OLD BABYLONIAN DOCUMENTS
IN THE HEARST MUSEUM OF ANTHROPOLOGY, BERKELEY

BY
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This contribution presents 19 Old Babylonian documents, mostly from Larsa, now stored in the Hearst Museum of Anthropology at UC Berkeley.¹ The texts discussed below were studied in the dissertation by Anne Marchant 1990. Marten Stol read most of these texts in 1982 when collating previously published Old Babylonian letters for his Altbabylonische Briefe in Umschrift und Übersetzung Vol. 11. In recent years Marten Stol read the letters with Nico Kouwenberg and Theo Krispijn, resulting in a much-improved understanding of the documents. My reading of the original tablets has profited enormously from previous work, which was available to me in the form of transliteration notes (now kept in the Hearst Museum) and email messages by Prof. Stol, reacting to an earlier version of this article. It is a pleasure to thank Professor Stol as well as Nico Kouwenberg and Theo Krispijn for their contributions and their generosity.²

The most interesting group of texts refers to two important officials, named Rim-Sin-šu and Rim-Sin-atpalam, who were stationed at Maškan-šapir (§1; text 1-7). This file, which contributes precious bits and pieces to the history of the city, includes three royal letters by Rim-Sin I as well as several references to a man called Šin-muballit, probably the brother of Rim-Sin who was governor of Maškan-šapir at the time when the city was conquered by Hammurabi, almost thirty years later. To this group is added text 8, which does not mention any of the main characters of this file, but may perhaps be connected through other personal names.

The second section deals with two memoranda from Larsa (dated Rim-Sin 31) that refer to cultic offerings and installations in the temples of Istar and Nanaja (texts 9 and 10).

In §3, finally, miscellaneous Old Babylonian letters are added, some of which can be related to previously published texts. Several of these letters are clearly from Larsa, one derives from the Lower Yahurum province (text 19) but in other cases the provenance remains unknown.

Photographs of all Hearst Museum cuneiform texts are found on CDLI (http://cdli.ucla.edu); hand copies of the texts discussed below were published by Marchant 1990.

With this contribution several groups of Old Babylonian texts in the Hearst Museum still remain unpublished. Among those are a group of Isin texts including one letter and four

¹. Formerly known as the Lowie Museum. The siglum UCLM (University of California Lowie Museum) has been replaced by HMA (Hearst Museum of Anthropology). I wish to thank Leslie Freund, collections manager at the Hearst, for facilitating my work at the museum. Research for this article was supported by a curator release time grant from the Vice Chancellor of Research at UC Berkeley.

². In addition, I wish to thank Dominique Charpin for a number of important suggestions and corrections.
contracts; a group of Larsa administrative texts (included in Marchant’s dissertation) and several groups of Diyala texts (in addition to the ones published by Lutz in UCP 10/1 and by Greengus in BiMes 19).³

1. THE RĪM-SĪN-NERGAL-LAMASSAŠU AND RĪM-SĪN-ATPALAM FILE

Rīm-Sīn-Nergal-lamassašu and Rīm-Sīn-atpalam were two important officers in charge of large numbers of men (erēn₂) in Maškan-šapir. Both names are Beamtennamen, indicating that they were officials of high rank.⁴ Rīm-Sīn-Nergal-lamassašu was important enough to receive letters from the king himself. Rīm-Sīn-atpalam functions as the representative of the king, responsible for the king’s own men at Maškan-šapir.

The relative positions of Rīm-Sīn-Nergal-lamassašu and Rīm-Sīn-atpalam are perhaps best illustrated by Riftin 115, a roster of hired men (lu₂ huḡ-ĝa₂), with the names of the responsible officials (mu-bi-im):

<table>
<thead>
<tr>
<th>? (damaged)</th>
<th>lu₂ huḡ-ĝa₂</th>
<th>mu-bi-im</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>238</td>
<td>³ri-im-²SUEN-ra-pa-šu-nu</td>
</tr>
<tr>
<td>8</td>
<td>268</td>
<td>³ri-im-²SUEN-²N₂,r₁,i₁₁,-gal-la-ma-sa,-šu</td>
</tr>
<tr>
<td>25</td>
<td>234</td>
<td>HA.LA LUGAL ša ŠU ³ri-im-²SUEN-at²-pa²-lam²</td>
</tr>
<tr>
<td>53</td>
<td>740</td>
<td>(totals)</td>
</tr>
</tbody>
</table>

Unfortunately, the name Rīm-Sīn-atpalam in line 4 is damaged and in need of collation. The present reconstruction (share of the king, by hand of Rīm-Sīn-atpalam⁵) is supported, however, by several texts edited below, where Rīm-Sīn-atpalam is supervising men who stand under the direct command of the king. He inspects troops (texts 6 and 7) and in a letter to (Rīm-Sīn)-Nergal-lamassašu (text 5) the author, Sîn-muballiṭ, complains that the addressee tried to get something done from Rīm-Sīn-atpalam without express consent of the king.

All dated texts that mention Rīm-Sīn-Nergal-lamassašu date to Rīm-Sīn 31, shortly after the conquest of Isin.⁶ Among the undated texts one letter (text 2) refers to the unusual KI-dates, restricted to Rīm-Sīn 31-37.⁷

Rīm-Sīn-Nergal-lamassašu (also Nergal-lamassašu) is attested in several previously published texts. He is listed as responsible officer in rosters of men in table format (Riftin 114-116); he appears in a long list of Elamite men for which he was responsible as ugula (TIM 5, 71; see Stol 2004, 745) and, together with Rīm-Sīn-rappašunu (see Riftin 114-116) he receives large amounts of grain in the administrative text TCL 10, 79.⁷ Finally, he appears as an overseer (ugula) of bowmen and spearmen in HMA 9-1859 (Rīm-Sīn 31).⁸ Several of the letters edited below complement the picture. Most of these letters (with the exception of text 1 which deals with field assignments) relate Rīm-Sīn-Nergal-lamassašu and Rīm-Sīn-atpalam to

³ Some of these are now published by Salvo Viaggio 2009; others are being studied by Serena Ticca (University of Pisa) for her dissertation.
⁴ Riftin 114 and 116; HMA 9-1859 (see below, note 8); TIM 5, 71; Riftin 115 is dated R-S 31 or 32. According to Leemans 1973 TCL 10, 79 is also dated R-S 31, but in the copy the number is broken and Leemans gives no collation for that part of the text. Since the tablet uses the KI system in the date it certainly belongs to the early part of the second half of Rīm-Sīn’s reign.
⁵ See Van de Mieroop 1993, 65 and Charpin 2004, 125 with earlier literature.
⁶ See Leemans 1973, 292 for collations.
men stationed at Maškan-šapir. They confirm the strategic importance of Maškan-šapir as a Northern outpost in relative vicinity to Babylon.9

Text 1. HMA 9-01856 = http://cdli.ucla.edu/P247948

1. [a]-na\(^1\) \(^4\)ne-\(^2\)i-ri\(^1\)_\(^2\)-gal-la\(^4\)ma\(^1\)-sa\(^3\)-šu\(^1\) Say to Nergal-Lamassu
2. qi\(^2\)-bi\(^2\)-ma
3. um\(^1\)-ma\(^1\) kur-gal-a\(^2\)-mah-a-a-ni-ma thus Kurgal-amahani :
4. \(^4\)UTU u\(^3\)_\(^3\)NIN-ŠUBUR May Šamaš and Ilabrat
5. li-ba-al-li-\(\text{tu}_2\)-ka keep you in good health!
6. aš-šum AŠA\(^3\)-lim ša\(^3\)SUEN-A.ZU Concerning the field of Sîn-asû
7. ša na-ad-nu-u\(^2\)_kum that was given to you :
8. i-na ri-si-ib-tim by mistake
9. AŠA\(^3\)_lam ša\(^1\)bi-ta-tum they have erroneously assigned to you the
10. ir-ta-as\(^3\)-bu-ni-kum field of Betatum.
11. wa-ar-ka-tam pu-ru-us-ma Investigate the matter
12. AŠA\(^3\) li-i-te-er-ru-ni-kum so that they may return the field to you.

This is the only text in the (Rîm-Sîn)-Nergal-lamassû file that does not deal with eren\(^2\). The spelling li-ba-al-li-tu\(\text{tu}_2\)(TU)-ka may suggest that the letter was written at a Northern site (see Veenhof 2005, XIII). The personal name Kur-gal-a\(^2\)-mah-a-ni is known from TCL 10, 63 and 80 and bi-ta-tum appears in TCL 10, 43 (Marchant 1990, p. 76) ; the name is written be-ta-tum in YOS 5 171 ; 172 ; 178 ; and 205 (Rîm-Sîn 7 to 35). Only half of the obverse of this tablet has been inscribed, the reverse is entirely empty. The text is written in a beautiful and clear hand.

Textual note :
10. CAD rasâbu B : to err. This is the first instance of this verb with a dative, which I interpret as “to assign erroneously to somebody.” The context passages in CAD show that in all cases, as here, the mistake has to do with claiming possession. For risibnu (line 8) see CAD rasibnu (thus far known only from a single Mari letter).

Text 2. HMA 9-01841 = http://cdli.ucla.edu/P247933

1. [a]-na\(^1\) ri-im\(^4\)SUEN\(^4\)ne-\(^3\)i-[iri\(^1\)_\(^1\)-gal-la-ma-
2. qi\(^2\)-bi\(^2\)-ma sa\(^3\)_šu]\(^1\) Say to Rîm-Sîn-Nergal-lamassu, 
3. um-ma šar-ru-um-ma thus the king :
4. aš-šum te-e-em EREN\(^2\)_HLA-ka regarding the matter of your men :
5. i-na ITI 10-KAM KI 16 UD 30-KAM In month ten, the sixteenth KI on the thirtieth day
6. EREN\(^2\)_ELAM\(^\text{ki}\) a-pa-aq-qi\(^2\)-id I will inspect the Elamite troops 
7. \(\text{el}^\text{2}\)-si-a and Elsi
8. i-na-a-a i-im-ma-ra will see me personally.
9. i-na ITI 10-KAM KI 16 UD 30-KAM (If) in month ten, the sixteenth KI on the thirtieth day
10. EREN\(^2\)_HLA-ka a-na pi-qi\(^2\)-it-tim your men have not gathered for inspection,
11. u\(^2\)_ul ip\(^4\)hu\(^1\)-ra-am-ma I will hold you responsible.
12. a-ša-al-ka

9. See Steinkeller 2004 ; see also Charpin 1994 for the suggestion that some Larsa texts may, in fact, come from Maškan-šapir.
13. ṭaš1-ta-ap-ra-ak-kum
14. ṭe1-ki-tam la ta-ra-āš-ši
15. ṭar1-hi-iš EREN2.HI.A-ka lu-u2 pa-hi-ir-
16. li1-ip-pa-qi2-i-id

Herewith I am writing to you
- do not give excuses!
Let your men gather quickly
so that they may be inspected.

Textual Notes:
7. The sign read EL is uncertain and the PN is unusual and probably wrong.
5 and 9. Between i-na and ITI there are a number of erased signs in both lines.

Text 3 HMA 9-01846 = http://cdli.ucla.edu/P247938

1. a-na ḍri-im4SUEN1q2ne3-iri11-gal1-la-ma-
2. qi2-bi2-ma
3. um-ma šar-ru-um-ma
4. aš-šum LU3 maš-gan2-šabra3
5. aš-pu-ur-ma LU3 maš-gan2-šabra3 ka-li-šu-
6. ug-da-am-mi-ru-nim
7. u3 LU3 maš-gan2-šabra3 ša mah-ri-i-ka wa-
8. ūtu3-ur-da-aš-šu-nu-ti-ma
9. na-ap-ha-ar-te-šu-nu-u2
10. lu-mu-ur lu-si2-ih-ma
11. u3 ša-pi-ra-am lu-we-ed-di-šu-nu-ši-im-ma
12. i-nu BAD3-iš-ku-un4ne3-iri11-gal
13. li-iš-bu-u2

Say to Rim-Sîn-Nergal-lamassā, thus the king:
I wrote about the men of Maškan-šapir:
all Maškan-šapir men
have been gathered for me.
Send to me the men from Maškan-šapir who
are stationed with you
so that I may see all of them
and make assignments
and appoint an overseer over them.
They should be quartered in Dûr-Iškun-Nergal.

The administrative background of the letter is illuminated by the rosters Riftin 114-
116, which differentiate between men of Rim-Sîn-rappāšunu, the men of Rim-Sîn-lamassā
and those who are “assigned by the king” (ša šarrum išakkanu). The letter implies that the men
in that last category are already gathered and that the king wishes to take direct control of Rim-
Sîn-Nergal-lamassā’s men. The town (Dûr)-Iškun-Nergal appears in the year name Rim-Sîn
13, but its location remains unknown. Since Nergal was the city god of Maškan-šapir
(Steinkeller 2004, 27) it may well have been located in the direct vicinity of this city, which
makes a good deal of sense in the present context.

Text 4 HMA 9-01852 = http://cdli.ucla.edu/P247944

1. [a-na] ḍri-im4SUEN1q2ne3-iri11-gal1-la-ma-
2. qi2-bi2-ma
3. um-ma šar-ru-um-ma
4. aš-šum LU3 MES umma3
5. a-na ḍri-im4SUEN1q2UTU-ši-ni
6. a-na a-pa-li-šu-[nu]
7. aš-ta-pa-[ar]
8. i-nu-u2-ma ḍri-im4SUEN1q2UTU-ši-ni

Say to Rim-Sîn-Nergal-lamassā, thus the king:
I have written to Rim-Sîn-šaṃšini
concerning the men from Umma in order to
give them their due.
When Rim-Sîn-šaṃšini
9. iša-ap-pa-ra-ak-[kum] will write to you,
10. pu-ti-ur-šu-nu-[ti-ma] release them
11. ar-hi-ši li-p[u-ul-šu-nu-ti] so that he may quickly give [them] their due.

The three letters written by the king to Rim-Sin-Nergal-lamassasāšu (texts 2-4 above) are very similar or identical in dimensions. All three fill only part of the obverse and leave the entire reverse empty.

<table>
<thead>
<tr>
<th>text</th>
<th>dim. (mm)</th>
<th>remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>HMA 9-01841 (text 2)</td>
<td>129x50x30</td>
<td></td>
</tr>
<tr>
<td>HMA 9-01846 (text 3)</td>
<td>88x50x24</td>
<td>lower half broken</td>
</tr>
<tr>
<td>HMA 9-01852 (text 4)</td>
<td>126x50x26</td>
<td></td>
</tr>
</tbody>
</table>

Veenhof 2005 has suggested that tablets for letter writing may have been produced in a mould. He observed that letters sent by Silli-Šamaš to Balnumamhe are identical or almost identical in size and that many of these tablets are only partly filled (see also Sallaberger 1999, 28). The group of royal letters discussed here confirms his theory. Additional letters by Rim-Sin I were listed by Van Soldt 1994, 2 note a (with additions in the review by Charpin 1997-1998, 341b).10

Sallaberger 1999, 29-30 has discussed various conventions in the opening of royal letters. Letters by Rim-Sin I tend to refer to the king by name, often followed by belka (your lord). The letters to Rim-Sin-Nergal-lamassasāšu consistently use umma šarrumma “thus the king,” but the significance of this variant is unclear. The absence of a greeting formula is consistent with other Old Babylonian royal letters.

Textual notes:
4. The text clearly has umma (GIŠ.UH₃⁴, not E₂ NIM⁵¹.
5. Rim-Sin-šamšini appears in MS 2776/14 (http://cdli.ucla.edu/P251809) lines 9 and 20, a letter by Rim-Sin that belongs to the Sin-imgrannu file (see note 10). He may be identical with Šamšini in Westenholz and Westenholz 2006 text 9.
6. The present translation assumes that the verb apālu is used here (lines 6 and 11) in the sense of providing someone with a field or some other kind of compensation. In this sense the verb is particularly frequent in the correspondence between Hammurabi and Šamaš-hāzīr (see CAD apālu A 1e).

Text 5 HMA 9-01851 = http://cdli.ucla.edu/P247943

1. a-na ò-ne₃-ir₃₁-gal-la-⁴-ma-say-šu³ Say to Nergal-lamassāšu,
2. qi₂-₃-bi₃-₁-ma
3. um-ma òSUEN-mu-ba-li₂-it₃-ma thus Sīn-muballit.
4. ⁴UTU li-ba-al-li-i₃-t₃-ka May Šamaš keep you in good health!
5. aš-sum₁₃-apil₃-₃SUEN Concerning Apil-Sīn,
6. ša-ma-a-a-tum₁Šamajatum
7. u₃₁SUEN-DINGIR and Sīn-ulu
8. ša ta-aš₃-pu-ra-am about whom you wrote to me—
9. a-we-le-e ša iš₃-tu pa-na my lord has ordered not to give men who

10. Further Rim-Sin I letters : Wilson 2008 nos. 73, 170, and 172 ; sender Šu’im-su’en be-el-ka ; addressee su’en-im-gur-an-ni. Several other Rim-Sin I letters that belong to this same file are now in the Schøyen collection: MS 2776/9 ; MS 2776/10 ; MS 2776/12 ; MS 2776/13 ; MS 2776/14 (published in photograph in CDLI ; http://cdli.ucla.edu).
A fragment of the envelope is still sticking to the uninscribed back of the tablet. It preserves parts of two (presumably identical) seal impressions with a three-line inscription and the outline of a standing figure visible. Unfortunately, the traces of the inscription remain illegible. It appears that the preservation of part of the seal may not be accidental; five other examples are found among the recently published letters by Rim-Sin to Sin-imguranni (listed in note 10).

With this letter Sin-muballit refuses to give the three named men to (Rim-Sin)-Nergal-lamassašu because, he argues, the king (“my lord”) expressly ordered him not to do so. (Rim-Sin)-Nergal-lamassašu apparently also went to Rim-Sin-atpalam, the representative of the king at Maškan-šapir, with the same request. This letter may well have been made in the same mould as HMA 9-2303 (AbB 11, 193) and HMA 9-2304 (AbB 11, 194), which are also authored by Sin-muballit:

<table>
<thead>
<tr>
<th>text</th>
<th>dim. (mm)</th>
</tr>
</thead>
<tbody>
<tr>
<td>HMA 9-01851 (text 5)</td>
<td>115x49x25</td>
</tr>
<tr>
<td>HMA 9-2303 (AbB 11, 193)</td>
<td>116x48x22</td>
</tr>
<tr>
<td>HMA 9-2304 (AbB 11, 194)</td>
<td>119x50x24</td>
</tr>
</tbody>
</table>

On average these tablets are about a centimeter shorter than those sent by king Rim-Sin (see above) and of the same width. The extraordinary letter by Sin-muballit published by George 2009 no.15 measures 123 x 49 x 28 mm. and thus does not seem to belong to the same group.

Sin-muballit, the author of these three letters and referred to in text 7 below, may be identified with the brother of Rim-Sin I who was in charge of Maškan-šapir when the city was conquered by Hammurabi of Babylon11 (see Charpin 2004, 127 with further literature). He discusses international politics (the king of Tuttul, AbB 11, 193), he orders to have one or two people from a caravan killed — just to instill some fear — and seems to control the remuneration for supplementary troops (AbB 11, 194). This same Sin-muballit presumably is the author of

CUSAS 10, 15 (George 2009) in which he scolds Malgium for not being loyal to Larsa and Rim-Sin. Text 7, below, makes it likely that Sîn-muballit resided at Maškan-šapir. The Rim-Sin-lammaššašu file, to which texts 5 and 7 belong, is dated some three decades before the fall of Maškan-šapir. It is possible that Sîn-muballit was already governor of the city by that time — but his official capacity is never mentioned and his power may simply derive from his familial relation to the king.

One may further venture the possibility of identifying this Sîn-muballit with a man of this name who appears a few times in the group of letters addressed to Šamaš-māgīr at Diniktum, in the Diyala region (Charpin 1983-1984). Šamaš-māgīr was a subject of Rim-Sîn of Larsa and played a role in the trade and diplomatic relationships between Larsa and Ešnunna. The Sîn-muballit who appears in these letters was asked to interfere with Ešnunna officials on behalf of Larsa merchants at Diniktum. It is not unlikely that a man in power at the Northern city of Maškan-šapir would be involved in such matters and that we thus encounter again the same Sîn-muballit.

**Text 6 HMA 9-01847 = http://cdli.ucla.edu/P247939**

1. a-na a-bi-ia
2. qi₂-bi₂-ma
3. um-ma ₅SÜEN-ma-gir-ma
4. ₄UTU u₃ ₃ne₄-iri₄₄-gal aš-šum-ia
5. MU ŠAR₂.KAM li-ba-al-li-₃u₃-u₂-ka
6. a-lum u₃ ha-al-šum ša-al-mu
7. i₃-tu u₃ mi-im ša un-ne-du-ka-ka
8. ₁a-mu₂-ru₃-u₂
9. ₁i₁-na maš-gan₂-sabra₃ ap-[₃u₂-r]a-am-ma
10. a-na IRI₃ sa-bu-um
11. e-te-ru-ub
12.₁i₄-rim₁₄SÜEN-at-pa-lam
13. EREN₂.HL₄ ip₄-q₃-id-ma um-ma šu-u₃-ma
14. DIŠ IRI₃₃ sa-bu-um IRI tu-ub-qum
15. u₃ IRI₃₃ na-pi-gu-um
16. šu-pa-at-ku-nu-u₂-ma
17. aš-ta-ap-ra-ak-kum
18.₁EREN₂.HL₄₃-ka ₁x₃ [...]

rest of obverse broken reverse
1'. [...] ₁x₃ [...]
2'. mi-im-ma ša ta-[...]

This letter is very closely related to the next, which it partly duplicates. Sîn-māgīr has left Maškan-šapir for a mission at Sabum and Rim-Sîn-atpalam, the representative of the king at Maškan-šapir has inspected the troops. It is likely that the towns mentioned here (Sabum, Rim-Sîn-atpalam inspected the men and he said as follows:
The city of Sabum, the city of Tubqum and the city of Napigum is your encampment.
I have written to you your men [...]

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12. See also Charpin 2004, 126. Marten Stol, in his commentary to AbB 11, 193 suggests that the Hearst letters belong to this same group. Since all other letters in the Šamaš-māgīr group are actually addressed to him, this does not seem to be the case.

Tubqum and Napigum) are all located on the border with the area controlled by Hammurabi of Babylon.

Sabum is mentioned in one of the Kisurra texts (FAOS 2/1, 129) and is to be found in the area around that city on the banks of the Euphrates (see RGTC 3, 198). This is confirmed by the year name Samsuiluna 13 (Hornsell 1999, 198):

“Year when Samsuiluna at the command of Enlil turned Kisurra and Sabum into objects of derision.”

One of the year names of Sumu’el of Larsa refers to the capture of “Sabum and the settlements on the bank of the Euphrates.” 14 The reference to Sabum in year names of kings of Babylon as well as Larsa makes it likely that the town was considered to be in the border area between their traditional territories. This letter and the next indicate that the city belonged to Larsa after the conquest of Isin, but was in disputed territory.

Napigum is referred to in three texts, all dated to Sîn-iddinam of Larsa. 15 Two of these mention Sûmû-Yamutbal, one of the kings of the so-called Mananâ dynasty, which was located in Northern Babylonia in the Kiš area, perhaps at Damrum. 16 Goddeeris 2002, 283 and 324 has interpreted one of these texts as perhaps a tribute to be paid by Sûmû-Yamutbal to the king of Larsa. The text mentions that the account was made up in the city of Napigum, which may suggest that that city was located on the border of the area controlled by Damrum and the Larsa kingdom. This would indicate a location to the West of Maškan-šapir. By the time of our letter the Mananâ dynasty had ceased to exist and Napigum may well have been part of the border territory between Babylon and Larsa.

Both Sabum and Napigum, therefore, most likely were border towns, defining the Western border with Babylon, with Napigum considerably more to the North than Sabum. The enemy, mentioned in the next letter, was Hammurabi.

The location of Tubqum remains unknown (see Westenholz and Westenholz 2006, 114 with previous literature).

Textual notes:
4. The invocation of Nergal, city god of Maškan-šapir, in the greeting formula is remarkable. It is missing from the partial duplicate (text 7 = HMA 9-01848).
14. The function of DIŠ is unclear.

**Text 7 HMA 9-01848 = [http://cdli.ucla.edu/P247940](http://cdli.ucla.edu/P247940)**

1. a-na iSUEN-x-x-ia  Say to Sîn-,...,
2. qi2-zi2-li2-ma
3. um-ma iSUEN-ma-gir-ma  thus Sîn-māgir :
4. 4UTU MU ŠAR₂.KAM li-ba-al-li-iṭ-ka  May Šamaš keep you alive for 3600 years.
5. ki-i-ma un-ne-du-ka-ka a-mu-ru  When I received your letter
6. i-na maš-gan₂-šabra ki ap-ṭu₂-ra-am-ru  I left Maškan-šapir
7. a-na sa-bu-um₂ e-te-ru-ub  and entered Sabum.
8. 14ri-im₂iSUEN- at-pa-lam  Rîm-Sîn-atpalam
9. a-na EREN₂.HI.A pa-q₂₂-di-im il-li-ki-nam ma  came to inspect the troops
10. EREN₂.HI.A ša-al-ma-am ip-qi₂-id  and he inspected all of them.

15. JCS 4, 70 (NBC 6801) and YOS 14, 286. A third text (NBC 5644) remains unpublished (see Hallo 1967, 95).
11. um-ma šu-u₂-ma u₃ IR₁š tu-ub-qum Thus he said: the city of Tubqum
12. šu-pa-at-ku-nu-u₂-ma is your encampment.
13. aš-šum pi-i-ka la še-e-me-a-ku Since I did not hear from you,
14. 10 EREN₂.HIA u₂-la aṭ-ru-ud I have not sent the 10 men
15. ¹DINGIR-šu-UD-DA-na-šir is not coming yet.
16. a-di-i-ni u₂-la i-là-kam-ma Regarding the city of Napigum
17. aš-šum IR₁š na-pi-gu-um they dragged me for five times to Sîn-muballit
18. ha-am-ši-i-šu
19. a-na še-er ¹SUEN-mu-ba-li₂-it reverse
   1. iš-da-ad-du-ni-[in-ni-ma] saying:
   2. um-ma šu-nu-ma i-na pa-ni ¹x₁-e you have been sent in front of this and that ...
   3. a-an-ni-im u₁ a-an-ni-i-im
   4. at-ta-ma ta-ar-da-a-ta¹
   5. ¹DINGIR-šu-UD-DA-na-šir ṭu₃-ur-¹dam¹ - send Ilšu-UDDA-naṣir to me.
   6. u₁ a-lum ša e-ru-ba-aš-²šu¹ The town that I entered
   7. ŠE-a-šu na-ak-ru-um im-[a-h]a-aš the enemy destroyed its harvest
   8. u₁ be-e-ri
   9. EREN₃.HIA ib⁻³ta⁻¹-e⁻¹ri⁻¹
10. KUG.BABBAR ša qa₂-ti⁻¹ka šu⁻¹-bi-lam-ma Send me the silver that you have on hand,
   11. šu-bi-lam-ma send it to me,
   12. lā-ma ŠE-u₃-um i-na GU₂ ID₂.DA before the grain at the quay
   13. im-QU₂-u₂-tu falls short,
   14. ŠE-a-am lu-ša-am-ma la ni-bi-ri so that I can buy barley and we will not be hungry.
   15. ma-ha-ar ⁴UTU a-an-ni-im In front of this Sun:
   16. at-ta a-an-ni-i-di you know my case.
   17. a-na a-wil-lim q₁₂-b₁₂-ma Speak to the gentleman
   18. lu-ul-li-kam-ma so that I may come
   19. it-ti a-wi-lim lu-un-na-wi-ir-ma and may meet the gentleman
   20. wa-ar-ka-ta li-ip-ru-us and he may investigate the matter.
   bottom edge
   21. a-nu-um-ma ¹SUEN¹- […] Now I have sent to you Sîn- […] and Ṣilli- […]
   22. u₃ ši-li₂- […] left edge
   1. a-at-tar-da-ak-kum Do not withhold the silver from them.
   2. KUG.BABBAR la ta-ka-[la]-šu-nu-ši-im Seal it with your seal
   3. i-na ku-nu-uk-ki-ka ku⁻¹un⁻¹-kam-ma and give it to them
   4. id-na-aš-šu-nu-ši-ma so that they can bring it here.
   5. li-ib-lu-nim

This letter partly duplicates the preceding one. “My father” in HMA 9-1847 (text 6) is likely the same person as the addressee of the present letter whose name, unfortunately, cannot be restored. The sender, Sîn-māgir, may not be identified and much in this interesting and dramatic letter must remain unclear. For Sîn-muballit (line 19) see the discussion above at text 5.
Textual Notes:
Obv. 14. The number 10 (U) is written over two verticals (A), but does not seem to be 600 (DIšxU).
Obv. 17 - rev. 5. What is happening here remains somewhat obscure. The verbal form išuddātu is a perfect or Gt of šaddu (regular išuddātu). In the Gt the verb may have the meaning “to pull back and forth,” and is used metaphorically for quarrelling (see CAD Š/1, 31). If that is the intended meaning here, the line should probably be reconstructed iš-du-ad-du-ni-[im-ma], “they were pulling back and forth.”
Rev. 15. The expression mahar šanšīm annīm (“in front of this sun”) introduces a very emphatic attempt by the sender to evoke and reinforce a close relationship with the addressee in the past, in order to support his plea for help: “In front of this sun, you know my case!” The expression is found in a very similar context in HMA 9-1834 (below, text 11): “In front of this sun, as long as you and I have been partners I have never asked you for anything!”
Although mahar šamaš is used in letters (see Sallaberger 1999, 197), mahar šanšīm annīm is otherwise unknown to me. It is possible that the phrase implies a long time, a meaning that would suit both contexts:
“You have known my case for ever.”
“Although we have been partners for ever, I have never asked you for anything.”
Rev. 20. A small fragment that contained the signs IP-RU and that is included in the CDLI photograph has now crumbled to dust.

Text 8 HMA 9-01836 = http://cdli.ucla.edu/P247928

1. a-na a-bi-ia Say to my father
2. qī₂-bi₂-ma
3. um-ma dŠUEN-ha-zī-ir ma-ru-ka thus Šin-hāzīr, your son:
4. ʾIM aš-šum-ia da-ri-ši u₄-mi May Adad keep you alive forever for my sake.
5. li-ba-al-li-it-ka
6. u₄-um-ša-am i-na a-li-im iš-te-en EREN₂ Every day I am sending you a man from the city;
7. a-ta-ra-da-ak-kum now I am even sending you ten-men unit after
9. a-ta-ra-da-ak-kum
10. a-nu-um ʰ₁₂-li₂-pu-uz-ri Now I have sent you Ili-puzri, with twenty
11. qa₂-du-um 20 EREN₂.HI.A men.
12. at-ṭar-da-ak-ku-uš
13. su₂-ha-re-e ša ʰ₁₂-li₂-i-din-nam DUMU ra-ma-tum Send me the servants of Ili-idinnam the son of
14. u₃ ʰ₁₁g₂-gi-ia-tum u₃ EREN₂.HI.A IRI ki zi-pi-za-nu Ramatum and Niggiatum and the men of the
town of Zapizanu.
15. ṭu₂-ur-da-am

This letter does not mention either Rim-Šin-Nergal-lamassāšu or Rim-Šin-atpalam. It may belong to this same group of letters if Šin-hāzīr, the author of the present letter, is the same as Šin-hāzīr the son of Ir-Nanna who appears in AbB 11, 193 (= Lutz UCP 9/4, 318f) in a context that involves eren. The sender of AbB 11, 193 is the same Šin-muballit, who wrote text 5 (see the discussion there) and may be the same as the Šin-muballit mentioned in text 7 above.

Textual note:
14. The town of Zapizanu is otherwise unknown.
2. TWO MEMORANDA ON THE CULT OF IŠTAR AND NANAYA

Text 9 HMA 9-01845 = http://cdli.ucla.edu/P247937

1. aš-šum te-e-em E₂₄ \textit{dINANNA} u₃ \textit{d-na-na-a-a}

2. IŠIB u₃ GUDU₄, MEŠ il-li-ku-nim-ma
3. ki-a-am i(q)-bu-nim
4. um-ma šu-nu-u₂-ma
5. iš-tu u₄-mi-im ša il-tum
6. ki-a-am il-li-ku
7. u₃ i-tu-ra-am
8. E₂ \textit{d-na-na-a-a}
9. u₃ BUR ZI.ŠA₃.GAL₂
10. ša bi-ti-ni
11. ka-an-ku šu-pu-ur-ma
12. E₂ \textit{d-na-na-a-a}
13. li-ip-tu-u₂
14. u₃ BUR ZI.ŠA₃.GAL₂ ša bi-ti-i-ni
15. li-id-di-nu-ni-[a-ti]-ma
16. ZI.ŠA₃.GAL₂ a-na bi-[ti-ni?]
17. i nu-bi-[il]
18. aš-šum ŠE-e-em ša in-in-[[...]
19. 120 GUR ŠE UD.₁A
20. 300 GUR ŠE SUD.A
21. 420 GUR ŠE
22. a-na ŠA₁₂.DUG₄ E₂ \textit{dINANNA}
23. i-na ku-nu-uk ul-lu-u₂-tim
24. ka-[n]i-ik
25. 600 GUR [ŠE] SUD.A
26. i-na ku-nu-uk IŠIB.MEŠ
27. ka-ni-ik
28. um-ma šu-nu-u₂-ma
29. an-ni-a-am a-na mi-im-ma-ku-nu
30. ša il-li-ku-u₂ na-di-ik-ku-nu-ši-im

Reverse:
1. 1020 GUR ŠE
2. KA-ta qa₃-bi-šu-nu-ma
3. ša i-na-an la i-mu-ra
4. a-di aš-pu-ru-u₂-ma wa-ar-ka-tam
5. ip-ru-su₂-nim
6. u₂-ul iq-bu-nim
7. iš-tu ŠE-um a-na še-ri-šu-nu
8. i-ru-bu
9. u₃-mu u₂-ul ma-a-du
10. U₄.2.KAM NAM-tum la it-ta-al-la-ak
11. ŠE-um a-na še-ri-šu-nu

Regarding the issue of the temple of Ištar and Nanaya
the \textit{išippu} and \textit{pāšiu}-priests came here
and spoke to me as follows
thus they said:
From the day that the goddess
thus came
and returned
the temple of Nanaya
and the ZI.ŠA₃.GAL₂ bowl
of our house
were sealed. Send an order
that they open the temple of Nanaya

and that they give us the ZI.ŠA₃.GAL₂
bowl of our house
so that we may bring the ZI.ŠA₃.GAL₂ to
our house.
Concerning the grain that...
120 \textit{gur} dried barley
300 \textit{gur} fresh barley
(total) 420 \textit{gur} barley
for the allotment of the Ištar temple
it is sealed with the seal of those people.

600 \textit{gur} fresh barley
is sealed with the seal of the \textit{išippu}-
priests.
Thus they (said):
This was given to whoever of you came.

(total) 1020 \textit{gur} barley
Thus(?) their promise/speech
Those whose eyes did not see
until I wrote and they investigated for me
they did not speak to me.
Not many days (have passed) since the
barley came in for them
The NAM\textit{tum} should not take off on the
second day.
The barley arrived for them.
12. i-ru-ub
13. aš-šum u₄-mu la ma-du u₂-ul a-qिं-ip-šu-nu-ti Because the time is short I did not entrust to them
14. mi-im-ma ša pe₂-e-ni-i ap-pu⁻tum¹ anything of our oral message. It is urgent!
(empty space)
15. GIR₃ AN-na-ši-ir Via Ilum-nāṣir
(empty space)
16. ITI 11.KAM KI 15 UD 3.KAM Eleventh month fifteenth ki third day
17. MU KI-2 i₃-si-in⁴ ba-an-dab₃ the second year when Isin was captured.

The cult of Nanaya and Ištarr at Larsa was recently discussed in Richter 1999, 320 (where this text is quoted) and Westenholz and Westenholz 2006, 12-15. The second half of the text, though almost perfectly preserved, remains unclear to me. Texts 9 and 10 are closely related in content.

Textual notes
9. The expression BUR ZIŠA₂.GAL₂ indicates a shallow bowl (BUR = pāru) which, most likely, was filled with precious oil to be used in a ceremony or ritual (ZIŠA₂.GAL₂). It is tempting to parse the sign sequence as BUR.ZI (purṣtum), but the presence of the term ZIŠA₂.GAL₂ (without BUR) in line 16 as well as in text 10 line 13 precludes such a reading (see also UET 5, 607, below).

In Sumerian literary texts the term zi-šaześ-gal₂ is translated “divine encouragement” (see the extensive discussion by Falkenstein 1967, 10-15). In bilingual texts the logogram ZIŠA₂.GAL₂ is rendered zišāgalū, (translated “divine encouragement” in CAD), or šiḳnat napiṣtim, “living being.” CAD Z, 138 suggests that the rendering šiḳnat napiṣtim is due to confusion with Sumerian ni₂-zi-gal₂. Akkadian zišāgalū is rare and relatively late. The reading of the Akkadian word in the present context may be indicated by text 10, line 13’ ZIŠA₂.GAL₂ la-tim (zišāgalatum?).

In administrative contexts the term (BUR) ZIŠA₂.GAL₂ is rare. The zi-ša泽连-gal₂ bowl is mentioned in two texts from Ur III Girshu (HLC 384 Pl. 145 and HSS 4, 52). HSS 4, 52 is an account of hides, including no less than six sheep’s hides for the cover(s) of the bur zi-ša泽连-gal₂. The number of hides does not necessarily imply that the bowl was of a huge size; it is likely that it accounts for covering more than one such bowl. HLC 384 is a record of boats of various sizes and for various purposes and the number of men necessary for towing them. This list includes a boat with capacity of 10 gur (or 3,000 liter) for the bur zi-ša泽连-gal₂. The text does not indicate the contents or purpose of the bowls.

The issue may be illuminated by the Old Babylonian document UET 5, 607, edited and discussed by Charpin 1986, 62-66. This is a long list of expenditures in clothing, animals, beer, grain, fish, oil and butter, which includes the following note:

59. 6 2/3 I₁ GU LA ZIŠA₂.GAL₂ LIBIR wa-ar-di šar-ri-im
60. ša u₂-ta-pi₂-la-su-um-ma la i₂-di-nu
6 2/3 (liter?) of precious oil, old ZIŠA₂.GAL₂ of a servant of the king
that should have been paid to him but was not given.

Charpin translates ZIŠA₂.GAL₂ as “provende” or sustenance, but his discussion of i₃ gu-la shows that this is the most precious kind of oil. The most common use of igulu as cited in CAD is in rituals (magical or religious) and in ceremonies of hospitality.

Sumerian bur and Akkadian pāru denote a shallow bowl that is often used for cosmetic oil. It is likely, therefore, that the BUR ZIŠA₂.GAL₂ in our texts contained oil, presumably precious oil for ceremonial use.

19-20. The interpretation of še UD-a (dried grain) and še sud-a (fresh grain) follows a suggestion by Marten Stol (personal communication), referring to the discussion of the terms in Sanati-Müller 1988, 479-482 (with Sanati-Müller 1990, 202). In the Uruk texts edited by Sanati-Müller the second term is written še su-a. Several Larsa texts, published in OECT 15, use še BU-a (or še sud'-a? ; OECT 15, 191 ; 199 ; 202 ; 216 ; and 280 ; references courtesy Marten Stol).

Reverse 2. The initial word (written KA-ta) may be emended to read KA ša: “the word(?) of their promise,” but even so the syntax remains unclear.

10. NAM-tum remains unexplained and the function of this sentence in context is unclear. According to Kouwenberg 2005 the verb altuku means “to set out on a journey” and only takes human beings as subject.

13-14. The meaning of this sentence is quite unclear and the reading is uncertain. The sign read E in 44 (pe₂-e-ni-) may as well be an UD.
Text 10 HMA 9-01849 = http://cdli.ucla.edu/P247941

1'. traces
2'. id-di-nu-ni-[…] [420 gur of dried barley] they gave to …
3'. i-na ku-nu-uk-ka-a-[ti] is sealed with seals.
4'. ka-ni-ik
5'. 600 GUR ŠE SUD.A i-na ku-nu-uk 600 gur of fresh barley is sealed with the seal of the išib priests.
6'. IŠIB.MEŠ ka-ni-ik No one can access this 1020 (gur) of barley.
7'. 600 + 7 ŠU.ŠI ŠE-a-am ša-a-ti
8'. ma-am-ma-an la i-pe-et-te I have sent the šandabakkum officials to you;
9'. GA₂.DUB.BA.MEŠ at-ṭa-ar-da-ak-ku-um they will access (the barley)
10'. i-pe-et-tu-u₂-ma and their eyes will see
11'. i-na-šu-nu i-im-ma-ra and they will open the house
12. u₃ bi-ta-am i-pe-et-tu-u₂-ma
13'. ZI.ŠA₃,GAL-la-tim i-na-ad-di-nu-šu-nu-ši-im
14'. a-de-e es-si₂-ḥa-am-ma I will assign work
15'. ŠE-a-am a-na SA₂,DUG₄ E₂.₄INANA and I will send barley for the allotment of
16'. u₂-ša-ab-ba-lam the temple of Ištar.
17'. i-na ŠE-e-em ša a-ša-ri-įš Provide (barley) from the barley that is
18'. i-ba-aš-šu-u₂ available there
19'. šu-ta-ąš-bi-it-ma

Reverse

1'. SA₂,DUG₄ E₂.₄INANA la i-pa-ar-ra-as so that the allotment of the temple of Ištar
2'. a-de-e es-si₂-ḥa-am-ma is not interrupted
3'. SA₂,DUG₄ a-na ki-ma ba-šu-u₂
4'. šu-ku-un-ma And for the temple of Enlil and Ea
5'. GUR.ŠU₂,MEŠ la i-be₂-er-rə-u₂ set out the allotments for as much as is

The 600 GUR of fresh barley is the same quantity as mentioned in text 9, line 25; the grand total of 1020 GUR of barley is the total in text 9, line 31.

Textual note:
Rev. 5'. For lack of a more convincing solution, GUR.ŠU₂,MEŠ is taken here as an odd writing for GURUŠ.MEŠ.

3. MISCELLANEOUS OLD BABYLONIAN LETTERS

Text 11 HMA 9-01834 = http://cdli.ucla.edu/P247926

1. [a-na] ṚSUEN-ma-g[i-ir] Say to Sīn-māgīr
2. [qi₂]-bi₂-ma thus Apil-liššu :
3. um-ma a-pi₂-i₂-li₂-šu-ma
4. ⁽₄⁾UTU aš-šum-ia MU ŠAR₂,KAM May Šamaš keep you alive for 3600 years for
5. li-ba-al-li-iṭ-ka my sake!
6. ki-i-ma du-ub-bu-ba-ak Do you not know how I am pestered?
7. at-ta u₂-ul ti-di-i
8. [iš-tu] a-li-im ša wa-aš-ba-ak I came here from the town where I live
9. ‹al₃-li-ka-am-ma When I arrived here
10. [ki-i-ma] al-li-kam
It is urgent! When you see my letter, let him bring the slave to me. Your trusted man who [came] with him brought the silver that I have been partners, and thus me: I will not be able to find the silver. I will not send ... I will not be able to find the silver." In the tablet that I will send to him you will find me three shekels of silver as well as sesame worth three shekels of silver with any of your companions. But he will not meet me personally nor will he send it to me. Before this Šamaš, Ever since you and I have been partners, I have never written you for anything! As soon as you receive my letter find me ten shekels of silver to you" - is what I will write to him. Let one of your trusted men take (it), together with the one who brought my letter to you and let him come here. And now the slave of Nanna-igidu whom I bought fled from the city where I live and they seized him in Larsa. He is mine! Now Ilima carries 1 shekel of silver as compensation. Let them bring the slave to you. Your trusted man who [came] with my messenger he brought the silver that I sent to you. Let him bring the slave to me.

... I grabbed Abi-ili
Thus I said:
"send a fee of five shekels of silver and reinstate me at the work unit."

Abi-ili told me the following thus he said: “Mannašu the one in charge of the canal district, asked me for 10 shekels.

He will not send ... I will not be able to find the silver.”
24. tāl-ami-ma-ru ta-ki-il-ka your trusted man
25. [it-ti] ma-ri ši-ip-ri-ia together with my messenger
26. [IR3] an-ni-a-am i-ha-mu-ūt ub-ba-lam-ma should quickly bring that [slave] here.
27. [...] x-ti ta-pa-ta-ar ... you will release.
28. [...] ia a-na a-li-ia ... to my city

Left edge
1. [...] x3-ar-ra ...
2. [...] x3 ki-i-ma ul-lu4ti-im1 ... like those
3. [...] x3 la-a te-le-qi2 ... do not take!

Sîn-māgir (recipient) and Apil-ilišu (sender) were merchants who at one time divided an estate (YOS 8, 98) including houses, empty plots, furniture, precious metals and slaves. Another letter from Apil-ilišu to Sîn-māgir was found at Nippur (AbB 11, 163); it deals with a slave owned by Apil-ilišu who is in Sîn-māgir’s hands. This could be the same slave as the one discussed in the present letter, but since the two men apparently buy and sell slaves regularly, the two letters may as well be unrelated.

The approximate date of this letter is indicated by YOS 8, 98 (division of property between Apil-ilišu and Sîn-māgir) and YOS 8, 85 (in which Sîn-māgir dam-gar3 appears as a witness), both dated Rim-Sîn 28 (see Leemans 1950, 50).

Texts 6 and 7 above are letters sent by Sîn-māgir, but there is little reason to assume that he is identical with the merchant in our present text.

Textual notes:
Obv. 17. For abi nārim, see most recently Seri 2005, 68.
Obv. 20. It is unclear who the recipient of this message would have been.
Obv. 23. The line presumably means “as soon as I am back in good financial health.” The sign X in na-wa-<<X>>-ri-im is clearly preserved and looks as follows:

Obv. 26. For the expression mahar šaššim annim see above, text 7 (HMA 9-1848) rev. 15.
Rev. 17. The word inbahum is a rare (as far as I know otherwise unattested) form of nēbehu B (nēbahu), compensation. The attestations of this word were collected by Ziegler 1994, 15-16, where she demonstrated that in some contexts the word refers to a payment in return for a favor by a superior, as may well be the case here. See also Veenhof 2005, 212-213 (with further literature) and Charpin NABU 2004/81.

Text 12 HMA 9-01840 = http://cdli.ucla.edu/P247932

1. [a-na a]-bi-ia Say to my father,
2. [qi3]-bi2-[ma]
3. um-ma i-din-ia-tu[m3] thus Idinjatum:
4. "UTU aš-šum-ia M[U ŠAR2,KAM] May Śamaš keep you alive for 3600 years for
5. li-ba-al-li-it-[ka] my sake!
6. a-lum BAD1 ha-a[l-šum] City, wall, and district
7. ša-li-im har-ri-i are well. The ditches
8. me-e ma-li-i-[ma] are full of water.
9. i-na u2-ga-ri ša im-[...-k]a-ki7 In the field of...

17. Dominique Charpin suggested to me to read ni2-ba-hi-im (personal communication). I hesitate to accept this, as it introduces a rare value for no apparent reason in a letter that is otherwise unremarkable in its orthography.
The remainder of this letter (12 more lines on the obverse and 4 on the reverse) is so fragmentary as to be of no use at all. There are no data to suggest a provenance. The paleography is rather different from that of the other letters published here (note, for instance, the form of LI in line 5).

Text 13 HMA 9-01844 = http://cdli.ucla.edu/P247936

obverse
1. 'a1-na i-ri-[...]
   To Iri-[...] speak,
2. qi2-bi2-[ma]
3. um-ma DINGIR-a1-hu1-[um]-ma
   thus Ilum-ahum :
4. 4UTU li-ba-[li-it]-lka1
   may Šamaš keep you alive!
5. 13 U8.HI.A
   13 ewes
6. 6 SILA4 GUB
   6 lambs
7. 2 UD5.HI.A
   2 goats

reverse
1. ŠU.NIGIN 21 UDU.HI.A
   total 21 livestock
2. i-na A.ŠA3-li-ka
   grazed your field for 15 days.
3. UD 15-kam i- ku-lu1
4. um-ma a-na-ku-ma
   This is what I say :
5. [am]-1-mi-ni1 tu-ša-ka-fal1
   why do you let them graze?
6. [...]-šu-ma ma-an-nu-lum1
7. [...]-si-i-ka-ma

Bottom edge
1. [...] x-ma a-a-um7
2. 'a1-bi-ID-[...]

Left edge
1. [...] x-šu-ma
2. [...] mi-nam 'e-pu1-[uš]

The text may refer to the grazing of young barley shoots, as described by Stol 2004, 951-955.

Text 14 HMA 9-01865 = http://cdli.ucla.edu/P247957

A few lines at the beginning of the letter are broken off. Much of the obverse and the entire reverse are empty. Because of its fragmentary state, no translation is provided here.

obverse
1 line traces
2'. nu-um-ma-at [...] 
3'. [G]UD3.HI.A i-šu a [...] 
4'. ma-ar a-ah-hi-i-[...]
5'. u3 ha-ar-ra-na-am
Text 15 HMA 9-02319 = \texttt{http://cdli.ucla.edu/P248046}

obverse
1. a-na šu-mu-um-li-ib-ši
2. qī₂-bi₂-ma
3. um-ma na-bi₄-UTU-ma
4. 1 (bur’u) 3 (bur₂) 2 (eše₂) GANA₂ A.ŠA₃
   EŠ₂.GAR₁ ملاب-la-NE-a-ia
5. uš₁ 1 (bur’u) GANA₂ A.ŠA₃ ša-tup-pi₂ be-li₂-ia
6. il-li-ka-am-ma
7. i-na IRI ba-al-mu₃(GIR₂)₃⁹ in-na-ad-nam
8. 2 (bur’u) 3 (bur₂) 2 (eše₂) GANA₂ A.ŠA₃ tu-
   uṣ-ta-ta-am-li-a-ni-ma-a
9. šu₂-ha-ri tu-da-ab-ba-ab
10. ša šu₂-ha-ri tu-da-ab-ba-bu
11. i-da-at hi-ṭi-a-ti-ka
12. na-ša-a-am

reverse
1. te-le-[i]

Say to Šumum-libši
thus Nabi-Šamaš.

Thirteen *bur* and 2 *iku*, the corvee field of
Bila-NE-a-ia and 10 *bur* about which the tablet of my lord
arrived and which was given to me in the city of Balmu -
you have assigned to me the entire 23 *bur* and
2 *iku* of land and (now)
you are pestering my servant.
You who are pestering my servant,
will you be able to carry the sign of your sins?

The names Šumum-libši and Nabi-Šamaš are relatively common. The grain account
OECT 15, 10, dated Rim-Sin II year 1 (see Charpin 2007, 160) includes an amount allocated to
šu-mu-li-ib-ši for 16 workers (eren₂) and another amount given to na-bi₄-UTU UGULA
MAR.TU as donkey fodder. The co-occurrence of the names, however, still does not prove that
these are the same people as in our letter.

More likely, perhaps, is the identity of our Šumum-libši with the sender of AbB 9, 53,
who writes in a similarly emotional voice.

Textual notes:
8. The Št of *malû* was discussed by Streck 1994, 177 as the intensive to *mullû* (“voll und ganz liefern”).
Rev. 1. The restoration of a form of *le’û* is suggested by the infinitive object (*našâm*). This, however, works only if
the sentence is a (rhetorical) question.

Text 16 HMA 9-02320 = \texttt{http://cdli.ucla.edu/P248047}

obverse
1. a-na si-NE-e
2. qī₂-bi₂-ma
3. um-ma šu-mi-i₃-li₂-š[u⁻²-m]a
4. ₄UTU u₃ ₄NIN-ŠUB[UR]
5. li-ba₄-al-li₁-ṭu₂-ka
6. a-nu-um-ma₁u₂-₄se₂-el¹-li
7. aṭ-ṭar-da-ak-ku-um
8. ša-ma-aš-ki-li
9. ša 1 GIN₂ KUG.BABBAR ša-ma-am-ma
10. šu-bi-lam

Say to Si-NE-e
thus Šumi-lišu :
may Šamaš and Ilabrat
keep you alive!
Now I have sent to you Uselli.
Buy one shekel of silver worth of onions
and send them to me.
Text 17 HMA 9-02322 = [http://cdli.ucla.edu/P248049](http://cdli.ucla.edu/P248049)

obverse
1. [a]-na i-kun-na-di Say to Ikun-nadi
2. qī₂-bi₂-ma thus Šilli-Akkad:
3. um-ma ši₂-li₂-a-ga-de₃ ki-ma How could you kill the servant Ahi—[...] who
4. ki-i šu₃-ha-ra-am a-hi—[..] came to lead my oxen?
5. ša a-na GUD.HI.A-ia
6. ta-ri-im il-li-kam
7. ta-du-uk
8. aš-šum ʰUTU a-na GUD.HI.A [š]u-nu-ti For Šamaš sake, because of those oxen
9. ša ta-ak-lu-u₂ that you withheld
10. si₂-ik-ka-at-ka i-na ʰi-ga₁-ri-im I will pull your nail from the wall!
11. a-na-as-say₂-ah
12. ki-i-ma un-ne-du-ᵗuk-ki¹ As soon as you see my letter,
13. ta-am-ma-a-ru
14. a-na šu-ha-ri ša a-na GUD.HI.A do not hinder anymore the servants who came
15. ta-ri-im <<<i-la>> il-li-ku-nim to lead the oxen.
16. la ta-pa-ar-ri-ik
17. a-na GUD.HI.A ta-pa-ar-ri-ik-ma If you stop the oxen then I will sell your house
18. a-na pi-ha-at A.ŠA₃-lim <<ša i-ku-lu>> for silver to compensate for the land that they
reverse
1. ša i-ku-lu grazed.
2. bi-it-ka a-na KUG.BABBAR
3. a-na-ad-di-in
4. a-na bi-ti-i-ni ka-ti Who tore out your eyes that you would release
5. a-na pi₃-la-rim yourself (from obligations) towards our
6. ma-an-nu-um i-ni-i-ka house?
7. is-su₂-u₃h

The author of the letter is clearly outraged, accusing the addressee of killing a servant
and blocking the movement of his oxen.

Textual notes:
4. The sign I (in ki-i) is partly written over an erasure.
10. This line was quoted in CAD S, 250. Pulling the nail from the wall is the opposite of driving a nail into the wall as a symbolic indication of ownership. The expression is found in Ekalte II 39 (line 17); see Malul 2002, 368 and Durand 2003, 177.
Rev. 4-7. This passage was clarified by Durand 2003, 177. Marchant read rev. 5 a-na wa₃-ra-rim; Durand suggested a-na pi₃-ta₃-ri-im, but the fourth sign is clearly ŠA, not TA. The third sign is not PI, but rather a slightly failed PA, with the lower horizontal sloping downward. The sign is clearly different from the PI in Obv. 18 (although it also differs from the better written PA signs earlier in the text). For pa₃₃a₃rmu “to release from legal obligations” see CAD P 239 meaning 5.

Text 18 HMA 9-01864 = [http://cdli.ucla.edu/P247956](http://cdli.ucla.edu/P247956)

obverse
1. a-na ʰSUEN-ri-im-ŠE[Š.AB-KI] Say to Śin-rim-Urim
2. ᵣIr₃-ru₃-ma₃-b[a-al-li-it] Irra-muballiṭ
3. ᵣNANNA-ma₃[a₃-n-sum] Nanna-mansum
4. ᵣSUEN-ša₃-ma-gir¹ Śin-māgir
5. u3 ŠA₃.TAM.MEŠ q₂⁻便秘₃⁻ma
and the administrators,
6. um-ma ke-eṣ-i-din-nam
thus Keš-idinnam
7. ha-ri-ia u₁ nam-r[u²...]
Haria and Namru- [...] :
8. a-nu-um-ma
Now
9. ku-nu-uk šar-ri-im
the sealed tablet of the king
10. it-ta-al-ka-ku-nu-ši-i[m]
has come to you.
11. 120 gur Š[E ...]
12. a-ša-ar q₂⁻便秘₂⁻bu₅[...]
reverse
... reverse
1. a-na₁ nu-u[r...]
to Nūr-kabta ...  

The rest of the reverse is broken. Several of the personal names may be linked to the activities of the well-known household of Balnumamhe of Larsa. Keš-idinnam (line 6) is the recipient of a letter by Balnumamhe (TCL 18, 119 = AbB 14, 173) and Harija (line 7) is the author of a letter to Balnumamhe (TCL 17, 67 = AbB 14, 121).

Text 19 HMA 9-02321 = http://cdli.ucla.edu/P248048

obreverse
1. a-na ḫAMAR.UTU-da-ia-an  Say to Marduk-dajjān
2. q₂⁻便秘₂⁻ma
3. um-ma e-tel-pi₂⁻ ḫAMAR.UTU-ma  thus Etel-pḫ-Marduk :
4. a-nu-um-ma šu₂-ha-ru-u₂
Now the servants
5. ša e₂⁻a-AN,DUL₂-šu
of Ea-šulšu
6. ḫM₂₂ na-šu-ma a-na e-pi₂-ri ṣe-e-ni-im
are bringing a boat and they have come to load
earth.
7. it-ta-al-ku-nim
8. i-na ti-la-ni ša e-pi₂-ru-šu-nu dam-qu₂
They will be taking it from mounds where the
earth is good,
9. a-šar aš-ta-na-ap-pa-ra-am-ma
the location of which I keep writing about.
10. il-te-ni-iq-qu₂-nim
11. ku-ul-li-im-ma ḫx-ŠI₇₁
Point it out
Bottom edge
1. šu₂-ha-ru-u₂
so that the servants
2. ša a-we-lim
of the gentleman
Reverse
1. e-pi₂-ri li-il-qu₂-u₂
may take the earth.
(blank)
2. pi₂ ma-nu-um
By mouth of Mānum(?)

This text is directly related to AbB 6, 100 and AbB 14, 199-200 (same sender and recipient and closely related subject matters). Other letters of this same group were collected by Veenhof in AbB 14, p. XXIII. The letters derive from the Lower Yahrurum province (Kiš, Marad and Dilbat). ¹⁸

Textual note :
Rev. 2. This line is precede by blank space and may well have been added later.

¹⁸. The extant archive(s) from Lower Yahrurum deal primarily with date groves and the production of dates (Charpin 1981 ; Stol 1982). Whether the earth in this and related letters has anything to do with date cultivation is unknown.
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**ABSTRACT**

This contribution offers 19 Old Babylonian documents, mostly from Larsa, in the Hearst Museum of Anthropology at Berkeley. Section 1 presents eight letters that throw new light on the history of Maškan-šapir and its governor Sin-muballit, brother of the king. Section 2 includes two memoranda concerning the temples of Istar and Nanaja at Larsa. Section 3, finally, presents nine miscellaneous Old Babylonian letters from Larsa and other places.

**RÉSUMÉ**

Cette contribution présente 19 documents paléo-babyloniens du Hearst Museum of Anthropology de Berkeley provenant pour la plupart de Larsa. La première section présente huit lettres qui jetent une lumière nouvelle sur l’histoire de Maškan-šapir et de son gouverneur Sin-muballit, frère du roi. La section 2 inclut deux *memoranda* concernant les temples d’Istar et de Nanaya de Larsa. La section 3, enfin, présente neuf lettres paléo-babyloniennes diverses provenant de Larsa et d’ailleurs.

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