

KEY TO  
*A GRAMMAR OF AKKADIAN*

*Third Edition*

by  
John Huehnergard

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## PREFACE

The present volume is a key to the exercises in my *A Grammar of Akkadian* (HSS 45). Answers to nearly all of the exercises in the thirty-eight lessons are included. It must be emphasized that most sentences, and even phrases, admit of several possible translation variants, and it has not been possible to list them all; the student should be aware of, and allow for, such variation.

Once again it is my pleasant duty to thank a number of individuals who have reviewed parts of the key in its formative stages, and who have saved me from many errors: Patrick Durusau, Esther Flueckiger-Hawker, Daniel A. Foxvog, Matthias Henze, Eugene C. McAfee, Kathryn Slanski, Matthew W. Stolper, Neal H. Walls, Chris Woods, and Norman Yoffee.

I have taken advantage of the publication of this *Key* to provide as well a list of errata in the Grammar that have come to my attention. The errata appear immediately following this preface. (Most of these errata have been corrected in later printings of the Grammar, but it has seemed best to reprint the list here for those with copies of the first printing.)

\* \* \* \* \*

In the second, revised printing of the *Key*, I have corrected a number of errors brought to my attention by Christopher Frechette, Michael Patrick O'Connor, and especially Avi Winitzer, to whom I express my sincere thanks.

Cambridge, Mass., June 2000

\* \* \* \* \*

The second edition of the *Key* provides the opportunity to correct additional errors and ambiguities, many of them brought to my attention by Benjamin Thomas and Avi Winitzer, and especially by Michael Patrick O'Connor; I am very grateful to them for taking the time to send these corrections and suggestions for improvement.

Carlisle, Mass., July 2005

\* \* \* \* \*

A new printing of this *Key* makes possible the correction of various errors and unclear translations that have escaped notice heretofore. I am particularly indebted to Lesley Adye and Benjamin Studevent-Hickman for bringing many of these to my attention.

Thanks to Jim Eisenbraun and Andrew Knapp, a list of the corrections made in this printing appears at [eisenbrauns.com](http://eisenbrauns.com).

Austin, Texas, April 2013

# LESSON ONE

D. a/bum  
ā/lum  
am/tum  
bē/lum  
hu/rā/šum  
il/tum  
i/lum  
kas/pum

mār/tum  
mā/rum  
qaq/qa/dum  
sā/bum  
šar/ra/tum  
šar/rum  
war/dum.

E. 1. mu/šal/li/mum  
2. i/šāl  
3. i/dīn  
4. id/di/nū/niš/šum  
5. tab/ni/an/ni  
6. ni/qī/aš  
7. e/pē/šum  
8. kul/lu/mum

9. tab/nū  
10. iš/ši/ak/kum  
11. rē/dūm  
12. iq/bi  
13. pa/ris  
14. iš/me/ā/nim  
15. pe/te  
16. šū/šū

## LESSON TWO

- B. *aš/ša/tum*                      *mu/tum*                      *a/na*  
*bī/tum*                              *nā/rum*                      *i/na*  
*e/mū/qum*                      *šī/pā/tum*                      *iš/tu*  
*ī/num*                              *tup/pum*                      *it/ti*  
*iš/dum*                              *um/mum*  
*lib/bum*                              *uz/num*
- C. 1. *amātum*                      8. *išdātum*                      14. *nārātum*  
2. *wardū*                              9. *mārū*                              15. *tuppū/*  
3. *ummātum*                      10. *ilū*                              *tuppātum*  
4. *mārātum*                      11. *ilātum*                              16. *šābū*  
5. *bēlū*                              12. *šarrātum*                      17. *bītātum*  
6. *aššātum*                      13. *emūqū/*                      18. *šarrū*  
7. *mutū*                              *emūqātum*
- E. 1. *ištu ālim*                              *ša mārīm ša šarrim*  
2. *ina libbim ša bītim*                      9. *ša ālim*  
3. *itti wardī ša*                              10. *ina īnīn u uznīn*  
*šarratim*                              11. *ina emūqim ša ilī*  
4. *īnān ša bēlim*                              12. *ištu bītim*  
5. *ša emūqim/emūqīn/*                      13. *itti amtīm/wardīm*  
*emūqī/emūqātīm*                      14. *ina šīpātīm ša šarrim*  
6. *ina aššātīm ša mutī*                      15. *išdum ša ālim*  
7. *qaqqadum ša bēlim*                      16. *ina tuppī/tuppātīm*  
8. *kaspum u hurāšum*                      *ša mārātīm*
- F. 1. Ninḥursag is queen of the goddesses; she is queen of the goddesses.  
2. You and I are (female) servants of the lord.  
3. I am the lord of the city.  
4. The womenservants are in the river; they are in the river.  
5. The tablet belongs to the lord's son; it belongs to the lord's son.  
6. The gods are in the center of town; they are in the center of town.  
7. We are the queen's slaves.  
8. The king's strength/armed forces are in the city.  
9. The husband and wife are in the house with the(ir) sons and daughters;  
they are in the house.  
10. The wool belongs to the (male) slave.  
11. The king's strength is the foundation of the city.
- G. 1. *ummum ša ilī atti.*  
2. *hurāšum ina bītim; ina bītim šū.*  
3. *mārū ša amātīm attunu; mārātum ša wardī attina.*  
4. *šābum ša šarrim ina nārīm.*  
5. *abum ša amtīm atta.*  
6. *qaqqadum ša kaspim ša ummim.*  
7. *iltum ina libbim ša šābim.*  
8. *šīpātīm ša aššatīm ina bītim.*

## LESSON THREE

B. <i>da / m̄a / qum</i>	<i>ma / r̄a / šum</i>	<i>m̄a / tum</i>
<i>da / n̄a / num</i>	<i>ra / p̄a / šum</i>	<i>q̄a / tum</i>
<i>ha / l̄a / qum</i>	<i>ša / b̄a / tum</i>	<i>šar / r̄a / qum</i>
<i>ka / š̄a / dum</i>	<i>ša / k̄a / num</i>	<i>e / li</i>
<i>ma / h̄a / šum</i>	<i>ša / r̄a / qum</i>	
<i>ma / q̄a / tum</i>	<i>a / w̄i / lum</i>	

C.1. *dmq; dnn; hlq; kšd; mhš; mqt; mrš; rps; sbt; škn; šrq.*

C.2. <i>miqtum: maqātum, pirs</i>	<i>šarrāqum: šarāqum, parrās</i>
<i>našbutum: šabātum, naprus</i>	<i>damqiš: damāqum, parsiš</i>
<i>murappišum: rapāšum,</i>	<i>maškanum: šakānum, mapras</i>
<i>muparris</i>	<i>muršum: marāšum, purs</i>
<i>hulqum; halāqum, purs</i>	<i>šaknum: šakānum, pars</i>
<i>kāšidum: kašādum, pāris</i>	<i>tadnintum: danānum, taprist</i>
<i>dummuqum: damāqum, purrus</i>	<i>ritpāšum: rapāšum, pitrās</i>
<i>šahluqtum: halāqum, šaprust</i>	<i>šikānum: šakānum, pirās</i>
<i>šušbutum: šabātum, šuprus</i>	

D. <i>iḥliq</i>	<i>ikšud</i>	<i>imḥaš</i>
<i>tahliq</i>	<i>takšud</i>	<i>tamḥaš</i>
<i>tahliqī</i>	<i>takšudī</i>	<i>tamḥašī</i>
<i>ahliq</i>	<i>akšud</i>	<i>amḥaš</i>
<i>iḥliqū</i>	<i>ikšudū</i>	<i>imḥašū</i>
<i>iḥliqā</i>	<i>ikšudā</i>	<i>imḥašā</i>
<i>tahliqā</i>	<i>takšudā</i>	<i>tamḥašā</i>
<i>niḥliq</i>	<i>nikšud</i>	<i>nimḥaš</i>

E. 1. <i>iḥliq</i>	5. <i>idmiqū</i>	9. <i>imḥašā</i>
2. <i>akšud</i>	6. <i>nimraš</i>	10. <i>tadninī</i>
3. <i>tašriq</i>	7. <i>išbat</i>	11. <i>anāku u attunu nimqut</i>
4. <i>irpiš</i>	8. <i>taškunā</i>	

- F. 1. The gold and silver of the (male) slaves got lost.  
 2. You (ms) seized the queen's womanservant.  
 3. You (fs) struck the thief's son's head with force.  
 4. The army is in the heart of the land.  
 5. A god struck the husband's eyes.  
 6. They (m) stole the wool from the mother's house.  
 7. The gods placed a king over the land.  
 8. You (ms) are with the man's daughters.  
 9. The king's army became strong; they reached the center of the country from the river.

10. The man's household improved.
11. The father and mother hit the(ir) son's ears and hands.
12. The rivers of the lands grew wide.
13. The lord's wife and children fell ill; the lord's household perished.
14. The goddess placed the foundation(s) of the city under the king's authority.
15. The foundation of the city is in the care of the gods.
16. The thief became sick while escaping from the land.
17. I seized the tablets from the thief.
18. She/he began hitting the manservant.
19. The queen became annoyed with the man.
20. I began work on the temple (god's house).

- G.
1. *bēlū ša bītim idninū; idmiqū.*
  2. *qātīn eli uznīn ša mārtim iškun.*
  3. *šarrāqam ina šarāqim nišbat.*
  4. *ina ālim anāku.*
  5. *šābum ša bēlim eli mātim ana kašādīm ša mātim imqut/imqutū.*
  6. *qātam ša amtīm tašbatā.*



## LESSON FOUR

- B. 1. *šakānum*                      5. *kanākum*                      9. *rapāšum*  
 2. *ḫalāqum*                      6. *šalāmum*                      10. *maḫāšum*  
 3. *šabātum*                      7. *maḫārum*                      11. *balātum*  
 4. *maqātum*                      8. *gamārum*                      12. *kašādum*

- C. 1. *napšātum*; 2. *rapšātum*; 3. *zaprātum*; 4. *šarqātum*

- D. *ibluṭ*            *išbat*            *išlim*  
*tabluṭ*           *tašbat*           *tašlim*  
*tabluṭī*           *tašbatī*           *tašlimī*  
*abluṭ*            *ašbat*            *ašlim*  
*ibluṭū*           *išbatū*           *išlimū*  
*ibluṭā*           *išbatā*           *išlimā*  
*tabluṭā*           *tašbatā*           *tašlimā*  
*nibluṭ*           *nišbat*           *nišlim*

- E. sg.    *wardum ḫalqum*    *amtum ḫaliqtum*  
          *wardim ḫalqim*    *amtim ḫaliqtim*  
          *wardam ḫalqam*    *amtam ḫaliqtam*  
 pl.    *wardū ḫalqūtum*    *amātum ḫalqātum*  
          *wardī ḫalqūtīm*    *amātīm ḫalqātīm*

- F. 1. *kakkū dannūtum*                      13. *ṭuppū kankūtum /*  
 2. *šikarum tābum*                      *ṭuppātum kankātum*  
 3. *inān maršātum*                      14. *eli mātim nakirtim /*  
 4. *b lum ša uznim rapaštim*                      *nakartim*  
 5. *ina mārātīm damqātīm*                      15. *ana mutī šabtūtīm*  
 6. *alpū ḫalqūtum*                      16. *išdātum maqtātum*  
 7. *eli eṭlim dannim*                      17. *itti mārīm balṭim*  
 8. *ina šamnīm ṭābim*                      18. *emūqum dannum*  
 9. *itti aḫim maršim*                      19. *ina nārīm rapaštim*  
 10. *bitātum maqtātum*                      20. *ina libbim gamrim*  
 11. *šarrū nakrūtum / nakarūtum*                      21. *kaspum maḫrum*  
       */nakirūtum*                      22. *tībū kašdūtum*  
 12. *šipātum šarqātum*

- G. 1. I became ill; now I have achieved good health, recovered, grown strong.  
 2. The gods struck the life of the mighty youth.  
 3. The wool disappeared from the man's house; the brother of the man caught the thief arriving at the fortress.  
 4. We annihilated the enemy army with strong weapons.  
 5. I did not receive fine oil and healthy oxen from the thief.  
 6. The queen's father is/was not in the temple (house) of the goddess.  
 7. The women slaves escaped from the master's care.

8. We received tablets from the man's wife; we sealed the tablets.
9. The king's army reached the enemies' fortresses.
10. The slaves arrived at the city to complete the foundation of the house.
11. The mighty king did not strike the captives with the weapons.
12. The favor of the gods befell the young man's brother.
13. You (pl) seized the fine beer from/in the hand of the thief.
14. The man's oxen pleased the lord.
15. The sick slaves escaped from the fortress to the wide river.
16. We did not finish sealing the tablets.
17. I began work on the collapsed house.

- H.
1. *alpū ša ummim ša eṭlim šunu.*
  2. *šarrum kaspam u hurāšam eli ālim kašdim iškun.*
  3. *maršum šamnam ṭābam eli qaqqadim iškun.*
  4. *ummātum ša eṭlūtim libbam ša ālim dannim ikšudā.*
  5. *kaspam gamram taknukī.*
  6. *b lū ša ālim šarram ša mātīm imhurū.*
  7. *eṭlūtum nak(a/i)rūtum šikaram ša šaknim išriqū, igmurū.*
  8. *dannatum eli mātīm imqut; nimraš.*

## LESSON FIVE

- B. *issuh, tassuh, tassuhī, assuh; issuhū, issuhā, tassuhā, nissuh.  
iṣṣur, taṣṣur, taṣṣurī, aṣṣur; iṣṣurū, iṣṣurā, taṣṣurā, niṣṣur.*
- C. 1. *ištu dannatim kašittim*                      9. *iltum pašištum*  
 2. *itti amtīm balittim*                      10. *ḥarrānātum mādātum u kakkū  
mādūtum*  
 3. *šēpān u uznān ša mārtim*                      11. *napšātum ša eṭlūtīm nakrūtīm*  
*maḥištīm*    12. *ina narkabātīm šarqātīm*  
 4. *eli īnīn ša ašsatīm maruštīm*                      13. *kīma bītātīm naqrātīm*  
 5. *šabittum*    14. *maruštum māttum*  
 6. *ḥarrānum qatattum*    15. *bēlū nashūtum*  
 7. *ṭuppū kankūtum gamrūtum /*                      16. *narkabātum damqātum  
ṭuppātum kankātum*    *mādātum*  
*gamrātum*    17. *šikarum mādum*  
 8. *kīma iltīm dannatim*
- D. 1. The king anointed the head and neck of the god with fine oil.  
 2. Hardship came upon the king and the army during the campaign.  
 3. The brother of the queen rode the excellent chariot to the town.  
 4. The foundation of the house became narrow; the house collapsed.  
 5. You (pl) did not give healthy oxen to the man's mother.  
 6. I placed a hand on the dog's thin neck.  
 7. We seized the sealed tablets from the thief by force.  
 8. Trouble confronted the lord.  
 9. The king supplied the lord with much gold and beer.  
 10. The lords of the land removed the king; they installed the queen's father.  
 11. I handed the captive slave over to the man's son to guard; he did not guard the slave; the slave escaped.  
 12. You (fs) supplied the slave's husband with fine wool; the husband sold the wool.  
 13. We did not tear down the city and fortresses of the enemy.  
 14. I myself removed the enemy from the land, in accordance with the gods' will.  
 15. The god protected the man's life.  
 16. The dog's foot became diseased/painful.  
 17. The gods placed the king's foot on the neck(s) of the enemies.  
 18. The king mustered an expert army; they undertook a campaign.

## LESSON SIX

B.	ms	<i>parsum</i>	fs	<i>parištum</i>	ms	<i>ṭardum</i>	fs	<i>ṭarittum</i>
		<i>parsim</i>		<i>parištīm</i>		<i>ṭardīm</i>		<i>ṭarittīm</i>
		<i>parsam</i>		<i>parištam</i>		<i>ṭardam</i>		<i>ṭarittam</i>
	mp	<i>parsūtum</i>	fp	<i>parsātum</i>	mp	<i>ṭardūtum</i>	fp	<i>ṭardātum</i>
		<i>parsūtīm</i>		<i>parsātīm</i>		<i>ṭardūtīm</i>		<i>ṭardātīm</i>

C.	1.	<i>rubātum annītum</i> <i>rubātīm annītīm</i> <i>rubātam annītam</i>	4.	<i>rubûm annûm</i> <i>rubêm annîm</i> <i>rubâm anniam</i>
		<i>rubātum anniātum</i> <i>rubātīm anniātīm</i>		<i>rubû annûtum</i> <i>rubê annûtīm</i>
	2.	<i>purussûm maḥrûm</i> <i>purussêm maḥrîm</i> <i>purussâm maḥriam</i>	5.	<i>kussûm maḥrîtum</i> <i>kussîm maḥrîtīm</i> <i>kussiam maḥrîtam</i>
		<i>purussû maḥrûtum</i> <i>purussê maḥrûtīm</i>		<i>kussiātum maḥriātum</i> <i>kussiātīm maḥriātīm</i>
	3.	<i>šadûm šaplûm</i> <i>šadîm šaplîm</i> <i>šadâm šaplîam</i>		
		<i>šadû šaplûtum</i> <i>šadi šaplûtīm</i>		

D.	1.	<i>ekallātum šina</i>	6.	<i>ana nakrim ṣabtīm šuāti /</i> <i>šuātu / šāti / šātu</i>
	2.	<i>ana šēpîn ša dayyānim</i>	7.	<i>kakkum šû</i>
		<i>šuāti / šuātu / šāti / šātu</i>	8.	<i>nārum šaplîtum šî</i>
	3.	<i>elî ḥarrānim</i>	9.	<i>ana napištīm šuāti / šāti / šiāti</i>
		<i>šuāti / šāti / šiāti</i>	10.	<i>ištu bitātīm šināti</i>
	4.	<i>kîma šaknim ša mātīm</i>	11.	<i>ina ṭuppî ṣaṭrūtīm šunūti / ina</i> <i>ṭuppātīm ṣaṭrātīm šināti</i>
		<i>šuāti / šāti / šiāti</i>		
	5.	<i>kišādum ša kalbim</i>		
		<i>šuāti / šuātu / šāti / šātu</i>		

- E.
1. The judge's eyes did not see.
  2. The gods tore out the foundations of that king's throne; an enemy lord took the throne.
  3. I handed over an ox to the prince's brother; said ox got sick and died; the prince threw said ox to the dogs.
  4. The prince anointed the head of the goddess with fine oil.
  5. We did not finish assigning/registering the troops.
  6. The lords of the land decided the husband's case; they put (his) wife in a separate house.

7. We did not reach that wide road.
8. The enemy army destroyed the king's palaces; we did not see said ruined palaces.
9. The princesses of the aforementioned city threw much beer down into the river.
10. The prince registered that house to the charge of the judge, and sealed (the tablet).
11. You are not children of the former wife of the prince.
12. The judges rode the chariot from the bank of this river to the mountain.
13. You (ms) drove the thieves and the enemies from the land with a mighty hand.
14. I selected an expert army from among the youths of this city.
15. The aforementioned slaves are under the authority of the king's mother.
16. The masters dispatched said slaves to the house of the sick man.
17. It was not I who wrote the previous tablet of this decision; it was you (fs) who wrote (it).
18. The sick daughter recovered.

## LESSON SEVEN

- B.
- |               |              |                        |
|---------------|--------------|------------------------|
| <i>irbi</i>   | <i>izku</i>  | <i>išme</i>            |
| <i>tarbi</i>  | <i>tazku</i> | <i>tešme / tašme</i>   |
| <i>tarbî</i>  | <i>tazkî</i> | <i>tešmî / tašmî</i>   |
| <i>arbi</i>   | <i>azku</i>  | <i>ešme / ašme</i>     |
|               |              |                        |
| <i>irbû</i>   | <i>izkû</i>  | <i>išmû</i>            |
| <i>irbiā</i>  | <i>izkâ</i>  | <i>išmeā</i>           |
| <i>tarbiā</i> | <i>tazkâ</i> | <i>tešmeā / tašmeā</i> |
| <i>nirbi</i>  | <i>nizku</i> | <i>nišme</i>           |
- C.
- |   |   |
|---|---|
| <p>1. <i>eqlum zakûm</i><br/><i>eqlim zakîm</i><br/><i>eqlam zakâm</i></p> <p><i>eqlêtum zakâtum</i><br/><i>eqlêtim zakâtim</i></p>   | <p>5. <i>kussûm šeḥertum</i><br/><i>kussîm šeḥertim</i><br/><i>kussiam šeḥertam</i></p> <p><i>kussiātum šeḥ(e)rêtum</i><br/><i>kussiātîm šeḥ(e)rêtîm</i></p>  |
| <p>2. <i>bêltum rabîtum</i><br/><i>bêltim rabîtim</i><br/><i>bêltam rabîtam</i></p> <p><i>bêlêtum rabiātum</i><br/><i>bêlêtim rabiātîm</i></p>                              | <p>6. <i>qîštum annîtum</i><br/><i>qîštîm annîtim</i><br/><i>qîštam annîtam</i></p> <p><i>qîšātum anniātum</i><br/><i>qîšātîm anniātîm</i></p>                |
| <p>3. <i>narûm banûm</i><br/><i>narîm / narêm banîm</i><br/><i>narâm banîam</i></p> <p><i>narû banûtum</i><br/><i>narî / narê banûtim</i></p>                               | <p>7. <i>rubûm ḥadûm</i><br/><i>rubêm ḥadîm</i><br/><i>rubâm ḥadîam</i></p> <p><i>rubû ḥadûtum</i><br/><i>rubê ḥadûtim</i></p>                                |
| <p>4. <i>ṭēmum maḥrûm</i><br/><i>ṭēmim maḥrîm</i><br/><i>ṭēmam maḥriam</i></p> <p><i>ṭēmû maḥrûtum / ṭēmêtum maḥriātum</i><br/><i>ṭēmî maḥrûtim / ṭēmêtîm maḥriātîm</i></p> | <p>8. <i>narkabtum malîtum</i><br/><i>narkabtîm malîtim</i><br/><i>narkabtam malîtam</i></p> <p><i>narkabātum maliātum</i><br/><i>narkabātîm maliātîm</i></p> |
- D.
1. The ladies' fields filled with much water.
  2. The princess gave a report to the youths and (then) rode to the mountains.
  3. With the strength of (my) hands I built the foundation of this palace, mustered an excellent army, and installed (it) in the palace.
  4. The brother of the prince received a gift from the lady, (and) gave (it) to the prince's son.
  5. When we heard that report, we rejoiced.
  6. The enemy threw down and destroyed the king's inscribed stela.
  7. The water reached from the lower river to the town.

8. Having heard the lady's tablet, I took action concerning that tablet.
9. The hands of those gods built the lands.
10. These female slaves rejoiced on reaching the town.
11. The courage of the mighty king grew, and he took a weapon in (his) hand and struck the enemy.
12. The sick oxen recovered.
13. The child's eyes grew large and became diseased.
14. The lords of the city decided the man's case, and in said case the man's field became free (of claims).
15. The king put the enemies in prison, and so the prison became full.
16. Since you (ms) did not see these tablets, you did not send that male slave.
17. I did not receive the total (amount of) gold from the daughter.

## LESSON EIGHT

- B. *ihuz, tāhuz, tāhuzī, āhuz; ihuzū, ihuzā, tāhuzā, nīhuz.*  
*illik, tallik, tallikī, allik; illikū, illikā, tallikā, nillik.*  
*irub, tērub, tērubī, ērub; irubū, irubā, tērubā, nīrub.*  
*īšir / īšer, tēšir / tēšer, tēširī / tēšerī, ēšir / ēšer; īširū / īšerū, īširā / īšerā,*  
*tēširā / tēšerā, nīšir / nīšer.*
- C. 1. *dīn(i) qarrādim* 23. *šikar šābim*  
2. *napšātum arkāt ūmim* 24. *mārat šarrāqim damiqtum*  
3. *ina epišti puhrim* 25. *aḫi amtīm / wardīm*  
4. *qīšti awīlim* 26. *amat / warad aḫim*  
5. *šum(i) narīm / narēm šaṭrim* 27. *šaman ekallim tābum*  
6. *akal ālim* 28. *šīpāt ekallim šina*  
7. *šibitti ekallim* 29. *narkabti mārim*  
8. *ekal šar(ri) mātim* 30. *narkabāt māri mādātum*  
9. *eqel bēlet bītīm* 31. *maršūt šadīm šaplīm*  
10. *kussi rubē / rubi / rubā ālim* 32. *marušti amat bēlim*  
11. *ištu šad(a / i) nakrim* 33. *tuppi ummi aššatim*  
12. *eli naker dayyānī annīm* 34. *eli harrānāt mātim*  
13. *ana amār nārim* 35. *epšēt qātīm ša ilī or epšēt*  
14. *kīma awāt tēmīm šuāti* *qāt(i) ilī*  
15. *kīšād kalab rubātīm* 36. *ina mē nārim*  
16. *ina libbi dannatim rabītīm* 37. *emūq šarrim dannum /*  
17. *qātān u šēpān ša mutim* *emūqā(t) šarrim dannātum /*  
18. *itti šakin mātim* *emūqū šarrim dannūtum*  
19. *kasap abi šarratim* 38. *eḫlūt šābim*  
20. *ilat bītīm šehrim annīm* 39. *purussū puhrim maḫrūtum*  
21. *uznā alap mutim* 40. *ina šemē / šemi awātīm*  
22. *ina kak(ki) eḫlim* *anniātīm*
- D. 1. *almatti* 5. *bašīt* 9. *qabē / qabi / qabā*  
2. *ašal* 6. *ḫuluq* 10. *mānaḫti*  
3. *bāb(i)* 7. *imēr*  
4. *abul* 8. *kišir*
- E. 1. We rejoiced at the father's arrival.  
2. The great god's hands created humanity.  
3. The town's river did not fill with water.  
4. The lord's sons married wives and constructed large houses.  
5. The food of the lords and ladies improved, but the food of the male and female slaves did not improve.  
6. The slaves obeyed the good words of the warrior and entered that fortress.  
7. We received fine palace beer from the prince, and gave (it) to the sick woman.



8. I became clear (of claims) in that judgment, and received a sealed tablet.
9. The aforementioned judge traveled to the mountain region and investigated the affairs of the queen's brother.
10. You (fs) did not act according to the king's command, and did not send the escaped womanservant to the city.
11. I gave oil for anointing the head of the god as a gift to the temple, and entrusted (it) to the servant of the temple.
12. The enemy king removed the judges of the city, and also threw the inscribed stela of the previous king into the river.
13. I left much silver of the lord's in a foreign land, and so I have not gone to the lord's city.
14. The royal army undertook a campaign; they charged the enemy army in the enemy fortress, did battle, and conquered that army.
15. I did not receive food or fresh water, and so became ill and did not fare well.
16. Since the land prospered by the strength of the great king, we did not leave the land.
17. When the sick man's days grew long and he recovered, he entered the temple and rejoiced.
18. The king of the land is a just man.



11. *emūqā ummān nakrim īnišā-ma ummānum šī imqut*. The strength of the enemy's army having become weak, that army fell.
  12. *nīnu ina māt nakrim ul nikūn ana mātīm annītim nitūr-ma ana dannatim nīrub*. We did not become secure in the land of the enemy; we returned to this land and entered the fortress.
  13. *qarrādum kunuk dayyānim īhuz-ma issuk*. The warrior seized and threw down the judge's seal.
  14. *ina kīttim šikar ekallim ul ništi u akal ālim ul nīhuz*. In truth, we did not drink the palace beer and we did not take the town food.
  15. *dayyānum ṭuppam īzim-ma anāku u atta awāt ṭuppim kīnātīm nīmur*. After the judge made out a tablet, you (ms) and I read the true words of the tablet.
  16. *mū nārim šaplītim imīdū-ma nārum irpiš-ma mū eli kišād nārim illikū*. When the water of the lower river increased the river widened and the water flowed over the bank of the river.
  17. *šarrum ṭēmam itti eḷlūtīm iškum-ma narkabātīm ana šadīm annīm irkabū*. After the king gave a report to the youths, they rode the chariots to this mountain.
  18. *ina epšētīm išarātīm ša rubēm šuāti napišti mātīm iṭīm-ma mātum ihdu*. In the just actions of that prince the life of the land became pleasant, so that the land rejoiced.
- G.
1. *an-nu-tim; annūtīm* 'these (m, g-a)'
  2. *maḥ-rum; maḥrum* 'received (ms nom)' or *maḥrūm* 'previous (ms nom)'

## LESSON TEN

- C. 1. *an-nam*                      5. *be-en-nu / be-nu*                      9. *eg-rum*  
 2. *ge-re*                              6. *hal-la-ti*                              10. *mu-ḥu-tim*  
 3. *sé-be*                              7. *šé-nam*                              11. *ṭi-dim*  
 4. *ti / til-la-tim*                      8. *zi-mu*
- D. 1. *imūt, tamūt, tamūtī, amūt; imūtū, imūtā, tamūtā, nimūt.*  
 2. *išīb, tašīb, tašībī, ašīb; išībū, išībā, tašībā, nišīb.*  
 3. *īkul, tākulī, ākul; īkulū, īkulā, tākulā, nīkul.*  
 4. *urid, turid, turdī, urid, urdū, urdā, turdā, nurid.*  
 5. *īriq, tēriq, tēriqī, ēriq; īriqū, īriqā, tēriqā, nīriq.*
- E. 1. *ittīni*                              *šuātu / šāti / šātu*                              *šāšim / šīāšim*  
 2. *elīka*                              7. *ittīya u ittīša*                              12. *elīšina*  
 3. *kīma šunūti*                              8. *elīšunu*                              13. *kaspam ittīki*  
 4. *elīšu*                              9. *kīma šināti*                              *amḥur*  
 5. *ittīkina*                              10. *elīkunu*  
 6. *kīma šuāti /*                              11. *ana šuāšim /*
- F. 1. *ṭēmam itti amtīm aškum-ma ana mārat šarratim aṭrud.* Having given a report to the female slave, I sent (her) to the queen's daughter.  
 2. *qarrādum šū ina bītim ušīb ḥarrānam ittīni ul illik.* That warrior remained in (his) house; he did not undertake the campaign with us.  
 3. *ina dīnim eqlam zakām anniam amḥur-ma ākul bēl eqlim maḥrūm imraš-ma ul išlim-ma imūt.* I received this field free of claims in a judgment and used (it); the previous owner of the field fell ill, did not recover, and died.  
 4. *šībum maršum ana wardī halqūtīm mē ṭābūtīm ana šatēm u aklam ana akālīm iqīš.* The sick old man gave the escaped slaves fresh water to drink and food to eat.  
 5. *eqlam šuāti ilqū-ma ana bīt ilim ublū.* They took and carried that youth to the temple.  
 6. *šarram mārū šarrim ina ekallim inērū.* The king's sons slew the king in the palace.  
 7. *ṭēmam ana watarti bītim šuāti tašbatā-ma karān bītim ana bēl bītim taddinā.* You (pl) took action concerning the excess (land) of that estate and gave the vineyard of the estate to the owner of the estate.  
 8. *ina šattim šāti nišū mātim bīt ilim laberam iqqurā-ma bītam eššam ibniā.* In that year the people of the land tore down the old temple and build a new temple.  
 9. *mār dayyānim šḥrum bēltam ihuz-ma nišū ihdā.* When the judge's young son married the lady, the people rejoiced.

10. *ana mātīm itti ummānim nitūr-ma ina ālim nušib.* After we returned to (our) land with the army, we remained in the city.
11. *iltum rabūtum lemuttam ina mātīm iprus.* The great goddess kept evil from the land.
12. *awāt šībūtīm kīnātīm ešmē-ma enšam šuāti ul amḥaṣ.* I heeded the elders' just words and did not strike that weak man.
13. *akalum ina eqlētīm īter-ma nišū mādam īkulā.* Food became exceeding(ly abundant) in the fields, and so the people had much to eat (lit.: ate much).
14. *dannatum šī ana šanātīm mādātīm ilbir-ma ina šattīm annītīm imqut.* The aforementioned fortress endured for many years, but in this year it collapsed.
15. *agram ana naṣār kunuk awīlim tāgurī-ma šū kunukkam išriq.* You (fs) hired a hireling to guard the boss's seal, but he himself stole the seal.
16. *alpū mādūtum ša rubēm imūtū alpī mītūtīm ittīni ul išām.* Many of the prince's oxen died; he did not buy the dead oxen from us.
17. *hurāṣum watrum ana ekallim īrum-ma hurāṣum imīd-ma libbi šarrim iṭīb.* Excess gold entered the palace; because the gold increased, the king's heart was satisfied.

- G.
1. *ag-rum; agrum* 'hireling (nom)'
  2. *maḥ-ri-tim; maḥrītīm* 'foremost (fs, gen)'
  3. *na-ak-rum; nakrum* 'enemy (ms, nom)'
  4. *iḳ-ti-nu; iḳtinū* 'they (m) became thin'

## LESSON ELEVEN

- C. 1. *mu-gur*                      5. *še / še-re-tim*                      10. *ab-nam*  
 2. *sa-ap-ḥu-um*                      6. *šu-gi-tim*                      11. *šu-ḥu-rum / ru-*  
 3. *ze / zé-rum / ru-*                      7. *tal-la-šu*                      *um*  
     *um*                      8. *ḥu-ub-tim*                      12. *šu-ub-tim*  
 4. *sa-ad-rum / ru-*                      9. *se / sé-ek-rum / ru-*  
     *um*                      *um*
- D. *iṭhe, teṭhe, teṭhî, ethe / aṭhe; iṭhû, iṭheā, teṭheā, niṭhe.*  
*ulid, tulid, tuldî, ulid; uldû, uldā, tuldā, nulid.*
- E. 1. *lemuttaša*                      26. *uznāšu rapšātum*  
 2. *šībû(tû)ya*                      27. *agerkina u agrî*  
 3. *karākkunu*                      28. *mussa / mutūša*  
 4. *kunukkūšina banūtum /*                      29. *ina ṭuppīya kankim*  
     *kunukkātūšina*                      *šuāti / šuātu / šātu / šāti*  
     *baniātum*                      30. *itti narkabātikunu eššetim*  
 5. *šāb(ū)šu / ummāššu ša*                      *kalīšina*  
     *emūqim*                      31. *ṭēm(ū)ki gamrum*  
 6. *edēssu*                      32. *eli kussika*  
 7. *watarti eqlīšunu epšim*                      33. *alpūni šalmūtum*  
 8. *ana mītūtīšina kalīšunu*                      34. *ina šamnīya u šikarīya ṭābūtum*  
 9. *sinnišāt mātišunu*                      35. *napištaša ša maruštum*  
 10. *kišāssu qatnum*                      36. *kasapkunu šarqum*  
 11. *maruštaka u maruštî*                      37. *išissu maqtum / išdāšu*  
 12. *šarrani u šarrassu*                      *maqtātum*  
 13. *ṣuḥārtaša annītum*                      38. *amassu ḥaliqtum*  
 14. *nakāssunu*                      39. *nēmettašina watartum*  
 15. *ūmū arkūtum / ūmātum*                      40. *mārî u mārātūya*  
     *arkātum ša šanātīšu*                      41. *narî šaṭrum*  
 16. *dayyānî kīnum / išarum*                      42. *nišūki ḥadiātum*  
 17. *puḥuršunu rabūm*                      43. *kīma šabtika našrim*  
 18. *awātî kīttum*                      44. *āl(ū)šu kalūšu*  
 19. *awātūya kīnātum*                      45. *ina bītīša parsim*  
 20. *purussāšunu amhur.*                      46. *ištu mēšu zakūtum*  
 21. *abî u aḥūšu*                      47. *rašê*  
 22. *epištaki damiqtum*                      48. *nakeršu / nakaršu ṭardum*  
 23. *epšētūki damqātum*                      49. *rubūni u aššassu*  
 24. *qāssa / qātūša maruštum*                      50. *ḥarrāššina šaplītum*  
 25. *uzuššu rapaštum*
- F. 1. *šāb šarrim iṣam mādam ikkisū-ma iṣam naksam ana ekallīšu ublû.*  
 The king's troops cut down a lot of wood and carried the cut wood to his palace.  
 2. *nišû ina puḥrim ipḥurā-ma kasapšina u ḥurāssina ana qarrādim*  
*dannim ipqidā.* When the people gathered in assembly, they entrusted their silver and gold to the mighty warrior.

3. *ina dīnim šātu wardī u amātīm aršī-ma adīni ana bītīya ul irubū.* In that judgment I acquired male and female slaves, but they have not yet entered my house.
  4. *sinništum šī mārī mādūtīm ana mutiša ulid-ma kalūšunu īširū.* That woman bore her husband many children, and all of them prospered.
  5. *šarrum ummānam rabītam ikšur-ma ana mātīm nakartim iḥē-ma kakkī īpuš-ma bēša nakersu issuh.* The king organized a great army, approached the enemy land, did battle, and removed its lord, his enemy.
  6. *abūšunu u ummašunu ana ālīšunu maḥrīm itūrū-ma ina ālim šuātu ušbū-ma išībū-ma imūtū.* Their father and mother returned to their earlier town, and remained, grew old, and died in that town.
  7. *dayyānū kaspī kalāšu kīma nēmettīya ilqū-ma adīni šīpātīm ul ašām.* The judges took all my silver as my tax, and so I have not yet bought (any) wool.
  8. *abī amassu ana ilīšu ana balāṭīšu iqīš.* My father dedicated his female slave to his god for his life('s sake).
  9. *ina teḥē aḥīša šeḥrīm īnāša mē imlā-ma aḥāša ul iṭṭul.* At her young brother's approach her eyes filled with water, so that she did (i.e., could) not see her brother.
  10. *ilum lemnum ana šuḥārim šuātu ina ḥarrānim īšir-ma šuḥārum ilam ul imur.* An evil god charged that young man on the road, but the young man did not see the god.
  11. *išam kalāšu ša bēlikunu takšurā ina kīttim epištum annītum īn bēlikunu imḥur.* You collected all your (mp) lord's wood; in truth this deed pleased your lord.
  12. *sinništam šāti mussa īzim-ma ana bīt abīša itūr.* Her husband left that woman and she returned to her father's house.
  13. *kalbum annūm ša bēlīki ul kalabki šū.* This dog belongs to your (fs) lord; it is not yours.
  14. *ina šattim šuāti šarrāqum šū eqelni watram īkul-ma kaspam nēmettani ittīšu ul nimḥur.* In that year said thief used our extra field, but we did not receive (any) silver (as) our tribute from him.
  15. *ina paḥār nišī ilū iḥdū.* The gods rejoiced at the gathering of the people.
- G.
1. *šu-um-šu la-be-ru-um; šumšu laberum* 'his/its (m) ancient name (nom)'
  2. *en-šu-um an-nu-um; enšum annūm* 'this weak man (nom)'
  3. *na-sa-ak-šu-nu; nasākšunu* 'their (m) throwing (nom-acc)'
  4. *ag-ru-tim; agrūtīm* 'hirelings (gen-acc)'
  5. *be-la-šu; bēlāšu* 'his lord (acc)'

## LESSON TWELVE

- C. 1. *du-uk-šu*            5. *si/sí-(ik-)kum*            8. *pé-ši/ší-tum*  
 2. *úr-ḥu-um*            6. *na-ad-rum/ru-*            9. *mu-uš-ḥu-(uš-)šu-um*  
 3. *šu-um-gur*                       *um*            10. *sa-(as-)sa-tum*  
 4. *gi-mil*            7. *ru-up-šu-um*
- D. *iḥeppe/iḥappe, teḥeppe/taḥappe, teḥep̄p̄i/taḥapp̄i, eḥeppe/aḥappe;*  
*iḥep̄p̄u/iḥapp̄u, iḥeppeā/iḥappeā, teḥeppeā/taḥappeā, niḥeppe/*  
*niḥappe.*  
*ikannuš, takannuš, takannušī, akannuš; ikannušū, ikannušā,*  
*takannušā, nikannuš.*  
*imalla, tamalla, tamallī, amalla; imallū, imallā, tamallā, nimalla.*  
*inakkis, tanakkis, tanakkisī, anakkis; inakkisū, inakkisā, tanakkisā,*  
*ninakkis.*  
*isahḥap, tasaḥḥap, tasaḥḥapī, asaḥḥap; isahḥapū, isahḥapā,*  
*tasaḥḥapā, nisahḥap.*
- E. 1. *pīam tašakkanī*            17. *imalla*            34. *takannakā*  
 2. *ina libbīšunu*            18. *ana maḥar/ṣēr*            35. *adannin*  
 3. *inassukū*                       *šābim/*            36. *iṭarrad*  
 4. *pān(ā)ša/pānīša*                       *ummānim*            37. *izakku*  
    *ana banēm/*            19. *libbaki imarraṣ*            38. *imahḥarā*  
    *epēšim išakkan*            20. *pānī/pānīya*            39. *inassaḥ*  
 5. *ana/ša pī*                       *ašakkan*            40. *idammīq*  
    *šīb(ūt)īšina*            21. *ina pān(i)*            41. *anasṣar*  
 6. *tarabbīā*                       *awātim annītim*            42. *ana pān(i)*  
 7. *pān(ā)šunu*            22. *inaqqarū*                       *ṣuhārim šuāti/u*  
    */pānīšunu*            23. *taballuṭ/*                       */šāti/u*  
    *ašabbat*                       *tašallim*            43. *tapaqqidī*  
 8. *ikašsarū*            24. *ina/ša qāt(i)*            44. *ina birīt karānī*  
 9. *elīkunu/ina*                       *dayyānī*                       *annūtim*  
    *muhḥīkunu*            25. *ileqqeā*            45. *išattū*  
 10. *tarakkabā*            26. *nikaššad*            46. *nipaššaš*  
 11. *nimaqqut*            27. *ina bīrīšunu*            47. *bēlū/bēl(i)*  
 12. *irappīš*            28. *nigammar*                       *hubullīni*  
 13. *ina maḥar/*            29. *tašattar*            48. *anakkis*  
    *pān(i) sinnīštim*            30. *ašallim*            49. *iḥalliḳā*  
    *šuāti/šīāti/šāti*            31. *mārū/mār(i)*            50. *iqattin*  
 14. *inaṭṭalā*                       *šiprīkina*            51. *ipahḥurū*  
 15. *tamaḥḥašā*            32. *nišemme/*            52. *tarašši*  
 16. *ana maḥar/ṣēr*                       *nišamme*            53. *ipaššaḥū/*  
    *šaknim*            33. *niḥaddu*                       *ipaššiḥū*
- F. 1. *ilum rabūm pīšu ipuš-ma awātīšu kalāšina nišme.* When the great  
 god opened his mouth, we heard all his words.



2. *tuppātīm labirātīm teheppē-ma eššētīm tašaṭṭar*. You (ms) will/should break the old tablets and write new ones.
3. *ina epēšim annīm bēlī pānīya ula ubil-ma libbī imraš*. In this action my lord did not favor me, and so I became annoyed.
4. *ṣuḥārātūni eqlam šuāti šipram adīni ul īpušā u ana bīt abīšina itūrā*. Our employees (f) have not yet worked that field; moreover, they have returned to their father's house.
5. *mū ina nārim imīdū-ma eqlētīya rapšātīm iṣḥupū*. When the water increased in the river, it covered my vast fields.
6. *narē hepūtīm ša nakrīya ina ālīšu āmur*. I saw my enemy's smashed stela in his city.
7. *kaspam mādam ana bēl hubullīka tanaddim-ma tuppi/tuppī hubullīka iheppū*. If you (ms) give a lot of silver to your creditors, they will break/ invalidate your debt tablet/tablets.
8. *ina epīštim annītim libbi iltim ipaššaḥ*. At this deed the goddess's mind will become calm.
9. *awāt/awāt dīnim šuāti maḥar dayyānim igammarū mār šiprīšunu ana šēr bēlīšunu itarradū*. They (m) will settle the affair(s) of this case before the judge (and) send their messenger(s) to their lord.
10. *ilum lemnum nišī bītīm šāti iṣḥup-ma imūtā*. An evil god overwhelmed the people of that house, and they died.
11. *ina šattim annītim iṣam naksam watartani kīma nēmettīni ana ekallim niddin*. This year we gave our extra cut timber to the palace as our tax.
12. *nakrī kanšum ana maḥrīya illik-ma ana šēpīya imqut*. My subjected enemy came toward me and fell at my feet.
13. *sinnīšātum šina itti mutīšina ina ālīni ušbā-ma mārī u mārātīm mādūtīm uldā-ma napšātūšina itībā*. After those women settled in our town with their husbands, they had many sons and daughters, and their lives improved.
14. *nišū mātātīm kalīšina ina pānīya ikannušā*. The people of all lands (will) bow down before me.
15. *aḥī awātam annītam maḥrīya iškun qāssu ana epēš bītīšu iṣakkan*. My brother informed me of this matter: he will begin to build his house.

- G.
1. *aš-bat; ašbat* 'I seized'
  2. *il-bi / bé-ru; ilbirū / ilberū* 'they (m) endured'
  3. *iš-ri-iq; iṣriq* 'she/he stole'
  4. *pī-šu; pīšu* 'his mouth'
  5. *ik-nu-uš; iknuš* 'he/she bowed down'
  6. *ap-ru-ús; aprus* 'I decided'
  7. *maḥ-ri-šu-nu; maḥrīšunu* 'before them (m)' or 'their (m) previous one (m)'
  8. *aš-še-ri-šu; aš-šērīšu* 'toward him'

## LESSON THIRTEEN

- C. 1. GEME<sub>2</sub>-sa 5. *iš-ru-uk* rum / ru-um  
 2. MU DUMU 6. *qé-ru-ub* 10. *mil-kum*  
 3. KUG.BABBAR 7. *az-bi-il* 11. *šu-uk-nu-uš*  
 SAG.DU-šu 8. *šu-mu-ut* 12. *du-(úr-)ru-si / sí*  
 4. KUG.SIG<sub>17</sub>-ši / ší 9. *še-be / bé-*
- D. *iḫḫaz, taḫḫaz, taḫḫazī, aḫḫaz; iḫḫazū, iḫḫazā, taḫḫazā, niḫḫaz.*  
*irrub, terrub, terrubī, errub; irrubū, irrubā, terrubā, nirrub.*  
*inniš, tenniš, tennišī, enniš; innišū, innišā, tennišā, ninniš.*  
*itamma, tatamma, tatammī, atamma; itammū, itammā, tatammā,*  
*nitamma.*
- E. 1. *tappūt eḫlūtīm šunūti ul* 8. *nīš(i) rubēm itammā.*  
*nillak.* 9. *pīka ul teppeš / teppuš.*  
 2. *enniš.* 10. *rēš(i) tappē iššir / idammīq.*  
 3. *ṣuhārtaša taḫḫaz.* 11. *ana pānīkina*  
 4. *nēmēttakunu ina maḥar /* 12. *ina birīt narkabātīm eššētīm*  
*pān(i) ebūrīm ikašsarū.* *anniātīm*  
 5. *ām nikkal.* 13. *ina maḥrīka / pānīka*  
 6. *kalab šarrāqim ul tammarī.* *ikannušū.*  
 7. *ilū kalūšunu ina šamē* 14. *elīšunu / ina muḫḫīšunu*  
*ipahḫurū.*
- F. 1. *ūm ina eqlētīm ūter / itter-ma nišū bābtīm annītīm ām watram ana*  
*kaspim inaddinā.* There was/will be an excess of grain (i.e., the grain  
 became/will become excessive) in the fields, and so the people of this  
 district will sell the excess grain.  
 2. *mār šiprīya ina qāt bēl hubullīya ēzim / ezzim-ma šū šiprī ippeš.* I  
 left/will leave my messenger in the charge of my creditor(s), and he  
 will do my work / the tasks.  
 3. *ina ūmīm šuāti ināni šamšam ul iṭṭulā.* On that day our eyes did not  
 see the sun.  
 4. *anāku u aššatī ina pāni rugummēm šāti ul nipaššaḫ.* My wife and I  
 are not content with the aforementioned penalty.  
 5. *ana maḥar bēltīya eḫhē-ma išša ul amḫur-ma pānīya ul ubil.* I ap-  
 proached my lady, but I did not please her, and so she did not forgive  
 me.  
 6. *alpī šalmūtīm aggar-ma eqlī šipram eppeš.* I will hire healthy oxen  
 and work my field.  
 7. *ūmū maršim ul irrikū-ma ul iballuṭ.* The sick man's days will not be  
 long, and he will not recover.  
 8. *agrū išam mādam ikkisū-ma ana pī ṭēm bēlīšunu išam šuāti ana*  
*dannatīm / dannātīm ublū.* The hirelings cut down much timber and

- brought said timber to the fortress/fortresses according to their lord's/lords' instruction.
9. *tappê hurāšam mādam iršī-ma tuppi tappūtīni kankam ihpē-ma hurāšam adīni ul nizūz.* My partner acquired a lot of gold, but since he broke our sealed partnership tablet, we have not yet shared the gold.
  10. *dannatum mātam šāti ishup-ma nišū mādātum imūtā-ma sinnišātum mārī ul uldā.* Famine having overwhelmed that land, many people died, and women did not have children.
- G. 2. *Eqlam itti Ālikum mār Arwūm Takūm-mātum mārat Amurrūm u Rabbatum ummaša išāmā. Ālikum mār Arwūm Sumu-ramē u mārūšu kalūšunu ana Takūm-mātim irgumū-ma, dayyānū ina bīt Šamaš rugummēšunu issuhū. ... Dīn bīt Šamaš. ...*  
 Takūm-mātum daughter of Amurrūm and Rabbatum her mother bought a field from Ālikum son of Arwūm. Ālikum son of Arwūm, Sumu-ramē and all his children brought suit against Takūm-mātum, but the judges, in the temple of Šamaš, rejected their suit. (Oath. Names of judges.) Judgment of the temple of Šamaš. (Witnesses.)
3. *x kaspam ešrētum<sup>1</sup> itti Šamaš Kišūšū ilqe. Ana Anum-abī ana ipṭerīšu iddin. Ina ūm ebūrim ām ana Šamaš inaddin. ...*  
 Kišūšū received x silver, a tithe, from Šamaš. He gave (it) to Anum-abī for his ransom. On the day of the harvest, he will give grain (equivalent to the value of the silver) to Šamaš. (Witnesses.)
- H. 1. MU *maḥ-ri-tum; šattum maḥrītum* 'previous year'  
 2. ŠE-ki KI DUMU.MUNUS-šu *tam-hu-ri; āki itti mārīšu tamḥurī* 'you (fs) received your grain from his daughter'  
 3. ĪR KUG.BABBAR KI *il-tim il-qé; wardum kaspam itti iltim ilqe* 'the slave received silver from the goddess'  
 4. še-pī DINGIR *ap-šu-uš; šēpī ilim apšuš* 'I anointed the god's feet'  
 5. KUG.SIG<sub>17</sub> MUNUS *nu-bi-il; hurāš sinništim nubil* 'we carried the woman's gold'  
 6. SAG É<sup>d</sup>UTU; *rēš(i) bīt(i) Šamaš* 'the top of the Šamaš temple'  
 7. GEME<sub>2</sub>-ki; *amatki* 'your (fs) servant'

## LESSON FOURTEEN

- C. 1. *qí-bi / bí-šum / šu-um*                      7. *ta-du-uk*  
 2. *pil / píl / pí-il-šum / šu-um*                8. *mu-še-pí-šum / šu-um*  
 3. *ta-ap-ta-ṭar*                                      9. *qá-dum / du-um*  
 4. *ṭe / ṭè-mu-um*                                10. DI.KUD.MEŠ KÁ.DINGIR.RA<sup>ki</sup>  
 5. *nu-tar*    11. ÌR.MEŠ ša <sup>d</sup>UTU  
 6. *ne-šum / šu-um*                                12. KUG.BABBAR GEME<sub>2</sub> LUGAL
- D. 1. *tadukkā*                                      7. *aqīaš*    15. *tenerrā*    23. *appal*  
 2. *libbašu*    8. *tašammī*    16. *tenērā*    24. *tezzibī*  
    *iṭāb*    9. *tašāmī*    17. *adīan*    25. *temmidā*  
 3. *imuttū*    10. *itār*    18. *idinnū*    26. *iddiš*  
 4. *tašāb*    11. *itūr*    19. *iṭibbū*    27. *enniš*  
 5. *nizāz /*    12. *iturrā*    20. *imiddā*    28. *teššerī*  
    *niparras*                                        13. *itūrā*    21. *nimât*  
 6. *ikunnū*    14. *imād*    22. *ikân*
- E. 1. *mannum dīnī u dīkki idīan?* Who will judge my case and your (fs) case?  
 2. *ana šēr awīlim allik-ma ina pānīšu aqbī-ma šū qabê ipul.* I went to the boss and spoke in his presence, and he himself answered my speech.  
 3. *qarrādum šū kaspam mādam kīma nēmettim elīni imid-ma nēmettam šuāti ul nippal.* That warrior imposed much silver upon us as a tax, but we will not pay said tax.  
 4. *nišū ālim akalam itti šarrim imhurā-ma ina warkiāt ūmī isaddarā-ma ina ebūrim ām šamnam u hurāšam ana šarrim inaddinā.* The people of the town received food from the king, and so in the future they will regularly give grain, oil, and gold to the king at harvest-time.  
 5. *bēl ummānim ana dāk nakrim qabāšu iškun.* The lord of the army promised to defeat the enemy.  
 6. *am-mīnim ṭuppātum sadrātum ana maḥar abīya lā illakā.* Why are the regular documents not going to my father?  
 7. *eqlam kiriam u karānam itā bāb bīt Šamaš nišām-ma alpam niggarmā eqlam šipram nippeš.* We will buy a field, orchard, and vineyard next to the gate of the Šamaš temple, hire an ox, and work the field.  
 8. *mamman šeḥram anniam ana mārūtīm ul ileqqē-ma imarraš-ma imât.* If no one adopts this child, he will become sick and die.  
 9. *ayyītam mātam šarrum ana mārīšu ana epēš bēlūtīm iqīaš?* Which land will the king bestow upon his son to rule?  
 10. *ina rēš šattim annītīm ayyumma ina nišī ekallim šarram idūk-ma ina muḥḥi kussīšu ušīb.* At the beginning of this year someone among the palace staff killed the king, and sat upon his throne.  
 11. *kaspam ḥalqam ul āmur; minām eppeš u mannum tappūtī illak?* I have not found the missing silver; what shall I do, and who will help me?

12. *mimma šumšu ša bītīšunu ina bābtīni ul nīmur.* We have not seen anything at all from (lit. of) their house in our district.
13. *mātum ana šarrim šuāti iknuš-ma ina bēlūtīšu ipšah-ma lemuttum mimma elīša ul imqut.* When the land bowed down to that king and became content in his lordship, no evil befell it.
14. *ina warkiāt ūmim mamman mimma ina qātika ul ileqqe.* In future no one will take anything from you (ms).

- F. 1. *Aššum bīt kīdim Nīši-īnīšu mārat Abunānum ana Erišti-Ayya mārat Sīn-ēriš irgum-ma, dayyānī šarrim ikšudā-ma, dayyānū awātīšina imurū-ma, šertam Nīši-īnīšu imidū. Ul itār-ma Nīši-īnīšu mārat Abunānum ana Erišti-Ayya mārat Sīn-ēriš ul iraggum. Nīš Šamaš Ayya ... u Samsu-iluna šarrim itmā.*

Concerning a house in the open country Nīši-īnīšu daughter of Abunānum sued Erišti-Ayya daughter of Sīn-ēriš, so they approached the king's judges, and when the judges investigated their affairs, they imposed a penalty on Nīši-īnīšu. Nīši-īnīšu daughter of Abunānum will not sue Erišti-Ayya daughter of Sīn-ēriš again. They swore by the life of Šamaš, Ayya, ..., and king Samsu-iluna. (Witnesses. Date.)

2. *Ana eqlim bītīm amtīm wardīm u kirīm ... itā Bizizāna u iškārim ša Šamaš Bēlessunu u Napsānum u Mātātum mārat Iši-darē ana Mayyatūm u Sumu-rāḥ māri Azaliya irgumū-ma, dayyānū ina bīt Šamaš rugummēšunu issuhū. Ul iturrū-ma ana warkiāt ūmī ana eqlim bītīm amtīm wardīm u kirīm ša Mayyatūm u Sumu-rāḥ Bēlessunu Napsānum u Mātātum mārat Iši-darē ištū zikarim adi sinništīm mārū Amurrūm ana Mayyatūm u Sumu-rāḥ ul eraggamū. Dīn bīt Šamaš ina Ebabbar. Nīš Šamaš Ayya ... u Šabium itma. PN<sub>1</sub> – PN<sub>3</sub>, dayyānū.* (Witnesses. Date.)

For a field, a house, a female slave, a male slave, and the orchard ... next to Bizizāna, and the iškārum-field of Šamaš, Bēlessunu and Napsānum and Mātātum daughter of Iši-darē sued Mayyatūm and Sumu-rāḥ, the children of Azaliya, but the judges rejected their claims in the temple of Šamaš. In future Bēlessunu, Napsānum, and Mātātum daughter of Iši-darē, (or any) children of Amurrūm from male to female will not again sue Mayyatūm and Sumu-rāḥ for the field, house, female slave, male slave, and orchard of Mayyatūm and Sumu-rāḥ. A judgment of the temple of Šamaš in Ebabbar. They (! text: sg.) swore by the life of Šamaš, Ayya, ..., and Šabium. PN<sub>1</sub> – PN<sub>3</sub>, judges.

3. *x kaspam ... itti Qīšū'a ... Ikkā-kīnā ... u Warad-Kūbi ... ana tappūtīm ... ilqū. Išammū, inaddinū; ummiāššu[nu] ippalū-[ma], nēmela izuz[zū] ...*

Ikkā-kīnā and Warad-Kūbi received x silver from Qīšū'a for a partnership. They will buy (and) sell; they will pay their lender, and divide the profit ...

4. *Maḥar Libūram maḥar Šeš-batuk maḥar Warassa maḥar Paluḥ-rigimšu — maḥrišunu ina bāb gagīm Lamassī mārat Aḥūšina amtam ana Šamaš-šulūlī ipqid. Amtum imāt, iḥalliq-ma ša Lamassī ul awāssa.*

Before Libūram, before Šeš-batuk, before Warassa, before Paluḥ-rigimšu — before them, in the cloister gate, Lamassī daughter of Ahūšina entrusted a female slave to Šamaš-šulūli. If the slave dies (or) escapes, it is not Lamassī's affair. (Date.)

- G. 1. *qá-tam ša DUMU.MUNUS-šu ta-aš-bat; qātam ša mārtišu tašbat.* You (ms) helped his daughter.
2. *KÁ É-ša ta-mu-ri; bāb(i) bitiša tāmuri.* You (fs) saw the door of her house.
3. *KI DI.KUD.MEŠ di-nam am-ḥu-úr; itti dayyānī dīnam amḥur.* I received a judgment from the judges.
4. *ig-mu-ru; igmurū.* They (m) finished.
5. *İR an-nu-um ik-nu-uš; wardum annūm iknuš.* This male slave bowed down.

## LESSON FIFTEEN

- C. 1. MÁŠ<sup>d</sup>UTU  
 2. LUGAL KALAM  
 3. (gis)MÁ DI.KUD  
 4. ABUL KÁ.DINGIR.RA<sup>ki</sup>  
 5. É<sup>d</sup>EN.LÍL  
 6. ú-bil/bíl/bi-il  
 7. ú-gal/ga-(al-)la-ab  
 8. pa-du-ú  
 9. tam/ta-(am-)mar  
 10. ú-kal/ka-al/kál  
 11. ne-(e-)rum/ru-um  
 12. e-de-šum/šu-um  
 13. iš-hu-un  
 14. pa-qá-dum/du-um  
 15. ša-al-mu-tum  
 16. ša-ṭar na-ri-šu
- D. 1. ubbal  
 2. uššab  
 3. ulid  
 4. tulladī  
 5. iṭibbam  
 6. tubbalānim  
 7. itterū  
 8. nurdam  
 9. tadinnī  
 10. taddinī/taqīšī  
 11. ušib  
 12. idukkū  
 13. ikūnā  
 14. ikunnā  
 15. tuššabā
- E. 1. tašpuram  
 2. taqīššam  
 3. nikaššadam  
 4. tulladī  
 5. ippalūnim  
 6. tēmidānim  
 7. ubilam/ublam  
 8. ihalliūnim  
 9. ihdām  
 10. tanaddinīm  
 11. ileqqeam  
 12. tašsurānim  
 13. tazūzam  
 14. idukkam  
 15. nušbam  
 16. tašammam  
 17. imallānim  
 18. išmeam  
 19. taturrīm  
 20. taphurānim  
 21. iṭehheam  
 22. turdam  
 23. tērubam  
 24. iṭarradūnim  
 25. ibnūnim  
 26. idmiqānim  
 27. tamqutīm
- F. 1. *ilū kalūšunu ištu šamē ana eršetim urradūnim-ma ina puḥrim ipaḥḥurū-ma purussē mātim iparrasū.* When all the gods come down from the sky to the earth, they will gather in assembly and decide the judgments of the land.  
 2. *aḥūni mahṛīni kiam iškun umma šū-ma: mutum šū šīpātīm qatnātīm ana aššatīšu isaddar-ma ipaqqid.* Our brother informed us as follows: “That husband will regularly supply his wife with fine wool.”  
 3. *ina ṭuppīka pānīm kiam tašpuram umma attā-ma: ina eleppīya arkam-ma ištu nārim šaplītīm adi nārim elītīm allik.* In your (ms) previous tablet you wrote to me as follows: “I boarded my ship and went from the lower river to the upper river.”  
 4. *šikarum ana šatēm u ūm ana akālim ana šērīya adīni ul illikūnim; am-mīnim atti mamman lā tašapparīm? ina kittim amarraš-ma amāt.* Beer to drink and grain to eat have not yet come to me; why do you (fs) not send someone here? In truth, I will get sick and die.  
 5. *sinništum šī ana šaknim aššum kirīm itā karān rubātīm irgum-ma dayyānū ana pī awāt šībūtīšu rugummāša issuhū-ma šērtam sinništam imidū; u nīš Šamaš itma.* That woman sued the governor concerning the orchard next to the princess’s vineyard, but the judges

- rejected her suit in accordance with the words of his witnesses, and they imposed a fine on the woman; moreover, she swore by the life of Šamaš.
6. *ana mīnim mār(ū) šiprīni ištu eršetim elītim adīni lā urdūnim?* Why have our messengers not yet come down from the upper country?
  7. *ina uznīya šarratam ešme umma šī-ma: šarrum išarum mutī kakkī itti nakrim ippeš-ma qaqqad nakrim imahhaš; ina epšētim anniātim išid belūtīšu u šumšu rabiam iškkan; kiam iqbiam.* I heard the queen with my (own) ears: “The just king, my husband, will do battle with the enemy, and smite the enemy’s head; by these deeds he will establish the foundation of his rule and his great reputation”; thus she said to me.
  8. *tuppī ina kunukkīya akannakam-ma ana bēliya ina qāt tappēya ašapparam.* I will seal my tablet with my seal and send it to my lord in the care of my partner(s).
  9. *ayyum ilum lemuttam u maruštam anniātim elīya iškun?* Which god has imposed this evil and hardship upon me?
  10. *watarti šamnim kīma šibtim ana awīlim amaddad-ma anaddin.* I will weigh out and pay the boss the excess of the oil as interest.
  11. *ina ūmim šāti mannum idannim-ma mannum inniš?* On that day, who will become strong and who will weaken?
  12. *minām/mīnam ana mahṛīya tašapparānim u minām/mīnam ana mahṛī-kunu ašapparam?* What will you (mp) send to me, and what will I send to you?
- G. 1. *x ē ḥubullim — šibat em y am uššab — itti Anum-pīša Šū-ilīšu mār Ibbi-Sīn ilqe. Ana ebūrim ina maškanim am šibassu imaddad. Maḥar Iturru Ilšu-abūšu mārī Ilī-ublām, maḥar Sīn-emūqī mār Pišāya.*
- An interest-bearing (loan of) x barley — (as) the interest of the barley he will add y barley — Šū-ilīšu son of Ibbi-Sīn received from Anum-pīša. At harvest-time, at the threshing floor he will pay the barley (and) its interest. Before Iturru (and) Ilšu-abūšu sons of Ilī-ublām; before Sīn-emūqī son of Pišāya.
2. *Šamaš-āpilī itti Šaḥamatim Mārat-Ištar mā[r]tiša] u Tarībum māri[ša] Bunene-abī u Huššūtum ... aššassu ... ana mārūtīm ilqū. U ina māri Bunene-abī u Huššūtum Šamaš-āpilī aḥūšunu rabūm. Šumma ana warkiāt ūmī Šamaš-āpilī ana Bunene-abī u Huššūtum “ul abī atta; ul ummī atti” iqabbi, ... ana ka[spim] inaddinūšu. U šumma Bunene-abī u Huššūtum ana] Šamaš-āpilī mārišunu “ul māruṇi atta” iqabbū, ina bītīm ūtellū ...*
- Bunene-abī and Huššūtum ... his wife ... adopted Šamaš-āpilī from Šaḥamatim, Mārat-Ištar her daughter, and Tarībum her son. And among the children of Bunene-abī and Huššūtum Šamaš-āpilī is their eldest brother. If in future Šamaš-āpilī says to Bunene-abī and Huššūtum, “You are not my father; you are not my mother,” ... they may sell him. And if Bunene-abī and Huššūtum say to Šamaš-āpilī their son, “You are not our son,” they will forfeit the estate ... (Witnesses. Date.)



3. *x kaspam ana šâm ê(m) itti Sîn-bêl-aplim ana qabê Zababa-ilum mār Ibni-Adad Nabû-malik mār Marduk-muballiṭ u Sîn-aḥam-iddinam mār Bēliya ilqû. [I]na maḥîr êšunu âm imaddadû.*

Nabû-malik son of Marduk-muballiṭ and Sîn-aḥam-iddinam son of Bēliya received from Sîn-bêl-aplim, on the authorization of Zabababilum, x silver for buying barley. They will (re)pay the barley at the going rate of their barley. (Witnesses. Date.)

- H. 1. GEME<sub>2</sub>.MEŠ É.GAL GIŠ *na-ak-sa-am ša É.GAL ub-la; amāt ekallim išam naksam ša ekallim ublā.* The palace slaves (f) carried the cut wood of the palace.
2. LUGAL *dan-nu-um KALAM-tam ša na-ak-ri-šu is-ḥu-up; šarrum dannum mātam ša nakrišu isḥup.* The mighty king overwhelmed the land of his enemy.
3. DUMU.MUNUS.MEŠ KUG.SIG<sub>17</sub> DI.KUD GAL *iš-ri-qá; mārātum ḥurāṣ dayyānim rabim išriqā.* The daughters stole the chief judge's gold.
4. *qí-iš-ta-am ša-ri-iq-ta-am ú-la iš-bat; qīštam šariqtam ula išbat.* She did not seize the stolen gift.

## LESSON SIXTEEN

- C. 1. *i-ma-(ag-)gar*                      6. *qá/qar-ra-dum/du-um*                      11. *al-qú-ú*  
 2. *i-gi/gi<sub>4</sub>-gi/gi<sub>4</sub>*                      7. *e-ti-qá-am*                      12. *KALAM-su/sú*  
 3. *na-ra-tum*                      8. *i-zu-(úz-)zu-um*                      13. *MÁŠ<sup>d</sup>AMAR.UTU*  
 4. *iš-ba-ta*                      9. *ma/mar-ra-tim*                      14. *(gi<sup>s</sup>)MÁ.MEŠ-ia*  
 5. *ra-pa-aš/áš-tam*                      10. *pa-ra-su/sú-um*                      15. *EN ú-šur/šú-úr*

- D. 1. *bābam petē-ma lūrub*                      27. *tebeā*  
 2. *nēmettakunu kalāša aplā/šuqlā/muddā*                      28. *mamma(n) ayy-ikšudam*  
 3. *dīkkina lidīnū-ma etqā*                      29. *ḥarrānam šabat*  
 4. *lūtiq*                      30. *kakkī epšā*  
 5. *ṭuppaki lā takannakī*                      31. *qīštam rabītam qīšīm-ma luḥdu*  
 6. *ridānim*                      32. *ē-nimūt*  
 7. *šamakkunu watram ayy-imḥurā*                      33. *pānīya utlā-ma ḥudā*  
 8. *napišti mārātīya ṭardātim ušrā*                      34. *lemuttam annītam ayy-āmur-ma ilī pānīya libil*  
 9. *šāb(ā)ni/ummānni i nipqid*                      35. *bābam qatnam bini*  
 10. *lā ipaššašū*                      36. *awātīya kīnātim lušpur*  
 11. *lā tamaqqut-ma lā tamāt*                      37. *kunukkam ḥepeam*  
 12. *tūrīm-ma pānīki i nīmur*                      38. *qaqqad nakrīya kanšim mahšī*  
 13. *nīš(i) šarrim lā tatammī*                      39. *mē idnam*  
 14. *šibānim*                      40. *mimma šumšu lā išammā*  
 15. *šikaram ṭābam šiti*                      41. *i niḥliq*  
 16. *aššatam aḥuz*                      42. *ilī pilah*  
 17. *eleppam malītam lirkab*                      43. *ūmūšu līrikū-ma līširū/lidmiqū or ūmātūšu līrikā-ma līširā/lidmiqā*  
 18. *pīki petī/pitī/epšī-ma qabāki lušme*                      44. *lā ilabbir*  
 19. *alpī šalmūtīm lirdū*                      45. *ām eli eršetim uskā*  
 20. *alkīm*                      46. *nārum elītum ayy-irpiš*  
 21. *šehrūtīm lā tenerrā/tadukkā*                      47. *rubātum enīštum lišlim/libluṭ-ma māram lilid.*  
 22. *ak(a)lam mādam aklā-ma šilmā/bulṭā*                      48. *eqlam sudur-ma šib/sudur-ma eqlam šib*  
 23. *išam annīam ikis-ma eli/ina muḥḥi bītīni lā imaqquṭ*                      49. *pišah/piših*  
 24. *lā teṭeḥḥeā(nim)*                      50. *šibittašina uqrā*  
 25. *erbīm*  
 26. *ana iltim damiqtīm tiklī*

- E. 1. *am-mīnim dīn šuḥārtīya lā idīnū? warkassa purus-ma dīšša dīn.*  
 Why was my servant's case not judged? Investigate (ms) the circumstances of her case and judge her case (or, so that you may judge her case).  
 2. *aḥī šehrūm ina ḥarrān šarrim awīlum šanūm ilikšu lā illak.* My

young brother is on a royal campaign. Another man may not work his *ilkum*-land.

3. *abullam peteānim-ma ana ālim lūrum-ma nakrī napištī lā inakkis.* Open (pl) the city gate that I may enter the city, lest my enemy cut off my life.
  4. *ilī warassu palḥam lirdē-ma maruštum mimma ayy-imqutam.* May my god lead his reverential servant (i.e., me), so that no hardship befall me.
  5. *eṭlam ayyam ana mārūtīm eleqqē-ma šū ilkī illakam?* Which youth shall I adopt, so that (lit., and) he will do my *ilkum*-service for me?
  6. *nišū rapšātum kalūšina bēlūt Marduk ilim rabīm liplahā.* Let the all wide people revere the lordship of Marduk, the great god.
  7. *mīnam ina pāni šībūtīm taqabbī? mimma lemmam ē-taqbī.* What will you (fs) say before the witnesses? You should not say anything bad.
  8. *warkat sinništīm šuāti ša mārātīšā; ul ša mutīša šī.* That woman's estate belongs to her daughters; it does not belong to her husband.
  9. *awīlum šū amtam ḥaliqtam ina šērim iṣbat-ma ana bēliša irde; bēl amtīm šāti kaspam ana awīlim liddin.* That man caught the escaped slave in the steppeland and conducted (her) to her master; the master of said slave must give silver to the man.
  10. *ū lū eqlī litūram ū lū eqlam šaniam kīma eqlīya liddinūnim.* Either let my field return to me or let another field like my field be given me.
  11. *anāku u aḥī tappūtam i nīpuš.* May my brother and I do business together.
  12. *ana qabē mannim tēm tērtīm šuāti ana mahriya lā tašpuram?* By whose command have you (ms) not sent me a report of that oracle?
  13. *warkat bītīya laberim limqut-ma bītam eššam epeš.* Should the rear of my old house collapse, I will build a new house.
  14. *mārū eqlētīm zakātīm ša abīšunu mītim limdudū-ma lizūzū.* The sons should measure and divide the free fields of their deceased father.
  15. *ām šaqlam ina qāt wardīki taklim kušrīm-ma šuprīm.* Collect (fs) and send the weighed grain in the care of a trusted servant of yours.
  16. *šarram imḥurū-ma umma šunū-ma mimma šarqam ša bēlim ina qātīni liṣbatū-ma šērtam dannatam līmidūniāti.* They approached the king, saying: "Should they seize anything stolen of the lord's in our possession, let them impose a severe penalty on us."
  17. *aḥī abīki ina amār tuppīki annīm litbeam-ma ana ālīni lillikam.* On seeing this tablet of yours (fs), your father's brother should set out to come here to our city.
- F. 1. *Aḥu-waqar mār Šāt-Adad itti Šāt-Adad ummīšu Šillī-Adad mār Erīb-Sīn ana mārūtīšu ilqe. U mārī šanūtīm Šillī-Adad liršī-ma Aḥu-waqar aḥum rabūm. Aḥu-waqar ana Šillī-Adad abīšu "ul abī atta" iqabbī-ma Aḥu-waqar ana kaspim inaddin. U Šillī-Adad abūšu ana Aḥu-waqar mārīšu "ul mārī atta" iqabbī-ma ina bītīm ... ittāšši.*  
 Šillī-Adad son of Erīb-Sīn adopted Aḥu-waqar son of Šāt-Adad from Šāt-Adad his mother. And should Šillī-Adad acquire other children, Aḥu-waqar is the old(est) brother. If Aḥu-waqar says to Šillī-Adad his

father, “You are not my father,” he may sell Aḥu-waḡar. And if Šilli-Adad his father says to Aḥu-waḡar his son, “You are not my son,” he will forfeit his house ...

2. [1 r]ugbam itti Nunu-rīšat Nannatum ana šattīšu īgur. Kišrī x kaspam [išaq]qal.

Nannatum leased one roof from Nunu-rīšat for one year. He will weigh out x silver (as) payment. (Witnesses. Date.)

3. <sup>1</sup> 4 MA.NA KUG.BABBAR <sup>2</sup> MÁŠ <sup>d</sup>UTU ú-ša-ab <sup>3</sup> 1 SAG.ÌR ì-lí-ma-ṭá-ar <sup>4</sup> 1 SAG.ÌR <sup>d</sup>UTU-na-ap-še-ra-am <sup>5</sup> 8 GÍN KUG.BABBAR i-na 1 šattim(MU.1. KAM) <sup>6</sup> ki-iš-ru-šu-nu <sup>7</sup> KI e-ri-iš-ti-<sup>d</sup>UTU LUKUR <sup>d</sup>UTU <sup>8</sup> DUMU.MUNUS <sup>d</sup>EN.ZU-ri-im-UR<sup>ki</sup> <sup>9</sup> <sup>d</sup>EN.ZU-ri-im-UR<sup>ki</sup> <sup>10</sup> DUMU É.BABBAR<sub>2</sub>-lu-mur <sup>11</sup> ITI DUMU.ZI ŠU.BA.AN.TI <sup>12</sup> ITI DUMU.ZI <sup>13</sup> KUG.BABBAR ù MÁŠ.BI išaqqal (Ì.LALE)

4 manā kaspam — šibat Šamaš uššab — 1 wardam Ilī-maṭar 1 wardam Šamaš-napšeram — 8 šiqil kaspum ina 1 šattim kišrūšunu — itti Erišti-Šamaš nadīt Šamaš mārat Sîn-rīm-Ur Sîn-rīm-Ur mār Ebabbar-lūmur waraḡ Dumuzi ilqe. Waraḡ Dumuzi kaspam u šibassu išaqqal.

Sîn-rīm-Ur, son of Ebabbar-lūmur, received from Erišti-Šamaš the nadītum of Šamaš, the daughter of Sîn-rīm-Ur, 4 minas of silver — he will pay the interest of Šamaš — 1 slave Ilī-maṭar, 1 slave Šamaš-napšeram — 8 shekels of silver per year is their payment — (in) the month of Dumuzi. In the month of Dumuzi he will pay the silver and its interest.

- G. 1. na-ak-ru-ti-šu i-na <sup>giš</sup>TUKUL-šu i-du-uk; nakrūtīšu ina kakkīšu idūk ‘He killed his enemies with his weapon.’  
 2. ma-ri ku-nu-uk-ki-ia i-na É-ia iṣ-šur; mārī kunukkīya ina bītīya iṣšur ‘My son guarded my seals in my house.’  
 3. DINGIR.MEŠ GAL.MEŠ LUGAL-ru-ut KALAM-tim i-na qá-ti-ia iṣ-ku-nu; ilū rabūtum šarrūt mātīm ina qātīya iṣkunū ‘The great gods placed the kingship of the land in my hand(s).’

## LESSON SEVENTEEN

- C. 1. *ú-nam /na-(am-) um* 11. *i-ku-un*  
*maš /ma-aš /áš* 6. *maš /ma-aš /áš-* 12. *mar-šú-um*  
2. *ni-mar* *kum /ku-um* 13. *ni-ma-(ag-)gàr*  
3. *e /eṭ-te /ṭe-(et-)* 7. *i /ir-ru* 14. *IGI GUD-šu /*  
*tum* 8. *ka-su /sú-(ú-)um* *GUD.NI*  
4. *ka-ba-tum* 9. *ú-la-(ab-)bar* 15. *ši-pa-at EN-ia*  
5. *ge-(er-)rum /ru-* 10. *ni-ša-(ap-)pár*
- D. 1. *amarka haliqtam aptatar.* *lëssu /lëtāšu imtaḥšā.*  
2. *bābam labiram tattaqrī.* 14. *rēš šabtūtīm ana šēpī šaknim*  
3. *šuhārtani ana mārūtīm imtaqut.*  
*nilteqe.* 15. *narkabtī ana pānīka*  
4. *ana iltīm šuāti /šāti /šiāti aštaknam.*  
*ittaklū.* 16. *sinništam šanītam ina*  
5. *ana mātīm šaplītīm tettebeā.* *šibittīm kīma (or ana pī)*  
6. *rubām maršam iptasaš.* *šimdat šarrim iktalū.*  
7. *šikaram ṭābam ištatiā.* 17. *kalbī ul nišme.*  
8. *eḷūtīm (ana mahriya /šerīya)* 18. *eqlētum rapšātum mē imtalā.*  
*iaṭṭardam.* 19. *šumma awīlum ṭuppam izim-*  
9. *hurāšam mādam tartāšī.* *ma iktanak, mamma(n) lā*  
10. *ilū ina šamē iptahrū.* *ipette.*  
11. *dayyānam aššum šarratim* 20. *nišū šum(ā)ka iptalhā.*  
*iptatrū.* 21. *ināya šamšam ittatlā.*  
12. *aḥ /kišād nārim elītīm* 22. *dīššunu ina bābtīšunu*  
*eṭṭeḥeam.* *igdamrū.*  
13. *bēl pī /āḥatīki iššabtā-ma*
- E. 1. *awīlum šū alpīya īgur-ma inanna alpūya šunu iḥtalqū awīlum šū*  
*šim(i) alpīya liddinam ū lū alpī šanūtīm kīma alpīya lišāmam.* That  
man hired my oxen, and now said oxen of mine have disappeared. That  
man must either give me the price of my oxen or buy me other oxen like  
my oxen.  
2. *šumma mutum aššassu izzib ana maḥar šarrim illak-ma warkassu*  
*iparrasū.* If a husband wants to divorce his wife, he will go before the  
king and the circumstances of his case will be investigated.  
3. *warki ummīni mišil kaspīša ana aḥīni šeḥrim ana pī tērtīša niqīš.*  
After our mother's death, we gave half of her silver to our young(est)  
brother in accordance with her instruction.  
4. *ummānātika kalāšina ana šerīya redeam-ma ḥarrānam i nišbat-ma*  
*nakram u ummāššu i ninēr.* Conduct all your (ms) forces to me, that  
we may take to the road and slay the enemy and his force.  
5. *Enlil ina puḥur ilī bēlūt mātātīm ana Marduk iddin u bēlūt šamē*  
*ana Šamaš iddin.* Enlil in the assembly of the gods gave dominion of  
the lands to Marduk and he gave dominion of the sky to Šamaš.

6. *awīlum aḥūm itebbē-ma ina kussi šarrūtīm uššab.* A foreign man will arise/appear and sit on the throne of kingship.
  7. *itti suḥārīya ridānim-ma tappūtām ittīya epšā.* Come down (pl) with my servant and do business with me.
  8. *eqlētīm ana mē nizzim-ma ayyumma eqlētīm šipram ul ippeš.* If we abandon the fields to the water, no one will work the fields.
  9. *anumma tēm ilkim šuāti ana bēlīya aštāpam bēlī am mimma ana wardīšu lā ikallām am šupram-ma lā amāt.* I have now sent the report of that *ilkum* to my lord; may my lord not withhold any grain from his servant; send me grain, lest I die.
  10. *šarrum dannum nēmettam rabītam eli nišī šināti iškun am-mīnim nēmettašina ana ekallim lā ublānim?* The mighty king imposed a great tribute on those people; why have they not brought their tribute to the palace?
  11. *am-mīnim rittaki eli aḥ mārṭīki taškunī?* Why did you (fs) place your hand on your daughter's arm?
  12. *šābīya/ummānātīya lupqid-ma ana mahāš nakrīya lillikū.* I must muster my troops that they may go to strike my enemy/enemies.
  13. *aḥūtum ištu mātim lemuttim ikšudūnim-ma ana eršetika itiqūnim inanna aḥūtum šunu mār šiprīya ina eršetika iššabtū mār šiprīya ina qātīšunu puṭram-ma litūram.* Hostile people arrived from an evil country and crossed into your (ms) land; now those hostile people have seized my messenger in your land; ransom my messenger from their possession, that he may return to me.
  14. *ina šattim šuāti aššatī mahrītum māram uldam.* In that year my previous wife bore me a son.
  15. *bēlī pānītum kiam iqbiām umma šī-ma inanna išam damqam ina libbi šadi ana eleppētīya amrā-ma iksā eleppētīya šināti biniānim-ma ana mahrīya redeānim.* My former lady said to me as follows: "Now find (pl) and cut down fine wood for my boats in the mountains; build said boats of mine and conduct (them) to me."
  16. *ša pī ṭuppm annīm kiriam itā/itē kišād nārim mudud-ma ana ṭuppīka šīb.* In accordance with this tablet, measure (ms) and add the orchard next to the river-bank to your tablet.
- F. 195 *šumma mārūm abāšu imtaḥaš rittašu inakkisū.* If a son has struck his father, his hand will be cut off.
- 205 *šumma warad awīlim lēt mār awīlim imtaḥaš uzuššu inakkisū.* If a man's slave has struck the cheek/side of a member of the *awīlum* class, his ear will be cut off.
- 247 *šumma awīlum alpam īgur-ma iššu uḥtappid kaspam mišil šīmīšu ana bēl alpim inaddin.* If a man hired an ox and has blinded its eye, he will give the owner of the ox silver (equal to) half its value.
- 14 *šum-ma a-wi-lum DUMU a-wi-lim še-eḥ-ra-am iš-ta-ri-iq id-da-ak.*  
*šumma awīlum mār awīlim šeḥram ištariq iddāk.* If a man has kidnapped (lit., stolen) the young son of a man (or, a young member of the *awīlum* class), he will be executed.

- G. 1. *Bāštum ... mārat Uši-bītum Rīmum mār Šamḥatum ana aššūtīm u mutūtīm iḥuz. ... [Šum]ma Bāštum [ana] Rīmum [mut]īša “ul mutī [att]a” iqtabi, [Bāš]tum ana nārim inaddû. [Šu]mma Rīmum [an]a Bāštum aššatīšu “ul aššatī atti” iqtabi, x kaspam išaqqal. Niš Šamaš u Samsu-iluna itmû.*  
 Rīmum son of Šamḥatum married (lit., took in “wife-and-husband-hood”) Bāštum ... daughter of Uši-bītum. If Bāštum says to Rīmum her husband, “You are not my husband,” Bāštum will be thrown into the river. If Rīmum says to Bāštum his wife, “you are not my wife,” he will pay out x silver. They swore by the life of Šamaš and Samsu-iluna. (Witnesses.)
2. *1 šiqil kaspam ana ēšidim itti Ilī-iqīšam muʾir šāb(i) bāb(i) ekallim Sīn-šar-ilī mār Šēlebūm ilqe. Ana ūm ebūrim ina eqlim pīḥat Ušriya iššiakkim ēšidum illak. Ul illak-ma kīma šimdat šarrī.*  
 Sīn-šar-ilī son of Šēlebūm received 1 shekel of silver as a harvester from Ilī-iqīšam director of the palace work force. On the day of the harvest he will work as a harvester in a field (that is) the responsibility of Ušriya the farmer. If he does not work, (the penalty will be) according to the royal regulation. (Witnesses. Date.)
- H. 1. *MAŠ ŠAM Ì ta-ad-di-na-am-ma i-na DUB-pī-ia áš-ta-ṭar; mišil šīm(i) šamnīm taddinam-ma ina ṭuppīya aštatar.* You gave me half the value of the oil, and I have recorded (it) in my tablet.
2. *g<sup>is</sup>TUKUL.MEŠ ša ERIN<sub>2</sub> dAMAR.UTU i-lī-šu iṣ-ṣur; kakkī ša šāb(i)/ummān Marduk ilīšu iṣṣur.* He guarded the weapons of the army of Marduk, his god.

## LESSON EIGHTEEN

- C. 1. *ú-na-(ak)-kar* 11. IGI MAŠ.EN.GAG/MAŠ.GAG.EN  
 2. *iš-tap/ta-(ap)-pár* 12. MÁŠ KUG.BABBAR  
 3. *ì(GIŠ)-šu* 13. *i-na ŠÀ DUB*  
 4. TAB.BA.MEŠ-*a/ia* 14. <sup>(giš)</sup>TUKUL.MEŠ ERIN<sub>2</sub>  
 5. É A.ZU 15. *iṭ-ru-da-(ak)-ku-(uš)-ši*  
 6. HA.LA A.BA-*ka* 16. *a-pa-lum*  
 7. NÍG.GA DINGIR 17. *ir-te-de*  
 8. MÁŠ ŠÁM 18. *ṭe/ṭè/ṭe<sub>4</sub>-ḥa-am*  
 9. GUD.MEŠ URU-*ka* 19. *et-lam/la-am*  
 10. A.MEŠ A.ŠÁ 20. *dá-(an)-núm/nu-um*
- D. 1. *apallassu* 14. *atakkal(ak)kim* 24. *idīnūšunūti*  
 2. *tabtaqrāšunūti* 15. *tattalkīnniāšim* 25. *ētepušsināšim /*  
 3. *lā takallānišši* 16. *abullam* *ētepušsināšim*  
 4. *ayy-iqīšakkim* *eptēkunūšim /* 26. *šērtam itemissi*  
 5. *usuqšunūti* *epteakkunūšim* 27. *iddamqam*  
 6. *tarīabši* 17. *ātamarīnāti* 28. *nītagarka*  
 7. *itaḥassi/ilteqēši* 18. *lā tereddeāniš-* 29. *tētenšā*  
 8. *nīteziššīnāti* *šunūti* 30. *ul(a) ikul*  
 9. *pilahšunūti* 19. *ayy-idūkūninni* 31. *ītediš*  
 10. *annītum* */ inērūninni* 32. *ātapalkuššu /*  
*imtaqtam* 20. *ītarik* *ātaplakkuššu*  
 11. *īterbā(nik)kum* 21. *tētetqāninni* 33. *idukkanni*  
 12. *šīpātīm* 22. *irtagmākum* 34. *iktabissum*  
 13. *šūqulšim* 23. *tētešrā /* 35. *izzaqap*  
 13. *lissuḥūši* *taddamqā*
- E. 1. *dayyānū warkat muškēnim šuāti iprusū-ma muškēnum baqrī irtaši inanna šū u mārūšu baqrī kīma šimdat šarrim lipulū.* The judges investigated the circumstances of that commoner's case, and that commoner has incurred legal claims; now he and his sons must pay the claims according to the royal decree.  
 2. *rubūm ina harrānim imarraš-ma imāt.* The prince will sicken and die on a campaign.  
 3. *inanna tupp(āt)īka ša alpīka ša qātīya assadar-ma aštaprakkum.* I have now arranged and sent you (ms) your tablets of your oxen (that are) in my charge. (Or, I have now regularly sent you ...)  
 4. *adīni šuḥārtaka ul aṭrudakkum anumma aṭṭardakkušši libbaka mimma lā imarraš.* I have/had not yet sent your servant to you; I have herewith sent her to you; do not be angry at all.  
 5. *bēlum pānūm ša eqlim annīm ina pānī ilkim eqelšu izim-ma šaniam ana epēš šīpir eqlim annīm aštatar.* The previous owner of this field abandoned his field because of the *ilkum*-work; I have now assigned another to work this field.



6. *ūmam šātu šarrum piam iškunam-ma pānī šābim šeḥrim ašbat-ma šarrāqī ina birīt Bābilim u ālīni aḥ nārim nišbassunūti-ma terḥatam šariqtam ina qātīšunu ul nīmur.* That day, when the king gave me an order, I led a small force, and we seized the thieves between Babylon and our town at the river bank; but we did not find the stolen bride-price in their possession.
7. *aḥī epištam lemuttam annītam ayy-īpušanni.* May my brother not do this evil thing to me.
8. *mārū abim kīma emūq zittīšu ām šamnam u šipātīm ana aḥīšunu šeḥrim inaddinū mišil karānim ul inaddinūšum.* The father's children will give their young brother grain, oil, and wool according to the value of his inheritance; they will not give him half the vineyard.
9. *šattam šuāti šarrum itti šābīšu /ummānīšu ana ālim aḥīm ittiq-ma pilšam ina abul ālim ipallaš.* That year the king will cross with his army to a foreign city, and breach that city's gate.
10. *tappē išpuram umma šū-ma ana êm šuāti bēl pīḥatim šukum-ma maruštī lā imīad u ummānam aplannī-ma išdam maqtam lūpuš ummānam ul tappalannī-ma pīḥatam šuāti ina muḥḥīka išakkanū.* My partner wrote me, "Assign (ms) a delegate to that barley, lest my difficulty increase; and pay me for the work-force, that I may rebuild the collapsed foundation. If you do not pay me for the work-force, that responsibility will be assigned to you.
11. *asūm ša lētīm šaplītīm kaspam u šibassu ana bēl ḥubullīšu liddin kaspam u šibassu ul imahḥarūšū-ma iddāk.* The physician of the lower district must pay the silver and its interest to his creditors; should they not receive the silver and its interest from him, he will be executed.
12. *ina tērētīm šalmātīm u ina qabē Enlil bēlīšu šarrani išarum ana epēš kakkī itti nakrīni pānīšu iškum-ma mātātum nakarātum kalūšina iknušāšum-ma narām ša šarrūtīšu rabītīm ibni.* When, with favorable omens and by the command of his lord Enlil, our just king decided to wage war on our enemies, and all hostile lands bowed down to him, he built a stela of his great kingship.
- F. 21 *šumma awīlum bītam ipluš, ina pāni pilšim šuāti idukkūšū-ma ihallalūšu.* If a man broke into a house, he will be executed and hung in front of that breach.
- 60 *šumma awīlum eqlam ana kirīm zaqāpim ana nukaribbim iddin, nukaribbum kiriam izqup 4 šanātīm kiriam urabba, ina ḥamuštīm šattīm bēl kirīm u nukaribbum mithāriš izuzzū bēl kirīm zīttašu inassaq-ma ileqqe.* If a man gave a field to a gardener to plant an orchard, (and) the gardener planted the orchard, he will tend the orchard for four years; in the fifth year the owner of the orchard and the gardener will share equally; the owner of the field will have first choice of his share (lit., will choose and take his share).
- 167 *šumma awīlum aššatam ihuz-ma mārī ulissum, sinništum šī ana šīmtīm ittalak, warkīša sinništam šanītam itaḥaz-ma mārī ittalad, warka abum ana šīmtīm ittalku, mārū ana ummātīm ul izuzzū; šerikti ummātīšunu ileqqū-ma makkūr bīt abim mithāriš izuzzū.* If a man married a wife and she bore him children, (and) that woman has

- passed on, and after her (death) he has married another woman and she has born children, after the father has passed on the children will not share according to the mothers; they will receive their mothers' dowry, but they will share the property of the father's estate equally.
- 183 *šumma abum ana mār-tīšu šugītim šeriktam išrukšim ana mutim iddišši kunukkam išturšim, warka abum ana šīmtim ittalku ina makkūr bīt abim ul izāz.* If a father presented a dowry to his daughter, a junior wife, gave her to a husband, (and) inscribed a sealed document for her, after the father has passed on, she will not share in the property of the father's estate.
- 218–220 218 *šumma asūm simmam kabtam ina karzil siparrim īpuš-ma awīlam uštāmūt ū lū nakkapti awīlim ina karzil siparrim iptē-ma īn awīlim uhtappid rittašu inakkisū.* 219 *šumma asūm simmam kabtam wardam muškēnam ina karzil siparrim īpuš-ma uštāmūt, wardam kīma wardim irīab.* 220 *šumma nakkaptašu ina karzil siparrim iptē-ma īššu uhtappid, kaspam mišil šīmīšu išaqqal.* 218 If a physician treated a serious wound with a bronze lancet and has killed the man, or has opened a man's temple with a bronze lancet and blinded the man, his hand will be cut off. 219 If a physician treated a slave or a commoner for a serious wound with a bronze lancet and has killed (him), he will repay slave for slave. 220 If he opened his temple with a bronze lancet and has blinded him, he will pay out half his value.
- 246 *šum-ma a-wi-lum GUD i-gur-ma šēp(GĪR)-šu iš-te-bé-er ū lu la-bi-a-an-šu it-ta-ki-is GUD ki-ma GUD a-na be-el GUD i-ri-a-ab.*  
*šumma awīlum alpam īgur-ma šēpšu išteber ū lū labiāššu ittakīs, alpam kīma alpim ana bēl alpim irīab.* If a man rented an ox and has broken its foot or has cut its neck tendon, he will repay ox for ox to the owner of the ox.
- G. 1. 1 *amtam Mād-dumuq-bēl[tim] itti Erišti-Šamaš mār<at> Šū-pīša Lipit-Eštar ... ana amtīm igurši. Idī amātīm x ām ... imaddad.*  
 Lipit-Eštar hired a slave, Mād-dumuq-bēltim, from Erišti-Šamaš daughter of Šū-pīša, as a slave. He will weigh out x barley, the wage of slaves ... (Witnesses. Date.)
2. *Kiriam ša Sīn-magir Mār-Amurrim ana kaspim išām. Anum-bānī ana šimdat šarrim aššum kirīm šāti ibqur-ma ana dayyānī illikū-ma dayyānū ana bāb Ninmar itrudūšunūti-ma ana dayyānī ša bāb Ninmar Anum-bānī ina bāb Ninmar kiam iqbi, umma šū-ma: "mār Sīn-magir anāku; ana mārūtīm ilqeanni; kunukkī ul ihpū." Kiam iqbišunūšim-ma kiriam u bītam ana Anum-bānī ubirrū. Itūr Sīn-muballit kiriam Anum-bānī ibqur-ma ana dayyānī illikū-ma dayyānū ana ālim u šībūtīm itrudūšunūti-ma ... šībūtum pānūtum ša Mār-Amurrim "ina bāb Ninmar Anum-bānī 'mārum anāku' itma" iqbu-ma kiriam u bītam ana Anum-bānī ubirrū. Sīn-muballit lā itār-ma lā ibaqqar. Nīš Šamaš Marduk u Hammu-rapi šarrim itma.*  
 Mār-Amurrim purchased the orchard of Sīn-magir for silver. Anum-bānī brought suit for that orchard according to the royal decree. When they went to the judges, the judges sent them to the gate of Ninmar, and Anum-bānī said to the judges of the gate of Ninmar, in the gate of

Ninmar, as follows: “I am the son of Sîn-magir; he adopted me; my sealed document was not broken (i.e., annulled).” Thus he said to them, and so they confirmed the orchard and estate to Anum-bānī. Sîn-muballit again laid claim against Anum-bānī for the orchard; they went to the judges, and when the judges sent them to the city and the witnesses, the previous witnesses of Mār-Amurrim said, “In the gate of Ninmar Anum-bānī swore, ‘I am the son,’” and so they confirmed the field and estate to Anum-bānī. Sîn-muballit may not bring suit again. He swore by the life of Šamaš, Marduk, and King Ḥammurapi. (Witnesses.)

3. <sup>1</sup> eš<sub>4</sub>-tār-um-mi MU.NI <sup>2</sup> DUMU.MUNUS bu-za-zu-um <sup>3</sup> ù la-ma-sà-tum <sup>4</sup> KI bu-za-zu-um AD.TA.NI <sup>5</sup> ù la-ma-sà-tum AMA.A.NI <sup>6</sup> ÌR-<sup>d</sup>EN.ZU DUMU ib-ni-<sup>d</sup>EN.ZU <sup>7</sup> a-na a-šu-ti-im ù mu-tu-ti-im <sup>8</sup> i-ḥu-si <sup>9</sup> <sup>2/3</sup> MA.NA KUG.BABBAR <sup>10</sup> ù 1 SAG.ÌR <sup>d</sup>KI.ŠUB-LUGAL MU.NI <sup>11</sup> te-er-ḥa-sà <sup>12</sup> a-na la-ma-sà-tum <sup>13</sup> ù bu-za-zu-um <sup>14</sup> ÌR-<sup>d</sup>EN.ZU iš-qú-ul <sup>15</sup> a-na wa-ar-ki-it UD-mi-im <sup>16</sup> zu(!)-za-bu(!)-um la-ma-sà-tum <sup>17</sup> ù ma-ru bu-za-zu-um <sup>18</sup> ú-la i-ra-ga-mu <sup>19</sup> ÌR-<sup>d</sup>EN.ZU eš<sub>4</sub>-tār-um-mi <sup>20</sup> i-zi-ma <sup>21</sup> MA.NA KUG. BABBAR Ì.LALE <sup>22</sup> eš<sub>4</sub>-tār-um-mi ÌR-<sup>d</sup>EN.ZU <sup>23</sup> i-zi-ma <sup>24</sup> iš-tu di-im-ti-im <sup>25</sup> i-na-pa-šú-ni-ši.

*Eštar-ummī šumša mārāt Buzāzum u Lamassatum itti Buzāzum abīša u Lamassatum ummīša Warad-Sîn mār Ibni-Sîn ana aššūtīm u mutūtīm iḥussi. <sup>2/3</sup> manā kaspam u 1 wardam Kišub-lugal šumšu terḥassa ana Lamassatum u Buzāzum Warad-Sîn išqul. Ana warkīt ūmīm Buzāzum Lamassatum u mārū Buzāzum ula iraggamū. Warad-Sîn Eštar-ummī izzim-ma, 1 manā kaspam išaqqal. Eštar-ummī Warad-Sîn izzim-ma, ištu dimtim inappašūnišši.*

Warad-Sîn son of Ibni-Sîn received in marriage a certain Eštar-ummī daughter of Buzāzum and Lamassatum from Buzāzum her father and Lamassatum her mother. Warad-Sîn paid out two-thirds mina of silver and 1 male slave, Kišub-lugal by name, (as) her bride-price to Buzāzum and Lamassatum. In future Buzāzum, Lamassatum and Buzāzum's children will not contest. Should Warad-Sîn leave Eštar-ummī, he will pay out 1 mina of silver. Should Eštar-ummī leave Warad-Sîn, she will be hurled from the tower (or: she will be thrown out of the district).

## LESSON NINETEEN

- |   |                               |                              |
|---|-------------------------------|------------------------------|
| 1. A.ŠÀ A.BA/AD A.ZU                        | 7. SÍG URU                    | 12. <i>qú-lam / la-am</i>    |
| 2. ŠÀ ITI                                   | 8. Á.(BI).(MEŠ) GUD           | 13. <i>a-na-(ad)-di-in</i>   |
| 3. NÍG.GA TAB.BAia                          | (.MEŠ/ĤI.A)-ša                | 14. <i>li-ĥu-uz-ma</i>       |
| 4. <sup>g</sup> isKIRI <sub>6</sub> DAM.GÀR | 9. <i>lu-uš-tú-úr</i>         | <i>li-te-er</i>              |
| 5. ĤA.LA DAM                                | 10. <i>bu-dam / da-am</i>     | 15. <i>kar-tap / ta-(ap)</i> |
| 6. UDU.MEŠ/ĤI.A-ki                          | 11. <i>ú-ta-(aš / áš)-šar</i> | -pu-um                       |
|   |                               | 16. <i>ĥa-lum / lu-um</i>    |

- D.
- |   |  |
|---|--|
| 1. <i>nirtāmsunūti</i>                    | <i>tamḥašu</i>                           |
| 2. <i>taddīnāšu</i>                       | 26. <i>watartum ša anassahu</i>          |
| 3. <i>muškēnū imtūtū</i>                  | 27. <i>ana rubēm ša irabbū-ma</i>        |
| 4. <i>artībšunūti</i>                     | <i>idanninu</i>                          |
| 5. <i>iddūkniāti / ittēniāti</i>          | 28. <i>šimdat šarrim ša aššumša</i>      |
| 6. <i>tattaldīšum</i>                     | <i>niḥdū (or ša niḥdūšim)</i>            |
| 7. <i>nittablaššināti /</i>               | 29. <i>mātum elītum ša ana pīm</i>       |
| <i>nitbalaššināti</i>                     | <i>uššabu / ušbu</i>                     |
| 8. <i>šamallū ittūrūnim</i>               | 30. <i>tamkārūm ša šamnam</i>            |
| 9. <i>itetrā / itatrā</i>                 | <i>takašsarāšum</i>                      |
| 10. <i>ništāmšu</i>                       | 31. <i>kīma šarrāqim ša iṣbatū(šū)-</i>  |
| 11. <i>aqtīssināti / aštarakšīnāti</i>    | <i>ma iklū(šu)</i>                       |
| 12. <i>taddūkīši</i>                      | 32. <i>dannatum ša ilbirū-ma</i>         |
| 13. <i>ittardakkim</i>                    | <i>nakrum ishupu (or ishupūši)</i>       |
| 14. <i>ikūnū</i>                          | 33. <i>qarrādum ša lā ibluṭū-ma /</i>    |
| 15. <i>mithāriš nizzūssu</i>              | <i>išlimū-ma ana šīmtīšu illiku</i>      |
| 16. <i>tattašbī</i>                       | 34. <i>dayyānum ša purussāšu lā</i>      |
| 17. <i>libbašu ina maḥīr illaku iṭṭīb</i> | <i>amḥuru</i>                            |
| 18. <i>anumma attasab</i>                 | 35. <i>adi nārim rabītim ša ana</i>      |
| 19. <i>imtīdā / itetrā / itatrā</i>       | <i>kišādīša / aḥīša nirkabu</i>          |
| 20. <i>ištībū / iltabrū</i>               | 36. <i>eṭlum ša terḥassa īrišūšu (or</i> |
| 21. <i>baqrū ša taršū</i>                 | <i>ša ittīšu terḥassa īrišu)</i>         |
| 22. <i>ina warḥim ša tazkurī</i>          | 37. <i>muškēnum ša tappūssu alliku</i>   |
| 23. <i>qīštum ša tanassaqušim</i>         | <i>or muškēnum ša qāssu ašbatu</i>       |
| 24. <i>adi pilšim ša (ina) idi (or ša</i> | 38. <i>aklum mala nišammu</i>            |
| <i>itē / itā) abullim</i>                 | 39. <i>awāt kittim ša iqbū</i>           |
| 25. <i>bēl pīḥatim ša lēssu / lētāšu</i>  | 40. <i>ilum ša šum(ā)šu nizkuru</i>      |
- E.
1. *tappē šīm(i) eleppīya ša īgurū-ma iḥliqu lišqulam.* My partner must weigh out to me the price of my boat, which he rented and which disappeared.
  2. *ana eṭlim ša immer(āt)īya u šīpātīya tublūšum luqbi.* I must speak to the youth to whom you transported my sheep and my wool.
  3. *aššum ṭēm tappēya ašpurakkunūšim mala ša ippalūkunūti ṭēmam šuprānim.* I wrote to you (mp) about my partners' report; however much they pay you, send me a report.

4. *šarrāq makkūr bīt Šamaš išriqu bāb bītīšu išbatū-ma rittašu ikkisū aḫi mār šiprīya šū.* The thief who stole the property of the Šamaš temple was seized at the entry of his house and his hand was cut off; he is my messenger's brother.
  5. *ūmam šuāti awīlum ša kirīni ikkalu imraš-ma imūt.* That day the man who was using our orchard got sick and died.
  6. *šattam šuāti nakrū ša elīšunu ina šerim nimqutū-ma ittīšunu kakkī nīpušu ina pāni kakkīni dannūtīm ipturū.* That year the enemies upon whom we fell in the back country and with whom we did battle dispersed before/because of our mighty weapons.
  7. *sinništum ša mār(ū)ša ina šibittim imtaḥranni inanna ū lū dīn mārīša purus ū lū mār(ā)ša puṭur.* The woman whose son is in prison approached me; now, either render her son's verdict or release her son.
  8. *tappūya attunu am-mīnim eqlam mala pī kanikīya lā tanaddinā-nim.* You are my partners; why will you not give me a field in accordance with my sealed document?
  9. *šumma awīlum pānīšu ana ezēb aššatīšu ištakan sinništum šī ana bīt abīša itār u mārūša kalūšunu ša ana mutīša uldu ittīša uššabū.* If a man has decided to divorce his wife, that woman will/may return to her father's house; moreover, all of her children that she bore her husband will/may live with her.
  10. *eqlum šū ša idi kirīya ul ana pašārim.* That field that is beside my orchard is not for sale.
  11. *tamkārum šū mišil bītīšu u bīšīšu ana seḥrim ša ana mārūtīm ilqū išruk ina pāni šībūtīm tuppam ištur-ma īzibšum inanna mamman seḥram šuāti lā ibaqqar.* The aforementioned merchant bestowed half of his estate and his property on the young man whom he had adopted; he wrote out and deposited for him a tablet in the presence of witnesses; now no one may lay claim against that young man.
  12. *mār(ū)ka anāku am-mīnim kīma mārīka šanūtīm lā tarammanni?* I am your son; why do you (ms) not love me like your other children?
- F. 104 *šumma tamkārum ana šamallēm ām šīpātīm šamnam ū mimma bīšam ana pašārim iddin, šamallūm kaspam isaddar-ma ana tamkārim utār; šamallūm kanīk kaspim ša ana tamkārim inaddinu ileqqe.* If a merchant gave a trading agent barley, wool, oil, or any property to sell, the trading agent will regularly return silver (or: will record and return silver) to the merchant; the trading agent will receive a sealed document of the silver that he gives the merchant.
- 119 *šumma awīlam e<sup>2</sup>iltum išbassū-ma amassu ša mārī uldūšum ana kaspim ittadin, kasap tamkārum išqulu bēl amtīm išaqqal-ma amass[u] ipattar.* If a financial liability "seized" a man and he has sold his slave who bore him children, the owner of the slave may pay the silver the merchant paid and so redeem (or, to redeem) hi[s] slave.
- 150 *šumma awīlum ana aššatīšu eqlam kiriam bītam ū bīšam išrukšim, kunukkam īzibšim, warki mutīša mārūša ul ibaqqarūšī; ummum warkassa ana mārīša ša irammu inaddin; ana aḫīm ul inaddin.* If a man bestowed a field, orchard, house, or property on his wife, (and)

made out a sealed document for her, after (the death of) her husband her sons will not bring suit against her; the mother may give her inheritance to her child whom she loves; she will not give (it) to an outsider.

- 249 *šumma awīlum alpam īgur-ma ilum imḥassū-ma imtūt, awīlum ša alpam īguru nīš ilim izakkar-ma ūtaššar.* If a man rented an ox, and a god struck it and it has died, the man who rented the ox will swear by a god and be released.

- 6 *šum-ma a-wi-lum NÍG.GA DINGIR ù É.GAL iš-ri-iq a-wi-lum šu-ú id-da-ak ù ša šu-úr-qá-am i-na qá-ti-šu im-ḥu-ru id-da-ak.*

*šumma awīlum makkūr ilim ū ekallim išriq awīlum šū iddāk; u ša šurqam ina qātīšu imḥuru iddāk.* If a man stole property of a god or the palace, that man will be executed; moreover, whoever received stolen property from him will be executed.

- G. 1. 1 *alap 3 šanātīm ša itti Sīn-nādin-šumi mār Eteḫ-pī-Marduk šangēm ana niqī nabrī Iddin-Marduk rēdūm mār Zababa-nāšir ilqū. Ana warhim ešrim 1 alap 3 šanātīm ana Sīn-nādin-šumi mār Eteḫ-pī-Marduk šangēm inaddin.*

1 3-year-old ox that the *rēdūm*-soldier Iddin-Marduk son of Zababa-nāšir received from Sīn-nādin-šumi son of Eteḫ-pī-Marduk the temple administrator for an offering at (lit., of) the Nabrū-festival. In the tenth month he will give 1 3-year-old ox to Sīn-nādin-šumi son of Eteḫ-pī-Marduk the temple administrator.

2. *x šīpātīm ša ekallim šīm(i) y kaspim ša Ilšu-ibni ... ina ekallim imḥuru ... itti Ilšu-ibni ... Tarībum mār Ibbi-Šamaš Ipqu-Mama Bēlīyātum mārū Ilšu-ibni u Kubburum ilqū. Ūm ekallum kaspam irri[šu] ekallam kaspam ippalū.*

x palace wool worth y silver, which Ilšu-ibni ... got from the palace, Tarībum son of Ibbi-Šamaš, Ipqu-Mama (and) Bēlīyātum children of Ilšu-ibni, and Kubburum received from Ilšu-ibni. When the palace demands the silver, they will pay the palace the silver. (Witnesses. Date.)

3. <sup>1</sup> 1<sup>r</sup> [GÍ]N KUG.[BABBAR] <sup>2</sup> MÁŠ <sup>d</sup>UTU *ú-ša-ab* <sup>3</sup> KI Annum(AN)-pi4-ša <sup>4</sup> 1<sup>r</sup>šar-<sup>r</sup>ma<sup>1</sup>-<sup>d</sup>Adad (IŠKUR) <sup>5</sup> DUMU <sup>d</sup>[Adad (IŠKUR)-r]a-bi <sup>6</sup> ŠU.BA.AN.TI <sup>7</sup> ana ūm ebūrim (UD.BURU<sub>14</sub>.ŠĒ) <sup>8</sup> ma-ḫi-ir i-la-ku <sup>9</sup> ŠE-am imaddad (Ī.ÁG.E).

*1 šiqil kaspam—šibat Šamaš uššab—itti Annum-pīša Šarma-Adad mār [Adad-r]abi ilqe. Ana ūm ebūrim maḫīr illaku ām imaddad.*

Šarma-Adad son of Adad-rabi received 1 shekel of silver—he will add the interest of Šamaš—from Annum-pīša. On the day of the harvest he will measure out barley at the going rate (lit., the rate that goes). (Witnesses.)

## LESSON TWENTY

- C.
- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1. ITI <i>ih-li-qú</i></li> <li>2. ŠĀ DÜG</li> <li>3. AGA.ÚS.MEŠ KALAM/KUR</li> <li>4. AGA DINGIR</li> <li>5. NIN DAM.GĀR</li> <li>6. Á(BI) ANŠE.MEŠ/HĪA <i>a-gu-ru</i></li> <li>7. <i>i-na ma-ḥi-ri-im</i></li> <li>8. <i>i-šar / ša-ra-kam / ka-am</i></li> </ol> | <ol style="list-style-type: none"> <li>9. <i>el-te-qé</i></li> <li>10. <i>iq-ti-in</i></li> <li>11. <i>li-pu-(us / ús)-su / sú</i></li> <li>12. <i>tú-úr-di-im</i></li> <li>13. <i>lu-mur / mu-úr</i></li> <li>14. <i>i-ma-(aḥ)-ḥar</i></li> <li>15. <i>ma-ḥa-šum / šu-um / šú-um</i></li> </ol> |
|--|--|
- D.
- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. <i>itti āgerišu</i></li> <li>2. (<i>sinništum</i>) <i>ēpišet annītim</i></li> <li>3. <i>šābitānum</i></li> <li>4. <i>māḥirat šikarim</i></li> <li>5. <i>kakkum māḥišum</i></li> <li>6. <i>rākibum</i></li> <li>7. <i>aḥḥū nāšir(ūt) aḥḥātīm</i></li> <li>8. <i>nākisūt iššī</i></li> <li>9. <i>šēmiat awāt Ellil</i></li> </ol> | <ol style="list-style-type: none"> <li>10. <i>ilum bānī</i></li> <li>11. <i>ilum ālik pānīya</i></li> <li>12. <i>wardū wāšib(ūt) ālim šuāti</i></li> <li>13. <i>pēt(i) bābim</i></li> <li>14. <i>ilum rā'imki / iltum rā'imtaki</i></li> <li>15. <i>šattum ēribtum</i></li> <li>16. <i>pāqid kanikātīm</i></li> <li>17. <i>šāpir rēdī</i></li> <li>18. <i>bāqirānum</i></li> </ol> |
|---|--|
- E.
1. *anumma imēram nasqam ana qīštiki attadnakkim inanna qīšātīm mādātīm ana mahriya šupri*. I have herewith given you (fs) a select donkey as your gift; now send to me many gifts.
  2. *ina lā šādīdim eleppum ša nadīt Šamaš iguru ana sērīša ul illik*. For want of a tower, the boat that the *nadītum* of Šamaš rented did not go to her.
  3. *il(ān)ū rabūtum agē bēlūtīm iqīšūnim*. The great gods bestowed on me the crown of lordship.
  4. *asūm eqlam labiram ša šamallūm irišūšu išdud-ma kīma zītti šamallēm išrukšum*. The physician surveyed the old field that the trading agent demanded of him and gave (it) to him as the agent's share.
  5. *šāpirī išpuram umma šū-ma "ša pilšam ina bitīm eššim iplušū-ma makkūram išriqū šabat"*; *inanna awilē šunūti aššabat-ma šērtam kabittam ētemissunūti*. My overseer wrote me, "Arrest those who made a breach in the new house and stole the property"; I have now arrested those men and imposed a serious penalty on them.
  6. *aḥum ša napištašu kīma napištīya arammu atta*. You are a brother whose life I love as my (own) life.
  7. *amraš-ma pi ēpuš-ma ilat šamē bēlti azkur-ma umma anākū-ma ayy-amūt lušlim ināya šamšam liṭṭulā-ma uznāya qabāki lišmeā*. When I became sick I opened my mouth and invoked the goddess of heaven, my mistress: "May I not die; let me recover; may my eyes see the sun and my ears hear your speech."
  8. *šamnam ana qaqqad maršim šupuk-ma libluṭ*. Pour oil on the head of the sick man that he may recover.

9. *ālānū nakrūtum šabtūtīšunu ana hurāšim mādīm ipaššarū*. The enemy cities will release their prisoners for a lot of gold.
10. *apil šarrim ana pāni kašād abīšu ana šīmīšu ittalak*. The king's heir has gone to his fate before his father's arrival.
11. *suḥārū šunu mē zakūtīm lištū-ma lā imuttū*. Let those servants drink pure water, lest they die.
12. *ām ša ina bīt aḥātīya/aḥḥātīya ašpuku mithāriš nizāz*. We will divide equally the grain that I stored in my sister's/sisters' house.
13. *ayyamma bīšam ša rubātīm lā nātilātīm mala iḥliqu irībšīnāšim*. Someone replaced for them however much of the blind princesses' property had disappeared.
- F. 278 *šumma awīlum wardam amtam išām-ma waraḥšu lā imlā-ma bennī elīšu imtaqut ana nādinānīšu utār-ma šayyāmānum kasap išqulu ileqqe*. If a man bought a male (or) female slave and while he has not (yet) completed one (lit., his) month (of service) epilepsy has befallen him, he may return him to his seller; the buyer in question will receive the silver he paid out.
- 279 *šumma awīlum wardam amtam išām-ma baqrī irtaši nādināššu baqrī ippal*. If a man bought a male (or) female slave and (s)he has incurred legal claims, his seller will pay the claims.
- 175 *šum-ma lu ÌR É.GAL ù lu ÌR MAŠ.EN.GAG DUMU.MUNUS a-wi-lim i-hu-uz-ma DUMU.MEŠ it-ta-la-ad be-el ÌR a-na DUMU.MEŠ DUMU. MUNUS a-wi-lim a-na wa-ar-du-tim ú-ul i-ra-ag-gu-um*.  
*šumma lū warad ekallim ū lū warad muškēnim mārāt awīlim iḥuz-ma mārī ittalad bēl wardim ana mārī mārāt awīlim ana wardūtīm ul iraggum*. If a palace slave or a *muškēnum*'s slave married an *awīlum*'s daughter and she has borne children, the slave's owner will not lay claim to the children of the *awīlum*'s daughter for slavery.
- G. 1. [Aplūt] *Šāt-Ayya nadīt Šamaš mārāt Šamaš-ilum. Amat-Mamu nadīt Šamaš mārāt Ša-ilīšu rēdīt warkatīša. Eqlam ina Gamīnānum itā eqel Ibānum-qāssu u itā eqel Aḥūni mār Abba, x bītam epšam ina gagīm idi bīt Muḥaddītum mārāt Abdum, mimma annīm Šāt-Ayya nadīt Šamaš ummaša ana Amat-Mamu mārāt Ša-ilīšu iddin. Eqlam ina Gamīnānum itā eqel Sīn-rēmēnī u itā eqel Nabi-Šamaš, eqlam ina Qablum itā eqel Bēlšunu, 1 amtam, mimma annīm Ša-ilīšu abūša u Šamuḥtum ummaša ana Amat-Mamu mārāt Ša-ilīšu iddin. Ina aḥḥīša ana ša irammū aplūssa inaddin*.  
 The estate of Šāt-Ayya the *nadītum* of Šamaš, daughter of Šamaš-ilum. Amat-Mamu the *nadītum* of Šamaš, daughter of Ša-ilīšu, is the heir of her estate. A field in Gamīnānum next to the field of Ibānum-qāssu and next to the field of Aḥūni son of Abba, x built house in the *gagūm* next to the house of Muḥaddītum daughter of Abdum, all of this Šāt-Ayya the *nadītum* of Šamaš, her mother, gave to Amat-Mamu daughter of Ša-ilīšu. A field in Gamīnānum next to the field of Sīn-rēmēnī and next to the field of Nabi-Šamaš, a field in Qablum next to the field of Bēlšunu, a female slave, all of this Ša-ilīšu her father and Šamuḥtum her mother gave to Amat-Mamu their daughter. Among her brothers, she may give her inheritance to the one she loves.



2. <sup>1</sup>ša-ḥi-ra [ ... ] <sup>2</sup>be-le-sú-nu ù <sup>3</sup>a-sà-tam i-ḥu-[uz] <sup>4</sup>5 ma-ri ú-li-súm  
<sup>5</sup>i-na 5 ma-ri ša a-sà-tum <sup>6</sup>a-na!(UD) ša-ḥi-ra ul-du <sup>7</sup>ia-ku-na-am  
<sup>8</sup>ma-ra-šu ra-bi-a-am <sup>9</sup>ša-ḥi-[ra a-n]a ma-ru-ti-šu il-qé <sup>10</sup>a-na wa-  
ar-ki-a-at UD-mi <sup>11</sup>a-sà-tum <sup>12</sup>a-ah-ḥu-ša <sup>13</sup>a-na ša-ḥi-ra <sup>14</sup>ú-ul i-  
ra-ga-mu <sup>15</sup>MU <sup>d</sup>UTU <sup>d</sup>a-a <sup>d</sup>AMAR.UTU <sup>16</sup>ù ḥa-am-mu-ra-pí <sup>17</sup>  
itmû(IN. PÀD.DÈ.MEŠ).

Šaḥira [ ... ] Bēlessunu u Asatum iḥu[z]. 5 mārī ulissum. Ina 5 mārī  
ša Asatum ana Šaḥira uldu Iakūnam mārāšu rabiam Šaḥi[ra an]a  
mārūtīšu ilqe. Ana warkiāt ūmī Asatum ahhūša ana Šaḥira ul  
iraggamū. nīš Šamaš Ayya Marduk u Ḥammurapi itmū.

Šaḥira [son of ... ] married Bēlessunu and Asatum. She bore him 5  
children. Among the 5 children whom Asatum bore to Šaḥira, Šaḥira  
adopted Iakūnum (as) his oldest son. In future Asatum (and) her  
brothers will not contest against Šaḥira. They swore by the life of Šamaš,  
Ayya, Marduk, and Ḥammurapi. (Witnesses. Date.)

## LESSON TWENTY-ONE

- C.
- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. UDU LÚ</li> <li>2. ANŠE ŠEŠ-ia</li> <li>3. Á BÀD</li> <li>4. AGA-šu</li> <li>5. NIN AGA.ÚS</li> <li>6. <i>i-na-(ad)-dìn / di-in</i></li> <li>7. <i>i-na-(a<sup>2</sup>)-i-du-nim / ni-im</i> or <i>i-na-i-du-nim / ni-im</i></li> <li>8. <i>ú-ul im-hur / hu-úr</i></li> <li>9. <i>i-din / di-in</i></li> </ol> | <ol style="list-style-type: none"> <li>10. <i>na-<sup>2</sup>a<sub>4</sub> / a-dum / du-um</i></li> <li>11. <i>pu-uh / uh-rum / ru-um</i></li> <li>12. <i>te-eš-mi-i</i></li> <li>13. <i>el-te-i (el-te-<sup>2</sup>i)</i></li> <li>14. <i>wa-šum / šu-(ú)-um / šú-(ú)-um</i></li> <li>15. <i>la-(a<sup>2</sup> / a)-bu-um</i></li> <li>16. <i>šar-kam / ka-am</i></li> <li>17. <i>wa-ra-dam / da-am</i></li> <li>18. <i>li-gu-ra-nim / ni-im</i></li> </ol> |
|---|--|
- D.
- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. <i>ēteliam.</i></li> <li>2. <i>ištu bīt šāpirim ši.</i></li> <li>3. <i>ana bābtīšunu / kišrīšunu niqerreb / niṭeḥḥe.</i></li> <li>4. <i>īnīn ana bašīt (etc.) mannim iššū?</i></li> <li>5. <i>ina rēš dūrīm idīšunūti.</i></li> <li>6. <i>elē šadīm ele<sup>2</sup>i / elē / elī.</i></li> <li>7. <i>aplum ana abīšu li<sup>2</sup>id.</i></li> <li>8. <i>mātam kalāša taltawīā.</i></li> <li>9. <i>iqterbānim / iṭṭeḥēānim.</i></li> <li>10. <i>iqlētīm nadiātīm šuddā.</i></li> <li>11. <i>mīnam / minām rubūm na<sup>2</sup>dum / nādum išpuk?</i></li> <li>12. <i>šiprum / ṭēmum / qabūm /</i></li> </ol> | <ol style="list-style-type: none"> <li><i>awātum ittaši.</i></li> <li>13. <i>teqribīm / teḥḥīm.</i></li> <li>14. <i>meḥer tuppīya adīni ul ušiam.</i></li> <li>15. <i>šatē šikarim ul ele<sup>2</sup>i / elē / elī.</i></li> <li>16. <i>kunukkam eššam idi.</i></li> <li>17. <i>ilawwūniāti.</i></li> <li>18. <i>itti qīštīša eliā.</i></li> <li>19. <i>rubātum iqerribam / iṭṭeḥḥeam.</i></li> <li>20. <i>alwīšu.</i></li> <li>21. <i>ina wardūtīkunu tētelīānim.</i></li> <li>22. <i>lemnum ilte<sup>2</sup>īšu / iltēšu.</i></li> <li>23. <i>aḥka aššum ummīya tataddi.</i></li> <li>24. <i>ina bābīm ši.</i></li> <li>25. <i>ištu bītim nittašiam.</i></li> </ol> |
|---|---|
- E.
1. *šumma tuppum šanūm ša purussēm annīm iliam tuppam šuāti iḥeppū.* If another tablet of this decision should appear, that tablet will be destroyed.
  2. *wāšīb bītim kišram gamram ana maḥīr illaku ana bēl bītim u nēmettašu watartam ana ekallim lisdur-ma liddin.* The resident of the house must regularly give the entire payment at the going rate to the owner of the house and his additional tax to the palace.
  3. *šaknum meḥer kanīkīya kankim īrišanni / irrišanni.* The governor asked/will ask me for a copy of my sealed document.
  4. *nadītum lā balittum ištu gagīm adi ūm rugummēm lā ušši.* The unwell *nadītum* must not leave the *gagūm* until the day of the lawsuit.
  5. *wardum lā taklum ša šum bēlīšu lā izkuru lēssu amḥaš-ma šinnāšu ušīānim.* When I struck the cheek of the untrustworthy slave who would not mention the name of his owner, his teeth came out.
  6. *nišū hadiātum ša ina pānī šarrim iphurā-ma awātīšu nasqātīm išmeā libbašina ipšaḥ.* The heart of the joyful people who gathered in the king's presence and heard his choice words was appeased.
  7. *inanna šuhārū ša ana pānīya taškunu ana alpī ša ēzibūšunūti*

- li<sup>2</sup>idūšunūšim-ma baqrī ayy-iršū.* Now the servants whom you put at my disposal must pay attention to the oxen that I left behind, and not incur any debts.
8. *inanna mātum annītum iddanim-ma ittīni ittakir kisrīka kušur-ma ittīša kakkī epuš.* Now this land has become strong and become hostile against us; organize (ms) your contingents and do battle with it.
9. *aššatum mahṛītum terḥatam u šeriktam ana mārīša ša irammu išarrak ana aḥīm lā ipaššaršīnāti.* The first wife may bestow the bride-price and the dowry upon her child(ren) whom she loves; she may not sell them to an outsider.
10. *našē maruštīm annītim ša ilī elīya īmidu ul ele<sup>2</sup>i.* I am not able to bear this burden that my god has imposed upon me.
- F. 3 *šumma awīlum ina dīnim ana šībūt sarrātīm ušiam-ma awāt/awāt iqbū lā uktīn, šumma dīnum šū dīn napištīm, awīlum šū iddāk.* If a man came forth in a legal case for (presenting) false testimony (lit. testimony of falsehoods), and has not proved the word/words he spoke, if that case is a capital case, that man will be executed.
- 106 *šumma šamallūm kaspam itti tamkārīm ilqē-ma tamkāršu ittakir, tamkārūm šū ina mahar ilim u šībī ina kaspim leqēm šamallām ukām-ma šamallūm kaspam mala ilqū adi 3-šu ana tamkārīm inaddin.* If a trading agent took silver from a merchant, but has disputed (it) with his merchant, said merchant will, before god and witnesses, convict the trading agent of taking the silver, and then the trading agent will give the merchant up to three times however much silver he took.
- 200 *šum-ma a-wi-lum šī-in-ni a-wi-lim me-eh-ri-šu it-ta-di šī-in-na-šu i-na-ad-du-ū.*  
*šumma awīlum šinni awīlim meḥrīšu ittadi, šinnašu inaddū.* If a man has knocked out the tooth of a man of his own rank, his tooth will be knocked out.
- G. 1. *Tarām-Sagil u Iltani mārat Sīn-abūšu Warad-Šamaš ana aššūtīm u mutūtīm ihussināti. Tarām-Sagil ū Iltani ana Warad-Šamaš mutīšina “ul mutī atta” iqabbī-ma ištū dimtim inaddūniššīnāti. U Warad-Šamaš ana Tarām-Sagil ū Iltani aššātīšu “ul aššatī atti” iqabbī-ma ina bītīm ... itelli. U Iltani šēpī Tarām-Sagil imessi, kussīša ana bīt ilīša inašši, zēni Tarām-Sagil Iltani izenne; kunukkīša ul ipette.*  
 Warad-Šamaš married Tarām-Sagil and Iltani daughter of Sīn-abūšu. Should Tarām-Sagil or Iltani say to Warad-Šamaš their husband, “you are not my husband,” they will be thrown down from a tower. Should Warad-Šamaš say to Tarām-Sagil or Iltani his wives, “You are not my wife,” he will forfeit the estate ... Moreover, Iltani will wash the feet of Tarām-Sagil (and) will carry her chair to her temple, (and) Iltani will hate whoever hates Tarām-Sagil; she will not open her sealed documents. (Witnesses.)
2. *x šamnam ... itti Šumšunu ... ana qabē Bāšti-il<sup>2</sup>abi Inbūša mār Baziya ilqe. Ūm ebūrim ana nāšī kanikīšu y ām ... imaddad.*

*Baziya ilqe. Ūm ebūrim ana nāši kanīkīšu y âm ... imaddad.*

Inbūša son of Baziya received x oil ... from Šumšunu ... by order of Bāšti-il'abi. On the day of the harvest he will measure out y grain ... to the bearer of his (debt-)document. (Witnesses. Date.)

3. <sup>1</sup> É ni-ši-i-ni-šu <sup>2</sup> KI ni-ši-i-ni-šu <sup>3</sup> IdUTU-du-ur-a-li <sup>4</sup> É a-na ki-iš-ri <sup>5</sup> a-na MU.1.KAM ú-še-ší <sup>6</sup>  $\frac{1}{3}$  GÍN 15 ŠE KUG.BABBAR <sup>7</sup> Ī.LALE <sup>8</sup> ITU ti-ri-im <sup>9</sup> UD.1.KAM i-ru-ub <sup>10</sup> ITU Isin(EZEN)-a-bi <sup>11</sup> i-ga-mar-ma ú-ší <sup>12</sup> IGI dUTU <sup>13</sup> IGI d<sup>a</sup>-a <sup>14</sup> IGI d<sup>ma</sup>-[ma] <sup>15-16</sup> MU s[a-am-su]-i-lu-ni.

*Bīt Nīši-īnīšu itti Nīši-īnīšu Šamaš-dūr-āli bītam ana kišrī ana 1 šattim ušēši.  $\frac{1}{3}$  šiqil 15 uttet kaspam išaqqal. Waraḥ Tirim ūmam maḥriam irrub, waraḥ Isin-abi igammar-ma ušši. Maḥar Šamaš, maḥar Ayya, maḥar Ma[ma]; sanat S[amsu]-iluni.*

Šamaš-dūr-āli rented the house of Nīši-īnīšu from Nīši-īnīšu as a house for rent (payment) for one year. He will weigh out one-third shekel and 15 grains of silver. He will enter on the first day of the month of Tirum; he will leave completely in the month of Isin-abi. Before Šamaš, before Ayya, before Mama; year of Samsu-iluna.

## LESSON TWENTY-TWO

- C. 1. (gi<sup>s</sup>)GU.ZA ŠEŠ-ku-nu  
 2. SAG ZÉ  
 3. BÀD URU  
 4. NIN LÚ kab /ka-ab-tim /ti-im  
 5. ZAG ù GÛB  
 6. wa-ar-ka-at <sup>(lú)</sup>ÚS  
 7. ik /i-kir /ki-ir  
 8. am-mi-nim lu-(ud)-din /di-in  
 9. ur /úr-ša-am še /še<sub>20</sub>-eb-ra-am  
 10. eš-me-ma al /a-lik /li-ik  
 11. lu-uš-pur /pu-ur /úr  
 12. ú-ul ta-aš /áš-ṭur /ṭú-ur /úr  
 13. a-túr /tu-(ur /úr)-ra-am  
 14. ṭú-uḥ /úḥ-dam /da-am  
 15. e-(i /<sup>2</sup>i)-il-tum /tu-um
- D. 1. eqlētūni (ina) mē imlā;  
 eqlētūni (ina) mē maliā.  
 2. šum(ū)šu līli; šum(ū)šu lū eli.  
 3. ina ālāni /ālānē annūtīm  
 wašbā; ... uššabā.  
 4. nārātum šapliātum irappišā;  
 rapšā.  
 5. ē-tamraš; ul maršāta.  
 6. mītat; imtūt.  
 7. šāb(i) /ummān nakrim  
 iḡerribanniāšim /  
 iṭēhheanniāšim (or pl.  
 iḡerribūninniāšim /  
 iṭēhhūninniāšim); (šābum)  
 qerbam / ṭēhiam (or pl.  
 qerbūnim / ṭēhūnim) /  
 (ummānum) qerbet / ṭēhiat.  
 8. tabluṭi /tašlimi; balṭāti /  
 šalmāti.  
 9. dūrum ilbir; labir.  
 10. ina nišī abāta; abi nišī atta.  
 11. ina šamē bēlēti; bēlessina atti.  
 12. sinnišātina; sinnišātum ša  
 ana karānim īrubā attina.  
 13. qarrādū lū pahrū; liphurū.  
 14. ālānū /ūni imtaqtū; maqtū.  
 15. awātīm ša ina narīya šaṭrā  
 azzakar.  
 16. ina šadī ezbētunu.  
 17. mārum ša waldūšim atta;  
 mārtum ša waldassim anāku.  
 18. lū dannāta; lā enšēta.  
 19. annītum narkabtum ša ana  
 dayyānim šaddat.  
 20. ina emūqim /emūqī(n) /  
 emūqātīm kaliāku.  
 21. rubānu; rubū palḥūtum nīnu.  
 22. ul šamallē šū.  
 23. šinnāya šebrā /hepiā.  
 24. eṭlēku.  
 25. qaqqad šarratim šamnam  
 ṭābam (or, ina šamnim ṭābim)  
 pašiš.  
 26. ina kišādīšu kīma kalbim  
 šabit.  
 27. na<sup>2</sup>dāku /nādāku; aḥī ul  
 anaddi.  
 28. ana šumēlim saḥer.  
 29. imittašu lawiat /saḥrat.
- E. 1. āl(ū)ka šū ittīka inakkir-ma ana šarrim ša ittīka nakru isaḥhur-ma  
 ina kakkī tadākšū-ma ālam šuāti talawwī-ma dūr(ā)šu tanaqqar u  
 išid kussi šarrūtīšu tanassah. That city of yours (ms) will become  
 hostile to you and turn to a king who is hostile to you, but you will kill  
 him with weapons, surround that city, and tear down its walls; further,  
 you will uproot the foundation of its/his royal throne.  
 2. tēretūya ša epšānim ul iṣarā tēretum šina lemnā ina šībūtīya bītī ul  
 iššer. The omens that were done for me are not favorable; said omens  
 are bad. In my old age my house will not prosper.  
 3. kīma kittim ša Šamaš u Marduk rā<sup>2</sup>imka išrukūnikkum ām ša

- mahrīka mudud-ma šupuk*. In accordance with the honesty that Šamaš and Marduk, who love you (ms), have bestowed upon you, measure and store up the grain that is before you.
4. *mut aḥātīya ilikšu ul šalim šibtam watartam kīma šimdat šarrim lā temmissu*. The *ilkum* of my sister's husband is in not good shape; do (ms) not impose on him extra interest according to the royal decree.
  5. *awīlam taklam ša na'dū-ma tatakkalūsum ina mātim šuāti pūhi šāpirim šukun*. Install in that land as the prefect's replacement a trustworthy man who is careful and whom you trust.
  6. *nadītum ša ina gagim wašbat kiam iqbiam umma šī-ma inanna immerātum intīdā-ma našāšina ul ele<sup>2</sup>i mamman šupram-ma tappūti lillik*. The *nadītum* who lives in the *gagūm* said as follows to me: "Now the sheep have increased and I am unable to support them; send (ms) someone to help me."
  7. *šumma martum wašiat agūm ištu mātim ušši*. If the gall bladder protrudes, the crown will leave the land.
  8. *kaspum ša nitbalu ana šīm kirīm šanīm ul imašši*. The silver we brought is not sufficient for the price of another orchard.
  9. *suhur-ma šīpātīm qatnātīm šāmam-ma leqeam*. Seek (ms) out, buy, and bring me (some) fine wool.
  10. *lēt bā'erim amḥaš-ma rittašu ešber-ma ana maššarī apqissu*. I struck the cheek of the fisherman, I broke his hand, and I entrusted him to the watchmen.
  11. *balum bēl pīhatīm meher kunukkīya ipušū epīštašunu annītum ul damqat*. Without the knowledge of the commissioner they made a copy of my seal; this deed of theirs was not proper.
- F. 26 *šumma lū rēdūm ū lū bā'erum ša ana harrān šarrim alākšu qabū lā illik ū lū agram īgur-ma pūhšu iṭtarad lū rēdūm ū lū bā'erum šū iddāk munaggeršu bīssu itabbal*. If either a footsoldier or a "fisherman" whose going on a royal campaign was commanded did not go, or hired a hireling and has sent (him as) his substitute, said footsoldier or "fisherman" will be executed; his denouncer will take his estate for himself.
- 33 *šumma lū ša haṭṭātīm ū lū laputtūm šāb(i) nishātīm irtaši ū lū ana harrān šarrim agram pūham imḥur-ma irtede lū ša haṭṭātīm ū lū laputtūm šū iddāk*. If either a "captain" or a "lieutenant" has had deserters/has acquired conscripts(?) or accepted and has led a hireling as substitute on a royal campaign, said "captain" or "lieutenant" will be executed.
- 7 [š]um-ma a-wi-lum lu KUG.BABBAR lu KUG.SIG<sub>17</sub> lu ÌR lu GEME<sub>2</sub> lu GUD lu UDU lu ANŠE ù lu mi-im-ma šum-šu i-na qá-at DUMU a-wi-lim!(LUM) ù lu ÌR a-wi-lim ba-lum ši-bi ù ri-ik-sa-tim iš-ta-am ù lu a-na ma-ša-ru-tim im-ḥu-ur a-wi-lum šu-ú šar-ra-aq id-da-ak.
- šumma awīlum lū kaspam lū hurāšam lū wardam lū amtam lū alpam lū immeram lū imēram ū lū mimma šumšu ina qāt mār awīlim ū lū warad awīlim balum šībī u riksātīm ištām ū lū ana maššarūtīm imḥur awīlum šū šarrāq iddāk*. If a man has purchased or accepted for safekeeping either silver or gold or a male slave or a

female slave or an ox or a sheep or a donkey or anything at all from a member of the *awilum* class or an *awilum*'s slave without witnesses and contracts, said man is a thief; he will be executed.

- 128 *šum-ma a-wi-lum aš-ša-tam i-ḥu-uz-ma ri-ik-sa-ti-ša la iš-ku-un*  
MUNUS *ši-i ú-ul aš-ša-at.*

*šumma awilum aššatam iḥuz-ma riksātīša lā iškun sinništum šī ul aššat.* If a man married a woman but did not conclude her contracts, that woman is not a wife.

- G. 1. *šumma kakki imittim ina rēš martim šakim-ma martam irde, kakki qūlim.* If the right mark is located at the top of the gall bladder and led the gall bladder, the mark of silence.
2. *šumma libbum kīma iškī immerim, amūt Maništīšu ša ekallūšu [i]dūkūšu.* If the heart is like a sheep's testicles, the (liver) omen of Maništīšu, whose palace officials killed him.
3. *šumma imitti libbi qē [šubb]ut, kišir libbi ilim ana awilim [ul pa]ter.* If the right side of the heart is held by filaments, the anger of the god against the man is not ended.
4. <sup>1</sup>*šum<sup>1</sup>-ma um-mu-um ra-bi-tum i-ta-ri-ik ap-lu-um ra-bu-ú-um* <sup>GIS</sup>GU.  
*ZA-am i-ša-ba-at šum-ma še-ḥe-er-tum i-ta-ri-ik ap-lu-um še-ḥ-ru-um* <sup>GIS</sup>GU.  
*ZA-am i-ša-ba-at.*  
*šumma ummum rabītum itarik, aplum rabūm kussiam iṣabbat; šumma šeḥertum itarik, aplum šeḥrum kussiam iṣabbat.* If the large "mother" has become long, the elder heir will take the throne; if the small one has become long, the younger heir will take the throne.
5. *šum-ma mar-tum ḥa-al-qá-at da-am-qá-at.*  
*šumma martum ḥalqat, damqat.* If the gall bladder is missing, it is good.
6. *šum-ma mar-tum ma-li-at-ma mu-ša wa-ar-qú ra-du-um i-la-ak.*  
*šumma martum maliat-ma mūša warqū, rādum illak.* If the gall bladder is full and its liquid is yellow, a cloudburst is coming.
7. *šum-ma mar-tum ša-bi-it be-el ma-a-tim i-ma-a-at.*  
*šumma martum šabit, bēl mātim imāt.* If the gall bladder is held (in place?), the lord of the land will die.

- H. 1. *Šamaš-nūrī mārat Ibbi-Ša(h)an itti Ibbi-Ša(h)an abīša Bunene-abī u Bēlessunu išāmūši. Ana Bunene-abī aššat; ana Bēlessunu amat. Šamaš-nūrī ana Bēlessunu bēltīša "ul bēltī atti" iqabbī-ma ana kaspim inaddišši. Ana šīmīša gamrim x kaspam išqulū. ... Awāssa gamrat; libbašu ṭāb. Ana warkiāt ūmim awilum ana awilim lā ibaqqar. Nīš(i) Šamaš Marduk u Ḥammurapi itmū.*

Bunene-abī and Bēlessunu bought Šamaš-nūrī daughter of Ibbi-Ša(h)an from Ibbi-Ša(h)an her father. To Bunene-abī she is a wife; to Bēlessunu she is a slave. If Šamaš-nūrī says to Bēlessunu her mistress, "You are not my mistress," she may sell her. They weighed out x silver as her full price. ... Her transaction is settled; his heart is satisfied. In future one may not contest against the other. They swore by the life of Šamaš, Marduk, and Ḥammurapi. (Witnesses. Date.)

2. <sup>1</sup> [A.ŠÀ]-um ma-la ma-šú-ú <sup>2</sup> [K]I <sup>d</sup>na-bi-um-ma-lik <sup>3</sup> <sup>Id</sup>EN.ZU-ra-bi  
<sup>4</sup> DUMU ig-mil-<sup>d</sup>EN.ZU <sup>5</sup> a-na e-re-šu-tim <sup>6</sup> ú-še-ši <sup>7</sup> ki-ma i-mi-ti-šu <sup>8</sup> ù  
<sup>9</sup> šu-mé-li-šu <sup>9</sup> ši-ip-ra-am i-ip-pu-uš <sup>10</sup> ši-ip-ra-am ú-ul [i]-pu-uš-ma  
<sup>11</sup> mi-iš-la-ni-šu ŠE-a-a[m] <sup>12</sup> i-le-qé <sup>13</sup> IGI na-ra-am-<sup>d</sup>IŠKUR <sup>14</sup> DUMU  
<sup>d</sup>EN.ZU-be-el-ì-lí <sup>15</sup> IGI ri-iš-<sup>d</sup>Girra(GIBIL) <sup>16</sup> DUMU <sup>d</sup>EN.ZU-e-ri-ba-am.

[Eql]um mala mašû [it]ti Nabium-mālik Sîn-rabi mār Igmil-Sîn ana  
 errēšūtīm ušēši. Kīma imittīšu u šumēlīšu šīpram [i]ppuš. Šīpram ul  
 ippuš-ma mišlānīšu â[m] ileqqe. Maḥar Narām-Adad mār Sîn-bēl-ilī;  
 maḥar Rīš-Girra mār Sîn-erībam.

Sîn-rabi son of Igmil-Sîn rented in tenancy a field, as far as it extends,  
 from Nabium-mālik. He will work (the field) like his right (neighbor)  
 and his left (neighbor). Should he not work (it), he (the owner) will  
 (nevertheless) receive his half share of grain. Before Narām-Adad son of  
 Sîn-bēl-ilī; before Rīš-Girra son of Sîn-erībam.



## LESSON TWENTY-THREE

- C.
1. *qabal/qablā martim*; MURUB<sub>4</sub> ZÉ
  2. *sebet(ti) šiḡil hurāšum*; 7 GÍN KUG.SIG<sub>17</sub>
  3. *ešrā bābū /bābātum*; 20 KÁ.(MEŠ)
  4. *rebūm kišrum*; 4 *ki-iš-ru-m*
  5. *sebiat šikarim*; IGI.7.GÁL *ši-ka-ri-im*
  6. *tišēšeret bā<sup>2</sup>erū*; 19 ŠU.ĤA.MEŠ
  7. *sebūm pagrum*; 7 *pa-ag-ru-m*
  8. *samānat qarrādū le<sup>2</sup>ūtum*; 8 *qar-ra-du le-ú-tum*
  9. *šeduštum iltum*; 6 *il-tum*
  10. *šumēl qaqqad šabtim*; GÜB SAG.DU *ša-ab-tim*
  11. *šediš<sup>2</sup> meāt tuppū /tuppātum*; 6 ME DUB.(MEŠ/ĤI.A) (or, *nēr tuppū /tuppātum*; GÍŠ-U DUB.(MEŠ/ĤI.A))
  12. *tiše napšātum*; 9 *na-ap-ša-tum*
  13. *tuppī kilallīn / tuppātīm kilattīn ehpe/ešber*; DUB.(MEŠ/ĤI.A) *ki-la-al-li-in /ki-la-at-ti-in eh-pé/eš-be/bé-er*
  14. *samuntum rubātum*; 8 *ru-ba-tum*
  15. *šanūm fēmum*; 2 *te/tè/te<sub>4</sub>-mu-um*
  16. *fēmum šanūm*; *te/tè/te<sub>4</sub>-mu-um ša-nu-(ú)-um*
  17. *šalāšat kur ām ašām*; 3 ŠE.GUR *a-ša-am*
  18. *par(asr)ab ileqqe*. KINGUSILA *i-le-eq-qé*
  19. *ešer qīšātum /šerkētum*; 10 *qī-ša-tum /še-er-ke-tum*
  20. *hamušti ak(a)lim iši*; IGI.5.GÁL *ak/a-ka-li-im i-ši-i*
  21. *mišil puhrim*; MAŠ *pu-uh /úh-ri-im*
  22. *birūt šinā iššī*; *bi-ri-it* 2 GÍŠ.(MEŠ)
  23. *šalušti hubullim*; IGI.3.GÁL *hu-bu-ul-lim*
  24. *erbea/erbā manā kaspum*; 40 MA.NA KUG.BABBAR
  25. *šinšeret šūt-rēšim na<sup>2</sup>dūtum /nādūtum*; 12 *šu-ut-SAG na-(a<sup>2</sup>)-du-tum*
  26. *(ana) šalāšat warhī*; *(a-na)* ITI.3.KAM
  27. *sebe ubānātum*; 7 ŠU.SI.(MEŠ)
  28. *išātum ištēn bītam eššam īkul*; IZI 1 É *eš-ša-am i-ku-ul*
  29. *kilallā /ūni nissaḡur*; *ki-la-al-la /lu-ni ni-is-sa-ḡur*
  30. *ešret nēmettim*; IGI.10.GÁL *ne/né-me-et-tim*
  31. *hamšat tappū*; 5 TAB.BA.MEŠ
  32. *šalāš sāt ūm*; 3 BĀN ŠE
  33. *itā šalāšat kirī / itā šalāš kiriātīm*; ÚS.SA.DU 3 KIRI<sub>6</sub>.MEŠ
  34. *abullum maḡrītum /pānītum*; ABUL *maḡ-ri-tum /pa-ni-tum*
  35. *Adad šinipiāt(im) /šittīn imḡur*; <sup>d</sup>IŠKUR ŠĀNABI/*ši-it-ti-in im-ḡur*
  36. *hamšum pilšum*; 5 *pī-il-šum*
  37. *imitti kussīm*; ZAG <sup>(g<sub>is</sub>)</sup>GU.ZA
  38. *šaluštum zīttum*; 3 ĤA.LA
  39. *ištēššerūm asūm*; 11 <sup>(ú)</sup>A.ZU
  40. *šalāšat meḡrū ibšū / šalāš meḡrētum ibšīā*; 3 *me-eh-ru/re-tum ib-šu-ú / ib-ši-a*
  41. *arkab*; *ar-kab /ka-ab*
  42. *šipram tašpur*; *ši-ip-ra-am ta-aš/áš-pur /pu-ur /úr*
  43. *tupšarrum iptur*; <sup>(ú)</sup>DUB.SAR *ip-ṭur /ṭú-ur /úr*
  44. *ikkir*; *ik /i-kir /ki-ir*

45. *aššabat*; *aš* / *a-ša-bat* / *ba-at*  
 46. *rabiat* / *rebiat* / *rabât* / *rebât watartim*; IGI.4.GÁL *wa-tar* / *ta-ar-tim*  
 47. *šalāšā šībūtum*; 30<sup>(14)</sup>IGI.MEŠ  
 48. (*ana*) *šeššet ūmī*; (*a-na*) UD.6.KAM  
 49. (*ina*) *rebūtīm šattim*; (*i-na*) MU.4.KAM  
 50. *ṭēmum ištēn*; *ṭe* / *ṭè* / *ṭe₄-mu-um iš-te-en*

- D. 1. *šumma rēdūm ša maššarūt kanīkī šarratim paqdassum pūḥšu igur warkassu lū parsat*. If a foot-soldier to whom safe-keeping of the queen's sealed documents was entrusted has hired a substitute, his case must be investigated.
2. *aššatum māram ša mussa pānūm ana mārūtīm ilqū lā ibaqqaršu ina dīnim lā iraggumšum*. The wife may not bring suit against a son whom her previous husband adopted; she may not lay a complaint against him in a legal case.
3. *ana mātātīm šināti tellī-ma kakkī nakrīka mala mašū tešebber*. You (ms) will go up to those lands and break your enemy's/enemies' weapons, however many there are.
4. *ana dūrim laberim ša ālim šuāti ēlī-ma nišū ālim ittīya ikkerā-ma erēbam ul elē*. When I went up to the old wall of that town, the people of the town were hostile to me and I could not enter.
5. *anumma bā'erum šū imēram anniam balum riksātīm ana ḥamšat šiqil kaspim u šittā sāt em ittadnam*. Said "fisherman" has herewith given me this donkey, without contracts, for five shekels of silver and two seahs of barley.
6. *šamallūm eš(e)ret šiqil kaspam ša ina qāti/qātī tamkārīm imḥuru ana aḥātīšu/aḥḥātīšu išruk*. The trading agent gave his sister(s) the ten shekels of silver that he had received from the merchant.
7. *ina dīn šarrum idīnu mamman ul iraggum*. No one will contest a verdict the king has rendered.
8. *šeššet warḥī šarrāqam ša pilšam ina bītīya iplušu-ma makkūrī ḥalqam ina qātīšu išbatū ina šibittim iklūšu*. For six months the thief who broke into my house and in whose possession my missing property was seized was held in prison.
9. *šuhārē šunūti kalāšunu bēlessunu ana ištēn manā kaspim iptatar-šunūti*. Their mistress has ransomed all those servants for one mina of silver.
10. *ana Ellil tatakkal / tattakal-ma rubūm ayyum kussi šarrūtīka išabbat u mannum lemuttam ippeška*. If you (ms) trust/have trusted Enlil, what prince can seize your royal throne, and who can do you harm? (Or, You have trusted Enlil, and so what prince ...)
11. *warki abim mārū ummašunu aššum purussēm annīm lā ibaqqarū u ummum baqrī šanūtīm ul irašši*. After the death of (their) father the children may not sue their mother because of this decision; and the mother will not incur additional legal claims.
12. *inanna šarrum šūt-rēšīšu ana mahrīka iṭṭarad ittīšunu ana aḥ nārim elītīm rid-ma niš ilim zukur*. Now the king has sent his court officials to you (ms); go down to the bank of the upper river with them to swear by the life of the god.

- E. 133–133b 133 *šumma awīlum iššalil-ma ina bitīšu ša akālim [i]bašši [aš]šassu [bīssu i]šal[bbal]t [u pagarš]a [inašša]r [ana bit(im) šanī]m [ul irr]ub. 133b š[um]m[a sinništum šī [pa]garša lā iššur-ma ana bit(im) šanīm īterub sinništam šuāti ukannūšī-ma ana mē inaddūšī. 133 If a man has been carried off (as booty), but there is something to eat in his house, his wife will take over his house, and protect herself; she will not enter another house/the house of another man. 133b If that woman has not protected herself, but has entered another house/the house of another man, that woman will be convicted and thrown into the water.*
- 200–201 200 *šumma awīlum šinni awīlim mehrīšu ittadi, sinnašu inaddū 201 šumma šinni muškēnim ittadi šalušti manā kaspam išaqqal. 200 If a man has knocked out the tooth of a man of his own rank, his tooth will be knocked out. 201 If he has knocked out the tooth of a muškēnum, he will pay out one-third mina of silver.*
- 273 *šumma awīlum agram īgur ištu rēš šattim adi ḥamšim warḥim šediš<sup>2</sup> uttet kaspam ina ištēn ūmim inaddin ištu šeššim warḥim adi taqtīt šattim ḥamiš uttet kaspam ina ištēn ūmim inaddin. If a man hired a hireling, from the beginning of the year until the fifth month he will give six grains of silver for one day; from the sixth month until the end of the year he will give five grains of silver for one day.*
- 277 *šumma awīlum elep šūš kurrī īgur ina ištēn ūmim šuduš/šeššat kaspam idīša inaddin. If a man hired a sixty-kur boat, for one day he will give one-sixth (shekel) of silver (as) its hire.*
- 59 *šum-ma a-wi-lum ba-lum be-el <sup>8i</sup>šKIRI<sub>6</sub> i-na <sup>8i</sup>šKIRI<sub>6</sub> a-wi-lim i-ša-am ik-ki-is MAŠ MA.NA KUG.BABBAR i-ša-qal. šumma awīlum balum bēl kirīm ina kiri awīlim iṣam ikkis mišil manā kaspam išaqqal. If a man cut down a tree in a man's orchard without the permission of the owner of the orchard, he will pay out one-half mina of silver.*
- 204 *šum-ma MAŠ.EN.GAG le-e-et MAŠ.EN.GAG im-ta-ḥa-aš 10 GÍN KUG. BABBAR i-ša-qal. šumma muškēnum lēt muškēnim imtaḥaš eš(e)ret šiqil kaspam išaqqal. If a muškēnum has struck the cheek of a muškēnum, he will pay out 10 shekels of silver.*
- 268–269 268 *šum-ma a-wi-lum GUD a-na di-a-ši-im i-gur 2 BĀN ŠE Ā-šu 269 šum-ma ANŠE a-na di-a-ši-im i-gur 1 BĀN ŠE Ā-šu. 268 šumma awīlum alpam ana diāšim īgur šittā sāt ūm idūšu. 269 šumma imēram ana diāšim īgur išteat sāt ūm idūšu. 268 If a man hired an ox for threshing, its hire is two seahs of barley. 269 If he hired a donkey for threshing, its hire is one seah of barley.*
- F. 1. *šumma [ina amūtim] erbe/erba naplasā[tu]m šarrū ḥammē kibrāt mātim itebbūnim annūm imaqqutam annūm itebbe. If in the liver there are four lobes, usurper kings will rise up in the peripheries of the land; one will fall, the other will succeed (remain standing).*
2. *šumma naplaštum ana padānim iqterbam Turukkūtum ana šarrim iqerrebūnim awīlšu-nu ekallam ibēl. If the lobe has come near the path, the Turukkians will come near the king; their man (leader) will rule the palace.*

3. *šumma ina libbi na[š]raptim padānum šarrum māssu ana pīšu uššab.* If there is a path within the depression, the king's land will dwell according to his command (or, will be obedient to his command).
4. *[šum]a martum [l]ibbaša lipiam mali kak(ki) Šarru(m)-kīn.* If the center of the gall bladder is full of fat, the mark of Sargon.
5. *šumma martum iṣhur-ma ubānam iltawe šarrum mātam nakar[t]am i[ša]bba[t].* If the gall bladder rotated and has surrounded the finger, the king will take a foreign country.
6. *šum[m]a martum iṣhur-ma muḥḥam ša ubānim iltawi šarrum sukkalmahḥašu inassaḥ.* If the gall bladder rotated and has surrounded the top of the finger, the king will remove his chief minister.
7. *šumma martum itbē-ma muḥḥi ubānim iṣšabat šarrum ālam nakram qāssu ikaššad.* If the gall bladder arose and has seized the top of the finger, the king will personally conquer a foreign city (lit., the king's hand will conquer ...).
8. *šumma izbum errūšu ina muḥḥīšu šaknū bīšam ša mātim šāti [mā]tum [ša]nītum itabbal.* If the intestines of a foetus are at its skull(?), another land will carry off that land's possessions.
9. *šumma izbum uznāšu īnīšu iktatmā awīlum iḥalliq.* If the ears of a foetus have covered its eyes, the man will perish.
10. *šum-ma ma-ra-tum 5-iš šar-ru ḥa-am-me-e i-te-eb-bu-ú-nim.*  
*šumma marrātum ḥamiš šarrū ḥammē itebbūnim.* If the gall bladders are five, usurper kings will appear on the scene.
11. *šum-ma mar-tum pa-nu-ú-ša a-na šu-me-li-im ša-ak-nu-ú DINGIR-šu e-li a-wi-li-im ša-bu-us.*  
*šumma martum pānūša ana šumēlim šaknū il(ū)šu eli awīlim šabus.* If the front of the gall bladder is located on the left, his god is angry with the man.
12. *šum-ma mar-tum qá-ab-la-šu ṣa-ab-ta-a šar-ra-am šu-ut-re-ši-i-šu i-du-uk-ku-šu.*  
*šumma martum qablāšu ṣabtā šarram šūt-rēšīšu idukkūšu.* If the middle of the gall bladder is "held", his court officials will kill the king.
13. *šum-ma mar-tum iṭ-bu-ú-ma it-ta-šī ru-bu-ú-um i-na da-an-na-tim uš-šī.*  
*šumma martum iṭbū-ma ittaši rubūm ina dannatim ušši.* If the gall bladder sank and has (re-)emerged, the prince will emerge from difficulty (or, go out of the fortress).
14. *šum-ma mar-tum i-mi-ta-ša da-ma-am bu-ul-la-am pa-ši-iš É.GAL-la-am i-ša-tu-um i-ka-al.*  
*šumma martum imittaša damam bullām pašiš ekallam ištatum ikkal.* If the right side of the gall bladder is smeared with ... blood, fire will consume the palace.
15. *šum-ma mar-tum i-na a-bu-ul-lim na-di-a-at ni-ku-úr-tum da-an-na-tum.*  
*šumma martum ina abullim nadiat nikurtum dannatum.* If the gall bladder is lying in the "city gate," severe hostility.

16. DIŠ iz-bu-um qá-qá-as-sú ka-a-a-nu-um ša-ki-in-ma ù iš-tu li-ib-bi pi-šu qá-qá-as-sú ša-nu-um wa-ši šar-ru-um šar-ra-am i-na š<sup>is</sup>TUKUL-ki i-da-ak-ma a-la-ni-šu na-we-šu du-ra-ni-šu er-še-es-sú ù te-eh-he-šu qá-as-sú-ú i-ka-aš-ša-ad.

šumma izbum qaqqassu kayyānum šakim-ma u ištu libbi pīšu qaqqassu šanūm waši, šarrum šarram ina kakkī idâk-ma ālānīšu nawēšu dūrānīšu eršessu u teḥḥēšu qāssu ikaššad. If the normal head of a foetus is in place, but also a second head protrudes from its mouth, king will kill king with weapons, and personally conquer his towns, his surrounding areas, his walls, his land, and his nearby lands.

- G. 1. *Eqlam mala qāssu ikaššadu ugāram [š]a Ṭābātum šūšūt Awīl-Sîn itti Awīl-Sîn mār Mār-eršetim Gimillum mār Warad-eššešim eqlam ana errēšūtīm ana išteat šattim ušē[ši]. Ana ūm ebūrīm šittīn errēšu, šaluš bēl eqlim.*

Gimillum son of Warad-eššešim rented a field, as much as its/his share amounts to, the arable land of Ṭābātum, the leasehold of Awīl-Sîn, from Awīl-Sîn son of Mār-eršetim, (as) a field for tenancy, for one year. On the day of the harvest, two-thirds the tenant (will take), one-third the owner of the field (will take). (Witnesses. Date.)

2. <sup>1</sup> 1 GÍN KUG.BABBAR <sup>2</sup> ŠÁM <sup>3</sup> uduŠU.GI.NA <sup>3</sup> ša É <sup>d</sup>UTU <sup>4</sup> e-si-ih-ti <sup>5</sup> IDUMU-UD.20.KAM <sup>5</sup> ù <sup>IR-d</sup>30 DUMU.MEŠ e-ti-rum <sup>6</sup> qá-ti DUMU-UD.20.[KA]M <sup>7</sup> ù <sup>IR-d</sup>EN.Z[U] <sup>8</sup> na-ás-ḥa-a-ma <sup>9</sup> <sup>1</sup>30-na-di-in-šu-mi DUMU <sup>d</sup>UTU-mu-ba-lí-iṭ <sup>10</sup> <sup>3</sup> uduŠU.GI.NA a-na UD.15.KAM <ub>-ba-lam! <sup>11</sup> ú-ul ub-ba-lam-ma <sup>12</sup> 1 GÍN KUG.BABBAR!(DIŠ) Ì.LAL.E. <sup>13</sup> IGI ta-ri-ba-tum DUB.SAR <sup>14</sup> ITU Šabātim(ZÍZ.A) UD.27.KAM <sup>15</sup> MU am-mi-di-ta-na LUGALE <sup>d</sup>URAŠ UR.SAG GAL.LA?

Ištēn šiqil kaspum — šīm šalāšat šuginē ša bīt Šamaš — esiḫti Mār-ešrīm u Warad-Sîn mārī Ēṭirum. Qāti Mār-ešrīm u Warad-Sîn nashā-ma, Sîn-nādin-šumī mār Šamaš-muballīṭ šalāšat šuginē ana ūmīm ḥamiššerīm <ub>balam. Ul ubbalam-ma, ištēn šiqil kaspam išaqqal. Maḥar Tarībatum ṭupšarrim. Waraḥ Šabātim, ūmam ešrā sebet, šanat Ammiditana šarrum ana Uraš qarrādīm rabīm ...

One shekel of silver — the value of three sheep-offerings of the temple of Shamash — is the assignment of Mār-ešrīm and Warad-Sîn sons of Ēṭirum. The claim of Mār-ešrīm and Warad-Sîn is withdrawn, and Sîn-nādin-šumī son of Šamaš-muballīṭ will bring the three sheep-offerings on the fifteenth day. If he does not bring (them), he will pay one shekel of silver. Before Tarībatum the scribe. Month of Šabātim, day 27, year Ammiditana the king to Uraš the great warrior ... (i.e., Ammiditana year 27).

## LESSON TWENTY-FOUR

- C. 1. É<sup>d</sup>EN.ZU                      6. <sup>1</sup>DUMU-eš<sub>4</sub>-tár                      11. Ì(GIŠ) (lú)ŠU.ĤA  
 2. LÚ.KÚR-šu                      7. GÌR (gis)GU.ZA                      12. ZAG ZÉ  
 3. BÀD URU-ni                      8. EME KUR/KALAM                      13. MURUB<sub>4</sub> GÌR.PAD.  
 4. ta-sa-(ad)-dar /                      9. 2 BÁN ŠE                      DU-ša  
 da-ar                      10. IGI.4.GÁL te-er-ĥa-                      14. GÛB UDU  
 5. LÚ.MEŠ                      tim / ti-im                      15. 5 GÍN KUG.SIG<sub>17</sub>
- D. 1. zakât                      utakkalūki  
 2. izakku                      18. tībam limdī  
 3. uzakkāši                      19. nišū kunnušā /  
 4. zukkât                      nišī ukannišū  
 5. bullissi                      20. munâšunūti  
 6. kilallišunu tumalla(/tamla)                      21. nārum ruppūstum  
 7. ištatum qurrubet / tuĥĥât                      22. tuššarram udannim-ma  
 8. muĥaddi iltišu                      utammi  
 9. uptaĥĥeraššunūti                      23. nussahĥeršu  
 10. lidammiqu(nin)niāti / -niāšim                      24. uqerribūniššunūti  
 11. ittasiānim                      25. lā unakkaršu  
 12. aĥam ayy-iddū                      26. tēteliam  
 13. wardum ša tuĥalliqu                      27. bulussu / balāssu / napištašu  
 14. altawīšu / assaĥuršu                      ulabbarū  
 15. dūram kullimāninni                      28. lupaššihšu  
 16. tabāl terĥatim ul elē / el<sup>2</sup>e                      29. šūt-rēšišu uktabbit  
 17. ilum mutakkilki / ilum ša                      30. ulammassināti
- E. 1. tabnāni ‘you (pl) built for me’ < tabniānim or tabnānni ‘you (ms) built me’ < tabnianni  
 2. ilqā ‘they (f) took’ < ilqeā or ‘he took for me’ < ilqeam  
 3. arda maĥrā arāb ‘I will give back the previous slave’ < wardam maĥriam arāb  
 4. awātīya nasqāti šemā ‘hear (ms Vent. or pl) my choice words’ < awātīya nasqātim šemeā / šemeam  
 5. tēmu / tēmū ša tašpura / tašpurā ‘the report/reports that you (ms) sent me/you (pl) sent’ < tēmum / tēmū ša tašpuram / tašpurā  
 6. ana šarrati rabīti ‘for the great queen’ < ana šarratim rabītim  
 7. ana šarrāti rabāti ‘for the great queens’ < ana šarrātīm rabiātīm  
 8. lemuttu imqutam-ma aštaprakku ‘evil befell me and so I have written to you (ms)’ < lemuttum imqutam-ma aštaprakkum
- F. 1. rēdū u bā<sup>2</sup>erū lē<sup>2</sup>ūtum ištu eršetim qerubtim urradūnim-ma šābī aĥūtīm ša ištu šadī itiqū inerrū. Able footsoldiers and “fishermen” will come down from a nearby land and slay the foreign troops who have crossed from the mountains.

2. *warki hāwirīya rubātum kunukka šīpātīm u šeššet kur ām ana šeriktīm išruka*. After the death of my husband, the princess gave me a seal, wool, and six kor of grain as a gift.
3. *šumma appi lišān kalbim nakis bīt awīlim imaqqut-ma ul ibannīšu*. If the tip of a dog's tongue is cut off, the man's house will fall and he will not (re-)build it.
4. *mamman lēt ahātīya imhaṣ-ma šinnīša iddi inanna šumma tarammanni tēta šukum-ma awīlam šuāti šubbit-ma ina šibitti idīšu u meher tuṣṣīya šupra*. Someone struck my sister's cheek and knocked out her teeth; now if you (ms) love me give instructions, and seize that man and throw him in prison; further, send me a copy of my tablet.
5. *muḥḥi qarrādīm u qablāšu maršū u ubānāt rittišu ša šumēlim šebrā*. The warrior's skull and hips are sore; and the fingers of his left hand are broken.
- G. 190 *šumma awīlum ṣeḥram ša ana mārūtīšu ilqūšū-ma urabbūšu itti mārīšu lā imtanūšu, tarbitum šī ana bīt abīšu itār*. If a man did not include among his children a youngster whom he had adopted and raised, that adopted child may return to his father's house.
- 192 *šumma mār gerseqqēm ū lū mār sekretim ana abim murabbīšu ū ummim murabbīšu “ul abī atta; ul ummī atti” iqtabi, lišāššu inakkisū*. If a domestic's son or a *sekretum*'s son has said to the father who raised him or the mother who raised him, “you are not my father; you are not my mother,” his tongue will be cut off.
- 215–217 215 *šumma asūm awīlam simmam kabtam ina karzil siparrim ipuš-ma awīlam ubtalliṭ ū lū nakkapti awīlim ina karzil siparrim iptē-ma in awīlim ubtalliṭ, eš(e)ret šiqil kaspam ileqqe*. 216 *šumma mār muškēnim, hamšat šiqil kaspam ileqqe*. 217 *šumma warad awīlim, bēl wardim ana asīm šinā šiqil kaspam inaddin*. 215 If a physician treated a man for a serious wound with a bronze lancet, and has saved the man, or else opened a man's temple with a bronze lancet, and has saved the man's eye, he will receive ten shekels of silver. 216 If (it is) a member of the *muškēnum* class, he will receive five shekels of silver. 217 If (it is) a man's slave, the slave's owner will give the physician two shekels of silver.
- 221 *šumma asūm ešemti awīlim šebertam uštallim ū lū šerʿānam maršam ubtalliṭ, bēl simmim ana asīm hamšat šiqil kaspam inaddin*. If a physician has repaired a man's broken bone or has healed a sore tendon, the patient (lit., “owner of the wound”) will give the physician five shekels of silver.
- 122 *šum-ma a-wi-lum a-na a-wi-lim KUG.BABBAR KUG.SIG17 ū mi-im-ma šum-šu a-na ma-ša-ru-tim i-na-ad-di-in mi-im-ma ma-la i-na-ad-di-nu ši-bi ú-kál-lam ri-ik-sa-tim i-ša-ak-ka-an-ma a-na ma-ša-ru-tim i-na-ad-di-in*.  
*šumma awīlum ana awīlim kaspam hurāšam ū mimma šumšu ana maššarūtīm inaddin, mimma mala inaddinu šībī ukallam riksātīm išakkam-ma ana maššarūtīm inaddin*. If a man wishes to give silver, gold, or anything to a man for safekeeping, he will show whatever he would give to witnesses, make out contracts, and then he may give (it) for safekeeping.

138 *šum-ma a-wi-lum hi-ir-ta-šu ša DUMU.MEŠ la ul-du-šum i-iz-zi-ib*  
KUG.BABBAR *ma-la ter-ḥa-ti-ša i-na-ad-di-iš-ši-im ù še-ri-ik-tam ša*  
*iš-tu É a-bi-ša ub-lam ú-ša-lam-ši-im-ma i-iz-zi-ib-ši.*

*šumma awilum hirtašu ša mārī lā uldūšum izzib, kaspam mala*  
*terḥatiša inaddiššim u šeriktam ša ištu bit abiša ublam ušallamšim-*  
*ma izzibši.* If a man wishes to divorce his wife who has not born him  
children, he will give her as much silver as her bride-price, and also  
repay to her the dowry that she brought from her father's house, and  
then he may divorce her.

196–199 196 *šum-ma a-wi-lum i-in DUMU a-wi-lim úh-tap-pí-id i-in-šu ú-*  
*ḥa-ap-pa-du* 197 *šum-ma GÌR.PAD.DU a-wi-lim iš-te-bé-er GÌR.PAD.*  
*DU-šu i-še-eb-bé-ru* 198 *šum-ma i-in MAŠ.EN.GAG úh-tap-pí-id ù lu*  
*GÌR.PAD.DU MAŠ.EN.GAG iš-te-bé-er* 1 *MA.NA KUG.BABBAR i-ša-qal*  
199 *šum-ma i-in ÌR a-wi-lim úh-tap-pí-id ù lu GÌR.PAD.DU ÌR a-wi-lim*  
*iš-te-bé-er mi-ši-il ŠÁM-šu i-ša-qal.*

196 *šumma awilum in mār awilim uhtappid, iššu uhappadū.* 197  
*šumma ešemti awilim išteber, ešemtašu išeberū.* 198 *šumma in*  
*muškēnim uhtappid ū lū ešemti muškēnim išteber, ištēn manā*  
*kaspam išaqqal.* 199 *šumma in warad awilim uhtappid ū lū ešemti*  
*warad awilim išteber, mišil šimīšu išaqqal.* 196 If a man has blinded  
the eye of a member of the *awilum* class, his eye will be blinded. 197 If  
he has broken a man's bone, his bone will be broken. 198 If he has  
blinded a *muškēnum*'s eye or has broken a *muškēnum*'s bone, he will  
weigh out one mina of silver. 199 If he has blinded the eye of a man's  
slave or has broken the bone of a man's slave, he will weigh out half his  
value.

- H.
1. *šumma padānū šinā, ālik ḥarrā[ni]m ḥarrāššu [i]kaššad.* If the paths  
are two, the expeditionary force will reach its goal.
  2. *šumma padānum adi šalāšišu purrus, ālik ḥarrānim ḥarrānum ana*  
*ḥarrānim inaddiššu /inaddišu, ūmūšu iriqqū.* If the path is separated  
into three parts, the road will give/throw the expeditionary force to  
(still another) road, (so that) its days will be empty.
  3. *šumma maṣraḥ martim kunnuš, šarrum nakrum ana šarrim*  
*ikannuš.* If the cystic duct of the gall bladder is bent, a foreign king will  
bow down to the king.
  4. *šum-ma mar-tum ap-pa-ša a-na KÁ É.GAL-im ša-ki-in ṭa-ar!(RI)-du-ú-*  
*um ša ku-uš-šu-du a-na URU-li-šu i-ta-ar.*  
*šumma martum appaša ana bāb ekallim šakin, ṭardum ša kuššudu*  
*ana ālišu itār.* If the tip of the gall bladder is located at the palace gate,  
an exile who was chased out will return to his town.
  5. *DĪŠ iz-bu-um qá-qá-as-su ka-a-a-nu-um ša-ki-in-ma ù ša-nu-um i-na*  
*i-mi-tim ša-ki-in ti-bu-um ka-aš-du-um LÚ.KÚR-ka ma-at-ka ú-ḥa-al-*  
*la-aq.*  
*šumma izbum qaqqassu kayyānum šakim-ma u šanūm ina imittim*  
*šakin, tībum kašdum, nakerka mātka uḥallaq.* If the normal head of  
the foetus is in place, but there is also a second located on the right, a  
successful attack: your enemy will destroy your land.



- I. 1. *Ana aplūt Tabni-Eštar mārat Nabi-Sîn. Bēlessunu mārat Nūr-ilīšu aḥīša. Adī Tabni-Eštar balṭat Bēlessunu Tabni-Eštar ipallah, ukabbassi. Šumma (iplaḥši), bitum ša gagīm u bušēša mala ibaššū (ina gagīm) ša Bēlessunu. Nīš(i) Šamaš Marduk u Sumu-la-il ša pī tuppim annim unakkaru.*

Concerning the estate of Tabni-Eštar daughter of Nabi-Sîn. Bēlessunu is the daughter of Nūr-ilīšu her brother. As long as Tabni-Eštar is alive, Bēlessunu will revere Tabni-Eštar (and) honor her. If (she reveres her), the estate of the *gagīm*, however much there is (in the *gagīm*) belongs to Bēlessunu. The oath of Šamaš, Marduk, and Sumu-la-il (is upon) whoever alters the wording of this tablet. (Witnesses.)

- J. 2. *Ana Nabium-atpalam qibī-ma; umma Bēlānum-ma. Šamaš u Marduk liballitūka. Lū balṭata, lū [š]almāta. Ana šu[lm]īya tašpura[m]; ša[l]māku. Šalāmka ana dāriātim Marduk liqbi. Ištu inanna šinā ūmī anāku ana Sippar allakam. Aššum šuhārē ša tašpuram: ana Mār-Šamaš aštapram, inaddinakkum.*

Speak to Nabium-atpalam; thus Bēlānum. May Šamaš and Marduk keep you in good health. Be healthy, be well. You wrote about my well-being; I am well. May Marduk command/proclaim your wellness forever. Two days from now I myself am coming to Sippar. Concerning the servants about whom you wrote me: I have written to Mār-Šamaš to give (or, (and) he will give) (them) to you.

3. *Ana Sîn-eribam qibī-ma; umma Tarībatum. Mišil šiqil kaspam ana Būratum idin.*

Speak to Sîn-eribam; thus Tarībatum. Give half a shekel of silver to Būratum.

4. *Ana Ibbi-Sîn ša Marduk uballaṭu qibī-ma; u[mm]a Attā-ma. Šamaš u Marduk aššumīya liballitūka. Anumma Tarībatum aṭṭardakkum. Ištēn šiqil kaspam itti aḥīka amra[m]-ma šūbilam. Ina annitim athūtka [l]ūmur.*

Speak to Ibbi-Sîn whom Marduk keeps in good health; thus Attā. May Šamaš and Marduk keep you in good health for my sake. I have herewith sent you Tarībatum. From your brother (or, a brother of yours) find and send me one shekel of silver. Let me see/experience your brotherly attitude in this matter.

5. *[A]na Šamaš-magir qibī-ma; umma Sîn-muballit-ma. Šamaš liballitūka. Aššum ṭēm Igmil-Sîn mār Kukšik[ad]a ša tašpuram: ana Igmil-Sîn kiam šupur-[ma], umma attā-ma: “tuppam ana šēr bēliya uštābil; ṭēm bēli išapparam ašapparakkum.”*

Speak to Šamaš-magir; thus Sîn-muballit. May Šamaš keep you in good health. Concerning the report of Igmil-Sîn son of Kukšikada about which you wrote me: write to Igmil-Sîn as follows: “I have dispatched a tablet to my lord; I will write to you the news my lord writes to me.”

6. <sup>1</sup> [a-na] <sup>d</sup>EN.ZU-i-din-nam <sup>2</sup> [qi]-bī-ma <sup>3</sup> um-ma <sup>4</sup> ha-am-ur-ra-pi-ma  
<sup>4</sup> aš-šum <sup>1d</sup>EN.ZU-ra-bi ša it-ti <sup>1</sup>nu-úr-eš<sub>4</sub>-t[ár] <sup>5</sup> ta-aṭ-ru-da-aš-šu  
<sup>6</sup> <sup>1d</sup>EN.ZU-ra-bi šu-a-ti <sup>7</sup> a-na ma-aḥ-ri-ia ú-še-ri-bu-nim-ma <sup>8</sup> aš-šum  
i-din-<sup>d</sup>EN.ZU <sup>9</sup> ú-lam-mi-da-an-ni <sup>10</sup> a-nu-um-ma <sup>d</sup>EN.ZU-ra-bi šu-a-ti  
<sup>11</sup> a-na še-ri-ka aṭ-ṭar-dam <sup>12</sup> i-din-<sup>d</sup>E[N.ZU] <sup>13</sup> ù <sup>14</sup>ú-ši-i-bi ša i-qá-ab-  
bu-kum <sup>14</sup> a-na ma-aḥ-ri-ia <sup>15</sup> ṭú-ur-dam.

[Ana] Sîn-iddinam [qi]bī-ma; umma Ḥammurapī-ma. Aššum Sîn-rabi ša itti Nūr-Ešt[ar] taṭrudaššu: Sîn-rabi šuāti ana maḥriya ušēribūnim-ma aššum Iddin-Sîn ulammidanni. Anumma Sîn-rabi šuāti ana šērika aṭṭardam. Iddin-S[în] u šībī ša iqabbūkum ana maḥriya ṭurdam.

Speak to Sîn-iddinam; thus Ḥammurapi. Concerning Sîn-rabi whom you sent to me with Nūr-Eštar: said Sîn-rabi was brought in before me and informed me about Iddin-Sîn. I have herewith sent said Sîn-rabi to you. Send before me Iddin-Sîn and the witnesses he mentions to you.

## LESSON TWENTY-FIVE

- C. 1. AGA<sup>d</sup>INANNA  
 2. *tu-kúl/ku-ul-ti*  
 3. *i-ša-(ak-)kán/ka-an*  
 4. GÌR.PAD.DU ZAG  
 5. ÁB.GUD.ĦI.A UM.MI.A
6. ÍD KÚR  
 7. (É.)Ì.DUB (ŠE.)NUMUN  
 8. EME KÚR  
 9. *ú-ták/ta(-ak)-ki-il/il<sub>5</sub>*
- D. 1. *nuwattaršu*  
 2. *ūteddissi*  
 3. *napištašu/balāssu/bulussu*  
*urrikā*  
 4. *wuššurū*  
 5. *mārī māđūtīm uwallissum*  
 6. *hurāšam tābam uħħuz*  
 7. *aħī/idī lummissu(m)*  
 8. *nišū bēli káta ulliā(ka)*  
 9. *ūtatterāšu*  
 10. *ellet/ebbet;ullulet/ubbubet*  
 11. *ilam kaspam tuħħazī*
12. *lā tunnašišunūti*  
 13. *nūtellišunūti*  
 14. *ul uwaššerāšu*  
 15. *rubūm mulli rēšī bīt ilim* (or,  
*rubūm ša rēšī bīt ilim ullū)*  
 16. *šum(i) iltim muwallitti kalī-*  
*šunu lulli* (or, *šum(i) iltim ša*  
*kalāšunu uwallidu lulli)*  
 17. *suhħur kišādīya ul ele<sup>23</sup>i/elē*  
 18. *kīma niāti*  
 19. *kīma kunūti u kīma yāti*  
 20. *ana kâšim*
- E. 1. PN warad nadīt Šamaš ana mīnim takla? ul mār awīlim šū; warad nadīt Šamaš wuššer-ma nadīt Šamaš šarram lā imaħħar; ana awīlim ul walid; ummašu amat nadīt Šamaš; ana mīnim ana rēđī tašturšu? Why did you (ms) detain PN the slave of the nadītum of Šamaš? He is not a member of the awīlum class; release the slave of the nadītum of Šamaš, lest the nadītum of Šamaš approach the king. He was not born to an awīlum; his mother is the slave of a nadītum of Šamaš. Why did you assign him to the rēđūms?
2. PN ša eqelšu ana PN<sub>2</sub> imqutu kiam iqbīkum umma šū-ma: “ū lū yāti *itti eqlim ana* PN<sub>2</sub> *liddinūninni ū lū pūħ eqliya liddinūnim.*” PN whose field “fell” to PN<sub>2</sub> said to you (ms) as follows: “Either I should be given to PN<sub>2</sub> along with the field or a substitute field should be given me.”
3. *káta u aħāka mannum uwaššerkunūti-ma ina bīt abīni tattašbā-ma ilikni tuħtalliqā? šumi ilikunu u mutakkilikunu ša káta u aħāka ana bīt abīni irdū lihliq.* Who released your (ms) brother and you, that you (pl) have taken up residence in our father’s estate and destroyed our *ilkum*? May the name of your (pl) god and your supporter, who led your brother and you to our father’s estate, perish.
4. *lū šalmāta šulumka šupram; aššum eqlim ša idi bītika: mišil eqlim yâšim u mišil eqlim ana kâšum; u aššum êm kêm ša ašpurakkum: âm ana mamman la tanaddin.* Be (ms) well; send me (news of) your well-being. Concerning the field beside your house: half of the field is mine and half of the field is yours. And concerning the grain of yours, about which I wrote you: do not give the grain to anyone.
5. *šumma lupputātunu mār šiprikunu turđānim-ma šuħārkunu lilqe.*

- If you (pl) are delayed, send me your messenger to take your servant.
6. *Adad ša šumšu ullû zēr(i) šarrūtim ša lemmim šātu lidīm-ma liḥalliq.* May Adad, whose name is exalted, judge and destroy the royal seed of that evil one (m).
  7. *ina mārī PNzikarim u sinništīm mamman lā igerreanni u mamman kaspam lā issiranni.* Among the children of PN, male and female, no one may sue me and no one may press me for payment.
  8. *ina qibīt šarrim zikaram ayyamma ina ālim šātu idūkū /idukkū.* By the command of the king they (m) killed /will kill some male in that town.
  9. *aḫātī kiam ulammidanni umma šī-ma: “inanna bitī ḥulluq; mīnum šubtī?”* My sister informed me as follows: “Now my house is destroyed; what is my home?”
  10. *ummiānni ul imūt buḫtam ikšud inanna liātīni ša nukallimūka u ām ša ina našpakim nišpuku iteršanniāti.* Our money lender did not die; he regained (his) health. Now he has asked us for our cattle that we showed you (ms) and the grain that we stored in the granary.
  11. *nakrū ina tībim šuāti ešmētīm ša ḥirtīya išberū u mārīni ussirū-ma ina šabūtītīšunu imnū-ma šubatni iqqurū.* In that attack the enemy broke my wife’s bones; they also took our children captive and included them among their prisoners and destroyed our residence.
- F. 1 *šumma awīlum awīlam ubbir-ma nērtam elīšu iddī-ma lā uktīššu, mubbiršu iddāk.* If a man accused a man and laid (a charge of) murder against him but has not convicted him, his accuser will be executed.
- 47 *šumma errēšum aššum ina šattim maḥrītīm mānaḫātīšu lā ilqū eqlam erēšam iqtabi* (or, “*eqlam errišam*” *iqtabi*), *bēl eqlim ul uppas; errēsū-ma eqelšu irriš-ma ina ebūrim kīma riksātīšu ām ileqqe.* If a tenant farmer, because he did not recover (lit., receive) his expenses in the previous year, has said he would plow the field (again) (or, has said, “I will plow the field (again)”), the owner of the field will not object; that very tenant farmer of his may plow his field, and he will receive grain at the harvest according to his contract(s).
- 121 *šumma awīlum ina bīt awīlim ām išpuk ina šanat ana ištēn kur ēm ḥamšat qa ām idī našpakim inaddin.* If a man stored grain at a man’s estate, he will give five *qūm* of grain as the (rental) cost of the granary per year for each kor of grain.
- 226 *šumma gallābum balum bēl wardim abbutti wardim lā šēm ugallib, ritti gallābim šuāti inakkisū.* If a barber shaved the hair of a slave that was not his without the slave-owner’s permission, that barber’s hand will be cut off.
- 254 *šumma aldām ilqē-ma liātīm ūtenniš, ta[š]na ām ša imḥuru irīab.* If he took a store of barley and so weakened the cattle, he will replace the grain he got doubly.
- 2 *šum-ma a-wi-lum ki-iš-pī e-li a-wi-lim id-di-ma la uk-ti-in-šu ša e-li-šu ki-iš-pu na-du-ú a-na* <sup>d</sup>ÍD *i-il-la-ak* <sup>d</sup>ÍD *i-ša-al-li-a-am-ma šum-ma* <sup>d</sup>ÍD *ik-ta-ša-sū mu-ub-bi-ir-šu É-sú i-tab-ba-al šum-ma a-wi-lam šu-a-ti* <sup>d</sup>ÍD *ú-te-eb-bi-ba-aš-šu-ma iš-ta-al-ma-am ša e-li-šu ki-iš-pī id-du-ú id-da-ak ša* <sup>d</sup>ÍD *iš-li-a-am É mu-ub-bi-ri-šu i-tab-ba-al.*

*šumma awilum kišpī eli awilim iddī-ma lā uktīššu, ša elīšu kišpū nadū ana Id illak; Id išalliam-ma šumma Id iktāšassu mubbiršu bīssu itabbal; šumma awilam šuāti Id ūtebbibaššū-ma ištalmam, ša elīšu kišpī iddū iddāk; ša Id išliam bīt mubbirīšu itabbal.* If a man laid a charge of witchcraft against a man but has not convicted him, the one against whom the witchcraft charge was laid will go to the River; he will dive into the River, and if the River has defeated him, his accuser will take away his estate; if the River has cleared that man and he has come out alright, the one who laid the witchcraft charge against him will be executed; the one who dove into the River will take away the estate of his accuser.

- G. 1. *šumma šīrum ina šumēl ubānim kīma tulīmim šakin, māt nakrim tusannaq; ašar ištēn tupahharši.* If the flesh is situated on the left of the finger like the spleen, you (ms) will control the enemy land; you will gather it into one place.
2. *šumma bāb ekallim sunnuq, i[n]a kakkim nakrum ummānam ussar; ūmam rēqam: šatammū ekallam usannaqū.* If the palace gate is closed, the enemy will enclose the army by weapon; as another outcome: the clerks will control the palace.
3. *šumma immerum ina libbi lišānīšu šīrum napih-ma ana imittim u šumēlim [k]lapiš, ayyumma ana šarrim itebbē-ma ussaršū-ma [idāk]šu.* If (a piece of) flesh is visible/swollen within the sheep's tongue and is curled to the right and the left, someone will rise up against the king, take him captive and kill him.
4. *šumma izbum šinnāšu wašā, šarrum um[ūšu] gamrū; ina kussīšu šanūm uš[š]ab.* If the anomaly's teeth are protruding, the king's days are over; on his throne another will sit.
5. *šum-ma na-ap-la-aš-tum re-sa ip-tū-ur i-na re-eš A.ŠÀ-im um-ma-na-am i-lu-ša i-zi-bu-ši i-na <sup>gis</sup>TUKUL-im mi-qí-it-ti a-li-ik pa-ni um-ma-ni-ia.*

*šumma naplaštum rēssa iptur, ina rēš eqlim ummānam ilūša izzibūši; ina kakkim miqitti alik pānī ummānīya.* If the top of the lobe became loose, its gods will abandon the army at (its) destination; the downfall of the leader of my army by weapon.

- H. 1. *Šilli-Ištar u Irībam-Sīn tappūtam īpušū. Ana tazkītim dayyānī ikšudū-ma, ana bīt Šamaš īrubū-ma ina bīt Šamaš ummiānam īpulū-ma, ištēn wardum Luštamar-Šamaš išteat amtum Lišlimam zitti Irībam-Sīn; ištēn wardum Ibši-(i)na-ilim išteat amtum Geštīn-anna-lamassī zitti Šilli-Ištar. Zīzū. Ina bītim Šamaš u Sīn izkurū. Aḫum ana aḫim ubbibū. Aḫum aḫam lā iturrū lā igerrū; eli mimma ša aḫum ana aḫim irgumū mimma ul īšū.*

Šilli-Ištar and Irībam-Sīn had formed a partnership. Having approached the judges for a dissolution, they entered the Šamaš temple, and in the Šamaš temple they paid the money lender. One male slave, Luštamar-Šamaš (and) one female slave, Lišlimam, are Irībam-Sīn's share; one male slave, Ibši-(i)na-ilim (and) one female slave, Geštīn-anna-lamassī, are Šilli-Ištar's share. They have made the division. In

the temple they swore (an oath) by Šamaš and Sîn. They cleared one another; they will not sue one another again; they have no claim to whatever they might have demanded of one another. (Witnesses. Date.)

- I. 1. *Ana awīlim ša Marduk uballaṭ[ūš]u qibī-ma; umma Nanna-ibila-mansum-ma. Šamaš u Marduk dāriš ūmī aḫī kâta liballitūka. Lū šalmāta. Aššum (ištēn) pān šittā sât ḥamšat qa (ēm) ša maḥrīka ēzibu: ištēt sât ḥamšat qa âm luddim-ma (ištēn) pān erbe sât âm mullī-ma ana Šallurum idin. Ana zērim ḥaših. Lā takallāšu; arḫiṣ idiššu. Idam lā tušaršām-ma lā tašapparam.*

Speak to the man whom Marduk keeps healthy; thus Nanna-ibila-mansum. May Šamaš and Marduk keep you, my brother, healthy forever. Be well. Concerning the 85 *qūm* that I left with you: let me give 15 *qūm* of grain and give the full 100 *qūm* of grain to Šallurum. He is in need of seed grain. Do not withhold it; give it quickly. Do not raise objections by writing to me.

2. <sup>1</sup> a-na ip-qú.<sup>d</sup>ĪŠKUR <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ri-im.<sup>d</sup>EN.ZU-EN.ĤAL.MAĤ-ma <sup>4</sup> aš-šum ṛša-ab<sup>1</sup>-rum <sup>5</sup> ù <sup>d</sup>EN.ZU-ḥa-zi-ir <sup>6</sup> šú-ḥa-ru-ú iu-ú-tu-un <sup>7</sup> mi-im-ma i-na qá-ti-šu-nu-ú <sup>8</sup> ú-ul ṣa-bi-it <sup>9</sup> wa-ar-ka-sú-nu-pu-ru-us-ma <sup>10</sup> wu-še-er-šu-nu-ti.

*Ana Ipqu-Adad qibī-ma; umma Rīm-Sîn-Enḫalmaḥ-ma. Aššum Šabrum u Sîn-ḥāzir: ṣuḥārū yūttun; mimma ina qātišunu ul ṣabit. Warkassunu purus-ma wuššeršunūti.*

Speak to Ipqu-Adad; thus Rīm-Sîn-Enḫalmaḥ. Concerning Šabrum and Sîn-ḥāzir: the servants are mine; nothing was found (lit., seized) in their possession. Look into their situation and then release them.

## LESSON TWENTY-SIX

- C. 1. GĪR NA.RU-ia  
 2. MURUB<sub>4</sub> ZĒ  
 3. <sup>d</sup>INANNA li-ner / ne-er / né-er-  
 šu  
 4. ú-tir / ti(-ir)-ru  
 5. uk-ta(-aš)-šir / ši-ir / ší-ir  
 6. KA ÍD  
 7. (ŠE.)NUMUN Ú li-ter / te-er  
 8. ÁB.GUD.Ī.A É.GI<sub>4</sub>/GI.A  
 9. KASKAL LUGAL
- D. 1. inūma / ūm / kīma ana dūr ālim tarkabu, mīnam / minām tešme?  
 2. lāma terḥatam taqiššu / taqīšu / tašarraku / tašruku // adi terḥatam  
 lā taqiššu / taqīšu / tašarraku / tašruku, ul taḥḥassi.  
 3. inūma / ūm / kīma eḥlum šū irabbū, mātam kalāša ukannaš.  
 4. ištu / kīma šībī wuššuru, utammāšu.  
 5. ina idū narāka ul unakker.  
 6. inūma / ūm / kīma iteliam, qurribāniššu.  
 7. apāl ummiāniššu ul ilē.  
 8. zikarī mādūtīm uwallid.
- E. 1. kīma tidū ebūrum qerub itti šuhārīya alkam-ma warkat abīni i  
 nizūz. As you (ms) know, the harvest is near; come with my servant  
 that we may divide our father's inheritance.  
 2. ana rēš warḥim šipram šuāti igammarū. They (m) will finish that  
 work at the beginning of the month.  
 3. šumma nēmettani ištēn manā kaspam imašši ana dayyānī i nillik-  
 ma kīma qibītīšunu i nīpuš. If our tax amounts to one mina of silver,  
 let us go to the judges and act according to their command.  
 4. am-mīnim purussām ša asīm lā tugammeram-ma lā tašpuram. Why  
 did you (ms) not write to me fully about the case of the physician?  
 5. anumma tuppi ina qāt aḥīya kīma aqbūkum aštaprakkum kunukkīšu  
 šalmūtīm aḥī kullim-ma wuššeršū-ma lisniqam. I have now sent you  
 (ms) my tablet in my brother's care, as I promised you. Show my  
 brother his documents intact, and release him that he may come here.  
 6. kīma eḥlum šū lā šeḥrū-ma rabū lū tīde; kīma awilē aḥḥīšu eqlam u  
 karānam apulšu; kīma tātaplūšu meher tuppiya šupram. Know (ms)  
 that said youth is not young but grown up; pay him a field and an  
 orchard like his awilum brothers; when you have paid him, send me a  
 copy of my tablet.  
 7. inūma mār(ū)ka kaspam ana awilim iddinu ina mahriya iddin; u  
 anāku awātīm ide. šumma ana bīt ilim išapparūninni apālam ul  
 ele<sup>23</sup>i; atta kīma tele<sup>23</sup>ū epuš. šumma ina em ša tašāmu kaspam tišu  
 kunkaššū-ma ana yāšim idnam-ma itti kaspim yēm lumnūšu. When  
 your (ms) son gave the man the silver, he gave (it) in my presence; so I  
 myself know the situation (matters). If I am sent to the temple, I will not  
 be able to pay/answer; you do what you can (as you are able). If you  
 have silver (left) from the grain you purchased, give it to me under seal  
 that I may include it with my own silver.

8. *am-mīnim kīma ša ummān nakrim iṭehhūikum tapallah?* Why are you (ms) afraid, as if the enemy army were approaching you?
9. *ištu ina ālim wašbāku mamman ul utammīanni.* Since I have been resident in the city, no one has adjured me.
10. *kīma ašpurakkum liātīm atarradakkum; aḥka lā tanaddi; tēmam gamram šupram-ma liātīm luṭrudakkum.* As I wrote you (ms) I will send you cattle; do not be negligent; send me a complete report that I may send you the cattle.
11. *kīma tuṭpī tammaru eleppam puṭram-ma lišbatanni u adi pānīya tammaru immerātīm lā tapaššar.* As soon as you (ms) see my tablet, dispatch a boat to get me; and until you see me in person (see my face), do not sell the sheep.
12. *ištu allikam ina ālim šuāti anāku; eli ayyimma ām ul išu; ištu inanna ḥamšat ūmī wardī ām ubbalakkum; libbaka mimma lā imarraš. u tēm PN idnam amuršū-ma tēmāšu šupram; kīma tātamrūšu kiam qibīšum umma attā-ma: “bēlka tēmka lilmad.”* Since I came I have been in this city; I am owed grain by no one; five days from now my slave will bring grain to you (ms); do not be upset. Further, give me PN’s report; find him and send me his report; as soon as you have found him, speak to him as follows: “you lord would know your report.”
13. *nīnu bitam anniam lāma bēlni urradam ištu ešrā šanātīm nišbat; inanna awīlū aḥūtum bīt(ā)ni ibtaqrūniāti; bēlni warkatni liprus.* We took possession of this estate twenty years before our lord came down here; now foreign men have sued us for our estate; may our lord look into our case.
14. *kīma ana ālim asniqu erbet(ti) ūmī ulappit-ma tappē aṭṭardam; kiriam kullimšu.* When I came to the town I tarried four days, and so have sent my partner; show (ms) him the orchard.
15. *ištu asūm ešemti rubēm išberu lišāššu ikkisū.* After the physician broke the prince’s bone, his tongue was cut out.
16. *zīkarum šū ina puḥur ālim litmā-ma inūma itammū tēmam šupram-ma purussām lū īde; aḥka lā tanaddi.* That man must swear in the town assembly; when he swears send (ms) me news that I may know the decision; do not be negligent.
- F. 102 *šumma tamkārūm ana šamallēm kaspam ana tadmiqtīm ittadīm-ma ašar illiku bitiqtam itamar, qaqqad kaspim ana tamkārīm utār.* If a merchant gave silver to an agent as an advance, but he has suffered (seen) a loss wherever he went, he will return the principal of the silver to the merchant.
- 114–115 114 *šumma awīlum eli awīlim ām u kaspam lā išu-ma nipūssu ittepe, ana nipūtīm ištīat šalšat manā kaspam išaqqal.* 115 *šumma awīlum eli awīlim ām u kaspam išu-ma nipūssu ippē-ma nipūtum ina bīt nēpīša ina šīmātīša imtūt, dīnum šū rugummām ul išu.* 114 If a man was not owed grain or silver by a man, but has distrained a pledge of his, he will weigh out one-third mina of silver for each pledge. 115 If a man was owed grain or silver by a man and distrained a pledge of his and the pledge has died of natural causes in her/his distrainer’s house, that case has no claim.



- 170–171 170 *šumma awilum hirtašu mārī ulissum u amassu mārī ulissum, abum ina bulṭišu ana mārī ša amtum uldūšum “mārūya” iqtabi, itti mārī hirtim imtanūšunūti; warka abum ana šimtim ittalku ina makkūr bīt abim mārū hirtim u mārū amtim mithāriš izuzzū; aplum mār(i) hirtim ina zittim inassaq-ma ileqqe.* 171 *u šumma abum ina bulṭišu ana mārī ša amtum uldūšum “mārūya” lā iqtabi, warka abum ana šimtim ittalku ina makkūr bīt abim mārū amtim itti mārī hirtim ul izuzzū; andurār amtim u mārīša iššakkan; mārū hirtim ana mārī amtim ana wardūtim ul iraggumū; hirtum šeriktaša u nudunnām ša mussa iddinūšim ina tuppim išturūšim ileqqē-ma ina šubat mutīša uššab; adi baltat ikkal; ana kaspim ul inaddin; warkassa ša mārīšā-ma.* 170 If a man’s wife bore him children and his slave bore him children, (and) the father during his life said to the children that the slave bore him, “my children,” he has included them with the children of the wife; after the father has passed on, the children of the wife and the children of the slave will share in the property of the paternal estate equally; the chief heir of the wife will take first choice of the inheritance. 171 But if the father during his life did not say to the children that the slave bore him, “my children,” after the father has passed on, the children of the slave will not share with the children of the wife in the property of the paternal estate; the freedom of the slave and her children will be established; the children of the wife may not claim the children of the slave for slavery; the wife will take her dowry and the wedding gift that her husband gave her (and) registered in a document for her, and live in her husband’s residence; she may use (it) as long as she is alive, (but) may not sell (it); her inheritance is her children’s only.
- 182–184 182 *šumma abum ana mārīšu nadīt Marduk ša Bābilim šeriktam lā išrukšim kunukkam lā išturšim, warka abum ana šimtim ittalku ina makkūr bīt abim šalušti aplūtīša itti ahhīša izāz-ma ilkam ul illak; nadīt Marduk warkassa ēma elīša tābu inaddin.* 183 *šumma abum ana mārīšu šugītīm šeriktam išrukšim ana mutim iddišši kunukkam išturšim, warka abum ana šimtim ittalku ina makkūr bīt abim ul izāz.* 184 *šumma awilum ana mārīšu šugītīm šeriktam lā išrukšim ana mutim lā iddišši, warka abum ana šimtim ittalku ahhūša kīma emūq bīt abim šeriktam išarrakūšim-ma ana mutim inaddinūši.* 182 If a father did not give a dowry to his daughter, a *nadītum* of Marduk of Babylon and record (it) in a document for her, after the father has passed on, she receives as her share of the property of the paternal estate her one-third inheritance along with her brothers, but she will perform no *ilkum* service; a *nadītum* of Marduk may give her inheritance wherever it is pleasing to her. 183 If a father gave a dowry to his daughter, a junior wife, gave her to a husband, and wrote out a sealed document for her, after the father has passed on, she will not share in the property of the paternal estate. 184 If a man did not give a dowry to his daughter, a junior wife, and did not give her to a husband, after the father has passed on, her brothers will give her a dowry corresponding to the value of the paternal estate, and give her to a husband.
- 193 *šumma mār gerseqqēm ū lū mār sekretim bīt abīšu uweddī-ma abam murabbīšu u ummam murabbīssu izēr-ma ana bīt abīšu ittalak, iššu*

- inassahū*. If an attendant's son or a *sekretum*'s son, having recognized his family and hated the father who raised him and the mother who raised him, has gone to his family, his eye will be pulled out.
- 282 *šumma wardum ana bēlišu “ul ēbēlī attā” iqtabi, kīma warassu ukāššū-ma bēlišu uzuššu inakkis*. If a slave has said to his owner, “you are not my owner,” he will prove that (he is) his slave (lit., convict him, that (he is) his slave), and his owner may cut off his ear.
- 180 *šum-ma a-bu-um a-na DUMU.MUNUS-šu LUKUR É.GI<sub>4</sub>.A ù lu sekretim (m<sup>1</sup>ZI.IK.RU.UM) še-ri-ik-tam la iš-ru-uk-ši-im wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku i-na NÍG.GA É A.BA zī-it-tam ki-ma ap-lim iš-ten i-za-az-ma a-di ba-al-ṭa-at i-ik-ka-al wa-ar-ka-sà ša aḥ-ḥi-ša-ma.*  
*šumma abum ana mārīšu nadītum kallatim ū lū sekretim šeriktam lā išrukšim, warka abum ana šīmtim ittalku ina makkūr bīt abim zīttam kīma aplim ištēn izâz-ma adi balṭat ikkal; warkassa ša aḥḥīšā-ma*. If a father did not give a dowry to his daughter, a *nadītum*, a bride, or a *sekretum*, after the father has passed on, she will share in the property of the paternal estate like an individual heir and use (it) as long as she is alive; her inheritance belongs to her brothers only.
- 280 *šum-ma a-wi-lum i-na ma-at nu-ku-úr-tim ÌR GEME<sub>2</sub> ša a-wi-lim iš-ta-am i-nu-ma i-na li-ib-bu KALAM it-ta-al-kam-ma be-el ÌR ù lu GEME<sub>2</sub> lu ÌR-sú ù lu GEME<sub>2</sub>-sú ú-te-ed-di šum-ma ÌR ù lu GEME<sub>2</sub> šu-nu DUMU. MEŠ ma-tim ba-lum KUG.BABBAR-ma an-du-ra-ar-šu-nu iš-ša-ak-ka-an.*  
*šumma awīlum ina māt nukurtim wardam amtam ša awīlim ištām, inūma ina libbu mātīm ittalkam«-ma» bēl wardim ū lū amtīm lū warassu ū lū amassu ūteddi, šumma wardum ū lū amtum šunu mārū mātīm balum kaspim-ma andurāršunu iššakkan*. If a man has bought a man's male or female slave in a foreign country, (and) when he has come into the country, the owner of the male or female slave has recognized his male or female slave, if those male or female slave(s) are natives of the country, their freedom will be established without any silver.
- G. 1. *šumma ubān ḥašīm šaplītum ana šumēlim išḥiṭ-ma [ana?] šēr ḥašīm šumēlam ana pānīša išu, šarrum eršetam lā šattam qāssu ikaššad*. If the lower finger of the lung twitched to the left and has the left side before it toward the lung, the king will personally conquer a land not his.
2. *šumma martum laria[m] išu, aššat šarrim zikaram ullad*. If the gall bladder has a branch, the king's wife will bear a male (child).
3. *šum-ma mar-tum KIR(I)-ša mu-ša-am la i-šu um-ma-an šar-ri-im i-na ḥa-ra-nim šu-mu-um i-ša-ab-ba-at.*  
*šumma martum appaša mūšām lā išu, ummān šarrim ina ḥarrānim šūmum išabbat*. If the tip of the gall bladder has no exit, thirst will seize the king's army on a campaign.
4. *šum-ma mar-tum ta-a-a-ra-tim i-šu-ú a-na šar-ri-im da-mi-iq.*  
*šumma martum tayyarātīm išu, ana šarrim damiq*. If the gall bladder has coilings(?), it is good for the king.

- H. 1. *Kalkal-muballiṭ mār Ayya-damqat Ayya-damqat nadīt Šamaš mārat Ilšu-ibbišu ummašu ulliṣu. Ana šit šamši pānīšu iškun. Kalkal-muballiṭ adi balṭat ittanaššīši-ma, ina warkīt ūmim mamma[n] mimma eli Kalkal-muballiṭ ul iṣu; ullul. Mārū Ilšu-ibbišu u mārū Būr-Nunu mamman ul iraggamšum. Nīš Šamaš Ayya Marduk u Ḥammurapi itmū.*

Ayya-damqat the *nadītum* of Šamaš, daughter of Ilšu-ibbišu, his mother, freed Kalkal-muballiṭ son of Ayya-damqat; she turned his face toward the east. Kalkal-muballiṭ will support her as long as she is alive, and in the future Kalkal-muballiṭ will owe no one anything; he is set free. As for the children of Ilšu-ibbišu and the children of Būr-Nunu, no one may lay claim against him. They swore by the life of Šamaš, Ayya, Marduk, and Ḥammurapi. Witnesses. Date.

- I. 1. *Ana Šamaš-hāzir qibī-ma; umma Lu-Ninurtā-ma. Šamaš liballiṭka. Aššum eqlim ša mārī Iluni: awilū napištam ul iṣū. Kīma taddinū-šunūšim mamman lā unakkaršunūti. Ina qibīt bēliya ašpurakkum.*

Speak to Šamaš-hāzir; thus Lu-Ninurta. May Šamaš keep you healthy. Concerning the field of the children of Iluni: the men have no livelihood. Because you gave (the field) to them, no one may reassign (lit., remove) them. I write (lit., wrote) to you at the command of my lord.

2. *Ana ša haṭṭātim<sup>?</sup> ša Marduk uballaṭūš[u] qibī-ma; umma Sīn-muṣallim-ma. Šamaš liballiṭka; lū šalmāta. eš(e)ret šiḡil kaspam itti Ibni-Amurrīm wakil Amurrīm muḡur-ma, ša eš(e)ret šiḡil kaspim šuāti, ū lū maḡrika ū lū ina ālim, ēma ibaššū, šām. Ṭemam šupram-ma, ina Sippar ana puḡḡi luddim-ma, pūḡḡu ina Bābilim lulqe.*

Speak to the “captain” whom Marduk keeps healthy; thus Sīn-muṣallim. May Šamaš keep you healthy; be well. Get ten shekels of silver from Ibni-Amurru the *wakil Amurrīm*, and buy something worth (lit., that of) said ten shekels of silver, either where you are or in the town, wherever there is (something) available. Send me a report so that I may give (something) in exchange in Sippar, and can get the exchange of that in Babylon.

3. <sup>1</sup> a-na <sup>d</sup>EN.ZU-i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ḡa-am-mu-ra-pi-ma <sup>4</sup> i-la-a-tim ša e-mu-ut-ba-lim <sup>5</sup> ša le-ti-ka <sup>6</sup> ERIN<sub>2</sub>-um NÍG.ŠU i-nu-úḡ-sa-mar <sup>7</sup> ú-ša-al-la-ma-ak-kum <sup>8</sup> i-nu-ma is-sà-an-qú-ni-ik-kum <sup>9</sup> i-na ERIN<sub>2</sub>-im ša qá-ti-ka <sup>10</sup> ERIN<sub>2</sub>-am lu-pu-ut-ma <sup>11</sup> i-la-a-tim <sup>12</sup> a-na šu-ub-ti-ši-na <sup>13</sup> li-ša-al-li-mu.

*Ana Sīn-iddinam qibī-ma; umma Ḥammurapī-ma. Ilātim ša Emutbalim ša lētika šābum ša qāt Inūḡ-samar ušallamakkum. Inūma issanqūnikkum, ina šābim ša qātika šābam luput-ma, ilātim ana šubṭišina lišallimū.*

Speak to Sīn-iddinam; thus Ḥammurapi. The troop under the charge of Inūḡ-samar will bring the goddesses of Emutbalum in your authority safely to you. When they (the troop) have reached you, assign a troop from the troop in your charge to get the goddesses safely to their residence(s).

## LESSON TWENTY-SEVEN

- C. 1. Ú KASKAL  
 2. *qí-bi-it* <sup>4</sup>INANNA *šir/ši-ir/ší-ir-tum/tu-um*  
 3. ŠE.GIŠ.Ī NIN.DINGIR(RA)  
 4. GĪR.PAD.DU SIPAD  
 5. *ki-ma* KA NA.RU-ia  
 6. U<sub>8</sub>.UDU.HLA *ša* AN  
 7. É.GI<sub>4</sub>/GI.A SIPAD  
 8. *ner/ne-er/né-er-tum/tu-um*  
 9. *ter/te-er-ḫa-tum/tu-um*
- D. 1. *ušaklāšu.*  
 2. *kīma šābam ālam tušashēru*  
 3. *nīš ilim šuzkirīšunūti.*  
 4. *pilšam ina dūrim šaplīm ušapliš.*  
 5. *nīšī epšētīšu mādātīm uštešmi.*  
 6. *tušakkaršunūti.*  
 7. *lē<sup>3</sup>ūm mušakniš lemuttim* (or, *ša lemuttam ušaknašu*)  
 8. *adīni šubātīni ul ušakšidūniāti.*  
 9. *Ellil mušarbi bēlūtīya* (or, *ša bēlūtī ušarbū*)  
 10. *kīma būšam lā kām tašriqu, appaka u lišākka nušakkas.*  
 11. *mimma ul tušelqeāninni.*  
 12. *ḫīrtašu ina bulṭīša akalam ušelqēši/ušamḫarši.*  
 13. *ēma šamaššammū šuddunū / ēma šamaššammū ušaddanū*  
 14. *narkabitam eššetam ḫurāšam tuḫḫaz.*  
 15. *ūtatteršu.*
- E. 1. *išam mala mašū ana bēlīya eleppam uštarkib.* I have loaded the ship for my lady with as much wood as there is.  
 2. *Adad ilum rabūm zēr šarrim ša būtam šātu ušalpatu liḫalliq.* May Adad the great god destroy the seed of the king who desecrates that house.  
 3. *dayyānam ša dīššu inū šarrum ušetbīšu.* The king removed the judge who had changed his verdict.  
 4. *adi allakam mimma lā taraggam; šāpirum šamaššammī ul ipqidam; ana pānīya tēmam šabat-ma kasap šamaššammīya šušqilšu; šīmam ašammam-ma allakakkum.* Do not contest anything before I come; the governor has not provided me with sesame; before my arrival take action and have him weigh out the silver for my sesame; I will make the purchase and then come to you.  
 5. *ēm Šamaš iqabbianniāšim i nillik.* We will go wherever Šamaš tells us.  
 6. *ana ša mahrišunu allikam-ma kaspī ušaddinūšunūti itaplūninni.* Because I went to them and collected my silver from them, they have satisfied my claim.  
 7. *aššum ana bīt aḫīka alākam tēpušam tēmī ul ašpurakkum-ma aššumīka imēram ul ašām; u imērū ištu libbi mātim ilūnim-ma ina bīt aḫīya šunu; lāma imērī iddinū alkam-ma šām.* Because you (ms)

- made a trip to your brother's house I did not send you my report or buy a donkey for you; but donkeys have come up from the center of the land and are at my brother's house; before the donkeys are sold, come and buy (some).
8. *rē'iam ša tašpuram rebiat kaspim nuštamher*. We handed one-fourth of the silver over to the shepherd whom you (ms) sent.
  9. *ūm mārūm šū libbi abīšu uštamrišu abūšu ina aplūtīšu inassahšu*. When that son upsets his father, his father may disinherit him (remove him from his inheritance).
  10. *ina ālim annīm ištēn šiql kaspum mimma ul šuddun*. In this town not even one shekel of silver was collected.
  11. *šumma immerum šēpšu itruš lemuttum tībum kašdum ina mātim ibašši*. If the sheep extended its foot, evil: there will be a successful attack in the country.
- F. 52 *šumma errēšum ina eqlim ām ū lū šamaššammī lā uštabši, rikšātīšu ul inni*. If a tenant farmer has not produced barley or sesame in a field, he will not alter his contracts.
- 127 *šumma awīlum eli entim ū aššat awīlim ubānam ušatriš-ma lā uktn, awīlam šuāti maḥar dayyānī inattūšu; u muttassu ugallabū*. If a man pointed a finger at an *entum*-priestess or a man's wife and has not convicted (her), that man will be beaten in the presence of the judges; and half his hair will be shaved.
- 194 *šumma awīlum mār(ā)šu ana mušēniqtim iddim-ma mārūm šū in[a] qāt mušēniqtim imtūt mušēniqtum balum abīšu u ummīšu māram šaniam-ma irtakas, ukannūšī-ma aššum balum abī[š]u u ummīš[u] māram šaniam irku[s]u, tulāša inakkisū*. If a man gave his child to a wet-nurse and that child has died in the care of the wet-nurse, (and) the wet-nurse has attached/contracted another child without the knowledge of its father or mother, she will be convicted and, because she attached/contracted another child without the knowledge of its father or mother, her breast will be cut off.
- 267 *šumma rē'ūm igū-ma ina tarbašim pissātam uštabši, rē'ūm hiīt pissātīm ša ina tarbašim ušabšū liātīm u šēnī ušallam-ma ana bēlīšunu inaddin*. If a shepherd was negligent and has caused lameness<sup>7</sup> in a stable, the shepherd will make good and give to their owner the damage of the lameness<sup>7</sup> he caused in the stable (in) cattle and flocks.
- 179 *šum-ma NIN.DINGIR LUKUR ū lu sekretum<sup>(mí)ZI.IK.RU.UM</sup> ša a-bu-ša še-ri-ik-tam iš-ru-ku-ši-im ku-nu-kam iš-tū-ru-ši-im i-na DUB-pí-im ša iš-tū-ru-ši-im wa-ar-ka-sà e-ma e-li-ša ta-bu na-da-nam iš-tur-ši-im-ma ma-la li-ib-bi-ša uš-tam-šī-ši wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku wa-ar-ka-sà e-ma e-li-ša ta-bu i-na-ad-di-in aḥ-ḥu-ša ú-ul i-ba-aq-qá-ru-ši*.  
*šumma entum nadītum ū lū sekretum ša abūša šeriktam išrukūšim kunukkam išturūšim ina tuppim ša išturūšim warkassa ēma elīša tābu nadānam išturšim-ma mala libbīša uštamšīši, warka abum ana šimtim ittalku warkassa ēma elīša tābu inaddin; aḥḥūša ul ibaqqarūši*.

If an *entum*, *nadītum*, or *sekretum* whose father gave her a dowry and wrote (it on) a tablet for her, (and) in the tablet that he wrote for her he wrote for her to give her inheritance wherever was pleasing to her, and gave her full discretion, after the father has passed on, she may give her inheritance wherever it is pleasing to her; her brothers will not sue her.

- G. 1. *šumma šēpum war[k]assa pa[t]er, šēp īrubakkum tušadda*. If the back of the “foot” is loose, you will wipe out the expedition that attacks you.
2. *šumma izbum in[a m]uḥḥīšu zihḥum šakin, nakrum mātam ušam-qa[t]; ana muškēnim bissu u unētīš[u] ekallum iredde*. If the anomaly has a cyst on top, the enemy will bring down the land; the palace will lead its estate and furnishings to a *muškēnum*.
3. [*šumma*] *izbum qaqqassu kayyānum šakim-ma [u] šanūm šeḥrum ina šumēlim šakin, [m]āt nakrīka tušamqat*. If the normal head of the anomaly is in place, but a second small one is also present on the left, you will bring down your enemy’s land.
4. [M]AŠ 2 KÁ É.GAL *ša-nu-um i-na i-mi-tim ša-ki-in na-ak-rum ma-tam ú-ša-da*.

[*šu*]mma *šinā bāb(ū) ekallim šanūm ina imittim šakin, nakrum mātam ušadda*. If there are two “palace gates” and the second is situated on the right, the enemy will wipe out the land.

- H. 1. *Šinip manā kaspum ša Nūr-Šamaš mār Sin-šeme eli Anum-gamil u Bēlessunu aššatīšu iršū. Iddin-Ea mār Rīš-ilum ana Malgūm Bēlessunu useppīši-ma, Nūr-Šamaš ina Bābilim Iddin-Ea aššum Bēlessunu aššat Anum-gamil useppū iṣbassu. Sin-iqīšam mār Ḥaniya qātāt Iddin-Ea kiššāt Bēlessunu ana šaluš(ti) manā erbet(ti) šiqil kaspim ana ištēn warḥim ilqē-ma, ana ūm ḥadānīšu Iddin-Ea awīltam ul irdeam-ma šaluš(ti) manā erbet(ti) šiqil kaspam ana Nūr-Šamaš Sin-iqīšam uštašqil*.

Two-thirds mina of silver that Nūr-Šamaš son of Sin-šeme incurred to the debit of Anum-gamil and Bēlessunu his wife. Iddin-Ea son of Rīš-ilum abducted Bēlessunu to Malgūm, and Nūr-Šamaš arrested Iddin-Ea in Babylon because he had abducted Bēlessunu the wife of Anum-gamil. Sin-iqīšam son of Ḥaniya guaranteed Iddin-Ea for the debt-servitude of Bēlessunu — one-third mina four shekels of silver — for one month. On the (lit., his) appointed day Iddin-Ea did not bring the woman, and so Sin-iqīšam has had one-third mina four shekels silver weighed out to Nūr-Šamaš.

- I. 1. *Ana Šamaš-ḥāzir qibī-ma; umma Hammurapī-ma. Apil-Šamaš utullum kiam maḥrīya iškun, umma šū-ma: “būr kiriam ša pī nārim Lalatītim ša bēlī ana rēʿī ša qātīya iddinam Arwūm ilteqe”; kiam maḥrīya iškun. Kiriam šuāti ana Arwūm mannum iddin? Ṭēm kirīm šuāti gamram pānam šuršiam-ma šupram*.

Speak to Šamaš-ḥāzir; thus Hammurapi. Apil-Šamaš the chief shepherd informed me as follows: “the one-*būrum* orchard at the mouth of the Lalatian river that my lord gave me for the shepherds under my

Lalatian river that my lord gave me for the shepherds under my authority Arwûm has taken”; thus he informed me. Who gave that orchard to Arwûm? Address yourself to, and send me, a complete report on that orchard.

2. <sup>1</sup> a-na it-ti.<sup>d</sup>UTU-ba-la-su <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>Amurru(m)(MAR.TU)-  
 ma-gir-ma <sup>4</sup> <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU li-ba-al-li-tú-ka <sup>5</sup> <sup>l</sup>ša-lim-pa-li-ih-  
<sup>d</sup>UTU x x <sup>6</sup> a-na še-ri-ka aṭ-ṭar-dam <sup>7</sup> ŠE-e ša BÀD-ḫa-am-mu-ra-pí<sup>ki</sup>  
<sup>8</sup> ša i-ba-aš-šu-ú tap-pu-ut-sú <sup>9</sup> a-li-ik-ma a-na <sup>gi</sup>šMÁ šu-ur-ki-ib  
<sup>10</sup> ù i-na ŠE-em a-ḫi-tim <sup>11</sup> ša i-ba-aš-šu-ú <sup>12</sup> 10 ŠE.GUR i-di-iš-šum  
<sup>13</sup> ŠE-um šu-ú i-na i-ni-ka <sup>14</sup> la i-iq-qé-er.

*Ana Itti-Šamaš-balāssu qibī-ma; umma Amurru(m)-magir-ma. Šamaš u Marduk liballitūka. Šalim-paliḫ-Šamaš ... ana šerika aṭṭardam. É ša Dūr-Ḫammurapi ša ibaššú tappūssu alik-ma ana eleppim šurkib. U ina êm aḫītim ša ibaššú eš(e)ret kur âm idiššum. Ūm šū ina inīka lā iqqer.*

Speak to Itti-Šamaš-balāssu; thus Amurru(m)-magir. May Šamaš and Marduk keep you well. I have sent Šalim-paliḫ-Šamaš the ... to you. Help him load on the ship my grain that is in Dūr-Ḫammurapi. Further, of the additional payment of grain that there is, give him ten kor of grain; said grain should not seem too costly in your eyes.

## LESSON TWENTY-EIGHT

- C. 1. NA<sub>4</sub>.H<sub>1</sub>.A KASKAL  
 2. A.RÁ 3-*šu*  
 3. KA SIPAD  
 4. KUR.MEŠ (or KUR.KUR) LUGAL  
 5. ŠE.Ì.GIŠ  
 6. U<sub>8</sub>.UDU.H<sub>1</sub>.A NIN.DINGIR(.RA)  
*ad-di(-in/iš)-šim / ši-im*  
 7. Ú KUR(-i-im)  
 8. NA.RU KÚR *aq-qúr / qú-ur / qú-ú*
- D. 1. *kīma qibītīka / awātīka šamaššammī u abnī / abnātim uštābil.*  
 2. *rē<sup>2</sup>um šēnī u liātīm ša ina tarbašim ibaššīā lišākil.*  
 3. *išdī dūrānī annūtīm rabiš udannin.*  
 4. *šarrāqam lemmam ša šikaram u šamnam ša pašāš ilim itbalu ana maḥar / pānī rubēm ušēribū.*  
 5. *entum nišī rapšātīm kīma šarratum aḥāssa zikaram uldu ušešmī-ma kalūšina iḥdā.*  
 6. *dayyānum dīn idīnu lā inni / unakkar.*  
 7. *am-mīnim ina karānīšu tušēlišu / tušēšišu?*  
 8. *ušetteqšu.*  
 9. *šarrum ša ina šarrī šūturu anāku.*  
 10. *eqlētīm anniātīm lā tušešēā.*  
 11. *qīšātum šūrudā.*  
 12. *tērtam ušēpiš.*  
 13. *arḫiš šūšibaššināti; lā tulappat.*
- E. 1. *kīma tīdū nišū rabiān āl pātīka ittashā-ma ana kīdim uštēsiāšu.* As you (ms) know the people have removed the mayor of a town of your district and sent him outside.  
 2. *inūma bā<sup>2</sup>erum qāssu ušatrišū-ma lētī imḥašu, šinnī iddi; inanna ešemti idīšu ina qablīša ešteber.* When the fisherman stretched out his hand and struck my cheek, he knocked out my tooth; now I have broken the bone of his arm in the (lit. its) middle.  
 3. *ša baqrī mahrūtīm šalšat šiqil kaspam išteat sūtum ša ana ekallim lā umallū ušašqalūšu.* For the previous claim they will make him weigh out one-third shekel of silver for each seah that he did not deliver to the palace.  
 4. *mala libbīša imaššī-ma ēma libbaša ṭabu karānam inaddin.* She may do what she wants and give the orchard wherever her heart pleases.  
 5. *aššum dīnam ušāḫizūkā-ma dīnī lā tešmū-ma tēgū, kīma ṭuppī anniam tātamru ana Bābilim ana mahrīya alkam-ma arḫiš sinqam.* Since I/he/she/they (m) granted you (ms) a hearing and yet you have not heeded my judgment, but have been negligent, as soon as you have seen this tablet of mine, come to me in Babylon, and get here quickly.  
 6. *šumma izbum ullānum-ma šīpātīm naši, ūmū šarrim gamrū; nakerka ummākka ina kakkī ušamqat.* If the anomaly has wool already, the days of the king are over; your (ms) enemy will bring down your army with weapons.



7. *eqlam anniam mala mašû ana epēšim u wašābim* PN itti PN<sub>2</sub> *bēl eqlim ana qabê* PN<sub>3</sub> *ušēši*. At the command of PN<sub>3</sub>, PN rented this field as far as it extends for building and inhabiting, from PN<sub>2</sub>, the owner of the field.
- F. 15 *šumma awīlum lū warad ekallim lū amat ekallim lū warad muškēnim lū amat muškēnim abullam uštēši, iddāk*. If a man let a male or female slave whether of the palace or of a *muškēnum* escape through the city gate, he will be executed.
- 55–56 55 *šumma awīlum atappašu ana šiqītim iptē aḥšu iddī-ma eqel itēšu mē uštābil, âm kīma itēšu imaddad*. 56 *šumma awīlum mē iptē-ma epšētim ša eqel itēšu mē uštābil, ana būrim eš(e)ret kur âm imaddad*. 55 If a man opened his off-take for irrigation, (but) was negligent and flooded his neighbor's field with water (lit., caused his neighbor's field to carry water, or, sent water onto ...), he will measure out grain in accord with his neighbor(s). 56 If a man released (opened) water and flooded the work of his neighbor's field with water, he will measure out ten kor of grain per *būrum*.
- 112 *šumma awīlum ina ḥarrānim wašim-ma kaspam ḥurāšam abnam ū bīš qātīšu ana awīlim iddim-ma ana šībultim ušābilšu awīlum šū mimma ša šūbulu ašar šūbulu lā iddim-ma itbal, bēl šībultim awīlam šuāti ina mimma ša šūbulū-ma lā iddinu ukāššū-ma awīlum šū adi ḥamšīšu mimma ša innadnūšum ana bēl šībultim inaddin*. If a man was living in transit (?) and gave a man silver, gold, (precious) stone(s), or small possessions, and had him deliver (them) on consignment, (and) that man did not give something that was to be dispatched where it was to be dispatched, but kept it himself (carried it away), the owner of the consignment will convict that man concerning anything that was to be dispatched but that he did not give, and then that man will give the owner of the consignment up to five times anything that was given to him.
- 154 *šumma awīlum mārassu iltamad, awīlam šuāti ālam ušēššūšu*. If a man has known his daughter, that man will be made to leave the city.
- 238 *šumma malāḥum elep awīlim uṭebbī-ma uštēliašši, kaspam/kasap mišil šīmīša inaddin*. If a sailor sank a man's boat, but has refloated it (lit., has brought it up), he will give half its value in silver.
- 251 *šumma alap awīlim nakkāp[ī-ma] kīma nakkāpū bābtašu ušēdīšum-ma qarnīšu lā ušarrim alpam lā usanniq-ma alpum šū mār awīlim i[kk]īp-ma u[šta]mūt mišil [ma]nā kaspam i[n]addin*. If a man's ox was prone to goring and his neighborhood had made known to him that it was prone to goring, yet he had not trimmed its horns, (and) did not control the ox so that said ox gored and has caused the death of a member of the *awīlum* class, he will give half a mina of silver.
- 151–152 151 *šum-ma MUNUS ša i-na É a-wi-lim wa-aš-ba-at aš-šum be-el ḥu-bu-ul-lim ša mu-ti-ša la ša-ba-ti-ša mu-sà úr-ta-ak-ki-is* DUB-pa-am *uš-te-zi-ib šum-ma a-wi-lum šu-ú la-ma MUNUS šu-a-ti i-iḥ-ḥa-zu ḥu-bu-ul-lum e-li-šu i-ba-aš-ši be-el ḥu-bu-ul-li-šu aš-ša-sú ú-ul i-ša-ba-tu ù šum-ma MUNUS ši-i la-ma a-na É a-wi-lim i-ir-ru-bu ḥu-bu-ul-lum e-li-ša i-ba-aš-ši be-el ḥu-bu-ul-li-ša mu-sà ú-ul i-ša-ba-tu*.

152 *šum-ma iš-tu MUNUS ši-i a-na É a-wi-lim i-ru-bu e-li-šu-nu hu-bu-ul-lum it-tab-ši ki-la-la-šu-nu DAM.GÀR i-ip-pa-lu.*

151 *šumma sinništum ša ina bīt awīlim wašbat aššum bēl hubullim ša mutīša lā šabātīša mussa urtakkiš tuppam uštēzib, šumma awīlum šū lāma sinništam šuāti ihhazu hubullum elīšu ibašši, bēl hubullīšu aššassu ul išabbatū; u šumma sinništum šī lāma ana bīt awīlim irrubu hubullum elīša ibašši, bēl hubullīša mussa ul išabbatū.* 152 *šumma ištu sinništum šī ana bīt awīlim irubu elīšunu hubullum ittabši kilallāšunu tamkāram ippalū.* 151 If a woman living in a man's house has contracted (with) her husband to make out a tablet so that a creditor of her husband may not seize her, if that man owed a debt before he married that woman, his creditors will not seize his wife; and if that woman owes a debt before she enters the man's house, her creditors will not seize her husband. 152 If after that woman entered the man's house they have incurred a debt (a debt has come about against them), the two of them will pay the merchant.

- G. 1. *šumma ina rēš ubānim nēkemtum ina libbi nēkemtim, nakrum qerbiš ikkimka.* If there is a “loss” within a “loss” at the top of the finger, the enemy will conquer you (ms) in close combat(?).
2. *šumma amūtum bāb ekallim martam ubānam īšu u naṣrapti imittim naplaštam ikšudam u šibtum ana kakkim itūr naplaštam itṭul, ina tāhāzīm nakrum ummānam uḥapparam; tībum rabūm ummānam ikaššadam.* If the liver has a palace gate, gall bladder, (and) finger, and the right crucible reaches the lobe, and the “increase” returns to the weapon (and) faces the lobe, the enemy will surround(?) the army in battle; a great attack will defeat the army.
3. *šumma martum mū[š]a ana kīdim ḥalsū, rabiāna ina ālīšu ušeššūšu.* If the gall bladder's liquid is squeezed out, the mayor will be made to leave his town.
4. *šumma martum kīma zibbat ḥumušširim dannat, nakrum šallatam ušešše.* If the gall bladder is hard like a mouse's tail, the enemy will take plunder out.
5. *šumma izbum ullānum-ma imittašu ša imitti naṣḥat, āl pātīka nakrum išabbat.* If the anomaly's right shoulder is already removed, the enemy will seize a border town of yours (ms).
6. *šum-ma pa-da-nu-um ša-ki-in i-lum ki-bi-is a-wi-lim ú-še-še-er.*  
*šumma padānum šakin, ilum kibis awīlim ušeššer.* If the path is in place, the god will direct aright the man's steps.
7. *šum-ma a-mu-tum na-ap-la-aš-tam pa-da-nam KÁ É.GAL-li-im martam i-šu ù i-na ú-ba-nim e-le-nu-um ni-di <sup>gis</sup>GU.ZA-im i-ki-im a-mu-ut <sup>lu</sup>ḥu-ši-im ša a-wi-lum i-na bu-ul-ṭi-šu mi-tu.*  
*šumma amūtum naplaštam padānam bāb ekallim martam īšu u ina ubānim elēnum nīdi kussīm ikim, amūt Luḥuššim ša awīlum ina bulṭīšu mītu.* If a liver has a lobe, a path, a palace gate, (and) a gall bladder, and absorbed the *nīdi kussīm* into the finger besides, the omen of Luḥuššum, by which a man is dead while healthy.
8. *šum-ma mar-tum i-ši-is-sà a-na e-le-nu-um SAG-ša a-na ša-ap-la-nu-um šar-ru-um i-na a-li-šu pi-il<sub>5</sub>-ša-am i-pa-la-aš-ma uš-šī.*

*šumma martum išissa ana elēnum rēšūša ana šaplānum, šarrum ina ālišu pilšam ipallaš-ma ušši.* If the gall bladder's bottom is on top and its top is underneath, the king will make a breach in his town and leave.

- H. 1. *Šeššet parasrab manā šalāšat šiql kaspam itti Awīl-ilim Sīn-illat Itūr-kīnum Ilšu-bāni Annum-pīša waraḥ Bibbulum ilqū. Waraḥ Lismim išaqqalū. Ušetteqū-ma ištēn šalšat manā kaspam išaqqalū.*

Sīn-illat, Itūr-kīnum, Ilšu-bāni, (and) Annum-pīša received six and five-sixth minas, three shekels of silver from Awīl-ilim in the month of Bibbulum. In the month of Lismum they will weigh it out. If they let (the date) pass by, they will weigh out one and one-third minas of silver.

2. *Šeššet iku eqlam kankallam i[n]a Taškun-Ešt[ar] i[t]ā Idd[in]-S[in] u itā D[am]iqtu itti Ilšu-bā[ni] Šamaš-idd[inam] mār Annum-pīša eqlam ana erbe šanātīm ušēši. Erbe šanātīm e[ql]am i[p]lettē-[ma] ikk[al]. Šattam [hamuštam ana biltim] i[r]rub]. ...*

A six-*iku* unplowed field in Taškun-Eštar bordering on Iddin-Sīn and bordering on Damiqtu(m) Šamaš-iddinam son of Annum-pīša rented (as a field) from Ilšu-bāni for four years. For four years he may open (plow) and use the field. The fifth year it will become liable for rent payment. ... Witnesses.

- I. 1. *[Ana] Šamaš-hāzir [q]ibī-ma; umma Hammurapī-ma. Aššum ša tašpuram umma attā-ma: “Pītum ša [B]inā [i]ttesker; mū ana Edena [g]ummurū. Bēlī ana Gimil-Marduk u Imgur-Akšak lišpuram-ma, šābam apšitāšunu liškuṇū-ma, pītam šuāti lidanni[n]. U erset mātim ša qātīšunu lišērišū.” Ša tašpuram. Ana Gimil-Marduk u Imgur-Akšak udanninam-ma aštāpram, šābam apšitāšunu išakkanū-ma, [pītam š]a Binā udannanū. U eršetam ša mātim ša išapparū ušerrešū.*

Speak to Šamaš-hāzir; thus Hammurapi. Concerning what you wrote me, “The opening at (lit., of) Binā has become silted up; water toward the Edena canal is cut off. My lord should write to Gimil-Marduk and Imgur-Akšak to assign their agreed part of the work force to fortify that opening. Further, they should have the district of the country under their authority cultivated.” (That is) what you wrote me. I have written forcefully to Gimil-Marduk and Imgur-Akšak to assign their agreed part of the work force to fortify the opening at Binā. Further, they are to have the district of the country that they oversee cultivated.

2. *Ana Sīn-iddinam qibī-ma; umma Hammurapī-ma. Sēkirī ša ana šiprim epēšim ešhūn[i]kkum mimma š[i]pram lā tušpeppesunūti; šūpušum-ma lišēpišū. U ina rēš namkūrim ša mušēpišīšunu usuhšunūti.*

Speak to Sīn-iddinam; thus Hammurapi. Do not direct (lit., cause) the canal workers, who are assigned to you to do work, to do any work; they should be doing the directing (lit., they should certainly cause to be done). Further, remove them from the list of workers available to their director.

3. *Ana awilē ša Marduk uballaṭūšunūti qibī-ma; umma wakil tamkārī u dayyānī-ma. Šamaš u Marduk [d]āriš ūmī liballiṭūkunūti. Aššum aplūt nadīt Šamaš ša Narām-ilīšu aḫi Ibbi-Šamaš ilqū-ma Dūrū itti Ibbi-Šamaš idīnū: awātīšunu nīmur-ma ana pī tuppātīm ša aplūti [š]a Ibbi-Šamaš našū dīnam ana Ibbi-Šamaš nīgmur. U aššum Dūrū ana lā awātīšunu idīnū, ana pī tuppi šimdatīm kīma ša lā šuniam ibqurū šērtam īsirūšunūšim. U ana lā tārim-ma lā baqārim kanīkam nušēzibšunūti. Kanīkam šuāti šimeā.*

Speak to the men whom Marduk keeps healthy; thus the overseer of the merchants and the judges. May Šamaš and Marduk keep you healthy forever. Concerning the inheritance of the *nadītum* of Šamaš that Narām-ilīšu the brother of Ibbi-Šamaš took and over which the Dūrītes went to court with Ibbi-Šamaš: We looked at their statements and on the basis of the inheritance documents that Ibbi-Šamaš has we made a judgment for Ibbi-Šamaš. Further, because the Dūrītes went to court for what was not their affair, on the basis of the decree document that/because they had laid claim to what was not theirs, a penalty was imposed on them. Further, we had them make out a sealed document concerning not making another claim (lit., for not returning and not claiming). Heed that sealed document.

4. <sup>1</sup> a-na <sup>d</sup>UTU-ḫa-zi-ir <sup>2</sup> EN.ZU-mu-ša-lim <sup>3</sup> ū tap-pé-e-šu-nu <sup>4</sup> qí-bí-ma <sup>5</sup> um-ma ḫa-am-mu-ra-pí-ma <sup>6</sup> a-nu-um-ma <sup>13</sup> LÚ.MEŠ we-du-tim <sup>7</sup> NÍG.ŠU nu-úr-<sup>d</sup>UTU <sup>8</sup> aṭ-ṭar-dam <sup>9</sup> a-na pí-i i-si-ih-ti-šu-nu <sup>10</sup> A.ŠĀ-am ar-ḫi-iš ap-la-šu-nu-ti-ma <sup>11</sup> tú-ur-da-ni-iš-šu-nu-ti <sup>12</sup> ša-at-tum la i-iz-zi-ib-šu-nu-ti-ma <sup>13</sup> ne-me-et-tam <sup>14</sup> la i-ra-aš-šu-ú.

*Ana Šamaš-ḫāzir Sīn-mušallim u tappēšunu qibī-ma; umma Hammurapī-ma. Anumma šalāššeret awilē wēdūtīm ša qāt Nūr-Šamaš aṭṭardam. Ana pī isihṭīšunu eqlam arḫiš aplāšunūti-ma ṭurdāniššunūti. Šattum lā izzibšunūti-ma nēmettam lā iraššū.*

Speak to Šamaš-ḫāzir, Sīn-mušallim, and their associates; thus Hammurapi. I have herewith sent thirteen important men who are under the authority of Nūr-Šamaš. Satisfy their claim to a field quickly, in accordance with their assignment, and then send them to me. The year must not pass them by, that they may have no cause for complaint.

## LESSON TWENTY-NINE

- C. 1. 5 GUN KUG.BABBAR  
 2. A.RÁ KASKAL AN(-nim)  
 3. <sup>(ú)</sup>MÁŠ.ŠU.GÍD.GÍD a-na šim /  
 ši-im-tim /ti-im il-lik /li-ik  
 4. NA4.MEŠ GIŠ.TIR  
 5. É.GI4/GLA ŠITIM  
 6. ú-ul ib-qúr /qú-ur /qú-úr  
 7. U8.UDU.ĤI.A <sup>(ú)</sup>MÁŠ.ŠU.GÍD.GÍD  
 8. ú-ter /te(-er)-ru  
 9. uš-mat /ma-at
- D. 1. terraššu.  
 2. kunnat.  
 3. ušmattūka.  
 4. bitum ša tukallu  
 5. emāšu uštađik.  
 6. māram utterrā.  
 7. itariq /iteriq.  
 8. mutēr kīttim  
 9. dannātika lā tušmād.  
 10. lū ušaklilši.  
 11. una<sup>2</sup>issu /ušāhissu /  
 ulammissu /mahrišu aškun.  
 12. awātūya libbaša  
 mādiš /rabiš uṭibbā.  
 13. ubarrūšu.  
 14. am-mīnim alpīya turaqqā /  
 tušraqqā.  
 15. alāk šābim uwa<sup>2</sup>er.
- E. 1. kīma rabiānum uwa<sup>2</sup>eranni eleppam ša bārīm ušriq-ma bilassa ana  
 šērīšu ušābil. As the mayor instructed me I unloaded (emptied) the  
 diviner's boat and dispatched its contents to him.  
 2. am-mīnim aššum wardim šuāti awātīm tušmiddam-ma tašpuram?  
 Why did you (ms) write me so many things/words about that slave?  
 3. aššum eš(e)ret kur êm ša bēlī ina ālim šāti ukinnam uznāya kīma  
 Marduk ana bēlīya kāta ibaššiā bēlī liqbiam ēma bēlī eš(e)ret kur âm  
 ukinnu ašappakšu. Concerning the ten kor of grain that my lord  
 assigned in that town, my attention is (ears are) (directed) to you my  
 lord as (to) Marduk. May my lord command me; wherever my lord has  
 assigned the ten kor of grain I will store it.  
 4. ina šīmim annim libbašu ṭūb. His heart is satisfied with this price.  
 5. ina kakkim ša ilim âm mala ina eqel itinnim libirrū-ma itinum  
 mišilšu lilqe. However much grain is in the house builder's field should  
 be ascertained with the divine weapon, so that the house builder may  
 take his half.  
 6. šumma ina rēš martim kakkum šakin Adad ummākka ina ḥarrānim  
 irahhiš. If a weapon is situated at the top of the gall bladder, Adad will  
 inundate your (ms) army on a campaign.  
 7. išteat narkabtam šuklultam ana emīya uštābil. I have dispatched one  
 completed chariot to my father-in-law.
- F. 27–29 27 šumma lū rēdūm ū lū bā<sup>2</sup>erum ša ina dannat šarrim turru  
 war[k]išu eqelšu u kirīšu ana šanīm iddinū-ma ilikšu ittalak šumma  
 i[t]tūram-ma āl(ā)šu iktašdam eqelšu u kirīšu utarrūšum-ma šū-ma  
 ilikšu illak. 28 šumma lū rēdūm ū lū bā<sup>2</sup>erum ša ina dannat šarrim  
 tu[r]ru māršu ilkam alākam ile<sup>2</sup>i eqlum u kirūm innaddiššum-ma  
 ili[k a]bīšu il[la]k. 29 šumma māršu šeher-[m]a ilik abīšu alākam lā

- ile<sup>2</sup>i šalušti eqlim u kirim ana ummīšu inna[d]dim-ma ummašu urabbāšu.* 27 If, after the departure of either a *rēdūm* or a *bā<sup>2</sup>erum* who was taken captive in royal military service, his field or orchard was given to another and he has performed his *ilkum*-service, if he has come back and reached his town, his field or orchard will be returned to him and he himself will perform his *ilkum*-service. 28 If the son of either a *rēdūm* or a *bā<sup>2</sup>erum* who was taken captive in royal military service is able to perform the *ilkum*-service, the field or orchard will be given to him to perform his father's *ilkum*-service. 29 If his son is (too) young and cannot perform his father's *ilkum*-service, one-third of the field or orchard will be given to his mother and his mother will raise him.
- 30–31 30 *šumma lū rēdūm ū lū bā<sup>2</sup>erum eqelšu kirīšu u bīssu ina pānī ilkim iddī-ma uddappir šanūm warkīšu eqelšu kirīšu u bīssu išbat-ma šalāš šanātim ilikšu ittalak šumma ittūram-ma eqelšu kirīšu u bīssu irriš ul innaddiššum; ša išsabtū-ma ilikšu ittalku šū-ma illak.* 31 *šumma šattam ištiat-ma uddappir-ma ittūram eqelšu kirīšu u bīssu innaddiššum-ma šū-ma ilikšu illak.* 30 If either a *rēdūm* or a *bā<sup>2</sup>erum* abandoned his field, orchard, or house on account of the *ilkum*-service and has gone away, (and) after his departure another took over his field, orchard, or house and has performed his *ilkum*-service for three years, if he has returned and wants his field, orchard, or house, it will not be given to him; it is the one who took over and has performed his *ilkum*-service who will perform (it). 31 If it is only for a single year that he has gone away, and he has returned, his field, orchard, or house will be given to him and he is the one who will perform his *ilkum*-service.
- 44 *šumma awīlum eqel kankallim ana šalāš šanātim ana teptītim ušēšī-ma ahšu iddī-ma eqlam lā iptete, ina rebūtīm šattīm eqlam mayyarī imahḥaš imarrar u išakkak-ma ana bēl eqlim utār; u ana būrim eš(e)ret kur âm ima[dd]ad.* If a man rented an unworked field for three years for cultivation, but was negligent and has not opened the field, in the fourth year he will plow, hoe, and harrow the field and return (it) to the owner of the field; he will also measure out ten kor of grain per *būrum*.
- 45 *šumma awīlum eqelšu ana biltim ana errēšim iddim-ma u bilat eqlīšu imtaḥar, warka eqlam Adad irtaḥiṣ ū lū bibbulum itbal, bitiqtum ša errēšim-ma.* If a man gave his field to a tenant farmer for rent and has also received the rent for his field, (and) afterwards Adad has inundated the field or else a flood has carried (it) off, the loss is the tenant farmer's only.
- R/75e *šumma awīlum âm u kaspam itti tamk[ārim] ilqē-ma âm u kaspam ana turrim lā išu bīšam-ma išu, mimma ša ina qātīšu ibaššū maḥar šībī kīma ubbalu ana tamkārīšu inaddin; tamkārum ul uppas; imahḥar.* If a man received grain or silver from a merchant and does not have grain or silver to return, (but) does have property (or, has only property), whatever there is in his possession he will give to his merchant, before witnesses when(ever) he brings (it); the merchant will not object; he will accept (it).
- 153 *šumma aššat awīlim aššum zikarim šanīm mussa ušdīk, sinništam šuāti ina gašīšim išakkanūši.* If a man's wife had her husband killed because of another man, that woman will be impaled.

- 224–225 224 *šumma asi alpim ū lū imērim lū alpam ū lū imēram simmam kabtam ipuš-ma ubtalliṭ, bēl alpim ū lū imērim šuduš/šēššat kaspam ana asīm idīšu inaddin.* 225 *šumma alpam ū lū imēram simmam kabtam ipuš-ma uštamiṭ, rebiat<sup>2</sup> (hamšat<sup>2</sup>) šīmīšu ana bēl alpim ū lū imērim inaddin.* 224 If an ox or donkey physician treated either an ox or a donkey for a serious wound and has healed (it), the owner of the ox or donkey will give the physician one-sixth (shekel of) silver as his wages. 225 If he treated either an ox or a donkey for a serious wound and has killed (it), he will give the owner of the ox or donkey one-fourth<sup>2</sup> (-fifth<sup>2</sup>) of its value.
- 228–229 228 *šumma itinum bītam ana awīlim ipuš-ma ušaklilšum, ana ištēn mūšar bitim šinā šiqil kaspam ana qīštīšu inaddiššum.* 229 *šumma itinum ana awīlim bītam ipuš-ma šipiršu lā udannim-ma bīt ipušu imqut-ma bēl bītim uštamiṭ, itinum šū iddāk.* 228 If a house builder built a house to completion for a man, he will give as his fee two shekels of silver for each *mūšarum* of the house. 229 If a house builder built a house for a man but did not secure/fortify his work so that the house he built collapsed and caused the death of the house owner, that house builder will be executed.
- 245 *šumma awīlum alpam īgur-ma ina mēgūtīm ū lū ina mahāšim uštamiṭ, alpam kīma alpim ana bēl alpim irīab.* If a man rented an ox and caused its death, through negligence or through hitting (it), he will pay back ox for ox to the owner of the ox.
- 162–163 162 *šum-ma a-wi-lum aš-ša-tam i-ḥu-uz DUMU.MEŠ ú-li-súm-ma MUNUS ši-i a-na ši-im-tim it-ta-la-ak a-na še-ri-ik-ti-ša a-bu-ša ú-ul i-ra-ag-gu-um še-ri-ik-ta-ša ša DUMU.MEŠ-ša-ma.* 163 *šum-ma a-wi-lum aš-ša-tam i-ḥu-uz-ma DUMU.MEŠ la ú-šar-ši-šu MUNUS ši-i a-na ši-im-tim it-ta-la-ak šum-ma ter-ḥa-tam ša a-wi-lum šu-ú a-na É e-mi-šu ub-lu e-mu-šu ut-te-er-šum a-na še-ri-ik-ti MUNUS šu-a-ti mu-sà ú-ul i-ra-ag-gu-um še-ri-ik-ta-ša ša É a-bi-ša-ma.*  
 162 *šumma awīlum aššatam ihuz, mārī ulissum-ma sinništum šī ana šīmtim ittalak, ana šeriktīša abūša ul iraggum; šeriktaša ša mārīšā-ma.* 163 *šumma awīlum aššatam ihuz-ma mārī lā ušaršīšu, sinništum šī ana šīmtim ittalak, šumma terhatam ša awīlum šū ana bīt emīšu ublu emūšu uttēršum, ana šerikti sinništum šuāti mussa ul iraggum; šeriktaša ša bīt abišā-ma.* 162 If a man married a wife, she bore him children, and then that woman has passed on, her father will not lay claim to her dowry; her dowry belongs to her children alone. 163 If a man married a wife but she did not cause him to get children, (and) that woman has passed on, if his father-in-law has returned to him the bride-price that that man brought to his father-in-law's house, her husband will not lay claim to the dowry of that woman; her dowry belongs to her father's house alone.
- 173–174 173 *šum-ma MUNUS ši-i a-šar i-ru-bu a-na mu-ti-ša wa-ar-ki-im DUMU.MEŠ it-ta-la-ad wa-ar-ka MUNUS ši-i im-tu-ut še-ri-ik-ta-ša DUMU.MEŠ mah-ru-tum ū wa-ar-ku-tum i-zu-uz-zu.* 174 *šum-ma a-na mu-ti-ša wa-ar-ki-im DUMU.MEŠ la it-ta-la-ad še-ri-ik-ta-ša DUMU.MEŠ ḥa-wi-ri-ša-ma i-le-qú-ú.*  
 173 *šumma sinništum šī ašar irubu ana mutīša warkim mārī ittalad, warka sinništum šī imtūt šeriktaša mārū mahrūtum u warkūtum izuzzū.* 174 *šumma ana mutīša warkim mārī lā ittalad, šeriktaša*

- mārū hāwirīšā-ma ileqqū*. 173 If that woman, wherever she entered, has born children to her later husband, after that woman has died, her earlier and later children will share her dowry. 174 If she has not born children to her later husband, only the children of her first husband will get her dowry.
- G. 1. *[šumma ina bāb e]kallim ū rēš martim qūm šabit, rākib imēri nakram utār*. If a filament is held in the palace gate or the top of the gall bladder, a donkey-rider will send back / take captive the enemy.
2. *šumma kakki imittim kīma sikkatim izziz, kabtum ša libbi bēlīšu uṭabbu ibbašši*. If the weapon of the right side stands like a peg, a noble who pleases his lord will appear.
3. *šum-ma mar-tum ši-ši-ta-am ú-ka-al a-na be-el im-me-ri-im mu-ur-ša-am ú-ka-al*.  
*šumma martum šišītam ukāl, ana bēl immerim muršam ukāl*. If the gall bladder contains a membrane, it holds disease for the owner of the sheep.
4. *šum-ma li-ib-bi li-ša-nim wa-ru-uq e-ri-iš-ti* KUG.SIG17.  
*šumma libbi lišānim waruq, erišti hurāšim*. If the center of the tongue is yellow, desire for gold.
- H. 1. *x eqlum ... itā PN u itā PN<sub>2</sub> ... y bītum ina gagīm idi bīt PN<sub>3</sub> išteat amtum PN<sub>4</sub> bušūša warkassa ištu pē adi hurāšim-ma ša Munawwirtum nadīt Šamaš mārat Nanna-mansum ana Ipqu-ilīša mārat PN<sub>6</sub> māriša iddinu. Adi Munawwir[tum] bal[tat], eqlam bitam amtam qāssā-ma ukā[l]. Ištu ilūša iqterū[ši] ša [Ipqu-ilīša]-ma*.  
 x field ... bordering on PN and bordering on PN<sub>2</sub>, ... y house in the *gagūm* beside the house of PN<sub>3</sub>, one female slave, PN<sub>4</sub>, her property, her inheritance, from chaff to gold are what Munawwirtum the *nadītum* of Šamaš daughter of Nanna-mansum gave to Ipqu-ilīša daughter of PN<sub>6</sub> her child. As long as Munawwirtum is alive, she alone retains personal possession of the field, house, (and) slave. After her god(s) have summoned her, they belong to Ipqu-ilīša alone.
2. *Ištēn kur ām [itti] Bēletum mārat Zababa-nāšir Passalum ilqe. Ana ūm ebūrīm [a]na našpak [ilq]ū ām utār*.  
 Passalum received one kur of grain from Bēletum daughter of Zababa-nāšir. On the day of the harvest he will return the grain to the granary he borrowed from.
- I. 1. *Ana Sīn-[iddinam] qibī-[m]a; umma Ḥammurapī-ma. Kušabkī ana šikir maqqarī ana qāt qurqurrī ina Bad-Tibira u ēma ibaššū līmurūnikkum-ma, 7200 kušabkī šihūtīm ... likkisūnikkum-ma ... ina našpakim itadd[iam-ma] ... ana Bābilim liblūnim. Ina kušabkī, ša inakkisū, išam, ša ina qištīšu mītu, lā inakkisū; išam warqam-ma likkisū. Arhīš kušabkī šunūti liblūnim-ma, qurqurrū lā iriqqū*.  
 Speak to Sīn-iddinam; thus Ḥammurapī. Thorn trees for chisel handels are to be found for you for the possession of the wood/metal-workers in Bad-Tibira and wherever they may be; 7200 full-grown thorn trees ... should be cut down for you; ... that you may put (them) into a cargo-



boat to be brought to Babylon. Among the thorn trees that are to be cut down wood that is dead in its thicket must not be cut down; green wood only should be cut. Said thorn trees should be brought quickly, lest the wood/metal-workers become idle.

2. *Ana awīlim qibī-ma; umma Ibni-Amurru-ma. Šamaš u Marduk dāriš ūmī liballiṭūka. Lū šalmāta, lū balṭāta. Ilum nāširka rēška ana damiqṭim likīl. Ana šulmīka ašpuram; šulumka maḥar Šamaš u Marduk lū dāri. Qīš-Amurrim mārka kiam išpuram, umma šū-ma: “našpakum ina nēreb bāb Iddin-Eštar patih-ma ūm leqi. Amtam ussir-ma umma amtum-ma: ‘x ām šinīšu ... ilqe.’”*

Speak to the man; thus Ibni-Amurru. May Šamaš and Marduk keep you healthy forever. Be well, be healthy. May the god who protects you treat you well. I wrote you about your well-being; may your well-being be lasting before Šamaš and Marduk. Your son Qīš-Amurrim wrote me as follows: “The granary at the entrance to the gate of Iddin-Eštar was broken into and grain was taken. I pressed a slave woman, and the slave woman (said): ‘He took x grain twice ...’”

3. *Ana bēlī[ya] qibī-[m]a; umma Adrakatum amatkā-ma. Aššum kaspim ša Iddin-Sin irgumam-ma bēlī dīnam ušāhizūnēti: akšudam-ma awīlū mīdū awātīm, ša ina rēš Mut-bisir izzizzū, ul wašbū; itti Sumu-ṭābi illikū, u adīni awātam ul asniq. Inanna bēlī aššum kaspim šātu išpuram-m[a], ana našparti bēliya aplah-ma šeššet šiqil kaspam kišdāt māriya ša ittiya wašbū ašqul; šapiltum erbet(ti) šiqil kaspum. Lillikam-ma itti mārī Mut-Bisir lisniq. Šanītam, aššum bitiya: eliya Iddin-Annu qaqqadam irši-ma, u ina bitiya ušēšūninnī-ma, šātu ušēribūšu. Šumma libbi bēliya, libbī ana marāšim bēlī lā inaddin; bītī literrūnim. U šumma abī u ummī eqlam u kirēm ul inhilūninni, itti bēliya-ma erriš; bēlī lišāhiz-ma eqlam u kirēm liwašširūnim Bēlī ...*

Speak to my lord; thus Adrakatum, your servant. Concerning the silver about which Iddin-Sîn sued me and my lord granted us a hearing; I arrived/succeeded, but the men who know the matter, who are in the service of Mut-bisir, are not in residence; they went with Sumu-ṭābi, and I have not yet gone into the matter. Now my lord wrote me about said silver, and I respected my lord’s message and weighed out six shekels of silver, assets of my children who live with me; the remainder is four shekels of silver. Let him come and go into (it) with Mut-Bisir’s children. Moreover, concerning my house: Iddin-Annu got the better of me, and I was evicted from my house, and he was allowed to move in. If it pleases my lord, may my lord not cause me grief (lit., give my heart to becoming ill); may my house be returned to me. Even though my father and mother did not hand over the field and orchard to me, it is only my lord that I can ask; may my lord give instruction that the field and orchard be released to me. My lord ...

4. <sup>1</sup> a-na ka-ak-ka-bi <sup>2</sup> qī-bī-ma <sup>3</sup> um-ma <sup>4</sup> i-ni-ib-ši-na-ma <sup>5</sup> i-na ṣpa<sup>1</sup>-ni-tim še-le-bu-um as-sī-in-nu <sup>6</sup> te-er-tam id-di-[na]m-ma aš-pu-ra-kum <sup>7</sup> i-na-an-na <sup>8</sup> 1<sup>6</sup>qa-ma-tum <sup>9</sup> ša <sup>10</sup> d[a-gan] ša ter-qa<sup>ki</sup> <sup>11</sup> [i]l-li-ka-am-ma <sup>12</sup> ki<sup>1</sup>-a-am iq-bē-e-em <sup>13</sup> [u]m-ma šī-i-ṣma<sup>1</sup> <sup>14</sup> sa-li-ma-tum ša LÚ èš-

*n[un-na<sup>ki</sup>] 12 da-aš-tum-ma 13 ša-pa-al IN.NU.DA mu-ú 14 i-il-la-ku ù a-na še-tim 15 ša ú-qa-aš-ša-ru a-ka-am-mi-is-sú 16 a-al-šu ú-ḥa-al-la-aq 17 ù ma-ak-ku-ur-šu 18 ša iš-tu aq-da-mi 19 [l]a šu-ul-pu-ut ú-ša-al-p[a]t 20 an-ni-tam iq-bé-e-em 21 i-na-an-na pa-ga-ar-ka 22 ú-šú-ur ba-lum te-er-tim 23 a-na li-ib-bi a-lim<sup>[ki]</sup> 24 la te-er-ru-u[b].*

*Ana Kakkabī qibī-ma; umma Inibšīnā-ma. Ina pānītim Šēlebūm assinnu tērtam iddi[na]m-ma ašpurakkum. Inanna išteat qammatum ša D[agan] ša Terqa [i]llikam-ma kiam iqbēm, [u]mma šī-ma: “Salīmātum ša awīl Ešn[unna] dāštum-ma; šapal tibnim mû illakū. U ana šētīm ša uqaššaru akammissu, ālšu uḥallaq, u makkūršu ša ištu aqdamī [l]ā šulput ušalp[a]t.” Annītam iqbēm. Inanna pagarka ušur; balum tērtim ana libbi ālim lā terru[b].*

Speak to Kakkabī; thus Inibšīna. Previously Šēlebūm the *assinnu* gave me an oracle and I wrote to you. Now a certain *qammatum* of Dagan of Terqa came and said as follows to me: “The alliance of the man of Ešnunna is mere deception; beneath the straw water runs. But I will gather him into the net I am putting together, I will destroy his city, and I will desecrate his property, which since ancient times has been undesecrated.” This she said to me. Now guard yourself; do not go into the center of town without an oracle.

## LESSON THIRTY

- C. 1. GUN.ĤÉ.GÁL 5. U<sub>8</sub>.UDU.HI.A.NA.GADA  
 2. Ú.GIŠ.TIR 6. SILA.MEŠ ù KASKAL.MEŠ  
 3. NU.MU.SU (lú)MÁŠ.ŠU.GÍD.GÍD 7. KISLAĤ.ŠITIM  
 4. BARAG.AN(-nim)
- D. 1. *šarrum alākam iqbiam* or *šarrum alākī iqbi(am)* or *ana/aššum alākim uwa<sup>2</sup>eranni*.  
 2. *dākšu ul ele<sup>2</sup>i/elê*.  
 3. *itinnum ina epēš/banê bītim ligmur* (or *bītam ina epēšim/banēm* or *ina bītim epēšim/banēm*).  
 4. *pānī(ya) ana nabêšu aškun*.  
 5. *biltam ana kullim mugrā* (or *ana kulli biltim* or *ana biltim kullim*).  
 6. *aššum sanāq/kašād emīya u rahāš eqlētīya ašpurakkim* (or, less often, *aššum emīya sanāqim/kašādīm-ma eqlētīya rahāšim ašpurakkim*).  
 7. *awâtīšu ina šemēm / ina šemê awâtīšu / ina awâtīšu šemēm*.
- E. 1. *ana lā erēb šābim ana ālim amguršunūti*. I agreed with them (m) about the soldiers not entering the town.  
 2. *bārūm ina uniāt almattim šarāqim būr*. The diviner was shown to have stolen the widow's furnishings.  
 3. *nāqidī aššum šēnī šināti šullumim uwa<sup>2</sup>eršunūti*. I/she/he commanded the shepherds to keep those flocks healthy.  
 4. *bēlī bītam nadānam ušāhissunūti-ma bītam ul iddinū*. My lord instructed them (m) to give the house, but they have not given the house.  
 5. *aklam mimma ana dannatim ana šūrūbim ul addiššum*. I did not give him any food to take into the fortress.  
 6. *bēlī awātam lišpuram-ma ša qabê bēlīya lūpuš*. May my lord send me a message that I may do what my lord commands.  
 7. *inanna abī PN liṭrudam-ma ša šullum mātim i nīpuš; u aššum wardī ša maḥar abīya wašbū abī liṭrudaššunūti u šābam ša tarādīm abī liṭrud*. Now my father should send PN that we may do what is necessary to make the land safe; further, concerning the slaves who live with my father: my father should send them; further, my father should send the troops that can be sent.  
 8. *aššum iṣṣī ša bēlī ana PN ana turrim išpuram iṣṣī šunūti utēršum-ma mimma ul iqbi ana iṣṣīšu ḥadūm-ma ḥadi*. Concerning the timbers that my lord ordered me to give back to PN: I gave those timbers back to him and he has said nothing; he is quite happy with his timbers.  
 9. *šalšat šiḡil kaspam eli PN išu buḷtam ina kašādīm PN kaspam ippalanni*. PN owes me one-third shekel of silver; when PN regains (his) health, he will pay me the silver.  
 10. *eqlam šātu aššum ḥubullī apālim ana bēl ḥubullīya addin*. I gave that field to my creditor(s) to pay the debts.

- F. 8 *šumma awīlum lū alpam lū immeram lū imēram lū šahām ū lū eleppam išriq šumma ša ilim šumma ša ekallim, adi šalāšā'īšu inaddin; šumma ša muškēnim, adi ešrīšu irīab; šumma šarrāqānum ša nadānim lā īšu, iddāk.* If a man stole either an ox or a sheep or a donkey or a pig or a boat, if it belonged to the god or the palace, he will give up to thirty-fold; if it belonged to a *muškēnum*, he will give back up to ten-fold; if the thief in question does not have what must be given (or, anything to give) he will be executed.
- 113 *šumma awīlum eli awīlim ām ū kaspam īšū-ma ina balum bēl ēm ina našpakim ū lū ina maškanim ām ilteqe, awīlam šuāti ina balum bēl ēm ina našpakim ū lū ina maškanim ina ēm leqēm ukannūšū-ma ām mala ilqū utār; u ina mimma šumšu mala iddinu itelli.* If a man was owed grain or silver by a man and has taken grain from a granary or from a threshing-floor without the consent of the owner of the grain, that man will be convicted of taking the grain from the granary or from the threshing-floor without the consent of the owner of the grain, and will return however much grain he took; moreover he will forfeit whatever amount he had given.
- 144 *šumma awīlum nadītam ihuz-ma nadītum šī amtam ana mutīša iddim-ma mārī uštābši awīlum šū ana šugītim ahāzim pānīšu īstakan, awīlam šuāti ul imaggarūšu; šugītam ul ihhaz.* If a man married a *nadītum* and that *nadītum* gave her husband a slave and has (thereby) produced children, (but) that man has decided to marry a junior wife, that man will not be permitted; he will not marry a junior wife.
- 177 *šumma almattum ša mārūša šehherū ana bīt(im) šanīm erēbim pānīša īstakan, balum dayyānī ul irrub; inūma ana bīt(im) šanīm irrubu, dayyānū warkat bīt mutīša pānīm iparrasū-ma bītam ša mutīša pānīm ana mutīša warkīm u sinništīm šuāti ipaqqidū-ma ṭupam ušezzebūšunūti; bītam inaššarū u šehherūtīm urabbū; unīatim ana kaspim ul inaddinū; šayyāmānum ša unūt mārī almattim išammu ina kaspīšu itelli; makkūrum ana bēlīšu itār.* If a widow whose children are very young has decided to enter the house of another man, she will not enter without the consent of the judges; when she enters the house of another man, the judges will investigate the circumstances of her previous husband's estate, and assign the estate of her previous husband to her future husband and that woman, and have them make out a document; they will look after the estate and raise the young children; they will not sell the furnishings; the buyer who buys the furnishings of the widow's children will forfeit his silver; the property will return to its owner.
- 207–208 207 *šumma ina maḥāšīšu imtūt, itammā-ma šumma mār awīlim, mišil manā kaspam išaqqal.* 208 *šumma mār muškēnim, šalšat manā kaspam išaqqal.* 207 If in striking him he has killed him, he will take an oath, and if (it was) a member of the *awīlum* class, he will weigh out one-half mina of silver; 208 if a member of the *muškēnum* class, he will weigh out one-third mina of silver.
- 209–211 209 *šumma awīlum mārāt awīlim imḥaš-ma ša libbīša uštaddīši, ešret šiqil kaspam ana ša libbīša išaqqal.* 210 *šumma sinništum šī imtūt, mārassu idukkū.* 211 *šumma mārāt muškēnim ina maḥāšim*

- ša libbiša uštaddīši, ḥamšat šiḡil kaspam išaqqal.* 209 If a man struck a man's daughter and has caused her to have a miscarriage, he will weigh out ten shekels of silver for her foetus. 210 If that woman has died, his daughter will be executed. 211 If he has caused the daughter of a commoner to have a miscarriage through striking (her), he will weigh out five shekels of silver.
- 250 *šumma alpum sūqam ina alākīšu awīlam ikkip-ma uštamīt, dīnum šū rugummām ul īšu.* If an ox, while walking along the street, gored a man and has killed him, such a case has no grounds for legal action.
- 42 *šum-ma a-wi-lum A.ŠÀ a-na er-re-šu-tim ú-še-ši-ma i-na A.ŠÀ ŠE la uš-tab-ši i-na A.ŠÀ ši-ip-ri-im la e-pé-ši-im ú-ka-an-nu-šu-ma ŠE ki-ma i-te-šu a-na be-el A.ŠÀ i-na-ad-dī-in.*  
*šumma awīlum eqlam ana errēšūtīm ušēšī-ma ina eqlīm âm lā uštābši, ina eqlīm šiprim lā epēšim ukannūšū-ma âm kīma itēšu ana bēl eqlīm inaddīn.* If a man rented a field for cultivation but has not produced any grain in the field, he will be convicted of not working the field and will give the owner of the field grain corresponding to his neighbors.
- 168 *šum-ma a-wi-lum a-na DUMU-šu na-sa-ḥi-im pa-nam iš-ta-ka-an a-na da-a-a-ni DUMU-i a-na-sà-aḥ iq-ta-bi da-a-a-nu wa-ar-ka-sú i-pár-ra-su-ma šum-ma DUMU ar-nam kab-tam ša i-na ap-lu-tim na-sa-ḥi-im la ub-lam a-bu-um DUMU-šu i-na ap-lu-tim ú-ul i-na-sà-aḥ.*  
*šumma awīlum ana mārīšu nasāḥim pānam ištakan, ana dayyānī “mārī anassah” iqtabi, dayyānū warkassu iparrasū-ma šumma mārūm arnam kabtam ša ina aplūtīm nasāḥim lā ublam, abum mār(ā)šu ina aplūtīm ul inassah.* If a man has decided to disinherit his son, has said to the judges, “I will disinherit my son,” the judges will investigate his circumstances and if the son has not committed (lit., brought) a crime serious enough for disinheriting, the father will not disinherit his son.
- 261 *šum-ma a-wi-lum NA.GADA a-na ÁB.GUD.ĪLA ù U<sub>8</sub>.UDU.ĪLA re-em i-gur 8 ŠE.GUR i-na MU.1.KAM i-na-ad-dī-iš-šum.*  
*šumma awīlum nāqīdam ana liātīm ū šēnī rēm/re'ēm īgur, samānat kur âm ina išteat šattīm inaddiššum.* If a man hired a shepherd to tend cattle or flocks, he will give him eight kor of grain per year.
- G. 1. *šumma naplaštum kīma ḥarrānim, šarrum kabtūtīšu idāk-ma bišāšunu u makkūršunu ana bītāt ilānī izāz.* If the lobe is like a road, the king will kill his nobles and divide their possessions and their property among the temples.
2. *šumma naplaštum ana kakkim itūr-ma nīram itṭul, tibi lemuttim ana bī[tim] ite[bbe].* If the lobe went back to the weapon and faced the yoke, an attack of evil will arise against the house.
3. *šumma bāb ekallim maškaššu izim-ma ina šumēlim šakin, mātām lā kattam q[ātkā] ikaššad; šumma bāb ekallim maškaššu izim-ma ina imittim šakin, eršetka nakrum itabbal; šumma bāb ekallim ina maškanīšu la ibaššī-ma ina warkat amūtīm šakin, māt nakrim biltam inaššiakku.* If the palace gate has left its place and is situated on the left, you (ms) will personally conquer a land not your own; if the

- palace gate has left its place and is situated on the right, the enemy will carry off your land; if the palace gate is not in its place and is situated at the rear of the liver, the land of the enemy will carry tribute to you.
4. *šumma bāb ekallim kayyānum kayyānum ina imittim šakin, kabtu kīma bēlīšu imašši.* If the palace gate is situated on the right completely normally, a noble will be equal to his lord.
  5. *šumma ina <i>šid martim piṭrum šakim-ma ana zumrīša tuḥḥu, awīlum ina lā lamādīšu maruštum imaqqutaššum.* If a fissure is situated at the base of the gall bladder and is brought near its body, difficulty will befall the man without his knowing.
  6. [*šumma* *ḥulimum šārtam lahim, mā[r a]lmattim kussiam iṣabbat.* If the spleen is covered with hair, a widow's son will seize the throne.
  7. *šumma ina mu[h]hi nīri kakkum/kakkū šinā imittam u šumēlam šaknū, qarrādū ya<sup>2</sup>ūtun u ša nakrim iš[t]ē[n]iš imaqqutū.* If above the yoke two weapons are situated, on the right and the left, warriors of mine and of the enemy will fall together.
  8. *šumma sebe šēpētum<sup>2</sup>, rabūm kabtum ana mātīka iṭeḥheakkum.* If (there are) seven feet<sup>2</sup>, an important noble will approach your (ms) country (on your behalf).
  9. [*šumma*] *naplaštum rēssa rapaš, ilum rēš awīlim inašši.* If the top of the lobe is wide, the god will exalt the man.
  10. *Dīš a-na pa-ni da-na-nim* <sup>gi</sup>*ŠTUKUL ša-ki-im-ma e-li-iš iṭ-tū-ul ma-ar ši-ip-ri-im we-du-um i-te<sup>4</sup>-ḥe-a-am.*  
*šumma ana pānī danānim kakkum šakim-ma eliš iṭṭul, mār šiprim wēdum/wēdūm iṭeḥheam.* If the weapon is situated before the “strength” and faces upward, a solitary/important messenger will approach.
  11. *Dīš KÁ É.GAL ri-iq-ma a-na li-bi-šu ši-ta ú-ba-na-tu-ka i-ru-ba É.GAL-am da-an-na-tum i-ša-ba-at.*  
*šumma bāb ekallim rīq-ma ana libbīšu šittā ubānātūka irrubā/irubā, ekallam dannatum iṣabbat.* If the palace gate is empty and two of your (ms) fingers will go/went in, hardship/famine will seize the palace.
- H. 1. *Bīt kankallim mala mašū itā Sin-bānī ... u itā Adad-bānī ... bīt Marduk-kūn-dārum itti Marduk-kūn-dārum bēl bītim Kūdanna ana epēšim u wašābim ana šalāš šanātīm ušēši. Ana qabē Warad-ilīšu u Apil-Amurrim.*  
Kūdanna rented a house on unworked ground, as far as it extends, beside Sin-bānī ... and beside Adad-bānī ..., the house of Marduk-kūn-dārum, from Marduk-kūn-dārum the owner of the house, for three years, for working and inhabiting. At the command of Warad-ilīšu and Apil-Amurrim.
2. *Ištēn immeram šim šuduš šiḡil kaspim ša Sin-iddinam sirāšūm mār Eṭirum ana Warad-Kūbi mār-ši[prim] mār Ubarrum ana šipri epēšim kīma idīšu iddinūšu.*  
One sheep worth one-sixth shekel of silver that Sin-iddinam the brewer,

the son of Ētirum, gave to Warad-Kūbi the messenger, the son of Ubarrum, as his wages for doing work/plowing.

3. <sup>1</sup> *iš-tu* ITI *Ṭebētum*(AB.Ē.A) <sup>2</sup> UD.18.KAM <sup>3</sup> *Išī-nu-nu-tum lā nātiltam* (IGI.NU.[TUK]) <sup>4</sup> *a-na na-ru-tim a-ḥa-zi-im* <sup>5</sup> *a-na ma-aḥ-ri-ia* <sup>6</sup> *ub-lu-ni-iš*.

*Ištu waraḥ Ṭebētum ūmam šamāššerim Šinunūtum lā nātiltam ana nārūtum aḥāzim ana maḥrīya ublūniš.*

From the month of Ṭebētum, eighteenth day, the blind Šinunūtum was brought to me to learn the musician's craft.

- I. 1. *Ana Lu-Bau qibī-ma; umma Aḥum-ma. Aššum ipir Iataratim nadānim lū ašpurakkum. Ana mīnim lā taddin? Ipir Iataratim i[n]a ma[t]i tanaddi[n]? I[d]in! Šumma lā [t]addin, a[š]apparam-ma ipir [š]attīša ina bītīka tanaddin. Šan[ī]tam amtam ša itti Bēlā ana Iataratim idin.*

Speak to Lu-Bau; thus Aḥum. I wrote indeed to you about giving Iataratum's barley ration. Why have you not given (it)? When will you give Iataratum's barley ration? Give (it)! If you do not give (it), I will write/order that you give her annual barley ration from your estate. Moreover, give the woman slave who is with Bēlā to Iataratum.

2. *Ana awīlim [q]ibī-ma; umma Iškur-mansum-ma. Šamaš u Marduk dāriš ūmī liballitūka. Lū šalmāta, lū balṭāta. Ilum n[ā]širka rēška ana damiqtim likīl. Ana šulmīka ašpuram; šul[um]ka maḥar Šamaš u Marduk lū dāri. Aššum šamaššammī nasāhim i[n]a qibīt awīlim bēliya u Ilišu-bāni aḥīka iššiakkū i[l]likūnim. Kīma ra[būt]īka eš(e)ret šābū [š]a [q]āt[īk]a ana ištēn ūmim tappūtam lillikū.*

Speak to the boss; thus Iškur-mansum. May Šamaš and Marduk keep you healthy forever. Be well, be healthy. May the god who protects you treat you well. I wrote about your well-being; may your well-being be constant before Šamaš and Marduk. The land agents came here, at the command of my lord the boss and your brother Ilišu-bāni, in order to remove the sesame. In accord with your high position may ten workers under your authority help (them) for one day.

3. *Ana bēliya qibī-ma umma Iaqim-Addu waradkā-ma. [Ū]m tuppī annēm ana šēr bēliya ušābilam awīlū ša bazaḥatim kašād Šūra-Ḥammu ubarrūnim, ummāmi: "Šūra-Ḥammu ana Huḥrī iktašdam. Bēšunu u Iawši-Il ša bēliya ālik idīšu ittīšū-ma illakūnim. U meat šābum ittīšu illakam." Kašāssu ubarrūnim-ma [qātam] ana [q]ātim ana šēr [bēliya] ašpuram.*

Speak to my lord; thus your servant Iaqim-Addu. The day I dispatched this tablet of mine to my lord, the men of the outpost were guaranteeing to me the arrival of Šūra-Ḥammu: "Šūra-Ḥammu has reached Huḥrū. Bēšunu and Iawši-Il, (subjects) of my lord who march at his side, are coming with him too. Further, a troop of one hundred is coming with him." Since they were guaranteeing his arrival I wrote immediately to my lord.

- J. <sup>1</sup> a-na <sup>d</sup>AMAR.UTU <sup>2</sup> be-li-im <sup>3</sup> ra-bi-im <sup>4</sup> na-di-in HÉ.GÁL <sup>5</sup> a-na ì-lí <sup>6</sup> be-el  
 É.SAG.ÍL <sup>7</sup> ù É.ZI.DA <sup>8</sup> be-lí-šu <sup>9</sup> ha-am-mu-ra-pí <sup>10</sup> na-bi-ù <sup>11</sup> AN-nim  
<sup>12</sup> [še]-mu <sup>13</sup> <sup>d</sup>EN.LÍL <sup>14</sup> [mi]-gi<sub>4</sub>-ir <sup>15</sup> <sup>d</sup>UTU <sup>16</sup> SIPAD na-ra-am <sup>17</sup> <sup>d</sup>AMAR.  
 UTU <sup>18</sup> LUGAL da-núm <sup>19</sup> LUGAL KALAM <sup>20</sup> šu-me-ri-im <sup>21</sup> ù ak-ka-di-im  
<sup>22</sup> LUGAL ki-ib-ra-tim <sup>23</sup> ar-ba-im <sup>24</sup> ì-nu <sup>d</sup>EN. LÍL <sup>25</sup> KALAM ù ni-ši <sup>26</sup> a-na  
 be-li-im <sup>27</sup> id-di-nu-šum <sup>28</sup> še-er-ra-sí-na <sup>29</sup> a-na qá-ti-šu <sup>30</sup> ú-ma-al-li-ù  
<sup>31</sup> a-na <sup>d</sup>AMAR.UTU <sup>32</sup> DINGIR ba-ni-šu <sup>33</sup> in bar-si-pa<sup>ki</sup> <sup>34</sup> URU na-ra-mi-šu  
<sup>35</sup> É.ZI.DA <sup>36</sup> BARAG-šu el-lam <sup>37</sup> ib-ni-šum.

*Ana Marduk, bēlim rabīm, nādin ḥegallim ana ilī, bēl Esagil u Ezida, bēlišu,*

*Ḥammurapi, nabīu Anim, [šē]mū Ellil, [mi]gir Šamaš, rēʿum narām Marduk, šarrum dannum, šar(ri) māt Šumerim u Akkadim, šar(ri) kibrātīm arbaʿim,*

*inu Ellil mātam u nišī ana bēlim iddinūšum, šerrassina ana qātīšu umalliu,*

*ana Marduk, ilim bānīšu, in Barsipa, ālim narāmīšu, Ezida, parakkašu ellam, ibnīšum.*

For Marduk, the great lord, the giver of abundance to the gods, the lord of Esagil and Ezida, his lord

Ḥammurapi, the called of An, the one who hears Enlil, the favorite of Šamaš, the beloved shepherd of Marduk, the mighty king, the king of the land of Sumer and Akkad, the king of the four regions,

when Enlil gave him the land and the people to rule, handed their lead-ropes to him,

he built for Marduk, the god who created him, in Borsippa, his beloved city, Ezida, his holy throne-dais.



## LESSON THIRTY-ONE

- C. 1. NÍG.KAS<sub>7</sub> NA.GADA 6. KAR ÍD  
 2. GUN BARAG.MEŠ 7. SILA ZIMBIR<sup>ki</sup>  
 3. A.MEŠ HÉ.GÁL 8. A.RÁ KISLAH NUN  
 4. NU.MU.SU ŠITIM 9. A.GÀR ù GIŠ.TIR  
 5. SANGA <sup>d</sup>UTU 10. 2 GUN ZÚ.LUM(MA)
- D. 1. *abnum iššaql.* 14. *aplum innassah/innadda.*  
 2. *niši ina naplusika* 15. *nešmiā/našmiā!*  
 3. *šangūm ittaṭrad/ittašpar.* 16. *bābum muppetūm*  
 4. *emūka irreddeam.* 17. *nagmurum*  
 5. *nasherim!* 18. *šum(ū)šu ayy-iššaṭram.*  
 6. *liātum immaniā.* 19. *ešmētūšu iššebberā.*  
 7. *šīt pīšu/qibīssu ul iššemi/*  
*iššami.* 20. *naddi/nandi!*  
 8. *dayyānū ul innašrū.* 21. *ittamgarū.*  
 9. *šamaššammū ibbašū.* 22. *rabiānum iḥḥabit.*  
 10. *tarbašum ibbani.* 23. *išātum ina kārim innapiḥ.*  
 11. *suluppū illeqqū.* 24. *šum(ū)ša linnabi/lizzaker.*  
 12. *šāb(ū)ka/ummākka ittankis.* 25. *numāssa issappaḥ.*  
 13. *šubassa illawi/issaher.* 26. *ugārī ittarḥiš.*  
 27. *išdum ippaṭṭar.*
- E. 22–24 22 *šumma awīlum ḥubtam iḥbut-ma ittašbat, awīlum šū iddāk.*  
 23 *šumma ḥabbātum lā ittašbat, awīlum ḥabtum mimmašu ḥalqam*  
*mahar ilim ubār-ma ālum u rabiānum ša ina eršetišunu u pātīšunu*  
*ḥubtum iḥḥabtu mimmašu ḥalqam iribbūšum.* 24 *šumma napištum,*  
*ālum u rabiānum ištēn manā kaspam ana nišīšu išaqqalū.* 22 If a  
 man committed a robbery and has been caught, that man will be  
 executed. 23 If the robber has not been caught, the robbed man will  
 establish his missing property before the god and the town and mayor  
 in whose region and district the robbery was committed will replace his  
 missing property for him. 24 If a life (was lost), the town and mayor  
 will weight out one mina of silver to his people.
- 25 *šumma ina bīt awīlim išātum innapiḥ-ma awīlum ša ana bullim*  
*illiku ana numāt bēl bītim iššu išši-ma numāt bēl bītim ilteqe,*  
*awīlum šū ana išātīm šuāti innaddi.* If fire broke out in a man's  
 house and a man who went to extinguish (it) cast his eye on the house  
 owner's furnishings and has taken the house owner's furnishings, that  
 man will be thrown on that fire.
32. [*š*]umma lū rēdiam ū lū bā<sup>7</sup>eram ša ina ḥarrān šarrim turru  
 tamkārurum ipṭuraššū-ma ālšu uštakšidaššu, šumma ina bītīšu ša  
 paṭārīm ibašši, šū-ma ramāššu ipaṭṭar; šumma ina bītīšu ša paṭārīšu  
 lā ibašši, ina bīt il(i) ālīšu ipaṭṭar; šumma ina bīt il(i) ālīšu ša  
 paṭārīšu lā ibašši, ekallum ipaṭṭaršu. Eqlšu kirīšu u bīssu ana

- ipterīšu ul innaddin.* If a merchant ransomed either a *rēdūm* or a *bā'erum* who was taken captive on a royal campaign, and allowed him to reach his town, if there is enough in his estate to ransom him, he will ransom himself; if there is not enough in his estate to ransom him, he will be ransomed through the temple of his town; if there is not enough to ransom him in the temple of his town, the palace will ransom him. His field, orchard, and estate will not be sold as his ransom price.
- 49 *šumma awīlum kaspam itti tamkārim ilqē-ma eqel epšētim ša êm ū lū ša šamaššammī ana tamkārim iddin,* “*eqlam eriš-ma âm ū lū šamaššammī ša ibbaššū esip, tabal,*” *iqbīšum, šumma errēšum ina eqlim âm ū lū šamaššammī uštābši, ina ebūrim âm ū šamaššammī ša ina eqlim ibbaššū bēl eqlim-ma ileqqē-ma âm ša kaspīšu u šibassu ša itti tamkārim ilqū u mānahāt erēšim ana tamkārim inaddin.* If a man received silver from a merchant and gave the merchant a field prepared for barley or for sesame, (and) said “cultivate the field and collect and take for yourself the barley or sesame that grows,” if a cultivator produced barley or sesame in the field, at harvest time it is the owner of the field who will receive the barley or sesame that grow in the field, and then he will give the merchant the barley (worth the amount) of his silver and its interest that he received from the merchant, as well as the maintenance amounts of the cultivating.
- 53–54 53 *šumm[a aw]īlum an[a kār eqli]šu du[nnun]im aḥšu i[ddī-m]a kār [eqli]šu lā ud[annim-ma] ina kār[ri]šu pītum itt[lepte] u ugāram mē uštābil, awīlum ša ina kārīšu pītum ippetū âm ša uḥalliqu irīab.* 54 *šumma âm riābam lā ile<sup>2i</sup> šuāti u bišāšu ana kaspim inaddinū-ma mārū ugārim ša ēšunu mū ublū izuzzū.* 53 If a man neglected to fortify the embankment of his field and did not fortify his embankment, so that an opening has been made in his embankment and has brought water onto the land, the man in whose embankment the opening was made will replace the grain he destroyed. 54 If he is not able to replace the grain, he and his property will be sold and the “sons of the land” whose grain the water carried away will divide (the amount).
- 66 *šumma awīlum kaspam itti tamkārim ilqē-ma tamkāršu īsiršū-ma mīmma ša nadānim lā ibaššīšum, kirīšu ištu tarkibtim ana tamkārim iddim-ma “suluppī mala ina kirīm ibbaššū ana kaspīka tabal,” iqbīšum, tamkārūm šū ul immaggar; suluppī ša ina kirīm ibbaššū bēl kirīm-ma ileqqē-ma kaspam u šibassu ša pī tuppīšu tamkāram ippal-ma suluppī watrūtīm ša ina kirīm ibbaššū bēl kirīm-ma il[eqqe].* If a man received silver from a merchant and his merchant pressed him but there was nothing for him to give (so that) he gave the merchant his orchard after pollination and said to him, “take however many dates grow in the orchard as your silver,” that merchant will not agree; it is the orchard owner who will get the dates that grow in the orchard, and then he will pay the merchant the silver and its interest according to his document, and the orchard owner himself will receive the excess dates that grow in the orchard.
- 105 *šumma šamallūm itegī-ma kanīk kaspim ša ana tamkārim iddinu lā ilteqe, kasap lā kanīkim ana nikkassim ul iššakkan.* If an agent has been careless and has not received a receipt for silver he gave to a merchant, the silver without a receipt will not be put on an account.

- 109 *šumma sābītum sarrūtum ina bītīša ittarkasū-ma sarrūtīm šunūti lā iššabtam-ma ana ekallim lā irdeam, sābītum šī iddâk.* If criminals have conspired in an innkeeper's establishment and she has not arrested and conducted those criminals to the palace, that innkeeper will be executed.
- 117–118 117 *šumma awīlam e<sup>2</sup>iltum išbassū-ma aššassu mār(ā)šu u mārassu ana kaspim iddin ū lū ana kiššātīm ittandin, šalāš šanātīm bīt šayyāmānīšunu ū kāšīšīšunu ippešū; ina rebūtīm šattim andurār-šunu iššakkan.* 118 *šumma wardum ū lū amtum ana kiššātīm ittandin, tamkārūm ušetteq, ana kaspim inaddin; ul ibbaqqar.* 117 If financial difficulty has seized a man and he sold his wife, his son, and his daughter, or he has been sold into debt servitude, they will work in the house of their buyer or debt-exactor for three years; in the fourth year their freedom will be established. 118 If a male or female slave was sold for debt servitude, a merchant may take (him/her) along (or, may let the period elapse) and sell (him/her); it will not be contested.
- 141 *šumma aššat awīlim ša ina bīt awīlim wašbat ana wašēm pānīša ištakam-ma sikiltam isakkil bīssa usappaḥ mussa ušamṭa, ukannūšī-ma, šumma mussa ezēbša iqtabi, izzibši; ḥarrāšša uzubbūša mimma ul innaddiššim; šumma mussa lā ezēbša iqtabi, mussa sinništam šanūtām ihḥaz; sinništum šī kīma amtīm ina bīt mutīša uššab.* If a man's wife who was living in the man's house has decided to leave and has been acquiring property illegally, squandering her own house, (and) belittling her husband, she will be convicted and, if her husband has ordered her divorce, he may divorce her; her travel provisions, her divorce payment, nothing will be given to her; if her husband has not ordered her divorce, her husband may (nevertheless) marry another woman; the aforesaid woman will dwell in her husband's house as a slave.
- 202 *šumma awīlum lēt awīlim ša elīšu rabū imtaḥaš, ina puḥrim ina qinnāz alpim (ištēn) šūši immahḥaš.* If a man has struck the cheek of a man who is of higher rank than he, he will be struck with an ox whip sixty times in the assembly.
- 17–19 17 *šum-ma a-wi-lum lu ÌR lu GEME<sub>2</sub> ḥal-qá-am i-na še-ri-im iš-ba-at-ma a-na be-lí-šu ir-te-de-a-aš-šu 2 GÍN KUG.BABBAR be-el ÌR i-na-ad-di-iš-šum.* 18 *šum-ma ÌR šu-ú be-el-šu la iz-za-kar a-na É.GAL i-re-ed-de-šu wa-ar-ka-sú ip-pa-ar-ra-ás-ma a-na be-lí-šu ú-ta-ar-ru-šu.* 19 *šum-ma ÌR šu-a-ti i-na bi-ti-šu ik-ta-la-šu wa-ar-ka ÌR i-na qá-ti-šu it-ta-aš-ba-at a-wi-lum šu-ú id-da-ak.*
- 17 *šumma awīlum lū wardam lū amtam ḥalqam ina šērim išbat-ma ana bēlīšu irtedeáššu, šinā šiqil kaspam bēl wardim inaddiššum* 18 *šumma wardum šū bēlšu lā izzakar, ana ekallim ireddešu; warkassu ipparras-ma ana bēlīšu utarrūšu.* 19 *šumma wardam šuāti ina bītīšu iktalāšu warka wardum ina qātīšu ittašbat, awīlum šū iddâk.* 17 If a man captured an escaped male or female slave in the hinterland and has conducted him to his owner, the slave's owner will give him two shekels of silver. 18 If said slave has not named his owner, he will conduct him to the palace; the circumstances of his case will be investigated and he will be returned to his owner. 19 If he has kept that slave in his house (and) later the slave has been caught in his possession, that man will be executed.

265 *šum-ma SIPAD ša ÁB.GUD.HI.A ù lu U<sub>8</sub>.UDU.HI.A a-na re-em in-na-ad-nu-šum ú-sa-ar-ri-ir-ma ši-im-tam ut-ta-ak-ki-ir ù a-na KUG.BABBAR it-ta-di-in ú-ka-an-nu-šu-ma A.RÁ 10-šu ša iš-ri-qú ÁB.GUD.HI.A ù U<sub>8</sub>.UDU.HI.A a-na be-lí-šu-nu i-ri-a-ab.*

*šumma re<sup>3</sup>um ša liātum ū lū šēnum ana re<sup>2</sup>em/rēm innadnūšum usarrir-ma šimtam uttakkir u ana kaspim ittadin, ukannūšū-ma adi ešrīšu ša išriqu liātīm ū šēnam ana bēlīšunu iriāb.* If a shepherd who was given cattle or flocks to tend made false claims and changed the brand (or, falsely changed the brand), and also sold (them), he will be convicted and will repay to their owner up to ten times what he stole in cattle and flocks.

- F. 1. *šumma naplaštum kīma nalbattim-ma u šīlum ina libbīša, ālam šarrum ilawwi; iššabbat-ma innaqqar.* If the lobe is like a brick-mold and there is also a hole in it, the king will surround a city; it will be captured and torn down.
2. *šumma erbe naplasātum, qablum ina lib[bi] māti i[bbašši].* If (there are) four lobes, warfare will occur in the land.
3. *šumma izbum muštinnam lā īšu, mīlum ina nārim ipparrasam; zinnū ina šamē iššaqqalū.* If the anomaly has no urethra, the flood will be kept away in the river; rain will be removed from the sky.
4. *šumma izbum pānī barbarim šakin, mūtānū dannūtum ibbaššū-ma aḥum ana bīt aḥim ul irrub.* If the anomaly has the face of a wolf, severe plague will arise, so that one will not enter another's house.
5. *šum-ma mar-tum in-na-as-ḥa-am-ma i-na ba-ab É.GAL-im ik-tu-un šar-ra-am ú-ka-aš-ša-du-šu-ú-ma i-na pa-ti-šu i-da-an-ni-in.*  
*šumma martum innasham-ma ina bāb ekallim iktūn, šarram ukaššadūšū-ma ina pāḫīšu idannin.* If the gall bladder was removed and has become fixed in the palace gate, the king will be driven out, but he will become strong in his border region(s).
6. *šum-ma mar-tum i-na qá-ab-li-ša na-ak-sà-at gi-li-it-tum i-na ma-a-tim ib-ba-aš-ši.*  
*šumma martum ina qablīša naksat, gilittum ina mātim ibbašši.* If the gall bladder is cut in its middle, terror will occur in the land.

- G. 1. *x bītum epšum ṭēhi bīt Awīl-ilim u ṭēhi bīt Ilī-u-Šamaš rēssu rebītum rēssu šanūm bīt Kiš-abī pūḫ y bītīm epšim ša Dan-erēssa enet Zaba-ba mārat Manium u Ip[qu]-Erra rē<sup>2</sup>i lahrātīm, ša ana Emeteursag ša Zababa illeqū, ina qabē šarrim Zababa-m[ub]alliṭ rabiān Kiš Munawwirum šakkanakkum Munawwirum nāgirum u šībūt Kiš iddinūšunūšim.*

x built house (plot) adjoining the house of Awīl-ilim and adjoining the house of Ilī-u-Šamaš, its frontage the plaza and its other frontage the house of Kiš-abī, as substitute for the y built house (plot) of Dan-erēssa the high priestess of Zababa, daughter of Manium, and Ipqu-Erra the ewe-herder, which was taken for the Emeteursag of Zababa, by the king's command Zababa-muballiṭ the mayor of Kiš, Munawwirum the governor, Munawwirum the herald, and the elders of Kiš gave them. (Witnesses. Date.)

2. *x kur suluppum šukunnê kiri Tarībum ša ana Ili-iddinam iššaknu; Waraḥsamnam suluppam imaddad.*

x kor of dates is the estimated yield of the orchard of Tarībum that is fixed for Ili-iddinam; he will measure out the dates in Waraḥsamnum.

- H. 1. *Ana Marduk-mušallim Sîn-iddinam u Awīl-Sîn qibī-ma; umma Ammī-ditānā-ma. Awīlū šūt pīhatim ša ina Šaga wašbū kīam išpurūnim, umma šunū-ma: “x kur ūm ana kurummat šāb birtī Šaga u ahiātīm ša waraḥ Kislīmim iḥḥaššeḥ”; kīam išpurūnim. Ana awīlē šūt pīhatim ša ina Šaga wašbū aššum inūma tašapparāšunūšim babbīlī ana maḥrīkun[ū šapārim] ittašpa[r]. Šuprā; ba[bbīlī] ana maḥrīkunu [išpurūnim]-ma ina ėm ša q[ātīkunu] x [kur ām] ana kurummat šāb birtī Šaga [u ahiātīm] ša waraḥ Kislīmim šumḥirāš[unūti]. Bārū ša maḥrīk[unu] warkatam liprus[ū-ma] ina tēretim šalmāt[im] ām šuāti ana Šaga šūbilā.*

Speak to Marduk-mušallim, Sîn-iddinam, and Awīl-Sîn; thus Ammī-ditāna. The officials who are resident in Šaga wrote to me as follows: “x kor of grain for the food allowance of the troop of the Šaga fort and outlying regions will be needed for the month of Kislīmum”; thus they wrote me. The officials who are resident in Šaga have been commanded to send you bearers when you write to them. Write that they send bearers to you that you may hand over to them, from the grain in your charge, x kor of grain for the food allowance of the troop of the Šaga fort and the outlying regions for the month of Kislīmum. The diviners with you should look into the matter that you may dispatch said grain to Šaga under favorable omens.

2. *[Ana Sîn-iddinam qibī]-ma; [umm]a Ḥammurapī-ma. Šattum dirigām išu; warḥum ša irrubam (warḥum) Elūlum-šanūm liššater; u ašar igisūm ina (warḥim) [Tašrīt]im ūmam 25 ana Bābilim sanāqum iq[qab]ū ina (warḥim) Elūlim-šanīm ūmam 25 ana Bābilim lisniqam.*

Speak to Sîn-iddinam; thus Ḥammurapi. The year has an extra month; the month that is coming up should be registered as Second-Elūlum; further, wherever tax was ordered to come to Babylon on the 25th of Tašrītum it should (now) come to Babylon on the 25th of Second-Elūlum.

3. <sup>1</sup> a-na a-wi-lim ša <sup>d</sup>AMAR.UTU <sup>2</sup> ū-ba-al-la-tū-šu <sup>3</sup> qī-bī-ma <sup>4</sup> um-ma aš-ta-mar-<sup>d</sup>ŠKUR-ma <sup>5</sup> <sup>d</sup>UTU ū <sup>d</sup>AMAR.UTU da-ri-iš UD-mi <sup>6</sup> li-ba-al-li-tū-ka<sup>7</sup> a-wi-lu-ū nukaribbātum(NU.<sup>g</sup>isKIRI<sub>6</sub>.MEŠ) DUMU.MEŠ ZIMBIR<sup>ki</sup> <sup>8</sup> aš-šum še-eḥ-ḥe-ru-ti-šu-nu <sup>9</sup> ša iḥ-li-qū-ma iṣ-ša-ab-tu <sup>10</sup> iq-bu-nim-ma <sup>11</sup> aš-šum ki-a-am DUB-pī ū-ša-bi-la-kum <sup>12</sup> a-wi-le-e šu-nu-ti <sup>13</sup> aṭ-ṭar-da-kum <sup>14</sup> si-ik-mi-šu-nu <sup>15</sup> mu-ḥu-ur-ma <sup>16</sup> ma-ḥa-ar <sup>d</sup>UTU <sup>17</sup> li-ik-ru-bu-ni-kum. <sup>18</sup> Šú-ḥa-re-e-šu-nu <sup>19</sup> wu-uš-še-er-šu-nu-ši-im <sup>20</sup> pu-uṭ-ṭe-er-šu-nu-ti <sup>21</sup> KÁ.DINGIR.RA<sup>ki</sup> la i-ka-aš-ša-du <sup>22</sup> aš-šu-mi-ia an-ni-tam e-pu-sú-nu-ši.

Ana qwīlim ša Marduk uballātūšu qibī-ma; umma Aštar-Adad-ma. Šamaš u Marduk dāriš ūmī liballiṭūka. Awīlū nukaribbāt mārū Sippar aššum šeḥḥerūtīšunu ša iḥliqū-ma iṣṣabtū iqbūnim-ma

*aššum kiam tuppī ušābilakkum. Awīlê šunūti aṭṭardakkum; sikmīšunu muhur-ma mahar Šamaš likrubūnikkum. Šuḫārêšunu wuššeršunūšim; putteršunūti; Bābilim lā ikaššadū. Aššumīya annītam epussunūši.*

Speak to the man whom Marduk keeps healthy; thus Aštamar-Adad. May Šamaš and Marduk keep you healthy forever. The men, gardeners (who are) citizens of Sippar, spoke to me about their retainers who escaped and were captured, and therefore I have dispatched my tablet to you. I have sent those men to you; accept their payment that they may invoke blessings for you before Šamaš. Release their servants to them; free them; they (the men) must not come to Babylon. Do this for them for my sake.

- I. *Inu Šamaš, bēlum rabium ša šamā<sup>2</sup>i u eršetim, šarrum ša ilī, Ḥammurapi, rubām, migiršu, iāti, in pānīšu namrūtīm ḥadīš ip-palsanni, šarrūtām dārītām palē ūmī arkūtīm išrukam, išid mātīm, ša ana bēlim iddinam, ukinnam, nišī Sippar u Bābilim šubat nēhtīm šūšubam in pīšu ellim ša lā nakār iqbiu, dūr Sippar epēšam, rēšīšu ullām rabīš lū uwa<sup>2</sup>eranni, inūmīšu Ḥammurapi, šarrum dannum, šar Bābilim, na<sup>2</sup>dum, šēmū Šamaš, narām Ayya, muṭīb libbi Marduk bēlīšu, anāku, in emūqīn šīrātīm ša Šamaš iddinam, in tibūt ummān mātīya, uššī dūr Sippar in eperī kīma šadīm rabīm rēšessunu lū ulli; dūram šīram lū ēpuš.*

When Šamaš, great lord of heaven and earth, king of the gods, joyfully looked upon me, Ḥammurapi, the prince, his favorite, with his shining face, bestowed on me perpetual kingship, a reign of long days, established for me the foundation of the land that he had given me to rule, commanded with his pure unchanging word that the people of Sippar and Babylon be made to dwell in security, greatly commissioned me to build the wall of Sippar, to raise its top,

at that time I, Ḥammurapi, the mighty king, king of Babylon, the pious, who obeys Šamaš, beloved of Ayya, who pleases the heart of his lord Marduk, with the outstanding strength that Šamaš gave me, with a levy of the army of my land, verily raised the foundation of the wall of Sippar with earth like a great mountain (and) its peak, verily made the outstanding wall.

## LESSON THIRTY-TWO

- B. 1. *innemmidū* 7. *iddekkeā*  
 2. *ninnabbīt* 8. *iqqiššā*  
 3. *iššūrū iššāmū / iššūrātum* 9. *ittangarū*  
*iššāmā* 10. *ibbablam*  
 4. *iššalil* 11. *inūma / ūm iwwaldu*  
 5. *iddāk* 12. *innenneā*  
 6. *ittenpeš / ittenpuš*
- C. 1. PN *aḫāt* PN<sub>2</sub> *itti* PN<sub>3</sub> *abīšina* PN<sub>4</sub> *ana aššūtīm ihussi* PN *kussi aḫātīša ana bīt Marduk inašši mārū mala waldū u iwwalladū mārūšinā-ma*. PN<sub>4</sub> took PN sister of PN<sub>2</sub> from PN<sub>3</sub> their father in marriage. PN will carry her sister's chair to the temple of Marduk; however many children are born and will be born are their children only.
2. *Ana Sin-iddinam qibī-ma; umma Hammurapī-ma*. PN *kiam iqbiam, umma šū-ma*: “*šāb našpakim ša bēlī īsiham adīni ul iddinūnim-ma našpakam ul epuš*.” *Kiam iqbiam. Am-mīnim šāb našpakim ana PN lā innadīm-ma našpakum lā innepuš? Ūm ṭuppī anniam tammaru šāb našpakim PN apul-ma našpakam ša qātīšu līpuš. Arḫiš šāb našpakim ul tappalšū-ma pīhatum šī ina muḫḫika iššakkan*. Speak to Sin-iddinam; thus Hammurapi. PN spoke to me as follows: “The cargo boat gang that my lord assigned me has not yet been given to me and so I have not yet made up the cargo boat.” Thus he said to me. Why has the cargo boat gang not been given to PN, so that the cargo boat has not been made up? When you see this tablet of mine, pay PN the cargo boat gang that he may make up the cargo boat under his authority. If you do not pay him the cargo boat gang quickly that responsibility will be upon you.
3. *Aššum šīpātīm qatnātīm ša tērišanni: inanna kasap šīpātīm šināti iššaql-ma šīpātum iššāmā*. Concerning the fine wool that you (ms) requested of me: now the silver for that wool was weighted out and the wool was purchased.
4. *Am-mīnim bā'erū ša mahrika uššabū-ma rīqū? Am-mīnim kiam lā tašpuram, umma attā-ma: “harrānum inneppeš?”* Why are the *bā'erum*-troops who are with you (ms) sitting around idle? Why have you not written to me as follows: “An expedition is being made”?
5. *Inanna ana šar mātīm šāti aššum ittīšu nenmudim aštapar*. I have now written to the king of that land about joining forces with him.
6. *Ina wašēni warkat numātīni išālūniāti*. As we left they (m) asked us about the disposition of our vessels.
7. *iššūrātum ina ugārim ittanmarā*. Birds have been seen in the meadow.
- D. 5 *šumma dayyānum dīnam idīn, purussām iprus, kunukkam ušēzib, warkānum-ma dīššu itēni, dayyānam šuāti ina dīn idīnu enēm ukannūšū-ma rugummām ša ina dīnim šuāti ibbaššū adi šinšerīšu inaddin; u ina puhrim ina kussi dayyānūtīšu ušetbūšū-ma ul itār-ma*

*itti dayyānī ina dīnim ul uššab.* If a judge adjudicated a decision, rendered a verdict, had a sealed document deposited, (and) later on changed his decision, that judge will be convicted of changing the decision he adjudicated and will give up to twelve times the fine that was in force in that judgment; further, he will be removed from his judicial seat in the assembly, and will not longer sit with the judges in decision(s).

- 9–12 9 *šumma awīlum ša mimmūšu halqu mimmāšu halqam ina qāti/qātī awīlim iṣṣabat, awīlum ša hulqum ina qātīšu ṣabtu “nādinānum-mi iddinam; maḥar šībī-mi ašām” iqtabi, u bēl hulqim “šībī mūde hulqīyā-mi lublam” iqtabi, šayyāmānum nādin iddinūšum u šībī ša ina maḥrīšunu išāmu itbalam u bēl hulqim šībī mūde hulqīšu itbalam, dayyānū awātīšunu immarū-ma šībū ša maḥrīšunu šīmum iššāmu u šībū mūde hulqim mūdūssunu maḥar ilim iqabbū-ma nādinānum šarrāq; iddāk; bēl hulqim huluqšu ileqqe; šayyāmānum ina bīt nādinānim kasap iṣqulu ileqqe.* 10 *šumma šayyāmānum nādin iddinūšum u šībī ša ina maḥrīšunu išāmu lā itbalam, bēl hulqim-ma šībī mūde hulqīšu itbalam, šayyāmānum šarrāq iddāk; bēl hulqim huluqšu ileqqe.* 11 *šumma bēl hulqim šībī mūde hulqīšu lā itbalam, sar; tuššam-ma idke; iddāk.* 12 *šumma nādinānum ana šīmtim ittalak, šayyāmānum ina bīt nādinānim rugummē dīnim šuāti adi hamšīšu ileqqe.* 9 If a man whose property is missing has seized his missing property in a(nother) man’s possession, (and) the man in whose possession the missing property was seized has said, “A seller sold to me; I bought before witnesses,” and the owner of the stolen property has said, “Let me produce witnesses who recognize my stolen property,” (and) the buyer has produced the seller who sold to him and the witnesses before whom he bought and the owner of the stolen property has produced the witnesses who recognize his stolen property, the judges will consider their words and if the witnesses before whom the purchase was made and the witnesses who recognize the stolen property say what they know before the god then the seller is a thief; he will be executed; the owner of the stolen property will receive his stolen property; the buyer will receive the silver he weighed out from the seller’s estate. 10 If the buyer has not produced the seller who sold to him and the witnesses before whom he bought, but the owner of the stolen property has produced witnesses who recognize his stolen property, the buyer is a thief; he will be executed; the owner of the property will receive his stolen property. 11 If the owner of the property has not produced witnesses who recognise his stolen property he is a liar; he raised only slander; he will be executed. 12 If the seller has passed on, the buyer will receive up to five times the fine for that judgment from the seller’s estate.

- 58 *šumma ištu sēnū ina ugārim iteliānim kannū gamartim ina abullim ittaḥlalū rē’ūm sēnī ana eqlim iddī-ma eqlam sēnī uštākil, rē’ūm eqel ušākilu inaṣṣar-ma ina ebūrim ana būrim šūši kur ām ana bēl eqlim imaddad.* If, after a flock has come up from a meadow, the “termination pennants”<sup>7</sup> have been hung from the city gate, (yet) the shepherd let the flock go to a field (i.e., put the flock out to pasture), and allowed the flock to use the field, the shepherd will look after the field he allowed to be used and will measure out sixty kor of grain per



- būrum* to the owner of the field at harvest time.
- 61–62 61 *šumma nukaribbum eqlam ina zaqāpim lā igmur-ma niditam izib niditam ana libbi zittīšu išakkanūšum.* 62 *šumma eqlam ša innadnūšum ana kirīm lā izqup, šumma abšinnum, bilat eqlim ša šanātim ša innadū nukaribbum ana bēl eqlim kīma itēšu imaddad; u eqlam šipram ippeš-ma ana bēl eqlim utār.* 61 If a gardener did not finish planting a field and left an uncultivated plot, the uncultivated plot will be placed toward his share. 62 If he did not plant a field that was given to him as an orchard, if (it was) a cultivated field, the gardener will measure out to the owner of the field produce of the field for the years that it was left fallow according to his neighbors; further, he will work and return the field to the field's owner.
- 137 *šumma awīlum ana šugītim ša mārī uldūšum ū lū nadītim ša mārī ušaršūšu ezēbim pānīšu ištakan, ana sinništīm šuāti šeriktaša utarrūšim; u muttat eqlim kirīm u bīšim inaddinūšim-ma mārīša urabba; ištu mārīša urtabbū ina mimma ša ana mārīša innadnu zittam kīma aplim ištēn inaddinūšim-ma mutu libbīša iḫhassi.* If a man has decided to divorce a junior wife who bore him children or a *nadītim* who provided him with children, that woman's dowry will be returned to her; further half of the field, orchard, and property will be given to her so that she may raise her children; after she has raised her children she will be given a share like (that of) an individual heir from whatever was given to her children, and then the man of her heart may marry her.
- 159 *šumma awīlum ša ana bīt emīšu biblam ušābilu terhatam iddinu ana sinništīm šanītim uptallis-ma ana emīšu "māratka ul aḫḫaz" iqtabi, abi mārītim mimma ša ibbablūšum itabbal.* If a man who had dispatched a marriage-gift to his father-in-law's estate and given the bride-price has become attracted to another woman and said to his father-in-law "I will not marry your daughter," the daughter's father will keep for himself whatever was brought to him.
- 176 *u šumma warad ekallim ū lū warad muškēnim mārat awīlim iḫuz-ma inūma iḫuzūši qadum šeriktīm ša bīt abīša ana bīt warad ekallim ū lū warad muškēnim irum-ma ištu innemdū bītam īpušū bīšam iršū warkānum-ma lū warad ekallim ū lū warad muškēnim ana šīmtim ittalak mārat awīlim šeriktaša ileqqe; u mimma ša mussa u šī ištu innemdū iršū ana šinīšu izuzzū-ma mišlam bēl wardim ileqqe mišlam mārat awīlim ana mārīša ileqqe.* And if a palace slave or a *muškēnum*'s slave married a daughter of an *awīlum* and when he married her she entered the house of the palace slave or *muškēnum*'s slave with a dowry from (lit., of) her father's estate and afterward, after they were joined, made a home, (and) acquired property, the palace slave or the *muškēnum*'s slave passed on, the *awīlum*'s daughter will receive her dowry; further, whatever her husband and she acquired after they were joined will be divided in two, and the slave's owner will receive half (and) the *awīlum*'s daughter will receive half for her children.
- 188–189 188 *šumma mār ummiānim māram ana tarbītim ilqē-ma šipir qātīšu uštāḫissu, ul ibbaqqar.* 189 *šumma šipir qātīšu lā uštāḫissu, tarbītim šī ana bīt abīšu itār.* 188 If a member of a guild adopted a son to raise and has taught him his craft, he will not be contested. 189 If he has not taught him his craft, said adopted child will/may return to

his paternal estate.

134-136 134 *šum-ma a-wi-lum iš-ša-li-il-ma i-na É-šu ša a-ka-li-im la i-ba-aš-ši aš-ša-sú a-na É ša-ni-im i-ir-ru-ub* MUNUS *ši-i ar-nam ú-ul i-šu*. 135 *šum-ma a-wi-lum iš-ša-li-il-ma i-na É-šu ša a-ka-li-im la i-ba-aš-ši a-na pa-ni-šu aš-ša-sú a-na É ša-ni-im i-te-ru-ub-ma* DUMU. MEŠ *it-ta-la-ad i-na wa-ar-ka mu-sà it-tu-ra-am-ma* URU-šu *ik-ta-áš-dam* MUNUS *ši-i a-na ha-wi-ri-ša i-ta-ar* DUMU. MEŠ *wa-ar-ki a-bi-šu-nu i-il-la-ku*. 136 *šum-ma a-wi-lum* URU-šu *id-di-ma it-ta-bi-it wa-ar-ki-šu aš-ša-sú a-na É ša-ni-im i-te-ru-ub šum-ma a-wi-lum šu-ú it-tu-ra-am-ma aš-ša-sú iš-ša-ba-at aš-šum* URU-šu *i-ze-ru-ma in-na-bi-tu aš-ša-at mu-na-ab-tim a-na mu-ti-ša ú-ul i-ta-ar*.

134 *šumma awīlum iššalil-ma ina bītīšu ša akālim lā ibašši, aššassu ana bīt šanīm irrub; sinništum šī arnam ul išu*. 135 *šumma awīlum iššalil-ma ina bītīšu ša akālim lā ibašši, ana pānīšu aššassu ana bīt šanīm iterum-ma mārī ittalad, ina warka mussa ittūram-ma āl(ā)šu iktašdam, sinništum šī ana hāwirīša itār; mārū warki abīšunu illakū*. 136 *šumma awīlum āl(ā)šu iddi-ma itta(?)bit, warkīšu aššassu ana bīt šanīm iterub, šumma awīlum šū ittūram-ma aššassu iššabat, aššum āl(ā)šu izērū-ma innābitu, aššat munnabtim ana mutīša ul itār*. 134 If a man was taken captive and there is not enough to eat in his house, his wife may enter another's house; that woman will have no guilt. 135 If a man was taken captive and there is not enough to eat in his house, (and) therefore (or, before his return) his wife has entered another's house and has born children, (and) later her husband has returned and reached his town, that woman will return to her first husband; the children will follow their father. 136 If a man abandoned his town and has fled, (and) after his departure his wife has entered another's house, if that man has returned and seized his wife, because he despised his town and fled, the fugitive's wife will not return to her husband.

- E.
1. *šumma šittā naplasātum šellūšina nenm[udū], sunqum ina mātīm i[bb]ašši*. If the sides of the two lobes are joined, famine will appear in the land.
  2. *šumma martum nashaṭ-ma [in]a bāb ekallim [...]at, [nu]kurtum iššakkan*. If the gall bladder is removed and [...]-ed in the palace gate, war will happen.
  3. *šumma ubān iššurim imittam u šumēlam nawer, atta u nakrum tannammārā*. If the "finger" of the "bird" is bright on the right and the left, the enemy and you will meet.
  4. *šumma izbum pānī nēšim šakin, šarrum [d]annum ibbašši-ma mātām šāti unnaš*. If the anomaly has the face of a lion, a mighty king will appear and weaken that land.
  5. *šumma izbum kīma barbarim bibbum ina mātīm ibba[š]ši*. If the anomaly is like a wolf, plague will appear in the land.
  6. *šumma izbum ina irtīšu petī-ma u daltum ša ši[...] šaknat-[m]a ippette u i-nne-ddil, mātum šī innandi; [h]arrānātūša ippehheā*. If the anomaly is open in its chest and also the door of the ... is in place and

7. *Dīš qí-na-tum i-mi-tam pa-ar-sà-at ru-bu-ú ú-la in-né-mi-du.*  
*šumma qinnatum imittam parsat, rubû ula innemmidû.* If the buttocks are divided on the right, the princes will not join forces.
8. *šum-ma mar-tum SAG-ša da-ma-am la-pi-it SUKKAL.MAḤ im-ma-ḥa-aš šum-ma mar-tum qá-ab-la-ša da-ma-am la-ap-ta MÁŠ.ŠU.GÍD.GÍD.*  
*šumma martum rēšûša damam lapit, sukkalmaḥḥum immahḥaš;*  
*šumma martum qablāša damam laptā, bārûm.* If the top of the gall bladder is smeared with blood, the chief minister will be struck; if the middle of the gall bladder is smeared with blood, the diviner.
- F. 1. *Išteat amtam Mutī-bāštī šumša Sîn-pilah ana Šaddašu aššatīšu iqīš.*  
*Mārû Sîn-pilah ul iraggamūšim. Ištu ūm tuḫ[p]um innezbu, <mārû>*  
*mala Mutī-bāštī ulladu ša Šaddašū-ma. Saniq-pīša mārat Šaddašu.*  
 Sîn-pilah gave his wife Šaddašu a slave named Mutī-bāštī. The children of Sîn-pilah will not contest against her. From the day the tablet is deposited, however many children Mutī-bāštī bears belong only to Šaddašu. Saniq-pīša is the daughter of Šaddašu.
2. *Parasrab manā kaspum libbi/libbu ištēn manā kaspim ša itti Imlik-Sîn ana ḥamšā agrī innadnu ša ana ḥarrān šarrim innagrū, ezub tībūt šāb Iddin-Ea u Ištar-īnāya.*  
 Five-sixths mina silver from the one mina of silver that was given by Imlik-Sîn for fifty hirelings, who were hired for the royal campaign; except for the levy of the troops of Iddin-Ea and Ištar-īnāya.
- G. 1. *Ana [T]arību[m] qibī-ma; umma Iddin-yatum-ma. Šamaš liballīka.*  
*Šulpae-bāni mār bīt tuppim kiam ulammid, umma šū-ma: “Bīt abim*  
*ul išū-ma ana bīt sekretim ana mārūtim ērub. Bīt ana mārūtim ērubu*  
*ana šīt ekallim uštēšû.” [tuḫ]pi bēlīya ana bītim nadānim [i]llikak-*  
*kunūšim-[m]a am-mīni lā innapil-ma udabbab? ū lū bīt ana mārūtim*  
*irubu literrūšum ū lū bītam mali bītim idiššum-ma lā uda[bb]ab.*  
 Speak to Tarībum; thus Iddin-yatum. May Šamaš keep you well. The military scribe Šulpae-bāni made known as follows: “I have no paternal estate, and so I entered the house of a *sekretum* in adoption. The house I entered in adoption has been leased on a palace lease.” My lord’s tablet (instructing you) to give a house came to you, so why was he not satisfied, so that he complains? Either the house he entered in adoption should be returned to him, or give him a house as large as (that) house so that he may not complain.
2. *Ana Marduk-nāšir u Šamaš-ḥāzir qibī-ma; umma Hammurapī-ma.*  
*Anumma tuḫpi isihiti kiriātīm ša ana šandanakkātīm izzuz[z]ā [u]š-*  
*tābilakkunūšim. [Ana p]ī tuppātīm šināti [kiriāt]im zūzāšunūšim.*  
 Speak to Marduk-nāšir and Šamaš-ḥāzir; thus Hammurapī. I have herewith dispatched to you the certificate of assignment of the orchards that are to be distributed to the administrators. Distribute the orchards to them according to these documents.

3. *Ana awīlim qibī-ma; umma Ipqu-Šalā-ma. Šamaš u Marduk dāriš ūmī liballitūka. Lū šalmāta; lū baltāta. Ilum nāširka rēš damiqtika likil. Ana šulmīka ašpuram; šulumka maḥar Šamaš u Marduk lū dāri. Šinā maškī ana parās <w>arkatim uštābilakku. Aḥī atta kīma rabūtika warkatam purus tukkil-ma, liātīm dannātīm lissuḥānim. Rēhet liātīya šuātu ša ina maḥrika innezzibā: adi ašapparam-ma ileqqūnim aḥī atta nīdi aḥim lā taraššišināšim. Ana ša ašpurakkum lā tušta<sup>2</sup>a. Šumma liātum dannātum mithāriš alākam adi maḥriya ila<sup>2</sup>ā, warkatam tukkil purus-ma, mithāriš-ma lissuḥānim.*

Speak to the man; thus Ipqu-Šala. May Šamaš and Marduk keep you well forever. Be healthy; be well. May the god who protects you do well by you. I wrote concerning your health; may your health be ever before Šamaš and Marduk. I have dispatched to you two hides to check into. You, my brother, in accord with your high station, check into it carefully, so that they (f) transfer strong cattle to me. As for that remainder of my cattle that are being left with you: until I write for them (m) to take (them), you, my brother, must not be negligent about them (the cattle). Do not be idle about what I wrote to you. If strong cattle can come to me together, look carefully into the matter so that they (f) may in fact transfer (them) to me together.

- H. *Ša ištu ūm šiātīm šarrū in šarrī manāma lā ipušū ana Šamaš bēliya rabiš lū epussum. Dūrum šū “In-qibīt-Šamaš-Hammurapi-māḥiri-ayy-irši” šumšu. In palēya damqim, ša Šamaš ibbiu, Sippar āl šiātīm ša Šamaš šābšu in tupšikkim ana Šamaš lū assuh. Nāršu lū ehre; ana eršetīšu mē dārūtīm lū aškun. Nuḥšam u ḥegallam lū ukammer. Ana nišī Sippar rīštam lū aškun; ana balātīya lū ikarrabā. Ša ana šīr Šamaš bēliya u Ayya bēltīya ṭabu lū epuš. Šumī damqam ūmišam kīma ilim zakāram ša ana dār lā immaššū in pī nišī lū aškun.*

What from ancient times no kings among the kings had done, I verily did greatly for my lord Šamaš. The name of this wall is “By-the-command-of-Šamaš-may-Ḥammurapi-have-no-rivals.” In my good reign, which Šamaš summoned, I verily removed the workers of Sippar, the ancient city of Šamaš, from corvée duty for Šamaš. Verily I dug its canal; I verily set up (a) continual water (supply) for its districts. I verily heaped up prosperity and abundance. I verily brought about joy for the people of Sippar, so that they invoke blessings for my life. I verily did what is pleasing to my lord Šamaš and my lady Ayya. I verily placed in the people’s mouths the daily invoking of my good name like a god(’s), which will not be forgotten forever.

## LESSON THIRTY-THREE

- C. 1. KUN GUD  
 2. NÍG.KAS7 SANGA  
 3. ZÚ.LUM(MA).MEŠ NUN  
 4. A.GÀR NU.MU.SU  
 5. KAR ZIMBIR<sup>k8</sup>  
 6. KISLAḤ NA.GADA

- D. 1. *nimtagar*  
 2. *atlakā*  
 3. *šaman* (or, *šamnum ana*) *piššuš abīya*  
 4. *itta<sup>2</sup>idū*  
 5. *am-mīnim tamtaḥḥašā*  
 6. *tišbutā*  
 7. *aštāl*  
 8. *imtaḥrū*  
 9. *itawā*  
 10. *ittiša ittatīl*  
 11. *taššabbatā*  
 12. *ina bitiki tētelli*

- E. 35–37 35 *šumma awīlum liātīm u šēnī ša šarrum ana rēdīm iddinu ina qāti rēdīm ištām, ina kaspīšu itelli. 36 eqlum kirūm u bītum ša rēdīm bā<sup>2</sup>erim ū nāši biltim ana kaspim ul innaddin. 37 šumma awīlum eqlam kiriam ū bītam ša rēdīm bā<sup>2</sup>erim ū nāši biltim ištām, ṭuppašu ihheppe u ina kaspīšu itelli; eqlum kirūm ū bītum ana bēlišu itār. 35* If a man has purchased from a *rēdūm* cattle or flocks that the king gave to the *rēdūm*, he will forfeit his silver. 36 A field, orchard, or house of a *rēdūm*, *bā<sup>2</sup>erum* or tenant will not be sold for silver. 37 If a man has purchased a field, orchard, or house of a *rēdūm*, *bā<sup>2</sup>erum* or tenant, his tablet will be broken and he will also forfeit his silver; the field, orchard, or house will return to its owner.
- 57 *šumma rē<sup>2</sup>um ana šammī šēnī šūkulim itti bēl eqlim lā imtagar-ma balum bēl eqlim eqlam šēnī uštākil, bēl eqlim eqelšu iṣsid, rē<sup>2</sup>um ša ina balum bēl eqlim šēnī ušākilu elēnum-ma ana būrim ešrā kur ām ana bēl eqlim inaddin. If a shepherd did not come to an agreement with the owner of a field to feed a flock herbage, but has fed the flock on the field without the field owner's consent, the field owner will harvest his field (and) the shepherd who fed the flock without the field owner's consent will give the field owner twenty kor of grain per *būr* in addition.*
- 64 *šumma awīlum kirīšu ana nukaribim ana rukkubim iddin nukaribbum adi kiriam šabtu ina bilat kirīm šittīn ana bēl kirīm inaddin; šaluštam šū ileqqe. If a man gave his orchard to a gardener for pollination, the gardener, as long as he holds the orchard, will give two thirds of the yield of the orchard to the owner of the orchard, (while) he himself will receive one third.*
- 116 *šumma nipūtum ina bīt nēpīša ina maḥāšim ū lū ina uššušim imtūt, bēl nipūtum tamkāršu ukām-ma šumma mār awīlim māršu idukkū, šumma warad awīlim šalušti manā kaspam išaqqal; u ina mimma šumšu mala iddinu itelli. If a pledge has died in her/his distrainer's house through beating or through mistreatment, the owner of the pledge will convict his merchant, and if it was an *awīlum*'s offspring, they will execute his offspring, if it was an *awīlum*'s slave, he will weigh out one third mina of silver; and he will also forfeit whatever he had given.*

- 129–132 129 *šumma aššat awīlim itti zikarim šanīm ina itūlim ittašbat, ikassūšunūti-ma ana mē inaddūšunūti; šumma bēl aššatim aššassu uballaṭ u šarrum warassu uballaṭ.* 130 *šumma awīlum aššat awīlim ša zikaram lā idū-ma ina bīt abīša wašbat ukabbilšī-ma ina sunīša ittati-l-ma iššabtūšu, awīlum šū iddāk; sinništum šī ūtaššar.* 131 *šumma aššat awīlim mussa ubbiršī-ma itti zikarim šanīm ina utūlim lā iššabit, nīš ilim izakkar ana bītīša itār.* 132 *šumma aššat awīlim aššum zikarim šanīm ubānum elīša ittariš-ma itti zikarim šanīm ina utūlim lā ittašbat ana mutīša Id išalli.* 129 If an *awīlum*'s wife has been caught lying with another man, they will be bound and thrown into the water; if the wife's lord wishes to spare his wife, the king may also spare his servant. 130 If an *awīlum* immobilized and had intercourse with an *awīlum*'s wife who had not known a man and who was living in her father's house, and he has been caught, that *awīlum* will be executed; that woman will be released. 131 If a man's wife was accused by her husband but was not caught lying with another man, she will take an oath and return to her house. 132 If a finger has been pointed at an *awīlum*'s wife on account of another man but she has not been caught lying with another man, she will dive into the River for her husband.
- 142–143 142 *šumma sinništum mussa izēr-ma “ul taḥḥazannī” iqtabi, warkassa ina bābtīša ipparras-ma šumma našrat-ma ḥiītam lā išu u mussa wašī-ma magal ušamṭāši, sinništum šī arnam ul išu; šeriktaša ileqqē-ma ana bīt abīša ittallak.* 143 *šumma lā našrat-ma wašiat bīssa usappaḥ mussa ušamṭa, sinništam šuāti ana mē inaddūši.* 142 If a woman detested her husband and has said, “you will not have me,” her circumstances will be investigated in her district, and if she has been vigilant and has no fault, but her husband goes out and treats her very badly, that woman has no offense; she may take her dowry and go off to her father's house. 143 If she has not been vigilant and goes out, squanders her estate, (and) treats her husband badly, that woman will be cast into the water.
- 155–157 155 *šumma awīlum ana mārīšu kallatam iḥīr-ma māršu ilmassi šū warkānum-ma ina sūnīša ittati-l-ma iššabtūšu, awīlam šuāti ikassūšū-ma ana mē inaddūšu.* 156 *šumma awīlum ana mārīšu kallatam iḥīr-ma māršu lā ilmassī-ma šū ina sūnīša ittati-l, mišil manā kaspam išaqqalšim-ma u mimma ša ištu bīt abīša ublam ušallamšim-ma mutu libbīša ihḥassi.* 157 *šumma awīlum warki abīšu ina sūn ummīšu ittati-l, kilallišunu iqallūšunūti.* 155 If a man chose a bride for his son and the son has known her, (and) he himself has later had intercourse with her and has been caught, that man will be bound and thrown into the water. 156 If a man has chosen a bride for his son and his son has not known her, (and) he himself has had intercourse with her, he will weigh out for her half a mina of silver; and also whatever she brought from her father's estate he will restore to her and the husband she wishes may marry her. 157 If a man has had intercourse with his mother after the death of his father, they will both be burned.
- 165–166 165 *šum-ma a-wi-lum a-na IBILA-šu ša i-in-šu maḥ-ru A.ŠA <sup>giš</sup>KIRI<sub>6</sub> ù É iš-ru-uk ku-nu-kam iš-tur-šum wa-ar-ka a-bu-um a-na ši-im-tim it-*

*ta-al-ku i-nu-ma aḥ-ḥu i-zu-uz-zu qí-iš-ti a-bu-um id-di-nu-šum i-le-qé-ma e-le-nu-um-ma i-na NÍG.GA É A.BA mi-it-ḥa-ri-iš i-zu-uz-zu. 166 šum-ma a-wi-lum a-na DUMU.MEŠ ša ir-šu-ú aš-ša-tim i-ḥu-uz a-na DUMU-šu še-eh-ri-im aš-ša-tam la i-ḥu-uz wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku i-nu-ma aḥ-ḥu i-zu-uz-zu i-na NÍG.GA É A.BA a-na a-ḥi-šu-nu še-eh-ri-im ša aš-ša-tam la aḥ-zu e-li-a-at zi-it-ti-šu KUG.BABBAR ter-ḥa-tim i-ša-ak-ka-nu-šum-ma aš-ša-tam ú-ša-aḥ-ḥa-zu-šu.*

165 *šumma awīlum ana aplīšu ša īššu mahru eqlam kiriam ū bītam išruk kunukkam išturšum, warka abum ana šīmtim ittalku inūma aḥḥū izuzzū qīšti abum iddinūšum ileqqē-ma elēnum-ma ina makkūr bīt abim mīthāriš izuzzū. 166 šumma awīlum ana mārī ša iršū aššātīm īhuz ana mārīšu šeḥrim aššatam lā īhuz warka abum ana šīmtim ittalku inūma aḥḥū izuzzū ina makkūr bīt abim ana aḥīšunu šeḥrim ša aššatam lā aḥzu eliāt zītīšu kasap terḥatim išakkanūšum-ma aššatam ušahḥazūšu.* 165 If a man gave a field, an orchard, or a house to his heir who pleased him and wrote out a sealed document for him, after the father has gone to his fate, when the brothers take shares, he will take the bequest his father gave him and in addition they will divide the property of the father's estate equally. 166 If a man got wives for the sons he had (but) did not get a wife for his youngest son, after the father has gone to his fate, when the brothers take shares, they will set up out of the father's property bride-price silver as an additional sum to his share for their young brother who does not have a wife, and obtain a wife for him.

- F.
1. *šumma ina išdī naplaštīm kakkum /kakkū šinā imittam u šumēlam ittaṭ[lū], ana šarrim ayyimma ana salīmim taša[ppar-ma] salīmšu teleqqēšu.* If at the base of the lobe two weapons faced each other on the right and left, you (ms) will send to some king for peace, and receive his peace from him.
  2. [*šumma*] *kakkum šakim-[ma š]īt rēšim iṭṭul u piṭru ana pānīšu paṭir, [mā]ri šipri mahrum bussurat hadēm našīkum.* If the weapon was in place and faced the *šīt rēšim*, and also a fissure is loosened in front of it, the first messenger has for you (ms) news for rejoicing.
  3. *šumma martum u ubānum šitnunā, puhrum ula imtaggar.* If the gall bladder and the finger are equal, the assembly will not come to an agreement.
  4. *šumma ina šēr birītim kakkum šinā ittaṭlū, šarrānū ina puhrim innammarū.* If upon the border two weapons faced each other, kings will meet in the assembly.
  5. *šumma kakki/kakkū imittim šalāštum ittaṭlū, šarram ina libbi ekallīšu ussarūšū-ma idukkūšu; šanūm šumšu: bārūm ašar illaku imaqqut.* If three weapons on the right side faced each other, the king will be taken captive in his palace and killed; another interpretation of it: the haruspex will fall wherever he goes.
  6. *šumma tiše šētum, atta u nakerka taššabbatā-ma aḥum aḥ[a]m ušamqat.* If there are nine *šētum*, your (ms) enemy and you will quarrel and one will fell the other.

7. *šumma izbum qaqqassu ana hallišu kamis-ma itti zibbatīšu tišbut, awīlum šeḥēr bītīšu u unētīšu ināšu immarā.* If the head of the malformed foetus is bent down toward its crotch/hind legs and connected with its tail, the man's eyes will see the decrease of his household and his utensils.
8. *šumma rē[š] libbim qā saher, nīš ilim šarram šabit.* If the top of the heart is surrounded with thread, an oath (lit., life of a god) holds the king.
9. B[E] KÁ É.GAL *ma-aš-ka-an-šu i-zi-im-ma a-na e-le-nu-um i-te-li-a-am LÚ KÚR-ka ú-še-he-er-ka pi-a-am ma-ti-a-am ta-ša-ka-an-šu.*  
*šum[ma] bāb ekallim maškaššu izim-ma ana elēnum iteliam, nakerka ušeḥherka; piam maṭiam tašakkaššu.* If the palace gate left its location and came upward besides, your (ms) enemy will diminish you; you will speak humbly to him.
10. *šum-ma mar-tum ip-lu-uš-ma it-ta-šī a-wi-lum it-ta-aš-šī.*  
*šumma martum ipluš-ma ittasi, awīlum ittassi.* If the gall bladder broke through and protruded, the man will depart.
- G. 1. *Gimillum mār Appali itti ramānīšu Ina-Esagil-zērum mār Warad-ilīšu ana ikkarūtīm adi paṭār erēšim īgur-ma idi/idī ištēn warḥim ištēn šiqil kaspam išaqqal. ... Alpī urāq-ma kasap inītim išaqqal. Ina šalšim warḥim qātam išabbat. [Alpī] inappuš inassah inaddi ittallak, ina idīšu itelli; ina libbi idīšu ištēn šiqil kaspam mahir.*  
 Gimillum son of Appalu, on his own, hired Ina-Esagil-zērum son of Warad-ilīšu for plowing until the end of the planting, and will pay as the wages of one month one shekel of silver. ... If he keeps the oxen idle he will pay the hire-rate silver. In the third month he will give assistance. If he relaxes concerning the oxen, moves on, drops (the work), (or) goes away, he will forfeit his wages; from his wages he may have one shekel of silver.
2. *Šinā šubātū ša labšat; šittā paršīgātum ša aprat; ištēt eršum; šalāš kussiātum; ištēt šiqqatum ša erbet qa šamnam maliat; ištēn pišannum garru ša erbe sāt akalam malū: mimma annim ša Ātanaḥ-ilī abūša mār Šillī-Šamaš ana Šihar-ṭilluk egītīm mārīšu iddinū-ma ana bīt Zimer-Šamaš ana Warad-Ulmaššītum mārīšu ušēribu. Ḥamšat šiqil kaspam terḥassa ina qāti Zimer-Šamaš Ātanaḥ-ilī abūša mahir. Libbašu tāb. Šihar-ṭilluk ana Warad-Ulmaššītum mutīša “ul mu[tī] atta” iq[abbī-ma ana kaspim inaddi]šši; u [Warad-Ulmaššītum] ana [Šihar-ṭilluk aššatīšu] “ul [aššatī] atti” i[qabbī-ma] šittīn manā [kaspam išaqqal]. Nīš Šamaš Marduk [u Ammī-šaduqa] šarrim itmū.*  
 Two garments that she is wearing; two caps that she wears on her head; one bed; three chairs; one basin filled with four liters of oil; one round basket filled with four shekels of food: All this is what her father Ātanaḥ-ilī, the son of Šillī-Šamaš, gave to his daughter Šihar-ṭilluk the *egītum* and presented to the house of Zimer-Šamaš for his son Warad-Ulmaššītum. Ātanaḥ-ilī is in receipt of five shekels of silver from Zimer-Šamaš as her bride-price. His heart is satisfied. Should Šihar-ṭilluk say



Šamaš as her bride-price. His heart is satisfied. Should Šihar-tilluk say to Warad-Ulmaššitum her husband, “you are not my husband,” he may sell her; and should Warad-Ulmaššitum say to Šihar-tilluk his wife, “you are not my wife,” he will pay two-thirds of a mina of silver. They swore by the life of Šamaš, Marduk, and Ammi-šaduqa.

- H. 1. *Ana Amat-Kallatim qibi-ma; umma Šamaš-mušēzib-ma. Šamaš u Marduk liballitūki. Aššum eqlim, ša atti u Narāmtani tišbutātina, ana Mār-Sippar tuppī u tuppī Tappatum udanninam-ma uštābilam. Adi allakam, eqlam ul izuzzakkināšim; ina alākīya ana dayyān-ī Sippar utahhākināti-ma awātīkina immarū-ma ekallam ikaššadū-ma hibiltaki ugammarakkim. Aplūtum šeḫertum u rabītum ina Sippar ul ibašši.*

Speak to Amat-Kallatim; thus (says) Šamaš-mušēzib. May Šamaš and Marduk keep you alive. Concerning the field about which Narāmtani and you are quarreling, I have forcefully dispatched my tablet and Tappatum’s tablet to Mār-Sippar. Until I come, he will not divide the field for you (pl); upon my coming I will present you (pl) to the judges of Sippar so that they can investigate your (pl) case and approach the palace, and it can settle your (sg) damage(s) for you. The institution of the younger and older heir does not exist in Sippar.

2. *Ana Šamaš-hāzir qibi-ma; umma Sīn-iddinam-ma. Šamaš u Marduk liballitūka. Šamaš-hāzir kiam ulammidanni, umma šū-ma: “Pāna inūma ana rēdika allaku, šinā būr eqlam šabtāku; inanna aššum ana biltim [ilqū]ninni, eqlī Wardīya ibtaqranni.” Kiam iqbiām. Anumma Šamaš-hāzir aṭṭardam; eqlum ša aššumīšu ulammidanni nadiššum? Gana tēmam šupram.*

Speak to Šamaš-hāzir; thus (says) Sīn-iddinam. May Šamaš and Marduk keep you alive. Šamaš-hāzir informed me thus, as follows: “Previously when I served as your *rēdūm*, I had a field of two *būr*; now because I have been seized for rent, Wardīya has brought suit against me for my field.” Thus he said to me. I have herewith sent Šamaš-hāzir. Was the field about which he informed me given to him? Come, send me a report.

3. *Ana Nabi-ilīšu qibi-ma; umma Sīn-bēl-aplim-ma. Šamaš u Marduk liballitūka. Ina šitulti kullizū ištālū-ma igmilū; alpū šalā-m-šunu tīb u hītam ul išū. Ana pī sūqim taqūl-ma anniam tašpuram. Alpū hītam ul išū; mimma lā tanazziq. Alpī kalāšunu anākū-ma ušallam; ana awātīm annītim lā tanazziq. Alpū šalmū; hītam ul išū. U mērešam erriš; meher tuppim uštābilakkum; mimma lā tanazziq. Aššum tašpuram, umma attā-ma, “Ana alpī ikka lā tanašši,” aqbī-ma gimlum tišbut-ma ana gamālim ul ibašši.*

Speak to Nabi-ilīšu; thus (says) Sīn-bēl-aplim. May Šamaš and Marduk keep you alive. The ox-drivers pondered in deliberation and came to an agreement; the health of the oxen is good and they have no fault. You paid attention to street talk, and that (is what) you wrote to me. (But) the oxen have no fault; do not worry at all. I myself will take care of all

copy of the tablet; do not worry at all. Because you wrote, “Do not covet the oxen,” I gave order that a reserve ox be engaged, but there are none to spare.

4. *Ana Yasmaḥ-[Addu] qibī-m[a]; umma Išme-Dagan aḥūkā-ma. Aššum tēm awil-ê Turukkim, ša tašpuram, tēmšunu ittanakkir. Ina kiam adi inanna takīt[am] ul ašapp[arakkum]. <Bēl> awâtīšu[nu], ša ana salīm[im] šabt[u/ū], ittatla[k(ū)]. Iantakim Lu-Ninsuanna Water-Nanum u awilê rabbūtīm-ma iḥakkū, u kiam išpurūnim, ummāmi: “Ištu liṭi annūtīm lā tanaddīnam, urram ū lū ulliṭiš ašar atlukim nittallak.” Ašrānum lišpu[rū] u ašar atlukim [l]ittal[kū]. [...] lū ī[de] [Ina ḥ]alši[m], [š]a [w]ašbāt, tēmka lū šabit.*

Speak to Yasmaḥ-Addu; thus (says) your brother Išme-Dagan. Concerning the situation of the men of Turukkum, about which you wrote me, their situation keeps changing. Therefore until now I have not been sending you confirmation. Their adversary(ies), who was/were engaged in peace (negotiations), has/have left. They were awaiting Iantakim, Lu-Ninsuanna, Water-Nanum, and the noblemen, and wrote thus to me: “Since you will not give (up) these hostages, tomorrow or the day after we will depart to wherever possible.” Let them send there that they may depart to wherever possible. ... let me know. In the fortress that you inhabit be ready for action (lit., let your action be taken).

- I. 1. *[i]ltam zumrā rašubti ilātim*  
 2. *litta<sup>2</sup>id bēlet nišī rabīt Igigi*  
 3. *Eštar zumrā rašubti ilātim litta<sup>2</sup>id*  
 4. *bēlet iššī rabīt Igigi*

Sing of the goddess, most awesome of goddesses;  
 Let her be praised, the lady of the people, great one of the Igigi.  
 Sing of Eštar, most awesome of goddesses; let her be praised;  
 The lady of the women, great one of the Igigi.

5. *šāt mēlešim ru<sup>2</sup>āmam labšat*  
 6. *za<sup>2</sup>nat inbī mēqiam u kuzbam*  
 7. *Eštar mēlešim ru<sup>2</sup>āmam labšat*  
 8. *za<sup>2</sup>nat inbī mēqiam u kuzbam*  
 She of joy, clothed in charm,  
 Endowed with attractiveness, appeal<sup>2</sup>, and allure;  
 Eštar of joy, clothed in charm,  
 Endowed with attractiveness, appeal<sup>2</sup>, and allure.  
 9. *[š]aptīn duššupat balātum pīša*  
 10. *simtišša iḥannimā šihātum*  
 11. *šarḥat irīmū ramū rēšušša*  
 12. *baniā šimtāša bitrāmā ināša šit<sup>2</sup>ārā*  
 She is sweet of lips, her mouth is life;  
 At her appearance smiles bloom;  
 She is proud; loveliness is cast upon her;  
 Her features are beautiful; bright are her eyes, brilliant.

At her appearance smiles bloom;  
 She is proud; loveliness is cast upon her;  
 Her features are beautiful; bright are her eyes, brilliant.

13. *iltum ištāša ibašši milkum*

14. *šimat mimmāmi qātišša tamḥat*

15. *naplasušša bani bu'āru*

16. *bāštum mašraḥū lamassum šēdum*

The goddess — with her is (good) counsel;

The fate of all she holds in her hand.

At her glance prosperity is built;

Dignity, splendor, fortune, health.

17. *tartām tešmē ritūmī tūbī*

18. *u miṭguram tebēl šī-ma*

19. *ardat tattab-lu umma tarašši*

20. *izakkarši in-nišī inabbi šumša*

She loves understanding, love, goodness,

And it is she who rules agreement.

The young woman who was taken away acquires a mother;

She invokes her, among the people she calls her name.

## LESSON THIRTY-FOUR

- C. 1. GABA SANGA  
 2. KUN KU<sub>6</sub>  
 3. NÍG.KAS<sub>7</sub> ZÚ.LUM(.MA).MEŠ  
 4. UGULA ŠITIM.MEŠ  
 5. A.GÀR ZIMBIR<sup>ki</sup>  
 6. (gi<sup>s</sup>)MAR.GÍD.DA GÌR.NITA(H)<sub>2</sub>  
 7. SUKKAL ù NUN
- D. 1. *liktammisū*  
 2. *itabbi/tizakkar*  
 3. *iddanabbub*  
 4. *tattanazziqā*  
 5. *ittataššā*  
 6. *ina lā mitaggurim*  
 7. *nīteterrub*  
 8. *ētenelli*  
 9. *ul assanappah*  
 10. *attanattal*  
 11. *šita<sup>o</sup>alšu*  
 12. *ittanallakū*  
 13. *ihtatabbatūniāti*  
 14. *attašši/attabbal/azzabbil*  
 15. *ana itaddunim/qitayyušim*  
 16. *attillam*  
 17. *ništenemme*  
 18. *tēteterriš*  
 19. *šitakkunat*  
 20. *itanappal*
- E. 13 *šumma awīlum šū šībūšu lā qerbū, dayyānū adānam ana šeššet warḫī iškkanūšum-ma, šumma ina šeššet warḫī šībīšu lā irdeam awīlum šū sar; aran dīnim šuāti ittanašši.* If that man's witnesses are not nearby, the judges will set for him a period of six months, and if in six months he has not brought forward his witnesses, that man is a liar; he will bear the penalty of that case.
- 125 *šumma awīlum mimmāšu ana mašsarūtīm iddim-ma ašar iddinu ū lū ina pilšim ū lū ina nabalkattim mimmūšu itti mimmē bēl bitim ihtaliq, bēl bitim ša igū-ma; mimmā ša ana mašsarūtīm iddinūšum-ma uḫalliḫ ušallam-ma ana bēl makkūrim irīab; bēl bitim mimmāšu ḫalqam ištene<sup>o</sup>-ma [it]ti šarrāqānīšu ileqqe.* If a man gave his property for safekeeping, and where he gave (it), his property along with the property of the owner of the house has gone missing, either through a break-in or through a burglary, the owner of the house is the one who (-ma; §29.2) was negligent; he will make good and restore to the owner of the goods whatever (the other man) gave him for safekeeping and he lost; the owner of the house will look for his stolen property and get (it) from his thief.
- 148–149 148 *šumma awīlum aššatam iḫuz-ma la<sup>o</sup>bum iššabassi ana šanūtīm aḫāzim pānīšu ištakan, iḫhaz; aššassu ša la<sup>o</sup>bum išbatu ul izzibši; ina bīt ipušu uššam-ma adi balṭat ittanaššīši.* 149 *šumma sinništum šī ina bīt mutīša wašābam lā imtagar, šeriktaša ša ištu bīt abīša ublam u[š]allamšim-ma ittallak.* 148 If a man married a woman and a skin disease has afflicted her, (and) he has decided to marry another woman, he may marry; he may not divorce his wife whom the disease afflicted; she may live in the household he made and he will support her as long as she lives. 149 If that woman has not consented to live in her husband's house, he will restore to her the dowry that she brought from her father's house, and she may go off.

- 191 *šumma awīlum šehram ša ana mārūtīšu ilqūšū-ma urabbūšu bīssu ipuš warka mārī irtašī-ma ana tarbītim nasāhim pānam ištakan, mārurum šū rīqūssu ul ittallak; abum murabbīšu ina makkūrīšu šalušti aplūtīšu inaddiššum-ma ittallak; ina eqlim kirīm u bītim ul inaddiššum.* If a man set up his household with a boy whom he adopted and raised, and afterwards has acquired sons and decided to remove the foster child, that child will not go off empty-handed; the father who raised him will give him out of his property a third of his inheritance and then he will go away; he will not give him any of the field, orchard, or house.
- 255–256 255 *šumma liāt awīlim ana igrim ittadin ū lū zēram išriq-ma ina eqlim lā uštābšī, awīlam šuāti ukannūšū-ma ina ebūrim ana būrim šūšī kur ām imaddad.* 256 *šumma pīhassu apālam lā ile<sup>255</sup>i, ina eqlim šuāti ina liātim imtanaššarūšu.* 255 If he gave the man's cattle for hire or stole the seed and has not produced (anything) in the field, that man will be convicted and at the harvest he will measure out sixty kor of grain per *būr*. 256 If he is unable to meet his obligation, he will be dragged back and forth in that field by cattle.
- 4 *šum-ma a-na šī-bu-ut ŠE ū KUG.BABBAR ú-šī-a-am a-ra-an di-nim šu-a-ti it-ta-na-aš-šī.*  
*šumma ana šībūt êm u kaspim ušiam, aran dīnim šuāti ittanašši.* If he came forth for testimony about grain or silver, he will bear the penalty of that case.
- 271 *šum-ma a-wi-lum* ÁB.GUD.HLA <sup>giš</sup>MAR.GÍD.DA *ù mu-úr-te-di-ša i-gur i-na* UD.1.KAM 3 (“PI”; or, NIEŠ) *ŠE i-na-ad-di-in.*  
*šumma awīlum liātim ereqqam u murteddīša īgur, ina ištēn ūmim šalāšat pān* (or, *šalāš parsikat*) *ām inaddin.* If a man rented cattle, a wagon, and its driver, he will give three *pānum* / *parsiktum* (180 liters; see pages 584–85) of grain per day.
- F. 1. *šumma šumēl ubānim pūšam itaddá[t], tibūt erbīm.* If the left of the finger is completely set with white flecks, locust attack.
2. *šumma bāb ekallim šinā-ma ritkubū, sukkallum kussi bēlīšu ištenē.* If the palace gates are two and they are lying against each other, the vizier is seeking his master's throne.
3. *šumma [martum] šer<sup>2</sup>ā[nī] udduḥa[t], ummā[nu]m ina tāhāzīm imtanaqqut.* If the gall bladder is completely covered with tendons, the army will constantly fall in battle.
4. *[šumma ṭulīmu]m šeršerrī sāmūtīm mali, wāšib mahrika [kar]šika itanakkal.* If the spleen is full of red rings, one who sits before you (ms) will continually calumniate you.
5. *D1Š pu-ug-lum* Á.ZI *ta-ri-ik ša li-ša-ni-ia i-na ma-a-tim it-ta-na-al-la-ak.*  
*šumma puḡlum imittam tarik, ša lišānīya ina mātīm ittanallak.* If the radish is dark on the right, my informer will go throughout the land.
6. *šum-ma i-ir-ti* MUŠEN *i-mi-it-tam ū šu-me-lam<sup>1</sup> su-mu ma-du-tum i-ta-ad-du-ú ša-bi ū ša-bi na-ak-ri-im in-na-ma-ru-ma ta-ḥa-za-am ú-ul i-pe-e-šu.*

*šumma irti iššūrim imittam u šumēlam sūmū mādūtum itaddū, šābī u šābi nakrim innammarū-ma tāhāzam ul ippešū.* If the breast of the bird — many red spots are situated right and left, my army and the army of the enemy will meet, but will not do battle.

- G. 1. *Šuhārum šilip rēmim Mār-Eštar mār Atkalšim mīttim: itti Šamaš-nāšir [aḥi] ummīšu u Tarīš-mātim aššatīšu Ipqu-iltum mār Sīn-magir ana mārūtīm ilqe. Ištēn šiqil kaspam u tēnīq šittā šanātim ipram piššatam lubūšam Ipqu-iltum ana Šamaš-nāšir u Tarīš-mātim iddin, mahrū. [Libbaš]unu ṭāb. Šamaš-nāšir u Tarīš-[mātum] ul iturrū-ma ana Ipqu-iltum ul iraggamū. Eš(e)ret māri liršī-ma Mār-Eštar-ma apilšu rabūm. Nīš Šamaš Ayya Marduk u Ḥammu-rapi itmū.*

A child by caesarian section, Mār-Eštar son of the late Atkalšim: Ipqu-iltum son of Sīn-magir adopted (him) from Šamaš-nāšir his maternal uncle and Tarīš-mātim his wife. Ipqu-iltum gave one shekel of silver and wet-nursing expenses for two years, barley ration, oil ration, (and) clothing to Šamaš-nāšir and Tarīš-mātim, (and) they are in receipt (of these things). Their heart is satisfied. Šamaš-nāšir and Tarīš-mātim will not bring suit again against Ipqu-iltum. Should he acquire ten (other) children, it is Mār-Eštar who is his eldest heir. They swore by the life of Šamaš, Ayya, Marduk, and Ḥammurapi. (Witnesses. Date.)

2. *Surratum qadu mārat irtim mārat Erišti-Ayya nadīt Šamaš ša Erišti-Ayya nadīt Šamaš ummaša udammiqūšī-ma ana mārūtīša iškunūšī. [U] Erišti-Ayya nadīt Šamaš mārat Šarrum-Adad ullilši [pānī]ša ana šīt šamšim iškun. [Adi] Erišti-Ayya nadīt Šamaš ummaša balṭat, ittanaššīši. Ištu Erišti-Ayya nadīt Šamaš ummaša ilūša iqterūši, ellet; ša ramānīša šī; mala libbīša mašiat. Ana warkiāt ūmī ina māri Erišti-Ayya nadīt Šamaš mārat Šarrum-Adad u māri Kalūmum aḥīša, zikar u sinniš, ša ibšū u ibbaššū, ana Surratum qadu mā[r(at) irtim] [mārat] Erišti-Ayya nadīt Šamaš [mamma lā i]raggamū.*

Surratum with a suckling baby is the daughter of Erišti-Ayya the *nadītum* of Šamaš, whom Erišti-Ayya the *nadītum* of Šamaš her mother treated kindly and adopted (or, who treated Erišti-Ayya the *nadītum* of Šamaš her mother well, and whom she [E-A] adopted). And Erišti-Ayya the *nadītum* of Šamaš the daughter of Šarrum-Adad freed her (and) set her face to the east. As long as her mother Erišti-Ayya the *nadītum* of Šamaš lives, she will take care of her. After the god(s) of her mother Erišti-Ayya the *nadītum* of Šamaš has/have summoned her, she is free; she belongs to herself; she may do what she wants. In the future no one among the children of Erišti-Ayya the *nadītum* of Šamaš, daughter of Šarrum-Adad, or among the children of her brother Kalūmum, male or female, who have appeared or who will appear, may contest against Surratum with the suckling baby, the daughter of Erišti-Ayya the *nadītum* of Šamaš. (Witnesses. Date.)

3. *Mār-eršetim mār Ayyatīya Atkal-ana-bēlti amassa ana aššūtīm u mutūtīm ihuz. Atkal-ana-bēlti ana Ayyatīya bēltīša “ul bēlti atti” iqabbī-ma ugallabši ana kaspim [in]addiš(ši). Mimma ša Ayyatīya iršū u irāššū ša Mār-eršetim-ma. Adi balṭat kilallān ittanaššū.*

Mār-eršetim son of Ayyatiya took her (his mother's) slave Atkal-ana-bēlti in marriage. Should Atkal-ana-bēlti say to her mistress Ayyatiya, "You are not my mistress," she may shave and sell her. Whatever Ayyatiya has acquired or will acquire belongs to Mār-eršetim alone. As long as she lives they will both look after (her). (Witnesses.)

- H. 1. *Ana Sîn-iddinam qibī-ma; umma Hammurapī-ma. Ilšu-ibbi tam[kā]-rum [waki]l ḥamištīm kiam u[l]amm[ida]nni, umma šū-[m]a: "Šalāšā kur ām a[n]a Sîn-magir šakkanakkim addim-ma tuppašu našiākū-ma [i]š[tu] šalāš šanātīm ētenerrissū-ma [ā]m ul inaddinam"; [ki]am ulammidanni. Tuppašu amur-ma ām u šibassu Sîn-magir lišaddinū-ma ana Ilšu-ibbi idin.*

Speak to Sîn-iddinam; thus (says) Hammurapi. Ilšu-ibbi the merchant, the foreman of five, informed me thus, as follows: "I gave Sîn-magir the governor thirty kor of grain and have his tablet; for three years I have continually asked him for it but he will not give me the grain"; thus he informed me. Check his tablet, let the grain and its interest be collected from Sîn-magir, and give (it) to Ilšu-ibbi.

2. *Ana S[īn]-i[ddinam] kā[r] Sipp[ar] u dayyānī Sippa[r] qibī-ma; umma Samsu-ilunā-m[a]. Kīma ana ugārim rabi[m] u ugār Šamkānim eleppēt bā<sup>2</sup>erī ittanarrad[ā-ma] nūnī ibarr[ū] iqbū[nim]. Ištēn lāsīmam aṭṭarda[m]; kīma issanqak[kum], eleppēt bā<sup>2</sup>er[ī], ša ina ugārim rabīm u [ugār] Š[am]kānim [nūnī ibarrū] ... .. U lā itār-ma eleppēt bā<sup>2</sup>erī ana ugārim rabīm u ugār Šamkā[nim] [l]ā urrad.*

Speak to Sîn-iddinam, the merchant community of Sippar, and the judges of Sippar; thus (says) Samsu-ilūna. I have been told that the fishermen's boats keep going down to the great meadow and the Šamkānum meadow and catching fish. I have sent a courier; as soon as he has reached you, ... the fishermen's boats that are catching fish in the great meadow and the Šamkānum meadow. ... .. Moreover the fishermen's boats must no longer go down to the great meadow and the Šamkānum meadow.

3. *Ana Šamaš-ḥāzīr qibī-ma; umma Hammurapī-ma. Ilī-ippalsam rē<sup>2</sup>ūm kiam ulammidanni, umma šū-ma: "Šalāšat būr eqlam, ša ina kanīk bēliya kankam, ištu erbe šanātīm Eteḫ-pī-Marduk ikimannī-ma, āšu ilteneqqe. U Sîn-iddinam ulammid-ma ul uterrūnim." Kiam ulammidanni. Ana Sîn-iddinam aštāpram; šumma kīma Ilī-ippalsam šū iqbū, šalāšat būr eqlam, ša ina ekallim kankūšum, Eteḫ-pī-Marduk ištu erbe šanātīm ilqē-ma, ikkal, elīša awātum maruštum ul ibašši. Warkat awātīm šuāti damqiš pursā-ma, eqlam ša pī kanīkim, ša ina ekallim ikkankūšum, ana Ilī-ippalsam ter[r]ā. U ām, ša ištu erbe šanātīm ina eqlim šuāti Eteḫ-pī-Marduk ilteqqū, ina kakkim ša ilim birrā-ma, ana Ilī-ippalsam rē<sup>2</sup>im idnā. U ṭēm dnim šuāti šuprānim.*

Speak to Šamaš-ḥāzīr; thus (says) Hammurapi. Ilī-ippalsam the shepherd informed me thus, as follows: "Four years ago Eteḫ-pī-Marduk took from me a field of three būr, which is sealed to me in a document of my lord, and he has been taking its grain. I also informed Sîn-iddinam but it has not been returned to me." Thus he informed me. I have sent a message to Sîn-iddinam; if, as this Ilī-ippalsam has said,

Etel-pī-Marduk four years ago took and has been using a field of three *būr* that is sealed to him by the palace, there is nothing more grievous than this. Investigate (pl) the circumstances of that matter well, and return the field to Ilī-ippalsam according to the document that was sealed to him by the palace. Further, establish by the divine standard the grain that Etel-pī-Marduk took from that field for four years, and give (it) to Ilī-ippalsam the shepherd. And send me a report of that case.

- I. 21. *ayyum narbiaš išannan mannum*  
 22. *gašrū šīrū šūpū parsūša*  
 23. *Eštar narbiaš išannan mannum*  
 24. *gašrū šīrū šūpū parsūša.*  
 Which one, who can equal her greatness?  
 Powerful, august, illustrious are her rites;  
 Eštar, who can equal her greatness?  
 Powerful, august, illustrious are her rites.
25. *šāt in-ilī atar nazzazuš*  
 26. *kabtat amāssa elšunu ḥaptat-ma*  
 27. *Eštar in-ilī atar nazzazuš*  
 28. *kabtat amāssa elšunu ḥaptat-ma*  
 The one whose standing among the gods is preeminent,  
 Whose word is more honored, more powerful than they;  
 Eštar, whose standing among the gods is preeminent,  
 Whose word is more honored, more powerful than they.
29. *šarrassun, uštanaddanū siqrīša*  
 30. *kullassunu šâš kamsūši*  
 31. *nannarīša ilaqqūšim*  
 32. *iššū u awīlum palḥūšī-ma*  
 Their queen (is she), they discuss her words;  
 They all bow down to her;  
 They receive her light from her;  
 Women and men (lit., man) have respect for her.
33. *puḥriššun etel qabūša šūtur*  
 34. *ana Anīm šarrīšunu malām ašbassunu*  
 35. *uznam nēmeqem ḥasīsam eršet*  
 36. *imtallikū šī u ḥammuš*  
 In their assembly her speech is supreme, surpassing;  
 She sits with them as equal to Anum, their king;  
 She is wise in intelligence, knowledge, understanding;  
 They deliberate, she and her family head.
37. *ramû-ma ištēniš parakkam*  
 38. *ig-gegunnēm šubat rīšātim*  
 39. *muttiššun ilū nazuzzū*  
 40. *ipšiš pīšunu bašiā uznāšun*  
 They reside together on the dais,  
 In the temple tower, the joyful dwelling;  
 In front of them the gods stand,  
 Their ears attendant (lit., present) to their commands.



## LESSON THIRTY-FIVE

- C. 1. KUN MUŠEN  
2. GABA SUKKAL  
3. GIŠIMMAR.ĤIA ZIMBIR<sup>ki</sup>
4. KU<sub>6</sub> NU.MU.SU  
5. UGULA NA.GADA.MEŠ  
6. (giš)<sup>is</sup>MAR.GÍD.DA GÌR.NITA(H)
- D. 1. *šābum ūtebbēb / ūtabbāb / ūtallal / ūtellel / uzzakka.*  
2. *uštallamū / ubtallaṭū.*  
3. *tuttanarram.*  
4. *nārum ša nuktaḫlimu*  
5. *lutabber-ma ešer / šilim /*
- dimiq.*  
6. *tušta<sup>2i</sup>*  
7. *ul ūteddū / ūtaddū*  
8. *litta<sup>2id</sup>*  
9. *tuttanakka*  
10. *pānūka lištannū*
- E. 1. *Ellil bēlum ... ša qibīssu lā uttakkaru.* Lord Enlil ..., whose command is not changed.  
2. *kussūm ḥurāšam ūtaḥḥaz.* The throne will be overlaid with gold.  
3. *kakkū nakrīya lištabbirū.* May my enemies' weapons be smashed.  
4. *nādinānum ša bišam ana PN iddinu u PN<sub>2</sub> ubtarrū ištu dabābšunu ina puhrim ubtirru ana bīt ilim ana burri ilim leqēšunūti.* The seller who sold property to PN, and PN<sub>2</sub> will be convicted; after their speech is proved in the assembly, take (ms) them to the temple for the proving of the god.  
5. *adi PN illikam šalāšat šuḥārū ittini wašbū; inanna šinā šuḥārū šanūtum urtaddū.* Until PN came three young men lived with us; now two additional young men were added.  
6. *kīma awīlum šū lā šeḥrū-ma rabū ul tīdē? Kīma awīlē aḥḥīšu eqlam apušu. Kīma lā ša šuta<sup>2im</sup> šū ul tīdē? Lā tušta<sup>2ašum</sup>.* Do you (ms) not know that that man is not young, but of age? Pay him a field corresponding to his brothers who are men. Do you not know that he is not to be neglected? Do not be negligent about him.  
7. *šattam bītī u bītāt mārīya ussappaḥū.* This year my house and my children's houses are being scattered.  
8. *šumma ina kīttim aḥī atta, qibī-ma šikarum ša ina bīt šarrāqim illeqū u alpum ša ina qabē aḥīya ana wardim utterru ana šuḥārīya lippaqdū.* If you are indeed my brother, give order that the beer that was taken from the thief's house and the ox that was returned to the slave at my brother's order be consigned to my servant.  
9. *mimma ša teppušanṇi Adad ilka liddammiq.* May Adad your god constantly make good whatever you (ms) do for me.
- F. 20 *šumma wardum ina qāt šābitānīšu iḥtaliq, awīlum šū ana bēl wardim nīš ilim izakkar-ma ūtaššar.* If the slave has escaped from his captor(s), that man will swear by the life of the god to the slave's owner and be released.

103 *šumma ḥarrānam ina alākīšu nakrum mimma ša našū uštaddīšu, šamallūm nīš ilim izakkar-ma ūtaššar.* If while traveling his route an enemy made him give up what he had, the agent will swear by the life of the god and be released.

- G. 1. *šumma naplaštum kīma unqim, mātum ūtesser; pīša ana ištēn itār.* If the lobe is like a ring, the land will be closed up and its voice will become unified again.
2. *šumma ina šumēl ubānim kakkum ishur, šēpum ana māt nakrim ūtaššar.* If the weapon rotated on the left of the finger, the transport will be released to the enemy land.
3. *šumma rēš bāb ekallim ana šinīšu paṭer ..., butuqā[tum] ubtatta[qā].* If the top of the palace gate is split twice ..., the sluice channels will be cut off.

- H. 1. *Warad-Sîn mār Sîn-gamil ana Ili-awīlim mār Ili-ūrī warki Ili-ūrī abūšu u Duššuptum ummašu imūtū aššum ištēn mūšar maškanim ša Duššuptum itti Warad-Amurrim aḥi abišu i[š]āmu u mišil mūšar bitim ša Duššuptum itti Warad-Sîn išāmu Warad-Sîn ana Ili-awīlim irgum-ma, kiam iqbi, umma šū-ma: “Inūma bitam Duššuptum ummaka ipušu ana bitīya ... irubam; u mišil mūšar bitum ša itīya išāmu, bitī watar; usannaqka,” iqbi. Ili-awīlim awilē mārī bābtim mūdēšunu upaḥher-ma, awilū mārū bābtīšunu awātīšunu imurū-ma, aššum bitum ištu ešrā šanātīm šāmu, ana mala ussannaqūšu kīma [Warad]-Sîn iqbū; ana watarti bitīšu ištēn šiqil kaspam ša sebet mišil šiqil bitim ša eli ištēn mūšarim watru u ištēn šiqil kaspam ša ḥamšat mišil šiqil bitim ša eli mišil mūšarim ina sunnuqim ūteru Ili-awīlim ušamgīrū-ma, šinā šiqil kaspam ana Warad-Sîn iddinū. Ša watarti bitīšu apil. Libbašu ṭāb. Ana warkiāt ūmī Warad-Sîn ana Ili-awīlim ana waṭarti ištēn mišil mūšar bitim ul iraggum. Nīš Marduk u Samsu-iluna šarrim.*

Warad-Sîn son of Sîn-gamil against Ili-awīlim son of Ili-ūrī, after his father Ili-ūrī and his mother Duššuptum had died, over a one-*mūšar* lot that Duššuptum had bought from his uncle Warad-Amurrim and a half-*mūšar* house that Duššuptum had bought from Warad-Sîn — Warad-Sîn brought suit against Ili-awīlim, and said as follows: “When your mother Duššuptum made the house, she went into my property ...; also, as for the half-*mūšar* house that she bought from me, my house is over-large; I will check it for you,” he said. Ili-awīlim assembled the men from the district who know them and the men from their district considered their words and, because the house was sold twenty years ago, as far as it could be checked for him, they spoke in accord with Warad-Sîn; for the excess of his house they made Ili-awīlim agree to one shekel of silver per seven and a half “shekels” of house in excess of the one *mūšar* and one shekel of silver per five and a half “shekels” of house that exceeded the half *mūšar* upon checking, and they gave two shekels of silver to Warad-Sîn. He is paid for the excess of his house. His heart is satisfied. In future Warad-Sîn will not bring suit against Ili-awīlim for the excess of the one and a half *mūšar* of property. Oath of Marduk and King Samsu-iluna.

- I. 1. *Ana Ruttum qibī-ma; umma Marduk-nāšir-ma. Šamaš u Marduk dāriš ūmī liballitūki. Ūm ša ibbašū ina sūt Šamaš mahriki lištanni-ma likkanik. Aššum Babātim u suhārātīša tarādim kīma ištīššu ešrišu aštapparakk[i]m; ul tāpul[i]n[n]i. Ibissāki tubta<sup>2</sup>ilī. Appūnā-ma ibissām šaniam tassanaħhurī. Babātim Lagabītum-balāssu u Abī-libluṭ ṭurdīšinātī-ma luddiṣ. Awātūya mati ikki imahħarā? Ina lā mitagguriya [ibi]ssā tubtana<sup>2</sup>alī. Ša aqabbūkim: muḡrīnnī-ma awātum lā ihħaṭṭiā. Šumma haṭitam eppuṣ, lā tamaggarīnni.*

Speak to Ruttum; thus Marduk-nāšir. May Šamaš and Marduk keep you well forever. The grain that has become available should be counted by the Šamaš seah and sealed in your presence. I have been writing to you ten times if once about sending Babātum and her servants; you have not answered me. You kept enlarging your loss. Moreover, you keep looking for another loss. Send Babātum, Lagabītum-balāssu and Abī-libluṭ that I may *renew my efforts*. When will my words please you? By never complying with me you keep enlarging the loss. (Here is) what I say to you: comply with me, so that matters may not be missed. Do not comply only if I am doing something wrong.

2. *Ana Ruttum [qibī-ma]; umma Marduk-[nāšir-ma]. Šamaš u Marduk [dāriš ūmī] libal[liṭūki]. Aššum ēm ša ussannaqu: ana mīnim libbaki imtanarraṣ? Šattam kūm nūm; ša ana pānīki iššaknu tamtaši? Ūm ša ussannaqu ul ana kāšim. Ištu sehherēku awātiki aħħīya aħħātīya u qerbūtīya ul ušešmi. Mīnum ša ana aħātiki /aħħātiki u aħħīki “ina bubūtīm amāt” tašpurīm? Kī maši hitaṭṭi? Babātum u suhārātīm kīma [aš]puram ṭurdī[šināti]. Lāma all[ikakkim] luddiṣ. [ ... ]. Awātī lā te[ggī?].*

Speak to Ruttum; thus Marduk-nāšir. May Šamaš and Marduk keep you well forever. Concerning the grain that is to be checked: why are you always getting upset? This year what is yours is ours; have you forgotten what was put at your disposal? The grain that is to be checked is not yours. Since I was young I have not made my brothers, sisters, and relatives listen to your words. (For) what (reason) did you write to your sister(s) and your brothers, “I am dying of hunger”? How often is my constant failing? Send Babātum and the servants as I wrote. Before I come to you I would *renew my efforts* [ ... ]. Do not *neglect* my word.

3. *Ana Šū-Amurrim ša [Marduk] uballatūš[u] qibī-ma; umma Ilī-ummatī-m[a]. Šamaš u Marduk liballitūka. Mē idim-ma eqlam ša pānī apim lišqū. La tušta<sup>2</sup>a, zēršunu lā ihħalliḡ.*

Speak to Šū-Amurrim, whom Marduk keeps well; thus Ilī-ummatī. May Šamaš and Marduk keep you well. Give water so that the field in front of the canebrake may be watered. Do not be negligent lest their seed perish.

4. *Ana Šamaš-ħāzir qibī-ma; umma Lu-Ninurtā-ma. Šamaš liballitka. Pirhum mār Mutum-ilum kiam ulammidanni, umma [š]ū-ma: “Ina bī[t a]bīya išteat ħarrānam ina lāsimim išteat ħarrānam ina kullizim nillak. Eḡel bīt abīni ana kullizim-ma ugdammer.” Ibašši, ašar ištēm-ma gummurū? Warkatam purus-ma, šumma šittā ħarrānātūšunu ina bīt abīšunu bāmā zūssunūšim-ma ekallam lā udabbab.*

*udabbab.*

Speak to Šamaš-hāzīr; thus Lu-Ninurta. May Šamaš keep you well. Pirḫum son of Mutum-ilum informed me as follows: “In my family we perform one corvée service as courier and one corvée service as ox driver. The field of our family has (now) been assigned completely to the ox driver(s).” Can it be that they are assigned completely in one area? Look into the matter, and if there are two corvée services in their family, divide (them) in half for them, so that he does not bother the palace.

5. <sup>1</sup> *a-na* <sup>d</sup>UTU-*ḥa-zi-ir* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma ḥa-am-mu-ra-pí-ma*  
<sup>4</sup> <sup>d</sup>EN.ZU-*iš-me-a-ni* LÚ *ku-ta-al-la*<sup>ki</sup> <sup>5</sup> *nukaribbum*(NU.<sup>giš</sup>KIRI<sub>6</sub>) *ša*  
<sup>giš</sup>GIŠIMMAR DILMUN.NA <sup>6</sup> *ki-a-am ú-lam-mi-da-an-ni* <sup>7</sup> *um-ma šu-*  
<sup>ma</sup> <sup>8</sup> <sup>d</sup>UTU-*ḥa-zi-ir* A.ŠĀ É *a-bi-ia* <sup>9</sup> *i-ki-ma-an-ni-ma* <sup>10</sup> *a-na* AGA.ÚS-  
<sup>im</sup> <sup>11</sup> *it-ta-dí-in* <sup>12</sup> *ki-a-am ú-lam-mi-da-an-ni* <sup>13</sup> A.ŠĀ-*ú-um du-ru-um*  
<sup>14</sup> *ma-ti-ma in-ne-ek-ki-im* <sup>15</sup> *wa-ar-ka-tam pu-ru-ús-ma* <sup>16</sup> *šum-ma*  
A.ŠĀ-*um šu-ú* <sup>17</sup> *ša É a-bi-šu* <sup>18</sup> A.ŠĀ-*am šu-a-ti* <sup>19</sup> *a-na* <sup>d</sup>EN.ZU-*iš-me-*  
<sup>a-ni</sup> <sup>20</sup> *te-e-er.*

*Ana Šamaš-hāzīr qibī-ma; umma Hammurapī-ma. Sîn-išmeanni awīl Kutalla nukaribbum ša gišimmar Dilmun(im) kiam ulammidanni, umma šū-ma: “Šamaš-hāzīr eqel bīt abīya ikimannī-ma ana rēdīm ittadin”; kiam ulammidanni. Eqlūm dūrum matī-ma innekkim? Warkatam purus-ma, šumma eqlum šū ša bīt abīšu, eqlam šuāti ana Sîn-išmeanni tēr.*

Speak to Šamaš-hāzīr; thus Hammurapi. Sîn-išmeanni, a man of Kutalla, a gardener of the Dilmun date-palm informed me as follows: “Šamaš-hāzīr took my family field from me and has given it to a *rēdūm*”; thus he informed me. Is a permanent field ever taken away? Look into the matter, and if that field belongs to his family, return that field to Sîn-išmeanni.

- J. 41. *šarrum migrašun narām libbīšun*  
 42. *šarḫiš it-ta-naqqīšunūt niqiašu ellam*  
 43. *Ammī-ditāna ellam niqī qātīšu*  
 44. *maḥrīšun ušebbe lī u aslī namrāṭ.*

The king, their favorite, the beloved of their heart,  
 In splendor he constantly offers them his pure libation;  
 Ammī-ditāna sates them with his pure personal offerings:  
 Fattened bulls and sheep.

45. *išti Anim ḥāwerīša tēteršaššum*  
 46. *dāriam balāṭam arkam*  
 47. *mādātīm šanāt balāṭīm ana Ammī-ditāna*  
 48. *tušatlim Eštar tattadin.*

From Anum her spouse she has asked for him  
 Perpetual long life;  
 Many years of life for Ammī-ditāna  
 Eštar bestowed, has given.

49. *siqrušša tušaknišaššum*

50. *kibrāt erbēm ana šēpīšu*  
 51. *u naphar kalīšunu dadmī*  
 52. *taššamissunūti an-nīrīšu.*

By her word she has made bow down to him  
 The four quarters, at his feet;  
 And the totality of all habitations  
 She has harnessed to his yoke.

53. *bibil libbīša zamār lalēša*  
 54. *naṭūm-ma ana pīšu siqrī Ea ippussi*  
 55. *īsmē-ma tanīttaša irīssu*  
 56. *“liblūt-mi šarrašu lirāmšu ad-dāriš.”*

Her desire, singing of her charm  
 Is fitting to his mouth; he carries out Ea's orders for her;  
 He heard her praise and rejoiced in him,  
 “May he live, may his king love him forever.”

57. *Eštar ana Ammī-ditāna šarri rā'imīki*  
 58. *arkam dāriam balāṭam šurki*  
 59. *liblūt.*

Eštar, on Ammī-ditāna the king who loves you,  
 Bestow long, perpetual life.  
 May he live.

## LESSON THIRTY-SIX

- C. 1. GIŠIMMAR.ĤI.A ša *a-aḥ*  
<sup>id</sup>BURANUN *ka-ab*  
 2. UGULA <sup>(lú)</sup>MÁŠ.ŠU.GÍD.GÍD.MEŠ 3. SUKKAL *i-na* NÁ *i-ni-il*  
*i-na* <sup>(giš)</sup>MAR.GÍD.DA *ir-kab /* 4. SIG<sub>4</sub>.ĤI.A É.GAR<sub>8</sub>  
5. *a-na* UZU DINGIR *i-ti-ib*
- D. 1. *tuštašabbat* 7. *tuštenerrebī*  
 2. *uštašanna* 8. *uštēšer*  
 3. *uštamli* 9. *uštētēmidū*  
 4. *uštalpatū* 10. *ušteššeā*  
 5. *ušteterdiā / uštatar diā* 11. *muštashirum*  
 6. *šutēpišā* 12. *nuštatta*
- E. 1. *Sābītum ana šâšum issaqqaram ana Gilgameš:*  
*“Gilgameš êš tadâl?*  
*Balâtam ša tasahḥuru lā tutta.*  
*Inūma ilū ibnū awilūtam,*  
*Mūtam iškunū ana awilūtim,*  
*Balâtam ina qātīšunu iṣṣabtū.”*  
 The innkeeper says to him, to Gilgameš:  
 “Gilgameš whither do you wander?  
 The life you seek you shall not find.  
 When the gods made humanity,  
 Death they decreed for humanity,  
 Life they kept in their possession.”
2. *inūma Marduk ana šutēšur nišī mātīm ūsim šūḥuzim uwa<sup>3</sup>eranni,*  
*kittam u mišaram ina pī mātīm aškun, šir nišī uṭīb.* When Marduk  
 commissioned me to lead the people of the land aright, to instil guid-  
 ance, I established truth and redress in the mouth of the land, I pleased  
 the people.
3. *šarrum ša in šarrī šūturu anāku; awātūya nasqā; lē<sup>3</sup>ūtī šāninam ul*  
*išu; ina qibīt Šamaš dayyānim rabīm ša šamē u eršetim mišarī ina*  
*mātīm lištēpi.* I am the king who is pre-eminent among kings; my  
 words are choice; my power has no rival; by the command of Šamaš the  
 great judge of heaven and earth may my redress be proclaimed in the  
 land.
4. *aššum eqlētīm ša PN ana PN<sub>2</sub> šēm-ma kamāsīm u ekallim apālim*  
*lū ašpuraššum.* I wrote indeed to him about seeking and collecting the  
 fields of PN for PN<sub>2</sub> and paying the palace.
5. *kiam iqbiām, umma šū-ma: “šarram atma, ištu inanna adi ḥamšat*  
*ūmī kasapka lū anaddikkum.”* He said to me as follows: “I swore by  
 the king, I will give you your silver five days from now.”
6. *aššum nakrum ušēšianni aklī šutamtū-ma ša akālīm ul išu; u aššum*  
*awāt ekallim ša ešmū nazqāku; ṭēmki arḥiṣ šuprīm-ma lā anazziq.*

Because the enemy expelled me my food is in short supply and I have nothing to eat; further I am upset because of the word from the palace that I heard; send (fs) me your report quickly that I not become (more) upset.

7. *ana PN aqbī-ma, ana Babilim wardam šuāti ul iṭrud PN kaspam irriš; kaspam šūbīlašsum-ma luštamgiršū-ma wardam šuāti liṭrudakkum.* I spoke to PN but he did not send that slave to Babylon; PN wants the silver; dispatch (ms) the silver to him that I may get him to agree to send you that slave.
  8. *atta u šū qaqqadātikunu šutēmidā-ma warkatam šuāti pursā. šanītam inanna paṭārī qerub; šuhārū bītam ana pānīya lištassiqū u eqlētum lū šutassuqā.* He and you (ms) must join forces and look into that matter. Moreover, my release is now imminent; the servants should prepare the house for my arrival, and the fields should also be prepared.
  9. *inūma anāku u abī ina Sippar nuštātū, mādiš aḥdu; inanna mušaddinū kaspam uštanaddanūniāti u mādiš nuštamarraṣ.* When my father and I met in Sippar, I rejoiced greatly; now the tax collectors keep collecting silver from us, and we are very concerned.
  10. *šumma libbaka, ṭēmka gamram šupram-ma awīlum šū kasapšu lilqē-ma lillikkakkum. immerī/immerātīm idiššum. u šuhārum ša illikkakkum itti šābim šutašbitaššu.* If you (ms) wish, send me your complete report, so that the aforementioned man may receive his silver and come to you. Give him sheep. And as for the servant who came to you, attach him to the work gang.
- F. 101 *šumma ašar illiku nēmelam lā itamar, kasap ilqū uštašannā-ma šamallūm ana tamkārim inaddin.* If he did not make a profit wherever he went, the agent will give twice the silver he received to the merchant.
- 120 *šumma awīlum āšu ana našpakūtīm ina bīt awīlim išpuk-ma ina qarūtīm ibbūm ittabši ū lū bēl bītīm našpakam iptē-ma ām ilqe ū lū ām ša ina bītīšu iššapku ana gamrim ittakir, bēl ēm maḥar ilim āšu ubār-ma bēl bītīm ām ša ilqū uštašannā-ma ana bēl ēm inaddin.* If a man stored his grain as silage in a(nother) man's establishment and a deficit occurred in the storeroom, (and) either the owner of the establishment opened the granary and took the grain or he denied completely that the grain had been stored in his establishment, the owner of the grain will certify his grain before the god, and the owner of the establishment will give the owner of the grain twice the grain he received.
- 126 *šumma awīlum mimmušu lā ḥali[q]-ma “mimmē ḥaliq” iqtabi, bābtašu ūtebbir, kīma mimmušu lā ḥalqu bābtašu ina maḥar ilim ubāršū-ma mimma ša irgumu uštašannā-ma ana bābtīšu inaddin.* If a man whose property was not missing has said, “my property is missing,” and has accused his district, his district will establish before the god that his property is not missing, and he will give his district twice whatever he had contested.
- 145–147 145 *šumma awīlum nadītam iḥuz-ma mārī lā ušaršīšū-ma ana šugūtīm aḥāzīm pānīšu ištakan, awīlum šū šugītam iḥḥaz; ana bītīšu ušerrebši; šugūtīm šī itti nadītīm ul uštamahḥar.* 146 *šumma*

- awīlum nadītam ihuz-ma amtam ana mutiša iddim-ma mārī ittalad, warkānum amtum šī itti bēltiša uštataḥir, aššum mārī uldu bēlessa ana kaspim ul inaddišši; abbuttam išakkašši-ma itti amātim imannūši* 147 *šumma mārī lā ulid, bēlessa ana kaspim inaddišši.* 145 If a man married a *nadītum* but she did not help him acquire children and he has decided to marry a *šugītum*, said man may marry a *šugītum*; he may bring her into his house; said *šugītum* will not compare herself with the *nadītum*. 146 If a man married a *nadītum* and she gave her husband a slave and she has born children, (and) later on said slave has compared herself with her mistress, her mistress will not sell her, since she bore children; she will give her a slave's hairstyle and include her with (the rest of) the slaves. 147 If she has not born children, her mistress may sell her.
- 206 *šumma awīlum awīlam ina risbātīm imtaḥaš-ma simmam ištakaššu, awīlum šū "ina idū lā amḥašu" itamma; u asām ippal.* If a man has struck a man during a quarrel and inflicted a wound on him, said man will swear "I did not knowingly strike"; he will also pay the physician.
- 227 *šumma awīlum gallābam idāš-ma abbutti wardim lā šēm ugdallib, awīlam šuāti idukkūšū-ma ina bābīšu ihallalūšu; gallābum "ina idū lā ugallibu" itammā-ma ūtaššar.* If a man deceived a barber and he has shaved the hair-style of a slave that is not his, that man will be killed and hung on his gate; the barber will swear "I did not knowingly shave" and be released.
- 233 *šumma itinum bītam ana awīlim ipuš-ma šipiršu lā uštešbī-ma igārum iqtūp, itinum šū ina kasap ramānīšu igāram šuāti udannan.* If a house builder built a house for a man but did not do his work properly so that the wall buckled, said house-builder will reinforce that wall with his own silver.
- 124 *šum-ma a-wi-lum a-na a-wi-lim KUG.BABBAR KUG.SIG17 ū mi-im-ma šum-šu ma-ḥar ši-bi a-na ma-ša-ru-tim id-di-in-ma it-ta-ki-ir-šu a-wi-lam šu-a-ti ū-ka-an-nu-šu-ma mi-im-ma ša ik-ki-ru uš-ta-ša-na-ma i-na-ad-di-in.*  
*šumma awīlum ana awīlim kaspam ḥurāšam ū mimma šumšu maḥar šībī ana maššarūtīm iddim-ma ittakiršu, awīlam šuāti ukannūšū-ma mimma ša ikkiru uštašannā-ma inaddin.* If a man gave a man silver, gold, or anything for safekeeping before witnesses but then he has denied it, that man will be convicted and will give twice whatever he denied.
- 160–161 160 *šum-ma a-wi-lum a-na É e-mi-im bi-ib-lam ū-ša-bi-il ter-ḥa-tam id-di-in-ma a-bi DUMU.MUNUS DUMU.MUNUS-i ū-ul a-na-ad-di-ik-kum iq-ta-bi mi-im-ma ma-la ib-ba-ab-lu-šum uš-ta-ša-an-na-ma ū-ta-ar.* 161 *šum-ma a-wi-lum a-na É e-mi-šu bi-ib-lam ū-ša-bīl ter-ḥa-tam id-di-in-ma i-bi-ir-šu uk-tar-ri-sú e-mu-šu a-na be-el aš-ša-tim DUMU.MUNUS-i ū-ul ta-aḥ-ḥa-az iq-ta-bi mi-im-ma ma-la ib-ba-ab-lu-šum uš-ta-ša-an-na-ma ū-ta-ar ū aš-ša-sú i-bi-ir-šu ū-ul i-ih-ḥa-az.*  
 160 *šumma awīlum ana bīt emim biblam ušābil, terḥatam iddim-ma, abi mārtim "mārtī ul anaddikkum" iqtabi, mimma mala ibbablūšum uštašannā-ma utār.* 161 *šumma awīlum ana bīt emīšu biblam ušābil, terḥatam iddim-ma, ibiršu uktarrissu, emūšu ana bēl*



*aššatim “mārtī ul taḥḥaz” iqtabi, mimma mala ibbablūšum uštašannā-ma utār; u aššassu ibiršu ul iḥḥaz.* 160 If a man sent a marriage-gift to his father-in-law’s house, gave a bride-price, but the father of the daughter has said “I will not give you my daughter,” he will return twice what was brought to him. 161 If a man sent a marriage-gift to his father-in-law’s house, gave a bride-price, and then his colleague has slandered him (and) his father-in-law has said to the wife’s lord “you will not marry my daughter,” he will return twice what was brought to him; and his colleague will not marry his wife.

- G. 1. [*šumma ina bāb*] *ekallim qūm ubānam iṭṭul, wāšib maḥrīka pirištaka uštenešše.* If in the palace gate a thread faced the finger, one who lives with you will keep revealing your secret(s).
2. [*šumma ina*] *šēr birītim kakkum šinā [itt]atlū-ma warki išdīšu [ ]ū nadū, šarrān [ina pu]ḥrim ul uštaddanū.* If above the border area two weapons faced each other and behind its base [ ]s were lying, two kings will not engage in discussion in the assembly.
3. *šumma maskiltum ša ubān ḥašim ḥurḥudam iṭṭul, sinništum awāt puḥrim uštenešše.* If the *maskiltum* of the finger of the lung faced the throat, a woman will keep revealing matters of the assembly.
4. *šumma immerum pīšu iptenette, rigmū; šumma immerum lišāššu ušteneššeam, nīprū; šumma immerum lišāššu išanaddad, ana šarrim awātum damiqtum imaqqut.* If the sheep keeps opening its mouth, noises; if the sheep keeps sticking out its tongue, progeny; if the sheep keeps pulling in its tongue, something good will happen to the king.
5. *šumma ina kišād iššūrim kīma nīrim sūmam parik, ili awīlim šuteqrubam irriš.* If in the neck of the “bird” it is lying crosswise before the red spot like a yoke, the man’s god is asking for constant petitioning.

- H. 1. *Amat-Šamaš nadīt Šamaš ana Umm[ī-A]raḥtum ana aplūtīm irgum-ma dayyānū dīnam ušāhizūšīnātī-ma šībīšīna ana Šamaš u Adad ana tumāmītum<sup>1</sup> iddinū-ma maḥar Šamaš u Adad kiam umma šunū-[ma]: “Ša Šamaš-gamil u Ummī-[Araḥtum] ana Amat-Šamaš nadānam lā nīdū.” U dayyānū šībī ul imgurū; umma dayyānū: “Kīma šībū itmū, u atti ana Eštar tatammī.” Ummī-araḥtum ina bāb Eštar kiam iqbi, umma šī-ma: “Anāku u Šamaš-gamil tuppam lā ništuru; u aplūtni lā niddinu.” Nīš Šamaš Ayya Marduk u Ḥammurapi itmū.*

When Amat-Šamaš the *nadītum* of Šamaš took Ummī-Araḥtum to court over inheritance, the judges granted them a hearing and put their witnesses under oath by Šamaš and Adad; they (said) as follows before Šamaš and Adad: “We do not know what Šamaš-gamil and Ummī-Araḥtum gave to Amat-Šamaš.” But the judges did not concur with the witnesses, saying, “Since the witnesses swore, you too will swear by Eštar.” Ummī-Araḥtum said as follows in the gate of Eštar, “Šamaš-gamil and I did not make out a document, and we did not give our

inheritance.” They swore by the life of Šamaš, Ayya, Marduk, and Hammurapi.

- I. 1. *Ana awīlim qibī-ma; umma Warad-Marduk-ma. Šamaš u Marduk dāriš ūmī liballitūka. [Lū š]almāta, lū baltāta. [Illum nāš]irka rēška [ana da]miqtim likīl. [Š]u[lumk]a maḥar Šamaš u Marduk lū dāri. Aššum dibbatim ša Sīn-šēmi, aḥīšu ša ina bīt abarakkim kalū, Marduk-muballiṭ mār wakil tamkāri itti našparim ša Bēlšunu aḥi Sīn-nādin-šumim ana Bābilim ittalkam. Atta u mār aḥi abika šutātiā; maḥar awīlim Bēlšunu puṭṭerāšū-ma ana Sippar littalkam. Baluššu lā tallakam. [Ana ā]l Dūr-Šamaš turdaššu. [Ina] annītim athūtam kullim.*

Speak to the man, thus Warad-Marduk. May Šamaš and Marduk keep you well forever. Be healthy, be well. May the god who protects you treat you well. May your health endure before Šamaš and Marduk. Concerning the agreement with Sīn-šēmi, the brother of him who is held in the steward’s house, Marduk-muballiṭ the son of the chief merchant has come to Babylon with the envoy of Bēlšunu the brother of Sīn-nādin-šumim. Your cousin and you must meet; release Bēlšunu in the presence of the man that he may come away to Sippar. Do not come without him. Send him to the town of Dūr-Šamaš. Show a brotherly attitude in this.

2. *[Ad]i [t]ēmka lā ašpuram-[ma] šipir nārim ša iḥherū lā imurūnim, mū ana šiprim gamrim lā ušardū. U ištu šipir nārim ša inanna šabtāti ina herēm tagdamru, Purattum ša ištu Larsa adi Ur miqtīša usuh; ḥāmīša šutbi, šutēšerši.*

Before I send your report and the work on the river that was dug out is seen, the water must not be conducted to the completed work. Also, after you have completed digging the river work with which you are now occupied, remove the debris of the Euphrates from Larsa to Ur; remove its litter (and) make it flow properly.

3. *Ana Sīn-iddinam, kār Sippar, u dayyānī Sippar qibī-ma; [umma A]bī-ešuh-ma. Bunene-nāšir u Šillī-Šamaš mārū Rī[š-Šamaš] kiam ulamm[id]ūninn[i], um[m]a šunū-ma: “Ilī-iddinam aḥūni rabū[m] ḥablanniāti. Ištu šittā šanātīm maḥar kār Sippar ništanakkam-[m]a ul uštešerūniāti.” Kiam ulammidūninni. Tuppi annia[m] ina amār[im] Ilī-iddinam šuāt[i] u šībī mūdē awlātīšu ša Bunene-nāšir u Šillī-Šamaš mārū Rīš-[Šam]aš ukallamūkun[ūt]i ana Bābilim turdāni[m-ma] awātūšun[u li]nnamrā.*

Speak to Sīn-iddinam, the merchants of Sippar, and the judges of Sippar; thus Abī-ešuh. Bunene-nāšir and Šillī-Šamaš the sons of Rīš-Šamaš informed me as follows: “Our older brother Ilī-iddinam wrongs us. For two years we have been presenting (our case) before the merchants of Sippar, but they will not give us justice.” Thus they informed me. On seeing this tablet of mine, send said Ilī-iddinam and the witnesses who know his affairs, whom Bunene-nāšir and Šillī-Šamaš the sons of Rīš-Šamaš will point out to you, to Babylon, that their affairs may be considered.

4. [An]a šāpirīya qibī-ma; umma Nūr-Amurrim-ma. Šamaš u Marduk dāriš ūmim liballitūka. Marduk-nāšir ša ašpurakkum uhhīram-ma Rabūt-Sīn attardakkum. Tuppātum ša mār bīt tuppim hamšum ittalkānim. Ana 24 iku eqlim šibit Mār-eršetim ana sikkatim mahāšim kiam ašpuršunūšim, umma anākū-ma: “Ana šukūs rēdim šutamlīm ištu ištēn warḥim wašbātunu. Tupšar ummānim šukūssū šutamlāt-mā, ina eqel tupšar ummānim ana rēdim sikkatam tamahḥašā?” Ana Attā šassukkim išpurūnim; qadum ašlim u rēdim ana Lammayya illikam-ma nīš šarri ina pīšu aškum-ma ašlam ana tarāšim u sikkatam ana mahāši ul addiššum. Išpurūnim-ma ana qātātīm ittadnūninni, ummā-mi, “Ašal šarri kubburat.” Awilū mādiš šurrumū. Tuppātūka ul irrahānim-ma kīma alākīšunu sikkatam imahḥašū. Ana Ilī-imguranni tuppam ušābil-ma meher tuppi ušābilam-ma uštābilakkum. [Rē]dūm, ša ana e[qlim] šabātīm [ir]teneddūniššu, itti Šū-ilīšu illak; tuppaka ana Šū-ilīšu lillikam. [I]na 29 ūmim Marduk-nāšir aṭrudakkum; [i]na Ayyār(im) šanīm ūmim Rabūt-Sīn aṭrudakkum.

Speak to my director; thus Nūr-Amurrim. May Šamaš and Marduk keep you well forever. Since Marduk-nāšir, whom I sent to you, was delayed, I have sent you Rabūt-Sīn. Five tablets of the state scribe have come. I wrote to them as follows about driving in a peg at the 24-iku field held by Mār-eršetim: “You have been in residence for one month to assign a subsistence plot of a rēdūm. Is the subsistence plot of the military scribe to be assigned, that you drive a peg in the field of the military scribe for a rēdūm?” They wrote to the land-registry officer Attā; he came with a rope and a rēdūm to Lammayya and I put him under the king’s oath, but I did not allow him to stretch out the rope or drive in the peg. They gave order to hand me over for security(?), as follows: “The king’s rope is thick.” The men were very concerned. If your documents do not come quickly then as soon as they come they will drive in a peg. I dispatched a tablet to Ilī-imguranni and he dispatched an answer to me, so I have dispatched (it) to you. The rēdūm whom they keep conducting here to seize the field is going with Šū-ilīšu; your tablet should come to Šū-ilīšu. On the 29th I sent you Marduk-nāšir; on the second of Ayyār I sent you Rabūt-Sīn.

5. <sup>1</sup> [a-na] šī-ib-tu <sup>2</sup> [qī-b]ī-ma <sup>3</sup> [um-m]a be-el-ki-i-ma <sup>4</sup> eš-me-e-ma <sup>5</sup> na-an-na-mi <sup>6</sup> sí-im-ma-am mar-ša-at <sup>7</sup> É.GAL-lim <sup>8</sup> ma-ga-al wa-aš-ba-at-ma <sup>9</sup> MUNUS.MEŠ ma-da-tim it-ti-ša-ma <sup>10</sup> i-sa-ab-bi-ik <sup>11</sup> i-na-an-na dan-na-tim šu-uk-ni-ma <sup>12</sup> i-na ka-ás i-ša-at-tu-ú <sup>13</sup> ma-am-ma-an la i-ša-at-ti <sup>14</sup> i-na <sup>15</sup> <sup>GU.ZA</sup> ša úš-ša-bu <sup>16</sup> ma-am-ma-an la úš-ša-ab <sup>17</sup> i-na <sup>18</sup> <sup>NÁ</sup> ša it-ti-il-lu <sup>19</sup> ma-am-ma-an la it-te-e-el-ma <sup>20</sup> MUNUS.MEŠ ma-da-tim <sup>21</sup> it-ti-ša-ma <sup>22</sup> [la] i-sa-ab-bi-ik <sup>23</sup> [sí-im-m]u-um šu-ú mu-uš-ta-aḥ-ḥi-iz.

[Ana] Šibtu [qib]ī-ma; [umm]a bēlkī-ma. Ešmē-ma Nanna-mi simmam maršat; u itti ekallim magal wašbat-ma sinništātīm mādātīm ittīšā-ma isabbik. Inanna dannātīm šuknī-ma ina kāš išattū mamman lā išatti; ina kussīm ša uššabu mamman lā uššab; u ina eršim ša ittillu mamman lā ittēl-ma, sinništātīm mādātīm ittīšā-ma [lā] isabbik. [Simm]um šū muštahḥiz.

Speak to Šibtu; thus your lord. I heard that Nanna is sick with a disease;

also that she dwells at the palace a lot and brings many women into contact with her. Now then, give strict orders that no one may drink from the cup from which she drinks; no one may sit in the chair in which she sits; and no one may lie in the bed in which she lies, lest she bring many women into contact with her. That disease is contagious.

J. *Nanna šar šamê (u) eršetim atta; atkalkum-ma Elali mār Girni-isa iḥtablanni. Dīnī dīn. Kaspam ula iṣū-ma iṭḥeam; ina kaspīya ḥubullīšu uppil. Ana bīt emim iṣsi; māram u mārtam irši. Libbī ula uṭīb. Kaspī šalmam ula uterram; u nāš ṭuppātīšu iḥtablanni.*

*Ana Nanna atkal-ma ina kirātim meḥret Ekišnugal “lā aḥabbalūkā-ma” itma. Ina Kamaḥ šapal kakkim ša tarammu itma. Libbu kisalmahḥim meḥret Ekišnugal meḥret Ningal ša Egadi maḥar Nin-Šubur maṣraḥ? kisalmahḥim maḥar Alammuš maḥar Nanna-igidu u Nanna-adaḥ itmām. “Kāti u mārū-ka lā aḥabbalūkā-ma” itma; “ilānū annūtum lū šībūyā-mi” iqbī. Appūnā-ma ina kirātim meḥret Ekišnugal maḥar Nanna maḥar Šamaš “Elali Kuzzulam lā aḥabbalū-ma” maḥar Nanna maḥar Šamaš “Apil Elali ayy-ibši” — kiam itma.*

*Tāmi Nanna u Šamaš epqam imalla, ilappin, u aplam ula erašši. Nanna u Šamaš Elali itmā-ma iḥtablanni. Nin-Šubur šar makkūrīm lizziz-ma Nanna u Šamaš dīnī lidīnū. Rabūt Nanna u Šamaš lūmur-ma.*

Nanna, you are king of heaven (and) earth; I trusted you, yet Elali son of Girni-isa has wronged me. Judge my case. He had no silver and approached me; I/he paid his debts with my silver. He had a wedding; he acquired a son and daughter. He did not satisfy me. He did not return all my silver to me; and he has wronged his creditor, me.

I trusted Nanna, but, in the orchards facing Ekišnugal, “I will not wrong you” he swore. In Kamaḥ beneath the weapon you love he swore. Within the courtyard facing Ekišnugal, facing Ningal of Egadi, before Nin-Šubur the *emblem* of the courtyard, before Alammuš, before Nanna-igidu and Nanna-adaḥ he swore to me. “I, will not wrong your sons and you” he swore; “May these gods be my witnesses” he said. Moreover, in the orchards facing Ekišnugal before Nanna, before Šamaš “I, Elali will not wrong Kuzzulum,” before Nanna, before Šamaš “May Elali have no heir” thus he swore.

He who has sworn (falsely) by Nanna and Šamaš becomes covered with leprosy, becomes poor, and acquires no heir. Elali swore by Nanna and Šamaš and has wronged me. May Nin-Šubur, king of property, stand forth that Nanna and Šamaš may judge my case. Let me see the greatness of Nanna and Šamaš.

## LESSON THIRTY-SEVEN

- C. 1. ŠUKU ERIN<sub>2</sub> ZIMBIR<sup>ki</sup> 4. SIG<sub>4</sub> É AN(-nim)  
 2. É.GAR<sub>8</sub> É GİR.NITA(H)<sub>2</sub> 5. *i-na NÁ-ia a/at-til/ti-il*  
 3. KU<sub>6</sub>.HIA *i-na* <sup>id</sup>BURANUN *i-*  
*mi-du* 6. UZU MUŠEN
- D. 1. *nittanmar/nittanmar* 7. *izzazzā*  
 2. *itaplas!* 8. *nittazizzam*  
 3. *ittenenmidū/ittennemidū* 9. *izzā!*  
 4. *išātum ittananpaḥ* 10. *šuzissunūti!*  
 5. *ana itaplusim* 11. *azziz*  
 6. *littashurūnim* 12. *užzissi*
- E. 185–187 185 *šumma awīlum šeḥram ina mēšu ana mārūtīm ilqē-ma urtabbīšu, tarbītum šī ul ibbaqqar.* 186 *šumma awīlum šeḥram ana mārūtīm ilqe, inūma ilqūšu abāšu u ummašu ihīaṭ, tarbītum šī ana bīt abīšu itār.* 187 *mār gerseqqēm muzzaz ekallim ū mār sekretim ul ibbaqqar.* 185 If a man adopted a baby at birth and has raised it, that offspring will not be (re-)claimed. 186 If a man adopted a baby but after he has adopted it it looks for its (biological) father and mother, that offspring may return to its (biological) family. 187 The child of a domestic, a palace attendant, or the child of a *sekretum* will not be (re-)claimed.
- 253 *šumma awīlum awīlam ana pānī eqlīšu uzuzzim īgur-ma aldām [i]lqīpšu [l]iātīm ipqissum [ana] eqlim erēšim urakkissu, [šu]mma awīlum šū zēram ū lū ukullām išriq-ma ina qātīšu ittaṣbat, rittašu inakkisū.* If a man hired a man to oversee his field and entrusted him with a store of barley (or) provided him with cattle (or) contracted with him to cultivate the field, if that man stole seed or fodder and it has been caught in his possession, his hand will be cut off.
- F. 1. *šumma ina amūtīm erbe naplasātum ištēniš izzazzā, nakrum ana libbi ālika itebbeam-ma ālānīka ikkim-ma itabbal.* If in the liver four lobes stand together, the enemy will invade your town, deprive you of your towns and take them for himself.  
 2. *[šumma ... it]taṭlū ilū zenūtum ana māt[im i]turrūnim.* If ... faced each other, angry gods will return to the land.  
 3. *šumma naplaštum ana ŠU.BAR iqtereb, ilum zenūm ana awīlim iturra.* If the lobe has approached the ..., an angry god will return to the man.  
 4. *šumma martum būdāša damam bullām paššā, dipār nikurtim; išātum ina mātīm ittananpaḥ.* If the “shoulders” of the gall bladder are smeared with ... blood, the torch of war; fire will constantly break out in the land.

5. *šumma warkat hašim ittenmid, salīmu[m] iššakkan.* If the back of the lung has come together, peace will be established.
6. *šumma ina rēš iššūrim ina imittim sūmū ištu šalāšat adi šeššet ittaškanū, erišti niqim ša bīt šābi.* If from three to six red spots have been placed at the top of the “bird,” desire for an offering of the troop quarters.
7. *šumma izbum pānī iššūrim lemu[ttim] šakin, mātum šī sunqam immar; nakerša elīša ittazzaz.* If the anomaly has the face of an evil bird, that land will experience famine; its enemy will stand against it.
8. *an-ni-tum a-mu-tum ša šar-ri-im* <sup>d</sup>EN.ZU-*i-din-am ša i-na* <sup>d</sup>UTU-*i-na e-lu-ni-im* I.DÍB.BA *im-qú-ta-šum be-el im-me-ri-im na-ak-ra-am i-da-ri-is-ma e-li la ša-tim i-ta-za-az.*  
*annitum amūtum ša šarrim Sîn-iddinam ša ina bīt Šamaš ina Elūnim askupp(at)am imqutaššum; bēl immerim nakram idarris-ma eli lā šattim ittazzaz.* This is the liver omen of King Sîn-iddinam, upon whom a doorsill fell in the temple of Šamaš in Elūnum; the owner of the sheep will trample the enemy and preside over what is not his.
9. *šum-ma mar-tum it-bé-e-ma iz-zi-iz ru-bu-um i-na da-an-na-tim ú-šī-am.*  
*šumma martum itbē-ma izziz, rubūm ina dannatim uššiam.* If the gall bladder rose up and stood, the prince will emerge from difficulty/the fortress.
- G. 1. ..., *napharum: 36 šēnū ša Ibni-Uraš ana Aḥa-nirši rē<sup>2</sup>im paqdā. Ana pissātīm u ḥaliqtīm izzaz.*  
 ..., total: 36 sheep and goats of Ibni-Uraš are entrusted to Aḥa-nirši the shepherd. He is responsible for (any) lame or missing one(s).
- H. 1. *Ištu (warah) Simānim aššum šeḥherūtīya itaplusim una<sup>22</sup>idka. Erbet ūmī adi inanna tēm šiprātīm mala ippušū u eqel šamaššammī ša ippušū ul tašpuram. Nabi-Sîn ana Bābilim iliam-ma tēmka riqam ul tašpuram. Inanna Nabi-Sîn ana mahṛika aṭṭardam; ittīšu ana eqlim rid-ma, eqel šiprātīm mala ippušū u eqel šamaššammī ša ippušū itaplas-ma, ina tuṭpīka pānam šuršiam-ma šupram. Lušpurakkum-ma ūm ana kurummat šeḥherūtīm u tuḥḥu raṭbum ana ukkulē alpī linnadin. Taklāku-ana-Marduk itti Nabi-Sîn ana Bābilim ṭurdam.*  
 Since Simānum I (have) instructed you about keeping an eye on my boys. For four days, until now (i.e., for the last four days), you have not sent me a report of whatever preparations they are making and the sesame field they are working. Nabi-Sîn came up to Babylon and (yet) you did not send me (even) an empty report of yours. I have now sent Nabi-Sîn to you; go down to the field with him and look over whatever field preparations they are making, and the sesame field they are working, and address the issue in your tablet when you send it. I would command you that grain be given as food for the boys and moist bran as fodder for the oxen. Send Taklāku-ana-Marduk here to Babylon with Nabi-Sîn.

2. *Ana Awil-Ištar qibi-ma; umma Ninsianna-mansum-ma. Šamaš u Marduk dāriš ūmī liballiṭūka. Aššum ṣuḥārīya ša qāti Betā Betā igre. Aššum amtīm Aššumīya-libluṭ dibbatum māttum iliam-ma Betā idi māriša idabbum-ma pānīya udannim-ma pānīša ul ubil. Kīma niṭlīya ittiša adubb; kīam aqbīšim, umma anākū-ma: “Aḥūni ṣeḥrum aššatam ul aḥiz-ma, Saggīya abūni aššatam ušāḥissu. Inanna mārūšu ibtaqrūniāti. Šumma dabābum annūm lā ṭābakkim-ma mārūki ina ta’ištiki lā idabbubū, attī-ma lā tadabbubī-ma ana pānīki lā tušzazzīni[āt]i. Nīnu u mārūki ana dayyānī i nisniq; awātīni līmurū-ma šumma ša Saggīya iqīšanniāšim mārūšu leqūm kašid, dayyānū iqabbūniāšim-ma amtam nutār.” Ina awātīm ussirī-ma ana lā dabābim annam uštassīši. Mimma lā tanazziq; kīma lā nazāqika eppuš.*

*U Marduk-mušallim issanqam. Tēmam anniam mahrišu ašak-kan. U atta arḥiṣ atlakam-ma, lāma Marduk-mušallim ayyiṣam-ma ištapr[u], i nigmuršīnāti. Kīma tīdū, napištam ul išu; ina ṭūbīya uštamarraṣ-ma erbet iku ušallam ša ana idīka eppeš. Kīma tīdū, eqlum epēšī u ana kaprim Gabiba qerēbī ana Ilī-šullimanni ul ṭāb-ma ušēpišannī-ma ištēn iku eqlam ana Ipqu-Šala addin. Ina ṭūbātīm-ma eqlam šuāti lā epēšam Ipqu-Šala šudki. Ripqātīšu šudud-ma ša mānahātīšu anāku appalšu. Kīma anāku eppešu qibīšum. Šumma niṭilšu, qaqqadam ša šēpīt ušallim ša teppušu līpuš. Erbet iku eqlam šuāti ul tušadda, ul tušeppešannī-ma ittika ezenne. Šumma ina kīnātīm tarammanni la tušta<sup>2</sup>ā-ma libbī lā imarrašakkum. Eqlam šuāti ina qātīm killaššū-ma lā anazziq. Tēmka šupram.*

Speak to Awil-Ištar; thus Ninsianna-mansum. May Šamaš and Marduk keep you well forever. Concerning my servant who is in the charge of Betā, Betā sued. Concerning the slave Aššumīya-libluṭ considerable dispute arose, and Betā will plead on the side of her children; so I have *fortified myself* and not favored her. I spoke with her about my opinion, (and) said to her as follows: “Our young brother was not married, so our father Saggīya acquired a wife for him. Now his children have laid claim against us. If this complaint is not pleasing to you and your children will not plead in your loss, you yourself must not plead, lest you make us stand *before* you. Your children and we should go to the judges; let them look into our affairs, and if it is fitting for his sons to take what Saggīya gave us, the judges will say so to us, and we will return the slave.” I pressed her about the matters and have made her consent not to plead. Do not worry at all; I am acting so that you need not worry.

Further, Marduk-mušallim has come here. I will inform him of this. But you must come here quickly so that, before Marduk-mušallim has written somewhere else, we can settle matters (lit., them). As you know, I have no livelihood; I would voluntarily wear myself out working the four-*iku* meadow next to you. As you know Ilī-šullimanni is not pleased with my working a field or going near the village of Gabiba, and he directed me to give the one-*iku* field to Ipqu-Šala. Persuade Ipqu-Šala not to work that field voluntarily. Measure his *dug-up land*, and I myself will pay him for his labors. Tell him that I will work (it). If it is his judgment, let him work the top of the lower meadow that you are working. You will not leave that four-*iku* field fallow; if you do not let

me work it, I will become angry with you. If in truth you do love me, do not be negligent, lest I become annoyed with you. Hang onto that field for me lest I become upset. Send me a report.

3. *Ana awīlim qibī-ma; umma Zinū-ma. Šamaš u Nin-Šubur aššumīya ana dāriātīm liballitūka. Aššum eqel šamaššammim ša Ašdubba mamman ul taškum-ma šamaššammum immašša<sup>7</sup>. Šulpae-nāšir turdam-ma šamaššammam liššur-ma lā [i]halliq. Bitum šalim. Šulumka šupram. Libbī lā itteneh[pe].*

Speak to the man; thus Zinū. May Šamaš and Nin-Šubur keep you well for my sake forever. Since you have not appointed anyone concerning the sesame field of Ašdubba, the sesame could be plundered. Send Šulpae-nāšir to watch over the sesame, lest it disappear. The house is in order. Send me (news of) your health. Let my heart not be constantly broken.

4. <sup>1</sup> a-na <sup>d</sup>NANNA-tum <sup>2</sup> qī-bī-ma <sup>3</sup> um-ma ZIMBIR<sup>ki</sup>-lu-mur <sup>4</sup> a-hu-ka-ma <sup>5</sup> <sup>d</sup>UT[U l]i-ba-al-li-it-ka <sup>6</sup> a-[nu-um]-ma [x]-hu-lu-um <sup>7</sup> 1 SAG.İR [úTÚG] <sup>8</sup> uš-ta-bi-la-ku <sup>9</sup> i-zi-iz-ma <sup>10</sup> KUG.BABBAR šu-te-šī-ma <sup>11</sup> KUG. BABBAR mu-hu-ur <sup>12</sup> i-na ge-er-ri <sup>13</sup> ma-aḥ-ri-im <sup>14</sup> KUG.BABBAR ma-ri šī-ip-ri <sup>15</sup> ip-qú-<sup>d</sup>ša-la <sup>16</sup> šu-bi-lam <sup>17</sup> <sup>ld</sup>EN.ZU-re-me-ni <sup>18</sup> la-aš-šu-ma <sup>19</sup> ú-ul aṭ-ru-da-ku-šu.

*Ana Nannatum qibī-ma; umma Sippar-lūmur aḥūkā-ma. Šam[aš l]iballitka. A[num]ma [..]hulum ištēn wardam ašlākam uštābilakku; iziz-ma kaspam šutešši-ma kaspam muhur. Ina gerri mahrim kaspam māri šipri Ipqu-Šala šūbilam. Šin-rēmēnī laššū-ma ul atrudakkuššu.*

Speak to Nannatum; thus Sippar-lūmur your brother. May Šamaš keep you well. I have herewith dispatched to you the slave [..]hulum, a fuller. Be ready to produce silver frequently and to receive silver. In the first trip dispatch the silver to me with the messenger Ipqu-Šala. Šin-rēmēnī is not here and so I have not sent him to you.

- I. *Ḥammurapi šarrum dannum šar Bābilim šarrum muštešmi kibrātim arba'im kāšid irnitti Marduk rē'um muṭīb libbīšu anāku inu Anum u Enlil māt Šumerim u Akkadim ana bēlim iddinūnim šerrassina ana qātīya umallū, nāram "Ḥammurapi-nuḥuš-nišī" bābilat mē hegallim ana māt Šumerim u Akkadim lū ehre. Kišādīša kilallēn ana mērešim lū utēr. Karē ašnan lū aštappak. Mē dārūtīm ana māt Šumerim u Akkadim lū aškun. Māt Šumerim u Akkadim nišīšunu saphātīm lū upaḥher, meritam u mašqitam lū aškuššināšim. In nuḥšim u hegallim lū erēšināti, šubat nēḥtim lū ušēšibšināti.*

*Inūmīšu Ḥammurapi šarrum dannum migir ilī rabūtīm anāku, in emūqēn gašrātīm ša Marduk iddinam, dūram šīram in eperī rabūtīm, ša rēšāšunu kīma šadīm eliā, in pī nārim "Ḥammurapi-nuḥuš-nišī" lū epuš. Dūram šuāti "Dūr-Sin-muballit-abim-wālidīya" ana šumim lū abbi. Zikir Sin-muballit abim wālidīya in kibrātim lū ušēpi.*

I, Ḥammurapi, the mighty king, the king of Babylon, the king who makes the four quarters obedient, who achieves the victory of Marduk, the



the shepherd who pleases him, when Anum and Enlil gave me the land of Sumer and Akkad to rule, handed their halter over to me, I verily dug the canal “Ḥammurapi-is-the-abundance-of-the-people,” which brings abundant water to the land of Sumer and Akkad. I verily turned both its banks into cultivated land. I verily stored up piles of grain constantly. I verily provided a continual (supply of) water for the land of Sumer and Akkad. I verily gathered the scattered people of the land of Sumer and Akkad, (and) provided pasture land and irrigation for them. I verily pastured them in abundance and plenty, (and) let them live in security.

At that time I, Ḥammurapi, the mighty king, the favorite of the great gods, with the powerful strength that Marduk gave me, verily made an august wall with great (mounds of) earth, the tops of which are as high as a mountain, at the mouth of the canal “Ḥammurapi-is-the-abundance-of-the-people.” I verily gave that wall the name “Wall-of-Sin-muballit-the-father-who-begot-me.” I verily proclaimed the name of Sin-Muballit, the father who begot me, throughout the regions.

## LESSON THIRTY-EIGHT

- B.
- |  |   |
|--|---|
| 1. <i>ibbalakkatā</i>                            | 6. <i>uštepeḷā</i>                                      |
| 2. <i>iggarrarrū</i>                             | 7. <i>ušbalkissināti</i>                                |
| 3. <i>in<sup>2</sup>arir / i<sup>2</sup>arir</i> | 8. <i>iḥheleṣṣe</i>                                     |
| 4. <i>nipparki</i>                               | 9. <i>išqalil</i>                                       |
| 5. <i>uškennū</i>                                | 10. <i>in<sup>2</sup>arrarrū / i<sup>2</sup>arrarrū</i> |
- C.
1. *šumma šarrum šanūm awātiya nasqātim uštepeḷ, ušurātiya uttakker, šumī šatram ipšit, šumšu ištatar, Šamaš dayyānum rabium ša šamē u eršetim muštēšer šaknāt napištīm bēlum tukultī šarrūssu liskip, dīššu ayy-idīn, išid ummānīšu lišhelsi, ina bīrīšu šīram lemnam ša nasāh išid šarrūtīšu u ḥalāq mātišu liškušsum.* If another king has changed my well-chosen words, has altered my plans, effaced my inscribed name, has inscribed his name, may Šamaš the great judge of heaven and earth, the one who guides those endowed with life, the lord whom I trust, overturn his kingship, not judge his case, cause the organization of his army to slip, (and) in his divinations produce for him an evil omen of the uprooting of the foundation of his kingship and the destruction of his land.
2. PN *wardam itti* PN<sub>2</sub> *bēlīšu īgur; wardum šū iḥalliq innabbit ipparakkū-ma* PN<sub>2</sub> *wardam irīab.* PN hired a slave from PN<sub>2</sub>, his master; should said slave escape, flee, (or) stop working, PN<sub>2</sub> will replace the slave.
- D. 240 *šumma [elep] ša māḥirtim elep ša muqqelpītim imḥaš-ma uttebbi, bēl eleppim ša eleppašu tebiat mimma ša ina eleppīšu ḥalqu ina mahar ilim ubār-ma ša māḥirtim ša elep ša muqqelpītim uṭebbū eleppašu u mimmašu ḥalqam irīabšum.* If the boat of an upstream skipper struck and has sunk the boat of a downstream skipper, the owner of the boat whose boat is sunk will establish before god whatever was lost in his boat and the upstream skipper who sank the boat of the downstream skipper will repay him his boat and his lost property.
- E.
1. *šumma naplašti<sup>1</sup>m eliš išqu, ilū ša mātim išaqqū.* If the lobe has become tall on top, the gods of the land will become elevated.
2. *šumma ina išid māt ubānim kakkum šakim-ma eliš ittuḷ, šibittum ibbalakkat.* If a weapon was situated in the base of the finger region and looked up, the prison will revolt.
3. [*šumma padā*]nu *imittam uḥtallal u ina libbi šumēlim šullum nadi, ina muḥhelsītim šēp awīlim iḥheleṣṣe.* If the path was suspended on the right side and a wart was lying in the middle of the left side, the man's foot will slip on slippery ground.
4. *šumma bāb ekallim nepelku, ḥušāḥum ibbašši.* If the palace gate is wide open, there will be hunger.

5. [šumma q]ūm išqallal-ma u libbum kubbut-ma ina appīšu šakin, nišū bišāšīna ana mahīrim ušeššeā. If a filament is suspended and the heart is also fattened and situated in its tip, the people will bring their possessions to the market place.
6. [šumma hašūm] naparkud[a]t, māssu ibbalakkassu. If the lung is lying flat, his land will rebel against him.
7. šumma šēpum īliam-ma ana rēš martim ana warkat amūtim [nadiat], āl pāṭīka ša ibbalkitūka qātka ikaššad. If the foot emerged and is lying at the top of the gall bladder at the back of the liver, you will personally conquer your border town that rebelled against you.
8. šum-ma ú-ba-an ha-ši-im qá-ab-li-tum ib-ba-al-ki-it-ma hu-ur-hu-da-am iṭ-tū-ul na-ru-um i-sé-ke-er-ma mu-ša i-ba-lu-ú er-sé-tam i-lu-ša i-zi-bu-ši ma-tum ha-ar-bu-tam i-la-ak ú-lu-ú pa-lu-um i-na-ke-er. šumma ubān hašim qablītum ibbalkit-ma hurḥudam iṭṭul, nārum issekker-ma mūša ibbalū; eršetam ilūša izzibūši; mātum harbūtam illak ū lū palūm inakker. If the middle finger of the lung slipped out of place and faced the windpipe, the river will become blocked and its water will dry up; its gods will abandon the land; the land will experience devastation, or the reign will change.

- F. 1. *Eqlum ša Ḥaramatum itā eqel Lamassī mārāt Šerum-ilī kirbānam ana Ḥaramatum issuk, kirbānam ana Purattim issuk. Ša Rīš-Šamaš Kīma-aḥīya u Zarriqum mārū Šamaš-abum itti Amat-Šamaš mārāt Būr-Sin u Lamassī mārāt Šerum-ilī ušpēlū-ma itūrū-ma Rīš-Šamaš Kīma-aḥīya u Zarriqum ibqurū-ma ḥamšat šiqil kaspam niplāt eqlim Amat-Šamaš u Lamassī aššum [wa]tartim išqulā-ma baqrīšunu u rugummānišunu ša Rīš-Šamaš Kīma-aḥīya u Zarriqum issuhā. Ul iturrū-ma Rīš-Šamaš Kīma-aḥīya u Zarriqum mārū Šamaš-abum ana Amat-Šamaš mārāt Būr-Sin u Lamassī mārāt Šerum-ilī ul iraggamū. Niš Šamaš Ayya nīš Marduk u Sin-muballiṭ itmū.*

The field of Ḥaramatum beside the field of Lamassī daughter of Šerum-ilī became eroded toward Ḥaramatum (and) became eroded toward the Euphrates. It is the one that Rīš-Šamaš, Kīma-aḥīya, and Zarriqum the sons of Šamaš-abum exchanged with Amat-Šamaš daughter of Būr-Sin and Lamassī daughter of Šerum-ilī, and that Rīš-Šamaš, Kīma-aḥīya, and Zarriqum came back and contested, and for which Amat-Šamaš and Lamassī had weighed out five shekels of silver as compensation for the field because of the excess (size), so that they rejected the claims and suits of Rīš-Šamaš, Kīma-aḥīya, and Zarriqum. Rīš-Šamaš, Kīma-aḥīya, and Zarriqum the sons of Šamaš-abum will not again lay claim against Amat-Šamaš daughter of Būr-Sin and Lamassī daughter of Šerum-ilī. They swore by the life of Šamaš, Ayya, the life of Marduk and Sin-muballiṭ.

- G. 1. *Ana Mann[atum?] qib[ī-ma] umma NI[ -m]a. Aššum tēmiki i[nanna?] ana Zamirī a[na t]ēm awīltim šukbutim all[ik]. Ana Bābilim allak u abbalakkatam. Ana ūm tašapparīm ana awīltim šuprīm-ma, eleppam ana rakāb šuhārtim liskipam. Ištū-ma ana šubalkutim lā tamgurī ebūrum lā ikaššadam. Šuhārtam arhiš idnīm.*

Speak to Mann[atum<sup>2</sup>]; thus NI[...]. Because of your (fs) instructions I have now gone to Zamirū in order to lend weight to the report of the lady. I will go to Babylon and then cross (back) over here. On the day you write me, write to the lady to send a boat for the servant to board. Since you did not agree to send (it) across, (and) the harvest (can) not begin (arrive), give me the servant quickly.

2. *Ana Nabium-mušallim qibī-ma; umma Sīn-nādin-šumī-ma. Šamaš u Marduk liballitūka. [L]ū šalmāta. Šulumka maḥar Šamaš u Marduk lū dāri. Aššum ana pišertim nagarruri adi ešrišu aštaprakkum-ma di<sup>2</sup>tam ul tašāl-ma ul tāliam. Kīdam-ma šū ihtaliq. [n]a[n]n[la se<sup>2</sup>]pī uštābilakkum. Šumma talliam, arḥiš [u]ddidam-ma aliam. Šumma lā talliam, arḥiš ṭemam gamram šupram-ma ša pāniya luppališ- [m]a anākū-ma luggarir. Ana Hunnatum qibī-ma, šumma illiam, līliam. [K]īma pānika šinā šūši pišannātim leqeam. U [...tim elīšu se<sup>2</sup>]pī uštābilam.*

Speak to Nabium-mušallim; thus Sīn-nādin-šumī. May Šamaš and Marduk keep you well. May you be healthy. May your good health endure before Šamaš and Marduk. I have written to you some ten times about moving on the surplus harvest<sup>2</sup>, but you have neither paid heed nor come up. It has disappeared outside. I have now dispatched my letter to you. If you are coming up, hurry and come up quickly. If you are not coming up, quickly send me a complete report so that I can look to what is before me and move myself. Speak to Hunnatum, and if she is coming up, let come up. Get me a hundred twenty (two shocks of) boxes immediately. Also, I have dispatched my letter ... *against* it.

3. *Ana ummīy[a qibī-ma]; umma Awī[l-...] mārukī-ma. Šamaš u [Marduk dāriš ūm]im liba[llitūki]. Ištu te[...] kīma šinn[i]m [nadīt]im ana pānī Šamaš tad[dī]nni. Ilkum esranni-ma naparkām ul ele<sup>2</sup>i. U atti matī-ma kīma ummātim ul tašpurim. Libbī ul tuballiṭi. Anumma Mannaši aštaprakkim; šinā qa šamnam šūbilim. Muṣum iṣbatanni-ma ina napištim annadi.*

Speak to my mother; thus Awīl-..., your son. May Šamaš and Marduk keep you well forever. Since ... you have thrown me before Šamaš like a knocked-out tooth. The *ilkum*-service has me under pressure and I am unable to stop. Yet you have never written me like (other) mothers. You have not revived my spirits. I have herewith sent you Mannaši; dispatch two *qūm* of oil to me. Illness seized me and I have been *neglected in (regaining my) health*.

4. (No salutation.) <sup>1</sup> *ṭam-la-tum* DAM.GÀR DUMU *qí-iš-<sup>d</sup>nu-nu* <sup>2</sup> MÁ *ša ib-ba-tum* MÁ.LAH<sub>5</sub> *i-gu-ur-ma* <sup>3</sup> *a-na* KÁ.DINGIR.RA<sup>ki</sup> *uš-qé-el-pí* <sup>4</sup> *ki-ma* MÁ *šu-a-ti ša um-mi-du-ši-i-ma* <sup>5</sup> *a-di i-na-an-na* SIG<sub>4</sub>.HĪA *iz-bi-lu* <sup>6</sup> *ù i-na-an-na a-na* GIŠ.ÛR GIŠIMMAR *na-še-e-em* <sup>7</sup> *a-na ma-aš-ša-artim ta-ap-qí-du-ši* <sup>8</sup> *iq-bi-a-am* <sup>9</sup> *a-di i-na-an-na-a* SIG<sub>4</sub>.HĪA *iz-za-ab-la* <sup>10</sup> *ù i-na-an-na «a-na»* GIŠ.ÛR GIŠIMMAR.HĪA <sup>11</sup> *ta-ṭar-ra-ad-ma* <sup>12</sup> MÁ *ši-i i-ša-al-li-ma-am-ma* <sup>13</sup> *i-tu-ur-ra-am* <sup>14</sup> *ib-ba-tum šu-a-ti* <sup>15</sup> *a-na ma-aḥ-ri-ka aṭ-ṭar-dam* <sup>16</sup> *ki-ma ra-bu-ti-ka* <sup>17</sup> MÁ *šu-a-ti pu-ut-ṭe<sub>4</sub>-er* <sup>18</sup> *pí-qí-is-sú-um-ma* <sup>19</sup> *a-na* ZIMBIR<sup>ki</sup> *li-ša-aq-qí-a-aš-ši*.

*Tamlatum tamkārum mār Qīš-Nūnu eleppam ša Ibbatum malāḥim igur-ma ana Bābilim ušqelpi. Kīma eleppam šuāti ša ummidūši-ma adi inanna libnātim izbilu u inanna ana gušūr gišimmarim našēm ana maššartim tapqidūši iqbiām. Adi inanna libnātum izzablā u inanna «ana» gušūrī gišimmarim taṭarrad-ma eleppum šī išallimam-ma iturram? Ibattum šuāti ana maḥrika aṭṭardam. Kīma rabūtīka eleppam šuāti puṭṭer; piqissum-ma ana Sippar lišaqqāšši.*

Tamlatum the merchant, the son of Qīš-Nūnu rented the boat of Ibbatum the sailor and sailed it down to Babylon. He told me that that boat, which he had moored and until now had transported bricks, you however have now assigned to carry palm logs for safekeeping. Until now bricks were transported, but now you are sending palm logs, so will that boat return in safety? I have sent said Ibbatum to you. In accord with your high office, release that boat; assign him to bring it upstream to Sippar.

- H. *Pullusū rubū;* Princes are diverted;  
*Wašrū sikkūrū, šērētum šaknā.* Door-bolts are set, rings in place.  
*Habrātum nišū šaqummā.* The noisesome people are silent.  
*Petūtum uddulū bābū.* Doors that were open are locked.  
*Ilī mātim ištarāt mātim* The gods and goddesses of the land,  
*Šamaš, Sin, Adad, Eštar,* Šamaš, Sin, Adad, Eštar,  
*Īterbū ana utūl šamē.* Have entered heaven to sleep.  
*Ul idinnū dīnam,* They render no verdict(s),  
*ul iparrasū awātīm.* they decide no suits.  
*Pussumat mušītīm!* Night is veiled;  
*Ekallum šaḥur, šaqummū šērū.* The palace is still, the countryside silent.  
*Ālik urḥim ilam išassi, u ša* A traveler calls a god, and a litigant  
*dīnim ušteberre šittam.* remains asleep.  
*[Da]lyyān kīnātīm, abi ekiātīm,* The judge of just causes, father of  
the homeless,  
*Šamaš, īterub ana kummīšu.* Šamaš, has entered his cella.  
*Rabūtum ilī mušītīm,* May the great gods of the night,  
*Nawirum Gibil,* Bright Gibil,  
*Qurādum Erra,* Warrior Erra,  
*Qaštum, Nīrum,* Bow, Yoke,  
*Šitaddarum, Mušḥuššum,* Orion, Dragon,  
*Ereqqum, Inzum,* Wagon, Lyra,  
*Kusarikkum, Bašmum,* Bison, Hydra,  
*Lizzi-zū-ma.* Stand ready.  
*Ina tērti eppušu,* In the divination I perform,  
*Ina puhād akarrabu,* In the lamb I dedicate,  
*Kīttam šuknān.* Place the truth.  
  
*24 šumātūšu, ikrib mušītīm.* 24 (are) its lines, prayer of the night.