*, two *sūtu* (per mina) in the town gate” 53:6–10; 3 MA.NA KŪ.BABBAR *a-na 1 PI 2 BÁN ŠE.GIŠ<sup>1</sup> BABBAR.MEŠ *i-na* KÁ BÀD *ki-i am-ḥur ul\* 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*

**Du’ūzu** (name of the fourth month)

*a-ḥna<sup>1</sup> pa-an* ITI.ŠU *dul-la-ka gab-bi a-na qí-qar lu-ú šá-kin*, “Before the beginning of the month of Du’ūzu, let all your labor be allocated to the land” 92:27–29

**ebēbu** “to become clean” (G); “to clear of claims” (D)

See also *zakū*

**D-stem:** KŪ.BABBAR *tir-ram-[ma] lu(!)-bi-bu-nu*, “Return the silver so [that] they may clear me of the claims” 65:8–9

**ekallu** “palace”

*áš-šú* [GIŠ.BAL-ga].MEŠ *šá be-lf iš-pur 3 ME GIŠ.KAK.[MEŠ] šá* [a<sup>1</sup>-na šà É.GAL.MEŠ [a<sup>1</sup>-na be-lf-ia [ul]-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

**êkamma** (*êkâme*) “(any)where”

See comment on No. 10:26

[a]-*di* IGI<sup>II</sup>-*ia tam-mar a-na e-kâm-ma la tal-lak*, “[Un]til you see me personally (lit. ‘see my eyes’) you must not go anywhere” 10:25–26; [ul] *i-du e-ka-me* [šú-ú], “I don’t know where he is” 17:19–20

**êkannu** “where?”

See comment on No. 61:7

*áš-šú* LÚ.TUR.MEŠ *šá taš-pur um-ma e-kan-nu šú-nu a-du-ú ina* LÚ *D[u-na]-[a<sup>1</sup>-nu šu-nu*, “Concerning the agents about whom you wrote, saying: ‘Where are they?’ They are now among the D[un]jānu” 61:5–9

## elēnu “above, upstream”

[m]an-nu šá UGU-ka-ma [ù] šá šu-pa-la-ka [a]-šib ʾŠE<sup>1</sup>.BAR be-lí it-tan-nu-ʾšú<sup>1</sup>, “[Wh]oever [is] settled upstream [or] downstream of you, my lord has given him wheat(-acreage)” 97:22–24

## eli “upon, concerning, on account of”

UGU-ka 12:23; šá UGU a-su-mit-ti 12:14–15; UGU di-ni-šú 80:8; el-ia, 9:22

## elippu “boat”

en-ʾna a<sup>1</sup>-na <sup>m</sup>AMAR.UTU-ʾLUGAL-a-ni<sup>1</sup> ʾbe-lí liš-pu-ram-ma i-ʾna<sup>1</sup> GIŠ.MÁ.MEŠ šá LÚ.KÁ.DINGIR.RA.KI.MEŠ a-na pa-an IṬ.ʾBÁRA ʾa-na<sup>1</sup> KÁ.DINGIR.RA.KI liš-ši, “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” 38:17–22; en-na a-ʾna<sup>1</sup> <sup>m</sup>Mar-duk šeš-ú-a liq-bi-ma U<sub>3</sub> GIŠ.MÁ šá ʾD<sup>1</sup> lu-še-bi-lam-ma ʾtab-ne-e<sup>1</sup>-tu i-na lib-bi lu-bé-en-ʾnu<sup>1</sup>, “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

## elû “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:** áš-šú NÍG.SU.ʾMEŠ<sup>1</sup> šá be-lí-ia a-na ʾmuḥ-ḥi KÙ.BABBAR<sup>1</sup> i-lu-ú a-ʾna mam<sup>1</sup>-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; ʾme-reš-ti<sup>1</sup> bab-ba-n[i-ti] ʾmuḥ-ram<sup>1</sup>-ma ina é [šá] ʾa-na<sup>1</sup> pa-ni-ka [ma]ḥ-ʾra<sup>1</sup> [I]i-ʾli-ʾi<sup>1</sup>, “Buy a fine-qual[ity] consignment, and then [let] it go up in value in a house [that suits] you” 44:10–14; ʾa<sup>1</sup>-di la qa-qar il-la-ʾa<sup>1</sup> lu-tir(?) ram(?)<sup>1</sup>-ma ina muḥ-ḥi-šú-nu še-šek lu-ú kun(?)<sup>1</sup>, “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 šúlú*, “to swear an oath”:

šú-mi DINGIR.MEŠ be-lí ʾlu<sup>1</sup>-še-la-a a-na pa-ni-ka lul-ʾlik<sup>1</sup>, “Let my lord swear an oath to me, (and) I will come before you” 80:13–14; <sup>m</sup>Šá-lim ina pa-ni-ka la tu-maš-šar šú-ú-ma a-na 1+en a-ḥi la i-ḥal-liq a-di a-šap-pa-ram-ma MU DINGIR ú-še-la-áš-šú ár-ki-šú šup-raš-šú, “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]-ʾna<sup>1</sup> muḥ-ḥi mi-ʾil-ʾni<sup>1</sup> ʾna-sik<sup>1</sup> LÚ Ú-bu-lu<sup>1</sup> um-ma ʾMU DINGIR šu-ʾI<sup>1</sup>a-a <sup>m</sup>Ba-ni-ia ʾul ta<sup>1</sup>-pal-làḥ, “[O]n wh[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?’” 98:16–20; MU DINGIR ʾšú<sup>1</sup>-la-a um-ma ma-la-a ʾÉRIN.MEŠ<sup>1</sup> šá it-ti-ka ʾli<sup>1</sup>-tab-ka, “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”

ki-i K[Á] me-reš-ti la ta-p[et-te] ANŠE.A.AB.BA ZÚ.LUM.ʾMA<sup>1</sup> in-da-am-ma ab(!)-kám-ma\* al-ka a-di la LÚ ma-dak-ti ta-kaš<sup>ad</sup>\*-šá\*-du\*, “If you can’t op[er] the do[or] to the consignment, load a camel with dates, come, and bring it here before the campaigning army arrives” 39:14–19

## enna “now”

en-na 1:18, 40; 2:24; 3:13; 8:6; 12:16; 13:16; 17:37; 19:13; 21:18; 23:22; 24:10; 33:29, 32; 37:10; 38:38, 42; 41:32; 56:23; 60:26; 63:18; 70:8; 80:9; 85:14; 89:22; 92:16; 95:13; 97:29; 103:12; 109:13; en-na(?) 6:16; ʾen<sup>1</sup>-na 86:28; en-ʾna<sup>1</sup> 38:17; ʾen\*-na\*<sup>1</sup> 96:23; e[n-n]a 43:14; [en]-ʾna<sup>1</sup> 26:15; 82:26; 110 r. 19; ʾen<sup>1</sup>-[na] 15:14; [en-na] 20:10, 18; 26:9; 54:7; 66:16; 94:19; [en(?)]-na(?) 95:16

## enna adû “just now”

en-na a-du-ú 35:4; en-na a-ʾdu<sup>1</sup>-ú 59:15; en-na a-du-ʾú<sup>1</sup> 14:17; 37:17; ʾen<sup>1</sup>-[na a-du]-ʾú<sup>1</sup> 7:6; [en-na a]-ʾdu<sup>1</sup> 41:24

**epertu** “baked brick”

See also *ša kakkulli(?)*; for discussion see comment on No. 103:19 and 23

*a-[di] i-mat ki-i e-[per]-ti a-ga-a i-na [g]u-ru-un-nu šak-na-[at]*, “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21; *ša DUMU.MEŠ* <sup>m</sup>DUB-NUMUN *ša be-lí iš-pur um-ma e-per-[tu] šu-bil man-nu [liš-p]ur LÚ.GAKKUL* *a-na* *é-[šú(?)]* *ni-i-ni nu-tir*, “About the sons of Šāpik-zēri of whom my lord wrote, saying: ‘Send baked brick’—who [should se]nd (it)? We ourselves have returned the brick-molder(?) to his house” 103:21–26

**epēšu** “to do, make, build, perform”

See also *nēpešu*, *rakāsu*, *šullulu*

*[ki]-i a-na a-kan-na-ka [l]a [at-tal]-ka mi-nu-ú [e]-ep-pu-uš-m[a] [a]-nam-[dak]-ka*, “If I had[n]’t gone there (myself), what would I do or [g]ive you?” 82:30–33; *a-[na pi-i šá] be-lí [ha]-du-[ú] be-lí li-pu-uš*, “Let my lord do exactly what my lord would like (to do) abo[ut] th[ese] words” 110 r. 3’–4’; *ù húb-tu ma-la iḫ-tab-tu-nu pu-ṭu-ru ina šu<sup>n</sup>-šú-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 [it]-ti* <sup>m</sup>Tam-maš-il *e-[piš]*, “Execute proceedings against Tammaš-II” 23:21; *di-ni šá be-lí DÙ-uš me-nam-ma kal-an-nu*, “The decision which my lord made—why is he withholding it from me?” 21:22–23; *ki-i é zi-qur-rat in-na-áš-šum-ma li-pu-uš*, “If the ziggurat (is his to build), give (it) to him and let him build” 33:19–20

In the idiom *dulla epēšu*, “to do work, perform service”:

*ù at-tu-ú-ka dul-la-ka am-mar la ta-qab-bi um-ma man-nu dul-lu li-pu-uš* 3 ME ÉRIN.MEŠ *e-[piš] dul-lu ina pa-ni-ka [dul-la-ka šá te-ep-pu-uš [ma]-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; *ul-tu a-na-ku [ù] <sup>m</sup>[Mu]-še-zib [it]-ti a-[ha-meš] [šab-ta]-a-nu ki-i ḫar-pu-tú dul-[li] [i-n]a [URU] In-du-ul [i-pu]-[uš]*, “After Mušēzib and I [ban]ded(?) together, he promptly [perfor]med service for me [i]n the town of Indul” 17:9–12; *al-kám-ma a-kan-na dul-la-ka e-pu-uš áš-šá a-na LÚ Ga-a-me te-ep-pu-šú dul-la-a e-pu-uš*, “Come and do your work here. Inasmuch as you will be doing work for the Gāmu tribe, do my work” 9:18–22; *a-na E[N.LÍL.KI] ki-i a[l-lik] a-na b[e-lí-ia] dul(!)-la [e-pu-uš]*, “When I w[ent] to N[ippur], [I performed] service for [my] l[ord]” 102:12–15; LÚ.TUR.MEŠ *dul-lu ina pa-ni-ka li-pu-uš*, “The servants should work under your supervision” 89:7–8

In the idiom *kitta epēšu*, “to make an alliance” (see comment on No. 31:14):

<sup>n</sup>NIN-ta\* *ša ina KUR Tam-tim ka-la-a-ti mam-ma a-na KÙ.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 *ṭābūta epēšu*, “to make an alliance” (see comment on No. 30:17):

*en-na a-du-ú ki-i MUN ŠEŠ-ú-a ú-qat-tu-ma i-pu-uš ANŠE.MEŠ [la] tu-maš-šar tir-raš-šú-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.ḪIA *[ki]-i te-pu-uš qu-ut-ti-šú-ma*, “Just as you made the alliance, put an end to it” 30:17–18

**epinnu** “plow”

See also *bēl ḫarbi*, *erēšu* (B), *māyāru*, *pašāru*, *rittu*, *sapānu*

[<sup>md</sup>]MAŠ-DÙ-uš LÚ.ENGAR-a [GI]Š.APIN-a *ki-i ú-maš-šir [ki]-i iḫ-li-qi*, “As soon [a]s Ninurta-īpuš, my cultivator, abandoned my [p]low, he ran away” 16:4–6; GU<sub>4</sub>.NÍNDA.MEŠ *ul-tu lib-bi [áb(?)].GU<sub>4</sub>.ḪIA* [150+] GIŠ.APIN.[MEŠ] *be-lí [li]-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(!)-tu UD.1.[KÁM] šá ITLAPIN GIŠ.APIN.MEŠ šá be-lí-ia il-[lak]*, “After the first day of Araḫsamnu, the plows of my lord will go” 93:8–10;

GIS.APIN.†MEŠ<sup>1</sup> [ù GU<sub>4</sub>.MEŠ] šá LÚ.ENGAR.MEŠ a-†di(?)<sup>1</sup> [x]-x-†ka<sup>1</sup> gab-bi a-na KIN †be-lí-i-nu<sup>1</sup> a-bu-uk-ma ši-†i<sup>1</sup>-[hu] šá be-lí-i-nu šá ina KA-†šú<sup>1</sup> 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 on the fa[rm] of our lord that is in his quarter” 92:5–10; en-na ki-i na-kut-ti áš-šú GIS.APIN.MEŠ šá pi-i be-lí-i-nu †a<sup>1</sup>-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

### eqlu “field”

See also *qaqqaru*, *šihu*

ma-la KÙ.BABBAR-ka šá i-na pít-†hi i-na eq-li-ka ši-il-mu mam-ma la i-par-†rak<sup>1</sup>-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-ú-ru 4-šú dib-bu a-na muḥ-†hi-†ia<sup>1</sup> 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 *ašû* and *erēbu*, see the note to No. 12:18–20

**G-stem:** áš-šú †Ba-ni-ia šá taš-pur um-ma a-na É.KUR la ir-ru-ub ù a-na pa-ni-ka la ir-ru-ub ap-te-qid-su, “Concerning Bāniya about whom you wrote, saying ‘He must not enter Ekur, and he must not enter your presence.’ I appointed him” 33:4–7 †ul-tu i-na URU<sup>1</sup> Qí-bi-†EN a-†na pa<sup>1</sup>-ni-†ia<sup>1</sup> te-ru-ba-am-ma, “After you entered my presence in Qībi-Bēl ...” 66:6–7; en-na ki-i ŠUKU.ĪIA ina É †URU-lu-mur ia-a-nu ŠUKU.ĪIA lid-da-áš-šú li-ru-ub-ma É-su li-mur-ma lil-lik-ma liq-ba-áš-šú-nu-tu, “Now, if there are no rations in the house of Ālī-lūmur, let him (my brother?) give him (Ālī-lūmur?) rations. Let him go in and inspect his house and go and speak to them” 1:18–22; ki-i a-na tu-bi pa-ni-ka um-ma URU Il-ta-zi-ni ki-i lib-bi-šú(!)-nu li-ru-bu ù lu-šú-ú, “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 šú(!)-ú mi-iq-ti ina muḥ-†hi-šú u a-na šub-ti-ni a-na a-†ši-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

In the idiom *ana libbi uznī X erēbu*, “to come within earshot of X” (see note to No. 2:13–15):

a-di IG<sup>II</sup>-ia tam-mar 1+en ina lib-bi šeš.MEŠ-e-šú a-na lib-†bi<sup>1</sup> GEŠTU<sup>II</sup>.MEŠ-šú la ir-ru-ub-ma la ú-šah-laq-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

**Š-stem:** ù ki-i ana ZI.[MEŠ] †šu-ru<sup>1</sup>-[bu] †pi<sup>1</sup> ka-a-di-šú †mim-mu-ú<sup>1</sup> 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; al-te-†mu<sup>1</sup> um-ma a-na É.ME[Š] †šu-ru-bu la tu-maš-šar-m[a k]i-i ina EN.†LÍL<sup>1</sup>.[KI] ki-i ina lib-bi A-†ram<sup>1</sup> šeš-ú-a il-te-†mu(?)<sup>1</sup>-ú(?)<sup>1</sup>, “I’ve heard: ‘You must not abandon bringing (them) into the house[s].’ Bu[t] has my brother heard [wh]ether (these houses are) in Nippu[r] or in Aram?” 4:18–24

### erēšu (A) “to request, crave, desire”

See also *mēreštu*, *šebû*, *šibûtu*

ki-i mim-ma te-ri-†šá<sup>1</sup>-an-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; ù mim-mu-ú LÚ.ARAD.É.GAL.†MEŠ<sup>1</sup> ir-ri-†šú<sup>1</sup>-ú-ka in-na-áš-šú-nu-ti, “And whatever the builders request of you, give (it) to them” 89:9–10; [†]MU-†SUM LÚ.DUMU šip-ri<sup>1</sup>-ia ††è-e<sup>1</sup>-mu i-†riš<sup>1</sup> a-na be-lí-†ia<sup>1</sup> liq-bi, “Šuma-iddin, my messenger, has requested instructions. Let him speak to my lord” 110:6–8

### erēšu (B) “to plant, cultivate”

See also *bēl ḥarbi*, *epinnu*, *mayyāru*, *pašāru*, *rittu*, *sapānu*

[en-na i-n]a lib-bi ITI.A[†PIN] [ANŠE].†KUR<sup>1</sup>.RA.†MEŠ gab-bi<sup>1</sup> [Ú.ĪIA] †ŠE.BAR<sup>1</sup> ik-kal †NUMUN<sup>1</sup> [ni]-†ir-ri-šú-†ú<sup>1</sup> †a-di U<sub>6</sub>.UDU.ĪIA šá be-lí-†ia<sup>1</sup> i-na †ḥa<sup>1</sup>-am-ra Ú.ĪIA ŠE.†BAR<sup>1</sup> ik-kal, “[Now i]n Araḥ[sam-

nu], 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; GU<sub>4</sub> *rit-ta ab-kám-ma e-re-šú ni-riš*, "Bring me a plow-ox so that we can cultivate" 91:11–13; *kur-ban-nu ši-i-ḫu(!) ma-a-da ki-i la pa-áš-ra ul ṭa-a-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; LÚ<sup>1</sup>.ÚS.SA.<sup>1</sup>DU.MEŠ URU<sup>1</sup> *gab-bi e-re-es-<sup>1</sup>su-nu<sup>1</sup> ṭuq<sup>1</sup>-ta-at-tu-<sup>1</sup>ú<sup>1</sup>*, "All the city's neighbors have completed their planting" 93:13–15

**ērib kiništi ša bīt ili** "member of the temple assembly"

See also *bīt ili*; for discussion see comment on No. 111:6–7

<sup>1</sup>a<sup>1</sup>-na [<sup>m</sup>]<sup>d</sup>EN-mu-SIG, LÚ *e-ri-bi* UKKIN šá <sup>1</sup>É<sup>1</sup>.DINGIR *be-lí liq-bi-ma liš-al um-ma ú-<sup>1</sup>de<sup>1</sup>-e <sup>1</sup>e-ri<sup>1</sup> ina É <sup>1</sup>Ra-pa-a<sup>1</sup> ina É <sup>1</sup>Ia-a-šar [ina] <sup>1</sup>É<sup>1</sup> <sup>m</sup>Ḫa-a-<sup>1</sup>ia-a<sup>1</sup>-nu [ina] <sup>1</sup>É<sup>1</sup> man-ni*, "Let my lord speak to Bēl-mudammīq, a member of the temple assembly, and ask: 'Are the copper utensils in the House of Rapa? In the House of Yašar? [In] the House of Ḫayyānu? [In] whose house?'" 111:5–13

**erū** "copper"

See also *kaspu*, *parzillu*

<sup>1</sup>a<sup>1</sup>-na [<sup>m</sup>]<sup>d</sup>EN-mu-SIG, LÚ *e-ri-bi* UKKIN šá <sup>1</sup>É<sup>1</sup>.DINGIR *be-lí liq-bi-ma liš-al um-ma ú-<sup>1</sup>de<sup>1</sup>-e <sup>1</sup>e-ri<sup>1</sup> ina É <sup>1</sup>Ra-pa-a<sup>1</sup> ina É <sup>1</sup>Ia-a-šar [ina] <sup>1</sup>É<sup>1</sup> <sup>m</sup>Ḫa-a-<sup>1</sup>ia-a<sup>1</sup>-nu [ina] <sup>1</sup>É<sup>1</sup> man-ni*, "Let my lord speak to Bēl-mudammīq, a member of the temple assembly, and ask: 'Are the copper utensils in the House of Rapa? In the House of Yašar? [In] the House of Ḫayyānu? [In] whose house?'" 111:5–13; *ú-de-e e-<sup>1</sup>ri<sup>1</sup> šá a(!)-na bu-du ḫa-al-qa*, "The copper utensils which are (intended for use) at the *būdu*-ceremony have disappeared" 111:16–18

**esēku** (*esēḫu*) "to assign"; (with *ina qāt*) "to requisition"

See comment on No. 60:14

2 GU<sub>4</sub>.MEŠ *ba[b]-<sup>1</sup>ba<sup>1</sup>-nu-ti šá ina rit-ti ina [šU]<sup>1</sup> <sup>m</sup>Ba-ḫi-a-nu e-<sup>1</sup>si<sup>1</sup>-ki(!)-ma bi-ḫi-ri-ma muḫ-ru*, "Requisition, levy, or buy fr[om] Baḫiānu two f[i]ne oxen accustomed to the plow" 60:11–15

**esītu** (*ešītu*) "trouble, confusion"

See comment on No. 84:10–11

*e-si-ta i-na <sup>1</sup>bi-ri-i-nu<sup>1</sup> la ta-<sup>1</sup>ram<sup>1</sup>-m[a]*, "Don't caus[e] trouble between us" 84:10–11; *e-si-tu ina bi-rit-e-nu la taš-šá-kin*, "Let no trouble arise between us" 75:29–30

ēš see *īš*

**ešēru** "to prosper, be all right"

GU<sub>4</sub> *bi-ri a-<sup>1</sup>di<sup>1</sup>-kan-na ul i-šīr*, "The breeding bull until now has not been well" 91:5–6

**ešītu** see *esītu*

**ešrišu** "ten times"

ù 10-šú 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

**eṭēru** "to pay" (G); "to pay in full" (D)

See also *apālu*, *bābtu*, *ḫarāšu*, *ibbū*, *napālu*, *nikkassu*

**G-stem:** *ki-i ma-ad KÙ.BABBAR šá ina muḫ-ḫi-<sup>1</sup>šú<sup>1</sup>-nu a-par-ra-<sup>1</sup>su<sup>1</sup> a-na <sup>1</sup>šU<sup>1</sup>-ia i-ṭīr*, "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 šeš <sup>1</sup>ù<sup>1</sup> LÚ be-lí MUN.ḪLA [a]-ta ÉRIN.MEŠ-ia ú-šur-ma KÙ.BABBAR-ka i-na 1 GÍN IGI.4.GÁL.LA luṭ-ṭīr-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

**eṭlu** “warrior”

*ḥa-an-ṭiš be-lí liš-pu-ram-ma ma-la GURUŠ.MEŠ* <sup>1</sup>šá *pa-lni* <sup>1</sup>[*be-lí-ia*] <sup>1</sup>maḥ<sup>1</sup>-ru <sup>1</sup>lu<sup>1</sup>-bu-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

**gabarû** “reply”

*ḥa-an-ṭiš GABA.RI ṭup-pi-ia lu-mur*, “Quickly, let me see a reply to my tablet” 10:23–24; <sup>1</sup>GABA<sup>1</sup>.RI <sup>1</sup>ṭup-[*pi-ia lu-mur*], “[Let me see] a reply to [my] tab[let]” 96:29; *ḥa-an-ṭiš* <sup>1</sup>GABA<sup>1</sup>.RI-ka [*a-na*] <sup>1</sup>ṭup<sup>1</sup>-pi-ia<sup>1</sup> *lu-mur*, “Quickly, let me see your reply [to] my tablet” 69:27–28; *ḥa-an-ṭiš* <sup>1</sup>GABA.RI <sup>1</sup>ṭup-pi-ia<sup>1</sup> *šup-ru*<sup>1</sup>, “Quickly! Send me a reply to my tablet” 44:21–23

**gabbi** (*gabbu*) “all, entire(ly)”

*gab-bu* 59:4; *gab-bi* 13:7; 27:11, 16; 34:7; 38:11; 41:10; 43:13; 75:18; 83:6; 92:7, 28, 31; 93:14; 97:26; 106:17; <sup>1</sup>gab<sup>1</sup>-bi 30:20; <sup>1</sup>gab-bi<sup>1</sup> 20:6; 44:18; 45:5; 94:20; [*gab*]-<sup>1</sup>bi<sup>1</sup> 41:19; <sup>1</sup>gab(?)<sup>1</sup>-b[i(?)]<sup>1</sup> 45:21; <sup>1</sup>gab(?)<sup>1</sup>-[bi] 35:21; *gab-bi-šú* 1:36; 40:10; <sup>1</sup>gab-bi<sup>1</sup>-šú 111:13; *gab-bi-šú-nu* 15:16; 60:29; [*ga*]b-bi-šú-nu 15:9

**galāla** (a type of stone used for inscriptions and reliefs)

See comment on No. 12:16

*i-da-tum<sub>2</sub>-ma ul-tu ina é* <sup>md</sup>AG-SILIM LÚ šá <sup>m</sup>BA-šá-a *a-na mas-su-ta a-na-lku*<sup>1</sup> *u* <sup>m</sup>BA-šá *a-na a-ḥa-lmeš*<sup>1</sup> *ni-il-li-lku*<sup>1</sup> *u at-ta šá* UGU *a-su-mit-ti ina pa-ni-ia tam-nu-ú en-na gal-la šú(!)-ú mi-iq-ti ina muḥ-ḥi-šú*, “This is to attest that after Iqīša and I had come together in the House of Nabû-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

**gamāru** “to use up, spend”

See also *qatû*, *qītu*

*mim-mu-ú* <sup>x</sup>KUN/ḪU šá *a-na muḥ-ḥi-šú-nu ig-mu-ru* <sup>1</sup>a-nam<sup>1</sup>-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* 4½ MA.NA *ki-i pi šá* KILAM *a-kan-lna-ka*<sup>1</sup> *muḥ-ḥi-ram-lma*<sup>1</sup> *šú-bil*, “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.MEŠ <sup>ú</sup> 3 ÉRIN.MEŠ *ul-tu*<sup>1</sup> *ta-mir-tu é* <sup>1</sup>[*a-ki-nu*] *a-kan-na-ka* <sup>1</sup>it-tab-šú<sup>1</sup>, “Five camels and three laborers from the region of Bīt-Yakīn have appeared there” 4:4–7; *ki-i* K[Á] *me-reš-ti la ta-p[et-te]* ANŠE.A.AB.BA ZÚ.LUM.<sup>1</sup>MA *in-da-am-ma ab(!)-kám-ma\** *al-ka a-di la* LÚ *ma-dak-ti ta-kaš*<sup>ds\*</sup> *šá\*-du\**, “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” 39:14–19; KÙ.BABBAR šá ŠEŠ-<sup>1</sup>ú-[*a*] *iš-šú-ú-nu*<sup>1</sup> ANŠE.A.<sup>1</sup>AB.BA<sup>1</sup> *i-ta-ba-ka-m[a]* KÙ.BABBAR *tir-ram-[ma]* *lu(!)-bi-bu-nu*, “The silver which m[y] 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* <sup>U<sub>2</sub></sup>.UDU.ḪI.A.MEŠ šá <sup>m</sup>Gu-<sup>1</sup>du<sup>1</sup>-[*x(-x)*] [<sup>LÚ</sup>].<sup>1</sup>SIPA *ú-l-tir-ri* [<sup>ú</sup>] ANŠE.A.AB.BA [<sup>šá</sup> <sup>m</sup>]AG-Á.GÁL <sup>1</sup>ni<sup>1</sup>-i-ni *nu-tir*, “Now the [sh]epherd has returned the flocks of Gudu[...]. [And] we ourselves have returned the camel [of] Nabû-lēi” 103:12–17; *ki-i* <sup>m</sup>GIŠ.MI-a LÚ.SIPA <sup>1</sup>ANŠE<sup>1</sup>.A.AB.BA [*a-kan-n*]a-ka *ḥa-an-ṭiš šup-raš-šú*, “If Šillā the camel-herd is [ther]e, send him here right away” 62:19–24; *ki-i* ANŠE.A.AB.BA.MEŠ šá *i-di ta-ta-mar* ŠE.BAR *i-šam-ma al-ka*, “If you see camels for hire, fetch the wheat and come” 95:4–6; MUN.ḪI.A <sup>1</sup>ki<sup>1</sup>-i *te-pu-uš qu-ut-ti-šú-ma* <sup>1</sup>ANŠE.A<sup>1</sup>.AB.BA<sup>1</sup> *ina*<sup>1</sup> <sup>1</sup>ŠU-<sup>1</sup>ia<sup>1</sup>-ma <sup>1</sup>gab<sup>1</sup>-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* LÚ.UNUG.<sup>1</sup>KI-a-a<sup>1</sup> šá ANŠE.A.AB.BA.<sup>1</sup>MEŠ<sup>1</sup>-šú-nu <sup>1</sup>ḥab<sup>1</sup>-tu *a-na pa-an* <sup>1</sup>ŠEŠ<sup>1</sup>-ia<sup>1</sup> *al-tap-ra*<sup>1</sup>, “I have now dispatched to my brother the Urukians whose camels were plundered” 32:4–7

**gammiš** (a type of wood)

See also *ballukku*, *kiškanû*, *šakkullu*, *šaššûgu*; for discussion see comment on No. 97:5–6 and 31

GIŠ **gam**-**miš** šá be-lf<sup>l</sup> iq-ba-<sup>l</sup>al<sup>l</sup> <sup>l</sup>a-du-ú<sup>l</sup> GIŠ **gam**-**miš** ki-<sup>l</sup>i a-mur<sup>l</sup> ana pi a-na 1 GÍN LÚ.DAM.GÀR [i]p-ta-ra-as <sup>l</sup>at<sup>l</sup>-ta-si-<sup>l</sup>qu<sup>l</sup>, “(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; GIŠ **gam**-**miš** a-šar i-ba-áš-šú-ú ul ú-mas-si ú-ba-a<sup>’</sup>-i(!)-ma a-na be-lf<sup>l</sup>-iá ú-še-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-ḫe-e-<sup>l</sup>ri<sup>l</sup> DUMU-šú šá <sup>l</sup>Za-bi-ni sfg.ḫi.a ig-<sup>l</sup>zu<sup>l</sup>-zu [ḫa]-an-ṭiš šup-<sup>l</sup>ra<sup>l</sup>-nim-ma [lul]-li-kám-ma [sfg.ḫi.],<sup>l</sup>al<sup>l</sup> ina šu<sup>l</sup>-šú<sup>l</sup> <sup>l</sup>lu-um<sup>l</sup>-ḫur, “If the son of Zabīnu 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; šá 5 MA.NA KÙ.BABBAR sfg.ḫi.a ina šu<sup>l</sup> LÚ Pu-qu-da-a-a ki-i ag-zu-zu a-na <sup>l</sup>5 MA<sup>l</sup>.NA-ú ul šá-lim ½ GÍN.ĀM i-maṭ-tu, “Of the wool valued at five minas of silver received from the Puqūdians—when I sheared (it), it(?) did not amount(?) to five minas. They were each short one-third mina” 46:22–27; ki-i U<sub>3</sub>.UDU.ḫi.a <sup>l</sup>šá<sup>l</sup> LÚ A-ra-mu ib-ba-ku-ú-nu la ta-me-rik-ka-<sup>l</sup>ma<sup>l</sup> <sup>l</sup>it<sup>l</sup>-ti-šú-nu <sup>l</sup>al<sup>l</sup>-kám-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

**gerû** “to become hostile”

<sup>l</sup>al<sup>l</sup> ig-de-ru-ú-k[a] šup-ram-ma ra-ma-na-<sup>l</sup>ni<sup>l</sup> ni-iš-šur, “But (if) they have turned hostile towards yo[u], write to me so that we may protect ourselves” 18:21–23

**gērû** see *gārû***gimillu** “favor”

In the idiom *gimilla turru*, “to wreak vengeance”:

[ki-i] <sup>l</sup>iḫ<sup>l</sup>-bu-ta-ni ina bi-<sup>l</sup>ri-ni<sup>l</sup> <sup>l</sup>iq-bu<sup>l</sup>-nu um-<sup>l</sup>ma<sup>l</sup> [gi-mil-<sup>l</sup>l]a ut-tir-ru um-<sup>l</sup>ma en-na<sup>l</sup> ib-<sup>l</sup>bu-un-ni<sup>l</sup> šu<sup>l</sup>-<sup>l</sup>ni lik-šu-da<sup>l</sup>, “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeanc]e,’ (but) also: ‘[Now let us re]cover our loss’” 20:7–11

**GIŠ.SE.ḪAR** (an herb or drug)

áš-šú GIŠ.SE.ḪAR šá ŠEŠ-ú-a <sup>l</sup>iš-pu<sup>l</sup>-ra a-du\*-ú 10 GUR šá [x].X.MEŠ GIŠ.SE.ḪAR bab-ba-nu-ú a-na <sup>l</sup>ŠEŠ<sup>l</sup>-ia ul-te-bi-lu, “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” 96:6–9

**gištallu** “joist”

ù mam-ma ina pa-an LÚ.ARAD.É.GAL.MEŠ ia-a<sup>’</sup>-nu-um-<sup>l</sup>ma<sup>l</sup> GIŠ.<sup>l</sup>ùr<sup>l</sup>.MEŠ giš-tal-li GIŠ.SAG.KUL BABBAR GIŠ šī-i-pi ù GIŠ.UMBIN ul i-nam-din-áš-šú<sup>l</sup>, “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

**gudūdu** “patrol, band”

See also *madaktu*, *šābū ša qašti*; for discussion see comment on No. 18:4–5

LÚ gu-du-du šá É <sup>l</sup>la-a-ki-nu ki-i il-lik-ú-nu 4 ÉRIN.MEŠ 5 ANŠE.MEŠ iḫ-tab-tu, “When the Bīt-Yakīn patrol came, they stole four men, five donkeys” 18:4–7

**gurunnu** “heap, mound”

a-<sup>l</sup>di<sup>l</sup> i-mat ki-i e-<sup>l</sup>per<sup>l</sup>-ti a-ga-a i-na [g]u-ru-un-nu šak-na-<sup>l</sup>at<sup>l</sup>, “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21

## gušūru “beam”

ù mam-ma ina pa-an LÚ.ARAD.É.GAL.MEŠ ia-a'-nu-um-[ma] GIŠ.ÚR.MEŠ giš-tal-li GIŠ.SAG.KUL BABBAR GIŠ ši-i-pi ù GIŠ.UMBIN ul i-nam-din-áš-šú, “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

## ḫabālu “to cheat, to do wrong”

See also ḫibiltu

ra-man-gu la ta-ḫab-bil, “Don’t cheat yourself” 106:14–15; ra-m[an]-gu [la ta-ḫab-bi-il], “Don’t cheat yourse[lf]” 30:22–23; a-di 10 ÉRIN.MEŠ it-ti-šú ú-šaḫ-li-qu a-na muḫ-ḫi-ka ki-i at-ta-ki-la ḫi-bil-ta 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; ḫi-bil-ti ši-i ḫab-la-a-nu, “This wrong would be our own doing” 75:30–31

## ḫabātu “to plunder, rob, go marauding”

See also ḫābitu, ḫubtu, ṣabātu

ÉRIN.MEŠ-ia ù GU<sub>4</sub>.MEŠ-ia taḫ-tab-ti en-na [lu-ú] ti-da-a [ki-i] at-tu-na a-na EN KÚR-ia ta-tu(erasure)-[ra], “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; LÚ gu-du-du šá É<sup>m</sup>Ia-a-ki-nu ki-i il-lik-ú-nu 4 ÉRIN.MEŠ 5 ANŠE.MEŠ iḫ-tab-tu, “When the Bīt-Yakīn patrol came, they stole four men, five donkeys” 18:4–7; a-du-ú LÚ.EN.LÍL.KI.MEŠ šá ŠEŠ.MEŠ-šú-nu DUMU.MEŠ ḫab-tu il-tap-rak-[ka], “Now the people of Nippur—those whose brothers are the citizens who have been plundered—have written to y[ou]” 18:15–17; [ki-i] [iḫ]-bu-ta-ni ina bi-[ri-ni] [iq-bu]-nu um-[ma] [gi-mil-l]a ut-tir-ru um-[ma en-na] ib-[bu-un-ni] šu<sup>m</sup>-[ni lik-šu-da], “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeanc]e,’ (but) also: ‘[Now let us re]cover our loss’” 20:7–11; a-du-ú LÚ.UNUG.KI-a-a šá ANŠE.A.AB.BA.MEŠ-šú-nu [ḫab]-tu a-na pa-an [šEŠ]-iá al-tap-[ra] ki-i LÚ Ú-bu-lu iḫ-bu-tú-šú-n[ul]-[tu] (x) [ANŠE].KU[NGA.MEŠ] (broken), “I have now dispatched to my brother the Urukians whose camels were plundered. If the Ubūlu tribe has plundered th[e]m, [...] mu[les ...]” 32:4–10; ù GU<sub>4</sub>-ka šá ḫab-tu ú-tar-rak-[ka], “Moreover, your ox which has been plundered I will return to you” 24:25–27; [en]-na LÚ\* la im-me-rik-ka [E]-reš [li]-bu-kaš-šum-ma [LÚ] ḫa-bi-ta-ni ḫab-tú liq-ba-a, “Now the man must not delay. [Let E]rešu bring him here, and let him tell me (the names of) the marauders who have plundered” 86:28–32; ḫab-tak ù [a]-[n]a pa-an-i-[ka] at-tal-ka [lu]-[b]i-ra ul tu-kát-tam-[an-ni-i], “(If) I was robbed and came t[o] you, you wouldn’t even cover me with a ro[b]e” 35:12–14; [a-ki-i] [ḫab(?)]-[ta]-nu k[i-i] [EN ḫar-bi.MEŠ] a-na pa-an [be]-l[í]-ia ni-il-tap-ra, “It was because we were [plunder(?)]ed t[hat] we sent the owners of ḫarbu-plows to my lord” 98:10–13; en-na man-nu šá ḫa-du-ú iḫ-ta-nab-bat, “Now anybody who wishes can go about marauding” 19:13–15

In the expression ḫubtu ḫabātu, “to take captive, to take plunder”:

LÚ.UNUG.KI-a-a ki-i il-lik-ú-nu um-ma ḫu-bu-ut-ku-nu šá ḫab-tu a-du-ú LÚ si-lul-lu ina UNUG.KI i-pa-áš-šá-[ru], “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 ù šú-ú it-ti a-ḫa-[meš] sa-al-ma-tu-nu ù at-[tu]-nu [ḫu]-ub-t[a]-ni i-ḫab-bat, “You and he are on friendly terms with each other; yet he is making captiv[e]s of our people” 18:23–28; ù ḫúb-tu ma-la iḫ-tab-tu-nu pu-ṭu-ru ina šu<sup>m</sup>-šú-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

## ḫābitu “marauder”

See also ḫabātu, ḫubtu, sarru, sartattu, tēbū

áš-sú ḫu-ub-ta ù LÚ.DAM.GÀR šá taš-pur ḫa-bi-ta-nu at-tu-ka LÚ.DAM.GÀR 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; [ḫa-bi]-ta-nu (context broken) 28:17; [en]-na LÚ\* la im-me-rik-ka [E]-reš [li]-bu-kaš-šum-ma [LÚ] ḫa-bi-ta-ni ḫab-tú liq-ba-a, “Now the man must not delay. [Let

Ē]rešu bring him here, and let him tell me (the names of) the marauders who have plundered” 86:28–32

**ḥadīš** “gladly”

*ki-i pa-an šeš-ia ma[h-r]u ḥa-diš la-pa-an LÚ.DAM.ĠGAR<sup>1</sup> lu-uš-šam-ma ṽlu<sup>1</sup>-še-ṽbi<sup>1</sup>-lak-ka*, “[N]ow if it su[it]s my brother, I will gladly convey her from the merchant and have (her) brought to you” 82:26–29

**ḥadû** “to prefer, wish, want (to do something)”

ŠE.BAR *in-na-áš-šum-ma ḥa-di a-na ni-is-ḥi ḥa-di-ma a-na KÙ.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<sup>1</sup>.BAR *a-na m<sup>d</sup>AG-ĠA<sup>1</sup>.ĠĀL* *i-din-ma a-na É ḥa-du-ú lid-din*, “Give the wheat to Nabû-[ē] and let him sell to the house which he prefers” 37:20–22; *ki-i m<sup>d</sup>AMAR.UTU.LUGAL-a-ni it-tal-ka ki-i ḥa-du-ú a-na ĠÁ.DINGIR<sup>1</sup>.RA.KI it-ti-šú liš-ši*, “If Marduk-šarrāni comes, let him carry with him to Babylon whatever he wishes” 38:12–15; 2 LÚ *qal-la-lu-tu lu-ú šá ‘Kul-la-a lu-ú šá ‘É-sag-gíl-ú šá mam-ma i-na lib-bi-ši-ni šá a-na ṽtu-bi be-lí-ia šak-na ù lu-ú a-me-lut-tu mim-ma šá be-lí-ia lu-ú ‘Ti-ru-tu lu-ú ‘Qí-ṽbi<sup>1</sup>-DÜG.GA lu-ú šá ḥa-du-ú be-lí li-bu-[kám-ma li]l-lik*, “My lord should co[me and br]ing me two slave boys—either of the woman Kullâ, 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 Tírûtu, or the woman Qibi-dumqî, or whomever my lord prefers” 83:26–31; *en-na man-nu šá ḥa-du-ú iḥ-ta-nab-bat*, “Now anybody who wishes can go about marauding” 19:13–15; *u<sub>4</sub>-mu šá a-na pa-ni-ka it-ṽtal<sup>1</sup>-[ku]-ú ma-la šá ḥa-du-ú li-iṣ-bat*, “When he go[e]s to you, let him take as many as he likes” 47:18–21; *a-na pi-i šá be-lí ḥa-du-ú<sup>1</sup> be-lí li-pu-uš*, “Let my lord do exactly what my lord would like (to do) abo[ut] th[ese] words” 110 r. 3’–4’; *ki-i be-lí ḥa-[du-ú] [ana(?)]* LÚ *Pu-q[u-du] [lul(?)]-lik(?)*, “If my lord w[ishes], let me go(?) to(?)] the Puqûdu” 53:23–25; *šu-pur-ma ma-la šá ḥa-da-a-ta síG.ĠIA ina šu<sup>1</sup>-šú i-ši*, “Write and take from him as much wool as you wish” 48:12–15

**ḥalāqu** “to run away, escape, perish, disappear” (G); “to allow to escape” (D); “to help to escape, to make runaway” (Š)

See also *ḥalqu*

**G-stem:** *m<sup>š</sup>á-lim ina pa-ni-ka la tu-maš-šar šú-ú-ma a-na 1+en a-ḥi la i-ḥal-liq*, “You must not let Šalim out of your sight. He must not run away to someone else” 2:4–6; ù <sup>[E<sup>n</sup>]</sup> *ki-i ṽiḥ<sup>1</sup>-li-qa*, “And by Bēl, he did not escape” 23:16; <sup>[A]</sup><sup>[G]</sup> *ki-i LÚ šú<-ú> a-n[a] p[a]-ni-ia la i-ḥal-li-qa<sup>1</sup> a-di áš-ṽpu<sup>1</sup>-rak-ka um-ma di-na-a ṽit<sup>1</sup>-ti m<sup>š</sup>Tam-maš-ṽl e-ṽpiš<sup>1</sup>*, “(But) by Nabû, this man will try to escape until I have finally sent (him) to you, saying: ‘Execute proceedings against Tammaš-II’” 23:18–21; <sup>[m<sup>d</sup>]</sup> *MAŠ-DÛ-uš LÚ.ENGAR-a [ĠI]Š.APIN-a ki-i ú-maš-šir [ki]-i iḥ-li-ql*, “As soon [a]s Ninurta-īpuš, my cultivator, abandoned my [p]low, he ran away” 16:4–6; *ul-tu URU Šá-pi-ṽiá<sup>1</sup> [ki]-ṽi<sup>1</sup> ṽiḥ<sup>1</sup>-li-qa m<sup>š</sup>Ina-ql-bi-ṽE<sup>n</sup>-ṽDIN<sup>1</sup> iṣ-ša-bat-su*, “(But) [wh]en he escaped from Šapīya, Ina-qībi-[B]ēl-abluṭ captured him” 17:13–15; *LÚ-tú-a am-me-ni taḥ-liq a-ṽnal(erased)-kan-na-ka áš-bat*, “Why did my slave run away (and) settle there?” 78:6–7; *LÚ a-mi-lut-tu šá šeš-ia šá taḥ-liq a-du-ú i-na URU Ki-ip-ra-a-nu am-rat*, “My brother’s slave who ran away has now been seen in the town Kiprānu” 81:4–7; *ZI.MEŠ ina UGU-i-nu i-ba-áš-šú tal-lak-ma ḥal-qa-a-ta*, “There are rebels among us. If you go, you’ll perish” 10:27–29; *en-na [a]l-te-mu um-ma [ÉRI]N.MEŠ-ia šá ḥal-qu [šeš]-ú-a ip-ta-ṽtar-šú-nu-t[u]*, “Now [I] have heard that my [brother] has ransomed my [me]n who disappeared” 24:10–13; *ú-de-e e-ṽri<sup>1</sup> šá a(!)-na bu-du ḥa-al-qa*, “The copper utensils which are (intended for use) at the būdu-ceremony have disappeared” 111:16–18

**D-stem:** *LÚ a-me-lu-tu a-na ḥu-ul-lu-qu na-tan-ta-áš-šú*, “The slave—you’ve allowed him to escape” 81:25–27; *[šE]š-ú-a la i-qab-bi [u]m-ma a-na ḥu-ul-lu-qu ki-i ib-ba-ku-uš šeš-ú-a la i-kil-li-šú*, “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’” 86:7–10

**Š-stem:** *a-di* IGI<sup>II</sup>-*ia tam-mar* 1+*en ina lib-bi* ŠEŠ.MEŠ-*e-šú a-na lib-<sup>I</sup>bi* GEŠTU<sup>II</sup>.MEŠ-*šú la ir-ru-ub-ma la ú-šah-laq-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; *a-di* 10 ÉRIN.MEŠ *it-ti-šú ú-šah-li-qu a-na muḥ-ḫi-ka ki-i at-ta-ki-la ḫi-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

### ḫalqu “runaway”

See also *ḫalāqu*

*am-me-ni* LÚ *ḫal-qu tu-tir-ram-ma a-na* LÚ *be-lí KÚR-ia ta-nam-<sup>I</sup>din*], “Why did you capture the runaway and are now giving him to my enemy?” 2:30–32

### ḫamādu “to cover over”

See comment on No. 35:27

[*kit*]-*ta a-kan-na-ka* KI.<sup>I</sup>LAM-*ia*] *aḫ-mid qu-ú-<sup>I</sup>li*] *ki-pi-it-ma* [*tir*]-*ru*, “In truth, I’ve covered over my market stall there. Collect the coils and return them to me” 35:25–28

### ḫamatu “barren waste”

See comment on No. 72:12

LÚ [*A šip-ri*]-*ka* [*ú-bal*]-[*a*] [*ḫi-iṣ-bi* <sup>I</sup>ŠA] *ḫa-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

### ḫamru “irrigated area”

See comment on No. 94 reverse

[NUMUN] [*ni*]-[*ir*]-*ri-šu-ú*] [*a-di* U<sub>6</sub>].UDU.ḪIA *šá be-lí-<sup>I</sup>ia*] *i-na* [*ḫal-am-ra* U<sub>6</sub>].ḪIA ŠE.<sup>I</sup>BAR] *ik-ka*], “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

### ḫamû “to rely, be dependent upon”

See comment on No. 97:31

*i-na pa-an* [<sup>m</sup>DU]-NUMUN *be-lí lid-din-ma lu-<sup>I</sup>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 settle, and so that I too may be a dependent” 97:29–31

### ḫanṭiš “quickly, right away, posthaste”

*ki-i ina* URU *La-ḫe-e-<sup>I</sup>ri*] DUMU-*šú šá* <sup>m</sup>Za-*bi-ni* SÍG.ḪIA *ig-<sup>I</sup>zu<sup>I</sup>-zu* [*ḫa*]-*an-ṭiš* *šup-<sup>I</sup>ra*]-*nim-ma* [*lul*]-*li-kám-ma* [SÍG.ḪI].<sup>I</sup>A] *ina* ŠU<sup>II</sup>-*šú* [*lu-um*]-*ḫur*, “If the son of Zabīnu 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; *ḫa-an-ṭiš be-lí lu-mas-si-ma liš-pu-ra*, “Quickly, let my lord get news, and let him write to me” 80:30–31; *ḫa-<sup>I</sup>an*]-[*ṭiš*] GIŠ.KÍN *šu-bi-la* *ḫa-an-ṭiš* GABA.RI *ṭup-pi-ia lu-mur*, “Quic[kly], send me *kiškanû*-wood. Quickly, let me see a reply to my tablet” 10:22–24; [*ḫa-an*]-[*ṭiš*] [*ŠEŠ-ú-a*] *ṭup-pi-šú u* *šu-<sup>I</sup>um-šú*] *lu-ú-mas-sa-<sup>I</sup>ma*] *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-ṭiš* KÜ.BABBAR [*ŠEŠ-ú-a lu-še-bi-lam-ma lul-lik-ma lu-up-ṭu-raš-šú*], “Quickly! My brother should send me silver that I may go and ransom him” 81:7–9; *ḫa-an-ṭiš* LÚ.DUMU *šip-ri-ka lu-mur*, “Quickly! Let me see your messenger” 39:22–23; *a-na-ku* *ḫa-an-ṭiš a-na pa-ni-ka al-la-ka*, “Right away I myself will come to you” 89:26–27; INIM <sup>m</sup>Mu-*šal-lim* *ḫa-<sup>I</sup>an*]-[*ṭiš*] *a-na pa-an* <sup>m</sup>Gu-*lu-šú be-lí liš-pur*, “Quickly, let my lord send Mušallim’s decision to Gulūšu” 57:12–13; *ki-i* <sup>m</sup>GIŠ.MI-*a* LÚ.SIPA [*ANŠE*].A.AB.BA [*a-kan-n*]-*a-ka* *ḫa-an-ṭiš* *šup-raš-šú*, “If Šillā the camel-herd is [ther]e, send him here right away” 62:19–24; *ù* KÜ.BABBAR *a-na lib-bi* [<sup>m</sup>Il]-*tam-meš ki-i ad-din* *ḫa-<sup>I</sup>an-ṭiš* KÁ-*tu*] *a-pu-<sup>I</sup>lu*], “And when I handed over the silver to Iltammeš, I straightway satisfied the outstanding balance” 45:6–8; *ḫa-an-ṭiš a-<sup>I</sup>di*] *la* LÚ *ḫar-ra-a-nu šá* [*LÚ šá-kin*] *il-la-ku-ú-<sup>I</sup>ni*] *i-<sup>I</sup>di*]-*ma al-kám-ma* [*a-na*]-*din*, “Quickly, before the caravan of the *šaknu*-official come[s], ma[ke a depo]sit, come, and I will give (to you)” 45:27–30; *ḫa-<sup>I</sup>an-ṭiš*] LÚ.DUMU *šip-ri-ku-nu* [*LÚ*

*La-ḫil-ri lil-<li->kám-ma lik-<sup>1</sup>ru-bu<sup>1</sup>*, “Quickly, let your messengers <g>o greet the Laḫīrians” 43:24–26; *ḫa-an-ṭiš [be-lí ṭup-pa]-<sup>1</sup>šú<sup>1</sup> u SILIM-šú liš-pur*, “Quickly, let [my lord] send his [tablet] and greeting” 21:24–25; *ḫa-an-ṭiš a-na šeš-ia ú-še-bi-li*, “I will send a shipment to my brother right away” 49:9–11; *ḫa-an-ṭiš šu-<sup>1</sup>lum-gu mus-si<sup>1</sup>-ma šup-ra*, “Quickly! Find your greeting and send it to me” 85:19–20; *ḫa-an-ṭiš <sup>1</sup>GABA<sup>1</sup>.RI-ka [a-na] <sup>1</sup>ṭup<sup>1</sup>-pi-ia lu-mur*, “Quickly, let me see your reply [to] my tablet” 69:27–28; *a-du-ú <sup>1</sup>m<sup>1</sup>Eri-ba a-na pa-an šeš-ia <sup>1</sup>al<sup>1</sup>-tap-ra ḫa-an-ṭiš li-iḫ-ḫi-si dul-la-a muš-šur*, “Now I have sent Eriḫba to my brother. Let him return quickly. My work lies abandoned” 90:7–11; *ḫa-an-ṭiš šeš-ú-a lu-ú-še-bi-li*, “My brother should send a shipment posthaste” 70:23–24; *ḫa-an-ṭiš be-lí liš-pu-ram-ma ma-la GURUŠ.<sup>1</sup>MEŠ<sup>1</sup> <sup>1</sup>šá<sup>1</sup> pa-<sup>1</sup>ni<sup>1</sup> [be-lí-ia] <sup>1</sup>maḫ<sup>1</sup>-ru <sup>1</sup>lu<sup>1</sup>-bu-kám-ma <sup>1</sup>a<sup>1</sup>-na pa-an be-lí-ia<sup>1</sup> lu-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; *ḫa-an-ṭiš <sup>1</sup>GABA.RI ṭup-pi-ia šup-ru<sup>1</sup>*, “Quickly! Send me a reply to my tablet” 44:21–23

**ḫarāpu** “to hurry; to be early”

See also *ḫarpūtu*

*ḫur-pa-am-ma šup-ru mim-mu-ú KASKAL<sup>II</sup>-ia gab-bi aḫ-tir*, “Hurry and write to me! I have readied all the proceeds of my caravan venture” 75:16–18; *ki-i <sup>1</sup>iq-bu-ú<sup>1</sup>-[n]u ḫur-<sup>1</sup>pa(!)<sup>1</sup>(erasure?)-am pa-an <sup>1</sup>LÚ<sup>1</sup> [ḫa]r-ra-a-nu ki-i <sup>1</sup>a<sup>1</sup>-dag-gal ul am-me-<sup>1</sup>rik<sup>1</sup>-ka*, “Because they told m[e] ‘Hurry’—even though I am waiting for the [ca]ravan, I will not delay” 84:16–20; *a-na ḫa-ra-pi ul taq-ba-nim-ma ul ak-li-šú*, “You didn’t tell me soon enough and therefore I wasn’t able to detain him” 81:22–24; *<sup>1</sup>ù<sup>1</sup> <sup>1</sup>a-na<sup>1</sup> ḫa-ra-pi be-lí ul iš-pur ul-tu <sup>1</sup>ḫa-bil-GI.NA il-li-ka ul iq-ba-a<sup>1</sup> <sup>1</sup>ù AN.BAR ina pa-ni-šú ad-din\**, “But my lord didn’t write (to me) soon enough, (and) he didn’t say (anything) to me after Ḫabil-kīnu had come to me. Therefore, I sold the iron before him” 41:27–32

**ḫarāšu** “to make a withdrawal, deduction (from an account); to write off, cancel an order”

See also *apālu*, *bābtu*, *eṭēru*, *ibbū*, *napālu*, *nasāḫu*, *nikkassu*, *nišḫu*

For discussion see comment on No. 2:22–23

*1+en-šú 2-šú la kit-ta-a aḫ-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-<sup>1</sup>bi<sup>1</sup> um-ma a-na <sup>1</sup>UGU<sup>1</sup> GIŠ.GIGIR-ka šá i-na šal-ta ina AMBAR A.MEŠ mar-rat šab-ta-tu la ta-ḫar-ra-aš 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; *šad-da-qàd a-na pa-an be-lí-ia al-tap-<sup>1</sup>ra<sup>1</sup> um-ma pa-an be-lí-ia maḫ-r[a] ANŠE.KUNGA.MEŠ bab-<sup>1</sup>ba<sup>1</sup>-nu-ú-ti <sup>1</sup>a-na be-lí-ia <sup>1</sup>lu-ú-še<sup>1</sup>-bi-li [u] <sup>1</sup>ki-i ANŠE<sup>1</sup>.KUNGA.MEŠ <sup>1</sup>ul še<sup>1</sup>-ba-a-ta <sup>1</sup>be-lí li-iḫ<sup>1</sup>-ru-uš*, “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

**ḫarbu** see *bēl ḫarbi*

**ḫarpūtu** “early moment”

See also *ḫarāpu*

In the adverbial phrase *kī ḫarpūtu*, “promptly” (see comment on No. 17:11):

*ul-tu a-na-ku <sup>1</sup>ù<sup>1</sup> <sup>1</sup>m<sup>1</sup>Mu<sup>1</sup>-še-zib <sup>1</sup>il<sup>1</sup>-ti a-<sup>1</sup>ḫa-meš<sup>1</sup> [šab-ta]-a-nu ki-i ḫar-pu-tú dul-<sup>1</sup>li<sup>1</sup> [i-n]a <sup>1</sup>URU<sup>1</sup> In-du-ul [i-pu]-<sup>1</sup>uš<sup>1</sup>*, “After Mušēzib and I [ban]ded(?) together, he promptly [perfor]med service for me [i]n the town of Indul” 17:9–12

**ḫarrānu** “road, campaign, journey, caravan, caravan venture”

See also *alaktu*, *ālik ḫarrāni*, *karū* (A), *ṣuḫāru*, *tamkāru*, *zittu*

*KASKAL<sup>II</sup> <sup>1</sup>ka<sup>1</sup>-da-<sup>1</sup>na<sup>1</sup> ul ṭa-a-bi SAL <sup>1</sup>a<sup>1</sup>-mil-tu ul a-šap-pa-rak-ka pa-an lud-<sup>1</sup>gull<sup>1</sup>-ma áš-šá-a KASKAL<sup>II</sup> ta-aṭ-ṭè-<sup>1</sup>am<sup>1</sup> 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; *ki-i KASKAL šá <sup>1</sup>DU(!)-NUMUN <sup>1</sup>il<sup>1</sup>-ba-áš-šú-ú [be]-<sup>1</sup>li<sup>1</sup> liš-pur [m]i-nu-ú ṭè-e-mi*

[šá] LÚ *Kal-du* [b]e-*ll* lu-mas-si-*lma*<sup>1</sup> liš-pu[r], “If the journey of Mukīn-zēri 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<sup>II</sup>-*ka a-na* LÚ *Du-na-a-nu i-ba-áš-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; *mi-nam-ma pa-<sup>1</sup>na<sup>1</sup>-ma* KÜ.BABBAR *ta-as-su-<sup>1</sup>hu-ma* KASKAL<sup>II</sup> *a-na muḥ-<sup>1</sup>hi 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; *mi-<sup>1</sup>na-a<sup>1</sup>* KASKAL<sup>II</sup> [šá DAM.GĀR-ni<sup>1</sup> [il-la-ku] [LÚ].M[EŠ] i-<sup>1</sup>na-áš-šú<sup>1</sup> [GĪR<sup>II</sup> a-na-ku] [ù<sup>1</sup> [at-ta<sup>1</sup> a-na muḥ-<sup>1</sup>h] [i-šá] nu-šal-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; *hur-pa-am-ma šup-ru mim-mu-ú* KASKAL<sup>II</sup>-*ia gab-bi aḥ-tir*, “Hurry and write to me! I have readied all the proceeds of my caravan venture” 75:16–18; KÜ.BABBAR *šá taš-<sup>1</sup>pur<sup>1</sup> ub-lu-ú* [KASKAL<sup>II</sup>-*ia*] *ta-šal-lim*, “I took along the silver which you sent, and (now) my caravan venture is completed” 75:21–23; *pa-an* [LÚ] [*ha*]-*ra-a-nu* *ki-i* [a<sup>1</sup>-dag-gal ul am-me-<sup>1</sup>rik<sup>1</sup>-ka al-<sup>1</sup>la-kám<sup>1</sup>-ma it-<sup>1</sup>ti-ka<sup>1</sup> a-dab-bu-<sup>1</sup>ub<sup>1</sup>], “Even though I am waiting for the [ca]ravan, I will not delay. I will come and speak with you” 84:18–23; *ha-an-<sup>1</sup>tiš a-<sup>1</sup>di<sup>1</sup> la* LÚ *har-ra-a-nu šá* [LÚ šá-kin<sup>1</sup> il-la-ku-ú-[ni] i-<sup>1</sup>di]-*ma al-kám-ma* [a-na]-*din*, “Quickly, before the caravan of the šaknu-official come[s], ma[ke a depo]sit, come, and I will give (to you)” 45:27–30; [ù<sup>1</sup> ki-i] [KASKAL<sup>II</sup>] x x a-<sup>1</sup>na<sup>1</sup> BĀD.[A]N.[KI<sup>1</sup>] *ta-mur* <sup>m</sup>x-x LÚ.DUMU.KIN [it-ti KÜ.BABBAR] šá LÚ.EN.[NAM] *il-lak*, “And if you see the caravan of [...] bound for Dēr, [PN], the messenger, will come with the governor’s silver” 77:15–20; KASKAL<sup>II</sup>-<sup>1</sup>a<sup>1</sup> ... [LÚ].KÜR *ú-šab-bit*, “[...] my(?) caravan...] the [en]emy seized...” 74:11–13

In the idiom *ḥarrāna ana šēpī X šakānu*, “to dispatch X, to set X on the road”:

DUMU.LÚ.KIN *šá be-ll-ia it-ti* LÚ.A.KIN-*ia a-na* URU Šá-pi-*ia* KASKAL\* *a-na\* še-pi-šú be-ll liš-kun*, “My lord should dispatch the messenger of my lord to Šapīya with my messenger” 5:15–19; <sup>m</sup>dAG-DÙ-[u]š *šá a-na pa-an* [š]EŠ-*ia áš-pu-<sup>1</sup>ra<sup>1</sup>* KASKAL [a]-*na* GĪR<sup>II</sup>-šú ŠEŠ-ú<sup>1</sup>-*a liš-kun*, “Nabû-īp[u]š, whom I sent to my [br]other, let my brother set him [o]n the road” 107:16–20; KASKAL *a-na* GĪR<sup>II</sup> šá <sup>m</sup>dTam-meš-*la-ma-a-a be-ll liš-kun-ma*, “My lord should set Tammeš-lamaya on the road” 59:19–20; *a-mi-lut-ta ina* [et] <sup>m</sup>Ia-da-a-<sup>1</sup>ll *i-ba-áš-šú* KASKAL *a-na* GĪR<sup>II</sup>-šú *be-ll liš-kun*, “There is a slave in the ch[arge] of Yada’-Il. Let my lord set him on the road” 59:25–28; <sup>m</sup>dEN-ú-šal-li *šá be-ll iš-pur* KASKAL *a-na* GĪR<sup>II</sup>-šú *al-tak-na*, “Bēl-ušalli, about whom my lord wrote, I have sent off on the road” 57:5–6; [(DN)] *lu-ú i-du ki-i la lib-b[u-ú]* LÚ-*su lu ak-ta-ra-t[a] šú-ú* [LÚ.DUMU] *šip-ri-šú la il-la-kám-ma la-<sup>1</sup>pa-an<sup>1</sup> sa-ar-ta-at-tu* LÚ-*a* 1+*en la am-<sup>1</sup>hu-ru* [šú<sup>1</sup>-ú-*ma* KASKAL<sup>II</sup> *a-na* GĪR<sup>II</sup>-šú *al-tak-nu*, “May [DN] know that I in fact did not detac[h](?) one slave o[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; KASKAL<sup>II</sup> *a-na* G[ĪR<sup>II</sup> LÚ.TUR.MEŠ] *šu-ku[n]*, “Se[t the agents] on the road” 76:24–25

### ḥārū “digger”

See also *ḥerū*

[ù<sup>1</sup> ŠE.BAR] [a-na] LÚ.ŠIM×GAR.MEŠ [lid-din<sup>1</sup>-ma KAŠ.SAG] [šá LÚ] *ha-re-e* [šá be]-<sup>1</sup>ll-*ia lib-lul*, “Also, let him give wheat to the brewers that they(!) may brew beer for the diggers [of] my [lo]rd” 93:24–28; *ha-ru* *šá be-ll-i-nu u-<sup>1</sup>ha-šá-<sup>1</sup>h[u]*, “Our lord’s diggers are bringing starvat[ion]” 92:35–36

### ḥāru “to ready, prepare; to woo a woman”

*šá ši-ib-šú šá be-ll iš-pur a-du-ú aḥ-tir* DUMU *šip-ri šá be-ll-ia it-ti* <sup>m</sup>SUM.NA-*a lil-lik-ma* ŠE.BAR *li-in-du-<sup>1</sup>du<sup>1</sup>-[ma] li-i[š-šú]*, “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] trans[port it]” 102:5–11; *hur-pa-am-ma šup-ru mim-mu-ú* KASKAL<sup>II</sup>-*ia gab-bi aḥ-tir*, “Hurry and write to me! I have readied all the proceeds of my caravan venture” 75:16–18; *áš-šú* GĪŠ.KĪN *ma-gar-ra šá* ŠEŠ-ú-*a i[š-ku]n a-du-<sup>1</sup>ú* *aḥ-[t]ir*, “Concerning the *kiškanū*-wood for wagon(s) which my brother de[po]sited

(with me)—I have now rea[d]ied (them)” 63:4–6; ḠÚ.MEŠ<sup>1</sup> *ki-i aḥ<sup>1</sup>-t[ir]* *ḥe-lí ki-i ḥá-l-šá-a[š(?)]-bit(?)*, “As soon as I prep[ared] the loads, my lord had them sei[zed](?)” 72:6–7; ḥ<sup>1</sup>-ba-<sup>1</sup>x<sup>1</sup>-[(x)] *šá i-na pa-an [be-lí]-iá áš-ba-tu ḥir-šú* KÙ.BABBAR *a-<sup>1</sup>na<sup>1</sup> be-lí-iá lu-še-bi-<sup>1</sup>la<sup>1</sup>*, “The woman Iba[...], who lives in my [lord]’s presence—woo her (for me). I will send silver to my lord” 101:15–19; [m]a-qar-ra-ti 3 ḠÍN<sup>1</sup> *ki-i [p]a-an be-lí-ia maḥ-<sup>1</sup>ru<sup>1</sup> [a]-na ḥi<sup>1</sup>-i ḥá<sup>1</sup> ana 1 ḠÍN lu-ḥir-[ma a-n]a [b]e-lí-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

**ḥasāsu** “to remember, be mindful of”

*ina maḥ-<sup>1</sup>ri<sup>1</sup>-i L[Ú] sar-ru-ti-<sup>1</sup>ia<sup>1</sup>, šá LÚ-tú-<sup>1</sup>ka<sup>1</sup> ki-i ú-šab-bit 1+en 5* KÙ.BABBAR *ta-an-da-ḥar-šú-nu-tu ina lib-bi an-<sup>1</sup>ni<sup>1</sup>-i MUN.ḪIA-a ḥu-su-u[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

**ḥašāḥu** “to need, require” (G); “to deprive, bring starvation” (D)

See comment on No. 92:36

**D-stem:** *ḥa-ru šá be-lí-i-nu u-ḥa-šá-ḥ[u]*, “Our lord’s diggers are bringing starvat[ion]” 92:35–36

**ḥāšu** “to be anxious, concerned about”

See comment on No. 62:15

KÙ.BABBAR *šá i-ḥa-šá-šī [a]-na-ku lud-di[n]*, “And the silver about which he is anxious, I [my]self will giv[e]” 62:15–16

**ḥāṭu** “cash (payment), installment”

See also *dašannu*, *ḥīṭu* (B), *kaspu*, *mēreštu*, *nishu*, *qaqqadu*, *zittu*

For a discussion see the note to No. 10:13

ḠIŠ.KÍN *ḥu<sup>1</sup>-ram-ma kin-<sup>1</sup>nu<sup>1</sup> a-<sup>1</sup>na pi<sup>1</sup>-i* KILAM *ḥa-a-<sup>1</sup>ṭu<sup>1</sup>*, “Buy and certify for me *kiškanû*-wood—according to the cash price” 10:12–13; *ḥa-ṭu u mi-reš-t[i(!)] be-lí ki-i ú-še-bi-li* ANŠE.KUN[GA.MEŠ] *ul-tu* KUR.NIM.MA *in-da-ḥar u <sup>1</sup>Nu-[um-mu-ru] a-na be-lí(!) di(!)-ni šá be-lí-ia it-tu-r[u]*, “After my lord sent both a cash payment and trading capi[ta]l, he came into possession of the mul[es] from Elam, and Nu[mmuru] becam[e] my lord’s adversary in court” 57:21–24; [*en-na* LÚ].TUR [*šá*] ḥŠEŠ<sup>1</sup>-*i[a ù]* [LÚ.DAM.G]AR-*šú<sup>1</sup> a-<sup>1</sup>na<sup>1</sup> KÁ B[ĀD] lil-lik-u-<sup>1</sup>ma\* ḥa-a-<sup>1</sup>ṭu<sup>1</sup> [šá] ina let <sup>1</sup>Eri<sup>1</sup>-ba ḥi-bul-*[ku]*, “[Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[wn] gate and fet[ch] the cash payment [which is] in Eri<sup>1</sup>ba’s charge” 54:7–11; *áš-šú ḥa-ṭu* KÙ<sup>1</sup>.BABBAR SAL.BI *a<sup>1</sup>-na <sup>1</sup>E-ṭe-ri ḥŠEŠ<sup>1</sup>-[ú]-a liq-bi*, “Concerning the cash payment of silver for that woman—let my brothe[r] speak to E<sup>1</sup>teru” 69:14–16*

**ḥepēru** “to clear out, clear away, scrape”

See comment on No. 35:25

*ma-a-<sup>1</sup>da aḥ-pir-šú<sup>1</sup> kit<sup>1</sup>-ta a-kan-na-ka* KI.<sup>1</sup>LAM-*ia<sup>1</sup> aḥ-mid*, “I’ve already cleared out much of it. In truth, I’ve covered over my market stall there” 35:25–27

**ḥerû** “to dig”

See also *ḥārû*

*šá a-na šak-ni-ka um-ma ul ḥe-ra-ka ḥa-ru šá be-lí-i-nu u-ḥa-šá-ḥ[u]*, “(And) about what you are saying to your *šaknu*-official: ‘I am not a digger.’ Our lord’s diggers are bringing starvat[ion]” 92:33–36

**ḥesû** “to harbor, hide”

DUMU.MEŠ<sup>1</sup> *šak-ni šu<sup>1</sup>-su-nu id-de-ku-ú ù a-na-ku ul a-ḥe-es-si-šú-nu-tú*, “The sons of Šaknu begged for help, but I am not harboring them” 5:7–11

**hibiltu** “wrong”See also *habālu*

*a-di* 10 ÉRIN.MEŠ *it-ti-šú ú-šaḥ-li-qu a-na muḥ-ḥi-ka ki-i at-ta-ki-la ḥi-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; *ḥi-bil-ti ši-i ḥab-la-a-nu*, “This wrong would be our own doing” 75:30–31; DUMU.MEŠ *Šak-nu be-lī lu-ba-ḡ-i-i-ma ḥi-bil-ta-šú liš-ši*, “My lord should search for the sons of Šaknu or he should bear the responsibility for his wrong” 5:12–14; *a-na id ḥur-šá-na be-lī* [lišl-[pur]-[šú-nu-ti]-ma ki-i it-tu<sup>1</sup>-ru-ú-<sup>1</sup>ni a<sup>1</sup>-na ḥi-bil-<ti>-šú-nu [be-lī li-x-x-šú-nu-ti], “Let my lord se[nd] them to the river ordeal; and if they are proved guilty, let my lord [...] them for their wrong<doing>” 110 r. 11’–14’

**ḥiṣbu** “abundant yield, bumper crop”

See comment on No. 72:12

LÚ [A šip-ri<sup>1</sup>-ka [ú-ba<sup>1</sup>-[ḡa] ḥi-iṣ-bi [šá<sup>1</sup>] ḥa-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

**ḥiṭu (A)** “fault, blame”

*kit-tu an-na-a ḥi-ṭu-ú-a*, “In truth, it’s my fault” 1:32; [en<sup>1</sup>-[na] [ḥi-ṭu-šú-nu<sup>1</sup>] i-ba-áš-ú, “No[w] it is their fault” 15:14–15; [ḥi-ṭ]u šá <sup>m</sup>BA-šá-a [ul i]l-ta-kan-ni, “He did [not bla]me Iqīša” 16:20–21; *el-ia, a-[na<sup>1</sup>] UGU(?)*-ka ù [UN.MEŠ<sup>1</sup>-ka ḥi-ṭu-ka ia-[a<sup>1</sup>]-nu, “As far as I’m concerned, neither you nor your people are to blame” 9:22–25

**ḥiṭu (B)** “delivery, payment”See also *bītu ša tēlīti, ḥāṭu, mandattu, mēreštu, qaqqadu, šibšu*

<sup>d</sup>EN <sup>d</sup>AG u [d<sup>1</sup>] [UTU(?)] *lu-ú i-d[u-ú] ki-i ḥi-ṭu-[ka] i-na é dan-ni i-ba-áš-[šú<sup>1</sup>]-ú, “May Bēl, Nabū, and [Šamaš?] kn[ow] that your delivery is not in the strongroom” 9:5–9; [EN<sup>1</sup>.M[EŠ] [ḥi(?)]-ṭu i-[qab]-b[u]-ú [um<sup>1</sup>-ma a-na šá-a-šú šup-raš-[ši], “(Even) the owner[s] of the payment(?) are sa[yi]ng: ‘Send [her] to him’” 82:33–35*

**ḥubtu** “captive, plunder”See also *ḥabātu, ḥābitu, ṣabtu*

*ul ki-i pi-i an-ni-i aq-bak um-ma l[a] ta-né-eḥ-ḥi-is-m[a] lib-bu-ú LÚ a-šib [URU] šá EN.LÍL.KI ù LÚ.BÁRA.DUMU-ú-a šá a-kan-na-ka a-na ḥúb-tu a-na é <sup>m</sup>la-a-ki-ni la il-lak, “Didn’t I say to you: ‘You must n[ot] withdraw, nor should any resident of Nippur or any of the people of Parak-māri who are there go away captive to Bīt-Yakīn ...?’” 19:4–10; ù ḥúb-tu ma-la iḥ-tab-tu-nu pu-ṭu-ru ina šu<sup>11</sup>-šú-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; LÚ.UNUG.KI-a-a ki-i il-lik-ú-nu um-ma ḥu-bu-ut-ku-nu šá ḥab-tu a-du-ú LÚ si-lul-lu ina UNUG.KI i-pa-áš-šá-[ru], “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 ù šú-ú it-ti a-ḥa-[meš] sa-al-ma-tu-nu ù at-tu<sup>1</sup>-nu [ḥu<sup>1</sup>-ub-t[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; áš-sú ḥu-ub-ta ù LÚ.DAM.GÀR šá taš-pur ḥa-bi-ta-nu at-tu-ka LÚ.DAM.GÀR 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**

**ḥuršānu** “river ordeal”See also *bīt ḥuršāni*

*en-na id ḥ[ur]-[šá-na] pa-ri-si INIM.M[EŠ], “Now the river o[rd]eal will be the decider of the(se) affair[s]” 38:38–39; ina ITL.BÁRA ina KÁ.DINGIR.R[A.KI] a-na id ḥur-šá-na ni-il-[lak], “In Nisannu, in Babyl[on], we will und[er]go the river ordeal” 38:40–41; a-na id ḥur-šá-na be-lī [lišl-[pur]-[šú-nu-ti]-ma ki-i it-tu<sup>1</sup>-ru-ú-<sup>1</sup>ni a<sup>1</sup>-na ḥi-bil-<ti>-šú-nu [be-lī li-x-x-šú-nu-ti], “Let my lord se[nd] them to the river ordeal; and if they are proved guilty, let my lord [...] them for their wrong<doing>” 110 r. 11’–14’*

**ḥušū** “scrap”

See comment on No. 33:31

*en-na a-di* GIŠ.GIGIR *ra-as-ki tu-šeb-bil* GIŠ *ḥu-šá-am-ma ul ta-ad-din en-na ma-la* GIŠ.GIGIR-ia GIŠ.MES.GAM ù GIŠ.ŠĀ.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—*šaššūgu*-wood and *šakkullu*-wood” 33:29–35

**ibī** see *bī***ibbū** (*imbū*) “deficit”

See also *apālu*, *bābtu*, *eṭēru*, *ḥarāšu*, *napālu*, *nasāhu*, *nikkassu*, *nishu*

For a discussion see the note to No. 9:11

*al-kám-ma áš-šú* *ib-bu-un-ni* *ni-in-šá-[ma]* *i-na sar-r[i]* *bi-lu-tu-ú* ù *man-da-at-t[a]* *ina muḥ-ḥi-ka ni-iš-kun la ta-pal al-kám-ma a-kan-na dul-la-ka e-pu-uš*, “Come now. Inasmuch as we have carried (it as) our deficit, have we criminal[ly] imposed tribut[e] upon you? Don’t answer. Come and do your work here” 9:10–19; *[ki-i]* *ih<sup>1</sup>-bu-ta-ni ina bi-[ri-ni]* *iq-bu<sup>1</sup>-nu um-[ma]* *[gi-mil-l]a ut-tir-ru um-[ma en-na]* *ib<sup>1</sup>-bu-un-ni* *šU<sup>1</sup>[ni lik-šu-da]*, “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeanc]e,’ (but) also: ‘[Now let us re]cover our loss’” 20:7–11

**idatu** (*ittu*) “testimony, sign, token”

See comment on No. 12:7

*i-da-tum<sup>1</sup>-ma ul-tu ina* É <sup>md</sup>AG-SILIM LÚ *šá* <sup>m</sup>BA-šá-a *a-na mas-su-ta a-na-[ku]* u <sup>m</sup>BA-šá *a-na a-ḥa-[meš]* *ni-il-li-[ku]* u *at-ta šá* UGU *a-su-mit-ti ina pa-ni-ia tam-nu-ú en-na gal-la šú(!)-ú mi-iq-ti ina muḥ-ḥi-šú*, “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; *i<sup>1</sup>-da-tum-[ma]* *ul-tu* <sup>m</sup>Mu-šal-lim-<sup>d</sup>IM *taš-pu-ram-ma* 2 GU, *šu-ul-miš ad-da-áš-šum-ma a-na i-sin-nu šá* UNUG.KI *i<sup>1</sup>-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-ú i-da-at ul-tu a-qab-bak-ka* TUG *taḥ-lap-ti x-x(-x)*, “This is to testify that after I was speaking to you, he(?) ... a cloak” 86:13–17; *[an]-ni-ti lu-ú i<sup>1</sup>-da<sup>1</sup>-[a]t [a(?)-me(?)]-lut(?)-ti i-na* URU É x-[x-x] *[ap(!)-tur-rak(?)-ka(?)]*, “[Th]is is to att[es]t that I ransomed(?) [a sl]ave(?) for you(?) in the town Bīt-[...]” 85:5–7; *an\*-ni-tu<sup>1</sup> lu-ú i-da-at* *[ul-tu i-na URU]* *Qf-bi-<sup>d</sup>EN a-[na pa<sup>1</sup>-ni-ia]* *te-ru-ba-am-ma [taq-ba<sup>1</sup>-a ...]*, “This is to attest that after you entered my presence in Qībi-Bēl and said to me: ...” 66:5–8

**idū** “wages, rent”

*ki-i* ANŠE.A.AB.BA.MEŠ *šá i-dī ta-ta-mar* ŠE.BAR *i-šam-ma al-ka*, “If you see camels for hire, fetch the wheat and come” 95:4–6

**idū** “to know”

*a-na-ku gab-bi-šú-nu i-de*, “I know all of them” 60:29; *[ul]* *i-du e-ka-me [šu-ú]*, “I don’t know where he is” 17:19–20; *šá* LÚ.<sup>1</sup>EN<sup>1</sup>.LÍL.KI *la i-du-[ú]* *a-na pa-an be-lí-ia i-qer-ru-bu*, “Those who don’t even know a Nippurian can enter the presence of my lord” 103:9–11; *[LÚ].KÁ.DINGIR.RA.KI.[MEŠ]* *ma-a<sup>1</sup>-da šá a-kan-na i-du-in-ni*, “There are many men of Babylon who know me here” 83:34–35; *i-du ki-i* ŠEŠ-ú-a *[ù]* LÚ *be-lí MUN.ĪA-ia at\*-ta\**, “I know that you are my brother and ally” 4:25–28; *a-de-e-ni* AD *a-na DUMU it-ta-din* AN-ú *ki-i a-na-ku* ù *at-ta ni-par-[ra<sup>1</sup>-[a]s a-šar di-nu i-du-ú* ù *la di-nu i-dab-bu-bu ina let* <sup>d</sup>EN u <sup>d</sup>AG *ul i-ṭib-ba-áš-šú*, “Our treaty—given father to son—by Heaven, you and I can not 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 Nabū” 23:5–10; *[a<sup>1</sup>-na-ku i-de ki-i [šUKU\*].ĪL.[A]* *[i<sup>1</sup>-ba-áš-šú-ú]*, “I myself know that allotments for sustenance exist” 97:25–26; *[a-na-ku u]* *[i<sup>1</sup>-de]* *[ki-i ...]*, “I [myself do]n’t know [if(?) ...]” 74:7; *en-na ki-i a-m[at]* ŠEŠ-ú-tu\* *pa-nu-*

*t[u] [la] taš-kun šá a-mat a-na\* muḥ-ḫi-ia iš-kun mus-si-ma šup-ram<sup>1</sup>-ma lu-ú i-de [ki]-i šeš-ú-a at(!)-ta*, “Now even if you did not establish the wor[ding] 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; ÉRIN.[MEŠ<sup>1</sup>-ia ù GU<sub>4</sub>.MEŠ-ia taḥ-tab-ti en-na [lu-ú] *tí-da-a [ki]-i at-tu-na a-na EN KÚR-ia ta-tu(erasure)-[ra]*, “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

In oath formulae:

<sup>d</sup>AG *lu-ú i-de ki-i a-di 1+en ši-ni ú-lil-[tu(?)]* *a-maḥ-ha-ru-ku ki-i DUMU šip-ra-a\* a-na [ŠEŠ<sup>1</sup>-iá al-tap-r[a]*, “May Nabû know that before I receive even one or two dried figs from you, I will have had to sen[d] my messenger to my brother” 69:21–26; <sup>d</sup>EN <sup>d</sup>AG *u [d<sup>1</sup>][UTU(?)]* *lu-ú i-d[u-ú] ki-i ḫi-tu-[ka] i-na é dan-ni i-ba-áš-[šú]-ú*, “May Bēl, Nabû, and [Šamaš?] kn[ow] that your delivery is not in the strongroom” 9:5–9; <sup>d</sup>EN *u* <sup>d</sup>AG *lu-ú i-du-ú ki-i šá la KÙ.BABBAR ni-bi ta-[na]-ši*, “But may Bēl and Nabû know that without silver you cannot carry away an(y) amount” 43:28–29; <sup>d</sup>EN ù <sup>d</sup>AG *lu-ú i-du-ú U<sub>3</sub> 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; [(DN)] *lu-ú i-du ki-i la lib-b[u-ú] LÚ-su lu ak-ta-ra-[a]*, “May [DN] know that I in fact did not detac[h](?) one slave o[f] his” 17:27–29

**ikkaru** “cultivator, farmer”

GIŠ.APIN.[MEŠ<sup>1</sup>] [ù GU<sub>4</sub>.MEŠ] *šá LÚ.ENGAR.MEŠ a-[di(?)]* [x]-x-[ka] *gab-bi a-na KIN [be-lí-i-nu] a-bu-uk-ma ši-[i]-[ḫu]* *šá be-lí-i-nu šá ina KA-[šú] 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 on the fa[rm] of our lord that is in his quarter” 92:5–10; LÚ.ENGAR.MEŠ *šá ši-i-ḫu um-ma kur-ban-nu ši-i-ḫu(!) ma-a-da ki-i la pa-áš-ra ul ṭa-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; [<sup>md</sup>]MAŠ-DÙ-uš LÚ.ENGAR-a [GI]Š.APIN-a *ki-i ú-maš-šir [ki]-i iḫ-li-ql*, “As soon [a]s Ninurta-īpuš, my cultivator, abandoned my [p]low, he ran away” 16:4–6; [n G]U<sub>4</sub>.MEŠ *u 180 [LÚ].ENGAR.ME[Š] [šá] šeš-ia lil-lik-ú-nu let ma-a-a-ri li-id-ku-ú*, “Let [n ox]en and 180(?) farmer[s] of my brother come and move the blades of the *mayyāru*-plows” 96:17–19; [en\*-na\*] *ki\*-i 20 [LÚ].ENGAR.MEŠ la i-ba-áš-šú-ú šá ul-tu LÚ A-ram il-li-ku-nim-ma i-na EN.LÍL.KI ma-[a-a-ri] i-de-ku-ú*, “Now if twenty farmers are not on hand, those who have come from Aram can move the *mayyāru*-plows in Nippur” 96:23–27; LÚ.ENGAR<sup>1</sup>.[MEŠ] *šá [i]-ba-[a šá] [it]-ti-šú-n[u] ab-kám-ma a-n[a-ku] lu-ú áš-[ba-ka]*, “Bring me the farmer[s] of Ibâ [who are] with the[m], that I too might se[ttle]” 99:8–12; GU<sub>4</sub>.MEŠ ù LÚ.ENGAR<sup>1</sup>.MEŠ *ki-i áš-pu-ru i-na é [Na-ṭè-ri i-sap-pa-nu]*, “When I have sent the oxen and the farmers, they will flatten in the House of Nāteru” 95:20–23; [NUMUN-ia] *lil-li-kám-ma ŠE.NUMUN a-na LÚ.ENGAR.MEŠ lid-din*, “Let Zēriya come and give seed to the cultivators” 93:6–8; [u<sub>4</sub>]-mu ṭup-pi *be-lí [il]-mu-ru [NUMUN-ia nu-bat-ta [la] i-ba-ti lil-li-kám-ma ŠE.NUMUN a-na LÚ.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

**iltēn** “one”

1+en 2:28, 39; 17:32; 47:11; 57:10, 15; 69:23; 87:9; 109:19; [1+en] 75:10

**iltēn aḫū** “someone else”

<sup>m</sup>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; ḫa-an-ṭiš KÙ.BABBAR [ŠEŠ<sup>1</sup>-ú-a lu-še-bi-lam-ma lul-lik-ma lu-up-ṭu-raš-šú a-di la [a-na 1+en] a-ḫi i-nam-di-nu-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-[kan-na]-ka mam-ma šu-su-nu iṣ-ṣab-tu-ma a-[na 1+en(?)]* [a(?)]-ḫi(?) *it-tan-nu (erasure) mi-nu-ú be-lí ú-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 *iltēn libbū*

*a-di* IGI<sup>II</sup>-*ia tam-mar* 1+*en ina lib-bi* ŠEŠ.MEŠ-*e-šú a-na lib-<sup>I</sup>bi* GEŠTU<sup>II</sup>.MEŠ-šú *la ir-ru-ub-ma la ú-šaḫ-laq-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; *lu-ḫir-ma ki-lal-le-e* 1+*en ina lib-bi* <sup>I</sup>LÚ<sup>I</sup>.TUR.MEŠ <sup>I</sup>il-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; *ma-la an-ni-i* <sup>I</sup>KÙ<sup>I</sup>.GI (= *qu-x-tāru*) šá GEŠTU<sup>II</sup> *i-na šu*<sup>II</sup> 1\*+*en ina lib-bi* DUMU.MEŠ URU <sup>I</sup>šá *a-na i-si-in-na a-na* EN.<sup>I</sup>LÍL.KI<sup>I</sup> *il-la-ka* ŠEŠ-*ú-a lu-ú-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; <sup>I</sup>LÚ<sup>I</sup>.KÁ.DINGIR.RA.KI.<sup>I</sup>MEŠ<sup>I</sup> *ma-a-da šá a-kan-na i-du-in-ni a-na* 1+*en i-na lib-bi-šú-nu be-lí lid-din-ma* <sup>I</sup>li<sup>I</sup>-*bu-kám-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 libbū** “one of, one among”See also *iltēn ina libbi*; for discussion see comment on No. 81:17–18

<sup>I</sup>ki-i ŠEŠ<sup>I</sup>-*ú-a la il-lik* <sup>I</sup>KÙ.BABBAR *a-na* 1+*en lib-bu-ú a-lik* KASKAL<sup>II</sup>.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; *áš-šú* DUMU.KIN šá DUMU <sup>III</sup>Šil-a-nu šá ŠEŠ-*ú-a iš-pur a-na-ku ina* URU Šá-*pi-ia ul-tu ka-lu-ú* 1+*en lib-bu-ú* <sup>I</sup>lú-su *ak-tar-a-ta at-tu-ú-<sup>I</sup>al*, “Concerning the messenger of the son of Šilānu about whom my brother wrote—Would I, in Šapīya, after he had been detained, have detached(?) one slave of his as my own?” 17:5–8

**iltēnšu** “once”

1-*en-šú* <sup>III</sup>E-<sup>I</sup>reš<sup>I</sup> *ki-i il-lik* 1 MA.NA KÙ.BABBAR *at-tan-na-áš-šú* ù 2 MA.NA *a-na lib-bi me-<sup>I</sup>reš-tu<sup>I</sup> ki-i ad-din<sup>I</sup>* <sup>III</sup>NU[MUN-x(-x)] (broken), “Once, when Ērešu went, I gave him one mina of silver; and, after I gave two minas for trading capital, Z[ēra-...]” 68:5–11; 1+*en-šú* 2-šú *la kit-ta-a aḫ-tar-ša-a*, “Have I even once or twice unjustly made a withdrawal?” 2:21–23

**ilu** “god”See also *bīt ili*

*am-me-ni aḫ-ḫu-tu-ú ki-i la še-ba-a-ti ul-tu taš-mu-ú um\*-ma dul-la-a-ti šá* DINGIR.MEŠ *i-na* UGU\* <sup>III</sup>Ia-da-a-<sup>I</sup>l<sup>I</sup> *i-ba-áš-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-Il’?” 3:5–10; DINGIR.MEŠ *šu-ut* É.KU[R] *u* EN.LÍL.KI ZI.MEŠ šá ŠEŠ-<sup>I</sup>á<sup>I</sup> *li-iš-ṣu-ru*, “May the gods of Eku[r] and Nippur guard my brother’s life” 1:4–5; *lil-<sup>I</sup>li<sup>I</sup>-kám-ma* NINDA.<sup>I</sup>ḫi.la *liš-bé-e-ma li-kul* ù <sup>I</sup>IM<sup>I</sup>.GÍD.DA *it-ti* LÚ.ŠÁMAN.LÁ.MEŠ *liq-<sup>I</sup>bi<sup>I</sup> a-di* DINGIR.MEŠ *tu-bu iš-tak-nu liḫ-<sup>I</sup>hi-s<sup>I</sup>a-am-ma lil-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; LÚ *n[a-qid-d]i* É.DINGIR.MEŠ-*ni am-m[i]-ni* ĠIR<sup>II</sup> *a-na pa(!)*(copy: *la*)-<sup>I</sup>an<sup>I</sup> DINGIR.MEŠ-*e-ni ta-p[ar]-ra-si*, “The he[rds]men of our temples—w[h]y are you ba[rr]ing them from our gods?” 103:5–8; ḫA.L[A] <sup>I</sup>DINGIR *mul-li* <sup>I</sup>šá *tul-ša-ra[p]* <sup>II</sup>EN <sup>II</sup>AG ù *É-a* <sup>I</sup>la<sup>I</sup> *ik-kal*, “Allot the god a full sha[re]. That which you scorc[h], Bēl, Nabû, and Ea may not eat” 66:20–23; <sup>III</sup>Kit-nu-<sup>I</sup>šá LÚ<sup>I</sup>.EN.LÍL.KI *[k]i-i a-na* UNUG.KI <sup>I</sup>it(?)<sup>I</sup>-*tur(?)<sup>I</sup>-ma* DINGIR.MEŠ *liš-al-ú-<sup>I</sup>ni<sup>I</sup> k[i]-<sup>I</sup>i<sup>I</sup> dib-bi an-nu-ú-tu [ki-nu]-<sup>I</sup>ú(?)<sup>I</sup>*, “[I]f Kitnuša, the Nippurian, has returned(?) to Uruk, let them ask the gods whether these words are [tru]e” 110 r. 7–10’

In the idiom *šum ili šūlú*, “to swear an oath”:

*šu-mi* DINGIR.MEŠ *be-lí* <sup>I</sup>lu<sup>I</sup>-*še-la-a a-na pa-ni-ka lul-<sup>I</sup>lik<sup>I</sup>*, “Let my lord swear an oath to me, (and) I will come before you” 80:13–14; <sup>III</sup>šá-*lim ina pa-ni-ka la tu-maš-šar šú-ú-ma a-na* 1+*en a-ḫi la i-ḫal-liq a-di a-šap-pa-ram-ma* MU DINGIR *ú-še-la-áš-šú ár-ki-šú šup-raš-šú*, “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*]-<sup>I</sup>na<sup>I</sup> *muḫ-*

*hi mi-ṣi-l-[ni]* *ṣi-na-sik* LÚ *Ú-bu-lu, um-ma* <sup>MU DINGIR</sup> *šu-[l]a-a* <sup>BA-ni-ia</sup> *ṣul ta<sup>1</sup>-pal-làh,* “[O]n wh[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?’” 98:16–20; <sup>MU DINGIR</sup> *ṣul-la-a um-ma ma-la-a* <sup>ÉRIN.MEŠ</sup> *šá it-ti-ka li<sup>1</sup>-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 *ibbû*

**imēru** “donkey”

See also *parû, sīsû*

ANŠE\*.MEŠ\* *ina* <sup>ŠU</sup> *ṣu* (!) <sup>Ki-[mu]</sup> <sup>DUMU</sup> <sup>x\*-x\*-a\*</sup> *ul-te-bi-l[ak-ka]*, “I have sent [you] donkeys through the agency of Kīmū, son of [P]N” 55:14–15; LÚ *gu-du-du šá É* <sup>la-a-ki-nu ki-i il-lik-ú-nu</sup> 4 <sup>ÉRIN.MEŠ</sup> 5 ANŠE.MEŠ *iḫ-tab-tu,* “When the Bīt-Yakīn patrol came, they stole four men, five donkeys” 18:4–7; *en-na a-du-ú ki-i* <sup>MUN</sup> <sup>ŠEŠ-ú-a ú-qat-tu-ma i-pu-uš</sup> ANŠE.MEŠ *la<sup>1</sup> tu-maš-šar tir-raš-šú-nu-ti at-tu-ku šú-nu ṣa-a<sup>2</sup>-ti šul-ma-a-nu a-na muḫ-ḫi<sup>1</sup> 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; ANŠE.MEŠ *an<sup>1</sup>-nu-ú-tu<sup>1</sup> lu-ú ṣa-tu<sup>1</sup>-[ú-a]* *tir-[ram-ma]*, “Return those donkeys to me even if they are [my] gratui[ties]” 35:15–17

**immat** see *adi immati*

**immeru** “sheep”

See also *lahru, šēnu*

*ul be-lí a-de-e* *it<sup>1</sup>-ti* <sup>DU-NUMUN</sup> *ú* LÚ *Ru-bu-ú iḫ-bat um-ma* *man-nu<sup>1</sup> šá* *[u]l-tu* <sup>EN.LÍL.KI</sup> *ú* LÚ *Ru-bu-ú* *i<sup>1</sup>-li-kám-ma* *ú* <sup>UDU.MEŠ</sup> <sup>GU<sup>4</sup>.MEŠ</sup> *[ú(?) LÚ(?) MEŠ(?)]* *[i(?) tab(?)]-ka(?) ma(?) a(?)<sup>1</sup>-n[a]* <sup>KÚ</sup> <sup>[BABBAR]</sup> *it(?) tan(?) na(?)<sup>1</sup> šú-nu-[ti]* *la-IGI(?) É.AD-šú bi-lat* *in(?) na(?)<sup>1</sup> [š]i(?) ma(?)<sup>1</sup>,* “Did not my lord conclude a treaty with Mukīn-zēri and the Rubu<sup>2</sup> tribe saying that whoever came [f]rom Nippur or the Rubu<sup>2</sup> tribe and [led away(?)] sheep, oxen, [or slaves(?)] and sold(?) them, tribute would be carried(?) off(?) from his clan?” 6:4–16; *[ki-i]* <sup>LÚ</sup> <sup>DAM.GÀR</sup> *ik-tal-d[u]* *[ù i-na u<sup>4</sup>-m]u ta-tam-ru* <sup>UDU.MEŠ</sup> *šul-lim-šú,* “[If] the merchant has already arriv[ed], [then as soon] as you see (him), compensate him for the sheep” 24:28–30; *1+en* <sup>UDU.NÍTA</sup> *šá<sup>1</sup>-[l]a-nu-ú-a a-na* <sup>KÜ.BABBAR</sup> *la ta<sup>1</sup>-nam-din a-di a-šap(!)-pa-rak-ka* 30 <sup>UDU.NÍTA</sup> <sup>MEŠ</sup> *la-pa-an* <sup>NUMUN-[x(-x)]</sup> (erasure) *la(!) ta-šá-x(-x),* “Don’t sell a single sheep wi[th]out my permission. Until I write to you, don’t [...] the thirty sheep from Zēra-[...]” 47:11–17

**ina** “in, among, with (instrumental)”

*i-na* 9:8, 13; 17:16; 24:18; 27:8; 29:7, 26; 33:25; 53:9, 11, 18; 79:7; 81:6; 83:5; 85:6, 15; 94:24; 95:22; 96:21, 26; 103:20; 106:10, 11; 111:19; *i<sup>1</sup>-na* 27:17; *i-na<sup>1</sup>* 38:19; *i-na<sup>1</sup>* 66:6; 83:11; *i-na(?)<sup>1</sup>* 105:8; *[i-n]a* 17:11, 21; *[i-na]* 24:29; 72:18; *ina* 1:18, 36; 4:22–23; 12:8; 16:7, 25; 17:6, 36; 18:14; 20:8; 23:29; 31:11, 17; 33:26; 37:11; 38:32, 40; 39:8; 41:10; 43:16; 44:11; 46:10; 48:10; 58:7; 60:12; 61:8; 64:13; 72:23; 75:29; 82:21; 85:16; 92:9; 111:10, 11; *ina(!)* 80:16; *ina(!?)* 27:29; *[ina]* 66:16; 111:12, 13

**ina biri** “between, among”

*e-si-ta i-na* *bi-ri-i-nu<sup>1</sup> la ta-[ram]-m[a],* “Don’t caus[e] trouble between us” 84:10–11; *[ki-i]* *iḫ<sup>1</sup>-bu-ta-ni ina bi-[ri-ni]* *iq-bu<sup>1</sup>-nu um-[ma]* *[gi-mil-l]a ut-tir-ru um-[ma en-na]* *ib-[bu-un-ni]* <sup>ŠU</sup> <sup>[ni lik-šu-da],</sup> “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeanc]e,’ (but) also: ‘[Now let us re]cover our loss’” 20:7–11

**ina birīt** “between”

*áš-šú dib-bi šá ina bi-rit-ka u ina bi-rit* <sup>BA-šá-a,</sup> “Concerning the matter which is between you and Iqīša ...” 16:14–15; *e-si-tu ina bi-rit-e-nu la taš-šá-kin,* “Let no trouble arise between us” 75:29–30

**ina lēt** “in the charge, jurisdiction of”See also *lētu*

ṽšl-šú [KÙ.BABBAR] GÍN šá *ina let* <sup>md</sup>EN-ú-šeb-ši šá *be-lí iš-pur* <sup>md</sup>EN-ú-šeb-ši *a-na* [KUR] Aš+šur.KI *it-tal-ka*, “Concerning the silver in shekels that is in the charge of Bēl-ušebši about which my lord wrote—Bēl-ušebši has gone to Assyria” 56:6–9; 20 GÚ.UN SÍG.ĪIA *ina let* <sup>md</sup>EN-SUM.NA, “There are twenty talents of wool in Bēl-iddin’s charge” 48:8–9; *a-de-e-ni* AD *a-na* DUMU *it-ta-din* AN-ú *ki-i a-na-ku* ù *at-ta ni-par-ṽraṽ-[a]s a-šar di-nu i-du-ú* ù *la di-nu i-dab-bu-bu ina let* <sup>d</sup>EN u <sup>d</sup>AG *ul i-ṽib-ba-áš-šú*, “Our treaty—given father to son—by Heaven, you and I can not 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 Nabû” 23:5–10; [en-na LÚ].TUR [šá] [šEŠl-i[a ù] [LÚ.DAM.G]ĀR-ṽšú] *a-ṽnaṽ* KÁ B[ĀD] *lil-lik-u-ṽma\* ḥa-a-ṽtu* [šá] *ina let* <sup>m</sup>Eriṽ-ba [li-buṽ-[ku], “[Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[wn g]ate and fet[ch] the cash payment [which is] in Eriṽba’s charge” 54:7–11; [LÚṽ-ia, šá] *ina let* šEŠ-iaṽ [aṽ-du-ú LÚ.DAM.GĀR [a]-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; *si-it-ti* ŠE.BAR-šú *ina let* <sup>m</sup>Za-kir, “The rest of his wheat is in Zākir’s charge” 90:17–18; *an-ni-ti ṽi-bu-ta-a ina let* šEŠ-ia, “This desire of mine is in my brother’s charge” 70:18–19; *a-mi-lut-ta ina l[et]* <sup>m</sup>Ia-da-a-ṽl *i-ba-áš-šú* KASKAL *a-na* ĠR<sup>II</sup>-šú *be-lí liš-kun*, “There is a slave in the ch[arge] of Yada-ṽII. Let my lord set him on the road” 59:25–28

**ina libbi** “among, within, inside”See also *iltēn ina libbi*

*ina lib-bi* 2:13, 29; 27:9; 34:27; 63:15; 64:7; 70:13; *i-na lib-bi* 4:23; 17:41; [il-na [libṽ-bi] 74:28; [i-n]a lib-bi 94:19; [i-na libṽ-bi] 83:12; *i-na lib-bi-ši-ni* 83:27–28; *i-na lib-bi-šú-nu* 83:35–36; *ina šA-šú* 81:34

**ina maḥrī** “previously”See also *maḥrū*

*i-na maḥ-ri-i šá-la-nu-uš-šú a-na* <sup>AD</sup>ṽl-a *ki-i ad-din lib-ba-ti-ia in-da-al*, “Before, when I gave to Abu-ṽIIā without his permission, he became angry with me” 100:15–19; *ina maḥ-ṽriṽ-i* L[Ú] *sar-ru-ti-ṽia*,ṽ šá LÚ-tú-ṽkaṽ *ki-i ú-šab-bit* 1+en 5 KÙ.BABBAR *ta-an-da-ḥar-šú-nu-tu ina lib-bi an-ṽniṽ-i* MUN.ĪIA-a *ḥu-su-u[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; *ul i-na maḥ-ri-i ṽe-e-mu áš-kun-gu um-ma ma-ma-la* ŠUKU.ĪIA šá [ÉRIN.MEŠ-iaṽ] ŠE.BAR x x [ù(?)ṽ] x x *it-tu š[u]-ṽbi-ṽliṽ*, “Didn’t I previously instruct you, saying: ‘S[e]nd me each and every bit of my workers’ provisions—wheat, [...], and [...].’?” 95:7–12

**ina muḥḥi** “against, over, upon, concerning”See also *adī muḥḥi minī, ana muḥḥi, ultu muḥḥi, muḥḥu*

*ina muḥ-ḥi-šú* 12:18; *ina m[uḥ(?)ṽ-ḥi(?)ṽ-šú(?)ṽ]* 108:16; *ina muḥ-ḥi-ka* 9:16; *i-na muḥ-ḥi-ka* 36:21; *i-na muḥ-ṽḥi-iaṽ* 102:16; *ina muḥ-ḥi-šú-nu* 94:31; *ina muḥ-ḥi-ṽšúṽ-nu* 30:11; *ina muḥ-ṽḥiṽ-[ṽšú-nu]* 104:20; *ina muḥ-ḥi-i-[nu]* 92:38; [x-n]a *muḥ-ḥi-ṽšúṽ* 113:2'; *i-na* UGU\* 3:9; *ina* UG[U] 110 r. 2'; *i-n*[a UG]U 65:11; [il-na [UGU(?)ṽ] 47:24; *ina* [UGU-maṽ] 77:9; *ina* UGU-i-nu 10:27

**ina pān** “in the presence of”See also *ana pān, pānu*

*ina pa-an* 23:12; 42:4; 80:18; 89:13; *ina* [pa-anṽ] 74:21; *i-na pa-an* 97:29; 101:16; *i-na* [pa-anṽ] 83:10; *ina pa-ni-šú* 41:31; *ina pa-ni-ka* 2:5; 89:8, 25; 92:25; *ina pa-ni-iaṽ* 12:15; 91:4; *i-na* [paṽ-ni-iaṽ] 83:21; *ina* IGI-ia 78:9

**ina qāt** “in, from the hands, custody, possession of; through the agency of”See also *ana qāt, la qāt, qātu*

*ina* šU<sup>II</sup> 1:44; 10:10; 33:37; 46:23; 51:15; 64:7; 80:20; 82:36; *ina* šU<sup>II</sup>(!) 55:14; *ina* [šU]ṽ<sup>III</sup> 60:13; *i-na* šU<sup>II</sup> 70:12; *ina* šU<sup>II</sup>-šú 46:15; 48:14; *i-na* šU<sup>II</sup>(!)-šú 109:10; [inaṽ] šU-ṽiaṽ-ma 30:19; *ina* šU<sup>II</sup>-šú-nu 19:12

## īnu “eye”

[a]-di IGI<sup>II</sup>-*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; *a-di IGI<sup>II</sup>-ia tam-mar 1+en ina lib-bi ŠEŠ.MEŠ-e-šú a-na lib-bi* GEŠTU<sup>II</sup>.MEŠ-šú *la ir-ru-ub-ma la ú-šah-laq-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-ku-nim-ma* [it<sup>l</sup>-ti AD-šú lid-bu-bu, “Let them come here before the festival begins and negotiate with its (Iltazinu’s) shaykh” 7:25–28; [i<sup>l</sup>-da-tum-[ma] ul-tu <sup>m</sup>Mušal-lim-<sup>d</sup>IM taš-pu-ram-ma 2 GU, šu-ul-miš ad-da-áš-šum-ma a-na i-sin-nu šá UNUG.KI [i<sup>l</sup>-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-ú ina lib-bi ITL.KIN LÚ Pu-qu-ú-da gab-bi [a-na] EN.[LÍL].KI a-na i-si-in-na il-la-[ku<sup>l</sup>-ú-ni, “Now in the month of Ulūlu, the entire Puqūdu tribe is coming to Nippur for the festival” 27:9–13; ma-la an-ni-i [KŪ].GI (= qu<sub>x</sub>-tāru) šá GEŠTU<sup>II</sup> i-na šU<sup>II</sup> 1\*+en ina lib-bi DUMU.MEŠ URU [šá] a-na i-si-in-na a-na EN.[LÍL].KI il-la-ka ŠEŠ-ú-a lu-ú-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

iṣu see *mīṣu*

## iṣ “where?”

LUGAL *i-ta-ri um-ma KŪ.BABBAR-ma i-iṣ ul i-man-gur um-ma ANŠE.KUNGA.MEŠ bab-ba-nu-ú-[tu] ab-ka-nim-ma* [id<sup>l</sup>-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

ištēn see *iltēn*ittahāmeš see *aḫāmeš*

## itti “with”

*it-ti* 6:5; 57:26; 83:14, 40; 97:35; 102:8; [it<sup>l</sup>-ti 5:16; 7:28; 23:21; 95:19; 108:11; it-[ti] 57:16; [it-ti] 77:18; [i(?)-ti(?)] 83:8; it-ti-šu(?) 35:24; it-ti-šú 11:14; 38:15; 42:9; 57:7, 9; 79:21; 109:16; it-ti-[šú] 1:14; it-ti-ka 29:22; 60:10; [it<sup>l</sup>-ti-ka 86:24; [i]t-ti-ka 7:10; it-[ti-ka] 84:22; [it]-[ti-ka] 105:7; it-ti-ia 23:27; it-ti-ia 13:19; 60:18; [i]t-ti-šú-[nu] 14:19; [it<sup>l</sup>-ti-šú-n[u] 99:10; [it<sup>l</sup>-ti-šú-nu 47:8

itti aḫāmeš see *aḫāmeš*ittu see *idatu*

## itû (A) “boundary”

*be-lí 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

## itû (B) “neighbor”

See comment on No. 93:13

[LŪ].ŪS.SA.[DU].MEŠ URU<sup>l</sup> *gab-bi e-re-es-[su-nu] [uq<sup>l</sup>-ta-at-tu-ú]*, “All the city’s neighbors have completed their planting” 93:13–15

izuzzu (*ušuzzu*) “to stand, serve, be halt”

AD.MEŠ-ú-nu *a-ḫa-meš ku-ul-lu ù 1+en [a<sup>l</sup>-na a-a-li šá šá-ni-i ú-šu-uz-zu*, “Our fathers rule jointly, and they stand each as the confederate of the other” 2:37–40; [ù] *ki-i za-ku-ú šu-ú iz-za-zu a-na muḫ-ḫi-šú liš-kun-ma*, “But if he is to stand free of obligation, let him make a deposit against his charge” 27:25–27; GU<sub>4</sub>.MEŠ šá *ina pa-ni-ia tu-maš-šir GU<sub>4</sub> bi-ri a-[di<sup>l</sup>-kan-na ul i-šir GU<sub>4</sub> at-tu-ú-a ku-*

*tal ni-ri-šú* à GU, *rit-ta it-ta-šil-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 *yānuʾamma*

**jāši** see *yāši*

**kabāšu** “to contract(?)”

See comment on No. 94:26

**Gtn-stem:** *be-lí 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

**kādu** “guard-post”

For a discussion of the phrase *pī kādi*, see the note to No. 4:17

KASKAL<sup>II</sup> *ka-da-na ul ta-a-bi sal a-mil-tu ul a-šap-pa-rak-ka pa-an lud-gul-ma áš-šá-a KASKAL<sup>II</sup> ta-aṭ-ṭè-am 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; *ù ki-i ana ZI.[MEŠ] šu-ru-[bu] pi ka-a-di-šú mim-mu-ú 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; LÚ.A.KIN *ka-a-da ki-i iṣ-bat a-na A-tim-ma-a it-ta-din à EN ki-i iḥ-li-qa LÚ šá ka-di-ia ki-i 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 ÉRIN.MEŠ *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 il-kud-da-áš-šum-ma ta-šap-par-ra-ma lu a-šib a-di at-ta tal-la-kám-ma tab-ba-ku-uš*, “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** (*kulukku*) “storehouse”

See also *bītu dannu*, *bītu ša tēlīti*, *maškattu*

ZÍD.DA.KASKAL *a-na ku-lu-ku-šú at-ta-du\* à a-na LÚ Ḥa-bi-i it-ta-lak-ka*, “I deposited travel provisions in his storehouse, and he went to the Ḥabī tribe” 78:14–16; ... *a-kan-na-ka ina pa-an LÚ.GÚ.[EN.NA] à LÚ.SAG.É.MEŠ šá EN.LÍL.[KI] iṣ-ša-bat u KA ka-lak-k[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

**kalbu** “dog”

*ia-a-nu LÚ Aḥ-la-mu-ú u UR.GIR<sub>15</sub> 1+en šá LÚ sar-[ru-ti]*, “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 Zūzānu your *kallû*-official” 15:16–19

**kalû (B)** “to detain, hold back”

[ŠE]š-ú-a la i-qab-bi [u]m-ma a-na hu-ul-lu-qu ki-i ib-ba-ku-uš ŠEŠ-ú-a la i-kil-li-šú, “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’” 86:7–10; ù 10-šú 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; áš-šá-a KASKAL<sup>1</sup> ta-aṭ-ṭè-<sup>1</sup>am<sup>1</sup> ul a-kil-li-šú, “As soon as you have taken charge of the road, I won’t hold her back” 34:23–25; LÚ be-lí 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.GĀR-šú te-ku-tu la i-šak-kan um-ma a-na ha-ra-pi ul taq-ba-nim-ma ul ak-li-šú LÚ a-me-lu-tu a-na hu-ul-lu-qu na-tan-ta-áš-šú ù LÚ.TUR.MEŠ ik-te-lu-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; <sup>m</sup>EN-SILIM-im la tu-maš-šar-ma a-na di-na-a-ti la i-man-ni-ka ki-li-šú-ú-ma, “You must not release Bēl-ušallim, and he must not hand you over to the court. Detain him” 106:4–8; ù ki-i pa-ni be-lí-ia ma-ḥír um-ma lu-uk-li-ši šup-ram-ma <sup>m</sup>UTU-APIN-eš a-kan-ni <sup>1</sup>lu<sup>1</sup>-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; áš-šú DUMU.KIN šá DUMU <sup>m</sup>Šil-a-nu šá ŠEŠ-ú-a iš-pur a-na-ku ina URU Šá-pi-ia ul-tu ka-lu-ú 1+en lib-bu-<sup>1</sup>ú<sup>1</sup> LÚ-su ak-tar-a-ta at-tu-ú-<sup>1</sup>a<sup>1</sup>, “Concerning the messenger of the son of Šilānu about whom my brother wrote—Would I, in Šapīya, after he had been detained, have detached(?) one slave of his as my own?” 17:5–8; <sup>1</sup>LÚ<sup>1</sup> a-mi-lu LÚ qal-<sup>1</sup>la-a<sup>1</sup> [at]-<sup>1</sup>tu<sup>1</sup>-ni <sup>1</sup>am-me<sup>1</sup>-ni tu-maš-šir-<sup>1</sup>šú<sup>1</sup> ul i-<sup>1</sup>né-eh<sup>1</sup><-ḥi>-si ul <sup>1</sup>ú<sup>1</sup>-x-[x(-x)] ki-i-la-a-šú, “The man is [ou]r slave boy. Why did you let [him] go? He won’t come <ba>ck. He won’t [...]. Detain him” 31:6–9; <sup>1</sup>NIN-ta\* šá ina KUR Tam-tim ka-la-a-ti mam-ma a-na KÙ.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; di-ni šá be-lí DÙ-uš 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 GÚ.UN AN.BAR šá na-ša-ka <sup>m</sup>AG-APIN-eš DUMU LÚ.É.BAR <sup>d</sup>É-a gab-bi ina URU Ka-làḥ ik-te-mis, “Nabû-ēreš, a member of the Šangû-Ea family, collected in Kalḫu all twenty talents of iron which I was carrying(?)” 41:7–11; <sup>1</sup>AN.BAR<sup>1</sup> ma-la na-šá-a-ti [a-na] mam-ma la ta-nam-din [gab]-<sup>1</sup>bi<sup>1</sup> a-na-ku a-kám-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 *kinšū kitmusu*, “to be on bended knee”:

[šU<sup>1</sup>-k]a i-din-ma kin-ši kit-<sup>1</sup>mu-sa<sup>1</sup>, “Lend [me a hand]. I’m on bended knee” 66:14

**kanāku** “to seal”

a-du-ú <sup>m</sup>AG.Á.GÁL ù <sup>m</sup>EN-DÙ-uš me-reš-ti ki-i in-ḥu\*-ru-ú-nu ina É <sup>m</sup>DUB-ku DUMU <sup>m</sup>Ba-na-a-a il-tak-kan-na\* ù KÁ me-reš-ti-šú ik-ta-nak, “Now when Nabû-lē’i and Bēl-īpuš received the consignment from me, they stored it as usual(?) in the House of Šāpiku, son of Bānāya, 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:** <sup>m</sup>Kit-nu-<sup>1</sup>šá LÚ<sup>1</sup>.EN.LÍL.KI [k]i-i a-na UNUG.KI <sup>1</sup>it(?)<sup>1</sup>-tur(?)<sup>1</sup>-ma DINGIR.MEŠ liš-at-ú-<sup>1</sup>ni<sup>1</sup> [k]i-<sup>1</sup>i-<sup>1</sup>i dib-bi an-nu-ú-tu [ki-nu]-<sup>1</sup>ú(?)<sup>1</sup>, “[I]f Kitnuša, the Nippurian, has returned(?) to Uruk, let them ask the gods whether these words are [tru]e” 110 r. 7’–10’

**D-stem:** GIŠ.KÍN <sup>1</sup>muḥ<sup>1</sup>-ram-ma kin-<sup>1</sup>nu<sup>1</sup> a-<sup>1</sup>na pi<sup>1</sup>-i KILAM <sup>1</sup>ha-a<sup>1</sup>-tu<sup>1</sup>, “Buy and certify for me kiškanû-wood—according to the cash price” 10:12–13; ŠEŠ-ú-a la i-kil-li-šú liš-pu-raš-šum-ma LÚ sa-ár-ru-ti-šú lu-kin, “My brother must not keep him. Let him send him to me so that I may establish who his kidnappers were” 86:10–13; <sup>1</sup>a<sup>1</sup>-di la qaḡ-qar il-la-<sup>1</sup>a<sup>1</sup> lu-tir(?)<sup>1</sup>-ram(?)<sup>1</sup>-ma ina muḥ-

*hi-šú-nu še-šek lu-ú kun(?)*<sup>1</sup>, “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

**kapātu** “collect”

See comment on No. 35:28

*kitl-ta a-kan-na-ka* KI.LAM-ia<sup>1</sup> *aḥ-mid qu-ú-li*<sup>1</sup> *ki-pi-it-ma tirl-ru*, “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<sub>2</sub> *ana bēliya likrubū*, “May DN and DN<sub>2</sub> bless my lord”:

<sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 41:3–4; 46:3–4; 57:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-lru*<sup>1</sup>-*bu* 97:3–4; <sup>d</sup>AG *u* <sup>d</sup>[AMAR.UTU] *a-na be-lí-ia lik-ru-lbu*<sup>1</sup> 38:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-lbu*<sup>1</sup> 44:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 60:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 56:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-lru*<sup>1</sup>-*bu* 94:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 110:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 93:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 83:2–3; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 58:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 27:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 53:3–4; <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* 98:3–4; <sup>d</sup>A-num<sup>1</sup> *u* <sup>d</sup>Iš-tar<sup>1</sup> *a-na be-lí-ia lik-ru-bu* 72:3–4; <sup>m</sup>dAG-ŠEŠ<sup>1</sup>.MEŠ-SUM.NA<sup>1</sup> LÚ.DUB.SAR-ka<sup>1</sup>-ma <sup>d</sup>AG *u* <sup>d</sup>AMAR.UTU *a-na be-lí-ia lik-ru-bu* [liš-ṭur-ma], “Nabû-aḥḥē-iddin, who is your scribe, [let him write]: ‘May Nabû and Marduk bless my lord’” 85:20–23; *ḥa-an-ṭiš*<sup>1</sup> LÚ.DUMU šip-ri-ku-nu LÚ La-ḥi<sup>1</sup>-ri lil-<li>kám-ma lik-lru-bu<sup>1</sup>, “Quickly, let your messengers <g>o greet the Lahīrians” 43:24–26

**karātu** “to cut off, detach(?)”

*áš-šú* DUMU.KIN šá DUMU <sup>m</sup>Šil-a-nu šá ŠEŠ-ú-a iš-pur a-na-ku ina URU Šá-pi-ia ul-tu ka-lu-ú 1+en lib-bu-ú<sup>1</sup> LÚ-su *ak-tar-a-ta at-tu-ú-a*<sup>1</sup>, “Concerning the messenger of the son of Šilānu about whom my brother wrote—Would I, in Šapīya, after he had been detained, have detached(?) one slave of his as my own?” 17:5–8; [(DN)] *lu-ú i-du ki-i la lib-b[ú-ú]* LÚ-su *lu ak-ta-ra-t[a]*, “May [DN] know that I in fact did not detach[h](?) one slave o[f] his” 17:27–29

**karû (A)** “investor”

See also *alaktu*, *ālik ḥarrāni*, *ḥarrānu*, *ṣuḥāru*, *tamkāru*, *zittu*

For discussion see comment on No. 44:15

*ki-i*<sup>1</sup> [i]a pa-ni LÚ<sup>1</sup> ka-re-e<sup>1</sup> [i]a maḥ-ra al-kám-ma<sup>1</sup> KÙ<sup>1</sup>.BABBAR 1 MA.NA x GÍN<sup>1</sup> *u me-reš-ti gab-bi*<sup>1</sup> a-nam<sup>1</sup>-dak-ka<sup>1</sup>, “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

**kaspu** “silver”

See also *dašannu*, *erû*, *ḥāṭu*, *niṣḥu*, *parzillu*, *qūlu*, *šiqlu*

KÙ.BABBAR 1:34; 2:28; 10:10, 20, 21; 12:22; 21:13, 16, 20; 30:10; 31:13, 18; 37:9; 38:33, 37; 40:30; 41:22; 43:29; 45:6; 46:22; 47:13; 49:12; 50:6; 51:5, 8, 10; 52:6; 53:16; 55:13; 60:9; 62:15; 65:4, 8, 13; 66:8, 13; 68:4, 7; 69:17; 72:28; 73:14; 75:21; 79:6, 11; 81:7; 86:27; 87:9; 96:12, 13; 101:18; 105:15; 108:18; 109:7; KÙ<sup>1</sup>.BABBAR 44:17; 69:14; 77:9; 87:7; KÙ<sup>1</sup>.BABBAR<sup>1</sup> 1:31; 40:6; 45:18; 59:12; 77:18; 81:17; 82:24; 109:12; KÙ<sup>1</sup>.BABBAR<sup>1</sup> 43:12; KÙ<sup>1</sup>.BABBAR<sup>1</sup> 6:13; 75:26; KÙ<sup>1</sup>.BABBAR<sup>1</sup> 72:8, 21; 76:22; 104:17; KÙ<sup>1</sup>.BABBAR-šú 80:24; KÙ<sup>1</sup>.BABBAR-ka 24:17; 79:8; 106:9; KÙ<sup>1</sup>.BABBAR-ka<sup>1</sup> 84:8; KÙ<sup>1</sup>.BABBAR<sup>1</sup>-ka 66:12; KÙ<sup>1</sup>.BABBAR<sup>1</sup>-k[a] 68 r. 3’; KÙ<sup>1</sup>.BABBAR-šú<sup>1</sup>-[nu] 68 r. 1’; KÙ<sup>1</sup>.BABBAR-ma 56:18; KÙ<sup>1</sup>.BABBAR GÍN 41:22; KÙ<sup>1</sup>.BABBAR<sup>1</sup> GÍN 56:6; KÙ<sup>1</sup>.BABBAR šá ni-is-ḥi 36:20

**kāšu** “to flay”

*en-na* EME-šú *mit-tu am(?)*-*me(?)*-*ni(?)*<sup>1</sup> *i-na* Gf[R.A]N.BAR *ta-ku-us-si*<sup>1</sup> *ù ina za-qap*<sup>1</sup> *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

**kâša** “you”

*ka-a-ša* 7:15; *a-na ka-a-ša* 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; *ʾa<sup>1</sup>-na ka-a-ša* 73:3; *a-ʾna<sup>1</sup> ka-a-ša* 107:3; *a-na ʾka<sup>1</sup>-a-ša* 15:4; 61:3; 100:7; *a-ʾna ka<sup>1</sup>-a-ša* 66:3; *[a]-na ka-a-ša* 54:3; *a-ʾna ka<sup>1</sup>-a-ša* 70:3; *a-ʾna<sup>1</sup> k[a-a-ša]* 92:3; *a-na ka-[a-ša]* 48:3; *[a-n]a ʾka-a<sup>1</sup>-[ša]* 26:3; *a-na ka-ša* 12:4; 31:5; 43:3; *ʾa<sup>1</sup>-na ka-ša* 31:3

**kašādu** “to get hold of (a plot of land); to arrive”

See also *našāru*, *šabātu*; for discussion of *qaqqar(a) kašādu*, see comment on No. 91:16

LÚ.GÚ.EN.NA *um-ma šup-raš-ʾšum-ma<sup>1</sup> lil-li-kám-m[a] qaqqar kaš-da-áš-šú*, “The *šandabakku* is saying, ‘Send him a message that he should come, an[d] a plot will be gotten hold of for h[im]’” 91:13–16; *ki-i K[A] me-reš-ti la ta-p[et-te] ANŠE.A.AB.BA ZÚ.LUM.ʾMA<sup>1</sup> in-da-am-ma ab(!)-kám-ma\* al-ka a-di la LÚ ma-dak-ti ta-kaš<sup>š</sup>\*-ša\*-du\**, “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” 39:14–19; *[ki-i] ʾLÚ<sup>1</sup>.DAM.GĀR ik-tal-d[u] [ù i-na u<sub>3</sub>-m]u ta-tam-ru ʾUDU.MEŠ<sup>1</sup> šul-lim-šú*, “[If] the merchant has already arriv[ed], [then as soon] as you see (him), compensate him for the sheep” 24:28–30; *[a]-di la GU, ik-šul-[du] LÚ.A.KIN šá be-lí-ia lu-mur*, “But [b]efore the ox arri[ves], let me see the messenger of my lord” 62:17–19

In the idiom *qātā/u kašādu*, “to obtain possession of” (see comment on No. 4:9–10):

*a-di la šU<sup>II</sup> ʾLÚ.DAM.GĀR<sup>1</sup> i-kaš-šá-du<sup>1</sup> šup-ram-ma ʾlul-li-kám-ma<sup>1</sup> ki-i šá pu-ṭu-ru lu-up-ṭur-áš-šú-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[m]” 4:9–13; *[ki-i] ʾih<sup>1</sup>-bu-ta-ni ina bi-[ri-ni] ʾiq-bu<sup>1</sup>-nu um-ʾma<sup>1</sup> [gi-mil-l]a ut-tir-ru um-[ma en-na] ib-ʾbu-un-ni<sup>1</sup> šU<sup>II</sup>-[ni lik-šu-da]*, “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeanc]e,’ (but) also: ‘[Now let us re]cover our loss’” 20:7–11

**kāši** see *kāša***kāšu** “to be delayed, late”

See also *bātu*, *nemerkū*, *uḥḥuru*

*en-na ʾKi-di-ni ina UNUG.KI i-ka-a-ša<sup>1</sup> à ia-a-ši il-tap-ra-an-ni*, “Now Kidinnī is delayed in Uruk, but he wrote to me personally” 37:10–13; *[en-na] a-ʾlak<sup>1</sup>-[šú] ʾi-ka<sup>1</sup>-áš*, “[Now his] departure is delayed” 20:18–19; *ʾa<sup>1</sup>-[du-ú] ina UNUG.ʾKI<sup>1</sup> ki-i t[ak-tu-šú a-na] ʾSUM.NA-ŠEŠ ʾáš<sup>1</sup>-pu-[ra]*, “N[ow], because you were [delayed] in Uruk, I wrot[e to] Nādin-aḥi” 72:22–24

**katāmu** “to cover” (G); “to cover with a garment, to provide with clothing” (D)

**D-stem:** *ḥab-tak à ʾa<sup>1</sup>-[n]a pa-an-i-ʾka<sup>1</sup> at-tal-ka ʾlul-[b]i-ra ul tu-kát-tam-ʾan-ni-ʾi<sup>1</sup>*, “(If) I was robbed and came t[o] you, you wouldn’t even cover me with a ro[b]e” 35:12–14

**katāru** “to wait”

*ak-te-ra-ma lu-še-bi-la-áš-šú um-ma ul-lam-ma líb-ba-ti-ia ŠEŠ-ú-ʾa<sup>1</sup> ʾla<sup>1</sup> i-mál-l[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

**kemēsu** see *kamāsu* (A)**kēzû** (*kizû*) “attendant”

See comment on No. 15:1

*a-na ʾBir-NU ke-e-zu-ʾú<sup>1</sup> qí-bi-ma*, “Say to Bir-Šalmi, the attendant ...” 15:1–2

**kī** (conj.) (*akī*) “if, because, that, when, as soon as, after”

*ki* 38:36; *ki-i* 1:18; 2:4, 9, 16, 18, 27, 32, 34; 3:6, 13; 4:14, 23, 25; 5:20; 7:18, 21; 9:7; 11:5, 7, 12, 17; 13:22; 16:5, 10; 17:11, 18, 28; 18:5, 10; 20:24; 21:6; 23:7, 11, 13, 14, 16, 22, 28, 33; 24:14; 27:21, 25; 28:10; 29:5; 30:10; 32:7; 33:13, 15, 19; 34:12, 26; 35:4; 38:12, 14, 23; 39:7, 14, 19; 40:19,

28; 41:22; 43:29; 45:7, 15; 46:10, 24, 27; 47:4, 22; 51:8, 12; 52:5; 53:19, 23; 55:11; 56:11, 14, 25, 26; 57:22; 60:6, 24; 61:10; 62:19; 68:6; 69:22, 25; 72:7, 17, 23, 28; 77:15; 78:10; 80:11, 27; 81:13, 30; 82:26; 83:4, 17, 22, 25; 84:16, 19; 86:9, 17; 89:20; 92:14; 95:4, 21; 96:10, 15, 23; 97:9, 25, 34; 98:14, 24; 100:6, 13, 18, 19; 102:13; 103:18, 27; 108:18; 109:21; 110 r. 12'; <sup>1</sup>ki<sup>1</sup>-i 3:18; 19:20; 23:18, 33; 26:15; 30:17; 38:35; 41:24; 44:7; 56:16; 82:30; 83:19; 96:13; 105:12; 110:13 [k<sup>1</sup>]-i 4:22; 7:7; 45:25; 99:4; 110 r. 8'; ki-<sup>1</sup>i<sup>1</sup> 1:37; 8:7; 23:17; 64:11; 68:10; 72:6; 97:6; <sup>1</sup>ki-<sup>1</sup>i<sup>1</sup> 23:30; 26:20; 38:15; 44:14, 19; 58:20; 72:27; 73:13; 81:16; 82:17; 104:18; 108:17; 110:15; <sup>1</sup>ki(?)<sup>1</sup>-i(?)<sup>1</sup> 75:12; [ki]-i 16:6; 83:32; k[i]-<sup>1</sup>i<sup>1</sup> 110 r. 9'; [ki]-<sup>1</sup>i<sup>1</sup> 17:13; 105:4; <sup>1</sup>ki<sup>1</sup>-[i] 108:18; k[i-i] 98:11; [ki-i] 20:7, 16; 24:28; 74:7; 83:7; 93:29; 108:12; <sup>1</sup>a-ki-i<sup>1</sup> 98:10

**kī** (prep.) (*akī*) “like, as, in the manner of, according to, instead of”

ki-i 51:10; <sup>1</sup>ki-i<sup>1</sup> 66:11; ki-i lib-bi-šu(!)-nu 7:23; a-ki(?) pa-ni-ia 83:42; ki-i na-kut-ti 64:10; 70:20; 71:8; 89:22; 92:16; 102:21; ki(!)(text: Nt)-i na-kut-ti(!) 93:18; <sup>1</sup>ki-i na-kut<sup>1</sup>-ti 45:30–31; [ki-i] na-kut-ti 74:25; ki-[i na-kut]-ti 96:27; ki-i na-kut-tu 83:39; ki-i pi-i an-ni 33:9; ki-i pi-i an-ni-i 1:15; 33:16; ki-i pi-i <sup>1</sup>an-ni<sup>1</sup>-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-i<sup>1</sup> 10:4; <sup>1</sup>ul<sup>1</sup> ki-i pi-i an-<sup>1</sup>ni<sup>1</sup>-[i] 75:4; <sup>1</sup>ul(!)<sup>1</sup> ki-i pi-i an-<sup>1</sup>ni<sup>1</sup>-i 26:5; ki-i pi šá 51:25–26; ki-i šá 4:12; ki-i šá-a<sup>1</sup> 60:21

**kilallē** “both”

<sup>m</sup>Mu-šeb-ši šá áš-pu-rak-ka ri-qu-us-su la i-tur-ru LÚ qal-la-lu-ú-tu ki-lal-le-e in-na-áš-šum-ma it-ti-šú 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; lu-ḫir-ma ki-lal-le-e 1+en ina lib-bi <sup>1</sup>LÚ<sup>1</sup>.TUR.MEŠ <sup>1</sup>i<sup>1</sup>-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; <sup>d</sup>AG ki-i ki-lal-le(!)-e at-tu-ú-a-ma, “By Nabû—Neither belongs to me” 28:10–12

**kīlu** “detention”

šá <sup>m</sup>Tam-maš-īl i-qab-bak-ka um-ma 10 ÉRIN.MEŠ šá <sup>m</sup>A-tim-ma-a<sup>1</sup> it-ti-ia ka-a-da ú-kal-lu <sup>d</sup>AG ki-i u<sub>4</sub>-mu ul-lu-ú ki-la at-tu-šú <sup>1</sup>ù<sup>1</sup> ina šeš.MEŠ-šú šu-ú, “Concerning what Tammaš-II 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

**kīma** “like”

<sup>1</sup>ŠE<sup>1</sup>.BAR a-na <sup>m</sup>dAG-<sup>1</sup>A<sup>1</sup>.[GÁL] i-din-ma a-na É ḫa-du-ú lid-din man-nu ki-ma ma-ḫi-ri i-<sup>1</sup>šaq<sup>1</sup>-qa-a, “Give the wheat to Nabû-[ē<sup>1</sup>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

**kiṃṣu** see *kiṃṣu*

**kingu** (*kinku*) “sealed tag”

See comment on No. 81:33–34

ki-i a-di q<sup>1</sup>-it ITI an-ni-i <sup>1</sup>la<sup>1</sup> ta-at-tal-ka ki-in-gu ina šà-šú ia-a<sup>1</sup>-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*

**kiṃṣu** (*kiṃṣu*) “knee”

In the expression *kiṃṣū kitmusu*, “to be on bended knee”:

[šU<sup>1</sup>-k]a i-din-ma kin-ši kit-<sup>1</sup>mu-sa<sup>1</sup>, “Lend [me a hand]. I’m on bended knee” 66:14

**kirbānu** see *kurbannu*

**kiškanû** (a type of wood)

See also *ballukku*, *gammiš*, *šakkullu*, *šaššūgu*; for discussion see comment on No. 10:12

*a-du-ú* 2 MA.NA KÙ.BABBAR *ina* ŠU<sup>II</sup> <sup>m</sup>*Ba-la-tu ul-te-bi-lak-ka* GIŠ.KÍN <sup>r</sup>*muḥ<sup>1</sup>-ram-ma kin-<sup>1</sup>nu<sup>1</sup> a-<sup>1</sup>na pi<sup>1</sup>-i* KILAM <sup>r</sup>*ḥa-a<sup>1</sup>-tu<sup>1</sup>*, “Now I have sent you two minas of silver in the hands of Balātu. Buy and certify for me *kiškanû*-wood—according to the cash price” 10:10–13; *u<sub>4</sub>-mu* GIŠ.KÍN ŠEŠ-[*ú-a*] *ú-šeb-bil* 2 <sup>r</sup>*x<sup>1</sup>* [*x*] <sup>r</sup>*LÚ<sup>1</sup>.DÍM tab(!)-ba-[ni-tu] a-na ŠEŠ-ia ú-š[eb-bil]*, “When [my] brother sends the *kiškanû*-wood, I will send] to my brother the two [...] temple coo[ks]” 10:16–19; *a-du-ú* KÙ.BABBAR *a-<sup>1</sup>na ŠEŠ<sup>1</sup>-[ia] at-ta-din ḥa-<sup>1</sup>an<sup>1</sup>-[tiš]* GIŠ.KÍN *šu-bi-la*, “Now I have given the silver to [my] brother. Quick[y], send me *kiškanû*-wood” 10:21–23; *áš-šú* GIŠ.KÍN *ma-gar-ra šá ŠEŠ-ú-a i[š-ku]n a-du-<sup>1</sup>ú<sup>1</sup> aḥ-[t]ir*, “Concerning the *kiškanû*-wood for wagon(s) which my brother de[posit]ed (with me)—I have now rea[d]ied (them)” 63:4–6

**kittu** “truth; alliance”

See also *lā kitta*

*en-na kit-tu-ú šá [di-ni] be-lí lu-ú-mas-si-[ma] liš-pu-ra*, “My lord should now find out the truth about [the case and] write” 38:42–44; <sup>r</sup>*kit-tu-ú* <sup>r</sup>*šá ki-i* <sup>m</sup>*AG-DÙ<sup>1</sup>-uš* <sup>r</sup>*DUMU<sup>1</sup>* <sup>m</sup>*TUK-ši-DINGIR* <sup>r</sup>*šá la<sup>1</sup>* *be-lí-ia* <sup>r</sup>*ki-i<sup>1</sup> pi-i an-ni-i i-<sup>1</sup>dab<sup>1</sup>-bu-bu-<sup>1</sup>ú<sup>1</sup>*, “Is it true that according to Nabû-īpuš, son of Rāši-ili, they are speaking without the permission of my lord as follows ...” 110:12–16; <sup>r</sup>*ú ki<sup>1</sup>-i kit-ti šú-ú* KILAM-*ia la [ba-n]u šá pa-an be-lí-ia maḥ-ra be-lí* <sup>r</sup>*liš<sup>1</sup>-pu-<sup>1</sup>ram-ma<sup>1</sup>*, “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

In the adverbial form *kitta*, “in truth”:

<sup>m</sup>*ŠEŠ.MEŠ-MU šá-a<sup>1</sup>-al kit-ta ki-i pi-i an-ni a-na* <sup>m</sup>*ŠEŠ.MEŠ-MU iq-ta-<sup>1</sup>bi<sup>1</sup> um-ma šá tap-qf-da-i[n]-na É zi-qur-ra-tu-ú ki-i a-na né-pe-ši-ia bat-qu-ú šá BÀD.AN.KI ki-i aṣ-ša-ba-ti-ia*, “Ask Aḥḥē-iddin if in truth he (Bāniya) said to Aḥḥē-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?’” 33:8–15; *ma-a<sup>1</sup>-da aḥ-pir-šú* <sup>r</sup>*kit<sup>1</sup>-ta a-kan-na-ka* KI.<sup>r</sup>*LAM-ia<sup>1</sup>* *aḥ-mid*, “I’ve already cleared out much of it. In truth, I’ve covered over my market stall there” 35:25–27; *kit-tu an-na a ḥi-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):

<sup>r</sup>*NIN-ta\* šá ina* KUR *Tam-tim ka-la-a-ti mam-ma a-na* KÙ.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

**kitû** “linen”

*a-na\** ŠU<sup>II</sup> GADA.MEŠ *šá-nu-ti-ma la i-x-x*, “[They(?)] must not [...] for other bundles of flax” 35:29–30

**kizû** see *kēzû***kullu** “to hold; to rule”

*ù ki-i ku-tal-<sup>1</sup>lu\*<sup>1</sup>-ta šú-ú tu-kal da-šá-an-ni šup-ru*, “And if it is reserve-duty that you are holding him for—send rings” 2:34–37; *šá* <sup>m</sup>*Tam-maš-<sup>1</sup>l<sup>1</sup> i-qab-bak-ka um-ma* 10 ÉRIN.MEŠ *šá* <sup>m</sup>*A-tim-ma-a<sup>1</sup> it-ti-ia ka-a-da ú-kal-lu* <sup>d</sup>*AG ki-i u<sub>4</sub>-mu ul-lu-ú ki-la at-tu-šú* <sup>r</sup>*ú<sup>1</sup>* *ina* ŠEŠ.MEŠ-*šú* *šu-ú*, “Concerning what Tammaš-II is saying to you: ‘They are holding ten men of Atimmā<sup>1</sup> 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-*ú-nu a-ḥa-meš ku-ul-lu* *ù* 1+*en* <sup>r</sup>*al-na a-a-li šá šá-ni-i ú-šu-uz-zu*, “Our fathers rule jointly, and they stand each as the confederate of the other” 2:37–40

**kullumu** “to show, point out”

*ù LÚ be-lí KÚR-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”

LÚ.ENGAR.MEŠ *šá ši-i-ḥu um-ma kur-ban-nu ši-i-ḥu(!) ma-a-da ki-i la pa-áš-ra ul ṭa-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)

†DAM<sup>1</sup>.GÀR *ki-i síG.ḤÉ 10 GUR* (erasure) †*la* *i-nam-di-†ka* INIM<sup>1</sup> [*a-n*]a <sup>m</sup>*Na-di-nu* DUMU <sup>m</sup>x-[x(-x)] †*qí*-*bi-ma* †KÙ.BABBAR<sup>1</sup> *šup-r*[*aš-šú* ... (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 ... ]” 45:14–19; *áš-šú* GIŠ.ŠE.ḤAR *šá ŠEŠ-ú-a* †*iš-pu*<sup>1</sup>-*ra a-du\*-ú* 10 GUR *šá* [x].x.MEŠ GIŠ.ŠE.ḤAR *bab-ba-nu-ú a-na* †ŠEŠ<sup>1</sup>-*ia ul-te-bi-lu*, “Concerning the GIŠ.ŠE.ḤAR about which my brother wrote to me—I have now shipped to my brother ten kor of [...] of fine-quality GIŠ.ŠE.ḤAR” 96:6–9; *áš-šú* ŠE.BAR *šá taš-pur* 10 GUR ŠE.BAR *a-na* <sup>m</sup>ŠEŠ-SUM.NA †*at-ta-din*<sup>1</sup> *u a-na* [†L]a-†*qí*-*pi aq-ta-bi* [*um-m*]a 20 ŠE.BAR *lum-†ḥur*<sup>1</sup> *si-it-ti* ŠE.BAR-*šú ina let* <sup>m</sup>*Za-kir*, “Concerning the wheat about which you wrote—I have given ten kor of wheat to Aḥa-iddin, and to [L]āqīpu I spoke, [say]ing: ‘Let me receive twenty (kor of) wheat (from you).’ The rest of his wheat is in Zākir’s charge” 90:11–18

**kurummatu** “rations, provisions”

See comment on No. 97:20–26

*en-na ki-i* ŠUKU.ḤIA *ina é* <sup>m</sup>URU-*lu-mur ia-a-nu* ŠUKU.ḤIA *lid-da-áš-šú li-ru-ub-ma é-su li-mur-ma lil-lik-ma liq-ba-áš-šú-nu-tu*, “Now, if there are no rations in the house of Ālī-lūmur, let him (my brother?) give him (Ālī-lūmur?) rations. Let him go in and inspect his house and go and speak to them” 1:18–22; *ma-ma-la* ŠUKU.ḤIA *šá* †ÉRIN.MEŠ-*ia*<sup>1</sup> ŠE.BAR x x †*ù(?)*<sup>1</sup> x x *it-tu š[u]-†bi-li*<sup>1</sup>, “S[e]nd me each and every bit of my workers’ provisions—wheat, [...], and [...]” 95:9–12; †*a*<sup>1</sup>-*na-ku i-de ki-i* †ŠUKU\*<sup>1</sup>.ḤI.†A<sup>1</sup> †*il-ba-áš-šú-ú*, “I myself know that allotments for sustenance exist” 97:25–26; *be-†ll* LÚ(?)<sup>1</sup>.ŠUKU-*ia* (context broken) 111:22

**kusippu** (*kusīpu*) “a type of bread”

See comment on No. 109:20

*ku-sip-pe-ti na-d*[*a-a*] *ki-i iš-šu-ú il-ta-par*, “The *kusippu*-breads are st[ored]. When they brought (them), he wrote” 109:20–22

**kutāḥu** see *bīt kutāḥi***kutallu** “backup, replacement”

GU<sub>4</sub> *at-tu-ú-a ku-tal ni-ri-šú* *ù* GU<sub>4</sub> *rit-ta it-ta-†šil*-*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

*ù ki-i ku-tal-†lu\**<sup>1</sup>-*ta šú-ú tu-kal da-šá-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

†*ki-i* †[†]a *pa-ni* †LÚ<sup>1</sup> *ka-†re-e*<sup>1</sup> †[†]a *maḥ-ra al-†kám-ma*<sup>1</sup> †KÙ<sup>1</sup>.BABBAR 1 MA.†NA x GÍN<sup>1</sup> *u me-†reš-ti gab-bi*<sup>1</sup> *a-†nam*<sup>1</sup>-*dak-†ka*<sup>1</sup>, “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; 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; *šá* <sup>m</sup>PAP-†*ia*<sup>1</sup> *ši-i* MU.7.KAM †GÁL(?) *ki-i* *la pa-an* <sup>m</sup>*Kab-ti-ia*<sup>1</sup> †*il*<sup>1</sup>-*lik*, “She belongs to Nāširiya. Seven years it was(?) that he did service for Kabtiya” 82:16–19

**la qāt** “from”See also *ina qāt*

sÍG.ĤÉ.ME.DA.KUR.†RA† †ù† †S[G.ZA†.GIN.KUR.RA *la* †ŠU††-[šú] †am-ħur†, “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*

NU 78:9; *la* 1:33; 2:5, 6, 15; 3:6; 4:21; 9:17, 25; 10:26; 11:6, 11; 15:12; 17:31, 33; 19:10, 13; 23:19, 33; 26:21, 22; 33:5, 7, 27; 35:30; 36:19; 37:10, 27, 29; 39:15; 40:25; 41:18; 42:8; 47:7; 55:10; 60:9, 25, 26; 63:19; 75:8, 30; 79:17; 81:16, 21; 83:18, 19, 33, 34, 43, 46; 84:7, 11, 12; 86:7, 10, 22, 28; 89:24; 91:17; 92:14, 22; 95:14, 15; 96:20, 24; 98:8; 101:11; 103:9; 104:8; 106:5, 7, 13, 15; 109:14; 110 r. 18', 20'; *la*(!) 47:17; 57:27; †*la*† 3:14; 19:19; 30:23; 35:7; 45:16; 47:13; 63:25; 66:23; 74:2; 81:33; 93:21; 101:13; †*la*(?)† 20:16; †*la*† 19:5; †*la*(?)† 110 r. 16'; †*la*† 7:8; 26:16; 44:16; 82:31; 104:13; †*la*(?)† 26:14; †*la*† 19:25; 26:10; 104:18

**lā dīnu** “without due process”

See comment on No. 23:9

*a-de-e-ni* AD *a-na* DUMU *it-ta-din* AN-ú *ki-i a-na-ku* ù *at-ta ni-par-†ra†-[a]s a-šar di-nu i-du-ú ù la dī-nu i-dab-bu-bu ina let* <sup>d</sup>EN *u* <sup>d</sup>AG *ul i-ṭib-ba-áš-šú*, “Our treaty—given father to son—by Heaven, you and I can not 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 Nabû” 23:5–10; *am-me-ni la dī-na ta-šap-par*, “Why are you writing about no due process?” 23:24

**lā kitta** “unjustly”See also *kittu*

1+*en-šú* 2-šú *la kit-ta-a aḥ-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 †la† sa-an-†qu†-[††] ŠEŠ-ú-a i-šap-†par†*, “Why is my brother sending unsubstantiated reports ...?” 74:2–3 (see also line 10)

**lahru** “ewe; flock”See also *immeru*, *šēnu*

<sup>d</sup>EN ù <sup>d</sup>AG *lu-ú i-du-ú* U, 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-†na†* <sup>m</sup>Mar-duk ŠEŠ-ú-a *liq-bi-ma* U, GIŠ.MÁ šá †††† *lu-še-bi-lam-ma †tab-ne-e†-tu i-na lib-bi lu-bé-en-†nu†*, “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

**lamādu** “to learn”In the idiom *ṭēm X lamādu*, “to learn the will, opinion, or mind of X”:

šá LÚ *šab-†tu†-tu šá taš-pur um-ma pu-ut-su-nu †maḥ†-[š]i a-du-ú lul-lik-ma ṭè-†e-mu†* AD.MEŠ-šú-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” 30:4–9

**lapân** “from, on account of”

*ki-i pa-an ŠEŠ-ía ma[ḥ-r]u ḥa-diš la-pa-an* LÚ.DAM.†GÀR† *lu-uš-šam-ma †lu†-še-†bi†-lak-ka*, “[N]ow if it su[it]s my brother, I will gladly convey her from the merchant and have (her) brought to you” 82:26–29; ù *a-ga-†nu† ki-i ta-b[u]-uk †la-pa-an* ZI.MEŠ *man-nu [p]u-ut-su-nu i-maḥ-ḥaš*, “But if you have [e]d these away (already), who is going to [k]eep them safe from the rebels?” 7:17–20; *la-IGI(?) É.AD-šú bi-lat †in(?)-na(?)†-[š]i(?)†-†ma(?)†*, “... tribute would be carried(?) off(?) from his clan” 6:15–16; *a-di a-šap(!)-pa-rak-ka* 30 UDU.NÍTA.†MEŠ† *la-pa-an* <sup>m</sup>NUMUN-[x(-x)] (erasure) *la*(!) *ta-šá-x(-*

x), “Until I write to you, don’t [...] the thirty sheep from Zēra-[...]” 47:14–17; [(DN)] *lu-ú i-du ki-i la lib-b[u-ú]* LÚ-su *lu ak-ta-ra-t[a]* šú-ú ù LÚ.DUMU šip-ri-šú *la il-la-kám-ma la-<sup>l</sup>pa-an<sup>l</sup> sa-ar-ta-at-tu* LÚ-a 1+en *la am-ḥu-ru* <sup>l</sup>šul-ú-ma KASKAL<sup>ll</sup> a-na GİR<sup>ll</sup>-šú *al-tak-nu*, “May [DN] know that I in fact did not detach[h](?) 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; *šá-la-a-n[u-a a-kan-na-k]a(?) sa-ár-r[u-tu la uš-š]á-bu ù* <sup>l</sup>la<sup>l</sup>-pa-<sup>l</sup>ni<sup>l</sup>-[šú-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-da-a-ta*, “Why is it that you are being negligent?” 20:23–25

**lemuttānu** “reprobate, evildoer”

For an analysis of the form *lemuttānātunu*, see the note to No. 1:30

*šá* ŠEŠ-ú-a a-na <sup>m</sup>Mu-ri i-qab-bu-ú *um-ma le-mut-ta-na-tu-nu mi-nam-ma šá* 1 MA.<sup>l</sup>NA KÙ.BABBAR<sup>l</sup> *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-ḥir-ma ki-lal-le-e* 1+en *ina lib-bi* <sup>l</sup>LÚ<sup>l</sup>.TUR.MEŠ <sup>l</sup>i<sup>l</sup>-*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

**lētu** “cheek; blade”

See also *ina lēt*

[n G]U<sup>l</sup>.MEŠ *u* 180 <sup>l</sup>LÚ<sup>l</sup>.ENGAR.ME[š] <sup>l</sup>šá<sup>l</sup> ŠEŠ-ia *lil-lik-ú-nu let ma-a-a-ri li-id-ku-ú*, “Let [n ox]en and 180(?) farmer[s] of my brother come and move the blades of the *mayyāru*-plows” 96:17–19

**libbātu** (pl. tantum) “anger”

In the idiom *libbāti X malû*, “to become angry with X”:

*i-na maḥ-ri-i šá-la-nu-uš-šú a-na* <sup>m</sup>AD-<sup>l</sup>l-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-še-bi-la-áš-šú um-ma ul-lam-ma lib-ba-ti-ia* ŠEŠ-ú-<sup>l</sup>a<sup>l</sup> <sup>l</sup>la<sup>l</sup> *i-mál-l[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; <sup>m</sup>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*, *iltēn ina libbi*, *ultu libbi*

*a-du-ú* ANŠE.KUNGA *šá a-ki-i lib-bi šá be-lí-ia a-<sup>l</sup>na<sup>l</sup> be-<sup>l</sup>lí-ia<sup>l</sup> 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 ṭu-bi pa-ni-ka um-ma URU Il-ta-zi-ni ki-i lib-bi-šú(!)-nu li-ru-bu ù lu-ṣu-ú*, “If it is good for you, say (to them): ‘May they come in and go out of Iltazinu as they please” 7:21–24; LÚ <sup>l</sup>A šip-ri<sup>l</sup>-ka <sup>l</sup>ú-ba<sup>l</sup>-[<sup>l</sup>a] *ḥi-iṣ-bi* <sup>l</sup>SA<sup>l</sup> *ḥa-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 malû*, “to become angry”:

[en]-<sup>l</sup>na<sup>l</sup> *lib-bi* <sup>l</sup>šá *be-lí-l-ia* [mim(?)]-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 *iltēn libbû*

*ul ki-i pi-i an-ni-i aq-bak um-ma* <sup>l</sup>[a] *ta-né-eḥ-ḥi-is-m[a] lib-bu-ú* LÚ *a-šib* <sup>l</sup>URU<sup>l</sup> *šá* EN.LÍL.KI ù LÚ.BÁRA.DUMU-ú-a *šá a-kan-na-ka a-na ḥúb-tu a-na é* <sup>m</sup>Ia-a-ki-ni *la il-lak*, “Didn’t I say to you: ‘You

must n[ot] withdraw, nor should any resident of Nippur or any of the people of Parak-māri who are there go away captive to Bīt-Yakīn ...?'” 19:4–10; *en-na* sĠG *ta-kil-ti bab-ba-n[i]-t[a]* sĠG *ár-ga-man-nu bab-ba-nu-ú* à sĠG *ta-kil-tu lib-bu-ú šá a-na TÚG mu-šip-tu šá ŠEŠ-ía i-maḥ-ḥa-ṣu ina ŠU*<sup>11</sup> *Muru ŠEŠ-ú-a lu-še-bil*, “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; [(DN)] *lu-ú i-du ki-i la lib-b[u-ú]* LÚ-su *lu ak-ta-ra-t[a]*, “May [DN] know that I in fact did not detac[h](?) one slave o[f] his” 17:27–29

**liginnu** “tablet (containing texts or excerpts)”

In the idiom *liginna qabû*, “to learn to read” (see comment on No. 83:14–15 and 47):

*am-me-ni* LÚ *qal-ḥa i-na lib-bi ap-pa-ru a-šib lil-ḥi-lil-kám-ma* NINDA.ḥi.ḥa *liš-bé-e-ma li-kul* à IM.ḠÍD.DA *it-ti* LÚ.ŠÁMAN.LÁ.MEŠ *liq-ḥi-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; *lu-ú* S[AL] *šá be-lí-ía* à LÚ *qal-lum-ma la im-me-rik-ka lil-li-[kám-ma]* IM.ḠÍD.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

**līmu** “thousand”

*qaq-qa-ra ki-i ni-ḥi-š-ri* 4 LIM à 1 ME, “The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits)” 98:14–15; *a-ḥa pa-an* ITL.BÁRA 2 LI[M(?)] LÚ *qin-na-a-ti a-ḥa pa-an ŠEŠ-ía il-la-ka*, “Before the month of Nisannu, two thous[and(?)] families will be coming to my brother” 1:22–25

**lišānu** “tongue”

*en-na* EME-šú *mit-tu ḥam(?)-me(?)-ni(?) i-na* Ḡ[RA]N.BAR *ta-ku-ḥus-si* à *ina ḥa-qap 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. *lātu*) “cow”

See also *alpu*, *bīru*

GU<sub>4</sub>.NÍNDA.MEŠ *ul-tu lib-bi ḥab(?)*.GU<sub>4</sub>.ḥi.ḥa [150+] ḠIŠ.APIN.ḠMEŠ *be-lí ḥi-iš-bat-am-ḥa*, “Let my lord take the young bulls from the cows (and also) one hundred and fifty(+) plows” 94:26–29

**lū** “be it” (precativ, concessive particle); “indeed” (asseverative particle)

*lu* 2:19; 17:29; 27:24; 40:3; 48:16; 51:3; 64:3; 69:3; *l[u]* 15:4; *lu-u* 1:3; 34:3; *lu-ú* 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; *lu-ḥi* 17:3; 61:3; 94:31; *ḥi-lu-ú* 17:22; 26:3; 96:4; *ḥi-lu-ú* 8:6; 48:3; 54:3; *[lu-ú]* 92:3; *lu* in *lu ul-te-bi-<lak->ka* 55:11; in *lu-ḥir-ma* 63:13; in *lu-še-bi-la-áš-šú* 63:21

**lū ... lū** “either ... or”

*ki-i a-na ḥu-bi be-lí-ía šak-na* 2 LÚ *qal-la-lu-tu lu-ú šá ḥi-lu-la-a lu-ú šá ḥi-sag-ḡil-ú šá mam-ma i-na lib-bi-š-ri-šá a-na ḥu-bi be-lí-ía šak-na* à *lu-ú a-me-lut-tu mim-ma šá be-lí-ía lu-ú ḥi-ru-tu lu-ú ḥi-ḥi-bi-DÜG.GA lu-ú šá ḥa-du-ú be-lí li-bu-[kám-ma li]l-lik a-na-ku pu-us-su-nu na-šá-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 Tīrūtu, or the woman Qibi-dumqī, or whomever my lord prefers. I myself a[m] acting as their guarantor” 83:25–32

**lū ... u** “whether ... or”

*be-lí liš-pu-ram-ma lu-ú* S[AL] *šá be-lí-ía* à LÚ *qal-lum-ma la im-me-rik-ka lil-li-[kám-ma]* IM.ḠÍD.DA *liq-bi*, “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

**lubīru** (*lubēru*) (a type of garment)

See comment on No. 35:13

*ḫab-tak ù ʿa¹-[n]a pa-an-i-ʿka¹ at-tal-ka ʿlu¹-[b]i-ra ul tu-kát-tam-ʿan-ni-ì¹*, “(If) I was robbed and came t[o] you, you wouldn’t even cover me with a ro[b]e” 35:12–14

**maʾādu** (*mādu*) “to be plentiful, much, numerous”

See also *maʾda* (adv.), *maʾdu* (adj.), *maʾdû* (s.)

*ki-i ma-ad KÙ.BABBAR šá ina muḫ-ḫi-ʿšú¹-nu a-par-ra-ʿsu¹ a-na ʿšU¹¹-ia i-ṭir*, “If it is much silver that I should set aside for them, pay it to me” 30:10–13; LÚ.ENGAR.MEŠ šá ši-i-ḫu um-ma kur-ban-nu ši-i-ḫu(!) *ma-a-da ki-i la pa-áš-ra ul ṭa-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; *ʿia-nu-a¹-ma šu-bil sĠG.ʿḫE¹.ME.DA.KUR.RA u sĠG.ZA.GĪN.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

**maʾda** (adv.) “very”

See also *maʾādu*, *maʾdu* (adj.), *maʾdû* (s.)

*La-qí-pu ul-tu KUR.NIM.MA.KI it-tal-ka 3 ṣa-ma-da šá ANŠE.KUNGA.MEŠ it-ti-šú i-tab-ka ma-a-da ba-nu-ú*, “Lāqīpu came from Elam. He brought three teams of mules with him. They are of very good quality” 57:8–10; LÚ *a-mi-[lu-tu a]-ga-a\* šá i-bu-[ka] ma-a-da ʿba-na¹-[a]*, “[Th]ese sla[ves] whom he le[d here] are of very good qual[ity]” 45:23–25; *ma-a-da* (context broken) 101:14

**maʾdu** (adj.) (*maʾda*, undeclined) “many, numerous, large”

See also *maʾādu*, *maʾda* (adv.), *maʾdû* (s.)

*ʿLÚ¹.KÁ.DINGIR.RA.KI.ʿMEŠ¹ ma-a-da šá a-kan-na i-du-in-ni*, “There are many men of Babylon who know me here” 83:34–35; *ma-a-da ši-bu-ut ana be-lí-ia a-na-áš-šú*, “Great is the desire which I am conveying to my lord” 102:19–20; *ʿi¹-na ʿlib¹-bi ʿLÚ¹-ti.ʿMEŠ¹ ʿù LÚ qal-la¹-lu-ti ʿpaq-du¹-nik-ka ma-a-du-ú-t[i]*, “Among the slave men and slave boys are man[y] who should be handed over to you” 74:28–31

**maʾdû** (s.) “large quantity, plenty, much”

See also *maʾādu*, *maʾda* (adv.), *maʾdu* (adj.)

*ú-de-e ʿgab(?)¹-[bi] sĠG qa\*-tar-ra-a-ʿti¹ ù ʿKÁ¹ qul-mu-ú AN.ʿBAR¹ it-ti-šu(!?) i-šá-ʿa¹ ma-a-da aḫ-pir-šú*, “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; *dul-la-ka šá te-ep-pu-uš ʿma¹-a-da lu-ú ba-na*, “There is a great deal of work for you to do. Let it be good” 92:25–27; *ki-i áš-m[u-ú um(?)¹-ma] i-na ʿEN.LÍL¹.KI ma-a-da šá ʿx¹ [x (x)] ù LÚ Ga-a-mu gab-bi a-na m[uh(?)¹-ḫi(?)¹] LÚ Ru-bu-u it-ʿtal¹-ku*, “So I have hea[r]d: ‘In Nippur, many of the [...] and all the people of Gāmu have gone ov[er](?) to the Rubuʾ tribe’” 83:4–7

**madādu** “to measure out”

See also *šaqaḷu*

*šá ši-ib-šú šá be-lí iš-pur a-du-ú aḫ-tir DUMU šip-ri šá be-lí-ia it-ti ʿSUM.NA-a lil-lik-ma ŠE.BAR li-in-du-ʿdu¹-[ma] li-i[š-šu]*, “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] trans[port it]” 102:5–11

**madaktu** “campaigning army”

See also *gudūdu*, *šābū ša qašti*

*áš-šú ṭe-e-me šá LÚ Kal-du šá ŠEŠ-ú-a iš-pu-ra LÚ ma-dak-tu gab-bi i-de-ek-ku-ú*, “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[Á] me-reš-ti la ta-p[et-te] ANŠE.A.AB.BA ZÚ.LUM.ʿMA¹ in-da-am-ma ab(!)-kám-ma\* al-ka a-di la LÚ ma-dak-ti ta-kaš<sup>á\*</sup>-šá\*-du\**, “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" 39:14–19

**maddattu** see *mandattu*

**mâdu** see *ma'âdu*

**magarru** "wagon"

See also *narkabtu*

ù *mam-ma ina pa-an* LÚ.ARAD.É.GAL.MEŠ *ia-a'-nu-um-<sup>1</sup>ma<sup>1</sup>* GIŠ.<sup>1</sup>ÜR<sup>1</sup>.MEŠ *giš-tal-li* GIŠ.SAG.KUL BABBAR GIŠ *ši-i-pi* ù GIŠ.UMBIN *ul i-nam-din-áš-<sup>1</sup>šú<sup>1</sup>*, "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; *áš-šú* GIŠ.KÍN *ma-gar-ra šá šeš-ú-a i[š-ku]n a-du-<sup>1</sup>ú<sup>1</sup>* aḥ-[t]ir, "Concerning the *kiškanû*-wood for wagon(s) which my brother de[posit]ed (with me)—I have now rea[d]ied (them)" 63:4–6

**magāru** "to consent, to agree, to accept a proposal"

*a-na* <sup>1</sup>[x-x(-x-x)] *ki-i a-<sup>1</sup>qabl-b[i] um-ma a[l-kám-ma] it-ti a-ḥa-m[eš] ni-i[l]-lik u ul i-man-gur*, "Whenever I sa[y] to [PN]: 'C[ome here and] let us go togeth[er],' he does not agree" 61:9–14; LUGAL *i-ta-ri um-ma KÙ.BABBAR-ma i-iš ul i-man-gur um-ma ANŠE.KUNGA.MEŠ bab-ba-nu-ú-<sup>1</sup>tu<sup>1</sup>* *ab-ka-nim-ma <sup>1</sup>id<sup>1</sup>-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; <sup>m</sup>*Gu-lu-šú um-ma 1+en ša-ma-da ab-ba(!)-ka <sup>m</sup>La-qi-pu ul i-man-gur um-ma ul a-nam-di-ka*, "Gulūšu says: 'I will lead away one team.' Lāqīpu won't consent and says: 'I will not give (it) to you'" 57:10–12; <sup>k</sup>*ki-i<sup>1</sup>* <sup>md</sup>*AG-ba-ni la i-man-gu-ru-ú-ma la i-šap-pa-rak-ka <sup>1</sup>am<sup>1</sup>-me-<sup>1</sup>ni<sup>1</sup>* *dul-la qa-tu-ú*, "If Nabû-bāni does not agree, and he does not write to you, why should service come to an end?" 26:20–23; <sup>1</sup>*ma<sup>1</sup>-ḥi-ra-a-ti <sup>1</sup>šá* ŠE.BAR <sup>1</sup>*šE*.GIŠ.Ì.MEŠ *šá be-lí [iš-pu-ra] [L]Ú.<sup>1</sup>DAM<sup>1</sup>.GÀR ul i-man-<sup>1</sup>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 se[ll ...]" 97:13–16

**maḥāru** "to receive, accept, buy" (G); "to offer" (D); "to treat the same way" (Š)

**G-stem:** *la ta-maḥ-ḥar* 40:25; *a-maḥ-ḥar-ka* 79:12; *a-maḥ-ha-ru-ku* 69:24; *in-da-ḥar* 57:23; *ta-an-da-ḥar-šú-nu-tu* 2:28; <sup>1</sup>*in<sup>1</sup>-da-ḥar-ú-ni* 90:21; *am-ḥur* 53:19; <sup>1</sup>*am-ḥur<sup>1</sup>* 45:11; *la am-ḥu-ru* 17:33; *an-ḥu-<sup>1</sup>ram<sup>1</sup>-ma* 60:17; *in-ḥu\*-ru-ú-nu* 39:7; *mu-<sup>1</sup>ḥur<sup>1</sup>* 55:13; *m[u-ḥur]* 53:28; *muḥ-ru* 60:15; *mu-ḥur-šú* 79:14; 101:10; *muḥ-ram-ma* 1:35; 10:12; 40:8; 49:13; 52:6; <sup>1</sup>*muḥ<sup>1</sup>-ram-ma* 10:12; <sup>1</sup>*muḥ-ram<sup>1</sup>-ma* 44:11; *mu-ḥur-am-ma* 50:7; <sup>1</sup>*lu-um<sup>1</sup>-ḥur* 46:16; *lum-<sup>1</sup>ḥur<sup>1</sup>* 90:16; *lum-ḥur-am-ma* 36:8; [*lum*]-<sup>1</sup>*ḥur<sup>1</sup>-am-ma* 40:17

In the idiom (*ana/la*) *pān X maḥāru*, "to suit X, to be suitable for X":

*pa-an be-lí-ia maḥ-r[a]* ANŠE.KUNGA.MEŠ *bab-<sup>1</sup>ba<sup>1</sup>-nu-ú-ti <sup>1</sup>a-na be-lí-ia <sup>1</sup>lu-ú-še<sup>1</sup>-bi-li*, "(If) it suit[s] my lord, let me send fine mules to my lord" 58:14–19; *ḥa-an-ṭiš be-lí liš-pu-ram-ma ma-la* GURUŠ.<sup>1</sup>MEŠ <sup>1</sup>*šá<sup>1</sup>* *pa-<sup>1</sup>ni<sup>1</sup>* [*be-lí-ia*] <sup>1</sup>*maḥ<sup>1</sup>-ru* <sup>1</sup>*lu<sup>1</sup>-bu-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; <sup>1</sup>*ù ki<sup>1</sup>-i kit-ti šú-ú* KILAM-*ia la [ba-n]u šá pa-an be-lí-ia<sup>1</sup>* *maḥ-ra be-lí <sup>1</sup>liš<sup>1</sup>-pu-<sup>1</sup>ram-ma<sup>1</sup>*, "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; <sup>1</sup>*me-reš-ti<sup>1</sup>* *bab-ba-n[i-ti] <sup>1</sup>muḥ-ram<sup>1</sup>-ma ina é <sup>1</sup>šá<sup>1</sup>* <sup>1</sup>*a-na<sup>1</sup>* *pa-ni-ka [ma]ḥ-<sup>1</sup>ra<sup>1</sup>* [*li-i-li-i*], "Buy a fine-qual[ity] consignment, and then [let] it go up in value in a house [that su]its you" 44:10–14; *ki-i pa-an šeš-ia<sup>1</sup>* *ma[ḥ-r]u ḥa-diš la-pa-an* LÚ.DAM.<sup>1</sup>GÀR<sup>1</sup> *lu-uš-šam-ma <sup>1</sup>lu<sup>1</sup>-še-<sup>1</sup>bi<sup>1</sup>-lak-ka*, "[N]ow if it su[it]s my brother, I will gladly convey her from the merchant and have (her) brought to you" 82:26–29; *ù ki-i pa-ni be-lí-ia<sup>1</sup>* *ma-ḥír um-ma lu-uk-li-ši šup-ram-ma* <sup>md</sup>UTU-APIN-*eš a-kan-ni <sup>1</sup>lu<sup>1</sup>-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; *ki-i pa-ni-ka maḥ-ḥír* ḤA.LA-*a ina lib-bi šu-kun*, "If it suits you, put my share in" 34:26–27; [*m*]*a-qar-ra-ti* 3 <sup>1</sup>GÍN<sup>1</sup> *ki-i [p]a-an be-lí-ia maḥ-<sup>1</sup>ru<sup>1</sup>* [*a*]-*na [pi<sup>1</sup>-i <sup>1</sup>šá<sup>1</sup>* *ana*

1 GÍN *lu-ḥir-[ma a-n]a [b]e-lt-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; <sup>1</sup>ki-i<sup>1</sup> [l]a pa-ni <sup>1</sup>LÚ<sup>1</sup> ka-<sup>1</sup>re-e<sup>1</sup> [l]a *maḥ-ra al-<sup>1</sup>kám-ma<sup>1</sup>* <sup>1</sup>KÙ<sup>1</sup>.BABBAR 1 MA.<sup>1</sup>NA X GÍN<sup>1</sup> *u me-<sup>1</sup>reš-ti gab-bi<sup>1</sup> a-<sup>1</sup>nam<sup>1</sup>-dak-<sup>1</sup>ka<sup>1</sup>*, “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:** 4½ MA.NA *ki-i pi šá* KILAM *a-kan-<sup>1</sup>na-ka<sup>1</sup> muḥ-ḥi-ram-<sup>1</sup>ma<sup>1</sup> šú-bil*, “Offer me (an amount worth) four and one-half minas according to the rate of exchange there and send (it)” 51:25–28

**Š-stem:** *u mim-mu-ú ṭè-e-mu šak-na-a-ti gab-bi lu-šam-ḥi-i-ri*, “And you make all kinds of reports—Should I treat them all the same way?” 92:30–32

**maḥāšu** “to strike; to weave”

*en-na* SÍG *ta-kil-ti bab-ba-n[i]-t[a]* SÍG *ár-ga-man-nu bab-ba-nu-<sup>1</sup>ú<sup>1</sup> à* SÍG *ta-kil-tu lib-bu-ú šá a-na* TÚG *mu-šip-tu šá ŠEŠ-ia i-maḥ-ḥa-šu ina šU<sup>11</sup> <sup>m</sup>Mu-ru ŠEŠ-ú-a lu-še-bil*, “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

In the idiom *pūt X maḥāšu*, “to guarantee the safety of X” (see comment on No. 7:20):

*à a-ga-<sup>1</sup>nu<sup>1</sup> ki-i ta-b[u]-uk [l]a-pa-an* ZI.MEŠ *man-nu [p]u-ut-su-nu i-maḥ-ḥaš*, “But if you have [e]d these away (already), who is going to [k]eep them safe from the rebels?” 7:17–20; *šá LÚ šab-<sup>1</sup>tu<sup>1</sup>-tu šá taš-pur um-ma pu-ut-su-nu <sup>1</sup>maḥ<sup>1</sup>-[š]i a-du-ú lul-lik-ma ṭè-<sup>1</sup>e-mu<sup>1</sup>* AD.MEŠ-šú-*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” 30:4–9

**maḥīru** “price, rate of exchange, equivalent; market stall, market place”

See also *bāb dūri*

4½ MA.NA *ki-i pi šá* KILAM *a-kan-<sup>1</sup>na-ka<sup>1</sup> muḥ-ḥi-ram-<sup>1</sup>ma<sup>1</sup> šú-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-ú* 2 MA.NA <sup>1</sup>KÙ.BABBAR *ina šU<sup>11</sup> <sup>m</sup>Ba-la-ṭu ul-te-bi-lak-ka* GIŠ.KÍN <sup>1</sup>muḥ<sup>1</sup>-ram-ma *kin-<sup>1</sup>nu<sup>1</sup> a-<sup>1</sup>na pi<sup>1</sup>-i* KILAM <sup>1</sup>ḥa-a-<sup>1</sup>tu<sup>1</sup>, “Now I have sent you two minas of silver in the hands of Balātu. Buy and certify for me *kiškanû*-wood—according to the cash price” 10:10–13; SÍG.ḪIA *šá LÚ Pu-qu-du ul ba-na-a u* KILAM-*šī-na ul ba-na* SÍG.ḪIA *šá LÚ La-ḥe-e-ri ba-na-a à* KILAM-*šī-na ba-na*, “The wool of the Puqūdians is not good, and its price is not good. The wool of the Laḥīrians (on the other hand) is good, and its price is good” 46:16–22; <sup>1</sup>áš<sup>1</sup>-šú KILAM <sup>1</sup>URU(?)<sup>1</sup> *šá ŠE.GIŠ.ì šá [be]-<sup>1</sup>l<sup>1</sup> [i]š-pur a-na* 1 PI 2 BÀN *ŠE.GIŠ.ì* BABBAR.MEŠ *i-na KÁ BÀD i-na[m-di]-<sup>1</sup>nu<sup>1</sup>*, “Concerning the town’s(?) price for sesame about which my [lo]rd [w]rote—they were se[ll]ing white sesame for one *pānu*, two *sūtu* (per mina) in the town gate” 53:6–10; <sup>1</sup>à *ki<sup>1</sup>-i kit-ti šú-ú* KILAM-*ia la [ba-n]u šá pa-an be-lt-ia maḥ-ra be-lí* <sup>1</sup>liš<sup>1</sup>-*pu-<sup>1</sup>ram-ma<sup>1</sup>*, “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; <sup>1</sup>ma<sup>1</sup>-*ḥi-ra-a-ti* <sup>1</sup>šá ŠE.BAR *ù<sup>1</sup> [ŠE].GIŠ.ì.MEŠ šá be-lí [iš-pu-ra]* [L]Ú.<sup>1</sup>DAM<sup>1</sup>.GÀR *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 se[ll] ...” 97:13–16; *ma-a-<sup>1</sup>-da aḥ-pir-šú* <sup>1</sup>kit<sup>1</sup>-*ta a-kan-na-ka* KI.<sup>1</sup>LAM-*ia* *aḥ-mid*, “I’ve already cleared out much of it. In truth, I’ve covered over my market stall there” 35:25–27; <sup>1</sup>ŠE<sup>1</sup>.BAR *a-na <sup>m</sup>AG-<sup>1</sup>Á<sup>1</sup>.[GÁL] i-din-ma a-na É ḥa-du-ú lid-din man-nu ki-ma ma-ḥi-ri i-<sup>1</sup>šaql-qa-a*, “Give the wheat to Nabû-[ē] and let him sell to the house which he prefers. (But) who will offer a higher price than the market place?” 37:20–24

**maḥrû** “earlier, before”

See also *ina maḥri*

<sup>1</sup>KÙ.BABBAR *šá maḥ-ri-[i] a-du-ú* <sup>1</sup>KÙ.BABBAR *a-<sup>1</sup>na ŠEŠ<sup>1</sup>-[ia] at-ta-din ḥa-<sup>1</sup>an<sup>1</sup>-[tiš]* GIŠ.KÍN *šu-bi-la*, “The silver is as befor[e]. Now I have given the silver to [my] brother. Quic[kly], send me *kiškanû*-wood” 10:20–23

maj(j)āru see *mayyāru*

makkūru “treasury, wealth, estate”

See also *būšu*; for discussion see comment on No. 97:28–29

*a-ga-[a] [NIG].IGA<sup>1</sup> LÚ šá be-lí-šú ri-mu-[tu] [i-ri]-mu-[šú]*, “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-ú ŠE.BAR ma-la še-ba-a-ti\* lu-ú-še-bi-lak-ka*, “Now let me send you as much wheat as you want” 51:20–22; *ù húb-tu ma-la iḫ-tab-tu-nu pu-ṭu-ru ina šu<sup>II</sup>-šú-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<sup>1</sup> *ma-la na-šá-a-ti [a-na] mam-ma la ta-nam-din [gab]-[bi] a-na-ku a-kám-mis*, “Don’t sell any of the iron which you are carrying [to] anybody. I myself will collect it [al]l” 41:17–19; *ṭup-pa-a-nu an-nu-tu ma-la áš-pu-rak-ka [ta]-[mu-ú]-ru*, “Have [you s]een all these tablets that I’ve sent you?” 71:10–13; *en\*-na\* AN\*.BAR\* [ma-I]a be-lí še-bu-ú [liš-pu]-ram-ma [a-na be]-lí-ia [lu-še]-bi-li*, “Now my lord [should wr]ite to me for [as mu]ch iron as he wants so that [I can se]nd (it) [to] my [lo]rd” 41:32–36

In the compound conjunction *mala ša* (see comment on No. 48:12–13):

*šu-pur-ma ma-la šá ḫa-da-a-ta SÍG.ḪIA ina šu<sup>II</sup>-šú 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]l [aq<sup>1</sup>-bi um-ma ma-la šá [še-ba-a-ta] ul-tu KUR.NIM.MA.[KI ib-ba-ka]*, “Did I [no]t say as fo[llows]: ‘All that [you desire he will bring] from Ela[m]?’” 43:9–11; *u<sub>x</sub>-mu šá a-na pa-ni-ka it-[tal]-[ku]-ú ma-la šá [ḫa-du]-ú li-iš-bat*, “When he go[e]s 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-ú gab-bi-šú me-reš-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*, *yāmātu*

*ma-la(!) [š]i-[bu]-ú-ti šá be-lí-ia [šá iš-p]ur u GIŠ.KAK.MEŠ [a-na be-lí-ia] ú-[šeb-bil]*, “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 KÙ.BABBAR-ka šá i-na pít-ḫi i-na eq-li-ka ši-il-mu mam-ma la i-par-[rak]-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 ù GIŠ.ŠÀ.KAL šu-bi-la*, “Now send me every single part of my chariot—*šaššūgu*-wood and *šakkullu*-wood” 33:32–35; <sup>d</sup>EN [ki-i *ma-la*] UD.MEŠ šá bal-[ṭa-nu a]-de-[e] šá it-ti a-ḫa-meš mìn-su nu-[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; *ma-la me-reš-ti-[šú-nu] šá taš-[kun gab-bi at]-ta-din*, “Every single item of [their] consignment which you stored I have sold” 45:4–5; *ma-la an-ni-i [KÙ].GI (= qu<sub>x</sub>-tāru) šá GEŠTU<sup>II</sup> i-na šu<sup>II</sup> 1\*+en ina lib-bi DUMU.MEŠ URU [šá] a-na i-si-in-na a-na EN.[LÍL.KI] il-la-ka ŠEŠ-ú-a lu-ú-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; *ḫa-an-ṭiš be-lí liš-pu-ram-ma ma-la GURUŠ.[MEŠ] [šá] pa-[ni] [be-lí-ia] [maḫ]-ru [lu]-bu-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; *ma-la-a [ÉRIN.MEŠ] šá it-ti-ka [li]-tab-ka [ba]-ṭu-šú-nu [li-i]t-tab-[šú-ú]*, “Let each and every man who is with you be brought back (alive)” 29:21–25

In the expression *mala agannī 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 LÚ.DUMU šip-ri šá 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 É.DINGIR ul ú-ban-ḫnu*<sup>1</sup>, “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.MEŠ* <sup>1</sup>LÚ<sup>1</sup>.DUMU *šip-ri-ka ul am-mar ù 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

**malagannî** see *agannû*, *mala* (prep.)

**malāḫu** “boatman”

<sup>md</sup>[UTU]<sup>1</sup>-*eri-ba LÚ.MA.LAḫ*<sub>4</sub> <sup>1</sup>[it]<sup>1</sup>-*ti-ka a-šap-par-ma* <sup>1</sup>MU LÚ<sup>1</sup> *sar-ru-ti-šú* <sup>1</sup>[i]<sup>1</sup>-*qab-bak-ka ù* <sup>1</sup>[5+]<sup>1</sup> GÍN KÙ.BABBAR *ta-nam-da-áš-šú*, “I will send Šamaš-erība, 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.ḪIA *šá* <sup>1</sup>ÉRIN.MEŠ-*ia*<sup>1</sup> ŠE.BAR x x <sup>1</sup>[ù(?)]<sup>1</sup> x x *it-tu š[u]-[bi-li]*<sup>1</sup>, “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 *libbāti X malû*, “to become angry with X”:

*i-na maḫ-ri-i šá-la-nu-uš-šú a-na* <sup>md</sup>AD-*Īl-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-še-bi-la-áš-šú um-ma ul-lam-ma lib-ba-ti-ia* ŠEŠ-*ú-[a]* <sup>1</sup>[la]<sup>1</sup> *i-mál-I[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; <sup>md</sup>Ki-*di-ni lib-ba-ti-ka la i-ma-li*, “Kidinnī must not become angry with you” 37:25–27

In the idiom *libbu malû*, “to become angry”:

<sup>1</sup>[en]-<sup>1</sup>[na]<sup>1</sup> *lib-bi* <sup>1</sup>šá *be-l[ia]* <sup>1</sup>[mim(?)]-*ma(?)*] *la i-ma-al-lu-ú*, “[No]w [my] lord must not [on any account(?)] become angry” 110 r. 19’–20’

**D-stem:** ḪA.L[A] <sup>1</sup>DINGIR *mu-li* <sup>1</sup>šá *tu-l-ša-ra[p]* <sup>d</sup>EN <sup>d</sup>AG ù *É-a* <sup>1</sup>[la]<sup>1</sup> *ik-kal*, “Allot the god a full sha[re]. That which you score[h], Bēl, Nabû, and Ea may not eat” 66:20–23

**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; <sup>1</sup>mam<sup>1</sup>-*ma* 59:13; *mam-[ma]* 84:6

**mammanû-** “belonging to”

See comment on No. 24:21

*ù* 10-*šú* 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

**manātu** (*mannātu*) “accounting”

See comment on No. 63:11

*ak-ka-i a-na-pil man-na-ta-a ú-šeb-bi-la[k]*, “How will I be paid? Should I send y[ou] my accounting?” 63:10–12

**mandattu** (*maddattu*) “tribute”

See also *ḫītu* (B), *šibšu*

*al-kám-ma áš-ḫú*<sup>1</sup> *ib-bu-un-ḫni*<sup>1</sup> *ni-in-šá-[ma]* *i-na sar-r[i]* *bi-lu-tu-ú ù man-da-at-t[a]* *ina muḫ-ḫi-ka ni-iš-kun la ta-pal al-kám-ma a-kan-na dul-la-ka e-pu-uš*, “Come now. Inasmuch as we have carried (it as) o[ur] deficit, have we criminal[ly] imposed tribut[e] upon you? Don’t answer. Come and do your work here” 9:10–19

**mandētu** (*mandēsu*) “information”

See comment on No. 72:16

<sup>m</sup>S[U-<sup>d</sup>AMAR.U]TU DUMU <sup>m</sup>MU-Š[EŠ *ana*] *man-de-<sup>l</sup>si<sup>l</sup> ki-i áš-<sup>l</sup>pur<sup>l</sup> <sup>m</sup>x-x-x ip-ti-<sup>l</sup>si<sup>l</sup>-[šú-ma i-na] URU *Hi-in-da-[a-nu] id-di-nu-šú*, “When I sent Er[ība-Mard]uk, son of Nādin-a[hi, for] information, [PN] hid [him, and then] they sold him [in] Hīndā[nu]” 72:15–20*

**mannātu** see *manātu*

**mannu** “who, whoever”

*man-nu* 7:19; 10:29; 37:23; 70:5; 92:23; 103:24; *man-ni* 111:13; *man-nu ki-i* 2:18; *man-nu šá* 19:14; 27:27–28; *man-<sup>l</sup>nu<sup>l</sup> šá* 36:12–13; <sup>l</sup>*man-nu<sup>l</sup> šá* 6:7–8; [*m*]an-nu šá 97:22

**manû** (A) “mina”

MA.NA 1:34; 10:10; 21:16; 46:22; 49:12; 50:6; 51:8, 10, 25; 52:6; 53:16; 56:12; 60:9; 62:5; 68:7, 8, r. 3'; 79:6, 11; 96:12; MA.<sup>l</sup>NA<sup>l</sup> 1:31; 40:6; 44:17; MA.N[A] 72:21; <sup>l</sup>MA<sup>l</sup>.NA 75:26; <sup>l</sup>MA.NA<sup>l</sup> 44:9; <sup>l</sup>MA<sup>l</sup>.<sup>l</sup>NA<sup>l</sup> 109:11; <sup>l</sup>MA<sup>l</sup>.NA-ú 46:25

**manû** (B) “to recount, hand over, deliver up to”

*i-da-tum<sub>4</sub>-ma ul-tu ina é* <sup>md</sup>AG-SILIM LÚ šá <sup>m</sup>BA-šá-a a-na mas-su-ta a-na-<sup>l</sup>ku<sup>l</sup> u <sup>m</sup>BA-šá a-na a-<sup>h</sup>a-<sup>l</sup>meš<sup>l</sup> ni-il-li-<sup>l</sup>ku<sup>l</sup> u at-ta šá UGU a-su-mit-ti ina pa-ni-iá *tam-nu-ú en-na gal-la šú(!)-ú mi-iq-ti ina muḥ-<sup>h</sup>i-šú*, “This is to attest that after Iqīša and I had come together in the House of Nabû-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; <sup>md</sup>EN-SILIM-im la tu-maš-šar-ma a-na di-na-a-ti la *i-man-ni-ka ki-li-šú-ú-ma*, “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 <sup>l</sup>GÍN<sup>l</sup> ki-i [*p*]a-an be-l<sup>l</sup>-ia maḥ-<sup>l</sup>ru<sup>l</sup> [*a*]-na [*p*i-<sup>l</sup>i-šá<sup>l</sup> ana 1 GÍN lu-<sup>h</sup>ir-<sup>l</sup>ma a-na [*b*]e-l<sup>l</sup>-ia lu-še-bi-<sup>l</sup>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; *it-ti <sup>h</sup>up-<sup>l</sup>pi-iá<sup>l</sup> 8 GIŠ.UMBIN.MEŠ a-na <sup>l</sup>be-l<sup>l</sup>-ia <sup>l</sup>ul<sup>l</sup>-te-bi-<sup>l</sup>li<sup>l</sup>*, “With my tablet I have sent to my lord eight bundles” 97:35–37

**marāru** see *murruru*

**marratu** “sea”

In the compound *mê marrat*: “saltwater”:

*ul ki-i pi-i an-ni-i taq-<sup>l</sup>bi<sup>l</sup> um-ma a-na <sup>l</sup>UGU<sup>l</sup> GIŠ.GIGIR-ka šá i-na šal-ta ina AMBAR A.MEŠ mar-rat šab-ta-tu la ta-<sup>h</sup>ar-ra-aš 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

**marru** “shovel, spade”

a-na E[N.LÍL.KI] ki-i a[*l*-lik] a-na b[e-<sup>l</sup>l-ia] dul(!)-la [e-pu-uš] i-na muḥ-<sup>l</sup>hi-ia<sup>l</sup> 5 AN.BAR mar-ra-a-<sup>l</sup>ti<sup>l</sup> be-l<sup>l</sup> lu-ú-še-bil, “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 <sup>l</sup>áš<sup>l</sup>-šú AN.BAR mar-ra-a-ti a-na be-l<sup>l</sup>-ia áš-pur*, “It is urgent! Concerning iron shovels I have written to my lord” 102:21–23

**mār āli** “citizen, native of a city/town/settlement”

See also *āšib āli*

*u<sub>4</sub>-mu-us-su man-nu DUMU URU šá a-tam-mar šul-mu šá ŠEŠ-ia a-šá-a-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-i <sup>l</sup>KÙ<sup>l</sup>.GI (= qu<sub>x</sub>-tāru) šá GEŠTU<sup>l</sup> i-na šU<sup>l</sup> 1\*+en ina lib-bi DUMU.MEŠ URU <sup>l</sup>šá<sup>l</sup> a-na i-si-in-na a-na EN.<sup>l</sup>LÍL.KI<sup>l</sup> il-la*

*ka šeš-ú-a lu-ú-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; *a-du-ú LÚ.EN.LÍL.KI.[MEŠ<sup>1</sup> šá ŠEŠ.MEŠ-šú-nu DUMU.[MEŠ<sup>1</sup> hab-tu il-tap-rak-[ka]*, “Now the people of Nippur—those whose brothers are the citizens who have been plundered—have written to y[ou]” 18:15–17 DUMU TIN.TIR.KI 28:9; DUMU DUMU *Bar-sipa.KI* 12:25

**mār šipri** “messenger”

LÚ.DUMU *šip-ri* 107:6, 9; LÚ.DUMU *šip-ri.MEŠ* 43:7; LÚ.DUMU *šip-ri-šú* 17:30; [LÚ.D]UMU *šip-ri<sup>1</sup>-[šú]* 26:13; LÚ.DUMU *šip-ri-ka* 39:22; [LÚ<sup>1</sup>.DUMU *šip-ri-ka* 71:5; LÚ.DUMU *šip-ri-ia* 10:7; 22:6, 11; 49:6; [LÚ.DUMU *šip-ri<sup>1</sup>-ia* 110:6; LÚ.DUMU *šip-ri-ku-nu* 43:25; LÚ.DUMU *šip-ri.MEŠ-šú-nu* 20:26; DUMU *šip-ri* 102:7; DUMU *šip-ra-a\** 69:25; LÚ [A *šip-ri<sup>1</sup>-ka* 72:11; [LÚ<sup>1</sup> A *šip-ri-ka* 33:17; LÚ.A.KIN 62:18; 64:16; LÚ.A.[KIN<sup>1</sup> 23:14; [LÚ].[A<sup>1</sup>.KIN 108:7; LÚ.A.KIN-*ka* 23:12; LÚ.A.KIN-*ia* 5:16; LÚ.DUMU.KIN 34:10; 77:18; LÚ.DUMU.KIN-[*ka*<sup>1</sup> 85:17; [LÚ.DUMU<sup>1</sup>.KIN-*ka* 18:18; DUMU.KIN 17:5; DUMU.LÚ.KIN 5:15

**māru** “son”

See also *abu*, *bīt abi*, *bītu*, *mār āli*, *mār šipri*, *qinnu*

*ul-tu UGU u<sub>4</sub>-mu a-ga-a a-na DUMU\* šá be-lí-ia at-tu[r]*, “From this day forth I have beco[me] a son of my lord” 59:22–24; *a-de-e-ni AD a-na DUMU it-ta-din AN-ú ki-i a-na-ku ù at-ta ni-par-[ra<sup>1</sup>]-[a]*s, “Our treaty—given father to son—by Heaven, you and I can not bre[a]k (it)” 23:5–7; *ul-tu re-ēš ÉRIN.MEŠ-ku-nu ù DUMU.MEŠ-ku-nu ni-i-nu*, “From the beginning we have been your servants and your sons” 80:4–5

D[UMU-*k*]ám 23:2; DUMU-*ia-a-ma* 71:3; DUMU-*ia-a-[ma<sup>1</sup> 9:4; DUMU-[iá<sup>1</sup>-ma* 25:4; [DUMU-*ia-a-ma<sup>1</sup> 79:3; DUMU <sup>m</sup>Da-bi-bi* 38:25; DUMU <sup>m</sup>Ga-ḫal 38:28; DUMU <sup>m</sup>[Ga-ḫal<sup>1</sup> 38:29; DUMU <sup>m</sup>x\*-x\*-a\* 55:15; [DUMU<sup>1</sup> <sup>m</sup>Ina-PA.ŠE.KI.Ù.TU 38:31; DUMU <sup>m</sup>A-ḫu-lap-<sup>d</sup>AMAR.UTU 51:16; DUMU <sup>m</sup>Šak-ni 6:22; DUMU <sup>m</sup>Šak-nu 6:17; DUMU.MEŠ <sup>m</sup>Šak-ni 5:7; DUMU.MEŠ <sup>m</sup>Šak-nu 5:12; DUMU <sup>m</sup>Ba-na-a-a 39:8; DUMU <sup>m</sup>IR-GIR<sub>4</sub>.KÙ 57:16; DUMU <sup>m</sup>Šil-a-nu 17:5; DUMU <sup>m</sup>Ḫa-la-pi 6:23; DUMU <sup>m</sup>Ḫa-[la<sup>1</sup>-pi 6:17; DUMU <sup>m</sup>x-[x(-x)] 45:17; DUMU.MEŠ <sup>m</sup>DUB.NUMUN 103:21–22; DUMU LÚ.É.BAR <sup>d</sup>É-a 41:9; [DUMU<sup>1</sup> <sup>m</sup>TUK-ši-DINGIR 110:14; DUMU <sup>m</sup>MU-š[EŠ] 72:15–16; DUMU-šú šá <sup>m</sup>Za-bi-ni 46:11; A <sup>m</sup>Šu-ma-a 53:20

**massûtu** “reading”

See comment on No. 12:10

*i-da-tum<sub>4</sub>-ma ul-tu ina É <sup>md</sup>AG-SILIM LÚ šá <sup>m</sup>BA-šá-a a-na mas-su-ta a-na-[ku<sup>1</sup> u <sup>m</sup>BA-šá a-na a-ḫa-[meš<sup>1</sup> ni-il-li-[ku<sup>1</sup> u at-ta šá UGU a-su-mit-ti ina pa-ni-ia<sup>1</sup> tam-nu-ú en-na gal-la šú(!)-ú mi-iq-ti ina muḫ-ḫi-šú*, “This is to attest that after Iqīša and I had come together in the House of Nabû-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

**maškattu** “storehouse”

See also *bītu dannu*, *bītu ša tēlīti*, *kalakku*

1 GÚ.UN KÙ.BABBAR <sup>m</sup>Mu-šeb-šá-a-a LÚ.[ŠA.TAM LÚ.AD.AD<sup>1</sup>-ka a-na maš-ka-at-[ta ki<sup>1</sup>-i iš-kun <sup>m</sup>Mu-šeb-šá-a-a ki i-mu-ú-ti 1 GÚ.UN KÙ.BABBAR a-na ram-ni-šú it-ta-šú, “After Mušebšâya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšâya had died, he took the talent of silver for himself” 38:33–38

**mati** see *adi immati*

**mātu** “land”

KUR 88:5’

**mātu** “to die”

<sup>m</sup>Mu-šeb-[šá<sup>1</sup>-a-a ki i-mu-ú-ti 1 GÚ.UN KÙ.BABBAR a-na ram-ni-šú it-ta-šú, “After Mušebšâya had died, he took the talent of silver for himself” 38:36–38

**maṭû** “to be short (a quantity)”

šá 5 MA.NA KÙ.BABBAR SÍ.G.ĪLA ina šu<sup>II</sup> LÚ Pu-qu-da-a-a ki-i ag-zu-zu a-na 15 MA<sup>1</sup>.NA-ú ul šá-lim ½ GÍN.ĀM *i-maṭ-ṭu*, “Of the wool valued at five minas of silver received from the Puqūdians—when I sheared (it), it(?) did not amount(?) to five minas. They were each short one-third mina” 46:22–27

**mayyāru** (a plow)

See also *bēl ḥarbi*, *epinnu*, *erēšu* (B), *pašāru*, *rittu*, *sapānu*

For discussion see comment on No. 96:18–19 and 26–27

[n G]U<sub>4</sub>.MEŠ u 180 1LÚ<sup>1</sup>.ENGAR.MEŠ [šá] ŠEŠ-ia lil-lik-ú-nu let *ma-a-a-ri* li-id-ku-ú, “Let [n ox]en and 180(?) farmer[s] of my brother come and move the blades of the *mayyāru*-plows” 96:17–19; 1en\*-na\*<sup>1</sup> ki\*-i 20 1LÚ<sup>1</sup>.ENGAR.MEŠ la i-ba-áš-šú-ú šá ul-tu LÚ A-ram il-li-ku-nim-ma i-na EN.LÍL.KI *ma-a-ri* i-de-ku-ú, “Now if twenty farmers are not on hand, those who have come from Aram can move the *mayyāru*-plows in Nippur” 96:23–27

**mazpān** (*mazzaz pāni*) “courtier, attendant”

See comment on No. 119:18

[<sup>md</sup>GI]MAŠ-DÛ-uš LÚ.ENGAR-a [GI]Š.APIN-a ki-i ú-maš-šir [ki]-i iḥ-li-qi a-du-ú ina É <sup>md</sup>AG-APIN-eš LÚ.IGI.GUB a-kan-na-ka šu-ú, “As soon [a]s Ninurta-īpuš, my cultivator, abandoned my [p]low, he ran away. Now he is there in the House of Nabû-ēreš, the courtier” 16:4–9

**me'at** “hundred”

a-1du-ú<sup>1</sup> 2 ME GIŠ.BAN.MEŠ LÚ.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-lu li-pu-uš 3 ME ÉRIN.MEŠ e-1piš<sup>1</sup> dul-lu ina pa-ni-ka, “You mustn't say: ‘Who will do the work?’ Three hundred laborers are at your disposal” 92:22–25; áš-šú 1GIŠ.BAL-ga<sup>1</sup>.MEŠ šá be-lí iš-pur 3 ME GIŠ.KAK.1MEŠ<sup>1</sup> šá 1a<sup>1</sup>-na šá É.GAL.MEŠ 1a<sup>1</sup>-na be-lí-ia 1ul<sup>1</sup>-te-bi-li 1ù<sup>1</sup> 5 1ME GIŠ.KAK<sup>1</sup>.MEŠ [šá(?)] 1É kut-a<sup>1</sup>-ḥi É a-di-iš-šu-ú 1a-na<sup>1</sup> LÚ.EN.NAM šá 1URU<sup>1</sup> x(-x)-DIN(?) 1ul<sup>1</sup>-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 *bīt kutāḥi* (and) *bīt adiššū*, I have sent to the governor of the t[own ...]din(?)” 94:6–13; <sup>md</sup>EN-ú-šal-li šá be-lí iš-pur KASKAL a-na GİR<sup>II</sup>-šú al-tak-na 1 ME ÉRIN.1MEŠ<sup>1</sup> šá<sup>1</sup> GIŠ.BAN it-ti-šú a-di BĀD.AN.KI it-tal-ka, “Bēl-ušalli, 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-1iš<sup>1</sup>-šu-ri 4 LIM ù 1 ME, “The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits)” 98:14–15

**mēreštu** “consignment, trading capital”

See also *erēšu* (A), *ḥāṭu*, *ḥīṭu* (B), *qaqqadu*, *šibūtu*, *udū*, *utūlu*, *zittu*

For discussion see comment on No. 38:11

<sup>md</sup>AG-APIN-eš šá ul-tu UNUG.KI il-li-ka um-ma 1LÚ.TUR<sup>1</sup>.MEŠ a-na UNUG.KI ul il-li-ku-ú-ni a-na KUR.NIM.MA.KI it-tal-ka ù me-reš-ti-šú-nu gab-bi šak-na-at, “Nabû-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; áš-šú me-reš-ti šá ŠEŠ-1ú-a<sup>1</sup> iš-pur um-ma šá 1 MA.1NA KÙ.BABBAR<sup>1</sup> me-reš-ti šá LÚ Ḥi-in<da>-a-nu muḥ-ram-ma šu-bil mim-ma ma-la ba-šu-ú gab-bi-šú me-reš-ti mi-nu-ú šu-ú me-reš-ti šá ŠEŠ-ú-a še-bu-ú lu-mas-si-ma liš-1pur<sup>1</sup>, “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 Ḥin<d>ānu.’ Everything that is on hand—it is all a consignment. What is 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] 1x<sup>1</sup> šup-ram-ma [lum]-1ḥur<sup>1</sup>-am-ma 1lu<sup>1</sup>-še-bi-lak-ka, “[...] consignment [...] write to me; then [let me b]uy and send (it) to you” 40:15–18; me-reš-ti šá LÚ.TUR.MEŠ a-di-kan-na šak-na-at ki-i LÚ a-me-lu-tu ia-a<sup>1</sup>-nu KÙ.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; áš-šú me-reš-ti šá ŠEŠ-1ú-ni<sup>1</sup> iš-pur a-du-ú <sup>md</sup>AG-Á.GÁL ù <sup>md</sup>EN-DÛ-uš me-reš-ti ki-i in-ḥu\*-ru-ú-nu ina É <sup>md</sup>DUB-ku DUMU <sup>md</sup>Ba-na-a-a il-tak-kan-na\* ù KÁ me-reš-ti-šú ik-ta-nak um-ma a-di <sup>md</sup>AG-SUM.NA il-lak mam-ma KÁ me-reš-ti-šú-nu ul BĀD

*ki-i* K[A] **me-reš-ti** *la ta-p[et-te]* ANŠE.A.AB.BA ZÚ.LUM.[MA] *in-da-am-ma ab(!)-kám-ma\* al-ka a-di la LÚ ma-dak-ti ta-kaš<sup>ds</sup>\*-šá\*-du\**, “Concerning the consignment about which our brother wrote—now when Nabû-lē’i and Bēl-īpuš received the consignment from me, they stored it as usual(?) in the House of Šāpiku, son of Bānāya, 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; *mim-mu-ú me-reš-ti šá ina pa-an šeš-ia lu-ú-še-bi-la*, “Whatever consignment is in my brother’s presence, let him ship to me” 42:3–5; *ḥa-ṭu u mi-reš-t[ī(!)] be-lí ki-i ú-še-bi-li* ANŠE.KUN[GA.MEŠ] *ul-tu* KUR.NIM.MA *in-da-ḥar u* <sup>m</sup>Nu-[um-mu-ru] *a-na be-lí(!) di(!)-ni šá be-lí-ia it-tu-r[u]*, “After my lord sent both a cash payment and trading capi[ta], he came into possession of the mul[es] from Elam, and Nu[mmuru] becam[e] my lord’s adversary in court” 57:21–24; *ma-la me-reš-ti-[šú-nu]* *šá taš-lkun gab-bi at<sup>1</sup>-ta-din* ù KÙ.BABBAR *a-na lib-bi* <sup>m</sup>Il<sup>1</sup>-tam-meš *ki-i ad-din ḥa-an-ṭiš KÁ-tu<sup>1</sup> a-pu-<sup>1</sup>lu<sup>1</sup>*, “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; *ki-i pi-i a[n-ni-i u]l* <sup>1</sup>aq<sup>1</sup>-bi *um-ma ma-la šá [še-ba-a-ta] ul-tu* KUR.NIM.MA.[KI *ib-ba-ka*] **me-reš-ti-<sup>1</sup>šú** KÙ.[BABBAR x x x (x)] *gab-bi LÚ.DA[M.GÀR x x x (x)]*, “Did I [no]t say as fo[llows]: ‘All that [you desire he will bring] from Ela[m]’? His consignment, the sil[ver, and(?)] all the [...], the mer[chant ...]” 43:9–13; *áš-šú* AN.BAR *šá be-lí iš-pur* 20 GÚ.UN AN.BAR *šá na-ša-ka* <sup>m</sup>AG-APIN-eš DUMU LÚ.É.BAR <sup>é</sup>*a gab-bi ina URU Ka-làḥ ik-te-mis* ù **me-reš-ti** *šá ul-tu LÚ Ḥi-in-da-a-nu na-šu-ú it-tan-nu*, “Concerning the iron about which my lord wrote—Nabû-ēreš, a member of the Šangû-Ea family, collected in Kalḫu all twenty talents of iron which I was carrying(?); and they have sold the consignment that was transported from Ḥindānu” 41:6–13; <sup>1</sup>AN.BAR *ma-la na-šá-a-ti [a-na] mam-ma la ta-nam-din [gab]-<sup>1</sup>bi<sup>1</sup> a-na-ku a-kám-mis [ù] <sup>1</sup>mim-ma<sup>1</sup> me-reš-ti [šá] <sup>1</sup>še-ba-a-ti<sup>1</sup> ù ki-i* KÙ.BABBAR GÍN <sup>1</sup>SAG<sup>1</sup>.DU <sup>1</sup>*a-nam-di<sup>1</sup>-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; *1-en-šú* <sup>m</sup>E-<sup>1</sup>reš<sup>1</sup> *ki-i il-lik* 1 MA.NA KÙ.BABBAR *at-tan-na-áš-šú* ù 2 MA.NA *a-na lib-bi me-<sup>1</sup>reš-tu<sup>1</sup> ki-<sup>1</sup>i ad-din<sup>1</sup>* <sup>m</sup>NU[MUN-x(-x)] (broken), “Once, when Ērešu went, I gave him one mina of silver; and, after I gave two minas for trading capital, Z[ēra-...]” 68:5–11; <sup>1</sup>šá<sup>1</sup> *be-lí iš-pur* <sup>1</sup>um-ma<sup>1</sup> <sup>1</sup>ki-<sup>1</sup>i **me-reš-ti** <sup>1</sup>LÚ.DAM.GÀR<sup>1</sup> *ta-mar* <sup>2</sup>MA.NA 5 GÍN<sup>1</sup> *i-din-ma* <sup>1</sup>me-reš-ti<sup>1</sup> *bab-ba-n[i-ti]* <sup>1</sup>muḥ-ram<sup>1</sup>-ma *ina é [šá] <sup>1</sup>a-na<sup>1</sup> pa-ni-ka [ma]ḥ-<sup>1</sup>ra<sup>1</sup> [l]i-<sup>1</sup>li-<sup>1</sup>ki-<sup>1</sup>i [l]a pa-ni <sup>1</sup>LÚ<sup>1</sup> ka-<sup>1</sup>re-e<sup>1</sup> [l]a maḥ-ra al-<sup>1</sup>kám-ma<sup>1</sup>* <sup>1</sup>KÙ<sup>1</sup>.BABBAR 1 MA.<sup>1</sup>NA x GÍN<sup>1</sup> *u me-<sup>1</sup>reš-ti gab-bi<sup>1</sup> a-<sup>1</sup>nam<sup>1</sup>-dak-<sup>1</sup>ka<sup>1</sup>*, “About what my lord wrote, saying: ‘If you see the merchant’s consignment, give two minas, five shekels, and buy a fine-qual[ity] consignment, and then [let] it go up in value in a house [that su]its 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-ma* 2:32; 10:5, 9; 68 r. 1’; 69:20; 72:10; 83:29; 100:7; 108:16; <sup>1</sup>mim-ma<sup>1</sup> 41:20; 73:11; [*mim(?)*-*ma(?)*] 110 r. 20’; *mim-ma šá-nu-um-ma* 40:24; *mim-ma ma-la ba-šu-ú* 40:9

**mimmû** “everything, all, whatever”

*mim-mu-ú* 42:3; 49:15; 75:17; 83:37; 89:9; 92:30; *mim-mu-<sup>1</sup>ú<sup>1</sup>* 36:6; *mim-<sup>1</sup>mu-<sup>1</sup>ú<sup>1</sup>* 4:17

**mīnamma** (*mēnamma*) “why?”

*mi-nam-ma* 38:30; 57:18; 69:17; 79:9; 109:6; *mi-<sup>1</sup>nam<sup>1</sup>-ma* 87:8; *me-nam-ma* 21:18, 23; *mi-nam-mu* 28:13

**mīnamma ša** “what about...?”

*šá* ŠEŠ-ú-a *a-na* <sup>m</sup>Mu-ri *i-qab-bu-ú um-ma le-mut-ta-na-tu-nu mi-nam-ma šá* 1 MA.<sup>1</sup>NA KÙ.BABBAR<sup>1</sup> *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

**minsu** “how is it possible?”

<sup>d</sup>EN [ki-i ma-la] UD.MEŠ šá bal-[ta-nu a]-de-[e] šá it-ti a-ḥa-meš mìn-su nu-[u]l-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

**minû** (*mīnu*, *minûmmu*) “what, what about?”; “whatever” (indef.)

See also *adi muḥḥi minû*, *ana muḥḥi minû*, *lapān minû*

*mi-nu-ú* 1:46; 22:9; 33:36; 40:11; 78:13; 82:31; 83:24; 86:19; 110 r. 4'; [m]i-nu-ú 21:9; [mi]-nu-ú 52:8; [mi-nu]-ú 73:20; *mi-na-a* 89:21; *mi-[na-a]* 76:11; [mi-nu-mu-ú] 87:5

**miqittu** “scraps”

See comment on No. 64:6

2 TÚG.ĪLA šá <sup>d</sup>BE šá re-e-ši a-di *mi-qit-ti-šú-nu* ina šu<sup>II</sup> *mam-ma* ina lib-bi LÚ.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

**miqtu** “damage”

See comment on No. 12:17

*i-da-tum,ma ul-tu* ina é <sup>md</sup>AG-SILIM LÚ šá <sup>m</sup>BA-šá-a a-na mas-su-ta a-na-[ku] u <sup>m</sup>BA-šá a-na a-ḥa-[meš] ni-il-li-[ku] u at-ta šá UGU a-su-mit-ti ina pa-ni-ia tam-nu-ú en-na gal-la šú(!)-ú *mi-iq-ti* ina muḥ-ḥi-šú, “This is to attest that after Iqīša and I had come together in the House of Nabû-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

**mišru** “border”

*ki-i dib-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

**mīšu** (*išu*) “(too) small, little, few”

u[l] [i-n]a é.AD-š[ú] [lu]-ú *mi-šú(?)*-[ú(?)] [a-di] [šEŠ].MEŠ-e-[šú] [lu(?)-šib(?)], “Are there [n]ot already too few(?) [i]n hi[s] clan? [Let him live together with] his brothers” 17:20–23

**mītu** (f. *mittu*) “dead”

See comment on No. 85:14

*en-na* EME-šú *mit-tu* [am(?)-me(?)-ni(?)] i-na G[R.A]N.BAR ta-ku-[us-si] à ina [za-qap] 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

**mû** “water”

In the compound *mê marrat*: “saltwater”

*ul ki-i pi-i an-ni-i taq-[bi] um-ma a-na* [UGU] GIŠ.GIGIR-ka šá i-na šal-ta ina AMBAR A.MEŠ *marrat šab-ta-tu la ta-ḥar-ra-aš 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

**mubannû** “temple cook”

See also *banû*, *tabnītu*

*u, mu* GIŠ.KÍN ŠEŠ-[ú-a] ú-šeb-bil 2 [x] [x] [LÚ].DÍM tab(!)-ba-[ni-tu] a-na ŠEŠ-ia ú-š[eb-bil], “When [my] brother sends the *kiškanû*-wood, I wi[ll send] to my brother the two [...] temple coo[ks]” 10:16–19

**muḥḥu** “over, upon, against”

See also *adi muḥḥi minī, ana muḥḥi, ina muḥḥi, ultu muḥḥi*

[a]-[na na<sup>1</sup>-si-ka-a-ti [šá LÚ<sup>1</sup> A-ram lid-bu-ub-ma ki-i <sup>m</sup>Na-ba-a ni-is-ḥi\* i\*-kul šá **muḥ-ḥi-šú** lu-ú-šal-lim-mu [LÚ<sup>1</sup> qin-na lu at-tu-ú-ni, “Let him speak [t]o the shaykhs of the Arameans; and if Nabâ 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; [ù<sup>1</sup> [ki-i] áš-mu-[ú<sup>1</sup> um-ma <sup>Ti</sup>ru-[tu<sup>1</sup> i[t(?)]-ti(?) šá(?)] **muḥ-ḥi** [URU<sup>1</sup>.TÚG šá <sup>m</sup>AD-i<sup>2</sup>-nu-ru [ù<sup>1</sup> LÚ qal-[la<sup>1</sup> šá <sup>Sag</sup>gíl-ú i-na <sup>pa</sup>an<sup>1</sup> <sup>m</sup>SUM.NA-[a i-na ap-pa<sup>1</sup>-ru am-me-ni LÚ qal-[la i-na lib<sup>1</sup>-bi ap-pa-ru a-šib, “[So] I have also heard: ‘The woman Tīrūtu, t[og]ether 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.’ Why is a slave boy living in the marsh?” 83:7–12

**mukinnu** “witness”

LÚ **mu-kin-na** mi-nam-ma <sup>m</sup>NÍG.BA-ia [DUMU<sup>1</sup> <sup>m</sup>Ina-PA.ŠE.KI-Ú.TU ina UNUG.KI i-[dab-bu<sup>1</sup>-ub, “Why is Qīštiya, son of Ina-Isin-alid, spreading rumors in Uruk about the witness ...?” 38:30–32

**murruru** “to examine, scrutinize closely”

*u mim-mu-ú ṭè-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

**mussú** “to find (out), discover; to get news, specific information; to identify, specify in writing”

See comment on No. 46:27

GIŠ *gam-miš a-šar i-ba-áš-šú-ú ul ú-mas-si ú-ba-a<sup>2</sup>-i(!)-ma a-na be-[líl-ia ú-še-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; *ki-i ú-mas-su-ú a-na be-lí-ia al-tap-ra*, “When I found out, I wrote to my lord” 46:27–29; *ki-i ú-mas-su-ú a-na be-lí-ia al-tap-[ra<sup>1</sup>*, “When I got news, I wrote to my lord” 80:27–29; *ki-i ú-mas-su-ú a-na be-lí-ia al-tap-ra*, “When I got news, I wrote to my lord” 5:20–22; *ki-i ú-mas-su-ú a-na šEŠ-ia al-tap-ra*, “When I got news, I wrote to my brother” 39:19–21; [*k*]-*i ú-mas-[su<sup>1</sup>-ú [a-na] [šEŠ-ia<sup>1</sup> al-tap-ra*, “[W]hen I found out, I wrote [to] my brother” 45:25–26; *ki-i ú-mas-su-ú a-na be-lí-ia [al<sup>1</sup>-tap-ri*, “When I got news, I wrote to my lord” 13:22–24; *ki-i [ú<sup>1</sup>-mas-su-ú a-na be-lí-ia [al<sup>1</sup>-tap-ra*, “When I got news, I wrote to my lord” 103:27–29; *ki-i ú-mas-su-ú a-na be-lí-ia al-tap-ra*, “When I made the discovery, I wrote to my lord” 97:34–35; [*ki-i*] *ú-mas-su-[ú<sup>1</sup> [a-na be]-lí-i[a] [a]l-tap-[ra*, “[When] I found out I wro[te to] m[y lo]rd” 93:29–31; [*ki-i*] *ú-mas(!)-[su<sup>1</sup>-ú] a-na [be-lí-ia [al<sup>1</sup>-tap<sup>1</sup>-ra*, “When I found out, I wrote to my lord” 44:19–21; *ki-i ú-mas-su-ú [a-na b]e-[líl-ia [al<-tap>-ra<sup>1</sup>*, “When I got news, I w<ro>te [to] my [l]ord” 98:24–25; *en-na ki-i a-m[at] šEŠ-ú-tu\* pa-nu-i[u] [la<sup>1</sup> taš-kun šá a-mat a-na\* muḥ-ḥi-ia iš-kun mus-si-ma šup-[ram<sup>1</sup>-ma lu-ú i-de [ki<sup>1</sup>-i šEŠ-ú-a at(!)-ta*, “Now even if you did not establish the wor[ding] 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; LÚ.DUMU.KIN-[*ka<sup>1</sup> ul am-mar ù [šú<sup>1</sup>-lum-[gu<sup>1</sup> ul ta-[šap-par<sup>1</sup> ḥa-an-ṭiš šu-[lum-gu mus-si<sup>1</sup>-ma šup-ra*, “I don’t see your messenger, nor are you sending your greeting. Quickly! Find your greeting and send it to me” 85:17–20; *ù mi-nu-ú ši-bu-ut-ka ina šU<sup>11</sup> <sup>m</sup>DÙ-ia mus-sa-am-ma šup-ru*, “And whatever your desire, specify (it) in writing and send (it) in the hands of Bāniya” 33:36–39; *mim-mu-ú ṣe-ba-ta mus-sa-am-ma šu-pur*, “Whatever you desire, specify in a letter and send it” 49:15–17; *šEŠ-ú-a ṭup-pa-šú šùl-m[u-šú] [šùl-mu šá] <sup>Zar</sup>pa-[ni-tu] [šá LÚ qal<sup>1</sup>-la-lu-ú-[ti-šú] [ù šá LÚ(?).MEŠ(?)]-[šú(?)] [liš(?)-pur(?)-ma(?)] **lu-mas-s[i]***, “Let my brother [write(?)] so that I may have new[s] of [his] well-be[ing], of the well-being of Zarpa[nītu], of [his] slave b[oys], and of his slave men(?)” 82:5–9; *ḥa-an-ṭiš be-lí lu-mas-si-ma liš-pu-ra*, “Quickly, let my lord get news, and let him write to me” 80:30–31; *ù mi-nu-ú ši-bu-tu šá šEŠ-ia šEŠ-ú-a lu-mas-si-ma liš-pur*, “And whatever my brother’s desire, let my brother specify in writing and send it” 1:46–47; *mi-nu-ú šu-ú me-reš-ti šá šEŠ-ú-a ṣe-bu-ú lu-mas-si-ma liš-*

[*pur*], “What is this consignment that my brother desires? Let him specify in writing and send it” 40:11–14; *šu-lum-šú* [*b*]e-*l*l *lu-mas-s*[*i*-*ma*] *liš-pu-ra*, “Let my [l]ord fin[d] his greeting [and] send it to me” 85:24–25; *ki-i* KASKAL *šá* <sup>m</sup>DU(!)-NUMUN [*i*]l-*ba-áš-šú-ú* [*b*e]-*l*l *liš-pur* [*m*]i-*nu-ú* *ṭè-e-mi* [*šá*] LÚ *Kal-du* [*b*]e-*l*l *lu-mas-si-<sup>l</sup>ma*] *liš-pu[r]*, “If the journey of Mukīn-zēri 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; *ú-de-e e-<sup>l</sup>ri*] *šá a*(!)-*na bu-du ḥa-al-qa i-na ṭup-pa be-l*l *lu-<sup>l</sup>mas-si-<sup>l</sup>ma*] *liš-pu-<sup>l</sup>ra*], “The copper utensils which are (intended for use) at the *būdu*-ceremony have disappeared. My lord should identify them in a tablet and send it to me” 111:16–21; *en-na kit-tu-ú* *šá* [*di-ni*] *be-l*l *lu-<sup>u</sup>mas-si-<sup>l</sup>ma*] *liš-pu-ra*, “My lord should now find out the truth about [the case and] write” 38:42–44; [*ḥa-an*]-*ṭiš* [*šEŠ-ú-a*] *ṭup-pi-šú u* *šu-l*[*um-šú*] *lu-<sup>u</sup>mas-sa-<sup>l</sup>ma*] *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

### **mušiptu** (a type of textile)

See also *šubātu*, *taḥlaptu*

*en-na* sG *ta-kil-ti bab-ba-n*[*i*]-*t*[*a*] sG *ár-ga-man-nu bab-ba-nu-<sup>l</sup>ú*] *ù* sG *ta-kil-tu lib-bu-ú* *šá a-na TÚG mu-šip-tu* *šá* *šEŠ-iá i-maḥ-ḥa-ṣu ina* *šu*<sup>II</sup> <sup>m</sup>*Mu-ru* *šEŠ-ú-a lu-še-bil*, “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

### **muššurtu** “freedwoman”

See also *amiltu*, *amtu*, *muššuru*, *sinniltu*; for discussion see comment on No. 82:23 and 29

*ši-<sup>l</sup>i*] [*t*]a-*qab-bi*] *um-ma* SAL *mu[š-šur-ti]* [*šá*] <sup>d</sup>*Na-na-a a-n*[*a-ku*], “[S]he herself is saying: ‘I a[m] a [free]dwoman of the goddess Nanāy’” 82:22–24; SAL *muš-<sup>l</sup>šur-<sup>l</sup>ti* [*ši-<sup>l</sup>i*], “She is a freedwoman” 82:29–30

### **muššuru** “to release, let go, set free, abandon”

See also *muššurtu*, *paṭāru*

<sup>m</sup>*Šá-lim ina pa-ni-ka la tu-maš-šar šú-ú-ma a-na* 1+*en a-ḥi la i-ḥal-liq*, “You must not let Šalim out of your sight. He must not run away to someone else” 2:4–6; *en-na a-du-ú ki-i* MUN *šEŠ-ú-a ú-qat-tu-ma i-pu-uš* ANŠE.MEŠ [*la*] *tu-maš-šar tir-raš-šú-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; <sup>m</sup>EN-SILIM-*im la tu-maš-šar-ma a-na di-na-a-ti la i-man-ni-ka ki-li-šú-ú-ma*, “You must not release Bēl-ušallim, and he must not hand you over to the court. Detain him” 106:4–8; *al-te-<sup>l</sup>mu*] *um-ma a-na* É.ME[Š] *šu-ru-bu la tu-maš-šar-m*[*a k*]i-*i ina* EN.<sup>l</sup>LÚ<sup>l</sup>.[*KI*] *ki-i ina lib-bi A-<sup>l</sup>ram*] *šEŠ-ú-a il-te-<sup>l</sup>mu*(?)-*ú*(?)], “I’ve heard: ‘You must not abandon bringing (them) into the house[s].’ Bu[t] has my brother heard [wh]ether (these houses are) in Nippu[r] or in Aram?” 4:18–24; *en-na la tu-maš-šá-ra-a-ni pu-ṭu-ra-i-ma* LÚ *sar-ru-ti lu-qab-bil-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; <sup>d</sup>EN [*ki-i ma-la*] UD.MEŠ *šá bal-<sup>l</sup>ṭa-nu a<sup>l</sup>-de-<sup>l</sup>e*] *šá it-ti a-ḥa-meš mìn-su nu-<sup>l</sup>ul-tan-nu-ma ki-i la* [*ki-i at-<sup>l</sup>ta*] *dib-bi-ni* [*tu-<sup>l</sup>un-deš-<sup>l</sup>ši-ru*], “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; [<sup>m</sup>]MAŠ-DÙ-*uš* LÚ.ENGAR-*a* [*GI*]Š.APIN-*a ki-i ú-maš-šir* [*ki-i iḥ-li-ql*], “As soon [a]s Ninurta-īpuš, my cultivator, abandoned my [p]low, he ran away” 16:4–6; [<sup>l</sup>]LÚ<sup>l</sup> *a-mi-lu* LÚ *qal-<sup>l</sup>la-a*] [*at-<sup>l</sup>tu-<sup>l</sup>ni*] [*am-me-<sup>l</sup>ni tu-maš-šir-<sup>l</sup>šú*] *ul i-<sup>l</sup>né-eḥ*] <-*ḥi*>-*si* *ul* [*ú*]-*x*-[*x*(-*x*)] *ki-i-la-a-šú*, “The man is [ou]r slave boy. Why did you let [him] go? He won’t come <ba>ck. He won’t [...]. Detain him” 31:6–9; *dul-lu-šú-nu muš-šur*, “Their work has been abandoned” 89:18; *dul-la-a muš-šur*, “My work lies abandoned” 90:10–11; <sup>m</sup>EN-*šú-nu* <sup>m</sup>*Am-me-ia-bab* KÙ.BABBAR-*šú a-na da-na-ni iš-šú be-l*l *lu-maš-šar li-qeṭ-ṭu*, “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 pāni X muššuru*, “to cede, entrust, let have”:

GU<sub>4</sub>.MEŠ šá ina pa-ni-ia tu-maš-šir GU<sub>4</sub> bi-ri a-[di]l-kan-na ul i-šir GU<sub>4</sub> at-tu-ú-a ku-tal ni-ri-šú ù GU<sub>4</sub> rit-ta it-ta-[šil]-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-lí 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

**nabû** “to name”

x x [šá] ŠEŠ<sup>1</sup>-ia a-na[m]-[bi], “I will na[m]e the [...] of my brother” (context broken) 108:4

**nābutu** “to run away, flee”

ul [ú]l-[sa-ḫ]ir-šú-m[a] a-na KUR šá-ni-tum-[ma] ul in-[na]l-[bi], “I did not make him [chan]ge allegiance, an[d] he did not fl[ee] to anoth[er] land” 88:4’–6’

**nadānu** “to give, make a gift, sell, allow”

See also *pašāru, rāmu*

i\*-nam\*-din\* 63:18; ul i-na[m-din] 97:16; ul i-nam-din-su 31:13, 18; ul i-nam-din-áš-[šú] 89:17; [la] i-nam-di-[ka] 45:16; i-nam-dak-ka 100:11; ta-nam-[din] 2:32; [ta-nam]l-din 87:9; la ta-nam-din 41:18; [la ta]l-nam-din 47:13; la ta-nam-di-[su] 84:7; ta-nam-[di-na]l-[áš-šú] 109:9; ta-nam-da-áš-šú 86:27; [a-na]l-din 45:30; a-nam-din 97:21; [a-nam]l-din 83:38; [a-nam-di]l-na-ak-ka 41:23; ul a-nam-di-ka 57:12; a-[nam]l-dak-[ka] 44:19; a-nam-da[k-ka] 75:11; [a]-nam-[dak]l-ka 82:33; ul a-nam-dak-ka 100:8; i-na[m-di]-[nu] 53:10; [i]-[nam-di-nu] 53:15; i-nam-di-nu-šú 81:11; it-ta-din 23:6; [it]l-ta-din 23:15; [it-ta]l-din 66:11; it-tan-nu 41:13; 83:24; it-tan-nu-[šú] 97:24; [i]t-tan-na 23:18; [it(?)]-tan(?)-na(?)l-šú-nu-[ti] 6:14; na-tan-ta-áš-šú 81:27; at-ta-din 10:22; 51:11; [at]l-ta-din 45:5; [at-ta]l-din 90:14; at-tan-na-áš-šú 51:13; 68:7; at-tan-na-ši 109:12; i-din 45:9; [i]l-din-a-ma 45:22; id-din 51:8; id-din-an-na-a-ši 56:14; [ta-ad]l-din 84:14; ul ta-ad-din 33:32; 69:21; ul ta-a[d-din] 57:19; ta-ad-di-nam-ma 60:15; ta-ad-di-na-an-ni 65:18; la ta-din-áš-ši 37:10; la ta-ad-da-áš-šú 36:19; ad-din 41:32; 45:7; 100:18; [ad-din]l 68:10; [ul ad]l-din-ma 41:26; ul ad-di-is-si 59:14; ad-di-ka 65:13; ad-din-ak-[ka] 66:13; ad-da-áš-šum-ma 24:8; id-di-nu-šú 72:20; i-din 40:23; i-di-ni 35:10; i-din-ma 37:21; 44:9; 66:14; [id]l-na-ni 56:22; in-na-áš-šum-ma 33:20; 37:7; 79:20; in-na-áš-šú-nu-ti 89:10; li-[din]l 62:14; lid-din 37:9, 22; 38:16; 93:8, 24; lid-[din]l 37:16; lid-di-ni 83:37; lid-din-ma 83:36; 97:30; [lid-din]l-ma 93:26; lid-da-áš-šú 1:20; lid-dak-ka 100:6; lud-din 65:16; 104:18; lud-di[n] 62:16; [lud]l-din 96:15; lud-dak-ka 60:28; [lud-dak]l-[ka] 77:14; lud-dak-kám-ma 60:10; n[a(?)]-din(?) 109:10; na-ad-[na(?)] 82:26

In the forms *i-bi-ni* and *bi-na-a-nu* (combinations of the particle (*i*)*bī*, “please,” and the G-stem imperative of *nadānu*), “Please give” (see comment on No. 87:7).

[mi-nu-mu-ú] sar-ra-a [šá] a-na pa-an-ka a-bu-ka-šú [KÙ]l.BABBAR *i-bi-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; ÉRIN.MEŠ-ia ù GU<sub>4</sub>.MEŠ-ia tir-ra-nim-ma *bi-na-a-nu* ù [q]l-in-nu-ú [at-tu-n]u-[ma] [EN]l 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”

ḫa-an-ḫiš a-[di]l la LÚ ḫar-ra-a-nu šá [LÚ šá-kin]l il-la-ku-ú-[ni] i-[di]-ma al-kám-ma [a-na]l-din, “Quickly, before the caravan of the šaknu-official come[s], ma[ke a depo]sit, come, and I will give (to you)” 45:27–30; ZÍD.DA.KASKAL a-na ku-lu-ku-šú at-ta-du\* ù a-na LÚ Ḫa-bi-iḫ it-ta-lak-ka, “I deposited travel provisions in his storehouse, and he went to the Ḫabīḫ tribe” 78:14–16; ku-sip-pe-ti na-d[a-a] ki-i iš-šu-ú il-ta-par, “The kusippu-breads are st[ored]. When they brought (them), he

wrote" 109:20–22; *pur-ru-su* <sup>1</sup>*a*<sup>1</sup>-*na* *m*[*uḫ*-*ḫi*]-*nu* [*be-l*] *la i-na*[*m-d*]*i-i*, "M[y lord] must not rep[ud]iate (his obligation) to make a decision co[n]cerning us" 110 r. 17'–18'

In the idiom *aḫa nadû*, "to be negligent":

*en\*-na* <sup>1</sup>*šEŠ-ú-a*<sup>1</sup> *aḫ-šú* *la na-du*, "Now my brother should not be negligent" 63:18–19; *la-pa-an mi-ni-i ki-i aḫ-ka na-da-a-ta*, "Why is it that you are being negligent?" 20:23–25

In the idiom *rēša nadû*, "to ignore":

*ki-i taš-pur um-ma* <sup>m</sup>*Ḫa-ir-a-nu lu-ú* *ša-bit* <sup>1</sup>*SAG*<sup>1</sup>-*ka a-na lib-*[*bi-šú*]<sup>1</sup> *la ta-nam-du*, "Just as you wrote: 'May Ḫayrānu be captured'—Don't you (now) ignore him" 11:7–11

**naggāru** "carpenter"

LÚ.NAGAR *šá a-na be-lí-ia aq-bu-ú be-lí liš-pur*, "My lord should send the carpenter about whom I spoke to my lord" 16:29–30

**nāgīru** "herald"

[*en*(?)*-na*(?)] <sup>1</sup>*m*<sup>d</sup>*EN-ba*<sup>1</sup>-*ni* [*a-na*] <sup>1</sup>*LÚ*(?) *na-gī*<sup>1</sup>-*r*[*i*(?)] <sup>1</sup>*šup*<sup>1</sup>-*ra-āš-šum-m*[*a*] *si-ip-nu* <sup>1</sup>*it*<sup>1</sup>-*ti* LÚ.<sup>1</sup>*TUR*<sup>1</sup>.<sup>1</sup>*MEŠ* <sup>1</sup>*li*<sup>1</sup>-*is-*[*pu*<sup>1</sup>-*un*], "[Now(?)] dispatch Bēl-bāni [to] the hera[ld](?), an[d] let him do flattening work with the servan[ts]" 95:16–20

**nakāru** see *bēl nakāri*

**nakāsu** "to cut off"

*en-na* *EME-šú mit-tu* <sup>1</sup>*am*(?)*-me*(?)*-ni*(?)<sup>1</sup> *i-na* GÍ[R.A]N.BAR *ta-ku-*[*us-si*]<sup>1</sup> *ù ina* <sup>1</sup>*za-qap*<sup>1</sup> *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<sup>n</sup>-<sup>1</sup>*a*<sup>1</sup> ... [L]Ú.KÚR *ú-šab-bit*, "[...] my(?) caravan [...] the [en]emy seized [...]" 74:11–13

**nakuttu** "peril, urgency, worry"

See comment on No. 29:7

*ki-i áš-mu-*[*ú*]<sup>1</sup> *um-ma be-lí i-na na-kut-*[*tu*]<sup>1</sup> *a-ši-bu*, "As I have heard: my lord is living in peril" 29:5–8

In the adverbial expression and exclamation *kī nakutti*, "in urgency"; "it is urgent!":

*en-na ki-i na-kut-ti áš-šú* GÍŠ.APIN.MEŠ *šá pi-i be-lí-i-nu* <sup>1</sup>*a*<sup>1</sup>-*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; *ki-i na-kut-tu a-di 7-šú áš-šú*<sup>1</sup> [*a-m*]*e-lut-tu a-na be-lí-ia áš-pu-ru*, "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-ti áš-pu-rak-ka u<sub>4</sub>-mu* *ṭup-pi ta-mur nu-bat-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 TÚG.ḪIA *šá*<sup>d</sup>*BE* *šá re-e-ši a-di mi-qit-ti-šú-nu ina* *šU*<sup>n</sup> *mam-ma ina lib-bi* LÚ.TUR.MEŠ *i-šam-ma šu-bi-lu ki-i na-kut-ti*, "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. It is urgent!" 64:5–10; *ki-i na-kut-ti* <sup>1</sup>*áš*<sup>1</sup>-*šú* AN.BAR *mar-ra-a-ti a-na be-lí-ia áš-pur*, "It is urgent! Concerning iron shovels I have written to my lord" 102:21–23; <sup>1</sup>*ki-i*<sup>1</sup> <sup>1</sup>*na-kut*<sup>1</sup>-*ti a-na* *šEŠ\*-ia\** [*áš-pu-ra*], "In urgency [I] have written to my brother" 45:30–32; *ki-[i na-kut]-ti a-na* *šEŠ-ia a*[*l-tap-ra*] <sup>1</sup>*GABA*<sup>1</sup>.RI *ṭup-*[*pi-ia lu-mur*], "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 na-kut-ti áš-šú* KÙ.GI (= *qu<sub>x</sub>-tāru*) *šá* GEŠTU<sup>n</sup> *a-na* *šEŠ-ia áš-pur ḫa-an-ṭi*<sup>š</sup> *šEŠ-ú-a lu-ú-še-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; *am-me-ni ma-la a-gan-ni-i* UD.MEŠ [*LÚ*]<sup>1</sup>.DUMU *šip-ri-ka ul am-mar* *ù a-na* *ši-bu-tu ul ta-šap-par ki-i na-kut-ti áš-pu-rak-*

*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) <sup>1</sup>u<sup>1</sup>-*mu ṭup-pi be-lí* <sup>1</sup>i<sup>1</sup>-*mu-ru* <sup>m</sup>NUMUN-*ia nu-bat-ta* <sup>1</sup>la<sup>1</sup> *i-ba-ti*, “It is urgent! When my lord has seen my tablet, Zēriya must not stay the night” 93:18–21; [*ki-i*] *na-kut-ti*, “[It is] urgent!” (context broken) 74:25

In the idiom *nakutta rašû*, “to start worrying”:

*am-me-ni ma-la-gan-ni-i* <sup>1</sup>UD<sup>1</sup>.MEŠ LÚ.DUMU *šip-ri šá* ŠEŠ-*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; <sup>1</sup>am<sup>1</sup>-*me-<sup>1</sup>ni ul-<sup>1</sup>tu* *a-na* LÚ É A-<sup>1</sup>ram<sup>1</sup> *tal-<sup>1</sup>lik* <sup>1</sup>ṭè-en-<sup>1</sup>ga<sup>1</sup> <sup>1</sup>ù šu-lum-<sup>1</sup>ga<sup>1</sup> <sup>1</sup>la<sup>1</sup> *a-šem-<sup>1</sup>mu* *na-kut-ti ár-<sup>1</sup>šik-ku*, “After you went to the people of Bīt-Aram, why don’t I hear your news or your greeting? I have started worrying about you” 104:4–9

**namarkû** see *nemerkû*

**namāšu** “to set out, move”

*áš-šú* GIŠ.KIN *ma-gar-ra šá* ŠEŠ-*ú-a i[š-ku]n a-du-<sup>1</sup>ú* aḥ-<sup>1</sup>t<sup>1</sup>ir <sup>1</sup>ù GIŠ <sup>1</sup>š<sup>1</sup>u-lu<sup>1</sup>-*la*(!)-*a*(!)-*nu al-tap-ra i-nam<-mu>-šú-nu*, “Concerning the *kiškanû*-wood for wagon(s) which my brother de[posit]ed (with me)—I have now rea[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*, *bābtu*, *eṭēru*, *ḥarāšu*, *ibbû*, *nikkassu*

*ak-ka-i a-na-pil man-na-ta-a ú-šeb-bi-la*[k], “How will I be paid? Should I send y[ou] my accounting?” 63:10–12

**nappāḥu** “smith”

*áš-šú* LÚ *qin-<sup>1</sup>na* <sup>1</sup>šá <sup>m</sup>Na-ba-a <sup>1</sup>LÚ<sup>1</sup>.SIMUG [<sup>1</sup>šá] *be-lí iš-pur um-<sup>1</sup>ma* <sup>1</sup>i-na LÚ *Pu-qu-u-<sup>1</sup>du*(!)-<sup>1</sup>ú *a-du-ú ina lib-bi* ITI.KIN LÚ *Pu-qu-ú-da gab-bi* <sup>1</sup>a-na<sup>1</sup> EN.<sup>1</sup>LÍL<sup>1</sup>.KI *a-na i-si-in-na il-la-<sup>1</sup>ku*<sup>1</sup>-<sup>1</sup>ú-ni, “Concerning the family of Nabâ, the smith, [about whom] my lord wrote, saying: ‘(They are) among the Puqūdu tribe’—now in the month of Ulūlu, the entire Puqūdu tribe is coming to Nippur for the festival” 27:6–13

**napultu** “dependent, living being, soul, life”

See also *amīlu*, *balāṭu* (B), *nišû*, *nišû bīti*, *šābû*; for discussion see comment on No. 1:10

*áš-šú* ÉRIN.MEŠ <sup>1</sup>šá ŠEŠ-*ú-a iš-pur* 40 <sup>1</sup>šú-nu *na-pul-tu* <sup>1</sup>a<sup>1</sup>-*du-ú* <sup>m</sup>Zum-bu-ta-a-nu *ra-bu-šú-nu* <sup>1</sup>ù LÚ.ŠÁMAN.LÁ <sup>1</sup>šú-<sup>1</sup>ú *a-na pa-an* ŠEŠ-*ia a-šap-pa-raš-šú* ŠEŠ-*ú-a dib-ba ṭa-bu-tu it-ti-<sup>1</sup>šú* [<sup>1</sup>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; *ki-i šá pu-ṭu-ru lu-up-ṭur-áš-šú-nu-t*[u] <sup>1</sup>ù *ki-i ana* ZI.[MEŠ] <sup>1</sup>š<sup>1</sup>u-rul-<sup>1</sup>bu<sup>1</sup> [<sup>1</sup>pi<sup>1</sup>] *ka-a-di-šú* <sup>1</sup>mim-mu-<sup>1</sup>ú<sup>1</sup> *lu-mur*, “If they are for ransom, let me ransom the[m]. And if they are to be made to ent[er] among the dependent[s], let me see some authorization from his guard-post” 4:12–18; KÙ.BABBAR <sup>1</sup>šá *taš-<sup>1</sup>pur* <sup>1</sup>ub-lu-<sup>1</sup>ú <sup>1</sup>ù <sup>1</sup>KASKAL<sup>11</sup>-*ia* <sup>1</sup>ta-šal-lim ZI.MEŠ *lu-up-ṭ[ur-ma]* *a-na* LÚ.TUR.MEŠ-<sup>1</sup>ka<sup>1</sup> <sup>1</sup>šá 1 <sup>1</sup>MA<sup>1</sup>.NA <sup>1</sup>KÙ<sup>1</sup>.[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* LÚ.SAG.KAL.<sup>1</sup>MEŠ<sup>1</sup> <sup>1</sup>šá LÚ *Pu-qu-d*[u] *i-ba-áš-šú a-na* É <sup>m</sup>A-muk-a-<sup>1</sup>nu<sup>1</sup> *it-tal-ku a-lik-<sup>1</sup>ma* [<sup>1</sup>di<sup>1</sup>-in <sup>1</sup>ZI<sup>1</sup>] *lip-pa-ri-<sup>1</sup>si*], “I have heard that the paramount leaders of the Puqūd[u] are present (and) that they have gone to Bīt-Amūkāni. Go and let it be adjudged a capital offense” 14:4–12; DINGIR.MEŠ *šu-ut* É.KU[R] *u* EN.LÍL.KI ZI.MEŠ <sup>1</sup>šá ŠEŠ-<sup>1</sup>ia<sup>1</sup> *li-iš-ṣu-ru*, “May the gods of Eku[r] and Nippur guard my brother’s life” 1:4–5

**nāqīdu** “herdsman”

See also *rē-û*; for discussion see comment on No. 103:5

LÚ *n[a-qīd-d]i* É.DINGIR.MEŠ-*ni am-m[i]-ni* ĠR<sup>II</sup> *a-na pa(!)(copy: la)-[an]* DINGIR.MEŠ-*e-ni ta-p[ar]-ra-si*, “The he[rdsman]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-i taq-[bi] um-ma a-na* <sup>UGU</sup> ĠIŠ.GIGIR-*ka šá i-na šal-ta ina* AMBAR A.MEŠ *mar-rat šab-ta-tu la ta-ḥar-ra-aš a-na-ku* ĠIŠ.GIGIR *a-rak-kás-ma ú-šeb-bi-lak-ka en-na a-di* ĠIŠ.GIGIR *ra-as-ki tu-šeb-bil* ĠIŠ *ḥu-šá-am-ma ul ta-ad-din en-na ma-la* ĠIŠ.GIGIR-*ia* ĠIŠ.MES.GAM *ù* ĠIŠ.ŠÀ.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 a-[na]* <sup>m</sup>Mar-*duk šEŠ-ú-a liq-bi-ma* U, ĠIŠ.MÁ *šá* <sup>fd</sup> *lu-še-bi-lam-ma* <sup>tab-ne-e</sup> *tu i-na lib-bi lu-bé-en-[nu]*, “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

**nasāḥu** “to take an advance, make a withdrawal”

See also *bābtu*, *ḥarāṣu*, *ibbû*, *nikkassu*, *niṣḥu*

*mi-nam-ma pa-[na]-ma* KÙ.BABBAR *ta-as-su-ḥu-ma* KASKAL<sup>II</sup> *a-na muḥ-ḥi 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

**nasāqu** “to choose, make a selection”

See also *beḥēru*

*a-na-ku at-ma-ka um-ma* <sup>d</sup>AG U MES.TAK.KA *ki-i as-si-qi-ma la ba-nu-ú*, “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; <sup>a-du-ú</sup> *l* ĠIŠ *gam-miš ki-[i a-mur] ana pi a-na* 1 ĠIN LÚ.DAM.GÀR *[i]p-ta-ra-as* <sup>at</sup> *ta-si-[qu]*, “Now when I saw *gammiš*-wood, the merchant [d]ivided (it) into exact one-shekel portions (and) I made a selection” 97:6–8

**nasīku** “shaykh”

See also *abu*, *ašaridūtu*, *rabû* (B)

*[a]-[na na]-si-ka-a-ti* <sup>šá</sup> LÚ<sup>I</sup> *A-ram lid-bu-ub-ma ki-i* <sup>m</sup>Na-*ba-a ni-is-ḥi\** *i\*-kul šá muḥ-ḥi-šú lu-ú-šal-lim-mu* <sup>LÚ</sup> *qin-na lu at-tu-ú-ni*, “Let him speak [t]o 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]-[na] muḥ-ḥi mi-[il]-[ni]* <sup>na-sik</sup> LÚ *Ú-bu-lu, um-ma* <sup>MU</sup> DINGIR<sup>I</sup> *šu-[l]a-a* <sup>m</sup>Ba-*ni-ia* <sup>ul</sup> *tal-pal-làḥ*, “[O]n wh[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’?” 98:16–20

**našāru** “to guard, protect, be respectful of”

DINGIR.MEŠ *šu-ut* É.KU[R] U EN.LÍL.KI ZI.MEŠ *šá* ŠEŠ-<sup>iá</sup> *li-iš-šu-ru*, “May the gods of Eku[r] and Nippur guard my brother’s life” 1:4–5; <sup>ù</sup> *ig-de-ru-ú-k[a] šup-ram-ma ra-ma-na-[ni]* *ni-iš-šur*, “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 <sup>ù</sup> LÚ *be-lí* MUN.ḪI.A *[a]t-ta* ÉRIN.MEŠ-*ia ú-šur-ma* KÙ.BABBAR-*ka i-na* 1 ĠIN IGI.4.GÁLLA *luṭ-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; *a-mat-ka ki-i aš-šu-[ru]* *a-na-aš-šar-šú*, “I will keep your word as I have always kept it” 11:12–13

**našāru** “to lay claim to a holding, to partition off a holding”

See also *kašādu*, *šabātu*

*qaq-qa-ra ki-i ni-liš-šū-ri* 4 LIM ù 1 ME, “The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits)” 98:14–15

**našû** “to carry, bear, convey, take away, transport, fetch, bring along”

See also *abāku*, *abālu*, *šapāru*

*i-na-áš-šû* 76:14; *i-na-áš-šû-ú-ma* 100:10; *ta-na-šî* 43:29; *a-na-áš-šû* 102:20; *it-ta-šû* 38:38; *ni-in-šá-[ma]* 9:12; *taš-šû-ú* 68 r. 4'; *iš-šû* 80:25; *liš-šû-ú* 77:9; *iš-šû-ú* 109:21; *iš-šû-ú-[nu]* 65:5; *i-ši* 48:15; 79:9; 97:19; *i-ši-ma* 60:11; *i-šá-[a]* 35:24; *i-šam-ma* 64:8; 95:6; *liš-ši* 5:14; 38:15; 101:7; *[liš-ši]* 38:22; *li-i[š-šu]* 102:11; *lu-uš-šam-ma* 82:28; *na-šá-a-ti* 41:17; *na-ša-ka* 41:7; *na-šu-ú* 41:13; *[in(?)]-na(?)-[š]i(?)-[ma(?)]* 6:16

In the idiom *pūt X našû*, “to guarantee, act as guarantor for”:

*ki-i a-na tu-bi be-lí-ia šak-na* 2 LÚ *qal-la-lu-tu lu-ú šá* *Kul-la-a lu-ú šá* *É-sag-gíl-ú šá mam-ma i-na lib-bi-ši-ni šá a-na tu-bi be-lí-ia šak-na ù lu-ú a-me-lut-tu mim-ma šá be-lí-ia lu-ú* *Ti-ru-tu lu-ú* *Qí-bi-DÜG.GA lu-ú šá ha-du-ú be-lí li-bu-[kám-ma li]l-lik a-na-ku pu-us-su-nu na-šá-k[a]*, “If my lord deems fit, my lord should co[me and br]ing me two slave boys—either of the woman Kullâ, 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 Tírûtu, or the woman Qibi-dumqî, or whomever my lord prefers. I myself a[m] acting as their guarantor” 83:25–32; *[p]u-us-su-nu a-ki(?) pa-ni-ia na-[šá-ka]*, “I will a[ct] as [gu]arantor for him(!) on my own(?)” 83:42

In the idiom *rēš X našû*, “to pay attention to X, to check on X”:

*am-me-ni re-eš* UN.MEŠ É *ul ta-na-áš-šû* *[ul] a-na-ku-ú aq-bak-ka* *um-ma re-eš* UN.MEŠ É *i-šu 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

**našālu** “to see”

*ki-i [at]-ta-[tal-ka]* *[a-na] pa-[an]* (x) x, “When I saw you, [...] to [...]” (context broken) 47:22–23

**nēberu** “ford, river-crossing”

*[a-d]u-ú né-bé-ri iš-šab-tu-nu ina URU Ka-par-ši-nu-um-mu šû-nu u* <sup>m</sup>DU-NUMUN *it-ta-ħa-meš us-sa-am-ma-aħ*, “[No]w they have seized the river-crossing from us. They and Mukīn-zēri are joining forces in Kaparšinummu” 16:23–28

**nehēsu** “to go, come back, to return, withdraw”

*[LÚ] a-mi-lu* LÚ *qal-[la-a]* *[at]-[tu]-ni* *[am-me]-ni tu-maš-šir-[šû]* *ul i-[né-eh]-[hi]-si* *ul [ú]-x-[x(-x)] ki-i-la-a-šû*, “The man is [ou]r slave boy. Why did you let [him] go? He won’t come <ba>ck. He won’t [...]. Detain him” 31:6–9; *ul ki-i pi-i an-ni-i aq-bak um-ma [a] ta-né-eh-ħi-is-m[a]* *lib-bu-ú* LÚ *a-šib* *[URU]* *šá EN.LÍL.KI ù LÚ.BÁRA.DUMU-ú-a šá a-kan-na-ka a-na ħúb-tu a-na É* <sup>m</sup>*la-a-ki-ni la il-lak*, “Didn’t I say to you: ‘You must n[ot] withdraw, nor should any resident of Nippur or any of the people of Parak-māri who are there go away captive to Bīt-Yakīn ...?’” 19:4–10; *[ul(!)] ki-i pi-i an-[ni]-i [š]EŠ-[ú-a]* *iq-ba-a* *[um-ma] a-na pa-an* *[LÚ] [Bi]-ri-ta a-né-eh-ħi-si* *[en-na]* *[am]-me-ni* *šEŠ-ú-a [la il]-lik-ma ú-ši-ib*, “Did not my [br]other say to me as follows—‘I will go back to [the people of] Bīritu’? [Now] why did[n’t] my brother [g]o? Why did he sit around?” 26:5–10; *ma-la-a* *[ÉRIN.MEŠ]* *šá it-ti-ka* *[li]-tab-ka* *[ba]l-ħu-šû-nu [li-i]t-tab-[šû-ú]* *a-di* *i-na šu[l-m]u* *[a-na]* *URU-šû-[nu]* *[šû-nu i]-né-eh-ħi-[su]*, “Let each and every man who is with you be brought back (alive). [Let] them remain [vi]gorous unt[il] they return sa[fe]ly to their town” 29:21–28; LÚ.DUMU *šip-ri-ia šá a-na* <sup>m</sup>DU-NUMUN *il-lik a-di-kan-na ul iħ-ħi-si*, “My messenger who went to Mukīn-zēri has not

yet returned" 22:6–8; *u<sub>4</sub>-mu* LÚ.DUMU *šip-ri-ia* [it]-te-eh-si a-na šEŠ-ia a-šap-par, "When my messenger [re]turns, I will write to my brother" 22:11–14; LÚ.DUMU.KIN šá a-na pa-an LUGAL il-lik ul *ih-ḫi-si*, "The messenger who went to the king has not returned" 34:10–12; ul a-šib LÚ A-ḫe-en-na a-na KUR Tam-tim il-tap-ra-šú a-de-e-kan\*-na ul *ih-ḫi-si*, "He is not here. The Aḫennian sent him to the Sealand. He has not yet returned" 69:9–11; a-du-ú <sup>[m]</sup>Eri-ba a-na pa-an šEŠ-ia <sup>[al]</sup>tap-ra ḫa-an-ṭiš li-ih-ḫi-si dul-la-a muš-šur, "Now I have sent Eriḫba to my brother. Let him return quickly. My work lies abandoned" 90:7–11; lil-<sup>[li]</sup>kám-ma NINDA.<sup>[ḫi]</sup>LA liš-bé-e-ma li-kul ù <sup>[im]</sup>.GÍD.DA it-ti LÚ.ŠÁMAN.LÁ.MEŠ liq-<sup>[bi]</sup> a-di DINGIR.MEŠ ṭu-bu iš-tak-nu liḫ-<sup>[ḫi-s]</sup>a-am-ma lil-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

**nemerkû** (*namarkû*) "to delay, linger, tarry; to remain, stay behind"

See also *bātu*, *kāšu*, *uḫḫuru*

*en-na* šEŠ-ú-a la *im\*-mi-rik-ki* lil-li-kám-ma di-i-nu it-ti-šú nid-bu-ub, "Now my brother must not delay. Let him come so that we may institute proceedings against him" 109:13–17; lu-ú s[AL] šá be-lí-ia ù LÚ qal-lum-ma la *im-me-rik-ka* lil-li-[kám-ma] IM.GÍD.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 šá ana-ku <sup>[ù]</sup> at-ti <sup>[it]</sup>ta-ḫa-meš nid-bu-ub šEŠ-ú-a la *im-me-ri-ka* lil-li-kám-ma it-ti-šú 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; <sup>[en]</sup>na LÚ\* la *im-me-rik-ka* <sup>[E]</sup>-reš [li]-bu-kaš-šum-ma <sup>[LÚ]</sup> ḫa-bi-ta-ni ḫab-tú liq-ba-a, "Now the man must not delay. [Let E]rešu bring him here, and let him tell me (the names of) the marauders who have plundered" 86:28–32; LÚ.GÚ.EN.NA um-ma šup-raš-<sup>[šum-ma]</sup> lil-li-kám-m[a] qaq-qar kaš-da-áš-<sup>[šú]</sup> la *tam-me-r[ī]k-ka* <sup>[al-kám]</sup>-ma qaq-qar <sup>[ša]</sup>-bat, "The šandabakku 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; [l]a <sup>[ta-me-rik-ka]</sup> al-kám-ma <sup>[U<sub>8</sub>]</sup>.UDU.ḫi.A šá aq-<sup>[bak-ka]</sup> ab-kám-ma [KÙ.BABBAR] lud-din, "[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-i U<sub>8</sub>.UDU.ḫi.A šá LÚ A-ra-mu ib-ba-ku-ú-nu la *ta-me-rik-ka*-<sup>[ma]</sup> <sup>[it]</sup>ti-šú-nu <sup>[al]</sup>-kám-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 <sup>[tam]</sup>-me-r[*ik*(?)] x x x al-<sup>[ka]</sup>, "Don't ling[er ...] come" 9:25–26; pa-an <sup>[LÚ]</sup> [ḫa]r-ra-a-nu ki-i <sup>[al]</sup>-dag-gal ul *am-me-rik-ka* al-<sup>[la-kám]</sup>-ma it-<sup>[ti-ka]</sup> a-dab-bu-<sup>[ub]</sup>, "Even though I am waiting for the [ca]ravan, I will not delay. I will come and speak with you" 84:18–23; *u<sub>4</sub>-mu* tal-tap-ra ul *am-me-rik-ka* KÙ.BABBAR šá taš-<sup>[pur]</sup> ub-lu-ú ù <sup>[KASKAL<sup>II</sup>]</sup>-ia <sup>[ta-šal]</sup>-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; šá LÚ šab-<sup>[tu]</sup>-tu šá taš-pur um-ma pu-ut-su-nu <sup>[maḫ]</sup>-<sup>[š]</sup>i ... ul *am-me-[r]ik-ka* al-<sup>[l]</sup>a-kám-m[a] a-<sup>[paṭ-ṭar]</sup>-šú-nu-tu, "Concerning the prisoners about whom you wrote ... I won't del[a]y. I'll go an[d] ransom them" 30:4–6, 14–16; ki-i dib-bi šá su-lum-mu-ú <sup>[il]</sup>tap-ra [ZAG(?)] nu-šar-šad ù ia-a-nu-ú ul *im-me-rik-ku-ú* il-lak-ú-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-<sup>[na]</sup> pa-an ITI.BÁRA 2 LI[M(?)] LÚ qin-na-a-ti a-<sup>[na]</sup> pa-an šEŠ-ia il-la-ka ù sft-tu-ti-šú-nu ul *im-me-rik-ku-ú* il-la-ku-ú-nu, "Before the month of Nisannu, two thous[and(?)] families will be coming to my brother. And should the rest of them not stay behind?—should they come also?" 1:22–28

**nēpešu** "undertaking, construction"

See also *epēšu*

<sup>[šEŠ.MEŠ.MU]</sup> šá-a<sup>1</sup>-al kit-ta ki-i pi-i an-ni a-na <sup>[šEŠ.MEŠ.MU]</sup> iq-ta-<sup>[bi]</sup> um-ma šá tap-qi-da-i[n-n]a é zi-qur-ra-tu-ú ki-i a-na né-pe-ši-ia bat-qu-ú šá 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 Dēr also mine to undertake?'" 33:8–15

**nību** “amount”

See comment on No. 43:29

<sup>d</sup>EN u <sup>d</sup>AG lu-ú i-du-ú ki-i šá la KÙ.BABBAR *nī-bi ta-<sup>f</sup>na<sup>l</sup>-ši*, “But may Bēl and Nabû know that without silver you cannot carry away an(y) amount” 43:28–29

**nikkassu** “account”

See also *apālu*, *bābtu*, *eṭēru*, *ḥarāṣu*, *ibbû*, *napālu*, *nasāḥu*, *nishu*

*áš-šú* KÙ.BABBAR šá <sup>m</sup>Zab-di-<sup>l</sup>l šá ŠEŠ-ú-a iš-pu-ra <sup>m</sup>Zab-di-<sup>l</sup>l i-qab-bi um-ma 5 MA.NA KÙ.BABBAR ki-i id-din 3-šú LÚ a-mi-lu-tu\* ki-i 3 MA.NA KÙ.BABBAR a-na <sup>m</sup>BA-šá-a at-ta-din 2 GU<sub>4</sub>.MEŠ ki-i a-bu-uk at-tan-na-áš-šú ù st-ta NÍG.SID-šú ina šu<sup>l</sup> <sup>m</sup>PA-bu-ni DUMU <sup>m</sup>A-ḥu-lap-<sup>d</sup>AMAR.UTU ul-te-bi-la-áš-šú, “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 Iqīša; 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-būnī, the son of Aḥulap-Marduk’” 51:5–17

**nīnu** “we”

*nī-i-nu* 18:7; 80:5; *nī-i-ni* 103:26; <sup>f</sup>nī<sup>l</sup>-i-ni 103:17

**nīru** “yoke”

GU<sub>4</sub>.MEŠ šá ina pa-ni-<sup>iá</sup> tu-maš-šir GU<sub>4</sub> bi-ri a-<sup>f</sup>di<sup>l</sup>-kan-na ul i-šir GU<sub>4</sub> at-tu-ú-a ku-tal *nī-ri-šú* ù GU<sub>4</sub> rit-ta it-ta-<sup>f</sup>ši<sup>l</sup>-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; <sup>f</sup>GU<sub>4</sub>.MEŠ *nī-ri* še-e ul <sup>f</sup>ik<sup>l</sup>-[kal], “Oxen in the yoke do not e[at] grain” 94:32

**Nisannu** (name of the first month)

*en-<sup>f</sup>na a<sup>l</sup>-na* <sup>m</sup>AMAR.UTU-<sup>f</sup>LUGAL-a-ni<sup>l</sup> <sup>f</sup>be-<sup>l</sup>l <sup>f</sup>liš-pu-ram-ma i-<sup>f</sup>na<sup>l</sup> GIŠ.MÁ.MEŠ šá LÚ.KÁ.DINGIR.RA.KI.MEŠ a-na pa-an ITI.<sup>f</sup>BÁRA<sup>l</sup> <sup>f</sup>a-na<sup>l</sup> KÁ.DINGIR.RA.KI[<sup>f</sup>liš-šī], “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” 38:17–22; *di-in-šú-nu a-na* ITI.BÁRA a-na KÁ.DINGIR.<sup>f</sup>RA.KI<sup>l</sup> a-na pa-an <sup>m</sup>TUK-šī-DINGIR DUMU <sup>m</sup>Ga-ḥal <sup>f</sup>šá-kin<sup>l</sup>, “Their case will be submitted to Rāši-ili, son of Gaḥal, at the beginning of Nisannu, at Babylon” 38:26–28; *ina* ITI.BÁRA *ina* KÁ.DINGIR.R[A.KI] a-na <sup>f</sup>d ḥur-šá-na nī-il-[lak], “In Nisannu, in Babyl[on], we will und[ergo] the river ordeal” 38:40–41; *a-<sup>f</sup>na<sup>l</sup> pa-an* ITI.BÁRA 2 LI[M(?)] LÚ qin-na-a-ti a-<sup>f</sup>na<sup>l</sup> pa-an ŠEŠ-<sup>iá</sup> il-la-ka ù st-tu-ti-šú-nu ul im-me-rik-ku-ú il-la-ku-ú-nu, “Before the month of Nisannu, two thous[and(?)] families will be coming to my brother. And should the rest of them not stay behind?—should they come also?” 1:22–28; <sup>m</sup>l<sup>x-x</sup> šá be-<sup>l</sup>l iš-pur *ina* ITI.<sup>f</sup>BÁRA<sup>l</sup> a-<sup>f</sup>na<sup>l</sup> KÁ.DINGIR.RA.KI <sup>f</sup>il<sup>l</sup>-la-kám-ma be-<sup>l</sup>l <sup>f</sup>DI<sup>l</sup>.KU,<sup>f</sup>šú<sup>l</sup> <sup>m</sup>EN<sup>f</sup>.DÙ-uš, “[PN<sub>2</sub>], about whom my lord wrote, is coming to Babylon in Nisannu; and his court adversary will be Bēl-īpuš” 58:6–11

**nishu** “withdrawal; advance (payment); rate of exchange”

See also *bābtu*, *dašannu*, *ḥāṭu*, *ḥītu* (B), *ibbû*, *kaspu*, *nasāḥu*, *qūlu*

For discussion see comments on No. 27:22 and No. 67:4

*am-me-ni* <sup>m</sup>NUMUN-ib-ni *áš-pu-rak-kám-ma* LÚ a-mi-lut-<sup>f</sup>tu<sup>l</sup> la ta-ad-da-áš-šú KÙ.BABBAR šá *nī-is-ḥi* *ina muḥ-ḥi-ka i-ba-áš-šú*, “Why did I send Zēra-ibni to you, and you did not give him a slave? There is silver for withdrawal (on deposit) with you” 36:16–21; ŠE.BAR *in-na-áš-šum-ma ḥa-di a-na nī-is-ḥi ḥa-di-ma a-na* KÙ.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; <sup>f</sup>a-<sup>f</sup>na<sup>l</sup>-si-ka-a-ti <sup>f</sup>šá LÚ<sup>l</sup> A-ram *lid-bu-ub-ma ki-i* <sup>m</sup>Na-ba-a *nī-is-ḥi*\* *i\*-kul šá muḥ-ḥi-šú lu-ú-šal-lim-mu* <sup>f</sup>LÚ<sup>l</sup> qin-na lu at-tu-ú-ni, “Let him speak [t]o the shaykhs of the Arameans; and if Nabâ 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; <sup>f</sup>nī<sup>l</sup>-is-ḥu (context broken) 67:4

**nišū bīti** “household dependents”

See also *amīlu*, *amīlūtu*, *bītu*, *napultu*, *nišū*, *qallalūtu*, *qallu*, *šābū*, *ṣuḥāru*

*am-me-ni re-eš* UN.MEŠ É *ul ta-na-áš-šū* <sup>1</sup>ul<sup>1</sup> *a-na-ku-ú aq-bak-ka* <sup>1</sup>um<sup>1</sup>-*ma re-eš* UN.MEŠ É *i-šu 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

**nišū** “people”

See also *amīlu*, *napultu*, *nišū bīti*, *šābū*

*el-ia*, *a-<sup>1</sup>na<sup>1</sup>* UGU(?)*-ka ù* <sup>1</sup>UN.MEŠ<sup>1</sup>-*ka ḫi-ṭu-ka ia-<sup>1</sup>a<sup>1</sup>-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*:

<sup>1</sup>u<sup>1</sup>-*mu ṭup-pi be-lí* <sup>1</sup>i<sup>1</sup>-*mu-ru* <sup>m</sup>NUMUN-*ia nu-bat-ta* <sup>1</sup>la<sup>1</sup> *i-ba-ti*, “When my lord has seen my tablet, Zēriya must not stay the night” 93:19–21; <sup>1</sup>A<sup>1</sup>-*a-it-te-ú-su [nu]-bat-ti ul i-ba-<sup>1</sup>ti<sup>1</sup>*, “[<sup>1</sup>A<sup>1</sup>-a-it-te-ú-su will not stay the [ni]ght” 69:12–13; *u<sup>1</sup>-mu ṭup-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 lul-lik pal-ḫa-ka ki-i tu-ta-kal-la-a-nu šu-mi* DINGIR.MEŠ *be-lí* <sup>1</sup>lu<sup>1</sup>-*še-la-a a-na pa-ni-ka lul-<sup>1</sup>lik<sup>1</sup>*, “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-lāḫ*, “Have no fear” 86:22; [*a-<sup>1</sup>na<sup>1</sup> muḫ-ḫi mi-<sup>1</sup>i<sup>1</sup>-[ni] <sup>1</sup>na-sik<sup>1</sup>* LÚ *Ú-bu-lu<sup>1</sup> um-ma <sup>1</sup>MU* DINGIR<sup>1</sup> *šu-[<sup>1</sup>l]a-a <sup>m</sup>Ba-ni-ia <sup>1</sup>ul ta<sup>1</sup>-pal-lāḫ*, “[O]n wh[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?’” 98:16–20

**pānā** “previously”

*mi-nam-ma pa-<sup>1</sup>na<sup>1</sup>-ma* KÙ.BABBAR *ta-as-su-ḫu-ma* KASKAL<sup>11</sup> *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) until now you haven’t delivered a thing?” 69:17–21

**panū** “to go in advance”

*a-di la i-sin-nu lip-nu-nim-ma lil-li-ku-nim-ma* <sup>1</sup>it<sup>1</sup>-*ti* AD-<sup>šú</sup> *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*, *mazpān*

In the expression *ana ṭūbī pānī* X, “for the good of X”:

*ki-i a-na ṭu-bi pa-ni-ka um-ma* URU *Il-ta-zi-ni ki-i lib-bi-šu(!)-nu li-ru-bu ù lu-ṣu-ú*, “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 *akī pānī*, “on one’s own(?)”:

[*p*]*u-us-su-nu a-ki(?) pa-ni-ia na-[šá-ka]*, “I will a[ct] as [gu]arantor for him(!) on my own(?)” 83:42

In the elliptical expression *ana X pānī* (*šakānu*), “to proceed in a certain direction; to look in a certain direction; to intend”:

[*k*]*i-i áš-mu-ú um-ma <sup>m</sup>Ri-mu-tu ù <sup>m</sup>A-tim-ma-a<sup>1</sup> <sup>1</sup>a<sup>1</sup>-na* URU BÁRA.DUMU *pa-nu-šú-nu* LÚ.<sup>1</sup>ENGAR<sup>1</sup>.  
[MEŠ] *šá <sup>m</sup>I-ba-[a šá] <sup>1</sup>it<sup>1</sup>-ti-šú-n[u] ab-kám-ma a-n[a-ku] lu-ú áš-[ba-ka]*, “[Be]cause I have heard that Rīmūtu and Atimmā<sup>1</sup> are proceeding towards Parak-māri, bring me the farmer[s] of Ibā [who are] with the[m], that I too might se[ttle]” 99:4–12

In the idiom *pān X dagālu*, “to wait for X”:

*pa-an* <sup>1</sup>LÚ<sup>1</sup> [*ḫa*]*r-ra-a-nu ki-i <sup>1</sup>a<sup>1</sup>-dag-gal ul am-me-<sup>1</sup>rik<sup>1</sup>-ka al-<sup>1</sup>la-kám<sup>1</sup>-ma it-<sup>1</sup>ti-ka<sup>1</sup> a-dab-bu-<sup>1</sup>ub<sup>1</sup>*, “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-še-bi-li-ka* GU<sub>4</sub>.MEŠ\* *šá-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; *ki-i at-ta tal-lak pa-ni-ka lud-gul u ia-a-nu-ú šup-ram<sup>1</sup>-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; KASKAL<sup>II</sup> *ka<sup>1</sup>-da-na<sup>1</sup> ul ta-a-bi SAL ta<sup>1</sup>-mil-tu ul a-šap-pa-rak-ka pa-an lud-gul<sup>1</sup>-ma áš-šá-a KASKAL<sup>II</sup> ta-aṭ-ṭè-lam<sup>1</sup> 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; *áš-šú<sup>1</sup> [EN] har-bi<sup>1</sup>. [MEŠ] šá be-lí<sup>1</sup> iš-pur-ra<sup>1</sup> um<sup>1</sup>-ma la it<sup>1</sup>-[tal-l]ak-ka pa-ni-ia<sup>1</sup> lid<sup>1</sup>-gu-lu<sup>4</sup>*, “Concerning the [owners] of *harbu*-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 maḥāru*, “to suit X, to be suitable for X”:

*pa-an be-lí-ia maḥ-r[a]* ANŠE.KUNGA.MEŠ *bab-ba<sup>1</sup>-nu-ú-ti a-na be-lí-ia lu-ú-še<sup>1</sup>-bi-li*, “(If) it suit[s] my lord, let me send fine mules to my lord” 58:14–19; *ha-an-ṭiš be-lí liš-pu-ram-ma ma-la* GURUŠ.MEŠ<sup>1</sup> *šá pa-ni<sup>1</sup> [be-lí-ia] maḥ<sup>1</sup>-ru lu<sup>1</sup>-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; *ù ki<sup>1</sup>-i kit-ti šú-ú KILAM-ia la [ba-n]u šá pa-an be-lí-ia maḥ-ra be-lí liš<sup>1</sup>-pu-ram-ma<sup>1</sup>*, “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; *me-reš-ti<sup>1</sup> bab-ba-n[i-ti] muḥ-ram<sup>1</sup>-ma ina é [šá] a-na<sup>1</sup> pa-ni-ka [ma]h<sup>1</sup>-ra<sup>1</sup> [l]i-<sup>1</sup>li-i<sup>1</sup>*, “Buy a fine-qual[ity] consignment, and then [let] it go up in value in a house [that suits] you” 44:10–14; *ki-i pa-an šeš-ia<sup>1</sup> ma[h-r]u ha-diš la-pa-an LÚ.DAM.GAR<sup>1</sup> lu-uš-šam-ma lu<sup>1</sup>-še-bi<sup>1</sup>-lak-ka*, “[N]ow if it su[it]s my brother, I will gladly convey her from the merchant and have (her) brought to you” 82:26–29; *ù ki-i pa-ni be-lí-ia ma-ḥír um-ma lu-uk-li-ši šup-ram-ma<sup>md</sup> UTU-APIN-eš a-kan-ni lu<sup>1</sup>-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; *ki-i pa-ni-ka maḥ-ḥír ḤALA-a ina lib-bi šu-kun*, “If it suits you, put my share in” 34:26–27; *[m]a-qar-ra-ti 3 GÍN<sup>1</sup> ki-i [p]a-an be-lí-ia maḥ-ru<sup>1</sup> [a]-na pi<sup>1</sup>-i šá ana 1 GÍN lu-ḥir-[ma a-n]a [b]e-lí-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; *ki-i [l]a pa-ni LÚ<sup>1</sup> ka-re-e<sup>1</sup> [l]a maḥ-ra al-kám-ma<sup>1</sup> KÙ<sup>1</sup>.BABBAR 1 MA<sup>1</sup>.NA X GÍN<sup>1</sup> u me-reš-ti gab-bi<sup>1</sup> a-nam<sup>1</sup>-dak-ka<sup>1</sup>*, “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

**pānū** “former, previous”

*en-na ki-i a-m[at] šeš-ú-tu\* pa-nu-t[u] la<sup>1</sup> taš-kun šá a-mat a-na\* muḥ-ḥi-ia iš-kun mus-si-ma šup-ram<sup>1</sup>-ma lu-ú i-de ki<sup>1</sup>-i šeš-ú-a at(!)-ta*, “Now even if you did not establish the wor[ding] 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”

*áš-šú Ba-ni-ia šá taš-pur um-ma a-na É.KUR la ir-ru-ub ù a-na pa-ni-ka la ir-ru-ub ap-te-qid-su*, “Concerning Bāniya about whom you wrote, saying ‘He must not enter Ekur, and he must not enter your presence.’ I appointed him” 33:4–7; *MEŠ.MEŠ-MU šá-a<sup>1</sup>-al kit-ta ki-i pi-i an-ni a-na MEŠ.MEŠ-MU iq-ta<sup>1</sup>-bi<sup>1</sup> um-ma šá tap-qf-da-i[n-n]a*, “Ask Aḥḥē-iddin if in truth he (Bāniya) said to Aḥḥē-iddin: ‘With regard to the fact that you appointed [m]e ...’ 33:8–11; *i<sup>1</sup>-na lib<sup>1</sup>-bi LÚ<sup>1</sup>-ti. MEŠ<sup>1</sup> LÚ qal-la<sup>1</sup>-lu-ti paq-du<sup>1</sup>-nik-ka ma-a<sup>1</sup>-du-ú-t[i]*, “Among the slave men and slave boys are man[y] who should be handed over to you” 74:28–31

**parāku** (*i*, occ. *alu*) “to bar”

*ma-la KÙ.BABBAR-ka šá i-na pft-ḥi i-na eq-li-ka ši-il-mu mam-ma la i-par<sup>1</sup>-rak<sup>1</sup>-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”

See comment on No. 27:18

[<sup>m</sup>]Mu-šal-lim-<sup>d</sup>AMAR.UTU [l]il-li-kám-ma ʾù<sup>l</sup> LÚ A-ram gab-bi ʾi<sup>l</sup>-na EN.LÍL.KI<sup>l</sup> ʾlip<sup>l</sup>-ra-aq, “Let Mušallim-Marduk [c]ome and segregate all the Arameans in Nippur” 27:14–18

**parāsu** “to divide, set aside; to decide, judge; to terminate, break” (G); “to decide” (D); “to be decided, adjudged” (N)

**G-stem:** ʾa-du-ú<sup>l</sup> GIŠ gam-miš ki-ʾi a-mur<sup>l</sup> ana pi a-na 1 GÍN LÚ.DAM.GÀR [i]p-ta-ra-as ʾa<sup>l</sup>-ta-si-[qu], “Now when I saw gammiš-wood, the merchant [d]ivided (it) into exact one-shekel portions (and) I made a selection” 97:6–8; ki-i ma-ad KÙ.BABBAR šá ina muḥ-ḥi-ʾšú<sup>l</sup>-nu a-par-ra-ʾsu<sup>l</sup> a-na ʾšU<sup>l</sup>-ia i-ṭir<sub>3</sub>, “If it is much silver that I should set aside for them, pay it to me” 30:10–13; a-de-e-ni AD a-na DUMU it-ta-din AN-ú ki-i a-na-ku à at-ta ni-par-ʾra<sup>l</sup>-[a]s, “Our treaty—given father to son—by Heaven, you and I can not bre[a]k (it)” 23:5–7; ʾit-ti a<sup>l</sup>-[ḥ]a-meš a-na LÚ ʾÉ<sup>l</sup> A-ʾmuk<sup>l</sup>-[a-nu] ni-il-li[k] à di-ni [šá] <sup>m</sup>E-re-[š]i ni-par-ra-si, “Let us g[o] toge[th]er to Bīt-Amūk[āni], and we will judge the case [of] Ēre[š]u” 76:5–10; ½ GÍN KÙ.BABBAR a-na UGU <sup>m</sup>ZÁLAG-a-ni be-lí ip-ru-su ʾ½ MA.NA GÍN KÙ.BABBAR 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; en-na ʾd ḥ[ur]-ʾšá-na<sup>l</sup> pa-ri-si INIM.M[EŠ], “Now the river o[rd]eal will be the decider of the(se) affair[s]” 38:38–39

In the idiom šēpī parāsu, “to bar access to”:

LÚ n[a-qid-d]i É.DINGIR.MEŠ-ni am-m[i]-ni GİR<sup>m</sup> a-na pa(!)(copy: la)-ʾan<sup>l</sup> DINGIR.MEŠ-e-ni ta-p[ar]-ra-si, “The he[r]dsman of our temples—w[h]y are you ba[rr]ing them from our gods?” 103:5–8

**D-stem:** pur-ru-su ʾa<sup>l</sup>-na m[uh-ḥi]-nu [be-l]f la i-na[m-d]i-i, “M[y lord] must not rep[udi]ate (his obligation) to make a decision co[n]cerning us” 110 r. 17’–18’; ʾlu<sup>l</sup>-[par(?)]-ʾri<sup>l</sup>-si (context broken) 99 r. 6’

**N-stem:** al-te-mu um-ma LÚ.SAG.KAL.ʾMEŠ<sup>l</sup> šá LÚ Pu-qu-d[u] i-ba-áš-šú a-na É <sup>m</sup>A-muk-a-ʾnu<sup>l</sup> it-tal-ku a-lik-[ma] ʾdi<sup>l</sup>-in ʾzi<sup>l</sup> lip-pa-ri-ʾsi<sup>l</sup>, “I have heard that the paramount leaders of the Puqud[u] are present (and) that they have gone to Bīt-Amūkāni. Go and let it be adjudged a capital offense” 14:4–12; UD.ʾx<sup>l</sup>.[KÁM] šá IT[.x] lil-ʾli<sup>l</sup>-kám-m[a] di-i[n-šú] ʾlip<sup>l</sup>-pa-ri-ʾis<sup>l</sup>, “[He] should [co]me in person on the [...] day of the month [...] so [that his] cas[e] may be decided” 20:19–21

**parū** “mule”

See also imēru, sīsū

gab-bu u<sub>4</sub>-mu be-lí il-ta-šap-pa-ra um-ma ANŠE.KUNGA šup-ra a-du-ú ANŠE.KUNGA šá a-ki-i lib-bi šá be-lí-ia a-ʾna<sup>l</sup> be-ʾl<sup>l</sup>-ia<sup>l</sup> al-tap-ra, “Now I have sent to my lord a mule after my lord’s (own) heart” 59:4–10; ʾ8<sup>l</sup> MA.NA a-na ša-ma-du šá ANŠE.KUNGA.MEŠ ki-i id-din-an-na-a-ši u(!)\* ša-ma-du šá ANŠE.KUNGA.MEŠ ʾki<sup>l</sup>-i ni-bu-ka um-ma ul ba-nu-ú LUGAL i-ta-ri um-ma KÙ.BABBAR-ma i-iš ul i-man-gur um-ma ANŠE.KUNGA.MEŠ bab-ba-nu-ú-ʾtu<sup>l</sup> ab-ka-nim-ma ʾid<sup>l</sup>-na-ni, “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; en-na <sup>m</sup>EN-ú-šeb-ši ʾa<sup>l</sup>-na KUR Aš+šur\*.KI\* ʾit<sup>l</sup>-tal-ka ki-i ʾANŠE<sup>l</sup>.KUR.RA.MEŠ ki-i ʾANŠE<sup>l</sup>.KUNGA.MEŠ ib-ʾba-kám<sup>l</sup>-ma ʾi<sup>l</sup>-[šap-par], “Bēl-ušebši has now gone off to Assyria. He [will write] whether he is bringing horses or mules” 56:23–29; <sup>m</sup>La-qí-pu ul-tu KUR.NIM.MA.KI it-tal-ka 3 ša-ma-da šá ANŠE.KUNGA.MEŠ it-ti-šú i-tab-ka ma-a<sup>3</sup>-da ba-nu-ú, “Lāqīpu came from Elam. He brought three teams of mules with him. They are of very good quality” 57:8–10; <sup>m</sup>Nu-ʾum<sup>l</sup>-mu-ru DUMU ʾIR-GIR<sub>4</sub>.KÙ É di-ni it-ʾti<sup>l</sup> <sup>m</sup>La-qí-pu i-dab-bu-ub um-ma mi-nam-ma ANŠE.KUNGA.MEŠ a-na <sup>m</sup>Gu-lu-šú ul ta-a[d-din] ul a-na-ku-ú ANŠE.KUN[GA.MEŠ] a-bu-ka ḥa-ṭu u mi-reš-ʾi(!) be-lí ki-i ú-še-bi-li ANŠE.KUN[GA.MEŠ] ul-tu KUR.NIM.MA in-da-ḥar u <sup>m</sup>Nu-[um-mu-ru] a-na be-lí(!) di(!)-ni šá be-lí-ia it-tu-r[u], “Nummuru, son of Arad-Nergal, is arguing with Lāqīpu (in) court, saying: ‘Why didn’t you g[ive] the mules to Gulūšu? Didn’t I myself bring the mul[es] here?’ Af-

ter my lord sent both a cash payment and trading capi[ta], he came into possession of the mul[es] from Elam, and Nu[mmuru] becam[e] my lord's adversary in court" 57:15–24; *šad-da-qād a-na pa-an be-lí-ia al-tap-<sup>r</sup>ra<sup>1</sup> um-ma pa-an be-lí-ia maḥ-r[a]* ANSE.KUNGA.MEŠ *bab-<sup>r</sup>ba<sup>1</sup>-nu-ú-ti <sup>r</sup>a-na be-lí-ia <sup>r</sup>lu-ú-še<sup>1</sup>-bi-li [u] <sup>r</sup>ki-i ANSE<sup>1</sup>.KUNGA.MEŠ <sup>r</sup>ul še<sup>1</sup>-ba-a-ta <sup>r</sup>be-lí li-iḥ<sup>1</sup>-ru-uš*, "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; <sup>r</sup>ANSE<sup>1</sup>.KU[NGA.MEŠ] (context broken) 32:10

### parzillu "iron"

See also *erû*, *kaspu*, *patar parzilli*; for discussion see comment on No. 102:17 and 22

*a-na E[N.LÍL.KI] ki-i a[l-lik] a-na b[e-lí-ia] dul(!)-la [e-pu-uš] i-na muḥ-<sup>r</sup>hi-ia<sup>1</sup>* 5 AN.BAR *mar-ra-a-<sup>r</sup>ti<sup>1</sup> be-lí lu-ú-še-bil*, "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 <sup>r</sup>áš<sup>1</sup>-šu AN.BAR mar-ra-a-ti a-na be-lí-ia áš-pur*, "It is urgent! Concerning iron shovels I have written to my lord" 102:21–23; *áš-šú AN.BAR šá be-lí iš-pur* 20 GÚ.UN AN.BAR *šá na-ša-ka* <sup>md</sup>AG-APIN-eš DUMU LÚ.É.BAR <sup>d</sup>É-a *gab-bi ina URU Ka-làḫ ik-te-mis*, "Concerning the iron about which my lord wrote—Nabû-ēreš, a member of the Šangû-Ea family, collected in Kalḫu all twenty talents of iron which I was carrying(?)" 41:6–11; <sup>r</sup>AN.BAR *ma-la na-šá-a-ti [a-na] mam-ma la ta-nam-din [gab]-<sup>r</sup>bi<sup>1</sup> a-na-ku a-kám-mis*, "Don't sell any of the iron which you are carrying [to] anybody. I myself will collect it [al]" 41:17–19; *[en-na a]-<sup>r</sup>du ki<sup>1</sup>-i AN.BAR [be-lí še]-bu-ú a-na mam-ma [ul ad]-din-ma ul áš-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; *a-na<sup>1</sup> ḥa-ra-pi be-lí ul iš-pur ul-tu <sup>m</sup>ḥa-bil-GI.NA il-li-ka ul iq-ba-a' ù AN.BAR ina pa-ni-šú ad-din\**, "But my lord didn't write (to me) soon enough, (and) he didn't say (anything) to me after Ḥabil-kīnu had come to me. Therefore, I sold the iron before him" 41:27–32; *en\*-na\* AN\*.BAR\* [ma-l]a be-lí še-bu-ú [liš-pu]-ram-ma [a-na be]-lí-ia [lu-še]-bi-li*, Now my lord [should wr]ite to me for [as mu]ch iron as he wants so that [I can se]nd (it) [to] my [lo]rd" 41:32–36; *ki-i áš-mu-ú um-ma AN.BAR šá šeš-ia i-ba-áš-šú šá* 1 MA.NA KÙ.BABBAR *šeš-ú-a <sup>r</sup>lu<sup>1</sup>-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-<sup>r</sup>tu<sup>1</sup> <sup>r</sup>DAM(?)<sup>1</sup>.<sup>r</sup>GÀR.MEŠ u TUR.MEŠ [x x x] ú-de-e <sup>r</sup>gab(?)<sup>1</sup>-[bi] sĠg qa\*-tar-ra-a-<sup>r</sup>ti<sup>1</sup> ù <sup>r</sup>KÁ<sup>1</sup> qul-mu-ú AN.<sup>r</sup>BAR<sup>1</sup> it-ti-šu(!) i-šá-<sup>r</sup>a<sup>1</sup>*, "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

### pašāru "to break up, loosen (soil); to sell (goods)"

See also *bēl ḥarbi*, *epinnu*, *erēšu* (B), *mayyāru*, *rittu*, *sapānu*

GIŠ.APIN.<sup>r</sup>MEŠ<sup>1</sup> [ù GU<sub>4</sub>.MEŠ] *šá LÚ.ENGAR.MEŠ a-<sup>r</sup>di(?)<sup>1</sup> [x]-x-<sup>r</sup>ka<sup>1</sup> gab-bi a-na KIN <sup>r</sup>be-lí-i-nu<sup>1</sup> a-bu-uk-ma šī-<sup>r</sup>il-[ḫu] šá be-lí-i-nu šá ina KÁ-<sup>r</sup>šú<sup>1</sup> pi-šī-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 on the fa[rm] of our lord that is in his quarter" 92:5–10; LÚ.ENGAR.MEŠ *šá šī-i-ḫu um-ma kur-ban-nu šī-i-ḫu(!) ma-a-da ki-i la pa-áš-ra ul ṭa-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; LÚ.UNUG.KI *a-a ki-i il-lik-ú-nu um-ma ḫu-bu-ut-ku-nu šá ḥab-tu a-du-ú LÚ si-lul-lu ina UNUG.KI i-pa-áš-šá-<sup>r</sup>ru<sup>1</sup>*, "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 *parzillu*, *qaštu*, *qulmû*

*en-na EME-šú mit-tu <sup>r</sup>am(?)<sup>1</sup>-me(?)<sup>1</sup>-ni(?)<sup>1</sup> i-na GÍ[R.A]N.BAR ta-ku-<sup>r</sup>us-si<sup>1</sup> ù ina <sup>r</sup>za-qap<sup>1</sup> 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

### paṭāru "to ransom" (G)

See also *muššuru*, *puṭūru*, *piṭru*

**G-stem:** ù 10-šú 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; *šá LÚ šab-<sup>1</sup>tu<sup>1</sup>-tu šá taš-pur um-ma pu-ut-su-nu <sup>1</sup>maḥ<sup>1</sup>-[s]i ... ul am-me-[r]ik-<sup>1</sup>ka<sup>1</sup> al-[l]a-kám-m[a] a-<sup>1</sup>paṭ-<sup>1</sup>tar<sup>1</sup>-šú-nu-tu*, “Concerning the prisoners about whom you wrote ... I won’t del[a]y. I’ll go an[d] ransom them” 30:4–6, 14–16; *en-na [a]l-te-mu um-ma [ÉRI]N.MEŠ-ia šá ḫal-qu [ŠEŠ]-ú-a ip-ta-<sup>1</sup>tar-šú-nu-t[u]*, “Now [I] have heard that my [brother] has ransomed my [me]n who disappeared” 24:10–13; <sup>m</sup>S[U-<sup>d</sup>AMAR.U]TU DUMU <sup>m</sup>MU-Š[EŠ ana] *man-de-<sup>1</sup>si<sup>1</sup> ki-i áš-<sup>1</sup>pur<sup>1</sup> <sup>m</sup>x-x-x ip-ti-<sup>1</sup>si<sup>1</sup>-[šú-ma i-na] URU Ḫi-in-da-[a-nu] id-di-nu-šú a-n[a-ku] a-na 1½ MA.N[A KÙ.BABBAR] ap-ta-<sup>1</sup>tar-šú*, “When I sent Er[ība-Mard]uk, son of Nādin-a[ḫi, for] information, [PN] hid [him, and then] they sold him [in] Ḫindā[nu]. I m[yself] had to ransom him for one-and-a-half min[as of silver]” 72:15–22; *LÚ a-mi-lut-tu šá tap-<sup>1</sup>tur at-tu-<sup>1</sup>ú-a<sup>1</sup> ši-i a-na mam-<sup>1</sup>ma<sup>1</sup> la ta-nam-di-<sup>1</sup>su<sup>1</sup>*, “The slave whom you ransomed is mine. Don’t sell him(!) to anyone” 84:4–7; *LÚ qal-la-<sup>1</sup>lu-ú-tu<sup>1</sup> šá tap-<sup>1</sup>tu-ru<sup>1</sup> at-tu-ú<sup>1</sup>-a šú-nu a-na 1 MA.<sup>1</sup>NA<sup>1</sup> ½ <sup>1</sup>GÍN<sup>1</sup> 8 GÍN KÙ.BABBAR pa-aṭ-<sup>1</sup>ru i-na 1 GÍN IGI.4.GÁLLA KÙ.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)] *šá a-<sup>1</sup>na<sup>1</sup>-[ku(?)]* [ap(?)]-<sup>1</sup>tu-<sup>1</sup>ram<sup>1</sup>-ma (context broken), “[...] whom [I(?) my]self(?) [ran]somed [...]” 88 r. 5’–6’; [an]-ni-ti *lu-ú i-<sup>1</sup>da<sup>1</sup>-[a]t [a(?)]-me(?)]-<sup>1</sup>lut(?)<sup>1</sup>-ti i-na URU É x-[x-x] <sup>1</sup>ap(!?)-<sup>1</sup>tur-rak(?)<sup>1</sup>-ka(?)<sup>1</sup>*, “[Th]is is to att[es]t that I ransomed(?) [a sl]ave(?) for you(?) in the town Bīt-[...]” 85:5–7; *a-du-ú LÚ šú* (mistake for *šá*) *a-kan-na ina šU<sup>m</sup> <sup>m</sup>Ku-ta-a ap-<sup>1</sup>tu-ru-šú a-na-ku ú-qa-ba-al-šú*, “Now the slave whom I ransomed here from Kutā—I will take delivery of him in person” 80:19–22; *ki-i LÚ a-me-lu-tu šá pu-<sup>1</sup>tu-ru ta-ta-mar pu-<sup>1</sup>tu-ram-ma a-kan-na i-din*, “If you see slaves for ransom, ransom (them) for me and deliver (them) here” 40:19–23; <sup>1</sup>am<sup>1</sup>-me-ni *dib-bi <sup>1</sup>la<sup>1</sup> sa-an-<sup>1</sup>qu<sup>1</sup>-[ti] ŠEŠ-ú-a i-šap-<sup>1</sup>par<sup>1</sup> um-ma [LÚ.TUR].MEŠ šá a-na [Ḫat<sup>1</sup>-ti.<sup>1</sup>KI<sup>1</sup>] [il<sup>1</sup>-lik x [p]u-<sup>1</sup>tur-a-[ma ...]*, “Why is my brother sending unsubstan[tiated] reports, saying: ‘[R]ansom(?) the agents who went to Syria [and ...] to Babylo[n ...]’” 74:2–5; *en-na la tu-maš-šá-ra-a-ni pu-<sup>1</sup>tu-ra-i-ma LÚ sar-ru-ti lu-qab-bil-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; *KÙ.BABBAR šá taš-<sup>1</sup>pur<sup>1</sup> ub-lu-ú ù <sup>1</sup>KASKAL<sup>m</sup>-ia<sup>1</sup> ta-šal-lim ZI.MEŠ lu-up-<sup>1</sup>[ur-ma] a-na LÚ.TUR.MEŠ-[ka] šá 1 <sup>1</sup>MA<sup>1</sup>.NA <sup>1</sup>KÙ<sup>1</sup>.[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; *LÚ a-mi-lut-tu šá ŠEŠ-ia šá taḫ-liq a-du-ú i-na URU Ki-ip-ra-a-nu am-rat ḫa-an-tiš KÙ.BABBAR [ŠEŠ<sup>1</sup>-ú-a lu-še-bi-lam-ma lul-lik-ma lu-up-<sup>1</sup>tu-raš-šú a-di la <sup>1</sup>a-na 1+en<sup>1</sup> a-ḫi 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; *LÚ a-<sup>1</sup>me<sup>1</sup>-lu-ti šá ul-tu URU Šá-<sup>1</sup>pi-ia<sup>1</sup> tal-<sup>1</sup>lik-ma<sup>1</sup> [ù] <sup>m</sup>x-[x] [iš-šú<sup>1</sup>-ú <sup>1</sup>KÙ<sup>1</sup>.BABBAR ina <sup>1</sup>UGU-ma<sup>1</sup> ia-a-nu-a-<sup>1</sup>ma<sup>1</sup> šu-bi-lam-m[a] <sup>1</sup>lup-<sup>1</sup>tu-raš-šum<sup>1</sup>-[ma] <sup>1</sup>LÚ(!) a<sup>1</sup>-m[i-lu-tu] <sup>1</sup>lud-dak<sup>1</sup>-[ka]*, “The slave who came from Ša-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; 5 ANŠE.A.AB.BA.MEŠ ù 3 ÉRIN.MEŠ *ul-<sup>1</sup>tu<sup>1</sup> ta-mir-tu É <sup>1</sup>la-ki-nu<sup>1</sup> a-kan-na-ka [it-tab-šú<sup>1</sup> li-mur-šú-nu-<sup>1</sup>tu] a-di la šU<sup>m</sup> <sup>1</sup>LÚ.DAM.GÀR<sup>1</sup> i-kaš-<sup>1</sup>šá-du<sup>1</sup> šup-ram-ma <sup>1</sup>lul-li-kám-ma<sup>1</sup> ki-i šá pu-<sup>1</sup>tu-ru lu-up-<sup>1</sup>tur-áš-šú-nu-t[u]*, “Five camels and three laborers from the region of Bīt-Yakīn 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

<sup>m</sup>S[U-<sup>d</sup>AMAR.U]TU DUMU <sup>m</sup>MU-Š[EŠ ana] *man-de-<sup>1</sup>si<sup>1</sup> ki-i áš-<sup>1</sup>pur<sup>1</sup> <sup>m</sup>x-x-x ip-ti-<sup>1</sup>si<sup>1</sup>-[šú-ma i-na] URU Ḫi-in-da-[a-nu] id-di-nu-šú*, “When I sent Er[ība-Mard]uk, son of Nādin-a[ḫi, for] information, [PN] hid [him, and then] they sold him [in] Ḫindā[nu]” 72:15–20

pešú “white”

GIŠ.SAG.KUL BABBAR 89:16; ŠE.GIŠ.Ì BABBAR.MEŠ 53:8; 53:17; [ŠE.GIŠ.Ì BABBAR.MEŠ] 53:14

**petû** “to open”

See comment on No. 78:9

KÁ *me-reš-ti-šú ik-ta-nak um-ma a-di* <sup>md</sup>AG-SUM.NA *il-lak mam-ma* KÁ *me-reš-ti-šú-nu ul* BAD *ki-i* K[A] *me-reš-ti la ta-p[et-te]* ANŠE.A.AB.BA ZÚ.LUM.[MA] *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 consignment.’ If you can’t op[en] the do[or] to the consignment, load a camel with dates, come, and bring it here” 39:9–18; <sup>d</sup>EN ù <sup>d</sup>AG *lu-ú i-du-ú* U<sub>8</sub> 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

**pīḫatu** see *bēl paḫaš***piširtu** “loosening”

See also *pašāru*

In the cognate expression *piširta pašāru*, “to break up soil”:

GIŠ.APIN.[MEŠ] [ù GU<sub>4</sub>.MEŠ] *šá* LÚ.ENGAR.MEŠ *a-[di(?)]* [x]-x-[ka] *gab-bi a-na* KIN *[be-lf-i-nu] a-bu-uk-ma ši-[il-]ḫu* *šá be-lf-i-nu šá ina* KÁ-[šú] *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 on the fa[rm] of our lord that is in his quarter” 92:5–10

**pīḫu** “hole”

*ma-la* KÙ.BABBAR-*ka šá i-na pīt-ḫi i-na eq-li-ka ši-il-mu mam-ma la i-par-[rak]-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*, *puṭūru*

*a-na-ku la-x-x šá a-na pīt-[ri]* [ta-ad]-*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 pī*

*en-na ki-i na-kut-ti áš-šú* GIŠ.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; ù *ki-i ana* ZI.[MEŠ] [š<sub>u</sub>-ru]-[bu] [pī] *ka-a-di-šú [mim-mu-ú] 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

In the expression *kī pī 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-ni]-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-i* 10:4; [ul(!)] *ki-i pi-i an-[ni]-i* 26:5; [ul] *ki-i pi-i an-[ni]-[i]* 75:4; *ki-i pi šá* 51:25–26

In the idiom *ana pī X šabātu*, “to silence, protest(?)” (see comment on No. 14:15–16):

*a-na pi-[i]-ka ul a-šab-bat*, “I will not protest(?) against you” 14:15–16

**puḫru** (UKKIN) see under *ērib kiništi ša bīt ili***pūtu** “forehead, front”

In the idiom *pūt X našū*, “to guarantee, act as guarantor for X”:

*ki-i a-na ṭu-bi be-lf-iá šak-na* 2 LÚ *qal-la-lu-tu lu-ú šá [Kul-la-a lu-ú šá [É-sag-gíl-ú šá mam-ma i-na lib-bi-ši-ni šá a-na ṭu-bi be-lf-iá šak-na ù lu-ú a-me-lut-tu mim-ma šá be-lf-iá lu-ú [Ti-ru-tu lu-ú [Q]-[bi]-DÜG.GA lu-ú šá ḫa-du-ú be-lf li-bu-[kám-ma li]l-lik a-na-ku pu-us-su-nu na-šá-k[a]*, “If my lord deems fit, my lord should co[me and br]ing me two slave boys—

either of the woman Kullá, 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 Qibi-dumqī, or whomever my lord prefers. I myself a[m] acting as their guarantor" 83:25–32; [p]u-us-su-nu a-ki(?) pa-ni-ia na-[šá-ka], "I will a[ct] as [gu]arantor for him(!) on my own(?)" 83:42

In the idiom *pūt X maḥāṣu*, "to guarantee the safety of X" (see comment on No. 7:20):

ù a-ga-<sup>1</sup>nu<sup>1</sup> ki-i ta-b[u]-uk [l]a-pa-an ZI.MEŠ man-nu [p]u-ut-su-nu i-maḥ-ḥaš, "But if you have [l]e[d] these away (already), who is going to [k]eep them safe from the rebels?" 7:17–20; šá LÚ ṣab-<sup>1</sup>tu<sup>1</sup>-tu šá taš-pur um-ma pu-ut-su-nu [maḥ<sup>1</sup>-[š]i a-du-ú lul-lik-ma ṭe-<sup>1</sup>e-mu<sup>1</sup> AD.MEŠ-šú-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" 30:4–9

### puṭūru "ransoming"

See also *muššuru*, *paṭāru*, *piṭru*; for discussion see comment on No. 4:12–13

5 ANŠE.A.AB.BA.MEŠ ù 3 ÉRIN.MEŠ ul-<sup>1</sup>tu<sup>1</sup> ta-mir-tu é [l]a-ki-nu<sup>1</sup> a-kan-na-ka [it-tab-šú<sup>1</sup> li-mur-šú-nu-<sup>1</sup>tu<sup>1</sup> a-di la šu<sup>1</sup> [LÚ.DAM.GÀR] i-kaš-<sup>1</sup>šá-du<sup>1</sup> šup-ram-ma [lul-li-kám-ma] ki-i šá pu-ṭu-ru lu-up-ṭur-áš-šú-nu-<sup>1</sup>t[u], "Five camels and three laborers from the region of Bīt-Yakīn 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; ki-i LÚ a-me-lu-tu šá pu-ṭu-ru ta-ta-mar pu-ṭu-ram-ma a-kan-na i-din, "If you see slaves for ransom, ransom (them) for me and deliver (them) here" 40:19–23; ù ḥúb-tu ma-la iḥ-tab-tu-nu pu-ṭu-ru ina šu<sup>1</sup>-šú-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

### qabū "to speak, say, tell"

i-qab-bi 51:7; la i-qab-bi 37:29; 86:7; 101:11; [ul] [i]-<sup>1</sup>qab<sup>1</sup>-bi 20:22; i-qab-bak-ka 23:25; [i]<sup>1</sup>-qab-bak-ka 86:26; ta-qab-ba-a 86:21; ta-qab-ba-a<sup>1</sup> 60:20; ta-qab-bi 14:14; 79:10; [t]a-<sup>1</sup>qab-bi<sup>1</sup> 82:22; la ta-qab-bi 92:22; la [ta]<sup>1</sup>-qab-bi 96:20; ta-qab-bi-i<sup>1</sup> 55:5; a-<sup>1</sup>qab<sup>1</sup>-b[i] 61:10; a-qab-bak-ka 86:15; i-qab-bu 111:14; i-qab-bu-ú 1:15, 29; i-<sup>1</sup>qab<sup>1</sup>-b[u]-ú 82:34; i-qab-bu-ú-nu 86:19; ni-qab-bi 89:21; iq-ta-<sup>1</sup>bi<sup>1</sup> 33:10; aq-ta-bi 16:17; 90:15; iq-ba-a 5:6; iq-ba-<sup>1</sup>a<sup>1</sup> 97:5; iq-ba-a<sup>1</sup> 26:6; ul iq-ba-a<sup>1</sup> 41:30; taq-<sup>1</sup>bi<sup>1</sup> 33:24; taq-b[a] 67:4; [taq-ba]<sup>1</sup>-a 66:8; taq-ba-a<sup>1</sup> 10:4; taq-bu-ú 100:4; aq-bi 57:25; 89:6; [u]l [aq]-bi 43:9; aq-bu-ú 16:30; 17:18; 56:11; aq-ba-a<sup>1</sup> 87:7; aq-ba-áš-šú 100:6; aq-ba-áš-šú<sup>1</sup> 105:12; aq-bak-ka 90:24; aq-<sup>1</sup>bak-ka<sup>1</sup> 104:16; aq-bak 19:5; [ul] aq-bak 85:10–11; [iq-bu]<sup>1</sup>-ma 110 r. 7; iq-bu-nu 81:13; [iq-bu]<sup>1</sup>-nu 20:8; [iq-bu-ú]<sup>1</sup>-[n]u 84:16; ul taq-ba-nim-ma 81:23; [niq-bak] 7:6; qf-bi-ma 1:1; 2:1; 9:1; 11:1; 12:2; 15:2; 18:1; 22:1; 25:2; 31:10; 34:1; 35:1; 39:1; 47:1; 49:1; 50:1; 63:1; 71:1; 78:1; 84:1; 86:1; 87:1; 89:1; 95:1; 99:1; 100:1; 106:1; qf-bi-<sup>1</sup>ma<sup>1</sup> 33:1; 66:1; 90:1; 91:1; 105:1; [qf<sup>1</sup>-bi-ma] 24:1; 32:1; 45:18; 51:1; 96:2; [q]f-bi-ma 108:1; qf-<sup>1</sup>bi-ma<sup>1</sup> 45:1; 77:2; [qf<sup>1</sup>-bi-<sup>1</sup>ma<sup>1</sup>] 4:1; [qf<sup>1</sup>-bi-ma<sup>1</sup>] 64:1; 70:1; qf-bi-m[a] 19:1; [qf<sup>1</sup>-bi-m[a]] 23:1; qf-bi-[ma] 14:1; 37:1; 61:1; qf-b[i-ma] 28:1; 31:1; 52:1; 68:1; 73:1; 81:1; qf-<sup>1</sup>bi<sup>1</sup>-[ma] 82:1; qf-[bi-ma] 3:1; 69:1; [qf-bi-ma] 17:1; 104:1; 107:1; [qf-b]i-ma 55:2; [qf<sup>1</sup>-bi-[ma]] 26:1; [qf<sup>1</sup>-bi<sup>1</sup>-[ma]] 10:1; 30:1; 36:1; [qf<sup>1</sup>-bi-ma] 67:1; 76:1; 79:1; 109:1; [qf<sup>1</sup>-bi<sup>1</sup>-[ma]] 20:1; [qf-bi-ma] 40:1; 43:1; 48:1; 54:1; 75:1; 85:1; 92:1; qf-ba-áš-šú-nu-tim-ma 7:25; liq-bi 35:11; 69:16; 110:8; liq-bi-ma 17:38; 76:19; 111:7; [liq-bi<sup>1</sup>-ma] 72:27; liq-ba-a 86:32; liq-ba-áš-šum-ma 6:20; liq-ba-áš-šú-nu-tu 1:22; lu-ú-uq-ba-áš 78:14; lu-<sup>1</sup>ú-uq(!)-bu<sup>1</sup> 110 r. 5'

In the idiom *liginna qabū*, "to learn to read" (see comment on No. 83:14–15 and 47):

am-me-ni LÚ qal-<sup>1</sup>la i-na lib<sup>1</sup>-bi ap-pa-ru a-šib lil-<sup>1</sup>li<sup>1</sup>-kám-ma NINDA.[ḫi.]A liš-bé-e-ma li-kul ù [im]<sup>1</sup>.GÍD.DA it-ti LÚ.ŠĀMAN.LÁ.MEŠ liq-<sup>1</sup>bi<sup>1</sup>, "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; lu-ú S[AL] šá be-lí-ia ù LÚ qal-lum-ma la im-me-rik-ka lil-li-[kám-ma] IM.GÍD.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

**qallalūtu** “slave boys”

See also *amīltu*, *amīlūtu*, *amtu*, *ardu*, *nišū bīti*, *qallu*, *ṣuḥāru*

For discussion see comment on No. 74:29

ŠEŠ-ú-a *ṭup-pa-šú šul-m[u-šú]* [šul-mu šá] 'Zar-pa-[ni-tu] [šá LÚ *qal-la-lu-ú-[ti-šú]* [ù šá LÚ(?)].MEŠ(?)]-[šú(?)<sup>1</sup>] [*liš(?)*]-*pur(?)*-*ma(?)*] *lu-mas-s[i]*, “Let my brother [write(?)] so that I may have new[s] of [his] well-be[ing], of the well-being of Zarpa[nītu], of [his] slave b[oy]s, and of his slave men(?)” 82:5–9; *ki-i a-na ṭu-bi be-lí-ia šak-na* 2 LÚ *qal-la-lu-tu lu-ú šá* 'Kul-la-a lu-ú šá 'É-sag-gíl-ú šá *mam-ma i-na lib-bi-ši-ni šá a-na ṭu-bi be-lí-ia šak-na* ù *lu-ú a-me-lut-tu mim-ma šá be-lí-ia lu-ú* 'Ti-ru-tu *lu-ú* 'Ql-bi<sup>1</sup>-DÜG.GA *lu-ú šá ḥa-du-ú be-lí li-bu-[kám-ma li]l-lik a-na-ku pu-us-su-nu na-šá-k[a]*, “If my lord deems fit, my lord should co[me and br]ing me two slave boys—either of the woman Kullâ, 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 Qibi-dumqī, or whomever my lord prefers. I myself a[m] acting as their guarantor” 83:25–32; LÚ *qal-la-lu-ú-tu* šá *tap-ṭu-ru* [at-tu-ú<sup>1</sup>-a šú-nu a-na 1 MA.†NA<sup>1</sup> ½ GÍN<sup>1</sup> 8 GÍN KÜ.BABBAR *pa-aṭ-ru*, “The slave boys whom you ransomed belong to me. They were ransomed for one mina and twenty-eight shekels of silver” 79:4–7; “*Mu-šeb-ši šá áš-pu-rak-ka ri-qu-us-su la i-tur-ru* LÚ *qal-la-lu-ú-tu ki-lal-le-e in-na-áš-šum-ma it-ti-šú 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; [i<sup>1</sup>-na [lib<sup>1</sup>-bi [LÚ<sup>1</sup>-ti.†MEŠ<sup>1</sup>] [ù LÚ *qal-la-lu-ti* [paq-du<sup>1</sup>-nik-ka ma-a<sup>1</sup>-du-ú-ti], “Among the slave men and slave boys are man[y] who should be handed over to you” 74:28–31

**qallu** (adj.) “small”

GAL-ti *qal-la-ti*<sup>1</sup> 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

**qallu** (s.) “slave boy”

See also *amīltu*, *amīlūtu*, *amtu*, *ardu*, *nišū bīti*, *qallalūtu*, *ṣuḥāru*

[ù] [ki-i] *áš-mu-ú<sup>1</sup> um-ma* 'Ti-ru-tu<sup>1</sup> [i(?)]-ti(?) šá(?)] *muḥ-ḥi* [URU<sup>1</sup>.TÚG šá <sup>m</sup>AD-i<sup>1</sup>-nu-ru [ù] LÚ *qal-la* šá 'Sag-gíl-ú *i-na* [pa-an<sup>1</sup> <sup>m</sup>SUM.NA-†a *i-na ap-pa<sup>1</sup>-ru am-me-ni* LÚ *qal-la* *i-na lib<sup>1</sup>-bi ap-pa-ru a-šib lil-†li<sup>1</sup>-kám-ma* NINDA.†ḪI.†A *liš-bé-e-ma li-kul* ù [IM<sup>1</sup>.GÍD.DA *it-ti* LÚ.ŠÁMAN.LÁ.MEŠ *liq-†bi<sup>1</sup> a-di* DINGIR.MEŠ *ṭu-bu iš-tak-nu liḥ-[ḥi-s]a-am-ma lil-li-ka*, “[So] I have also heard: ‘The woman Tīrūtu, t[og]ether 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.’ 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 c[om]e and go” 83:7–16; *lu-ú s[AL] šá be-lí-ia* ù LÚ *qal-lum-ma la im-me-rik-ka lil-li-[kám-ma]* IM.GÍD.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; *be-lí liq-ba-áš-šum-ma* [LÚ<sup>1</sup> *qal-la* *lu-tir-r[a]* DUMU <sup>m</sup>Šak-ni DUMU <sup>m</sup>Ḫa-la-pi šú-ú, “Let my lord command him that he should return the slave boy. He is a son of Šaknu, son of Ḫalapu” 6:20–24; [LÚ<sup>1</sup> *a-mi-lu* LÚ *qal-la-a* [at]-†tu<sup>1</sup>-ni [am-me<sup>1</sup>-ni tu-maš-šir-†šú] ul *i-†né-eh<sup>1</sup><ḥi>-si* ul [ú<sup>1</sup>-x-[x(-x)]] *ki-i-la-a-šú*, “The man is [ou]r 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”

[š]EŠ-ú-a *lu-ú-še-†bi<sup>1</sup> a-†qul<sup>1</sup>-ku* [mi-nu<sup>1</sup>-ú ṣi-†bu-tu<sup>1</sup> šá [šEŠ<sup>1</sup>-ia a-na-ku [áš(?)]-†pur(?)], “Let my [br]other send a shipment. I have heeded you. Whatever desire my brother has had, I myself have [se]nt(? it)” 73:19–21

**qāpu** “to believe, trust”

*en-na a-šap-pa-rak-kám-ma ul [ta<sup>1</sup>-qf-pan-ni*, “Now I’m sending a message to you because you didn’t believe me” 2:24–25

**qaqqadu** “original capital, principal”

See also *hātu, mēreštu, zittu*

[AN.BAR<sup>1</sup> *ma-la na-ša-a-ti* [a-na] *mam-ma la ta-nam-din* [gab]-[bi<sup>1</sup> a-na-ku a-kám-mis [ù] [mim-ma<sup>1</sup> me-reš-ti [šá] [še-ba-a-ti] à ki-i KÙ.BABBAR GÍN [SAG<sup>1</sup>.DU [a-nam-di<sup>1</sup>-na-ak-ka, “Don’t sell any of the iron which you are carrying [to] anybody. I myself will collect it [al]l; [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, šiḫu*; for discussion see comments on No. 91:16 and 18–19 and No. 98:15

LÚ.GÚ.EN.NA *um-ma šup-raš-šum-ma<sup>1</sup> lil-li-kám-m[a] qaqqar kaš-da-áš-[šú] la tam-me-r[i]k-ka [al-kám<sup>1</sup>-ma qaqqar [ša<sup>1</sup>-bat, “The šandabakku 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; [a<sup>1</sup>-di la qaqqar il-la-[a<sup>1</sup>] lu-tir(?)-ram(!)-ma ina muḫ-ḫi-šú-nu še-šek lu-[ú] kun(?)<sup>1</sup>, “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; à ki-i qaqqar [šEŠ]-[ú-a<sup>1</sup>] še-bu-ú [n G]U.MEŠ u 180 [LÚ<sup>1</sup>.ENGAR.ME[Š] [šá] šEŠ-ia lil-lik-ú-nu let ma-a-a-ri li-id-ku-ú, “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 mayyāru-plows” 96:15–19; qaqqara ki-i ni-[i]š<sup>1</sup>-šu-ri 4 LIM à 1 ME, “The holding, when we laid claim to it, was 4000 (cubits) and 100 (cubits)” 98:14–15; a-[na<sup>1</sup>] pa-an ITI.ŠU dul-la-ka gab-bi a-na qí-qar lu-ú šá-kin, “Before the beginning of the month of Du<sup>1</sup>ūzu, let all your labor be allocated to the land” 92:27–29; man-nu šá i-se-lu-ú-ma ina(!) qaqqar E[N.LÍL.KI] [lu(?)]-[še(?)]-šu(?), “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, qulmū, šābū ša qašti*

a-[du-ú<sup>1</sup>] 2 ME GIŠ.BAN.MEŠ LÚ.TUR.MEŠ *i-te-eb-b[u]*, “Now, two hundred bows! The servants are rebell[ing]!” 10:14–15

**qatarru** (*qatāru*) “incense”

See also *qutāru, quturtu*; for discussion see comment on No. 35:22

ul-[tu<sup>1</sup>] [DAM(?)]-[GĀR.MEŠ] u TUR.MEŠ [x x x] *ú-de-e* [gab(?)]-[bi] SÍG *qa\*-tar-ra-a-[ti]* à [KA<sup>1</sup>] *qulmu-ú* AN.[BAR<sup>1</sup>] *it-ti-šu(!) i-ša-[a<sup>1</sup>]*, “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

**qatū** “to come to an end” (G); “to put an end to; to complete” (D)

See also *gamāru, qītu*

**G-stem:** [ki-i] <sup>m</sup>AG-*ba-ni la i-man-gu-ru-ú-ma la i-šap-pa-rak-ka [am<sup>1</sup>-me-[ni] dul-la qa-tu-ú*, “If Nabû-bāni does not agree, and he does not write to you, why should service come to an end?” 26:20–23

**D-stem:** LÚ *Ḫi-in-da-ri gab-bi ta-a-bi [ú<sup>1</sup>]-qa-ti*, “The Ḫindaru have put an end to all good(will)” 13:6–8; MUN.ḪLA [ki<sup>1</sup>-i te-pu-uš *qu-ut-ti-šú-ma*, “Just as you made the alliance, put an end to it” 30:17–18; *en-na a-du-ú ki-i MUN šEŠ-ú-a ú-qat-tu-ma i-pu-uš* ANŠE.MEŠ [la<sup>1</sup>] *tu-maš-šar tir-raš-šú-nu-ti at-tu-ku šú-nu ta-a<sup>1</sup>-ti šul-ma-a-nu a-[na muḫ-ḫi<sup>1</sup>] 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; [LÚ<sup>1</sup>.ÚS.SA.[DU.MEŠ URU<sup>1</sup>] *gab-bi e-re-es-[su-nu<sup>1</sup>] [uq<sup>1</sup>]-ta-at-tu-[ú<sup>1</sup>]*, “All the city’s neighbors have completed their planting” 93:13–15

**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 <sup>m</sup>Šak-ni ŠU<sup>II</sup>-su-nu id-de-ku-ú ù a-na-ku ul a-ḥe-es-si-šú-nu-tú, “The sons of Šaknu begged for help, but I am not harboring them” 5:7–11

In the idiom *qātā/u kašādu*, “to obtain possession of” (see comment on No. 4:9–10):

a-di la ŠU<sup>II</sup> <sup>l</sup>LÚ.DAM.GÀR<sup>l</sup> i-kaš-<sup>l</sup>šá-du<sup>l</sup> šup-ram-ma <sup>l</sup>lul-li-kám-ma<sup>l</sup> ki-i šá pu-ṭu-ru lu-up-ṭur-áš-šú-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[m]” 4:9–13; [ki-i] <sup>l</sup>iḥ<sup>l</sup>-bu-ta-ni ina bi-[ri-ni] <sup>l</sup>iq-bu<sup>l</sup>-nu um-<sup>l</sup>ma<sup>l</sup> [gi-mil-l]a ut-tir-ru um-[ma en-na] ib-<sup>l</sup>bu-un-ni<sup>l</sup> ŠU<sup>II</sup><sup>l</sup>-[ni lik-šu-da], “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeanc]e,’ (but) also: ‘[Now let us re]cover our loss’” 20:7–11

In the idiom *qātī/a nadānu*, “to help, lend a hand”:

[ŠU<sup>II</sup>-k]a i-din-ma kin-ši kit-<sup>l</sup>mu-sa<sup>l</sup>, “Lend [me a hand]. I’m on bended knee” 66:14

In the idiom *qātī/a šabātu*, “to take by the hand”:

ki-i a-<sup>l</sup>kan-na<sup>l</sup>-ka mam-ma ŠU-su-nu iṣ-šab-tu-ma a-<sup>l</sup>na 1+en(?)<sup>l</sup> [a(?)-ḥi(?)<sup>l</sup>] it-tan-nu (erasure) mi-nu-ú be-lí ú-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

In the idiom *qātī/a šakānu*, “to lay hands on, take in hand”:

LÚ sar-ru-ti-šú ki-i iq-bu-nu ŠU<sup>II</sup> a-na muḥ-ḥi-šú-nu ul áš-kun, “(As to) his kidnappers—because they told me (about the slave)—I didn’t take them in hand” 81:12–15; INIM <sup>m</sup>Mu-šal-lim ḥa-<sup>l</sup>an<sup>l</sup>-ṭiš a-na pa-an <sup>m</sup>Gu-lu-šú be-lí liš-pur a-di la ŠU<sup>II</sup>(!)-su i-šak-<sup>l</sup>ka<sup>l</sup>-nu-ú-<sup>l</sup>ma<sup>l</sup> 1+en ṣa-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

a-na\* ŠU<sup>II</sup> GADA.MEŠ šá-nu-ti-ma la i-x-x, “[They(?)] must not [...] for other bundles of flax” 35:29–30

**qaṭû** “to approach” (G); “to approach?” (D)

See also *qerēbu*; for discussion see comment on No. 80:26

**D-stem:** <sup>m</sup>EN-šú-nu <sup>m</sup>Am-me-ia-bab KÙ.BABBAR-šú a-na da-na-ni iš-šú be-lí lu-maš-ŠAR li-qeṭ-ṭu, “Bēlšunu (and) Amme-yabab carried off his silver by force. Let my lord release (it). Let them approach(?)” 80:23–26

**qerēbu** (*qarābu*) “to come near, approach, enter the presence of” (G); “to bring (near)” (D)

See also *qaṭû*

**G-stem:** šá LÚ.<sup>l</sup>EN<sup>l</sup>.LÍL.KI la i-du-<sup>l</sup>ú<sup>l</sup> a-na pa-an be-lí-ia i-qer-ru-bu, “Those who don’t even know a Nippurian can enter the presence of my lord” 103:9–11; a-na-ku <sup>l</sup>a-ia<sup>l</sup>-lu-ú ki-i aq-rib-ú-šú-ma a-<sup>l</sup>na<sup>l</sup> pa-an-ia<sup>l</sup> be-lí la iš-pur-áš-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:** u,<sup>l</sup>mu<sup>l</sup> il-tap-ru-nu-m[a] <sup>l</sup>lul-uš-pur <sup>l</sup>lul-qar-rib-šú-nu<-ti>, “When they have written to me, let me write. Let me bring the<m>” 108:19–22

**qeṭû** see *qaṭû*

**qinnu** “family, kin, kinsman”

See also *abu, bīt abi, bītu, māru*

áš-šú LÚ qin-<sup>l</sup>na<sup>l</sup> šá <sup>m</sup>Na-ba-a <sup>l</sup>LÚ.SIMUG [šá] be-lí iš-pur um-<sup>l</sup>ma<sup>l</sup> i-na LÚ Pu-qu-u-<sup>l</sup>du(!)-ú a-du-ú ina lib-bi ITI.KIN LÚ Pu-qu-ú-da gab-bi <sup>l</sup>a-na<sup>l</sup> EN.<sup>l</sup>LÍL<sup>l</sup>.KI a-na i-si-in-na il-la-<sup>l</sup>ku<sup>l</sup>-ú-ni, “Concern-

ing the family of Nabâ, the smith, [about whom] my lord wrote, saying: '(They are) among the Puqûdu tribe'—now in the month of Ulûlu, the entire Puqûdu tribe is coming to Nippur for the festival" 27:6–13; [a]-[na na<sup>1</sup>-si-ka-a-ti [šá LÚ<sup>1</sup> A-ram lid-bu-ub-ma ki-i <sup>m</sup>Na-ba-a ni-is-ḫi\* i\*-kul šá muḫ-ḫi-šú lu-ú-šal-lim-mu [LÚ<sup>1</sup> qin-na lu at-tu-ú-ni, "Let him speak [t]o the shaykhs of the Arameans; and if Nabâ 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-[na<sup>1</sup> pa-an ITI.BÁRA 2 LI[M(?)]] LÚ<sup>1</sup> qin-na-a-ti a-[na<sup>1</sup> pa-an ŠEŠ-ia il-la-ka ù sít-tu-ti-šú-nu ul im-me-rik-ku-ú il-la-ku-ú-nu, "Before the month of Nisannu, two thous[and(?)] families will be coming to my brother. And should the rest of them not stay behind?—should they come also?" 1:22–28; ÉRIN.MEŠ-ia ù GU<sub>4</sub>.MEŠ-ia tir-ra-nim-ma bi-na-a-nu ù [qí-in-nu-ú] [at-tu-n]u-[ma] [EN] 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

### qītu "end"

See also *gamāru*, *qatû*

ki-i a-di qí-ít ITI an-ni-i [la] ta-at-tal-ka ki-in-gu ina šà-šú ia-a<sup>3</sup>-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 qí-[i]t ITI [an-ni]-[i] a-dan-n[u ...], "At the e[n]d of [thi]s month, the ter[m ...]" (context broken) 108:5–6

### qubbulu "to take delivery of, accept"

See comment on No. 60:28

**D-stem:** a-du-ú LÚ šú (mistake for šá) a-kan-na ina šU<sup>II</sup> <sup>m</sup>Ku-ta-a ap-ṭu-ru-šú a-na-ku ú-qa-ba-al-šú, "Now the slave whom I ransomed here from Kutâ—I will take delivery of him in person" 80:19–22; en-na la tu-maš-šá-ra-a-ni pu-ṭu-ra-i-ma LÚ sar-ru-ti lu-qab-bil-ma lud-dak-ka a-na-ku gab-bi-šú-nu 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 qūlu

### qulmû (a type of ax)

See also *patar parzilli*, *qaštu*; for discussion see comment on No. 35:23

ul-[tu] [DAM(?)].[GĀR.MEŠ] u TUR.MEŠ [x x x] ú-de-e [gab(?)]-[bi] sĠ qa\*-tar-ra-a-[ti] ù [KA] qul-mu-ú AN.[BAR] it-ti-šú(!) i-šá-[a], "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

### qūlu (*qullu*) "coil"

See also *dašannu*, *ḫāṭu*, *kaspu*, *nishu*, *šiqlu*; for discussion see Introduction, p. 7 n. 27, and comment on No. 2:35–36

[kit<sup>1</sup>-ta a-kan-na-ka KI.[LAM-ia] aḫ-mid qu-ú-[lī] ki-pi-it-ma [tir<sup>1</sup>-ru, "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 [KÜ].GI (= qu<sub>x</sub>-tāru) šá GEŠTU<sup>II</sup> i-na šU<sup>II</sup> 1\*+en ina lib-bi DUMU.MEŠ URU [šá] a-na i-si-in-na a-na EN.[LÍL.KI] il-la-ka ŠEŠ-ú-a lu-ú-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; ki-i na-kut-ti áš-šú KÜ.GI (= qu<sub>x</sub>-tāru) šá GEŠTU<sup>II</sup> a-na ŠEŠ-ia áš-pur ḫa-an-ṭiš ŠEŠ-ú-a lu-ú-še-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*, *qutāru*

[en-na ina] URU qu-tur-[tu] [am-rat], "[Now] smoke [has been seen in] the town" 66:16–17

**rabû (A) “great, big”**

GAL-*tî qal-la-<sup>l</sup>ti*<sup>1</sup> 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*, *nasīku*

*ḥa-ru šá be-lí-i-nu u-ḥa-šá-ḥ[u] ra-bu-ú-tu šú-[nu] ina muḥ-ḥi-i-[nu]*, “Our lord’s diggers are bringing starvat[ion]. Are th[ey] the chiefs over [us]?” 92:35–38; *áš-šú ÉRIN.MEŠ šá ŠEŠ-ú-a iš-pur 40 šú-nu na-pul-tu <sup>l</sup>a<sup>l</sup>-du-ú* <sup>m</sup>Zum-bu-ta-a-nu *ra-bu-šú-nu ù LÚ.ŠÁMAN.LÁ šú-ú a-na pa-an ŠEŠ-iá a-šap-pa-raš-šú ŠEŠ-ú-a dib-ba ṭa-bu-tu it-ti-<sup>l</sup>šú<sup>l</sup> [<sup>l</sup>]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

**rakāsu “to assemble, build”**

See also *arad ekalli*, *batqu*, *epēšu*, *šullulu*

*ul ki-i pi-i an-ni-i taq-<sup>l</sup>bi<sup>l</sup> um-ma a-na <sup>l</sup>UGU<sup>l</sup> GIŠ.GIGIR-ka šá i-na ṣal-ta ina AMBAR A.MEŠ mar-rat ṣab-ta-tu la ta-ḥar-ra-aṣ a-na-ku GIŠ.GIGIR a-rak-kās-ma ú-šeb-bi-lak-ka en-na a-di GIŠ.GIGIR ra-as-ki tu-šeb-bil GIŠ ḥu-šá-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

**ramanu (ramnu) “self”**

<sup>l</sup>GÚ.UN KÙ.BABBAR <sup>m</sup>Mu-šeb-šá-a-a LÚ.<sup>l</sup>ŠÀ.TAM LÚ.AD.AD<sup>l</sup>-ka a-na maš-ka-at-<sup>l</sup>ta ki<sup>l</sup>-i iš-kun <sup>m</sup>Mu-šeb-šá-a-a ki i-mu-ú-ti <sup>l</sup>GÚ.UN KÙ.BABBAR a-na ram-ni-šú it-ta-šú, “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; *ra-man-gu la ta-ḥab-bil*, “Don’t cheat yourself” 106:14–15; *ra-m[an]-gu <sup>l</sup>la ta-ḥab-bi-il<sup>l</sup>*, “Don’t cheat yourse[lf]” 30:22–23; <sup>l</sup>ù<sup>l</sup> *ig-de-ru-ú-k[a] šup-ram-ma ra-ma-na-<sup>l</sup>ni<sup>l</sup> ni-iṣ-šur*, “But (if) they have turned hostile towards yo[u], write to me so that we may protect ourselves” 18:21–23

**ramû “to throw down, cast, place”**

*e-si-ta i-na <sup>l</sup>bi-ri-i-nu<sup>l</sup> la ta-<sup>l</sup>ram<sup>l</sup>-m[a]*, “Don’t caus[e] trouble between us” 84:10–11

**râmu “to grant”**

See also *nadānu*

In the cognate expression *rimūta râmu*, “to give a land grant” (see comment on No. 97:28–29):

*a-ga-<sup>l</sup>a<sup>l</sup> [NÍG].<sup>l</sup>GA<sup>l</sup> LÚ šá be-lí-šú ri-mu-<sup>l</sup>tu<sup>l</sup> <sup>l</sup>i-rí-mu-<sup>l</sup>šú<sup>l</sup>*, “This is the [est]ate of a man whose lord has given it to him as a land grant” 97:27–29

**rašādu “to found” (G); “to establish firmly, root deeply” (Š)**

Š-stem: *ki-i dib-bi šá su-lum-mu-ú <sup>l</sup>il<sup>l</sup>-tap-ra [ZAG(?)] nu-šar-šad*, “If he sends word of a peace agreement, we will firmly establish the [border(?)]” 34:12–15

**rašû “to acquire”**

In the idiom *nakutta rašû*, “to start worrying”:

*am-me-ni ma-la-gan-ni-i <sup>l</sup>UD<sup>l</sup>.MEŠ LÚ.DUMU šip-ri šá ŠEŠ-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; <sup>l</sup>am<sup>l</sup>-me-<sup>l</sup>ni<sup>l</sup> *ul-<sup>l</sup>tu<sup>l</sup> a-na LÚ É A-<sup>l</sup>ram<sup>l</sup> tal-<sup>l</sup>lik<sup>l</sup> ṭe-en-<sup>l</sup>ga<sup>l</sup> ù šu-lum-<sup>l</sup>ga<sup>l</sup> <sup>l</sup>la<sup>l</sup> a-šem-<sup>l</sup>mu<sup>l</sup> na-kut-ti ár-<sup>l</sup>šík-ku<sup>l</sup>*, “After you went to the people of Bīt-Aram, why don’t I hear your news or your greeting? I have started worrying about you” 104:4–9

**rebû** “one-quarter”

LÚ *qal-la-lu-ú-tu* šá *tap-ṭu-ru* [at-tu-ú<sup>1</sup>-a šú-nu a-na 1 MA.<sup>1</sup>NA<sup>1</sup>] } [GÍN<sup>1</sup> 8 GÍN KÙ.BABBAR *pa-aṭ-ru i-na 1 GÍN IGI.4.GÁL.LA KÙ.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 šeš [ù<sup>1</sup>] LÚ *be-lí MUN.ḪI.A [a]t-ta ÉRIN.MEŠ-ia ú-ṣur-ma KÙ.BABBAR-ka i-na 1 GÍN IGI.4.GÁL.LA luṭ-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

**rēšu** “head, beginning”

See also *ša rēši*

In the adverbial expression *ultu rēš*, “from the beginning” (see comment on No. 80:4):

*ul-tu re-eš* ÉRIN.MEŠ-ku-nu ù DUMU.MEŠ-ku-nu ni-i-nu, “From the beginning we have been your servants and your sons” 80:4–5

In the idiom *rēša nadû*, “to ignore”:

*ki-i taš-pur um-ma Ḫa-ir-a-nu lu-ú ṣa-bit* [SAG<sup>1</sup>-ka a-na lib-<sup>1</sup>bi-šú<sup>1</sup>] *la ta-nam-du*, “Just as you wrote: ‘May Ḫayrānu be captured’—Don’t you (now) ignore him” 11:7–11

In the idiom *rēš X našû*, “to pay attention to X, to check on X”:

*am-me-ni re-eš* UN.MEŠ É *ul ta-na-áš-šú* [ul<sup>1</sup>] *a-na-ku-ú aq-bak-ka* [um<sup>1</sup>-ma re-eš UN.MEŠ É *i-šu 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

**rēû (rē)** “shepherd”

See also *nāqidu*; for a discussion of the spelling *rē*, see the comment on No. 119:11

*en-na* [U<sup>1</sup>].UDU.ḪI.A.MEŠ šá [Gu-<sup>1</sup>du<sup>1</sup>-[x(-x)]] [LÚ].SIPA *ú<sup>1</sup>-tir-ri* [ù] ANŠE.A.AB.BA [šá<sup>1</sup>] AG-Á.GÁL [ni<sup>1</sup>-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; ki-i [GIŠ.MI-A LÚ.SIPA [ANŠE<sup>1</sup>.A.AB.BA [a-kan-n]a-ka ḫa-an-ṭiš šup-raš-šú, “If Šillā the camel-herd is [ther]e, send him here right away” 62:19–24; a-du-<sup>1</sup>ul a-<sup>1</sup>na<sup>1</sup>] [pa]-an LÚ.SIPA.[MEŠ(?)<sup>1</sup>] [ṭē<sup>1</sup>-[e-m]u be-lí liš-<sup>1</sup>kun-ma<sup>1</sup>] ANŠ[E.KUR.RA.MEŠ] (broken), “Now let my lord issue an or[de]r t[o] the shepherds(?), and [...] the ho[r]ses(?) ... (broken)” 94:34–37; [LÚ(?)].SIPA(?) [šá(?) a(?)-na(?)]] [LÚ(?)<sup>1</sup>] [A-ram(?)<sup>1</sup>] (context broken), “[the shep]herd(?) [who(?) ... to(?)] the Arameans(?)” 62:7–8

**rīmūtu** “land grant”

In the cognate expression *rīmūta rāmu*, “to give as a land grant” (see comment on No. 97:28–29):

*a-ga-<sup>1</sup>a<sup>1</sup>* [NÍG].GA<sup>1</sup> LÚ šá *be-lí-šú ri-mu-<sup>1</sup>tu<sup>1</sup>* [i-ri<sup>1</sup>-mu-<sup>1</sup>šú<sup>1</sup>], “This is the [est]ate of a man whose lord has given it to him as a land grant” 97:27–29

**rīqūtu** “emptiness”

In the adverbial expression *rīqūssu*, “empty-handed”:

*Mu-šeb-ši šá áš-pu-rak-ka ri-qu-us-su la i-tur-ru* LÚ *qal-la-lu-ú-tu ki-lal-le-e in-na-áš-šum-ma it-ti-šú 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

**rittu** “plow(-ox)”

See also *bēl ḫarbi*, *epinnu*, *erēšu* (B), *māyāru*, *pašāru*, *sapānu*

For discussion see comments on No. 60:11–12 and No. 91:9 and 11

GU<sub>4</sub>.MEŠ šá *ina pa-ni-ia tu-maš-šir* GU<sub>4</sub> *bi-ri a-<sup>1</sup>dil-kan-na ul i-šir* GU<sub>4</sub> *at-tu-ú-a ku-tal ni-ri-šú ù GU<sub>4</sub> rit-ta it-ta-<sup>1</sup>šil-iz-zu* GU<sub>4</sub> *rit-ta ab-kám-ma e-re-šú 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 are (also) halt. Bring me a plow-ox so that we can cultivate” 91:4–13; 2 GU<sub>4</sub>.MEŠ *ba[b]-<sup>1</sup>ba<sup>1</sup>-nu-*

*ti šá ina rit-ti ina* [šU]<sup>111</sup> <sup>m</sup>Ba-*hi-a-nu e-<sup>l</sup>si<sup>l</sup>-ki(!)-ma bi-<sup>hi</sup>-ri-ma mu<sup>h</sup>-ru*, “Requisition, levy, or buy fr[om] Ba<sup>h</sup>iānu two f[i]ne oxen accustomed to the plow” 60:11–15

**saḫāru** “to turn around, turn back” (G); “to make change allegiance” (D)

**D-stem:** *ul* <sup>l</sup>ú<sup>l</sup>-[sa-<sup>h</sup>]ir-šú-m[a] a-na KUR šá-ni-tùm-[ma] *ul in-<sup>l</sup>na<sup>l</sup>-[bit]*, “I did not make him [chan]ge allegiance, an[d] he did not fl[ee] to anoth[er] land” 88:4–6’

**salāmu** “to become friends, to make peace”

See also *adē*, *ayyalu*, *bēl tābti*, *dibbu*, *kittu*, *tābtu*, *tābūtu*, *sulummū*

*at-ta ù šú-ú it-ti a-<sup>h</sup>a-<sup>l</sup>meš<sup>l</sup> sa-al-ma-tu-nu ù at-<sup>l</sup>tu<sup>l</sup>-nu* <sup>h</sup>u<sup>l</sup>-ub-t[a]-ni i-<sup>h</sup>ab-bat, “You and he are on friendly terms with each other; yet he is making captiv[e]s 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-d]u-ú né-bé-ri i<sup>š</sup>-<sup>š</sup>ab-tu-nu ina URU Ka-par-<sup>š</sup>i-nu-um-mu šú-nu u <sup>m</sup>DU-NUMUN it-ta-<sup>h</sup>a-meš *us-sa-am-ma-<sup>h</sup>*, “[No]w they have seized the river-crossing from us. They and Mukīn-zēri are joining forces in Kaparšinummu” 16:23–28

**sanqu** see *lā sanqu*

**sapānu** “to flatten”

See also *bēl ḫarbi*, *epinnu*, *erēšu* (B), *mayyāru*, *pašāru*, *rittu*

For discussion see comment on No. 95:19–23

GU<sub>4</sub>.MEŠ ù LÚ.<sup>l</sup>ENGAR<sup>l</sup>.MEŠ *ki-i áš-pu-ru i-na É <sup>m</sup>Na-<sup>t</sup>è-ri i-sap-pa-nu*, “When I have sent the oxen and the farmers, they will flatten in the House of Nāteru” 95:20–23

In the cognate expression *sipna sapānu*, “to do flattening work”:

[en(?)<sup>l</sup>-na(?)] <sup>m</sup>dEN-ba<sup>l</sup>-ni [a-na] <sup>l</sup>LÚ(?) na-gi<sup>l</sup>-r[i(?)]] <sup>l</sup>šup<sup>l</sup>-ra-áš-šum-m[a] si-ip-nu <sup>l</sup>it<sup>l</sup>-ti LÚ.<sup>l</sup>TUR<sup>l</sup>.<sup>l</sup>MEŠ] <sup>l</sup>li<sup>l</sup>-is-<sup>l</sup>pu<sup>l</sup>-un, “[Now(?)] dispatch Bēl-bāni [to] the hera[ld](?), an[d] let him do flattening work with the servan[ts]” 95:16–20

**sarru** “criminal, thief, kidnapper”

See also *ḫābitu*, *sartattu*, *tēbū*

*ù a-na mu<sup>h</sup>-<sup>hi</sup>-ka sar-ru-nu <sup>m</sup>Il-ta-gab a-di ŠEŠ.MEŠ-e-<sup>l</sup>šú<sup>l</sup> a-kan-na-<sup>l</sup>ka la<sup>l</sup> uš-<sup>l</sup>šá<sup>l</sup>-[bu] šu-<sup>š</sup>i-šú-ma* <sup>l</sup>ki<sup>l</sup>-i a-n[a] <sup>l</sup>É<sup>l</sup> <sup>m</sup>Ia-<sup>l</sup>ki-ni ù a-na<sup>l</sup> LÚ Bir-ri <sup>l</sup>šū-<sup>š</sup>i<sup>l</sup>-[šú-m] a-di É-<sup>l</sup>šú-nu<sup>l</sup> [tu-<sup>š</sup>i]-bu šá-la-a-n[u-a a-kan-na-k]a[(!)] *sa-ár-r[u-tu] la uš-šá<sup>l</sup>-á-bu ù <sup>l</sup>la<sup>l</sup>-pa-<sup>l</sup>ni<sup>l</sup>-[šú-nu] ul ta-zak-ki*, “And as for you—our criminal Iltagab, together with his brothers, must not sett[le] there. Expel him. Either t[o] Bīt-Yakīn or to the people of Birru expel [him]. [Let them l]ive together with their own tribe. Crim[inals must not sett]le [ther]e without my permission. Or on account [of them] you will not be free of claims” 19:15–26; <sup>l</sup>mi-nu-mu-ú<sup>l</sup> *sar-ra-a* [šá] a-na pa-an-ka a-bu-ka-šú, “But what about this criminal of mine whom I (already) brought to you?” 87:5–6; *en-na la tu-maš-šá-ra-a-ni pu-<sup>š</sup>u-ra-i-ma* LÚ *sar-ru-ti lu-qab-bil-ma lud-dak-ka a-na-ku gab-bi-šú-nu 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 ma<sup>h</sup>-<sup>l</sup>ri<sup>l</sup>-i* L[Ú] *sar-ru-ti-<sup>l</sup>ia<sup>l</sup>*, šá LÚ-tú-<sup>l</sup>ka<sup>l</sup> *ki-i ú-šab-bit* 1+en 5 KÙ.BABBAR *ta-an-da-<sup>h</sup>ar-šú-nu-tu ina lib-bi an-<sup>l</sup>ni<sup>l</sup>-i* MUN.ĪA-a *ḫu-su-u[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; LÚ *sar-ru-ti-šú ki-i iq-bu-nu* ŠU<sup>11</sup> *a-na mu<sup>h</sup>-<sup>hi</sup>-šú-nu ul áš-kun*, (As to) his kidnappers—because they told me (about the slave)—I didn’t take them in hand” 81:12–15; *ia-a<sup>l</sup>-nu* LÚ *Aḫ-la-mu-ú* u UR.GIR<sub>3</sub> 1+en šá <sup>l</sup>LÚ *sar<sup>l</sup>-[ru-ti]*, “There is not an Aḫlamû or one single dog-of-a-crim[inal] around” 109:17–19; ŠEŠ-ú-a *la i-kil-li-šú liš-pu-raš-šum-ma* LÚ *sa-ár-ru-ti-šú lu-kin*, “My brother must not keep him. Let him send him to me so that I may establish who his kidnappers were” 86:10–13; <sup>m</sup>d[UTU<sup>l</sup>-eri-ba] LÚ.MA.LAḫ, <sup>l</sup>it<sup>l</sup>-ti-ka a-šap-par-ma <sup>l</sup>MU LÚ<sup>l</sup> *sar-ru-ti-šú* <sup>l</sup>il-qab-bak-ka ù <sup>l</sup>5+<sup>l</sup> GÍN KÙ.BABBAR *ta-nam-*

*da-áš-šú*, “I will send Šamaš-erība, the boatman, with you; he will tell you the names of his kidnapers, and you will give him five shekels of silver” 86:23–27; *LU sar-ru-ú-tu*<sup>1</sup> (context broken) 88 r. 2’

In the adverbial expression *ina sarrī*, “criminally”:

*al-kám-ma áš-šú<sup>1</sup> ib-bu-un-<sup>1</sup>ni<sup>1</sup> ni-in-šá-[ma] i-na sar-r[i] bi-lu-tu-ú ù man-da-at-t[a] ina muḫ-ḫi-ka ni-iš-kun la ta-pal al-kám-ma a-kan-na dul-la-ka e-pu-uš*, “Come now. Inasmuch as we have carried (it as) o[ur] deficit, have we criminal[ly] imposed tribut[e] upon you? Don’t answer. Come and do your work here” 9:10–19

**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-t[a] šú-ú ù LÚ.DUMU šip-ri-šú la il-la-kám-ma la-<sup>1</sup>pa-an<sup>1</sup> sa-ar-ta-at-tu LÚ-a 1+en la am-ḫu-ru [šú<sup>1</sup>-ú-ma KASKAL<sup>11</sup> a-na GÌR<sup>11</sup>-šú al-tak-nu*, “May [DN] know that I in fact did not detach[h](?) one slave o[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

**sebīšu** “seven times”

*ki-i na-kut-tu a-di 7-šú áš-šú<sup>1</sup> [a-m]e-lut-tu a-na be-lí-ia áš-pu-ru*, “It is urgent! As many as seven times I have written to my lord about a [sl]ave” 83:39–40; *a-di<sup>1</sup> 7-šú a-n[a] [šEŠ-ia<sup>1</sup> al<sup>1</sup>-tap-ra*, “As many as seven times I have written t[o] my brother” 43:23–24

**selû** (*šelû*) “to be slack, negligent about something”

*[at<sup>1</sup>-ta [(x)] [ù<sup>1</sup> a-<sup>1</sup>na-ku<sup>1</sup> [a-n]a [a-de<sup>1</sup>-[e] [la(?)<sup>1</sup> nu-se-lu*, “You and I, we must not be slack [abo]ut the treat[y]” 20:13–16; *man-nu šá i-se-lu-ú-ma ina(?) qa-q-qar E[N.LÍL.KI] [lu(?)]-[še(?)]-šu(?)<sup>1</sup>*, “And whoever is negligent, let them expel(?) him) from(?) the territory of N[ippur]” 27:27–30; *ŠE.BAR-a la ta-se-[lu]*, “Don’t be negli[gent] about my wheat” 95:15

**sikkatu** “peg”

*áš-šú [GIŠ.BAL-ga<sup>1</sup>.MEŠ šá be-lí iš-pur 3 ME GIŠ.KAK.<sup>1</sup>MES<sup>1</sup> šá [a<sup>1</sup>-na ŠÀ É.GAL.MEŠ [a<sup>1</sup>-na be-lí-ia [ul<sup>1</sup>-te-bi-li [ù<sup>1</sup> 5 [ME GIŠ.KAK<sup>1</sup>.MEŠ [šá(?)<sup>1</sup> [É kut-a<sup>1</sup>-ḫi É a-di-iš-šu-ú [a-na<sup>1</sup> LÚ.EN.NAM šá [URU<sup>1</sup> x(-x)-DIN(?) [ul<sup>1</sup>-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 *bīt kutāḫi* (and) *bīt adiššú*, I have sent to the governor of the t[own ...]din(?)” 94:6–13; *ma-la(!) [ṣ]i-<sup>1</sup>bu<sup>1</sup>-ú-ti šá be-lí-ia [šá iš-p]ur u GIŠ.KAK.MEŠ [a-na be-lí-i]a ú-<sup>1</sup>šeb-bil<sup>1</sup>*, “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

**sikkūru** “bolt”

*ù mam-ma ina pa-an LÚ.ARAD.É.GAL.MEŠ ia-a<sup>2</sup>-nu-um-[ma<sup>1</sup> GIŠ.<sup>1</sup>ÜR<sup>1</sup>.MEŠ giš-tal-li GIŠ.SAG.KUL BABBAR GIŠ ši-i-pi ù GIŠ.UMBIN ul i-nam-din-áš-šú<sup>1</sup>*, “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

**silullû** “petty dealer, peddler”

See also *tamkāru*; for discussion see comment on No. 18:13

*LÚ.UNUG.KI-a-a ki-i il-lik-ú-nu um-ma ḫu-bu-ut-ku-nu šá ḫab-tu a-du-ú LÚ si-lul-lu ina UNUG.KI i-pa-áš-šá-<sup>1</sup>ru<sup>1</sup>*, “When the Urukians 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*, *muššurtu*

*lu-ú S[AL] šá be-lí-ia ù LÚ qal-lum-ma la im-me-rik-ka lil-li-[kám-ma] IM.GÍD.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-[dul-ú]* [SAL] <sup>md</sup>*Tam-meš-la-ma-a-a a-di* <sup>md</sup>AG-KAR-ir *a-na [šul]-mu be-lí-ia al-tap-ra*, “Just now I have sent the woman of Tammeš-lamaya together with Nabû-ētir to greet my lord” 59:15–18; *GAL-ti qal-la-[ti]* 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; *áš-šú ḥa-ḥu* KÙ<sup>l</sup>.BABBAR SAL.BI [a<sup>l</sup>-na] <sup>m</sup>*E-ṭè-ri [šEŠ]-[ú]-a liq-bi*, “Concerning the cash payment of silver for that woman—let my brothe[r] speak to Ēṭeru” 69:14–16; SAL [š<sup>i</sup>-i] *ina [é] x (x)*, “That woman is in the house of [...]” 82:21; SAL (context broken) 82:25

### sipnu “flattening”

See also *sapānu*; for discussion see comment on No. 95:19–23

In the cognate expression *sipna sapānu*, “to do flattening work”:

[*en(?)*-na(?)] <sup>m</sup>EN-*ba<sup>l</sup>-ni* [*a-na*] LÚ(?) *na-gil-r[i(?)]* [šup<sup>l</sup>-ra-áš-šum-m[a] *si-ip-nu* [it<sup>l</sup>-ti] LÚ.TUR<sup>l</sup>. [MEŠ] [li<sup>l</sup>-is-*pu<sup>l</sup>-un*, “[Now(?)] dispatch Bēl-bāni [to] the hera[ld](?), an[d] let him do flattening work with the servan[ts]” 95:16–20

### sirāšū “brewer”

[ú] ŠE.BAR [*a-na*] LÚ.ŠIM×GAR.MEŠ [*lid-din<sup>l</sup>-ma* KAŠ.SAG [šá LÚ<sup>l</sup> ḥa-re-e [šá be]-[li<sup>l</sup>-ia lib-lul, “Also, let him give wheat to the brewers that they(!) may brew beer for the diggers [of] my [lo]rd” 93:24–28

### sīsū “horse”

See also *imēru*, *parū*

*en-na* <sup>md</sup>EN-ú-šeb-ši [*a<sup>l</sup>-na* KUR Aš+šur\*.KI\* [it<sup>l</sup>-tal-ka ki-i] ANŠE<sup>l</sup>.KUR.RA.MEŠ ki-i] ANŠE<sup>l</sup>.KUNGA.MEŠ *ib-<sup>l</sup>ba-kám<sup>l</sup>-ma* [il-*šap-par*], “Bēl-ušebši has now gone off to Assyria. He [will write] whether he is bringing horses or mules” 56:23–29; [*en-na i-n*]a *lib-bi* ITLA[PIN] [ANŠE].KUR.RA.[MEŠ] *gab-bi* [Ú.ĪIA] [ŠE.BAR<sup>l</sup> *ik-kal* NUMUN<sup>l</sup> [ni]-[ir<sup>l</sup>-ri-šu-ú] [*a-di* U<sub>3</sub>].UDU.ĪIA *šá be-lí-<sup>l</sup>ia* i-na [*ḥa<sup>l</sup>-am-ra* Ú.ĪIA ŠE.<sup>l</sup>BAR<sup>l</sup> *ik-kal*, “[Now i]n Araḥ[samnu], 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; *a-du-<sup>l</sup>ú* a-<sup>l</sup>na<sup>l</sup> [*pa*]-an LÚ.SIPA.[MEŠ(?)<sup>l</sup> [ṭè<sup>l</sup>-[e-m]u be-lí liš-<sup>l</sup>kun-ma<sup>l</sup> ANŠ[E.KUR.RA.MEŠ] (broken), “Now let my lord issue an or[de]r t[o] the shepherds(?), and [...] the ho[r]ses(?) ... (broken)” 94:34–37

### sittu (*šittu*) “rest, remainder”

*si-it-ti* ŠE.BAR-šú *ina let* <sup>m</sup>Za-kir, “The rest of his wheat is in Zākir’s charge” 90:17–18; *sít-ta* NÍG.ŠID-šú *ina* ŠU<sup>ll</sup> <sup>md</sup>PA-bu-ni DUMU <sup>m</sup>A-ḥu-lap-<sup>d</sup>AMAR.UTU *ul-te-bi-la-áš-šú*, “The rest of his account I have sent to him in the hands of Nabû-būnī, the son of Aḥulap-Marduk” 51:14–17; *šu-pur-ma ma-la šá ḥa-da-a-ta* SÍG.ĪIA *ina* ŠU<sup>ll</sup>-šú *i-ši sít-ta lu šak-nu*, “Write and take from him as much wool as you wish. The remainder will be stored” 48:12–16; a-<sup>l</sup>na<sup>l</sup> *pa-an* ITL.BÁRA 2 LI[M(?)<sup>l</sup> LÚ *qin-na-a-ti a-<sup>l</sup>na<sup>l</sup> pa-an* ŠEŠ-*ia il-la-ka* ù *sít-tu-ti-šú-nu* *ul im-me-rik-ku-ú il-la-ku-ú-nu*, “Before the month of Nisannu, two thous[and(?)] families will be coming to my brother. And should the rest of them not stay behind?—should they come also?” 1:22–28

### sulummū “peace agreement”

See also *adē*, *dibbu*, *kittu*, *salāmu*, *ṭābtu*, *ṭābūtu*

*ki-i dib-bi šá su-lum-mu-ú* [il<sup>l</sup>-tap-ra] [ZAG(?)<sup>l</sup>] *nu-šar-šad*, “If he sends word of a peace agreement, we will firmly establish the [border(?)]” 34:12–15

### suluppū “dates”

*ki-i* K[A] *me-reš-ti la ta-p[et-te]* ANŠE.A.AB.BA ZÚ.LUM.[MA<sup>l</sup> *in-da-am-ma ab(!)-kám-ma\* al-ka a-di la* LÚ *ma-dak-ti ta-kaš<sup>44\*</sup>-šá\*-du\**, “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” 39:14–19

**šabātu** “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 *ḫabātu*, *šabtu*

**G-stem:** *am-me-ni* <sup>m</sup>Il-a-AD a-na pa-an be-<sup>l</sup>l<sup>i</sup>-ia<sup>l</sup> i-<sup>l</sup>li<sup>l</sup>-kám-ma a-na di-ni-šú UGU di-ni-šú i-šab-bat-šú, “Why should Ilā-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?” 80:6–9; ... <sup>l</sup>a-kan<sup>l</sup>-na-ka ina <sup>l</sup>pa-an<sup>l</sup> LÚ.<sup>l</sup>GÚ.<sup>l</sup>[EN.NA] <sup>l</sup>ù LÚ.<sup>l</sup>SAG.É.MEŠ <sup>l</sup>šá<sup>l</sup> EN.LÍL.<sup>l</sup>[KI] <sup>l</sup>iš<sup>l</sup>-ša-bat u <sup>l</sup>KA<sup>l</sup> ka-lak-k[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; *ul-tu* URU Šá-pi-<sup>l</sup>ia<sup>l</sup> [ki]-<sup>l</sup>i<sup>l</sup> <sup>l</sup>iḫ<sup>l</sup>-li-qa <sup>m</sup>Ina-qí-bi-<sup>l</sup>ē<sup>l</sup>N-<sup>l</sup>DIN<sup>l</sup> iš-ša-bat-su, “(But) [wh]en he escaped from Šapīya, Ina-qībi-[B]ēl-ablu captured him” 17:13–15; [a-d]u-ú né-bé-ri iš-šab-tu-nu ina URU Ka-par-ši-nu-um-mu šú-nu u <sup>m</sup>DU-NUMUN it-ta-ḫa-meš us-sa-am-ma-aḫ, “[No]w they have seized the river-crossing from us. They and Mukīn-zēri are joining forces in Kaparšinummu” 16:23–28; LÚ.A.<sup>l</sup>KIN ka<sup>l</sup>-a-da ki-i iš-bat a-na <sup>m</sup>A-tim<sup>l</sup>-ma-a<sup>l</sup> <sup>l</sup>it<sup>l</sup>-ta-din, “The messenger—when he reached the guard-post, he handed (him) over to Atimmā” 23:14–15; u<sup>l</sup>-mu šá a-na pa-ni-ka it-<sup>l</sup>tal<sup>l</sup>-<sup>l</sup>ku-ú ma-la šá <sup>l</sup>ḫa-du<sup>l</sup>-ú li-iš-bat, “When he go[e]s to you, let him take as many as he likes” 47:18–21; GU<sup>l</sup>.NÍNDA.MEŠ *ul-tu lib-bi* <sup>l</sup>ÁB(?)<sup>l</sup>.GU<sup>l</sup>.<sup>l</sup>ḫIA <sup>l</sup>150+<sup>l</sup> GIŠ.APIN.<sup>l</sup>MEŠ<sup>l</sup> be-<sup>l</sup>l<sup>l</sup>-iš-bat-am-<sup>l</sup>ma<sup>l</sup>, “Let my lord take the young bulls from the cows (and also) one hundred and fifty(+) plows” 94:26–29; <sup>m</sup>ḫa-ir-a-nu lu-ú ša-bit, “May Ḫayrānu be captured” 11:8–9; ki-i ŠEŠ-ú-tu ù MUN.ḫIA še-ba-ta LÚ lu-ú ša-bit, “If you desire brotherhood and friendly relations, let the man be held in confinement” 2:9–11; <sup>m</sup>A-a-ḫir-<sup>l</sup>tu<sup>l</sup> ina(!) É <sup>m</sup>ŠEŠ-ba-ni be-<sup>l</sup>l<sup>l</sup> lu-še-ša-a-ši ina pa-an be-<sup>l</sup>l<sup>l</sup>-ia lu-ú šab-bat, “Let my lord evict Ay-ḫirtu from the house of Aḫu-bani, and let her be held in the presence of my lord” 80:15–19; *ul ki-i pi-i an-ni-i taq-<sup>l</sup>bi<sup>l</sup> um-ma a-na* <sup>l</sup>UGU<sup>l</sup> GIŠ.GIGIR-ka šá i-na šal-ta ina AMBAR A.MEŠ mar-rat šab-ta-tu la ta-ḫar-ra-aš 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

In the idiom *abbūta šabātu*, “to intercede, act as a father for”:

*a-bu-us-su aš-bat*, “I have taken on the role of his father” 2:17

In the idiom *adē šabātu*, “to conclude, enter into a treaty”:

*ul be-<sup>l</sup>l<sup>l</sup> a-de-e* <sup>l</sup>it<sup>l</sup>-<sup>l</sup>ti <sup>m</sup>DU-NUMUN <sup>l</sup>ù LÚ<sup>l</sup> Ru-bu-ú iš-bat, “Did not my lord conclude a treaty with Mukīn-zēri and the Rubu’ tribe?” 6:4–7; *šad-d[a]-<sup>l</sup>qād(?)<sup>l</sup> ul-tu* <sup>l</sup>ṭāb<sup>l</sup>-tú ù a-<sup>l</sup>[de]-<sup>l</sup>e<sup>l</sup> it-ti <sup>l</sup>a<sup>l</sup>-ḫa-meš ni-iš-ba-<sup>l</sup>ta<sup>l</sup> [ul] ka-a-šá nu-<sup>l</sup>ul-<sup>l</sup>taš-bit<sup>l</sup>-ka, “Last [ye]ar(?), when we entered a(n alliance of) friendship and tr[ea]nship together, did we [not] cause you to enter (it) as well?” 7:13–16

In the idiom *ana pī X šabātu*, “to silence, protest(?)” (see comment on No. 14:15–16):

*a-na pi-<sup>l</sup>i-ka<sup>l</sup> ul a-šab-bat*, “I will not protest(?) against you” 14:15–16

In the idiom *batqa šabātu*, “to undertake repairs”:

<sup>m</sup>ŠEŠ.MEŠ-MU šá-a<sup>l</sup>-al kit-ta ki-i pi-i an-ni a-na <sup>m</sup>ŠEŠ.MEŠ-MU iq-ta-<sup>l</sup>bi<sup>l</sup> um-ma šá tap-qí-da-i[n-n]a É zi-qur-ra-tu-ú ki-i a-na né-pe-ši-ia bat-qu-ú šá 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 Dēr also mine to undertake?’” 33:8–15; [bat]-qa šá BĀD.AN.KI [l]i-iš-bat, “[Le]t him undertake the [rep]airs of Dēr” 33:21–22

In the idiom *ina šibtēti šabātu*, “to bind in fetters”:

*a-du-ú* 5 MU.AN.NA.MEŠ a-ga-a ul-tu i-na <sup>l</sup>šib<sup>l</sup>-te-e-tu šab-tu a-na <sup>m</sup>DU-NUMUN ki-i aq-bu-ú um-ma <sup>l</sup>ul<sup>l</sup> i-du e-ka-me <sup>l</sup>šū-ú<sup>l</sup>, “Now it has been five years since he was bound in fetters. When I spoke to Mukīn-zēri, he said: ‘I don’t know where he is’” 17:15–20

In the idiom *itti ahāmeš šabātu*, “to band together”:

*ul-tu a-na-ku* ʾùl<sup>1</sup> m[Mu]l-še-zib ʾitl-ti a-ʾha-meš<sup>1</sup> [*šab-ta*]-*a-nu* ki-i ḥar-pu-tú dul-ʾli<sup>1</sup> [i-n]a ʾURU<sup>1</sup> *In-du-ul* [i-pu]-ʾuš<sup>1</sup>, “After Mušēzib and I [ban]ded(?) together, he promptly [perfor]med service for me [i]n the town of Indul” 17:9–12

In the idiom *qaqqara šabātu*, “to seize a plot of land, take over a holding” (see comment on No. 91:18–19):

LÚ.GÚ.EN.NA *um-ma šup-raš-ʾšum-ma*<sup>1</sup> lil-li-kám-m[a] *qaq-qar kaš-da-áš-ʾšú* la tam-me-r[i]k-ka ʾal-kám<sup>1</sup>-ma *qaq-qar ʾšal-bat*, “The šandabakku 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

In the idiom *qāti/a šabātu*, “to take by the hand”:

ki-i a-ʾkan-na<sup>1</sup>-ka mam-ma šu-su-nu iṣ-šab-tu-ma a-ʾna 1+en(?)<sup>1</sup> [a(?)]-hi(?)<sup>1</sup> it-tan-nu (era-sure) mi-nu-ú be-lf ú-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

**D-stem:** *ina maḥ-ʾri*-i L[Ú] *sar-ru-ti-ʾia*<sub>3</sub> šá LÚ-tú-ʾka<sup>1</sup> ki-i ú-šab-bit 1+en 5 KÙ.BABBAR *ta-an-da-ḥar-šú-nu-tu ina lib-bi an-ʾni*<sup>1</sup>-i MUN.ḪIA-a ḥu-su-u[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; KASKAL<sup>1</sup>-ʾa<sup>1</sup> ... [L]Ú.KÚR ú-šab-bit, “[...] my(?) caravan [...] the [en]emy seized [...]” 74:11–13

**Š-stem:** ʾGÚ.MEŠ<sup>1</sup> ki-ʾi aḥ<sup>1</sup>-t[ir] ʾbe-lf<sup>1</sup> ki-i ʾú-šá-a[š(?)]-bit(?), “As soon as I prep[ared] the loads, my lord had them sei[zed](?)” 72:6–7; *a-na-ku* ʾ2<sup>1</sup> GÚ.ME ʾsíg<sup>1</sup>-[iá] šu(!?)-[uš(?)]-b[u-ʾta(?)]-ku(?), “I have been d[e]riv[ed](?) of [my] two loads of wool” 72:13–14; *šad-d[a]-qàd(?)*<sup>1</sup> *ul-tu ʾtāb*<sup>1</sup>-tú à a-[de]-ʾe<sup>1</sup> it-ti ʾa<sup>1</sup>-ḥa-meš ni-iṣ-ba-ʾta<sup>1</sup> [ul] ka-a-šá nu-ul-ʾtaš-bit<sup>1</sup>-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

### šabtu “prisoner”

See also *ḥubtu*, *šabātu*

*a-du-ú* 1 *šab-ta a-na pa-ʾan*<sup>1</sup>-ka [i]l-lak, “One prisoner is now coming to you” 87:4–5; šá LÚ *šab-tu*<sup>1</sup>-tu šá taš-pur um-ma pu-ut-su-nu ʾmaḥ<sup>1</sup>-[š]i a-du-ú lul-lik-ma ṭè-ʾe-mu<sup>1</sup> AD.MEŠ-šú-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” 30:4–9

### šābū “men, people, laborers, workers”

See also *amīlu*, *napultu*, *nišū*, *nišū bitī*, *šābū ša qašti*

For logographic writings, see comment on No. 93:11

*ul-tu re-eš* ÉRIN.MEŠ-ku-nu à DUMU.MEŠ-ku-nu ni-i-nu, “From the beginning we have been your servants and your sons” 80:4–5; *la ta-qab-bi um-ma man-nu dul-lu li-pu-uš* 3 ME ÉRIN.MEŠ e-ʾpiš<sup>1</sup> *dul-lu ina pa-ni-ka*, “You mustn’t say: ‘Who will do the work?’ Three hundred laborers are at your disposal” 92:22–25; *a-di* 10 ÉRIN.MEŠ it-ti-šú ú-šah-li-qu a-na muḥ-ḥi-ka ki-i at-ta-ki-la ḥi-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; *áš-šú* ÉRIN.MEŠ šá šEŠ-ú-a iṣ-pur 40 šú-nu na-pul-tu ʾa<sup>1</sup>-du-ú m[Zum-bu-ta-a-nu ra-bu-šú-nu à LÚ.ŠÁMAN.LÁ šú-ú a-na pa-an šEŠ-iá a-šap-pa-raš-šú šEŠ-ú-a dib-ba ṭa-bu-tu it-ti-ʾšú<sup>1</sup> [l]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; 5 ANŠE.A.AB.BA.MEŠ à 3 ÉRIN.MEŠ ul-ʾtu<sup>1</sup> ta-mir-tu É ʾIa-ki-nu<sup>1</sup> a-kan-na-ka ʾit-tab-šú<sup>1</sup>, “Five camels and three laborers from the region of Bīt-Yakīn have appeared there” 4:4–7; LÚ *gu-du-du* šá é ʾIa-a-ki-nu ki-i il-lik-ú-nu 4 ÉRIN.MEŠ 5 ANŠE.MEŠ iḥ-tab-tu, “When the Bīt-Yakīn patrol came, they stole

four men, five donkeys" 18:4–7; ÉRIN.<sup>1</sup>MES<sup>1</sup>-*ia* ù GU.<sup>4</sup>MES<sup>1</sup>-*ia taḥ-tab-ti en-na* <sup>1</sup>lu-ú<sup>1</sup> ti-da-a <sup>1</sup>ki-i<sup>1</sup> at-tu-na a-na EN KÚR-*ia ta-tu*(erasure)-<sup>1</sup>ra<sup>1</sup>, "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.MES<sup>1</sup>-*ia* ù GU.<sup>4</sup>MES<sup>1</sup>-*ia tir-ra-nim-ma bi-na-a-nu* ù <sup>1</sup>qf-in-nu-ú<sup>1</sup> [at-tu-n]u-<sup>1</sup>ma<sup>1</sup> <sup>1</sup>EN<sup>1</sup> 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; 10 ÉRIN.MES<sup>1</sup> šá <sup>1</sup>A-tim-ma-a<sup>1</sup> it-ti-*ia ka-a-da ú-kal-lu*, "They are holding ten men of Atimmā<sup>1</sup> with me at the guard-post" 23:26–27; 8 GÍN KÙ.BABBAR <sup>1</sup>šá(?) É<sup>1</sup> šá-*ḥal ina*(!?) EN.LÍL.KI <sup>1</sup>a-na ÉRIN.<sup>1</sup>MES<sup>1</sup> šá-<sup>1</sup>ḥal-lu-ú-<sup>1</sup>tu<sup>1</sup> <sup>1</sup>it-tal-din <sup>1</sup>áš<sup>1</sup>-lu-ma, "The eight shekels of silver which the *bīt šahāl* in(?) Nippur should have given to the *šahallûtu*-workers, I squandered" 66:8–11; *en-na* [a]l-te-mu um-ma [ÉRI]N.MES<sup>1</sup>-*ia šá ḥal-qu* [ŠEŠ]-ú-a ip-ta-*ṭar-šú-nu-t*[u] [a-d]u ki-i ŠEŠ <sup>1</sup>ú<sup>1</sup> LÚ be-l<sup>1</sup> MUN.ḪI.A [a]t-ta ÉRIN.MES<sup>1</sup>-*ia ú-šur-ma* KÙ.BABBAR-*ka i-na* 1 GÍN IGI.4.GÁL.LA luṭ-*ṭir-ka*, "Now [I] have heard that my [brother] has ransomed my [me]n 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—(plus) one-quarter for every shekel" 24:10–19; *ul i-na maḥ-ri-i ṭè-e-mu áš-kun-gu um-ma ma-ma-la* ŠUKU.ḪI.A šá <sup>1</sup>ÉRIN.MES<sup>1</sup>-*ia*<sup>1</sup> ŠE.BAR x x <sup>1</sup>ú(?)<sup>1</sup> x x it-tu š[u]-<sup>1</sup>bi-li<sup>1</sup>, "Didn't I previously instruct you, saying: 'S[e]nd me each and every bit of my workers' provisions—wheat, [...], and [...]?' " 95:7–12; MU DINGIR <sup>1</sup>šul-la-a um-ma ma-la-a <sup>1</sup>ÉRIN.MES<sup>1</sup> šá it-ti-*ka* <sup>1</sup>li<sup>1</sup>-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 <sup>1</sup>ÉRIN.ḪI.A LÚ<sup>1</sup> ši-i-ḥ[u] šá <sup>1</sup>be-l<sup>1</sup>-*ia ú-tir* ù<sup>1</sup> <sup>1</sup>LÚ.ÚS.SA.<sup>1</sup>DU.MEŠ URU<sup>1</sup> gab-bi e-re-es-<sup>1</sup>su-nu<sup>1</sup> <sup>1</sup>uq<sup>1</sup>-ta-at-tu-<sup>1</sup>ú<sup>1</sup>, "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 *gudūdu*, *madaktu*, *qaštu*

<sup>1</sup>EN-ú-*šal-li šá be-l<sup>1</sup> iš-pur* KASKAL a-na GÍR<sup>1</sup>-šú al-tak-na 1 ME ÉRIN.<sup>1</sup>MES<sup>1</sup> šá<sup>1</sup> GIŠ.BAN it-ti-šú a-dí BĀD.AN.KI it-tal-ka, "Bēl-ušalli, 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

#### šaltu "battle"

*ul ki-i pi-i an-ni-i taq-<sup>1</sup>bi<sup>1</sup> um-ma a-na* <sup>1</sup>UGU<sup>1</sup> GIŠ.GIGIR-*ka šá i-na šal-ta ina* AMBAR A.MEŠ mar-rat *šab-ta-tu la ta-ḥar-ra-aš 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

#### šamādu "team (of mules)"

See comment on No. 56:12 and 15

<sup>1</sup>EN-ú-šeb-ši <sup>1</sup>a-na <sup>1</sup>KUR<sup>1</sup> Aš+šur.KI <sup>1</sup>it-tal-ka ù a-na ŠEŠ-šú ki-i aq-bu-ú um-<sup>1</sup>ma<sup>1</sup> <sup>1</sup>8<sup>1</sup> MA.NA a-na *ša-ma-du* šá ANŠE.KUNGA.MEŠ ki-i id-din-an-na-a-ši u(!?)<sup>\*</sup> *ša-ma-du* šá ANŠE.KUNGA.MEŠ <sup>1</sup>ki<sup>1</sup>-i ni-bu-ka um-ma *ul ba-nu-ú* LUGAL i-ta-ri um-ma KÙ.BABBAR-*ma i-iš ul i-man-gur um-ma* ANŠE.KUNGA.MEŠ *bab-ba-nu-ú-<sup>1</sup>tu<sup>1</sup> ab-ka-nim-ma* <sup>1</sup>id<sup>1</sup>-na-ni, "Bēl-ušebši 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; <sup>1</sup>La-qf-pu *ul-tu* KUR.NIM.MA.KI it-tal-ka 3 *ša-ma-da* šá ANŠE.KUNGA.MEŠ it-ti-šú i-tab-ka ma-a-da ba-nu-ú <sup>1</sup>Gu-lu-šú um-ma 1+en *ša-ma-da ab-ba*(!)-ka <sup>1</sup>La-qf-pu *ul i-man-gur um-ma ul a-nam-di-ka* INIM <sup>1</sup>Mu-šal-lim ḥa-<sup>1</sup>an<sup>1</sup>-<sup>1</sup>iš a-na pa-an <sup>1</sup>Gu-lu-šú be-l<sup>1</sup> liš-pur a-di la šu<sup>1</sup>(!)-su i-šak-<sup>1</sup>ka<sup>1</sup>-nu-ú-<sup>1</sup>ma<sup>1</sup> 1+en *ša-ma-da ib-ba*(!)-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 Mušallim's decision to Gulūšu before he in fact gets his hands on one team and leads it away" 57:8–15

**šapāru** “to press in” (G); “to gouge(?)” (D)

See comment on No. 16:19

**D-stem:** *áš-šú dib-bi šá ina bi-rit-ka u ina bi-rit* <sup>m</sup>BA-šá-a a-na-ku a-na <sup>m</sup>DU-NUMUN *aq-ta-bi um-ma* <sup>m</sup>BA-šá-a LÚ.GÚ.EN.NA [*u*]š-šap-pi-ri, “Concerning the matter which is between you and Iqīša: I myself spoke to Mukīn-zēri, saying: ‘Iqīša has [g]ouged(?) the šandabakku’” 16:14–19

**šarāpu** “to refine (metals), to fire (bricks)” (G); “to scorch” (D)

**D-stem:** ḪA.L[A] <sup>†</sup>DINGIR *mu<sup>l</sup>-li* [*šá tu<sup>l</sup>-ša-ra*]<sup>p</sup> <sup>d</sup>EN <sup>d</sup>AG *ù É-a* [*la*] *ik-kal*, “Allot the god a full sha[re]. That which you scorc[h], Bēl, Nabû, and Ea may not eat” 66:20–23

**šebû** “to desire, want”

See also *erēšu* (A), *šibātu*

*mi-nu-ú šu-ú me-reš-ti šá šEŠ-ú-a še-bu-ú lu-mas-si-ma liš-<sup>l</sup>pur*, “What is this consignment that my brother desires? Let him specify in writing and send it” 40:11–14; UD.ME-us-su šEŠ-ú-a *i-šap-pa-ra um-ma man-<sup>l</sup>nu<sup>l</sup> šá LÚ a-me-lu[t-tu] še-bu-ú* [*a-na*] *pa-ni-ia šup-r*[*a*(?)], “Daily my brother writes to me, saying: ‘Whoever desires a sla[ve], writ[e t]o me’” 36:10–15; *en\*-na\** AN\*.BAR\* [*ma-l*]a *be-lí še-bu-ú* [*liš-pu*]-*ram-ma* [*a-na be*]-*lī-ia* [*lu-še*]-*bi-li*, Now my lord [should wr]ite to me for [as mu]ch iron as he wants so that [I can se]nd (it) [to] my [lo]rd” 41:32–36; *ù ki-i qaq-qar* [šEŠ]-<sup>l</sup>ú-a<sup>l</sup> *še-bu-ú* [*n* G]U<sub>4</sub>.MEŠ *u* 180 <sup>†</sup>LÚ<sup>l</sup>.ENGAR.ME[š] [*šá*] šEŠ-*ia* *lil-lik-ú-nu let ma-a-a-ri li-id-ku-ú*, “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 *mayyāru*-plows” 96:15–19; [*en-na a*]-<sup>l</sup>du *ki<sup>l</sup>-i* AN.BAR [*be-lí še*]-*bu-ú a-na mam-ma* [*ul ad*]-*din-ma ul áš-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; *ki-i šEŠ-ú-tu* *ù* MUN.ḪIA *še-ba-ta* LÚ *lu-ú ša-bit*, “If you desire brotherhood and friendly relations, let the man be held in confinement” 2:9–11; *en-na ki-i* LÚ *še-ba-<sup>l</sup>ta<sup>l</sup> šup-ram-ma* LÚ *lu-še-bi-lak-<sup>l</sup>ka<sup>l</sup>*, “Now if you want the man, write to me, and let me send you the man” 23:22–23; *mim-mu-ú še-ba-ta mus-sa-am-ma šu-pur*, “Whatever you desire, specify in a letter and send it” 49:15–17; *šad-da-qad a-na pa-an be-lī-ia al-tap-<sup>l</sup>ra<sup>l</sup> um-ma pa-an be-lī-ia maḥ-r*[*a*] ANŠE.KUNGA.MEŠ *bab-<sup>l</sup>ba<sup>l</sup>-nu-ú-ti* [*a-na be<sup>l</sup>-lī-ia*] [*lu-ú-še<sup>l</sup>-bi-li*] [*u*] [*ki-i* ANŠE<sup>l</sup>.KUNGA.MEŠ [*ul še<sup>l</sup>-ba-a-ta*] [*be-lī li-iḫ<sup>l</sup>-ru-uš*], “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; *ul ki-i pi-i an\*-ni\*-i\** šEŠ-ú-a *iš-pu-ra um-ma a-du-ú* ŠE.BAR *ma-la še-ba-a-ti\* lu-ú-še-bi-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; *am-me-ni aḫ-ḫu-tu-ú ki-i la še-ba-a-ti ul-tu taš-mu-ú um\*-ma dul-la-a-ti šá* DINGIR.MEŠ *i-na* UGU\* <sup>m</sup>Ia-da-a-<sup>l</sup>l *i-ba-áš-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-<sup>l</sup>l’?” 3:5–10; <sup>†</sup>AN.BAR<sup>l</sup> *ma-la na-šá-a-ti* [*a-na*] *mam-ma la ta-nam-din* [*gab*]-<sup>l</sup>bi<sup>l</sup> [*a-na-ku a-kám-mis*] [*ù*] [*mim-ma*] *me-reš-ti* [*šá*] [*še-ba-a-ti*] *ù ki-i* KÛ.BABBAR GÍN [*SAG*].DU [*a-nam-dī<sup>l</sup>-na-ak-ka*], “Don’t sell any of the iron which you are carrying [to] anybody. I myself will collect it [al]l; [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-ú* LÚ [*a-lak<sup>l</sup>-ti*] *šá* LÚ É [*Da-ku-ru*(?)] *tal-tal-ka mim-mu-<sup>l</sup>ú*] [*še-ba*]-*a-ti* *šup-ram-ma lum-ḫur-am-ma lu-še-bi-lak-<sup>l</sup>ka<sup>l</sup>*, “The caravan of Bīt-Dakkūri has now come. Whatever you [desire], write to me, and I will buy and send (it) to you” 36:4–9; *ki-i pi-i a[n-ni-i u]* [*aq<sup>l</sup>-bi um-ma ma-la šá*] [*še-ba-a-ta*] *ul-tu* KUR.NIM.MA.[KI *ib-ba-ka*], “Did I [no]t say as fo[llows]: ‘All that [you desire he will bring] from Ela[m]’?” 43:9–11

**šēnu** “flock (of sheep and goats)”

See also *immeru*, *laḫru*

*ki-i* U<sub>8</sub>.UDU.ḪIA [*šá*] LÚ *A-ra-mu ib-ba-ku-ú-nu la ta-me-rik-ka-<sup>l</sup>ma<sup>l</sup>* [*it<sup>l</sup>-ti-šú-nu*] [*al<sup>l</sup>-kám-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; [*l*]a [*ta-me-rik-ka<sup>l</sup> al-kám-ma*] [*U<sub>8</sub>*].UDU.ḪIA<sup>l</sup> *šá aq-*

ʿ**bak-ka** *ab-kám-ma* [KÛ.BABBAR] *lud-din*, “[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; *[en-na i-n]a lib-bi* ITL.A[PIN] [ANŠE].KUR.Ā.RA.MEŠ *gab-bi* [Ú.Ī.A] ŠE.BAR *ik-kal* NUMUN [ni]-[ir]-ri-šu-ú *ʿa-di* U<sub>8</sub>.UDU.Ī.A *šá be-lí-ia* *i-na* [ḫa]-*am-ra* Ú.Ī.A ŠE.BAR *ik-kal*, “[Now i]n Arab[samnu], 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; *en-na* U<sub>8</sub>.UDU.Ī.A.MEŠ *šá* <sup>m</sup>*Gu-Idu*-[x(-x)] [LÚ].SIPA *ú-tir-ri* [ù] ANŠE.A.AB.BA [šá <sup>m</sup>]AG.Á.GÁL [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; <sup>m</sup>NUMUN-*a šá taš-pur* U<sub>8</sub>.UDU.Ī.A.MEŠ *lul-tal-lim*, “Zērā, about whom you wrote, let him be compensated for the flocks” 20:31–33; [ki]-[i] U<sub>8</sub>.UDU.Ī.A.MEŠ [a]-[na] LÚ *Pu-qu-d[u]* [ib]-[ba]-ku LÚ *A<sup>1</sup>-ram*.MEŠ(?) [šá it]-[ti-ka] x x (context broken), “[Whe]n they [le]ad the flocks to the Puqūd[u] tribe, the Aramean[s(?)] who are wi]th you [...]” 105:4–7; U<sub>8</sub>.UDU.Ī.A.MEŠ (context broken) 47:25

**šibittu** see *bīt šibitti*

**šibtētu** “fettters”

In the idiom *ina šibtēti šabātu*, “to bind in fetters” (see comment on No. 17:17):

*a-du-ú* 5 MU.AN.NA.MEŠ *a-ga-a ul-tu i-na* [šib]-*te-e-tu šab-tu*, “Now it has been five years since he was bound in fetters” 17:15–17

**šibūtu** “desire”

See also *mēreštu*, *šebū*

*ul ki-i pi an-ni-i* <sup>a</sup>*taq-ba-a* <sup>a</sup>*um-ma mim-ma ši-bu-ut-ka* *šup-ram-ma lu-še-bi-lak-ka* 3-šú LÚ.DUMU *šip-ri-ia a-na pa-ni-ka it-tal-ka mim-ma ul tu-še-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; *ù mi-nu-ú ši-bu-tu šá* ŠEŠ-*ia* ŠEŠ-*ú-a lu-mas-si-ma liš-pur*, “And whatever my brother’s desire, let my brother specify in writing and send it” 1:46–47; *ù mi-nu-ú ši-bu-ut-ka ina* ŠU<sup>II</sup> <sup>m</sup>*Dū-ia mus-sa-am-ma šup-ru*, “And whatever your desire, specify (it) in writing and send (it) in the hands of Bāniya” 33:36–39; *ma-la(!)* [š]-[i]-[bu]-*ú-ti šá be-lí-ia* [šá *iš-p*]ur u GIŠ.KAK.MEŠ [*a-na be-lí-ia*] *ú-šeb-bil*, “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; *ki-i* ŠE.GIŠ.Ī *šá* ŠEŠ-*ia* 4½ MA.NA KÛ.BABBAR *muḫ-ram-ma šu-bi-li-šú* *ù mi-nu-ú ši-bu-ut-ka šu-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* <sup>a</sup>*-da ši-bu-ut ana be-lí-ia a-na-áš-šú*, “Great is the desire which I am conveying to my lord” 102:19–20; *an-ni-ti ši-bu-ta-a ina let* ŠEŠ-*ia*, “This desire of mine is in my brother’s charge” 70:18–19; *am-me-ni ma-la a-gan-ni-i* UD.MEŠ [LÚ].DUMU *šip-ri-ka ul am-mar* *ù 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; [š]EŠ-*ú-a lu-ú-še-bil* *a-qul*-*ku mi-nu-ú ši-bu-tu* *šá* ŠEŠ-*ia a-na-ku* [áš(?)]-*pur*(?)<sup>1</sup>, “Let my [br]other send a shipment. I have heeded you. Whatever desire my brother has had, I myself have [se]nt(? it)” 73:19–21

**šidītu** “travel provisions”

ZÍD.DA.KASKAL *a-na ku-lu-ku-šú at-ta-du\** *ù a-na* LÚ *Ḫa-bi-i* *it-ta-lak-ka*, “I deposited travel provisions in his storehouse, and he went to the Ḫabī’ tribe” 78:14–16

**šillu** “protection”

A <sup>m</sup>*Šu-ma-a a-na* LÚ *Pu-qu-d[u]* *ši-il-l[i]* *ki-i be-lí* ḫa-*[du-ú]* [*ana*(?)] LÚ *Pu-q[u-du]* [*lul*(?)-*lik*(?)], “The son of Šumā is m[y] protection for the Puqūd[u] tribe. If my lord w[ishes, let me go(?)] to(?) the Puqūdu” 53:20–25

**šitu** “expenditure, release”

In the idiom *ana šitī šūšū*, “to release” (see comment on No. 83:43):

*a-m[e-lu]t-tu a-na šī-ti be-lí la [ú-še-ša-a] be-lí 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 *mušiptu*, *taḥlaptu*; for discussion of *āl šubāti*, see comment on No. 83:8–9

2 TÚG.ĪA šá <sup>d</sup>BE šá *re-e-ši a-di mi-qit-ti-šú-nu ina šu<sup>II</sup> mam-ma ina lib-bi* LÚ.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; [ù] [ki-i] áš-mu-<sup>1</sup>ú<sup>1</sup> *um-ma* <sup>1</sup>Ti-ru-<sup>1</sup>tu<sup>1</sup> *i*[t(?)]-*ti*(?) šá(?) <sup>1</sup>muḥ-<sup>1</sup>hi <sup>1</sup>URU<sup>1</sup>.TÚG šá <sup>m</sup>AD-i<sup>1</sup>-<sup>1</sup>nu-<sup>1</sup>ru <sup>1</sup>ú<sup>1</sup> LÚ *qal-<sup>1</sup>la<sup>1</sup>* šá <sup>1</sup>Sag-<sup>1</sup>gl-<sup>1</sup>ú *i-na* <sup>1</sup>pa-an<sup>1</sup> <sup>m</sup>SUM.NA-<sup>1</sup>a *i-na ap-pa<sup>1</sup>-ru*, “[So] I have also heard: ‘The woman Tīrūtu, [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 Nadnā in the marsh” 83:7–11

**šuhāru** “boy, young man, servant, agent”

See also *alaktu*, *ālik ḥarrāni*, *amīlūtu*, *ḥarrānu*, *karū* (A), *nišū bīti*, *qallu*, *tamkāru*

For discussion see comment on No. 38:8

<sup>m</sup>dAG-APIN-*eš šá ul-tu* UNUG.KI *il-li-ka um-ma* <sup>1</sup>LÚ.TUR<sup>1</sup>.MEŠ *a-na* UNUG.KI *ul il-li-ku-ú-ni a-na* KUR.NIM.MA.KI *it-tal-ka ù me-reš-ti-šú-nu gab-bi šak-na-at*, “Nabû-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; áš-šú LÚ.TUR.MEŠ šá *taš-pur um-ma e-kan-nu šú-nu a-du-ú ina* LÚ *D*[u-na]-<sup>1</sup>a<sup>1</sup>-<sup>1</sup>nu *šu-nu*, “Concerning the agents about whom you wrote, saying: ‘Where are they?’ They are now among the D[un]jānu” 61:5–9; a-<sup>1</sup>du-<sup>1</sup>ú<sup>1</sup> 2 ME GIŠ.BAN.MEŠ LÚ.TUR.MEŠ *i-te-eb-b[u]*, “Now, two hundred bows! The servants are rebell[ing]!” 10:14–15; LÚ.DAM.GÀR-šú *te-ku-tu la i-šak-kan um-ma a-na ḥa-ra-pi ul taq-ba-nim-ma ul ak-li-šú* LÚ *a-me-lu-tu a-na ḥu-ul-lu-qu na-tan-ta-áš-šú ù* LÚ.TUR.MEŠ *ik-te-lu-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; ki-i LÚ *a-me-lu-tu šá pu-ṭu-ru ta-ta-mar pu-ṭu-ram-ma a-kan-na i-din mim-ma šá-nu-um-ma la ta-maḥ-ḥar me-reš-ti šá* LÚ.TUR.MEŠ *a-di-kan-na šak-na-at ki-i* LÚ *a-me-lu-tu ia-a<sup>1</sup>-nu* KÙ.BABBAR *tir-ra[m-m]a ...* (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 [and ...]” 40:19–30; *lu-ḥir-ma ki-lal-le-e 1+en ina lib-bi* <sup>1</sup>LÚ<sup>1</sup>.TUR.MEŠ <sup>1</sup>i<sup>1</sup>-<sup>1</sup>leq-<sup>1</sup>gam-<sup>1</sup>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; LÚ.TUR.MEŠ *dul-lu ina pa-ni-ka li-pu-uš*, “The servants should work under your supervision” 89:7–8; a-<sup>1</sup>du-<sup>1</sup>ú<sup>1</sup> LÚ.TUR.MEŠ <sup>1</sup>a<sup>1</sup>-<sup>1</sup>na é LÚ *Sag-gi-bu-ti* <sup>1</sup>a<sup>1</sup>-<sup>1</sup>tap-<sup>1</sup>ra *ma-la*(!) [š]i-<sup>1</sup>bu<sup>1</sup>-<sup>1</sup>ú-ti šá *be-lí-ia* [šá *iš-p*]ur u GIŠ.KAK.MEŠ [*a-na be-lí-i*]a <sup>1</sup>ú-<sup>1</sup>šeb-<sup>1</sup>bil<sup>1</sup>, “I have now dispatched agents to Bīt-Sangibūti. Every single one of my lord’s [de]sires [about which] he has [writt]en—even the pegs—I am sending [to] my [lord]” 94:13–18; 2 TÚG.ĪA šá <sup>d</sup>BE šá *re-e-ši a-di mi-qit-ti-šú-nu ina šu<sup>II</sup> mam-ma ina lib-bi* LÚ.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; [*en-na* LÚ].TUR [šá] <sup>1</sup>ŠEŠ-<sup>1</sup>i[*a ù*] [<sup>1</sup>LÚ.DAM.G]ĀR-<sup>1</sup>šú<sup>1</sup> a-<sup>1</sup>na<sup>1</sup> KÁ B[ĀD] *lil-lik-u-<sup>1</sup>ma\** ḥa-a-<sup>1</sup>ṭu<sup>1</sup> [šá] *ina let* <sup>m</sup>[Eri<sup>1</sup>-ba <sup>1</sup>li-bu<sup>1</sup>-<sup>1</sup>ku], “[Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[wn g]ate and fet[ch] the cash payment [which is] in Eri<sup>1</sup>ba’s charge” 54:7–11; [ki(?)]-*i*(?)<sup>1</sup> <sup>1</sup>ŠEŠ-<sup>1</sup>ú<sup>1</sup>-<sup>1</sup>a] a[*t-t*]a <sup>1</sup>šup-<sup>1</sup>ra-<sup>1</sup>ma<sup>1</sup> LÚ.D[AM.GÀ]R TUR.MEŠ <sup>1</sup>ú<sup>1</sup>-<sup>1</sup>šeb-<sup>1</sup>bil<sup>1</sup>, “If(?) y[o]u are [my] brother, write to me, and I will d[is]patch a m[erchan]t (and) agents” 75:12–15; KÙ.BABBAR šá *taš-<sup>1</sup>pur<sup>1</sup> ub-lu-ú ù* <sup>1</sup>KASKAL<sup>1</sup>-<sup>1</sup>ia<sup>1</sup> *ta-šal-lim* ZI.MEŠ *lu-up-<sup>1</sup>[ur-ma] a-na* LÚ.TUR.MEŠ-<sup>1</sup>[ka] šá 1 <sup>1</sup>MA<sup>1</sup>.NA <sup>1</sup>KÙ<sup>1</sup>.<sup>1</sup>[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

LÚ.TUR.MEŠ ŠEŠ-ú-a *liq-bi-ma lil-li-ku-nim-ma* LÚ *a-me-lu-tu li-bu-uk* [KÛ.BABBAR] *šá ŠEŠ-ía a-šap-pa-l-ra* KASKAL<sup>II</sup> *a-na G[IR<sup>II</sup> LÚ.TUR.MEŠ] šu-ku[n]*, “Let my brother speak to the agents, and let them come and conduct the slaves. I am send[ing] my brother’s [silver]. Se[t the agents] on the road” 76:18–25; [*en(?) -na(?)*] <sup>md</sup>EN-*ba-l-ni [a-na] [LÚ(?) na-gi-l-r[i(?)]] [šup<sup>l</sup>-ra-áš-šum-m[a] si-ip-nu [it<sup>l</sup>-ti LÚ.TUR<sup>l</sup>.MES] [li<sup>l</sup>-is-<sup>l</sup>pu<sup>l</sup>-un*, “[Now(?)] dispatch Bēl-bāni [to] the hera[ld](?), an[d] let him do flattening work with the servan[ts]” 95:16–20; *áš<sup>l</sup>-šú [ŠE<sup>l</sup>.GIŠ.ì šá taš-pur [x] x ŠE.GIŠ.ì LÚ.TUR.MEŠ [in<sup>l</sup>-da-ḥar-ú-ni*, “Concerning the sesame about which you wrote—the agents received from me [*n* amount of] sesame” 90:19–21; *ul-<sup>l</sup>tu<sup>l</sup> [DAM(?)<sup>l</sup>.GÀR.MEŠ] u TUR.MEŠ [x x x] ú-de-e [gab(?)<sup>l</sup>-[bi] síg qa\*-tar-ra-a-<sup>l</sup>ti<sup>l</sup> à [KÁ<sup>l</sup> qul-mu-ú AN.<sup>l</sup>BAR<sup>l</sup> it-ti-šu(?)<sup>l</sup> i-šá-<sup>l</sup>a<sup>l</sup>*, “From the mer[chants(?)<sup>l</sup>] and agents [...] deliver to me a[ll](?) the merchandise: the wool, the incense, and with it, the outstanding iron ax(es)” 35:19–24; *am<sup>l</sup>-me-ni dib-bi [la<sup>l</sup> sa-an-<sup>l</sup>qul-[ti] ŠEŠ-ú-a i-šap-<sup>l</sup>par<sup>l</sup> um-ma [LÚ.TUR<sup>l</sup>.MEŠ šá a-na [Ḥat<sup>l</sup>-ti.KI<sup>l</sup>] [il<sup>l</sup>-lik x [p]u-tur-a-[ma ...]*, “Why is my brother sending unsubstan[tiated] reports, saying: ‘[R]ansom(?) the agents who went to Syria [and ...] to Babylo[n ...]’” 74:2–6

**šullulu** “to roof a building”

*a-lik-ma É.MEŠ ina pa-ni-ka lu-ú-ša-lil*, “Go, or I will have to roof the buildings in front of you” 89:25–26

**šulūlu** “canopy”

*áš-šú GIŠ.KÍN ma-gar-ra šá ŠEŠ-ú-a i[š-ku]n a-du-<sup>l</sup>ú<sup>l</sup> aḥ-[<sup>l</sup>t]ir à GIŠ [š<sup>u</sup>-lu<sup>l</sup>-<sup>l</sup>la(!)-a(!)-nu al-tap-ra i-nam<-mu>-šú-nu*, “Concerning the *kiškanū*-wood for wagon(s) which my brother de[posit]ed (with me)—I have now rea[d]ied (them); and I have sent the wooden canopies(?). They are on the <mo>ve” 63:4–9

**ša** “of, concerning; which, who, that”

See also *mala* (conj.), *mannu*

Introducing a genitive: *šá* 1:5, 7, 33, 44, 47; 2:27, 40; 3:9; 5:5, 15; 7:7; 10:20; 14:6; 16:20, 22; 17:5, 39; 18:4; 19:7; 20:20; 21:6; 22:5; 23:17, 26; 24:9; 27:6; 30:4; 33:14, 21; 34:5, 9, 13; 36:5, 20; 38:20, 24, 42; 40:6, 7, 20, 26; 43:5, 7; 45:28; 46:11, 17, 20, 22; 51:5, 26; 52:5; 53:7; 55:4; 56:13, 15; 57:9, 24; 59:9, 11, 19, 24; 60:5, 22; 62:18; 64:5, 14, 17; 70:7, 11, 21; 73:21; 75:26; 76:23; 77:19; 81:4; 82:16; 83:5, 9, 10, 26, 29, 45; 92:6, 9, 11, 18, 36; 93:9, 10, 12; 94:12, 16, 23; 95:5, 10; 96:8, 11, 12; 99:9; 102:5, 8; 103:13, 21; 107:7, 11; 108:7, 16; 109:19; 111:7; [šá<sup>l</sup> 27:20; 47:5; 53:12; 57:6; 74:22; 76:12; 82:6, 7, 8, 23; 93:27; 96:18; 97:13; 108:4; 110:9, r. 19’; [šá(?)<sup>l</sup> 66:9; [šá] 20:4; 21:10; 54:7; 76:8; 93:28; 103:16; [šá(?)<sup>l</sup> 94:11

Introducing a subordinate clause: *šá* 1:8, 28; 3:15; 5:6; 6:8; 12:14; 16:14, 29; 17:5; 18:12, 16; 19:8, 14; 20:32; 21:22; 22:5, 6; 23:5, 25, 31; 24:12, 22, 26; 27:22, 28; 28:7; 29:22; 30:5, 11; 31:11, 17; 32:5; 33:4, 11, 25; 34:6, 11; 36:13; 38:6, 25; 39:4; 40:5, 12; 41:6, 7, 12; 42:4, 6; 43:6, 10; 45:4, 24; 46:6; 47:18; 48:5, 13; 49:5; 51:5; 53:7; 55:5; 56:6, 7; 57:5; 58:6; 59:8; 60:6, 12; 61:6; 62:15; 63:5; 65:4, 13; 67:4; 68:4, r. 4’; 69:5; 70:6; 72:29; 73:6; 74:4; 75:21; 77:6; 78:5; 79:5, 15; 81:5; 82:10; 83:20, 28, 31, 35, 38; 84:5, 13; 86:4; 87:8; 88 r. 5’; 90:5, 12, 19; 91:4; 92:9, 33; 94:7, 8; 96:6, 24; 97:5, 14, 20, 22, 23, 28; 98:7; 100:4; 101:5, 16; 102:5; 103:9; 104:16; 106:10; 107:17; 109:4; 110:10; 111:13, 17; *šú* (mistake for *šá*) 80:19; [šá<sup>l</sup> 29:12; 44:6; 47:20; 62:5; 66:21; 70:14; 76:5; 97:11; 103:22; 110:13, r. 3’, 6’; 112:3’; [šá] 20:5; 27:7; 41:21; 44:12; 54:10; 87:6; 94:17; 99:9; 105:7; [šá(?)<sup>l</sup> 62:7

**ša būdi** see *būdu*

**ša kakkulli(?)** “brick-molder(?)”

See also *epertu*; for discussion see comment on No. 103:25

*šá DUMU.MEŠ <sup>md</sup>DUB-NUMUN [šá be-l<sup>l</sup> iš-pur um-ma e-per-<sup>l</sup>tu<sup>l</sup> šu-bil man-nu [liš-p]ur LÚ.GAKKUL [a-na<sup>l</sup> é-<sup>l</sup>šú(?)<sup>l</sup> ni-i-ni nu-tir*, “About the sons of Šāpik-zēri of whom my lord wrote, saying: ‘Send

baked brick'—who [should se]nd (it)? We ourselves have returned the brick-molder(?) to his house"  
103:21–26

**ša lā** “without”

See also *šalānu*

<sup>d</sup>EN u <sup>d</sup>AG lu-ú i-du-ú ki-i *šá la* KÙ.BABBAR ni-bi ta-<sup>r</sup>na<sup>l</sup>-ši, “But may Bēl and Nabû know that without silver you cannot carry away an(y) amount” 43:28–29; <sup>r</sup>šá<sup>l</sup> *la* <sup>m</sup>A-a-ba-u-su [a-na] É <sup>d</sup>ID hur<-šá>-na l[a(?) il(?) -la(?) -ku(?)], “[They must not] [go(?) to] the house of the river or <de>al without <sup>m</sup>A-a-ba-u-su” 110 r. 15'–16'; <sup>r</sup>kit-tu<sup>l</sup>-ú <sup>r</sup>šá ki<sup>l</sup>-i <sup>m</sup><sup>d</sup>AG-DÙ<sup>l</sup>-uš <sup>r</sup>DUMU<sup>l</sup> <sup>m</sup>TUK-ši-DINGIR <sup>r</sup>šá *la*<sup>l</sup> be-lí-ia <sup>r</sup>ki-i<sup>l</sup> pi-i an-ni-i i-<sup>r</sup>dab<sup>l</sup>-bu-bu-<sup>r</sup>ú<sup>l</sup>, “Is it true that according to Nabû-īpuš, son of Rāši-ili, they are speaking without the permission of my lord as follows ...” 110:12–16

**ša muḥḥi** see *muḥḥu*

**ša rēši** (*šarēš*, *šūt rēši*) (an official)

See also *rēšu*; for discussion see comment on No. 120:10

2 TÚG.ĪA *šá* <sup>d</sup>BE *šá re-e-ši a-di mi-qit-ti-šú-nu ina šu<sup>m</sup> mam-ma ina lib-bi* LÚ.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; ... <sup>r</sup>a-kan<sup>l</sup>-na-ka ina <sup>r</sup>pa-an<sup>l</sup> LÚ.ĠÚ<sup>l</sup>.[EN.NA] <sup>r</sup>ú LÚ.SAG.É.MEŠ <sup>r</sup>šá<sup>l</sup> EN.LÍL.[KI] <sup>r</sup>iš<sup>l</sup>-ša-bat u <sup>r</sup>KA<sup>l</sup> ka-lak-k[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

**ša'ālu** “to ask, inquire”

*u<sup>m</sup>-mu-us-su man-nu DUMU URU šá a-tam-mar šul-mu šá šeš-ia a-šá-a-la*, “Daily, whatever native of the city I see, I inquire about the well-being of my brother” 70:5–8; <sup>m</sup>šeš.MEŠ-MU *šá-a-al kit-ta ki-i pi-i an-ni a-na* <sup>m</sup>šeš.MEŠ-MU *iq-ta-<sup>r</sup>bi<sup>l</sup> um-ma šá tap-qi-da-i[n-n]a É zi-qur-ra-tu-ú ki-i a-na né-pe-ši-ia bat-qu-ú šá* BĀD.AN.KI *ki-i aš-ša-ba-ti-ia*, “Ask Aḥḥē-iddin if in truth he (Bāniya) said to Aḥḥē-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; *u a-na šub-ti-ni a-na a-ši-ni u e-re-bi-ni šeš-ú-a liš-al*, “Therefore let my brother inquire about our (right) to go out and come back to our dwellings” 12:18–21; <sup>r</sup>a<sup>l</sup>-na <sup>m</sup><sup>d</sup>EN-mu-SIG, LÚ *e-ri-bi UKKIN šá* <sup>r</sup>É<sup>l</sup>.DINGIR *be-lí liq-bi-ma liš-al um-ma ú-<sup>r</sup>del-e <sup>r</sup>e-ri<sup>l</sup> ina É <sup>m</sup>Ra-pa-a<sup>r</sup> ina É <sup>m</sup>Ia-a-šar [ina] <sup>r</sup>É<sup>l</sup> <sup>m</sup>Ḥa-a-<sup>r</sup>ia-a<sup>l</sup>-nu [ina] <sup>r</sup>É<sup>l</sup> man-ni*, “Let my lord speak to Bēl-mudammīq, a member of the temple assembly, and ask: ‘Are the copper utensils in the House of Rapa? In the House of Yašar? [In] the House of Ḥayyānu? [In] whose house?’” 111:5–13; <sup>m</sup>Kit-nu-<sup>r</sup>šá LÚ<sup>l</sup>.EN.LÍL.KI *[k]i-i a-na UNUG.KI <sup>r</sup>it(?) -tur(?)<sup>l</sup>-ma DINGIR.MEŠ liš-al-ú-<sup>r</sup>ni<sup>l</sup> k[i]-<sup>r</sup>i<sup>l</sup> dib-bi an-nu-ú-tu [ki-nu]-<sup>r</sup>ú(?)<sup>l</sup>*, “[I]f Kitnuša, the Nippurian, has returned(?) to Uruk, let them ask the gods whether these words are [true]” 110 r. 7'–10'

**šaddaqad** “last year”

*šad-d[a]-<sup>r</sup>qàd(?)<sup>l</sup> ul-tu <sup>r</sup>àb<sup>l</sup>-tú ù a-[de]-<sup>r</sup>e<sup>l</sup> it-ti <sup>r</sup>a<sup>l</sup>-ḥa-meš ni-iš-ba-<sup>r</sup>ta<sup>l</sup> [ul] ka-a-šá nu-ul-<sup>r</sup>taš-bit<sup>l</sup>-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; *šad-da-qàd a-na pa-an be-lí-ia al-tap-<sup>r</sup>ra<sup>l</sup> um-ma pa-an be-lí-ia maḥ-r[a]* ANŠE.KUNGA.MEŠ *bab-<sup>r</sup>ba<sup>l</sup>-nu-ú-ti <sup>r</sup>a-na be-lí-ia <sup>r</sup>lu-ú-še<sup>l</sup>-bi-li*, “Last year I wrote to my lord, saying: ‘(If) it suit[s] my lord, let me send fine mules to my lord’” 58:12–19

**šadû** see *tabarri šadî(?)*

**šaḥallûtu** (meaning uncertain)

See comment on No. 66:9–10

8 ĠÍN KÙ.BABBAR <sup>r</sup>šá(?) <sup>r</sup>É<sup>l</sup> *šá-ḥal ina(!?)* EN.LÍL.KI *<sup>r</sup>a-na ÉRIN<sup>l</sup>.MEŠ šá-<sup>r</sup>ḥa<sup>l</sup>-lu-ú-<sup>r</sup>tu<sup>l</sup> <sup>r</sup>it-ta<sup>l</sup>-din <sup>r</sup>áš<sup>l</sup>-lu-ma*, “The eight shekels of silver which the *bīt šaḥāl* in(?) Nippur should have given to the *šaḥallûtu*-workers, I squandered” 66:8–11

šahālu see *bīt 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 GÚ.UN KÙ.BABBAR <sup>m</sup>*Mu-šeb-šá-a-a LÚ.ŠA.TAM LÚ.AD.AD<sup>1</sup>-ka a-na maš-ka-at-<sup>1</sup>ta ki<sup>1</sup>-i iš-kun*  
<sup>m</sup>*Mu-šeb-šá-a-a ki i-mu-ú-ti* 1 GÚ.UN KÙ.BABBAR *a-na ram-ni-šú it-ta-šú*, “After Mušebšâya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšâya had died, he took the talent of silver for himself” 38:33–38; *en-na ki-i a-m[at] ŠEŠ-ú-tu\* pa-nu-[u] [la<sup>1</sup> taš-kun šá a-mat a-na\* muḫ-ḫi-ia iš-kun mus-si-ma šup-[ram<sup>1</sup>-ma lu-ú i-de [ki<sup>1</sup>-i ŠEŠ-ú-a at(!)-ta*, “Now even if you did not establish the wor[ding] 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; *áš-šú GIŠ.KÍN ma-gar-ra šá ŠEŠ-ú-a i[š-ku]n a-du-<sup>1</sup>ú aḫ-[i]ir*, “Concerning the *kiškanû*-wood for wagon(s) which my brother de[posi]ted (with me)—I have now rea[d]ied (them)” 63:4–6; *ù<sup>1</sup> ki-i za-ku-ú šu-ú iz-za-zu a-na muḫ-ḫi-šú liš-kun-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-ti-[šú-nu] šá taš-<sup>1</sup>kun gab-bi at<sup>1</sup>-ta-din ù KÙ.BABBAR a-na lib-bi <sup>m</sup>Il<sup>1</sup>-tam-meš ki-i ad-din ḫa-<sup>1</sup>an-ṭiš KÁ-tu<sup>1</sup> a-pu-<sup>1</sup>lu<sup>1</sup>*, “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; *áš-<sup>1</sup>šú<sup>1</sup> ib-bu-un-<sup>1</sup>ni<sup>1</sup> ni-in-šá-[ma] i-na sar-r[i] bi-lu-tu-ú ù man-da-at-<sup>1</sup>a ina muḫ-ḫi-ka ni-iš-kun*, “Inasmuch as we have carried (it as) o[ur] deficit, have we criminal[ly] imposed tribut[e] upon you?” 9:10–17; *[ḫi-<sup>1</sup>tu] šá <sup>m</sup>BA-šá-a [ul i]l-ta-kan-ni*, “He did [not bla]me Iqīša” 16:20–21; *ki-i pa-ni-ka maḫ-ḫír ḫA.LA-a ina lib-bi šu-kun*, “If it suits you, put my share in” 34:26–27; *áš-šú di-ni šá <sup>m</sup>Mu-šeb-ši DUMU <sup>m</sup>Da-bi-bi šá be-lí iš-pur di-in-šú-nu a-na ITI.BÁRA a-na KÁ.DINGIR.<sup>1</sup>RA.KI<sup>1</sup> a-na pa-an <sup>m</sup>TUK-ši-DINGIR DUMU <sup>m</sup>Ga-ḫal <sup>1</sup>šá-kin<sup>1</sup>*, “Concerning the case of Mušebši, son of Dābibī, about which my lord wrote: their case will be submitted to Rāši-ili, son of Gaḫal, at the beginning of Nisannu, at Babylon” 38:24–28; *a-<sup>1</sup>na<sup>1</sup> pa-an ITI.ŠU dul-la-ka gab-bi a-na qí-qar lu-ú šá-kin*, “Before the beginning of the month of Du-ūzu, let all your labor be allocated to the land” 92:27–29; <sup>m</sup>AG-APIN-*eš šá ul-tu UNUG.KI il-li-ka um-ma <sup>1</sup>LÚ.TUR<sup>1</sup>.MEŠ a-na UNUG.KI ul il-li-ku-ú-ni a-na KUR.NIM.MA.KI it-tal-ka ù me-reš-ti-šú-nu gab-bi šak-na-at*, “Nabû-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-ti šá <sup>1</sup>LÚ.TUR.MEŠ a-di-kan-na šak-na-at ki-i LÚ a-me-lu-tu ia-a<sup>1</sup>-nu KÙ.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; *a-<sup>1</sup>di<sup>1</sup> i-mat ki-i e-<sup>1</sup>per<sup>1</sup>-ti a-ga-a i-na [g]u-ru-un-nu šak-na-at<sup>1</sup>*, “How long will it be before this baked brick must be placed in a [h]eap?” 103:18–21; *šu-pur-ma ma-la šá ḫa-da-a-ta síG.ḫIA ina šU<sup>11</sup>-šú i-ši sít-ta lu šak-nu*, “Write and take from him as much wool as you wish. The remainder will be stored” 48:12–16

In the idiom *ḫarrāna ana šēpī X šakānu*, “to dispatch X, to set X on the road”:

DUMU.LÚ.KIN *šá be-lí-ia it-ti LÚ.A.KIN-ia a-na URU Šá-pi-ia KASKAL\* a-na\* še-pi-šú be-lí liš-kun*, “My lord should dispatch the messenger of my lord to Šapīya with my messenger” 5:15–19; <sup>m</sup>AG-DÙ-[u]š *šá a-na pa-an [š]EŠ-ia áš-pu-<sup>1</sup>ra<sup>1</sup> KASKAL [a]-na ĠIR<sup>11</sup>-šú ŠEŠ-<sup>1</sup>ú<sup>1</sup>-a liš-kun*, “Nabû-īp[u]š, whom I sent to my [br]other, let my brother set him [o]n the road” 107:16–20; KASKAL *a-na ĠIR<sup>11</sup> šá <sup>m</sup>Tam-meš-la-ma-a-a be-lí liš-kun-ma*, “My lord should set Tammeš-lamaya on the road” 59:19–20; *a-mi-lut-ta ina l[et] <sup>m</sup>Ia-da-a<sup>1</sup>-<sup>1</sup>l i-ba-áš-šú KASKAL a-na ĠIR<sup>11</sup>-šú be-lí liš-kun*, “There is a slave in the ch[arge] of Yada<sup>1</sup>-il. Let my lord set him on the road” 59:25–28; <sup>m</sup>EN-ú-šal-li *šá be-lí iš-pur KASKAL a-na ĠIR<sup>11</sup>-šú al-tak-na*, “Bēlušalli, about whom my lord wrote, I have sent off on the road” 57:5–6; [(DN)] *lu-ú i-du ki-i la lib-b[u-ú] LÚ-su lu ak-ta-ra-t[a] šú-ú ù LÚ.DUMU šip-ri-šú la il-la-kám-ma la-<sup>1</sup>pa-an<sup>1</sup> sa-ar-ta-at-tu LÚ-a 1+en la am-ḫu-ru <sup>1</sup>šul-ú-ma KASKAL<sup>11</sup> a-na ĠIR<sup>11</sup>-šú al-tak-nu*, “May [DN] know that I in fact did not detac[h](?) one slave o[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; KASKAL<sup>II</sup> *a-na* G[IR<sup>II</sup> LÚ.TUR.MEŠ] *šu-ku[n]*, “Se[the agents] on the road” 76:24–25

In the idiom *qātī/a šakānu*, “to lay hands on, take in hand”:

LÚ *sar-ru-ti-šú ki-i iq-bu-nu šU<sup>II</sup> a-na muḥ-ḫi-šú-nu ul áš-kun*, “(As to) his kidnappers—because they told me (about the slave)—I didn’t take them in hand” 81:12–15; INIM <sup>m</sup>*Mu-šal-lim ḫa-<sup>l</sup>an<sup>l</sup>-<sup>ti</sup>š a-na pa-an <sup>m</sup>Gul-lu-šú be-l<sup>l</sup> liš-pur a-di la šU<sup>II</sup>(!)-su i-šak-<sup>l</sup>ka<sup>l</sup>-nu-ú-<sup>l</sup>ma<sup>l</sup> 1+en ṣa-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

In the idiom *tēkūta šakānu*, “to complain, lodge a complaint”:

*en-na te-ku-ú-<sup>l</sup>tu<sup>l</sup> la ta-šak-kan* ŠE.BAR-*a la ta-se-[lu]*, “Now don’t complain. Don’t be negli[gent] about my wheat” 95:13–15; LÚ.DAM.GĀR-šú *te-ku-tu la 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-áš-šú ù LÚ.TUR.MEŠ ik-te-lu-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

In the idiom *ṭēma šakānu*, “to give instructions, issue an order, make a report”:

*a-du-<sup>l</sup>ú<sup>l</sup> a-<sup>l</sup>na<sup>l</sup> [pa]-an* LÚ.SIPA.<sup>l</sup>MEŠ(?)<sup>l</sup> *ṭē<sup>l</sup>-[e-m]u be-l<sup>l</sup> liš-<sup>l</sup>kun-ma<sup>l</sup>* ANŠ[E.KUR.RA.MEŠ] (broken), “Now let my lord issue an or[de]r t[o] the shepherds(?), and [...] the ho[r]ses(?) ... (broken)” 94:34–37; *u mim-mu-ú ṭē-e-mu šak-na-a-ti gab-bi lu-šam-ḫi-i-ri*, “And you make all kinds of reports—Should I treat them all the same way?” 92:30–32; *ul i-na maḥ-ri-i ṭē-e-mu áš-kun-gu um-ma ma-ma-la* ŠUKU.ḪI.A *šá* [ÉRIN.MEŠ-*ia*] ŠE.BAR x x *ṭē(?)* x x *it-tu š[u]-<sup>l</sup>bi-<sup>l</sup>li<sup>l</sup>*, “Didn’t I previously instruct you, saying: ‘S[en]d me each and every bit of my workers’ provisions—wheat, [...], and [...]?’” 95:7–12; *ṭu<sup>l</sup> ki-i pi-i an-<sup>l</sup>ni<sup>l</sup>-[i] ṭē-e-mu šak<sup>l</sup>-n[a-ta] um-ma šá-la-nu-<sup>l</sup>ú<sup>l</sup>-[a] a-na* [URU *Ma<sup>l</sup>-rad la t[al-<sup>l</sup>]a-kám(!)-[ma] ta-<sup>l</sup>šap<sup>l</sup>-[pa]-<sup>l</sup>ram<sup>l</sup>-ma 1+en<sup>l</sup> a-šib U[RU *Ma-rad] a-nam-da[k-ka]*, “Did [you] not give the followi[ng] instructions—‘You must not g[o] to Marad without [my] permission. Rather, you will wri[t]e to me, and I will give [you] one of the residents of [Marad]’?” 75:4–11*

In the idiom *ana ṭūbi šakānu*, “to deem fit” (see comment on No. 83:15):

[*ki-i*] *á-na ṭu<sup>l</sup>-bi-šú [š]ak-<sup>l</sup>nu<sup>l</sup> [lil<sup>l</sup>-<sup>l</sup>ik]*, “[If] he [d]eems fit, let him g[o]” 108:13–15; *ki-i a-na ṭu-bi be-l<sup>l</sup>-iá šak-na 2 LÚ qal-la-lu-tu lu-ú šá* ‘*Kul-la-a lu-ú šá* ‘*É-sag-gíl-ú šá mam-ma i-na lib-bi-ši-ni šá a-na ṭu-bi be-l<sup>l</sup>-iá šak-na ù lu-ú a-me-lut-tu mim-ma šá be-l<sup>l</sup>-iá lu-ú* ‘*Ti-ru-tu lu-ú* ‘*Q<sup>l</sup>-<sup>l</sup>bi<sup>l</sup>-DÜG.GA lu-ú šá ḫa-du-ú be-l<sup>l</sup> li-bu-[kám-ma li]l-lik a-na-ku pu-us-su-nu na-šá-k[*a* ù *ki*]-i a-na ṭu-bu be-l<sup>l</sup>-iá la šak-<sup>l</sup>nu<sup>l</sup> [ṭē be-<sup>l</sup>]f la il-lak [LÚ].KÁ.DINGIR.RA.KI.<sup>l</sup>MEŠ<sup>l</sup> ma-a<sup>l</sup>-da šá a-kan-na i-du-in-ni a-na 1+en i-na lib-bi-šú-nu be-l<sup>l</sup> lid-din-ma [li<sup>l</sup>-bu-kám-ma lid-di-ni*, “If my lord deems fit, my lord should co[me and br]ing me two slave boys—either of the woman Kullâ, 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 Qibi-dumqī, or whomever my lord prefers. I myself a[m] acting as their guarantor. [But i]f 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; *lil-<sup>l</sup>li<sup>l</sup>-kám-ma* NINDA.<sup>l</sup>ḪI.<sup>l</sup>A *liš-bé-e-ma li-kul ù [IM].GÍD.DA it-ti LÚ.ŠĀMAN.LÁ.MEŠ liq-<sup>l</sup>bi<sup>l</sup> a-di* DINGIR.MEŠ *ṭu-bu iš-tak-nu liḫ-[ḫi-s]a-am-ma lil-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

**Gtn-stem:** *me-reš-ti ki-i in-ḫu\*-ru-ú-nu ina É* <sup>m</sup>DUB-ku DUMU <sup>m</sup>Ba-na-a-a *il-tak-kan-na\** ù KÁ *me-reš-ti-šú ik-ta-nak*, “When Nabû-lē’i and Bēl-īpuš received the consignment from me, they stored it as usual(?) in the House of Šāpiku, son of Bānāya, and he sealed the door to his consignment” 39:7–10

**N-stem:** *e-si-tu ina bi-rit-e-nu la taš-šá-kin*, “Let no trouble arise between us” 75:29–30

**šākin tēmi** “governor”

See also *bēl paḥaš*, *šandabakku*; for discussion see comment on No. 64:14

*ši-mu-tu ki-lil al-lik ina ṣup-pi šá LÚ.GAR.KU ul iš-ṣu-ru*, “They did not write in the tablet of the governor that I had gone to make purchases” 64:11–15

**šakkullu** (a type of wood)

See also *ballukku*, *gammiš*, *kiškanû*, *šaššûgu*

*en-na a-di GIŠ.GIGIR ra-as-ki tu-šeb-bil GIŠ ḥu-šá-am-ma ul ta-ad-din en-na ma-la GIŠ.GIGIR-ia GIŠ.MES.GAM ù GIŠ.ŠÀ.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—*šaššûgu*-wood and *šakkullu*-wood” 33:29–35

**šaknu** (an official)

*šá a-na šak-ni-ka um-ma ul ḥe-ra-ka ḥa-ru šá be-lí-i-nu u-ḥa-šá-ḥ[u]*, “(And) about what you are saying to your *šaknu*-official: ‘I am not a digger.’ Our lord’s diggers are bringing starvat[ion]” 92:33–36; *ḥa-an-ṭiš a-dil la LÚ ḥar-ra-a-nu šá LÚ šá-kin il-la-ku-ú-ni i-[di]-ma al-kám-ma na-din*, “Quickly, before the caravan of the *šaknu*-official come[s], ma[ke a depo]sit, 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 (Dt)”

See also *šulmānu*, *šulmiš*, *šulmu*

**G-stem:** *u<sub>4</sub>-mu tal-tap-ra ul am-me-rik-ka KÙ.BABBAR šá taš-[pur] ub-lu-ú ù KASKAL<sup>II</sup>-ia<sup>I</sup> 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; *ŠEŠ.MEŠ-šú-nu ki-i pi-i an-ni-i i-qab-bu-ú um-ma ŠEŠ.MEŠ-ú-nu a-šar il-li-ku ul iš-lim-áš-šú-nu-tu*, “Their brothers are saying as follows: ‘Wherever our brothers went, it wasn’t safe for them’” 1:14–17; *šá 5 MA.NA KÙ.BABBAR SÍG.ḪI.A ina ŠU<sup>II</sup> LÚ Pu-qu-da-a-a ki-i ag-zu-zu a-na 5 MA<sup>I</sup>.NA-ú ul šal-lim ½ GÍN.ĀM i-maṭ-ṭu*, “Of the wool valued at five minas of silver received from the Puqūdians—when I sheared (it), it(?) did not amount(?) to five minas. They were each short one-third mina” 46:22–27; *ma-la KÙ.BABBAR-ka šá i-na pít-ḥi i-na eq-li-ka ši-il-mu mam-ma la i-par-<sup>I</sup>rak<sup>I</sup>-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

**D-stem:** *a-na-ku la-x-x šá a-na pít-<sup>I</sup>ri<sup>I</sup> ta-ad<sup>I</sup>-din ú-šal-lam-ga*, “I myself will pay you in full for the [...] which you gave as ransom” 84:12–15; ½ GÍN KÙ.BABBAR *a-na UGU ZĀLAG-a-ni be-lí ip-ru-su ½ MA.NA GÍN KÙ.BABBAR 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; *en<sup>I</sup>-[na a-du]-<sup>I</sup>ú [ki-i ZI.MEŠ šá ŠEŠ-<sup>I</sup>il-nu [I]a ul-tal-li-mu [U]RU Il-ta-zi-nu [i]t-ti-ka ab-[k]a ù ia-a-nu-ú a[t-t]a [ù] É.AD-ka a[<sup>I</sup>]l-ka*, “N[ow the]n, [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 c[o]me” 7:6–12; *[ki-i] LÚ<sup>I</sup>.DAM.GÀR ik-tal-d[u] [ù i-na u<sub>4</sub>-m]u ta-tam-ru UDU.MEŠ<sup>I</sup> šul-lim-šú*, “[If] the merchant has already arriv[ed], [then as soon] as you see (him), compensate him for the sheep” 24:28–30; *ù šá mim-ma ina m[uḥ(?)]-ḥi(?))-šú(?) i-ba-áš-šú [ki-i] x[(-x)] ki-i KÙ.BABBAR [ù ki<sup>I</sup>-[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]-<sup>I</sup>na na<sup>I</sup>-si-ka-a-ti šá LÚ<sup>I</sup> A-ram lid-bu-ub-ma ki-i Na-ba-a ni-is-ḥi\* i\*-kul šá muḥ-ḥi-šú lu-ú-šal-lim-mu LÚ<sup>I</sup> qin-na lu at-tu-ú-ni*, “Let him speak [t]o the shaykhs of the Arameans; and if Nabâ 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 the idiom *šēpī šullumu*, “to guarantee safe conduct(?)” (see comment on No. 76:15–17):

*mi-<sup>I</sup>na-a<sup>I</sup> KASKAL<sup>II</sup> [šá DAM.GÀR-ni<sup>I</sup> [il-la-ku] LÚ<sup>I</sup>.M[EŠ] i-<sup>I</sup>na-áš-šú<sup>I</sup> GİR<sup>III</sup> a-na-ku [ù] [at-ta] a-na muḥ-ḥi-šá nu-šal-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

**Dt-stem:** <sup>m</sup>NUMUN-*a šá taš-pur* U<sub>8</sub>.UDU.ĪI.A.MEŠ *lul-tal-lim*, “Zērā, about whom you wrote, let him be compensated for the flocks” 20:31–33

**šalānu-** “without permission”

See also *ša lā*

*i-na maḥ-ri-i šá-la-nu-uš-šú a-na* <sup>m</sup>AD-ĪI-*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<sup>n</sup>-ka a-na LÚ Du-na-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<sub>4</sub>-mu-us-su ŠEŠ-<sup>l</sup>ú<sup>l</sup>-[a] il-ta-nap-par um-ma mi-nam-ma šá-la-nu-ú-a KÙ.BABBAR a-na* <sup>m</sup>Ib-na-a *ta-nam-<sup>l</sup>di-na<sup>l</sup>-[áš-šú]*, “About that which my brother daily keeps writing to me, saying—‘Why are you giving silver to Ibnā without my permission?’” 109:4–9; *šá-la-a-n[u-a a-kan-na-k]a(!?) sa-ár-r[u-tu la uš-š]á-bu ù <sup>l</sup>la<sup>l</sup>-pa-<sup>l</sup>ni<sup>l</sup>-[šú-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; <sup>l</sup>ul<sup>l</sup> *ki-i pi-i an-<sup>l</sup>ni<sup>l</sup>-[i] <sup>l</sup>ṭè-e-mu šak<sup>l</sup>-n[a-ta] um-ma šá-la-nu-<sup>l</sup>ú<sup>l</sup>-[a] a-na <sup>l</sup>URU Ma<sup>l</sup>-rad la t[al-<sup>l</sup>]a-kám(!)-[ma] ta-<sup>l</sup>šap<sup>l</sup>-[pa]-<sup>l</sup>ram<sup>l</sup>-ma <sup>l</sup>1+en<sup>l</sup> a-šib U[RU Ma-rad] a-nam-da[k-ka]*, “Did [you] not give the followi[ng] instructions—‘You must not g[o] to Marad without [my] permission. Rather, you will wri[t]e to me, and I will give [you] one of the residents of [Marad]’?” 75:4–11; <sup>l</sup>1+en UDU.NÍTA <sup>l</sup>šá<sup>l</sup>-[<sup>l</sup>]a-nu-ú-a a-na KÙ.BABBAR <sup>l</sup>la ta<sup>l</sup>-nam-din, “Don’t sell a single sheep wi[th]out my permission” 47:11–13

**šalāšišu** “three times, three of (something)”

**3-šú** LÚ.DUMU *šip-ri-ia a-na pa-ni-ka it-tal-ka mim-ma ul tu-še-bi-la*, “Three times my messenger has come to you. You have sent me nothing” 10:7–9; **3-šú a\*-na pa-ni-šú ki-i al-lik** <sup>l</sup>iš-pu<sup>l</sup>-ra, “After I went to him the third time, he wrote to me” 100:12–14; **5 MA.NA KÙ.BABBAR ki-i id-din 3-šú LÚ a-mi-lu-tu\* ki-i 3 MA.NA KÙ.BABBAR a-na** <sup>m</sup>BA-šá-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*

**šalû** “to throw away, squander”

For discussion see comment on No. 66:11

**8 GÍN KÙ.BABBAR** <sup>l</sup>šá(?) <sup>l</sup>É<sup>l</sup> *šá-ḫal ina(?) EN.LÍL.KI <sup>l</sup>a-na ÉRIN<sup>l</sup>.MEŠ šá-<sup>l</sup>ḫa<sup>l</sup>-lu-ú-[tu] <sup>l</sup>it-tal-din <sup>l</sup>áš<sup>l</sup>-lu-ma*, “The eight shekels of silver which the *bīt šahāl* in(?) Nippur should have given to the *šahallûtu*-workers, I squandered” 66:8–11

**šálu** see *ša’ālu*

**šamallû** “apprentice scribe”

See also *ṭupšarru*

*áš-šú ÉRIN.MEŠ šá ŠEŠ-ú-a iš-pur 40 šú-nu na-pul-tu <sup>l</sup>a<sup>l</sup>-du-ú <sup>m</sup>Zum-bu-ta-a-nu ra-bu-šú-nu ù LÚ.ŠÁMAN.LÁ šú-ú a-na pa-an ŠEŠ-iá a-šap-pa-raš-šú ŠEŠ-ú-a dib-ba ṭa-bu-tu it-ti-<sup>l</sup>šú<sup>l</sup> [<sup>l</sup>]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-<sup>l</sup>la i-na lib<sup>l</sup>-bi ap-pa-ru a-šib lil-<sup>l</sup>li<sup>l</sup>-kám-ma NINDA.ĪI.ĪA liš-bé-e-ma li-kul ù <sup>l</sup>IM<sup>l</sup>.GÍD.DA it-ti LÚ.ŠÁMAN.LÁ.MEŠ liq-<sup>l</sup>bi<sup>l</sup>*, “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 *še’u*, *uṭṭatu*; for discussion of *šamaššammū pešûtu*, see comment on No. 53:8

*ki-i ŠE.GIŠ.Ī šá ŠEŠ-ia 4½ MA.NA KÙ.BABBAR muḥ-ram-ma šu-bi-li-šú*, “Accept four and one-half minas of silver as the equivalent of the sesame of my brother and send it” 52:5–7; **4½ MA.NA KÙ.BABBAR ŠE.GIŠ.Ī muḥ-ram-ma šu-bil\***, “Buy for me and send sesame worth four and one-half minas of sil-

ver" 49:12–14;  $\text{ma}^1\text{-}\text{hi-ra-a-ti}$   $\text{šá}$  ŠE.BAR  $\text{ù}^1$  [ŠE].GIS.Ì.MEŠ  $\text{šá be-lí}$  [iš-pu-ra] [L]Ú.ĐAM<sup>1</sup>.GAR 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 se[ll ...]" 97:13–16;  $\text{áš}^1\text{-šú}$   $\text{šá}$  ŠE.GIS.Ì  $\text{šá taš-pur}$  [x] x ŠE.GIS.Ì LÚ.TUR.MEŠ  $\text{in}^1\text{-da-}\text{ḥar-ú-ni}$ , "Concerning the sesame about which you wrote—the agents received from me [n amount of] sesame" 90:19–21;  $\text{áš}^1\text{-šú}$  KILAM  $\text{URU(?)}$   $\text{šá}$  ŠE.GIS.Ì  $\text{šá}$  [be]-[l]l<sup>1</sup> [i]š-pur a-na 1 PI 2 BÁN ŠE.GIS.Ì BABBAR.MEŠ i-na KÁ BÀD i-na[m-di]-[nu]  $\text{ù}^1$  i-na É  $\text{šá}^1$  ti-li-[tu] [a-na]  $\text{ù}^1$  PI  $\text{ù}^1$  x BÁN [ŠE.GIS.Ì BABBAR.MEŠ] [i]-[nam-di-nu]  $\text{ù}^1$  3 MA.NA KÙ.BABBAR a-na 1 PI 2 BÁN ŠE.GIS.Ì BABBAR.MEŠ i-na KÁ BÀD ki-i am-ḥur ul\* iz-nu, "Concerning the town's(?) price for sesame about which my [lo]rd [w]rote—they were se[ll]ing white sesame for one *pānu*, two *sūtu* (per mina) in the town gate, and they were [s]elling [white sesame for] one *pānu*, n *sūtu* (per mina) in the deliv[ery] house; 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" 53:6–20;  $\text{al-kám-ma}$  ŠE.GIS.Ì m[u-ḥur], "Come and re[ceive] the sesame" 53:28

### šammu "pasturage, fodder"

In the expression *šammi uṭṭati*, "stubble of the wheat" (see comment on No. 94 reverse):

[en-na i-n]a lib-bi ITI.A[PI]N [ANŠE].KUR<sup>1</sup>.RA.MEŠ gab-bi<sup>1</sup> [Ú.ḪI.A] ŠE.BAR<sup>1</sup> ik-kal<sup>1</sup> [NUMUN] [ni]-[ir<sup>1</sup>-ri-šú]-[ú]  $\text{a-di}$  U<sub>8</sub>.UDU.ḪI.A  $\text{šá be-lí}$ -[ia] i-na  $\text{ḥal-am-ra}$  Ú.ḪI.A ŠE.BAR<sup>1</sup> ik-kal, "[Now i]n Araḥ[samnu], 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; Ú.ḪI.A ŠE.BAR (context broken) 94:33

### šamû "heaven"

a-de-e-ni AD a-na DUMU it-ta-din AN-ú ki-i a-na-ku ù at-ta ni-par-[ra]l-[a]s, "Our treaty—given father to son—by Heaven, you and I can not bre[a]k (it)" 23:5–7

### šandabakku (title of the governor of Nippur)

See also *bēl paḥaš, šākin tēmi*

LÚ.GÚ.EN.NA um-ma šup-raš-[šum-ma] lil-li-kám-m[a] qaq-qar kaš-da-áš-[šú] la tam-me-r[i]k-ka  $\text{al-kám-ma}$  qaq-qar  $\text{ša}^1\text{-bat}$ , "The *šandabakku* 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;  $\text{áš}^1\text{-šú dib-bi}$   $\text{šá ina bi-rit-ka u ina bi-rit}$   $\text{BA-šá-a a-na-ku a-na}$   $\text{DU-NUMUN aq-ta-bi um-ma}$   $\text{BA-šá-a}$  LÚ.GÚ.EN.NA [u]š-šap-pi-ri, "Concerning the matter which is between you and Iqīša: I myself spoke to Mukīn-zēri, saying: 'Iqīša has [g]ouged(?) the *šandabakku*'" 16:14–19; ...  $\text{a-kan}^1\text{-na-ka ina}$   $\text{pa-an}^1$  LÚ.GÚ[EN.NA]  $\text{ù}$  LÚ<sup>1</sup>.SAG.É.MEŠ  $\text{šá}^1$  EN.LÍL.[KI]  $\text{iš}^1\text{-ša-bat u}$   $\text{KÁ}^1$  ka-lak-k[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; LÚ<sup>1</sup>.GÚ[EN<sup>1</sup>.NA] (context broken) 74:19

### šanû (adj.) "other, else"

GU<sub>4</sub>.MEŠ\*  $\text{šá-nu-um-ma la}^*$  tu-ba- $\text{a}$ , "Don't look for other oxen" 55:9–10; *mim-ma šá-nu-um-ma la ta-maḥ-ḥar*, "Don't buy anything else" 40:24–25; AD.MEŠ-ú-nu a-ḥa-meš ku-ul-lu ù 1+en  $\text{a}^1\text{-na a-a-li}$   $\text{šá šá-ni-i}$  ú-šú-uz-zu, "Our fathers rule jointly, and they stand each as the confederate of the other" 2:37–40; ul  $\text{ù}^1$ -[sa-ḥ]ir-šú-m[a] a-na KUR  $\text{šá-ni-tum-[ma]}$  ul in-[na]l-[bit], "I did not make him [chan]ge allegiance, an[d] he did not fl[ee] to anoth[er] land" 88:4'–6'; SAL a-mat-ka  $\text{šá-ni-ta}$ (!?)  $\text{A-ta-li-[l]a}$   $\text{šá ina É Da-ku-ru mam-ma a-na}$  KÙ.BABBAR ul i-nam-din-su, "Your other slave woman, Attā-lī[l]a, who is in Bīt-Dakkūri, no one will sell her (either)" 31:15–18; a-na\* šU<sup>11</sup> GADA.MEŠ  $\text{šá-nu-ti-ma la i-x-x}$ , "[They(?)] must not [...] for other bundles of flax" 35:29–30

### šanû "to become different" (G); "to change, alter" (D)

D-stem:  $\text{EN}$   $\text{ki-i ma-la}$  UD.MEŠ  $\text{šá bal-}\text{ḥa-nu a}^1\text{-de-}\text{e}^1$   $\text{šá it-ti a-ḥa-meš mìn-su nu-}\text{ufl-tan-nu-ma}$ , "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*, *našū*, *šaṭāru*

**G-stem:** *i-šap-lpar* 74:3; *il-[šap-par]* 56:29; *i-šap-pa-ra* 36:11; *i-šap-pa-ram-ma* 100:9; *la i-šap-pa-rak-ka* 26:22; *ta-šap-par* 23:24; *ul ta-šap-par* 71:7; *ta-šap-l[pa]-lraml-ma* 75:9; *ta-šap-lparl-ra-ma* 2:19; *a-šap-par* 22:14; *a-šap-l-par* 73:18; *a-šap-par-ma* 86:24; *a-šap-pal-[ra]* 76:23; *a-šap-pa-ram-ma* 2:7; *a-šap-pa-ra[š-ši]* 82:37; *a-šap-pa-raš-šú* 1:12; *a-šap-pa-raš-šum-ma* 33:18; *a-šap(!)-pa-rak-ka* 47:14; *[a]-šap-pa-rak-ka* 86:6; *ul a-šap-pa-rak-ka* 34:21; *a-šap-pa-rak-kám-ma* 2:24; *[a]-šap-l[par]-lka* 28:19; *ni-šap-par* 18:9; *il-ta-par* 109:22; *il-tap-ra* 34:14; *il(?)-[tap(?)]-ra(?)* 26:14; *il-tap-ra-šú* 69:10; *il-tap-rak-[ka]* 18:17; *il-tap-ra-an-ni* 37:13; *tal-tap-ra* 2:16; 75:19; *al-tal-[par]* 88:8'; *al-tap-ri* 13:24; *al-tap-ra* 5:22; 39:21; 42:3; 45:26; 46:8, 29; 50:5; 51:24; 59:10, 18; 63:8; 97:35; 107:11; *al-tap-r[a]* 1:8; 69:26; *al-tap-lra* 32:7; 58:13; 80:29; *al-tap-ra* 41:16; 43:24; 90:9; 94:15; 103:29; *al-l[ap]-ra* 1:40; *[a]l-tap-[ra]* 93:31; *al-tap-lra* 44:21; *al-tap-ra* 25:7; *al<-tap>-ra* 98:25; *a[l-tap-ra]* 96:28; *[al-tap-ra]* 104:12; *[al-tap-r]a* 43:14; *al-tap-rak-k[a]* 37:19; *al-[tap-rak]-lka* 3:12; *il-tap-ru-nu-m[a]* 108:20; *ni-il-tap-ra* 98:13; *iš-pur* 1:9; 17:6; 27:7; 38:25; 39:5; 40:6; 41:6; 44:6; 46:6; 49:5; 56:7; 57:5; 58:6; 60:6; 78:5; 94:7; 102:6; 103:22; 110:10; *[i]š-pur* 53:7; 69:6; *iš-pur* 82:10; *[iš-p]ur* 94:17; *iš(?)-pur(?)* 82:15; *[iš-pur]* 73:6; *ul iš-pur* 41:28; *iš-pur-ma* 15:11; *iš-pu-ra* 34:6; 51:6, 19; 97:20; 101:5; *iš-pul-ra* 96:7; 100:14; *iš-pu-r[a]* 43:6; *[iš-pu-ra]* 97:14; *iš-lpur-ra* 98:7; *la iš-pur-áš-šu* 83:18; *iš-pur-rak-kám-ma* 37:6; *iš-pur-an-na* 78:12; *taš-pur* 11:7; 20:32; 22:5; 23:5, 12; 28:7; 30:5; 33:4; 61:6; 90:5, 12, 19; *taš-lpur* 68:4; 75:21; *taš-l[pur]* 28:14; *ul taš-pur* 37:30; *taš-pu-ra* 48:5; *taš-l-pu-ra* 76:5; *taš-l-pur-lra* 20:5; *taš-pu-ram-ma* 24:6; *áš-pur* 70:22; 102:23; *áš-lpur* 72:17; *áš-p[ur]* 82:11; *áš-pur* 73:13; *[áš(?)]-l-pur(?)* 73:21; *la áš-pur* 1:33; *áš-pur-ma* 82:12; *áš-pu-ru* 83:40; 95:21; *áš-pu-ra* 92:19; *áš-l-pu-ra* 66:20; *áš-pu-lra* 107:18; *áš-pu-[ra]* 54:6; *[á]š-pu-ra* 45:32; *áš-l-pu-[ra]* 72:24; *áš-pul-[raš-šú]* 112:9'; *áš-pu-rak-ka* 71:9, 12; 79:15; 89:23; *áš-pu-lrak-ka* 65:12; *áš-lpul-rak-ka* 23:20; *áš-pu-rak-kám-ma* 36:17; *[áš-p]u-ra-lkám-l[ma]* 74:27; *taš-pur-a-nu* 1:31; *šu-pur* 15:19; 49:17; 52:9; *šul-p[ur]* 104:22; *šu-pur-ma* 15:17; 37:15; 48:12; *šup-ru* 2:37; 33:39; 75:16; *šup-ru* 44:23; *šup-ra* 59:7; 85:20; *šup-l-ra* 32:14; *šup-r[a(?)]* 36:15; *šup-ra(!)-a* 21:21; *šup-lra-ma* 75:13; *šup-ram-ma* 2:33; 4:11; 10:6; 16:12; 18:22; 23:23; 36:7; 40:16; *šup-lraml-ma* 3:17; 100:22; *šup-raš-ši* 82:35; *šup-raš-šú* 2:9; 62:24; *šup-r[aš-šú]* 45:18; *šup-raš-lšum-ma* 91:14; *šup-lra-áš-šum-m[a]* 95:18; *šup-lra-lnim-ma* 46:13; *liš-pur* 1:47; 16:30; 21:8, 25; 57:13; *liš-lpur* 40:14; *liš-pu[r]* 21:12; *liš-l[pur]* 72:32; *[liš-p]ur* 103:24; *[liš(?)]-l-pur(?)* 71:17; *liš-pur-l[m]a* 39:23; *[liš(?)]-pur(?)-ma(?)* 82:8; *liš-pu-ra* 38:44; 70:26; 80:31; 85:25; 107:15; *liš-pu-lra* 111:21; *liš-pu-[ra]* 83:41; *liš-pu-ram-ma* 29:10; 38:18; 83:44; *liš-l-pu-lram-ma* 83:21; *liš-pu-r[am-ma]* 112:8'; *[liš]-l-pu-raml-ma* 108:12; *[liš-pu]-ram-ma* 41:34; *liš-pu-raš-ši* 16:9; *liš-pu-raš-šum-ma* 86:11; *liš-l[pur]-lšú-nu-ti* 110 r. 11'; *lu-l-uš-pur* 108:21; *lu-uš-pu[r]* 69:8; *lu-uš-pu-ra* 22:10

**Gtn-stem:** *il-ta-šap-par* 109:5; *al-ta-šap-pa-rak-kám-ma* 11:5; *il-ta-šap-pa-ra* 59:5

**šaqālu** “to weigh out”

See also *madādu*

*[en-na a]-l-du ki-l-i AN.BAR [be-lí še]-bu-ú a-na mam-ma [ul ad]-din-ma ul áš-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

**šaqû** “to be high (in price, value)”

*šE1.BAR a-na <sup>md</sup>AG.Á1.[GÁL] i-din-ma a-na É ha-du-ú lid-din man-nu ki-ma ma-ḫi-ri i-šaq-l-qa-a*, “Give the wheat to Nabû-l[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 KÙ.BABBAR-ma i-iš ul i-man-gur um-ma ANŠE.KUNGA.MEŠ bab-ba-nu-ú-tu* *ab-ka-nim-ma idl-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; LÚ.DUMU.KIN *šá a-na pa-an* LUGAL

*il-lik ul iḫ-ḫi-si*, “The messenger who went to the king has not returned” 34:10–12; *a-<sup>1</sup>na<sup>1</sup> <sup>m</sup>E<sup>1</sup>-ṭè-<sup>r</sup>u<sup>1</sup> um-<sup>r</sup>ma<sup>1</sup>* LUGAL *um-ma a-<sup>1</sup>na<sup>1</sup> <sup>m</sup>E-ṭè-er-a-ma* ÉRIN.<sup>r</sup>MEŠ<sup>1</sup>-ia ù GU<sub>4</sub>.MEŠ-ia *taḫ-tab-ti*, “To Ēteru from the king. Say to Ēteru: ‘You have plundered my men and my cattle’” 8:1–5; LUGAL <sup>r</sup>u<sup>1</sup> [i]-<sup>r</sup>qab<sup>1</sup>-bi *lub-ra*, “The king must not [s]ay: ‘Let me look into it’” 20:22–23; LÚ *be-lí 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; LUGAL (context broken) 74:14

šasû “to cry out, shout” (G); “to pound, ring constantly (said of the ears)” (Gtn)

**Gtn-stem:** *en-na<sup>1</sup> GEŠTU<sup>11</sup>-a GÙ.DĒ.DĒ-a ma-la an-ni-i <sup>r</sup>KÙ<sup>1</sup>.GI (= qu<sub>x</sub>-târu) šá GEŠTU<sup>11</sup> i-na šU<sup>11</sup> 1\*+en ina lib-bi DUMU.MEŠ URU <sup>r</sup>šá<sup>1</sup> a-na i-si-in-na a-na EN.<sup>r</sup>LÍL.KI<sup>1</sup> il-la-ka ŠEŠ-ú-a lu-ú-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*, *kiškanû*, *šakkullu*

*en-na a-di GIŠ.GIGIR ra-as-ki tu-šeb-bil GIŠ ḫu-šá-am-ma ul ta-ad-din en-na ma-la GIŠ.GIGIR-ia GIŠ.MES. GÂM ù GIŠ.ŠÀ.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—*šaššūgu*-wood and *šakkullu*-wood” 33:29–35

šâšu “him” (dat.)

*a-na-ku áš-p[ur] <sup>r</sup>a<sup>1</sup>-na <sup>r</sup>šá-a-šú<sup>1</sup>*, “I myself se[nt] a letter to him” 82:11; <sup>r</sup>EN<sup>1</sup>.M[EŠ] <sup>r</sup>ḫi(?)<sup>1</sup>-tu i-<sup>r</sup>qab<sup>1</sup>-b[u]-ú <sup>r</sup>um<sup>1</sup>-ma a-na <sup>r</sup>šá-a-šú<sup>1</sup> *šup-raš-[ši]*, “(Even) the owner[s] of the payment(?) are sa[ying]: ‘Send [her] to him’” 82:33–35

šatammu (*šattamu*) “chief temple steward”

1 GÚ.UN KÙ.BABBAR <sup>m</sup>Mu-šeb-šá-a-a LÚ.<sup>r</sup>ŠÀ.TAM LÚ.AD.AD<sup>1</sup>-ka a-na maš-ka-at-<sup>r</sup>ta ki<sup>1</sup>-i iš-kun <sup>m</sup>Mu-šeb-šá-a-a ki i-mu-ú-ti 1 GÚ.UN KÙ.BABBAR a-na ram-ni-šú it-ta-šú, “After Mušebšâya, the chief temple steward, your grandfather, had deposited the one talent of silver in the storehouse, (and) after Mušebšâya had died, he took the talent of silver for himself” 38:33–38

šattu “year”

*šá <sup>m</sup>PAP-<sup>r</sup>ia<sup>1</sup> ši-i MU.7.KAM <sup>r</sup>GÁL(?) ki-i<sup>1</sup> la pa-an <sup>m</sup>Kab-ti-ia<sup>1</sup> <sup>r</sup>il<sup>1</sup>-lik*, “She belongs to Nāširiya. Seven years it was(?) that he did service for Kabtiya” 82:16–19; *a-du-ú 5 MU.AN.NA.MEŠ a-ga-a ul-tu i-na <sup>r</sup>šib<sup>1</sup>-te-e-tu šab-tu a-na <sup>m</sup>DU-NUMUN ki-i aq-bu-ú um-ma <sup>r</sup>u<sup>1</sup> i-du e-ka-me <sup>r</sup>šu-ú<sup>1</sup>*, “Now it has been five years since he was bound in fetters. When I spoke to Mukīn-zēri, he said: ‘I don’t know where he is’” 17:15–20

šaṭāru “to write (on a tablet)”

*ši-mu-tu ki-<sup>r</sup>i<sup>1</sup> al-lik ina ṭup-pi šá LÚ.GAR.KU ul iš-ṭu-ru*, “They did not write in the tablet of the governor that I had gone to make purchases” 64:11–15; <sup>m</sup>AG-<sup>r</sup>ŠEŠ<sup>1</sup>.MEŠ-<sup>r</sup>SUM.NA<sup>1</sup> <sup>r</sup>LÚ.DUB.SAR-ka<sup>1</sup>-ma <sup>d</sup>AG u <sup>d</sup>AMAR.UTU<sup>1</sup> a-na be-lí-ia<sup>1</sup> *lik-ru-bu [liš-ṭur-ma]*, “Nabû-aḫḫē-iddin, who is your scribe, [let him write]: ‘May Nabû and Marduk bless my lord’” 85:20–23

šebû “to become sated”

*am-me-ni LÚ qal-<sup>r</sup>la i-na lib<sup>1</sup>-bi ap-pa-ru a-šib lil-<sup>r</sup>li<sup>1</sup>-kám-ma NINDA.<sup>r</sup>ḫi.<sup>1</sup>A liš-bé-e-ma li-kul ù <sup>r</sup>IM<sup>1</sup>.GÍD.DA it-ti LÚ.ŠÁMAN.LÁ.MEŠ liq-<sup>r</sup>bi<sup>1</sup>*, “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

ŠE.ḪAR see GIŠ.ŠE.ḪAR

šelû see *selû*

**šemû** “to hear, listen”

*la ta-šem-man-nu* 11:6; [a]-šem-mu-ma 97:27; [la] a-šem-[mu] 104:8; *il-te-[mu(?)]-ú(?)* 4:24; *al-te-mu* 14:4; 106:17; *al-te-[mu]* 4:18; [a]l-te-mu 24:11; *iš-mu-[ú]* 110 r. 6'; *taš-mu-ú* 3:7; *áš-mu-ú* 2:4; 96:10; 99:4; *áš-mu-[ú]* 29:5; 83:8; [áš]-mu-ú 20:17; [li-iš]-mu-ú 98:23

**šēpu** “foot”

In the idiom *ḥarrāna ana šēpī X šakānu*, “to dispatch X, to set X on the road”:

DUMU.LÚ.KIN *šá be-lí-ia it-ti* LÚ.A.KIN-ia a-na URU Šá-pi-ia KASKAL\* a-na\* *še-pi-šú be-lí liš-kun*, “My lord should dispatch the messenger of my lord to Šapiya with my messenger” 5:15–19; <sup>m</sup>AG-DÙ-[u]š *šá a-na pa-an [š]EŠ-ia áš-pu-[ra]* KASKAL [a]-na GÌR<sup>II</sup>-šú ŠEŠ-[ú]-a liš-kun, “Nabû-īp[u]š, whom I sent to my [br]other, let my brother set him [o]n the road” 107:16–20; KASKAL a-na GÌR<sup>II</sup> *šá* <sup>m</sup>Tam-meš-la-ma-a-a be-lí liš-kun-ma, “My lord should set Tammeš-lamaya on the road” 59:19–20; a-mi-lut-ta ina l[et] <sup>m</sup>la-da-a-’-íl i-ba-áš-šú KASKAL a-na GÌR<sup>II</sup>-šú be-lí liš-kun, “There is a slave in the ch[arge] of Yada’-Il. Let my lord set him on the road” 59:25–28; <sup>m</sup>EN-ú-šal-li *šá be-lí iš-pur* KASKAL a-na GÌR<sup>II</sup>-šú al-tak-na, “Bēl-ušalli, about whom my lord wrote, I have sent off on the road” 57:5–6; [(DN)] *lu-ú i-du ki-i la lib-b[u-ú]* LÚ-su lu ak-ta-ra-t[a] šú-ú ù LÚ.DUMU *šip-ri-šú la il-la-kám-ma la-[pa-an] sa-ar-ta-at-tu* LÚ-a 1+en la am-ḥu-ru [šú]-ú-ma KASKAL<sup>II</sup> a-na GÌR<sup>II</sup>-šú al-tak-nu, “May [DN] know that I in fact did not detach[h](?) one slave o[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; KASKAL<sup>II</sup> a-na GÌR<sup>II</sup> LÚ.TUR.MEŠ] *šu-ku[n]*, “Se[t the agents] on the road” 76:24–25

In the idiom *šēpī parāsu*, “to bar access to”:

LÚ n[a-qid-d]i É.DINGIR.MEŠ-ni am-m[i]-ni GÌR<sup>II</sup> a-na pa(!)(copy: la)-[an] DINGIR.MEŠ-e-ni ta-p[ar]-ra-si, “The he[rds]men of our temples—w[h]y are you ba[rr]ing them from our gods?” 103:5–8

In the idiom *šēpī šullumu*, “to guarantee safe conduct(?)” (see comment on No. 76:15–17):

mi-[na-a] KASKAL<sup>II</sup>] [šá DAM.GÀR-ni] [il-la-ku] [LÚ].M[EŠ] i-[na-áš-šú] [GÌR<sup>II</sup>] a-na-ku [ù] [at-ta] a-na muḥ-ḥ[i-šá] nu-šal-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

**šeššeku** “scrubland(?)”

See comment on No. 94 reverse

*be-lí 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; [a]-di la qaq-qar il-la-[a] lu-tir(?) ram(!)-ma ina muḥ-ḥi-šú-nu še-šek lu-[ú 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

**še'u** “grain”

See also *šamaššammū, uṭṭatu*

[GU].MEŠ 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-[i] 82:22; [šī-i] 82:21, 30; SAL.BI 69:14

**šibšu** “rent, tax”

See also *biltu, ḥīṭu* (B); for discussion see comment on No. 102:5

áš-šú ŠE(!) *šib-ši šá be-lí iš-pu-ra* <sup>m</sup>SUM.NA-a lil-li-kám-ma a-kan-na liš-ši ù at-ta a-kan-na-ka ŠE.BAR mu-ḥur-šú, “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; *šá šī-ib-šú šá be-lí iš-pur a-du-ú aḥ-tir* DUMU *šip-ri šá be-lí-ia it-ti* <sup>m</sup>SUM.NA-a lil-lik-ma ŠE.BAR li-in-du-[du]-[ma] li-i[š-šu], “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] trans[port it]” 102:5–11

## šihū “farm”

See also *eqlu*, *qaqqaru*; for discussion see comment on No. 93:11

GIŠ.APIN.ĪMEŠ [ū GU<sub>4</sub>.MEŠ] šá LÚ.ENGAR.MEŠ *a-l*di*(?)* [x]-x-*lka* gab-bi a-na KIN *be-l*i*-i-nu* a-bu-uk-ma *š*i*-i-l-[hu]* šá *be-l*i*-i-nu* šá ina KÁ-*lšú* pi-š*i*-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 on the fa[rm] of our lord that is in his quarter” 92:5–10; LÚ.ENGAR.MEŠ šá *š*i*-i-hu* um-ma kur-ban-nu *š*i*-i-hu*(!) ma-*a-da* ki-i la pa-áš-ra ul *ta-a-bu a-na e-re-š*i**, “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 ÉRIN.ĪLA LÚ *š*i*-i-h[u]* šá *be-l*i*-ia ú-tir* ù *lú*.ÚS.SA.ĪDU.MEŠ URU *gab-bi e-re-es-lsu-nu* *luq*l*-ta-at-tu-lú*, “My lord’s farm-manager has (already) returned seventy workers; and all the city’s neighbors have completed their planting” 93:11–15

## šikāru “beer”

[ū] ŠE.BAR *a-na* LÚ.ŠIM×GAR.MEŠ *l*i*d-din*-ma KAŠ.SAG šá LÚ *ha-re-e* [šá *be*]-*l*i*-ia lib-lul*, “Also, let him give wheat to the brewers that they(!) may brew beer for the diggers [of] my [lo]rd” 93:24–28

## šimūtu “purchasing”

See comment on No. 64:11

In the idiom *šimūta alāku*, “to go to make purchases”:

*š*i*-mu-tu* ki-*i* *al-lik* ina *tu-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”

<sup>d</sup>AG *lu-ú i-de* ki-i *a-di* 1+*en š*i*-ni* *ú-lil*-*tu*(?) *a-maḥ-ha-ru-ku* ki-i DUMU *šip-ra-a\** *a-na* [šEŠ<sup>1</sup>-*ia* *al-tap-r[a]*, “May Nabû know that before I receive even one or two dried figs from you, I will have had to sen[d] my messenger to my brother” 69:21–26

## šinišu “twice”

1+*en-šú 2-šú* la *kit-ta-a aḥ-tar-ša-a*, “Have I even once or twice unjustly made a withdrawal?” 2:21–23

## šipātu “wool”

See also *argamannu*, *tabarri šadī*(?), *tabarru*, *takiltu*

*áš-šú* SÍG.ĪLA šá *be-l*i* iš-pur* <sup>md</sup>AG-DÛ-uš u <sup>m</sup>*Na-ba-a al-tap-ra um-ma al-ka-a-ma a-mur* ki-i ina URU *La-ḥe-e-ri* DUMU-šú šá <sup>m</sup>*Za-bi-ni* SÍG.ĪLA *ig-lzu-lzu* [ḥa]-*an-ṭiš* šup-*ra*-*nim-ma* [lul]-*li-kám-ma* [SÍG.Ī] *ina* šU<sup>II</sup>-šú *lu-um*-*hur*, “Concerning the wool about which my lord wrote—I have sent Nabû-īpuš and Nabâ saying, ‘Go and see. If the son of Zabînu has sheared the wool in Laḥîru, [qui]ckly write to me and [I will c]ome and accept the [woo]l from him’” 46:6–16; SÍG.ĪLA šá LÚ *Pu-qu-du* ul *ba-na-a* u KILAM-*ši-na* ul *ba-na* SÍG.ĪLA šá LÚ *La-ḥe-e-ri* *ba-na-a* ù KILAM-*ši-na* *ba-na*, “The wool of the Puqūdians is not good, and its price is not good. The wool of the Laḥîrians (on the other hand) is good, and its price is good” 46:16–22; šá 5 MA.NA KÛ.BABBAR SÍG.ĪLA *ina* šU<sup>II</sup> LÚ *Pu-qu-da-a-a* ki-i *ag-zu-zu a-na* 5 MA.NA-ú ul *šá-lim* ½ GÍN.ĀM *i-maṭ-tu*, “Of the wool valued at five minas of silver received from the Puqūdians—when I sheared (it), it(?) did not amount(?) to five minas. They were each short one-third mina” 46:22–27; šá *taš-pu-ra um-ma* SÍG.ĪLA *a-kan-na ia-a\**-*a\*-nu* 20 GÛ.UN SÍG.ĪLA *ina* let <sup>md</sup>EN-SUM.NA *a-du-ú* *ina* EN.LÍL.KI *šu-ú šu-pur-ma ma-la* šá *ha-da-a-ta* SÍG.ĪLA *ina* šU<sup>II</sup>-šú *i-š*i* sít-ta lu šak-nu*, “About what you wrote to me, saying: ‘There is no wool here.’ There are twenty talents of wool in Bēl-iddin’s charge. He is now in Nippur. Write and take from him as much wool as you wish. The remainder will be stored” 48:5–16; *áš-šú* SÍG.ĪLA šá ŠEŠ-*ú-a* *iš-pur a-du-ú* LÚ.DUMU *šip-ri-ia a-na* LÚ *Kal-da it-ta-lak* *ha-an-ṭiš a-na* ŠEŠ-*ia* *ú-še-bi-li*, “Concerning the wool about which my brother wrote—my messenger has now gone off to Chaldea. I will send a shipment to my brother right away” 49:4–11; *ki-l*-i KÛ.BABBAR ù SÍG.ĪLA *a-na* ŠEŠ-*ia* *lud-din*, “If it is silver or wool (that my brother desires), I can give (that) to my brother” 96:13–15;

*ú-de-e* ʿgab(?)<sup>1</sup>-[bi] sÍG qa\*-tar-ra-a-[ti] ù ʿKÁ<sup>1</sup> qul-mu-ú AN.ʿBAR<sup>1</sup> it-ti-šu(!?) i-šá-ʿa<sup>1</sup> ma-a>-da aḫ-pir-šú, “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] ʿ2<sup>1</sup> GÚ.ME ʿsÍG<sup>1</sup>-[iá] šu(!?)-[uṣ(?)<sup>1</sup>]-b<sup>1</sup>u-[ta(?)<sup>1</sup>]-ku(?), “I have been d[epr]iv[ed](?) of [my] two loads of wool” 72:13–14; ʿki-i<sup>1</sup> 2 GÚ.ME sÍG-ʿiá<sup>1</sup> u ki-i KÙ.BABBAR, “And whether it is my two loads of wool or whether it is the silver ...” 72:27–28; ʿLÚ<sup>1</sup>.DAM.ʿGÀR<sup>1</sup>-ra sÍG-i[a] (context broken) 72:25

### šipru “work”

GIŠ.APIN.ʿMEŠ<sup>1</sup> [ù GU<sub>4</sub>.MEŠ] šá LÚ.ENGAR.MEŠ a-[di(?)<sup>1</sup>] [x]-x-ʿka<sup>1</sup> gab-bi a-na KIN ʿbe-lí-i-nu<sup>1</sup> a-bu-uk-ma ši-i<sup>1</sup>-[ḫu] šá be-lí-i-nu šá ina KÁ-ʿšú<sup>1</sup> 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 on the fa[rm] of our lord that is in his quarter” 92:5–10

### šīpu “rafter”

ù mam-ma ina pa-an LÚ.ARAD.É.GAL.MEŠ ia-a>-nu-um-ʿma<sup>1</sup> GIŠ.ʿŪR<sup>1</sup>.MEŠ giš-tal-li GIŠ.SAG.KUL BABBAR GIŠ šī-i-pī ù GIŠ.UMBIN ul i-nam-din-áš-ʿšú<sup>1</sup>, “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

### šiqḷu “shekel”

See also *dašannu*, *ḫāṭu*, *kaspu*, *qūlu*

GÍN 12:22; 21:13, 16, 20; 24:18; 66:8, 12; 79:6, 7; 82:24; 86:27; 97:7, 11; ʿGÍN<sup>1</sup> 44:9, 17; 66:12; 97:9; [G]N 66:13; GÍN.ĀM 46:26; KÙ.BABBAR GÍN 41:22; ʿKÙ.BABBAR<sup>1</sup> GÍN 56:6

### šittu see *sittu*

### šū “he, it, that, this” (m. sg.)

šū-ú 16:9; 23:30; 27:25; 40:11; 48:11; ʿšū-ú<sup>1</sup> 17:20; šú-ú 1:11; 2:35; 6:24; 17:30; 18:24; 20:19; 65:15; 83:19; 100:9; šú(!)-ú 12:17; ʿšū<sup>1</sup>-ú<sup>1</sup>-ma 17:33; šú-ú<sup>1</sup>-ma 2:5

### šubtu “dwelling”

See also *ašābu*, *āšib āli*

gal-la šú(!)-ú mi-iq-ti ina muḫ-ḫi-šú u a-na šub-ti-ni a-na a-ši-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

### šulmānu “present, gift (of greeting)”

See also *šalāmu*, *šulmiš*, *šulmu*, *ṭaṭu*; for discussion see comment on No. 35:8–9

en-na a-du-ú ki-i MUN ŠEŠ-ú-a ú-qat-tu-ma i-pu-uš ANŠE.MEŠ ʿla<sup>1</sup> tu-maš-šar tir-raš-šú-nu-ti at-tu-ku šú-nu ṭa-a>-ti šul-ma-a-nu a-ʿna muḫ-ḫi<sup>1</sup> 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; [šū]-ma-n[a] ʿa-na<sup>1</sup> pa-[an] [ŠEŠ-i]a áš-pu-[ra] [en-na LÚ].TUR [šá] ʿŠEŠ<sup>1</sup>-i[a] ù [LÚ.DAM.G]ĀR-ʿšú<sup>1</sup> a-ʿna<sup>1</sup> KÁ B[AD] lil-lik-u-ʿma\* ḫa-a-ṭu<sup>1</sup> [šá] ina let ʿEri<sup>1</sup>-ba ʿli-bu<sup>1</sup>-[ku], “I have se[nt] a [g]if[t] to m[y] brother. Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[wn] g[ate] and fet[ch] the cash payment [which is] in Eri<sup>1</sup>ba’s charge” 54:5–11

### šulmiš (šalmiš) “in good condition”

See also *šalāmu*, *šulmānu*, *šulmu*; for discussion see comment on No. 24:7

ʿil-da-tūm-ʿma<sup>1</sup> ul-tu ʿMu-šal-lim-ʿim taš-pu-ram-ma 2 GU<sub>4</sub> šū-ul-miš ad-da-áš-šum-ma a-na i-sin-nu šá UNUG.KI ʿil-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, šulmānu, šulmiš

In greeting formulae:

*lu šul-mu* 51:3; *lu ʾšul-mu* 64:3; *lu ʾšul-mu* 69:3; *lu šu[l-mu]* 40:3; *[lu šul-mu]* 15:4; *lu-ú šul-mu* 13:5; 28:3; 52:3; 70:3; 89:3; 102:4; *lu-ú šul-m[u]* 73:3; *[lu-ú šul-m[u]* 54:3; *lu-ú šul-mu* 21:4; *lu-ú šu[l-mu]* 107:3; *[lu-ú šu[l-mu]* 96:4; *lu-ú š[ul-mu]* 43:3; *[lu-ú šul-mu]* 48:3; *[lu-ú [šul]-mu]* 26:3; *lu-ʾú[šul-mu]* 17:3; *lu-u šul-mu* 1:3; 34:3; *lu-ú šul-mu* 3:3; 12:5; 66:3; 78:3; 82:4; *lu-ú šul-mu* 85:3; *lu-ʾú[šul-mu]* 61:3; *lu-ú šu-l[um]* 23:3; *[lu-ú šul-mu]* 92:3; *a-na šul-mu* 90:3

*ṭup-pi a-na šul-mu šá šEŠ-ía al-tap-r[a]*, “I have written and sen[t] my tablet to inquire about the well-being of my brother” 1:7–8; *šEŠ-ú-a ṭup-pa-šú šul-m[u-šú] ʾšul-mu šá ʾZar-pa-[ni-tu] ʾšá LÚ qal-la-lu-ú-[ti-šú] ʾù šá LÚ(?)MEŠ(?)ʾ-ʾšú(?) [liš(?)pur(?)ma(?)] lu-mas-s[i]*, “Let my brother [write(?)] so that I may have new[s] of [his] well-be[ing], of the well-being of Zarpa[nītu], of [his] slave b[oy]s, and of his slave men(?)” 82:5–9; *u<sub>4</sub>-mu-us-su man-nu DUMU URU šá a-tam-mar šul-mu šá šEŠ-ia a-šá-a-la*, “Daily, whatever native of the city I see, I inquire about the well-being of my brother” 70:5–8; *ma-la-a ʾÉRIN.MEŠ ʾšá it-ti-ka [li]-tab-ka [ba]l-ṭu-šú-nu [li-i]t-tab-ʾšú-ú a-d[i] i-na šu[l-m]u ʾa-na URU-šú-nu ʾšū-nu il-né-eḫ-ḫi-ʾsu*, “Let each and every man who is with you be brought back (alive). [Let] them remain [vi]gorous unt[il] they return sa[fe]ly to their town” 29:21–28; *a-du-ú LÚ.DUMU šip-ri a-na šul-mu šá šEŠ-ia al-tap-ra ḫa-an-ṭiš ʾšEŠ-ú-a ṭup-pi-šú u šu-l[um-šú] lu-ú-mas-sa-ʾma liš-pu-ra*, “Now I’ve written to inquire about my brother’s well-being. Quickly, let my brother find his tablet and [his] greet[ing] and let him send a letter to me” 107:9–15; *di-ni šá be-lí DÛ-uš me-nam-ma kal-an-nu ḫa-an-ṭiš [be-lí ṭup-pa]-ʾšú u SILIM-šú liš-pur*, “The decision which my lord made—why is he withholding it from me? Quickly, let [my lord] send his [tablet] and greeting” 21:22–25; *šEŠ-ú-a ṭup-pi-šú šu-lum-šú liš-pu-ra*, “My brother should send me his tablet (and) his greeting” 70:25–26; *en-na a-ʾdu-ú ʾSAL ʾmdTam-meš-la-ma-a-a a-di ʾmdAG-KAR-ir a-na ʾšul-mu be-lí-ia al-tap-ra*, “Just now I have sent the woman of Tammeš-lamaya together with Nabû-ētir to greet my lord” 59:15–18; *LÚ.DUMU.KIN-ʾka ul am-mar à ʾšul-lum-gu ul ta-ʾšap-par ḫa-an-ṭiš šu-ʾlum-gu mus-si-l-ma šup-ra ʾmdAG-ʾšEŠ.MEŠ-ʾSUM.NA ʾLÚ.DUB.SAR-ka-ma ʾAG u ʾAMAR.UTU a-na be-lí-ia lik-ru-bu [liš-ṭur-ma] šu-lum-šú [b]e-lí lu-mas-s[i]-ma liš-pu-ra*, “I don’t see your messenger, nor are you sending your greeting. Quickly! Find your greeting and send it to me. Nabû-aḫḫē-iddin, who is your scribe, [let him write]: ‘May Nabû and Marduk bless my lord’ [Then] let my [l]ord fin[d] his greeting [and] send it to me” 85:17–25; *ʾam-me-ʾni ul-ʾtu a-na LÚ É A-ʾram tal-ʾlik ʾè-en-ʾga à šu-lum-ʾga ʾla a-šem-ʾmu na-kut-ti ár-ʾštk-ku*, “After you went to the people of Bīt-Aram, why don’t I hear your news or your greeting? I have started worrying about you” 104:4–9

## šumu “name”

*ʾmd[UTU]-eri-ba LÚ.MA.LAḫ, [it]-ti-ka a-šap-par-ma ʾMU LÚ sar-ru-ti-šú [i]-qab-bak-ka à [5+] GÍN KÛ.BABBAR ta-nam-da-áš-šú*, “I will send Šamaš-erība, 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

In the idiom *šum ili šulú*, “to swear an oath”:

*šum-mi DINGIR.MEŠ be-lí [lu]-še-la-a a-na pa-ni-ka lul-ʾlik*, “Let my lord swear an oath to me, (and) I will come before you” 80:13–14; *ʾšá-lim ina pa-ni-ka la tu-maš-šar šú-ú-ma a-na 1+en a-ḫi la i-ḫal-liq a-di a-šap-pa-ram-ma MU DINGIR ú-še-la-áš-šú ár-ki-šú šup-raš-šú*, “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; *MU DINGIR ʾšul-la-a um-ma ma-la-a ʾÉRIN.MEŠ ʾšá it-ti-ka [li]-tab-ka*, “Swear to me by god, saying: ‘Let each and every man who is with you be brought back (alive)’” 29:19–23; *[a]-ʾna muḫ-ḫi mi-ʾil-[ni] ʾna-sik LÚ Ú-bu-lu<sub>4</sub> um-ma ʾMU DINGIR ʾšul-la-a ʾBa-ni-ia ʾul taʾ-pal-làḫ*, “[O]n wh[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?’” 98:16–20

**šunu** “they” (m. pl.)

šu-nu 61:9; [šu-nu] 29:28; šú-nu 1:9; 16:26; 35:8; 61:7; 79:6; šú-[nu] 92:37

**šupāla** “below, downstream”

[m]an-nu šá UGU-ka-ma [ù] šá šu-pa-la-ka [a]-šib [ŠE].BAR be-lí it-tan-nu-[šú], “[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.MEŠ šu-ut É.KU[R] u EN.LÍL.KI ZI.MEŠ šá ŠEŠ-[iá] li-iš-šu-ru “May the gods of Eku[r] and Nippur guard my brother’s life” 1:4–5

**šūt rēši** see *ša rēši*

**tabarri šadi(?)** “imported(?) red wool”

See also *argamannu*, *šipātu*, *tabarru*, *takiltu*; for discussion see comment on No. 45:10 and 13

SÍG.ĤÉ.ME.DA.KUR.[RA] [ù] [SÍG.ZA].GÍN.KUR.RA la [šU]<sup>m</sup>-[šú] [am-ħur], “I received from [his] hands the imported(?) red wool and blue-purple wool” 45:10–11; [ia-nu-a]-ma šu-bil SÍG.[ĤE].ME.DA.KUR.RA u SÍG.ZA.GÍN.KUR.RA a-kan-na ma-a<sup>o</sup>-da\*, “Send absolutely nothing. There is much imported(?) red wool and blue-purple wool here” 45:12–14

**tabarru** “red wool”

See also *argamannu*, *šipātu*, *tabarri šadi(?)*, *takiltu*

[DAM].GĀR ki-i SÍG.ĤÉ 10 GUR (erasure) [la] i-nam-di-[ka INIM] [a-n]a <sup>m</sup>Na-di-nu DUMU <sup>m</sup>x-[x(-x)] [qf]-bi-ma [KÙ.BABBAR] šup-r[aš-šú ... (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

**tabbanītu** see *tabnītu*

**tabnītu** (*tabbanītu*) “sacrificial table, meal”

See also *banū*, *būdu*, *isinnu*, *mubannū*

ma-la a-gan-ni-i UD.MEŠ mam-ma tab-ni-tu ina É.DINGIR ul ú-ban-[nu], “For a long time no one has arranged the sacrificial table in the temple” 17:35–37; en-na a-[na] <sup>m</sup>Mar-duk ŠEŠ-ú-a liq-bi-ma U, GIŠ.MÁ šá [fD] lu-še-bi-lam-ma [tab-ne-e]-tu i-na lib-bi lu-bé-en-[nu], “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 GIŠ.KÍN ŠEŠ-[ú-a] ú-šeb-bil 2 [x] [x] [LÚ].DÍM tab(!)-ba-[ni-tu] a-na ŠEŠ-ia ú-š[eb-bil], “When [my] brother sends the *kiškanū*-wood, I wi[ll send] to my brother the two [...] temple coo[ks]” 10:16–19

**taḥlaptu** (*taḥluptu*) “cloak”

See also *mušiptu*, *šubātu*

an-ni-ti lu-ú i-da-at ul-tu a-qab-bak-ka TÚG 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 ÉRIN.MEŠ it-ti-šú ú-šah-li-qu a-na muḥ-ḥi-ka ki-i at-ta-ki-la ḥi-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-lik pal-ḥa-ka ki-i tu-ta-kal-la-a-nu šu-mi DINGIR.MEŠ be-lí [lu]-še-la-a a-na pa-ni-ka lul-[lik], “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

**takiltu** “blue-purple wool”

See also *argamannu*, *šipātu*, *tabarri šadī(?)*, *tabarru*

*am-me-ni a-na šeš-ia la áš-pur um-ma šá* 5 MA.NA KÙ.BABBAR «5 MA.NA KÙ.BABBAR» SÍG *ta-kil-tu* ù SÍG *ár-ga-man-nu muḥ-ram-ma* ṽšul-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* ṽLÚ<sup>1</sup> *Kal-du gab-bi-šú ki-ṽi<sup>1</sup> ú-ba-ṽu-ú* SÍG *ta-kil-tu ba-ni-ti* ù SÍG *ár-ga-man-nu bab-ba-nu-ú i[a]-a<sup>ṽ</sup>-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* SÍG *ta-kil-ti bab-ba-n[i]-t[a]* SÍG *ár-ga-man-nu bab-ba-nu-ṽú<sup>1</sup>* ù SÍG *ta-kil-tu lib-bu-ú šá a-na TÚG mu-šip-tu šá šeš-ia i-maḥ-ḥa-ṽu* *ina* ŠU<sup>II</sup> <sup>m</sup>*Mu-ru šeš-ú-a lu-še-bil*, “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; SÍG.ḤÉ.ME.DA.KUR.ṽRA<sup>1</sup> ṽú<sup>1</sup> ṽSÍG.ZA<sup>1</sup>.GÌN.KUR.RA *la* ṽŠU<sup>II</sup>.ṽ[šú] ṽam-ḥur<sup>1</sup>, “I received from [his] hands the imported(?) red wool and blue-purple wool” 45:10–11; *ia-nu-a<sup>1</sup>-ma šu-bil* SÍG.ṽḤÉ<sup>1</sup>.ME.DA.KUR.RA *u* SÍG.ZA.GÌN.KUR.RA *a-kan-na ma-a<sup>ṽ</sup>-da\**, “Send absolutely nothing. There is much imported(?) red wool and blue-purple wool here” 45:12–14

**tamirtu** “region, vicinity”

5 ANŠE.A.AB.BA.MEŠ ù 3 ÉRIN.MEŠ *ul-ṽtu<sup>1</sup> ta-mir-tu* É ṽIa-ki-nu<sup>1</sup> *a-kan-na-ka* ṽit-tab-šú<sup>1</sup>, “Five camels and three laborers from the region of Bīt-Yakīn have appeared there” 4:4–7

**tamkāru** “merchant, trader”

See also *alaktu*, *ālik ḥarrāni*, *ḥarrānu*, *karū* (A), *silullū*, *ṽuḥāru*

ṽki<sup>1</sup>-i <sup>md</sup>AMAR.UTU.LUGAL-*a-ni it-tal-ka ki-i ḥa-du-ú a-na* ṽKÁ.DINGIR<sup>1</sup>.RA.KI *it-ti-šú liš-ši u* ṽki-i<sup>1</sup> *a-kan-na<sup>1</sup> a-na* LÚ.DAM.GÀR *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-ṽna a-na* <sup>md</sup>AMAR.UTU-ṽLUGAL-*a-ni<sup>1</sup> ṽbe-l<sup>1</sup> liš-pu-ram-ma i-ṽna<sup>1</sup>* GIŠ.MÁ.MEŠ *šá* LÚ.KÁ.DINGIR.RA.KI.MEŠ *a-na pa-an* ITI.ṽBÁRA<sup>1</sup> ṽa-na<sup>1</sup> KÁ.DINGIR.RA.KI *liš-ši* ṽú<sup>1</sup> *ki-i a-na* LÚ.DA[M.GÀR.ME]Š, “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 me[rchant]s” 38:17–23; ṽki-i<sup>1</sup> *šeš-ú-a la il-lik* ṽKÙ.BABBAR *a-na<sup>1</sup> 1+en lib-bu-ú a-lik* KASKAL<sup>II</sup>.ME *šeš-ú-a lu-ú-še-bi-li* LÚ.DAM.GÀR-šú<sup>1</sup> *te-ku-tu la i-šak-kan um-ma a-na ḥa-ra-pi ul taq-ba-nim-ma ul ak-li-šú* LÚ *a-me-lu-tu a-na ḥu-ul-lu-qu na-tan-ta-áš-šú* ù LÚ.TUR.MEŠ *ik-te-lu-šú*, “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 detain him. The slave—you’ve allowed him to escape, and agents have detained him’” 81:16–29; 5 ANŠE.A.AB.BA.MEŠ ù 3 ÉRIN.MEŠ *ul-ṽtu<sup>1</sup> ta-mir-tu* É ṽIa-ki-nu<sup>1</sup> *a-kan-na-ka* ṽit-tab-šú<sup>1</sup> *li-mur-šú-nu-ṽtu<sup>1</sup> a-di la* ŠU<sup>II</sup> ṽLÚ.DAM.GÀR<sup>1</sup> *i-kaš-ṽšá-du<sup>1</sup> šup-ram-ma* ṽlul-li-kám-ma<sup>1</sup> *ki-i šá pu-ṽtu-ru lu-up-ṽtur-áš-šú-nu-t[u]*, “Five camels and three laborers from the region of Bīt-Yakīn 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; ṽ[áš-šú] SAL *a-ṽmil<sup>1</sup>-[tu]* *šá šeš-ṽú<sup>1</sup>-[a]* ṽiš-pur<sup>1</sup> *a-na-ku áš-p[ur]* ṽa<sup>1</sup>-na ṽšá-a-šú<sup>1</sup> *a-di* LÚ.DA[M.GÀR] *áš-pur-ma ul-ṽtu<sup>1</sup>* U[RU.BÁR]A.DUMU *a-bu<sup>1</sup>-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-māri” 82:9–14; *ki-i pa-an* *šeš-ia ma[ḥ-r]u ḥa-diš la-pa-an* LÚ.DAM.ṽGÀR<sup>1</sup> *lu-uš-šam-ma* ṽlul-še-ṽbi<sup>1</sup>-lak-ka, “[N]ow if it su[it]s my brother, I will gladly convey her from the merchant and have (her) brought to you” 82:26–29; ṽki-i<sup>1</sup> ṽLÚ<sup>1</sup>.DAM.GÀR *ik-tal-d[u]* ṽ[ṽ i-na u<sub>s</sub>-m]u *ta-tam-ru* ṽUDU.MEŠ<sup>1</sup> *šul-lim-šú*, “[If] the merchant has already arriv[ed], [then as soon] as you see (him), compensate him for the sheep” 24:28–30; ṽDAM<sup>1</sup>.GÀR *ki-i* SÍG.ḤÉ 10 GUR (erasure) ṽIa<sup>1</sup> *i-nam-di-ṽka* INIM<sup>1</sup> ṽa-na<sup>1</sup> <sup>m</sup>*Na-di-nu* DUMU <sup>m</sup>x-[x(-x)] ṽq<sup>1</sup>l-bi-ma ṽKÙ.BABBAR<sup>1</sup> *šup-r[aš-šú ... (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 ... .]” 45:14–19; ṽgab(?)<sup>1</sup>-b(i?) *a-na* LÚ.ṽDAM.GÀR<sup>1</sup>.MEŠ *a-kan-n[a-*

*ka* [i<sup>1</sup>-din-a-ma LÚ a-mi-[lu-tu a]-ga-a\* šá i-bu-[ka] ma-a<sup>1</sup>-da [ba-na<sup>1</sup>]-[a], “He indeed gave al[1(?) the ... to the m]erchants the[re]; but [th]ese sla[ves] whom he le[d here] are of very good qual[ity]” 45:21–25; *ki-i pi-i a[n-ni-i u]l [aq<sup>1</sup>-bi um-ma ma-la šá [še-ba-a-ta] ul-tu KUR.NIM.MA.[KI ib-ba-ka] me-reš-ti-šú<sup>1</sup> KÙ.[BABBAR x x x (x)] gab-bi LÚ.DA[M.GÀR x x x (x)]*, “Did I [no]t say as fo[llows]: ‘All that [you desire he will bring] from Ela[m]’? His consignment, the sil[ver, and(?) all the [...], the mer[chant ...]” 43:9–13; [en-na LÚ].TUR [šá] [ŠEŠ<sup>1</sup>-i[a ù] [LÚ.DAM.G]ÀR-šú<sup>1</sup> a-na<sup>1</sup> KÁ B[ÀD] lil-lik-u-lma\* ha-a-tu<sup>1</sup> [šá] ina let <sup>m</sup>[Eri<sup>1</sup>-ba [li-bu<sup>1</sup>]-[ku], “[Now] let an agent [of] m[y] brother [and] his [merch]ant go to the to[wn g]ate and fet[ch] the cash payment [which is] in Eri<sup>1</sup>ba’s charge” 54:7–11; [ki(?)]-i(?) [ŠEŠ-ú<sup>1</sup>]-[a] a[t-t]a šup-<sup>r</sup>ra-ma<sup>1</sup> LÚ.D[AM.GÀ]R TUR.MEŠ [ú<sup>1</sup>]-[š]eb-<sup>r</sup>bil<sup>1</sup>, “If(?) y[o]u are [my] brother, write to me, and I will d[is]patch a m[erchan]t (and) agents” 75:12–15; mi-<sup>r</sup>na<sup>1</sup> KASKAL<sup>1</sup>] [šá DAM.GÀR-ni<sup>1</sup>] [il-la-ku] [LÚ].M[EŠ] i-<sup>r</sup>na-áš-šú<sup>1</sup> [GÌR<sup>1</sup>] a-na-ku [ù] [at-ta<sup>1</sup>] a-na muh-<sup>h</sup>[i-šá] nu-šal-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; áš-sú hu-ub-ta ù LÚ.DAM.GÀR šá taš-pur ha-bi-ta-nu at-tu-ka LÚ.DAM.GÀR 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; [LÚ<sup>1</sup>-ia, šá ina let ŠEŠ-iá [a<sup>1</sup>-du-ú LÚ.DAM.GÀR [a]-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; [a-du-ú<sup>1</sup>] GIŠ gam-miš ki-i a-mur<sup>1</sup> ana pi a-na 1 GÍN LÚ.DAM.GÀR [i]p-ta-ra-as [at<sup>1</sup>-ta-si-<sup>r</sup>qu<sup>1</sup>, “Now when I saw gammiš-wood, the merchant [d]ivided (it) into exact one-shekel portions (and) I made a selection” 97:6–8; [mal-<sup>h</sup>i-ra-a-ti] [šá ŠE.BAR ù] [ŠE].GIŠ.Ì.MEŠ šá be-lí [iš-pu-ra] [LÚ].DAM<sup>1</sup>.GÀR 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 se[ll ...]” 97:13–16; [ki<sup>1</sup>-i me-reš-ti] [LÚ.DAM.GÀR<sup>1</sup>] ta-mar [2 MA.NA 5 GÍN<sup>1</sup>] i-din-ma [me-reš-ti] bab-ba-n[i-ti] [muh-ram<sup>1</sup>-ma, “If you see the merchant’s consignment, give two minas, five shekels, and buy a fine-qual[ity] consignment” 44:7–11; ul-<sup>r</sup>tu<sup>1</sup> [DAM(?)].GÀR.MEŠ u TUR.MEŠ [x x x] ú-de-e [gab(?)<sup>1</sup>]-[bi] SÍG qa\*-tar-ra-a-<sup>r</sup>ti<sup>1</sup> ù [KÁ] qul-mu-ú AN.<sup>r</sup>BAR<sup>1</sup> it-ti-šú(?) i-šá-<sup>r</sup>a<sup>1</sup>, “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; [LÚ<sup>1</sup>.DAM.<sup>r</sup>GÀR<sup>1</sup>-ra] SÍG-i[a] (context broken) 72:25; [LÚ<sup>1</sup>.D[AM(?)].GÀR(?) (context broken) 108:10

**tamû** “to swear”

*a-na-ku at-ma-ka um-ma* <sup>d</sup>AG u MES.TAK.KA *ki-i as-si-qi-ma la ba-nu-ú*, “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; <sup>m</sup>Nu-ú-ru 4-šú dib-bu a-na muh-<sup>h</sup>i-<sup>r</sup>ia<sup>1</sup> ub-te-e <sup>d</sup>UTU ul i-ta-ma-šú<sup>1</sup>, “Nūru has four times sought an agreement with me. But by Šamaš, he will not swear to it” 13:11–15

**târu** “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:** <sup>m</sup>Mu-šeb-ši šá áš-pu-rak-ka ri-qu-us-su la i-tur-ru LÚ qal-la-lu-ú-tu ki-lal-le-e in-na-áš-šum-ma it-ti-šú 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; <sup>m</sup>Kit-nu-šá LÚ<sup>1</sup>.EN.LÍL.KI [ki-i a-na UNUG.KI [it(?)]-tur(?)<sup>1</sup>-ma DINGIR.MEŠ liš-al-ú-<sup>r</sup>ni<sup>1</sup> k[i]-<sup>r</sup>i<sup>1</sup> dib-bi an-nu-ú-tu [ki-nu]-<sup>r</sup>ú(?)<sup>1</sup>], “[I]f Kitnuša, the Nippurian, has returned(?) to Uruk, let them ask the gods whether these words are [tru]e” 110 r. 7’–10’; LUGAL i-ta-ri um-ma KÙ.BABBAR-ma i-iš ul i-man-gur um-ma ANŠE.KUNGA.MEŠ bab-ba-nu-ú-<sup>r</sup>tu<sup>1</sup> ab-ka-nim-ma [id<sup>1</sup>-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; a-na [d]hur-šá-na be-lí [liš<sup>1</sup>-[pur]-šú-nu-ti<sup>1</sup>-ma ki-i it-<sup>r</sup>tu<sup>1</sup>-ru-ú-<sup>r</sup>ni<sup>1</sup> a<sup>1</sup>-na [hi-bil<-ti>-šú-nu] [be-lí] li-x-x-šú-nu-<sup>r</sup>ti<sup>1</sup>, “Let my lord se[nd] them to the river ordeal; and if they are proved guilty, let my lord [...] them for their wrong<doing>” 110 r. 11’–14’; <sup>m</sup>Tam-maš-íl a-na pa-ni-ia<sup>1</sup> ki-i taš-pur di-<sup>r</sup>ni<sup>1</sup> ina pa-an LÚ.A.KIN-ka ki-i id-bu-bu it-tu-ra, “When you sent Tammaš-Il to me, (and) when they had prosecuted the case in the presence of your messenger, he was proved guilty” 23:11–13; ÉRIN.<sup>r</sup>MEŠ<sup>1</sup>-ia ù GU<sup>4</sup>.MEŠ-ia taḥ-

*tab-ti en-na* [lu-ú] *ti-da-a* [ki-i] *at-tu-na a-na* EN KÚR-ia *ta-tu*(erasure)-[ra], “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; *ha-tu u mi-reš-t[i(!)] be-lf ki-i ú-še-bi-li* ANŠE.KUN[GAM.EŠ] *ul-tu* KUR.NIM.MA *in-da-ḥar u* <sup>m</sup>Nu-[um-mu-ru] *a-na be-lf(!) di(!)-ni šá be-lf-ia it-tu-r[u]*, “After my lord sent both a cash payment and trading capi[tal], he came into possession of the mul[es] from Elam, and Nu[mmuru] becam[e] my lord’s adversary in court” 57:21–24; *ul-tu* UGU *u<sub>4</sub>-mu a-ga-a a-na* DUMU\* *šá be-lf-ia at-tu[r]*, “From this day forth I have beco[me] a son of my lord” 59:22–24

**D-stem:** *ki-i a-kan-na<sup>1</sup>-ka mam-ma šU-su-nu iṣ-ṣab-tu-ma a-<sup>1</sup>na* 1+en(?)<sup>1</sup> [a(?)]-ḥi(?)<sup>1</sup> *it-tan-nu* (erasure) *mi-nu-ú be-lf ú-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; *ù GU<sub>4</sub>-ka šá ḥab-tu ú-tar-rak-ka<sup>1</sup>*, “Moreover, your ox which has been plundered I will return to you” 24:25–27; LÚ *Tam-<sup>1</sup>tim<sup>1</sup>* [x(-x)]<sup>1</sup>.MEŠ *gab-bi<sup>1</sup> ú-tar-ru<sup>1</sup>*, “The Sealanders will return all the [...]” 20:6–7; *am-me-ni dib-bi an-nu-ú-<sup>1</sup>tu<sup>1</sup> ia-a-<sup>1</sup>ma<sup>1</sup>-a-ti be-lf ú<sup>1</sup>-tir*, “Why has my lord repeated(?) each and every one of(?) these words?” 110:10–12; 70 [ÉRIN.ḪI.A LÚ<sup>1</sup> *ši-i-ḥ[u] šá be-lf-ia ú-tir* *ù<sup>1</sup>* [LÚ<sup>1</sup>.ÚS.SA.<sup>1</sup>DU.MEŠ URU<sup>1</sup> *gab-bi e-re-es-<sup>1</sup>su-nu<sup>1</sup>* [uq<sup>1</sup>-ta-at-tu-ú<sup>1</sup>], “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<sub>6</sub>].UDU.ḪI.A.MEŠ *šá Gu-<sup>1</sup>du<sup>1</sup>-[x(-x)]* [LÚ].<sup>1</sup>SIPA *ú<sup>1</sup>-tir-ri* [ù] ANŠE.A.AB.BA [šá<sup>m</sup>]AG-Á.GÁL [ni<sup>1</sup>-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* LÚ *ḥal-qu tu-tir-ram-ma a-na* LÚ *be-lf KÚR-ia ta-nam-<sup>1</sup>din<sup>1</sup>*, “Why did you capture the runaway and are now giving him to my enemy?” 2:30–32; LÚ.GAKKUL [a-na<sup>1</sup> *é-šú(?)*]<sup>1</sup> *ni-i-ni nu-tir*, “We ourselves have returned the brick-molder(?) to his house” 103:25–26; [kit<sup>1</sup>-ta a-kan-na-ka KI.<sup>1</sup>LAM-ia<sup>1</sup> *aḥ-mid qu-ú-<sup>1</sup>li<sup>1</sup> ki-pi-it-ma tir-ru*, “In truth, I’ve covered over my market stall there. Collect the coils and return them to me” 35:25–28; KÙ.BABBAR *tir-ram-<sup>1</sup>ma* lu(!)-bi-bu-nu, “Return the silver so [that] they may clear me of the claims” 65:8–9; *me-reš-ti šá* LÚ.TUR.MEŠ *a-di-kan-na šak-na-at ki-i* LÚ *a-me-lu-tu ia-a<sup>1</sup>-nu* KÙ.BABBAR *tir-ra<sup>1</sup>m-ma* [...], “The agents’ trading capital has been on deposit until now. If there are no slaves, return the silver [and [...]]” 40:26–30; *en-na a-du-ú ki-i* MUN ŠEŠ-ú-a *ú-qat-tu-ma i-pu-uš* ANŠE.MEŠ [la<sup>1</sup> *tu-maš-šar tir-raš-šú-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; ANŠE.MEŠ [an<sup>1</sup>-nu-ú-tu<sup>1</sup> lu-ú [a-tu<sup>1</sup>-ú-a] *tir-ram-ma<sup>1</sup>*, “Return those donkeys to me even if they are [my] gratui[ties]” 35:15–17; ÉRIN.MEŠ-ia *ù* GU<sub>4</sub>.MEŠ-ia<sup>1</sup> *tir-ra-nim-ma bi-na-a-nu* *ù* [q<sup>1</sup>-in-nu-ú<sup>1</sup>] [at-tu-n]u-<sup>1</sup>ma<sup>1</sup> [EN<sup>1</sup> *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; *be-lf liq-ba-áš-šum-ma* [LÚ<sup>1</sup> *qal-la lu-tir-r[a]* DUMU <sup>m</sup>Šak-ni DUMU <sup>m</sup>Ḥa-la-pi *šú-ú*, “Let my lord command him that he should return the slave boy. He is a son of Šaknu, son of Ḥalapu” 6:20–24; *a-di la qaq-qar il-la-<sup>1</sup>a<sup>1</sup> lu-tir(?) -ram(?)<sup>1</sup>-ma* ina muḥ-ḥi-šú-nu *še-šek lu-ú kun(?)<sup>1</sup>*, “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”:

[ki-i] [iḥ<sup>1</sup>-bu-ta-ni ina bi-[ri-ni] [iq-bu<sup>1</sup>-nu um-<sup>1</sup>ma<sup>1</sup>] [gi-mil-l]a *ut-tir-ru um-<sup>1</sup>ma en-na*] ib-<sup>1</sup>bu-un-ni<sup>1</sup> šU<sup>1</sup>[ni lik-šú-da], “[After] he plundered me, am[ong us] they spoke saying (not only): ‘They have wreaked [vengeanc]e,’ (but) also: ‘[Now let us re]cover our loss’” 20:7–11

tebû “to rebel, attack, get under way”

See also *tēbû*

*a-<sup>1</sup>du-ú<sup>1</sup>* 2 ME GIŠ.BAN.MEŠ LÚ.TUR.MEŠ *i-te-eb-b[u]*, “Now, two hundred bows! The servants are rebell[ing]!” 10:14–15; *a-du-ú et-ti-bi pa-an-ia du-gu-lu\* a-di ú-še-bi-li-ka* GU<sub>4</sub>.MEŠ\* *šá-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-šú-nu muš-šu it-ti-bi be-lf-a-ni ki-i il-li-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

**tēbû** “rebel, insurgent”

See also *hābitu*, *sarru*, *tebû*; for discussion see comment on No. 7:7 and 19

ZI.MEŠ *ina* UGU-*i-nu* *i-ba-áš-šú tal-lak-ma hal-qa-a-ta*, “There are rebels among us. If you go, you’ll perish” 10:27–29; <sup>1</sup>en<sup>1</sup>-[*na a-du*]-<sup>1</sup>ú<sup>1</sup> [*k*]-*i-i* ZI.MEŠ *šá šeš-<sup>1</sup>i<sup>1</sup>-nu* [*l*]*a ul-tal-li-mu* [U]RU *ll-ta-zi-nu* [*i*]-*ti-ka ab-[k]a*, “N[ow the]n, [i]f the rebels of our brother have [n]ot completely achieved their goal, br[ing] the [settle]ment of Iltazinu here [w]ith you” 7:6–10; *ù a-ga-<sup>1</sup>nu<sup>1</sup> ki-i ta-b[u]-uk* [*l*]*a-pa-an* ZI.MEŠ *man-nu* [*p*]*u-ut-su-nu i-maḥ-ḥaṣ*, “But if you have [e]d these away (already), who is going to [k]eep them safe from the rebels?” 7:17–20

**tēkūtu** (*tēkītu*) “complaint”

See comment on No. 81:20–21

*u mim-mu-ú ṭe-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 *tēkūta šakānu*, “to complain, lodge a complaint”:

LÚ.DAM.GÀR-*šú te-ku-tu la i-šak-kan um-ma a-na ḥa-ra-pi ul taq-ba-nim-ma ul ak-li-šú* LÚ *a-me-lu-tu a-na ḥu-ul-lu-qu na-tan-ta-áš-šú* *ù* LÚ.TUR.MEŠ *ik-te-lu-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-na te-ku-ú-<sup>1</sup>tu<sup>1</sup> la ta-šak-kan* ŠE.BAR-*a la ta-se-[lu]*, “Now don’t complain. Don’t be negli[gent] about my wheat” 95:13–15

**tēlītu** see *bītu ša tēlīti***ṭābtu** “goodwill, friendship; alliance”

See also *adē*, *ayyalu*, *bēl ṭābti*, *dibbu*, *kittu*, *salāmu*, *sulummû*, *ṭābu*, *ṭābu*, *ṭābūtu*, *ṭūbu*

*ina maḥ-<sup>1</sup>ri<sup>1</sup>-i* L[Ú] *sar-ru-ti-<sup>1</sup>ia<sup>1</sup>*, <sup>1</sup>šá LÚ-*tú-<sup>1</sup>ka<sup>1</sup> ki-i ú-šab-bit* 1+en 5 KÙ.BABBAR *ta-an-da-ḥar-šú-nu-tu ina lib-bi an-<sup>1</sup>ni<sup>1</sup>-i* MUN.ḪIA-*a ḥu-su-u[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; *šad-d[a]-<sup>1</sup>qàd(?)<sup>1</sup> ul-tu* [*ṭāb<sup>1</sup>-tú* *ù a-[de]-<sup>1</sup>e<sup>1</sup> it-ti* [*a<sup>1</sup>-ḥa-meš ni-iš-ba-<sup>1</sup>ta<sup>1</sup>* [*ul* *ka-a-šá nu-ul-<sup>1</sup>taṣ-bi<sup>1</sup>-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

**ṭābu** “good(will)”

See also *bēl ṭābti*, *salāmu*, *sulummû*, *ṭābtu*, *ṭābu*, *ṭābūtu*, *ṭūbu*

For discussion see note to No. 13:6–7

LÚ *Ḫi-in-da-ri gab-bi ṭa-a-bi* [*ú<sup>1</sup>-qa-ti*, “The Ḫindaru have put an end to all good(will)” 13:6–8

**ṭābu** “to be good, safe, pleasant”

See also *bēl ṭābti*, *ṭābtu*, *ṭābu*, *ṭābūtu*, *ṭūbu*

LÚ.ENGAR.MEŠ *šá ši-i-ḥu um-ma kur-ban-nu ši-i-ḥu(!) ma-<sup>3</sup>a-da ki-i la pa-áš-ra ul ṭa-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; KASKAL<sup>II</sup> [*ka<sup>1</sup>-da-<sup>1</sup>na<sup>1</sup> ul ṭa-a-bi* SAL [*a<sup>1</sup>-mil-tu ul a-šap-pa-rak-ka pa-an lud-<sup>1</sup>gul<sup>1</sup>-ma áš-šá-a* KASKAL<sup>II</sup> *ta-aṭ-ṭe-<sup>1</sup>am<sup>1</sup> 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; *a-de-e-ni* AD *a-na DUMU it-ta-din* AN-*ú ki-i a-na-ku* *ù at-ta ni-par-<sup>1</sup>ra<sup>1</sup>-[a]s a-šar di-nu i-du-ú* *ù la di-nu i-dab-bu-bu ina let* <sup>d</sup>EN *u* <sup>d</sup>AG *ul i-ṭib-ba-áš-šú*, “Our treaty—given father to son—by Heaven, you and I can not 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 Nabû” 23:5–10

**ṭābūtu** “alliance, friendly relations”

See also *adē*, *ayyalu*, *bēl ṭābti*, *dibbu*, *kittu*, *salāmu*, *sulummā*, *ṭābtu*, *ṭābu*, *ṭābu*, *ṭūbu*

See comments on No. 1:13 and No. 30:17

ŠEŠ-ú-a *dib-ba ṭa-bu-tu it-ti-šú* [l]id-bu-ub, “My brother [sh]ould speak with him about an alliance” 1:13–14; *ki-i ŠEŠ-ú-tu ù MUN.ĪLA ṣe-ba-ta LÚ lu-ú ṣa-bit*, “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 ú-qat-tu-ma i-pu-uš ANŠE.MEŠ* [la] *tu-maš-šar tir-raš-šú-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.ĪLA* [ki-i *te-pu-uš qu-ut-ti-šú-ma*, “Just as you made the alliance, put an end to it” 30:17–18

**ṭaṭtu** (*ṭātu*) “gratuity”

See also *šulmānu*; for discussion see comment on No. 35:8–9

*en-na a-du-ú ki-i MUN ŠEŠ-ú-a ú-qat-tu-ma i-pu-uš ANŠE.MEŠ* [la] *tu-maš-šar tir-raš-šú-nu-ti at-tu-ku šú-nu ṭa-ṭ-ti šul-ma-a-nu a-na muḥ-ḥi 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; *ANŠE.MEŠ* [an] *nu-ú-tu lu-ú ṭa-tu-[ú-a] tir-ram-ma*, “Return those donkeys to me even if they are [my] gratui[ties]” 35:15–17

**ṭeāmu** “to take charge of”

See comment on No. 34:24

*KASKAL* [ka] *da-na ul ṭa-a-bi SAL* [a] *mil-tu ul a-šap-pa-rak-ka pa-an lud-gul-ma áš-šá-a KASKAL* [ta-af-ṭe-am] *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

**ṭēmu** “report, news, instructions; mind, will, discretion, volition”

*áš-šú ṭe-e-me šá LÚ Kal-du šá ŠEŠ-ú-a iš-pu-ra LÚ ma-dak-tu gab-bi i-de-ek-ku-ú um-ma* [ŠE].BAR *šá URU La-rak ni-ik-kal*, “Concerning the report about the Chaldeans about which my brother sent me a letter—they are mobilizing the entire campaigning army. They are saying, ‘We will eat the wheat of Larak’” 34:5–10; [ṭe]-e-mu *šá É* [Da-ku-ru [a-d]u-ú *né-bé-ri iṣ-šab-tu-nu*, “[N]ews about Bīt-Dakkūri: [No]w they have seized the river-crossing from us” 16:22–24; *áš-šú ṭe-m[u šá] É* [a-k]i-*nu* [šá] [taš] *pur-ra* LÚ *Tam-tim* [x(-x)].MEŠ *gab-bi* *ú-tar-ru*, “Concerning the report about Bīt-Y[ak]īn [about which] you wrote to me—the Sealanders will return all the [...]” 20:4–7; *áš-šú ṭe-e-mu šá LÚ* [La-ḥi-ru] *šá ŠEŠ-ú-a iš-pu-r[a] LÚ.DUMU šip-ri*.MEŠ *šá* [x-x]-*x-a ul-tu BĀD i* [li]-*ku-ú-ni*, “Concerning the report about the Laḥīrians about which my brother wrote to m[e]—the messengers of [P]N c[ame] here from Dēr(?)” 43:5–8; [m]MU-[SUM LÚ.DUMU *šip-ri-ia* [ṭe-e] *mu i-riš* *a-na be-l*-*ia* *liq-bi*, “Šuma-iddin, my messenger, has requested instructions. Let him speak to my lord” 110:6–8; *ki-i KASKAL šá* [DU(!)-NUMUN *il-ba-áš-šú-ú* [be]-*li* *liš-pur* [m] *i-nu-ú ṭe-e-mi* [šá] LÚ *Kal-du* [b] *e-l* *lu-mas-si-ma* *liš-pu[r]*, “If the journey of Mukīn-zēri is going to take place, my [lo]rd should write. [Wh]atever news (there is) [about] Chaldea, my [lo]rd should find out and writ[e]” 21:6–12; *áš-šú ṭe-e-mu šá LÚ Kal-du šá taš-pur* LÚ.DUMU *šip-ri-ia šá a-na* [DU-*NUMUN il-lik a-di-kan-na ul iḥ-ḥi-si*, “Concerning the news about Chaldea about which you wrote—my messenger who went to Mukīn-zēri has not yet returned” 22:4–8; [am]-*me-ni* *ul-tu* *a-na* LÚ *É A-ram* *tal-lik* *ṭe-en-ga* *ù šu-lum-ga* [la] *a-šem-mu* *na-kut-ti ár-šik-ku*, “After you went to the people of Bīt-Aram, why don’t I hear your news or your greeting? I have started worrying about you” 104:4–9; *a-na ṭe-mi-ia* [al]-*tap-rak-ka*, “At my own discretion, I have w[ritten to] you” 3:11–12; [n G]U.MEŠ *u* 180 [LÚ].ENGAR.MEŠ [šá] *ŠEŠ-ia lil-lik-ú-nu let ma-a-a-ri li-id-ku-ú la* [ta] *qab-bi um-ma i-na ṭe-mi-ia ul al-<li->ka-ak-ku-ú*, “Let [n ox]en and 180(?) farmer[s] of my brother come and move the blades of the *mayyāru*-plows. Don’t say: ‘Didn’t I come to you on my own volition?’” 96:17–22

In the idiom **ṭēm X lamādu**, “to learn the will, opinion, or mind of X”:

šá LÚ *ṣab-ṭu*-tu šá *taš-pur um-ma pu-ut-su-nu* ṭ<sup>maḥ</sup>l-[š]i a-du-ú *lul-lik-ma ṭè-e-mu*<sup>1</sup> AD.MEŠ-šú-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” 30:4–9

In the idiom **ṭēma šakānu**, “to give instructions, issue an order, make a report”:

a-du-ṭu<sup>1</sup> a-ṭna<sup>1</sup> [pa]-an LÚ.SIPA.ṭ<sup>MEŠ(?)</sup> ṭ<sup>è</sup>l-[e-m]u be-lí liš-ṭ<sup>ku</sup>n-ma<sup>1</sup> ANŠ[E.KUR.RA.MEŠ] (broken), “Now let my lord issue an or[de]r t[o] the shepherds(?), and [...] the ho[r]ses(?) ... (broken)” 94:34–37; u *mim-mu-ú ṭè-e-mu šak-na-a-ti gab-bi lu-šam-ḥi-i-ri*, “And you make all kinds of reports—Should I treat them all the same way?” 92:30–32; ul *i-na maḥ-ri-i ṭè-e-mu áš-kun-gu um-ma ma-ma-la* ŠUKU.ḪIA šá ṭ<sup>ÉRIN.MEŠ-ia</sup> ṢE.BAR x x ṭ<sup>ù(?)</sup> x x *it-tu š[u]-bi-li*<sup>1</sup>, “Didn’t I previously instruct you, saying: ‘S[en]d me each and every bit of my workers’ provisions—wheat, [...], and [...]?’” 95:7–12; ṭ<sup>ul</sup> *ki-i pi-i an-ṭni*<sup>1</sup>-[i] ṭ<sup>è-e-mu</sup> šak<sup>1</sup>-n[a-ta] *um-ma šá-la-nu-ṭu*<sup>1</sup>-[a] a-na ṭ<sup>URU Ma</sup>rad la ṭ<sup>al-l</sup>a-kám(!)-[ma] ta-ṭ<sup>šap</sup>l-[pa]-ṭ<sup>ram</sup>l-ma ṭ<sup>1+en</sup> a-šib U[RU Ma-rad] a-nam-da[k-ka], “Did [you] not give the followi[ng] instructions—‘You must not g[o] to Marad without [my] permission. Rather, you will wri[t]e to me, and I will give [you] one of the residents of [Marad]?’” 75:4–11

**ṭēmu** see *ṭe’āmu*

**ṭūbu** “good”

See also *bēl ṭābti, ṭābtu, ṭābu, ṭābu, ṭābūtu*

*ki-i a-na ṭu-bi pa-ni-ka um-ma* URU *Il-ta-zi-ni ki-i lib-bi-šu*(!)-nu *li-ru-bu* ù *lu-šu-ú*, “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 idiom **ana ṭūbi šakānu**, “to deem fit”:

[ki-i] ṭ<sup>a-na</sup> ṭ<sup>u</sup>l-bi-šú [š]ak-ṭ<sup>nu</sup>l ṭ<sup>lil</sup>l-[ik], “[If] he [d]eems fit, let him g[o]” 108:13–15; *ki-i a-na ṭu-bi be-lí-ia šak-na* 2 LÚ *qal-la-lu-tu lu-ú šá* ṭ<sup>Kul-la-a lu-ú šá</sup> ṭ<sup>É-sag-gíl-ú šá mam-ma</sup> *i-na lib-bi-ši-ni šá a-na ṭu-bi be-lí-ia šak-na* ù *lu-ú a-me-lut-tu mim-ma šá be-lí-ia lu-ú* ṭ<sup>Ti-ru-tu lu-ú</sup> ṭ<sup>Ql-bi</sup>l-DÜG.GA *lu-ú šá ḥa-du-ú be-lí li-bu*-[kám-ma li]l-lik *a-na-ku pu-us-su-nu na-šá-k[a ù ki]-i a-na ṭu-bu be-lí-ia la šak-ṭ<sup>nu</sup>l [ù be-lí] la il-lak* ṭ<sup>LÚ</sup>l.KÁ.DINGIR.RA.KI.ṭ<sup>MEŠ</sup> *ma-a*<sup>2</sup>-da šá *a-kan-na i-du-in-ni a-na* 1+en *i-na lib-bi-šú-nu be-lí lid-din-ma* ṭ<sup>li</sup>l-bu-kám-ma *lid-di-ni*, “If my lord deems fit, my lord should co[me and br]ing me two slave boys—either of the woman Kullâ, 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 Qibi-dumqī, or whomever my lord prefers. I myself a[m] acting as their guarantor. [But i]f 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; *lil-ṭ<sup>li</sup>l-kám-ma* NINDA.ṭ<sup>ḪI</sup>lA *liš-bé-e-ma li-kul* ù ṭ<sup>IM</sup>l.GÍD.DA *it-ti LÚ.ŠÁMAN.LÁ.MEŠ liq-ṭ<sup>bi</sup>l a-di* DINGIR.MEŠ *ṭu-bu iš-tak-nu liḥ*-[ḥi-s]a-am-ma *lil-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

**ṭuppu** “tablet”

*ḥa-an-ṭiš* GABA.RI *ṭup-pi-ia lu-mur*, “Quickly, let me see a reply to my tablet” 10:23–24; ṭ<sup>GABA</sup>l.RI *ṭup*-[pi-ia *lu-mur*], “[Let me see] a reply to [my] tab[let]” 96:29; *ḥa-an-ṭiš* ṭ<sup>GABA</sup>l.RI *ṭup-pi-ia šup-ru*<sup>1</sup>, “Quickly! Send me a reply to my tablet” 44:21–23; *ḥa-an-ṭiš* ṭ<sup>GABA</sup>l.RI-ka [a-na] ṭ<sup>ṭup</sup>l-pi-ia *lu-mur*, “Quickly, let me see your reply [to] my tablet” 69:27–28; *a-na šul-mu šá* ṢEŠ-ia *al-tap-ra* ṭ<sup>ḥa-an</sup>l-ṭiš ṭ<sup>ṢEŠ-ú-a</sup> ṭ<sup>ṭup</sup>l-pi-šú u *šu-l[um-šú] lu-ú-mas-sa*-ṭ<sup>ma</sup>l *liš-pu-ra*, “Now I’ve written to inquire about my brother’s well-being. Quickly, let my brother find his tablet and [his] greet[ing] and let him send a letter to me” 107:10–15; *ṭup-pi a-na šul-mu šá* ṢEŠ-ia *al-tap-r[a]*, “I have written and

sen[t] my tablet to inquire about the well-being of my brother” 1:7–8; ŠEŠ-ú-a *ṭup-pa-šú šùl-m[u-šú]* [šùl-mu šá] ‘Zar-pa-[ni-tu] [šá LÚ qal-la-lu-ú-[ti-šú] [ù šá LÚ(?)].MEŠ(?)<sup>1</sup>-[šú(?)<sup>1</sup>] [liš(?)<sup>1</sup>-pur(?)<sup>1</sup>-ma(?)<sup>1</sup>] lu-mas-s[i], “Let my brother [write(?)] so that I may have new[s] of [his] well-be[ing], of the well-being of Zarpa[nītu], of [his] slave b[oys], and of his slave men(?)” 82:5–9; ḥa-an-ṭišš LÚ.DUMU šip-ri-ka lu-mur *ṭup-pi* [liš-pur<sup>1</sup>-[m]a lil-li-ka\*, “Quickly! Let me see your messenger. Let him send tablets [o]r come” 39:22–24; u<sub>4</sub>-mu *ṭup-pi ta-mur nu-bat-ta la ta-ba-a-ti*, “When you see my letter do not delay even overnight” 89:23–24; ši-mu-tu ki-<sup>1</sup>i<sup>1</sup> al-lik ina *ṭup-pi* šá LÚ.GAR.KU ul iš-ṭu-ru, “They did not write in the tablet of the governor that I had gone to make purchases” 64:11–15; en-na a-du-<sup>1</sup>ú<sup>1</sup> *ṭup-pi* [al<sup>1</sup>-tap-rak-k[a], “I have just now sent yo[u] my tablet” 37:17–19; e[n-n]a *ṭup-pi a-na* ŠEŠ-ia al-tap-r[a], “[I have] n[o]w [dispatch]ed my tab[let to my brother]” 43:14; di-ni šá be-lí DÙ-uš me-nam-ma kal-an-nu ḥa-an-ṭišš [be-lí *ṭup-pa*]-<sup>1</sup>šú<sup>1</sup> u SILIM-šú liš-pur, “The decision which my lord made—why is he withholding it from me? Quickly, let [my lord] send his [tablet] and greeting” 21:22–25; it-ti *ṭup-pi-ia* 8 GIŠ.UMBIN.MEŠ a-na [be-lí-ia [ul<sup>1</sup>-te-bi-<sup>1</sup>li], “With my tablet I have sent to my lord eight bundles” 97:35–37; ŠEŠ-ú-a *ṭup-pi-šú* šu-lum-šú liš-pu-ra, “My brother should send me his tablet (and) his greeting” 70:25–26; *ṭup-pa-a-nu an-nu-tu ma-la áš-pu-rak-ka* [ta]-<sup>1</sup>mu-ú<sup>1</sup>-ru, “Have [you s]een all these tablets that I’ve sent you?” 71:10–13; [u<sub>4</sub>]-mu *ṭup-pi* be-lí [i<sup>1</sup>-mu-ru NUMUN-ia nu-bat-ta [la] i-ba-ti lil-li-kám-ma ŠE.NUMUN a-na LÚ.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; ú-de-e e-<sup>1</sup>ri<sup>1</sup> šá a(!)-na bu-du ḥa-al-qa i-na *ṭup-pa* be-lí lu-<sup>1</sup>mas-sil-ma liš-pu-<sup>1</sup>ra<sup>1</sup>, “The copper utensils which are (intended for use) at the būdu-ceremony have disappeared. My lord should identify them in a tablet and send it to me” 111:16–21

#### ṭupšarru “scribe”

See also *šamallû*

<sup>md</sup>AG-<sup>1</sup>ŠEŠ<sup>1</sup>.MEŠ-<sup>1</sup>SUM.NA<sup>1</sup> [LÚ.DUB.SAR-ka]-*ma* <sup>d</sup>AG u <sup>d</sup>AMAR.UTU<sup>1</sup> a-na be-lí-ia<sup>1</sup> lik-ru-bu [liš-ṭur-ma], “Nabû-aḥḥē-iddin, who is your scribe, [let him write]: ‘May Nabû and Marduk bless my lord’” 85:20–23

#### u “and, or, but”

u 1:4; 9:5; 12:11, 14, 18, 20; 16:15, 26; 21:25; 23:10; 35:20; 38:3, 15; 41:3; 43:28; 44:3, 18; 45:13; 46:3, 7, 18; 56:3; 57:3, 21, 23; 60:3, 19, 24; 61:13; 72:3, 28; 74:23; 85:22; 90:14; 92:30; 94:3, 17; 96:17; 97:3; 100:21; 107:13; 109:19; 110:3; u(!?) 56:15; [u<sup>1</sup>] 58:20; 93:3; [u] 27:3; 53:3; 58:3; 72:25; 98:3; ú 60:16; ù 1:11, 26, 35, 38, 42, 46; 2:10, 34, 39; 4:5, 14; 5:10; 7:11, 14, 17, 24; 8:4, 10, 11; 9:3, 15, 23; 13:10, 20; 16:10; 17:30; 18:24, 26; 19:7, 10, 15, 21, 26; 23:7, 8, 16; 24:20, 25; 28:6; 29:17; 33:6, 34, 36; 34:16; 35:12, 23; 37:12; 38:11; 39:6, 9; 41:11, 21, 31; 45:6; 46:21; 51:13; 63:7; 66:12, 22; 68:8; 71:6; 74:22; 75:22; 76:8; 78:8, 16; 80:5; 81:28; 83:6, 14, 41, 45; 85:16, 18; 86:26; 89:9, 13, 17; 91:9; 92:20; 95:21; 96:14, 15; 98:15; 99:5; 101:8; 104:7; 108:16; [ù<sup>1</sup>] 4:26; 6:6, 9, 11; 7:12; 17:9; 18:21; 20:14; 23:29; 24:15; 27:16, 25; 38:23; 41:27; 42:6; 45:10; 53:11, 15; 62:15; 74:29; 76:15; 77:8, 15; 82:8, 14; 83:2, 7, 9, 19, 42; 93:12, 24; 94:10; 97:13; 108:18; [ù(?)<sup>1</sup>] 113:3'; [ù(?)<sup>1</sup>] 6:12; [ù] 24:29; 41:20; 54:7; 68 r. 2'; 83:32, 33; 92:5; 97:23; 103:15

#### ubāru see bēl ubāri

#### udû “utensils, merchandise”

See also *mēreštu*, *utūlu*; for discussion see comments on No. 35:21 and No. 111:9 and 16

[a<sup>1</sup>-na [m]<sup>d</sup>EN-mu-SIG, LÚ e-ri-bi UKKIN šá [É<sup>1</sup>.DINGIR be-lí liq-bi-ma liš-al um-ma ú-<sup>1</sup>de<sup>1</sup>-e [e-ri] ina É [m]Ra-pa-a' ina É [m]Ia-a-šar [ina] [É<sup>1</sup> m]Ḥa-a-<sup>1</sup>ia-a<sup>1</sup>-nu [ina] [É<sup>1</sup> man-ni, “Let my lord speak to Bēl-mudammīq, a member of the temple assembly, and ask: ‘Are the copper utensils in the House of Rapa? In the House of Yašar? [In] the House of Ḥayyānu? [In] whose house?’” 111:5–13; ú-de-e e-<sup>1</sup>ri<sup>1</sup> šá a(!)-na bu-du ḥa-al-qa, “The copper utensils which are (intended for use) at the būdu-ceremony have disappeared” 111:16–18; ul-<sup>1</sup>tu<sup>1</sup> [DAM(?)<sup>1</sup>].[GĀR.MEŠ] u TUR.MEŠ [x x x] ú-de-e [gab(?)<sup>1</sup>-

[bi] sġG qa\*-tar-ra-a-<sup>1</sup>ti<sup>1</sup> ù <sup>1</sup>KÁ<sup>1</sup> qul-mu-ú AN.<sup>1</sup>BAR<sup>1</sup> it-ti-šu(!?) i-šá-<sup>1</sup>a<sup>1</sup>, “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

**uḫḫuru** “to fall behind; to be outstanding, overdue”

See also *bātu*, *kāšu*, *nemerkū*

*lu-ḫir-ma* ki-lal-le-e 1+en ina lib-bi <sup>1</sup>LÚ<sup>1</sup>.TUR.MEŠ <sup>1</sup>i<sup>1</sup>-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; *mim-ma* <sup>1</sup>KÛ.BABBAR-šú<sup>1</sup>-[nu] ul uḫ-ḫu-[ur], “None of the[ir] silver is outstan[ding]” 68 r. 1’–2’

**ul** “not”

*ul* 1:17, 27; 2:25; 5:11; 6:4; 10:4, 9; 13:15; 14:16; 17:37; 19:4, 26; 20:28, 31; 22:8; 23:10; 30:14; 31:8, 13, 18; 33:23, 32; 34:12, 17, 20, 21, 25; 35:14; 37:30; 38:9; 39:14; 41:26, 28, 30; 46:18, 19, 26; 51:17; 53:19; 56:17, 19; 57:11, 12, 19, 20, 25; 59:14; 60:22; 61:14; 64:15; 65:10, 14; 68 r. 2’, 5’; 69:9, 11, 13, 21; 71:6, 7; 72:10; 75:20; 81:15, 23, 24; 84:20; 85:17, 18; 88:4’, 6’; 89:5, 13, 17; 90:6, 23; 91:6; 92:15, 33, 35; 94:32; 95:7; 96:21; 97:15, 16, 32; 100:8; 110 r. 21’, 23’; <sup>1</sup>ul<sup>1</sup> 17:19; 20:22; 58:21; 75:4; 90:24; 98:20; <sup>1</sup>ul(!)<sup>1</sup> 26:5; [u]l 43:9; 74:7; u[l] 17:20; [ul] 16:21; 41:26; 85:10

**uliltu** “dried fig”

<sup>4</sup>AG lu-ú i-de ki-i a-di 1+en ši-ni ú-lil-<sup>1</sup>tu(?)<sup>1</sup> a-maḫ-ha-ru-ku ki-i DUMU šip-ra-a\* a-na <sup>1</sup>šEŠ<sup>1</sup>-iá al-tap-r[a], “May Nabû know that before I receive even one or two dried figs from you, I will have had to sen[d] my messenger to my brother” 69:21–26

**ullû** “distant, remote (in time)”

*ak-te-ra-ma lu-še-bi-la-áš-šú um-ma ul-lam-ma lib-ba-ti-ia šEŠ-ú-<sup>1</sup>a<sup>1</sup> <sup>1</sup>la<sup>1</sup> i-mál-l[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; šá <sup>1</sup>Tam-maš-íl i-qab-bak-ka um-ma 10 ÉRIN.MEŠ šá <sup>1</sup>A-tim-ma-a<sup>1</sup> it-ti-ia ka-a-da ú-kal-lu <sup>4</sup>AG ki-i u<sub>2</sub>-mu ul-lu-ú ki-la at-tu-šú <sup>1</sup>ù<sup>1</sup> ina šEŠ.MEŠ-šú šu-ú, “Concerning what Tammaš-Il is saying to you: ‘They are holding ten men of Atimmā’ with me at the guardpost’—By Nabû, 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-<sup>1</sup>tu<sup>1</sup>* 35:19; 104:4; *ul-tu<sup>1</sup>* 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(!)-tu* 93:8; *ul-<sup>1</sup>tu<sup>1</sup>* 4:5; 82:13; [u]l-tu 6:8; <sup>1</sup>ul(?)<sup>1</sup>-tu 18:19

**ultu libbi** “from among”

See also *ana libbi*, *ina libbi*

GU<sub>4</sub>.NÍNDA.MEŠ *ul-tu lib-bi* <sup>1</sup>ÁB(!?).GU<sub>4</sub><sup>1</sup>.ḪIA <sup>1</sup>150+<sup>1</sup> GIŠ.APIN.<sup>1</sup>MEŠ<sup>1</sup> be-lí <sup>1</sup>li<sup>1</sup>-iṣ-bat-am-<sup>1</sup>ma<sup>1</sup>, “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 *adi muḫḫi minī*, *ana muḫḫi*, *ina muḫḫi*

*ul-tu* UGU u<sub>2</sub>-mu a-ga-a a-na DUMU\* šá be-lí-ia at-tu[r], “From this day forth I have beco[me] a son of my lord” 59:22–24

**ultu rēš** see *rēšu*

**Ulūlu** (name of the sixth month)

*a-du-ú ina lib-bi* ITI.KIN LÚ *Pu-qu-ú-da gab-bi* 'a-na' EN.ṽLÍL.KI *a-na i-si-in-na il-la-ṽkuṽ-ú-ni*, "Now in the month of Ulūlu, the entire Puqūdu tribe is coming to Nippur for the festival" 27:9–13

**umma** (marker introducing quotations, often replacing forms of the verb *qabū*)

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; 9:2; 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-ṽma* 8:2; 20:9; 27:8; 31:2; 56:11; 73:11; 77:2; 79:2; 87:2; *um-m[a]* 96:2; [*u*]*m-ma* 30:2; 43:2; 86:2, 8; 97:21; ṽ*um*<sup>1</sup>-*ma* 60:6; 73:2; 76:2; 82:35; 86:22; 90:2, 25; 98:8; 111:15; [*um*]-*ma* 105:2; *um-ṽ[ma]* 20:10; ṽ*um-ma*<sup>1</sup> 7:6; 26:2, 7; 44:6; 54:2; 62:3; 70:2; 72:8; 84:2; ṽ*um*<sup>1</sup>-[*m*]*a* 97:17; ṽ*um*<sup>1</sup>-[*ma*] 31:10; 92:2; [*um-m*]*a* 90:16; 107:2; *u[m-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; 13:4; 14:3; 18:3; 19:3; 21:5, 20; 22:3; 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; 68:3; 69:4; 73:4; 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; 104:3; 106:3; 108:3; 109:3; *um-ma-ṽa*<sup>1</sup> 92:4; 111:4; *um*(!)-*ma-ṽa*<sup>1</sup> 60:4; *um-ṽma*<sup>1</sup>-*a* 27:5; 66:4; 71:3; 72:5; 76:3; 87:3; 97:4; ṽ*um*<sup>1</sup>-*ma-a* 16:3; 20:3; 36:3; 44:5; 55:3; 74:1; 85:4; 101:3; 107:4; ṽ*um-ma*<sup>1</sup>-*a* 10:3; ṽ*um*<sup>1</sup>-*ma-ṽa*<sup>1</sup> 15:5; ṽ*um-ma-a*<sup>1</sup> 56:5; 84:3; 93:5; [*u*]*m-ma-a* 17:4; 37:2; 54:4; [*um*]-*ma-a* 37:3; 105:3; [*um-m*]*a-a* 86:3; *um-ma-ṽ[ma]* 15:2; *um-m[ma]* 83:3; [*u*]*m-ṽma-a*<sup>1</sup> 26:4; *u[m-m]a-a* 70:4; 103:4; ṽ*um*<sup>1</sup>-[*ma-a*] 98:5; [*um-ma-a*] 110:5

**ūmu** (s.) "day"

See also *ūmu* (conj.), *ūmu ša* (conj.), *ūmušsu*

*ma-la a-gan-ni-i* UD.MEŠ *mam-ma tab-ni-tu ina* É.DINGIR *ul ú-ban-ṽnu*<sup>1</sup>, "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.MEŠ ṽLÚ.DUMU *šip-ri-ka ul am-mar ù 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-gan-ni-i* ṽUD.MEŠ LÚ.DUMU *šip-ri šá šEŠ-ia i-tal-kan-ni*, "Why has my brother's messenger (been) gone from me so long?" 107:5–7; *ul-tu* UGU *u,-mu a-ga-a a-na* DUMU\* *šá be-lí-ia at-tu[r]*, "From this day forth I have beco[me] a son of my lord" 59:22–24; [*am-m*]*e-ni ul-tu u,-mu* [šEŠ-ú]-*a* ṽ*il*<sup>1</sup>-[*i*]-ṽ*ku*<sup>1</sup> [LÚ.D]UMU *šip-ri*<sup>1</sup>-[šú] [l]a(?) *il*(?)-[*tap*(?)-*ra*(?)], "[Wh]y from the time my [brother] we[n]t has[n't](?) he s[ent](?) his [mes]senger?" 26:11–14; *gab-bu u,-mu be-lí il-ta-šap-pa-ra um-ma* ANŠE.KUNGA *šup-ra*, "Every day my lord keeps writing, saying: 'Send me a mule'" 59:4–7; [*ki-i*] ṽLÚ.DAM.GÀR *ik-tal-d[u]* [ù *i-na u,-m*]*u ta-tam-ru* ṽUDU.MEŠ<sup>1</sup> *šul-lim-šú*, "[If] the merchant has already arriv[ed], [then as soon] as you see (him), compensate him for the sheep" 24:28–30; ṽEN ṽ*ki-i ma-la*<sup>1</sup> UD.MEŠ *šá bal-ṽta-nu a*<sup>1</sup>-*de-ṽe*<sup>1</sup> *šá it-ti a-ḥa-meš mìn-su nu-ṽul*<sup>1</sup>-*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; *šá* ṽ*Tam-maš-ṽl i-qab-bak-ka um-ma* 10 ÉRIN.MEŠ *šá* ṽ*A-tim-ma-a*<sup>1</sup> *it-ti-ia ka-a-da ú-kal-lu* ṽAG *ki-i u,-mu ul-lu-ú ki-la at-tu-šú* ṽ<sup>1</sup> *ina* šEŠ.MEŠ-šú *šu-ú*, "Concerning what Tammaš-Il 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; UD.1.ṽKÁM<sup>1</sup> 93:8; [UD].ṽx.KÁM<sup>1</sup> 108:9

**ūmu** (conj.) “when, on the day that”

See also *ūmu* (s.), *ūmu ša* (conj.), *ūmušsu*; for discussion see Introduction, p. 11 and nn. 88–90

*u<sub>1</sub>-mu* GIŠ.KÍN ŠEŠ-[ú-a] ú-šeb-bil 2 [x] [x] [LÚ].DÍM *tab(!)-ba-[ni-tu] a-na ŠEŠ-ia ú-š[eb-bil]*, “When [my] brother sends the *kiškanû*-wood, I wi[ll send] to my brother the two [...] temple coo[ks]” 10:16–19; *u<sub>1</sub>-mu* il-tap-ru-nu-m[a] [lu]-uš-pur [lu]-qar-rib-šú-nu<-ti>, “When they have written to me, let me write. Let me bring the<m>” 108:19–22; *u<sub>1</sub>-mu* ūp-pi ta-mur nu-bat-ta la ta-ba-a-ti, “When you see my letter do not delay even overnight” 89:23–24; *u<sub>1</sub>-mu* tal-tap-ra ul am-me-rikkā KÙ.BABBAR šá taš-[pur] ub-lu-ú ù [KASKAL<sup>1</sup>-ia] 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<sub>1</sub>-mu* LÚ.DUMU šip-ri-ia [it]-te-eḫ-si a-na ŠEŠ-ia a-šap-par, “When my messenger [re]turns, I will write to my brother” 22:11–14; [u<sub>1</sub>]-mu ūp-pi be-l[il]-mu-ru NUMUN-ia nu-bat-ta [la] i-ba-ti lil-li-kám-ma ŠE.NUMUN a-na LÚ.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

**ūmu ša** (conj.) “when”

See also *ūmu* (s.), *ūmu* (conj.), *ūmušsu*

*u<sub>1</sub>-mu* šá a-na pa-ni-ka it-[tal]-[ku]-ú ma-la šá [ḫa-du]l-ú li-iš-bat, “When he go[e]s to you, let him take as many as he likes” 47:18–21

**ūmušsu** “daily”

See also *ūmu* (s.), *ūmu* (conj.), *ūmu ša* (conj.)

*u<sub>1</sub>-mu-us-su* ta-qab-bi um-ma a-na pi-[i-ka]l ul a-šab-bat, “Daily you say: ‘I will not protest(?) against you’” 14:13–16; šá *u<sub>1</sub>-mu-us-su* ŠEŠ-[ú]-[a] il-ta-nap-par um-ma mi-nam-ma šá-la-nu-ú-a KÙ.BABBAR a-na [Ib-na-a ta-nam-[di-na]-[áš-šú], “About that which my brother daily keeps writing to me, saying—‘Why are you giving silver to Ibnâ without my permission?’” 109:4–9; *u<sub>1</sub>-mu-us-su* man-nu DUMU URU šá a-tam-mar šul-mu šá ŠEŠ-ia a-šá-a-la, “Daily, whatever native of the city I see, I inquire about the well-being of my brother” 70:5–8; UD.ME-us-su ŠEŠ-ú-a i-šap-pa-ra um-ma man-[nu]l šá LÚ a-me-lu-[t-tu] še-bu-ú [a-na] pa-ni-ia ūp-r[a(?)], “Daily my brother writes to me, saying: ‘Whoever desires a sla[ve], writ[e t]o me’” 36:10–15; UD.ME-us-su LÚ.DUMU šip-ri.MEŠ-šú-nu la pa-an a-ḫa-meš ul i-baṭ-ṭi<sub>3</sub>-lu, “Their messengers never cease (going) to each other daily” 20:25–28

**utūlu** “goods”

See also *mēreštu*, *udū*

ú-tu-l[u] (context broken) 85:12

**uṭṭatu** (*uṭṭetu*) “wheat; wheat-acreage”

See also *šamaššammū*, *še<sub>1</sub>u*; 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

4½ MA.NA KÙ.BABBAR ŠE.BAR mu-ḫur-am-ma šu-bi-[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-ú-a iš-pu-ra um-ma a-du-ú ŠE.BAR ma-la še-ba-a-ti\* lu-ú-še-bi-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; ŠE.BAR šá taq-bu-ú um-ma a-lik-ma [GAR-MU lid-dak-ka ki-i aq-ba-áš-šú um-ma mim-ma a-na [ka]-a-šá ul a-nam-dak-ka a-di šú-ú i-šap-pa-ram-ma i-na-áš-šú-ú-ma i-nam-dak-ka, “The wheat about which you spoke, saying—‘Go, and let Šākinšumi 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; áš-šú ŠE(!) šib-ši šá be-l[il] iš-pu-ra [SUM.NA-a lil-li-kám-ma a-kan-na liš-ši ù at-ta a-kan-na-ka ŠE.BAR mu-ḫur-šú], “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; áš-šú ṭè-e-me šá LÚ Kal-du šá ŠEŠ-ú-a iš-pu-ra LÚ ma-dak-tu gab-bi i-de-ek-ku-ú um-ma [ŠE].BAR šá URU La-rak ni-ik-kal, “Concerning the report about the Chaldeans about which my brother sent me a letter—they are mobilizing the en-

tire campaigning army. They are saying, 'We will eat the wheat of Larak'" 34:5–10; ŠE.BAR *in-na-áš-šum-ma ha-di a-na ni-is-ḫi ha-di-ma a-na* KÙ.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-na* <sup>m</sup>TUK-ši-DINGIR *šu-pur-ma* ŠE.BAR *ʿa-na* <sup>md</sup>AG-Ā.GÁL *lid-ʿdin*, "Write to Rāši-ili and let him give the wheat to Nabû-lē'i" 37:14–16; *en-na a-du-ʿú* *ṭup-ʿpi* *ʿal-tap-rak-k[a]* <sup>ʿ</sup>ŠE.BAR *a-na* <sup>md</sup>AG-ʿĀL.[GÁL] *i-din-ma a-na é ha-du-ú lid-din*, "I have just now sent yo[u] my tablet. Give the wheat to Nabû-l[ē'i] and let him sell to the house which he prefers" 37:17–22; *šá ši-ib-šú šá be-lí iš-pur a-du-ú aḫ-tir* DUMU *šip-ri šá be-lí-ia it-ti* <sup>m</sup>SUM.NA-*a lil-lik-ma* ŠE.BAR *li-in-du-ʿdu* <sup>ʿ</sup>[ma] *li-i-š-šu*, "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] trans[port it]" 102:5–11; *ki-i* ANŠE.A.AB.BA.MEŠ *šá i-di ta-ta-mar* ŠE.BAR *i-šam-ma al-ka*, "If you see camels for hire, fetch the wheat and come" 95:4–6; *ma-ma-la* ŠUKU.ḪIA *šá ʿÉRIN.MEŠ-ia* ŠE.BAR *x x ʿù(?)* *x x it-tu š[u]-ʿbi-li*, "S[e]nd me each and every bit of my workers' provisions—wheat, [...], and [...]" 95:9–12; ŠE.BAR-*a la ta-se-[lu]*, "Don't be negli[gent] about my wheat" 95:15; <sup>ʿ</sup>ma-ḫi-ra-a-ti *šá* ŠE.BAR *ù* [ŠE].GIŠ.Ī.MEŠ *šá be-lí [iš-pu-ra]* [L]Ú.DAM.GAR *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 se[ll ...]" 97:13–16; <sup>ʿ</sup>ŠE.BAR *šá be-lí iš-pu-ra [u]m-ma a-du-ú a-nam-din [m]an-nu šá* UGU-*ka-ma [ù]* *šá šu-pa-la-ka [a]-šib* <sup>ʿ</sup>ŠE.BAR *be-lí it-tan-nu-ʿšú*, "The wheat(-acreage) about which my lord wrote to me, [s]aying: 'Now I will give'—[Wh]oever [is s]ettled upstream [or] downstream of you, my lord has given him wheat(-acreage)" 97:20–24; *áš-šú* ŠE.BAR *šá taš-pur* 10 GUR ŠE.BAR *a-na* <sup>m</sup>ŠEŠ-SUM.NA *ʿat-ta-din* *u a-na* <sup>m</sup>L-*a-ʿqí-pi aq-ta-bi [um-m]a* 20 ŠE.BAR *lum-ʿḫur* *si-it-ti* ŠE.BAR-*šú ina let* <sup>m</sup>Za-kir, "Concerning the wheat about which you wrote—I have given ten kor of wheat to Aḫa-iddin, and to [L]āqīpu I spoke, [say]ing: 'Let me receive twenty (kor of) wheat (from you).' The rest of his wheat is in Zākir's charge" 90:11–18; *ù* ŠE.BAR *ʿa-na* LÚ.ŠIM×GAR.MEŠ *ʿlid-din-ma* KAŠ.SAG *ʿšá LÚ* *ḫa-re-e [šá be]-ʿlī-ia lib-lul*, "Also, let him give wheat to the brewers that they(!) may brew beer for the diggers [of] my [lo]rd" 93:24–28

In the expression *šammi uṭṭati*, "stubble of the wheat" (see comment on No. 94 reverse):

[*en-na i-n*]a *lib-bi* ITL.A.[PIN] [ANŠE].ʿKUR.ʿRA.ʿMEŠ *gab-bi* [Ú.ḪIA] <sup>ʿ</sup>ŠE.BAR *ik-kal* <sup>ʿ</sup>NUMUN [ni]-ʿir-ri-šú-ʿú *ʿa-di* U.ʿUDU.ḪIA *šá be-lí-ia* *i-na* *ḫa-am-ra* Ú.ḪIA <sup>ʿ</sup>ŠE.BAR *ik-kal*, "[Now i]n Arah[samnu], 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; Ú.ḪIA ŠE.BAR (context broken) 94:33

#### uznu "ear"

*a-di* IGI<sup>II</sup>-*ia tam-mar* 1+*en ina lib-bi* ŠEŠ.MEŠ-*e-šú a-na lib-ʿbi* GEŠTU<sup>II</sup>.MEŠ-*šú la ir-ru-ub-ma la ú-šaḫ-laq-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; *en-na* GEŠTU<sup>II</sup>-*a* GÙ.DÉ.DÉ-*a ma-la an-ni-i* <sup>ʿ</sup>KÙ.GI (= *qu<sub>x</sub>-tāru*) *šá* GEŠTU<sup>II</sup> *i-na* ŠU<sup>II</sup> 1\*+*en ina lib-bi* DUMU.MEŠ URU *ʿšá* *a-na i-si-in-na a-na* EN.[LÍL.KI] *il-la-ka* ŠEŠ-*ú-a lu-ú-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* *áš-šú* KÙ.GI (= *qu<sub>x</sub>-tāru*) *šá* GEŠTU<sup>II</sup> *a-na* ŠEŠ-*ia* *áš-pur ḫa-an-tiš* ŠEŠ-*ú-a lu-ú-še-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

#### uzuzzu see izuzzu

#### yāmātu (yamaluttu) "each and every"

See also *mala* (prep.), *malmala*; for discussion see comment on No. 110:11

*am-me-ni dib-bi an-nu-ú-ʿtu* *ia-a-ʿmal-a-ti be-lí ʿú-tir*, "Why has my lord repeated(?) each and every one of(?) these words?" 110:10–12

**yānu** “there is (are) not”See also *yānû*, *yānu’amma*

*el-ia, a-<sup>1</sup>na<sup>1</sup>* UGU(?)*-ka* ù <sup>1</sup>UN.MEŠ<sup>1</sup>*-ka* *hi-tu-ka ia-<sup>1</sup>a<sup>1</sup>-nu*, “As far as I’m concerned, neither you nor your people are to blame” 9:22–25; *ki-i a-di qí-it* ITI *an-ni-i <sup>1</sup>la<sup>1</sup> ta-at-tal-ka ki-in-gu ina šà-šú ia-a<sup>1</sup>-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 ŠUKU.ĤIA ina é <sup>m</sup>URU-lu-mur ia-a-nu ŠUKU.ĤIA lid-da-áš-šú li-ru-ub-ma é-su li-mur-ma lil-lik-ma liq-ba-áš-šú-nu-tu*, “Now, if there are no rations in the house of Ālī-lūmur, let him (my brother?) give him (Ālī-lūmur?) rations. Let him go in and inspect his house and go and speak to them” 1:18–22; *ina <sup>1</sup>LÚ<sup>1</sup> Kal-du gab-bi-šú ki-<sup>1</sup>i<sup>1</sup> ú-ba-<sup>1</sup>u-ú sġg ta-kil-tu ba-ni-ti ù sġg ár-ga-man-nu bab-ba-nu-ú i[a]-a<sup>1</sup>-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; *šá taš-pu-ra um-ma sġg.ĤIA a-kan-na ia-a<sup>1</sup>\*-a<sup>1</sup>-nu* 20 GÚ.UN sġg.ĤIA *ina let <sup>md</sup>EN-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 šá LÚ.TUR.MEŠ a-di-kan-na šak-na-at ki-i LÚ a-me-lu-tu ia-a<sup>1</sup>-nu KÙ.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 [... (broken)]” 40:26–30; *ia-a<sup>1</sup>-nu LÚ Aḥ-la-mu-ú u UR.GIR<sub>15</sub> 1+en šá <sup>1</sup>LÚ sar<sup>1</sup>-[ru-ti]*, “There is not an Aḥlamû or one single dog-of-a-crim[inal] around” 109:17–19

**yānû** “if not”See also *yānu*, *yānu’amma*

*ki-i at-ta tal-lak pa-ni-ka lud-gul u ia-a-nu-ú šup-<sup>1</sup>ram<sup>1</sup>-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 šá su-lum-mu-ú <sup>1</sup>il<sup>1</sup>-tap-ra [ZAG(?)]* *nu-šar-šad ù ia-a-nu-ú ul im-me-rik-ku-ú il-lak-ú-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; <sup>1</sup>en<sup>1</sup>-[na a-du]-<sup>1</sup>ú<sup>1</sup> [k]i-i ZI.MEŠ šá ŠEŠ-<sup>1</sup>i<sup>1</sup>-nu [l]a ul-tal-li-mu [U]RU *Il-ta-zi-nu [i]t-ti-ka ab-[k]a ù ia-a-nu-ú a[t-t]a <sup>1</sup>ù<sup>1</sup> É.AD-ka a[l]-ka*, “N[ow the]n, [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 c[o]me” 7:6–12

**yānu’amma** (*yānumma*) “absolutely no(thing), no (one)”See also *yānu*, *yānû*; for discussion see comment on No. 45:12

<sup>1</sup>ia-nu-a<sup>1</sup>-ma šu-bil sġg.<sup>1</sup>ĤE<sup>1</sup>.ME.DA.KUR.RA u sġg.ZA.GÌN.KUR.RA *a-kan-na ma-a<sup>1</sup>-da\**, “Send absolutely nothing. There is much imported(?) red wool and blue-purple wool here” 45:12–14; <sup>1</sup>LÚ a-<sup>1</sup>me<sup>1</sup>-lu-ti šá ul-tu URU Šá-<sup>1</sup>pi-ia<sup>1</sup> tal-<sup>1</sup>lik-ma<sup>1</sup> <sup>1</sup>ù<sup>1</sup> <sup>m</sup>x-[x] <sup>1</sup>iš-šú<sup>1</sup>-ú <sup>1</sup>KÙ<sup>1</sup>.BABBAR *ina <sup>1</sup>UGU-ma<sup>1</sup> ia-a-nu-a-<sup>1</sup>ma<sup>1</sup> šu-bi-lam-m[a] <sup>1</sup>lup-tu-raš-šum<sup>1</sup>-[ma] <sup>1</sup>LÚ(!) a<sup>1</sup>-m[i-lu-tu] <sup>1</sup>lud-dak<sup>1</sup>-[ka]*, “The slave who came from Ša-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 LÚ Kal-da al-li-ka a-di-kan-na dul-lu ul ta-mur ù mam-ma ina pa-an LÚ.ARAD.É.GAL.MEŠ ia-a<sup>1</sup>-nu-um-<sup>1</sup>ma<sup>1</sup> GÌŠ.<sup>1</sup>ÜR<sup>1</sup>.MEŠ giš-tal-li GÌŠ.SAG.KUL BABBAR GÌŠ ši-i-pi ù GÌŠ.UMBIN ul i-nam-din-áš-<sup>1</sup>šú<sup>1</sup>*, “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***yâši** “me” (dat./acc.)

*en-na <sup>m</sup>Ki-di-ni ina UNUG.KI i-ka-a-šá ù ia-a-šī il-tap-ra-an-ni*, “Now Kidinnī is delayed in Uruk, but he wrote to me personally” 37:10–13

**zakû** “to be free of claims, obligations”

*šá-la-a-n[u-a a-kan-na-k]a(!?) sa-ár-r[u-tu la uš-š]á-bu ù <sup>1</sup>la<sup>1</sup>-pa-<sup>1</sup>ni<sup>1</sup>-[šú-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; ʾù ki-i za-ku-ú šu-ú iz-za-zu a-na muḥ-ḥi-šú 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-šú mit-tu ʾam(?) -me(?) -ni(?) i-na G[R.A]N.BAR ta-ku-ʾus-si ʾà ina ʾza-qap 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

**zenû** "to become angry"

3 MA.NA KÙ.BABBAR a-na 1 PI 2 BÁN ŠE.GIŠ.Ì BABBAR.MEŠ i-na KÁ BÀD ki-i am-ḥur ul\* 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 ITI.A[PIN] [ANŠE].ʾKUR.ʾRA.ʾMEŠ gab-bi ʾ[Ú.ḤI.A] ʾŠE.BAR ʾik-kal ʾNUMUN ʾ[ni]-ʾir-ri-šú-ʾú ʾa-di U.ʾUDU.ḤI.A šá be-lt-ʾia i-na ʾḥa-am-ra Ú.ḤI.A ŠE.ʾBAR ʾik-kal, "[Now i]n Araḥ[samnu], 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; ʾNUMUN-ia ʾlil-li-kám-ma ŠE.NUMUN a-na LÚ.ENGAR.MEŠ lid-din, "Let Zēriya come and give seed to the cultivators" 93:6–8; ʾu.ʾmu ʾtup-pi be-lt ʾi.ʾmu-ru ʾNUMUN-ia nu-bat-ta ʾla i-ba-ti lil-li-kám-ma ŠE.NUMUN a-na LÚ.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; ʾŠE.NUMUN (context broken) 93:17; ʾi.ʾna ze-e-ri (context broken) 110:17

**zilullû** see *silullû*

**ziqurratu** "ziggurat"

See also *bīt ili*

ʾŠEŠ.MEŠ-MU šá-a-al kit-ta ki-i pi-i an-ni a-na ʾŠEŠ.MEŠ-MU iq-ta-ʾbi um-ma šá tap-qi-da-i[n-n]a É zi-qur-ra-tu-ú ki-i a-na né-pe-ši-ia bat-qu-ú šá BÀD.AN.KI ki-i aṣ-ṣa-ba-ti-ia, "Ask Aḥḥē-iddin if in truth he (Bāniya) said to Aḥḥē-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 É zi-qur-rat in-na-áš-šum-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 *ḥarrānu*, *karû* (A), *mēreštu*, *qaqqadu*

ki-i pa-ni-ka maḥ-ḥír ḤA.LA-a ina lib-bi šu-kun, "If it suits you, put my share in" 34:26–27; ḤA.L[A] ʾDINGIR mu-li ʾšá tu-ṣa-ra[p] ʾEN ʾAG ʾà É-a ʾla ik-kal, "Allot the god a full sha[re]. That which you scorc[h], Bēl, Nabû, and Ea may not eat" 66:20–23

## GLOSSARY AND INDEX OF AKKADIAN WORDS IN THE EXERCISES, ROSTERS, AND FÜRSTENSPIEGEL

**abāku** “to lead, conduct, bring”

*a-tab-kaš-šú* 118 ii 31'; *ṛi<sup>1</sup>-tab-kaš-[šú-n]u-t[i]* 118 ii 32'; *li-bu-kaš-ṛšú<sup>1</sup>-[nu]-t[i]* 118 ii 33'

**abālu** “to carry, bring” (G); “to send (a shipment)” (Š)

G-stem: *ub-lu<sub>4</sub>-niš-šum-ma* 128:12

Š-stem: *ul-t[e-bil]-ṛšú<sup>1</sup>* 118 i 8'

**abiktu** “defeat”

*a-na ši-pi-ir* <sup>d</sup>*É-a* ME *a-bi-ṛik-tu* ÉRIN.ME<sup>1</sup> KUR *ina lib-bi* DINGIR.MEŠ GAL.MEŠ *ina ši-tul-ṛta<sup>1</sup>* *ù ṛtu-da-at<sup>1</sup>* NÍG.SI.SÁ UŠ.MEŠ-šú, “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

**adû** “hard-labor”

*[r]ik-si-šú-nu ú-paṛ-ṛtar* NA<sub>4</sub>.[NA.RÚ.A]-šú-nu *ú-ṛšá-an<sup>1</sup>-[nu]-ṛú<sup>1</sup>* [*a-na*] *ṛhar<sup>1</sup>-ra-a-na ú-še-ṛšu-šul-[n]u-tu [a-n]a a-de-e i-man-ṛnu<sup>1</sup>-[šú-n]u-tu*, “If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o hard-labor ...” 128:50–52

**agāgu** “to become enraged”

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

**aḫītu** “misfortune, adversity”

*a-na di-ni* KUR-šú NU ME <sup>d</sup>*É-a* LUGAL NAM.MEŠ *šim-taš ú-šá-an-ni-ṛma<sup>1</sup>* *a-ḫi-ti* UŠ.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; [<sup>d</sup>]ṛAG DUB.SAR<sup>1</sup> [É].ṛSAG.ṛL<sup>1</sup> *sa-níq ŠÁR(!)* AN-*e mu-ma-ṛi(!)-ir(!)* *gim-ri mu-ad-ṛdu-ú* LUGAL<sup>1</sup>-*ú-tu rik-sat* KUR-šú *ú-paṛ-ṛtar-ma a-ḫi-ti(!)* *ṛi-šá<sup>1</sup>-[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

**aḫû** “foreign, outsider”

See also *nakru*

DUMU *Sip-par*.KI *i-da-aṣ-ma* *a-ḫi-am* SUM(!)-[*i*]n <sup>d</sup>UTU DI.KU, AN-*e u* KI-ṛtim<sup>1</sup> *di-ni a-ṛḫi-a<sup>1</sup>* *ina* KUR-šú 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.MEŠ<sup>1</sup> EN.LÍL.KI *a-na* *ṛdi<sup>1</sup>-ni ub-lu<sub>4</sub>-ṛniš<sup>1</sup>-šum-ma kad<sub>4</sub>-r[a-a]* TI-*ma i-ṛda<sup>1</sup>-as-su-nu-ti* <sup>d</sup>EN.LÍL E[N KUR.KUR L]Ú.KÚR *a-ḫa<sup>1</sup>-a i-de-ṛek-ki-šum<sup>1</sup>-ma* ÉRIN.MEŠ-šú *a-na LÚ.DE, ú-saḫ-ḫar*, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14; *a-na É ši-bit-tu i-ru-[bu]* LÚ.KÚR\* BAR-*ú* KU<sub>4</sub>-*ub*, “A foreign enemy will enter the prison which he ente[red]” 128:22–23

**ajābu** see *ayābu*

**aklu** “overseer”

*lu-ú LÚ.UGULA lu-ú LÚ šá-tam É.KUR lu-ú L[ú šu-u]t SAG LUGAL šá ina Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR. RA.KI ana LÚ.ŠÀ.TAM É.KUR GUB-zu tup-šik(!)-ka É.ME DINGIR.MEŠ im-mi-du-šú-nu-tú(!)*, “If either an overseer, or a chief temple steward, or a š[U]t 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

**alāku** “to go”

*ʿitl-tal-ka* 117:16’

**alpu** “ox, cattle”

*[š]i-ʿin-da-tiʿ [GU<sub>4</sub>].ʿMEŠ-[šú-nu upaṣṣaruma] A.ŠÀ.ʿMEŠ-šú-nuʿ ú-ʿšá-anʿ-[nu-ú ana aḥē išarrak]*, “If [he unyokes] their [t]eams of [oxe]n, or chan[ges] (the boundaries of) their fields ...” 128:37–38; *al-ʿpiʿ* 115:16

**ālu** “city, town, settlement”

See also *mār āli*

URU 128:15, 22

**amāru** “to see”

*[i-ta]-mar* 118 i 37’; *ʿil-tam-ru* 118 i 35’; *ʿta-tamʿ-ru* 118 i 36’; *[a-ta]-ʿmarʿ* 118 i 38’; *ʿa-tamʿ-ru* 118 i 34’; *lu-[mur]* 118 i 18’

**amātu** “word, wording, decision, affair, matter”

In the idiom *amāta lummunu*, “to slander”:

*um-ma-a-an ʿšúʿ-ut SAG man-za-ʿazʿ [pa-an LUGAL] ʿaʿ-mat-sun «lum» ú-lam-man ʿ[*a-as-sun i-maḥ-ḥar*] ʿiʿ-[n]a qf-bit ʿÉ-a LU[GAL ABZU um]-ʿma-aʿ-an [šú-ut] ʿSAGʿ i-na GIŠ.TU[KUL ÚŠ.MEŠ]*, “If a scholar (or) šūt rēši-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) sc]holar (or) [šūt] rēši-official [will be put to death] by the swo[r]d” 128:43–46

**amiltu** (*amēltu*) “slave woman”

LÚ *a-mil-tu-šú* 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; *ʿaʿ-na* 128:16; *ʿaʿ-[n]a* 128:29; *[a-n]a* 128:52; *[a-na]* 128:51; *ana* 128:22, 28, 57; *ana(!)* 128:17

**annu** (*arnu*) “fine, punishment”

DUMU *Sip-par.ʿKIʿ EN.LÍL.KI ù ʿKÁ.DINGIRʿ.[R]A.ʿKIʿ an-ʿna eʿ-me-di a-na É ʿši-bit-tiʿ [š]u-ru-bu a-š[*ar an-na* UŠ]-ʿduʿ URU ana SUR, DUB-ak a-na É ši-bit-tu i-ru-[bu] LÚ.KÚR\* BAR-ú KU<sub>4</sub>-ub*, “If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city wh[ere the fine was impo]sed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20–23

**apkallu** “sage”

See also *ummānu*

*ʿʿAMARʿ.UTU N[UN].ʿME DINGIRʿ.MEŠ NUN muš-ʿtaʿ-[lum] ʿKURʿ-su ana LÚ.KÚR-šú ú-saḥ-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

**apsû** “Apsû” (= cosmic subterranean water)

*um-ma-a-an* [šú<sup>1</sup>-ut SAG *man-za*-[az<sup>1</sup>] [*pa-an* LUGAL] [a<sup>1</sup>-mat-sun «lum» *ú-lam-man* {[*a-as-sun* *i-maḥ-ḥar*] [i<sup>1</sup>-[n]a *qí-bit* <sup>d</sup>É-a LU[GAL ABZU *um*]-[*ma-a*]-an [šú-ut] [SAG] *i-na* GIŠ.TU[KUL ÚŠ.MEŠ], “If a scholar (or) šūt *rēši*-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) sc]holar (or) [šūt] *rēši*-official [will be put to death] by the swo[rd]” 128:43–46

**arad ekalli** “builder”

See comment on No. 119:15

lú.a.rad.é.gal = *ár-du* É.GAL 119:15; [l]ú.a.rad.é.[gal] = [ár<sup>1</sup>-[du É.GAL] 121:15

**arkatu** “inheritance”

[ár]-*kát-su-nu* šá-ra [itabbal], “The wind [will carry away] their [in]heritance” 128:48

**arnu** see *annu*

**asû** “physician”

lú.a.zu = *a-su*-[ú<sup>1</sup>] 120:5

**ašû** “to go out” (G); “to expel, evict” (Š)

G-stem: *ú*-[ša<sup>1</sup>] 117 r. iii 7’

Š-stem: In the idiom *ana ḥarrāni šūšû*, “to send on campaign”:

[r]ik-si-šú-nu *ú-paṭ-ṭar* NA<sub>4</sub>.[NA.RÚ.A]-šú-nu *ú*-[šá-an<sup>1</sup>-[nu]-[ú<sup>1</sup>] [*a-na*] [ḥar<sup>1</sup>-ra-a-na *ú-še*-[šu-šú<sup>1</sup>]-[n]u-tu [*a-n*]a *a-de-e* *i-man*-[nu<sup>1</sup>]-[šú-n]u-tu, “If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o hard-labor ...” 128:50–52

**ašābu** “to dwell, live, settle, take up residence; to sit around, be present”

G-stem: [ÉRIN.MEŠ šú<sup>1</sup>-nu-tim <sup>d</sup>A-num <sup>d</sup>EN.LÍL *ú* <sup>d</sup>É-a DINGIR.MEŠ GAL.[MEŠ] *a-šib* AN-e u KI-tim\* «MEŠ» *ina* UKKIN *šu-ba-ri-šú-nu* *ú*-[kin-nu<sup>1</sup>], “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; *a*-[š]ib 118 ii 26’; *tu*-[šib] 118 ii 27’

Š-stem: *ú-šeš-šib-an-ni* 117 r. ii 17’; *ú-šeš-šib-ki* 117 r. ii 18’; *ul-te*-[šib<sup>1</sup>] 117 r. ii 19’; *šu-šib*-[šú(?) 118 ii 28’

**ašar** (conj.) “where(ver)”

DUMU *Sip-par*.[ki<sup>1</sup>] EN.LÍL.KI *ú* [KÁ.DINGIR<sup>1</sup>].[R]A.[ki<sup>1</sup>] *an*-[na *e*]-*me-di* *a-na* É [ši-bit-ti<sup>1</sup>] [š]u-ru-bu *a-š[ar-an-na* UŠ]-[du<sup>1</sup>] URU *ana* SUR, DUB-ak *a-na* É *ši-bit-tu* *i-ru*-[bu] LÚ.KÚR\* BAR-ú KU<sub>4</sub>-ub, “If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city wh[ere the fine was impo]sed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20–23

**āšipu** “exorcist”

lú.m.a.š.m.a.š = *a*-[ši-pu<sup>1</sup>] 120:6; [l]ú.m.a.š.l.m.a.š = *a-šip* 122:30

**ašru** “place”

[a<sup>1</sup>-šar-*šú<sup>1</sup>-nu* *a-na* *na-m*[e-e *ikkammar*], “Their place [will be turned] into [a ruined heap of] was[te]” 128:47

**atānu** “mare”

*a-ta*-[a-nu<sup>1</sup>] 116:10’

**atkuppu** “reed-mat weaver”

[l]ú.l.a.d.KID = *at-kup-pu* 122:16

**atmanu** “sanctum”

See also *bīt ili, ekurru*

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

**ayābu** “enemy”

<sup>d</sup>AMAR.UTU EN AN<sup>l</sup> [u] KI-*tim a-[a-bi-šú]* [UGU<sup>l</sup>-šú GAR-<sup>l</sup>ma<sup>l</sup> NÍG.ŠU-šú NÍG.GA-[šú] a-na KÚR-šú [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 *Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI* [im<sup>l</sup>-ra-šú-nu a-na [mur<sup>l</sup>-ni-is-qi šá-ra-<sup>l</sup>ki<sup>l</sup> mur-ni-is-qi [šu-ut] im-ra-a i-kul i-na ši-mi-it-ti a-a-<sup>l</sup>bi UŠ<sup>l</sup>.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”

lú.š u.ḫ a = ba-<sup>l</sup>i<sup>l</sup>-[ru] 120:1; lú.š u.ḫ a = ba-a'-i-ri 122:4

**balāṭu** “to be alive”

[a<sup>l</sup>-<sup>l</sup>bal-luṭ<sup>l</sup> 117 r. i 9'; [ab<sup>l</sup>-luṭ<sup>l</sup> 117 r. i 10'

**baqāru** “to claim, lay claim to”

D-stem: *ú-baq-[qar-x<sup>l</sup> 118 ii 11'; Š-stem: ú-šeb-[qir-x<sup>l</sup> 118 iii 25'*

**barbaru** “wolf”

*ba-ra-ba-ra* 115:2

**bārû** “diviner”

lú.ḫAL = ba-ru-<sup>l</sup>ú<sup>l</sup> 119:13; lú.ḫAL = ba-<sup>l</sup>ru-ú<sup>l</sup> 121:13; [lú<sup>l</sup>.ḫAL = ba-[ru-ú] 122:32

**batāqu** “to cut off”

*ba-ta-q[u](?)* 122:33

**bēl narkabti** see *bêrkabtu***bēl paḫaš** (*bēl pīḫati*) “governor”

See also *šākin ṭēmi, šandabakku*; for discussion see comments on No. 94:12 and No. 119:5

lú.en.nam = *be-el pa-ḫaš* 119:5; 121:5; lú.en.nam = [be]-el pa-[ḫaš] 122:1; [lú.en.nam<sup>l</sup> = [be]-el pa-ḫaš 123:3

**bêrkabtu** (*bēl narkabti*) “charioteer”

See comments on No. 119:12 and No. 122:12

lú.en.giš.gigir = *bé-er-kab-tú* 119:12; lú.en.giš.gigir = *bé-er-kab-tu* 121:12; lú.en.giš.gigir = GIŠ.GIGIR 122:12

**bērūtu** “foundations”

DUMU *Sip-par.[KI] EN.LÍL.KI ù [KÁ.DINGIR].[R]A.[KI] an-<sup>l</sup>na e<sup>l</sup>-me-di a-na É [ši-bit-ti] [š]u-ru-bu a-š[ar an-na UŠ]-<sup>l</sup>du<sup>l</sup> URU ana SUR, DUB-ak a-na É ši-bit-tu i-ru-[bu] LÚ.KÚR\* BAR-ú KU<sup>l</sup>-ub, “If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city wh[ere the fine was impo]sed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20–23*

**bīt ili** “temple”

See also *atmanu, ekurru, kiššu*

lu-ú LÚ.UGULA lu-ú LÚ šá-tam É.KUR lu-ú L[ú šu-u]t SAG LUGAL šá ina Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI ana LÚ.ŠÀ.TAM É.KUR GUB-zu tup-šik(!)-ka É.ME DINGIR.MEŠ im-mi-du-šú-nu-tú(!), “If either an overseer, or a chief temple steward, or a š[ū]t 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*.<sup>1</sup>KI<sup>1</sup> EN.LÍL.KI ù <sup>1</sup>KÁ.DINGIR<sup>1</sup>.<sup>1</sup>R<sup>1</sup>A.<sup>1</sup>KI<sup>1</sup> an-<sup>1</sup>na e<sup>1</sup>-me-di a-na É <sup>1</sup>š<sup>1</sup>i-bit-ti<sup>1</sup> [š<sup>1</sup>]u-ru-bu a-š[ar an-na UŠ]-<sup>1</sup>du<sup>1</sup> URU ana SUR, DUB-ak a-na É <sup>1</sup>š<sup>1</sup>i-bit-tu i-ru-[bu] LÚ.KÚR\* BAR-ú KU<sub>4</sub>-ub, “If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city wh[ere the fine was impo]sed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20–23

**būšu** “property”

See also *makkūru*

<sup>4</sup>[AMAR.UTU EN AN<sup>1</sup> [u] KI-tim a-[a-bi-šú] <sup>1</sup>UGU<sup>1</sup>-šú GAR-<sup>1</sup>ma<sup>1</sup> NÍG.ŠU-šú NÍG.GA-[šú] a-na KÚR-šú [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

**bu>>ú** “to search for, look for, seek (out)”

<sup>1</sup>ub<sup>1</sup>-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’; <sup>1</sup>a<sup>1</sup>-dab-bu-ub 118 i 26’; i-dab-bu-ub 117:13’; [i]-dab-bu-ub 118 i 25’; ni-dab-bu-bu 117:15’; nid-bu-bu 117:14’; [n]i-i[d-b]u-bu 118 i 28’; [i]d-bu-bu 118 i 27’

**daj(j)ānu** see *dayyānu*

**daltu** “door”

da-al-<sup>1</sup>ti<sup>1</sup> 115:9

**dānu** “to hear, judge a case”

See also *dayyānu*, *dīnu*

DUMU *Sip-par*.KI i-da-aš-ma <sup>1</sup>a-<sup>1</sup>hi-am SUM(!)<sup>1</sup>-[i]n <sup>4</sup>UTU DI.KU, AN-e u KI-<sup>1</sup>tim<sup>1</sup> di-ni a-<sup>1</sup>hi-a<sup>1</sup> ina KUR-šú 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

**dāšu** “to harass, treat with disrespect”

DUMU *Sip-par*.KI i-da-aš-ma <sup>1</sup>a-<sup>1</sup>hi-am SUM(!)<sup>1</sup>-[i]n <sup>4</sup>UTU DI.KU, AN-e u KI-<sup>1</sup>tim<sup>1</sup> di-ni a-<sup>1</sup>hi-a<sup>1</sup> ina KUR-šú 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; <sup>1</sup>DUMU.MEŠ<sup>1</sup> EN.LÍL.KI a-na <sup>1</sup>di<sup>1</sup>-ni ub-lu<sub>4</sub>-<sup>1</sup>niš<sup>1</sup>-šum-ma kad<sub>4</sub>-r[a-a] TI-ma i-<sup>1</sup>da<sup>1</sup>-as-su-nu-ti <sup>4</sup>EN.LÍL E[N KUR.KUR L]Ú.KÚR <sup>1</sup>a-<sup>1</sup>ha<sup>1</sup>-a i-de-<sup>1</sup>ek-ki-šum<sup>1</sup>-ma ÉRIN.MEŠ-šú a-na LÚ.DE<sub>3</sub> ú-saḥ-<sup>1</sup>ḥar, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd 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 i-da-aš-ma <sup>1</sup>a-<sup>1</sup>hi-am SUM(!)<sup>1</sup>-[i]n <sup>4</sup>UTU DI.KU, AN-e u KI-<sup>1</sup>tim<sup>1</sup> di-ni a-<sup>1</sup>hi-a<sup>1</sup> ina KUR-šú GAR-ma NUN.MEŠ u DI.KU, MEŠ a-na di-ni šú-u[l-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] verdict” 128:9–11

**dekú** “to mobilize”

See also *dikātu*

<sup>1</sup>DUMU.MEŠ<sup>1</sup> EN.LÍL.KI a-na <sup>1</sup>di<sup>1</sup>-ni ub-lu<sub>4</sub>-<sup>1</sup>niš<sup>1</sup>-šum-ma kad<sub>4</sub>-r[a-a] TI-ma i-<sup>1</sup>da<sup>1</sup>-as-su-nu-ti <sup>4</sup>EN.LÍL E[N KUR.KUR L]Ú.KÚR <sup>1</sup>a-<sup>1</sup>ha<sup>1</sup>-a i-de-<sup>1</sup>ek-ki-šum<sup>1</sup>-ma ÉRIN.MEŠ-šú a-na LÚ.DE<sub>3</sub> ú-saḥ-<sup>1</sup>ḥar, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14

**dibbu** “word, talk, agreement, matter”  
*dib-bi* 117:5’

**dikûtu** “mobilization”

See also *dekû*

[ÉRIN.MEŠ šú]-*nu-tú ina di-ku-u[t ÉRIN].<sup>1</sup>MEŠ<sup>1</sup> KUR <sup>1</sup>ù ÉRIN.MEŠ<sup>1</sup> [šarri idekkû <sup>4</sup>Erra gašra ālik pān ummānišu pān ummānišu imaḥḥašma idi nakrišu illak], “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*

LUGAL *a-na di-ni* NU ME UN.MEŠ-šú SÙḪ-*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-šú NU ME <sup>4</sup>É-*a* LUGAL NAM.MEŠ *šim-taš ú-šá-an-ni-<sup>1</sup>ma<sup>1</sup> a-ḫi-ti* UŠ.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; DUMU *Sip-par.KI i-da-aš-ma <sup>1</sup>a-ḫi-am* SUM(!)-*[i]n* <sup>4</sup>UTU DI.KU, AN-*e u* KI-<sup>1</sup>tim<sup>1</sup> *di-ni a-<sup>1</sup>ḫi-a<sup>1</sup>* *ina* KUR-šú 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.MEŠ<sup>1</sup> EN.LÍL.KI *a-na <sup>1</sup>dī-ni ub-lu-<sup>1</sup>niš<sup>1</sup>-šum-ma kad<sup>4</sup>-r[a-a]* TI-*ma i-<sup>1</sup>da<sup>1</sup>-as-su-nu-ti* <sup>4</sup>EN.LÍL E[<sup>N</sup> KUR.KUR L]Ú.KÚR <sup>1</sup>a-ḫa<sup>1</sup>-*a i-de-<sup>1</sup>ek-ki-šum<sup>1</sup>-ma* ÉRIN.MEŠ-šú *a-na* LÚ.DE<sub>3</sub> *ú-saḥ-ḫar*, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14; [*di-i*]n LÚ.KÁ.DINGIR. [R]A.KI.ME[š GIŠ.TUK]-<sup>1</sup>e<sup>1</sup>-*ma*(!) *ana*(!) *qa-lim tur-ru* <sup>4</sup>AMAR.UTU EN AN<sup>1</sup> [*u*] KI-*tim a-[a-bi-šú]* [UGU<sup>1</sup>-šú GAR-<sup>1</sup>ma<sup>1</sup> NÍG.ŠU-šú NÍG.GA-<sup>1</sup>šú] *a-na* KÚR-šú [*i-š*]ar-*rak*, “If he [hea]rs 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” 128:17–19

**ekurru** “temple”

See also *atmanu*, *bīt ili*, *kiššu*

*lu-ú* LÚ.UGULA *lu-ú* LÚ *šá-tam* É.KUR *lu-ú* L[Ú *šu-u*]-*t* SAG LUGAL *šá ina Sip-par.KI* EN.LÍL.KI <sup>1</sup>à KÁ.DINGIR. RA.KI *ana* LÚ.ŠÀ.TAM É.KUR GUB-*zu tup-šik*(!)-*ka* É.ME DINGIR.MEŠ *im-mi-du-šú-nu-tú*(!), “If either an overseer, or a chief temple steward, or a *š[ū]t 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

**eli** “upon, concerning, on account of”

[UGU<sup>1</sup>-šú 128:18; UGU-šú-[*nu*] 128:26

**emēdu** “to impose (an obligation to pay a fine or a tax)”

DUMU *Sip-par.<sup>1</sup>KI* EN.LÍL.KI <sup>1</sup>à [<sup>1</sup>KÁ.DINGIR<sup>1</sup>. [R]A.<sup>1</sup>KI<sup>1</sup> *an-<sup>1</sup>na e<sup>1</sup>-me-di a-na* É [<sup>1</sup>š<sup>1</sup>i-bit-ti<sup>1</sup>] [<sup>1</sup>š]u-*ru-bu a-š[ar an-na* UŠ]-<sup>1</sup>du<sup>1</sup> URU *ana* SUR<sub>7</sub> DUB-*ak a-na* É *ši-bit-tu i-ru-[bu]* LÚ.KÚR\* BAR-<sup>1</sup>ú KU<sub>4</sub>-*ub*, “If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city wh[ere the fine was impo]sed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20–23; *Sip-par.KI* [EN.LÍL.KI <sup>1</sup>à KÁ.DINGIR.<sup>1</sup>RA.KI UR<sup>1</sup>.BL.TA [ZI(?)*-bi*(?)] ÉRIN.MEŠ *šu-nu-<sup>1</sup>tu<sup>1</sup> tup-šik-ka e-[me-da i]l-ki [š<sup>1</sup>i-si-it]* [L]Ú.NIMGIR UGU-šú-[*nu ú-kan-nu*] <sup>4</sup>[AMAR<sup>1</sup>.UTU N[UN].<sup>1</sup>ME DINGIR<sup>1</sup>.MEŠ NUN *muš-<sup>1</sup>ta<sup>1</sup>-[lum]* <sup>1</sup>KUR<sup>1</sup>-*su ana* LÚ.KÚR-šú *ú-saḥ-ḫar-ma* ÉRIN.MEŠ KUR-<sup>1</sup>šú *tup-šik<sup>1</sup>-ka* [<sup>1</sup>a-*n*]a LÚ.KÚR-šú [<sup>1</sup>i-*zab-bil*], “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacte]d from th[em a co]rvée 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; *lu-ú* LÚ.UGULA *lu-ú* LÚ *šá-tam* É.KUR *lu-ú* L[Ú *šu-u*]-*t* SAG LUGAL *šá ina Sip-par.KI* EN.LÍL.KI <sup>1</sup>à KÁ.DINGIR.RA.KI *ana* LÚ.ŠÀ.TAM É.KUR GUB-

zu *tup-šik(!)-ka* É.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 š[ū]t *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, 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*]-[*e*]-*pis-si* 117 r. i 23’

**epištu** “accomplishment, deed”

*ep(!)-šet-šú-nu za-[q]l-[i]š immanni*, “Their accomplishments [will be reckoned as] nothingness” 128:49

**eqlu** “field”

[š]*i-[in-da-ti]* [GU<sub>4</sub>].<sup>1</sup>MEŠ<sup>1</sup>-[šú-nu *upaṭtaruma*] A.ŠA.<sup>1</sup>MEŠ-šú-nu<sup>1</sup> *ú-[šá-an]-[nu-ú ana aḫê išarrak]*, “If [he unyokes] their [t]eams of [oxe]n, or chan[ges] (the boundaries of) their fields ...” 128:37–38

**erēbu** “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 [ir-ru]-bu a-na ki-iš-ši-šu-un*, “... the great gods will become enraged and quit their sanctums. They will not enter their shrines” 128:59–60; DUMU *Sip-par*.<sup>1</sup>KI<sup>1</sup> EN.LÍL.KI *ù [KÁ.DINGIR].[R]A.[KI] an-[na e]-me-di a-na É [ši-bit-ti] [š]u-ru-bu a-š[ar an-na UŠ]-[du]* URU *ana SUR, DUB-ak a-na É ši-bit-tu i-ru-[bu]* LÚ.KÚR\* BAR-ú KU<sub>4</sub>.*ub*, “If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city wh[ere the fine was impo]sed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20–23

**Š-stem:** <sup>1</sup>KÚ<sup>1</sup>.BABBAR LÚ.KÁ.DINGIR.<sup>1</sup>R[A].<sup>1</sup>KI<sup>1</sup>.<sup>1</sup>MEŠ TI(?)*-ma(?)* <sup>1</sup>*a-na NÍG.GA-šú ú-še-ri-bi [di-i]n* LÚ.KÁ.DINGIR.<sup>1</sup>R[A].KIME[š GIŠ.TUK]-[*e*]-*ma(!) ana(!) qa-lim tur-ru* <sup>d</sup>AMAR.UTU EN AN<sup>1</sup> [*u*] KI-*tim a-[a-bi-šú]* <sup>1</sup>UGU<sup>1</sup>-šú GAR-<sup>1</sup>*ma*<sup>1</sup> NÍG.ŠU-šú NÍG.GA-[šú] *a-na KÚR-šú [i-š]ar-rak*, “If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hea]rs 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” 128:16–19; *ú-šè[r-re]b-šú* 118 i 9’; *ul-te-rib-šú* 117 r. iii 17’; *ul-te-[rib]-šú* 118 i 10’

**erēšu** “to request, crave, desire”

[*ni(?)*]-*riš* 117 r. ii 8’; [*te(?)*]-*riš*<sup>1</sup> 117 r. ii 9’; APIN 117 r. ii. 10’; *e-re-eš* 117 r. ii. 11’

**ērib bīti** (a person allowed to enter the temple)

LÚ.ku<sub>4</sub>.É = *e-rib* É 119:9; 121:8; <sup>1</sup>LÚ.ku<sub>4</sub>.É = *e-rib* <sup>1</sup>É<sup>1</sup> 123:7

**eršetu** “earth”

DUMU *Sip-par*.KI *i-da-aš-ma [a-ḫi-am SUM(!)]-[i]n* <sup>d</sup>UTU DI.KU, AN-*e u* KI-<sup>1</sup>*tim*<sup>1</sup> *di-ni a-[ḫi-a] ina* KUR-šú 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; <sup>d</sup>AMAR.UTU EN AN<sup>1</sup> [*u*] KI-*tim a-[a-bi-šú]* <sup>1</sup>UGU<sup>1</sup>-šú GAR-<sup>1</sup>*ma*<sup>1</sup>, “Marduk, lord of heaven [and] earth, will set [his] e[nemies] upon him” 128:18; ÉRIN.MEŠ *šú-nu-tim* <sup>d</sup>A-num <sup>d</sup>EN.LÍL *ù* <sup>d</sup>É-*a* DINGIR.MEŠ GAL.<sup>1</sup>MEŠ<sup>1</sup> *a-šib AN-e u* KI-*tim*\* «MEŠ» *ina* UKKIN *šu-ba-ri-šú-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; <sup>1</sup>MÁŠ<sup>1</sup> UDU.<sup>1</sup>NÍTA.MEŠ<sup>1</sup>-[šú-nu *išabbatu*] <sup>d</sup>IM<sup>1</sup> GÚ.<sup>1</sup>GAL<sup>1</sup> AN-*e [ù]* [KI-*tim nammaššê šērišu*] *i-na ḫu-šáḫ-ḫi ú-[šam-qat]-[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

**esittu** “pestle” or “a tax on date orchards”

*e-si-[it]-ti* 115:7

es(s)û see *isû*

ešû “to confuse, trouble” (G); “to fall into anarchy” (N)

**N-stem:** LUGAL *a-na di-ni* NU ME UN.MEŠ-šú SÛĪ-*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

gallābu “barber”

l ú . š u . i = *gal-la-bu* 122:8; l ú . š u . i = *gal-<sup>l</sup>la<sup>l</sup>-bu* 120:8

gamāru “to use up, spend”

<sup>l</sup>ni<sup>l</sup>-ig-m[ur] 117 r. i 8'; ig-<sup>l</sup>mur<sup>l</sup> 118 i 19'

garāru “to roll over”

tag-ru-[u]r 118 ii 13'

gimru “everything”

[<sup>d</sup>]AG DUB.SAR<sup>l</sup> [É].SAG.ÍL<sup>l</sup> *sa-níq* ŠÁR(!) AN-*e mu-ma-<sup>i</sup>(!)-ir(!)* *gim-ri mu-ad-<sup>l</sup>du-ú* LUGAL<sup>l</sup>-*ú-tu rik-sat* KUR-šú *ú-paṭ-ṭar-ma a-ḫi-ti(!)* <sup>l</sup>i-šá<sup>l</sup>-[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”

<sup>l</sup>MÁŠ<sup>l</sup> UDU.<sup>l</sup>NÍTA.MEŠ<sup>l</sup>-[š]u-nu *iṣabbatu* <sup>d</sup>[IM<sup>l</sup> GÚ.<sup>l</sup>GAL<sup>l</sup> AN-*e* <sup>l</sup>ù<sup>l</sup> [KI-tim nammaššê ṣērišu] *i-na ḫu-šáḫ-ḫi ú-<sup>l</sup>šam-qat<sup>l</sup>-[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

ḫabtu “captive, prisoner”

*ḫab-tu-<sup>l</sup>tu<sup>l</sup>* 118 ii 25'

ḫalāqu “to run away, escape, perish, disappear” (G); “to allow to escape” (D); “to help to escape, to make runaway” (Š)

**Š-stem:** *ú-šah-<sup>l</sup>laq<sup>l</sup>* 117 r. ii 24'; *tu-šah-<sup>l</sup>liq<sup>l</sup>* 117 r. ii 25'

ḫarāṣu “to make a withdrawal, deduction (from an account); to write off, cancel an order”

<sup>l</sup>ḫur-ṣa<sup>l</sup>-am-m[a] 118 ii 30'

ḫarrānu “road, campaign, journey, caravan, caravan venture”

[r]ik-si-šú-nu *ú-paṭ-ṭar* NA.<sup>l</sup>[NA.RÚ.A]-šú-nu *ú-<sup>l</sup>šá-an<sup>l</sup>-[nu]-<sup>l</sup>ú<sup>l</sup> [a-na] <sup>l</sup>ḫar<sup>l</sup>-ra-a-na ú-še-<sup>l</sup>ṣu-šú<sup>l</sup>-[n]u-tu [a-n]a a-de-e i-man-<sup>l</sup>nu<sup>l</sup>-[š]u-nu-tu*, “If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o hard-labor, ...” 128:50–52

ḫāru “to ready, prepare; to woo a woman”

*ḫīr-š[u(?)]* 117 r. ii 29'

ḫaṭû “to make a mistake, commit an offense”

*i-ḫaṭ-ṭu-<sup>l</sup>ú<sup>l</sup>* 118 iii 24'

ḫuppû (a weaver)

See comment on No. 122:15

[l ú] . NÁ.B[U(?)] = [<sup>h</sup>]úp-pu-ú 122:15

ḫuṣābu “twig”

*ḫu-ṣa-[bu]* 115:6

**ḥušaḥḥu** “famine”

†MÁŠI UDU.†NÍTA.MEŠ<sup>1</sup>-[š<sup>u</sup>-nu iṣabbatu] <sup>d</sup>IM<sup>1</sup> GÚ.†GAL<sup>1</sup> AN-e †ù<sup>1</sup> [KI-tim nammaššê šērišu] i-na ḥu-šáḥ-ḥi ú-†šam-qat<sup>1</sup>-[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** (*imbû*) “deficit”

†ib<sup>1</sup>-bu-un-[ni] 117 r. i 2’

**idû** “to know” (G); “to assign” (D)

**D-stem:** [†]AG DUB.SAR<sup>1</sup> [É].†SAG.ÍL<sup>1</sup> sa-níq ŠÁR(!) AN-e mu-ma-†i(!)-ir(!) gim-ri mu-ad-†du-ú LUGAL<sup>1</sup>-ú-tu rik-sat KUR-šú ú-pat-†tar-ma a-†hi-ti(!) †i-šá<sup>1</sup>-[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

**igâru** “wall”

i-ga-ra 115:10

**ilku** “corvée”

Sip-par.KI †EN.LÍL<sup>1</sup>.KI ù KÁ.DINGIR.†RA.KI UR<sup>1</sup>.BI.TA [ZI(?) -bi(?)] ÉRIN.MEŠ š<sup>u</sup>-nu-†tu<sup>1</sup> tup-šik-ka e-[me-da] †I-ki [š<sup>i</sup>-si-it] [L]Ú.NIMGIR UGU-šú-[nu ú-kan-nu] <sup>d</sup>AMAR<sup>1</sup>.UTU N[UN].†ME DINGIR<sup>1</sup>.MEŠ NUN muš-†ta<sup>1</sup>-[lum] †KUR<sup>1</sup>-su ana LÚ.KÚR-šú ú-saḥ-†ḥar-ma ÉRIN.MEŠ KUR-†šú tup-šik<sup>1</sup>-ka †a<sup>1</sup>-[n]a LÚ.KÚR-šú †i<sup>1</sup>-zab-bil, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exact]ed from th[em a co]rvée 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 *bīt ili*

a-na š<sup>i</sup>-pi-ir <sup>d</sup>É-a ME a-bi-†ik-tu ÉRIN.ME<sup>1</sup> KUR ina lib-bi DINGIR.MEŠ GAL.MEŠ ina š<sup>i</sup>-tul-†ta<sup>1</sup> ù †tu-da-at<sup>1</sup> NÍG.SI.SÁ UŠ.MEŠ-šú, “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; <sup>d</sup>AMAR<sup>1</sup>.UTU N[UN].†ME DINGIR<sup>1</sup>.MEŠ NUN muš-†ta<sup>1</sup>-[lum] †KUR<sup>1</sup>-su ana LÚ.KÚR-šú ú-saḥ-†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; †ÉRIN.MEŠ šú<sup>1</sup>-nu-tim <sup>d</sup>A-num <sup>d</sup>EN.LÍL ù <sup>d</sup>É-a DINGIR.MEŠ GAL.†MEŠ<sup>1</sup> a-šib AN-e u KI-tim\* «MEŠ» ina UKKIN š<sup>u</sup>-ba-ri-šú-nu ú-†kin-nu<sup>1</sup>, “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.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

**imbû** see *ibbû***imēru** “donkey”

†i<sup>1</sup>-me-[ri] 115:3

**immeru** “sheep”

†MÁŠI UDU.†NÍTA.MEŠ<sup>1</sup>-[š<sup>u</sup>-nu iṣabbatu] <sup>d</sup>IM<sup>1</sup> GÚ.†GAL<sup>1</sup> AN-e †ù<sup>1</sup> [KI-tim nammaššê šērišu] i-na ḥu-šáḥ-ḥi ú-†šam-qat<sup>1</sup>-[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 Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI †im<sup>1</sup>-ra-šú-nu a-na †mur<sup>1</sup>-ni-is-†qí šá-ra-†ki<sup>1</sup> mur-ni-is-†qí [š<sup>u</sup>-ut] im-ra-a i-kul i-na š<sup>i</sup>-mi-it-ti a-a-†bi UŠ<sup>1</sup>.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

**ina** “in, among, with (instrumental)”

*i-na* 128:34, 42, 46; *ʿi-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 šu*<sup>II</sup> 121:30; 125 iv 21

**išhabbu** (*išhappu*) “scoundrel, rogue”

*a-na iš-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-ʿú*<sup>l</sup> 115:4

**išāru** “straight; penis”

*i-šā-ri*<sup>l</sup> 116:9ʹ

**išātu** “fire”

*i-šā-ta* 116:8ʹ

**išpartu** “female weaver”

PAP 140(!) SAL.UŠ.BAR sFG, “Total: 140(sic) female weavers of wool” 125 iv 20

**izuzzu** (*ušuzzu*) “to stand, serve”

*lu-ú* LÚ.UGULA *lu-ú* LÚ *šā-tam* É.KUR *lu-ú* L[Ú *šu-u*]t SAG LUGAL *šā ina Sip-par*.KI EN.LÍL.KI ù KÁ.DINGIR. RA.KI *ana* LÚ.ŠÀ.TAM É.KUR GUB-zu *tup-šik(!)-ka* É.ME DINGIR.MEŠ *im-mi-du-šú-nu-tú(!)*, “If either an overseer, or a chief temple steward, or a *š[ū]t 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

**kabātu** “to be important, honored”

*tak-bit* 117 r. ii 21ʹ; *ʿkab*<sup>l</sup>-tu 117 r. ii 22ʹ

**kabšarru** “jeweler”

[l]ú.k.a.b.s.a.r = *kab-šar*<sup>l</sup>-ru<sup>l</sup> 122:14; [l]ú.k.a.b.s.a.r<sup>l</sup> = *k[ab-šar-ru]* 123:14

**kadrû** “bribe, gift”

[DUMU.MEŠ<sup>l</sup> EN.LÍL.KI *a-na* [di<sup>l</sup>-ni ub-lu<sub>4</sub>-[niš<sup>l</sup>-šum-ma *kad<sub>4</sub>-r[a-a]* TI-ma i-[da<sup>l</sup>-as-su-nu-ti<sup>l</sup> EN.LÍL E[N KUR.KUR L]Ú.KÚR [a-ḥa<sup>l</sup>-a i-de-[ek-ki-šum<sup>l</sup>-ma ÉRIN.MEŠ-šú *a-na* LÚ.DE<sub>5</sub> *ú-saḥ-ḥar*, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd 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”

[la<sup>l</sup> ta-kud-da-áš-šú-nu<-ti> 117 r. i 15ʹ

**kakku** “weapon”

*um-ma-a-an* [šú<sup>l</sup>-ut SAG *man-za*-[az<sup>l</sup>] [*pa-an* LUGAL] [a<sup>l</sup>-mat-sun «lum» *ú-lam-man* [a-as-sun i-maḥ-ḥar] [i<sup>l</sup>-[n]a *q<sup>l</sup>-bit* É-a LU[GAL ABZU *um*]-[ma-a<sup>l</sup>-an [šú-ut] [SAG<sup>l</sup> i-na GIŠ.TU[KUL ÚŠ.MEŠ], “If a scholar (or) *šūt rēši*-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) sc]holar (or) [šūt] *rēši*-official [will be put to death] by the swo[rd]” 128:43–46

**kalû** “lamentation-priest”

[l]ú<sup>l</sup>.g[a<sup>l</sup>a] = *ka-lu*<sup>l</sup>-ú<sup>l</sup> 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.LÍL.KI ù KÁ.DINGIR.[RA.KI UR<sup>1</sup>.BI.TA [ZI(?)<sup>1</sup>-bi(?)] ÉRIN.MEŠ *šu-nu-tu<sup>1</sup> tup-šik-ka e-[me-da i]l-ki [ši-si-it] [L]Ú.NIMGIR UGU-šú-[nu ú-kan-nu]* <sup>d</sup>[AMAR<sup>1</sup>.UTU N[UN].[ME DINGIR<sup>1</sup>.MEŠ NUN *muš-Ita<sup>1</sup>-[lum] [KUR<sup>1</sup>-su ana LÚ.KÚR-šú ú-saḥ-ḥar-ma ÉRIN.MEŠ KUR-[šú tup-šik<sup>1</sup>-ka [a<sup>1</sup>-[n]a LÚ.KÚR-šú [il-zab-bil, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from th[em a co]rvée at the herald’s [proclamation], Marduk, the s[ag]le 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; [ÉRIN.MEŠ *šú<sup>1</sup>-nu-tim* <sup>d</sup>A-num <sup>d</sup>EN.LÍL ù <sup>d</sup>É-a DINGIR.MEŠ GAL.[MEŠ<sup>1</sup> *a-šib AN-e u KI-tim\** «MEŠ» *ina UKKIN šu-ba-ri-šú-nu ú-[kín-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*

**kaparru** “young shepherd”

*lú.sipa.tur = ka-par* 122:23

**karû** (B) “to be short” (G); “to cut short” (Š)

**Š-stem:** *a-na* NUN.MEŠ-šú NU ME UD.MEŠ-šú LÚGUD.DA.MEŠ, “If he does not heed his princes, his days will be cut short” 128:4

**kaspu** “silver”

[KÙ<sup>1</sup>.BABBAR 128:16

**kī** (conj.) “if, when, as soon as, after, that, because”

*ki-i* 117 r. iii 14’

**kiššu** “shrine”

See also *bīt ili, ekurru*

DINGIR.MEŠ GAL.MEŠ *ig-ga-gu-ma i-né-es-su-ú at-man(!)-un-šú* (sic) *ul [ir-ru<sup>1</sup>-bu a-na ki-iš-ši-šu-un,* “... the great gods will become enraged and quit their sanctums. They will not enter their shrines” 128:59–60

**kīššatu** “totality”

[<sup>d</sup>][AG DUB.SAR<sup>1</sup> [É].[SAG.ÍL<sup>1</sup> *sa-níq ŠÁR(!) AN-e mu-ma-<sup>1</sup>i(!)-ir(!) gim-ri mu-ad-[du-ú LUGAL<sup>1</sup>-ú-tu rik-sat KUR-šú ú-paḥ-ḥar-ma a-ḥi-ti(!) [i-šá<sup>1</sup>-[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

**kulu<sup>1</sup>u** (a performer in the cult of Ištar)

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”

[lú].[kù<sup>1</sup>].dí<sup>1</sup>m = [kut<sup>1</sup>-[tim-mu] 120:11; *lú.kù<sup>1</sup>.dí<sup>1</sup>m<sup>2</sup> = kut-tim-mu* 122:13; [lú.kù<sup>1</sup>.dí<sup>1</sup>m<sup>1</sup> = ku-ut-t[im-mu] 123:13

**lā** “no, not”

NU 128:1, 2, 4, 5, 11; *la* 117 r. iii 10’

**lāsīmu** “courier”

See comment on No. 122:26

*lú.laḥ<sub>4</sub>.laḥ<sub>4</sub> = 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”:

*um-ma-a-an* ʾšú<sup>1</sup>-ut SAG *man-za-ʾaz* ʾpa-an LUGAL ʾa<sup>1</sup>-mat-sun «lum» *ú-lam-man* ʾ[a-as-sun i-maḥ-ḥar] ʾi<sup>1</sup>-[n]a qí-bit ʾÉ-a LU[GAL ABZU um]-ʾma-a<sup>1</sup>-an ʾšú-ut ʾSAG ʾi-na GIŠ.TU[KUL ÚŠ.MEŠ], “If a scholar (or) *šūt rēši*-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) sc]holar (or) ʾšūt rēši-official [will be put to death] by the swo[rd]” 128:43–46

**leqû** “to take”

ʾDUMU.MEŠ ʾEN.LÍL.KI *a-na* ʾdi<sup>1</sup>-ni ub-lu<sub>4</sub>-ʾniš<sup>1</sup>-šum-ma kad<sub>4</sub>-r[a-a] TI-ma i-ʾda<sup>1</sup>-as-su-nu-ti ʾEN.LÍL E[N KUR.KUR L]Ú.KÚR ʾa-ḥa<sup>1</sup>-a i-de-ʾek-ki-šum<sup>1</sup>-ma ÉRIN.MEŠ-šú *a-na* LÚ.DE, *ú-saḥ-ḥar*, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14; ʾKÚ<sup>1</sup>.BABBAR LÚ.KÁ.DINGIR.R[A].ʾKI<sup>1</sup>.[MEŠ TI(?) -ma(?)] ʾa<sup>1</sup>-na NÍG.GA-šú *ú-še-ri-bi* [di-i]n LÚ.KÁ.DINGIR. [R]A.KI.ME[Š GIŠ.TUK]-ʾe<sup>1</sup>-ma(!) *ana(!) qa-lim tur-ru* ʾAMAR.UTU EN AN ʾ[*u*] KI-tim a-[a-bi-šú] ʾUGU<sup>1</sup>-šú GAR-ʾma<sup>1</sup> NÍG.ŠU-šú NÍG.GA-[šú] *a-na* KÚR-šú [i-š]ar-rak, “If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hea]rs 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” 128:16–19

**lū** “be it” (precativ, concessive particle); “indeed” (asseverative particle)

*lu-ú* 128:56

**maḥāru** “to receive, accept, buy”

*nim-ta-ḥar* 117:9'; ʾnim-ta<sup>1</sup>-ḥar 118 i 22'; *tam-ḥur* 117:7'; 118 i 20'; *nim-ḥur* 117:8'; 118 i 21'; ʾnim<sup>1</sup>-ḥur 117 r. i 13'; *muḥ-ra-ʾan-ni* 118 i 40'; *muḥ-raš-šum-ma* 117:11'; ʾmuḥ<sup>1</sup>-raš-šum-ma 118 i 24'; ʾmaḥ-rak<sup>1</sup> 118 i 39'

**maḥḥû** “ecstatic”

ʾlú.gub.ʾba ʾ = maḥ-ʾḥu-ú<sup>1</sup> 122:29

**makkūru** “treasury, wealth, estate”

See also *būšu*

ʾKÚ<sup>1</sup>.BABBAR LÚ.KÁ.DINGIR.R[A].ʾKI<sup>1</sup>.[MEŠ TI(?) -ma(?)] ʾa<sup>1</sup>-na NÍG.GA-šú *ú-še-ri-bi* [di-i]n LÚ.KÁ.DINGIR. [R]A.KI.ME[Š GIŠ.TUK]-ʾe<sup>1</sup>-ma(!) *ana(!) qa-lim tur-ru* ʾAMAR.UTU EN AN ʾ[*u*] KI-tim a-[a-bi-šú] ʾUGU<sup>1</sup>-šú GAR-ʾma<sup>1</sup> NÍG.ŠU-šú NÍG.GA-[šú] *a-na* KÚR-šú [i-š]ar-rak, “If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hea]rs 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” 128:16–19

**malāḥu** “boatman”

ʾlú.má.laḥ<sub>4</sub> = ma-la-ḥu 122:5; ʾlú.m[á].laḥ<sub>4</sub> = ma-[la-ḥu] 123:15

**malāku** “to give advice” (G); “to deliberate” (Gt)

**Gt-stem:** *nin-dal-lik* 117 r. i 17'

**manû** “to recount, hand over, deliver up to”

[r]ik-si-šú-nu *ú-paṭ-ṭar* NA<sub>4</sub>.[NA.RÚ.A]-šú-nu *ú-ʾšá-anl-[nu]-ʾú* [a-na] ʾḥar<sup>1</sup>-ra-a-na *ú-še-ʾṣu-šul-[n]u-tu* [a-n]a a-de-e *i-man-ʾnu<sup>1</sup>-[šú-n]u-tu*, “If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[em] out [on] campaign, or consigns [th]em [t]o hard-labor, ...” 128:50–52

**maqātu** “to fall” (G); “to fell” (Š)

Š-stem: ʾMÁŠI UDU.ʾNÍTA.MEŠ ʾ[šú-nu iṣabbatu] ʰIM ʾGÚ.ʾGAL ʾAN-e ʾù ʾ[KI-tim nammaššê šērišu] i-na ḫu-šáḫ-ḫi ú-šam-qat ʾ[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

**mār āli** “citizen, native of a city”

DUMU Sip-par.KI 128:9; DUMU Sip-par.ʾKI ʾEN.LÍL.KI ʾù ʾKÁ.DINGIR.ʾ[R]A.ʾKI 128:20; DUMU Sip-par.KI ʾEN.LÍL.KI ʾù KÁ.DINGIR.RA.KI 128:32; ʾDUMU.MEŠ ʾEN.LÍL.KI 128:12

**mār šarri** “prince”

ḫu mu. lu gal = mar MIN(šar-rum) 119:2; 121:2

**mār šipri** “messenger”

lú.a.kin = DUMU šip-ri 119:14; lú.a.kin(!) = DUMU šip-[ri] 121:14

**mārti šarri** “princess”

ḫu mu. mu nu s. lu gal = mar-ti MIN (šar-rum) 119:3; 121:3

**maššar abulli** “gate-guard”

lú.e.n.nun.ká.gal = ma-aš-šar a-bul-lum 119:16; [l]ú.e.n.nun.ká.gal = ma-a[š-šar a-bul-lum] 121:16

**mātu** “land”

KUR 128:6, 35; KUR-su 128:1, 5; ʾKUR-su 128:28; KUR-šú 128:2, 10, 55; KUR-ʾšú 128:28; ʰEN.LÍL E[N KUR.KUR] 128:14; x [x] šá KUR.KUR 117 r. iii 4ʾ

**mazpān** (*mazzaz pāni*) “courtier, attendant”

See comment on No. 119:18

lú.igi.gub = ma-az-pan 119:18; 121:18; 122:6; um-ma-a-an ʾšú ʾ-ut SAG man-za-ʾaz ʾ[pa-an LUGAL] ʾa ʾ-mat-sun «lum» ú-lam-man ʾ[a-as-sun i-maḫ-ḫar] ʾil-[n]a qf-bit ʰÉ-a LU[GAL ABZU um]-ʾma-a ʾ-an [šú-ut] ʾSAG ʾi-na GIŠ.TU[KUL ÚŠ.MEŠ], “If a scholar (or) šūt rēši-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) sc]holar (or) [šūt] rēši-official [will be put to death] by the swo[rd]” 128:43–46

**mīnamma** (*mēnamma*) “why?”

mi-nam-ma 117 r. iii 15ʾ

**miqittu** “scraps; corpses”

See comment on No. 128:14

ʾDUMU.MEŠ ʾEN.LÍL.KI a-na ʾdi ʾ-ni ub-lu, ʾniš ʾ-šum-ma kad, r[a-a] TI-ma i-ʾda ʾ-as-su-nu-ti ʰEN.LÍL E[N KUR.KUR L]Ú.KÚR ʾa-ḫal-a i-de-ʾek-ki-šum ʾ-ma ÉRIN.MEŠ-šú a-na LÚ.DE, ú-saḫ-ḫar, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14

**mīšaru** “justice, righteousness”

a-na ši-pi-ir ʰÉ-a ME a-bi-ʾik-tu ÉRIN.ME ʾKUR ina lib-bi DINGIR.MEŠ GAL.MEŠ ina ši-tul-ʾta ʾù ʾtu-da-at ʾNÍG.SI.SÁ UŠ.MEŠ-šú, “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

**mithāriš** “collectively”

Sip-par.KI ʾEN.LÍL.KI ʾù KÁ.DINGIR.ʾRA.KI UR.ʾBI.TA [ZI(?) -bi(?)] ÉRIN.MEŠ šu-nu-ʾtu ʾtup-šik-ka e-[me-da i]l-ki [ši-si-it] [L]Ú.NIMGIR UGU-šú-[nu ú-kan-nu] ʰ[AMAR.ʾUTU N[UN].ʾME DINGIR.ʾMEŠ NUN muš-ʾta ʾ[lum] ʾKUR-su ana LÚ.KÚR-šú ú-saḫ-ḫar-ma ÉRIN.MEŠ KUR-ʾšú ʾtup-šik ʾ-ka ʾa ʾ-[n]a LÚ.KÚR-šú ʾil-zab-bil, “If

[he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from th[em a co]rvée 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

**muma<sup>2</sup>iru** "director"

[<sup>d</sup>]AG DUB.SAR<sup>1</sup> [É].SAG.ÍL<sup>1</sup> *sa-níq ŠÁR(!) AN-e mu-ma<sup>2</sup>-i(!)-ir(!) gim-ri mu-ad-Ídu-ú LUGAL<sup>1</sup>-ú-tu rik-sat KUR-šú ú-paṭ-ṭar-ma a-ḫi-ti(!) Í-šá<sup>1</sup>-[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

**murašitu** "female wildcat"

*mu-ra-ši-ti* 116:11'

**mūrnisqu** "thoroughbred horse"

DUMU *Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI Íim<sup>1</sup>-ra-šú-nu a-na Ímur<sup>1</sup>-ní-is-qí šá-ra-Íki<sup>1</sup> mur-ni-is-qí [šú-ut] im-ra-a i-kul i-na ši-mi-it-ti a-a-Íbi UŠ<sup>1</sup>.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

**musarû** "garden" or "inscription"

*mus-sar-[r]e* 118 ii 12'

**muššuru** "to release, let go, set free, abandon"

[m]uš-šur(!) 117 r. i 19'; [mu]š-šur-rat 117 r. i 20'; [ú-maš]-šir 118 i 5'; [ú-maš-ši]-Íru<sup>1</sup>-ka 118 i 6'

**muštálu** "judicious"

<sup>d</sup>AMAR<sup>1</sup>.UTU N[UN].ÍME DINGIR<sup>1</sup>.MEŠ NUN *muš-Íta<sup>1</sup>-[lum] ÍKUR<sup>1</sup>-su ana LÚ.KÚR-šú ú-saḫ-ḫar-ma*, "Marduk, the s[ag]e of the gods, the judici[ous] prince, will turn his land over to his enemy" 128:27–28

**muttagišu** "traveling inspector(?)"

See comment on No. 122:28

Íú.DU.DU = *mut-tag-Ígiš<sup>1</sup>* 122:28

**nabalkutu** "to rebel"

*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

**naggāru** "carpenter"

Íú<sup>1</sup>.n a g a r = *Ína<sup>1</sup>-ag-Íga-ru<sup>1</sup>* 123:11

**nāgiru** "herald"

*Sip-par.KI ÍEN.LÍL<sup>1</sup>.KI ù KÁ.DINGIR.ÍRA.KI UR<sup>1</sup>.BI.TA [ZI(?)-bi(?)] ÉRIN.MEŠ šu-nu-Ítu<sup>1</sup> tup-šik-ka e-[me-da i]l-ki [ši-si-it] [L]Ú.NIMGIR UGU-šú-[nu ú-kan-nu] <sup>d</sup>AMAR<sup>1</sup>.UTU N[UN].ÍME DINGIR<sup>1</sup>.MEŠ NUN *muš-Íta<sup>1</sup>-[lum] ÍKUR<sup>1</sup>-su ana LÚ.KÚR-šú ú-saḫ-ḫar-ma ÉRIN.MEŠ KUR-Íšú tup-šik<sup>1</sup>-ka Ía<sup>1</sup>-[n]a LÚ.KÚR-šú Íil-zab-bil*, "If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from th[em a co]rvée 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*

**naḫlu** (*naḫallu*) "wadi"

*na-Íaḫ-li<sup>1</sup>* 115:12

**nakru** “enemy”See also *aḥū*

ḌUMU.MEŠ<sup>1</sup> EN.LÍL.KI *a-na* ḏi<sup>1</sup>-ni ub-lu<sub>4</sub>-ḏi<sup>1</sup>-niš<sup>1</sup>-šum-ma kad<sub>4</sub>-r[a-a] TI-ma i-ḏa<sup>1</sup>-as-su-nu-ti ḏEN.LÍL E[N KUR.KUR L]Ú.KÚR ḏa-ḥa<sup>1</sup>-a i-de-ḏek-ki-šum<sup>1</sup>-ma ÉRIN.MEŠ-šú *a-na* LÚ.DE<sub>3</sub> ú-saḥ-ḥar, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14; ḏ<sup>1</sup>AMAR.UTU EN AN<sup>1</sup> [u] KI-tim a-[a-bi-šú] ḏUGU<sup>1</sup>-šú GAR-ḏma<sup>1</sup> NÍG.ŠU-šú NÍG.GA-[šú] *a-na* KÚR-šú [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; *a-na* É ši-bit-tu i-ru-[bu] LÚ.KÚR\* BAR-ú KU<sub>4</sub>-ub, “A foreign enemy will enter the prison which he ente[red]” 128:22–23; Sip-par.KI ḏEN.LÍL.KI ù KÁ.DINGIR.ḏRA.KI UR<sup>1</sup>.BI.TA [ZI(?)]-bi(?) ÉRIN.MEŠ šu-nu-ḏtu<sup>1</sup> tup-šik-ka e-[me-da i]l-ki [ši-si-it] [L]Ú.NIMGIR UGU-šú-[nu ú-kan-nu] ḏ<sup>1</sup>AMAR<sup>1</sup>.UTU N[UN].ḏME DINGIR<sup>1</sup>.MEŠ NUN muš-ḏta<sup>1</sup>-[lum] ḏKUR<sup>1</sup>-su ana LÚ.KÚR-šú ú-saḥ-ḥar-ma ÉRIN.MEŠ KUR-ḏšú tup-šik<sup>1</sup>-ka ḏa<sup>1</sup>-[n]a LÚ.KÚR-šú ḏi<sup>1</sup>-zab-bil, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacte]d from th[em] a co[r]vée 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

**namû** (A) “to be abandoned, lie in ruins” (G); “to become ruined, to become waste” (N)

N-stem: LUGAL *a-na* di-ni NU ME UN.MEŠ-šú SÙḥ-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

**namû** (B) “wasteland”

ḏa<sup>1</sup>-šar-ḏšú<sup>1</sup>-nu *a-na* na-m[e-e ikkammar], “Their place [will be turned] into [a ruined heap of] was[te]” 128:47

**napharu** “total”

PAP 121:30; 124:31; 125 iv 20

**nappāḥu** “smith”

lú.simug = nap-pa-ḏḥu<sup>1</sup> 123:12

**nāqīdu** (*nāqīdu*) “herdsman”

See comment on No. 103:5

lú.na.gada = na-qid-da 122:24

**nārtu** “female singer”

SAL.lú.nar = na-ár-tum 122:21

**narû** “stele”

[r]ik-si-šú-nu ú-paḏ-ḏar NA<sub>4</sub>[NA.RÚ.A]-šú-nu ú-ḏšá-an<sup>1</sup>-[nu]-ḏú<sup>1</sup> [a-na] ḏḥar<sup>1</sup>-ra-a-na ú-še-ḏšu-šul-[n]u-tu [a-n]a a-de-e i-man-ḏnu<sup>1</sup>-[šun]u-tu, “If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o hard-labor ...” 128:50–52

**nāru** “male singer”

lú.nar = na-ḏa<sup>1</sup>-ra 122:20

**naššabu** see *nuššabu***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”

*né-<sup>l</sup>e<sup>l</sup>-ši* 115:1; *né<sup>l</sup>-e-ši* 116: 7’

**nīnu** “we”

*ni-ni* 118 i 42’

**nišakku** “high priest(?)”

See comment on No. 125 iv 23

*lú.nu.èš* = *ni-šak-ku* 119:8; 121:10; *lú<sup>l</sup>.nu.èš* = *ni-šak-ka<sup>l</sup>* 123:6; <sup>md</sup>EN.ÛRU-DÛ-MA.AN.SUM  
LÚ.NU.ÈŠ<sup>l</sup> <sup>d</sup>EN 125 iv 22–23

**nišū** “people”

LUGAL *a-na di-ni NU ME UN.MEŠ-šú SÛḪ-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

*lú.nu.giš.kiri<sub>6</sub>* = *nu-ku-rib* 119:17; 121:17; *lú.<sup>l</sup>nu.giš.kiri<sub>6</sub><sup>l</sup>* = *nu-[k]u-rib-bu* 123:17

**nuššabu** (*naššabu*) “drain pipe”

*nu-ša-<sup>l</sup>ba<sup>l</sup>* 115:8

**paḫaš** see *bēl paḫaš*

**paqādu** “to appoint, hand over”

*paq-da* 117 r. iii 9’

**paqāru** see *baqāru*

**paqāyu** “mat-weaver”

*lú.kuš.ta.g* = *pa-qa-a-a* 122:7; *pa-qa-a-a* 122:34

**parû** “mule”

*pa-<sup>l</sup>ru-ú<sup>l</sup>* 115:5; 116:15’

**parûtu** (a type of alabaster)

*pa-ru-tu* 116:16’

**paṭāru** “to ransom” (G); “to undo” (D)

**D-stem:** *[r]ik-si-šú-nu ú-paṭ-ṭar* NA<sub>4</sub>.[NA.RÚ.A]-šú-nu ú-<sup>l</sup>šá-an<sup>l</sup>-[nu]-<sup>l</sup>ú<sup>l</sup> [*a-na*] <sup>l</sup>ḫar<sup>l</sup>-ra-a-na ú-še-<sup>l</sup>šú-<sup>l</sup>-[n]u-tu [*a-na*] *a-de-e i-man-<sup>l</sup>nu<sup>l</sup>-[šú-n]u-tu* [<sup>d</sup>]AG DUB.SAR<sup>l</sup> [É].<sup>l</sup>SAG.ÍL<sup>l</sup> *sa-níq ŠÁR(!) AN-e mu-ma-<sup>o</sup>i(!)-ir(!) gim-ri mu-ad-<sup>l</sup>du-ú* LUGAL<sup>l</sup>-ú-tu *rik-sat KUR-šú ú-paṭ-ṭar-ma a-ḫi-ti(!) <sup>l</sup>i-šá<sup>l</sup>-[m]u*, “If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o 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[ai]n adversity” 128:50–55

**pīhatu** see *bēl paḫaš*

**puḫru** “assembly”

<sup>l</sup>ÉRIN.MEŠ *šú<sup>l</sup>-nu-tim* <sup>d</sup>A-num <sup>d</sup>EN.LÍL *ù <sup>d</sup>É-a* DINGIR.MEŠ GAL.<sup>l</sup>MEŠ<sup>l</sup> *a-šib AN-e u KI-tim\** «MEŠ» *ina UKKIN šu-ba-ri-šú-nu ú-<sup>l</sup>kin-nu<sup>l</sup>*, “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

**qabû** “to speak, say, tell”

*l<sup>l</sup>-qab-bak* 117 r. iii 19’; *i-<sup>l</sup>qab<sup>l</sup>-[ba]k-k[a]* 118 i 12’; *l<sup>l</sup>-qab-[bak]-<sup>l</sup>ka<sup>l</sup>* 118 i 13’; *iq-bi<sub>4</sub>* 117:6’; *aq-bak-ka* 117:10’; 118 i 23’

**qallu** (adj.) “small, insignificant, frivolous”

†KÙ<sup>1</sup>.BABBAR LÚ.KÁ.DINGIR.R[A].†KÍ<sup>1</sup>.[MEŠ TI(?)*-ma*(?)] †a<sup>1</sup>-na NÍG.GA-šú ú-še-ri-bi [di-i]n LÚ.KÁ.DINGIR. [R]A.KI.ME[Š GIŠ.TUK]-†e<sup>1</sup>-ma(!) ana(!) qa-lim tur-ru <sup>d</sup>AMAR.UTU EN AN<sup>1</sup> [u] KI-tim a-[a-bi-šú] †UGU<sup>1</sup>-šú GAR-†ma<sup>1</sup> NÍG.ŠU-šú NÍG.GA-[šú] a-na KÚR-šú [i-š]ar-rak, “If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hea]rs 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” 128:16–19

**qálu** “to heed”

LUGAL a-na di-ni NU ME UN.MEŠ-šú SÛḪ-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-šú NU ME <sup>d</sup>É-a LUGAL NAM.MEŠ šim-taš ú-šá-an-ni-†ma<sup>1</sup> a-ḫi-ti UŠ.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; a-na NUN.MEŠ-šú NU ME UD.MEŠ-šú LÚGUD.DA.MEŠ, “If he does not heed his princes, his days will be cut short” 128:4; 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; a-na is-ḫab-ba ME UMUŠ KUR MAN(!)-ni, “If he heeds the scoundrel, the land will defect” 128:6; a-na ši-pi-ir <sup>d</sup>É-a ME a-bi-†ik-tu ÉRIN.ME<sup>1</sup> KUR ina lib-bi DINGIR.MEŠ GAL.MEŠ ina ši-tul-†ta<sup>1</sup> ù †tu-da-at<sup>1</sup> NÍG.SI.SÁ UŠ.MEŠ-šú, “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; DUMU Sip-par.KI i-da-aš-ma †a-ḫi-am SUM(!)-[i]n <sup>d</sup>UTU DI.KU, AN-e u KI-†tim<sup>1</sup> di-ni a-†ḫi-a<sup>1</sup> ina KUR-šú GAR-ma NUN.MEŠ u DI.KU<sub>5</sub>.MEŠ a-na di-ni šú-u[l-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] verdict” 128:9–11

**qappatu** (a basket made of palm leaves)

qa-†pa<sup>1</sup>-ti 115:13

**qerēbu** (*qarābu*) “to come near, approach, enter the presence of” (G); “to bring (near)” (D)

**D-stem:** ú-qar-†rab<sup>1</sup> 118 i 33'; †ú<sup>1</sup>-[qar]-†rab<sup>1</sup>-šú 117:20'; [ú-qa]r-[r]ib-šú 117:18'; †ú<sup>1</sup>-[qar]-rib-šú-nu-ti 117:19'; qur-rib-[šú] 118 i 30'; [qur]-rib-šú 117:17'; lu-qar-rib-[šú] 118 i 31'; lu-qar-rib-šú-†nu-ti<sup>1</sup> 118 i 32'

**qibītu** “command”

um-ma-a-an †šú<sup>1</sup>-ut SAG man-za-†az<sup>1</sup> [pa-an LUGAL] †a<sup>1</sup>-mat-sun «lum» ú-lam-man †[a-as-sun i-maḫ-ḫar] †i<sup>1</sup>-[n]a qí-bít <sup>d</sup>É-a LU[GAL ABZU um]-†ma-a<sup>1</sup>-an [šú-ut] †SAG<sup>1</sup> i-na GIŠ.TU[KUL ÚŠ.MEŠ], “If a scholar (or) šūt rēši-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) sc]holar (or) [šūt] rēši-official [will be put to death] by the swo[rd]” 128:43–46

**rabû** “great, big”

a-na ši-pi-ir <sup>d</sup>É-a ME a-bi-†ik-tu ÉRIN.ME<sup>1</sup> KUR ina lib-bi DINGIR.MEŠ GAL.MEŠ ina ši-tul-†ta<sup>1</sup> ù †tu-da-at<sup>1</sup> NÍG.SI.SÁ UŠ.MEŠ-šú, “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; ÉRIN.MEŠ šú<sup>1</sup>-nu-tim <sup>d</sup>A-num <sup>d</sup>EN.LÍL ù <sup>d</sup>É-a DINGIR.MEŠ GAL.†MEŠ<sup>1</sup> a-šib AN-e u KI-tim\* «MEŠ» ina UKKIN šu-ba-ri-šú-nu ú-†kin-nu<sup>1</sup>, “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.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

**rakāsu** “to assemble, build” (G = D)

**D-stem:** ú-rak-†kás<sup>1</sup>-am-ma 117 r. ii 14'; ú-rak-kás 117 r. ii 15'

**rašû** “to acquire”

*ul a-raš-šá* 117 r. i 16’

**rē** see **rē’û**

**redû** “to lead, guide; to pursue, hound” (G); “to hound constantly” (Gtn); “to be led away” (N)

**Gtn-stem:** *a-na di-ni* KUR-šú NU ME <sup>dÉ</sup>-a LUGAL NAM.MEŠ *šim-taš ú-šá-an-ni-<sup>l</sup>ma<sup>l</sup> a-<sup>hi</sup>-ti* UŠ.MEŠ-*dí*, “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; *a-na ši-pi-ir* <sup>dÉ</sup>-a ME *a-bi-<sup>l</sup>ik-tu* ÉRIN.ME<sup>l</sup> KUR *ina lib-bi* DINGIR.MEŠ GAL.MEŠ *ina ši-tul-<sup>l</sup>ta<sup>l</sup> à <sup>l</sup>tu-da-at<sup>l</sup>* NÍG.SI.SÁ UŠ.MEŠ-šú, “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.LÍL.KI à KÁ.DINGIR.RA.KI <sup>l</sup>im<sup>l</sup>-*ra-šú-nu a-na <sup>l</sup>mur<sup>l</sup>-ni-is-<sup>qí</sup> šá-ra-<sup>l</sup>ki<sup>l</sup> mur-ni-is-<sup>qí</sup> [šú-<sup>u</sup>]* *im-ra-a i-kul i-na ši-mi-it-ti a-a-<sup>l</sup>bi* UŠ<sup>l</sup>.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

**rēdû** “soldier”

<sup>l</sup>ú<sup>l</sup>.uš = *re-du-ú* 122:17

**rē’û (rē)** “shepherd”

See comment on No. 119:11

<sup>l</sup>ú.sipa = *re-e* 119:11; 121:11; 122:11

**riksu** “bond, agreement”

[*r*]ik-*si-šú-nu ú-paṭ-ṭar* NA<sub>4</sub>.[NA.RÚ.A]-šú-nu ú-šá-an-<sup>l</sup>nu-<sup>l</sup>ú<sup>l</sup> [*a-na*] <sup>l</sup>har<sup>l</sup>-*ra-a-na ú-še-<sup>l</sup>šu-šú-<sup>l</sup>[n]u-tu* [*a-n*]a *a-de-e i-man-<sup>l</sup>nu<sup>l</sup>-<sup>l</sup>šú-n*]u-tu [<sup>d</sup>]AG DUB.SAR<sup>l</sup> [É].<sup>l</sup>SAG.ÍL<sup>l</sup> *sa-níq ŠÁR(!) AN-e mu-ma-<sup>l</sup>i(!)-ir(!) gim-ri mu-ad-<sup>l</sup>du-ú* LUGAL<sup>l</sup>-*ú-tu rik-sat* KUR-šú *ú-paṭ-ṭar-ma a-<sup>hi</sup>-ti(!) <sup>l</sup>i-šá-<sup>l</sup>[m]u*, “If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o 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[ai]n adversity” 128:50–55

**rubû** “prince”

*a-na* NUN.MEŠ-šú NU ME UD.MEŠ-šú LÚGUD.DA.MEŠ, “If he does not heed his princes, his days will be cut short” 128:4; DUMU *Sip-par*.KI *i-da-aš-ma <sup>l</sup>a-<sup>hi</sup>-am* SUM(!)-<sup>l</sup>i<sup>n</sup> <sup>d</sup>UTU DI.KU, AN-*e u* KI-<sup>l</sup>tim<sup>l</sup> *di-ni a-<sup>l</sup>hi-a<sup>l</sup> ina* KUR-šú GAR-*ma* NUN.MEŠ *u* DI.KU, MEŠ *a-na di-ni šú-u-<sup>l</sup>[l-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] verdict” 128:9–11; NUN à š[*u-ut* SA]G.<sup>l</sup>MEŠ<sup>l</sup>-<sup>l</sup>šú *ina su-q*]i URU <sup>l</sup>si-*lul-liš iṣ<sup>l</sup>-ša-nu-du-ú-nu*, “The prince and [his] š[*ūt rē*]š<sup>l</sup>i-officials will continually prowl [the stree]ts of the city like peddlers” 128:15; <sup>d</sup>AMAR<sup>l</sup>.UTU N[UN].<sup>l</sup>ME DINGIR<sup>l</sup>.MEŠ NUN *muš-<sup>l</sup>ta<sup>l</sup>-<sup>l</sup>lum*] <sup>l</sup>KUR<sup>l</sup>-*su ana* LÚ.KÚR-šú *ú-saḥ-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

**saḥāru** “to turn around, turn away” (G) “to make change allegiance”; with *ana*: “to turn over to, to turn into(?)” (D)

**D-stem:** <sup>d</sup>AMAR<sup>l</sup>.UTU N[UN].<sup>l</sup>ME DINGIR<sup>l</sup>.MEŠ NUN *muš-<sup>l</sup>ta<sup>l</sup>-<sup>l</sup>lum*] <sup>l</sup>KUR<sup>l</sup>-*su ana* LÚ.KÚR-šú *ú-saḥ-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; <sup>l</sup>DUMU.MEŠ<sup>l</sup> EN.LÍL.KI *a-na <sup>l</sup>dí-<sup>l</sup>ni ub-lu-<sup>l</sup>niš<sup>l</sup>-šum-ma kad<sub>4</sub>-r[*a-a*] TÍ-ma i-<sup>l</sup>da<sup>l</sup>-as-su-nu-ti* <sup>d</sup>EN.LÍL E[N KUR.KUR L]Ú.KÚR <sup>l</sup>a-*ḥa<sup>l</sup>-a i-de-<sup>l</sup>ek-ki-šum<sup>l</sup>-ma* ÉRIN.MEŠ-šú *a-na* LÚ.DE, *ú-saḥ-ḥar*, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[rd of the lands], will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14

**sablû** “cress”

*sa-<sup>l</sup>ah-le-e<sup>l</sup>* 116:12’

**sakrumaš** (a high-ranking military official)

See comment on No. 120:9

lú.kir<sub>4</sub>.dab = *sak-ru-ma-ši* 120:9; [lú.kir<sub>4</sub>.dab] = *sak-<sup>l</sup>ru<sup>l</sup>-maš* 123:2

**sāmūtu** (*sammūtu?*) “red cakes” (“fragrance”?)

*sa-mu-<sup>l</sup>tu<sup>l</sup>* 116:13’

**sanāqu** “to check, supervise, control”

[<sup>d</sup>]AG DUB.SAR<sup>l</sup> [É].SAG.LL<sup>l</sup> *sa-níq* ŠÁR(!) AN-e mu-ma-<sup>ri</sup>(!)-ir(!) *gim-ri mu-ad-<sup>l</sup>du-ú* LUGAL<sup>l</sup>-ú-tu rik-sat KUR-šú *ú-paṭ-ṭar-ma a-ḫi-ti(!)* <sup>l</sup>i-šá<sup>l</sup>-[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

**sandû** (*ušandû*) “fowler”

See comment on No. 122:3

lú.mušen.dù = *sa-an-<sup>l</sup>du-ú<sup>l</sup>* 122:3

**sikkūru** “bolt”

[<sup>l</sup>si<sup>l</sup>-ik-ku-<sup>l</sup>ru<sup>l</sup>] 115:11

**silulliš** “like a peddler”

See comment on No. 18:13

NUN ù š[<sup>u</sup>-ut SA]G.MEŠ<sup>l</sup>-[šú ina *su-q*]i URU [<sup>l</sup>si-lul-liš iṣ<sup>l</sup>-ša-nu-du-ú-nu], “The prince and [his] š[<sup>u</sup>t rē]š<sup>l</sup>i-officials will continually prowl [the stree]ts of the city like peddlers” 128:15

**sinnišānu** (a performer in the cult of Ištar)

See also *kulu<sup>u</sup>*; for discussion see comment on No. 122:27

lú.ur.SAL = *si-niš(!)-a-<sup>l</sup>nu<sup>l</sup>* 122:27

**sūqu** “street”

NUN ù š[<sup>u</sup>-ut SA]G.MEŠ<sup>l</sup>-[šú ina *su-q*]i URU [<sup>l</sup>si-lul-liš iṣ<sup>l</sup>-ša-nu-du-ú-nu], “The prince and [his] š[<sup>u</sup>t rē]š<sup>l</sup>i-officials will continually prowl [the stree]ts of the city like peddlers” 128:15

**šabātu** “to seize, take hold of, arrest”

[iṣ]-šab-tú-[(x)] 117 r. i 4’

**šabtu** “prisoner”

*šab-tu-<sup>l</sup>tu* 118 ii 24’

**šābū** “men, people, laborers, workers”

[DUMU.MEŠ<sup>l</sup> EN.LÍL.KI *a-na* <sup>l</sup>di<sup>l</sup>-ni ub-lu<sub>4</sub>-<sup>l</sup>niš<sup>l</sup>-šum-ma kad<sub>4</sub>-r[a-a] TI-ma i-<sup>l</sup>da<sup>l</sup>-as-su-nu-ti <sup>d</sup>EN.LÍL E[N KUR.KUR L]Ú.KÚR [*a-ḫa<sup>l</sup>-a i-de-<sup>l</sup>ek-ki-šum<sup>l</sup>-ma* ÉRIN.MEŠ-šú *a-na* LÚ.DE, *ú-saḫ-ḫar*, “If they bring natives of Nippur to him for judgment, and he takes a brib[e], and harasses them, Enlil, lo[r]d of the lands, will mobilize a foreign [en]emy against him and turn his men into(?) corpses” 128:12–14; Sip-par.KI [EN.LÍL.KI ù KÁ.DINGIR.RA.KI UR<sup>l</sup>.BLTA [ZI(?)-bi(?)] ÉRIN.MEŠ *šu-nu-<sup>l</sup>tu<sup>l</sup> tup-šik-ka e-[me-da i]l-ki [š<sup>l</sup>i-si-it] [L]Ú.NIMGIR UGU-šú-[nu ú-kan-nu] <sup>d</sup>[AMAR<sup>l</sup>.UTU N[UN].<sup>l</sup>ME DINGIR<sup>l</sup>.MEŠ NUN *muš-<sup>l</sup>ta<sup>l</sup>-<sup>l</sup>lum] [KUR<sup>l</sup>-su ana LÚ.KÚR-šú *ú-saḫ-ḫar-ma* ÉRIN.MEŠ KUR-<sup>l</sup>šú *tup-šik<sup>l</sup>-ka* <sup>l</sup>a<sup>l</sup>-[n]a LÚ.KÚR-šú <sup>l</sup>i<sup>l</sup>-zab-bil, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exact]ed from th[em a co]rvée 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; [ÉRIN.MEŠ *šú<sup>l</sup>-nu-tim* <sup>d</sup>A-num <sup>d</sup>EN.LÍL ù <sup>d</sup>É-a DINGIR.MEŠ GAL.<sup>l</sup>MEŠ<sup>l</sup> *a-šib* AN-e u KI-tim\* «MEŠ» ina UKKIN *šu-ba-ri-šú-nu ú-<sup>l</sup>kin-nu<sup>l</sup>*, “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; [ÉRIN.MEŠ šú]-nu-tú ina di-ku-u[t ÉRIN].<sup>1</sup>MEŠ<sup>1</sup> KUR <sup>1</sup>ù ÉRIN.MEŠ<sup>1</sup> [šarri idekkú <sup>4</sup>Erra gašra ālik pān ummānišu pān ummānišu imaḥḥašma idi nakrišu illak], "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; PAP 10 ÉRIN.MEŠ, "Total: ten men ..." 121:30

šādu "to prowl"

NUN ù š[u-ut SA]G.<sup>1</sup>MEŠ<sup>1</sup>-[šú ina su-q]i URU <sup>1</sup>si-lul-liš iṣ<sup>1</sup>-ša-nu-du-ú-nu, "The prince and [his] š[ūt rē]ši-officials will continually prowl [the stree]ts of the city like peddlers" 128:15; <sup>1</sup>a(?)<sup>1</sup>-ša-ad 117 r. ii 5'

šāḥitu "oil-presser"

l ú . ì . s u r = ša-ḥi-tu<sup>1</sup> 120:3

šibittu see *bīt šibitti*

šibtu (a tax)

<sup>1</sup>MÁŠ<sup>1</sup> UDU.<sup>1</sup>NÍTA.MEŠ<sup>1</sup>-[šū-nu iṣabbatu] <sup>4</sup>IM<sup>1</sup> GÚ.<sup>1</sup>GAL<sup>1</sup> AN-e <sup>1</sup>ù<sup>1</sup> [KI-tim nammaššē šērišu] i-na ḥu-šāḥ-ḥi ú-<sup>1</sup>šam-qat<sup>1</sup>-[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

šimittu "yoke"

DUMU Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI <sup>1</sup>im<sup>1</sup>-ra-šú-nu a-na <sup>1</sup>mur<sup>1</sup>-ni-is-qf šá-ra-<sup>1</sup>ki<sup>1</sup> mur-ni-is-qf [šū-ut] im-ra-a i-kul i-na šī-mi-it-ti a-a-<sup>1</sup>bi UŠ<sup>1</sup>.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]i-<sup>1</sup>in-da-ti<sup>1</sup> [GU<sup>4</sup>].<sup>1</sup>MEŠ<sup>1</sup>-[šū-nu upaṭtaruma] A.ŠÀ.<sup>1</sup>MEŠ-šú-nu<sup>1</sup> ú-<sup>1</sup>šá-an<sup>1</sup>-[nu-ú ana aḥē išarrak], "If [he unyokes] their [t]eams of [oxe]n, or chan[ges] (the boundaries of) their fields ..." 128:37–38

ša "of, concerning; which, who, that"

šá 117 r. iii 4', 7'; 119:20; 128:57; <sup>1</sup>šá<sup>1</sup> 121:30

ša rēši (šarēš, šūt rēši) (an official)

See comment on No. 120:10

l ú . s a g = š[á-r]eš 120:10; NUN ù š[u-ut SA]G.<sup>1</sup>MEŠ<sup>1</sup>-[šú ina su-q]i URU <sup>1</sup>si-lul-liš iṣ<sup>1</sup>-ša-nu-du-ú-nu, "The prince and [his] š[ūt rē]ši-officials will continually prowl [the stree]ts of the city like peddlers" 128:15; um-ma-a-an <sup>1</sup>šú<sup>1</sup>-ut SAG man-za-<sup>1</sup>az<sup>1</sup> [pa-an LUGAL] <sup>1</sup>a<sup>1</sup>-mat-sun «lum» ú-lam-man [a-as-sun i-maḥ-ḥar] <sup>1</sup>i<sup>1</sup>-[n]a qf-bit <sup>4</sup>É-a LU[GAL ABZU um]-<sup>1</sup>ma-a<sup>1</sup>-an [šū-ut] <sup>1</sup>SAG<sup>1</sup> i-na GIŠ.TU[KUL ÚŠ.MEŠ], "If a scholar (or) šūt rēši-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) sc]holar (or) [šūt] rēši-official [will be put to death] by the swo[rd]" 128:43–46; lu-ú LÚ.UGULA lu-ú LÚ šá-tam É.KUR lu-ú L[ú šu-u]t SAG LUGAL šá ina Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI ana LÚ.ŠÀ.TAM É.KUR GUB-zu tup-šik(!)-ka É.ME DINGIR.MEŠ im-mi-du-šú-nu-tú(!), "If either an overseer, or a chief temple steward, or a š[ūt] 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

šadû "mountain"

[šá]-du-ú 116:2'

šahītu "female pig, sow"

šá-ḥi-ti 116:4'

**šaḫû** “pig”

[šá]-ḫu-ú 116:3’

**šakānu** “to establish, set up; to deposit, store, put, place, submit”

DUMU *Sip-par*.KI *i-da-aš-ma* [a-ḫi-am SUM(!)]-[i]n <sup>d</sup>UTU DI.KU, AN-e u KI-[tim] di-ni a-[ḫi-a] ina KUR-šú 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; <sup>d</sup>[AMAR.UTU EN AN] [u] KI-tim a-[a-bi-šú] [UGU]1-šú GAR-[ma] NÍG.ŠU-šú NÍG.GA-[šú] a-na KUR-šú [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; *tal-ta-kan* 117 r. iii 6’

**šakin būli** “manager of the herds”

See comment on No. 122:25

lú.gar.máš.a nše = šá-kin bu-lu 122:25

**šakin ṭēmi** “governor”See also *bēl paḫaš*, *šandabakku*; for discussion see comment on No. 64:14

lú.gar.umuš = šá-kin ṭē-e-mu 119:7; 121:7; lú.gar.umuš = šá-kin [ṭē-e]-[mu] 122:2; [lú.gar].umuš = šá-kin [ṭē]-e-[mu] 123:5

**šamû** “heaven”

DUMU *Sip-par*.KI *i-da-aš-ma* [a-ḫi-am SUM(!)]-[i]n <sup>d</sup>UTU DI.KU, AN-e u KI-[tim] di-ni a-[ḫi-a] ina KUR-šú 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; <sup>d</sup>[AMAR.UTU EN AN] [u] KI-tim a-[a-bi-šú] [UGU]1-šú GAR-[ma] NÍG.ŠU-šú NÍG.GA-[šú] a-na KUR-šú [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; [ÉRIN.MEŠ šú]1-nu-tim <sup>d</sup>A-num <sup>d</sup>EN.LÍL ù <sup>d</sup>É-a DINGIR.MEŠ GAL.[MEŠ] a-šib AN-e u KI-tim\* «MEŠ» ina UKKIN šu-ba-ri-šú-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; [MÁŠ] UDU.[NÍTA.MEŠ]1-[šú-nu iṣabbatu] <sup>d</sup>[IM] GÚ.GAL AN-e [ù] [KI-tim nammaššē šērišu] i-na ḫu-šáḫ-ḫi ú-[šam-qat]1-[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; [<sup>d</sup>]AG DUB.SAR [É].[SAG.ÍL] sa-níq ŠAR(!) AN-e mu-ma-ṽi(!)-ir(!) gim-ri mu-ad-[du-ú] LUGAL-ú-tu rik-sat KUR-šú ú-paṭ-ṭar-ma a-ḫi-ti(!) [i-šá]1-[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

**šâmu** “to ordain, determine”

[<sup>d</sup>]AG DUB.SAR [É].[SAG.ÍL] sa-níq ŠAR(!) AN-e mu-ma-ṽi(!)-ir(!) gim-ri mu-ad-[du-ú] LUGAL-ú-tu rik-sat KUR-šú ú-paṭ-ṭar-ma a-ḫi-ti(!) [i-šá]1-[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

**šandabakku** (title of the governor of Nippur)See also *bēl paḫaš*, *šakin ṭēmi*; for discussion see comment on No. 119:4

lú.gú.e.n.na = šá-an-da-bak-ku 119:4; 121:4; [lú.gú.e.n.na] = šá-an-[da]1-bak-[ku] 123:1

**šangû** “chief religious administrator”

lú.É.BAR = šá-an-gu-ú 121:9; 123:8; lú.É.BAR = šá-an-[gu]1-ú 119:10

**šanû** “to become different” (G); “to change, alter” (D)G-stem: In the idiom *ṭēmu šanû*, “to defect, change loyalty”:

a-na is-ḫab-ba ME UMUŠ KUR MAN(!)-ni, “If he heeds the scoundrel, the land will defect” 128:6

**D-stem:** *a-na di-ni* KUR-šú NU ME <sup>d</sup>É-a LUGAL NAM.MEŠ *šim-taš ú-šá-an-ni-<sup>l</sup>ma<sup>l</sup> a-<sup>hi</sup>-ti* UŠ.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]i-<sup>l</sup>in-da-ti<sup>l</sup> [GU<sub>4</sub>].<sup>l</sup>MEŠ<sup>l</sup>-[šú-nu upaṭṭaruma] A.ŠA.<sup>l</sup>MEŠ-šú-nu<sup>l</sup> ú-<sup>l</sup>šá-an<sup>l</sup>-[nu-ú ana aḫē išarrak], “If [he unyokes] their [t]eams of [oxe]n, or chan[ges] (the boundaries of) their fields ...” 128:37–38; [r]ik-si-šú-nu ú-paṭ-ṭar NA<sub>4</sub>.[NA.RÚ.A]-šú-nu ú-<sup>l</sup>šá-an<sup>l</sup>-[nu]-<sup>l</sup>ú<sup>l</sup> [a-na] <sup>l</sup>ḫar<sup>l</sup>-ra-a-na ú-še-<sup>l</sup>ṣu-šul-[n]u-tu [a-na] a-de-e i-man-<sup>l</sup>nu<sup>l</sup>-[šú-n]u-tu [<sup>d</sup>]AG DUB.SAR<sup>l</sup> [É].<sup>l</sup>SAG.ÍL<sup>l</sup> sa-níq ŠAR(!) AN-e mu-ma-<sup>l</sup>i(!)-ir(!) gim-ri mu-ad-<sup>l</sup>du-ú LUGAL<sup>l</sup>-ú-tu rik-sat KUR-šú ú-paṭ-ṭar-ma a-<sup>hi</sup>-ti(!) <sup>l</sup>i-šá<sup>l</sup>-[m]u, “If he undoes their [ag]reements, or alt[er]s their st[elae], or sends th[e]m out [on] campaign, or consigns [th]em [t]o 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[ai]n adversity” 128:50–55

**šapāru** “to write and send a letter; to send something or someone”

<sup>l</sup>il-tap<sup>l</sup>-[r]a 118 ii 16'; tal-tap-[r]a 118 ii 17'; ta<sup>l</sup>l-tap-<sup>l</sup>ram<sup>l</sup>-[m]a 118 ii 18'; [a]l-<sup>l</sup>tap-ra(?)<sup>l</sup> 118 ii 15'; šup-raš-šú-nu-tim-ma 118 i 40'

**šāqû** “cup-bearer”

l ú . šU.DU<sub>2</sub>.A = šá-qu-ú 120:7; 122:9

**šarāku** “to give, bestow”

<sup>d</sup>AMAR.UTU EN AN<sup>l</sup> [u] KI-tim a-[a-bi-šú] <sup>l</sup>UGU<sup>l</sup>-šú GAR-<sup>l</sup>ma<sup>l</sup> níG.ŠU-šú níG.GA-[šú] a-na KÚR-šú [<sup>l</sup>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 Sip-par.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI <sup>l</sup>im<sup>l</sup>-ra-šú-nu a-na <sup>l</sup>mur<sup>l</sup>-ni-is-<sup>q</sup>l šá-ra-<sup>l</sup>kí<sup>l</sup> mur-ni-is-<sup>q</sup>l [šú-ut] im-ra-a i-kul i-na š-i-mi-it-ti a-a-<sup>l</sup>bi UŠ<sup>l</sup>.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”

l u g a l = šar-rum 119:1; 121:1; <sup>l</sup>l u g a l<sup>l</sup> = <sup>l</sup>šar<sup>l</sup>-rum 119:19; LUGAL a-na di-ni NU ME UN.MEŠ-šú SÜḪ-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-šú NU ME <sup>d</sup>É-a LUGAL NAM.MEŠ *šim-taš ú-šá-an-ni-<sup>l</sup>ma<sup>l</sup> a-<sup>hi</sup>-ti* UŠ.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; [ÉRIN.MEŠ šú]-nu-tú ina di-ku-u[<sup>l</sup>t ÉRIN].<sup>l</sup>MEŠ<sup>l</sup> KUR <sup>l</sup>ù ÉRIN.MEŠ<sup>l</sup> [šarri idekkû <sup>d</sup>Erra gašra ālik pān ummānišu pān ummānišu imaḫḫaṣma idi nakrišu illak], “If [he called up th]ose [men] in a mobilization of the national or [royal] arm[<sup>y</sup>, mighty Erra who goes before his army will shatter his front line and go at his enemy’s side]” 128:35–36; um-ma-a-an <sup>l</sup>šú<sup>l</sup>-ut SAG man-za-<sup>l</sup>az<sup>l</sup> [pa-an LUGAL] <sup>l</sup>a<sup>l</sup>-mat-sun «lum» ú-lam-man <sup>l</sup>[a-as-sun i-maḫ-ḫar] <sup>l</sup>i<sup>l</sup>-[n]a qí-bit <sup>d</sup>É-a LU[GAL ABZU um]-<sup>l</sup>ma-a<sup>l</sup>-an [šú-ut] <sup>l</sup>SAG<sup>l</sup> i-na GIŠ.TU[KUL ÚŠ.MEŠ], “If a scholar (or) šūt rēši-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) sc]holar (or) [šūt] rēši-official [will be put to death] by the swo[rd]” 128:43–46

**šarrūtu** “kingship”

[<sup>d</sup>]AG DUB.SAR<sup>l</sup> [É].<sup>l</sup>SAG.ÍL<sup>l</sup> sa-níq ŠAR(!) AN-e mu-ma-<sup>l</sup>i(!)-ir(!) gim-ri mu-ad-<sup>l</sup>du-ú LUGAL<sup>l</sup>-ú-tu rik-sat KUR-šú ú-paṭ-ṭar-ma a-<sup>hi</sup>-ti(!) <sup>l</sup>i-šá<sup>l</sup>-[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

**šāru** “wind”

[ár]-kát-su-nu šá-ra [itabbal], “The wind [will carry away] their [in]heritance” 128:48; šá-ra 116:5'

**šatammu** (*šattamu*) “chief temple steward”

lú.šà.ta m = *šat-ta-mu* 119:6; 121:6; [lú.šà.ta m] = *šat-tal-mu* 123:4; *lu-ú* LÚ.UGULA *lu-ú* LÚ *šá-tam* É.KUR *lu-ú* L[Ú *šu-u*]t SAG LUGAL *šá ina Sip-par*.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI *ana* LÚ.SÀ.TAM É.KUR GUB-zu *tup-šik(!)-ka* É.ME DINGIR.MEŠ *im-mi-du-šú-nu-tú(!)*, “If either an overseer, or a chief temple steward, or a *š[ū]*t *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

**šaṭāru** “to write” (G); “to record” (D)

**D-stem:** *ú-šaṭ-ṭar*-[*šu*]-*nu-šú* 117 r. ii 16’

**šemû** “to hear, listen” (G); “to have someone hear” (Š)

**G-stem:** [GÍŠ.TUK]-[*e*]-*ma*(!) 128:17; **Š-stem:** *ú-še[š]*-[*mu*]-[*ú*] 118 ii 9’

**šimtu** “destiny, fate”

*a-na di-ni* KUR-šú NU ME <sup>dÉ</sup>-*a* LUGAL NAM.MEŠ *šim-taš ú-šá-an-ni*-[*ma*] *a-ḫi-ti* UŠ.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

**šipru** “work, craftiness”

*a-na šī-pi-ir* <sup>dÉ</sup>-*a* ME *a-bi*-[*ik-tu*] ÉRIN.MEŠ KUR *ina lib-bi* DINGIR.MEŠ GAL.MEŠ *ina šī-tul*-[*ta*] ù [ṭu-*da-at*] NÍG.SI.SÁ UŠ.MEŠ-šú, “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

**šisītu** “proclamation”

*Sip-par*.KI [EN.LÍL.KI ù KÁ.DINGIR.[RA.KI UR].BITA [ZÍ(?)*-bi*(?)] ÉRIN.MEŠ *šu-nu*-[*tu*] *tup-šik-ka e*-[*me-da-í*]-*ki* [šī-*si-í*l] [LÚ.NIMGIR UGU-šú-[*nu ú-kan-nu*] <sup>d</sup>AMAR.UTU N[UN].[ME DINGIR].MEŠ NUN *muš*-[*ta*]-[*lum*] [KUR]-*su ana* LÚ.KÚR-šú *ú-saḫ-ḫar-ma* ÉRIN.MEŠ KUR-šú *tup-šik-ka* [a]-[n]a LÚ.KÚR-šú [i]-*zab-bil*, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from th[em a co]rvée at the herald’s [proclamation], Marduk, the s[agle] 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

**šitūltu** “deliberation”

*a-na šī-pi-ir* <sup>dÉ</sup>-*a* ME *a-bi*-[*ik-tu*] ÉRIN.MEŠ KUR *ina lib-bi* DINGIR.MEŠ GAL.MEŠ *ina šī-tul*-[*ta*] ù [ṭu-*da-at*] NÍG.SI.SÁ UŠ.MEŠ-šú, “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

**šubarrû** “freedom”

[ÉRIN.MEŠ šú]-*nu-tim* <sup>d</sup>A-*num* <sup>d</sup>EN.LÍL ù <sup>dÉ</sup>-*a* DINGIR.MEŠ GAL.[MEŠ] *a-šib* AN-*e u* KI-*tim*\* «MEŠ» *ina* UKKIN *šu-ba-ri-šú-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

**šūkultu** “fodder”

*šu-ku-ul*-[*tu*] 115:17

**šulmānu** “present, gift (of greeting)”

*šul-ma-a-nu* 118 i 43’

**šulmiš** (*šalmiš*) “in good condition”

*šul*-[*miš*] 117 r. ii 20’

**šunūtu** “them, those” (m. pl.)

*šu-nu*-[*tu*] 128:25; [šú]-*nu-tú* 128:35; [šú]-*nu-tim* 128:30

**šupêlu** “to exchange”

See comment on No. 117 r. ii 12'–13'

*šup-ṽi-il* 117 r. ii 12'; *ú-šep-ṽi-li* 117 r. ii 13'**šūt** “those of, those which, who”

DUMU *Sip-par*.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI <sup>1</sup>*im*-*ra-šú-nu a-na* <sup>1</sup>*mur*-*ni-is-qi šá-ra-ṽki* *mur-ni-is-qi* [*šú-ut*] *im-ra-a i-kul i-na ši-mi-it-ti a-a-ṽbi* UŠ<sup>1</sup>.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

**šūt rēši** see *ša rēši***tabāku** “to pour out, heap up”

DUMU *Sip-par*.KI EN.LÍL.KI ù KÁ.DINGIR.[R]A.KI <sup>1</sup>*an*-*na e*-*me-di a-na* É <sup>1</sup>*ši-bit-ti* [*š*]*u-ru-bu a-š*[*ar an-na* UŠ]-*[du*<sup>1</sup> URU *ana* SUR, DUB-*ak a-na* É *ši-bit-tu i-ru-[bu]* LÚ.KÚR\* BAR-*ú KU-ub*, “If he imposes a fine on a native of Sippar, Nippur, or Baby[lon], or [p]uts him in prison, the city wh[ere the fine was impo]sed will be razed to the foundations. A foreign enemy will enter the prison which he ente[red]” 128:20–23

**tabarru** “red wool”*ta-ba-ra* 116:14'**tāru** “to return (intrans.)” (G); “to return, give back; to repeat; to turn into (trans.)” (D)

**D-stem:** KÚ<sup>1</sup>.BABBAR LÚ.KÁ.DINGIR.R[A].KI<sup>1</sup>.MEŠ TI(?)*-ma*(?) <sup>1</sup>*a*-*na níG.GA-šú* *ú-še-ri-bi* [*di-i*]n LÚ.KÁ.DINGIR.[R]A.KI.MEŠ GIŠ.TUK]-*[e*-*ma*(!) *ana*(!) *qa-lim tur-ru* <sup>d</sup>AMAR.UTU EN AN<sup>1</sup> [*u*] KI-*tim a-[a-bi-šú]* UGU<sup>1</sup>-*šú GAR-[ma*<sup>1</sup> NÍG.ŠU-*šú NÍG.GA-[šú]* *a-na KÚR-šú* [*i-š*]*ar-rak*, “If he [takes] the silver of the people of Babylon [and] brings (it) into his (own) treasury, or if he [hea]rs 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” 128:16–19

**tibnu** “straw”*ti-ib-ni* 115:14**tupšikku** “work-basket, forced labor”

*Sip-par*.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI UR<sup>1</sup>.BITA [ZI(?)*-bi*(?)] ÉRIN.MEŠ *šu-nu-ṽtu* *tup-šik-ka e-[me-da i]l-ki* [*ši-si-it*] [L]Ú.NIMGIR UGU-*šú-[nu ú-kan-nu]* <sup>d</sup>AMAR.UTU N[UN].MEŠ DINGIR.MEŠ NUN *muš-[ta]-[lum]* KUR<sup>1</sup>-*su ana* LÚ.KÚR-*šú ú-saḥ-ḥar-ma* ÉRIN.MEŠ KUR-*šú tup-šik-ka* [*a*]-[*n*]*a* LÚ.KÚR-*šú* [*i*]-*zab-bil*, “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exact]ed from th[em a co]rvée 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; *lu-ú* LÚ.UGULA *lu-ú* LÚ *šá-tam* É.KUR *lu-ú* [L]Ú *šu-u*]t SAG LUGAL *šá ina Sip-par*.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI *ana* LÚ.ŠÀ.TAM É.KUR GUB-*zu tup-šik(!)-ka* É.MEŠ 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 *š[ū]t 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, the great gods will become enraged and quit their sanctums” 128:56–59

**ṽabiḥu** “butcher”lú.gír.lá = *ṽa-bi-ḥu*(!) 120:4; lú.gír.lá = *ṽa-bi-ḥu* 122:10**ṽaṽtu** (*ṽātu*) “gratuity”

*um-ma-a-an* [*šú*]-*ut* SAG *man-za-ṽaz* [*pa-an* LUGAL] [*a*]-*mat-sun* «*lum*» *ú-lam-man* *ṽa-as-sun i-maḥ-ḥar* [*i*]-[*n*]*a qí-bit* <sup>d</sup>É-*a* LU[GAL ABZU *um*]-*[ma-a]-an* [*šú-ut*] SAG<sup>1</sup> *i-na* GIŠ.TU[KUL ÚŠ.MEŠ], “If a scholar (or) *šūt rēši*-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) sc]holar (or) [šûr] *rēši*-official [will be put to death] by the swo[rd]” 128:43–46

**ṭēinu** “miller”

lú.àr.àr = *ṭe<sub>x</sub>(EN)-i-ni* 122:19; lú.ṭàr.àr = *ṭe<sub>x</sub>(EN)-i-ni* 123:16

**ṭēmu** “report, news, instructions; will, mind, discretion”

In the idiom *ṭēmu šanû*, “to defect, change loyalty”:

*a-na is-ḥab-ba* ME UMUŠ KUR MAN(!)-ni, “If he heeds the scoundrel, the land will defect” 128:6

**ṭūdu** “way, path”

*a-na ši-pi-ir* <sup>É</sup>*a* ME *a-bi-ik-tu* ÉRIN.MEŠ KUR *ina lib-bi* DINGIR.MEŠ GAL.MEŠ *ina ši-tul-ta* à *ṭu-da-at* NÍG.SI.SÁ UŠ.MEŠ-šú, “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

**ṭupšarru** “scribe”

[lú.dub.sar] = *[ṭup]-šar-ru* 120:12; [lú.dub.sar] = *[ṭup]-šar-ru* 123:10; [lú.dub.sar] = *ṭu[p-šar-ru]* 122:31; [<sup>d</sup>AG DUB.SAR] [É].SAG.ÍL *sa-níq* ŠÁR(!) AN-*e mu-ma-i(!)-ir(!)* *gim-ri mu-ad-du-ú* LUGAL-ú-tu *rik-sat* KUR-šú *ú-paṭ-ṭar-ma a-ḥi-ti(!)* *i-šál-[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

**u** “and, or, but”

*u* 128:10, 11, 31; [*u*] 128:18; à 128:8, 15, 20, 24, 30, 32, 57; [à] 128:35, 41

**ul** “not”

*ul* 128:60; NU 128:11

**ummānu** “army”

*a-na ši-pi-ir* <sup>É</sup>*a* ME *a-bi-ik-tu* ÉRIN.MEŠ KUR *ina lib-bi* DINGIR.MEŠ GAL.MEŠ *ina ši-tul-ta* à *ṭu-da-at* NÍG.SI.SÁ UŠ.MEŠ-šú, “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; [ÉRIN.MEŠ šú]-*nu-tú* *ina di-ku-u* [t ÉRIN].MEŠ KUR [à ÉRIN.MEŠ] [*šarri idekkû*], “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-an* [šú]-*ut* SAG *man-za-az* [*pa-an* LUGAL] [*a*]-*mat-sun* «*lum*» *ú-lam-man* [*a-as-sun i-maḥ-ḥar*] [i]-[n]a *qí-bit* <sup>É</sup>*a* LU[GAL ABZU *um*]-*ma-a-an* [šú-*ut*] SAG [*i-na* GIŠ.TU[KUL ÚŠ.MEŠ]], “If a scholar (or) *šûr rēši*-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) sc]holar (or) [šûr] *rēši*-official [will be put to death] by the swo[rd]” 128:43–46

**ūmu** (s.) “day”

*a-na* NUN.MEŠ-šú NU ME UD.MEŠ-šú LÚGUD.DA.MEŠ, “If he does not heed his princes, his days will be cut short” 128:4

**ušandû** see *sandû*

**uṭṭatu** (*uṭṭetu*) “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 <ŠE(?)>.BAR(?) 124:31

**uzuzzu** see *izuzzu*

**zabālu** “to carry”

In the expression *tupšikka zabālu*, “to do forced labor” (lit.: “to carry the work-basket”):

*Sip-par.KI* [EN.LÍL.KI ù KÁ.DINGIR.[RA.KI UR<sup>1</sup>.BI.TA [ZI(?)<sup>1</sup>-bi(?)] ÉRIN.MEŠ *šu-nu*-[*tu*<sup>1</sup> *tup-šik-ka e*-[*me-da i*]-*ki* [š*i*-*si-it*] [L]Ú.NIMGIR UGU-šú-[*nu ú-kan-nu*] <sup>d</sup>AMAR<sup>1</sup>.UTU N[UN].[ME DINGIR<sup>1</sup>.MEŠ NUN *muš-ta*]-[*lum*] [KUR<sup>1</sup>-*su ana* LÚ.KÚR-šú *ú-saḥ-ḥar-ma* ÉRIN.MEŠ KUR-[šú *tup-šik-ka* [a<sup>1</sup>-[n]a LÚ.KÚR-šú [i<sup>1</sup>-*zab-bil*], “If [he mobilized] Sippar, Nippur, or Babylon collectively, or imposed forced labor on those people, or [exacted] from th[em a co]rvée 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

**zaḥalû** (a silver alloy?)

*za-ḥa-la* 116:6’

**zaqīqiš** “like nothingness”

*ep(!)-šet-šú-nu za-<sup>1</sup>qī-qī-[iš immanni]*, “Their accomplishments [will be reckoned as] nothingness” 128:49

**zêru** “to hate”

[*ni*<sup>1</sup>-*ze-er*-[šú(?)] 117 r. i 7’

**zilulliš** see *silulliš*

## PERSONAL NAMES

In the transcriptions of the PNs in this volume, word-final *-Ca-a* is rendered *-Cā*, except in the case of names based upon roots *tertiaef infirmae*, for which the rendering *-Cā* is deemed to be more accurate. Word-final *-Ca-a-a* is transcribed *-Caya*.

- <sup>m</sup>A-a-ba-u-su**  
<sup>m</sup>A-a-ba-u-su 110 r. 15'
- <sup>m</sup>A-a-it-te-ú-su**  
<sup>f</sup>mAl-a-it-te-ú-su 69:12
- <sup>m</sup>Abī-nūru**  
<sup>m</sup>AD-i<sup>o</sup>-nu-ru 83:9 (+ comment)  
<sup>m</sup>AD-[i<sup>o</sup>-nu-ru] 73:5  
<sup>m</sup>AD-i<sup>o</sup>-[nu-ru] 73:7
- <sup>m</sup>Abu-Ilā** (Ab<sup>o</sup>-Ilāh)  
<sup>m</sup>AD-<sup>l</sup>l-a 100:17 (+ comment)
- <sup>m</sup>Adad-bēlī**  
<sup>m</sup>dIM-be-lī 46:1
- <sup>f</sup>Adirtu**  
<sup>f</sup>A-dir-ti 125 iv 5 (+ comment)
- <sup>m</sup>Ādiru**  
<sup>m</sup>A-di-ri 11:1 (+ comment)
- <sup>m</sup>Adu(m)mā<sup>o</sup>**  
<sup>m</sup>fAl-du-um-ma-a<sup>o</sup> 15:3 (+ comment)  
<sup>m</sup>A-du-ma-a<sup>o</sup> 16:1
- <sup>m</sup>Aḥ[...]**  
<sup>m</sup>ŠEŠ-x-x 108:2  
<sup>m</sup>ŠE[š-x-x(-x)] 75:1
- <sup>m</sup>Aḥa-ēreš**  
<sup>m</sup>ŠEŠ-APIN-eš 124:25
- <sup>m</sup>Aḥa-iddin**  
<sup>m</sup>ŠEŠ-SUM.NA 90:13  
<sup>m</sup>ŠEŠ-<sup>f</sup>SUM<sup>l</sup> 67:1
- <sup>m</sup>Aḥḥē-iddin**  
<sup>m</sup>ŠEŠ.MEŠ-MU 33:8, 10
- <sup>m</sup>Aḥḥēšā**  
<sup>m</sup>ŠEŠ.MEŠ-šā-a 65:1
- <sup>m</sup>Aḥḥē-šullim**  
<sup>m</sup>ŠEŠ.MEŠ-SIL[IM] 83:40
- <sup>m</sup>Aḥḥūtu**  
<sup>m</sup>ŠEŠ-ú-ta 85:2
- <sup>f</sup>Aḥ-te-ma-qarrād**  
<sup>f</sup>Aḥ-<sup>f</sup>te<sup>l</sup>-ma-qar-<sup>f</sup>rad<sup>l</sup> 125 iii 12 (+ comment)
- <sup>m</sup>Aḥu-bani**  
<sup>m</sup>ŠEŠ-ba-ni 80:16  
<sup>m</sup>fŠEŠ<sup>l</sup>-ba-<sup>f</sup>na<sup>l</sup> 124:24 (+ comment)
- <sup>m</sup>Aḥulap-Marduk**  
<sup>m</sup>PA-bu-ni DUMU <sup>m</sup>A-ḥu-lap-<sup>d</sup>AMAR.UTU  
 51:15-16
- <sup>m</sup>Ālī-lūmur**  
<sup>m</sup>URU-lu-mur 1:19
- <sup>m</sup>Amīl-Ea**  
<sup>m</sup>LÚ-<sup>d</sup>É-a 83:1
- <sup>m</sup>Amīl-Gula**  
<sup>m</sup>LÚ-<sup>f</sup>Gu-la<sup>l</sup> 126:24
- <sup>m</sup>Amīl-Isin**  
<sup>m</sup>LÚ-<sup>f</sup>PA.ŠE.KI<sup>l</sup> 126:23
- <sup>m</sup>Amme-ladin** (Am<sup>m</sup>ī-ladin)  
<sup>m</sup>Am-me-la-din 102:1 (+ comment)
- <sup>m</sup>Amme-yabab** (Am<sup>m</sup>ī-yabab)  
<sup>m</sup>Am-me-ia-bab 80:23 (+ comment)
- <sup>m</sup>Amyānu** (Am<sup>y</sup>ān)  
<sup>m</sup>Am-ia-a-nu 100:1 (+ comment)

**<sup>m</sup>Ana-muḫḫi-Nabû-lūmur**  
<sup>m</sup>A-na-UGU-<sup>d</sup>AG-IGI 5:5

<sup>m</sup>Ba-laṭ-si 9:3; 28:2

<sup>m</sup>Ba-[laṭ]-si 45:9

**<sup>m</sup>Ana-qībi**  
<sup>m</sup>A-na-qi-bi 65:2

**<sup>m</sup>Balātu**  
<sup>m</sup>Ba-la-tu 10:11; 86:1

**<sup>m</sup>Apla-uṣur**  
<sup>m</sup>A-[ŠEŠ] 68:1  
<sup>[m]</sup>DUMU.[UŠ-PAP] 126:16

**<sup>m</sup>Baliḫaya**  
<sup>md</sup>KASKAL.KUR-a-a 124:26 (+ comment)

**<sup>m</sup>Aplā**  
<sup>m</sup>DUMU.UŠ-a 124:8

**<sup>f</sup>Banât or <sup>f</sup>Banâti**  
<sup>f</sup>Ba-na-ti 125 iv 14

**<sup>m</sup>Aplaya**  
<sup>m</sup>[DUMU.UŠ]-a-[a] 126:15

**<sup>f</sup>Banâtā or <sup>f</sup>Bânâtā**  
<sup>f</sup>[Ba-na]-[ta-a] 125 i 24

**<sup>m</sup>Arad-Nergal**  
<sup>m</sup>Nu-[um]-mu-ru DUMU <sup>m</sup>IR-GIR<sub>4</sub>.KÙ 57:15–16

**<sup>f</sup>Banât-ina-Ekur**  
<sup>f</sup>Ba-na-[ta]-i-na-É.[KUR] 125 ii 7

**<sup>m</sup>Ašabba**  
<sup>m</sup>A-[šab-ba] 126:25 (+ comment)

**<sup>f</sup>Banât-ina-ilī or <sup>f</sup>Banâti-ina-ilī**  
<sup>f</sup>[Ba-na]-ti-ina-ì-lí 125 iv 4

**<sup>f</sup>Ašar-lē-itu**  
<sup>f</sup>A-[šar]-le-→i-ti 125 iii 15 (+ comment)

**<sup>m</sup>Bânâya**  
<sup>m</sup>DUB-ku DUMU <sup>m</sup>Ba-na-a-a 39:8

**<sup>f</sup>Attā-lilā (Attā-līla)**  
<sup>f</sup>A-ta-li-[l]a 31:16 (+ comment)

**<sup>m</sup>Bāniya**  
<sup>m</sup>Ba-ni-ia 33:4; 98:19; 99:1

<sup>m</sup>Ba-[ni]-iá 64:1

<sup>m</sup>DÛ-ia 33:37

**<sup>m</sup>Atimmā**  
 See comment on No.23:15 and 26  
<sup>m</sup>A-tim-ma-a 23:26; 99:6  
<sup>m</sup>A-tim]-ma-a 23:15

**<sup>f</sup>Batultiki**  
<sup>f</sup>Ba-tul-[ti-ki] 125 iii 6 (+ comment)

**<sup>m</sup>Ay-[...]**  
<sup>m</sup>[A]-a-[x-x(-x)] 126:5

**<sup>f</sup>Bauītu**  
<sup>fd</sup>Ba-ú-i-ti 125 iii 19 (+ comment)

**<sup>m</sup>Ay-ḫirtu**  
<sup>m</sup>A-a-ḫir-[tu] 80:15

**<sup>m</sup>Baysar**  
<sup>m</sup>Ba-i-sar 59:1 (+ comment)

**<sup>m</sup>Bābiya**  
<sup>m</sup>Ba-bi-ia 52:2; 124:17  
<sup>m</sup>Ba-bi-iá 69:2

**<sup>m</sup>Bēl(?)-[...]**  
<sup>m</sup>[<sup>d</sup>EN(?)]-x[(-x)] 32:2

**<sup>m</sup>Baḫiānu**  
 See comment on No. 13:1  
<sup>m</sup>Ba-ḫi-a-nu 60:13  
<sup>m</sup>Ba-ḫi-ia-nu 13:1; 21:1  
<sup>m</sup>Ba-[ḫi]-ia-[a]-ni 101:1

**<sup>m</sup>Bēl-abī**  
<sup>md</sup>EN-AD 68:2

**<sup>m</sup>Baḫû**  
<sup>m</sup>Ba-ḫu-ú 121:20

**<sup>m</sup>Bēl-ana-mātišu**  
<sup>md</sup>EN-ana-KUR-šú 19:1

**<sup>m</sup>Balāssu**  
<sup>m</sup>Ba-laṭ-su 22:1  
<sup>m</sup>Ba-laṭ-[su] 40:1  
<sup>m</sup>Ba-[laṭ-su] 105:1

**<sup>m</sup>Bēlāni**  
<sup>md</sup>EN-a-ni 50:2; 121:28  
<sup>m</sup>EN-a-ni 35:2

**<sup>m</sup>Bēl-bāni**  
<sup>[md]</sup>EN-bal-ni 95:16

**<sup>m</sup>Bēl-ēreš**  
<sup>md</sup>EN-APIN-eš 90:1  
<sup>[md]</sup>EN-APIN-eš] 93:1

- <sup>m</sup>[<sup>d</sup>EN-APIN-*eš*] 77:1  
<sup>m</sup>*Be-lf*-APIN 63:1  
<sup>m</sup>*Be-lf*-APIN 95:1  
**‘Bēlessunu**  
<sup>f</sup>*Be-let-su-‘nu*] 125 ii 8  
<sup>m</sup>**Bēl-ibni**  
<sup>md</sup>EN-DÙ 121:22  
<sup>m</sup>**Bēl-iddin**  
<sup>md</sup>EN-SUM.NA 48:9  
<sup>m</sup>**Bēl-īpuš**  
<sup>md</sup>EN-DÙ-*uš* 39:6  
<sup>md</sup>[<sup>EN</sup>1-DÙ-*uš* 58:11  
<sup>md</sup>EN-DÙ-‘*uš*] 45:2  
<sup>m</sup>**Bēl-iqīša**  
<sup>f</sup>[<sup>m</sup>EN-BA-*ša*] 86:2  
<sup>m</sup>**Bēl-irībanni**  
<sup>m</sup>EN-*i-rib-an-ni* 121:24  
**‘Bēlī-utti**  
<sup>f</sup>[<sup>l</sup>*Be-‘lf-l-ú-ti* 125 ii 20 (+ comment)  
<sup>m</sup>**Bēliya**  
<sup>m</sup>*Be-‘lf-l-ia* 124:21  
<sup>m</sup>**Bēl-mudammiq**  
<sup>[<sup>m</sup>]</sup>EN-*mu*-SIG, LÚ *e-ri-bi* UKKIN 111:5–6  
<sup>m</sup>**Bēl-mušallim**  
<sup>md</sup>EN-*mu-šal-[lim]* 38:1  
<sup>m</sup>**Bēl-napšāti**  
<sup>md</sup>EN-ZI(!).MEŠ 121:21  
<sup>m</sup>**Bēl-nāšir**  
<sup>md</sup>EN-ŠEŠ-*ir* 90:2  
<sup>m</sup>**Bēl-nūršu**  
<sup>md</sup>EN-*nu-ur<sub>3</sub>-šú* 4:1 (+ comment)  
<sup>m</sup>**Bēl-rāšil**  
<sup>md</sup>EN-TUK-*ši-il* 19:2 (+ comment)  
<sup>m</sup>**Bēlšunu**  
<sup>md</sup>EN-*šú-nu* 80:23  
<sup>m</sup>**Bēl-usāti**  
<sup>md</sup>EN-*ú-sa-ti* 12:3  
<sup>m</sup>EN-*ú-sa-tu* 121:25  
<sup>m</sup>**Bēl-ušalli**  
<sup>md</sup>EN-*ú-šal-li* 57:5  
<sup>m</sup>**Bēl-ušallim**  
<sup>md</sup>EN-SILIM-*im* 106:4  
<sup>m</sup>**Bēl-ušebši**  
<sup>md</sup>EN-*ú-šeb-ši* 56:8, 23  
<sup>f</sup>[<sup>md</sup>EN]1-*ú-šeb-ši* 56:7  
<sup>m</sup>**Bēl-zēri**  
<sup>md</sup>EN-NUMUN 121:23  
<sup>m</sup>**Bir-Iltameš (Birr-Šameš)**  
<sup>m</sup>*Bir-Il-ta-meš* 81:1 (+ comment)  
<sup>m</sup>**Bir-Šalmi (Birr-Šalm)**  
<sup>m</sup>*Bir*-NU 15:1 (+ comment)  
<sup>m</sup>**Bir-Tammeš (Birr-Šameš)**  
 See comment on No. 81:1  
<sup>m</sup>*Bir-Tam-meš* 24:2  
<sup>m</sup>**Bittā**  
<sup>m</sup>*Bi-‘it-l-ta-a* 124:27 (+ comment)  
<sup>m</sup>**BUL-Tameš (Pū-Šameš / Ippuša-Šameš)**  
<sup>m</sup>BUL-‘*Ta-meš*] 75:2 (+ comment)  
<sup>m</sup>**Dābibī**  
<sup>m</sup>*Mu-šeb-ši* DUMU <sup>m</sup>*Da-bi-bi* 38:24–25 (+ comment)  
<sup>m</sup>**Dādiya**  
 See comment on No. 76:2  
<sup>m</sup>*Da-di-ia* 124:16  
<sup>m</sup>[*Da-di*]-[*ia*] 76:2  
<sup>f</sup>[<sup>md</sup>]IM.DU.DU-NUMUN-SI.SÁ A <<sup>m</sup>>*Da(!)-di-ia*  
 128:62  
<sup>f</sup>**Dannat-erištu**  
<sup>f</sup>[<sup>l</sup>*Dan-‘nat*]\*-NIN-‘*ti*] 125 i 2 (+ comment)  
<sup>m</sup>**Danneya**  
<sup>m</sup>*Dan-né-e-a* 60:1  
<sup>f</sup>[<sup>m</sup>]Dan-‘*né-e*]-[*a*] 126:28  
<sup>m</sup>**Danni-ilī**  
<sup>m</sup>*Dan-ni*-DINGIR 106:1 (+ comment)  
<sup>m</sup>**Digil**  
<sup>m</sup>*Di-gíl* 11:2 (+ comment)  
<sup>md</sup>**Ea-gabbi-iddin(?)**  
<sup>md</sup>EN.ÛRU-DÙ-MA.AN.SUM LÚ.NU.ÈŠ <sup>d</sup>EN 125 iv  
 22–23 (+ comment)  
<sup>m</sup>**Ea-īpuš**  
<sup>md</sup>*É-a*-DÙ-*uš* 95:2; 99:2

**Edullītu**É.DUL.LU-i-<sup>1</sup>ti<sup>1</sup> 125 ii 6 (+ comment)**Emuqtu**

E-muq-ti 125 iv 15 (+ comment)

**Erešu**<sup>m</sup>E-reš 14:1; 124:6<sup>m</sup>E-<sup>1</sup>reš<sup>1</sup> 68:5[<sup>m</sup>E]-reš 86:29<sup>m</sup>E-re-ši 9:1<sup>m</sup>E-re-<sup>1</sup>ši<sup>1</sup> 10:2; 76:9**Eri<sup>1</sup>ba**[<sup>m</sup>Eri<sup>1</sup>-ba 54:10[<sup>m</sup>Eri<sup>1</sup>-ba 90:8**Eri<sup>1</sup>ba-...**[<sup>m</sup>Eri<sup>1</sup>-ba<sup>1</sup>-[x-x(-x)] 126:33**Eri<sup>1</sup>ba-AN.GAL**<sup>m</sup>SU-AN.<sup>1</sup>GAL<sup>1</sup> 126:22 (+ comment)**Eri<sup>1</sup>ba-Marduk**<sup>m</sup>Eri<sup>1</sup>-ba-<sup>d</sup>AMAR.[UTU] 43:1<sup>m</sup>S[U-<sup>d</sup>AMAR.U]TU DUMU <sup>m</sup>MU-š[EŠ] 72:15–16**Eri<sup>1</sup>bšu**[<sup>m</sup>E<sup>1</sup>-rib-šú x-x(-x) 126:9**Erišta**<sup>1</sup>NIN-ta\* 31:11**Esagil-bēlet**

É.SAG.ÍL-be-let 125 iv 11 (+ comment)

**Esaggilu**

É-sag-gíl-ú 83:27

[<sup>1</sup>Sag-gíl-ú 83:10 (+ comment)**Eteru**[<sup>m</sup>E<sup>1</sup>-tè-<sup>1</sup>ru<sup>1</sup> 8:1<sup>m</sup>E-tè-ri 87:2; 124:7[<sup>m</sup>E-tè-ri 69:15[<sup>m</sup>E-tè-ri<sup>1</sup> 25:1<sup>m</sup>E-tè-er-a-ma 8:3**Gabbi-ili**<sup>m</sup>Gab-bi-DINGIR.ME[Š] 14:2 (+ comment)**Gadú**[<sup>1</sup>Ga-du-u 125 iv 19 (+ comment)**Gaḫal**<sup>m</sup>TUK-ši-DINGIR DUMU <sup>m</sup>Ga-ḫal 38:28 (+ comment)<sup>m</sup>TUK-ši-DINGIR DUMU <sup>m</sup>[Ga-ḫal<sup>1</sup> 38:29**Gaḫalat**[<sup>1</sup>Ga-ḫa-lat 125 i 4 (+ comment)**Gudu[...]ú**[<sup>m</sup>Gu-du<sup>1</sup>-[x(-x)] 103:13**Gulūšu**

See comment on No. 33:1

<sup>m</sup>Gu-lu-šú 33:1; 57:10, 13<<sup>m</sup>>Gu-lu-šú 57:19**Ḫabil-kīnu**<sup>m</sup>Ḫa-bil-GI.NA 41:29 (+ comment)<sup>m</sup>Ḫa-<sup>1</sup>bil-GIN x-x<sup>1</sup> 126:26**Ḫalapu**

See comments on No. 6:17–24 and No. 13:10

DUMU <sup>m</sup>Šak-ni DUMU <sup>m</sup>Ḫa-la-pi 6:22–23DUMU <sup>m</sup>Šak-nu DUMU <sup>m</sup>Ḫa-<sup>1</sup>la<sup>1</sup>-pi 6:17**Ḫarrānū**<sup>m</sup>Ḫar-ra-a-nu-ú 34:1**Ḫayrānu (Ḫayrān)**<sup>m</sup>Ḫa-ir-a-nu 11:8 (+ comment)**Ḫayyānu (Ḫayyān)**<sup>m</sup>Ḫa-a-<sup>1</sup>ia-a<sup>1</sup>-nu 111:12 (+ comment)**Ḫibtā**[<sup>1</sup>Ḫi-ib-[ta-a] 125 i 15 (+ comment)**Iba[...]**[<sup>1</sup>I-ba-<sup>1</sup>x<sup>1</sup>-[(x)] 101:15**Ibā**<sup>m</sup>I-ba-a 109:1<sup>m</sup>I-ba-[a] 99:9**Ibnā**<sup>m</sup>Ib-na-a 31:1; 109:8<sup>m</sup>\*Ib\*-na\*-a\* 31:10**Iddiya**<sup>m</sup>Id-di-ia 52:1; 91:2[<sup>1</sup>Id-di-ia<sup>1</sup> 104:1<sup>m</sup>Id-di-ia<sup>1</sup> 69:1**Ikūniya**[<sup>1</sup>I-ku-ni-ia 96:3 (+ comment)

- <sup>m</sup>Il[...]  
<sup>m</sup>Il-x-x 6:1
- <sup>m</sup>Ilā-abu (*Ilāh-āb*)  
<sup>m</sup>Il-a-AD 80:6 (+ comment)
- <sup>m</sup>Iltagab (*Šagab*)  
<sup>m</sup>Il-ta-gab 19:17 (+ comment)
- <sup>m</sup>Iltagab-II (*Šagab-Īl*)  
<sup>m</sup>Il-ta-ġab-Īl 30:2 (+ comment)
- <sup>m</sup>Iltāma-II (*Šāma-Īl*)  
<sup>m</sup>Il-ta-ma-Īl 12:22 (+ comment)
- <sup>m</sup>Iltameš (*Šameš*)  
 See comment on No. 36:1  
<sup>m</sup>Il-ta-meš 24:1
- <sup>m</sup>Iltammeš (*Šameš*)  
 See comment on No. 36:1  
<sup>m</sup>Il-tam-meš 45:6
- <sup>m</sup>Ilu-ēreš  
<sup>m</sup>DINGIR.APIN-eš 55:4
- <sup>f</sup>Ilu>a-qarrād  
<sup>f</sup>I-lu<sup>1</sup>-a-qar-rad 125 ii 17
- <sup>m</sup>Ilu-u[...]  
<sup>m</sup>DINGIR.ġMEŠ<sup>1</sup>-ú-x-[x] 126:7
- <sup>m</sup>Il-yada  
<sup>m</sup>Il-ia-da-a<sup>2</sup> 5:1 (+ comment)
- <sup>f</sup>Imbanīti  
<sup>f</sup>Im-ba-ni-ġti<sup>1</sup> 125 ii 21 (+ comment)
- <sup>m</sup>Imdibi  
<sup>m</sup>Im-ġdi-bi<sup>1</sup> 94:1 (+ comment)
- <sup>m</sup>IM.DU.DU-zēra-līšir  
<sup>f</sup>IM.DU.DU-NUMUN-SI.SÁ A <<sup>m</sup>>Da(!)-di-ia  
 128:62 (+ comment)
- <sup>m</sup>Ina-Isin-alid  
<sup>m</sup>NIġ.BA-ia ġDUMU<sup>1</sup> <sup>m</sup>Ina-PA.ŠE.KI-Ū.TU 38:31
- <sup>f</sup>Ina-Isin-šarrat  
<sup>f</sup>In-ġsi<sup>1</sup>-ni-ġšar-rat<sup>1</sup> 125 i 1 (+ comment)
- <sup>m</sup>Ina-qībi-Bēl-abluṭ  
<sup>m</sup>Ina-ql-bi-ġE<sup>d</sup>N-ġTIN<sup>1</sup> 17:14 (+ comment)
- <sup>f</sup>Ina-šillišu-aban(ni)  
<sup>f</sup>Ina-ġIŠ.MI.ŠÚ-a-ban<-ni> 125 iii 7 (+ comment)
- <sup>f</sup>Inbu-eššu  
<sup>f</sup>In-bu<sup>1</sup>-[eš-šú] 125 ii 24 (+ comment)
- <sup>m</sup>Iqīša-Marduk  
<sup>m</sup>BA-<sup>d</sup>AMAR.UTU 35:1
- <sup>m</sup>Iqīša-Nabū(?)  
<sup>f</sup>BA-šá-<sup>d</sup>A[ġ(?)] 126:31
- <sup>m</sup>Iqīša  
<sup>m</sup>BA-šá 12:11; 70:2; 124:23  
<sup>m</sup>BA-šá-a 3:1; 12:9; 16:15, 18, 20; 49:2;  
 51:11; 82:36
- <sup>m</sup>Kabtiya  
<sup>m</sup>Kab-ti-ia<sup>2</sup> 82:18  
<sup>m</sup>Kab-ti-ia 51:2  
<sup>m</sup>Kab-ti-[ia] 73:10  
<sup>m</sup>Kab-t[i-ia] 48:1
- <sup>m</sup>Karibaya  
<sup>m</sup>Ka-ġri-ba-a-a<sup>1</sup> 77:3 (+ comment)
- <sup>m</sup>Kidinnī  
<sup>m</sup>Ki-di-ni 37:11, 25, 28  
<sup>m</sup>Ki-ġdi-ni<sup>1</sup> 37:4
- <sup>m</sup>Kīmū  
<sup>m</sup>Ki-ġmu<sup>1</sup> DUMU <sup>m</sup>x\*-x\*-a\* 55:14–15
- <sup>m</sup>Kinā  
<sup>m</sup>Ki-na-a 39:1; 78:1; 89:2  
<sup>m</sup>Ki-ġna<sup>1</sup>-a 124:20  
<sup>f</sup>[<sup>m</sup>K]i-na-a 107:1
- <sup>m</sup>Ki>ini  
<sup>m</sup>Ki-ġi-i-ni 100:2  
<sup>m</sup>Ki-ġi(?)-ġni(?)<sup>1</sup> 80:1
- <sup>m</sup>Kīni  
<sup>m</sup>Ki-i-n[i] 103:1
- <sup>m</sup>Kiribtu  
<sup>m</sup>Ki-rib-tu 43:2; 79:1; 89:1; 90:5
- <sup>m</sup>Kitnuša  
<sup>m</sup>Kit-nu-ġšá LÚ<sup>1</sup>.EN.LÍL.KI 110 r. 7<sup>2</sup>
- <sup>m</sup>Kūbu-i>[...]  
<sup>f</sup>Ku-bu-i-ġx-x<sup>1</sup> 125 iii 13
- <sup>m</sup>Kudurru (1)  
<sup>m</sup>NIġ.DU 1:2; 17:2; 18:2; 23:1; 28:1; 33:2;  
 71:2; 73:2; 76:1; 79:2; 82:2

- <sup>m</sup>Kudurru (2)**  
<sup>m</sup>NIG.ĠDU<sup>1</sup> 44:1
- <sup>f</sup>Kullâ**  
<sup>f</sup>Kul-la-a 83:26
- <sup>m</sup>Kutâ**  
<sup>m</sup>Ku-ta-a 80:20 (+ comment)
- <sup>f</sup>Kutirîtu**  
<sup>f</sup>Kul-ti-ri-i-ti 125 iv 1 (+ comment)
- <sup>f</sup>Kuzub- [...]**  
<sup>f</sup>[ĠI<sup>1</sup>.L[I-x-x(-x)]] 125 i 13 (+ comment)
- <sup>m</sup>Lâbâši**  
<sup>m</sup>La-ba-ši 124:3  
<sup>m</sup>La<sup>1</sup>-ba-ši 70:1
- <sup>m</sup>Lamîs-Ġl (Lamîs-Ġl)**  
<sup>m</sup>La-mis-Ġl 78:2 (+ comment)
- <sup>m</sup>Lâqîpu**  
<sup>m</sup>La-ql-pu 57:8, 11, 17, 27  
[<sup>m</sup>L]a-<sup>f</sup>ql-pi 90:15
- <sup>f</sup>Lû-ṭâbâti(?)**  
<sup>f</sup>Lu(?)-ṭa-ba-<sup>f</sup>ti(?)<sup>1</sup> 125 iii 10 (+ comment)
- <sup>m</sup>Mabiya**  
<sup>m</sup>Ma-bi-ia 124:18 (+ comment)
- <sup>m</sup>Mannâ**  
<sup>m</sup>[Man-na<sup>1</sup>-a 49:1 (+ comment)
- <sup>f</sup>Mannu-imaššiki**  
<sup>f</sup>Man-nu\*-i-ma-ši-<sup>f</sup>ki<sup>1</sup> 125 iii 5 (+ comment)
- <sup>m</sup>Marduk**  
<sup>m</sup>Mar-duk 17:38
- <sup>m</sup>Marduk-êreš**  
<sup>md</sup>AMAR.UTU-API[N-e]š 54:2  
<sup>md</sup>AMAR.UTU-<sup>f</sup>APIN<sup>1</sup>-[eš] 40:2  
<sup>md</sup>[AMAR.UTU<sup>1</sup>-APIN-eš 110:1
- <sup>m</sup>Marduk-šarrâni**  
<sup>md</sup>AMAR.UTU-LUGAL-a-ni 38:13  
<sup>md</sup>AMAR.UTU-<sup>f</sup>LUGAL-a-ni<sup>1</sup> 38:17  
<sup>md</sup>AMAR.UTU-<sup>f</sup>LUGAL-a<sup>1</sup>-ni 110:9  
<sup>md</sup>AMAR.<sup>f</sup>UTU<sup>1</sup>.LUGAL-[a-ni] 96:1
- <sup>m</sup>Marduk- [...]**  
<sup>m</sup>[<sup>d</sup>AMAR.UT[U-x-x(-x)]] 67:2
- <sup>f</sup>Mêrênât**  
<sup>f</sup>Me<sup>1</sup>-re-nat 125 ii 3 (+ comment)
- <sup>f</sup>Mêreštu**  
<sup>f</sup>Me-<sup>f</sup>reš<sup>1</sup>-ti 125 iii 16 (+ comment)
- <sup>f</sup>Minâ-êpuššu**  
<sup>f</sup>Mi-na-a<sup>1</sup>-e-pu-<sup>f</sup>uš<sup>1</sup>-[šú] 125 iii 1 (+ comment)
- <sup>f</sup>Minû-aḫti**  
<sup>f</sup>Mi-nu-ú-aḫ-<sup>f</sup>ti-i<sup>1</sup> 125 iii 3 (+ comment)
- <sup>f</sup>Minû- [...]**  
<sup>f</sup>Mi-nu-<sup>f</sup>ú-x-x<sup>1</sup>[-x] 125 iii 2
- <sup>m</sup>Mukîn-apli**  
<sup>m</sup>DU-A 37:2; 63:2
- <sup>m</sup>Mukîn-zêri**  
See comment to No. 16:16 and 26  
<sup>m</sup>DU-NUMUN 6:5; 16:16, 26; 17:18; 18:1; 22:7  
<sup>m</sup>DU(!)-NUMUN 21:6  
<sup>f</sup>DU<sup>1</sup>-NUMUN 97:30
- <sup>f</sup>Mullêšu-rabât**  
<sup>f</sup>NIN.<sup>f</sup>LĠL-ra-bat<sup>1</sup> 125 iii 20 (+ comment)
- <sup>f</sup>Murašîtu**  
<sup>f</sup>Mu-ra-ši-ti 125 iv 16 (+ comment)
- <sup>m</sup>Murru (Murr)**  
<sup>m</sup>Mu-ri 1:29 (+ comment)  
<sup>m</sup>Mu-ru 1:45
- <sup>m</sup>Mušallim**  
<sup>m</sup>Mu-šal-lim 57:12
- <sup>m</sup>Mušallim-Adad**  
<sup>m</sup>Mu-šal-lim-<sup>d</sup>IM 24:5; 41:1
- <sup>m</sup>Mušallim-Marduk**  
[<sup>m</sup>Mu-šal-lim-<sup>d</sup>AMAR.UTU 27:14
- <sup>m</sup>Mušešbâya**  
<sup>m</sup>Mu-šeb-šâ-a-a LÚ.<sup>f</sup>ŠA.TAM<sup>1</sup> 38:33–34  
<sup>m</sup>Mu-šeb-šâ-a-a 38:36
- <sup>m</sup>Mušešbi**  
<sup>m</sup>Mu-šeb-ši 79:10, 15  
<sup>m</sup>Mu-šeb-ši DUMU <sup>m</sup>Da-bi-bi 38:24–25
- <sup>m</sup>Mušēzib**  
<sup>m</sup>[Mu<sup>1</sup>-še-zib 17:9

- <sup>m</sup>Nabâšu** (*Nabbâš*)  
<sup>m</sup>*Na-ba-šú* 41:14 (+ comment)
- <sup>m</sup>Nabâ**  
<sup>m</sup>*Na-ba-a* 27:21; 46:7; 107:2; 121:19  
<sup>m</sup>*Na-ba-a* ʿLÚʿ.ŠIMUG 27:6–7
- <sup>m</sup>Nabû-aḥḥē-iddin**  
<sup>md</sup>AG-ʿŠEŠʿ.MEŠ-ʿSUM.NA LÚ.DUB.SAR-*ka*ʿ-*ma*  
85:20–21
- <sup>m</sup>Nabû-bāni**  
<sup>md</sup>AG-*ba-ni* 26:20  
<sup>md</sup>AG-[*ba*]-ʿ*ni*ʿ 26:19
- <sup>m</sup>Nabû-būni**  
<sup>md</sup>PA-*bu-ni* DUMU <sup>m</sup>A-ḥu-lap-<sup>d</sup>AMAR.UTU  
51:15–16 (+ comment)
- <sup>m</sup>Nabû-erība**  
<sup>md</sup>AG-SU 55:2
- <sup>m</sup>Nabû-ēreš**  
<sup>md</sup>AG-APIN-*eš* 38:6  
<sup>md</sup>AG-APIN-*eš* DUMU LÚ.É.BAR <sup>d</sup>É-*a* 41:8–9  
<sup>md</sup>AG-APIN-*eš* LÚ.IGI.GUB 16:7–8  
[<sup>m</sup>]AG-APIN-*eš* 55:1  
<sup>md</sup>AG-ʿAPINʿ-[*eš*] 57:1  
[<sup>m</sup>]A[G-A]PIN-*eš* 65:11
- <sup>m</sup>Nabû-ētir**  
<sup>md</sup>AG-KAR-*ir* 59:17
- <sup>m</sup>Nabû-gāmil**  
<sup>md</sup>AG-*ga-mil* 66:2
- <sup>m</sup>Nabû-iddin**  
<sup>md</sup>AG-SUM.NA 39:2, 11  
<sup>md</sup>[AG-SUMʿ.N[A] 54:1  
<sup>md</sup>AG-SU[M.NA] 35:10
- <sup>m</sup>Nabû-īpuš**  
<sup>md</sup>AG-DÙ-*uš* 46:7; 87:1  
<sup>md</sup>AG-DÙ-[*u*]š 107:16  
<sup>md</sup>AG-DÙʿ-*uš* ʿDUMUʿ <sup>m</sup>TUK-š*i*-DINGIR  
110:13–14
- <sup>m</sup>Nabû-lēʾi**  
<sup>md</sup>AG-Á.GÁL 37:5, 16; 39:6  
[<sup>m</sup>]AG-Á.GÁL 103:16  
<sup>md</sup>AG-ʿÁʿ.GÁL 71:1  
<sup>md</sup>AG-ʿÁʿ.[GÁL] 37:20
- <sup>m</sup>Nabû-nādin-aḥi**  
<sup>md</sup>PA-AŠ-ŠEŠ 2:1
- <sup>m</sup>Nabû-nāšir**  
See comment on No. 1:1  
<sup>md</sup>AG-ŠEŠ-*ir* 1:1; 51:1; 73:1  
<sup>md</sup>AG-ʿŠEŠʿ-*ir* 17:1  
<sup>md</sup>AG-ʿŠEŠ-*ir*ʿ 109:2
- <sup>m</sup>Nabûni**  
<sup>md</sup>AG-*ú-ni* 45:1 (+ comment)
- <sup>m</sup>Nabû-nīrāruʾa**  
<sup>md</sup>AG-ÉRIN.TAḥ-*ú-a* 2:2
- <sup>m</sup>Nabû-šar-ilī**  
<sup>md</sup>AG-LUGAL-DINGIR.MEŠ 124:12 (+ comment)  
<sup>md</sup>AG-LUGALʿ-DINGIR.MEŠ 26:1
- <sup>m</sup>Nabû-ušallim**  
<sup>md</sup>AG-SILIM 12:8
- <sup>m</sup>Nabû-[...]**  
<sup>md</sup>A[G-x-x] 27:1
- ʿNadbata**  
*ʿNa-ad-ba-ta* 9:2 (+ comment)
- <sup>m</sup>Nadnā**  
<sup>m</sup>SUM.NA-*a* 91:1; 97:1; 101:6; 102:9  
<sup>m</sup>SUM.ʿNAʿ-*a* 124:15  
<sup>m</sup>SUM.NA-ʿ*a*ʿ 83:11
- <sup>m</sup>Nādin-aḥi**  
<sup>m</sup>SUM.NA-ŠEŠ 21:19; 72:24  
<sup>m</sup>SUM.NA-ʿŠEŠʿ 124:13  
[<sup>m</sup>SUM.NAʿ-ŠEŠ 72:26  
<sup>m</sup>S[U-<sup>d</sup>AMAR.U]TU DUMU <sup>m</sup>MU-š[*EŠ*] 72:15–16
- <sup>m</sup>Nādin-[...]**  
[<sup>m</sup>]SUM.NA-[x-x(-x)] 126:32
- <sup>m</sup>Nādinu**  
<sup>m</sup>*Na-di-nu* DUMU <sup>m</sup>x-[x(-x)] 45:17  
[<sup>m</sup>*Na-di*ʿ-*nu* 45:8  
<sup>m</sup>SUM.NA 124:14  
<sup>m</sup>SUM.ʿNAʿ 61:2;
- ʿNaḥlû**  
*ʿNa-aḥ-lu-ú*ʿ 125 ii 19 (+ comment)
- ʿNamirtu**  
*ʿNa-mir*ʿ-*ti* 125 iv 6 (+ comment)
- ʿNanāy-asât**  
[<sup>md</sup>ʿ*Na-na-a*ʿ-*a-sat* 125 i 12 (+ comment)

- ʿNanāy-bānāti**  
[ʿ<sup>1</sup>][<sup>d</sup>]Na-na<sup>1</sup>-a-ba-[na<sup>1</sup>-ti 125 i 11 (+ comment)
- ʿNanāy-ilat**  
[<sup>d</sup>N]a-na-a-i-lat 125 i 7 (+ comment)
- ʿNanāy-maḥrat**  
[<sup>d</sup>N]a-na-a-[maḥ-rat<sup>1</sup> 125 i 10 (+ comment)
- ʿNanāy-šimīnni**  
[<sup>d</sup>N]a-na-a-ši-mīn-ni 125 i 8 (+ comment)
- ʿNanāy-[...]**  
[<sup>d</sup>N]a-na-a-[x-x<sup>1</sup> 125 i 9
- ᵐNasīkeya**  
ᵐ[Na<sup>1</sup>-sik\*-e-a 126:11 (+ comment)
- ᵐNāširiya**  
ᵐPAP-ia 82:1; 106:2  
ᵐPAP-[ia<sup>1</sup> 82:16
- ʿNatkat**  
ʿNa-[at<sup>1</sup>-kāt 125 iv 7 (+ comment)
- ᵐNāteru**  
ᵐNa-ṭè-ri 95:22 (+ comment)
- ᵐNergal-[...]**  
ᵐ<sup>d</sup>IGI.DU-[DINGIR(?)]-x(-x) 126:12
- ᵐNinurta-īpuš**  
[ᵐ<sup>d</sup>]MAŠ-DÙ-uš LÚ.ENGAR-a 16:4
- ᵐNinurtaya**  
ᵐ<sup>d</sup>MAŠ-a-a 34:2
- ʿNippurītu**  
ʿ[EN.LÍL.]KÍl-i-ti 125 ii 1 (+ comment)
- ᵐNummuru**  
ᵐNu-um-mu-ru(!) 57:26  
ᵐNu-[um-mu-ru] 57:23  
ᵐNu-[um<sup>1</sup>]-mu-ru DUMU ᵐIR-GIR<sub>4</sub>.KÙ 57:15–16  
ᵐNu-um-mur 78:11  
ᵐNu-[um-mur<sup>1</sup> 124:30  
[ᵐ<sup>1</sup>]Nu-um-[mur<sup>1</sup> 126:37
- ᵐNūrānu**  
ᵐZÁLAG-a-ni 21:14 (+ comment)
- ᵐNūreya**  
ᵐZÁLAG-e-a 50:4
- ʿNūršu-ban**  
ʿZÁLAG-šú-ban 125 iii 8 (+ comment)
- ᵐNūru**  
ᵐNu-ú-ru 13:9, 11 (+ comment)
- ᵐNusku-iddin**  
ᵐ<sup>d</sup>PA.TÚG-SUM 125 iv 21
- ʿPān-āli-[...]**  
ʿIGI-URU-[x-x<sup>1</sup> 125 iii 11 (+ comment)
- ᵐQaus-ēreš**  
ᵐ<sup>d</sup>GIŠ.BAN-APIN-eš 121:26 (+ comment)
- ʿQibi-dumqī**  
ʿQí-[bi<sup>1</sup>]-DÙG.GA 83:30 (+ comment)
- ʿQibītu**  
ʿ[Qí]-bi-i-ti 125 iv 17 (+ comment)
- ᵐQībiya**  
ᵐQí-bi-ia 66:1
- ʿQīšti-umma**  
ʿ[Qí-i-š<sup>1</sup>]-ti-um-ma-a 125 iii 22 (+ comment)
- ᵐQīštiya**  
ᵐNÍG.BA-ia [DUMU] ᵐIna-PA.ŠE.KI-Ù.TU 38:31
- ʿQunnudu**  
ʿQu-un-nu-du 125 iv 13 (+ comment)
- ᵐRaʾānu (Rʿn)**  
ᵐRa-ʾa-a-nu 29:1 (+ comment)
- ʿRammēnītu**  
ʿRa-am-me-ni-ti 125 iv 3 (+ comment)
- ᵐRapaʾ**  
[ᵐ<sup>1</sup>]Ra-pa-aʾ 111:10 (+ comment)
- ᵐRāši-ili**  
ᵐTUK-ši-DINGIR 37:1, 14  
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ᵐ<sup>d</sup>AG-[DU<sup>1</sup>]-[u]š [DUMU] ᵐTUK-ši-DINGIR 110:13–14
- ᵐReḥīmu**  
ᵐRe-ḥi-mu 31:2 (+ comment)
- ʿRēš-iliki-išī**  
ʿ[SAG<sup>1</sup>]-DINGIR-ki-i-ši\* 125 ii 2 (+ comment)
- ʿRīmat**  
ʿRi-mat 125 ii 4 (+ comment)

- ʿRīmūssu**  
*ʿRi-mu-su* 125 iii 14 (+ comment)
- ᵐRīmūtu**  
 ᵐ*Ri-mu-tu* 99:5  
 [ᵐ]*Ri-ʿmu-tu* 10:1
- ʿRišat**  
*ʿRi-šat* 125 ii 5 (+ comment)
- ᵐRišataya**  
 ᵐ*Ri-šat-ʿa(?) -a* 126:14
- ᵐRūbu**  
 ᵐ*Ru-bu* 32:14
- ʿSaggilu** see *ʿEsaggilu*
- ᵐSameš**  
 ᵐ*Sa-meš* 36:1 (+ comment)
- ᵐSūqaya**  
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- ʿSutatāti(?)**  
*ʿSu-ta-ʿtal-ti* 125 ii 16 (+ comment)
- ᵐŠalmû**  
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- ʿŠarbû**  
*ʿŠar-bu-ú* 125 iv 10 (+ comment)
- ᵐŠillā**  
 ᵐ*Šil-la-a* 50:1; 61:1; 124:28  
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- ᵐŠilli-<sup>d</sup>Aššūr(?)**  
 ᵐ*GIŠ.MI-ʿAš+šur(!?)* 126:13
- ʿŠahundu**  
*ʿŠá-ḫu-un-du* 125 iv 12 (+ comment)
- ᵐŠākin-šumi**  
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- ᵐŠalim**  
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- ᵐŠama<sup>2</sup>-II (*Šama<sup>c</sup>-II*)**  
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- ᵐŠamaš-eriba**  
 ᵐ<sup>d</sup>*UTU*1-*eri-ba* LÚ.MA.LAḪ, 86:23
- ᵐŠamaš-ēreš**  
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- ʿŠamḫat or ʿŠamḫāti**  
*ʿŠam-ḫa-ti* 125 iv 9 (+ comment)
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 ᵐ<sup>d</sup>*AG-APIN-eš* DUMU LÚ.É.BAR <sup>d</sup>*É-a* 41:8–9
- ᵐŠāpiku**  
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- ʿŠaqât-<sup>d</sup>Ištar or ʿŠaqāti-<sup>d</sup>Ištar**  
*ʿŠá-qa-ti-<sup>d</sup>INNIN* 125 iii 21 (+ comment)
- ᵐŠarrāni**  
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- ʿŠarrat**  
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- ʿŠarrat-āliša**  
*ʿŠar-rat-URU-šá* 125 i 5 (+ comment)
- ᵐŠilānu**  
 DUMU ᵐ*Šil-a-nu* 17:5 (+ comment)
- ʿŠima-qarrād**  
*ʿŠi-ma-qar-rad* 125 iii 18 (+ comment)
- ᵐŠulā**  
 ᵐ*Šu-la-a* 69:5 (+ comment)  
 ᵐ*Šu-la-a* 124:2
- ᵐŠullumu**  
 ᵐ*Šul-lu-mu* 47:2
- ᵐŠulmān-ēreš**  
 ᵐ<sup>d</sup>*Šù*1-*man-ʿAPIN*1-*e[š]* 72:1
- ᵐŠuma-iddin**  
 [ᵐ]*MU-ʿSUM* LÚ.DUMU *šip-ri*1-*ia* 110:6

**<sup>m</sup>Šumā**<sup>m</sup>Šu-ma-a 12:1; 83:41<sup>m</sup>Šu<sup>l</sup>-ma-a 124:1A <sup>m</sup>Šu-ma-a 53:20**<sup>m</sup>Šūzubu**<sup>m</sup>Šu-zu-bu 69:7**<sup>m</sup>Tammaš-II (Šamaš-Il)**<sup>m</sup>Tam-maš-Il 23:11, 21, 25 (+ comment)**<sup>m</sup>Tammeš-II (Šameš-Il)**

See comment on No. 36:1

<sup>m</sup>Tam-meš-[Il] 82:15**<sup>md</sup>Tammeš-lamaya (Šameš-lamaya)**<sup>md</sup>Tam-meš-la-ma-a-a 59:16, 19 (+ comment)**<sup>m</sup>Taqbi-lišir**<sup>m</sup>Taq<sup>l</sup>-bi-si.sá 124:22**<sup>f</sup>Tarimanni**<sup>f</sup>Ta<sup>l</sup>-ri-man-ni 125 iv 2 (+ comment)**<sup>f</sup>Tašriḫūšu**<sup>f</sup>Taš-ri<sup>l</sup>-ḫu-šú 125 iii 17 (+ comment)**<sup>m</sup>Tešī-eṭir**<sup>m</sup>ŠUḪ-KAR-ir<sup>l</sup> 126:6 (+ comment)**<sup>m</sup>Tikiānu**<sup>m</sup>Ti-ik-ia-a-nu 81:2 (+ comment)**<sup>f</sup>Tirindu**<sup>f</sup>Ti-ri-in-du 125 iv 18 (+ comment)**<sup>f</sup>Tirūtu**<sup>f</sup>Ti-ru-tu 83:30<sup>f</sup>Ti-ru-[tu<sup>l</sup>] 83:8**<sup>m</sup>Ṭāb-Šamaš**[<sup>m</sup>]DÙG.GA-<sup>d</sup>[UTU<sup>l</sup>] 30:1**<sup>f</sup>Ṭēmānītu**<sup>f</sup>Ṭè-ma-[ni-ti<sup>l</sup>] 125 ii 15 (+ comment)**<sup>m</sup>Umban-...**[<sup>m</sup>]<sup>f</sup>Um-ban-DINGIR<sup>l</sup>-[x(-x)] 126:30 (+ comment)**<sup>m</sup>Upaḫḫir**<sup>m</sup>Ú-paḫ-[ḫir<sup>l</sup>] 126:21**<sup>m</sup>Yada>-II (Yada<-Il)**

See comment on No. 3:2 and 10

<sup>m</sup>Ia-da-a>-Il 3:2, 10; 23:2; 59:21, 26<sup>m</sup>[Ia]-[da<sup>l</sup>-a>-Il 6:18**<sup>m</sup>Yašar**<sup>m</sup>Ia-a-šar 111:11 (+ comment)**<sup>m</sup>Zabdi-II (Zabdi-Il)**

See comment on No. 51:5 and 7

<sup>m</sup>Zab-di-Il 4:2; 51:5, 7**<sup>m</sup>Zabīnu**DUMU-šú šá <sup>m</sup>Za-bi-ni 46:11 (+ comment)**<sup>m</sup>Zākir**<sup>m</sup>Za-kir 64:2; 90:18**<sup>f</sup>Zarpanītu**<sup>f</sup>Zar-pa-[ni-tu] 82:6**<sup>m</sup>Zērā**<sup>m</sup>NUMUN-a 20:31<sup>m</sup>NUMUN-[a<sup>l</sup>] 124:10**<sup>m</sup>Zēra-ibni**<sup>m</sup>NUMUN-ib-ni 36:16<sup>m</sup>NUMUN-DÙ 47:1**<sup>m</sup>Zēra-iddin**<sup>m</sup>NUMUN-MU 36:2<sup>m</sup>NUM[UN]-MU 104:10<sup>m</sup>NUMUN-[MU(?)]<sup>l</sup> 124:11**<sup>m</sup>Zēra-...**<sup>m</sup>NU[MUN-x(-x)] 68:11<sup>m</sup>NUMUN-[x(-x)] 47:16**<sup>m</sup>Zēriya**[<sup>m</sup>NUMUN-ia<sup>l</sup>] 93:6<sup>m</sup>NUMUN-ia 93:20<sup>m</sup>NUMUN-[ia<sup>l</sup>] 124:9**<sup>f</sup>Zumbātu**<sup>f</sup>Zum-ba-ti 125 i 3 (+ comment)**<sup>m</sup>Zumbutānu**<sup>m</sup>Zum-bu-ta-a-nu ra-bu-šú-nu ù

LÚ.ŠÁMAN.LÁ 1:10-11 (+ comment)

**<sup>m</sup>Zūzānu**<sup>m</sup>Zu-ú-za-nu 15:18 (+ comment)

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- <sup>m</sup>[x-x]¹-a 126:19  
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<sup>[m]</sup>[x-x-x-a]¹ 126:17  
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<sup>f</sup>Ma-<sup>f</sup>x¹-[x-x(-x)] 125 ii 13  
<sup>m</sup>x-x-ma-<sup>f</sup>a¹ 26:2  
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<sup>m</sup>x-[x] 77:8  
<sup>m</sup>x-x-x 20:2; 72:17  
<sup>m</sup>[x-x-x]¹ 126:1  
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<sup>[m]</sup>x-x-x 58:6  
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<sup>[m]</sup>x-[x(-x)] 20:1  
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<sup>f</sup>[x]¹[x-x-x]¹ 125 i 20  
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<sup>[f]</sup>x]-<sup>f</sup>x¹-[x]-<sup>f</sup>x¹ 125 i 25  
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## GEOGRAPHICAL, TRIBAL, AND FAMILY NAMES

**Aḥenna**LÚ *A-ḥe-en-na* 69:9DUMU *Sip-par*.KI EN.LÍL.KI ù KÁ.DINGIR.RA.KI 128:32**Aḥlamû**LÚ *Aḥ-la-mu-ú* 109:18 (+ comment)DUMU *Sip-par*.KI EN.LÍL.KI ù  
KÁ.DINGIR. RA.KI 128:20  
DUMU TIN.TIR.KI 28:9**Aram, Aramāya (Aramu)**See also *Bīt Aram, Bīt-Ḥalupê, Ḥindaru, Puqūdu, Rubu, Ubūlu**A-ram* 4:23LÚ *A-ram* 18:8; 96:25LÚ *A-ram gab-bi* 'i-na EN.LÍL.KI 27:16–17LÚ *A-ram*.MEŠ [ga]b-bi-šú-nu 15:8–9'LÚ *A-ram*[.MEŠ(?)] 105:6*na-si-ka-a-ti* 'šá LÚ *A-ram* 27:19–20U<sub>8</sub>.UDU.ḤI.A 'šá LÚ *A-ra-mu* 47:4–5

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**Barsip**DUMU DUMU *Bar-sipa*.KI 12:25**Birītu**

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**Birru**LÚ *Bir-ri* 19:22 (+ comment)**Bīt-Āli-lūmur**

É URU-lu-mur 1:18–19

**Bīt-Aḥu-bani**

'É 'šEŠ-ba-ni 80:16

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É 'A-muk-a-[nu] 14:8

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**Bāb-dūri**

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**Bīt-Aram**See also *Aram*

LÚ É A-ram 104:5 (+ comment)

**Bābili**

KÁ.DINGIR.RA.KI 58:8

'KÁ.DINGIR.RA.KI 79:13

'KÁ.DINGIR. RA.KI 38:14

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**Bīt-Dakkūri**See also *Kaldu, Kaldāya*É *Da-ku-ru* 31:17

[tè]-e-mu šá É 'Da-ku-ru 16:22

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DUMU 'Šak-nu DUMU 'Ḥa-la-pi 6:17

DUMU 'Šak-ni DUMU 'Ḥa-la-pi 6:22–23

LÚ *Ḥa-la-pi* 13:10

**Bīt-Ḥayyānu**

É<sup>1</sup> <sup>m</sup>Ḥa-a-<sup>1</sup>ia<sup>1</sup>-a-nu 111:12 (+ comment)

**Bīt-Nabû-ēreš**

É <sup>md</sup>AG-APIN-eš LÚ.IGI.GUB 16:7–8

**Bīt-Nabû-ušallim**

É <sup>md</sup>AG-SILIM 12:8

**Bīt-Naṭēri**

É <sup>m</sup>Na-ṭè-ri 95:22 (+ comment)

**Bīt-Rapa<sup>ḫ</sup>**

É <sup>1</sup>m<sup>1</sup>Ra-pa-a<sup>ḫ</sup> 111:10 (+ comment)

**Bīt-Sangibūti**

É LÚ *Sag-gi-bu-ti* 94:14 (+ comment)

**Bīt-Šāpiku mār Bānāya**

É <sup>m</sup>DUB-ku DUMU <sup>m</sup>Ba-na-a-a 39:8

**Bīt-Šilāni**

See also *Kaldu, Kaldāya*

DUMU.KIN šá DUMU <sup>m</sup>Šil-a-nu 17:5 (+ comment)

**Bīt-Yakīn**

See also *Kaldu, Kaldāya, māt Tām̄ti*

É <sup>m</sup>Ia-a-ki-ni 19:9

É <sup>m</sup>Ia-<sup>1</sup>ki-ni<sup>1</sup> 19:20–21

*ta-mir-tu* É <sup>1</sup>Ia-ki-nu<sup>1</sup> 4:6

LÚ *gu-du-du šá* É <sup>m</sup>Ia-a-ki-nu 18:4

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**Bīt-Yašar**

É <sup>m</sup>Ia-a-šar 111:11 (+ comment)

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LÚ *D[u-na]-<sup>1</sup>a<sup>1</sup>-nu* 61:8

**Elamtu**

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**Gāmu**

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LÚ *Ga-a-me* 9:20

**Ḥabī<sup>ḫ</sup>**

LÚ *Ḥa-bi-i<sup>ḫ</sup>* 78:12 and 16 (+ comment)

**Ḥalapi** see *Bīt-Ḥalupê***Ḥamdānu** (*Hamdān*)

LÚ *Ḥa-<sup>1</sup>am-da-an<sup>1</sup>* 14:18 (+ comment)

**Ḥatti**

<sup>1</sup>Ḥat<sup>1</sup>-ti.<sup>1</sup>KI<sup>1</sup> 74:4 (+ comment)

**Ḥindānu**

LÚ *Ḥi-in-da-a-nu* 41:12 (+ comment)

URU *Ḥi-in-da-[a-nu]* 72:19

LÚ *Ḥi-in<da>-a-nu* 40:7 (+ comment)

**Ḥindaru** (*Hinderu*)

See also *Aram*

LÚ *Ḥi-in-da-ri* 13:6 (+ comment)

**Iltazinu**

URU *Il-ta-zi-ni* 7:22

[U]RU *Il-ta-zi-nu* 7:9 (+ comment)

**Indul**

<sup>1</sup>URU<sup>1</sup> *In-du-ul* 17:12 (+ comment)

**Iqbi-Bēl** see *Qībi-Bēl***Kaldu, Kaldāya**

See also *Bīt-Amūkāni, Bīt-Dakkūri, Bīt-Šilāni, Bīt-Yakīn, māt Tām̄ti, Šapīya*

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<sup>1</sup>LÚ<sup>1</sup> *Kal-du gab-bi-šú* 1:36

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**Kaparšinummu**

[URU] *Ka-par-ši-nu-um-ma* 86:33

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**Kiprānu**URU *Ki-ip-ra-a-nu* 81:6 (+ comment)**Lahīru** (*Lahēru*)URU *La-ḥe-e-ri* 46:10 (+ comment)LÚ *La-ḥe-e-ri* 46:20LÚ *La-ḥi-ru* 43:5LÚ *La-ḥi-ri* 43:25**Larak**URU *La-rak* 34:9**Marad**URU *Ma-rad* 75:7 (+ comment)URU *Ma-rad* 75:10**māt Aššūr**See also *Kalḥu*KUR *Aš+šur\*.KI\** 56:24KUR *Aš+šur.KI* 56:9**māt Tāmti**See also *Bīt-Yakīn, Kaldu, Kaldāya*KUR *Tam-tim* 69:10; 31:11LÚ *Tam-tim* 20:6**Naqari**LÚ *Na-qa-ri* 13:19 (+ comment)**Nippur**

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É *šá-ḥal ina*(?) EN.LÍL.KI 66:9**Parak-māri**

URU BÁRA.DUMU 99:7

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LÚ *a-šib* URU *šá* EN.LÍL.KI *ù* LÚ.BÁRA.DUMU-*ú-a* 19:6–7**Puqūdu**See also *Aram*LÚ *Pu-qu-du* 46:17 (+ comment)LÚ *Pu-qu-d[u]* 53:21; 105:5LÚ *Pu-q[u-du]* 53:24LÚ *Pu-qu-da-a-a* 46:23LÚ *Pu-qu-u-du*(!) *ú* 27:8LÚ *Pu-qu-ú-da gab-bi* 27:10–11LÚ.SAG.KAL.*MEŠ* *šá* LÚ *Pu-qu-d[u]* 14:5–6**Purattu**ID *Pu-rat-ti* 90:6**Qibi-Bēl**URU *Qī-bi-<sup>d</sup>EN* 66:6 (+ comment)**Rubu**See also *Aram*LÚ *Ru-bu-u* 83:7LÚ *Ru-bu-ú* 6:6 (+ comment)EN.LÍL.KI *ù* LÚ *Ru-bu-ú* 6:8–9**Sippar**DUMU *Sip-par.KI* 128:9*Sip-par.KI* EN.LÍL.KI *ù* KÁ.DINGIR.RA.KI 128:24*Sip-par.KI* EN.LÍL.KI *ù* KÁ.DINGIR.RA.KI 128:57DUMU *Sip-par.KI* EN.LÍL.KI *ù* KÁ.DINGIR.RA.KI 128:32DUMU *Sip-par.KI* EN.LÍL.KI *ù*

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<sup>1</sup>LÚ *Ú-a-sa<sup>1</sup>-ḥa-nu* 13:18 (+ comment)

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<sup>1</sup>LÚ<sup>1</sup> x-x-ru 13:17

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