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BABYLONIAN LETTERS OF THE HAMMURAPI PERIOD

BY

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PHILADELPHIA
PUBLISHED BY THE UNIVERSITY MUSEUM
1915
TO MY TEACHER
FRIEDRICH DELITZSCH
THIS VOLUME GRATEFULLY IS DEDICATED
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PREFACE

The cuneiform texts published in this volume were copied and autographed during my stay in Philadelphia in the winter of 1913-1914. Nearly all of them are letters belonging to the time of the so-called first Babylonian or Hammurapi dynasty (2225-1926 B.C.).

There are only two (or three) exceptions: the first is an Assyrian abît šarrim (No. 132), addressed to a certain Ardi-Gula. This man seems to be identical with Ardi-Gula of the letter H (=Harper, Assyrian letters), No. 117, mentioning Ašur-bân-apli and Šamaš-šum-ukîn (l. 5), by which fact the time of our letter is determined. The other exception is a cone of King Hammurapi, about 17, 3 cm. high, having an inscription as well on the shaft as on the base. Both inscriptions are (as far as they are preserved) identical, though it may be possible, that the inscription on the base\(^1\) was not quite as long as that on the shaft. This text of King Hammurapi, mentioning the building of the (or a) wall of Sippar, is especially interesting by the fact that it is the only official inscription before the time of the king’s great victory over Rim-Sin. For a transcription and translation see pp. 30 ff. A third exception may be the letter No. 29, the writing of

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\(^1\) This seems to have been written in three columns, the third being totally destroyed; the inscription on the shaft, however, is written in two columns.

(7)
which might suggest some time at the end of the Hammurapi
dynasty; but as well the word ia-a-nu-um, hitherto never
found in texts of that period, as the mentioning of the city
of Lubdi\textsuperscript{1}, are in favor for a later (Cassite) time. Unfor-
tunately the letter is too badly preserved to settle the ques-
tion definitely.

Most of the letters published in this volume have been
purchased by the Museum from dealers; only the first twenty-
nine texts were found during the excavations of the University
of Pennsylvania in Nippur. The publication of all these texts
had been assigned by the former editor of the Babylonian
Expedition, Dr. H. V. Hilprecht, to Dr. A. T. Clay. But the
latter very kindly ceded his rights to the present writer and
even gave him about twenty copies previously made by him
which could be utilized during the preparation of this work.
I beg to offer my sincerest thanks to Professor A. T. Clay for his
kindness. My thanks are also due to Dr. G. A. Barton, who
gave some old Babylonian letters over to me which had been
assigned to him. In this way practically the whole amount of
old Babylonian letters, preserved in the Museum, could be
included in the present volume\textsuperscript{2}: only those not yet cleaned
and repaired and some assigned to Dr. A. Poebel which could
not be obtained for this collection were not made use of. I
even published those letters which were very badly damaged
as every little piece of information we can get from the classical

\textsuperscript{1} This city also occurs in the Cassite letter No. 99 (l. 6) of Radau's collection (BE, XVII, 1)
who, however, read $\text{	extit{Di}} \text{u-\textit{lu}-\textit{di}-\textit{shd}}$\textsuperscript{2} (p. 153) instead of $\text{	extit{Di}} \text{u-\textit{lu}-\textit{ud}-\textit{di}} \text{\textit{i} \textit{ki}-
\ldots}$.\textsuperscript{2}

\textsuperscript{2} Letter No. 37 published by H. Ranke in BE, VI, 1, No. 32, has been repeated here, especially
as the interesting seal inscription was omitted in the first publication.
time of the Babylonian language seems to be worth while publishing.

The letters bought from dealers came from the same source as the contracts published by Dr. H. Ranke and Dr. A. Poebel in BE, VI, 1 and 2 (second part), i.e., Sippar in North Babylonia. It is, of course, often very difficult to determine the place of such a letter by internal evidence only, and it may even be the case that one or the other of them was picked up at another tell; but, on the other hand, these letters are so similar to other letters found at Sippar and so different from those found at Nippur that we may consider their origin as fairly certain.

An attempt has been made to give the letters of the two sections of this volume in historical order. As nearly always internal evidence is the only guide, such an arrangement cannot be considered as absolutely correct, though, on the other hand, the character of the writing and the formulæ of the introduction give some evidence at least for the arrangement. Quite unique are those few letters which mention the king's name in the introductory formula, i.e., No. 75,7r:

\[ \text{šú-lum-ka ma-ḫar īššamaš īšmarduk ū be-li-ja am-mi-di₃a-na} \]
\[ \text{lu da-ri "may thy welfare be lasting before Šamaš, Marduk} \]
\[ \text{and my lord Ammiditana,"} \]

and No. 90,10f. = 91,0f.:

\[ \text{šú-lum-ka ma-ḫar īššamaš īšmarduk ū be-li-ja am-mi-ša-du-ga} \]
\[ \text{lu da-ri} \]

There are a few other letters the time of which is determined by a date, namely No. 37 (23d(? year of Hammurapi)
and No. 89 (13th or 17th + a year of Ammisaduga). The latter is especially interesting, because it is expressly called a copy (mekhir, l. 42) of a letter which was sent by Ibni-Sin and the judges of Sippar-Ammanum to the king. Another letter mentioning Hammurapi (No. 83, 11, 7) is only furnishing us with a terminus post quem. The oldest letter in the collection is probably No. 1, a case-tablet with remarkable seal impressions.

The writing of the letters found at Nippur might, at the first glance, suggest that they are much older than they really are. But when we compare for instance those four letters addressed to the same person Lugâ (No. 5–8) we will find young and old forms of signs even in the same letter which fact clearly shows that the old forms are merely artificial ones. As it is very probable that Agûa or Aghâia mentioned in No. 9, and 10, is identical with Agûa mentioned in contracts found at Nippur and dated in the time of Rim-Sin and Samsuiluna, and that Nanna-šalasir, the writer of No. 9 is identical with the witness in BE, VI, 2, No. 51, 13 (time of Samsuiluna), it is at least probable that most of the letters found at Nippur belong to the reigns of Rim-Sin or Hammurapi and Samsuiluna. More exact dates are unfortunately not obtainable.

As I am going to give full transcriptions and translations of

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1 There can be little doubt that bêlu means "king" in this letter. That this bêlu (bêli, bêlini) was the official address of the king is shown by quotations given in various letters written by the kings themselves; cf. BB, 43 (l. 13, bêli my lord = Hammurapi); BB, 49 (l. 10, 14, bêli = Hammurapi); BB, 51 (l. 5, bêli = Hammurapi); BB, 63 (l. 10 ff, bêlini = Samsuiluna); BB, 70 (l. 10, bêlini = Abičebûh); BB, 88 (l. 9, bêlini = Samsudîlana).

2 Cf. the photographic reproduction on pl. XCVII. The case could not be removed without destroying it. Therefore, the letter was not opened.

3 BE, VI, 2, No. 6, 3.

4 BE, VI, 2, No. 29, 3.
all these letters in the second part of my "Babylonische Briefe"\(^1\) I will only give a few interesting specimens in the introduction of this volume together with the translation of the remarkable cone of King Hammurapi.

My thanks are due to the University of Pennsylvania and especially to Provost Dr. Edgar F. Smith, who enabled me to spend the winter in Philadelphia, and also to the Director of the Museum, Dr. George B. Gordon, for his indefatigable assistance during the preparation of this work.

Arthur Ungnad.

**ABBREVIATIONS**

BA  Beiträge für Assyriologie und vergl. sem. Sprachwissenschaft.

BB'  A. Ungnad, Babylonische Briefe aus der Zeit der Hammurapi-Dynastie, Leipzig, 1914.

BE  Babylonian Expedition of the University of Pennsylvania.

CT  Cuneiform Texts from Babylonian Tablets in the British Museum.

OLZ  Orientalistische Literaturzeitung.

\(^1\) A. Ungnad, Babylonische Briefe aus der Zeit der Hammurapi-Dynastie (Vorderasiatische Bibliothek), Leipzig, 1914. The second part is finished in manuscript.
INTRODUCTION

The letters published in this volume may be divided into official and private letters. Official letters are those which are either written by or to a king or high official. There are no letters in our collection written by any king of the Hammurapi dynasty, but there are several official letters which may be considered as addressed to a king. As we mentioned in the Preface, the usual address to the king is simply bēlu (ana bēlija); but from this fact we are not allowed to infer that every letter having the formula ana bēlija is addressed to a king. When we consider letters like BB No. 235, which is addressed ana bēlija, we certainly do not get the impression that the addressee is the king. There are furthermore a good many letters written by women ana bēlija: in this case it is very probable that bēlu simply means the husband. In most of the cases, it is therefore quite impossible to say whether a letter addressed ana bēlija is written to the king or another high official. Only the contents may give some information in one or the other direction.

1 Cf. p. 10, note 1.
2 Cf. BB, No. 113, 114, 115.
OFFICIAL LETTERS

A good specimen of this class is No. 89 of our collection dated in the time of King Ammisaduga.\textsuperscript{1} It is written by a certain \textit{Ibni-}[,\ldots,\textit{]} and the judges of Sippar-Amnani. As several of the letters of King Ammisaduga are addressed to a certain \textit{Ibni-Si\textsuperscript{n}}, a high official of Sippar\textsuperscript{2}, it is very probable that the name broken in our letter has to be supplied as \textit{Ibni-}\textsuperscript{[Si\textsuperscript{n}]. The letter is unfortunately damaged, but we can recognize that it is concerned with a reproach of the king to the high officials of Sippar for not having given certain taxes to a tax collector\textsuperscript{3} of Babylon sent by the king. As we mentioned before, the letter is no original but a copy that had been preserved in the archives of Sippar. It runs as follows.

\textbf{(1. No. 89)\textsuperscript{4}}

\begin{verbatim}
O.    a-na     be- l[i- ni]
    ki-      bš- [ma]
    um-ma    ib- ni- 'l\textsuperscript{su}ś\textsuperscript{n}]
           ù da\textsuperscript{a}j\textsuperscript{a}nu[\textsuperscript{med} si]ppar\textsuperscript{ki} am-na-nu-u[m-ma]
5.  áš-šum šá be-el-ni iš-pu-ra-an-ni-a-š[i-i]m
    um-ma    be-el-ni-ma
    ki-ma a-na mi-ik-si ma-ka-si ta-ap-ri-ka-ma
    a-di i-na-an-na mi-ik-su la [i]m-ma-ak-su
    mākis bāb-āl\textsuperscript{ki} id-[\ldots]\ldots
10. a-na mi-nim ta-[ap-ri-ka-ma]
\end{verbatim}

\textsuperscript{1} Cf. Preface, p. 10.
\textsuperscript{2} BB, 83–85, 87.
\textsuperscript{3} \textit{ZAG.A1 = mākis}: Thureau-Dangin, RA VII, p. 185.
\textsuperscript{4} Cf. the photographic reproduction on pl. C.
mi-ik-su a-di i-na-an-na [la im-ma-ki-is]
[m]âkis bâb-illi[......]

(about 20 lines missing)

R. im-ma- a[k-ka-as]
an-ni-tam nu-ub-[......]

35. ma-la i-na ê-sag-ila ma-ḥar ûš-marduk [......]
igi-mil- ûš-marduk DUB.SAR.ZAG.GAֵ ūš-a-na ib-[ni-
ûšîn īš-šá]-ak-nu
a-na ṯup-šar-ru-tim ú-te-ir-ma a-na Ė.DUB.BA i[-ru-u]b
ki-ma be-el-ni īš-pu-ra-an-[ni-a-ši-im]
mâkis bâb-illi[mi] mi-ik-sa a-ḥ[a... i-n[a... 3]ū

40. uk- ti-in-nu ......[......]
a-na še-me-e be-li-ni ni-i[š-pu-ra-am]

me-ḥi-ir ṯup-pí ū[a......
šā āš-šum mâkis...[......]

U.E. warrab ītēbētu ū[m......]

45. mu am-mi-za-du-[a lugal-e]
urudu ki.lugal-g[ub......]ֵ

TRANSLATION

1 To [our] lord 2 speak: 3 thus (say) lbnî-[Sin] 4 and the judges of Sippar-Amnanum: 5 as to what our lord wrote unto us, 6 our lord (saying) as follows: 7 The tax collector of Babylon has [reported], 8 that ye have acted unlawfully with regard to the paying of the taxes, so that, 8 up to the present time, the taxes have not been paid! 9 Why have ye [acted unlawfully, so] that 10 the taxes, up to the present time, [have not been paid]? 11 The tax collector of Babylon [......

(about 20 lines missing)

1 Cf. Thureau-Dangin, Lettres et Contrats 152.
2 Supply either [ni-maḫ-a] or [iḫ-diḫ-ig-go]; in the first case it would be the 13th year, in the latter a year after the 16th (v. A. Ungnad, BA VI 3, p. 14).
\[\text{shall be paid.} \quad \text{This matter we have} \quad \text{[\ldots].} \]

Whatever [has been delivered] in Esagila before the god Marduk, has Gimil-Marduk, the clerk, who had been appointed to Ibn[i-Sin], written down, and then be [has entered] into the archives. According to what our lord has written unto [us], the tax collector of Babylon has [collected] the taxes \([\ldots] \]

They have proved (it)\ldots[\ldots]. In order that our lord might hear it, we are writing (this letter).

Copy of a letter \([\ldots]\) which in regard to the tax collector\ldots[\ldots]

\(\text{Tebetu, the \ldotsth, year in which [King] Ammisaduga [set up] a kingly monument made of brass} \quad [\ldots]\]

Another letter sent by Ibn\(\text{-}\)Sin and the judges of Sippar is No. 102 which is unfortunately badly preserved and carelessly written, many signs and even whole lines (26, 27) being erased. This fact shows that this letter, too, is not the original sent \(\text{ana bêlini,}\) but a rough draft from which the official letter was copied. This draft was then preserved in the archives of Sippar. The letter runs as follows.

\[(2. \quad \text{No. 102})^2\]

\[\text{O.} \quad \text{a-na be-li-ni} \]
\[\text{ki- b'\text{-} ma} \]
\[\text{um-ma ib-ni- sin} \]
\[\text{ù da\jānā\text{-}mes-ma} \]
\[5. \quad \text{i-nu-ma be-el-ni i-na sippar\text{-}ki wa-\text{-}aš-bu} \]
\[\text{wa-ar-ka-tum īp-pa-ar-ra-aš-ma} \]
\[\text{i-na šá-al-ma-ti be-el-ni at-ta tu-šá-ši-a-an-ni-a-ti} \]

\(^1\) There can be little doubt that here the \(bêlu\) is King Ammisaduga.
\(^2\) Cf. the photographic reproduction on pl. C II.
i-na-an-na it-ti puḫâdi₅sun šá ėkallim
puḫâdi₅sun ni-na-ad-di-in

10. wa-ar-ka-tum ṯ-pa-ar-ra-aš-ma
i-na šá-al-ma-ti nu-us-ṣi
iš-tu i-na ṯup-pí šar-ri-im
'ilu-šú-[ib-ni ...... i-na sip]parim⁴
it-ti ......[......

(about 10 lines missing)

R.  um-ma [......

26. ma-an-nu¹ [......
an².........................
a-wa-at ni-ga-ab-bu-šú-nu-ši-im ū-ul i-še-im-mu-ū
šum-ma ag-ga-li ū "dallum šá ni.... ad-da-ma

30.³ ............... sun ma ...... ti-ni na-da-nim
ni-ga- bi- šú- nu-ši-im-ma
ū-ul Ɨ[m-ta-ag]-ga-ru-ni-a-ti
'ilu-šú-[ib-ni...... i..mu i-na pî-ḥa-at
a-na li-la [......]... bi

35. e-ši-ka [.........] še
ù iš- [......
a-na [......

L.E. [.........]-im ū-sa-si ū be-lī at-ta ti-di
[i-n]a-an-na ab... la-a ši-it-ti ......... ta-tum
[.....] e-ši-ti ti-di ni-a-ti-im-ma .... ta-la-a[k-k]u

TRANSLATION

¹ To our lord ² speak: ³ thus (say) Ibnî-Sin ⁴ and the
judges: ⁵ When our lord stayed at Sippar ⁶ the matter used

¹ an and nku are erased
² All the signs after an are erased.
³ The beginning of the line is erased.
to be inquired into, and safely thou, our lord, hast delivered us. Now we want to give lambs together with the lambs of the palace. The matter will be inquired into and safely we shall be delivered. After, by royal letter, Ilušu-ib[ni.

(about 10 lines missing)

........] the word which we say to them they do not hear...

(the rest is nearly quite unintelligible)

Several letters the envelop of which probably had the address ana bêlija have no introduction at all. One of the most interesting texts of this kind is No. 119, bringing a law-case of a certain Išme-Adad against his brother Miḫaddûm before the king. The writer is not mentioned in the text: probably he was a high official (šâpiru?) at the place where the wronged man was living. The letter runs as follows.

(3. No. 119)¹

O. ʾiš-me- Ilu-Adad már ig-mil-¼-sin wa[rad-ka]
   ki-a-am iḥ-bi-a-am um-ma šú-[ma]
I n̄̄ q̄̄ ̄amtam libbi šá bît a-bi-ja
   a-na-ku ṣ aḥ-hu-ja
5. a-na kaspim a-na tamkarim ni-id-di-in-ma
[kas]ap-šá ni-il-ki-e
   n̄̄ q̄̄ ̄amtam šu-a-ti it-ti tamkarim
   a-na-ku ap-tu-u[r-š]i-m[a]
   ka-ni-ik-šá na-ši-[a-ku]
10. iš-tu šattim Xk[am]
   n̄̄ q̄̄ ̄amtum ši-i ma-aḥ-ri-ja [wa-āš-ba-at]
   aḥ-hu-ja ū-ul ib-ku-r[u-ši]

¹ Cf. the photographic reproduction on pl. CII.
i-na-an-na mu-ḫa-ad-du-um [a-ḫi]
⁶amtam šú-a-ti a-šar [šá-ni-im-ma]
15. il- te- [ki]
R. ki-a-am iḵ-bi-[a-am]
⁵iš-me-šu adad [šú-ú]
a-na ma-ḫar be-lí-ja it-t[a-al-kam]
be-lí šá-ap-ti-šú l[iš-me]
20. ka-ni-ka-ti-šú li-m[u-ur]
i-na mu-ūḫ-ḫi mu-ḫa-ad-d[u-um]
li-is -s[i- ma]
⁶amtam li-te-ir-ru-n[i-ššum]
⁵iš-me- šu adad wara[d-ka]
25. ma-ḫar šamaš a-na be-lí-[i]a
li- iš -ru- ub
be-lí at-ta i-na šú-ul-mi ù ba-la-ti
a-na bāb-īlíš ir-ba-am-ma
bu-nu nam-ru-tum šá šu marduk ra-i-mi-ka
30. ù šu adad ba-ni-ka li-im-ḫu-ru-ka

TRANSLATION

¹ Išme-Adad, son of Igmil-Sin, [thy] servant, ² has spoken to me as follows: thus he (has said): ³ “One female slave belonging to those of my father’s house ⁴ I and my brothers ⁵ had given to a merchant for silver. ⁶ Silver for her we had received. ⁷ That slave from the merchant ⁸ I myself had released [and] ⁹ a sealed document concerning her [I have] taken. ¹⁰ For ten years ¹¹ that slave [is living] at my house: ¹² my brothers did not claim her. ¹³ Now, Muḫaddûm, [a brother of mine], ¹⁴ has taken ¹⁵ that slave [at another] place ¹⁶ for himself.”

¹⁶Thus he has spoken to me. ¹⁷ [That man] Išme-Adad
is now coming into the presence of my lord. My lord may hear it from his own lips; his sealed documents he may look at. Against Muḫaddûm he may give orders [that] they shall give back the slave to him (i.e., Išme-Adad).

Išme-Adad, thy servant, may pray before Šamaš for the sake of my lord! My lord, in welfare and health enter into the city of Babylon, and then may the splendid revelation of Marduk who loves thee and of Adad, who has created thee, give their benedictions unto thee!

Other letters addressed ana bêlija are Nos. 63, 78, 103, 104, and probably the mutilated texts Nos. 29, 30, 62, 72, 130. Some others having no introduction (Nos. 82, 83, 84, 88, 123, 129) probably had the address ana bêlija on the envelop.

Another kind of official letters are those addressed ana šâpiriša “to my governor.” The position of such a šâpiru may best be understood from the text BB, 238 (=CT, IV, 1, 2). In our collection only the badly preserved text No. 70 has the address ana šâpiriša.

Some of the letters addressed ana awêlim may be classed under the heading “official letters” (Nos. 66, 68, 69, 75, 76, 77(?), 90–96, 98–101, 111(?)), though it is quite certain that awêlu simply is an honorific title like Sir, Esquire or German “Hoch-wohlgeboren.” As an example we may give No. 90.

(4. No. 90)¹

O. a-na a-we-lim
   ki- bí- ma
   um-ma  inšín-na-di-[n-a]b-ḫi-ma
   inšamaš û inša.marduk-da-ri-iš ūmîmi

¹ Cf. the photographic reproduction on pl. C.
5. li-ba-al-li-tu-ka
   lu šá-al-ma-ta lu ba-al-ṭa-ta
   ilum na-ṣi-ir-ka ri-eš-ka a-na da-mi-ik-tim
   li- ki- il
   a-na šú-ul-mi-ka āš-pu-ra-am
10. šú-lum-ka ma-ḥar iššamaš īšu marduk
    ु be-li-ja am-mi-za-du-ga
    lu da- ri
    āš-šum di-ib-ba-at iššin-ri-me-ni
    ु ib-ni- īšadad a-ḥi-šú
15. šá i-na sippar ki ja-ah-ru-rum
    a- mu- ru- ma
    ka-ni-ik ri-ik-sa-tim ú-še-zu-ru-šú-nu-ti
    ku-nu-uk šangē iššamaš šangē īši-a-a
Lo.E. ु ku-nu-uk ka-ti-ku-nu
20. ta- ak- nu- ka
R. ka-ni-ik ri-ik-sa-ti ši-na-ti
   iššin-ri-me-ni šú-ú na-ši
   ki-ma iššin-ri-me-ni šú-ú
   a-na ši-im-ti-šú il-li-ku
25. ʿib-ni- īšadad a-ḥu-šú
    a-na bit iššin-ri-me-ni ur-ta-ag-gi
    šá ku-nu-uk šangē iššamaš šangē īši-a-a
    ु ku-nu-uk-ka-at-ku-nu ba-ak-ra
    ku-nu-uk ma-an-ni-im-ma im-ma-ah-ḥa-ar
30. ʿib-ni- īšadad šu-a-ti
    li-ki-ir-ri-bu-ni-ik-kum
    i-na mu-ūḥ-hi-šú ši-ši
    ni-šá-am i-na šá-ap-ti-šú li-iš-šá-ki-ma
    a-na bit iššin-ri-me-ni a-ḥi-šú
    la ú- ra-ag-ga

1 l. e., ʾilšakimma = ʾilšakin-ma. The accusative is very remarkable.
TRANSLATION

1 To the noble one 2 speak: 3 thus (says) Sin-nâdin-aḫḫi:
4 Samaš and Marduk may, for the duration of time, 5 keep thee
healthy! 6 Mayest thou be well, mayest thou be healthy!
7 The god who guards thee, 8 may lift up 7 thy head to hap-
iness! 9 I am sending now (to inquire) after thy welfare:
10 may thy welfare 12 be perpetual 10 before Samaš, Marduk
11 and my lord Ammisaduga!

18 As to the case of Sin-rîmêni 14 and Iblî Adad, his
brother, 16 which 16 I have investigated 18 in Sippar-Jaḫrurum
and thereupon 17 had caused them to draw up a sealed docu-
ment of their treaty, 20 you had sealed (the document) 18 with
the seal of the priest of the god Samaš, the priest of the goddess
Aya 19 and your seals. 21 The sealed document of that treaty
22 had that man Sin-rîmêni received. 23 After that man Sin-
rîmêni 24 had gone to his destiny (i.e., died), 25 Iblî Adad, his
brother, 26 raised claims against the house of Sin-rîmêni. 27 If
one is doubting the seal of the priest of Samaš, the priest of
Aya 28 and your seals, 29 whose seal should be accepted! 31 Let
them bring before thee 30 that man Iblî Adad: 32 give orders
against him! 33 An oath shall be put on his lips, that 35 he
will raise no claims 34 against the house of Sin-rîmêni, his
brother.
PRIVATE LETTERS

Like all old-Babylonian letters the letters referring to private affairs are very important from the linguistic point of view. Rare words and forms occur which can not be found in any historical or religious texts. The Babylonian Grammar especially benefits by the great number of verbal forms of the second person of which those of the plural are the most interesting ones. The rule, established by the present writer,\(^1\) that the ending of the second person of the plural is \(a\) and not \(u\), even when it is masculine, is confirmed throughout these letters. There is also a new example of a letter addressed to two women giving a number of those exceedingly rare forms of the second person of the feminine plural. As only one letter so far is known,\(^2\) besides that in our collection (No. 51), we will give this specimen here in transcription and, as far as it is possible, in translation, too.

\[(5. \text{ No. 51})^3\]

O. 
\[
a-na \ ka-ka-a \ ù \ mi-ir-si-ja \\
ki- \ bi- \ ma \\
um-ma \ ili-sín-ma-gir-ma \\
\text{ilišamaš} \ li-ba-al-li-įš-ki-na-ti \\
5. na-\text{tu} \ldots \ldots \ an-nu-um \\
\text{šá warḥam} \ i^{kam} \ldots \ ma-ma \ a-na \ ŠŪ. \text{KAZKAL} \ še-e \\
\text{libbim} \\
a-na \ šú-ul-mi-ja \ la \ ta-āš-pu-ra-nim
\]

---

\(^1\) OLZ. 1906, p. 585 ff.
\(^2\) Thureau-Dangin, \textit{Lettres et Contrats}, No. 23; cf. BB, 129.
\(^3\) Cf. the photographic reproduction on pl. XCVIII.
a-nu-um-ma 𒅕šamaš-e-pī-ri
a-na ši-ri-ki-na aṭ-ṭār-dam
Lo.E. 3/30 kēm še'īm 1/30 kēm kē
11. šú- bi- la- nim
R. šá ši-bu-tim ma-aḫ-ri-ja
i-ba-āš-šī ṃamtum a-na ši-ri-ja
li-li-kam-ma lu-šá-bi-la-ki-im-ma
15. a-šá-ri-iš id-na-a-ma
šá tu-šá-bi-la-nim
i-na iš-ri-ki-na-a-ma
ḥu-ur-ša-ma ši-ta-tum
ki-ma a-šá-pa-(ra)-ki-na-ši-im
20. šú- bi- la- nim

TRANSLATION

1 To Kakâ and Mirsiya speak: 2 thus (says) Sin-magir. 4 šamaš may keep you healthy! 5 How is it possible, 6 that for a (whole) month 7 you have not sent 6 anybody to me because of the provisions for the journey...... 7 and in order to inquire after my welfare!

8 Now I am despatching šamaš-ēpirī 9 to you: 10 1/10 kur of barley flour and 1/30 kur of bean flour 11 send to me! 12 It is wanted for some purpose with me. 13 A female servant 14 may come to me, and then I shall send thee 2 (silver). 3 Thereupon 16 give (the flour) immediately and 16 what you will have sent to me 18 take off 17 from your own tithe. 18 The rest 20 send to me 19 according to what I shall write to you.

---

1 Very doubtful; there may have been, at this place, a form belonging to the root ṃa-S.
2 Instead of "you"!
3 Omitted by the scribe?
Among the letters referring to business transactions we may select two dealing with the same affair, viz., the famous Luštamar-letters. Both of them (Nos. 46 and 47) were enclosed in envelopes which were opened, so that the letters could be read. Their having being preserved together with the envelopes is an indication that they were copies kept in the archives. Both envelopes are sealed: No. 46 with the seal of a certain Warad-Sin (though the writer is a certain Sin-rimēni), No. 47 with the seal of the writer Ilušu-bāni, son of Ibi-Ilabrat, known also from the Sippar-texts BE, VI, 2, No. 72, 1. 3 (21st year of Hammurapi) and BE, VI, 1, No. 50 a: 19 and b: 19 (2d year of Samsuiluna). The last text also mentions a brother of his Sin-rimēni (50 b: 19) who may be identical with the writer of letter No. 46.

Both letters deal with transgressions of the nipātu-right. As we know from the code of Hammurapi (§§ 114 ff.), a man who had certain claims against another was allowed to take away a slave or even a free person from the household of his debtor, in order to have this person work for him. Such a person was called nipātu (pl. nipātu). Evidently Luštamar had taken such a nipātu from the daughters of a certain lasi-ilī, though his claims already had been satisfied. We read:

(6. No. 46)

*Envelop:* ʰ[a-na] ʰlu-ush-ta-mar
(seal) ᵉwarad- ʰišīn
mār an-na-ili
warad ʰišamurrim

*Letter:* O. a-na lu-ush-ta-mar
ki- bī- ma

---

1 Cf. the photographic reproductions on pl. XCVIII.
um-ma īlu-sín-ri-me-ni-ma
ni-pu-tum šá mārat ja-si-li
5. a-di ma-ḥa-ar ra-bi-a-nim
nu- ṣu-ru a-na bi-tim
šá mārat ja-si-li
la ta-šá -zi

TRANSLATION

Envelop: ¹ [To] Luštamar.
(seal) ² Warad-Sin, ³ son of Anna-ili, ⁴ servant of the god Amurrum.

Letter: ¹ To Luštamar ² speak: ³ thus (says) Sin-rimēni:
⁴ The nipātu of the daughter of ḫasili ⁵ to the presence of the prefect ⁶ .......... Against the house ⁷ of the daughter of ḫasili ⁸ thou shalt not make a claim.¹

(7. No. 47)²

Envelop: ³ana lu-uš-ta-ma
(seal) īlu-šú-ba-ni dam-gár
dumu i-bi- īlu-ilabrat
arad dinigir nin-šubura-g[é]

Letter: O. a-na lu-uš-ta-ma
ki- bi- ma
um-ma īlu-šú-ba-ni-ma
māratmea ja-si-ili
5. ki-a-am iš-pur-ra-nim um-ma ši-na-ma
še’a-am šá GI.PA.SIK.ISsuma
ma- ḫi- ir
li-ib-ba-šú ū-āb

¹ Literally “call.”
² Cf. the photographic reproductions on pl. XCIIX.
i-na-an-na ni-pa-ti-ni
10. it-ti-pí
R. ki-a-am iš-pur-ra-nim
še’a-am ma-ah-ra-a-ta
li-ib-ba-ka ū-ab
a-li-a-am-ma måråt\textsuperscript{met} ja-si-ili
15. a- pu- ul

TRANSLATION

Envelop: ¹ To Luštamar.

(seal) ² Ilušu-bâni, the merchant, ³ son of lbi-
Ilabrat, ⁴ servant of the god Ilabrat (=Nin-
šubur).

Letter: ¹ To Luštamar ² speak: ³ thus (says) Ilušu-bâni:
⁴ the daughters of Êasi-ili ⁵ have written to me as follows:
⁶ “Barley for⋯⋯⋯⋯ ⁷ he (viš, Luštamar) has received, ⁸ his
heart is satisfied. ⁹ Now ¹⁰ he has taken away ⁹ nipåtıšu belonging
to us.” ¹¹ After this fashion they have written to me.
¹² The barley thou hast received, ¹³ thy heart is satisfied!
¹⁴ ⋅⋅⋅⋅⋅⋅⋅⋅ (the requests of) the daughters of Êasi-ili ¹⁵ answer!

Among the letters found at Nippur we may, at least, select
one dealing with a very interesting law suit:

(8. No. 7).

O. a-na lù-ga-a
ki- bi- ma
um-ma ilušín-pu-ṯ-ra-am-ma
ilu-en-lîl ù ilu\textsuperscript{NIN}.IB lî-ba-li-tu-ka
5. lù-ga-tum alpi\textsuperscript{un}-šú a-na dimtim\textsuperscript{ki}
a-na ḫaṣṣamāmmim e-pi-ši-im
iz-zu-[a]ma
l̄u-bar-lu-lu wa-ar-[i-šú] i-la-ak
alap-šú i-mu-ut-ma

10. a-na ṣi-ri-ja a-na di-ni-im il-li-[u-n]im-ma
SÅ. GUDsun a-li-ik i-di-šú a-ṣá-al-ma
ki-a-am ık-bu-nim um-ma šú-nu-ma
alpum ip-du-ur-ma šá-am-mi i-ka-al
[im-k]u-ut-ma im-tu-ut

L.E. [um-m]a a-na-ku-ú-ma

R. [a-na] nippurimki a-na a-al daiḫanišal
a-al-ka-a-ma
di-nam li-di-nu-ku-nu-ti
i-na nippurimki daiḫanumša di-nam i-di-nu-šú-nu-ti

20. a-na ba-abbirîm a-na ni-iš ilim
l̄u-bar-lu-lu i-di-nu
[i]l̄u-ga-tum di-nam šú-a-ti
ú-ul [i-k]i
wa-ar-ka-zu p[u-ru-u]š-[ma]
la iḥ-ḫa-ab-ba-al

**TRANSLATION**

1 To Lugâ speak: 3 thus (says) Sin-puṣram: 4 Enlil and NIN.IB may keep thee healthy! 5,7 Lugatum had fetched his oxen to the town of Dimtu, in order to till a field of sesame. Thereupon 8 Ubar-Lulu followed him: 9 one ox of his died; therefore 10 they came into my presence for judgment. Then 11 the herdsman, who had helped him, I asked and 12 they spoke as follows: 13 "'The ox went aside in order to eat grass; 14 [he fell] down and died."
Thus I (replied): "To Nippur to the city of the judges ye must go; then they will render you a judgment."

In Nippur the judges rendered a judgment to them: they assigned Ubar-Lulu to the Garden Gate for an oath. Lugatum has not accepted that judgment. [Inquire] into his matter, [in order that] he may not suffer any damage.
A NEW INSCRIPTION OF ḤAMMURAPI

The cone published here as an appendix (No. 133 = pl. C131 f.) belongs to the oldest collections of the Museum. That this inscription was written during Hammurapi's earlier reign,¹ is shown by the fact that the king does not call himself šar kibrat arba'im "king of the four quarters of the world."² It refers to the building of the wall of Sippar, certainly the same operation which was celebrated by the naming of the king's 25th year: mu bād ẓimbīr³ "year in which the wall of Sippar (was finished)." This building operation probably was begun in the king's 23d year: mu ṣapin bād ẓimbīr³ "year in which the foundation of the wall of Sippar (was laid)." Therefore the whole work took about two years.

The walls of Sippar again collapsed during the last years of the king's reign. He therefore had built them anew and this operation is mentioned in the inscriptions of the British Museum No. 12212 and 12216⁴ in which the king is called šar kibrat arba'im (l. 4). The same operation was celebrated by naming the king's 43d year mu ẓimbīr³ "year of Sippar.'

The inscription published in this volume runs as follows:

<table>
<thead>
<tr>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>f-nu .DAOŠamaš</td>
</tr>
<tr>
<td>be-lum ra-bi-um</td>
</tr>
<tr>
<td>šá⁴ šá-ma-i û ir-ṣi-tim</td>
</tr>
</tbody>
</table>

¹ Cf. also Preface, p. 7.
² Viz., Šumer-Akkad, Elamtu, Amuru, Subartu; cf. BA, VI, 5, p. 18.
³ King, Letters and Inscriptions of Hammurabi; I, 57 (pl. 97 ff.), 59 (pl. 103 ff.); II, p. 177 ff.
⁴ Original ta.
⁵ AN-AN.
⁶ Orig. ḫa.
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>in pa(-ni)šú nam-ru-tim</td>
<td>lu-wa-ir-ra-an-ni</td>
</tr>
<tr>
<td></td>
<td>ḥa- di- iš</td>
<td>i-nu-ūmišú</td>
</tr>
<tr>
<td></td>
<td>ip-pa-al sā2- ni</td>
<td>ḡa-am-mu-ra- pí</td>
</tr>
<tr>
<td>10</td>
<td>šar-ru-tam da-řî-tám3</td>
<td>šarrum da-núm</td>
</tr>
<tr>
<td></td>
<td>palā ūmi3 ar-ku-tim</td>
<td>šàr bâb-ili3</td>
</tr>
<tr>
<td></td>
<td>iš- ru- kam</td>
<td>na-ši-du-um še-mu iššamaš</td>
</tr>
<tr>
<td></td>
<td>išid mâtîm4</td>
<td>na-ra-am iššamaš</td>
</tr>
<tr>
<td></td>
<td>ŝá a-na be-li-im</td>
<td>mu-ši-ib li-bi1</td>
</tr>
<tr>
<td>15</td>
<td>i-ti- na- am</td>
<td>iššamaš iti2-ti-na2-am</td>
</tr>
<tr>
<td></td>
<td>ū- ki- in- nam6</td>
<td>in e-mu-ki-in</td>
</tr>
<tr>
<td></td>
<td>ni-ši6 sipparki</td>
<td>ši-ra- tim</td>
</tr>
<tr>
<td></td>
<td>œ bâb-ši6</td>
<td>šá iššamaš iti2-ti-na2-am</td>
</tr>
<tr>
<td></td>
<td>šú-ba-at ne-iḥ-ṭi</td>
<td>in ti- bu-ut</td>
</tr>
<tr>
<td>20</td>
<td>šú- šú- ba-am</td>
<td>um-ma-an ma-ti-ja</td>
</tr>
<tr>
<td></td>
<td>in pî-šú el-li-im</td>
<td>uš-Ši dûr sipparki</td>
</tr>
<tr>
<td></td>
<td>ŝá la na-ka-ar iš-Ḥi-ū</td>
<td>in e-pî- ri</td>
</tr>
<tr>
<td></td>
<td>dûr sipparki</td>
<td>ki-ma šad10-im ra-Ḥi-im</td>
</tr>
<tr>
<td></td>
<td>e-pî- ŝá- am</td>
<td>ri-ši-šú11-nu lu ū-ul-li</td>
</tr>
<tr>
<td>25</td>
<td>ri-ši-šú ul-la-a-am</td>
<td>dûram širam12 lu e-pu-uš</td>
</tr>
<tr>
<td></td>
<td>ra-Ḥi- iš</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>šá iš-tu ūmš iš-a-tim</td>
<td>ma-na-ma la i-pu-šú</td>
</tr>
<tr>
<td></td>
<td>šar-ru in šarri4</td>
<td>a-na iššamaš be-li-ja</td>
</tr>
</tbody>
</table>

1. Omitted by orig.
2. Sign šag = damku.
3. šum.
4. UN.
5. B.: na-Ḥna(?).
8. Orig. da.
9. Omitted by B.
10. S.A.T.U.
11. Orig. apparently šu.
12. Or badmaḫḫam instead of dûram širam.
50 ra-bi-iš lu e-pu-uš-zum
    dûrum šú- ú
    in ki-bi-it ̂iušamaš
    ḫa-am- mu-ra-pí
    ma-ḫi-ri a ir-ši
    70 a-[.....]-at-ti-....[.....]
55 šum- šú
    in palé-ja dam-ki-im
    šá ̂iušamaš ib-bu-ū
    sipparKi
    ̂aTiKi [š]i-a-tim šá.....]
75 šú-mi dam-ga-am
60 ummān-šú in..[.....]
    a-na ̂iušamaš lu [.....]
    nār-šû lu aḫ-[ri]
    a-na ir-ši-[ti-šû]
    me-e [a- ru-tim]
    80 in pî-i[ n]i-š[i]
65 lu ̂aš-ku- [un]
    lu ̂aš- ku- un

TRANSLATION

1 When Šamaš, 2 the great lord 3 of heaven and earth, 4 the king of the gods, 5 had joyfully 6 looked upon 6 me, 6 Ḫammurapi, 6 the prince, his favorite, 7 with his shining face, 12 (when) he had presented to me 10 an everlasting kingdom, 11 a reign of long time, 16 (when) he has established 1: the foundation of the land 14 which, in order to rule, 15 he had given to me, 21 (when he), with his pure mouth, 22 which cannot be altered, had given orders 20 to let live 17 the people of Sippar 18 and Babylon 19 in a peaceful habitation, 27 he truly commanded me 26 in a great fashion 24 to make 23 the wall of Sippar 25 (and) to lift its head.

28 At that time have I, 29 Ḫammurapi, 30 the mighty king, 31 the king of Babylon, 32 the sublime, the obedient (worshipper)
of Šamaš, 33 the favorite of Aya, 34 who makes rejoice the heart 35 of Marduk, his lord, 1, 36-37 with the high strength 38 that Šamaš gave to me, 39 by means of the rising 40 of the folk of my land, 41 as to the foundations of the wall of Sippar, 42 in clay 43 like a great mountain 44 I have lifted their head. 45 A great wall I built. 46 What since the oldest times 47 no king among the kings 48 had made, 49 to Šamaš, my lord, 50 in a great fashion I made for him.

51 That wall 56 has the name: 52 By the command of Šamaš 53 may Ḥammurapi 54 not have any adversaries!

56 During my splendid reign 57 which Šamaš had pronounced, 58 Sippar, 59 the everlasting city...[......], 60 its folk in...[......] 61 to Šamaš truly [I......]; 62 its canal truly I dug. 63 For [its] country, 64 ever[lasting] water 65 truly I procured. 66 Riches [and abundance] 67 truly I established. 68 For the people of Sippar 69 the best position I truly established. 70 ... [.....]..... [.....] 71 ...[.....].....[.....]. 72 [That which] 74 was pleasant 72 for the heart of Šamaš, my lord, 73 and of Aya, my mistress, 74 truly I did.

75 My splendid name 76 daily 77 like a god to be men- tioned 78 who, for all times, 79 never will be forgotten, 80 in the mouth of the people 81 truly I have established.
INDEX OF PROPER NAMES

ABBREVIATIONS

b. = brother; d. = daughter; f. = father; PN = personal name; 
R = receiver; S = sender; s. = son; si. = sister.

Feminine names are indicated by °. ı has been inserted after i; ę after k; ş and eterangan after s; ı after t.

Names of Persons

Abāti: A-ba-ṭi
1. 106: [23(?)], 34

Abijatum: A-bi-ja-tum
1. akil išpari: 32:5, 8
2. f. of Gimil-Gula: 33:6

Abum-kṭma-ilim: A-bu-um-ki-ma-AN
1. 11:13

Adad-idinnam: i₂₂IM-i-din-nam
1. 86:29

Adad-lā-str: i₂₂IM-lu-ṣir
1. 88:3

Adi-ili: A-di-AN
1. R: 52:1, [4], 7, 11

1. R: 9:1
2. *10:13

Abū(m)-waḳar: A-bu-um-wa-ḳar,
* A-bu-wa-ḳar
1. *11:19
2. S: *12:3
3. R: *42:1
4. 43:7

Aṣ-abāš-ili: A-ja-ba-āš-ī-li
1. S: 70:3

° Aja-lāmassi: i₄₄*a-a-la-ma-ṭi
1. 34:34

° Aja-ummi: i₄₄*a-a-um-m[i]
1. 38:22

Akāl-ana-Marduk: A-ga-al-a-na-
i₄₂AMAR.UD
1. S: 33:3

° Ašiṣum: A-li-ja-tum
1. cousin(?) of Narāmlāni: 55:17

** A-li-li-m[i],
1. 19:24
2. s. of Būr-Adad: 37:3, **14
 (i.e. seal)
3. *94:7

Ammiditana: Am-mi-di-la-na
1. (ṣarru): 75:7

Ammisaduga: Am-mi-ṭa-du-ga
1. (ṣarru): 89:45 | 90:11 | 91:10

Ana-ilia(ᵀ)-laklāku: A-na-[l]-i-a-ta-ak-la-ku
1. 23:6
Ana-Marduk-taklāku: A-na-\textit{äm}AMAR. UD-tāk-la-ku
  1. 36:8

Ana-Sin-taklāku: A-na-\textit{äm}EN.ZU-tāk-la-ku
  1. 127:27

Ana-...-taklāku: A-na-tāk-la-ku (erroneous)
  1. ṣuḫaruru of Ibkatum: 43:14

Anna-ili: An-na-AN
  1. f. of Warad-Sin: 46 A:3 (i.e. seal)

Anšar(?)-balāti: AN-ŠAR(?)-ba(?)-la-ši
  1. 25:17

Anum(?)-ḥabīl (or Ili-ḥabīl): AN-ḥa-bi-šu
  1. R: 56:1

  1. R: *31:1
  2. muʾirru: ʾ82:7
  3. S: 112:4

Apil-štar: A-pil-štar
  1. R, f. of (?)Išlāni: 58:1

Apil-za-ki
  1. 108:13, 41
  2. dāl A.: 113:9

Aplatum: Ap-la-tum
  1. S: 61:2

[Ardi-Gula (assyr.): ARAD.\textit{äm}Gu-la
  1. 132:2

Ardum(m): Ar-du-um, *Ar-du
  1. S: *71:3
  2. 101:11, 21

Asūm(?): A(?)-su-um
  1. 53:8

Ašigul: A-ši-gu-lu-ul
  1. R: 19:1

Aškudum: Áš-ku-da-na-um (acc.)
  1. 60:17

Aškudum: Áš-ku-du-um
  1. S: 40:3

Aššur-āsu: \textit{ām}A. USAR-a-su
  1. S: 49:2

Aṭkalši: Aṭ-kal-ši
  1. 94:33

Awālt\textit{ām}Šamaš: KA.\textit{ām}UD, *[K]A(?)-\textit{ām}U[D(?)]
  1. S: *20:4
  2. mārū A.: 45:9

Awēlija: A-we-li-ja
  1. f. of Awēl-štar: 100:14

Awēl-štar: A-we-il-štar
  1. S: 78:3
  2. tamkara, s. of Awēlija: 100:14

Awēl-Sin: A-we-il\textit{ām}EN.ZU
  1. S: 80:3

Aṭbā: Ba-ba-a
  1. si. of Šamaš-garri: 5:5

Baginu: Ba-gi-nu
  1. mārū B.: 103:5

Baltu-kašid: Ba-al-ṭu-kaši-id
  1. S: 56:3

Bassi: Ba-asi-si
  1. S: 63:3

BĀ.ŠA.Šarratum: BĀ.ŠA\textit{ām}Šā-ratum
  1. 82:9, 12

Baṭitu: Ba-ti-tu
  1. 110:13

Bēṭā: Be-e-ia-a
  1. 14:19

Bēlānu(m): Be-la-nu-um, *Be-la-nu
  1. R: 39:1
  2. kalamahu Anunitum: *107:16

Bēlijatum: Be-li-ja-tum
  1. s. of Damašku (?): 67:13
  2. 108:40
"Bélissunu: Be-li-țu-nu
1. S: 60:3
Bēl-kāti(?)-[. . .]: Be-el-k[a-l]i(?)-
[. . .]
1. f. of Ilâni: 72:19
Belliti(?) : Be-el-li-i (doubtful if proper name)
1. s. of E[li](?): 83:21
Bēlšunu: Be-el-šu-nu
1. R: 35:1
"Bittetum: Bi-it-te-tum
1. si. of Išušu-bāni: 100:10
Bunene-gamil: iiwu-ne-ne-ga-mil
1. R: 34:1
Bār-Adad: BuriiIM
1. f. of A[li](i)-lašmi: 37:15
(i.e. seal)
Damakum(?): Da-ma-ku-um (all signs uncertain)
1. f. of Bēlišatum(?): 67:13
"Dumki-Ištar: Du-um-ki-Ištar
1. 36:14, 16, 19
Ea-muballit: Èa-mu-ba-li-išt
1. S: 21:3, 20
E[li](?): E-li-i (uncertain if proper name)
1. f. of Belliti(?): 83:21
Elnēšum: El-me-šum
1. S: 110:3
Enlil-lāram: iiwuEn-li-lu-[r[a-a]m
1. R: 3:i
Enlil(?)-[. . .]: iiwuE[n-lil-. . .]i(?)
1. R: 26:1
Erišbam: E-ri-ba-am
1. R: 42:2
"Erišum: E-ri-ištum
1. 6:6
Etel-pi-Nabium: E-tel-KAiiwuNa-bi-
um
1. S: 94:3
"Gumutum (uncertain, if feminine):
Ge-mu-tu[m]i(?)
1. 17:19
Gimil-Gula: Gi-miliiGu-la
1. s. of Abišatum: 33:5
Gimil-ili: Šū-i-li
1. R: 1:2
Gimillum: Gi-mi-lum
1. 32:14, 18
2. R: 33:1
Gimil-Marduk: Gi-miliiAMAR.
UD
1. ūpišaru: 89:36
Ḫabil-āni: Ha-bi-il-a-bī
1. 95:12
Ḫaburum: Ha-bu-um
1. S: 42:5
Ḫajab-ili: Ḥa-ja-ab-AN
1. f. of Imdi-Ištar: 49:7
Ḫammurapi: Ha-am-mu-ra-ši,
*Ha-am-mu-r[a-pi], ṭ[Ha-
am]-mu-ra-ši
1. (=2): 83:*1, ṭ7
[2. (=1): 133 A:5, 29, 53]
Ḫālatum: Ḥu-la-tum
1. R: 48:1
Ḫunnunum: Ḥu-u-nu-u[m]
1. 97:4
Ḫuzānam: Ḥu-za-lum
1. S: 41:3
2. R: 42:3
3. 94:7, 41
4. 130:31
Ibi-Enlil: I-bi-iiEn-lil
1. šakinu: 17:16
2. 116:18
Ibi-Ilabrat: I-bi-iiNIN.ŠUBUR
1. f. of Išušu-bāni: 47 A:3
(i.e. seal)
Ibi-ilum: I-bi-i-lum
1. S: 1:1
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Ibš-ilišu: ŠIG-1-li-[ša]
1. f. of Šumum-ibši and Labiš-
tum; his daughter men-
tioned: 117:11
Ibi-Šaḥan: 1-bi-šu-Ša-ḥa-an
1. S: 75:3
Ikbatum: 1b-ga-tum
1. R: 43:1
2. f. of Narāmtiši: 55:3
Ibk-Anunitum: 1b-ku-AN-nu-ni-
tum
1. S: 103:3
Ibk-Damu(): 1b-ku-[šša]D[u-mu]?
1. 10:18
Ibk-Nabium: 1b-ku-šu-na-bi-um
1. 107:14, 27, 29
Ibk-[-...]: 1b-ku-[šša]...
1. 91:37
Ibn-Adad: 1b-ni-šu/IM
1. NI-ŠAG(?): 88:2
2. b. of Sin-šāni: 90:14,
  25, 30
3. R: 112:1
4. malatu: 122, 5
Ibn-Marduk: 1b-ni-šu-šu/AMAR.UD
1. R: 112:2
2. 123:18, 21(?)
Ibn-Sin: 1b-ni-šu/EN.ZU, *1b-ni-
*šša/EN.ZU, šip-ni-XXX
1. S: *šša: 3, 36 (supplied ac-
  cording to BB 83-85)
2. šša: 3
Ibn-Šamaš: 1b-ni-šu/UD
1. S: 93:3
Iddatum: 1d-da-tum
1. S: 101:3
Idin-Amurrum: 1d-ni-šu/MAR.TU
1. s. of Bēlā: 61:5
Idin-Ea: 1d-ni-šu/È-a
1. 107:14, 21, 25
Idin-Ilbrat: 1d-ni-šu/NIN.ŠUBUR
1. dājānu: 117:19 (probably
  erroneously instead of
  Idin-Irra)
Idin-Irra: 1d-ni-šu/Ir-ra
1. dājānu: 117:11, 15 (l. 19
  erroneously 1d-ni-šu/NIN.
  ŠUBUR)
Idin-Sin: 1d-ni-šu/EN.ZU
1. 94:21
2. 113:14, 20, 23, 26
Igmil-Sin(?): 1g-mil-šu/EN.ZU (all
  signs uncertain)
1. f. of Išme-Adad and Muḫad-
  dām: 119:1
Ili-āšri(?): Ī-li-āš(?)-ri[. .]
1. 54:11
Ili-atpalam: Ī-li-at-pa-lam
1. R: 4:1
Ili-bānti: Ī-li-ba-ni-i
1. 11:18
Ili(?)-darimum: 1N-da-ri-mu-um
1. R: 21:1
Ili-eribam: Ī-li-er-ba-am
1. R: 2:1
2. 62:23
Ili-iddinam: Ī-li-šu-šu
1. s. of Sin-bēl-aplim: 118:14,
  16, 21, 24
Ili-ikšam: Į-li-šu-šu-ša-am
1. 84:9, 11
Ili-mu[. .]: 1N-mu[. .]
1. 10:17
(Ilāni: 1l-l[a-ni
1. S, d. (? of Apīl-lštar: 58:3
2. d. of Bēl-kāš(?)[. .], šīgili
  šamaš: 72:18, 21 (doubt-
  ful)
Iluni: 1l-lu-ni
1. šamallu: 117:9
2. 130:23, 29
Ilušu-abušu: AN-šú-a-bu-šú
1. R: 45:1

Ilušu-bāni: AN-šú-ba-ni
1. S: 19:3
2. S, tamkaru, s. of Ibi-Ilabraš: 47A:2 (i.e. seal); B: 3
3. 99:14
4. S, b. of Bilitum: 100, 3
5. S, of Ilušu-ibni(?): 108:15, 17

Ilušu-ibni: AN-šú-ib-[n], *AN-šú-iḫb-ni(?)(last signs uncertain)
1. 102:13, 33
2. f. of Ilušu-bāni: *108:15

Imdi-Ištar: Im-di-Ištar
1. s. of Ḫajab-ili, b.(?) of Warad-Sin: 49:5, 10, 15, 21

Imgur-Sin: Im-gur-du*N.ZU
1. 35:6

Ina-Esagila-ṭèr: I-na-Ĕ-sag-ila-ZIR
1. 84:12

Ina-ṭī-Šamaš: I-na-ṭī-duUD
1. 26:16

Inunatiša(?): In-nu-na-ti-ja (first three signs uncertain)
1. mārat ī.: 72:8

Iškur-manse: dinšir IM-ma-an-se
1. S: 99:3
2. akil tamkari: 103:12

Išme-Adad: Išme-du*IM
1. s. of Igmil-Sin(?), b. of Muḫḫaduš: 119:1, 17, 24
2. Ištar-ḫallī: Ištar-Ĕ.GAL-li
1. S, wife(?), of Nabium-mālik: 36:2

Ištar[...]: Išta[r...]
1. S: 38:3

Iṣirum: I-ṣi-rum
1. 95:28

Jakburum: Ia-ak-bu-ri-im (gen.)
1. 127:23

Jasi-ili, Jasiši: Ia-si-AN, *Ia-si-li
1. mārat I: *46 B: 4, 7 | 47
B: 4, 14

Kakā: Ka-ka-a
1. R: 51:1

Ka[...]: Ka-[...]
1. R: 50:1

Kubburum: Ku-ub-bu-rum
1. 81:7, 11
2. 82:1, 20

Ku-Inanna: AZAG-dinšir IN-NANNA
1. nuḫ Damien: 15:4

Kukūja: Ku-ku-ja
1. R: 36:1

Kultitšu: Ku-ul-ul-ul-la (acc.)
1. 120:6

Labšum: La-bi-iš-tum, *La-b[i]-š-(?)-tum
1. gallabu: 100:19, 24
2. s. of Ibiḫ-ilišu, b. of Šumum-libši: *117:13

Lâmassāni: La-ma-za-ni, *La-ma-za-na(?)
1. *83:7(?)
2. S: 105:3 | [106:3]

Lāmassi: La-ma-si-i(-ma)
1. S: 57:3

Lišer-Sippa: Li-šer-UD.KIB . NUN.KI
1. 37:4

Lu-Asari(?): LÛ-dinšir SILIG-LÛ-[ŠAR] (uncertain)
1. f. of Sin-idinnam: 97:15

Lu-Enlilla: LÛ-dinšir En-il-[lā]
1. R: 15:1

Lugā: Lû-ge-a
1. R: 5:1 | 6:1 | 7:1 | 8:1
Lugatum: Lu-ga-tum
1. 7:5, 22

Lu-Ningunanna(?): LÙ-[dinir]NIN-
gûn-an-na (uncertain)
1. S: 26:2

Luštamur: Lu-uš-ta-mar
1. R: 46 A:1; B:1 | 47 A:1; B:1
2. S: 48:3
3. 59:15

Malltum: Ma-al-li-i-li-im (gen.)
1. R: 23:1, 8

Marduk-lamassātu: iin\ud AMAR.UD-
la-ma-ta-su
1. S: 98:3

Marduk-muballitīt: iin\ud AMAR.UD-
mu-ba-li-it
1. 69:8
2. 76:14, 18
3. kalamaḫḫu(?): 93:36
4. awēlu, abi ummâni: 108:28

Marduk-mušallim: iin\ud AMAR.UD-
mu-sā-li-im
1. awēlu: 130:18

Marduk-mu[...]: iin\ud AMAR.UD-
mu-[...]
1. S: 81:3

Marduk-nāširīt: iin\ud AMAR.UD-na-
ši-ir
1. S: 32:3

Marduk-nišu: iin\ud AMAR.UD-ni-su
1. 36:18

Mār-irisūtim: TUR-KI
1. 48:5

Mār-Purātim: TUR-\nu\ud KIB.NUN.
KI (erroneous)
1. 83:2

*Mirsija: Mi-ir-si-ja
1. R: 51:1

Mūbaddūm: Mu-ḫa-ad-du-um
1. s. of Igmiš-Sin(?), b. of Išme-
Adad: 119:13, 21

Nabi-illabrat: Na-bi-\nu NIN.ŠUBUR
1. šangū Anunitum: 117:17,
22, 26

Nabi-ilišu: Na-bi-i-li-šu
1. 78:4

Nabium-gāmil: iin\ud na-bi-um-ga-mil
1. S: 35:3

Nabium-ibni: iin\ud na-bi-um-ib-ni
1. 80:4

Nabium-mālik: iin\ud na-bi-um-ma-li-k
1. husband(?) of Ištar-ēkalli:
36:5

Nabium-nīšu: iin\ud na-bi-um-ni-ša
1. R, b. of(? Sin-rîmēni: 44:1

Nabium-nēme(?): iin\ud na-bi-um-[e]-
me (not quite certain)
1. 94:35

Naimu: Na-imu
1. 42:29

Nanna-manshe: diin\ud ŠEŠ.KI-ma-
n[u-se]
1. awēlu: 129:18

Nanna-šalisir: diin\ud ŠEŠ.KI-ša-lā-
sir
1. S: 9:2

Narām-ilīšu: Na-[a-am]-i-li-šu
1. b. of Ša(?)-Nanā: 24:6

Narām-Sin: Na-ra-am-\nu EN.ZU
1. S: 6:3

*Narāmtāni: Na-ra-am-la-ni
1. S: d. of Ibbataum, cousin(?)
of Aliātum: 55:3

Na[...]: Na[...]
1. 81:9, 12

Ninnāa: Ni-in-nu-u-â
1. 22:16

*Nīši-nišu: Ni-ši-i-ni-šu, *[Ni-ši-
i]-ni-šu(?)
1. R: *14:1(?)
2. S: 39:4
3. R: 40:1 | 41:1
Nār-Adad:  Nu-ūr-[M]
  1. S: 79:3
Nūratum:  Nu-ra-tum
  1. 55:9
Nār-Ilabrat:  Nu-ūr-NIN.ŠUBUR
  1. 17:18
Nār-Kabila:  Nu-ūr-Ka-ab-la
  1. R: 57:1
Nārum-liši:  Nu-rum-liši
  1. 129:5, 14
Riš-Šubula:  Ri-iš-[S]u-bu-la
  1. S: 52:2
[Sabtum:  Za-bi-sum
  1. R: 97:1
Sag-Enlilla:  Sag-[En]-il-lá
  1. 17:5
Sagila-manse:  Sag-ila-ma-an-se
  1. R: 32:1
Sin-ašarid:  [i]iEN.ZU-a-ša-ri-id
  1. 31:7
  2. S: 53:3 | 54:3
Sīnatum:  Si-na-tum
  1. R: 53:1
[Si]-bēl-aplim:  [i]iEN.ZU-be-el-ap-[lim
  1. f. of Iši-idinnam:  118:[14], 16, 21
Sin-bēl-dumkija:  [i]iEN.ZU-be-el-du-um-[ki]-ja
  1. 66:28
Sin-bēl-[...]:  [i]iEN.ZU-be-el[...
  1. 69:6
  2. 81:6
Sin-idinnam:  [i]iEN.ZU-i-din-nam
  1. 3:8
  2. S: 95:3 | 96:3
  3. s. of Lu-Asari(?):  97:3, 13
  (i.e. seal)
Sin-ikšam:  [i]iEN.ZU-i-ki-ša-am
  1. awēlu, ūpšarru:  112:5
Sin-imguranni:  [i]iEN.ZU-im-gur-an-ni
  1. 69:3
  2. awēlu:  107:13, 18, 32(?)
Sin-išmeanni  [i]iEN.ZU-iš-me-a-ni
  *XXX-iš-me-a-ni
  1. R: 13:1
  2. rakbu:  88:7
  3. 94:8
  4. ūpšarru(?):  98:17
  5. *108:40
  6. dēkā(?):  118:18, 28
Sin-magir:  [i]iEN.ZU-ma-gir
  1. S: 51:3
Sin-men, read Sin-rimēni
Sin-nādin-ahhī:  [i]iEN.ZU-na-di-[i]n-ah-ḥī
  1. S: 90:3
Sin-nādin-[šami:  [i]iEN.ZU-na-di-[šami
  1. S: 91:3 | 92:3
Sin-putram:  [i]iEN.ZU-putra-am
  1. S: 7:3
Sin-rišēni:  [i]iEN.ZU-ri-me-ni,
  *[i]iEN.ZU-me-ni (erroneous)
  1. 19:5(?)
  2. S: 43:3 | 45:3 | 46 B:3
  3. S, b. of (?) Nabium-nīṣu:  44:3
  4. R: 54:1
  5. *75:9
  6. b. of Ibl-Adad:  90:13, 22, 23, 26, 34
Sin-rēmi:  [i]iEN.ZU-še-mi
  1. 69:22
Sin-latt[w]ādim(?):  [i]iEN.ZU-tap-[w]ādim (uncertain)
  1. S: 16:3(?)
Sin-uballissa(?):  [i]iEN.ZU-ū-ba-a-li[is (−tu omitted)
  1. 94:19
Ur-Šušanna: Ur- {...} šu-zi-an-na
  1. S: 13:3
Us[...]: Us[...]
  1. 10:16
Utatum: Ú-la-um (scarcely šamšá-tum)
  1. S: 104:3
Warad-eššēšim: ARAD-AB.AB
  1. 125:37
Warad-Marduk: ARAD-AMAR.AD
  1. 63:6, 7
Warad-Sin: ARAD-EN.ZU
  1. s. of Anna-il: 46 A: 2
               (i.e. seal)
  2. R: b. of (?) Imdi-štar: 49:
               1, 12
Warad-[...]: ARAD-...[...]
  1. 125:39
[...]-ambul-šul(?): [...]-am-bu-
                ut-šú-ul (every sign doubt-
                ful)
  1. S: 10:2

[...]-béli: [...]-be-li
  1. S: 8:4
[...]-Enlil: [...]-šu-EN-lil
  1. R: 8:2
[...]-ēriš: [...]-e-ri-š
  1. kudimmu: 44:8
[...]-ili(?): [...]-i-li (doubtful)
  1. Ṝušarru: 104:14
[...]-mi-a
  1. S: 17:3
[...]-muballit: [...]-m[u]-b[a]-l[i]-l[
               (doubtful)
  1. S: 76:3
[...]-nāšir: [...]-n[a]-ši-[i]-ir
  1. S: 24:3
[...]-Sin: [...]-šu-EN.ZU
  1. S: 65:3
[...]-tal-ti: [...]-ta-li-mi
  1. 130:32
[...]-šum: [...]-šu-um
  1. S: 14:3
  2. R: 17:1(?)
[...]-šum: [...]-šu-um
  1. R: 65:1

Names of Cities, Gates, Nations, Rivers, Temples, etc.

Ál-Apil-zaḫi: ERI-A-pil-za-ki
  113:13
Ál-Guenna: ERI-Gu-en-na
  16:7
Amnanum: v. Sippar
Bāb-ili: KÁ-DINGIR.RA
Bašu: Ba-zi
  130:30

Dimtu: AN.ZA.KAR
  7:5
Dūru: BÁD
  4:7
Èbara: È.UD.RA
  97:15 (i.e. seal)
Elamû: auš/NIM.MA
  86:11
Esagila: È.SAG.ILA
  89:35; v. PN Sagila-manse, 
   Ina-Esagila-zer
Gágum: bīša-ga, *gāgé, tā-ga-
         ge, *gī-ga
  72:3, 5, 20, 24, 28, 30 | *83: 
                              20 | *85:2 | *125:26
Names of Gods

Adad: iušIM (cf. Iškur)
1. 61:4 | 119:30
2. PN: Adad-idinnam, -lā-sīr; Bār-, Ibi-, Išme-, Nār-Adad

OAJA: iušA-a
1. 90:18, 27 [133A: 33, 73; B:33]
2. PN: OAJA-lāmassi, OAJA-ummī

Amurrum: iušMAR.TU
1. 46 A:4 (i.e. seal)
2. PN: Idin-Amurrum

ANšAR(?): ANŠAR(?)
1. PN: ANšAR-balāṭī(?)

OANTU: AN-TUM
1. PN: Ugni-Antum(?)

ANUM: AN
1. PN: ANum(?)-hābil

OAnunitum: AN-nu-ni-TUM, iušA-nu-ni-TUM, OAnunitum (erroneously?)
1. 71:1 | 101:18 | *107:16 |

2. PN: Iṣku-Anunitum
Asari: 딩스 Irr. Silig. Lū.Sār
1. PN: Lu-Asari
Aš(3)ur: 딩스 A. USAR
1. 49:3
2. PN: Aššur-āsu
Bēlti-ili: 딩스 Be-ēl-ti-li-li
1. 15:18
Bunene: 딩스 Bu-ne-ne
1. PN: Bunene-gāmil
Damu: 딩스 Da-mu
1. 23:4
2. PN: Ibkū-Damu(?)
Ea: Էa, 딩스 Է-a (cf. Enki)
1. PN: Ea-muballit, *Idin-Ea, Sēp-Ea
Enki: 딩스 En-ki
1. 27:5,22
Enlil: 딩스 En-lil
1. 2:4 | 6:4 | 7:4 | 8:5 | 12:4 | 16:4 | 18:4 | 26:3 | 27:5
2. PN: Enlil-tāram, Enlil- [...], Ibi-Enlil, Lu-Enlilla, *Sag-Enlilla, [...]-Enlil
°Gula: 딩스 Gu-la
1. 23:4
2. PN: [Ardi-Gula], Gimil-Gula
Ilabrat: 딩스 Nin. Subūr
1. 47 A: 4 (i.e. seal)
2. PN: Ibi-, Idin-, Nabi-, Nūr-
Ilabrat
°Innanna: 딩스 INNANNA
1. 17:34
2. PN: Ku-Innanna
Irra: 딩스 Ir-ra
1. PN: Idin-Irra
Iškur: 딩스 Im (cf. Adad)
1. PN: Iškur-manse
°Ištar: ʾIštar
1. 62:20
2. PN: ʾIštar-ēkalli, ʾIštar- [...], Āpīl-, Āwēl-, ʾDum-ki-, Imdī-Ištar
Kabla: Ka-ab-ta
1. PN: Nūr-Kabla
Lugal-duaṣaggga: Lugal-du(l)-aṣṣag-ga
1. 4:4
Lulu: Lu-lu
1. PN: Ubar-Lulu
Marduk: ʾiš AMAR. UD
2. PN: Marduk-lāmassašu, -muballit, -mušallim, -mu-[...], -nāṣir, -nišu, Ana-Marduk-lālāku, Akāl-ana-Marduk; Gimil-, Ibi-, Warad-Marduk
Nabium: ʾiš Na-bi-um
1. PN: Nabium-gāmil, -ibni, -mālik, -nišu, -šēme(?); Eel-pi-, Ibkū-Nabium
°Nanā: ʾiš Na-na-a
1. ʾŠa(?)-Nanā
Nanna(r): 딩스 ʾŠeš.KI
1. PN: Nanna-manse, -šalasir
Nergal: ʾiš NÉ. UNU.GAL
1. 3:4|11:5|65:4
*Ningunnanna: dinšir Nín-gú-án-an-ña
1. PN: Lu-Ningunnanna (?)

*Nin.IB (𒀭𒄿𒈻): išši Nin.IB, 
[šilši BAR]
1. 2:4 | 7:4 | [8:5] | 12:4 | 16:
4 | 18:4 | 24:4 | 26:3 |
27:5, 22 | [*132:11]

*Ninkarrana: išši Nin-kar-ra-AG-(=ná)
1. 98:13

*Ninil: išši Nin-íl
1. 17:34

Nin-PIS.BAR.BAR
1. [132:10]

Nunu: Nù-nù
1. PN: Tadin-Nunu, Ubar-Nunu

Silulu(?): dinšir Si-lu-lu(?)
1. 28:4 (i.e. seal)

Sin: išši EN.ZU, *XXX
1. 53:4 | 120:10, 12
2. PN: Sin-asarid, -bèl-aplim,
-bèl dumkija, -bèl-[...],
-idinnam, -ıktšam, -imgur-
anni, -išmeanni*, -magir,
-nàdin-ahhi, -nàdin-šumi,
-pusram, -rimênî, -šêmi,
-tappi-wê-dim(?), -uballissu
(?), [... agè; Ana-Sim-
laklu; Awêl-, Iblîn*,-
Idin, İgmîl(?), İmgur-
Narâm-Tarib(?), Warad-
Sin, [...]-Sin

Šahan: išši Ša-ba-an
1. PN: Ibi-Šahan

Šamaš: išši UD
1. 3:4 | 4:4 | 5:4 | 15:23 |
19:4 | 21:4 | 24:4(?), 31:
4 | 32:4 | 33:4 | 34:4 |
35:4 | 36:3 | 40:4 | 41:4 |
42:6 | 49:3 | 50:4 | 51: |
56:5 | 57:4 | 61:3 | 66: |
64:10 | 67:4, 9 | 68:4 |
69:4 | 70:4 | 72:18 | 73: |
4, 5 | 75:4, 7 | 76:4, 9 |
[77:4, 10 | 78:20 | 79:4 |
[81:4 | 85:1, 6, 9, 10, 16 |
90:4, 10, 18, 27 | 91:4, 9 |
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2. PN: Šamas-asarid(?), -ba-
lâti, -bàni, -enil-ilí(?),
-èpiri, -garri, -kinam-li,
-manni, -nàšir, -nîšu;
Awât-, Iblî, Ina-pî-
Kâr-Šamaš (city), Ša-
Šamaš-damka, Ubar-Šamaš

*Šarratum: iššiša-ra-tum, *iššiša-ra-
tim (gen.)
1. *82:14
2. PN: BA. ŠA-Šarratum

Šubula: išši Šù-invula
1. PN: Šubula-nâšir, Riš-Šu-
bula

Šulpa: dinšir Sul-pa-UD.DU
1. PN: Ur-Šulpa

Šušianna: dinšir Šù-zi-an-na
1. PN: Ur-Šušianna

Tutu: išši Tu-lu
1. PN: Tutu-nâšir
LIST OF TABLETS

ABBREVIATIONS

\( N = \) (found at) Nippur; \( C.B.S = \) Catalogue of the Babylonian Section; \( Kb^1 = \) first Khabaza Collection; \( Kb^2 = \) second Khabaza Collection; \( J.D.P = \) J. D. Prince Collection; \( J.S = \) Joseph Shemtob Collection; \( H = \) time of Hammurapi; \( Si = \) time of Samsuiluna; \( Ae = \) time of Abi-ešuḫ; \( Ad = \) time of Ammiditana; \( As = \) time of Ammisaduga; \( Ab = \) time of Ašurbanipal; \( * = \) dated; \( \dagger = \) photographed.

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A. CASE

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PHOTOGRAPHIC PLATES
LETTER TO LUŠTAMAR

LETTER ADDRESSED TO TWO WOMEN
ENVELOPE-OBVERSE

LETTER TO LUŠTAMAR
COPY OF A LETTER TO THE KING

LETTER TO THE AWÉLUM
OBVERSE

LETTER TO THE AWÉLUM
INSCRIPTION OF HAMMURAPI

BASE