The El-Amarna Correspondence

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The El-Amarna Correspondence

A New Edition of the Cuneiform Letters from the Site of El-Amarna based on Collations of all Extant Tablets

VOLUME 1

Collated, Transcribed and Translated by

Anson F. Rainey Z"L

Edited by

William M. Schniedewind



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This edition of the el-Amarna Correspondence is dedicated to the members of my family:

Zipora, my wife, and Yoni, my son,
my parents, Anson and Bertie Mae,
and my cousin Kay Welch

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FOREWORD

The collection of cuneiform documents discovered at the site now known as el-Amarna (ʿAmârnah) preserve both cultural and historical information that shed light on the affairs of the late Eighteenth Dynasty in the fourteenth century BCE. Thus they are important to the Egyptologist. On the other hand, since they are by their nature, exemplars of the Mesopotamian writing practices, they are also of the highest significance to the Assyriologist, especially those concerned with the Fertile Crescent in the Late Bronze Age. The need for a new edition of the Amarna texts has been deeply felt for many decades. World conditions throughout the twentieth century were not particularly conducive to the task of re-collating the tablets, scattered as they are among several museums. The magisterial edition of J.A. Knudtzon served world scholarship for a century and, in spite of its shortcomings discernable today, gave the qualified Assyriologist access to the gold mine of data that has illuminated so many aspects of the regimes, the peoples and the geography of the Fertile Crescent, especially of the eastern Mediterranean littoral.

A new edition of all the Amarna correspondence needs no justification. The non-epistolary documents have been ably collated and republished by Sh. Izre'el (1997). Therefore, this present work is focused entirely on the letters. The one tablet found at Tell el-Ḥesī (EA 333) was copied in the Istanbul Arkeoloji Müzeleri in February, 1971. A few texts were examined at the British Museum in 1973. In 1980–1981 it was my privilege to collate the tablets in the Cairo Museum. But work really began in earnest during some terminal sabbatical leave at the British Museum in the fall of 1999. The discovery that corrections and new readings were possible in an appreciable number of tablets was a stimulant to continue this activity. During 1999, 2000, 2001 and 2002, the texts in New York, London, Oxford, and Chicago, as well as the remainder of the London tablets, were duly collated and edited. During ten months in 2003–2004, collations were achieved for all the texts in Berlin, Paris and Brussels. There remained the three letters in the Pushkin Museum in Moscow; those were collated during July 2007. The present edition is meant to make the results of that activity accessible to the scholarly public. It must be stressed that it is an edition for professionals; the translations are intended for those who can critique them independently by comparison with the transcriptions. There is no attempt to emulate the style of

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the late W.L. Moran (1992). Most translations are virtually "off the cuff," but they are an attempt to grasp the real message that the scribe (or his master) wished to convey. Although consistency in the choice of terminology was sought, there may be instances when such was not achieved. The corresponding transcription will serve to clarify the intention of the scribe.

It is a pleasant duty to acknowledge the many scholars and institutions that have made the edition possible by their generous academic and financial support.

Many fine people have contributed to the success of my efforts in producing this work. A great indebtedness must be acknowledged to the late W.L. Moran, both for his writings and for the privilege of participating in his seminar at Harvard University during the 1976–1977 academic year.

It is also a pleasure to acknowledge the kindness and encouragement of the late Erica Reiner and her staff at the Assyrian Dictionary Project in the University of Chicago's Oriental Institute. During several visits in 1976–1977, I was permitted to use the dictionary files as well as the proof copy of volumes M/1–2 and the manuscript of volumes N/1–2. Both the information and the hospitality contributed to the pleasure of this research task.

Through the generosity of G. Buccellati, a mainframe computer printout of a sign concordance for nearly all of the Amarna texts (i.e., Knudtzon's edition) was made available to me. In spite of its limitations as a pioneer work, it has proven useful in tracking down the occurrences of many particles, e.g. *lā*, and many cuneiform signs, such as LAL. Our thanks are due to Buccellati and his energetic assistants for producing such a tool.

My graduate students at Tel Aviv University, and later at Bar Ilan University, and also those in Moran's seminar mentioned above, have provided stimulation and, not infrequently, correction of various errors. The challenge of giving them a head start towards the advancement of Amarna studies has been the chief motivation for all my work in this area.

A further obligation must be recognized towards those institutions that have facilitated my lifetime of Amarna research. First and foremost, to Tel Aviv University, which granted me five sabbatical leaves, 1970–1971, 1976–1977, 1983–1984, 1988–1989, and 1995–1996 that could be devoted to EA research and writing. Through the good offices of A. Shapira, then Dean of the Faculty of Humanities at Tel Aviv University, I was awarded a grant from the Irene Young Endowment Fund for Scientific Publications. This subvention was for expenses incurred in the preparation of scholarly works for publication and it was used to support the work by L. Meiberg on the Bibliography and Index of my initial project, *Canaanite in the Amarna Tablets* (Rainey 1996). The American Council of Learned Societies provided a gen-

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erous grant towards my sabbatical expenses in 1976–1977. The Research for Peace Project of Tel Aviv University furnished stipends in 1980, -81 and -82, that made possible the collation of the Amarna texts at the Egyptian Museum in Cairo. Both Harvard University (1976–1977) and the University of Pennsylvania (1983–1984, 1988–1989, 1995–1996) awarded me visiting research status that made available to me their extensive library collections.

In 1976–1977, a sabbatical from Tel Aviv University made it possible to participate in a seminar by W.L. Moran at Harvard University. It is a pleasant duty to acknowledge the hospitality of the Department of Near Eastern Languages and Civilizations at Harvard University (1976–1977) and the Department of Asian and Middle East Studies at the University of Pennsylvania (1983–1984, 1988–1989, 1995–1996) for granting the status of visiting researcher during the sabbatical leaves which I spent at their respective institutions. During those two decades I was engaged in an intensive study of the grammar of the Amarna letters that embodied the hybrid language used by the scribes in Canaan. Throughout the work on that project (Rainey 1996), the lack of up-to-date collations was sorely felt.

The Cairo texts had already been collated during the euphoria of the new Peace Treaty with Egypt. A few of the London texts were collated during a brief visit to London in 1973. But a comprehensive collation of all the extant Amarna texts seemed at that time like an impossible dream. As an emeritus professor from Tel Aviv University, I found that the dream might be realized. Starting with a two month stay in London including a few days in Berlin, the drive to personally collate all of the Amarna letters became a virtual obsession.

Collation of the London tablets was begun seriously in September 1999 (a few tablets had been collated in 1973) during some final sabbatical leave from Tel Aviv University. Further work was done in January–February of 2000 and April, 2001. This latter trip was made possible by a travel allowance from the Jeselson Fund of Bar Ilan University.

The two texts at the Metropolitan Museum were collated in November, 1999. The fragment at the University of Chicago was collated in February, 2000. Later, when the other part of this letter, EA 26 was on exhibition in Chicago, J. Brinkman was able to join the two pieces and photograph and collate them together. The remainder of the entire Berlin collection of letters was collated during the academic year 2003–2004, financed by a generous grant from the Thyssen Stiftung.

During May 2004, the tablets in the Musée d'Louvre were collated and the one tablet in the Musées Royaux d'Art et d'Histoire in Brussels was made available to me.

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The three tablets in the Moscow Museum were collated recently by Sh. Izre'el who agreed to furnish his transliterations to the project. Nevertheless, those three texts were personally collated by me in July 2007, during the 53rd Rencontre Assyriologue and photographs were made.

Over the years, collation of the various tablets has been made possible by the courtesy of numerous curators: the late E. Sollberger of the British Museum (1973); M. Çığof the Istanbul Arkeoloji Müzeleri (1971, 1976); M. Saleḥ, at that time curator of the New Kingdom section of The Egyptian Museum, Cairo (1980–1981); Ch. Walker of the British Museum, London (1999, 2000, 2002, 2003, 2004); J. Allen at the Metropolitan Museum of Art, New York (1999); J.A. Brinkman of the Oriental Institute of the University of Chicago (2000); H. Whitehouse of the Ashmolean Museum, Oxford (2002); J. Marzahn at the Vorderasiatische Museum, Berlin (1999, 2003–2004, 2005); B. Salvni of the Louvre, Paris (2004) and E. Gubel of the Musées Royeaux d'Art et d'Histoire, Brussels (2004) and finally S. Hodjash at the Pushkin Museum, Moscow (2007).

G. Wilhelm has generously agreed to permit the incorporation of his latest version of the Hurrian letter (EA 24) into this edition. I. Singer has prepared the two texts in the Hittite language (EA 31 and 32). All the texts in the various dialects of Akkadian are the result of my personal collation of every extant text (for the few texts that have been destroyed or just disappeared cf. the Introduction, *infra*).

The E.J. Brill publishing house took on the job of producing my previous contribution at Amarna research (Rainey 1996). That four volume monograph was accepted into the *Handbuch der Orientalistik*, Erste Abteilung, Der Nahe und Mittlere Osten as Band 52. Throughout my career as a student and teacher/researcher, various contributions of that series had played an important role in my research. As a student, I never dreamed that one day, my own work would join the prestigious corpus. Now I am once again in debt to Brill for accepting this present study into the *Handbuch*.

Anson F. Rainey

This project was entrusted to me by Anson a few months before he passed away. I had known Anson for many years, first studying historical geography with him at the Institute for Holy Land Studies (now, Jerusalem University College); later, while a post-doctoral fellow at the Albright Institute, I sat in on his Amarna Seminar at Tel Aviv University. I have put most of my efforts into the editing of volume 1 (which included creating a glossary), and I am especially grateful that his wife, Zipora Cochavi-Rainey, took on the task of

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completing volume 2, which was only in notes when Anson asked me to oversee this project to completion. Zipora also supplied corrections to the first volume based on her commentary in volume 2. I am also grateful to Jana Mynářová who worked with Rainey and provided a discussion of the discovery, research, and excavation of the tablets for the Introduction. In principle, I have tried to be as faithful as possible in representing Anson's work in volume 1. I especially appreciate the work of my graduate research assistants, Alice Mandell and Timothy Hogue, who have also helped in completing this work. I am particularly grateful to Alice Mandell who did most of the work on the glossary.

William M. Schniedewind

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INTRODUCTION

A central component in the documented cultural and political life of the Ancient Near Eastern Late Bronze Age is the collection of cuneiform documents known as the Amarna Tablets. The year 2007 marked the one hundred twentieth anniversary since antiquities dealers in Egypt began to acquire cuneiform tablets and fragments from the site known today as Tell el-Amarna (*Tell el-ʿAmârnah*).

The present toponym is a late, artificial invention based on a misunderstanding of the village name et-Tîl and the tribal name *banû ʿAmram*. The name Tell el-Amarna first appears on the map by J.G. Wilkinson (1830).

The semi-legendary accounts of their discovery just over one hundred and twenty years ago are fairly well known to the scholarly world but less so today to the general public (Knudtzon 1915:1–15; cf. Sayce 1917 and Campbell 1964:32–34). Be that as it may, in the acquisitions journal of the then Bulaq Museum, objects that obviously originated from the site (including the cartouches of Akhenaton and the Aten) were listed in 1887 prior to the arrival of cuneiform tablets as recently discovered by Jana Mynářová. This strongly suggests that the original report about a peasant woman who was seeking organic soil for her garden may have been nothing but a cover up to hide clandestine antiquities theft (cf. Petrie 1898:1, who already sensed this).

Discovery and Publication

Today three hundred and eighty two texts and fragments are known although several have disappeared or been destroyed during the twentieth century. Three hundred and forty nine of them are letters in varied states of preservation, some complete, others fragmentary. This present edition includes all of the letters plus one scribal exercise text (EA 380) that was used as a sample template for a letter. As fate would have it, most of the tablets made their way to major museums of Europe. Wallis Budge brought about eighty-two texts to the British Museum. A certain Theodore Graf brought two hundred and one texts to Vienna and sold them to the new royal museum in Berlin. The Assyriologist, Hugo Winckler, made the purchase with a generous grant from James Simon, a textile magnet and friend

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of the Kaiser. A few other texts made their way into the hands of private collectors (see the publication record below) several of which were eventually purchased by the British Museum. The excavations by Flinders Petrie in 1891–1892 produced a handful of texts and fragments, mostly scribal exercises; these were donated to the Ashmolean Museum of Oxford University. Two tablets reached the Metropolitan Museum of New York and the fragment of one letter found its way to the Oriental Institute of the University of Chicago. Six other letters were acquired by the Louvre and one found its way to the Musées Royaux d'Art et d'Histoire in Brussels. Subsequent excavations at the site by German and later British expeditions found a small number of tablets. Those from the latter went to the British Museum. The two German finds were copied in Berlin and repatriated to Cairo in 1926. One tablet included in the "Amarna corpus" is EA 333, a chance find in the archaeological excavations by Fredrick Bliss at Tell el-Ḥesī in 1891. Because that text mentioned personalities known from the Amarna letters, Knudtzon included it in his edition. The tablet is in the Istanbul Arkeoloji Müzeleri. Various other tablets, some from the Amarna period, have been found in the southern Levant, e.g. the Taanach letters, two texts from Shechem and now numerous texts from the excavations at Hazor are not included in this edition. They have all been assembled in a convenient volume by Horowitz and Oshima (2006).

The archaeological site now called Tell el-Amarna (properly *ʿAmârnah*) is located about three hundred kilometers (ca. one hundred and eighty miles) south of Cairo in Middle Egypt. It is about half way between the southern (No-Amon = Luxor) and the northern (Moph/Memphis = Mît Rahîna) capitals of Egypt in pharaonic times. Napolean's savants called it et-Tell. Early explorers focused on the tomb caves in the cliffs to the east of the site. According to the earliest maps of the region, the site of el-Amarna has always been visible to travelers and visitors. It is the largest and most accessible of the few Egyptian cities that have been preserved. Its remains are visible on the surface. Therefore, it is in many ways the most convenient focus for the study of urbanism in the ancient historical periods of Egyptian history.

A drawing of Amarna Boundary Stela A at Tuna el-Gebel was published in 1714, by Claude Sicard, a French Jesuit missionary. The Napoleonic scientific expedition visited the region in 1799, and Edmé Jomard produced a plan of the site under the name El-Tell in the *Description de l'Égypte*, the magnificent volumes summarizing the results of the Napoleonic expedition (1817). The English scholar John Gardner Wilkinson produced plans of the entire city based on his surveys in 1824 and 1826. During the next two decades, copies

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of the tombs of Akhenaten's nobles were produced by Robert Hay, James Burton, and Nestor L'Hôte. Further plans of the city of el-Amarna were published by the Prussian Expedition led by Richard Lepsius based on their researches there between 1843 and 1845.

The first modern archaeological excavations at el-Amarna were conducted in 1891–1892 by W.M. Flinders Petrie. His desire to dig there was due to the sensational discovery of the cuneiform tablets a few years earlier. It proved to be basically a one period site with few stratigraphic difficulties. Unfortunately, one such problem did arise with regard to Petrie's description of his few cuneiform finds. He excavated a building (his No. 19) the bricks of which bore the inscription: "The place of the letters of the Pharaoh, *ʿ.w.ś*" (hieroglyphs in Petrie 1894: pl. XLII; also Petrie 1898: 1). Two particular rooms yielded fragments of cuneiform texts. Petrie claimed that most of the fragments that he found had come from the two rubbish pits beneath the complex of these rooms. Petrie suggested that the rubbish pits "had been filled up before the walls were built". Serious doubts have been raised about his conclusion (Kühne 1973: 70 n. 345). Pendlebury, who excavated Amarna in the 1930's, describes the poor condition of the walls and the floor of the same building (his Q.42.21). Doubts about the accuracy of Petrie's stratigraphic conclusions have justifiably remained to this day (Moran 1992: xvi n. 20). Given Petrie's notorious lack of stratigraphic comprehension, one may entertain serious doubt that the tablet collection was all thrown into a pit, or pits, that were later sealed under the walls of the building. The implications for the chronology of the tablets vis à vis the use of building 19 (Q.42.21) will be discussed below.

Several minor expeditions followed in the ensuing years, but the next really serious undertaking was the methodical survey and excavations conducted by Ludwig Borchardt (1907, 1911–1914), on behalf of the Deutsche Orient-Gesellschaft. The expedition was financed by James Simon, whose name was on the license. Some of the most famous artistic works of the Amarna style were uncovered during that period, including the famous bust of Nefertiti, which stood for some time in the saloon of James Simon until it was donated to the Kaiser's museum. The Borchardt/Simon expedition found only two cuneiform tablets, neither in house 19 (Q.42.21). One was a broken lexical text (EA 379) and the other was the now famous legend, the *Šar tamḫari*, "The King of Battle" about a presumed campaign into central Anatolia by Sargon the Great. The language and ductus of that text are totally different from the normal Amarna collection. The clay has yet to be examined petrographically, but the odds are that the text was brought to Egypt by an envoy from Anatolia, either Ḫatti or Arzawa.

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Between 1901 and 1907, Egyptologists from The Egypt Exploration Fund (now the Egypt Exploration Society) copied and published the private tombs in the eastern ridges and the boundary stelae around the circumference of the Amarna plain. They resumed work in 1921, this time in proper excavations at the site. The directors, in turn, were T.E. Peet, H. Frankfort, F.L. Griffith, and finally J.D.S. Pendlebury. Their explorations ranged widely over the site, from peripheral regions such as the workers' village, the "river temple," in the south and the northern palace and finally concentrated on the central city. Pendlebury, the last excavator, had his final season in 1936 and finished his publication in 1939.

Another EES archaeologist, G.T. Martin, reinvestigated the royal tomb east of el-Amarna in the wadi behind the eastern ridges, during the early 70's. Then in 1977, the Egypt Exploration Society launched a long term project under the direction of B.J. Kemp and this work has continued at the site since. Kemp commenced excavation at the workers' village but has moved his focus to the main city area since 1987. As mentioned above, Amarna is an ideal venue for the study of the layout of an ancient Egyptian city in spite of its unusual character as the capital of the heretic king, Amenḥotep IV/Akhenaton. Prospects for finding more inscriptions have pretty well dwindled.

It would appear that the original venue of the tablet finds was truly the "House of Pharaoh's letters." At least some of the original "discoverers" came to work for Petrie in his excavation four years after the initial find. The following anecdote is a reliable witness (also cited by Izre'el 1997:6).

> The cuneiform tablets bearing the royal correspondence with Syria, were found in the block of chambers No. 19 (pls. XXXV, XLII). From the appearance of the chambers I believe the tablets were in the S.W. room. This site was shewn to Prof. Sayce in a previous year as the place where the tablets were found. Some natives, while I was at Tell el Amarna, offered to shew me a valuable site if I would employ them; I replied, as I always do to such offers, by telling them to go and get something from it, and I would pay them well and employ them. They went and dug a block of building; I watched them: they found nothing then, as it was exhausted, but it shewed me the spot which they deemed valuable. Afterwards I enquired of a man, where the tablets were found, and he led me to this place. Lastly, when we dug here I found one piece of a tablet in a chamber, and two rubbish pits, *which had been filled up before the walls were built* (italics mine), and which contained the other fragments ...
>
> There cannot therefore be any doubt as to the site of this great discovery, which was so lamentably spoilt by the present conditions attaching to such discoveries in Egypt. (Petrie 1894: 23–24)

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It has been convincingly argued that the texts were not only stored there but that scribes were trained there as well (Izre'el 1997:9–13). Except for a letter or two addressed to Tutankhamon (and maybe Semenkhareʿ), the epistles were all addressed to either Amenḥotep III and his widow, Teye (EA 26), or Amenḥotep IV (Akhenaton). Theories that Amenḥotep III spent time at Amarna, based on an assumed co-regency with his son, have been thoroughly dispelled by the proper collation of the hieratic date on EA 27, which shows that in the second year of Amenḥotep IV, Amenḥotep III was already dead and that his son was still in No-Amon.

All this indicates that when the royal entourage moved to the new capital city of Akhetaton (Amarna), the scribes brought with them a number of texts, both international and Levantine, that had been sent to the deceased pharaoh, Amenḥotep III. By the time the site was abandoned in the early reign of Tutankhamon, even a large group of letters to the deceased Akhenaton were obsolete and of no use to the bureaucrats and diplomats. Therefore, they were all discarded. In effect, most of the surviving letters consist of "closed cases," matters that had previously transpired but had come to their final consummation. They were no longer deemed worthy of transport to the new destination of the Egyptian Foreign Office. Most of, nearly all in fact, were probably disposed of in Petrie's rubbish pits. A few fragments were scattered on the floors or just outside the building. The clandestine diggers may even have dropped a fragment or two. Certain other texts, e.g. the "King of Battle," were found in other buildings. Demolition activities by the ancient Egyptian workman under the Nineteenth Dynasty, who stripped the site of its best building material for use elsewhere, and especially the work of the anonymous antiquities thieves in the nineteenth century CE, must have left Petrie's tablet house in a most disorderly state. The disturbed nature of his building 19 (Q42.21) possibly deceived Petrie into thinking that those same pits were stratigraphically covered by walls of the "House of Pharaoh's Letters," a view on which Pendelbury cast serious doubt. There is no hope of solving the enigma of the tablet venue, but the internal evidence of the texts themselves must carry some weight in the discussion.

Considering the circumstances of the initial discovery and the subsequent dispersal of the tablets to different museums and private collectors, the publication of the bulk of the Amarna tablets was accomplished in a fairly short time. The news of the discovery and the implications for biblical history no doubt served as a stimulus to European scholars to make their contents available to professional and lay audiences as soon as possible.

The history of their publication is an interesting commentary on the Assyriological profession during its formative stages and subsequent devel-

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opment. One tablet (now EA 260) was published in transcription only by Oppert (1888:253). The text was later collated personally by J.A. Knudtzon, who republished it in transcription (cf. *infra*). However, the cuneiform text never saw publication and the tablet cannot be located now (cf. Artzi, 1968:170, where an improved transcription is given). Most of the tablets that had reached the museums of Berlin and Cairo, plus the first one acquired by the Louvre (now EA 209) and the three in the possession of Vladimir Golenischeff (now EA 70, 137, 160; all in the Pushkin Museum, Moscow) were published by H. Winckler from autographs by L. Abel (Winckler 1889–1890). There are occasional mistakes; whole lines were even missed in one or two places. Those texts obtained for the British Museum in London were prepared for publication by C. Bezold and published jointly with E.A.W. Budge (Bezold and Budge 1892). Unfortunately, they were printed in the notoriously unsuccessful cuneiform type instead of hand copies. Four tablets in the hands of Rostovitz Bey (now EA 28, 82, 230, 292) and one belonging to Chauncey Murch (now recognized as a join to make EA 26) were published in autograph and transcription by V. Scheil (1892:298–309). The Rostovitz tablets were eventually acquired by the British Museum in 1903. The Murch fragment was also published by L. Abel (1892:117 ff.); but after that it seems to have disappeared until it was found by Dr. T.G. Allen in the Murch collection (mostly small objects from Egypt) at the Art Institute of Chicago. Records show that it had been acquired by the Institute in 1894. Subsequent republication by D.D. Luckenbill and T.G. Allen, (1916:1–8), made possible an improvement in understanding the text. In the year 2000, EA 26 was brought to Chicago as part of an Amarna exhibition from the British Museum. J.A. Brinkman was alerted to this fact, and he was able to join the Murch Fragment with the British tablet and in order to make photographs and a hand copy and translation (still unpublished). Photographs of the two pieces were made separately by the West Semitic Research photographic team, and the pictures have been joined digitally. A new tablet discovered by F.J. Bliss during excavations at Tell el-Ḥesī (southern Palestine) in 1891 and placed in the Istanbul Arkeoloji Müzeleri (now EA 333) was also published by V. Scheil (1893:137–138). It was included in Knudtzon's monumental edition. The same text, in a more reliable copy and with photographs, was later published by H.V. Hilprecht (1896: P1. LXIV, No. 147, and Pl. XXIV, Nos. 66–67). The text was collated by Rainey in September 1976. Recently it was collated anew and published by W. Horowitz and T. Oshima (2006:92–94, 214 [hand copy]). The tablets and fragments published up to this point were reedited by Hugo Winckler (1896a), whose work consisted only of transcriptions though these were mostly based on a fresh examination of the texts.

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An English translation of Winckler's work by J.P. Metcalf appeared that same year (Winckler 1896b). Meanwhile, Petrie's excavations at el-Amarna had produced twenty-two more texts, mostly fragments, which went to the Ashmolean Museum in Oxford and which were published in very inadequate hand copies by A.H. Sayce and W.M.F. Petrie (1894:34 ff., Pls. XXXI–XXXIII). They included one fragment that joined to make EA 14, a large tablet in the Berlin Museum; there were another six fragmentary letters, EA 43, 61, 135, 184, 190, 236, and a dozen scribal texts EA 342, 344, 345, 346, 347, 348, 350, 351, 352, 353, 354, 355; reference is made to two other unpublished fragments, later known as EA 343 and 349, and also to an un-inscribed tablet (Izre'el 1997). The director of the French school of archaeology in Cairo, M. Chassinat, obtained two more tablets (now EA 15, 153) that were published by V. Scheil (1902:113–116). The texts were subsequently acquired by the Metropolitan Museum of New York. Later they were republished with new hand copies by W.L. Moran in Ira Spar, ed. (1988:Plates 112–115).

All of the publications mentioned thus far, plus the many scholarly annotations and essays, were superseded by the magisterial work of J.A. Knudtzon (1915; Neudruck: Aalen, 1964). He had patiently collated personally all of the texts and fragments except for those acquired by C. Murch and M. Chassinat (cf. *supra*). Beside the fact that Knudtzon was the last person ever to see all those tablets, his own outstanding ability at reading texts and his thorough mastery of the contents of the Amarna archive made his work a priceless treasure that stood as the only reliable witness to most of the original tablets throughout the twentieth century. Sadly, Knudtzon explained that he was unable, for health as well as financial reasons, to publish hand copies of the cuneiform texts. Therefore, he had to content himself with transliterations. To aid the cuneiformist in identifying the signs that he had seen with his own eyes, a system of transcription was adopted whereby any one sign was usually rendered by its most well-known value at that time. The TUM-sign, for example, was always written *tum*, even though it appeared in some contexts where the mimation could not have been pronounced. In certain cases where he could not decide or where there is some special problem, Knudtzon provided a list of autographs at the end of his text edition to which he referred in his footnotes. However, his transcription method (for which he apologized) was not a reliable representation of the phonetic structure of the words. Comparison with previous text editions, especially those of Winckler-Abel, Scheil and Sayce, shows that Knudtzon's transcriptions represent a tremendous advance in precision. Signs, and sometimes whole lines, that previous copyists had missed, were properly recorded by Knudtzon. In a myriad of cases, Knudtzon's sharp eye corrected the

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interpretation of a particular sign. Today it is no secret that the transliterations of Knudtzon are usually more reliable than the autographs of his predecessors! Nevertheless, modern collation has shown that there were instances in which Abel or Bezold were correct contrary to Knudtzon. There are also many places where Knudtzon either failed to discern the signs or where he made a wrong interpretation of the traces preserved. Another significant contribution of Knudtzon's edition is his arrangement of all the tablets in a logical order based on geographical, chronological and functional considerations. His numerical system has stood the test of time and is the only accepted method of designating the texts today. By common agreement they are cited under the prefix EA plus Knudtzon's tablet number. The total number of texts in his edition was 358.

While Knudtzon's work was appearing, a new edition of hand copies made from the tablets in the Berlin Museum was published by O. Schroeder (1914–1915). Schroeder also added a fragment not included by Knudtzon (now EA 360) as well as two texts discovered in the Borchardt excavations at Amarna in 1913–1914 (now EA 359, 379). Schroeder's new facsimiles constitute a valuable, independent witness to the Berlin texts but comparison with Knudtzon's sample autographs suggests that Schroeder tended to present the signs in his own somewhat normalized ductus. Nevertheless, Schroeder took careful note of regional differences in the form of specific signs and presented them graphically in a rather complete sign list. However, recent collation has shown that when in doubt about a sign, Schroeder seems to have drawn the sign that Knudtzon had transcribed into Latin characters. Here and there, one must correct both Knudtzon and Schroeder (which must be used with great caution). An additional fragment was published by O. Schroeder (1917, cols. 105–106; now EA 361).

Additional letters appeared in a variety of venues. Six more epistles from the Amarna collection were acquired by the Louvre in 1918. Their definitive publication was by F. Thureau-Dangin, (1922:91–108; now EA 362–367). For good measure a fresh copy of the other Louvre text (EA 209) was added. Although Thureau-Dangin was one of the leading cuneiformists of his day, he did not specialize in Amarna studies but took on the publication of the Louvre texts as a side issue. Therefore, even his work can be critiqued by direct collation (cf. e.g. EA 362:1 where he mis-transcribed the name of the ruler of Byblos). Further excavation at Amarna by the renewed British expedition produced one more tablet that was added to the collection of the Ashmolean Museum, Oxford. It was a lexical list including Egyptian vocables in syllabic cuneiform. It was published in facsimile and in transliteration by S. Smith and C.J. Gadd (1925:230–240; now EA 368). The two tablets from

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Amarna written in the Hittite language (EA 31 and 32) were republished in facsimile by A. Goetze (1930: Nos. 1 and 2) and recollated by L. Rost (1956). Jean Capart heard about an Amarna tablet in the hands of a dealer in Paris and by 1934 he had acquired it for the Musées Royeaux d'Art et d'Histoire in Brussels. This very important letter was published in cuneiform and transliteration by G. Dossin (1934:125–136; now EA 369). At this stage, S.A.B. Mercer published an edition of all the Amarna texts available (Mercer 1939). Basically, his was only a translation of Knudtzon's work into English with many errors introduced in the process. Mercer had seen the value of Knudtzon's edition but lacked the critical acumen to improve upon it. As for the tablets that had appeared subsequent to Knudtzon's work, Mercer added some of them at the end of the numerical sequence, viz. Nos. 359–361. On the other hand, he tried rather unsuccessfully to insert the epistles in their logical place among the Knudtzon texts. In the meantime, the Egypt Exploration Society had unearthed eight new fragments from el-Amarna during the excavation campaign of 1933–1934. Mercer had applied for permission to include these texts in his edition but was refused. They were finally published for the Society by C.H. Gordon (1947:1–21). Gordon also proposed to renumber all texts that appeared after Knudtzon's edition by adding them at the end of the latter's numerical sequence, a method only partially adopted by Mercer. E.F. Campbell (1964:79–80, n. 29) accepted Gordon's suggestion. Therefore, when A.R. Millard published a newly found tablet from the stores of the British Museum (1965:140–143), he readily assigned the newly discovered text its number (EA 378) in accordance with the new system. Finally, a perusal of the various editions led the late P. Artzi to the discovery that Gordon had overlooked one tablet when he revised the numbering of Mercer. This latter was Schroeder's No. 190 which Mercer had called 354a. It was duly pointed out by Artzi (1967:432), that the correct number of this neglected text should be EA 379. The tablets EA 359–379, that is, all those not in Knudtzon's edition, were published in transcription and translation by A.F. Rainey (1970; revised edition 1978).

All of the non-epistolary texts, that is, the so-called "Scholarly Tablets," have been restudied by Sh. Izre'el (1997). They consist of scribal exercises and reference lists and some important literary texts (and fragments). Two of these latter, "The King of Battle" (EA 359) and "Adapa and the South Wind" (EA 356), were first made known to the Assyriological world by the Amarna finds. Izre'el also included two letter fragments, one of which joins EA 56 (EA 361) and the other hitherto unpublished (EA 381).

As of this date a few tablets and fragments have disappeared or been destroyed. The one letter in the possession of J. Oppert (EA 260) disap-

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peared; his original publication (1888) and the transcription and translation by J.A. Knudsen (1915) are all the personal collations we have. Another text (EA 7) was destroyed in 1945 during the bombing of Berlin. There was a leak in the ceiling of the Ashmolean Museum and water entered the display case and melted one fragmentary letter (EA 135) and a few of the scribal exercises. Fortunately, all of the latter were still extant when Izre'el made his new edition. The records in the Vorderasitische Museum in Berlin show that another fragmentary letter (EA 128) has been missing since an inventory in 1963.

Knudtzon's arrangements of the letters is followed explicitly in this edition and the texts that came to light after his work appear in sequence as proposed by C.H. Gordon (1947) and followed by all subsequent editions and translations (e.g. Rainey 1978; Moran 1992).

Language and Writing

It must have been something of a shock to western scholars when they finally realized that the Egyptians really did use Akkadian as a diplomatic language. But in the 1890's when the Amarna texts became available to them in reasonable editions, the study of the native Akkadian dialects was still in its infancy. The standard in the profession was mainly that of the Assyrian royal inscriptions and of other texts from Asshurbanipal's library or from the display inscriptions of other Assyrian monarchs. Nevertheless, Sayce was already able to discern that the Amarna texts were written in a Babylonian ductus, not Assyrian. The Code of ʿAmmurapi, composed in classical Old Babylonian, was only discovered at the beginning of the twentieth century and its syntactical and grammatical analysis was achieved a few years later (Ungnad 1903, 1904). Henceforth, the grammar of Old Babylonian from the days of the First Dynasty of Babylon was placed on a firm basis and became the standard for understanding the grammar of this classic dialect.

One letter, EA 24 was seen to be written in a strange language which we now know is Hurrian. Two other letters are in Hittite (EA 31 & 32). Knudtzon recognized early on that they were in a European language (Knudtzon 1902, 1916; Singer 2005). All the rest are in dialects of Akkadian. Only one letter, EA 16, is in Middle Assyrian (Grayson 1972:48–49; for grammar, cf. Mayer 1971); the Cassite correspondence is in Middle Babylonian (Aro 1955), and in fact it includes some of the best examples of that dialect (EA 6–13). It is Middle Babylonian that came to be borrowed throughout the Fertile Crescent in

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the Late Bronze Age. The local and regional dialects of Peripheral Akkadian (from Nuzi to Boghazköi and the Levant) were all based on Middle Babylonian with local variations, especially Hurro-Akkadian.

In the wake of Knudtzon's careful edition, it was recognized (Böhl 1909:21) that the letters from North Syria represented a different linguistic tradition from that of the texts from the southeastern Mediterranean littoral (i.e., Canaan). Now the dialect of those "northern letters" is frequently called Hurro-Akkadian because of the strong Hurrian influence on all levels of the language (script, phonology, syntax and occasional glosses). During the twentieth century, other tablet collections have been discovered with similar Akkadian dialectical features and grammatical studies of the respective groups have been written: the Boghazköi archives of the Hittite empire (Labat 1932), the Nuzi tablets (Gordon 1938; Wilhelm 1970), the Alalakh texts, especially from Stratum IV (Giacumakis 1970), the Carchemish letters found at Ugarit (Huehnergard 1979), the Ugaritian Akkadian documents including many from Hittite sources (Huehnergard 1989; van Soldt 1991), and recently the local texts from Emar (Ikeda 1995). The backbone of Hurro-Akkadian studies is the corpus of Mitanni letters from the Amarna collection (Adler 1976). The locally written texts from Ugarit and Emar do not necessarily contain any marked Hurrian influence, probably because the principal language of the local population was Semitic.

As for the texts from Amurru, a newly organized state standing between the Hurro-Akkadian states of the north and Canaan to the south, there are sub dialects among the various letters, ranging from Canaano-Akkadian to Hurro-Akkadian, which comprise the majority (Izre'el 1991). Letters from Amurru included not only the Amarna tablets but also thirteenth century texts found in Ugarit and Hattusas.

The Amarna letters written by Egyptian scribes represent a fair attempt to write Middle Babylonian, with only minor West Semitic or Egyptian influences (Cochavi-Rainey 1988, 1989, 1990a, 1990b, 1993, 2005). The study of Egyptian scribal practices also included later texts from the thirteenth century BCE, namely those sent by the royal family of Ramesses II to the royal family of Ḫattusili III. Influence from the Egyptian language is more pronounced in the nineteenth dynasty texts.

The Amarna tablets from Alashia include examples in Canaano-Akkadian besides Hurro-Akkadian though two of them (EA 36, 37) seem to come from a scribe trained in the true Middle Babylonian tradition. The texts of the Alashia corpus, including two texts found at Ugarit are a fruitful field of study (Cochavi-Rainey 2003), especially when the newest discoveries from Ugarit are published.

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Most scholarly interest was focused, however, on the texts written by scribes from Canaan. Their verbal system, their many West Semitic glosses, and their very un-Akkadian syntax indicated that the native language of the authors was West Semitic; for lack of a better term, we have called it "Canaanite." It must be recognized that three linguistic strands are interwoven in the dialect(s) of these Canaano-Akkadian texts. First, it became clear that the scribes did not choose to base their "interlanguage" on the current Middle Babylonian (as did the scribes at Nuzi, Mitanni, Hattusas et al.). Instead, they chose a dialect of Old Babylonian that even contained some forms typical of Archaic Old Babylonian. The most surprising factor in that choice is that most of the cuneiform texts and fragments discovered thus far in Canaan (apart from the Tell el-Ḥesī, Tanaach, and Kâmed el-Lôz tablets) have come from the late Middle Bronze Age and belong by script and language to the Old Babylonian cuneiform horizon (for linguistic discussion of the texts from Hazor, Hebron, Shechem, cf. Rainey 1996a: vol. 2,28–31; now Horowitz and Oshima 2006). The second strand in the hybrid language of Canaan consists of local modifications of the Old Babylonian base language. Sometimes, these "colloquialisms" have been wrongly confused with West Semitic features.

The third strand, and naturally the most interesting from an historical (and cultural) point of view, is the use of "Canaanite" verbal inflection on Akkadian stems. The morphosyntactic system reflected in this strand was largely discovered by W.L. Moran (1950; republished 2003). The entire modal system of the prefix and suffix conjugations and the West Semitic functions of the prefix conjugation and the infinitive are now fairly well defined (Rainey 1996a: vol. 2).

The earliest attestations of Canaano-Akkadian are in the Taanach letters from the late fifteenth century BCE (Rainey 1977; 1999; Horowitz and Oshima 2006:127–151).

So somewhere between the end of the Middle Bronze Age and the beginning of the Late Bronze Age, the scribes of Canaan came to some kind of agreement as to the method to be employed whereby "Cananite" inflection would be applied to the Old Babylonian stems. How we would like to know just where and when that happened! Was it due to some dominant, creative personality in one of the scribal schools? Did this result in, or was it the result of, a spoken "interlanguage" that developed among the local administrators (according to Moran)? The answers to these and other questions must remain wrapped in obscurity. Perhaps the discovery of a real local archive will shed some light on them. The Jerusalem scribe reveals an amazing mixture of Middle Assyrian, Middle Babylonian and hybrid West

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Semitized forms unlike any other author in the Amarna corpus (Moran 1975; Cochavi-Rainey and Rainey 2009).

The handful of literary works and school texts, including a short list of Egyptian words and their Sumerian equivalents (EA 368) stem from the Mesopotamian tradition but some of the compositions have strong Hurrianizing influence (e.g. EA 359; cf. Izre'el 1995).

The proper nouns, i.e. personal, divine and geographic names, have all been restudied and presented in modern format by R. Hess (1984, 1993).

The Collection and Its Contents

The Egyptian scribes certainly maintained an administrative archive, not only of the many documents written in hieratic on papyrus, but also of the cuneiform correspondence in which they had to be engaged. The composition of the staff of scribes that served in "The House of Pharaoh's Letters" remains an enigma. Some of the Amarna tablets have hieratic notations in black ink. Two of the literary pieces have a system of red dots like those sometimes employed in hieratic literary texts (cf. Izre'el 1997:11). So, of course, there were native Egyptians trained in the standard curriculum of the pharaonic administration. On the other hand, the "office copies" of cuneiform letters that were written in Egypt and sent abroad testify to the need to assume that trained cuneiformists were also present. Were there two sets of scribes, one for hieratic and one for cuneiform? Or were they basically an integrated cadre? Perhaps some graduates of the Egyptian school were selected to learn a new specialization, viz. how to read and write cuneiform. Given the varied nature of the texts received (Middle Babylonian, Hurro-Akkadian, Canaano-Akkadian), the cuneiformists would have had to be especially skilled in interpretation. The ruler of Arzawa even asked that all correspondence between the two states be conducted in Hittite (EA 32:24–25)! One of the Hittite letters is actually from pharaoh to the ruler of Arzawa. And then there is the one great Hurrian letter (EA 24) and some Hurrian glosses on texts in Hurro-Akkadian. Of special interest is the question of the hybrid language used by scribes in the Southern Levant. The letters by Egyptian scribes in the Amarna collection show a fairly good knowledge of Middle Babylonian with a ductus resembling that of the northern Levant or of the Hittite sphere. Were those same scribes, trained in Middle Babylonian, able to read the letters from Canaan without assistance? An occasional Middle Babylonian gloss to verbs in the hybrid dialect suggest that the Levantine scribe wanted to be sure that the recip-

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ient in Egypt understood the exact verbal nuance intended. So were there some Canaanites working in the same office? And how about Hurrians or Hittites? All these questions will have to remain unanswered. In spite of many conjectures, no one can estimate just how many tablets have been lost.

In any case, the surviving tablets are due to the happenstance of discovery. They were all thrown away when Akhetaten was abandoned in the early years of Tutankhamun. The various groups of letters dealing with one principal event had become "closed cases." Some of the correspondents were dead by that time, e.g. Tushrata, king of Mittani. In fact the kingdom of Mittani was no longer in existence. It had been conquered by the Hittites and split between them and the Assyrians.

One can hardly call our corpus an "archive." What we have are remnants of an archive. Their nature is suggestive of the contents and perhaps organization of that archive. There is no comparison, however, with the vast archive discovered at Ebla, where thousands of texts were found lying in a huge pile just as they had fallen when the storage room was destroyed by fire and the wooden shelves consumed. Therefore, throughout this present edition, our corpus is generally referred to as the "Amarna collection."

The Near East during the Fourteenth Century BCE

The peace with Mittani that was achieved under Thutmose IV was inherited by his son, Amenḥotep III (prenomen: *Nb-mꜣʿt-Rʿ* = cuneiform *Nibmuarea*/*Nimmuria*). This latter pharaoh enjoyed what was in many respects the golden age of Egyptian history, certainly the peak of New Kingdom cultural, social and economic development (Fletcher 2000; O'Connor and Cline 1998). Except for one campaign to Nubia (O'Connor 1998:264–268), this pharaoh found no necessity to wage war. Canaan was in his hands (Weinstein 1998) and Mittani was at peace. He enjoyed diplomatic and commercial relations with Babylon and Mittani (Kitchen 1998), Alashia (on Cyprus), Crete and the Aegean kingdoms, especially Mycenae, and Arzawa in southern Anatolia (Cline 1998). Abundant harvests and a steady flow of gold and other resources from Nubia gave him a senior position in the world economy. During his thirty-eight year reign he expended vast sums on public buildings, including his own mortuary temple. The sun god Reʿ from Heliopolis was joined with Amon, the secluded god of Karnak, thus signifying some new symbiosis between the chief cults of north and south. Amenḥotep III liked to call himself "the dazzling Sun King" (Berman 1998).

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That dazzling era came to a dramatic denouement with the accession of the next ruler, Amenḥotep IV (prenomen *Nfr-ḫprw-Rʿ* = cuneiform *Napḫur*[*u*]*Rea*) whose seventeen year reign ended in chaos both at home and in the Levant. The new pharaoh expanded a theme in his father's poetic inscriptions, namely the reference to the Aten, the disc of the sun. A new temple was built (or begun) just east of the Amon temple at Karnak but soon the king felt it necessary to move his entire royal entourage to a new capital. He chose the site now known as Tell el-Amarna (ʿAmârnah) about midway between No-Amon and Memphis. The work was begun there by regnal year four and by regnal six or eight, the king and all his people had moved to the new site. During the ensuing years, it was decided to close the temple of Amon in No-Amon as well as other temples throughout Egypt.

Amenḥotep IV changed his name to Akhenaten "Beneficial to the Aten" and made the single focus of his capital city (named Akhetaten "Horizon of the Sun Disc") the worship of the Aten, the disc of the sun. From the banks of the Nile, a view to the eastern ridge that encircled the semicircular plain with the wadi in the center resembled the hieroglyph of the sun rising between two mountains and signifying the horizon.

His senior ministers all seem to have had military rank and one gets the feeling that the entire "Amarna Revolution" in religion was also a move by the military sector against the formal religious/financial sector (which controlled vast economic resources).

Late in his reign, Akhenaten appointed a son, Smenkhkare (prenomen *ʿnḫ-ḫprw-Rʿ* = cuneiform *Ḫuʾurea*?), as coregent but both of them seem to have disappeared from the scene together and were succeeded by Tutankhaten who soon changed his name to Tutankhamun (prenomen *Nb-ḫprw-Rʿ* = cuneiform *Nibḫurirea*) and abandoned the capital city of Amarna while moving to restore the traditional religious institutions. His proclamation explains that the country had been reduced to chaos. The judiciary was corrupt and the military failed to achieve any of its objectives.

The events documented for the Levantine littoral during the fourteenth century BCE are closely linked to the events in Egypt. The testimony to those events derives mainly from the collection of cuneiform letters discovered in the ruins of the Amarna site. Over a century of studying those texts has produced a reasonable synthesis of several "case histories" concerning city-states and other elements in Central Syria and in the province of Canaan (the southern Levant) as well as a limited number of international communications between the major political states of the region. Of course, the publication of texts from Ḫattusa (Boghazköi) has led to a much

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more detailed history of the period. Texts from Ugarit, including some sent there from the Hittite rulers, can be coordinated with the information of the Amarna tablets. These will be elucidated and illustrated in the ensuing discussion (cf. Rainey apud Rainey and Notley 2006:77–87).

International Correspondence

Babylon and Egypt

The correspondence between Kadashman-Enlil I and Amenḥotep III has to do mainly with negotiations for royal intermarriage. Things did not run so smoothly. The Cassite ruler was anxious to receive the maximum amount of precious gold in exchange for his daughter (EA 4:36–50).

Kadashman-Enlil was followed by Burnaburiash II, who also made overtures to Amenḥotep III for the continuance of diplomatic relations (EA 6:8–10).

With the accession of Amenḥotep IV, Burnaburiash approached him in order to continue the political and commercial ties (EA 7:37–39). However, the Babylonian king professed ignorance of the great distance involved in the journey from Egypt to Mesopotamia (EA 7:14–32).

The amazing list of items sent from Egypt (EA 14) is lacking its introductory lines, and the name of the sender is not certain; it is obviously a vast caravan of gifts sent to Babylon for a princess who was pledged to the Egyptian harem (Cochavi-Rainey 1999:7–38). The robbing of Babylonian caravans by local officials in Canaan will be discussed below.

Mittani and Egypt

Tushratta approached the king of Egypt, Amenḥotep III, as soon as he had gained firm control over his own government (EA 17:1–29). He also mentions that there had been an encounter with Hittite forces and he sent some of the spoil to Amenḥotep (EA 17:30–38). The economic aspect of the Egypt-Mittani relationship is underlined by Tushratta:

> And in the land of my brother gold is plentiful like dirt. (EA 19:59–61)

Two texts (EA 22, EA 25) are lists of luxury items sent from Mittani to Egypt. Like EA 14 from Egypt, the collections of objects, implements, clothes, etc., in these lists are extraordinary (Cochavi-Rainey 1999:51–162). The proposed royal marriage with a daughter of Tushratta, Tadu-Kheba, is a central theme of the correspondence, including the one letter written in the Hurrian lan-

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guage (EA 24). Tushratta's sister, Kelu-Kheba, was already in the Egyptian harem.

With the death of Amenḥotep III, Tushratta took steps to assure continuity in the close political and economic connections between Egypt and his country. He wrote to Teye, the wife of Amenḥotep III, to confirm the stability of these ties (EA 26). At the same time, he wrote to the new pharaoh, Amenḥotep IV, and urged him to ask his mother if he needed to be briefed on the Mittani-Egypt diplomatic relations (EA 29:6–10). In response to a letter with gifts from Amenḥotep IV, Tushratta had replied by sending gifts (EA 27). The hieratic colophon at the end of this letter reads, according to new collation and photographs:

> [Ye]ar 2, first month of winter, day [*9*?], when one (pharaoh) was in the southern city, in the castle of *Ḫ*ʿ*-m-*ꜣ*ḫt*; copy of the Nahrina letter that the messenger Pirissi and the messenger [Tulubri] brought.

It is thus crystal clear that by the second year of Amenḥotep IV, his father was already dead (Fritz 1991:Pl. 7; *contra* Giles 2001:31–32). Thus, there is no evidence whatsoever to support a long co-regency between Amenḥotep III and IV (*contra* Giles 1997, 2001).

As discussed above, the death of Tushratta led to the eventual conquest of Mittani and North Syria by Suppiluliuma. Those events are described in the texts from Ḫattusa.

Alashia

The handful of letters from Alashia reflect the relations with Egypt at approximately the time of transition between Amenḥotep III and IV. The name of the Alashian king is not given, nor is the name of the pharaoh. But allusions to the latter's celebrations and inauguration on the throne show that the recipient had just entered into office (cf. Helbing 1979:8–12). The letters probably represent a period of several years during the reign of Amenḥotep IV. All of the tablets were made of clay from the southern coast of Cyprus (Goren, Finkelstein and Na'aman 2004:48–73). There are three dialects represented in the letters (Cochavi-Rainey 2003). On one occasion, it looks as though pharaoh may have accused the Alashians of some act of piracy. The ruler of Alashia seems to be putting the blame on the Lukku people (classical Lycians) (EA 38:7–12).

All of the Alashia letters deal with shipments of copper for Egypt. The ruler of Alashia generally asks for silver (not gold!) and other Egyptian products, including manufactured goods. However, one very broken passage in a letter written in the Middle Babylonian dialect (Rainey 1995–1996:111),

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indicates that there was a three way channel of trade (EA 36:12–16). The copper went from Alashia to Egypt, perhaps in return for shipments of grain to Alashia from Canaan.

It has been suggested (Helbing 1979:14–16) that the reference to a plague ("the hand of Nergal [= Resheph])" may indicate that the letter was sent during the very end of Akhenaten's reign (EA 35:10–15, 30–39). Perhaps the Alashian who had died in Egypt was also a victim to the plague.

Levantine Correspondence

The Amurru Affairs

Nearly seventy letters in the Amarna collection are from Byblos (Gubla; known today by its Arabic name Jubail), situated on the Mediterranean seacoast about 32 km (20 miles) N of Beirut, mainly from its ruler, Rib-Haddi. From the internal evidence the texts may be divided into two groups, the first dating to the reign of Amenḥotep III and the second to the time of Amenḥotep IV. In both cases, Rib-Haddi is trying to warn the Egyptian king and his ministers of imminent danger to the Egyptian interests and territory. During the course of events reflected in his correspondence, one can trace the changes in Egyptian policy which finally, under Amenḥotep IV, resulted in the establishment of the hereditary state of Amurru and its subsequent apostasy to the king of the Hittites, Suppiluliuma.

The first enemy to Egyptian interests was a man of unnamed ancestry or origin, ʿAbdi-Ashirta, bearer of a transparently Semitic name. Both Rib-Haddi and ʿAbdi-Ashirta express concern for the safety of Ṣumur (Simyra = Tell Kazel north of the Nahr el Kebîr) the headquarters of the Egyptian commissioner in N. Lebanon. Rib-Haddi blames the danger on the *ʿapîru* men (EA 68:9–26).

On the other hand, ʿAbdi-Ashirta claims to be protecting Ṣumur from a threat by the "kings of the Hurrian army," undoubtedly the rulers of such states as Niyi and Nughasse in inland Syria (EA 60:7–32). In another, badly broken text, ʿAbdi-Ashirta wrote to Paḥamnata that he had rushed from neighboring ʿIrqatu to rescue the Egyptian base at Ṣumur from an attack by the "troops of the city of Sheḫlali" (EA 62:19–24 *et passim* also in EA 371). This Sheḫlali has been compared unconvincingly to *tꜣ šꜣśw Śá-ʿ-ra-r* from the Amarah temple of Ramesses II (Astour 1979:22–23). This latter appears in the company of other Shâsu territories but the suggestion does not seem likely.

But Rib-Haddi explains to Ḫaya, the vizier of Egypt, that ʿAbdi-Ashirta is supported by the lawless *ʿapîru* men (EA 71:10–31). He also explains to

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Aman-appa, his own immediate "handler" in the Egyptian foreign office, how ʿAbdi-Ashirta is undermining the local rulers of Amurru (EA 73:14–33). In subsequent letters, Rib-Haddi recounted how ʿAbdi-Ashirta was advancing on Byblos by taking successive port towns along the northern coast, e.g. Ambi, Baṭrôna and Shigata. After a long period of complaints and urgings, Amenḥotep III and his advisors apparently decided to act. Aman-appa had come with a limited auxiliary force but was ineffective. Then Ḫaya was sent with an expeditionary force of regular Egyptian sea borne troops. Yet Ḫaya seemed reluctant to commit them to battle. Thus he is accused by Rib-Haddi of acting against the better interests of Egypt (EA 101:1–10, 18–37; collated 27.8.99; *contra* Liverani 1998). In later flashbacks, Rib-Haddi makes mention of the final result of that expedition (EA 117:21–28; cf. Moran 1992:194 nn. 2–3), viz. that ʿAbdi-Ashirta was taken.

However, something went wrong. The Arvadians, who were supporting Egypt's adversaries, were not detained in Egypt, and they were instrumental in obtaining ʿAbdi-Ashirta's property for his sons. Not only that, but they also assisted the sons in seizing coastal towns and in laying siege to the Egyptian governor's headquarters at Ṣumur. But most startling of all, the military equipment of the Egyptian expeditionary force, including their ships, was turned over to ʿAbdi-Ashirta's sons! This has the smell of an under-the-table arms deal! No wonder Ḫaya was not anxious to move against ʿAbdi-Ashirta. He was sympathetic to what ʿAbdi-Ashirta sought to do. One is led to wonder if Ḫaya may not have benefited personally from the transfer of the ships and armaments to the sons of ʿAbdi-Ashirta. Henceforth, the sons of ʿAbdi-Ashirta continued the program of their father, whose ultimate fate is not revealed in the texts; cf. (EA 104:6–54). Ullasa was evidently classical Orthosia (at modern day Tripoli), and the other towns mentioned are all north of Byblos, mostly along the coast. ʿIbirta (Youngblood 1961:249) was a crossing point on the Nahr el-Kebîr.

Pu-Baʿlu's brother, ʿAziru (Hess 1993:46), was the senior partner and as such, he is their spokesman. He consistently promises the king and his chief minister, Tutu, that he will supply their every request (EA 156:4–14; EA 158:5–19; cf. Izre'el 1991: II, 22). It would seem that Tutu and some other high ranking Egyptian officials had come to the conclusion that it would serve Egypt's best interests if ʿAziru and his brothers could establish a buffer state on the northern border of Canaan. On the one hand, Suppiluliuma's forces were making their presence felt in N. Syria. On the other hand, an Amurru buffer state would control the plain bisected by the Nahr el-Kebîr and also the pass between the Lebanese mountains and the Jebel Anṣariyeh; that is, the corridor linking the Mediterranean coast with central Syria.

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Control of that passageway could enable ʿAziru to acquire vast sums of tariff customs from the lucrative caravan trade. Thus, ʿAziru promised the king and Tutu (and probably other officials) a generous share in the profits.

One senior government official, Yanḥamu, was closer to the situation in the field and he held ʿAziru in great suspicion. Yanḥamu was known as a straight arrow (EA 171:3–13). Perhaps Yanḥamu's influence led to the "invitation" to ʿAziru to visit Egypt. The visit is mentioned retrospectively (EA 161:4–6; Izre'el 1991: II, 35; Singer 1991:151). While he was in Egypt, ʿAziru received a letter from his brother, Baʿluya and his son, Bêti-ʿilu apprising him of a Hittite invasion of the land of ʿAmqi and of the reported arrival of a large army in central Syria led by Zitana, the brother of Suppiluliuma (EA 170). They also wrote to the king(?) and to Tutu (EA 169:12–34). ʿAziru's family had paid a ransom for his release, and they insist that his presence was needed in Amurru in order to protect Egypt's interests in the face of the Hittite threat. When ʿAziru was released, he immediately began to take steps towards his eventual desertion to Suppiluliuma. By now pharaoh had become suspicious and urged ʿAziru to return (EA 162), but the wily fox kept putting it off on the pretext of the Hittite threat.

Meanwhile, the hapless Rib-Haddi, whose warnings and entreaties were ignored by pharaoh, was forced to abandon his city due to his own brother's perfidy (EA 137:14–26; EA 138:39–50). He sought asylum in Beirut where a new ruler, ʿAmmunīri, received him grudgingly (EA 142:15–24). Later he even approached ʿAziru to try to make a pact (EA 162:2–4), but the last he is heard of, he was in Sidon and ʿAziru handed him over to the local rulers who presumably put him to death (EA 162:12–14).

The brother who had ousted Rib-Haddi was Ilirapi' who wrote to pharaoh to complain about the behavior of ʿAziru (EA 139, EA 140). Ousting Rib-Haddi left him exposed to further aggression by ʿAziru. He also complains about ʿAziru's crime after(?) his "visit" to Egypt (EA 140:20–24) when he got back to Amurru (EA 140:24–30).

So ʿAziru was working hand in hand with Aitakkama of Qidshi to gain control of the Lebanese Beqʿa. This would probably explain the two letters from Kāmed el-Lôz that were sent by Ilirapi'. Neither of these latter show a proper command of cuneiform orthography. Each one is full of mistakes, graphic and orthographic.

> To the senior official, my lord, speak: the message of Ilirap' (ˡ*E-lì-ra-pí*), your servant; at the foot of my lord I have fallen. Behold, the men of Byblos(!) ([URU]GUB[!MAḪ]-*la*; Huehnergard 1996:100) the city of the king, my lord ...
>
> (KL 74:300:1–7; Edzard 1982:131; Na'aman 1988:192–193)

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The other text has surfaced in the antiquities market (Huehnergard 1996). It accuses ʿAmmunīra and some other people (including a certain ʿAmmurapiʾ) of taking an oath with ʿAziru. These two letters were probably addressed to Puḫuru, who was the Egyptian commissioner at Kômidi.

In answer to pharaoh's demands that he present himself (again) to the king in Egypt, ʿAziru made the excuse that Suppiluliuma was too close. He ostensibly wanted to protect Egyptian controlled territory (EA 166:21–29). What he really did is spelled out in the preamble to the treaty between him and Suppiluliuma:

> ʿAziru, the king of [Amurru] abandoned the gate of Egypt and became subservient to the Sun, the ki[ng of Ḫat]ti. And the Sun, the great king, rejoiced […] that ʿAziru fell at the feet of the Sun. He (ʿAziru) came from the gate of Egypt and he fell at the feet of the Sun. I, the Sun, the great king, [received] ʿAziru and I added him to his colleagues …
>
> (Hittite version, I, 23–26; Singer 1990:146–147)

Henceforth, Amurru was a vassal state of the Hittite empire (with a few periods of defection; cf. Singer 1991). The Egyptian response, the planning of a military campaign, will be discussed below.

The Lebanese Biqʿa (*ʿAmqi*) *and the Damascene* (*Upe*)

In parallel with the subversive activities of Aziru in Amurru, Aitakkama in Qidshu was actively furthering the interests of Suppiluliuma. Originally, Aitakkama had gone forth with his father Shutatarra to confront Suppiluliuma when the latter had made a foray into Syria; they were defeated on the field of battle and finally captured after seeking refuge in a certain Abzu(ya) a central Syrian town (*CTH* 51:40–43 = Weidner 1923:114; Beckman 1996b:39–40), possibly to be located at Ḥoms or just north of it (Klengel 1970:109 n. 79). Evidently, Aitakkama was allowed to return to Qidshu as its ruler. In that capacity, he worked deceitfully to expand his own territory while claiming to be a loyal vassal of Egypt. His actions brought him into conflict with Biryawaza, who had responsibility for the Damascus area (EA 189) and who probably ruled in Damascus. While Aitakkama claims that Biryawaza had burned towns in the land of Taḫsi (the northern Biqʿa) and in Ôpe (Upe; the Damascene), Biryawaza makes the opposite claim, viz. that Aitakkama has caused the defection of Qidshi (Qissu) and that he is supported by Arsawuya from Rôǵiṣu, who (using troops from Aziru!) captured a town named Shaddu. On the other hand, a rival named Biridashwa, ruler of ʿAshtartu (Ashtaroth), had incited the town of Yanoʿam, which has to be located in the Bashan or the Hauran, possibly on one of the branches of the

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Yarmuk River (Tell esh-Shiḥâb? Na'aman 1977; 1988:183), and stirred up other cities in the Bashan area, viz. Buṣruna and ʿAlunnu.

Against the background of these deeds, it must be noted that at one time, Rib-Haddi reported that ʿAziru son of ʿAbdi-Ashirta, with all his brothers, was in Damascus (EA 107:26–28). What ʿAziru was doing there is anybody's guess, but it surely was not supporting Egyptian interests.

Two lengthy epistles (EA 185 and EA 186) were found among the Amarna texts from Mayarzana, the ruler of Ḫasi (Tell Ḥizzîn? Kuschke 1958:99) in the northern Biqʿa valley. He complains bitterly about the behavior of a neighboring ruler, an Egyptian named Amanḥatpe, located at Tushultu (unidentified; Kuschke 1958:100). It seems that a band of *ʿapîru* raiders were attacking and plundering cities in the Biqʿa Valley and then taking refuge with Amanḥatpe (EA 185:16–20). Mayarzana repeats the same refrain about several other towns: Gilôni (EA 185:21–27), Magdali (EA 185:28–36; Tell Mejlûn near Baalbek, Kuschke 1958:110), and Ušte (EA 185:37–410). Finally, the *ʿapîrû* besieged Ḫasi, but Mayarzana's forces beat them off. Some of them took refuge with Amanḥatpe, and charioteers and troops from Mayarzana tried to force Amanḥatpe to hand them over but to no avail. Who these *ʿapîrû* were is not known. Were they forces sent by Aitakama? Were they forces sent by ʿAziru? They were not tribesmen of any kind.

Identical letters were sent from four local rulers in the Biqʿa, viz. Bi'eri of Ḫašabu (EA 174), Andaya of Ḫasi (EA 175; successor of Mayarzana?), ʿAbdirēša of ʿÊ‹ni›-šasi (EA 363; Rainey 1978a:24–25; cf. Rainey 1975) and another sender whose name and venue are broken off from the tablet (EA 176). They all give an identical report. This would appear to be a reference to a foray by the Hittites deep into Egyptian territory assisted by Aitakama of Qidshu.

The excavations at Kâmed el-Lôz, Kômidi of the Amarna texts, in Syria (Badre 1997; Hachmann 1986, 1989) have brought to light several cuneiform texts more or less contemporary with the Amarna collection (Edzard 1970, 1976, 1980, 1982, 1986; Wilhelm 1973, 1982); two other texts have also appeared via the antiquities market (Arnaud 1991; Huehnergard 1996). It is difficult to correlate them with the Amarna texts (cf. Na'aman 1988).

Southern Canaan

There are also groups of texts pertaining to affairs in southern Canaan. Some of these events can be more or less coordinated with the happenings up north, but there are less specific references to a particular king than, for example, in the ʿAbdi-Ashirta/ʿAziru case histories. One way to attempt a

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chronological linkage is through the Egyptian officials mentioned in both north and south (Campbell 1965:90–105). Yanḥamu, a very senior representative of the Egyptian authorities is the main personality in this connection. Nevertheless, some of the main "case histories" can be dated to the end of the reign of Amenḥotep III or the beginning of the reign of Amenḥotep IV.

A key player in the early stages of action in the south was Milkilu, the ruler of Gezer (Gazru). One of the texts sent by the older king is EA 369 and exemplifies the kind of requests made by pharaoh from his vassals. He asked that Milkilu "send women cupbearers (who are) very beautiful, of whom there is no guile in their hearts":

> Now, Amon has placed the Upper Land and the Lower Land, the Sunrise and the Sunset, under the two feet of the king.

The reference to the god Amon (written ^{d}*A-ma-nu*) assures that the letter was written by Amenḥotep III. A letter to Yidia of Ashkelon, sent near the end of the Amarna period, has a modified formulation without reference to Amon:

> And may [you be apprised that] the king is fine (well) l[ike the sun]in heaven. [His infantry and] his chariotry are great (or: very [well?]). From the upper land to [the lower land], from the sunrise to the sunset, it is very well.
>
> (EA 370:23–29)

On the other hand, Milkilu protested vociferously against Yanḥamu (EA 270). The commissioner is accused of saying to the vassal, "Give me your wife and your sons or else I will smite (you)." The occasion of this incident and pharaoh's response are unknown.

Another player in the southern intrigues was the ruler of Gath-padalla (*Gitti-padalla* = Jatt in the Sharon Plain, Rainey 2004; Rainey apud Rainey and Notley 2006:89c–99c), whose name is, in accordance with common practice of the time, written with Sumerian ideograms, $^{l.d}$IŠKUR.UR.SAG which means "the storm god is a hero (warrior)." This name can hardly be anything else but the Canaanite Baʿlu-meher, which means "Baal is the warrior." Baʿlu-meher complained bitterly that his supporters were being commandeered by Milkilu (EA 249:4–17). Baʿlu-meher is caught between Milkilu to his south and the latter's father-in-law, Tagi, in the Carmel area. According to an allusion in a Jerusalem letter (EA 289:18–20), there is a town called Gath-carmel which belongs to Tagi and thus places him somewhere on the plan of Acco. That reference does not necessarily mean that Gath-carmel is the seat of Tagi's rule but only that Gath-carmel is one of his towns, in fact the formulation seems to suggest that Gath-Carmel is not his main place of residence. Evidently, Tagi is also being credited with furnishing

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the personnel for the Egyptian garrison at Beth-shean. Gath-carmel is certainly the *Getta* mentioned by Plinius (*Nat. Hist*. V, xviii, 74; Tsafrir, de Segni and Green 1994:135). It is somewhere near Mt. Carmel (*contra* Goren, Finklestein and Na'aman 2002:249–250). It need not have been Tagi's main base but only a town that belonged to him. Possibly it could be located at Tell Abū Huwâm or Tel Nahal (Tell en-Nahl; personal communication J. Balensi 1999). Tagi himself may have ruled at some other significant town such as Tel Muʿammer (Tell ʾAmr).

Baʿlu-meher also requests a reply from pharaoh but in such a way that neither Milkilu nor another man, Lab'ayu, would hear about it. That could well explain why his letter was written on clay at Beth-shean to be sent via caravan to Acco and from there to Egypt by sea, thus avoiding the trunk route passing Gezer. Milkilu is, therefore, linked with his father-in-law in the Carmel area and with this other person, Lab'ayu. The latter is presumed to be located at Shechem on the basis of another allusion in the Jerusalem letters. The passage deals with the behavior of Milkilu and the sons of Lab'ayu, i.e. after Lab'ayu's demise.

> "Or should we do like Lab'ayu," they are giving the land of Shakmu to the *ʿapîru* men! (EA 289:21–24; Adamthwaite 1992:4)

The chance find of a clay cylinder from Beth-shean, which bears a cuneiform inscription that is at least a partial excerpt from a letter sent by Tagi to Lab'ayu (Horowitz 1996), provides further evidence for the connection between these two figures who appear in the letter from Baʿlu-meher. This is a valid observation even if the formula on the cylinder is merely a practice text (Rainey 1998:239–242).

Lab'ayu's own texts do not reveal his venue, but they provide some details that would best suit a location at Shechem (Tell el-Balâṭah). Furthermore, the clay of his tablets suggests the central hills of Samaria either near or not far from Shechem (Goren, Finkelstein and Na'aman 2004:262–265). One letter has to do with a local conflict about which Lab'ayu has asked counsel from the king. Hostile elements have "seized the town ‹and› my god, the plunderers of my father" (EA 252; collated 26.8.99). It has been conjectured (Reviv 1966a) that Lab'ayu's town that was taken by his enemies may have been somewhere in the hill country but not at Shechem. The town in question must have been Lab'ayu's patrimony because his house and his family deity (a statue) had been plundered; his enemies were "the plunderers of my father."

Two other letters from Lab'ayu deal with an undefined accusation against him. It would seem that he had been involved in some business frowned

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upon by the Egyptian authorities, probably over stepping his bounds with regard to royal territory, and that he had been severely fined (EA 254:6–29; cf. EA 253:7–24). Milkilu of Gezer may have been an accomplice but seems to have avoided the fine. Perhaps he had turned the state's evidence? One may be led to wonder if Lab'ayu's aggression against towns in the Dothan and Jezreel Valleys (discussed below) may have been the main cause of his falling into disfavor. In any case, the same letter sheds more light on the social conditions prevailing in Lab'ayu's home territory. His son was accused of complicity to act against Egyptian interests by associating with the renegade *ʿApîru* (EA 254:30–37). Lab'ayu's professed ignorance and innocence are not convincing. There were apparently bands of *ʿApîru* in the region around Lab'ayu's venue and his son was deeply involved in their activities. All this makes sense in view of other correspondence discussed below which associates Lab'ayu with the *ʿApîru*. It also makes more sense if he is really located at Shechem. The hill country (biblical: "Hill country of Ephraim") would have been a natural place for such stateless refugees or renegades to seek refuge. The suspect son was turned over to Addaya, who was an officer located at Gaza. On other occasions, he carried out similar missions.

Clear testimony to Lab'ayu's further activities is given by the ruler of Gath-padalla in a flashback after the sons of Lab'ayu were seeking to reactivate their father's program (EA 250:4–14). From the quotation of Lab'ayu's sons, Gath-padalla had been taken by their father. It would seem that at one time, Baʿl-meher had been reduced to subservience to Lab'ayu. The next move by the ruler of Shechem took a northerly direction: "... he attacked Shunem, Burquna and ʿArabu and depopulated two of them ..., and seized Gitti-rimmuni (Gath-rimmon) and cultivated the ⌜fields⌝ of the king, your lord" (EA 250:40–47). Two of these towns were in the Valley of Dothan and the two others were in the Jezre'el Valley. The latter, at least, were responsible for crown lands (Na'aman 1981, 1988c), and the former may have been also. But they also controlled one branch of the trunk route from the Sharon Plain to Beth-shean and all points east.

It must have been after this move that Megiddo came under pressure from Lab'ayu. The ruler of Megiddo, Biridiya, reported to Pharaoh that Lab'ayu has "set his face to take Megiddo" (EA 244:8–43).

There had been a unit of the regular Egyptian army posted at Megiddo, probably encamped outside the city. For some reason, that unit was called home. Was it for something like a Sed festival of Amenḥotep III or perhaps was it to assist in the transition from the older king to the young Amenḥotep IV? Whatever the cause, Lab'ayu saw this as an opportunity to make a move

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on Megiddo. At about this time, Yashdata, a neighbor of Biridiya, was forced from his home by "the men of Taa[nach]," which led him to seek asylum at Megiddo (EA 248:9–22). This tends to suggest that the men of Taanach had joined Lab'ayu at about the time when the latter had seized those towns in the Dothan and Jezre'el Valleys. There are hints in the texts that Tagi was in collusion with Lab'ayu. The sample protocol for a letter discovered on the cylinder from Beth-shean immediately comes to mind:

> *ana Lab'aya, bēliya, qibīma umma Tagi ana šarri bēliya išteme šapārka ana iaši.…*
>
> To Lab'ayu, my lord, speak: the word of Tagi to the king, my lord; I have heard your message to me … (Horowitz 1996:210)

If the original editor is correct in assuming that in this letter Tagi is calling Lab'ayu by the title "king" (which is not certain; Rainey 1998b:239–240), then it puts a new twist on the Lab'ayu affair.

Ultimately, Pharaoh issued an order to arrest Lab'ayu and to send him alive to Egypt to answer for his actions. The rulers in the region carried out the warrant, but it was Surata, the ruler of Acco, who took a bribe and released the culprit. When Lab'ayu tried to escape back to his home base at Shechem, he was trapped by an ambush and slain. Apparently, his colleagues did not want him to reach Egypt alive (EA 245)

Since Lab'ayu had seized towns in the Jezreel Valley and depopulated them, the harvest had to be tended. Further orders must have gone out to the local rulers to provide forced labor for cultivating the crown lands in that area. Biridiya announced his compliance (EA 365:8–29).

There is no way to ascertain how much time elapsed before the sons of Lab'ayu began to actively initiate a new round of intrigues. The ruler of Gath-padalla reported to pharaoh that he was obedient (EA 257:7–22; *contra* Na'aman 1998:52). Confirmation of Milkilu's co-operation with the sons of Lab'ayu comes from ʿAbdi-Kheba, ruler of Jerusalem (EA 289:21–24; Moran 1987:518; Campbell 1965:201–202; Adamthwaite 1992; Rainey 1995–1996:119–120).

The outcome of this second phase of the conflict is not documented among the surviving tablets. There are, however, some texts that shed light on intercity tensions and conflicts in the southern part of Canaan. The letters from ʿAbdi-Kheba, ruler of Jerusalem, reflect the dispute over sites controlling the main routes from the coastal plain to the central watershed route in the mountains. That ruler's name, written partially with Sumerian ideograms, meaning "Servant of Kheba," must be Semitic even though the theophoric element is the Hurrian goddess corresponding to Pidray in the

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Ugaritic god lists (Pardee 2002:14, line C 16). Hurrian personal names are not built on the "Servant of …" pattern. Letters from his arch-rival, Shuwardata, give the opposing view. This later person was evidently the ruler of Gath (Tell eṣ-Ṣâfī = Tel Zafit), which seems to be confirmed by the clay of his tablets (Goren, Finkelstein and Na'aman 2004:279–286). Shuwardata claimed that Keilah belonged under his hegemony (EA 280:9–15). The site in question is in the trough valley at the foot of the Judean hills; it suits the biblical data (Josh 15:44).

On the other hand, ʿAbdi-Kheba gives a different view of the conflict, claiming that Keilah was lured away from him (EA 290:5–28; Zimmern 1891:141 n.; Greenberg 1955:151, 162 n. 42; Rainey 1978c:149; *contra* Moran 1992:334 n. 2). Another town in the Jerusalem/Gath controversy was Rubbotu. It may possibly be identified with Hārabbāh (Josh. 15:60; Aharoni 1969:35, 383 nn. 95, 96) but it certainly must be the *Ra-bú-tu* that follows Gezer in the Thutmose III topographical list (No. 105). Whether it should be located in the Shephelah (near modern Latrun) or further up in the hills (near Kiriath-yearim) is an open question. It is a place that ʿAbdi-Kheba hints should belong to Jerusalem's sphere of influence. Another disputed town was Bīt-NINIB, which remains a point of intense controversy. The ideographic writing (URU É.NINIB) indicated "the town of the House of (deity name)." The question is which deity. The ideogram can stand for the Akkadian Ninurta, god of pestilence and war. It hardly seems credible that a place in Canaan would be named after a Mesopotamian deity. So which West Semitic deity was equated with NINIB = Ninurta? In spite of some comparative god lists from Ugarit, none gives the equation for NINIB. Today the best suggestion is that of Albright, elaborated by Kallai and Tadmor (1969), to see here Beth-horon. Little is known about the deity Horon (Ḥôrôn ‹Ḥawrân), but the presence of Upper and Lower Beth-horon in various biblical passages (identified certainly with Bêt ʿûr el-Fôqā and Bêt ʿûr et-Taḥta respectively) in various biblical passages, strengthens the impression that ʿAbdi-Kheba is complaining about the loss of three towns that dominated the main routes from the coastal plain to the hills around Jerusalem. This would make sense out of the entire controversy between Jerusalem and its coastal neighbors: Gezer and Gath. Some of ʿAbdi-Kheba's letters deal with the difficulties encountered when trying to send caravans to Egypt; one of his caravans was captured as it passed Ayalon, just north of Gezer (EA 287:52–57). That could explain why one of his letters was sent via Beth-shean (Goren, Finkelstein and Na'aman 2004:268). ʿAbdi-Kheba sees his enemies as conspirators who wish to seize lands belonging to the king, i.e. to form a coalition opposed to loyal city rulers like himself. The major towns on the southern coastal plain,

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Gezer, Ashkelon and Lachish, are involved (EA 287:14–16). But the leaders are his direct neighbors to the west and to the north, viz. Milkilu and the sons of Labʾayu (EA 287:29–31). As for Lachish, it must have been related to the sedition reported in the tablet discovered at Tel Ḫasi (Tell el-Ḥesī; EA 333:4–26).

There are no texts in the collection to tell how the case of Milkilu and the sons of Labʾayu finally turned out. Another ruler of Gezer named Baʿludānu (van Soldt 2002; usually read Baʿlu-shipṭi;) reports a dispute with an Egyptian official over possession of a newly refurbished fort (EA 292:26–40). He also complained that another official, named Peʾya, had commandeered some of his men, whom Baʿlu-dānu had assigned to guard the Egyptian storehouse at Joppa (EA 294:16–24).

A third ruler of Gezer is known, probably chronologically the last, viz. Yapaʿ-Haddi. He complained about a younger brother who has entered into a town named Môḫazu (EA 298:20–29; Rainey 2003:193*-194*; *contra* Naʾaman 1979:679 n. 28 and Moran 1992:340 n. 2).

A Planned Egyptian Campaign

Some seventy texts out of the 349 letters are replies to an order from pharaoh. Some of the letters mention that an envoy from Egypt had delivered the message. Two "office copies" of just such orders have survived. One is to Indaruta the ruler of Achshaph (EA 367:14–17). The concluding declaration (lines 22–25) does not mention the god Amon as did the formula in the days of Amenḥotep III; it uses the formula typical of letters from Amenḥotep IV, though the letters might have been sent out by Tutankhamun (or Semenkhare). The reply from Indaruta is apparently (EA 223). A similar letter was discovered in the British excavations. It was addressed to Yidiya, ruler of Ashkelon. The crucial paragraph stipulating the preparations for the coming of the troops is broken off from the bottom of the obverse and the top of the reverse. But there is a letter from Yidiya that gives an explicit response (EA 324:10–19).

Among the other identifiable towns that replied in the same manner were Yurza (EA 315), Lachish (EA 328) on the southern coastal plain, Megiddo (EA 247), Achshaph (EA 223), Acco (EA 233), Sidon (EA 144) and Beirut (EA 141) along the northern coastal route, Ṣiri-bashani (EA 201), Shasḥimi (EA 203), Qanû (EA 204) and Ṭôb (EA 205) in the Bashan, and Damascus/Kômidi (EA 195), Labana (EA 193) and Rôǵiṣu (EA 191) on the eastern route via Bashan and then up through the Lebanese Biqʿa Valley. If all these similar replies do relate to one planned campaign (Schulman 1964a; Reviv

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1966b), the preparations have to be dated to a time when Rib-Haddi was still alive. He had sought political asylum with ʿAmmunira of Beirut who reports his preparations to pharaoh (EA 142:11–17).

Admittedly, there is no clear documentation to prove that such a campaign was actually carried out. Some have doubted that a unified campaign is reflected in this group of seventy texts; they assume that merely routine activities at various times were involved (Liverani 1971:257–263; Pintore 1972:115–117, 130). However, many chronological indications throughout these letters point to a date late in the period covered by the Amarna texts (Na'aman 1990:398–400). Furthermore, a letter from pharaoh to ʿAziru indicates that the king was contemplating a personal trip to Canaan (EA 162:40–41; Na'aman 1990:405 *contra* Moran 1992:249).

All this points strongly to a single planned campaign and not to sporadic orders concerning local situations. There may even be a witness to Hittite preparations for such an attack. The Hittites seem to have posted forces in Amurru, along the Nahr el-Kebîr, in anticipation of pharaoh's arrival with his army. That may be illustrated by a text discovered at Ugarit, "the General's Letter" (RS 20.33; *Ug*. 5, No. 20), which provides on linguistic grounds a fourteenth century dating (Izre'el and Singer 1990; Singer 1990: 162, 166).

> Since this last (month of) Sivan, I keep writing to my lord: "Send it forth! three pairs of chariots, may they each be consigned and may they be posted as a *replacement*(?); may they come straight into Ḫalba as soon as they are ready …" [It is for] these five ⌜months⌝ that I have been located in the land of Amurru and I keep watch on them day and night. And thus I am keeping watch over them, their roads and their entrances. I am keeping watch over them: half of my chariots are placed on the coast and half of my chariots are placed at the foot of Mt. Lebanon, while I, myself, am stationed here on the plain … as far as Ardat [and] my men [re]pulsed them in the middle of the night [and] conducted a fierce onslaught among them, their equipment and their personnel. From the stronghold itself they forced them out and captured one man among them. And I have been interrogating him concerning the king of Egypt. Thus he said: "The king of Egypt is going forth, but he is going forth sanctified. On the coming monthly festival his equipment will start out, and the king will come in the wake of his equipment".
>
> (RS 20.33; Ug. V, No. 20; *passim*; cf. Rainey 1971:133, 135)

This particular Ḫalba is not Aleppo but rather a town in northern Lebanon (Schaeffer 1968:678–686); the local village still has the same name. Ardat (today Ardât/Ardeh) is known from the Byblos letters (EA 104:10; et al.). The commander, therefore, was posted in Amurru (mainly the plain south of the Nahr el-Kebîr) and charged with guarding the coastal approach to the pass

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leading to central Syria or northwards towards Ugarit. If Izre'el and Singer are correct, then the author of this letter, or his family, saved it in the family archive after he had served the Hittites during the late fourteenth century. The text has often been associated with the battle of Qidshu under Ramses II (e.g. Rainey 1971a; Dietrich 2003; et al.). However, the linguistic arguments of Izre'el suggest a fourteenth century date.

It is hard to place this planned Egyptian campaign chronologically between the later years of Amenḥotep IV's reign and the death of Tutankhamun. The style of EA 367 suggests Amenḥotep IV as the sender. But the letter from Acco (EA 233) is from Satatna, the son of Surata, so obviously we are dealing with a later stage of the Amarna correspondence. A distinct possibility is that the plans for the campaign were made during the last year of Amenḥotep IV's life. But even if this campaign was postponed because of the pharaoh's demise, it seems certain that Egyptian military action was taken in response to the defection of Amurru and Qidshu. The "Deeds of Suppiluliuma" makes mention of an Egyptian attack on Qidshu (Güterboch 1956:93). The response led to the ill-advised Hittite aggression into recognized Egyptian territory and this eventually brought a plague on Suppiluliuma himself and on his people (Goetze 1955:394–396; Güterbock 1960). The discussion of the Qidshu campaign is followed in the next column by the report of the Egyptian pharaoh's death (Güterboch 1956:94). Nevertheless, the time frame is not spelled out.

Recently, new evidence has been presented to suggest that it was Nefertiti after all, who wrote to Suppiluliuma for a prince to be her consort (Miller 2007). There are still many imponderables in the equation and it still may turn out that the author of the letter was ʿAnkhesnpaAten, wife of Tutankhamun.

Tutankhamun's own "Restoration Stele" decries the previous woeful state of affairs:

> The gods were ignoring this land: if an army [was] sent to Djahy to broaden the boundaries of Egypt, no success of theirs came to pass.
>
> (Murnane 1995:213)

Details are lacking as to just how much military action had been attempted prior to the restoration and reconciliation with the Amon priesthood. Obviously there was nothing to boast about and thus no reason to erect monuments commemorating any victories. It is well to remember that the regime of Amenḥotep IV was strongly supported by the military (cf. e.g. Schulman 1964, 1978). But the Egyptian forces were now faced with a series of failures. Aziru and Qidshi were not retrieved.

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Tutankhamon's untimely death was evidently caused by a kick in the chest by a horse. This has been indicated by the new CT examination of his corpse.

Perhaps, when Ay and the other generals of the Atenist regime came face to face with this military reality, they realized that they could not field an aggressive army unless they had a stable society and, most important of all, a dynamic economy behind them. The chaos within Egypt that had resulted from the Atenist "revolution" could no longer be tolerated. Was it the military failures abroad that led senior officials such as Ay to press for a reconciliation with the priesthoods of Amon and the other deities?

The final years of the fourteenth century BCE saw Egypt striving to overcome the many internal stresses caused by the abortive reign of Amenḥotep IV. Tutankhamun's aged successor, the general and senior minister, Ay, was in turn followed by a senior military officer related to the royal family only by marriage, Horemheb. He devoted most of the years of his reign to correcting the social and economic evils engendered by the Atenist experiment. Only with the establishment of Dynasty XIX would Egypt begin to reassert its claim to hegemony in the southern Levant.

Historical aspects of the various texts will receive some treatment in the Collation Notes. But this is primarily a linguistic and philological edition, and it is only hoped that it will be useful to the historians.

The Problem of the ʿApîrû

During the very first decade of Amarna studies, scholars took note of a social or ethnic element mentioned in the Jerusalem letters the name of which was spelled *ḫa-bi-ru* (EA 286:56; EA 288:38) or *ḫa-bi-ri* (EA 286:19; *et al.*). It was soon identified with the *ʿiḇrîm* "Hebrews" (Zimmern 1891:137–138), and H. Winckler had notified the Kaiser that at last the ancient Hebrews were documented in ancient cuneiform texts! That view still prevails among people who do not know the real details of the evidence.

Two comprehensive works, the doctoral dissertation of Greenberg (1955) and the papers from an Assyriological conference edited by Bottéro (1954), reviewed all the evidence known up to the middle of the twentieth century. In these two works, all the documentation from Nuzi beyond the Tigris, to Anatolia, Northern Syria, Canaan (the southern Levantine coast of the Eastern Mediterranean) and Egypt was cited and thoroughly discussed. From all that material, any objective observer would have seen that there is nothing in the nature of the *ʿapîrû* that would suggest a connection with the

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ancient *ʿiḫrîm* (*ʿiḫriyîm*). But if anyone thought that all this high level scholarly research would finally settle the matter, they were mistaken. The subsequent decades saw a number of attempts to reinterpret the material or to strengthen one of the older views. The most influential of these was the theory propounded by Mendenhall (1962, 1973) to the effect that the *ʿapîrû* were former Canaanite peasants who had fled from the oppression of their Canaanite overlords in order to find freedom in the mountains of Canaan. This thesis was expounded further by Gottwald (1979). Their "revolting peasant theory" (Rainey 1987c; 1987d; 1991:60; 1995) held sway in non-conservative biblical studies for over twenty years. It was also adopted by archaeologists who misinterpreted the material evidence of the mountain sites that sprang up in the early twelfth century BCE (Rainey 2007).

Linguistic Background

Rivers of ink have been spilt on the subject of the origin and meaning of the term *ʿapîru*. It is not our intention to review the exhausting trail of theories and counter theories (cf. Loretz 1984). Just a few pieces of evidence will be discussed here, those which are decisive in settling the issues of the root, form and semantics of *ʿapîru*. The equation discovered in texts from Ugarit established beyond all doubt that the ubiquitous Sumerian logograms LÚ.SA.GAZ(.MEŠ), LÚ.GAZ.(MEŠ), etc. really did stand for the West Semitic *ʿapîru*. Administrative texts from Ugarit in the Akkadian language had the (faulty) logogram LÚ.SAG.GAZ.MEŠ and obvious translations of the same administrative entries in the Ugaritic script had *ʿprm* (Virolleaud 1940a; 1940b). This meant that the syllabic spellings such as LÚ.MEŠ *ḫa-pí-ru* (EA 286:56), must be normalized with *ʿayin* and *pe* with the resulting **ʿapîru*; the plural at Ugarit was undoubtedly **ʿapîrûma*. This equation is also confirmed by the Egyptian references to *ʿpr* people, e.g. in the lists of prisoners brought back by Amenḥotep II. The Egyptian examples are not to be confused with the Egyptian word *ʿprw*, which means "crew" of sailors or workmen, from the root *ʿpr* "to equip"; the orthographies are entirely different. A point not stressed in the literature is that the preservation of both internal vowels should be an indication that one or the other vowel is long and/or that the middle radical is geminated. The second consonant is never written double, so that possibility is hardly likely. One never finds **ʿapru*. This can only mean that one of the vowels is long, either *ʿâpiru* or *ʿapîru*. The most likely of the two is certainly *ʿapîru* "dirty, dusty" (Borger 1958).

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There is no validity to the assumption that the original was **ʿapir* from the stative form with no long vowels (Mendenhall 1973:141; Weippert 1971:82). In short, the plethora of attempts to find some way to relate *ʿapîru* to the gentilic *ʿibrî* are all nothing but wishful thinking (e.g. Na'aman 1986). The two terms never were related (Rainey 1987), and it will be seen that the social status and the activities of the *ʿapîrû* bear no valid resemblance to the ancient Hebrews. Furthermore, scholars have rightly ignored Cazelles' attempt to relate Hebrew to the Akkadian term *ubru*, an Assyrian term (from *wabāru*) also attested at Ugarit (Cazelles 1958; 1973:20). In fact, Cazelles' summary of the problem (Cazelles 1973) is a classic example of unbridled imagination totally lacking in linguistic or semantic acumen.

Social Background

As is well known, the *ʿapîru* (West Semitic term) and its ideographic Sumerian reflex, SA.GAZ (sometimes just GAZ in the Amarna texts), are documented through 800 years of history, from Ur III down to the 20th Egyptian dynasty. They are never mentioned as pastoralists, and the preserved personal names of people bearing this designation are from no single linguistic group. There are Semites, Hurrians and others. They never belong to tribes. They may worship various deities. Geographically they are known from east of the Tigris, to Anatolia, to Egypt, in short, over the entire Ancient Near East. There is absolutely nothing to suggest an equation with the biblical Hebrews! On the other hand, they are also not to be equated with "revolting peasants" throwing off the yoke of their feudal Canaanite overlords. The *ʿapîru* men are people who have behaved disloyally towards pharaoh. In the correspondence of ʿAbdi-Kheba of Jerusalem and the letters from his opponents, *ʿapîru* serves as a pejorative designating the opposing parties, who are accused of acting against the interests of pharaoh. Neither do the documented *ʿapîru* want to escape to the mountains in order to "retribalize." It is true that they are often found seeking refuge in mountainous areas (Rowton 1965), e.g. those political refugees at Ammia who rallied around Idrimi, himself a runaway royal charioteer, the example *par excellance* of an *ʿapîru* (Rainey apud Rainey and Notley 2006:62). More *ʿapîru* men are found a century later in the same general area where ʿAbdi-Ashirta recruited them to become his militia; the Rib-Haddi correspondence makes it clear that many of the *ʿapîru* men were qualified charioteers (like Idrimi). They continued to support his son, ʿAziru and shared in the founding of the dynastic feudal state of Amurru. More *ʿapîru* show up in the hill country around

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Shechem; Lab'ayu used them to carry out his aggressions against towns in the Dothan and Jezreel Valleys. As a reward, he was giving his *ʿapîru* men lands and estates (among the rich agricultural lands in the Jezreel Valley which were actually a pharaonic possession). Instead of seeking to "retribalize," quite the contrary, they sought to find a place in the good old Late Bronze feudal social structure. Usually their best option, as males with military training, was to become mercenaries and as such they appear in the personnel lists of Alalakh and Ugarit. Sometimes they signed on with a charismatic adventurer such as Lab'ayu of Shechem or ʿAbdi-Ashirta of Amurru or Idrimi of Alalakh. But they were also hired by the Egyptian authorities. They formed part of the Egyptian "foreign legion." A local ruler who had responsibilities as a district overseer for pharaoh in the Damascus region, had such troops under his command (EA 195:24–32; Rainey 1995:490). Biryawaza, the author of that letter, had hired mercenaries, who surely were outcasts from the urban city-state society, alongside a unit of nomadic warriors, the *Sutû*. Incidentally, this shows that nomadic mercenaries were never confused with urbanized *ʿapîru* men (*contra* Na'aman 1982). The Egyptian government also recruited *ʿapîru* mercenaries for service in the foreign legion at bases in Cush (Sudan). The following letter from Kâmed el-Lôz deals with just such a situation—Pharaoh to the ruler of Damascus:

> *šanītam šūbilanni awīlī ʿapīrī*(SA.GAZ.ZA) *Aburra* (= *Amurra*) *ša ašpurakku elīšunu ummā anandinšunūti ina ālāni Kāša ana ašābi ina libbišu kīmū ša aḫtabatšunūti*
>
> Furthermore, send me the *ʿapîru* men of Amurru(!) concerning which I wrote to you, saying "I will cause them to dwell in the towns of Cush instead of those whom I carried off". (KL 69:277:5–11; Cochavi-Rainey 1988:42*–43* [Hebrew]; *contrast* Edzard 1970:55–60)

Cushite mercenaries, in turn, were often stationed in Canaan (cf. EA 287:33–37).

In this light one must understand the references to *ʿapîru* in Egypt, e.g.

> *ỉmy dỉ ỉty nꜣ n rmṯ mšʿ ḥnʿ nꜣ ʿprw*
>
> Cause to be given the grain of the army personnel with the *ʿapîrû*. (Pap. Leiden 349:14–15; Greenberg 1955:56–57)

These *ʿapîru* men are getting rations alongside troops of the regular army. Both groups are engaged in some public construction project (but not the building of Per-Ramesses or Per-Atum!). The records indicate that army personnel were being employed and alongside them, mercenary personnel

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of the "foreign legion" were also serving in these tasks. There is no reason whatever to equate such *ʿapîru* with the Hebrews in Egypt, neither socially, historically nor especially linguistically!

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DISCOVERY, RESEARCH, AND EXCAVATION OF THE AMARNA TABLETS—THE FORMATIVE STAGE

Jana Mynářová

As it has been already stated in the Introduction, the corpus of Amarna tablets which is, or had been in the past, available for study counts altogether three hundred and eighty two texts and fragments. Unfortunately, it is only in case of thirty one of these texts that we can, more or less reliably, reconstruct their original find-spots. These thirty one inscribed and three uninscribed tablets or fragments were excavated at the site of Tell el-Amarna during a series of archaeological works conducted by several archaeological missions starting with the excavation directed by William M. Flinders Petrie in 1891 (Petrie 1892a; 1982b; 1894). Petrie arrived to the site in November 1891 and in spite of the gloomy archaeological situation he inaugurated his excavations already shortly after his arrival. With respect to the site Petrie himself refers to, among other things, previous activities carried out by both the Museum authorities and an infamous antiquities dealer (Petrie 1892b:356). It is only at the end of January 1892 that Petrie mentions in his unpublished journal, at present kept in the Archive of the Griffith Institute in Oxford: "At last I have got touch of the cuneiform tablets" (Petrie MSS, 24–30 January 1892—XIII, 94). What follows is the famous description of old rubbish pits under the house walls in which the tablets were supposed to have been found (also Petrie 1892b:356; id. 1894:23–24). He also mentions that "a bit of one (tablet) was found in re-clearing the house in which they were said to have been found" (so-called Block No. 19; Q 42.21). Over the course of his work Petrie was able to uncover altogether twenty one texts of both an epistolary and school nature (plus an uninscribed tablet; Ash. 1893.1–41 [429]); all of them presently housed in the collection of the Ashmolean Museum in Oxford (Ash. 1893.1–41 [408–428]). An inscribed cylinder seal (Ash. 1893.1–41 [416]; EA 355) represents due to its specific shape a unique piece among these objects. As far as the Amarna corpus is concerned it is rather unfortunate that neither in his publications relating to the excavations at Amarna nor in his journal Petrie specifies which tablets have been discovered in the individual rubbish-pits and which is the tablet discovered in the so-called Block No. 21. The situation is even more blurred with regards to the two texts (EA 343 and EA 349) that were not included in Sayce's study (Sayce

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1894:34–37, XXXI–XXXIII). In general his description of the discovery is not exhaustive and despite the fact that his words have been steadily repeated in both scholarly and more popular treaties of the Amarna tablets' discovery, the genuine context of the discovery might well remain partially unreconstructable.

As far as indisputable find-spot(s) of the remaining Amarna tablets are concerned both the excavations of the German Oriental Society (Deutsche Orient-Gesellschaft), under the directorship of Ludwig Borchard, and the excavations of the Egypt Exploration Society, headed first by Thomas E. Peet and subsequently by John D.S. Pendlebury, bring us more authoritative data. During Borchard's work in the area of the Main City two more inscribed tablets were uncovered, while the EES excavations enriched the collection by means of nine more inscribed and two more uninscribed tablets or their respective fragments. It was already 1913 when the D.O.G. mission discovered the two fragments (Borchardt 1914:34–36; Schroeder 1914; OLZ 1914–1918). Both of these school texts were discovered in a more remote area of the Main City and in both cases the tablets were found in a non-official context—EA 359 in O 47.2 (at present in the Egyptian Museum in Cairo; J.48396, SR 4/12223/0) and EA 379 in N 47.3 (Egyptian Museum in Cairo; J.48397; SR 4/12224/0). In the area of the Main City, or more particularly in O 49.23, another school text—EA 368 (at present in the Ashmolean Museum in Oxford; Ash. 1921.1154)—was discovered in the course of the very first excavation season carried out by the Egypt Exploration Society (then Egypt Exploration Fund) headed by the British Egyptologist Thomas Eric Peet (Peet 1921). Later on, during the 1933–1934 excavation season, eight more inscribed (plus two more uninscribed; BM 134867 and BM 13486) tablets were discovered by the EES mission, then lead by John D.S. Pendlebury. With the exception of a single tablet (EA 371; BM 13468) all the others were once again discovered in the administrative quarter located to the east of the Royal Palace in the Central City, previously excavated by W.M.F. Petrie—i.e. in the area of the royal archive and scriptorium (see Pendlebury 1951:I, 114, 150; II, Pls. LXXXIII, LXXXV). Unfortunately, leaving aside the published data of the discovery of the EES tablets, no other details could be elicited from the documents kept in the archive of the Egypt Exploration Society.

In light of this it is very unfortunate that, with respect to the total number of all Amarna tablets and respective fragments, the tablets with known find-spot represent less than ten percent of the material at our disposal.

The earliest modern history of the collection of the Amarna tablets is closely related to private excavations carried on at the site by the antiquities dealer Farag Ismaïn of Giza. Contrary to reports, referred to by J.A. Knudtzon

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(1963[2]: 4), that the tablets were discovered either during the autumn or by the end of 1887, there are certain indications that the tablets might have actually been found already during late spring or over the summer of that year. The main evidence can be found in the documents housed in the Egyptian Museum in Cairo, more precisely in the *Journal d'entrée*, in which several registration entries for objects coming from the region of Middle Egypt, Akhmim or even the site of Amarna itself and clearly identifiable within the reign of Amenhotep IV-Akhenaten can be recognized (J.IV:330 f.; esp. J.28028–28030, J.28035–28037). Not all those entries are precisely dated but it is obvious that the earliest objects of Amarna provenience were registered in the Museum since May 1887 (Mynářová 2007: 13, fn. 10) with the name of Farag Ismaïn mentioned as the man who sold some them to the authorities. Contrary to various scenarios transmitted both in scholarly and more popular literature, the discovery of the Amarna tablets can hence no longer be interpreted as purely "accidental" since we can reliably trace its history back to the aforementioned private excavations.

The British Museum in London was to be the first official institution to host a rather extensive collection of the Amarna tablets. In this particular case it is linked to the activities of E.A. Wallis Budge who, as an Assistant Keeper of the Department of Egyptian and Assyrian Antiquities, was able to obtain a first set of the Amarna tablets already during his second mission to Egypt and Mesopotamia (1887–1888). Despite the eloquent description of his travels in the narrative autobiography *By Nile and Tigris* (Budge 1920), the probable scenario of his acquisition of the tablets can most clearly be decuded from the archival materials (especially letters addressed to Sir Edward A. Bond, Principal Librarian, and Sir Peter Le Page Renouf, Keeper of Oriental Antiquities; Mynářová 2007:16–26; Cathcart 2004:247–248) housed in the Archive of the British Museum. Immediately after his arrival to Cairo (via Marseilles and Alexandria) Budge met some of the antiquities dealers, including Marius Panayiotis Tano, a Cypriot dealer of Greek origin, whom he probably met a year before during his first mission to Egypt, as well as a newly appointed Director of the Antiquities Service and Mission archéologique in Cairo, Eugène Grébaut, only promoted in 1886 when G. Maspero returned to Paris. Among other things it was the general atmosphere of the strong Anglo-French rivalry of the 1880's and 1890's that made Grébaut's attitude towards Budge as an Englishman rather problematic, and his behaviour can be adequately described as undiplomatic.

On the evening of December 19 Budge boarded the train to Asyut, accompanied by a certain Frenchman and a Maltese and arrived at Asyut on December 20. According to the narrative of Budge, the Frenchman left the

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train earlier at Deir Mawas which, by that time, served as a train station for Hajj Qandil, in order "to set out to try to buy some of the tablets said to have been found at Tell 'al-'Amârnah" (Budge 1920 I:134–135). On his journey to the south Budge embarked on a steamer and after harbouring for the night at Akhmim he reached Qena. It was in Qena where he met some antiquity dealers including an unnamed Frenchman, "an owner of a flour-mill in Cairo", supposedly to be identified with Mr. Frénay, who was acting as an agent for the Louvre. It seems that on December 22 the steamer made a stop in Luxor where Budge conducted more business and it cannot be ruled out that he also met with an important collector of antiquities, the American missionary, the Rev. Chauncey Murch. Documents kept in the archives of the British Museum indicate that on several occasions Ch. Murch was involved in financial dealings conducted by the representatives of the British Museum in Egypt.

Contrary to the tradition, presented in Budge's own eloquent autobiography, the Amarna tablets were not purchased on his return from Aswan to Cairo but already during his travels upstream to Aswan. In his letter, dispatched on December 27 from Daraw in Upper Egypt, Budge mentions his business conducted in Luxor, including a clear reference to the tablets: "A certain man had 71 cuneiform tablets written in a remarkable script, and when I had spent a night examining them I decided to bring them with me to make sure of securing them. They were found at a place whose name I will give in the future. Four of them were stolen by a Copt and the Paris authorities bought them for £ 40 and sent out a man on purpose to buy the remainder. The Copt did not know to whom they were going and so the Frenchman was baulked" (letter kept in the Central Archives, British Museum, see also the copy of the Minutes of the Trustees of the British Museum, Department of Oriental Antiquities 1888:2195; Mynářová 2007:18). On the basis of this document we can suppose that Budge purchased at least 71 of these tablets already at the very first occasion, that means still on his way south. In respect to the ambiguity of the information presented by him on several occasions, the possibility exists that he first studied and made a reservation for the tablets and only afterwards "secured" them for the British Museum. In such case the tablets would have been safeguarded by a trustworthy individual in Luxor.

The very same set of tablets also appears in the Minutes of the Trustees of the British Museum which took place on January 14, 1888. A clear reference to Budge's communication is made, quoting that he "has secured 71 cuneiform Tablets in a remarkable script." (see above) More details can be found in the Minutes from the committee of February 11 with reference to

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Budge's letter of January 8 sent from Cairo. In this particular letter Budge mentions the reactions of the authorities of the Cairo (= Boulaq) museum, including their attempts to intercept the tablets, "fortunately in Mr. Budge's own possession" (the copy of the Minutes of the Trustees of the British Museum, Department of Oriental Antiquities 1888:2204; Mynářová 2007:18). As far as the actual number of tablets held by Budge is concerned there are some discrepancies in the data. In his letter of December 27, 1887 Budge mentions 71 tablets. In his autobiography we can read that by means of two sets from two different people Budge examined 76 tablets in order "to say, whether they were genuine or forgeries" (Budge 1920 I:140) but then he was "allowed to take possession of the eighty-two tablets forthwith" (Budge 1920 I:141).

In this respect the most reliable source is formed by the documents kept in the British Museum. The Minutes of the Trustees dated October 13, 1888 contain a report of Peter Le Page Renouf recommending the purchase of a set of the tablets from "Shipping Merchants and Agents" Messrs. Bywater, Tanqueray & Co. The Minutes mentions, literally, "A very valuable collection of 81 cuneiform tablets found near Tell-el-Amarna, in Upper Egypt (*selected by Mr. Budge during recent missions to Egypt), being a series of letters and dispatches from Kings of Mesopotamia, Syria, and Phoenicia, to Amenophis III and his son Amenophis IV, BC 1530–1450. The tablets illustrate the relations in which the correspondents stood to the Egyptian monarchs, either as relatives, allies, or vassals. One of them proves the correctness of the tradition that the wife of Amenophis III was a foreign lady, the King of Mitanni, North East of Palestine, addressing him as his "son-in-law". As a further illustration of the historical importance of the collection, Mr. Renouf quotes the substance of three of the tablets. The character of the writing is unique, and several new words occur. The price of the collection is £512, payable on the passing of the Museum vote for the current year" (see copy of the Minutes of the Trustees of the British Museum, Department of Oriental Antiquities 1888:2359–2360; Mynářová 2007:21). The purchase was sanctioned and on the very same day 81 Amarna tablets were registered in the collection. To understand the difference between the number given by Budge in his letter (71) and the number actually registered by the museum authorities (81), one has to keep in mind that the existence of the tablets was probably known already before Budge's arrival to Egypt. The original find—those tablets discovered during the private excavations of F. Ismaïn—might, in fact, have already been dispersed among various antiquities dealers by that time. It seems that between his Luxor purchase and the moment he dispatched the tablets to London, Budge might have purchased yet another

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set consisting of ten tablets, whose origin still remains unknown. It is obvious that at the very end of 1887 and early in 1888 tablets were still up for sale, and it would not have been difficult for Budge to arrange another purchase. The same holds for the latter part of 1888, as witnessed by a letter of Ch. Murch addressed to P. Le Page Renouf and dated November 23, 1888:

> … Reference to my correspondence with Mr. Budge concerning some of the purchases he made here last year will show that since about the 1st of August I have had to urge very energetically that payment be speedily made. Though the full expectation here was that the money would be paid June 1st, I managed to satisfy those concerned here they should be patient as long as the delay was unavoidable. According to Mr. Budge's account £650 were paid to Messrs. Bywater, Tanqueray & Co. on Sept. 15th. Though this payment was made, there have been various delays which it is unnecessary to explain at length, and to the present time only £100 have been received by us. On Oct. 8th, I wrote a most explicit letter to Messrs. Bywater, Tanqueray & Co. I insisted most urgently that the whole £650 be sent out immediately. I followed this letter by one to Mr. Budge three days later. It is a great pity that Mr. Budge did not see the Bywaters, as they have obeyed my instructions only so far as to send is a cheque for £100. Your creditor has been forced to borrow money from Greek usurers at the rate of 7 per cent per month. I have just returned after an absence of twenty days at Assouan, and I went to see him last night. I find that he is now in the state of mind which I have been fearing, and which I have more that once suggested in my correspondence about the matter, viz., he is afraid I am deceiving him about the money, and he is afraid he will never get it. As high as £20 have been offered here for the Clay Cuneiform tablets. He feels that the first lot was taken from him at too low a rate. On the whole I found him in a very bad humor last night.
>
> (Archive of the Department of Oriental Antiquities, British Museum; Mynářová 2007:22)

After he finished his tasks in Egypt and Mesopotamia Budge returned from Baghdad to London on April 24, 1888. In his autobiography he clearly states that among the objects purchased during his second mission were "eighty-two tablets from Tall al-ʿAmârnah" (Budge 1920 I:338), providing yet another number. In this particular case, it is possible to trace the origin of the single tablet. The tablet, at present BME 29829, was—as distinct from the first subset—registered only on May 9, 1891, as the publication of the material by C. Bezold and E.A.W. Budge clearly indicates (Bezold—Budge 1892:No. 46; EA 176). Once again, a report signed by P. Le Page Renouf but undisputedly written by Budge himself, on May 4, 1891 and pertaining to his fourth mission for the British Museum conducted between 1890 and 1891, contains a list of "the most interesting" objects, including "one Tell el-Amarna tablet" (copy of the report, Central Archives, British Museum, 5 May 1891, 1700–1701/22–24; Mynářová 2007:23).

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At the same time that the collection of the Amarna tablets, presently housed in the British Museum, was created due to the activities of E.A.W. Budge in Egypt at the very end of 1887 and in early weeks of 1888, the tablets also captivated the attention of scholars and representatives of other institutions. The Egyptian Museum in Cairo and its director Eugène Grébaut play an crucial part in these developments. The formation of the Cairo Amarna collection is, similarly to the collection of the British Museum and the Royal Museum in Berlin (nowadays Staatliche Museen zu Berlin, see below), linked to private excavations conducted at the site of Tell el-Amarna in 1887. In a significant way, the Cairo, London and Berlin collections represent part and parcel of the majority of the whole Amarna corpus and their respective histories constitute in fact one, single story.

The authorities of the Egyptian Museum were not ignorant of the private excavations at the site of Tell el-Amarna during the year of 1887 as several objects discovered were subsequently registered in its collections. The very first mention of the Amarna tablets in Museum documents (or more precisely in the respective volume of the *Journal d'entrée*) dates to the early weeks and months of 1888 (Mynářová 2007:26–28). The earliest mention—J.28151—represents two tablets (CG 4765 = EA 148, CG 4777 = EA 320), purchased in January 1888 from an otherwise unidentified man called "Philip" (*Journal d'entrée* IV:342–343). Three more tablets arrived to the Museum shortly afterwards and, in contrast to the first purchase, the provenance is mentioned as the region of Akhmim (*Journal d'entrée* IV:343–342). The three tablets (CG 4753 = EA 113, CG 4761 = EA 195, CG 4770 = EA 240, later joined to a tablet in Berlin, see VAT 2709) were registered as J.28160. A more precise date for the registration could not be established, but it seems that it was not too long after the registration of the first set, probably during February 1888. The background of the acquisition of the third and by far the most numerous set—J.28179—is well-known (*Journal d'entrée* IV:344–345; Mynářová 2007:26–27). Documents kept in the Egyptian Museum mention that 17 complete and 14 fragments of cuneiform tablets were seized in Giza. This information is further elaborated by Knudtzon (1964[2]:7, n. 1) who links this set with the aforementioned antiquities dealer Farag Ismaïn. This was obviously the moment when the precise origin of the tablets was established. The origin of the tablets at Tell el-Amarna in Middle Egypt is mentioned with the last set—J.28185—registered in the Museum in February 1888 and consisting of 16 more cuneiform tablets (*Journal d'entrée* IV:344–345; Mynářová 2007:27–28).

It was also in early months of 1888 that the largest set of Amarna tablets, today part of the collection of the Vorderasiatisches Museum in Berlin,

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started to take shape. The Austrian antiquities dealer Theodor Graf played an essential role in this process (Bierbrier 2012[4]:219–220). Th. Graf was the owner of a prosperous carpet business, but during the second half of the 19th century he also came to be known as a very competent antiquities dealer. His connection to Josef von Karabacek was in light of this essential as it established a contact with Archduke Rainer of Austria and, particularly, his voluminous collection of antiquities, especially papyri from Medinet el-Fayum and Heracleopolis and mummy portraits (the so-called Faiyum portraits). According to his correspondence with J. von Karabacek (Hunger 1962) Th. Graf left Triest for Alexandria at the end of October 1887, reaching Cairo around mid-November. In his letter to Karabacek, dated November 19, 1887 and sent from El Faiyum, he mentions his plan for an early return back to Cairo (Hunger 1962:75–76, No. 52). His return is confirmed by another letter of November 21, dispatched from Cairo, in which he reports in detail on papyri from Akhmim and requests Karabacek for instructions concerning their purchase (Hunger 1962:76–77, No. 53). After two weeks in Cairo, Th. Graf returned in the fall of the year 1887 via Alexandria and Triest to Vienna. Not a single mention of cuneiform tablets appears in Graf's correspondence of 1887 and it seems that he was unaware of their existence. Unlike Budge, Graf did not travel further south to Luxor, where the tablets might have been available at that time, but spent his time only in the areas of Cairo and the Faiyum. This changed during another visit to Egypt in 1888. On November 9, 1888 Graf wrote to Karabacek in Vienna:

> Was S. Keiserl. Hoheit Bemerkug in Betreff eines Verkaufes nach Berlin anbetrifft, so haben Sie Recht gehabt zu versichern, daß es sich um Papyri nicht handeln könne! Ich werde Ihnen jedoch sehr dankbar sein, wenn Sie bei erster Gelegenheit S. Kaiserl. Hoheit mittheilen wollten, daß das Königl. Museum in Berlin, wie auch aus Zeitugsberichten ersichtlich was, von mir Thontafeln mit Keilschriften, welche in Ober-Egypten gefunden wurden, gekauft hat, aber erst, nachdem dieselben hier, wo ich sie zuerst zeigte, als falsch erklärt worden waren! Ich war in Folge dessen gezwungen, damit in's Ausland zu gehen!
> (Hunger 1962:84–85, No. 58)

Based on the list of acquisitions in the Registerbuch kept in the Vorderasiatisches Museum the tablets were acquired by different means, among these 58 VAT inventory numbers are clearly identified as purchases from Graf in Vienna in 1888. At the same time the Museum also purchased an extensive set of Amarna tablets, originally in the collection of Daninos Pasha in Alexandria, and consisting of 45 VAT inventory numbers. The by far largest set is identified as a gift of J. Simon. Among Simon's tablets occurs also VAT 1605 (EA 12), with the lower half further identified as a gift of von

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Niemeyer in Cairo (Acc. 23/1890). At that time Felix von Niemeyer was acting as a diplomat ("Dragoman") at the German consulate in Cairo and it is interesting to observe that VAT 323 (EA 144) and VAT 324 (EA 76) were both acquired by Dr. Winckler using funds of the German consulate in Cairo. The data given in the Registerbuch also reveal the origin of tablet VAT 249 (EA 164). In this case the tablet was purchased directly from a certain "Todrus" in Luxor, surely to be identified with the Egyptian antiquities dealer Todrous Boulos (Bierbrier 2012[4]:542; 2695/88 Acc. Journ. 2/1889).

The common sources for both the Berlin and Cairo collections are also confirmed by the reciprocal exchange of some Amarna fragments documented by Knudtzon (1964[2]: 7–9).

The origin and modern history of other collections of the Amarna letters is known slightly better. The origin of the first of the Amarna tablets to come to the Louvre (now lost) can be traced to the antiquities dealer Elias who sold a collection of thirteen or fourteen tablets to the French mill owner and consular agent in Akhmim, M. Frénay (Capart 1936:204, 348), despite the fact that in the correspondence and journals of Charles E. Wilbour a reference to the Amarna tablets and their non-availability in relation to Frénay is mentioned: "His (= E. Grèbaut's, JM) main object was to get the cuneiform tablets said to be found at Amarna, but Consul Frénay tells me he got none." (Capart 1936:461). Nevertheless, the tablets later belonged to the collection of Urbain Bouriant and it he probably sent one (EA 260) for examination to Jules Oppert in the Louvre (Sayce 1917; Knudtzon 1964[2]:8; Mynářová 2007:25). Tablet EA 209 (AO 2036), presented to the Louvre by Gaston Maspero, represents the earliest entry among the Louvre Amarna collection (Scheil 1890). It is beyond dispute that in the early decades of the 20th century individual Amarna tablets were still available on the antiquities market. One can suppose that in most cases these objects still derived from the very early stages of the exploration of the site by means of the private excavations (Mynářová 2007:36–39). This includes the so-called Murch fragment, now in the collection of the Oriental Institute in Chicago (EA 26, A 9356) and the two tablets in the Metropolitan Museum of Art in New York, bought in Cairo in 1924 (EA 15, MMA 24.2.11; EA 153, MMA 24.2.12). Four tablets originally in the collection of Alexandros Rostovitz Bey were registered in the British Museum on May 11, 1903. These tablets probably passed through the hands of the antiquities dealer Panayotis Kyticas. Another tablet (EA 378, BME 50745) was also purchased through him or his family in 1925. A single Amarna tablet (EA 380, BM 58364) might originally have come from the excavations of W.M.F. Petrie in 1891–1892, according to the study of C.B.F. Walker (Walker 1979). In 1911 the tablets from the collection of the Russian Egyptologist

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V.S. Golenischeff were ceded to the Pushkin Museum of Fine Arts in Moscow. Finally, in January 1918 the Louvre collection was enlarged to altogether seven tablets, including that of Maspero, by means of a purchase conducted by G. Bénedict. The very last museum acquisition of an Amarna tablet can be identified in the records of the Musées Royaux d'Art et d'Histoire in Brussels in 1933 (EA 369, E.6753).

This brief overview of the modern history of the Amarna tablets indicates that the early formative stages were rather "wild," and it is highly probable that one will never be able to fully reconstruct the wanderings of the individual tablets. It is however clear that in order to complete the picture of the discovery itself and its context archival data must be studied and taken into consideration.

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TECHNICAL APPARATUS

[ ]	restored text
[…]	missing text
…..	obscure or greatly damaged text
‹ ›	scribal omission
› ‹	sign(s) repeated by error
⌜ ⌝	signs damaged, but traces evident
( )	supplied by editor to clarify translation
\	single Glossenkeil
\\	double Glossenkeil

Sumerograms are transcribed in caps without normalizations. They follow Borger 2003. The Sumerograms KUR and URU are assumed to have been read as Akkadian words and thus are not raised above the line. The corresponding translations are "the land of …," and "the city of …," respectively even though this may make for a somewhat clumsy style. Normalizations of proper nouns in the translations usually seek to represent the true conjectured form, e.g. Yapaʿu instead of Yapaḫu. Still, some well-known GN's such as Jerusalem, have the customary English form. In such matters, the only consistency is inconsistency.

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THE EL-AMARNA CORRESPONDENCE

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EA 1

TRANSCRIPTION

Obv.

01) [*a-n*]*a* ˡ*Ka-dá-aš*!-*ma-an-En-líl šàr* KUR *Ka-ra-an-du-n*[*i*]-*še!*
02) ˹ŠEŠ˺-*ia qí-bí-ma um-ma* ˡ*Ni-ib-mu-a-re-a* LUGAL GAL
03) *šàr* KUR *Mi-iṣ-ri-i* KI ŠEŠ-*ka-ma a-na maḫ-ri-ia šul-mu*
04) *a-na maḫ-ri-ka* ˹*lu*˺-*ú šul-mu a-na* É-*ka a-na* DAM.MEŠ-*ka*
05) *a-na* DUMU.MEŠ-*ka a-na* LÚ.MEŠ GAL.GAL.MEŠ-*ka* ANŠE.KUR.RA.MEŠ-*ka*
06) GIŠ.GIGIR.MEŠ-*ka a-na lìb-bi* KUR.KUR-*ka da-an-ni-iš lu-ú šul-mu*
07) *a-na ia-a-ši šul-mu a-na* É-*ia a-na* DAM.MEŠ-*ia a-na* DUMU.MEŠ-*ia*
08) *a-na* LÚ.MEŠ GAL.GAL.MEŠ-*ia* ANŠE.KUR.RA.MEŠ-*ia* GIŠ.GIGIR.MEŠ-*ia*
09) ÉRIN.MEŠ‹-*ia*› *ma-ad šul-mu ù* ‹*a-na*› *lìb-bi* KUR.KUR-*ia ma-gal šul-mu*
10) *a-nu-um-ma aš-te-me a-wa-ta*$_5$ *ša ta-aš-pu-ra* UGU-*še a-na ia-ši*
11) *um-ma-a-mi a-nu-um-ma tu-ba-a* DUMU.MUNUS-*ia a-na* DAM-*ut-ti-ka*
12) *ù a-ḫa-ti-ia ša id-di-na-ku a-bi-ia aš-ra-nu it-ti-ka*
13) *ù ma-am-ma ú-ul i-mu-ur-ši i-na-an-na šum-ma ba-a*[*l*]-*ṭá-*[*a*]*t*
14) *šum-ma mi-ta-at ša ta-aš-pu-ra-an-ni i-na lìb-bi* DUB-*ka*
15) *an-nu-tu*$_4$ *a-wa-tí-ka ù im-ma-ti ta-aš-pu-ra* LÚ-*ka* DUGUD
16) *ša i-de*$_4$ *a-ḫa-at-*˹*ka*˺ *ša i-dáb-bu-ub it-ti-še*
17) *ù ú-ma-an-de-še* ˹*ù*˺ *li-id-bu-ub it-ti-še*
18) LÚ.MEŠ *ša ta-ša-ap-pa-ra ri-i-qa* ˹LÚ˺[…]
19) *ša* ˡ*Za-qa-ra* I-*en* LÚ.SIPA.ANŠE.ḪI.A [š]a ˹KUR˺[…..*ša-n*]*u-ú*
20) *i-ia-nu* I-*en lìb-bi-šu-n*[*u š*]*a*[*i-de*$_4$-*še š*]*a qé-ri-ib*
21) *a-na a-bi-ka ù š*[*a ú-ma-an-de-še*] *ap-pu-na-ma*
22) LÚ.MEŠ.DUMU.KIN ˹*ša*˺ ˹*i*˺[*-tu-ru i*]*t-ti-ka ù*[*iq-ta*]*-bi ši-i*
23) [*la-a*] ˹*a*˺-*ḫa-at-k*[*a i-ia-nu*]*lìb-bi-š*[*i-na ša i-de*$_4$]*-a-ši*
24) [*ù i-qa-ba-ak-ku a*]*p-pu*[*-na-ma šal-ma-at*]*-ma ù* TI *na-din*
25) [*mi-ma*]*a*[*-n*]*a* ŠU-˹*ti*˺-[*šu a*]*-na la-q*[*í-šu*] ˹*a*˺-*na um-mi-še*

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EA 1

TRANSLATION

(1–6) Speak to Kadashman-Enlil, king of the land of Karaduniash, my brother! Thus Nibmuʿareʿa, the great king, king of the land of Egypt, your brother: With me all is well; may all be well with you. With your house, with your wives, with your sons, with your senior officials, with your horses and with your chariotry, (and) in the midst of your territories, may all be exceedingly well.

(7–9) With me all is well, with my house, my wives, with my sons, with my senior officials, my horses, my chariotry (and) ‹my› troops, it is all very well and within my territories it is very well.

(10–17) Now I have heard the message which you sent to me concerning it, saying: "You seek my daughter for your wife and my sister whom my father gave to you is there with you but no one has seen her now, whether she is alive, whether she is dead." (This) is what you sent me in your tablet; these are your words. When have you sent your dignitary who knows your sister, who can converse with her and identify her and let him converse with her?

(18–21) The men whom you send are nonentities. One was the […] of Zaqara, the other was an ass herd of the land of […]. There was not one among them who [knows her] who was close to your father and who [can identify her].

(21–25) Moreover, as for the envoys that re[turned t]o you and [sai]d she is [not] your sister, [there was none a]mong the t[wo that knew her, and could tell you, m]ore[over, she is well] and alive. Was there given [something] in[to his] hand in order to deli[ver it] to her mother?

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26) *ù i-nu-ma ta-aš-pu-ra um-ma-*˹*a*˺*-mi ta-aq-ta-bi-mi*
27) *a-na* LÚ.MEŠ.DUMU.[KIN]*-ia ù* DAM.MEŠ*-ka pu-ḫu-rù iz-za-a-zu*
28) *i-na pa-ni-ka um-ma-a a-mur be-el-ti-ku-nu ša iz-za-az*
29) *i-na pa-ni-ku-nu ù* LÚ.MEŠ.DUMU.KIN*-ia ú-ul i-de*$_4$*-ši*
30) *ši-i a-ḫa-ti-ia ša ki-ka-ša a-nu-um-ma at-ta-ma*
31) *ta-aš-pu-ra um-ma-a ú-ul i-du-ši* LÚ.MEŠ. DUMU.KIN*-ia*
32) *ù ma-an-nu ú*(!)*-mé-di-ši-ma ta-qa-ab-bi am-mi-n*[*i*]
33) *la ta-šap-pa-ra* LÚ*-ka* DUGUD *ša i-qáb-ba-ku a-wa-at ki-ti*
34) *šu-ul-ma-ni ša a-ḫa-ti-ka ša an-ni-ka-a*
35) *ù ta-qa-ap ša ir-ru-ub a-na-*›*na*‹*-ma-ri*!(RA) É*-še*
36) *ù ṭe*$_4$*-em-še it-ti* LUGAL *ù i-nu-ma ta-aš-pu-ra*
37) *um-ma-a-mi mi-in*$_4$*-de* DUMU.MUNUS I*-en mu-uš-ke-nu*
38) *ù šum-ma* I*-en* KUR *Ga-*‹*-aš*›*-ga-ia šum-ma* DUMU.MUNUS KUR *Ḫa-ni-gal*$_9$*-bat-i*‹*a*›
39) *ù mi-in*$_4$*-de ša* KUR *Ú-ga-ri-it*˹KI!˺ *ša i-mu-rù*
40) LÚ.MEŠ.DUMU.MEŠ.KIN*-ia ù ma-an-nu i-qa-ap-šu-nu*
41) *ša ki-ka-ša a*[*n-ni-*]‹*tu*› *ú-ul ip-t*[*e*$_9$] *pí-še*
42) *ù mi-im-ma ú-ul i-qa-ap-šu*[*-nu ù*] *an-nu-tu* $_4$
43) *a-wa-tí-ka ù šum-ma mi-ta-a*[*t a-ḫa-at*]-˹*ka*˺
44) *ù ma-mi-nu ú-ka-ta-mu m*[*u-ta-še ù ma-mi-nu*]
45) *nu-še-zi-iz ša-ni-*[*ta…lu i-de*$_4$]
46) […]^{d}*A-ma-nu-um a-*[*ḫa-at-ka bal-ṭá-at*]

Lo.ed.

47) [*a-*]*ḫa-at* DAM*-ti ra*[*-bi-ti aš-ku-un-še*]
48) [*a-n*]*a be-el-ti* É*-t*[*i*] [……]
49) [1] *kál-la-ti ša i*[……]

Rev.

50) UGU *ka-li* DAM.M[EŠ][*-ia*……]
51) *ša* LUGAL.MEŠ *ša* KUR *Mi-iṣ-r*[*i-i*…..]
52) *i-na* KUR *Mi*[*-iṣ-r*]*i-*˹*i*˺ *ù i-nu-ma* ˹*ta*˺*-*˹*aš*˺*-*˹*pu*˺*-*˹*ra*˺ *um-*˹*ma*˺*-a*
53) DUMU.MUNUS.MEŠ*-i*[*a š*]*a i-na* DAM*-ut-ti it-ti* LUGAL.MEŠ *ša l*[*i*]!*-m*[*e*]!*-*˹*ti*˺!*-*[*ia*]

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(26–36) And as for your writing, saying "You spoke to my envoys while your wives were assembled, standing before you, saying 'Behold your mistress who is standing before you,' while my envoys did not recognize her; was it my sister who is like her?" And now you wrote, saying "My envoys did not recognize her," and you say, "So who has identified her?" Why don't you send your dignitary who will tell you the truth, the welfare of your sister who is here? Then you can trust the one who enters in to see(!) her house and her relationship with the king.

(36–46) And when you write saying: "Perhaps it was the daughter of some lowly person either one of the Kaskeans or a daughter of the land of Khanigalbat, or perhaps of the land of Ugarit which my envoys saw. Who can trust those that she is like her? ⌜This⌝ one did not open her mouth. One can not trust them in anything." These are your words. And if yo[ur sister is] dead then why would they conceal [her] de[ath and why] would we present anoth[er? ... Surely the great god(?)] Amon [knows your] sis[ter is alive!]

Lo.ed.
(47–49) [I have appointed her si]ster to the que[en mother a]s the mistress of a house [...one] bride of [...].

Rev.
(50–53) [...] concerning all of [my] wives [...] which the kings of the land of Egyp[t...] in the land of E[gyp]t. And as you wrote saying, "As for my daughters who are married to kings that are my neighbors,

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54) *ù šum-ma* [*i-la-ku*] LÚ.MEŠ.DUMU.KIN-*ia aš-ra-nu ù i-dáb-bu-bu*
55) *it-ti-ši-*[*na ù ú-š*]*e-bé-lu-ni-in*$_4$*-ni šu-ul-ma-na*
56) *ša itti*(KI)*-ka*[*…an-n*]*u-tu* $_4$ *a-wa-te-ka mi-in*$_4$*-de*$_9$ LUGAL.MEŠ
57) *ša li-mi*[*-ti-ka š*]*a-ru-ti ra-bu-ti* DUMU.MUNUS.MEŠ-*ka*
58) *i-ra-aš-šu-*⌜*ú*⌝ ⌜*mi*⌝-⌜*im*⌝-*ma it-ti-šu-nu ù ú-še-bé-lu-ni-ku*
59) *ù mi-ni it-ti-še a-ḫa-at-ka ša it-ti-ia ù*
60) ⌜*ta*⌝-*ka-ša-ad mi-im-ma ù ú-še-bé-la-ak-ku*
61) SIG$_5$ *ki-i ta-na-an-*⌜*din*⌝ DUMU.MUNUS.MEŠ-*ka a-na ra-ši* TÚG-*ta*
62) *ša li-mi-ti-ka ù i-nu-ma ta-aš-pu-ra a-wa-te*^{MEŠ}
63) *ša a-bi-ia e-zi-ib la ta-qáb-bi a-wa-te-šu*
64) ⌜*ap*⌝-*pu-na-ma šu-ku-un at-ḫu-ut-ti* DUG.GA-*ti i-na bi-ri-*⌜*ni*!⌝
65) ⌜*ša*⌝ *ta-aš-pu-ra an-nu-tu* $_4$ *a-wa-tí-ka a-*⌜*nu*⌝-⌜*um*⌝-*ma at-ḫa-nu*
66) ⌜*a*⌝-⌜*na*⌝-⌜*ku*⌝ *ù at-*⌜*ta*⌝ *ki-la-li-nu ù aṣ-ṣé-el* UGU
67) ⌜LÚ⌝.⌜MEŠ⌝.DUMU.KIN-*ka ki-i i-qa-ab-bu-ú ‹i-na› pa-ni-ka um-ma-a mi-im-ma*
68) ⌜*ú*⌝-*ul i-na-an-di-*⌜*nu*⌝-*na-ši ša i-la-ku i-na* KUR *Mi-iṣ-ri-i*
69) [*š*]*a il*$_5$*-la-ku-ni*$_7$ *mu-ḫi-ia ù i-la-ak* I-*en lìb-bi ši-na*
70) [*ù la*] *il*$_5$*-te-qé* KÙ.BABBAR.ḪI.A KÙ.GI.MEŠ Ì.ḪI.A TÚG.MEŠ!(ME).ḪI.A *ka-li mi-ma* \SIG$_5$
71) [UGU *ša i-na*] ⌜KUR⌝ *ša-ni-ti ù i-qa-ab-bi la ki-ti*
72) *a-na ša* [*i-š*]*ap-pár-šu* I-*en-nu-tu* $_4$ *it-ta-at-la-ku*
73) LÚ.MEŠ.DUMU.KIN *a-na* ⌜*a*⌝[*-bi-*]⌜*ka*⌝ *ù pí-šu-nu sà-ru-ti i-dáb-bu-bu*
74) *ša-nu-ti it-tal-ku* [*ù*] *sà-ru-ti i-dáb-bu-bu-ni-ik-ku*
75) *ù aq-bi a-na-ku šum-*⌜*ma*⌝ [*a-na-an*]-⌜*di*⌝-*na-aš-šu-nu-ti mi-im-ma*
76) *šum-ma ú-ul a-na-an-din-šu-nu* ⌜*sà*⌝[*-ru-*]⌜*ti*⌝ ⌜*i*⌝-*‹dáb›-bu-bu ka-na-ma*
77) *ù aš-ku-un-šu-nu-ti ú-ul ad-*⌜*di*⌝[*-in a-na m*]*u*[*-ḫ*]*i-šu-nu ap-pu-na-ma*
78) *ù i-nu-ma ta-aš-pu-ra um-ma-a ta-aq*[*-bi-*]⌜*ma*⌝
79) *a-na* LÚ.MEŠ.DUMU.KIN-*ia um-ma-a i-ia-nu* ÉRIN.MEŠ *a-na be-l*[*i-ku-ni*]
80) *ù ú-ul ba-na-at ṣú-ḫa-ar-ti id-di-nu-ni*
81) *an-nu-tu* $_4$ *a-wa-tu-ka i-ia-nu la ki-ti i-dáb-bu-bu-ka*
82) LÚ.DUMU.MEŠ.KIN-*ka ka-an-na-ma šum-ma i-ba-aš-ši* ERÍN.MEŠ *ḫu-r*[*a-d*]*ì*
83) *šum-ma la i-ba-aš-ši ud-dú-ni mi-nu-ni aš-ša-a-li-*⌜*šu*⌝
84) *šum-ma* ERÍN.MEŠ *i-ba-aš-ši at-tu-ka šum-ma i-ba-aš-ši*
85) ANŠE.KUR.RA.MEŠ *at-tu-ka-ma e la te-še-me ši-na*
86) LÚ.DUMU.⌜MEŠ⌝.⌜KIN⌝-*ka ša pí-šu-ni sà-a-ru* ⌜*ša*⌝ *ta-šap-pár*
87) *an-ni-ka-a šum-ma pal-ḫu-ni-ik-ku ù i-‹dáb›-bu-bu sà-ra-ti*
88) *aš-šum a-ṣé-e i-na* ŠU-*ti-ka i-nu-ma táq-ba-a*

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(54–61) if my envoys [go] there, they converse with the[m, and they se]nd to me a present. The one that is thus [….]" These are your words. Perhaps the kings who are [your ne]ighbors are rich and mighty; your daughters acquire something with them and they send it to you, but what does she have, your sister who is with me? But as soon as she acquires something, then she will send it to you. Is it fitting that you give your daughters in order to acquire a garment from your neighbors?

(62–77) And as for your citing the words of my father, leave it! Don't speak of his words! Moreover, "Establish friendly brotherhood between us." This is what you wrote; these are your words. Now, we are brothers, I and you, both of us, but I got angry concerning your envoys because they speak to you, saying, "Nothing is given to us who go to Egypt." Those who come to me, does one of the two go [without] taking silver, gold, oil, garments, every thing nice [more than from] another country, but he speaks untruth to the one who sends him? The first time the envoys went off to your f[ath]er and their mouths were speaking untruths. The second time they went forth [and] they are speaking lies to you. So I myself said, "If [I gi]ve them something or if I don't give them, they will speak lies likewise," so I made up my mind about them; I did not gi[ve to] them further.

(78–88) And as you wrote, saying, "You said to my envoys, 'Has [your] master no troops? The girl he gave to me is not beautiful!'" These are your words. Not so! Your envoys are speaking to you untruths in this manner! If there are warriors or if there are not, it is known to me. Why is it necessary to ask him if you have troops or if you have horses? No! Don't listen to your two envoys that you send here in whose mouths are lies! Perhaps they are afraid of you, so that they tell lies so as to escape your punishment?

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89) *um-ma-a it-ta-din* GIŠ.GIGIR.MEŠ-*ia i-na lìb-bi* GIŠ.ʳGIGIRʾ.ʳMEŠʾ
90) LÚ.MEŠ *ḫa-za-nu-ti ú-ul ta-mu-ur-šu-nu a-ḫi-ta*$_5$
91) *tu-ṭe*$_4$-*pí-il*$_5$-*šu-nu a-na pa-ni ma-a-ti ša ki-ka* (\)*ù?*
92) *ú-ul ta-mu‹-ur›-šu-nu a-ḫi-ta*$_5$ *lu-ú an-ni-ka*
93) GIŠ.GIGIR.MEŠ *lu-ú an-ni-ka-a* ANŠE.KUR.RA.MEŠ
94) [*m*]*a-ti-ia e-ri-šu gáb-ba* ANŠE.KUR.RA.MEŠ \-*ia*
95) GIŠ.GIGIR.MEŠ *i-nu-ma ta-aš-pu-ra a-na*

Up.ed.
96) ʳ*qa*ʾ-*ti*-*ia*(*!*) *ri-qà a-na ša-ka-an* Ì.ḪI.Aʳ*a*ʾ-ʳ*na*ʾ [S]A[G]
97) *ṣú-ḫa-ar-ti at-ta ta-aš-pu-r*[*a*-]*ni*
98) 1 NÍG.BA Ì *ṣa-aḫ*

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(88–95) As you spoke, saying, "He placed my chariots among the chariots of the city rulers, you did not review them separately! You humiliated them before the throng which is thus and(?) you did not rev[ie]w them separately." Verily the chariots are here; verily the horses of my country are here! All the chariot horses had to be supplied!

(96–98) When you sent to

Up. ed.

my hand a vessel to anoint the head of the girl, you sent to me one gift of pure oil.

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EA 2

TRANSCRIPTION

Obv.
01) ⌜a⌝-*na* ᶦ*Ni-mu-wa-re-ia* LUGAL KUR ⌜*Mi*⌝-⌜*iṣ*⌝-*ri-i* ⌜ŠEŠ⌝-[*ia qí-bi-ma*]
02) *um-ma* ᶦ⌜*Ka*⌝-⌜*da*⌝-*aš*-⌜*ma*⌝-[*an-En*]-*lil* LUGAL KUR *Ka-ra*[*-du-ni-ia-aš*]
03) *a-na ia-ši ù ma-*⌜*ti*⌝-[*ia*] *da-an-ni-iš* [*šu-ul-mu*]
04) *a-na ka-a-ša* ⌜DAM⌝.[MEŠ-*k*]*a a-na* DUMU.MEŠ-*ka a*[*-na* LÚ.GAL.MEŠ-*ka*]
05) ⌜ANŠE⌝.KUR.RA.MEŠ-*ka* [GIŠ.GIGIR-*ka*] *ù ma-ti-ka ga-ab-bi-ša da-an-ni-iš lu šu-*[*ul-mu*]

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06) ⌜*aš*⌝-⌜*šum*⌝ ŠEŠ-*ia a*[*-na a-ḫu-za-ti*] *iš-pu-ra*
07) ⌜*um*⌝*-ma-a* [DUMU.MUNUS-*ka a-ḫa-aš-še-e*]*ḫ am-mi-ni la ta-aḫ-ḫa-az*
08) [.....*k*]*a* ⌜DUMU.⌜MUNUS⌝.MEŠ-*ú-a i-*⌜*ba*⌝*-aš-ša-a*
09) [*mu-tu-ši-na lu-ú* LUGAL *ù l*]*u-*⌜*ú*⌝ *ze-er* ⌜LUGAL⌝ *šu-nu*
10) [*šu-nu-ma ša a-na* DUMU.MUNUS.MEŠ-*ia e-le-eq-qa-a*]*š-šu-nu-ti*
11) [LUGAL *ma-am-ma a-na la ze-er* LUGAL DUMU.MUNUS. MEŠ-*šu ul i*]*d-di-in-ši-na-t*[*i*]

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12) [DUMU.MUNUS.MEŠ-*ka i-ba-aš-ša am-mi-ni la ta-a*]*d-di-na*
13) [.....ME]Š

Rev.
01) [.....]
02) [.....]
03) [.....ANŠE.KUR.]⌜RA⌝.MEŠ ⌜SIG_5⌝
04) [.....]
05) 20 GIŠ[.....] KÙ.GI
06) 120 GÍN[.....]
07) *a-na šu-ul-*⌜*ma*⌝[*-ni-ka ul-te-bi-la-a*]*k-ku*
08) 1 ŠU GÍN NA_4.ZA.[GÌN.MEŠ *a-na šu-ul-ma-an a-ḫ*]*a-*⌜*ti*⌝*-ia*
09) [*aš*]-⌜*šum*⌝ DAM-*ka š*[*i-i ul-te-bil*]

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EA 2

TRANSLATION

Obv.
(1–5) To Nimuwareia, king of the land of Egypt, [my] brother, [speak!] Thus (speaks) Kadashma[n-En]lil, king of the land of Kara[duniyash]: For me and for my land, all is very [well]. For you, your wive[s], for your sons, for [your senior officials,] your horses, [your chariotry] and your entire land may all be very we[ll.]

(6–11) Inasmuch as my brother has written to me a[bout marriage], saying "[I desi]re [your daughter,"] why should you not marry (her)? […] My daughters are available, [but their husbands must be a king o]r of royal descent. [These are the only ones whom I take for my daughters. No king] gives them [to one who is not of royal descent].

(12–13) [Your daughters are available. Why have you not gi]ven me (one)? [.....]

Rev.
(1–9) […] fine horses […] 20 wooden […] of gold. 120 shekels […I send] to you as [your] greeting [gift]. 60 shekels of lapis la[zuli I send as the greeting-gift of]my ⌜sister⌝ […be]cause sh[e] is your wife [have I sent].

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EA 3

TRANSCRIPTION

Obv.

01) [*a-na* ^{l}*Ni-ib-m*]*u-ʾ-wa-re-ia šàr* KUR *Mi-iṣ-r*[*i-i* ŠEŠ-*i*]*a*
02) [*qí-*]*bí-ma*
03) [*um-ma* ^{l}*Ka-d*]*a-aš-ma-an-*^{d}*En-líl šàr* KUR *Ka-ra-an-du-n*[*i-*]*aš* ŠEŠ-*ka-ma*
04) [*a-na ia-ši lu š*]*u-ul-mu a-na ka-a-ša* É-*ka* DAM.MEŠ-*ka*
05) [*a-na* DUMU.MEŠ-*k*]*a* KUR-*ka* GIŠ.GIGIR.MEŠ-*ka* ANŠE.KUR.A.MEŠ-*ka*
06) [LÚ.GA]L.MEŠ-*ka da-an-ni-iš lu šu-ul-mu*

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07) *aš-šum* ^{MUNUS}*ṣu-ḫa-ar-ti* DUMU.MUNUS.A.NI-*ia ša a-na a-ḫu-za-ti ta-aš-pu-ra*
08) MUNUS *ir-ta-bi ša zi-ka-ri ši-i šu-up-ra-am-ma li-il-qu-ú*
09) *i-na pa-na* DUMU *ši-ip-ri a-bu-ú-a i-ša-ap-pa-ra-*[*k*]*u*[*-u*]*m-ma*
10) UD.MEŠ *ma-ʾa-du-ti ul ta-ka-al-la-šu ḫa-m*[*u-u*]*t-*[*t*]*a*
11) *tu-ka-ša-da-aš-šu ù šu-ul-ma-na ba-na-a*
12) *a-na a-bi-ia tu-še-eb-bé-la-am*

---

13) *i-na-na a-na-ku* DUMU *ši-ip-ri ki aš-pu-ra-ak-ku*
14) MU.6.KAM^{v} *ta-ak-ta-la-šu ù ša-a* MU 6-[K]AM^{v}
15) 30 *ma-na* KÙ.GI *ša ki* KÙ.BABBAR *ep-šu a-na šu-ul-ma-ni-ia tu-ul-te-bi-la*
16) KÙ.GI *ša-a-šu a-na pa-an* ^{l}*Ka-si-i* DUMU *ši-ip-ri-ka*
17) *uṣ-ṣi-id-du-ma i-ta-ma-ar*
18) *i-si-in-na ra-ba-a ki ta-aš-ku-nu* DUMU *ši-ip-ri-ka*
19) *ul ta-aš-pu-ra um-ma a-al-ka-am-m*[*a a-ku-ul*] ⌜*ù*⌝ ⌜*ši*⌝*-ti*
20) *ù šul-ma-ni ša-a i-si-in-ni u*[*l tu-še-bi-la*]
21) [*a*]*n-nu-ú* 30 *ma-na* KÙ.GI *ša tu*[*-še-bi-la*]
22) *šul-ma-ni ša-a e-em* MU.1[KAM^{v} *ú-še-bi-la-ak-ku ul ma-ṣi-*]*i*

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EA 3

TRANSLATION

(1–6) [Sp]eak [to Nibm]uʿareʿa king of the land of Egyp[t m]y [brother]; [thus Kad]ashman-Enlil, king of the land of Karaduniash, your brother. [It is w]ell [with me]. With you, your house, your wives, [with yo]ur [sons,] your land, your chariotry, your horses, your [senior officia]ls, may it be very well.

(7–12) Concerning the young woman, my daughter, about whom you wrote concerning a marriage relationship, the girl is grown up, she is nubile. Send and let them take (her) away. In the past, my father used to send an envoy and you would not detain him many days. You used to set him on his way quickly and you used to send a lovely greeting gift to my father.

(13–17) Now, when I sent an envoy to you, six years have you detained him, but in the sixth year you have sent thirty minas of gold that looks like silver for my greeting gift. They melted down that gold in the presence of Kasî, your envoy and he witnessed (it).

(18–22) When you celebrated a great festival, you did not send your envoy, saying: "Come[, eat] and drink and a greeting gift of the festival [you did] no[t send]." These thirty minas of gold which yo[u sent, are not equ]al to the [gr]eeting gift that I sent to you in any sing[le] year.

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23) [É *eš-š*]*a e-te-pu-uš i-na li*[*-ib-bi* É-*ia*]
24) [GIŠ.GI.IG *r*]*a-bi-ta e-te-pu-uš* [É-*ia eš-ša*]
Lo.ed. 25) [DUMU.ME]Š *ši-pi-ri-ka i-ta-am*[*-ru ù*]
26) [*i-na-an-n*]*a te-ru-ba-at* É *a-ša-ka-an*
27) [*ù at-ta*] *al-ka-am-ma it-ti-ia*
28) [*a-ku-ul*] ⌜*ù*⌝ *ši-i-ti*

Rev. 29) [*ul ep-pu-uš š*]*a at-ta te-pu-šu*
30) [25 LÚ.MEŠ *ù*] 25 MUNUS.MEŠ ŠU+NÍGIN 50 *a-m*[*i-lu-ta a-na*]
31) [*šu-ul-ma-ni-ka*] *ul-te-bi-la*[*-ak-ku*]

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32) […*š*]*a* 10 GIŠ.GIGIR.MEŠ GIŠ.MEŠ [*ù*]
33) [10 LÁ *ša* ANŠ]E.⌜KUR⌝.RA *a-na šu-ul-ma-ni-ka*
34) *ul-te-bi-la-ak-ku*

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(23–28) I have built a [ne]w [house]. Wi[thin my house] I have built a [l]arge [door]. Your [en]voys have seen [the new house and no]w I am making the entry of the house. [So you,] come hither, [eat] with me and drink!

(29–31) [I am not doing wh]at you did. [twenty five men and] twenty five women, a total of fifty pe[ople, for your greeting gift,] have I sent [to you].

(32–34) [...o]f ten chariots, of wood, [and ten teams of ho]rses for your greeting gift have I sent.

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EA 4

TRANSCRIPTION

Obv.
01) [……]ʳ*it-ʾti-ia* DUMU.ʳMEŠʾ[*ši-ip-ri*……]
02) [……]-ʳ*i*ʾ *ki-i a*[……]
03) [*ù* LÚ.]MEŠ GAL.MEŠ *ša i-ša-ap-pa-ru-ni* [……]

---

04) [*ap-pu-na-m*]*a at-ta* ŠEŠ-*ia* ʳ*ki*ʾ-*i la na-d*[*a-ni-im-ma*]
05) [*a-*]*na* DUMU.MUNUS-*ka a-na a-ḫa-zi ki-i áš-pu-ra*[*-ak-ku tal-ta-ap-ra*]
06) *um-ma-a ul-tu*$_4$ *pa-na* ʳDUMUʾ.ʳMUNUSʾ LUGAL *ša* KUR *Mi-iṣ*[*-ri-i*]
07) *a-na ma-am-ma ul in-na-ad-di-in am-mi-ni l*[*a in-na-ad-di-in*]
08) LUGAL *at-ta ki-i* ŠÀ-*ka te-ep*[*-pu-uš*]
09) *šum-ma* ʳ*ta*ʾ-*at-ta-di-in ma-an-nu mi-na-a* ʳ*i*ʾ[*-qa-ab-bi*]
10) *ki-i an-ni-ta a-ma-ta iq-bu-ni a-na-ku* ʳ*a*ʾ[*-na* ŠEŠ-*ia*]
11) *a-ka-an-na al-ta-*ʳ*ap*ʾ*-ra um-ma-a* DUMU.MUNUS.MEŠ GAL.M[EŠ *ša ma-am-ma*]
12) MUNUS.MEŠ *ba-na-tu*$_4$ *i-ba-aš-ša-a* 1 MUNUS *ba-ni-ta ki-*ʳ*i*ʾ [DUMU.MUNUS-*k*]*a* ʳ*ši*ʾ-*i šu-bi-la*
13) *ma-an-nu i-qa-ab-bi um-ma-a ul* DUMU.MUNUS LUGAL ʳ*ši*ʾ-ʳ*i*ʾ
14) *at-ta ki-i la šu-bu-li-im-ma ul tu-še-bi-la*
15) *at-ta ul aḫ-ḫu-ta-a ù ṭa-bu-ta tu-bé-ʾi-i-ma*
16) *ki-i a-na a-ḫa-mi-iš qé-re-bi-ni a-na a-ḫu-za-ti ta-aš-pu-ra*
17) *ù a-na-ku aš-šum an-ni-ti-im-ma a-na aḫ-ḫu-ti ù* ʳ*ṭa*ʾ-*bu-ti*
18) *aš-šum a-na a-ḫa-mi-iš qé-re-bi-ni a-na a-ḫu-za-ti aš-pu-ra-ak-ku*
19) ŠEŠ-*ia* 1 MUNUS *am-mi-ni la ú-še-bi-la*
20) *mi-in-de at-ta* 1 MUNUS *ul tu-še-bi-la*
21) *a-na-ku ki-i ka-ša-ma-a* MUNUS *lu-uk-la-ak-ku-um-ma l*[*a-a ú-še-bi-il-ši*]
22) DUMU.MUNUS.MEŠ-*ú-a i-ba-aš-ša-a ul a-ka-al-la-a*[*k-ku-uš-ši*]

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23) *mi-in-de-e-ma a-na a-ḫu-za-ti ki-i aš-*[*pu-ra-ak-ku ù*]
24) ʳ*a*ʾ-[*na*] ʳ*ú*ʾ-*ma-mi ki-i aš-pu-ra-ak-ku* [*at-ta ta-aq-ta-bi*]
25) [*it-ti* LÚ] GAL.MEŠ-*ka* ʳ*ki*ʾ-*i ḫ*[*a-mu-ut-ta*……]

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EA 4

TRANSLATION

(1–3) […] with me, the amba[ssadors…] when […..the sen]ior officials whom he sends to me […….]

(4–9) [Furthermor]e you, my brother, when [you wrote to me] about not gi[ving] (a daughter) when I wr[ote to you] for a daughter for marriage, saying: "From of old a daughter of the king of Egypt has never been given to anyone," why [has one] never [been given]? You are a king; you can [do] whatever you want. If you were to give (a daughter) who c[ould say] anything?

(10–13) When they told me this message, I wrote t[o my brother] thus, saying "There are grown daughters [of someone], beautiful women. Send one as if she were [yo]ur [daughter]. Who will say, 'She is not the king's daughter'?"

(14–19) You, because of (the policy of) not sending, have not sent. Did you not seek brotherhood and friendship? And you wrote to me about marriage so that we might become closer together. And I, because of this, for brotherhood and friendship, wrote to you about marriage, in order that we might become closer together. As for my brother, why did he not send just one woman?

(20–22) Perhaps, (since) you did not send one woman, I for that reason, may hold back a woman from you? My daughters are not available, that I should with[hold her from you]?

(23–25) Perhaps, too, when I [wrote to you] about marriage [and] when I wrote you about the animals, [you have spoken with] your [senior offic]ials that s[peedily may they…..]

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Rev.

31) [.....]
32) *i*[*t-ti* LÚ GA]L.MEŠ-*ka iq-bu-*˹*ni*˺[.....]
33) *i-na-an-na ša* DUMU.MUNUS-*ia ša ú-*˹*še*˺[*-bal-la-ak-ku*]
34) *at-ta ze-ra-ša ul ta-ṣa-*˹*ab*˺[*-ba-at ù*]
35) *ša ú-ma-mi mi-nu-um-ma e-ri-iš-ka š*[*u-bi-la*]

---

36) *ù aš-šum* KÙ.GI *ša aš-pu-ra-ak-ku* KÙ.GI.DIRI-*k*[*a*]
37) *ma-ʾa-da la-am* DUMU *ši-ip-ri-ka a-na mu-uḫ-ḫi-ia* ˹*i*˺[*-la-kam*]
38) *i-na-an-na ḫa-mu-ut-ta i-na* ŠÀ $BURU_{14}$ *an-ni-i*
39) *lu-ú i-na* ITI ŠU.NUMUN.NA *lu-ú i-na* ITI NE.NE.GAR
40) *šu-bi-la-am-ma du-ul-la ša ṣa-ab-ta-ku lu-*˹*pu*˺-˹*uš*˺
41) *šum-ma i-na* $BURU_{14}$ *an-ni-i i-na* ITI ŠU.NUMUN.NA *ù* ˹ITI ˺[NE.NE.]GAR
42) KÙ.GI *ša aš-pu-ra-ak-ku tu-ul-te-bi-la-a*[*m*]
43) DUMU.MUNUS-*ti a-na-di-na-ak-ku ù at-ta i-na ṭú-bi* KÙ.GI.[DIRI]-*ka šu-bi-la*
44) *ù šum-ma i-na* ITI ŠU.NUMUN.NA *ù* ITI NE.[NE.GAR]
45) KÙ.GI *la tu-ul-te-bi-la-am-ma du-ul-la ša ṣa-ab-ta-ku la e-te-pu-uš*
46) *ù i-na ṭú-bi a-na mi-ni-i tu-še-bé-la-am*
47) *ul-tu*$_4$ *du-ul-la ša ṣa-ab-ta-ku e-te-ep-šu*
48) KÙ.GI *a-na mi-ni-i lu-uḫ-ši-iḫ*
49) *lu-ú* 3 *lim* GUN *ša* KÙ.GI *šu-bi-la ul a-ma-aḫ-ḫa-a*[*r*]
50) *ú-ta-ar-*˹*ra*˺*-ak-ku ù* DUMU.MUNUS-*ti a-na a-ḫu-za-ti ul a-na-*˹*di*˺[*-in*]

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(31–35) […] they spoke wi[th] your [seni]or officials […]. Now, as for my daughter which I am [sending to you], you may not acce[pt] her offspring, [but] s[end] whatever animals I have requested of you.

(36–40) And as for the gold that I wrote to you about, [yo]ur very best gold, a lot, before your envoy [comes to me], now quickly during this harvest season send to me, either in the month of Tammuz or in the month of Ab! So that the work that I have started, I may carry [out]!

(41–46) If, during this harvest, in the month of Tammuz or the month of Ab, you have sent to me the gold of which I have written to you, I will give my daughter to you. So you, as a favor, send to me your [very best] gold! But if in the month of Tammuz or the month of Ab you do not send me the gold, so that I do not finish the work I have started, then why should you send to me as a favor?

(47–50) After I have finished the work that I have started, why should I need gold? Then send me even 3000 talents of gold; I would not accept it! I would send it back to you and I would not gi[ve] my daughter in marriage!

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EA 5

TRANSCRIPTION

Obv.
01) [*um-ma* ˡ*Ni-ib-mu-a-re*]-*i*[*a* LUGAL GAL]
02) [*šàr* KUR *Mi-iṣ-ri-i a-na* ˡ]*Ka*[*-da-aš-ma-an-En-líl*]
03) [LUGAL GAL *šàr* KUR *Ka-ra-*ᵈ*du-*]*ni-ia*[*-aš* ŠEŠ-*ia*]
04) [*qí-bí-ma a-na maḫ-ri-i*]*a šul‹-mu› a*[*-na maḫ-ri-ka*]
05) [*lu-ú šul-mu a-na* É.ḪI.A-*k*]*a* DAM.M[EŠ-*ka*]
06) [DUMU.MEŠ-*ka* LÚ.MEŠ GAL.GAL-*k*]*a* ÉRIN.MEŠ-*k*[*a*]
07) [ANŠE.KUR.RA.MEŠ-*k*]*a* GI[Š.GIGIR.MEŠ-]*ka ù i-n*[*a lìb-bi*]
08) [KUR.MEŠ-*ka lu-ú šu*]*l-*⌜*mu*⌝
09) [*a-na ia-ši š*]*ul-mu* ⌜*a*⌝-⌜*na*⌝ É.ḪI.A-*ia* DAM.M[EŠ-*ia*]
10) [DUMU.MEŠ-*ia* LÚ.]MEŠ GAL.GAL-*ia* ERÍN.MEŠ-*ia ma-*[*a-ad*]
11) [ANŠE.KUR.RA-*i*]*a* GIŠ.GIGIR.MEŠ-*ia ù i-na lìb-b*[*i*]
12) [KUR.MEŠ-*i*]*a ma-gal ma-gal lu-ú šul-mu*

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13) [*a-nu-um-ma*] *aš-me um-ma-a tá-te-pu-uš* É.ḪI.A GI[BIL.MEŠ?]
14) ⌜*a*⌝-⌜*nu*⌝-⌜*um*⌝-⌜*ma*⌝ *mi-im-*⌜*ma*⌝ ⌜*uš*⌝-⌜*te*⌝-*bi-la-ak-ku*
15) *te*$_9$*-er-sí-ti ša* É-⌜*ka*⌝ ⌜*ù*⌝ *a-nu-um-ma*
16) *ú-še-eš-šar mi-im-ma ma-a-ad a-na pa-ni*
17) LÚ.DUMU.KIN-*ka ša i-le-qé* DUMU.MUNUS-*ka ù šum-ma*
LÚ.DUMU.KIN-*ka is-sà-ḫur ù ú-še-bé-la-*⌜*ku*⌝

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EA 5

TRANSLATION

(1–12) [Thus Nibmuʿar]ey[a, Great King, king of the land of Egypt, to Ka[dašman-Enlil, Great King, king of the land of Karadu]niya[š, my brother, speak: With me all is we‹ll›. W[ith you may all be well. With yo]ur [palace, [your] wiv[es, your sons, yo]ur [senior officials, yo[ur infantry, yo]ur [horses], your ch[ariots] and wi[thin your lands, may it be w]ell. [With me it is] well; with my palace, [my] wiv[es, my sons,] my [se]nor officials, my va[st] infantry, [m]y [horses, my chariotry, and withi[n m]y [lands], it is very, very well.

(13–17) [Now] I heard, saying: You have been building a n[ew] palace. Now I have sent you possessions, necessities for your house and now I am preparing abundant possessions in anticipation of your envoy who is bringing your daughter and when your envoy will return, I will send (them) to you.

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18) *a-nu-um-ma uš-te-bi-la-ak-ku šu-ul-ma-na*
19) ⌜*ša*⌝ É ⌜GIBIL⌝ *a-na qa-ti* ⌞*Šu-ut-ti*
20) [1] GIŠ.NÁ *ša* GIŠ.ESI ZU_9(KAxUD) *pí-ri* KÙ.GI GAR.RA
21) 3 GIŠ.⌜N⌝Á *ša* GIŠ.ESI KÙ.GI GAR.RA
22) 1 ^{GIŠ}*ú-*⌜*ru*⌝-[*u*]*š-ša ša* GIŠ.ESI KÙ.GI GAR.RA
23) 1 GIŠ.GU.ZA GA[L *š*]*a* GIŠ.ESI KÙ.GI GAR.RA
24) 5 GIŠ.GU.ZA *ša* GIŠ ESI KÙ.GI GAR.RA
25) 4 GIŠ.GU.ZA *ša* GIŠ.E[SI] KÙ.GI GAR.RA
26) *an-nu-ut-ti gáb-bu* K[Ù.G]I KI.LÁ-$šu_{13}$ 7 MA.NA 9 GÍN(“ZU”).GÍN(“ZU”) KÙ.GI
27) KI.LÁ.BI *ša* KÙ.BABBAR x [M]A.NA 8 ZU.ZU (sic!) ⌜KÙ⌝.[BABBAR]?
28) *ù* 1/2 ZU.ZU KÙ.BABBAR 10 GIŠ.GÌR.GUB *ša* GIŠ.ESI
29) […] 1 $MURUB_4$ *ša* GIŠ.ESI KÙ.GI GAR.RA
30) [x GIŠ]GÌR.GUB *ša* GIŠ.ESI KÙ.[G]I GAR.RA

Rev. 31) [*an-nu-*]*t*[*ù š*]*a* ⌜*ṭup*⌝-*pí š*[*a*]KÙ.GI
32) [ŠU.NÍGIN x] MA.NA *ù* 10 ZU.⌜ZU⌝(sic!) *ù* 7 ZU.[ZU] (sic!) KÙ.GI

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(18–33) Now I have sent to you a greeting gift for the new house in the charge of Šutti:

[1] bed of ebony, adorned with elephant ivory and gold.
3 beds of ebony, adorned with gold.
1 headrest of ebony, adorned with gold.
1 lar[ge] chair [o]f ebony, adorned with gold.
5 chairs of e[bo]ny, adorned with gold.
4 chairs of ebo[ny] adorned with gold.

These things, all the go[l]d, its weight: 7 minas, 9 shekels, of gold.
The weight of the silver: *x* [mi]nas, 8 1/2 shekels, of silver.

10 footrests of ebony, […],
1 $MURUB_4$ of ebony, adorned with gold,
[*x*] footrests of ebony, adorned with gold.

[The]s[e are o]f the tablet o[f] the gold; [total: *x*] minas, 10 ⌜she⌝kels and 7 shekels of gold.

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EA 6

TRANSCRIPTION

Obv.
01) [*a-*]ʳ*na*ˀ ˡ*Ni-*ʳ*mu*ˀ-ʳ*a*ˀ-ʳ*re*ˀ-ʳ*a*ˀ L[UGAL KUR *Mi-iṣ-ri-i*]
02) ŠEŠ-*ia* *qí-b*[*í-ma*]
03) *um-ma Bur-ra-bu-ri-ia-aš šàr* ʳKURˀ [*Ka-ra-du-ni-ia-aš*]
04) ŠEŠ-*ka-ma a-na ia-ši šu-ul-m*[*u*]
05) *a-na ka-ša* É-*ka* DAM.MEŠ-*ka* DUMU.MEŠ[*-ka*]
06) KUR-*ka* LÚ.GAL.MEŠ-*ka* ANŠE.KUR.RA.M[EŠ-*ka*]
07) GIŠ.GIGIR.MEŠ-*ka lu šu-ul*[*-mu*]

---

08) *ki ša pa-na at-ta ù a-bu-ú*[*-a*]
09) *it-ti a-ḫa-mi-iš ṭa-ba-t*[*u-nu*]
10) *i-na-an-na a-na-ku ù ka-ša i*[*t-ti a-ḫa-mi-iš lu ṭa-ba-nu*]
11) *i-na bi-ru-un-ni a-ma-tu*[*-um-ma*]
12) *ša-ni-tum-ma la iq*[*qa-ab-bi*]

---

13) *ša ḫa-aš-ḫa-ta i-na* KUR-*ia šu-u*[*p-ra-am-ma*]
14) *li-il-qu-ni-ik-ku*
15) *ù ša a-na-ku ḫa-aš-ḫa-ku i-na* KUR-*ka*
16) ʳ*lu*ˀ-*uš-pu-ra-am-ma li-il-qu*[*-ni*]

Rev.
17) .....(traces).....
18) ʳ*i*ˀ?-*qì-ip-pá-a*[*k-ku-ma*]
19) *šu-up-ra-am-ma li-*[*il-qu-ni-ik-ku*]

---

20) *ù a-na šu-ul-ma-n*[*i-ka*.....]
21) *ù* 1 [.....]
22) [..]....*u*[*l-t*]*e-*ʳ*bi*ˀ-*l*[*a-ak-ku*]

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EA 6

TRANSLATION

(1–7) Sp[eak t]o Nimuʿarea, k[ing of Egypt], my brother: Thus Burraburiash, king of [Babylon], your brother. It is well with me. With you, with your house, your wives, [your] children, your land, your senior official, [your] hors[es], your chariotry, may it be well.

(8–12) As formerly, you and m[y] father were mutually on good terms, now [may] I and you [be mutually on good terms]. Between us may another word never be spo[ken].

(13–16) What you desire from my country, wri[te to me] that they may bring it to you. And what I desire from your country, let me write that [they] may bring (it) [to me].

(17–19) ……ʳheʾ(?) will entrust to you, write to me that [they] may [bring to you].

(20–22) And as [your] greeting gift [.....] and one [.....] I ha[ve] se[nt [to youʾ.

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EA 7

TRANSCRIPTION

Obv.

01) [*a-na Na-ap-ḫu-*]*ru-re-ia* LUGAL GAL *šàr* KUR *Mi-i*[*ṣ-ri-i*]
02) [ŠEŠ-*ia qí-bí-*]*ma um-ma Bur-ra-bu-ri-ia-*[*aš*]
03) [LUGAL GAL *šà*]*r* KUR *Ka-ra-*^{d}*du-ni-ia-aš a-ḫ*[*u-ka-ma*]

---

04) [*a-na i*]*a-ši ù* É-*ia a-na* ANŠE.KUR.RA-*ia ù* G[IŠ.GIGIR.MEŠ-*ia*]
05) [*a-na r*]*a-ab-bu-ti-ia ù ma-ti-ia da-an-ni*[*-iš šu-ul-mu*]

---

06) *a-na a-ḫi-ia ù* É-*šu a-na* ANŠE.KUR.RA-*šu ù* G[IŠ.GIGIR.MEŠ-*šu*]
07) *a-na ra-ab-bu-ti-šu ù ma-ti-šu da-an-ni-iš l*[*u šu-ul-mu*]

---

08) *ul-tu* u_4*-mi ša* DUMU *ši-ip-ri ša a-ḫi-ia ik*[*-šu-da-an-ni*]
09) ˹*ši*˺-[*i*]*-ri ul ṭa-ba-an-ni-ma* DUMU *ši-ip-ri-šu ayi-i*[*-ka-am-ma*]
10) [*i-na p*]*a-ni-ia a-ka-la ul i-*˹*ku*˺*-ul ù ši-ka-ra* [*ul iš-ti*]
11) [*i-nu-*]*ú* DUMU *ši-ip-ri-ka ta-ša-ʾa-al-ma i-q*[*á-ab-bi-ka*]
12) [*ki-i ši*]*-i-ri la ṭa-ba-an-ni-ma a-na na-a*[*b-la-ṭi-ia*]
13) [*a-di-ni mi-i*]*m-ma-ma la uš*[*-ta-al-li-mu*]
14) [*ù*] *ki-i ši-i-ri la ṭa-ba-an-ni-ma a-ḫu-ú-a re-e*[*-ši la iš-šu*]
15) *a-na-ku* ˹*li*˺*-ib-ba-ti ša a-ḫi-ia am*[*-ta-la*]
16) *um-ma-a* ˹*ki*˺*-i ma-ar-ṣa-ku a-ḫu-ú-a ul iš*[*-me-e*]
17) *am-mi-ni re-e-ši la iš*[*-ši*]
18) DUMU *ši-ip-ri-šu am-mi-ni la iš-pu-ra-am-ma la i-mu*[*-ra-an-ni*]
19) DUMU *ši-ip-ri ša a-ḫi-ia an-ni-ta iq-ta-ba-a*
20) *u*[*m-m*]*a-a ul qá-aq-qá-ru qé-er-bu-um-ma*
21) *a-ḫu-ka i-še-em-me-ma šu-ul-ma i-ša-ap-pa-ra-ak-ku*
22) *ma-tu*$_4$ *ru-qá-at a-na a-ḫi-ka ma-an-nu i-qá-ab-ba-aš-šu-um-ma*
23) *šu-ul-ma ḫa-mu-ut-ta i-ša-ap-pa-ra-ak-ku*
24) *ki-i ma-ar-ṣa-ta-a a-ḫu-ka i-še-em-me-e-ma*
25) *ù* DUMU *ši-ip-ri-*˹*šu*˺ *ul i-ša-ap-pa-ra-ak-ku*
26) *a-na-ku a-ka-an-na aq-ta-ba-aš-šu um-ma-a a-na a-ḫi-ia*
27) LUGAL GAL *ma-tu*$_4$ *ru-uq-tu-ú i-ba-aš-ši ù qé-ru-ub-tu*$_4$ *i-ba-aš-ši*
28) *šu-*˹*ú*˺ [*a-k*]*a-an-na iq-ta-ba-a um-ma-a* DUMU *ši-ip-ri-ka* ˹*ša*˺*-a-al*
29) *ki-i ma-tu*$_4$ *ru-qá-tu-ma aš-šu-mi-ka a-ḫu-ka la iš-mu-ú-ma*
30) ˹*a*˺-˹*na*˺ [*šu-*]*ul-mi-ka la iš-pu-ra*

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EA 7

TRANSLATION

(1–3) [Speak to Napḫu]rureia, the great king, the king of the land of Eg[ypt, my brother;] thus Burraburiash, [the great king, ki]ng of the land of Karaduniash, [your] bro[ther].

(4–5) It is very [well with m]e, with my horses and [my] ch[ariots, with] my [s]enior officials and my land.

(6–7) M[ay it be] exceedingly [well] with my brother and his household, with his horses and [his] c[hariotry] with his senior officials and his land

---

(8–13) From the day that my brother's envoy re[ached me], my body has been unwell and his envoy has not on any [occasion in] my presence eaten food or drunk spirits. [Whe]n you ask your envoy, he will tell you. Concerning [my] re[covery,] I am [still] not fully re[stored to health].

(14–25) [And] when my [b]ody was unwell and my brother [did not express concern] for [me], I (myself) was fi[lled] with anger, saying: "That I am sick, has my brother not he[ard]? Why has he not shown con[cern] for me? His envoy, why did he not send and did not lo[ok into my situation]?" The envoy of my brother said this to me, sa[yi]ng: "It is not a territory close by that your brother should hear and that he should send greeting to you. The land is far away. To your brother, who would tell him that he should send an urgent greeting to you? If your brother would hear you are sick, would he not send his envoy to you?"

(26–28) I thus spoke to him, saying, "Does my brother, the great king, have a distant land or is it close by?" He spoke to me thus, saying "Ask your envoy

(29–30) Because the land is far distant and your brother has not heard concerning you, (thus) he did not send concerning your [well] being."

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31) *i-na-an-na ki-i* DUMU *ši-ip-ri-ka a-ša-lu-ma iq-ʳbaˀ-a*
32) *ki-i ge-er-ru ru-qá-a-tu₄ li-ib-ba-at a-ḫi-ia ul am-la as-s*[*a-k*]*u-*[*ut*]
33) *ù* ʳ*kiˀ-i iq-bu-ni i-na ma-ti ša a-ḫi-ia*
34) *ga-ab-bu i-ba-aš-ši ù a-ḫu-ú-a mi-im-ma-ma ul ḫa-ši-*ʳ*iḫ*ˀ
35) *ù i-na ma-ti-ia ga-ab-bu-um-ma i-ba-aš-ši*
36) *ù a-na-ku mi-im-ma-ma ul ḫa-aš-ḫa-*[*ku*]
37) *a-ma-ta ba-ni-ta ša ul-tu pa-na i-na qá-at šar-ra-ni*
38) *ma-aḫ-ra-nu-ma šu-ul-ma a-na a-ḫa-mi-iš ni-ša-ap-pa-*[*ra*]
39) *ši-i-ma a-ma-tu₄ i-na bi-ri-ni lu ka-a-a-na-a*[*t*]
40) [*šu*]-ʳ*ulˀ-mi a-na mu-*ʳ*uḫˀ-*ʳ*ḫiˀ-*ʳ*kaˀ* [*a-ša-ap-pa-ra ù*]
41) [*at-ta šu-ul-ma-ka a-na mu-uḫ-ḫi-ia ta-ša-ap-pa-ra*]

Lo.ed.
42) [.....]
43) [.....]

Rev.
44) [.....]
45) [.....]
46) [.....]
47) ʳ*šaˀ*(*?*) [.....] ʳ*šaˀ na-*ʳ*adˀ-n*[*u*.....]
48) *šu-*ʳ*ulˀ-m*[*i*.....]*ù šu-lum-ka i-q*[*á-ab-bi*]
49) *at-ta i-na-an-*[*na la-am t*]*e-re-ed-du-ú ši-it-ta* [MU.MEŠ]
50) *ma-ar ši-ip-ri-ia ta-ak-ta-*[*la*]
51) DUMU *ši-ip-ri-ka ṭe-e-ma al-ta-ka-an-ma al-ta-ap-*[*ra-ak-ku*]
52) DUMU *ši-ip-ri-ia ḫa-mu-ut-ta ṭe-e-ma šu-ku-un-ma li-i*[*l-li-ka*]
53) *ù ki-i iq-bu-ni-im-ma ge-er-ru da-an-n*[*a-at*]
54) *mu-ú ba-at-qu ù u₄-mu em*[*-mu*]
55) *šu-ul-ma-na ma-ʾa-da ba-na-a ul ú-še-bi-la-ak*[*-ku*]
56) 4 *ma-na* NA_4.ZA.GÌN *ba-na-a ki-i šu-ul-ma-an qá-ti*
57) *a-na a-ḫi-ia ul-te-bi-la*
58) *ù* 5 *ṣi-mi-it-ta ša si-si-i a-na a-ḫi-ia ul-te-bi-la*
59) *ki-i u₄-mu iṭ-ṭi-bu* DUMU *ši-ip-ri-ia ar-ku-ú ša il-la-ka*
60) *šu-ul-ma-na ba-na-a ma-ʾa-da a-na a-ḫi-ia ú-še-bé-la*
61) *ù mi-nu-ú ša a-ḫu-ú-a ḫa-aš-ḫu a-ḫu-ú-a li-iš-pu-ra-am-ma*
62) *ul-tu bi-ti-šu-nu li-il-qu-ni-iš-šu*
63) *du-ul-la ṣa-ab-ta-ku-ma a-na a-ḫi-ia aš-pu-ra*
64) *a-ḫu-ú-a* KÙ.GI *ba-na-a ma-ʾa-da li-še-bi-la-am-ma*
65) *a-na du-ul-li-ia lu-uš-ku-un*
66) *ù* KÙ.GI *ša a-ḫu-ú-a ú-še-eb-bé-la*
67) *a-ḫu-ú-a a-na pa-an qá-ayi-pa-ni ma-am-ma la ú-ma-ša-ar*

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(31–46) Now, since I asked your envoy and he said to me that it is a long journey, I was not angry against my brother. I kept silent. And in as much as he told me, in the land of my brother there is everything and my brother doesn't want for anything and in my land everything is found and I myself lack for nothing, it is a beautiful thing that we have received from the past from the hand of the former kings; we sen[d] greetings mutually. May it be this thing that prevails between us. My [gr]eeting [I will send] to you [and you will send your greeting to me].

(42–46) *According to Knudtzon (1915:82), line 41 must have been the last line on the obverse. The lower edge could have held two or three lines and at the top of the reverse about three lines are missing.*

(47–48) which […] that was given […] m[y] greeting […] he will sp[eak] your greeting.

(49–52) You, no[w, before yo]u escort (him), you have detain[ed] my envoy two [years]. As for your envoy, I have given (him) leave and I have sent (him) [to you]. Grant my envoy leave quickly and let him c[ome hither].

(53–58) And since they said, "The trip is difficu[lt,] water is scarce and the weather is ho[t]." I have not sent to [you] a nice large greeting gift. Four minas of lapiz lazuli have I sent to my brother as a small greeting gift and five teams of horses have I sent to my brother.

(59–62) When the weather has improved, my next envoy that goes forth, I will have him carry a nice large greeting gift. And whatever that my brother needs, may my brother write to me so they may be taken out of their (store) house.

(63–67) I have undertaken a project and I have written to my brother.

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68) [IGI.II] ⌜*ša*⌝ *a-ḫi-ia li-mu-ra-ma a-ḫu-ú-a li-ik-nu-uk-ma li-še-bi-la*
69) ⌜KÙ.GI⌝ *ma-aḫ-ra-a ša a-ḫu-ú-a ú-še-bi-la ki-ša a-ḫu-ú-a ul i-mu-ur*
70) *qá-*[*a*]*-a-pa-nu-um-ma ša a-ḫi-ia ik-nu-uk-ma ú-še-bi-la*
71) 40 *ma-na* KÙ.GI *ša na-šu-ni a-na ú-tu-ni ki-i aš-k*[*u-nu*]
72) [x *ma-na š*]*a-ar-ru-um-ma ul i-la*[*-a*]
73) [*ù*] ᶦ*Ṣa-al-mu* DUMU *ši-ip-ri-ia ša aš-pu-ra-a*[*k-ku*]
74) [*ši*]*-ni-šu ge-er-ra-šu ḫa-ab-t*[*a-at*]
75) [*i*]*l-te-et* ᶦ*Bi-ri-ia-ma-za iḫ-ta-ba-*[*at*]
76) [*ù š*]*a-ni-ta ge-er-ra-šu* ᶦ*Pa-ma-ḫu*[???]
77) [*ša-ki-*]⌜*in*⌝ *ma-ti-ka ša ma-at Ki-iṣ-ri iḫ-ta-ba-*[*at*]
78) [*ma-ti*] *di-na ša-a-šu a-ḫu-ú-a* ⌜*i*⌝[*-da-an*]
79) [*ki-i*] DUMU *ši-ip-ri-ia a-na pa-an a-ḫi-ia it*[*-bu-ú*]
80) [*a-ka*]*-an-na* ᶦ*Ṣa-al-mu a-na pa-an a-ḫi-ia li-id-b*[*u-ub*]
81) [*ú-*]⌜*de*⌝*-e-šu li-te-er-ru-ni-i*[*š-šu*]
82) [*ù*] *ḫi-bi-il-ta-šu li-ša-al-li-mu*

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May my brother send me much high quality gold that I may employ it in my project. And as for the gold that my brother sends, my brother, don't entrust it to the charge of any deputy.

(68–72) May the [eyes] of my brother see to it and may my brother seal it and may he send it. As for the previous gold that my brother sent, evidently my brother did not see to it. It was a deputy of my brother who sealed it and sent it. As for the forty minas of gold that they brought, when I ca[st] it into the kiln, [fo]r sure [only *x* minas] came fort[h].

(73–82) [And] as for Ṣalmu, my envoy whom I sent to [you], [tw]ice has his caravan has been robb[ed]. The [fi]rst, Biryawaza robbed [and] his [se]cond caravan, Pamaḫu[…], your governor of the land of Kiṣri robb[ed]. [When] will my brother ad[judicate] this case? [When] my envoy has st[ood up (in court), [th]us may Ṣalmu spe[ak] before my brother. His eq[uipment] may they return [to him and] his losses may they make good.

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EA 8

TRANSCRIPTION

Obv. 01) [*a-na*] *Na-ap-ḫu-ʾ-ru-re-*[*ia*]
02) [LUG]AL KUR *Mi-iṣ-ri-i* ŠEŠ-*ia q*[*í-bí-ma*]
03) *um-ma Bur-ra-bu-ri-ia-aš* LUGAL KUR *Ka-ra*[*-du-ni-aš*]
04) ŠEŠ-*ka-ma a-na ia-a-ši šu-ul-mu*
05) *a-na ka-ša* KUR-*ka* É-*ka* DAM.MEŠ-*ka* DUMU.MEŠ[*-ka*]
06) LÚ.ʳGALʾ.MEŠ-*ka* ANŠE.KUR.RA.MEŠ-*ka* GIŠ.GIGIR.MEŠ-*ka*
07) *da-an-ni-iš lu šu-ul-mu*

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08) *a-na-ku ù* ŠEŠ-*ia it-ti a-ḫa-mi-iš*
09) ʳ*ṭa*ʾ-*bu-ta ni-id-da-bu-ub*
10) *ù an-ni-ta ni-iq-ta-bi*
11) *um-ma-a ki-i ab-bu-ni it-ti a-ḫa-mi-iš ṭa-a-bu*
12) *ni-i-nu lu ṭa-ba-nu*
13) *i-na-an-na* DAM.GÀR.MEŠ-*ú-a*
14) *ša it-ti* ŠEŠ-*ṭa-a-bu te-bu-ú*
15) *i-na* KUR *Ki-na-aḫ-ḫi a-na ši-ma-a-ti it-*ʳ*ta*ʾ-*ak-lu-ú*
16) *ul-tu* ŠEŠ-*ṭa-a-bu a-na mu-uḫ-ḫi* ŠEŠ-*ia i-ti-qu*
17) *i-na* URU.KI *Ḫi-*ʳ*in*ʾ-ʳ*na*ʾ-ʳ*tu*ʾ-*ni ša* KUR *Ki-na-aḫ-ḫi*
18) ˡ*Šu-um-ad-da* DUMU ˡ*Ba-lum-me-e*
19) ˡ*Šu-ta-at-na* DUMU ˡ*Ša-ra-a-tu*$_4$ *ša* ʳURUʾ ʳ*Ak*ʾ-ʳ*ka*ʾ
20) LÚ.MEŠ-*šu-*ʳ*nu*ʾ *ki iš-pu-ru* LÚ.DAM.GÀR.MEŠ-*ia*
21) *id-du-ku ù* ʳKÙʾ.BABBAR-ʳ*šu*ʾ-*nu it-tab-lu*
22) [ˡ.....]-ʳ*ḫu*ʾ *a-na pa-*[*ni-k*]*a ki-i* [*ka-al-le-e*]

Lo.ed. 23) [*a*]*l-ta-ap-ra-*ʳ*ak*ʾ-ʳ*ku*ʾ *ši-ta-*[*al-šu-ma*]
24) ʳ*li*ʾ-*iq-ba-ak-*[*ku*]

Rev. 25) [KUR *K*]*i-na-aḫ-ḫi* KUR-ʳ*ka*ʾ ʳ*ù*ʾ LUGAL.ʳMEŠʾ[*-ša* ÌR.MEŠ-*ka*]
26) [*i-n*]*a* KUR-*ka ḫu-um-mu-ṣa-ku su-ni-iq*[*-šu-nu-ti*]
27) KÙ.BABBAR *ša it-ba-lu šu-ul-l*[*i-im-šu*]
28) *ù* LÚ.MEŠ *ša* ÌR.MEŠ-*ia i*[*-du-ú-*]ʳ*ku*ʾ
29) *du-uk-šu-nu-ti-ma da-mi-*ʳ*šu*ʾ-ʳ*nu*ʾ *te-e-er*

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EA 8

TRANSLATION

(1–7) Sp[eak to] Napḫu'rure[ia], king of the land of Egypt, my brother. Thus (says) Burraburiyash, king of the land of Kara[duniash]: My brother, it is well with me. With you, your land, your household, your wives, [your] sons, your senior officials, your horses, your chariotry, may all be very well.

(8–12) I and my brother made a mutual declaration of friendship and this is what we said, saying: "Just as our fathers were mutual friends, let us be friends."

(13–24) Now, my merchants who had set out with Aḫu-ṭābu, were detained in the land of Canaan on business matters. After Aḫu-ṭābu went on to my brother, in the town of Ḫinnatōna (Hannathon) in the land of Canaan, Shum-Hadda son of Baʿlumme (and) Sutatna son of Sarātu of the town of ʿAkkā (Acco) sent their men and they attacked (slew) my merchants and they carried off their silver. In as much as I have sent po[sthaste PN] to [yo]ur pre[sence], inter[rogate him]; let him tell [you].

(25–29) [The land of C]anaan is your land and [its] kings [are your servants. I]n your land I have been despoiled. Investigate [them]; pa[y] the money that they took away and as for the men who s[lew]my servants, kill them; requite their blood.

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30) *ù šum-ma* LÚ.MEŠ *an-nu-ti ul ta-ad-du-*⌜*uk*⌝
31) *i-tu-ur-ru-ma lu-ú* KASKAL *at-tu-ú-a*
32) *ù lu* LÚ.MEŠ DUMU.MEŠ *ši-ip-ri-ka i-du-ku-ú-ma*
33) *i-na bi-ri-ni* DUMU *ši-ip-ri ip-pa-ar-ra-as*
34) *ù šum-*⌜*ma*⌝ *i-na-ak-ki-ru-ka*
35) 1 LÚ *at-tu-ú-a* ᴵŠu-um-ad-da
36) GÌR.MEŠ-*šu ki-i ú-na-ak-ki-su*
37) *i-tu-šu ik-ta-la-šu*
38) *ù* LÚ *ša-na-a* ᴵ⌜*Šu*⌝*-ta-at-na Ak-ka-aya-ú*
39) *i-na re-ši ki-i ul-zi-zu-šu*
40) *a-na pa-ni-šu iz-za-az* LÚ.MEŠ *ša-šu-nu*
41) ⌜*li*⌝*-*⌜*il*⌝*-*⌜*ku*⌝*-ni-ik-ku-um-ma a-mu-ur-ma*
42) *k*[*i-i mi-*]*tu ša-al-ma lu ti-i-de*
43) [*a-na šu-ul*]*-*⌜*ma*⌝*-ni* 1 *ma-na* NA_4 ZA.GÌN ⌜*uš*⌝*-*⌜*te*⌝*-*⌜*bi*⌝*-*⌜*la*⌝*-ak-ku*
44) [DUMU *ši-ip-*]*ri-ia ḫa-mu-ut-ta* ⌜*ku*⌝[*-ši-da-š*]*u*
45) [*te-e*]*-ma ša* ŠEŠ*-ia lu i-d*[*e-ma*]
46) [DUMU *ši-*]*ip-ri-ia la ta-ka-*⌜*al*⌝[*-la-šu*]
47) [*ḫa-*]⌜*mu*⌝*-ut-ta li-*⌜*it*⌝*-*⌜*ta*⌝*-*⌜*al*⌝[*-la-ak*]

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(30–33) But if you do not execute these men, they will do it again; they will attack either my caravan or your envoys. The envoy will be cut off between us.

(34–42) But if they dispute you, Shum-Hadda, having constrained one man of mine, has detained him with him and as for another man, Sutatna of ʿAkkā having forced him into service, he is still serving him. Let these men come to you; investigate and ask [if they are de]ad so that you may be apprised.

(43) [For a greet]ing gift I have sent to you one mina of lapis lazuli

(44–47) Ex[pedi]te my [ambass]ador; so that I may be apprised of my brother's [deci]sion. As for my [ambass]ador, do not hold [him back]; may he depart with [ha]ste.

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EA 9

TRANSCRIPTION

Obv. 01) *a-na Ni-ib-ḫu-ur-re-re-ia šàr* KUR *M*[*i-iṣ-ri-i* ŠEŠ-*i*]*a*
02) *qí-bí-m*[*a*]
03) *um-ma Bur-ra-bu-ri-ia-aš šàr* KUR *Ka-ra-d*[*u-n*]*i-ia-aš*
04) ŠEŠ-*ka-ma a-na ia-a-ši šu-ul-mu*
05) *a-na ka-a-ša* É-*ka* DAM.MEŠ-*ka* DUMU.MEŠ-*ka* KUR-*ka*
06) LÚ.ᶠGALᵀ.MEŠ-*ka* ANŠE.KUR.RA.MEŠ-*ka* GIŠ.GIGIR.MEŠ-*ka* *da-an-*[*ni-i*]*š lu šu-ul-mu*

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07) *ul-tu ab-bu-ú-a-a ù ab-bu-ka it-ti a-ḫa-mi*[*-iš*]
08) *ṭa-bu-ta id-bu-bu*
09) *šu-ul-ma-na ba-na-a a-na a-ḫa-mi-iš ul-te-bi-i-lu*
10) *ù me-re-el-ta ba-ni-ta a-na a-ḫa-mi-iš ul ik-l*[*u-*]*ú*
11) *i-na-an-na a-ḫu-ú-a-a* 2 *ma-na* KÙ.GI *a-na šu-ul-ma-ni-ia ul-te-bi-i-la*
12) *i-na-an-na ‹šum›-ma* KÙ.GI *ma-a-ad ma-la ša ab-bi-ka šu-bi-la*
13) *ù šum-ma mi-i-iṣ mi-ši-il*$_5$ *ša ab-bi-ka šu-bi-i-la*
14) *am-mi-ni* 2 *ma-na* KÙ.GI *tu-še-bé-e-la*
15) *i-na-an-na du-ul-li i-na* É DINGIR *ma-a-ad ù ma-gal*
16) *ṣa-ab-ta-ku-ú-ma ep-pu-uš* KÙ.GI *ma-a-da šu-bi-la*
17) *ù at-ta mi-im-ma ša ḫa-aš-ḫa-a-ta i-na* KUR-*ia*
18) *šu-up-ra-am-ma li-il*$_5$*-qu-ni-ik-ku*

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19) *i-na Ku-ri-gal-zu a-bi-ia Ki-na-ḫa-a-a-ú ga-ab-bi-šu-nu*
20) *a-na mu-uḫ-ḫi-šu il*$_5$*-ta-ap-ru-ni um-ma-a a-na qa-an-ni* KUR
21) *k*[*u-uš*]*-da-am-ma i ni-ba-al-ki-ta-am-ma*
Lo.ed. 22) [*it*]-ᶠtiᵀ-*ka i ni-ša-ki-in a-*ᶠbuᵀ-*ú-a-a*
23) ᶠanᵀ-*ni-ta il*$_5$*-ta-ap-ra-šu-nu-ti*
24) *um-ma-a*

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EA 9

TRANSLATION

(1–2) To Nibḫurrereya, king of the land of E[gypt, m]y [brother,] speak:

(3–6) Thus Burraburiyaš, king of the land of Kard[un]iaš, your brother: To me all is well. To you, your house, your wives, your sons, your land, your senior officials, your horses, your chariots, may it be very well.

(7–10) From the time my fathers and your fathers mutually spoke in friendliness, they sent lovely greeting gifts to each other and they did not hold b[ack] any lovely request.

(11–14) Now, my brother has sent two minas of gold as a greeting gift. Now ‹i›f gold is plentiful, send as much as your fathers. But if it is scarce, send half of what your fathers (sent). Why do you send me only two minas of gold?

(15–18) Now, my work on the god's house is extensive and I am seriously engaged in carrying it out. Send me much gold. And as for you, whatever you desire from my country, write to me and let them bring it to you.

(19–24) In (the time of) Kurigalzu, my father, all the Canaanites wrote to him, saying: "C[om]e to the border of the land; let us revolt and let us be allied [wit]h you." My father wrote this to them, saying:

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Rev.
25) *mu-uš-še-er it-ti-ia a-na na-aš-ku-ú-ni*
26) *šum-ma it-ti* LUGAL *ša Mi-iṣ-ri-i a-ḫi-ia ta-at-⌜ta⌝-ak-ra-ma*
27) *it-ti ša-ni-im-ma ta-at-ta-aš-ka-na*
28) *a-na-ku ul al-la-ka-am-ma ul a-ḫa-ba-at-ku-nu-ši-i*
29) *ki-i it-ti-ia na-aš-ku-nu a-bu-ú-a-a*
30) *aš-šum a-bi-ka ul iš-mé-šu-nu-ti*
31) *i-na-an-na Aš-šur-ra-a-a-ú da-gi-⌜il⌝ pa-ni-ia*
32) *a-na-ku ul aš-pu-ra-ak-ku ki-i ṭe-mi-šu-nu*
33) *a-na* KUR-*ka am-mi-ni* il_5*-li-ku-ú-ni*
34) *šum-ma ta-ra-á-ma-an-ni ši-ma-a-ti mi-im-ma*
35) *la ip-pu-ú-šu ri-qu-ti-šu-nu ku-uš-ši-da-šu-nu-ti*

Uninscribed space for about five lines

36) *a-na šu-ul-ma-ni-ka* 3 *ma-na* NA_4.ZA.GÌN KUR
37) *u* 5 LÁ *ša* ANŠE.KUR.RA.MEŠ *ša* 5 GIŠ.GIGIR GIŠ.MEŠ
38) *ul-te-bi-la-ak-ku*

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"Leave being allied with me! If you become estranged from the king of Egypt, my brother, and become allied with another, will I not come and will I not plunder you? How can there be an alliance with me?" My father, because of your father, heeded them not.

(31–35) Now, as for the Assyrian, my vassal, it was not I who sent him to you. Why on their own initiative have they come to your country? If you love me, they will conduct no business whatsoever. Send them off to me empty handed.

(36–38) As your greeting gift I have sent 3 minas of genuine lapis lazuli and five teams of horses for five wooden chariots.

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EA 10

TRANSCRIPTION

Obv.
01) [*a-na Na-ap*]-ʳ*ḫur*ˀ-*ra-r*[*e-i*]*a šàr* KUR *M*[*i-iṣ-ri-i qí-bí-ma*]
02) [*u*]*m-ma Bur-ra-bu-ri-ia-aš šàr* KUR *Ka-ra-*ᵈʳ*du*ˀ-*n*[*i-ia-aš*]
03) *a-na ia-a-ši* *šu-ul-m*[*u*]
04) *a-na ka-a-ša a-na bi-ti-ka a-na aš-ša-ti-ka a-n*[*a* DUMU.MEŠ-*ka*]
05) *a-na ra-ab-*ʳ*bu*ˀ-*ti-ka a-na ṣa-bi-ka*
06) *a-na* GIŠ.GIGIR.ḪI.A-*ka a-na si-si-ka ù a-na ma-ti-ka*
07) *da-an-ni-iš* *lu šu-ul-mu*

---

08) *iš-tu Ka-ra-in-da-aš iš-tu* DUMU.MEŠ *ši-ip-ri*
09) *ša ab-bi-ka a-na mu-uḫ-ḫi ab-bi-ia it-ta-al-la-ku-ni*
10) *a-di i-na-an-na ṭa-bu-tu šu-nu*
11) *i-na-an-na a-na-ku ù ka-ša ṭa-bu-tu ni-nu*
12) DUMU.MEŠ *ši-ip-ri-ka a-di* 3-*šu it-ta-al-ku-ni*
13) *ù šu-ul-ma-na ba-na-a mi-im-ma ul tu-še-bi-lam*
14) *ù a-na-ku-ma šu-ul-ma-na ba-na-a*
15) *mi-im-ma* *ul ú-še-bi-la-ku*
16) *a-na ia-a-ši-ma mi-im-ma ul aq-ra*
17) *ù a-na ka-ša-ma mi-im-ma ul a-qar-ku*
18) DUMU *ši-ip-ri-ka ša ta-aš-pu-ra*
19) 20 MA.NA KÙ.GI *ša na-ša-a ul ma-li*
20) ʳ*ù*ˀ *a-na ú-tu-ni ki-i iš-ku-nu* 5 MA.NA KÙ.GI *ul i-la-a*
21) [KÙ.GI]ʳ*ša*ˀ *i-la-a i-na ṣa-la-mi pa-an ṭi-ki-ni* ʳ*ša*ˀ-ʳ*ki*ˀ-*in*
22) [KÙ.GI *im-ma-*]ʳ*ti*ˀ-*ma-a uʾ-e-du-*[*ú*]-*š*[*i*]
23) [*ù i-na-an-na ni-n*]*u*? *ṭa-bu-tu it-ti a*[*-ḫa-mi-iš*]
24) [––––––––––]ʳ*ul*ˀ *i-pu-*[*šu*?]
25) broken off
26) ” ”

Rev.
27) [……]
28) [……] traces [……]

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EA 10

TRANSLATION

(1–7) [To Nap]ḫurar[ey]a, king of the land [Egypt, speak:] [T]hus Burrraburiyaš, king of the land of Karad[uniyaš]. With me all is well. With you, with your house, with your wives, wit[h your sons], with your senior officials, with your infantry, with your chariotry, with your horses and with your land, may all be very well.

(8–24) From the time of Karaindaš, since the envoys of your fathers were coming to my fathers up to now, they have been friends. Now, as for me and you, we are friends. Three times your envoys have come hither, but you have not sent me any really nice greeting gift and I also have not sent you any really nice greeting gift. As for me, there is nothing lacking, and as for you, there is nothing that you lack. As for the envoy whom you sent, the twenty minas of gold that were sent were not complete. And when they put them in the kiln, not five minas came out! [The gold] which did come out had the look of ashes when it turned dark (cooled). [As for the gold, wh]en did they ever verify it? [But now, as for u]s(?) we are friends, mu[tually––––––] have [they] not done?

(25–28) *Broken off*

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29) [.....]*e ša ri-mi a-na* ⌜KUR⌝?*M*[*i-iṣ-ri*]
30) [*ša ú-s*]*í-*⌜*i*⌝*-mu-šu-nu-ti* DUMU *ši-ip-ri-*⌜*ka* ⌝ *ki-i il-l*[*a*]*-k*[*a*]
31) *li il- qa- a*
32) *ù* NAGAR.MEŠ *le-ú-tu i-tu-ka i-ba-aš-šu-ú*
33) *ú-ma-ma lu ša ta-ba-li lu ša* ÍD
34) *a-na* ⌜*pí*⌝*-i ba-al-ṭi li-ma-aš-ši-lu-ma ma-aš-ku*
35) *ki-i* ⌜*ša*⌝ *ba-al-ṭi-ma lu e-pu-uš* DUMU *ši-ip-ri-ka li-il-qa-a*
36) *ù šum-ma la-bi-ru-tu ep-šu-tu i-ba-aš-šu-ú*
37) *ki-i* ˡŠ*i-in-di-šu-ga-ab* DUMU *ši-ip-ri-ia ik-ta-al-*⌜*da*⌝*-ku*
38) GIŠ.GIGIR.MEŠ *ki-i ka-al-le-e ḫa-mu-ut-ta li-iš-ša-am-ma*
39) *a-na mu-*⌜*uḫ*⌝*-ḫi-ia li-ik-šu-da*
40) *ù* ⌜*eš*⌝*-*⌜*šu*⌝*-ti ar-ku-ti li-pu-šu-ma*
41) *ki-i* DUMU *ši-ip-ri-ia ù* DUMU *ši-ip-ri-ka il-la-ka*
42) *it-ti a-ḫa-mi-iš li-il-qú-ni*
43) *a-na šu-ul-ma-ni-ka* 2 MA.NA ^{NA_4}ZA.GÌN *ul-te-bi-la-ku*
44) ⌜*ù*⌝ *aš-*⌜*šu*⌝ ⌜DUMU.MUNUS-*ka* ^{MUNUS}*Ma-i-ia-ti ki-i eš-mu-ù*
45) 1 NA_4.GÚ *ša ṭi-im-bu-e-ti ša* ^{NA_4}ZA.GÌN
46) 1 *lim* 40 *ù* 8 *mi-nu-ši-na*
47) *a-na šu-ul-ma-ni-ša ul-te-bi-la-ši*
48) *ù ki-i* DUMU *ši-ip-ri-ka it-ti* ˡŠ*i-in-di-šu-ga-ab*
49) [*i-la-ka šu-ul*]*-ma-*⌜*na*⌝*-*⌜*ši*⌝ *e-pu-uš-ma ú-še-*⌜*ba*⌝*-*⌜*la*⌝*-aš-*⌜*ši*⌝

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(27–35) [….] of a wild ox to the land of E[gypt, that they have] reddened them. When your envoy comes, may he bring (them). And there are capable carpenters there where you are; so let them fashion animals either terrestrial or aquatic, as in real life. May the hide be exactly like that of a live animal. May your envoy bring (them) hither.

(36–42) And if there are some old ones already made, when Sindišugab, my envoy, reaches you, let him appropriate chariots with all haste, and may he come to me. And let them make new ones for the future and when my envoy and your envoy come hither, may they bring them together.

(43–49) For our greeting gift I have sent 2 minas of lapis lazuli. And when I heard concerning your daughter Mayati, a necklace of lapis lazuli crickets, 1048 in number, have I sent as her greeting gift. And when your envoy [com]es with Šindišugab, I will make ⌜her⌝ [a greet]ing ⌜gift⌝(?) and he will br[ing it to her(?)]

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EA 11

TRANSCRIPTION

Obv.

01) *a-na* ᶦ*Na-ap-ḫu-ru-r*[*e-a*] *šàr* KUR *Mi-iṣ-ri-i* ŠEŠ[*-ia qí-bí-ma*]
02) ˹*um*˺-[*ma* ᶦ*Bur*]-*na*-˹*bu*˺-[*ri*-]*ia-aš šàr* KUR *Ka-ra-du-ni-i*[*a-aš*]
03) *a*-[*na ia-a-ši šu-u*]*l-mu a-na ka-a-ša* DAM.MEŠ-*ka* É[*-ka* DUMU.MEŠ-*ka*]
04) ˹*a*˺[*-na* ANŠE.KUR.RA.MEŠ-]˹*ka*˺ GIŠ.GIGIR-*ka da-an-ni-iš lu* [*šu-ul-mu*]

---

05) [*ul-tu aš-ša-at a*]-*bi-ka* ˹*qu*˺-˹*ub*˺-*ba-tu*$_4$ ᶦ*Ḫu-ʾ-a* DUMU *š*[*i-ip-ri-ia*]
06) [*ù* ᶦ*Mi-ḫu-ni ta-ar-g*]*u-ma*-˹*na*˺ *al-ta-ap-ra*[*-ak-ku*]
07) [*a-ka-an-na al-t*]*a-ap-ra* ˹*um*˺-*ma-a* DUMU.MUNUS LUGAL *ša* […]
08) [*a-na a-bi-ka il-*]*qu-ni* ˹*ša*˺-*ni-ta-am-ma li-*[*il-qu-ni-ku*]

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09) [*ù at-ta* ᶦ*Ḫa-a-ma-aš-*]*ši* ˹DUMU˺ [*ši*]-*ip-ri-i-ka ù* ᶦ[…….]
10) [*ù* ᶦ*Mi-ḫu-ni ta-ar-gu-ma-an-na*] *ta-al-ta-a*[*p-ra*]
11) [*um-ma-a aš-ša-at a-bi-*]*ia qu-ub-ba-a-tu*$_4$ *a*[*n-na-a-tu*$_4$]
12) [……*aš-*]˹*ša*˺-*tu*$_4$ *an-na-a-tu*$_4$ ˹*ša*˺[……]
13) [……*a*]-˹*mi*˺-*il-ta ša-a-ši a*[-……]
14) [……*i-n*]*a mu-ta-ni mi-ta-*[*at*……]*iš-ši*
15) [*a-ka-an-na al-ta-ap-*]˹*ra*˺ ˹*um*˺-*ma-a a*-˹*mi*˺-*il-ta ša*-˹*a*˺[*-ši li-il-qu-ni-ku*]

---

16) [ᶦ*Ḫa-a-ma-aš-ši* DUMU *ši-i*]*p-ri-i-ka ù* ᶦ*Mi*-˹*ḫu*˺-*ni t*[*a-ar-ga-ma-an-n*]*a*
17) [DUMU.MUNUS-*ti ki-i*] *ú-ka-li-mu-šu*-˹*nu*˺-˹*ti*˺ *a-na qa-qa*-˹*ad*˺ DU[MU].MU[NUS-*ti-ia*]
18) ˹Ì˺.[GIŠ *it-t*]*a-du-ú ù ša a-na mu-uḫ-ḫi-i*-˹*ka*˺
19) *le-q*[*u-ú-ši ma*]*-an-nu i-le-qa-ak-ku-uš-ši it-ti* [ᶦ]*Ḫa-a-a*
20) 5 GIŠ.GIGIR *i-na* ˹5˺ GIŠ.GIGIR *i-le-qu-ni-ik-ku-uš-ši i-na-an-na-a-ma*
21) [*i-na* É-*i*]*a lu-še-bi-la*-˹*ak*˺-˹*ku*˺-*uš-ši* LUGAL.MEŠ *ša li-mi-ti-ia*
22) [*i-qa-ab-bu u*]*m*-˹*ma*˺-*a* DUMU.MUNUS ˹LUGAL˺ GAL *i-na* 5 GIŠ.˹GIGIR˺ [*a-n*]*a* ˹KUR˺ ˹*Mi*˺-˹*iṣ*˺-˹*ri*˺-˹*i*˺ ˹*na*˺-˹*šu*˺-˹*ú*˺-˹*ši*˺

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EA 11

TRANSLATION

(1–4) [Speak] to Napḫurureʿa, king of the land of Egypt, [my] brother; the mess[age of Bur]naburiash, king of Karaduni[ash]: I[t is we]ll wi[th me.] With you, your wives, [your] household, [your sons], wi[th] your [horses,] your chariotry, may all be very [well].

(5–8) [After the wife of] your [fa]ther was mourned, I sen[t to you] Ḫu'a, [my] en[voy,] and [Miḫuni, the tran]slator. [I wr]ote [as follows], saying "The royal princess who […], they [brou]ght to your father. Let [them bring] another [to you]".

(9–15) [And you] sent [Ḫaamaš]ši, your envoy, [––– and Miḫuni the tran]slator, [saying] "T[his] mourned [wife of] my [father] […]this [wi]fe who […]that [wo]man […] died [i]n the plague." [Thus, I wro]te, saying, "[May they bring] tha[t] woman [to you]."

(16–22) [As for Ḫaamašši] your [en]voy and Miḫuni the t[ranslat]or, [when] I showed them [my daughter], they [po]ured o[il] on the hea[d of my daughter. But as for the one ta[king her] to you, [w]ho will be taking [her] to you? With Ḫaya there are only five chariots. With five chariots will they take her to you? But now, should I send her to you [from m]y [house], the neighboring kings [will say, sa]ying "The daughter of the great king have they borne to Egypt with (only) five chariots!"

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23) [u_4-*um a-bu-ú-a-a* DUMU.MUNUS-*šu il-*]*qu* ⌜*a*⌝*-na a-bi-ka ú-š*[*e-bi-*]⌜*i*⌝*-lu*
24) [LÚ.DUMU *ši-ip-ri-*]*ka* 3 *lim* ÉR[IN.MEŠ *it-t*]*i-i-šu*
25) [*it-ta-al-ka……*] ⌜*lu*⌝*-ul-l*[*i*[……]*a-bu-ú-a-a*
26) [……*i-ša-ap-*]⌜*pa*⌝*-ar*
27) [……]⌜*qi*⌝
28) [……]⌜*šu*⌝*-up-ra-am-ma*

Rev.
01) [……]MEŠ-*šu-nu*
02) [……]⌜*aš*⌝*-šu*
03) [……*li-*]*il-pu-tu*$_4$
04) [……]⌜*li*⌝*-il-qu*[*-ni……li-*]*il-pu-tu*$_4$
05) [*ša a-na*…..M]EŠ *ba-al-ṭú-t*[*i ma-aš-lu….*]⌜*li*⌝*-il-qu-ni*
06) *šum-ma la-bi-ru-tu*$_4$ *ga-mi-ru-tu*$_4$ *i*[*-ba-aš-š*]*u ḫ*[*a-mu-t*]*a šu-bi-i-la*!
07) *šum-ma la-bi-ru-tu*$_4$ *ia-*⌜*a*⌝*-nu eš-šu-ú-ti* ⌜*li*⌝*-il-*⌜*pu*⌝*-tu-ú-ma*
08) ˡ*Ṣa-al-ma* DAM.GÀR *šu-bi-i-la šum-ma* ˡ*Ṣa-al-mu* ⌜DAM⌝.⌜GÀR⌝ *it-ta-at-la-ka*
09) DUMU *ši-ip-ri-i-ka ša il-la-ka li-il-qa-a*
10) GIŠ.MEŠ ⌜*ša*⌝ *ši-in-ni li-il-pu-tu*$_4$ *ù li-iṣ-ru-ú-pu*
11) *ša-am-mi ša ṣe-e-ri ša a-na a-ḫa-mi-iš ma-aš-lu ša ši-in-ni*
12) *li-il-pu-tu*$_4$ *ù li-iṣ-ru-pu-ú-ma li-il-qu-ni*

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13) ⌜ˡ⌝*Ḫa-a-a ra-ba-a-ka ša ta-aš-pu-ra* GIŠ.GIGIR *ù* ÉRIN.MEŠ *ša it-ti-i-šu mi-i-ṣu*
14) [GIŠ.GI]GIR *ù* ÉRIN.MEŠ *ma-ʾa-da šu-up-ra-am-ma* ˡ*Ḫa-a-a-ma* DUMU.MUNUS LUGA[L *li-il-q*]*a-ak-ku*
15) [*ra-b*]*a-a ša-na-am-ma la ta-ša-ap-pa-ra* DUMU.MUNUS LUGAL *ša* Ì.GIŠ [*a-na qa-q*]*a-di-ša*
16) [*na-du-*]⌜*ú*⌝ *i-tu-ú-a-a la uḫ-ḫa-ar šu-up-ra-am-ma ḫa-mu-ut-t*[*a li-il-q*]*u-*⌜*ú*⌝[*-ni-ši*]
17) [*ù šum-m*]*a i-na* ŠÀ *ša-at-ti an-ni-ti* GIŠ.GIGIR *ù* ÉRIN.MEŠ *ta-ša-ap-pa-*[*ra*]
18) [DUMU.KI]N *ki-i ka-al-le-e li-ṣa-am-ma ṭe-e-ma li-iq-b*[*a-a*]

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(23–28) [When my father to]ok [his daughter] and sent to your father, your [envoy went], three thousand troops being with him […]my father […he will s]end […]send to me [….]

Rev.

(1–5) […]their […]to him [….may] they fashion […]may they bring [to me…may] they fashion [that resemble] live […]may they bring to me.

(6–12) If [there i]s a full quota of old ones, have them brought to me im[mediate]ly. If there are no old ones, let them fashion new ones and send Ṣalmu, the merchant. If Ṣalmu, the merchant has already departed, let your envoy who is coming bring (them) to me. Let them fashion and color trees of ivory. Plants of the countryside that match let them fashion of ivory and may they color (them) and may they bring them to me.

(13–18) As for Ḫaya, your senior official, who you sent, the chariots and troops who are with him are too few. Send here many [chariots] and troops and [let] Ḫaya [br]ing the roy[al] princess to you. Do not send another [sen]ior official. May he not delay the royal princess of mine on whose [he]ad oil [has been pou]red. Send to me and [let] them [ta]ke her quickly. [I]f within this year you are sending chariots and troops, let an [env]oy come forth in haste that he may inform me.

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19) [*ki-i a-*]*bu-ka a-na Ku-ri-gal-zu* KÙ.GI *ma-ʾa-da ú-še-bi-i-lu*
20) [*šu-ul-ma-na*]*ša Ku-ri-gal-zu mi-nu-ú i-ta-ti-ir-ma i-na* É.GAL [*a-bi-ia*]
21) [*mi-nu-ú i*]*n-da-ṭi aš-*⌜*šum*⌝ LUGAL.MEŠ *ša li-mi-ti še-mé-e um-ma-a* KÙ.[GI *ma-ʾa-du i-na*]
22) [*bi-ri*] LUGAL.MEŠ *aḫ-ḫu-tu*$_4$ *ṭa-bu-tu*$_4$ *sa-li-mu ù a-ma-tu*$_4$ [*ba-ni-tu*$_4$]
23) [*šu-ú-ma k*]*a-bi-it* NA$_4$.MEŠ *ka-bi-it* KÙ.BABBAR *ka-bi-it* [KÙ.GI]

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24) 10 ⌜*ku*⌝*-ur-ba-né-e ša* [N]A$_4$.ZA.GÌN KUR *a-na šu-ul-ma-ni-ka ul*[*-te-bi-la-ak-ku*]
25) *a-na be-el-ti* É*-ka* 20 *ti-im-bu-e-ti ša* NA$_4$.ZA.GÌN KUR [*ul-te-bi-la-aš-ši*]
26) *ki-i* MUNUS*Ma-ia-tu-ma la i-pu-ša-an-ni ša a-na-ku šu-u*[*l-lu-ma-ku*]
27) *ù ši-i re-e-ši la iš-šu-ú ki-i du-lu-uḫ-t*[*i-iš*]
28) KÙ.GI *ma-ʾa-da at-tu-ka-a-ma li-il-qu-ni* [KÙ.GI *ma-ʾa-da*]
Up.ed. 29) ⌜*li*⌝*-il-qu-ni a-na ku-ta-al ša-at-ti* [*an-ni-ti-im-ma*]
30) *du-ul-li ḫa-mu-ut-ta lu-uk-šu-ud ù* [ŠEŠ*-ú-a-a*]
31) *la i-qa-ab-bi um-ma-a šu-ul-ma-na ma-a*[*ʾ-da ba-na-a*]
32) DUMU *ši-ip-ri-ka il-te-qe šu-ú a-ḫi*[…]
Lft.ed. 33) […….]*ki-i lu-še-bi-la-ak-*[*ku* KÙ.GI *ma-ʾa-da šu-bi-*]*la-am-ma*
34) [*a-na-ku šu-ul-m*]*a-na ma-a-da a-na k*[*a-a-ša lu-še-bi-la-ak-ku*]

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(19–23) [When] your [fa]ther sent much gold to Kurigalzu, what was more than the [greeting gift] of Kurigalzu? In the palace of [my father, what was] lacking? In order that the neighboring kings might hear, saying: "The go[ld is plentiful. Between] the kings there are brotherhood, amity and [good] relations. [It is he] who is rich in precious stones, rich in silver, rich in [gold]!"

(24–34) Ten lumps of genuine lapis lazuli have I sent as your greeting gift, and to the "mistress of the house" [I have sent] twenty "crickets" of genuine lapis lazuli. Because it was Mayatu who did nothing for me by which [I was restored to h]ealth and she did not show concern for me, with utmost has[te] let them bring to me much gold that is yours alone. May they bring [much gold]. By the end of [this very] year I want to complete my work in a hurry. And, may [my brother] not say, saying: "Your envoy has taken an extensive [and beautiful] greeting gift." He, my brother [.....]when I sent to you. [Se]nd me [much gold]. [I will send to you an] extensive [greet]ing gift.

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EA 12

TRANSCRIPTION

Obv.
01) *a-na* ¹*bé-lí-ia*
02) *qí-bí-ma um-ma*
03) DUMU.MUNUS LUGAL-*ma*
04) *a-na ka-ša* GIŠ.GIG[IR.ME]Š-*ka*
05) [*a*]-˹*mi*˺-˹*lu*˺-*ti* ˹*ù*˺ [É-*ka*]
06) *lu-*˹*ú*˺ ˹*šu*˺-˹*ul*˺-˹*mu*˺
07) DINGIR.MEŠ *ša* ¹*Bur-ra-*˹*bur*˺-*ia-aš*
08) *it-ti-ka li-li-ku*
09) *šal-mi-iš a-li-ik*
10) *ù i-na ša-la-mì*
11) *ʾi-ir-ma* É-*ka a-mur*
12) *i-na pa-*[*ni* ¹*bé-lí-ia*]

Rev.
13) *a-ka-an-n*[*a*] ˹*ul*˺-[*ta-ki-in*]
14) *um-ma-a ul-tu*$_4$ *G*[*i…*]
15) DUMU *šip-ri-ia ṣi-ir-pa*
16) *ú-še-bi-la a-na*
17) URU.DIDLI-*ka ù* É-*ti-ka*
18) *lu-ú ‹šu›-ul-mu*
19) *it-ti li-bi-ka*
20) ˹*la*˺˹*ta*˺-˹*da*˺-*bu-u*[*b*]
21) *ù ia-a-ši et-ku-*˹*la*˺
22) *te-te-en-da-ni*

---

23) ÌR-*ka* ¹*Ki-din-*ᵈIŠKUR
24) *i-ša-ak-ni*

Up.ed.
25) *a-na di-na-an*
26) *be-lí-ia lu-ul-lik*

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EA 12

TRANSLATION

(1–6) Speak to my lord; thus the princess: To you, your ch[ariot]s, the [m]en and [your house] may it be well.

(7–12) May the gods of Burraburiash go with you. Go safely and in peace go forward, see your house.

(12–22) In the pre[sence of my lord], thu[s,] I [prostrate myself], saying, "Since G[…] my envoy has brought colored cloth, to your cities and your house, may it be ‹w›ell. Do not murmur in your heart and impose darkness on me."

Your servant, Kidin-Adad, is located with me(?), as the substitute of my lord, I would verily go.

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EA 13

TRANSCRIPTION

Obv.
01) [……^{NA_4}*ú-*]*ḫi-nu* ⌜^{NA_4}⌝⌜GUG⌝ *zi-mìn-z*[*u*]
02) [*ù*……] *be-ra* KÙ.[GI]
03) [……]IGI.MEŠ ^{NA_4}BABBAR.DILI KU[R]
04) [……]IGI.MEŠ ^{NA_4}MUŠ.G[ÍR]
05) [……*t*]*u* ⌜*ši*⌝-⌜*ik*⌝-*ka-tu* [ZA.GÌN KU]R
06) [……]*ù be-r*[*a*……KÙ.GI]
07) [……]*zi-mìn-zu* TUR(?).MEŠ ^{NA_4}ZA.GÌN ^{NA_4}M[UŠ.GÍR]
08) […..^{NA_4}*ta-r*]*a-am-ba-nu* *ù* [KÙ.GI]
09) [….*tu-di-it-*]*tu* GÚ.TUR ^{NA_4}ZA.GÌN *ù* ^{NA_4}MUŠ.G[ÍR]
10) […..^{NA_4}*ta-r*]*a-am-ba-nu* *ù* K[Ù.GI]
11) [……^{N}]^{A_4}ZA.GÌN ^{NA_4}MUŠ. GÍR.TAB *ù* K[Ù.GI]
12) [……]x *ka-ak-ku-su*^{NA_4}ZA.GÌN *ù* ^{NA_4}MU[Š.GÍR]
13) […..^{NA_4}*ta-r*]*a-am-ba-nu* *ù* K[Ù.GI]
14) [……KÙ.GI]x *tù-tù-ur-ru* ^{NA_4}ZA.GÌN *ù* ^{NA_4}M[UŠ.GÍR]
15) […..^{NA_4}*ta-r*]*a-am-ba-nu* *ù* K[Ù.GI]
16) […KÙ.GI]x *tù-tù-ur-ru* ^{NA_4}ZA.GÌN KUR ^{NA_4}[MUŠ.GÍR]
17) [……]*de-e-tu* ^{NA_4}ZA.GÌN *ù* ^{NA_4}M[UŠ.GÍR] KUR
18) […..^{NA_4}*ta-ra-a*]*m-ba-nu ù* KÙ.GI *i-na lib-bi*[*-šu*] KA KUR
19) [……^{NA_4}Z]A.GÌN KUR *iḫ-zu ù be-ra* KÙ.GI
20) [……KÙ.[GI] *ra-bi-tu*
21) [……] *ṣe-eḫ-ḫe-er-*⌜*tu*⌝
22) [……] *tam-lu-ú*
23) [……] *tam-lu-ú*
24) [……]
25) [……] KÙ.GI
26) [……] *ra-bi-tu*
27) [……*na-pa-*]*du ši-in-nu ša* 1 *na-pa-du* GIŠ.ESI
28) [……] KÙ.GI
29) [……*b*]*i*
30) [……]KIB *iḫ-zu* ⌜KÙ.GI⌝
31) [……]*ù pa-*[*ru*]*-ti*
32) [……]*su*

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EA 13

TRANSLATION

Obv.
01) [.....date]stone of carnelian, *zimìnzu* beads
02) [and] in between, gol[d]
03) [...]eye stones of genu[ine] *pappardilu* stone
04) [...]eye stones of ony[x]? stone
05) [....] a flask of [genui]ne [lapis lazuli
06) [....]and in between [of gold]
07) [...]small *ziminzu* beads of lapis lazuli and on[yx](?)
08) [....*tar*]*abbanu* colored glass and [gold]
09) [.....dress p]in of lentil stones, lapis lazuli and on[yx](?)
10) [....*tar*]*abbanu* colored glass and g[old]
11) [.....] lapis lazuli, onyx(?) and go[ld]
12) [.....]*kakkusu*-stone, lapis lazuli and on[yx](?)
13) [.....*tar*]*abbanu* colored glass and g[old]
14) [.....gold] leaf, lapis lazuli and on[yx](?)
15) [.....*tar*]*abbanu* colored glass and g[old]
16) [...gold] leaf, genuine lapis lazuli and [onyx](?)
17) [...dress] pins(?), lapis lazuli and genuine o[nyx](?)
18) [..*tar*]*abbanu* colored glass and gold in the midst of [it], genuine obsidian
19) [...] genuine lapis lazuli, mounting and in between, gold.
20) [.....gol]d large
21) [.....] small
22) [.....] inlay
23) [.....] inlay
24) [.....]
25) [.....] gold
26) [.....] large
27) [.....ivory [cl]asps of which one clasp is of ebony
28) [.....] gold
29) [.....]
30) [.....]*x* inlay of gold
31) [.....]and alabaster
32) [.....]

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33) [……*ta*]*m-l*[*u-ú*]

Rev.

01) [……*ka*]*m-mu*[*-ša-ak-ku*]
02) [……^{GIŠ}*a-ma-r*]*a-a-tu* x[……]
03) [……*kam-m*]*u-ša-ak-ku* x[….] KÙ.BABBAR
04) [……^{G}]^{IŠ}*a-ma-ra-t*[*u a-di ṣú-up*]*-ri*
05) [……]ZUR.MEŠ *kam-m*[*u-ša*]*-ak-ku*
06) [……] x *in-di ù* 10 ˹*ṣú*˺*-up-ri* KÙ.BABBAR
07) [……] KÙ.GI
08) [……*i-n*]*a* GÚ.ZI-*ša* KÙ.GI
09) [NÍG.ŠU.LUḪ.ḪA ŠU *i-n*]*a* GÙ.ZI-*ši-na* KÙ.BABBAR
10) [NÍG.ŠU.LUḪ.ḪA G]ÌR KÙ.BABBAR
11) [……*mu-s*]*a-li-ḫa-tu* KÙ.BABBAR
12) [……]*na-tu* KÙ.BABBAR
13) [……] KÙ.BABBAR
14) [……] ZABAR
15) [……*ḫu-lu-pa-a*]*q-qú* ZABAR
16) […*al-ta-*]*pí-pu* IZI.GAR-*šu-nu* ZABAR
17) [……*n*]*a-ar-ma-ak-tu* ZABAR
18) [……^{DUG}*t*]*a-al-lu*$_4$ ZABAR
19) [……^{DUG}*t*]*a-al-lu*$_4$ ZABAR
20) [……Š]EN URUDU
21) [……*g*]*áb-bu* ZABAR
22) [……*š*]*a-li-in-nu* ZABAR
23) [……]*an-gu-ri-in-nu* ZABAR
24) [N]ÍG.ŠU.LUḪ.ḪA ŠU *i-na* GÙ.ZI-*ši-na* ZA[BAR]
25) […]NÍG.ŠU.LUḪ.ḪA GÌR [……ZABAR]
26) [……*s*]*i* $^{NA}_{4}$ZA.GÌN *i-ki*[……]
27) [……]$^{NA}_{4}$[ZA.GÌN *iḫ-zu* KÙ.G[I]
28) [..*mu-š*]*a-lu*$_4$ $^{NA}_{4}$DUḪ.ŠI.A *iḫ-zu* KÙ.GI
29) [..*mu-*]*ša-lu*$_4$ $^{NA}_{4}$ZA.GÌN *iḫ-zu* KÙ.GI

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33) [……in]la[y]

Rev.
01) […].*kamm*[*uššakku*-bed]
02) [….side] boards[……]
03) […..*kamm*]*uššakku*-bed….] silver
04) [……]side boar[ds with cla]w-feet
05) […….]cubs(?) *kamm*[*ušš*]*akku*-bed
06) […….] supports and ten [claw-fe]et of silver
07) [……] gold
08) [……in]a its cup, gold
09) [..wash basins for hands, in]their cups, silver
10) [wash basins for fe]et silver
11) […..li]bation vssels silver
12) [……] silver
13) [……] silver
14) [……] bronze
15) […….bra]zier bronze
16) […ch]est, their lamps bronze
17) [……e]wer bronze
18) [……c]ruse bronze
19) [……c]ruse bronze
20) [……ke]ttle, copper
21) [……a]ll bronze
22) [……*š*]*ālinnu* vessel bronze
23) […….]*angurinnu* vessel, bronze
24) [wa]sh basin for hands, in their cups, br[onze]
25) [ ]wash basin for feet [……bronze]
26) [……] lapis lazuli [……]
27) [……]lapi[lazuli inlay gol]d
28) [..mir]ror of quartze inlay gold
29) [..mir]ror of lapis lazuli inlay gold

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EA 14

TRANSCRIPTION

COL. I

(1) [*an-nu-tu ú-nu-tu*^{MEŠ} *ša* ^{I}*Na-ap-ḫu-ru-*]*re-ia* LUGAL GAL
(2) [LUGAL KUR *Mi-iṣ-ri-i a-na* ŠEŠ-*šu* ^{I}*Bur-na-*]*bu-ra-ri-ia-aš*
(3) [LUGAL GAL LUGAL KUR *Ka-ra-an-du-ni-ia-aš u*]*l-te-*^{r}*bi*^{1}*-il*
(4) [*i-nu-ma* DUMU.MUNUS-*sú id-di-na-aš-*]*šu*

---

(5) [.....]*na*
(6) [.....]*na*
(7) [.....]*ma-na*

---

(8) [.....] *šu-uk-ku-kà-at*
(9) [.....]
(10) [.....*tam-lu-*]*u* KÙ.GI *ša* DUMU.MEŠ LUGAL
(11) [.....^{NA_4}*eḫ-l*]*i-pa-ak-ki*
(12) [..... KÙ.GI *tam-*]*lu-u*
(13) [.....K]Ù.GI GÚ.TUR *tam-lu-u*
(14) [.....*ša ti-ik*]*-ki* KÙ.GI *ma-šu-ia*
(15) [.....]NA_4.ḪI.A *súm-mu-ḫu ú-iz-za*
(16) [.....*ša*] *ti-ik-ki* KÙ.GI NA_4.ḪI.A *súm-mu-ḫu*
(17) [.....*š*]*a* KÙ.GI
(18) [.....*š*]*a* KÙ.GI
(19) [.....]*du* KÙ.GI *tam-lu-u*
(20) [.....]*šu-nu*
(21) [.....]KÙ.GI *tam-lu-u*
(22–31) broken
(32) [x *ku-ku-bu ša* KÙ.GI Ì DÙ]G *ma-lu-ú* ^{r}*na*^{1}*-*^{r}*am*^{1}*-š*[*a*]
(33) [.....KÙ.GI *ta*]*m-lu-u ku-*^{r}*ú*^{1}*-bu*
(34) [.....KÙ.G]I *tam-lu-u* [*ḫ*]*a-t*[*ap-p*]*í*
(35) [.....KÙ.GI] *tam-lu-u*
(36) [.....]KÙ.GI *tam-lu-u a*!*-na-ḫu-u*
(37) [.....] *ša* URUDU
(38) [.....]ŠU-*ti* KÙ.GI *tam-lu-u šu-zu-ta*

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EA 14

TRANSLATION

COL. I

(1) [These items Napḫuru]reʿa, great king,
(2) [king of Egypt, s]ent [to his brother, Burna]burariash
(3) [great king, king of Karaduniash]
(4) [when he (Burnaburiash) gave his daughter to] him.

---

(5) […]…
(6) […]…
(7) […]…

---

(8) [……] strung
(9) [with [……]
(10) [……inla]id of gold, of sons of the king.
(11) [……r]aw glass.
(12) [……gold in]laid.
(13) [……of g]old, "lentil" stones inlaid.
(14) [……ne]cklace of gold, (called) *mašuya*.
(15) [……] assorted stones, (called) *wizza*.
(16) [……ne]cklace, of gold inlaid with assorted stones.
(17) [……o]f gold.
(18) [……o]f gold
(19) [……]of gold, inlaid.
(20) [……their […]
(21) [……of gold, inlaid.
(22–31) *broken*
(32) [*x kukkubu* vessels, of gold] filled with "[sw]eet [oil]" (called) *namša*
(33) [……], of gold, inlaid, (called) *kubu*.
(34) [……of gol]d, inlaid, (called) [*ḫ*]*at*[*app*]*i*
(35) […… of gold], inlaid.
(36) […], of gold, inlaid, (called) *anaḫu*.
(37) […] of copper.
(38) […], for the hand, of gold, (called) *šuzuta*.

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(39) […KÙ.]GI *tam-lu-u i-na lìb-ʳbiʾ-šu-nu* KÙ.BABBAR *ù* KÙ.GI
(40) […….]KÙ.GI *ù* 1 *ku-ku*[*-bu*] *ṣé-eḫ-ru*
(41) […….*na-aḫ-*]*bu-ú ša* KÙ.GI
(42) […….*tú-dì-n*]*é-tù*
(43) […….]*na-da-ni* GAL *na-aš-ši*
(44) […….]*ša* KÙ.GI
(45) […….*ša* K]Ù.GI *ù* 1 *ṣé-eḫ-ʳruʾ*
(46) […….*š*]*a* KÙ.GI *ra-aḫ-dá*
(47) […….]ʳùʾ ʳšaʾ [KÙ.BABBAR *š*]*a ra-ma-ki*
(48) […….*š*]*a* KÙ.GI [*ù ša* KÙ.]BABBAR KÙ.GI *súm-mu-ḫu da-*[*š*]*i*
(49) [x] [GAL.ḪI.A *ša* K]Ù.BABBAR KÙ.[GI…] *šu-nu tam-lu-u* ʳḫaʾ-ʳ*ra-*ʳ*gaʾ-*ʳ*báʾ-aš*
(50) […]*e ša* […….*š*]*a*
(51) […]ʳ*kaʾ-ar* […….*z*]*i*
(52) […*ša*] KÙ.BABBAR KÙ.[GI…….]*re-e*
(53) […*š*]*a* KUR *Ki-n*[*a-aḫ-ḫi.*……]
(54) […….]
(55) ʳ2ʾ ᵈLAMA₂ […….] *tam-lu-u ša* ʳÉʾ
(56) 15 É(!) Ì *š*[*a* KÙ.GI] *tam-lu-u*
(57) 1 *qí-iš-*ʳ*šu*ʾ-ʳ*úʾ* [*ša* É Ì] KÙ.GI *tam-lu-u*
(58) 1 *ḫu-bu-*ʳ*un*ʾ-ʳ*nuʾ* […] ʳ*ša*ʾ ʳKÙ.GIʾ
(59) *la-ma-*ʳ*as*ʾ-ʳ*sà*ʾ […….]*at* KÙ.BABBAR *ša iz-za-az*
(60) 1 *ḫu-bu-u*[*n-nu š*]*a* ʳKÙ.GIʾ
(61) 1 *mu-bal-*[*li-i*]*t-tù ṣí-iḫ-*[*ru*] *ša* KÙ.GI
(62) 1 *tù-ra-ḫ*[*u i-n*]*a q*[*á*]*-ab-la-t*[*ù-u*]*š-šu ra-bi-iṣ*
(63) 8 GAL.ḪI.A [*ra-ab-ba-*]*tù ša* KÙ.GI *ḫa-ra-ga-ba-aš*
(64) ʳùʾ 1 *ṣ*[*é-eḫ-ru*]
(65) [x] […*r*]*a ša* KÙ.GI *ù* 1 *ṣé-eḫ-ru*
(66) [x] *na*[*-aḫ-b*]*u-u ša* KÙ.GI *ù* 1 *ṣé-eḫ-ru*
(67) [x] […]xx *ša* KÙ.BABBAR KÙ.GI *gáb-ga-bu na-am-ša šum-šu*
(68) [x] […]x-*sú ša* KÙ.GI URUDU *mi-iḫ-ḫu-uṣ i-na lìb-bi-šu zi-mi-ú šum-šu*
(69) [1] *ku-ku-bu ṣé-eḫ-ḫe-r*[*u*] ʳ*ša*ʾ ʳ*raʾ-*ʳ*maʾ-*ʳ*kiʾ* ʳ*šaʾ* KÙ.GI
(70) [1] [*t*]*a-lu ṣé-eḫ-ru* ʳ*ša*ʾ ʳKÙ.GIʾ
(71) [1] ʳÉʾ *mé-qí-ti ša* ʳKÙ.GIʾ *tam-lu-u* ʳ*daʾ-*ʳ*baʾ-u-*ʳ*ḫi*ʾ *šu*[*m-š*]*u*
(72) [x] *un-qá-tù ra-bu-ti ša* KÙ.GI
(73) [x] *un-qá-tù tá-at-bi-ku ša* KÙ.GI
(74) [x] ḪAR ŠU-*ti ša* KÙ.GI *tam-lu-u pu-a-ti šum-šu*
(75) 19 *in-ṣa-bá-ti ša* KÙ.GI *ša ú-ba-ni*
(76) 3 *mé-še-nu ša* GÌR *ša* KÙ.GI

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(39) […of g]old, inlaid; with silver and gold in their middle.
(40) […….] of gold and one small *kukku*[*bu*] vessel.
(41) […….a p]ail, of gold.
(42) […….togg]le pins.
(43) […….]…, large, (called) *našši*.
(44) […….] of gold.
(45) […….., of gol]d, and one small one.
(46) […….o]f gold, (called) *raḫda*.
(47) […….]and of [silver, fo]r bathing.
(48) […, of] gold [and si]lver, inlaid with gold, (called) *da*[*š*]*i*.
(49) [*x*] [goblets of si]lver (and) g[old…], their […], inlaid, (called) *ḫaragabaš*
(50–51) broken
(52) [….of] silver, go[ld……]
(53) [….o]f the land ofCan[aan……]
(54) [……]
(55) 2 female figurines […….] inlaid of the container.
(56) 15 containers of oil, [of gold], inlaid.
(57) 1 "cucumber" [that is] an oil-container, of gold, inlaid.
(58) 1 *ḫubunnu*-container, […], of gold.
(59) (with) a female figurine […]…, silver, standing.
(60) 1 *ḫubun*[*nu*-container, o]f gold.
(61) 1 sma[ll] container (of aromatics) of gold (with),
(62) 1 Ibe[x] crouching in its center.
(63) 8 [lar]ge goblets of gold, (called) *ḫaragabaš*.
(64) [and] one small one (like it).
(65) [*x*] […] of gold, and one small one (like it).
(66) [x] pails of gold and one small one (like them).
(67) [*x*] […]…of silver and gold entirely(?); its name *namša*.
(68) [*x*] […]…of gold, which is studded (with) copper in the center; its name *zimiu*.
(69) [1] small *kukkubu*-container, for bath[ing], of gold.
(70) [1] small *tallu*-jar, of gold.
(71) [1] [con]tainer for eye-paint, of gold inlaid; *daba'uḫi* is its name.
(72) [*x*] large finger rings of gold.

(73) [x] finger-rings, plating of gold.
(74) [x] hand bracelets, of gold, with inlays; *puati* is its name.
(75) 19 rings, of gold, for the finger.
(76) 3 (pairs) sandals, of gold.

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(77) 10 ḪAR ŠU-*ti ra-ap-pa-šu-tù ša* NA_4.ḪI.A *šu-uk-ku-ku ma-aḫ-ʳdaʾ šum-šu-nu*
(78) 3 *tá-pal* ḪAR *ša* GÌR *ša* KÙ.GI NA_4.ḪI.A *šu-uk-ku-ku*
(79) [x] *na-ag-la-bu ša* KÙ.GI
(80) [x] [*na-*]*ag-la-bu ša* ZABAR ŠU-*ti-šu-nu* KÙ.BABBAR KÙ.GI

COL. II

(1) 13 *sà-aḫ-ḫa-ru ša* KÙ.GI *ṣí-il-la-aḫ-tá šum-ʳšuʾ*
(2) 9 *le-e-*u_5 *ša ti-ik-ki ša* KÙ.GI NA_4.AN.GUG.MI
(3) 7 *qá-nu-u ša mé-qí-tá ma-lu-ú ša* KÙ.GI
(4) *ù* 3 *qá-nu-u tá-at-bi-ku ša* KÙ.GI
(5) 1 É *ṣí-ip-pa-ra-ti* ša KÙ.GI
(6) 1 *qá-nu-u ša* É *mé-qí-ti ki-ba-ni ša* KÙ.GI *maš-ši ʳkiʾ-ʳtiʾ-ʳniʾ*
(7) 6 *qup-pu-ú ša* KÙ.GI SAG.DU-*šu-nu lu-ri-mé-tù*
(8) 1 *mu-bal-li-it-tù ṣí-iḫ-ru ša* KÙ.GI
(9) *ù na-ku-ú ša* NA_4.ZA.GÌN *i-na qá-ab-›uš‹-la-tù-uš-šu*
(10) 4 *na-al-pát-tù ṣú-up-ri ša* KÙ.GI
(11) 1 ALAM GAL *ša* KÙ.GI GAR.RA *ša* LUGAL
(12) *ù šu-pá-al* GÌR.MEŠ-*šu* KÙ.BABBAR GAR.RA
(13) 1 ^{d}LAMMA KÙ.GI GAR.RA *ša* DAM LUGAL
(14) 1 ^{d}LAMMA KÙ.GI GAR.RA *ša* DUMU.MUNUS-*ti* LUGAL
(15) 2 GIŠ.GIGIR.MEŠ *ša* GIŠ *šu-uš-šu-gi*$_5$ KÙ.GI GAR.RA
(16) 2 GIŠ.GIGIR.MEŠ *ša* GIŠ *šu-uš-šu-gi*$_5$ KÙ.GI *uḫ-ḫu-zu*
(17) 1 GIŠ.MÁ *ša* GIŠ EREN *e-re-ni* KÙ.GI *uḫ-ḫu-zu qa-du gáb ú-nu-te*^{MEŠ}-*šu*
(18) *ù* 6 GIŠ.MÁ.ḪI.A *ru-ku-bu ṣé-ḫe-ru-ti ša i-ša-ad-dá-du*
(19) 1 GIŠ.NÁ KÙ.GI GAR.RA GÌR.MEŠ-*šu* ^{d}LAMMA.ḪI.A
(20) 1 GIŠ.NÁ KÙ.GI GAR.RA 1 *ša re-e-ši* KÙ.GI GAR.RA
(21) 5 ^{GIŠ}*pa-ra-ak-ku* KÙ.GI GAR.RA
(22) 1 ^{GIŠ}*pa-ra-ak-ku* KÙ.GI *ù ša-aḫ-pu uḫ-ḫu-zu*
(23) 2 GIŠ.GU.ZA *ša* KÙ.GI *uḫ-ḫu-zu*
(24) 1 GIŠ.ʳGUʾ.ʳZAʾ [.....]
(25) [.....]
(26) [.....KÙ.GI GAR.]RA *ša* KUR *Ki-na-aḫ-ḫi*
(27) [x] [ḪAR ŠU-*ti*] NA_4 ^{d}UTU *pu-a-ti šum-šu*
(28) [x] [ḪAR ŠU-*ti*]…] *šu-nu ša* KÙ.GI *pu-a-ti šum-šu*
(29) [x] [.....K]Ù.GI GAR.RA
(30) [.....]

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(77) 10 very wide hand-bracelets that are strung with stones; *maḫda* is their name.
(78) 3 pairs of anklets, of gold, strung with stones.
(79) [x] razors, of gold.
(80) [x] razors, of bronze; their handles, of silver (and) gold.

COL. II

(1) 13 gold bowls; *ṣillaḫta* is its name.
(2) 9 necklace-plaques, of gold andAN.GUG.MI-stone.
(3) 7 tubes, full of eye-paint of gold.
(4) and three tubes, plating of gold.
(5) 1 gold box of *ṣippar(r)ātu*-cosmetics.
(6) 1 tube for eye-paint with *kibbu*-ornaments of polished gold (called) *kitini*.
(7) 6 knives of gold, their heads are pomegranates.
(8) 1 small container (of aromatics), of gold,
(9) and a stopper of lapis lazuli in its middle.
(10) 4 spatulas (or: clips), of gold.
(11) 1 large statuette of the king that is overlaid with gold,
(12) and its feet overlaid with silver.
(13) 1 female figurine, overlaid with gold, of the king's wife.
(14) 1 female figurine, overlaid with gold, of the king's daughter.
(15) 2 chariots, of *šuššugu*-wood, overlaid with gold.
(16) 2 chariots, of *šuššugu*-wood, overlaid with gold.
(17) 1 boat, of cedar, overlaid with gold, along with all its gear.
(18) and 6 small boats that one tows.
(19) 1 bed, overlaid with gold; female figurines for its feet.
(20) 1 bed, overlaid with gold; 1 headrest, overlaid with gold.
(21) 5 thrones, overlaid with gold.

(22) 1 throne, overlaid with gold and *šaḫpu*.
(23) 2 chairs, overlaid with gold.
(24) 1 chair [.....].
(25) [.....]
(26) [.....with gold over]laid, of Canaan.
(27) [*x*] [hand-bracelets], of "sun"-stone; its name *puati*.
(28) [*x*] [hand-bracelets,] their [...] of gold; its name *puati*.
(29) [.....] overlaid with gold.
(30) [.....]

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(31) [x] […KÙ.GI GAR.R]A *du-ul-lu* ⌜*qá*⌝*-at-nu*
(32) [……].
(33) [*ù*]⌜*na*⌝*-ap*[*-ḫa-ru ša gáb-bi* KÙ.GI]
(34) 1 LIM 2 *me ma*[*-na…*GÍ]N([Z]U).GÍN(ZU) KÙ.GI
(35) 1 DUG *na-ma-a*[*n-du ra-b*]*u-*[*ú ša* KÙ.BABBAR]
(36) 3 *na-an-sé-tù* [*ra-bu-ú*] *ša* K[Ù.BABBAR]
(37) 1 *ma-ap-ru-u* [*ra-bu-ú š*]*a* KÙ.BABBER
(38) 1 DUG *ra-bu-ú š*[*a* KÙ.BABBAR *u*]*z-na-šu š*[*a…*]
(39) 10 GAL.ḪI.A *ša* KÙ.BA[BBAR…]*ma i*[*…š*]*u* ⌜*ša*⌝[KÙ.GI]
(40) 1 *dì-qá-ru ra-b*[*i-tù š*]*a* KÙ.BABBAR
(41) 1 *ku-ku-bu ša* 1 *l*[*i-im š*]*a* KÙ.BABBAR [*q*]*a-du na-ak-ta-mi-šu*
(42) 3 *na-ma-an-du-u ṣ*[*é-eḫ-r*]*u-ti ša* KÙ.BABBAR *bu-u-me-er šum-šu-nu*
(43) 1 *ḫa-ra-ga-ba-aš š*[*a* KÙ.BA]BBAR
(44) 1 *na-aḫ-bu-u ša* KÙ.BABBAR
(45) 1 *ma-aš-ḫa-lu*$_4$ *ša* KÙ. BAB[BAR]
(46) 1 *ta-lu ša* KÙ.BABBAR *ša* [*k*]*i-nu-ni ṣé-eḫ-ru*
(47) 1 *nu-ri-im-tù ša* KÙ.BABBAR
(48) 1 *pa-gu*$_5$*-tù ù* DUMU.MUNUS*-šu i-na*[*sú-n*]*i-ši ša* KÚ.BABBAR
(49) 1 *dì-qá-ru a-ri-ik-tù ša k*[*i-*]*nu-ni ša* KÚ.BABBAR *dì-ni-tá šum-šu*
(50) 23 *ku-ku-bu ša* KÙ.BABBAR Ì DÙG.‹GA› *ma-lu-ú na-am-ša šum-šu*
(51) 6 *ḫu-bu-un-ni-tù ša* KÚ.BABBAR ⌜*ù*⌝ 1 *ḫu-bu-un-nu* GAL *ša* KÙ.BABBAR-*ma*
(52) 1 *ḫa-nu-ú-nu ša-ḫu-ú ša* ⌜KÙ⌝.⌜BABBAR⌝ *tam-lu-u*
(53) 1 *na-al-pát-tù ša* KÙ.BABBAR *ša e-ni wa-ad-ḫa šum-šu*
(54) 12 *sà-aḫ-ḫa-ru ša* KÙ.BABBAR *ṣí*[*-l*]*a-aḫ-tá ‹šum-šu›*
(55) 29 *na-al-pát-tù ša* KÙ.BABBAR *qa-a*[*t-š*]*u-nu* GIŠ.TAŠKARIN *ù* GIŠ.ESI
(56) *ša še-er-tá i-ke-ez-zi-ru i-na lìb-bi-šu-nu*
(57) 1 *tup-ni-nu ša* KÙ.BABBAR *za-ki-i*
(58) 3 *mé-še-nu ša še-e-ni* ša KÚ.BABBAR
(59) [1] [*ku-k*]*u-bu ša* KÙ.BABBAR *ap-pa-šu ša* KÙ.GI
(60) [1] [É *ṣ*]*í-ip-pa-ra-tù* KÙ.BABBAR KÙ.GI *uḫ-ḫu-zu*
(61) [x] [*na-al-pát-t*]*ù ša* LÚ.ŠU.I *ša* [KÙ].BABBAR
(62) [x] [……]*a-tù ša* KÙ.BABBAR ⌜*ù*⌝ KÙ.GI
(63) 3 GIŠ.[NÁ KÙ.BABBAR *za-ku-ú*] 1 *ša re-*⌜*e*⌝*-š*]*i* KÙ.BABBAR *za-ku-ú*
(64) 1 ^{GIŠ}*p*[*a-*]*ra*[*-ak-ku* KÙ.GI *ù* KÙ.BABBAR] GAR.RA
(65) 1 *na-*[*ma*]*-a*[*r pa-ni ša* KÙ.BABBAR N]A$_4$.‹ḪI.A› ⌜*súm*⌝*-m*[*u-*]*ḫu*
(66) 1 *na-*[*m*]*a-a*[*r pa-ni ša*] KÙ.BABBAR K[Ù.G]I
(67) 18 N[A$_4$.ḪI.A] *ša* [……]KAxU*-šu-nu ša* KÙ.GI

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(31) [*x*] [……] overlaid with gold, delicate work.
(32) [……]
(33) [and the]tot]al of all the gold]:
(34) 1200 mi[nas,……*x*] shekels of gold.
(35) 1 [large] measuring-ves[sel, of silver].
(36) 3 [large] washing-bowls, of s(ilver)].
(37) 1 large *maprû* vessel [of] silver.
(38) 1 large pot, o[f silver], its [han]dles o[f…].
(39) 10 goblets, of sil[ver…]…[…].
(40) 1 lar[ge] pot, of silver.
(41) 1 *kukkubu*-container, of 1 thou[sand o]f silver [al]ong with its cover.
(42) 3 s[mal]l measuring-vessels, of silver; *bumer* is its name.
(43) 1 *ḫaragabaš*, o[f silv]er.
(44) 1 pail, of silver.
(45) 1 sieve, of silver.
(46) 1 small *tallu*-jar, of silver, for a brazier.
(47) 1 "pomegranate," of silver.
(48) 1 female monkey, with its daughter on its [la]p, of silver.
(49) 1 tall pot, for a brazier, of silver; *dinīta* is its name.
(50) 23 *kukkubu*-containers, of silver, full of "sweet oil," *namša* is its name.
(51) 6 *ḫubunnu*-containers, [and] 1 large *ḫubunnu*-container, also of silver.
(52) 1 chest(?), upright, of silver, inlaid.
(53) 1 spatula, of silver, for the eyes; *wadḫa* is its name.
(54) 12 bowls, of silver, *ṣi*[*l*]*laḫta* ‹is its name›.
(55) 29 spatulas, of silver, handles of boxwood and ebony,
(56) with which one curls the hair.
(57) 1 box of pure silver.
(58) 3 (pairs) of sandals, of silver.
(59) [1] *kukkubu*-container, of silver; its spout of gold.
(60) [1 box of *ṣ*]*ippar*(*r*)*ātu*-cosmetics, overlaid with silver (and) gold.
(61) [*x* spatu]las, for a barber, of silver.
(62) […]…, of silver and gold.
(63) 3 b[eds, of pure silver?]; 1 headre[st], of pure silver.
(64) 1 [throne], overlaid [with silver(?) and gold(?)].
(65) 1 mi[rr]o[r of silver], set with [ston]es(?).
(66) 1 mi[rr]o[r] of silver (and) g[ol]d.
(67) 18 st[ones…], their [m]outh, of gold,

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(68) ⌜*ù*⌝[……].
(69) 1 *m*[*u-bal-li-it-t*]*ù ṣí-iḫ-ru* [*ša* KÙ.BABBAR]
(70) *ù na*-[*ku-ú i-*]*na* [*lì*]*b-bi-šu ša* [KÙ.BABBAR]
(71) SU.NÍGIN*na-a*[*p-ḫa-a*]*r* ⌜*gáb*⌝*-bi* KÙ.BABBAR
(72) 2 *me* 9⌜2⌝ [*ma-na*] ⌜*ù*⌝ 3 GÍN(ZU).GÍN(ZU)
(73) *na-ap-ḫa*[*-ar*] *gáb-bi* KÙ.BABBAR *ù* KÙ.[GI]
(74) 1 *lim* 5 ⌜*me*⌝ [+ x] *ma-na* [*ù*] 46 GÍN(ZU).GÍN(ZU) 1/2 GÍN(ZU)
(75) 20 *na-m*[*a-ar pa*]*-ni ša* ZABAR
(76) 12 *na-m*[*a-a*]*r p*[*a*]*-ni ra-ab-bu-tù ša* ZABAR
(77) *na-ap-ḫa*[*-ru*] ⌜3⌝2 *na-ma-ar p*[*a*]*-ni*
(78) 80 *na-m*[*a-ar ša* ZABAR]
(79) 90 *n*[*a-ma-ar š*]*a* ZABAR
(80) 5 *ku*[*-ku-bu*] 2 *me* ⌜*un*⌝*-qa-ti* [*ša* ZABAR] *na-aš-š*[*a šu*]*m-šu-nu*
(81) 5 *ma*[*…š*]*a* ZABAR.
(82) 3 ⌜ NA_4⌝[*…š*]*a* ZABAR *ḫu-*⌜*ni*⌝*-ma* ⌜*šum*⌝*-šu*
(83) 5 *q*[*á-*x]-x-*tù*+ *ar-ra-kà-t*[*ù š*]*a* [ZABAR]
(84) 3 *dì*[*-qá-ra-t*]*ù* [GA]L-⌜*ti*⌝ *ar-kà-t*[*ù š*]*a* [ZABAR *š*]*a ki-*[*nu*]*-ni*
(85) 2 *d*[*ì-qá-r*]*a-tù ša-qa-*⌜*ti*⌝ [*š*]*a* ZABAR
(86) 3 *š*[*i…*] *ṣé-ḫe-ru-ti ša ra-ma-ki ša* ZABAR
(87) 2 […*t*]*i ša ki-nu-ni ša* ZABAR *ku-ul-du* ⌜*šum*⌝-⌜*šu*⌝
(88) 20 […] *ša* ZABAR *ša ú-e-a*

COL. III

(1) 2 *m*[*a*……]
(2) 6 *d*[*ì-qá-ra-tù*……*š*]*a* ZABAR [……]
(3) 12 [……]KAxU ANŠE.KUR.RA.ḪI.A
(4) 16 *n*[*a*]*-ag-l*[*a-bu ša* Z]ABA[R *qa-*]*at-šu-nu ša* KÙ.BABBAR
(5) 5 ⌜*na*⌝*-ag-l*[*a-bu*] ⌜*ša*⌝ ZABA[R]
(6) 41 *na-al-pát-*[*t*]*ù ša* LÚ.ŠU.[I] *ša* ZABAR
(7) 5 *na-a*[*l*]*-pát-tù ša* ZABAR [*qa-a*]*t-šu-nu ša* GIŠ.ESI
(8) *na-ap*[*-ḫa-*]*ar* [*ú*]*-nu-te*MEŠ *ša* [ZA]BAR *gáb-bu*
(9) 3 *me* [+ x] *ú-n*[*u*]*-tù* KI.LÁ-$šu_{13}$ *ša* ZABAR
(10) 8 *me š*[*u-ši m*]*a-né-e* 20 GÍN(ZU).[GÍ]N([Z]U)

---

(11) 1 GAD *lu*[*-bá-ru* SIG *š*]*a* 2 TÚG.⌜NÍG.LAM⌝ *lu-bu-ul-tù š*[*a* LUGAL]
(12) 20 GAD *lu*[*-bá-ru* S]IG *lu-bu-ul-tù* [*ša*] ⌜LUGAL⌝
(13) 20 GAD *lu*[*-bá-ru* SI]G *lu-bu-ul-tù š*[*a* LUGAL] ⌜*ṣé*⌝*-eḫ-ḫ*[*e-er-tu*]

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(68) an[d.....].
(69) 1 small con[tainer(?) (of aromatics), of silver],
(70) and a st[opper in the cen]ter, of s[ilver](?)
(71) The to[ta]l of all the silver:
(72) 292 [minas], and 3 shekels [of silver].
(73) The tota[l] of all the silver and g[old]:
(74) 1500 (+ x) minas and 46 1/2 shekels.
(75) 20 mi[rr]ors, of bronze.
(76) 12 large mi[rr]ors, of bronze.
(77) To[tal]: ⌜3⌝2 mirrors.
(78) 80 mi[rrors of bronze].
(79) 90 mi[rrors…, o]f bronze.
(80) 5 *ku*[*kubu* vessels], 2 hundred rings [of bronze]; its name *našša*.
(81) 5 …[…o]f bronze.
(82) 3 …[…], of bronze; its name *ḫunima*.
(83) 5 very long…[…]…, [o]f bronze.
(84) 3 [lar]ge, tall p[ot]s, o[f bronze, fo]r a brazier.
(85) 2 tall p[o]ts, [o]f bronze.
(86) 3 small…[…], for bathing, of bronze.
(87) 2 […]…, for a brazier, of bronze; *kuldu* is its name.
(88) 20 […], of bronze, fo[r…].

COL. III

(1) 2 …[…].
(2) 6 p[ots(?)……., o]f bronze, [……].
(3) 12 [……] mouth, horses.
(4) 16 r[a]z[ors,…of bronz]e; their [hand]les, of silver.
(5) 5 razo[rs, o]f bron[ze].
(6) 41 spatulas, for a bar[ber], of bron[ze].
(7) 51 spatulas of bronze; their [han]dles, of ebony.
(8) T[ot]al of the [ob]jects of [bron]ze, all together:
(9) 300 [(+x) objects. the weight of the bronze:
(10) 8[60 m]inas, 20 sh[eke]ls.

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(11) 1 piece of [fine] linen cloth for two festive garments, byssos (quality).
(12) 20 pieces of [fi]ne linen cloth; byssos (quality).
(13) 20 [s]ma[ll] pieces of [fine] linen cloth, byssos (quality).

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(14) 40 GAD [.....]
(15) 35 G[Ú.È.]A SIG *lu-bu-u*[*l-tù ša* LUGAL]
(16) 3 GAD *l*[*u-bá-ru*]SIG *id-rù ša* 6 GAD *l*[*u-bá-ru* SIG]
(17) 1 GAD *lu*[*-bá-ru*]SIG *id-rù ša* 2 GAD *l*[*u-bá-ru* SIG]
(18) 15 TÚ[G!.GÚ].È.A SIG *id-rù*[.....]
(19) 1 *me* GAD *l*[*u-bá-*]*ru* GAL *ták-ti-mu*
(20) [1] *me* 50 GAD [*lu-*]*bá-ru* SIG [*a-da-ḫa*]
(21) 1 *me* GAD *lu*[*-b*]*á-ru* SIG *ṣe-eḫ-ḫe-ru-ti a-da-ḫa*
(22) 2 *me* 50 [TÚ]G.GÚ.È.A SIG ‹*a-da-ḫa*›
(23) 2 *me* 50 ⌜GADA⌝.ŠAG$_4$.DÙ.A SIG ‹*a-da-ḫa*›
(24) 1 *me* ⌜21⌝ [^{TÚ}]^{G}*tu-un-zu*
(25) ⌜5⌝ [^{TÚG}*tu*]*-un-zu* GAL *ša* GIŠ.NÁ *ša* LUGAL
(26) [1] [GAD *lu*]*-bá-ru ša pa-ni* SU GAR *ták*(!)*-mu-us-sé-e*
(27) [x] [*bur-*]*ru-ma-at ša ku-sí-ti ta-bar-ra la a-*⌜*mi*⌝
(28) [KÙ].GI *gáb-bi* NA$_4$.ḪI.A-ti *súm-mu-ḫu*
(29) [1] [G]AD *lu-bá-ru* SIG *ša pa-ni* SU GAR t*ák*(!)*-mu-sé-e a-me-e ṣa-bi*
(30) ⌜6⌝ GAD *lu-*‹*bá*›*-ru* SIG *ša ta-bar-ri*
(31) 6 SA$_9$ *mi-iš-lu ul-lu-u ša* GAD ⌜*lu*⌝*-bá-ru*
(32) *a-na mu-ra-ki-šu-nu ša ta-bar-ri pa-qa*
(33) *na-ap-ḫa-ar* GAD *lu-bá-ru-u* 1 *lim* 92 *ù* 6 SA$_9$ *mi-iš-lu* ‹*ul*›*-lu-u*
(34) 1 NA$_4$ DUG *ḫu-ut-tù ša* Ì DÙG.GA *ma-li a-zi-da*
(35) 19 NA$_4$ DUG Ì DÙG.GA *ma-lu-ú ku*!*-ú-bu šum-šu*
(36) 20 DUG NA$_4$ *a-ku-nu ša* Ì DÙG.GA *ma-lu-ú*
(37) 9 *ku-ku-bu ša* NA$_4$ Ì DÙG.GA *ma-*⌜*lu*⌝*-ú na-am-ša šum-šu*
(38) 1 NA$_4$ *qí-iš-še-e ša* Ì DÙG.GA *ma-li*
(39) ⌜6⌝ NA$_4$ *ú-nu-tù ra-ab-bu-tù* ⌜Ì⌝ DÙG.GA *ma-lu-ú*
(40) [x] [N]A$_4$ *ku-ku-bu ša* Ì DÙG.GA *ma-lu-ú ma-*⌜*ṣí*⌝*-iq-tá šum-ši*
(41) [x] [N]A$_4$ *na-aš-pa-ku ša* Ì DÙG.GA *ma-lu-ú ku-u-bá šum-šu*
(42) [x] [NA$_4$] *ku-ku-bu* Ì DÙG.GA *ma-li ku-u-bá pu-wa-na-aḫ šum-ša*
(43) [x] [NA$_4$] *ku-ku-bu* Ì DÙG.GA *ma-lu-ú ku-i-iḫ-ku šum-šu*
(44) [x] [NA$_4$ *k*]*i-ir-re-tù* Ì DÙG.GA *ma-li aš-ša šum-šu*
(45) [^{NIGIN}*n*]*a-ap-ḫa-ar ú-nu-te*^{rMEŠ} *ša* NA$_4$ *ša* Ì DÙG.G[A *ma-lu-ú*]
(46) [x] *lim ù* 7 *ú-nu-tu*$_4$

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(14) 40 pieces of [fine] linen cloth, [byssos (quality)].
(15) 35 thin ma[ntl]es, bys[sos (quality)].
(16) 3 pieces of fine linen cloth, *idru* (quality), in size (equal to) 6 pieces of [fine] li[nen cloth].
(17) 1 piece of fine linen cloth, *idru* (quality), in size (equal to) 2 pieces of [fine] li[nen cloth].
(18) 15 thin mantles, *idru* (quality) [……].
(19) 100 large pieces of ‹fine› linen cloth, (for) shawl(s).
(20) 150 pieces of fine l[ine]n cloth, [*adaḫa*] (quality).
(21) 100 small pieces of fine linen cloth, *adaḫa* (quality).
(22) 250 thin mantles, ‹*adaḫa*› (quality).
(23) 250 thin girdles, ‹*adaḫa*› (quality).
(24) 121 *t*]*unzu*-cloaks.
(25) 5 large [*tu*]*nzu*-cloaks, for the king's bed.
(26) [1] linen cloth, for the front of the body, decorated on the borders.
(27) [*x*] […]…robe, *tabarru*-red, not *ami*-red.
(28) [go]ld, all set with stones.
(29) [1] piece of fine [li]nen cloth, for the front of the body, decorated with borders, colored *ami*-red.
(30) 6 pieces of fine linen cloth, *tabarru*-red.
(31) 6 ½ (half) supurb pieces of linen cloth,
(32) for their length (wise strips?), *tabarru*-red, *paqa* (quality).
(33) The total of all the linen cloth: 1092 and 6 1/2 ‹su›purb pieces.
(34) 1 stone *ḫuttu*-jar, full of "sweet oil," (called) *azida*.
(35) 19 stone jars, full of "sweet oil"; *kubu* is its name.
(36) 20 stone jars, (called) *akunu*, which are full of "sweet oil."
(37) 9 *kukkubu*-containers, of stone, full of "sweet oil"; *namša* is its name.
(38) 1 "gourd," of stone, full of "sweet oil."
(39) 6 very large stone vessels, full of "sweet oil."
(40) [*x*] *kukkubu*-containers of stone, full of "sweet oil"; *maṣiqta* is its name.
(41) [*x*] jugs, of stone, full of "sweet oil"; *kuba* is its name.
(42) [*x*] *kukkubu*-containers of stone, full of "sweet oil"; *kuba-puwanaḫ* is its name.
(43) [*x*] *kukkubu*-containers of stone, full of "sweet oil"; *kuiḫku* is its name.
(44) [*x*] [j]ars full of "sweet oil."
(45) [the t]otal of the stone vessels full of "sweet oil":
(46) [*x*] thousand and seven vessels

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(47) [x] [*tu*]*p-ni-nu ša* NA_4 *ri-q*[*ú-tù*.....]
(48) [1] [N]A_4 *ku-ku-bu na-aš-ša šum-šu* [*ù*] 1 *ṣe-eḫ-rù*! *k*[*i š*]*a-šu-ma*
(49) [x] [N]A_4 *pa-re-e ša* NA_4 ⌜*ù*⌝1 *ṣe*[*-eḫ-rù*] *ki ša-šu-ma*
(50) ⌜1⌝ [N]A_4 *ga-al-tù ša* ⌜NA_4⌝[...]*u šum-šu*
(51) [*ù* x *ṣ*]*e-eḫ-ḫe-ru-tu*$_4$ *k*[*i-i*] *ša-šu-nu-ma* 35 *ḫa-ra-*⌜*ga*⌝*-bá-aš ša* ⌜NA_4⌝
(52) [1] [...]*tu*$_4$ *ša* NA_4 GA[L-*tu*$_4$] *ḫa-ia šum-šu*
(53) [*ù* x *ṣe-e*]*ḫ-ḫe-ru-t*[*u*$_4$ *ša*] NA_4 *ú-nu-tu*$_4$ *pu-ú-ú-ḫa ù* 2 *i-š*[*u*]*m*
(54) [x] [.....*qa-du*] *kà-an-dú-ri-šu-nu sà-ab-na-ku-u šum-šu*
(55) [x] [.....] *ku-iḫ-ku šum-šu*
(56) [x] [.....*š*]*a* NA_4
(57) [x] [.....]*an šum-šu*
(58) *ù* 1 *ṣé-eḫ-*⌜*ru*⌝ *k*[*i ša-šu-ma*]
(59) 21 ^{d}LAMMA *ša* NA_4 *na-an-*⌜*pa*⌝*-*⌜*ka*⌝*-aš*
(60) 1 ^{LÚ}*pé-es-sú-u ša* NA_4 *ki-ir-re-tù i-na* [Š]U-*ti-šu*
(61) 1 *ku-ku-bu ša* NA_4 *šu-i-ib-tá šum-šu*
(62) 3 *kí-ra-tù ša* NA_4 2 GAL *ra-bu-ú ša* NA_4 *ḫi-na*
(63) 3 *na-aḫ-bu-ú ša* NA_4 ⌜1⌝ *ma-aš-ḫa-lu*$_4$ *ša* NA_4
(64) 1 *kà-an-dú-ru ar-ku ša* NA_4
(65) 2 *a-ga-nu ša* NA_4 38 *iš-qí-il-la-tù ša* NA_4
(66) 1 É Ì *ša* NA_4 *wa-ad-ḫa-a šum-šu*
(67) 3 *ku-ku-bu ša* NA_4 *na-am-ša šum-šu*
(68) 2 *ša re-e-ši* SAG.DU *ša* NA_4
(69) 1 *ša re-e-ši* SAG.DU *ša* NA_4 *du-še-e*
(70) 1 *sà-aḫ-ḫa-ru ša* NA_4 BABBAR *ṣí-la-aḫ-tá šum-šu*
(71) 9 É Ì *ša* NA_4 BABBAR *wa-ad-ḫa šum-šu*
(72) *na-ap-ḫa-ar ú-nu-te*^{MEŠ} *ri-qú-tù ša* NA_4
(73) 1 *me šu-ši ù* 3
(74) 1 *me* 17 NA_4 *ma-še-el-tù ša* LÚ.ŠU.I
(75) 9 ^{GIŠ}*tup-ni-nu ša* GIŠ.ESI KAxUD *pí-ri du-ul-*⌜*lu*⌝ SIG
(76) 2 ^{GIŠ}*tup-ni-nu ša* GIŠ.ESI KAxUD *pí-ri du-ul-lu* SIG *za-a* (= *sà-a*)

COL. IV

(1) [x] [...]*ḫu ša* GIŠ.ESI KAxUD *pí-ri du-ul-l*[*u-t*]*i*$_4$
(2) 6 *kap-pí ú-ma-mi ša* KAxUD *pí-ri bá-aš-lu*
(3) 9 *ša-am-mu ša* KAxUD *pí-ri bá-aš-lu* ⌜*ša*⌝ *ep-ši-ma*
(4) 10 ^{Ú}*ú-ub súm-mu-ḫu ša* KAxUD *pí-ri bá-aš-lu*

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(47) [*x*] em[pty] boxes, of stone, [.....].
(48) [1] *kukkubu*-container, of stone; *našša* is its name, [and] 1 small one just li[ke i]t.
(49) [*x*] onagers, of stone, [and] 1 sm[all one] just like it.
(50) [*x*] *galtu*, of stone, [...] is its name.
(51) [and *x* sm]all ones ju[st li]ke them; 35 *ḫaragabaš* of stone.
(52) [1 lar]ge one, of stone; its name...,
(53) [and *x* smal]l ones, of stone; *puwuḫa* vessels and 2....
(54) [*x*] [.....with] their stands; its name *sabnakû*.
(55) [x] [.....]; its name *kuiḫku*.
(56) [x] [.....o]f stone.
(57) [x] [.....]; its name....
(58) and 1 sma[ll one]
(59) 21 female figurines, of stone,...[...].
(60) 1 cripple, of stone, with a jar in his hand.
(61) 1 *kukkubu*-container, of stone; *šuibta* is its name.
(62) 3 jars of stone; 2 large goblets, of stone, the *hin*.
(63) 3 pails, of stone; 1 sieve, of stone.
(64) 1 tall stand, of stone.
(65) 2 *agannu* jars, of stone; 38 *išqillatu*-vessels, of stone.
(66) 1 container of oil; *wadḫa* is its name.
(67) 3 *kukkubu*-containers, of stone; *namša* is its name.
(68) 2 headrests, of stone.
(69) 1 headrest, of *dušû*-stone
(70) 1 bowl, of white stone; its name *ṣilliḫta*.
(71) 9 containers of oil, of white stone; its name *wadḫa*.
(72) The total of empty stone-vessels:
(73) 160 and 3.
(74) 117 whetstones, for a barber.
(75) 9 boxes of ebony and ivory, delicate work.
(76) 2 boxes, of ebony and ivory,
(77) delicate work called *sa*

COL. IV

(1) [...]..., of ebony and ivory, delicate work.
(2) 6 (pairs of) animal paws, of stained(?) ivory.
(3) 9 plants, of stained(?) ivory for working
(4) 10 plants, various sorts, of stained(?) ivory.

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(5) 29 *qí-iš-šu-u ša* É Ì ⌜*ša*⌝ ⌜KAxUD⌝ ⌜*pí*⌝*-ri bá-aš-lu*
(6) 44 É Ì *súm-mu-ḫu* ‹GIŠ›.ḪAŠḪUR *nu-ri-im-*[*tu*$_4$ *s*]*u-lu-pu*
(7) *ku-ru-ma-nu ša* KAxUD *pí-ri bá-aš-lu*
(8) 3 *me* 75 É Ì KAxUD *pí-ri bá-aš-lu* […*s*]*à-a*
(9) 19 GIŠ.GA.RÍG *ša* KAxUD *pí-ri bá-aš-lu*
(10) 19 *tù-dì-ni-tù ša* KAxUD *pí-ri bá-aš-lu*
(11) 13 *tup-ni-na-tù ša* KAxUD *pí-ri bá-aš-lu up-ṭa*
(12) ⌜3⌝ *ša re-e-ši ša* KAxUD *pí-ri bá-aš-lu*
(13) ⌜3⌝ *ku-ku-bu ša* KAxUD *pí-ri bá-aš-lu ku-ú-bá šum-šu*
(14) 3 GU$_4$ *ša* É Ì *ša* KAxUD *pí-ri bá-aš-lu*
(15) 3 *tù-ra*!(ŠA)*-ḫu ša* É Ì *ša* KAxUD *pí-ri bá-aš-lu*
(16) 1 *m*[*u-ba*]*l-li-it-tù* TUR-*tu*$_4$ *ša* KAxUD *pí-ri bá-aš-lu*
(17) *ù* [……] *i-na lìb-bi-šu ù* 1 GU$_4$ *i-na* UGU-*ḫi-šu*
(18) [x] […..*sà-a*]*ḫ-ḫa-ru ša* KAxUD *pí-ri bá-aš-lu*
(19) [x] […….*š*]*a* KAxUD *pí-ri bá-aš-lu*
(20) [x] [*tup-ni-na-tù ša* GIŠ.]ESI *ma-ḫa-an*
(21) [x] [KAxUD *pí-ri du-ul-lu* SIG] *gáb-bi* NA$_4$.ḪI.A
(22) [*súm-mu-ḫu…*]*-ši i-na lìb-bi-šu-nu*
(23) [x] […….*k*]*u-ú-b*[*u*]
(24–31) (missing)
(32) [x] […….*šum-š*]*u*
(33) [x] […….]
(34) [x] [*tup-ni-na-tù ša* GIŠ.ESI *ma-ḫa*]*-an šum-šu*
(35–57) (missing)
(58) […….]⌜*ti*⌝*-ib-nu*
(59) […….]
(60) […….*b*]*á-aš-la-at*
(61) […….] *bá-aš-la-at*
(62) […….] *tù-ra-ḫu*

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(5) 29 "gourds," containers of oil, of stained(?) ivory.
(6) 44 containers of oil, decorated with apples, pomegranates, dates,
(7) (and) *kurumānu*, of stained(?) ivory.
(8) 375 containers of oil, of stained(?) ivory, […] (called) [*s*]*â*.
(9) 19 combs, of stained(?) ivory.
(10) 19 toggle pins, of stained(?) ivory.
(11) 13 boxes, of stained ivory, (called) *upṭa*.
(12) 3 headrests, of stained(?) ivory.
(13) 3 *kukkubu*-containers, of stained(?) ivory; *kuba* is its name.
(14) 3 oxen, containers of oil, of stained(?) ivory.
(15) 3 ibexes(!), containers of oil, of stained(?) ivory.
(16) 1 small container (of aromatics), of stained(?) ivory,
(17) and [.....] in its center, and 1 ox on top.
(18) [x .....bo]wls of stained(?) ivory.
(19) [*x*] […]..., of stained(?) ivory.
(20) [*x*] [boxes of] ebony (called) *maḫan*.
(21) [*x* ivory, fine, delicate work] all sorts of stones
(22) [various,.....]...in their midst.
(23) [*x*] [.....] *kûbu* [its name]
(24–31) *missing*
(32) [*x*] [.....i[ts] [name]
(33) [*x*] [.....]
(34) [*x*] [boxes of ebony, its name [*maḫ*]*an*
(35–57) *scattered signs and phrases or missing entirely*
(58) [.....]straw
(59) [.....]
(60) [.....col]ored
(61) [.....] colored
(62) [.....] wild goat

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EA 15

TRANSCRIPTION

Obv. 01) *a-na* LUGAL KUR *M*[*i-iṣ-*(*ṣa*)*-ri*]
02) *qí-bi-*[*ma*]
03) *um-ma* ^{Id}*A-šur-*TI.L[A LUGAL KUR ^{d}*A*]*-šur-ma*
04) *a-na ka-ša* É*-ka a-na* [KU]R*-ka*
05) *a-na* GIŠ.GIGIR.MEŠ*-ka ù* ERÍN.MEŠ*-ka*
06) *lu-ú šul-mu*
07) DUMU *ši-ip-ri-ia al-tap-ra-ak-ku*
08) *a-na a-ma-ri-ka ù* KUR*-ka a-na a-ma-ri*
09) *a-di an-ni-ša ab-ba-ú-ia*
10) *la iš-pu-ru*
11) *u*$_4$*-ma a-na-ku al-tap-ra-ak-ku*
12) 1 GIŠ.GIRIG SIG$_5$*-ta* 2 ANŠE.KUR.RA.MEŠ
13) ⌜*ù*⌝ 1 $^{\text{NA}_4}$*ú-ḫi-na ša* NA$_4$.ZA.GÌN KUR*-e*
14) [*a-n*]*a šul-ma-ni-ka*
15) [*ú*]*-še-bi-la-*⌜*ku*⌝
Lo.ed. 16) [DUMU *ši*]*-ip-ri ša aš-pu-ra-ku-ni*
17) [*a-*]*na a-ma-ri*
Rev. 18) [*l*]*a tu*$_4$*-ka-*⌜*as*⌝*-sú*
19) [*l*]*i-mu-ur ù li-it-tal-ka*
20) [*ṭ*]*é-em-ka ù ṭé-em*
21) *ma-ti-ka li-mur*
22) *ù li-it-ta-al-ka*

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EA 15

TRANSLATION

(1–6) Say to the king of the land of E[gypt]: Thus Aššur-ubal[liṭ, the king of the land of (the god) A]ššur: For you, your house, for your land, for your chariotry and your troops, may all be well.

(7–15) I have sent my envoy to you to see you and to see your land. Up to now, my fathers have not written. Today, I have written to you. [I] have sent to you an excellent chariot, two horses and one date-stone of genuine lapis lazuli as your greeting gift.

(16–22) Do [n]ot delay the envoy whom I have sent to you for a visit. May he see and may he depart. May he see your behavior (nature) and the behavior (nature) of your land and may he depart.

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EA 16

TRANSCRIPTION

Obv.
01) ⌜*a*⌝-⌜*na*⌝ ⌜ⁱ⌝⌜*Na*⌝-⌜*ap*⌝-⌜*ḫu*⌝-⌜*ri*⌝-*i-ia*!(TU?) [LUGAL GAL]
02) *šàr* KUR *Mi-iṣ-ṣa-ri* ⌜ŠEŠ⌝-*ia* ⌜*qí*⌝[*-bí-ma*]
03) *um-ma* ᴵᵈ*A-šur*-TI.LA *šàr* KU[R] ⌜ᵈ⌝⌜*A*⌝-[*šu*]r
04) LUGAL GAL ŠEŠ-*ka*

---

05) *a-na ka-a-ša a-na* É-*ka ù* KUR-*ka lu šul-mu*

---

06) [D]UMU.MEŠ *ši-i*[*p-r*]*i-ka ki-i a-mu-ru*
07) *ḫa-da-*⌜*a*⌝-⌜*ku*⌝ *da-ni-iš* DUMU.MEŠ *ši-ip-ri-ka*
08) *a-na* ⌜*tek*⌝*-né-e i-na maḫ-ri-ia lu aš-bu*

---

09) GIŠ.GIGIR *b*[*a*]*-ni-ta ša* LUGAL-*ti ša ṣ*[*a*]-⌜*ma*⌝*-di-ia*
10) *ù* 2 ANŠE.KUR.RA.MEŠ *pe-ṣú-ti š*[*a*] *ṣa-ma-di-ia-ma*
11) 1 GIŠ.GIGIR *la ṣa-mu-ut-ta ù* 1 $^{NA}_{4}$KISIB ZA.GÌN KUR-*e*
12) *a-na šul-ma-ni-ka ú-še-bi-la-ak-ku*

---

13) *ša* LUGAL GAL-*i šu-bu-ul-tu ka-an-na-a*
14) KÙ.GI *i-na* KUR-*ka e-pe-ru šu-ú*
15) *i-is-si-pu-uš am-mi-ni-i i-na* IGI.MEŠ-*ka*
16) *i-sa-aḫ-ḫu-ur* É.GAL-*la* GIBIL *ú-ka-al i-ip-pu-uš*
17) KÙ.GI *ma-la uḫ-ḫu-zi-ša*
18) *ù ḫi-še-eḫ-ti-ša šu-bi-la*

---

19) *un-du* ᴵᵈ*A-šur-na-din*-ŠEŠ.MEŠ *a-bi*
20) *a-na* KUR *Mi-iṣ-ri iš-pu-ru*
21) 20 GÚ.UN KÙ.GI *ul-te-bi-lu-šu*

---

22) [*u*]*n-du* LUGAL *Ḫa-ni-gal-ba-tu-ú*
23) [*a*]*-na* UGU *a-bi-ka a-na* KUR *Mi-i*[*ṣ-ri*]
24) [*iš*]-⌜*pu*⌝*-ru* 20 GÚ.UN KÙ.[GI]
25) [*u*]*l-te-bi-la-aš-š*[*u*]

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EA 16

TRANSLATION

(1–4) Sp[eak] to Napḫuriya [the great king], king of the land of Egypt, my brother. Thus (speaks) Ashur-uballit, king of the land of Assyria, the great king, your brother:

---

(5) May it be well with you, with your household and your land.

(6–8) When I saw your [am]bassadors I rejoiced greatly. May your envoys dwell in my presence in great ˹soli˺citude.

(9–12) A beautiful chariot for royalty, accoutered for me and two white horses accoutered for me, one chariot not accoutered and one cylinder seal of real lapis lazuli have I sent to you as your greeting gift.

(13–18) Thus is the gift of a great king? Gold in your land is dirt. They gather it up. Why does it delay with your approval? I am engaged in building a new palace. Send as much gold as needed for its adornment and its needs.

(19–21) When my father Ashur-nadin-aḫḫē sent to the land of Egypt, they sent to him twenty talents of gold.

(22–25) When the Ḫanigalbatian king sent to your father, to the land of Egypt, they sent to him twenty talents of gold

---

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Rev.
26) [*a-na-ku*] *a-na* LUGAL *Ḫa-*⌜*ni*⌝[*-gal*]-⌜*ba*⌝-*t*[*i-i*]
27) [*me-eḫ-re-*]*ku ù a-na* UGU-*ia*
28) [x *ma-na* KÙ].GI *tu-še-eb-bi-l*[*a-ni*]
29) [*ù š*]*a a-la-ki ù ta-ri-*⌜*im*⌝-⌜*ma*⌝
30) *a-*[*n*]*a i-di ša* DUMU.MEŠ *ši-ip-ri-ia*
31) *ul i-ma-aṣ-ṣi*

---

32) *šu*[*m*]-[*m*]*a ṭa-bu-ut-ta pa-nu-ka da-am-qí-iš*
33) K[Ù.G]I *ma-da šu-bi-la ù* É-*ka šu-ú*
34) *šu-up-ra-am-ma ša ḫa-aš-ḫa-ta li-il-qu-ú*

---

35) *ma-ta-tu*$_4$ *ru-qa-tu*$_4$ *ni-i-nu*
36) DUMU.MEŠ *ši-ip-ri-ni ka-am-ma-a li-it-tal-la-ku*

---

37) *ša* DUMU.MEŠ *ši-ip-ri-ka*
38) *ú-uḫ-ḫi-ru-ni-ik-ku* LÚ.MEŠ *Su-tu*$_4$-*ú*
39) *ra-du-*[*š*]*u-nu mi-tu*$_4$ *a-di áš-pu-ru-ma*
40) LÚ.MEŠ *Su-ti-i ra-de-e il-qu-ú-ni*
41) ⌜*ak*⌝-[*t*]*a-la-šu-nu* DUMU.MEŠ *ši-ip-ri-ia*
42) *lu la ú-uḫ-ḫa-ru-ni*

---

43) [DU]MU.MEŠ *ši-ip-ri i-na ṣe-ti*
44) *am-mi-ni-i ul-ta-na-za-zu-ma*
45) *i-na ṣe-ti i-ma-at-tu*$_4$
46) ⌜*šum*⌝*-ma i-na ṣe-ti i-zu-uz-zu*
47) *a-na* LUGAL *né-me-lu i-*⌜*ba*⌝-*aš-ši*
48) *ù li-zi-iz-ma i-na* ⌜*ṣe*⌝-*t*[*i-m*]*a*
49) *li-mu-ut a-na* LUGAL-*ma* ⌜*lu*⌝ *né-me-lu*
50) *ù ia-a-nu-*[*um-m*]*a-a am-mi-ni-*[*i*]
51) [*i-na ṣ*]*e-ti* [*i*]*-ma-at-*⌜*tu*⌝
52) DU[MU.M]EŠ *ši-i*[*p-r*]*i ša ni-*⌜*il*⌝-[*ta-na-ap-pa-ru*]
53) ⌜*ù*⌝ ⌜2⌝-*šu* ⌜DUMU⌝.MEŠ *ši-ip*[*-r*]*i*
54) *ú-*⌜*bal*⌝-[*l*]*a-ṭù-ú* [*i-n*]*a ṣ*[*e-ti*]
55) *uš-ma-at-tu*$_4$

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(26–31) [I] am [equ]al to a Ḫanigalbatian king but you send [to me] [*x* minas of go]ld. It is not sufficient for the going and returning and the wages of my envoys.

(32–34) ⌜If⌝ your intention is truly genuine, send much g[ol]d and as for that house of yours, send to me so that they may bring what you need.

(35–36) We are countries far apart. May our envoys thus continue to go back and forth.

(37–42) That your envoys delayed coming to you, the Sutû who were their guides died. Until I could send (them) and they could take (new) Sutû guides, I delayed them. May my envoys not delay in coming.

(43–55) As for the [am]bassadors, why are they continually standing outside so that they will die outside? If their standing outside is profitable to the king, then let them stand outside. Outside, let them die! Profit for the king or no[t], why should they die [outs]ide? As for the envoys that we [continually] se[nd,] then doubly, they should keep the envoys alive. [Ou]ts[ide] they are killing (them).

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EA 17

TRANSCRIPTION

Obv.
01) *a-na* ˡ*Ni-ib-mu-a-re-ia* L[UGAL KUR *Mi-iṣ-ri-i*]
02) ŠEŠ-*ia qí-b*[*í-ma*]
03) *um-ma* ˡ*Tu-iš-e-rat-ta* LUGAL KUR [*Mi-*]*it-ta-*ʳ*an*ˀ-[*n*]*i*
04) ŠEŠ-*ka-ma a-na ia-ši* ʳ*šul*ˀ*mu*
05) *a-na ka-a-ša lu-ú šul-mu a-na* MUNUS*Kè-lu-ḫé-bá*
06) *a-ḫa-ti-ia lu-ú šul-mu a-na* É-*ka*
07) *a-na* DAM.MEŠ-*ka a-na* DUMU.MEŠ-*ka a-na* LÚ.GAL.MEŠ-*ka*
08) *a-na* ERÍN.MEŠ *ḫu-ra-dì-ka a-na* ANŠE.KUR.RA.MEŠ-*ka*
09) *a-na* GIŠ.GIGIR.MEŠ-*ka ù a-na lìb-bi* KUR-*ka*
10) *dá-an-ni-iš lu-ú šul-mu*

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11) *iš-tu i-na* GIŠ.GU.ZA *ša a-bi-ia ú-ši-bu*
12) *ù ṣe-eḫ-re-ku ù* ˡ*Pir-ḫi a-ma-ta*
13) *la bá-ni-ta a-na* KUR-*ti-ia i-te-pu-uš-ma*
14) *ù be-el-šu id-du-uk ù aš-šum an-ni-tì*
15) *ia-ši it-ti ša i-ra-*ʾ*a-ma-an-ni-ni ṭa-bu-ú-ta*
16) *la ú-ma-aš-ša-ra-an-ni ù a-na-ku ap-pu-na-ma*
17) *aš-šum a-ma-a-ti an-na-tì la bá-na-a-tì*
18) *ša i-na* KUR-*ti-ia in-né-ep-šu ul em-te-ki*
19) *ù* LÚ.MEŠ *dá-i-ka*$_4$*-ni-*ʳ*šu*ˀ *ša* ˡ*Ar-ta-aš-*ʳ*šu*ˀ*-ma-ra*
20) ŠEŠ-*ia qa-du mi-im-*ʳ*mu*ˀ*-šu-nu ad-du-uk-šu-nu-ti*

---

21) *ki-i at-ta it-ti a-bi-ia ṭa-ba-a-ta*
22) *ù aš-šum an-ni-tì al-ta-pár-ma aq-ta-ba-ak-ku*
23) *ki-me-e* ŠEŠ-*ia i-še-em-me-šu-nu-ma*
24) *ù i-ḫa-ad-du a-bu-ia i-ra-*ʾ*a-am-ka*
25) *ù at-ta ap-pu-na-ma a-bu-ia*
26) *ta-ra-*ʾ*a-am-šu ù a-bu-ia*
27) ʳ*ki*ˀ-ʳ*i*ˀ *ra-a-mi a-ḫa-a-ti a-na ka-a-*ʳ*ša*ˀ
28) [*it*]*-ta-na-*ʳ*ak*ˀ*-ku* ʳ*ù*ˀ ʳ*ma*ˀ-ʳ*an*ˀ*-nu-um-ma ša-n*[*u-ú*]
29) [*ša k*]*i-*ʳ*i*ˀ *ka-a-ša it-*ʳ*ti*ˀ *a-bi-ia*

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EA 17

TRANSLATION

(1–10) To Nibmuʿareya, k[ing of the land of Egypt], my brother, speak: Thus (says) Tuisheratta, king of the land of [Mi]ttan[n]i, your brother. It is well with me. May it be well with you. May it be well with Kelu-Ḫeba, my sister. With your house, with your wives, with your sons, with your senior officials, with your infantry, with your horses, with your chariotry, and within your land, may it be very well.

(11–20) When I sat on the throne of my father, and I was young, then Pirḫi did some unseemly deeds in my land and slew his lord. And because of this he was not permiting me friendship with anyone who loved me. But I, moreover, because of these unseemly things that were done in my land, was not remiss and as for the people who murdered Artashumara, my brother, with all that belonged to them, I slew them.

(21–29) Inasmuch as you were friendly with my father, then because of that I have written and I have spoken to you so that my brother may hear of these things and so that he may rejoice. My father loved you and you, moreover, as for my father, you loved him and my father, because of (that) love, [g]ave to you my sister. And who else was with my father like you?

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Lo.ed. 30) [*i-n*]*a* TI-*ma ap-pu-na-ma ša* ŠEŠ-ʳ*ia*ˀ
31) [*k*]*i*-ʳ*i*ˀ *it-tù-ú*-ʳ*ra*ˀ?-ʳ*am*ˀ? KUR *Ḫa-at-ti*
Rev. 32) *gáb-bá-am-ma ki-i* LÚ.KÚR.MEŠ *a-na* KUR-*ti-i*[*a*]
33) *it-ta-al-ka* ᵈIŠKUR *be-li a-na qa-ti-ia*
34) *id-din-šu-ma ù ad-du-uk-šu*
35) *iš-tu lìb-bi-šu*-ʳ*nu*ˀ *ša i-na* KUR-*ti-šu ša i-tù-ru* ʳ*i*ˀ*a-nu*

---

36) *a-nu-um-ma* 1 GIŠ.GIGIR 2 ANŠE.KUR.RA.MEŠ
37) 1 ᴸᵁ*ṣú-ḫa-ru* 1 ᴹᵁᴺᵁˢ*ṣú-ḫa-ar-tu*$_4$
38) *ša ḫu-ub-ti ša* KUR *Ḫa-at-ti ul-te-bi-la-ak-ku*

---

39) *a-na šul-ma-ni ša* ŠEŠ-*ia* 5 GIŠ.GIGIR.MEŠ
40) 5 *ṣi-mi-it-tu*$_4$ ANŠE.KU.RA.MEŠ *ul-te-bi-la-ak-ku*

---

41) *ù a-na šul-ma-ni ša* ᴹᵁᴺᵁˢ*Kè-lu-ḫé-bá*
42) *a-ḫa-ti-ia* 1-*nu-tu*$_4$ *dú-dì-na-tu*$_4$ KÙ.GI
43) 1-*nu-tu*$_4$ *an-ṣa-ba-tu*$_4$ KÙ.GI 1 *ma-áš-ḫu* KÙ.GI
44) *ù* 1 ᴺᴬ4*ta-pá-tu*$_4$ *ša* Ì.DUG.GA *ma-lu-ù*
45) *ul-te-bi-la-aš-ši*

---

46) *a-nu-um-ma* ᴵ*Kè-li-ia* LÚ SUKKAL-*li*
47) *ù* ᴵ*Tu*$_4$-*ni-ip-ib-ri al-ta-pár-šu-nu* ŠEŠ-*ia ḫa-mu-ut-ta*
48) *li-me-eš-šèr-šu-nu-ma ṭe*$_4$-*e-ma ḫa-mu-ut-ta*
49) *li-te-ru-ni-im-ma ki-me-e šul-ma-an-šu*
50) *ša* ŠEŠ-*ia e-še-em-me-ma ù a-ḫa-ad-du*

---

51) ŠEŠ-*ia ṭa-bu-ú-ta it-ti-ia li-bé-ʾi-i*
52) *ù* ŠEŠ-*ia* DUMU.MEŠ KIN-*ri-šu li-iš*-ʳ*pu*ˀ-*ra-am-ma*
53) *ki-me-e šul-ma-an-šu ša* ŠEŠ-*ia*
54) *i-li-ik-ku-ni-im-ma ù e-še-em-me*

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(30–35) [Du]ring the life, moreover, of my brother, when it returned, when the land of Ḫatti in its entirety came as enemies against my land; Teshub, my lord, gave it into my hand and I slew it. Among them there was none that returned to their land.

(36–38) Now, one chariot, two horses, one lad and one maiden from the spoil of the land of Ḫatti have I sent to you.

(39–40) For my brother's greeting gift five chariots, (and) five teams of horses, have I sent to you.

(41–45) And for the greeting gift of Kelu-Ḫeba, my sister, one set of gold toggle pins, one set of gold earrings, one gold *mašḫu* ring, and one stone scent container that is full of sweet oil, have I sent to her.

(46–50) Now, as for Kelia, my chief minister, and Tunip-iwri, I have sent them. May my brother let them go quickly that they may bring back a report to me so that I may hear of the welfare of my brother and rejoice.

(51–54) May my brother seek friendship with me, and may my brother send his messengers to me so that the greeting of my brother may come to me and I may hear.

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EA 18

TRANSCRIPTION

Obv.
01) [*a-na*……]*qí-bí-ma*
02) [*um-ma*……ŠEŠ-*k*]*a-ma*
03) [*a-na ia-ši šul-mu a-na ka-a-ša*……*lu*]-*ú šul-mu*
04) [……GA]L.MEŠ-˹*ka*˺
05) [……]
06) [……*lu-ú šul*]-*mu*

---

07) [……]-*i*
08) ˡ*A*[*r-ta-aš-š*]*u*[-*ma-r*]*a* [……].MEŠ
09) *ša* K[UR *Ḫ*]*a*-[*ni*-]˹*gal*˺[*ba*]*t* [……]x
10) ˹*ú*˺(?)[……*š*]*a tù*[……]

Rev.
01) *ù* MÚR-*šu*[……]
02) *ù* MÚR-*šu* ZÁ.DUB [……]
03) $^{NA}{}_4$*ḫi-li-bá tam-lu-ú*[……]
04) ˹1˺-˹*nu*˺-˹*tu*$_4$˺ *áš-ki-ru-uš-ḫ*[*u*……]

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05) [*a-nu-um-m*]*a* ˡ*Pu-u-ḫi* [……*a-na š*]*ul-ma-ni*
06) [*ša* ŠEŠ-*i*]*a al-*˹*ta*˺*-pár-š*[*u ù* ŠEŠ-*ia ḫa-mu-ut-t*]*a li-me-eš-šèr-šu*
07) [*šul-ma-*]*an-šu* [*ša* ŠEŠ-*ia lu-*]˹*ub*˺*-la*

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EA 18

TRANSLATION

Obv.
01) [To.....]speak!
02) [The message of.....yo]ur [brother,]
03) [It is well with me; with you.....m]ay it be well
04) [.....]your [senior] officials
05) [.....]
06) [..... may it be] well

---

07) [.....]
08) A[rtash]*u*[*mar*]a [.....]
09) of the l[and of Ḫ]a[nigal[ba]t [.....]
10) ⌜and⌝(?)[.....whi]ch you[.....]

Rev.
01) and in its midst[.....]
02) and in its midst a ––– stone[.....]
03) *ḫiliba* stone inlay [.....]
04) A single set of *aškirušḫ*[*u*] utensils [.....]

---

05) [No]w Puḫi [.....for the we]ll being
06) [of [m]y [brother]have I sent hi[m and] may [my brother] send him [quickly].
07) [the greeting gif]t [of my brother will]I send

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EA 19

TRANSCRIPTION

Obv.

01) [*a-*]*na Nì-im-mu-re-ia* LUGAL GAL *šàr* KUR *Mi-iṣ-ri-i* ⌜ŠEŠ⌝-[*ia*]
02) [*ḫ*]*a-ta-ni-ia ša i-ra-ʾa-am-an-ni ù ša a-ra-a*[*m-mu-uš*]
03) *qí-bí-ma um-ma* ᶦ*Tu-uš-rat-ta* LUGAL GAL *e-mi-i-*[*ka*]
04) *ša i-ra-ʾa-a-mu-ú-ka šàr* KUR *Mi-i-it-ta-an-ni* ŠEŠ-*ka-ma*
05) *a-na ia-ši šul-mu a-na ka-a-ša lu-ú šul-mu a-na* ⌜É⌝-⌜*ka*⌝
06) *a-na a-ḫa-ti-ia ù a-na re-e-ḫé-ti* DAM.MEŠ-*ka a-na* DU[MU.MEŠ]-⌜*ka*⌝
07) *a-na* GIŠ.GIGIR.MEŠ-*ka a-na* ANŠE.KUR.RA.MEŠ-*ka a-na* ÉRIN.GAL-*ka*
08) *a-na* KUR-*ka ù a-na mim-mu-ka dan-níš dan-níš lu-ú šul-*⌜*mu*⌝

---

09) *a-di* AB.BA.MEŠ-*ka-ma šu-nu it-ti* AB.BA.MEŠ-*ia dan-níš*
10) *ir-ta-ta-ʾa-a-mu at-ta ap-pu-na-ma* DIRI-*ma it-ti a-bi-ia*
11) *ma-a-dì-iš da-an-ni-iš ta-ar-ta-ta-ʾa-a-am*
12) *i-na-an-na at-ta ki-i it-ti-ia a-ḫa-miš ni-ir-ta-na-ʾa-a-mu*
13) *a-na* 10-*šu el a-bi-ia tu-uš-te-em-ʾi-id*
14) DINGIR.MEŠ *li-me-eš-še-ru-šu-nu-ti-ma ša ni-ir-ta-ʾa-a-mu an-ni-k*[*a-a*]
15) ᵈIŠKUR *be-e-li ù* ᵈ*A-ma-nu-um a-na da-ra-a-ti ki-i ša i-*⌜*na*⌝-[*an-na*]
16) *lu-ú li-né-ep-pí-*[*šu*]

---

17) *ù* ᶦ*Ma-né-e* DUMU.KIN-*ra-šu* ŠEŠ-*ia ki-i iš-pu-r*[*u*]
18) *um-ma lu-ú* ŠEŠ-*ia-ma* DUMU.MUNUS-*ka a-na* DAM-*ut-ti-ia bi-lam-mì*
19) *a-na* NIN-*et* KUR *Mi-iṣ-ri-i-im-mì ul ul-*⌜*te*⌝-*em-ri-iṣ* ŠÀ-*šu*
20) *ša* ŠEŠ-*ia ù i-na bá-na-tim-ma a-a-an-ni-ma-*⌜*a*⌝-⌜*ku*⌝*aq-ta-bi*
21) *ù ša* ŠEŠ-*ia i-ri-šu uk-te-el-li-im-ši a-na* ᶦ*Ma-né-e*
22) *ù i-ta-mar-ši ki-i i-mur*(*u*)*-ši ù ut-te-ʾi-is-*[*s*]*í dan-níš*
23) *ù i-na ša-la-a-mi i-na* KUR *ša* ŠEŠ-*ia lu-*⌜*ú*⌝ *lu-ú-*[*r*]*u-ši*
24) ᵈINANNA *ù* ᵈ*A-ma-nu-um ki-i* ŠÀ-*šu ša* ŠEŠ-*ia li-me-eš-še-el-ši*

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EA 19

TRANSLATION

(1–8) [T[o Nimmureya, the Great King, king of the land of Egypt, [my] brother, my [s]on-in-law who loves me and whom I lo[ve], speak; Message of Tuishratta, the Great King, your father-in-law who loves you, king of the land of Mittani, your brother: All is well with me; may it be well with you, with your house, with my sister and with the rest of your wives, with your sons, with your chariots, with your horses, with your great army, with your land and with whatever else belongs to you, may all be very, very well.

(9–16) Since (the time of) your fathers, they always loved my fathers very much. You, moreover, did more and always showed even more love to my father. Now, you, inasmuch as we continue to love one another in mutual affection, have increased ten fold greater than to my father. May the gods permit those very things that we have loved here (= up to now). May Teshub, my lord, and Amon, mak[e] it amenable forever just as now.

(17–23) Inasmuch as my brother sent Mane, his envoy, saying: "Please, my brother, send me your daughter for wife, to be the mistress of the land of Egypt," I caused no distress to my brother's heart but said, "with pleasure! Yes!" And as for the one whom my brother requested, I showed her to Mane and he saw her. Inasmuch as he saw her and he praised her greatly, I will convey her in safety to the land of my brother.

May Shaushga and Amon make her the image of my brother's desire.

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25) ¹*Ké-li-ia* DUMU.KIN-*ia a-ma-te-šu ša* ŠEŠ-*ia a-na* ˹*ia*˺*-ši it-ta-b*[*í*]*l*
26) *ki-i eš-mu-ú ù ṭá-a-bu dan-níš ù aḫ-tá-du ki-i ma-du-ti*
27) *da-an-níš um-ma lu-ú a-na-ku-ma an-nu-ú šu-ú šu-ur-ru-um-ma*
28) *ša i-na be-ri-ni ša it-ti a-ḫa-miš ša ni-ir-ta-na-ʾa-a-mu*
29) *a-nu-um-ma i-na am-mu-ti a-ma-a-ti a-na da-ra-tim-ma lu ni-ir-ta-ʾa-am*

30) *a-na* ŠEŠ-*ia ki-i aš-pu-ru ù aq-ta-bi um-ma lu-ú a-na-ku-ma*
31) *ki-ma ma-a-du-ti dá-an-ni-iš*$_6$ *lu ni-ir-ta-na-ʾa-am ù i-na be-ri-ni*
32) *lu-ú ṭá-a-bá-nu ù a-na* ŠEŠ-*ia aq-ta-bi um-ma-a* ŠEŠ-*ia*
33) *el a-bi-ia* 10-*šu lu-ú ú-te-et-te-ra-an-ni*

34) *ù a-na* ŠEŠ-*ia* KÙ.GI.MEŠ *ma-a-at-ta e-te-ri-iš um-ma-a el* ˹*a*˺*-bi-ia*
35) *lu ú-še-em-*ʾ[*i-i*]*d-an-ni-ma* ŠEŠ-*ia lu-ú ú-še-bíl-an-ni*
36) *ù a-*˹*bu*˺*-ia* KÙ.GI.MEŠ *ma-a-at-ta tù-ul-te-bi-la-aš-šu*
37) NAM.ḪA.RA KÙ.GI.MEŠ GAL.MEŠ *ù* GIŠ.KIRI$_6$ KÙ.GI.MEŠ GAL.MEŠ *tul-te-*˹*bíl*˺*-aš-šu*
38) SIG$_4$ KÙ.GI.MEŠ *ki-ma ša* URUDU.MEŠ *ma-ṣú-ú tù-ul-te-b*[*íl-aš-šu*]

39) *un-dú* ¹*Ké-li-ia a-na* ŠEŠ-*ia aš-pu-ru ù* ˹KÙ.GI˺.[MEŠ]
40) *e-te-ri-iš um-ma lu-ú a-na-ku-ma* ŠEŠ-*ia el a-bi-ia* [10-*šu*]
41) *lu-ú ú-te-et-te-ra-an-ni ù* KÙ.GI.MEŠ *ma-a-a*[*t-ta*]
42) *ša ši-ip-ra la ep-šu li-še-e-bi-l*[*a-an-ni*]

Rev. 43) ŠEŠ-*ia el a-bi-ia ma-a-dì-iš li-še-bi-la-an-*[*ni*]
44) *ù a-ka-an-na a-na* ŠEŠ-*ia aq-ta-bi um-ma-a ka-ra-aš-k*[*a*]
45) *ša a-ba a-bi-ia e-ep-pu-uš um-ma lu-ú a-na-ku-ma ki-me-e*
46) *ki-i-ni a-an*!(AŠ)-*ni ú-nu-ú-ta e-ep-pu-uš-ma-a-ku*
47) *ù a-ka-an-na ap-pu-na aq-ta-bi* KÙ.GI.MEŠ *ša* ŠEŠ-*ia ú-*˹*še*˺*-bé-lu*
48) *a-na te-er-ḫa-tim-ma li-še-e-bi-il*

49) *i-na-an-na* ŠEŠ-*ia* KÙ.GI.MEŠ *ul-te-bíl a-qáb-bi-i um-ma-a*
50) *mi-i-iṣ-ma-a-ku ù la la mi-i-iṣ ma-a-ad ù a-na ši-ip-ri*
51) ˹*ep*˺*-še-et ù šum-ma ap-pu-na a-na ši-ip-ri-im-ma ep-še-et*
52) *ù aš-šum an-ni-ti aḫ-tá-du dan-níš-ma ù mi-nu-um-me-e*
53) *ša* ŠEŠ-*ia ú-še-bé-lu ù am-mi-ti dan-níš ḫa-da-a-ku*

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(25–29) Kelya, my envoy, brought my brother's words to me. When I heard (them), and they were very pleasing, then I rejoiced exceedingly, and verily I said: "This is it for sure! viz. that which is between us, that which is mutual, that we love one another. Now, with such words let us love one another forevermore."

(30–33) When I wrote to my brother, then I verily said: "Let us always love one another very, very much and between us may we be in friendship. And to my brother I said: May my brother always surpass ten times what he did for my father!"

(34–38) And I requested of my brother much gold, saying: "May he exceed for me what was done for my father; may my brother send to me. And as for my father, you sent much gold to him: large golden pithoi, large golden jars, you sent to him. Bricks of gold, just like copper ones in size, you se[nt to him]."

(39–42) When I sent Keliya to my brother and I requested gold, I verily said: "May my brother exceed for me by [ten times] what was done for my father, and may he send me much gold that has not been worked."

(43–46) May my brother send to [me] much more than to my father and thus did I say to my brother, saying: "I am building the mausoleu[m] of my grandfather." Saying, verily I said: "In accordance with a truly positive response (an oracle) I am making the accoutrements."

And thus, moreover I said: "As for the gold which my brother is sending, it is for the bride price that he should send."

(49–53) Now, my brother has sent the gold. I say: "Be it little or not, not little but much, but it has been worked." But if, nevertheless, it is worked, then as for this, I rejoiced greatly and whatever my brother sends then I am very happy about that!

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54) *a-ʳnuˀ-um-ma i-na-an-na a-na* ŠEŠ-*ia al-ta-pár ù* ŠEŠ-*ia*
55) *el ša a-bi-ia re-ʳeˀ-mu-ú-ta li-še-emˀ-i-id-an-ni a-nu-um-ma*
56) KÙ.GI.MEŠ *a-na* ŠEŠ-*ia e-te-ri-iš ù* KÙ.GI.MEŠ *ša a-na* ŠEŠ-*ia*
57) *e-ri-šu a-na* 2-*šu a-na e-re-ši i-il-la-ak* 1-*tu*$_4$
58) *a-na ša ka-ra-aš-ki ù i-na ša-nu-ut-ti-šu a-na te-er-ḫa-ti*

---

59) *ù* ŠEŠ-*ia* KÙ.GI.MEŠ *maˀa-dì-iš dan-níš ša a-na ši-ip-ri la ep-šu*
60) ŠEŠ-*ia li-še-íl-an-ni ù* ŠEŠ-*ia el ša a-bi-ia* KÙ.GI *li-še-bi-la*
61) *ù i-na lìb-bi* KUR *ša* ŠEŠ-*ia* KÙ.GI.MEŠ *ki-i e-pè-ri ma-a-dá-at*
62) DINGIR.MEŠ *li-me-eš-še-ru-šu-ma ki-i-me-e ki-i ša i-na-an-na i-na* KUR
63) *ša* ŠEŠ-*ia* KÙ.GI.MEŠ *maˀa-dá-at ù* 10-*šu el ki-i ša i-na-an-na*
64) ʳKÙ.GIˀ.MEŠ *li-še-emˀi-id ù* KÙ.GI.MEŠ *ša e-ri-šu i-na* ŠÀ ŠEŠ-*ia*
65) *lu-ú la-a im-mar-ra-aṣ ù at-tù-ia lìb-bi* ŠEŠ-*ia lu-ú la-a*
66) *ú-ša-am-ra-aṣ ù* ʳŠEŠˀ-*ia* KÙ.GI.MEŠ *ša a-na ši-ip-ri la ep-šu*
67) *ma-a-dì-iš da-an-ni-iš li-še-e-bi-la-an-ni*
68) *ù mi-nu-um-me-e ša* ŠEŠ-*ia ḫa-aš-ḫu a-na* É-*šu li-iš-pur-ma*
69) *li-il-qè ù a-na-ku* 10-TA.ÀM *ša* ŠEŠ-*ia i-ri-šu lu-ud-dì-in*
70) KUR *an-ni-tu*$_4$ *ša* ŠEŠ-*ia* KUR-*sú ù* É *an-ni-tu*$_4$ *ša* ŠEŠ-*ia* É-*sú*

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71) *a-nu-um-ma* DUMU.KIN-*ia a-na* ŠEŠ-*ia al-ta-pár* ^{1}*Ké-li-ia ù* ŠEŠ-*ia*
72) *lu-ú la-a i-kál-la-a-šu* ʳḫaˀ-ʳmutˀ-*ta li-mèš-šèr-šu-ma li-il-li-ik*
73) *ki-me-e ša* ŠEŠ-*ia šul-*ʳmaˀ-ʳanˀ-*šu e-še-em-me ma-a-dì-iš dan-níš lu-ḫé-ed-di*$_{12}$
74) *a-na da-a-ra-tim-ma š*[*a*] ʳŠEŠˀ-*ia šul-ma-an-šu lu-ul-te-em-me*
75) *ù a-ma-a-tu*$_4$ *an-na-a-tu*$_4$ *ša ni-il-ta-nap-pa-ru* ^{d}IŠKUR *be-e-li*
76) *ù* ^{d}*A-ma-nu-um li-mèš-šèr-šu-nu-ti-ma ù i-na pa-ṭì-i-šu-nu*
77) *li-ik-šu-du ù ki-i ša i-na-an-na a-di šu-nu-ma lu-ù ma-aš-lu*
78) *ki-i-me-e i-na-an-na ni-ir-ta-na-ˀa-*ʳamˀ *ù ki-i ša i-na-an-na*
79) *a-na da-a-ra-ti-im-ma lu-ù ni-ir-ta-na-ˀa-am*

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(54–58) Now I have written to my brother so may my brother increase affection much more than for my father. Now I have requested gold of my brother and as for the gold which I requested of my brother, it will be expended to meet two requirements; the first (part) is for the mausoleum and in the second place it is for the bride price.

(59–70) So, my brother, very much gold that is not worked, may my brother send to me; and may my brother send gold, more than to my father. And in the land of my brother gold is plentiful like dirt. May the gods grant it that just as now gold is plentiful in my brother's land, may he increase the gold ten times what it is now. And the gold that I requested, may it not be distressing to my brother's heart. And may my brother not cause distress to my heart. So may my brother send to me very much gold that has not been worked. And whatever my brother needs for his house, let him write and let him take and I will verily give ten times what my brother requested. This land is my brother's land and this house is my brother's house.

(71–79) Now my envoy, Keliya, have I sent to my brother and may my brother not detain him, may he release him swiftly so that he may go. As soon as I hear of my brother's well being, I will rejoice greatly. Forevermore may I continually hear that it is well with my brother. And as for these words that we will continually write, may Teshub, my lord, and Amon grant them and may they attain their goals, and may they be, as long as they exist, like they are now. Just as now we continually love (one another), so just as now may we love (one another) forever!

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80) *a-nu-um-ma a-na šul-ma-a-ni-šu ša* ŠEŠ-*ia* 1 GAL KÙ.GI *tam-lu-ú* NA_4.ZA.GÌN KUR
81) *ša-kàr-ši* 1 *ma-ni-in-nu kab-bu-ut-tu*$_4$ 20 NA_4.ZA.GÌN KUR 19 KÙ.GI.MEŠ
82) *ša* MURUB-*šu* NA_4.ZA.GÌN KUR KÙ.GI GAR.RA 1 *ma-ni-in-nu kab-bu-tu*$_4$ 42 NA_4.NÍR KUR
83) 40 KÙ.GI *ša sú-uḫ-sí* ^{d}INANNA *ša* MURUB-*šu* NA_4.NÍR KUR KÙ.GI GAR.RA
84) 10 *ṣi-mi-it-tu*$_4$ ANŠE.KUR.RA.MEŠ 10 GIŠ.GIGIR.MEŠ GIŠ.MEŠ *qa-du mim-mu-šu-nu*
85) *ù* 30 MUNUS.NITA.MEŠ *a-na šul-ma-a-ni ša* ŠEŠ-*ia ul-te-*^{r}*íl*$^{\neg}$

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(80–85) Now for the greeting gift of my brother have I sent: one large gold cup, its handle inlaid with genuine lapis lazuli, one heavy *maninnu* necklace with twenty genuine lapis lazuli stones and nineteen gold ones, its center piece of genuine lapis lazuli set in gold, one heavy *maninnu* necklace with 42 geniuine *ḫulalu* stones, 40 gold pubic triangles of Shaushga, of which the center piece is on genuine *ḫulalu* stones set in gold, ten teams of horses, ten wooden chariots with their accoutrements and 30 women (and) men, as the greeting gift of my brother.

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EA 20

TRANSCRIPTION

Obv.

01) [*a-na* ˡ*Ni-im-*]*mu-ú-a-re-ia šàr* KUR [*Mi-iṣ-ri-i*] ŠEŠ-*ia ḫa-ta-ni-ia*
02) [*ša a-ra*]-*ʾa-a-mu ša i-ra-ʾa-a*[*m-an-ni*] *qí-bí-ma*
03) [*um-ma* ˡ*T*]*ù-uš-rat-ta šàr* KUR *Mi-i-t*[*a-an-ni*] *e-mu-ú-ka*
04) [*ša i-r*]*a-ʾa-a-mu-ú-ka* ŠEŠ-*ka*[*-ma a-n*]*a ia-ši šul-mu a-na ka-a-ša*
05) [*lu-ú š*]*ul-mu a-na* É-*ka a-na* DAM.MEŠ[*-ka*] *a-na* [DU]MU.MEŠ-*ka a-na* LÚ.MEŠ GAL-*ka*
06) [*a-na* GIŠ.]GIGIR.MEŠ-*ka a-na* ANSE.KUR.RA.MEŠ-*ka a-na* ERÍN.GAL.MEŠ-*ka*
07) [*a-n*]*a* KUR-*ka ù mi-im-mu-ka da-an-ni-iš da-an-ni-iš lu-ú šul-mu*

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08) ˡ*Ma-né-e* LÚ.KIN-*šu ša* ŠEŠ-*ia it-ta-*[*a*]*l-ka a-*[*n*]*a at-te-ru-ti a-na* DAM-*šu*
09) *ša* ŠEŠ-*ia a-na be-el-ti* KUR *Mi-iṣ-ri-*˹*i*˺ *a-na le-qè-e ú ṭup-pa*
10) *ša il-qà-a al-ta-ta-as-sí-ma* [*ú a*]*-ma-t*[*i-*]*šu el-te-me*
11) *ù* [*ṭ*]*a-a-bá da-a*[*n-n*]*i-iš-ma a-ma-a-ti*[*-š*]*u ša* ŠÉŠ-*ia ki-i ša* ŠEŠ-*ia-ma*
12) *a-mu-ru ù aḫ-ta-du i-na* u_4*-mi š*[*a-a*]*-ši ma-ʾa-dá da-an-ni-iš*
13) u_4*-ma ù mu-ša ša-a-ši* [*bá-*]*na-a e-te-pu*[*-uš*]

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14) *ù ša* ŠEŠ-*ia a-ma-a-ti-šu gáb*[*-bá š*]*a* ˡ*Ma-né-e il-qà-*˹*a*˺
15) *e-ep-pu-uš a-na ša-at-ti a*[*n-ni-t*]*i i-na-an-na ša* ŠEŠ-*ia* DAM-*sú*
16) *ša* KUR *Mi-iš-ri-i be-la-as-sú a-n*[*a-an-din*]*-ma ù a-na* ŠEŠ-*ia ub-bá-lu*
17) [1-*en a-mi*]-˹*lu*˺-˹*ú*˺-*t*[*u*] *i-na* u_4*-mi š*[*a-a-ši*] KUR *Ḫa-ni-gal-bat ù* KUR *Mi-i-iṣ-ri-i*

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18) *ù aš-šum an-ni-ti* ˡ*Ma-*[*n*]*é-e i*[*k-ka-la-a*] *ú-bá-an* ŠEŠ-*ia* ˡ*Ké-li-ia*
19) *ù* ˡ*Ma-né-e ḫa-mu-ut-*˹*ta*˺ [*ú-ma-aš-š*]*ar-šu-nu-ti ù la aq-ti-ip*!*-šu-nu*
20) ˹*a*˺-˹*ka*˺*-an-na* ŠEŠ-*ia a-na dú-u*[*l-li-i*]*m-ma a-na mu-uš-šu-r*[*i*]
21) *ù dú-ul-la ul e-pu-uš a-na* [*e-pé-eš*] 10-*šu a-na* DAM-*šu ša* ŠEŠ-*ia*
22) *ù i-na-an-na dú-ul-la e-ep*[*pu-uš*]

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TRANSLATION

(1–7) Speak [to Nim]muareʿia, king of the land of [Egypt], my son-in-law [whom I l]ove, who loves [me]. [The message of T]ushratta, king of the land of Mitt[anni], your father-in-law [who l]oves you, your brother. It is well [wi]th me. With you [may it be w]ell; with your household, with [your] wives, with your [so]ns, with your senior officials, [with] your chariotry, with your horses, with your warriors, [wit]h your land and your possessions, may it be very, very well.

(8–13) Mane, the envoy of my brother came in friendship in order to take the wife of my brother, the lady of the land of Egypt, and I read over and over the tablet which he brought [and] I heard its [w]ords and they were very sweet; the words of my brother were as if I saw my brother himself. And I rejoiced on that day very much. And I made that day and night a celebration.

(14–17) I will carry out every word of my brother that Mane brought to me. In t[his] very year, now, I will hand over my brother's wife, the mistress of Egypt, and they will bring her to my brother. On t[hat] day will Ḫanigalbat and Egypt be as [one man].

(18–22) And because of this, Mane will [be delayed] for a bit. My brother, Keliya and Mane [will I]release promptly and I will not encumber them [t]hus, my brother, with the task of finishing the work. I have not carried out the work in order [to do] ten times (more) for the wife of my brother but now I will carry out the work.

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23) *i-na* ITI 6-KAMV ᵎ*Ké-li-ia* LÚ.KIN-*ia ù* ᵎ*Ma-né-e* L[Ú.KIN-*šu*]
24) [*š*]*a* ŠEŠ-*ia ú-ma-aš-ša-ar-šu-nu ša* ŠEŠ-*ia* DAM-*sú a-n*[*a-an-din*]
25) [*ù*] *a-na* ŠEŠ-*ia ú-ub-ba-lu* ᵈ‹IŠ$_8$›-T[ÁR] *be-el-ti be-le-*[*et* KUR.KUR *ù*]
26) [ŠEŠ-*i*]*a ù* ᵈ*A-ma-a-nu il-šu ša* ŠEŠ-*ia ki-i* [ŠÀ *ša* ŠEŠ-*ia*]
27) [*li*]-*me-eš*$_{15}$-*ši-il*[*-ši*]

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28) [DAM-*s*]*ú a-na* ŠEŠ-*ia ú-ub-ba-lu ù* ŠEŠ-*ia ki-*˹*i*˺ [*ú-kál-la-mu-ši*]
29) [*ù i-im-*]*ma-ar-šu ir-ta-bi da-an-ni-iš-ma ù i-še*[*-eʾ-i-ši-ma*]
30) [*ši-i*]˹*ki*˺-˹*i*˺ *lìb-bi ša* ŠEŠ-*ia ep-še-et ù* [*ap-pu-na-ma*]
31) [*šul-ma-*]*na ša a-na-an-di-nu* ŠEŠ-*ia* [*i-im-ma-ar*]
32) [*ki-i-me*]-˹*e*˺ *el ša pa-na-a-nu* [*ra-bi*]
33) [*a-nu-um-m*]*a* ᵎ*Ḫa-a-ra-ma-aš-š*[*i š*]*a* ŠEŠ-*ia-a-ma a-na* [*ia-ši iš-pu-ru*]
34) [*al-ta-pár-*]*šu ù ṭup-pa a-na qa-ti-šu at-ta-din ṭ*[*e-e-ma a-na* ŠEŠ-*ia*]
35) [*lil-ta-a*]*s-si-ma ù a-ma-ti-šu li-iš-me* [*ù a-nu-um-ma*]
36) [ᵎ*Ḫa-a-ra-*]*ma-aš-ši a-na* ŠEŠ-*ia al-ta-pár a*[*š-šum……..*]
37) [*ù* Š]EŠ-*ia* ÉRIN.MEŠ-*šu ú-ul ú-ba-an*[*-ni……..*]
38) [……..] ˹*i*˺-*na* [……]
39) [……..] *a-na* ŠEŠ-*ia* [……]
40) [……..*a*]*m-ma* [……]
41) [……]

Rev.

42) [……..*u*]*n-du* [……].ᵎ[……]
43) [……..*b*]*i a-na* ᵎ*Ma-n*[*é-e* LÚ.KIN-*šu*]
44) [*ša* ŠEŠ-*ia*……..]MEŠ *gáb-ba-ši-n*[*a……..*]
45) [……..*ma*]*-a-at-ta i-na pa-ni-i*[*a*]

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(23–24) In six months Keliya, my envoy, and Mane, the envoy of my brother will I release. The wife of my brother will I ha[nd over] and they will bring her to my brother. [May] ‹Sha›ushka, my lady, the mister[ss of the lands and] of [m]y [brother, and Amon, the god of my brother, make [her] correspond to [my brother's desire].

28–32) They will bring [hi]s [wife] to my brother, and my brother, when [they present her] then [he will] see her; she has become very matured, and he [will desire her]. [She] is formed according to my brother's desire. And [moreover], the [greeting gi]ft that I am giving, my brother [will see], [as being greater] than can be reckoned.

33–38) [Now] Ḫaramashi, [wh]om my brother himself [sent] to [me, have I sent], and I have entrusted a tablet to him. [May he re]ad the me[ssage to my brother] and may be listen to his words. [And now Ḫara[mashi have I sent to my brother in [order to…And,] my [br]other, did I not treat we[ll] his troops [….].

39–41) […] to my brother […]

42–45) […]w]hen…]to Man[ê, the envoy of my brother…] all of them […d]ied before me [……]

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46) [*ù aš-šum* KÙ.GI] *ša* ŠEŠ-*ia ú-se-bi-lu*
47) [*ú-ba-ru-t*]u_4-*ia gáb-bá up-te-eḫ-ḫé-er* ŠEŠ[-*ia* KÙ.GI]
48) [*ša ú-še-bi-lu*] *a-na pa-ni gáb-bi-šu-nu-ma a-ni-na is-*˹*sal*˺-[*ṭú*]
49) [……*g*]*áb-bi-šu-nu-ma ka-an-ku*$_8$-*tu*$_4$ *ša-šu-nu ù* KÙ.GI *l*[*a ep-ša*]
50) [*li-ib-ba-ta im-ta*]-*lu-ú-me ù ib-te-ku*$_8$-*ú ma-ʾa-dá dá-an-n*[*i-iš-ma*]
51) [*um-ma-a lu*]-*ú šu-nu-ma-a-me an-nu-tum-me-e gáb-bá-šu-nu-ma-a-me* ˹KÙ.GI˺ *la ep-š*[*a-ma-a-me*]
52) [*ù*] *iq-ta-bu-ú i-na* KUR *Mi-iṣ-ri-im-ma-a-me* KÙ.GI *el e-pé-ri ma-a*[*-ad*]
53) [*ù*] ŠEŠ-*ia ap-pu-na i-ra-ʾa-a-am-ka da-an-ni-iš-me a-wi-lu-tu*$_4$-*m*[*a-a-me*]
54) [*šu-*]*ú ša i-ra-ʾa-a-mu ù a-na ša*!(ÁS)-*šu an-na-a-ti ú-ul i-na-a*[*n-din*]
55) [*ma-a*]*n-ni-ma-a-me ḫa-še-eḫ-ma-a-me el e-pé-ri i-na* KUR *Mi-iṣ-ri-i ma-a-ad*
56) [*ù*] *ma-an-nu an-na-ti a-na ma-an-ni i-na-an-din-me ša ma-la an-ni-i ma-ṣ*[*u-ú*]
57) [*ù p*]*a-na ù ba-a-ba la i-šu-ú um-ma lu-ú a-na-ku-ma ki-i-ma-a-me a-dáb-*[*bu-bu*]
58) [*a-n*]*a pa-ni-ku-nu-me ul a-dáb-bu-ub i-ra-ʾa-a-ma-an-ni ma-ʾa-dá dan-niš*[*-ma*]
59) [ŠE]Š-*ia šàr* KUR *Mi-iṣ-ri-im-*[*ma*]

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60) *ù* ŠEŠ-*ia i-na* ŠÀ-*šu i-ṣa-ab-*˹*ba*˺-*ta-an-ni ki-i lìb-bi im-ra-ṣu mi-im-ma*
61) *ù la lu-ú pa-aš-ra im-ma-ti-ma* ˹ᵈ˺˹IŠKUR˺ *be-li lu-ú la ú-ma-aš-ša-ra-an-ni-ma*
62) *it-ti* ŠEŠ-*ia lu-ú la ut-ta-az-za-am ka-a-am-ma a-na* ŠEŠ-*ia aq-ta-*˹*bi*˺
63) *ki-i-me-e* ŠEŠ-*ia i-du-ú*

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64) ˡ*Ma-né-e* LÚ.KIN-*šu ša* ŠEŠ-*i*[*a ù* ER]ÍN[.MEŠ-*š*]*u ša* ŠEŠ-*ia ša it-ti* ˡ*Ma-né-e*
65) il-li-ka uk-te-eb-˹*bi*˺-*i*[*t a-na-k*]*u* [*g*]*á*[*b-b*]*i-šu-nu ù uk-te-eb-bi-ir-šu-nu*
66) *da-an-ni-iš a-nu-um-ma* ˡ*Ma-né-e i-il-la-* kamV-*ma ù* ŠEŠ-*ia*
67) ˹*il*˺-*ta-na-ʾa-al-šu ki-i-me-e uk-*˹*te*˺*eb-bi-is-sú ma-ʾa-dá dá-an-ni-iš*
68) *a-na* ŠEŠ-*ia-ma i-dáb-bu-ub-ma ù* ŠEŠ-*ia il-te-nim-me-e-šu-nu-ti ki-i-me-e*
69) *e-te-pu-us-sú-nu ki-i lu-ú ḫa-šiḫ* ˡ*Ma-né-e ul i-ma-a-*˹*at*˺
70) *a-di šu-ú-ma šu-ú ù la-a i-ma-ar-ra-aṣ*

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46–59) [And with regard to the gold] which my brother sent, I assembled all my [foreign gue]sts. [My] brother, [the gold that he sent] in the presence of all of them, now, they were cut open, [….a]ll of them, they were sealed and the gold was u[nworked!]. [They became f]ull [of anger] and they wept grievously, [saying,] "Are all of these [tru]ly of gold? It is unworked!" [And] they said. "In the land of Egypt, gold is more plentiful than dirt." [And[, my brother, furthermore, "He loves you very much. As for mankind, [he] who loves, then to him(!) things like these he would not gi[ve]. Whoever desires, it is more plentiful than dirt in the land of Egypt, but who would give to someone things like these of which the sum is so mi[serly! But (rather)] with out reckoning (would he give)." I verily said thus, "I cannot say before you, 'My [broth]er, the king of the land of Egypt, loves me very much.'"

60–63) But, my brother will take it to heart that my heart was somewhat distressed. And only may he be mollified. Never again may Teshub permit me that I should rage thus at my brother. Thus have I spoken to my brother in order that he may know.

64–70) Mane, my brother's envoy, and the ⌜troops⌝ of my brother that accompanied him, I have honored them all and I have treated them with great distinction. Now Mane is coming and my brother can interrogate him extensively about how I honored him greatly. He will recount to my brother and my brother can listen to them in accordance with what I did to them. As if Mane lacked anything he was not going to die. He is still himself and he is not getting sick.

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71) *ù* ŠEŠ-*ia* KÙ.GI *ma-ʾa-dá ša* KIN *la ep-ša li-še-e-bi-la ù aq-qa-at*
72) *a-bi-ia* ŠEŠ-*ia li-i-te-er-an-ni ki-i-me* ŠEŠ-*ia ra-ʾa-mu-ti ú-kál-lam*
73) *ki-i-me-e* ŠEŠ-*ia a-na pa-ni* KUR-*ia ki-i-me-e a-na pa-ni* LÚ.MEŠ *ú-bá-ru-ti-ia*
74) ŠEŠ-*ia ma-ʾa-dá ú-šar*!(*BAR*)-*ra-ḫa-an-ni* ^{d}IŠKUR *ù* ⌜^{d}⌝*A-m*[*a-n*]*u li-id-din-ma*
75) *a-na da-ra-tim-ma ša* ŠEŠ-*ia ša lìb-bi-šu lu-pu-uš ù* ŠEŠ-*ia*
76) *at-tù-ia ša lìb-bi-ia li-pu-uš ki-i-me-e a-mi-lu-ú-tu*$_4$
77) ^{d}UTU *i-ra-ʾa-am-šu ù ki-i* [*i-n*]*a-an-na ni-i-nu* DINGIR.MEŠ-*ú*
78) [*li-m*]*èš-še-ru-un-na-a-ši-ma a-na da-a-ra-tim-ma*
79) [*i-na lìb-b*]*i-ni i ni-ir-ta-ʾa-a-am*

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80) [*ù a-nu-um-m*]*a a-na šul-ma-an-ni ša* ŠEŠ-*ia* 1 GIŠ.ÉŠ.SAG.KUL
81) [……] *ù i-ši-is-sú* NA$_4$ *ḫi-li-ba* KÙ.GI GAR.RA
82) [……] *i-na qa-ti-šu i-ṣa-ab-bá-tu*$_4$
83) [……]IGI.MEŠ NA$_4$ NÌR KUR KÙ.GI GAR *ša a-na qa-ti*
84) [……]*a-si i-il*[*-l*]*a-ku a-na* ŠEŠ-*ia ul-te-*⌜*bil*⌝

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71–79) So, my brother, may he send me much gold that has not been worked; may my brother exceed the allotment of my father. May Teshub and Amon grant that my brother reveal love of me, that my brother cause me to be glorified(!) in the presence of my country and in the presence of my foreign guests.

75–79) May I fulfill my brother's heart's desire forever. And may my brother fulfill my own heart's desire. As mankind loves the sun god, so as for us now—may the gods grant us—that we may continue to love [in] our [hear]ts.

80–84) [And no]w as the greeting gift of my brother have I sent: one rope lock [the…of which is of…]and its base is of *ḫiliba* stone set in gold; […that] holds in its hand […]; […]with beads of genuine *ḫulalu* stone set in gold, that is for the hand […]…they will go.

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EA 21

TRANSCRIPTION

Obv. 01) *a-na* [1]*Ni-im-*⌜*mu*⌝*-re-ia* LUGAL GAL
02) *šàr* KUR *Mi-iṣ-ri-i* ŠEŠ-*ia*
03) *ḫa-ta-ni-ia ša a-ra-am-mu-uš*
04) *ù ša i-ra-ʾa-a-ma-an-ni qí-bí-ma*
05) *um-ma* [1]*Tù-uš-rat-ta* LUGAL GAL
06) *šàr* KUR *Mi-ta-an-ni* ŠEŠ-*ka e-mu-ka*
07) *ù ša i-ra-ʾa-a-mu-ka-ma*
08) *a-na ia-ši šul-mu a-na* ŠEŠ-*ia ù a-na ḫa-ta-ni-ia*
09) *lu-ú šul-mu a-na* É.MEŠ-*ka a-na* DAM.⌜MEŠ⌝-*ka*
10) *a-na* DUMU.MEŠ-*ka a-na* LÚ.MEŠ-*ka a-na* GIŠ.GIGIR.MEŠ-*ka*
11) *a-na* ANŠE.KUR.RA.MEŠ-*ka a-na* KUR-*ka*
12) *ù a-na mim-mu-ka dan-niš lu-ú šul-mu*

13) *ša* ŠEŠ-*ia ša a-ra-am-mu-uš*
14) DAM-*sú* DUMU.MUNUS-*ti at-*⌜*ta*⌝*-an-na-aš-*⌜*šu*⌝
15) [d]UTU *ù* [d]INNIN *a-na* ⌜*pa*⌝*-*⌜*ni*⌝*-ša l*[*i-i*]*l-lik*
16) ⌜*ki*⌝*-i lìb-bi ša* ŠEŠ-*ia li-me-*⌜*eš*$_{15}$⌝*?-*[*ši-l*]*u-*⌜*uš*⌝
17) ⌜*ù*⌝ ŠEŠ-*ia i-na u*$_4$*-mi š*[*a-a-š*]*i*
18) *l*[*i-*]*iḫ-du* [d]UTU *ù* [d]I[NNIN *a-na*]
19) ŠEŠ-*ia ka-ra-ba ra-*[*ba-a*]
Lo.ed. 20) ⌜*ḫi*⌝*-du-ú-*⌜*ta*⌝ ⌜*ba*⌝*-ni-*⌜*i*⌝[*-ta*]
21) *li-id-din-ú-níš-šu li*[*k-ru-bu-šu*]
22) *ù* ŠEŠ-*ia lu-ú bal-ṭ*[*á-ta*]
Rev. 23) *a-na da-a-ra-a-tim-*[*ma*]

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EA 21

TRANSLATION

(1–12) Speak to Nimmureʿa, the great king, the king of the land of Egypt, my brother, my son-in-law, whom I love and who loves me; thus (spoke) Tushratta, the great king, the king of the land of Mittanni, your brother, your father-in-law and one who loves you: It is well with me. With my brother and with my son-in-law may it be well. With your household and your wiv[es], with your sons, with your men, with your chariotry, with your horses, with your land and with your possessions may it be very well.

(13–23) My daughter as the wife of my brother whom I love, have I given to him. May Shimigi and Shaushka go before her. May they make her the image of my brother's heart. And, may my brother rejoice on t[ha]t day. May Shimigi and Shau[shka] give [to] my brother a gre[at] blessing and wonder[ful] joy. May [they bless him], and may my brother li[ve] forever.

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24) [1]*Ma-né-e* LÚ.DUMU.KIN-*šu š*[*a* ŠEŠ-*ia*]
25) *ù* [1]*Ḫa-né-e tar-gu-ma-an*[*-na-šu*]
26) *ša* ŠEŠ-*ia ki-i i-li ur-te-e*[*b-bi-ma*]
27) NÍG.ᵀBAᵀ.MEŠ *ma-ʾa-dá at-ta-ta-ad-din-š*[*u-ni-ma*]
28) ᵀ*ub*ᵀ-ᵀ*te*ᵀ*-en-ni-šu-nu dan-níš*
29) *ki-i ṭe*$_4$*-em-šu-nu ba-nu-ú aš-šum kal-li-šu-*ᵀ*nu*ᵀ
30) *a-mi-lu-ú-ta ša ka-an-na ep-šu*
31) *im-ma-ti-ma ú-ul a-mur* DINGER.MEŠ-*ia*
32) *ù* DINGER.MEŠ *ša* ŠEŠ-*ia li-iṣ-ṣú-ru-šu-nu*
33) *a-nu-um-ma* 1 *na-aḫ-ra ma-*ᵀ*aš*ᵀ*-ši*
34) *ša ta-am-ra‹-ta›*(?) *a-na e-pé-ši a-na* ŠEŠ-ia
35) *al-ta-pár-šu ù* 1-*en ma-ni-in-nu*
36) *ša* NA$_4$.ZA.GÌN KUR NA$_4$.ZA.GÌN ᵀKURᵀ
37) *ù ša* KÙ.GI *a-na šul-ma-ni*
38) *ša* ŠEŠ-*ia ul-te-bíl*
39) *ù a-na* 1 *me-at li-im* MU.MEŠ-*ti*
40) *a-na ti-ik-ki ša* ŠEŠ-*ia*
41) *lu-ú na-dì*

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(24–32) Mane, the envoy o[f my brother], and Ḫane, the interpre[ter] of my brother have I ex[alted] like gods.have I given [to them]. I have treated the two of them really well because their report was excellent. I have never at any time seen men, both of whom are so well formed. May my gods and the gods of my brother protect them.

(33–41) Now, one polished *naḫra* for making mirror‹s› for my brother have I sent to him, and one *maninnu* necklace of pure lapis lazuli, pure lapis lazuli and of gold, have I sent and may it rest on the neck of my brother for one hundred thousand years!

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EA 22

TRANSCRIPTION

COL. I

(1)	[x]	[…A]NŠE.KUR.RA.MEŠ ˹*ba*˺-˹*nu*˺-*tu*$_4$ *ša i-la-as-sú-mu-ú-n*[*i*]
(2)	1	GIŠ.GIGIR *ṭù-le-e-mi-šu mar-ši-šu ù si-iḫ-pí-šu gáb-bá*
(3)		KÙ.GI 3 *me* 20 SU KÙ.GI *ša i-na* ŠÀ-*šu na-du-ú*
(4)	1	GIŠ*il-tuḫ-ḫu ša pi-ša-iš* KÙ.GI GAR *pa-ra-ti-ti-na-šu*
(5)		NA$_4$.NÍR KUR 1 NA$_4$.KIŠIB NA$_4$.NÍR KUR *i-na lìb-bi-šu šuk-ku-uk*
(6)	5	SU KÙ.GI *i-na lìb-bi-šu na-di*
(7)	2	*ša bu-ur-ḫi* KÙ.GI GAR 6 SU KÙ.GI
(8)	4	SU KÙ.BABBAR *i-na lìb-bi-šu-nu na-di*
(9)	2	*ša* KUŠ*ú-ḫa-ta-a-ti* KÙ.GI KÙ.BABBAR GAR.RA
(10)		MÚRUB-*šu-nu* ZA.GÌN *ša-ki-in* 10 SU KÙ.GI
(11)	20	SU KÙ.BABBAR *i-na lìb-bi-šu-nu na-di*
(12)	2	*ma-ni-i-in-nu ša* ANŠE.KUR.RA.MEŠ NA$_4$.˹NÍR˺
(13)		KÙ.GI GAR 88 *i-na* ŠID-*ti* 44 ˹SU˺ ˹KÙ.GI˺
(14)		*ša i-na* ŠÀ-*šu-nu na-du-ú*
(15)	1	ŠU KUŠ.KA.TAB ANŠE.KU[NGI *ú*]-˹*ḫa*˺-˹*ti*˺-*šu-nu gi-la-mu*
(16)		*pu-uq-dá-a-ti-šu-nu* KÙ.[GI…] *t*[*a*]-*ab-na-a-ni a-sal*
(17)		*ù ger*-[*r*]*a-a*[*s-sú-nu š*]*a* NA$_4$.GIŠ.NU$_{11}$.GAL
(18)		[*ù*] *ú-ḫa*-[*ta-as-sú-n*]*u ku*$_8$*-uš-tap-pa-a-an-ni-šu-nu*
(19)		*pa-š*[*e……-šu-n*]*u gi-la-a-mu*
(20)		*ù* […….]-*šu-nu* KÙ.GI *ša da-ma šu-lu-ú*
(21)	2	*na-at-tul-la-a-tu*$_4$ *ša* KUŠ
(22)		*ša ki-i a-ra-aš-ša-a-an-ni bur-ru-mu*

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EA 22

TRANSLATION

COL. I

(1)	4	beautiful horses that run (swiftly).
(2)	1	chariot, its *ṭulemu*'s, its *thongs*, its covering, all
(3)		of gold. It is 320 shekels of gold that have been used on it
(4)	1	whip of *pišaiš*, overlaid with gold; its *parattitinu*,
(5)		of genuine *ḫulalu*-stone; 1 seal of genuine *ḫulalu*-stone is strung on it.
(6)	5	shekels of gold have been used on it.
(7)	2	*ša burḫi*, overlaid with gold. 6 shekels of gold (and)
(8)	4	shekels of silver have been used on them.
(9)	2	(leather) *uḫatati*, overlaid with gold and silver;
(10)		their center is made of lapis lazuli. 10 shekels of gold (and)
(11)	20	shekels of silver have been used on them.
(12)	2	*maninnu*-necklaces, for horses; genuine *ḫulalu*-stone
(13)		mounted on gold; 88 (stones) per string. It is 44 shekels
(14)		that have been used on them.
(15)	1	set of bridles for mules(?), of *gilamu*-ivory;
(16)		their "thorns," of go[ld;…]…,
(17)		and…[…o]f alabaster;
(18)		[…]…, their *kuštappanni*;
(19)		[…]…, […] of *gilamu*-ivory;
(20)		and their […], of gold *with a reddish tinge*.
(21)	2	leather *nattullu*,
(22)		that are variegated like a wild dove.

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(23) 1 ŠU *gu*$_5$*-ú-ḫa-as-sú ša* ZABAR

(24) 1 KUŠ*ap-pa-tu*$_4$ *i-ši-is-sú ù ma-ra-as-sú*
(25) KÙ.GI GAR *ta-a-aš-li* KÙ.GI *ša dá-m*[*a*] *šu-ú-lu-ú*
(26) *mu-uḫ-ḫa-šu gáb-ba* ALAM KÙ.[GI…]*-la-aš-ši*
(27) *bá-a-ab a-ṣa-am pa-an-ša ra-*[*x*]*-a*[*n*]*-ni* [*x*]*-*⌜*ma*⌝
(28) *dá-ar-dá-ra-aḫ ša* KÙ.GI *mu-uḫ-*[*ḫ*]*u-*⌜*uṣ*⌝
(29) *ù* É *šum-mu-ḫi dar*$_6$*-dá-ra-aḫ-šu ša* KÙ.GI
(30) *mu-uḫ-ḫu-uṣ* 1 *šu-ši* SU *i-na* ŠÀ*-šu na-di*

(31) [x] GI.MEŠ *šar-mu* ⌜*ba*⌝*-nu-ú*

(32) [1] GÍR *ša* EME*-sú* ⌜*ḫa*⌝*-*⌜*bal*⌝*-*⌜*ki*⌝*-*⌜*i*⌝*-*⌜*in*⌝*-*⌜*nu*⌝
(33) [*g*]*u-mu-ú-ri-šu* KÙ.GI *u*[*ṣ-ṣu*]*-ru* [K]IN-⌜*šu*⌝
(34) [GIŠ.]ESI *ša* AMAR.MEŠ KÙ.GI GA[R SA]G*-sú*
NA$_4$.AN.GUG.ME
(35) [*x*]*-ṭu-šu* KÙ.GI GAR *uṣ-ṣú-*[*ru*] 6 SU KÙ.[GI *i-na*] ŠÀ *na-di*

(36) [x] BAN *a-pí-sa-a-mu-*[*u*]*š-ḫé* [……] K[Ù.G]I GAR
(37) 4 SU KÙ.GI *ša i-na* ŠÀ*-šu* ⌜*na*⌝*-*⌜*du*⌝*-ú*

(38) 1 GIŠ.TUKUL.DINGIR *ša* AN.BAR KÙ.GI GAR 15 SU GUŠ[KI]N [*i-n*]*a* ŠÀ *na-di*

(39) 1 *za-a-al-le-e-wi* ZABAR [KI]N*-šu* KÙ.GI GAR
(40) 3 SU KÙ.GI *i-na* ŠÀ*-šu na-di*

(41) 1 *ad-du ša pí-ša-iš* KÙ.GI GAR 2 SU KÙ.GI *i-na* ŠÀ *na-di*

(42) 1 *til-pa-a-nu ša za-mi-ri a-na* 4*-šu* KÙ.GI GAR
(43) 6 SU KÙ.GI *i-na* ŠÀ*-šu na-di*

(44) 2 *sa-dì-in-nu bi-ir-mu*

(45) 1 ŠU *ši-ri-in-na-a-*⌜*tu*$_4$⌝ KÙ.BABBAR 50(?) SU *i-na* KI.LÁ.BI

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(23) 1 set of torques, of bronze.

(24) 1 (set of) reins; its base and *straps*
(25) overlaid with gold; the *tašli* of gold *with a reddish tinge*;
(26) its entire upper part is a gold figure […]…;
(27) the *opening…its surface*…[…];
(28) It is studded with *dardaraḫ*-ornaments of gold;
(29) and the "house"…is studded with *dardaraḫ*-ornaments, also of gold.
(30) 60 shekels (of gold) were used on it.

(31) [x] good, sharp arrows.

(32) [1] dagger, the blade of which is of i[r]on;
(33) its guard, of gold, with dESIns; its haft,
(34) of ebony with calf figurines; overlaid with gold; its [pomm]el is of…-stone;
(35) its […]…, overlaid with gold, with dESIns. 6 shekels of go[ld] have been used on it.

(36) [1] bow, of the *apisamuš*-type […], overlaid with gold.
(37) It is 4 shekels of gold that have been used on it.

(38) 1 mace, of iron overlaid with gold. 15 shekels of gold have been used on it.

(39) 1 *zallewe*-knife, of bronze; its [ha]ft overlaid with gold.
(40) 3 shekels of gold have been used on it.

(41) 1 *addu*-throw stick, of *pišaiš*, overlaid with gold. 2 shekels of gold have been used on it.

(42) 1 *tilpānu*-bow, of *zamiri*; 4 times overlaid with gold.
(43) 6 shekels of gold have been used on it.

(44) 2 multicolored *shirts*.

(45) 1 set of snaffles, of silver; [5]0 shekels in weight.

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(46) 1 ŠU *pí-ti-in-ka-ak ša* SÍG.GAN.ME.TA *ṣú-up-pu-ru*

(47) 1 ^{KUŠ}*a-ri-tu*$_4$ *ú-ru-uk-ma-a-an-nu* KÙ.BABBAR 10 SU *i-na* KI.LÁ.BI

(48) 1 ^{KUŠ}*pa-a-gu-mu* NA$_4$.GÍR.ZÚ-*šu* NA$_4$.NÍ[R] KUR
(49) *tam-lu-ú-šu* NA$_4$.ZA.GÌN KUR *ta-a-aš*-[*l*]*i tam-lu-ú* [NA$_4$.ZA.GÌN] KUR
(50) MURUB$_4$-*šu* ^{NA_4}*ḫi-l*[*i*]-*ba* GAR *ù* MURUB$_4$-*šu š*[*a*] [^{NA_4}*ḫi*]-*l*[*i*]-[*b*]*a*
(51) NA$_4$.ZA.GÌN KUR GAR 2 NA$_4$.NÍR KUR *kab-bu-tu*$_4$ [KÙ.G]I GAR
(52) *ša i-na mar-ši-šu š*[*uk-ku*]-*ku* 1 NA$_4$.KIŠIB NA$_4$.ZA.GÌN KUR
(53) KÙ.GI GAR 1 NA$_4$.NÍR KUR *kab-bu-tu*$_4$ *ša i-na* EGIR-*šu šuk-ku-ku*
(54) 10 SU KÙ.GI *i-na* ŠÀ-*šu na-di*

(55) 1 *la-ḫa-nu ša* ANŠE.KUR.RA.MEŠ *ša a-mu-*^{r}*ú*$^{\neg}$*-ti*
(56) *ša* Á.MUŠEN.MEŠ KÙ.GI *tam-lu-ú ùtam-lu-ú-šu* NA$_4$.ZA.GÌN.KUR
3 *me* SU *i-na* KI.LAL.BI

(58) 1 *ša zu-ub-bi šu-ú-li-i* KÙ.GI *qa-du* GADA-*šu*
(59) 3 SU *i-na* KI.LÁ.BI

(60) [1] *kab-bu-ut-tu*$_4$ KÙ.GI 10 SU *i-na* KI.LÁ.BI

(61) [1] [x x]-*ḫa-lu* KÙ.GI 20 SU *i-na* KI.LÁ.B[I]

(62) [x] [*…ša*] NA$_4$ SAG-*sú* NA$_4$.MUŠ.[GÌR…]
(63) [……] KIN-*šu* KÙ.GI GAR *a-na* 2-*šu*
(64) [……*-z*]*i-in-šu* NA$_4$ ŠI.TIR […..]
(65) [……x] KÙ.GI *i-du-uz-za-ri-ma* [……]
(66) [x SU] *i-na* ŠÀ-*šu na-*[*di*]

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(46) 1 pair of gloves that are trimmed with red wool.

(47) 1 shield…of silver, 10 shekels in weight.

(48) 1 leather *halter*, its "flint-blade" of genuine *ḫulalu*-stone;,
(49) its inlay, of genuine lapis lazuli; the *tašli,* (*with*) inlay of genuine [lapis lazuli].
(50) Its centerpiece is set with *ḫiliba*-stone, and (*this*) centerpiece *o*[*f ḫili*]*b*[*a*-stone]
(51) is mounted on genuine lapis lazuli. 2 genuine *ḫulalu*-stones mounted [on gol]d,
(52) which are strung on its *straps*. 1 seal of genuine lapis lazuli, mounted
(53) on gold. 1 *ḫulalu*-stone, a *counterweight*, which is strung on its rear.
(54) 10 shekels of gold have been used on it.

(55) 1 bottle, horse-*shaped*, of *amutu*-metal,
(56) with eagles of gold as inlay; and (*also*) its inlay genuine lapis lazuli.
(57) 300 shekels in weight.

(58) 1 fly whisk, of gold, along with its linen cloth.
(59) 3 shekels in weight.

(60) [1] *counterweight*, 10 shekels in weight.

(61) [1 *si*]*eve*, of gold, 20 shekels in weight.

(62) [1 …], of stone; its top of *muš*[*šaru*]-stone;

(63) […] its haft, overlaid with gold; 2 times […];
(64) its […]…, of *pendu*-stone […];
(65) […], of gold,…[…]
(66) [x] shekels of gold have been [used] on it.

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COL. II

(1) 1 ⌜ḪUR⌝.⌜ŠU⌝ *ša* AN.BAR K[Ù.GI GAR] *me-e-su-uk-ki-i-šu*
(2) *tam-lu-*[*ú*] NA_4.ZA.GÌN ⌜KUR⌝ 6 SU KÙ.GI *i-na* ŠÀ-*šu na-di*

---

(3) 1 ḪUR.ŠU *ša* AN.BAR KÙ.GI GAR *me-e-su-uk-ki-i-šu*
(4) NA_4.ZA.GÌN KUR 5 SU KÙ.GI *i-na* ŠÀ-*šu na-di*

---

(5) 1 ḪUR.GÌR KÙ.GI *tam-lu-ú* 5 SU KÙ.GI *i-na* ŠÀ-*šu na-di*

---

(6) 1 *ma-*⌜*ni*⌝*-i-in-ni šar-mu* 35 NA_4.ZA.GÌN KUR
(7) 35 $^{NA}{}_4$*ḫi-li-ba* MURUB$_4$ $^{NA}{}_4$NÍR KUR
(8) KÙ.GI *ša dá-ma šu-ú-lu-ú uḫ-ḫu-uz*

---

(9) 1 ŠU *ša* ŠU IGI.MEŠ NA_4.NÍR KUR 6 *i-na* ŠID-ti
(10) KÙ.GI GAR 6 SU KÙ.GI *i-na* ŠÀ-*šu-nu na-di*

---

(11) 1 ŠU *ka-rat-na-an-nu* KÙ.GI 2 SU *i-na* KI.LÁ.BI

---

(12) 1 *pa-as-ka-a-ru* KÙ.GI *ša ki-i* gu_5*-ḫa-az-zi*
(13) *ṣu-up-pu-ru* 14 SU *i-na* KI.LÁ.BI

---

(14) 1 ŠU *a-ra-ap-ša-a-an-na* 6 *i-du-u-uz-za-*⌜*ar*⌝*-ra*
(15) K[Ù.G]I *ša dá-ma šu-ú-lu-ú* 12 SU *i-na* KI.LÁ.BI

---

(16) 1 GÍR ša ⌜EME⌝*-sú* ⌜AN⌝.BAR KIN-*šu tam-lu-ú* [$^{N}{}_4$^{A}[……].
(17) KÙ.GI GAR SAG.DU-*sú* NA_4.[AN].GUG.ME *ma-lik-šu* KÙ.GI GAR
(18) *ma-aṭ-ru-ú-šu* GÙN.A *ša t*[*a-k*]*íl-ti a-na* 2-*šu*
(19) KÙ.GI GAR 14 SU KÙ.GI *i-na* ŠÀ-*šu-nu na-di*

---

(20) 1 *zal-lu-*[*la*]*m* KIŠIB.LÁ-*šu* $^{NA}{}_4$*ḫi-li-ba ù* NA_4.ZAGÌN KUR GAR
(21) KIN-*šu* ⌜ALAM⌝ *a-mi-il-tu*$_4$ NA_4.GIŠ.NU$_{11}$.GAL *tam-lu-ú*
(22) NA_4.ZAGÌN KUR 6 SU KÙ.GI *i-na* ŠÀ-*šu na-*⌜*di*⌝

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COL. II

(1) 1 ha[nd-brac]elet, of i[ro]n, [*overlaid with gol*]*d*; its *mesukku*-birds
(2) (have) an inlay of genuine lapis lazuli. 6 shekels of gold have been used on it.

---

(3) 1 hand-bracelet, of iron, overlaid with gold; its *mesukku*-birds
(4) (have) an inlay of genuine lapis lazuli. 5 shekels of gold have been used on it.

---

(5) 1 anklet, of gold, inlaid. 5 shekels of gold were used on it.

---

(6) 1 *maninnu*-necklace, cut from 35 genuine lapis lazuli stones.
(7) 35 *ḫiliba*-stones; in the center, a genuine *ḫulalu*-stone,
(8) mounted on gold *with a reddish tinge*.

---

(9) 1 set for the hand, beads of genuine lapis lazuli, 6 per string,
(10) mounted on gold. 6 shekels of gold have been used on it.

---

(11) 1 set of *karatnannu*, of gold, 2 shekels in weight.

---

(12) 1 head-binding, of gold,
(13) twisted like a torque, 14 shekels in weight.

---

(14) 1 set of *arapšanna*, 6 *iduzzarra*,
(15) of gold *with a reddish tinge*. 12 shekels in weight.

---

(16) 1 dagger, the blade of which is of iron; the haft has an inlay of …-st[one],
(17) overlaid with gold; its pommel, of…-stone; its…, mounted in gold;

(18) its *maṭru*, (with) variegated trim of blue-purple wool, 2 times
(19) overlaid with gold. 14 shekels have been used on it.

---

(20) 1 *zallulu*, its *rettu* overlaid with *ḫiliba*-stones and genuine lapis lazuli;
(21) the handle, the figure of a woman, of alabaster; the inlay
(22) of genuine lapis lazuli. 6 shekels of gold were used on it.

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(23) 1 ŠU KUŠ.E.SÍR *ša* DU_8.ŠI.A *ù* dar_6-*dá-ra-aḫ-m*[*a*]
(24) *ša* K[Ù.G]I *mu-uḫ-ḫu-ṣú bu-ú-tin-ni-šu-nu* $^{NA}{}_4$*ḫi-l*[*i-ba*]
(25) *ka-r*[*at-n*]*a-an-na-al-la* NA_4.ZA.GÌN KUR *ti-ša-ak-k*[*u-un*]
(26) 13 SU KÙ.GI *i-na* ŠÀ-*šu-nu na-di* 1 ŠU ^{TÚG}*ka-pal-lu š*[*a i-li*]

---

(27) 1 ŠU ^{KUŠ}*bat-t*[*a-t*]u_4 dar_6-*dá-ra-aḫ ša* KÙ.GI *ma-lu-*[*ú*]
(28) 6 SU KÙ[.GI *i-n*]*a* ŠÀ-*šu-nu na-*[*di*]

---

(29) 1 ŠU ^{KUŠ}E.SÍR *ša ta-kíl-ti k*[*i-iz*]-*zi-šu-nu*
(30) *ù ta-a-*[(*diš*)]-*šu-nu* KÙ.[GI *bu*]-*ú-tin-ni-i-šu-nu*
(31) $^{NA}{}_4$*ḫi-l*[*i*]-*ba* $MURUB_4$ *tam-lu-ú* $^{NA4.ZA.GÌN}$ KUR
(32) 4 SU KÙ.GI *i-na* ŠÀ-*šu-nu na-di* 1 ŠU ^{TÚG}*ka-pa-lu ša i-*[*li*]

---

(33) 1 KUŠ.E.SÍR *ša* GADA GÙN.A *ša i-du-uz-za-ri-šu-nu*
(34) 1 ŠU ^{TÚG}*ka-pa-lu* *ša i-li*

---

(35) 1 ŠU KUŠ.E.SÍR *ša* GADA GÙN.A 1 ŠU $^{TÚG'}$*ka*˺-˹*pal*˺-˹*lu*˺ ˹*ša*˺ *i-li*

---

(36) 1 TÚG *ša ta-kil-ti* 1 ŠU TÚG.GÚ [*ḫur*]-*ri ša* URU

---

(37) 1 TÚG.GÚ URU *ša Tuk-ur-iš* 1 ŠU TÚG.Í[B].LÁ
(38) *ša* SÍG.GAN.ME.TA DIR

---

(39) 1 TÚG.GADA *a-aš-ši-a-an-ni* 1 ŠU TÚG.GÚ [*ḫ*]*ur-*‹*ri*› *ša* GADA
(40) 1 TÚG.GÚ URU GADA 1 TÚG.BAR.DUL *ša* GADA

---

(41) 1 ^{TÚG}*ḫa-ṣú-ra* 1 ŠU TÚG.GÚ *ḫur-ri* 1 ŠU T[ÚG].G[Ú UR]U
(42) 1 TÚG.BAR.DUL *ù* 1 TÚG.SAG *ša t*[*a-k*]*íl-t*[*i*]

---

(43) 1 *š*[*a z*]*u-ub-bi* ku_8-*uš-šu-dì* KIŠIB.LÁ-*š*[*u*……]
(44) NA_4.ZA.GÌN KUR *gu-ub-gu-bi* $^{NA}{}_4$*ḫi-li-ba* KIN-[*šu* KÙ.GI GAR]

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(23) 1 pair of shoes, of *dušu*-color (leather), and studded with *dardaraḫ*-ornaments
(24) of gold; their buttons of *ḫiliba*-stone;
(25) with *kar*[*atn*]*annalla*-ornaments, of genuine lapis lazuli, set here and [there].
(26) 13 shekels of gold have been used on them. 1 pair of leggings, o[f *shaggy wool*].

---

(27) 1 pair of *betatu*-shoes, well provided with gold *dardaraḫ*-ornaments
(28) 6 shekels of gold have been used on them.

---

(29) 1 pair of shoes, of blue-purple wool; their…[…].
(30) and their…[…], of gold; their buttons
(31) of *ḫiliba*-stone; the center, an inlay of genuine lapis lazuli.
(32) 4 shekels of gold have been used on them. 1 pair of *leggings*, of *shaggy* [*wool*].

---

(33) 1 pair of shoes, of colored linen, which have *iduzzarri*.
(34) 1 pair of *leggings*, of *shaggy wool*.

---

(35) 1 pair of shoes, of colored linen. 1 pair of leggings, of *shaggy wool*.

---

(36) 1 garment of blue-purple wool. 1 pair of shirts, Hurrian-style, [*for*] *the city*.

---

(37) 1 *city*-shirt, *Tukriš*-style. 1 pair of s[as]hes,
(38) of red wool, adorned.

---

(39) 1 linen garment, *aššianni*-type. 1 pair of shirts, Hur‹rian›-style, of linen.
(40) 1 city-shirt, of linen. 1 robe, of linen.

---

(41) 1 *ḫaṣuru*-garment. 1 pair of shirts, Hurrian-style, of linen. 1 pair of city-shirts.
(42) 1 robe and 1 cap, of blue-purple wool.

---

(43) 1 fly-whisk. Its *rettu* (has) an *in*[*lay*]
(44) of genuine lapis lazuli…*ḫiliba*-stone. [Its] haft, [overlaid with go]ld,

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(45) *a-na* 3-*šu tam-lu-ú* NA_4.ZA.GÌN KUR *i-ši-is-sú* [NA_4.ZA.GÌN KUR]
(46) ^{TÚG}*ás-sa-ás-ta-ra-an-ni* *ku-ḫa-as-sú* [……]
(47) 25 SU KÙ.GI *i-na* ŠÀ-*šu* [*na-di*]

---

(48) 1 *mu-me-e*[*r*]-*ri-tu*$_4$ *ša per*$_6$-*a-zi* ⌜*ù*⌝ [*dar*$_6$-*dá-ra-aḫ*]
(49) *ša* KÙ.GI *mu*-[*uḫ*]-*ḫu-uṣ* KIN-*šu* GIŠ.ESI [……]
(50) 6 SU KÙ.GI *i-na lìb-bi-šu* [*na-di*]

---

(51) 1 ⌜NÍG⌝.ŠU.LUḪ.ḪA KÙ.BABBAR 1 *me* 40 SU *i-na* ⌜KI⌝.⌜LÁ⌝.⌜BI⌝

---

(52) 1 NA_4.AN.GI *gi-la-mu* 80 SU *i-na* KI.LÁ.BI

---

(53) 1 GI KÙ.BABBAR *gi-la-mu* 77 1/2 *i-na* KI.LÁ.BI

---

(54) 2 BAN.MEŠ *ša pa-at-ti* AB. ZU *ki-ṣa-al-li-šu-nu*
(55) KÙ.[GI GAR *ù* 1-*en i-na lìb-bi-šu a-na* 2-[*šu*]
(56) KÙ.GI *pa*-[*a*]-*az-na-a-an-ni* 10 SU KÙ.GI *i-na* ŠÀ-*šu-nu na*-[*d*]*i*

---

(57) 1 ⌜*šu*⌝-*kùr-ru* ZABAR *a-na* 2-*šu* KÙ.GI GAR
(58) 6 SU KÙ.GI *i-na* ŠÀ-*šu na-di*

---

(59) 1 *ma-ak-ka-sú* ZABAR KIN-*šu a-na* 2-*šu* KÙ.GI GAR
(60) 3 SU KÙ.GI *i-na* ŠÀ-*šu na-di*

---

(61) 10 GA.ZUM.ME[Š] GAL.MEŠ *ša* NA_4.MEŠ

---

(62) 1 *la-ḫa-an-nu ša* NA_4 1 *ḫu-li-am ša* NA_4.GIŠ.NU_{11}.GAL
(63) *tam-lu-ú* NA_4.[ZA.GÌ]N KUR *ša pa-as-sú* KÙ.GI GAR
(64) 3 SU KÙ.GI *i-na* ŠÀ-*šu na-di*

---

(65) 1 *ḫu*-[*l*]*i-am ša* NA_4.IŠ.ME.KUM KÙ.GI GAR
(66) 4 [S]U KÙ.GI *i-na* ŠÀ-*šu na-di*

---

(67) 1 […^{NA_4}]*mar-ḫal-lu* 1 *ku-u-ni-i-nu* ^{NA_4}*mar-ḫal-lu*
(68) [……NA_4.]NÍR KUR 1 *kab-bu-ut-tu*$_4$ *ša* NA_4

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(45) 3 times; its inlay, of genuine lapis lazuli; its base, of [genuine l]apis lazu[li.]
(46) Its *cloth streamers* (held by) wire […].
(47) 25 shekels of gold have been used on it.

---

(48) 1 A *mumerritu*-scraper, of…, a[nd] it is studded [with *dardaraḫ*-ornaments]
(49) of gold. Its haft, of ebony […].
(50) 6 shekels of gold hav[e been used] on it.

---

(51) 1 washbasin, of silver, 140 shekels in weight.

---

(52) 1 stone-…, (with) *gilamu*-ivory, 70 shekels in weight.

---

(53) 1 silver tube, (with) *gilamu*-ivory, 77 1/2 shekels in weight.

---

(54) 2 *bows*…; their astragal-ornaments
(55) overlaid with gold, and on 1 of them is the o[ver]lay double.
(56) 10 shekels of gold have been used on them.

---

(57) 10 spears of bronze with a double overlay of gold
(58) 6 shekels of gold have been used on it.

---

(59) 1 *makkasu*-ax, of bronze, its handle 2 times overlaid with gold.
(60) 3 shekels of silver have been used on it.

---

(61) 10 large combs, of (various) stones.

---

(62) 1 bottle, of stone. 1 helmet-container, of alabaster,(with)
(63) an inlay of genuine lapis lazuli, its rim overlaid with gold
(64) 3 shekels of gold have been used on it.

---

(65) 1 helmet-container, of *malachite*, overlaid with gold.
(66) 4 [shekels] of gold have been used on it.

---

(67) [1] […] of *marḫallu*-stone. 1 *kuninnu*-bowl, of *marḫallu*-stone.
(68) […], of *ḫulalu*-stone. 1 *counterweight*, of stone.

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(69) [x] [……GI]Š. ESI *qà-ab-la-šu gi$_5$-il-tù-*[*šu?*]
(70) [KÙ.GI GAR *iš-tu e-li-i*]*š ù iš-tu šap-*[*l*]*iš*
(71) [……] *ù* ZÚ.SÚN KÙ.GI [GAR]

COL. III

(1) [……]*ne*(?)

---

(2) [x] [……] *gi$_5$-il-tù-šu-nu*
(3) KÙ.GI [GAR *iš-tu e-li-iš ù*] *iš-tu šap-li-iš*
(4) KÙ.BABBAR GAR.RA 1 *šu-ši* SU KÙ.GI 40 SU KÙ. BABBAR *i-na* ŠÀ-*šu-nu na-di*

---

(5) 1 GIŠ.DUB.DUB *ša* ALAM.MEŠ *ù ša a-bu-ú-bi*
(6) *ša* GIŠ.ESI KÙ.GI GAR 30 SU KÙ.GI *i-na* ŠÀ-*šu na-di*

---

(7) 1 GÍR *ša* EME-*sú ḫa-bal-ki-nu gu-mu-ú-ra-šu*
(8) KÙ.GI *uṣ-ṣu-ru* KIN-*šu ša* ḪÉ.TUR.MEŠ *tam-lu-ú*
(9) NA$_4$.ZA.GÌN KUR SAG-*sú* ^{NA_4}*ḫi-li-ba* 5 SU KÙ.GI *i-na* ŠÀ *na-di*

---

(10) 1 ŠU *ša* MUN *ša* AMAR.MEŠ *ù ša* UR.MA.MEŠ ^{NA_4}*ḫi-li-ba*

---

(11) 1 *pa-aš-‹šu!›-ru* KÙ.BABBAR GAR 1 *šu-ši* SU KÙ.BABBAR *i-na* ŠÀ-*šu na-di*

---

(12) 1 GIŠ.BUGIN.TUR KÙ.BABBAR GAR 40 SU KÙ.BABBAR *i-na* ŠÀ-*šu na-di*

---

(13) 1 *pur-sí-tu*$_4$ KÙ.GI 10 SU [*i-na*] KI.LÁ.BI 10 ⌜*pur*⌝-⌜*sí*⌝-⌜*tu*$_4$⌝ ⌜KÙ.GI⌝
(14) 1 *pur-sí-tu*$_4$ KÙ.BABBAR 10 SU *i-na* ⌜KI⌝.⌜LÁ⌝.⌜BI⌝
(15) 1 BUGIN.TUR KÙ.BABBAR ›TUR‹ 10 SU *i-na* ⌜KI⌝.LÁ.BI

---

(16) 1 MAR.NINDA KIŠIB.LÁ-*šu* NA$_4$.AN.GUG.ME KIN-*šu* KÙ.G]I] GAR
(17) SAG-*sú me-su-uk-ku*$_8$ NA$_4$.AN.GUG.ME 2 SU KÙ.G]I] *i-na* ŠÀ *na-di*

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(69) [*x*] […], of ebony; its center and [its] rungs,
(70) [*overlaid with gold; abov*]*e* and below […],
(71) and ivory [mounted on] go[ld…].

COL. III

(1) [……]

(2) [*x*] [……] their rungs
(3) [overlaid with] gold, [above and] below
(4) overlaid with silver. 60 shekels of gold, 40 shekels of silver, have been used on them.

(5) 1 plaque with winged disks and Deluge monster(s),
(6) of ebony, overlaid with gold. 30 shekels of gold are used on it.

(7) 1 dagger, the blade, of iron; its hilt,
(8) of gold, with dESIns; its haft, of…; an inlay
(9) of genuine lapis lazuli; its pommel, of *ḫiliba*-stone.
5 shekels of gold have been used on it.

(10) 1 set of salt (containers, in the form) of bull-calves and lions, of *ḫiliba* stone.

(11) 1 *tr‹a›y*, overlaid with silver. 60 shekels of silver used on it.

(12) 1 small trough, overlaid with silver. 40 shekels of silver were used on it.

(13) 1 bowl, of gold, 10 shekels [in] weight. 10 bowls, of gold;
(14) 1 bowl, of silver, 10 shekels in weight.
(15) 1 small trough of silver, 10 shekels in weight.

(16) 1 bread shovel; its *rettu*, of…-stone; its hilt, overlaid with gold,
(17) its pommel, a *mesukku*-bird, of…-stone. 2 shekels of gold have been used on it.

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(18) 1 MAR.NINDA KÙ.GI 5 SU *i-na* KI.LÁ.BI
1 MAR.NINDA KÙ.BABBAR [x S]U [*i-n*]*a* KI.LÁ.BI

(19) 1 MAR.NINDA GIŠ.ESI 1 MAR.NINDA ZÚ.SÚN 1 MAR. NINDA GIŠ.TÚG
(20) 1 *a-ú-a-ta-a-mu-lu-u-uš-ḫé ša* ZÚ.SÚN

(21) 1 *ša* IZI KÙ.BABBAR 1 *šu-ši* 6 SU *i-na* KI.LÁ.BI

22) 1 GIŠ*al-ta-pí-pu la kat-mu* GIŠESI ALAM KÙ.GI KÙ. BABBAR GAR
(23) 2 SU KÙ.GI 40 SU KÙ.BABBAR *ša i-na* ŠÀ-*šu na-du-ú*

(24) 10 TÚG.MEŠ *nam-rù* 10 ŠU TÚG.GÚ *ḫur-ri* 10 ŠU TÚG.GÚ URU
(25) 10 TÚG.BAR.DUL.MEŠ 10 ŠU KUŠ.ŠUḪUB.MEŠ

(26) 10 ŠU TÚG*ta-aḫ-bá-tu*$_4$ 10 ŠU [KU]Š.E.SÍR *be-ta-*[*t*]*u*$_4$
(27) 1 *ša bur-ki* GÙN.A 1 ŠU.ZU.UB *ša* GADA *ša* GÙN.A *kub-bu-ú*

(28) 1 TÚG.ŠU.ZU.UB *ša* GÙN.A *ku-ub-bu-ú*

(29) 1 NA$_4$*ta-a-pa-te ša mu-ur-ri* 1 NA$_4$*ta-a-pa-tu*$_4$
(30) *ša* ZI.ʳKÍLʾ 1 NA$_4$*ta-a-pa-tu*$_4$ *ša ia-ru-ut-ti*
(31) 1 NA$_4$*ta-a-pa-tu*$_4$ *ša* ŠIM.AZ 1 NA$_4$*ta-a-pa-tu*$_4$
(32) [*š*]*a ka-na-a-at-ki* 1 NA$_4$*ta-a-pa-te ša sú-*ʾ*-a-ti*
(33) 1 NA$_4$*ta-a-pa-tu*$_4$ *ša* ŠIM.BÚL 1 NA$_4$*ta-a-pa-tu*$_4$
(34) *ša* ʳ*per*$_6$ʾ*-ša-an-ti* 1 NA$_4$*ta-a-pa-te w*[*u*]-ʳ*ú*ʾ*-ḫi-iz-zi*
(35) 1 NA$_4$*ta-a-pa-tu*$_4$ *sú-um-mu-ḫu*

(36) 10 DUG*ki-ra-tu*$_4$ *ša* Ì DÙG.GA *ma-lu-ú*

(37) 1 ŠU *sà-ri-am* ZABAR 1 *gur-sí-*[*i*]*p* [ZABAR *ša*] LÚ
(38) 1 ŠU *sà-ri-am ša* ʳKUŠʾ 1 *gur-sí-*[*i*]*p* [UD.K]A.BAR
(39) *ša* LÚ*sà-ar-ku*$_8$*-t*[*i*] 1-*nu-tu*$_4$ *sà-ri-am š*[*a*] KUŠ
(40) *ša* ANŠE.KUR.RA.MEŠ *qu-*[*l*]*a-a-na ša* ZABAR *mu-uḫ-ḫu-ṣú*

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(18) 1 bread shovel, of gold, 5 shekels in weight. 1 bread shovel, of silver, [x sh]ekels in weight.

(19) 1 bread shovel, of ebony. 1 bread shovel, of ivory. 1 bread shovel, of *boxwood*.
(20) 1 *awatamulušḫe*, of ivory.

(21) 1 *brazier*, of silver, 66 shekels in weight.

(22) 1 chest, without a cover, of ebony, with a winged disk, overlaid with gold and silver.
(23) It is 2 shekels of gold, 40 shekels of silver, were used on it.

(24) 10 bright garments; 10 pairs of shirts Hurrian-style; 10 pairs of *city*-shirts,
(25) 10 robes, 10 pairs of boots.

(26) 10 pair of *leggings*; 10 pair of *betatu*-shoes.

(27) 1 loincloth, of colored cloth. 1 *šusuppu*-cloth, of linen, trimmed with colored cloth.

(28) 1 *šusuppu* cloth trimmed with colored cloth.

(29) 1 stone scent container, with myrrh-scented oil. 1 stone scent container
(30) with pure oil. 1 stone scent container with *iaruttu*-oil.
(31) 1 stone scent container with myrtle oil. 1 stone scent container
(32) with *kanatku*-oil. 1 stone scent container with *su'adi* oil.
(33) 1 stone scent container with styrax-oil. 1 stone scent container
(34) with *peršanti*-oil. 1 stone scent container…
(35) 1 stone scent container with a *mixture* (of various oils).

(36) 10 *kirru*-pots, full of "sweet oil."

(37) 1 cuirass set, of bronze. 1 helmet, of bronze, [f]or a man.
(38) 1 cuirass set, of leather. 1 helmet, [of br]onze,
(39) for the *sarku*-soldiers. 1 cuirass set, of leather,
(40) for horses, set with *ri*[*ng*]*s* of bronze.

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(41) 2 *gur-si-ip ša* ZABAR *š*[*a* A]NŠE.KUR.RA.MEŠ

(42) 1 KUŠ*a-ri-tu*$_4$ *ú-ru-uk-ma-a-an-*[*n*]*a* KÙ.BABBAR GAR
(43) 10 SU KÙ.BABBAR *ša i-na* ŠÀ-*šu na-du-ú*

(44) 9 KUŠ*a-ri-tu*$_4$ *ša ú-*ʳ*ru*ˀ*-uk-ma-an-ni-šu-nu* ZABAR

(45) 1 *me-at* BAN.MEŠ *a-pí-sa-a-mu-ú-uš* KÙ.[GI GAR]
(46) *e-ra-at-ti-a-an-*[*ni*]

(47) 1 *li-im* GI.MEŠ *šar-mu* 2 *li-im* GI.M[EŠ…]

(48) 3 *li-im* GI.MEŠ […]

(49) 10 GI*ia-ka-a-tu*$_4$ *ša ḫa-b*[*al-ki-ni*]

(50) 10 GIi*a-ka-a-tu*$_4$ *ša* [UD].KA.BAR

(51) 20 GI.MEŠ *ḫu-ut-ti* GI[*ia-ka*]-*a-tu*$_4$

(52) 20 GI.MEŠ *pu-uq*[*-da-tu*$_4$……]

(53) ʳ20ˀ ʳGIˀ.ʳMEŠˀ ʳ*šu*ˀ-*ku-ú-*[*du*]

(54) 20 GI.MEŠ *ša* IZI 20 GI.MEŠ *wa-an-tar*(?)-[*ta*(?)]

(55) 10 GIŠ.TUKUL.DINGIR .MEŠ *ša* [……]

(56) 10 *za-a-al-le-e-we-na ša* U[D.KA.BAR]

(57) 10 ŠU SI*ka-za-tu*$_4$ *ša* GU$_4$.MEŠ *ša* UD.[KA.BAR]
(58) ʳ*ù*ˀ 1 BAN *a-na* 2-*šu* KÙ.BABBAR GAR 2 SU KÙ.BABBAR
(59) *ša i-na lìb-bi-šu-nu na-du-ú*

(60) 10 ʳ*šu*ˀ-ʳ*kùr*ˀ-ʳ*ru*ˀ […….]
(61) […….]

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(41) 2 helmets of bronze, f[or ho]rses.

(42) 1 shield, its *urukmannu* overlaid with silver.
(43) 10 shekels of silver have been used on it.

(44) 9 shields, their *urukmannu*, of bronze.

(45) 100 bows, of the *apisamuš*-type, of go[ld…]
(46) ……

(47) 1000 arrows, sharp. 2000 arrows […]

(48) 3000 arrows […].

(49) 10 *javelins*, with *ir*[*on*] tips.

(50) 10 *javelins*, with [bro]nze tips.

(51) 20 arrows…[…*jav*]elins…

(52) 20 arrows, with "thor[ns"…]

(53) 20 arrows, *šuku*[*du*-type]

(54) 20 arrows (to be shot) flaming. 20 arrows…[…].

(55) 10 maces of […].

(56) 10 *zallewe*-knives, of b[ronze].

(57) 10 "bull-toes," *bound together*, of br[onze],
(58) [and 1 bo]w 2 times overlaid with silver. 2 shekels of silver
(59) have been used on them.

(60) 10 spears […].
(61) [……]

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COL. IV

(1) [.....M]EŠ *ša be/bad(?)-du-ú* [.....]

(2) [.....] MEŠ *ṣe-eḫ-ḫe-ru-ú-tu*$_4$ *š*[*a* .. ....]
(3) [.....]-*lu-le-e* [.....]

(4) [..... *ša*] LÚ *e-rat-ti-i-in-ni-šu* KÙ.GI [....]
(5) [.....*lu*]-*ú-le-e-ti* 8 SU *i-na* KI.LÁ.BI

(6) 1 GIŠ.DÍLIM *ša e-lam-ma-ki* 1 *ṣu-um-bi-ru* $^{NA}{}_4$*ia-áš-pu*

(7) 1 ŠU *te-la-a-an-nu ša* NA$_4$.GIŠ.NU$_{11}$.GAL
(8) 5 UR.GI$_7$.MEŠ KÙ.GI 5 SU *i-na* KI.LÁ.BI

(9) 5 UR.GI$_7$.MEŠ KÙ.BABBAR 5 SU *i-na* KI.LÁ.BI

(10) 6 *ša-a-ar-ra ša* NA$_4$.GIŠ.NU$_{11}$.GAL

(11) 1 AN.TA KI.TA *ṭe*$_4$*-mu-ú*

(12) 3 TÚG.SIG$_4$.ZA.MEŠ *ra-ab-bu-ú-tu*$_4$

(13) 1 TÚG GÍD.DA *ša* GIŠ.NÁ.MEŠ

(14) 1 TÚG LÚGUD!(PÚ).DA *ša sú-nu-šu* GÙN.A *ša* GIŠ.NÁ.

(15) 1 TÚG.SIG$_4$.ZA SAG 1 TÚG.SIG$_4$.ZA GÌR

(16) 1 *ḫu-li-am* ZABAR *ša* IZI 1 ŠU DAḪ(?).KÍL *ša* GIŠ

(17) 1 *na-ar-ma-ak-tu*$_4$ *qa-du na-ak-ta-mi-šu ša* ZABAR

(18) 1 *du-ú-du* ZABAR 1 *ša me-e šu-ú-li-i* ZABAR

(19) 10 DUG.MEŠ ZABAR 10 *kà-an-nu* ZABAR

(20) 1 ⌜GUNNI⌝ ZABAR 10 *wu-ut-ru* ZABAR

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COL. IV

(1)		[…] of…[…].
(2)	[x]	small […] o[f…]…[…].
(3)		[…]
(4)		[…fo]r a man; its *erattinnu*, of gold […]
(5)		[…]…8 shekels in weight.
(6)	1	spoon, of *elammakku*-wood. 1 *sumbiru*, of jasper.
(7)	1	set of *telannu*, of alabaster.
(8)	5	dogs, of gold, 5 shekels in weight.
(9)	5	dogs, of silver, 5 shekels in weight.
(10)	6	*sarra*, of alabaster.
(11)	1	(fabric) with *cording* above and below.
(12)	3	large blankets.
(13)	1	long spread, for beds.
(14)	1	short spread, of which the trimmings are many-colored, for a bed.
(15)	1	wrap, for the head. 1 wrap, for the foot.
(16)	1	bronze helmet as a *brazier*. 1 set of…, of wood.
(17)	1	ewer, together with its cover, of bronze.
(18)	1	kettle, of bronze. 1 water-dipper, of bronze.
(19)	10	jars, of bronze, 10 stands, of bronze.
(20)	1	brazier, of bronze. 10 *wutru*, of bronze.

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(21) 10 *šu-kúr-rù* ZABAR 10 *sà-ap-lu* ZABAR

(22) 10 N[ÍG.Š]U.LUḪ.ḪA ZABAR 10 *ša* IZI ZABAR

(23) 2 SAG.KUL ZABAR 30 ZA.AG.GI ZABAR

(24) 10 ⌜ŠEN⌝ ZABAR 10 ŠU *an-gu*$_5$*-ri-in-nu* ZABAR

(25) [x] [……] ZABAR 10 *ap-pa-na-a-an-nu* ZABAR

(26) [*x*] IGI/ŠI(?) UD.[KA.BAR] 5 *ša sa-la-ḫi* ZABAR

(27) ⌜1⌝ ⌜*nam*⌝*-si-tu*$_4$ ZABAR 1 *pu-ul-lu-uš-tu*$_4$ ZABAR

(28) [*x*] [……] ZABAR *qa-du ḫu-lu-up-pa-a-ak-ku*$_8$ ZABAR

(29) [x] […]*-bi-ir-du-u-uš-ḫé* ZABAR 1 *níg-na-ag-gu* ZABAR

(30) [x] […]*-li-na* ZABAR 1 *kà-an-nu ša* ÚTUL ZABAR

(31) [x] […]*-u-lu-uš-ḫé* ZABAR 1 *ka-l*[*a*]*-ak-ku*$_8$ ZABAR

(32) 10 [……] UD.[KA.BAR] 6 *gu-un-gu-bu* ZABAR GAR

(33) *ša* 10 *ṣi-m*[*i*]*-it-tu*$_4$ [….] *si-iḫ-pu ša* GIŠ.GIGIR

(34) 4 GIŠ.BÚGIN.TUR *e-lam-ma-ku*$_{13}$ 1 BÚGIN.TUR GIŠ.TÚG

(35) 5 GIŠ.DÍLIM.MEŠ 5 *me gu-un-te me-me-e-tu*$_4$ GAL.M[EŠ]*-tu*$_4$

(36) 5 *li-im gu-un-te me-e-me-tu*$_4$ TUR.M[EŠ] ⌜*ša*⌝ [*i*]*-ši-tu*$_4$

(37) 10 NÍG.GÍD.DA GIGIR 10 ^{NÍG}*bu-bu-*[*t*]*u*$_4$ GIGIR

(38) [x] [*ṣ*]*i-mi-it-tu*$_4$ [*ša*]GIGIR [……] KI.KAL.GIGIR

(39) *qa-du* [……]*-šu-nu* 12 *ni-i-ru* [*ša*] GIGIR

(40) 10 *ṣi-mi-it-tu*$_{4\,[\ldots\ldots\ldots]}$*-ar-ma-ak*(*?*)^{MEŠ} GIGIR

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(21)	10	"spears," of bronze. 10 bowls, of bronze.
(22)	10	washbasins, of bronze. 10 braziers, of bronze.
(23)	2	bolts, of bronze. 30 *sakku*, of bronze.
(24)	10	kettles, of bronze. 10 sets of *angurinu*, of bronze.
(25)	[*x*]	[…], of bronze. 10 *appananu*, of bronze.
(26)	[*x*]	…, of bronze. 5 sprinklers, of bronze.
(27)	1	washing-bowl, of bronze. 1 *pulluštu*, of bronze.
(28)	[x]	[…]…-vessels, of bronze, along with a brazier, of bronze.
(29)	[*x*]	[…]…-vessels, of bronze. 1 censer, of bronze.
(30)	[*x*]	[…]…-vessels, of bronze. 1 stand for a pot, of bronze.
(31)		[…]…-vessels, of bronze. 1 chest, of bronze.
(32)	10	[…], of bronze. 6 *gungubu*, overlaid with bronze.
(33)		For 10 teams: […] coverings of a chariot.
(34)	4	small troughs of *elammakku*-wood, 1 small trough of *boxwood*.
(35)	5	spoons. 500 large *gunte memetu*.
(36)	5000	small *gunte memetu* of the [st]oreroom
(37)	10	*chariot-poles*. 10 chariot-frames.
(38)	[*x*]	[y]okes [for a ch]ariot,…the chariot-platform,
(39)		along with their […]. 12 yokes [for] a chariot.
(40)	10	teams [……] of a chariot.

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(41) 10 *ṣi-mi-it-tu*$_4$ [.....] MEŠ *kiš-ka-nu-u*

(42) 4 *me-at* NÍG(?) [.....]

(43) *an-nu-ti* NÍG.BA.MEŠ MUNUS.UŠ.MEŠ *gáb-bá-šu-nu-ma*
(44) *mi-im-ma šum-šú* ^{I}*Tù-uš-rat-ta* LUGAL *Mi-i-ta-a-an-ni*
(45) *a-na* ^{I}*Ni-im-mu-re-ia* LUGAL *Mi-iṣ-ri-i* ŠEŠ-*šu*
(46) *ḫa-ta-ni-i-šu it-ta-din un-d*[u_4] $^{\text{DUMU.MU[NUS]}}$[*Ta*]-*a-du*$_4$-*Ḫ*[*é*]-*bá*
(47) DUMU.MUNUS-*sú a-na* KUR *Mi-iṣ-ri-i* [*a-n*]*a* ^{I}*N*[*i-i*]*m-mu-re-ia*
(48) *a-na* DAM-*ut-ti id-di-*$^{\ulcorner}$*nu*$^{\urcorner}$-[*ú*]-*ši*
(49) *i-na u*$_4$*-mi-šu it-ta-din-*$^{\ulcorner}$*šu*$^{\urcorner}$-*nu*

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(41) 10 teams…[…] of *kiškanu*-wood.

(42) 400 [(…)]…[…].

(43–49) It is all of these wedding-gifts, of every sort, that Tushratta, the king of Mittani, gave to Nimmureya, the king of Egypt, his brother and his son-in-law. He gave them at the same time that he gave Tadu-Kheba, his daughter, to Egypt and to Nimmureya for marriage.

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EA 23

TRANSCRIPTION

Obv. 01) [*a-n*]*a* [I]*Ni-im-mu-re-ia šàr* KUR *Mi-iṣ-ri-*⌜*i*⌝
02) ŠEŠ-*ia ḫa-ta-ni-ia ša a-ra-ʾa-a-mu*
03) *ù ša i-ra-ʾa-a-ma-an-ni qí-bí-ma*
04) *um-ma* [I]*Tù-uš-rat-ta šàr Mi-i-ta-an-ni*
05) *ša i-ra ʾa-a-mu-ka e-mu-ka-ma*
06) *a-na ia-ši šul-mu a-na ka-a-ša lu-ú šul-mu*
07) *a-na* É-*ka a-na* [MUNUS]*Ta-a-du*$_4$-*Ḫé-bá* DUMU.MUNUS-*ia*
08) *a-na* DAM-*ka ša ta-ra-ʾa-a-mu lu-ú šul-mu*
09) *a-na* DAM.MEŠ-*ka a-na* DUMU.MEŠ-*ka a-na* LÚ.MEŠ GAL-*ka*
10) *a-na* GIŠ.GIGIR.MEŠ-*ka a-na* ANŠE.KUR.RA.MEŠ-*ka*
11) *a-na* ÉRIN.MEŠ-*ka a-na* KUR-*ka ù a-na*
12) *mim-mu-ka dan-níš dan-níš dan-níš lu-ú šul-mu*

---

13) *um-ma* [d]INANNA *ša* URU *Ni-i-na-a* NIN.KUR.KUR
14) *gáb-bi-i-ši-na-ma a-na* KUR *Mi-iṣ-ri-i*
15) *i-na* KUR *ša a-ra-ʾa-a-mu lu-ul-lik-ma-mì*
16) *lu-us-sà-ḫé-er-mì a-nu-um-ma i-na-an-na*
17) *ul-te-e-bíl-ma it-tal-ka*

---

18) ⌜*a*⌝*-nu-um-ma i-na tir-ṣi a-bi-ia-ma*
19) ⌜[d]⌝?⌜INANNA⌝? BAD-*tu*$_4$ *i-na* KUR *ša-a-ši it-tal-ka*
Lo.ed. 20) ⌜*ù*⌝ *ki-i-me-e i-na pa-na-a-nu-um-*⌜*ma*⌝
21) ⌜*it*⌝*-ta-šab-ma uk-te-eb-bi-du-ši*
Rev. 22) [*ù*] ⌜*i*⌝-⌜*na*⌝*-an-*⌜*na*⌝ ŠEŠ-*ia* ⌜*a*⌝-⌜*na*⌝ 10-⌜*šu*⌝
23) UGU *ša pa-na-*⌜*a*⌝*-nu* ⌜*li*⌝*-kè-eb-bi-is-si*
24) ŠEŠ-*ia li-kè-eb-bi-is-sú i-na ḫa-de-e*
25) *li-mèš-šèr-šu-ma li-tù-u-ra*

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EA 23

TRANSLATION

(1–3) Speak [t]o Nimmureya, king of the land of Egypt, my brother, my son-in-law, whom I love and who loves me;

(4–12) Thus (speaks) Tušratta, king of Mitanni, who loves you, your father-in-law: For me all is well, for you may it be well. For your house, for Tadu-Ḫeba, my daughter, for your wife whom you love, may it be well. For your wives, for your sons, for your senior officials, for your chariots, for your horses, for your troops, for your country and for whatever is yours, may it be very, very well.

(13–17) Thus (spoke) Šauška of the city of Nineveh, mistress of all lands: "To the land of Egypt, to the country which I love, I verily would go and then I would verily return." Now I have sent (her), she has gone forth.

(18–25) Now, it was in the time of my father that Šauška(!) the lady went forth to that land, and just as formerly she resided there and they honored her, so now, as for my brother, may he honor her ten times more than before. As for my brother, may he honor her; in joy may he release her and may she return.

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26) [d]INANNA NIN *ša-me-e* ŠEŠ-*ia ù ia-ši*
27) *li-iṣ-ṣur-an-na-ši* 1 *me li-im* MU.MEŠ
28) *ù ḫé-du-ta ra-bi-ta* NIN-ni_5
29) *a-na ki-la-*⌜*a*⌝*-al-li-ni li-id-din-an-*⌜*na*⌝*-*⌜*ši*⌝*-ma*
30) *ù ki-i ṭá-a-bi i ni-pu-uš*

---

31) [d]INANNA *a-na ia-ši-ma-a i-*⌜*li*⌝
32) *ù a-na* ⌜ŠEŠ-*ia la-a* ⌜*il*⌝*-šu*

[*ḫ*ʒ.]*t-sp* 36 4 ʒ*bd* […]1 *ỉw.tw m p*ʒ ⌜*b*⌝*ḫn rsy pr-ḥ*ʿ…. ……

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(26–30) May Šauška, the mistress of heaven, protect us, my brother and me, for a hundred thousand years; and may our mistress grant us, to both of us, great joy and may we act as friends.

(31–32) Is Shaushka my deity and not my brother's deity?

[Regn]al year 36, 4th month, [day] 1; One (the king) was in the southern villa of the house of rejoicing……

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EA 24

TRANSCRIPTION (by G. Wilhelm)

§ 1

Obv.

I
1) [*a-na* ˡ*Ni-im-*]*m*[*u*]*-u-ri-*[*ia*.....]
2) [*ḫa-ta-ni-i*]*a* [.....]
3) [.....]
4) [.....*a-na i*]*a-ši šul-*[*m*]*u*
5) [.....] *š*[*u*]*l-m*[*u a-na ḫa*]*-ta-n*[*i-i*]*a a-na* DAM.MEŠ[*-k*]*a*
6) [...*-k*]*a* [*a-na*] LÚ.MEŠ GAL.MEŠ-[*k*]*a* [*a-na*] ANŠE.KUR.RA.MEŠ*-ka a-na* GIŠ.GIGIR.MEŠ*-ka*
7) [*a-na* ÉRIN.MEŠ*-k*]*a a-na* KUR *-ka ù a-na* [*mim*]*-mu-ka dan-níš lu-ú šul-mu*

---

§ 2

8) [a-ti-i-ni-i]-˹in˺ ˹ma-a-an-na-al˺-[la-m]a-an at-˹ta-a˺-ar-ti-íw-wa-aš^{MEŠ}
9) [šuʾ-uʾ-weʾ-naʾ-m]a-˹a-an˺ še-˹e-ni-íw-wu-ú-e˺[-na-a-a]n ta-a-du-˹ka˺-a-ru-ši-il-la-a-an
10) [..(.)] šu-ú-˹al˺-la-ma-an ˹ka˺[-..]*x*-ša KUR ma-a-áš-ri-a-an-né-e-en
11) [KUR u-u-mi-i-in]-n[é-e]-en K[UR] ˹ḫa˺-a[d-d]u-u-ḫé-[m]a-a-an ḫur-wu-u-ḫé-˹né˺-e-we-naˡ
12) [KUR u-u-mi-i-in-né-e-we-na] ḫéʾ-ri-.-(.-)[i]n ˹ma˺-a-an-ni
13) [.....]-*˹an˺ ˹te-aʾ-aʾ-al˺*(over erasure)-la-a-an i-nu-‹ú-›me-e-ni-i-in
14) [.....KUR ḫa-ad-d]u-u-˹ḫé˺-ma-˹a˺-an KUR ḫur-ru-u-ḫé-né-e-wa
15) [ew-re-enʾ-né-e-wa.....] ma-*x* du-ru-bi-i-in-ni

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EA 24

TRANSLATION (by G. Wilhelm)

§ 1

Obv.
(**I**, 1–7) [Say to Nim]murey[a, the king of Egypt, my brother, my son-in-law], wh[om I love (and) who loves me: Thus (speaks) Tu]šra[tt]a, the ki[ng of the land of Mittani, your father-in-law, who loves you, your brother]. All goes well with me. [May all] go we[ll with you]. For m[y son-in-law, your wives, [your children, your] senior officials, your [hor]ses, your chariotry, yo[ur troops], your land and your [pos]ssessions, may all be very well.

---

§ 2

(8–15) Truly, our forefathers, [those of mine(?) an]d those of my brother, were in friendly relations. […] all…from(?) the land of Egypt. The Hittites are the *ḫeri*(?) of the Ḫurrian [land.…]…they are numerous(?). Like […] The Ḫittite is(!?) the enemy of the Ḫurrian [king].

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§3

16) [……] a-ti-i-ni-i-i[n] ma-a-an-ni-i-im-ma-ma-an
17) [……]-an du-ru-bi-i-in-nu-uk-ku
18) [……] še-e-ni-íw-we an-za-a-an-nu-u-ḫu-ši tiš-ša-an
19) [wa-aḫ-ru-uš-til-la-a-an t]a-a-ʳduˀ-ka-a-r[i]-iš KUR ḫur-ʳwu-uˀ-ḫé-e-e[n]
20) [KUR u-u-mi-i-ni KUR ma-a-áš-ri-a-a-ni]-ma-a-an KUR u-u-mi-i-né-e-em-ma-m[a]-an
21) [……]uʾ-k[uʾ]-la-an [bi]-id-du-ka-a-ra-a-l[a-a]n
22) [……-l]aʾ-an šu-e-né-e-[ta]nʾ
23) [……]ša-a-a[t-t]i iš-ta-ni-íw-w[a-š]a
24) [……-a]n [d]Te-e-eš-šu-pa-a[š]
25) [[d]A-ma-a-nu-(?)……u]l-lu-ú-un-za-a-til-la-⟨a-⟩a[nʾ]
26) [……] tiš-ʳšaˀ-an tiš-š[a-an]
27) [……]*x x*-atʾ-[……] Lines 28–40 are completely destroyed.

§4

41) [……]-ʳa-anˀ a[rʾ-]*x*[
42) [….(.)]-ta-la-an ú-ru-u[kʾ-kuʾ
43) [……]-un-na-a-an ʳšu-raˀ-a-[mʾ-
44) [….(.)]*x* ta-a-na-aš-ta-a-ú [….(.)]- ʳre-eˀ-ta-un-na-a-a[n]
45) x-ʳenˀʔ-ʳnaˀʔ-a-an du-um-ni/né-en a-[_ _ (_)-a]n gu-ru-u-u-[šaʾ]
46) *x*-ʳbiʾˀ-[iʾ-r]i-en-na-a-an a-ru-u-u-ša

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§ 3

16–20) […] Thus it is. […]..(It) is not as an enemy. […] my brother has given(?)…[And we want to be good to one another] (and) to love one another.

(21–27) The Ḫurrian [land] and [the Egyptian] land […]…Teshob and Amon(?)…and]…we/us […] very, very […]…[…].

§ 4

(41–46) […]…[……]they do [not?] exist […]…[……] I am doing, and I will […] it. […]…four..[…]…and he has given.…

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§5

47) [.....(.)-i]n g[uʾ-ruʾ a]t-[ta-í]w-wu-ú-e ᵐŠu-ut-tar-na-a-we ša-a-la
48) [....(.)] -ʳaʾ-ni […]-mu-u-ša-ma-a-an am-ma-ti-íw-wu-ʳúʾ-e-né-tan
49) [(.)]*x*[.....-m]a-a-an ši-ni še-e-ni-íw-we
50) [.....(.)-ni]-i-in šu-ʳúʾ-ta-ma-an pa-aš-šu-ši
51) [.....]-ʳa-anʾ ša-a-la-pa-an ʳašʾʔ-ti-íw-wu-ú-un-na a-ri
52) [.....]-ʳtaʾ-maʾʔ-an ᵐAš-šu-ʳte-miʾ-wa u-ia ḫi-il-lu-ši-ik-kat-ta-a-an
53) [.....]-un ᴵMa-né-e-ta pa-[aš]-ʳšiʾ-i-it-ḫi-wu-ú-ta
54) [.....š]e-e-ni-íw-wu-ú-e-na-a-še-e-e[n]ʾ ši-i-ᴵiʾ-e-e
55) [.....]-ʳšeʾʔ-e ni-i-ru-ša-e a-la-še-[eʾ-meʾ]-ʳeʾʔ-ni-i-in
56) [.....]**x*-ʳšaʾ ma*-a-na-at-ta-a-an šu-e-ni [tiš-š]a-an tiš-ša-an
57) [.....]*x-x*-ta šu-e-e-en an-ʳtiʾ
58) […-]ʳma-a-anʾ [n]i-i-ru-ša-e ta-a-nu-ša-a-ú

§6

59) [..-a]n šu-ug-g[eʾ-..] ʳuʾ-ul-le-en ᴵMa-né-en pa-ʳaš-šiʾ-i-it-ḫi-ip
60) [ke-ba-nu]ʳšu-a-anʾ ḫa-a-aš-[ra] pa-a-ḫi-i-i-wa wa-aḫ-ʳru-šaʾ né-eš-ši
61) [....]-ʳeʾ-taʾ g[e]-u-šu-a-an ḫa-a-aš-ra pa-a-ḫi-i-ta še-e-ni-íw-wu-ú-e
62) [aš-ti-i-in-na] K[UR]ʳMiʾ-zi-ir-re-e-we KUR u-u-mi-i-in-né-e-we al-la-i
63) *x* [..(.)-e]n-ʳna-a-anʾ šu-ú-an-na-ma-an
64) […(.)-weʾ-]néšʔ né-eš-ši-iš ša-ʳadʾ-du-u-ša

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§ 5

(47–58) …again, my father Šuttarna's daughter [……]by contrast, he did [ten times] for my grandfather. […]…[…]two…my brother […] When he sent to me (with the words:) "Tado-Ḫeba,] your daughter, give to me as wife." […] I did not say "No!" to Aššutemi, and […] to Mane, your envoy, [……] of the (pl.)…my brother…, which […] graciously […] whether(?) […]…I/me everything [ve]ry, very […] all that […] I did graciously.

§ 6

(59–64) […] Mane, your envoy, […] and you have sent a gift of in the form of fine oil for her head […] and you have anointed her head with oil; my brother's [wife] is? the Lady of the land of Egypt, and…all […] has he taken […].

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§7

65) [....] ḫ[é²]-˹en-né-e-en˺ še-˹e˺-ni-íw-we pa-aš-šu-ši ú-˹a˺-du-ra-a-an-ni-ma-a-an
66) [....](-) ˹še-el-li˺-íw-we-en-na-a-an šu-ú-an-˹na˺-ma-an
67) [..]*x*-˹e˺ še-e-ni-íw-wu-uš šu-u-u-ša tiš-˹ša˺-an tiš-ša-an
68) [...ma-a-na š]u-e-ni ˹ KUR u-u˺-mi-i-ni-íw-we šu-ú-˹an-na˺-ma-an tiš-[š]a-an tiš-ša-an
69) [....] i-ša-aš-ša-a-an ma-a-na šu-e-ni šu-e an-ti
70) [.....] ni-i-ru-ša-e tiš-ša-an tiš-ša-an (..)[ta]-a-˹nu˺-u-˹ša˺-a-ú
71) [....]-ti-íw-wu-ra ta-a-ta-uš-še-na-a-šu-ra ᴵMa-né-e-˹el˺-la-ma-an
72) ˹pa-aš-ši-i-it-ḫi˺-wu-uš wu-ru-u-ša-a-al-la-a-an
73) ma-˹a˺-na šu-e-ni ˹ti˺-we-e-e-na ta-˹a-nu˺-ša-˹a˺-uš-še-na

§8

74) ˹i˺-n[u-ú]-ut-ta-a-ni-i-in [ḫ]é-en-ni še-e-ni-íw-wu-uš ta-a-ti-a
75) [i-n]u-˹ú˺-me-e-ni-i-in [ḫ]é-en-ni še-e-ni-íw-we i-ša-aš ta-a-ta-ú
76) ˹a-nam˺-mi-til-la-a-an ᶜᵈ[T]e-e-eš-šu-pa-aš ᵈŠa-uš-kaš ᵈA-ma-a-nu-ú-ti-la-an
77) ᵈ[Š]i-˹mi˺-i-ge-né-˹e˺-[t]i-la-an ᵈE-a-a-šar-ri-né-e-ti-la-an ma-a[n-š]u-u-til-la-a-an
78) DIN[GIR.ME]Š ˹e˺-e-˹en-na˺-[š]u-uš ti-ši-a-ša-an tiš-ša-an tiš-ša-an ta-˹a˺-ta-aš-ti-te-en
79) g[e]-˹ra-aš˺-še-n[a-ša-til-l]a-a-an ša-wa-al-la-ša bi-su-un-né-en tiš-ša-an tiš-ša-an
80) b[i]-su-u[š]-˹ta-iš˺ ú-ú-ra-ú-ša-a-aš-še-na-a-ma-a-an ti-we-e-e^{MEŠ}
81) wa-aḫ-r[u]-un-né-en iš-ta-ni-íw-wa-ša ag-gu-uš a-gu-ú-a
82) e-ti-i-˹i˺-ta ta-a-na-aš-ti-en ni-i-ru-ša-e tiš-ša-an

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§ 7

(65–73) […] now my brother has sent. And the bride price […] and my entire […] my brother us(?) very, very […] and I did all that totally […] very, very graciously with my […] (and) with those whom I love. Mane, your envoy, has seen everything, the things that I have done.

§ 8

(74–82) As now my brother loves me, as now I love my brother, so may Teššop, Šauška, Amanu, Šimīge, Eâ-šarri and all the gods love us in their hearts very, very much so that [we] for long years
joyfully. And the things that we desire for ourselves, may we graciously do generously, one for the other, between us.

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§ 9

83) [I]Ge-l[i]-⌜i⌝-aš-ša-a-an pa-aš-ši-i-it-ḫi-‹íw-›wu-uš ti-wi an-ti gu-lu-u-u-ša
84) ma-a-an-⌜na⌝-a-an ḫi-il-li še-e-na-wu-ša-an [I]Ni-im-mu-u-ri-i-aš
85) KUR Mi-zi-ir-re-e-we-né-eš éw-ri-iš ta-še ap-li ta-a-a-nu-u-ša
86) URU I-u-be(nu[!?])-né URU Ši-mi-i-ge-né-e-we-né-e-ma-a-an ú-nu-u-u-ša
87) [d]Ši-mi-i-ge-né-e-wa-ma-a-an e-e-ni-i-wa at-ta-⌜i-i⌝-wa a-ku-u-ša
88) at-ta-a-ar-ti-i-we-na-a-ma-a-an šu-ú-al-la-ma-an ta-⌜še⌝-e-e-na[MEŠ]
89) tiš-ša-an tiš-⌜ša-an⌝ ge-lu-u-šu-a za-ar-ra-ma-a-an še-e-na-a-ab-be
90) KUR u-u-mi-i-ni ši-u-u-ši a-ti-i-ni-i-in ta-še-e-en id-du-u-uš-ta
91) še-e-na-pa-an e-ti-i-e-e-em-ma-ma-an ta-še-e-né-e-wa wu-ri-i-ta
92) ši-ia ir-ka-a-mu-u-ša-ma-a-an tiš-ša-an [I]Ge-li-i-aš ta-še-e-né-e-we
93) id-du-um-mi ma-a-na-an ḫi-il-li nu-be-e-né-na-an ḫa-a-ar-re-en
94) na-a-zu-u-ša a-ti-i-ni-‹i›-in [d]Ši-mi-i-ge-né-e-we-⌜né-e⌝-em-ma-ma-an
95) am-mu-u-u-ša ša-pu-ú-ḫa-a-at-⌜ta⌝-a-an tiš-ša-an ⌜a-ti⌝i-ni-i-in
96) ta-a-an-ki-⌜i⌝-[i]n ka-du-u-ša ⌜i⌝-i-al-la-a-ni-i-in
97) še-e-ni-í[w-wu]-ú-e-né-e-we KUR u-u-[m]i-i-ni-i-we e-ru-uš-ki-i-in-na
98) e-ti-i-⌜i⌝-[e]-⌜e⌝ ta-a-na-aš-še-na i-i-al-le-e-ni-i-in
99) še-e-ni-íw-[wu-u]š ta-še-e-né-e-wa e-ti-⌜i⌝-ta ti-we-e-na[MEŠ]
100) e-ru-u-u[š]-⌜ki⌝-[n]a ta-a-nu-u-ša-a-aš-še-na ⌜an⌝-til-l[a]-⌜a⌝-⌜a-⌝an
101) [d]Ši-mi-i-g[e-néš] [d]A-ma-a-nu-ú-la-an [d]E-a-a-šar-ri-né-e-el-la-a-an
102) še-e-ni-íw-wu-[ú]-⌜a⌝ KUR u-u-mi-i-ni-i-wa-al-la-a-an e-ti-i-ta ḫu-tan-na
103) be-en-ti-tén[!] ⌜*x*⌝-⌜*x*(-*x*)⌝-[i]r[?]-ša-a-al-la-a-an še-ḫur-na-a-al-la-a-an
104) i-i-al-la-⌜a-ni-i-in še⌝-e-ni-íw-⌜wu⌝-uš ta-še-e-né-e-wa e-ti-i-ta
105) ti-we-e-na[M][EŠ] t[a]-a-⌜nu⌝-u-ša-a-aš-še-na [d]Ši-mi-i-ge-né-e-wa e-ni-i-wa
106) at-ta-i-i-⌜wa e⌝-ti-⌜i⌝-ta an-til-la-⌜a-an⌝ [d]Ši -mi-i-ge-néš a-re-e-ta
107) še-e-ni-íw-wu-⌜ú⌝-a še-e-ni-⌜íw⌝-[w]u-ú-u[l]-la-a-an ti-ša-a-an-na
108) ú-ú-ri-a-a-aš-še-na ti-⌜we⌝-e-na[MEŠ] ⌜šu⌝-ú-al-la-ma-an[MEŠ]
109) ta-a-ni-il-le-⌜e⌝-ta-a-al-la-a-an a-ti-i-ni-i-in ma-a-an-na-al-la-ma-an

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§ 9

(83–107) And Keliya, my enjoy, has spoken the following word, and he had spoken as follows: "Your brother, Nimmureya, the lord of Egypt has made an *abli* gift and to Ionu(?), the city of Šimīge, he had it come. And to Šimīge, his god, his father, has he conducted (it). And he has joyfully carried out all the *gifts* of his forefathers." And the land of your brother was amazed at all the booty objects(?). So the *gift* was sent and your brother himself was delighted(?) in view of the gifts. And Keliya had observed its departure and he said as follows: "He has from/by means of ten thousand *ḫari* ... Thus has he caused it to reach the city of Šimīge, and I…very much." Thus has he written (literally spoken) his deed. As for the (things which) he is making for himself from the land of my brother as *erošk*i, i.e. the *erošk*i which my brother has made concerning his gifts, may Šimīge, Amon and Eâ-šarri send gloriously, in […] and in life. The things which my brother has made as gifts for Šimīge his god, his father, which Šimīge will give to my brother, and everything that my brother from the heart desires, will he tackle. So may it be (lit.: Thus is it).

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§10

110) a-nu-ú-a-ʳma-aˀ-an ʳti-we-eˀ-né-ʳeˀ-wa še-e-ni-íw-we ḫi-su-ú-ḫu-ʳlu-ú-enˀ
111) ʳi-iaʔ-al-le-eˀ-[ni-i-in] ʳše-eˀ-ni-ʳíw-wuˀ-ú-e-na pa-aš-ši-i-ʳitˀ-ḫiᴹ[ᴱŠ]
112) *x*[-(*x*-)]*x*-a-ú[..š]a-ú ʳaˀ-ni-il-l[a-a-a]n be-kán kàr-ḫu-ša-[aʔʔ]-ʳúˀʔʔ
113) [aʔ-ni]-i-la-ʳanˀ ʳše-eˀ-ni-íw-wu-ú-u[l]-l[a-a]-an ḫa-ši-en WA-ḫa-*x*-[..]
114) [ᴵG]e-li-i-ʳanˀ [pa-a]š-ʳšiˀ-i-it-ḫi-íw-ʳwe ᴵᴳᴹ[a-né]-en-na-a-an pa-aš-ši-i-it-ʳḫiˀ-ip
115) [na-a]k-ku-ša-a-ú ú-ú-na-a-al-la-a-an še-e-ni-íw-wu-ta

Obv. II

1) [….(..)] (traces)
2) [….(..)] (traces)
3) […-]*x x x*[*x*] ʳišˀʔ ʳ*x x x x x x x x x x x x*ˀ [. (.)]
4) *x*[..]*x*-ʳu-ša-a-al-la-a-ʳan še-e-niˀ-íw-wu-uš šu-ra-a-ma-a-alˀ-l[a-a-a]n
5) ʳtiš-ša-an be-en-ta i-ia-at-ta-ma-an ta-a-nu-ši-ikᴵ-kat-ta-a-anˀ
6) še-e-ni-íw-ʳwuˀ-ú-ʳe-néˀ-e-wa aš-ʳti-i-i-wa in-na-ma-a-ni-iˀ-[in]
7) ʳᴵᴳGe-li-i-an ᴵMa-né-en-na-a-an ʳḫa-šu-u-ša-úˀ ʳit-taˀ-aš-[š]a
8) ma-az-za-ḫa-a-at-ta-a-an ʳḫa-a-rat-ta-ma-an še-e-ni-íw-wu-ú-e-né-e-waˀ-[aʔ-tanʔ]
9) aš-ti-i-i-we ni-ḫa-a-ri-i-ta ʳta-a-katʔ ú-ruˀ-u-muš-ʳte-e-wa-a-tanˀ
10) tiš-ša-an tiš-ša-an ʳše-e-niˀ-íw-ʳwu-ú-e-né-e-en-nu-uḫˀ-ḫa ti-ʳša-a-an-nu-uḫˀ-ḫa
11) u-u-lu-u-ʳḫéˀ-e-wa-a-ti-la-an zu-ʳkánˀ e-ʳe-ši-íw-wa-aˀ-aš-tan a-a-wa-ʳad-du-tanˀ

§11

12) še-e-ni-ʳíwˀ-wu-ta-a-ma-a-an ti-wi šu-uk-ku kul-le še-e-ni-íw-wu-ʳušˀ-šaˀ-[a-a]n

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§ 10

110–114) So may my brother not distress himself about that matter. The envoys of my brother which I…and…, those have I(?) in no way(?) delayed(?), and may my brother hear them, [he may(?)…; Keliya, my envoy, and Mane, your envoy, have I allowed to depart, and they are coming to my brother.

II, 1–11) […] and my brother has…them…and very quickly may they turn back. As for what I have not (yet) done for the wife of my brother, when I heard Keliya and Mane (by word of mouth), when they left, I was/did…and… to the dowry of my brother's wife I am …and I will be very, very occupied(??) in a manner according to my brother's heart, and…we might…from our…soil(?).

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§ 11

(12) And I want to say something else to my brother and may my brother

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13) ḫa-ši-en a-ti-i-⌜ni-i-in⌝ ᵐ⌜Ma-né⌝-e-na-⌜an še⌝-e-ni-íw-⌜wu-ú⌝-[e]
14) pa-aš-ši-⌜i-it-ḫi⌝ ú-ú-na ⌜in-na⌝-ma-a-ni-i-⌜in ni-ḫa⌝-a-ri a-k[u⁽ʔ⁾]-⌜-u-u-li⁽ʔ⁾⌝
15) ú-a-du-ra-a-an-ni-ma-a-an še-e-ni-íw-wu-uš ma-⌜ka⌝-a-an-ni-íw-wu-⌜ú⁽ʔ⁾⌝-[un⁽ʔ⁾-na]⁽ʔ⁾
16) ge-pa-a-nu-u-ša-a-aš-še in-na-ma-a-ni-i-in ˡMa-né-eš a-⌜ru[!??]-u⁽ʔ⁾⌝-*x*-[ša⁽ʔ⁾-an⁽ʔ⁾]
17) pu-uk-lu-ša-a-un-na-a-an KUR u-u-mi-i-ni-íw-we ⌜šu-ú⌝-an-⌜na-ma-an⌝ [ME]ˢ
18) wi-i-ra-tar-ti-íw-we-la-an tup-pa-aš-še-na tub-be ḫi-⌜il-lu⌝-ši-⌜i-it⌝-[ta]-⌜a⌝-[a]n
19) ˡma-né-e-ta i-i-al-le-e-ni-i-in še-e-ni-íw-wu-⌜uš du-be⌝-[e⁽ʔ⁾-na⁽ʔ⁾ᴹᴱˢ⁽ʔ⁾]
20) šu-ú-al-la-ma-an ge-pa-a-⌜nu⌝-u-š[a]-⌜a⌝-aš-še-na i-i-al-le-⌜e-ni⌝-[i-in]
21) tup-pa-ku-u-uš-ḫé-naᴹᴱˢ šu-ú-al-la-ma-an ⌜še-e-ni⌝-[íw-wu-…(..)]
22) [g]e-pa-a-nu-u-ša-a-aš-še-na ḫu-up-⌜pu-ta⌝-aš-ša-⌜a-al-la-a-an⌝ […..(.)]
23) [.]-šu-u-u-li-u-u-mu ⌜ḫu-up-lu-lu-uš-te-la-an šu-ú⌝-a[l-la-ma-an]
24) *x*[..](-)na-a-ku-lu-uš-te-la-an be-te-eš-te-el-la-a-an za-a-⌜ar⌝[??]-[…(.)]

§12

25) [ta⁽ʔ⁾-a⁽ʔ⁾-n]u-u-ša-a-al-la-a-an tiš-ša-an ⌜ka-dup⌝[?]-pu-ú-⌜uš-šu⌝-uḫ-ḫa *x*[..]
26) […]*x* ḫi-il-lu-ši-i-it-ta-a-an KUR u-u-mi-⌜i⌝-ni-íw-w[u-uš]
27) [..(.)]*x*-e-ta-at-ta-ma-an wi-i-ra-ta-ar-ti-íw-wu-u[š⁽ʔ⁾]
28) *x*[…–e]-⌜ta-at⌝-ta-ma-an a-a-el-le-e-ni-i-in ⌜an⌝[?]-[. (.)]
29) ⌜tup-pa-ku-u⌝-[u]š-⌜ḫé-na⌝ᴹᴱˢ du-be-na-a-ma-a-an šu-⌜ú⌝-[a]l-la-ma-an du-u-pu-š[i⁽ʔ⁾-na⁽??⁾]
30) *x x* […]*x*-e-la-an ⌜šu-ú-al-la-ma-an⌝ *x x x x*-ú-an-na-a-an [(..)]
31) […..(.)]*x* KUR u-u-mi-i-ni-íw-⌜wu-ú-a wi-i-ra⌝-tar-ti-íw-wu-⌜ú⌝[?]-[a⁽ʔ⁾]
32) […….(.)]-⌜u-ša-ú⌝ ⌜i-nu-ú⌝-u[l]⁽ʔ⁾-l[e⁽ʔ⁾-e-ni-i-in]⁽ʔ⁾
33) […….]*x x* ⌜tiš-ša⌝-a[n.…(..)]

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(13–24) heed it. Thus, (now) Mane, my brother's envoy is coming. When a dowry is brought (?)—the bride price which my brother [as] my gift has sent, when Mane [handed it](?) over, I will assembled my entire land. and my foreign guests, as many as there are, were there; and I said to Mane: "All the vessels(?), which my brother has sent, all of the tablet containers(?) which my brother has brought, they are undamaged(?) [The seal/sealed containers(??)] should all be broken, they should be inventoried(??), the gifts ("booty items") (??) should be spread out."

§ 12

And he di[d] very much in the manner mentioned . [……] and I have said: "My land will…me, my (foreign) honored guests were…me. If all th[ese(?)] […]..Tablet containers(?) and all vessels(?)…have I all…for my land (and) for my (foreign) honored guest…As th[ey…ve[ry…].

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§13

34) [….(.)] *x x x x* (*x x*) [*x* š]a-ʳunʾʔ *x x* ʳunʾ ʳiʾ […..]
35) [….(.)]*x*-ʳkaʾ-*x*[..(.)]-uʔ-ša *x*[.] *x* […] *x* [. (.)]
36) [….(.)]*x x x x x x x x x x* (*x x*) [….(.)]
37) [……..(..)]*x x*
38–47) (ganz zerstört)
48) [……(.)]*x x x x* ʳaʾʔ-ri ʳšeʾ-[e]-ʳniʾ-[íw-WA(-)…..(..)]
49) [..(.)]*x*-la-a-ú a-i-ʳtanʾ te-u-u-na-e tiš-ša-an tiš-š[a-an.…(..)]
50) […]-a še-ʳe-ni-íw-wu-ú-ut-taʾ-a-an ka-til-le-e-t[a.….(..)]
51) [.]-ʳiʾ-aš-ʳšaʾ-a-at-ta-ma-an pa-ta-a-ʳraʾ-a-al-[l]a-a-an i[nʔ-….(.)]
52) DINGER.MEŠ e-e-en-ʳna-šu-ušʾ na-ak-ki-du-u-we-en ḫi-su-ú-ḫu-uš-*x*[..]
53) a-i-i-in ur-ʳdu-leʾ-e-wa ge-ep-še-ma-a-an KÚ.SIG$_{17}$ še-e-ni-íw-[wu-uš]
54) ma-ka-a-an-ni-íw-wu-ú-ʳun-naʾ ge-pa-a-né-e-ta an-du-ú-a-at-ta-a-[an]
55) te-u-u-na-e tiš-ša-an ʳtiš-ša-anʾ bi-su-uš-te-e-wa ti-ši-íw-wa-an ma-ʳaʾ-[na]
56) šu-ʳeʾ-ni a-nam-mil-la-a-an un-du še-e-ni-íw-wu-ta gu-lu-ša-ú pa-li-i-[enʔ]

---

§14

57) un-du-ma-a-an ᴵMa-né-en-na-ma-an še-e-ni-íw-wu-ú-e pa-aš-ši-i-it-[ḫi]
58) še-e-ni-íw-wu-uš-ša-ma-an a-gu-ka-ra-aš-ti-en a-i-la-an [d]u-ʳbeʾ-n[aᴹᴱŠ]
59) du-um-ni i-i-ši-iḫ-ḫé-na ši-in ši-ni-be-e-ru-uḫ-ḫé-ʳnaʾ *x*[….]
60) KÚ.SIG$_{17}$ šu-aš-še-na an-zu-gal-la a-ku-u-ša-a-an-ni i-nu-ú-ut-[ta-a]-ʳniʔ-iʾʔ-[in]
61) ag-gu-tan ni-ḫa-a-ar-re-e-tan ta-la-me-né-e-tan an-[š]uʔ-u-a-[……]
62) bi-su-uš-ta te-u-na-ʳeʾ tiš-ša-an i-i-e-me-e-ni-[i-i]n
63) še-e-ni-íw-wu-uš ge-pa-a-né-e-ta-a-am-ma-ma-an an-du-ʳú-e-néʾ-[e-t]a-ʳanʾ
64) [e]-ti-i-e-e te-u-na-e tiš-ša-an [(.) .] *x*

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§ 13

(34–56) […]…I [have(?)] him/them/it(?)…[…] (lines 35–37 are extensively damaged, lines 38–47 completely destroyed). […]…m[y] brother […]…I. If I in exceedingly much […].., my brother will inform me immediately(?), that (?) I/me […] and as for the terrible things(?), may the gods not permit. [I…] offended […]. If it should come about that my brother would send a shipment of gold as my gift, for it I would rejoice in my heart, exceedingly, totally. And thus have I now said them (these words) to my brother, (and may(?) he) know (them).

§ 14

(57–64) Now, however, may my brother expedite Mane, his envoy. If he would bring here vessels(?), four out of ebony(?), two out of ivory, […] out of gold, in all […], as I have rejoiced exceedingly over the one large dowry…—what my brother will send, regarding this will I [rejoice](?) exceedingly.

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§15

65) ⌜ti⌝-[we]-e-na-a-an iš-ta-ni-íw-wa-ša ^{d}Te-e-eš-šu-pa-aš ^{d}A-ma-a-⌜nu⌝-[ú]-⌜ul⌝-[la-a-an]
66) [t]a-⌜a⌝-[n]u-u-ša-a-aš-še-na an-za-a-an-ni ú-nu-ú-me-e-ni-i-in za-a[l$^{??}$-p]u$^{?}$-u$^{?}$-[u]n$^{?}$-[..(.)-n]a$^{?}$
67) t[a]-a-du-ka-a-ri a-nam-mi-til-la-a-an ša-a-at-⌜ti⌝ iš-ta-ni-íw-⌜wa-ša⌝-ti[l]-⌜la-a$^{?}$-an$^{?}$⌝
68) [iš]-ta-ni-íw-wa-[š]a$^{?}$-til-la-a-an šu-uk-ku-u-ut-ti [ḫu]r-wu-u-⌜ḫé⌝-e-⌜en⌝ [K]UR u-[u-mi-i-n]i
69) [KUR] ma-a-áš-ri-a-a-ni-ma-a-an KUR u-u-mi-i-ni a-nu-ú-ta-ni-i[l-l]a-[a-an..]*x*
70) [iš]-ta-ni-a-ša šu-ka šug-gu-ú-ud-du-u-⌜u-ḫa⌝ bi-[id]-⌜du⌝-[ka-ra]-⌜a⌝-an
71) [i]š-⌜te⌝-e-⌜en⌝ [KUR] ma-a-áš-ri-a-an-né-e-we K[UR u-u]-mi-i-in-né-e-we é[w-ri-in-n]i
72) še-e-ni-íw-we-en-na-a-an ḫur-wu-u-ḫé-né-e-we [K]UR u-u-‹mi›-i-in-⌜né-e⌝-we ⌜éw-ri⌝-[in]-⌜ni⌝
73) ia-a-la-an ú-ú-rík-ki KUR u-u-mi-i-in-n[a] an-ni š[i]-⌜né-e⌝-[el$^{?}$ šu$^{?}$-e$^{?}$] -na-a-an
74) ia-ti-la-⌜a-⌝an ú-ú-rík-ki ša-a-at-ti-[la-a]n éw-⌜ra$^{?}$-ar⌝$^{??}$-⌜ti⌝$^{??}$-[ia]-aš
75) a-i-[l]a-an ti-we-e-na an-ni ta-la-me-na [..-z]u$^{?}$-u-u-un-na š[a-a]-ša
76) aš-du-ka-a-ri-íw-wa-ša DINGIR.MEŠ e-e-ni-íw-wa-šu-uš (erasure) u[š]-t[a-a]-⌜nu-u⌝-[u]š-ta
77) DINGIR e-⌜en-ni⌝-íw-wa-⌜a⌝-še-⌜e⌝-en ⌜^{d}Te⌝-e-eš-šu-u-ub-be ^{d}A-m[a]-⌜a-nu-ú-e⌝ *x*[..]-⌜i-in⌝-ni
78) be-en-⌜ti⌝-úw-wu-⌜ša⌝ a-we-en-⌜na⌝-ma-an at-ta-a-ar-ti-⌜íw⌝-w[u-ú-un-na] ⌜šu⌝-u-un-na
79) ta-a-du-ka-a-ru-ši-ik-ki i-i-e-e-en u-u-⌜li ti-wi en⌝$^{??}$-za-[..]-⌜aš⌝$^{??}$-še$^{??}$-e-na-a-an
80) ti-we-e-na^{MEŠ} šu-ú-al-la-ma-an e-ti-⌜íw-wa-ša⌝ *x x x x x x x x* -[al]-la-a-an
81) a-⌜ti⌝-i-ni-i-in ma-a-an-na-⌜al⌝-l[a]-ma-an KUR u-‹u›-mi-⌜i⌝-[……*x*]-la-a-*x*-*x*[..]-⌜it⌝-ta
82) e-ti-íw-wa-[š]al-la-a-an i-[..(.)]-e-wa ia-a-⌜la-an ta-a⌝-[. -i]n [u-u-u]l-la
83) KUR u-u-mi-i-in-na šu-ú-al-l[a-m]a-an ⌜še-e-ni-íw-wu-ú⌝-[a-al-la-a-]$^{?}$-an
84) šuk-kán-né-e-wa-an ti-wi-i-wa-an e-ti-⌜i⌝-tan ⌜še-e⌝-[ni-í]w-w[u]-⌜ú⌝$^{??}$-[ra-m]a-an
85) ta-a-du-ka-a-ar-re-e‹-wa› a-ti-i-ni-⌜i⌝-[i]n [m]a-a-an-⌜na⌝-at-ta-ma-an

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§ 15

(65–83) And the things which Teshub and Amon have done between us, should…Just as…love one another, so we between us, and between us, are we one. The Hurrian land and the Egyptian land are therefore between them as one single land and support(?) one another. I am like the l[ord] of the Egyptian land and my brother is like the l[ord] of the Hurrian land. So both these entire lands, as well as we, their lords, if the great things as…in our equality of rank, our deities have brought about, we send not the…of our deities, Teshub and Amon? No one has cultivated affectionate contact in the manner of my forefathers (and) I. Another matter is: And all things, which…, for/by us…, for real!…land…For us may they….

(84–85) all…other lands, which my brother…in view of/concerning his(?) only words, will I cultivate with my brother affectionate contact. So shall it be (lit. so am I).

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§16

86) ᴵMa -né-en-na-ma-an še-e-ni-íw-wu-uš a-˹gu˺-ú-˹ka-ra˺-aš-˹ti-en˺ ˹a˺-i-i-in
87) tup-pu-u-un-ni ki-im-ra-a-at-ta-a-an be-en-du-u[n]ʔ-˹na˺ʔ ˹a-ru-u-ši˺ u-u-ul-la-a-an
88) KUR u-u-mi-i-in-na pa-aš-ši-i-it-ḫé-na šu-ú-al-la-ma-an ˹tub˺-be ˹a˺-˹lu˺?? -en-na-a-an
89) u-u-ul-la KUR u-u-mi-i-in-na šu-ú-al-la-ma-an [p]u-ú-˹ra˺-mar-ti-íw-we tub-be
90) a-i-tan a-ú-ú-rat-ta-ma-an a-a-al-šu-li pa-a-ḫi-˹íw-wu˺-ú-a-at-ta-ma-an a-i-i-˹in˺
91) ᴵMa-né-en-na-ma-an ma-a-an-nu-uk-ku a-a-lum-pu-ú-uš-še ˹bi-i˺-il-la-aš-ša-a-am-ma-ma-an
92) ia-a-la-an ta-a-na-ú u-u-ul-la a-˹we˺-e-eš-ši-˹il˺-la-ma-an a-˹ti-i-ni-i-in˺
93) ˹še˺-e-ni-íw-we-e-en ta-a-du-ka-a-ri-˹iš˺ šu-ú-ú-ra ḫi-˹na˺-ši [K]UR u-u-˹mi-i-in˺-na-˹a˺-an
94) ˹šu-ú˺-al-la-ma-an *x*ʔ i-i-u-ta-a-al-la-ma-an wu-ri-˹íw-WA˺

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§17

95) ᴵMa-né-en-na-ma-an pa-aš-ši-i-it-ḫi-ip ni-i-ri tiš-ša-an-˹na-ma-an˺ ú-ru-uk-˹ku˺-[u-u]n
96) ˹tar˺-šu-a-a-ni ˹KUR˺u-u-mi-i-in-na-ša šu-˹ú˺-a-ni-a-ša-a-˹am-ma-ma-an˺ a-nam š[iʔ-raʔ-aš-š]e
97) a-˹ti˺-i-ni-i-in KUR u-u-mi-i-ni-íw-wa-a-an še-e-ni-íw-wu-uš ˹pa˺?? -aš-˹ša˺?? -˹a˺?? -˹ri˺?? -˹en˺??
98) ˹pa˺-zi-i-ma-a-an i-i-im-ma-ma-an wu-ru-u-ša-˹uš-še˺ ˹*x-x*-du-um-mi˺

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§ 16

(86–94) May my brother send off Mane. When he was present, I had given a reception(??) in the proper manner, and the other countries (and) all the envoys were present, and he spoke(??), (and) all the other countries (and) my vassals, were present. When I…my head…, when Mane is not there,…all other (things), which I do. So may my brother nurture a cordial association…and all countries….

---

§ 17

(95–98) Mane, my envoy, is very good: there exists no other [ma]n(!) like (him) in the entirety of the lands, so may my brother send him back once again to my land….which I have seen,

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99) i-i-um-mi-ʳi-imʾ-ma-ma-an KUR u-u-mi-i-ni-íw-wa ta-a-nu-u-ša-a-aš-ʳšeʾ ʳú-ru-uk-kuʾ
100) še-e-ni-íw-wu-uš-ša-ma-an ᶦMa-né-en te-ḫu-u-ʳuʾ-ša an-ʳduʾ-ú-ʳe-ma-a-anʾ [..]-ʳriʾ
101) pa-zi-i-ma-a-an i-i-im-ma-ma-an ú-ru-uk-ku ʳi-i-eʾ-ma-a-ni-i-[i]n ʳti-wiʾ
102) ᶦma -né-eš še-e-ni-íw-wu-ta ka-til-le-e-t[a]-ʳaʾ-[am]-ma-ma-an wa-aḫ-ʳruʾ-*x x x x*
103) ur-ḫi-ma-a-an še-e-ni-íw-wu-uš-ša-a-an ki-i-pu-ʳuʔ-[ḫa⁇]-ʳaʾ-la-a-ʳenʾ šur-ʳwu-uš-ti-ik-ki-i-inʾ
104) ul-lu-ʳḫuʾ-ug-gu-ú-un še-e-ni-íw-wu-ú-an t[i]-ʳwi-i-tanʾ u[l]-ʳluʾ-ḫu-ʳug-guʾ-[ú-u]n
105) ʳšuʾ-u-wa-an ti-wi-íw-wa-an gu-li-a-ʳaʾ-[ma-a]-ʳanʾ ḫa-š[a-]ʳúʔ ʳtiʔ-ʳwiʔ
106) ur-ḫé-e-en pa-a-la ʳgu-liʾ-a-a-ma pa-a-ʳli-ma-a-anʾ ʳur-ḫaʾ g[u]-ʳli-a-aʾ-[m]a

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§18

107) un-du-ma-a-an še-e-ni-í[w-w]e-ʳe-en pa-ašʾ-š[u-ši ᶦma]-ʳné-en-na-a-anʾ š[e-e]-ʳniʾ-[íw-wu-u]š
108) pa-aš-šu-u-u-ša ḫu-ra-ʳa-til-la-aʾ-an še-e-[n]i-í[w-wu-uš ᶦma-*n]éʔ-e-r[a] ʳšuʔ-uʔ-waʔ⁻¹*
109) pa-aš-šu-u-u-ša ú-*a-ʳduʔ-[ra-a-an-ni-ma-a-an(?) še-e-ni(?)-í]w-w[u-u]š a-[k]u⁇-ʳuʔ-[u⁇-šaʔ]*
110 ú-ú-nu-u-ʳušʾ-ta-ʳma-aʾ-[a]n [(……) še-e]-ʳni-íwʾ-w[u-u]š-ša-ʳaʔ[-anʔ _]*x*
111) ᶦma-né-ʳen-na-aʾ-an še-ʳeʾ-[ni-í]w-w[u-ú-e p]a-ʳašʾ-š[i]-ʳiʾ-[-i]t-ʳḫiʾ **x x x x x** […]*x*
112) te-u-u-na-e tiš-ša-an tiš-š[a]-ʳan-naʔ-[m]aʔ-a[nʔ (.)] *x-ʳḫu-uḫʾ-ḫa-ʳaʾ*-ʳanʾ *ʳwi-i-ra-ti⁇⁻¹-*x**
113) ta-a-nu-ši-úw-wu ʳú-nu-ú-ulʾ-[le-*e-ni-i-in K]UR ʳu-uʾ-m[i]-ʳiʾ-[n]i-ʳíwʾ-[wu]-ú-ʳe-naʾ
114) ki-i-pa-aš-ši-[í]w-WA *ʳta-a-nu-ʳubʔ-ʳbeʔ⁻⁻-e-n[a]ʔ-maʾ-[a-an * ……..]
115) ḫi-ši-im-du-ʳḫaʾ-ú-ú-un ʳḫi-iš-maʾ-aš-ši-ʳíwʾ-[WA……–m]aʔ-anʔ […-]ʳmaʾ-a-ʳpaʔ

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(99–106) ……, that he has done in my land, does not exist; my brother himself has done a great deal for Mane. Of the […]……does not exist. The word that Mane will say to my brother is grac[ious and true, and my brother must him/it…, he does no evil, he changes nothing to my brother fro[m] his w[ord], he changes not a word to me. He speaks (and) I heed [h]is [wor]d(?). He does not exchange falsehood for truth and falsehood he does not repeat as truth.

§ 18

(107–115) Now, however, [has] m[y] brother [se]nt, and (surely) has [my br]other sent [Ma]ne, and *ḫuradi*-soldiers has m[y] brother sent to me along with [Man]e. The bride[price] ha[s m]y brother [sent](?) hither. It has happened […] a[nd] my brother […] to Mane, m[y] br[others en]voy…[…]… exceedingly. […] guest…have I not done. As […] my…my land…[…]…I…my ……[…]…

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§19

116) ᴵMa -né-e-ra-ʳla-anˀ ú-ʳna-aš-še-na še-e-ni-íw-wu-ú-e-naˀ *x*-ʳta-aˀ-[..]*x*
x x
117) *ḫi-[i]š-ʳmi-i-*x*-*x**-aˀʔ-ul-la-ma-an tiš-ša-an za-a-zu-lu-u-ša[-ú] *x x*[…]
118) še-e-ni-[í]w-wu-ú-e-en ḫu-ra-[aʔ-aʔ]-ti šu-ú-*x*-ši [……(..)]
119) ʳni-i-ru-šaˀ-e še-e-du-ʳu-ḫu-ša-aˀ-[u]l-la-a-an bi-*x-x-x-x-x-x*-ʳa-anˀ [..]-a-an
120) a-nam-m[i-i]l-[l]a-ma-an za-ʳaˀ-z[u]-ʳulˀ-[lu]ʔ-[ša]ʔ-[u]lʔ-l[a]ʔ-ʳaˀʔ-a[nʔ a-ti-i-ni-i]ʔ-ʳinˀ
121) ma-ʳa-anˀ-na-al-la-ma-an ʳaˀ-ti-i-ni-ʳiˀ-[in ma-a-an-na-al-la-m]aʔ-an
122) an-ti-il-la-ma-an ma-a-an-nu-ʳleˀ-e-wa-ʳa-alˀ-[l]a-a-an [(.-)]ʳúˀʔ-*x x x x x*
123) i-nu-ú-mi-e-ni-i-i[n] še-e-ni-íw-[wu-ú-e-en]
124) ḫu-ra-a-a-ʳtiˀ [(…)] za-a-zu-lu-u-š[a-a-ú]ʔ
125) i-nu-ú-me-e-ni-i-in še-e-du-u-ḫu-ʳšaˀ-[a-ú]ʔ

§19a

Rev.

III

1) še-e-ni-íw-wu-uš-ša-a-an aš-ti ša-a-ru-u-ša *KUR Miᴵ*-zìr-re-e-[we] a[lʔ-la-i]
2) un-du-ma-a-an a-ru-u-ša-ú-ú-un id-du-u-uš-ta-ma-ʳaˀ-an še-e-n[i-í]w-[wu-ta]
3) i-nu-ú-un ḫé-ri an-ti šu-e ši-ra a-we-eš-še-e-ni-i-in wu-ur-ʳra-a-an-niˀ
4) šu-e an-ti bi-su-u-u-ni-i-in ta-la-mi ta-duḫ-ḫu-li-ik-ki-ʳin-na-a-anˀ
5) a-ti-i-ni-i-in ma-a-an-ni-i-im-ma-ma-‹an› ia-a-an ú-ú-ríḳ-ki ma-a-na šu-ʳeˀ-ni
6) ḫur-ru-u-ḫé KUR u-u-mi-i-ni ia-a-an ú-ú-ríḳ-ki ma-a-na šu-e-ni
7) KUR Ma-a-áš-ri-a-a-‹an-›ni KUR u-u-mi-i-ni še-e-ni-íw-wu-ú-e-néš aš-ti-iš
8) šeᴵ-e-ni-íw-wu-ta ti-i-ḫa-nu-u-lu-ma-a-aš-še-ni šu-e-ni na-wu-ʳugˀ-gu-ú-un
9) an-du-ú-e-e šu-e-né-e-e wu-ri-ik-ku-u-un-ni a-ti-i-ni-i-in
10) ma-a-an-ni-ʳiˀ-im-ma-ma-an ma-ra-a-du-ur-ku-na-a-an a-ti-i-ni-‹i›-in ma-a-an-ni-i-im-ma-ma-an

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§ 19

(116–125) That which…my brothers, which come with Mane, have I greatly honored, have I entertained […] The troop of my brother had […] I have fattened them up in a good manner, thus have I entertained them. Thus is it true, thus is it true, these can…, as I have entertained my brother's troop, as I fattened (them) up.

---

§ 19a

(Rev. III, 1–10) And my brother has wanted a wife, a pr[incess of] Egyp[t], and I have given her, and she has gone [to my] broth[er]. As she these…all has been measured(?), everyone should see it all! These are (?) all a great joy, and…in truth! As well as (concerns) the Hurrian land in every respect, so also what (pertains) to the Egyptian land, throughout, was the wife of my brother shows(?) to my brother, in relation to all of this…it is not blind. Truthfully,…, truthfully.

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§ 20

11) un-du-ma-a-an še-eᵗ(Text: en)-ni-íw-wu-ú-e-en aš-ti a-ru-u-ša-ú id-du-u-uš-ta-ma-a-an
12) še-e-ni-íw-wu-ta in-na-a-ma-a-ni-i-in (erasure) ú-ú-‹né›-e-et-ta
13) še-e-ni-íw-wu-uš-ša-a-an wu-re-e-ta ⌜a-ru-u-ma-a⌝-aš-šu-uḫ-ḫa ú-na-a-an
14) še-e-ni-íw-wu-ú-a ši-ra-a-an še-e-ni-íw-⌜wu-ú-e⌝-né-e-en-na ti-ša-a-an-na
15) ni-ḫa-a-ri-ma-a-an gu-ru še-e-ni-íw-wu-uš wu-re-e-e-ta
16) a-ru-u-ši-im-pu-ú-uš-ḫa u-u-lu-u-ḫa-a-ti-la-an zuᵗ(SU)-kán e-ši-íw-wa-a-aš-tan
17) ma-a-an-nu-uk-ka-ti-la-an a-a-wa-ad-duḫ-ḫa še-e-ni-íw-wu-ú-a-al-la-a-an
18) ge-pa-a-nu-ša-a-uš-še-na ge-pa-a-nu-ša-a-ul-la-ma-an wu-re-e-ta-a-al-la-a-an
19) še-e-ni-íw-wu-uš (erasure) ú-na-a-la-an
20) še-e-ni-íw-wu-ú-a ti-i-ḫa-[ni]níš-ḫa-la-an ip-šu-ši-i-la-an

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§ 20

(11–20) And now have I given a wife to my brother and she has gone to my brother. When she comes, will my brother see her, *that she is given*(??). And she comes to my brother, she corresponds to the desire of my brother, *as she is given*(??). And again will my brother see the dowry, *that it is given*(??), And we…from our…. (The things) which I have sent to my brother, have I sent, and my brother will see them, they come to my brother, and they…, and they….

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§ 21

21) un-du-ma-a-an in-na-me-e-ni-i-in še-e-ni-íw-wu-ú-e aš-ti ú-né-e-et-ta
22) in-na-ma-a-ni-i-in še-e-ni-íw-wu-ta ti-i-ḫa-nu-u-ul-le-e-et-ta
23) ú-ši-íw-wu-ú-un-na-ma-a-an šu-u-we-né-e-en-na it-ti-ten ú-ši-íw-wu-un-na-a-an
24) ti-i-ḫa-ni-ten še-e-ni-íw-wu-uš-ša-a-an KUR u-‹u›mi-i-ni šu-ú-an-na-ma-an
25) pu-uk-lu-uš-ti-en u-u-ul-la-a-an KUR u-u-mi-i-in-na šu-ú-al-la-ma-an
26) wi-i-ra-te-e-na-a-an pa-aš-ši-i-it-ḫé-na^{MEŠ} šu-ú-al-la-ma-an tup-pu-la-in
27) ti-i-ḫa-ni-i-ten-na-a-an še-e-ni-íw-wu-ta ni-ḫa-a-ri-i-in
28) še-e-ni-íw-wu-ú-e-né-e a-a-i-e-e be-te-eš-ti-ten šu-ú-an-na-ma-an
29) in-na-ma-a-ni-i-in še-e-ni-íw-wu-ú-e-né-e a-a-i-e-e be-te-eš-te-e-et-ta
30) ta-ri-i-te-na-an šuk-kán-ni e-e-še-ni ḫa-i-e-ni-la-an še-e-ni-íw-wu-uš
31) wi-i-ra-te-e-na šu-ú-al-la-ma-an pa-aš-ši-i-it-ḫé-na-a-an šu-ú-al-la-ma-an
32) u-u-ul-la-a-an KUR u-u-mi-i-in-na šu-ú-al-la-ma-an ma-ri-a-an-na-ar-ti-la-an
33) še-e-ni-íw-wu-uš ú-ú-ri-a-a-aš-še-na wa-ša-i-na-an še-e-ni-íw-we
34) be-te-eš-ti-e-na-an ni-ḫa-a-a-ri ši-RI-en-na-a-an

§ 22

35) un-du-ma-a-an at-ta-íw-wu-ú-e-en ša-a-la e-e-li-íw-we ma-a-né-e-em-ma-ma-an
36) tub-be tub-bi(over erasure)-ma-a-an ni-ḫa-a-ri-i-we ma-a-né-e-em-ma-ma-an tub-be
37) am-ma-t[i-í]w-wu-ú-e-e-en ša-a-la at-ta-íw-wu-ú-e e-⌜e⌝-la
38) ma-a-né-e-em-ma-ma-an tub-be tub-bi-ma-a-an ni-ḫa-a-ri-i-we ma-a-né-e-em-ma-ma-an
39) gu-ru tub-be a-ra-an-ni-e-ni-la-an še-e-ni-íw-wu-uš tub-bi-aš
40) ši-ni-a-še-na-a-am-ma-ma-an ḫa-ši-e-ni-il-la-a-an šu-u-we-ma-a-an tub-be
41) ni-ḫa-a-ar-re-e-we a-ru-u-ša-uš-še-né-e-we a-ra-an-ni-en-na-ma-an
42) še-e-ni-íw-wu-uš ḫa-ši-en-na-an a-la-a-še-me-e-ni-i-in ni-ḫa-a-ri te-⌜a⌝
43) a-la-a-še-me-e-ni-i-in ni-i-ri a-la-a-še-me-e-ni-i-in še-e-ni-íw-wu-ú-uz-zi

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§ 21

(21–34) And now, when the wife of my brother comes, when she will be shown to my brother, may she be attired as my flesh(?) of my (flesh), and as my flesh may she be shown. And may my brother assemble the entire land and all the other countries and the honored guests (and) all envoys should be present. And may they show his dowry to my brother, and may they spread out everything in the sight on my brother. When it is spread out before my brother's sight, may they…in one place. And may my brother take all the noble guests and all the envoys and all the other lands and the chariot warriors that my brother desires, and may my brother enter and may he spread out the dowry and may they be suitable (to his wishes).

§ 22

(35–43) Now, my father's daughter. my sister, is herself there, and the tablet of her dowry is itself available; and my grandfather's daughter, the sister of my father, is herself there. May my brother have the tablets of both of them given to him and may he hear their words. And the tablet of the dowry that I gave, may he also have given to him and may my brother listen to it (and learn) that the dowry is extensive, that it is splendid, that it is befitting my brother.

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§ 23

44) a-i-i-in ul-lu-i e-e-la-ar-ti-íw-wu-ú-e-na-a-še-e-em-ma-ma-an
45) ni-ḫa-a-ri-a-a-še tub-bi-aš tup-pu-uk-ku še-e-ni-íw-we-en-na-a-an
46) e-ti-i-tan-na-ma-an ši-mi^{I}(LUM)-i-ki pa-li-a-ma-a-aš-še-ma-a-an ú-ru-uk-ku
47) pa-li-a-al-la-a-an e-ti-i-ta-ni-il-la-ma-an še-e-ni-íw-wu-⌜uš⌝
48) tup-pu-pa-a-ta-a-al-la-ma-an i-i-in éw-re-en-na-šu-uš pal-du-pa-a-te

§ 24

49) še-e-ni-íw-wu-ta-a-ma-‹a›-an ti-wi šuk-ku kul-le še-e-ni-íw-wu-uš-⌜ša⌝-a-an ḫa-ši-en
50) še-e-ni-íw-we-e-en at-ta-ar-ti-íw-wu-tan tiš-ša-an-na-ma-an an-za-an-nu-u-ḫu-ša-ú
51) ta-a-ta-ra-aš-ka-e a-nam-ma-a-an an-za-a-an-nu-u-ḫu-ša-a-ú kul-li-ma-a-an
52) i-i-al-le-e-ni-i-in ^{I}Ar-ta-ta-a-maš am-ma-ti-íw-wu- uš at-ta-i-ip-pa
53) ⌜e-ti⌝-i-i-ta ti-we-e-na^{MEŠ} ta-a-nu-u-ša-a-aš-še-na *x x*-a-ru-ša-a-an-na-al-la-ma-an
54) i-šal-la-a-an šuk-kán-né-e-el-la-ma-an pa-aš-ši-ḫi-íw-we e-e-ma-na-a-mu-ša-a-ú
55) i-i-al-la-a-ni-i-in gu-ru at-ta-íw-wu-uš we-e-wa e-ti-i-da^{I}(WA)
56) ti-we-e-na^{MEŠ} ta-a-nu-u-ša-a-aš-še-na an-til-la-a-an šuk-kán-né-e-el-la-ma-an
57) pa-aš-ši-ḫi-íw-we i-ša-aš e-e-ma-na-a-mu-ša-a-ú i-i-al-la-a-ni-i-in
58) am-ma-ti-íw-wu-uš at-ta-íw-wu-uš at-ta-i-ip-pa we-e-wa ma-*ka-a* (over erasure)-an-na
59) ge-pa-a-nu-lu-u-uš-ta-a-aš-še-na a-ti-i-ni-i-in še-eḫ-ra-a-al-la-ma-an
60) pu-ud-du-ú-uk-ki-a-šu-u-un-na-a-al-la-a-an šu-u-we-na-a-šu-u-un-na ir-nu-uk-ku
61) wu-re-e-ta-a-la-an un-du še-e-ni-íw-wu-ú-ul-la-ma-an ge-pa-a-nu-ša-uš-še-na
62) še-e-ni-íw-wu-ú-a a-nam-mi-it-ta-ma-an še-e-ni-íw-wu-ú-a
63) ge-pa-a-nu-ul-›ul‹-le-e-wa-a-at-ta-a-an a-ti-i-ni-i-in ma-a-an-na-at-ta-ma-an
64) a-nam-mi-it-ta-ma-an še-e-ni-íw-wu-ra ur-ḫu-up-du-ši-le-wa a-nam-mi-it-ta-ma-an
65) ta-a-du-ka-a-ar-re-e-wa a-ti-i-ni-i-in ma-a-an-na-at-‹ta-›ma-an

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§ 23

(44–48) If, on the other hand, the tablets of the dowry of my sister and my father's sister are not available,—my brother…himself not (!?), and and there is no one who does not know it, and my brother himself knows that no (tablet) exists, concerning the kings and he is not informed.

§ 24

(49–50) To my brother will I just say (one thing) and may my brother heed it. I have given(?) to my brother much more than my forefathers,

(51–65) in a loving manner…, and I have with a single (shipment) done ten times as much. Again the (things) that my grandfather (and) my father have sent to your father and to you as a gift, now they were generous(?), but they were according to their worth(?) were not equal to the (worth(?)) the (shipment) from me. And now my brother will see (the things) himself which I have dispatched. Thus will I send to my brother (gifts) for sure! So will I treat my brother faithfully. Thus will I show reciprocal love, for sure!

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§ 25

66) iš-ši-na-a-an še-e-ni-íw-wu-uš at-ta-a-ar-ti-íw-wu-ú-un-na ḫi-i‹a›-ru-uḫ-ḫa-e

67) ir-n[u]-ʳuʾḫu-ši-a-a-ma še-e-er-re-e-we-‹ni-›ʳiʾ-in KÚ.SIG$_{17}$ at-ta-i-wu-uš am-ma-ti-íw-wu-ú-a

68) ú-ʳaʾ-du-ra-a-an-na ge-pa-a-nu-u-ša-a-aš-še we-e-eš-ša-a-an at-ta-íw-wu-ú-a

69) ú-ʳaʾ-[d]u-ra-a-an-na ge-pa-a-nu-u-šu-u-uš-še te-a at-ta-i-ib-be-né-e-tan

70) t[iš-š]a-an-na-ma-an šu-u-wa-ma-a-an še-e-ni-íw-wu-uš ir-nu-u-ḫu-ši-a-a-ma

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§ 25

(66–70) And as for the horses(?) has my brother not plated with gold in the manner of my forefathers. The gold of the…, that your father sent to my grandfather as the bride price, the (gold), that you have sent to my father as bride price was much more than that of your father. And my brother has not done the same for me,

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71) ⌜at⌝-ta-íw-wu-ú-e-né-e-en-na ge-pa-a-nu-u-ša-a-aš-še še-e-ni-íw-wu-ú-ut-ta-a-an
72) ⌜su⌝-bi-a-a-maš-ti-en éw-re-en-na-a-ša i-ri-i-in-na-ar-ti-íw-wu-ú-a
73) u-u-ul-la-a-ša KUR u-u-mi-i-in-na-a-ša wu-ri-a-ša ḫi-ia-ru-uḫ-ḫa-a-at-ta-a-an
74) t[e]-u-u-na‹-e› še-e-ni-íw-wu-uš ge-pa-a-nu-en wu-ur-te-ni-it-ta-a-an še-e-ni-íw-‹wu-›uš-ša-a-an
75) ul-⌜lu⌝-i ti-wi-íw-we šuk-ku ta-a-na-aš-ti-en ti-ši-íw-we-en-na-a-an
76) ḫi-[su-ú-ḫ]i-wa-a-en ša-a-li-íw-wu-ú-e-en še-e-ni-íw-wu-ú-e-né-e-we aš-ti-i-we
77) ⌜š[e-e-ni-íw-w]u-uš⌝ za-lam-ši ḫi-ia-ru-uḫ-ḫé na-⌜ak⌝-k[a-a]š-[š]a ku-*x*[(.)]*x*
78) [še-e-ni-íw-wu-u]š ta-a-na-aš-ti-en ma-a-nu-ú-⌜un⌝-na-a-a[l-la-a-a]n [….]
79) [……..(…)-]⌜ši?-ru⌝-[.]-in-[n]a-a-an u-lu-*x x x x x*-en(-)[(…)]
80) […….(..)]*x x*[…a?-nam?]-⌜mil? -la-ma⌝-an ut-ta-aš-ti-te-e[n]
81) […..(..)-n]i-⌜i⌝-in še-[e-ni-í]w-⌜wu⌝-[u]š ⌜be⌝ ti-ša-a-tan ta-a-ni-⌜a⌝
82) [….(.)]-⌜un⌝-na-a-ma-a-an e-t[i]-⌜i⌝-tan-*x*-[.]*x*-an e-el-mi-i-ḫi ú-ru-uḫ-l[i]
83) [….-t]a-ma-a-an e-ti-i-ta[n-n]a-ma-an [. (.)-g]u-ú-un-na […]-a-an
84) u-u-[ul?] -lu-⌜ḫi-duk⌝-ku-u-un i-⌜i-duk⌝-[ku]-un-na-ma-an še-e-ni-íw-wu-ú-an [……]
85) ḫi-i-*x x* ⌜ti-ši-íw-we-en-na⌝-a-an ḫi-su-ú-ḫi-wa-⌜a-en⌝ a-ri-en-na-a-an še-e-⌜ni-íw⌝-w[u-uš]
86) ša-a-ru-ši-⌜im⌝-p[u]-⌜ú?⌝-[u]š-[šu]-uḫ-ḫa ti-ši-íw-wu-ú-un-nu-uḫ-ḫa ši-ra-[aš-še]
87) an-za-a-an-nu-u-[ḫi-e-ni-tan] še-e-ni-íw-wu-uš at-ta-a-ar-ti-íw-wu-tan tiš-ša-ni-it-[ta-a]-⌜an⌝
88) ti[š]-š[a-na-an]? su-bi-a-maš-ti-e-⌜ni-tan⌝ še-e-ni-íw-wu-uš KUR u-‹u-›mi-i-ni-íw-wu-ú-a wu-ri-[i]-ta
89) t[i-ši-í]w-we-en-⌜na-a-an⌝ še-e-ni-íw-[wu]-uš ḫi-su-ú-ḫi-wa-a-en an-du-ú-a-na-an [šuk?-k]án
90) še-e-ni-íw-wu-tan za-lam-ši MUNUSša-a-⌜li⌝-íw-wu-ú-e ḫi-ia-ru-uḫ-ḫa na-⌜ak-ka-aš⌝-ša
91) ša-a-ru-ša-a-ú ia-me-e-ni-i-in⌜-in⌝ e-ti-íw-we pa-la-a-ú še-e-ni-⌜íw-wu-uš⌝

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(71–91) like that which he has sent to my father as bride price. And may my brother make me glorious in the eyes of the kings, my colleagues (and) the other lands. With gold in large quantity may my brother see that I am supplied and they may behold me. And may my brother, moreover(?) see to my foreign relations for once and may he not distress my heart. And may my brother give, in the desired manner in ac[cordance with my heart, [that which] (corresponds to my wishes). And may my brother grant(?) to me much more than my forefathers, and may my brother make (me) very splendid in the eyes (lit. singular) of my lands, and may my brother not distress my heart! Incidentally, I have at one time desired a molten gold image of my daughter,

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92) te-u-u-na-e tiš-ša-an tiš-⌜ša⌝-an ta-a-ti-a-⌜a-aš⌝-š[a] ⌜ti-ša⌝-a-tan še-e-[ni-í]w-⌜wu-ú-a⌝-m[a]-⌜a⌝-[an]
93) gu-ru KUR u-u-mi-i-ni-i-ta ḫi-ia-ru-uḫ-⌜ḫé⌝ pa-la-a-ú ⌜a-i-i-in⌝ [……(.)]
94) te-a še-e-⌜ni-íw⌝-wu-ú-a-ma-a-an wu-ri-i-ta i-i-uk-ku-un-na-ma-an še-⌜e-ni-íw-wu-uš⌝-[ša-a-an]
95) ul-li-wa-a-en ⌜ti⌝-ši-íw-⌜we-e-en⌝ ḫi-su-ú-ḫ[i-w]a-a-en ú-ri-im-pu-ú-⌜uš-šu-uḫ-ḫa-ma-a-an⌝
96) na-ḫu-ul-li-im-pu-ú-uš-šu-‹uḫ-›ʾḫa ši-ra-aš-[še š]e-e-ni-íw-wu-uš a-ri-en ši-⌜in-nu-ma-a-an⌝
97) za-lam-ši ši-in-ni-be-e-ru-uḫ-⌜ḫé še-e-ni⌝-íw-wu-uš a-ri-en i-nu-ú-me-e-ni-i-⌜in⌝
98) URU Ni-i-nu-a-a-we ^{d}Ša-uš-k[a]-⌜a⌝-wa DINGIR e-e-ni-íw-wu-ú-a a-⌜a-i-i-ta⌝
99) ka-te-e-ta-ú ḫi-ia-ru-uḫ-ḫé-ma-a-an za-lam-ši šu-u-WA še-[..(.)]-íw-WA
100) tup-pu-le-e-wa a-ti-i-ni-i-in ma-a-an-ni-i-im-ma-ma-an e-e-še-né-e-ra
101) ⌜ḫa⌝-a-wu-ru-[u]n-né-e-ra te-e-e-na ka-ti-i-⌜in⌝-na i-⌜nu-ul-le-e-ni-i⌝-[i]n
102) ḫ[i-i]l-[lu-l]e-e-wa a-ti-i-ni-i-in ma-a-an-na-al-la-ma-an ⌜an-ni-i⌝-in ⌜za-lam-ši⌝
103) ḫ[i-ia-ru-u]ḫ-ḫé na-ak-ka-‹aš-›še ^{MUNUS}Ta-a-du-ḫé-e-pa-an ma-a-an-ni ⌜^{I}Du-uš-rat-ta-a-we⌝
104) KUR M[i]-⌜i⌝-it-ta-a-*⌜an-né⌝*-e-we éw-ri-i-we ša-a-la ^{I}Im-mu-u-⌜ri-ia-we⌝
105) KUR M[i]-zi-ir-re-e-⌜we-né⌝-e-we éw-ri-⌜i⌝-we aš-ti-i-in-na a-ru-u-ša-a-aš-še
106) ^{I}I[m]-mu-u-ri-aš-ša-a-an za$^{!}$ -lam-ši ta-⌜a-nu-u⌝-ša ḫi-ia-ru-uḫ-ḫa na-ak-⌜ka-aš-ša⌝
107) ^{Ir}Du⌝-uš-rat-ta-a-wa-ma-a-an ge-pa-a-nu-u-ša ta-a-ta-ra-aš-ka-e

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(92–107) I know that my brother loves me exceedingly, but I also know, for my brother, gold, if it is…in his land, is plentiful; in the eyes of my brother it is not expensive, so may my brother not hold it back, may he not distress my heart, and in the quantity that is available…may my brother give in accordance (with my wishes). And for another(?), may my broher give an ivory image. As I will speak to my deity, Sha(w)oshka of Niniveh, "A golden image should for me as mine…be available!" So shall it be (lit. so it is). Before the Earth and before Heaven are the words spoken(?), as they are spoken, so may it be (lit. so it is)! "This molten image is Taduḫeba, the daughter of Tushratta, the lord of Mittani, that he has given as wife of Immoriya, the lord of Egypt. And Immoriya has made a molten image from gold and he has lovingly sent it to Tushratta."

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§ 26

108) ⌜ša⌝-a-at-ti-la-an an-nu-tan ⌜šu-e-né-e-tan⌝ iš-ta-ni-íw-wa-ša šug-gu-ú-ud-du-u-ḫa
109) ⌜ta⌝-a-du-ka-a-ri-i-til-la-a-an ⌜te-u-u-na-e⌝ tiš-ša-an tiš-ša-an KUR u-u-mi-i-ni-íw-wa-aš-ša-a-an
110) ⌜iš⌝-ta-ni-a-ša bi-id-du-ka-a-ra in-na-a-am-ma-ma-an še-e-ni-íw-wu-ú-e
111) ⌜du⌝-ru-bi ú-ru-u-we-en a-i-ma-a-ni-i-in šuk-ku-u-um-ma-ma-an du-ru-be
112) ⌜še⌝-e-ni-⌜íw-wu⌝-ú-a KUR u-u-mi-i-ni-i-ta wa-še-e-wa pa-aš-ši-na-an še-e-ni-íw-we
113) šu-ú-ú-ta ḫur-wu-u-ḫé-ma-a-an KUR u-u-mi-i-ni^{MEŠ} kar$_4$-kar$_4$-ni^{MEŠ} nu-ú-ú-li^{MEŠ}
114) šuk-kán-ni-ma-a-an šu-e-ni še-e-ni-íw-wu-ú-e-né-e-wa du-ru-bi-i-i-wa
115) e-ti-i-ta [tub$^{?}$-b]i-in ú-ru-le-e-wa-ma-a-ni-i-in gu-ru šu-u-u-⌜we⌝
116) du-u-ru-b[i] ⌜du-ru⌝-bi-íw-⌜we⌝ in-na-a-am-ma-ma-an ú-ru-u-we-en pa-aš-še-ti-i-tan
117) še-e-ni-í[w-wu]-⌜ta⌝ [g]e-pa-a-né-e-ta-ma-a-an še-e-ni-íw-wu-uš KUR ma-a-áš-ri-a-a-an-ni
118) KUR u-u-mi-i-⌜ni⌝^{MEŠ} kar$_4$-kar$_4$-ni^{MEŠ} nu-ú-ú-li^{MEŠ} šuk-kán-ni-ma-a-an šu-e-ni du-ru-bi-íw-wu-‹ú-›a
119) e-ti-i-⌜ta⌝ ú-be-e-ti (erasure) i-i-ma-a-an gu-ru ḫa-a-ra-a-am-ma-ma-an dur-bi-íw-‹wa›-aš
120) ši-né-e-W[A..]-⌜i⌝-in ew-re-en-na ta-li-im-te-na KUR u-u-mi-i-⌜ni⌝ [^{ME}]^{Š}
121) ta-li-im-te-na du-ru-pa ti-i-ti a-ú-un-ni-ma-a-an an-ni du-ru-bi
122) e-ti-iš ta-a-ar-ra-ša ḫu-ši-a-a-aš-še du-ru-bi-íw-w[e……]
123) ú-ru-uk-ku (erasure) i-i-ri-i-in-‹ni-›íw-wa-aš-ša-⌜a⌝-[an]
124) ú-ru-uk-ku-un-na-ma-an an-nu-tan šu-e-né-e-t[an]

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§ 26

(108–109) And because of all this, we are of one mind with each other and both of us love one another exceedingly. And our lands

(110–124) help(?) one another. If only an enemy of my brother did not exist! But in case sometime an enemy of my brother invades his land, (and) my brother writes to me and the Hurrian land, armor, weapons and all together everything that pertains to the enemy of my brother will be at his disposition. However, on the other hand, should there be an enemy of mine—if only he did not exist!—I will write to my brother, and my brother will send the Egyptian land, armor, weapons and and all together everything that pertains to my (!) enemy. ……..our enemy…great(?) kings, great(?) lands…enemy……that enemy, which…an enemy of ours is not present, and there is none equal to us in spite of all that.

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§ 27

IV

1) ti-we-e-ma-a-an šuk-ku ˹še-e˺-n[i-í]w-˹wu-ta˺ kul-le še-e-ni-íw-wu-˹ú-a-an˺
2) a-a-i-˹i˺-ta ti-wi šur-wi te-a ka-ti-ik-ku-u-un-ni ma-a-an-nu-˹uk-kal-la˺-a-an
3) an-ti ú$^{!}$-ú-nu-uk-ka-la-an ta-la-me-né-e-wa a-a-i-˹i˺-ta éw-˹re˺-e[n-né$^{?}$-e$^{?}$-wa$^{?}$-a]n$^{?}$
4) šur-wi ti-wi ka-t[i-i]š$^{?}$ ḫi-il-lu-ši-i-in ḫi-il-lu-ši-ik-˹ku-u˺-[un-n]i
5) še-e-ni-íw-wu-ta e-ti-íw-wu-ú-e ni-i-ru-pa-a-ta-e gu-lu-u-ša-a-at-ta-a-an

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§ 27

(**IV**, 1–5) And I want to say one thing more to my brother: In the presence of my brother evil words are numerous; one, who speaks (to him), is not (however,) at hand, those (evil words) do not come before the sight of a great one. (Now, however) an evil word was spoken(?) to the king; a babbler(?) has in a bad manner spoken to my brother ‹concerning› my person, he has denounced me,

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6) ni-i-ru-pa-a-ta-e ḫa-šu-u-ša-un-na-a-an gu-ru še-e-ni-íw-wu-uš ti-wi-i-te$^{?}$-na
7) ta-a-nu-u-ša-a-aš-ša na-wa-a-an ta-la-ma še-e-ni-íw-wu-uš ni-i-nu-šu-ú-a
8) a-ú-a-a-ar-ḫé-na-a-ša-ma-a-an ge-u-u-ša a-a-ad-du-u-uš-ta-ma-a-an
9) ḫa-šu-u-ša$^{?}$-ú-ú-un bi-sa-an-du-ši-i-it-ta-a-an a-i-ma-a-ni-i-in
10) še-e-ni-íw-wu-uš a-nam ta-a-nu-ši-i-wa-al-la-a-an-ni ḫi-su-ú-ḫul-le-e-et-ta-a-an
11) tiš-ša-an ḫé-en-ni-ma-a-an gu-ru ḫi-il-lu-ši-ik-ku-u-un-ni ḫi-il-lu-ši
12) ^{I}Pár-ad-du i-i-ra-a-an-na-la^{I}-an ka-ti-a-ma-a-an še-e-ni-íw-we še-e-na-a-an-na-e
13) ma-a-an-ni-i-ni-i-in ti-wi an-ti ú-na-a-ni-i-in pa-ḫé an-ti a-nam
14) ḫi-il-lu-ši-iš ka-tup-pa-a-ni-i-in ti-wi an-ti za-a-lu-ša-e še-e-ni-íw-wu-ša-an
15) KUR u-u-mi-i-ni-wa a-a-i-i-ta na-wa ta-la-ma e-ti-i-ta ta-a-na-aš-du-‹wa›-en
16) pa-nu-ú-ul-le-e-ni-i-in i-i-iš-ḫé-e-wa ti-w[a]-a-al-la-a-an šur-WA še-e-ni-íw-wu-ta
17) ka-ti-ik-ki še-e-ni-íw-wu-ta-a-ma-a-an a-we-en-né-e-ni-i-in ti-wi šur-WA
18) i-ia-am-ma-ma-an ka-ti-le-e-wa šu-u-we-né-e e-ti-íw-wu-ú-e
19) KUR u-u-mi-i-ni-íw-wu-ú-e-né-e e-ti-i-e-e še-e-ni-íw-wu-ú-ul-la-a-an ti-we
20) a-né-e-na-a-am-ma-ma-an ḫa-ša-a-ši-wa-a-en a-i-la-an ^{I}Ma-né-eš ^{I}Ge-li-ia-al-la-a-an
21) gu-li-a-a-ma i-i-e-na-a-ma-a-ni-i-in ^{I}Ma-né-eš ^{I}Ge-‹li›-ia-al-la-a-an ka-til-le-ta
22) šu-u-we-né-e e-ti-íw-wu-ú-e-e KUR u-u-mi-i-ni-íw-wu-ú-e-né-e e-ti-i-e
23) ur-ḫal-la-a-an pal-ta-a-la-an ḫa-ša-a-ši-il-la-a-i-ni-il-la-a-an še-e-ni-íw-wu-uš
24) a-we-en-na-a-ni-i-in gu-ru šu-ú-ú-ta i-ia-am-ma-ma-an ḫi-il-lu-le-e-wa
25) še-e-ni-íw-wu-ú-e-né-e e-ti-i-e-e KUR u-u-mi-i-ni-i-we-né-e e-ti-i-e-e
26) ḫa-ša-a-ši-wa-al-li-i-il-la-a-an a-i-la-an ^{I}Ge-li-i-^{r}aš^{1} ^{I}Ma-né-e-el-la-a-an
27) gu-li-a-a-ma i-i-e-ma-a-ni-i-in ^{I}Ge-li-i-aš ^{I}Ma-né-eš-ša-a-an gu-le-e-ta
28) še-e-ni-íw-‹wu›-ú-e-né-e e-ti-i-e-e KUR u-u-mi-i-ni-i-we-né-e e-ti-i-e-e
29) ur-ḫa-al-la-a-an pa-al-ta-a-la-an ḫa-ša-a-ši-il-li-i-il-la-a-an

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(6–27) and I have, on the other hand, heard, that my brother has done a…thing and a great…has my brother…And for (or among) the peop[le] of Awari he has made provision and he has…' I heard about it, and I have rejoiced. If my brother had not behaved in this manner, I would have been very sad. And not again has a babbler(?) spoken; Parattuiranna said it(! sc. the word?): My brother is brotherly (minded). The relevant word is at hand, the relevant word is in…manner spoken, and may my brother…it in his land concerning the great…they for instance…, one has not spoken an evil word to my brother. As for an evil word which someone, for instance, spoke to my brother concerning me (or) concerning my land, that word may I not heed if Mane and Keliya do not say them. As for the (word), however, that Mane and Keliya say concerning me (or) concerning my land, that is true and correct, so may my brother heed them! As for that too that anyone might express to me concerning my brother (or) concerning his land, will I not heed. If Keliya and Mane will speak

(28–29) concerning my brother (or) concerning his land, it (sc. the word) is true and correct and I will heed it!

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§ 28

30) un-du-ma-a-an i-i-al-le-e-ni-i-in ti-we-e-na^{MEŠ} šu-ú-al-la-ma-an
31) še-e-ni-íw-wu-uš ka-ʳdu-u-šaˀ-a-aš-še-na ú-ú-ri-a-a-aš-še-na an-til-la-a-an
32) e-e-ma-na-a-am-ḫa ʳta-a-nuˀ-ša-a-ú ti-ša-a-ma-a-an še-e-ni-íw-wu-ú-e šuk-kán-né-en
33) pa-ti ti-[w]e-e-né-en ḫi-su-ú-ḫu-ši-úw-wu aš-ti-i-in še-e-ni-íw-wu-ú-e
34) a-ru-u-ša-ú še-e-ni-íw-wu-ú-e-né-e-en ti-ša-a-an-na ši-ra-aš-še
35) un-du-u-un ^{m}Ma-né-e-na-an še-e-ni-íw-wu-ú-e pa-aš-ši-i-it-ḫi un-du-u-un
36) ^{I}Ge-li-ia-na-an ^{I}Ar-te-e-eš-šu-pa-na-an ^{I}A-sa-a-li-in-na-a-an pa-aš-ši-i-it-ḫi-íw-we
37) ^{I}G e-li-ia-na-an ta-la-mi ^{I}A-sa-a-li-in-na-a-an tup-šar-ri-íw-wu-ú-un-ni
38) ki-i-pu-šu-ú-uš-ši še-e-ni-íw-wu-ta-al-la-a-an ni-i-ru-ša-e tiš-ša-an
39) pa-aš-šu-ša-a-ú še-e-ni-íw-wu-ú-ul-la-a-an wu-re-e-e-ta

§ 29

40) še-e-ni-íw-wu-ú-ul-ʳla-aˀ-an pa-aš-ši-i-it-ḫi-íw-we ku-su-uš-ti-wa-a-en kar-ḫaš-ti-wa-a-en
41) še-e-ni-íw-wu-ú-ut-ta-ʳaˀ-an ši-la-a-ḫu-šu-uš-ti-wa-a-en pa-aš-ši-i-it-ḫi-íw-WA-la-an
42) še-e-ni-íw-wu-uš šu-ra-a-maš-ti-en na-ak-ki-en ti-wa-a-at-ta-a-an gu-ru-ú-wa
43) še-e-ni-íw-wu-ú-e-ma-a-an ge-e-el-ti ni-i-ri-še ḫa-ši-i-i-le
44) bi-sa-an-ti-iš-tin-na-a-an tiš-ša-an še-e-ni-íw-wu-ú-e-né-e-wa ge-el-ti-i-wa

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§ 28

(30–39) And now. all the things that my brother has named (and) wants, these have I done tenfold. And with not a single word have I distressed my brother's heart. My brother's wife have I given, who matches my brother's desire. Now have I sent off Mane, my brother's envoy most magnificently. Now too, (have I dispatched) Keliya and Ar-Teššob and Asali—Keliya is a senior official and Asali is as my tablet scribe…, to my brother and my brother will see them.

§ 29

(40–44) And may my brother not detain my envoys, may he not …(them), and may my brother not…me. And may my brother release them speedily, and a word…I. Concerning the welfare (and the) good situation of my brother may I hear, and I will rejoice greatly over the welfare of my brother.

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§ 30

45) še-e-ni-íw-we-en-na-a-an ḫi-il-lu-ʳleˀ-e-wa e-ta-la-an pa-aš-ši-i-it-ḫi-íw-we ku-ʳsuˀ?-u-šu
46) u-ia-ma-a-an ku-suˡ(Text:zu)-u-ši-úw-wu-la-an še-e-ni-íw-wu-ú-e-né-e-wa-a-tan aš-ti-i-i-we
47) ni-ḫa-a-ri-i-ta ú-ru-u-mu wu-re-e-ta-a-an še-e-ni-íw-wu-uš-ša-ma-an
48) še-e-ni-íw-wu-ú-e-né-e-we aš-ti-i-we ni-ḫa-a-ri a-ru-u-ša-uš-še
49) ip-šu-ši-i-in ti-i-ḫa-níš-ḫi-i-in ú-ú-na-a-an še-e-ni-íw-wu-‹ú›-e-né-e
50) a-a-i-i-e-e be-te-eš-ta-iš

§ 31

51) še-e-ni-íw-wu-ú-ul-la-a-an pa-aš-ši-i-it-ḫi-íw-we šu-ra-a-maš-ti-en na-ak-ki-en
52) it-ta-i-šal-la-a-an ᵏᵘMa-né-en-na-a-an še-e-ni-íw-wu-uš šu-ka pa-aš-ši-en
53) it-ta-in-na-a-an pa-aš-ši-i-it-ḫi-íw-wu-ra šu-ka u-u-le-e-en še-e-ni-íw-wu-uš
54) pa-aš-ši-i-it-ḫé pa-aš-ša-ri-i-wa-a-en ᵏᵘMa-né-en-na-ma-an pa-aš-ši-en a-i-ma-a-ni-i-in
55) ᵏᵘMa a-né-en še-e-ni-íw-wu-uš pa-aš-ši-a-a-ma u-u-li-ma-a-an pa-aš-še-e-e-ta
56) ú-ú-ri-úw-wu-un-na-a-an še-e-ni-íw-wu-uš-ša-a-an pal-la-a-en
57) u-ia-ma-a-an še-e-ni-íw-wu-ša-an ᵏᵘMa-né-en-na-ma-an pa-aš-ši-en

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§ 30

(45–50) My brother may say: "You yourself have also detained my envoys!" No, I have not detained them. I was occupied(??) with the dowry of the wife of my brother and my brother himself will see the dowry of the wife of my brother, which I have given;…(It is) coming, therewith will it be spread out in the view of my brother.

---

§ 31

(51–57) May my brother release my envoys as soon as possible so they can leave. And only may my brother send Mane so that he may travel with my envoy. May my brother not send another envoy; may he only send Mane. If my brother does not send Mane and would send another, I don't want him, and my may brother know this! No, may my brother send only Mane!

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§ 32

58) še-e-ni-íw-wu-ú-e-ma-a-an aš-ti an-ni a-ru-u-ša-uš-še ta-a-ki-˹ma-aˀ-an an-ti
59) ma-a-an-ni še-e-ni-íw-wu-uš-ša-a-an pal-la-en ˹a-iˀ-ma-ˀa-ni-iˀ-in ma-a-an-nu-pa-a-ta-e
60) u-u-˹lu-uˀ-[ḫ]é-e-et-ta gu-le-e-˹etˀ-ta ta-a-an-ki-ma-a-an an-ti ma-a-an-ni
61) me-ˀe-na-aˀ-an ma-a-an-na-a-an še-wa-a-an-ˀši-íw-wuˀ-ú-un-na-al-la-a-an zu-tar-ḫi-íw-wa-al-la-ma-an
62) ši-né-e-el-la-ma-an ša-ta-a-al-la-a-an MUNUSné-e-ri-íw-wu-ú-la-an e-ti-i-ta
63) ap-su-u-ša i-šal-la-a-an ap-su-ša-a-ul-la-ma-an me-e-na-ma-a-an ki-ka-e
64) wa-a-aš-na-e ma-a-nu-tan ta-al-la DINGIR.MEŠ e-e-ni-íw-wa-al-la-a-an pal-la-in
65) DINGIR.MEŠ e-e-ni-il-la-a-an še-e-ni-íw-wu-ú-e-na pal-la-i-šal-la-ma-an a-i-i-in
66) me-e-na ak-ki ma-a-nu-ú-un-na ši-la-a-ḫu-uš-ḫa ir-ni a-i-i-in ni-i-ir-ša-e
67) ˹MUNUSTa-aˀ-[d]u-ˀḫé-e-paˀ-a-an-na a-za-al-ta zu-kán pa-ti a-i-i-in
68) ˹MUNUSWA-du-ú-ukˀ-ki-i-ta zu-kán pa-ti ú-ú-ul-ša

§ 33

69) [..(.)-i]t-ti-a-a-ˀan-néˀ-e-we-e-en šu-uk-ku u-u-li tub-be zu-ku-u-u-un
70) [.]-uk-ku-un-ˀnamˀ-ma-a-an ˹gu-ruˀ ak-kíl-la-a-an *x x x*-ˀašˀ-š[e]-n[é]-ˀeˀ-w[e]MEŠ
71) [šu]-ˀúˀ-al-la-ma-ˀanˀ zu-ge-et-ta-al-[l]a-a-an a-*x*[….(..) g]u-ru
72) [.]-ú-ul-šu-ˀúˀʔ-ˀaˀʔ zu-kán pa-ˀtiˀ aš-ti-*x*[……..(..)]*x*
73) *x x x x*-aš-ti-en-na-a-an *x*[……]
74) [šu]-ˀú-alˀ-l[a-m]a-ˀanˀ ti-W[A-……]

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§ 32

(58–60) And as for this wife of my brother, which I have given, this (woman) is pure/unstained. And may my brother know it. If…she…were, she(?) would speak. Which is relevant…

(61–68) and she is also a twin(?), as my……, my…both of them…my mother has…them and I have…them. And the twin(?)…three from him…so that my deities know, and so that the deities of my brother know, that in in a good manner Tadoḫeba is……, that she is……to her.

§ 33

(69–74) Yet another matter of…is at hand,……again. The one, from…, all…, …again…wife……may…all…

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§ 34

75) [še-e-ni-í]w-ʳwu-ú-e-né-eˀ-we/a-ma-a-an aš-t[i-i-we/a……]
76) […š]e-ʳeˀ-ni-íw-wu-ta-a-ma-a-an *x*[…..]
77) [še-e-ni]-íw-wu-[t]a-a-ma-a-an u-u-la-e-ʳeˀ[-em-……]
78) [an-ti]-ʳmaˀ-a-an ʳmaˀ-a-an-ni ta-a-an-ki ʳaˀ-[……]
79) [..-]ma-a-an ʳša-aˀ-ru-ši-ʳiˀ-in-ni [kiʔ]
80) [..-]ʳeˀ-el-la-ʳa-an u-u-ulˀ-la *x*[ ]
81) […]*x x*[ ]
82–84) destroyed

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§ 34

(75–84) [The] wife of my [brothe]r…[…] To my brother […] To my brother another […] [This] is…[…] […] has he has demanded […] […] another […] (*gap*)

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85) [ᴵ]ᶠMa-né-ešᶤ
86) [ ]-i-in
87) [-k]u-u-ni-i-in
88) [……(-r)e-e]-ᶠenᶤ u[r-..-n]a-ᶠmaᶤ- an t[aʔ-aʔ] -na-a-an
89) […… (-a-ni-i)]-in ᶠḫaᶤ-[š]u-ᶠuᶤ-ša MUNUSTa-a-ᶠdu-ḫé-eᶤ-[pa-naʔ-anʔ]
90) [……(*x*-a-an-nu)]-ᶠu-*ḫuᶤ-u*-ša-ᶠaᶤ-[u]š-ša i-šu-ú-ḫu-ši-i-in
91) [……(-an)] ᶠa-a-iᶤ-i-t[a] uš-ta-a-an ši-ia-ma-a-an
92) [……a-(ᶠaᶤ-i-i-tan) . ḫ]a-šu-u-ᶠšaᶤ-ú-un i-šu-ú-ᶠḫuᶤ-ši-ik-ku-u-un-na
93) [……š(i-i-it-ta)-..(.)]-ᶠeᶤ-ta-ma-an i-ši ša-a-la-pa-an
94) [……-(du-ú)-..(.)]-ᶠeᶤ-wa-a-ni-i-in KUR u-u-ᶠmi-i-inᶤ-n[i-..]
95) [……(..) (e-ni)-..] ᶠa-ruᶤ-la-ú KUR Ša-an-ḫar-ra-ša-ᶠniᶤ-‹i-›[i]n
96) [……(…)] ᶠta-a-du-ka-aᶤ-ri-im-pu-ú-uš-še-né-e-ᶠra-aᶤ-an
97) [……(…) -n]i pa-li-u-mu-u-li-i-in KUR Ma-a-[áš-ri-a-a]n-na
98) [……(…)]-an at-ta-ᶠa-ar-tiᶤ-[íw-w]u-raMEŠ
99) [….t(a)….(.) pa]-li-u-mu-u-li-i-in at-ta-[a-ar-t]i-íw-wu-uš
100) [….(aʔ-al)….z]u-ge-et-ta-ar-ti-aš […]-ᶠtaᶤ-a-aš-še-na
101) [….(.-ša)…-]*x*-ta-a-aš-ša ḫé-en-né-ᶠeᶤ-ma-a-ni-i-in
102) [….(.)-(íw-we)…-i]l-ta ḫu-ši ḫa-šu-u-[šiʔ]-aʔ-ma-a-al-la-a-an
103) […(. ma-a-an-na-a)-an] ḫi-il-li ú-pu-u-šu-u-ᶠtiᶤ-[i]-in an-til-la-a-an
104) […(ma-ᶠaᶤ-an-nu-uk-ku)(-)..(.)]-i-in ki-nam-ri-na-ᶠanᶤ i[t]-ti-i-wa-an tap-pu-šu-ú
105) […-m(a-a-ni-i-in KU)R ma]-ᶠaᶤ-áš-ri-a-an-na-ša [z]aʔ-ru-u-ᶠaᶤʔ ᶠza-ru-aᶤ-ma-a-la-an
106) [..-í(w-we i-ši-i-ma-a-)anʔ] ḫi-i-šu-ša-a-un-na-a-an ᶠeᶤʔ-mi-i-wa-an e-ti-i-tan
107) [še-e-ni-(íw-wu-ú-an-na-ma)-a]n be-kán an-ti-ma-a-an [m]a-a-an-ni ti-we
108) [ša-a-ru-š(i-im-pu-ú-uš-še še)-e-n]i-íw-wu-uš-ša-a-an [pa]l-la-en i-nu-ú-ma-a-ni-i-in
109) [(*x*)..(ᶠú-aᶤ)…(ᶠri-iᶤʔ)-i]tʔ ka-til-le-e-et-t[a-a]-ᶠamᶤ-ma-ma-an u-u-la-e
110) *x-x*-[u]k-ᶠkuᶤ-[u]n-ᶠna-a-an še-eᶤ-[ni-íw-w]u-ú-ul-la-a-an ḫa-ša-a-ši-wa-a-en

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(85–110) […] Mane…he has […] heard. Tadoḫe[ba] has in the manner, which I have given(?) her,…[…]before his view is she opened up.…[…] I have heard it.……Your daughter…perhaps. To the(?) land(s) [……] have I given. On the Babylonians […]…[…]and to those allied in mutual desire […]…the Egyptians […] with my ancestors […]…my ancestors […] your…, which he […] will […] which he […] will, now my […] has not heard it […] This he said:…these […] are not.……to the Egyptians…they in minew […] he/her, and I have him/her concerning hin…my brother in no way(?)…That is the thing, which [has been demanded], and may my brother know it. Likewise […]…as an informant(?) speaks in some other way, may my brother not heed it (sc. the words)!

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§ 35

111) [še-(ʳeʾ)-n]i-íw-wu-ra-a-ma-a-an ti-ši-íw-wa-an [t]e-u-u-na-e tiš-ša-an wa-aḫ-ru-um-me
112) [ta-a-d]u-ka-a-ru-um-me ú-ú-[r]a-ú še-e-ni-í[w-w]e-en-na-a-an ur-ḫu-up-ti-in
113) [te-u-u]-na-e tiš-ša-[a]n wa-aḫ-ru-uš-til-la-a-an ta-[a]-du-ka-a-‹ri›-iš ti-ši-íw-wa-ša-an
114) [ ]-*x*-ti-l[aʾ-]-ʳzuʾ-uš KUR [u]-ʳu-mi-i-ni-íw-wuʾ-‹ú-›[d]il-la-a-an ka-šu-u-ul-la-in
115) [..š]a-a aš-d[u- .]-ip-ri-íw-wa-š[a i-nu-ú-me]-ʳeʾ-ni-i-in še-e-er-re-e-tan
116) [DINGIR.MEŠ]e-e-en-ni-ip-tan še-ḫur-ni-í[w-w]a-aš ḫu-tan-ni-íw-wa-aš ša-a-ri-il-le-et-ta
117) [ša]-a-a[t]-til-la-a-an ši-né-e-til-la-ma-an [DINGIR].MEŠ e-e-en-na-šu-uš na-ak-ki-te-en
118) ᵈTe-e-eš-šu-pa-aš ‹ᵈ›A-ma-a-nu-ú-til-la-a-an éw-ri-íw-wa-šu-uš at-ta-íw-wa-šu-uš
119) še-eḫ-ru-uš-til-la-a-an a-ti-i-ni-i-in [m]a-a-an-na-til-la-ma-an u-ru-uḫ-ḫi-iš-til-la-a-an
120) kàr-ḫas-tiš-ʳtilʾ-la-a-an a-ti-i-ma-ni-i-in k[ar]ʾ-ra-a-ti-la-an
121) še-e-en-nu-uḫ-ḫa ḫé-šal-lu-uḫ-ḫa-a-til-la-a-an ta-a-du-ka-a-ri-iš i-nu-ú-me-e-ni-i-in
122) ᵈŠi-mi-ge tar-šu-an-néš wu-ri-i-ma-in ta-a-ti-a a-nam-mi-til-la-a-an iš-ta-ni-íw-wa-ša
123) ta-a-du-ka-a-ar-re-e-wa ag-gu-uš-ša-a-an a-gu-ú-e iš-ʳtaʾ-ni-íw-wa-ša-an
124) [ḫ]u-tanʾ-[n]iʾ ša-a-ri-il-le-e-ta i-i-al-la-a-ni-i-in KUR u-u-mi-i-in-naᴹᴱŠ
125) [šu-ú]-al-la-ma-an e-e-še-ni tup-pa-aš-še-na ᵈŠi-mi-i-ge-néš ḫ[uʾ-š]u-[u]d-du-u-la-a-aš-še-na
126) [an-ti-il-la]-a-an šu-ú-a[l]-la-ma-an e-ti-íw-wa-ša i-i-il-le-e-wa a-nam-mil-la-a-an
127) [ ]-e-wa [ú]-ú-rík-ki ᵈDu-uš-rat-[ta-an] KUR ḫur-wu-u-ḫé e-we-er-ni
128) [-i]š ᴵI m-mu-u-ri-i-an KUR ma-a-áš-ri-[a-a(n)]-ni e-we-er-ni a-i-la-a[n]
129) [-n]iʾ iš-ta-ni-a-ša an-za-a-an-nu-uḫ-ḫa-[ša] in-na-al-la-ma-a[n]
130) [-p]a-a-duḫ-ḫa ta-a-du-ka-a-ri t[e]-u-u-la-e tiš-ša-an

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§ 35

(111–128) In my heart I wish to be on the best of terms with my brother and to love one another. And may my brother keep faith perfectly. And we wish to be friendly (to each other), (and) we would love one another and in our hearts […]…[…], therewith my land […] us […]in our……As from…, (and) from your god our life (and) our glory will be desired, may the gods let both of us be—Teššob and Amanu, our lords, our fathers—(that) we may live. So be it (lit. so we are)! My we…and may we…! So…we/us, and between us may we in a brotherly and collegial manner love one another. As man loves the sun god when he sees him, so do we want, between us, to love one another, and between us may we desire the glory of one another. All the lands that exist, which the sun god unites, all of [which] may they serve(?) us, this…may they…[Bot]h Tušratta, the Hurrian king, [and al]so Immoriya, the Egyptian king, if they…

(129–130) between them …as long as they are…, love one another exceedingly.

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EA 25

TRANSCRIPTION

COL. I

(1–5) [...]

(6) [.....N]A_4.ZA.GÌN KUR 33.[.....]
(7) [.....N]A_4.ZA.GÌN KUR 20(?) [.....]

(8) [.....N]A_4.ZA.GÌN KUR. N[A_4.....]

(9) [.....] - *i*-[.....]

(10) [..... *-t*]*i ù te*$_9$*-ri-*[*in-na-ti-šu-*(*nu*)]
(11) [.....]

(12) [.....*te*$_9$*-ri-i*]*n-na-ti-šu-nu* NA_4.ZA.GÌN KUR
(13) [.....] *tam-lu-ú*

(14) [.....*te*$_9$*-ri-in-*]*na-ti-šu-nu at-ri-šu-nu*
(15) [.....] *tam-lu-ú*

(16) 1 ŠU [*in-ṣa-bá-tu*$_4$ KÙ.GI *te*$_9$*-ri-in-na-ti*]*-šu-nu* NA_4.ZA.GÌN KUR *ù gu-ug-gu-bi-šu-nu* NA_4.NÍR KUR

(17) 1 ŠU *in-ṣa-b*[*á-tu*$_4$ KÙ.GI *te*$_9$*-ri-in-na-t*]*i-šu-nu* NA_4.NÍR KUR *gu-ug-gu-bi-šu-nu* NA_4.ZA.GÌN KUR

(18) 1 ŠU *in-ṣa-bá-tu*$_4$ KÙ.GI *t*[*e*$_9$*-ri-in*]*-na-ti-šu-nu* NA_4.NÍR KUR 4 TA.ÀM
(19) *gu-ug-gu-bi-šu-nu* NA_4.NÍR KUR

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EA 25

TRANSLATION

COL. I

(1–5)	[...]
(6)	[.....]pure lapis lazuli·33 [.....]
(7)	[..... pure lapis lazuli· 20(?) [.....]
(8)	[.....]pure lapis lazuli·[.....]
(9)	[.....]... [.....]
(10)	[.....] and [their] con[es]
(11)	[.....]
(12)	[.....]their [co]nes of pure lapis lazuli
(13)	[.....] inlay
(14)	[.....]their [co]nes, their extras
(15)	[.....] inlay
(16) 1	set [of earrings, of gold]; their [cones] of genuine lapis lazuli, their *guggubu* ornaments of genuine *ḫulalu*-stone.
(17) 1	set of ear[rings, of g]old; [cones] of genuine *ḫulalu*-stone, and their *guggubu* ornaments of genuine lapis lazuli.
(18) 1	set of earrings, of gold; their c[on]es of genuine lapis lazuli, 4 on each;
(19)	their *guggubu* ornaments of genuine *ḫulalu*-stone.

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(20) 1 ŠU *in-ṣa-bá-tu*$_4$ KÙ.GI *t*[*e*$_9$-*ri*]-*in-na-ti-šu-nu* NA$_4$.ZA.GÌN. KUR ša-sà-*tu*$_4$

(21) *gu-ug-gu-bi-šu-nu* NA$_4$.NÍR KUR

---

(22) 1 ŠU *du-dì-na-tu*$_4$ *tam-lu-ú tam-lu-ú-šu-nu* NA$_4$.ZA.GÌN KUR SAG-*sú-nu*.^{NA_4}*ḫi-li-bá*

---

(23) 1 ŠU *du-dì-na-tu*$_4$ *tam-lu-ú tam-lu-ú-šu-nu* NA$_4$.ZA.GÌN KUR SAG-*sú-nu* NA$_4$.NÍR KUR

---

(24) 1 ŠU *du-dì-na-tu*$_4$.*tam-lu-*ˈ*ú*ˀ *tam-lu-ú-šu-nu* NA$_4$.ZA.GÌN KUR SAG-*sú-nu* NA$_4$.NÍR KUR

---

(25) 1 ŠU *du-dì-na-tu*$_4$ *tam-l*[*u-ú*] *tam-lu-ú-šu-nu* NA$_4$.ZA.GÌN KUR SAG-*sú-nu* NA$_4$.NÍR KUR

---

(26) 1 ŠU *du-dì-na-tu*$_4$ *tam-lu-ú tam-lu-ú-šu-nu* NA$_4$.ZA.GÌN KUR SAG-*sú-nu*.^{NA_4}*ḫi-li-bá*

---

(27) 1 ŠU *du-dì-na-tu*$_4$ KÙ.GI *ša da-ma šu-lu-ú ša pè-er-*ʾ*-a-zi* SAG-*sú* ^{NA_4}*ḫi-li-bá*

---

(28) 1 ŠU *du-dì-na-tu*$_4$ NA$_4$.N[Í]R KUR SAG-*sú-nu* ˹NA$_4$.ˀ[N]ÍR KUR

---

(29) 1 ŠU *du-dì-na-tu*$_4$ NA$_4$.N[ÍR] KUR SAG-*sú-nu* ^{NA_4}*ḫi-li-bá*

---

(30) [1] [Š]U *du-dì-na-tu*$_4$ N[A$_4$.][NÍR] KUR SAG-*sú-nu* ^{NA_4}*ḫi-li-bá*

---

(31) [1] [ŠU] *du-dì-na-tu*$_4$ KÙ.GI [*up-p*]*u-qù-tu*$_4$ SAG-*sú-nu* NA$_4$.ZA.GÌN KUR

---

(32) 1 ŠU *du-dì-na-tu*$_4$ KÙ.GI *up-pu-qù-tu*$_4$ SAG-*sú-nu* NA$_4$.NÍR KUR

---

(33) 1 *mi-iḫ-ṣú* 6 NA$_4$.ZA.GÌN KUR 7 ^{NA_4}*ḫi-li-bá* 14 *bi-ik-rù* KÙ.GI 72 *ma-ni-in-ni* NA$_4$.ZA.GÌN KUR

(34) 40 *ma-ni-i-in-nu* KÙ.GI

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(20) 1 set of earrings, of gold; their c[o]nes of genuine lapis lazuli,
(21) their *guggubu* ornaments of genuine *ḫulalu*-stone.

(22) 1 set of toggle pins, (with) inlay; their inlay of genuine lapis lazuli; their top of genuine *ḫulalu*-stone.

(23) 1 set of toggle pins, (with) inlay; their inlay of genuine lapis lazuli; their top of genuine *ḫulalu*-stone.

(24) 1 set of toggle pins, (with) inlay; their inlay of genuine lapis lazuli; their top of genuine *ḫulalu*-stone.

(25) 1 set of toggle pins, (with) inlay; their inlay of genuine lapis lazuli; their top of genuine *ḫulalu*-stone.

(26) 1 set of toggle pins, (with) inlay; their inlay of genuine lapis lazuli; their top of *ḫiliba*-stone.

(27) 1 set of toggle pins, of gold with *a reddish tinge* (and) of *per'āzi*, their top of *ḫiliba*-stone.

(28) 1 set of toggle pins, of genuine *ḫulalu*-stone. their top of genuine *ḫulalu*-stone.

(29) 1 set of toggle pins, of genuine *ḫulalu*-stone. their top of *ḫiliba*-stone.

(30) [1] [se]t of toggle pins, of genuine [...]; their top of *ḫiliba*-stone.

(31) 1 set of toggle pins, of solid gold; their top of genuine lapis lazuli

(32) [1] [se]t of toggle pins, of solid gold; their top of genuine *ḫulalu*-stone.

(33) 1 "weave": 6 genuine lapis lazuli beads, 7 *ḫiliba*-beads, 14 *bikru*-gems of gold, 72 strings of genuine lapis lazuli
(34) 40 strings of gold.

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(35) [1] [*m*]*i-ḫi-ṣú* 9 NA_4.ZA.GÌN.KUR 10 $^{NA}{}_4$*ḫi-li-bá* 20 *bi-ik-ri* KÙ.GI
(36) [x] *ma-ni-in-nu* NA_4.ZA.GÌN.KUR 38 *ma-ni-in-nu* KÙ.GI

(37) [1] [*mi-iḫ*]*-ṣú* KÙ.GI 1 $^{NA}{}_4$*ḫi-li-bá* 4 NA_4.ZA.GÌN.KUR 4 *ḫi-in-du* KÙ.GI

(38) [1] [*ma-ni-i*]*n-nu ša* NA_4.KIŠIB NA_4.ZA.GÌN KUR 13 *i-na mi-nu-ti* KÙ.GI GAR

(39) [x] [*ma-ni-i*]*n-nu ša* NA_4.KIŠIB 13 [NA_4.KIŠI]B NA_4.ZA.GÌN KUR KÙ.GI GAR 2 NA_4.KIŠIB NÍR KUR KÙ.GI GAR

(40) [1] [*ma-ni-i*]*n-nu kab-bu-tu*$_4$ 28(?) NA_4.ZA.GÌN KUR 28 $^{NA}{}_4$*ḫi-li-bá* $MURUB_4$ NA_4.NÍR KUR KÙ.GI GAR

(41) [1] [*ma-ni-i*]*n-nu šar-mu* 16(?) NA_4.ZA.GÌN KUR 25 KÙ.GI $MURUB_4$ NA_4.ZA.GÌN KUR KÙ.GI GAR

(42) [1] [*ma-ni-i*]*n-nu šar-mu* 26 NA_4.ZA.GÌN KUR 26 $^{NA}{}_4$*ḫi-li-bá* $MURUB_4$ NA_4.ZA.GÌN KUR KÙ.GI GAR

(43) [1] *ma-ni-in-nu šar-mu* 37 NA_4.ZA.GÌN KUR 39 KÙ.GI *ša tù-ut-tù-ri* $MURUB_4$ NA_4.NÍR KUR KÙ.GI GAR

(44) 1 *ma-ni-in-nu šar-mu* 38 NA_4.ZA.GÌN KUR 38 KÙ.GI *ša tù-ut-tù-ri* $MURUB_4$ NA_4.NÍR KUR KÙ.GI GAR

(45) 1 *ma-ni-in-nu šar-mu* 26 N[A_4.Z]A.GÌN KUR 28 $^{NA}{}_4$*ḫi-li-bá* $MURUB_4$ NA_4.ZA.GÍN KUR KÙ.GI GAR

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(35) 1 "weave": 9 genuine lapis lazuli beads, 10 *ḫiliba*-beads, 20 *bikru*-gems of gold, [*x*] strings of lapis lazuli, 38 strings of gold,
(36) [*x*] strings of lapis lazuli, 38 strings of gold.

---

(37) [1] ["wea]ve," of gold: 1 *ḫiliba*-stone, 4 genuine lapis lazuli beads, 4…of gold.

---

(38) [1] [*mani*]*nnu*-necklace, of seal-shaped beads of lapis lazuli; 13 per string, mounted on gold.

---

(39) [1] [*mani*]*nnu*- necklace, of seal-shaped beads; 13 seal-shaped beads of genuine lapis lazuli; mounted on gold; 2 seal-shaped beads of genuine-*ḫulalu*-stone, mounted on gold.

---

(40) [1] [*mani*]*nnu*-necklace (with) a *counterweight*: 28 genuine lapis lazuli beads, 28 *ḫiliba*-beads; the centerpiece a genuine *ḫulalu*-stone mounted on gold.

---

(41) [1] [*man*]*innu*-necklace, cut: 16(?) genuine lapis lazuli beads, 25 of gold; the centerpiece a genuine lapis lazuli stone mounted on gold.

---

(42) [1] [*mani*]*nnu*-necklace, cut: 26 genuine lapis lazuli beads, 26 *ḫiliba*-beads; the centerpiece a genuine lapis lazuli stone mounted on gold.

---

(43) [1] *maninnu*-necklace, cut: 37 genuine lapis lazuli beads, 39 (*pieces of*) gold *leaf*; the centerpiece a genuine *ḫulalu*-stone mounted on gold.

---

(44) 1 *maninnu*-necklace, cut: 38 genuine lapis lazuli beads, 38 (*pieces of*) gold *leaf*; the centerpiece a genuine *ḫulalu*-stone mounted on gold.

---

(45) 1 *maninnu*-necklace, cut: 26 genuine lapis lazuli beads, 28 *ḫiliba*-beads; the centerpiece a genuine lapis lazuli stone mounted on gold.

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(46) 1 *ma-ni-in-nu šar-mu* 38 N[A_4. ZA.GÌN KUR] 38 KÙ.GI *ša* [*tù-ut-tù-ri*] MURUB_4 NA_4.NÍR KUR KÙ.GI GAR

(47) [1] *ma-ni-in-nu šar-mu* 43 NA_4.[ZA.GÌN KUR $^{N}]^{A}{}_4$*ḫi-li-bá* [MURUB_4] NA_4.SAG. KAL KÙ.GI GAR

(48) 1 *ma-ni-in-nu šar-mu* 32 NA_4.[ZA.GÌN KUR x $^{NA}{}_4$*ḫi-l*]*i-b*[*á* MURUB_4 NA_4.]NÍR KUR KÙ.GI GAR

(49) [1] [*m*]*a-*ʳ*ni*ˀ-ʳ*in*ˀ*-nu šar-mu* 30 NA_4.ʳZAˀ.GÌN KUR 28 $^{NA}{}_4$*ḫi-*[*li-bá* MURUB_4 NA_4.NÍR KUR] KÙ.GI GAR

(50) 1 *ma-ni-in-nu šar-*ʳ*mu*ˀ 34(?) NA_4.ZA.GÌN KUR 35 [……..] MURUB_4 NA_4.NÍR KUR KÙ.GI GAR

(51) 1 *ma-ni-in-nu šar-mu* 17 NA_4.ZA.GÌN KUR 16 NA_4.SAG.KAL 35 KÙ.GI MURUB_4 NA_4.SAG.KAL KÙ.GI GAR

(52) 1 *ma-ni-in-nu šar-mu* 23 NA_4.ZA.GÌN KUR 25 $^{NA}{}_4$*mar-ḫa-lì*
(53) 48 KÙ.GI *ša tù-ut-tù-ri* MURUB_4 NA_4.ZA.GÌN KUR KÙ.GI GAR

(54) 1 *ma-ni-in-nu šar-mu* 34 NA_4.ZÚ 33 KÙ.GI MURUB_4 NA_4.ZA.GÌN.KUR KÙ.GI GAR

(55) ʳ1ˀ *ma-ni-in-nu kab-bu-tu*$_4$ 14(?)NA_4.ZA.GÌN KUR 25 NA_4.NÍR KUR 17 $^{NA}{}_4$*ḫi-li-bá*
(56) [MURUB_4] NA_4.ZA.GÌN KUR KÙ.GI GAR

(57) [1] [*ma-ni-i*]*n-nu* ʳ*kab*ˀ*-b*[*u*]*-tu*$_4$ 14(?) [N]A_4.ZA.GÌN KUR 16 NA_4.NÍR KUR 30 KÙ.GI
(58) [*tù-ut-tù-ri*(?) MURUB_4……] KÙ.GI GAR

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(46) [1] *maninnu*-necklace, cut: 38 [genuine lapis lazuli stone]s, 38 (*pieces of*) gold [*leaf*]; its centerpiece a genuine *ḫulalu*-stone mounted on gold.

(47) [1] *maninnu*-necklace, cut: 43 [genuine lapis lazuli] beads, [*x*] *ḫiliba*-[sto]nes; [the centerpiece] a SAG.KAL-stone mounted on gold.

(48) 1 *maninnu*-necklace, cut: 32 [genuine lapis lazuli beads, *x ḫil*]*iba*-beads; the centerpiece a genuine *ḫulalu*-stone mounted on gold.

(49) [1] *maninnu*-necklace, cut: 30 genuine lapis lazuli beads, 28 *ḫi*[*liba*-]beads; the centerpiece a [*ḫulalu* -stone] mounted on gold.

(50) 1 *maninnu*-necklace, cut: 34 genuine *ḫulalu*-beads, 35 [...beads]; the center[piece] a genuine *ḫulalu*-stone mounted on gold.

(51) 1 *maninnu*-necklace, cut: 17 genuine lapis lazuli beads, 16 SAG.KAL-beads, 35 gold (beads); the centerpiece a SAG.KAL-stone mounted on gold.

(52) 1 *maninnu*-necklace, cut: 23 genuine lapis lazuli beads, 25 carnelian (?) beads;
(53) 48 (*pieces of*) gold *leaf*; the centerpiece a genuine lapis lazuli stone mounted on gold.

(54) 1 *maninnu*-necklace, cut: 34 obsidian beads; 33 (*pieces of*); the centerpiece a genuine lapis lazuli stone mounted on gold.

(55) 1 *maninnu* necklace (with) *counterweight*: 14 genuine lapis lazuli beads, 25 genuine *ḫulalu*-beads, 17 *ḫulalu*-beads;
(56) [the centerpiece] a genuine lapis lazuli stone mounted on gold.

(57) [1] [*mani*]*nnu*-necklace (with) *counterweight*: 14 genuine lapis lazuli beads, 16 genuine *ḫulalu*-beads; 30 (*pieces of*) gold
(58) [*leaf*; the centerpiece a...] mounted on gold.

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(59) [1] [*ma-ni-in-nu*.....N]A_4.NÍR KUR 24 KÙ.GI *ša tù-ut-tù-ri*
(60) [MURUB$_4$.....] KÙ.GI GAR

(61) [1] [*ma-ni-in-nu*....x NA_4.NÍ]R KUR 26 KÙ.GI ˹*ka*˺-*ma-ru* MURUB$_4$ NA_4.NÍR.KUR KÙ.GI GAR

(62) [1] [*ma-ni-in-nu*.....] 24 ˹KÙ.GI˺ ˹*ka*˺-˹*ma*˺-˹*ru*˺ MURUB$_4$ NA_4.ZA.GÌN KUR KÙ.GI GAR

(63) [1] [*ma-ni-in-nu*.....N]A_4.ZA.GÌN KUR 24 NA_4.NÍR KUR
(64) [MURUB$_4$.....N]A_4.ZA.GÌN KUR KÙ.GI GAR

(65) [1] [*ma-ni-in-nu*.....] NA_4.SAG.KAL 16 NA_4.ZA.GUG
(66) [MURUB$_4$.....^{NA_4}NÍR K]UR KÙ.GI GAR

(67) [.....]
(68) [.....K]Ù.G[I GAR]

(69) [..... *ṭì-im-bu-*ʾ]-*ú* ˹NA_4˺.Z[A.GÌN KUR] 10 [*ṭì-im-bu*]-ʾ-*ú* ^{NA_4}*ḫi-li-bá*

(70) [.....]x-*ir-ti*

(71) [.....*qa-du na*]-*ak-ta-mi-šu-nu* KÙ.GI SAG[-*sú-nu*] NA_4.ZA.˹GÌN˺ KUR
(72) [.....] *gu*$_5$-*u-ḫa-aṣ-ṣí*.KÙ.GI *šu-uk-ku-ku*

COL. II

(1) [*x*] [SU *á*]*š-ki-ru-u-uš-ḫu q*[*a-d*]*u na-ak-ta-mi-šu-nu*[.....]
(2) [.....-*š*]*u ... ṣa-bi-ti* [.....]

(3) [*x*] [.....] *ú-tu-pu* 1 *šu-ši* NA_4.ZA.GÌN KUR 1 *šu-ši* NA_4.NÍR KUR.˹8˺ ˹NA_4.˺ZA.[.....]
(4) [x+]5 *du-ú-ul-ti* KÙ.GI 10 *lu-u-ri-me-ti* NA_4.GUG 5 NU.ÚR. ˹MA˺.A NA_4 SA[G.KAL]

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(59) [1] [*maninnu*-necklace…*x*] genuine *ḫulalu*-beads; 24 (*pieces of*) gold *leaf*;
(60) [the centerpiece, a…-stone] mounted on gold.

---

(61) [1] [*maninnu* necklace…*x*] genuine *ḫulalu* beads; 26 gold ⌜*kama*⌝*ru*; the centerpiece a genuine lapis lazuli stone mounted on gold.

---

(62) [1] [*maninnu* necklace] 24 gold ⌜*kamaru*⌝; the centerpiece a genuine lapis lazuli stone mounted on gold.

---

(63) […] genuine lapis lazuli beads; 24 genuine *ḫulalu*-beads;
(64) […the centerpiece] a genuine lapis lazuli stone mounted on gold.

---

(65) […]…SAG.KAL beads, 16 carnelian beads;
(66) […the centerpiece ge]nuine […-stone] mounted on gold

---

(67) [……],
(68) […mounted on g]ol[d].

---

(69) […"*cricket*]*s*," of [genuine] l[apis lazuli]; 10 "*cr*[*icke*]*ts*," of *ḫiliba*-*stone*.

---

(70) [……]…

---

(71) […along with] their [co]vers, of gold; their tops […] of genuine lapis lazuli;
(72) […] are strung [on] gold wire.

COL. II

(1) [*x*] [*a*]*škirušḫu*-vessels, along with their covers
(2) […]…gazelle […].

---

(3) [*x*] *utuppu*: 60 genuine lapis lazuli beads, 63 genuine *ḫulalu*-beads, 8 *ḫu*[*lalu*-beads…]
(4) [*x*+]5 "worms" of gold, 10 pomegranates of carnelian, 5 pome-granates of SA[G.KAL]-stone.

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(5) [*x*] *ḫé-ri-iz-zi wu-uš-ru* 1 *me* 22 NA_4.ZA.GÌN KUR [x +]6 NA_4.NÍR KUR 1 *me* 80 *du-ul-*[*ti*]

(6) [N]A_4.NÍR KUR *ra-aq-*ʳ*qu*ˀ KÙ.GI GAR 3 NA_4.KIŠIB NÍR KUR ʳKÙ.GIˀ [GAR]

---

(7) [x] U_4.SAKAR NA_4.NÍR.KUR 13 *i-na mi-nu-ti i-na* KÙ.GI [*ša*] ʳ*da*ˀ-*ma šu-*[*l*]*u-ú*

(8) [*uḫ-ḫu*]-*uz* 14 NA_4.KIŠIB NÍR KUR KÙ.GI GAR

---

(9) [x] [*…u*]*z*(*?*)-*za-ti* KÙ.GI GAL.MEŠ *ša da-ma šu-*ʳ*lu*ˀ-*ú* 11 *i-na mi-n*[*u*]-*ti*

(10) [NA_4.ZA.]GÌN KUR GAR-*nu* 12 *bi-ik-ru* NA_4.KIŠIB N[ÍR] KUR

---

(11) [x] [……]-*gu*(?) 1 U_4.SAKAR N[A_4.]ʳNÍRˀ [KUR KÙ.]GI GAR 2 U_4.SAKAR NA_4.ZA.GÌN ʳKURˀ KÙ.GI GAR

(12) [x] [……] 3(?) NA_4.NÍR KUR *kab-b*[*u-ut-t*]*i* 4 *ḫi-in-t*[*e-n*]*a* KÙ.GI

---

(13) 1 ŠU [*a*]-*gàr-ḫu* GAL NA_4.ZA.GÌN KUR NA_4.NÍR KUR NA_4.ZÚ KUR NA_4.NÍR.M[UŠ.GÍR]

(14) $MURUB_4$ NA_4.ZA.GÌN KUR KÙ.GI GAR *ul-lu-ri-šu-nu* $^{NA}{}_4$*ḫi-li-bá* NU.GAR

---

(15) 3 ŠU *a-gàr-ḫu* TUR.MEŠ NA_4.ZA.GÌN KUR NA_4.NÍR KUR [……] NA_4.ZÚ KUR

(16) NA_4.NÍR.MUŠ.GÍR $MURUB_4$-*šu-nu* NA_4.NÍR KUR KÙ.GI GAR 1 *ul-lu-ru* $^{NA}{}_4$*ḫi-li-bá* ˀ

(17) NU.GAR.RA 4 *bi-ik-ru* KÙ.GI

---

(18) 27 IGI.MEŠ NA_4.NÍR KUR KÙ.GI GAR *ša* ŠU

---

(19) 13 IGI.MEŠ NA_4.NÍR.MUŠ.GÍR KÙ.GI GAR *ša* ŠU

---

(20) 2 *me* 19 *ṭì-im-bu-*ʾ*-ú* NA_4.ZA.GÌN KUR GAR NU.GAR.RA *ša* ʳŠUˀ

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(5) [*x*] *ḫerizzi* stones *wušru*: 122 genuine lapis lazuli beads, [*x*+]6 *ḫulalu*-beads, 180 worms
(6) of genuine *ḫulalu*-stone, a thin (*band*) overlaid with gold, 3 cylinder shaped beads of genuine *ḫulalu*-stone, mounted on gold.

---

(7) [*x*] new-moon crescents of genuine *ḫulalu*-stone, 13 per string, of gold *tinged with red*
(8) [moun]ted(?); 14 cylinder shaped beads of genuine *ḫulalu*-stone, mounted on gold.

---

(9) [*x*] large […]…of gold *tinged with red*, 11 per string,
(10) set [in] genuine [lapis lazu]li, 12 *bikru*-gems and a seal-shaped stone of genuine *ḫulalu*-stone.

---

(11) [*x*] […]…1 new-moon crescent of [genuine] ⌜*ḫulalu*⌝-stone, mounted on gold; 2 new-moon crescents of genuine lapis lazuli, mounted on gold.
(12) [*x*] [……] 3 genuine *ḫulalu*-beads (*for a*) counter[weight]; 4 bea[d]s, ‹mounted› on gold.

---

(13) 1 set of large [*a*]*garḫu*-jewels, of genuine lapis lazuli, genuine *ḫulalu*-stone, genuine obsidian, *mu*[*šša*]*ru*-stone;
(14) the centerpiece a genuine lapis lazuli stone mounted on gold; their *ulluru* of *ḫiliba*-stone, not mounted.

---

(15) 3 sets of small *agarḫu*-jewels, of genuine lapis lazuli, genuine *ḫulalu*-stone, […….]genuine obsidian,
(16) serpentine; their centerpiece a genuine *ḫulalu*-stone mounted on gold; 1 *ulluru* of *ḫiliba*-stone,
(17) not mounted; 4 *bikru*-gems of gold.

---

(18) 2 "eye"-stones, of serpentine, of genuine *ḫulalu*-stone, mounted on gold, for the hand.

---

(19) 3 "eye"-stones, of serpentine, mounted on gold, for the hand.

---

(20) 219 "crickets," of genuine lapis lazuli, not mounted, for the hand.

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(21) 3 ŠU(!).GUR NA_4.NÍR KUR 2
ŠU(!).GUR NA_4.ZA.GÌN KUR. 2 ŠU(!).GUR $^{NA}{}_4$*ḫi-li-*[*bá*]

(22) 1 ŠU(!).GUR $^{NA}{}_4$*iš-me-ek-ki* 2 ŠU(!).GUR *tam-lu-ú* 3 ŠU(!).GUR AN.[BAR]

(23) 5 ŠU(!).GUR KÙ.GI *up-pu-qù-*[tu_4]

---

(24) 14 ḪAR KÙ.GI ša ŠU *up-pu-qù-tu*$_4$2 ḪAR KÙ.GI *ša*.GÌR *up-pu-*[*qù-tu*$_4$]

(25) 3 *me* 90.SU *i-na* KI.LÁ.[BI]

---

(26) 2 ḪAR KÙ.GI *ša* ŠU *ti*$_7$*-iṣ-bu-tù-tù ša me-sú-kí* ^{MEŠ} *me-sú-uk-*[*ki-šu-nu*]

(27) *tam-lu-ú* NA_4.ZA.GÌN KUR 30 SU *i-na* KI.LÁ.[BI]

---

(28) 10 ḪAR ŠU *ša* AN.BAR *ra-aq-qà-tu*$_4$ KÙ.GI GAR 30 SU KÙ.GI *i-na* ŠÀ-*š*[*u-n*]*u* [*na-di*]

---

(29) 1 *gu*$_5$*-u-ḫa-as-sú* TUR *ša ku*$_8$*-un-nu-ki* KÙ.GI 1 NA_4.KIŠIB ZA.GÌN KUR KÙ.GI [GAR]

(30) 1 ⌜ NA_4.⌝AN.GUG.ME KÙ.GI GAR 1 NA_4.KIŠIB ŠI.TIR KÙ.GI GAR 2 NA_4.ZA.GÌN KUR

(31) *kab-bu-ta-ti* KÙ.GI GAR 2 NA_4.N[Í]R KUR *kab-bu-ta-ti* KÙ.GI 4 *ḫi-i*[*n*]*-te-na* KÙ.GI [GAR]

---

(32) 2 *ki-ri-is-sú* NA_4.NÍR KUR SAG-*sú* NA_4.ZA.GÌN KUR KÙ.GI GAR 1 *ki-*[*ri*]*-is-sú*

(33) NA_4.NÍR KUR SAG-*sú* $^{NA}{}_4$*ḫi-li-bá* KÙ.GI GAR 3 ½ SU KÙ.GI *i-na lì*[*b-b*]*i-šu n*[*a-di*]

---

(34) 1 *ḫa-ru-uš-ḫu* NA_4.NÍR KUR SAG-*sú* $^{NA}{}_4$*ḫi-li-bá* KÙ.GI GAR 1 *ḫa-ru-uš-ḫu* [NA_4 x]

(35) KÙ.GI GAR 1 *ḫa-ru-uš-ḫu* ZÚ.SÚN KÙ.GI GAR 3 SU KÙ.GI *i-na lìb-bi-šu-nu na-*[*di*]

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(21) 3 finger-rings, of genuine *ḫulalu*-stone; 2 finger-rings, of genuine lapis lazuli; 2 finger-rings of *ḫiliba*-stone;
(22) 1 finger-ring of malachite; 2 finger-rings, (with) inlay; 2 finger-rings, of *ir*[*on*];
(23) 5 finger-rings, of solid gold.

(24) 14 hand-bracelets, of solid gold; 2 anklets, of sol[id] gold.
(25) 390 shekels in weight.

(26) 2 hand-bracelets, of gold, one attached to the other, (with) *mesukku*-birds;
(27) the *mesukku*-birds (have) an inlay of genuine lapis lazuli. 30 shekels in weight.

(28) 10 thin bracelets, of iron, overlaid with gold; 30 shekels of gold [have been used] on them.

(29) 1 small torque, for a seal-shaped stone, of gold. 1 seal-shaped stone, of genuine lapis lazuli mounted on gold.
(30) 1 …-stone mounted on gold. 1 seal-shaped stone of *pendu* mounted on gold. 2 genuine lapis lazuli stones,
(31) *counterweights*, mounted on gold. 2 genuine *ḫulalu*-stones (*to serve as*) *counterweights,* ‹mounted› on gold. 4. …mo[unted on] gold.

(32) 1 pin, of genuine *ḫulalu*-stone; its top of genuine lapis lazuli. mounted on gold. 1 pin,
(33) of genuine *ḫulalu*-stone; its top of *ḫiliba*-stone mounted on gold. 3 shekels of gold have been u[sed] on them.

(34) 1 *ḫarušḫu* animal, of genuine *ḫulalu*-stone; its top of *ḫiliba*-stone mounted on gold. 1 *ḫarušḫu* animal [of…stone]
(35) overlaid with gold. 1 *ḫarušḫu* animal, overlaid with ivory and gold. 3 shekels of gold have been [used] on them.

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(36) 1 [*i*]*š-ḫu-un-na-tu*$_4$ KÙ.GI 1 *pa-ra-ak-ka-ta-nu* KÙ.GI 1 *uz-za-a*[*p*]-*na-an-nu* [KÙ.GI]
(37) ⌜6⌝ […]*ra-an-nu* KÙ.GI 1 *ḫu-zu-nu* KÙ.GI 3 *ki-iz-zi wu-uš-ru* [KÙ.GI]
(38) 1 ⌜*ḫa*⌝-⌜*ru*⌝-⌜*uš*⌝-⌜*ḫu*⌝ KÙ.GI 7 NU.ÚR.MA TUR.MEŠ KÙ.GI 6 *mi-iḫ*-[*ṣ*]*ú* [KÙ.GI]
(39) 11 *tù-ul-ti* KÙ.GI 13 SU *i-na* KI.[L]Á.BI
(40) *šu-kut-tu*$_4$ *an-ni-tu*$_4$ *ša šu-ur-k*[*u*$_8$-*si*]

---

(41) 10 ŠU ^{KUŠ}*šu-ḫu-up-pát-tu*$_4$ *ù gu-dup-pí-a-na ša* KÙ.GI […]
(42) ⌜*bu*⌝-*ti-in-na-šu-nu* ^{NA_4}*ḫi-li-bá* 1 *me* SU KÙ.GI *i-na l*[*ìb-bi-šu na-di*]

---

(43) 1 *pí-iš-ša-tu*$_4$ *ri-it-ta-šu* NA$_4$.AN.GUG.ME [*ša*]-*kàr*-[*šu*]
(44) ALAM NA$_4$.GIŠ.NU$_{11}$.GAL [……*x*]

---

(45) 1 *pí-iš-ša-tu*$_4$ *ri-it-ta-šu* NA$_4$.GIŠ.NU$_{11}$.GAL *ša-kàr-šu*[…] [KÙ].G[I GAR]
(46) 2 NA$_4$.ZA.GÌN KUR *i-na lìb-bi-šu* [*na-du*]

---

(47) 1 *pí-iš-ša-tu*$_4$ *ri-it-ta-šu* ^{NA_4}*a-bá-aš-mu-ú ša-kàr-šu s*[*i-nu*]-*un-t*[*u*$_4$] [KÙ.GI.GAR]
(48) 1-*en* NA$_4$.ZA.GÌN KUR *i-na lìb-bi-šu* [*na-di*]

---

(49) 1 *pí-iš-ša-tu*$_4$ *ri-it-ta-šu* ^{NA_4}*mar-ḫal-lu ša-kàr-šu* [*ni*-]*im-ru* KÙ.G[I.GAR]
(50) NA$_4$.ZA.GÌN *ù* NA$_4$.GIŠ.NU$_{11}$.GAL [*ti*]-*ša-ak-ku*$_8$-[*un*]

---

(51) 1 *pí-iš-*‹*ša*›*-tu*$_4$ *ri-it-*‹*ta*›*-šu* KÙ.GI GAR *ša-kàr-šu a-bu-ú-bu* KÙ.G[I.GAR]

---

(52) 30 SU KÙ.GI *i-na lìb-bi-šu-nu u*‹*ḫ*›*-ḫu-u-*[*zu*]

---

(53) ⌜1⌝ ⌜NÍG⌝.⌜ŠU⌝.[LUḪ].⌜ḪA⌝ ⌜KÙ.GI⌝ 1 *me* 23 SU *i-na* KI.LÁ.BI
1 NÍG.ŠU.LUḪ.ḪA KÙ.⌜BABBAR⌝ ⌜80⌝ SU *i-na* KI.LÁ.B[I]

---

(54) 1 *ša me-e šu-*‹*ú-li-i* › KÙ.GI 30 SU *i-na* KI.LÁ.BI
1 *ša ú-*⌜*ḫu*⌝-⌜*li*⌝ [KÙ].GI 14 *i-na*.KI.LÁ.B[I]
(55) 1 *ša ú-ḫu-li* KÙ.BABBAR 20 SU *i-na* KI.LÁ.B[I]

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(36) 1 [bunc]h of grapes, of gold. 1 *parakkatanu*, of gold. 1 *uzzapnannu*, [of gold].
(37) 6 […]…, of gold. 1 *ḫuzunu*, of gold. 3…, [of gold].
(38) 1 *ḫarušḫu* of gold. *7* small pomegranates of gold. 6 "weaves," of gold.
(39) 11 "worms," of gold. 13 shekels in weight.
(40) This jewelry is for atta[ch]ing.

---

(41) 10 pairs of boots and *guduppiāni* of gol[d…].
(42) Their b[ut]tons are of *ḫiliba*-stone. 100 shekels of gold ha[ve been used] o[n them].

---

(43) 1 ointment spoon; its "scoop" of…-stone; the handle a
(44) figure of alabaster. […]

---

(45) 1 ointment spoon; its "scoop" of alabaster; its handle a [….] overlaid with g]ol[d];
(46) 2 genuine lapis lazuli stones [are set] in the center.

---

(47) 1 ointment spoon; its "scoop" of *abašmu*-stone; it s handle a s[wal]low overlaid with gold;
(48) 1 genuine lapis lazuli stone [is set] in the center.

---

(49) 1 ointment spoon; its "scoop" of *marḫallu*-stone; its handle [a pan]ther [overlaid with] gold.
(50) With alternating insets of lapis lazuli and alabaster.

---

(51) 1 oin‹t›ment spoon; its sco‹op›› overlaid with gold; its handle a deluge-monster overlaid with gold

---

(52) 30 shekels of silver ‹we›re overl[aid] on them.

---

(53) 1 wa[shba]sin, of gold; 123 shekels in weight. 1 washbasin of silver; 80 shekels in weight.

---

(54) 1 water-dip‹per›, of gold; 30 shekels in weight. 1 alkali container of [go]ld; 14 shekels in weight.
(55) 1 alkali container of silver; 20 shekels in weight.

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(56) 1 *na-ma-ru ša* KÙ.BABBAR 40 SU *i-na* KI.LÁ.BI *ša-kàr-šu* AL[AM] MUNUS-*tu*$_4$ *ša* ZÚ.S[ÚN]

(57) 1 SU 3 *tù-mu-un-sal-*‹*li*› KÙ.GI *i-na lìb-bi-šú uḫ-ḫu-*[*zu*]

---

(58) 1 *na-ma-ru ša* KÙ.BABBAR 40 SU *i-na* KI.LÁ.BI *ša-kàr-šu* ALAM MUNUS-*tu*$_4$ *ša* GIŠ.E[SI]

(59) 1 SU 3 *tù-mu-un-sal-li* KÙ.GI *i-na lìb-bi-šú uḫ-ḫu-*[*zu*]

---

(60) 1 *ku-ni-nu ša* NA$_4$ ŠÀ-*šu ù i-ši-is-sú* KÙ.GI GAR 20 ⌜SU⌝ KÙ.GI *i-na lìb-bi-*[*šu*]

(61) *uḫ-ḫu-zu*$_x$!(SU) 1 NA$_4$.ZA.GÌN KUR *i-na lìb-bi-šu* GAR-⌜*in*⌝

---

(62) 1 *ku-ni-nu* KÙ.GI 20 SU *i-na* KI.LÁ.BI 1 GA. RÍG *ša* NA$_4$ *bu-u*[*š-lu*]

---

(63) 1 ŠÀ KÙ.GI *tam-lu-ú* NA$_4$.ZA.GÌN KUR 30 SU [*i-na*] KI.L[Á.BI]

---

(64) 30 ŠÀ KÙ.GI *tam-lu-ú* 9 *me* SU *i-*[*na* KI.LÁ.BI]

---

(65) 20 GA.RÍG KÙ.BABBAR.MEŠ [.....]

---

(66) 10 GA.RÍG KÙ.BABBAR.MEŠ.10(?) [.....] ME[Š]

---

(67) 10 GA.RÍG KÙ.BABBAR.MEŠ.[.....] ME[Š]

---

(68) 10 GA.RÍG KÙ.BABBAR.MEŠ.[.....] ME[Š]

---

(69) 10 GA.RÍG KÙ.BABBAR.MEŠ.[.....] ME[Š]

---

(70) [*x*] [GA.]RÍG KÙ.BABBAR.MEŠ [.....]

---

(71) 10 GA.RÍG KÙ.BABBAR.MEŠ [.....]

---

(72) 10 GA.RÍG KÙ.BABBAR.MEŠ [.....]

---

(73) 10 GA.[RÍG KÙ.BABBAR.ME]Š [.....]

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(56)	1	mirror, of silver; 40 shekels in weight; its handle a figure of a woman, of ivory.
(57)		1 3/4 shekels of gold have been overlaid on them.
(58)	1	mirror, of silver; 40 shekels in weight; its handle a figure of a woman, of ebony.
(59)		1 3/4 shekels of gold have been overlaid on them.
(60)	1	*kuninnu*-bowl, of stone; its inside and its base have been overlaid with gold; 20 shekels gold are in it,
(61)		plated; 1 genuine lapis lazuli stone is set in it.
(62)	1	*kuninnu*-bowl, of gold; 20 shekels in weight. 1 comb of mol[ten] glass.
(63)	1	heart, of gold; the inlay, genuine lapis lazuli; 30 shekels in weight.
(64)	30	hearts, of gold; (with) inlay; 900 shekels i[n weight].
(65)	20	combs of silver [.....].
(66)	10	combs of silver 10 [.....].
(67)	10	combs of silver [.....].
(68)	10	combs of silver [.....].
(69)	10	combs of silver [.....].
(70)	[10]	[co]mbs, of silver [.....].
(71)	10	combs of silver [.....].
(72)	10	combs of silver [.....].
(73)	10	combs of silver [.....].

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COL. III

(1–11) [.....]

(12) ⌜1⌝ [.....KÙ.]BABBAR 2 *li-im* [.....]

(13) [x] [.....] KÙ.BABBAR 1-*nu-tu*$_4$ *pa-ab-be*(?) [.....]

(14) [x] [.....] KÙ.BABBAR 3 *me* SU [.....]

(15) 1 ŠU *an-gur-bi-in-nu* KÙ.BABBAR 1(?) [.....]

(16) 1 ŠU *mu-ša-lu qa-du na-ak-ta-a*[*m-mi-šu-nu*.....$^{NA}{}_4$N]ÍR [KUR...]
(17) *šu-uk-ku*$_8$*-ku*$_8$ 10 SU KÙ.GI 30 [SU KÙ.BABBAR.....
N]A$_4$.GIŠ.[NU$_{11}$.GAL]

(18) 25 ŠU *mu-ša-lu qa-du na-ak-t*[*a-*(*am*)*-mi-šu-nu*.....]
(19) 42 SU 3 *tù-mu-un-sal-li* KÙ.G[I *i-na lìb-bi-šu*]*-nu* [*na-di*]

(20) 26 ŠU *mu-ša-*‹*lu*› *qa-du na-ak-*[*ta-*(*am*)*-mi-šu-nu* GIŠ.ES]IG [....]
(21) 42 SU 3 *tù-mu-un-sal-*[*li* KÙ.GI *i-na lìb-bi-šu*]*-nu*.....[*na-di*]

(22) [x] ŠU *mu-*⌜*ša*⌝*-*[*lu qa-du na-ak-ta-mi-šu-nu š*]*a* 1-*en i-na lì*[*b-bi-šu-nu*]
(23) [.....] N[A$_4$]

(24) [x] [.....] KÙ.GI GAR 30 [.....]
(25) [.....]

(26) [x] [.....*š*]*a*(?).KUR(?) [x.....]

(27) 25 ŠU *áš-ku-ru-*[*uš-ḫu qa-du na-ak-ta-am-mi-šu-nu*.....]
(28) 20 SU KÙ.GI [.....]

(29) 25 ŠU *áš-ku-ru-*[*uš-ḫu qa-du na-ak-ta-am-mi-šu-nu*.....]

(30) [x] [.....]
(31) [.....*i-na lì*]*b-*⌜*bi*⌝*-*⌜*šu*⌝*-nu* [.....*na-di*]

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COL. III

(1–11) [.....]

(12) 1 [....of sil]ver, 2000 [.....].

(13) [*x*] [.....], of silver. 1 set of...[.....].

(14) [*x*] [...], of silver. 300 shekels [.....].

(15) 1 set of *angurbinnu,* of silver. 1 [.....].

(16) 1 set of mirrors, along with their covers [...*ḫu*]*lalu*-stone [...]
(17) strung. 10 shekels of gold, 30 sh[ekels of silver..... ala]baster.

(18) 25 sets of mirrors, along with [their] co[vers [.....].
(19) 42¾ shekels of gol[d have been used on the]m.

(20) 26 sets of mirr‹ors›, along with [their] c[overs...eb]ony [...].
(21) 42¾ shekels of silver [have been used] on the]m.

(22) . [*x*] sets of mirr[ors, along with their covers, of wh]ich 1 amo[ng them]
(23) [.....] stone

(24) [x] [.....], overlaid with gold. 30 [.....].
(25) [.....]

(26) [x] [.....o]f the *country* [.....].

(27) 25 sets of *aškuruš* [*ḫu*-vessels.with their covers.....].
(28) 20 shekels of gold [.....]

(29) 25 sets of *aškuru*[*šḫu*-vessels with their covers.....].

(30) [*x*] [.....]
(31) [.....have been used o]n them [.....]

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(32) [x] [ŠU *áš-ku-ru-uš*-]*ḫu qa-du* ‹*na*›-*ak-ta-mi*-[*šu-nu*……]

(33) 1 ŠU [……]-*te-šu-nu ša* SI UDU.MEŠ [……]
(34) *i-na gu*$_5$-[*ḫa-az-zi šuk-k*]*u-ku* 16 SU KÙ.GI [*i-na lìb-bi-šu-nu na-di*]

(35) 25 S[I ZÚ.SÚN GAL.MEŠ] KÙ].GI GAR 12 SU [*i-na lìb-bi-šu-nu na-di*]

(36) [x] [SI ZÚ SÚN GAL.MEŠ] GAR 12 SU [*i-na lìb-bi-šu-nu na-di*]

(37) [x] [SI ZÚ SÚN GAL.MEŠ KÙ.]GI GAR 1 *mu*-[……]
(38) 4 [SU KÙ.GI *i*-]*na lìb-bi*-[*šu-nu na-di*]

(39) 5 SI Z[Ú SÚN GAL.MEŠ KÙ.]GI GAR 18 [SU] ⌜KÙ.GI⌝ ⌜*i*⌝-⌜*na*⌝ *l*[*ìb-bi-šu-nu na-di*]
(40) *ša* 1-*en i-na* [*lib-bi-šu-nu*……]

(41) 5 SI ZÚ SÚN TUR.MEŠ [……SAG]-*sú-nu* KÙ.GI GAR 16 SU K[Ù.GI GAR]

(42) 1 SI AM KÙ.GI GAR 3-*šu tam-lu-ú* […*re-e-et*-]*ta-šu* $^{NA}{}_4$ [x….]

(43) 1 SI AM KÙ.GI GAR 2-*šu tam-lu-ú* NA$_4$. ZA.GÌ[N KUR *re-e-et-ta*-]*šu*.$^{NA}{}_4$ *ḫ*[*i-li-bá*]

(44) 1 SI *ša* GU$_4$ KUR KÙ.GI GAR *ù i-ša-as*-[*sú*……] *ti-ša*-[*ak-ku*$_8$-*un*]

(45) 1 SI AM KÙ.GI GAR 3-*šu tam-lu-ú ù re*-[*e-et-ta-šu*] NA$_4$.⌜GIŠ⌝.[NU$_{11}$].GAL

(46) 1 SI *lu-lu-tu* KÙ.GI GAR *re-e-et-ta-šu* GIŠ.ESI NA$_4$.ZA.GÌN KUR[….*ti-ša*]-*ak-ku*$_8$-*un*

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(32) . [*x*] [sets of *aškuruš*]*ḫu*-vessels, along with [their] ‹c›overs,.....].

(33) 1 set of [...] their [...]...of ram-horn [...
(34) [st]rung on a w[ire of gold]. 16 shekels of gold [have been used on them].

(35) 25 [large] ivory wild cow-[rhytons] overlaid with gold. 12 shekels of [gold have been used on them].

(36) [*x*] [large ivory wild cow-rhytons...] overlaid [with gold]. 12 shekels of [gold have been used o]n t[hem].

(37) [*x*] [large ivory wild cow-rhytons] overlaid [with gol]d 1 [....]
(38) 4 [...have been used o]n t[hem].

(39) 5 [large] ivo[ry wild cow-rhytons] overlaid [with go]ld. 18 [shekels] of gold [have been used on them],
(40) among [which] 1 [of them.....]

(41) 5 small ivory wild cow-rhytons, of ivory [...] their [top] overlaid with gold. 16 shekels [of gold overlaid].

(42) 1 auroch horn rhyton, overlaid with gold 3 times; inlay, [...]; its [han]dle of [...]-stone.

(43) 1 auroch horn-rhyton, overlaid with gold 2 times; inlay of [genuine] lapis [lazuli]; its handle of [...]-stone.

(44) 1 mountain-ox horn-rhyton, overlaid with gold, and [its] base *is se*[*t here and there with...*].

(45) 1 aurochs horn-rhyton, overlaid with gold 3 times; inlay, and [its] ha[ndle] of ala[bas]ter.

(46) 1 *lulutu* (animal) horn-rhyton, overlaid with gold; its *rettu* of ebony. It [is set] alternately with genuine lapis lazuli (and) [.....]

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(47) 1 SI *lu-lu-tu*$_4$ KÙ.GI GAR *re-e-et-ta-šu* ZÚ.SÚN NA$_4$.ZA.GÌN KUR [……*ti-ša*]-*ak-ku*$_8$-*un*

(48) 90 SU KÙ.GI *i-na lìb-bi-šu-nu na-di*

(49) 20 SI *ai-gal-lu-ḫu*.MEŠ KÙ.GI GAR *re-et-ta-šu-nu* ZÚ.SÚN *ša* [1-*en i-n*]*a lìb-bi-šu-nu*

(50) *re-e-et-ta-šu* GIŠ.ESI 35 SU KÙ.GI *i-na lìb-bi-šu-nu* [*na-di*]

(51) 14 SI AM GAL.MEŠ KÙ.GI GAR *re-e-et-ta-šu-nu* ZÚ.SÚN 42 SU KÙ.GI *i-na* [*lìb-bi-šu-nu na-di*]

(52) 1 *ša* NIM *ku*$_8$-*uš-šu-dì* KÙ.GI GAR *re-et-ta-šu ù* ⌜KIN⌝-*šu a-na* [x-*šu*……]

(53) *pa-rat-ti-ti-na-šu* ^{NA_4}*ḫi-li-bá i-na gu*$_5$-*ḫa-az-zi* KÙ.GI *šu-uk-ku*[*-ku*]

(54) *ù gu*$_5$-*ḫa-az-za-šu* NA$_4$.NÍR KUR NA$_4$.ZA.GÌN KUR NA$_4$.GUG *šuk-ku-ku* 30 SU KÙ.GI *i-na lìb-*[*bi-šu na-di*]

(55) 2 ŠU *ka-pí-iz-zu-uḫ-ḫé* KÙ.GI 2 ŠU *in-ṣa-bá-t*[*u*$_4$] KÙ.GI *te*$_9$-*ri-in-na-a-ti-šu-nu* ^{NA_4}*ḫi-l*[*i-bá*]

(56) *gu-ug-gu-bi-šu-nu* NA$_4$.NÍR 2 ŠU *tù-dì-na-tu*$_4$ KÙ.GI SAG-*sú-nu* NA$_4$.ZA.GÌN 2 *mi-iḫ-ṣú* […]

(57) *ù* ^{NA_4}*ḫi-*[*li-bá š*]*a ša-an-za-a-ti* 9 *ma-ni-in-na* NA$_4$.ZA.GÌN *ša it-ti* KÙ.GI *pu-un-*[*nu-gu*]

(58) 12 ḪAR ŠU KÙ.GI 8 ḪAR GÌR KÙ.GI *šu-kut-tu*$_4$ *an-ni-tu*$_4$ *ša* 2 MUNUS.EME.DA GAL 3 *me* 13 [SU……]

(59) 2 ŠU *in-ṣa-bá-tu*$_4$ KÙ.GI *te*$_9$-*ri-in-na-a-ti-šu-nu* ^{NA_4}*ḫi-li-bá gu-ug-gu-ub-šu-nu* NA$_4$.N[ÍR…]

(60) KÙ.GI SAG-*sú-nu* NA$_4$.NÍR 2 ŠU *mi-iḫ-ṣú* NA$_4$.ZA.GÌN *ù* ^{NA_4}*ḫi-li-bá ša-a-tu*$_4$ *ša*[x *ma-ni-in-nu*]

(61) NA$_4$.ZA.GÌN *ša it-ti* KÙ.GI *pu-un-nu-gu* 12 ḪAR ŠU KÙ.GI 8 ḪAR GÌR KÙ.GI *šu-k*[*ut-tu*$_4$ *an-ni-tu*$_4$]

(62) *ša* 2 MUNUS.EME.DA 2 *me* 8 SU KÙ.GI *ša i-na lìb-bi-*[*šu-nu na-du-ú*]

(63) 10 ḪAR ŠU KÙ.GI 10 ḪAR GÌR KÙ.GI *ša* 10 LÚ.TUR.MEŠ 74 SU *i-na* KI.[LÁ.BI]

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(47) 1 *lulutu* (animal) horn-rhyton, overlaid with gold; its handle of ivory. [It *is se*]*t*] *here and there* with genuine lapis lazuli (and)…
- stone […].

(48) 90 shekels of gold have been used on them.

(49) 20 *ayigalluḫu* (animals) horn-rhytons, overlaid with gold; their handle of wild cow ivory; on one of which
(50) its handle is ebony. 35 shekels of gold [have been used] on them.

(51) 14 giant aurochs horn-rhytons, overlaid with gold; their handle of ivory. 42 shekels of gold [have been used] on [them].

(52) 1 fly-whisk, overlaid with gold; its handle and its work..[..]
(53) its [*p*]*arattatinu*, of *ḫiliba*-stone, strung on a wire of gold;
(54) and its wire strung with genuine *ḫulalu*-beads, genuine lapis . lazuli beads, carnelian beads 30 shekels of gold [were used] on [them].

(55) 2 sets of *kapissuḫḫu*-ornaments, of gold. 2 sets of earrin[gs], of gold; their cones, of *ḫiliba*-stone;
(56) their *guggubu*, of *ḫulalu*-stone. 2 sets of toggle pins, of gold; their top of lapis lazuli. 2 "weaves" [of…]
(57) and *ḫili*[*ba*]-stone[o]f šanzāti 9 *maninnu*-necklaces, of lapis lazuli, *with* a gold *knob*.
(58) 12 hand-bracelets, of gold. 8 anklets, of gold. This jewelry is for the 2 principal ladies-in-waiting. 313 [shekels of gold].

(59) 2 sets of earrings, of gold; their cones, of *ḫiliba*-stone; their *guggubu* of *ḫula*[*lu*]-stone…].
(60) of gold; their top of *ḫulalu*-stone. 2 sets of "weaves," of lapis lazuli and *ḫiliba*-stone. Those of [*x maninnu*-necklaces],
(61) of lapis lazuli, *with* a gold *knob*. 12 hand-bracelets, of gold. 8 anklets, of gold. [This] jewe[lry] is
(62) for the 2 principal ladies-in-waiting. It is 208 shekels of gold that [have been used] on [them].

(63) 10 hand-bracelets, of gold. 10 anklets, of gold, for 10 servant boys. 74 shekels in wei[ght].

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(64) 4(?) *me* ḪAR.MEŠ GÌR KÙ.BABBAR *ša* MUNUS.MEŠ-*ti* 1 *me* ŠU *tù-dì-na-tu*$_4$ KÙ.BABBAR.MEŠ SAG-*sú*-[*nu*……]

(65) *ša* 1 *me* MUNUS.MEŠ *mu-lu-ú-gi*$_5$ 1 *li-im* 4 *me* 40 SU KÙ.BABBAR *i-na lìb-bi-š*[*u-nu na-di*]

(66) 30 ŠU *in-ṣa-*˹*bá*˺*-tu*$_4$ KÙ.GI *te*$_9$*-ri-in-na-a-ti-šu-nu* NA$_4$.ZA.GÌN [*ša*] 30 MUNUS.[MEŠ *mu-lu-ú-gi*$_5$]

(67) 1(?) *šu-ši* SU KÙ.GI AŠ ŠÀ-*šu-nu na-di* 30 ḪAR ŠU KÙ.[GI *ša* 30 LÚ.]˹MEŠ˺ 40 S[U KÙ.GI *i-na* ŠÀ-*šu-nu na-di*]

---

(68) [1] [GIŠ*ṭup-pu ša*] ALAM.MEŠ *ka-zi-ri*MEŠ KÙ.GI KÙ.BABBAR 10 SU K[Ù.GI KÙ.BABBAR *i-na*] *lìb-bi-šu-nu na-d*[*i*]

---

(69) [1] [GIŠ*ṭup-pu*] *ša* ALAM.MEŠ *ša ka-zi-ri*[MEŠ KÙ.GI]. KÙ.BABBAR 36 SU KÙ.BABBA *i-na lìb-bi-šu-nu na-d*[*i*]

---

(70) [x] [BAL.MEŠ KÙ.]GI 8 SU *i-na* KI.LÁ.BI 26 BAL.MEŠ KÙ.BABBAR 10 [SU] ˹*i*˺-˹*na*˺ KI.LÁ.BI

(71) [x] [BAL.MEŠ KÙ.GI] 10 BAL.MEŠ NA$_4$.ZA.GÌN 16 BAL.MEŠ NA$_4$.˹GIŠ˺.[NU$_{11}$.]GAL

(72) [x] [BAL.MEŠ] 11 BAL.MEŠ NA$_4$*ki-zi*-[x……x] 33 BAL.MEŠ *ša* SI

---

(73) [x] [GIŠ*ṭup-pu ša* ALAM.MEŠ *š*]*a*(*?*) *ap-sà-a-*›*ab*‹*-sà-ti*MEŠ KÙ.[GI] GAR 1 *me* SU KÙ.GI *i-na* ŠÀ-*šu na-di*

(74) [……] 15 *i-na* [*lìb-bi*]-*šu* *na-di*

(75) [……] *ša ta-ki-il-ti*

---

(76) [……M]EŠ-*šu ù ka-sí*MEŠ-*š*[*u*]

(77) [……K]Ù.GI 47 [……]

(78) [……]

COL. IV

(1) [x] [……] *ša* NA$_4$.DU$_8$.ŠI.A K[Ù.GI KÙ.]BABBAR GAR

(2) [x] [….NA$_4$.DU$_8$.ŠI.]˹A˺.KÙ.GI KÙ.BABBAR GAR 15 SU KÙ.GI 38 SU KÙ.BABBAR [*i-na* KI.LÁ.BI

(3) [x] [……] 1(?) TÚG*šu-ub-tu*$_4$ *ša ta-kíl-*˹*ti*˺

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(64) 4[0]0 anklets, of silver, for women. 100 sets of toggle pins, of silver, their top […],
(65) for 100 dowry-women. 1440 shekels of silver [have been used] on th[em].
(66) 30 sets of earrings, of gold; their cones of lapis lazuli, for 30 [dowry]-women.
(67) 160 shekels of gold have been used on them. 30 arm bracelets, of go[ld, for 3]0 [me]n. 40 she[kels of gold have been used on them].

---

(68) [1] [*plaque*], with *kaziru*-figures, of gold and silver. 10 shekels of go[ld and silver] have been used on them.

---

(69) [1] [*plaqu*]*e*, with *kaziru*-figures, of gold and silver. 36 shekels of silver have been us[ed] on them.

---

(70) [*x*] [libation bowls, of gol]d, 8 shekels in weight. 26 libation bowls, of silver, 10 [shekels] in weight.
(71) [x] [libation bowls of gold] 10 libation bowls, of lapis lazuli. 16 libation bowls, of al[abas]ter.
(72) [*x*] [libation bowls, of…] 11 libation bowls, of…[…]-stone. 33 libation bowls, of horn.

---

(73) [1] [plaque with figures o]f *apsasu*-animals, [ov]erlaid with gol[d]. 100 shekels of gold have been used on it.
(74) […] 15 (shekels) have been used o[n it]
(75) [……] of blue-purple

---

(76) [……] and i[ts] goblets
(77) [……], of gold. 47 [……].
(78) [……]

COL. IV

(1) [*x*] [……] of *dušu*-stone, overlaid with [sil]ver.
(2) [*x*] […of *dušu*-sto]ne, overlaid with gold and silver. 15 shekels of gold, 38 shekels of silver [in weight].
(3) [*x*] [……]. 1 *šubtu*-garment, of blue-purple wool.

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(4) [1] [^{GIŠ}*ṭup-pu ša* ALAM.]MEŠ *ša a-bu-ú-be*^{MEŠ} KÙ.GI KÙ.BABBAR [G]AR
(5) [x SU KÙ.GI x SU KÙ.BABBAR *i-n*]*a lìb-bi-šu* *n*[*a-di*]

---

(6) [x] [……D]UG.DAL.MEŠ KÙ.GI GAR 15 SU KÙ.[GI *i-na lìb-bi-šu na-di*]

---

(7) [x] [……] ˹SU˺ ˹KÙ.GI˺ [……]

---

(8) [x] [……]

---

(9) [x] [……] 6? SU [KÙ.]˹BABBAR˺ [……]

---

(10) [x] [……*i-na*] KI.LÁ.[BI]
(11) [x] [……*i-na lìb-bi-šu-*(*nu*)] *na-di*

---

(12) [x] [……*n*]*u* GAR-*in pa-nu-šu*
(13) [x] [……] *i-na lìb-bi-šu-nu na-di*

---

(14) [x] [^{GIŠ}*ṭup-pu ša* ALAM. MEŠ *š*]*a* ˹DÀRA˺.MAŠ.MEŠ
(15) [……*š*]*a*.UR.[M]AḪ.MEŠ
(16) [x SU……*i-na lìb-bi-šu-nu*] *na-di*

---

(17) [x] [……] KÙ.GI GAR 2 SU [KÙ.GI *i*]-*na lìb-bi-šu-nu* *n*[*a-di*]

---

(18) [x] [……] *a-ma-ar-ti-šu* [……] *bi* [……]
(19) [……]
(20) [……]

---

(21) [1] […] NA_4.ZA.GÌN *a-ma-ar-ti-šu* [……]
(22) [……NA]$_4$. ZA.GÌN KÙ.GI KÙ.BABBAR GAR 6 SU KÙ.GI 26 SU KÙ.BABBAR [*i-n*]*a lìb-bi*-[*šu-nu na-di*]

---

(23) [x] [……GI]Š.TÚG KÙ.GI KÙ.BABBAR GAR 12 SU KÙ.GI 30 SU KÙ.BABBAR *i-na lìb-bi-šu-nu na-di*
(24) [……] ZÚ.SÚN

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(4) 1 [*plaque*, with figure]s of Deluge-monsters, overlaid with gold and silver.
(5) [*x* shekels of gold, *x* shekels of silver], hav[e been used o]n it.

---

(6) [*x*] …] *tallu*-jars, overlaid with gold. 15 shekels of gold have been used on them.

---

(7) [*x*] [……] shekels of gold [……]

---

(8) [*x*] [……]

---

(9) [*x*] [……] 6? shekels of silver [……]

---

(10) [*x*] [……shekels of.…in] weight.
(11) [*x*] [……shekels of.…] have been us[ed on them].

---

(12) [*x*] [……] is set. Its front
(13) [*x*] [……*x* shekels of.…] have been used on them.

---

(14) [*x*] [plaque(s) with figures o]f deer
(15) [*x*] [plaque(s) with figures o]f lions
(16) [*x* shekels of.……] have been used [on them].

---

(17) [*x*] […], overlaid with gold. 2 shekels [of gold] hav[e been used o]n them.

---

(18) [*x*] [……] its side-board [……]
(19) [……]
(20) [……]

---

(21) [1] […of] lapis lazuli, its side-board [of.……]
(22) […]of lapis lazuli, overlaid with gold and silver. 6 shekels of gold, 26 shekels of silver, hav[e been used o]n [it].

---

(23) [*x*] […, of bo]xwood, overlaid with gold and silver. 12 shekels of gold, 30 shekels of silver, have been used on them.
(24) [……] of ivory.

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(25) [x] [.....] GIŠ.TÚG KÙ.BABBAR GAR 16 SU KÙ.BABBAR *i-na lìb-bi-šu-nu na-di*
(26) [.....] ZÚ.SÚN

---

(27) [x] [.....KÙ.]BABBAR 3 *me* 80 SU *i-na* KI.LÁ.BI

---

(28) [x] [*al-tap-pí*]-*pu* ˹*ša*˺ [.....] ALAM-*šu-nu* ˹ZÚ˺.[SÚN] [.....]
(29) [.....GI]Š.˹ESI˺ *i*-˹*ši*˺-[*is-sú*]-˹*nu*˺
(30) KÙ.GI [GAR 1] *al-tap*-[*pí-pu*.....] ^{GIŠ}*e-lam*(*a*)-*ku* KÙ.GI KÙ.BABBAR GAR
(31) [x +] ˹3˺ S[U KÙ.]GI 1 *šu-ši* ˹4˺ ˹SU˺ [KÙ. BABBAR *i-na lìb-b*]*i-šu na-di*

---

(32) [x] [...gu_5-*ḫa*]-*aṣ-ṣí-i ra-ka-bi*-[.....*i*]-*na* ŠÀ-*šu na-di*
(33) [...*ku-ur*]-*si-i-in-ni na-d*[*i*.....*x*-]*di-ni* GÌR
(34) [.....]ME[Š] *ša* ˹*ku*˺-*ḫi-iš* 25 [.....]-*ti-nu*
(35) [...]-˹*an*˺-˹*na*˺ [...]-*ip-pa-še pa-a-an*-[.....*k*]*u-ḫi-iš* [...]
(36) [x SU KÙ.]BABBAR [*i-n*]*a lìb-bi-šu-nu* *na*-[*di*]

---

(37) [x] [.....] 3(?) AŠ KÙ.GI 14 AŠ (*ina*) *šar*-[...*x*] *ep-šu* 19 ŠU
(38) [.....^{NA_4}]*dú-šu li-tu*$_4$ *zi*-[...]*in-na-an-ni*
(39) [.....]-*a-ta-an-ni*

---

(40) [x] [.....*ḫ*]*a*-[*ṣ*]*u*-[*r*]*a* 2 TÚG.MEŠ [*ša ka-p*]*í-iz-zu-uḫ-ḫu*

---

(41) [x] [.....] 1 TÚG [*š*]*a i-šu-uḫ-ḫu*

---

(42) [x] [.....] *a* [.....]MEŠ ḪUŠ.A

---

(43) [x] [.....*u*]*z-zi-ḫat-sú-nu* KÙ.GI

---

(44) 10 *be*-[x.....]11 *me* 10 PA *šal-ši ur-ra-a-še-na*

---

(45) 4 ˹TÚG˺.˹GÚ.MEŠ-*t*[u_4] GÙN.A 1 ˹TÚG˺ [*š*]*a Tuk*(*!*)*-ri-iš* GÙN.A

---

(46) 1 PA [*ša*]-˹*al*˺-*š*[*i*] *ur-ri* GÙN.A 11 $^{TÚ[G]}$*šu-ši-in-nu* GÙN.A

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(25) [*x*] [..., of bo]xwood, overlaid with silver. 16 shekels of silver have been used on them.
(26) [.....] of ivory.

---

(27) [*x*] [.....of sil]ver, 380 shekels in weight.

---

(28) [*x*] [ches]ts, of [.....]; their f[ig]ures, of iv[ory.....]
(29) [..... e]bony; [the]ir ba[se]
(30) with gold. [1] c]he[st....] of *elammakku*-wood, overlaid with gold and silver.
(31) [*x* +] 3 she[kels of go]ld, 64 [shekels of silver], have been used [on] it.

---

(32) [*x*] [...wi]res superimposed[.....]have been used on it.
(33) [...an]kles use[d.....]...foot
(34) [.....]..of....25 [.....]...
(35) [.....]....face[.....].....[...]
(36) [*x* shekels of sil]ver have been used [o]n them

---

(37) [*x*] [.....] 3(?) in gold 14 in...[.....] worked 19 pair of
(38) [.....]*dušu*-stone.....[x -].....
(39) [.....].....

---

(40) [*x*] [.....]Hazor (style) 2 garments[of...].....

---

(41) [*x*] [.....] 1 garment o[f] *iššuḫu* style

---

(42) [*x*] [, , , , , , , , , , ,.....].....red

---

(43) [*x*] [.....]their.....of gold

---

(44) 10 [.....]110.....desiderata

---

(45) 4 cloaks, of multi-colored cloth. 1 garment, *Tukriš*-style, of multi-colored cloth.

---

(46) 1 ....., of multi-colored cloth. [1]o *šušinnu*-garments, of multi-colored cloth.

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(47) 40 TÚ[G] […]-ʳitʾ-ʳzaʾ ʿGÙNʾ.ʳAʾ *ša* MUNUS.MEŠ [x TÚG.MEŠ] GÙN.A *ša* TÚG.MEŠ *ša* MUNUS.MEŠ

(48) 41 TÚ[G].MEŠ [BAR].ʳSIGʾ? 10 [TÚ]G AN.TA KI.TA *ṭe₄-mu-tu₄*

(49) 30 ʳTÚGʾ.ʳSIG₄ʾ.ʳZAʾ.MEŠ GAL. MEŠ 4 TÚG GÍD.DA *ša* GIŠ.NÁ

(50) 2 TÚG LÚGUD!(ʳPÚʾ).ʳDAʾ *sú-nu-šu-nu* GÙN.A *ša* ʳGIŠʾ.NÁ 4 TÚG.SIG₄.ZA GÌR 4 TÚG.SIG₄.ZA SAG

(51) 1 ^{NA_4}*ta-pa-tu₄*.Ì *mur-ri* [1] ^{NA_4}*ta-pa-tu₄*.Ì ŠIM.GIG

(52) 2 ʳ^{NA_4}ʾʳ*ta*ʾ-ʳ*paʾ-tu₄* Ì ZI.KÍL 1 ^{NA_4}*ta-pa-tu₄* Ì *sú-ʾa-a-dì*

(53) 2 ^{NA_4}*ta-pa-tu₄* Ì ŠIM.AZ ʳ1ʾ ^{NA_4}*ta-pa-tu₄*.Ì *pè-er-ša-an-ti*

(54) 1 ^{NA_4}*ta-pa-tu₄* ʳÌʾ ʳ*sú*ʾ-ʾ*a-a-dì* ‹1 ^{NA_4}*ta-pa-tu₄*› Ì ŠIM.AZ

(55) 10 ^{DUG}ʳ*ki*ʾ-*r*[*a-tu₄ ša*] Ì DÙG.GA DIR

(56) 1 *na*-ʳ*ar*ʾ-ʳ*ma*ʾ-ʳ*ak*ʾ-*tu₄* ZA[BAR x] *du-ú-du* ZABAR

(57) [x] [*nam-ḫa*]*r* GAL.MEŠ ZABAR [x] [*n*]*am-ḫar*^{MEŠ} TUR Z[ABAR]

(58) [x] […….] ʳZABARʾ DUG[…….] MEŠ […….]

(59) [x] […….] ʳZABARʾ [……]

(60) [x] [….. *p*]*a*(*?*)-*al-ru* ZABAR 10 NÍG.ŠU.L[UḪ.ḪA]

(61) [10] [*š*]*a* IZI ZABAR 10 ŠU *an-gu₅-ri-i*[*n-nu* ZABAR]

(62) 1 [*ša me-e šu-l*]*i* ZABAR 1-*en ša ú-ḫu-li* ZABAR 20 GÍR.MEŠ [ZABAR]

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(47)	40	[…]…-garments, of multi-colored cloth, for women. [*x* garments], of multicolored cloth, for women.
(48)	41	*head scarves*(*?*)]. 10 garments, plaited above and below.
(49)	30	large blankets. 4 long spreads, for a bed.
(50)	2	sh[or]t spreads, of which the trimmings are multi-colored, for a bed. 4 wraps, for the feet. 4 wraps, for the head.
(51)	1	stone scent container, with myrrh-scented oil. 1 stone scent container, with *kanatku*-oil.
(52)	2	stone scent containers, with pure oil. 1 stone scent container, with *su'adi* oil.
(53)	2	stone scent containers, with oil of myrtle. 1 stone scent container, with *peršantu*-oil.
(54)	1	stone scent container, with *elder*-oil. 1 ‹stone scent container›, with oil of myrtle.
(55)	10	*kirru*-pots that are full of "sweet oil."
(56)	1	washbasin, of bronze. [1] kettle, of bronze.
(57)	[*x*]	large [jar]s, of bronze. [*x*] small [j]ars, of br[onze].
(58)	[*x*]	[……], of bronze. [……] pots [……].
(59)	[*x*]	[……] of bronze. [……].
(60)	[*x*]	[…]…, of bronze. 10 wash[basins, of bronze].
(61)	[*x*]	[10 bra]ziers, of bronze. 10 sets of *angurin*[*nu*, of bronze].
(62)	[1]	[water-dip]per, of bronze. 1 container for alkali, of bronze. 20 knives, [of bronze].

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(63) [x] [GIŠ.]BUGIN!(BÚGIN).TUR GIŠ.TÚG.MEŠ 20
GIŠ.BUGIN!(BÚGIN).TUR ^{GIŠ}e-*lam-ma*-[*ku*.....]

---

(64) [x] [GI]Š.DÍLIM.MEŠ ^{GIŠ}e-*lam-ma-ku* 2 *me* 70 MUNUS.MEŠ 30
LÚ.MEŠ *mu-lu-gu*$_5$ [.....]

---

(65) [*qi-ša*]-*te-e*^{MEŠ} *mu-lu-gi*^{MEŠ} *an-nu-ti gáb-bá-šu-nu-m*[*a*.....]
(66) [$^{!}$*Tù*]-*uš-rat-ta* LUGAL KUR ⌜*Mi*⌝-⌜*i*⌝-⌜*it*⌝-⌜*ta*⌝-*an-n*[*i*.....]
(67) [.....] *ša id*-[*di-nu*.....]

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(63) [*x*] small boxes, of boxwood. 20 small boxes, of e*lammakku*-wood.

(64) [20+*x*] [s]poons, of *elammakku*-wood. 270 women, 30 men, are the dowry-personnel.

(65) It is all these [gi]fts (and) dowry-personnel
(66) t[hat Tu]shratta, the king of Mittani, [……]
(67) [……] ga[ve……]

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EA 26

TRANSCRIPTION

Obv.

01) ⌜a⌝-n[a…MUNUSTe-i-e] NIN KUR Mi-i[ṣ-ri-i qí-bi-ma]
02) u[m-ma ˡTù-uš]-rat-ta šàr ⌜K⌝[UR Mi-ta-an-ni a-na ia-ši]
03) š[ul-mu]⌜a⌝-na ka-a-ši lu-ú ⌜šul⌝[-mu a-na É-ka a-na]
04) ⌜DUMU⌝-⌜ka⌝ lu-ú šul-mu a-na MUNUSTa-a-du$_4$-Ḫé-bá
05) É.GI$_4$.A-ka lu-ú šul-mu a-na ⌜KUR⌝.⌜MEŠ⌝-ka a[-na ÉRIN.MEŠ-ka]
06) ù mim-mu-ka dan-⌜níš⌝ dan-⌜níš⌝ lu-⌜ú⌝ [šul-mu]

---

07) at-ti-i-ma ti-i-dá-an-ni ki-i-me-⌜e⌝[a-na-ku it-ti]
08) ˡMi-im-mu-re-ia mu-ti-i-ka ar[-ta-na-ʾa-a-mu]
09) ù ˡMi-im-mu-re-ia ap-pu-na mu-u[t-ka]
10) ki-i-me-e it-ti-ia ir-ta-na-ʾa-am [ú a-na-ku]
11) ⌜a⌝-⌜na⌝ ˡMi-im-mu-re-ia mu-ti-i-ki ša a-š[a-ap-pa-ru]
12) ⌜ù⌝ ⌜ša⌝ a-dáb-bu-bu ù ˡMi-im-mu-⌜re⌝[-ia]
13) [ap-pu]-⌜na ⌝ mu-ti-i-ki a-ma-teMEŠ a-na ia-š[i ša]
14) [il-ta-n]a-ap-pa-ru ù ša i-dáb-bu-bu at-ti-[i]
15) [ˡKé-li]-ia ù ˡMa-né-e i-de$_4$ ù at-ti-i-m[a]
16) [ap-pu-n]a el gáb-bi-šu-nu-ma ti-i-de$_4$ a-ma-teMEŠ
17) [ša it-t]i ḫa-mi-iš ni-id-bu-bu ma-am-ma
18) [ša-nu-u]m-ma la i-de$_4$-šu-nu

---

19) [ù a-nu]-um-ma at-ti-i-ma a-na ˡKé-⌜li⌝-ia
20) [ta-aq-]ta-bi a-na be-li-i-ka qí-bi-i-m[i]
21) ˡM[i-im-]mu-re-ia mu-ti it-ti a-bi-i-k[a]
22) ir[-t]a-na-ʾa-am-mì ù ak-ka-a-ša it-ta-ṣa-ar-k[a]
23) ù []it-ti a-bi-i-ka ra-ʾa-mu-ut-ta-šu la im-š[e?]
24) ù ḫar-ra-na ša il-ta-na-ap-pa-ru la ip-r[u-us]
25) ù i-n[a-]an-na at-ta it-ti ˡMi-im-mu[-re-ia]
26) ŠEŠ-ka[r]i-ʾi-mu-ut-ka la ta-ma-aš-ši i[t-ti]
27) ˡNa-ap-ḫur-⌜re⌝-[i]a ru-ub-bi ù ú-ṣú-ur-š[u]
28) ù ḫar-⌜ra⌝-na ⌜ša⌝ [i-na?] ḫi-du-ti ta-al-ta-na-a[p-pa-ru]
29) la ta-pa-[ ]⌜ar⌝-ra-as

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EA 26

TRANSLATION

(1–6) [Speak] to [Teye] the mistress of the land of Eg[ypt]: T[hus (says) Tush]ratta king of the l[and of Mitanni. With me] it is [well]; may it be we[ll]with you. May it be well [with your house, with] your son; may it be well with Tadu-Ḫeba your daughter-in-law. May it be very, very [well] with your lands, wi[th your troops] and your property.

(7–18) It is you who knows me, how [I myself]al[ways showed love towards Mimmureya your husband, and Mimmureya [your] husband, on the other hand, how he always showed love towards me. [And as for me], what I wo[uld write and] what I would say to Mimmureya your husband and as for Mimmure[ya, [on the other]hand, your husband, [what] words to me [he would always] write and would always say, you, [Kel]ia and Mane know and it is you, [on the other han]d, more than all of them, who knows the words [which] we said to one another. No one [els]e knows them.

(19–29) [And no]w, you [have sp]oken to Keliya, "Speak to your lord: M[im]mureya, my husband continually showed love to your father and for you he maintained it; and towards your father he did not forget his love and the [ca]ravans that he used to send, he did not cut o[ff]. And now you must not forget your [l]ove towards Mimmi[reya], your brother; w[ith] Napḫurreya, increase and keep i[t], and the caravan which you joyfully(?) have been sen[ding], you must not cut off."

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30) *it-ti* [1]*Mi-im-mu-re-ia*[ ] *mu-ti-i-ki ra-ʾa-mu-ut-t*[*a la*]
31) *a-*⌜*ma*⌝*-*⌜*aš*⌝*-ši el ša pa-n*[*a-n*]*a-nu i-na-an-na-a-m*[*a*]
32) *it-ti* [1]*Na-ap-ḫur-re-i*[*a*] ⌜DUMU⌝*-ka a-na* 10*-š*[*u*]
33) *dan-níš dan-níš ar-ta*[*-na-ʾa*]-⌜*am*⌝ *ù a-ma-*⌜*a*⌝*-te*[M] [EŠ]
34) [1]*Mi-im-mu-re-ia m*[*u-ti-i-ki at-ti-i-ma ti-i-de*$_4$ *ù*]
35) *šul-ma-a-ni ša a-na*[*šu-bu-li mu-ut-ki iq-bu-ú*]
Lo.ed. 36) *mi-it-ḫa-ri-iš la tu-š*[*e-e-bi-li ù* ALAM.MEŠ *ša* KÙ.GI.MEŠ]
37) *ša-ap-ku*$_8$*-ú-ti ub-*⌜*bu*⌝*-*[*qú-ú-ti ša a-na mu-ti-i-ki*]
38) *e-te-ri*![TI]*-iš um-ma* Š[EŠ*-ia* ALAM.MEŠ *ša* KÙ.GI.MEŠ]
39) *ù ša* NA$_4$.ZA.GÌN KUR *a-n*[*a ia-ši li-še-bi-la-ma*]
Rev. 40) *ù i-*⌜*na*⌝*-an-na* [1]*Na-ap*[*-ḫur-re-ia* DUMU*-ka* ALAM.MEŠ]
41) *ša* GIŠ *ù-te-eḫ-ḫi-iz-ma* [*uš-te-bi-il ù i-na* KUR *ša* DUMU*-ka*]
42) KÙ.GI.MEŠ *e-pé-ru šu-ú* [*am-*]*mi-i-ni i-na* Š[À*-šu*]
43) *ša* DUMU*-ka im-tar-*⌜*ṣú*⌝*-ma* [*l*]*a id-dì-na ù an-ni-t*[*a-ma*]
44) *ap-pu-na a-na* ⌜*ia*⌝*-*[*š*]*i* ⌜*a*⌝[*-n*]*a na-dá-a-ni i-te*[*-pu-uš*]
45) *ra-a-ʾa-mu-tu*$_4$ *an-nu-*⌜*ú*⌝[ ]*šu-ú um-ma a-n*[*a-ku-ma*]
46) *el a-bi-i-šu a-na* 10[]*-šu* [1]*Na-ap-ḫur-re*[*-ia* DUMU*-ka*]
47) *ù-ut-ta-ra-an-ni-*⌜*mì*⌝[ ] *ù a-nu-um-ma i-na*[*-an-na-a-ma*]
48) *ša a-bu-ú-šu-ú-ma* [ ] *i-na-an-dì-nu la*[*id-dì-na*]

---

49) *a-ma-a-te*[MEŠ] *š*[*a at-ti*]*-i-ma i-na pí-i-ki a-*[*na ia-ši*]
50) *ta-aq-ta-*⌜*bi*⌝[ ] *ù a-na pa-ni* [1]*Na-ap-*[*ḫur-re-ia*]
51) *am-mi-*⌜*ni*⌝[*la-*]*a ta-at-ru-uṣ šum-ma*[*at-ti-i*]
52) *a-na* ⌜*pa*⌝*-*[*ni-š*]*u la ta-tar-ra-aṣ ù m*[*a-an-nu*]
53) *ša*[*-nu-ú*] *i-de*$_4$ ALAM.MEŠ *ša* KÙ.GI *up-pu*[*-qú-ú-ti*]
54) [1]*Na-a*]*p-ḫur-re-ia li-id-dì-na la mi-im-ma*[…]
55) [*lìb-*]*bi lu-ú la-a ú-ša-am-ra-aṣ-ma la-a*[…]
56) ⌜*el*⌝ *a-bi-šu* 10*-šu li-i-it-te-er-an*[*-ni-ma*]
57) [*i-n*]*a ra-a-ʾa-mu-ti ù i-na ku*$_8$*-ub-bu*[*-ti*]

---

58) [*ù*] *at-tù-ki* LÚ.DUMU.MEŠ.KIN*-ki it-ti* LÚ[.DUMU.MEŠ. KIN.*-šu*]
59) [*š*]⌜*a*⌝ [1]*Na-ap-ḫur-re-ia it-ti* NÍ[G.BA]
60) [*a-n*]*a* [MUNUS]*I-ú-ni* DAM*-ia li-i*[*l-li-ku*]
61) [*a-n*]*a ma-al-dá-ri-iš-ma ù* LÚ.DUMU.[MEŠ*-ša*]
62) [*š*]*a* [MUNUS]*I-ú-ni* DAM*-ia a-na* [*ka-a-ši*]
63) [*li*]*-il-*⌝*li*⌝*-*⌜*ku*⌝ *a-na ma-al-dá-*[*ri-iš*]

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(30–39) The love towards Mimmureya, your husband, I will not forget. More than formerly, even now I am [express]ing ten times much more love to Napḫurreya, your son. But as for the words of Mimmureya, [your] hus[band, it is you that knows (them), but] my greeting gift which [your husband said] to s[end], you do not s[end] accordingly, [and the] solid cast [statues of gold which] I requested [from your husband], saying "[My] br[other, statues of gold] and of real lapis lazuli [may he send] t[o me]."

(40–48) But now, as for Nap[ḫurreya your son], he has plated [statues of wood [and sent (them). But in the land of your son] gold is (like) dirt; [w]hy have they distressed the he[art] of your son so that he did not give (them) to me but rather, this, has he [had] given to me? Is this love? I said: "Ten times more than his father, Napḫurre[ia your son] will surpass for me, but now he [did not give me] even what his father used to give."

(49–57) As for the words whi[ch you yo]urself spoke, t[o me], then why don't you present to Nap[ḫurreia]? If [you] don't present (them) befo[re h]im, then who e[lse] knows? So[lid] statues of gold, may [Na]pḫurreya give me. May he not cause me any distress whatsoever! May [he not…]. Ten times more than his father may he surpass f[or me] in love and in respect.

(58–63) [And] may your own envoys c[ome] regularly with the a[mbassadors] of Napḫurreya, with a g[ift fo]r Yuni my wife; and [may] the envoy[s] [o]f Yuni my wife go to [you] regularly.

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64) [*a-*]*nu-um-ma a-na šul-ma-ni-i-ka* [*uš-te-bi-la*]
65) ⌜1⌝ NA_4 *ta-pa-tu*$_4$ *ša* Ì *ṭá-a-bá* [*ma-lu-ú*]
66) ⌜1⌝-*nu-tu*$_4$ NA_4.MEŠ [KÙ.GI GAR.RA]

Hieratic: Two illegible lines on reverse, on left edge, more unreadable signs on BM 29794. On left edge of A 9356:

[*nb.t t*ꜣ*wy*] (*ḥm.t nswt*)

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(64–66) [N]ow for your greeting gift, [I have sent] one scent container [full] of sweet oil; one set of stones [set in gold].

[Lady of the Two Lands] (Wife of the King)

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EA 27

TRANSCRIPTION

Obv.

01) [*a-na* ᴵ*Na-ap-ḫur-re-ia šàr* KUR *Mi-iṣ-*]ʳ*ri*ˀ*-i* ʳŠEŠˀ*-ia ḫa-ta-ni-ia ša* [*a-ra-ʾa-a-mu*]

02) [*ša i-ra-ʾa-a-ma-an-ni qí-bí-ma um-ma* ᴵ*T*]*ù-uš-*ʳ*rat*ˀ*-ta* LUGAL GAL LUGAL KUR *Mi-*[*i-ta-an-ni*]

03) [*e-mu-ka ša i-ra-ʾa-a-mu-ka* ŠEŠ*-ka-*]*ma a-na ia-*ʳ*ši*ˀ *šul-mu a-na ka-a-ša l*[*u-ú šul-mu*]

04) [*a-na* ᴹᵁᴺᵁˢ*Te-i-e* AMA*-ka a-na*]ʳÉˀ*-ka lu-ú šul-*[*mu a-n*]*a* ᴹᵁᴺᵁˢ*Ta-a-du-Ḫé-bá* DUM[U.MUNUS*-ia*]

05) [DAM*-ka a-na ri-ḫu-ú-ti* DAM.MEŠ*-ka*] *a-na* DUMU.MEŠ[*-ka a-na* LÚ.GAL.]MEŠ*-ka a-na* GIŠ.ʳGIGIRˀ*-ka*

06) [*a-na* ANŠE.KUR.]ʳRAˀ*-ka a*[*-na* ÉRIN.MEŠ*-ka a-na* KUR*-ka*] ʳ*ù*ˀ *a-na* [*mim-mu-k*]*a dan-níš lu-ú šul-mu*

---

07) [ᴵ*Ma-*]ʳ*né*ˀ*-e* LÚ.DUMU.KIN*-šu ša* ŠÉŠ*-ia* [*it-tal-ka ù šu*]*l-ma-a-na š*[*a* ŠÉŠ*-ia*] *el-te-me-ma*

08) [*a*]*ḫ-tá-du dan-níš ù-nu-ta ša* ŠEŠ-ʳ*ia*ˀ [*ú-še-e-*]ʳ*bi*ˀ-ʳ*lu*ˀ *a-ta-mar-ma a*[*ḫ*]-ʳ*tá*ˀ*-du dan-níš*]

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09) ŠEŠ*-ia a-ma-ta an-ni-ta iq-ta-bi* ʳ*ki*ˀ-ʳ*i*ˀ*-me-e it-ti a-bi-i*[*a* ᴵ]*Mi-im-mu-re-ia*

10) *ta-ar-ta-na-ʾa-a-mu-ú-mi ù a-ka-an-na i-na-an-na ri-ta-ʾa-*[*ma-an-ni*] ʳ*ul*ˀ*-tu*$_4$ ŠEŠ*-ia*

11) ʳ*it*ˀ*-ti-ia ra-a-mu-ú-ta ḫaš-*ʳ*ḫu*ˀ ʳ*ù*ˀ *a-na-ku it-ti* ŠEŠ*-ia*] *ra-a-m*[*u-ú-ta*] *ul ḫaš-ḫa-ku*

12) UGU *a-bi-ka i-na-an-na-ma* ʳ*it*ˀ-ʳ*ti*ˀ-ʳ*ka*ˀ *dan-níš a-na* 10*-šu ar-t*[*a-na-ʾa-*]*am*

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EA 27

TRANSLATION

(1–6) [Speak to Napḫurreya, the king of the land of Eg]ypt, my brother, my son-in-law whom [I love and who loves me; thus T]ushratta, the great king, king of the land of Mi[ttanni, your father-in-law who loves you, your brother.] It is well with me. M[ay it be well] with you. May it be we[ll with Teye, your mother, with] your household. With Tadu-Ḫeba, [my] daugh[ter, your wife, with the rest of your wives,] with [your] sons, [with your senior official]s, with your chariotry, [with]your [hor]ses, w[ith your troops, with your land, and] with [yo]ur possessions, may it be exceedingly well.

(7–8) [Ma]ne, the envoy of my brother, [has come and] I have heard of the [we]lfare o[f my brother,] and [I] rejoiced greatly; the goods which my brother [se]nt have I seen and I re[j]oiced greatly.

(9–12) My brother said this: "Ju[st] as you continually expressed love to m[y] father, Mimmureya, so likewise now express love [to me] continuously." [Si]nce my brother desires a loving relationship with me, will I not desire a loving relationship with my brother? Even now, I am ex[pressing] exceeding [lo]ve for you, ten times more than for your father.

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13) *ù a-bu-ka* [1]*Mi-im-mu-re-*[*i*]*a a-ma-ta an-ni-ta i-na ṭup-pí-šu i*[*q-ta-bi-mì u*]*n-tum*[1] ⌜*Ma*⌝*-né-e*

14) *ter-ḫa-ta ub-lu ù a-*⌜*ka*⌝*-*⌜*an*⌝*-na* ŠEŠ*-ia* [1]*Mi-im-mu-ú-re-ia iq-ta-*[*b*]*i-mì an-nu-ú ú-nu-ta*

15) *ša i-na-an-na ú-še-e-bi-*⌜*lu*⌝ *la mi-im-ma-a-me ù* ŠEŠ*-ia* ⌜*la*⌝ *ut-ta-za-*⌜*am*⌝*-mì mi-im-ma*

16) *la ú-še-e-bíl-mì an-nu-ú ú-nu-ta ša i-na-an-na ú-še-e-*⌜*bí*⌝*-la-kum-mì ka-am-ma-me*

17) *ul-te-e-bíl-ak-*⌜*kum*⌝*-mì ù un-du* DAM*-ti ša e-ri-šu* ŠEŠ*-ia i-na-an-din-ma-a-mì*

18) *i-le-eq-qú-ú-*⌜*nim*⌝*-ma-mì a-am-ma-ru-me ù* 10*-šu ma-la an-ni-i ú-še-bél-ak*(!)*-kum-mì*

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19) *ù* ALAM.⌜MEŠ⌝ *ša* KÙ.GI *ša-ap-ku*$_8$*-tu*$_4$ *up-pu-qu-ú-tu*$_4$ 1*-en* ALAM *a-na* [*i*]⌜*a*⌝*-ši ù ša-ni-tu*$_4$ ALAM

20) *a-na* ALAM ⌜MUNUS⌝*Tá-a-du-Ḫé-e-bá* DUMU.MUNUS*-ia a-šar a-bi-ka-ma* [1]*Mi-im-mu-*⌜*re*⌝*-ia e-te-ri-iš*

21) *ù* ⌜*iq*⌝*-ta-bi a-bu-ka-ma muš-šèr a-na ša* KÙ.GI*-ma ša-pí-ik-ta up-pu-u*[*q*]*-ta na-dá-a-an-sú-nu-mì*

22) ⌜*ù*⌝ *ša* NA$_4$.ZA.GÌN KUR *a-na-an-din-ak-kum-mì ù* KÙ.GI *ap-pu-na ša-na-a* ⌜*ma*⌝*-ʾa-dá ú-nu-ta*

23) ⌜*ša*⌝ *pa-ṭá la i-šu-ú it-ti* ALAM.MEŠ *a-na-an-din-ak-kum-mì ù* KÙ.GI *ša* [A]LAM.MEŠ LÚ.DUMU.MEŠ KIN*-ia*

24) [*gá*]*b-bi-i-šu-nu-ma ša i-na* KUR *Mi-iṣ-ri-i aš-bu i-na* IGI.MEŠ*-šu-nu i-ta-am-*⌜*ru*⌝ *ù* ALAM.MEŠ *a-bu-*⌜*ka*⌝*-ma*

25) [*a-n*]*a pa-ni* LÚ.DUMU.MEŠ KIN*-ia a-na ši-ip-ki ut-te-e-er-šu-nu i-te-pu-us-sú-*⌜*nu*⌝ *ig-ta-mar-šu-nu*

26) ⌜*uz*⌝*-ze-ek-ki-šu-nu ù ki-i a-na ši-ip-*⌜*ki*⌝ *tù-ur-ru* LÚ.DUMU.MEŠ.KIN-[*i*]*a* ⌜*i*⌝*-*⌜*na*⌝ ⌜IGI⌝*-*⌜*šu*⌝*-nu i-tam-ru*

27) ⌜*ù*⌝ *ki-i gám-ru-ma za-ku*$_8$*-ú i-na* IGI.MEŠ*-šu-nu i-ta-am-ru*

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28) *ù* KÙ.GI *ša-nu-ú ma-ʾa-du ša pa-ṭá la i-šu-ú ša a-na ia-ši ú-še-e-*[*e*]*b-bé-lu uk-te-li-im-ma*

29) *ù iq-ta-bi a-na* LÚ.DUMU.MEŠ KÙ.GI*-ia a-nu-um-ma* ALAM.MEŠ *ù a-nu-um-ma* KÙ.[GI] *ma-a-dá ù ú-nu-ta*

30) *ša-a pa-ṭá la-i-šu-ú ša a-na* ŠEŠ*-ia ú-še-bé-lu ù i-na* IGI.MEŠ*-ku*$_8$*-nu am-ra-a-mì*

31) ⌜*ù*⌝ LÚ.DUMU.MEŠ KIN*-ia i-na* IGI.MEŠ*-šu-nu i-ta-am-ru*

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(13–15) And your father, Mimmureya, s[aid] this in his letter; when Mane brought the bride price, thus my brother, Mimmureya said: "These goods which I have sent now are nothing and my brother should not complain.

(16–18) I have sent nothing. These goods that I have sent to you now, thus have I sent to you but when my brother gives the wife that I have requested (and) they bring (her) hither, (and) I see (her), then ten times more than this will I send to you."

(19–27) And statues of solid cast gold one statue of me and another statue for a statue of Tadu-Ḫeba, my daughter, did I request from your father, Mimmureya. And your father said "Lay off of giving statues only of solid cast gold, and I will give you (statues) of lapis lazuli and other gold, moreover, (and) much goods without limit with the statues will I give to you." And as for the gold for the statues, all my envoys who were posted in Egypt saw with their own eyes, and as for the statues, it was your father, in the presence of my envoys, who recast them, fashioned them, finished them, purified them. And when the recasting took place, my envoys saw with their own eyes and when they were finished and they were purified, with their own eyes they saw.

(28–31) And he showed much other gold, without limit, which he was sending to me. And he said to my envoys, "Now the statues and now much gold and goods without limit am I sending to my brother, so see with your own eyes." So my envoys saw with their own eyes.

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32) ⌜ù⌝ *i-na-an-na* ŠEŠ-*ia* ALAM.MEŠ *up-pu-qu-ú-tù ša a-*⌜*bu*⌝*-ka ú-še-e-eb-bé-*⌜*lu*⌝ *la tù-še-e-bi-la*
33) ⌜ù⌝ ⌜*ša*⌝ GIŠ.MEŠ *uḫ-ḫu-zu-tù tù-ul-te-e-bi-la ú-nu-*⌜*ta*⌝ *ša a-bu-ka a-na* ⌜*ia*⌝*-ši ú-še-e-eb-bé-lu*
34) [*l*]*a tù-še-e-bi-lam-ma ù tù-ul-te-e-mì-iṣ dan-níš-ma*

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35) ⌜ù⌝ *a-ma-tù mi-im-ma ša i-du-ú ša a-na* ŠEŠ-*ia aḫ-ṭù-ú ia-nu-ú i-na* ⌜*a*⌝*-i-im-me-e* u_4*-mi ša* ŠEŠ-⌜*ia*⌝
36) ⌜*šul*⌝*-*⌜*ma*⌝*-an-sú el-te-me ù* u_4*-ma ša-a-šu bá-ni-ta e-te-pu-uš-sú*

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37) *ù* [^{I}*Ḫ*]*a-*⌜*a*⌝*-maš-ši* LÚ.DUMU.KIN-*šu ša* ŠEŠ-*ia un-du a-na* UGU-*ia il-li-*⌜ku_8⌝ *ù un-du ša* ŠEŠ-*ia*
38) *a-ma-*⌜*te*⌝[^{M}]^{EŠ}*-šu iq-bu-ú-ma eš-mu-ú ù a-ka-an-na aq-ta-bi ki-i-*⌜*me*⌝*-e it-ti* ^{I}*Mi-mu-re-ia*
39) *a-bi-*⌜*ka*⌝ *ar-ta-na-ʾa-a-mu-mì ù i-na-an-*⌜*na*⌝ 10-*šu it-ti* ^{I}*Na-ap-ḫur-*⌜*re*⌝*-ia ar-ta-na-ʾa-am-mì*
40) *dan-níš* ⌜*ù*⌝ *a-ka-an-na a-*⌜*na*⌝ ^{I}*Ḫa-a-maš-ši* LÚ.DUMU.KIN-*ka aq-ta-bi*

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41) *ù i-na-an-*⌜*na*⌝ ŠEŠ-*ia* ⌜ALAM⌝.MEŠ *ša* KÙ.GI *up-pu-*⌜*qu*⌝*-tù la ú-še-e-bi-*⌜*la*⌝ *ù ri-iḫ-ta ú-nu-ta*
42) *ša* ^{I}*a-bu-ka a-na šu-bu-li* ⌜*iq*⌝*-*[*bu*]*-ú mi-it-ḫa-*⌜*ri*⌝*-*⌜*iš*⌝ ŠEŠ-*ia la ú-še-*⌜*e*⌝*-bi-lam-ma*

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43) *i-na-an-na* ŠEŠ-*ia* ⌜ALAM⌝.MEŠ *ša* KÙ.GI *up-pu-qu-ú-tù ša a-na a-*⌜*bi*⌝*-ka e-*⌜*ri*⌝*-*[*š*]*u*
44) *li-id-din-am-ma lu-*[*ú la-*]⌜*a*⌝ *i-kál-la-a-*[*šu-nu*]

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45) KUR.KUR *gáb-bi-i-*[*šu-nu……a-na*] *na-dá-a-ni i*[*q-bu-ú*]
46) *ù i-na-an-na šum-m*[*a……*] *gáb-bi-*⌜*i*⌝*-š*[*u-nu*]
47) *šum-ma it-til-tu*$_4$ [……] *ta a-*[…]
48) *a-na la ṭá-bu-ut-t*[*i……*] ALAM.MEŠ […*a-na*]
49) *na-da-ni iq-bu-*⌜*ú*⌝ [……] ⌜*ru*⌝ […..]
50) *ù i-na* KUR *ša* ŠE[Š-*ia* KÙ.GI *ki-i e-pé-ri ma-a-dá-at am-mi-i-ni i-na* ŠÀ-*šu š*]*a* ŠEŠ[-*ia* ALAM.MEŠ]
51) *im-tar-ṣa-a-ma la* [*id-dì-na ki-i ša iq-bu-ú* ^{I}*Mi-im-mu-re-ia a-bu-k*]*a-ma a-na i*[*a-ši*]

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(32–33) And now, my brother, the solid statues that your father was going to send, you have not sent. But you have sent plated ones of wood; the goods that your father was sending me,
you have not sent and you have reduced (them) greatly.

(35–36) And there is no matter that I know of in which I have been negligent towards my brother. On whatever day that I have heard of the welfare of my brother, I have made a festive occasion.

(37–40) As for [Ḫ]amashshi, the envoy of my brother, when he came to me and when he related my brother's words and I heard, then thus I said: "As with Mimmureya, your father, I continually showed love, so now ten times more will I continually show much love to Napḫurreya." So thus I spoke to Ḫamashshi, your envoy.

(41–42) But now my brother has not sent the solid gold statues, and the rest of the goods that your father ordered to be sent, likewise, my brother has not sent.

(43–44) Now, may my brother give me the solid gold statues that I requested from your father. May he [no]t withhold them.

(45–51) The territories, all [of them…]he s[aid to] give, and now if […] all o[f them.] If one time[…]for no good[…]he said [to] give the statues. But in the land of [my] broth[er, gold is plentiful like dirt; why have the statues] caused so much distress [in my] brother's [heart] that he has not [given them as was promised] to m[e by Mimmureya, yo]ur [father]?

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52) ᶦḪa-a-maš-ši ˹LÚ˺.[DUMU.KIN-*šu ša* ŠEŠ-*ia un-du a-na* UGU-*ia*] *it-ta-al-*˹*ka*˺[……]
53) *mi-im-ma la* ˹*ú*˺[*-še-e-bi-la……k]a* ˹*ù*˺[……]
54) *ù a-ka-an*[*-na a-na mi-*]˹*i*˺*-ni* ŠEŠ[*-ia*] ˹*lu*˺-[*ú*] ˹*la*˺ [*id-dì-na*]

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55) [ᶦḪa-]˹*a*˺*-m*[*aš-ši* LÚ.DUMU.KIN-*šu ša a-bi-ka*] ˹*i*˺*-na kál-le-*˹*e*˺ [*al-ta-ap-ra-aš-šu-m*]*a*
56) [*ù i-na ša-la-a-ša-a-at ar-ḫi i-n*]*a* ˹*kál*˺-˹*le*˺-˹*e*˺-˹*em*˺-˹*ma*˺ *ut-te-e-er-šu*
57) [*ù a-bu-ka* KÙ.GI *ma-a-dá-at*] *ul-te-*˹*e*˺-[*bi*]*-la ù er-be-e-et ma-aš-ku*$_8$
58) [*ša* KÙ.GI *ma-lu-ú ša ú-še-e-bi-lu*] *ù* [ᶦḪa-a-]˹*maš*˺*-ši-i-ma* ŠEŠ-*ia* LÚ.DUMU.KIN-*šu li-is-*˹*al*˺

Rev 59) [……]*a ar-k*[*a*]-˹*nu*˺ *i*[*-n*]*a-*[*a*]*n-d*˹*i*˺*-nu-ma* ᶦ*Ké-li-ia i*[*l-la-ak*] ˹*ù*˺ *ki-i-me-*[*e*]
60) [……]˹*ù*˺ *a-k*[*a*]*-a*[*n-n*]*a* [ᶦ*Pi-ri-is-sí*]˹*ù*˺ ᶦ*Tu-lu-ub-*[*ri* LÚ DUMU.MEŠ.KIN-*ia al*]*ta-pár-šu-nu*
61) [*ù*] ˹*mi*˺(?)*-im-m*[*a…….li-š*]*a-*˹*a*˺-˹*nu*˺ ˹*ša*˺ KÙ.[GI ……] *ma-aš-k*[*a*](?)
62) ˹*ša*˺ ˹*a*˺-˹*bu*˺-˹*ka*˺[*iq-bu-ú a-na na-da-ni. ù*] ˹KÙ.GI˺(?) [……ŠEŠ]-˹*i*˺-˹*a*˺

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63) ˹*ù*˺ ˹*a*˺-˹*ka*˺-˹*an*˺-[*na*] *i*[*q-t*]*a*[*-bi a-*]*b*[*u-ú*]-[*k*]*a* KÙ].GI.MEŠ *ša-*˹*a*˺-˹*šu*˺-˹*nu*˺[*ù an-n*]*u-*[*ú ú-nu-tu*]
64) ˹*bá*˺[…….]*i-na*[*-a*]*n-n*[*a a-na* ŠEŠ-]*ia-*˹*ma*˺ ˹*ter*˺-˹*ḫat*˺-˹*ka*˺ *ul-te-*˹*e*˺-˹*bíl*˺*-m*[*i ù a-bu-ka r*]*a*[*-a-ma*]
65) ˹*it*˺-˹*ti*˺-˹*ia*˺ ˹*a*˺-˹*na*˺ ˹*ra*˺-[*a-mu-ú-ut-ti ú-t*]*e-*˹*ti*˺*-ir ù a-k*[*a-an-na ta-a-mu-*]*ur-t*[*u…..*]
66) ˹*im*˺*-ma-*˹*ti*˺-˹*i*˺-˹*me*˺ [……] *nu*[……]
67) [*ù*] ˹*la*˺ ˹*ú*˺-˹*še*˺[*-bi-la……*ŠEŠ*-i*]*a li-t*[u_4…….]
68) [……]˹*ša*˺ ˹*a*˺[……*š*]*u*(?) [……]

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(52–54) As for Ḫamashshi, the [envoy of my brother, when] he came[to me…] he did not b[ring] anything […] and […] and thu[s wh]y [did my] brother ve[rily not give]?

(55–58) As for [Ḫa]ma[shshi, the envoy of your father, I sent him] with all haste [and in three months] with all haste, he sent him back. [And your father] sent [much gold,] and (it was) four sacks [full of gold that he sent.] So may my brother ask [Ḫa]mashshi, his envoy.

(59–62) […]afte[rw]ards he will let Keliya c[ome] and just as[…and] thus, [Perissi]and Tulubri, [my envoys,] did I send [and] the property[…] Now the go[ld was in…s]acks](?) which your father [commanded to give. But]the gold(?)[…..] my [brother.]

(63–68) And thus your father said: "Those [go]ld objects [and th]ese [goods…]. Now [to my brother,] have I sent your bride price." [And your father [re]turned love to me in a loving relationship. And th[us the audie]nce gift […] when […But] he did not se[nd….m]y [brother,] pow[er…..] which [.....]

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69) [*ù a-ma-*]*tu*$_4$ *ša-a* ˹*it*˺[*-ti a-bi-i-ka a-dáb-b*]*u-bu* ˹*ù*˺ *ša* ˹*a*˺*-b*]*u-ú-*˹*ka*˺[*i-dáb-bu-bu it-t*]*i-*˹*ia*˺

70) [.....]*ma-am-ma ul* ˹*i*˺*-d*[*e*$_9$ MUNUS*Te-i-e* AMA-*ka i-de*$_9$] I˹*Ké*˺*-*˹*li*˺*-*˹*i*˺*a*[*ù* I*Ma-né-e ul i*]*-de*$_9$

71) ˹*ù*˺ ˹*ma*˺*-am-ma ša-nu-ú-um-ma* ˹*ul*˺ ˹*i*˺*-*˹*de*$_4$˺*-*[*šu-nu-ti*]˹*ù*˺ AMA-*šu* [*ša* ŠEŠ-*ia i-de*$_4$ *gáb-*]˹*bá*˺*-šu*

72) ˹*ki*˺*-*˹*i*˺*-me-e a-bu-ú-ka it-*˹*ti*˺*-ia* [*i-dáb-bu-bu ra-*]*mu-ú-ut*[*-ta-šu it-ti a-bi-ia la im-*]˹*še*˺(?)

73) *ki-i-me-e a-na-ku it-ti a-bi-i-*˹*ka*˺ *i-dáb-bu-bu ra-m*[*u-ú-ta-ia it-ti a-bi-ka la am-še*]

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74) ˹*ù*˺ ˹*i*˺*-*˹*na*˺*-*˹*an*˺*-*˹*na*˺ ŠEŠ-*ia* ˹*iq*˺*-*˹*ta*˺*-*[*b*]*i k*[*i*]*-*˹*i*˺*-me-e* ˹*it*˺*-ti* ˹*a*˺*-*[*bi*]*-*˹*i*˺*a ta-*[*ar-ta-na-ʾa-a-mu-mì ù*]

75) ˹*a*˺*-*˹*ka*˺*-*˹*na*˺ *it*[*-ti-ia*] ˹*ri*˺[*-ta-ʾa-am-m*]*ì* ˹*ù*˺ ŠEŠ-*ia-ma* ˹*i*˺*-*˹*mar*˺*-an-ni ki*[*-i-me-e it-ti* ŠEŠ-*ia*]

76) *a*[*r-*]*t*[*a-n*]*a-*[ʾ*a-a-mu-mì ù a-na*]*-*˹*ku*˺ ˹*aq*˺*-*˹*ta*˺*-bi* ŠEŠ-*ia* AMA-*šu l*[*i*]*-*[*i*]*š-*[*t*]*a-*ʾ*a-*[*al-ši*....]

77) [.....*t*]*i* [ŠEŠ-*ia-ma*] *i-*[*ma*]*r-an-ni ki-i-me-e*[.....*ù*]

78) [*i-n*]*a-an-n*[*a*.....] *d*[*á-an-níš-ma a*]*ḫ*[*-ta-du-ma*]

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79) I˹*Ma*˺*-*˹*né*˺*-e* [LÚ.DUMU.KIN-*šu š*]*a* ˹ŠEŠ˺*-*[*ia*....]*ki*[*-i-me-e*] ˹*it*˺(?)*-*[*t*]*al-*˹*ka*˺ *a*[*-na ia-ši*]

80) *a-š*˹*a*˺*-ar*[.....]

81) *a-bi-*[*i*]*-šu* [*ša*] ˹ŠEŠ˺*-*˹*ia*˺[.....*el-te-me*]

82) *a-ma-te-*MEŠ˹*šu*˺ [*ša*] ˹ŠEŠ˺*-*˹*ia*˺ ˹*ù*˺ *aḫ-*˹*ta*˺*-*[*du*] ˹*dá*˺[*-an-níš-ma*]

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83) *ù i-na-an-*˹*na*˺ ˹I˺˹*Ma*˺*-*˹*né*˺*-*˹*e*˺ [*i-n*]*a* ˹MU˺ ˹*an*˺[*-ni-ti ú-maš-šar-šu-ma šum-ma* LÚ.DUMU.MEŠ.KIN-*ia* ŠEŠ-*ia la*]

84) *ik-ta-la-a-šu-nu* [.....M]EŠ[.....]

85) *ù aš-šum an-ni-ti* [.....]

86) *ù ḫé-du-ú-tù dá-a*[*n*]*-*˹*níš*˺*-*˹*ma*˺ [.....]

87) EZEN *i-mar* dIM *ù* ˹d˺˹*A*˺*-*[*ma*]*-*˹*nu*˺[.....]

88) *li-mèš-šèr-ma a-na-ku ù* Š[EŠ-*ia*.....]

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69–73) [The wor]ds that [I used to speak] t[o your father], and that [your fa]ther [used to speak to m]e, no one [knows. Teye, your mother, knows.] Keli[a and Mane don't k]now, and no one else knows [them] but [my brother's] mother [knows] it [al]l: how your father [would speak] with me and did not for]get his] lov[e for my father]. Likewise, I would speak with your father (and) [my] lo[ve for your father I would not forget.]

(74–78) [And n]ow, my brother has said, "As to my father, you [continually expressed love, so] likewise, t[o m]e, ex[press love continua]lly." And, my brother will see me, a[s to my brother, I will c[ontinually e]xpr[ess love and] ⌜I⌝ [sa]id, "My brother, m[ay he a]s[k]his mother […my brother will se]e me, just as […and n]ow […] gr[eatly have I] re[joiced]."

(79–82) Mane [the envoy o]f [my] br[other], ju[st as] he came to [me] fr[om…] the father [of] my brother […I heard] the words of my brother and I rejoiced gr[eatly].

(83–85) And now, as for Mane, [i]n th[is] year [will I let him go if my brother does not]hold back [my envoys…] and because of this […]
and great rejoicing […] he will see a festival day. May Teshub and Amo[n.…] permit and I and you [….]

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89) *a-nu-um-ma* ᶦ⸢*Pi*⸣-⸢*ri-is-*⸢*sí*⸣ ⸢*ù*⸣ [ᶦ*Tu-lu-ub-ri it-ti* LÚ.DUMU.MEŠ.KIN-*šu ša* ŠEŠ-*ia*]

90) *a-na* ŠEŠ-*ia a-na* ⸢*kál*⸣-*le-*⸢*e*⸣-*e*[*m-ma al-ta-pár-šu ù a-na du-ul-lu-ḫi aq-ta-bá-a-šu-nu*]

91) *ù* ŠEŠ-*ia* ⸢*lu*⸣-⸢*ú*⸣ ⸢*la*⸣-⸢*a*⸣ [*ik-ta-la-šu-nu ḫa-mut-ta li-mèš-šèr-šu-nu-ma* $ṭe_4$*-e-ma*]

92) *li-te-er-*[*ru*]*-ú-*⸢*ni*⸣ ⸢*ša*⸣ ⸢ŠEŠ⸣[*-na šul-ma-an-šu lu-uš-*]*me-e-ma* [*lu-ú*]-⸢*uḫ*⸣-[*du*]

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93) *ù* ⸢*ša*⸣-*a* ⸢ŠEŠ⸣-⸢*ia*⸣ [LÚ.DUMU.MEŠ.KIN-*šu it-t*]*i* ᶦ*Pi-ri-is-sí* ⸢*i*⸣-⸢*na*⸣ ÉRIN-*i*[*a*]

94) *a-na* [*du-lu-ḫi a-na ia-ši li-i*]*l-li-*ku_8*-ni a-na* ⸢*ša*⸣-⸢*a*⸣-[*šu*]-⸢*nu*⸣ *a-ta-*[*mar*]

95) *a-*⸢*dì*⸣ ⸢*ša*⸣-*a* [.....] *ul-li-i is-sà-aḫ-ḫa-r*[*u*]

96) *ù a-*⸢*ka*⸣*-an-na* [ᶦ*Ma-né-e* LÚ.DUMU.KIN-*šu ša* ŠE]Š-*ia ú-*⸢*maš*⸣*-šar-šu ù at-tù-ia*

97) LÚ.⸢DUMU⸣.⸢MEŠ⸣.⸢KIN⸣-[*ia* ŠEŠ-*ia li-mèš-šèr-šu-nu-ma ù* ᶦ] *Ma-né-e a-ša-ap-pár a-na ḫé-du-ú-ti*

98) ⸢*a*⸣-⸢*na*⸣ ⸢*ša*⸣(?) *er*[*-ṣé-ti*] *a-ḫi-i-a*

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99) ⸢*ù*⸣ ⸢*un*⸣*-d*[*u i-ka-aš-ša-du* LÚ].DUMU.MEŠ.KIN-*šu ša a-ḫi-i-a*

100) ⸢*it*⸣-[*t*]*i* [ᶦ*Pi-ri-is-sí ù* ᶦ*Tu-lu-ub-ri a-n*]*a i-sí-i-ni ra-bi-i a-na* gi_5*-im-ri*

101) *a-na-*[*ku e-ep-pu-us-sú-nu-ti ù i-na-an-n*]*a lu-ú ik-šu-du ù šum-ma a-ka-an-*⸢*na*⸣

102) *a-*[*na ia-ši i-ka-a*]*š-*⸢*ša*⸣-⸢*du* $_4$⸣[*ù m*]*i-i-na-a ep-pu-us-sú-nu-ti*

103) [*ù li-it-*]*ta-l*[*a-*ku_8*-ú*] ⸢*lik*⸣[….*a-na*] *i-sí-ni*

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104) ⸢*ù*⸣ Š[EŠ]-⸢*ia*⸣ KÙ.GI *ma-a-*⸢*dá*⸣ ⸢*li*⸣*-še-e-bi-*⸢*la*⸣ [*a-na*] ⸢*i*⸣-⸢*si*⸣*-ni* gi_5*-im-*⸢*ri*⸣

105) *ù* ⸢*it*⸣*-ti* ⸢*ma*⸣-⸢*a*⸣*-dá-a-*⸢*ti*⸣ ⸢*ú*⸣-⸢*nu*⸣*-ú-ti* ŠEŠ-*i*[*a lu-ú-ka-ab-bá-ta-ni*]

106) [*i-na* KUR] ⸢*ša*⸣ ⸢ŠEŠ⸣-⸢*ia*⸣ ⸢KÙ.GI⸣ [*k*]*i-*⸢*i*⸣ *e-pé-ri ma-*⸢*a*⸣-[*dá-at*] ⸢ŠEŠ⸣-⸢*ia*⸣ *li-*⸢*ib*⸣-⸢*bi*⸣

107) [*lu-ú la-a ú-šá*]*m-*⸢*ra*⸣*-aṣ* K[Ù.GI *ma-*]*a-dá* ⸢*li*⸣*-še-e-bi-l*[*a ki-*]*me-e a-*‹*na*› ŠEŠ-*ia*

108) [*ù it-ti*] *ma-*⸢*a*⸣*-dá-*⸢*a*⸣*-ti* [*ú-nu-ú-t*]*i ú-ka-*⸢*ab*⸣-⸢*bá*⸣-⸢*ta*⸣-⸢*ni*⸣ [ŠEŠ]-*ia* ⸢UGU⸣ *a-bi-*⸢*i*⸣*-šu*

109) [.....] [.....]-⸢*ta*⸣ *li-*⸢*i*⸣-⸢*it*⸣*-ter-*⸢*an*⸣-⸢*ni*⸣

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(89–92) Now Pirissi and [Tulubri with the envoys of my brother, have I sent] to my brother with haste [I have commanded them to hurry] and [may] my brother not [detain them; with all haste may he release them; a message] may he return. [May I] hear [of the welfare] of my brother and may I [rejoice].

(93–98) And [may the envoys] of my brother come with [haste to me wi]th Pirissi by m[y]troop. For them have I been [looking] until […] they will return. And thus, [Mane, the envoy of] my [brother] will I release and as for my envoys, [may my brother release them and] Mane will I dispatch with rejoicing to the l[and of] my brother.

(99–103) And whe[n] the envoy of my brother [arrives] with [Pirissi and Tulubri, it is t]o a great festival of completeness that I will [make for them. So no]w may they arrive. And if thus they [reach me,] then what shall I do for them? [So may they c]om[e….to] the feast.

(104–109) So may my brother send much gold for the feast of completion so [with]very many goods [may] my brother [honor me. In the land] of my brother, gold is plentiful [li]ke dirt. [May] my brother [not make] my heart grieve. May he send [as mu]ch g[old] as my brother has. [And with] much [good]s my [brother] will honor me more than his father. […] may he exceed for me.

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110) [*a-nu-um-ma a-na šul-ma-ni-k*]*a* [1] ⌜TÚG⌝.GÚ *Ḫur-ri* 1 TÚG. [G]Ú ⌜URU⌝ 1 TÚG.⌜BAR⌝.DUL 1 $^{NA}{}_4$[……..]

111) [……..1 ŠU] ⌜*ša*⌝ ⌜*qa*⌝-⌜*ti*⌝ ⌜IGI⌝.MEŠ-*tu*$_4$ NÍR KUR 5(?) *i-na* ŠID-*ti* KÙ.GI GAR

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112) [1 $^{NA}{}_4$*ta-pa-tu*$_4$ *š*]*a* ⌜Ì⌝.⌜DÙG⌝.⌜GA⌝ *ma*-[*lu-ú*] 1-*nu*-⌜*tu*$_4$⌝ ⌜NA$_4$⌝.MEŠ KÙ.GI [GAR] ⌜*a*⌝-⌜*na*⌝ ^{MUNUS}*Te-i-e* AMA-[*ka*]

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113) [1 $^{NA}{}_4$*ta-pa-tu*$_4$ *ša* Ì.DÙG.GA] [*ma*]-⌜*lu*⌝-*u* 1-*nu*-[*tu*$_4$] NA$_4$.MEŠ ⌜KÙ.GI⌝ [GAR *a-na*] ⌜^{MUNUS}⌝*Ta-a-du*$_4$-*ḫé-e-ba*!

114) [DUMU.MÍ-*ia*] D[AM-*k*]*a ul*-⌜*te*⌝-*bíl*

Lft. ed. (Hieratic colophon)

ḥ3t sp 2 3bd 1 prt, [sw 9](?) ỉw.tw m nwt rsyt m p3 bḫn n ḥ‘-m-3ḫwt mỉtt n š‘t na-ha-[*r*]*i-n*[*a*] *ỉn.n wpwty Pi-ri-si wp*[*wty Trbr*]

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(110–111) [Now as yo]ur [greeting gift, one] Ḫurrian style shirt, one city style shirt, one robe, one [precious] stone, [one pair] for the hand with "eye"-stones of genuine *ḫulalu* stone, five(?) in number, set in gold.

(112) [One scent container] fil[led] with "sweet [oi]l"; one set of stones set in gold; for Teye, [your]mother.

(113–114) [One scent container, fil]led [with "sweet oil"]; one s[e]t of stones [mounted] in gold; for Tadu-Ḫeba, [my daughter,] [yo]ur w[ife], have I sent.

Left edge Hieratic colophon:

[Ye]ar 2, first month of winter, day [9?], when one (pharaoh) was in the southern city, in the castle of Ḫʿ-m-ɜḫt ("Rejoicing in the Horizon"); copy of the Naharina letter that the envoy Pirissi and the envoy [Tulubri] brought.

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EA 28

TRANSCRIPTION

Obv.
01) *a-na* [1]*Nap-ḫur-i-re-ia šàr* KUR *Mi-iṣ-ri-*[*i*]
02) ŠEŠ-*ia ḫa-ta-ni-ia ša i-ra-*ʾ[*a-am-an-ni*]
03) *ù ša a-ra-mu-uš qí-bi-*ʳ*ma*ˀ
04) *um-ma* [1]*Tù-uš-rat-ta šàr* KUR *Mi-it-ta-a-an*!*-n*[*i*]
05) *e-mu-ú-ka ša i-ra-*ʾ*a-mu-ú-ka* ŠEŠ-*ka-ma*
06) *a-na ia-ši šul-mu a-na ka-a-ša lu-ú šul-mu*
07) ʳ*a*ˀ-ʳ*na*ˀ É.MEŠ-*ka a-na* [MUNUS]*Te-i-e* AMA-*ka* [N]IN KUR *Mi-iṣ-ri-i*
08) *a-na* [MUNUS]*Ta-a-du*$_4$*-Ḫe-e-bá* DUMU(!).MUNUS-*ia* DAM-*ka*
09) *a-na re-ḫu-ú-ti* DAM.MEŠ-*ka a-na* DUMU.MEŠ-*ka a-na* LÚ.GAL.MEŠ-*ka*
10) *a-na* GIŠ.GIGIR.MEŠ-*ka a-na* ANŠE.KUR.RA.MEŠ-*ka a-na* ÉRIN.MEŠ-*ka*
11) *a-na* KUR-*ka ù a-na mim-mu-ka dan-níš dan-níš lu-ú* ʳ*šul*ˀ-*mu*

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12) [1]*Pi-ri-is-sí ù* [1]*Tul-ub-ri* LÚ.DUMU.MEŠ.KIN-*ri-*[*i*]*a*
13) *a-na* ŠEŠ-*ia a-na kál-le-e al-ta-pár-šu-nu ù a-*[*na*]
14) *du-ul-lu-ḫi dan-níš dan-niš aq-ta-bá-a-šu-nu-t*[*i*]
15) *ù šu-nu mi-i-ṣú-ú-ta-am-ma al-ta-pár-šu-nu*
16) *ù a-ma-ta an-ni-ta i-na ma-aḫ-ri-i-im-*ʳ*ma*ˀ
17) *a-na* ŠEŠ-*ia aq-ta-bi* [1]*Ma-né-e* LÚ.DUMU.KIN-*šu ša* [ŠEŠ-*ia*]
18) *a-kál-la-a-šu-ú-mì a-dú* LÚ.DUMU.KIN-*ri-ia-mì* ŠEŠ[-*ia*]
19) *ú-maš-ša-ru-ú-ma-a-mì i-il-la-ku*$_8$*-ú-ni*[*m*]

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20) *ù i-na-an-na* ŠEŠ-*ia a-na ga*$_{14}$*-am-ra-ti-im-ma*
21) *la ú-maš-šar-šu-nu-ti a-na a-la-ki ù ik-ta-la-a-šu-*ʳ*nu*ˀ-*ti*
22) *dan-níš dan-niš* LÚ.DUMU.MEŠ.KIN-*ri mi-nu-ú*
23) *ú-ul iṣ-ṣú-ru-ú ip-par-ra-šu-ú-ma i-il-la-ku*$_8$
24) ʳŠEŠˀ-*ia aš-šum* LÚ.DUMU.MEŠ.KIN-*ri am-mi-ni* ŠÀ-*šu*
25) [*i-i*]*k-kál-šu am-mi-ni ul-lu-ú a-na pa-ni ul-l*[*i-i*]
26) [*né-šu*]*-ru la in-né-eš-šèr ù ul-lu-*[*ú*]
27) [*ša ul*]*-li-i šul-ma-an-sú la-a i-še-em-m*[*e*]
28) [*ù*]*ḫa-da-nu dan-niš dan-niš u*$_4$*-mi-šà*[*m-ma*]

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TRANSLATION

(1–11) Speak to Napḫurireya king of the land of Egypt, my brother, my son-in-law, who lo[ves me] and whom I love. Thus Tushratta, king of the land of Mittanni, your father-in-law, who loves you, your brother:
For me all is well; for you may all be well, for your household, for Teye, your mother, the [mis]tress of Egypt, for Tadu-Ḫeba, my daughter, your wife, for the rest of your wives, for your children, for your senior officials, for your chariotry, for your horses, for your troops, for your land, for your property, may it be very, very well.

(12–19) Pirissi and Tulubri, [m]y emissaries, have I sent posthaste to my brother and I told them to really make haste. And as for them, I sent them with a very small escort. And earlier I had sent this message to my brother: "Mane, the emissary of [my brother] am I detaining until [my] brother releases my emissary and he comes to me."

(20–28) And now my brother has absolutely refused to release them to go and he has put them under very strict detention! What are emissaries? They are not birds that they should fly away and come! My brother, why does he eat his heart out because of emissaries? Why can't each [sure]ly go directly to the other and each hear the greeting [of the ot]her [so that] we can rejoice exceedingly every day?

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29) [ŠEŠ-]ʳiˀa LÚ.ʳDUMUˀ KIN-*ia ḫa-*ʳ*mu*ˀ*-ta li-*ʳ*me*ˀ*-eš-šèr*[*-šu-ma*]
30) [*ša* ŠE]Š-*ia šul-ma-an-sú* ʳ*lu*ˀ-ʳ*uš*ˀ-ʳ*me*ˀ[*-ma*]
31) [...]ʳLÚˀ.ʳDUMUˀ.ʳMEŠˀ.ʳKINˀ-ʳ*ri*ˀ ʳ*ša*ˀ [Š]E[Š-*ia*]
32) [.....] traces only [.....]

Rev.

33) [.....] traces only [.....]
34) [.....]
35) [.....]
36) [.....*g*]*i-ú-ti š*[*a*.....]

37) [ˡ*Ma-né-e l*]*u-meš-šèr-šu ù* LÚ.DUMU.MEŠ K[IN-*ri-ia*]
38) [*a-na* ŠEŠ-*i*]*a ki-i pá-ni-i-ti lu-uš-pur* ʳ*ù*ˀ[*ki-ma ša*]
39) [*ul-li-*]ʳ*i*ˀ*?-ta pá-ni-i-ta ša* ŠEŠ-i*a lu-u*[*š-me-ma*]
40) ʳ*a*ˀ-ʳ*na*ˀ ŠEŠ-*ia il-*ʳ*li*ˀ-ʳ*ik*ˀ *ù* ŠEŠ-*ia* ʳ*ša*ˀ *lìb-bi-i*[*a*]
41) *gáb-ba-šu-nu-ma* ʳ*li*ˀ*-pu-uš ù lìb-bi lu la-a ú*[*-še-em-ri-iṣ*]

42) *ù a-ma-te*ᴹᴱŠ ʳ*gáb*ˀ*?-ba-ši-na-ma ša it-ti a-bi-k*[*a*]
43) *ad-bu-bu* ᴹᵁᴺᵁˢ*Te-i-e* AMA-*ka i-de-e-ši-na-a-ti*
44) *ma-am-ma ša-nu-ú-um-ma ú-ul i-de-e-ši-na-a-ti*
45) *ù a-šar* ᴹᵁᴺᵁˢ*Te-i-e* AMA-*ka ti-*ʳ*ša*ˀ*-ʾa-al-šu-nu-ti-ma*
46) *li-id-bu-bá-ak-ku ki-i-me-e a-bu-ka it-ti-ia*
47) *ir-ta-na-ʾa-am ù a-ka-an-na* ŠEŠ-*ia i-na-an-na*
48) *it-ti-ia li-ir-ta-ʾa-am ù ša ša-ni-i ša ma-am-ma*
49) ŠEŠ-*ia lu la-a i-še-em-me*

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(29–36) May my [brother] release my emissary promptly [and] let me hear the greeting [of] my [bro]ther.....

(37–41) [As for Mane,] I want to release him and I want to send [my] emissaries [to m]y [brother] as in the past and [as in tim]es past I w[ant to hear] (the greeting) of my brother. He has gone to my brother so, may my brother do all the things that I want and may he not cause me dis[tress].

(42–49) And as for all the words which I spoke to yo[ur] father, Teye, your mother, knows them. No one else knows them. Ask those things of Teye, your mother so she can tell you. Just as your father always showed love to me, so now may my brother always show love to me. And may my brother not listen to anything from anyone else.

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EA 29

TRANSCRIPTION

Obv. 01) [*a-na* ᶦ*Nap-ḫu-u-re-ia šàr* KUR *Mi-iṣ-ri-i* ŠEŠ-*i*]*a ḫa-ta-ni-ia ša a*[*-ra-a*]*m-mu-ú-uš ù ša i-ra*[*-ʾa-ma-an-ni*]

02) [*qí-bí-ma um-ma* ᶦ*Tù-uš*]-ʳ*rat*ˀ-[*ta*] *š*[*àr* KUR *Mi-it-ta-an-n*]*i* ʳŠEŠˀ-ʳ*kaˀ-ma e-mi-ka* [*š*]*a i-ra-*ʾ*a-*ʳ*muˀ-ka a-na ia-ši šul-m*[*u a-na ka-a-ša*]

03) [*lu-ú šul-mu a-na*] ʳᴹᵁᴺᵁˢˀʳ*Teˀ-i-*ʳ*eˀ l*[*u-ú š*]*ul-*[*mu a-n*]*a* ᴹᵁᴺᵁˢ*Ta-*ʳ*aˀ-du-ḫé-*ʳ*eˀ-b*[*á*] DUMU.MUNUS-[*i*]*a* DAM-*ka lu-ú* [*šul-mu*]

04) [*a-na* DAM.MEŠ-*ka re-e-*]*ḫé-ti lu-ú* ʳ*šulˀ-mu a-na* DUMU.MEŠ-*ka a-na* LÚ.MEŠ ʳGALˀ.MEŠ-*ka* GIŠ.GIGIR.MEŠ-*ka a-na* AN[ŠE].KUR.[RA.MEŠ-*ka*]

05) [*a-na* ÉRIN.MEŠ-*ka a-na* KU]R-*ka ù a-na mim-mu-ka dan-níš dan-níš dan-níš lu-u* [*šul-mu*]

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06) [*iš-tu re-eš* šà]*r-ru-ti-ia a-d*[*i*] ʳⁱˀ*Ni-im-mu-u-re-ia-ma a-bu-ka* [*a*]*-na ia-ši il-ta-nap-pa-ra el sú-lu-u*[*m*]*-me-*[*e*]

07) [*il-ta-nap-pár*] *mi-im-ma ša-n*[*u-ú*] *ša il-ta-nap-pa-ru ia-nu mi-nu-um-me-e a-ma-a-tu*$_4$ *gáb-bá-ši-n*[*a*]*-a*[*-ma*]

08) [*ša* ᶦ*Ni-im-mu-u-re-i*]*a a-bi-ka š*[*a a-na*] *ia-ši il-ta-nap-*‹*pa*›*-ru ù* ʳᴹᵁᴺᵁˢʳ*Teˀ-*[*i*]*-e* DAM-*at* ᶦ*Ni-im-mu-u-re-*ʳ*iaˀ* ʳ*raˀ-bi-tu*$_4$

09) [*ra-im-tu*$_4$] AMA-*ka gáb-bá-*ʳ*šuˀ-*ʳ*nuˀ i-de*$_4$*-šu-nu a-na* ᴹᵁᴺᵁˢ*Te-i-e-ma* A[MA]-ʳ*kaˀ gáb-bá-šu-nu-ma ši-*ʳ*taˀ-*ʳ*aˀ-*ʳ*alˀ-šu-nu-ti*

10) [*ša il-ta-nap-pa-ru*] *a-bu-ú-ka a-ma-a-te*ᴹᴱŠ *ša it-ti-ia id-dá-na-am-bu-bu*

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EA 29

TRANSLATION

(1–5) [Speak to Napḫureya, the king of the land of Egypt, m]y [brother], my son-in-law, whom I [lo]ve and who lo[ves me; the message of Tush]rat[ta,] the kin[g of the land of Mittan]i, your brother, your father-in-law, [wh]o loves you. It is we[ll]with me. [May it be well with you. With] Teye ma[y it all be w]el[l. Wi]th Tadu-Ḫeba, [m]y daughter, your wife, may [it be well. With the re]st [of your wives] may it be well. With your sons, with your senior officials, your chariotry, with [your] horse[s], [with your troops, with] your [lan]d, and with your possessions, may it all be very, very [well.]

(6–10) [From the beginning of my ki]ngship, while Nimmureya, your father, continually wrote to me, [he continually wrote] about peace. There was no oth[er] subject about which he continually used to write. Whatever were all the words [of Nimmurey]a, your father, that he continually wrote [to] me, Teye, the senior wife of Nimmureya, your [beloved] mother, knows all of them. It is to Teye, your mo[th]er, that you should make inquiry concerning all of them, [the things which] your father [used to continually write], the words that he was continually speaking with me.

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11) [*ra-ʾa-mu-ti ša it-ti* ŠEŠ-]*ia* 10-*šu dan-níš-*˹*ma*˺ *ša* ˹*it*˺*-ti* ˹*Ni-im-mu-u-r*[*e*]*-ia a-bi-i-ka ša ni-ir-*˹*ta*˺*-*˹*na*˺*-*˹*ʾa*˺*-a-m*[*u*]

12) [*ù mi-nu-um-me-e ša*] ˹˺*Ni-im-mu-u-re-ia a-bu-ka it-ti-ia id-*˹*dá*˺*-*[*na*]*b-bu-bu šu-ú ia-ši lìb-bi i-*˹*na*˺ ˹*mi*˺*-ni*˺*-*˹*im*˺*-m*[*a*]

13) [*a-ma-ti ú-ul ul-te*]*-em-ri-iṣ ù mi-*˹*nu*˺*-um-me-e a-ma-tu*$_4$ *ša* ˹*a*˺*-qáb-bu-ú-ma ù am-mi-tu*$_4$ ˹*i*˺*-*˹*na*˺ *u*$_4$*-mi ša-a-š*[*u*]

14) [*i-te-pu-uš ù a-na-ku*] *at-tù-šu* ŠÀ-*šu i-na mi-ni-im-ma a-ma-ti ú-ul ul-te-em-ri-iṣ ù mi-nu-um-me*[*-e*]

15) [*a-ma-tu*$_4$ *ša i-qáb-ba-*]*am-ma ù* ˹*am*˺*-*˹*mi*˺*-tu*$_4$ *i-na u*$_4$*-mi ša-a-šu-ma e-te-pu-u*[*š*]

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16) *e-nu*[*-ma* ˹*Mn-ḫprw-r*ʿ˺)] *a-bu-šu ša* ˹˺[*Ni-i*]*m-mu-u-re-ia a-na* ˹*A*[*r*]-˹*ta*˺*-ta-a-ma a-bá a-bi-*˹*ia*˺ ˹*iš*˺*-*˹*pu*˺*-*˹*ru*˺ *ù* ˹DUMU˺.MUNUS -[*sú*]

17) *ša* ˹*a*˺[*-bá a-bi-ia a-ḫa-at*] ˹*a*˺*-bi-ia i-te-*[*ri*]*-is-sí* 5-*šu* 6-*šu i*[*l*]*-ta-pár ù ú-ul id-*˹*di*˺*-na-aš-*˹*ši*˺ *im-ma-ti-*˹*i*˺*-me-*˹*e*˺

18) 7-*šu* [*a-na a-bá a-bi-ia il-t*]*a-pár ù i-na e-mu-ú-qí-im-ma it-*[*ta*]*-din-ši un-du* ˹*Ni-im-*˹*mu*˺*-*˹*u*˺*-re*˺*-*˹*i*˺*a a-bu-ka a-na* ˹*Šut-t*[*ar-na*]

19) *a-bi-*˹*i*˺[*a ki-i iš-pu-ru*] *ù* DUMU.MUNUS-˹*sú*˺ *ša a-bi-ia a-ḫa-a-*˹*ti*˺*at-tù-ia ki-i* ˹*i*˺*-ri-šu* 3-*šu ù* 4-*šu* ˹*il*˺*-*˹*ta*˺*-*[*pár*]

20) *ù* [*ù-ul id-di-*]˹*na*˺*-*˹*aš*˺*-ši im-ma-ti-*˹*i*˺*-*˹*me*˺*-e* 5-*šu ù* 6-*šu* ˹*il*˺*-*˹*ta*˺*-pár ù i-na e-*˹*mu*˺*-ú-*˹*qí*˺*-im-ma i*[*t-ta-din-ši*]

21) ˹*un*˺[*-du*] ˹*Ni-*˹*im*˺*-mu-u-re-ia* [*a-bu-ka*] *a-na ia-ši ki-i* ˹*iš*˺*-*[*pu*]*-ru ù* DUMU.MUNUS-*ti ki-i* [*i-*]˹*ri*˺*-šu* ˹*ù*˺ ˹*ú*˺[*-ul-la*]

22) [*la -a*] ˹*aq*˺*-bi* ˹*i*˺*-*˹*na*˺ ˹*ma*˺*-aḫ-*[*ri-im-ma a-na* LÚ.]DUMU. KIN-*ri-šu aq-ta-bi* ˹*um*˺*-*˹*ma*˺*-a a-na-an-din-aš-ši-i-ma-a-ku* DUMU.˹KIN˺*-ka i-na* ˹*ša*˺!*-nu-ut-t*[*im*]*-m*[*a*]

23) [*ki-i*] *il-li-ka ù* ˹Í˺.˹MEŠ˺ [*a-na qa-*]*aq-qa-dì-ša it-tab-*˹*ku*˺ *ù* [*te*]*-*˹*er*˺*-ḫa-ti-i-ša ki-i il-qú-ú ù at-ta-di*[*n-ši*]

24) [*ù te-*]*er-ḫa-tu*$_4$ *ša* [˹˺]*Ni-*˹*im*˺*-*˹*mu*˺*-*˹*re*˺[*-ia a-bi-i-*]*ka ša* [*ú-še-b*]*i-lu* ZAG.MEŠ *la i-šu* AN *ù* KI ˹*uš*˺*-*˹*te*˺*-el-li la-a* [*aq-bi*]

25) [*ul-la*] *a-na-an-din-aš-*˹*ši*˺ *ù* ˹*Ḫa-a-*˹*ma*˺*-*˹*aš*˺*-š*[*i* LÚ.DUMU. KIN-*r*]*i ša* ˹ŠEŠ˺*-*[*i*]*a a-na kál-l*[*e-e a-n*]*a* ˹*Ni-im-*˹*mu*˺*-*˹*re*˺*-*[*i*]*a al-tap-*˹*ra*˺*-*˹*aš*˺*-*[*šu*]

26) [*ù i-n*]*a* 3 ITI.ME[Š *a-n*]*a ḫa-mut-ti dan-níš-ma* [*il-ta-pár-aš-šu*] *ù* 4 K[UŠ.MEŠ K]Ù.[GI] ˹*ma*˺*-*˹*lu*˺*-*˹*ú*˺ ˹*ul*˺[*-te-bíl*]

27) [*muš-š*]*èr šu-kut-tù* [*ša*] ˹*a*˺*-*˹*bi*˺*-*[*ka*] ˹*a*˺*-ḫe-én-na-a* TA.ÀM *ša ú-š*[*e-bi-lu*]

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(11–14) [My love for] my [brother] is tenfold more than what we always had with Nimmureya, your father. [And whatever] Nimmureya, your father, would continually discuss with me, he never caused me distress in any [matter]. And whatever word that I would say then on that very same day, [he did]that. [And as for me,] in no matter whatever
did I cause him distress, and whatever [word that he would s]ay to me, then on that very same day, I would do that.

(16–20) When [Min-kheperu-Reʿ], the father of [Ni]mmureya, wrote to Artatama, my grandfather, and requested the daughter of [my] gr[andfather,] he wrote five times or six times but he did not give her. Only when [he wro]te [to my grandfather] the seventh time, then under such pressure did he give her. When Nimmureya, your father, [wrote] to Shut[arna], m[y] father, and requested the daughter of my father, my own sister, three times or four times he wro[te] but [he did not give] her. Only when he wrote the fifth time or the sixth time, then under such pressure d[id he give her.

(21–27) Wh[en] Nimmureya, [your father,] wrote to me and requested my daughter, then I did [not] say ["No."] The [very] first ti[me], I said [to] his envoy, "I will certainly give her." As for your envoy, on the second time [that] he came, they poured oil [on]her [he]ad and they brought her bride price, then I gav[e her]. [And the br]ide price of Nimmure[ya], your [father], which he [brou]ght was without limit; it surpassed heaven and earth. I did not [say,] "I will [no]t give her." I sent with all due speed Ḫaamašš[i], m[y] brother's [envoy, t]o Nimmureya. [And i]n three month[s wi]th great haste [he sen]t [him back] and he se[nt] four b[ags] filled with [go]ld, [not inclu]ding the jewelry [which your] father s[ent] separately.

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28) [*im*]-*ma*-˹*ti*˺-˹*i*˺-˹*me*˺ [DUMU.]MUNUS *-ti at-ta*-˹*din*˺-*ši ù ki*-˹*i*˺ [*ub*]-*la-aš-ši ù* ¹*Ni*-˹*im*˺-*mu-u-re-ia a-bu-ka ki-i i-ta*-˹*mar*˺-˹*ši*˺ *i*[*ḫ-ta-du*]

29) [*mi-im-ma ú-u*]*l iḫ-du* [*ù*] *iḫ*-˹*ta*˺-*du* [*dan-níš*] *dan-níš-ma ù* ˹*iq*˺-*ta-bi* ŠEŠ-*ia um-ma-a i-na ku*$_8$-*ù-ul* ŠÀ-*š*[*u*]

30) [¹*Tù-uš-rat-ta* ŠEŠ-*ia i*]*t-ta-din-ši ù i-te-pu-u*[*š*] ˹*u*$_4$˺-*mu am-mi-tu*$_4$ *bá*-[*n*]*i-i-tu*$_4$ *it-ti* KUR-*šu-ma i-na muḫ-ḫi* DUMU.KIN-˹*ia*˺

31) [*ù a-bu-ka ki-*]*me-e* ˹*a*˺-*mi-lu-tu*$_4$ *me-ḫé-er-š*[*u*] *ki-i i-mu-ru ù ù-kab-bá-as-sú ù ka-an-na* ¹*Ni-im-mu-u-re-*˹*ia*˺

32) [LÚ.DUMU.MEŠ KIN-*ia ki-i*] *me-eḫ*-˹*ru*˺-*ti ù ki-i* ˹*it*˺-˹*bá*˺-˹*ru*˺-*ti uk-te-te-*˹*eb*˺-*bi-it ù i-na* ŠÀ É.MEŠ-*ti ša a-na* MUNUS*Ta-du-Ḫé-bá*

33) [*aš-bu* LÚ.DUMU.MEŠ KI]N-*ia gáb-bá-šu-nu-ma ša aš-bu* [*us*]-*sé-eḫ-ḫé-er ù i-na lìb-bi* LÚ.DUMU.MEŠ.KIN-*ia ša i-ru-bu*

34) [1-*en ša mi-im-ma la-a id-di-*]*nu ia-nu ša* ¹*Ké-li-ia* [*li*]-˹*ša*˺-˹*a*˺-˹*an*˺-˹*šu*˺ [*ša*] KÙ.GI *ša* 1 *li-im* SU *i-na* KI.LAL.BI *it-ta-din*

35) [x KUŠ.MEŠ KÙ.GI *ma-*]*lu-ú* ¹*Ni-im-mu-u-re-ia a-na* [MUNUS*Ta-a-du-ḫe*]-*e-bá it-ta-din ù* MUNUS*Ta-a-du-ḫe-e-bá*

36) [*a-na muḫ-ḫi* LÚ.DUMU.MEŠ KIN-]*ia it-ta-tá*-˹*ad*˺-[*din*] *ù* ˹*a*˺-*n*[*a muḫ-ḫi* LÚ.DUMU.MEŠ K]IN-*ia* ¹*Ni-im-mu-u-re-ia i-na* ˹*ra*˺-*ʾa-a-mi*

37) [*ù i-na ku*$_8$*-ub-bu-ut-ti*] *uk-te-te-eb-bi-i*[*s-*]*s*[*ú-n*]*u* [*ù* ¹*Ni-im-mu-*]*u-re-ia* ¹*Ni-i-u* LÚ.DUMU.KIN-*šu il-ta-pár-šu*

38) [*it-ti* ¹*Ké-li-ia* LÚ.DUMU.KIN] *ša at-tù-ia* ˹*ù*˺ ˹*it*-˺˹*ta*˺-[*din-šu-nu a-la-ka a-n*]*a kál-le-e i-na ma-aḫ-ri-ia* 7(?) ˹KUŠ˺.MEŠ *ša* KÙ.GI.MEŠ

39) [*ki-i ú-bi-lu it-ti* 1 *li-*]˹*ša*˺-˹*a*˺-˹*nu*˺ ˹*ša*˺ KÙ.[GI] ˹*ša*˺ [1 *li-im* SU *i-na* KI.] LAL.BI *ša* ¹*Ké-li-ia ù* ˹*a*˺-˹*ka*˺-*an-na*

40) [¹*Ni-im-mu-u-re-ia ki-ma* AB.]˹BA˺.A.MEŠ-[*šu*] *i*[*t-ti-ia i-na ra*]-*a-ʾa-mi ú-te-te-et-ti-ir* ˹*la*˺-˹*am*˺ LÚ.DUMU.MEŠ KIN-˹*i*˺*a*

41) [*it-ta-aṣ-ṣú it-ta-la-ku a-n*]*a muš*-˹*šu*˺-[*r*]*i*-˹*šu*˺-*n*[*u*] ˹*ú*˺-[*ul iq-ta-*]˹*bá*˺-˹*a*˺ *ul-la-a ú-še-bi-la* ˹*a*˺-˹*na*˺ ˹*kál*˺-*le-e*

42) [*i-na ma-aḫ-ri-ia*] *ù* ˹*ṭe*$_4$˺-˹*e*˺-*ma il*-˹*ták*˺-*na-aš*-[*šu-nu*] ˹*ki*˺-˹*me*˺-[*e la-a*] ˹*ta*˺-*ak-ka-al-*‹*la*› *i-na kál-le-e i-na ša-pa-ri-šu*

43) [ALAM.MEŠ *ú-u*]*l ú-še-e-bíl-an-ni-ma* ˹*ša*˺ ˹*mi*˺-*i*[*m-ma*] ˹*mi*˺-[*nu-um-me-e š*]*a ú*-˹*še*˺-*bi-lu pa-ṭá la i-šu ù a-ka-an-na*

44) [¹*Ni-im-mu-u-*]*re-ia a-bu-ú-ka i-na* ˹*mi*˺-˹*im*˺[*-m*]*a a-ma*[*-ti a-di* 1]-*en pa-ṭi a-na šu-um-ru-ṣi ú-ul um-te-eš-šèr*

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(28–30) [At that]very time when I gave my [daugh]ter and [I]sent her, and Nimmureya, your father, saw her, he re[joiced. Was there anything] he did [no]t rejoice about? He rejoiced ve[ry], very much! And my brother said, "With all h[is] heart, [Tushratta, my brother, has g]iven her," and he made that day a celebration for his land, in honor of my envoy.

(31–34) [And your father, just] as one views his peers, so he honored him and thus within the palace for Tadu-Ḫeba, my [envoys dwelled]. All of them who were there, he sent back and among my envoys that had entered in (to Egypt), there was not [one to whom he did not giv]e. He gave an ingot of gold to Keliya that was one thousand shekels in weight.

(35–39) Nimmureya gave [*X* bags fu]ll [of gold] to [Tadu-Ḫe]ba and Tadu-Ḫeba handed over [to] my [ambassad]ors. And to[wards] my [ambassado]rs Nimmureya always showed them honor in love [and in respect]. [And Nimm]ureya sent Niyu, his envoy, [with Keliya,] my own [envoy,] and he let [them go in h]aste to me. [He sent] seven bags of gold [with the one in]got of go[ld] of [one thousand sh]ekels [in wei]ght of Keliya. And thus

(40–42) [Nimmureya, like his fa]thers, always exceeded [in l]ove f[or me.] Before my envoys [would go forth and depart,] he did n[ot s]ay "No," [to] releasing them; he sent them with haste [to me]. And he gave [them] a command, "[Don't] be delay‹ed›!"

(42–44) In sending him posthaste, he did [no]t send [the statues;] of the pro[perty,] what[ever th]at he did send, it had no limit. And thus, [Nimmu]reya, your father, did not permit distress to be caused in an[y] matt[er, not even to the slight]est extent.

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45) [*ù a-ma-te*^{MEŠ}]ʳšaˀ *a-qáb-bu-ú gáb-bá-*ʳšuˀ-[*nu-m*]*a ma-am-*[*ma ša-na-*]ʳamˀ*-ma ši-i-bu-ú-ta ú-ul a-qáb-bi* ^{MUNUS}*Te-i-e-ma*

46) [AMA-*ka*] ʳšiˀ*-i-it ša* [*a-q*]*áb-bu-ú ù* ^{MUNUS}*Te-*ʳiˀ*-*ʳeˀ[*-ma* AMA-]*ka ši-ta-a-al-ši šum-ma i-na a-*ʳmaˀ*-ti ša a-qáb-bu-ú*

47) [*a-di* 1]*-en* ʳaˀ*-ma-tu*$_4$ *la* [*k*]*i-i-na-ti i-*ʳbáˀ*-aš-ši* [*šum-ma a-ma-*]*tu*$_4$ *ša la* ^{I}*Ni-im-mu-u-re-ia a-bi-i-ka šum-ma*

48) [^{I}*Ni-im-mu*]*u-*ʳreˀ*-ia a-bi-i-*ʳkaˀ *it-ti-*ʳiˀ*a a-ḫa-*ʳmišˀ [*ra-a-ma ú-ul*] ʳúˀ*-né-ep-pí-iš šum-ma* ^{I}*Ni-im-*ʳmuˀ*-u-re-ia a-bi-i-ka*

49) [*ú-u*]*l iq-*ʳbiˀ *im-ma-ti-i-me-*ʳeˀ KÙ.GI.ʳMEŠˀ *ša* [KUR *Mi-iṣ-*]ʳriˀ*-*ʳiˀ *i-na* KUR *Ḫa-ni-gal-bat ú-*ʳšeˀ*-*ʳemˀ*-ṣi ù ša-ar-ru-um-ma*

50) [KÙ.GI.]MEŠ *ú-ul ú-še-eb-*ʳbalˀ *e-te-*ʳriʳ*-iš* ʳ2ˀ [ALAM.MEŠ *ša* KÙ.GI.] MEŠ *up-*‹*pu*›*-qú-ú-tu*$_4$ *muš-šu-*ʳruˀ*-tu*$_4$ ʳaˀ*-*ʳšarˀ ^{I}*Ni-im-mu-u-re-ia*

51) [*a-bi-i-*]*ka ù iq-ta-*ʳbiˀ ^{Iʳ}*Ni*ˀ*-*ʳimˀ*-mu-*ʳuˀ*-*ʳeˀ*-*ʳiˀ*a* ʳaˀ*-b*[*u-ka*] ʳmiˀ*-nu-ú* ALAM.MEŠ *ša* KÙ.GI.MEŠ ʳšaˀ *la mi-im-ma-ma*

52) [*ša* Š]EŠ*-ia i-ri-šu muš-*ʳšèrˀ *ša* KÙ[.GI-*m*]*a ù* ʳšaˀ [$^{\text{NA}}_{4}$ZA.GÌ]N KUR *e-*ʳepˀ*-pu-uš-ma ú-še-e-bél-ak-*ʳkuˀ

53) [*ù*] ʳaˀ*-ka-an-na* ^{Iʳ}*Ni*ˀ*-im-mu-u-re-ia* ʳaˀ*-*ʳbuˀ*-*ʳkaˀ *i-na a-*[*m*]*a-ti a-i-im-ma a-ma-ti a-na la a-ma-ti la ut-te-e-*ʳerˀ

54) [*ù l*]*ìb-bi i-na a-ma-ti a-*ʳiˀ*-im-ma ú-ul ú-še-em-ri-iš*

---

55) [*ù* ŠEŠ-]ʳiaˀ ʳıˀʳ*Ni*ˀ*-*ʳimˀ*-mu-u-*ʳreˀ*-ia a-na ši-i-im-ti-i-šu ki-i il-li-ku iq-ta-bu-uš ù* ʳšaˀ *iq-bu-ú*

56) [*el-te-me ù*]ʳlaˀ [*ma-ma-an*] *i-*ʳnaˀ *ru-uq-qí ul-te-eb-ši-il ù a-na-ku i-na u*$_4$*-mi ša-a-šu ab-ta-ki*

57) [*ù i-na qa-bal mu-ši at-t*]*a-ša-ab* ʳNINDAˀ.MEŠ *ù* A.MEŠ *i-*ʳnaˀ ʳu$_4$ˀ*-mi ša-a-šu ú-ul el-*[*te-qé*]*-*ʳeˀ *ù am-ta-ra-aṣ*

58) [*um-ma-a lu-ú mi-ta-ku a*]*-na-ku-ma* ʳùˀ *lu-ú mi-i-it* [10,000] *i-na* KUR *at-tù-ia ù i-*ʳnaˀ [KUR ŠE]Š-ʳiˀ*a* 60 x SIG$_7$!(GAŠAN).MEŠ*-ma*

59) [*ù* ŠEŠ*-ia ša a-ra-am-mu-ú-u*]*š ù* ʳšaˀ *i-ra-*ʾ*a-ma-an-ni* ʳluˀ*-ú bá-li-iṭ it-ti* AN *ù* K[I *ša*] *ni-ra-*ʾ*a-a-mu*

60) [*ra-a-*ʾ*a-mu-ú-tu*$_4$] *am-mi-*ʳtu$_4$ˀ *i-na lìb-bi-ni* ʳùˀ *lu-ú nu-ú-ur-ri-ik*

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(45–50) [As for] all [the things] that I say, I call no [oth]er witnesses. Teye, [your mother,] it is she that I call, so inquire of Teye, your [mother]: if among the words that I speak, there is [even on]e word not true; [if there is one wo]rd that is not of Nimmureya, your father; if [Nimm]ureya, your father, [did not] generate [love] mutually with me; if Nimmureya, your father, [did n]ot say: "When I have caused the gold of [the land of Eg]ypt to be sufficient in the land of Ḫanigalbat, then, for sure, I will not send [gol]d."

(50–54) I requested two [statues of] so‹l›id chased [gold] from Nimmureya, your [father], and Nimmureya, [your] fa[ther], said, "What are statues of gold without anything, [that] my [bro]ther requested? Leave it! Of go[ld] and of real [lapis lazu]li, will I make and I will send to you." [So] thus Nimmureya, your father, in no matter whatever, ever repudiated a matter as not important. [And] in no matter whatever did he cause me distress.

(55–60) [And] when my [brother], Nimmureya went to his fate, they reported it and [I heard] what they said; [and] n[o one] cooked in a pot; and I myself cried in that day. [And in the midst of the night, I] sat; I did not take bread or water in that day and I grieved, [saying "If only it were] I [that had died], or if only [sixty thousand] had died in my land or sixty thousand in [the land of] my [broth]er, [while my brother whom I lov]e and who loves me, could be alive, as heaven and earth. That [love which] we love is in our hearts and would we could make it last."

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61) [*ù un-du iq-ta-bu-(uš) um-ma-a* ᶦ*Na*]*p-*[*ḫu-u-ri-i*]*a-mì* DUMU-*šu* [*r*]*a-bu-ú ša* ᶦ*Ni-im-mu-u-re-ia ša* MUNUS*Te-i-e* DAM-*šu*

62) [*ra-bi-ti i-na ma-aš-ka-ni-šu šàr*]*-ru-ta i-ip-pu-uš-*˹*ši*˺ *ù aq-ta-bi um-ma-a la mi-i-it* ᶦ*Ni-im-mu-u-re-ia*

63) [ŠEŠ-*ia* ᶦ*Nap-ḫur-re-*]*ia* DUM[U-*š*]*u ra-bu-*˹*ú*˺ ˹*ša*˺ MUNUS˹*Te*˺*-i-e* DAM-*šu ra-bi-ti i-na ma-aš-ka-ni-šu-ma*

64) [*šàr-ru-ta i-ip-pu-uš*] *la ú-*˹*še*˺*-*˹*en*˺*-nu-ú a-m*[*a-a-tu*$_4$ *a-i*]*-im-ma-ma iš-tu ma-aš-ka-ni-ši-na ki-i ša pa-na-a-nu*

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65) [*ù i-na-an-na i-na lìb-bi-i*]*a a-qáb-*˹*bi*˺ *um-ma-a* ᶦ*N*[*a*]*p-ḫu-u-ri-ia-ma* ŠEŠ-*ia i-na lìb-bi-ni ša ni-ra-ʾa-a-mu*

66) [*am-mi-tu*$_4$ *i-na-an-na el*] ᶦ*Ni-im-mu-u-re-ia a-bi-i-šu* ˹10˺*-*˹*šu*˺ *i-*[*m*]*a-ʾi-id aš-šum* MUNUS*Te-i-e* AMA-*šu ša* DAM-*at*

67) [ᶦ*Ni-im-mu-u-re-ia ra-bi-t*]*i ra-*˹*im*˺*-tu*$_4$ *bal-ṭá-at* ˹*ù*˺ *i-ta-ar-ra-aṣ a-ma-a-tu*$_4$ *a-na pa-ni* ᶦ*Nap-ḫu-u-re-ia*

68) [DUMU-*šu ša* ᶦ*Ni-im-mu*]*-u-re-ia mu-ti-šu* ˹*ma*˺*-a-dì-iš dan-níš dan-níš ša ni-ir-ta-na-ʾa-a-mu*

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69) [*ù un-du* ŠEŠ-*ia-ma*] *i-na ma-a-aḫ-ri-im-ma a-na* [*ia-ši*] *ki-i iš-*˹*pu*˺*-ru un-du* ᶦ*Ké-*˹*li*˺*-ia ú-me-eš-še-ru-ma*

70) [*ù un-du* ŠEŠ-*ia-m*]*a* ˹ᴵ˺˹*Ma*˺*-*˹*né*˺*-*˹*e*˺ ˹*ki*˺*-*˹*i*˺ *iš-pu-*[*ru*] *ù* ALAM.MEŠ *ša* GIŠ.MEŠ ŠEŠ-*ia ú-še-bi-la ù* KÙ.GI.MEŠ

71) [*ša* ᶦ*Ni-im-mu-u-re-*]˹*ia*˺*-ma*˹*iq*˺*-*˹*bu*˺*-*[*šu*]*-*˹*nu*˺˹*ki*˺*-*[*i a-ta-ma*]*r-šu-n*[*u*] *ki-i la* KÙ.GI.MEŠ *ù ki-i la up*[*-pu-qú*]

72) [……. KÙ.GI.M]EŠ*-šu ù am*[*-ta-ra-aṣ*] *ap-pu-na dan-níš-ma iš-tu pa-na-a-nu-u*[*m-m*]*a*

73) [*……u-nu-te*^{ME}]^{Š} ˹*ap*˺*-pu-na* ᶦ*Ni-im-mu-*[*u-re-i*]*a* ˹ŠEŠ˺*-ia ša a-na ia-ši id-di-na* ŠEŠ-˹*ia* ˺

74) [*ú-ṣe-eḫ-ḫé-er-m*]*a ù* ˹*ar*˺*-ta-*˹*ʾu*˺*-ub*[*-ma*] *ki-*˹*me*˺*-*˹*e*˺*-ma ma-*˹*a*˺*-dì-iš* ˹*dan*˺*-níš a-na-ak-ké-e-er*

75) [……] *ù* ˹*a*˺*-*˹*na*˺*-ku um-ma-a* [*a-qáb-bi-i-*]*ma-a* [ᴵ]˹*Ni*˺*-*˹*im*˺*-*˹*mu*˺*-*˹*u*˺*-*˹*re*˺*-ia* ˹ŠEŠ˺*-*˹*ia*˺ *ta-a-mu-ur-*˹*ti*˺

76) [*a-na ia-ši ki-i ú-še-*]*bi-lu* ˹*ša*˺ ᶦ*Nap-ḫu-u-re-ia* ˹ŠEŠ˺*-*[*i*]a *ša-n*[*u-ti-m*]*a* ˹*e*˺*-li-*˹*šu*˺ *ú-ul ú-re-ed-dì*

77) [*ú-nu- te*^{MEŠ}] *a-bi-ka*! *ša ú-š*[*e*]*-bi-lu ù ki-*˹*i*˺ [*ú-nu-te*^{ME}]^{Š}*-*˹*šu*˺ *ip-*˹*ṭù*˺*-*˹*ru*˺ ˹ŠÀ˺*-*˹*ia*˺ ˹*ul*˺*-*˹*te*˺*-*˹*em*˺*-ri-iṣ*

78) [……]*-ma ù a-na pa-ni* ᶦ*Ma-né-e* [ŠÀ*-šu ú-ul*] ˹*ul*˺*-te-em-ri-iṣ*

79) [*mi*]*-im-*˹*ma*˺*-*˹*a*˺*-ma*

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(61–64) [But when they announced, saying "Na]p[ḫurey]a, the senior son of Nimmureya (and) of Teye, his [senior] wife, is exercising [kin]gship [in his place,"] then I said, saying, "Nimmureya [my brother,] is not dead! [Napḫure]ya, [hi]s senior so[n], of Teye, his senior wife, in his place [is exercising kingship]. Noth[ing what]ever will change from the situation as it was before."

(65–68) [And now, in m]y [heart] I am saying, "N[ap]ḫureya is my brother. It is in our hearts that we love. [This, now, more than] Nimmureya, his father, will he increase ten fold because Teye, his mother, who is the beloved [senior] wife [of Nimmureya] is alive and she will confirm matters in the presence of Napḫureya, [the son of Nimmur]eya, her husband, that we have always loved (one another) very, very much."

(69–79) [But when my brother] wrote to [me for] the first time, when he released Keliya, [and when my brother] sen[t Ma]ne, and my brother sent statues of wood, but the golden ones [of which Nimmure]ya had said that I would see them, were not gold and were not so[lid,…]his [gol]d and I [was], moreover, much more [pained] than before. […the object]s, moreover, which Nimm[urey]a, my brother, had given to me, my brother [has decreased] and I was angry and I became exceedingly antagonistic […] and I thus [was saying,] "Nimmureya, my brother, [se]nt a present [to me]". As for that ot[he]r (gift) of Napḫureya, [m]y brother, he did not add anything to [the goods of] your father, which he sent, and when [they] un[packed] his [good]s, I caused my heart distress. […] in the presence of Mane, I [did not] cause [his heart] distress at all.

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80) [*ù un-du Ma-né-e ki-i ik-ta-ša-du it-ti*] ⌜*ú*⌝-⌜*nu*⌝-⌜*te*⌝⌜MEŠ⌝ *ša* ŠEŠ-*ia id-*⌜*dì*⌝-⌜*na*⌝ *ú-še-e-el-li ù u*[*n-du*]
81) [*a-ta-mar ú-nu-te*MEŠ *ša* ŠEŠ-*ia ú-še-bi-lu aq-ta-bi a-n*]*a* LÚ.MEŠ GAL.MEŠ-*ia* ⌜*um*⌝-*ma-a* ⌜*it*⌝-⌜*ti*⌝ ŠEŠ-*ia i-na k*[u_8-*u*]*l*
82) [*lìb-bi-ia ar-ta-ta-ʾa-a-am ù ki-me-e ša*] ⌜AB⌝.BA.A.MEŠ-*ia ap-pu-*⌜*na*⌝-⌜*ma*⌝ *it-ti* AB.BA.A.MEŠ-*šu*
83) [*ša* ŠEŠ-*ia ir-ta-ta-ʾa-a-mu ù*] *qí-i-ša-a-ti*MEŠ *ša* ŠEŠ-*ia* ⌜*ul*⌝-⌜*te*⌝-*e-bi-la-am-ma*
84) [*……lu-ú*] *ni-iḫ-du dan-*⌜*níš*⌝ *ù* u_4*-ma* ⌜*bá*⌝-⌜*na*⌝-*a lu-ú ni-i-pu-uš*
85) [*……*]*it-ta-aṣ-ṣí-ma* [*ù i*]*-na qà-bal mu-ši at-ta-ša-am-ma*
86) [*……*]⌜*ša*⌝ ⌜*it*⌝-⌜*ta*⌝-⌜*aṣ*⌝-⌜*ṣí*⌝-[*m*]*a ù* ᶦ*Ma-né-e ú-nu-te* MEŠ
87) [*……*]*-ma ù iṭ-ṭe*$_4$*-ḫé ú-nu-te*MEŠ *a-na pa-ni-i*[*a*]
88) [*……*]⌜*ú*⌝*-uḫ-*⌜*ḫa*⌝-⌜*ra*⌝*-a*[*m-m*]*a ù* ⌜*aḫ*⌝-⌜*ta*⌝-⌜*du*⌝ *i-na* u_4*-m*[*i*]
89) [*ša-a-šu……*]⌜*it*⌝-⌜*ti*⌝ ⌜NUN⌝.MEŠ [*ú*]*-bá-r*[*u*]*-ti* ᶦ⌜*Ma*⌝-⌜*né*⌝-⌜*e*⌝*-ma* LÚ.DUMU.⌜KIN⌝-[*šu*]
90) [*ša* ŠEŠ-*ia……*] ⌜*iḫ*⌝-⌜*ta*⌝*-du ù li-iq-bá-*[*ak-ku*]

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91) [ᶦ*Pi-ri-is-sí ù* ᶦ*Tul-up*]*-ri a-*⌜*na*⌝ *du-ul-*[*lu-ḫi*] ⌜*a*⌝-⌜*na*⌝ ⌜*kál*⌝*-le-e al-ta-*⌜*pár*⌝*-š*[*u-nu*]
92) [*……al-t*]*a-*⌜*pár*⌝ ⌜*ù*!⌝ [*…ú*]-⌜*še*⌝-⌜*bíl*⌝-[*aš-šu*] *ù aš-pu*[*-ra*]
93) [*……*] 3 *me-e* x[*……*]

Rev.
94) [*……*]
95) [*……*]
96) [*……*]
97) [*……*]
98) [*……*]
99) [*……um*]-⌜*te*⌝-⌜*eš*⌝-⌜*šèr*⌝ [*……*]
100) [*……*ŠE]Š-⌜*i*⌝[*a……*]⌜*dan*⌝-⌜*niš*⌝
101) [*……*]*a it-ti* [ᶦ*Ni-im-mu-u-re*]-⌜*ia*⌝ ŠEŠ-⌜*i*⌝[*a*]

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(80–85) [And when Mane arrived with] the goods that my brother had given, he brought (them) up and wh[en I saw the goods that my brother had sent, I spoke t]o my senior officials, saying, "With my brother in a[ll my heart have I continually shown love and just as] my fathers, moreover, with the fathers [of my brother, always showed love, so]gifts which my brother has sent […May] we rejoice greatly, and may we make a celebration […] will go forth [and i]n the midst of the night I sat down

(86–90) […]which would come forth and Mane […] the goods."
[…] and he brought the goods into my presence […] he will delay. And I rejoiced in [that] day […]with the foreign nobles, Mane, the envoy of [my brother…] rejoiced so let him tell [you].

(91–93) [Pirissi and Tulup]ri, with urgency and with all speed have I sent. […] have I sent and […I] have sent [to him], and I sent […] three hundred […]

Rev. 94) [……]

95) [……]

96) [……]

97) [……]

98) [……]

99) [……he] sen[t]

100) [……m]y bro[ther ……]greatly

101) [……]with [Nimmure]ya m[y] brother

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102) [……Ì]R-*du-ti ša t*[*a*……]
103) [……]-˹*ú*˺ *ù* x-*ar*-˹*ka*˺[……]
104) [……*š*]*a* ˹*i*˺-˹*na*˺ ˹*te*˺-˹*er*˺-˹*ṣi*˺ *Ni-im-mu-u-*˹*re*˺[- *ia a-bi-ka*]
105) [……]*a* DUMU-*ia a-na* 10-*šu lu-ù* [……]
106) [……*ša a-bu*]-*ka i-te-né-ep-pu-šu ù an-*˹*nu*˺-*t*[u_4…..]
107) [……]˹*a*˺-*du-šu-ú* ^{MUNUS}*Te-i-e* AMA-*ka a-na* ˹*a*˺-*b*[*i-ka*] ˹ŠEŠ˺-˹*ia*˺

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108) [*ù am-ma-a-tu*$_4$ *a-ma-a-tu*$_4$ *ša ta-*]*aq-bá-a ù a-ni-*[*na*] *i-na-an-na a-ma-a-tu*$_4$ *ša* AMA-*ka ša a-na* ^{I}*Ké-li-*[*ia i*]*q-*[*ta*]*-bu*
109) [……ALAM.MEŠ *š*]*a* KÙ.GI.MEŠ ˹*up*˺[*pu-qú-*]*tu*$_4$ *muš-šu-ru-tu*$_4$ *e-te-ri-iš ù me-*˹*e*˺*-re-še*[*-ti-ia*]
110) [*ša a-na* ^{I}*Ni-im-mu-u-re-ia a-bi-ka e-te-ri-šu la a-d*]*a-ag-gal* ˹*ù*˺ [LÚ.]DUMU.MEŠ KIN-*ia* ŠEŠ-*ia la ú-maš-šar-šu-nu-*˹*ma*˺ *ù la* [*il-li-ku-ma*]
111) [*ù šul-ma-an-šu ša* ŠEŠ-*ia*] *ú-ul ut-te-er-r*[*a-aš-*]*šu ù ṭe*$_4$*-e-ma ul iš-ku-na-an-ni ù* ˹ALAM˺.MEŠ *š*[*a* KÙ.GI.MEŠ]
112) [*up-pu-qú-tu*$_4$ *muš-šu-ru-tu*$_4$ *ša a-na* ^{I}*Ni-im-mu-u-re-ia e-te-ri-š*]*u i-na-an-na* [*a-na*] ˹*ka*˺-*a-ša e-te-ri-iš-ma ul ta-ad-di-na* ˹*ù*˺ *me-re-*[*še-ti-ia*]
113) [*ša a-na ka-a-ša e-ri-šu ú-ul a-da-ag-gal ù ṭe*$_4$*-ma u*]*l ta-aš-ku-*˹*na*˺- [*ni ù*] ˹LÚ˺.˹DUMU˺.˹MEŠ˺ ˹KIN˺-*ia ul-tu*$_4$ 4 MU.MEŠ-*ti* ˹*ta*˺[*-ak-ta-la-šu-nu*]
114) [……*ù* LÚ.DUMU.MEŠ KIN-*i*]*a ša i-*˹*ta*˺!*-la-ka* [*šul-ma-ni-ia it-tab-lu a-na* ŠEŠ-*i*]*a a-na ka*[*-a-ša id-di-nu ù*]
115) [LÚ.DUMU.MEŠ KIN-*šu ša* ŠEŠ-*i*]*a ki-i* ˹*il*˺-[*la-ku*$_8$*-ú-ni*$_7$ *šul-ma-ni-šu ša* ŠEŠ-*ia ub-ba-lu a-na ia-ši* LÚ.DUMU.MEŠ KIN-*šu ša* ŠEŠ-*ia*]
116) [*a-na a-la-ki ḫa-mut-t*]*a a-na-da-a*[*n-šu-nu ù la a-*]˹*ka*˺-*al*[*-la -šu-nu*….] *ša* [……]
117) [……] ˹^{MUNUS}˺˹*Te*˺-˹*i*˺-*e* AMA-˹*ka*˺[……]x *-ma* ˹*šum*˺-˹*ma*˺ ˹*am*˺-˹*mi*˺-˹*tu*$_4$˺ [……]x-*ma* […….]
118) [……..] *ka-la-*[*ma*] *ḫa-mut-ta la* [*mu*]*š-šu-*˹*ri*˺-[*šu-nu*]

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102) [……ser]vants whom y[ou(?)[……]

103) [……]and afterwards(?)[……]

104) [……wh]ich was in the time of Nimmre[ya your father]
105) [……]my son, ten fold may [……]

106) [……which]your[father] always did and thi[s……]

107) [……]…him, Teye your mother concerning [your] fat[her,] my brother

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(108–110) [and those are the words that you] spoke and right now the words of your mother that she [s]p[ok]e to Keli[ya.….statues o]f solid chased gold I requested and [my] reques[ts which I requested of Nimmureya, I do not] see and as for my envoys, my brother does not release them and [they] have not [come.

(111–114) And the greeting of my brother, he does not return and he has not made a decision in my behalf and the statues o[f solid chased gold which I requested from Nimmureya,] now I have requested from you and you have not given and [my] requ[ests which I have requested of you, I do not see and] you do not make a [decision] concerning me, and] since four years ago, my envoys have you [detained..and m]y [envoys who went forth [brought my greeting gift to m]y [brother;] to y[ou did they give (it).

(115–118) And the envoys of m]y [brother,]when they come[to me, will bring the greeting gift of my brother to me and the envoys of my brother,] I will permit [to travel with all has]te [and I will not] deta[in them…] Teye, your mother […]if that […]detain, swiftly not to [re]lease [them].

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119) [*ù un-du il-li-ku* LÚ.DUMU.MEŠ KIN-*ia*]ʳ*iḫ*ˀ-*mu-ṭù a-an-nu-ú-*[tu_4 *ki-*]*i ša pa-na-a-nu iš-tu sí-*ʳ*ma*ˀ-*an* ʳ*a*ˀ-[*bi-i-ka*]

120) [……]ʳ*ša*ˀ *a-na ma-am-ma* x[…]ʳ*šu*ˀ ʳ*ù*ˀ *ša ni-ir-ta-na-*ʳ*a*ˀ[*-a-m*]*u* ʳ*el*ˀ [*ša pa-na-a-nu*]

121) [……*i-na ter-*]*ṣi* AB.BA.A.MEŠ-*ni*[……]*iš-tu lìb-bi-*ʳ*i*ˀ[*a* (?)……]
ʳ1ˀ-ʳ*en*ˀ ʳ*ul*ˀ

122) [……*i-n*]*a lìb-bi-šu-nu ir-t*[*a-na-*ˀ*a-a-mu ma-d*]*ì-iš dan-níš ù* ŠEŠ-[*ia*] *it-ma-am-ma lu la* ʳ*i*ˀ-*še-*ʳ*em*ˀ-ʳ*me*ˀ

123) [……*ki-i ša pa-n*]*a-*ʳ*a*ˀ-*nu ú-bá-an pa-ti*[*iš-tu*] ʳ*sí*ˀ-ʳ*ma*ˀ-ʳ*an*ˀ *a-bi-i-ka* ʳ*lu*ˀ-*ú la ú-*ʳ*še*ˀ-[…]

124) [……^{MUNUS}*Te-*]ʳ*i*ˀ-*e* ʳAMAˀ-*ka l*[*u-ú te-še-*]ʳ*em*ˀ-*me šum-*[*ma*] ^{MUNUS}ʳ*Te*ˀ-ʳ*i*ˀ-*e* ʳ*i*ˀ-*n*[*a*]*-an-din-ka it-ti-ia* [……]

125) [……..ŠEŠ-*ia*] ʳ*i*ˀ-ʳ*qáb*ˀ-*bi l*[*a ta-a*]*r-ta-na-*ˀ*a-*ʳ*am*ˀ *ù la ta-*[*ar*]-ʳ*ta*ˀ-ʳ*na*ˀ-ˀ*a-am ù ki-i pí-*[*i*]

126) […….*ḫa-mut-*]*ta lu-*ʳ*ú*ˀ[*l*]*i-*ʳ*it*ˀ-ʳ*te*ˀ-*er ù* [*a-qáb-bi a-na-*]ʳ*ku*ˀ *a-ma-*ʳtu_4ˀ *ša a-na muḫ-*ʳ*ḫi*ˀ

127) [ŠEŠ-*ia lu-û e-pu-šu ù am-mu*]-tu_4 *at-ta* [*i-n*]*a-an-na a-na muḫ-ḫi* [ŠEŠ-*ka lu-ú t*]*e-pu-uš ù mi-nu-um-me-e*

128) [*a-ma-*tu_4 *ša* ᶦ*Ni-im-mu-u-re-ia a-bi-ka š*]*a i-na muḫ-ḫi*[*-ia*] *ša in-né-ep-*ʳ*pu*ˀ-*šu* [*ù am-*]*m*[*u-t*]u_4 *i-na-an-na at-ta* 10-*šu*

129) [*a-na muḫ-ḫi* ŠEŠ-*ka lu-ú te-pu-uš*] ʳ*dan*ˀ-ʳ*níš*ˀ [*ul-lu-*]*ú ša ul-li-i a-ma-ti-šu lu-ú la u-na-*ʳ*ak*ˀ-*kàr*

130) [*mi-nu-um-me-e a-ma-*tu_4 *ša a-qáb-bu am-mu-*]ʳtu_4ˀ ŠEŠ-*ia* ʳ*lu*ˀ-ʳ*ú*ˀ ʳ*i*ˀ-[*pu-uš*] *ù mi-nu-um-me-e a-ma-*tu_4 *ša* ŠEŠ-*ia*

131) [*i-qáb-bu lu-ú e-pu-uš*] *ul-lu-*ʳ*ú*ˀ *ša ul-l*[*i-*]ʳ*i*ˀ *i-*ʳ*na*ˀ *mi-ni-im-ma a-ma-ti* ŠÀ-*šu*

132) [*lu-ú la ú-šàm-ra-aṣ……lu-ú*] *ni-ir-ta-na-*ˀ*a-am ù lu-ú ni-*ʳ*ḫa*ˀ-*ad-du* ʳ*a*ˀ-*di ni-i-nu-ú-ma*

133) [*ù el* KUR.KUR.MEŠ-*ti gáb-ba-ši-na-ma* KUR.KUR.MEŠ-tu_4-*n*]*i la-le-e-ši-na ú-la-al-la ù i-qáb-bu-ú um-ma-a ki-i*

134) [*ir-ta-na-*ˀ*a-mu* LUGAL.MEŠ KUR *Ḫa-ni-gal-bat ù* KUR *Mi-iṣ-r*]*i-i šum-ma ka-an-na el* KUR.KUR.MEŠ-*ti gáb-ba-ši-na-ma ma-*ʳ*dì*ˀ-*iš*

135) [*dan-níš* KUR.KUR.MEŠ-tu_4-*ni la-le-e-ši-na ú-la-al-la ù i-*]*qáb-bu-ú* KUR.KUR.MEŠ-tu_4 *gáb-ba-ši-na-ma i-na muḫ-ḫi-ni*

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(119–129) [And when my envoys went,] they hastened. Thes[e were a]s in the period of [your] fa[ther…]which to whom *x*[…] it and which we always showed lo[ve] more than [previously…in the er]a of our fathers […]from m[y] heart […]Not a single one […i]n their hearts they sh[owed love ve]ry much and [my] brother swore an oath; may he verily not listen […as for]merly a narrow margin [from] the period of your father may he verily not…[…To Te]ye, your mother ve[rily you should] listen, i[f] Teye will give you, with me […My brother] is saying, "[You] are n[ot] showing love," but you are not showing love and according to the text [of the oath(?)…hasti]ly may he verily return and [I, myse]lf, [say,] a word that is for [my brother, verily will I carry it out and th]ese, you, now for [your brother, may y]ou carry out and whatever [word of Nimmureya, your father, th]at was for [me], which was always carried out, [then tho]se now, you ten times more [for your brother may you carry out] diligently. [On]e must not change the words of the other.

(130–134) [Whatever word that I may say, th]at may my brother verily ca[rry out] and whatever word that my brother [may say, I will verily carry out.] One [verily must not cause distress] to the other in any matter whatsoever[….May] we show love and may we rejoice as long as we live. [And more than all the other countries, o]ur [countries will] enrich their abundance and they will say thus, "How [the kings of the land of Ḫanigalbat and of the land of Egy]pt [show love for each other]." If it is thus, more than all the lands,
[our lands will flourish] very [much and] all the lands will speak of us.

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136) [*ù a-nu-um-ma ap-pu-*]*na-ma* ⌜*lu*⌝-⌜*ú*⌝ [*a-na-ku*(?) ALAM.]MEŠ *ša* KÙ.GI.MEŠ ⌜*up*⌝-*‹pu›-qú-tu*$_4$ *muš-šu-ru-*⌜*tu*$_4$⌝ *iš-tu ma-ḫa-ar* ^{I}*Ni-*⌜*im*⌝-⌜*mu*⌝-*u-*⌜*re*⌝-*ia-ma*

137) [*a-bi-ka e-te-ri-iš ù* KÙ].GI.MEŠ *ma-a-at-ta* ⌜*ša*⌝ ⌜*ši*⌝-⌜*ip*⌝-*r*[*a la ep-*]⌜*šu*⌝ *dan-níš dan-níš e-*⌜*te*⌝-*ri-iš* ⌜*i*⌝-*na-an-na* ŠEŠ-*ia* AL[AM].⌜MEŠ⌝

138) [*ša* KÙ.GI.MEŠ *up-pu-qú-tu*$_4$] ⌜*muš-šu-ru-tu*$_4$ *li-id-*⌜*di*⌝-⌜*na*⌝ *ù* KÙ.GI.⌜MEŠ⌝ *ma-a-at-ta ša ši-ip-ra la* ⌜*ep*⌝-*šu dan-níš dan-níš* ⌜ŠEŠ⌝-⌜*ia*⌝

139) [*li-id-di-na* ALAM.ME]Š *ša* KÙ.GI.MEŠ ⌜*a*⌝-*bu-*⌜*ka*⌝-*ma a-na ia-ši i*[*d-di-n*]*a* ⌜*am*⌝-*mi-i-ni-im-ma i-na lìb-bi-*⌜*ka*⌝ *mar-ṣa ù* ⌜*la*⌝ *t*[*a-aš-al*] ⌜*šum*⌝-⌜*ma*⌝

140) [*a-na-ku a-šar a-bi-ka*] *ul e-te-ri-iš ù a-bu-ka ap-pu*[*-na-ma*] ⌜*a*⌝-⌜*na*⌝ ⌜*ia*⌝-⌜*ši*⌝ *ú-ul id-di-na ù* ⌜*i*⌝-⌜*na*⌝-⌜*an*⌝-⌜*na*⌝-⌜*ma*⌝ *a-šar* ŠEŠ-[*i*]⌜*a*⌝ ⌜*e*⌝-⌜*te*⌝-⌜*ri*⌝-⌜*iš*⌝

141) [*ù ki-na-a am-mu-tu*$_4$ *a-ma-a-t*]*u*$_4$ *ù la-*⌜*a*⌝ *ki-*⌜*na*⌝-*a ia-nu-um-ma-a ap-*[*pu-n*]*a a-šar a-bi-ka-ma* ALAM.MEŠ *ša* ⌜*e*⌝-*ri-šu it-ta-an-na* ⌜*ù*⌝ ⌜*i*⌝-⌜*na*⌝-⌜*an*⌝-⌜*na*⌝

142) [*a-šar* ŠEŠ-*ia ša-nu-ti-ma e-*]⌜*te*⌝-*ri-*⌜*iš*⌝ ⌜*ù*⌝ ⌜ŠEŠ⌝-⌜*i*⌝*a ša-nu-ti-m*[*a*] *la e-ep-pu-uš-ma-a la i-na-an-di-na-a lìb-bi-i ù-*⌜*šàm*⌝-⌜*ra*⌝-⌜*aṣ*⌝

143) [……..]⌜*mu*⌝[…..]*ú ša a-ma-a-ti gáb-bi-im-*[*ma*] ⌜^{MUNUS}⌝*Te-i-*⌜*e*⌝-[*m*]*a* AMA-*ka ši-i-it ù* ^{MUNUS}*Te-i-e-ma* ⌜AMA⌝-⌜*ka*⌝ *ša-*⌜*a*⌝-*a*[*l*]*-ši*

144) [*šum-ma* ALAM.MEŠ *ša* KÙ].GI.MEŠ ⌜*ù*⌝ [KÙ.GI.M]EŠ *ma-a-at-ta a-šar a-bi-k*[*a ul e-te-ri-i*]*š ù a-bu-ka a-na* ⌜*ia*⌝-*ši ul id-di-na* ⌜*ù*⌝ ⌜ŠEŠ⌝-[*i*]⌜*a*⌝

145) [ALAM.MEŠ *ša* KÙ.GI.MEŠ] ⌜*up*⌝-⌜*pu*⌝-*qú-t*[*u*$_4$ *mu*]*š-šu-ru-tu*$_4$ *ù* KÙ.GI.MEŠ [*ma-at-ta* ŠEŠ]-⌜*i*⌝*a li-id-di-nam-ma ù* ŠEŠ-*ia lìb-bi lu la ú-šà*[*m*]-*r*[*a-aṣ*]

146) [*i-na* KUR ŠEŠ-*ia* KÙ.GI].MEŠ *ki-i* [*e-pé-*]*ri ma-a-dá-at ù* [*lìb-bi* ŠEŠ]-*ia lu-ú la ú-še-em-ri-iṣ šum-ma ka-ra-aš-ka*

147) [*a-na* AB.BA.A.MEŠ-*ia*] *la e-ep-pa-aš ù mi-na-a e-ep-pu-us-sú-nu*

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(136–140) [And now more]over, verily [have I requested stat]ues of s‹o›lid chased gold from Nimmureya, [your father, and] I requested very, very much [go]ld which had [not been wo]rked. Now, may my brother, give statues [of solid] chased [gold] and [may] my brother [give] very, very much gold that has not been worked. It was your father who g[ave] to me [statu]es of gold. Why is it painful to your heart so that yo[u don't ask] whether [I] did not request [from your father] and your father mor[eover] did not give? And now I have requested from my brother.

(141–146) [And true are those wor]ds or not true? No? Moreover, the statues that I requested from your father, he gave. And now [from my brother it is others that I] have requested. So will my brother not make others and will he not give (and) cause me distress? […]of all the words. Teye, she is your mother, so a[sk] your mother [if I did not reque]st [statues of go]ld and much [gol]d from your father, and (if) your father did not give to me. So, [m]y brother, may my [brother] give me [statues of] solid, chased [gold] and much gold. And may my brother not make my heart si[ck. In the land of my brother, go]ld is plentiful like d[ir]t. And verily I have never made my [brother's heart] sick. If I cannot make a mausoleum
[for my ancestors], what will I do for them?

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148) [*ù aq-ta-bi um-ma-a*] ŠEŠ-[*ia*] ᶦ*Ké-li-ia-ma li-tú-*ʳ*ur*ˀ-ʳ*ra*ˀ*-aš-šu ša* ŠEŠ-[*ia*] ŠÀ-*šu-ú ú-šàm-ra-aṣ* ᶦ*Ké-li-ia ú-ta-ar-ra-aš-šu*

149) [*a-na* ŠEŠ-*ia a-*]*na-k*[*u*] ʳ*um*ˀ*-ma-a* LÚ.DUMU.MEŠ KIN[*-šu ša*] ʳŠEŠˀ-*ia a-na* ʳ*ḫa*ˀ-ʳ*mut*ˀ*-ti* [*ú-*]*ta-a-ar-ra-ak-kum-ma-a-ku im-ma-ti-me-e* ŠEŠ-*ia-ma* DUMU.MEŠ KIN-*ia*

150) [*ú-ta-ḫi-is-sú-nu a-n*]*a-k*[*u a*]*n-nu-tu*$_4$ *an-ni-ka-a*[*-am*] ʳ*ú*ˀ*-ta-ḫi-is-*ʳ*sú*ˀ*-nu u*[*m-ma*]*lu-ú a-na-ku-ma im-ma-ti-i-me-e* LÚ.DUMU.MEŠ KIN-*ia ú-maš-šar-ma*

151) [*il-li-ku*$_8$*-ni ù ki-i-me-*]ʳ*e*ˀ *ṭe*$_4$*-e-ma i-ša-ak-*[*ka*]*-nu-ni ù* ᶦ*Ma*[*-né-*]ʳ*e*ˀ *ú-maš-šar-šu-ma ù* ᶦ*Ké-li-ia a-na* ŠEŠ-[*ia*] *ki-i pa-ni-ti*

152) [*a-na-ku-ma ú-ta-a*]*r-*ʳ*ra*ˀ-[*aš-*]*šu im-ma-ti-me-e* ʳŠEŠˀ-*ia* LÚ.DUMU.MEŠ KIN-*i*[*a k*]*i-i ma-*ʳ*aš*ˀ-ʳ*ši*ˀ-ʳ*ti*ˀ *i-na-aḫ-ḫi-is-sú-nu ù a-na-ku ki-*ʳ*i*ˀ ʳ*aḫ*ˀ-ʳ*sú*ˀ-ʳ*sú*ˀ

153) [*e-ep-pu-uš i*]-ʳ*na*ˀ-ʳ*an*ˀ-ʳ*na*ˀ *ap-pu-na a-ma-tu*$_4$ *ša* ʳŠEŠˀ-*ia ša a-na k*[*a-ar-ṣ*]*í mi-*ʳ*im*ˀ*-ma i-bá-aš-ši aš-*ʳ*šum*ˀ *mi-i-ni-i ša* ŠEŠ-*ia*

154) [AMA-*šu iq-ta-bi um-ma-a*] *eṭ-lu šu-ú ù a-na* ʳGIŠˀ.ʳGUˀ.ZA *a-bi-šu* ʳDINGRˀ-ʳ*lu*ˀ-ʳ*um*ˀ*-ma* ʳ*it*ˀ-ʳ*ta*ˀ*-ša-ab ù ša lìb-bi-šu* ŠEŠ-*ia* ʳ*lu*ˀ *i-pu-*ʳ*uš*ˀ

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155) [*ù a-na-ku-ma*] *aq-ta-bi um-ma-a* ʳŠEŠˀ-*ia* [LÚ].ʳDUMUˀ.MEŠ KIN-*ia ul ú-maš-šar-šu*[*-nu-*]*ti-ma-a-ku ù ma-a-dì-iš i-na-aḫ-ḫi-is-sú-nu-ti-i-ma-a-*[*ku-ma*]

156) [*ka-ar-ṣí-šu*] *ù* ŠEŠ-*ia lu-ú* ʳ*a*ˀ*!-k*]*ál* ʳ*ak*ˀ-ʳ*kál*ˀ*-ma-a-ku* ᶦ*Ma-sí-bá-a-ad-li* ʳLÚˀ.DUMU.KIN-*ia a-ḫa a-bi-šu ša* ᶦ*Ké-li-ia-ma a-n*[*a* ŠEŠ-*ia*]

157) [*al-ta-pár-šu*] *ù* ʳ*a*ˀ-ʳ*na*ˀʳ*ḫe*ˀ-*d*[*u*]*-ti* ʳ*a*ˀ-[*na* ŠEŠ-]*ia al-ta-pár-šu ù* ŠEŠ-*ia lu-ú la ut-ta-az-za-am ki-i-me-e* ᶦ*Ké-li-ia* ʳ*ul*ˀ *aš-pu*[*r-šu*]

158) [*ù a-na ḫe-du-t*]*i ú-*ʳ*ul*ˀ *aš-*[*pu*]*r-šu ù* ʳ*ul*ˀ*-lu-ú* LÚ.DUMU.KIN-*ia ša a-na* ŠEŠ-*ia aš-pu-ru* ŠEŠ-*šu-ma ša* ᶦ*Ké-li-ia* DUMU AMA-*šu-ma* [*šu-ut*]

159) [*ù a-na* ŠEŠ-*i*]*a a-na* ʳ*kál*ˀ*-le-e aš-pur-šu ki-i* ŠEŠ-*ia la* ʳ*ú*ˀ-ʳ*mèš*ˀ*-šèr-*[*š*]*u ḫa-mut-ta la i-tù-ur-ra ù* ŠEŠ-*ia a-*ʳ*na*ˀ [*ia-ši*]

160) [*a-na a-ma-ti me-*]*e-re-še-ti-ia ša e-ri-šu ṭe*$_4$*-e-ma ú-ul iš-ku-na-an-ni ù aš-*ʳ*šum*ˀ *an-ni-ti* ᶦ*Ké-li-ia* ʳ*ú*ˀ*-ul aš-*[*pur-šu*]

161) [*ù* ŠEŠ-*ia*] *a-na ta-az-zi-i-im-ti ù a-*ʳ*na*ˀ *mi-im-ma-*[*m*]*a lu-ú la ú-ta-a-*[*a*]*r*

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(148–154) [And I said, "My] brother, may Keliya return to him. My brother should not get upset. Keliya will return to him." [To my brother,] ⌜I⌝ (say): "The envoys of my brother [wil]l return to you speedily." When my brother [holds on] to my envoys, ⌜I⌝ hold on to these here. I verily say: "When he releases my envoys and [they come to me and whe]n they give me a report, then I will release Ma[ne] and Keliya with him as formerly." [It is I who will se]nd him back. When my brother delays them like a forgotten thing then [I will do] as I had planned. Now, moreover, it is the affair of my brother that is become something of a sc[and]al; why did my brother's [mother say,] "He is a grown man, he has taken the throne of his deceased father," and my brother verily does what he pleases.

(155–158) [And] I, [myself,] said: "My brother does not release my envoys and he detains them too long." I ve[hemen]tly protest! [I sent] Masibadli, my envoy, the uncle of Keliya, and I sent him t[o] my [brother] joyfully, so my brother should not be angry because I did not send Keliya. Didn't I send him [joyfull]y? And as for the other envoy that I sent to my brother, the brother of Keliya, the son of his mother [is he].

(159–161) [And] I sent him [to m]y [brother] with due haste. Since my brother has not released him; he does not return speedily. And my brother has not made a report to [me in the matter of] my [re]quests that I requested and because of this, I have not s[ent] Keliya. [And] may [my brother] not repeat the complaint or anything.

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162) [*ù* ᶦ*Ma-sí-bá-a*]*d-li a-na* ŠEŠ-*ia ša aš-pu-ru a-ḫa a-bi-šu ša* ᶦ*Ké-*˹*li*˺*-ia-ma ù* ALAM.MEŠ *ša* KÙ.GI.MEŠ *up-pu-qú-tu*$_4$ ˹*muš*˺*-*˹*šu*˺*-*[*ru*]*-*˹*tu*$_4$˺

163) [ŠEŠ-*ia li-id-di-na*] *ù* KÙ.GI.MEŠ *ma-a-at-*˹*ta*˺ *ša ši-ip-ra la ep-šu ša* ˹*ka*˺*-r*[*a*]*-aš-ki ša a-na* ŠEŠ-*ia e-ri-šu* ŠEŠ-*ia li-id-*˹*di*˺*-*[*na-an-ni*]

164) [*ù* ŠEŠ-*ia líb-b*]*i* ˹*lu*˺ *l*[*a*] *ú-ša-am-ra-aṣ* ˹*ù*˺ *lu-ú* ˹*la*˺ *i-kál-la* ˹*ù*˺ *i-na* K[UR ŠE]Š-*ia* KÙ.GI.M[EŠ] *ki-i e-pé-ri ma-a-dá-*[*a*]*t*

165) [*ù a-na-ku lìb-b*]*i* [*š*]*a* ŠEŠ-*ia* [*lu-ú*] ˹*la*˺ ˹*ú*˺*-*[*ša-am-r*]*a-a*[*ṣ*]

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166) [*ù* ŠEŠ-*ia*] ˹*el*˺ *a-bi-šu ra-ʾa-mu-ta* [*ù* Š]E[Š]*-u*[*t*]*-ta* 10*-šu li-te-et-te-er-an-*˹*ni*˺ *ù it-t*[*i*]*-ia ni-ir-t*[*a-na-ʾa-*]*am da*[*n-ní*]*š* ˹*dan*˺*-níš-*˹*ma*˺

167) [*ù* LÚ.]MEŠ DUMU.KIN-*ia* ŠEŠ-*ia* ˹*ḫa*˺*-*[*mut-t*]*a li-me-eš-šèr -šu-nu-ti-ma ù* ᶦ*Ma-né-e* ˹*it*˺*-*˹*ti*˺ ˹LÚ˺.[MEŠ] DUMU.KIN-*ia* ŠEŠ-*ia* [*l*]*i-iš-pur-šu-ma* ˹*li*˺*-*˹*il*˺[*-li-ku-ni-m*]*a*

168) [*ki-i*] ˹*pu*˺*-ú še-*˹*ri*˺*-ia i*[*q-ta-bu-ma*] ŠEŠ-*ia li-id-di-na ù* ᶦ*Ké-li-ia a-na* [ŠEŠ-]*ia* ˹*lu*˺*-uš-*˹*pur*˺*-ma ù ge-*[*er-ra ra*]*-*˹*bá*˺*-a a-na* [ŠE]Š-*ia*

169) [*lu-ú-še-bi-*]*il* ˹*ù*˺ [*mi-nu-*]*um-me-e a-ma-a-tu*$_4$ *gáb-bá-ši-na-a-ma ša* ŠEŠ-[*ia*] ˹*i*˺*-dáb-bu-bu ù am-mu-tu*$_4$ *lu-ú e-*˹*pu*˺*-*˹*uš*˺

170) [*am-mu-tu*$_4$] *lu-ú-pu-uš*[*-ma*] *lu ep-šu ù i-na-an-na a-na* ŠEŠ-*ia ki-*[*i*] *pa-ni-ti ú-ul aš-pur ka-a-am-ma ki-i-m*[*é-e*]

171) [*aš-pu-ru*] *ù* ŠEŠ-*ia* [*lu-ú*] *i-dá-an-ni* ŠEŠ-*ia lu-ú la ut-ta-az-*[*za-am*] *ù a-na* ŠEŠ-*ia ša-pa-a-ra ra-*˹*ba*˺*-*[*a*]

172) [*e-pu-uš-ma*] ᶦ*Ké-li-i*[*a a-ša-a*]*p-pár-ma ù ša-pa-a-ra ra-bá-a a-*˹*na*˺ [ŠE]Š-*ia a-ša-ap-*[*pár*]

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(162–165) [And Masiba]dli, whom I sent to my brother, is the uncle of Keliya, so statues of solid chased gold, [may my brother give] and much gold that has not been worked for the mausoleum, which I requested of my brother, may my brother give [to me. And]may [my brother] not cause me [dist]ress and may he not hold back; for in the la[nd of] my [bro]ther gold is plentiful like dirt. [And may] I not [cause dis]tress to my brother.

166–172) [And] may [my brother] exceed in love and [broth]erhood ten times more than his father and with me we will con[tinually sh]ow love very, very much. [And] as for my envoys, may my brother release them speedily and [m]ay my brother send Mane with my envoys and may [they] come [to me]. [As] my very own mouth h[as spoken,] may my brother give and may I send Keliya to my [brother] and a large caravan [will I verily send] to my [brother] and [what]ever things, all of them, that [my] brother will say, then those will I verily do. [Those] may I do [and] let them be done! And now I have not written to my brother thus as before. As [I have written], then [may] my brother understand me. May my brother not be ang[ry]. And for my brother [I have prepared] a great shipment and Keliya [will I] send and a great shipment will I send to my [bro[ther].

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173) [*ù* ŠEŠ-*ia aš-šum* ˡ*Ar-*]*te-eš-šu-bá* ˹*ù*˺ ˡ*A-sa-li iq-ta-bi-šu-nu um-ma šu-ú-*[*m*]*a i-na* ˹KUR˺ *ša* ŠEŠ-*ka iḫ-ta-ṭù-mì ul-te-r*[*i-bu*]

174) [*ki-la-al-la*]*-šu-nu ù ul-*˹*te*˺*-*˹*ri*˺*-bu* ÌR.MEŠ-*ia re-e-ḫu-tu*$_4$ *ša i-na* KUR *M*[*i-*]*iṣ-ri-i ú-ši-bu* ˡ*Ma*[*-né-e*]

175) [LÚ.DUMI.KIN-*ka*] *a-*˹*na*˺ *pa-ni-ia* ˹*i*˺[*-te-*]˹*ru*˺*-ub ù ub-ti-i-ir-ru-ú-šu-nu a-na* ˹*pa*˺-[*ni-i*]*a ù i-dáb*[*-bu-bu-ma*]

176) [*ni-te-pu-uš-mì*] *ù aq-ta-bi a-na pa-ni-šu-nu šu-um-ku*$_8$*-nu am-mi-i-ni* [……]*ma-mì* [*ù* ŠEŠ-*ia*]

177) [ˡ*Ma-né-e ša-a-*]˹*al*˺*-*˹*šu*˺ *ki-i-me-e e-te-pu-us-sú-nu i-na šèr-*˹*šèr*˺*-re-ti ù* ˹*iz*˺*-*˹ŠU˺ *a*[*l-ták-na-šu-nu*]

178) [*ù ki-la-al-la*]*-šu-nu* 1-*en a-na i-di* 1-*en a-na* URU-*ia ša qa-an-ni* KUR-*ti* ˹*ul*˺[*-te-bi*]*l ù ša-ni-*˹*ta*˺ [ŠEŠ-*ia*]

179) [*ul iq-ta-bi*] *ù* ˹*aš*˺*-šum an-ni-ti la a-du-uk-šu-nu* ŠEŠ-*i*˹*a*˺ ˹*šu*˺*-*˹*nu*˺ *ki-i i*[*ḫ-ta-ṭù*]

180) [*ù* ŠEŠ-*ia ú-*]˹*ul*˺ *iq-bi* ˹*ù*˺ ˹ŠEŠ˺*-ia ù-ul as-ʾa-al* ˹*i*˺*-*˹*na*˺*-an-na* ˹ŠEŠ˺*-ia né-e-pé-el-t*[*i*] *š*[*a*]

181) [*iḫ-ṭù*] *li-iš-*[*ku*]$_8$*-un ù k*[*i-i-me*]*-e* ŠEŠ-*ia ḫa-še-eḫ-šu-*[*n*]*u ù a-ka-*˹*an*˺*-na lu-ú-pu-*˹*us*˺*-*˹*su*˺*-*[*nu*]*-t*[*i*]

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182) [*a-nu-um-ma a-n*]*a* ˹*šul*˺*-ma-ni ša* [ŠEŠ-*ia*] 1 GA.ZUM KÙ.GI *tam-lu-ú* KUR SAG *bu-ur-ḫi-iš* 1 GIŠ.TUKUL.SAG.NA$_4$

183) [……]x-*uš* NA$_4$.ZA.GÌ[N.KUR.……M]EŠ 1 ŠU *ša* ŠU.MEŠ NA$_4$.KUR 1 ˹*šu*˺*-ru-uḫ-tu*$_4$ [KÙ].GI.GAR 3 TÚG.MEŠ 3 ŠU TÚG[……..]

184) [……1 T]UG.˹GÚ˺ ˹URU˺ […x GI]Š.BAN.MEŠ 3 KUŠ.É.AMAR.RU K[Ù.G]I.GAR. ˹80˺ [G]I.MEŠ UD.KA.BAR (= ZABAR) *šar-m*[*u-tu*$_4$]

185) [……] *ti-a-an-nu dám-qù-ú-tu*$_4$ 3 GIŠ. [TU]KUL.˹GÚ˺(?).˹MEŠ˺ [*a-n*]*a šul-ma-ni* ŠEŠ-*ia u*[*l-te-bil*]

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186) [……*ša*] KÙ.GI.MEŠ 1 ŠU *ša* ŠU.MEŠ $^{NA}_4$[…..x ŠU]*an-ṣa-bá-a-tu*$_4$ x[……]

187) [……]2 TÚG.MEŠ *a-na šul-ma-*[*ni ša* ^{MUNUS}*Te*]-˹*i*˺*-e* ˹AMA˺*-ka u*[*l-te-bil*]

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188) [……] 1 ŠU *ša* ŠU.MEŠ ˹$^{NA}_4$˺[…. ….x ŠU *an-ṣ*]*a-bá-*[*a-tu*$_4$……]

189) [……x] TÚG.MEŠ *a-*[*n*]*a* ˹*šul*˺*-ma-n*[*i ša* ^{MUNUS}*Ta-a-du-ḫé-bá* DUMU.M]UNUS-*ia-ma* [*ul-te-bil*]

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(173–181) [And my brother] spoke [concerning Ar]teššuba and Asali; he said, "They have committed a misdeed in your brother's country." They brought in [the two of] them and they brought in the rest of my servants who have been dwelling in Egypt. Ma[ne, your envoy,] came in to my presence and they convicted them in my presence, and they de[clared, "We did it."] So I said to them, "Why did you [disgrace(?) your name?" [My brother, as]k [Mane] how I treated them. I pu[t them] in chains and fetters. [And both of] them, one beside the other, I se[nt] to a town of mine on the frontier of the land. And furthermore, [my brother did not say,] and for this reason I did not slay them. My brother, they verily co[mmitted a misdeed, but my brother] did not say. So, my brother, I did not ask. Now, may my brother define the activity by which [they sinned] and ac[cording]to his desire for them, then thus will I do to th[e]m.

(182–185) [Now fo]r the greeting gift of [my brother,] one gold comb, inlaid, genuine, with the head of a buffalo; one mace [...genuine] lapis lazuli [...] one pair for the hands, of genuine stone; one *šuruḫtu* ornament, inlaid with [go]ld; three garments; three pairs of [...] garments; [one] city style shirt; [*x*] bows; three quivers overlaid with gold; 9[o ar]rows of bronze, trimmed; [*x*.....]*x* of high quality; three ma[ces; a]s the greeting gift of my brother [have] I [sent.]

(186–187) [...of] gold; one pair for the hands, of [...] stone; [*x* pairs of] earrings; [...]; two garments; as the greeting gif[t of Te]ye, your mother, [have] I [sent.]

(188–189) [...] one pair for the hands, of [...] stone [...*x* pairs of ear]rin[gs ;.....*x*] garments; as the greeting gif[t of Taduḫeba,] my [daught]er, [have I sent.]

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EA 30

TRANSCRIPTION

Obv. 01) *a-na* LUGAL.MEŠ *ša* KUR *Ki-na-a-aḫ*[*-ḫi*]
02) ÌR.MEŠ ŠEŠ-*ia um-ma* LUGAL-*ma*
03) *a-nu-um-ma* [1]*A-ki-ia* LÚ.DUMU ⌜KIN⌝-⌜*ia*⌝
04) *a-na* UGU ⌜*šàr*⌝ ⌜KUR⌝ *Mi-iṣ-ri-i* ŠEŠ-⌜*ia*⌝
05) *a-na du-*⌜*ul*⌝-⌜*lu*⌝-*ḫi a-na kál-le-e*
06) *al-ta-pár-šu ma-am-ma*
07) *lu-ú la i-na-aḫ-ḫi-is-sú*
08) *na-aṣ-ri-iš i-na* KUR *Mi-iṣ-ri-i*
09) *šu-ri-bá ù a-na* ŠU
10) ⌜LÚ⌝ *ḫal-zu-uḫ-li ša* KUR *Mi-iṣ-*⌜*ri*⌝*-i*
Lo.ed. 11) ⌜*id*⌝-⌜*na*⌝-⌜*šu*⌝(?) *ḫa-mut-ta* ⌜*li*⌝!-*il-*⌜*li*⌝!-⌜*ik*⌝!
Rev. 12) *ù kad‹-ru›-sú mi-im-ma*
13) *i-na muḫ-ḫi-šu lu-ú la ib-bá-aš-ši*

Impression of a cylinder seal

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EA 30

TRANSLATION

(1–2) To the kings of Canaa[n], the servants of my brother, thus (says) the king:

(3–6) Now, as for Akiya, my envoy, I have dispatched him to hasten with all speed to the king of the land of Egypt, my brother.

(6–13) Let no one detain him. Provide him safe entry to the land of Egypt and hand him over to the fortress commander of the land of Egypt. Let him go quickly. And let there be no bri‹bes› demanded from him.

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EA 31

TRANSCRIPTION

Obv.
01) [*u*]*m-ma* [I]*Ni-mu-wa*[I]*-r*[*i-y*]*a* LUGAL.GAL LUGAL KUR *Mi-iṣ-ṣa-ri*
02) [*A-N*]*A* [I]*Tar-ḫu-un-da-ra-du* LUGAL KUR *Ar-za-wa QÍ-BÍ-MA*
03) *kat-ti-mi* SIG_5 *-in* É.ḪI.A-*mi* DAM.MEŠ-*mi* DUMU.MEŠ-*mi*
04) LÚ.MEŠ GAL.GAL-*aš* ÉRIN.MEŠ-*mi* ANŠE.KUR.RA. ḪI.A-*mi*
05) *pí-ip-pí-it-mi* KUR.KUR.ḪI.A-*mi-kán an-da*
06) *ḫu-u-ma-an* SIG_5-*in*

---

07) *du-uq-qa kat-ta ḫu-u-ma-an* SIG_5-*in e-eš-tu*
08) É.ḪI.A-*ti* DAM.MEŠ-*ti* DUMU.MEŠ-*ti* LÚ.MEŠ GAL.GAL-*aš*
09) ÉRIN.MEŠ-*ti* ANŠE.KUR.RA.ḪI.A-*ti pí-ip-pí-it-ti*
10) KUR.ḪI.A-*ti ḫu-u-ma-an* SIG_5-*in e-eš-tu*

---

11) *ka-a-aš-ma-at-ta u-i-e-nu-un* [I]*Ir-ša-ap-pa*
12) [LÚ]*ḫa-lu-ga-tal-la-an-mi-in a-ú-ma-ni* DUMU.MUNUS-*ti*
13) [d]UTU *-mi ku-in* DAM-*an-ni ú-wa-da-an-zi*
14) *nu-uš-ši li-il-ḫu-wa-i Ì-an* SAG.DU-*ši*
15) *ka-a-aš-ma-ta up-pa-aḫ-ḫu-un* 1 [KUŠ]*ḫa-la-li-ya* KÙ.GI-*aš*
16) SIG_5-*an-ta*

---

17) *a-ni-ya-at-ta-aš-ma-mu ku-e-da-aš ḫa-at-ra-a-*[*e*]*š*
18) *up-pí-wa-ra-at-mu ne-et-ta up-pa-aḫ-ḫi* EGIR-*an-da*
19) *na-aš-ta* [LÚ]*ḫa-lu-ga-tal-la-at-ti-in am-me-el-la*
20) [LÚ]*ḫa-lu-ga-tal-la-an* EGIR-*pa pa-ra-a ḫu-u-da-a-ak*
21) *na-i na-at ú-wa-an-du*

---

22) *nu-ut-ta ú-wa-an-zi ú-da-an-zi ku-ša-ta* DUMU.MUNUS^{TI}
23) [LÚ]*ḫa-lu-ga-tal-aš-mi-iš* [LÚ]*ḫa-lu-ga-tal-la-ša*
24) *ku-iš tu-el ú-it na-aš ag-ga-aš*
25) *nu-mu an-tu-uḫ-šu-uš Ga-aš-ga-aš* KUR-*ya-aš up-pí iš-ta-ma-aš-šu-un*
26) *zi-in-nu-uk ḫu-u-ma-an-da*

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EA 31

TRANSLATION

(1–6) Thus (says) Nimuwariya, the Great King, king of Egypt: to Tarḫundarasu, king of Arzawa, (say) as follows: With me it is well. With my houses, my wives, my children, the senior officials, my troops, my chariots, my *possessions*, whatever is in my lands, all is well.

(7–10) May everything be well with you. With your houses, your wives, your children, the senior officials, your troops, your chariots, your *possessions*, your lands, may all be well.

(11–16) Behold, I have sent to you Iršappa, my messenger. Let us see the daughter whom they will bring to My Majesty in marriage. Let him pour oil on her head. Behold, I have sent to you one *ḫalaliya* of good-quality gold.

(17–21) As for the operation about which you wrote to me: "Send it to me," I will send it to you afterwards. (But first) send back promptly your messenger and my messenger and let them come (to me).

(22–26) (When) they return to you they will bring the bride-price for the daughter. My messenger and the messenger of yours, he came and…Send me people of the land of Gašga. I have heard that everything is *finished*.

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27) *nu Ḫa-ad-du-ša-aš-ša* KUR-*e i-ga-it*
28) *nu-ut-ta ka-a-aš-ma pí-ip-pé-eš-šar up-pa-ḫu-un* [?] ŠU-x[…]
29) *ki-iš-ša-ri-iš-ši* ^{I}*Ir-ša-ap-pa* ^{LÚ}*ḫa-lu-*[*ga-tal-la-aš-mi-iš*]
30) $_{1}^{\text{EN KUŠ}}$*ḫa-la-li-ya* KÙ.GI KI.LÁ.BI
31) 20 MA.N[A] KÙ.GI 3 GADA.SIG 3 GADA.È.A S[IG?]

Lo.ed.
32) 3 GADA *ḫu-uz-zi* 8 GADA *ku-ši-it-ti-in*
33) 1 ME GADA-*an*^{I} *wa-al-ga-an* 1 ME GADA *ḫa-ap-p*[*a*(-)]

Rev.
34) 1 ME GADA *pu*^{I}*-tal-li-ya-aš-ša*[…]
35) 4 $^{\text{NA}}{}_{4}$KU-KU-BU GEŠTIN.DÙG.GA 6 $^{\text{NA}}{}_{4}$KU-[KU-BU]
36) *ŠA* Ì.DÙG.GA 3 ^{GIŠ}GU.ZA ^{GIŠ}ESI *šar-pa* BÁ-NA[-A KÙ.G]I GAR.RA
37) 10 ^{GIŠ}GU.ZA *ša* ^{GIŠ}ESI IŠ-TU ZU_9 *AM-S*[*I*]
38) *u-uḫ-ḫu-uz* 1 ME ^{GIŠ}ESI *aš-šu-li*

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(27–38) And also the land of Ḫattuša is *frozen/paralyzed*. Behold, I have sent you a consignment…in the hand of Iršappa, [my] mess[enger]:
One *ḫalaliya* of gold weighing 20 minas of gold;
3 fine linens; 3 f[ine?] linen coats;
3 linen *ḫuzzi*;
8 linen *mantles*;
100 linen *walgan*;
100 linen *ḫapp*[*a*(-);
100 linen *sashes*; […]
4 *kukkubu*(-vessels) for/with fine wine;
6 *ku*[*kkubu*(-vessels)] for/with fine oil;
3 chairs of ebony overlaid with exquisite *leather* [and gol]d;
10 chairs of ebony inlaid with ivory; 100 ebony (plates); as a greeting-gift.

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EA 32

TRANSCRIPTION

Obv. 01) [*k*]*a-a-ša-mu ki-i ku-it* ^{I}*Kal-ba-ya-a*[*š*]
02) [*u*]*t-tar me-mi-iš-ta ma-an-wa-an-na-aš*
03) *iš-ḫa-ni-it-ta-ra-a-tar i-ya-u-e-ni*

---

04) [*nu*(?)]^{I}*Kal-ba-ya-an ú-ul ḫa-a-mi*
05) INIM-*ya-at me-mi-iš-ta a-na ṭup-pí-ma-at-ša-an*
06) *ú-ul ki-it-ta-at*

---

07) *nu ma-a-an ḫa-an-da-a-an am-me-el* DUMU.MUNUS-*ya*
08) *ša-an-ḫi-iš-ki-ši nu-ut-ta ú-ul im-ma*
09) *pí-iḫ-ḫi pí-iḫ-ḫi-it-ta*

---

10) *nu-mu-kán* ^{I}*Kal-ba-ya-an* EGIR-*pa pa-ra-a*
11) *iš-tu* ^{LÚ} ṬE-MI-YA *li-li-wa-aḫ-ḫu-u-an-zi*
12) *na-i ku-u-un-na-mu me-mi-an ṭup-pí-az*
13) EGIR-*pa ḫa-at-ra-a-i*

---

14) *ki-i-kán* TUP-PÍ *ku-iš* DUB.SAR-*a*[*š*]
Lo.ed. 15) *ḫal-za-a-i na-an* ^{d}É^{I}-A
16) *ḫa-at-ta-an-na-aš* LUGAL-*uš*
17) *ḫi-lam-na-aš-ša* ^{d}UTU-*uš*
Rev. 18) *aš-šu-ú-li pa-aḫ-ša-an-ta-ru*
19) *nu-ut-ta* ŠU.ḪI.A *-uš a-ra-aḫ-za-an-da*
20) *aš-šu-ú-li ḫar-kán-du*

---

21) *zi-ik-mu* DUB.SAR-*aš aš-šu-ú-li*
22) *ḫa-at-ra-a-i nam-ma-za* [Š]UM-*an* EGIR-*an*
23) *i-ya*

---

24) DUB.ḪI.A[*-ká*]*n ku-e ú-da-an-zi*
25) *nu ne-eš-*[*u*]*m*^{I}*-ni-li ḫa-at-ri-eš-ki*

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EA 32

TRANSLATION

(1–6) Behold, with regard to this matter that Kalbaya said to me, "We should establish a blood-relationship between ourselves,"

(4–6) I do not trust Kalbaya. He said it, but it does not figure on the tablet.

(7–9) If you really want my daughter, would I not give her to you? I will give (her) to you.

(10–13) Send Kalbaya back to me promptly together with my envoy and write back to me (about) this matter on a tablet.

(14–20) The scribe who reads out this tablet, let Ea the king of wisdom, and the Sun-god of the gate house protect him in good will! Let them hold the(ir) hands in good will around you!

(21–23) You, scribe, write to me in good will and add (your) name thereafter.

(24–25) The tablets that are brought (here) keep writing (them) in Nešite (i.e. Hittite).

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EA 33

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* LUGAL KUR *Mi-iṣ-ri* ŠEŠ-*i*⌜*a*⌝
02) *um-ma* LUGAL KUR *A-la-ši-ia* ŠEŠ-*ka*
03) *a-na ia-ši šul-mu*––––––––––
04) *a-na maḫ-ri-ka lu-ú šul‹-mu›*
05) *a-na* É-*ka* DAM-*ka*$_4$ DUMU-*ka*
06) ⌜ANŠE⌝.KUR.RA-*ka* GIŠ.GIGIR-*ka*
07) ⌜*ù*⌝ *a-na lìb-bi* KUR-*ka*
08) [*ma*]-*gal lu šul-mu*

---

09) [*ša-*]*ni-tam ù iš-te-mé a-na-ku*
10) [*i-n*]*u-ma aš-ba-ta* UGU-*li*
11) [GIŠ.G]U. ZA É *a-bi-ka*
12) [*ù u*]*š-te-bi-ir*!(RI)-*mi*
13) [NÍG.BA *š*]*a-la-mi*
14) [*ù iš*]-*te-mè šu-ul-ma-na*
15) [*ša* ŠEŠ-]*ia ù uš-ta-bar*[*-ra-*]*ku*
16) [*ši-ip*]*ra-ta* 2 *me* URUDU.MEŠ [*ù*]
17) [*u*]*š-te-bi-ra-ku-m*[*a*]
18) [1-*en* G]Ú 10 GÚ.UN [URUDU DÙG]

---

19) [*ù* DU]MU *ši-ip-r*[*i ša a-bi-ka*]
Lo.ed. 20) [*ša*]⌜*iš*⌝-*ta-n*[*a-pa-ar*]
21) [*a-*]*na mu-ḫi*[*-ia ki-ma*]
22) ⌜*ar*⌝-*ḫi-iš* ⌜*ú*⌝[*-wa-aš-ši-ir-*(*šu*)]
Rev. 23) ⌜*ù*⌝ *šu-pu-r*[*a-am-ma* (?)]
24) [L]Ú-*ia ša i*[*t-ti-ka*(?)]
25) [Š]EŠ-*ia la-a ú*[*-uḫ-ḫar-šu*(?)]
26) [*u*]*š-ši‹-ir-›šu ki-ma* [*ar-ḫi-iš*]

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EA 33

TRANSLATION

(1–8) To the king of the land of Egypt, my brother, thus the king of the land of Alashia your brother. It is well with me; may it be we‹ll ›with you. To your house, your wife(s), your son(s) your horse(s), your chariot(s) and throughout your country, may it be [ve]ry well.

(9–18) [Fu]rthermore, then I myself have heard [th]at you are seated on the [th]rone of the house of your father [and I] have transported [a gift of p]eace. [And I] heard of the well being [of] my [brother and I transp[orted] to you [a sh]ipment of two hundred (talents) of copper [and I] transported to you [one lo]ad of ten talents of [fine copper].

(19–26) [And as for the am]bassado[r of your father which] he used [to send t]o me, [with] haste I [sent (him) back]. So send [hither(?)] my [m]an who is w[ith you(?)]. My brother, don't cause [him to delay], sen‹d› him with [haste].

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27) ⌜*ù*⌝ MU.KAM^{v} *ù* MU[.KAM^{v}-*ma*]
28) [D]UMU *ši-ip-ri-ia-ma* [*a-na pa-ni-ka*]
29) ⌜*li*⌝-*li-ki*(sic!) *ù at-t*[*a-ma*]
30) [D]UMU *ši-ip-ri-ka-ma*!(IP)
31) ⌜MU⌝.KAM^{v} MU.KAM^{v}-*ma i*‹-*na*› *pa-ni-i*[*a*]
32) *li-li-ki*(sic!)-*ma*

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(27–32) So year by yea[r] let my [a]mbassador go [to you] and as for yo[u], may your [a]mbassador come year by year t‹o› me.

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EA 34

TRANSCRIPTION

Obv.
01) *um-ma* LUGAL KUR *A-la-ši-ia*
02) *a-na* LUGAL KUR *Mi-iṣ-ri* ŠEŠ-*ia-ma*
03) *li-ma-ad i-nu-ma šal-ma-ku ù*
04) *ša-lim* KUR-*ia ù iš-tu šul-mu-ka*$_4$
05) *ù šu-lum-ka*$_4$ *šu-lum* É-*ka*$_4$ DUMU.MEŠ-*ka*$_4$
06) DAM.MEŠ-‹*ka*$_4$› ANŠE.KUR.RA.MEŠ-‹*ka*$_4$› GIŠ.GIGIR-*ka*$_4^{\text{MEŠ}}$
07) KUR.KI-*ka*$_4$ *ma-gal lu-ú šal-mu a-mur at-‹ta›* ŠEŠ-⌜*i*⌝[*a*]
08) *i-nu-ma ta-aš-tap-ra a-na ia-a-*⌜*ši*⌝
09) *a-na mi-nim-mi la-a tu-wa-ši-ra*
10) LÚ.DUMU *ši-ip-ri-ka a-na maḫ-ri-ia*
11) *ša-ni-tam ù la-a iš-mé i-nu-ma*
12) *ti-na-qú ni-qa-am ù la-a ti-*⌜*ša*⌝-⌜*kán*⌝
13) *mi-ma a-na lìb-bi-ka*$_4$ *ù aš-šu-ú*
14) *iš-ma-am ù a-nu-ma ut-ta-šir*$_9$
15) LÚ.DUMU *ši-ip-ri-ia a-na maḫ-ri-ka*$_4$
16) *ù al-lu-ú ut-ta-šir*$_9$*-ka*
17) *i-na qa-ti* LÚ.DUMU *ši-ip‹-ri›-ia a-na ka-ta*$_5$
18) 1 *me* GÚ.UN URUDU.MEŠ *ša-ni-tam ù a-nu-ma*
19) *ú-nu-tu*^{MEŠ} *yu-ba-al* LÚ.DUMU *ši-ip-ri-ka*$_4$
20) 1-*en* ^{GIŠ}*er-šu* GIŠ.ESI KÙ.GI *šu-ḫa*!*-a*
21) *ù* GIŠ.GIGIR-*tu*$_4$ *šu-ḫi-tu i-na* KÙ.GI
22) *ù* 2 ANŠE.KUR.RA *ù* 42 GADA.MEŠ *ù*
23) 50 GÚ.GADA.MEŠ *ù* 2 *ku-ši-ti* GADA *ù*
24) 14 GIŠ.ESI.MEŠ *ù* 17 NA$_4$. *ḫa-ba-na-tu* Ì DÙG.GA
25) [*ù*] *iš-tu* GADA LUGAL ⌜4⌝ GADA *ù* 4 GÚ.GADA
26) [*ù iš*]-*tu ú-nu-te ša i-ia-nu*
27) [.....] *ù* KUŠ *i-ma-ru*
28) [.....] *ša* ^{GIŠ}*er-ši ù*
29) [*iš-tu ḫa-b*]*a-na-tu ša i-ia-nu*
30) [.....] MEŠ *ut-ta-šir*$_9$
31) [*i-na qa-ti* LÚ.DUMU *š*]*i-ip-ri-ia*

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EA 34

TRANSLATION

(1–7) Thus the king of the land of Alashia to the king of the land of Egypt, my brother: Be informed that I am well and my country is well. And *as to* your welfare, so your welfare, the welfare of your house, of your sons, of ‹your› wives, of ‹your› horses, of your chariots, of your land, may they be very well.

(7–15) Look, yo‹u› are ⌜my⌝ brother. In as much as you have written to me, "Why have you not sent your envoy to me?" moreover, then I had not heard that you were making a celebration. So don't take it to heart. So as soon as I heard, then I have sent now my envoy to you.

(16–25) And behold, I have sent by the hand of my ambas‹sador› to you one hundred talents of copper. Moreover, so now the vessels that your envoy should bring: One bed of ebony, gold overlaid and a chariot overlaid with gold and two horses and forty-two pieces of linen and fifty linen scarves and two linen robes; fourteen ebony trees and seventeen stone *ḫabannatu* vessels of fine oil [and] *as for* byssos: four pieces of linen and four linen scarves.

(26–31) [And *as*] *for* vessels which are not […] and the hide of a donkey […] of a bed and [*as for ḫab*]*annatu* vessels which are not […] I have sent [in the hand of] my [amba]ssador

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Lo.ed. 32) [……] ŠE.MEŠ
Rev. 33) [……]*na ù* […]
34) […LÚ.DUMU *ši-ip-*]*ri-ia qa*[*-du*]
35) [……*a*]*š-šu uš-ši-*[*ir*]
36) [*ki-ma ar-ḫi-iš*] *ù* DUMU *ši-ip*[*-ri-ka*$_4$]
37) [*uš-ši-ir a-na* KUR.]KI-*ia ù* x[…]
38) [*yi-li-ku*] *ki-ma ar-ḫi-iš*
39) [*a-na* KUR *A-*]*la-ši-ia* LÚ *tám-kà-ri*
\-*ia*
40) [*ù* 2]0 L[Ú.MEŠ *tám-*]*kà-ru-ka ù*
41) [x]-*i-it* […] *ga-gi it-ti-šu-nu*
42) *ù lu-*[*ú te-né*]*-pu-uš ki-it-tu*
43) *i-na bi-*[*ri*]*-ku-ni ù*
44) LÚ.DUMU *ši-ip-*‹*ri*›*-ia a-na maḫ-ri-ka*$_4$
45) *yi-li-ku ù* LÚ.DUMU *ši-ip-ri-ka*
46) *a-na maḫ-ri-ia yi-*⌜*li*⌝*-ku ša-ni-tam*
47) Ì.MEŠ *ù* GADA.MEŠ *a-na mi-ni*$_7$ *la-a*
48) *tu-wa-ši-ru-ni a-na* TÚG[*-t*]*e ù ša*
49) *te-ri-šu at-ta ù a-*[*na-k*]*u id-di-nu*
50) *ù al-lu-ú ḫa-ba-na-at-*⌜*tu*⌝? [*ša*] Ì DÙG.GA
51) *ma-la-at a-na ta-bá-ki a-na* [*qa-qa*]*-di-ka*
52) *uš-ši-ir-ti i-nu-ma tu-ša-ab a-na* GIŠ.GU.ZA
53) *šàr-ru-*⌜*ta*⌝*-ka*

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(32–41) […] grain […] So […] my [ambassa]dor wi[th…] his […] sen[d with haste] and as for [your] ambassa[dor, send to] my [lan]d and [may they come] with haste [to the land of A]lashia, my business agent [and tw]enty [busin]ess agents of yours and […] with them.

(42–46) So may a treaty [be ma]de between us and my ambassad‹or› will go to you and your envoy will come to me.

(46–48) Moreover, why haven't you sent to me oil and linen for garme[nt]s?

(48–53) And that which your request, ⌜I⌝ will give. And behold I have sent a *ḫabannatu* jar [that is] full of fine oil to pour on your [he]ad because you have sat on your royal throne.

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EA 35

TRANSCRIPTION

Obv. 01) [*a-na š*]*àr-ri* KUR *Mi-iṣ-ri* ŠEŠ-*ia qí*[*-bí-ma*]
02) [*um-ma*] LUGAL KUR *A-la-ši-ia* ŠEŠ-*ka-ma*
03) [*a-na*] UGU-*ia šul-mu* É.MEŠ-*ia* DAM.‹MEŠ›-*ia* DUMU.MEŠ-*ia*
04) [LÚ].GAL.GAL.MEŠ-*ia* ANŠE.KUR.RA.MEŠ-*ia* GIŠ.GIGIR.MEŠ-*ia ù i-na*
05) ˹*lìb*˺*-bi* KUR.MEŠ-*ia dan-níš lu-ú šul-mu ù a-na* UGU ŠEŠ-*ia*

---

06) *lu-ú šul-mu a-na* É.MEŠ-*ka* DAM.MEŠ-*ka* DUMU.MEŠ-*ka* LÚ.GAL.GAL-*ka*
07) ANŠE.KUR.RA.MEŠ-*ka* GIŠ.GIGIR.MEŠ-*ka ù i-na lìb-bi* KUR.KUR.MEŠ-*ka*
08) *dan-níš lu-ú šul-mu a-ḫi a-nu-ma* LÚ.DUMU.KIN-*ia it-ti*
09) LÚ.DUMU.KIN-*ka a-na* UGU-*ka al-ta-pár i-na* KUR *Mi-iš-ri*

---

(10) *e-nu-ma a-na* UGU-*ka* 5 *me-at* URUDU *ul-te-bi-la-ak-ku*
(11) *a-na šu-ul-ma-ni ša* ŠEŠ-*ia ul-*˹*te*˺*-bi-la-ak-ku*
(12) *a-ḫi ki-i* ˹*ṣe*˺*-ḫé-er* URUDU *i-na lìb-bi-ka la-a i-*˹*ša*˺*-ki-in*
(13) *šum-ma i-na* KUR-*ia* ŠU-*ti* ᵈMAŠ.MAŠ EN-*li-ia gáb-ba*
(14) LÚ.MEŠ *ša* KUR-*ia i-du-uk ù e-pí-*˹*iš*˺ URUDU *ia-*˹*nu*˺
(15) *ù* ŠEŠ-*ia i-na lìb-bi-ka la-a* ‹*i*›*-ša-ki-in*

---

(16) LÚ.DUMU.KIN-*ka it-ti* LÚ.DUMU.KIN-*ia ar-ḫi-iš*
(17) *uš-še-er ù mi-nu-um-me* URUDU *ša te-ri-iš-šu*
(18) ŠEŠ-*ia ù a-na-ku ul-te-bi-la-ak-ku*

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(19) *a-ḫi at-ta a-na ia-ši* · KÙ.BABBAR *ma-a-ad* · *dan-níš*
(20) *ul-te-bi-la-an-ni* ŠEŠ-*ia* KÙ.BABBAR DINGIR.MEŠ *i-din-an-ni*
(21) *a-na-ku ù a-na* UGU *ša* ŠEŠ-*ia mi-nu-um-me-e*
(22) *ša te-ri-iš-šu* ŠEŠ-*ia ù a-na-ku ul-te-bi-la-*˹*ak*˺*-ku*

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EA 35

TRANSLATION

(1–5) Sp[eak to the k]ing of the land of Egypt, my brother; [Thus] the king of the land of Alashia, your brother: It is well [wit]h me. For my palace, my wiv‹es›, my sons, my senior officials, my horses, my chariots and in my territories all is very well indeed.

(6–8) And with my brother may all be well. With your palace, your wives, yours sons, your senior officials, your horses, your chariots and within your territories may all be very well.

(8–9) My brother, now I have sent my envoy with your envoy to you to the land of Egypt.

(10–15) Now I have sent to you five hundred (talents) of copper. As my brother's greeting gift have I sent it to you. My brother, that the amount of copper is small, may it not be taken to your heart, because the hand of Nergal, my lord, is in my land. He has smitten all the men of my land and there is no copper worker. So, my brother, may it not be [t]aken to your heart.

(16–18) Send your envoy with my envoy quickly and whatever copper that you request, my brother, I will send it to you.

(19–22) You are my brother. (May) he send me a very great amount of silver. My brother, give me the finest ("divine") silver. As for me, then to my brother, whatever you should request, my brother, then I myself will send it to you.

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(23) *ša-ni-tam a-ḫi* GU_4 *ša te-ri-iš-šu* LÚ.DUMU.KIN-*i*⌜*a*⌝
(24) *ù i-din-an-ni* ŠEŠ-*ia ù* Ì.MEŠ *ša* DÙG.GA ŠEŠ-*ia*
(25) 2 DUG *ku-ku-bu uš-še-er-an-ni* ŠEŠ-*ia*
(26) *ù* 1 LÚ.MEŠ *ša-i-li* Á.MUŠEN.MEŠ *uš-še-ra-an-ni*

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(27) *ša-ni-tam* ŠEŠ-*ia* LÚ.MEŠ *ša* KUR-*ia it-ti-*⌜*i*⌝[*a*]
(28) *i-dáb-bu-bu* GIŠ.MEŠ-*ia ša* LUGAL KUR *Mi-i*[*ṣ-ri*]
(29) ⌜*i*⌝-*le-qú-ni ù* ŠEŠ-*ia* ŠÀM.MEŠ *ši-*[*mi i-din*]
Rev. (30) *ša-ni-tam ki-ia-am* LÚ *ša* KUR ⌜*A*⌝[*-la-ši-ia*]
(31) *i-na* KUR *Mi-iṣ-ri mi-it ù ú-nu-*⌜*tu*⌝-[*šu*]
(32) *i-na* KUR-*ka ù* DUMU-*šu* DAM-*šu it-ti-i*⌜*a*⌝
(33) *ù* ŠEŠ-*ia ú-nu-tu*$_4$ LÚ.MEŠ *A-la-ši-ia* MÁŠK[IM]
(34) *ù i-na* ŠU-*ti* LÚ.DUMU.KIN-*ia i-din-šu* ŠEŠ-*ia*

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(35) *a-ḫi i-na lìb-bi-ka la-a* ‹*i*›*-ša-ki-in ki-i*
(36) LÚ.DUMU.KIN-*ka* 3 MU.MEŠ *aš-bu i-na* KUR-*ia*
(37) *aš-šum* ŠU-*ti* ^{d}MAŠ.MAŠ *i-ba-aš-ši i-na* KUR-*ia*
(38) *ù i-na* É-*ia* DAM-*ia* TUR *i-ba-aš-ši*
(39) *ša-a mi-it i-na-an-na* ŠEŠ-*ia*

---

(40) LÚ.DUMU.KIN-*ka it-ti* LÚ⌝.⌜DUMU⌝.KIN-*ia na-aṣ-ri-iš*
(41) *ar-ḫi-iš uš-še-er ù šu-ul-ma-na*
(42) *ša* ŠEŠ-*ia ul-te-bi-la-ak-ku*

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(43) *ša-ni-tam* ŠEŠ-*ia* KÙ.BABBAR *ša e-ri-ša-ak-ku*
(44) *ú-še-bi-la ma-ad dan-níš* ŠEŠ-*ia*
(45) *ù ú-nu-tu*$_4$ *ša e-ri-ša-ak-ku* ŠEŠ-*ia uš-šèr*
(46) *ù mi-nu-um-me-e a-ma-te*^{MEŠ} *gáb-ba* ŠEŠ-*ia*
(47) *ip-pu-uš ù at-ta mi-nu-um-me-e a-ma-te*^{MEŠ}
(48) *ša ta-qáb-bi a-na ia-ši ù a-na-ku ep-pu-uš*

---

(49) *it-ti* LUGAL *Ḫa-at-ti*$_7$ *ù it-ti* LUGAL *Ša-an-ḫa-ar*
(50) *it-ti-šu-nu la ta-ša-ki-in a-na-ku*
(51) *mi-nu-um-me-e šu-ul-ma-nu ša ú-še-bi-lu*
(52) *a-na ia-ši ù a-na-ku* 2-*šu a-na* UGU-*ka*
(53) *ú-te-er-ru*

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(54) [LÚ.]DUMU.KIN-*ka il-lik it-ti-*⌜*ia*⌝ *qad-mi-i*[*š*]
(55) [*ù*] LÚ.DUMU.K[I]N-*ia il-lik it-ti-ka qad-mi-i*[*š*]

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(23–26) Furthermore, my brother, the ox which my envoy has ‹re›quested, give to me, my brother, and of the best oil, my brother, send me two *kukubu* jars, my brother, and send me one of the experts in vulture divination.

(27–29) Furthermore, my brother, the men of my country are talking about my lumber which they delivered to the king of the land of Eg[ypt], so, my brother, [pay] the sums that are due.

(30–34) Furthermore, thus a man of the land of A[lashia] died in the land of Egypt and [his] belongings are in your country but his son and his wife are with me. So, my brother, the possessions of the men of Alashia take in charge and hand them over to my envoy, my brother.

(35–39) My brother, don't let it be taken to heart that your envoy has been sitting in my country for three years, because the hand of Nergal is in my land and in my house there is a young wife of mine who died.

(39–42) Now, my brother, send your envoy with my envoy safely and quickly and I will send my brother's greeting gift.

(43–48) Furthermore, (may) my brother ship the silver which I requested of you, a very large amount, my brother, and the objects which I have requested of you, my brother, send. And as for whatever the things, my brother will do all (of them). And as for you, whatever the things that you say to me, then I, myself, will do.

(49–53) You have not been ranked with the king of Ḫatti or with the king of Shanhar. As for me, whatever greeting gift they send to me, then I send double the amount to you.

(54–55) (May) your envoy come to me as before [and] (may) my envoy come to you before.

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EA 36

TRANSCRIPTION

Obv. -7) [*a-na* LUGAL KUR *Mi-iṣ-ri* ŠEŠ-*ia*]
-6) [*qí-bí-ma um-ma* LUGAL KUR *A-la-ši-ia*]
-5) [ŠEŠ-*ka-ma a-na ia-ši šu-ul-mu*]
-4) [*a-na* ŠEŠ-*ia lu-ú šu-ul-mu*]
-3) [*a-na* É-*i-šu a-na* DAM.MEŠ-*i-šu*]
-2) [*a-na* DUMU-*e-šu a-na* ANŠE.KUR.RA-*šu* GIŠ.GIGIR-*šu*]
-1) [*ù a-na lib-bi* KUR-*i-šu dan-níš lu-ú šu-ul-mu*]
01) [……]traces[…]
02) [……] *mi na-ab* […]
03) [……*mi-i*]-*iṣ*.……[…]
04) [……] *i-pu-šu* […]
05) [*…as-ḫ*]*u-ur* x [U]RUDU *ma-l*[*a i-*]*pu-šu ú-še-bi-*[*la ù*]
06) [*i-na-na a*]-*na* ŠEŠ-*ia ú-še-bi-lu* 12[0(+ X?) URU]DU *ri-ḫu* 70 URUDU AŠ G[Ú.UN]
07) [*ù* GÚ.U]N *mim-ma ta-aḫ-ba-ṣí* 30 +[AŠ G]Ú.UN URUDU TAR KUR *ta-ḫi*[…]
08) [*i-na-n*]*a* ŠEŠ-*ú-a ša tu-še-bi-la ma-ar ši-ip-ri-ka-m*[*a i-din*]
09) [*a-na-k*]*u ša ú-še-bi*[*-l*]*a-ku mi-i-iṣ i-na-na a*[*s*]-*ḫu*˺-˹*ur*˺ [*ù*]
10) [*ma-l*]*a li-bi-ka* [*l*]*u-ú-še-*‹*bi*›*-la-ku* […]
11) [*ù š*]*a-a e-ri-šu*[*-k*]*a šu-bi-la it-ti li-bi-k*[*a…*]
12) [*i-na-n*]*a a-na* ŠEŠ-*i*[*a*] URUDU *ma-*ʾ*a-da e-pu-uš-m*[*a…*]
13) [GIŠ.]MÁ.MEŠ *lu-ú* [*ma-*ʾ]*a-da šu-up-ra-ma* URUDU […]
14) [*ša-*]*a-ti ki-*˹*i*˺ ˹*ma*˺-[*a*]-[*d*]*a* URUDU *i-pu-šu* ŠE.BAR *i*[*-na…*]
15) [GIŠ.MÁ.MEŠ *iš-tu*] ˹*pi*˺-*ḫa-ti ša ki-na-ḫi* [*šu-bi-la*]
16) [*ki-ma i-na* UD.KAM.MEŠ *p*]*a-ni-ma a-ka-la lu* [*e-pu-uš*]
17) [……]

Rev. 18) [*i-na-na ma-ar ši-ip-r*]*i-ia* 2 *ša-na-ti ta*[*-ak-ta-la-šu*]
19) [*šu-ul-ma-na-ka*] *ša il-qa-a* ˹*ù*˺ *a-ma*[*-te*^{MEŠ} *ša*]

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EA 36

TRANSLATION

Obv.
(-7 – -1) [Speak to the king of the land of Egypt, my brother; the message of the king of the land of Alashia, your brother. It is well with me; may it be well with my brother. With his house, with his wives, with his sons, with his horses (and) his chariots and within his land, may it be very well indeed].

(1–4) [……] little […]they processed[……]

(5–11) [I have sou]ght *x*[of co]pper, as much as [they have] prepared, I have sent, [and now] I have sent to my brother 120 (+ x) (talents of) copper; 70 talents remain; [among] some of the talents you may rejoice(?), 30+[1(?) among the tal]ents are multicolored (alloyed?) […No]w, my brother, [cause] that you send your messenger. [As for m]e, what I sent to you is little; now I have sought [and as much] as you desire, I will [ve]rily se‹n›d to you [and w]hat I request of [yo]u, send. Your desire […]

(12–17) [No]w, m[y] brother, I have prepared much copper […]May the ships be many, send (them) here. The copper […] Since they have prepared m[uc]h copper, grain [in ships from] the province of Canaan [send to me as in] former [days], [so that I] may [make] bread [……]

Rev.(?)
(18–19) [Now, as for] my [messenger], you [have detained him] two years. [Your welfare th]at he brought (will bring) to me and the th[ings that I requested of you, send to me].

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20) [*e-ri-šu-ka šu-bi-la*] blank space [...]
21) [.....]*el pu-nu-k i*[.....]
22) [.....]
23) [.....]
24) [.....]

Remainder broken off

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(20–24) *Illegible. Further lines broken away.*

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EA 37

TRANSCRIPTION

Obv.
01) [*a-n*]*a* L[UGA]L K[U]R [*Mi-iṣ-ri* ŠEŠ]-ʳ*ia*ˀ
02) [*qí-*]*bí-ma* ʳ*um*ˀ-ʳ*ma*ˀ [LUGAL K]UR ʳ*A*ˀ-*la-si-ia*
03) [ŠE]Š-*ka-ma a-na ia-*ʳ*ši*ˀ [*šu*]-ʳ*ul*ˀ-*mu*
04) [*a*]-*na* ŠEŠ-*ia lu-ú* ʳ*šu*ˀ-ʳ*ul*ˀ-[*m*]*u*
05) ʳ*a*ˀ-*na* É-*i-šu a-na* ʳDAMˀ.ʳMEŠˀ-*i-šu*
06) [*a-n*]*a* DUMU-*e-šu a-na* ANŠE.KUR.RA‹-*šu*› GIŠ.G[IGIR]-*šu*
07) ʳ*ù*ˀ *a-na lìb-bi* KUR-*i-šu dan-*‹*níš*› *lu-ú* [*šu*]-*ul-mu*
08) [*šu-u*]*l-ma-nu ša* ŠEŠ-*ia*
09) [NA$_4$ *m*]*é-ku* 5 GÚ.UN 5 *ṣì-mi-it-*ʳ*tu*$_4$ˀ ʳANŠEˀ.ʳKURˀ.ʳRAˀ
10) [*šu*]-*ul-ma-nu ša* ŠEŠ-*ia*
11) [DUM]U *ši-ip-ri ša* ŠEŠ-*ia*
12) ʳ*ḫa*ˀ-*mu-ta al-ta-ap-*ʳ*ra*ˀ
13) *ù e-né-en-na* ŠEŠ-*i*ʳ*a*ˀ ʳDUMUˀ [*ši-ip-*]*r*[*i-i*]*a*
14) *ḫa-mu-ta li-iš-*ʳ*te*ˀ-ʳ*ši*ˀ-ʳ*ra*ˀ-*a*[*m-m*]*a*
15) *šu-ul-ma-na ša* ʳŠEŠˀ-[*i*]*a*
16) *lu-uš-a-al ù* ʳ*ša*ˀ *ḫa*[-*á*]*š-ḫ*[*a-t*]*a* ?
17) *i-na ṭup-pi šu-ku-un-ma lu-še-bi-*[*l*]*a*
18) KÙ.BABBAR *ṣa-ar-pa šu-bi-la*
19) ŠEŠ-*ú-a* DUMU *ši-ip-ri-ia*
20) *la-a i-ka-al-la li-iš-*[*pu*]*r*

Rev.
21) [ˡ]?*Bá-áš-tum-me-e*
22) ˡ*Ku-né-e-a*
23) ˡ*E-til-lu-na*
24) [ˡx-]ʳ*ru*ˀ-ʳ*um*ˀ-*ma*
25) ˡ*Uš-bar-ra*
26) ˡ*Be-e*[*l*]-ʳ*ša*ˀ-*a*[*m*]-ʳ*ma*ˀ
27) ʳŠEŠˀ-ʳ*ú*ˀ-*a* ʳ*l*[*i*ˀ-[*mé-*]*š*[*i-r*]*a*-[*š*]*u*-ʳ*nu*ˀ[*-t*]*i*
28) *š*[*a*] *i*[*t*]-*t*[*i-*] [*i*]*a*.…
29) *a-r*[*u-*]?

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EA 37

TRANSLATION

Obv.
(1–7) Speak [t]o the k[in]g of the land [of Egypt,] my [brother], thus [the king of the l]and of Alasia, your [broth]er: It is well with me. [W]ith my brother may all be well. With his house, with his wives, [wit]h his sons, with ‹his› horses (and) his cha[riots] and throughout his territories may it be ve‹ry› [we]ll.

(8–12) As for [the greeti]ng gift for my brother, [ra]w glass, five talents, five teams of horses, are the [gre]eting gift for my brother. The envoy of my brother have I sent post haste.

(13–20) And now, my brother, may he dispatch [m]y ambass[ador] post haste, so that I may inquire about my brother's welfare. And whatever you ⌜desire⌝, put in a letter and I will verily sen[d] (it). Send refined silver. My brother, don't retain my envoy. May he send (him).

Rev.
(21–24) As for Baštummê, Kunêa, Etilluna, [–]r[u]mma, Ušbara, Bē[l]-šamma, my brother, may he release them.…

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EA 38

TRANSCRIPTION

Obv. 01) *a-na šàr-ri* KUR *Mi-iṣ-ri* ŠEŠ-*ia qí-˹bí˺-˹ma˺*
02) *um-ma šàr-ri* KUR *A-la-˹ši˺-ia* ŠEŠ-*ka-ma*
03) *a-na ia-ši šul-mu ù a-na ka-ša lu-ú šul-˹mu˺*
04) *a-na* É-*ka* NITLAM$_4$.MEŠ-*ka* DUMU.MEŠ-*ka* ANŠE.KUR.RA.MEŠ-*ka*
05) GIŠ.˹GIGIR˺.MEŠ-*ka ù i-na ma-a-du* ÉRIN.MEŠ-*ka*
06) KUR.KUR-*ka* LÚ.MEŠ GAL.GAL-*ka dan-niš* ˹*lu*˺-*ú šul-mu*

---

07) *am-mi-ni* ŠEŠ-*ia a-wa-ta an-ni-ta*
08) *a-na ia-ši ta-qáb-bi šu-ú* ŠEŠ-*ia*
09) *la-a i-de$_4$-šu a-wa-‹ta›-ma an-ni-ta la-a i-pu-uš*
10) *a-na-ku e-nu-ma* LÚ.MEŠ ša KUR *Lu-uk-˹ki˺*
11) *ša-at-ta ša-ta-ma* ˹*i*˺-˹*na*˺ KUR-*i*˹*a*˺ ˹URU˺ ˹*ṣ*˺*é-eḫ-ra*
12) *i-lé-qè*

---

13) ŠEŠ-*ḫi at-ta ta-qáb-bi a-na ia-˹ši˺*
14) LÚ.MEŠ *ša* KUR-*ka it-ti-šu-nu i-ba-aš-ši*
15) *ù a-na-ku* ŠEŠ-*ia la-a i-de$_4$-mì ki-i it-ti-šu-nu*
16) *i-ba-aš-ši šum-ma i-ba-aš-ši* ˹LÚ˺.MEŠ *ša* KUR-*ia*
17) *ù at-ta a-na ia-ši šu-pur ù a-na-ku*
18) *ki-i* ˹*lìb*˺-*bi-ia e-pu-uš*

---

19) *at-ta-ma la-a ti-de$_4$-e* LÚ.MEŠ *ša* KUR-*i*[*a*]
20) *la-a e-*˹*pu*˺-˹*uš*˺ *a-ma-ta an-ni-ta šum-ma*
21) *i-pu-šu* LÚ.MEŠ *ša* KUR-*ia ù at-ta ki-i* ˹*lìb*˺-*b*[*i*]-˹*ka*˺
22) *e-pu-uš*

---

23) *e-nu-ma* ŠEŠ-*ia ki-i* LÚ.DUMU KIN-*ri-ia*
24) ˹*la*˺-˹*a*˺ *ta-aš-pur ṭup-pu an-ni-tu$_4$* ŠEŠ *ša* LUGAL
25) ˹*li*˺-*iš-pur ša* ˹*e*˺-*pu-*˹*uš*˺ [L]Ú DUMU KIN-*ri-*˹*ka*˺
Lo.ed. 26) ˹*i*˺-*qáb-*˹*bu*˺-˹*ni*˺

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EA 38

TRANSLATION

(1–6) Speak to the king of the land of Egypt, my brother; thus the king of the land of Alashia, your brother: It is well with me; may it be well with you. With your house, your spouses, your sons, your horses, your chariots and within your vast army, your territories, your senior officials, may it be very well.

(7–12) Why, my brother, do you say this thing to me? As for that, does my brother not know it? I did not do this thin‹g›! Now the men of the land of Lycia, year by year, are taking a small town in my land.

(13–18) My brother, you say to me, "Men of your country are with them." But I, my brother, did not know that they are with them. If there are men of my country with them, then you write to me and I will do what I will (with them).

(19–22) You don't know (that there are) men from m[y] country (with them). I did not do this thing! If men of my country did (it) then you do what you will.

(23–26) Now, my brother, since you did not send my envoy back, (here is) this tablet. It is the brother of the king, let him write. Your envoy will tell me what I am to do.

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Rev.
27) ⌜*ša*⌝*-ni-tam a-i-‹ú›-tu*$_4$ *a-ba-e-kà a-na*
28) *a-ba-e-ia i-na pá-na-ni e-pu-šu*
29) *a-ma-‹ta› an-ni-ta ù i-na-an-na* ŠEŠ*-ia*
30) *la-a ta-ša-kà-an i-na lìb-bi-ka*

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(27–30) Furthermore, which of your fathers did this thing to my fathers in the past? So now, my brother, don't take it to heart.

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EA 39

TRANSCRIPTION

Obv.
01) *a-na* LUGAL KUR *Mi-iṣ-ri* Š[E]Š-*ia*
02) *qí-bí-ma*
03) *um-ma* LUGAL KUR *A-la-ši-ia* ŠEŠ-*ka-ma*
04) *a-na ia-ši šul-mu*
05) *ù a-na* UGU-*ka lu-ú šul-mu*
06) *a-na* É-*ka* NITLAM$_4$.MEŠ-*ka* DUMU-*ka*
07) DAM.MEŠ-*ka* GIŠ.GIGIR.MEŠ-*ka ma-du* ANŠE.KUR.RA.MEŠ-*ka*
08) *ù i-na* KUR *Mi-iṣ-ri* KUR-*ka*
09) *ma-gal lu-ú šul-mu*

---

10) ŠEŠ-*ia* LÚ.DUMU.KIN-*ri-ia*
11) *ḫa-mu-ut-ta na-aṣ-ri-iš*
12) *uš-še-ra-šu-nu ù iš-mé*
13) *šu-lu-um-ka*

---

14) LÚ *an-nu-ú* DAM.GÀR-*ia* ŠEŠ-*ia*
15) *na-aṣ-ri-iš ḫa-mu-*[*ut-t*]*a*
16) *uš-še-ra-šu-nu*
17) LÚ.DAM.GÀR-*ia* GIŠ.MÁ-*ia*
18) ˹LÚ˺ *pa-qá-ri-ka ul*
19) *ia-qá-ar-ri-ib*
20) *it-ti-šu-nu*

Rev.
šʿt n wr n ʾÀ-la-śa

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EA 39

TRANSLATION

Obv. (1–3) Speak to the king of Egypt, my brother, thus (says) the king of Alashia, your brother:

(4–9) It is well with me. May it be well with you. With your house, your spouses, your son(s), your wives, your chariotry, your many horses, and within Egypt, your country, may it be very well.

(10–13) My brother, as for my messengers send them quickly and safely so that I may hear of your welfare.

(14–16) These men are my merchants. My brother, send them safely (and) quick[l]y.

(17–20) As for my merchant(s) (and) my ship, may your customs' inspector not draw near to them.

Rev. In Hieratic in black ink:

> Letter of the great one of Alashia

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EA 40

TRANSLATION

Obv.
(01) [*a-na* M]ÁŠKIM *ša* KUR *Mi*[*-iṣ-ri* ŠEŠ-*ia*]
(02) *qí-bí*[*-ma*]
(03) *um-m*[*a* MÁŠKIM *š*]*a* KUR *A-la*[*-ši-ia* ŠEŠ-*ka-*]*ma*
(04) *a-na* ⌜*ia*⌝(!)-[*ši*] *šul-mu*
(05) *ù a-na* [UGU-*ka*] *lu-ú šul-mu*

---

(06) ŠEŠ-‹*ia*› *a-na* [*m*]*aḫ-r*[*i* ˹*Šu-m*]*i-it-ti*
(07) 9 URUDU 2 *ši-in*[*-nu š*]*a* [*p*]*í-ri*
(08) 1 GIŠ *ša* G[IŠ.M[Á] *aš-pu-ru-u*[*š-šu-nu*(?)]
(09) *ù š*[*u-ut mi*]*-im-ma l*[*a*]*-a i-din-n*[*a*]
(10) [*a-n*]*a* [*ia-š*]*i ù at-ta ši-in-n*[*u ša*] ⌜*pí*⌝-⌜*ri*⌝
(11) *t*[*a*]*-aš-pu-ra-am-ma* ŠEŠ-*ia*

---

(12) *i-nu-ma a-na šu-ul-ma-ni-ka*
(13) 5 URUDU 3 GÚ.UN URUDU D[Ù]G.G⌜A⌝
(14) 1 *ši-in-nu ša pí-ri* 1 GIŠ.TAŠKARIN
(15) 1 G[I]Š *ša* GIŠ.MÁ *ul-te-bíl*

---

(16) [*ša*]*-ni-tam* ŠEŠ-*ia* LÚ *an-nu-tu*$_4$
(17) [*ù*] ⌜GIŠ⌝.MÁ *an-nu-ú ša* LUGAL
(18) [*be-li-i*]*a ù at-ta* ‹GIŠ›.MÁ [*ša* LUGAL]
(19) [*be-li-ia*] *ḫa-mu-ut-ta*
(20) [*na-aṣ-r*]*i-iš šu-pu-ra*[*-am-ma*]

Rev.
(21) [*ù a*]*t-ta* ŠEŠ-*ia* ⌜*mi*⌝*-n*[*u*]*-u*[*m-me*]
(22) [*š*]*a te-ri-iš-šu ki-ma* [*li-bi-ka*]
(23) *ù a-na-ku i-dì-na-ak*[*-ku*]

---

(24) ⌜LÚ⌝ *an-nu-ú* ÌR *ša* LUGAL *be-*[*li-ia*]
(25) *ù* LÚ *p*[*a-*]*qá-ri-ka it-ti-*[*šu-*]*nu*
(26) *ul i-qè-ri-ib* UGU-*šu-nu*
(27) *ù at-ta* ŠEŠ-*ia na-aṣ-r*[*i-i*]*š*
(28) *ḫa-mu-ut-ta šu-pu-ra-am-ma*

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EA 40

TRANSLATION

(1–5) [To the co]mmissioner of E[gypt, my brother speak; thu[s (says) the commissioner o]f Ala[shiya, your brother]: It is well with m[e]. May it be well with [you].

(6–11) ‹My› brother, to [Šum]itti,
9 (talents) of copper, 2 pieces of [el]ephant ivo[ry],
1 beam for [a ship] I was sending t[hem(?)],
but h[e] didn't giv[e an]ything [t]o [m]e, but you sent ⌜elephant⌝ ivor[y], my brother.

(12–15) Now, as your gift
5 (talents) of copper,
3 (talents) of fine copper,
1 piece of ivory, 1 (beam) of boxwood,
1 (beam) of a ship have I sent.

(16–20) [Mo]reover, my brother, these men [and] this ship belong to the king, [my lord]. So you, the ship [of the king, my lord] quickly (and) [saf]ely send [me] (back).

(21–23) [And y]ou, my brother, [wh]at[ever] that you request, then I will give it to y[ou].

(24–28) These ⌜men⌝ are the servants of the king, [my] lo[rd]. So may your customs' inspector not draw near to them. And you, my brother, safely (and) quickly send (them back to me).

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EA 41

TRANSCRIPTION

Obv.
01) [*um-ma* ^{d}UTU-*ši*] ^{I}*Šu-up-pí-*⌜*lu*⌝*-li-u-ma* ⌜LUGAL⌝ G[AL]
02) [*šàr* KUR URU *Ḫ*]*a-*[*a*]*t-ti* ^{KI} *a-na* ^{I}*Ḫu-u-ri-i-*⌜*i*⌝[*a*]
03) [*šàr* KUR URU *Mi*]*-iṣ-ri-i* ^{KI} ŠEŠ-*ia qí-bí-*[*m*]*a*

---

04) [*a-na ia-ši šu*]*l-mu a-na maḫ-ri-ka lu-ú šul-*⌜*mu*⌝
05) [*a-na* DAM.MEŠ-*k*]a DUMU.MEŠ-*ka* É-*ka* ÉRIN.MEŠ-*ka*
GIŠ.GIGIR.MEŠ-*ka*
06) [*ù i-*]*na* ⌜*lìb*⌝*-bi* KUR-*ka dan-níš lu-ú šul-mu*

---

07) [L]Ú.MEŠ DUMU.KIN-*ri-ia ša a-na a-bi-ka aš-pu-u-ru*
08) *ù* ⌜*mé*⌝*-re-eš*$_{15}$*-ta ša a-bu-ka e-ri-šu* [*i*]-⌜*na*⌝ *bé-*⌜*e*⌝*-r*[*i-*]*ni*
09) *at-te-ru-tam-*⌜*ma*⌝ *lu-ú ni-ip-pu-*[*u*]*š-mi* ⌜*ù*⌝ ⌜LUGAL⌝(?I.AŠ)
10) *la-a ak-t*[*a-l*]*a mi-nu-me-e ša a-bu-ka id-bu-*⌜*bá*⌝
11) LUGAL(?I.AŠ) *gáb-b*[*á-am-m*]*a lu-ú e-pu-uš ù mé-re-eš*$_{15}$*-ta-*⌜*ia*⌝
12) ⌜*ša*⌝ *a-na a-bi-ka e-ri-šu a-bu-ka mì-im-ma ú-ul*
13) ⌜*ik*⌝*-la gáb-bá-am-ma lu-ú id-dì-na*

---

14) *un-du a-bu-ka bal-*[*ṭ*]*ù šu-bi-la-a-te-*⌜*e*⌝
15) *ša ú-še-bi-la* ŠEŠ-*ia am-mì-ni ták-la-aš-šu-nu-ti*

---

16) *i-na-an-na* ŠEŠ-*ia a-na* GIŠ.GU.ZA *ša a-bi-ka*
17) [*t*]*e-e-te-li ù ki-me-e a-bu-ka ù a-na-ku*
18) *šul-ma-na i-na bé-e-ri-ni ḫa-aš-ḫa-a-nu-ma*
19) *ù i-na-an-na-ma* ⌜*at*⌝*-ta* ⌜*ù*⌝ *a-na-ku i-na be-ri-ni*
20) *ka-an-na lu-ú ṭa-a-bá-a-nu ù mé-re-eš*$_{15}$*-ta ‹ša›*
21) *a-*⌜*na*⌝*-*[*k*]*u a-na a-bi-ka aq-bu-ú a-na* ŠEŠ-*ia-ma*
22) [*a-qa-bi a-ḫ*]*u-uz-za-ta i-na bé-e-ri-ni i ni-ip-pu-uš*

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EA 41

TRANSLATION

(1–3) [The message of the Sun,] Suppiluliuma, the gr[eat king, [the king of the land of Ḫ]atti; spea[k] to Ḫuriya, [the king of the land of E]gypt, my brother.

(4–6) [It is we]ll [with me; may it be well with you; [with yo]ur [wives], your sons, your household, your troops, your chariots, [and w]ithin your land may it be very well.

(7–13) As for my envoys that I sent to your father and the request that your father requested between us: "Let us establish friendly relations!" then *surely*(?) I did not hold back. Whatever your father said, *surely*(?) I verily carried out and my request that I requested of your father, he did not withhold anything, he verily granted everything.

(14–15) Why have you withheld the shipments that your father sent when your father was alive?

(16–22) Now, my brother, you have ascended the throne of your father, and just as your father and I desired greeting gifts between us, so now may you and I thus enjoy good relations between us, and the request ‹that› I made to your father, to my brother [will I make:] "May we make a [mar]riage agreement between us."

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23) [*mi-im-m*]*a ša a-na a-bi-ka e-ri-iš-ta*
24) [*at-ta* ŠE]Š-*ia la-a ta-kà-al-la-a-šu*
25) [*…2 ṣ*]*a-al-ma-a-ni ša* KÙ.GI 1-*en*
26) [*li-zi-iz*] 1-*en li-ši-ib ù* 2 ALAM.MEŠ *ša* MUNUS.MEŠ
27) [*ša* KÙ.BABBA]R-*ma ù* NA_4.ZA.GÌN *ra-bi-ta ù a-na*
28) [*…k*]*à-an-na-šu-nu ra-bu-ú* ŠEŠ-*ia* [*li-še-bi-la*]

Rev.

29) [……] *i*[…]ʳ*e*ˀ *a* \ [……]
30) [*……ul-t*]*e-bi-la-*[*m*]*a ù* [……]
31) [……] *ù šum-ma* ŠEŠ-*ia* [*ḫa-šeḫ a-na*]
32) [*na-dá-ni* ŠE]Š-*ia li-id-dì-in-šu-nu-*[*ti*]
33) [*ù šum-m*]*a* ŠEŠ-*ia a-na na-a-dá-ni-šu-nu*[*-ma*]
34) [*la-*]ʳ*a*ˀ ʳ*ḫa*ˀ-*šeḫ ki-me-e* GIŠ.GIGIR.MEŠ-*ia a-na*
35) [*na-š*]*e* GADA *ḫu-uz-zi*(!) *i-*ʳ*gam*ˀ-*ma-*ʳ*ru*ˀ-*ma a-na* ŠEŠ-*ia*
36) *ú-tá-a-ar-šu-nu-ti ù mi-ni-um-me-e*
37) *ša* ŠEŠ-*ia ḫa-aš-ḫa-ta* ʳ*šu*ˀ-ʳ*u*ˀ-ʳ*up*ˀ-*ra-*ʳ*am*ˀ-*ma*
38) *lu-še-bíl-ak-ku*

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39) *a-nu-um-ma a-na šul-ma-ni-ka* 1 *bi-ib-ru*
40) KÙ.BABBAR UDU.‹A›.LUM *5 ma-na* KI.LÁ.BÉ 1 *bi-ib-ru*
41) KÙ.BABBAR $UDU.SIR_4$ \ *pu-u-ḫi-lu* 3 *ma-na* KI.LÁ.BÉ
42) 2 [*k*]*à-ak-kà-ru* KÙ.BABBAR 10 *ma-na* KI.LÁ.BÉ-*ma*
43) 2 ^{GIŠ}*ni-kip-tu*$_4$ *ra-a-bu-tì ul-te-bíl-ak-ku*

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(23–28) [As for whatev]er the request to your father, [you,]my [bro]ther, do not withhold. […two s]tatues of gold: one [may it be standing], one may it be sitting; and two statues of women [of silve]r and much lapis lazuli and for […] their large [s]tand, [may] my brother [send].

(29–32) I ha]ve sent and [.....] and if my brother [desires.…to give…] may my [broth]er give the[m].

(33–38) [But if] my brother does [no]t desire to grant them; my chariots will finish [carr]ying linen *sheets*(?). I will return them to my brother. And whatever my brother desires, write to me that I may send to you.

(39–43) Now, for your greeting gift, one silver rhyton, a ram, five minas in weight, one silver rhyton, a breed ram, three minas in weight, two [ta]lents of silver, ten minas in weight, two large medicinal shrubs, have I sent to you.

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EA 42

TRANSCRIPTION

Obv. 01) [*um-ma* ^{d}UTU-*ši* ^{I}*Šu-up-pí-lu-li-u-ma* LUGAL GAL]
02) [*šàr* KUR URU *Ḫa-at-ti*^{KI} *a-na* ^{I}*Ḫu-u-ri-i-ia*]
03) [*šàr* KUR URU *Mi-iṣ-ri-i*^{KI} ŠEŠ-*ia qí-bi-ma*]
[––]
04) [*a-na ia-ši šul-mu a-na maḫ-ri* ŠEŠ-*ia*]
05) *lu-*⌜*ú*⌝ ⌜*šul*⌝-⌜*mu*⌝ ⌜*a*⌝-⌜*na*⌝ D[AM.MEŠ-*k*a DUMU.MEŠ-*ka*]
06) LÚ.MEŠ GAL-*ka a-na* ÉRIN[.MEŠ-*ka* ANŠE.KUR.RA-*ka*]
07) GIŠ.GIGIR.MEŠ-*ka ù i-n*[*a lìb*⌝-*bi* KUR-*ka dan-niš lu-ú šul-mu*]
––––––––––[––––––––––]
08) ŠEŠ-*ia ki-a-am ši-mé*[……]
09) *a-ba a-bi-ni iš-tu* K[UR……]
10) [*šum-*]*ma iš-tu* KUR URU *Ḫu*[*r-ri* ……]
11) [*šum-ma*] ⌜*iš*⌝-*tu* KUR-*tì* [……]
12) *i-la-k*[*am*[……]
13) *a-na pá-ni* [……]⌜*ša*⌝[……]
14) *li-iš-al-ma*
––––––––––––––––––[––––––––]
15) *ù i-na-an-na ṭup-pá-ka ša* [*ta-aš-pu-ra-a*]
16) *šum-ka e-li šum-ia am-mi-*⌜*ni*⌝[*tù-ra-ab-bi*]
17) *ù ma-an-nu ša ba-a-na-a-ti* [*i-na bé-ri-ni*]
18) *uš-*⌜*bal*⌝-*kat-ma pár-ṣú ki-na-an*[*-na-ma*]
19) ŠEŠ-*ia aš-šum-ma sú-lum-me-e* [*i-na bé-ri-ni*]
20) *ta-aš-pu-u-ra-a ù šum-ma* [*ki-na-an-na-ma šum-ka*]
21) *am-mi-ni*$_{7}$ *tù-ra-ab-bi ù a-*[*na-ku ki-ma*]
22) [*n*]*a-pu-ul-tì ki-a-am ḫa-as*[*-sa-ku šu-mi ša*]
23) [*ṭu*]*p-šar* ^{I}*Ru-mi-in-*⌜*ta*⌝(?)[……]
24) [*aš*]-*ṭur ù šum-ka* [……]
25) [*a-pá-a*]*š-ši-iṭ ù* [……]
26) [……]*na la-a la*[……]
[–––]––––[––––––––––––––––––]
Rev. 27) [*um-ma*]-*a* LÚ *ṭup-šar* ⌜*ša*⌝ [……]
28) [*ki-a*]-*ma la-a ti-iz-z*[*i-iz-ma*]
[–––]––––[––––––––––––––––––]

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EA 42

TRANSLATION

(1–3) [Thus (says) the Sun, Suppiluliuma, the great king, the king of the land of Ḫatti; speak to Ḫuria(?), king of the land of Egypt, my brother]
[————————————————————————————————————]
(4–7) [It is well with me; with my brother] may it be well. [With your wives, your children,] your senior officials, with [your] troop[s, your horses], your chariotry and wi[thin your land may it be very well.]

(8–14) My brother, thus hear […]the father of our father from the l[and of…I]f from the land of Ḫur[ri…If] from the land of […]he shall com[e…] before the presence of […]that[…] may he inquire.

(15–18) And now, as for your tablet that [you sent to me], why did [you magnify] your name over my name? And who nullified the good relations [between us]? Is the correct practice thu[s]?

(19–22) My brother, was it concerning peace [between us] that you wrote? And if [so, your name,] why did you exalt? And I] am consid[ered thus like] a corpse?

(22–26) [The name of] the scribe is Ruminta [….I have] written and your name […I will blo]t out […]no […].

(27–28) [Thu]s (says) the scribe of [….Th]us do not stan[d.…]

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EA 43

TRANSCRIPTION

About three lines missing

Obv.
01) [..a-*n*]*a-ku a-na* UGU[…]
02) […*t*]*i*? *an-ni-ta*$_5$ DUMU[-*šu* GAL?]
03) […*ip*-]˹*pu*˺-*ša-aš-šu i-na* […]
04) […] LÚ.MEŠ *ṣa-ab-ru-tì*
05) […] *an-ni-ta*$_5$ *ša it-ti-šu*
06) […]*du-šu ù i-du-ku-šu*
07) […] *i-de a-na pa-ni* DINGIR.MEŠ

---

08) […]˹*ti*$_7$˺-*di-i ki-i a-bu-šu*
09) […]˹*ip*˺-*pu-uš ki-i* ˹*a*˺-˹*bu*˺-*šu*
10) […] *it*-˹*ta*˺-˹*al*˺-*la-ak*
11) […]*a-na-aṣ-ṣa-ar*-˹*šu*˺-*nu-ma*
12) […*gáb*-]*bá-šu-nu ù* DUMU-*šu* GAL
13) […]*tì ša a-bi-šu*
14) […]*dam-qí-iš ki-i* ˹*ip*˺-*pu-ša-aš-šu*
15) […]*la-a ti*$_7$*-di-i*
16) […] *at-ta la-a ti*$_7$-[*di-i*]
17) […]*ma ma-am-ma la-a* […]
18) […] *ù* ˹*šu*˺-˹*ú*˺ […]
19) […] traces? […]

Lo.ed. Uninscribed

Rev.
20) […] traces […]
21) […] traces ˹*li*˺[…]
22) […….]
23) […]-˹*ma*˺?-˹*a*˺ L[UGAL?…]
24) […Ḫ]I.A *ba-n*[*a*…]
25) […] *bal i-n*[*a*…]
26) […x ˹*an*˺-*nu*-˹*tim*˺ […]
27) […]NA$_4$ ZA.GÌN *i-n*[*a*…]
28) […NA$_4$ Z]A.GÌN GAL SIG$_5$ *l*[*i*…]

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EA 43

TRANSLATION

About three lines missing

(1–7) […]ʾIʾ to […] this […his elder?] son […he] did to him in […]malicious men […] this which is with him […]they …him and they slew him […] I know in the presence of the gods.

(8–19) […] you know that his father […] did as his father (had done) […]he was going out […]I will protect them […a]ll of them and his elder son […] of his father […]it is well that he is doing to him […]you do not know […] you do not know […] anything […] not […] and he […]

Rev.
20) […] *traces* […]
21) […] *traces* …[…]
22) […….]
23) […]…k[ing?…]
24) […]…nic [e…]
25) […]x i[n…]
26) […]x these […]
27) […]*lapis lazuli* i[n…]
28) […*la*]*piz lazuli* large and attractive […]

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29) [...*ša*] ŠEŠ-*ia ḫa-šiḫ*
30) [...] *a-na-* ˹*ku*˺?
31) [...] *šu* [...]

---

32) [*a-nu-um-ma a-na šu-*]*ul-m*[*a-ni-ka*...]
33) [ ] traces
34) [.....]
35) [ ] traces

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29) […that] my brother desires
30) […] ʳIʾ?
31) […] he […]

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32) [Now for your] greeting [gift…]
33) [ ] *traces*
34) [……]
35) [ ] *traces*

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EA 44

TRANSCRIPTION

Obv. 01) *a-na be-lí šàr* KUR [UR]U *Mi-iṣ-ri-*ʳ*i*ˀ
02) *a-bi-ia qí-bí-*ʳ*ma*ˀ
03) *um-ma* ˈ*Zi-*ʳ*i*ˀ-ʳ*dan*ˀ DUMU LUGAL
04) DUMU-*ka-ma*
———————————————————
05) *a-na ma-ḫar be-lí a-bi-ia*
06) *gáb-ba lu-ú šul-mu*
———————————————————
07) *i-na maḫ-ri-i* KASKAL *a-i-ú-tì*
08) DUMU.MEŠ KIN-*ri-ka a-na* KUR URU *Ḫa-at-ti*
09) *it-tal-ku ù ki-i-me-e a-na muḫ-ḫi-ka*
10) *it-it-as-ḫa-ru ù a-na-ku-ma*
11) *a-na ak-ka-a-ša a-bi-ia*
12) ʳ*šul*ˀ-*ma-na aš-pur ù šu-bi-il*$_5$-*ta*
13) [*a-n*]*a muḫ-ḫi-ka ul-te-*ʳ*bíl*ˀ
———————————
14) […….. DUMU.]MEŠ KIN-*ka*
15) […….*e*]*l*
16) […….]*aš-p*[*ur*](*?*)
Lo.ed. 17) […….]
Rev. 18) […….]ʳ*a*ˀ-ʳ*nu*ˀ-*um-ma* DUMU.MEŠ KIN-ʳ*ka*ˀ
19) [*iš-tu* KU]R URU *Ḫa-at-ti a-na muḫ-ḫi-ka*
20) [*ú-ka-ši-is-*]*sú-nu-ti ù a-na-ku-ma*
21) [*i*]*t-ti* DUMU.MEŠ KIN-*ka at-tu-ia* DUMU.MEŠ KIN-*ia*
22) *a-na muḫ-ḫi a-bi-ia aš-pur-šu-nu-ti*
23) *ù šu-*ʳ*bi*ˀ-*il*$_5$-*ta* 16 LÚ.MEŠ
24) *a-na šul-ma-ni-ka ul-te-bíl-ak-ku*
———————————————————
25) *ù a-*ʳ*na*ˀ-*ku* [KÙ.]GI ʳ*ḫa*ˀ-*aš-ḫa-ku*
26) *ù a-bu-*[*i*]*a* KÙ.GI *šu-bi-la*
27) *ù mi-nu-um-me-e be-lí a-bi-ia*
28) *ḫa-aš-ḫa-tá šu-up-ra-ma ú-*ʳ*še*ˀ-*bíl-ak-ku*
———————————————————

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EA 44

TRANSLATION

(1–4) Speak to the lord, king of the land of the [ci]ty of Egypt, my father; thus Zidan, the son of the king, your son.

(5–6) May all be well with the lord, my father.

(7–13) With a previous caravan of any of your envoys, they came to the land of the city of Ḫatti, and when they returned to you, then it was I who sent a greeting gift to you, my father, and I had a shipment sent to you.

(14–17)[.....] your [ambass]adors [.....] I sent(?) [.....]

(18–24) [.....] Now, as for your envoys, [I am expediting] them on their way [from the la]nd of the city of Ḫatti to you and it is I who am sending [w]ith your own envoys, my envoys and a shipment of sixteen men have I had brought to you as a greeting gift.

(25–28) And I desire [go]ld, so, my father, send gold and whatever my lord, my father, you desire, write to me and I will have it brought to you

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EA 45

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL]ʳᵈˀUTU-*ši* [EN-*ia qí-bí-ma*]
02) [*um-ma* ˡ*Am-m*]*i-is-tam-*[*ri* ÌR-*ka*]
03) [*a-na* UZU.GÌR.MEŠ]-*ka* 7[*ù* 7 *am-qut*]
04) [*lu-ú šul-mu a-na*] UG[U LUGAL ᵈUTU-*ši*]
05) [EN-*ia a-na* É.]ḪI.A-*k*[*a* MUNUS.UŠ-*ka* DAM.MEŠ-*ka*]
06) [DUMU.MEŠ-*ka* ÉRIN.MEŠ *pí-ṭá-t*]*i-*[*ka ù mi-im-mu*]
07) [LUGAL ᵈUTU-*ši* EN-*ia*] ʳ*lu*ˀ[-*ú šul-mu*]
———————————————————————————
08) [……]
09) [……]
10) [……]
11) [……]
12) [……]x-*ni-šu-nu* DUMU(?)[*ši-ip-ri-šu.*……]
13) [*ù a-k*]*án*^{an}-*na-am a-na-ku* [*aq-ta-bi*]
14) [*an-nu-*]*tu*$_4$ *šu-nu* LÚ.MEŠ [KUR *Mi-iṣ-ri*]
15) *am-mi-ni-im-ma a-na-a*[*n-din-šu-nu-ma*…]
16) *ù ú-še-šar an-n*[*u-tu*$_4$…]
17) *ù i-ra-aš-ši-š*[*u-nu ù*]
18) *ad-*ʳ*din*ˀ*-šu-nu-ma a*[*-na* ᵈUTU-*ši* EN-*ia*]
19) *ù* ʳDUMUˀ *ši-ip-ri-*ʳ*i*ˀ[*a*…]
20) *a-na pa-ni* ᵈUTU-*ši* [EN-*ia*…]
21) *i-*ʳ*na*ˀ*-an-na ad-d*[*in-šu-nu-ma*]
———
22) [*ša*]-ʳ*ni*ˀ*-tam šàr* KUR[*Mi-iṣ-ri*…]
23) ʳ*am*ˀ*-mi-ni-mi* D[UMU.MEŠ *ši-ip-ri-ia*]
24) *ta-ṣa-bat-mi* [*a-na ia-ši*]
Rev. 25) *iš-pur-ma* 2-*šu* [*iš-pur*]
26) *ù ki-ia-am iq*[*-ta-bi*]
27) *ù a-na* KUR *Mi-iš-*[*ri-mi.*]
28) *šum-ma-mi tu-še-bá*[*-al-šu-nu*]
29) *a-nu-um-*ʳ*ma*ˀ ʳÌRˀ ʳ*ša*ˀ ʳLUGALˀ ʳᵈˀ[UTU-*ši* EN-*ia a-na-ku*]
———————————————————————

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EA 45

TRANSLATION

(1–7) [Speak to the king,] the sun god,[my lord; the message of ʿAmm]i-stam[ri, your servant. At] your [feet] seven (times) [and seven (times) have I fallen. May it be well] wi[th the king, the sun god, my lord, with] yo[ur pala]ce, [your chief wife, your (other) wives, your sons, your regular troo]ps, [and the possessions of the king, the sun god, my lord,] may [it be well].

(8–11) [……]

(12–21) […] their [his(?)] ambas[sadors…and th]us I myself [said, "As for th]ese, they are men of [the land of Egypt(?)."] Why should I gi[ve them…] so I am preparing (their sendoff?). These…] and he will acquire th[em and] I have given them t[o the sun god, my lord,] and m[y] envoys […] before the sun god, [my lord …] have I now gr[anted them.]

(22–29) [Fu]rthermore, the king of the land of [Egypt(?)…] wrote [to me], "Why do you seize [my] am[bassadors?"] Two times [did he write] and thus he s[poke,] "And to the land of Egy[pt, if you will sen[d them."] Now [I] am the servant of the s[un god, my lord.]

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30) *ša-ni-tam as-sú-ri-im-*[*ma* ^{d}UTU-*ši* EN-*ia*]
31) *it-ti-ia i-na-ki-ir-m*[*a* ^{d}UTU EN-*ia*]
32) TI.LA.MEŠ *ba-la-a-ṭá ša-a* U[ZU.ZI-*ia*]
33) *li-iq-bi* TI.LA.MEŠ UZU.ʳZIʾ[*-ia…*]
34) lu-ú *i-de*$_4$*-mi šum-ma-mi* [ÌR *ki-it-ti*]
35) [*a-n*]*a* KUR URU ʳ*Ú*ʾ-ʳ*ga*ʾ-ʳ*ri*ʾ-[*ta.…*]
36) [.....]ʳ*ú*ʾ?-[*nu-te-šu-nu*.....]
37) [.....]
38) [.....]
39) [.....]
40) [.....]
41) [.....*ú-n*]*u-te*[*-šu-nu*.....]
42) [LÚ.ME]Š-*i*ʳ*a*ʾ[.....]
43) [.....] *a* [.....]
44) [.....]*ú-*[*nu-te-šu-nu*.....]
45) [.....] *ri*[.....]
46) [.....] *a-na* [.....]
47) [.....]ÌR-*š*[*u*.....]
Up.ed. 48) [.....]

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(30–35) Furthermore, god forbid that [the sun god, my lord] should become alienated from me! May [the sun god, my lord, pronounce the breath of life for my soul. The breath of life for my soul is [from him(?)] and he surely knows whether [there is a loyal servant i]n the land of Ugari[t…].

(36–48) […their] eq[uipment……their equ]ipment[…] my [men…their] eq[uipment….] to […..]hi[s] servant […].

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EA 46

TRANSCRIPTION

Obv. 01) ⌜LÚ⌝.⌜AB⌝.B[A-*e-ia*.....]
02) *ù* ^{d}U[TU-*ši be-li*.....]
03) *la tu-b*[*a*.....]
04) *ša a-na pa*[*-ni*.....]
05) *kán-na-am-m*[*a*.....]
06) *ša* ^{d}UTU-*ši* [.....]
07) *am-mi-ni*$_{7}$ *pa-n*[*i-šu*.....]
08) *iš-tu muḫ-ḫi-i*⌜*a*⌝ [.....]
09) LÚ.AB.BA-*e-ia*[.....]
10) ⌜*ù*⌝ *pa-nu-šu-nu ša* [.....]
11) *a-na muḫ-ḫi* LÚ.D[UMU.KIN-*ri*.....]
12) *ù ú-nu-t*[*e*.....]
13) *ú-še-*[*bi-il*.....]
14) 1-*šu*.....]
15) SAG.D[U .....]

Lo.ed. 16) *be-li* [.....]
17) *ù* K[UR.....]
Rev. 18) *a-na* LÚ.[DUMU.KIN-*ri*.....]
19) *ša ir-te-*[*ḫu*.....]
20) *ù a-na pa-ni* [.....]
21) *ù* ^{d}UTU-*ši be-*[*li*.....]

---

22) ^{d}UTU-*ši be-li k*[*i-ma pa-na-nu*.....]
23) LÚ.AB.BA-*e-ia* [.....]
24) *ù* ^{d}UTU-*ši be-li* [*ù i-na-an-na*.....]
25) *a-na-ku* LÚ.ÌR ^{d}U[TU-*ši be-li-ia ù*.....]
26) ⌜*a*⌝-⌜*na*⌝ ⌜^{d}⌝⌜UTU⌝-*ši be-l*[*i*.....]

---

27) *ù* ^{d}UTU-*ši* [*be-li*.....]
28) ⌜*li*⌝-*še-bi-i*[*l*.....]
29) [.....]

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EA 46

TRANSLATION

Obv. 01) [my] father[s.....]
02) and the su[n god, my lord,.....]
03) you did not se[ek.....]
04) which is in the pre[sence of.....]
05) thus [.....]
06) of the sun god [.....]
07) why is [his] fa[ce.....]
08) from me[.....]
09) my fathers [.....]
10) and their faces, viz. of [.....]
11) to the envoy(s) [.....
12) and the equipment [.....]
13) I have sent [.....]
14) one time [.....]
15) hea[d] (capital?).....]

Lo.ed. 16) [my] lord [.....]
17) and the l[and of.....]
Rev. 18) to the am[bassador(s).....]
19) that rema[in.....]
20) and in the presence of [.....]
21) and the sun god [my] lord.....]

---

22) Oh sun god, my lord, jus[t as formerly.....]
23) my fathers [.....]
24) and the sun god, my lord,[*and now*.....]
25) I am the servant of the su[n god, my lord, and]
26) to the sun god, [my] lord[.....]

---

27) and the sun god, [my lord.....]
28) may he sen[d.....]
29) [.....]

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EA 47

TRANSCRIPTION

Obv. 01) [.....]
02) [.....]
03) [.....]
04) [.....]
05) [.....]
06) [.....]ʳ*ni*ˀ
07) [.....KU]R.KI-*ka*
08) [.....*k*]*a* LÚ.AB.BA.MEŠ-*ia*
09) [*a-na* LÚ.AB.BA.]ʳMEŠˀ-*ka* ÌR.MEŠ-*ta i-pu-šu*
10) [*ù i-n*]*a-an-na a-na-ku a-na* LUGAL ᵈUTU-*ši*
11) [EN-*i*]*a lu-ú* ÌR.MEŠ-*ma*

---

12) [*ša-ni-tam*] LÚ.DUMU.KIN-*ri-ia a-na muḫ-ḫi* EN-*ia*
13) [*al-ta-*]ʳ*pár*ˀ *ù* EN-*ia la iš-al-šu*
14) [*ù a-na g*]*áb-bi* LÚ.DUMU.KIN-*ri ša* LUGAL.E.NE
15) [*ta-n*]*a-an-din ṭup-pa-ka ta-šap-pár*
Lo.ed. 16) [LÚ.]DUMU.KIN-*ri-ka it-ti-šu-nu*
17) [*ta-ša-*]ʳ*pár*ˀ *ù a-na ša ia-a-ši*
Rev. 18) [*ù a-na* LÚ.DU]MU.KIN-*ri-ia ṭup-p*[*a-k*]*a*
19) [*la-a ta-ad*]-ʳ*din*ˀ ʳ*ù*ˀ LÚ.DUMU.KIN-*ri-ka*
20) [*it-ti-š*]*u la-*ʳ*a*ˀ *ta-áš-pur*
21) [*ú-ul ki*]*-ma* ʳ*ki*ˀ*-it* UZU *lib-bi-ia*

---

22) [*ša-ni-tam am*]-ʳ*mi*ˀ-ʳ*ni*ˀ *te*$_9$*-še-em-me*
23) [*a-na a-w*]*a-*ʳ*te*ˀʳᴹᴱŠˀ ʳ*ša*ˀ-ʳ*a*ˀ ᴵ*Ḫa-an-ia*
24) [...] ʳ*ša*ˀ-ʳ*a*ˀ *al-li-i*ˀ
25) [LUGAL ᵈUTU-*ši*] ʳENˀ*-ia be-li mi-*ʳ*na*ˀ*-a*
26) [*a-na ša-a* ᴵ*Ḫa-a*]*n-ia šul-ma-*ʳ*an*ˀ*-šu*
27) [.....]ʳ*ù*ˀ ʳ*šum*ˀ*-*ʳ*ma*ˀ
28) [.....*a-n*]*u-ma*
29) [.....E]N-*ia*
30) [.....]

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EA 47

TRANSLATION

(1–6) [……

(7–11) […]your [la]nd […yo]ur […] my fathers [were subservient [to] your [father]s. [And n]ow I am verily subservient to the king, the sun god, [my lord].

(12–21) [Furthermore, I se]nt my envoy to my lord, but my lord did not inquire of him. [But to a]ll the envoys of the kings [you g]ive and you send your tablet. Your envoy you send with them. [But to] my [am]bassador [you did not gi]ve your tablet and your envoy you did not send [with h]im. [This is not] in accor]dance with the loyalty of my heart.

(22–30) [Furthermore, w]hy do you listen [to the wor]ds of Ḫanya […] which (?) [the king, the sun god,] my lord. My lord, why [to] the greeting gift of [Ḫa]nya […] But if […N]ow […]

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EA 48

TRANSCRIPTION

Obv.
01) [*a-na*……*b*]*e-le-ti-ia*
02) [*um-ma*……*ḫ*]*é-bá* GÉME-*ki*
03) [*a-na* GÌR.MEŠ *be-le-t*]*i-ia am-qut*
04) [*a-na* UGU *be-le-ti-*]ʿ*i*ˀ*a lu-ú šul-mu*

---

05) [……*t*]*a-at-ta-ad-ni*
06) [……*ù a-nu*]*-um-ma a-na-ku*
07) [……*a-n*]*a be-le-ti-ia*
08) [……]DUG.KAŠ *ri-qú*\\ *ṣú-ur-wa*

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EA 48

TRANSLATION

(1–4) [To (woman's name)] my [l]ady, [the message of (…)-Ḫ]eba, your handmaiden. [At the feet of] my [lad]y have I fallen. [With] my [lady] may all be well.

(5–8) [……y]ou have given to me [……and n]ow I [….t]o my lady […….] a beer jar of aromatics \\ balsam

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EA 49

TRANSCRIPTION

Obv.	01)	*a-na* LUGAL ^{d}UTU-*ši* EN-*ia*
	02)	*um-ma* ^{l}*Níq-ma-*^{d}IŠKUR ÌR-*ka-ma*
	03)	*a-na* UZU.GÌR.MEŠ LUGAL ^{d}UTU-*ši* EN-*ia am-qut*
	04)	*lu-ú šu*[*l*]*-mu a-na* ˹UGU˺ LUGAL! ^{d}UTU-*ši* EN-*ia*
	05)	É.[ḪI.A-*š*]*u* ˹*a*˺-˹*na*˺ NI[TLAM$_4$]-*šu a-na* DAM.MEŠ-*šu*
	06)	*a-na* [DUMU.MEŠ-*šu a-na* ANŠE.KUR.RA-*šu*] É[RIN].Ḫ[I].˹A˺ *pí-ṭá-ti*
	07)	*a*-[*n*]*a* [GIŠ.GIGIR.MEŠ-*šu*…… *ša* LUGAL] ˹^{d}˺UTU-*ši* EN-*ia*
	08)	[……]
	09)	[……]
	10)	[……]
	11)	[……]
	12)	[……]
Lo.ed.	13)	[……]
	14)	[……]
Rev.	15)	[……]
	16)	[……]
	17)	[……]
	18)	[……]˹*ú*˺(?) […] ˹*a*˺-*bi-ia pa-na-n*˹*u*˺
	19)	[……] ˹*ù*˺ *be-li-ia* 2 *ṣú-ḫa-*[*ri*]
	20)	L[Ú].É.GAL ˹*ša*˺ KUR *Ka-ši*
	21)	*li-din-an-ni*
	22)	*ù* LÚ.DUMU É.GAL A.ZU-*a*
	23)	*id-na-an-ni*
	24)	*an-na-ka* LÚ.A.ZU-*ú*
	25)	*ia-nu a-n*[*u-*]*ma* [^{l}*Ḫa*]*-ra-ma-sa*
	26)	*sa-al* ˹*ù*˺ (erasure)
Lft.ed.	27)	*ù a-nu-*˹*ma*˺ [……]
	28)	*ù* 1 *me-at* [……]
	29)	*a-na šul-m*[*a-ni-ka*]

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EA 49

TRANSLATION

(1–3) To the king, the sun god, my lord, the message of Niqmaddu, your servant. At the feet of the king, my lord, have I fallen.

(4–7) May it be well with the king, the sun god, my lord, his household, with his consort, with his wives, with [his sons, with his horses,] the regular troops, with [his chariots,…of the king,] the sun god, my lord.

(8–17) (Entirely missing)

(18–21) […] ʳandˀ(?) […] my father, formerly […] and my lord. May he give to me two youths, palace personnel of the land of Cush.

(22–26) And give to me a palace retainer, a physician. There is no physician here. Now ask [Ḫa]ramassa ʳandˀ (erasure).

(27–29) And now […] and one hundred […] for [your] greeting [gift].

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EA 50

TRANSCRIPTION

Obv. 01) *a-na* ^{MUNUS}*T*[*a-ḫa-mu-un-šu* (?)]
02) ^{MUNUS}NIN-*i*$^{\lceil}$*a*$^{\rceil}$ [*qí-bí-ma*]
03) *um-ma* DUMU.$^{\lceil}$MUNUS$^{\rceil}$ [LUGAL(?)]
04) MUNUS.GÉME *am-t*[*i-ki*]
05) *a-na* 2 GÌR.MEŠ-[*pí*(?) *ša*]$^{\lceil\text{MUNUS}\rceil\lceil}NIN^{\rceil}$-*ia*
06) [7]-*šu* 7-*ta*-[*a-an*]
07) [*am*]-*qut al*[*-lu-ú-mi*]
08) slight traces
09) [.....]
10) [.....]
Rev. 11) $^{\lceil}$*zu*$^{\rceil}$-$^{\lceil}$*ka*$^{\rceil}$-*ti*
12) ^{MUNUS}NIN-*ia*

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EA 50

TRANSLATION

(1–12) [Speak] to the [royal wife(?)], my lady, the message of the daughter of [the king(?) your] handmaiden. At the two feet [of] my lady, seven times and seven ti[mes] [have I fa]llen. Be[hold……] the illness(?) of my lady.

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EA 51

TRANSCRIPTION

Obv. 01) [*a-n*]*a* [d]UTU-*ši* LUGAL *be-lí-ia* LUGAL KUR *Mi-iṣ-ri*
02) [*u*]*m-ma* [Id]IŠKUR-*ni-ra-*⌜*ri*⌝ ÌR-*ka-ma*
03) [*a-n*]*a* GÌR.MEŠ *be-lí-*[*i*]*a am-qut*
04) [*a-*]⌜*mur*⌝ ⌜*e*⌝*-nu-ma* [I]*Ma-*⌜*an*⌝*-aḫ-pí-ia* LUGAL KUR *Mi-iṣ-ri a-bi a-b*[*i*]*-ka*
05) ⌜⌝[*T*]*a*[*-ku a-b*]⌜*i*⌝ ⌜*a*⌝*-b*[*i-*]*ia i-na* KUR *Nu-ḫa-aš-še*
06) *a-na šàr-ru-ta*$_5$ *i-ip-p*[*u-š*]*a-aš-šu ù* Í.MEŠ *a-na* SAG.⌜DU⌝*-*⌜*šu*⌝
07) *iš-ku-un-šu ù ki-a-a*[*m i*]*q-*⌜*ta*⌝*-bi ša* LUGAL ⌜KUR⌝ [*Mi-iṣ-r*]*i*
08) *a-na šàr-ru-ta*$_5$ *ša i-ip-pu-š*[*a-aš-šu ù* Í.MEŠ *a-na* SAG.DU*-šu*]
09) *ša iš-ku-un-šu ma-am-ma* [*la*.....]
10) *it-ta-din-šu qa-d*[*u*.....]
11) *a-nu-*⌜*um*⌝*-*[*ma*.....]

Rev. 01) *ù* [.....]
02) [I]*Ta-ku a-*⌜*bi*⌝[*a-bi-ia*.....]
03) *ù i-na-an-na be-lí-ni ṭ*[*up-pa-te*MEŠ *ù ri-ik-sa-te*.....]
04) *ù* LUGAL KUR *Ḫa-at-ti*$_7$ *a-na m*[*uḫ-ḫi-ia*.....]
05) *be-lí ṭup-pa-te*MEŠ *ù ri-ik-*[*sa-te*.....]
06) *ù a-na ša* LUGAL KUR *Mi-iṣ-ri* [ÌR *ki-it-ti a-na-ku*.....]

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07) *ù i-na-an-na be-li-ni a-na mu*[*ḫ-ḫi-ni li-ṣa-an-ni*.....]
08) *ù a-na* ŠU-⌜*ti*⌝*-*⌜*šu*⌝ ⌜*lu*⌝[*-ú ni-iṣ-bat* KUR.MEŠ]
09) *ù* ⌜*lu*⌝[*-ú nu-tar*] *a-na be-li-ni*
10) [*ù be*]*-lí-ia i-na* MU.KAM.MEŠ ⌜*li*⌝*-iz-zi*[*-za*]
11) *lu-ú la te-me-ek-e* ⌜*ki*⌝*-i-me-e a-na* ÌR*-du-ut-ti*
12) *a-na ša be-lí-ia lu-ú ki-it-tu*$_4$ *ta-mar-šu-*⌜*nu*⌝
13) *ù šum-ma be-lí-ia a-na a-ṣi-i-im la* ⌜*i*⌝*-ma-an-gur*$_{16}$
14) *ù be-lí-ia* 1*-en* ⌜LÚ⌝ *mi-il-kà-šu*

Up.ed. 15) [*q*]*a-du* ÉRIN.MEŠ*-šu ù* ⌜*qa*⌝*-du* GIŠ.GIGIR.MEŠ*-šu li-iš-pur*

Lft.ed. 16) [.....ME]Š*-šu ša be-lí-i*[*a*]
17) [.....]⌜*be*⌝*-lí-ia*

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EA 51

TRANSLATION

(1–3) [T]o the Sun, the king, my lord, king of the land of Egypt, thus Adad-nirari, your servant: [A]t the feet of my lord have I fallen.

(4–11) [Lo]ok, when Manaḫpiya, king of the land of Egypt, the father of your father, would appoint [T]a[ku, the fath]er [of] my [fath]er to kingship in the land of Nuǵasse, then he poured oil on his head and thu[s] he said, "Whom the king of E[gypt] has app[ointed]to kingship [and] poured [oil on his head], [let not] anyone [.....] He gave [....] Now [.....]

Rev.
(1–6) And [...] Taku, the father of my fat[her...] And now, our lord, ta[blets and treaties...] And the king of the land of Ḫatti [*has sent*(?)] to [me], my lord, tablets and trea[ties]. My lord, [I *rejected*(?)] the tablets and tre[aty agreements] and [I am the loyal servant] of the king of Egypt [.....]

(7–17) And now [may] our lord [come forth] t[o us], and into [h]is power [*we will*] in[deed *seize the lands*] and indeed [we will return them] to our lord. [So] may our lord take a stand here this year. Do not be neglectful. You will see that they are loyal to the service of the king, my lord. And if my lord is not willing to come forth himself, may my lord send one of his advisors [to]gether with his troops and with his chariotry [...]of m[y] lord [...] my lord.

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EA 52

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na šàr* KUR *Mi-iṣ-ri* KI
02) *um-ma* lA-*ki-iz-zi* ÌR-*ka-ma*
03) *i-na* 7 *a-na* GÌR *b*[*e-l*]-*ia*
04) dIŠKUR-*ia am-qut*

---

05) *a-*⌜*mur*⌝ ⌜*be*⌝-⌜*li*⌝-*ia ṭup-pá-te-šu* [*li-im-mu*]*r*
06) É.⌜ḪI⌝.⌜A⌝ URU *Qa*[*t*]-*na*⌜KI⌝ *ù a-na* ŠU
07) ⌜*be*⌝-⌜*li*⌝-*ia -m*[*a*]

---

08) [*a-nu-u*]*m-ma* [.....]*ka*
09) [.....]
10) [.....]
11) [.....*i*]*d-du-*[*u*]*k-ku*
12) [.....] ⌜*ša*⌝ *be-*[*li*]-*ia*
13) [.....]
14) [.....*š*]*a a*[*-na*.....]
15) [.....]⌜*i*⌝*-na-an-din*
16) [.....*i-na-*]*an-din-šu-nu*
17) [.....] *a-bu-tù-ni*
18) [.....*a-n*]*a* LUGAL
19) [.....*i-na-an-d*]*in-šu-nu*
20) [.....*a-bu-t*]*ù-*[*ni-ma*]
21) [.....]
22) [.....]
Lo.ed 23) [.....]
24) [.....]
Rev. 25) [.....]
26) [.....]*šir*[.....]

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EA 52

TRANSLATION

(1–4) To the king of the land of Egypt, the message of Akizzi, your servant. Sevenfold at the foot of my lord, my Storm God, have I fallen.

(5–7) Behold, my lord, [may he examine] his tablets, the palace of the city of Qatna, is in my lord's hand.

(8–24) [No]w […]your […….]they attacked […] of my lord [……. wh]ich to[……]he will give […he will] give them […]our fathers […t]o the king […he will gi]ve them […our fa]th[ers]…….……]

(25–26) […….]

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27) [.....]*a-li-k*[*a*]
28) [.....*b*]*e-li-ia*
29) [.....*n*]*u*
30) [.....KUR *Ḫa-a*]*t-te*^{KI}
31) [.....]*ti iš-ri-iq-šu-nu*

---

32) [.....]*ia i-na* 2-*šu*
33) [.....]*ú uṣ-ṣú-n*[*im-ma*]
34) [.....*i-n*]*a* DUB-*ia*
35) [.....*l*]*i*[.....]

---

36) [*an-n*]*a-kám* 3 MU *be-li-ia*
37) *e-nu-ma a-n*[*a* E]*N-ia* ⌜*ú*⌝[*-u*]*t-ta-nam-*[*ma-aš*]
\\ [*bu*]-⌜*ša*⌝ ⌜*ù*⌝ LÚ.MEŠ DUMU K[IN]
38) *ù* KASKAL-*nu*
39) *la-a* ⌜*i*⌝-*de*$_4$ *a-*⌜*na*⌝ [E]N-[*i*]*a*
40) \\ *am-mu-li a-*[*na* EN-*ia*] *ù la i-de*$_4$
41) ⌜*i*⌝-⌜*na*⌝ ŠÀ KASKAL-*ni*⌝[*-ka*] [*li-*]*li-ku-ni*

---

42) *al-kám-mi* [EN]-*ia e-zi-*⌜*ba*⌝*-an-ni*
43) \\ *pu-ru-*[x-x-]*-nu la-aš-ti-na-an*

---

44) *a*[*-n*]*a* ⌜KA⌝! [*š*]*a be-li-ia*
45) *ù* ⌜*a*⌝-⌜*na*⌝ *ša* ˡ*Bi-*⌜*ru*⌝*-a-za*
46) [*lu*]-⌜*ú*⌝ *la-a i-páṭ-ṭar*

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(27–31) [….]I came […]my lord […the land of Ḫa]tte […]he stole them.

(32–35) […] for the second time […]and they will come forth […i]n my tablet […]

(36–41) [He]re, it is three years, my lord, that I have been trying to dispatch to my lord [go]ods and envoys but as for the caravan, I did not know. To my lord \\ *am-mu-li* to [m]y [lo]rd, but I did not know. [Ma]y they come in [your] caravan.

(42–43) Come, my lord, spare me! \\ *pu-ru-*[x-x-]*-nu la-aš-ti-na-an*

(44–46) From the command of my lord and from that of Biryawaza, verily will I(sic!) not depart.

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EA 53

TRANSCRIPTION

Obv.
01) ⌜a⌝-⌜na⌝ ˡN[am]-⌜ḫur⌝-⌜ia⌝ DUMU ᵈUTU *be-lí-ia* /
02) ⌜um⌝-⌜ma⌝ [ˡA]-⌜ki⌝-⌜iz⌝-⌜zi⌝ LÚ-ÌR-*ka-ma*
03) ⌜7⌝-⌜šu⌝ [7-*šu a-n*]*a* ⌜UZU⌝-GÌR-MEŠ *be-lí-ia am-qut*

---

04) ⌜*be*⌝-⌜*lí*⌝ ⌜LÚ⌝.⌜ÌR⌝-⌜*ka*⌝ *a-na-ku-ma bá-li-iṭ ù la-a* ÚŠ [: *mi-it*]
05) [*a-na-ku*] ⌜a⌝-⌜na⌝ ⌜*ša*⌝ *be-lí-ia* ⌜*ù*⌝ ⌜*i*⌝-⌜na⌝-⌜an⌝-[*n*]*a* ⌜*be*⌝-⌜*lí*⌝
06) [LÚ.Ì]R ⌜*ša*⌝ *be-lí-ia-ma i-na* ⌜*aš*⌝-⌜*ri*⌝ ⌜*an*⌝-⌜*ni*⌝-⌝*im*⌝
07) [*ù*] ⌜*i*⌝-⌜na⌝-*an-na* ⌜*i*⌝-⌜na⌝ *aš-ri* ⌜an⌝-⌜*ni*⌝?-[*im*] ⌜LÚ⌝ ⌜ÌR⌝-*ka-ma*
08) ⌜*ša*⌝ *be-lí-ia* ⌜a⌝-[*na-ku-m*]*a* ⌜*ù*⌝ [*i-na*]-⌜*an*⌝-⌜*na*⌝ ˡ*A-i-ṭu-kà-ma* [*qa-du*]
09) LUGAL KUR *Ḫa*-⌜*at*⌝-⌜*ti*$_7$⌝ [*a-na muḫ-*]⌜*ḫi*⌝-*ia* ⌜*ú*⌝-*uṣ*!(IṢ)-*ṣí*
10) *ù* UZU.⌜SAG⌝.⌜DU⌝-⌜*ia*⌝ ⌜*ú*⌝-*ba-'á-a-šu*

---

11) *ù i-na-an-na* ⌜ˡ⌝[*A-i-ṭu-kà-*]⌜*ma*⌝ ⌜*a*⌝-[*n*]*a ia-ši iš-ta-pár*
12) *ù iq-ta-*[*b*]*i* [*al-kám-mi*] ⌜*it*⌝-*ti ia-ši*
13) *a-na ša* ⌜LUGAL⌝ ⌜KUR⌝ ⌜*Ḫa*⌝-a[*t-ti*$_7$ *ù aq-ta*]-*bi* ⌜*a*⌝-⌜*na*⌝-⌜*ku*⌝
14) *ki-i a-*⌜*na*⌝-⌜*ku*⌝ *a*[*l-la-ak a-na*]⌜*ša*⌝ ⌜LUGAL⌝ KUR *Ḫa*-⌜*at*⌝-*ti*$_7$
15) *a-na-ku a-*⌜*na*⌝ ⌜*ša*⌝ ⌜*be*⌝-[*lí-ia* LUGAL KUR *Mi-*]⌜*iṣ*⌝-⌜*ri*⌝ᴷᴵ
16) *aš-ta-pár* ⌜*ù*⌝ ⌜*aq*⌝-[*ta-bi ki-ia-a*]*m* ⌜*a*⌝-⌜*na*⌝ ⌜*ša*⌝ ⌜*šàr*⌝ KUR *Ḫa*-⌜*at*⌝-*ti*$_7$

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17) *be-lí* [.....]
18) ⌜*ù*⌝ KUR-*tu*$_4$ ⌜*a*⌝-⌜*nu*⌝-⌜*ú*⌝ [.....] ⌜*an*⌝[...]
19) *ù šum-ma* [.....]
20) *ù be-lí-ia* ⌜*ki*⌝-⌜*ma*⌝ [*ar-ḫi-iš l*]*i-wa-aš-še-er-šu*
21) ⌜*ù*⌝ *li-il-*⌜*li*⌝-⌜*kám*⌝ *a-*[*na muḫ-ḫi* ˡ*A-i-*]⌜*ṭu*⌝-*kà-ma*
22) *ki-i-me-*⌜*e*⌝ *be-lí* [....]⌜*pa*⌝?-⌜*nu*⌝-*ka*
23) *i-pal-la-*⌜*aḫ*⌝ ⌜*ù*⌝ KUR ⌜*Ú*⌝?[*-pè ib-bal-ka*]*t*? [*a-*]*n*[*a*] ⌜*ša*⌝ *be-lí-ia*

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EA 53

TRANSLATION

(1–3) To Namḫuria, son of the sun god, my lord, thus (speaks) Akizzi, your servant: Seven times (and) [seven times a]t the feet of my lord have I fallen.

(4–10) My lord, your servant am I, alive and not dead [: dead]. ⌜I⌝ belong to those of my lord [and] now, my lord, (I am) [the ser]vant of my lord in this place. [And] now in this place, your servant, of my lord, a[m] ⌜I⌝. But [n]ow Aiṭukama, [with] the king of the land of Ḫatti, is going forth [again]st me and he seeks my head.

(11–16) And now [Aiṭuka]ma has written to me and said, "[Come] with me to those of the king of the land of Ḫa[tti."] I [sai]d, "How could I [go to] those who belong to the king of the land of Ḫatti? I am one of those who belong to [my] lo[rd, the king of the land of Eg]ypt." I wrote and I sp[oke th]us to those who belong to the king of the land of Ḫatti.

(17–23) My lord [….] and this land [….] and if [….]. So, my lord, with [haste m]ay he send him (it) and may he come a[gainst Ai]ṭukama, as my lord [….] your presence(?), he is afraid. But the land of U[pe has rebell]ed(?) against my lord.

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24) *be-lí* ⌜ı⌝⌜d⌝IŠKUR⌝-⌜*ni*⌝-⌜*ra*⌝-⌜*ri*⌝ [*šàr* KUR *Nu-ḫa-aš-še*]
25) ⌜*a*⌝-⌜*na*⌝ ⌜*ša*⌝ KUR *Ḫ*[*a-at-ti*$_7$ *qa-du* ^{l}*A-i-ṭu-kà-ma*] ⌜LÚ⌝ *nu-kúr-tu*$_4$
26) *ša be-lí-ia* [LÚ ÌR ^{id}IŠKUR-*ni-ra-ri*]
27) *ù* KUR ⌜*Nu*⌝-[*ḫa-aš-še* KUR *ša*] *ab-bi-šu*
28) *be-lí* ⌜*il*⌝-⌜*li*⌝-*kam* ^{l}*A-i-ṭ*[*u-kà*]-⌜*ma*⌝ [*a-na* KUR *Ú-p*]*é*
29) KUR-KUR-*tu*$_4$ [*š*]*a be-lí*-⌜*ia*⌝ [*ù il-te-qè*]-⌜*šu*⌝-⌜*nu*⌝

---

30) *ù il-te-qè-šu* É-⌜*tu*$_4$⌝ [*ša Bir*$_5$-‹*ya*›-*wa-za*]
31) *ù il-te-qè-šu* 2 *me k*[*a*$_4$-*ak-ka*$_4$-*ru*.... KÙ.GI?]
32) *ù il-te-qè-šu* 3 ⌜*me*⌝ ⌜*ka*$_4$⌝-⌜*ak*⌝-⌜*ka*$_4$⌝-⌜*ru*⌝[KÙ-BABBAR?]
33) *ù il-te-qè-šu* ⌜1⌝ ⌜*me*⌝ ⌜*ka*$_4$⌝-⌜*ak*⌝-⌜*ka*$_4$⌝-⌜*ru*⌝ [ZABAR?]
34) *iš-tu* É-*tu*$_4$ ⌜*ša*⌝ ⌜ı⌝*Bir*$_5$-‹*ya*›-*wa-za*

---

35) ⌜*be*⌝-*lí i-šak-kà*-⌜*nu*⌝ ^{l}*Te-ú*-⌜*wa*⌝-*at-ti* URU *L*[*a-bá-n*]*a*
36) *ù* ^{l}⌜*Ar*⌝-*sà-ú-ia* URU *Ru-ḫi*-⌜*iṣ*⌝-*ṣí*
37) *a-na pa-ni* ^{l}*A-i-ṭu-kà-ma ù* KUR ⌜*Ú*⌝-⌜*pé*⌝
38) KUR-⌜KUR⌝-*tu*$_4$ *ša be-lí-ia*
39) *i-na* IZI.MEŠ *i-šar-ri-ip-šu*

Rev.
40) *be-lí ki-i-me-e a-na-ku a-na* LUGAL *be-lí*-⌜*ia*⌝
41) *a-ra-á'-am ù ki-ia-am šàr* KUR *Nu-ḫa-aš-še*
42) *šàr* KUR *Ni-i šàr* KUR *Sí-in-za-ar*
43) *ù šàr* KUR *Tu-na-na-ab*!(AT) *ù an-nu-ut-ti*
44) *gáb-bá* LUGAL.MEŠ *a-na ša be-lí-ia* LÚ ÌR.MEŠ-⌜*šu*⌝

---

45) *ki-i-me-e i-le-é'-e* LUGAL *be-lí-ia ù it-t*[*a-aṣ-ṣí*]
46) ⌜*ù*⌝ ⌜*šum*⌝-*ma-a* LUGAL ⌜*be*⌝-⌜*lí*⌝-⌜*ia*⌝ *la it-ta-*⌜*aṣ*⌝-⌜*ṣí*⌝
47) ⌜*ù*⌝ ⌜*be*⌝-⌜*lí*⌝-⌜*ia*⌝ ÉRIN.MEŠ ⌜*pí*⌝-⌜*iṭ*⌝-*ṭá-te li-wa-aš*-⌜*še*⌝-⌜*er*⌝
48) ⌜*ù*⌝ ⌜*li*⌝-⌜*il*⌝-⌜*li*⌝-⌜*kám*⌝ *iš-tu* KUR-*tu*$_4$ *an-nu*-[*ú*]
49) [*ki*]-⌜*i*⌝-⌜*me*⌝-*e be-lí* LUGAL.MEŠ *an-nu-ti* ⌜LÚ⌝ ⌜ÌR⌝.MEŠ-*šu*
50) ⌜LÚ⌝ GAL-*bi ša be-lí-ia ù mi-nu-um-me-e*
51) NÍG.BA.MEŠ-*šu-nu li-iq-bi ù li-id-dì-nu-ni*$_7$

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52) *be-lí šum-ma* KUR-*tu*$_4$ *an-nu-ú iš-tu lìb-bi be-lí-ia*
53) *i-šak-kà-an ù* ÉRIN.MEŠ *pí-iṭ-ṭá-te be-lí-ia*
54) *li-wa-aš-še-er ù li-il-li-kám ù* LÚ.MEŠ DUMU.KIN-*šu*
55) *ša be-lí-ia ik-šu-du-ni*$_7$

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(24–27) My lord, look, Adad-nirari, [king of the land of Nuǵasse], is the enemy of those who belong to the land of Ḫ[atti with Aiṭukama].
Of my lord, [the servant is Adad-nirari] and (so is) the land of Nu[ǵasse, the land of] his fathers.

(28–34) My lord, Ai[ṭukam]a has come [to the land of Up]e, territories [o]f my lord [and he has taken] them. And he took it, viz. the palace, and he took it, viz. two hundred t[alents of gold(?)], and he took it, viz. three hundred talents [of silver(?)], and he took it, viz. one hundred talents of [copper(?)] from the house of Bir‹ya›waza.

(35–39) My lord, Teuwatti of the town of L[aban]a and Arsawuya of Rôǵiṣi are at the disposition of Aiṭukama, and he is sending the land of Upe, the territories of my lord, up in flames.

(40–44) My lord, just as I am devoted to the king, my lord, so the king of the land of Nuǵassi, the king of the land of Niyi, the king of the land of Sinzar and the king of the land of Tunanab and all these kings of those who belong to my lord, are his servants.

(45–51) As far as the king, my lord, is able, then he should co[me forth], but if the king, my lord, does not come forth, then, may my lord send the regular army and may it come to this country, [si]nce, my lord, these kings are his servants. As for the official of my lord, may he specify whatever their gift should be and let them render them.

(52–55) My lord, if this land is of concern to my lord, then may my lord send the regular army and let it come. But (only) emissaries of my lord have come.

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56) *be-lí šum-ma* ˡ*Ar-sà-ù-ia* URU *Ru-ḫi-ṣí*
57) *ù* ˡ*Te-ú-wa-at-ti* URU *La-bá-na i-na* ⌜KUR⌝ *Ú-pé aš-bu*
58) *ù* ˡ⌜*Tá*⌝*-ša i-na* KUR *Am-qí aš-bu* ⌜*ù*⌝ *lu-ú i-de*$_4$*-šu-nu*
59) *be-lí-ia e-nu-ma* KUR *Ú-pé ša la be-lí-ia*
60) *i-na u*$_4$*-mi-ša-am-ma a-na* ˡ*A-i-ṭu-kà-ma i-ša-*⌜*ap*⌝*-pa-ru-ni*$_7$
61) *ù ki-ia-am iq-bu-ni*$_7$ *al-kam-mi ù li-q*[*è-mi*]
62) KUR *Ú-pé gáb-bá-am-ma*

---

63) ⌜*be*⌝*-lí ki-i-me-e* URU *Dì-ma-aš-qì i-na* KUR *Ú-pé*
64) ⌜*a*⌝*-*⌜*na*⌝ ⌜UZU⌝GÌR.MEŠ*-ka* \\ *ka*$_4$*-ti-ḫu ù ki-ia-am* URU *Qàt-na*
65) ⌜*a*⌝*-*⌜*na*⌝ UZUGÌR.MEŠ*-ka* \\ *ka*$_4$*-ti-ḫu-li-iš ù be-lí-ia*
66) ⌜*a*⌝*-na pa-ni* LÚ.DUMU.KIN*-ia* NAM.TIL.LA *i-ir-ri-š*[*u ki-i-m*]*e-e*
67) *la pal-ḫa-ak-ku a-na pa-ni* ÉRIN.MEŠ *pí-iṭ-*⌜*ṭá*⌝*-*[*te ša be-*]*lí-*⌜*ia*⌝
68) *e-nu-ma* ÉRIN.MEŠ *pí-iṭ-ṭá-te ša be-lí-*[*ia*]
69) *ki-i-me-e ú-wa-aš-šar-an-ni ù i-*⌜*ru*⌝[*-bu*]
70) *i-na* URU *Qàt-na*

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(56–62) My lord, if Arsawuya of the town of Rôǵiṣi and Teuwatti of the town of Labana remain in the land of Upe and Tašša remains in the land of ʿAmqi, then my lord should also be aware of them because the land of Upe does not belong to my lord. Daily they write to Aiṭukama and thus they say: "Come and ta[ke] all of the land of Upe."

(63–70) My lord, just as Damascus in the land of Upe is at your feet (Hurrian gloss), so the city of Qatna is at your feet (Hurrian gloss). And, my lord, in the presence of my emissary they are seeking life. [Th]us I do not fear from the regular troop[s of] my [lo]rd. When the regular troops of [my] lord thus he sends to me, then [they] will ent[er] into the city of Qatna.

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EA 54

TRANSCRIPTION

Obv. 01) [*a-n*]*a* LUGAL *be-lí-ia*
02) *um-ma* ᶦ*A-ki-iz-zi* ÌR-*k*[*a*]
03) *a-na* GÌR.MEŠ *be-lí-ia* [*am-qut*]

---

04) *be-lí* [.....]
05) *ù aš*[*-ta-na-pár*.....]
06) *i-na-an*[*-na*.....]
07) *ù*[.....]
– [.....]
08) ⌜*ù*⌝[.....]
09) [.....]
10) [.....]
11) [.....]
12) [.....]
13) [.....]*aš*
14) [.....*a*]*k-ku*
15) [.....]⌜*i*⌝*a*
16) [.....*n*]*u*
17) [.....]
18) [.....*aš-t*]*a-na-ap-pár*
19) [.....]
20) [.....]⌜*da-an-na*⌝
21) [.....]⌜*ḫi*⌝
[.....] –
22) [.....*A-i-ṭu-ga-ma* L]Ú URU *Qí-in-sà*
23) [.....*a-š*]*i-ib*
24) ⌜*ù*⌝ *a-n*[*a*.....]
25) [*i-k*]*à-aš*[*-ša-ad*.....*ma-mi-ta*(?)]
26) ⌜*id*⌝(?)-⌜*di*⌝(?)-*nu*-⌜*ni*$_7$⌝[ᶦ*Ar-sà-ú-ia* LÚ *ša* U]RU *Ru-ḫi-ṣi*
27) ⌜*ù*⌝ ᶦ*Te-ú*[*-wa-at-ti* LÚ *ša*] URU *La-bá-na*
28) ⌜*it*⌝-⌜*ti* ⌝ ᶦ*A*[*-i-ṭu-ga-ma* LÚ *ša*] URU *Qí-in-sà*
29) *ù it-ti* [*šàr* KUR *Ḫa-at-ti*$_7$] *iḫ-ḫa-zu*-⌜*ni*$_7$⌝
–––––[.....]–––––

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EA 54

TRANSLATION

Obv. 01) To the king, my lord,
02) the message of Akizzi yo[ur] servant
03) at the feet of my lord [have I fallen.]

---

04) My lord, [.....]
05) And I [have been writing.....]
06) No[w.....]
07) and[.....] —[.....]
08) ⌜and⌝[.....]
09) [.....]
10) [.....]
11) [.....]
12) [.....]
13) [.....]
14) [.....t]o you
15) [.....]my
16) [.....]
17) [.....]
18) [.....I]kept on writing
19) [.....]
20) [.....]⌜strong⌝
21) [.....] [.....]—
22) [.....Aiṭugama, rul]er of the city of Kedesh
23) [.....lo]cated
24) and t[o.....]
25) [he] will[come.....]
26) [..].....[Arsawia, the ruler of the ci]ty of Rôǵiṣi
27) ⌜and⌝ Teu[watti, the ruler of] the city of Labana
28) with A[iṭugama, the ruler of] city of Kedesh
29) and with [the king of the land of Ḫatti,] they are seizing.

–––––[.....]–––––

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30) *am-mi-ni*$_7$ [……]
31) [ˡ]ᵍ*Ar*ᵍ[*-za-ú-ia.* LÚ *ša* URU *Ru-ḫi-*]*ṣí*
Lo.ed. 32) ᵍ*ù*ᵍ ˡᵍ*Te*ᵍ[*-ú-wa-at-ti* LÚ *ša* URU] *La-bá-na*
33) ᵍ*ù*ᵍ *š*[*àr* KUR *Ḫa-at-ti*$_7$……]
34) [*it*]-ᵍ*ti*ᵍ [*a-ḫa-miš a-na ša* LUGAL]ᵍ*be*ᵍ*-lí-ia*
35) [……*it-ta*]*l-ka* […]
Rev. 36) [*i*]*-kà-aš*[*-ša-da-ni*(?)……]
37) [*ù*] ᵍ*it*ᵍ-ᵍ*ti*ᵍ[*-šu-nu……it-tal-k*]*a*
[….]–––––––[……]–––––
38) [*ù*] ᵍLÚᵍ.DUMU.KIN[*-šu ša be-lí-ia*]ᵍ*a*ᵍ*-na* UGU*-ia*
39) ᵍ*it*ᵍ*-tal-kam* [*ù ki-ia-am iq*]*-ta-bi*
40) *i-na* KUR *Mi-it-t*[*a-an-ni a-tal-l*]*a-ak*
41) ᵍ*ù*ᵍ L[UGAL.ME]Š ᵍ3ᵍ [4..*n*]*a-ak-ru*
42) *a-n*[*a ša šàr*] ᵍKURᵍ ᵍ*Ḫa*ᵍ[*at-ti*$_7$ *ša gáb-b*]*u-ú*
43) ᵍ*i*ᵍ-ᵍ*na*ᵍ [*pa-ni-*]ᵍ*ia*ᵍ [*ša-ak-nu*]
[……]––[……]
44) [……]ᵍÉRINᵍ.ᵍMEŠᵍ[*-šu*] ᵍ*ù*ᵍ GIŠ.GIGIR.MEŠ*-šu*
45) [……*i*]ᵍ*a*ᵍ ᵍ*ù*ᵍ[…..LÚ].DUMU.KIN*-šu*
46) [……]ᵍ*a*ᵍ-ᵍ*na*ᵍ[*a-ṣí*] *la e-le-é'-e*
47) [……] *la i-na-aḫ-ḫi-is*
[……]––––
48) [……*i*]*a ip-še-et-šu-nu*
49) [……*n*]*im-mì*
50) [……*a*]*n-ni*
51) [……URU *Kàr-*]*ga-mi-iš*
52) [……]*ša at-tù-ia*
53) [……*i*]*k-šu-dú-ni*$_7$
54) [……]ᵍ*šu*ᵍ-ᵍ*nu*ᵍ
55) [……*i-ka-ša-*]*dú-ni*$_7$
56) [……]
57) [……]traces

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30) Why [……]
31) Ar[*zauia*, ruler of the city of Rôǵi]ṣíi
Lo.ed. 32) And Te[uwatti, the ruler of the city of] Labana
33) and the k[ing of the land of Ḫatti……]
34) all [together against the king,]my lord.
35) [……he went […]
Rev. 36) [he] will [come to me(?)……]
37) [and] with[them……he wen]t. [….]–––––––[……]–––––
38) [and the] envoy[of my lord]to me
39) *has come*[and thus he s]poke:
40) "In the land of Mitt[anni I wen]t around;
41) and three [or four k[ings] were hostile
42) to the k[ing of the land of Ḫat[ti. And a]ll
43) were cord[ial to]me." [……]––[……]
44) [……his]troops and his chariots
45) [……m]y and[…] his envoy
46) [……]to [come forth] I am not able.
47) [……] he will not withdraw. [……]––––
48) [……mi]ne, their behavior
49) [……]
50) [……]
51) [……the city of Car]kemish
52) [……]which is mine
53) [……they] have come
54) [……]theirs (or acusative "them")
55) [……they will] come.
56) [……]
57) [……] *traces*

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EA 55

TRANSCRIPTION

Obv.
01) ⌜a⌝-*na* ˡ*Nam-ḫur-ia* DUMU ᵈUTU *be-lí-ia qí-bí-*⌜*ma*⌝
02) *um-ma* ˡ*A-ki-iz-zi* ÌR-*ka-ma*
03) 7 *a-na* UZU.GÌR.MEŠ *be-lí-ia am-qut*

---

04) *be-lí i-na aš-ri an-ni-im a-na-ku šu-ú-ut*
05) LÚ ÌR-*ka a-na* ⌜*ša*⌝ *be-lí-ia* ˢᴵᴸᴬ*ur-ḫu ub-ta-e*
06) *iš-tu ša be-lí-*⌜*ia*⌝ *la a-páṭ-ṭar-mì*

---

07) *e-nu-ma šu-ut-ma* LÚ.MEŠ *ab-bu-te*ᴹᴱŠ*-ia*
08) *a-na ša* LÚ.MEŠ.ÌR-*ti-ka-ma* KUR-*tu*$_4$ *an-nu-ú* KUR.ḪI.A-*ka*
09) URU *Qat-*⌜*na*⌝ᵏᴵ URU-*ka a-na-ku a-na ša be-lí-ia*

---

10) *be-lí e-nu-ma* ÉRIN.MEŠ *-šu ù* GIŠ.GIGIR.MEŠ-⌜*šu*⌝
11) *ša be-lí il-li-kám* NINDA.ḪI.A KAŠ.ḪI.A GU$_4$.MEŠ
12) ÙZ.ḪI.A LÀL.ḪI.A *ù* Ì.GIŠ.MEŠ *a-na pa-ni*
13) ERÍN.MEŠ-*šu ù* GIŠ.GIGIR.MEŠ *ša be-lí-ia ú-uṣ-ṣa-ni*
14) *ù a-nu-um-ma* LÚ.MEŠ GAL-*tu*$_4$ᴹᴱŠ *ša be-lí-ia*
15) *ù* ⌜*li*⌝*-iš-al-šu-nu be-lí-ia*

---

16) *be-lí a-na pa-ni* ÉRIN.MEŠ *-ka ù a-na pa-ni* GIŠ.GIGIR.MEŠ-*ka*
17) KUR.KUR-*tu*$_4$ *gáb-bá i-pal-la-aḫ*
18) *šum-ma be-lí-ia* KUR.⌜KUR⌝-*tu*$_4$ *an-nu-ú*
19) *a-na ša* KUR-*šu i-ṣa-ab-bat-šu ù i-na* MU *an-*⌜*ni*⌝*-i*[*m*]?
20) ⌜*be*⌝*-lí-ia* ÉRIN.MEŠ-*šu ù* GIŠ.GIGIR.MEŠ-*šu li-wa-aš-*⌜*šèr*⌝
21) *ù li-il-li-kám ki-i-me-e* KUR *Nu-ḫa-aš-še gáb-bá-*⌜*am*⌝*-*⌜*ma*⌝
22) *a-na ša be-lí-ia šum-ma be-lí* ⌜ÉRIN⌝.MEŠ ⌜*uṣ*⌝*-*⌜*ṣí*⌝*-*[*m*]*i*
23) *aš-šum* KAM 6 *u*$_4$*-mi i-zi-iz-mi i-na* KUR MAR.⌜TU⌝(?)
24) *ù lu-ú il-te-qè-šu-nu* ˡ*A-zi-ra*

---

25) *ù šum-ma i-na* KAM.MU *an-ni-im* ÉRIN.MEŠ-*šu* [*ù* GIŠ.GIG]IR-*š*[*u*]
26) ⌜*ša*⌝ ⌜*be*⌝*-*⌜*lí*⌝*-ia la it-ta-ṣí ù la ik-*[*ta-aš-da*]
27) ⌜KUR⌝ [*a-na*] ⌜*pa*⌝*-ni* ˡ*A-zi-ra i-pal-la-a*[*ḫ*]

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EA 55

TRANSLATION

(1–3) To Namḫur(e)ya, son of the sun god, my lord, speak; Message of Akizzi, your servant: seven (times) at the feet of my lord have I fallen.

(4–6) My lord, in this place I am the one who is your servant; I have sought the way to my lord. I do not depart from my lord.

(7–9) From the time that my ancestors became your servants, this land has been your land; the city of Qatna is your city; I belong to my lord.

(10–15) My lord, when the infantry and the chariotry of my lord came hither, food and drink, large cattle, small cattle, honey and oil I was bringing forth for the infantry and chariotry of my lord. And now, there are my lord's senior officials, so may my lord ask them.

(16–24) My lord, the entire land is afraid in the face of your infantry and your chariotry. If my lord would take this country for his own country, then in this year, my lord, may he dispatch his infantry and his chariotry and let them come. Because the entire land of Nuġasse belongs to my lord. If, my lord, the army had only come out, (and if) in six days, it had taken a stand in Amurru, then verily they would take Aziru.

(25–27) So if in this year, the infantry [and the chario]try of my lord do not sally forth and do not ge[t here], the land will be in fear of Aziru.

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28) [……*r*]*i i-páṭ-ṭar-ru* [……]
29) [……]ᵀLÚᵀ(?).ᵀMEŠᵀ [……]
30) Broken off
Lo.ed. 31) Broken off
32) ” ”
33) ” ”
34) ” ”
Rev. 35) ” ”
36) LÚ.M[EŠ.*.r*]*i*(?) ᵀLÚᵀ.ᵀERÍNᵀ.MEŠ x[….]
37) *a-na ša be-lí-ia e-nu-*[*ma*……]

---

38) *be-lí i-de*$_4$*-šu be-lí-ia* [……]
39) LÚ.MEŠ *ab-bu-te*^{MEŠ}*-šu ša* [*be-lí-ia*……]
40) *ù i-na-an-na šàr* KUR *Ḫa-*[*at-ti*$_7$……]
41) *i-na i-ša-ti i-šar-ri-ip-šu-nu*
42) DINGIR.MEŠ*-šu ù* LÚ.MEŠ *mu-de*$_4^{MEŠ}$*-šu ša* U[RU *Qat-*]ᵀ*na*ᵀ?
43) *šàr* KUR *Ḫa-at-ti*$_7$ *il-te-qè-šu-nu*

---

44) *be-lí* ᵀLÚᵀ.ᵀMEŠᵀ [URU] ᵀ*Qàt*ᵀ*-na* LÚ.ÌR.MEŠ*-ia*
45) ᴵ*A-zi-r*[*u*] ᵀ*šu*ᵀ? ᵀ*il*ᵀ*-te-*ᵀ*qè*ᵀ*-šu-nu ù ip-qid*$_4$*-šu-nu*
46) *iš-tu* ᵀKURᵀ?-ᵀ*šu*ᵀ? ᵀ*ša*ᵀ ᵀ*be*ᵀ-ᵀ*lí*ᵀ*-ia*
47) *ù* ᵀ*i*ᵀ-ᵀ*na*ᵀ-ᵀ*an*ᵀ-ᵀ*na*ᵀ *aš-*[*bu*]-ᵀ*ni*$_7$ᵀ ᵀ*iš*ᵀ-ᵀ*tu*ᵀ KUR*-tu*$_4$ *ša be-lí-ia*
48) ᵁᶻᵁᵀ*lìb*ᵀ-ᵀ*ba*ᵀ?-ᵀ*am*ᵀ? ᵀ*li*ᵀ?-ᵀ*im*ᵀ?-ᵀ*lik*ᵀ? *be-lí-ia*
49) *li-wa-*aš-[*šèr ip-ṭe*$_4$*-ra?*] ᵀ*ša*ᵀ? LÙ.MEŠ URU *Qàt-na*
50) ᵀ*be*ᵀ-ᵀ*lí*ᵀ-ᵀ*ia*ᵀ? [*ù*] ᵀ*luᵀ-ú ip-ṭur-šu-nu*
51) ᵀ*lik*ᵀ-[*šu*?*-du*]-ᵀ*ni*$_7$ᵀ ᵀ*be*ᵀ*-lí-ia* KÙ.ᵀBABBARᵀ.MEŠ *ip-ṭe*$_4$*-re-šu-nu*
52) ᵀ*ki*ᵀ-ᵀ*i*ᵀ*-me-e* ᵀ*šu*ᵀ*-ú-ut ù lu-ud-din* KÙ.BABBAR.MEŠ

---

53) *be-lí* ᵈUTU DINGIR *a-bi-ia* LÚ.MEŠ *ab-bu-te*^{MEŠ}*-ka*
54) *i-te-ep-pu-uš-šu-nu ù šu-mu*
55) *iš-tu muḫ-ḫi-šu i-ša-kán-šu-nu*
56) *ù i-na-an-*ᵀ*na*ᵀ ᵈUTU DINGIR *a-bi-ia*
57) *šàr* KUR *Ḫa-at-ti*$_7$ *il-te-qè-šu-nu*
58) *ù i-de*$_4$*-šu-nu be-lí-ia ip-še-et-šu-nu ša* DINGIR.MEŠ
59) *ki-i-me-e šu-ú-ut ù i-na-an-na* ᵈUTU DINGIR *a-bi-ia*

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(28–29) [……] they will depart [……] the men [……]

(30–35) *The entire bottom of the tablet is broken off, approximately six lines; one at the bottom of the obverse, four on the lower edge and one more at the top of the reverse.*

(36–37) the me[n of……] the troop(s) […] of the king, my lord wh[en……]

(38–43) My lord knows it. My lord […] the ancestors of [my lord…] and now the king of the land of Ḫa[tti] has burned them with fire. As for the gods and the elite of the c[ity of Qat]na, the king of the land of Ḫatti has taken them away.

(44–52) My lord, the men of [the city of] Qatna are my servants. Aziru is the one who has taken them and transferred them away from the land of my lord and now they are lo[ca]ted away from the land of my lord. May my lord take counsel(?) in (his) heart; may my lord se[nd the ransom] for the men of Qatna [and] may he ransom them. Let them come hither, my lord. As for the money of their ransom, as much as it may be, and I will verily pay the money.

(53–59) My lord, a (statue of) the sun god, the god of my father, each of your ancestors made and the name (of each one) was placed before him. But now, as for the sun god‹s›, the god‹s› of my father, the king of the land of Ḫatti has taken them. And my lord knows them, viz. the manufacture of (those) gods, just as they are.

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60) *a-na muḫ-ḫi-ia i-tu-ur* ^{UZU}*lìb-ba-am*
61) *be-lí-ia i-*⌜*di*⌝*-*⌜*in*⌝*?-šu ù li-id-din-šu*
62) GÍN(“ZU”) KÙ.GI.MEŠ *ki-i ma-aṣ-ṣí-im-ma*
63) *a-na* ^{d}UTU DINGIR *a-bi-ia ki-i-me-e*
64) *e-te-pu-šu-ni ù šu-mu*

Lo.ed. 65) *be-lí-ia aš-šum pa-na-nu-um-ma*
66) *iš-tu muḫ-ḫi* ^{d}UTU *i-šak-kán*

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(60–66) And now, the sun god, the god of my father has returned to me. Take it under consideration, my lord, and may he furnish it, viz. the shekel(s) of gold as much as is needed for the sun god, the god of my father. As soon as he does thus for me, then the name of my lord will be (exalted) before the sun god, just as in the past.

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EA 56 + EA 361

TRANSCRIPTION

Obv.
01) [*a-na* LUGAL *be-lí-ia qí-bí-ma*]
02) [*um-ma* ˡ.....ÌR-*ka-ma*]
03) [*a-na* GÌR.MEŠ *be-lí-*]ʳ*ia*ˀ [*am-qut*]

---

04) [*a-mur* LÚ *na-a*]*k-ru i-l*[*a*]*-an-ni*
05) [*ù aš-pu*]*r a-na be-*ʳ*lí*ˀ*-ia šàr* KUR [*Mi-iṣ-ri*]
06) [*ù be-l*]*í-ia iq-*ʳ*ta*ˀ*-bi i-na m*[*i-ni*]
07) [*a-na* UG]U*-ia la* ʳ*ta*ˀ*-*ʳ*aš*ˀ*-pur*
08) [*ù be-*]*lí-ia la i*[*t*]*-t*[*a*]*-aṣ-ṣí*

---

09) [*ù a-n*]*a-ku* ÌR*-ka* ʳ*ù*ˀ *be-lí-ia*
10) [*iš-tu*] ŠU*-ti-šu lu-*ʳ*ú*ˀ *la tu-wa-aš-š*[*ar-an-ni*]
11) [*ù a-na-k*]*u iš-tu* ʳ*ša*ˀ ʳ*be*ˀ*-lí-ia la* [*a-paṭ-ṭar*]
12) [*ù a-na š*]*a be-lí-ia* ÉRIN.MEŠ*-šu*
13) [*ù a-na* GI]Š.GIGIR*-šu* [*ta*]*-ak-la-ak-k*[*u*]

---

14) [*a-mur-m*]*i be-*ʳ*lí*ˀ*-ia i-ḫa-aš-ša*$_{10}$-ʳ*ša*ˀ[*-an-ni*]
15) [.....]ʳ*ù*ˀ [*a*]*-na lìb-bi be-lí-ia*
16) [.....*a-*]*nu-um-ma* ˡ*Ta-aš-šu*
17) [.....]*a-na* UGU*-ia il*(!)-[*la-am*(?)]
18) [.....]ʳ*ú*ˀ*-ʾé-ir-šu*
19) [.....]*-lí ša al-*ʳ*ta*ˀ[*-pár*]
20) [.....]ʳ*qa*ˀ*-ti-*ʳ*i*ˀ[*a.*...]
21) [.....]
22) [.....*tu-*]ʳ*uṣ*ˀ*-ṣa-a*[*n- ni*...]

---

23) [*a-mur-mi* ˡ*A-tak*]*-ka*$_4$*-ma ṣab-t*[*u gáb-bi*]
24) [URU.MEŠ*-nu ù*]ʳ*ni*ˀ*-i-nu* ÌR.[MEŠ.....]
25) [.....]*ti* ÌR.MEŠ ʳ*ša*ˀ [*be-lí-ia*....]
26) [*š*]*a* URU.ʳKIˀ *Ru-ḫi-ṣi* [.....]
27) *it-*ʳ*ti*ˀ ˡ*A-ta*[*k-ka*$_4$]-ʳ*ma*ˀ x[.....]
28) *i*[*m*]*-ta-na-*ʳ*aḫ*ˀ*-ḫa-sú-n*[*i*$_7$.....]

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EA 56 + EA 361

TRANSLATION

(1–3) [Speak to the king, my lord; the message of ———— (Akizzi?), your servant; at the feet of] my [lord, have I fallen].

(4–8) [Look, the en]emy has attacked (lit. come up against) me, [and I have wri]tten to my lord, the king of the land of [Egypt] [and] my [lo]rd said: "W[hy] did you not write [to]me?" [And] my [lo]rd did not c[om]e forth.

(9–13) [And] ˹I˺ am your servant, so may my lord not relea[se me from] his hand. [And] ˹I˺ will not [depart] from my lord. And I [t]rust [in] my lord's troops [and in] his chariotry

---

(14–22) [Look, my lord remembers [me…]and to my lord's heart (desire) […] now, Taššu […] against me has at[tacked (lit. come up) […] I dispatched him […] which I wro[te…] m[y] hand […you] will come forth t[o me].

(23–28) [Look Aitak]kama has seiz[ed all our towns and] and we are the servan[ts…]servants of [my lord…]of the town of Rôǵiṣi[…]with Aita[kkama…] have been constantly smiting him, namely [……..]

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EA 57

TRANSCRIPTION

Obv.?
01) [.....]ʳᴵ˒ʳ*Pu*˺-ʳ*ḫu-r*[*a*....]x
02) [.....*il-la*-]ʳ*kám*˺ ʳᴵ˒ʳ*A*˺-*ki-iz*-ʳ*zi*˺*šàr* ʳ*Qàṭ*˺[*-na* ᴷᴵ]
03) [.....]*ta šàr Bar-ga*
04) [.....]*ù it-ta-ta-lak*(?)
05) [.....]ʳÉRIN.MEŠ˺ ʳ*ḫu*˺-ʳ*ra*˺-*te*
06) [.....*a-na mu*]*ḫ* -ʳ*ḫi*˺ ʳᴵ˒ʳ*Pu*˺-ʳ*ḫu*˺-*ru*
07) [.....]*ni*
08) [.....]ʳ*iš*˺-ʳ*ša*˺-ʳ*an*˺-*ni*
09) ›[.....]‹
10) [.....*a-na*] *muḫ-ḫi* ᴵ*Pu-ḫ*[*u-ra*]
11) [.....*i*]-ʳ*dab*˺-ʳ*bu*˺-ʳ*ub*˺ LUGAL.MEŠ
12) [.....*T*]*u-ni-*ʳ*ip*˺ ᴷᴵ
13) [.....] ᴵ*Šu-mi-it-t*[a....]

Rev.?
01) [.....*Tu*-]*ni-ip*
02) [.....]
03) [.....]
04) [.....]
05) [.....*ú-wa-aš*-]*šar*
06) [.....]*gi-an-ni*
07) [.....]ʳ*šu*˺

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EA 57

TRANSLATION

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Obv.? 01) [……]Puḫur[a……]
02) [……he we]nt, Akizzi, king of Qaṭ[na]
03) [……]*x* king of Barga
04) [……]and he continually went
05) [……]the elite troops
06) [……t]o Puḫuru
07) [……]*x*
08) [……]he brought to me
09) ›[……]‹
10) [……t]o Puḫuru

––

11) [……he]will speak. The kings…..
12) [……T]unip
13) [……] Shumitt[a….]

Rev.? 01) [……Tu]nip
02) [……]
03) [……]
04) [……]
05) […… he will se]nd
06) [……]*x to* me
07) [……]his/him

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EA 58

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL GA]L BAD-*ia qí*[-*bí-ma*]
02) [*um-ma* ˡ]*Te*$_9$-*ḫu-te*$_9$-*šu-bá* Ì[R-*ka-ma*]
03) [*a-na*] ˹GÌR˺.MEŠ EN-*ia am-qú-*[*ut*]
04) [*šá-*]*ni-tam li-*˹*ma*˺*-ad i-nu-m*[*a*]
05) ˹*šàr*˺ KUR *Mi-ta-an a-ṣí q*[*a-du* GIŠ.GIGIR]
06) ˹*ù*˺ *qa-du* ÉRIN.MEŠ KAL.KASKAL+[?.BAD]
07) [*n*]*i-iš-mé a-na mi-me-e*[*šum-šu*]
08) ˹*ú*˺*-la-a ù pal-ḫ*[*a-nu*/*ku*]
09) [*iš*]*-tu ša-šu* [……]
10) [……]

Rev. Lower part only

01) […]*tu*$_4$-ni[……]
02) [*tu-*]*ša-am-ru-ri* ˹*ù*˺ [……]
03) [*ù* ˡ]ÌR-*A-ši-ir-ti* ˹*il*$_5$˺-*te*$_9$[*-qú-šu*(*?*)]
04) [*ù*]*a-nu-ma ni-*˹*pu*˺-[*u*]*š an-n*[*i-ta ù*]
05) [*ni-il-q*]*é-ši a-na ma-ḫar* LUG[AL EN-*ia*]
06) [*šá-ni-ta*]*m Ḫa-ia-ra*
07) [ˡ]˹*ḫa*˺*-di ù* [……]
08) [……] *a-na* LUG[AL EN-*ia*]
09) [……UR]U-*ni*^{MEŠ}
Up.ed. 10) [……^{d}UTU DIN[GIR -*ia*]
11) [……*i*]*a-ši a*[*-na* [….]

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EA 58

TRANSLATION

(1–3) Sp[eak to the gre]at [king], my lord, [the message of Teḫu-Teshup, [your] se[rvant; at]the feet of my lord have I fall[en].

(4–10) [Fur]thermore, know that the king of Mitanni came forth wi[th the chariotry] and with expeditionary troops. We have heard not[hing] at all and we/I are/am afraid of him [……].

Rev.

(1–5) [….they] drove out(sic!) and [….] and as for ʿAbdi-Ashirti, [they] too[k him and now we have done th[is and we have taken it before the ki[ng. my lord].

(6–11) [Further]more, Ḫaya did not se[nd Rib]haddi and […] to the ki[ng, my lord…the ci]ties […]the sun god, [my] go[d…to] me to […].

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EA 59

TRANSCRIPTION

Obv.
01) *a-na šàr* KUR-*ti*$_4$ *Mi-iṣ-ri be-lí-n*[*i*]
02) *um-ma* DUMU.MEŠ URU *Tù-ni-ip*^{KI} LÚ ÌR-*ka-ma*
03) *a-na* UGU-*ka lu-ú šul-mu*
04) ⌜*ù*⌝ *a-na* GÌR.MEŠ *be-lí‹-ni›? ni-am-qut*

---

05) *be-lí um-ma* URU *Tù-ni-ip* LÚ.ÌR-*ka* ⌜*iq*⌝-*ta-bi*
06) URU *Tù-ni-ip*^{KI} *ma-an-nu* ⌜*i*⌝-*na pa-na-nu-um*
07) *ú-uš-ša*$_{10}$-*bu-šu la ú-uš-ša*$_{10}$-*bu-šu-ú*
08) ^{I}*Ma-na-aḫ-pí-ir-ia* \\ *am-ma-ti-wu-uš*

---

09) DINGIR.MEŠ-*šu ù* ⌜GIŠ⌝ ⌜*mu*⌝-*ta-aš-šu* \\ *na-ap-ri-il-la-an*
10) *ša šàr* KUR-*ti*$_4$ *Mi-iṣ-ri be-lí-ni i-na* URU *Tù-ni-ip*^{KI} *aš-bu-*⌜*ni*$_7$⌝
11) *ù li-iš-al-šu-nu be-lí-ni la-bi-ru-te-šu* \\ *am-ma-ti*
12) *ù i-nu-ma-mi ni-i-nu ša la be-lí-ni šàr* KUR *Mi-iš-ri*^{KI}

---

13) *ù i-na-an-*⌜*na*⌝ 20 MU.KAM.MEŠ *a-na* LUGAL *be-lí-ni ni-iš-tap-ru*
14) *ù* LÚ.MEŠ DUMU.KIN-*ri-ni a-na* LUGAL *be-lí-ni aš-bu-ni*$_7$
15) *ù i-na-an-na be-lí-ni* DUMU *A-*⌜*ki*⌝-^{d}IŠKUR
16) *a-na* LUGAL *be-lí-ni ni-ir-ri-iš-šu-ni*$_7$
17) *ù li-id-din-šu be-lí-ni*

---

18) *ù be-lí* DUMU *A-ki-*^{d}IŠKUR *šàr* KUR-*ti*$_4$ *Mi-iṣ-ri*^{KI}
19) *id-din ù a-na mi-ni*$_7$ *šàr-ru be-lí-ni*
20) *i-na* KASKAL-*ni i-ta-ar-ra-aš-šu*

---

21) *ù i-na-an-na* ^{I}*A-zi-ra* LÚ.ÌR-*ka*
22) LÚ NU.GIŠ.KIRI$_6$-*ka i-še-em-me-šu-nu*
23) *ù i-na* KUR-*ti*$_4$ *Ḫa-at-at*^{KI}
24) NAM *sar-ra-tu*$_4$ *ik-šu-ud-šu-nu*

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EA 59

TRANSLATION

(1–4) To the king of the land of Egypt, ou[r] lord, thus (speak) the sons of the city of Tunip, your servant. May it be well with you. And at the feet of ‹our› lord, we have fallen.

(5–8) My lord, thus spoke the city of Tunip, your servant. As for the city of Tunip, in the past who occupied it? Did not Manaḫpirya occupy it, namely your ancestor?

(9–12) His deity and his *statue*(?) of the king of the land of Egypt, our lord, have been located in the city of Tunip. So may our lord ask them, namely his ancients, when did we not belong to our lord, king of the land of Egypt?

(13–17) And now, twenty years we have been writing to the king, our lord, and our envoys have been located with the king, our lord. But now, our lord, we have been requesting the son of Aki-Teššub of the king, our lord, so may our lord give him.

(18–20) And my lord gave the son of Aki-Teššub, so why is the king, our lord, holding him back from the way?

(21–24) And now, Aziru, your servant, your gardener, is heeding them and from the land of Ḫatti a criminal fate has overtaken them.

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Lo.ed. 25) *ù i-nu-ma* ERÍN.MEŠ-*šu ù* GIŠ.GIGIR-*šu*
26) *uḫ-‹ḫi-›ru-ʳnimʾ-mi*
Rev. 27) *ù ni-i-nu* ^{I}*A-zi-ra*
28) *ki-i-ma* URU *Ni-i*^{KI} *i-ip-pu-uš-šu-nu*

---

29) *šum-ma ni-i-nu-ma qá-a-la-nu*
30) *ù šàr* KUR-*ti*$_4$ *Mi-iṣ-ri i-qá-al-mi*
31) *aš-šum a-wa-te*^{MEŠ} *an-ni-tu*$_4$ *ša i-ip-pu-šu-nu*
32) ^{I}*A-zi-ra i-nu-ma-mi* ^{UZU}*qa-ta*
33) *a-na muḫ-ḫi be-lí-ni li-wa-aš-šèr-ru*

---

34) *ù i-nu-ma-mi* ^{I}*A-zi-ra* URU *Ṣu-mu-ri*^{KI} *i-ru-bu*
35) *ù i-te-pu-uš-šu-nu* ^{I}*A-zi-ra*
36) *ša lib-bi-šu i-na* É-*ti*
37) *ša šàr-ri be-lí-ni ù aš-šum a-wa-te*^{MEŠ}
38) *an-‹nu›-tu*$_4$ *be-lí-ni i-qá-al-mi*

---

39) *ù* ʳ*i*ʾ-*na-an-na* URU *Tù-ni-ip*^{KI}
40) URU-*ka i-ba-ak-ki*
41) *ù dì-ma-te*^{MEŠ}-*šu i-la-ak*
42) *ù a-na ṣa-ba-ti-šu ša* UZU.ŠU-ʳ*ti*ʾ-*ni ia-nu-um*

---

43) *ni-i-nu-ma a-na* LUGAL *be-lí šàr* KUR-*ti*$_4$ *Mi-iṣ-ri*
44) *a-na* 20 MU.KAM.MEŠ *ni-iš-tap-ru*
45) *ù a-wa-at ša be-li-ni*
46) 1-*en a-na mu-uḫ-ḫi-ni la i-kaš-ša*$_{10}$-ʳ*ad*ʾ

Lo.ed. 29) *ù am-*[*m*]*i-ni*$_7$ ʳ*be*ʾ-ʳ*líʾ*-ʳ*ni*ʾ[.....]
30) DUMU.MEŠ [URU] ʳ*Ṣú*ʾ[.....]
Rev. 31) *ù b*[*e-li-i*]*a* [....UR]U[.....]
32) *la iš-*ʳ*te*ʾ[*m*]*e* [.....]
33) *it-ti* ÌR[.....]
34) *ša be-lí-ia ir-*ʳ*ru*ʾ(?)[*-ub*.....]
35) ÌR-*ka i-kaš-šad-an-ni* [.....]

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(25–28) And since his infantry and his chariots have de‹l›ayed, then as for us, Aziru treats us like the city of Niyi.

(29–33) If we keep silent and the king of the land of Egypt keeps silent concerning these things that Aziru is doing, then he will surely turn his hand against our lord.

(34–38) And inasmuch as Aziru entered Ṣumur and did to them just as he pleased in the palace of the king, our lord, then concerning these things, our lord keeps silent

---

(39–42) So now, the city of Tunip, your city, is weeping and its tears are flowing and there is none to grasp our hand.

(43–46) We belong to the king of the land of Egypt and we have been writing twenty years but not a single word of our lord has reached us.

(29–35) And why, does our lord, the citizens of [the city of] Ṣu[…] and my lord […]did not hear/he[ed…] with the servant […of my lord enter [in…]your servant will come to me [.….]

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36) *ù* LÚ.DUMU KIN-*ri-šu ša b*[*e-*]*l*[*í-ia*]
37) *a-*˹*na*˺ UGU-*ia it-tal-kam*
38) ˹*ù*˺ ˹*ki*˺*-ia-am iq-ta-b*[*i*]
39) *i-na* KUR *Mi-it-ta-a*[*n*]*-ni* ˹*a*˺*-t*[*a-la-ak*]
40) ˹*ù*˺ LUGAL.MEŠ 3 *ù* 4 *na-*˹*ak*˺*-*[*ru a-na*]
41) [*š*]*a* LUGAL KUR *Ḫa-at-ti*$_7$ *ša gáb-*[*bu?*]
42) [*a-na*]˹*pa*˺*-ni-ia ša-ak-nu*

---

43) [*ù b*]*e-lí-ia iq-ta-b*[*i*….]*-šu-nu*
44) […]˹KUR˺ ˹*Ḫur*˺*-*˹*ri*˺ […….]
45) […….]˹ḪI.A˺ ˹*ma*˺*-*˹*ti*$_7$˺[……]
46) […….]˹KUR˺ ˹URU˺.˹ḪI.A˺ *a-l*[*i-ik*]
47) […….]*be ša*[….]
48) […….]˹*li*˺*-šu-n*[*u*]
49) […….]˹*a*˺(?)*-*˹*na*˺(?) ˹*be*˺(?)[*-lí-ia*]
50) […….]˹*a*˺(?)*-*˹*na*˺(?) ˹UGU˺*-*[*ia*]
51) […….]˹*nim*˺[…..]

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(36–42) And the envoy of [my] lord came to me and thus he said, "I we[nt about] in the land of Mittanni and there were three or four kings hostile [to] the king of the land of Ḫatti of which al[l were] well disposed towards me."

(43–51) [And] my [lo]rd sai[d…]them […]the land of Ḫurri […] the city states I [went…]their [cit]ies(?) […]to(?) [my] lo[rd…]against/to [me……..]

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EA 60

TRANSCRIPTION

Obv. 01) [*a-n*]*a* [I]LUGAL [d]UTU EN-*ia*
02) ⌜*um*⌝-*ma* [I]ÌR-[d]*Aš-ra-tu*$_4$
03) [Ì]R-*ka*$_4$ *ep-ri ša* GÌR.ḪI.A-[*k*]*a*$_4$
04) [*a-n*]*a* GÌR.ḪI.A LUGAL EN-[*ia*]
05) *7-šu ù 7-šu am-qut*
06) *a-mur a-na-ku* ÌR LUGAL *ù*
07) UR.GI$_7$ *ša* É-*šu ù*
08) KUR *A-mur-ri gáb-ba-šu*
09) *a-na* LUGAL EN-*ia a-na-ṣa-ar-šu*
10) *aq-bi aš-ta-ni a-na* [I]*Pa-ḫa-na-te*
11) LÚ.MÁŠKIM-*ia le-qa-mi*
12) ÉRIN.MEŠ *til-la-tì a-na na-ṣa-ri*
13) ⌜KUR⌝.⌜ḪI.A⌝ LUGAL *a-nu-ma gáb-bi*
14) LUGAL.[ḪI].A *ša* LUGAL ERÍN.MEŠ *Ḫur-ri*
15) *tu-*⌜*ba*⌝*-ú-ni*$_7$ KUR.[ḪI].A
16) ⌜*a*⌝*-na ḫa-ba-lì iš-*⌜*tu*⌝
17) [Š]U-⌜*i*⌝*a ù* ŠU [LÚ.MÁŠKIM]
Lo.ed. 18) [*š*]*a* LUGAL EN-[*ia ù*]
19) [*a-n*]*a-ṣa-*⌜*ar*⌝*-š*[*u-nu a-mur*]
20) [I*Pa-ḫ*]*a-na-*⌜*te*⌝ *i*[*t-ti-ka*]
Rev. 21) ⌜*yi*⌝-⌜*iš*⌝*-al-šu* LUGAL [d][UT]U-[*ia*]
22) *šum-ma la a-na-ṣa-ar*
23) URU *Ṣu-mu-ri* URU *Ul-la-*⌜*sà*⌝
24) *i-nu-ma* LÚ.MÁŠKIM-*ia*
25) *i-na ši-pir*$_6$*-ti* LUGAL [d]UTU
26) *ù a-na-ku* ŠE.KIN.KU$_5$ ŠE.ḪI.A
27) *ša* URU *Ṣu-mur ù gáb-bi*
28) KUR.ḪI.A *a-na* LUGAL [d]UTU-*ia*
29) EN-*ia a-na-ṣa-ar-šu*
30) *ù* LUGAL EN-[*i*]*a lu-ú yi-da-an-ni*
31) *ù yi-ip-*⌜*qí*⌝*-id-ni a-na* ŠU
32) [I]*Pa-ḫa-na-te* LÚ.MÁŠKIM-*ia*

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EA 60

TRANSLATION

(1–5) [T]o the king, the sun god, my lord, the message of ʿAbdi-Ashratu your [ser]vant, the dirt under your feet: [a]t the feet of the king, my lord, seven times and seven times have I fallen.

(6–13) Look, I am the servant of the king and the hound of his household and I guard the land of Amurru in its entirety for the king, my lord. I have said repeatedly to Paḥa(m)nate, my commissioner, "Bring auxiliary troops to protect the lands of the king."

(13–19) Now all the kings of the king of the Hurrian host are seeking to confiscate the lands from my control and from the control of [the commissioner] of the king, [my] lord, [but I] am guarding th[em.]

(19–29) [Look, Paḥ]a(m)nate is w[ith you]; may the king, my sun god, ask him if I am not guarding the city of Ṣumur and the city of Ullassa while my commissioner is on a mission of the king, my lord. And I am guarding the barley harvest of the city of Ṣumur and all the territories of the king, my sun god, my lord.

(30–32) So may the king, my lord, recognize me (officially) and assign me to the jurisdiction of Paḥa(m)nate, my commissioner.

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EA 61

TRANSCRIPTION

Obv. 01) [*a-na* LU]GAL ^{d}UTU EN-*ia*
02) [*um-m*]*a* ˹˺ÌR-*A-ši-*˹*ir*˺*-ti*$_{7}$ ÌR[*-ka*$_{4}$]
03) [*ù*] *ṭi-iṭ* ˹GÌR˺.˹ḪI˺.˹A˺*-ka*$_{4}$ U[R. GI$_{7}$]
04) [*š*]*a* É LUGAL EN-*ia a-n*[*a*]
05) [GÌR.ḪI.A LU]G[AL EN-]˹*i*˺-˹*a*˺
06) [7-*šu ù* 7-*šu am-qut*]

Bottom half(?) of the text is missing

Rev. 01) […] traces […]
02) [……]L[Ú]
03) [URU]˹*Ul*˺-˹*la*˺-*si*^{KI} *a-n*[*a*…]
04) […] URU ˹*Ṣu*˺-*mu-r*[*i*^{KI}…]
05) […*gá*]*b-bá* KUR MAR.T[U…]
Up.ed. 06) [*a-na* LUGA]L ^{d}UTU ˹EN˺-˹*ia*˺[…]
07) […] LUGAL ^{d}UTU EN-*ia*
08) […] *ù a-*˹*wa*˺*-ta*$_{5}$ *li-*˹*te*˺[*-ra*]
09) *a-na* ÌR-*šu*

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EA 61

TRANSLATION

(1–5) [To the ki]ng, the sun god, my lord; [the messa]ge
of ʿAbdi-Ashirta, [your] servant [and] the mud on your feet, the ho[und o]f
the king, my lord: a[t the feet of the ki]n[g, my [lord seven times and seven
times have I fallen].

Rev. and Up.ed.
(1–9) […]the ru[ler of the city of] Ullasa, t[o…] the city of Ṣumur […a]ll the
land of Amur[ru…to the kin]g, the sun god, my lord […] the king, the sun
god, my lord […] so may he sen[d back] word to his servant.

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EA 62

TRANSCRIPTION

Obv. 01) [*a-na* ᵎ]ᵑ*Pa*ᵑ-ᵑ*ḫa*ᵑ-ᵑ*na*ᵑ-*te* ᵑ*be*ᵑ-ᵑ*lí*ᵑ-ᵑ*ia*ᵑ

02) [*um-ma*] ᵎᵑÌRᵑ-ᵑ*A*ᵑ-ᵑ*ši*ᵑ-ᵑ*ir*ᵑ-ᵑ*te*ᵑ ᵑÌRᵑ-[*ka-ma*]

03) [*a-na* GÌR.]ᵑMEŠᵑ *be-lí-*ᵑ*ia*ᵑ [*am-qut*]

04) [*mi-*]ᵑ*i*ᵑ-*nu a-wa-te*ᵑᴹᴱŠᵑ-ᵑ*ka*ᵑ ᵑ*be*ᵑ-ᵑ*lí*ᵑᵑ*a*ᵑ!-ᵑ*na*ᵑ! ᵑ*muḫ*ᵑ-ᵑ*ḫi*ᵑ-ᵑ*i*ᵑ[*a*]

05) [*ša ta-d*]*ab-bu-ub-*ᵑ*šu*ᵑ-ᵑ*nu*ᵑ [*a-na m*]*i-*ᵑ*ni*$_7$ᵑ ᵑ*ki*ᵑ-ᵑ*ia*ᵑ-[*a*]*m*

06) [*ta-dab-bu*]-ᵑ*ub*ᵑ ᵑ*be*ᵑ-ᵑ*lí*ᵑ ᵑ*at*ᵑ-ᵑ*ta*ᵑ-ᵑ*mi*ᵑ ᵑLÚᵑ.K[ÚR]

07) [*ša* KUR *Mi*]*-iṣ-ri*ᵑᴷᴵᵑ ᵑ*ù*ᵑ ᵑ*te*ᵑ-ᵑ*ep*ᵑ-ᵑ*pu*ᵑ-ᵑ*uš*ᵑ [*ar-na*]

08) [*a-na* LÚ.]ᵑMEŠᵑ KUR *M*[*i-*]ᵑ*iṣ*ᵑ-ᵑ*ri*ᵑ-*i*ᵑᴷᴵᵑ ᵑ*li*ᵑ-[*i*]*š*-[*me*]

09) [*be-lí ia-*]ᵑ*nu*ᵑ LÚ.ᵑMEŠᵑ ᵑ*i*ᵑ-ᵑ*na*ᵑ ᵑ*lìb*ᵑ-*bi* ᵑURUᵑ ᵑ*Ṣu*ᵑ-ᵑ*mu*ᵑ-*ri* ᴷᴵ

10) [*a-na na-ṣ*]*a-ri-ši* [*ki-ma qa*]*-be-šu* ᵑ*ù*ᵑ

11) [URU *Ṣu-m*]*u-ri*ᵑ ᴷᴵᵑ ᵑÉRINᵑ.ᵑMEŠᵑ URU *Š*[*e*]-ᵑ*eḫ*ᵑ-ᵑ*la*ᵑ-[*li*] ᴷᴵ

12) [*iṣ-ba-tu*] *ia-nu* ᵑLÚᵑ.ᵑMEŠᵑ ᵑ*i*ᵑ-ᵑ*na*ᵑ ᵑ*lìb*ᵑ-*bi-ši* [*a-na na*]-ᵑ*ṣa*ᵑ-*ri-ši*

13) ᵑ*ù*ᵑ[*in-n*]*é-ri-*ᵑ*ir*ᵑ ᵑ*a*ᵑ-ᵑ*na*ᵑ-ᵑ*ku*ᵑ *iš-tu* ᵑURUᵑ ᵑ*Ir*ᵑ-[*qat*]ᵑ ᴷᴵᵑ

14) ᵑ*ù*ᵑ ᵑ*ak*ᵑ-ᵑ*šu*ᵑ-[*ud*]*-ma* ᵑ*a*ᵑ-ᵑ*na*ᵑ-ᵑ*ku*ᵑ ᵑURUᵑ ᵑ*Ṣu*ᵑ-*mu-ri*ᵑ ᴷᴵᵑ

15) ᵑ*ù*ᵑ *u*!*-uš*[*-te-ṣí-*]*ka* ᵑ*iš*ᵑ-ᵑ*tu*ᵑ UZU.ŠU-*ti*

16) ÉRIN.MEŠ URU ᵑ*Še*ᵑ-[*eḫ*]-ᵑ*la*ᵑ-[*li*]ᵑ ᴷᴵᵑ ᵑ*šum*ᵑ-*ma ú-ul aš-bá-ku*

17) *a-*ᵑ*na*ᵑ-ᵑ*ku*ᵑ ᵑ*i*ᵑ-ᵑ*na*ᵑ [URU *Ir-qat*]ᵑ ᴷᴵᵑ ᵑ*šum*ᵑ-*ma i-na a-šar* É *né-eḫ*

18) *aš-*ᵑ*bá*ᵑ-ᵑ*ku*ᵑ *ù* [*lu-ú i*]-ᵑ*šar*ᵑ-ᵑ*ra*ᵑ-*pu-ni*$_7$

19) ᵑ*i*ᵑ-ᵑ*na*ᵑ ᵑIZIᵑ-*te*ᴹᴱŠ [URU] ᵑ*Ṣu*ᵑ-*mu-ri*ᵑ ᴷᴵᵑ

20) ᵑ*ù*ᵑ ᵑÉᵑ.ᵑGALᵑ-*š*[*i*] ᵑÉRINᵑ.ᵑMEŠᵑ ᵑURUᵑ *Še-eḫ-la-li*ᵑᴷᴵᵑ

21) ᵑ*ù*ᵑ ᵑ*i*ᵑ-*nu-ma in-né-ri-ir a-na-ku*

22) *iš-tu* URU *Ir-qat*ᵑᴷᴵᵑ *ù ak-*ᵑ*šu*ᵑ-ᵑ*ud*ᵑ-*m*[*i*] ᵑ*a*ᵑ-*na-ku*

23) *i-na* URU *Ṣu-mu-ri*[ᴷᴵ] *ù ia-nu* LÚ.MEŠ

Lo.ed. 24) ᵑ*ša*ᵑ *aš-bu i-na* É.GAL-*ši ù a-nu-um-ma*

25) ᵑLÚᵑ.MEŠ *ša aš-bu-ni*$_7$ *i-na* É.GAL-*ši*

Rev. 26) ᵎ*Ša-bi*-DINGIR ᵎ*Bi-ši-ta-nu* ᵎ*Ma-a-ia*

27) ᵎ*Ar-ṣa-yu a-nu-*ᵑ*um*ᵑ-*ma* 4 LÚ.MEŠ

28) *ša aš-bu-ni*$_7$ *i-*ᵑ*na*ᵑ É.GAL-*ši*

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EA 62

TRANSLATION

(1–3) [To] Paḥa(m)nate, my lord, [the message of ʿAbdi-Ashirte, [your] servant; [at the fee]t of my lord [have I fallen].

(4–8) [Wh]at are your words, my lord, to m[e, that you are sa]ying? [Wh]y [do you spe]ak [thu]s, my lord? "You [are an] ene[my of the land of E]gypt and you are com[mitting a crime against the me]n of the land of E[gy]pt."

(8–16) May [my lord] lis[ten!] There are [n]o men within Ṣumur [to pro]tect it [in accordance with] his (my lord's) command and the troops of the city of Sheḫlali [had seized] the city of Ṣumur. There were no men within it [to pro]tect it. But I was called out from the city of ʿIr[qat] and I reached the city of Ṣumur and I brou[ght] you out of the hand of the troops of the city of Sheḫlali.

(16–24) If I were not located in [ʿIrqat], if I had been located in a restful place, then the troops of the city of Sheḫlali would have burned [the city of] Ṣumur with fire and its palace. But when I was called out from the city of ʿIrqat and I reached the city of Ṣumur, there were no men that were dwelling in its palace.

(24–28) But now, the men that were dwelling in its palace were Šabi-ilu, Bishitanu, Maya (and) Arṣayu. Now the four men who dwelt in its palace

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29) *ù iq-bu-ni*$_7$ *šu-nu a-na ia-ši*
30) *še-ez-zi-bá-an-na-ši-mi iš-tu* ŠU-*ti*
31) ÉRIN.MEŠ URU *Še-eḫ-la-li* KI *ù ú-še-ez-zi-*[*bá*]-˹*šu*˺
\\-*nu*
32) [*i*]*š-tu* ŠU-*ti* ÉRIN.MEŠ URU *Še-eḫ-la-li*
33) [4 Z]I.˹MEŠ˺ *ú-wi-i-mi* 25 *ša i-dú-ku-ni*$_7$
34) [ÉRIN.MEŠ URU *Še-e*]*ḫ-la-li* KI *ù i-nu-ma lib*!*-bi*
35) [*be-lí-ia ù uš-ši-*]*ra* ÉRIN.MEŠ
36) [*a-na la-qí* 4 LÚ.ME]Š *an-nu-te*MEŠ
37) [*ù ša-a*]*l-*˹*šu*˺-˹*nu*˺ *iš-tu* URU *Ṣu-mu-ri* KI
38) [*šu-nu in-na-*]˹*ab*˺-*tu*$_4$-˹*ma*˺ *la-a aṭ-ru-ud-m*[*i*]
39) [*am-mi-*]*ni*$_7$ ˹*i*˺-˹*ka*˺-˹*az*˺-*zi-bu-ni*$_7$
40) [LÚ.MEŠ] ˹*ḫa*˺-*za-nu-*˹*te*˺˹MEŠ˺ *a-na pa-ni-ka*
41) [*ù t*]*e-*˹*eš*˺-˹*te*˺-˹*nim*˺-*me a-na ša-šu-nu*
42) [*ù* ˹]˺˹*Γ*˺-˹*a*˺-˹*ma*˺-˹*a*˺-*ia* ˹*i*˺-*nu-ma i-šap-pár*
43) [*a-na*] ˹*muḫ*˺-˹*ḫi*˺-˹*ka*˺ *ù i-ka-az-zi-ib*
44) [*a-na pa-n*]*i-*˹*ka*˺ *ù te-*˹*eš*˺-*te-nim-me*
45) [*a-na a-wa-*]˹*te*˺˹MEŠ˺-˹*šu*˺ ˺*Ia-ma-a-ia*
46) [*id-bu-ub i*]*t-ti* ˹ÉRIN˺.MEŠ URU *Še-eḫ-la-*
li˹ KI˺
47) [*ù i-qa-bu-*]˹*ni*$_7$˺ *a-na ṣa-bá-at*
48) [URU *Ṣu-mu-*]˹*ri*˺˹ KI˺ *ù il-te-*˹*qè*˺
49) [ÉRIN.MEŠ *a-na*] ˹*ṣa*˺-*bat* URU-*la-ma*

Up.ed. 50) [LÚ.]MEŠ *mar-ṣa-a a-ni-na*
51) *aš-ku-un i-na* URU ˹*Ṣu*˺-˹*mu*˺-[*ri* KI]
52) *an-na na-ṣa-ri-ši*

Lft.ed. 53) [.....URU *Ṣu-m*]*u-ri* KI
54) [.....]*be-lí-*˹*i*˺*a*
55) [.....*a-na la-ma-*]*di* LUGAL-*ma*

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(29–34) and they (themselves) said to me: "Deliver us from the hand of the troops of the city of Sheḫlali." So I delivered them from the hand of the troops of the city of Sheḫlali. [Four liv]es I saved. There were twenty five that [the troops of the city of Sheḫ]lali slew.

(34–49) But when [my lord decides, then se]nd troops [to take] these [four men and interroga]te them. From the city of Ṣumur [they fl]ed; I did not expell (them). [Wh]y do the city rulers lie to your face? ⌜And [yo]u always listen to them. But Yamaia, when he writes [t]o you, then he lies [to] your [fac]e and you always listen [to] his [wor]ds. Yamaya [communicated wi]th the troops of the city of Sheḫlali [and th]ey [spok]e about capturing [the city of Ṣumu]r and he took [troops to] capture the city.

(50–52) These sick [men] have I placed in the city of Ṣumur to protect it.

(53–55) [...the city of Ṣum]ur [....] my lord [...for the informat]ion of the king.

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EA 63

TRANSCRIPTION

Obv. 01) [*a-na*] ⌜⌝*šàr-ri* ⌜EN⌝-⌜*ia*⌝
02) ⌜*qí*⌝-*bí-ma*
03) *um-ma* ᵢ*Ab-di-Aš-ta-‹ar›-ti*
04) ÌR ᵢ*šàr-ri*
05) *a-na* 1 GÌR.MEŠ ᵢ*šàr-ri* ⌜EN⌝-⌜*ia*⌝
06) 7 *ù* 7 *ma-aq-ta-*⌜*ti*⌝⌜*a*⌝-⌜*na*⌝⌜GÌR⌝.MEŠ ⌜*ša*⌝⌜⌝⌜LUGAL⌝⌜EN⌝-⌜*ia*⌝⌜\⌝⌜*am*⌝-⌜*qú*⌝-*ut*
07) *ù a-wa-ti qa-ba šàr-*⌜*ri*⌝ ⌜EN⌝‹-*ia*›
08) [*a-*]⌜*na*⌝ ᵢ*ia-ši ù iš-te-*⌜*mu*⌝
09) [*a*]-*wa-ti* ᵢ*šàr-ri* E[N-*ia*]
10) [*iš-*]⌜*te*⌝-*mu ù*
11) [*li-*]⌜*iš*⌝-*te-mé* ᵢL[UGAL EN-*ia*]
Rev. 12) [*a-wa-*]⌜*ti*⌝-*ia* [*i-nu-ma*]
13) [KÚ]R.NU ⌜*da*⌝-⌜*na*⌝-*at* U[GU-*ia*]
14) ⌜*li*⌝-⌜*de*⌝
15) ⌜*ù*⌝ ⌜*yi*⌝-⌜*il*$_5$⌝-⌜*ma*⌝-⌜*ad*⌝ (?)
16) ⌜⌝⌜*šàr*⌝-⌜*ri*⌝

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EA 63

TRANSLATION

(1–6) Speak [to] the king, my lord, the message of ʿAbdi-Ashta‹r›t, the servant of the king: At the feet of the king, my lord, seven and seven (times) have I fallen; at the feet of the king, my lord, have I fallen.

(7–9) And the king, ‹my› lord, has spoken words to me and I am heeding the words of the king, [my] lo[rd].

(10–13) [I] am heeding so [may] the k[ing, my lord] heed my [wo]rds [because hos]tility is strong a[gainst me].

(14–16) May the king be apprised and may he be informed.

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EA 64

TRANSCRIPTION

Obv.
01) *a-na šàr-ri* EN-*ia*
02) *qí-bí-ma*
03) *um-ma* [l]ÌR-[d]INNIN ÌR *šàr-ri*
04) *a-na* [l]GÌR.MEŠ *šàr-ri* EN-*ia*
05) *ma-aq-ti-ti* 7 GÌR.MEŠ *šàr-ri* EN-*ia*
06) *ù* 7 *mi-la-an-na*
07) *ù ka-ba-tu-ma ù ṣú*!*-uḫ-ru-ma*
08) *ù yi-il*$_5$*-ma-ad šàr-ri* EN-i*a*
09) *ki-ma da-na-at* KÚR.NU UGU-*ia*
10) *ù yi-da-mi-iq*
11) *i-na pa-ni šàr-ri* EN-*ia*
12) *ù yu-wa-ši-ra*
13) 1 LÚ.GAL *a-na na-ṣa-ri-ia*

Rev.
14) *ša-ni-tam a-wa-ti*
15) *ša-pa-ar šàr-ri*
\ EN-*ia*
16) *a-na* [l]*ia-ši*
17) *ù iš-te-mu*
18) *gáb-bi a-wa-ti šàr-ri* EN-⌜*ia*⌝
19) *iš-te-mu*
20) *a-nu-ma*
21) 10 MUNUS.MEŠ

---

22) \ *mé-ki-*[tu]

---

23) \ *ia-pa-aq-ti*

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EA 64

TRANSLATION

(1–7) Speak to the king, my lord, the message of ʿAbdi-Ashtart, the servant of the king: At the feet of the king, my lord (feet of the king my lord), have I fallen seven (times) and seven times, on the stomach and on the back.

(8–13) And may the king, my lord, be informed that the hostility against me is strong so may it be pleasing to the king, my lord, and may he send a senior official to protect me.

(14–23) Furthermore, the king, my lord, wrote words to me and I have heeded. All the words of the king, my lord, have I heeded. Now
ten women,

---

viz. of glass,

---

have I produced.

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EA 65

TRANSCRIPTION

Obv. 01) [*a-na šàr-ri* EN-*ia*]
02) [*qí- b*]*í-* ⌜*ma*⌝
03) [*um-ma*]⌜⌝⌜*Ab*⌝-⌜*di*⌝- ᵈINNIN ÌR-*ka*
04) *a-na* ˡGÌR.MEŠ EN-*ia* 7 *ù* 7 *mi-la*
05) \\ *ma-aq-ta-ti ù ka-ba-tu-ma ù ṣú-úʾ-ru-ma*
06) *a-na* ˡGÌR.MEŠ *šàr-ri* EN-*ia*
07) *ù ki-*⌜*ma*⌝ *a-wa-ti ša-pa-ra šàr-ri* EN-*ia*
08) ⌜*a*⌝*-na ia-ši iš-tu-mu* ⌜*gáb*⌝*-bi a-wa-ti šàr-ri* ‹EN›-⌜*ia*⌝
\\ *iš*[*-te-mu*](?)
09) *ù* URU.DIDLI.MEŠ *šàr-ri* ⌜*it*⌝*-ti-*‹*ia*›
10) *ù i-na-ṣa-ru*
11) *ù* ‹*i*›*-šu-ši-ru*
12) [*a*]-⌜*na*⌝ *pa-ni* ÉRIN.MEŠ *pí-ṭ*[*á-t*]*i*
13) [*šàr*]*-ri* EN-*ia*
14) ….traces……

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EA 65

TRANSLATION

(1–6) [Spe]ak [to the king, my lord; the message] of ʿAbdi-Aštarti your servant. At the feet of my lord seven and seven times \\ have I fallen both on the stomach and on the back, at the feet of the king, my lord.

(7–13) And according to the words that the king, my lord wrote to me, I am heeding all the words of the king, and the towns of the king (that are) under ‹my› responsibility. And I am guarding and ‹I› am preparing for the coming of the regular tr[oo]ps of the [ki]ng, my lord.

(14) *traces*

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EA 66

TRANSCRIPTION

Obv.
01) [*a-na* ˹*šàr-*]ʳ*ri*ˀ E[N-*ia*]
02) [……E]N-ʳ*ia*ˀ
03) [……*iš-*]ʳ*ta*ˀ-ʳ*pa*ˀ-*a*[*r*]
04) [……]ʳˀˀʳ*Ḫa*ˀ-ʳ*ya*ˀ
05) [……]ʳ*yi*ˀ-ʳ*na*ˀ-ʳ*di*ˀ-[*in*$_4$]
06) [˹*šàr-*]ʳ*ri*ˀ ʳENˀ-ʳ*ia*ˀ ʳ*pa*ˀ-ʳ*ni*ˀ[*-šu a-na*]
07) ʳKURˀ-ʳ*ia*ˀ ʳ*da*ˀ-ʳ*na*ˀ-ʳ*at*ˀ ʳKÚRˀ-ʳ*ti*ˀ
08) ʳUGUˀ-ʳ*ia*ˀ *ti-*ʳ*di*ˀ-ʳ*in*ˀ-ʳ*ni*ˀ
09) ʳ*i*ˀ-ʳ*na*ˀ ʳ*qa*ˀ-ʳ*ti*ˀ-ʳ*šu*ˀ ʳ*ù*ˀ ʳ*ti*ˀ-[*din-šu*]
10) [*a-*]ʳ*na*ˀ ʳLÚˀ.ʳMÁŠKIMˀ[…..]
11) […….]ʳ*ša*ˀ ʳÌRˀ […….]
12) [……..]*uš-*[*ši-ir*……..]
13) [……..]

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EA 66

TRANSLATION

Obv.
01) [To the ki]ng,[my] lo[rd]
02) [……] my [lo]rd
03) [……he w]rote
04) [……]Ḫaya
05) [……]may he giv[e]
06) [the ki]ng, my lord, [his]attention [to]
07) my land. Strong is the hostility
08) against me. May you give me
09) into his hand, and may you app[oint him]
10) as the commissioner [……]
11) [……]of the servant[……]
12) [……] se[*nd*……]
13) [……]

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EA 67

TRANSCRIPTION

Obv.
01) [*a-na* LUGAL ^{d}UTU-*ši be-lí-ia qí-bí-ma um-ma*]
02) [$^{!}$……ÌR-*ka-ma a-n*]*a* G[ÌR.MEŠ LUGAL ^{d}UTU-*ši b*]*e-lí-i*[*a*]
03) [7 *ù* 7 *am-qú-ut*.…
04) [*a-nu-um-ma li-de-mi* ^{d}UT]U-*ši be-lí-i*[*a a-na*]
05) [URU.KI ^{d}UTU-*ši be-lí-ia* URU]*Ṣu-mu-*^{r}*ri*$^{¬K}$[$^{!}$]
06) [*a-nu-um- ma i-na-an-na* $^{!}$*A-zi-ru*] *a-ši-ib i-n*[*a*]
07) [URU *Ṣu-mu-ri*^{KI} *qa-du* ÉRIN.]MEŠ-*šu qa-du* GI[Š.GIGIR.MEŠ-*šu*]
08) [*ù* LUGAL ^{d}UTU-*ši be-lí li-iš*]-*a*[*l-*]*mi*
09) [*a-na* URU *Ṣ*]*u-*^{r}*mu*$^{¬}$*-*^{r}*ri*$^{¬}$[^{KI} UR]U.^{r}KI$^{¬}$ ^{r}^{d}$^{¬}$[UTU-*š*]*i be-*^{r}*lí*$^{¬}$*-ia*
10) [*ù* ^{d}U]TU-*ši lu-ú i-*[*d*]*e-mi* SIG_5 *g*[*áb*]*-bu* LÚ.MEŠ KUR *M*[*i-iṣ-ri*]
11) [*ša a*]*š-bu-ni*$_7$ *i-na* [URU] *Ṣu-mu-*^{r}*ri*$^{¬KI}$ URU.KI ^{d}U[TU-*ši be-lí-ia*]
12) [*it-t*]*a-ṣú-ni*$_7$ *ù i-na* KUR-*ti*$_4$*-ia aš-bu-ni*$_7$
13) [*be-l*]*í ù i*$_{15}$*-te-pu-uš ma-mi-ta*
14) [*it-*]*ti* LÚ [*š*]*a* URU *Gu*$_5$*-ub-li*^{KI} *ù it-ti* L[Ú *ša* URU.…]
15) ^{r}*ù*$^{¬}$ *gáb-bu* LÚ.MEŠ *ḫal-zu-uḫ-lu-ti ša* KUR-*ka* ^{r}*ù*$^{¬}$(?)
16) ^{r}*it*$^{¬}$*-ti-šu* DUG.GA-*ni*$_7$ *be-lí i-na-an-na šu-ú-ut k*[*i-ma*]
17) [LÚ] SA-^{r}GAZ$^{¬}$.ZA.MEŠ UR.GI$_7$ *ḫal-qú ù iṣ-ba-at*
18) [URU *Ṣu*]*-m*[*u-*]*ri*^{KI} URU.KI ^{d}UTU-*ši be-lí-ia*
19) [……*lí* DINGIR-*lu*$_4$
20) [……]^{d}UTU-*ši be-lí-ia*
21) [……*u*]*b-*^{r}*la*$^{¬}$*-mi*

Rev.
01') [……]
02') [……]
03') *ši*.……]
04') *i*[*l*.……]
05') [……]
06') *i*[*m*.……]
07') *ša*[……]
08') *aš*[……]
09') *a* [……]
10') *ù* [……]
11') *ša*[……]
12') [……]

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EA 67

TRANSLATION

(1–3) [Speak to the king, the sun god, my lord. Thus (says)…, your servant. A]t the fe[et of the king, the sun god,] my [l]ord, [seven (times) and seven (times) have I fallen.]

(4–5) [Now may the sun] god, my lord, [be apprised concerning the city of the sun god, my lord, the city of] Ṣumur.

(6–16) [Right now, Aziru (?)] is located in [the city of Ṣumur with his troo]ps, with [his] c[hariotry. So may the king, the sun god, my lord make in]quiry [concerning the city of Ṣ]umur, [the cit]y of the [sun go]d, my lord. [And] may [the su]n god be apprised: all the men of the land of E[gypt that we]re located in [the city of] Ṣumur, the city of the sun [god, my lord,] are all right; they [ca]me forth and are located in my territory, my [lo]rd. But he has made a treaty oath [wi]th the ruler of the city of Byblos and with the ru[ler of the city of…] and as for all of the fortress commanders of your land, now they are on good terms with him, my lord.

(16–21) Now, he is l[ike] the *ʿapîru* [man], a stray dog. And he has seized [the city of Ṣu]m[u]r, the city of the sun god, my lord. […]my [lor]d, the god […]the sungod, my lord […I] brought [……]

Reverse: *Only signs at the beginning of the lines. Someone has scraped away the lines on the back to create a smooth surface, sunken into the backside of the tablet.*

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EA 68

TRANSCRIPTION

Obv. 01) [ⁱ*Ri*]-*ib-ḫa-ad-*ʳ*da*ˀ(?)
02) [*iq-*]*bi a-na* EN-*šu*
03) [*šàr*] KUR.KI.ḪI.A LUGAL GAL
04) [ᵈ]NIN *ša* URU *Gu-ub-la*
05) *ti-id-di-in*$_4$ *du-na*
06) *a-na* LUGAL *be-li-ia*
07) *a-na* GÌR.MEŠ EN-*ia* ᵈUTU-*ia*
08) 7-*šu* 7-*ta-a-an am-qut*
09) *lu-ú i-de* LUGAL EN-*ia*
10) *i-nu-ma šal-ma-at* URU *Gub-la*
11) GÉME *ki-it-ti ša* LUGAL
12) *ù* KAL.GA *ma-gal nu-kúr-tu*$_4$
13) ʳ*ša*ˀ ÉRIN.MEŠ SA.GAZ.MEŠ
14) [UG]U-*ia ù la-a* ‹*i*›*a-qúl-mì*
Lo.ed. 15) LUGAL EN-*ia iš-tu*
Rev. 16) [UR]U ʳ*Ṣu*ˀ-*mu-ur* ᴷᴵ
17) [*l*]*a -a in*$_4$*-né-pu-uš gá*[*b-b*]*u*
18) ʳ*a*ˀ-*na* ÉRIN.MEŠ SA.GAZ.MEŠ
19) *i-na* LÚ.MÁŠKIM *šàr-ri*
20) *ša i-šu-ú i-na* ʳURUˀ *Ṣu-mu-ur*
21) *ba-*ʳ*al*ˀ-*ṭá-at* URU ʳ*Gub*ˀ-*la*
22) *a-nu-um-ma* ⁱ*Pa-ḫa-a*[*m*]-ʳ*na*ˀ-*ta*
23) LÚ.MÁŠKIM LUGAL *ša i-n*[*a*]
24) URU *Ṣu-mu-ur*ᴷᴵ ʳ*i*ˀ-ʳ*de*ˀ-*mì*
ma-gal!(NA-AŠ)
25) *pu-uš-qám*
26) *ša* UGU URU *Gub-la*
27) *iš-tu* KUR *Ia-ri-im-mu-ta*
28) *nu-bal-li-iṭ*
29) KAL.GA *ma-gal nu-*ʳ*kúr*ˀ-ʳ*tu*$_4$ˀ
30) [UG]U-*nu ù ú-ul*
Up.ed. 31) [*ia*]-*qúl-mì* LUGAL *iš-t*[*u*]
32) [UR]U. DIDLI.KI-*šu*

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EA 68

TRANSLATION

(1–8) [R]ib-Hadda [sp]oke to his lord, [king] of the lands, the great king: May the Lady of the city of Byblos grant strength to the king, my lord; at the feet of my lord, my sun god, seven times and seven times have I fallen.

(9–21) May the king be apprised that it is well with the city of Byblos, the loyal handmaiden of the king but the hostility of the *ʿapîru* troops against me is very fierce. So may the king, my lord, not keep silent concerning [the ci]ty of Ṣumur lest ev[ery o]ne join the *ʿapîru* troops. It is through the commissioner of the king whom he has in the city of Ṣumur that the city of Byblos is sustained.

(22–32) Now, Paḥamnata, the king's commissioner who is in the city of Ṣumur, knows the great(!) pressure that is on the city of Byblos. It is from the land of Yarimuta that we got supplies. Very fierce is the hostility [aga]inst us so may the king not [ke]ep silent concerning his [ci]ties.

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EA 69

TRANSCRIPTION

Obv. 01) [*a-na* ^{I}.....*a-bi-ia*]
02) [*qí-bí-ma*]
03) [*um-ma* ^{I}*Ri-ib-*^{d}IŠKUR DUMU-*ka*]
04) [*a-na* GÌR.MEŠ-*ka am-qú-ut*]
05) [^{d}NIN *ša* URU *Gub-la* DINGIR LUGAL]
06) [*be-li-ia ti-din* TÉŠ-*ka*]
07) ⌜*a*⌝-*na* ⌜*pa*⌝[-*ni* LUGAL *be-li-ia* DINGIR-*ia*]
08) ^{d}UTU-*ia* [.....]
09) ⌜*ù*⌝ *bi-ta-*⌜*ka*⌝ ⌜É⌝? ⌜x⌝[.....*ù*]
10) ⌜*a*⌝-*qa-bu ìl-te*$_9$-*qú-mi g*[*áb-bu a-wa-ti*]
11) ⌜*i*⌝-*na be-ri-šu-nu* ⌜UGU⌝[-*ia*]
12) [*ša*]-*ni-tam a-nu-ma i-na-an-na*
13) ⌜*i*⌝-*na-mu-šu ur-ra m*[*u-ša*]
14) ⌜*i*⌝-*na nu-kùr-ti*^{MEŠ} *ša* UGU-‹*ia*›
15) ⌜*ša*⌝-⌜*ni*⌝-⌜*tam*⌝ *at-ta ti-de-mi*
16) ⌜URU⌝.⌜KI⌝.⌜MEŠ⌝-*ia da-an-nu* UGU-*ia*
17) [*ù*] ⌜*ú*⌝-⌜*ul*⌝ ⌜*i*⌝-*le-*‹*i*› *i-pé-èš*
18) [SIG$_5$]-⌜*qa*⌝ ⌜*it*⌝-⌜*ti*⌝-⌜*šu*⌝[-*nu ša-ni-*]*tam*
Lo.ed. 19) ⌜ÉRIN⌝.⌜MEŠ⌝ *nu*-KÙR-⌜*ia*⌝ [*da-an-*]*nu-ta*$_5$
Rev. 20) ⌜*ša*⌝ ⌜URU⌝ *Ma-*⌜*ag*⌝-⌜*da*⌝-*lì*
21) ⌜*ù*⌝ ÉRIN.MEŠ URU *Ma*!*-aṣ-pat*^{KI}
22) ⌜*nu*⌝-*kúr-tu*$_4$ UGU-*ia ù a-nu-ma*
23) *ia-nu-um* LÚ-*lu*$_4$ *ša yi-ri-ṣú-ni*
24) *iš-tu qa-ti-šu-nu ša-ni-tam*
25) *i-na ka-*‹*ša*›*-ad* ^{I}*Ap-pí-ḫa a-na maḫ-ri-ia*
26) *ši-si-tu*$_4$ UGU-*ia ù gáb-bi*
27) KÁ.GAL.MEŠ-*ia ti-la*!*-qé* U[RUDU?]
28) \ *nu-ḫu-uš-tu*$_4$ *ša-*⌜*al*⌝[-*mi*]
29) ^{I}*Ap-pí-ḫa* LÚ-*ka ki g*[*áb-bi*]
30) *a-wa-ti ša-ni-tam qú-ru-*⌜*ud*⌝

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EA 69

TRANSLATION

(1–8) [To…, my father, speak; message of Rib-Haddi, your son: At your feet I have fallen. May the Lady of the city of Byblos, *the goddess of the king, my lord*, give you honor] in the pres[ence of the king, my lord, my deity,] my sun god.

(9–11) […] and your house, Beth-[NIN.IB(?) and] I have been saying "They have a[ll] made an [agreement] against [me]."

(12–14) Furthermore, now I am in retreat day and night because of the hostility against ‹me›.

(15–18) Furthermore, you should know that my towns are stronger than I [and] I am unable to con[cilia]te the[m].

(18–24) [Further]more, the troops of my [str]ong enemie‹s› of the city of Magdal and the troops of Maṣpat(!) are hostile to me and now there is no man that can deliver me from their hand.

(24–30) Furthermore, upon Appiḫa's rea‹ch›ing me, there was an outcry against me, and as for all my gates, the bronze was taken. Ask Appiḫa, your man, about the wh[ole] affair.

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31) *a-na* LUGAL *be-l*[*i-ka ù yu-ḫa-mi-iṭ*]
32) *a-*⌜*ṣi*⌝ É[RIN.MEŠ *pí-ṭá-ti*]

33–37) completely broken off

Lft.ed. 38) [.....*gá*]*b-b*[*u*...]
39) [.....*i-pé-e*]$š_{15}$ ⌜SIG_5⌝-*q*[*a it-ti-šu-nu*]

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(30–37) Furthermore, entreat the king, [your] lo[rd that he *hasten*] the coming forth of the re[gular troops……].

(38–39) […a]l[l…to conci]liat[e them].

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EA 70

TRANSCRIPTION

Obv. 01) [ⁱ*Ri-ib-*ᵈIŠKUR *iq-bi*]
02) [*a-na* EN-*šu* LUGAL KUR.KUR.KI.MEŠ]
03) [LUGAL GAL ᵈNIN *ša* URU *Gub-la*]
04) [*ti-di-in*$_4$ KAL.GA *a-na* LUGAL-*ri*]
05) [EN-*ia a-n*]*a* G[ÌR.MEŠ]
06) [EN-*ia*] ᵐᵈUTU-*i*[*a 7-šu*]
07) [7-*ta-a*]*n am-qú-u*[*t a-mur*]
08) [URU.K]I.ḪI.A URU *Gub*[*-la*]
09) [*nu-kúr*]*-tu-nu* URU *Ma-*ᵐ*a*ᵐ[*g?-da-lì*]
10) [URU *ki-it-t*]*i-ka iš-tu*
11) [*da-ri-*]*ti li-ma-ad*
12) [*i-nu-ma*] *uš-ši-*[*i*]*r-ti*
13) [*mi-im-ma*]*-šu ù la-a*
14) [*ú-ka-li*] *na?-ad!-na-ti*
15) [KÙ.BABBAR] *a-na* DUMU-*šu*
16) [*tu?-pa?-*]*ra-*[*a*]*š? be-ri-ku-n*[*i*]
17) [*ù u*]*š-ši-ra-ni*
Lo.ed. 18) [x LÚ.MEŠ] KUR *Mi-iṣ-*[*r*]*i*
19) [*ù* x LÚ.ME]Š KUR *Me-l*[*u*]*-ḫa*
Rev. 20) [*ki-i-*]*ma* LUGAL.MEŠ
21) [*ša na-a*]*d-na-ta* GIŠ.
22) [GIGIR.MEŠ-*š*]*u-nu ù ti-n*[*a*]*-ṣa-*‹*ru*›*-*ᵐ*ni*ᵐ
23) [*a-di a-ṣ*]*í* ÉRIN.MEŠ *pí-ṭá-ti*
24) [*ù y*]*i-de* LUGAL EN-*ia*
25) [*i-nu-ma*] KUR *A-mur-ri ur-ra*
26) [*mu-ša*] *tu-ba-*‹*ú-na*› *a-ṣa* ‹ÉRIN.MEŠ› *pí-ṭá-ti*
27) [*i-na* U]D. KAM^{v}.MEŠ *ka-š*[*a-a*]*d*
28) [ÉRIN.MEŠ *pí-*]*ṭá-ti* KUR ᵐ*A*ᵐ-[*mur-ri*]
29) [*lu-ú in*$_4$]*-né-ep-ša-*[*at*]
30) [*gáb-bu a-n*]*a šàr-r*[*i* EN-*ia*]
31) [x x x *š*]*u-*ᵐ*nu*ᵐ x[…]

Remainder broken away

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EA 70

TRANSLATION

(1–7) [Rīb-Haddi spoke to his lord, the king of all lands, the great king; may the Lady of Byblos grant strength to the king, my lord. A]t the fe[et of my lord], m[y] sun god, [seven times (and) seven time]s have I fall[en.]

(7–11) [Look, the tow]ns of the city of Bybl[os] are our [enem]ies. The town of Ma[gdali(?) was] your [loy]al [city from [of ol]d.

(11–16) Be apprised [that] I sent/released his [property] and I did not [withhold.] I gave [silver] to his son. [You may deci]de between us.

(17–23) [But s]end to me [*x* men of] the land of Egypt [and *x* me]n of the land of Meluḫḫa [just a]s the kings [to whom] you [have gra]nted [t]heir [chariots], that they may prot‹ect› me [until the coming for]th of the regular troops.

(24–31) [And may] the king, my lord, [be] apprised [that] the land of Amurru day [(and) night] is seeki‹ng› the coming forth of the regular ‹troops›. [On the d]ay of the arrival of [the re]gular [troops] the land of Am[urru will verily go] over [entirely t]o the kin[g, my lord] [.....t]heir [...].

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EA 71

TRANSCRIPTION

Obv. 01) [*a-na* ^{I}]*Ḫa-ia pa-sí-t*[*e*]
02) [*um*]-*ma* ^{I}*Ri-ib-*^{d}IŠKUR[ÌR-*ka*]
03) *a-na* GÌR.MEŠ-*ka am-qú*[*-ut*]
04) ^{d}*A-ma-na* DINGIR *ša* LU[GAL *be-li-k*]*a*
05) *ti-di-nu* TÉŠ-*ka i-na*
06) *pa-ni* LUGAL *be-li-ka*
07) *a-mur at-ta* LÚ *em-qú*
08) *i-de* LUGAL *ù i-na em-*‹*qú*›*-ti-ka*
09) *iš-ta-pár-ka šàr-ru*
10) *i-na* LÚ.MÁŠKIM *a-na mi-ni*$_{7}$
11) *qa-la-ta ù la-a*
12) *ti-iq-bu a-na šàr-ri*
13) *ù yu-wa-ši-ru-na*
14) ÉRIN.MEŠ *pí-ṭá-ti ù*
15) *ti-ìl-te*$_{9}$*-qú-na*
Lo.ed. 16) URU *Ṣu-mu-ra mi-nu*
17) ^{I}ÌR-*A-š*[*i-ir*]*-ta* ÌR
Rev. 18) UR.GI$_{7}$ *ù yi-ìl-qú*
19) KUR LUGAL *a-na ša-a-šu*
20) *mi-nu ti-la-at-šu*
21) *ù* KAL.GA *i-na* LÚ.GAZ GA.KAL
22) *til-la-at-šu ù*

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EA 71

TRANSLATION

(1–6) [To] Ḫaya, the vizi[r], the [mes]sage of Rib-Hadda, [your servant]: At your feet have I fall[en]. May Amon, the god of the ki[ng, yo]ur [lord], give you honor in the presence of the king, your lord.

(7–16) Look, you are a wise man; the king knows (this) and because of your wis‹do›m, the king sent you as commissioner. Why have you kept silent and not spoken to the king that he should send regular troops that they should take the city of Ṣumur?

(16–22) What is ʿAbdi-Ash[ir]ta, the slave, the dog, that he should take the land of the king for himself? What is his militia that he is strong? By the *ʿapîru* men is his militia strong!

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23) *uš-ši-ru-na-ni* 50 *ta-pal*
24) ANŠE.KUR.RA *ù* 2 *me* ÉRIN.MEŠ GÌR.MEŠ
25) *ù i-zi-za i-na* URU *Ši-ga-*
ta
26) *i-na pa-ni-šu a-di*
27) *a-ṣí* ÉRIN.MEŠ *pí-ṭá-ti*
28) *ú-ul yu-pa*!(BAR)*-ḫi-ra ka-li*
29) LÚ.MEŠ GAZ.MEŠ *ù*
30) ⌜*yi*⌝*-il-qa* URU *Ši-ga-t*[*a*]
31) ⌜*ù*⌝ URU *Am-pí* ⌜*ù*⌝ [*yi-iṣ-bat*]
32) [ḪUR].SAG *ša y*[*i-zi-za*]

Up.ed. 33) [*ù*] *mi-na i-pu-*[*šu-na*]
34) [*ù*] *ia-nu a-šar*
35) [*ir-r*]*u-bu a-na mu-ḫi-*[*šu*]

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(22–32) So send me fifty pairs of horses and two hundred foot troops and I will take up a position against him in the town of Shigata until the regular army comes forth. Let him not assemble all the *ʿapîru* men and take the town of Shigata and the town of Ampi and seize the [hill co]untry where he can [take a stand.]

(33–35) Then what can I [do since] there is no place to which I can enter?

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EA 72

TRANSCRIPTION

Obv.	01)	[……]ʳ*i*ˀ-ʳ*de*ˀ *šàr-ru*
	02)	[*i-nu-ma* KAL.]ʳGAˀ *nu-kúr-tu*$_4$
	03)	[UGU URU *Gub-la*]ʳ*ù*ˀ UGU-*ia la-a*
	04)	[……]*ki-ma* URU *Ir-q*[*a*-]ʳ*ta*ˀ
	05)	[……]*ù* URU *Ar*-[*da*]-ʳ*ta*ˀ
	06)	[……]*a-na ša-a-šu*
	07)	[……*yu-ba*-]ʳ*ú*ˀ URU *Gub-la*
	08)	[……URU *A*]*m-pí ù*
	09)	[……*q*]*a-du* ÉRIN.MEŠ *p*[*í-ṭá-ti*]
	10)	[*ù mi-na i-pu-šu-na*]*a-na-ku i-*ʳ*na*ˀ
	11)	[*i-de-ni-ia*……]*-ni-in*$_4$
	12)	[……]ʳ*ša*ˀ*-ni-tam*
	13)	[……] *ti-iš*[*-me*…..]
	14)	[……]*ka*[…….]
	15)	[……]
	16)	[……]
Lo.ed.	17)	[……]
Rev.	18)	[……]
	19)	[……]
	20)	[……]
	21)	[……]
	22)	[……]
	23)	[……]
	24)	[……]
	25)	[……]MEŠ [……]
	26)	[……]ʳ*uš*ˀ-ʳ*ši*ˀ-[*ra*…..]
	27)	[*šàr-ru* 30 *ta-pal* ANŠE.KU]R.RA.ʳMEŠˀ[*ù* x]GIŠ.GIGIR
	28)	[……URU *Ṣu-mu*-]*ra* KI[…]
	29)	[……]URU *Am-p*[*í*]
	30)	[……ÉRIN.MEŠ *pí-ṭ*]*á-t*[*i*…]
	31)	[……KUR *A-mu*]*-ri* KI
	32)	[……LÚ.M]EŠ GAZ.MEŠ

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EA 72

TRANSLATION

Obv. 01) [.....]may the king be apprised
02) [that stro]ng is the hostility
03) [against the city of Byblos] and against me. Let not
04) [.....]like the town of ʿIrqata
05) [.....]and the town of Ardata
06) [.....]to himself
07) [.....he is seeki]ng the city of Byblos
08) [.....the town of A]mpi and
09) [.....wi]th regular t[roops]
10) [and what can I do,] myself, all
11) [alone.....]???
12) [.....]Furthermore
13) [.....] may you lis[ten]
14) [.....]you[.....]
15) [.....]
16) [.....]
Lo.ed. 17) [.....]
Rev. 18) [.....]
19) [.....]
20) [.....]
21) [.....]
22) [.....]
23) [.....]
24) [.....]
25) [.....] --- [.....]
26) [.....]sen[d.....]
27) [oh king, thirty teams of ho]rses[and *x*]chariots
28) [.....the town of Ṣumu]ra [...]
29) [.....]the town of Amp[i]
30) [.....regular troo]ps [...]
31) [.....the land of Amur]ru
32) [.....]*ʿapîru* [me]n.

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EA 73

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ⌜*A*⌝-*ma-an-ap-pa a-bi-ia*
02) *um-ma* ᶦ*Ri-ib-ad-da* DUMU-*ka-*⌜*ma*⌝
03) *a-na* GÌR.MEŠ *a-bi-ia am-qú-ut*
04) ᵈNIN *ša* URU *Gub-la ti-din*
05) *ba-aš-ta-ka i-na pa-ni*
06) *šàr-ri* EN-*ka a-na mi-ni*$_7$
07) *qa-la-ta ù la-a táq-bu*
08) *a-na šàr-ri* EN-*li-ka*
09) *ù tu-ṣa-na qa-du* ÉRIN.MEŠ
10) *pí-ṭá-ti ù ti-ma-qú-tu*
11) UGU KUR *A-mur-ri šum-ma*
12) *ti-iš-mu-na a-ṣí-mi* ÉRIN.MEŠ
13) *pí-ṭá-ti ù i-zi-bu* URU.MEŠ-*šu-nu*
14) *ù pa-aṭ-ru at-ta ú-ul*
15) *ti-i-de* KUR *A-mur-ri i-nu-ma*
16) ⌜*a*⌝- *šar da-an-ni ti-la-ku-na*
17) ⌜*ù*⌝ *an-nu-uš i-na-an-na*
18) [*ú*]-*ul i-ra-a-mu a-na* ᶦÌR-*A-ši-ir-ta*
19) ⌜*mi*⌝-*na yi-pu-šu a-na ša-*⌜*šu*⌝-⌜*nu*⌝
Lo.ed. 20) ⌜*ù*⌝ *tu-*⌜*ba*⌝-*ú-na ur-ra*
Rev. 21) ⌜*ù*⌝ *mu-ša-am a-ṣí* ÉRIN.MEŠ
22) ⌜*pí*⌝-*ṭá-ti ù* ⌜*i*⌝-*te*$_9$-*pu-uš*
23) ⌜*a*⌝-*na ša-a-ši*$_x$(ŠE) *ù ka-li*
24) LÚ.MEŠ *ḫa-za-nu-te tu-ba-ú-na*
25) *i-pé-eš an-nu-tu*$_4$ *a-na* ᶦÌR-*A-ši-ir-ta*
26) ⌜*i*⌝-*nu-ma yi-iš-ta-pár a-na* LÚ.MEŠ
27) URU *Am-mi-ia du-ku-mi* EN-*ku-nu*
28) *ù in-né-ep-*⌜*šu*⌝ *a-na*
29) LÚ.MEŠ GAZ *ki-na-*⌜*na*⌝ *ti-iq-bu-*⌜*na*⌝
30) LÚ.MEŠ *ḫa-*⌜*za*⌝-*nu-tu*$_4$ *ki-na-na*
31) *yi-pu-šu a-na ia-ši-nu*
32) *ù ti-né-pu-šu ka-li* KUR.MEŠ
33) *a-na* LÚ.MEŠ GAZ *ù qí-ba-mi*

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TRANSLATION

(1–6) To Amanappa my father, the message of Rib-Haddi your son: At the feet of my father I have fallen. May the Lady of the city of Byblos grant you honor before the king, your lord.

(6–11) Why do you keep silent and not speak to the king, your lord so that you may come forth with regular troops and pounce on Amurru?

(11–16) If they hear of the coming forth of the regular troops they will abandon their towns and desert. Don't you know Amurru, that they follow the strong one?

(17–28) And now they don't like ʿAbdi-Ashirta; what is he doing to them? And they seek day and night the coming forth of the regular army, and I will join it. And all the city rulers seek to do this thing to ʿAbdi-Ashirta because he wrote to the men of the city of Ammia, "Slay your lord and join the *ʿapîru*."

(29–33) Thus the city rulers are saying, "He will do the same to us,"
and all the territories will join the *ʿapîru*.

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34) *a-wa-ta*$_5$ *an-ni-ta a-na* ⌜*pa*⌝*-ni*
35) *šàr-ri* EN*-li-ka i-nu-ma*
36) *a-bu ù be-lu at-ta-ma*
37) *a-na ia-ši ù a-na ka-ta*$_5$
38) *pa-ni-ia na-ad-na-ti*
39) *ti-i-de pa-ar-ṣa-ia*
40) ⌜*i*⌝*-nu-ma i-ba-ša-ta i-na*

Up.ed
41) ⌜URU⌝ ⌜*Ṣu*⌝*-mu-ra i-nu-*⌜*ma*⌝
42) ⌜ÌR⌝ ⌜*ki*⌝*-it-ti-ka a-na-ku*

Lft.ed.
43) *ù* ⌜*qí*⌝*-bi a-na* LUGAL *be-li*[*-ka*]
44) *ù tu-wa-ša-*‹*ar*› *til-la-tu* ⌜*a*⌝[*-na*]
45) ⌜*ia*⌝*-ši ki-ma ar-ḫi-iš*

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(33–38) So relate this matter in the presence of the king, your lord, because you are father and master to me and to you have I turned.

(39–45) You know my conduct when you were in Ṣumur, that I am a loyal servant. So speak to the king, your lord so that an auxiliary force may be se‹nt› to me immediately.

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EA 74

TRANSCRIPTION

Obv. 01) [1]*Ri-ib-ad-da iq-bi a-na* EN-*l*[*i-šu*]
02) *šàr* KUR.KUR LUGAL GAL *šàr ta-am-ḫa-ri* [d][NIN]
03) *ša* URU *Gub-la ti-di-in* GA.KAL *a-na* [LUGAL]
04) EN-*ia a-na* GÌR.MEŠ EN-*li-ia* [d]UTU-*i*[*a*]
05) 7-*šu* 7-*a-an am-qú-ut lu-ú i-de šàr-ru*
06) EN-‹*li*› *i-nu-ma šal-ma-at* URU *Gub-la* GÉME
07) *ki-it-ti ša šàr-ri iš-tu* UD.KAM.MEŠ
08) *ša ab-bu-ti-šu ù* ⌜*an*⌝*-nu-uš i-na-an-na*
09) *i-te-zi-ib šàr-ru* URU *ki-it-ti-šu*
10) *iš-tu qa-ti-šu li-*⌜*da*⌝*-ga*l LUGAL *ṭup-*⌜*pí*⌝[MEŠ]
11) *ša* É *a-bi-šu i-nu-*⌜*ma*⌝ ⌜*ú*⌝*-ul* ÌR *ki-ti*
12) LÚ.*lí* ⌜*ša*⌝ *i-ba-aš-ši* ⌜*i*⌝*-na* URU *Gub-la*
13) *ú-ul ta-qa-al-mi a-na* ÌR-*ka šum-ma*
14) [G]A.KAL *nu-kúr-tu*$_4$ *ša* ÉRIN.MEŠ GAZ UGU‹*-šu*› *ù*
15) DINGIR.MEŠ KUR-*k*[*a*]⌜TI⌝ *ga-am-ru* DUMU.MEŠ-*nu*
MUNUS.DUMU.MUNUS.MEŠ‹*-nu*›
16) GIŠ.É-*nu i*[*-n*]*a na-da-ni*$_7$ *i-na* KUR *Ia-ri-mu-ta*
17) *i-na ba-l*[*a-*]*ṭá* ZI-*nu* A.ŠÀ-*ia aš-ša-ta*
18) *ša la m*[*u-*]*ta ma-ši-il* ⌜*aš*⌝*-šum ba-li*
19) ⌜*i*⌝*-re-ši*[*-i*]*m gáb‹-bi›* URU.MEŠ-*ia ša i-na*
20) ḪUR.SAG \ ⌜*ḫa*⌝*-ar-ri ù i-na a-ḫi a-ia-ab*
21) *i-ba-aš-šu in-né-ep-šu a-na* ÉRIN.MEŠ GAZ
22) URU *Gub-‹la› qa-du* 2 URU.MEŠ *ir-ti-ḫu a-na ia-ši*
23) *ù an-nu-uš i-na-an-na ìl-te*$_9$*-qé*
24) [1]ÌR-*A-ši-ir-ta* URU *Ši-ga-ta a-na ša-a-šu*
25) *ù iq-bi a-na* LÚ.MEŠ URU *Am-mi-ia du-ku-mi*
26) ⌜*eṭ*⌝*-la-ku-nu ù i-ba-ša-tu-nu ki-ma ia-ti-nu*
27) ⌜*ù*⌝ *pa-aš-ḫa-tu-nu ù ti-né-ep-šu ki-ma*
28) [*a-*]⌜*wa*⌝*-te*[MEŠ]*-šu ù i-ba-aš-šu ki-ma*

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TRANSLATION

(1–5) Rib-Haddi said to [his] lord, king of the lands, the great king, the king of battle: May the [Lady] of the city of Byblos give strength to the [king], my lord. At the feet of my lord, m[y] sun god, seven times and seven times have I fallen.

(5–12) May the king, ‹my› lord be apprised that the city of Byblos, the faithful handmaiden of the king, has been at peace since the days of his fathers, but now the king has forsaken his loyal city. May the king examine the tablets of his fathers' palace whether the man who is in Byblos has not been a loyal servant.

(13–19) Do not be silent concerning your servant since [g]reat is the hostility of the *ʿapîru* troops against ‹him›. And as the gods of yo[ur] land live, used up are our sons and ‹our› daughters, (and) the wood of our houses f[or] payment to the land of Yarimuta to preserve our lives. My field is like a wife with no husband for lack of a cultivator.

(19–22) Al‹l› my towns which are in the hills and on the seacoast have joined the *ʿapîru* troops. The city of Bybl‹os› and two towns remain to me.

(23–29) And now ʿAbdi-Ashirta has taken over the town of Shigata and he has said to the men of the town of Ammiya, "Kill your 'lad' and become like us, and you will be at rest." And they have been won over in accordance with his [wo]rds and they are like
the *ʿapîru* troops.

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Lo.ed. 29) ⌜ÉRIN⌝.MEŠ GAZ ⌜*ù*⌝ *an-nu-uš i-na-*⌜*an*⌝*-na*
30) *iš-tap-pa-ar* ᴵÌR-*A-ši-ir-ta a-na* ÉRIN.MEŠ
31) AŠ É NIN.IB *pu-ḫu-ru-nim-mi ù*
Rev. 32) *ni-ma-qú-ut*!(WA?) ⌜UGU⌝ URU *Gub-la šum-ma ia-*[*nu*]
33) LÚ.*lí ša ú-še*$_{20}$*-zi-bu-*⌜*ši*$_{x}$⌝(⌜ŠE⌝) *iš-tu qa-ti-nu*
34) *ù nu-da-bir*$_5$ ⌜LÚ⌝.⌜MEŠ⌝ ⌜*ḫa*⌝*-za-nu-ta iš-tu*
35) *lib-bi* KUR.KUR.KI *ù ti-né-pu-uš ka-li* KUR.KUR.MEŠ.KI
36) *a-na* LÚ.MEŠ ⌜GAZ⌝ ⌜*ù*⌝ ⌜*ki*⌝*-tu ti-in‹-né-pu-uš›-ma*
37) *a-na ka-li* KUR.KUR.⌜KI⌝ ⌜*ù*⌝ *pa-aš-ḫu* DUMU.MEŠ
38) *ù* MUNUS.DUMU.MUNUS.MEŠ *a‹-na› da-ri-ti* UD.KAM.MEŠ
39) *ù šum-ma ap-*⌜*pu*⌝*-na-ma yu-ṣa-na šàr-ru*
40) *ù ka-li* KUR.KUR.KI *nu-kúr-tu*$_4$ *a-na ša-šu*
41) *ù mi-na yi-pu-šu a-na ia-ši-nu*
42) *ki-na-na ti-iš-ku-nu* NAM.‹NE›.RU *a-na be-ri-šu-nu*
43) *ù ki-na-na pa-al-ḫa-ti ma-gal ma-gal ›i-nu-ma‹*
44) [*i*]*-nu-ma ia-nu* LÚ *ša ú-še-zi-ba-an-ni*
45) [*iš*]*-tu qa-ti-šu-nu ki-ma* MUŠEN.MEŠ *ša*
46) ⌜*i*⌝*-*⌜*na*⌝ *lib-bi ḫu-ḫa-ri* \ *ki-lu-bi*
47) ⌜*ša*⌝*-ak-na-at ki-šu-ma a-na-ku i-na*
48) ⌜URU⌝ ⌜*Gub*⌝*-*⌜*la*⌝ ⌜*am*⌝*-mi-ni ta-qa-al-mi a-na* KUR*-ka*
49) *a-nu-ma ki-a-ma aš-ta-pa-ar a-na* É.GAL
50) ⌜*ù*⌝ *ú-*⌜*ul*⌝ *ti-iš-mu-na a-wa-tu-ia*
51) *a-nu-ma* ᴵ*A-ma-an-ap-pa it-ti-ka ša-*⌜*al*⌝*-šu*
52) *šu-ut yi-de ù ia-ta-mar pu-uš-*[*qa*]
53) *ša* UGU*-ia li-iš-mé šàr-ru a-wa-te* ÌR*-šu*
54) *ù ia-di-na ba-la-ṭá* ÌR*-šu*
55) *ù yu-*⌜*ba*⌝*-li-iṭ* ÌR*-šu ù*
56) *a-na-ṣa-*⌜*ra*⌝ [URU] ⌜*ki*⌝*-it-ti-šu a-di* N[IN]*-nu*
57) DINGIR.MEŠ*-nu a*[*-na ka-ta*$_5$] ⌜*ù*⌝ *yi-da-*⌜*gal*⌝ [LUGAL]

Up.ed. 58) [K]U[R]*-šu ù* [ÌR*-šu ù yi-*]⌜*im*⌝*-lik a-na* KUR[*-šu*]
59) *ù šu-*⌜*up*⌝[*-ši-iḫ* URU*-š*]*u-ma li-iṭ-ri-*⌜*iṣ*⌝(!)
60) ⌜*i*⌝*-*⌜*na*⌝ *pa-ni* ⌜LUGAL⌝ ⌜EN⌝*-ia yu-wa-ši-*⌜*ra*⌝
Lft.ed. 61) ⌜LÚ⌝*-*⌜*šu*⌝ *ù yi-zi-iz i-na-an-na ù ak-*⌜*šu*⌝*-u*[*d*](?)
62) ⌜*a*⌝*-na-ku a-na ma-ḫar šàr-ri* EN‹*-ia› da-mi-iq it-*⌜*ti*⌝*-*⌜*ka*⌝
63) *a-na ia-ši mi-na i-pu-šu-na a-na-ku i-na*
64) [*i-*]*de-ni-ia a-nu-ma ki-*[*a*]*-*⌜*ma*⌝ *ú-ba-ú ur-ra*
65) *mu-*⌜*ša*⌝

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(29–41) And now, ʿAbdi-Ashirta has written to the troops, "Assemble at the temple of Ninurta and let us fall upon the city of Byblos since there is no man who can deliver it from our hand. And let us drive the city rulers from the lands so that all the lands will join the *ʿapîru* men, and let an alliance be ‹made› for all the lands so that (our) sons and daughters will be at peace f[or]ever more. And if, moreover, the king comes forth and all the lands will be hostile to him, then what can he do to us?"

(42–48) Thus they have made an alliance among themselves and thus I am very much afraid because there is no man who can deliver me [fr]om their hand. Like birds that are sitting in a cage, thus am I in the city of Byblos. Why do you keep silent concerning your land?

(49–50) Now, thus I have written to the palace but my words are not heeded.

(51–57) Now Amanappa is with you, ask him. He knows and he has seen the pressu[re] against me. May the king heed the words of his servant and may he grant sustenance to his servant and may he keep his servant alive and I will guard his faithful [city] with our La[dy] (and) our deity, f[or you].

(57) And may [the king] see to
his [land] and [his servant and may he ta]ke counsel concerning [his] land and paci[fy] h[is city].

(59–62) May it be pleasing to the king, my lord that he send his man so that he may take up a post now and so that I, myself, may go to the presence of the king, ‹my› lord.

(62–65) It will be good for me to be with you. What can I do by my[se]lf? Now thus I am seeking day and night.

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EA 75

TRANSCRIPTION

Obv. 01) [^{l}R]*i-ib-a*[*d-d*]*a* [*iq-bi*]
02) [*a-*]*na* EN-^{r}*šu*^{1} *š*[*àr* KUR.KUR.(KI.MEŠ)]
03) ^{d}NIN *ša* U[RU *Gub-la*]
04) *ti-din* KAL.^{r}GA^{1} ^{r}*a*^{1}[*-na* EN-*ia*]
05) *a-na* GÌR.MEŠ EN-*ia* ^{d}[UTU-*ia*]
06) [7-]^{r}*šu*^{1} 7-*a-an am-qú-*^{r}*ut*^{1} [*lu-ú*]
07) *i-de* LUGAL EN-*li i-nu-*[*ma*]
08) *šal-ma-at* URU *Gub-la* ^{r}GÉME^{1}-[*ka*]
09) ›*eš*‹ *iš-*‹*tu*› *da-ri-it* UD.KAM.MEŠ
10) *ša-*^{r}*ni*^{1}*-tam* GA.KAL *nu-*KÚR *ša* ÉRIN GAZ.MEŠ
11) U[GU]-*ia ga-am-ru* DUMU.MEŠ DUMU.MUNUS.MEŠ
12) GIŠ.[MEŠ] É.MEŠ *i-na* ^{r}*na*^{1}*-*^{r}*da*^{1}*-ni*
13) [*i-na*] KUR *Ia-ri-mu-ta i-na*
14) ›*i-na*‹ *ba-la-aṭ* ZI-*n*[*u*]
15) ^{r}A.ŠÀ^{1}*-ia* DAM *ša la mu-*[*t*]*a*
16) *ma-ši-il*$_{5}$ *aš-šum ba-li*
17) *i-re-š*[*i-i*]*m aš-ta-pa-ar ù*
18) [*aš-*]*ta-ni a-na* É.GA[L] *aš-šum mur-ṣí-i* UGU-*ia*
19) [*ia-nu*] *ša i-da-gal a-wa-*[*te*]^{MEŠ} *š*[*a*]*-a*
20) [*ti-ik-šu*]*-du-na li-iš-mé*
21) [LUGAL *a-na a*]*-wa-te*^{MEŠ} ^{r}ÌR^{1}-[*šu*]
Lo.ed. 22) [……]
23) [……]
Rev. 24) [……*i-zi-b*]*u-n*[*i*] *ka*[*-li*]
25) [KUR.KUR.MEŠ] *š*[*à*]*r-ri* EN-*ia* ^{l}*A-d*[*u-na*]
26) [LÚ] URU *Ir-qa-*^{r}*ta*^{1} *i-du-ku-*^{r}*šu*^{1}
27) [ÉRIN.]MEŠ GAZ.^{r}MEŠ^{1} *ù ia-nu*
28) *ša* ‹*ia*›*-aq-bi mi-im-ma a-na*
29) ^{l}ÌR-*A-ši-ir-ta ù ti-il-q*[*ú*]
30) ^{l}*Mi-ya* LÚ UR[U] *A-ra-aš-ni*
31) *iṣ-ṣa-bat* URU *Ar-*^{r}*da*^{1}*-ta*

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TRANSLATION

(1–6) [R]ib-a[dd]a [spoke t]o his lord, the ki[ng of the lands; May the Lady of the ci[ty of Byblos] grant strength t[o my lord]. At the feet of my lord, [my sun] god, [seven] times and seven times have I fallen.

(6–9) [May] the king, my lord, know tha[t] the city of Byblos, [your] handmaiden, has been at peace from ancient times.

(10–14) Furthermore, intense is the hostility of the *ʿapîru* troops against me; exhausted are our sons, daughters, household furnishings in payment [in] the land of Yarimuta for preserving our lives.

(15–17) My field is like a woman without a husband due to lack of cultivation.

(17–23) I wrote repeatedly to the palace concerning the distress against me; [there is no one] that considered the word[s] that [were arri]ving. May the [king] listen [to the w]ords of his servant. [……].

(24–31) […..]a[ll the lands of] the king my lord [have aband]oned me. As for Ad[una, the ruler] of the city of ʿIrqata, *ʿapîru* [troop]s have slain him and there is no one who spoke to ʿAbdi-Ashirta. And th[ey] too[k] Miya, the ruler of the city of Arashni. The city of Ardata is taken.

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32) *ù an-nu-uš* [*i*]*-na-an-na*
33) ˹LÚ˺.MEŠ URU *Am-mi-i‹a› ti-du-ku*
34) EN-˹*šu*˺ *ù p*[*a-*]*al-ḫa-ti a-na-ku*
35) *li-il*$_5$-[*m*]*a-ad* LUGAL *be-li*
36) *i-nu-ma iṣ*-[*ṣ*]*a-bat šàr Ḫa-ti*
37) *ka-li* KUR.KUR KU.TI.TI (= GÙ.[UN].DI$_6$.DI$_6$*?*)
38) *šàr* KUR *Mi-it-ta-ni-ma*
39) *šàr* KUR *Na-aḫ-‹ri›-ma*
40) KUR LUGAL.LUGAL *ra-bu-*[*te*]
41) ˹ÌR-*A-ši-ir-*˹*ta*˺ [ÌR]
42) UR.GI$_7$ *yi-il*[*-qú* KUR.KUR LUGAL *ù*]
43) *uš-ši-ra* É[RIN.MEŠ *pí-ṭá-ti*]
44) ˹GA˺.˹KAL˺ [….]
45) x-*m*[*a*……]
46) x-*m*[*a*……]
47) x-*t*[*a*……]

Lft.ed.

48) [*a-wa-tu-ia la-*]*a ti-iš*[*-mu-na*]
49) [*ù uš-š*]*i-ra* LÚ *a-na* URU [*Gub-la*]
50) [*ù ú-t*]*a-ra a-na-ku a-w*[*a-te*^{MEŠ}*-ia*]

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(32–34) And now the men of the city of Ammiy‹a› killed its lord and I myself am afraid.

(35–41) May the king, my lord, be apprised that the king of Ḫatti has taken all the lands, *tribute bearers*(?), of the king of the land of Mittani, the king of the land of Nah‹ri›na, the land of great kings.

(41–50) ʿAbdi-Ashirta, [the slave,] the dog, is taki[ng the lands of the king so] send a large [regular] f[orce……my words are not be[ing heard, so se]nd a man to the city [of Byblos and I,] myself, [will send ba]ck [my] wo[rds].

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TRANSCRIPTION

Obv. 01) ⌜ı⌝⌜*Ri*⌝-*ib*-ᵈIŠKUR *iq-bi a-*⌜*na*⌝
02) ⌜LUGAL⌝ ⌜KUR⌝.KUR.KI.MEŠ *šàr-ri* GAL
03) LUGAL *ta-am-ḫa-ra* ᵈNIN *ša*
04) URU *Gub-la ti-di-in*$_4$ KAL.GA
05) *a-na šàr-ri be-li-ia a-na* GÌR.MEŠ
06) EN-*ia* ᵈUTU-*ia* 7-*šu* 7-*a-an am-qú-ut*
07) *lu-*⌜*ú*⌝ *i-de šàr-ru* EN-*li i-nu-ma*
08) KAL.GA *nu-kúr-tu*$_4$ *ša-a* ᴵÌR-*A-ši-ir-ta*
09) UGU-*ia a-nu-*⌜*ma*⌝ 2(?) URU *ša ir-ti-ḫu*
10) ⌜*a*⌝-[*na*] ⌜*ia*⌝-*ši* ⌜*yu*⌝-*ba-ú la-qa*
11) [*a-na ša-a-šu*] ⌜*ša*⌝-*ni-tam mi-nu šu-ut*
12) [ᴵÌR-*A*-]*ši-*⌜*ir*⌝-*ta* UR.GI$_7$ *ù yu-ba-ú*
13) [*l*]*a-*⌜*qa*⌝ *ka-li* URU.MEŠ *šàr-ru*(sic!) ᵈUTU
14) [*a-n*]*a ša-a-šu* LUGAL KUR *Mi-ta-na*
15) [*ù*] LUGAL KUR *Ka-aš-še šu-ut i-nu-ma*
16) [*yu*]-*ba-ú la-qa* KUR LUGAL *a-na ša-a-šu*
17) [*a*]-⌜*nu*⌝-⌜*ma*⌝ ⌜*i*⌝-*na-an-na pu-ḫi-ir*
18) [*k*]*a-*⌜*li*⌝ LÚ.MEŠ GAZ UGU URU *Ši-ga-ta*
19) ⌜*ú*⌝ URU *Am-pí ù la-qa-ma*
20) [*š*]*u-ut* 2 URU *an-ni-*⌜*ta*⌝ *ù*
21) [KAL.G]A *ia-a-nu a-šar er-ru-bu*
22) [URU *Ir-qa-*]*tu*$_4$ *a-na ša-a-šu ṣa-bat*
23) [ḪUR.S]AG \ *ša yi-par-sà*
24) [*ù u*]*š-ši-ra-ni* 4 *m*⌜*e*⌝
Lo.ed. 25) [LÚ.MEŠ *ma-ṣa-*]*ar-ta* [*ù*]
26) [30 *ta-pal*] ANŠE.KUR.RA.⌜MEŠ⌝
Rev. 27) [*ki-ma ar-ḫi-iš a-*]⌜*nu*⌝-*ma* ⌜*ki*⌝-[*a-ma*]
28) [*aš-tap-ru a-na* É.GA]L ⌜*ù*⌝ [*la-a*]
29) [*tu-te-ru-n*]*a* [*a*]-⌜*wa*⌝-⌜*ta*$_5$⌝ [*a-na ia-*]*ši*

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TRANSLATION

(1–6) Rib-Hadda spoke to the king of the lands, the great king, the King of Battle: May the Lady of Byblos grant strength to the king, my lord. At the feet of my lord, my sun god, seven times (and) seven times have I fallen.

(7–16) May the king, my lord, be apprised that strong is the hostility of ʿAbdi-Ashirta against me. Now the two towns that remain to me, he is seeking to take [for himself]. Furthermore, who is he, [ʿAbdi-A]shirta, the dog, that he seeks to take all the towns of the king, the sun god, [fo]r himself? Is he the king of Mittani or the king of Kašše that [he] is seeking to take the land of the king for himself?

(17–29) Now, he has assembled all the *ʿapîru* men against the town of Shigata [and] the town of Ampi. If [h]e takes these two towns, then [he will be stro]ng. There is nowhere that I can enter into. [The city of Irqa]tu belongs to him. He has seized [the hill co]untry \ which has been cut off. [So s]end to me four hundred [garri]son troops [and 30 pairs of] horses [in a hurry. N]ow, thus [have I written to the pala]ce, but [you do not return a [w]ord [to m]e.

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30) [*ú-ul ki-ma pa-*]ʳ*na*ˀ*-nu ka-*‹*li*› KUR.KUR.MEŠ
31) [*šàr-*]*ri* MU.KAM.MEŠ *tu-ṣa-na*
32) [ERÍN.]ʳMEŠˀ *pí-ṭá-ti a-na da-gal*
33) [KUR.KU]R.ʳKIˀ.MEŠ *ù an-nu-uš*
34) ʳ*i*ˀ*-na-an-na* in_4*-né-ep-ša-at*
35) KUR.KI LUGAL *ù* URU *Ṣu-mu-ra*
36) URU *ma-ṣa-ar-ti-ku-nu*
37) *a-na* LÚ.GAZ.MEŠ *ù qa-la-ta*
38) *uš-ši-ra* ÉRIN.MEŠ *pí-ṭá-ti*
39) *ra-ba ù tu-da-bi-ir*
40) *a-ia-bi* LUGAL *iš-tu*
41) *lìb-bi* KUR-*šu ù*
42) *ti-né-ep-šu ka-li*
43) KUR.KUR.MEŠ *a-na šàr-ri ša-ni-tam*
44) *at-ta* EN GAL *ú-ul*
45) *ta-qa-al-mi ìš-tu*
46) ʳ*ši*ˀ*-ip-ri an-nu-ú*

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(30–43) [Was it not in the p]ast, regarding al‹l› the lands of the king, that yearly the regular troops were coming forth to inspect [the lan]ds? But now the lands of the king and the city of Ṣumur, your (pl.) garrison city, have gone over to the *ʿapîru* men and you keep silent. Send a large regular army and you can drive out the enemies of the king from within his land and all the lands will be joined to the king.

(43–46) Furthermore, you are the great lord; you must not ignore this message.

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TRANSCRIPTION

Obv. 01) [*a-*]*na* ˡ*A-*˹*ma*˺-[*an-ap-pa qí-bí-ma*]
02) *um-ma* ˡ*Ri-i*[*b-*ᵈIŠKUR *a-na* GÌR.MEŠ-*ka*]
03) *am-qú-ut* ᵈ[*A-ma-na* DINGIR LUGAL]
04) EN-*ka* ˹*ù*˺ [ᵈNIN *ša* URU] ˹*Gub*˺- [*la*]
05) *ti-di-*‹*nu*›*-mi* T[ÉŠ-*ka*] *i-na*
06) *pa-ni* LUGAL E[N-*ka*] *i-nu-ma*
07) *ta-aš-pu-ra* ˹*a*˺[*-na*] URUDU.MEŠ *ù a-na*
08) *ší-in*$_4$*-ni-m*[*i ti-*]˹*i*˺*-de* ᵈNIN
09) *ša* URU *Gub-l*[*a*] *šum-ma* ˹*i*˺*-šu*
10) URUDU.MEŠ *ù š*[*i-i*]*n*$_4$*-ni* [*pí-r*]*i*
11) *a-na ia-ši* ˹*ù*˺[URU].KI-˹*li*˺*-ši*$_x$(ŠE)
12) ˹˺*Mil-ka-yu* 1 ˹NÁ˺ *ma-*[*ḫ*]*a-aṣ*
13) ˹*ù*˺ *na-ad-n*[*a-t*]*i ši-*˹*in*$_4$˺*-na-šu*
14) [*a-n*]*a ba-la-ṭ*[*ì-ia*] *a-na*
15) [LUGAL] ˹URU˺ ˹*Ṣur*˺*-r*[*i*] *at-ta*

Lo.ed. 16) [*ú-ul*] *ti-i-de*[*pu-uš-*]*qa-ia*
17) [*qa-l*]*a-ta a*[*-na ia*]*-ši*
Rev. 18) [*a-nu-ma*] *a-na m*[*i-ni qa*]*-la-ta*
19) [*a-na*] *ub-ri* U[R.GI$_7$] *ša*
20) [*yi-*]*na-mu-ša* [*a-n*]*a* KUR.KI.MEŠ
21) [*ú*]*-ul ta-aq*[*-bu a-n*]*a* EN-*ka ù*
22) *yu-wa-ši-ru-n*[*a-*]*ka i-na*
23) *pa-ni* ÉRIN.MEŠ *pí*[*-ṭ*]*á-ti ù*
24) *tu-ša-am-ri-*˹*ru*˺ LÚ.MEŠ GAZ
25) *iš-tu* LÚ.MEŠ ˹*ḫa*˺*-za-nu-ti*
26) *šum-ma* MU.MEŠ *a*[*n-n*]*i-ta ú-ul*
27) *yu-ṣa-na* ÉRIN.ME[Š *pí-ṭ*]*á-ti*
28) *ù in-n*[*é-ep-ša-a*]*t ka-li*
29) KUR.KUR.KI.MEŠ ˹*a*˺[*na* LÚ.MEŠ GA]Z

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TRANSLATION

(1–6) [Speak t]o Ama[n-appa], the message of Ri[b-Hadda: at your feet] have I fallen. May [Amon the god of the king], your lord, and the La[dy of the city of] Byblos grant [your] hon[or] before the king, [your] lo[rd.

(6–15) Inasmuch as you have written con[cerning] copper and concerning ivory, the Lady of Byblos [kn]ows if I have (or: there is) copper or [elepha]nt ivory, either to me or to her [cit]y! Milkayu overlaid one ⌜bed⌝ but I gave its ivory [fo]r [my[sustenance to [the king] of the city of Tyre.

(15–18) Don't you know my [distr]ess? You [have ig]nored [m]e!

(18–25) [Now,] wh[y have] you [kept si]lent [concerning] the foreigner, the d[og(?)] who [is] attacking the territories? [W]on't you spea[k t]o your lord that he send you at the head of regular troops that you may drive off the *ʿapîru* men from the city rulers?

(26–29) If this year the regul[ar tro]ops do not come forth, then all the territories will join the [*ʿapîru* men].

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30) *šum-ma qa-a*[*l-mi* LUGAL EN-*l*]*i*
31) *ù ia -nu*[ÉRIN.MEŠ *pí-ṭá-ti ù*]
32) GIŠ.MÁ LÚ.M[EŠ URU *Gub-la*]
Up.ed. 33) ˹LÚ˺.MEŠ-*ka* DIN[GIR.MEŠ *ti-ìl-qé*]
34) *a-di muḫ*[*-ḫi-ka ù i-te-zi-ib*]
35) ˹URU˺ [*Gub-la a-mur*]
Lft.ed. 36) *pal-ḫa-ti* LÚ.MEŠ *ḫu-u*[*p-ši-ia*]
37) *ul ti-ma-ḫa-ṣa-na-n*[*i*]

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(30–35) If [the king,] my [lor]d keeps sile[nt] and there are no [regular troops, then may] ships [take] the men of [Byblos], your men, (and) the go[ds], to y[ou and I will leave] the city of [Byblos].

(35–37) [Look,] I am afraid of [my] yeoman [farmers], lest they smite me!

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TRANSCRIPTION

Obv. 01) [ʲ*Ri-i*]*b-*ʳᵈ˺IŠKUR *iq-b*[*i*]
02) [*a-na* EN]-*šu* LUGAL KUR.KUR.ḪI.A.K[I]
03) [LUGAL GAL] ᵈNIN *ša* URU [*Gub-la*]
04) [*ti-di-*]*in*$_4$ GA.KAL *a-na* [LUGAL EN-*ia*]
05) [ᵈU]TU-*ia a-na* GÌR.MEŠ E[N-*ia*]
06) [ᵈ]UTU-*ia* 7-*šu* 7-*a-an am-*[*qut*]
07) [*lu-*]ʳ*ú*˺ *i-de šàr-ru* EN-*li* [*i-nu-ma*]
08) [KAL.G]A *nu-kúr-tu*$_4$ *ša-a*
09) [ʲÌ]R-*A-ši-ir-*ʳ*ta*˺ UGU-*i*[*a*]
10) [*ìl-t*]*e*$_9$*-qé* ʳ*ka*˺*-li* URU.K[I.MEŠ-*ia*]
11) [*a-nu-*]*ma* 2 URU.KI *ir-ti-*ʳ*ḫu*˺
12) [*a-n*]*a ia-ši ù šu-nu* ʳ*yu*˺[*-ba-ú*]
13) [*la*]*-qa-a a-nu-ma ki-ma* MUŠ[EN]
14) [*ša*] *i-na lìb-bi ḫu-ḫa-r*[*i*]
15) [*ša*]*-ak-na-at ki-šu-*[*ma*]
16) [*a-na-k*]*u i-na lìb-bi* URU *Gub-l*[*a*]
17) [*ù*] *yi-ìš-me* EN-*li a-wa-*[*te*]
18) [ÌR]*-šu a-nu-ma i-na*
19) [URU] *Baṭ-*ʳ*ru*˺*-na i-ba-*ʳ*ša*˺*-ti*
20) [.....]ʳ*ù*˺(?)[.....]
21) [.....]
22) [.....]
23) [.....]
Lo.ed. 24) [.....]

Rev. 25) [.....]
26) [.....]
27) [.....]
28) [.....*p*]*a-ni*[...]
29) [.....]MEŠ *š*[*i*...]

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EA 78

TRANSLATION

(1–6) [Ri]b-Hadda spo[ke to] his [lord], king of the lands, [the great king]: May the Lady of the city of [Byblos] [gra]nt strength to [the king, my lord,] my sun god. At the feet of [my] lo[rd], my sun god, seven times (and) seven times have I fal[len].

(7–13) [Ma]y the king, my lord be apprised [that] the hostility of [ʿAb]di-Ashirta against me is [sever]e. [He] has taken all [my] tow[ns]. Now (only) two towns remain [t]o me and these he [is seeking to t]ake.

(13–18) Now like a bird [that] is situated inside a cage, thus [am] I within the city of Byblos. [So] may my lord heed the wor[ds of] his [servant].

(18–19) Now I was in [the city of] Baṭrôna [.....]and[.....].

(20–29) [.....]

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30) [……]ʳŠEʾ.ZÍZ.ḪI.A [.]
31) [……*iš-tu* KUR] *Ia-r*[*i-mu-ta*]
32) [……]ʳ*i*ʾ?-*ma*-ʳ*ḫa*ʾ?-*a*[*r* ?]
33) [……] *ù* [……]
34) [……]
35) [*i-n*]*a* ʳ*pa*ʾ[*-ni*……..]
36) [*š*]*a-a* [……]
37) [..]x [..]-*i*[*a*..]ʳ*uš*ʾ-ʳ*ši*ʾ-ʳ*ra*ʾ[*-an-ni*]
38) [*ki-ma*] *ar*-ʳ*ḫi*ʾ-*iš* ʳ*ù*ʾ[*uš-ši-ra*]
39) [LÚ.MEŠ] *ma*-ʳ*ṣa*ʾ-ʳ*ar*ʾ-*ta* ʳ*ki*ʾ-[*ma*]
40) [….]ʳ*ia*ʾ[…….*i-*]*na* ʳ*qa*ʾ[*-at*]
41) [……]
42) [……]
43) [……]
Up.ed. 44) [……]
45) [……]

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(30–34) […] emmer wheat […from the country of] Yari[muta ….] I will receive [……]and [……]

(35–40) [i]n the pre[sence of…….wh]ich [……] send [to me [with] utmost haste and [send] garrison [troops], a[s.…]my[…i]n the charge of [……]

(41–45) [……]

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TRANSCRIPTION

Obv. 01) [ᴵ*Ri-i*]*b-*ᵈIŠKUR *iq-bi*
02) [*a-na* EN-]*šu šàr* KUR.KUR.KI LU[GAL GA]L
03) [*šàr ta*]*-am-ḫa-ra* ᵈNIN
04) [*ša* U]RU *Gub-la ti-di-in*$_4$
05) [KAL.G]A *a-na šàr-ri* EN-*ia*
06) [*a-na* G]ÌR.MEŠ EN-*ia* ᵈUTU-*ia*
07) ˹7˺-˹*šu*˺ 7-*a-an am-qú-ut li-ma-ad*
08) *i-nu-ma iš-tu ka-ša-ad*
09) ᴵ*A-ma-an-ap-pa a-na mu-ḫi-ia*
10) *ka-li* LÚ.MEŠ GAZ.MEŠ *na-*˹*ad*˺*-nu*
11) *pa-ni-šu-nu a-na ia-ši a-*[*na*]
12) KA \ *pí-i* ᴵÌR-*A-ši-ir*[*-ta*]
13) *ù yi-iš-me* EN-*li*
14) *a-wa-te*ᴹᴱŠ ÌR-*šu ù* [*uš-si-r*]*a-ni*
15) LÚ.MEŠ *ma-ṣa-ar-ta a-*[*na*]
16) ˹*na*˺-*ṣa-ar* URU LUGAL *a-d*[*i*]
17) [*a-*]˹*ṣa*˺ ÉRIN.MEŠ *pí-ṭá-ti*
18) [*šum-m*]*a ia-nu* ÉRIN.MEŠ *pí* ‹*pí*›[*-ṭá-ti*]
Lo.ed. 19) [*ù*] *in*$_4$*-né-*˹*ep*˺*-šu ka-*[*li*]
20) [KUR].MEŠ *a-na* LÚ.M[EŠ G]AZ.MEŠ *ši-me*
Rev. 21) [*iš-*]˹*tu*˺ *ṣa-ba-at* URU ˹É˺*-ar-*[*ḫa*]
22) [*a-na*] *pí-i* ᴵÌR-*A-ši-ir-ta*
23) [*ù*] ˹*ki*˺*-na-na tu-ba-ú-na*
24) [*i-p*]*u-ša* URU *Gub-la ù*
25) URU *Baṭ-ru-na*ᴷᴵ *ù in*$_4$-[*né-ep-šu*]
26) *ka-li* KUR.KUR.MEŠ *a-na* LÚ.MEŠ GAZ.MEŠ
27) 2 URU.KI.MEŠ *ša ir-ti-ḫu a-*˹*na*˺ [*ia-ši*]
28) *ù tu-ba-ú-na la-*˹*qa*˺*-šu*[*-nu*]
29) *iš-tu qa-at šàr-ri yu-wa-š*[*i-ra*]
30) EN-*li* LÚ.MEŠ *ma-ṣa-ar-*˹*ta*˺
31) *a-na* 2 URU-*ni-šu a-di a-ṣí* É[RIN.MEŠ]
32) *pí-ṭá-ti* ˹*ù mi-im-ma*˺
33) *yu-da-na-ni a-na a-*˹*ka*˺*-li-šu-nu*

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EA 79

TRANSLATION

(1–7) [Ri]b-Hadda spoke [to] his [lord, king of the lands, the gr[ea]t ki[ng, the king of ba]ttle: May the Lady [of the ci]ty of Byblos grant [stren]gth to the king, my lord. [At the fe]et of my lord, my sun god, seven times (and) seven times have I fallen.

(7–17) Be informed that since Amanappa reached me, all the *ʿapîru* men have concentrated their efforts on me at the instigation of ʿAbdi-Ashirta, so may my lord heed the words of his servant and [send] to me garrison troops t[o] protect the city of the king unt[il the coming] forth of the regular army.

(18–26) [I]f there are no reg[ular] troops, [then] a[ll the lan]ds will join the *ʿapîru* men. Listen! [Sin]ce the capture of the town of Bit-Ar[ḫa] at]the instigation of ʿAbdi-Ashirta, [then] they are striving to do likewise to the city of Byblos and the city of Baṭrôna so that all the territories will [join] the *ʿapîru* men.

(27–33) There are two cities that remain to me and they are seeking to take th[em] from the control of the king. May my lord send garrison troops to his two cities until the coming forth of the regular t[roop]s and may something be given me for their food.

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34) *ia-nu mi-im-ma a-na ia-ši*
35) *ki-ma* MUŠEN *ša i-na lìb-b*[*i*]
36) [*ḫ*]*u-ḫa-ri* \ *ki-lu-bi ša-ak-na-at*
37) [*ki-*]ʳ*šu*ˀ*-ma a-na-ku i-na*
38) [URU] *Gub-la* KI *ša-ni-tam*
39) [*šum-m*]*a la-a i-le-e*
40) [*šàr-r*]*u la-qa-ia ìš-tu*
41) [*qa-at*] *na-ak-ri-šu*
Up.ed. 42) [*ù*] in_4*-né-ep-ša-at*
43) [*ka-l*]*i* KUR.KI.MEŠ
44) [*a-na* ˈÌR-]*A-ši-ir-ta*
Lft.ed. 45) [*mi-nu š*]*u-ut* $UR.GI_7$ *ù*
46) [*yi-il-*]*qú* KUR.KUR.MEŠ *šàr-ri* ʳ*a*ˀ[*-na*]
47) [*ša*]*-šu*

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(34–38) I don't have anything. Like a bird sitting in the midst of a cage, thus am I in the [city] of Byblos.

(38–47) Furthermore, [i]f [the ki]ng is unable to deliver me from the [grip] of his enemies, [then al]l of the territories will join [ʿAbdi]-Ashirta. [What is h]e, the dog that [he tak]es the territories of the king f[or him]self?

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EA 80

TRANSCRIPTION

Obv. 01) [.....]
02) [.....]
03) [.....]
04) [.....]
05) [.....]
06) [.....]
07) [.....]
08) [.....]
09) [.....]
10) [.....]
11) [.....]
12) [.....]*ka ia-ši*[.....]
13) [.....M]EŠ-*nu ù*[.....]
14) [.....*m*]*a i-na ṭu*[*p-pí*.....]
15) [*šap-ra-ti a-n*]*a ka-t*[*a*.....]
16) [.....]*ma-an ìš*[*-ta-pár*.....]
17) [.....]ÌR *ki-ti-šu* [.....]
18) [.....*m*]*a-ti ù ti-*[*ìl-qú*.....]
19) [[1]ÌR-*A-ši-i*]*r-ta ù š*[*ap-ra-ti*.....]
20) [*a-na ka-ta uš-*]*ši-ra* 1 *m*[*e*.....]
21) [LÚ.MEŠ *a-na ia-ši*] ˹*ša*˺[*-ni-tam*.....]
Lo.ed. 22) [.....]
23) [.....]
Rev. 24) [.....]
25) [.....]
26) [.....]
27) [.....]
28) [.....]
29) [.....]*ma* ˹*ù*˺[.....]
30) [*le-q*]*é-ni a-na* ˹*pa*˺[*-ni-ka*.....]
31) [*at-t*]*a šàr-ru* [d]UTU E[N-*ia*.....]
32) [*ù*] *at-ta tu-ba-l*[*i-iṭ a-na*.....]

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EA 80

TRANSLATION

Obv. 01) [.....]
02) [.....]
03) [.....]
04) [.....]
05) [.....]
06) [.....]
07) [.....]
08) [.....]
09) [.....]
10) [.....]
11) [.....]
12) [.....]to me[.....]
13) [.....citi]es and[.....]
14) [.....] in a tab[let.....]
15) [I wrote t]o you [.....]
16) [.....]––– I had [written.....]
17) [.....]his loyal servant [.....]
18) [.....] ––– and they [took[.....]
19) [ʿAbdi-Ashi]rta so [I] w[rote.....]
20) [to you: "Se]nd one hu[ndred.....
21) [men to me. Furt[hermore.....]
Lo.ed. 22) [.....]
23) [.....]
Rev. 24) [.....]
25) [.....]
26) [.....]
27) [.....]
28) [.....]
29) [.....]
30) [tak]e me to [your] pre[sence.....]
31) [Yo]u are the king, the sun god, [my] lo[rd]
32) [and] you give li[fe to.....]

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33) [ÌR *k*]*i-ti-ka* ⌜*ù*⌝ É[RIN.MEŠ……]
34) [*pí-ṭ*]*á-ti* [*-ka*]

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33) your [loy]al [servant] and [your]
34) reg[ular tro]ops

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EA 81

TRANSCRIPTION

Obv. 01) [ⁱ*Ri-ib-*ᵈIŠKUR *iq-b*]*i a-na* EN-[*šu*]
02) [*šàr* KUR.KUR.KI LUGAL GAL *š*]*àr ta-am-ḫa-*[*ra*]
03) [ᵈNIN *ša* URU *Gub-la*] ˹*ti*˺*-di-in*$_4$ KA[L.G]A
04) [*a-na šàr*]-˹*ri*˺ [EN-*ia a-na* GÌR.MEŠ E]N-*ia*
05) [ᵈUTU]-*ia* ˹7˺-*šu* 7-*a-an a*[*m-q*]*ú-ut*
06) [*lu-ú*] ˹*i*˺*-de šàr-ru* EN-*li* ˹*i*˺*-nu-ma*
07) [KAL.]˹GA˺ ˹*nu*˺*-kúr-tu*$_4$ *ša* ÌR-*A-*˹*ši*˺*-ir-ta*
08) ˹*ù*˺ *ìl-te*$_9$*-qé ka-li* URU.K[I.M]EŠ-[*i*]˹*a*˺
09) [*a-na*] *ša-a-šu* URU *Gub-la ù* U[RU] ˹*Baṭ*˺*-ru-*[*na*]
10) [*ir-t*]*i-ḫa a-na ia-ši ù* 2 ˹URU˺ *y*[*u-ba-*]*ú*
11) [*la-q*]*a-a ù iq-bi a-na* LÚ.MEŠ [URU *Gub-l*]˹*a*˺
12) [*du-*]˹*ku*˺*-mi* EN-*ku-nu* ˹*ù*˺ *in*$_4$*-né-*[*ep-šu*]
13) [*a-na*] LÚ.MEŠ GAZ *ki-*˹*ma*˺ ˹URU˺ *Am-m*[*i-ia*]
14) [*ù*] *in*$_4$*-né-ep-*˹*šu*˺ *ar-*‹*nu*› *a-na* [*ia-ši*]
15) [*i*]-˹*zi*˺-˹*iz*˺ LÚ ZABAR!(UD![BAR].KA.BAR) GÍR \ ˹*pat*˺-[*r*]*a* UGU-*i*[*a*]
16) ˹*ù*˺ ˹*da*˺-˹*ak*˺*-ti-šu ù* L[Ú] ˹*ši*˺*-ir-da-nu*
17) [*š*]*a-a i-de p*[*a-ṭá-ar a-n*]*a ma-ḫar*
18) [ⁱ]ÌR-*A-ši-ir-ta i-na pí-šu a-pí-iš*
19) [*ip*]*-šu an-nu-ú a-na ia-ši a-nu-ma*
20) [*ki-a*]-˹*ma*˺ *aš-ba-ti ù qa-la-ti i-na*
21) [*lìb-bi* URU-*i*]˹*a*˺ *la-a i-le-e a-ṣa*
22) [*a-na* EDIN.MEŠ] ˹*ù*˺ *aš-ta-pár a-na* É.GAL
23) [*ù la-a tu*]*-te-ru-na a-wa-tu*
24) [*a-na ia-ši* 9-*t*]*a-an am-ma-ḫa-aṣ*[*-ni*]
25) [*ki-na-n*]*a* ZI-*ia pal*[*-ḫa-ti*]
26) [*ù aš-ta-pa-a*]*r ù aš-t*[*a-ni*
Lo.ed. 27) [*a-na* É.GAL] *ú-ul ta-*[*qa-al-mi*]
28) [*a-na mi-ni*$_7$ *qa-*]*la-ta aš-*[*šum pu-uš-qí*]
Rev 29) [UGU-*ia šu*]*m-ma* 2 ITI *an*[*-nu-ú-ta*$_5$]
30) [*ia-nu* ÉRIN.ME]Š *pí-ṭá-ti* ˹*ù*˺[*yi-il-qú*]
31) [URU.MEŠ] ˹*ú*˺*-ul yi-ma-qú-ta* [UGU]
32) [URU-]*ia ù yi-il-qa-ni a*[*š-ta-pár a-na*]

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EA 81

TRANSLATION

(1–5) [Rib-Hadda spo]ke to [his] lord, [king of the lands, the great king, the ki]ng of battle: May [the Lady of Byblos] grant str[ength to the ki]ng, [my lord. At the feet of] my [lo]rd, my [sun god,] seven times (and) seven times have I fallen.

(6–14) [May] the king, my lord, be apprised that the hostility of ʿAbdi-Ashirta is [sev]ere and he has taken all of my towns [for] himself. The city of Byblos and the ci[ty] of Baṭrô[na re]main to me and he [is seeking to ta]ke the two cities and he said to the men of [the city of Bybl]os, "[Ki]ll your lord and jo[in] the *ʿapîru* men like the city of ʿAmm[iya]." So they became trai[tors] to [me].

(15–29) A man attacked me with a bronze dagger but I slew him and the Sherdanu who knew (about it) r[an off t]o ʿAbdi-Ashirta. This deed was done to me at his command. Now, [thu]s I sat and kept silent in [m]y [city]. I was unable to go out [into the fields. So] I wrote to the palace, [but] words did not return [to me. Nine ti]mes was I smitten. [Thus, I fe]ared for my life. [So I wrote] repea[tedly to the palace.] Don't ke[ep silent]! [Why have] you [kept sil]ent be[cause of the pressure against me?]
(29) [against me]?

(29–32) [I]f in t[hese] two months [there are no regular] troops, then [he will take the cities]. Lest he pounce [upon] my [city] and take me, I [wrote to the pa]lace.

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33) [É.]GAL *ù mi-na ‹a-qa-bu-na› a-na* LÚ.MEŠ *ḫ*[*u-u*]*b*-[*ši-ia*]
34) [*a*]-*nu-ma ki-ma* MUŠEN ša *i-na l*[*ìb-bi*]
35) [*ḫu*]-*ḫa-ri* \ *ki-lu-bi ša-ak*-[*na-at*]
36) [*ki-*]*šu-ma šu-nu i-na lìb-bi* U[RU *Gub-l*]*a*
37) [A.ŠÀ-]*šu-nu* DAM *ša la mu-ta* ⌜*ma*⌝-⌜*ši*⌝-*ìl*
38) [*aš-šu*]*m* ⌜*ba*⌝-⌜*li*⌝ *i-re-ši ga-am-ru*
39) [DUMU.MEŠ-*šu-nu* MUNUS.]D[UMU].M[UNUS-*šu-nu* GI]Š.MEŠ É.MEŠ-*šu-nu*
40) [*i-na*] ⌜*na*⌝-⌜*da*⌝-*ni* [*i-n*]*a* ⌜KUR⌝ ⌜*Ia*⌝-*ri-mu-ta*
41) [*i-na*] *ba-la-aṭ* ZI-*šu-nu a-nu-*⌜*ma*⌝
42) [*ki-a-ma*] *aq-bi a-na ša-a-šu-nu* DINGIR-⌜*ia*⌝
43) [TI.LA] ÉRIN.MEŠ *pí-ṭá-ti i-nu-ma ti-*⌜*du*⌝-[*ú*]
44) [*ù*] *ia-nu ù an-nu-ú na-ad-nu* [*pa-ni-šu-nu*]
45) [*a-na*] *ia-‹ši›-nu šum-ma* 2 ITI.MEŠ *la-a tu*[*-ṣa-na*]
46) [ÉRIN.M]EŠ *pí-ṭá-ti ù i-te*$_9$*-la*
47) [ˡ]⌜ÌR⌝-*A-ši-ir-ta ù ìl-te*$_9$*-qé* 2 U[RU]
48) [*pa-n*]*a-nu* ⌜URU⌝ ⌜*Ṣu*⌝-*mu-ra ù* LÚ.MEŠ [MÁŠKIM]
49) [*da*]*n-nu-tu*$_4$ ⌜*i*⌝-*ba-aš-šu ù* LÚ[.MEŠ]
50) [*ma-ṣ*]*a-ar-*⌜*tu*$_4$⌝ *it-ti-nu mi-*[*n*]*a*
51) [*i-pu-*]*šu-*⌜*na*⌝ [*a-na-*]*ku i-na i-*⌜*de*⌝-[*ni*]-*ia*
52) ⌜*ù*⌝ [……..]⌜*da*⌝-*ga-lu* ⌜*it*⌝-*ta-ṣi*
53) [*a-na ia-ši-nu*]⌜*ù*⌝ *ìl-t*[*e*$_9$]-⌜*qú*⌝
54) [URU *Baṭ-ru-na a-na ša-a-šu*]
55) [……]*ta*[….]
Up.ed. 56) [……]*ù*[……]
57) [……] *ù ki-na-n*[*a*]
58) [ˡÌR-*A-ši-ir-ta*]*ìl-te*$_9$*-qú*
59) [URU *ša-a it*]-*ti-ia*

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(32–41) And what ‹shall I say› to the yeo[man farmers]? Now, like a bird that is situated in the midst of a cage, [th]us are they in the midst of the ci[ty of Byblos]. Their [field] is like a woman without a husband [becau]se of a lack of cultivation; [their sons,] their [dau]gh[ters, the wood of] their houses are all used up to make payments to the land of Yarimuta [for] the provisions to keep them alive.

(41–47) Now, [thus], I said to them, "[By the life] of my god, (there will be) regular troops." When they found out [that] there are none, then, behold, the turned [their faces against] ‹u›s. If in two months the [regu]lar troops do not co[me forth] then ʿAbdi-Ashirta will come up and he will take the two c[ities].

(48–51) [For]merly, the city of Ṣumur and there were [st]rong [commissioners] and there were [garris]on troops with us. What [can] ⌜I⌝ do by mys[el]f?

(52–59) And [.....] seeing, he will come forth [against us] and he will take [the city of Baṭrôna for himself] [.....] and thus [ʿAbdi-Ashirta] will take [the city that is in] my charge.

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EA 82

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* ⌜*A*⌝-⌜*ma*⌝-⌜*an*⌝-*ap-pa a-bi-i*⌜*a*⌝
02) *qí-bí-ma*
03) *um-ma* [1]*Ri-ib-*[d]IŠKUR DUMU-*ka*
04) *a-na* GÌR.MEŠ *a-bi-ia am-qú-ut*
05) *aq-ta-bi ù aš-ta-ni*
06) *a-na ka-ta*$_5$ *ú-ul ti-le-ú-na*
07) *la-qa-ia iš-tu qa-at*
08) [1]ÌR-*A-ši-ir-ta ka-li*
09) LÚ.MEŠ GAZ.MEŠ *it-ti-šu*
10) *ù* LÚ.MEŠ *ḫa-za-nu-tu ú-ul*
11) *ti-ìš-mu-na mi-im-ma*
12) *ù šap-ru a-na ša-a-šu*
13) *ù ki-na-na* KAL.GA *ù*
14) *ta-aš-ta-na a-wa-ta*$_5$ *a-*⌜*na*⌝ *ia-ši*
15) *uš-ši-ra-mi* LÚ-*ka it-ti-ia*
16) *a-na* É.GAL *ù la-a ka-ši-id*
17) *i-re-šu ù uš-ši-ir-ti-šu*
18) *qa-du* ÉRIN.MEŠ *til-la-ti a-na ka-ta*$_5$
19) *a-di a-ṣí* ÉRIN.MEŠ *pí-ṭá-ti*
20) *a-na na-ṣa-ar* ZI-*ka* ⌜*ù*⌝
21) ⌜*aq*⌝-*bi a-na ka-ta*$_5$ *la-a*
Lo.ed. 22) *i-le-ú uš-ša-ar*[*-šu*]
23) *ú-ul yi-ìš-ma* [1]ÌR-*A-ši-i*[*r-ta*]
24) ⌜*ù*⌝ ⌜*ma*⌝-*an-nu ìl-te*$_9$*-qa-n*[*i*]
Rev. 25) ⌜*iš*⌝-*tu qa-ti-šu ù ta-a*[*q?-bu*]
26) *a-na ia-ši ú-ul ta-pa-la-*[*aḫ*]
27) *ù ta-aš-ta-ni a-wa-ta*$_5$ *a-na ia-ši*
28) *uš-ši-ir-mi* GIŠ.MÁ *a-na*
29) KUR *Ia-ri-mu-ta ù ú-ṣa-ka*
30) KÙ.BABBAR.MEŠ *lu-bu-ši ìš-tu ša-šu*

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EA 82

TRANSLATION

(1–4) Speak to Aman-appa, my father, the message of Rib-Haddi, your son: At the feet of my father I have fallen.

(3–13) I have repeatedly said to you, "Are you not able to rescue me from the hand of ʿAbdi-Ashirta? All of the *ʿapîru* men are with him and as for the city rulers, no sooner do they hear something but they write to him. So thus he is strong."

(13–20) But you kept replying to me, "Send your man to me, to the palace, and as soon as the request arrives and I will send him with an auxiliary force for you until the regular army comes forth to protect your life."

(20–25) But I said to you, "I am unable to send [him]. No sooner than ʿAbdi-Ashi[rta] hears, then who will rescue m[e] from his hand."

(25–30) But you s[ay] to me, "Don't be afra[id]," and you kept saying to me "Send a ship to the land of Yarimuta so that silver for clothing will be issued to you from it."

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31) *a-nu-ma* LÚ.MEŠ *ša na-ad-na-ta*
32) *a-na ia-ši in$_4$-na-ab-tu gáb-bu*
33) *ḫa-ba-li-ia* UGU-*ka šum-*⌜*ma*⌝
34) *ta-*⌜*qú*⌝*-ú-ul a-na ia-ši a-nu-*⌜*ma*⌝
35) *ìš-te$_9$-mé ú-ul i-nu-ma*
36) *uš-ši-ir-ti* LÚ-*ia a-na* É.GAL
37) *ù iq-bi a-na* LÚ *ù iz-zi-iz*
38) GÍR ZABAR ⌜UGU⌝-⌜*ia*⌝ *ù am-ma-ḫa-aṣ-ni*(?)
39) 9-*ta-an a-nu-ma* GA.KAL *i-na*
40) *ar-ni an-nu-ú ù i-na ar-ni*
41) *ša-ni mi-nu ìl-te$_9$-qa-ni šum-ma*
42) 2 ITU *ia-nu* ÉRIN.MEŠ *pí-ṭá-ti*
43) *ù i-te$_9$-zi-ib* URU.KI
44) *ù pa-aṭ-ra-ti ù*
45) *bal-ṭá-at* ZI-*ia a-*⌜*di*⌝
46) *i-pé-šu i-pé-eš lìb-bi-i*⌜*a*⌝

Up.ed. 47) *ša-ni-tam ú-ul ti-i-de*
48) *at-ta* KUR *A-mur-ri ur-ra*
49) *mu-ša tu-ba-ú-na*

Lft.ed. 50) ÉRIN(!).MEŠ *pí-ṭá-ti ú-ul ta-ša-aš*
51) \ *na-aq-ṣa-pu ù qí-bi a-na* LUGAL
52) *ku-uš-da ki-ma ar-ḫi-ìš*

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(31–34) Now the men whom you gave to me have all fled. My injury is your responsibility if you ignore me.

(34–36) Now I have obeyed. Is it not that I sent my man to the palace?

(37–41) And he (ʿAbdi-Ashirta) spoke to a man and he assaulted me with a bronze dagger so that I was hit nine times. Now he is resolute in this crime and from another criminal act, who will deliver me?

(41–46) If in two months there are no regular troops, then I will leave the city and I will go away so that I will stay alive while I do as I please.

(47–52) Furthermore, don't you yourself know the land of Amurru? Day and night they long for the regular army. Don't get angry! So speak to the king! Come here quickly!

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TRANSCRIPTION

Obv. 01) [ˡ*Ri-*]*ib*[-ᵈIŠKUR *i*]*q-*˹*bi*˺ ˹*a*˺[*-na*]
02) [EN-*š*]*u* LUGAL KUR.KUR.KI.MEŠ LUGAL GAL
03) [ᵈN]IN *ša* URU *Gub-la ti-di-in*$_4$
04) [KAL.G]A *a-na šàr-ri* EN-ia
05) *a-na* GÌR.MEŠ EN-*ia* ᵈUTU-*ia*
06) 7-*šu* 7-*ta-an am-qú-ut*
07) *a-na mi-ni la-a tu-te-*˹*ru*˺-[*n*]*a*
08) *a-wa-ta*$_5$ *a-na ia-a-ši ù*
09) *i-de ip-ša ša i-pu-š*[*u*]
10) LÚ-*ia ut-ta-ši-ir a-na ma-*[*ḫa*]*r*
11) [E]N-*ia ù la-qú* 2 ANŠE.KUR.RA-*šu*
12) ˹*ù*˺ LÚ *ša-nu la-qí* LÚ-*šu*
13) ˹*ù*˺ *ṭup-pí* LUGAL *la-a na-di-*˹*in*$_4$˺
14) [*i-n*]*a qa-at* LÚ-*ia ši-*˹*mé*˺ ˹*ia*˺-*ši*
15) [*a-n*]*a mi-*‹*ni*› *qa-la-ta ù tu-*˹*ul*˺-˹*qú*˺
16) ˹KUR˺-*ka ú-ul yu-uq-ba i-na*
17) UD. KAM^{v}.MEŠ LÚ.MEŠ MÁŠKIM *la-qú* LÚ.MEŠ GAZ.MEŠ
18) *ka-li* KUR.KUR.ḪI.A *ú-ul ka-a-ma*
19) ˹*yu*˺-*uq-bu i-na* UD. KAM^{v}.MEŠ‹-*ka*›
20) *ù la-a ti-le-ú la-qa-ši*
21) ˹*ša*˺-*ni-tam aš-ta-pár a-na* LÚ.MEŠ *ma-ṣa-ar-ti*
22) *ù a-na* ANŠE.KUR.RA.MEŠ *ù la-a*
23) ˹*tu*˺-*da-nu-na šu-te-ra a-wa-ta*$_5$
24) *a-na ia-ši ù i-pu-ša a-na-ku*
25) *ki-ta it-ti* ˡ ÌR-*A-ši-ir-ta*
26) ˹*ki*˺-*ma* ˡ*Ia-pa-*ᵈIŠKUR *ù* ˡ*Zi-*˹*im*˺-*re-*˹*da*˺
27) *ù* ˹*bal*˺-*ṭá-ti ša-ni-tam šum-ma*

Lo.ed. 28) *ap-pu-na-ma a-nu-ma pa-aṭ-ra*
29) ˹URU˺ *Ṣu-mu-ra ù* URU É-*Ar-*[*ḫ*]*a*(?)

Rev. 30) [*t*]*a-din-ni i-na qa-at*
31) ˡ*Ia-an-ḫa-mi ù ia-dì-na*
32) ŠE.*IM*.ḪI.A *a-na a-ka-li-ia*
33) *a-na-ṣa-ra* URU LUGAL *a-na ša-a-šu*

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TRANSLATION

(1–6) [R]ib[-Haddi s]poke t[o h]is [lord,] king of all lands, the great king: May the [La]dy of the city of Byblos grant [stren]gth to the king, my lord; at the feet of my lord, my sun god, seven times and seven times, have I fallen.

(7–14) Why do you not send back word to me so that I may know the thing that I should do? I sent my man to my [lo]rd but they confiscated both his horses, then a second man had his man (squire) taken. And no letter of the king was delivered to my man.

(14–20) Listen to me: [W]hy do you keep silent so that your territory is being taken? Was it not said, in the days of the commissioners, "The *ʿapîru* men have taken all the territories"? Will they not speak thus in ‹your› days and you are unable to take it (them) back?

(21–27) Furthermore, I have been writing for garrison troops and for horses but they are not being given. Just send me the word and I myself will make a treaty with ʿAbdi-Ashirta like Yapaʿ-Haddi and Zimredda, and I will stay alive.

(27–33) Furthermore, if moreover now the town of Ṣumur and the town of Bêt-Arḫa have defected, assign me to Yanḥamu and allot grain for my sustenance so that I may guard the city of the king for him.

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34) *ù ia-aq-bi* LUGAL *ù yu-wa-ši-*⌜*ra*⌝
35) LÚ-*ia* LÚ.MEŠ-*šu ti-ša-šu-na* UGU-*ia*
36) *ur-ra mu-ša at-ta-mi na-ad-*⌜*na*⌝*-*⌜*ta*⌝
37) DUMU-*nu a-na* LUGAL *ù uš-ši-ra-šu šu-ut*
38) 3! LÚ URU I-*bir*$_5$*-ta al-la-mi i-na*
39) É ^{l}*Ia-an-*⌜*ḫa*⌝*-mi ša-ni-tam qí-ba-mi*
40) *a-na* ^{l}*Ia-*‹*an*›*-ḫa-mi al-lu-mi* ^{l}*Ri-ib-*^{d}IŠKUR
41) *i-na qa-ti-ka ù mi-im-mu*
42) *ša* ‹*in*$_4$›*-né-ep-šu a-na ša-šu* ⌜UGU⌝*-ka*
43) *ú-*⌜*ul*⌝ *yi-ma-qú-ta* ÉRIN.MEŠ *ka-ra-*⌜*ši*⌝
44) UGU-*ia ù aš-pu-ru a-na ša-šu*
45) ⌜*šum*⌝*-*⌜*ma*⌝ *ki-a-ma la-a ti-iq-bi*
46) *ù i-ti-zi-ib* ⌜URU⌝ *ù*
47) *pa-aṭ-ra-ti ša-ni-tam šum-ma la-a*
48) *tu-te-ru-na a-wa-ta*$_5$ *a-na ia-ši*
49) *ù i-ti-zi-ib* URU *ù*
50) *pa-aṭ-ra-ti qa-du* LÚ.MEŠ
51) *ša i-ra-a-mu-ni ù*
52) *li-ma-ad al-li-mi*
53) ⌜MUNUS⌝*Um-ma-aḫ-nu ù* ^{l}*Mil-ku-ru*
54) *mu-ut-ši*$_x$(ŠE) GÉME *ša* ^{d}NIN
55) [*ša*] ⌜URU⌝⌜*Gub*⌝*-*⌜*la*⌝ ⌜*ù*⌝ ⌜KAL⌝.GA
Up.ed. 56) [*a-na* LUGAL EN-*ia ti-ka*]-⌜*ra*⌝*-b*[*u*]
57) [*a*]-⌜*na*⌝ ^{d}[NIN *ša* URU *Gub-la*]

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(34–39) And may the king speak and may he release (send back) my man. His people are furious with me, (saying) day and night: "It was you who handed over our son to the king." So release him, especially him. As for the three men of ʿIbirta, behold they are in the house of Yanḥamu.

(39–51) Furthermore, speak to Ya‹n›ḥamu, "Behold, Rib-Haddi is in your charge and whatever [ha]ppens to him is your responsibility," lest the expeditionary force attack me. And I (will) write to him, "If thus, you don't speak, then I will abandon the city and I will depart. Furthermore, if you do not send back word to me then I will abandon the city and I will depart with the men who are loyal to me. So be apprised."

(52–57) Behold, Ummaḫnu, and Milkuru her husband, is the handmaiden of the Lady [of] the city Byblos and [she pra]ys to the L[ady of Byblos] for strength [for the king, my lord].

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TRANSCRIPTION

Obv. 01) [*a-n*]*a* LUGAL BAD-*ia* ^{d}UTU KUR.KI.DIDLI.ḪI.A
02) [*qí*]═══ *bí*═══*ma*
03) [*u*]*m-ma Ri-ib-ad-di* ÌR-*ka*
04) [GI]Š.GÌR.GUB GÌR.MEŠ-*ka a-na* GÌR.MEŠ ^{d}UTU
05) BAD-*ia* 7-*it-šu ù* 7-*ta-a-an*
06) *am-qú-ut šá-ni-tam da-mi-iq-mi*
07) *a-na pa-ni* LUGAL BAD-*ia i-pí-iš*
08) ^{I}ÌR-^{d}*A-ši-ir-ti* UR.GI$_{7}$ *i-nu-ma*
09) *in*$_{4}$*-né-ep-ša-at* KUR.KI.ḪI.A LUGAL
10) *a-na ša-šu ù qa-al a-na* KUR.KI-*šu*
11) *ù a-nu-um-ma i-na-an-na*
12) *in*$_{4}$*-né-ep-ša-at* URU ⌜*Ṣu*⌝*-mu-ur*
13) *tar-ba-aṣ* BAD-*ia ù* É ⌜*ur*⌝*-ši-*⌜*šu*⌝ ⌜*a*⌝-⌜*na*⌝ ⌜*ša*⌝-[*šu*]
14) *ù i-ṣa-lu-ul a-na* É *u*[*r-ši* BAD-]*ia*
15) *ù i-pé-ti a-šar ni-ṣí-*[*ir-ti*]
16) [BAD]-*ia ù qa-al mi-i*[*a-mi*]
17) [*šu-u*]*t* LÚ.LUL *ù* UR.GI$_{7}$
18) [*ù d*]*a-an šá-ni-tam i-nu-ma*
Lo.ed. 19) [*i-qa-bu-*]*ni*$_{7}$ LÚ.MEŠ *a-na pa-*[*ni* BAD-*i*]⌜*a*⌝
20) [*ṣa-ab-ta-a*]*t-mi* URU *Gub-la*
21) [LÚ-*šu ma-an-g*]*a i-de* ⌜BE⌝*-lí-ia*
Rev. 22) [*ú-ul il-*]*te*$_{9}$*-qú* URU *Gub-la*
23) [*ka-li* LÚ.MEŠ] *qí-ip-tu*$_{4}$
24) [*pa-aṭ-ru*] *ù ma-ri-iṣ ma-*[*gal*]
25) [*a-na* KUR.]KI.ḪI.A *be-li-ia*

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TRANSLATION

(1–6) [Sp]eak [to] the king, my lord, the sun god of the nations, t[he m]essage of Rib-haddi, your servant, the footstool of your feet, at the feet of the sun god, my lord seven times and seven times have I fallen.

(6–10) Furthermore, is it good in the sight of the king, my lord, viz. the deed of ʿAbdi-Ashirta, the dog, that the lands of the king have joined him, so that he keeps silent?

(11–18) And even now the city of Ṣumur, the court of my lord and his bed-chamber, has joined him! And he has slept in the bed[chamber of] my [lord] and he has opened the treas[ury of] my [lord], but he (Pharaoh) keeps silent. W[ho is h]e, the rebel and the dog, [that he is] strong?

(18–25) Furthermore, when men [sa]y in the pre[sence of m]y [lord], "The city of Byblos [has been] seized, [its ruler is in distr]ess," know, my lord, the city of Byblos [they have] not taken; [all the men,] the officials, [have departed] and the situation is very bitter [for the lan]ds of my lord.

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26) *šá-ni-tam lu-wa-ší-ra-am* LUGAL [BAD-*lí-i*]ʳ*a*ʾ
27) LÚ.MÁŠKIM-*šu ša da-an qa-d*[*u* ÉRIN.MEŠ]
28) *ù li-iṣ-ṣur* URU.KI BAD-*ia*
29) *ù ip-*ʳ*ṭù*ʾ-ʳ*ra*ʾ *a-*ʳ*na*ʾ-ʳ*ku*ʾ ʳ*ù*ʾ
30) ‹ʳ*ù*ʾ› ʳ*ur*ʾ-ʳ*ra*ʾ-ʳ*ad*ʾ BAD-*ia* ᵈUTU
31) KUR.KI.ḪI.A *ù lu-wa-ši-ra be-li-ia*
32) LÚ.MEŠ *ú ti-il-qú mi-im-mi*ᴹᴱŠ
33) ᵈDA.MU-*ia a-na ma-ḫar* BAD-*ia*
34) *ù ú-ul il-te*$_9$*-qa mi-im-ma*ᴹᴱŠ
35) ʳ*ša*ʾ DINGIR.MEŠ-*ka* LÚ.UR.GI$_7$ *šu-ut*
36) [*ù*] SIG$_5$-*mi i-nu-ma iṣ-bat* URU *Gub-la*
37) [*a-mur*]-*mi* URU *Gub-la ki-ma* URU *Ḫi-ku-up-*ʳ*ta*ʾ-*aḫ*
38) [*i*]-*ba-ša-at a-na šàr-ri šá-ni-tam*
39) [*a-*]-ʳ*mur*ʾ ᴵÌR.NIN.IB LÚ *ša uš-šir*$_4$*-ti*
Up.ed. 40) ʳ*it*ʾ-*ti* ᴵ*Pu-ḫe-ya* LÚ *kir-*ʳ*dib*ʾ
41) ʳ*ù*ʾ *uš-ši-ra-šu a-na* ÌR-*k*[*a*]
Lft.ed. 42) [*šá-ni-tam*] ʳ*a*ʾ-ʳ*mur*ʾ ᴹᵁᴺᵁˢʳ*Um*ʾ-ʳ*ma*ʾ-*a*[*ḫ-nu*] GÉME ᵈ[NIN *ša*]
43) [URU *Gub-la*] ʳLÚʾ ʳ*mu*ʾ-*ut-ši* ᴵ*Mil-kur*
44) [*ù* x DUG] SAR *ye-ni uš-ši-i*[*r-ti*]

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(26–38) Furthermore, may the king, [m]y [lord] send his commissioner who is strengthened with [troops] and let him protect the city of my lord so that I, myself, may depart and so that I may serve my lord, the sun god of the nations. So may my lord send men that they may take the possessions of my Adonis to my lord. But let not that dog take away the property of your god(s). But is it good that he take the city of Byblos? [Look]! The city of Byblos belongs to the king like Ḥikuptaḥ (Memphis).

(38–41) Furthermore, [lo]ok, as for ʿAbdi-NIN.IB whom I sent with Puḫeya, the groom, now send him to yo[ur] servant.

(42–44) [Furthermore,] look, Umma[ḫnu], the handmaiden of [the Lady of Byblos], her husband Milkur [and *x*] *šaḫarru* jar(s) of wine have [I] sent.

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TRANSCRIPTION

Obv.
01) [*a-na šàr-ri*] ⌜EN⌝-*ia* [d]UTU *qí-b*[*í-ma*]
02) [*um-ma* [l]*Ri-i*]*b*-[d⌜]IŠKUR⌝ ⌜ÌR⌝-*ka-ma a-na* ⌜GÌR⌝.[MEŠ]
03) [EN-*ia*] [d]UTU 7-*šu* 7-*ta-an a*[*m-qú-ut*]
04) [[d]NI]N *ša* URU *Gub-la ti-di-*⌜*in*$_4$⌝
05) [KAL.G]A *a-na šàr-ri* EN-*ia*
06) [*a-n*]*u-ma ki-a-ma-am iš-tap-ru a-na š*[*àr-ri*] ⌜EN⌝-*ia*
07) ⌜*ù*⌝ *la-a yi-ìš-mu-na a-wa-te-*⌜*ia*⌝
08) *a-nu-ma* 3-*ta-an i-zi-iz* UGU-*ia* MU. KAM^{v}.MEŠ
09) *an-ni-ta ù* 2 MU *am-ma-ša-*ʾ*u*$_5$
10) ŠE. IM.ḪI.A-*ia ia-nu* ŠE. IM.ḪI.A *a-na*
11) [*a*]-*ka-li a-na ia-ši-nu mi-na a-qa-bu-na*
12) ⌜*a*⌝-*na* LÚ.MEŠ *ḫu-up-ši-ia ga-*⌜*am*⌝-*ru*
13) DUMU.MEŠ-*šu-nu* MUNUS.DUMU.MUNUS-*šu-nu* GIŠ.MEŠ É-*šu-nu*
14) *i-na na-da-ni i-*⌜*na*⌝ KUR ‹*Ia*›-*ri-mu-ta*
15) *i-na bá-la-aṭ* ⌜ZI⌝-*nu ša-ni-tam*
16) *yi-ìš-mé šàr-ru* ⌜EN⌝-*li a-wa-te*
17) ÌR *ki-ti-šu ù yu-wa-ši-ra*
18) ŠE.*IM*.ḪI.A *i-na lìb-bi* GIŠ.MÁ.MEŠ *ù yu-ba-li-iṭ*
19) ÌR-*šu ù* URU-*šu ù ia-di-na*
20) 4 *me* LÚ.MEŠ 30 *ta-*⌜*pal*⌝ ⌜ANŠE⌝.⌜KUR⌝.⌜RA⌝.MEŠ
21) *ki-ma na-*⌜*da*⌝-*ni a-na* [l]*Sú-*⌜*ra*⌝-⌜*ta*⌝
22) *ù ti-na-ṣa-ru* URU *a-na ka-ta*$_5$
23) ⌜*ša*⌝-*ni-tam i-nu-ma yi-iq-bi* [l]*Ia-an-ḫa-mu*
24) [*na-a*]*d-na-ti-mi* ŠE.*IM*.ḪI.A *a-na* [l]*Ri-ib-*[d]IŠKUR
25) [*ù a*]*d-di-in*$_4$ *a-na ša-a-šu*
26) [……]-*sú* \ *ḫu-ṭá-ri-ma*
27) [……]ŠE.[*IM*].⌜ḪI.A⌝ 40 LÚ.MEŠ
28) ⌜*mi*⌝-[*na*] ⌜*na*⌝-*da-an* ⌜*šu*⌝-⌜*ut*⌝ [*a*]-[*n*]*a ia-*‹*ši*›
29) *ù an-nu-ú i-na* ‹ŠU› [l]*Ia-pa-*[d][IŠ]KU[R⌝
30) ⌜*ad*⌝-*di* KÙ.BABBAR.MEŠ-*šu-nu al-lu-mi*
31) ⌜ı⌝⌜*Pu*⌝-⌜*ḫé*⌝-*ya it-*‹*ti*›-*ka ša-al-šu*
32) ⌜*ù*⌝ *yi-iq-bi gáb-ba i-na pa-ni-ka*

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TRANSLATION

(1–5) Spe[ak to the king,] my lord, the sun god, [the message of Ri]b-Hadda, your servant: at the fe[et of my lord,] the sun god, seven times (and) seven times, have I [fallen.] May [the La]dy of the city of Byblos grant [streng]th to the king, my lord.

(6–15) [N]ow, thus I write to the k[ing,] my lord, but he does not heed my words. Now three times he has attacked me this year and for two years I have been robbed of my grain. There is no grain for us to [e]at. What shall I say to my yeoman farmers? Their sons and their daughters, the furnishings of their houses are gone as payment in the land of ‹Ya›rimuta to sustain our lives.

(15–22) Furthermore, may the king, my lord, heed the words of his loyal servant and may he send grain in the hold of ships that he may sustain his servant and his city and may he give four hundred troops and thirty pairs of horses just as he gave to Surata, and may they protect the city for you.

(23–32) Furthermore, inasmuch as Yanḥamu said, "I [ga]ve grain to Rib-Hadda," and I will give him […] "the branches […] grain for forty men," what did he give to me? But behold, I deposited their silver with Iapaʿ-Hadda. Behold, Puḫeya is with you, ask him and let him tell everything in your presence.

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33) ⌜*ša*⌝-*ni-tam li-id-mì-iq i-na pa-ni*
34) ⌜*šàr*⌝-*ri* EN-*ia ù yu-da-na* $_{7}$
35) ⌜ŠE⌝.*IM*.ḪI.A *mu-*⌜*ú*⌝-⌜*ṣa*⌝(?) KUR *Ia-ri-mu-ta*
36) ⌜*ša*⌝-*a yu-*⌜*da*⌝-[*nu*] ⌜*pa*⌝-*na-nu i-na* URU ⌜*Ṣu*⌝-⌜*mu*⌝-*ra*
37) [*y*]*u-da-na* $_{7}$ ⌜*i*⌝-*na-na i-na* URU *Gub-la*
38) ⌜*ù*⌝ ⌜*nu*⌝-*ba-li-*⌜*iṭ*⌝ *a-di ti-š*[*a-i-l*]*u*
39) [*a-na*] URU-*li-ka* ⌜*ša*⌝-*ni-tam li-i*[*b-lu-uṭ*]
40) ⌜*šàr*⌝-⌜*ru*⌝ EN *a-*⌜*di*⌝ LÚ.MEŠ-*ia ra*[*-i-mu-ni*]
Lo.ed. 41) [ˡÌR-*A-ši-*]*ir-ta* ⌜*ù*⌝ ⌜LÚ⌝.⌜MEŠ⌝ ⌜GAZ⌝ [*al-ku*]
42) [*a-na ma-ḫa*]*r* ˡ*Ia-pa-*^{d}IŠKUR *i-na* [URU]
43) [*Be-ru-t*]*a ù tu-pa-šu* [*ki-tu*]
Rev. 44) [*a-*]⌜*nu*⌝-*m*[*a*] *ia-nu* LÚ *i-na* ⌜URU⌝[*-ka ù*]
45) [*uš*]-*ši-ra* ⌜LÚ⌝.⌜MEŠ⌝ ⌜*ma*⌝-*ṣa-ar-*⌜*ta*⌝ [*a-na*]
46) [*na-ṣ*]*a-ar* ⌜KUR⌝-⌜*ia*⌝ ⌜*ú*⌝-*ul tu-ṣa-bat*
47) [KUR]-*ka ša-*⌜*ni*⌝-*tam ši-mé ia-a-ši*
48) [*qí-*]*ba-mi a-na* ⌜ˡ⌝⌜*Ia*⌝-*an-ḫa-mi ù*
49) [*y*]*i-*[*il*]-*qé* KÙ.BABBAR.M[EŠ *a-ka-*]⌜*lì*⌝ *a-na* ⌜LÚ⌝.⌜MEŠ⌝
50) [UR]U ⌜*Gub*⌝-*la i-*⌜*na*⌝ ⌜KUR⌝ ⌜*Ia*⌝-*ri-mu-*⌜*ta*⌝
51) *ša-ni-tam* LUGAL ⌜KUR⌝ ‹*Mi*›-*ta-na* ⌜*a*⌝-*ṣé*
52) *a-di* U[RU] *Ṣu-*⌜*mu*⌝-⌜*ra*⌝ *ù yu-ba-*⌜*ú*⌝
53) *a-la-k*[a_{13}] ⌜*a*⌝-*di* URU *Gub-la ù* ⌜*i*⌝[*a*]-*nu*
54) A-*u a-na* ⌜*ša*⌝-*te-*⌜*šu*⌝ *ù ta-ra*
55) *a-*⌜*na*⌝ KUR-⌜*šu*⌝ ⌜*a*⌝-*nu-ma ki-a-ma ìš-tap-ru*
56) ⌜*a*⌝-⌜*na*⌝ ⌜É⌝.GAL *a-na i-re-eš-ti-*⌜*i*⌝⌜*a*⌝
57) [*a-na mi-*]*ni* ⌜*la*⌝-[*a*] ⌜*tu*⌝-*te-ru-*⌜*na*⌝
58) [*a-wa-ta*$_{5}$] ⌜*i*⌝-*ba-ši-mi ù i-ia-nu*
59) [*i-*]⌜*re*⌝-*eš-*⌜*ti*⌝ ÌR-*ia ù i-de*
60) ⌜*ip*⌝-*ša* ⌜*ša*⌝ ⌜*i*⌝-*pu-šu*
61) ⌜*a*⌝-⌜*di*⌝ *yi-*[*ik*]-⌜*ta*⌝-*aš-du-na šàr-ru*
62) ⌜*ù*⌝ *yi-*⌜*da*⌝-*ga-lu šàr-ru*
63) ⌜ÌR⌝ *ki-ti-šu mi-ia-mi*
64) ⌜ÌR⌝-⌜*A*⌝-⌜*ši*⌝-⌜*ir*⌝-⌜*ta*⌝ ⌜ÌR⌝ ⌜UR⌝.⌜GI$_{7}$⌝ ⌜*ù*⌝
65) ›⌜*ù*⌝‹ [*yu*]-*qa-bu šum-šu i-na*
66) [*pa-*]⌜*ni*⌝ LUGAL ^{d}UTU *i-nu-ma* 1 *ḫa-za-nu*
67) *lìb-bu-šu it-ti lìb-bi-ia*

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(33–39) Furthermore, may it please the king that grain, the produce of the land of Yarimuta be given. What was given formerly to the city of Ṣumur, may it be given now to the city of Byblos, and we may be sustained until you [investigate concerning your city.

(39–47) Furthermore, as the king, my lord, l[ives], my people are still lo[yal to me. ʿAbdi-Ash]irta and the *ʿapîru* men [went to vis]it Yapaʿ-Hadda in [the city of Beiru]t and [a treaty] was made. [N]ow there is no man in [your] city, [so se]nd garrison troops [to pro]tect your territory lest your [country] be captured.

(47–50) Furthermore, listen to me, [sp]eak to Yanḥamu that he take silver for the [foo]d for the men of [the city of] Byblos in the land of Yarimuta.

(51–55) Furthermore, the king of the land of ‹Mi›tanni came forth as far as the c[ity] of Ṣumur and he was seeking to come [as far] as the city of Byblos but there was no water for him to drink so he returned to his land.

(55–63) Now, thus have I been writing to the palace concerning my needs. [Wh]y don't you send back [word], to wit, "My servant's request is available," or "is not available," and I will know the thing that [I] must do until the king will come and the king will see to his loyal servant.

(64–69) Who is ʿAbdi-Ashirta, the slave, the dog, that his name should be mentioned in the [pre]sence of the king, the sun god? If (there were) one city ruler whose heart were one with my heart,

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68) *ù ú-da-bi-ra* ᵎÌR-*A-ši-ir-ta*
69) *iš-tu* KUR *A-mur-*⌜*ri*⌝ *ša-ni-tam* ⌜*iš*⌝*-tu*
70) *ta-ri a-bi-ka ìs-tu*
71) URU *Ṣí-du-na iš-tu* UD. KAMᵛ.MEŠ
72) *šu-wa-at in*$_4$*-né-ep-ša-at*
73) KUR.MEŠ *a-na* LÚ.MEŠ GAZ.MEŠ *ki-na-na*
74) *ia-nu mi-*[*a*]*m-ma a-na ia-ši*
75) [*y*]*i-ìš-mé šàr-ru a-wa-te* ÌR-*šu*
76) [*i*]⌜*a*⌝*-di-na* LÚ.MEŠ *a-na na-ṣa-ar*
77) [URU]*-šu ú-ul yu-pa-ḫi-ra ka-li*
78) [LÚ].MEŠ GAZ.MEŠ *ù* DI-*ab-tu*
79) [URU] *ù i-na* UD. KAMᵛ.MEŠ
80) [*an-nu-*]*ti uš-ši-ra* ÉRIN.MEŠ [*pí-ṭá-*]⌜*ti*⌝

Up.ed. 81) [*ù tu*]*-da-bi-ra-šu i*[*š-tu*]
82) [KUR *A-mur-*]*ri i-nu-ma* LÚ.MÁŠKIM *š*[*àr-ri*]
83) [*it-*]*ti-*⌜*nu*⌝ *ù a-na* ⌜*ša*⌝*-*⌜*šu*⌝

Lft.ed. 84) [*nu-uš-pu-*]*ru ù nu-*⌜*uš*⌝*-pu-ru a-*[*na ka-*]*ta*$_5$ MUNUSᵀ*Um*⌝*-m*[*a-aḫ-nu*]
85) [*ù mu-u*]*t-ši* ᵎ*Mil-ku-*⌜*ru*⌝ GÉME ᵈN[IN *ša*] URU *Gub*[*-la ù*]
86) [*li-ib-lu-*]*uṭ šàr-ru a-di* GÉME ⌜ᵈ⌝[NI]N *i-na* […….*ù*]
87) [*uš-ši-ra-*]*na i-na qa-at* LÚ.GAL [*a-na*] ᵈNIN[*ša* URU *Gub-la*]

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(68–82) then I would drive ʿAbdi-Ashirta from the land of Amurru. Furthermore, since your father's return from the city of Ṣidon, from that very time, the land has joined the *ʿapîru* men. Thus, I have no supplies. [M]ay the king heed the words of his servant; [m]ay he give men to protect his [city], lest he (ʿAbdi-Ashirta) assemble all the *ʿapîru* men and seize [the city]. So in [the]se days, send the regul[ar ar]my [that they] may expell him f[rom] [the land of Amur]ru.

(82–87) If the k[ing's] commissioner be [wi]th us, then to him [will we wri]te. And we are sending t[o yo]u the lady Umm[aḫnu and] her [husban]d, Milkuru, the handmaiden of the L[ady of] the city of Byb[os and as] the king [liv]es, the handmaiden of the [La]dy is still in […so sen]d (her) in the charge of a senior official [to] the Lady [of the city of Byblos.]

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TRANSCRIPTION

Obv. 01) [*a-na*] *A-ma-a*[*n-ap-pa qí-bí-ma*]
02) ⌜*um*⌝*-ma* ˡ*Ri-ib-*⌜ᵈ⌝[IŠKUR *a-na* GÌR.MEŠ*-ka*]
03) *am-qú-ut* ᵈ*A-ma*[*-na* DINGIR *ša* LUGAL]
04) EN*-ka ti-di-nu* TÉŠ*-ka* [*i-na pa-ni*]
05) *šàr-ri* EN*-ka ši-mé i*[*a-ši nu-kúr-tu*$_4$]
06) KAL.GA *ù ku-uš-da q*[*a-du*]
07) ÉRIN.MEŠ *pí-ṭá-ti ù* [*ti-ìl-qé*]
08) KUR *A-mu-ri ur-ra m*[*u-ša*]
09) [*ti-*]⌜*ša*⌝*-si*$_{17}$ *a-na ka-ta*$_5$ [*ù*]
10) [*ti-i*]*q-ta-bu ma-ad m*[*a-gal*]
11) [*mi-i*]*m-mu ša yu-ul-*⌜*qú*⌝ *ì*[*š-tu*]
12) [*ša-*]*šu-nu a-na* KUR *Mi-ta-n*[*a ù*]
13) [*a-nu-m*]*a i-na-na la-a ta*[*-aq-bu*]
14) [*ù*] *a-mi-ni tu-ṣa-na* É[RIN.MEŠ]
15) [*a-nu*]*-ma taq-bi* ˡ*Ia-an-ḫa*[*-mu*]
16) [*u*]*š-ši-ir* ‹I›M.ŠE.ḪI.A *a-na k*[*a-ta*$_5$]
17) ⌜*la*⌝*-a ti-iš-mé* ÌR *šu-u*[*t…*]
18) [*a-n*]*a ša-a-šu ù d*[*a -an-nu*]
19) [KU]Š \ *ma-aš-ka a-n*[*a…*]
20) [*ša-a-*]*šu la ra-b*[*u*]
21) […]*a ù la y*[*u-da-an*]
22) […K]Ù.BABBAR.MEŠ *iš-*⌜*tu*⌝ […]
23) [*ù*] *li-ma*[*-ad al-li-mi*]
Lo.ed. 24) [ᴹᵁᴺᵁˢ*Um*]*-ma-aḫ*[*-nu ù mu-ut-ši*$_x$(ŠE)]
Rev. 25) [ˡ*Mil-ku*]*-ra* G[ÉME ᵈNIN]
26) [*ša-a*] URU *Gub*[*-la…*]
27) [*qí-b*]*i a-na* I*a-r*[*i-mu-ta*]
28) ⌜*ù*⌝ *qí-bi a-na* LUGAL [*ù*]
29) [*t*]*u-da-na a-na* ᵈ[NIN]
30) [*ú-*]*ul ti-ka-li m*[*i-im-ma*(?)]

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TRANSLATION

(1–5) [Speak to] Ama[n-appa], the message of Rib-[Haddi; at your feet] have I fallen. May Amo[n, the god of the king,] your lord, bestow honor upon you [in the presence of] the king, your lord.

(5–22) Listen to m[e! The hostility] is severe, so com[e with] regular troops [so that you may] take the land of Amurru. Day and ni[ght it has cr]ied to you [and it s]ays the property that was taken f[rom th]em for Mittan[i] is very much. [But n]ow you do not speak [so] why should the a[rmy] come forth? [No]w you have said, "Yanḥamu [s]ent grain to y[ou]." Have you not heard? Tha[t] slave [...t]o them and he is s[trong]. The leather [h]e has is not ext[ensive...] and much silver from [Mittani] has not [been given].

(23–30) [So] be appr[ised. Behold, Um]maḫ[nu and her husband, Milku]ra, is the ha[ndmaiden of the Lady of the city Byblos. So speak to Ya[rmuta] and speak to the king [that] there be given for the L[ady]. Do not withhold an[ything]!

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31) ⌜*ša*⌝*-ni-tam qí-ba-mi a-na*[LUGAL]
32) *ù yu-da-na a-*[*na* ÌR-*šu*]
33) ⌜*mu*⌝*-ú-ṣa ša* KUR *Ia-a*[*r-mu-ta*]
34) ⌜*ki*⌝*-ma na-da-ni-šu* [*pa-na-nu*]
35) ⌜*a*⌝*-na* URU *Ṣu-mu-*⌜*ra*⌝ [*ù*]
36) *ni-ub!-lu-uṭ a-di na*[*-da-an-šu*?]
37) *šàr-ru a-na* URU-*šu* [*ù*]
38) [*a*]*-nu-ma* 3 MU. KAM^{v}.MEŠ *a*[*m-ma-ša-*ʾu_5]
39) ŠE.*IM*.ḪI.A-*nu ia-nu m*[*i-im-ma*]
40) *a-na na-da-ni a-na* A[NŠE.KUR.RA]
41) *ù a-na mi-ni ia-*[*di-na*]
42) *šàr-ru* 30 *ta-pal* [ANŠE.KUR.RA]
43) *ù ti-il-qa at*[*-ta-ma*]
44) 10 *ta-pal šum-ma t*[*i-il-qu*]
45) *ù li-qa gáb*[*-ba*]
46) *ù iš-tu* KUR *I*[*a-ar-mu-ta*]
47) *yu-da-na* ŠE.[*IM*.ḪI.A]
48) ⌜*a*⌝*-*⌜*na*⌝ *a-ka-*⌜*li*⌝[*-nu*(?)]
Up.ed 49) ⌜*ù*⌝ ⌜*uš*⌝*-ši-*⌜*ir*⌝ [GIŠ.MÁ.(MEŠ)? *ù*]
50) [*nu*]*-ṣa*

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(31–34) Furthermore, speak to [the king] that produce of the land of Ya[rmuta] be given t[o his servant].

(35–50) as [formerly] to Ṣumur, [and] we will stay alive until the king [has given it?] to his city. [And n]ow for three years I have [been plundered] of our grain. There is n[othing] to pay for the h[orses]. And why should the king allot thirty pairs of [horses] and you yourself take ten pair? If you're [going to take], then take al[l]! But from the land of Ya[rmuta] let grai[n] be given for [us] to eat, or send [ships? and] we will go out.

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TRANSCRIPTION

Obv. 01) [*a-na A-m*]*a-an-ap-pí* E[N-*ia*]
02) ⌜*qí*⌝*-bí-ma*
03) *um-ma Ri-ib-*^{d}IŠKUR ÌR[*-ka*]-ma
04) *a-na* GÌR.MEŠ EN-*ia am-qú-ut*
05) ^{d}*A-ma-na ù* ^{d}NIN
06) *ša* URU *Gub-la ti-di-nu*
07) TÉŠ*-ka a-na pa-ni* LUGAL BAD-*ia*
08) *šá-ni-tam a-na mi-nim-mi tu-uš-te*$_9$*-ti*$_7$*-iq-ni*
09) *uš-ši-ra-am-mi* LÚ.DUMU KIN-⌜*ka*⌝
10) *it-ti-ia a-na ma-ḫar*
11) LUGAL BAD*-ka ù lu-ú*
12) *li-di-na-ku* ÉRIN.MEŠ *ù* GIŠ [GIG]IR.⌜MEŠ⌝
13) ⌜*i*⌝*-zi-ir-ta*$_5$ *a-na ka-ta*$_5$
Lo.ed. 14) ⌜*ù*⌝ *ti-ṣú-ru* URU
Rev. 15) ⌜*ù*⌝ ⌜*an*⌝*-*⌜*nu*⌝*-ú i-še*$_{20}$*-me a-na*
16) ⌜*a*⌝*-wa-te*^{MEŠ}*-ka ù ú-wa-ši*[r_4]‹*-šu*›
17) *ù uṣ-ṣa-am ri-qú-tám*
18) *ù i-še*$_{20}$*-me-e ú ia-nu-um* ⌜ÉRIN⌝.MEŠ
19) *it-ti-šu ù te-né-pu-*⌜*uš*⌝
20) URU *Baṭ-ru-na a-na ša-šu*
21) *ù* ÉRIN.MEŠ SA.GAZ.MEŠ *ù* GIŠ.GIGIR.MEŠ
22) *ša-ki-in*$_4$ *i-na* ⌜*lìb*⌝*-bi*
23) *ù la*!(AD) *i-nam-mu-šu-ni*$_7$
24) [*i*]*š-tu pí* KÁ.GAL URU *Gub*‹*-la*›^{KI}
25) [*a-mu*]*r qú-ru-ud-mi a-na* LUGAL BAD*-ia*
26) [*tu-ṣa-a*]*m it-ti-ka* ÉRIN.MEŠ *ša* SIG$_5$
27) [*qa-du* GI]Š.GIGIR.MEŠ *ù ú-uš-*⌜*še*⌝[*-er*]
28) [ÉRIN.]MEŠ *it-ti-šu*
Up.ed. 29) [*ù ú-*]*ṣa-am ù ú-ṣú-u*[*r* URU]
30) [*šum-ma*] *at-ta mi-*⌜*ta*⌝*-t*[*a ù*]
Lft.ed. 31) [*a-na-ku*] BA.ÚŠ*-at*

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TRANSLATION

(1–7) Speak [to] Amanapa,[my] lo[rd], the message of Rib-Haddi, [your] servant: At the feet of my lord have I fallen. May Amon (and) the Lady of Byblos grant your honor before the king, my lord.

(8–14) Furthermore, why did you stall me? (saying) "Send your envoy to me to the presence of the king, your lord, so that verily he will give you troops and [cha]riots, support for you, so that they will guard the city."

(15–24) And behold, I heeded your words and I sen[t] ‹him› but he came forth empty handed. And he (ʿAbdi-Ashirta) heard that there were no troops with him then the town of Baṭrôna went over to him and he stationed *ʿapîru* troops and chariots within (it). And they do not depart from the entrance to the city gate of the city of Byb‹los›.

(25–28) [Loo]k, beseech the king, my lord, (and) [let] an elite force [come] forth with you, [with] chariots and I will send [troop]s with it.

(29–31) [and I will] come forth. So protect [the city]; [if] you die, [then I] will die.

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TRANSCRIPTION

Obv. 01) [ⁱ*Ri-i*]*b*-[ᵈIŠ]KU[R *i*]*q-b*[*i a-na* BAD-*šu*]
02) [*a-na*] *maḫ-ri šàr* KUR[.KI.ḪI.A LUGAL GAL]
03) [7]-*it* 7-*ta-a-an* ⌜*a*⌝[-*na* GÌR.MEŠ BAD-*ia*]
04) ᵈUTU-*ia am-qú-*⌜*ut*⌝ *a*[*š-tap-pár*]
05) *ù aš-ta-ni a-na* [*ka-ta*$_5$ *nu*-KÚR UGU URU] ⌜*Ar*⌝*-da-at*
06) UGU URU *Ir-qat ù* U[GU URU *Ṣu-mu-ra*]
07) ⌜*ù*⌝ UGU URU *Am‹-mi›-*⌜*ia*⌝ [*ù* URU *Ši-ga-t*]*a*
08) [URU.]KI.ḪI.A *ki-it-ti* LUGA[L *ù qa-al*]
09) [LUGAL] BAD-*ia šá-ni-tan mi-nu-*⌜*um*⌝*-*⌜*mi*⌝ [*šu-ut*]
10) [ⁱ]⌜ÌR⌝*-Aš-ra-ti* ÌR UR.GI$_7$ *ú i*[*p-pu-u*]*š*
11) [*ki-m*]*a lìb-bi-šu i-na* KUR.KI.ḪI.A BAD-⌜*ia*⌝
12) [*ù*] *qa-al* LUGAL BAD-*ia a-na* ÌR[-*šu*]
13) [*šá-ni-*]⌜*tam*⌝ *aš-tap-pár* LÚ.DUMU.KIN-*ia i-nu-ma*
14) [*ìl-*]⌜*qé*⌝ URU.KI.ḪI.A-*ia ù i-te*$_9$*-la-a*[*m*]
15) [*a-na*] *ṣe-ri-ia ù a-nu-um-ma*
16) [*i-n*]*a-an-na ìl-qé* URU *Baṭ-ru-na*
17) [*ù*] *i-te-la-am a-na ṣe-ri-ia*
18) [*a-*]⌜*mur*⌝ URU.KI! ⌜*ù*⌝ *pí* KÁ.GAL *›u‹*?
19) [UR]U *Gub-la ma-ni* UD. KAMᵛ.MEŠ*-ti la yi-na-mu-uš*
20) *iš-tu* KÁ.GAL *ù ú-ul ni-le-ú*
21) *a-ṣa-am a-na* EDIN.MEŠ *šá-ni-tam šum-*[*ma*]
22) ⌜URU⌝ *Gub-la ú-ba-ú ṣa-*⌜*ba*⌝*-ta-am*[….]
23) ⌜*ù*⌝ *li-iš-me* LUGAL BAD-*ia a*[*-na a-wa-te* Ì]R-*šu*
24) [*lu-ú*]*-ḫa-mu-ṭám* GIŠ.GIGIR.MEŠ ⌜*ù*⌝ [ÉRIN.MEŠ]
25) [*ki-ma*] *ar-ḫi-iš ù ti*[*-ṣú-ru*]
26) [URU.KI] BAD-⌜*ia*⌝ ⌜*ù*⌝ [ÌR-*šu*]
Lo.ed. 27) [*a-di*] ⌜*ka*⌝*-*⌜*ša*⌝*-*⌜*ad*⌝ ⌜LUGAL⌝[BAD-*ia*]
Rev. 28) [*ù*] *a-na-ku a-wa-at* BAD-[*ia*]

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TRANSLATION

(1–4) [Ri]b-Had[da s]ai[d to his lord; be]fore the king of the lan[ds, the great king: seven] times, seven times a[t the feet of my lord,] my sun god, have I fallen.

(5–9) I [have written] repeatedly to [you, "There is hostility against the city of] Ardat, against the city of ʿIrqat and ag[ainst the city of Ṣumur] and against the city of Am‹mi›y[a and the city of Šigat]a, loyal [cit]ies of the kin[g but the king], my lord [has kept silent.]"

(9–12) Furthermore, who is [he, ʿA]bdi-Ašarti, the slave, the dog, that he [should do as] he pleases in the lands of my lord [that] the king, my lord has kept silent concerning [his] servant?

(13–17) [Further]more, I sent my envoy every time he [too]k my towns and came up [against] me and now he has taken Baṭrôna [and] he has come up against me.

(18–21) [L]ook, as for the city and the entrance to the city gate of [the cit]y of Byblos, how many days has he not departed from the city gate so that we are unable to go out to the countryside?

(21–28) Furthermore, sin[ce] he is seeking to capture the city of Byblos […], may the king my lord heed t[he words of] his [ser]vant; [may he ha]sten chariots and [troops with] all speed so that t[hey may guard the city of] my lord and [his servant].
[until] the arrival of the king, [my lord.]

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29) [*ú-u*]*l iz-zi-ib ù šu*[*m-ma la yi-iš-mu*]
30) ⌜LUGAL⌝ BAD-*ia a-na a-wa-te* Ì[R-*šu*]
31) ⌜*ù*⌝ *in*$_4$*-né-ep-ša‹-at›* URU *Gub*[*-la*]
32) *a-na ša-šu ù gáb-bi* KUR.KI.ḪI.A L[UGAL]
33) *a-di* KUR *Mi-iṣ-ri ti-né-ep-šu*
34) *a-na* LÚ.MEŠ SA.GAZ.MEŠ *šá-ni-tam a-wa-*[*te*]
35) *la yu-šé-bi-la be-li a-na* ÌR!-⌜*šu*⌝
36) *ki-ma ar-ḫi-iš a-na ṭup-pí ù na-‹ṣa›-*⌜*ri*⌝-⌜*šu*⌝
37) URU.KI *a-na ša-šu ù er-ri-*⌜*iš*⌝
38) ⌜URU⌝.KI *iš-tu ša-šu*
39) [*a*]-⌜*na*⌝ *a-ša-bi-ia ú bal-‹ṭá›-ti*
40) ⌜*šá*⌝-⌜*ni*⌝-⌜*tam*⌝ ⌜*lu*⌝-*ḫa-mu-ṭám* LUGAL BAD-*ia*
41) [ÉR]IN.MEŠ GIŠ.GIGIR.MEŠ *ù ti-ṣú-ru*
42) URU.KI LUGAL BAD-*ia a-mur*
43) URU *Gub-la la ki-*⌜*ma*⌝ URU.KI.ḪI.A *š*[*u-nu*]
44) URU *Gub-la* URU *ki-it-ti* LUGAL B[AD-*ia*]
45) *iš-tu da-ri-ti šá-ni-tam*
46) LÚ.DUMU.⌜KIN⌝ *šàr* URU *Ak-ka*
47) *ka*$_4$*-bi-it iš-tu* LÚ.DUMU *ši-ip-r*[*i-ia*]
48) *k*[*i-i*] ⌜*na*⌝-*ad-nu* ANŠE.KUR.RA *šap-li*[*-šu*]
49) [*ù la-*]*qú* 2 ANŠE.KUR.RA
50) [*ša* LÚ-*i*]⌜*a*⌝ *iš-tu šap-li-šu*
51) [*i-na ri-qú-*]⌜*ti*⌝ ⌜*la*⌝ *uṣ-ṣa-am*

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(28–34) [And] as for me, I do [no]t abandon the word of my lord, but i[f] the king, my lord, [does not heed] the words of [his] ser[vant], then the city of Byb[los] will join him (i.e. ʿAbdi-Ashrata) and all the cities of the k[ing] as far as the land of Egypt with join the *ʿapîru* men.

(34–39) Furthermore, should my lord not have brought word[s], to his servant with all speed, by a tablet, and pro‹te›ct the city for himself, then I will request from him a city for me to dwell in so that I may l‹iv›e.

(40–42) Furthermore, may the king, my lord, hasten [tro]ops (and) chariots that they may guard the city of the king, my lord.

(42–45) Look, the city of Byblos is not like t[hose] cities, the city of Byblos is a loyal city of the king [my] l[ord] from of old.

(45–51) Furthermore, the envoy of the king of ʿAkkô was honored more than [my] ambassa[dor] because they supplied him with a horse, [but] they [too]k two horses [of m]y [man]. May he not come forth [empty hand]ed.

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TRANSCRIPTION

Obv. 01) [ᴵ*Ri-ib-*]ᵈIŠKUR *iq-b*[*i a-na*]
02) [EN-*šu š*]*àr* KUR.MEŠ LUGAL GA[L]
03) [ᵈNIN] ˹*ša*˺ URU *Gub-l*[*a ti-di-in*$_4$]
04) [KAL.GA *a-n*]*a šàr-ri* ˹EN˺[*-ia*]
05) [*a-na* GÌR.M]EŠ ˹EN˺-*ia* ᵈUT[U-*i*]*a*
06) [7-*šu*]˹7˺-*ta-an am-*˹*qú*˺*-ut*
07) [*a-nu-ma*] *ki-a-ma aš-ta-pa-ru*
08) [*a-na* É.]GAL *a-wa-tu-ia ú-ul*
09) [*tu-ul*$_{11}$-*qú*]*-na ù ša-ma ú-ul*
10) [*tu-u*]*š-*˹*mu*˺*-na a-mur i-pé-eš*
11) U[RU] *Ṣur-ri ki-na-na pal-ḫa-ti*
12) *i-na-na la-a yi-ša-a-lu šàr-ru*
13) *a-na ḫa-za-ni-šu a-na a-ḫi-ia yi‹iš-me›* LUGAL
\ *a-wa-te-ia*
14) *ú-ul ki-*˹*na*˺ *a-wa*!(NA)*-ti-šu-nu*
15) *šum-ma šàr-ru yi-ša-i-lu*
16) *ù na-ad-na pa-ni-nu a-na*
17) *a-ra-di-ka a-na-ku-mì ep-ša-ti*
18) *i-mu-*˹*ta*˺ ˹*a*˺-˹*na*˺ URU *Ṣur-ri*
19) *i-ba-šu* ˹*i*˺*-na pa-ni-ia*
20) *al-lu-ú ḫa-za-na-šu-nu da-ku*
21) *qa-du a-ḫa-ti-ia ù* DUMU.MEŠ-*ši*$_x$(ŠE)
22) NUMUN.DUMU.MUNUS.MEŠ *a-ḫa-‹ti›-ia uš-ši-ir-ti*
23) *a-na* URU [*Ṣu*]*r-*[*ri*] ˹*iš*˺*-tu pa-ni*
24) ᴵÌR-˹*A*˺[*-ši-ir-ta ù da-ku*]*-šu*
25) *qa*[*-du a-ḫa-ti-ia ù* É]*-šu*
26) *m*[*a.....*]
27) [.....]
28) [.....]
29) [.....]
Lo.ed. 30) [*šum-ma a-na a-ḫi-ia yi-ša-i-lu*]
Rev. 31) *šàr-ru* [*ù ti-né-ep-šu*]
32) *ka-li* KUR.MEŠ [*a-na šàr-ri* EN-*ia*]

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TRANSLATION

(1–6) [Rib]-Hadda spo[ke to his lord, the ki]ng of the lands, the grea[t] king: [May the Lady] of Byblos [grant strength t]o the kin, [my] lord. [At the fe]et of my lord, [m]y sun [god], [seven times (and) seven times have I fallen.

(7–14) [Now] thus I have been writing [to the pa]lace; my words are not [accep]ted, and they go utterly unheeded. Behold the deed of the ci[ty] of Tyre, thus I became afraid. Now, the king does not investigate concerning the city ruler, concerning my brother! May the king h‹eed› my words. Their word is not trustworthy!

(15–19) If the king will inquire, then ‹we› will devote ourselves to serving you. I made a marriage alliance with the city of Tyre; they were in good relations with me.

(20–26) Behold, they killed their city ruler with my sister and her children. I had sent the daughters of my sister to Tyre away from ʿAbdi-A[shirta and they killed] him wi[th my sister and] his [house.

(27–29) [.....]

(30–32) [If] the king [will investigate concerning my brother, then] all the lands [will be joined to the king, my lord].

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33) *šum-ma a-na a-ḫi-i*[*a la-a*]
34) *yi-ša-i-lu šàr-ru* [*ù*]
35) GUR *i-na ba-li-i*[*ṭ a-ḫi-ia*]
36) *ya-aš-pu-ru a-na šàr-r*[*i ù*]
37) *la-a tu-uš-mu-na a-*⌜*wa*⌝*-*⌜*tu*⌝*-šu*
38) *ù ma-ti-ma šu-ut a-nu-‹ú›*
39) *i-de-šu ù šum-ma a-na a-ḫi-ia*
40) *ti-ša-i-lu ù ta-aq-bu*
41) URU *an-nu-ú la-a ḫa-za-nu ša-al*
42) *šàr-ru* UGU-*šu ú-ul ni-le-ú*
43) ⌜*i*⌝*-pé-eš mi-im-mi ù pal-ḫu-ni*
44) *šum-ma a-na ḫa-za-ni* URU *Ṣur-ri*
45) *la-a yi-ša-i-lu šàr-ru*
46) *i-nu-ma ma-id mi-mu-šu ki-ma*
47) *a-ia-ab a-na-ku i-de-šu*
48) *a-mur* É URU *Ṣur-ri*
49) *ia-nu* É-*ti ḫa-za-ni* [*ki-*]*ma*
50) ‹[*ki-*]*ma›* *šu-a-ta ki-ma* É
51) [UR]U *Ú-ga-ri-ta i-ba-ši*
52) [*ma-i*]*d ma-gal mi-mu*
53) [*i-na*] *lìb-bi-šu yi-iš-me šàr-ru*
54) [*a-wa-t*]*e* ÌR‹*-šu›* *yu-wa-ši-ra*
55) [ˡ*….-u*]*š-da ù yi-zi-iz*
56) [*i-na e*]*r-ṣé-ti ù*
57) [*yi-de*] *a-na ḫa-za-nu-ti ù*
58) [*la-a y*]*u-da-an* ⌜*mi*⌝*-*⌜*mu*⌝ [*a-na*]
Up.ed. 59) [*qa-ti*]*-šu-nu* ⌜*ù*⌝ *m*[*i-lik a-na*]
60) [LÚ.MEŠ] ⌜MÁŠKIM⌝ *šàr-ri* ⌜*i*⌝*-*[*le-qú*]
61) [*iš-tu*] *qa-ti šàr-ri k*[*a-li*]
62) KUR.MEŠ
Lft.ed. 63) [*a-na-ku lu*] *i-de i-ra-am šàr-ru*
64) [*i-nu-ma* ˡÌR-*A-*]*ši-ir-ta la-qa a-ia-*⌜*ab*⌝ *š*[*a*]
65) [*i-n*]*a pa-ni-šu-nu ù pa-aš-ḫu*
66) [*yu-pa-l*]*i-iḫ-šu-nu šàr-ru ú-ul aš-pu-r*[*u*]
67) *ar-na-‹šu›-nu* ⌜*a*⌝*-*⌜*na*⌝ ⌜LUGAL⌝

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(33–35) If concerning m[y] brother, the king [does not] make inquiry, [then] he will do it again(?).

(35–39) During the life of [my brother] he was writing to the king [but] his words were not heeded and thus he died. Behold, I know it!

(39–43) But if concerning my brother you make inquiry, then the city will say "Behold, there is no city ruler." Inquire, oh king, concerning him. We are unable to do anything because they are afraid.

(44–47) If concerning the city ruler of the city of Tyre the king does not make inquiry, then great is his property, like the sea. I know it.

(48–53) Look, as for the palace of the city of Tyre, there is no city ruler's house like that one. It is like the palace of the city of Ugarit, [ve]ry great is the property [in] it.

(53–59) May the king heed [the word]s of ‹his› servant; may he send […u]šda that he may take a stand [in the l]and so that [he may become knowledge-able] of the city rulers. So [let not] the riches [be] given [into] their [hand].

(59–62) So ta[ke care for the commi]ssioners of the king. [They are ta]king [from] the hand of the king a[ll] the lands.

(63–67) [I want] to know: Does the king like it [that Abdi-A]shirta has taken the sea wh[ich] [is be]fore them so that they are at peace. [May] the king [terri]fy them! Do I not write to the king about ‹th›eir crime?

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TRANSCRIPTION

Obv. 01) [*a-na*] LUGAL EN-*ia* [^{d}UTU-*ia*]
02) [*qí*] *bí-* [*ma*]
03) ⌜*um*⌝-*ma* ^{Ir}*Ri*⌝-*ib*-^{d}IŠKUR Ì[R-*ka*]
04) *a-na* GÌR.⌜MEŠ⌝ EN-*ia* ^{d}UTU-[*ia 7-šu 7-a-an*]
05) *am*-⌜*qú*⌝-*ut li-ma-ad* [*i-nu-ma*]
06) KAL.GA *nu-kúr-tu*$_4$ UGU-[*ia ìl-qé*]
07) *ka-li* URU.MEŠ-*ia* UR[U *Gub-la*]
08) *i-na e-de-ni-ši*$_x$(ŠE) *ir*-⌜*ti*⌝[-*ḫa-at*]
09) *a-na ia-ši i-na* URU *Ši-g*[*a-ta*]
10) *i-ba-ša-ti ù aš*-⌜*ta*⌝-[*pár*]
11) ⌜*a*⌝-[*n*]*a* ⌜*ka*⌝-⌜*ta*$_5$⌝ *mi-lik-mi a-na* UR[U-*ka*]
12) [*ú-u*]*l* ⌜*yi*⌝-*ìl-qé-ši* ^{I}ÌR[-*A-ši-ir-ta*]
13) [*ù*] ⌜*la*⌝ *ti-iš-me* ⌜*a*⌝-⌜*na*⌝ ⌜*ia*⌝-*š*[*i ù*]
14) [*iš*]-⌜*tu*⌝ ⌜URU⌝ *Baṭ-ru*-⌜*na*⌝ *iš-t*[*a-pár a-na ka-ta*$_5$]
15) [*u*]*š*-⌜*ši*⌝-*ra-mi* LÚ.MEŠ *ti*[-*na-ṣa-ru*]
16) [UR]U ⌜*a*⌝-⌜*na*⌝ ⌜*ka*⌝-*ta*$_5$ *a-wa-tu*[-*ia*]
17) [*ú*]-⌜*ul*⌝ ⌜*tu*⌝-*uš-mu-na* ⌜*ù*⌝[*la-*]⌜*qa*⌝
18) [*ú*]-⌜*ul*⌝ ⌜*tu*⌝-*ul-qú-na a-nu-ma*
19) [*yi-ìl*]-⌜*qú*⌝ URU.MEŠ-*ia ša-ni-tam a-nu*-[*ma*]
20) [*a*-]⌜*na* ⌝ ⌜KUR⌝ *Mi-ta-na i-ba-aš-ši*
21) [U]R.⌜GI$_7$⌝ *šu-ut ù pa-nu-šu* ⌜*i*⌝-⌜*na*⌝
22) [URU] ⌜*Gub*⌝-*la ù mi-na i-pu-šu*-[*na*]
23) [*a-na-ku*] ⌜*i*⌝-*na i-de-ni-ia at-t*[*a*]
24) ⌜*qa*⌝-*la-ta a-na* URU.MEŠ-*ka i-nu-m*[*a*]
25) [*yi-*]⌜*ìl*⌝-*te*$_9$-*qú-šu-nu* LÚ.GAZ.MEŠ
26) [UR.GI$_7$] *ù a-na ka-ta na-ad*-⌜*na*⌝-⌜*ti*⌝
27) [*pa-ni-i*]*a* ⌜*ša*⌝-*ni-tam ka-li* ⌜LÚ⌝.M[EŠ]
28) [*ḫa-za-nu-tu*] *šal-mu a-na* ^{I}ÌR-*A*-[*ši-ir-ta*]
Lo.ed. 29) [……]⌜LÚ⌝.MÁ[ŠKIM]-⌜*šu*⌝ [….]
30) [……] ? ? ? ? [……]

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TRANSLATION

(1–5) [Sp]eak [to] the king, my lord, [my sun god;] the message of Rib-Hadda, [your servant,] at the feet of my lord, [my] sun god, [seven times (and) seven times] have I fallen.

(5–19) Be informed [that] the hostility against [me] is severe. [He has taken] all of my towns. The tow[n of Byblos] alone remai[ns] to me. I was in the town of Shig[ata] and I wro[te] to you: "Take counsel concerning [your] ci[ty], [les]t ʿAbdi-[Ashirta] take it." [But] you did not listen to me [and] [fr]om the town of Baṭrôna I wr[ote to you,] "Send people that t[hey may guard [the to]wn for you." [My] words were never heeded and [veri]ly not accepted. Now [he is tak]ing my towns.

(19–27) Furthermore, now that dog belongs [to] Mittani and his intent is on [the town of] Byblos. What can [I] do by myself? You keep silent while the *ʿapîru* [dog] is taking them. But it is to you that I have turned.

(27–30) Furthermore, all of the [city rulers] are at peace with ʿAbdi-A[shirta…] his comm[issioner……]

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Rev. 31) [...URU] ⌜*Ṣu*⌝-⌜*mu*⌝-⌜*ra*⌝ [.....]
32) [.....]⌜*i*⌝-⌜*la*⌝-⌜*ka*⌝ ⌜*a*⌝-⌝*na*⌝ ⌜URU⌝ *Ṣu*-⌜*mu*⌝-*ra*]
33) [*gáb-bu a*-][*na*] ⌜*ša*⌝-⌜*šu*⌝ ⌜*iš*⌝-⌜*tu*⌝ ⌜URU⌝.⌜KI⌝ [...]
34) [*a-di*.....]
35) [G]A.⌜KAL⌝.....]
36) [*ù*]⌜*ga*⌝[-*am*]-⌜*ru*⌝ [DUMU.MEŠ]-⌜*nu* [DUMU.MUNUS]-*nu*
37) [GIŠ].⌜MEŠ⌝ [É].M[EŠ] ⌜*i*⌝-⌜*na*⌝ ⌜*na*⌝-⌜*da*⌝-[*n*]*i*
38) [*a-na*] ⌜KUR⌝ ⌜*Ia*⌝-⌜*ri*⌝-⌜*mu*⌝-[*t*]*a* ›⌜*i*⌝-⌜*na*⌝‹
39) [*i-n*]*a* ⌜*ba*⌝-⌜*la*⌝-⌜*at*⌝ ⌜ZI⌝-[*n*]*u k*[*i-ma*]
40) [MUŠEN *š*]*a* ⌜*i*⌝-⌜*na*⌝ ⌜*lìb*⌝-⌜*bi*⌝ ⌜*ḫu*⌝-[*ḫa*]-⌜*ri*⌝
41) [*ša-a*]*k*-⌜*na*⌝-⌜*at*⌝ *ki*-⌜*šu*⌝-⌜*ma*⌝ [*a-na-ku i-n*]*a*
42) [URU *Gub*-]*la* ⌜A⌝.[Š]À-*ia* ⌜DAM⌝ ⌜*ša*⌝ ⌜*la*⌝-⌜*a*⌝
43) [*mu-t*]*a* ⌜*ma*⌝-⌜*ši*⌝-*ìl* ⌜*aš*⌝-⌜*šum*⌝ ⌜*ba*⌝-⌜*li*⌝
44) [*i*-]⌜*re*⌝-⌜*ši*⌝ ⌜*ša*⌝-⌜*ni*⌝-⌜*tam*⌝ ⌜*yi*⌝-⌜*iš*⌝-⌜*me*⌝
45) [LUGAL EN-*i*]*a* ÌR⌝ ⌜*ki*⌝-⌜*ti*⌝-*šu* ⌜*ù*⌝ ⌜*uš*⌝-⌜*ši*⌝-⌜*ru*⌝
46) [x] ⌜*me*⌝ [ÉRIN].MEŠ ⌜*ù*⌝ 30 ⌜*ta*⌝-⌜*pal*⌝ ⌜ANŠE⌝.⌜KUR⌝.⌜RA⌝
47) ⌜*ù*⌝ ⌜*i*⌝-⌜*na*⌝-⌜*ṣa*⌝-⌜*ra*⌝ ⌜URU⌝ ⌜*a*⌝-⌜*na*⌝ ⌜*ka*⌝-⌜ta_5⌝
48) ⌜*ù*⌝ ⌜LÚ⌝.MEŠ ⌜DUMU⌝ ⌜*ši*⌝-⌜*ip*⌝-⌜*ri*⌝-⌜*ka*⌝
49) ⌜*uš*⌝-⌜*ši*⌝-*ra-aš*-⌜*šu*⌝-⌜*nu*⌝? ⌜*ù*⌝ *i-re-ši*
50) ⌜*ù*⌝ ⌜*šum*⌝-[*m*]*a* ⌜*la*⌝-⌜*a*⌝ ⌜*tu*⌝-⌜*wa*⌝-⌜*ši*⌝-[*ru*]
51) [L]Ú.MEŠ *ma-ṣa-ar*-⌜*ta*⌝ ⌜*ù*⌝
52) ⌜*ul*⌝ *ti*-⌜*bal*⌝-⌜*li*⌝?-⌜*iṭ*⌝ URU ⌜*ù*⌝
53) ⌜*pal*⌝-⌜*ḫa*⌝-⌜*ti*⌝ ⌜ZI⌝-*ia*
54) ⌜LÚ⌝.MEŠ ⌜DUMU⌝ ⌜*ši*⌝-⌜*ip*⌝-⌜*ri*⌝ ⌜*gáb*⌝-*b*[*u ša*]
55) ⌜ḪAR⌝-*šu* ⌜*šu*⌝-*nu ut-ta*-[*ši-ra*]
56) [*š*]*a*-[*ni*]-⌜*tam*⌝ [*at*]-*ta* E[N-*ia*]
57) [*ú*]-⌜*ul*⌝ ⌜*ta*⌝-*qa*-⌜*al*⌝[*-mi a-na* ÌR-*ka*]
58) [*u*]*š-ši*-⌜*ra*⌝ ⌜*ma*⌝-*ṣa-a*[*r-ta a-na*]

Up.ed. 59) [*n*]*a*-⌜*ṣa*⌝?-⌜*ri*⌝ ⌜URU⌝.KI-*k*[*a*]
60) [*u*]*š*-⌜*ši*⌝-⌜*ra*⌝ ÉRIN.MEŠ *p*[*í-ṭá-ti*]
61) [*ù ti*]-⌜il_5⌝-*qé* KUR [*A-mur-ri*]

Lft.ed. 62) [*ur*-]*ra mu*-⌜*ša*⌝ *p*[*a-nu ka-li a-na a-ṣí* ÉRIN.MEŠ *pí-ṭ*]*á*-[*ti*]
63) [*ù*] ⌜*am*⌝-*ma-ša-aḫ* [ŠE.*IM*.ḪI.A-*ia ù a-na ka-ta*$_5$]
64) [*na*]-⌜*ad*⌝-*na-ti* [*pa-ni-ia*]

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(31–35) […the town of] Ṣumur […] he will come to the town of Ṣumura [….It all] belongs to him from [……to…..so he is st]rong […..].

(36–44) [And] our [sons], our [daughters], the [furnishings] of the [hous]es are all used up in pay[ment to] the land of Yarimuta for sustaining our lives. L[ike a bird th]at is placed inside a cage, th[us am I i]n [the city of Gub]la; my field resembles a wife without a [hu]sband through lack of a cultivator (or: cultivation).

(44–49) Furthermore, may [the king, m]y [lord] heed his servant and send [*x*] hundred [troop]s and thirty teams of horses and I will protect the city for you. And as for your envoys, send them and my request.

(50–55) But i[f] you don't send garrison troops and you don't provision the city, then I am afraid for my life. Every envoy [that] has his bracelet, them have I sent away.

(56–61) [F]ur[ther]more, [yo]u are [my] lo[rd. Don't keep silent [concerning your servant]. Send a garrison [to] protect(?) yo[ur] city. Send regular tr[oops that] they may take the land of [Amurru].

(62–64) [D]ay and night, [everyone is expecting the coming forth of the regular tr]oo[ps]. I have been plundered [of my grain, so to you] have I tur[ned.]

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TRANSCRIPTION

Obv. 01) [ʲ*Ri-ib-*ᵈIŠKUR *iq-bi a-na*] ˹EN˺-*š*[*u a-na* GÌR.MEŠ]
02) [EN-*ia* 7-*šu* 7-*ta-an a*]*m-qú-ut* [*aš-ta-pár a-na*]
03) [*ka-ta*$_5$ *a-n*]*a m*[*i-ni*] ˹*aš*˺?-˹*ba*˺?-*ta*
04) [*ù*] *qa-*˹*la*˺-˹*ta*˺ ˹*ù*˺ *yi-il-*˹*qú*˺
05) [URU.MEŠ-*k*]*a* ˹LÚ˺.˹GAZ˺.˹MEŠ˺ UR.GI$_7$
06) [*i-nu-ma* UR]U *Ṣu-mu-ra yi-il-qa*
07) [*ù aš-t*]*a-pár* ˹*a*˺-˹*na*˺ ˹*ka*˺-*ta*$_5$ *a-na mi-ni*
08) [*qa-la-t*]*a* ˹*ù*˺ ˹*tu*˺-*ul-qé*
09) [URU É] *Ar-*˹*qa*˺ ˹*i*˺-˹*nu*˺-*ma yi-*˹*da*˺-*gal*
10) [*ù*] ˹*ia*˺-˹*nu*˺ ˹*ša*˺ *yi-iq-bi* ˹*mi*˺-*am-ma*
11) [*a-na ša-š*]*u* UGU URU *Ṣu-mu-ra*
12) [*ù*] ˹*yu*˺-˹*dan*˺-*ni-in*$_4$ *lìb-bu-šu*
13) [*ù*] ˹*yu*˺-˹*ba*˺-˹*ú*˺ *la-qa* URU *Gub-la*
14) [*ù*] ˹*yi*˺-˹*im*˺-˹*ma*˺-˹*qú*˺-*ut* UGU-*ia* GIŠ.KIRI$_6$.MEŠ-*ia*
15) [*ù* A.ŠÀ.]MEŠ-*ia in*$_4$-*na-ka-às*
16) [ŠE.Ḫ]I.A-*ia am-ma-ša-ʾa ù*
17) [*ú*]-˹*ul*˺ [*ta*]-*di-in*$_4$ *li-im* KÙ.BABBAR.MEŠ
18) ˹*ù*˺ 1 *me* KÙ.GI.MEŠ *ù ip-ta-ṭú-ur*
19) [*iš*-]*tu mu-ḫi-ia ù ìl-qé*
20) [*k*]*a-li* URU.MEŠ-*ia* URU *Gub-la*
21) [*a*-]*na i-de-ni-ši ir-ti-ḫa-at*
22) [*a*]-*na ia-ši ù yu-ba-ú*
23) ˹*la*˺-*qa-ši a-nu-ma eš-mé pu-ḫi-ir-mi*
24) [*k*]*a-li* LÚ.MEŠ GAZ.MEŠ
Lo.ed. 25) [*a*]-˹*na*˺ *ma-qa-ti* UGU-*ia mi-n*[*a*]
26) [*i*]-*pu-šu-na a-na-ku a-na i-de-*[*ni*-]-˹*ia*˺
Rev. 27) [*a*]-˹*nu*˺-*ma* ˹*ki*˺-˹*a*˺-˹*ma*˺ *aš-pu-ru a-*˹*na*˺
28) ˹ÉRIN.MEŠ˺ *pí-ṭá-ti ù*
29) ˹ÉRIN˺.MEŠ *til-la-ti ù ú-ul tu-*
uš-mu-n[*a*]
30) [*a*]-*wa-tu-ia*
31) [*ša-ni-t*]*am mi-*[*li-ik at*]-*t*[*a a-n*]*a* KUR.MEŠ-*ka*
32) [*ù mi-nu*] *i*[*-pu-šu a-na-*]*ku ša-*[*ni*]-*tam*

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TRANSLATION

(1–2) [Rib-Hadda spoke to] h[is] lord: [at the feet of my lord, seven times and seven times] have [I] fallen.

(2–9) [I wrote to you, "Why] do you sit idly [and] keep silent and the man of the *ʿapîrû*, the dog, is taking [yo]ur [cities]?" [When] he took over [the to]wn of Ṣumur, [then I w]rote to you, "Why [are yo]u [keeping silent?"] Then the town of Bīt] ʿArqa was taken.

(9–19) When he saw [that] there was no one who said any[thing] [to hi]m concerning Ṣumur, [then] he became obstinate in his heart [and] he began seeking to take the town of Byblos [and] he pounced on me. My orchards [and] my [field]s were cut down. I am plundered of my [gra]in. But you could [not] give one thousand (shekels) of silver [or] one hundred (shekels of) gold that he should depart from me.

(19–23) So he has taken [a]ll of my towns. The town of Byblos alone remains to me and he is seeking to take it.

(23–26) Now I have heard, "He has assembled [a]ll of the *ʿapîru* men" [in order] to pounce on me. What can I do by myself?

(27–30) [N]ow, I keep writing for regular troops or auxiliary troops but my words are not heeded.

(31–32) [Furtherm]ore, ta[ke counsel yo]u[rself concern]ing your lands [for what can I do mys]elf?.

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33) [*ši-mé a-na ia-ši ù šum-m*]*a ia-nu*
34) [ÉRIN.MEŠ *pí-ṭá-ti*] *ù* ˹*til*˺*-la-ta*
35) [*ù ia-nu ba-la-ṭá a*]-˹*na*˺ URU *Gub-la*
36) [*ù a-na* LÚ.MEŠ GAZ.MEŠ *ti-né*]-˹*ep*˺*-šu* LU[GAL]
37) [*ši-mé a-na ia-ši ù uš*-]˹*ši*˺*-ra* ÉRIN.ME[Š]
38) [*pí-ṭá-ti ù t*]*i-ìl-qé* KUR *A-mur*-[*r*]*i*
39) [*a-nu-ma i-na-an-na*] *pa-nu ka-li*
40) [*ur-ra ù mu*-]*ša*
41) [*a-na a-ṣí* ÉRIN.MEŠ *pí-ṭ*]*á-ti*
42) [*ù yi-im-lik*-]*m*[*i*] *šàr-ru* EN-*li*
43) [*a-na* ÌR *ki-ti-šu*] *ù*
44) [*uš-ši-ra šàr-ru* ÉRIN.]MEŠ *pí*-˹*ṭá*˺*-ti*
45) [*ù til-la-ti ù ti*-]*ìl-qé*
46) [KUR *A-mu-ur-ri*] *ù*
47) [*a-na-ṣa-ru* URU EN-]˹*ia*˺ *a-di*
48) [*ka-ša*-]˹*di*˺ ˹ÉRIN ˺[ḪI.]˹A˺.MEŠ
49) [*pí-ṭá-ti šàr-r*]*i* [EN-*ia*]

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(32–36) Fur[ther]more, [listen to me, but i]f there are no [regular troops] or auxiliary troops [and there are no supplies] for Byblos, [then it will] go over [to the *ʿapîru* men].

(36–38) Oh king, [listen to me and se]nd [regular] troops [that they] take the land of Amur[ru].

(39–49) [Right now] everyone is looking [day and night] [for the coming forth of the regu]lar [troops, so may] the king, my lord, [take counsel concerning his faithful servant], so [send, oh king,] the regular [tro]ops [or auxiliaries that they may] take [the land of Amurru].

(46–49) So [I will guard the city of] my [lord] until the [arriva]l of the [regular] troops of the kin]g [my lord].

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TRANSCRIPTION

Obv. 01) [ⁱ]ʳ*Ri*ˀ-ʳ*ib*ˀ-ʳ*ad*ˀ-ʳ*di*ˀ ʳ*iq*ˀ-ʳ*bi*ˀ
02) [*a*]-*na* ʳLUGALˀ *be-li-šu* ᵈᵘUTUˀ KU[R.MEŠ]
03) ʳ*a*ˀ-*na* ʳGÌRˀ.ʳMEŠˀ LUGAL BAD -*ia* ʳᵈˀʳUTUˀ-[*i*]*a*
04) 7-*šu* ʳ7ˀ-*ta-a-an am*-[*q*]*ú-u*[*t*]
05) ᵈNIN *ša* URU *Gub*^{ub}-ʳ*la*ˀ *t*[*i*-]-*d*[*in*]
06) [G]A.KAL *a-na* LUGAL ʳENˀ-*i*[*a*] ʳᵈˀ[UTU-]ʳ*i*ˀ*a*
07) [*ša-ni*-]*tam* ᵈÌR-*a*[*š-r*]*a*-ʳ*ti*ˀ ʳLÚˀ.ʳURˀ.ʳGI$_7$ ʳ*gáb*ˀ-ʳ*ba*ˀ
08) ʳLÚˀ.ʳMEŠˀ-ʳ*i*ˀ*a* ʳGAZˀ(?) [ÌR.MEŠ]LUGAL URU-*šu* [*la-qa a-na*]
09) *ša*-[*šu*] ʳ*šum*ˀ-*ma ša-al* ʳUGUˀ ʳ*ip*ˀ-*ši*ˀ ʳ*a*ˀ-ʳ*ni*ˀ-ʳ*i*ˀ(?)
10) *a-na* [*lì*]*b-bi-ši-na a-ša-b*[*a l*]*u a-ši*-ʳ*ib*ˀ *ù* ʳ*i*ˀ-ʳ*na*ˀ-*an-na*
11) ʳ*nu*ˀ-*kùr-tu*$_4^{\text{MEŠ}}$ *maš-ši-ik-tu*$_4$ *it-ti*-[*i*]*a* [*i*]*n*$_4$-*né-pu*-ʳ*uš*ˀ
12) *ù aš-tap-pár ṭup-pí-ia ù* ʳLÚˀ [KIN]-ʳ*ia*ˀ
13) *a-na ma-ḫar* LUGAL BAD-*ia ù* L[UGAL]
14) *a-wa-te*^{MEŠ} *ṭup-pí-ia ù* ʳLÚˀ [KIN-*ia*]
15) *la yi-iš-mé ù mi-na ip*-ʳ*pu*ˀ-ʳ*šu*ˀ-[*na*]
16) *ù aš-tap-pár* LÚ.KIN-*ia a-n*[*a*] LUGAL BAD-[*ia*]
17) ʳUGUˀ URU.KI.ḪI.A-*ia ša ìl-qé*
18) ⁱÌR-ᵈ*Aš-ra-ti ù iš*-[*te*$_9$-*mé*]
19) ⁱÌR-*Aš-ra-tu*$_4$ *i-nu-ma ka-ši*-ʳ*id*ˀ
20) LÚ-*ia iš-tu ma-ḫar* LUGAL BAD-ʳ*ia*ˀ
21) *ù i-še*$_{20}$-*mé* ʳ*ù*ˀ *ia-nu-um* ʳ*mi*ˀ-[*im*]-*ma*
22) *ù i-nu-ma ia-nu-um* LÚ.MEŠ *ti-la-ta*$_5$ *ša a*-[*ṣa*]-ʳ*at*ˀ
23) ʳ*a*ˀ-ʳ*na*ˀ *ia-a-ši ù a-nu-ú i-te*$_9$-ʳ*el*ˀ-ʳ*lu*ˀ
24) [*i*]-*na-an-na a-na ṣe-ri-ia*
25) [*ù*] ʳ*a*ˀ-*nu-ú* UGU-*ia* ʳ*iš*ˀ-ʳ*te*ˀ-*mé*
Lo.ed. 26) ʳ*i*ˀ-*nu-ma* LÚ.[KIN-*ia*……]
27) [……]
28) [……]
Rev. 29) *in*$_4$-*na-an-n*[*a*]ʳ*ù*ˀ ʳ*mi*ˀ-*na*-ʳ*am*ˀ
30) ʳ*a*ˀ-*qa*-ʳ*bu*ˀ-ʳ*na*ˀ *a*[*-na-k*]*u* ʳ*ša*ˀ-ʳ*ni*ˀ-ʳ*tam*ˀ ʳSIG$_5$ˀ-*mi*

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TRANSLATION

(1–6) Rib-Hadda spoke to the king, his lord, the sun god of the nati[ons]: At the feet of the king, my lord, my sun god, seven times and seven times have I fallen. May the Lady of Byblos grant strength to the king, m[y] lord, [m]y [sun] god.

(7–15) [Further]more, ʿAbdi-Ashrati, the cur, all of my men(?) he has slain,(?) [servants of] the king. His city [has he taken for] him[self]. If he (the king) had inquired concerning this deed, within them, he is verily dwelling. And now vicious aggression has been perpetrated against me. So I sent my tablet and my amba[ssador] to the king, my lord, but the k[ing] did not heed my tablet or [my] amba[ssador]. What am I to do?

(16–28) So I sent my envoy to the king, [my] lord, concerning my cities which ʿAbdi-Ashrati took and ʿAbdi-Ashrati he[ard] that my man had come from the king, my lord, and he heard that there were no supplies and that there were no auxiliary troops that came forth to me so behold, he has risen up now against me. [And] behold, concerning me he heard that [my] am[bassador.…]

(29–30) Now, and what could I say myself?

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31) ⌜*i*⌝-*pé-eš*$_{15}$ ⌜LUGAL⌝ ⌜BAD⌝-*ia* ⌜*i*⌝-*nu-ú*
32) ⌜*ša*⌝-*pár* ⌜LUGAL⌝ *a-na šàr* URU PÚ.⌜ḪI.A⌝.⌜KI⌝
33) ⌜*ù*⌝ ⌜*a*⌝-⌜*na*⌝ ⌜*šàr*⌝ ⌜URU⌝ ⌜*Ṣi*⌝-*du-na*
34) ⌜*ù*⌝ ⌜*a*⌝-⌜*na*⌝ ⌜*šàr*⌝ ⌜URU⌝ ⌜*Ṣur*⌝-⌜*ri*⌝
35) [*al*]-⌜*lu*⌝-⌜*mi*⌝ *iš-tap-ru* ˡ*Ri-ib-ad*-[*da*]
36) [*a*]-⌜*na*⌝ *ka-tu-nu a-na ti-la-ti*
37) ⌜*ù*⌝ ⌜*at*⌝-[*la*]-*ku gáb*-⌜*bu*⌝-⌜*ku*⌝-*nu ù an-nu*-⌜*ú*⌝ ⌜DÙG⌝.[GA]
38) ⌜UGU⌝-⌜*ia*⌝ ⌜*ù*⌝ *aš-tap-pár* LÚ [DUMU].KIN-*ia*
39) *ù* [*ú*]-⌜*ul*⌝ *ìl-la-ku* ⌜*ù*⌝ ⌜*la*⌝ ⌜*iš*⌝-⌜*ta*⌝-⌜*pa*⌝-*ru*
40) ⌜LÚ⌝.DUMU.[KIN]-*šu-nu a-na ša*-⌜*al*⌝ ⌜*šul*⌝-*m*[*i*]-*nu*
41) ⌜*ša*⌝-*ni-tam* ⌜*mi*⌝-⌜*ia*⌝-⌜*mi*⌝ *šu-ut i-nu-ma ìl*-[*qé*]
42) ⌜*ka*⌝-*li* LÚ.MEŠ *a*-[*di*] GU$_4$.⌜MEŠ⌝ *it-ti-š*[*u*]
43) ⌜*mi*⌝-⌜*na*⌝-[*a*]*m id*-⌜*din*⌝ ⌜*a*⌝-*na* ⌜*ša*⌝-*šu-nu*
44) *ù* 3 ŠEŠ *ni-nu-um ù aš*-⌜*tap*⌝-⌜*pár*⌝
45) *a-na ša-šu-nu a-na re-ṣí*-⌜*ia*⌝
46) *ù li*-⌜*it*⌝-*ri-iṣ*
47) *a-na pa-ni* LUGAL BAD-*ia ù* [*tu-wa*-]⌜*ši*⌝-⌜*ru*⌝
48) ÉRIN.MEŠ KAL.BA[D].KASKAL MAḪ(?) ⌜*ša*⌝ [LUGAL BAD-*ia*]
49) ⌜*ù*⌝ ÌR-*šu ù ip*-⌜*pu*⌝-⌜*uš*⌝ [*a-na-ku nu-kùr-ta*$_5$]
50) [*iš-t*]*u* KUR.KI LUGAL BAD-*ia* DÙG.G[A *i-nu-ma*]
51) [LUGAL] BA[D-*i*]*a* ⌜*i*⌝-*de šum-ma la i-le*-[*ú*]
52) [……]*uk-šu* ⌜*šum*⌝-⌜*ma*⌝ ⌜*la*⌝ *ú-w*[*a-ši-ru*]
53) [LUGAL] ⌜BAD⌝- *ia* ÉRIN.MEŠ.⌜KAL⌝.[BAD.KASKAL]

Up.ed.
54) [*ù ti-la-ta*$_5$] *ù a-na-ku*
55) [*iz-zi-ib*]⌜URU⌝ BAD-[*i*]*a*

Lft.ed.
56) [……]*ia* [……]
57) [……]LÚ.MEŠ *ḫa*(?)*-za-nu*-[*ti*]

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(30–40) Furthermore, the deed of the king, my lord, was good when he wrote to the king of Beirut and to the king of Sidon and to the king of Tyre, "Behold, Rib-Hadda has written to you for auxiliary troops so go out, all of you." So, behold, it was good for me. So I sent my [amba]ssador but they did not come and they did not send their envoy to inquire of our well being.

(41–43) Furthermore, who is he that he to[ok] with him all the men wi[th] the cattle? What did he pay for them?

(44–50) But the three of us are brothers (colleagues) so I wrote to them for help. So may it please the king, my lord that [the]y may send the expeditionary force of [the king, my lord,] and his servant and I will make [war fr]om the land of the king, my lord.

(50–57) It is we[ll], (that) [the king,] my lord know since I am una[ble…], if [the king,] my lord does not se[nd] the expedi[tionary force or auxiliaries,] then I [will abandon]the city of the king, [m]y lord [.....] my [.....] the city rulers [.....]

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TRANSCRIPTION

Obv. 01) [*a-na* ˡ*A-m*]*a-an-ap-*˹*pa*˺
02) [*um-ma* ˡ*R*]*i-ib-*ᵈIŠKUR
03) [*a-na* G]ÌR.MEŠ*-ka am-qú-ut*
04) [*a-mur a*]*-ta-ša-aš a-na-ku*
05) [\ *na-*]*aq-ṣa-ap-ti*
06) [*i-na*] *a-wa-te-ka a-*˹*nu*˺*-*˹*ma*˺
07) [*ka*]*-aš-da-ti a-na ka-*˹*ta*$_5$˺
08) [*ki*]*-a-ma ti-ša-pa-ru*
09) [*a-n*]*a ia-ši ši-mé i*˹*a*˺*-*˹*ši*˺
10) *qí-ba-mi a-na šàr-ri*
11) *ù yi-di-na a-na* ˹*ka*˺*-ta*$_5$
12) 3 *me* LÚ.MEŠ *ù ni-*[*d*]*a-gal*
13) ˹URU˺ ˹*ù*˺ *ni-pu-uš*
Lo.ed. 14) [*a-na* LUGAL] ˹*ú*˺*-*˹*ul*˺
15) ˹*ti*˺*-b*[*a-ú-na*] ˹LÚ˺.MEŠ
Rev. 16) ˹MÁŠKIM˺.MEŠ *a-ṣa* ÉRIN.MEŠ
17) *pí-ṭá-ti* KAL.GA ˹*nu*˺!-KÚ[R!]
18) UGU LUGAL *ša-ni-tam*
19) ˹*ù*˺ *šum-ma ni-le-*˹*ú*˺
20) [*ṣa*]*-ba-at* URU *Baṭ-ru-*˹*na*˺
21) [*a-*]*na ka-ta*$_5$ *ša-ni-tam*
22) *i-te*$_9$*-zi-bu* LÚ.MEŠ
23) ˹˺ÌR-*A-ši-ir*!(NI)*-ta*
24) [*ú*]*-ul ki-ma pa-na-nu*
25) [*šu*]*m-ma* MU.KAMᵛ *an-ni-ta*
26) [*i*]*a-nu* ÉRIN.MEŠ *pí-ṭá-*˹*ta*˺
27) ˹*ù*˺ GA.KAL *a-di*
28) [*da-r*]*i-ti*

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TRANSLATION

(1–3) [To Am]anappa, the message of Rib-Hadda; [at] your [fe]et have I fallen.

(4–9) [Look, I] got angry myself, (I [ra]ged) [at] your words, "Now I am [co]ming to you." [Th]us you write [t]o me.

(9–14) Listen to me, speak to the king that he give you three hundred men so that we can look after the city and we may restore (it) [to the king.]

(14–18) Aren't the commissioners se[eking] the coming forth of the regular army? There is strong hostility(!) against the king.

(18–24) On the one hand then, if we are able to [t]ake Baṭrôna [f]or you, on the other hand the men of ʿAbdi-Ashirta will desert. It is not like it was before.

(25–28) [I]f this year there are [n]o regular troops then he will be [permane]ntly strong.

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TRANSCRIPTION

Obv. 01) [ʲ*R*]*i*-[*ib*]-*ad*-[*d*]*i* [*iš*-*t*]*a*-˹*pár*˺ *a*-*na* [*š*]*à*[*r*]-[*r*]*i*
02) [LUG]AL [KU]R.˹KUR˺.˹KIˀ LU[GAL] *be*-[*l*]*í*-[*šu* DINGIR]-*šu*
03) *a*-[*n*]*a* GÌR.MEŠ *be*-*l*[*í*-*i*]*a* 7 *ù* 7 *a*[*m*]-*qut*
04) *a*-[*n*]*a mi*-*ni la*-*a yi*-*iš*-*mé be*-*l*[*í*]
05) *a*-˹*wa*˺-[*t*]*e* ÌR-*šu yi*-*de be*-*lí i*-*nu*-*ma*
06) [*i*]*a*-*a*-*nu*-*mi le*-*em*-*na i*-*n*[*a a*]-*w*[*a*-]*te* ˹ÌR˺-*šu*
07) [*ú*]-*u*[*l*] *i*[*q*]-*bu a*-*wa*-*ta*$_5$ *ša*-*ru*-˹*ta*$_5$˺ *m*[*i*-*i*]*m*-*ma*
08) *a*-*na* LUGAL *b*[*e*-*lí*]-*ia a*-*wa*-*te i*-*d*[*a*-*g*]*al*
09) *ù a*-*wa*-[*t*]*e da*!(*iš*)-*mi*-*iq* LUGAL *be*-*li*
10) ˹*qa*˺-*bi*$_4$-*ti*$_7$ *a*-*na* LUGAL *be*-*lí*[*-i*]*a* ˹*uš*˺-*ši*-*ra*-*mi*
11) ˹ÉRIN˺.˹MEŠ˺ *pí*-*ṭá*-*ti ù ti*-*il*$_5$-˹*qé*˺ ʲÌR-*Aš*-*ra*-*ta*
12) *mi*-*ia*-*mi yi*-*ma*-*lik i*-*zi*-*za* [*i*]-*na* ˹*pa*˺-*ni*
13) ÉRIN.MEŠ *pí*-*ṭá*-*at* LUGAL *be*-*lí*-*ia*
14) ˹*ša*˺(?)-˹*ni*˺(?)-˹*tam*˺ *ti*$_7$-*iq*-*bu*-*na* L[Ú.M]EŠ *ša*-*ru*-*tu*
15) [*a*-*wa*-*te ša*]-*r*[*u*-*t*]*e a*-[*na* LUGAL] *be*-*lí*-*ia*
16) [……] ÉRIN.MEŠ *pí*-[*ṭá*]-*ti*
17) [……]ÉRIN.MEŠ *pí*-*ṭá*-*at*
18) [LUGAL *be*-*lí*-*ia*……]
19–58) [……]

The lower half (or more) of the tablet is broken away.

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EA 94

TRANSLATION

(1–3) [R]i[b]-Haddi [has w]ritten to the king, [the kin]g of [the la]nds, the king, [his] lord, his [god,]: at the feet of [m]y lord, seven (times) and seven (times) have I fallen.

(4–8) Why has [my] lord not heard the words of his servant? May my lord be apprised that there is no evil in [the w]ords of his servant. I do not speak lying words whatever to the king, my l[ord].

(8–9) May the king, my lord, examine the words and may the words be well pleasing.

(10–13) I said to the king, [m]y lord, "send regular troops that they may take ʿAbdi-Ashirta. Who would advise to stand up to the regular troops of the king, my lord?"

(14–18) Furthermore, lying men are speaking [fa]lse [words] t[o the king,] my lord. [….] the regular troops [….] regular troops of [the king, my lord.…]

(19–58) *The lower half* (*or more*) *of the tablet is broken away*.

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TRANSCRIPTION

Obv. 01) [*a-na*] ˹LÚ˺.˹GAL˺ *qí-bí-ma*
02) [*um*]-˹*ma*˺ ˹*Ri-ib-*˹ᵈ˺IŠKUR *a-*˹*na*˺ ˹GÌR˺.[MEŠ]-˹*ka*˺
03) [*am-qú*]-*ut* ᵈ*A-ma-na ù*
04) ›˹*ù*˺‹ ᵈNIN *ša* URU *Gub-*˹*la*˺
05) ˹*ti*˺-*di-nu* TÉŠ-*ka* ˹*i*˺-˹*na*˺ ˹*pa*˺-˹*ni*˺
06) ˹*šàr*˺-*ri* EN-˹*li*˺-˹*ka*˺-˹*ma*˺
07) ˹*i*˺-˹*nu*˺-*ma t*[*a*]-˹*aš*˺-˹*pu*˺-˹*ra*˺ ˹*a*˺-*na ia-ši*
08) *ib*[.....]*be-*˹*e*˺?- *lí-ka*
09) *i*[*b*.....]
10) [.....]
11) [.....]*qa*
12) [.....]*na* ˹*a*˺-*na* [LÚ.MEŠ] ˹ÉRIN˺.MEŠ
13) *a*[.....]˹*ma*˺ ˹*ar*˺-˹*ṣí*˺
14) ˹*ù*˺ [.....]*pa-ra*
15) ˹*ù*˺[*a-na*] ˹*ia-ši*˺ ˹*ku*˺-*uš-di*
16) ˹*ù*˺ [.....]˹ÉRIN˺.MEŠ *pí-*˹*ṭá*˺-˹*ti*˺
17) ˹*ù*˺ ˹*ku*˺-˹*uš*˺-˹*da*˺ ˹*i*˺-*na* ˹ÉRIN˺.˹MEŠ˺
18) ˹*pí*˺-˹*ṭá*˺-˹*ti*˺-˹*šu*˺ ˹*ù*˺ ˹*ti*˺-˹*il*˺-˹*qé*˺ [URU]
19) ˹*a*˺-˹*ni*˺-˹*ka*˺-˹*am*˺? ˹*ù*˺ ˹*yi*˺-˹*de*˺
20) ˹*ki*˺ ˹*la*˺ ˹*ú*˺-˹*še*$_{20}$˺-˹*ru*˺-˹*bu*˺-*ka*
21) [*a*]-˹*na*˺ ˹KUR˺ ˹*A*˺-*mur-*˹*ri*˺ ˹*ši*˺-˹*mé*˺
22) ˹*ia*˺-˹*ši*˺ ˹*ù*˺ [.....]
Lo.ed 23) [*a*]-˹*ni*˺-*ka-ma* ˹*ù*˺! ˹*ú*˺-*ul*
24) [*k*]*i* ˹*pa*˺-*na-*˹*nu*˺ ˹ᶠ˺ÌR˺-˹*A*˺-[*ši-ir-ta*]
Rev. 25) x-*nu i-ru-*˹*ub*˺-˹*ma*˺
26) [*….a*]-˹*na*˺ ˹*ma*˺-˹*ni*˺ ˹*i*˺-*la*[*-ak*?]
27) [*a-na-ku*] ˹*šàr*˺ ˹KUR˺ ˹*Mi*˺-*t*[*a-ni*]
28) ˹KUR˺ *A-mur-*˹*ri*˺ ˹*ù*˺ ˹*yi*˺-*da-g*[*al*?]
29) ˹*ù*˺ ˹*yi*˺-˹*iq*˺-˹*bi*˺ *mi-nu*
30) ˹KUR˺ ˹*an*˺-˹*ni*˺-˹*tu*˺ ˹*ma*˺-*á*᾽-˹*da*˺-*a*[*t*]
31) ˹KUR˺ -˹*ka*˺ ˹*a*˺-˹*na*˺ ˹*ia*˺-˹*ši*˺ ˹*yu*˺-*wa-*˹*ši*˺-[*r*]*a*
32) ˹*šàr*˺ KUR ˹*Mi*˺-˹*iṣ*˺-˹*ri*˺ ˹LÚ˺.˹MÁŠKIM˺-˹*šu*˺
33) ˹*ù*˺ ˹*yi*˺-˹*il*˺-˹*qé*˺-*ši*˺ *a-na ša-*˹*šu*˺

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TRANSLATION

(1–6) Speak [to] the senior official; [mes]sage of Rib-Hadda; at your fee[t] have [I fa]llen. May Amon and ›and‹ the Lady of the city Byblos grant your honor before the king, your lord.

(7–24) Now you have written to me […] your lord(?) […] for troops…[for] distress(?) and […] I have written and […] arrive(?) and […] regular troops, so come with regular troops and take [the city] here and may he know that I will not get you into the land of Amurru. Listen to me and […h]ere and not [a]s formerly, ʿAbdi-A[shirta].

(25–33) […]? I entered […t]o whom will I g[o, myself]? (To) the king of the land of Mit[anni] ? (To) the land of Amurru? But let him loo[k] and let him say, "What is this land? Your land is extensive," to me. May the king of the land of Egypt send his commissioner and let him take it for himself.

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34) [*š*]*a*-˹*ni*˺?-˹*tam*˺ ˹*ku*˺-˹*uš*˺-˹*da*˺ ˹*at*˺-[*t*]*a*
35) ˹*ki*˺-˹*ma*˺ ˹*ar*˺-˹*ḫi*˺-˹*iš*˺ *ù* ˹*li*˺-[*q*]*a*
36) *gáb-ba* ˹*ù*˺ ˹*tu*˺-*ur*
37) ˹*ù*˺ ˹*li*˺-˹*qa*˺ ˹ÉRIN˺.˹MEŠ˺ *pí-ṭá-*[*ti*]
38) ˹*ar*˺-˹*ka*˺-˹*nu*˺ [*ša*]-˹*ni*˺-˹*tam*˺ ˹*li*˺-˹*qa*˺
39) [……*ù*] ˹*li*˺?-˹*qa*˺ 2(?) *me* [LÚ.MEŠ]
40) ˹KUR˺ ˹*Mé*˺-*lu-ḫa ù* [*ti-de i-nu-ma*]
41) ˹˺˹ÌR˺-˹*A*˺-˹˺˹*ši*˺-˹*ir*˺-˹*ta*˺ *ma-ri-*˹*iṣ*˺ [*ma*]-˹*gal*˺
42) *m*[*i*]*-nu* ˹*i*˺-˹*de*˺ ˹*i*˺-˹*nu*˺-˹*ma*˺ BA.ÚŠ
43) ˹*i*˺-˹*nu*˺-˹*ma*˺ ˹*dan*˺-˹*na*˺ ˹*ù*˺ ˹*tu*˺-˹*ur*˺-˹*ra*˺
44) ˹URU˺ ˹*Ši*˺-˹*ga*˺-˹*ta*˺ ˹*ù*˺ ˹URU˺ ˹*Am*˺[*-pí*]
45) [*ù*] ˹URU˺ ˹*Am*˺-˹*mi*˺-˹*ia*˺
46) [*ù*] ˹URU˺ ˹*Baṭ*˺-*r*[*u-na*] ˹*ar*˺?-˹*ki*˺
47) [….]*ak*[……]
48) [……]
49) [……]
50) [……]
Lft. ed. 51) [……]*qa*[……]
52) […]*ul*[……]
53) [……]*a*[……]

Rev.

59) [*š*]*a-n*[*i-tam*……]
60) LÚ *na-a-ru*[……]
61) *ša-ki-in* U[GU.……]
62) *ù al-lu-ú* [……]
63) *ù al-li* U[RU.……LÚ] *na-a-ri*
64) *šu-ut yi-de* [LUGAL *be-*]*lí ša-na*
65) *ù* A *mé-e i-*[*n*]*a-š*[*a*]*-šu-nu-ma*
66) *šu-ut yu-*TIL.LA*-aṭ-šu-nu*
67) *i-nu-ma i-ka-ši-iš a-na-ku*
68) LÚ.MEŠ GAZ *nu-kùr-tu i-na ia-ši*
69) *ù šu-ut* TE.LA*-šu-nu-ma*
70) *ù li-im-lik* LUGAL ‹*a-na*› ÌR*-šu*
71) *li-ši-ra* LUGAL LÚ *ra-bi-ṣa-šu*
72) [*l*]*i-*[*m*]*a-lik i-na aš-ri šu-ut*
73) [*l*]*a-*˹*a*˺*-mi* ˹*yi*˺*-iš-ta-ḫi-iṭ*

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(34–38) [F]urthermore, come yourself with all due haste and take it all and return and take the regular army afterwards.

(38–43) [F]urthermore, bring […and] bring two(?) hundred [men of] the land of Meluḫḫa and [be apprised that] ʿAbdi-Ashirta is [ve]ry sick and who knows if he will die (or) if he will recover and return.

(44–53) As for the town of Shigata and the town of Am[pi and] the town of Ammiya [and] the town of Baṭr[ôna] after(?) [……].

(59–69) [F]urth[ermore….] the murderer [….] is placed ag[ainst….] and behold [….] and behold the ci[ty of…] may the [king] my [lo]rd be apprised of that other murderer, and give them water. And it is he who must supply them because I am destitute. The *ʿapîru* men are hostile to me and he furnishes them supplies.

(70–73) So may the king take counsel concerning his servant; may the king send his commissioner and [ma]y he tak[e cou]nsel in this place lest he attack.

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74) [*pa-n*]*a-n*[*u*]*-ma* [*i-n*]*a* ANŠE.MEŠ *yi-iq-bi*
75) LUGAL *a*-[*n*]*a n*[*a-d*]*a-ni a-na* ÌR
Lft.ed. 76) [*ki-it-ti-šu ù a-nu-ma i-na-an-na*] *ia-nu mi-ma a-na* [*š*]*u-u*[*t*]
77) [……]*ši i*-[*n*]*a* [*n*]*a-š*[*u*]-[*n*]*i a-na*
78) [……] *lu*[……]

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(74–78) [Form]erly the king spoke [abo]ut asses to furnish to his [loyal] servant [and now] he has nothing [….]

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EA 96

TRANSCRIPTION

Obv.	01)	[*a*]-ʳ*na*ˀ ˡ*Ri-ib*-ᵈIŠKUR
	02)	ʳDUMUˀ-*ia qí-bí-ma*
	03)	*um-ma* ˡLÚ.GAL ÉRIN.[MEŠ A]D-*ka*-ʳ*ma*ˀ
	04)	*a-bi-ka* DINGER.MEŠ-ʳ*nu*ˀ
	05)	*šu-lum-ka šu-lum* É-*ka*
	06)	*li-iš-al i*-ʳ*nu*ˀ-*ma*
	07)	*taq-bu-ú la-a-mi*
	08)	*an-ti-in-nu e-re-eb*
	09)	LÚ.MEŠ *ša* URU *Ṣu-mu-ri*ᴷᴵ
	10)	[*a-na*] URU.KI-*ia mu-ta-nu-mi*
	11)	ʳ*i*ˀ-*na* URU *Ṣu-mu-ri*-[ᴷᴵ]
	12)	*mu-ta-nu-ú m*[*uḫ-ḫi*]
	13)	ʳLÚˀ.MEŠ-*ú ù i-na* [*muḫ-ḫ*]*i*
	14)	ANŠE.MEŠ *ma-an-nu mu*-[*ta*]-*nu*
	15)	*muḫ-ḫi* ANŠU.MEŠ [*i*]-*nu*-[*ma*]
Lo.ed.	16)	*la-a ta-la-ku*-[*na*]
Rev.	17)	ANŠE.MEŠ *ù ú-ṣ*[*ú-ur*]
	18)	[A]NŠE.MEŠ *šàr-ri*
	19)	*ù ú-ul la-a*
	20)	*ḫal-qú mi-im-mi*
	21)	LUGAL *a-di ú-ba-a-šu-nu*
	22)	*be-lu-šu-nu šum-ma*
	23)	*šàr-ru* EN-*lì* ANŠE.MEŠ
	24)	*bu-a-mi* ANŠE.MEŠ
	25)	LUGAL *am-mi-nim-mi*
	26)	*te-ep-pu-šu ki-šu-ma*
	27)	*a-na* ÌR.MEŠ-*e* LUGAL
	28)	*uš-ši-ra-am-mi* LÚ.MEŠ
	29)	[*a-n*]*a na-ṣa-ar* URU.KI
	30)	[*ù*] *al-lu-ú ša-ap-ra-ti*
Up.ed.	31)	[*a-n*]*a* LUGAL *muḫ-ḫi-ku-nu*
	32)	[*l*]*i-te-ra*-ʳ*an*ˀ-*ni i-na*
Lft.ed.	33)	[*tu*]*p-pí muḫ-ḫi gáb-b*[*i*]

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EA 96

TRANSLATION

(1–6) Speak to Rib-Hadda, my son, the message of the general, your [fa]ther (your father): May the deity seek after your welfare and the welfare of your household.

(7–17) Inasmuch as you say "I will not permit the men of the town Ṣumur to enter [into] my city; there is a plague in the town of Ṣumur," Is it a plague against men or against asses? What is the plague against asses [th]a[t] the asses cannot walk?

(17–25) So gu[ard] the asses of the king, or not? May the property of the king not be lost until their owner looks for them. If the king is the owner of the asses, search for the asses of the king!

25–29) Why do you behave thus towards the servants of the king? Send men [t]o protect the city.

(30–33) [And] behold, I have written [t]o the king concerning you. [Let] him reply to me in a [let]ter concerning everything.

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EA 97

TRANSCRIPTION

Obv.	01)	[*a-*]*na* ᶦ*Šu-mu-ḫa-*ʳ*di*ˀ [*qí-bí-ma*]
	02)	[*u*]*m-ma* ᶦ*Ia-*ʳ*ap*ˀ-ʳ*pa*ˀ-ʳ*aḫ*ˀ-[ᵈIŠKUR]
	03)	[DINGIR.]ʳMEŠˀ *šu-lum-ka li-*[*iš-al*]
	04)	[*i-*]ʳ*de*$_9$ˀ *ki-i-ma*
	05)	ʳ*la*ˀ*-mi-in šum-ka*
	06)	*a-na pa-ni* LUGAL *ù*
	07)	ʳ*la*ˀ*-a ti-ta-ṣa-am*
	08)	[*i*]*š-tu* KUR *Mi-iṣ-ri*
	09)	[*la*]*-a* ʳ*tu*ˀ*-ḫal-li-iq-mi*
Lo.ed.	10)	[KUR.MEŠ LUGAL] ʳ*yu*ˀ*-ḫal-li-iq*
Rev.	11)	[ᶦÌR-*A-ši-ir-t*]*a*
	12)	[KUR.MEŠ LUGAL.....]
	13)	[.....]ʳ*te*ˀ
	14)	[.....]
	15)	[.....]*ša*
	16)	[.....]ʳ*li*ˀ*-de*$_4$
	17)	[.....]
	18)	[.....]
	19)	[.....]
Up.ed.	20)	[*ù*]ʳ*na*ˀ*-ad-na-ma*
	21)	[*a-na* DUMU.MEŠ ᶦ]ʳÌRˀ*-A-ši-*ʳ*ir*ˀ-ʳ*ta*ˀ

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EA 97

TRANSLATION

(1–3) [Speak t]o Shumu-Haddi, [the mes]sage of Yappaʿ-[Baʿlu]. May [the deity seek] your welfare.

(4–15) ⌜I⌝ know that your reputation with the king is bad and you can't come forth [fr]om the land of Egypt. You did not cause the loss of [the lands of the king. [ʿAbdi-Ashirta] caused the loss [of the lands of the king.....]

(16)-17) [.....] may he be apprised [.....]

(18–21) [.....and] he gave [to the sons of]ʿAbdi-Ashirta

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EA 98

TRANSCRIPTION

Obv. 01) [*a-na*] ^{I}*Ia-an-ḫa-mi*
02) [*qí*]-*bí-ma um-ma* ^{I}*Ia-pa-*ʿ*aḫ*ʾ-^{d}IŠKUR
03) *am-mi-ni-mi qa-la-ta*
04) *iš-tu* URU *Ṣu-mu-ra i-nu-ma*
05) *na-ak-ra-at-mi*
06) *gáb-bi* KUR.ʿMEŠʾ *ar-ki*
07) ʿ^{I}ʾ*A-zi-ri iš-tu*
08) URU *Gu-ub-li* ^{KI}
09) *a-di* URU *Ú-ga-ri-ti*
10) *ù na-ak-ra-at-mì*
11) URU *Ši-ga-ti* ^{KI} *ù*
12) ʿURUʾ *Am-pí* ^{KI} *u a-nu-*[*m*]*a*
Lo.ed. 13) [*š*]*a-ka-an* GIŠ.MÁ.MEŠ
13a) (traces of erased signs)
Rev. 14) [URU] ʿ*Ar*ʾ-*wa-*ʿ*da*ʾ
15) [*i-n*]*a* URU *Am-pí*^{KI} *ù*
16) *i-na* URU *Ši-ga-ti* ^{KI}
17) *ù!* (*a-na*) *ba-li šu-ri-bi*
18) ʿŠEʾ.MEŠ *a-na* URU *Ṣu-mu-ri*
19) *u la-a ni-le-ú*
20) *e-re-ba a-na* URU *Ṣu-mu-ri*
21) *u mi-na-am-mi* ʿ*ni*ʾ-ʿ*pu*ʾ-*šu-na*
22) *ni-nu ù šu-pu-ur-mì*
23) *a-na* É.GAL UGU
24) ʿ*a*ʾ-*wa-ti an-ni-ta*$_5$
25) [*ù da-*]*mi-iq*
26) [*i-nu-m*]*a lum-da-ta*

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EA 98

TRANSLATION

(1–2) [Sp]eak [to] Yanḥamu; the message of Yapaʿ-Hadda:

(3–12) Why have you kept silent concerning the city of Ṣumur when all the states have revolted following Aziru, from the city of Byblos to the city of Ugarit? And the city of Shigata and the city of Ampi revolted?

(12–20) And now he has [pl]aced the ships of [the city of] Arvad [i]n the city of Ampi and in the city of Shigata and it is impossible to deliver grain to the city of Ṣumur and we are unable to enter into the city of Ṣumur.

(21–22) So what can we do ourselves?

(22–26) So write to the palace concerning this matter. [And it is]well [tha]t you learn about it.

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TRANSCRIPTION

Obv. 01) [*a-na* ˡX-X-*a*]*ṣ*-˹*ma*˺-˹*a*˺-˹*nu*˺
02) [LÚ UR]U *Am-mi-ia*
03) [*q*]*í-bí-ma u*[*m*]*-ma*
04) LUGAL-*ma* ˹*a*˺-*nu-u*[*m-m*]*a*
05) *ṭup-pa* ˹*a*˺-[*n*]*a*-˹*a*˺ *uš*!*-te-bi*!*-la-ku*
06) *qá-bé-e* [*a-n*]*a k*[*a*]*-a-ša*
07) *ù uṣ-ṣu*[*r*] *lu-ú*
08) *na-ṣa-ra-ta aš-ru*
09) LUGAL *ša it-ti-ka*
10) *šu-ši-ir* DUMU.MUNUS-*ka*
11) ˹*a*˺-*na* LUGAL EN-*ka*
12) *ù šu-ši‹-ir›* IGI.DU$_8$.ḪI.A
Lo.ed. 13) [2]0 ÌR.MEŠ SIG$_5$-*tì*
14) ˹KÙ˺.BABBAR GIŠ.GIGIR.MEŠ
Rev. 15) ANŠE.KUR.RA.ḪI.A SIG$_5$-*tì*
16) *ù li-iq-bá-ku*
17) LUGAL EN-*ka ši-ia-tù b*[*a*]*-a*[*n-t*]*ù*
18) *ša tá-ad-din-šu*
19) IGI.DU$_8$ *a-na* LUGAL
20) EGIR DUMU.MUNUS-*ka*
21) *ù lu-ú ti-i-de*$_9$
22) *i-nu-ma ša-lim* LUGAL
23) *ki-ma* ᵈUTU
24) *i-na ša-me-e*
25) [É]RIN.MEŠ‹*šu*› GIŠ.GIGIR.MEŠ-*šu*
26) *ma-a-du ma-gal šul-mu*

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EA 99

TRANSLATION

(1–4) [Sp]eak [to…a]ṣmānu, [the ruler of the ci]ty of ʿAmmiya: T[hu]s the king:

(5–20) T[hi]s tablet have I sent to you (to) speak to you, so guard! Be on guard in the place of the king that is in your charge. Prepare your daughter for the king, your lord and prep‹are› contributions: [Twe]nty able bodied slaves, silver, chariots, healthy horses. So may the king, your lord, say to you, "This is g[oo]d that you have given it, viz. a contribution to the king to accompany your daughter."

(21–26) And may you be apprised that the king is well like the sun god in heaven. To (his) [tr]oops (and) his massive chariotry it is exceedingly well.

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EA 100

TRANSCRIPTION

Obv. 01) *ṭup-pí an-nu ṭup-pí*
02) URU *Ir-qa-ta a-⌜na⌝ šàr-⌜ri⌝*
03) EN-*nu um-ma* URU *Ir-qa-ta*
04) *ù* LÚ.MEŠ*ši-bu*!(ŠE)-*ti-ši*
05) *a-na* GÌR.MEŠ *šàr-ri* EN-*nu*
06) 7-*šu* 7-*ta-an ni-am-qú-ut*
07) *a-na* EN-*nu* ᵈ⌜UTU⌝ ⌜*um*⌝-*ma*
08) ⌜URU⌝ *Ir-qa-ta i-de lìb-bi*
09) ⌜LUGAL⌝ EN‹-*nu*› *i-*⌜*nu*⌝-*ma ni-na-ṣa-*⌜*ru*⌝
10) URU ⌜*Ir*⌝-⌜*qa*⌝-⌜*ta*⌝ *a-na ša-*[*š*]*u*
11) *i-nu-ma y*[*u*]-⌜*wa*⌝-*ši-r*[*a* L]UGAL
12) EN-*nu* ⌜DUMU⌝-*pí-ḫa-a* [*ù*]
13) *yi-iq-bi a-na ia-*[*ši-n*]*u*
14) *um-ma* ⌜LUGAL⌝ ⌜*ú*⌝-*ṣa-ru-m*[*i*]
15) URU *Ir-qa-*⌜*ta*⌝ DUMU.M[EŠ]
16) LÚ*ša-ri šàr-*⌜*ri*⌝
17) *tu-ba-ú-na nu*[-KÚR]
18) URU *Ir-qa-ta tu-b*[*a-ú*]
19) ⌜*ki*⌝-*ta a-na šàr-r*[*i*]
20) ⌜*i*⌝-⌜*nu*⌝-*ma na-ad-nu* [KÙ.BABBAR *a-na*]?
21) ⌜KUR⌝ ⌜*Su*⌝-*ba-ri q*[*a-du*]
Lo.ed. 22) ⌜30⌝(?) ⌜ANŠE⌝.KUR.⌜RA⌝.MEŠ GIŠ.G[IGIR.MEŠ]
Rev. 23) ⌜*ti*⌝-*de lìb-bi* URU *Ir*[*-qa-ta*]
24) *i-nu-ma ka-ši-*⌜*id*⌝
25) *ṭup-pí* LUGAL *a-na ša-š*[*i*]
26) KUR *ša ìl-qú* LÚ.MEŠ *š*[*a-ru-tu*]
27) *šàr-ri i-te*$_9$*-ep-š*[*u*]
28) *nu*-KÚR *it-ti-nu a-na* L[UGAL]
29) EN-*nu* LÚ *ša ti-ìš-ta-*[*kán-šu*]
30) UGU-*nu a-di ni-na-ṣa-ru-š*[*u*]

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TRANSLATION

(1–10) This tablet is the tablet of the city of ʿIrqata to the king, our lord. The message of the city of Irqata and of its el[de]rs: At the feet of the king, our lord, seven times (and) seven times we have fallen. To our lord, the sun god, the message of the city of ʿIrqata: The heart of the king, ‹our› lord, knows that we are guarding the city of ʿIrqata for him.
(11–19) Inasmuch as the king, our lord, sent DUMU-piḫā [and] he said to us, "Message of the king: 'Guard the city of ʿIrqata,'" the sons of the traitor to the king are seeking ho[stility]; the city of ʿIrqata see[ks] loyalty to the king.

(20–30) Inasmuch as they gave [silver(?) to] the land of Subaru wi[th] thirty horses and chariots,

(23–29) you should know the heart of the city of ʿIr[qata]. When the tablet of the king reached h[er], the land which the [traitors] to the king had taken became hostile to us because of [the king], our lord.

(29–30) As for the man which you pla[ced] over us, we are still guarding hi[m].

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31) *yi-iš-mé šàr-ru* EN-*nu*
32) *a-wa-te* ÌR.MEŠ *ki-ti-šu*
33) *ù ia-di-na* NÍG.BA
34) *a-na* ÌR.‹MEŠ›-*šu ù ti-da-ga-lu*
35) LÚ.MEŠ *a-ia-bu-nu ù*
36) *ti-ka-lu ep-ra ša-ri*
37) *šàr-ri ú-ul ti-na-mu-uš*
38) *iš-tu mu-ḫi-nu*
39) *a-bu-la-nu ú-du-lu a-di*
40) *ka-ša-di ša-ri*
41) [LUG]AL *a-na ia-ši-nu*

Up.ed. 42) [G]A.KAL *nu*-KÚR UGU-*nu*

43) [*m*]*a-gal ma-gal*

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(31–36) May the king, our lord, heed the words of his loyal servants and may he bestow a gift on his servant‹s› so that our enemies will see and eat dirt.

(36–38) May the breath of the king not depart from us.

(39–42) Our gate is closed until the breath of [the ki]ng reaches us.

Up.ed.
(42–43) The hostility against us is exceedingly great.

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EA 101

TRANSCRIPTION

Obv. 01) [*ša-n*]*i-tam mi-nu nu-kúr-*ʳ*tu*$_4$ˀ
02) [UGU] LUGAL *ú-ul* ˡ*Ḫa-ya-a*
03) [*i-nu-m*]*a la-a ti-ru-bu-na*
04) ʳGIŠˀ.MÁ.MEŠ LÚ.MEŠ *mi-ši a-na*
05) KUR *A-mur-ri ú da-ku*
06) ˡÌR-*A-ši-ir-ta i-nu-ma*
07) ʳ*i*ˀ*a-nu* SÍG *a-na ša-šu-nu*
08) *ù ia-nu* GADA ZA.GÌN NA$_4$.MAR \ *bu-bu-mar*
09) *a-na ša-šu a-na na-da-ni*
10) GÚ.UN *a-na* KUR *Mi-ta-na*
11) *ša-ni-tam* GIŠ.MÁ.MEŠ *ša ma-ni*
12) *i-zi-zu* UGU-*ia ú-ul*
13) LÚ.MEŠ URU *Ar-wa-da*
14) *ù a-la* ʳ*šu*ˀ*-nu i-na-na*
15) *it-ti-ka ṣa-bat* GIŠ.MÁ.MEŠ
16) LÚ.MEŠ URU *Ar-wa-da*
17) *ša-a i-ba-šu i-na*
18) ʳKURˀ *Mi-iṣ-ri ša-ni-tam* ʳ*i*ˀ*-nu-ma*
19) [*i*]*a-aq-bu* ˡ*Ḫa-ya-a*
Lo.ed. 20) [*a-na šà*]*r-ri šum-ma la*
21) [*a-ṣé*] ʳ*ni*ˀ*-nu a-na* KUR *A-mur-*[*r*]*i*
Rev. 22) [*ù t*]*u-ba-lu-na*
23) [LÚ.MEŠ U]RU ʳ*Ṣur*ˀ*-ri ù* LÚ.MEŠ
24) [URU] *Ṣí-du-na ù* LÚ.MEŠ
25) [UR]U *Be-ru-ta a-na ma-an-ni*
26) URU.MEŠ *an-nu-tu ù-ul a-na* LUGAL
27) *šu-ku-un* 1 LÚ 1 LÚ *i-na lìb-bi*
28) URU *ù la yi-di-in*$_4$ GIŠ.MÁ
29) KUR *A-mur-ri ù da-ku*
30) ˡÌR-*A-ši-ir-ta* LUGAL *iš-ta-kán-šu*
31) UGU ʳ*šu*ˀ*-nu ú-ul šu-nu*
32) *ia-*ʳ*aq*ˀ*-bi* LUGAL *a-na* 3 URU.MEŠ
33) *ù* GIŠ.MÁ.‹MEŠ› LÚ.MEŠ *mi-ši*

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EA 101

TRANSLATION

(1–10) [Further]more, who is hostile[to] the king? Is it not Ḫaya? [Becau]se, the ships of the navy do not enter the land of Amurru, and kill ʿAbdi-Ashirta, because they do not have wool and he does not have garments of lapiz lazuli or *mar*-stone color to give as payment to the land of Mittani.

(11–18) Moreover, whose ships have been hostile to me, is it not the men of the city of Arwad? Behold, they are with you now; seize the ships of the men of the city of Arwad which are in the land of Egypt.

(18–33) Moreover, inasmuch as Ḫaya says [to the ki]ng, "If we don't [go forth], then [the men of the ci]ty of Tyre and the men of [the city] of Sidon and the men of the [ci]ty of Beirut will bring (him)," whose cities are these? Not the king's? Place one man in each city and let him not permit the ships of the land of Amurru (to go forth), so that they will kill ʿAbdi-Ashirta. The king placed him over them, not they themselves. May the king speak to the three cities and to the ships of the navy,

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34) *ú la-ʳaˀ ti-la-ku a-na*
35) KUR *A-mur-ri ù ṣa-bat* ᶦÌR-*A-‹ši›-ʳirˀ-*[*t*]*a*
36) *ù yi-di-in*$_4$ *a-na*
37) *ka-ta*$_5$ *ù li-ma-ad*
38) *a-wa-te* ÌR *ki-ti-ka*

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(34–38) and no sooner will they go to the land of Amurru than he (Ḫaya) will capture ʿAbdi-Ashirta and he will hand him over to you. So learn the words of your servant.

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EA 102

TRANSCRIPTION

Obv. 01) [*a-na* ^{l}*Ia-an-ḫa-*]ʳ*mi*ˀ?[…]
02) [*qí*]*-bí-ma*
03) ʳ*um*ˀ*-ma* ^{l}*Ri-ib-*^{d}IŠKUR
04) *a-na* GÌR.MEŠ*-ka am-qú-ut*
05) ʳ^{d}ˀNIN *ša* URU *Gub-la*
06) DINGIR LUGAL BAD*-ia li-din*
07) TÉŠ^{ba}*-ka a-na pa-ni* LUGAL *be-li-ku*
08) ^{d}UTU KUR.DIDLI.MEŠ.KI *šá-ni-tam ti-de-mi*
09) *i-nu-ma lam-da-ta uḫ-ḫu-ra-ta*
10) *a-ṣa a-na mi-ni*$_{7}$ *ta-šap-pár-ta*
11) *ù an-nu-ú i-na-an-na ti-ir-bu*
12) *a-na* É*-ti re-qí ga-mi-ir gáb-bu*
13) *ti-iḫ-ta-ti gáb-ba šá-ni-tam*
14) *i-nu-ma ta-aš-tap-ra a-na ia-ši*
15) *a-lik-mi i-zi-iz a-na* URU *Ṣu-mu-ur*
16) ʳ*a*ˀ*-di ka-ša-*ʳ*di*ˀ*-ia*
Lo.ed. 17) ʳ*ti*ˀ*-de i-*ʳ*nu*ˀ*-ma nu-kúr-tu*$_{4}$^{MEŠ}
18) ʳKALˀ.GA *ma-gal* UGU-ʳ*ia*ˀ
Rev. 19) *ù ú-ul i-le-*ʳ*ḫé*ˀ*!* *a-la-*[*ka*]*m*^{V}
20) *ù a-nu-ma* URU *Am-bi nu-kùr-tu*$_{4}$
21) *it-ti-ia ti-de i-*‹*nu-ma*›
22) LÚ GAL *ù* LÚ.MEŠ *be-li* URU
23) *šal-mu it-*ʳ*ti*ˀʳDUMUˀ.MEŠ ^{l}ÌR*-Aš-ra-ta*
24) *ù ki-na-an-na la i-le-*ʳ*ú*ˀ(?)
25) *a-la-kam ti-de i-*[*nu*]*-*ʳ*ma*ˀ *gáb-bu*
26) *ša-ru ù* ʳ*la*ˀ*-*ʳ*mi*ˀ(?) ʳ*ti*ˀ*-ša-lu-ni*
27) *a-na* LÚ *ʾa*$_{4}$*-ia-*ʳ*bi*ˀ*-*ʳ*ia*ˀ *ù* ʳ*i*ˀ*-*ʳ*na*ˀ*-*ʳ*an*ˀ*-*ʳ*na*ˀ
28) *ki-na-an-na pal-ḫa-ku* ʳ*šá*ˀ*-ni-tam*
29) *ši-me-e ia-ši ḫu-mi-ṭa*$_{9}$ *ki-ma*
30) *ar-ḫi-iš ka-ša-da ù*
31) *i-ru-ub aš-ra-nu ti-de i-nu-ma* LÚ.MEŠ
32) ʳ*ša*ˀ*-ru-tu*$_{4}$ *šu-nu šá-ni-tam la-mi*
33) [*tu-uḫ-ḫ*]*i*(?)*-ra ka-ša-da*

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EA 102

TRANSLATION

(1–7) [To Yanḥa]mi(?) speak; Message of Rib-Haddi: At your feet I have fallen. May the Lady of Byblos, the goddess of the king, my lord, grant you honor before the king your lord, the sun god of the lands.

(8–13) Furthermore, know that, though informed, you have delayed in coming forth. Why did you write? And behold now, you will enter into an empty house. Everything is finished. I am completely devastated(?).

(13–19) Furthermore, inasmuch as you have written to me, "Go and stay in Ṣumur until my arrival," know that there is very much hostility against me. I was unable to go.

(20–28) And now the town of Ampi is hostile to me. Know th‹at› the senior official and the lords of the city are at peace with the sons of ʿAbdi-Ashirta so thus I am unable to go. Know that all of them are traitors, so don't ask me about my enemies! So now, thus, I am fearful.

(28–33) Furthermore, Don't [del]ay coming

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34) [*ù uš-ši-ra*] ˹ÉRIN ˺.MEŠ *pí-ṭá-*[*ti*]
35) [*a-na ša-bat* URU EN-*k*]*a*
Lft.ed. 36) [*i-r*]*u-*˹*ub*˺ ˹*la*˺ *tu-pal-la-aḫ*
37) [*ú ir-*]*ba-ta a-na* URU-*lì ù*
38) ˹*iš*˺*-tu* ŠÀ-*ši ta-šap-pár a-*˹*na*˺ [*ia-ši*]

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(34–38) [and send] regular troo[ps in order to (re)take the city of yo]ur[lord]. [En]ter, don't be afraid! [And (after) you have en]tered into the city, then you can write to [me] from within it.

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EA 103

TRANSCRIPTION

Obv. 01) [*a-n*]*a šàr-ri* EN-*ia*
02) ^{d}UTU-*ia um-ma* ^{l}*Ri-ib-*^{d}˹IŠKUR˺
03) ÌR-*ka-ma a-na* GÌR.MEŠ EN-*ia*
04) ^{d}UTU-*ia* 7-*šu* 7-*ta-an*
05) *am-qú-ut yi-iš-me šàr-ru*
06) EN-*li a-*˹*wa*˺-*te* ÌR
07) *ki-ti-šu ma-ri-iṣ ma-gal*
08) *a-na ia-ši* GA.KAL *nu-kúr-tu*$_4$
09) ^{l}DUMU.MEŠ ÌR-*A-ši-ir-ta i-ru-bu*
10) *i-na* KUR *A-mur-ra a-*‹*na*› *ša-šu-*˹*nu*˺
11) *ka-li* KUR.KI URU *Ṣu-mu-ra*
12) *ù* URU *Ir-qa-ta ir-ti-ḫu*
13) *a-na* LÚ.GAL *ù a-nu-ma i-na*
14) URU *Ṣu-mu-ra i-zi-za-ti*
15) *i-nu-ma ma-ri-iṣ* LÚ.GAL
16) UGU *nu-kúr-ti i-te*$_9$-˹*zi*˺-˹*ib*˺
17) URU *Gub-la ù ia-*[*nu*]
18) ^{l}*Zi-im-re-*˹*da*˺ ˹*ù*˺
19) ^{l}*Ia-pa-*^{d}IŠKUR [*i*]*t-ti-ia*
20) *a-nu-ma ki-*[*a-m*]*a yi-iš-*˹*ta*˺*-pár-ru*
21) LÚ.˹GAL˺ *a-na ša-šu-nu ù*
22) *l*[*a-a*] *ti-iš-ma-na a-na ša-šu*
23) ˹*ù*˺ *yi-iš-mé šàr-ru* EN-*li*
24) [*a*]*-wa-te* ÌR *ki-ti-šu*
25) [*u*]*š-ši-ra til-la-ta*
Lo.ed. 26) [*k*]*i-ma ar-ḫi-iš a-na*
27) [U]RU *Ṣu-mu-ra a-na na-ṣa-*˹*ri*˺-˹*ši*$_x$˺(˹ŠE˺)
Rev. 28) [*a-d*]*i ka-ša-ad* ÉRIN.MEŠ
29) [*pí*]*-ṭá-at šàr-ri* ^{d}UTU
30) *ù yu-ša-am-ri-ir šàr-ru*
31) ^{d}UTU LÚ.MEŠ *ša-ru-ta iš-tu*
32) ˹*lìb*˺*-bi* KUR-*šu ša-ni-tam yi-iš-mé*

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EA 103

TRANSLATION

(1–5) [T]o the king, my lord, my sun god, message of Rib-Hadda, your servant: At the feet of my lord, my sun god seven times and seven times have I fallen.

(5–22) May the king, my lord, hear the words of his loyal servant. It is very distressful for me. The hostility of the sons of ʿAbdi-Ashirta is severe. They have entered into the land of Amurru. All the territories are theirs. The city of Ṣumur and the city of ʿIrqata remain to the senior official. And now I am stationed in Ṣumur because the senior official is distressed because of the hostility. I left Byblos, but Zimredda [and] Yapaʿ-Hadda are not with me. And now the senior official keeps writing to them but they do not listen to him.

(23–27) So may the king, my lord hear the words of his faithful servant. Send an auxiliary force with all speed to the city of Ṣumur to protect it.

(28–32) [un]til the arrival of the regular army of the king, the sun god, and so may the king, the sun god, expel the rebels from his land.

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33) *šàr-ru* EN‹-*li*› *a-wa-te* ÌR-*šu*
34) *ù uš-ši-*‹*ra*› LÚ.MEŠ *ma-ṣa-ar-ta*
35) *a-na* URU *Ṣu-mu-ra ù*
36) *a-na* URU ⌜*Ir*⌝*-qa-ta šum-ma*
37) *in*$_4$*-na-a*[*b*]*-tu ka-li*
38) LÚ.MEŠ *ma-*[*ṣa*]*-*⌜*ar*⌝*-ti iš-tu*
39) URU *Ṣu-*⌜*mu*⌝*-*[*r*]*a ù*
40) *yi-it-ru-*⌜*uṣ*⌝ ⌜*i*⌝*-*⌜*na*⌝ ⌜*pa*⌝*-*⌜*ni*⌝
41) ⌜EN⌝ ᵈUTU KUR.ḪI.A *ù*
42) ⌜*id*⌝*-na-ni* 20 *ta-pal*
43) ANŠE.KUR.RA.MEŠ *a-na ia-ši*
44) *ù uš-ši-ra til-la-ta*
45) *ki-ma ar-ḫi-iš*
46) *a-na* URU *Ṣu-mu-ra a-na*
47) *na-ṣa-ri-ši*$_x$(ŠE) *ka-li*
48) LÚ.MEŠ *ma-ṣa-ar-ti*
49) *ša-a ir-ti-ḫu mar-ṣa*
50) ⌜*ù*⌝ *ṣé-eḫ-ru* LÚ.MEŠ
Up.ed. 51) ⌜*i*⌝*-*⌜*na*⌝ *lìb-bi* URU ⌜*šum*⌝*-*⌜*ma*⌝
52) *la-a* ⌜ÉRIN⌝.⌜MEŠ⌝ *pí-ṭá-*‹*ta*› *la-a*
53) ⌜*tu*⌝*-wa-*‹*ši*›*-ru-na ù*
Lft.ed. 54) *ia-nu* URU *ša-a ti-ir-ti-ḫu*
55) *a-na ka-ta*$_5$ *ù šum-ma* ÉRIN.MEŠ *pí-ṭ*[*á-ti*]
56) ⌜*i*⌝*-*⌜*ba*⌝*ša-at ka-li* KUR.MEŠ
57) *ni-ìl-qú* ⌜*a*⌝*-*⌜*na*⌝ *šàr-ri*

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(32–51) Furthermore, may the king heed the words of his servant. Send garrison troops to the city of Ṣumur and to the city of ʿIrqata since all of the garrison troops have fled from the city of Ṣumur. And may it please the lord, the sun god of the lands and give me twenty pairs of horses and send an auxiliary force with all speed to the city of Ṣumur to protect it. All the garrison troops that remain are sick and few are the men who are in the city.

(51–57) If you do not send the regular army, then there is no city that will remain to you. But if the regular ar[my] will be (here), we will take all the lands for the king

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EA 104

TRANSCRIPTION

Obv. 01) *a-na šàr-ri* EN-*ia* ^{d}UTU-*ia*
02) *qí-bí-ma*
03) *um-ma* ^{1}*Ri-ib-*^{d}IŠKUR ÌR-*ka*
04) *a-na* GÌR.MEŠ EN-*ia* ^{d}UTU-*ia*
05) 7-*šu* 7-*ta-an am-qú-ut*
06) *yi-de šàr-ru* EN-*li*
07) *i-nu-ma* ^{1}*Pu-ba-á'-la*
08) ^{1}DUMU ÌR-*A-ši-ir-ta*
09) *i-te*$_{9}$*-ru-ub a-na* URU *Ul-la-sà*
10) *a-na ša-šu-nu* URU *Ar-da-ta*
11) URU *Ya-á'-li-ia* URU *Am-pí*
12) URU *Ši-ga-ta ka-li*
13) URU.MEŠ *a-na ša-šu-nu*
14) *ù yu-ši-ra šàr-ru*
15) *til-la-ta a-na* URU *Ṣu-mu-ra*
16) *a-di yi-ma-li-ku*
17) *šàr-ru a-na* KUR-*šu mi-ia-mi*
18) DUMU.MEŠ ^{1}ÌR-*A-ši-ir-ta*
19) ÌR UR.GI$_{7}$ *šàr*
20) KUR *Ka-aš-ši ù šàr*
21) KUR *Mi-ta-ni šu-nu*
22) *ù ti-ìl-qú-na*
23) KUR *šàr-ri a-na*
Lo.ed. 24) *ša-šu-nu pa-na-nu*
Rev. 25) ⌜*ti*⌝-*i*[*-l-q*]*ú*[*-n*]*a* URU.MEŠ
26) *ḫa-za-ni-ka ù qa-la-ta*
27) *an-nu-ú i-na-na du-bi-r*[*u*]
28) LÚ.MAŠKIM-*ka ù la-qú*
29) URU.MEŠ-*šu a-na ša-šu-nu*
30) *a-nu-ma la-qú* URU *Ul-la-sà*

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EA 104

TRANSLATION

(1–5) Speak to the king, my lord, my sun god; the message of Rib-Haddi, your servant: at the feet of my lord, my sun god, seven times (and) seven times have I fallen.

(6–13) May the king, my lord, be apprised that Pu-Baʿla, the son of ʿAbdi-Ashirta, has entered into the city of Ullasa. The city of Ardata, the city of Yaʿliya, the city of Ampi, the city of Shigata are theirs. All the cities are theirs.

(14–17) So may the king send support troops to the city of Ṣumur until the king can take council concerning his territory.

(17–26) Who are the sons of ʿAbdi-Ashirta, the slave, the dog? Are they the king of the Cassite land or the king of the land of Mittani that they should take the territory of the king to themselves? Formerly, they were taking the towns of your city rulers and you kept silent.

(27–30) Behold, now they have expelled your commissioner and they have taken his towns for themselves. Now they have taken the city of Ullasa.

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31) *šum-ma ki-a-ma qa-la-ta*
32) *a-di ti-ìl-qú-na*
33) URU *Ṣu-mu-ra ù*
34) *›ù‹ ti-du-ku-na* LÚ.MAŠKIM
35) *ù* ÉRIN.MEŠ *til*!(BI)*-la-ti*
36) *ša i-na Ṣu-mu-ra mi-na*
37) *i-pu-šu-na ù a-na-ku*
38) *la-a i-le-ú a-la-k*[a_{13}]
39) *a-na Ṣu-mu-ra*
40) URU.URU *Am-pí*
41) URU *Ši-ga-ta* URU *Ul-la-sà*
42) URU *Er*$_4$*-wa-da nu*-KÚR
43) *a-na ia-ši ša-ma-ma šu-nu*
44) *›šu-nu‹ i-nu-ma i-te*$_9$*-ru-bu*
45) *i-na* URU *Ṣu-mu-ra*
46) URU.MEŠ *an-nu-tu* GIŠ.MÁ.MEŠ
47) *ù* DUMU.MEŠ ᵎÌR-*A-ši-i*[*r*]-
ta
48) *i-na ṣé-ri ù*
49) [*i*]*z*-[*z*]*i-za* UGU‹*-šu-nu›* *ù*
50) *la-a i-le-ú*

Lft.ed. 51) *a-ṣa ù ep-ša-at* URU *Gub-la*
52) [*a*]*-na* LÚ.MEŠ GAZ.MEŠ *a-na* URU *I-bir*$_5$*-ta*
53) *al-‹li›-ka ù b*[*u*]*-ú en-ni-ip-ša*
54) *a-na* LÚ.MEŠ GAZ.MEŠ

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(31–39) If thus you keep quiet until they take the city of Ṣumur and kill the commissioner and the support troops that are in Ṣumur, what can I do while I am unable to go to Ṣumur?

(40–52) The cities Ampi, the city of Shigata, the city of Ullasa (and) the city of Arvad are hostile to me. If they should hear that I have entered into the city of Ṣumur, these cities (will be in) ships and the sons of ʿAbdi-Ashirta (will be) in the field and [I] will have to confront ‹them› and I will be unable to come forth and the city of Byblos will go over to the *ʿapîru* men.

(52–54) To the town of ʿIbirta I went and they sought to join the *ʿapîru* men.

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EA 105

TRANSCRIPTION

Obv.
01) [ⁱ*Ri*]-*ib*-ᵈIŠKUR *iq-bi a-na* EN[-*šu*]
02) [LUGAL] GAL *šàr* KUR.ᵀKIᵀ.MEŠ *šàr* [*t*]*a-am-ḫ*[*a-ra*]
03) ᵀᵈᵀNIN *ša* URU *Gub-la ti-di-in*$_4$ K[AL.GA]
04) *a-na šàr-ri* EN-*ia a-na* GÌR.MEŠ EN-*ia*
05) ᵈUTU-*ia* 7-*šu* 7-*ta-an am-qú-ut*
06) *ša-ni-tam ya-*ᵀ*am*ᵀ*-li-ik šàr-ru*
07) *a-na* URU *Ṣu-*ᵀ*mu*ᵀ*-ra a-mu-ur*
08) URU ᵀ*Ṣu*ᵀ*-mu-ra ki-ma* MUŠEN *ša lìb-bi*
09) *ḫu-*[*ḫ*]*a-ri* [\] *ki-lu-bi ša-ak-na-at*
10) *ki-na-na* ᵀ*i*ᵀ*-ba-ša-at* URU *Ṣu-mu*[*-ra*]
11) ᵀᴵᵀDUMU.MEŠ ÌR-ᵀ*A*ᵀ*-ši-ir-*ᵀ*ta*ᵀ *iš-tu qa-qa-*ᵀ*ri*ᵀ
12) *ù* LÚ.MEŠ ᵀURUᵀ ᵀ*Ar*ᵀ*-wa-da iš-tu*
13) ᵀ*a*ᵀ*-ia-ba* ᵀ*ur*ᵀ*-*ᵀ*ra*ᵀ *mu-ša* U[GU-*ši*]
14) *ù uš-*‹*ši*›*-ir-*ᵀ*ti*ᵀ 3 G[IŠ].M[Á].M[EŠ *a-na*]
15) *ma-ḫar* ⁱ*Ia-*[*an-ḫa-*]*mi* [*ù* GIŠ.MÁ.MEŠ]
16) LÚ.MEŠ ᵀURUᵀ ᵀ*Ar*ᵀ*-wa-d*[*a*] ᵀ*a*ᵀ*-*ᵀ*na*ᵀ *ṣa-ba-ti-š*[*i-na*]
17) *ù a-*ᵀ*ṣa*ᵀ*-ú a-mu-ur* ᵀLÚᵀ.MEŠ
18) ᵀURUᵀ ᵀ*Ar*ᵀ*-wa-da* ᵀ*i*ᵀ*-na a-ṣí* ÉRIN.MEŠ
19) ᵀ*pí*ᵀ*-ṭá-ti ka-li* ᵀ*mi*ᵀ(?)*-am* ⁱÌR-*A-ši-ir-t*[*a*]
20) *it-ti-šu-nu la-a la-qí ù* ᵀGIŠᵀ.ᵀMÁᵀ.ᵀMEŠᵀ*-šu-*ᵀ*nu*ᵀ
21) *a-ṣa ki-ma ki-ti iš-tu* KUR *Mi-iṣ-ri*
22) *ki-na-na la-a ti-pa-*ᵀ*li*ᵀ*-ḫu-na*
23) ᵀ*a*ᵀ*-nu-ma la-*ᵀ*qú*ᵀ ᵀURUᵀ *Ul-*ᵀ*la*ᵀ*-sà ù*
24) URU *Ṣu-mu-*ᵀ*ra*ᵀ *tu-ba-ú-na la-*ᵀ*qa*ᵀ
25) ᵀ*ù*ᵀ ᵀ*ka*ᵀ*-*ᵀ*li*ᵀ ᵀ*mi*ᵀ*-im-mi* ⁱÌR-*A-ši-ir-*[*ta*]
26) ᵀ*na*ᵀ*-*ᵀ*ad*ᵀ*-nu a-*ᵀ*na*ᵀ [DU]MU.MEŠ *ù* ᵀ*i*ᵀ*-na-na*
27) ᵀ*da*ᵀ*-an-nu ù* GIŠ.MÁ.MEŠ LÚ.MEŠ *mi-ši*
28) ᵀ*la*ᵀ*-qú qa-du mi-im-mi-šu-nu*
29) ᵀ*ù*ᵀ *a-na-*ᵀ*ku*ᵀ *la-a i-le-ú*
30) *a-la- ka*$_{13}$ *a-na til-la-ti*
31) *a-na* ᵀURUᵀ *Ṣu-mu-*ᵀ*ra*ᵀ ᴵᵀ*Γ*ᵀ*a-pa-* ᵈIŠKUR
32) *nu-*KUR *it-ti-ia* ᵀUGUᵀ *mi-*ᵀ*im*ᵀ*-mi*[*-ia*]
33) *ša-a it-ta-šu ni-te-*ᵀ*pu*ᵀ*-*ᵀ*uš*ᵀ

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EA 105

TRANSLATION

(1–5) [Ri]b-Hadda spoke to [his] lord, the great [king], king of he lands, the king of batt[le; may the Lady of Byblos grant s[trength] to the king, my lord; at the feet of my lord, my sun god, seven times (and) seven times have I fallen.

(6–13) Furthermore, may the king take council concerning the city of Ṣumur. Look, as for the city of Ṣumur, like a bird put inside a cage, thus is the city of Ṣumur. The sons of ʿAbdi-Ashirta from the land and the men of the city of Arvad from the sea, day and night they are against it.

(14–22) So I sent three ships [to] Ya[nḥa]mu [and the ships of] the men of the city of Arvad were (there) to capture th[em] and they came forth. Look, as for the men of the city of Arvad, with the withdrawal of the regular army troops, all the property of ʿAbdi-Ashirta was not taken from them so their ships came forth from Egypt by consent. Thus they are not afraid.

(23–31) Now they have taken the city of Ullasa and they are trying to take the city of Ṣumur and all the property of ʿAbdi-Ashirta was given to the sons so now they are strong and they even took the ships of the expeditionary force with their supplies. So I am unable to go to the aid of the city of Ṣumur.

(31–33) Yapʿ-Hadda is hostile to me because of [my] property that is with him. Let us put the

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34) *di-na a-na pa-ni* ^{I}*A-*$^{\Gamma}$*ma*$^{\urcorner}$*-an-*[*ma-š*]*a*
35) *ù* ^{I}DUMU-*Pí-ḫa-a ù a-*[*na*] $^{\Gamma}$*pa*$^{\urcorner}$*-*$^{\Gamma}$*ni*$^{\urcorner}$
36) $^{\text{I}\Gamma}$*Ia*$^{\urcorner}$*-an-ḫa-mi ù ti-du*
37) $^{\Gamma}$*šu*$^{\urcorner}$*-nu ki-ti-ia* UGU *mi*(?)-$^{\Gamma}$*im*$^{\urcorner}$*-*$^{\Gamma}$*mi*$^{\urcorner}$*-*$^{\Gamma}$*ia*$^{\urcorner}$
38) UGU *ma-id* $^{\Gamma}$*mi*$^{\urcorner}$*-im-mi-ia*
39) $^{\Gamma}$*it*$^{\urcorner}$*-ta-šu* $^{\Gamma}$*ki*$^{\urcorner}$*-*[*na*]*-na i-te-pu-*[*u*]*š*

Lo.ed.
40) [*nu*]-KÚR *a-*$^{\Gamma}$*na*$^{\urcorner}$ *ia-ši ù i-nu-ma eš-me*
41) [*ṣa-bat*] URU *Ul-la-sà ù aš-ta-pár*
42) x-*mi a-na ša-a-šu* $^{\Gamma}$*ù*$^{\urcorner}$

Rev.
43) $^{\Gamma}$*yi*$^{\urcorner}$*-*$^{\Gamma}$*ìš*$^{\urcorner}$*-*$^{\Gamma}$*ta*$^{\urcorner}$*-*$^{\Gamma}$*ḫa*$^{\urcorner}$*-*$^{\Gamma}$*at*$^{\urcorner}$ [*iš*]-$^{\Gamma}$*tu*$^{\urcorner}$ $^{\Gamma}$2$^{\urcorner}$ $^{\Gamma}$DUMU$^{\urcorner}$.$^{\Gamma}$MEŠ$^{\urcorner}$(?)
44) $^{\Gamma}$*ù*$^{\urcorner}$ *la-*$^{\Gamma}$*qa*$^{\urcorner}$ [*……it-ti*] $^{\Gamma}$*ša*$^{\urcorner}$*-šu-ni*
45) $^{\Gamma}$*i*$^{\urcorner}$*-*$^{\Gamma}$*te*$^{\urcorner}$*-*$^{\Gamma}$*pu*$^{\urcorner}$*-*$^{\Gamma}$*uš*$^{\urcorner}$ [*nu*-KUR *it-*]*ti-ia*
46) UGU *m*[*i-im-mi-ia……a-*]*ia-ba-ši*$_x$(*ŠE*)
47) $^{\Gamma}$*a*$^{\urcorner}$*-*$^{\Gamma}$*na*$^{\urcorner}$ *la-*$^{\Gamma}$*qí*$^{\urcorner}$ [ŠE-*IM a-na a-ka-li i*]*š-tu*
48) $^{\Gamma}$KUR$^{\urcorner}$ $^{\Gamma}$*Ia*$^{\urcorner}$*-*[*ri-mu-ta ù la-a a-*]*mu-tu*

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(34–48) case before Aman-[mašš]a and Bin-Piḫa and before Yanḥamu and so that they will know my rights concerning my property. Because my property that is with him is considerable, thus he became hostile to me. And when I heard about [the capture] of Ullasa I wrote […] to him but he was intimidated(?) by the two sons so he took […with] the two of them and he became [hostile t]o me because of [my] p[roperty…]its[e]nemy to take [grain for consumption fr]om the land of [Yarimuta so that I would not d]ie.

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49) [……URU *Ṣu-mu-*]*ra*
50) [……]
51) [……]
52) [……]*ši-ia*
53) [……]*nu*
54) [……]
55) [……]
56) [……*uš-ši*]*ir-ti*
57) [……]
58) [……]
59) [……*r*]*u-ti-ia*
60) [……]ᵀAᵀ ᵀ*me*ᵀ
61) [……*r*]*u-t*[*i-i*]*a*
62) [……]*a-na* ᵀ*ša*ᵀ-*šu*
63) [……]
64) [……]
65) [……]
66) [……*it-ti-šu-nu*
67) [……]
68) [……]
69) [……]
70) [……]
71) [……]*ia*
72) U[GU.……]
73) [……]
74) [……L]Ú.MEŠ GAZ.MEŠ
75) [……ᴵ*Ia-*]*pa-*ᵈIŠKUR
76) [……]*im-mi-ia*(!)
77) [……URU *I-b*]*ir*$_5$-*ta.*
78) [……]

Up.ed. 79) [*lu-wa-š*]*i-r*[*a.*……]
80) [*ù n*]*i-pu-uš di-*ᵀ*na*ᵀ *i-na* [*pa-ni-šu-nu*]
81) [*ka-*]*li mi-im-mi-*[*i*]*a ša-*[*a*]
82) [*it-*]*ta-šu yu-ul-qé a-*[*na*] LU[GAL]

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(49–78) (*Impossible to read; some signs at the ends of lines but no connected text.*)

(79–82) [May he se]nd [……that w]e may present the case be[fore them. Let a]ll [m]y property that is [wi]th him be taken for the ki[ng].

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Lft.ed. 83) ⌜*ù*⌝ *yi-ib-lu-uṭ* ÌR *ki-t*[*i*] ⌜*a*⌝*-na šàr-ri* ⌜LÚ⌝.MEŠ KUR *Mi-iṣ-*⌜*ri*⌝
84) [*š*]*a a-ṣa iš-tu* URU *Ul-la-sà* [*a*]*-nu-ma it-ti-ia šu-nu ù* ⌜*i*⌝*a-n*[*u*]
85) [ŠE-*I*]*M a-na a-ka-li-šu-nu* ˡ*I*[*a*]*-pa-*ᵈIŠKUR *la-a* ⌜*i*⌝*a-di-nu* GIŠ.MÁ.MEŠ-*ia*
86) [*a-n*]*a* KUR *Ia-ri-mu-ta* ⌜*ù*⌝ *uš-ša-ar-šu-nu a-na* URU ⌜*Ṣu*⌝*-mu-r*[*a*]
87) ⌜*la*⌝*-a i-le-*⌜*ú*⌝ [*aš-š*]*um* GIŠ.MÁ.⌜MEŠ⌝ URU *Ar-*⌜*wa*⌝*-*⌜*da*⌝ ⌜*al*⌝*-lu-ú*
88) *ia-aq-bu a*[*-na ša-šu* ˡ*R*]*i-ib*[-ᵈIŠKUR] ⌜*la*⌝*-*⌜*qa*⌝*-*⌜*šu*⌝ ⌜*ki*⌝*-*[*na-na* UGU-*ia*
89) [……]traces [……]

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(83–88) and let the faithful servant live for the king. The men of the land of Egypt who came forth from the city of Ullasa [n]ow are with me but there is no [grai]n for them to eat. Yapaʿ-Hadda does not let my ships (go) to the land of Yarimuta and to send them to Ṣumur I am not able [bec]ause of the ships of the city of Arvad. Behold, he says t[o him] "[R]ib-[Hadda] has taken it. Th]us he is against me." [….].

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EA 106

TRANSCRIPTION

Obv. 01) [1]*Ri-ib-*[d]IŠKUR *iq-bi* ⌜*a*⌝-[*na*]
02) *šàr-ri* KUR.KI.ḪI.A *a-na* GÌR.ME[Š BAD-*ia šàr-r*]*i*
03) 7-*šu ù* 7-*ta-a-an am-*[*qú-ut iš-tu*] *da-ri-ti*
04) [*a*]-*mur* URU *Gub-la* URU *ki-it-t*[*i ša*]
05) [*b*]*e-li-ia* [d]UTU KUR.KUR.KI.DIDLI ⌜*ù*⌝
06) [*a*]-*mur a-na-ku* GIŠ.GÌR.GUB *ša* GÌR.MEŠ-⌜*pí*⌝
07) LUGAL BAD-*ia a-na-ku ù* ÌR *ki-it-ti-šu*
08) *a-nu-ma* URU *Ṣu-mu-ur nu-kùr-tu*$_4$[MEŠ] *ma-gal*
09) KAL.GA UGU-*ši ù* UGU-*ia* KAL.GA-*at*
10) *ù a-nu-ma i-na-an-na ši-iḫ-ṭá-at*
11) URU *Ṣu-mu-ur a-di a-bu-li-ši*
12) *ša-ḫa-aṭ-ši i-le-ú ù ṣa-bat-ši*
13) *la i-le-ú šá-ni-tam a-na mi-ni*$_7$
14) *yi-iš-tap-ru* [1]*Ri-ib-*[d]IŠKUR *ki-na-an-na-ma*
15) *ṭup-pa a-na* É.GAL *ma-an-ga iš-tu a-ḫi-šu*[MEŠ]
16) UGU URU *Ṣu-mu-ur a-mur a-na-ku*
17) *nu-kúr-tu*$_4$ UGU-*ia* 5 MU.MEŠ *ù ki-na-an-na*
18) ⌜*iš*⌝-[*tap*]-*ru a-na* BAD-*ia a-mur a-na-ku ú-u*[*l*]
19) *k*[*i-ma*] ⌜ı⌝*Ia-pa-á'-*[d]IŠKUR *ù ú-ul k*[*i-ma*]
20) [1*Zi-i*]*m-re-da gáb-bi* ŠEŠ.MEŠ *pa-a*[*ṭ-ru*]
21) [UG]U-*ia nu-kùr-tu*$_4$ UGU URU *Ṣu-mu-*[*ur*]
22) ⌜*ù*⌝ *a-nu-ma i-na-an-na mi-it* LÚ MÁ[ŠKI]M-*ši*
23) ⌜*ù*⌝*a-nu-ma a-na-ku i-na-an-na* ⌜*mar*⌝-⌜*ṣa*⌝-⌜*ku*⌝
24) ⌜*ù*⌝ *i-ba-ša-ti i-n*[*a* URU *Ṣu-mu-ur*]
Lo.ed. 25) [*ù gá*]*b-bi* LÚ.MEŠ-*ši in*$_4$-[*na-bi-tu*]
26) [*ù lu-*]*wa-ši-ra be-li* [LÚ.MÁŠKIM]
27) [*ù* ERÍN.]MEŠ *it-ti-šu ki*[*-ma ar-ḫi-iš*]

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EA 106

TRANSLATION

(1–7) Rib-Hadda spoke t[o] the king of the lands: at the feet [of my lord the kin]g, seven times and seven times have I [fallen. From] of old, behold, the city of Byblos is the loyal city [of] my [lo]rd, the sun god of the lands and [be]hold, as for me, the footstool of the feet of the king, my lord, am I, and his loyal servant.

(8–13) Now, as for Ṣumur, the hostility is very strong against it and against me is it strong. And right now Ṣumur is besieged up to its city gate. They are able to besiege it but they are unable to conquer it.

(13–27) Furthermore, "Why does Rib-Hadda keep sending a tablet to the palace in this manner? He is more distraught (stressed out) over Ṣumur than his colleagues (brothers)!" Look, as for me, there has been hostility against me for five years so thus I keep writing to my lord. Look, I am not li[ke] Yapaʿ-Hadda and not l[ike Zi]mredda; all the colleagues have dese[rted]. Against me there is hostility because of the city of Ṣumur and just now its com[miss]ioner has died and even now ⌜I am sick⌝. But I was in [the city of Ṣumur and a]ll its personnel fl[ed. So may] my lord send [a commissioner and troop]s with him with ut[most haste].

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Rev.
28) [*ù li-iṣ*]-⌜*ṣur*⌝-*ši ù a-na-ku la* ⌜*iṣ*⌝[-*ṣu-ru-ši*]
29) [*i*]-⌜*na*⌝-*mu-uš-mi bi-ri-šu-ni ša* [UGU-*ia*]
30) *ù ki-i i-qa-bu* LUGAL *a-na mi-ni*$_7$ *iš-tap-r*[*u*]
31) [*Ri-ib*-[d]IŠKUR *ṭup-pa a-na ma-ḫar be-li-š*[*u*]
32) UGU *lu-um-ni ša pa-na-nu-um i-né-p*[*u-uš*]
33) *ù a-nu-ma i-na-an-na la i-né-pu*-[*šu*]
34) *ki-šu-ma i-na-an-na a-na ia-a-ši*
35) *šá-ni-tam li-it-ri-iṣ a-na pa-ni be-l*[*i-ia*]
36) *ù lu-wa-ši-ra* [*Ia-an-ḫa-ma*
37) *i-na* LÚ.MÁŠKIM-*ši* [*Ia -an-ḫa-ma*
38) *mu-ṣa-li-il* LUGAL *be-li-ia i-še*$_{20}$-*mé*
39) *iš-tu* UZU.KA LÚ.MEŠ-*tu*$_4$ LÚ *em-qú šu-ut*
40) *ù gáb-bi* LÚ.MEŠ *i-ra-ʾa* $_4$-*mu-šu*
41) *šá-ni-tam li-it-*‹*riʾ*›*-iṣ a-na be*-EN-*ia*
42) *ù lu-wa-ši-ra* 20 *tap-pal ša* SIG$_5$-*qú*
43) ANŠE.KUR.RA *a-na* ÌR-*šu ma-du* LÚ.MEŠ
44) *it-ti-ia aš-šum-ma a-la-ki-ia*
45) *a-na nu-kúr-ti*[MEŠ] LUGAL BAD-*ia šá-ni-tam*
46) *gáb-bi* URU.KI.ḪI.A-*ia ša i-qa-bi a-na pa-ni* BAD-*ia*
47) *i-de be-li šum-ma ta-ru i-na u*$_4$-*m*[*i*]
48) *pa-ṭá-ar* ÉRIN.MEŠ KI.KAL.KASKAL.KUR! *be-li*-[*ia*]
49) *na-ak-ru gáb-bu*

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(28–34) and [may he] protect it. But I am not pro[tecting it]. I got out from between the two of them (the brothers) who were [against me]. So why does the king say, "Why does Rib-Hadda keep send[ing] a tablet to his lord about some evil that was do[ne] in the past?" But right now isn't the same thing being done, now, to me?

(35–40) Furthermore, may it please [my] lo[rd] that he send Yanḥamu as its commissioner, Yanḥamu the parasol bearer of the king, my lord. I have heard it said by the men that he is a wise man and that everyone loves him.

(41–45) Furthermore, may it pl[ea]se my lord and may he send twenty pairs of horses to his servant—many are the men with me—in order that I may go forth to the battles of the king, my lord.

(45–49) Furthermore, as for all of my towns of which I spoke to my lord, my lord knows if they have returned. On the day that the expeditionary force of [my] lord withdrew, they all became hostile.

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EA 107

TRANSCRIPTION

Obv. 01) [^{l}]*Ri-ib-*^{d}IŠKUR *iq-b*[*i*]
02) *a-na* EN-*li šàr* KUR.KUR.KI.MEŠ
03) LUGAL.GAL *šàr ta-am-ḫa-ra*
04) ^{d}NIN *ša* ⌜URU⌝ *Gub-*⌜*la*⌝
05) *ti-di-in*$_{4}$ GA.KAL *a-na* LU[GAL]
06) EN-*ia a-na* GÌR.MEŠ EN-*ia*
07) ^{d}UTU-*ia* 7-*šu* 7-*ta-an*
08) *am-qú-ut a-mur* ⌜*a*⌝*-na-ku*
09) ÌR *ki-ti šàr-ri* ^{d}UTU
10) *ù pu-ia a-wa-te*^{MEŠ} *aq-bu*
11) *a-na šàr-ri ki-ta-ma yi-iš-me*
12) *šàr-ru* EN-*li a-wa-te*^{MEŠ}
13) ÌR *ki-ti-šu ù*
14) *yi-zi-iz* ^{l}*iḫ-ri-pí*
15) *i-na* URU *Ṣu-mu-ra*
16) *ù li-qé* ^{l}*Ḫa-ip*
17) *a-na mu-ḫi-ka ù*
18) *da-gal-šu ù*
19) ⌜*li*⌝*-ma-ad a-wa-*[*te*^{MEŠ}*-šu*]
Lo.ed. 20) ⌜*ù*⌝ *šum-*⌜*ma*⌝ ⌜*da*⌝*-mi-i*[*q*]
21) *i-na pa-ni-ka ù*
Rev. 22) ⌜*šu*⌝*-ku-un i-na*
23) LÚ.MÁŠKIM-*ši* DUGUD *i-*[*na*]
24) ⌜*pa*⌝*-ni* LÚ.MEŠ *ḫa-za-nu-ti* LU[GAL]

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EA 107

TRANSLATION

(1–8) Rib-Hadda spoke to the lord, king of the lands, the great king, the king of battle: May the Lady of Byblos grant strength to the ki[ng], my lord; at the feet of my lord, my sun god, seven times (and) seven times have I fallen.

(8–24) Look, I am a loyal servant of the king, the sun god, and as for my mouth I always speak words of truth to the king. May the king, my lord, heed the words of his loyal servant in order that an army commander may take up his post in the town of Ṣumur, and bring Ḥaʿpi to you and interrogate him and learn what he has to say. And if it is pleasing in your sight, then appoint a commissioner respected by the city rulers of the ki[ng].

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25) *ù yi-iš me* EN‹*-li›* *a-wa-*[*te-ia*]
26) *a-nu-ma* ^{I}*A-zi-ru* DUMU
27) ^{I}ÌR-*A-ši-ir-ta qa-du*
28) ŠEŠ.MEŠ-*šu i-na* URU *Du-ma-aš-qa*
29) *ù uš-ši-ra* ÉRIN.MEŠ
30) *pí-ṭá-ti ù ti-il-qé-šu*
31) *ù ta-ap-šu-uḫ* KUR LUGAL
32) *ù šum-ma ki-a-ma i-*⌜*ba*⌝*-šu*
33) *ù la-a ti-zi-za*
34) URU ⌜*Ṣu*⌝*-mu-ra ša-ni-tam*
35) *yi-iš-mé šàr-ru* EN-*li*
36) *a-wa-te* ÌR *ki-ti-šu*
37) *ia-nu* KÙ.BABBAR.MEŠ *a-na na-da-ni*
38) *a-na* ANŠE.KUR.RA *ga-mi-ir*
39) *gáb-bu i-na* ZI-*nu ù*
40) ⌜*id*⌝*-na-ni* 30 *ta-pal*
41) [A]NŠE.KUR.RA *qa-du* GIŠ.GIGIR.M[EŠ]
Up.ed. 42) [*i-*]*ba-šu*⌜LÚ⌝.MEŠ ⌜KEŠDA⌝
43) [\]⌜*mar*⌝*-ia-nu-ma a-na i-a-ši*
44) ⌜*ù*⌝ *ia-nu* AN[ŠE].KUR.RA
Lft.ed 45) [*a-na*] *ia-ši a-*⌜*na*⌝ *a-*⌜*la*⌝*-ki a-na*
46) ⌜*a*⌝*-*⌝*na*⌝ *nu-*KÚR LUGAL *ki-na-na-ma*
47) ⌜*pal*⌝*-*⌜*ḫa*⌝*-ti ù ki-na-na* ⌜*la*⌝*-*⌜*a*⌝
48) ⌜*al*⌝*-*⌜*ka*⌝*-ti a-na* URU ⌜*Ṣu*⌝*-*⌜*mu*⌝*-*⌜*ra*⌝

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(25–34) And may the ‹my› lord heed [my] wor[ds]: Now ʿAziru son of ʿAbdi-ʾAshirta, with his brothers, is in Damascus! So send the regular army in order that it may capture him so that the land of the king may be at peace. But if thus they remain, then Ṣumur will not be able to stand.

(34–48) Furthermore, may the king heed the words of his loyal servant: There is no silver to pay for horses. Everything is used up for our sustenance! So give me 30 teams of horses with chariots. I have warriors (*mariannu*), but I don't have horses in order to go to the king's war. So therefore, I was afraid and therefore I did not go to Ṣumur.

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EA 108

TRANSCRIPTION

Obv. 01) ⌜ì⌝⌜*Ri*⌝-*ib*-[d]IŠKUR *iš-ta-pár*
02) *a-na* EN-*šu šàr* KUR.KUR.MEŠ.KI
03) LUGAL GAL *šàr ta-am-ḫa-ra*
04) [dr]NIN⌝ *ša* URU *Gub-la ti-di-in*$_4$
05) KAL.GA *a-na šàr-ri* EN-*ia*
06) *a-na* GÌR.MEŠ EN-*ia* [d]UTU-*ia*
07) 7-*šu* 7-*ta-an am-qú-ut*
08) *ša-ni-tam da-*⌜*mi*⌝-⌜*iq*⌝ *i-na pa-ni*
09) *šàr-ri ša ki-ma* [d]IŠKUR
10) ⌜*ù*⌝ [d]UTU *i-na ša-me i-ba-ši*
11) ⌜*ù*⌝ *ti-pu-šu-na* DUMU.MEŠ
12) [l]ÌR-*A-ši-ir-ta ki-*⌜*ma*⌝
13) ⌜*lìb*⌝-*bi-šu-*⌜*nu*⌝ *la -qú* ANŠE.KUR.RA.MEŠ
14) ⌜*šàr*⌝-*ri ù* GIŠ.GIGIR.MEŠ *ù*
15) *na-ad-nu* LÚ.MEŠ KEŠDA \ ši-ir-*ma*
16) *ù* LÚ.MEŠ *wi-i-ma a-na*
17) ›*a-na*‹ KUR *Su-*‹*ba*›*-ri i-na lu-qi*
18) *i-na* UD. KAM^{v}.MEŠ *ša-a ma-ni*
19) *a-pí-ìš ip-šu an-nu-ú*
20) *i-na-na yu-qa-bu a-wa-tu*
21) *ša-ru-tu i-na pa-ni šàr-ri*
22) [d]UTU *a-na-ku* ÌR *ki-ti-ka*
23) *ù a-wa-ta ša-a i-de*
24) *ù ša-a eš-te-me aš-pu-r*[*u*]
25) *a-na šàr-ri* EN-*ia mi-*⌜*i*⌝[*a-mi*]
26) *šu-nu* UR.GI$_7$ *ù ti-z*[*i-zu-na*]
27) *i-na pa-ni* ÉRIN.MEŠ *pí-ṭ*[*á-ti*]
28) *šàr-ri* [d]UTU *aš-ta-pár* ›*a*[*-na*]‹
29) *a-na a-bi-ka ù yi-*[*iš-me*]
30) ⌜*a*⌝-⌜*wa*⌜-⌜*te*⌝-*ia ù*
Lo.ed. 31) *yu*[*-wa-ši-*]*ra* ⌜ÉRIN.MEŠ⌝.MEŠ
32) *pí-ṭ*[*á-t*]*i ú-ul la-qí*
Rev. 33) ⌜ì⌝ÌR-⌜*A*⌝-*ši-ir-ta a-na š*[*a-šu*]

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EA 108

TRANSLATION

(1–7) Rib-Hadda wrote to his lord, king of the lands, the great king, king of battle. May the Lady of Byblos grant strength to the king, my lord. At the feet of my lord, my sun god, seven times and seven times have I fallen.

(8–19) Furthermore, is it good in the sight of the king, who is like Baal and the sun god in heaven, that the sons of ʿAbdi-Ashirta are doing whatever they please? They have taken the horses of the king and the chariots and they have given chariot warriors and soldiers to the land of Su‹ba›ru as *hostages*(?). In whose days has a deed like this been done?

(20–28) Now a false message is being spoken in the presence of the king, the sun god. I am your loyal servant and the word that I know and which I have heard, I write to the king, my lord. Wh[o] are they, the dog(s) that they could st[and up]to the regular tr[oops] of the king, the sun god?

(28–33) I wrote to your father and he he[eded] my words and he se[nt] regular troops. Did he not take ʿAbdi-Ashirta for hi[mself]?

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34) *ša-ni-tam šum-ma* LÚ.MEŠ
35) *ḫa-za-nu-tu₄ la-a na-a*[*d-nu*]
36) *pa-ni-šu-nu a-na mu-ḫi-š*[*u-nu*]
37) *ù ki-na-na da-an-n*[*u*]
38) *šu-nu ù* LÚ.MEŠ *mi-ši*
39) *tu-ba-lu-na ḫi-ši-iḫ-t*[*a-šu-nu*]
40) *ki-na-na la-a pal-ḫ*[*u*]
41) LÚ.GAL *i-nu-ma la-qú* ANŠE.[KUR.RA.MEŠ]
42) *ù* KAL.GA *i-na pa-ni-šu-nu*
43) *i-nu-ma ni-de ù* KAL.GA *ù*
44) *ni-iq-‹bi› a-na* LUGAL KAL.GA-*mì*
45) *al-lu-ú la-a ti-le-ú-na*
46) *i-nu-ma uš-ši-ir-ti* 2 LÚ
47) DUMU *ši-ip-ri a-na* URU *Ṣu-mu-*⌜*ra*⌝
48) *ù ú-ka-li* LÚ.*lí*
49) *an-nu-ú a-na šu-te-er*
50) ⌜*a*⌝*-wa-ti a-na šàr-ri ša-ni-tam*
51) *a-na mi-ni ti-iš-mu-na*
52) LÚ.MEŠ *ša-nu-tu mu-*⌜*ša*⌝
53) *tu-ba-lu-na ù mu-šå*
54) *tu-te-ru-na* LÚ.MEŠ
55) DUMU *ši-ip-ri ša-a šàr-ri*
56) *iš-tu pa-ni* UR.GI$_7$ *šum-ma*
57) *lìb-bi šà*[*r-r*]*i* ^{d}UTU *i-na*
58) UD. KAM^{v}.MEŠ ⌜*tu*⌝*-ul-qú-na*
59) *ša-ni-tam* ⌜*ú*⌝*-*⌜*ul*⌝ ⌜*ia*⌝*-aš-ku-un*
60) *lum-ni-*[*ia i-*]*na lìb-bi-k*[*a*] ›⌜*ka*⌝‹
61) *ù pa*[*-ṭá-*]⌜*ar*⌝⌜*ù*⌝ LÚ *an*[*-nu-ú*]

Up.ed. 62) *al-ku* LÚ.MEŠ ⌜SA⌝.GAZ.MEŠ
63) *iš-tu* URU *Ṣu-mu-r*[*a*]
64) *a-na ṣa-ba-ti-šu*

Lft.ed 65) *ù la-a na-ad-na-ti-šu ù yi-ì*[*š-me*]
66) *šàr-ru a-wa-te* ÌR-*šu ù uš-ši-ra*
67) ⌜20⌝ LÚ.MEŠ KUR *Mé-lu-ḫa* 20 LÚ.MEŠ KUR *Mi-iṣ-ri-*⌜*i*⌝
68) *a-na na-ṣa-*⌜*ri*⌝ URU *a-na šà*[*r-r*]*i*
69) ^{d}UTU ⌜EN⌝*-ia* ⌜ÌR⌝ *ki-ti-*⌜*ka*⌝

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(34–45) Furthermore, since the city rulers did not tu[rn] their faces against them, thus, they are strong. And the expeditionary force was bringing them all [their] needs. Thus they did not fear the senior official when they took the hor[ses]. And they are bold. When we became aware that they were strong, then we sp[oke] to the king, "They are strong." Behold, they are not really able.

(46–58) When I sent two diplomats to the city of Ṣumur, then I kept this man back in order to send a reply to the king.

(50–58) Furthermore, Why are other men listened to? (or: Why do you listen to other men?). At night they bring and at night they return the emissaries of the king, because of the dog(s). If the k[in]g, the sun god, wants to, in a day they can be taken.

(59–69) Furthermore, may he (the king) not harbor evil thoughts in your heart about me. Then he de[par]ted; and as for th[is] man, the *ʿapîru* men came from the city of Ṣumur in order to seize him but I did not give him over. So may the king he[ed] the words of his servant and send twenty men from the country of Meluḫḫa (and) twenty men of the land of Egypt to guard the city for the king, the sun god, my lord, (and) your loyal servant.

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TRANSCRIPTION

Obv. 01) [ⁱ]ʳ*Ri*ˀ-*ib*-ᵈIŠKUR [*iq-bi a-na*] ʳLUGALˀ ʳENˀ-ʳ*šu*ˀ
02) *šàr* KUR.MEŠ LUGAL [GAL] ᵈNIN *ša* URU *Gub*-ʳ*la*ˀ
03) *ti-di-in*$_4$ K[A]L.GA *a-na* LUGAL EN-*ia*
04) *a-na* GÌR.MEŠ EN-*ia* ᵈUTU-*ia* 7-*šu*
05) 7-*ta-an* ʳ*am*ˀ-*qú-ut pa-na-nu*
06) [*šà*]*r* KUR *Mi*-ʳ*ta*ˀ-*na nu*-KÚR *a-na a-bu-ti-ka*
07) ʳ*ù*ˀ *la-a yi-na-mu-šu*-ʳ*na*ˀ
08) [*a*]-*bu-tu*-ʳ*ka*ˀ *iš-tu* ʳ*a*ˀ-*b*[*u-ti-ia*]
09) ʳ*ù*ˀ *an-nu-ú* ʳDUMUˀ.MEŠ [Ì]R-*A-ši-ir-ta*
10) [Ì]R UR.GI$_7$ [*la-qú*] URU.MEŠ *šàr-ri ù*
11) [URU.]ʳKIʳ.MEŠ ʳ*ḫa*ˀ-[*za*]-*ni-šu ki-ma lì-bi-šu-nu*
12) [URU *Ir-qa*-]*ta a-na ša-šu-nu*
13) [*la-qé*] *šu-nu ù qa-la-ta*
14) [*a-na ip-ši-š*]*u-nu i-nu-ma ti-iš-me*
15) [*ù* URU *Ú-l*]*a-sà la-qù a-na-ku aq-bu*
16) [*šum-ma* UD.K]AMᵛ.MEŠ *yi-iš-mu šàr-ru*
17) [*ù* UD].KAMᵛ.MEŠ *yi-il-te*$_9$-*qú-šu-nu*
18) [*ù šum*-]*ma mu-ša yi-iš*-ʳ*mu*ˀ *ù*
19) [*mu-š*]*a yi-il-te*$_9$-*qú-šu-nu ki-na*-[*na*]
20) [*aq-b*]*u a-na-ku i-na lìb-bi-ia la-q*[*ú*]
21) [KAL.G]A LÚ.MEŠ *ḫa-za-ni-ka ù* L[Ú.MEŠ KEŠDA]
22) [GIŠ.GIGI]R.MEŠ-*ka ù* LÚ.MEŠ *we-e*-[*ma la-q*]*ú*
23) ʳ*ù*ˀ *qa-la-ta ki-na-na ka-y*[*a-nu i-na*]
24) [*lì*]*b-bi-šu-nu ù ar-na a*[*r-na-ma*]
25) [*t*]*u-ba*-ʳ*ú*ˀ-*na ù an-nu-ú nu*-[KÚR]
26) [*i*]*t-ti-ia ù ṣa-ab-t*[*u* 12 LÚ.MEŠ-*ia*]
27) ʳ*ù*ˀ *ra-ak-šu*-‹*šu*›-*nu i-na* ʳÉˀ [*ki-li*-]
28) *šu-nu ù ša-ak-nu i*[*p-ṭe*$_6$-*ra*]
29) [*be*]-*ri-nu* 50 KÙ.BABBAR.MEŠ *ù* […]
30) [*ù*] ʳ*la*ˀ-ʳ*qí*ˀ-ʳ*ti*ˀ *iš-tu* ʳÉˀ[ᵈNIN *ša* URU]
31) [*Gub-l*]*a* ʳ*ù*ˀ [12 LÚ].ʳMEŠˀ

Lo.ed. 32) [*pa-aṭ-ra-ti*……]
33) […….]

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EA 109

TRANSLATION

(1–5) Rib-Hadda [spoke to] the king, his lord, the king of the lands, the [great] king. May the Lady of the city of Byblos grant str[en]gth to the king, my lord. At the feet of my lord, my sun god, seven times (and) seven times have I fallen

(5–15) Formerly, the [ki]ng of the land of Mitanni was hostile to your fathers but your fathers did not desert [my] fath[ers]. But behold, the sons of ʿAbdi-Ashirta, the [sl]ave, the dog, [have taken] the cities of he king and [the ci]ties of his city ruler, as they please. [The city of ʿIrqa]ta belongs to them. They [took] (it) and you kept silent [about th]eir [deeds], when you heard. [So] they took [the city of Ul]lasa.

(15–25) As for me, I keep saying, "[If in a da]y the king will listen, [then in a d]ay he will take them. [And i]f] in a night, he heeds, then [in a nigh]t he will take them." Thu[s] I [have been say]ing in my heart. Th[ey] have taken the [for]ces of the city rulers and the [*maryannu*] me[n], your [chario]ts, and [they have tak]en the foot soldie[rs], but you have kept silent. Thus, they are firm in their resolve, so they are seeking to commit crime after crime.

(25–32) And behold, (they) are hos[tile t]o me and [they] seized [twelve of my men] and they bound ‹th›em in their pri[son] and they set a red[emption price be]tween us of fifty (shekels) of silver and […so] I took from the temple of [the Lady of the city of Byblos and [I ransomed the twelve me]n. [……]

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Rev. 34) [*ù qa-la-*]*t*[*a*] ⌜*a*⌝-[*na ip-ši-*]
35) [*šu-n*]*u ti-la-qú* ⌜URU⌝ *Ši-g*[*a-ta* KI]
36) ⌜*šu*⌝*-nu ša-ra-qú-ma ù* [*an-nu-ú*]
37) *i-de* I*Ia-an-ḫa-mu* LÚ [*ša uš-ši-ir*]
38) *šàr-ru ša-ak-nu-šu i-na* [KISLAḪ]
39) \ *tu-uḫ-nu ù* LÚ *we-a ti-d*[*i-nu*]
40) *i-na* KUR *Su-ba-ri i-na lu-qi*
41) *a-na a-ka-*⌜*li*⌝*-šu-nu a-mur*
42) *a-na-ku* ÌR ⌜*ki*⌝*-ti a-na šàr-ri* ⌜*ù*⌝
43) *ia-nu ki-*⌜*ma*⌝ *ia-ti-ia* ÌR *a-*[*na*]
44) *šàr-ri pa-na-nu da-ga-li-ma*
45) LÚ KUR ⌜*Mi*⌝*-*⌜*iṣ*⌝*-ri ù in*$_4$*-ab-tu*
46) [LUGAL.]MEŠ ⌜KUR⌝ *Ki-na-aḫ-ni iš-tu pa-*[*ni-šu*]
47) [*ù*] ⌜*an*⌝*-nu-ú* DUMU.MEŠ IÌR-*A-ši-i*[*r-ta*]
48) [*ti-*]*da-*‹*ga*›*-lu-na* LÚ.MEŠ KUR *Mi-iṣ-ri* [*ki-ma*]
49) [UR.]GI$_7$.MEŠ *da-mi-iq mu-tu a-*[*na ia-*]⌜*ši*⌝
50) [*ù*] *iš-mu lum-*‹*na*› *a-na* EN-*ia ù*
51) [TI.LA] ⌜ZI⌝*-ia ka-li* DINGIR.MEŠ*-nu*
52) ⌜*ù*⌝ [dNIN *š*]a URU *Gub-la* KI
53) ⌜TI⌝.LA *m*[*u-tu a-n*]*a* LÚ *ša-a yu-ba-ú*
54) *lum-na a-n*[*a*] E[N-*š*]*u šum-ma du-na du-na-ma*
55) *ú-ba-ú a-na-ku* ⌜*a*⌝*-*[*na*] ⌜EN⌝*-ia*
56) *ša-ni-tam la-a i-le-*⌜*ú*⌝ ⌜*šu*⌝*-*⌜*ri*⌝*-ib*
57) LÚ*-ka an-nu-ú a-na* URU ⌜*Ṣu*⌝*-*[*mu-r*]*a*
58) *ka-li* URU.MEŠ*-ia nu-*⌜KÚR⌝ *a-na* ⌜*ia*⌝*-*[*ši*]
59) *it-ti* DUMU.MEŠ IÌR-*A-ši-ir-ta*
60) *ki-na-na da-nu ù* LÚ.MEŠ
61) ⌜*ḫa*⌝*-*⌜*za*⌝*-nu-tu* ⌜*ú*⌝*-*⌜*ul*⌝ ⌜*tar-ṣa it-ti-ia*
Up.ed. 62) ⌜*a*⌝*-*⌜*nu*⌝*-ma* I*Ḫa-*[*ya ù* I]⌜*A*⌝*-ma-an-ap-*[*pa*]
63) [*a*]*-ṣí iš-t*[*u* URU *Ṣu-*]*mu-ra*
64) ⌜*qa*⌝*-du* URUDU[.MEŠ *ù* KÙ.BABBAR.]MEŠ*-šu*
65) [……] traces [……]
Lft.ed. 66) [……]
67) [……]
68) [……*t*]*i-iq-t*[*a-bu-na*]
69) [……ÌR]*ki*[*-it-ti-šu a-*]*na-ku*

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(34–41) [but] y[ou kept silent] re[garding the]ir [deeds]. They took the town of Shig[ata]. They are thieves! And [behold] Yanḥamu knows. The king [sent] a man; they put him in the [granary]: for millet. And they ga[ve] a foot soldier to the land of Subaru as a hostage for their food

(41–49) Look, I am a loyal servant of the king and there is no servant of the king like me. Formerly, on seeing a man of Egypt, [the king]s of the land of Canaan fled from bef[ore him]. [But] behold, the sons of ʿAbdi-Ashirt[a] loo‹k› at men of Egypt [as d]ogs.

(49–55) Death is better f[or m]e [than that] I should hear ev‹il› about my lord! And [as] my soul [lives, as our gods and [the Lady o]f the city of Byblos live, de[ath t]o the man that seeks evil fo[r hi]s lo[rd], since I myself seek more and more power f[or] my lord.

(56–61) Furthermore, I am unable to get your man into the city of Ṣu[mu]r. All of my cities are hos[tile] to me with the sons of ʿAbdi-Ashirta. Thus they are strong and the city rulers are not correct towards me.

(62–64) Now Ḫa[ya and] Amanappa [we]nt out fro[m the city of Ṣu]mur with the copper [and] its [silver(?).....]

(68–69) [.....t]hey are sa[ying.....a]lo[yal servant am] I.

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EA 110

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN]-ʳ*ia*ˀ ʳᵈˀ[UTU-*ia*]
02) [*qí-bí-ma*]*um-ma* ᴵ*Ri*[-*ib*-ᵈIŠKUR]
03) [ÌR-*ka* ᵈNIN] *ša-a* URU[*Gub-la*]
04) [*ti-di-in*$_4$ KA]L.GA *a-na* LU[GAL EN-*ia*]
05) [ᵈUTU-*ia a-n*]*a* GÌR.MEŠ ‹EN›-*ia*
06) [ᵈUTU-*ia* 7-]ʳ*šu*ˀ ʳ7ˀ-ʳ*ta*ˀ-ʳ*an*ˀ *a*[*m-qut*]
07) [*a-na mi-ni qa-la*]-*ta* [*ù*]
08) [DUMU ᴵÌR-*A-ši-*]*ir-ta* [*ki-ma*]
09) [*lìb-bi-šu-nu ti-p*]*u-šu-na* [*ù la-qú*]
10) [URU.MEŠ-*ka gáb-*]ʳ*bi*ˀ-*šu*[*-nu…*]
11) [……*k*]*i-a-*[*ma*]
12) [……]
13) [……]
14) [……]
15) [……]
16) [……]
17) [……]
18) [……]
19) [……]
20) [……]DIŠ[…….]
21) [……ME]Š *k*[*i*…….]
22) [……*m*]*i-ma*[……]
23) [……]*ki-nu*[*a-na*]
24) [……*yu-k*]*al-*ʳ*šu*ˀ
25) [……]-*ia*
26) [……*qa-la*]-*ta*
27) [……]
28) [……]
29) [……]
30) [……]
Lo.ed. 31) [……]

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EA 110

TRANSLATION

(1–6) [Speak to the king, m]y[lord, my]s[un god;] the message of Ri[b-Hadda, your servant: may the lady] of the city of [Byblos grant str]ength to the ki[ng, my lord, my sun god; a]t the feet of my ‹lord›, [my sun god, seven] times (and) seven times have I [fallen].

(7–11) [Why do] you [keep silent while the sons of ʿAbdi-Ash]irta are doing [what they want? And they have taken all] your [cities…thus […].

(12–31) [……]property[….he with]holds it […] my [……]you [keep silent [……]

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Rev.
32) [……]
33) [……]
34) [……] ^{I}A[-*zi-ru*]
35) [……]-*na-da* L[UGAL]
36) [……*la-a*(?) *i-r*]*a-a-mu-šu-n*[*u*]
37) [……*š*]*u-nu i-na ša*-[..]
38) [……*yi-*]*pu-šu ša aq-b*[*i*]
39) [……]^{r}*šu*^{1}*-nu i-na er-ṣé-*^{r}*ti*^{1}
40) [……*m*]*i-na la-a yu-ṣú*
41) [……*a-n*]*a* SAG.[DU]-*šu-nu*
42) [……*la-a*(?) *i-r*]*a-am-šu-*[*nu*]
43) [……]*i-na er-ṣé-*[*ti*]
44) [….*m*]*a*[……] ^{I}A*-zi-r*[*u*]
45) [……]^{r}*ù*^{1} *la-a*
46) [……]*šu um*[*-ma*]
47) [……LÚ.MEŠ *mi-*]*ši-*^{r}*šu*^{1}*-n*[*u*]
48) [GIŠ.]^{r}MÁ^{1} L[Ú.MEŠ *mi-*]*ši* ^{r}*la*^{1}[*-a*]
49) [*tu-*]*ṣa-n*[*a iš-t*]*u* KUR *Ki-n*[*a-aḫ-ḫi*]
50) [*a-na*] *mi-ni la ia-*^{r}*di*^{1}*-n*[*u*]
51) [*mi-i*]*m-mi* LUGAL *ša tu*[*-ba-lu-na*]
52) [GIŠ.MA.]MEŠ LÚ.MEŠ *mi-š*[*i*]
53) [LÚ.MEŠ] *ḫa-za-nu-tu* ^{r}*ù*^{1}[…]
54) [*tu-b*]*a-lu-na a-na* [……]
55) [……*lu-ú*]*yi-*^{r}*de*^{1}
56) [LUGAL EN-*ia*]^{r}*a*^{1}-^{r}*na*^{1}[……]
57) [……]
58) [……]^{r}*ša*^{1}[……]

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(32–58) [.....]A[ziru.....] the k[ing.....]they (don't)? [lo]ve them[....] them in [.....he] is doing what I sai[d.....]them in the land [...w]hy does he not come forth? [....o]n their he[ad...]they [(don't)? l]ove them [...] in the land [...]Azir[u...]and not[...] his, say[ing...the men of]their [fl]eet [a sh]ip of the [men of the fl]eet does no[t go] forth [fro]m the land of Cana[an. W]hy does he not give the king's [pro]perty which [the ship]s of the men of the fleet are br[inging]? [The] city rulers and [...] they are [br]inging [...so may the king, my lord] be apprised concerning [...]of[...]

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EA 111

TRANSCRIPTION

Obv. 01) [*a-na šàr*]-ʳ*ri*ˀ ʳENˀ-ʳ*ia*ˀ [ᵈUTU-*ia*]
02) [*qí-*]ʳ*bí*ˀ[*-ma*]
03) [*um-ma* ˡ]ʳ*Ri*ˀ-ʳ*ib*ˀ-ʳᵈˀʳIŠKURˀ [ÌR-*ka-ma*]
04) [*a-na* GÌR.MEŠ EN-*ia* ᵈUTU-*ia*]
05) ʳ7ˀ-ʳ*šu*ˀ ʳ7ˀ-ʳ*ta*ˀ-ʳ*an*ˀ [*am-qutI*]
06) ʳ*a*ˀ-ʳ*nu*ˀ-ʳ*ma*ˀ ʳ*iš*ˀ-[*ta-pa-ru*]
07) [*a-na*] ʳÉˀ(?).ʳGALˀ(?) [*a*]-ʳ*na*ˀ ʳLÚˀ(?).M[EŠ(?)]
08) [*ma*]-ʳ*ṣa*ˀ(?)-ʳ*ar*ˀ-ʳ*ti*ˀ ʳ*ù*[….]
09) [……*ù*]
10) [*uš*]-ʳ*ši*ˀ-ʳ*ra*ˀ-ʳ*ni*ˀ-[*ma*]
11) [*x ta-pal*] ʳANŠEˀ.ʳKURˀ.ʳRAˀ.[MEŠ]
12) [*ù* y ÉRIN.MEŠ GÌR.MEŠ.…]
Lo.ed. 13) [……]
14) [……*a-na*]
Rev. 15) ʳ*na*ˀ-ʳ*ṣa*ˀ-[*ri*] ʳURUˀ(?) [LUGAL]
16) *a-na-ku ú-*ʳ*ra*ˀ*-d*[*a-am* LUGAL EN-*ia*]
17) \ *ba-lu* ʳ*ma*ˀ*-nu*[*…šum-ma* MU. KAMᵛ]
18) ʳ*an*ˀ-ʳ*ni*ˀ*-ta ia-n*[*u* ÉRIN.MEŠ]
19) ʳ*pí*ˀ-*ṭá-ti ù* [*in*₄*-né-ep-šu*]
20) [*ka*]*-li* KUR.MEŠ *a-na* [LÚ.MEŠ]
21) [GA]Z.MEŠ *a-*ʳ*mur*ˀ LÚ.MEŠ *m*[*i-ši*]
22) [*er*]*-bu i-na* URU *Ak-*[*ka*]
23) [*aš-šum*] *ba-li* ʳ*me*ˀ*-e*[*m*]
24) ʳ*ḫi*ˀ-ʳ*ši*ˀ-ʳ*iḫ*ˀ*-ti* LUGAL [….]
25) [……..] ʳ*a*ˀ-ʳ*na*ˀ ʳ*mi*ˀ-ʳ*ni*ˀ(?)[….]
26) [….]ʳ*lìb*ˀ*-bu-ia* […….]
27) […..] ʳ*ú*ˀ-ʳ*ul*ˀ[……..]
28) [……]

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EA 111

TRANSLATION

(1–5) [Sp]ea[k to the ki]ng, my lord, [my sun god; the message of] Rib-Hadda, [your servant. At the feet of my lord, my sun god,] seven times (and) seven times [have I fallen].

(6–17) Now, I have been w[riting to the] ⌜palace⌝(?) [con]cerning [ga]rrison troo[ps], but […….so se]nd me [*x* teams of] horses [and *y* foot troops […….to] protect the city [of the king.(?)]. I serve [the king, my lord] \ without? […].

(17–21) [If] this [year] there are n[o] regular [troops], then [a]ll the lands [will join] the *ʿapîru* [men].

(21–27) Look, the men of the exped[tionary force] have [ent]ered into the city of Ac[co……] for lack of wa[ter.] The request of the king […] Why […] my heart […] lest […]

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EA 112

TRANSCRIPTION

Obv. 01) [ⁱ]ʳ*Ri*ˀ-ʳ*ib*ˀ[-ᵈIŠKUR *iš-ta-pár*]
02) [*a-n*]*a* EN-ʳ*li*ˀ-ʳ*šu*ˀ *š*[*àr* KUR.KUR.MEŠ]
03) [LU]GAL GAL ᵈNIN *ša* [URU *Gub-la*]
04) [*ti*]-*di-in*$_4$ KAL.GA *a-n*[*a* LUGAL]
05) [EN]-*ia a-na* GÌR.MEŠ E[N-*ia*]
06) [ᵈ]UTU-*ia* 7-*šu* 7-*ta-an*
07) [*am*]-*qú-ut a-na mi-ni yi-iš*-ʳ*ta*ˀ-*pa-ru*
08) [*š*]*àr-ru* EN-*li a-na ia-ši*
09) *ú-ṣur-mi lu-ù na-ṣir-ta*
10) *iš-tu ma-an-ni i-na-ṣa-ru-na*
11) *iš-tu na-ak-ri-ia*
12) *ù iš-tu* LÚ.MEŠ *ḫu-up-ši-ia*
13) *mi-nu yi-na-ṣí-ra-an-ni*
14) *šum-ma* LUGAL ʳ*yi*ˀ-ʳ*na*ˀ-ʳ*ṣí*ˀ-*ru*
15) ÌR-ʳ*šu*ˀ [*ù ba-al-ṭá-*]*ti*
16) ʳ*ù*ˀ [*šum-m*]*a* [*š*]*à*[*r*]-ʳ*ru*ˀ ʳ*la*ˀ-ʳ*a*ˀ
17) [*yi*]-ʳ*na*ˀ-*ṣa-ru-ni mi-nu*
18) *yi-na-ṣí-ru-ni šum-ma*
19) *šàr-ru yu-wa-ši-ru-na* LÚ.MEŠ
20) KUR *Mi-iṣ-ri ù* KUR *Mi-lu-ḫa*
21) *ù* ANŠE.KUR.RA.MEŠ *a-na qa-at*
22) LÚ-*ia an-nu-ú* ʳ*ki*ˀ-*ma*
23) *ar-ḫi-iš* ʳ*ù*ˀ *bal-ṭá-ti*
24) ʳ*a*ˀ-*na a-ra-ad šàr-ri* EN-*ia*
25) [*š*]*um-ma ia-nu mi-im-ma*
26) [*a-n*]*a ia-ši a-na la-qé*
Lo.ed. 27) ʳANŠEˀ.KUR.RA.ʳMEŠˀ [*ga-m*]*i*-ʳ*ir*ˀ *gá*[*b-b*]*i*
28) ʳ*i*ˀ-ʳ*na*ˀ *na-da-*ʳ*ni*ˀ ʳ*i*ˀ-ʳ*na*ˀ
Rev. 29) KUR *Ia-ri-mu-*ʳ*ta*ˀ *i-*ʳ*na*ˀ
30) *ba-la-*ʳ*aṭ*ˀ ZI-*ia šum*[*-ma*]

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EA 112

TRANSLATION

(1–7) Rib-[Hadda wrote t]o his lord, k[ing of the lands], the great [ki]ng. May the lady of [the city of Byblos g]rant strength t[o the king], my [lord]. At the feet of [my] lo[rd,] my sun god, seven times (and) seven times have [I] fallen.

(7–13) Why does the [ki]ng, my lord, write to me: "Guard! May you be on guard!" From whom should I guard, from my enemies? And from my own yeomen farmers what (who) will protect me?

(14–30) If the king will protect his servant, [then will] I [live,] but [i]f the [k]ing will not protect me what (who) will protect me? If the king will send with utmost haste men of the land of Egypt and of the land of Meluḫḫa and horses (chariotry) in the charge of this man of mine, then I will live to serve the king, my lord. I do not [ha]ve anything to requisition horses (chariotry), (it is because) ev[eryth]ing is [used] up in paying to the land of Yarimuta for the sustenance of my life.

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31) *lìb-bi ›bi‹ šàr-ri a-na*
32) *ba-la-aṭ* ÌR-*šu ù*
33) URU-*li-šu uš-ši-ra* ‹LÚ.MEŠ›
34) ⌜*ma*⌝-*ṣa-ar-ta ù*
35) ⌜*ti*⌝-*na-ṣa-ru* ⌜URU⌝-*ka ù*
36) ⌜ÌR⌝-*ka a-di* ⌜*yi*⌝-*du šàr-ru*
37) ⌜*a*⌝-⌜*na*⌝ KUR.MEŠ-*šu ù yu-wa-ši-ru*
38) ÉRIN.MEŠ ⌜*pí*⌝-⌜*ṭá*⌝-*ti-šu ù*
39) *yu-ša-ap-ši-*⌜*ḫu*⌝ KUR.⌜MEŠ⌝-*šu*
40) *da-mi-iq ki-a-ma* ⌜*pa*⌝-⌜*ni*⌝ ⌜LUGAL⌝
41) *i-na ša-pa-ri-ka a-*⌜*na*⌝ [Ì]R-*k*[*a*]
42) *šu-ri-ib-mi* ᶦ*Ḫa-ia a-na*
43) URU *Ṣu-mu-ra* 13 KÙ.BABBAR.MEŠ
44) 1 *ta-pal na-al-ba-ši*
45) *na-ad-na-ti ag-ru-ut*
46) LÚ GAZ *i-nu-ma šu-‹ri›-ib ṭup-pí*
47) *a-na* URU *Ṣu-mu-ra al-lu-mì*
48) ᶦ*Ḫa-ia ša-al-šu a-di*
49) *mu-ša šu-ri-ib a-na*
50) *›a-na‹* URU *Ṣu-mu-ra pa-na-nu*
51) *ba-lu-aṭ* LUGAL *i-ba-ši* ⌜UGU⌝-[*i*]*a*
52) *ù ni-di-nu ag-‹ru›-ut* LÚ
53) *ša ni-iš-pu-ru ù*
54) [*a*-]*nu-ú i-na-na ia*-[*nu*]
55) [*ba*]-⌜*la*⌝-*aṭ* LUGAL ⌜*ù*⌝ [*ia-nu*]
Up.ed. 56) [LÚ.MEŠ *ma-ṣa-a*]*r-ta* U[GU-*ia*]
57) [*ki-ma*] ⌜*a*⌝-⌜*bu*⌝[*ti-ia*]
Lft.ed 58) […*an-n*]*u-ú ia*-[*nu*…] *ki-ma*
59) […]*ši i-n*[*a*…]

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(30–39) If the king desires the life of his servant and of his city, send garrison ‹troops› that they may protect your city and your servant until the king is apprised concerning his lands and sends his regular troops and pacifies his lands.

(40–50) It thus pleased the king when you wrote to yo[ur ser]vant, "Get Ḫaya into the city of Ṣumur." Thirteen (shekels) of silver and one pair of cloaks did I pay as the hire of an *ʿapîru* man when he brou‹gh›t my tablet into the city of Ṣumur. Here is Ḫaya, ask him. It was still night when he got him into ›into‹ the city of Ṣumur.

(50–59) Formerly, the king's logistic support was at [m]y disposal and we would pay the hire of the man whom we would send. But [be]hold, now there is [no] royal [logis]tic support and [there are no [garris]on [troops] at [my disposal as with my] fath[ers.…Beh]old, there is [no…]as [with…]

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EA 113

TRANSCRIPTION

Obv. 01) ⌜*ša*⌝-*ni-ta*$_5$ [……]
02) *la-a ti-*[*le-ú*……]
03) *ù* LÚ *ḫa-za-na-*[*šu*…]
04) *ša-a-la aš-šum ḫa-z*[*a-ni*…]
05) *ša-ni ù ú-ul y*[*i-pu-šu*]
06) *ar-na ù ia-aš-ku*[*-n*]*u*
07) *i-na lìb-bi-šu al-lu-mi*
08) ¹*Ia-pa-*^{d}IŠKUR *i-t*[*e*$_9$*-p*]*u-*[*uš*]
09) *ar-na li-ma-ad* [*mi*]-[*na*]
10) *a-pa-aš šàr-ru a-na ša-a-*[*šu*]
11) *ša-ni-tam mi-na ip-ša-ti a-*[*na*]
12) ¹*Ia-pa-*^{d}IŠKUR *i-nu-ma yu-l*[*a-mi-nu*]
13) *lum-na lum-na-ma a-na ia-*[*ši*]
14) *a-nu-ma* 2 GIŠ.MÁ-*ia ḫa-*⌜*ba*⌝-⌜*ta*⌝ [GU$_4$.MEŠ]
15) ⌜*ù*⌝ ÙZ.MEŠ-*ia ù mi-im-mi-ia*
16) [*ma-i*]*d ma-gal it-ti-šu*
17) [*yu-wa*]*-ši-ra šàr-ru* LÚ.MÁŠKIM-*šu*
18) [*ù yu-*]*pa-ra-aš be-ri-ku-*[*n*]*i*
19) [*ka-li*] *mi-im-mi ša-a*
20) [*yu-ul-*]*qú iš-tu ša-a-šu* [LUGAL]
21) [*yi-ìl-qé*] UGU *m*[*i-*]*im-mi-*[*ia*]
22) [*ša-a*] *it-ti-*[*šu yi-ša-al* LUGAL]
Rev. 23) [*a-na* LÚ.]MEŠ-*ia* ⌜*ka*⌝-*l*[*i ša*]
24) [*iš-t*]*u* ¹*Ri-ib-*^{d}IŠKUR [*yu-ul-qa*]
25) [*ù*] *a-na* LÚ.MEŠ GAZ.MEŠ *n*[*a-din*]
26) [*gáb-b*]*a ù ia-nu ša-a*
27) [*yi-ìl-*]*qú mi-im-ma-šu iš-tu*
28) [GIŠ.MÁ]-*ia a-na mi-ni la-a*

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EA 113

TRANSLATION

(1–7) Furthermore […] they are not [able to …]. And he asked his city ruler concerning another city ru[ler] and is he not [committing] a crime and schem[in]g in his heart?

(7–16) Behold, Yapaʿ-Haddi has co[mmi]tted a crime. Be apprised! [What] has the king done to him?

(11–13) Furthermore, what have I done t[o] Yapaʿ-Haddi that he pl[ots] evil upon evil against m[e]?

(14–28) Now two of my ships he robbed, [the cattle] and the small cattle; so my property that is with him is very [extens]ive. May the king [se]nd his commissioner [and] may [he adj]udicate between us. [All] the property that [will be ta]ken from him, may [the king take!] Concerning [my] pro[per]ty [that] is with [him, may the king inquire of] my [m]en. Al[l that was taken fr]om Rib-Haddi [now] is all [given] to the *ʿapîru* men and there is no one that [can ta]ke his property from my [ship].

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29) [*i*]-*le-ú uš-ša-ar* LÚ-*lì*
30) [*a-n*]*a* É.GAL *ki-ma tap-pí-ia*
31) URU.MEŠ-*šu-nu a-na ša-šu-nu* [*ù*]
32) *pa-aš-ḫu yi-di-in*$_4$ ^{d}UTU TÉ[Š-*ia*]
33) *i-na pa-ni-ka ù šu-up-ši-i*[*ḫ* ÌR-*ka*]
34) *ù la-a yi-na-mu-šu*
35) *iš-tu mu-ḫi-ka ù* [*al-lu-mi*]
36) ^{1}*A-ma-an-ma-ša qí-ba*[*-mi a-na*]
37) *ša-a-šu ù yi-zi*[*-za*]
38) *it-ti-ia aš-šum a-ba*[*-li*]
39) *ṭup-pí-ia a-na mu-ḫi-k*[*a ù*]
40) *pa-ṭá-ri-ma šu-ut* [*ù*]
41) *ia-nu ša-a yu-ba-lu* [*ṭup-pí-ia*]
42) *a-na mu-ḫi-ka ù i*[*-de*]
43) [*šà*]*r-ru a-na* ^{1}*A-*[*ma-an-ma-ša*]
44) [*ù*] *yi-z*[*i-za it-ti-ia*]
45) [……traces…….]
46) [traces……]

Lft.ed. 47) *ù* ^{1}*Ia-pa-*^{d}IŠKUR [*yi-ìl-qú*]
48) TIL.LA *a-na* URU.MEŠ *š*[*a la-a*]
49) *na-ak-ru iš*[*-tu mu-ḫi-ka*]

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(28–35) Why am [I] not able to send my man [t]o the palace like my colleagues? They have their cities [and] they are at peace. May the sun god grant [me] fav[or] in your sight and bring peac[e to your servant] and he will not depart

(35–44) from you. And [behold], Aman-maša, spea[k to] him that he prese[nt himself] to me in order to car[ry] my tablet to y[ou. So] when he departed [then] there was no one that could deliver [my tablet] to you. So may [the ki]ng be appri[sed] concerning A[m]a[n-maša and] may he pres[ent himself to me].

(45–46) [……]

(47–49) And Yapʿ-Haddi [is taking] the supplies belonging to the cities th[at are not] alienated fr[om you].

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TRANSCRIPTION

Obv. 01) [ᶦ*Ri-ib-*ᵈIŠKUR *iš-ta-pár*] *a-na* EN[*-šu*]
02) ˹*šàr*˺ [KUR.MEŠ LUGAL GAL *šàr*]*ta-am-ḫa-a*[*r*]
03) ᵈ˹NIN˺ ˹*ša*˺ ˹URU˺ ˹*Gub*˺*-la ti-di-in*$_4$
04) KAL.GA *a-na* ˹LUGAL˺ ˹EN˺*-ia a-*˹*na*˺ GÌR.˹MEŠ˺
05) EN-*ia* ᵈUTU-*ia* 7-*šu* 7-˹*ta*˺-˹*an*˺
06) *am-qú-ut lu-ú i-de* LUGAL EN-*ia*
07) *i-nu-ma nu-*KÚR ᶦ*A-zi-ru* ˹*it*˺*-ti-ia*
08) *ù ṣa-bat* 12 LÚ.MEŠ*-ia ù ša-ka-an*
09) ˹*ip*˺*-ṭe*$_6$*-ra be-ri-nu* 50 KÙ.BABBAR.MEŠ *ù*
10) ˹LÚ˺.MEŠ *ša-a* ˹*uš*˺*-ši-ir-ti a-na*
11) ˹URU˺ *Ṣu-mu-ra ṣa-ab-bat i-na*
12) ˹URU˺ *Ya-aḫ-li-ia* GIŠ.MÁ.MEŠ LÚ.MEŠ
13) URU ˹*Ṣur*˺*-ri* URU *Be-ru-ta* URU *Ṣí-du-na*
14) ˹*gáb*˺*-bu i-na* KUR *A-mu-*˹*ri*˺ *šal-mu šu-nu*
15) *a-na-ku-mi* ˹*nu*˺-KÚR *ù an-nu-ú i-na-na*
16) *nu-*KÚR ᶦ*Ia-pa-*ᵈIŠKUR *it-ti* ᶦ*A-zi-ri*
17) *a-na ia-ši ù al-lu-ú ṣa-bat* GIŠ.MÁ*-ia*
18) *ù al-*˹*lu*˺*-*˹*ú*˺ *ki-na-na-ma yi-te*$_9$*-lu*
19) *i-na* ˹*lìb*˺*-bi a-ia-ba aš-šum ṣa-ba-at*
20) GIŠ.MÁ.MEŠ*-ia ù ya-am-lik* LUGAL
21) *a-na* URU*-šu ù* ÌR*-šu ù* ˹LÚ˺.˹MEŠ˺
22) *ḫu-‹up›-ši-ia pa-ṭá-ra-ma tu-ba-ú-na*
23) *šum-ma la-a ti-le-ú la-qa-i*[*a*]
24) *iš-tu qa-at na-ak-ri-ia* ˹*ù*˺
25) *te-ra-ni a-wa-ta*$_5$ *ù i-de*
26) *ip-ša ša i-pu-šu a-nu-ma*
27) *ki-‹a›-ma iš-*˹*tap*˺*-ru a-na ka-ta*$_5$ UGU
28) URU *Ṣu-mu-ra a-nu-ma i-ti-lik*
29) ˹*ù*˺ ˹*aḫ*˺*(?)-ta-ni* ˹ÉRIN˺.˹MEŠ˺ *a-na*
30) [*na-ṣa-ri-š*]*i ù a-nu-‹ma› i-ti-zi-ib-ši ù*
Lo.ed. 31) [*ka-li* LÚ.MEŠ] UN*-tù*
32) [*ù* LÚ.MÁŠKIM *pa-aṭ-*]*ru a-nu-ma*
Rev. 33) [PN LÚ.D]UMU *ši-ip-ri-*[*ia*]

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TRANSLATION

(1–6) [Rib-Hadda wrote] to [his] lord, king of [the lands, great king, king of] battl[e]: May the Lady of Byblos grant strength to the king, my lord. At the feet of my lord, my sungod, seven times and seven times have I fallen.

(6–12) May the king be apprised that Aziru is hostile to me and he has seized twelve of my men and he has set a ransom between us, fifty (shekels of) silver; and it was the men whom I sent to the town of Ṣumur that he seized in the town of Yaʿlia.

(12–15) The ships of the men of the town of Tyre, the town of Beirut, the town of Sidon, are all in Amurru. They are at peace; I am at war.

(15–20) Behold now Yapaʿ-Haddi is hostile to me along with Aziru. And behold, he has seized my ship and behold now he is likewise going out in the high sea to seize my ships.

(20–26) So may the king take counsel concerning his city and his servant. And my yeo‹ma›n farmers seek to depart. If you are not able to rescue me from the hand on my enemy then send word back to me and I will know the thing that I should do.

(26–33) Now thus I have been writing to you concerning the town of Ṣumur. Now I went and I urged the troops to [guard i]t. But now I have abandoned it and [all the men of] the garrison troops [and the commissioner have de]parted. Now,

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34) [*u*]*š-ši-ir-ti-šu ù aš-ta-ni*
35) [*ma*]*-ni* UD. KAM^{v}.MEŠ *ú-wa-ši-ru-šu*
36) *ù la-a yi-le-*⌜*ú*⌝
37) ⌜*i*⌝*-re-ba a-na* URU *Ṣu-mu-ra ṣa-ab-\tu*
38) ⌜*ka*⌝*-li* KASKAL.MEŠ *a-na ša-a-šu*
39) *a-na nu-*KÚR *ša-a* UGU-*ia ù* UGU
40) URU *Ṣu-mu-ra šu-ut i-da-gal*
41) 2 ITI *a-ši-ib it-ti-ia* UGU
42) *ša* [*m*]*a-an-ni yu-pa-šu ki-a-ma*
43) ÌR *ki-ti-ka* UGU *a-ra-di-ka*
44) *šum-ma la-a ti-le-ú la-qa* ÌR-*ka*
45) *ù uš-ši-ra* ÉRIN.MEŠ *pí-ṭá-ti*
46) *ti-il-qé-ni da-mi-iq it-ta-ka*
47) ⌜*a*⌝*-ia-bu* LUGAL *nu-*KÚR *it-‹ti›-ia ù* LÚ.MEŠ
48) ⌜*ḫa*⌝*-za-nu-‹tu›-šu ša-a yi-ma-*⌜*li*⌝*-*⌜*ku*⌝
49) *a-na ša-a-šu-nu ki-na-na-ma*
50) ⌜*ma*⌝*-ri-iṣ ma-gal a-na ia-ši*
51) *al-lu* ^{l}*A-ma-an-ma-ša ša-nu*
52) *ša-al-šu šum-ma la-a* KUR ⌜*A*⌝*-la-ši-ia*
53) *uš-ši-ir-ti-*⌜*šu*⌝ *ana mu-ḫi-ka*
54) *mi-lik a-na* ÌR *ki-ti-*⌜*ka*⌝ ⌜*pa*⌝*-*⌜*na*⌝*-*⌜*nu*⌝
55) *iš-tu* KUR *Ia-ri-mu-ta*
56) *tu-ba-li-ṭú-na* LÚ.MEŠ
57) *ḫu-up-ši-ia ù an-nu-ú*
58) *an-nu-ú la-a ia-di-nu-šu-nu*
59) ⌜⌝*Ia-pa-*^{d}IŠKUR *a-la-ka*$_{13}$ *a-n*[*a*]
60) [*mi-ni qa-l*]*a-ta* LÚ.MEŠ *ma-ṣa-ar-*[*ta*]
61) [*šàr-ru yu-*]*wa-ši-ru-na*
62) [*a-na na-ṣa-ri* ÌR *ki-t*]*i-ka*

Up.ed
63) [.....]⌜*ti*⌝*/ši*(?)
64) [.....]

Lft.ed.
65) *a-ia-*⌜*bi*⌝ ⌜LUGAL⌝ *ù ti-da-‹ga›-lu-na*
66) ⌜*ḫa*⌝*-za-*⌜*na*⌝ ⌜*ša*⌝ *yu-ra-du-ka i-na*
67) *ki-ti ša-ni-tam mi-lik a-na ia-*⌜*ši*⌝
68) ⌜*mi*⌝*-*⌜*ia*⌝ *i-ra-mu ù* ⌜*a*⌝*-mu-*⌜*ta*⌝(?)
69) *al-lu* ^{l}*Ia-pa-*^{d}IŠKUR *it-ti* ^{l}*A-zi-r*[*i*]

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(33–43) [as for PN, my am]bassador, I sent him repeatedly. [Ho]w many days have I sent him and he was unable to enter the town of Ṣumur! They have seized all of the roads to it because of the war against me and against the town of Ṣumur. He has been waiting two months sitting with me. For what reason is your loyal servant being treated thus? Because of serving you?

(44–50) If you are unable to fetch your servant then send the regular army that it may fetch me. It is good with you. The enemies of the king are hostile to me and the city rulers about whom you are so concerned. Thus it is very grievous for me.

(51–53) Behold the other Aman-massa; ask him if it was not by way of Alashia that I sent him to you.

(54–62) Take counsel concerning your loyal servant. Formerly, they furnished sustenance for my yeoman farmers but behold, behold, Yapaʿ-Haddi does not permit (us) to go. W[hy are you sil]ent? [The king should se]nd garrison troops [to protect] your [loya]l [servant]

(63–67) [….] the enemie(s) of the king and they inti‹mid›ate the city ruler who serves you loyally.

(67–69) Moreover, take counsel concerning me. Who will be devoted if I die? Behold Yapaʿ-Haddi is allied with Aziru.

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TRANSCRIPTION

Obv. 01) [……] *ma*[……]
02) [……] *le-qú*[……]
03) [……]*i-re-bi* [……]
04) [……]*a*-[*na*] *n*[*u*-KÚ]R ˹KAL˺.˹GA˺ U[GU-*ia*]
05) [……]˹*ir*˺-˹*bu*˺ [*i*]-˹*na*˺-˹*ṣí*˺-*r*[*a*……]
06) [……]*a* ˹*uš*˺-˹*ši*˺-*ra ki*-[*ma*]
07) [*ar-ḫi-iš šu*]*m-ma i-ia-nu š*[*a-a*]
08) [*i-na-ṣí-ru* UR]U *i-na qa-ti*[*-ia ù*]
09) [……*i-ia-n*]*u lìb-ba a-na* UR[U.……]
10) [*mi-na i-pu-*]*šu-na a-na-ku š*[*um-ma*]
11) [……*lìb-*]*bi* ˹LUGAL˺ *i-na* [……]
12) [……] *ù* [……]
Lo.ed. 13) [….*uš-ši-i*]*r ki*-[*ma ar-ḫi-iš*]
14) [*ù-ul ti-il-*]*qú* URU *Ṣ*[*u-mu-ra ù*]
Rev. 15) [……]*aḫ-šu* ¹*A-zi*[*-ru*.……]
16) [……U]RU *Ṣu-mu-r*[*a*.……]
17) [……K]UR *A-mur-ra i*[*t-ti-šu*]
18) [……*r*]*a a-na* LUGAL ˹*ù*˺[……]
19) [*a-mur i-na* UD.]MEŠ *a-bu-ti-i*[*a*.…]
20) [LÚ.MEŠ *ma-*]*ṣa-ar-ti* [……]
21) [*it-ti-šu-nu*] ˹*ù*˺ *an-nu-ú*[……]
22) [……UR]U *Ṣu-*[*mu-ra*.…]

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TRANSLATION

(1–22) [……]take[….to]enter[….] for intense ho[stility] ag[ainst me…I] will protect [……]send wi[th utmost haste. I]f there is none [who can protect the ci]ty in [my] charge? […] the cit[y of…] has no heart […What shall I]do myself? I[f…the inte]ntion of the king[…]and[..sen]d wit[h utmost haste. Let them not ta]ke the city of Ṣ[umur and…] his […] Aziru […the ci]ty of Ṣumur […the la]nd of Amurru is wi[th him…] to the king and […Look, in the day]s of m[y] fathers[…there were garr]ison troops [with them] and behold […the ci]ty of Ṣu[mur].

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EA 116

TRANSCRIPTION

Obv.
01) [ᴵ*Ri-ib-*ᵈIŠKUR] *iš-ta-pár a-n*[*a*]
02) [EN-*šu* LUG]AL GAL *šàr* KUR.KUR.KI *šàr*
03) [*ta-*]*am-ḫa-ar* ᵈNIN *ša* URU *Gub-*[*la*]
04) [*ti-*]*di-in*$_4$ KAL.GA *a-na šàr-*⌜*ri*⌝
05) [EN-]*ia a-na* GÌR.MEŠ EN-[*i*]*a* ᵈUTU‹*-ia*›
06) [7-*šu*] 7-*ta-an am-qú-ut lu-ú i-de*
07) [*šàr-*]*ru* EN-*li i-nu-ma* KAL.GA *ma-gal nu-*KÚR
08) [U]GU-*nu i-nu-ma yu-qa-bu-na i-na*
09) [*pa-*]*ni-ka i-ba-ša-at-mi*
10) [UR]U *Ṣu-mu-ra a-na šàr-ri yi-de*
11) [LU]GAL *i-nu-ma ma-qa-ti-ma a-*‹*na*› UN-*nu*
12) ⌜*ù*⌝ *ṣa-ab-tu-ši*$_x$(ŠE) DUMU.MEŠ ᴵÌR-*A-ši-ir-*[*t*]*a*
13) *ù ia-nu ša-a yu-ba-lu a-wa-t*[*a*]$_5$
14) [*a*]*-na šàr-ri ù mi-lik i-nu-ma*
15) ⌜ÌR⌝ *ki-ti-ka a-na-ku ù ka-l*[*i*]
16) *ša-a eš-mu aš-pu-ru a-na* EN-[*ia*]
17) *ša-ni-tam mi-lik a-na* URU *Ṣu-mu-*[*ra*]
18) *ki-ma* MUŠEN *ša i-na lìb-bi ḫu*[*-ḫa-ri*] \ *ki-lu*[*-bi*]
19) ⌜*ša*⌝*-ak-na-at ki-na-na*
20) *i-ba-ša-at* KAL.GA *ma-gal* [*nu-*KÚR]
21) *ù* LÚ.MEŠ DUMU *ši-ip-ri š*[*a tu-ṣu-na*]
22) *iš-tu* E.GAL [*l*]*a-a ti*[*-l*]*e*[*-ú*]
23) *i-re-ba* [*a*]*-na* URU *Ṣu-mu-ra*
24) *mu-š*[*a*] *š*[*u-*]*ri-ib-ti-šu-nu*

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TRANSLATION

(1–6) [Rīb-Haddi] wrote t[o his lord, the] great [ki]ng, king of the lands, the king of [ba]ttle. May the Lady of the city of Byblos [gr]ant strength to the king, my [lord; at the feet of [m]y lord, ‹my› sun god, [seven times] (and) seven times have I fallen.

(6–13) So may [the ki]ng, my lord, be apprised that very great is the hostility [a]gainst us. Inasmuch as it is said in your [pre]sence, "[The c]ity of Ṣumur belongs to the king," may the [ki]ng be apprised that the sons of ʿAbdi-Ashirta have fallen up‹on› our garrison and they have seized it and there is no one that can bring wor[d t]o the king.

(14–16) So take counsel, because your loyal servant am I and al[l] that I hear I write to [my] lord.

(17–24) Furthermore, take counsel concerning the city of Ṣumu[r]; it is like a bird that is placed in a cage. Thus [hostility] is exceedingly great. And the envoys th[at come forth] from the palace are [un]able to enter [in]to the city of Ṣumur. At night I in[s]erted them.

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25) *ù* ᶦ*Ia*[*-pa-*]ᵈIŠKUR *ki-na-na-ma*
26) *ú-ul* [*ta*]-[*r*]*i-iṣ it-it-ia*
27) *ka-š*[*a-d*]*i-ma* LÚ-*ia ù*
28) *ra-ak-*[*š*]*a-šu ù* [*na*]*-ad*!*-na*
29) *ki-ti-ia ma-id ma-gal ù*
30) *an-nu-ú* LÚ.MEŠ MÁŠKIM *šàr-ri*
31) *yu-wa-ši-ru-na š*[*à*]*r-ru ù*
32) *ia-aq-bi šàr-ru a-na ša-šu-nu*
33) *ù tu-pa-ri-šu be-ri-ku-ni*
34) *šum-ma ia-di-nu šàr-ru a-na* ÌR-*šu*
35) *ù i-di-in*$_4$ *ù šum-ma ap-pu-*[*n*]*a-ma*
36) *yi-ìl-qé* LUGAL *gáb-ba a-na ša-*[*š*]*u*
37) *ša-ni-tam ka-li* URU.MEŠ-*ia*
38) ⌜*in*$_4$⌝*-né-ep-šu a-na* LÚ.MEŠ G[AZ.MEŠ]
39) *ù ka-li-šu-nu* [*ma-gal nu-*KÚR]
40) *it-ti-ia ù* [ᶦ*Ia-pa*]-ᵈ⌜IŠKUR⌝

Rev. 41) *lum-na lum-na-ma* [*yu-la-mi-nu*]
42) UGU-*ia ia-nu mi-i*[*m-m*]*a a-na*
43) *ša-šu-nu ša-a* 2 *ša-a* 3 *a-pí-ì*[*l*]
44) KÙ.BABBAR.MEŠ *ip-ṭì-ri ù yi-iš-mé šà*[*r-*]*ru*
45) *a-wa-te* ÌR *ki-ti-šu ù*
46) *ia-di-in*$_4$ *ba-la-ṭá a-na* ÌR-*šu*
47) *ù* GÉME-*šu* URU *Gub-la ša-ni-tam*
48) *da-mi-iq a-na ia-ši ù*
49) *i-ba-ša-ti it-ti-ka ù*
50) *pa-aš-ḫa-ti al-lu-ú* ᶦ*A-zi-ru ù*
51) ᶦ*Ia-pa-*ᵈIŠKUR *la-qú a-wa-ta* [*b*]*e-ri-šu-nu*
52) UGU-*ia ù la-a i-le-ú* [*i-p*]*é-eš*
53) *mi-im-mi ù ip-šu-šu-nu* [*nu-kúr-t*]*u*$_4$
54) *it-ti-ia ki-na-na ma-r*[*i-iṣ ma-*]*gal*
55) *a-na ia-ši ša-ni-tam a-mur ni-*[*nu* ÌR.MEŠ] *ki-ti*

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(25–34) And Ya[paʿ]-Haddi therefore, is not [stra]ight with me. When my man arrived, then he bound him and [ga]ve away (sold?) my rightful due, it being very extensive. So, behold, the king is sending the king's commissioners. So may he speak to them that they should adjudicate between you (or: us). If the king would give (it) to his servant,

(35–36) then give. But if, on the other hand, let the king take it all for himse[lf].

(37–42) Furthermore, all of my towns have joined the *ʿap*[*îru*] men and all of them are e[xtremely hostile] towards me. And [Yapaʿ]-Haddi [plots] evil upon evil against me.

(42–47) They have no[thi]ng, having paid ransom money some twice, some three times. So may the ki[n]g heed the words of his loyal servant and may he give sustenance to his servant and to his handmaiden, the city of Byblos.

(47–55) Furthermore, it would be good for me if I were with you and I were at peace. Behold, Aziru and Yapaʿ-Haddi have made a league between them against me and I am unable [to d]o anything. And their deeds are [hostili]ty against me. Thus, it is sorely grievous to me

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56) *šàr-ri iš-tu da-ri-t*[*i* UD.]MEŠ
57) *ša-ni-tam a-na-ku* ÌR *ki-t*[*i-ka*]
58) *ù mur-ṣa-ma a-na ia-ši a*[*-mur*]
59) *a-wa-ta an-ni-ta a-mur a-n*[*a-ku*]
60) *ep-ru ša-a* GÌR.MEŠ-*ka šà*[*r-ru*]
61) *a-mur a-bu-ka la-a a-ṣí* [*ù*]
62) *la-a i-da-gal* KUR.KUR.KI.MEŠ [*ù*]
63) *ḫa-za-ni-šu ù an-nu-ú na-a*[*d-nu-ka*]
64) DINGIR.MEŠ *ù* ^{d}UTU *ù* ^{d}N[IN]
65) *ša* URU *Gub-la ù aš*-[*b*]*a*[*-ta*]
66) *a-na* GIŠ.GU.ZA É *a-bi-ka*
67) *a-na* KUR-*ka mi-ia-mi šu-n*[*u*]
68) DUMU.MEŠ ^{l}ÌR-*A-ši-ir-ta ù*
69) ⌜*la*⌝-*qú* KUR LUGAL *a-na ša-šu-nu*
70) *šàr* KUR *Mi-ta-na šu-nu ù šàr*
71) [K]UR *Ka-ši ù šàr* KUR *Ḫa-ta*
72) ⌜*yu*⌝-*wa-ši-ra* LUGAL ÉRIN.MEŠ
73) *pí-ṭá-ti* ^{l}*Ia-an-ḫa-*‹*ma*› *qa-du*
74) [*qí-pa-*]*ni* KUR *Ia-ri-mu-ta*
75) [*ù*] MÁŠKIM URU *Ku-mi-di*
76) [*it-ti-*]*šu ù la-qú* [*gáb-bi*]
77) [LÚ.MEŠ SA.GA]Z.MEŠ ⌜*ù*⌝[
78) [……]*du* L[UGAL(?)]
Lft.ed. 79) [……UR]U *Gub-la*
80) [……] *a-na* ÌR *ki-ti-*[*šu*]

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(55–67) Look, w[e are] loyal [servants]of the king from olde[n day]s. Furthermore, I am [your] lo[yal] servant and it is grievous to me. Note this word. Look, ⌜I⌝ am the dirt under your feet, O ki[ng]. Look, your father did not come forth [and] he did not inspect the lands [or] his city rulers. But behold, the gods and the sun god and the La[dy] of the city of Byblos have gran[ted you] that you should si[t] on the throne of the house of your father for your land.

(67–69) Who are they, the sons of ʿAbdi-Ashirta that they take the land of the king for themselves?

(70–71) The king of the land of Mittani? or the king of the [l]and of Cush? or the king of the land of Ḫatti?

(72–80) May the king send regular troops, Yanḥamu, with [the overseer]er of the land of Yarimuta [and] the commissioner of the city of Kômidi [with]him that they may take [all the *ʿapîr*]*u* [men] and [.....] the k[ing.....the ci]ty of Byblos [.....] to [his] loyal servant.

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TRANSCRIPTION

Obv.
01) [ⁱ]*Ri-ib* ᵈIŠKUR [*iš-ta-pár a-na* EN-*šu*]
02) [*šàr-*]*ri* GAL ˹*šàr*˺ [*ta-am-ḫa-ra*]
03) [ᵈ]NIN *ša* URU *G*[*ub-la*] *t*[*i-di-in*$_4$]
04) [GA.K]AL *a-na šàr-ri* ˹EN˺-*ia* [ᵈUTU-*ia*]
05) [*a-n*]*a* ˹GÌR˺.MEŠ EN-*ia* ᵈUTU-*i*[*a*]
06) [7]-*šu* 7-*ta-an am-qú-ut a*[*l-lu-*]˹*me*˺
07) ˹*i*˺*a-aq-bu šàr-ru* EN-*li* ˹*a*˺-[*n*]*a*
08) *mi-ni at-ta-ma ti-iš-tap-ru-na*
09) *a-na ia-ši a-mur a-na-ku ya-nu*
10) *ḫa-za-na i-na ar-ki-ti-ia*
11) *iš-tu* URU *Ṣu-mu-ra ù al-lu*
12) *pa-nu gáb-bi a-na ia-ši ù* 2 LÚ
13) KUR *Mi-iṣ-ri ša-a ša-ap-ra-*˹*ti*˺
14) *a-na* É.˹GAL˺ *ú-ul a-ṣa ú-ul*
15) *ša-ap-*˹*ra*˺-˹*ti*˺ *a-na šàr-ri ia-nu*
16) LÚ *ša-a* [*y*]*u-ba-lu ṭup-pí-ia*
17) *a-na* ˹É˺.GA[L] *a-nu-ma* 2 LÚ *an-nu-tu*
18) *tu-ba-lu-na* ˹*ṭup*˺-*pí a-na šàr-ri*
19) *ù* ‹*i-na*›-*an-na ú-ul a-ṣa ki-na-na*
20) *pal-ḫa-ti ù* ˹*na*˺-˹*ad*˺-*na-ti pa-ni-ia*
21) ˹*a*˺-˹*na*˺ ˹*ma*˺-˹*ḫar*˺ EN-*ia* ˹*ša*˺-˹*ni*˺-*tam* ˹LÚ˺ *ša-ap-ra-ti*
22) [*a-n*]*a d*[*a-ga-*]˹*li*˺-˹*ma*˺ ˹*a*˺-˹*na*˺ ˹*a*˺-˹*bi*˺-*ka*
23) *i-nu-ma yi-la-*[*kam*^{v}] ˹ˡ˺˹*A*˺-˹*ma*˺-˹*an*˺-*ap-pa*
24) *i-na* ÉRIN.MEŠ *ṣé-*˹*eḫ*˺-[*ri*] ˹*ù*˺ *aš-ta-pár*
25) *a-na* É.GAL *ù* ˹*yu*˺-˹*wa*˺-[*ša*]-˹*ra*˺
26) ›*ù yu-wa-ša-ra*‹ *šàr-ru* ˹ÉRIN˺.˹MEŠ˺
27) *ra-ba ú-ul la-qí* ˹ˡ˺ÌR-*A-ši-ir-*˹*ta*˺
28) *qa-du mi-im-mi-šu ki-ma qa-bi-ia*
29) *a-wa-te ša-ru-ta aš-ta-pa-ru*
30) *a-na* EN-*ia ù ti-qa-bu a-na mi-ni*
31) *ti-iš-ta-pa-ru a-wa-te ša-ru-ta*

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TRANSLATION

(1–6) Rib-Hadda [wrote to his lord], the great [ki]ng, the king of [battle]: May the Lady of the city of By[blos] g[rant] [stren]gth to the king, my lord, [my sun god]; at the feet of my lord, m[y] sun god, [seven] times (and) seven times have I fallen.

(6–21) Be[hold,] the king, my lord, says, "Why do you keep on writing to me?" Look, as for me, there is no city ruler behind me, from Ṣumur and indeed, everyone is antagonistic to me. And two Egyptians that I sent to the palace did not come forth. Did I not write to the king, "There is no one that can bring my tablet to the palace"? Now, these two men will bring my tablet to the king. But ‹n›ow have they not come forth? Thus I feared and I have turned to my lord.

(21–31) Furthermore, I sent a ⌜man⌝ for an au[dien]ce with your father when Amanappa ca[me] with a small force, so I wrote to the palace and the king sent a large army. Did he not take ʿAbdi-Ashirta with his property just as I had said? Had I been writing lying words to my lord? But you say, "Why do you write lying words?"

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32) *šum-ma a-wa-te-ia tu-uš-mu-*[*na*]
33) *a-di yu-ú-ul-qú* ^{1}*A-za-ru ki-ma* ⌜*a*⌝-[*bi-š*]*u*
34) *a-*⌜*mur*⌝ *a-na-ku* KAL.GA *šàr-ri* E[N-*ia*]
35) *ša-ni-tam mi-ia-mi šu-nu* ⌜DUMU⌝.⌜MEŠ⌝
36) ^{1}ÌR-*A-ši-ir-ta* ÌR UR.G[I_7 *ù la*]-*qú*
37) URU.MEŠ *ḫa-za-nu-ti* LUGAL *a-na* [*ša-šu-nu*]
38) *šu-nu it-ti-ka* URU.MEŠ-*š*[*u-nu a-na*]
39) ^{1}*A-zi-ri ú-ul yi-te-r*[*u-bu*]
40) LUGAL *a-na* URU.MEŠ-*šu-nu ú-ul š*[*ul-mu*]
41) *a-na ša-šu-nu iš-tu* URU *Ṣ*[*u-mu-ra a-di*]
42) URU *Ul-la-sà* URU *ša yu-w*[*a-ši-ru*]
43) GIŠ.GIGIR.MEŠ *pa-na-nu ú-b*[*a-ú*]
44) ⌜*uš*⌝-⌜*ša*⌝-*ar* LÚ.D[UMU *ši-ip-ri*]
Lo.ed. 45) [*a-d*]*i* ÉRIN.MEŠ ⌜*ù*⌝ [GIŠ.GIGIR.MEŠ]
46) [*a-na*] URU *Ṣu-mu-*⌜*ra*⌝ ⌜*ù*⌝
47) [^{1}*Pa*]-*wu-ra A-zi-r*[*u da-ak*]
Rev. 48) ⌜*ù*⌝ ÉRIN! *a-na-ku* LÚ.[MEŠ *uš-ši-ir-ti*]
49) [*a-n*]*a* KUR *Mi-iṣ-ri* ⌜*ù*⌝
50) ›⌜*ù*⌝‹ *uš-ši-ra-at* [*ma*]-⌜*ṣa*⌝-[*ar-tu*]
51) *i-na qa-ti-šu-nu a-na ia-ši*
52) *ki-na-na uš-ši-ir-ti* LÚ *an-nu-ú*
53) *ša-ni-tam ú-ul aš-ta-pár a-na šàr-*⌜*ri*⌝
54) *a-nu-ma* 2 LÚ KUR *Mi-iṣ-ri šu-nu*
55) *tu-ṣa-na ša-ri a-na ia-ši*
56) *ù la-a a-ṣa šum-ma* MU. KAM^{v} *an-ni-*[*ta*]
57) *ia-nu* ÉRIN.MEŠ *pí-*⌜*ṭá*⌝*-ti ù k*[*a-li*]
58) KUR.MEŠ *a-na* ⌜LÚ⌝.MEŠ GAZ.MEŠ *ù*
59) *šum-ma lìb-bi* LUGAL *ba-li uš-ša-*[*ar*]
60) LÚ.MEŠ *pí-ṭá-ti ia-aš-pu-ur a-na*
61) ^{1}*Ia-an-ḫa-mì ù a-na* ^{1}*Pí-*⌜*ḫu*⌝-[*r*]*a*
62) *al-ku-mi qa-du* LÚ.MEŠ *ḫa-za-ni-ku-nu*
63) *le-qú-na* KUR *A-mur-ri i-na* UD.KAM^{v}
64) *ti-ìl-*⌜*qú*⌝*-na-ši*$_{x}$(ŠE) *ša-ni-tam di-nu a-na ia-ši*
65) *it-*⌜*ti*⌝ [^{1}]*Ia-pa-*^{d}IŠKUR *ù it-ti* ^{1}*Ḫa-‹ip›*
66) *ù* ⌜*yu*⌝*-wa-ši-ra* LUGAL ⌜LÚ⌝.⌜MÁŠKIM⌝
67) [*ù*] ⌜*yu*⌝-⌜*pa*⌝-⌜*ri*⌝-⌜*iš*⌝ ⌜*be*⌝*-ri-nu* ⌜*ka*⌝-⌜*li*⌝
68) *mi-im-mì ša-a yu-ú-ul-qú-na*
69) *ìš-tu ša-šu-nu a-na* LUGAL *ú-ul*
70) *yi-ìl-qé-šu* LÚ *ša-nu a-na ša-šu*
71) ⌜*da*⌝*-mi-iq a-*⌜*na*⌝ *šàr-ri ša-ni-tam*

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(32–34) If my words will be heeded, then Aziru can be taken like [h]is fa[ther]. Behold, I am the strength of the king, my lo[rd].

(35–52) Furthermore, who are they, the sons of ʿAbdi-Ashirta, the slave, the do[g, that they ta]ke the cities of the city rulers of the king for [themselves]? They are with you? Th[eir] cities [belong to] Aziru! The king cannot ent[er] into their cities. They are not at [peace] with you from the city of Ṣ[umur as far as] the city of Ullasa, the city where he has be[en sending] chariots. Formerly, I was se[eking] to send an emi[ssary wi]th troops and [chariots to] the city of Ṣumur, but Azir[u kille]d [Pa]wura. As for troop‹s›, [I sent] me[n] to the land of Egypt and a garrison was sent to me in their charge. Likewise, have I sent this man.

(53–64) Furthermore, did I not write to the king, "Now the two men are Egyptians; may my (life) breath come forth to me"? But they did not come. If this year there are no regular troops, then a[ll] the lands will belong to the *ʿapîru* men. But if the king does not desire to send the regular army, may he write to Yanḥamu and to Piḫuru, "Go with your city rulers; take the land of Amurru." In one day will they take it.

(64–66) Furthermore, I have a litigation with Yapaʿ-Hadda and Ḥa‹ʿip›. So may the king send a commissioner

(67–71) [and] let him decide between us. All the property that will be taken from them goes to the king. Let not another man take it for himself. May it be pleasing to the king.

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72) *yu-wa-ši-ra šàr-ru* ANŠE.KUR.RA *a-na*
73) ›*a-na*‹ ÌR-*šu ù a-na-ṣa-ra* URU.KI
74) LUGAL *ia-nu mi-im-ma a-na ia-ši*
75) *ga-mi-ir gáb-bu i-na na-da-ni*
76) *i-na ba-la-aṭ* ZI-*ia ù* LÚ-*ia*
77) *an-nu-ú yu-wa-ši-ra-šu šàr-ru*
78) ⌜*ki*⌝-⌜*ma*⌝ *ar-ḫi-iš ù ia-di-na*
79) ⌜LÚ⌝.MEŠ *ma-ṣa-ar-ra a-na* ›⌜*na*⌝-⌜*ṣa*⌝‹
80) *na-ṣa-ar* ÌR *ki-ti-šu ù* URU.⌜KI⌝
81) *ù* LÚ.MEŠ KUR *Me-lu-ḫa it-ti-šu-nu*
82) *ki-ma pár-ṣí ša-a a-bu-ti-*⌜*ka*⌝
83) *ša-ni-tam i-nu-ma yi-qa-bu*
84) *šàr-ru ú-ṣ*[*ur-mì*] ⌜*lu*⌝ ⌜*na*⌝-⌜*ṣa*⌝-*ra-t*[*a*]
85) ⌜*mi*⌝-*nu yi-*[*na-ṣí-ra-ni a-mur i-na*]
Up.ed. 86) [UD.]MEŠ *a-b*[*u*]-⌜*ti*⌝-[*ia ba-laṭ šàr-ri* UGU-*šu-nu*]
87) [*ù*] *ma-ṣa-ar*[*-ti šàr-ri*]
88) [*it-*]*ti-šu-*⌜*nu*⌝ ⌜*ù*⌝ [*šul-mu a-na ša-šu-n*]*u*
89) [*ù*] *a-na-ku nu-k*[*úr-tu*$_4$ GA.KAL *a-na*]
Lft.ed. 90) [UG]U-*ia ḫu-up-ši-ia a*[*-pa-l*]*a-aḫ a-na-ku ki-a-ma aš-pu-r*[*u*]
91) [*a-na*] ⌜É⌝.GAL *a-*[*na*] *ma-ṣa-ar* ⌜*ù*⌝ LÚ.MEŠ KUR *Mé-lu-ḫa ù la-a*
92) [*na-ad-na-*]*ta* 1 ⌜*da*⌝-[*a*]*n*]-*na* ⌜*mi*⌝-⌜*na*⌝ ⌜*i*⌝-[*p*]*u-šu-na yu-wa-*‹*ši*›*-ra šàr-ru*
93) ⌜LÚ⌝.MEŠ *ma-*[*ṣa*]*-ar ù* L[Ú.MEŠ] KUR *Mé-lu-ḫa a-na na-ṣa-ri-ia*
94) *ú-ul ti-*⌜*né*⌝*-pu-u*[*š*] URU *a-na* GAZ.MEŠ

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(71–82) Furthermore, may the king send horse(s) to his servant so that I may guard the city of the king. I don't have anything; it has all been used up to buy subsistence for my life. And as for this man of mine, may the king send him with utmost haste and may he give garrison troops to guard his loyal servant and the city and men of the land of Meluḫḫa with them like the practice of your fathers.

(83–94) Furthermore, when the king says, "Guard! May you be on guard!" Who will [protect me? Look, in] the days of [my] fathers, [they had the king's sustenance and] a garrison unit of the [king] was [wi]th them and [they had peace]. [But] as for me, there is [fierce] hos[tility agains]t me. My yeoman farmers I [fe]ar myself. Thus I kept wri[ting to] the palace for a garrison and men of the land of Meluḫḫa but you did not [give] even one strong one (one unit?). What can I do? May the king send garrison men and men of the land of Meluḫḫa to protect me. Let not the city join the *ʿapîru*!

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EA 118

TRANSCRIPTION

Obv. 01) [*a*]-*na* ˡ*šàr-ri* EN-*ia*
02) ᵈUTU *qí-bí-ma*
03) *um-ma* ˡ*Ri-ib-*ᵈIŠKUR ÌR-*ka-ma*
04) *a-*˹*na*˺ GÌR.MEŠ EN-*ia* ᵈUTU
05) 7-*šu* 7-*ta-an am-qú-ut*
06) ᵈNIN *ša* URU *Gub-la*
07) *ti-di-in*$_4$ KAL.GA *a-na* LUGAL
08) EN-*ia a-nu-ma ki-a-ma*
09) *aš-ta-pa-ru a-*˹*na*˺ ˹É˺.˹GAL [KA]L.[GA]
10) ˹*ma*˺!-[*gal nu*]-KÚR *ša-a* UGU-*ia*
11) *ù ia-di-na* LUGAL
12) LÚ.MEŠ *ma-ṣa-ar-ta*
13) *a-na* ÌR-*šu ša-ni-tam di-nu*
14) *a-na ia-ši uš-ši-ra*
15) LÚ.MAŠKIM *yi-iš-me a-wa-te-ia*
16) *ù ia-di-na* ˹*ki*˺-*ti-*˹*ia*˺
17) *i-na qa-ti-ia* ˹*ù*˺
18) *šum-ma ap-pu-na-ma yi-il-qé*
19) LUGAL *mi-im-mi-ia iš-tu*
20) LÚ.MEŠ *ḫa-za-nu-ti a-na ša-a-šu*
21) ˹*ša*˺-*ni-tam nu*-KÚR KAL.GA
22) [*a-na*] *ia-ši ù ba-la-*˹*ṭá*˺
23) [*a-na*] LÚ.MEŠ *ḫu-*˹*up*˺-˹*ši*˺ [*ia-nu*]
Lo.ed. 24) ˹*ù*˺ *al-*˹*lu*˺-*m*[*i*] ˹*pa*˺-*ṭ*[*á*]-˹*ri*˺!
25) [*a-n*]*a ma-ḫar* DUMU.MEŠ
Rev. 26) ˹ˡ˺ÌR-*A-ši-ir-ta ù*
27) [*a-*]*na* URU *Ṣí-*‹*du*›*-na ù*
28) URU *Be-ru-ta al-lu-mi*
29) DUMU.MEŠ ˡÌR-*A-ši-ir-ta* [*nu*]-KÚR
30) ˹*a*˺-*na* LUGAL *ù* URU *Ṣí-*˹*du*˺-˹*na*˺
31) *ù*!(ŠI) URU *Be-ru-ta ú-ul*
32) *a-na* LUGAL *uš-ši-ra*

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TRANSLATION

(1–8) Speak [t]o the King, my lord, the sun god; the message of Rib-Hadda, your servant. At the feet of my lord, the sun god, seven times (and) seven times have I fallen. May the Lady of the city of Byblos grant strength to the king, my lord.

(8–13) Now, thus I have been writing to the palace, "The hostility which is against me is ve[ry stro]n[g]. So may the king grant garrison troops to his servant."

(13–20) Furthermore, I have a case; send a commissioner that he may hear my words and that he may give my just due into my hand. Or, on the other hand, let the king take my property from the city rulers for himself.

(21–32) Furthermore, the hostility is strong [against] me and [there are no] rations for my yeomen farmers, and behold, if they depart [t]o the sons of ʿAbdi-Ashirta or to the city of Si‹do›n or the city of Beirut, behold the sons of ʿAbdi-Ashirta are [ho]stile to the king and the city of Sidon and(!) the city of Beirut will not belong to the king.

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33) LÚ.MÁŠKIM *yi-il-qa-šu-nu*
34) *ú-ul* ›DIŠ‹ *i-te$_9$-zi-ib* ˹URU˺-*lì*
35) *ù* ˹*i*˺-*pa-ṭá-ra*
36) *a-na mu-ḫi-ka al-lu*
37) *pa-ṭá-ri-^{ma}* LÚ.MEŠ *ḫu-up-ši ù*
38) *ṣa-ab-tu* LÚ.MEŠ GAZ.MEŠ
39) URU *a-mur a-*˹*na*˺-*ku pa-nu-ia-ma*
40) [*a-n*]*a* ˹*a*˺-*ra-ad* LUGAL *ki-a pár-ṣí*
41) *ša a-bu-*˹*ti*˺-˹*ia*˺ ˹*ù*˺
42) *yu-wa-ši-ra šàr-ru*É[RIN.MEŠ]
43) *pí-ṭá-ti-*˹*šu*˺
44) *ù yu-ša-ap-ši-iḫ* KUR-*šu*
45) *a-*˹*mur*˺! LÚ.MEŠ *ḫa-za-nu-tu* URU.MEŠ
46) *a-na ša-šu-nu ù pa-aš-ḫu*
47) *ù la-a ti-iš-pu-ru-na*
48) *a-na šàr-ri* UGU-*ia-ma*
49) *ù* UGU ^{l}*Ia-an-ḫa-*˹*mì*˺
Up.ed. 50) NU.KÚR *a-*›*na*‹-˹*mur*˺ *pa-na-nu*
51) LÚ.MEŠ ˹MÁŠKIM˺ *ša-a*
52) ˹URU˺ *Ṣu-mu-*[*ra*]
Lft.ed. 53) [*tu*]-˹*pa*˺-*ri-šu* ˹*be*˺-*ri-nu ù an-nu-*[*ù*]
54) [*l*]*a-a yi-iš-*˹*mu*˺ *ḫa-za-nu a-na ša-*[*šu*]
55) ˹*i*˺*a-nu* ÌR ˹*ki*˺-˹*ma*˺ ^{l}*Ia-an-ḫa-mi*
56) *a-na* L[UGA]L ÌR *ki-ti*

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(32–36) Send a commissioner that he may take them,

(34–36) lest I leave my(?) city and depart to you.

(36–39) Behold, if the yeomen farmers depart, the *ʿapîru* men will take the city.

(39–44) Look, as for me, it is my intent [t]o serve the king according to the manner of my fathers, so may the king send his regular troops and may he pacify his land.

(45–50) Look, the city rulers have cities and they are at peace and they don't write to the king. It is against me and against Yanḥamu that there is hostility.

(50–56) Look(!), formerly the commissioners of Ṣumur would [se]ttle cases between us but behold, no city ruler listens to hi[m]. The k[in]g has no servant like Yanḥamu, a loyal servant.

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EA 119

TRANSCRIPTION

Obv. 01) [^{1}]*Ri-ib-*^{d}IŠKUR ⌜*iš*⌝-[*ta-pár*]
02) ⌜*a*⌝-*na* EN-*šu šàr-ri* G[AL]
03) *šàr ta-am-ḫa‹-ra›* ^{d}NIN *š*[*a*]
04) URU *Gub-la ti-di-in*$_{4}$ GA.[KAL]
05) *a-na šàr-ri* EN-*ia*
06) *a-na* GÌR.MEŠ EN-*ia* ^{d}UTU-*ia*
07) 7-*šu* 7-*ta-an am-qú-ut*
08) *i-nu-ma yi-iš-ta-pa-ru šàr-ru*
09) EN-*li ú-ṣur-mì ra-ma-an-ka*
10) ⌜*mi*⌝-*nu yi-na-ṣa-ra-ni*!(IR) *a-nu-ma*
11) *k*[*i*]-⌜*a*⌝-*ma aš*-⌜*ta*⌝-*pa-ru a-na* É.GAL *‹a-na›*
12) LÚ.MEŠ ⌜*ma*⌝-⌜*ṣa*⌝-*a*[*r*]-*ti ù a*-⌜*na*⌝
13) ANŠE.KUR.RA.MEŠ ⌜*ù*⌝ [*i-na-*]⌜*ṣa*⌝[*-ru* URU-]⌜*šu*⌝
14) *mi-na i-pu-šu*-⌜*na*⌝ *a-na-ku*
15) *i-na ba-la-ṭì-ia i-na*-⌜*ṣí*⌝-*ru*
16) URU LUGAL *a-na ša-a-šu ù*
17) *šum-ma mi-ta-ti mi-na*
18) *i-pu-‹šu›-na i-nu-ma qa-bi a-na*
19) *pa-ni šàr-ri* ^{1}*Ri-ib-*^{d}IŠKUR
20) *šu-mi-it* ÉRIN.MEŠ *pí-ṭá-at*
21) *šàr-ri i-nu-ma ba-al-ṭù*
22) LÚ.MEŠ MÁŠKIM.MEŠ *ù*
23) *a-da-bu-ba ka-li ip-ši-šu-nu*
24) *ù yi-*⌜*du*⌝ *šàr-ru i-nu-ma*
25) ⌜ÌR⌝ *ki-ti a-na-ku a-*⌜*na*⌝ *ša-šu*
26) [*ú*]-*ul yi-iš-me* LUGAL *kar*$_{5}$-*ṣí*
27) [ÌR] *ki-ti-šu ša-a*
28) [*ta-*]⌜*aq*⌝-*bu a-na pa-n*[*i*]
29) [*šàr-ri* EN]-⌜*i*⌝-⌜*a* ⌝ L[Ú.MEŠ]

Lo.ed. 30) [*ša-ru-tu* broken off……..]
31) [……broken off……..]
32) [……broken off……..]

Rev. 33) [……traces……]

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TRANSLATION

(1–7) Rib-Hadda wr[ote] to his lord, the great king, the king of batt‹le›. May the Lady of Byblos grant str[ength] to the king, my lord. At the feet of my lord, my sun god, seven times (and) seven times have I fallen.

(8–10) Inasmuch as the king, my lord, writes "Guard yourself," who will guard me?

(10–18) Now thus have I been writing to the palace ‹for› garrison troops and for horses so that I [can] guard his [city]. What can I do myself? While alive I can guard the city of the king for him, but if I am dead, what can I [d]o?

(18–30) Inasmuch as it is said in the presence of the king, "Rib-Hadda caused the death of regular troops of the king," as the commissioners live, then I will report all their deeds. And the king knows that his loyal servant am I. May the king not listen to the slander of his loyal servant that the [evil] men are speaking in the presence of [the king,] my [lord].

(30–32) [.....]

(33) *Broken away*

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34) [^{I}*R*]*i-ib-*^{d}IŠKUR *i-na*
35) [*i-d*]*e-ni-šu* ÌR *a-na šà*[*r-ri*]
36) [*ia-*]*nu* ⌜LÚ⌝ *ša ia-aq-b*[*u*]
37) *ki-ti-i*⌜*a*⌝ ⌜*a*⌝*-na pa-ni šàr-*⌜*ri*⌝
38) EN-*ia ki-ti-ia yi-du*
39) *yi-du* LUGAL *ma-ni* UD. KAM^{v}
40) *yi-pu-šu du-um-qa*
41) *a-na ia-ši i-nu-ma*
42) *ia-nu lìb-bi ša-na* ⌜*a*⌝*-*⌜*na*⌝ *ia-ši*
43) *pa-nu-ia-ma a-na a-ra-ad*
44) *šàr-ri* EN-*ia a-nu-ma*
45) *di-nu an-nu-ú di-in*$_4$ *ki-ti-*[*i*]⌜*a*⌝
46) *ša-a qa-bi-ti ka-li*
47) *mi-im-mi yi-ìl-qé-šu*
48) *šàr-ru* EN-*l*[*i gáb-ba*]
49) ⌜*a*⌝*-na* ⌜*ša*⌝*-*⌜*a*⌝*-*[*šu ù*]
50) [*ú-nu-ta*] ⌜*ṣé*⌝*-ḫe-ru-ta*
51) *ia-di-nu* EN-*li a-na* ⌜ÌR⌝*-*^{d}[IŠKUR?]
52) *ù an-nu la-a la-qí*
53) *mi-na a-qa-bu-na*
54) *ap-pu-na-ma*
55) *a-nu-ma ṭup-pí ša-nu*
56) *ù ka-li ú-nu-tu-ia*
57) *ša* ⌜*it*⌝*-ti* ^{I}*Ia-pa-*^{d}⌜IŠKUR⌝
58) *šu-ut yi-ša-kan*
59) *i-na* ⌜*pa*⌝*-ni šàr-ri*

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(34–44) [R]ib-Hadda, by himself, is the servant of the ki[ng]. [There is] no man who will confirm my loyalty before the king, my lord. He knows my loyalty. The king knows how long he has treated me favorably because I have no other mind; my committal is to serve the king, my lord.

(44–54) Now this case is a case about my loyalty. What I have said is, "As for all the property, may the king take it [all] for himself. [And] the small [objects], my lord may give to ʿAbdi-[Hadda]." This may not be acceptable. What more can I say?

(55–59) Now, there is a second tablet and all my possessions that are with Yapaʿ-Hadda. May it be placed before the king.

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TRANSCRIPTION

Obv. 01) [*ṭup-pí*] ⌜*ú*⌝-*nu-te* ⌜*ša*⌝ *it*-[*ti*]
02) [ˡ*Ia-pa*-]ᵈIŠKUR 10 ⌜*a*⌝-*ša-l*[*u*]
03) [x…]*ma* 2 *li-im* ⌜2⌝ *l*[*i*-]*im*
04) [..KI.LA]L.BI 10 KUŠ SUG? ⌜*ze*⌝-*ru*-⌜*tu*⌝
05) [1] *li-im* 1 *li*-⌜*im*⌝ ⌜KI⌝.LAL.BI
06) 1 *me* GÍR.GAL 1 *me* ⌜GÍR⌝.[TUR 8]0 ⌜*šu*⌝-*bu-bu*
07) 1 KUŠ SUG? ⌜*zi*⌝-⌜*ru*⌝ ⌜4⌝ […….]*me*
08) 1 GI *ma*-[…]⌜*tu*⌝ 4 [GI……]⌜*me*⌝
09) 1 GI *ku*-⌜*ku*⌝-⌜*tu*⌝ 4 ⌜GI⌝[……]
10) 1 GI *ir-ta*$_5$ 4 [……]
11) [1] *ma-qí*-⌜*bu*⌝ [1.……]
12) [1] *nam-ši-ti* [……*t*]*i*-⌜*ma*⌝-⌜*me*⌝
13) [1]*me aš-qú-ma* ⌜*il*⌝(*?*)-[…]⌜MEŠ⌝[…..]⌜*šu*⌝-*nu*
14) [1]*me* 1 *li*-⌜*im*⌝ ⌜KUR⌝[……]
15) […..] 40 [……]
16) ⌜*aš*⌝-⌜*šar*⌝-*ru*-⌜*ti*⌝ [……]
17) [1] NÁ 2 KÙ.GI *uḫ-ḫi*-⌜*za*⌝
18) 1 [G]U.⌜ZA⌝ *ka-aḫ-šu* KÙ.GI *u*[*ḫ-ḫi-za*]
19) ⌜*ka*⌝-⌜*li*⌝-⌜*ši*⌝-*na ša* 1-*en*(*?*)
20) ⌜10⌝ *ki-p*[*a*]-*l*[*al*]-*l*[*u*] GIŠ.TASKARIN 1 *me* GU.Z[A] 1 *me* GAL-*ma*
21) 15 *ša-ba-tu* 15 ⌜*ma*⌝-⌜*ar*⌝-[*b*]*a-d*[*u*]
22) 90 *me* GÉME.MEŠ ÌR.MEŠ
23) ⌜*ia*⌝-*nu* ⌜*i*⌝-⌜*na*⌝ *bá-nu*-⌜*te*⌝ TÉŠ-*ši*-⌜*na*⌝
24) ⌜GAL⌝.TE-*ni* ⌜*yi*⌝-⌜*tu*⌝-⌜*ra*⌝-⌜*na*⌝-⌜*ši*⌝-⌜*na*⌝
25) ⌜*ù*⌝ ⌜*li*⌝-⌜*qá*⌝-⌜*a*⌝ ⌜NITA⌝.⌜MEŠ⌝
26) [1] *me* KÙ.[GI…⌜*la*⌝-⌜*qa*⌝[….]
27) ⌜*ḫa*⌝-⌜*ba*⌝-⌜*lu*⌝-⌜*ma*⌝ ⌜*zi*⌝[…….]
Lo.ed. 28) *a-ḫu-ši*$_x$(ŠE) [……]
29) ⌜*dan*⌝-*na* ⌜*ù*⌝ ⌜*ia*⌝-⌜*nu*⌝
Rev. 30) ⌜*ša*⌝-⌜*a*⌝ *yi-pu-šu d*[*i-na*]
31) ⌜*it*⌝-*ta-šu* ˡÌR-ᵈIŠ[KUR *ù*]

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TRANSLATION

(1–2) [Tablet of] the belongings that are with [Yapaʿ]-Hadda:
(2) 10 *ašallu* bowls
(3–4) [*x*…] two thousand each their weight.
(4–5) 10 leather …, braided, one thousand each, their weight.

(6) 100 swords, 100 dag[gers], 80 *šububu*.
(7) 1 leather […], braided, 4 […….]
(8) 1 reed *ma*[……]*tu*, 4 [reed.…]
(9) 1 reed *kukutu*, 4 reed […]
(10) 1 reed breast plate, 4 […]
(11) [1] hammer [1…….]
(12) [1] washbasin […….]
(13) [1] hundred *ašquna* [….] *their* [….]
(14) [1] hundred 1 thousand […….]
(15) […….] 40 [……..]
(16) *aššarruti* [……..]
(17) [1] bed, 2 (ends?) overlaid with gold.
(18) 1 *kaḫšu*-[th]rone overlaid with gold.
(19) All of them of one (batch/person?)
(20) [10 *k*]*ipa*[*l*]*allu* of boxwood(?). 1 hundred chairs, 1 hundred [….]
(21) 15 *šabattu* garments, 15 blank[ets].
(22) 90–100 maidservants (and) man servants.
(23–25) There is none (like them) in the beauty of their persons (dignity), they are courtiers. May he return ⌜them⌝. But take the males.

(26–31) [1] hundred (shekels) of gold […] he took […] the debt […] her brother […] He is strong and there is no […] who can take legal action against him.

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32) ᶦDUMU-*a-ṣí-mi* ⌜*uš*⌝-*ši-i*[*r*]
33) *šàr-ru a-na la-qí-ši-m*[*a*]
34) *ti-da-ga-lu pa-na*
35) *ù a-na* ᶦÌR-ᵈIŠKUR ⌜*qa*⌝-⌜*ba*⌝
36) *šàr-ru uš-ši-ir ú-n*[*u*]-⌜*te*⌝-⌜*ši*$_x$⌝(⌜ŠE⌝)
37) *a-na ša-ši*$_x$(*ŠE*)⌝ *ù* [……]
38) *šàr-ru i-na ša-me*[……]
39) *la-a ú-ṣí di-nu* [……]
40) *a-nu-ma ka-li ú-nu-*⌜*te*⌝
41) *a-na ma-*⌜*ḫar*⌝ ⌜LUGAL⌝ ⌜*uš*⌝-⌜*ši*⌝-⌜*ir*⌝-*ti*
42) [*i-n*]*a* [*lì*]*b-bi* ⌜*ṭup*⌝-⌜*pí*⌝
43) [*šàr*]*-ru a-*⌜*na*⌝ *ša-a-šu* [*yi-ìl-qé*]
44) ⌜*a*⌝-⌜*na*⌝ EN-*ia ú-da-mì-i*[*q ù*]
45) *a-*⌜*na*⌝ ᴸᵁ*tap-pí-ia*

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(31–39) ʿAbdi-Had[da and] Bin-aṣimi the king has sent to fetch her; may they attend (to her). And to ʿAbdi-Hadda the king spoke, "Send her possessions to her." And the king […] on hearing [the message]. The legal case was not pursued […].

(40–45) Now I sent all the belongings to the king in a tablet. May the king [take] it all for himself. I wish to act favorably towards my lord [and] towards my associate.

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TRANSCRIPTION

Obv. 01) [ˡ]ʳ*Ri*ʾ-[*ib*]-ᵈʳIŠKURʾ *i*[*š-tap-p*]*ár a-*[*na*]
02) EN-ʳ*šu*ʾ LUGAL KUR.ʳMEŠʾ LUGAL GA[L]
03) ʳᵈʾNIN *ša* URU *Gub-l*[*a*]
04) *ti-di-*ʳ*in*$_4$ʾ ʳKALʾ.ʳGAʾ *a-*[*na šàr-*]*ri*
05) EN-*ia* ʳ*a*ʾ-[*n*]*a* [GÌR].MEŠ ʳENʾ-*ia*
06) ᵈUTU-*ia* ʳ7ʾ-ʳ*šu*ʾ 7-*ta-a*[*n*]
07) *am-qú-ut i-nu-ma yi-i*[*š-t*]*ap-ru-na*
08) *šàr-ru* EN-ʳ*i*ʾ*a* ʳ*a*ʾ-*na i*ʳ*a*ʾ-[*š*]*i*
09) *ú-ṣur-mì* ʳ*ra*ʾ-*m*[*a-a*]*n-k*[*a*]
10) *mi-nu yi-n*[*a-ṣí-*]*ra*[*-an-ni*]
11) *a-mur* LÚ.MEŠ *a-*[*bu-t*]*i-*ʳ*i*ʾ[*a*]
12) ʳLÚʾ.MEŠ *ma-ṣa-a*[*r*]-ʳ*ti*ʾ
13) *it-ti-šu-nu* ʳ*ù*ʾ [*ba-la-aṭ*]
14) ʳ*šàr*ʾ-*ri* ʳUGUʾ-[*šu-nu*]
15) [*a-mur*] ʳ*a*ʾ-ʳ*na*ʾ-ʳ*ku*ʾ [*ú-ul*]
16) [*ba-*]ʳ*la*ʾ-ʳ*ṭu*ʾ ʳLÚʾ.ʳMEŠʾ *ma-*[*ṣa-ar-ti*]
17) [*i*]*š-tu šàr-*ʳ*ri*ʾ *a-na* ʳ*i*ʾ[*a-ši*]
18) [*ù*] *an-nu-ú* ʳ*i*ʾ-ʳ*na*ʾ-*na nu*[*-kúr-tu*$_4$]
19) [KAL.G]A ʳUGUʾ‹-*ia*› *qa-*ʳ*bu*ʾ DUMU.MEŠ
20) [ˡÌR-]ʳ*A*ʾ-*ši-ir-*ʳ*ta*ʾ *a-na*
21) [LÚ.MEŠ] GAZ.MEŠ ʳ*ù*ʾ LÚ.MEŠ
22) [*ša i-*]*te*$_9$*-ep-šu mi-nu-*[*um*]
23) [*a-n*]*a* ˡ*Ri-*ʳ*ib*ʾ-ᵈIŠKUR
24) [*ù mi-li*]*k a-*[*na*] ʳÌRʾ-*ka*
25) [*ù a-na* URU-]ʳ*ka*ʾ *aq-ba*
26) [……]ʳ*ma*ʾ-*ti*[…]
Lo.ed. 27) [……]
28) [……]

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EA 121

TRANSLATION

(1–7) Ri[b]-Hadda has w[ritt]n t[o] his lord, king of the lands, the gre[at] king; may the Lady of the city of Byblos grant strength t[o the ki]ng, my lord; at the feet of my lord, my sun god, seven times (and) seven times have I fallen.

(7–10) Inasmuch as the king, my lord, keeps writing to m[e], "Protect yourself," who will pro[tec]t [me]?

(11–17) Look, as for my fa[ther]s, garrison troops were with them and royal [provisions] were in their charge. [Look,] as for me, I have no [pro]visions, no garr[ision] troops from the king.

(18–23) [And] behold now, there is [seve]re ho[stility] against ‹me›. The sons of [ʿAbdi-]Ashirta have said to the *ʿapîru* [men] and (to) the men [who] have [jo]ined, "Who/what [do]es Rib-Hadda have?"

(24–28) [So take counsel co[ncerning] your servant [and concerning] your [city]. I said [….].

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Rev. 29) [……]
30) [……]
31) [……]
32) [……]
33) [……]
34) [……]
35) [……]
36) [……]
37) [……]
38) [……]ʳ*i*ˀ-*a*
39) [……]x ʳ*ša*ˀ-*a*
40) […]ʳ*ti*ˀ-ʳ*ri*ˀ[……]
41) [*aš*-]*tap-pár a*-ʳ*na*ˀ [É.GAL]
42) [*uš*]-*ši-ir* ʳÉRINˀ.[MEŠ *pí-ṭá-ti*]
43) [*ú-u*]*l la-qú* [*i-na* UD. KAM^{v}]
44) [KUR.M]EŠ *a-na š*[*àr-ri ù*]
45) [*an-n*]*u-ú i-n*[*a-na yi-iš-me*]
46) [*šàr*-]*ru a-wa*-ʳ*te*ˀ Ì[R-*šu*]
47) *ù yu-wa*-ʳ*ši*ˀ-ʳ*ra*ˀ[-*an-ni*]
48) ÉRIN.MEŠ *pí-ṭá*-ʳ*ti*ˀ ʳ*yi*ˀ[-*il-qé*]
49) KUR *šàr*-ʳ*ri*ˀ *a*-ʳ*na*ˀ *šàr*-ʳ*ri*ˀ
50) *ù* ʳ*šu*ˀ-[*up*]-ʳ*ši*ˀ-*iḫ* LÚ.MEŠ
51) *ḫa-za-n*[*i* LUGAL] *i-na* KUR.MEŠ
52) *ú-ul t*[*u*]-ʳ*da*ˀ-*ku*
53) *ki-ma* ʳURˀ.ʳGI$_7$ˀ *ù qa-la*-ʳ*ta*ˀ
54) ʳ*ša*ˀ-ʳ*ni*ˀ-ʳ*tam*ˀ […*ki*]-*a-ma*
55) [*nu-kúr-tu*$_4$ *ma*-]*gal* UGU-[*i*]*a*
56) ʳ*di*ˀ-ʳ*ni*ˀ[……]*te mim*-ʳ*ma*ˀ
Up.ed. 57) [……]*ti*
58) ʳLÚˀ(?).ʳMEŠˀ(?) […….]*la*
59) ʳ*ù*ˀ(?) [……..]*t*[*i*]
Lft.ed. 60) [*uš*]-*ši*-ʳ*ra*ˀ LÚ[……]
61) ʳ*šum*ˀ-ʳ*ma*ˀ *i-ra-a*[*m*…….]
62) ʳ*a*ˀ-ʳ*na*ˀ ʳÌRˀ-*šu* ʳ*ù*ˀ […….]
63) *a-na ša-a*-ʳ*šu*ˀ[……]

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(29–40) [……]

(41–53) [I] wrote to [the palace], "Send [regular army] troops." Did they [no]t take [the land]s for the k[ing in one day]? Behold no[w, may the ki]ng [heed] the words of [his] ser[vant] and may he send [to me] regular army troops that [they may] ta[ke] the land of the king, for the king. So pacify the city rulers [of the king] in the lands. Were they not [s]lain like dogs and you kept silent?

(54–59) Furthermore, […Th]us there is se[vere hostility] against [m]e. My case […]property […] men […] and […]

(60–63) […]send […] If he loves […] to his servant and[…] to him […]

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TRANSCRIPTION

Obv. 01) [^{1}]*Ri-ib-*^{d}IŠKUR *iš-tap-*⌜*pár*⌝
02) [*a-n*]*a* EN-*šu šàr* KUR.KI.‹MEŠ› LU[GAL GAL]
03) ⌜*šàr*⌝ *ta-am-ḫa-ar*
04) ^{d}NIN *ša* URU *Gub-la*
05) *ti-di-in*$_{4}$ KAL.GA *a-na*
06) *šàr-ri* EN-*ia a-na*
07) GÌR.MEŠ EN-*ia* ^{d}UTU-*ia*
08) 7-⌜*šu*⌝ 7-*ta-an am-qú-*⌜*ut*⌝
09) ⌜*i*⌝-⌜*nu*⌝-⌜*ma*⌝ *yi-qa-bu* ⌜*šàr*⌝-⌜*ru*⌝
10) ⌜*ú*⌝-[*ṣu*]*r-mi ra-ma-an-*⌜*ka*⌝
11) *a-m*[*ur*] ⌜*pa*⌝-*na-nu i-na*
12) ⌜UD⌝. K[AM^{v}].⌜MEŠ⌝ *a-bu-ti-*⌜*ia*⌝
13) LÚ.[MEŠ *m*]*a-ṣa-ar-*‹*ti*› LUGAL
14) ⌜*it*⌝-⌜*ti*⌝-*šu-nu ù mi-im-mì*
15) LUGAL ⌜UGU⌝-*šu-nu ù an-nu-ú*
16) *a-na-ku ia-nu* ⌜*ba*⌝-*la-*⌜*aṭ*⌝
17) *šàr-ri i-*[*na*] ⌜ŠU⌝-*ia ù*
18) *ia-nu* LÚ.⌜MEŠ⌝ ⌜*ma*⌝-*ṣa-ar-ti*
19) ⌜*šàr*⌝-⌜*ri*⌝ ⌜*it*⌝-*ti-ia a-na-ku*
20) ⌜*i*⌝-⌜*na*⌝ ⌜*i*⌝-⌜*de*⌝-*ni-ia*
21) ⌜*i*⌝-*na-ṣa-*[*ru ra-m*]*a-ni-ia*
22) [*a-mu*]*r* ⌜*a*⌝-[*bu-ia* URU *Gub-l*]*a*
23) ⌜*a*⌝-*na ša-*[*šu ù*]
Lo.ed. 24) LÚ.MEŠ *ma-ṣa-a*[*r-ti*]
Rev. 25) ⌜LÚ⌝-⌜*ti*⌝ *šàr-ri*
26) *it-ta-šu ù ba-*[*la*]*-aṭ*
27) *šàr-ri* UGU-*šu ù*
28) *an-nu-ú a-na-ku ú-ul*
29) *ma-ṣa-ar-tu ù ú-ul*
30) *ba-la-aṭ* LUGAL *a-na*
31) *ia-ši ù* ^{1}*Pa-ḫu-ra*

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EA 122

TRANSLATION

(1–8) Rib-Hadda has written [t]o his lord, the king of the land‹s›, the [great] ki[ng], the king of battle; may the Lady of the city of Byblos grant strength to the king, my lord; at the feet of my lord, my sun god, seven times (and) seven times have I fallen.

(9–21) Inasmuch as the king says, "Protect yourself," look, formerly in the days of my fathers, garrison troops of the king were with them and property of the king was entrusted to them. But behold, as for me, there are no royal supplies i[n] my hand and there are none of the king's garrison troops with me. I, by myself, must prote[ct m]yself.

(22–31) [Loo]k, as for [my] fa[ther], he had [the city of Bybl]os [and] garrison troops, the king's men, were with him and royal provisions were entrusted to him. But behold, as for me, I have neither garrison troops nor royal provisions.

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32) *a-pa-aš ip-ša ra-ba*
33) *a-na ia-ši uš-ši-ir*
34) LÚ.MEŠ KUR *Su-te ù*
35) *da-ku* LÚ *Še-er-da-*
\ *ni*
36) *ù* 3 LÚ.MEŠ
37) *šu-ri-ib a-na* KUR *Mi-iṣ-ri*
38) *ù* ⌜*ma*⌝*-ni* UD. KAM^{v}.MEŠ
39) *ti-ša-šu* URU UGU-*i*⌜*a*⌝
40) *ù al-le-e*
41) *ta-aq-bu* URU *ip-šu*
42) *ša la a-pí-iš iš-tu*
43) *da-ri-ti a-pí-iṣ*
44) *a-na ia-ši-nu ù yi-iš-me*
45) *šàr-ru a-wa-te* ÌR-*šu*
46) ⌜*ù*⌝ *yu-wa-ši-ra*
47) [L]Ú.MEŠ *ú-ul ti-pu-uš*
48) [U]RU *ar-na mi-na*
Up.ed. 49) *i-pu-šu-na a-na-*⌜*ku*⌝
50) *ši-mé ia-*‹*ši*› UGU-‹*šu-nu*›
51) *ú-ul ti-im-i*
Lft.ed. 52) [*šum-ma*] ⌜LÚ⌝.MEŠ *i-na* [*p*]*a-ni šàr-ri* ⌜*ù*⌝
53) [*ia-*]*nu ši-mé ia-ši a-nu-ma*
54) [*k*]*i-a-ma aš-pu-ru a-na* É.GAL
55) *ù a-*‹*wa-tu-ia ú-ul*› *tu-uš-mu-na*

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(31–35) And Paḫuru perpetrated a great misdeed against me. He sent Sutean men and

(35–49) they killed a Sherdanu and (they) took three men into the land of Egypt. And how many days has the city been enraged at me! And behold, the city is saying, "A deed that has never been done since time immemorial has been done to us!" So send the men lest the city commit rebellion. What could I do?

(50–55) Listen to m‹e›; do not refuse concerning ‹them›. [If] the men are in the king's presence or [no]t, listen to me. Now, thus I have been writing to the palace but ‹my words are not› being heeded.

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EA 123

TRANSCRIPTION

Obv. 01) [1]*Ri-ib-*[d]IŠKUR *iš-ta-pár*
02) *a-na* EN-*šu šàr-ri* GAL
03) *šàr-ri* KUR.KUR.KI *šàr-ri*
04) *ta-am-ḫa-*⌜*ar*⌝ [d]NIN
05) *ša* URU ⌜*Gub*⌝*-la ti-di-in*$_4$
06) KAL.GA *a-na* ⌜*šàr*⌝*-ri*
07) ⌜EN⌝*-ia a-na* ⌜GÌR⌝.MEŠ
08) ⌜EN⌝*-ia* [d]UTU ⌜7⌝*-šu*
09) 7*-ta-an am-*‹*qú-ut*› *ip-šu*
10) *ša-a la a-pí-ìš*
11) ⌜*iš*⌝*-tu da-ri-ti*
12) [*a-*]*pí-ìš a-na* URU *Gub-la*
13) [*u*]*š-ši-ir* [1]*Pí-ḫu-*⌜*ra*⌝
14) [LÚ].MEŠ KUR *Su-te d*[*a-ku*]
15) [LÚ] *Še-er-da-ni* [*ù*]
16) [*l*]*a-qú* 3 LÚ.‹MEŠ› ⌜*ù*⌝
17) [*š*]*u-ri-bu* ⌜ÌR⌝[.MEŠ*-ia a-na*]
18) ⌜KUR⌝ *Mi-iṣ-*⌜*ri*⌝ [*šum-ma*]
Lo.ed. 19) *la-a yu-wa-*[*ši-ru-*]
20) *šu-nu šàr-ru* E[N-*li*(?)]
Rev. 21) [*a*]*-di ti-pu-šu* [URU]
22) ⌜*ar*⌝*-na* UGU-*i*[*a*]
23) [*šum*]*-ma i-ra-am šà*[*r-ru*]
24) [EN]*-li* ÌR *ki-t*[*i-šu*]
25) [*ù*] *uš-ši-ra*
26) [3] LÚ.‹MEŠ› *ù ib-lu-*⌜*ṭá*⌝
27) ⌜*ù*⌝ *i-na-ṣí-ra*
28) URU *a-na šàr-ri*

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EA 123

TRANSLATION

(1–9) Rib-Haddi has written to his lord, the Great King, king of ‹all› countries, the King of Battle: May the Lady of the city of Byblos grant power to the king, my lord; at the feet of my lord, ‹my› Sun, seven times and seven times I have fa‹llen›.

(9–21) A deed which has not been done from time immemorial [has] been done to the city of Byblos. Piḫura [s]ent Suteans; they sm[ote] a Sherdani [man and] they [t]ook three m‹en› and delivered [my] ser[vants to] the land of Egypt. [If] the king, [my] lo[rd,] does not rel[ease] them, [the city] will [y]et revolt against m[e].

(23–28) [I]f the ki[ng], my lord, loves [his] faith[ful] servant, [then] send the [three] m‹en› that I may live and that I may guard the city for the king.

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29) *i-nu-ma i-ša-pa-ru*
30) *šàr-ru ú-ṣur-mi*
31) *ra-ma-an-ka iš-tu* \ *ma-ni*
32) *i-na-ṣí-ru-na*
33) 3 LÚ.‹MEŠ› *ša-a šu-ri-ib*
34) ᴵ*Pí-ḫu-ra uš-*˹*ši*˺*-ra*
35) *ù bal-ṭá-ti*
36) ᴵÌR-*i-ra-ma*
37) ᴵSÌ.ᵈIŠKUR ᴵ˹ÌR˺.LUGAL
38) [*m*]*i-nu* ᴵDUMU.MEŠ ᴵÌR-*A-ši*

Up.ed. 39) ˹*ù*˺ *la-qú* KUR \-*ir-ta*
40) ˹*šàr*˺-˹*ri*˺ ˹*a*˺-*na ša-**šu-nu*

Lft.ed. 41) *yu-wa-ši-r*[*a* LUGAL ÉRIN.MEŠ]
42) *pí-ṭá-ti* ˹*ù*˺ [*ti-il-qé-*]
43) ˹*šu*˺˹*-nu*˺ [*a-na* EN-]˹*li*˺[*-ia*](?)

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(29–37) Since the king writes, "Guard yourself!" with what shall I guard? Send the three m‹en› whom Piḫura brought in and I will survive: ʿAbdi-Râma, Yattin-Haddi, ʿAbdi-Milki

(38–43) [W]ho are the sons of ʿAbdi-Ashirta that they take the territory of the king for themselves? May [the king] send regular [troops] [that they may capture] them [for my lor]d.

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EA 124

TRANSCRIPTION

Obv.
01) [*a-na šà*]*r-ri* EN-*i*[*a* ^{d}UTU-*ia*]
02) [*um-m*]*a* ^{I}*Ri-ib-*^{d}IŠKUR Ì[R-*ka-ma*]
03) [^{d}N]IN *ša-a* URU *Gu*[*b-la ti-di-in*$_4$]
04) [KAL.]GA *a-na šàr-ri* EN-[*ia a-na*]
05) [GÌ]R.MEŠ EN-*ia* ^{d}UTU-*ia* [7-*šu*]
06) [7-]*ta-an am-qú-ut* ^{I}*Ri-i*[*b-*^{d}IŠKUR]
07) [*i*]*š-ta-pár a-na* EN-*šu la-q*[*a-mi*]
08) [^{I}]*A-zi-ru ka-li* URU.MEŠ[*-ni-ia*]
09) URU *Gub-la i-na i-de-ni-ši*$_x$(ŠE)
10) *ir-te*$_9$*-ḫa-at a-na ia-ši* ⌜*ù*⌝
11) *mi-lik a-na* ÌR *ki-ti-ia*
12) *a-nu-ma i-te*$_9$*-li* ÉRIN.MEŠ *i-na*
13) URU *Gub-la ù la-qa-ši*$_x$(ŠE)
14) *i-na-na a-di yu-pa-ḫi-ru ka*[*-li*]
15) URU.MEŠ *ù yi-il-qú-ši*$_x$(ŠE) *a-ia*[*-mi*]
16) *i-zi-zu-na a-na-ku al-*[*lu-ú*]
17) *ki-a-ma yi-qa-bu la-qé-*[*mi*]
18) URU.MEŠ ^{I}*Ri-i*[*b* ^{d}IŠKU]R [*ù*]
19) URU *Ṣu-mu*[*-ra……*]
20) *mi-ia-*[*mi*] *š*[*u-ut* ÌR UR.GI$_7$]
21) *ù la-qa* U[RU.MEŠ LUGAL *a-na ša-šu*]
22) *ù ḫa-za-nu*[*-ti da-ak*]
23) *yi-ša-al* [LUGAL……]
24) *a-di ki-na-an*[*-na……*]
25) LUGAL *a-na na-ṣa-*[*ar* URU*-šu la-a*]
26) [*ìl-*]*te*$_9$[*-qé-ši*$_x$(ŠE) ^{I}*A-zi-ru*]

From the bottom of the obverse and the lower edge five lines must be missing.

Rev.
32') [^{I}*A-zi-ru*] ⌜*uš*⌝*-ši-ir* É[RIN.MEŠ *a-na*]
33') [*ṣa-b*]*a-at* URU *Gub-la* [*ù a-na*]
34') [*ṣa-*]*ba-at* URU *Baṭ-ru-na a*[*l-lu-ú*]

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EA 124

TRANSLATION

(1–6) [To the ki]ng, m[y] lord, [my sun god; the messa]ge of Rīb-Haddi [your] se[rvant. May the La]dy of the city of By[blos grant stren]gth to the king, [my] lord. [At the fe]et of my lord, my sun god, [seven times (and) seven] times have I fallen.

(6–11) Rī[b-Haddi has] written to his lord: Aziru has ta[ken] all of [my] citi[es]. The city of Byblos, alone, remains to me. So take counsel concerning your loyal servant.

(12–22) Now, should an army come against the city of Byblos then it will take it. Even now, he is assembling al[l] the cities and he will take it. Whe[re] will I take a stand? Be[hold] thus he is saying, "Taken are the cities of Rī[b-Hadd] [and] the city of Ṣumu[r.....]." Wh[o] is h[e, a slave, a dog,] that he has taken the ci[ties of the king for himself] and [has slain] the city ruler[s]?

(23–26) May [the king] ask [...] still likewise [...] the king to prote[ct his city lest Aziru ta]k[e it].

(32'–34') [Aziru] has sent troops to [se]ize the city of Byblos [and to se]ize the city of Baṭrōna.

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35') [*k*]*i-a-ma ti-qa-bu at-‹ta›-m*[*a*]
36') [*t*]*i-ìš-tap-ru a-na ia-ši iš-t*[*u*]
37') [*k*]*a-li* LÚ.MEŠ *ḫa-za-nu-ti a-*[*na*]
38') [*m*]*i-ni ti-iš-ta-pa-ru-na š*[*u-nu*]
39') [*a-n*]*a ka-ta*$_5$ URU.MEŠ-*nu a-na š*[*a-šu-nu*]
40') [URU.]MEŠ-*ni-ia la-qa* ^{1}*A-z*[*i-ru*]
41') [*ù a*]*n-nu-ú ta-ra a-na*
42') [*ṣa-ba-a*]*t* URU *Gub-la a-n*[*a*]
43') *di-*[*ni* ^{1}ÌR-*A-*]*ši-ir-ta* [*ù*]
44') ^{1}*Pa-w*[*u-ra i-na*]*-na y*[*i-qa-bu*]
45') *a-na ia-ši a-nu-*[*ma la-a*]
46') *yu-ṣa* LUGAL *ù* [*lu tu-ṣa*]
47') *ki-ma a-bu-ti-ka* [*na-ak-ru*]
48') LÚ.MEŠ *ša-ru-tu iš-t*[*u* LUGAL]
49') *a-mur a-na-ku ú-ul* 1 GU$_4$.MEŠ
50') *ù la-a* ÙZ.MEŠ *ù a-na*
51') [*m*]*i-ni uš-ši-ir* LUGAL ÉRIN.MEŠ ⌜KEŠDA⌝*-ma*
52') [*p*]*í-ṭá-ti a-na la-qí* URU[.MEŠ]
53') [*l*]*a-a yi-le-ú la-qa*[*-ši*$_x$(ŠE)*-na*]
54') [*ù*] *la-qa-ma* URU *Gub-*[*la*]
55') [*iš-t*]*u qa-ti-ka la-a-*[*mi*]
56') [*ti-il-q*]*u-ši*$_x$(ŠE) *a-di da-r*[*i-ti*]
57') [*šum-ma*] *lìb-bi* LUGAL *a-na ‹na›-ṣ*[*a-ar* URU-*šu*]
58') [*id*]*-na ù uš-š*[*i-ra* LÚ.MEŠ]
59') [*ma-ṣa-*]*ar-ta* [*ki-ma*]
60') [*ar-*]*ḫi-iš i-n*[*a ḫa-mu-ti-iš* (?)]
61') [*al-lu-*]*ú* 3 LÚ.MEŠ-[*ia ša*]
62') [*šu-ri-bu* LÚ.]MEŠ KUR!(ŠE) *Su*[*-tu*]
Lft.ed. 63') [……]
64') [……]
65') [……]
66') [……]
67') [……] U[RU……]

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(34'–48') B[ehold th]us you say, "It is yo‹u› always writing to me mo[re than a]ll the city rulers." W[h]y should they write [t]o you? [They] have cities. [It is my citi]es Az[iru] has taken. [And b]ehold, he has turned to [sei]ze the city of Byblos. In [the] ca[se of 'Abdi-A]shirta [and] Paw[ura, he s[ays n]ow to me, "No[w] the king [did not] come forth." But [may you come forth] like your forefathers. Rebellious men [have become openly hostile] again[st the king].

(49'–56') Look, as for me, there is not one of the oxen or of the goats. [W]hy did the king send regular troops (chariot warriors and [a]rchers) to take the cities? He was [n]ot able to take [them?]. If (Aziru) should take the city of Bybl[os fr]om your hand, [you will not ta]ke it ev[er].

(57'–60') [If] it is the king's will to ‹pro›te[ct his city, gr]ant and se[nd garri]son [troops right] away,] in [a hurry(?)].

(61'–67') [Beho]ld the three men [that the me]n of the land(!) of the Su[teans took to (Egypt).....].

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EA 125

TRANSLATION

Obv. 01) *a-na* ⌜*šàr*⌝*-ri* E[N-*ia*]
02) ⌜*um*⌝*-ma* ˡ*Ri-ib-*⌜ᵈ⌝⌜IŠKUR⌝ Ì[R-*k*]*a-*⌜*ma*⌝
03) *a-na* GÌR.MEŠ EN-*ia* ᵈU[TU]-⌜*ia*⌝
04) 7-*šu* 7-*ta-*⌜*an*⌝ *am-qú-ut*
05) ᵈNIN *ša* URU *Gub-la*
06) *ti-di-in*$_4$ GA.KAL *a-na*
07) *šàr-ri* EN-*ia i-nu-ma*
08) *i-qa-bu šàr-ru* EN-*ia*
09) *ú-ṣur-mì ra-ma-an-ka*
10) *ù ú-ṣur* URU *šàr-ri*
11) *ša it-ti-ka iš-*⌜*tu*⌝
12) *ma-ni i-na-ṣa-ru-na*
13) *ra-ma-ni-ia* ⌜*ù*⌝ URU [LUGAL]
14) ⌜*pa*⌝*-na-nu* LÚ.MEŠ *ma-ṣa-ar-*⌜*ti*⌝
15) *šàr-ri it-ti-ia ù*
16) *šàr-ru ia-di-*⌜*nu*⌝ ŠE.*IM*.ḪI.A
17) *iš-tu* KUR *Ia-ri-mu-ta*
18) *a-na a-ka-li-šu-nu ù*
19) *an-nu-ú i-na-na*
20) *iš-ta-ḫa-aṭ-ni* ˡ*A-zi-ru*
21) *ù iš-ta-ni ú-ul*
22) GU$_4$.MEŠ *ù la-a* ÙZ.[MEŠ]
23) *a-na ia-ši la-qa-a*
24) ˡ*A-zi-ru gáb-ba*

Lo.ed. 25) *ù ia-nu* ŠE.*IM*.ḪI.A
26) *a-*⌜*na*⌝ *a-ka-*⌜*li*⌝*-ia*

Rev. 27) *ù* LÚ.MEŠ [*ḫu*]*-up-ši*
28) *pa-aṭ-ru a-*[*na*] URU.MEŠ
29) *a-šar i-ba-*⌜*ši*⌝ ŠE.*IM*.[ḪI.A]
30) *a-na a-ka-li-šu-nu*

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EA 125

TRANSLATION

(1–7) To the king, my lord, the message of Rib-Haddi [yo]ur ser[vant]: At the feet of my lord, my s[un god,] seven times (and) seven times have I fallen. May the Lady of the city of Byblos grant power to the king, my lord.

(7–13) As to the king, my lord, saying, "Guard yourself and guard the city of the king which is in your charge," with whom will I guard myself and the city [of the king]?

(14–18) Formerly garrison troops of the king were with me and the king would furnish grain from the land of Yarimuta for their sustenance.

(18–30) But behold now, Aziru has repeatedly raided me. I have no oxen and no goats. Aziru has taken all, and there is no grain for my sustenance. And my yeoman farmers have departed t[o] towns where there is grain for their sustenance.

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31) *ša-ni-tam a-mi-ni yi-iš-ta-˹ka˺-nu-ni*
32) *šàr-ru ki-ma* LÚ.MEŠ ˹*ḫa˺-za-˹nu˺-˹ti˺*
33) LÚ.MEŠ *ḫa-za-nu-tu* URU-*šu-˹nu˺*
34) *a-na ša-šu-nu* LÚ.MEŠ
35) *ḫu-‹up›-šu-šu-nu i-na* [erasure]
36) *šap-li-šu-nu ù*
37) *a-na-ku* URU.MEŠ-*ia a-na* [I]*A-zi-ri*
38) *ù ia-ti yu-ba-ú*
39) *a-na ma-ni i-pu-šu ki-ta*
40) *it-ti-šu mi-nu* UR.G[I_7.MEŠ]
41) [I]DUMU.MEŠ [I]ÌR-*A-ši-ir-t*[*a*]
42) *ù ›ù‹ ti-pu-šu-˹na˺*
43) *ki-ma lìb-bi-šu-nu ù*
44) *tu-wa-ši-ru-na* URU.MEŠ
45) *šàr-ri i-na* [d]IZI

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(31–45) Moreover, why does the king rank me like the city rulers? As for the city rulers, they have their towns;

(35–45) their ye‹om›an farmers are subject to them. But, as for me, my towns belong to Aziru and he is seeking (to kill) me. Why should I make an alliance with him? Who are the do[gs], the sons of ʿAbdi-Ashirt[a] that they should do as they please and send the cities of the king up in flames?

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EA 126

TRANSCRIPTION

Obv. 01) ^{I}*Ri-ib-ed-di qí-bí-*[*ma*]
02) *a-na* LUGAL *be-li-ia a-na* KI.ᶠTAᵀ
03) GÌR.MEŠ BAD-*ia* 7 *u* 7 *am-qut*^{ut}
04) *i-nu-ma ša-pár be-li a-na* GIŠ.ᶠTASKARINᵀ-*ma*
05) *iš-tu* KUR.MEŠ *Sà-al-ḫi ù iš-t*[*u*]
06) URU.KI *Ú-ga-ri-ti*$_7$ *tu-ul*$_{11}$-*qú-*ᶠ*na*ᵀ
07) *la-a-mi i-le-ú uš-šar*
08) GIŠ.MÁ.MEŠ-*ia a-na aš-ra-nu*
09) *i-nu-ma nu-kúr-tu*$_4$ ^{I}*A-zi-ru*
10) *it-ti-ia ù gáb-bi* LÚ.MEŠ ᶠ*ḫa*ᵀ-*za-nu-*
tu$_4$
11) *šal-mu-šu ki lìb-bi-šu-nu*
12) *ti*$_7$-*la-ku-na* GIŠ.MÁ.MEŠ-*šu-nu*
13) *ù* ᶠ*ti*$_7$ᵀ-*ìl-qú-na ḫi-ši-iḫ-ta-šu-nu*
14) *ša-ni-tam mi-nu-um ia-di-nu*
15) ᶠ*mi*ᵀ-ᶠ*im*ᵀ-*ma ù ba-la-ṭá*(*m*)
16) LUGAL *a-na* ^{LÚ}*ḫa-za-nu-ti ib-ri-ia*
17) *ù a-na ya-ši la-a-mi*
18) *ia-*ᶠ*di*ᵀ-*nu mi-im-ma ù pa-*ᶠ*na*ᵀ-*nu*
19) *a-na* ^{LÚ}*a-bu-ti-ia yu-ša-ru*
20) *iš-tu* É.GAL.MEŠ KÙ.BABBAR.MEŠ
21) *ú mi-im-mu a-na ba-la-ṭì-šu-*‹*nu*›
22) *ù yu-ši-ru be-li* ÉRIN.MEŠ
23) *a-na ša-a-šu-nu ù a-nu-ma*
24) *a-na-ku aš-pu-ru a-na be-li-ia*
25) *a-na* ÉRIN.MEŠ *ù* ᶠÉRINᵀ.ᶠMEŠᵀ *ma-ṣa-ar-tu*
26) *la-a tu-*[*ša-ru-na*] *ù*
27) *mi-im-mu* [*la-a-*]*mi*
28) *yu-*ᶠ*da*ᵀ-ᶠ*nu*ᵀ [*a-na i*]*a-a-ši*
29) ᶠ*ù*ᵀ(!) ᶠ*a*ᵀ(!)-ᶠ*ya*ᵀ(!) *a*[*l-la-ka*]-*am*

Lo.ed. 30) ᶠ*a*ᵀ-*na-ku i-*ᶠ*nu*ᵀ-[*ma qa-bi*]-*m*[*i*]
31) ᶠLUGALᵀ *be-li ú*[*-ṣur ra-ma-an-ka*]

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EA 126

TRANSLATION

(1–3) Rib-Hadda: Speak to the king, my lord: Beneath the feet of my lord seven (times) and seven (times) have I fallen.

(4–13) Inasmuch as my lord has written for boxwood, it is from the mountains of Salḫu and from the city of Ugarit that they are brought. I am unable to send my ships there because Aziru is at war with me and all the city rulers are at peace with him. Their ships go about as they please and they bring whatever they need.

(14–30) Furthermore, why does he (the king) give royal supplies and rations to the city rulers, my fellows, while to me he does not give anything? But formerly, to my fathers, silver was sent from the palace, and supplies for their sustenance and my lord sent troops to them. But now, I write to my lord but troops and garrison troops are not s[en]t and supplies are not issued [to] me. ⌜So⌝(!) ⌜where](!) [can] I [g]o myself?

(30–31) Inasmuch as the king, my lord [has said:] "G[uard yourself]

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Rev. 32) *ù ú-ṣ*[*ur* URU LUGAL *ša it-ti-ka*]
33) *ki a-na-ṣa*[*-ru ra-ma-ni-ia*]
34) *ša-pár-ti* ⌜*a*⌝-[*na* LUGAL *be-li-ia*]
35) *la-qú-mi* [*gáb-bi* URU.MEŠ*-ia*]
36) DUMU ⌜ÌR[*-A-ši-ir-ta* EN?-]⌜*šu*⌝-⌜*nu*⌝
37) URU.KI *Gu-u*[*b-la* 1*-en ir-ti-ḫa-at*]
38) *a-na ia-a-ši ù a*[*l-lu ú-ši-ir-*]*ti*
39) LÚ.DUMU *ši-*‹*ip*›*-ri-ia a-*[*na* LUGAL E]N*-li-ia*
40) ÉRIN.MEŠ *la-a yu-ša-r*[*u*]
41) *ù* LÚ.DUMU *ši-ip-r*[*i-ia*]
42) *la-a tu-ša-ṣú-na-*[*šu*]
43) *ù uš-ši-ra-šu qa-*⌜*du*⌝*-mi*
44) ÉRIN.MEŠ *re-ṣú-ti šum-ma* LUGAL
45) *za-ir* URU.KI*-šu ù i-*⌜*zi*⌝*-ba-ši*
46) *ù šum-ma ia-ti-ia* ⌜*ù*⌝
47) ⌜*i*⌝*-pa-ṭá-ra-ni-mi* ⌜*ù*⌝
48) *uš-ši-ra* LÚ*-ka yi-n*[*a-ṣa-a*]*r-ši*
49) *mi-nu-mi la-a yu-da-n*[*u*]
50) *iš-tu* ⌜É⌝.GAL *mi-im-*[*m*]*u*
51) *a-na ia-ši ù*!(LA) ÉRIN.MEŠ ⌜*Ḫa*⌝*-*[*t*]*i*
52) *ù i-ša-ra-pu* KUR.M[EŠ *a-n*]*a* IZI
53) *aš-tap-pár aš-ta-ni la-*[*a*]
54) *ia-tu-ru-na a-wa-tu*
55) *a-na ia-a-ši ṣa-ab-tu*
56) *ka-li* KUR.MEŠ LUGAL BAD*-ia*
57) *ù qa-al be-li iš*!(TU)*-tu-šu-nu*
58) *ù a-nu-ma i-na-na tu-*
59) [*b*]*a-lu-na* ÉRIN.MEŠ KUR.MEŠ *Ḫa-ti*
Up.ed. 60) ⌜*a*⌝*-*[*n*]*a ṣa-*⌜*ba*⌝*-ti* URU.KI *Gub*[*-la*]
61) *ù mi-lik a-na* URU.⌜KI⌝*-*[*ka*]
62) ⌜*ù*⌝ *la-a-mi yi-*⌜*iš*⌝*-me*
Lft.ed. 63) [LU]GAL *a-na* LÚ.MEŠ *mi-ši gáb-*⌜*bi*⌝ [K]Ù.BABBAR *u* ⌜KÙ⌝.⌜GI⌝ LUGAL
64) *ta-di-nu-ni a-na* DUMU.MEŠ ÌR*-A-ši-*⌜*ir*⌝*-ti*
65) *ù šu*(!)*-a-ti ta-di-nu-ni* DUMU.MEŠ ÌR*-A-ši-*⌜*ir*⌝*-ti*
66) *a-na šàr-ri* ⌜*da*⌝*-an-ni ù ki-na-na da-nu*

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(32–44) and gua[rd the city of the king that is in your charge]," how can I pro[tect myself]? I wrote [to the king, my lord,] "[All my towns] are taken! The son of ʿAbdi-[Ashirta is] their [master]. Only the city of Byb[los remains] to me," and be[hold,] I [sent] my emissary t[o the king,] my [lo]rd]; troops were not sent and as for [my] emissary, they are not sending [him] forth. So send him wi[th] rescue forces.

(44–51) If the king hates his city, then I will abandon it, but if it is me (he hates) then I will absent myself, then send your man, let him g[uard] it. Why are supplies not issued to me from the palace?

(51–58) And(!) as for the Hittite army, thus it is setting fire to the territories. I have written over and over; word does not come back to me. All the territories of the king, my lord, are seized, but my lord keeps silent concerning them.

(58–66) And even now, they are bringing the Hittite army to capture the city of Byblos, so take counsel concerning [your] city and don't listen to the men of the expeditionary force. They were transferring all the king's silver and gold to the sons of ʿAbdi-Ashirta and the sons of ʿAbdi-Ashirta are transfering that (silver and gold) to the strong king (i.e. of Ḫatti) and thus they are strong.

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EA 127

TRANSCRIPTION

Obv. 01) [.....]trace
02) [ⁱ*Ri-ib-*ᵈIŠKUR *iš-tap-*]*pár*
03) [*a-na* LUGAL] ˹EN˺-[*šu*]
04) [*um-ma* ⁱ*Ri-ib-*ᵈIŠKUR]˹ÌR˺ *ki-ti-šu*
05) [*a-na* LUGAL EN-*ia*] *qi(?)-bí-mi*
06) [*a-nu-ma la-qí* URU] ˹*Ṣu*˺-˹*mu*˺-˹*ur*˺
07) [ⁱ*Pa-wu-ra la na-da-*]˹*an*˺ ˹URU˺ *Ṣu-mu-ur*
08) *a*[*-na* LÙ.MEŠ SA.GAZ.MEŠ] *ù qé-bi-ir qa-al*
09) [LUGAL EN-*ia ù la-qú*] *gáb-bi*
10) [URU.MEŠ-*ia ú*]*an-nu-ú i-qa-bu-ni*$_7$
11) [*uṣ-ṣur lu na-aṣ-ra-ta* URU.]KI
12) [*Gub-la a-nu-ma* ⁱ*Ia-ab-ni-*]ᵈIŠKUR *uṣ-ṣí*
13) [ÉRIN.]˹MEŠ˺ ˹*pí*˺[*-ṭá-ti*] ˹*ù*˺ *ìl-qé-nu ši-*˹*si*˺*-mi*
14) *p*[*a-n*]*i-nu* UGU U[RU] *Gub-la ù ma-an-nu*
15) *ù a-nu-ma gáb-*‹*bi*›*-mi a-na m*[*u-ḫ*]*i-ia*
16) [*ù*] ˹*ma*˺-˹*an*˺-[*n*]*u i-re-*˹*ṣa*˺*-an-ni*
17) [*al-l*]*u-mi la-*˹*qí*˺ URU *Gub-la* KI
18) ˹*ù*˺ *ia-nu-um* LÚ.MEŠ KUR *Mi-iṣ-ri*
19) [*ša*] ˹*i*˺*-ri-bu-ni*$_7$ ˹*an*˺*-na- kam*^{V}
20) [*ti-né-*]˹*ep*˺-*ša-mi* ˹URU˺ ˹*Gub*˺*-la*
Lo.ed. 21) [*a-na* LÚ S]A.˹GAZ˺.˹MEŠ˺ *ù ia-*˹*nu*˺-˹*um*˺
22) [ÉRIN.MEŠ *Ka-š*]*a ša* ˹*ir*˺-‹*ri*›*-bu-*˹*ni*$_7$˺
Rev. 23) [*ù al-*]*lu-mi* ⁱ*Ia-an-ḫa-*˹*mu*˺
24) [*it-ti*] LUGAL *i-*˹*ša*˺*-al-šu*
25) [*a-na ka-*]*ar-ṣí* URU *Gub-la* URU ˹*ki*˺*-ti-mi*
26) ˹*šum*˺*-ma lib-*˹*bi*˺ ˹LUGAL˺ *be-li-ia*
27) *a-*[*na*] *na-ṣa-*[*a*]*r* URU-*šu ù yi-di-na*$_7$
28) BAD-*ia* LÚ.MEŠ *ma-ṣa-ar*$^{Mr_{EŠ}}$-*šu*(?)
29) ˹*ù*˺ *na-*˹*aṣ*˺*-ra-at*

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TRANSLATION

(1–14) [….Rib-Hadda wro]te [to the king, [his] ⌜lord⌝; [the message of Rib-Haddi,] his loyal servant: speak [to the king, my lord], [Now taken is the town of] Ṣumur. [Pawura did not giv]e the town of Ṣumur t[o the *ʿapîru* men] and he was buried; [the king] kept silent [and they have taken]all[my towns, and] behold, he is saying to me, ["Guard, may you guard the cit]y [of Byblos; now, Iabni]-Baʿlu, has come forth (with) the [regul]ar tro[ops] come forth and he will take us." Cry: "Our concern is with the ci[ty] of Byblos!" And who?

(15–22) And now, all are against me and who will help me? Behold, the city of Byblos is taken and there will be no Egyptian personnel [who] can enter there. (If) the city of Byblos [joi]ns [the *ʿa*]*pîru* men then there will be no [Cush]ite [troops] who can enter in.

(23–29) [And be]hold, Yanḥamu is [with] the king; may he ask him [concerning the sla]nder of the city of Byblos, the faithful city. If it is the king's desire to protect his city, then may my lord give of his(?) garrison troops and it will be protected.

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30) *ù a-nu-ú i-qa-bu* BAD-*ia*
31) *ki-ma pa-na-nu-um i-te$_9$-lu* ˡÌR-*Aš*-ˈ*ra*ˀ-*tu$_4$*
32) *a-na ṣé-ri-ia da*-[*n*]*a-ku*
33) ˈ*ù*ˀ *a-nu*-ˈ*ú*ˀ *re-ḫi-iṣ-mi* LÚ.MEŠ-ˈ*ia*ˀ
34) ˈ*ù*ˀ ˈ*ša*ˀ-ˈ*ni*ˀ-ˈ*tam*ˀ ˈ*la*ˀ ˈ*ma*ˀ-*ṣa-ku* \ *ṣí-ir-ti*
35) ˈ*ù*ˀ *li-di-na$_7$ be-li-ia*
36) [x]*me* LÚ.MEŠ *ù* 1 *me* ˈÉRIN.MEŠˀ KUR *Ka-ši*
37) ˈ*ù*ˀ 30 GIŠ.GIGIR.MEŠ ˈ*ù*ˀ *lu-ú a-na-ṣa-ar*
38) [KUR].KI *be-li-ia a-di a-ṣí*
39) [ÉRIN.ME]Š *pí-ṭá-ti ra-bi-ti*
40) [*ù ì*]*l-qú* BAD-[*i*]ˈ*a*ˀ KUR *A-mur-ri*
41) [*a-na*] ˈ*ša*ˀ-ˈ*šu*ˀ ˈ*ù*ˀ ˈ*pa*ˀ-*aš-ḫa-at*
Up.ed. 42) [KUR.KI-*šu*] ˈ*ù*ˀ [URU.]KI-*ia*
43) [……]
Lft.ed. 44) [……LU]ˈGALˀ *ša* [……]
45) [……URU *Gu*]*b-la*ᴷ[ˡ]……]
46) [……LÚ S]A.GAZ.MEŠ……*ù*]*mi-ta*-[*ti*]

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(30–42) And, behold, I say: My lord, as in the past ʿAbdi-Ashrata was attacking me (and) I was strong, but behold, my personnel are crushed and furthermore, I am not adequate (I am hard pressed), so may my lord give [*x*] hundred men (of Egypt) and one hundred Cushite warriors and thirty chariots and I will verily protect [the lan]d of my lord until the coming forth of a large [re]gular army [that] my lord [may ta]ke the land of Amurru [for] himself so that [his land] will be pacified and my [cit]y.

(42–46) [...the kin]g of [...the city of Byb]los [...the *ʿa*]*pîru* men [....and I] will be dead.

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TRANSCRIPTION

Not Collated

Obv. 01) [.....]
02) [.....]
03) [.....]
04) [.....]
05) [.....]
06) [.....]
07) [.....]
08) [.....M]ÁŠKI[M.....]
09) [.....]LUG[AL.....]
10) [.....] ^{1}*A-z*[*i-ru*.....]
11) [.....*gá*]*b-b*[*i*.....]
12) [.....] trace [.....]
13) [.....]
14) [.....]
15) [.....]
16) [.....]
Lo ed. 17) [.....]
18) [.....]
Rev. 19) [.....*g*]*áb-bi* [.....]
20) [URU *Gu-u*]*b-la* ^{KI}.....]
21) [.....]^{1}*I-li-ra-*[*pí-í*ʾ.....]
22) [*a-na* KI.]TA GÌR.MEŠ LUGAL E[N-*ia*]
23) [^{d}UTU-*ia* 7-*šu* 7-*ta-an-* *am*]-*qut* ^{ut}-^{r}*ma*$^{\urcorner}$
24) [*ù yi-i*]*š-mé* LUGAL *be-l*[*i*.....]
25) [*i-pí-iš*] LÚ *ar-ni-šu*
26) [.....*a-*]*mur šu-ut*
27) [.....]*yi-iq-b*[*u-*...]
28) [.....] *mi-im-m*[*a*]
29) [.....]*a-mur-m*[*i*]
30) [.....]*a-na* LÚ.ME[Š]-*k*[*a*]
31) [.....] trace [.....]

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EA 128

TRANSLATION

This fragmentary tablet is noted in the records as missing since 1963.

(1–7) [————].

(8–11) […co]missio[ner.…] the kin[g…]Az[iru…a]ll[…].

(19–30) […] a]ll […the city of By]blos […] Ilu-ra[pi'…under]neath the feet of the king, [my] l[ord, my sun god, seven times (and) seven times have I] fallen [so may] the king, my lord, [lis]ten t[o the deed] of his transgressor […L]ook he […] he is sayi[ng…] look, […] to ⌜your⌝ men […].

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EA 129

TRANSCRIPTION

Obv.
01) [ᴵ*Ri-i*]*b-*ʳ*ad*ˀ*-*ʳ*di*ˀ [*qi-bí-mi*]
02) [*a-n*]*a* ʳLUGALˀ *be-*ʳ*li*ˀ-[*šu* LUGAL GAL *a-na* KI.TA]
03) [GÌR.]ʳMEŠˀ‹*-ka*› 7 *ù* ʳ7ˀ[*am-qut*^{ut}]
04) ʳ*yi*ˀ*-*‹*iš*›*-al* ʳLUGALˀ *be-l*[*i a-na*] ʳDUMUˀ.ʳMEŠˀ
05) ʳˀʳÌRˀ-*A-ši-ir-*ʳ*ti*ˀ ʳ*i*ˀ*-*ʳ*nu*ˀ*-*ʳ*ma*ˀ
06) [*k*]*i-*ʳ*i*ˀ ʳ*lìb*ˀ*-bi-*ʳ*šu*ˀ*-*ʳ*nu*ˀ ʳ*ti*ˀ*-*ʳ*pu*ˀ-[*šu-na*]
07) ʳ*mi*ˀ*-*ʳ*i*ˀ*a šu-nu* UR.ʳMEŠˀ ʳ*ka*ˀ*-*‹*al*›*-b*[*u*]
08) ʳ*i*ˀ*-*ʳ*nu*ˀ*-ma ti-pu-šu-*ʳ*na*ˀ ʳ*a*ˀ[*-na ša-šu-nu*]
09) ʳ*ki*ˀ!*-*ʳ*am*ˀ*-ma gu*$_5$*-mi-ru gáb*!*-b*[*i*]
10) [KUR].MEŠ LUGAL *a-na* UZ[U.M]EŠ *qa-*[*ti-šu-nu*]
11) L[Ú].ʳMEŠˀ *ḫa-za-ni* LUGAL ʳ*da*ˀ-[*ku*] ʳÉRINˀ.ʳMEŠˀ*-*ʳ*ka*ˀ
12) ʳ*ù*ˀ LÚ.MEŠ *we-ʾi* ʳ*ù*ˀ ʳLÚˀ.ʳMEŠˀ ʳLUGALˀ
13) ʳ*i*ˀ*-na-an-na ša ìl-*ʳ*qú*ˀ ʳ*a*ˀ*-*ʳ*na*ˀ ʳ*qa*ˀ[*-at*]
14) LÚ.MEŠ MÁŠKIM .MEŠ ᴵLUGAL *be-*ʳ*li*ˀ-[*ia*]
15) *ù ra-b*[*i*]*-ṣú* LÚ ʳ*em*ˀ[*-qú šu-ut*]
16) *ša ka-bu-ut ma-gal* ʳ*ù*ˀ ʳ*da*ˀ-[*ku-šu*]
17) *gáb-*‹*bi*› URU.ʳMEŠˀ*-ia a-*ʳ*na*ˀ ʳ*šu*ˀ*-*ʳ*nu*ˀ [*ù*]
18) URU.ʳKIˀ *Baṭ-ru-na* ʳ*ir*ˀ*-*ʳ*ti*ˀ*-*ʳ*ḫa*ˀ-[*at a-na ia-ši*]
19) ʳ*ù*ˀ *ti-ba-*ʳ*ú*ˀ*-na-ši la-q*[*a-a*]
20) [*l*]*a-qí-mi ši-a-ti* ʳ*ù*ˀ [URU.KI *Gub-la*]
21) [*ti-*]ʳ*ìl*ˀ*-*ʳ*qú*ˀ*-na* ʳ*i*ˀ*-nu-ma* [……]
22) [……]*qa-ti* […]UZU[.MEŠ *qa-ti*]
23) [……]ʳŠÀˀ?[……]
24) *ù l*[*a*?……]
25) UGU-*šu* [……]
26) ʳ*ma*ˀ*-gal a-di ti-qa-b*[*u-na ar-na*]
27) [GA]L *i-*ʳ*pé*ˀ*-ša ù i-*ʳ*nu*ˀ-[*ma* LUGAL]
28) *l*[*a uš-*]ʳ*šer*$_9$ˀ *ṭup-*ʳ*pa*ˀᴹᴱŠ *a-na* LÚ.MEŠ ʳ*ḫa*ˀ[*-za-ni*]
29) ʳ*ù*ˀ ʳ*ti*ˀ*-*ʳ*ba*ˀ*-ú-na i-pé-eš*$_{15}$ [*ar-na*]
30) ʳ*šum*ˀ*-*ʳ*ma*ˀ *ia-nu* ÉRIN.MEŠ *pí-ṭá-*ʳ*ta*$_5$ˀ[*ù*]
31) [*pa-*]ʳ*nu*ˀ*-šu-nu a-na ṣa-ba-ti* URU.K[I *Gub-la*]
32) ʳ*ù*ˀ *ti-*ʳ*iq*ˀ*-bu-na ṣa-bat-mi* ʳ*ni*ˀ[*-nu*]
33) URU.ʳKIˀ.ʳMEŠˀ *Gub*^{ub}*-li ù mi-*[*na*]

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EA 129

TRANSLATION

(1–3) [Ri]b-Eddi: [Speak t]o the king, [his] lord, [the great king: Beneath]‹your›[fee]t, seven and seven (times) [have I fallen].

(4–12) May the king, [my] lord in‹qu›ire [concerning] the sons of ʿAbdi-Ashirti because they are do[ing] as they please. Who are they, the dogs, that they are doing f[or themselves] thus? They have completely taken all the lands into [their] grasp. They have kil[led] the city rulers of the king, your troops and your soldiers and the king's men.

(13–25) Now what they took was under the ch[arge] of the king's commissioners and as for the commissioner, [he] was a wi[se] man who was very honorable but [they] kil[led him]. They are in possession of all my towns, but the town of Baṭrôna remai[ns to me] and they are seeking to take it. If it be taken, then they will [ta]ke [the city of Byblos] because […] hand […hand…]heart […] and no[t…] against him […].

(26–29) […] very much, they are still talk[ing] about committing [grea]t [treason] and sin[ce the king has n[ot se]nt letters to the city [rulers], then they are seeking to commit [treason].

(30–31) If there are no regular troops [then] their intention is to seize the city of [Byblos].

(32–33) And they are saying: "If w[e] seize the cities of Byblos then wh[at] will the regular troops do?"

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34) [*t*]*i-*˹*pu*˺*-šu* ÉRIN.MEŠ *pí-ṭá-tu a*[*-mur-mi*]
35) ˹*i*˺*-*˹*nu*˺*-*˹*ma*˺ *ša-pár-mi* LUGAL *be-l*[*i*]
36) *a-nu-ma* ÉRIN.MEŠ *a-ṣa-at u ti-i*[*q-bu-na*]
\ *ka-ma-m*[*i*]
37) ˹*ka*˺*-az-bu-tu*
38) *ia-nu-mi* ÉRIN.MEŠ *pí-ṭá-ta*$_5$ *la*[*-a*]
39) ˹*tu*˺*-ṣú u da-nu* UGU-*nu*
40) [*a-mur-m*]*i ba-li a-ṣí* ÉRIN.MEŠ *pí-ṭ*[*á-ti*]
41) [*i-na* MU *š*]*a-*˹*an*˺*-*˹*ti*˺ *an-ni-ti*
Lo.ed. 42) [*ù la-q*]*ú-mi* U[RU.MEŠ] *G*[*ub*]^{ub}*!-la*
43) [*šum-ma la-qú-m*]*i* URU.MEŠ *Gub*^{ub}*-li*
44) [*ti-iq-bu-na m*]*i-na ti-pu-šu* ÉRIN.MEŠ
45) [*pí-ṭá-ti ù* ^{1}]*Ri-ib-ad-di*
Rev. 46) ˹*a*˺*-n*[*a a-bu-ti-i*]*a* LUGAL.MEŠ *pa-nu-*˹*ú*˺
47) *ti-n*[*a-ṣa-ru-na* UR]U.KI *Gub-li*
48) *ù at-*˹*ta*˺ *la-a ti-zi-ib-ši*$_x$(ŠE)
49) *šum-ma ia-nu* ÉRIN.MEŠ *pí-ṭá-ta*$_5$ MU ˹*an*˺*-nu*
50) *ù uš-ši-ra* GIŠ.MÁ *ti-ìl-qú-ni*
51) *qa-du* DINGIR.MEŠ *ba-al-ṭì a-na be-lí-ia*
52) *la-a-mi yi-iq-ba* LUGAL *be-lí-*[*ia*]
53) *mi-de la ṣa-ab-ta-at pa*[*-aš-ḫa-at*]
54) *u i-na-an-na* ˹*tu*˺*-iṣ*?*-ba -t*[*u-na*]
55) LÚ.MEŠ DUMU.M[EŠ *ši-ip-ri* LUGAL]
56) LUGAL.M[EŠ……]
57) ÉRIN.MEŠ [*pí-ṭá-ti*……]
58) *ù* [……]

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(34–39) L[ook], inasmuch as the king, [my] lord wrote: "Now the regular troops have gone out," then th[ey are saying thus: "Lies! There are no regular troops. They have not come forth that they should overpower us."

(40–45) [Loo]k, without the coming forth of the reg[lar] troops [in] this [y]ear, [then] they [will ta]ke the ci[ties of B[yb]los. [If they take] the cities of Byblos, [they will say, "Wh]at can [the regular] troops [and] Rib-Hadda do?"

(46–53) For [m]y [ancestors] the former kings used to g[uard the ci]ty of Byblos and you must not abandon it. If there are no regular troops this year, then send a ship that you may take me with the deities, my life, to my lord. May the king, my lord not say, "Perhaps, it is not captured, it is at p[eace]."

(54–58) But now the amba[ssadors of the king] are bei[ng] seized. The kings […] the [regular] troops [….] and […].

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59) *i* [.....]
60) [.....]
61) [.....]
62) [.....]
63) [.....]
64) [.....]
65) [.....]
66) [.....]
67) [.....]
68) [.....]
69) [.....]
70) [.....]
71) [.....]
72) [.....]
73) ⌜*a*⌝[.....]
74) URU[.MEŠ *Gub^{ub}-li mi-ia-mi šu-nu*]
75) *šàr* ⌜KUR⌝[*Mi-ta-ni šu-nu šàr* KUR *Ka-ši ù*]
76) *šàr* KUR.M[EŠ *Ḫa-ti i-nu-ma* KUR .MEŠ LUGAL]
77) *a-na* DUMU.MEŠ ÌR.⌜MEŠ⌝ ⌜UR⌝.⌜MEŠ⌝ *ki-n*[*a-na*]
78) *yu-ḫa-mi-ṭá uš-šar* ÉRIN.MEŠ *pí-ṭá-$_{ti}$*
79) LUGAL *ù yi-ìl-qé-šu-nu* ⌜*ù*⌝
80) *ti-né-pu-uš* KUR.MEŠ *a-na* LUGAL ⌜*be*⌝-⌜*lí*⌝-⌜*i*⌝[*a*]
81) *mi-ia šu-nu* UR.MEŠ *ka-‹al›-bu šum-ma*
82) ⌜*Bir$_5$*⌝*-ya-wa-zi pal-ḫa ‹iš›-tu* LUGAL
83) *la-a la-qé-šu-nu šum-ma* LUGAL *b*[*e-lí-ia*]
84) *yi-iq-bu a-na* LÚ.GAL URU.KI *A*[*z-za-ti ù*]
85) [*a-n*]*a* LÚ.GAL URU.KI *Ku-mi-di li*[*-qú-šu-nu*]
86) [*u l*]*a-a-mi la-qú-šu-nu* ⌜*ar*⌝[*-na*]
87) [*ep-šu*] ⌜*a*⌝*-na ia-ši pa-nu-šu-nu*
88) [*na-ad*]*-nu-ma te$_9$-e-te-*⌜*pu*⌝*-š*[*u*]
89) [KUR.MEŠ] ⌜*a*⌝-⌜*na*⌝ LÚ.MEŠ SA.⌜GAZ⌝.[MEŠ *ù*]
Up.ed. 90) [URU.MEŠ]*-ia ša* [.....]
91) [...]*aš pu-ḫi-ir* [.....]
92) [.....]

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(59–73) [……]

(74–81) The city of [Byblos. (?) Who are they]? The king of the land of [Mitanni? The king of the land of the Cassites? Or] the king of the lands of [Ḫatti? That the lands of the king] should belong to the sons of ‹ʿAbdi-Ashirta›, slaves, dogs? Thus, may he hasten to send the regular troops of the king that they may capture them and the lands will be joined to the king, my lord. Who are they? Dogs!

(81–92) If Biryawaza was afraid ‹o›f the king, he did not capture them. If the king [my] l[ord], will speak to the senior official of the city of G[aza and t]o the senior official of the city of Kumidi, "Ca[pture them,"] but they did [n]ot capture them. They [have committed] a cr[ime] against me. Their intention is that [the lands] should join the *ʿapîru*-men. My cities which […] *x* he assembled [….].

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Lft.ed. 93) [……]ʳ*tu*ˀ *a-n*[*a*…..] ʳ*ki*ˀ-ʳ*ti*ˀ ʳ*ù*ˀ ʳ*a*ˀ-ʳ*na*ˀ-ʳ*ku*ˀ
[*ù* UR]U.MEŠ[-*ia*]

94) [……]*nu*[……]*lìb-bi*[-*šu-nu mi-ia-*]*mi* ʳ*šu*ˀ-*nu i-*ʳ*nu*ˀ-[*ma*]
ia[-*nu*…..]

95) [ÉRIN.MEŠ *pí-*]ʳ*ṭá*ˀ-*ta*$_5$ *ù* […]*nu a*[……]*nu la-qú-mi* ˡ*Pí-wu-r*[*i*]

96) [*ù*] ʳ*da*ˀ-ʳ*ku*ˀ-ʳ*šu*ˀ ʳ*ù*ˀ *na-ad-n*[*u pa-ni-šu-nu a-na ia-ši ù*] *la-qú-mi*
KUR.KI URU *Ṣ*[*u-mu-*]

\ *ri*

97) [*a-n*]*a ša-šu-nu ù* […….]ʳ*ù*ˀ ˡ*Pí-wu-ri šum-*ʳ*ma*ˀ *a*[*r-na*]

98) *la-a yi-iš-m*[*u* LUGAL *a-na ia-ši ù uš-ši-r*]*a* GIŠ.MÁ.MEŠ

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(93–98) […]t[o…]loyal and I [and my cit]ies […]heart[…who] are they that there are no […re]gular [troops] and […]they took Piwuri [and] they killed him and [they] turned [their attention to me and] they took the land of the city of Ṣ[umu]r [fo]r themselves and […]and Piwuru. If [the king] will not listen [to me then sen]d ships.

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EA 130

TRANSCRIPTION

Obv. 01) [*a-n*]*a šàr-ri* EN-*ia*
02) [*qí*]*-bí-ma um-ma*
03) [ˡ]*Ri-ib-*[ᵈ]IŠKUR ÌR-*k*[*a*]-ma
04) [ᵈ]NIN *ša-a* URU *Gub-la*
05) *ti-di-in*$_4$ KAL.GA *a-na*
06) *šàr-ri* EN-*ia a-na*
07) GÌR.MEŠ EN-*ia* [ᵈ]UTU-*ia*
08) 7-*šu* 7-*ta-an am-qú-ut*
09) *i-nu-ma yi-iš-tap-pa-ra*
10) *šàr-ru a-na ia-ši a-nu-ma*
11) [ˡ]*I-ri-ma-ia-aš-ša*
12) *ia-ak-šu-du-na a-na*
13) *mu-ḫi-ka ú-ul ka-ši-id*
14) *a-na mu-ḫi-ia i-nu-ma*
15) *yi-ìš-ta-pa-ra šàr-ru*
16) *a-na ia-ši ú-ṣur-mì*
17) ⌜*ra*⌝*-ma-an-ka ù*
18) ⌜*ú*⌝-⌜*ṣur*⌝ URU *šàr-ri ša-a*
19) *it-ti-ka ma-an-nu*
20) *yi-na-ṣí-ra-ni*
21) [*a*]-⌜*mur*⌝ *pa-na-nu* LÚ.MEŠ *a-bu-ti-ia*
22) [*d*]*a-nu nu-kúr-*‹*tu*$_4$› *a-na ša-*⌜*šu*⌝-[nu]
23) [*ù*] *ma-ṣa-ar-ti*
24) [LUGAL] *it-*‹*ti*›*-šu-nu ba-l*[*a-aṭ*]
25) [LUGAL] ⌜UGU⌝*-šu-nu* ⌜*ù*⌝
Lo.ed. 26) [*i-na-na*] KAL.G[A *nu-kúr-*‹*tu*$_4$›]
27) [*a-na muḫ-ḫi-ia ù*]
Rev. 28) [*ba-la-a*]*ṭ* ⌜*šàr*⌝[*-ri*]
29) [*ù ma-ṣa-*]*a*[*r-ti* LUGAL]

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EA 130

TRANSLATION

(1–8) [Sp]eak [t]o the king, my lord, the message of Rib-Hadda, yo[ur] servant: May the Lady of Byblos grant strength to the king, my lord; at the feet of my lord, my sun god, seven times (and) seven times have I fallen.

(9–14) Inasmuch as the king has written to me "Now, Irimayašša is coming to you," he has not come to me.

(15–20) Inasmuch as the king has written unto me, "Protect yourself and protect the city of the king that is in your charge," who will protect me?

(21–29) [L]ook, formerly, my ancestors were strong; hostility was against them [but] they had [royal] garrison troops with them, [royal] supp[lies] were issued to them; but [now] ho[stility is str]ong [against me but]

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30) [*i*]*a-nu* ⌜*a*⌝-[*na*] *ia-ši m*[*i-na*]
31) ⌜*i*⌝-*pu-šu-na a-nu-ma*
32) [ˡ]*ḫa-za-nu-tu ti-du-ku-*[*na-šu*]-⌜*nu*⌝(?)
33) URU-*la-nu-šu-nu ki-ma*
34) UR.GI$_7$ *ù ia-nu*
35) *ša-a yu-ba-ú ar-ki-šu-nu*
36) *mi-na i-pu-šu-na*
37) *a-na-ku ša-a aš-ba-ti*
38) *i-na lìb-bi* LÚ.MEŠ ⌜GAZ⌝.MEŠ
39) *šum-ma i-na-na ia-*[*nu*]
40) *ba-la-aṭ šàr-ri*
41) *a-na ia-ši ù* ⌜*ul*⌝-⌜*ta*⌝-*ma-*⌜*nu*⌝
42) LÚ.MEŠ *ḫu-up-ši-ia*
43) *ka-*‹*li*› KUR.MEŠ *nu-kúr-*‹*tu$_4$*› *a-na ia-ši*
44) *šum-ma lìb-bi šàr-ri* [*a-n*]*a*
45) *na-ṣa-ar* URU-*šu ù*
46) ÌR-*šu uš-ši-ra*
47) LÚ.MEŠ *ma-ṣa-ar-ta*
48) *ù ti-na-ṣí-ru* URU
49) [*i*]*-na-ṣí-ru i-na*
50) [*b*]*a-la-ṭì-ia i-nu-*⌜*ma*⌝
51) [*a*]*-mu-ta mi-nu*

Up.ed. 52) ⌜*yi*⌝*-na-ṣa-ru-ši$_x$*(ŠE)

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(30–31) I do not have ro[yal suppli]es [and royal garri]s[on troops. What can I do?

(31–38) Now, as for the city rulers, their own cities are killing them like dogs! And there is none who will call them to account. What can I, who is living among *ʿapîru* men, do?

(39–43) If now there are no royal supplies for me, then I will become embroiled in dispute with my yeoman farmers. Al‹l› of the countries are hostile to me.

(44–48) If it is the king's desire [t]o protect his city and his servant, send garrison troops that they may guard the city.

(49–52) [I] will guard while I'm alive; when [I] die, who will guard it?

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EA 131

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia* UTU-*ia qí-bi-ma*]
02) [*um-ma* ˡ*Ri-ib-*ᵈIŠKUR ÌR-*ka-ma*]
03) [ᵈNIN *ša-a* URU *Gub-la ti-di-in*$_4$ KAL.GA]
04) [*a-na šàr-ri* EN-*ia a-na* GÌR.MEŠ]
05) [EN-*ia* ᵈUTU]-*ia* [7-*šu* 7-*ta-an am-qú-ut*]
06) [*yu-š*]*i-*˹*ru*˺ ˹*be*˺*-li* ˹ÉRIN˺ ˹.˹MEŠ˺ *ma-ṣa-*˹*ar*˺[*-ta*]
07) *a-na* URU *Gub-li ù i-na-an*[*-na*]
08) *ṣa-ab-ta-at* URU.KI *Ṣu-mu-*˹*ri*˺
09) ÉRIN.MEŠ URU *Gub*^{ub}*-li di-ku*
10) *šum-ma lìb-bi* LUGAL *be-*˹*li*˺*-ia*
11) *a-na* URU.KI *Gub*^{ub}*-la ù*
12) *yu-ši-ra be-li* 3 *me* ÉRIN.MEŠ 30 GIŠ.GIGIR.˹MEŠ˺
13) *me* ˹LÚ˺.˹MEŠ˺ KUR.MEŠ *Ka-ši ù ti-na-ṣa-ru*
14) URU.˹KI˺ ˹*Gub*˺^{ub}*-li* URU *be-li-ia*
15) ˹*šum*˺*-*˹*ma*˺ ˹ŠE˺.˹MEŠ˺ ˹*qè*˺*-e-ṣí la-a yu-ši-r*[*u*]
16) LUGAL ˹ÉRIN˺.˹MEŠ˺ ˹*pí*˺*-*˹*ṭá*˺*-*˹*ta*$_5$˺ *a-na* URU.KI *Gub-l*[*a*]
17) *ù la-*˹*qé*˺*-*˹*mi*˺ *ti-il-qú-na-ši*
18) *ù ia-*˹*a*˺*-*˹*ti*˺ [ÌR-*ka*] ˹*ti*˺*-du-ku-na*
19) *ù gu*$_5$*-*˹*mi*˺*-*˹*ru*˺ [*yu-ši-ru-*]*na* LUGAL ›AŠ‹
20) *be-li-ia* ˹LÚ˺.˹MEŠ˺ ˹*ma*˺*-*˹*ṣa*˺*-*˹*ar*˺*-ti ù*
21) *qa-ar-bu a-na* ˹LÚ˺.˹MEŠ˺ MÁŠKIM(!) \ *ma-lik*^{MEŠ}
22) LUGAL *i-nu-ma di-ki* ˡ*Pí-wu-ri*
23) LÚ ˹*ma*˺*-lik* LUGAL *ù* ˹*ša*˺(?)*-ki-in*
24) ˹*a*˺*-*˹*na*˺[*-ku*] ˹ÌR˺ ˹*ki*˺*-*˹*ti*˺ *ù* ˹*Pí*˺*-ḫu-ri*
Lo.ed. 25) *ù* ˹*ni*˺*-nu* ÌR.MEŠ ˹LUGAL˺ *ù*
26) *ma-ri-iṣ a-na* IGI.MEŠ-˹*nu*˺ *i-nu-ma*
27) *ni-dám-mì-qú ù* ˹*pal*˺*-ḫa-ti a-*˹*na*˺*-*˹*ku*˺

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EA 131

TRANSLATION

(1–5) [Speak to the king, my lord, my sun god, the message of Rib-Haddi your servant: May the Lady of Byblos give strength to the king, my lord; at the feet of my lord,]my[sun god, seven times and seven times have I fallen.]

(6–14) My lord used to s[end] a garrison to Byblos, but now Ṣumur has been seized and the troops of Byblos have been killed. If the king cares about Byblos, then may my lord send three hundred troops, thirty chariots and one hundred Cushite men that they may guard the city of Gubla, the city of my lord.

(15–19) If by the time of the summer grain the king does not send regular troops to Byblos, then verily they will take it and me, [your servant] they will kill so that they will have gained full control.

(19–23) The king should [send] garrison troops that they should be near to the commissioners because Piwuri has been slain, the counselor of the king and commissioner.

(24–27) I am a loyal servant and (so is) Piḫuri and we are servants of the king and it is distressing for us since we are behaving properly. And I myself am afraid

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Rev. 28) *la-a-mi ú-da-a-k*[*a* LÚ Ú]Š(?)
29) *yu-na-*ʳ*da*ˀ LÚ KI[.SÌ.GA-]*pí*
30) ʳ*ia*ˀ*-nu a-na ša-a-*ʳ*šu*ˀ [*ù a-*]*nu-ma*
31) *ti-pu-*[*š*]*u-na ki-*ʳ*am*ˀ*-*ʳ*mi*ˀ ʳ*ù*ˀ
32) *yu-šir*$_9$*-mi* LUGAL AD-*bu*[*-ka*]
33) ÉRIN.MEŠ *pí-*ʳ*ṭá*ˀ*-ta*$_5$ TUR *ù* ʳ*yi*ˀ*-*ʳ*il*ˀ*-*ʳ*qé*ˀ
34) *gáb-ba ù la-a yi-iš-*ʳ*mu*ˀ
35) *a-na ia-a-ši* ˡ*Pa-ḫa-am-na-*ʳ*ta*ˀ
36) *ù yi-pu-šu ip-ša-ta*$_5$ *ša-r*[*u-t*]*a*$_5$
37) *ù an-nu* DUMU *mar-šu yu-ḫa-*[*liq*]
38) URU *Ṣu-mur-ri ù yi-iš*[*-mé* LUGAL]
39) *a-wa-at* ÌR-*šu ù* ʳ*yu*ˀ[*-ši-ra*]
40) ÉRIN.MEŠ ʳ*pí*ˀ*-ṭá-ta*$_5$ GAL-*ta*$_5$ *yi*[*-il-qa gáb-b*]*a*
41) *mi-nu-ma yi-qa-bu a-na* [*pa-ni*]
42) LUGAL *ia-nu-mi* ŠE.MEŠ NÍG.MEŠ
43) *a-ka-al* ÉRIN.MEŠ *pí-ṭá-ti a-*ʳ*ia*ˀ*-mi*
44) *gáb-bi* DIDLI.URU.KI-*ni* LUGAL *be-li-*ʳ*ia*ˀ
45) ʳ*iš*ˀ*-tu* ʳ*lìb*ˀ*-*ʳ*bi*ˀ*-*ʳ*šu*ˀ*-nu* ʳNÍGˀ.MEŠ *u* ŠE.MEŠ
46) [……Š]E.MEŠ
47) [……]
48) [……]
49) [……]
50) [……]
51) [……]
52) [……]
53) [……]
54) [……]
55) [……]
56) [……]

Lft.ed. 57) [ÉRIN.MEŠ *pí-ṭ*]*á-ti ù* ÉRIN.MEŠ *ti-la-t*[*i*.….]
58) [*a-na na-ṣa-ar*] URU.KI *Gub-la la-a-mi* [*yi-m*]*a-a*[*k*]
\-*ki*
59) [LUGAL URU.KI-*šu šum-ma*] *la-a yu-wa-*ʳ*ša*ˀ*-ru-na*
60) [*a-na* URU.KI *Gub-l*]*a ù la-qú-ši ù*
61) [*ya-ti*] ʳ*ù*ˀ *ia-nu* KUR.MEŠ *Ki-na-aḫ-*ʳ*ni*ˀ
\ *a-na* LUGAL
62) [*ù yi-ša-al* ˡ]*Ia-an-ḫa-ma a-na a-*‹*wa*›*-te*^{MEŠ} *a*‹*-nu*›*-te*

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(28–36) lest I be killed, a corpse cast away having no one to care for its funerary offerings and [n]ow they are doing th[us. But] the king, your father sent a small regular force and they took all. But Paḥamnata would not listen and he continued to commit rebellious acts.

(37–40) And behold, his son has caused the [loss] of Ṣumur. So may [the king] he[ed] the word of his servant and may he se[nd] a large regular force that [he may take everythi]ng.

(41–45) Who is saying in [the presence of] the king, "There is no grain or bread as food for the regular troops"? Where are all the cities of the king my lord? From their midst bread and grain [can be found(?)].

(46–56) [.....]

(57–62) [regular tr]oops and support troops [...to guard] the city of Byblos. [The king] must not [negle]ct [his city. If] he does not send [to the city of Byb]los then they will take it [and me] and the territories of Canaan will not belong to the king. [So may he ask] Yanḥamu about th‹es›e th‹in›gs

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EA 132

TRANSCRIPTION

Obv. 01) [*a-na*] LUGAL EN-*ia* ^{d}UTU-˹*i*˺[*a*]
02) [*qí*]-*bi-ma um-ma* ^{l}*Ri-ib-*˹^{d}˺˹IŠKUR˺
03) [Ì]R-*ka-ma* ^{d}NIN *ša-a*
04) [UR]U *Gub-la ti-di-in*$_4$ KAL.GA
05) *a-na šàr-ri* EN-*ia a-na*
06) GÌR.MEŠ EN-*ia* ^{d}UTU-*ia*
07) 7-*šu* 7-*ta-an am-qú-ut*
08) *ša-ni-tam mi-li-ik* ‹*a-na*›
09) URU *Gub-la* URU *ki-ti-ka*
10) *pa-na-nu yi-*˹*zi*˺*-iz-mi*
11) ^{l}ÌR-*A-ši-*˹*ir*˺*-ta* UGU-*ia*
12) *ù aš-ta-pa-ar a-na*
13) *a-bi-ka uš-ši-ra-mi*
14) ÉRIN.MEŠ *pí-*˹*ṭá*˺*-ti* ˹*šàr*˺*-ri*
15) *ù tu-ul-qú ka-li*
16) KUR *i-na* UD. KAM^{v}.MEŠ *ú-ul*
17) *la-qí* ^{l}ÌR-*A-ši-ir-t*[*a*]
18) *qa-du mi-*˹*am*˺*-mi-šu a-na* [*ša-šu*]
19) *ù an-nu-ú i-na-na*
20) *pu-ḫi-ir* ^{l}*A-zi-ru ka-*[*li*]
21) LÚ.MEŠ GAZ.MEŠ *ù q*[*a-bi*]
22) *a-na ša-šu-nu šum-ma*
23) URU *Gub-la la-a ir-t*[*i-ḫa-at*]
24) [*š*]*u-ut* ˹*yu*˺*-*˹*ṣa*˺[……]
25) [……]
Lo.ed. 26) [……]
27) [……]
Rev. 28) [*ša*] ˹ÌR˺(?)-˹*ka*˺[……]
29) ˹*al*˺*-lu-mi* ^{l}*Ia-an-ḫ*[*a-mu*]

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EA 132

TRANSLATION

(1–7) Speak [to] the king, my lord, my sun god, the message of Rib-Haddi your [ser]vant: May the Lady of Byblos give strength to the king, my lord; at the feet of my lord, my sun god, seven times and seven times have I fallen.

(8–18) Furthermore, give thought to Byblos, your loyal city. Formerly, ʿAbdi-Ashirta attacked me and I wrote to your father, "Send regular troops of the king and the entire land will be taken in a day." Was not ʿAbdi-Ashirta taken with his property for [him (the king)]?

(19–27) And now Aziru has assembled all the *ʿapîru* men and sa[id] to them, "If the city of Byblos does not rem[ain,] [h]e will go forth [……](3 lines missing).

(28–29) […of] your servant […]. Behold Yanḥ[amu] is

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30) *it-ti-ka ù* ⌜*ša*⌝[*-al-šu*]
31) *šum-ma la-a qa-bi-ti*
32) *a-na ša-a-šu a-pa-ši-m*[*i*]
33) *at-ta ki-ta it*[*-ti* DUMU.M]EŠ
34) ^{l}ÌR-*A-ši-ir-ta* ⌜*ù*⌝
35) *la-qú-ka ša-ma a-*⌜*na*⌝ [*ia-ši*]
36) *ù na-ṣa-ar* URU.[MEŠ]
37) LUGAL EN-*šu qa-bi-ti*
38) *ki-na-na a-na* ^{l}*Pa-wu-*[*ra*]
39) *ù la-a yi-iš-mu* [*a-na ia-ši*]
40) *i-na a-wa-te*^{MEŠ} ^{l}*Ḫa-i*[*p*]
41) *a-*⌜*bu*⌝*-šu nu-ki-ir* URU.M[EŠ]
42) *an-*⌜*nu*⌝*-ú* ^{l}*Ḫa-ip na-*⌜*da*⌝[*-an*]
43) URU *Ṣu-mu-ra ú-ul*
44) *ia-qú-ul* LUGAL *a-na i-*[*pé*]*-*⌜*ši*⌝
45) *an-nu-ú i-*⌜*nu*⌝*-ma di-ka*
46) LÚ.MÁŠKIM *šum-ma i-na-*⌜*na*⌝
47) *qa-la-ta ù* ^{l}*Pí-ḫu-ra*
48) *la-a yi-zi-za i-na*
49) URU *Ku-mì-di u ka-li* ⌜LÚ⌝.MEŠ
50) ⌜*ḫa*⌝*-za-ni-ka tù-da-*⌜*ku*⌝*-*⌜*na*⌝
51) [*a*]*-nu-ma ki-*⌜*a*⌝*-ma ‹aš›-pu-ru a-na* ⌜É⌝.⌜GAL⌝
52) ⌜*ù*⌝ *la-a yu-uš-mu*
Up.ed. 53) [*a-n*]*a ia-ši uš-ši-ra*
54) [GIŠ].⌜MÁ⌝.MEŠ *ti-il-qú mi-im-*[*ma*]
55) [^{d}]NIN *ù ia-*⌜*ti*⌝
Lft.ed. 56) [*uš-ši-*]*ra* 50 ⌜*me* ⌝ LÚ.MEŠ *u* 30 ⌜*me*⌝ [LÚ.MEŠ] *š*[*a*]
57) [KUR *Me-lu-*]*ḫa* 50 GIŠ.GIGIR ⌜*ù*⌝ [*ti-n*]*a-ṣí-r*[*u*]
58) [URU]⌜*a*⌝*-na ka-ta*$_5$ *uš-š*[*i-ra*] ÉRIN.MEŠ
59) *pí-ṭá-ti ù šu-up-*⌜*ši*⌝*-iḫ* KUR

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(30–50) with you, so a[sk him] if I did not say to him, "You make a treaty wi[th the son]s of ʿAbdi-Ashirta and they will capture you." He listened to [me] and protected the cit[ies] of the king, his lord. I spoke thus to Pawu[ra] but he would not listen [to me] because of the words of Ḫaʿip. His (Ḫaʿip's) father alienated the cities. Behold Ḫaʿip handed [over] the city of Ṣumur! May the king not keep silent concerning this deed since the commissioner was slain. If now you keep silent and Piḫura does not stand fast in the city of Kômidi, all of your city rulers will be slain.

(51–59) [N]ow thus have I been writing to the palace but no attention is paid [t]o me. Send ships! Let them take the property of the Lady and me. [Se]nd 50–100 men and 30–100 [men] o[f the land of Meluḫ]ḫa, 50 chariots that they may [gua]rd [the city] for you. Se[nd] regular troops and pacify the land.

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EA 133

TRANSCRIPTION

Obv.
01) [LUGA]L ⌜EN⌝-[*ia*.…]
02) [*ša-ni-*]⌜*tam*⌝ *mi-lik at*[*-ta*]
03) [*a-n*]*a* ÌR-*ka* ⌜*ù*⌝
04) ⌜*a*⌝*-na* URU *Gub-la* ᴷ[ᴵ]
05) ⌜URU⌝ *Ṣu-mu-ra i*[*ṣ-bat*]
06) ⌜*ka*⌝*-li* URU.MEŠ[*-ka la-qú*]
07) ⌜DUMU⌝.MEŠ ᴵÌR-*A-ši-i*[*r-ta*]
08) [*e*]*p-šu nu-*KÚR *it-*[*ti-ia*]
09) [*a*]*-nu-ma* ᴵ*Ḫa-ip* [*it-ti-ka*]
10) [*š*]*a-al-šu* ⌜*ù*⌝ [*li-it-ri-iṣ*]
11) ⌜*i*⌝*-na pa-ni-ka* [*ù*]
12) *uš-ši-ra* LÚ.⌜MEŠ⌝ [*ma-ṣa-ar-ta*]
13) [*a*]*-na* URU.MEŠ-⌜*ka*⌝ [*a-na*]
14) ⌜*ar*⌝*-ḫi-iš a-nu-ma k*[*i-a-ma*]
15) [*iš-tap*]*-ru a-na šàr-ri* [EN-*ia*]
16) [*uš-ši-*]*ra-an-ni* L[Ú.MEŠ]
17) [*Me-lu-*]*ḫa* \ *Ka*[*-ši ù*]
18) [*a-na-ṣa-*]*ar* [URU……..]
19) [……..]

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EA 133

TRANSLATION

(1) [The kin]g, [my] lord.

(2–8) [Further]more, take counsel yourself [concern]ing your servant and concerning the city of Byblos. The city of Ṣumur is taken. The sons of ʿAbdi-Ashirta [have taken] all [your] cities. They are at war wi[th me].

(9–14) Now Ḫaʿip is [with you], ask him and [may it be pleasing] in your sight [and] send [garrison] troops [t]o your cities [with]all due haste.

(14–18) Now th[us have I been wri]ting to the king, [my lord,] "Send to me m[en of Meluḫ]ḫa \ Cush[ites, and I will gua]rd [the city.…"]

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EA 134

TRANSCRIPTION

Obv. 01') [.....] *mi*[*-lik*]
02') [*a-na* URU *Gu*]*b-la ú-u*[*l*]
03') [*yi-il-*]*qé-ši* ^{1}*A-z*[*i-ru*]
04') *a-mur iš-tu da-r*[*i-ti*]
05') *la-a i-te*$_{9}$*-li-y*[*u*]
06') *i-na* URU *Gub-la* DINGIR.M[EŠ]
07') [*i*]*-na-an-na uš-ši*[*-ir*]
08') [$^{!}$]*A-zi-ru* ÉRIN.MEŠ *a-n*[*a*]
09') [*ṣa-*]*ba-ti-iš i-nu-ma*
10') [*n*]*a-ad-nu* DINGIR.MEŠ*-nu* [*ù*]
11') [*a-ṣ*]*a-ú ù ia-nu* [ÉRIN.MEŠ]
12') [*i-*]*na* URU *a-na da-k*[*i*]
13') [ÌR L]Ú.UR.RI *lim-*^{r}*ni*^{1} [*ù*]
14') [*ú-u*]*l ti-tu-ru-na*
15') [*mi-*]*na i-pu-šu-na* [*a-na-ku*]
16') [*i-*]*na i-de-ni-ia* [LÚ.MEŠ]
17') [*ša-*]*a i-ba-šu i*[*-na*]
18') [URU]*-lì pa-aṭ-ru g*[*áb-bu*]
19') [*la-*]*qí ba-la-ṭ*[*i-šu-nu*]
20') [*a-n*]*a š*[*a-šu-nu.....*]
21') [.....] traces [.....]
Rev. 22') [.....]
23') [*ù u*]*š-ši-ru* [LÚ.MEŠ]
24') [*ma-ṣa-*]*ar a-na* U[RU-*ka*]
25') [*a-na-*]*ku ù* UR[U *Gub-la*]
26') [ÌR.MEŠ] *ki-ti šàr-r*[*i ù*]

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EA 134

TRANSLATION

(1'–3') […] take coun[sel concerning the city of By]blos. Let not Az[iru take]it.

(4'–14') Look, nev[er] have the gods gone up from the city of Byblos. [N]ow Aziru has sent troops t[o ca]pture it because the gods have granted (it) [and] they have [go]ne out and there are no [troops i]n the city to attac[k the slave,] the evil dog(?), [and] they (the gods) will [no]t return.

(15'–20') [Wh]at can [I] do [b]y myself? [The men wh]o were i[n the cit]y have departed. A[ll to]ok [their supp]lies [fo]r t[hemselves.…]

(22'–26') […so s]end (pl.) [garris]on [troops] to [your] ci[ty]. ⌜I⌝ and the c[ity of Byblos are] loyal [servants] of the ki[ng].

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27') [L]Ú-*ia an-nu-ú uš-š*[*i-ir-ti*]
28') *a-na* É.GAL *a-na mi-n*[*i*]
29') *la-a ìš-tap-pa-ar* LU[GAL]
30') [*p*]*a-na-ni a-na ka-tu*[*-nu*]
31') *ù ìš-tap-pa-ar i-n*[*a-na*]
32') *nu*-KÚR KAL.GA UGU-*i*[*a*]
33') *ù pal-ḫa-ti al*[*-lu-ú*]
34') *la-qa-a* URU *Ṣu-mu-r*[*a*]
35') *mi-nu qa-ba mi-im-ma*
36') *a-na ša-a-šu ki-na-‹na›-*⌜*ma*⌝
37') [*n*]*a-da-an pa-ni-šu a-n*[*a*]
38') [URU *Gub-l*]*a yi-ìš-ta-*[…]
39') […..*k*]*a-ra-š*[*u*…..]
40') [……]*-lu*
41') [……] *t*[*u*…]

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(26'–39') [And] this [m]an have [I] se[nt] to the palace. Why did the ki[ng] not write? My [f]ace is towards you (pl.) so I have written. No[w] there is intense hostility against m[e] and I am afraid. Be[hold,] he (Aziru) has taken the city of Ṣumu[r]. Who said anything to him? Thu‹s›, he has [s]et his face towa[rds the city of Bybl]os. May (the king) give hee[d] […] h[is a]rmy [……..].

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EA 135

TRANSCRIPTION

(**Not Collated**)

Obv. 01) (traces) [.....]
02) *a-na* [.....]
03) URU *Ṣ*[*u-mu-ra* .....]
04) *ù* LÚ.MEŠ M[ÁŠKIM .....]
05) *ù a-ṣí-i*[*t* .....]
06) *ù* 2 (3?) *me* GIŠ.GIG[IR.MEŠ .....]
07) *ù* [1-*e*]*n* .....]
08) [.....]
09) [.....]
Lo.ed. 10) [.....]
Rev. 11) [*l*]*a-qú* [.....]
12) *ù l*[*i-im-li-ik* LUGAL EN-*ia*]
13) *a-na* ÌR *k*[*i-it-ti-šu ù a-na* URU]
14) *ki*(?)-*it*(?)-*ti ša* [LUGAL EN-*ia la-a-mi*]
15) [*i*]*l-qé* URU *ki*[*-it-ti-šu*.....]
16) *ù iq-bi* [.....]
17) *ir-tam-mi* UG[U .....]
18) LÚ.MEŠ KUR *Mi-i*[*ṣ-ri* .....]
19) *ù aq-bi* [.....]
20) *ù* [.....]
21) ⌜URU⌝ [.....]
Rest of reverse broken
Lft. ed. 22) [.....]*i*[*t*] *a-na* LÚ[.....]
23) [.....] LUGAL BE-*ia* [.....]
24) [.....*n*]*u-kùr-ta*$_5$ *a-na* BE-*ia*[.....]
25) [.....*uš-*]*ši-ir-ti a-na mu-ḫi* LÚ[.....]

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EA 135

TRANSLATION

(*Tablet melted by rainwater*)

(1–7) (traces) […] to […] the town of Ṣ[umur…] and the co[missioners…]and the coming out […] and two (three?) hundred char[iots…] and o[ne….].

(11–21) they took […] so ma[y the king, my lord, take counsel] concerning [his] f[aithful] servant [and concerning the faithful [city] of [the king, my lord, lest h]e take [his] fa[ithful] city […] and I spoke […] I have always loved(?) […] the men of the land of E[gypt…] and […] the city […].

(22–25) […] to the [commissioner(?)…] the king, my lord […ho]stility against my lord […] I [se]nt to the commissioner(?)….].

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EA 136

TRANSCRIPTION

Obv.
01) [*a*]-*na* LUGAL EN-*ia*
02) *um-ma Ri-ib-*^{d}IŠKUR ÌR-*ka*
03) SAḪAR \ *e-pé-ri ša* 2 GÌR.MEŠ-*ka*
04) *a-na* GÌR.MEŠ LUGAL EN-*ia*
05) 7 *u* 7-*ta-an am-qú-ut*
06) *ù lu-ú yi-iš-me* LUGAL EN-*ia*
07) *a-wa-te* ÌR-*šu*
08) LÚ.MEŠ URU *Gub-la ù* É-*ia*
09) *ù* MUNUS.DAM-*ia*
10) *ti*$_{7}$-*iq-bu-na a-na ia-ši-ia*
11) *a-li-ik-mi* EGIR
12) ^{I}DUMU ÌR-*A-ši-ir-ta*
13) *ù ni-pu-uš šal-ma be-ri-nu*
14) *ù i*$_{15}$-*ma-i*$_{15}$ *a-*⌜*na*⌝*-ku*
15) *la-a iš-me a-na ša-šu-nu*

---

16) *šá-ni-tam šap-ra-ti a-na* LUGAL ⌜EN⌝*-ia*
17) *ù iš-ta-ni uš-ši-ra-*⌜*am*⌝
18) LÚ.MEŠ UN \ *ma-ṣa-ar-ta*
19) *a-na* ÌR-*ka ù lu-ú*
20) ⌜*ti*⌝*-na-ṣa-ru* URU.KI
Lo.ed.
21) ⌜*a*⌝*-*⌜*na*⌝ LUGAL EN‹*-ia*› *ù la-a*
22) ⌜*ka*⌝*-ši-id a-wa-tu*
23) LUGAL EN-*ia a-na* ÌR-*šu*

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EA 136

TRANSLATION

(1–5) [T]o the king, my lord, the message of Rib-Haddi your servant, the dirt at your feet: At the feet of the king, my lord, seven times and seven times have I fallen.

(5–15) So may the king, my lord, heed the words of his servant. The men of the city of Byblos and my house and my wife kept saying to me, "Follow the son of ʿAbdi-Ashirta so we can make peace between us." But I refused; I did not listen to them.

(16–23) Furthermore, I wrote repeatedly to the king, my lord, "Send me garrison troops to your servant that they may protect the city for the king, ‹my› lord." But a word from the king, my lord, has not reached his servant.

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Rev. 24) *šá-ni-tam ù in-du-um*
25) *yu-ṣa-ḫi-ra-am a-na ia-ši*
26) *ù im-lu-uk iš-tu*
27) ŠÀ-*ia a-li-ik-mi a-na-ku*
28) *i-pu-ša*!(MA)-*am* DÙG.GA \ tu-ka
29) *it-ti-šu ša* ˡ*Am-mu-ni-ra*
30) *ù al-ka-ti*
31) *a-na* É-*šu aš-šum*
32) *e-pu-uš* DÙG.GA *bi-ri‹-nu›*
33) *ù a-na-ku a-tu-ur a-na* É-ˈ*i*ˀ*a*
34) *ù id-du-ul* É *iš-tu*
35) ˈ*pa*ˀ-*ni-ia ù* ˈLUGALˀ EN-*ia*
36) *yi-im-lu-uk a-na* ÌR-*šu*

---

37) *a-nu-um*!(IM)-*ma* UD.KAMᵛ *ù mu-ša*
38) *ú-qa-mu* ÉRIN.MEŠ *pí-ṭá-at*
39) LUGAL EN-*ia ù* LUGAL EN-*ia*
40) *yi-im-lu-uk a-na* ÌR-*šu*
41) *šum-ma i-ia-nu* ŠÀ *ša-na-*ˈ*am*ˀ
42) ˈUGUˀ LUGAL EN-*ia* BA.ÚŠ *a-na-ku*
Up.ed 43) *ù* LUGAL EN-*ia* ˈTIˀ.ˈLAˀ ÌR*‹-šu›*
44) ˈ*šá*ˀ-*ni-tam* 2 DUMU-*ia ù* ˈ2ˀ ˈMUNUSˀ.DAM
45) *na-ad-nu a-na* LÚ *ar-ni*
Lft.ed 46) ˈ*ša*ˀ ˈLUGALˀ

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(24–32) Furthermore, when the pressure got too tough for me, then I thought to myself, "Come, let me make a treaty with him, namely ʿAmmunīra." So I went to his house in order that I could make a treaty between ‹us›.

(33–36) Then I returned to my house but he (my brother) had locked me out of the house. So may the king, my lord, take counsel concerning his servant.

(37–43) Now, day and night I wait for the regular army of the king, my lord. So may the king, my lord, take counsel concerning his servant, because I have no other attitude. For the king, my lord, I would die! So may the king, my lord, give life to ‹his› servant.

(44–46) Furthermore, my two sons and two wives have been handed over to the rebel against the king.

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EA 137

TRANSCRIPTION

Obv.
01) [1]*Ri-ib-ad*[*-di qí-bi-mi*]
02) *a-na* LUGAL *be-l*[*i-ia* [d]UTU KUR.MEŠ]
03) *a-na* KI.TA GÌR-*p*[*í* LUGAL *be-li-ia*]
04) 7-*ta-an ù* 7-*ta*[*-an ma-aq-ta-ti*$_7$]
05) *aš-tap-pár aš-ta-ni a-n*[*a* ÉRIN.MEŠ *ma-ṣa-ar-ti*]
06) *ù la-a tu-da-nu* ⌜*ù*⌝ [*la-a*]
07) *yi-iš-mé* LUGAL *be-li a-wa-t*[*e* ÌR-*šu*]
08) *ù i-wa-ši-ir* LÚ.DUMU [1]*š*[*ip-ri-ia*]
09) *a-na* É-*ti* É.GAL *ù* ⌜*i*⌝[*a-tu-ur*]
10) *ri-qú-tam i-ia-nu* ÉRIN.MEŠ *ma-ṣa-a*[*r-ta*$_5$]
11) *a-na ša-a-šu ù ti-mu-ru* L[Ú.MEŠ URU!-]*ia*
12) *i-nu-ma la-a na-di-in* KÙ.BABBAR *ti-iš-la\ḫu*
13) *a-na ia-ši ki-ma* LÚ.MEŠ *ḫa*^{MEŠ}*-za-ni* ŠEŠ.‹MEŠ›*-ia*
14) *ù ti-na-i-ṣú-ni šá-ni-tam a-na-ku-mé-e*
15) *al-ka-ti a-na ma-ḫar-ri* [1]*Ḫa-mu-ni-ri*
16) *ù* ŠEŠ*-ia* TUR *iš-tu ia-ti*
17) *i-na-kar*$_5$*-mi* URU *Gub-la*^{KI}
18) *a-na na-da-ni* URU.KI*-li*
19) *a-na* DUMU.MEŠ ÌR-[1]*A-ši-ir-ti*
20) *i-nu-ma yi-mur* ⌜LÚ⌝.ŠEŠ*-ia i-nu-ma*
21) *a-ṣí* LÚ.DUMU *šìp-‹ri›-ia ri-qa-mi*
22) *i-ia-nu* ÉRIN.MEŠ *ma-ṣa-ar-ta*$_5$ *it-ti-šu*
23) *ù ia-an-aṣ-ni ù ki-na-an-na*
24) *yi-pu-uš ar-na ù yu-ṭá-ri-id-ni*
25) *iš-tu* URU-*li*^{KI} *ú-ul ia-qú-ul-mi*
26) LUGAL *be-li a-na ip-ši* UR *an-nu-ú*
27) *a-nu-ma a-na-ku la-a e-la-ú-mi*
28) *i-re-ba a-na* KUR.MEŠ *Mi-iṣ-ri-i*$_{15}$
29) *ši-ba-ti ù mur-ṣú dan-nu*
30) *a-na* UZU *ra-ma-ni-ia ù i-de-mi*
31) LUGAL *be-li i-nu-ma* DINGIR.MEŠ URU *Gub-la*
32) *qa-di-šu ù mur-ṣu-ú ma-gal*
33) *ù ḫi-i*$_{15}$*-ṭí ep-‹ša›-ti a-na* DINGIR.MEŠ

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TRANSLATION

(1–4) (For) Rib-Ha[ddi speak] to the king, [my] lord, [the sun god of the lands]. Under the fee[t of the king, my lord] seven times and seven ti[mes have I fallen].

(5–7) I have repeatedly written fo[r garrison troops] but they have not been given and the king, my lord, has [not] heeded the word[s of his servant].

(8–14) So I sent [my] ambas[sador] to the royal palace but he re[turned] empty handed; he had no garri[son] troops. And the men of my [city] saw that silver was not sent (you did ‹not› send) to me like the city rulers, my colleague‹s› and they reviled me.

(14–26) Furthermore, I myself went to ʿAmmunīra and my brother, younger than me, alienated the city of Byblos in order to give the city to the sons of ʿAbdi-Ashirta because my brother saw that my amba‹ss›ador came forth empty handed, there being no garrison troops with him, and he reviled me. And thus treason was committed and he expelled me from the city. May the king, my lord, not keep silence concerning the deeds of this dog!

(27–33) Now I am unable to enter into the lands of Egypt. I have grown old and the disease is strong in my own body. And the king, my lord, knows that the gods of the city of Byblos are holy and the illness is strong and I have com‹mit›ted my sin against the gods.

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34) *ki-na-an-na la-a* ⌜*i*⌝*-ri-bu*
35) *a-na ma-ḫar* LUGAL *be-*⌜*li*⌝*-ia*
36) *ù a-nu-ma* DUMU-*ia* ÌR LUGAL BAD-*ia*
37) *uš-ši-ir-ti a-na ma-ḫar* LUGAL *be-li-ia*
38) *ù yi-iš-mé* LUGAL *a-*‹*wa*›*-te* ÌR-*di-šu*
39) *ù ia-di-na* LUGAL *be-li*
40) [ÉRIN.]MEŠ *pí-ṭá-ta*$_5$ *ù* [*t*]*i*$_7$*-iṣ-*[*ba-tu*]
Lo.ed. 41) [U]RU *Gub*^{ub}*-*⌜*li*⌝^{KI} *ù la-*⌜*a*⌝
42) [*ti-r*]*i-bu-mi* ÉRIN.MEŠ *ša-ra-*‹*tu*›
43) *ù* [DUMU⌝.MEŠ Ì[R-^{I}*A*]*-*⌜*ši*⌝*-*⌜*ir*⌝*-ti*
Rev. 44) ⌜*a*⌝*-*⌜*na*⌝ *lìb-bi-ši* ⌜*ù*⌝ *ti-i*[*m*]*-*⌜*ta*⌝*-ṭi*
45) ÉRIN.MEŠ *pí-ṭá-at* LUGAL *be-li-i*[*a*]
46) *a-na la-qí-ši a-mur ma-ʾa-du*
47) LÚ.MEŠ *ra-i-mu-ia a-na lìb-bi* URU.KI
48) TUR LÚ.MEŠ *ša-ru-tu a-na lìb-bi-ši*
49) *a-ṣí-mi* ÉRIN.MEŠ *pí-ṭá-tu ù ša-mu*
50) *a-na ú-mi ka-ša-di-ši ù*
51) *ta-ra-at* URU.KI *a-na* LUGAL *be-li-ia*
52) *ù yi-de be-li i-nu-ma* UGU-*šu a-mu-tu*
53) *i-nu-ma a-na-ku a-na* URU-*li* ^{KI} *a-na-ṣa-ar-/ši*
54) *a-na be-li-ia ù*!(ŠI) *ta-ri-iṣ lìb-bi*
55) UGU LUGAL *be-li-ia la-a na-din-mi*
56) URU.KI *a-na* DUMU.MEŠ ÌR-*Aš*!(ḪAL)*-ra-ti*
57) *ki-na-an-na nu-*KÚR*-mi* ŠEŠ-*ia* URU.KI
58) *a-na na-da-ni-ši a-na* DUMU.MEŠ ÌR-*Aš-ra-ti*
59) *ú-ul ia-qú-ul*$_{11}$*-mi* LUGAL *be-li iš-tu*
60) URU-*li* ^{KI} *šum-ma ma-gal ma-ad*
61) KÙ.BABBAR KÙ.GI *a-na lìb-bi-ši a-na* É DINGIR.MEŠ*-ši*
62) *ma-ad mi-im-mu šum-ma yi-iṣ-ba-*⌜*tu*⌝*-ši*
63) LUGAL *be-li ki-ma yi-pu-šu a-na* ÌR-*šu*
64) *yi-pu-uš ù ia-di-*‹*na*› URU-*la Bu-ru-zi-lì*
65) *a-na a-ša-bi-ia a-nu-ma a-na ma-ḫar*
66) ^{I}*Ḫa-mu-ni-ri i-ba-ša-ti i-nu-ma*
67) *na-kar*$_5$*-ra-at* URU.KI.DIDLI URU *Bu-ru-zi-lì*
Rev. 68) *na-*KÚR*-ru pal-ḫa-tu* DUMU.MEŠ ÌR-*Aš-ra-ti*

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(34–35) Thus, I do not enter to the presence of the king, my lord.

(36–46) So now my son, the servant of the king, my lord, have I sent to the presence of the king, my lord, so that the king may hear the w‹or›ds of his servant. Then may the king, my lord, grant regular [troop]s that they may sei[ze] the [ci]ty of Byblos so that reb[el] troops and the sons of ʿAb[di-A]shirta may not enter into it, and the regular troops of the king, my lord will be too few to take it.

(46–51) Look, many are the men that support me within the city; few are the rebellious men within it. When the regular troops come forth and they hear (it), on the day of their arrival then the city will return to the king, my lord.

(52–58) And may my lord know that I will die for him; when I was in the city, I guarded it for my lord and(!) my heart was devoted to the king, my lord; it (my heart) did not give the city to the sons of ʿAbdi-Ashirta. Thus my brother alienated the city to hand it over to the sons of ʿAbdi-Ashirta.

(59–65) May the king, my lord, not turn away from his city since very great is the silver (and) gold within it; there is much property belonging to the temple of its gods. If the king, my lord, seizes it, he may do to his servant whatever he will. May he gra‹nt› the city of Buruzili for my dwelling.

(65–67) Now, I am in the presence of ʿAmmunīra because the cities are hostile. The city of Buruzili

(68) became hostile, fearing the sons of ʿAbdi-Ashirta.

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69) *i-nu-ma al-ka-ti a-na ma-ḫar* ^{1}*Ḫa-mu-\ni-ri*
70) *aš-šum* DUMU.MEŠ ÌR-*A-ši-ir-ti i-nu-ma*
71) *da-nu* UGU-*ia ù i-ia-nu ša-ri*
72) ^{KA}*pí* LUGAL *a-na ia-ši ù qí-bi*$_4$*-ti*
73) *a-na be-li-ia a-mur* URU *Gub-li* URU-*lu* ^{KI} *ši-na*
74) *ma-ad mi-im* LUGAL *a-na lìb-bi-ši mar-ši-te*^{MEŠ}
75) LÚ.MEŠ *ab-‹bu›-ti-nu pa-na-nu šum-ma qa-al* LUGAL *a-na* URU.KI
76) *gáb-bi* DIDLI.URU.KI.KUR *Ki-na-aḫ-ni ia-nu a-*[*n*]*a* \ *ša-šu*
77) *la-a ia-qú-ul*$_{11}$ LUGAL *a-na ip-ši an-nu*
78) *a-nu-ma* ÌR-*ka* DUMU-*ia uš-ši-ir-ti a-na*
79) *ma-ḫar* LUGAL BAD-*ia ù yu-ši-ra-šu ḫa-mi-*\[*i*]*t*?-*t*[a_5]?
80) LUGAL *qa-du* ÉRIN.MEŠ *ti-*^{r}*ìl*$^{\neg}$*-qú* URU-*la* ^{KI}
81) *šum-ma* LUGAL *be-li yi-iḫ-na-nu-ni ù*
82) *yu-te-ru-ni a-na* URU.KI *ù a-na-ṣár-š*[*i*] *ki-*[*na-na*]
83) *ki pa-na a-na* LUGAL *be-li-ia šu*[*m-ma la yu-te-ru-ni*]
84) LUGAL *be-li a-na lìb-bi-ši ù* ^{r}*i*$^{\neg}$[*a-di-na*(?)]
85) URU-*la iš-tu Bu*[*-r*]*u-z*[*i-lì a-na a-ša-bi-ia*(?)]
86) *ki-ma yi-p*[*u-šu* LUGAL *a-na* ÌR-*šu yi-pu-šu ù la-a*]
87) *i-zi*[*-ba.....*]
88) ^{1}*Ḫa-mu-*[*ni-ri.....*]
89) *a-di ma-t*[*i i-zi-za it-ti-šu ù*]
90) *yi-iš-mé* [L]U[GAL *be-li a-wa-te*^{MEŠ}]
91) ÌR-*šu k*[*i-ma ar-ḫi-iš ù yu-uš-ši-ra*]
Lft.ed. 92) ÉRIN.MEŠ *ki-ma ḫa-*^{r}*mu*$^{\neg}$*-ti-iš*
93) *ù ti-ìl-qú* URU-^{r}*la*$^{\neg}$ ^{KI}
94) *la-a ia-qú-ul-mi* LUGAL *be-li*
95) *a-na ip-ši mar-ṣí an-nu-ú*
96) *ša yu-pa-aš-mi a-na* KUR.MEŠ L[UGAL BAD-*ia*]
97) *ù ya-ar-ḫi-ša* LUGAL *be-li*
98) ÉRIN.MEŠ *pí-ṭá*[*-ṭ*]a_5 *ù ti-iṣ-ba-tu*
99) URU.KI *ki-ma ar-ḫi-iš*
100) *i-nu-ma qa-bi*$_4$*-mi a-na pa-ni* LUGAL
101) *a-n*[*a* U]RU.KI URU-*lu-mi dan-na-tu*
102) *la dan-na-at a-na pa-ni*
103) ÉRIN.MEŠ LUGAL *be-li-ia*

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(69–75) When I went to the presence of ʿAmmunīra due to the sons of ʿAbdi-Ashirta, because they are stronger than I and I did not have the breath of the mouth of the king, then I spoke to my lord, "Look, as for the city of Byblos, (if it became) the city of those two, great is the property of the king within it, the acquisitions of our forefa‹th›ers."

(75–77) If the king keeps silent concerning the city, he will not have any cities in the land of Canaan. May the king not keep silent concerning this deed.

(78–80) Now, your servant, my son, have I sent to the presence of the king, my lord, so may the king send him with haste together with troops that they take the city.

(81–89) If the king, my lord, shows me favor and returns me to the city then I will protect it, th[us] as formerly, for the king, my lord. I[f] the king, my lord, [will not reinstate me] within it, then may h[e grant] a city from Burus[ili for my dwelling]. Whatever [the king] would [do to his servant, let him do but] I will [not] aban[don.…] ʿAmmu[nīri.…]. How long [should I remain with him?]

(89–93) [So] may the [k]i[ng, my lord,] heed [the words of] his servant qu[ickly and may he send] troops with haste that they may take the city.

(94–99) May the king, my lord not keep silent concerning this grievous deed that has been done in the territories of the king, [my lord,] and may the king, my lord hasten the regular troops that they should take the city quickly.

(101–103) If it be said concerning the city in the presence of the king, "It is a strong city," it is not strong before the troops of the king, my lord.

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TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* LUGAL ⌜*be*⌝-⌜*li*⌝-⌜*ia*⌝ ⌜^{d}⌝⌜UTU⌝ ⌜KUR⌝.⌜MEŠ⌝
02) *um-ma* ^{I}*Ri-ib-*⌜*ad*⌝-⌜*di*⌝ ÌR-⌜*ka*⌝
03) *a-na* KI.TA ⌜GÌR⌝.⌜MEŠ⌝ ⌜LUGAL⌝ ⌜EN⌝-⌜*li*⌝-⌜*ia*⌝
04) 7-*tam ù* ⌜7⌝ ⌜*ma*⌝-⌜*aq*⌝-*ta*-⌜*ti*$_7$⌝
05) *i-nu-ma qa-bi-mi* ⌜*a*⌝-*na pa-ni* ⌜LUGAL⌝
06) *a-na* URU *Ia-*⌜*a*⌝-*pu* ^{KI} *šu-ut*
07) *ga-*[*am*]-[*r*]*u* ⌜*da*⌝-*an-na ù ki-i* ⌜*šu*⌝-⌜*nu*⌝-⌜*ti*⌝
08) *ú-*⌜*ul*⌝ [*a*]*l-*⌜*ka*⌝-*ti* ⌜*a*⌝-⌜*na*⌝ *ma-ḫar* ^{I}*A-*⌜*ya*⌝
09) *ù a-*⌜*nu*⌝-⌜*ma*⌝ *i-na-an-na ša-ap-ru-mi*
10) LÚ.⌜MEŠ⌝ ⌜*ša*⌝ ⌜URU⌝ *Gub*$^{\text{⌜}ub\text{⌝}}$*-la a-na ia-ši*
11) *la-a-mi ti-*⌜*pa*⌝-⌜*ṭe*$_6$⌝-⌜*er*⌝ *iš-tu* URU A.PÚ.KI.MEŠ
12) *aš-šum-*⌜*ma*⌝ *ni-*⌜*i*⌝-*ṣú ù ni-ri-bu-ka*
13) [*a*]-⌜*mur*⌝ ⌜LÚ⌝.⌜MEŠ⌝ *šu-nu ša-a-ru-tu*
14) *id-na šu-*⌜*te*⌝-⌜*ši*⌝-⌜*ir*⌝ *i-na-mu-šu*
15) *ša-*⌜*ru*⌝-⌜*ta*⌝ [*la-a aq-bu*] ⌜*pí*⌝-⌜*ia*⌝
16) [.....]
17) [.....] MEŠ ÌR [.....]
18) [.....] LÚ.MEŠ URU *G*[*ub*^{ub}*-la*]
19) *a-na i-re-*[*b*]*i-ia a-na* ⌜URU⌝.KI ⌜A⌝.[PÚ.MEŠ]
20) *iš-tu* DÙG.⌜GA⌝ ⌜*ri*⌝-⌜*iṣ*⌝-*ia* ⌜*iš*⌝-⌜*tu*⌝ ⌜12⌝ ⌜ITI⌝
21) *ú-ul aš-ba-*⌜*ti*⌝ ⌜*i*⌝-⌜*na*⌝ URU A.⌜PÚ⌝.⌜MEŠ⌝.⌜KI⌝ *mi-ia-mi*
22) ‹*a-na-ku*› *ù uš-ši-ir-*⌜*ti*⌝ ⌜*ṭup*⌝-⌜*pí*⌝ [*a-na* É.GA]L LUGAL
23) *ù a-nu-ma A-zi-*[*ru nu-kúr-tu*$_4$] ⌜4⌝? ITI-*ḫi*^{MEŠ}
24) *a-na ia-a-ši ki-a-ma* ⌜*li*⌝-*i-*[*de*] *be-li*
25) *a-na* ÌR-⌜*di*⌝-*šu a-mur-*⌜*mi*⌝ ⌜*a*⌝-*na-k*[*u*] ⌜ÌR⌝ LUGAL
26) *i-ia-nu* LÚ.MEŠ *ḫa-za-na* LU[GAL]*ki-*[*ma i*]*a-ši*
27) *a-na* LUGAL *ša-a ia-mu-tu* [UGU *be-l*]*i-ia*
28) *i-nu-ma yi-iṣ-bat* URU *Ṣu-*⌜*mu*⌝-*ri*
29) ^{I}ÌR-*Aš-ra-ti ù a-na-*[*ṣa-a*]*r-mi*
30) URU-*la*^{KI} *a-na i-de-*‹*ni*›*-ia i-ia-nu*
31) LÚ.MEŠ *ma-ṣa-ra-ta*$_5$ *it-ti-*‹*ia*› *ù aš-pu-ur*!
32) [*a*]*-na* LUGAL *be-li-ia* ⌜*ù*⌝ *tu-ṣa*!(A) ERÍN.MEŠ
33) [*ù*] *ti-il-qé* URU ⌜*Ṣu*⌝-⌜*mu*⌝-*ri ù*

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TRANSLATION

(1–4) To the king, my lord, the sun god of the lands, the message of Rib-Hadda your servant: beneath the feet of the king, my lord, seven times and seven (times) have I fallen.

(5–22) Inasmuch as it has been said in the king's presence, "He (has gone) to the town of Yapô (Joppa); he has run out of strength." Because of those (people) I did not go to Aya. And even now men of Byblos have written to me, "Don't depart from Beirut in order that we may come forth and we will come in to you." Behold, these men are liars. Grant that arrangements be made (and) I will depart. (With) my mouth [I do not speak] treachery. [……..] men of B[yblos] for my entering in to the city of Be[irut] for the benefit of helping me. Since twelve months have I not been sitting in Beirut? Who ‹am I› that I should send a letter [to the] royal [pala]ce?

(23–33) And now Azi[ru has been hostile] for four months against me. Thus, may my lord be appri[sed] concerning his servant. Look, I am the servant of the king; the king has no city ruler like me, who will die [for] my [lo]rd. When ʿAbdi-Ashirta seized the town of Ṣumur, then I protected the city (Byblos) by myse‹l›f; there was no garrison unit with ‹me›. And I wrote to the king my lord and an army came forth [and] it took the town of Ṣumur.

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34) [ᴵÌR-*A-ši-*]*ir-ti ù a*[*-nu-ma*] *i-na-an-na*
35) [*la-qa* URU] ⌜*Ṣu*⌝-⌜*mu*⌝-[*ri* ᴵ]*A-zi-ru*
36) *ù ti-mu-*⌜*ru*⌝ ⌜LÚ⌝.⌜MEŠ⌝ ⌜URU⌝ ⌜*Gub*⌝⌜*ub*⌝-⌜*li*⌝
37) *a-di ma-ti ni-ka-ši-šu* DUMU ᴵÌR[*-A-ši-ir-ti*]
38) *ga-mi-ir* KÙ.BABBAR-*pu ›na‹ a-na nu-kúr-ti*
39) *ù ti-na-mu-šu* UGU-*ia ù a-du-uk-*
\šu-nu
40) *ù ti-iq-bu a-di ma-ti ti*$_7$*-du-*
41) *ku-nu* ⌜*a*⌝*-ya-mi ti-ìl-qú* LÚ.MEŠ *a-na a-ša-bi*
42) ⌜a⌝*-na* URU.KI *ù aš-pu-ur a-na* É.GAL
43) *a-na* ⌜ÉRIN ⌝.⌜MEŠ⌝ *ù ú-ul tu-*⌜*da*⌝*-nu* ÉRIN.MEŠ *ia-*
\ši
44) *ù* ⌜*ti*⌝*-iq-bi* URU.⌜KI⌝ *i-*⌜*zi*⌝*-bu-šu*
45) *ni-te-pu-uš-mi a-na* ᴵ*A-zi-ri ù*
46) *aq-bi ki-i i-te*$_9$*-pu-šu a-na ša-šu*
47) *ù i-zi-bu* LUGAL *be-li ù yi-iq-bi*
48) ŠEŠ-*ia* ⌜*ù*⌝ ⌜*yi*⌝-⌜*it*⌝*-mi a-na* URU.KI
49) *ù ti-dáb-bi-bu ù* LÚ.MEŠ BAD‹*-li*› URU.KI
50) [*ti-t*]*e-pu-šu-mi a-na* DUMU.MEŠ ᴵÌR-*Aš-ra-*[*ti*]
51) ⌜*ù*⌝ [*al*]*-la-ak-mi a-na-*‹*ku*› *a-na* URU A.PÚ.M[EŠ]
52) *a-na da*[*-ba-b*]*i a-na ma-ḫar* ᴵ*Ḫa-mu-ni*[*-ri*]
53) *ù ni-pu-*[*uš*] ⌜*ki*⌝*-ta aš-šum-ma* ᴵ*Ḫ*[*a-mu-ni-ri*]
54) *i-nu-*⌜*ma*⌝ ⌜*ti*⌝ [……]*nu ù* [……]
55) *iš-tu aš*[*-ra-nu*……]
56) URU.KI UG[U-*ia ù*] ⌜*ni*⌝[*-la-a*]*k-mi*
57) *a-na-ku ù* ᴵ⌜*A*⌝*-*[*ya*] U[GU URU.]KI
58) *ú-ul na-*⌜*ad*⌝*-nu-ni* [*i-r*]*e-ba*
59) *la-qí* LÚ *ar-*⌜*ni*⌝ ⌜LUGAL⌝ L[Ú.ÉRIN.M]EŠ ᴵ*A-zi-ri*
60) *ša-ka-an a-na l*[*ìb-bi* U]RU.[KI] *ù*
61) *ti-mu-ru* URU.K[I] ⌜*i*⌝*-nu-m*[*a* ÉR]IN.MEŠ *ša-nu*
[\] *a-ša-bu*
62) *a-na* URU.KI *ù t*[*i-m*]*a-ga-r*[*u*]
63) *i-re-bi a-na* U[RU.]KI *ù t*[*i*]*-iq-bu*
64) ⌜*a*⌝*-na ša-a-šu a*[*l*]*-lu-ú-mi* BA.ÚŠ
Lo.ed. 65) *be*!*-èl-nu ki-i ta-aq-bu mi-it*
66) ᴵ*Ri-ib-ad-di ki-ka-nu iš-tu*
67) ŠU.MEŠ *qa-*⌜*ti*⌝*-šu la-a-mi* [*ia*]-⌜*aš*⌝*-pu-ra*
Rev. 68) *a-na* KUR.MEŠ *Mi-iṣ-ri* ⌜*ù*⌝ *yi-ìl-qa-nu*
69) *qa-du* DUMU.MEŠ*-nu ù ti-*[*dá*]*-bi-ru*
70) ÉRIN.MEŠ ᴵ*A-zi-*⌜*ri*⌝ *iš-*⌜*tu*⌝URU.KI

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(34–35) and [ʿAbdi-Ash]irta. But right now, Aziru [has taken the town of] Ṣumur

(36–64) and the men of the city of Byblos saw (and said) "How long will we be impoverished (by) the son of ʿAbdi-[Ashirti]? The silver has been used up for the war." So they rejected me and I smote them, but they said "How long will you smite us? Where will you get men to inhabit the city?" So I wrote to the palace for troops but troops were not given to me. And the city said, "Leave him, let us join Aziru!" But I said, "How can I join him and abandon the king, my lord?" Then my brother spoke and swore to the city and they conferred and the men, the lor‹ds› of the city, [jo]ined the sons of ʿAbdi-Ashra[ti] and I went myse‹lf› to the city of Beirut to consult with ʿAmmunira and we made a pact because of ʿA[mmunira]. When [.....] from t[here.....] the city aga[inst me, then] I and A[ya] went t[o the cit]y; they did not permit me to enter. The rebel against the king took [troop]s of Aziru (and) he placed them wi[thin] the [ci]ty. Then the city saw that there were foreign troops dwelling in the city and they agreed to the entering of the city and they said to him, "Behold, dead is

(65–70) our lord," because you said, 'Dead is Rib-Hadda'; thus we are no longer under his authority. Let him not write to the land of Egypt so that he will take us with our children, "and they will expel the troops of Aziru from the city."

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71) *a-nu-ma* URU.KI *mi-ši-*[*ìl-š*]*i ra-im*
72) *a-na* DUMU.MEŠ ÌR-*A-ši-ir-*˹*ti*˺ *ù mi-ši-ìl-ši*
73) *a-na be-li-ia* ˹*ù*˺ *k*[*i-i*] *i-pí-iš*
74) *yu-pa-šu a-na* ˹LÚ˺-˹*li*˺ *ša a-ši-ib a-na* URU.KI-*šu*
75) *yu-pa-šu ia-a-ši i-nu-ma iš-tu*
76) 10 *še-ti ka-ša-di-*[*i*]*a* ˹*a*˺-*na* URU A.PÚ.MEŠ
77) *uš-ši-ir-ti* DUMU-*ia* ˹*a*˺-*na* É.GAL NUN
78) *iš-tu* 4 ITI ˹*ú*˺-*ul* ˹*yi*˺-*mur-mi pa-ni* LUGAL
79) *um-ma* LÙ-*ia a-na* URU *Ta-aḫ-da* KI
80) *ka-ša-ad-ti-šu a-*˹*na*˺ *mi-ni ḫa-ṣí-*˹*ri*˺
81) LÚ-*li ša-a uš-ši*[*-ir-ti*]˹*a*˺-[*na* É.]˹GAL˺ [LUGAL]
82) *a-na-ku aq-bu-*˹*na*˺ ˹*a*˺-[*na*……]
83) ˹*ù*˺ ˹*ti-*˹*na*˺-˹*mu*˺-[*šu-na*……]
84) *a-na mi-ni ti-ka*[*-al-lu-šu i-na*]
85) KUR.MEŠ *Ia-pu a-na m*[*i-ni la uš-šir-ta*]
86) *a-na ia-ši i-nu-ma* [*aš-ba-ti i-na*]
87) URU *ki-it* ˹*ù*˺ *a*[*l-lu-ú-mi*…]
88) *i-nu-ma* ˹*aš*˺-˹*ba*˺-*ti a-na* [URU A.PÚ.MEŠ]
89) *i-ia-nu* LÚ LUGAL *be-li ša y*[*i-lik a-na* MAḪ-*ia*]
90) *ù ti-iq-bu* URU.KI *al-lu-mi* I[*Ri-ib-ad-di*]
91) *a-ši-ib a-na* URU A.˹PÚ˺.‹MEŠ› *a-ya-mi* LÚ-*lu*
92) *ša a-lik iš-tu* KUR.MEŠ *Mi-iṣ-ri a-na maḫ-‹ri›-šu*
93) *ù ti*$_7$*-né-pu-šu-na a-na* I*A-zi-ri*
94) *pa-na-nu aš-pu-ru a-na* LUGAL *ú-ul yi-iš-mu*
95) *a-wa-ti a-nu-ma i-na-na a-na* URU A.PÚ.‹MEŠ›
96) *aš-ba-ti ki-i*$_{15}$ UR.GI$_5$ *la-a tu-uš-mu*
97) *a-wa-ti šum-ma* ˹*ša*˺-*mi* LUGAL *a-na* ÌR-*šu*
98) ˹*ù*˺ *na-ad-na-at* ÉRIN.MEŠ *ia-ši*
99) [*ù na-aṣ-ra-a*]*t* URU.KI *a-na* LUGAL
100) *ù* ˹*yi*˺-˹*di*˺-*in*$_4$ [LUGAL ÉRIN].˹MEŠ˺ ˹*ù*˺
101) *ni-iṣ-bat* ˹URU˺.˹KI˺ *l*[*a-a ti-ìl-qé-ši*]
102) ÉRIN.MEŠ DUMU.MEŠ I ÌR-*aš-*˹*ra*˺-*ti* ˹*a*˺-˹*na*˺ [*ša-šu-nu*]
103) *ù* ˹*ti*˺-˹*bal*˺-˹*ki*˺-˹*tu*˺ LÚ.MEŠ-*ši ù a-m*[*ur*]

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(71–93) Now, as for the city, hal[f of i]t prefers the sons of ʿAbdi-Ashirti and half of it prefers my lord. Just as is done for a ruler who is residing in his city, thus should be done for me because within ten minutes after my arrival in Beirut, I sent my son to the palace of the ruler(ship). Four months he has not seen the face of the king. My man reported, "To the city of Taḫda, I have reached it." Why is the man whom I se[nt] to the royal [pal]ace detained? I say to [.....] and [they will] depart [.....]. Why are they [holding him in] the territory of Yapô (Joppa)? Wh[y did you not send] to me when [I was dwelling in] the faithful city? B[ehold,....] while I am dwelling in [the city of Beirut] there is no man of the king, my lord, who will [come to me]. And the city said, "Behold [Rib-Hadda] is dwelling in Beirut. Where is the man who went to him from the land of Egypt?" So they joined Aziru.

(94–100) Formerly, I wrote to the king; he did not listen to my word. Right now, I am dwelling in Beirut like a dog (and) my word is not heeded. If the king had listened to his servant and troops had been given to me, [then] the city [would have been guarded] for the king. So may the king grant that

(101–103) we will seize the city. L[et not] the troops of the sons of ʿAbdi-Ashrati [take it] for [themselves], and its people rebel.

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104) LÚ-*lu ar-nu a-*˹*na*˺ *na-*˹*da*˺*-›na‹-*˹*ni*˺ *a-na*
105) *›a-na‹* ˡ*A-zi-ri* ˹*yi*˺*-*˹*pu*˺*-*˹*uš*˺ ˹*ip*˺*-ša* G[A]L
106) *ù la-qí* ‹NÍG›.GA.MEŠ ˹*ù*˺ ˹*yu*˺*-*˹*dáb*˺*-*˹*bi*˺*-*˹*ra*˺*-*[*an-ni*]
107) [*ù*] ˹*ṭá*˺*-pí-il* ˡ*A-pí q*[*a-du*…]
108) [*ù y*]*u-ba-ú* [*na-da-na* URU.KI]
109) *a-na* ˡ*A-zi-*˹*ri*˺ ˹*ù*˺ [*ú-ul i*]*a-*˹*qú*˺*-*˹*ul*˺
110) LUGAL *be-li* [*iš*]*-*˹*tu*˺ [UR]U-*šu ù*
111) *ta-aq-bi* [URU.K]I ˡ[*Ri-i*]*b*[*-a*]*d-*˹*di*˺
112) BA.ÚŠ *ki*[*-ka-nu iš-tu* ŠU]*-šu a-na*
113) ˡ*A-zi-ri* [*ni-te-pu-uš*] ˹*ù*˺
114) *ú-ul ya-*[*qú-u*]*l* [LUGAL *be-li*] ˹*a*˺*-*˹*na*˺ URU.˹KI˺
115) ˹*a*˺*-*˹*na*˺ [LÚ.]˹MEŠ˺ *ša-*˹*ru*˺*-ta*$_5$ [*e-p*]*u-*[*u*]*š*
116) *a-na pí-i* ˹DUMU˺.MEŠ ˡÌR-*Aš*˺*-*˹*ra*˺*-t*˹*i*˺
117) *yi-pu-*˹*uš*˺ ˹*ar*˺*-na* [*an-ni-ta*$_5$] ˹*ù*˺?
118) *a-mur-mi* ˹*a*˺*-n*[*a-ku*] ˹*ú*˺*-*˹*ul*˺ [*aq-ta-b*]*i*
119) *ka-az-*˹*bu*˺*-*[*ta*$_5$] ˹*a*˺*-*˹*na*˺ L[UGAL *be-li-ia*]
120) *pal-ḫa-tu* [……]
121) URU.KI LÚ-˹*la*˺ ˹*ar*˺*-‹ni›* LUGAL ˹*ù*˺ *a*[*l-lu-ú-mi*]
122) *ta-aš-pu-ru-na* LÚ.MEŠ URU *Gub-*˹*la*˺
123) *a-ya-mi i-nu-ma ia-aš-pu-ru*
124) LUGAL *be-èl-ka* [*a-na*] *maḫ-‹ri›-ka*
125) *a-ya-mi* ÉRIN.MEŠ [*i-n*]*u-ma uš-ši-ra-at*
126) *a-na ka-a-ta*$_5$ *ù* [*i*]˹*a*˺*-pu* \ *ḫa-mu-du*
127) *ša-a ša-pí-ir* ˹*iš*˺*-tu*
128) LUGAL *be-li la-a na-di-in*
129) *ia-a-ši a-na* URU-*ia* ŠE-˹*IM*˺
Uped 130) *i-ka-al* \ *ḫa-ṣí-ri*
131) *ù mi-nu-um yi-iq-*˹*ta*˺*-*˹*bu*˺
132) ˹˺˹*Ḫa*˺*-*˹*mu*˺*-*˹*ni*˺*-ri*
Lft.ed. 133) *a-di ma-ti i-zi-*[*za*]*-ti*$_7$ *it-ti-šu ù yi-*[*di*]*-na* LUGAL ÉRIN.MEŠ *la-a-mi*
134) *ti-*˹*ri*˺*-bu* DUMU.MEŠ [ˡÌR-*a*]*š-ra-tu*$_4$ *a-na* URU.KI *ù* [UR]U A.PÚ *ti-iṣ-ba-tu-na*
135) *ù ia-nu* KUR.MEŠ *a-n*[*a*] LUGAL *be-li-ia ša-ni-tam a-‹na›* ˹*i*˺*-*[*a*]*-ši yu-pa-šu ki-š*[*u-ma*] *ša-a*
136) *yi-de-ni* LUGAL *be-*˹*li*˺ *ù mi-nu-um ni-dá-*˹*an*˺ LÚ *ša-na ù a-na-*˹*ku*˺*-ma*
137) *mi-ta-ti*!(UD) *ù* DUMU.[ME]Š*-ia* ÌR.MEŠ ˹LUGAL˺ *ba-*˹*al*˺*-*˹*ṭú*˺ *ù ti-iš-pu-ru-*˹*na*˺ *a-na* LUGAL
138) *i ti-ir-nu-mi* U[RU].˹KI˺*-nu mi-nu*[*-um*] *qa-al be-*˹*li*˺ *iš-‹tu› ia-ši-ia*

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(103–121) And l[ook], the rebellious man did a very (bad) deed in order to give the city to Aziru, and he took the ‹pro›perty and he expell[ed me] [and] he insulted Api w[ith.…]. [And] he is seeking [to give the city] to Aziru, so may the king, my lord, [not] keep silent [con]cerning his [ci[ty] so that the city will say, "Rib-Hadda is dead, th[us we are free from] h[is authority; let us join] Aziru." May the [king, my lord] not ke[ep silent] concerning the city; [a]ct against the treacherous me[n]. At the command of the sons of ʿAbdi-Ashrati he has done [this] crime. So look, as for me, I [have not spoke]n lies to the k[ing, my lord]. Fearing [……] the city, the rebel of the king.

(121–130) And be[hold, the men of the city of Byblos write, "Where? That the king, your lord, would write to you? Where are the troops [th]at have been sent to you?" And the favor which is sent from the king, the lord, is not given to me. Grain is withheld from the city.

(131–135) Why does ʿAmmunira keep saying, "How long will I be located with him." May the king give troops lest the sons of [ʿAbdi]-Ashrati enter the city and they will take the city of Beirut and the king, my lord, will have no territories.

(135–138) Furthermore, thu[s] has been done to me, whom the king, my lord, knows well, and what *will be done* (?) to another man? And it is I who am dead and my sons, the servants of the king, are alive, and they shall write to the king, "Return us to our city." Why should my lord keep silent conce[rning] me?

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TRANSCRIPTION

Obv.
01) *a-na* LUGAL E[N-*ia* ^{d}UTU-*ia*]
02) *um-ma* DINGIR-*ra*[-*pí-iḫ* ÌR-*ka*]
03) *um-ma Gu-‹ub›-la*[^{KI} GÉME-*ka a-na*]
04) GÌR.MEŠ EN ^{d}UTU ⌜7⌝[7 *am-qut*]
05) *la-a ta-qú-ul* L[UGAL *a-na Gu-‹ub›-la*^{KI}]
06) URU-*ka ù* URU *a-bu-t*[*i-ka*]
07) *iš-tu da-ri-ti ša-ni*⌜*-tam*⌝ *a-*⌜*mur*⌝
08) URU *Gu-‹ub›-la ki-ma Ḫi*(!)*-ku-‹up›-ta-aḫ ki-*⌜*na*⌝*-na*
09) URU *Gu-‹ub›-la a-*⌜*na*⌝ ⌜LUGAL⌝ EN-*ia*
10) *la-a ta-qú-ul a-na A-zi*!(ME.ZU)*-ri* ⌜ÌR⌝
11) *ù yi-pu-iš ki-ma* ŠÀ-*šu i-na*
12) KUR.KUR.MEŠ *šàr-ri a-mur ar-na ša*
13) *a-*⌜*pá*⌝*-aš* ^{I}*A-zi-ru i-na šàr-ri*
14) [*da-a*]*k* LUGAL KUR *Am-mi-ia ù*
15) [LUGAL KUR *A*]*r*(?)*-da-ta ù* LUGAL KUR *Ir-*
16) [*qa-ta ù* M]ÁŠKIM LUGAL EN-*ia ù*
17) [URU *Ṣu-m*]*u-ra pa-la-ša*

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18) [*ù a-nu-ma*] *i-na-an-na yu-ba-ú*
19) [*i-pé-eš*$_{15}$] *ar-‹ni› i-na* LUGAL *ša-ni-tam*

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TRANSLATION

(1–4) To the king, [my] lo[rd, my sun god], message of ʾIlî-rā[piʾ, your servant], message of By‹b›los [your handmaiden: At] the feet of the lord, the sun god, seven (times and) [seven times, I have fallen].

(5–7) Do not keep silent, (O) k[ing, concerning Byblos], your city and the city of [your] ancest[ors] from of old.

(7–10) Furthermore, behold, as for the city of Byblos, as does Ḥikuptaḥ (Memphis), thus does the city of Byblos belong to the king, my lord.

(10–12) Do not keep silent concerning Aziru(!), the slave, that he has done as he pleased in the territories of the king.

(12–17) Behold the crime which Aziru has committed against the king: [he has sla]in the king of the land of Ammiya and [the king of the land of A]rdata and the king of the land of ʿIr[qata and the com]missioner of the king, my lord, and he has forced his way into [the city of Ṣumu]r.

(18–19) [And even] now he seeks [to commit] a cri‹me› against the king.

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20) [ⁱ*Pí-ḫ*]*u-ru yi-qa-bu*
21) [*a-na* LÚ.MEŠ *ša*] ˹URU˺ *Gu-‹ub›-la*
22) [*ù a-na* LÚ.MEŠ URU A.PÚ]UGU *i-˹pé˺-˹eš*$_{15}$˺
23) [*nu-kúr-ti it-ti* ⁱ*A-zi-ri ù*] *yi-˹de˺*
Lo.ed. 24) [*i-nu-ma la i-le-ú na-ṣ*]*a-ar*
Rev. 25) [URU *Gub-la a-na* LUGAL] ˹EN˺-˹*ia*˺
26) [.....]*tu ka-la-at*
27) [*yi-qa-bu*] ˹*ša*˺-*ra-qí ù la-a*
28) [*yi-qa-bu ki-t*]*i mi-im-ma i-na ša-šu-nu*
29) [*ša-ra-*]*qú ù yi-de* LUGAL EN
30) [*a-na-k*]*u* ˹ÌR˺ *ki-ti-šu ù yi-*
31) ˹*iš*˺-*ši-ra ma-ṣa-ar-ta i-na*
32) URU-*šu* 30 LÚ.MEŠ *ù* 50 LÚ.MEŠ *a-di*
33) ˹URU˺ *Gub-la ‹la›-a ia-aš-ku-un* ˹LUGAL˺ ŠÀ-*šu*
34) *i-na mi-im-mi ša yi-iš-ši-ru*
35) ⁱ*A-zi-ru a-na ša-šu mi-im-mu*
36) *ša yi-iš-ši-ru a-wa-ti Ṣu-mu-*
ru
37) *ù mi-im-‹mu›* ⁱ*ḫa-za-ni* LUGAL
38) ˹*ša*˺ *da-ak yi-iš-ši-ru*
39) *a-na ka-ta a-mur* ⁱ*A-zi-ru*
40) *ar-‹nu›* LUGAL EN-*ia*

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(19–33) Furthermore, [Piḫ]uru keeps saying [to the men of] the city of Byblos […] concerning waging [war with Aziru and] he knows [that I am unable to guard the city of the king,] my lord. […He is speaking] lies and he does not [speak tru]th at all to them. [He is a li]ar but the king, the lord, knows (that) ⌜I⌝ am his true servant so may he send a garrison contingent to his city, thirty men or fifty men as far as Byblos. May the king ‹not› pay attention

(34–40) to the property which Aziru is sending to him. The property that he is sending is things of Ṣumur and the property of the city ruler of the king whom he slew. Behold, Aziru is a trai[tor] to the king my lord.

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TRANSCRIPTION

Obv. 01) [*a-na* LU]GAL EN-*‹ia›* ^{d}UTU-*ia um-ma*
02) ⌜URU⌝ ⌜*Gub*⌝-*la* GÉME-*ka um-ma*
03) ⌜ˈ⌝DINGIR-*ra-pí-ʾ* ÌR-*ka a-*⌜*na*⌝
04) ⌜GÌRˈ⌝.MEŠ EN-*ia* ^{d}UTU-*‹ia›* 7 ⌜7⌝ ⌜*am*⌝-*qut*
05) *la-a yi-qú-lu* LUGAL EN-*ia*
06) *i-na* URU *Gub-la* GÉME-*šu*
07) URU *šàr-ri iš-tu da-ri-ti*
08) *ša-ni-tam a-na mi-ni iš-ši-ir šàr-ru*
09) *i-na* ^{I}*A-zi-ri ù yi-pu-šu*
10) *ki-ma* ŠÀ-*šu a-*⌜*mur*⌝ ^{I}*A-zi-ru* ^{I}*A-du-na šàr* KUR *Ir-qa-ta*
11) *da-ak šàr* KUR *Am-mi-ia*
12) *ù šàr* KUR *Ar-da-ta*
13) *ù* LÚ GAL *da-ak ù la-qa*
14) URU.MEŠ-*šu-nu a-na ša-šu*
15) URU *Ṣu-mu-ra a-na ša-šu*
16) URU.MEŠ *šàr-ri* 1-*en* URU *Gub-la*
17) *is-sí-la-at šàr-ri*
18) *ša-ni-tam* ⌜*a*⌝-*mur* URU *Ṣu-mu-ra*
19) ⌜*ù*⌝ ⌜URU⌝ *Ul-la-às-sà pa-la-ša*
20) [*š*]*a-ni-tam a-*⌜*mur*⌝ *ar-na š*[*a*]
21) [*yi*]-*pu-iš* ^{I}*A-zi-ru*
22) [*i-n*]*a ur-ru-bi-šu*
Lo.ed. 23) [*a-na*] *mu-ḫi-ka ar-nu*
Rev. 24) [*a-na mu-ḫi-n*]*u iš-ši-ir* LÚ.ME[Š]-
25) [*šu a-na*] *maḫ-‹ri›* ^{I}*I-ta-ka-ma*
26) [*ù*] ⌜*da*⌝-*ak ka-li*
27) [KUR.]KUR.MEŠ *Am-qí* KUR.MEŠ *šàr-*⌜*ri*⌝
28) *ù i-na-an-na iš-ši-ir*
29) LÚ.MEŠ-*šu i-na ṣa-ba-at* KUR.KUR.MEŠ
30) *Am-qí ù* KI.KI *ša-ni-tam la-*
31) *a yi-pu-šu šàr* KUR *Ḫa-at-\ta*
32) *ù šàr* KUR *Na-ri-ma*
33) *ù*

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EA 140

TRANSLATION

(1–4) [To the ki]ng, ‹my› lord, my sun god, the message of the city of Byblos, your handmaiden (and) the message of ʾIlu-rapiʾ, your servant; at the feet of my lord,‹my› sun god, seven (times and) seven (times) have I fallen.

(5–7) The king, my lord, should not keep silent concerning the city of Byblos, his handmaiden, a royal city from of old.

(8–17) Furthermore, why did the king send to Aziru so that he might do as he pleases? Look, Aziru slew Aduna, the king of the land of ʿIrqata; the king of the land of Ammiya, the king of the land of Ardata and the senior official, he slew and he took their towns for himself. The city of Ṣumur belongs to him, the cities of the king. Only, the city of Byblos, is a (stone) vessel of the king.

(18–19) Furthermore, look, he broke into the city of Ṣumur and the city of Ulassa.

(20–30) Furthermore, look, the crime which Aziru committed [wh]en he entered in to you. It was a crime [against] us; he sent [his] men [to] Itakama [and] he attacked all [the lan]ds of ʿAmqi, lands of the king. And now he has sent his men to seize the lands of ʿAmqi and their territories.

(30–33) Furthermore, the king of Ḫatti did not do, or the king of Na(h)rîma or.…

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EA 141

TRANSCRIPTION

Obv. 01) *a-na ša* LUGAL EN-*ia* ^{d}UTU-^{r}*i*$^{\urcorner}$[*a*]
02) DINGIR.MEŠ-*ia ša-ri* TIL.LA-*ia*
03) *qí-bí-ma um-ma Am-mu-ni-ra*
04) LÚ URU PÚ.ḪI.A ÌR-*ka ù* SAḪAR-*ra* \ *a-pa-ru*
05) *ša* GÌR.MEŠ-*ka* ––––––––––

---

06) *a-na* GÌR.MEŠ LUGAL EN-*ia* ^{d}UTU-*ia* DINGIR.MEŠ-$_{\backslash ia}$
07) *ša-ri* TIL.LA-*ia* 7 *u* 7 *ta-a-an*
08) *am-qú-ut šá-ni-tam iš-te-me*
09) *a-*^{r}*wa*$^{\urcorner}$*-te*^{MEŠ} ^{r}DUB$^{\urcorner}$ *ša šàr-ri* ^{r}EN$^{\urcorner}$*-ia*
10) ^{d}UTU-*ia* DINGIR.MEŠ-*ia ša-ri ba-la-ṭì-ia*
11) *ù ḫa-di* ŠÀ ÌR-*ka ù*
12) *i-pí-ri ša* GÌR.MEŠ LUGAL EN-*ia*
13) ^{d}UTU-*ia ù* DINGIR.MEŠ-*ia ša-ri* TIL.LA‹-*ia*›
14) *ma-gal ma-gal i-nu-ma a-ṣa-at*
15) *ša-ru ša* LUGAL EN-*ia*
16) ^{d}UTU-*ia* DINGIR.MEŠ-*ia*
17) *a-na* ÌR-*šu ù i-pí-ri ša* GÌR.MEŠ-*šu*

---

18) *šá-ni-tam i-nu-ma ša-pa-ar šàr-ru*
19) EN-*ia* ^{d}UTU-*ia a-na* ÌR-*šu*
20) *ù i-pí-ri ša* GÌR.MEŠ-*šu*
21) *šu-ši-ir-mi a-na* ^{r}*pa*$^{\urcorner}$*-ni*
22) ÉRIN.ḪI.A *pí-ṭá-at ša* LUGAL EN-^{r}*ka*$_4$$^{\urcorner}$
23) *iš-te-mé ma-gal ma-gal*
Lo.ed. 24) *ù a-*›*na*‹*-nu-um-ma šu-ši-ra-*^{r}*ku*$^{\urcorner}$
25) *qa-du* ANŠE.KUR.RA-*ia* ḪI.A *ù*
Rev. 26) *qa-du* GIŠ.GIGIR.^{r}ḪI.A$^{\urcorner}$*-ia ù qa-du*
27) *gáb-bi mi-*^{r}*im*$^{\urcorner}$*-mi-ia*$^{ḪI.A}$
28) *ša i-ba-aš-ša it-ti*
29) ÌR *ša* LUGAL EN-*ia a-na*
30) *pa-ni* ÉRIN.ḪI.A *pí-ṭá-at ša* LUGAL ^{r}EN$^{\urcorner}$‹-*ia*›

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EA 141

TRANSLATION

(1–5) Speak to the king, my lord, m[y] sun god, my deity, the breath of my life, the message of ʿAmmunīra, the ruler of the city of Beirut, your servant, the dirt at your feet.

(6–8) At the feet of the king, my lord, my sun god, my deity, the breath of my life, seven and seven times have I fallen.

(8–17) Furthermore, I have heard the words of the tablet of the king, my lord, my sun god, my deity, the breath of my life, and the heart of your servant, the dirt at the feet of the king, my lord, my sun god, my deity, the breath of ‹my› life rejoiced very much, because the breath of the king, my lord, my sun god, my deity, has come forth to his servant and the dirt at his feet.

(18–23) Furthermore, when the king, my lord, my sun god wrote to his servant and the dirt at his feet, "Make ready for the regular army of the king, your lord," I heeded very carefully.

(24–30) And now, I am ready with my horses and with my chariots and with all my possessions that are with the servant of the king, my lord, for the coming of the regular army of the king, ‹my› lord.

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31) *ù lu-ú ti-ra-ḫa-aṣ* ÉRIN.ḪI.A *pí-ṭá‹-at›-šu*
32) *ša* LUGAL EN-*ia* ^{d}UTU-*ia* DINGIR.MEŠ-*ia*
33) UZU.SAG.DU ⌜LÚ⌝.MEŠ *a-ia-bi-šu*
34) *ù lu-ú ti-mu-ru* 2 IGI ÌR-*ka*
35) *i-na* TIL.LA *ša* LUGAL EN-*ia*
36) *šá-ni-tam ù a!-mur* ‹ÉRIN.ḪI.A *pí-ṭá-at›* *ša* LUGAL EN‹-ia›
37) ^{d}UTU-*ia* DINGIR.MEŠ-*ia ša-ri* TIL.LA-*ia*
38) *tu-ti-ru* ⌜*gi*⌝-*mi-li* ÌR-*šu*
39) *a-nu-um-ma a-na-ku* ÌR *ša* LUGAL EN‹-*ia*›
40) *ù* GIŠ.GÌR.GUB *ša* GÌR.MEŠ-*šu*
41) *a-nu-um-ma uṣ*!-*ṣú-ru*
42) URU *ša* LUGAL EN-*ia* ^{d}UTU-*ia*
43) *ša-ri ba-la-ṭì-ia*
44) *ù* BÀD-*ši* \ *ḫu-mi-tu*
45) *a-di i-*⌜*mu*⌝-⌜*ru*⌝ ⌜2⌝ ⌜IGI⌝.ḪI.A‹-*ia*›
46) ÉRIN.ḪI.A *pí-ṭ*[*á-at ša* L]UGAL EN-*ia*

Up.ed. 47) *ù* [*a-nu-um-ma a-na-ku*]ÌR *ša* LUGAL
48) [*a-n*]*a a-*⌜*ra*⌝-⌜*di*⌝-[*šu*]

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(31–32) So may the regular army of the king, my lord, my sun god, my deity,

(33–35) smash the head of his enemies; and may the eyes of your servant behold the life of the king, my lord.

(36–38) Furthermore, behold may ‹the regular army› of the king, ‹my› lord, my sun god, my deity, the breath of my life, bring recompense to his servant.

(39–40) Now, I am the servant of the king, ‹my› lord, and the footstool of his feet.

(41–48) Now, I am guarding the city of the king, my lord, my sun god, the breath of my life, and its wall until I see the eyes of the re[gular army of the k]ing, my lord, and [now I am] the servant of the king [in] order to serve him.

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EA 142

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia ša-ri*] TIL.LA-⌜*ia*⌝
02) [*um-ma Am-mu-ni-*]*ra* ÌR-*ka*
03) [*ù i-pí-ri*] *ša* 2 GÌR.MEŠ-*ka*
04) [*a-na* GÌR.MEŠ] LUGAL EN-*ia* 7 *u* 7 *ta-a-an*
————————
05) [*am-qú-ut š*]*á-ni-tam*

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06) [*is-te-m*]*e a-wa-te*^{MEŠ} DUB *ša uš-te*$_9$-⌜*bil*⌝!-⌜*la*⌝-
07) [*an-n*]*i* LUGAL EN-*ia ù en-du-um*
08) [*iš*]*-te-me a-wa-te*^{MEŠ} DUB LUGAL EN-*ia*
09) ⌜*ù*⌝ *yi-iḫ-di* ŠÀ-*ia ù* ——————
10) [*i*]*n*$_4$*-nam-mu-ru* 2 IGI.MEŠ-*ia ma-gal*

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11) [*šá*]*-ni-tam a-nu-um-ma na-aṣ-ra-ku ma-gal*
12) ⌜*ù*⌝ *uṣ-*⌜*ṣú*⌝*-ru* URU.KI PÚ.ḪI.A
13) ⌜*a*⌝*-na* LUGAL EN-*ia a-di ka-ša-di*
14) ÉRIN.MEŠ *pí-ṭá-ti* LUGAL EN-*ia*

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15) *šá-ni-tam a-na* LÚ URU *Gub-la ša i*$_{15}$*-ba-aš-ša*
16) *it-ti-ia a-nu-um-ma i-na-ṣa-ru-šu*
17) *a-di yi-im-lu-ku* LUGAL *a-na* ÌR-*šu*
18) *šá-ni-tam yi-il*$_5$*-ma-ad* LUGAL EN-*ia*
19) *i*$_{15}$*-pí-iš* ŠEŠ-*šu ša i*$_{15}$*-ba-aš-*⌜*ša*⌝
20) *i-na* URU *Gub-la i-nu-ma na-*⌜*da*⌝-[*an*]
21) DUMU.DUMU.MEŠ *ša* ⌜*Ri-*⌜*ib*⌝-⌜^{d}⌝IŠKUR⌝
Lo.ed. 22) ⌜*ša*⌝ *i*$_{15}$*-ba-aš-šu it-ti-*⌜*šu*⌝!
23) [*a*]*-na* ⌜LÚ⌝.⌜MEŠ⌝ ⌜*ar*⌝*-nu-*⌜*ti*⌝ ⌜*ša*⌝
Rev. 24) *šàr-ri ša i-na* KUR *A-*⌜*mur*⌝?-⌜*ri*⌝

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EA 142

TRANSLATION

(1–5) [To the king, my lord the breath of] my life, [the message of ʿAmmu-nī]ra, your servant [and the dirt] at your feet. [At the feet of] the king, my lord, seven (times) and seven times [have I fallen.]

———————

(5–10) [Fu]rthermore,

[I have hear]d the words of the tablet which the king, my lord, sent [to me], and when [I h]eard the words of the tablet of the king, my lord, my heart rejoiced and my eyes brightened up greatly.

(11–14) Furthermore, now I am very much on guard and I am guarding the town of Beirut for the king, my lord, until the arrival of the regular army of the king, my lord.

(15–17) Furthermore, as to the ruler of Byblos who is with me, I am guarding him until the king takes counsel concerning his servant.

(18–24) Furthermore, may the king, my lord, be apprised of the deed of his brother who is in the city of Byblos, when he handed over the sons of Rib-Haddi who were with him to the rebels against the king who are in the land of Amurru.

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25) ⌜*šá*⌝-*ni-tam a-nu-um-ma* ⌜*šu-ši-*⌜*ra*⌝-⌜*ku*⌝
26) *qa-du* ANŠE.KUR.RA.ḪI.A-⌜*ia*⌝ ›⌜*ù*⌝‹
27) *ù qa-du* GIŠ.GIGIR.ḪI.A-*ia ù* ⌜*qa*⌝-⌜*du*⌝
28) *gáb-bi mi-im-mi*ḪI.A
29) *ša* i_{15}-*ba-aš-ša it-ti-ia*
30) *a-na pa-ni* ÉRIN.MEŠ *pí-ṭá-at*
31) LUGAL EN-*ia*

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32) *šá-ni-tam a-na* GÌR.MEŠ LUGAL EN-*ia*
33) [7] *u* 7-*ta-a-an am-qú-ut*

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(25–31) Furthermore, now I am prepared with my horses and with my chariots and with all the possessions that are with me, for the coming of the regular army of the king, my lord.

(32–33) Furthermore, at the feet of the king, my lord, [seven (times)] and seven times have I fallen.

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EA 143

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*ia š*[*a-ri*
02) TIL.LA-*ia* [*qí-bi-ma*]
03) ⌜*um*⌝-*ma Am-mu-ni-*⌜*ra*⌝ [ÌR-*ka*]
04) [*ù*] SAḪAR.RA *ša* G[ÌR.MEŠ-*ka*]
05) [*a-na* GÌR.]MEŠ LUGAL E[N-*ia*]
06) [7 *ù* 7-*ta-a-an am-qú-ut*]
07) [.....]
08) [.....]
09') [LUGAL EN-*ia ša-ri* TIL.L]A-*ia*

10') [*iš-pu-ur* LUGA]L EN-*ia*
11') *a-na* ÌR-*šu ù a-na* SAḪAR.RA\ *ḫa-pa-ru*
12') *ša* GÌR.MEŠ-*šu a-na* ⌜*ši*⌝-*pí-ir-ti-šu*
13') *a-šar i-ba-ša-at*
14') *ši-pí-ir-ti* LUGAL EN-*ia*
15') *ša-ri* TIL.LA-*ia ù ú-ba-*⌜*ú*⌝-⌜*n*⌝*a-ši*
16') *ù uš-ši-ru-na-ši*
17') *a-na* LUGAL EN-*ia ša-ri* TIL.LA!-*ia*

18') ⌜*šá*⌝-⌜*ni*⌝-⌜*tam*⌝ *a-nu-um-ma i-na i-re-bi*
19') ⌜GIŠ⌝.MÁ.ḪI.A *ša* LUGAL EN-*ia*
20') ⌜*ša*⌝ *sí-ki-pu*
Rev. 21') *i-na* URU PÚ.ḪI.A *uš-ši-ru-*⌜*na*⌝
22') [MU]NUS.GÉME *ša* LUGAL EN-*ia*
23') *ki-ma tu*(?)-*la-*
24') *iš-tu.....e-.....ṣa-ta*
25') *ki-na-*⌜*an*⌝-⌜*na*⌝ URU PÚ.ḪI.A
26') *a-na* LUGAL EN‹-*ia* ›
27') *ù a-na-ku ki-ma* LÚ *ta-a*[*ṣ-r*]*a-ḫi*
28') ANŠE.KUR.RA.ḪI.A *ša*
29') LU[GAL] ⌜EN⌝-[*i*]*a* i_{15}-*ba-ša-ku*
30') [*a-na* LUGAL EN-*i*]*a ù*
31') [.....*k*]*i a-na* LUGAL EN-*ia*

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EA 143

TRANSLATION

(1–6) [Speak] to the king, my lord, the br[eath] of my life, the message of ʿAmmunira, [your servant and] the dirt under [your] f[eet]: [at the fee]t of the king, [my] lo[rd, seven and seven times have I fallen]

(7–8) *Missing due to a break in the tablet; approximately two lines.*

(9) [the king, my lord, the breath of] my [lif]e.

(10'–17') [The kin]g, my lord [has written] to his servant and the dirt under his feet concerning his requisition. Wherever the requisition of the king, my lord, the breath of my life, is located, I will seek it out and I will send it to the king, my lord, the breath of my life.

(18'–31') Furthermore, now with the arrival of the ships of the king, my lord, which are anchored at Beirut, the handmaiden of the king, my lord, I will send off. Like the….from….thus is Beirut for the king, ‹my› lord. And as for me, like the warmer of the horses of the ki[ng], my lord, am I [for the king, m]y [lord] and [……] to the king, my lord.

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32') [……LUGAL EN-]*ia*
33') [*ša-ri*] ⌜TIL⌝.L[A-*ia*……]
34') [*i-n*]*a lìb-bi* G[IŠ.MA.ḪI.A *ša*]
35') [LUG]AL EN-*ia* ⌜*uš*⌝[-*ši-ru-na-ši*]

36') [*šá*]-*ni-tam yi-il*$_5$-*m*[*a-ad* LUGAL EN-*ia*]
37') ⌜*i*⌝-*nu-ma ga-ma-r*[*u*……]
38') [*š*]*a*-LUGAL EN-*ia* [……]

39') *šá-ni-tam yi-il*$_5$-*ma*-[*ad* LUGAL EN-*ia*]
40') *i-nu-ma da-at-nu* [……]
41') [*a-n*]*a* ÌR-*šu*

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(32'–35') […….the king,] my [lord], [the breath of my] life, [i]n the hold of the [ships of the ki]ng, my lord [will I send it]

(36'–38') [Fu]rthermore, may [the king, my lord] be informe[d] that [all the…] of the king my lord, is used up [……].

(39'–41') Furthermore, may [the king, my lord,] be informed that our gift…..(?) [fo]r his servant.

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EA 144

TRANSCRIPTION

Obv. 01) *a-⸢na⸣ šàr-ri* EN-*ia*
02) DINGIR.MEŠ-*ia* ^{d}UTU-⸢*ia*⸣ *ša-ri* TIL.LA-⸢*i*⸣*a*
03) *qí- bí- -ma*
04) *um-⸢ma⸣* ^{I}*Zi-im-re-ed-di*
05) ^{LÚ}*ḫa-za-nu ša* URU *Ṣí-du-na* ^{KI}
06) *a-na* GÌR.MEŠ EN-*ia* DINGIR.MEŠ ^{d}UTU *ša-ri*
07) *ša* TIL.LA-*ia a-na* GÌR.MEŠ EN-*ia*
08) DINGIR.MEŠ-*ia* ^{d}UTU-*ia ša-⸢ri⸣* TIL.LA-*ia*
09) 7-*šu ù* 7-*ta-a-an am-qú-ut*
10) *lu-ú i-de* LUGAL EN-*ia i-nu-ma*
11) *šal-ma-at* URU *Ṣí-du-na*^{KI} GÉME-*ti*
12) LUGAL EN-*ia ša i-din i-na qa-ti-ia*
13) *ù i-nu-ma iš-te-mé a-wa-at*
14) LUGAL EN-*ia i-nu-ma iš-tap-pár a-na* ÌR-*šu*
15) *ù yi-iḫ-di lìb-bi-ia ù*
16) *yi-⸢ša⸣-qí* SAG-*ia ù in*$_4$*-nam-ru*
Lo.ed. 17) 2 IGI-*ia* \ *ḫe-na-ia i-na ša-me*
18) *a-wa-at* LUGAL EN-*ia ù i-de*
Rev. 19) LUGAL *i-nu-ma* ⸢*šu*⸣-*ši*$_x$(ŠE)-*ra-ku i-na*
20) *pa-⸢ni⸣* ⸢ÉRIN⸣.MEŠ *pí-ṭá-ti* LUGAL EN-*ia*
21) *šu-⸢ši*$_x$⸣(⸢ŠE⸣)-*ra-ku gáb-ba ki-ma qa-bi* LUGAL
22) *ù i-de* LUGAL EN-*ia i-nu-ma* \EN-*ia*
23) *da-na-at nu-⸢kúr⸣-tu*$_4$ *ma-gal* UGU-*ia*
24) *gáb-bi* ⸢URU⸣.⸢DIDLI⸣.⸢KI⸣.⸢ḪI⸣.A *ša i-din* LUGAL
25) *i-na* ⸢*qa*⸣-⸢*ti*⸣-[*i*]⸢*a*⸣ *in*$_4$*-né-ep-šu*
26) [*a*]-*na* ⸢LÚ⸣.⸢MEŠ⸣ S[A.G]AZ.MEŠ *ù yi-din-ni*
27) ⸢LUGAL⸣ *i-*[*na*] ⸢*qa*⸣-⸢*at*⸣ LÚ-*lì ša yi-la-ak*
28) *i-na pa-⸢ni⸣* ÉRIN.MEŠ *pí-ṭá-at* LUGAL
29) *a-na ša-al* URU.DIDLI.KI.[ḪI].A *ša in*$_4$*-né-ep*
30) *a-na* LÚ.MEŠ SA.GAZ.MEŠ *šu*

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EA 144

TRANSLATION

(1–9) Speak to the king, my lord, my deity, my sun god, the breath of my life; thus (says) Zimreddi, the ruler of the city of Ṣidon: At the feet of my lord, the deity, the sun god, the breath of my life at the feet of my lord, my deity, my sun god, the breath of my life, seven times and seven times have I fallen.

(10–12) May the king, my lord, be apprised that the city of Ṣidon, the handmaiden of the king, my lord, which he placed in my charge, is well.

(13–18) And when I heard the word of the king, my lord, when he wrote to his servant, then my heart rejoiced and my head was lifted up and my eyes shone at hearing the word of the king, my lord.

(18–21) So may the king be apprised that I have prepared in anticipation of the regular troops of the king, my lord. I have prepared it all according to the command of the king, my lord.

(22–30) And may the king, my lord be apprised that hostility is very strong against me. All the towns which the king entrusted to me have joined the *ʿapîru* men. So may the king put me in the charge of the man that will lead the regular troops of the king in order to call to account the cities that have gone over to the *ʿapîru* men.

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31) *ù tú-˹ta˺-ar*!(RI)*-ši-na i-na*
32) *qa-ti-ia ˹ù˺ ˹i˺-˹le˺-i a-ra-ad*
33) LUGAL EN-*ia ki-˹i˺-ma* LÚ.MEŠ *a-˹bu˺-ti-nu*
34) *pa-na-nu-um*

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(31–34) so you can return them to my charge, and I will be able to serve the king, my lord like our ancestors before.

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EA 145

TRANSCRIPTION

Obv. 01) [*a-na* ˡ*Šu-mi-*]ʳ*it*˺-ʳ*ti*˺ [EN-*ia*]
02) [*qí-*]ʳ*bí*˺-[*ma*]
03) [*um-ma* ˡ*Zi-*]ʳ*im*˺-ʳ*ri*˺-[*da* ÌR-]ʳ*ka*˺
04) [*a-na* GÌR.MEŠ]-ʳ*ka*˺ ʳ*am*˺-*qú-ut*
05) [*lu-*]ʳ*ú*˺ ʳ*ti*˺-ʳ*i*˺-ʳ*de*˺ *i-nu-ma*
06) ʳ*šal*˺-ʳ*ma*˺-*ku ù* ʳ*at*˺-*ta iš-tu*
07) ʳ*šul*˺-*mi-k*[*a*] ʳ*iš*˺-ʳ*tu*˺
08) *ma-ḫar šàr-ri* [EN]-*i*ʳ*a*˺
09) *ša-a-ri* UZU.[K]A ʳ\˺ʳ*pí*˺-ʳ*ka*˺
10) *tú-ti-ra-an-*ʳ*ni*˺
11) ʳ*iš*˺-*te-*ʳ*mé*˺ *a-wa-te*ᴹ[ᴱŠ]-*k*[*a*]
12) ʳ*ša*˺ ʳ*a*˺-ʳ*na*˺ *qa-at* ᴵʳ*A*˺-ʳ*pí*˺
13) ʳ*ti*˺-ʳ*iš*˺-*tap-ra-an-*ʳ*ni*˺
14) *d*[*a-an-*]ʳ*na*˺-*at nu-kúr-*ʳ*tu*˺ *ma-gal*
Lo.ed. 15) [*ù*] ʳ*ti*˺-ʳ*ka*˺-ʳ*aš*˺-*ša-da* ʳ*ša*˺-*r*[*i* LUGAL]
16) [*a*]-ʳ*na*˺ ʳŠU˺(?) LÚ.MEŠ MÁ[ŠKIM LUGAL]
Rev. 17) ʳ*ù*˺ ʳ*a*˺-ʳ*nu*˺-[*um*]-ʳ*ma*˺ ʳ*ù*˺ *šàr-*[*ru*]
18) ʳEN˺-ʳ*nu*˺ *u*[*m*]-[*te-*]ʳ*ek*˺-ʳ*kí*˺ *iš-t*[*u*]
19) KUR.ḪI.A-*šu* ʳ*ù*˺ *la-a ti-ik-*ʳ*šu*˺-
du-na
20) *ša-a-ri pí-i-*ʳ*šu*˺
21) ʳ*a*˺-ʳ*na*˺ *ma-*ʳ*ḫar*˺ ʳÌR˺.MEŠ-*šu ša i-šu-*ʳ*ú*˺
22) *i-na* KUR.ḪI.A *ṣú-uḫ-ri šá-ni-tam*
23) ʳ*ù*˺ ʳ*i*˺-*nu-ma táq-bu*
24) *a-na* KUR.ḪI.A *A-mur-ri a-wa-at-mi*
25) ʳ*ti*˺-ʳ*iš*˺-*te*$_9$-*mé iš-tu aš-ra-*ʳ*nu*˺-*u*[*m*]
26) ʳ*tú*˺-*te-ra-am* ʳ*a*˺-*na ia-a-ti*
27) [*ù*] ʳ*iš*˺-*te-mé gáb-bu-um-mi*
28) [ÌR.MEŠ]-ʳ*ka*˺ \ *ia-aq-wu-*ʳ*un*˺-ʳ*ka*˺
29) [*ù a-da-g*]*a-*ʳ*al*˺ ʳ2˺ IGI.ʳMEŠ˺-ʳ*ka*˺

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EA 145

TRANSLATION

(1–4) [Sp]ea[k to Paḫa(m)]nati, [my lord. The message of Zi]mre[dda,] your [servant. At] your [feet] have I fallen.

(5–10) [May] you be apprised that I am well and as for you, may you send back to me concerning your welfare from the presence of the king, my [lord], the breath of his!(your) mouth.

(11–16) I have heard your words that you sent by the hand of Api. Very s[tro]ng is the hostility [so] may the breat[h of the king] arrive [b]y the hand of [the king's] commiss[ioners].

(17–22) But now then, the ki[ng], our lord, is being neglectful of his lands and the breath of his mouth does not reach his servants in his hinterlands(?). Furthermore…

(23–29) (Furthermore), and inasmuch as you say "Concerning the lands of Amurru, the word which you have heard from there, may you send back to me," [and] I have heard: "All your [servants] are expecting you" [and I would (like to) see your two eyes.

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30) [*a-nu-um-ma iš-t*]*u* KUR.ḪI.A *a-lik*(?)-*mi*!(IGI)
31) [……]*us-sú a-n*[*a*]
32) [……]ʳ*gu*ˀ[……]
Lft.ed. 33) [……*ṭup*]-*pí*^{MEŠ} *ù aš-šum-m*[*a*]
34) [……]-*ia* [……]
35) [……*i*]*t-ti-k*[*a*] *i-ba-aš*[-*ši*]
36) [……]IGI.ʳ2ˀ *mi-it*-[……]
37) [……Ì]R-ʳ*ka*ˀ ʳ*a*ˀ-[*na-k*]*u* [……]

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(30–37) [Now] go [fr]om the lands […] to […tabl]ets, and on account of […that] are [w]ith you […]eyes […]your [ser]vant am ˹I˺.

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EA 146

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL *b*]*e*[*-i-ia* ^{d}UTU-*ia*]
02) [*um-ma A-*]*bi-m*[*il-ki* ÌR-*ka*]
03) [7 *u* 7 *a-n*]*a* GÌR.ME[Š LUGAL *be-li-ia am-qut*]
04) [*a-na-ku ep*]*-ru iš-t*[*u*]
05) [*šu-pa-al*] GÌR.MEŠ ^{KUŠ}*še*[*-ni*]
06) [LUGAL *be-l*]*í-ia at-ta* [^{d}UTU-*ia*]
07) [*iš-me* ^{I}]^{M}*še-ḫu* DÙG.GA [*ša i-ta-ṣí*]
08) [*i-na-n*]*a be-*^{r}*li*^{1}*-ia* [*at-ta-ma*]
09) [*ù a-na-ku*] ÌR-^{r}*ka*^{1} *i-ṣ*[*ur-ru*]
10) [URU *Ṣur-r*]*i* URU LUGAL *be-l*[*i-ia*]
11) [*ú-qa-am*]*-ma ša-*^{r}*a*^{1}*-ri* [LUGAL *be-li-ia*]
12) [*a-na ia-*]^{r}*ši*^{1} *a-di i-kà-š*[*a-ad*]
13) [*ša-ru*] LUGAL *dan-níš a-na ia-*[*ši nu-*KÚR]
14) [*i-na-n*]*a an-nu-ú* ^{r}LÚ^{1} URU[*Ṣí-du-na*]
15) [*Zi-*]*im-re-*^{r}*da*^{1} \ *i*[*-na-ki-ir*]
16) [*a-na*] *ia-ši i-na* u_4-^{r}*mi*^{1}[*-ša-ma la-qé*]
17) [A \ *m*]*i-ma la-a i-*[*n*]*a-*[*din-ni*]
18) [*a-ša-a*]*s-sí* LÚ [*ar*]-^{r}*na*^{1} [LUGAL]
19) [*ù*] ^{r}*li*^{1}*-qé-ni* [*iš-t*]*u* ^{r}*še*^{1}[……]
20) [….] *ù* A \ ^{r}*mi*^{1}-^{r}*ma*^{1} [*ia-nu*]
21) [*a-na ša-t*]*i-šu-nu iš-t*[*a*…….]
22) […….LÚ.MEŠ] ^{r}SA^{1}.^{r}GAZ^{1} ^{r}*su*^{1}[…]
23) [……]
24) [……]
25) [……]
26) [……]
27) [……]
Rev. 28) [……]
29) [……*be-l*]*í-*^{r}*i*^{1}[*a*……]
30) [*šàr-*]*ru l*[*i-qé-ni*……]
31) [….]*id-d*[*in-ni*……]
32) [….*š*]*u ù li*[*-qé-ni*……]
33) [……]*a-na ia-*[*ši*……]

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EA 146

TRANSLATION

(1–7) [To the king, my] lo[rd, my sun god; the message of A]bim[ilki, your servant. Seven (times) and seven (times) a]t the feet[t of the king, my lord, have I fallen. I am the du]st un[der] the feet (and) sa[ndals of the king,] my [lo]rd. You [are my sun god. I have heard] the good breath [that has come forth.]

(8–13) [No]w, my lord [are you, and I,] your servant, am [guarding the city of Tyr]e, the city of the king, [my] lo[rd. And I am wai]ting for the breath [of the king, my lord]. Until [the breath] of the king rea[ches m]e, [hostility] is very strong against me.

(14–22) [No]w, behold, the ruler of the city of [Sidon, Zi]mredda, is [hostile to] me. Daily, he does not per[mit me to take] water. [I cry o]ut, "[Trai]tor [to the king!" So] take me [fro]m [….]but [there is no] water [for] them [to dri]nk […] the *ʿapîru* [men…]

(23–27) [……]

Rev. 28) [……]
29) […….]m[y lor]d……]
30) [Ki]ng t[ake me……]
31) [….g]iv[e to me……]
32) [….h]im and ta[ke me……]
33) […….]to m[e……]

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34) [……]*ti a-mur* [……]
35) [……]\\ *ia-a-p*[*u*……]
36) [……]-*šu* UGU [……]
37) [……]*a-na* [……]
38) [……]

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34) [……]Look[……]
35) [……]\\ beauti[ful……]
36) [……]him against[……]
37) [……]to[……]
38) [……]

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EA 147

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*lí-ia* DINGIR.MEŠ-ʳ*ia*ˀ ʳᵈˀʳUTUˀ-*ia*
02) *um-ma A-bi*-LUGAL ÌR-*ka*
03) 7 *u* 7 *a-na* GÌR.MEŠ LUGAL EN-*lí-ia am-qut*
04) *a-na-ku ep-ru iš-tu šu-pa-li*
05) *ši-ni* LUGAL EN-*lí-ia be-li*
06) ᵈUTU *ša it-ta-ṣí i-na muḫ-ḫi*
07) KUR *ma-ta-ti i-na* u_4*-mi ù* u_4*-mi-ma*
08) *ki-ma ši-ma-at* ᵈUTU *a-bu-šu* SIG_5
09) *ša i-ba-li-iṭ i-na še-ḫi-šu* DÙG!(U).GA
10) *ù i-sà-ḫur i-na ṣa-pa-ni-šu*
11) *ša it-ta-ṣa-ab gáb-bi* KUR-*ti*
12) *i-na pa-ša-ḫi i-na du-ni* ZAG \\ *ḫa-ap-ši*
13) *ša id-din ri-ig-ma-šu i-na sa-me*
14) *ki-ma* ᵈIŠKUR *ù* ʳ*tar*ˀ-gu_5-*ub gáb-bi*
15) KUR-*ti* ʳ*iš*ˀ-*tu ri-ig-mi-šu*
16) *an-nu-ú iš-pu-ur* ÌR-*du a-na be-li-šu*
17) *e-nu-ma iš-me* DUMU KIN-*ri* SIG_5
18) *ša* LUGAL *ša i-kà-ša-ad a-na* ÌR-*šu*
19) *ù še-ḫu* DÙG.GA *ša it-ta-ṣí*
20) *iš-tu* $^{UZU}pí^{MEŠ}$ LUGAL *be-li-ia*
21) *a-na* ÌR-*šu ù i-sà-ḫur še-ḫu-šu*
22) *la-am kà-ša-ad* LÚ.KIN-*ri* LUGAL *be-*ʳ*li*ˀ-*ia*
23) *la-a i-sà-ḫur še-ḫu i-sà-kir*
24) KA.MEŠ *ap-pí-ia a-mur i-*ʳ*na*ˀ-*an-*ʳ*na*ˀ
25) *e-nu-ma it-ta-*ʳ*ṣí*ˀ
26) *še-ḫu* LUGAL *a-na muḫ-*ʳ*ḫi*ˀ-ʳ*ia*ˀ
Lo.ed. 27) *ù ḫa-ad-ia-ti ma-gal*
28) *ù* \\ *a-ru-ú i-na* u_4*-mi u* ʳu_4ˀ[*-mi-*]*ma*

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EA 147

TRANSLATION

(1–5) To the king, my lord, my deity, my sun god, the message of Abi-Milku, your servant: seven (times) and seven times I have fallen at the feet of the king, my lord. I am the dirt beneath the sandals of the king, my lord.

(5–15) My lord is the sun god who has come forth over all lands day by day according to the manner of the sun god, his gracious father, who has given life by his sweet breath and returns with his north wind; of whom all the land is established in peace by the power of (his) arm; who has given his voice in the sky like Baʿal, and all the land was frightened at his cry.

(16–21) Behold, the servant has written to his lord since he has heard the gracious envoy of the king who comes to his servant and the sweet breath which has come forth from the mouth of the king, my lord, to his servant—and his breath returns!

(22–24) Before the arrival of the emissary of the king, my lord, breath was not coming back; my nose was blocked!

(24–28) Look! now, when the breath of the king came forth to ⌜me⌝, then I rejoiced greatly and daily, day by day.

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29) *aš-šum ḫa-dì-ia-ti la-a ti-ʳšiˀ-ʳirˀ*
Rev. 30) *er-ṣé-tu*$_4$ *e-nu-ma iš-me*
31) ʳDUMUˀ.ʳKINˀ-*ri* SIG$_5$ *ša iš-tu be-ʳliˀ-ʳiaˀ*
32) *ù gáb-bi* KUR-*ti pal-ḫa-at*
33) *iš-tu pa-ni be-li-ia e-nu-ma*
34) *iš-me še-ḫu* DÙG.GA *ù* DUMU.KIN-*ri* SIG$_5$
35) *ša i-kà-ša-dá-ni e-nu-ma*
36) *iq-bi* LUGAL *be-li-ia* \\ *ku-na*
37) *a-na pa-ni* ÉRIN.MEŠ GAL *ù iq-bi*
38) ÌR-*du a-na be-li-šu* \\ *ia-a-ia-ia*
39) *a-na muḫ-ḫi ga-bi-dì-ia muḫ-ḫi* \\ *ṣú-ri-ia*
40) *ú-bal a-ma-ta*$_5$ LUGAL *be-li-ia*
41) *ša iš-mé* ʳaˀ-*na* LUGAL *be-li-šu ù*
42) *ú-ra-ad-šu i-na aš-ra-ni-šu*
43) *ù it-‹ta›-ṣí* ^{d}UTU *i-na muḫ-ḫi-šu*
44) *ù i-sà-ḫur še-ḫu* DÙG.GA *iš-tu* ^{UZU}*pí be-li-šu*
45) *ù la-a iš-te-mé a-ma-ta*$_5$ LUGAL *be-ʳliˀ-šu*
46) *ḫal-qá-ʳatˀ* URU-*šu ḫa-li-iq* É-*šu*
47) *ia-nu šu-um-šu i-na gáb-bi*
48) KUR-*ti i-na da-ri-ti a-mur*
49) ÌR-*da ša iš-me a-na ›a-na‹ be-li-šu*
50) *šul-mu* URU-*šu šul-mu* É-*šu*
51) *šu-um-šu a-ʳnaˀ ʳdaˀ-ri-ti*
52) *at-ta* ^{d}UTU *ša ʳitˀ-ta-ṣí i-na muḫ-ḫi-šu*!(WA)
53) *ù du-ú-ri* ZABAR(UD.KA.BAR) *ša iz-qú-pu*
54) *a-na ša-a-šu ù aš-šum* ZAG LUGAL
55) *be-li-ia da-na-ti*
56) \\ *nu-uḫ-ti* \\ *ba-ṭì-i-ti*
57) *an-nu-ú iq-bi*
58) *a-na* ^{d}UTU *a-bi* LUGAL *be-li-ia*
59) *ma-ti-mi i-mur*
60) *pa-ni* LUGAL *be-li-ia*
Up.ed. 61) *ù a-nu-um-ma a-na-an-ṣur*
62) URU *Ṣur-ri* URU *ra-bi-tu*
63) *a-na* LUGAL *be-li-ia a-di*
Lft.ed. 64) *i-wa-ṣí* ZAG LUGAL *da-na-tu i-na muḫ-ḫi-ia*
65) *a-na na-da-an me-e a-na šu-ta-ia*
66) *ù* GIŠ.MEŠ *a-na šu-ḫu-ni-ia ša-ni-tam* ^{I}*Zi-im-re-da*

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(29–35) Because I rejoiced, the land did not attack, since I heard the gracious envoy who is from my lord, then the entire land feared before my lord, when I heard the sweet breath and the gracious envoy who came to me.

(35–40) When the king, my lord said: "Be ready for the arrival of the great army," then the servant said: "Yea, yea, yea!" On my stomach and on my back I carry the word of the king, my lord.

(41–48) Whoever has obeyed the king, his lord and serves him in his places, then the sun god comes forth over him and the sweet breath returns from the mouth of his lord; but whoever has not heeded the word of the king his lord, his city is destroyed and his house is destroyed, his name does not exist in all the land forever.

(48–51) Behold, the servant who has heeded his lord, his city is prosperous, his house prospers, his name is eternal.

(52–56) You are the sun god who has come forth over him(!), and a brazen wall set up for him; and because of the mighty arm of the king, my lord, I am at rest, I am confident.

(57–60) Behold, I have said to the sun god the father of the king, my lord, "When will I see the face of the king, my lord?"

(61–66) So now I am guarding the city of Tyre, the great city of the king, my lord, until the mighty arm of the king comes forth to me to provide water for my drinking and wood for my warming.

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67) LÚ URU *Ṣí-du-na iš-pu-ur i-na* u_4*-mi ù* u_4*-mi-ma*
68) [L]Ú *ar-ni* ^{1}*A-zi-ri* DUMU ÌR-^{d}*Aš-ra-tu*$_4$
69) *aš-šum gáb-bi a-ma-ta*$_5$ *ša iš-te-mé iš-tu* KUR *Mi-iṣ-*⌜*ri*⌝
70) *a-nu-um-ma iš-pu-ur a-na be-li-ia ù* SIG$_5$
71) *e-nu-ma i-de*$_4$

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(66–69) Furthermore, Zimredda, the ruler of the city of Sidon, has written daily to the rebel Aziru son of ʿAbdi-Ashirtu concerning every word that he has heard from the land of Egypt.

(70–71) Now, I have written to my lord and it is good that he know.

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EA 148

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*lí-ia* DINGIR-*ia* ^{d}UTU-*ya*
02) *um-ma A-bi*-LUGAL ÌR-*ka*
03) 7 *u* 7 *a-na* GÌR.MEŠ LUGAL *be-li-ia am-qut*
04) LUGAL *be-li-ia iš-ta-pár*
05) *aš-šum* ^{NA_4}*me-ku ša i-bá-aš-ši*
06) *it-ti-ia at-ta-din*
07) *a-na* LUGAL *be-*⌜*li*⌝*-ia*
08) ⌜1⌝ *me-at* KI.LÁ *ù*
09) *li-it-ta-din* LUGAL *be-li-ia*
10) *pa-ni-šu a-na* ÌR-*šu*
11) *ù li-id-din* URU *Ú-sú* ^{KI}
12) *a-na* ÌR-*šu* DUG*a-ku-ni**mé-ma*
13) *a-na ši-te-šu li-it-ta-din*
14) LUGAL *be-li-ia* 10 LÚ.GÌR
15) *a-na na-ṣa-ri*
16) URU-*šu ù li-ru-ub*
17) *ù li-mur pa-ni* LU[GAL] *be-li-ia*
18) ⌜SIG_5⌝ *pa-nu-ia a-na*

Rev. 19) *muḫ-ḫi* LUGAL *be-li-ia*
20) *ki-i-me e-nu-ma*
21) *ip-qí-id-ni* LUGAL *be-li-ya*
22) *a-na na-ṣa-ri* URU-*šu*
23) *ù aš-ta-pár a-na* LUGAL *be-li-*
\ya
24) *e-nu-ma* u_4*-mi-ša-ma*
25) *il-qè šàr* URU *Ṣí-du-na*
26) LÚ.GÌR-*ia li-it-ta-din*

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EA 148

TRANSLATION

(1–3) To the king, my lord, my deity, my sun god, the message of Abi-milki, your servant: Seven times and seven times at the feet of the king, my lord, have I fallen.

(4–8) The king, my lord, has written concerning raw glass that I have. I have given to the king, my lord, one hundred shekels worth.

(8–13) So may the king, my lord, always give his attention to his servant and may the city of Usû give his servant a jar of water for him to drink.

(13–17) May the king, my lord, continue to grant ten soldiers to guard his city and may I enter and may I see the face of the ki[ng,] my lord,

(18–22) My face will be pleasing to the king, my lord, as when the king, my lord, appointed me to protect his city.

(23–26) And I wrote to the king, my lord, because daily the king of Sidon has taken one of my soldiers.

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27) *pa-ni-šu* LUGAL *a-na* ÌR-*šu*
28) *ù li-ip-qí-id*
29) *a-na* LÚ.MÁŠKIM-*šu ù*
30) *li-id-din* URU *Ú-sú* KI
31) *a-na* A.MEŠ *mé-e-ma*
32) *a-na* ÌR-*šu a-na la-q*[*í*]
33) GIŠ.MEŠ *a-na* IN *ti-ib-nu*
34) *a-na ṭì-i-ṭì e-nu-ma*
35) *i-pu-uš nu-kúr-tu*$_4$
36) *la-a it-te-er*
37) *ma-mi-ta*

Up.ed.
38) *ia-nu* LÚ.[GÌ]R *ša*$_{10}$-*nu*
39) *ša iš-ḫa*-[*a*]*t* KUR LUGA[L]
40) *šàr* URU *Ṣí-du-n*[*a*]
41) *šàr* URU *Ḫa-ṣú-ra*

Lft.ed.
42) *i-te-zi-ib* É-*šu ù it-ta-ṣa*-[*a*]*b*
43) *it-ti* LÚ.SA-GAZ *li-i-de*$_4$
44) LUGAL *a-na* LÚ.GÌR *sa-ru-ti ša*!-*nu-ta*$_5$ *ù*
45) *i-pu-uš* KUR LUGAL *a-na* LÚ.SA.GAZ
46) *li-í-al* LUGAL LÚ.MÁŠKIM-*šu ša i-de*$_4$
47) KUR *Ki-na-á'-na*

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(26–34) May the king continue to give his attention to his servant and may he command his commissioner that he give the city of Usû for water for his servant, for taking lumber, for straw, for clay.

(34–38) Because he made war, he did not return an oath (of peace). Not another [sold]ier is left.

(39–40) The one who has raided the land of the king is the king of Sidon.

(41–45) The king of Hazor has abandoned his palace and he has taken up a position with the *ʿapîru*. So may the king be apprised concerning that other wicked man. And he has joined the land of the king to the *ʿapîru*.

(46–47) May the king ask his commissioner who knows the land of Canaan.

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TRANSCRIPTION

Obv.
01) ⌜*a*⌝-*na* LUGAL EN-*lí-ia* ^{d}UTU-*ia* DINGIR.MEŠ-*ya*
02) *um-ma* ^{l}*A-bi*-LUGAL ÌR-*k*[*a*]
03) 7 *u* 7 *a-na* GÌR.MEŠ LUGAL *be*-[*lí-y*]*a* ⌜*am*⌝-*qut*
04) *a-na-ku ep-ru iš-tu šu-pa-al* GÌR.MEŠ
05) ^{KUŠ}*še-ni* LUGAL *be-li-ia*
06) LUGAL *be-li-ia ki-i-ma* ^{d}UTU
07) *ki-ma* ^{d}IŠKUR *i-na sa-me at-ta*
08) *li-im-li-ik* LUGAL *a-na* ÌR-*šu*
09) LUGAL *be-li-ia ip-qí-id-ni*
10) *a-na* ‹*na*›-*ṣa-ar* URU *Ṣur-ri* GÉME LUGAL
11) *ù aš-ta-pár ṭup-pa ḫu*!(Ú)-*mu-ṭa*
12) *a-na* LUGAL EN-*lí-ia ù la-a*
13) *it-te-er a-ma-ta*$_5$ *a-na ia-ši*
14) *a-na-ku* LÚ.MÁŠKIM LUGAL *be-li-ia*
15) *ù a-na-ku ša ú-bal a-ma-ta*$_5$
16) DÙG.GA *ù a-na-a-ma li-im-na*
17) *a-na* LUGAL *be-li-ia li-wa-aš-šèr*
18) LUGAL 20 LÚ GÌR *a-na* ‹*na*›-*ṣa-ar*
19) URU-*šu ù le-ru-ub a-na muḫ-ḫi*
20) LUGAL *be-li-ia ù li-mur pa-ni-šu*
21) *ma-an-nu ba-la-aṭ* LÚ GÌR
22) *e-nu-ma la-a it-ta-ṣí*
23) *ša-a-ru iš-tu* ^{UZU}*pí* LUGAL *be-li-šu*
24) ⌜*ù*⌝ *ba-li-iṭ šum-ma* LUGAL *iš-ta-pár*
25) [*a-n*]*a* ÌR-*šu ù ba-li-iṭ*
26) [*a-na*] ⌜*da*⌝-*ri-ti a-na-ku*
27) [*iš-t*]*u ša-an-ti-qá-dì-ma*
28) [*pa-nu-ia*] *a-na i-re-bi*
29) [*a-na da-g*]*a-li pa-ni* LUGAL *be-li-ia*

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TRANSLATION

(1–5) To the king, my lord, my sun god, my deity: Message of Abimilki, yo[ur] servant: seven and seven (times) at the feet of the king [m]y lo[rd] have I fallen. I am the dirt from under the feet (and) sandals of the king, my lord.

(6–20) O king, my lord, you are like the sun god, like the storm god in heaven! May the king take counsel concerning his servant. The king, my lord, assigned me to ‹gu›ard the city of Tyre, the handmaiden of the king, and I sent an urgent tablet to the king, my lord, but he has not sent word back to me. I am the commissioner of the king, my lord, and it is I who brings good news and likewise bad to the king, my lord. May the king send twenty foot soldiers to ‹gu›ard his city so that I may enter in to the king, my lord, and that I may see his face.

(21–26) What is the life of a foot soldier when breath has not come forth from the mouth of the king, his lord, that he may live? If the king wrote [t]o his servant, then he would live [for] ever.

(26–29) As for me, [sin]ce last year, [my intention has been] to enter in [in order to behold the face of the king, my lord.

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30) [ᴵ*Zi-im-re-da p*]*a-wu-ra*
31) [*iš-te-mé-n*]*i it-te-er-mi*
32) [GIŠ.MÁ-*ia iš-t*]*u* LUGAL *be-li-ia*
33) [*ma-an-nu-mi*] ˹*i*˺-*še-ri-ib-ka*
34) [*a-na muḫ-ḫi* LUGAL *ši-*]*ma be-li*

Lo.ed.

35) [*il-qè* URU *Ṣu-mu-*]*ra* ᴵ*A-zi-ra*
36) [DUMU ᴵÌR-ᵈ]*Aš-ra-tu*$_4$
37) [LÚ] ˹*ar*˺-˹*ni*˺ LUGAL ᴵ*Ḫa-a-pí*
38) [*ú-š*]*e*$_{20}$-*e-li ša -ri* LÚ.˹MEŠ˺ ˹KÚR˺-[*i*]*a*

Rev.

39) [*it-*]*ta-din* URU *Ṣu-mu-ra*
40) [*a-n*]*a* ᴵ*A-zi-ra ù la-a*
41) ˹*i*˺-*qú-ul* LUGAL *iš-tu* URU-*šu ù*(?)
42) *iš-tu* KUR-*šu e-nu-ma aš-te-mu*
43) *šu-um* LUGAL ˹*ù*˺ *šu-um um-ma-ni-šu*
44) *ù pal-ḫu ma-gal ù gáb-bi*
45) KUR-*ti pal-*˹*ḫa*˺-*at ù ša-a la-a*
46) *i-la-ak a-*˹*na*˺ EGIR LUGAL *be-li-ia*
47) LUGAL *i-de*$_4$-*šu* ˹*e*˺-˹*nu*˺-*ma ša-ak-na-ta-ni*
48) *i-na* LÚ.MÁŠKIM *i-na* URU *Ṣur-ri*
49) *il-qè* ᴵ*Zi-*˹*im*˺-*re-da* URU *Ú-sú*
50) *iš-tu* ÌR-*dì‹-šu› i-ta-zi-ib-šu*
51) *ù ia-nu* A.MEŠ *ia-nu* GIŠ.MEŠ *a-na ia-ši-nu*
52) *ù ia-nu a-ia-ka*$_4$*-mi ni-ša*!(IŠ)*-kán*
53) LÚ BA.UG$_7$ *ù* ˹LUGAL˺ *be-li-ia*
54) *li-*˹*im*˺-*li-ik a-na* ÌR-*šu* LUGAL *be-li-ia*
55) *i-na ṭup-pí iš-ta-pár a-na ia-ši*
56) *mi-nu-um-mi ta-aš-te-me ù šu-pur*
57) *a-na* LUGAL ᴵ*Zi-im-re-da* URU *Ṣí-du-na*
58) *ù* ᴵ*A-zi-ra* LÚ *ar-ni* LUGAL
59) *ù* LÚ.MEŠ URU ˹*Ar*˺-˹*wa*˺-*da it-mu-ni*
60) *ù iš-ta-ni ma-mi-ta i-na be-ri-šu-nu*
61) *ù ip-ḫu-ru-ni*$_7$ GIŠ.MÁ.MEŠ-*šu-nu*
62) GIŠ.GIGIR.MEŠ-*šu-nu* ÉRIN.MEŠ GÌR.MEŠ-*šu-nu*
63) *a-na ṣa-ba-ti* URU *Ṣur-ri* GÉME LUGAL

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(30–40) [Zimredda, t]he prince [heard about m]e; he turned back [my ship fr]om (going to) the king, my lord, ["Who] will cause you to enter [to the king?" Lis]ten, my lord, Aziru the son of ʿAbdi-Ašrata, the traitor to the king, [has taken the city of Ṣumu]r. Ḥaʿpi, [has in]stalled the traitors, my enemies; [he has] given the city of Ṣumur [t]o Aziru. So may the king not keep silent concerning his city and his land.

(42–54) When I hear the name of the king and the name of his army then they will be very afraid and the entire land will be afraid. As for he who does not follow the king, the king knows him, because he installed me as the commissioner in the city of Tyre. Zimredda has taken the town of Usû from ‹his› servant; I have abandoned it and we have no water, no wood, and there is nowhere that we can place (bury) the dead. So may the king, my lord, take counsel concerning his servant.

(54–55) The king, my lord, wrote to me in a tablet,

(56–63) "Whatever you have heard, then send to the king." Zimredda (of) Sidon and Aziru, the traitor to the king, and the men of Arvad have sworn and rep‹ea›ted an oath between them and they have gathered their ships, their chariots (and) their infantry in order to capture the city of Tyre, the handmaiden of the king.

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64) *kà-aš-dá-at qa-ti* LUGAL *da-an-na-tu*$_4$
65) *ù da-kà-at-šu-*⌜*nu*⌝ URU *Ṣur-ri*
66) *la-a i-lé-ú-ni*$_7$ *a-na ṣa-bat*
67) *ù* URU *Ṣu-mu-ra ṣa-ab-tù-ni*$_7$
68) *i-na* ^{UZU}*pí* ⌜^{I}⌝*Zi-im-re-da*
69) *ša ù-ba-lu*$_4$ *a-ma-ta*$_5$ LUGAL
70) *a-na* ^{I}*A-zi-ra ù aš-ta-pár*
71) *ṭup-pa a-na* LUGAL *be-li-ia*
72) *ù la-a it-te-er-ni*
73) ⌜*a*⌝*-ma-ta*$_5$ *a-na* ÌR-*šu*

Up.ed. 74) [*i*]*š-tu* MU-*qá-dì nu-kúr-tu*$_4$!(incomplete sign)

75) ⌜*i*⌝*-na muḫ-ḫi-ia ia-nu* A.MEŠ
76) *ia-nu* GIŠ.MEŠ *li-wa-aš-šèr*
77) *ṭup-pa a-na* ÌR-*šu*

Lft.ed. 78) *ù le-ru-ub ù li-mur pa-ni-šu ù* LUGAL [*li-im-li-ik*]
79) *a-na* ÌR-*šu a-na* URU-*šu ù la-a* ⌜*i*⌝[*-te-zi-ib*]
80) URU-*šu* KUR-*šu am-mi-ni*$_7$ *i-nam-mu-*[*uš* LÚ.MÁŠKIM *ša*]
81) ⌜LUGAL⌝ *be-li-nu iš-tu* KUR-*ti ù i-*⌜*de*$_4$⌝ [^{I}*Zi-im-re-da*]
82) *ù i-de*$_4$ *ša-a-i-ru* Á LUGAL *ša ia-nu a-nu-*⌜*um*⌝-[*ma ú-bal*]
83) *ṭup-pí-ia* LÚ GÌR *a-na muḫ-ḫi* LUGAL ^{d}UTU EN-[*ia*]
84) *ù* LUGAL *li-it-te-er a-na* ÌR-*šu*

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(64–73) No sooner than the powerful arm of the king arrives, then it will smite them. They are not able to capture the city of Tyre, but they have captured the city of Ṣumur at the behest of Zimredda, the one who delivers the king's message to Aziru. So I sent a tablet to the king, my lord, but he has not sent back word to his servant.

(74–84) [S]ince last year, there has been hostility against me. There is no water and there is no wood. May he send a tablet to his servant, so that I may enter in and that I may see his face. So may the king [take counsel] concerning his servant and concerning his city. Why should [the commissioner of] the king, my lord, have to withdr[aw] from the land? [Zimreda] knows and the traitor knows that the arm of the king is absent. No[w], a foot soldier [is bringing] my tablet to the king, the sun god, [my] lord, so may the king reply to his servant.

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TRANSCRIPTION

Obv. 01) [*a-na*] LUGAL *be*[*-li-ia*]
02) [*u*]*m-ma* ˡ*A-bi-mil-k*[*i* ÌR-*ka*]
03) 7 *u* 7 *a-na* GÌR.MEŠ L[UGA]L E[N-*ia am-qut*]
04) *na-da-an* LUGAL *pa-ni-šu*
05) *a-na* ÌR-*šu ù na-d*[*a-a*]*n*
06) LÚ.MEŠ *w*[*e*]*-i-ma a-n*[*a*]
07) *na-ṣa-ri* URU LUGA[L EN-*i*]a
08) *ù a-na-ku ki-ma* ˹LÚ˺(?)
\˹LÚ˺ *we-ú*
09) *šu-*[*ú-u*]*t i-na-an-ṣár*
10) URU LUGAL EN-*ia ù*
11) *a-n*[*a-k*]*u i-ra-ab*
12) *a-na da-ga-li*
13) *pa-ni* LUGAL *be-li-ia*
14) *ù li-id-din*
15) LUGAL *pa-ni-šu*
Rev. 16) [*a*]*-na* ÌR-*dì-šu*
17) *ù li-id-din-šu*
18) URU *Ú-sú aš-šum*
19) *ba-la-ṭì-šu*
20) *ù aš-šum* ›˹*iš*˺‹(?) ˹*ša*˺-˹*ti*˺
21) ˹A˺.˹MEŠ˺ [*me-e-*]*ma*
22) ˹*a*˺*-n*[*a…*] \\ *a-*[*b*]*u-tù*
23) *aš*[*-šum be-l*]*í-ia* GÌR.MEŠ-*š*[*u*]
24) [……]*ù*
25) *qa*[*-al-mi* LU]GAL EN[*-ia*]
26) [……]*ku*
27) [……]
28) [……]
29) [……]
30) [……]
31) [……]
32) [……]

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TRANSLATION

(1–3) [To] the king, [my] lo[rd]; the [me]ssage of Abimilk[i, your servant], seven (times) and seven (times) at the feet of the k[in]g [my] lo[rd have I fallen.]

(4–13) The king gave his attention to his servant and he g[av]e troopers to protect the city of the kin[g, m]y [lord] and I, as that man \ trooper, am guarding the city of the king, my lord. I would enter in to behold the face of the king, my lord.

(14–16) So may the king give his attention [t]o his servant.

(17–26) And may the king grant him the city of Usu for his sustenance and in order to drink water fo[r..] \\ the fathers, in [behalf of] my [lor]d, h[is] feet [….] and [the ki]ng, [my] lord kept [silent] [….]

(27–32) [*About six lines completely broken off*]

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Lft.ed.
33) [*i*]-*na* SIL[A *i-n*]*a-bu* [*a-n*]*a-an-din*
34) GIŠ.MEŠ-*ma* GEŠTIN LUGAL EN-*li*
35) [*i*]*d*!-*din*[*a*]-*na a-bu-ti-ia*
36) ⌜*a*⌝-⌜*na*⌝ *a-bu-ti-ia* DINGIR.[ME]Š
37) UGU LUGAL EN-*ia* ⌜*iš*⌝-⌜*tap*⌝-*p*[*ár*]

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(33–37) [I]n the stre[et I will pro]claim. I will give lumber and wine. The king, my lord, [g]ave to my fathers, to my fathers (and) the gods. To the king, my lord, have I sent.

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EA 151

TRANSCRIPTION

Obv.
01) [*a*]-*na* LUGAL ^{d}UTU-*ia* DINGIR-⌜*ia*⌝ ⌜DINGIR⌝.⌜MEŠ⌝-*ia*
02) *um-ma* ^{l}*A-bi*-LUGAL ÌR-*ka*
03) 7 *u* 7 *a-na* GÌR.MEŠ LUGAL EN-*lí-ya am-qut*
04) *a-na-ku ep-ru iš-tu šu-pa-li*
05) ^{KUŠ}*še-ni* LUGAL EN-*lí-ia*
06) *an-nu-ú a-na-an-ṣár* URU LUGAL
07) *ša ip-qí-id i-na qa-ti-ia ma-gal*
08) *pa-nu-ia a-na a-la-ki*
09) *a-na a-ma-ri pa-ni* LUGAL *be-*⌜*li*⌝?-⌜*ia*⌝
10) *ù la-a i-lé-e iš-tu*
11) *qa-ti* ^{l}*Zi-im-re-da* URU *Ṣí-du-na*^{KI}
12) *iš-mé-ni-ma* ⌜*e*⌝*-nu-ma*
13) *i-ra-bu ù i-pu-uš*
14) *nu-kúr-*⌜tu_4⌝ *it-ti-ia li-id-din-ni*
15) LUGAL ⌜EN⌝-⌜*lí*⌝-⌜*ia*⌝ 20 LÚ.MEŠ *a-na*
16) ⌜*na-ṣa-ri*⌝ URU LUGAL *be-li-ia*
17) *ù le-*⌜*ru*⌝-⌜*ub*⌝ *a-na maḫ-ri*[*-ti*]
18) LUGAL *be-*⌜*li*⌝-⌜*ia*⌝ *a-na da-ga-l*[*i*]
19) *pa-ni-*⌜*šu*⌝ ⌜SIG_5⌝-⌜*ta*⌝ *at-ta-din*
20) *pa-*⌜*ni*⌝-⌜*ia*⌝ ⌜*a*⌝*-na* ⌜*mi*⌝*-ru-ti* \\ *ú-pu-ti*
21) ⌜LUGAL⌝ ⌜EN⌝-⌜*lí*⌝-⌜*ia*⌝ *li-iš-al*
22) L[UGAL] ⌜*be*⌝-⌜*li*⌝*-ia* LÚ.MÁŠKIM-*šu*
23) *e-*[*nu*]*-ma at-*⌜*ta*⌝*-din pa-ni-*⌜*ia*⌝
24) ⌜*a*⌝-⌜*na*⌝ ⌜*maḫ*⌝-⌜*ri*⌝-⌜*ti*⌝ LUGAL *be-li-*⌜*ia*⌝
25) ⌜*a*⌝*-nu-um-ma* LÚ KIN-⌜*ri*⌝-[*ia*]
26) ⌜*uš*⌝*-še-er-ti a-na* [*maḫ-ri-ti*]
27) [LUGAL] *be-li-ia* ⌜*ù*⌝ *l*[*i-wa-aš-šèr*]
28) [LUGAL] *be-li-ia* LÚ [KIN-*ri-šu*]
29) [*ù*] ⌜*ṭup*⌝*-pa-šu a-*⌜*na*⌝ [*ia-ši*]

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EA 151

TRANSLATION

(1–5) To the king, my sun god, my god, my deity: Message of Abimilki, your servant: seven and seven (times) at the feet of the king, my lord, have I fallen. I am the dirt under the sandals of the king my lord.

(6–24) Behold, I am guarding very diligently the city of the king that he entrusted to me. My intention is to go in order to see the face of the king, my lord but I am not able because of the hand of Zimredda (of) Sidon. He heard concerning me that I would go in (to Egypt) so he committed aggression against me. May the king give 20 men to guard the city of the king, my lord, that I may enter the presence of the king, my lord, in order to behold his gracious face. I have turned my face to the beauty of the king, my lord. May the k[ing], my lord, ask his commissioner whether I have turned my face to the presence of the king, my lord.

(25–29) Now, my envoy have I sent to [the presence of] the [king], my lord, so ma[y the king], my lord, [send his] mes[senger and] his tablet to [me],

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Lo.ed. 30) ⌜*ù*⌝ ⌜*le*⌝-⌜*ru*⌝-⌜*ub*⌝ *a-na* [*maḫ-ri-ti*]
31) LUGAL EN-*lí-ia ma-*[*gal ma-gal*]
Rev. 32) [*a*]*t-ta-din pa-*⌜*ni*⌝*-ia*[*a-na* LUGAL *be-li-ia*]
33) *a-na* ⌜*maḫ*⌝*-ri-*⌜*ti*⌝ L[UGAL *a-na a-ma-ri*]
34) *pa-ni* LUGAL EN-*lí*[*-ia ù*]
35) *la-a i-te-zi-ib* L[UGAL *be-li*]
36) ÌR-*šu iš-tu qa-t*[*i-šu*]
37) ⌜*li*⌝*-it-ta-din pa-n*[*i-šu*]
38) LUGAL *be-*⌜*li*⌝*-ia ù i*[*d-din*]
39) A.⌜MEŠ⌝ *a-na ši-it-yi* [ÌR-*šu*]
40) ⌜*ù*⌝ ⌜GIŠ⌝.⌜MEŠ⌝ *a-na* ÌR-*šu*[*ù*]
41) *i-de*$_4$ ⌜LUGAL⌝ *be-li e-nu-ma*
42) *i-*⌜*na*⌝ ⌜ŠÀ⌝ ^{d}AB.BA *ni-ta-*⌜*ṣa*⌝*-ab*
43) *ia-*⌜*nu*⌝ ⌜A⌝.⌜MEŠ⌝ *ù ia-nu* GIŠ.MEŠ
44) *a-na ia-ši-nu a-nu-um-ma*
45) *uš-še-er‹-ti›* ^{I}DINGIR.LUGAL LÚ KIN-*ri‹-ia›*
46) *a-na maḫ-ri* LUGAL *be-li-ia*
47) *ù at-ta-din* 5 GUN ZABAR
48) ^{GIŠ}*ma-‹qí›-bu-ma* 1 ^{GIŠ}ÙŠAN \\ *qì-na-zu*
49) LUGAL *be-li-ia iš-ta-pár a-na ia-*⌜*ši*⌝*-nu*
50) *ša ta-aš-me iš-tu* KUR *Ki-na-aḫ-na*
51) *ù šu-pur a-na ia-ši*
52) LUGAL KUR *Da-nu-na* BA.ÚŠ
53) *ù ša-ar-ra* ŠEŠ-*šu*
54) *a-na* EGIR-*šu ù pa-aš-ḫa-at*
55) KUR-*šu ù* É LUGAL URU *Ú-ga-ri-it*^{KI}
56) *i-ku-ul i-ša-tu*$_4$ *mi-ši-*⌜*il*⌝*-šu*
57) *i-kúl ù mi-ši-‹il›-šu ia-nu*
58) *ù* LÚ.MEŠ ÉRIN *Ḫa-at-ti ia-nu*

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(30–36) that I may enter into [the presence of] the king, my lord. [I] have made a very [strong] commitment [to the king, my lord], to the presence of the k[ing, in order to see] the face of the king, [my] lord. [So] may [the king, my lord] not abandon his servant.

(37–44) May the king give [his] attention, and g[ive] water for [your servant] to drink and wood for your servant. [And] may the king, my lord, be apprised that we are situated in the midst of the sea. We have no water and no wood.

(44–48) Now, ‹I› have sent Ili-milku, ‹my› envoy to the king, my lord, and I have given five talents of copper, ha‹mm›ers and one whip.

(49–58) The king, my lord, wrote to me, “What you hear from (there in) Canaan, then write to me.” The king of the land of Dannuna is dead and his brother reigns in his stead and his land is pacified. And fire destroyed the royal palace of the city of Ugarit; half of it is destroyed and ha‹l›f not. But the troops of the land of Ḫatti are not (there).

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59) [1]*E-ta-ga-ma pa-wu-ri*
60) URU *Qí-id-ši ù*
61) [1]*A-zi-ra nu-kúr-tu*$_4$
62) *it-ti* [1]*Bir*$_5$*-ia-wa-zi*
63) *nu-kúr-tu*$_4$
Up.ed. 64) *a-ta-mur ḫa-ba-li*
65) [1]*Zi-im-re-da*
66) *e-nu-ma ip-ḫu-*⌜*ur*⌝
Lft. ed. 67) GIŠ.MÁ.MEŠ ÉRIN.MEŠ *iš-tu* URU.DIDLI.ḪI.A [1]*A-zi-ra*
68) ⌜*a*⌝*-na muḫ-ḫi-ia ù da-mi-iq e-nu-ma i-*⌜*kal*⌝*-l*[*i*]
69) LÚ GÌR *be-li-ia ù ip-li-ḫu gáb-bu* ⌜*li*⌝*-id-*⌜*din*⌝
70) *pa-ni-šu* LUGAL ⌜*a*⌝*-na* ÌR*-šu ù* ⌜*li*⌝*-sà-ḫir* \\ *yu-ṣa* ⌜*a*⌝*-*⌜*na*⌝ ⌜*ia*⌝*-š*[*i*]

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(59–70) Etagama, the prince of Qidši, and Aziru are at war; it is with Biryawaza that they are at war. I have suffered the aggression of Zimredda when he assembled ships (and) troops from the towns of Aziru against me. So is it good that the soldier of my lord should hold back? And all are in fear. May the king give his attention to his servant and may he return (come forth) ⌜to me⌝.

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EA 152

TRANSCRIPTION

Obv. 01) [*a-n*]*a* ˹LUGAL˺ ˹*be*˺-˹*lí*˺-˹*ia*˺ DIN[GIR.MEŠ-*ia* ᵈUTU-*ia*]
02) [*u*]*m-ma A*-˹*bi*˺-*mi*[*l-k*]*i* ÌR-*k*[*a-m*]*a*
03) [*ù ep-ru iš-tu*] ˹*šu*˺-˹*pa*˺-˹*li*˺ ˹KUŠ˺*še-ni* GÌR.MEŠ [*be-lí-ia*]
04) ˹*a*˺-[*na* GÌR.MEŠ LUGAL] E[N]-*lí-ia* DINGIR.MEŠ-*ia* ᵈ˹UTU˺-˹*ia*˺
05) [7 *u* 7 *am-qut*] *l*[*i-i-*]˹*de*₄˺ *šàr*-˹*ri*˺ be-[li-ia]
06) [DINGIR.MEŠ-*ia* ᵈUTU-*ia a-n*]*a* URU-*šu* GÉ[ME-*šu*]
07) [*a-nu-ma nu*-KÚR] ˹I˺˹*Zi*˺-*im-re*-[*da*] L[Ú]
08) [URU *Ṣí-du-na* KI] *a-na* UGU-[*ia*]
09) ˹*ù*˺[.....]˹LUGAL˺ ˹*be*˺-*li*-[*ia-m*]*a*
10) [.....]˹*ur*˺ LÚ.MEŠ[....]
11) [.....]*ù*[.....]
12) [.....*it*-]*ti-šu*
13) [.....URU] *Gub-l*[*a* KI.....]
14) [.....]
15) [.....]
16) [.....]*zu*[.....]
17) [.....]
18) *i*[*q*.....]
19) *a-na* [.....]
20) *iš*-˹*tu*˺[.....]
21) ˹*la*˺-*a a-na* [.....]
22) [.]˹GÉME˺-*k*[*a*.....]
23) [.....]
24) [.....]*te* [.....]
25) [.....]
26) [.....]
27) [.....]
Lo.ed. 28) [.....]
29) [.....]
Rev. 30) [.....]

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EA 152

TRANSLATION

(1–6) [T]o the king, my lord, [my] dei[ty, my sun god; me]ssage of Abimilki, your servant [and the dirt from]under the sandals of the feet of [my lord]; at the [feet of the king,] my lord, my deity, [my sun god, seven (times) and 7 (times) have I fallen]. M[ay] the king, [my lord, my deity, my sun god,] be apprised [con]cerning his city, [his] hand[maiden].

(7–19) [Now hostile is] Zimredda, the ruler of [the city of Ṣidon] towards [me]. And [….] the king, [my] lord [……]

(10–30) [……*scattered words only*……]

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31) [……]
32) [……]
33) [……]
34) [……]
35) [……]
36) [……*i*]*t-ti* [……]
37) [*uš-ši-r*]*a-šu* LUGAL *be-l*[*i-ia*……]
38) [*a-n*]*a* ÌR-ʳ*šu*ˀ *ù* [……]
39) [….]LUGAL ʳᵈˀʳUTUˀ *b*[*e-li-ia*……]
40) [……]*mar ša*[……]
41) [……]*bal…am-ma*[……]
42) L[UGAL] *be-l*[*í-ia yi-iš*-]*ta-p*[*a-ar*……]
43) *a*[*-na i*]*a-ši ù né- e*[……]
44) [*a-na*] ʳLUGALˀ ʳ*be*ˀ-ʳ*li*ˀ-ʳ*ia*ˀ……]
45) […*it*]*-ti-*[*i*]*a* ʳ*li*ˀ-ʳ*id*ˀ*-din*[*-ni*……]
46) [……]*a-na da-ri-ti a-na.*[ÌR-*šu*……]
47) [*ù*] *li-id-din-ni* 8o LÚ.M[EŠ……]
48) *a*[*-n*]*a na-*[*ṣa-ar*] *ti-e-ti* [……]
49) ʳ*nu*ˀ-ʳ*kúr*ˀ-*t*[u_4 *da*]*-na-at* [……]
50) [*i*]*-na* ʳ*muḫ*ˀ-[*ḫi-ia*] ʳ*qa*ˀ*-du* LÚ.MEŠ *w*[*i-i-m*]*a*
51) ʳ*a*ˀ*-wa-sú*……]
52) *i-zi-za* [……]
53) *ù i-bá-al-li-*[*iṭ*] *i*-^{de4}[……]
54) LUGAL ^{d}UTU EN-ʳ*li*ˀ *ša* ÌR [*ki-ti*]
55) *ù* ^{I}*A-bu*-LUGAL [..]*ù id-*[*din* LUGAL]
56) [*pa-ni-*]*šu a-na* \\ *ú-pu-ut* L[UGAL *be-li-ia*]
57) […].LUGAL ^{d}UTU ʳ*be*ˀ-ʳ*li*ˀ-ʳ*ia*ˀ [……]
58) [……]
59) [……]
60) [……]
61) [……]
Lft.ed. 62) [……]^{d}UTU ʳ*be*ˀ*-li-*[*ia*……]
63) [……]
64) [……]
65) [……]
66) [……]
67) [……]

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(31–36) [……]

(37–41) [sen]d him, oh king, [my] l[ord, to]his servant […] the king, my s[un god], [my] l[ord……]

(42–57) The k[ing, my] lo[rd wro[te] t[o m]e and [….to] the king, my lord […wi]th [m]e. May he grant [to me….] forever, to [his servant…] and may he grant to me tr[oops] t[o] pro[te]ct *ti-e-ti* [……]The hostility is strong against [me] along with the *w*[*īma*] troops [….]I took a stand [….] and I will live […]The king, the sun god, my lord knows that the [loyal] servant is Abu-milki […] so gi[ve, oh king,]his[attention to the mission of the k[ing, my lord …]the king, my sun god, my lord […]

(58–61) [….]

(62–67) […] the sun god, [my] lord [……]

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EA 153

TRANSCRIPTION

Obv. 01) [*a-na*] LUGAL EN-*lí-ia*
02) [*u*]*m-ma* ᶦ*Ia-bi*-LUGAL ˹ÌR˺-*ka*
03) 7 *u* 7 *a-na* GÌR.MEŠ-*ka am-qut*
04) *ša i*[*q-b*]*i* LUGAL *be-li-ia*
05) *šu*-[*ut*] *e-te-pu-uš*
06) *pal-ḫa-at gáb-bi*
07) KUR-*ti iš-tu pa-ni*
08) ÉRIN.MEŠ LUGAL EN-*lí-ia*
09) *su-ḫi-iz-ti* LÚ.MEŠ-*ia*
10) GIŠ.MÁ.MEŠ *a-na pa-ni*
11) ÉRIN.MEŠ LUGAL *be-li-ia*
12) *ù ša la iš-te-mé*
13) *ia-nu* É-*šu ia-nu*
14) *bal-ṭá-šu an-nu-ú*
15) *a-na-an-ṣ*[*ár* UR]U(?)
16) LUGAL *be*-[*li-ia*]
Lo.ed. 17) ˹*ù*˺ ˹*šu*˺-˹*ul*˺-*m*[*i a-na??*]
18) *mu-ḫi* LUGAL *li*-[*de*$_4$ LUGAL]
Rev. 19) *a-na* ÌR-*šu ša*
20) *it-ti-šu*

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EA 153

TRANSLATION

(1–2) [To] the king, my lord: [Mes]sage of Abi-milku, your servant:

(3–5) At your feet seven (times) and seven times I have fallen. What the king my lord ha[s sai]d, that I have done.

(6–8) All the land is in fear of the troops of the king, my lord.

(9–11) I have manned my ships in view of (the coming) of the troops of the king, my lord.

(12–14) And the one who has disobeyed has no house and has nothing alive.

(14–20) Behold, I am guarding the [cit]y of the king, my lord and [my] welf[are] is the responsibility of the king. May [the king] be app[rised] concerning his servant who is with him.

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EA 154

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*lí-ia*
02) *um-ma* ^{l}*A-bi-mil-ki* Ì[R-*ka*]
03) 7 *u* 7 *a-na* GÌR.MEŠ LUGAL *be-*⌜*lí*⌝-[*i*]⌜*a*⌝ *am-qut*
04) ⌜*a*⌝-*na-ku ep-ru iš-tu* ^{KUŠ}*še-ni*
05) LUGAL *be-*⌜*li*⌝-*ia* ⌜*aš*⌝-*te-me*
06) *ša* ⌜*iš*⌝-⌜*ta*⌝-*pár* LUGAL *a-na*
07) ÌR-*šu* ⌜\⌝ ⌜*ia*⌝-*ku-*‹*un*› *e-mu-qí*
08) ⌜*muḫ*⌝-⌜*ḫi*⌝ *Ia-wi ša iq-bi*
09) ⌜LUGAL⌝ *šu-ut e-te-pu-uš*
10) *ḫa-di-ia-ku ma-gal ma-gal*
11) *ša-ni-tam* ⌜*iš*⌝-*tu pa-ṭá-ri*
12) ÉRIN.MEŠ LUGAL EN-*lí-ia*
13) *muḫ-*⌜*ḫi*⌝-*ia* ⌜*la*⌝-*a i-na-an-din-ni*
14) LÚ URU *Ṣí-du-na*
15) LÚ.⌜MEŠ⌝-*ia a-ra-da*
16) *a-na er-ṣé-ti*
17) *a-na la-qí* GIŠ.MEŠ
18) *la-qí* A.MEŠ *a-na ši-*⌜*ti*⌝
19) LÚ ‹1›-*en da-a-kà*
20) *ù* LÚ ^{en}1 *la-*[*qí* (or: *qa* ?)
21) ⌜UŠ⌝+U+U *ṣí-bá-a*[*t*]
Lo.ed. 22) ⌜LÚ⌝.[M]EŠ-*ia il-*[*te-qú*]
23) ⌜⌝*Z*[*i-im-re-da*]
Rev. 24) [LÚ URU *Ṣí-du-na ù*]
25) [L]Ú [*ar-nu* ^{l}*A-zi-ru*]
26) *ù* [ÌR *ša is-me a-na* EN-*šu*]
27) *šu*[*l-mu* URU-*šu šul-mu* É-*šu*]
28) *ù* ⌜*li*⌝-⌜*i*⌝-*de*$_4$ ⌜LUGAL⌝ ⌜*a*⌝-[*n*]*a*
29) ÌR-*šu*

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EA 154

TRANSLATION

(1–5) To the king, my lord, the message of Abimilki, [your] se[rvant]: seven (times) and seven (times) at the feet of the king, [m]y lord have I fallen. I am the dirt from the sandals of the king, my lord.

(5–10) I have heard what the king has written to his servant, "May my forces be rea‹dy› for (or: against) Yawi." What the king has said, that I have done. I rejoiced exceedingly (or: I am exceedingly happy).

(11–25) Furthermore, since the departure of the troops of the king, my lord, from me, the ruler of the city Sidon does not let me or my men go down to the land to take wood supplies (or) to take water for drinking. He killed one man and he took another one. Eighty (shekels), tax for my men, Zi[mredda, the ruler of the city of Sidon and the criminal, Aziru] have ta[ken].

(25–29) But [as for the servant that listened to his lord, his city is at] pe[ace, his house is at peace.] So may the king be apprised con[ce]rning his servant.

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EA 155

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* LUGAL ^{d}[UTU *be-li-ia*]
02) *um-ma A-bi-m*[*il-ki* ÌR-*ka*]
03) 7 *u* 7 *a-na* GÌR.MEŠ L[UGAL *be-li-ia am-qut*]
04) *a-na-ku ep-ru iš-*[*tu*]
05) *šu-pa-li* ^{KUŠ}*še-ni* L[UGAL *be-li-ia*]
06) *ù* LUGAL ^{d}UTU *da-ri*[*-tu*$_4$]
07) LUGAL *iq-bi a-na* ÌR-*šu* [*ù*]
08) *a-na* ÌR ^{MUNUS}*Ma-ia-a-ti*
09) *a-na* ⌜*na*⌝*-da-ni še-ḫu ù a-na* [*n*]*a-*⌜*da*⌝*-*⌜*ni*⌝?
10) A.MEŠ \ *mé-ma a-na ši-te-šu*
11) *ù la-a i-pu-uš-šu-ni*$_7$
12) *ki-ma qa-bi* LUGAL *be-li-ia*
13) *la-a i-na-an-din-nu-ni*$_7$
14) *ù li-im-li-ik* LUGAL
15) *a-na* ÌR $^{I.MUNUS}$*Ma-*⌜*ya*⌝*-a-ti*
16) *a-na na-da-ni* A.MEŠ
17) *aš-šum ba-la-ṭì-šu ša-ni-tam*
18) *be-li* LUGAL *e-nu-ma ia-nu*
19) GIŠ.[MEŠ *i*]*a-*‹*nu*› A.MEŠ *ia-nu* IN$_4$.NU
20) *ia-nu i*[*p*]*-ru ia-nu ša-mu*
21) *a-na ba*[*-la-ṭì*]*-ma li-de*$_4$ LUGAL *be-li*
22) *a-na* ÌR ⌜I⌝.⌜MUNUS⌝*Ma-ya-a-ti*
23) *a-na na-d*[*a-n*]*i ba-la-ṭì a-na ša-šu*
24) *e-nu-ma it*[*-t*]*a-din*
25) LUGAL *be-li-ia* A.M[EŠ] ⌜*a*⌝*-na ši-ti*
26) ÌR ^{MUNUS}*Ma-ia-a-*⌜*ti*⌝
27) *ù id-din pa-ni-ia* VAT 1872
28) *a-na ur-da-ti-šu* [*ù*]
29) $^{I.MUNUS}$*Ma-ia-a-ti* BAD-*ti-*[*i*]*a*
30) *mu-šu ù ur-ra* [*ù*]
Lo.ed. 31) *e-nu-ma i-te-r*[*u-ub*]
32) *i-na pa-ni* LUGAL *be*[*-li-ia*]
33) ⌜*ù*⌝ *pal-ḫa-ku* \\ *ir-t*[*a-*]

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EA 155

TRANSLATION

(1–6) To the king, the [sun god, my lord,] message of Abi-m[ilki, your servant:] Seven (times) and seven (times) at the feet of the k[ing, my lord, have I fallen.] I am the dirt fr[om] beneath the sandal(s) of the k[ing, my lord], and the king is the etern[al] sun god.

(7–17) The king said to give the breath of life to his servant [and] the servant of Mayati and to ⌜give⌝? water for him to drink, but they have not done for me as the king, my lord, commanded; they are not providing for me. So may the king take counsel concerning the servant of Mayati to give water for his sustenance.

(17–23) Furthermore, my lord, O king, because here is no woo[d], there is n[o] water, there is no straw, there is no ration (or: dirt), there are no plants for sus[tenance](?), may the king, my lord, be apprised concerning the servant of Mayati to furnish sustenance for him.

(24–33) When the king, my lord, g[a]ve water for the servant of Mayati to drink, then I set my face to the service of him [and] of Mayati, my lady, night and day. [But] when I ent[ered] into the presence of the king, [my] lo[rd], [then] I was afraid,

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Rev. 34) ⌜*ù*⌝ *la-a e-lé-ú* [*qa-ba* (?)]
35) *e-nu-ma i-mur* LUGAL ^{d}U[TU]
36) *ù la-a i-pu-*⌜*uš*⌝
37) LÚ.⌜MÁŠKIM⌝ [*ki-ma qa-bi*](?)
38) LUGA[L *la-*]⌜*a*⌝ *id-din* G[IŠ.MEŠ *ù*] BM 29814
39) [A.MEŠ *ki-*]*ma qa-bi* LUG[AL]
40) *ù* ⌜*li*⌝*-de*$_9$ LUGAL *a-na* ÌR-*šu*
41) *ù a-na* URU *Ṣur-ri*
42) URU $^{\text{I.MUNUS}}$*Ma-ya-a-ti*
43) *ù ša it-ta-ṣí a-ma-ta*$_5$
44) ⌜*iš*⌝*-tu* ^{UZU}*pí*^{MEŠ} LUGAL
45) *a-na* ÌR-*šu šu-ut i-*⌜*pu*⌝*-uš*
46) ⌜*ù*⌝ ⌜*a*⌝*-*⌜*na*⌝ LUGAL *di*!*-ni-mu* [*i-*]*la-*⌜*ak*⌝
47) LUGAL ⌜^{d}⌝UTU *da-ri-*⌜*tu*$_4$⌝
48) *ù a-na-*‹*ku*› ÌR *ki-it-*⌜*ti*⌝
49) ⌜LUGAL⌝ *be-li-i*[*a*] ⌜LUGAL⌝ ⌜*ip*⌝*-*⌜*qí*⌝*-i*[*d-ni*]
50) *a-na na-*⌜*ṣa*⌝*-*⌜*ri*⌝ ⌜URU⌝ ⌜$^{\text{I.}}$⌝⌜^{MUNUS}⌝⌜*M*⌝*a-*⌜*ya*⌝*-*⌜*a*⌝*-ti*
51) BAD-*ti-ia* ⌜*a*⌝*-*⌜*nu*⌝*-*⌜*um*⌝*-*⌜*ma*⌝ ⌜*a*⌝*-*[*na*]*-*⌜*an*⌝*-ṣur*!*-r*[*u*]
52) *ša-ni-tam be-li* ⌜*iš*⌝*-*[*tu pa-ṭá-*]⌜*ri*⌝?
53) ÉRIN.MEŠ *muḫ-*⌜*ḫi*⌝*-*⌜*ia*⌝ *l*[*a-a i-le-e*]
54) *a-na er-*⌜*ṣé*⌝*-ti* [*a-la- kam*^{V}]
55) *e-nu-ma ik-*⌜*šu*⌝*-ud* ⌜*ṭup*⌝*-*⌜*pu*⌝ [*ša*]
56) LUGAL *be-li-ia ù i-qá-*⌜*rib*⌝*-*⌜*bu*⌝
57) *i-na er-ṣé-ti ù*
58) LUGAL *be-li-ia lìb-bi gáb-*[*bi*]
59) KUR-*ti i-de*$_9$ *ù li-id*[*-din*]
60) *pa-ni-šu* LUGAL *a-na* Ì[R-*šu*]
61) *ù* URU *Ṣur-ri*
62) URU ⌜$^{\text{I.}}$⌝^{MUNUS}*Ma-ia-*[*a-ti*]
63) ⌜*a*⌝*-*⌜*na*⌝ *na-da-a*[*n* GIŠ.MEŠ]
Up.Ed. 64) ⌜*ù*⌝ A.MEŠ *a-na ba-l*[*a-ṭì-šu*]
65) ⌜*ša*⌝*-ni-tam be-l*[*i…*]
Lft.ed. 66) [*li-*]*ša-al* LUGAL LÚ.MÁŠKIM *e-nu-ma* [*a*]*š-bu-ni*$_7$
67) [*i*]*-na* URU *Ṣu-mu-ri a-mur* LÚ.MEŠ URU ⌜PÚ⌝*-*⌜*ru*⌝*-ti i-na*
68) [x] GIŠ.MÁ *a-li-ik ù* LÚ URU *Ṣí-du-*[*n*]*a i-na* 2 GIŠ.M[Á]
69) [*i*]*-la-ak ù a-na-ku i-la-ak qa-du gáb-*[*b*]*i* GIŠ.MÁ-*k*[*a*]
70) *ù li-im-li-ik* LUGAL *a-na* ÌR-*šu* \\ *gáb-bi* ⌜URU⌝*-ia*
71) ⌜*ù*⌝ *ú-ṣur* GIŠ.M[Á L]UGAL *i-na*

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(34–35) [and] I was not able [to speak(?)] when I saw the king, the su[n god].

(36–42) But the commissioner has not done [as]the kin[g] [commanded]; he has [not] given w[ood and water a]s the ki[ng] commanded. So may the king, be apprised concerning his servant and concerning the city of Tyre, the city of Mayati.

(43–51) And the thing that comes forth from the mouth of the king to his servant, he will do and for the king, he would die! The king is the eternal sun god and ˹I˺ am the loyal servant of the king, m[y] lord. The king appoint[ed me] to guard the city of Mayati, my lady; now, I am guarding.

(52–64) Furthermore, my lord, si[nce] the troops [withdr]ew from me, [I am unable to go] to the mainland. No sooner than the tablet of the king, my lord, arrives, then I will approach the mainland. And the king, my lord, knows the heart (sentiments) of the whole land. So may the king turn his attention to [his] ser[vant] and to the city of Tyre, the city of Maya[ti], to provide [wood] and water for [his] sus[tenance].

(65–68) Furthermore, my lord, […]? [May] the king ask the commissioner if they are occupying the city of Ṣumur. Behold, the men of Beirut went in [*x*] ship(s) and the man of Ṣid[o]n in 2 ships.

(69–71) but I will go with all *your*(?) ships. So may the king take counsel concerning his servants and guard the sh[ip(s)] of the [k]ing in all my town(s).

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EA 156

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
02) *um-ma* ^{l}*A-zi-ri* ÌR-*ka-ma*
03) 7-*šu u* 7-*šu a-na* GÌR.MEŠ EN-*ia am-qut*

---

04) *a-nu-um-ma mé-re-eš*$_{15}$*-tu*$_{4}$
05) *ša e-te-er-ri-iš*
06) ^{d}UTU EN-*ia a-na-ku* ÌR-^{r}*ka*$^{\neg}$
07) *a-di dá-ri-i-ti*
08) *ù* DUMU.MEŠ-*ia* ÌR.M[EŠ-*ka*]

---

09) *a-nu-um-ma* 2 LÚ T[UR.MEŠ]
10) *at-ta-din* DUMU.MEŠ[-*ia*]
11) *ù li-ip-pu-š*[*u gáb-ba*]
12) *ša i-qáb-bi* E[N-*ia*]
13) *ù li-wa-aš-šar*[-*an-ni* EN-*ia*]
Lo.ed. 14) *i-na* KUR *A-mur-r*[*i*]

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EA 156

TRANSLATION

(1–3) To the king, my lord, my god, my sun god; the message of Aziru, your servant: seven times and seven times at the feet of my lord have I fallen.

(4–8) Now, as for the request that the king, my lord, has been making, I am ⌜your⌝ servant for ever and my sons are [your] servant[s].

(9–14) Now, two lads have I given, viz. my sons. So may th[ey] carry out [everything] that my lord shall command. But may [my lord] leave me in the land of Amurru.

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EA 157

TRANSCRIPTION

Obv. 01) [*a-na*] *šàr-r*[*i* EN-*ia* DINGIR-*ia ù* ^{d}UTU-*ia*]
02) [*qí*]–––*b*[*í- ma*]
03) *um-ma* ^{l}*A-z*[*i-ri* ÌR-*ka-ma*]
04) 7-*šu ù* ⌜7⌝-⌜*šu*⌝ ⌜*a*⌝-⌜*na*⌝ [GÌR.MEŠ EN-*ia*]
05) DINGIR-*ia ù* ^{d}UTU-*ia a*[*m-qut*]

---

06) ⌜*i*⌝-⌜*na*⌝-*an-na lu-ú i-de*$_4$-*an-n*[*i*]
07) LUGAL EN-*ia i-nu-ma* LÚ.ÌR-[*ka*]
08) *a-na-ku a-di dá-ri-*⌜*ti*⌝ *iš-tu a-ma-te* EN-*ia* ⌜*la*⌝ *a-pa-aṭ-ṭar*

---

09) EN-*ia iš-tu pa-*⌜*na*⌝-*nu-um-ma*
10) *a-ra-á'-a-am a-na* LÚ.ÌR.MEŠ
11) LUGAL EN-*ia ù* LÚ.MEŠ GAL-*bu-te*^{MEŠ}
12) *ša* URU *Ṣu-mu-ri la-a ú-wa-aš-ša-ru-ú-ni-ni*
13) *ù i-na-an-na la-a ḫi-iṭ-ṭám*
14) *la mi-im-ma-an a-na* LUGAL EN-[*i*]*a*
15) *la e-te-pu-uš šàr-*⌜*ru*⌝ ⌜EN⌝-*ia*
16) *i-de*$_4$ LÚ.MEŠ *be-el ar-ni-š*[*u*]

---

17) *ù mi-i-nu-um-me*
18) *mé-*⌜*re*⌝-⌜*eš*$_{15}$⌝-*ta-š*[*u ša* LUGAL EN-*ia*]
19) *a-na-*⌜*ku*⌝ ⌜*lu*⌝-⌜ú⌝ ⌜*ad*⌝-[*din*]

---

20) *ù* [.....]
Lo.ed. 21) *a-na* [.....]
22) *ù* [.....]
23) ⌜*ù*⌝ [.....]
24) [.....]

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EA 157

TRANSLATION

(1–5) [Sp]eak [to] the king, [my lord, my god and my sun god], the message of Az[iru, your servant:] Seven times and seven times at [the feet of my lord,] my god and my sun god, [have] I [fallen].

(6–8) Now may the king, my lord, take cognizance of me, that [your] servant am I forever. From the words of my lord I will not depart.

(9–16) My lord, from before I have desired to serve the king, my lord, but the senior officials of Ṣumur have not been permitting me. And now, I have not committed any dereliction or anything else against the king, [m]y lord. The king, my lord, knows the (real) rebels.

(17–19) And whatever the request [of the king, my lord], verily will I give it.

(20–24) And […] to […] and […] and […….]

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Rev.
25) *ù ki-a-am* [.....]
26) *a-na* ^{d}UTU *i-*⌜*na*⌝[*-an-na*.....]
27) *ù bá-la-aṭ*[.....]
28) *šum-ma* LUGAL KUR *Ḫa*[*-at-ti*$_7$.....]
29) ⌜*a*⌝-⌜*na*⌝ *nu-kúr-ta*$_5$ UGU-*ia* [*il-la-ak* (?)]
30) ⌜*ù*⌝ *šàr-ru* EN-*ia* ÉRIN.⌜MEŠ⌝ ⌜*ṣa*⌝-*b*[*i pí-ṭá-te*]
31) ⌜*ù*⌝ GIŠ.GIGIR.ḪI.A *id-din-an-ni*
32) [*a*]-⌜*na*⌝ *i-*⌜*re*⌝*-eṣ-ṣú-ti-ia*
33) *ù* KUR*-šu ša* LUGAL EN-*ia* ⌜*aṣ*⌝-⌜*ṣur*⌝

---

34) *ša-ni-tam i-na ḫa-mut-iš*
35) [*uš*]*-še-ra-am* LÚ.⌜DUMU⌝.⌜KIN⌝*-ia*
36) ⌜*ù*⌝ ⌜*lu*⌝-⌜*ú*⌝ *il*$_5$(?)-⌜*kà*⌝[*-am*]

---

37) ⌜*ù*⌝ *mi-i-na-am-me-e ša id-din-*‹*nu*›*-ni*$_7$
38) LÚ.MEŠ ⌜*Ḫa*⌝*-za-an-nu-ú-tu*$_4$
39) *ù a-na-ku lu-ú ad-din*
40) ⌜*ù*⌝ ⌜LUGAL⌝ EN-*ia* DINGIR-*ia ù* ^{d}UTU-*ia*
41) [*lu-ú*] *ad-din a-di dá-ri-ti*

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(25–33) So thus [.....] for the sun god, no[w...] and sustenance [...] If the king of the land of Ḫa[tti...should come(?) against me in a hostile manner, then (may) the king, my lord, grant to me the [regular] troops and the chariotry, for my assistance. Then will I protect the land of the king, my lord.

(34–36) Furthermore, with all due haste release my envoy so that he may ⌜come hither.⌝

(37–41) And whatever the city rulers have been giving, thus I will verily give. So, O king, my lord, my god and my sun god, [veri]ly will I give.

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EA 158

TRANSCRIPTION

Obv. 01) *a-na* ᶦ*Tù-ú-tù* EN-*ia a-bi-i*[*a*]
02) *um-ma* ᶦ*A-zi-ri* DUMU-*ka* ÌR-*ka*[*-ma*]
03) *a-na* GÌR.MEŠ *a-bi-ia am-qut*
04) *a-na muḫ-ḫi a-bi-ia lu-ú šul-mu*

---

05) ᶦ*Tù-ú-tù a-nu-um-m*[*a a*]*t-*[*t*]*a-din*
06) *e*[*-ri-iš*]*-ti* LU[GAL] EN[*-i*]*a*
07) *ù mi-nu-um-ma e-ri-iš-tù-*⌜*šú*⌝
08) *ša* LUGAL EN-*ia li-iš-pur*
09) *ù a-na-ku a-*[*n*]*a-an-din*

---

10) *ša-ni-tam a-m*[*u*]*r at-ta i-na aš-ra-nu*
11) *a-bi-ia ù mi-nu-um-me e-ri-iš-ti*
12) ᶦ*Tù-ú-tù a-bi-ia šu-pur*
13) *ù a-na-ku lu-ú ad*!(⌜*id*⌝?)*-din*

---

14) [*a*]*-mur at-ta a-bi-ia ù* EN-*ia*
15) [*ù*] *a-na-ku* DUMU-*ka* KUR.MEŠ *A-mur-ri*
16) [KUR.ME]Š-*ka ù* É-*ia* É-*ka*
17) [*ù*]*mi-nu-um-ma e-ri-iš-tù-ka*
18) [*šu-up*]*-ra-am ù a-na-ku*
19) [*gáb-b*]*á e-ri-iš-ti-ka lu-ú ad-din*

---

20) [*ù a-m*]*ur at-ta a-na pa-ni*
21) [LUGAL EN]*-ia aš-bá-ta*
22) [*as-su*]r_x([AMA]R)*-ri* LÚ.MEŠ *sa-ru-tù*
23) [*a-wa-t*]*a ṣa-bu-ur-ta*
24) [*a-na muḫ-ḫ*]*i-ia a-na pa-ni*
Lo.ed. 25) [LUGAL EN-*i*]*a* ⌜*iq*⌝-⌜*bu*⌝*-nim*
26) [*ù*]*at-ta la tù-wa-aš-šar-šu-nu*

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EA 158

TRANSLATION

(1–4) To Tutu, my lord, my father; the message of Aziru, your son, your servant: At the feet of my lord have I fallen. May it be well with my father.

(5–9) Tutu, now I have furnished the re[que]st of the ki[ng] [m]y lord, and whatever the request of the king, my lord, let him write and I will furnish (it).

(10–13) Furthermore, look, you are my father there and whatever the request of Tutu, my father, write and I verily will furnish (it).

(14–19) [L]ook, you are my father and my lord [and] I am your son. The territories of Amurru are your [territori]es and my house is your house. [And] whatever your request, [wr]ite to me and I will verily furnish [al]l of your requests.

(20–26) [And lo]ok, you abide in the presence of [the king,] my [lord. Sur]ely lying men would speak a false [wor]d [concern]ing me in the presence of [the king, m]y [lord. But] you must not permit them.

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Rev.
27) [*ù a-*]*mur at-ta a-na pa-ni*
28) [LUGAL] EN-*ia* [*ki-i-m*]*a a-ia-ši*
29) […] *aš-ba?-ta* […]
30) [*ù*] *a-wa-te*^{MEŠ} *ṣa-bu-ur-ta*
31) [*a-n*]*a muḫ-ḫi-ia la tù-wa-aš-šar*

---

32) ⌜*ù*⌝ *a-na-ku* ÌR-*du ša* LUGAL EN-*ia*
33) [*ù*] *iš-tu a-wa-te*^{MEŠ} LUGAL EN-*ia*
34) [*ù*] *iš-tu a-wa-te*^{MEŠ} ⌜*Tù-ú-tù a-bi-ia*
35) [*l*]*a a-pa-aṭ-ṭá-ar a-di dá-ri-iš*

---

36) *ù* ⌜*šum*⌝-⌜*ma*⌝ ⌜LUGAL⌝ ⌜EN⌝-*ia la i-ra-am-*⌜*an*⌝-*ni*
37) *ù i-zé-i-ra-an-ni*
38) *ù a-na-ku mi-na-am lu-ú aq-bi*

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(27–31) [So lo]ok, you […] are […] in the presence of [the king,] my lord [representi]ng me [so] you should not permit lying words [ag]ainst me.

(32–35) And I am the servant of the king, my lord, [and] from the words of the king, my lord [and] from the words of Tutu, my father, I will [n]ot depart, ever.

(36–38) So if the king does not love but hates me, what can I say?

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EA 159

TRANSCRIPTION

Obv.
01) [*a-na*] LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU!(ÉRIN)-*ia*
02) [*um-m*]*a* ^{I}*A-zi-ri* LÚ.ÌR-*ka-ma*
03) [7-*š*]*u ù* 7-*šu a-na* GÌR.MEŠ EN-*ia*
04) [DINGIR-*i*]*a ù* ^{d}UTU!(ÉRIN)-*ia am-qú-ut*

---

05) [*iš-tu*]*a-ma*[-*te*^{MEŠ} L]UGAL EN-*ia* DINGIR-*i*[*a*]
06) [*ù* ^{d}UT]U!([ÉRI]N)-*ia la a-pa-aṭ-ṭar*
07) [EN-*ia*] ⌜*at*⌝-⌜*ta*⌝ *ki-i-ma* ^{d}I[ŠKUR]
08) [*ù at-*]*ta* ⌜*ki*⌝-*i-ma* ^{d}UTU!(ÉRIN)
09) [*ù k*]*i-i ú-kà-az-zi-*[*bu-ni*$_{7}$]
10) [LÚ.ÌR.]MEŠ *a-na pa-ni* EN-*ia* [DINGIR-*ia*]

---

11) [*a-mu*]*r a-na-ku ú-bá-an-*⌜*ni*⌝
12) [URU *Ṣ*]*u-mu-ri i-na-a*[*n-na*]
13) [.....]*ú*[.....]
14) [*i-na šu*]*l-mi-i*[*š*.....]
15) [URU *Ṣ*]*u-mu-ri ki-i-*[*me-e*]
16) [*i-bá-a*]*š-ši ki-i-me-e*[.....]

---

17) [*a-na-ku*] UR.GI$_{7}$ *ša* LUGAL [EN-*ia*]
18) [*i-na*] KUR-*šu ša* EN-*ia* [DINGIR-*ia*]
19) [.....] ⌜UGU⌝-⌜*ia*⌝ [.....]
20) [.....]
21) [.....]
22) [.....]
23) [.....]
24) [.....]

Rev.
25) [.....*šàr-*]*ru*[.....]
26) [.....]⌜*bá*⌝-*nu-ta* [.....]
27) [*šàr-*]*ru* EN-*ia* [.....]
28) [*a-ma*]-*te*^{MEŠ}-*š*[*u*.....]

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EA 159

TRANSLATION

(1–4) [To] the king, my lord, my god, my sun god, the [messa]ge of Aziru, your servant. [Seven ti]mes and seven times at the feet of my lord, [m]y [god] and my sun god, have I fallen.

(5–10) [From] the wor[ds of the k]ing, my lord, m[y] god [and] my [sun go]d, I do not depart. [My lord,] you are like the st[orm god and yo]u are like the sun god, [so h]ow could [the serv]ants lie in the presence of my lord, [my god]?

(11–16) [Loo]k, I will build [the city of Ṣ]umur now [….] and […in p]eace […The city of Ṣ]umur is li[ke…], like [….]

(17–24) [I am] the dog of the king, [my lord, in] the land of my lord, [my god….]against me [……]

(25–28) [….the ki]ng [….] beautiful/good[……the ki]ng, my lord […] h[is wor]ds [……]

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29) [……]ʳuš¹-še-[*ra-am*……]
30) [……*i*]*l-l*[*i*……]
31) [……] x [……]
32) [……] *ù* [……]
33) [……] GIŠ.Ì.MEŠ [……]
34) [x *ma-*]*na as-sí m*[*i*……]
35) [……]MEŠ *ù* GIŠ[……]
36) [x KUŠ.MEŠ] SÚN.MEŠ *ši-*[……]
37) [……] *ša i-*ʳ*bá*¹*-aš-*ʳ*ši*¹
38) [……] *a-na* EN-*ia ú-*[*še-bíl*]

---

39) [*aš-š*]*um* LÚ.MEŠ *ḫa-za-an-nu-ú*[*-te*^{MEŠ}]
40) [……]*bi gáb-bi-šu-nu*
41) [LÚ.MEŠ *sa*]*-ar-ru-u-tu*$_4$ EN-*ia-ma*
42) [*li-mu-u*]*r-šu-nu*

---

43) [EN-*i*]*a* URU *Ṣu-mu-ri i-na-an-na-ma*
44) [*i-na*] *ḫa-mut-iš ú-bá-an-ni-ši*
Up.ed 45) [*i-na-*]*an-na li-qí-pa-an-ni*
46) [*i-n*]*u-ma ú-bá-an-ni* URU *Ṣu-mu-ri*

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(29–38) [….]sen[d.…]and[….] oil [….*x* mi]nas of myrtle […]and […] wood[…*x* skins of] wild cows [.….] that are […] to my lord have I [sent].

(39–42) [con]cerning the city rule[rs…] all of them [are li]ars. [May] my lord [exam]ine them.

(43–46) [M]y [lord], as for the city of Ṣumur, [with] haste will I build it. [No]w, may he trust me, [th]at I will build the city of Ṣumur.

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EA 160

TRANSCRIPTION

Obv. 01) [*a-na*]*šàr-ri* GAL-*bi* E[N-*ia* DINGIR-*ia* ^{d}UTU-*ia*]
02) [*um-m*]*a* ^{I}*A-zi-ri* LÚ.ÌR[-*ka-ma*]
03) ⌜7⌝-*šu ù* 7-*šu a-na* GÌ[R.MEŠ EN-*ia*]
04) DINGIR-*ia ù* ^{d}UTU-*ia am-q*[*ut*]

---

05) EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
06) *a-na-ku* LÚ.ÌR-*ka ù* DUMU.MEŠ-*ia*
07) *ù* ŠEŠ.MEŠ-*ia* LÚ.MEŠ.ÌR-*tu*$_4$
08) *ša* LUGAL-*ri* EN-*ia a-di dá-ri-ti*

---

09) *a-nu-um-ma gáb-bi mé-re-eš*$_{15}$*-te*^{MEŠ}
10) *ša* LUGAL EN-*ia ú-še-eš-še-er*
11) *ù ša it-ta-aṣ-ṣí*
12) [*i*]*š-tu* UZU.KA *pí-i*
13) LU[GAL] ⌜EN⌝-⌜*ia*⌝ *ú-še-eš-še-er*

---

14) *a-nu-um-ma* ⌜8⌝ GIŠ.MÁ.M⌜EŠ⌝ ⌜*ù*⌝ [GI]Š?.TÚG-*nu*^{MEŠ}
15) *ù* GIŠ.MEŠ GAL-*bu-t*[u_4.....*b*]*e?*[-]*nu*
16) *gáb-bi ša it-*⌜*ta*⌝[*-ṣí*]
17) *iš-tu* UZU.K[A *pí-i*]
18) ⌜LUGAL⌝-*ri* EN-*i*[*a* DINGIR-*ia* (*ù*) ^{d}UTU-*ia*]
19) [*a-n*]*a-ku lu-ú* [*ú-še-ši-ir*(*?*)]

Lo.ed. 20) [*ù*]? LUGAL-*ri* [EN-*ia aš-šum* URU *Ṣu-mu-ri*]
Rev. 21) [*ša*]*i-qá-ab*[*-bi a-na muḫ-ḫi-ia*]
22) [*ma-ti t*]*a-bá-an-n*⌜*i*⌝ [URU *mu-ša ù*]
23) [*ú-r*]*a-am ša* E[N-*ia i-qá-ab-bi e-še-em-me*]
24) *ù* LUGAL.MEŠ KUR *Nu-ḫa*[*-aš-še*]
25) *n*[*a*]*-ak-ru-ni*$_7$ *it-*⌜*ti*⌝-⌜*i*⌝[*a*]
26) ⌜*ù*⌝ *la ú-bá-an-ni-ši*
27) URU *Ṣu-mu-ri i-na* MU.K[A]M^{v}*-ma*
28) *a-bá-an-*[*n*]*i* URU *Ṣú-mu-ri*
29) EN-*ia a-na-ku* LÚ.ÌR-*ka a-di dá-ri-ti*

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TRANSLATION

(1–4) [To] the great king, [my] lo[rd, my god, my sun god], [the mes]sage of Aziru [your] servant. Seven times and seven times at the fe[et of my lord,] my deity and my sun god, have I fall[en].

(5–8) My lord, my god, my sun god, I am your servant and my sons and my brothers are servants of the king, my lord forever.

(9–13) Now I am preparing all the requests of the king, my lord, and whatever comes forth [f]rom the mouth of the ki[ng], m[y] lord, [my god, my sun god, I will prepare.

(14–19) Now eight boats and [*taš*]*karinu* logs and large logs […] all that came [forth] from the m[outh] of the king, m[y] lord, my god (and) my sun god] have ⌜I⌝ verily [prepared(?)].

(20–23) [And] my king, [my lord concerning the city of Ṣumur that] he spok[e to me, "When will yo]u buil[d the city?" Night and da]y, what my lord says, I pay heed.]

(24–29) But the kings of Nuġa[sse] are at war with m[e] and I have not rebuilt it, viz. the city of Ṣumur. In a year I will build the city of Ṣumur. My lord, I am your servant forever.

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30) *ù* LUGAL *a-na* LÚ.[ME]Š *sa-ar-ru-ti*
31) [*š*]*a* ⌜*i*⌝-⌜*k*⌝*ál-lu-ú-nim kàr-ṣi-ia*
32) ⌜*a*⌝[*-na pa-n*]*i* EN-*ia la te-še-em-mé*

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33) *ù šàr-ru* EN-*ia* DINGIR-*ia ù* ^{d}UTU-*ia*
34) LÚ.DUMU.⌜KIN⌝-*ri-šu li-iš-pur-ra-am*
35) *it-ti* LÚ.DUMU.⌜KIN⌝-⌜*ri*⌝-*ia*
36) *ù li-il-*⌜*qá*⌝-⌜*a*⌝ *gáb-b*⌜*i*⌝
37) *ša i-qá-ab-*⌜*bi*⌝ L[UGAL[EN?-*ia*?]

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38) EN-*ia i-na-an-na* [*i-na* MU.]K[AM^{v}-*ma*]
39) [*ki*]-*i-me-e ú-bá*[*-an-ni* URU? *ša*?]
40) [LUGAL] EN-*ia* DINGIR-*i*[*a* (*ù*) ^{d}UTU-*ia*]
Up.ed. 41) [*ù š*]*àr-ru* EN-*ia*[LÚ.DUMU.KIN-*ri-ka*?]
42) [*it-*]*ti* LÚ.DUMU.KIN-[*ri-ia*?]
Lft.ed. 43) [*i-na*] *ḫa-mut-iš uš-še-ra-am*
44) [*ù*]*bi-il-ta-šu ša* LUGAL EN-*ia ú-ba*[*l*]

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(30–32) But may the king not listen to the treacherous men [th]at are slandering me before my lord.

(33–37) So may the king, my lord, my god, my son god, send his envoy with my envoy and may he take away everything of which the king, [my lord,] will say.

(38–40) My lord, now [it is in a year(?), w]hen I re[build the city of the king,] my lord, m[y] god [(and) my sun god.]

(41–44) [And O k]ing, my lord, send [with] all haste [your envoy wi]th [my] envoy, [and] the tribute of the king, my lord, will I deliver.

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TRANSCRIPTION

Obv. 01) *a-na* LUGAL GAL-*bi* EN-*ia* DINGIR-*ia* ⌜d⌝[UTU-*ia*]
02) *um-ma* ᶦ*A-zi-ri* ⌜LÚ⌝ ÌR-*ka-ma*
03) 7-*šu ù* 7-*šu* ⌜*a*⌝-⌜*na*⌝ ⌜GÌR.MEŠ EN-*ia* ⌜DINGIR⌝-[*i*]⌜*a*⌝ ᵈUTU!(ÉRIN)-*ia* *am-qut*

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04) EN-*ia a-na-ku* LÚ ÌR-*ka ù i-na kà-ša-dì-ia*
05) *a-na pa-ni* LUGAL EN-*ia ù aq-ta-bi*
06) *gáb-bi a-ma-te*ᴹᴱŠ-*ia a-*⌜*na*⌝ *pa-ni* EN-*ia*
07) EN-*li-mi a-na* LÚ.MEŠ *sa-ar-ru-ti*
08) *ša i-kà-lu-ú-ni*$_7$ *kàr-ṣi-ia*
09) *a-na pa-ni* LUGAL EN-*ia la-a te-še-em-me-e*
10) *a-na-ku-mi* LÚ ÌR-*ka a-di dá-ri-ti*

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11) *ù aš-šum* ᶦ*Ḫa-an-i* LUGAL EN-*ia iq-ta-bi*
12) EN-*ia i-na* URU *Tu-ni-ip aš-bá-ku*
13) *ù la i-de*$_4$ *i-nu-ma kà-ši-id*
14) *im-ma-ti-*⌜*i*⌝-*me-e i-še-em-mé*
15) *ù e-te-él-li i-na ar-ki-šu*
16) *ù la-a a-kà-ša-ad-šu*
17) *ù li-ik-šu-ú-ud* ᶦ*Ḫa-an-i*
18) *i-na šul-mi ù li-iš-al-šu*
19) LUGAL EN-*ia ki-i-me-e ú-ta-*⌜*na*⌝-*bal-šu*
20) ŠEŠ.MEŠ-*ia ù* ᶦ*Be-ti*-DINGIR *iz-za-zu-ni*$_7$
21) *a-na pa-ni-šu* GU$_4$.MEŠ ÙZ.MEŠ *ù* MUŠEN.MEŠ
22) NINDA-*šu* KAŠ.MEŠ-*šu i-din-nu-ni*$_7$

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23) ⌜ANŠE⌝.KUR.RA.MEŠ ANŠE.MEŠ *at-ta-din*
24) [*a*]-⌜*na*⌝ KASKAL-*ni-šu ù* LUGAL EN-*ia*
Lo.ed. 25) ⌜*a*⌝-⌜*ma*⌝-⌜*te*⌝ᴹᴱŠ-*ia* ⌜*li*⌝-*iš-mé*
26) ⌜*i*⌝-⌜*na*⌝ *a-la-ki-i-ia a-na mu-ḫi* LUGAL EN-*ia*

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TRANSLATION

(1–3) To the Great King, my lord, my god, [my sun god]; Message of Aziru, your servant: Seven times and seven times at the feet of my lord, my god, my sun god, have I fallen.

(4–10) My lord, I am your servant, and on my arrival before the king, my lord, I spoke of all my affairs in the presence of the king, my lord. My lord! Do not listen to the treacherous men who are slandering me before the king, my lord. I am your servant forever!

(11–22) And concerning Ḫan'i has the king, my lord, spoken. My lord, I was in the city of Tunip and I did not know that he had arrived. As soon as I heard, then I went up after him but I did not overtake him. So may Ḫan'i arrive safely so that the king, my lord, may question him about how I entertained him. My brothers and Bêt-'ili put themselves at his service. Cattle, small cattle, and fowl, his food (and) his drink did they furnish (him).

(23–26) I provided horses and asses for his journey. So may the king, my lord, heed my words. When I come to the king, my lord,

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Rev. 27) ^{I}*Ḫa-an-i i-la-*⌜*ak*⌝ ⌜*a*⌝-⌜*na*⌝ *pa-ni-ia*
28) *ú-ut-ta-na-ab-bal-ni ki-i-ma*
29) ^{MUNUS}*um-mi ki-i-ma a-bi*
30) *ù i-na-an-*‹*na* › *i-qá-ab-bi* EN-*ia*
31) *iš-tu-mi pa-ni* ^{I}*Ḫa-an-i*
32) *ti-ir-ta-qí-i-mi* DINGIR.MEŠ-*nu-ka*
33) *ù* ^{d}UTU!(ÉRIN) *lu-ú i-du-ú-ni*$_7$
34) *šum-ma la i-na* URU *Tu-ni-ip aš-bá-ku*

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35) *ša-ni-tam aš-šum bá-na-i-šu ša* URU *Ṣu-mur*
36) *šàr-ru* EN-*ia iq-ta-bi* LUGAL.MEŠ KUR *Nu-ḫa-aš-še*
37) *na-ak-ru it-ti-ia ù* URU.ḪI.A-*ia*
38) *i-le-*⌜*eq*⌝*-qú-ni*$_7$ *i-na* ^{UZU}*pí-i* ^{I}*Ḫa-ti-ip*
39) *ù la* ⌜*ú*⌝*-bá-an-ni-ši i-na-an-na*
40) *i-na ḫa-mut-iš ú-bá-an-ni-še*

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41) *ù* EN-*ia lu-ú i-de*$_4$ *i-nu-ma*
42) BAR-*šu-nu ša ú-nu-te*^{MEŠ} *ša id-din*
43) LUGAL EN-*ia* ^{I}*Ḫa-ti-ip i-le-*⌜*eq*⌝*-qè*
44) *ù* KÙ.GI.MEŠ *ù* KÙ.BABBAR-*pa ša* LUGAL
45) EN-*ia id-din-an-ni gáb-bá i-le-eq-qè*
46) ^{I}*Ḫa-ti-ip ù* EN-*ia lu-ú i-de*$_4$

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47) *ša-ni-tam ap-pu-na-ma* LUGAL EN-*ia*
48) *iq-bi am-mi-i-ni-mi tu*$_4$*-ta-na-bal*
49) LÚ.DUMU.KIN-*ri* LUGAL KUR *Ḫa-at-ti*$_7$
50) ⌜*ù*⌝ LÚ.DUMU.KIN-*ri-ia la tu*$_4$*-ta-na-bal*
51) *u an-nu-ú* KUR EN-*ia ù šàr-r*[*u*]
52) EN-*ia iš-ku-na-*⌜*an*⌝*-ni*
Up.ed. 53) ⌜*i*⌝*-na* LÚ.MEŠ *ḫa-za-nu-ti*

Lft.ed. 54) *li-il-li-kà-am* LÚ.DUMU.KIN-*ri be-li-ia*
55) *ù gáb-bi ša aq-ta-bi a-na pa-ni be-li-ia lu-ú-din*
56) ⌜TIN!⌝.ZI.MEŠ GIŠ.MÁ.MEŠ Ì.MEŠ GIŠ.TUKUL.MEŠ *ù* GIŠ.MEŠ *li-*⌜*din*⌝

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(27–34) Ḫan'i came out to meet me and he was taking care of me like a mother and like a father. But now my lord says: "You hid yourself from Ḫan'i." May your gods and the sun god be witnesses whether I was in Tunip.

(35–40) Furthermore, concerning the rebuilding of the city of Ṣumur, the king, my lord, has spoken. The kings of Nuġasse are hostile to me and they are taking my cities at the command of Ḥatip so I have not rebuilt it. Now I will rebuild it in all haste.

(41–46) And may my lord be apprised that Ḥatip is taking half of the things that the king, my lord has given (to me). And Ḥatip is taking all the gold and the silver that the king, my lord, gave to me. So may my lord be apprised.

(47–53) Furthermore, moreover, the king, my lord, said: "Why do you entertain the envoy of the land of Ḫatti but my envoy you do not entertain?" But this is the land of my lord, and the king, my lord placed me among the city rulers.

(54–56) May the envoy of my lord come, and all that I said before the king, my lord, will I surely do. Let him (the envoy) furnish provisions, ships, oil, weapons and wood.

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TRANSCRIPTION

Obv.
01) [*a-na* ˡ*A-zi-ri*] ⌜LÚ⌝ ⌜URU⌝ ⌜*A*⌝-*mu-ur-ra qí-bí-m*[*a*]
02) [*um-ma-a-m*]*i* LUGAL EN-*ka um-ma-a* LÚ URU *Gub*^{ub}-*la*
03) [*iq-ba-a*]*k-ku ša a-ḫu-šu i-na ba-a-bi it-ta-*⌜*sú*⌝*-uk-šu*
04) [*um-ma-a l*]*i-qá-an-ni ù šu-ri-ba-an-ni i-na* URU.KI-*ia*
05) [*ma-ad* KÙ.BABBA]R *ù lu-*⌜*ud*⌝*-dì-na-ak-ku an-nu-ù mi-im-ma ma-ad*
06) [*ù i-*]⌜*i*⌝*a-nu it-ti-ia šu-ú ki-na-an-na iq-ba-ak-ku*

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07) [*ú-u*]*l at-tá tá-ša-pa-ar a-na* LUGAL EN-*ka*
08) [*um-m*]*a-a* ÌR-*ka a-na-ku ki-i gáb-bi* LÚ.MEŠ ⌜*ḫa*⌝-⌜*za*⌝-⌜*nu*⌝-*te*⌜MEŠ⌝ *bá-nu-ti*
09) [*ša*] *i-na lìb-bi* URU.KI-*šu* ⌜*ù*⌝ *te-ep-pu-uš ḫe-e-ṭa*
10) [*a-n*]*a la-qé-e* LÚ *ḫa-za-an-na ša* ŠEŠ-*šu i-na* ⌜*bá*⌝-⌜*a*⌝-*bi*
11) *iš-tu* URU.KI-*šu it-ta-sú-uk-šu*

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12) *ù i-na* URU *Ṣí-dú-na a-ši-ib ù* ⌜*tá*⌝-*at-tá-dì-in-šu*
13) *a-na* LÚ.MEŠ *ḫa-za-nu-ú-ti ki-i ṭe*$_4$-*e-mi-ka*
14) *ú-ul ti-i-de*$_9$ *sà-ar-ru-ut-tá ša* LÚ.MEŠ

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15) ⌜*šum*⌝-*ma* ÌR *ša* LUGAL *at-tá ki-i ki-i-it-ti*
16) *am-mì-ni la-a tá-a-ku-ul kar-ṣí-i-šu a-na pa-ni* ⌜LUGAL⌝ EN-*ka*
17) *um-ma-a* LÚ *ḫa-za-an-nu an-nu-ú il-tap-ra-an-ni um-ma-a*
18) *li-qá-an-*⌜*ni*⌝ *a-na ka-a-ša ù šu-ri-ba-an-ni i-na* URU.KI-*ia*

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19) *ù šum-ma te-*⌜*te*⌝-⌜*pu*⌝-⌜*uš*⌝ ⌜*ki*⌝-*i ki-it-ti ù-ul ki-i-na*
20) *gáb-bi a-wa-te*^{MEŠ} *ša tàš-pur* UGU-*ši-na šar-ru-um-ma* LUGAL
21) *iḫ-sú-us um-ma-a la-a šal-mu gáb-bu ša táq-bu-ú*

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22) *ù a-nu-ma* LUGAL!(LÚ) *iš-mé um-ma-a šal-ma-a-tá it-ti* LÚ URU *Qí-id-ša*
23) NINDA.ḪÁ KAŠ.M‹EŠ› ⌜*it*⌝-*ti a-ḫa-mi-iš tá-ak-kà-a-la ù* ⌜*ki*⌝-*i-na*
24) *am-mì-ni te-*⌜*ep*⌝-⌜*pu*⌝-*uš ki-na-an-na am-mi-ni šal-ma-a-tá*
25) *it-ti* LÚ *ša* LUGAL *iṣ-ṣé-él it-ti-šu ù šum-ma*
26) *te-te-pu-uš ki-i ki-it-ti ù tá-am-mar ṭe*$_4$-*em-ka* ⌜*ù*⌝ *ṭe*$_4$-*em-šu*

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TRANSLATION

(1–6) Speak[to Aziru] the ruler of the city of Amurru, [Thus says] the king, your lord, as follows: The ruler of the city of Byblos [has spoken] to you, he whom his brother threw out of the gate, [saying, "T]ake me and get me back into my city. [There is much silver] and I will verily give it to you. Behold the property is great, [but there]is none with me." He spoke to you thus.

(7–11) [Haven't you] been writing to the king, your lord, [sayin]g, "Your servant am I, like all the good city rulers [each] in his city"? But you are committing a crime [in ta]king a city ruler whom his brother cast out of the gate, from his city.

(12–14) And he is sitting in the city of Sidon, and you gave him over to the city rulers according to your command. Don't you know the evil of men?

(15–18) If you are in truth the servant of the king, why did you not denounce him before the king, your lord, saying, "This city ruler has written to me, saying 'Take me to yourself and reinstate me into my city' "?

(19–21) But if you have truly done (this thing), all the words of which you wrote to me concerning them are not true. Forthwith, the king thought, saying, "All that you say is not amicable."

(22–26) And now the king has heard, saying: "You are on good terms with the ruler of Qidšu." Food and strong drink have you been taking in fellowship with him? So is it true? Why are you doing thus? Why are you on good terms with the man at whom the king is angry? Also, if you have behaved trustworthily, then you will see that your relationship (with me) and his relationship (with me)

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27) *i-ia-nu la-a ták-la-tá a-na a-ma-te*^{MEŠ} *ša te-ep-pu-*⌜*uš*⌝ ⌜*ul*⌝*-tu pa-na-nu*
28) *mi-nu-ú in-né-*⌜*pu*⌝*-ša-ak-ku i-na lìb-bi-*⌜*šu*⌝*-nu*
29) ⌜*ù*⌝ *ú-ul* ⌜*it*⌝*-*⌜*ti*⌝ ⌜LUGAL⌝ EN-*ka at-tá*

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30) ⌜*a*⌝*-*⌜*mur*⌝ *an-nu-ut-ti ša* [*ú*]*-la-am-ma-du-*⌜*ka*⌝ *a-na ša-šu-nu*
31) ⌜*a*⌝*-*⌜*na*⌝ *lìb-bi i-ša-ti a-na na-sà-*⌜*ki*⌝ *ú-ba-ú-ka ù qá-lu*
32) *ù at-tá mi-im-ma tá-ra-am dan-níš*

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33) *ù šum-ma te-ep-pu-uš* ÌR-*tá a-na* LUGAL EN-*ka*
34) *ù mi-na-a ša ú-ul ip-pu-ša-ak-ku* LUGAL *a-na kà-a-ša*
35) ⌜*šum*⌝*-*⌜*ma*⌝ *aš-šum* ⌜*mi*⌝*-im-ma tá-ra-am e-pé-ši an-mu-ut-ti*
36) *ù šum-ma tá-ša-ak-kà-an an-mu-ut-ti a-*⌜*wa*⌝*-*⌜*te*⌝^{MEŠ}
37) *sà-ar-ru-ut-ti i-na lib-bi-ka ù i-na ḫa-*⌜*aṣ*⌝*-*⌜*ṣí*⌝*-in-ni*
38) ⌜*ša*⌝ LUGAL *tá-ma-at qa-du gáb-b*[*i k*]*i-im-ti-ka*

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39) *ù e-pu-uš* ÌR-*tá a-na* LUGAL EN-*ka* ⌜*ù*⌝ *bal-ṭa-tá*
40) *ù ti*$_7$*-i-de*$_9$ *at-tá ki-i* LUGAL *la-a ḫa-ši-iḫ*
41) *a-na* KUR *Ki-na-aḫ-ḫi gáb-bá-ša ki-i i-ra-ú-ub*

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42) *ù ki-i tàš-pur um-ma-a lu-ma-šer*$_9$*-an-ni* LUGAL EN-*ia*
43) MU.KAM^{v} *ša-at-tá an-ni-tá ù lu-ul-l*[*i-kà*]
44) *i-na ša-at-ti ša-ni-ti a-na ma-ḫar* LUGAL E[N-*ia*]
45) *ia-nu-um-ma* DUMU-*ia ma-ri-ia a-*[*na* LUGAL *li-il-li-k*]*à*(?)
Rev. 46) ⌜*ù*⌝ *a-nu-ma* ⌜LUGAL⌝ ⌜EN⌝*-ka i-te-ez-bá-*⌜*ak*⌝*-*⌜*ku*⌝ [*i-na*]
47) MU. KAM^{v}*-ti ša-at-ti an-ni-ti ki-i ša táq-bu-ú*
48) ⌜*al*⌝*-kà at-tá šum-ma* DUMU-*ka šu-pur*
49) *ù tá-mar* LUGAL *ša gáb-bi* ⌜KUR⌝.⌜KUR⌝.⌜ḪÁ⌝ ⌜*i*⌝*-*⌜*bal*⌝*-lu-ṭù*
50) *a-na a-ma-ri-šu ù la-a tá-qáb-b*[*i u*]*m-ma-a*
51) *lu-ma- šer*$_9$ MU.KAM^{v} *ša-at-tá an-ni-tá ap-pu-na-na*
52) *a-na a-la-ki a-na ma-ḫar* LUGAL EN-*ka i-ia-nu-um-ma*
53) DUMU-*ka uš-še-er a-na* LUGAL EN-*ka ki-i-mu-*⌜*u*⌝*-ka*
54) *i-ia-nu li-il-li-kà*

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55) *ù a-nu-ma* LUGAL EN-*ka iš-mé* ⌜*ki*⌝*-*⌜*i*⌝ ⌜*tàš*⌝*-pur a-na* LUGAL
56) *um-ma-a lu-ma-šer*$_9$*-an-ni* LUGAL EN-⌜*ia*⌝ ⌞*Ḫa-an-ni*
57) LÚ.DUMU.KIN *ša* LUGAL *ša-ni-ia-nu*
58) *ù lu-še-bi-il* LÚ.MEŠ *a-*[*i*]*a-bé-e* ⌜*ša*⌝ LUGAL *a-na* ŠU-*ti-šu*
59) *a-nu-ma it-ta-al-kà-ak-ku ki-i ša táq-bu-ú*

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(27–29) are incompatible. You are not trusting in the things you used to do formerly. What happened to you among them that you are not on the side of the king?

(30–32) Look at these about whom [I] must inform you: They are seeking to cast you into the flames but they are burnt. But you love property too much.

(33–38) But if you accept servitude to the king, your lord, what will the king not do for you? If because of riches, you prefer these deeds and if you harbor these treacherous things in your heart, then by the king's battleaxe you will die, with all your kin.

(39–41) But render service to the king, your lord, and you will live. And you know that the king does not desire (to come) to the whole land of Canaan when he is angry.

(42–54) And inasmuch as you have written, saying: "May the king, my lord, give me leave this year and really I will c[ome] in the second year to the presence of the king, [my] lo[rd]; if not, my son [verily will co]me [to the king]." So now, the king, your lord has released you [in] this year according to what you have said. Come yourself or send your son, and you will see the king at whose sight all the lands live. But don't say, saying, "Give me leave this year also." Moreover, if it is not possible to come before the king; send your son to the king, your lord, in your stead. If it is not possible, let him come.

(55–59) And now, the king has heard that you have written to the king, saying, "May the king, my lord, send to me Ḫanni, the envoy of the king, once again and I will verily deliver the enemies of the king into his charge."

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60) *ù šu-bi-la-aš-šu-nu-ti ù* 1-*en la-a te-ez-zi-ib*
61) *i-na lìb-bi-šu-nu a-nu-ma* LUGAL ⌜EN⌝-*ka ul-te-bi-la-ak-ku*
62) *šu-mu ša* LÚ.MEŠ *a-ia-‹bé›-e ša* LUGAL *i-na lìb-bi ṭup-pí*
63) *a-na* ŠU-*ti* [I]*Ḫa-an-*⌜*ni*⌝ ⌜LÚ⌝ DUMU.⌜KIN⌝ *ša* LUGAL
64) *ù šu-bi-la-aš-*⌜*šu*⌝-⌜*nu*⌝-[*ti*] *a-na* LUGAL EN-*ka*
65) *ù* 1-*en la-a te-ez-zi-ib i-na* ⌜*lìb*⌝-*bi-šu-nu*
66) *ù* ŠÈR.ŠÈR URUDU *lu-ú ša-ak-nu i-na* NUNUZ GÌR.MEŠ-*šu-nu*
67) *a-mur* LÚ.MEŠ *ša tu-še-eb-bé-él a-na* LUGAL EN-*lí-ka*
68) [I]*Ša-ar-ru qa-du gáb-bi* DUMU.MEŠ-*šu*
69) [I]*Tu-u-ia*
70) [I]*Le-e-ia qa-du gáb-bi* DUMU.MEŠ-*šu*
71) [I]*Pi-iš-ia-ri qa-du gáb-bi* DUMU.MEŠ-*šu*
72) LÚ *ḫa-at-nu ša* [I]*Ma-an-ia qa-du* DUMU.MEŠ-⌜*šu*⌝
73) *qa-du* DAM.MEŠ-*ti-šu aš-ša-te-e-šu*
74) LÚ *Pa-ma-ḫa-a ša ḫa-an-ni-pa i-de*$_4$*-e-i-ú*
75) *ša-šu ‹ša› u-bá-a-ra il-tá-na-aṣ*
76) [I]*Da-a-šar-ti-i* [I]*Bá-a-lu-ú-ma*
77) [I]*Ni-im-ma-ḫe-e* LÚ *ḫa-bá-tú i-na* KUR *A-mu-rišu-ú*

---

78) *ù lu-ú ti-i-de*$_9$ *i-nu-ma ša-lim* LUGAL *ki-ma* [d]UTU-*aš*
79) *i-na* AN *sa-me-e* ÉRIN.MEŠ-*šu* GIŠ.GIGIR.MEŠ-*šu ma-a-du*
80) *i-na* KUR UGU-*tì a-di* KUR GAM-*ti ṣi-it* [d]UTU-*aš*
81) [*a-d*]*i e-re-bi* [d]UTU-*ši ma-gal šul-mu*

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(59–64) Now he has come to you in accordance with what you said. So deliver them and don't leave out even one from among them. Now the king, your lord, has sent to you the names of the ene‹m›ies of the king, in a tablet, in the charge of Ḫanni, the ambassador of the king, so send them to the king, your lord.

(65–77) And don't leave out even one from among them. May bronze fetters be put on the ankles(?) of their feet. Look, the men whom you are to deliver to the king, your lord:

Sharru with all his sons,
Tûya,
Lêya with all his sons,
Pishiari with all his sons,
the son in law of Manya with his sons, (and) with his wives,
the warrior who knows sacrilege, him who always insults the foreigner,
Dāshartî,
Baʿluma,
Nimmaḫê, the robber in the land of Amurru.

(78–81) And may you be apprised that it is well with the king, like the sun god in heaven; his troops and his chariots being many; from the Upper Land to the Lower Land, the coming forth of the sun [t]o the entering in of the sun, it is all very well.

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EA 163

TRANSCRIPTION

Obv. 00) [.....]

––––

01) [.....]*pa-na* ⌜SIG$_5$⌝.⌜GA⌝
02) [.....*gá*]*b-bi*
03) [.....*a-n*]*a a-ma-ri-šu*
04) [.....*a-šu*]*m be-lu-ti*
05) [.....(traces)]

Rev.
01) [*ù lu-ú ti-i-de*$_4$ *i-nu-ma ša-lim* LUGAL]
02) [*ki-ma* ^{d}UTU-*aš i-na* AN] ⌜*sa*⌝-⌜*me*⌝ [ÉRIN.MEŠ-*šu*]
03) [GIŠ.GIGIR.MEŠ-*šu ma-a-d*]*u i*-[*na*] KUR ⌜UGU⌝-⌜*tim*⌝
04) [*a-di* KUR GAM-*tim ṣi-i*]*t* ^{d}UTU-*aš*
05) [*a-di e-re-bi* ^{d}UTU-]*ši ma-gal šul-mu*

––––––

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EA 163

TRANSLATION

Obv. 00) [.....]
———
01) [.....]pleasant face
02) [.....a]ll
03) [.....t]o see him
04) [.....because] of lordship
05) [.....(*traces*)]

Rev.
01) [And may you be apprised that the king is well]
02) [like the sun in] heaven; [his troops, (and)]
03) [and his chariots being vas]t fr[om] the Upper Land
04) [to the Lower Land, the going for]th of the Sun
05) [to the entering in of the Su]n it is all very well
——————

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EA 164

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* ᶦ*Tù-u-tù* EN-*ia a-bi-*⌜*ia*⌝
02) *um-ma* ᶦ*A-zi-ri* ÌR-*ka-ma*
03) *a-na* GÌR.MEŠ EN-*ia am-qut*

---

04) ᶦ*Ḫa-ti-ip i-il-la-kà-am*
05) *ù ú-ub-bá-*⌜*la*⌝-*am a-ma-te*ᴹᴱŠ
06) LUGAL EN-*ia bá-*⌜*nu*⌝-⌜ta_5⌝ *ù* DUG.GA-*ta*
07) *ù ḫa-ad-ia-ku ma-gal ma-gal*
08) *ù* KUR-*ia* ⌜*ù*⌝ ŠEŠ.MEŠ-*ia*
09) LÚ.MEŠ ÌR *ša* LUGAL EN-*ia*
10) *ù* LÚ.MEŠ ⌜ÌR⌝ ᶦ*Tù-u-tù* EN-*ia*
11) *ḫa-du* $_4$-⌜ni_7⌝ ⌜*ma*⌝-⌜*gal*⌝ *ma-gal*
12) *i-nu-ma i-*⌜*il*⌝-*la-kà-am*
13) *ša-ar-ru ša* LUGAL EN-*ia*
14) UGU-*ia iš-*⌜*tu*⌝ *a-ma-te*ᴹᴱŠ
15) EN-*ia* DINGIR-*ia* ᵈ⌜UTU⌝-*ia*
16) *ù iš-tu* ⌜*a*⌝-*ma-*⌜*te*⌝[ᴹᴱŠ] ᶦ*Tù-u-tù*
17) EN-*ia* ⌜*la*⌝ *a-pa-aṭ-ṭar*

---

18) EN-*ia* ⌜a⌝-*nu-um-ma* ᶦ*Ḫa-ti-ip*
19) *iz-za-az it-ti-ia*
20) *a-na-ku ù šu-ú-ut ni-il-la-ak*
21) EN-*ia šàr* KUR *Ḫa-at-ti*$_7$
Lo.ed. 22) *i-il-la-kà-am i-na* KUR *Nu-*⌜*ḫa*⌝-⌜aš⌝-⌜*še*⌝
23) ⌜*ù*⌝ *la i-le-eʾ-e a-la-*⌜*kà*⌝
24) [*l*]*i-ip-tu*$_4$-*ur šàr* KUR *Ḫa-*⌜*at*⌝-*ti*$_7$
Rev. 25) *ù a-nu-um-ma i-il-la-*⌜*ak*⌝
26) *a-na-ku ù* ᶦ*Ḫa-ti-ip*

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EA 164

TRANSLATION

(1–3) To Tutu, my lord, my father: the message of Aziru, your servant. At the feet of my lord have I fallen.

(4–17) Ḥatip has come, and he has brought the lovely, sweet words of the king, my lord, and I have rejoiced very greatly. Also, my land and my colleagues (brothers), the servants of the king, my lord and the servants of Tutu, my lord, rejoiced very greatly. Since the breath of the king, my lord has come to me. From the words of my lord, my deity, my sun god, and from the words of Tutu, my lord, I do not deviate.

(18–20) My lord, now Ḥatip is staying with me. He and I will come (together).

(21–26) My lord, the king of the land of Ḫatti, has come to the land of Nuġasse and I am unable to come. Let the king of the land of Ḫatti depart, and then I will come and also Ḥatip.

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27) LUGAL EN-*ia a-ma-te*^{MEŠ}-*ia*
28) *li-iš-me-e* EN-*ia pal-ḫa-ku*
29) *iš-tu pa-ni* LUGAL EN-*ia*
30) *ù iš-tu pa-ni* ^{I}*Tù-u-tù*
31) *ù a-nu-um-ma* DINGIR.MEŠ-*ia*
32) *ù* LÚ.DUMU.KIN-*ri-ia ù lu-ú-*⌜*ta*$_5$⌝-⌜*am*⌝-⌜*mi*⌝
33) ^{I}*Tù-u-tù ù* LÚ.MEŠ GAL-*bu-te*⌜^{MEŠ}⌝
34) *ša* LUGAL EN-*ia ù lu-ú a-al-*⌜*la*⌝-*ak*

---

35) *ù ki-i-ia-am* ^{I}*Tù-u-tù*
36) *ù* LUGAL EN-*ia ù* LÚ.MEŠ GAL-*bu-te*^{MEŠ}
37) *šum-ma-mi ni-iš-ku-un*!(UK?) *mi-im-ma*
38) UGU ^{I}*A-zi-ri ša la* SIG$_5$-*iq*
39) *ù ki-i-ia-am tu*$_4$-*ut-ta-mi*
40) *a-na* DINGIR.MEŠ-*ia ù a-na* ^{d}A
41) *ù a-nu-um-ma a-na-ku*
42) *ù* ^{I}*Ḫa-ti-ip* ^{LÚ}ÌR LUGAL *bá-nu*

---

43) ^{I}*Tù-u-tù lu-ú ti-i-de*$_4$
44) ⌜*i*⌝-*nu-ma a-la-kà-ak-ku*

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(27–34) May the king, my lord, heed my words. My lord, I fear before the presence of the king, my lord and before the presence of Tutu. And now, my deities and my envoys, I verily swear. Tutu and the senior officials of the king, my lord, I will verily come.

(35–42) So thus, Tutu and the king, my lord, and the senior officials (must swear): "If we have imputed anything that is unseemly to Aziru." So thus you must swear by my deities and by Aten. And then I and Ḥatip the servant of the king are guiltless.

(43–44) Tutu, may you be apprised that I will come to you.

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EA 165

TRANSCRIPTION

Obv. 01) [*a-n*]*a* L[UGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*]
02) *um-ma* ⌜ı⌝[*A-zi-ri* ÌR-*ka-ma*]
03) 7-*šu u* ⌜7⌝[*-šu a-na* GÌR.MEŠ EN-*ia am-qut*]

---

04) EN-*ia* DINGIR-*i*[*a* ^{d}UTU-*ia*]
05) *mi-i-na-am a*[*p-pu-na-ma ú-bá-ʾa-i*]
06) *pa-ni* LUGAL EN-*i*[*a* ^{d}UTU-*ia*]
07) *bá-nu-ta ú-bá-ʾa*[*-i a-ma-ra*]
08) *a-di dá-ri-ti ù* [*a-na-ku*]
09) ⌜*ù*⌝ ⌞*Bá-a-lu-ia* ⌜LÚ⌝.⌜MEŠ⌝ [ÌR-*ka*]

---

10) KUR LUGAL EN-*ia a-na-aṣ-ṣú-ur*
11) *ù pa-ni-ia a-na* LÚ.MEŠ ÌR-tu_4
12) *ša* LUGAL EN-*ia i-na šul-mi*
13) ⌜*pa*⌝-⌜*ni*⌝ LUGAL EN-*ia bá-nu-ti lu-ú a-*[*mur*]

---

14) ⌜EN⌝-*ia a-nu-um-ma a-na-ku*
15) ⌜*ù*⌝ ⌞*Ḫa-ti-ip ni-il-la-*⌜*ak*⌝
16) ⌜*ù*⌝ *li-i-de*$_4$ ⌜EN⌝-*ia i-nu-ma*
17) [*kà*]*-aš-dá-ku* ⌜*i*⌝-⌜*na*⌝ *ḫa-mu*[*t-i*]*š*

---

18) ⌜LUGAL⌝ ⌜KUR⌝ ⌜*Ḫa*⌝-⌜*at*⌝-⌜*ti*$_7$⌝ [*i-na* KUR *Nu-ḫa-aš-še*]
19) *a-ši-ib ù pal*[*-ḫa-ku iš-tu pa-ni-šu*]
20) *as-sur*$_x$(ṢUR)*-r*[*i-m*]*i* [*i-na* KUR MAR.TU]
21) [*i*]*-na* KUR-[*š*]*u š*[*a* LUGAL EN-*ia i-la-kà-am*]

Lo.ed. 22) [*ù*] UGU *a-ma-*[*ti an-ni-ti*]
23) ⌜*iz*⌝-⌜*za*⌝-⌜*az*⌝ *l*[*i-ip-ṭu*$_4$*-ur*]
Rev. 24) ⌜*ù*⌝ *li-tu*$_4$*-ur* ⌜*i*⌝-⌜*na*⌝ [KUR-*šu*]
25) ⌜*ù*⌝ *a-nu-um-ma a-al-*[*la-kà-am*]
26) ⌜*a*⌝-[*na*]-⌜*ku*⌝ ⌜*ù*⌝ ⌞⌜*Ḫa*⌝-⌜*ti*⌝-⌜*ip*⌝ [*a-na-ku*]
27) ⌜LÚ⌝.⌜ÌR⌝ ⌜LUGAL⌝ *bá-ni* ⌜*ma*⌝-⌜*gal*⌝ ⌜*ma*⌝-[*gal*]

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EA 165

TRANSLATION

(1–3) [T]o the k[ing, my lord, my god, my sun god]; the message of [Aziru, your servant: Seven times and seven [times have I fallen at the feet of my lord.]

(4–9) My lord, [m]y god, [my sun god,] what, m[oreover, do I seek?] The beautiful face of the king, m[y] lord, [my sun god] do I seek [to behold] forever and [I] and Baʿluya are [your] ser[vants].

(10–13) I protect the land of the king, my lord, and my intention (face) is to the service of the king, my lord. In safety would I l[ook] on the beautiful [f]ac[e] of the king, my lord.

(14–17) My lord, now, I and Ḫatip will come so may the my lord be apprised that I will arrive with all due alacr[ity].

(18–21) The king of the land of Ḫatti is situated [in the land of Nuġasse,] and [I am] af[raid of him], lest [he come to the land of Amurru, t]o the land [of the king, my lord].

(22–27) [So] because of [this] matter, I am standing pat. L[et him depart,] and let him return to [his own country] and then I will [come], I and Ḫatip. [I] am a [ser]vant of the most gracious king.

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28) [EN-*ia*] ⸢*mi*⸣-⸢*im*⸣-⸢*ma*⸣ ⸢*i*⸣-⸢*na*⸣ ⸢UZU⸣ŠÀ ⸢EN⸣[-*ia*]
29) [*la ta-ša-kà*]-*an* ⸢*kà*⸣-*aš*-⸢*dá*⸣-*ku*
30) ⸢*pa*⸣-⸢*ni*⸣-⸢*ia*⸣-⸢*ma*⸣ ⸢*a*⸣-⸢*na*⸣ ⸢LUGAL⸣ KUR *Ḫa-at*-⸢*ti*$_7$⸣
31) ⸢*ù*⸣ [*a-n*]*u*[-*um-m*]*a kà-aš-dá*-⸢*ku*⸣
32) ⸢*a*⸣-⸢*na*⸣ ⸢*a*⸣-[*ma-ri pa-*]*ni* ^{d}UTU ⸢EN⸣-⸢*ia*⸣
33) ⸢EN⸣-⸢*ia*⸣ [*a-na-ku i*]-*na* [URU *Tu*$_4$-*ni*]-*ip*
34) *aš-bá-ku* ⸢*ù*⸣ *i-la-kà*-[*am* LUGAL] KUR *Ḫa-a*[*t-t*]*i*$_7$
35) *i-na* KUR MAR.TU KUR LU[GA]L EN-*ia*
36) *ki*-⸢*i*⸣ *la ú*-⸢*wa*⸣-*aš-šar*-⸢*an*⸣-⸢*ni*⸣
37) LUGAL EN-*ia a-na na-ṣa-ar* KUR-⸢*šu*⸣
38) *ù* ⸢*i*⸣-⸢*na*⸣-*an-na i-na* KUR *Nu-ḫa-aš-še*
39) *a-ši-ib* 2 1-*tì* KASKAL-*nu* ⸢*i*⸣-*na* URU *Tu*$_4$-*ni*-⸢*ip*⸣
40) *ù pal-ḫa-ku iš-tu ša-ḫa-ṭì-šu*
41) URU *Tu*$_4$-*ni-ip li-ip-ṭu*$_4$-*ur*

---

42) ⸢*ša*⸣-⸢*ni*⸣-⸢*tam*⸣ EN-*ia a-na* ⸢LÚ⸣.MEŠ ⸢*sa*⸣[-*ar-ru-ti*]
43) *la* ⸢*te*⸣-*še-em-me-e a*-⸢*na*⸣[-*ku ù* ŠEŠ.MEŠ-*ia*]
44) ⸢*ù*⸣ DUMU.MEŠ-*ia* ⸢LÚ⸣.⸢MEŠ⸣ [ÌR *ša* LUGAL EN-*ia*]
45) *a-di dá-ri*-[*ti*]

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(28–41) [My lord, don't ta]ke anything to heart. I am coming. My concern is the king of the land of Ḫatti, but now I am coming to s[ee the fa]ce of the sun god, my lord. My lord, [I] am located in [the city of Tun]ip and [the king] of the land of Ḫatti is coming to the land of Amurru, the land of the king, my lord. If only the king, my lord, would permit me to guard his land. But now he (the king of Ḫatti) is located in Nuġasse, two one day marches from Tunip and I am afraid of his attacking the city of Tunip. May he depart!

(42–45) Furthermore, my lord, don't listen to the tr[aitorous] men. I [and my brothers] and my sons are ser[vants of the king, my lord,] forever!

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EA 166

TRANSCRIPTION

Obv. 01) [*a*-]ʳ*na*ˀ ¹*Ḫa*-ʳ*a*ˀ-*i* ŠEŠ-*ia*
02) *um-ma* ¹*A-zi-ri* ŠEŠ-*ka-ma*
03) *a-na* UGU-*ka lu-ú šul-mu*
04) *ù iš-tu* ÉRIN.MEŠ *ṣa-bi pí-ṭá-ti*$_7$
05) *ša* LUGAL EN-*ia ma-gal lu-ú šul-mu*

---

06) *mi-i-na-am ap-pu-na-ma*
07) *ú-bá-ʾi-i pa-ni* LUGAL EN-*ia*
08) *bá-nu-ta ú-bá-ʾi-i*
09) *a-na-ku ù* DUMU.MEŠ-*ia*
10) *ù* ŠEŠ.MEŠ-*ia gáb-bu* LÚ.MEŠ ÌR
11) *ša* LUGAL EN-*ia bá-ni*

---

12) *a-nu-um-ma a-na-ku ù* ¹*Ḫa-ti-ip*
13) *ni-il-la-kà-am i-na-an-na-ma*
14) *i-na ḫa-mut-iš* ¹*Ḫa-a-i*
15) ^{UZU}*lib-bá-ku-nu lu-ú i-de*$_4$
16) *i-nu-ma kà-aš-dá-ku*

---

17) [*i*]*š-tu a-ma-te*^{MEŠ} EN-*ia*
Lo.ed. 18) ʳ*la*ˀ *a-pa-aṭ-ṭar*
19) *ù iš-tu a-ma-te*^{MEŠ}*-ku-nu*
Rev. 20) ʳ*a*ˀ-ʳ*na*ˀ-*ku* LÚ.ÌR *ša* EN-*ia*

---

21) LUGAL KUR *Ḫa-at-ti*$_7$ *i-na* KUR *N*[*u*]-ʳ*ḫa*ˀ-*aš-še*
22) *a-ši-ib ù pal-ḫa-ku*
23) *iš-tu pa-ni-šu as-sur*$_x$(ṢUR)-*ri-mi*
24) *i-na* KUR MAR.TU *i-la-*‹*kà*›*-am*
25) *ù šum-ma* URU *Tù-ni-ip*
26) *iš-ḫi-iṭ-ma* 2 1-*tì* KASKAL-*nu i-na a-šar a-ši-ib*
27) *ù pal-ḫa-ku iš-tu pa-ni-šu*
28) *ù* UGU *a-ma-ti šu-wa-ti*
29) *iz-za-az a-di pa-ṭá-ri-šu*

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EA 166

TRANSLATION

(1–5) [T]o Ḫa'i, my brother, the message of Aziru, your brother: May it be well with you and with the troops of the regular army of the king, my lord, may it be very well indeed.

(6–11) What, moreover, do I seek? It is the beneficent face (presence) of the king, my lord that I seek. I and my sons and my brothers, all are servants of the king, my beneficent lord.

(12–16) Now I and Ḥatip are coming immediately, with haste. Ḫa'i, may your heart know that I am coming.

(17–20) [F]rom the words of my lord I do not depart and from your (pl.) words. I am the servant of my lord.

(21–29) The king of the land of Ḫatti is located in the land of N[u]ǵasse and I am afraid of him in case he might ‹co›me to the land of Amurru. And if he attacked the city of Tunip, it is only two day-marches from the place where he is located. So I am afraid of him and because of that matter, I am standing pat until his departure.

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30) *ù a-nu-um-ma i-il-la-kà-am*
31) *i-na ḫa-˹mut˺-iš-ma*
32) *a-na-ku ù ˹ʾ˺Ḫa˺-ti-ip*

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(30–32) And then I am coming quickly, I and Ḥatip.

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EA 167

TRANSCRIPTION

Obv. 01) [*a-na* ¹*Tù-u-tù* EN-*ia a-bi-ia*]
02) [*um-ma* ¹*A-zi-ri* ÌR-*ka-ma*]
03) [*a-na* GÌR.MEŠ EN-*ia am-qut*]
04) [*a-na muḫ-ḫi* EN-*ia lu-ú-šul-mu*]
[————————————————————————————————————]
05) [*iš-tu a-ma-te*^{MEŠ} LUGAL EN-*ia*]
06) [*la a-pa-*]ʿ*aṭ*ˀ-*ṭar*[*ù iš-tu a-ma-te*^{MEŠ}*-ka*]
07) [*la a-pa-*]*aṭ-ṭar*[*a-di dáß-ri-ti*]

---

08) [*mi-i-n*]*a-am ap-*ʿ*pu*ˀ-[*na-m*]*a* [*ú-bá-ʾa-i*]
09) [*pa-ni* LU]GAL *bá-nu-*ʿ*ta*ˀ ʿ*ú*ˀ[*-bá-ʾa-i a-ma-ra*]
10) [*a-na-ku* ÌR-]ʿ*ka*ˀ ʿ*ù*ˀ [DUMU-*ka*]

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11) [LUGAL] KUR *Ḫa-at-ti*$_7$ [*i-na* KUR *Nu-ḫa-aš-*]*še*
12) [*a-š*]*i-ib ù l*[*i-ip-tu*$_4$*-u*]*r*
13) ʿ*ù*ˀ *a-nu-um-ma* ʿ*i*ˀ-ʿ*na*ˀ-[*an-na-ma*]
14) *a-na-ku ù* ¹[*Ḫa-ti*]-ʿ*ip*ˀ
15) *ni-il-la-*ʿ*kà*ˀ-ʿ*am*ˀ [*i-na ḫa-mut-i*]*š*

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16) *mi-im-ma-a*[*m-ma i-na* ^{UZU}*lìb -bi-ka*]
Lo.ed. 17) ʿ*la*ˀ *ta-ša-*ʿ*kà*ˀ-ʿ*an*ˀ ʿ*kà*ˀ-ʿ*aš*ˀ-ʿ*dá*ˀ-[*ku*]
18) ʿ*i*ˀ-*na šul-mi ù pa-ni* E[N-*ia*]
19) [*l*]*u-ú a-mur bá-nu-ta*$_5$*-am*

Rev. 20) [*i-*]*na* ʿKURˀ*Nu-ḫa-aš-še* LUGAL KUR *Ḫa-at-*[*ti*$_7$]
21) ʿ*a*ˀ-ʿ*ši*ˀ-ʿ*ib*ˀ *ù pal-ḫa-ku iš-tu pa-ni-š*[*u*]
22) 2 1-ʿ*en*ˀ ʿKASKALˀ*-nu i-na a-šar a-ši-ib*
23) ʿ*iš*ˀ-ʿ*tu*ˀ ʿURUˀ ʿ*Tu*$_4$ˀ*-ni-ip ù pal-ḫa-ku*
24) ʿ*ù*ˀ ʿ*li*ˀ*-ip-tu*$_4$*-ur ù kà-aš-dá-ku*

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25) ʿ*as*ˀ*-sur*$_x$(ṢUR)*-ri an-na-*ʿ*kà*ˀ*-am i-na* KUR MAR.TU
26) ʿKURˀ ʿENˀ-ʿ*ia*ˀ ʿ*i*ˀ-ʿ*il*ˀ*-la-kà-am-ma*
27) ʿ*ù*ˀ ʿ*pal*ˀ-ʿ*ḫa*ˀ-ʿ*ku*ˀ ʿ*iš*ˀ*-tu* KUR EN-*ia*

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EA 167

TRANSLATION

(1–4) [To Tutu, my lord, my father; the message of Aziru your servant: At the feet of my lord have I fallen. May it be well with my lord.]

(5–7) [From the words of the king, my lord, I do not de]part[and from your words I do not de]part [forever].

(8–10) [Wh]at, more[ove]r, [do I seek?] [To see] the beautiful [face of the ki]ng [do] I [seek]. [I am] your [servant] and [your son].

(11–15) [The king of] the land of Ḫatti [is loc]ated [in the land of Nuġas]se. Let him [depar]t and then [verily(?)] I and [Ḥat]ip will co[me with alacri]ty.

16–19) Don't take anythi[ng to heart]. I am coming. In safety may I see the beautiful face of [my] lo[rd].

(20–24) In the land of Nuġasse, the king of the land of Ḫat[ti] is located and I am afraid of him. In the place where he is located it is two day marches from the city of Tunip so I am afraid. Let him depart and I will come.

(25–27) Let him surely not come here to the land of Amurru, the land of my lord. So I am afraid for the land of my lord.

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28) ⌜*Tù*⌝-*u*-⌜*tù*⌝ ⌜*i*⌝-⌜*na*⌝-⌜*an*⌝-⌜*na*⌝ *a-mur*
29) ⌜UZU⌝⌜*lìb*⌝-⌜*bi*⌝-⌜*ia*⌝ *ù a-ma-*⌜*te*⌝*-ia*
30) ⌜*am*⌝-⌜*ma*⌝*-la* ⌜*i*⌝-⌜*na*⌝ *ti-*⌜*ir*⌝*-ṣí* ⌜UZU⌝⌜*lìb*⌝[*-bi-ka*]
31) [*ik-ta-*]*aš-*⌜*du*⌝ ⌜*it*⌝-⌜*ti*⌝ ⌜*Tù-u-tù* ⌜EN⌝[*-ia*]
32) [EN-*ia*] ⌜*lu*⌝-⌜*ú*⌝ ⌜*ḫa*⌝-⌜*dì*⌝*-ia-ta*
33) [*i-nu-ma*] *kà-aš-*⌜*dá*⌝*-ku a-na-ku*
34) [*a-na a-ma-a-*]*ri pa-ni* ⌜LUGAL⌝ [EN-*ia*].

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(28–34) Tutu, now look: My intention and my words in accordance with the indication of [your] hea[rt, have rea]ched Tutu, [my] lord. My lord, may you rejoice [because] I am coming myself [to see] the face of the king, [my lord.]

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EA 168

TRANSCRIPTION

Obv. 01) [*a-na*] ⌜LUGAL⌝ ⌜EN⌝-⌜*ia* ⌝ ⌜DINGIR⌝-⌜*ia*⌝ ᵈ[UTU-*ia*]
02) ⌜*um*⌝-⌜*ma*⌝ ˡ*A*-⌜*zi*⌝-⌜*ri*⌝ ⌜ÌR⌝-⌜*ka*⌝-[*ma*]
03) 7-*šu u* ⌜7⌝-⌜*šu*⌝ ⌜*a*⌝-⌜*na*⌝ GÌR.MEŠ [EN-*ia* DINGIR-*ia*] ⌜ᵈ⌝UTU-⌜*ia*⌝ ⌜*am*⌝-⌜*qut*⌝

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04) ⌜ᵈ⌝UTU EN-*ia* ⌜DINGIR⌝-⌜*ia*⌝
05) [*kà-aš-*]⌜*dá*⌝-⌜*ku*⌝ ⌜*i*⌝-⌜*na*⌝ ⌜*šul*⌝-⌜*mi*⌝
06) [*a-na a-ma*]-⌜*a*⌝[*-ri*]⌜*pa*⌝[*-ni*]
07) [LUGAL EN-*i*]*a* ⌜*ù*⌝ LÚ ⌜DUMU⌝ ⌜KIN⌝-[*ia*]
08) [*ù* ˡ*Ḫa-*]*ti-*⌜*ip*⌝ ⌜*i*⌝-*kà-*⌜*aš-*⌝[*ša-du* ₄*-ni*₇]
09) [*i-na š*]*ul-mi* ⌜*ù*⌝ ⌜*ú*⌝-⌜*nu*⌝-⌜*tu*₄⌝[ᴹᴱŠ *ša* LUGAL] EN-*ia*
10) [*i-na* GI]Š.⌜MÁ⌝.⌜MEŠ⌝ ⌜*kà*⌝-⌜*aš*⌝-*du* ₄*-ni*₇
11) [*i-na*]⌜*šul*⌝-⌜*mi*⌝-⌜*iš*⌝ ⌜*i*⌝-⌜*na*⌝ ⌜KUR⌝ [LUGAL EN-*ia*]
12) [*…š*]*i-*⌜*id*⌝ *ù* [……]

Rev. 01) [……*š*]*u-n*[*u*]
02) [……]⌜*ep*⌝*-pu-š*[*a*]
03) [……*a-na ia-*]*ši iq*[*-bi*]
04) [……]*il-l*[*a-ak*]
05) [……] (l. 9 from obverse)
06) [……]
07) [……*a-na-ku*]
08) [*ù* ŠEŠ.MEŠ*-ia ù*] ⌜DUMU⌝.M[EŠ-]⌜*ia*⌝
09) [LÚ.MEŠ] ⌜ÌR⌝(?) [*ša* LUGAL] EN-*ia*
10) [DINGIR]-⌜*ia*⌝?[……] LUGAL EN-[*ia*]
11) [……] (l. 3 from obverse)
12) […EN-*i*]*a* ˡ ⌜DINGIR⌝-*ia* ⌜*ip*⌝[……*ù*]
Up.ed. 13) ⌜*li*⌝*-ma-lik-ku pí i-pu-*⌜*ša*⌝[….]

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14) [*a*]-⌜*di*⌝ *kà-ša-di-ia a-na* ⌜*pa*⌝-⌜*ni*⌝[*-ka*]

Lft.ed. 15) [*t*]*ù-bal-*[*li-iṭ*……]
16) *ù* LÚ.D[UMU.KIN*-ia*……]

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EA 168

TRANSLATION

Obv.
(1–3) [To] the king, my lord, my god, [my sun god]; the message of Aziru, your servant: Seven times and seven times at the feet of [my lord, my god], my sun god, have I fallen.

(4–12) O sun god, my lord, my god, I will [arri]ve safely [to beho]ld the fa[ce of the king, m]y[lord], and my envoy [and Ḫa]tip will arri[ve sa]fely and the assets [of the king,] my lord, will arrive [sa]fely [by s]hips in the land [of the king, my lord…] and […].

Rev.
(1–6)) […t]hem […] I will do […to m]e he sa[id…]he will [go…]

(7–16) […I and my brothers and] my son[s] are [se]rvants of the king, [my] lord […m]y [lord, my god has d[one…so] may they take counsel (and) I will declare […]

[un]til my arrival before [you]

(15–16) [Y]ou gi[ve life…and [my] am[bassador……]

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EA 169

TRANSCRIPTION

Obv. 00) [*a-na* LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*]
01) [*um-ma* (…) ÌR-*ka-ma*]
02) [*a-na muḫ-ḫi* EN-*ia lu-ú š*]*ul-mu*
03) [7-*šu ù* 7-*šu a-na* GÌR.MEŠ EN-*ia am-qut*]

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04) [……]*sa-a-nu ia-nu*
05) [……LUGAL]˹EN˺-*ni*
06) [*a-na pa-ni* LUGAL *n*]*i-dag-gal*
07) [*at-*]˹*ta*˺ ˹*tù*˺[*-bal-*]*la-ṭá-an-*˹*ni*˺
08) [*ù*] *at-ta tù-uš-mi-*˹*it*˺-˹*an*˺-˹*ni*˺
09) ˹*a*˺-˹*na*˺ *pa-ni-ka-ma a-dag-gal*
10) ˹*ù*˺ *at-ta-ma* EN-*ia*
11) *ù* EN-*ia li-iš-mé-mì*
12) *a-na* LÚ.MEŠ ÌR-*šu* ^{I}*A-zi-ri* LÚ.ÌR-*ka*
13) *i-na aš-ra-nu la tù-wa-aḫ-ḫi-ir-šu*
14) *ar-ḫi-iš uš-še-ra-aš-šu*
15) *ù* KUR.MEŠ *ša* LUGAL EN-*ni li-na-aṣ-*˹*ṣár*˺

---

16) *ša-ni-tam a-na* ^{I}*Tù-ut-tù* EN-*ia*
17) *ši-me a-ma-te*^{MEŠ} LÚ.MEŠ KUR *Nu-ḫa-aš-še*
18) *a-na ia-ši iq-bu-ni*$_{7}$
Lo.ed. 19) ˹*a*˺-*bu-ka-mi i-na* KÙ.GI.MEŠ
20) ˹*ta*˺-*ap-šur-šu*
21) ˹*a*˺-˹*na*˺ LUGAL KUR *Mi-iṣ-ri*

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EA 169

TRANSLATION

(1–3) [To the king (?), my lord, my god, my sun god; message of (…), your servant. With my lord may it be well. Seven times and seven times at the feet of my lord, have I fallen.]

(4–10) [……] there is no [……the king(?)], our lord. [It is to the king that w]e look. [Y]ou can keep me alive [and] you can put me to death. It is to you that I look and it is you who are my lord.

(11–15) So, may my lord give heed to his servants. As for Aziru, your servant, do not delay him there; send him swiftly and may he protect the lands of he king, our lord.

(16–21) Furthermore, to Tutu, my lord: Hear the words of the men of Nuǵasse; they said to me, "As for your father, you ransomed him for gold to the king of the land of Egypt.

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Rev. 22) *ù ma-te*$_9$-˹*e*˺*-mi ú-wa-šar-šu*
23) *iš*-˹*tu*˺ ˹KUR˺ *Mi*-˹*iṣ*˺*-ri*
24) ˹*ù*˺ ˹*gáb*˺*-bá* KUR.KUR.MEŠ *ù gáb-bá*
25) ˹LÚ˺.MEŠ ÉRIN.MEŠ *Sú-u-tù*
26) ˹*ki*˺-˹*a*˺-˹am˺-˹*ma*˺ ˹*iq*˺*-bu-ni*$_7$
27) ˹*la*˺-˹*a*˺*-mi* [*ú*]*uṣ-ṣí-mi*
28) ˹˺˹*A*˺-˹*zi*˺-˹*ri*˺ ˹*iš*˺-˹*tu*˺ KUR *Mi*-˹*iṣ*˺-˹*ri*˺
29) ˹*ù*˺ ˹*i*˺*-na-an-na* LÚ.MEŠ *Sú-u-tù*
30) ˹*iš*˺-˹*tu*˺ KUR.MEŠ ˹*i*˺*-pa*-˹*ṭá*˺*-ru*-˹*ni*$_7$˺
31) ˹*ù*˺ ˹*ut*˺-˹*ta*˺*-na-á*ʾ*-i*-˹*du*˺*-ni*$_7$
32) *a*-˹*na*˺ ˹*muḫ*˺-˹*ḫi*˺*-ia* ˹*a*˺-˹*bu*˺-˹*ka*˺-˹*mi*˺
33) [*i*]-˹*na*˺ KUR ˹*Mi*˺-˹*iṣ*˺-˹*ri*˺ *a-ši*-˹*ib*˺
34) [*ù*] *ni*-˹*ip*˺-˹*pu*˺-˹*uš*˺ ˹*nu*˺-˹*kúr*˺-˹*ta*˺ *it-ti*-˹*ka*˺
35) [.....]˹*ma*˺ ˹LÚ˺.˹MEŠ˺ *šu-nu ù ši-me*
36) [*ia-ši* ˡ*Tù-ut-t*]*ù* EN-*ia* ˡ*A-zi-ri*
37) [*ar-ḫi-iš uš-š*]*e-ra-am*
38) [.....LÚ MÁŠK]IM.MEŠ
39) [.....KUR]˹*Nu*˺*-ḫa-aš-še*
40) [.....]
41) [.....]
42) [.....]
43) [.....]
44) [.....]

Lft.ed. 45) [.....]*li-iz-zi-iz*
46) [.....*nu*-]KÚR ˹*it*˺-˹*ti*˺-˹*ka*˺
47) [.....]˹*ip*˺[...]x[...*gá*]*b-bi*

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(22–43) so when will he release him from the land of Egypt?" And all the countries and all the Sutu warriors spoke thus: "Aziru will never come forth from the land of Egypt!" And now the Sutu men are leaving the territories and they are continually informing me: "Your father is staying in Egypt [so] we will wage war against you." [….] those men. So listen [to me (?), Tut]u, my lord, [re]lease Aziru [in a hurry…the commi]ssioners […] the land of Nuġasse [……].

(45–47) [……]let him take a stand [……hosti]lity against you [….a]ll.

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EA 170

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*ni*
02) *um-ma* ^{Id}IŠKUR-*lu-ia ù um-ma*
03) ^{I}*Be-ti*-DINGIR *a-na* GÌR.MEŠ EN-*ni ni-am-qut*
04) *a-na muḫ-ḫi* EN-*ni lu-ú šul-mu*
05) *ù an-na- kam*^{V} *iš-tu* KUR.MEŠ-*šu*
06) *ša* EN-*ni dan-níš šul-mu*

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07) EN-*ni mi-im-ma-am-ma*
08) *i-na lìb-bi-ka la ta-ša-kán*
09) *lìb-bá-ka la tù-uš-ma-ra-aṣ*
10) EN-*ni ki-i-me-e te-le-é'-e-mi*
11) *ù pa-ni-šu-nu ṣa-bat* \\ *zu-zi-la-ma-an*
12) *ki-i-me-e i-na aš-ra-nu*
13) *la ú-wa-aḫ-ḫé-ru-ka*

---

14) *ša-ni-tam* ÉRIN.MEŠ KUR *Ḫa-at-ti*$_7$
15) ^{I}*Lu-pa-ak-ku il*$_5$*-te-qú-nim*
16) URU.ḪI.A KUR *Am-qí ù iš-tu*
17) ^{I}*A-ad-du-mi il*$_5$*-te-qú-nim-mi*
Lo.ed. 18) *ù be-lí-ni li-i-de*$_4$

---

19) *ša-ni-tam ki-a-am ni-ìš-te-mé*
Rev. 20) ^{I}*Zi-dá-na*
21) *il*$_5$*-li- kam*^{V}*-mi*
22) *ù* 9 x 10,000(SIG$_7^{\text{V}}$).MEŠ ÉRIN.MEŠ GÌR
23) *it-ti-šu ša il*$_5$*-li-kam*^{V}
24) *ù a-ma-ta la nu-tar-ri-iṣ*
25) *šum-ma i-na ki-it-ti i-bá-aš-šu-nim*
26) *ù i-kà-ša*$_{10}$*-du-nim*
27) *i-na* KUR *Nu-ḫa-aš-še*
28) *ù* ^{I}*Be-ti*-DINGIR
29) *a-šap-pár a-na pa-ni-šu*

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EA 170

TRANSLATION

(1–6) To the king, our lord, the message of Baʿluya and the message of Beti-ili: at the feet of our lord, have we fallen. May it be well with our lord. And here from the lands of our lord, it is very well.

(7–13) Our lord, don't take anything to heart; don't make your heart sick. Our lord, whenever you are able, meet with them so that they do not delay you there.

(14–18) Furthermore, the troops of the land of Ḫatti (and) Lupakku have taken the cities of the land of ʿAmqi and they have taken from Addumi and may our lord be apprised.

19–29) Furthermore, we have heard, "Zidana has come and 90,000 foot troops are with him which have come." But that word, we have not confirmed, whether in truth they really are.

But if/when they arrive in the land of Nuġasse, then I will send Beti-ilu to meet him.

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30) *ki-i-me-e pa-ni-šu-nu*
31) *ni-ṣa-ab-bat ù* LÚ.DUMU.KIN-*ip-ri-ia*
32) *ar-ḫi-iš a-na muḫ-ḫi-ka*
33) *a-ša*$_{10}$*-ap-pár ki-i-me-e a-ma-tam*
34) *ut-te-er-ka šum-ma i-bá-aš-ši*
35) *ù šum-ma ia-nu*

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36) *a-na* ^{l}GAL.DINGIR *ù* ^{l}ÌR-^{d}URAŠ
37) *a-na* ^{l}DUMU-*a-na ù* ^{l}GAL-*ṣí-id-*^{r}*qí*$^{\neg}$
Up.ed. 38) *um-ma* ^{l}*A-mur-*^{d}IŠKUR
39) *a-na muḫ-ḫi-ku-nu lu-ú šul-mu*
40) *lib-ba-ku-nu la tù-uš-ma-ra*
\\ *ṣa-nim*
Lft.ed. 41) *ù mi-im-ma i-na* ŠÀ-*ku-nu la ta-ša-kán-*
\\ *nu-nim*
42) *ù an-na- kam*^{v} *iš-tu* É.MEŠ-*ku-nu*
43) *dan-níš šul-mu ù a-na* ^{l}*A-na-ti*
44) *šul-ma qí-bi*

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(30–35) When we establish contact with them, then I will send my envoy immediately to you, so that he may give a reply to you whether it really is or whether it isn't.

(36–44) To Rabi-ʾilu and ʿAbdi-URAŠ, to Binana and Rabiṣidqi, the message of Amur-Baʿalu: May it be well with you. Do not make your hearts sick and don't take anything to heart. And here with your households it is very well. And say "hello" to ʿAnatu.

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EA 171

TRANSCRIPTION

Obv.
01) [*a-na* LUGAL ^{d}UTU-*ia be-lí-ia*]
02) [*um-ma* ^{I}*A-zi-ri* ÌR]-˹*ka*˺-˹*ma*˺ ˹*a*˺-*n*[*a* GÌR.M]EŠ LUGAL ˹^{d}˺˹UTU˺ [*be-lí*]-˹*ia*˺ ›TAB‹ *am-qut*
03) [*iš-tu pa-na-nu-um-ma*]*i-ra-am* ˹*a*˺-˹*na*˺ *i-re-*˹*bi*˺
04) [*i-na* LÚ.ÌR-*d*]*u* $_{4}$*-ti ša* LU[GAL ^{d}UTU] *be-*˹*lí*˺*-ia*
05) [*ù* ^{I}*Ia-*]˹*an*˺*-ḫa-*˹*mu*˺ *la ú-*˹*wa*˺-˹*aš*˺*-šar-an-*˹*ni*˺
06) [*ù aš-t*]*a-*˹*pár*˺-˹*šu*˺-˹*nu*˺ [LÚ.MEŠ] ˹DUMU˺.˹KIN˺-˹*ri*˺-˹*ia*˺
07) [*a-n*]*a* ˹LUGAL˺ ˹*be*˺-˹*lí*˺-˹*ia*˺ [*ù ik-ta-la-šu-n*]*u* ^{I}*Ia-an-ḫa-mu*
08) [*i*]-˹*na*˺ ˹KASKAL˺-˹*ni*˺ *ù* [*la it-ta-aṣ-ṣú-nim*]
09) [*ù*] *id-di-nu* ˹DINGIR˺.[MEŠ] ˹*ša*˺ ˹LUGAL˺ ˹*be*˺-˹*lí*˺*-ia*
10) [*ù*] *it-ta-*˹*aṣ*˺-˹*ṣú*˺-˹*nim*˺ ˹LÚ˺.˹MEŠ˺ ˹DUMU˺.˹KIN˺*-ri-ia*
11) [*iš-t*]*u* ˹ŠU˺-˹*ti*˺ ˹˺˹*Ia*˺*-an-ḫa-*˹*mu*˺
12) ˹*a*˺-˹*na*˺-˹*ku*˺ *i-te-*˹*ru*˺-˹*ub*˺ *i-na* ˹LÚ˺.ÌR-*du* $_{4}$*-ti*
13) ˹*ša*˺ ˹LUGAL˺ DINGIR ˹^{d}˺UTU ˹*be*˺-˹*lí*˺*-ia* ˹*ù*˺ ^{I}*Ia-an-ḫa-*˹*mu*˺ *la ú-wa-aš-ši-ra-an-ni*
14) [*ù*] ˹*i*˺*-na-an-na* ˹LUGAL˺ *be-lí* ˹*ik*˺-[*š*]*u-ud-ni*
15) ˹˺˹*Pu*˺*-ú-wu-ru* [LÚ *iḫ-r*]*i-pí-*[*ṭá* LUGAL *be-lí-ia* ^{I}*Pu*]*-wu-ru*
16) ˹*ki*˺-˹*it*˺*-ti-ia* [*i-de*] *ù* [*li-it-ri-iṣ i-na pa-ni* (?)]
17) ˹^{d}˺˹UTU˺ ˹LUGAL˺ *be-lí-*[*ia ù*] *li-i*[*l-li-ká-am ù*] *li-qáb-bi-šu-nu*
18) ˹*ù*˺ ˹*a*˺-˹*na*˺-˹*ku*˺ LÚ.ÌR ˹^{d}˺[UTU LUGAL *be-lí-ia ù*]
19) ˹*mi*˺-˹*im*˺*-ma* ˹*e*˺[*-ri-iš-ti ša* ^{d}UTU LUGAL *be-lí-ia*]
20) ˹*ù*˺ ˹*a*˺-˹*na*˺*-ku e*[*-pu-uš ù…*]
21) ^{d}UTU LUGAL *be-lí-*˹*ia*˺ [*a-na-ku* LÚ.ÌR] *ša* LUGAL *be-lí-ia*

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EA 171

TRANSLATION

(1–2) [To the king, the sun god, my lord; the message of Aziru,] your [servant]; at t[he fe]et of the king, the sun god, my [lord], have I fallen.

(3–13) [Formerly, I wanted to enter [into servit]ude for the ki[ng, the sun god], my lord, [but Y]anḥamu would not permit me. [So I s]ent them, my envoys, [t]o the king, my lord, [but] Yanḥamu [detained the]m [o]n the road and [they could not go forth. Then] the god[s] of the king, my lord, granted [that] my envoys should come forth [fr]om the hand of Yanḥamu. I entered into the servitude of the king, the god, the sun god, my lord but Yanḥamu did not permit me.

(14–21) [And] now, O king, my lord, Puwuru, [the army] commander [of the king, my lord] has come to me; [he knows] my loyalty, so [may it be pleasing (?) to] the sun god, the king, [my] lord, [that] he may c[ome and] he may report them. And I am the servant of the s[un god, the king, my lord, and] whatever the re[quest of the sun god, the king, my lord], then I will d[o (it) and I will send(?) it to] the sun god, the king, my lord, [I am the servant] of the king, my lord

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22) *ša-ni-tam be-lí* [……..^{I}*Ia*]-*an-ḫa-mu*
23) *i-nu-ma i-za-za* [……]
24) ⌜*iš*⌝-⌜*tu*⌝ KUR.ḪI.A ⌜MAR⌝.[TU……]
25) [……]⌜*ḫi*⌝-⌜*ir*⌝ [……]
26) [LUGAL *be*-]⌜*lí*⌝-*ia* […]*mi i*[……]*nu*
27) [……]*ru ma-nu-mi* [……]
28) [……]⌜*a*⌝-⌜*na*⌝-*ku a-na* [……^{I}*Ia-an-ḫ*]*a-mu*
29) [……]⌜*lu*⌝-[*wa*-]*aš-šar-šu* [……]
30) [……]*nu-kúr*[……]
Lo.ed. 31) [……]⌜*a*⌝-*wa-te*⌜^{MEŠ}⌝ *an-nu-t*[*am*……]
32) [*ša*] ^{d}UTU LUGAL *be-lí-ia*[……]
Rev. 33) [*a-wa*-]⌜*te*⌝^{MEŠ} *an-nu-tam* [……]
34) ⌜*ù*⌝ *a-na-ku iš-tu a-wa*-[*te*^{MEŠ}-*šu*]
35) *ù iš-tu* LÚ.ÌR-⌜*šu*⌝
36) *ša* ^{d}UTU LUGAL *be-lí*-⌜*ia*⌝
37) *la a-pa-aṭ-ṭar*

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(22–33) Furthermore, my lord, […….Ya]nḥamu, when he stood […] from the lands of Amur[ru…….the king,] my [lo]rd [.….] who [….] I to [.….Yanḥ]amu […]may he release him [……]hostili[ties…] the[se] words [.….of] the sun god, the king, my lord [.….] these [wo]rds.

(34–37) And I will not depart from the word[s] or from the servitude to the sun god, the king, my lord.

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EA 172

TRANSCRIPTION

Obv. 01') [……*š*]*a* [……]
02') [……]*te*^{MEŠ} GI[Š……]
03') [……]*me* SIG$_7$ GI[Š……]
04') [……]*te*^{MEŠ} GI[Š……]
05') [……*š*]*a mi*[……]

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EA 172

TRANSLATION

Too fragmentary for translation. Reverse completely destroyed.

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EA 173

TRANSCRIPTION

Obv. 01) [*ù* GI]Š.ᶠGIGIRᵀ.ᶠMEŠ [*a-na*]
02) [KUR] *Am-qí i-ma-qú-u*[*t*]

---

03) ᶠ*ù*ᵀ *in-né-ri-ri* ᶠ*ù*ᵀ […]
04) […]ᶠLÚᵀ.ᶠMEŠᵀ *ḫa-za-ni šà*[*r-ri ù*]
05) [ÉRIN.]M[EŠ] ᶠ*pí*ᵀ-ᶠ*ṭá*ᵀ-ᶠ*ti*ᵀ 2 UR[U.MEŠ]
06) […]ᶠ*ta*ᵀ-ᶠ*aḫ*ᵀ-ᶠ*ḫa*ᵀ-ᶠ*zi*ᵀ ᶠᵈᵀU[TU]
07) […]*me* [*a*]-ᶠ*na*ᵀ ᶠKASKALᵀ-ᶠ*ni*ᵀ
08) […….]ᶠ*ia*ᵀ ᶠDUMUᵀ.ᶠKINᵀ[*-ia*……….]
09) [……..*a*]-ᶠ*nu*ᵀ-*u*[*m-ma*…….]
Lo.ed. 10) [*e-te-*]*lì a-na e*[*r*]-*ṣ*[*é-ti*]
11) [*šàr-r*]*i be-li-i*[*a a-na*]
Rev 12) [*da-*]*a-ki-šu-nu*
13) [*a*]-*nu-um-ma* 10 LÚ.MEŠ *a*-[*sí-ri*]
14) [*ut-t*]*a-še-er a-na* LUGAL *be-l*[*i-ia*]
15) [*yi-de*] *šàr-ru bé-li a-*ᶠ*na*ᵀ
16) [LÚ.]ᶠMEŠᵀ *a-ia-bi-šu*

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EA 173

TRANSLATION

(1–2) [and] chariotry [against] the [land of] ʿAmqi he make an attack.

(3–8) And I went to the rescue and […] the city rulers of the k[ing and the regular [troops]. Two to[wns…] the onslaught of the sun god […] to the caravan […] my […my] envoy […]

(9–12) […] no[w…he has come] up against the la[n]d of [the ki]ng, m[y] lord, [in order to] attack them.

(13–16) [N]ow, ten pr[isoners] [have I] sent to the king, [my] lo[rd]. [May] the king, my lord, [be apprised] concerning his enemies.

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EA 174

TRANSCRIPTION

Obv. 01) [*a*]-*na* LUGAL E[N-*ia* DINGIR-*ia* ^{d}UTU-*i*]*a*
02) ⌜*qí*⌝-*bí-m*[*a*]
03) *um-ma Bi-i*$_{15}$-*ri* [ÌR-*k*]*a*
04) LÚ URU *Ḫa-ša-bu*
05) *a-na šu-pa-li up-*⌜*ri*⌝
06) GÌR.MEŠ LUGAL EN-*ia*
07) 7 *ù* 7 *am-qú-ut*
08) *a-mur-mi ni-i*$_{15}$-*nu i*$_{15}$-*ba-ša-nu*
09) *a-na* KUR *Am-qí* ⌜URU⌝.⌜DIDLI⌝.Ḫ[I.A]
10) LUGAL EN-*i*⌜*a* ⌝
11) ⌜*ù*⌝ *a-li-*⌜*uk*⌝ ⌜⌝*I*$_{15}$-[*tá-kà-ma*]
12) [LÚ UR]U *Qí-in-sà*
13) [*a-na*] *pa-ni* ÉRIN.MEŠ
14) [KUR *Ḫ*]*a-*⌜*at*⌝-*t*[*i*$_{7}$]
Lo.ed. 15) ⌜*ù*⌝ *ša- ka*$_{4}$-⌜*an*⌝ [URU.DIDLI.Ḫ.I.A]
Rev. 16) [LU]GAL EN-*ia*
17) *a-na i*$_{15}$-*ša-t*[*i*]
18) *ù li-de-mi*
19) LUGAL EN-*ia*
20) *ù li-di-na* LUGAL ⌝EN⌝[-*ia*]
21) ÉRIN.MEŠ *pí-ṭá-a-ti*$_{7}$
22) *ù ni-pu-uš* URU.DI[DLI.Ḫ.I.A]
23) LUGAL EN-*ia*
24) *ù ni-ša-ab*
25) *a-na* URU.DIDLI.Ḫ.I.A
26) LUGAL EN-*ia* DINGIR.MEŠ-*ia*
\ ^{d}UTU-*ia*

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EA 174

TRANSLATION

(1–7) Speak [t]o the king [my] lo[rd, my god, m]y [sun god], the message of Bi'ri, [yo]ur [servant,] the ruler of Ḫashabu: beneath the dirt of the feet of the king, my lord, seven (times) and seven (times) have I fallen.

(8–26) Look, as for us, we are in the land of ʿAmqi, the cities of the king, my lord, and I[takama], [the ruler of the ci]ty of Qinsa (Qidši) came [at] the head of troops of [the land of Ḫ]atti and he set [the cities if the ki]ng, my lord, on fire. So may the king, my lord, be apprised and may the king, my lord, give regular troops that we may regain the cit[ies] of the king, my lord and so that we may dwell in the cities of the king, my lord, my god and my sun god.

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EA 175

TRANSCRIPTION

Obv. 01) [*a-na*] LUGAL EN-*ia* DINGER[-*ia* ^{d}UTU]-*ia*
02) [*qí*]-*bí-ma*
03) [*um-m*]*a* DINGIR-*da-a-ya-n*[*i* ÌR-*ka*]
04) ⌜LÚ⌝ URU *Ḫa-sí a-na šu-pa-*⌜*li*⌝
05) *up-ri* GÌR-*pí* LUGAL EN-*ia*
06) 7 *ù* 7 *am-*⌜*qú*⌝-*ut*
07) *a-mur-mi ni-i*$_{15}$*-nu i*$_{15}$*-ba-š*[*a*]-⌜*nu*⌝
08) *a-na* KUR *Am-qí* URU.DIDLI.ḪI.A L[UGAL] ⌜EN⌝-⌜*ia*⌝
09) ⌜*ù*⌝ ⌜*a*⌝-*li-uk* ^{I}*I*$_{15}$-[*tá-kà-m*]*a*
10) ⌜LÚ⌝ KUR *Qí-in-sà* ⌜*a*⌝[*-na pa-ni*]
11) ⌜ÉRIN⌝.MEŠ KUR *Ḫa-at-*[*ti*$_{7}$]
12) [*ù š*]*a-*⌜*ka*$_{4}$⌝-*a*[*n* URU.DIDLI.ḪI.A]
13) [LUGAL EN-*ia a-na i*$_{15}$-*ša-ti*]
14) [*ù li-de-mi* LUGAL EN-*ia*]
15) [*ù li-di-na* LUGAL EN-*ia*]
Lo.ed. 16) [ÉRIN.MEŠ *pí-ṭá-ti*$_{7}$]
17) ⌜*ù*⌝ [*ni-pu-uš* URU.DIDLI.ḪI.A]
Rev. 18) ⌜LUGAL⌝ [EN-*ia*]
19) ⌜*ù*⌝ [*ni-ša-a*]*b* ‹*a-na* URU.DIDLI.ḪI.A›
20) *a-na* LUGAL ⌜EN⌝-*ia*

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EA 175

TRANSLATION

(1–6) [Sp]eak [to] the king, my lord, [my] god, my [sun god]; [the mess]age of Ilu-Dayyān[i], [yo]ur [servant], the ruler of the town of Ḫasi: beneath the dirt of the feet of the king, my lord, seven (times) and seven (times) have I fallen.

(7–20) Look, as for us, [we] are in the land of ʿAmqi, the cities of the ki[ng], my lord and I[takam]a, the ruler of the land of Qinsa (Qidši) has come at [the head] of troops of the land of Ḫat[ti] and [s]et [the cities of the king, my lord on fire. So may the king, my lord, be apprised and may the king, my lord give regular troops]th[at we may (re)gain the cities] of the ki[ng, my lord] and [so that we may dwel]l in ‹the cities of› the king, my lord.

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EA 176

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*]
02) [*qí-bí-ma*]
03) [*um-ma*….ÌR-*ka*]
04) [LÚ URU….*a-na šu-pa-li*]
05) [*up-*]ʳ*ri*ˀ GÌR-*pí* LUGAL EN-ʳ*ia*ˀ
06) 7 *ù* 7 *am-qú-ut*
07) *a-mur-mi ni-i*$_{15}$*-nu i*$_{15}$*-ba-š*[*a-nu*]
08) *a-na* KUR *Am-qí* URU.DIDLI.Ḫ[I.A L[UGAL EN-]*ia*
09) *ù a-li-uk* ^{1}*E-tá-*[*kà-ma*]
10) ʳLÚˀ KUR *Qí-in-sà a-na pa-ni*
11) ʳÉRINˀ.ʳMEŠˀ KUR ʳ*Ḫa*ˀ-[*a*]*t-ta*
12) [*ù š*]*a-ka*$_{4}$-ʳ*an*ˀ URU.DIDLI.Ḫ[I.A LU[GAL E]N-*ia*
13) [*a-n*]*a* [*i*$_{15}$]-*š*[*a-t*]*i*
14) [*ù li-de-mi* LUGAL EN-*ia*] (traces)
Rev. 15) [*ù li-di-na* LUGAL EN-*ia*]
16) [ÉRIN.MEŠ] ʳ*pí*ˀ-ʳ*ṭá*ˀ-ʳ*a*ˀ-*t*[*ɬi*$_{7}$]
17) ʳ*ù*ˀ *ni-pu-uš* URU.DIDLI.Ḫ[I.A]
18) LUGAL EN-*ia* DINGIR-*ia* ʳ^{d}ˀU[TU-*ia*]
19) *ù ni-ša-ab*
20) *a-na* URU.DIDLI.Ḫ[I.A LUGAL EN^{-ia}

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EA 176

TRANSLATION

(1–6) *[Speak to the king, my lord. my god, my sun god; the message of…, your servant, the ruler of….Beneath the di]rt under the feet of the king, my lord, seven (times) and seven (times) have I fallen.

(7–13) Look, we were in the land of ʿAmqi, the cities of the k[ing,] my [lord], and Eta[kama,] the ruler of Qinsa (Qidši), came at the head of the troops of the land of Ḫatta and he [s]et the cities of the ki[ng, my lord, o]n [fi[re].

(14–20) [So may the king, my lord, be apprised. And may the king, my lord, grant] regular army [troops] that we may (re)gain the cities of the king, my lord, my god, [my] s[un god] and we may dwell in the cities of the king, my lord.

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*The tablet has been shaved with a sharp instrument; the first four lines are completely gone.

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EA 177

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*ia* ⌜DINGIR⌝-*ia* ^{d}UTU-*ia*
02) *um-ma* ^{l}*Ya-mi-ú-ta* LÚ URU *Gud-da-šu-na*
03) ÌR LUGAL EN-*ia*
04) *a-na up-ri* GÌR-*pí* LUGAL EN-*ia*
05) 7 *ù* 7 *am-*⌜*qú*⌝*-ut*
06) *li-*⌜*de*⌝*-mi* ⌜LUGAL⌝ [EN-*i*]*a*
07) *a-na* KUR.MEŠ-*šu*
08) *ù* LÚ.MEŠ [.....]
09) *ù* [.....]
Lo.ed. 10) ⌜KUR⌝(?) [.....]

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EA 177

TRANSLATION

(1–5) To the king, my lord, my god, my sun god: The message of Yami'uta, the ruler of Guddashuna, the servant of the king, my lord. At the dust under the feet of the king, my lord, seven (times) and seven (times) have I fallen.

(6–10) May the king, [m]y [lord] be apprised concerning his lands and the personnel […] and […] ˹land˺[……].

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EA 178

TRANSCRIPTION

Obv. 01) [*a-na* L]Ú GAL EN-*ia*
02) [*um-ma*] ᶦ*Ḫi-bi-ya* ÌR-*ka*
03) [*a-n*]*a* GÌR-*pí* EN-*ia am-qú-ut*
04) ⌜*ù*⌝ *a-nu-ma ni-i*$_{15}$*-ta-lí*
\ *i-na* KUR.MEŠ
05) ⌜*ù*⌝ *yi-ta-lí*
06) [*ù*] *i*$_{15}$*-na-ṣa-ar-šu*
07) [*a*]-*d*[*i*] *ka*$_4$*-ša-du*
08) LÚ GAL EN-*ia*
09) *ù a-nu-ma da-na-at*
10) *nu-kúr-tu*$_4$ UGU URU.DIDLI.ḪI.A
11) LÚ GAL EN-*ia*
12) ⌜*ša*⌝*-ni-tam a-wa-ta*$_5$
13) [*iš*]*-te-mé ki-m*[*a*]
Lo.ed. 14) [*ša qa-bi*] [L]Ú [EN-*i*]*a*
Rev. 15) [.....]
16) [.....]
17) [.....]
18) [.....] x
19) [.....]⌜*še*⌝-⌜*ú*⌝
20) [*ú*]-⌜*ra*⌝-⌜*ad*⌝ *iš-tu*
21) ⌜KUR⌝ *A-mur-ri ù yi-qa*
\ *bu*
22) *a-na ia-ši*
23) *ma-a-di* ⌜ŠE⌝.MEŠ-*mi*
24) *a*!(2)-*na* [KUR *A-mu*]*r-ri*
25) [*a-di ka*$_4$*-ša*]*-ad* ⌜LÚ⌝ GAL
26) [.....]⌜\⌝ EN-*ia*

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EA 178

TRANSLATION

(1–3) [To the Seni]or official (= Great King?), my lord; [the message] of Ḫibiya, your servant: at the feet of my lord have I fallen.

(4–8) And now, we have gone up into the hills(? or lands) and when he comes up, then I will protect him until the arrival of the senior official (great king?), my lord.

(9–11) And now, great is the hostility against the cities of the senior official (great king?).

(12–14) Furthermore, [I] have heeded the word as [the m]an (king?), [my lord has commanded].

(15–18) [.....]

(19–26) [...is] seeking to go down from the land of Amurru and he commands me, "Much grain for Amurru [until the arri]val of the senior official (great king?), my lord [.....]"

NOTE: Perhaps LÚ GAL is an error for LUGAL GAL, cf. EA 317:1, 7, 11.

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EA 179

TRANSCRIPTION

Obv. 01) [.....]
02) [.....]
03) [.....]
04) [.....]
05) [.....]
06) [.....]
07) [.....]
08) [.....]
09) [.....]
10) [.....]
11) ⌜*ù*⌝ ⌜*li*⌝-⌜*te*⌝-⌜*ra*⌝-⌜*mi*⌝ [LUGAL EN-*ia* DINGIR]-⌜*ia*⌝ ⌜^{d}⌝⌜UTU⌝-*ia*
12) *a-wa-ta*$_{5}$ *ù up*-⌜*ša*⌝ [*a-na*]
13) ÌR ⌜LUGAL⌝ ⌜EN⌝-*ia* DINGIR-⌜*ia*⌝ [^{d}UTU-*ia*]
14) ⌜*ù*⌝ ⌜*a*⌝-⌜*mur*⌝-⌜*mi*⌝ ŠEŠ-*ia*
15) *ša i*$_{15}$-*ba-aš-ši*$_{x}$(ŠE) *a-na* URU *Ṭú-bi-ḫi*
16) ⌜LÚ⌝ *sú-ú-ru* ⌜*ù*⌝ *yi-la-ku*
17) [*a*]-*na e-pé-šu* URU.DIDLI.ḪI.A
18) [LU]GAL EN-*ia* ⌜DINGIR⌝-*ia* ⌜^{d}⌝U[TU-*ia ki-ma*]
Lo.ed. 19) [U]RU KUR.MEŠ ⌜*A*⌝-*mur-ri* ⌜*ù*⌝
Rev. 20) [*yu*]-*ga-mi-ir* LÚ.MEŠ *š*[*a*]
21) [*i*]-*na* URU.DIDLI.ḪI.A LUGAL EN-*ia* ⌜^{d}⌝U[TU-*ia*]
22) ⌜*a*⌝-*na* LÚ.MEŠ GAZ ⌜*ù*⌝ *a-na-an-na* (sic!)
23) *i*$_{15}$-*din* DINGIR LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
24) *ù ṣa-ab-ta* URU ⌜*Ṭú*⌝-*bi-ḫi*
25) *ù i*$_{15}$-*ra-ar* ⌜ŠEŠ⌝-*ia*
26) *ù i*$_{15}$-*na-ṣa-ar* ⌜URU⌝ *Ṭú-bi-ḫi*
27) *a-na* LUGAL EN-*ia* DINGIR-*ia* ⌜^{d}⌝[UTU-*ia*]
28) *ù a-mur-mi* URU *Ṭú*[*-bi-ḫi*]
29) URU É-*ti a-bi-ia*

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EA 179

TRANSLATION

(1–10) [.....]

(11–13) So may [the king, my lord,] my [god], my sun god, send word back (to me) and breathe [on] the servant of the king, my lord, my god, [my sun god].

(14–27) And look, my brother who is in the city of Ṭôbiḫi is a traitor and he was going to make the cities if the [ki]ng, my lord, my god, [my] su[n god like] [a c]ity of the lands of Amurru and [he] recruited the men that were [i]n the cities of the king, my lord, [my] sun god, for *ʿapîru* men and now (may) the god of the king, my lord, my god, my sun god, grant that the city of Ṭôbiḫi be captured and I will curse my brother and I will guard the city of Ṭôbiḫi for the king, my lord, my god, [my sun] god.

(28–29) And look, the city of Ṭô[biḫi] is the city of my father's house.

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EA 180

TRANSCRIPTION

Obv.	01')	[*a-mur-mi a-n*]*a-k*[*u* ÌR *ki-it-ti*]
	02')	[LUGAL EN-*i*]*a* DINGIR[*-ia* ^{d}UTU-*ia*]
	03')	⌜*i*⌝-⌜*na*⌝ ⌜*aš*⌝-*ri an*-⌜*nu*⌝-*t*[u_4 *ù a-mur-mi*]
	04')	^{I}DUMU-*ia uš-ši-ir*-⌜ti_7⌝-*š*[*u a-na*]
	05')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
	06')	*ù yu-uš-ši-ra* GIS.GIGIR.MEŠ
	07')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
	08')	*it-ti* ^{I}DUMU-*ia ù* ti_7*-na-ṣa-ru*
	09')	URU.DIDLI.ḪI.A LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
	10')	*ù uš-ši-*⌜*ra*⌝ GIŠ.GIGIR.MEŠ
	11')	LUGAL EN-⌜*ia*⌝ [DIN]GIR-*ia* ^{d}UT[U]-*ia*
	12')	*ù ti-il-qú-n*[*i*] *a-na mu-ḫi*
Lo.ed.	13')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
Rev.	14')	⌜*ù*⌝ i_{15}*-ri-ub a-na pa-ni*
	15')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
	16')	*ù lu-ú* i_{15}*-qa-bi ša e-pu-iš*
	17')	UGU KUR.MEŠ *ù a-mur-mi a-na-ku*
	18')	ÌR *ki-it-ti* LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
	19')	*ù al-*⌜*lu*⌝*-mi ši-ir*!(NI)-ti_7 *a-na pa-ni*
	20')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
	21')	⌜*ù*⌝ *uš-ši-ra* GIŠ.GIGIR.MEŠ
	22')	[*ù*] ⌜ti_7⌝*-il-qú-ni a-na mu-ḫi*
	23')	[LUGAL EN]-⌜*ia*⌝ DINGIR-*ia* ^{d}[UTU-*ia*]
	24')	[.....]

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EA 180

TRANSLATION

(1'–3') [Look,] I [am the loyal servant of the king, m]y [lord, my] god, [my sun god], in the[se]places.

(3'–9') [And look,] as for my son, I have sent hi[m to] the king, my lord, my god, my sun god. So may he send the chariotry of the king, my lord, my god, my sun god, with my son so that they may protect the cities of the king, my lord, my god, my sun god.

(10'–17') And send chariots of the king, my lord, my [go]d, my sun god, that they may take me to the king, my lord, my god, my sun god and I can enter into the presence of the king, my lord, my god, my sun god and I may verily recount what has been done against the lands.

(17'–23') And look, I am the loyal servant of the king, my lord, my god, my sun god. And behold, I am maligned(!) in the presence of the king, my lord, my god, my sun god, so send chariots [that] they may take me to [the king,] my [lord,] my god, [my] s[un god.…].

The rest of the reverse is broken away. Gordon suggested that this fragment is the continuation of EA 183. Cf. EA 183 below for the combined text.

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EA 181

TRANSCRIPTION

Obv. 01) [.....]
02) [.....]
03) [.....] traces [.....]
04) [.....*k*]*u* [.....]
05) [LUGAL EN-*ia* DINGIR-*ia*] ^{d}UTU-*ia*
06) [.....LÚ.]MEŠ-*šu*
07) [.....]*li uš-ši-r*[*a*]
08) [LUGAL EN-*ia* DINGIR-*ia*] ^{d}UTU-*ia*
09) [.....] *ù ni-na-ṣa-*^{r}*ar*$^{\neg}$
10) [URU.MEŠ LUGAL EN-*ia*]DINGIR-*ia* ^{d}UTU-*i*[*a*]
11) [*a-na* LUGAL E]N-*ia* DINGIR-*ia* ^{d}[UTU-*ia*]
12) [.....*m*]*a-ab ú-d*[*i*]
13) [LUGAL EN-*ia* DINGIR]-*ia* ^{d}UTU-[*i*]*a*
Lo.ed. 14) [.....] traces [.....]
Rev. 15) [.....]
16) [.....]
17) [.....] traces [.....]
18) [.....*i*]*š*
19) [.....*i*]*a*
20) [.....]^{r}*ia*$^{\neg}$
21) [.....]*ia*
22) [LUGAL EN-*ia* DINGIR-*ia*] ^{d}UTU[-*ia*]
23) [.....]*ab*
24) [LUGAL EN-*ia* DINGIR-*i*]*a* ^{d}U[TU-*ia*]
25) [.....] *lu-*^{r}*wa*$^{\neg}$*-a*[*š-ši-ir*]
26) [.....]

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EA 181

TRANSLATION

(1–22) […the king, my lord, my god], my sun god, […]his [m]en […]…Sen[d, O king, my lord, m]y [god], my sun god, […] that we may protect [the cities of the king, my lord], my god, m[y] sun god [for the king,] my [lo]rd, my god, [my sun god]…

(22–23) [the king, my lord, my god, my] sun god…

(24–26) [the king, my lord, m]y [god, my] sun [god]...

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EA 182

TRANSCRIPTION

Obv. 01) [*a-na* ˡLUGAL] EN-*i*[*a* DINGIR-*ia*]ʳᵈˡUTU-*ia*
02) ʳ*um*ˡ-ʳ*ma*ˡ *Šu-tar-na* ʳÌRˡ[-*ka*] ʳLÚˡ URU *Mu-ši-ḫu-na*
03) *a-na up-ri ša* GÌR-ʳ*pí*ˡ
04) LUGAL EN-*ia* DINGIR-*ia* ᵈUTU-*ia*
05) 7 *ù* 7 *am-qú-ut*
06) *ù li-de-mi* LUGAL EN-*ia*
07) *a-na* KUR.MEŠ-*šu*
08) *ù yu-uš-ši-ra*
09) LUGAL EN-*ia*
10) LÚ.MEŠ *ma-ṣa-ar-ta*
11) *ù ni-lik* ʳ*a*ˡ-ʳ*na*ˡ
Lo.ed. 12) URU.MEŠ LUGAL EN-*ia*
Rev. 13) DINGIR-*ia* ᵈUTU-*ia*
14) *a-di yi-du* LUGAL EN-*i*ʳ*a* ˡ
15) *a-na* KUR.MEŠ-*šu*

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EA 182

TRANSLATION

(1–5) [To the king], m[y] lord, [my god], my sun god; the message of Shutarna, [your] servant, ruler of the city of Mushiḫuna: At the dirt (under) the feet of the king, my lord, my god, my sun god, seven (times) and seven (times) have I fallen.

(6–15) So may the king be apprised concerning his lands and may the king, my lord, send garrison troops so that we may go to the cities of the king, my lord, my god, my sun god, until the king, my lord takes cognizance of his lands.

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EA 183 + EA 180

TRANSCRIPTION

Obv.	01)	⌜*a*⌝-⌜*na*⌝ LUGAL EN-*i*[*a* DINGIR-*ia*]⌜^{d}⌝UTU-*ia*	**EA 183**
	02)	*qí-bí-ma*	
	03)	*um-ma Šu-tar-na* ⌜LÚ⌝	
	04)	\ URU *Mu-ši-ḫu-n*[*a*]	
	05)	ÌR LUGAL EN-*ia*	
	06)	⌜*iš*⌝-⌜*tu*⌝ *ša šu-p*[*a-li*]	
	07)	[*u*]*p-ri ša* GÌR-[*pí*]	
	08)	LUGAL EN-*ia* [DINGIR-*ia* ^{d}UTU-*ia*]	
	09)	[7 *ù* 7 *am-qú-ut*]	
Obv.	01')	[*a-mur-mi a-n*]*a-k*[*u* ÌR *ki-it-ti*]	**EA 180**
	02')	[LUGAL EN-*i*]*a* DINGIR[*-ia* ^{d}UTU-*ia*]	
	03')	⌜*i*⌝-⌜*na*⌝ ⌜*aš*⌝*-ri an-*⌜*nu*⌝*-t*[u_4 *ù a-mur-mi*]	
	04')	^{I}DUMU-*ia uš-ši-ir-*⌜ti_7⌝*-š*[*u a-na*]	
	05')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*	
	06')	*ù yu-uš-ši-ra* GIS.GIGIR.MEŠ	
	07')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*	
	08')	*it-ti* ^{I}DUMU-*ia ù* ti_7*-na-ṣa-ru*	
	09')	URU.DIDLI.ḪI.A LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*	
	10')	*ù uš-ši-*⌜*ra*⌝ GIŠ.GIGIR.MEŠ	
	11')	LUGAL EN-⌜*ia*⌝ [DIN]GIR-*ia* ^{d}UT[U]-*ia*	
	12')	*ù ti-il-qú-n*[*i*] *a-na mu-ḫi*	
Lo.ed.	13')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*	
Rev.	14')	⌜*ù*⌝ i_{15}*-ri-ub a-na pa-ni*	
	15')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*	
	16')	*ù lu-ú* i_{15}*-qa-bi ša e-pu-iš*	
	17')	UGU KUR.MEŠ *ù a-mur-mi a-na-ku*	
	18')	ÌR *ki-it-ti* LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*	
	19')	*ù al-*⌜*lu*⌝*-mi ši-ir*!(NI)-ti_7 *a-na pa-ni*	
	20')	LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*	
	21')	⌜*ù*⌝ *uš-ši-ra* GIŠ.GIGIR.MEŠ	
	22')	[*ù*] ⌜ti_7⌝*-il-qú-ni a-na mu-ḫi*	
	23')	[LUGAL EN]-⌜*ia*⌝ DINGIR-*ia* ^{d}[UTU-*ia*]	
	24')	[.....]	

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EA 183 + EA 180

TRANSLATION

EA 183

(1–5) Speak to the king, m[y] lord, [my god,]my sun god; the message of Shutarna, ruler of the city of Mushiḫuna, the servant of the king, my lord: From beneath the dirt under the feet of the king, my lord, [my god, my sun god seven (times) and seven (times) have I fallen].

EA 180

(1'–3') [Look] ⌜I⌝ [am the loyal servant of the king, m]y [lord, [my] god, [my sun god], in the[se]places.

(3'–9') [And look,] as for my son, I have sent hi[m to] the king, my lord, my god, my sun god. So may he send the chariotry of the king, my lord, my god, my sun god, with my son so that they may protect the cities of the king, my lord, my god, my sun god.

(10'–17') And send chariots of the king, my lord, my [go]d, my sun god, that they may take me to the king, my lord, my god, my sun god and I can enter into the presence of the king, my lord, my god, my sun god and I may verily recount what has been done against the lands.

(17'–23') And look, I am the loyal servant of the king, my lord, my god, my sun god. And behold, I am maligned(!) in the presence of the king, my lord, my god, my sun god, so send chariots [that] they may take me to [the king,] my [lord,] my god, [my] s[un god.…].

The rest of the reverse is broken away.

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EA 184

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-]*ia*
02) [DINGIR-*ia* ^{d}UTU-*i*]*a*
03) [*qí-bi-ma u*]*m-ma*
04) [*Šu-ta*]*r-na* LÚ URU *Mu-ši-ḫu-ni*
05) [*a-na* GÌR.MEŠ LUG]AL EN-*ia am-*^{qú}⌜*qut*⌝
06) […]*ia*
07) [7 *ù* 7] *a-na* GÌR-*pí* LUGAL EN-*ia am-*^{qú}*qut*
08) […] GÌR-⌜*pí*⌝ L[UGAL] ⌜EN⌝-*ia*

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EA 184

TRANSLATION

(1–8) [Speak to the king,] my [lord, my god, m]y [sun god; the me]ssage of [Shuta]rna, ruler of the city of Mushiḫuna: [At the feet of the ki]ng, my lord, have I fallen. My […seven (times) and seven (times)] at the feet of the king, my lord, have I fallen.

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EA 185

TRANSCRIPTION

Obv.
01) ⌜a⌝-na šàr-ri EN-ia DINGIR-ia dUTU-[i]⌜a⌝
02) qí————————bí————————ma
03) ⌜um⌝-ma ⌜Ma⌝-ya-ar-za-na LÚ URU Ḫa-sí KI
04) ÌR-⌜ka⌝ ⌜ep⌝-ri šu-pa-al GÌR.MEŠ-pí
05) [i]⌜šàr⌝-⌜ri⌝ ⌜EN⌝-⌜ia⌝ ⌜DINGIR⌝-⌜ia⌝ dUTU-i⌜a⌝
06) qa-q[a]-⌜ri⌝ ⌜ša⌝ ⌜ka⌝-⌜bá⌝-⌜ši⌝-⌜šu⌝ a-na GÌR.MEŠ-pí
07) [iš̀ar-r]i ⌜EN⌝-⌜ia⌝ ⌜DINGIR⌝-⌜ia⌝ ⌜d⌝UTU-ia
08) [7-šu] ù ⌜7⌝-⌜šu⌝ ⌜am⌝-⌜qú⌝-ut

---

09) [ù] ⌜li⌝-⌜i⌝-⌜de9⌝ i⌜šàr⌝-⌜ru⌝ EN-ia
10) ⌜DINGIR⌝-⌜ia⌝ ⌜d⌝⌜UTU⌝-⌜ia⌝ ⌜ip⌝-⌜ši⌝ i-⌜pu⌝-uš
11) i⌜A⌝-⌜ma⌝-⌜an⌝-⌜ḫa⌝-⌜at⌝-⌜pé⌝ ⌜LÚ⌝ ⌜URU⌝ ⌜Tu⌝-⌜šu⌝-⌜ul⌝-⌜ti⌝⌜KI⌝
12) UGU ⌜URU⌝.⌜DIDLI⌝.⌜ḪI.A⌝.⌜KI⌝ iš̀ar-ri EN-ia
13) i-⌜nu⌝-ma ⌜i⌝-⌜pu⌝-⌜šu⌝-⌜mi⌝ ⌜ÉRIN⌝.MEŠ LÚ.SA.GAZ.MEŠ
14) ⌜nu⌝-kúr-ta UGU-⌜ia⌝ ù ⌜ṣa⌝-⌜ab⌝-⌜tu⌝-mi
15) URU.DIDLI.ḪI.A.KI i⌜šàr⌝-⌜ri⌝ EN-ia ⌜DINGIR⌝-⌜ia⌝ ⌜d⌝UTU-ia

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16) ù ṣa-ab-tu-⌜mi⌝ ⌜LÚ⌝.MEŠ ⌜SA⌝.⌜GAZ⌝.MEŠ
17) URU Ma-aḫ-ṣí-⌜ib⌝-ti KI URU.KI i⌜šàr⌝-⌜ri⌝ EN-ia
18) ù i-⌜ša⌝-⌜la⌝-lu-mi ù ⌜uš⌝-ši-⌜ru⌝-ši-mi
19) i-⌜na⌝ ⌜IZI⌝ \ i-ša-ti ù ⌜a⌝-na mu-ḫi
20) iA-ma-⌜an⌝-[ḫa-at-p]é i-ri-bu-ni LÚ.SA.GAZ.MEŠ
21) ⌜ù⌝ ṣa-⌜ab⌝-⌜tu⌝-mi LÚ.SA.GAZ.MEŠ ›URU.KI‹
22) URU ⌜Gi⌝-⌜lu⌝-⌜ni⌝⌜r KI⌝ URU.KI i⌜šàr⌝-⌜ri⌝ EN-ia
23) ⌜ù⌝ i-ša-la-lu-ši ù ⌜uš⌝-ši-ru-ši-mi
24) i-na IZI ù É 1-⌜en⌝ qá-rib
25) bá-li-iṭ-mi iš-tu ⌜URU⌝ Gi-lu-ni KI
26) ù a-na ma-ḫar iA-ma-an-⌜ḫa⌝-⌜at⌝-pé i-‹ri›-bu-mi
27) LÚ.SA.GAZ.MEŠ

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EA 185

TRANSLATION

(1–8) Speak to the king, my lord, my god, [m]y sun god; the message of Mayarzana, the ruler of Ḫasi, your servant, the dirt under the feet of the king, my lord, my god, my sun god, (and) the ground of his treading: at the feet of [the kin]g, my lord, my god, my sun god, [seven times] and seven times have I fallen.

(9–15) [And] may the king, my lord, my god, my sun god, be apprised of the deeds which Amanḥatpe, the ruler of Tushulti, has done, when the troops of the *ʿapîrû* made war on me and seized the towns of the king, my lord, my god, my sun god.

(16–27) And the *ʿapîrû* seized the city of Maḫṣibti, the city of the king, my lord, and they thoroughly plundered and they sent it up in flames and the *ʿapîrû* entered in to Aman[ḥatp]e. And the *ʿapîrû* seized the city of Gilôni, the city of the king, my lord, and they thoroughly plundered and they sent it up in flames and scarcely one household survived from the city of Gilôni and the *ʿapîrû* re‹p›orted in to Amanḥatpe.

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28) ⌜ù⌝ *i-ṣa-‹ab›-tu-mi* LÚ.SA.GAZ.MEŠ
29) [UR]U ⌜*Ma*⌝-*ag-*⌜*da*⌝-*li* KI ⌜URU⌝.⌜KI⌝ ›I‹LUGAL›
Lo.ed. 30) ⌜*šàr*⌝-⌜*ri*⌝ ⌜EN⌝-*ia* ⌜DINGIR⌝-*ia* dUTU-⌜*ia*⌝
31) ⌜ù⌝ ⌜*i*⌝-*ša-la-lu-ši-mi ù uš-‹ši›-*⌜*ru*⌝-*ši*
32) *i-na* IZI \ *i-*⌜*ša*⌝-⌜*ti*⌝
Rev. 33) ⌜ù⌝ ⌜É⌝ 1-⌜*en*⌝ ⌜*qá*⌝-⌜*rib*⌝ ⌜*bá*⌝-*li-iṭ-m*[*i*]
34) *iš-tu* URU *Ma-*⌜*ag*⌝-[*da*]-*li* KI
35) ⌜ù⌝ ⌜*a*⌝-⌜*na*⌝ *mu-ḫi* I*A-ma*[*-an*]-⌜*ḫa*⌝-*at-pé*
36) *i-*⌜*ri*⌝-⌜*bu*⌝-*na* LÚ.S[A.G]AZ.MEŠ
37) *ù* URU ⌜*Uš*⌝-*te* KI [UR]U.[KI I]⌜*šàr*⌝-⌜*ri*⌝ EN-*ia*
38) *ṣa-ab-tu-mi* LÚ.⌜SA⌝.⌜GAZ⌝.MEŠ *ù* ⌜*i*⌝-⌜*ša*⌝-*la-l*[*u-š*]*i*
39) *ù uš-ši-ru-ši i-na* I[ZI] ⌜ù⌝ [*a-n*]*a*
40) *ma-ḫar* I*A-*⌜*ma*⌝-⌜*an*⌝-*ḫa-a*[*t-p*]*é* ⌜*i*⌝-⌜*ri*⌝-⌜*bu*⌝-*na*
41) LÚ.SA.GAZ.MEŠ

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42) *ù a-mu-*⌜*ur*⌝-*mi* LÚ.SA.⌜GAZ⌝.MEŠ
43) *iš-ḫi-ṭú* ⌜URU⌝.⌜KI⌝ *Ḫa-sí* KI ⌜URU⌝.⌜KI⌝
44) I*šàr-ri* EN-*ia ù ni-pu-*⌜*uš*⌝-*mi*
45) *ta-*⌜*ḫa*⌝-*za* ⌜*i*⌝-⌜*na*⌝ LÚ.SA.GAZ.MEŠ ⌜*ù*⌝
46) ⌜*ni*⌝-⌜*da*⌝-*ak-*⌜*šu*⌝-*nu ù* ⌜i_{15}⌝-[*ri-bu-m*]*i*
47) 40 ⌜LÚ⌝.⌜SA⌝.⌜GAZ⌝.⌜MEŠ⌝ *a-*⌜*na*⌝ *mu-ḫi* I[*A-ma-an-ḫa-a*]*t-pé*
48) *ù ìl-*⌜*qé*⌝-*mi* [*ša*] *a-ṣa* ⌜*ù*⌝ [*i-n*]*a* URU *pa-aḫ-‹ru›-mi*
49) *ù* LÚ.⌜SA⌝.G[AZ I*A-ma-a*]*n-*⌜*ḫa*⌝-*at-pé*
50) *ù ni-*⌜*iš*⌝-*m*[*é i-nu-m*]*a* ⌜i_{15}⌝-*ba-šu-mi*
51) LÚ.SA.⌜GAZ⌝.[MEŠ *it*]-*ti* I*A-ma-an-ḫa-at-pé*
52) *ù t*[*i-na-am*]*-mi-šu* GIŠ.GIGIR.MEŠ-*ta*
53) ⌜ŠEŠ⌝.[MEŠ-*i*]*a* ⌜DUMU⌝.⌜MEŠ⌝-*ia* ÌR.MEŠ-*ka*
54) *a*[*-na m*]*a-ḫar* ⌜I⌝⌜*A*⌝-⌜*ma*⌝-⌜*an*⌝-*ḫa-at-pé ù*
55) *ti-*[*i*]*q-bu-mi* ŠEŠ.MEŠ-*ia a-na* I*A-ma-an-ḫa-at-pé*
56) *id-*[*n*]*a-mi* LÚ.SA.GAZ.MEŠ LÚ*ša-ri*MEŠ
57) I*šàr-*⌜*ri*⌝ *be-li-nu* ⌜*ni*⌝-*ša-al-šu-nu-mi*
58) ⌜*ša*⌝ ⌜*i*⌝[*-ri*]*-bu-mi it-ti-ka* LÚ.SA.GAZ.MEŠ
59) *pu-*⌜*ḫa*⌝-*a*[*t*] ⌜*i*⌝-*ṣa-ba-tu* URU.DIDLI.ḪI.A.KI I⌜*šàr*⌝-*ri* EN-*ia*
60) *ù* ⌜*i*⌝-*š*[*a-*]*r*[*a*]-⌜*pu*⌝-*ni-na i-na* IZI
61) *ù* ⌜*i*⌝-*ma-*⌜*gar*⌝ ⌜*na*⌝-*da-*⌜*an*⌝
62) LÚ.SA.GAZ.MEŠ *ù ìl-qé-šu-nu-mi* ⌜*a*⌝-*na mu-ši-mi*(!)
63) ⌜*ù*⌝ *in-na-bi-*⌜*it*⌝-*mi a-na* LÚ.SA.GAZ.MEŠ
64) ⌜*ù*⌝ *a-mu-ur-m*[*i*] ⌜I⌝⌜*A*⌝-*ma-an-ḫa-a*[*t*]*-pé* LÚ *ša-*
ru

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(28–41) And the *ʿapîrû* seized the [cit]y of Magdal, the city of the king, my lord, my god, my sun god, and they thoroughly plundered it and they sent it up in flames and scarcely one household survived from the city of Mag[da]l. And the *ʿapîrû* entered in to Am[an]ḫatpe. And the *ʿapîrû* seized the city of Ushte, the [cit]y of the king, my lord, and they thoroughly plundered it and they sent it up in flames and the *ʿapîrû* entered in to Amanḫatpe.

(42–60) And look, the *ʿapîrû* attacked the city of Ḫasi, the city of the king, my lord, and we made an assault on the *ʿapîrû* and we smote them but forty *ʿapîrû* fo[und refu]ge with [Amanḫa]tpe and he received [those who] escaped and [they] were assme‹bl›ed in the city, and Ama]nḫatpe is an *ʿapî*[*ru*]. And we heard [tha]t the *ʿapîrû* were with Amanḫatpe. So [m]y colleagu[es], my sons, your servants, dis[patch]ed the chariotry to [the prese]nce of Amanḫatpe and my colleagues said to Amanḫatpe, "Hand over the *ʿapîrû*, the traitors to the king, our lord; we want to demand a reckoning of them, those *ʿapîrû* who have sought refuge with you, because they have been capturing the cities of the king, my lord, and they have been burning them in fire."

(61–64) And he agreed to hand over the *ʿapîrû* but he took them by night and he fled to the *ʿapîrû*.

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Up.ed. (65) [*ù*] ⌜*li*⌝-⌜*iš*⌝-⌜*al*⌝-⌜*šu*⌝-*mi*
(66) [ˡ]⌜*šàr*⌝-⌜*ru*⌝ ⌜EN⌝-*ia im-ru-ur*-⌜*mi*⌝
67) ⌜*iš*⌝-*tu ša*-⌜*šu*⌝ *la -a i-qa-al* ˡ*šàr-ru*
68) ⌜EN⌝-*ia* ⌜*ba*⌝-*lu ša-a-al* ⌜ˡ⌝*A-ma-an-ḫa-at*-[*pé*]
Lft.ed. 69) LÚ *ša-nu ù la*-⌜*a*⌝ ‹*ú*›-*še*$_{20}$-*re-eb*(!)
70) LÚ *ša-ru-ta*^{MEŠ}
71) *a-na* KUR *ki-ti* ˡ*šàr-ri* EN-*ia*
Lft.ed. 72) ⌜*ù*⌝ *ša-a-lu*-[*mi* ˡ*šàr*-]*ru* ⌜EN⌝-*ia*
73) ⌜ˡ⌝⌜*A*⌝-*ma-an-ḫa-at*[-*pé* L]Ú *ša*-⌜*ra*⌝
74) ⌜*ù*⌝ *šu-um-r*[*i-ir i*]*š-tu*
75) *ša-a-šu* ⌜*ù*⌝ [*ni*]-*iš-m*[*u-m*]*i ù a-mu-ur a-na-ku* ⌜ÌR⌝ *ki*-⌜*ti*⌝
76) ˡ⌜*šàr*⌝-⌜*ri*⌝ EN-*ia*

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(64–68) So look, Amanḫatpe is a traitor, [so] may the king, my lord demand a reckoning of him. He has deserted from him. May the king, my lord, not keep silent without investigating Amanḫat[pe.]

(69–76) Another man; may he not put traitors(!) in the loyal territory of the king, my lord. Amanḫat[pe] is a traitor and he caused apostasy from him but we were obeying. So look, I am a loyal servant of the king, my lord.

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TRANSCRIPTION

Obv.
01) [*a-na šàr-ri* BAD-*ia* DINGIR-*ia* ^{d}UTU-*i*]^{r}*a*$^{}$
02) [*qí*–––––––*bí*–––––––*ma*]
03) [*um-ma Ma-ya-ar-za-na* LÚ URU *Ḫa-sí* ^{KI} ÌR-*k*]*a*
04) [*ep-ri šu-pa-al* GÌR.MEŠ-*ka a-na* GÌR.MEŠ ^{l}*šàr-ri* BAD-*ia*] ^{d}UTU-^{r}*i*$^{}$[*a*]
05) [DINGIR-*ia* 7-*šu ù* 7-*šu am-qú-u*]*t*
06) [*a-mu-ur-*]^{r}*mi*$^{}$ *a*-^{r}*na*$^{}$-[*ku*] ^{r}ÌR$^{}$ ^{r}*ki*$^{}$-^{r}*ti*$^{}$ [^{l}*šàr-ri*] BAD-*ia*
07) [DINGIR-*ia*] ^{r}^{d}$^{}$UTU-^{r}*ia*$^{}$ ^{r}*ù*$^{}$ ^{r}*i*$^{}$-*ri-du* [^{l}]*š*[*àr*]-*ra*
08) [BAD-*ia* DINGIR-*ia* ^{d}UT]U-^{r}*ia*$^{}$ ^{r}*qa*$^{}$-^{r}*du*$^{}$ [ŠE]Š.[ME]Š ^{r}*ù*$^{}$ DUMU.MEŠ-
^{r}*i*$^{}$[*a*]
09) [ÌR.M]EŠ ^{r}*ki*$^{}$-[*ti* ^{l}*šàr-ri* BAD-*i*]*a* DINGIR-*ia* ^{d}^{r}UTU$^{}$-[*i*]*a*
10) ^{r}*ù*$^{}$ BA.UG$_{7}$ [*ni-mu-ut*] ^{r}*a*$^{}$-^{r}*na*$^{}$ *šu-pal* GÌR.MEŠ
11) ^{l}*šàr-ri* B[AD-*ia* ^{d}UTU-]*ia* DINGIR-*ia*
––––[ ]––––
12) *ù a*-^{r}*mu*$^{}$-^{r}*ur*$^{}$-*m*[*i* ^{l}*A-m*]*a*-^{r}*an*$^{}$-*ḫa*-^{r}*at*$^{}$-^{r}*pé*$^{}$
13) LÚ [UR]U ^{r}*Tu*$^{}$-*šu*-^{r}*ul*$^{}$-[*ti* ^{KI} *i-nu-*]^{r}*ma*$^{}$ ^{r}*i*$^{}$-*ṣa*-^{r}*ba*$^{}$-^{r}*tu*$^{}$-*m*[*i*]
14) LÚ.^{r}SA$^{}$.^{r}GAZ$^{}$.MEŠ ^{r}URU$^{}$.K[I *Ma-aḫ-ṣi-ib-*]^{r}*ti*$^{}$ ^{KI} URU.KI
15) ^{r}*ki*$^{}$-^{r}*ti*$^{}$ ^{l}*š*[*àr-ri*] ^{r}BAD$^{}$-[*ia* DINGIR-*ia*]^{r}^{d}$^{}$UTU-*ia*
16) ^{r}*ù*$^{}$ [*i-ša-la-lu-ši ù i-na* IZ]I.^{r}MEŠ$^{}$
17) [*i-ša-ra-pu-ši ù a-na ma-ḫa*]*r* ^{l}[*A-ma-*]^{r}*an*$^{}$-*ḫa-at-pé*
18) L[Ú URU *Tu-šu-ul-ti* ^{KI} *il-l*]*i*[*-k*]*u*
19) [*ù* ^{l}*A-ma-an-ḫa-at-pé* LÚ URU *Tu-šu-ul-*]*ti* ^{KI}
20) [*i-di-nu-mi* NÍG.MEŠ *qa-du* Ì.MEŠ *a-na* LÚ.]SA.GA[Z.]MEŠ
21) [*ù a-mu-ur-mi*]^{r}URU$^{}$ [*Gi-lu-na*]^{r}URU$^{}$.KI *ki*-[*ti*]
22) ^{l}[*šàr-ri* BAD-*ia* DINGI]R-[*i*]*a* [^{d}UTU-*ia i*]-^{r}*ṣa*$^{}$-^{r}*ba*$^{}$-*t*[*u*]-^{r}*mi*$^{}$
23) [LÚ.SA.GAZ.]^{r}MEŠ$^{}$ [*ù i-ša-la-lu-š*]*i* [*ù*]
24) [*i-šar-ra-*]^{r}*pu*$^{}$-^{r}*ši*$^{}$[*i-na* IZI *i-*]^{r}*ša*$^{}$-[*ti*]
25) ^{r}*ù*$^{}$ [*a-na ma-ḫ*]*ar* ^{lr}*A*$^{}$[*-ma-an-ḫa-at-pé*] ^{r}LÚ$^{}$ URU *Tu*-[*šu-ul-ti*^{KI}]
26) *i*-^{r}*ri*$^{}$-[*bu*]-*na ù* [^{l}*A-ma-an-ḫa-at-*]^{r}*pé*$^{}$ ^{r}LÚ$^{}$ ^{r}URU$^{}$ *T*[*u-šu-ul-ti* ^{KI}]
27) *i-di-nu-mi* NÍG.MEŠ [*qa-du* Ì.MEŠ *a*]-*na* ^{r}LÚ$^{}$.SA.GA[Z.MEŠ]

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TRANSLATION

(1–5) [Speak to the king, my lord, my god, m]y [sun god; the message of Mayarzana, the ruler of Ḫasi, yo]ur [servant, the dirt under your feet: At the feet of the king, my lord,] m[y] sun god, [my god, seven times and seven times have I falle]n.

(6–11) [Look,] I am the loyal servant of [the king,] my lord, [my god,] my sun god, and I serve the k[in]g, [my lord, my god, my sun god, with ‹my› [bro]thers and my sons, loy[al serv]ants [of the king, m]y [lord], my god, [m]y sun god, and we would die under the feet of the king, [my] lo[rd,] my [sun god,] my god.

(12–20) And lo[ok], as for [Am]anḥatpe, the ruler of the [ci]ty of Tushul[ti, whe]n the *ʿapîrû* seized the city of [Maḫṣib]ti, the loyal city of the k[ing, my] lord, [my god,] my sun god, and they [plundered it and with fi]re [they burned it and w]e[n]t [to Ama]nḥatpe, the ru[ler of the city of Tushulti, then Amanḥatpe, the ruler of the city of Tushul]ti kept furnishing food w[ith oil to] the *ʿapîrû*.

(21–26) [And look, the *ʿapîrû* [se]ized the city of [Gilôna,] the loyal city of [the king, my lord, [m]y [go]d, [my sun god, and they plundered i]t [and they burn]ed it [with fi]re and they en[te]red in to A[manḥatpe], the ruler of the city of Tu[shulti,] and [Amanḥat]pe, the ruler of the city of T[ushulti,]

(27) kept furnishing food [with oil t]o the *ʿapî*[*rû*].

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28) *ù a-mu-ur-mi* UR[U *Ma-ag-d*]*a-li* URU.[KI *ki-ti*]
29) [I]*šàr-ri* B[AD-*ia*] ⌜DINGIR⌝-⌜*i*⌝[*a* [d]UTU-*ia*] ⌜*i*⌝-*ṣa-ba-*[*tu-mi*]
30) LÚ.SA.G[AZ.MEŠ *ù i-ša-l*]*a-lu-ši* ⌜*ù*⌝ [*i-šar-ra-pu-ši*]
31) *i-na* I[ZI *i-ša-ti ù a-na m*]*a-*⌜*ḫar*⌝ ⌜I⌝[*A-ma-an-ḫa-at-pé*]
32) LÚ URU[*Tu-šu-ul-ti* KI] ⌜*i*⌝[*-ri-bu-na*]
33) *ù* I[*A-ma-an-ḫa-at-pé* LÚ URU *Tu-šu-ul-ti* KI]
34) *i-*[*di-nu-mi* NÍG.MEŠ *qa-du* Ì.MEŠ *a-na* LÚ.SA.GAZ.MEŠ]

[———————————————————————————————]

35) [*ù a-mu-ur-mi* URU *Uš-te*KI URU.KI *ki-ti*]
36) [I*šàr-ri* BAD-*ia* DINGIR-*ia* [d]UTU-*ia i-ṣa-ba-tu-mi*]
37) [LÚ.SA.GAZ.MEŠ *ù i-ša-la-lu-ši ù*]
38) [*i-šar-ra-pu-ši i-na* IZI *i-ša-ti*]

Rev.

39) [*ù a-*]⌜*na*⌝[*ma-ḫar* I*A-ma-an-ḫa-at-pé*]
40) [LÚ URU] ⌜*Tu*⌝[*-šu-ul-ti* KI *i-ri-bu-na*]
41) [*ù* I]⌜*A*⌝[*-m*]*a-an*[*-ḫa-at-pé* LÚ URU *Tu-šu-ul-ti*KI]
42) ⌜*i*⌝-⌜*di*⌝*-nu-m*[*i* NÍG.MEŠ *qa-du* Ì.MEŠ *a-na* ⌜LÚ⌝.SA.GAZ.MEŠ]

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43) ⌜*ù*⌝ *a-mu-ur*[*-mi* URU.KI *Ḫa-sí*KI URU.KI *ki-ti* I*šàr-ri* BAD-*ia*]
44) ⌜LÚ⌝.⌜SA⌝.⌜GAZ⌝.MEŠ [*iš-ḫi-ṭú* URU.KI *Ḫa-sí*KI URU.KI]
45) I⌜*šàr*⌝-⌜*ri*⌝ BAD-*ia* DINGIR-⌜*ia*⌝ ⌜d⌝[UTU-*ia ù*]
46) *i-*[*du*]*-ku-mi* LÚ.ÌR.MEŠ *ki-ti* [I*šàr-ri*]
47) ⌜BAD⌝-⌜*i*⌝[*a* DINGIR]*-ia* [d]UTU-*ia ù i-k*[*a-ša-da*]
48) ⌜LÚ⌝.[SA.G]AZ.M[EŠ] *qa-te*MEŠ LÚ.MEŠ ÌR.[MEŠ *ki-ti*]
49) I*šà*[*r-ri*] ⌜BAD⌝*-ia* DINGIR-*ia* [d]UTU-*i*[*a ù*]
50) ⌜*i*⌝-⌜*ri*⌝-⌜*bu*⌝-⌜*mi*⌝ 40 ⌜LÚ⌝.MEŠ S[A.GAZ.MEŠ]
51) ›⌜LÚ⌝.⌜SA⌝.G[AZ].MEŠ‹ *a-na* ⌜*ma*⌝-*ḫar* ⌜I⌝⌜*A*⌝[*-ma-an-ḫa-at-pé*]
52) L[Ú URU *Tu-šu-ul-*]*ti* KI ⌜*ù*⌝ ⌜*ni*⌝-[*iš-mé*]
53) *i-*[*nu-ma i*15*-ba-šu-m*]*i* 40 LÚ.⌜SA⌝.[GAZ.MEŠ]
54) ⌜*it*⌝-[*ti* I*A-ma-an-ḫa-at-p*]*é* LÚ URU *Tu*[*-šu-ul-ti* KI]
55) ⌜*ù*⌝ ⌜*ti*⌝-[*na-mi-*]⌜*šu*⌝*-mi* GIŠ.GIGIR.MEŠ*-šu-nu* ⌜ŠEŠ⌝*-ia*
56) ⌜*ù*⌝ ⌜DUMU⌝-[*ia*] ⌜ÌR⌝.MEŠ I*šàr-ri* BAD-*ia* D[INGIR-*ia*] ⌜d⌝⌜UTU⌝*-ia*
57) *ti-*[*li-ku a*]*-na ma-ḫar* ⌜I⌝⌜*A*⌝-⌜*ma*⌝-⌜*an*⌝*-ḫa-at-pé* L[Ú URU *Tu-š*]*u-*⌜*ul*⌝-⌜*ti*⌝K[I]

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(28–34) And look, the *ʿapî*[*rû*] seiz[ed] the cit[y of Magda]lu, a [loyal] city of the king, [my] lo[rd, m[y] god, [my sun god, and] they [plun]dered it and [they burned it] with f[ire and they entered in t]o [Amanḫatpe] the ruler of the city of [Tushulti] and [Amanḫatpe, the ruler of the city of Tushulti] ke[pt furnishing food with oil to the *ʿapîrû*].

(35–42) [And look, the *ʿapîrû* seized the city of Ushte, the loyal city of the king, my lord, my god, my sun god, and they plundered it and they burned it with fire and they entered in t]o [Amanḫatpe, ruler of the city of] Tu[shulti, and] A[m]an[ḫatpe, the ruler of the city of Tushulti] kept furnishi[ng food with oil to the *ʿapîrû*.]

(43–57) And look, the *ʿapîrû* [attacked the city of Ḫasi, the loyal city of the king, my lord. The city of Ḫasi is the city of] the king, my lord, my god, [my sun god, and] they at[tac]ked the loyal servants of [the king], m[y] lord, my [god, my sun god. And the hand of the [loyal] servants of the king, my lord, my god, m[y] sun god, overpo[wered] the[*ʿa*]*pî*[*rû*] [but] forty men of the ʿ[*apîrû*] ›*ʿapîrû*‹ entered in to A[manḫatpe] the ru[ler of the city of Tushul]ti. And we h[eard] th[at] forty *ʿap*[*îrû*] were wi[th Amanḫatp]e, the ruler of the city of Tu[shulti] and my brothers and my sons, loyal servants of the king, my lord, [my] g[od,] my [sun god,] dis[pat]ched their chariots.

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58) ⌜*ù*⌝ ⌜*ti*⌝-]*iq-bu-mi a-na* ⌜I⌝⌜*A*⌝-⌜*ma*⌝-⌜*an*⌝-⌜*ḫa*⌝-⌜*at*⌝-*pé* [*id-na-mi*]
59) LÚ.[SA.]GAZ.MEŠ LÚ *ša*-⌜*ri*⌝⌜MEŠ⌝ *ša* ⌜*šàr*⌝-⌜*ri*⌝ [BAD]-⌜*ia*⌝
60) ⌜DINGIR⌝-[*i*]*a* ᵈUTU-[*i*]*a ni-ša-al-šu*-⌜*nu*⌝ *pu*-[*ḫa-at*]
61) [*i-ṣa*-]⌜*ba*⌝-⌜*tu*⌝-*mi* ⌜URU⌝.⌜DIDLI⌝.⌜ḪI.A⌝.⌜KI⌝ ˡ*šàr*-⌜*ri*⌝⌜BAD⌝-[*ia*]
62) ⌜DINGIR⌝-[*i*]*a* ⌜ᵈ⌝⌜UTU⌝-*ia ù* [*pu-ḫ*]*a-at iš*-⌜*ḫi*⌝-⌜*ṭú*⌝ U[RU *Ḫa*-]*sí* ᴷ[ᴵ]
63) [URU.KI ˡ*šàr-r*]*i* BAD-*ia* ⌜DINGIR⌝-⌜*i*⌝*a* ᵈUTU-⌜*i*⌝[*a*]
64) [*ù i-ma*-]⌜*gar*⌝ *na-da-an* LÚ.SA.⌜GAZ⌝.⌜MEŠ⌝
. 65) [*ù*] ⌜*il*⌝-⌜*qé*⌝ [LÚ.SA.GA]Z.MEŠ ⌜*ù*⌝ ⌜*il*⌝-[*qé-mi*]
66) [ÌR.]MEŠ-*šu* ⌜*ù*⌝ ⌜*iḫ*⌝-[*l*]*i-iq a-na* LÚ.⌜SA⌝.[GAZ.MEŠ]
67) [*ia-n*]*u a-na* ⌜*ia*⌝-*ši* ÉRIN 1-⌜*en*⌝ ⌜*iš*⌝-⌜*tu*⌝ URU.[KI]
68) [*ù*] ⌜*i*⌝-⌜*de*⌝ ⌜*ar*⌝(?)-⌜*na*⌝(?)-⌜*šu*⌝ ⌜*ù*⌝ *iḫ-li-i*[*q*]
69) [*a-n*]*a* [LÚ.SA.GAZ.MEŠ *ù mi-na*] ⌜*i*⌝*-pu-šu-na*
70) [*a-na-ku ù uš*]-⌜*ši*⌝*-ir*-⌜*ti*⌝
71) [.....*a-na* ˡ*šàr-ri*] ⌜BAD⌝-⌜*ia*⌝ ⌜DINGIR⌝-⌜*ia*⌝ [ᵈ][U]TU[-*ia*]
72) [.....*a-na*]⌜*ia*⌝-⌜*ši*⌝[.....]
73) [.....]⌜*na*⌝[.....]
74) [.....]
75) [.....]
Lft.ed. 76) *ki-i-ma* ⌜*il*⌝*-lí* ⌜*ù*⌝[*qa-at-šu*]
77) *ia-ri-im* [UGU ˡ*šàr-ri* BAD-*ia*]
78) [DINGIR]-*ia* ᵈUTU-[*ia ù*]
79) ⌜UGU⌝ KUR ⌜*ki*⌝*-t*[*i-šu ù*]
80) *ni-iš-mu a-w*[*a-te*ᴹᴱŠ]
81) [ˡ*šàr-ri* BAD-*ia* DING]IR-*ia* ⌜ᵈ⌝⌜UTU⌝*-ia*
82) [.....]⌜*ù*⌝ ⌜*i*⌝-⌜*nu*⌝*-ma* ⌜*yi*⌝-⌜*iq*⌝*-bi*
83) [ˡ*šàr-ri* BAD-*i*]⌜*a*⌝ ⌜DINGIR⌝*-i*⌜*a*⌝ ⌜ᵈ⌝UTU-*i*[*a*]
84) [.....]⌜*ù*⌝ ⌜*ti*⌝-[*i*]*l-qú-n*[*a*]
85) [.....]*ma-li* UGU-⌜*nu*⌝

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(57–75) They w[ent t]o Amanḫatpe, the ruler of the city of Tushulti. [And th]ey spoke to Amanḫatpe: "[Hand over] the *ʿapîrû*, the traitors of the king, my [lord], [m]y god, m[y] sun god. We would demand a reckoning of th[em] be[cause] they [have] seized the cities of the king, [my] lord, [m]y god, my sun god, and because they atta[ck]ed the ci[ty of Ḫa]si, [the city of the kin]g, my lord, my god, m[y] sun god." [And he agr]eed to give over the *ʿapîrû*, [but] he took [the *ʿapîr*]*û* and he to[ok] his [servants and] he ran away to the *ʿapî*[*rû*.] I do [not] have one soldier from the city. [And] I know his crime but he esca[ped t]o [the *ʿapîrû* and what] can I do, [myself? So] I [se]nt [….to the king,] my lord, my god, [my s]un god […to] me […].

(76–85) As he rose up and rebelled [against the king my lord,] my [god, my] sun god [and] against [his] loy[al] land [but] we heed the wor[ds of the king, my lord,] my [go]d, my sun god […] and when [the king, m]y [lord], my sun god, spoke […] then they took […] against us.

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EA 187

TRANSCRIPTION

Obv. 01) [*a-na* ˡ*šàr-*]ʳ*ri*ˀ BAD-ʳ*ia*ˀ[DINGIR-*ia* ᵈUTU-*ia*]
02) [*qí*]- *bí-* [*ma*]

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03) [*um-*]*ma Ša-de*$_9$*-ya* LÚ U[RU.....]
04) [Ì]R-*ka ep-ri šu-pa-a*[*l*]
05) ʳGÌRˀ.ʳMEŠˀ-ʳ*pí*ˀ ˡ*šàr-ri* BAD-*ia*
06) [*a*]-ʳ*na*ˀ GÌR.MEŠ-*pí šàr-ri* BAD-ʳ*i*ˀ[*a*]
07) ʳDINGIRˀ-ʳ*ia*ˀ ᵈUTU-*ia* 7-*šu ù* 7-[*šu*]
——————————
08) [*am*]-*qú-ut*

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09) ʳ*a*ˀ-ʳ*mu*ˀ-*ur-mi a-na-ku* ÌR *ki-*ʳ*ti*ˀ
10) ˡ*šàr-ri* BAD-*ia* DINGIR-*ia* ᵈʳUTUˀ-ʳ*i*ˀ[*a*]
11) ʳ*i*ˀ-*na aš-ri an-ni-im*
12) *ù* URU *E-ni-ša-si*$_{20}$[ᴷᴵ]
13) URU.KI *šàr-ri* BAD-*ia* DINGIR[-*ia* ᵈUTU]-ʳ*ia*ˀ
14) ʳ*ù*ˀ ʳ*a*ˀ-ʳ*nu*ˀ-ʳ*ma*ˀ ʳ*i*$_{15}$ˀ-ʳ*na*ˀ-ʳ*ṣa*ˀ-ʳ*ru*ˀ
15) [*a-š*]*ar* ʳ*šàr*ˀ-ʳ*ri*ˀ [BAD-*i*]*a* [DINGIR-*ia* ᵈUTU-*ia*]
Lo.ed. 16) [.....]
Rev. 17) [.....]
18) [.....]
19) [.....]
20) [.....]
21) [.....]
22) ʳ*ù*ˀ ʳ*a*ˀ-ʳ*nu*ˀ-ʳ*ma*ˀ ʳ*uš*ˀ-ʳ*ši*ˀ-ʳ*ir*ˀ-*t*[*i*]
23) DUMU.MUNUS-*ia* ʳ*a*ˀ-*na* ʳÉˀ.ʳGALˀ
24) [*a*]-*na šàr-ri* BAD-*ia* DINGIR-ʳ*ia*ˀ
25) ᵈUTU-*ia*

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EA 187

TRANSLATION

(1–8) [To the ki]ng, my lord, [my deity, my sun god, sp]eak: [Mess]age of Šadêya, ruler of the city of [….], your [ser]vant, the dirt under the feet of the king, my lord, [a]t the feet of the king, my lord, my god, my sun god, seven times and seven [times] have I fallen.

(9–13) Behold, I am the loyal servant of the king, my lord, my deity, [my] s[un god] in this place and the city of ʿÊni-šâsi [is?] the city of the king, my lord, [my] go[d], my [sun god]

(14–15) [And] now I am guarding the [pl]ace of the king my [lord, my god, my sun god].

(16–21) *Almost completely effaced*

(22–25) And now I have sent my daughter to the palace to the king, my lord, my god, my sun god.

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EA 188

TRANSCRIPTION

Obv. 01') [*a-na* GÌR-*p*]*í š*[*àr-ri*]
02') [EN-*i*]*a* ^{d}UTU-*i*[*a*]
03') [7-*šu*] *ù* 7-⌜*šu*⌝ [*am-qú-ut*]
04') [*a-m*]*u-ur* ⌜*a*⌝-⌜*na*⌝-*ku* L[Ú.....]
05') ⌜*ù*⌝ *a-n*[*a-k*]*u* ÌR *k*[*i-it-ti*]
06') *šà*[*r-ri*] E[N-*ia*] DI[NGIR-*ia* ^{d}UTU-*ia*]
07') ⌜*ù*⌝ [.....]
08') ⌜x⌝ [.....]

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EA 188

TRANSLATION

(1'–3') [...at the fe]et of the k[ing, m[y] [lord, m[y] sun god, [seven times] and seven times h[ave I fallen].

(4'–8') [Lo]ok, I am the [...] and I am the lo[yal] servant of]the ki[ng, my] lo[rd,] my] g[od, my sun god] and [...] *x* [.....]

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EA 189

TRANSCRIPTION

Obv.
01) *a-na* LUGAL EN-*ia*
02) *um-ma* $^{l}I_{15}$*-ták-ka-ma* ÌR-*ka*
03) *a-na* GÌR.MEŠ EN-*ia* ^{d}UTU-*ia*
04) 7-*šu a-na pa-ni* 7-*ta-an am-qut*
05) EN-*ia a-na-ku* ÌR-*ka*
06) *ù yi-la-mu-nu-ni* $^{l}Bir_{5}$*-ia-wa-za*
07) *lam-nu-um a-na pa-ni-ka* EN-*ia*
08) *ù i-nu-ma yi-la-mu-nu-ni*
09) *a-na pa-ni-ka i-nu-ma la-qa-am*
10) *gáb-bi* É *a-bi-ia iš-tu*
11) KUR *Qì-id-ši ù* URU.ḪI.A-*ia*
12) *uš-ši-ir a-na* ^{d}IZI.MEŠ i_{15}*-ša-ti*$_{7}$
13) *ù al-lu-ú-mì* LÚ.MEŠ MAŠKÍM
14) LUGAL EN-*ia ù* LÚ.MEŠ GAL.MEŠ-*šu*
15) *i-du-mì ki-it-ti*$_{7}$*-ia*
16) *i-nu-ma aq-bi a-na* LÚ.GAL
17) ^{l}*Pu-ḫu-ri li-de-mì*
18) LÚ.GAL ⌜ı⌝⌜*Pu*⌝-⌜*ḫu*⌝-⌜*ru*⌝ *i-nu-ma*
19) [……]⌜É⌝ *l*[*i*.……]
20) [……] x [……]

Rev.
01) [……]⌜*du*⌝ *k*[*a*.…]
02) [^{l}]⌜*Bir*$_{5}$⌝*-ia-wa-za ki-na-an-n*[*a*]
03) *ur-ru-du-ka a-na-ku qa-*⌜*du*⌝*-m*[*ì*]
04) *gáb-bi* ŠEŠ.MEŠ-*ia ù a-šar*
05) *nu-kùr-tu*$_{4}$ *a-na* LUGAL EN-*ia*
06) *a-na-ku al-la-ak-mì qa-du*
07) ÉRIN.MEŠ-*ia ù qa-du* GIŠ.GIGIR.MEŠ-*ia*
08) *ù qa-du gáb-bi* ŠEŠ-*ia*

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EA 189

TRANSLATION

(1–4) To the king, my lord; the message of Etakkama, your servant: At the feet of my lord, my son god, seven times on the face and seven times have I fallen.

(5–12) My lord, I am your servant but the evil Biryawaza as been slandering me before the king, my lord, and while he has been slandering me before you, then he took away all my patrimony from the territory of Qidšu and my cities he has sent up in flames.

(13–20) And behold, the commissioners of the king, my lord and his senior officials know my loyalty when I spoke to the senior official, Puḫuru. May the senior official, Puḫuru be apprised that [……]

Rev. (1–8) [….]….Biryawaza. Thus I am serving you with all my colleagues and wherever there is hostility to the king, my lord, I go with my troops and with my chariotry and with all my colleagues.

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09) *ù a-mur-mì* ^{1}*Bir*$_{5}$*-ya-wa-za*
10) *uš-ši-ir gáb-bi* URU.ḪI.A LUGAL
11) EN-*ia a-na* LÚ.MEŠ SA.GAZ.MEŠ
12) *i-na* KUR *Taḫ-ši ù i-na* KUR *Ú-pí*
13) *ù ka-aš-da-ti*$_{7}$ *ù il*$_{5}$*-la-ak*
14) DINGIR.MEŠ-*nu-ka ù* ^{d}UTU-*ka*
15) *a-na pa-ni-ia ù* URU.ḪI.A *ut-te-er*
16) *a-na* LUGAL EN-*ia iš-tu*
17) LÚ.MEŠ SA.GAZ.MEŠ *aš-šum ur-ru-di-šu*
18) *ù ú-pa-ṭír* LÚ.MEŠ SA.GAZ.MEŠ
19) *ù lu-uḫ-di* LUGAL EN-*ia*
20) *a-na I-ták-ka-ma* ÌR-*šu*

Up.ed.
21) *ù ur-ru-du-mì*
22) LUGAL EN-*ia qa-du*
23) *gáb-bi* ŠEŠ.MEŠ-*ia*

Lft.ed.
24) *ur-ru-du* LUGAL EN-*ia ù gáb-bi* KUR.[MEŠ-*ka*]
25) *ú-ša-aḫ-li-iq* ^{1}*Bir*$_{5}$*-ia-wa-za p*[*a-nu-šu*]
26) *a-na ḫa-ba-li-lum-ma ù a-na-ku* [ÌR-*ka*]
27) *a-di da-ri-t*[*i*]

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(9–18) But look, Biryawaza had released all the cities of the king, my lord, to the *ʿapîru* men in the land of Taḫsi and in the land of ʾÔpi. But I came and your deity and your sun god were going before me and I returned the cities to the king, my lord, from the *ʿapîru* men in order to serve you. So I expelled the *ʿapîru* men,

(19–23) So may the king, my lord, rejoice in Itakkama, his servant and I will serve the king, my lord, with all my colleagues.

(24–27) I am serving the king, my lord, but Biryawaza caused the loss of all of [your] lands. [He is] com[mitted] to violence, but I am [your servant,] forever.

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EA 190

TRANSCRIPTION

Obv. 01') [...] KUR LUGAL ⌜EN⌝[-*ka*]
02') [*ù uṣ-ṣur* ^{I}]⌜*Pu*⌝-*ḫu-ri* ⌜LÚ⌝ M[ÁŠKIM-*ka*]???
03') [*lu na-a*]*ṣ-ra-ta ù uṣ-ṣ*[*ur*]
04') [URU *Qi-id-*]*ši*^{KI} *ù* ⌜*uṣ*⌝-*ṣur*
05') [URU *Ku-mì-*]*dì*^{KI} URU *ma-ṣa-ar*[*-ti* LUGAL]
06') [*ša-ni-ta*$_5$] *ši-mu a-na a-wa-ti* L[UGAL]
07') [*i-nu-*]*ma al-la-ka -ku-*⌜*um*⌝?
08') [*qa-du*] GIŠ.GIGIR.MEŠ-*ia ù* [*qa-du*]
09') [ÉRIN.MEŠ LU]GAL-*mì ù*(!) *qí-bá* UG[U]
10') [ŠEŠ.MEŠ-*ka ù*] ⌜ÉRIN⌝!⌜MEŠ⌝! *Ka-ši-*⌜*i*⌝(!) [*ù*]
11') [LÚ *Su-*]*te*^{MEŠ}-*ši qa-du* L[Ú.MEŠ]
12') [SA.GAZ].MEŠ-*ši qa-du* [...]

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EA 190

TRANSLATION

(1'–5') […] the land of the king, [your] lord, [and guard] Puḫuru, [your] com[missioner; may] you [be on[guard] and gua[rd the city of Qede]sh and guard [the city of Kômi]di, the [king's] garris[on] city.

(6'–12') [Furthermore,] heed(pl) the words of the ki[ng, because] I am coming to you [with] my chariotry and [with the troops of the ki]ng, so command [your brothers] and the Cushite troops [and] its [Su]tû with its [*ʿapîru*] m[en] with […]

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EA 191

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ˡLUGAL-*ma* EN-*ia*
02) *um-ma* ˡ*Ar-sà-wu-ya* LÚ URU ⌜*Ru*⌝-*ḫi-ṣa*
03) *a-na* GÌR.MEŠ EN-*ia am-qut*
04) LUGAL EN-*ia iš-pur-mi*
05) *a-na šu-ši-ri a-na pa-ni*
06) ÉRIN.MEŠ *pí-ṭá-at* LUGAL EN-*ia*
07) ⌜*ù*⌝ *a-na pa-ni* MÁŠKIM.MEŠ-*šu*
08) *ma-á'-du-te*

---

09) *ù i-ma-la-ku ba-li-mì*
10) *ur-ru-ud* LUGAL EN-*ia*

---

11) *lu-uk-šu-da-am-mì*
12) ÉRIN.MEŠ *pí-ṭá-at* LUGAL
13) *ù* MÁŠKIM.MEŠ-*šu ù* ⌜*a*⌝-*na*-⌜*ku*⌝
14) *šu-ši-ra-ku gáb-bá*
15) ⌜*ù*⌝ *ar-ki-šu-nu*
Lo.ed. 16) ⌜*a*⌝-⌜*al*⌝-*la-ak-mì*
Rev. 17) *a-šar na-ak-*⌜*ru*⌝
18) LUGAL EN-*ia*
19) *ù ni-il*$_5$*-qé-šu-nu*
20) *i-na qa-at* LUGAL EN-*nu n*[*i-*]*din-mì*
21) ⌜*a*⌝-*ia-bi-šu*

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EA 191

TRANSLATION

(1–3) To the king, my lord. the message of Arzawuya. the ruler of the city of Rōǵiṣi: At the feet of my lord, I have fallen.

(4–8) The king my lord has written to prepare for the arrival of the regular troops of the king, my lord and for the arrival of his many commissioners.

(9–10) And would I consider not serving the king, my lord?

(11–21) May the regular troops of the king and his commissioners arrive and I will have prepared everything and after them I will go wherever they oppose the king, my lord, and we will take them. We will hand his enemies over to the king, our lord.

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EA 192

TRANSCRIPTION

Obv. 01) [*a-n*]*a* ˹LUGAL˺ EN-*ia*
02) [*u*]ᵈUTU *u* DINGIR.MEŠ-*ia*
03) [*qí*]-*bí-ma um-ma*
04) [ˡ]˹*Ar*˺-*sà-wu-ya* ÌR *ki-it-ti*
05) [*ša*] LUGAL EN-*ia*
06) ˹*ep*˺-*ri* GÌR.MEŠ LUGAL EN-*ia*
07) ˹*a*˺-˹*na*˺ GÌR.MEŠ LUGAL EN-*ia*
08) *u* ᵈUTU *u* DINGIR.MEŠ-*ia*
09) ˹7˺-*šu ù* 7-*ta-a-an am-qut*

---

10) [*iš*]-*te-me a-wa-at*ᴹᴱŠ
11) [LUGAL] EN-*ia u* DINGIR.MEŠ-˹*ia*˺
12) [*u a-n*]*u-um-ma*
13) [*i-n*]*a-na l*[*i-iš-me*]
Lo.ed. 14) [*a-wa-te*ᴹᴱŠ-]*i*[*a*]
15) [LUGAL] EN‹-*ia*› *ù* [*la-a*]
Rev. 16) [*yi*]-*mé-ki* LUGAL EN-˹*i*˺[*a*]
17) [*iš*]-˹*tu*˺ KUR.KI-*šu*

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EA 192

TRANSLATION

(1–9) [Sp]eak [t]o the king, my lord [and] the sun god and my deity; the message of Arsawuya, the loyal servant [of]the king, my lord, the dirt under the feet of the king, my lord: At the feet of the king, my lord and the sun god and my deity, seven times and seven times have I fallen.

(10–17) [I have] heard the words of [the king], my lord and my deity [and n]ow m[ay the king,] ‹my› lord, [heed] m[y words] and may the king, my lord, [not ne]glect his land.

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EA 193

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* ᶦLUGAL-*ma* EN-*ia*
02) *um-ma* ᶦ*Ti*$_4$-*wa-ti*$_7$
03) *a-na* GÌR.MEŠ LUGAL EN-*ia*
04) 7-*šu a-na pa-ni* 7-*an am-qut*

---

05) *a-nu-um-ma i-na* URU.KI
06) *i*$_{15}$-*ba-ša-ku-mì*
07) *lu-ú na-aṣ-ra-ku ma-gal*
08) *ù a-nu-um-ma*
09) ⌜ANŠE⌝.KUR.RA-⌜*ia*⌝
10) ⌜*ù*⌝ É[RIN.MEŠ-*ia*]
11) [*ù* GIŠ.GIGIR.MEŠ-*ia a-na*]
Rev. 12) ⌜*ur*⌝[-*ru-ud* LUGAL]
13) *ù* ⌜*a*⌝[-*na pa-ni*]
14) ÉRIN.MEŠ ⌜*pí*⌝-⌜*ṭá*⌝-[*ti*]
15) *a-na-ku it-ti*$_7$-⌜*ši*⌝(?)
16) *il*$_5$-*la-ku-mì*
17) *ù* LÚ *la yu-ra-du*
18) LUGAL *yi-ra-ru-šu*
19) *a-nu-um-ma*
20) GU$_4$.MEŠ UDU.MEŠ
21) *šu-uš-ši-ra-ti*$_7$
22) [*ki-m*]*a qa-bé-ka*
Up.ed. 23) [*i-n*]*a* ŠÀ *ṭup-pí*
24) ⌜*a*⌝-*na ia-ši*

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TRANSLATION

(1–4) To the king, my lord; the message of Tiwati: At the feet of the king, my lord, seven times on the face, have I fallen.

(5–7) Now, I am indeed in the city and verily I am diligently on my guard.

(8–18) And now my horses and [my] t[roops and my chariots are for] the ser[vice of the king], and at [the head] of the regular troo[ps] I, myself, will go with them. But the man who does not serve, the king will curse him.

(19–24) Now, I have prepared oxen and sheep [in accordance wi]th your command in the tablet to me.

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TRANSCRIPTION

Obv.	01)	*a-na* ᵎ*šàr-ri* EN-*ia*
	02)	*um-ma* ᵎ*Bir*$_5$*-ia-wa-za* ÌR-˹*ka*˺
	03)	*a-na* GÌR.MEŠ-*pí* ᵎ*šàr-ri*
	04)	*be-li-ia* 7 *ù* 7-*ta*-˹*an*˺
	05)	*am*-˹*qut*˺ *a-mur ni-i-nu*
	06)	˹ÌR˺.˹MEŠ˺ *a-ra-du*
	07)	˹ᵎ˺*šàr-ri iš-tu*
	08)	˹*da*˺-*ri-ti*$_7$ *ki-ma*
	09)	ᵎ*Šu*-˹*tar*˺-*na a-bi-ia*
	10)	*ki-ma* ᵎ*Up*(?)-[..]-*tar* ˹*a*˺-*bi* [*a-bi-ia*]
	11)	[*a*-]˹*mur* [.....]˹*ni*˺-*nu*
	12)	[.....] traces [.....]
Lo.ed.	13)	[.....]
Rev.	14)	[.....]
	15)	[.....]
	16)	[.....]
	17)	*m*[*a* [.....]
	18)	DU[MU.....]
	19)	˹*aš*˺-˹*šum*˺ [.....]
	20)	*a-na* ˹*na*˺-[*ṣa*-]˹*ar*˺
	21)	URU.˹DIDLI˺.˹ḪI.A˺-*ni ù*
	22)	KASKAL-˹*ra*˺-*na ša uš-ši-ir-ta*
	23)	[*a*]-˹*na*˺ ˹KUR˺ ˹*Na*˺-˹*aḫ*˺-*ri-mi*
	24)	[*l*]*i*-˹*ta*˺(?)-*ṣi*
	25)	[.....]˹*ú*˺-˹*wa*˺(?)
	26)	[.....]
Up.ed	27)	[.....]˹*i*˺*a*
	28)	[....*pa*-˹*al*˺-*ḫa-at*
	29)	*ma-gal*
Lft.ed.	30)	[...]˹*a*˺-*nu-ma* ˹ŠEŠ˺-*ia*
	31)	[*ú*]-˹*wa*˺-˹*aš*˺-˹*šer*$_9$˺ ˹*a*˺-˹*na*˺
	32)	UGU-˹*ka*˺

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TRANSLATION

(1–5) To the king, my lord; the message of Biryawaza, your servant: At the feet of the king, my lord seven (times) and seven times have I fallen.

(5–10) Look, we are servants, serving the king from of old like my father, Sutarna, like Up[..]tar, [my father's] father.

(11–21) Look […]are we [……..]s[on […] in order to [….] to pro[te]ct the cities.

(21–24) And as for the caravan which you sent to the land of Nahrîmi, may it go forth.

(25–29) [……..it] is very much afraid.

(30–32) [And] now my brother have I sent to you.

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TRANSCRIPTION

Obv. 01) *a-na* [I]*šàr-ri*
02) *be-li-ia*
03) *qí-bí-ma*
04) *um-ma* [I]*Bir*$_5$*-ia-wa-za*
05) ÌR-*ka* SAḶAR.MEŠ \ *ep-ri*
06) *ša* GÌR.MEŠ-*ka ù*
07) KI.MEŠ *ša ka-bá-sí-ka*
08) GIŠ.GU.ZA *ša a-ša-bi-ka*
09) *ù* GIŠ.GÌR.GUB \ *gi-iš-tap-pí*
10) *ša* GÌR.MEŠ-*ka*
11) *a-na* GÌR.MEŠ [I]LUGAL EN-*ia*
12) [d]UTU KIN.‹NIM› *še-ri*[MEŠ]
13) \ *li-mì-ma*

Lo.ed. 14) 7-*šu a-na pa-ni*

Rev. 15) 7-*ta-an-ni am-qut*
16) *be-li-mi* [d]UTU
17) *i-na* AN *ša-me ù*
18) *ki-ma a-ṣa-i* [d]UTU.ʳMʾEŠ
19) *iš-tu ša-me ki-na-an-na*
20) *tu-qa-ú-na* ÌR.MEŠ
21) ʳ*a*ʾ-*ṣa-i a-wa-te*[MEŠ]
22) *iš-tu* UZU.KA
23) \ *pí-i be-li-šu-\nu*
24) *a-nu-ma a-na-ku qa-du*
25) ÉRIN.MEŠ-*ia ù* GIŠ.GIGIR.MEŠ-*ia*
26) ʳ*ù*ʾ *qa-du* ŠEŠ.MEŠ-*ia*
27) *ù qa-du* LÚ.MEŠ SA.GAZ.MEŠ-*ia*
28) *ù qa-du*

Up.ed. 29) LÚ.MEŠ *Su-te-ia*
30) *a-na pa-ni* ÉRIN.MEŠ *pí-ṭá-ti*$_7$

Lft. ed. 31) *a-di a-šar yi-qa-bu*
32) [I]LUGAL *be-li-ia*

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TRANSLATION

(1–15) Speak to the king, my lord; the message of Biryawaza, your servant, the dirt under your feet and the ground of your treading, the chair of your sitting and the footstool of your feet; at the feet of the king, my lord, the sun god of the dawning \ of the nations, seven times on the face, (and) seven times have I fallen.

(16–23) My lord is the sun god in heaven and like the coming forth of the sun god from heaven, thus the servants await the coming forth of the words from the mouth of their lord.

(24–32) Now, I with my troops and my chariotry and with my colleagues (brothers) and with my *ʿapîru* men and with my Sutû men am anticipating the regular troops to wherever the king, my lord, commands.

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TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*i*]*a*[*q*]*í-b*[*í-ma*
02) [*um-ma* ᶤ*Bir*$_5$-*i*]*a*-ʳ*wa*ˀ-ʳ*za*ˀ ʳÌRˀ[*-ka*]
03) [*a*]*-na* ʳGÌRˀ.ʳMEŠˀ ʳLUGALˀ ʳENˀ‹*-ia*› ʳ7ˀ *a*-ʳ*na*ˀ [*pa-ni*]
04) *ši-bi*-ʳ*ta*ˀ-ʳ*a*ˀ-*an am*-ʳ*qut*ˀ
05) ʳ*ù*ˀ *i*[*š*]-ʳ*te*ˀ-*me* ʳ*i*ˀ-ʳ*nu*ˀ-[*m*]*a ša-pár* L[UGAL]
06) E[N-*ia* ᶤ…]*sa-ia* [*ù*] [*n*]*a-a*[*ṣ*]*-r*[*a-k*]*u*
07) *ù* [*ur-ru-u*]*d a-na*-ʳ*ku*ˀ [L]UG[AL] E[N-*i*]*a*
08) *i-n*[*a aš-r*]*i an-ni* ʳ*ti*ˀ-[*i*]*k-šu*[*-da-a*]*m-mi*
09) [*ar-ḫi-iš* ÉRIN GA]L ʳLUGALˀ ʳENˀ-*ia*
10) ʳ*a*ˀ-ʳ*na*ˀ *m*[*a-ḫar* LUGAL KUR *Ḫa-*]*at-*[*ti*$_7$ ᴷᴵ]
11) ʳ*ma*ˀ-ʳ*ṣar*ˀ [LU]G[AL EN-*ia paṭ-ru*]
12) *i*[*š-t*]*u m*[*u*]*-ḫi-ia* ʳ*a*ˀ-ʳ*na*ˀ-ʳ*ku*ˀ [1-*en* ÌR]
13) ʳLUGALˀ ʳ*ša*ˀ ʳ*ir*ˀ-*ti*$_7$-*ḫa-ti*$_7$ ʳ*a*ˀ-*n*[*a ša-šu*]
14) [*ù l*]*i*-ʳ*de*ˀ LUGAL EN-*ia* ʳ*ù*ˀ
15) [*gáb-b*]*i* ÌR.MEŠ LUGAL EN-*ia*
16) [*i*]*t-ta-al-ku* EGIR!
17) [LUGAL] KUR *Ḫa-at-ti*$_7$ᴷᴵ *ù*
18) [*ka-aš-*]*du gáb-bi* MÁŠKIM.ʳMEŠˀ
19) [LUGAL E]N-*ia ša* ʳ*uṣ*ˀ-*ṣ*[*u-ni*]
20) [……]
21) [……]
22) [……]
Lo.ed. 23) [……]
24) [……]
Rev. 25) [……]
26) [……*i*]*a*[……]*i*[*a*]
27) [……]DAM.MEŠ-*ia*
28) [*ù*] ʳÉˀ.GI.IA *ù*
29) [*ša-k*]*a-an i-na* ÚR \\ *su-ni-*[*šu*]
30) [*š*]*a-ni-tam i-nu-ma la-ma-ad*
31) [LUGAL] EN-*ia a-wa-ta*$_5$ *a-ni-ta*$_5$
32) *la-a i-pa-aš ip-‹ša› an-na* LÚ *iš-tu*
33) ʳ*da*ˀ-*ri-ti*$_7$ *ša-ni-tam*

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TRANSLATION

(1–4) [Sp]ea[k to the king, m]y [lord; the message of Biry]awaza, [your] servant: [A]t the feet of the k[in]g, ‹my› l[ord], 7 times on [the face] (and) seven times, have I fallen.

(5–13) And I have heeded when the k[ing, my] l[ord,] sent […]saya [and] I am on guard. And I [have serv]ed the [k]in[g], [m]y lo[rd] in this [plac]e. May [the gre]at [army] of the king, my lord, arrive [quickly] bef[ore the king of the land of Ḫa]t[ti]. The garrison of the [ki]n[g, my lord, departed from me. I am [the one servant of] the king that remains to [him].

(14–20) [So may] the king, my lord, be apprised that [al]l of the servants of the king, my lord, have gone away after(!) [the king] of the land of Ḫatti and all the commissioners [of the king,] my [lo]rd, that came forth [have arriv]ed […].

(21–26) […….]

(27–29) […..] my wives [and] my daughters in law and [he p]ut (them) in his lap (= had intercourse with them).

(30–33) [F]urthermore, inasmuch as [the king], my lord, learned of this matter, never has a man done such a de‹ed›.

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34) ⌜*yu*⌝-*wa-ša-ra-ni-mì* LUGAL EN[-*ia*]
35) ⌜1⌝ *me-tì* LÚ.MEŠ *a-na* ⌜*na*⌝-*ṣa-*⌜*ri*⌝ Ì[R-*ka ù*]
36) [*a-n*]*a na-ṣa-*⌜*ri*⌝ ⌜URU⌝.DIDLI.ḪI.A LUGAL EN-[*ia*]
37) [*a-d*]*i* ⌜*i*⌝-*ma-ru* ÉRIN.MEŠ *pí-ṭá-ti*$_7$
38) [LUGA]L EN-*ia ù la-a*
39) [*y*]*i-qù-ul* LUGAL EN-*ia*
40) [*iš-*]*tu ip-ši an-ni ša*
41) [*i*]-*pa-aš* ⌜*Bi*⌝-*ri-da-aš-wa*
42) [*i-nu-*]*ma yi-na-ma-aš* KUR.KI
43) [LUGAL] EN-*ia ù* URU.DIDLI.[ḪI.A-*šu*]

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(33–38) Furthermore, may the king, [my] lord, send me one (or two?) hundred men to protect [your servant and] to protect the cities of the king, [my] lord, until I see the regular troops of [the kin]g, my lord.

(38–43) And may the king, my lord, not [ke]ep silent [conce]rning this deed that Biridashwa [has] done [whe]n he caused (?) the land of [the king], my lord, and [his] citi[es] to desert.

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TRANSCRIPTION

Obv. -04) [*a-na* LUGAL EN-*ia qí-bí-ma*]
-03) [*um-ma* ^{1}*Bir*$_{5}$*-ia-wa-za* ÌR-*ka*]
-02) [*a-na* GÌR.MEŠ LUGAL EN-*ia* 7 *a-na pa-ni*]
01) [7-*ta-an-ni am-qut*]
00) [*a-mur* ^{1}*Ar-sà-wu-ya*]
01) [*yi-i*]*q-bi a-*[*na* ^{1}.....]
02) ⌜ÌR⌝*-ka i-na* URU *A-*[*ra-ri* ? *a-na*]
03) ANŠE.KUR.RA.MEŠ-*šu ù* GIŠ.GIGIR-*šu* [*i-di-in*$_{4}$*-šu-ni*]
04) *a-na* LÚ.MEŠ SA.GAZ *ù la-a ta*[*-di-in*$_{4}$*-šu-ni*]
05) *a-na* LUGAL EN-*ia u mì-ia-ti*$_{7}$ *a-*⌜*na*⌝*-ku* ›⌜*ù*⌝‹
06) ÌR *a-na ia-ši-ia a-na-mì* LUGAL *gáb-bu*
07) *yi-mur-ma* ^{1}*Bi-ri-da-aš-wa ip-ša an-na*
08) *ù yi-*‹MAŠ›*-na-mu-uš* URU *Ya-nu-am-ma* UGU-*ia*
09) *u yi-du-ul* KÁ.GAL *a-na* EGIR-*ia*
10) *ù yi-il*$_{5}$*-qé* GIŠ.GIGIR.MEŠ *i-na* URU *Aš-tar-ti*$_{7}$
11) *ù ya-di-in*$_{4}$*-šu-ni a-na* LÚ.MEŠ SA.GAZ
12) *ù la-a ya-di-in*$_{4}$*-šu-*⌜*ni*⌝ *a-na* LUGAL EN-*ia*
13) *yi-mur-ma šàr* URU *Bu-uṣ-ru-na*
14) *ù šàr* URU *Ḫa-lu-un-ni u ti*$_{7}$*-pa-šu*
15) *nu-kúr-ta it-ti* ^{1}*Bi-ri-da-aš-wa*
16) *a-na mu-ḫi-ia u ti*$_{7}$*-iq-bu-na*
17) *al-ka-am-mi nu-du-uk* ^{1}*Bir*$_{5}$*-ia-wa-za*
18) ⌜*ù*⌝ *la-a ni-wa-aš-ši-ru-šu a-na*
19) [KUR *Ta*]*ḫ-ši*$_{x}$(ŠE) *ù i-pa-ṭar a-na-ku iš-tu*
20) [*qa-ti-š*]*u-nu ù iz-zi-iz i-na*
Lo.ed. 21) [KUR *A-pí ù*] ⌜URU⌝ *Di-maš-qa i-nu-ma*
22) [*ti*$_{7}$*-mu-ru k*]*i-i ur-ru-*⌜*du*⌝
Rev. 23) [LUGAL EN-*ia ti*$_{7}$]*-iq-bu-n*[*a*]
24) [ÌR.MEŠ *šàr* KUR *Ḫa-a*]*t-ti*$_{7}$ *ni-nu*
25) *ù a-na-ku iq-bu* ÌR *šàr* KUR *Mi-iṣ-r*[*i*]
26) *a-na-ku ù yi-la-ak* ^{1}*Ar-sà-wu-ya*

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TRANSLATION

(-4–0) [Speak to the king, my lord; the message of Biryawaza, your servant: at the feet of the king, my lord, seven (times) on the face and seven times have I fallen. Look, Arsawuya]

(1–5) [sp]oke t[o PN,] your servant in the city of A[raru(?)] concerning his horses (and) his chariots, "[Hand them over] to the *ʿapîru* men but do not h[and them over] to the king, my lord."

(5–6) Who am I? A servant! It is to the king that everything of mine belongs.

(7–12) Biridashwa saw this deed and incited the town of Yanuʿam against me and he barred the gate behind me and he took the chariots from the town of Ashtartu and he handed them over to the *ʿapîru* men and did not hand them over to the king, my lord.

(13–19) The king of the town of Buṣruna and the king of the town of ʿAllônu saw (this) and they made war on me with Biridashwa, and they were saying, "Come on! Lets kill Biryawaza and not let him get away to [the land of Ta]ḫsi."

(19–21) But I escaped from their [grip] and I took a stand in the [land of Api and] the city of Damascus.

(21–26) When [they saw t]hat I serve [the king, my lord, they] kept sayin[g], "We are [servants of the land of Ḫa]tti." But I kept saying "I am the servant of the king of the land of Egyp[t]." And Arsawuya went

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27) *a-na* URU *Qì-i*[*s-sà*] ⌜*ù*⌝ *yi-il*$_5$*-qa*
28) ÉRIN.MEŠ ^{l}*A*-⌜*zi*⌝-[*ri*] ⌜*ù*⌝ *iṣ-ba-at*
29) URU *Ša-ad-du u ya-di-in*$_4$*-ši a-na*
30) LÚ.MEŠ SA.GAZ *u la-a ia-di-in*$_4$*-ši*
31) *a-na* LUGAL EN-*ia ù a-mur* ^{l}*I-ta-at-ka*
-ma
32) *ḫu-li-iq* KUR *Qì-is-sà u an-nu-ú*
33) ^{l}*Ar-sà-wu-ya qa-du* ^{l}*Bi-ri-da-*
\aš-wa
34) *yu-ḫa-li-qú* KUR *A-pí*
35) *ù lì-pa-qa-ad* KUR.KI-*šu* LUGAL *la-a-mì*
36) *til-qú-ši* LÚ.MEŠ *na-ak-ru-tu*
37) *i-nu-ma* ŠEŠ.MEŠ-*ia nu-kúr-tu a-na ia-ši-ia*
38) *a-na-ku i-na-ṣa-ru* URU *Ku-mì-di* URU LUGAL
39) ⌜EN⌝-*ia ù lu-ú yu*!(UD)*-ša-lim* LUGAL *a-na* ÌR-
\\⌜*šu*⌝
40) [*la-a y*]*i-zi-ib* ÌR-*šu* LUGAL
41) [*ù lu-ú*] *ti*$_7$*-da-ga-lu* LUGAL.MEŠ [KUR *Qì-is-sà*]?
42) [*ù*]⌜LUGAL⌝.MEŠ KUR *A-pí š*[*um-ma*]
.....
Lft.ed. 43) …*a-ta-mar* ÉRIN.MEŠ *pí-ṭá-ti*$_7$

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(27–31) to the town of Qi[ssa] (Qedesh) and he took the troops of Azi[ru] and he seized the town of Shaddu and he handed it over to the *ʿapîru* men and did not hand it over to the king, my lord.

(31–34) Look! Itatkama has caused the loss of Qissa (Qedesh) and behold Arsawuya with Biridashwa is causing the loss of the land of Api.

(35–42) So may the king attend to his land lest the enemies take it. While my associates (brothers) are hostile to me, I am guarding the city of Kômidi, the city of the king, my lord. So may the king bring peace to his servant; may the king [not a]bandon his servant [and may] the kings of [the land of Qissa? and] the kings of the land of Api see wh[ether.…]

(43) [……..] I beheld the regular troops

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TRANSCRIPTION

Obv. 01) [*a-na*]ʳLUGALʾ ʳENʾ-[*ia*]
02) DINGIR.MEŠ *ša* SAG.D[U-*ia*]
03) *qí-bí-*ʳ*ma*ʾ
04) *um-ma* ˡ*A-ra-*[*aš*]-ʳ*ša*ʾ
05) LÚ URU *Ku-mi-di* ʳÌRʾ-*k*[a_4]
06) *ep-ri ša* G[ÌR].ʳMEŠʾ-*k*[a_4]
07) *qa-qa-ri* ka_4-*bá-*ʳ*si*ʾ-ka_4
08) *a-na* GÌR.MEŠ LUGAL EN-*ia*
09) 7-*šu* 7-*ta-a-an am-*ʳ*qut*ʾ
10) *a-mur-mi a-na-ku* ÌR *ki-it-ti-*ka_4
11) *li-íš-*al_x(AN)-*mì* LUGAL EN-*ia*
12) ka_4-*li* LÚ.MEŠ MÁŠKIM-*šu*
13) *a-di a-na-ku* ÌR *ki-it-ti*
14) LUGAL EN-*ia li-iš-*al_x(AN)-*mì*
15) LUGAL EN-*ia* ˡ*Ḫa-ma-aš-š*[*e*]
Lo.ed. 16) ʳ*a*ʾ-*di a-*[*n*]*a-ku* ÌR *ki-it-ti*
Rev. 17) LUGAL EN-*ia ù*
18) ʳ*li*ʾ-*im-ḫu-ur-mì*
19) LUGAL EN-*ia ù*
20) *li-ba-lu-uṭ-ni*
21) *ù i-ia-nu-mì*
22) ANŠE.KUR.RA *ù i-ia-nu*
23) GIŠ.GIGIR *a-na ia-ši*
24) *ù li- it*! (UT)-*r*[*u*]-$uṣ_4$-*mì*
25) *i-na pa-ni* LUGAL EN-*ia*
26) *ù li-ba-*ʳ*lu*ʾ-*uṭ* ›*aš*‹
27) ÌR-*šu ù* al_x(AN)-*lu-ú-mì*
28) DUMU-*ia uš-ši-ir-*ʳ*ti*ʾ
29) *a-na ma-ḫar* LUGAL EN-*ia*
30) *ù li-ba-lu-uṭ-ni*
31) LUGA[L] ʳENʾ-*ia*

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EA 198

TRANSLATION

(1–9) Speak [to] the king, [my] lord, my personal deity. The message of Ara[š]ša, the ruler of the city of Kômidi, yo[ur] servant, the dirt under your f[ee]t, the ground of yo[ur] treading: At the feet of the king, my lord, seven times (and) seven times have I fallen.

(10–17) Look, I am your loyal servant. May the king, my lord, ask his commissioners whether I am a loyal servant of the king, my lord. May the king, my lord, ask Ḫamašš[e] whether I am a loyal servant of the king, my lord.

(17–27) And may the king, my lord, accept (me) and may he grant me life since I do not have horse or chariot. So may it please the king, my lord and may he grant life to his servant.

(27–31) And behold, I have sent my son to the presence of the king, my lord, so may the king, my lord, grant me life.

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EA 199

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia* ^{d}UTU-*ia*]
02) [*qí-bi-ma um-ma* ^{I}……]
03) [ÌR-*ka-ma a-n*]*a* GÌR.MEŠ-*pí*
04) [EN-*i*]⌜*a*⌝ *a*[*m*]-*qut*
05) *a*-⌜*mur*⌝ [*ša-pár*] LUGAL ^{d}UTU-*ia*
06) *a-na ia*-⌜*ši*⌝ *ù*
07) *iš-te-mé an-n*[*a*] [*ša*]
08) LUGAL EN-*li-ia* [*ù*]
09) [*u*]*š-šu-ur*-⌜*ti*$_{7}$⌝ [*gáb-bi*]
10) [*ma*-]*gal ù* [*ú-wa-ši-ra*]
Rev. 11) [*gá*]*b-bi* KASKAL.ME[Š]
12) LUGAL EN *a-di*
13) URU *Bu-uṣ-ru*-[*n*]*i*
14) *ù iš-te-mé* [*ma-gal*]
15) *a-mur-mi a*-[*na*]-⌜*ku*⌝
16) [Ì]R-*ka* […]
17) [*ù*] *qa-ba-t*[*i a-na*]
18) [DUMU KIN-*r*]*i-ka*
19) [..]*te*$^{ḪI.A}$
20) […….]⌜$^{ḪI.A}$⌝
21) […no traces!…]

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EA 199

TRANSLATION

(1–4) [Speak to the king, my lord, my sun god. The message of [PN] your servant. A]t the feet of [m]y lord, have I fallen.

(5–14) Look, the king, my lord, [wrote] to me and I heard the "affirmative" [of] the king, my lord [and] I have diligently expedited [everything] and [I will expedite a]ll of the caravans of the king, my lord, as far as the city of Bușurni. And I have heeded [diligently.]

(15–21) Look, I am your [ser]vant […and] I spoke [to] your [envoy……].

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EA 200

TRANSCRIPTION

Obv.	01)	[*a-na šàr-ri* EN-*ia*]
	02)	[DINGIR.MEŠ-*ia* ^{d}UTU-*ia*]
	03)	⌜*qí*⌝-⌜*bi*⌝-[*ma*]
	04)	[*u*]*m*-⌜*ma*⌝ ^{I}ÌR.MEŠ[-*ka*]
	05)	7-*šu ù* 7-*šu n*[*i-im*(?)-*q*]*u-ut*
	06)	[*a-n*]*a* GÌR.MEŠ LUGAL *be-li-ia*
	07)	[*a-m*]*ur ša ni-iš-mu-ú*
	08)	[UGU D]UMU LÚ *Aḫ-la-ma-i*
	09)	[.....]⌜*a*⌝ LUGAL *ša Ka-ra-du-ni-aš*
	10)	[.....]*ù* LÚ *Aḫ*-⌜*la*⌝-*ma-ú*
	11)	[.....*a-n*]*a a-ka-li*
Lo.ed.	12)	[.....LUGAL] ⌜*be*⌝-*li*
	13)	[.....]⌜*ú*⌝ *ki-i*
Rev.	14)	[.....]⌜*la*⌝ *ú-ṣú-ú*
	15)	[*ù la ša-a*]*p-ru-ni*
	16)	[....]-*at*

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EA 200

TRANSLATION

(1–6) Speak [to the king, my lord, my deity, my sun god; the m]essage of [your] servants: Seven times and seven times have we [fall]en [a]t the feet of the king, my lord.

(7–16) [Lo]ok, what we have been hearing (are hearing/have heard) [concerning the so]n(s) of the Aḫlamu, […]the king of Karaduniash […] and the Aḫlamu […t]o eat […the king] my lord [……] because/when [….] they did not come forth [and they did not wr]ite us […].

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EA 201

TRANSCRIPTION

Obv.	01)	*a-na* ^{I}LUGAL EN-*ia*
	02)	*qí-bí-ma*
	03)	*um-ma* ^{I}*Ar-ta-ma-an-ya*
	04)	^{I}LÚ URU *Ṣí-ri-Ba-ša-ni*
	05)	ÌR-*ka a-na* GÌR.MEŠ
	06)	^{I}LUGAL *be-li-ia*
	07)	7-*šu a-na pa-ni* 7-
	08)	*ta-an-ni am-qut*
	09)	*a-nu-ma*
Lo.ed.	10)	*a-na ia-ši*
Rev.	11)	*ša-ap-ra-ta*
	12)	*a-na šu-ši-ri*
	13)	*a-na pa-ni* ÉRIN.MEŠ *pí-ṭá-ti*$_7$
	14)	*ù mi-ia-mì a-na-ku*
	15)	UR.GI$_7$ 1-*en ù*
	16)	*la-a al*$_x$(AN)-*la-ku*
	17)	*a-nu-ma a-na-ku*
	18)	*qa-du* ÉRIN.MEŠ-*ia*
	19)	*ù* GIŠ.GIGIR.MEŠ-*ia*
	20)	*a-na pa-ni* ÉRIN.MEŠ
Up.ed.	21)	*pí-ṭá-ti*$_7$
	22)	*a-di a-šar*
Lft.ed	23)	*yi-qa-bu* ^{I}LUGAL
	24)	*be-li-ia*

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EA 201

TRANSLATION

(1–8) Speak to the king, my lord, the message of Artamanya, ruler of Ṣiri-Bashani, your servant: At the feet of the king, my lord, seven times on the face (and) seven times have I fallen.

(9–16) Now you have written to me to make preparations towards the arrival of the regular troops and who am I, a dog, that I would not go.

(17–24) Now I, with my troops and with my chariotry, am in the vanguard of the troops of the king, my lord, to wherever they may go.

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EA 202

TRANSCRIPTION

Obv.	01)	*a-na* ^{I}LUGAL EN-*ia*
	02)	*qí-bí-ma*
	03)	*um-ma* ^{I}*A-ma-ya-še*
	04)	ÌR-*ka a-na* GÌR.MEŠ
	05)	^{I}LUGAL *be-li-ia*
	06)	⌜7⌝-*šu ù* 7-*šu am-qut*
	07)	⌜*a*⌝-*na ia-ši-ia*
Lo.ed.	08)	⌜*ša*⌝-*ap-ra-*⌜*ta*⌝
Rev.	09)	[*a-n*]*a* ⌜*a*⌝-⌜*la*⌝-*ki*
	10)	[*a-n*]*a pa-ni* ÉRIN.MEŠ
	11)	*pí-ṭá-ti*$_7$*ù*
	12)	*mi-ia-mi*
	13)	*a-na-ku* UR.GI$_7$ 1-*en*
	14)	⌜*ù*⌝ *la-a al*$_x$(AN)-*la-ku*
	15)	⌜*an*⌝-*nu-*⌜*ú*⌝ *a-na-ku*
	16)	*qa-du* ÉRIN.MEŠ-*ia*
Up.ed	17)	GIŠ.GIGIR.MEŠ-*ia*
	18)	*a-na pa-ni* ÉRIN.MEŠ
	19)	*pí-ṭá-te*

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EA 202

TRANSLATION

(1–6) Speak to the king, my lord, the message of Amayashe, your servant: At the feet of the king, my lord, seven times and seven times have I fallen.

(7–14) To me you have written [t]o go before the regular troops and who am I, a dog, that I would not go?

(15–19) Now I, with my troops and with my chariotry, am in the vanguard of the troops of the king, my lord.

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EA 203

TRANSCRIPTION

Obv. 01) *a-na* ᶦLUGAL EN-*ia*
02) *qí-bí-ma*
03) *um-ma* ᶦÌR.LUGAL
04) LÚ URU *Ša-as-ḫi-mi*
05) ÌR-*ka a-na* GÌR.MEŠ
06) ᶦLUGAL *be-li-ia*
07) 7-*šu a-na pa-ni*
08) 7-*ta-ni am-qut*
09) *at-ta*

Lo.ed. 10) *ša-ap-ra-*
\ ⌜*ta*⌝

Rev. 11) ⌜*a*⌝*-na šu-ši-*⌜*ri*⌝
12) [*a-*]*na pa-ni* ÉRIN.MEŠ *pí-ṭá-ti*$_7$
13) ⌜*ù*⌝ *a-nu-ma a-na-ku*
14) *qa-du* ÉRIN.⌜MEŠ⌝*-ia*
15) *ù* GIŠ.GIGIR.MEŠ*-ia*
16) *a-na pa-ni* ÉRIN.MEŠ
17) *ša* ᶦLUGAL
18) *be-li-ia a-di*
19) *a-šar ti*$_7$*-la-ku*

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EA 203

TRANSLATION

(1–8) Speak to the king, my lord; the message of ʿAbdi-Milki, the ruler of Shashʿimi, your servant. At the feet of the king, my lord, seven times on the face and seven times, have I fallen.

(9–19) You wrote to make preparations in anticipation of the regular troops and now I, with my troops and with my chariotry, am in the vanguard of the troops of the king, my lord, to wherever they may go.

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EA 204

TRANSCRIPTION

Obv. 01) *a-na* ᶦLUGAL
02) *be-li-ia*
03) *qí-bí-ma*
04) *um-ma* ᶦLÚ URU *Qa-nu-ú*
05) ÌR-*ka a-na* GÌR.MEŠ
06) ᶦLUGAL *be-li-ia*
07) 7-*šu a-na pa-ni*
08) 7-*ta-ni am-qut*
Lo.ed. 09) ⌜*at*⌝-⌜*ta*⌝
10) ⌜*ša*⌝-⌜*ap*⌝-⌜*ra*⌝-⌜*ta*⌝
Rev. 11) ⌜*a*⌝-⌜*na*⌝ ⌜*ia*⌝-*ši*
12) *a-na šu-ši-ri*
13) *a-na pa-ni* ÉRIN.⌜MEŠ⌝
14) *pí-ṭá-ti*$_7$ *ù*
15) *a-nu-ma a-na-ku qa-du*
16) ÉRIN.MEŠ-*ia ù qa-du*
17) GIŠ.GIGIR.MEŠ-*ia* ⌜*a*⌝-[*na*] ⌜*pa*⌝-*ni*
18) ÉRIN.MEŠ ᶦLUGAL *be-li-ia*
19) ⌜*a*⌝-⌜*di*⌝ ⌜*a*⌝-⌜*šar*⌝
20) ⌜*ti*$_7$⌝-⌜*la*⌝-⌜*ku*⌝

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EA 204

TRANSLATION

(1–8) Speak to the king my lord; the message of the man of Qanû, your servant: At the feet of the king, my lord, seven times on the face and seven times (on the back) have I fallen.

(9–14) You have written to me to make preparations for the arrival of the regular troops.

(14–20) And now I, with my troops and with my chariotry, am in the vanguard of the troops of the king, my lord, to wherever they may go.

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EA 205

TRANSCRIPTION

Obv. 01) *a-na* ^{I}LUGAL EN-*ia*
02) *qí-bí-ma*
03) *um-ma* ^{I}LÚ URU *Ṭù-bu*
04) ÌR-*ka a-na* GÌR.MEŠ
05) ^{I}LUGAL *be-li-ia*
06) ^{d}UTU *li-mi-ma*
07) 7-*šu a-na pa-ni*
08) 7-*ta-ni am-qut*
09) *at-ta ša-ap-ra-ta*
Lo.ed. 10) ⌜*a*⌝-*na šu-ši-ri*
Rev. 11) *a-na pa-ni*
12) ÉRIN.MEŠ *pí-ṭá-ti*$_7$
13) *ù a-nu-ma*
14) *a-na-ku qa-du* ÉRIN.MEŠ-*ia*
15) *ù* GIŠ.GIGIR.MEŠ-*ia*
16) *a-na pa-ni* ÉRIN.MEŠ
17) *ša* ^{I}LUGAL EN-*ia*
18) *a-di a-šar ti*$_7$-*la-ku*

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EA 205

TRANSLATION

(1–8) Speak to the king, my lord, the message of the ruler of the city of Ṭôbu, your servant: At the feet of the king, my lord, the sun god of the nations, seven times forward and seven times have I fallen.

(9–12) You have written to prepare for the coming of the regular army.

(13–18) And now I, with my troops and with my chariotry, am in the vanguard of the troops of the king, my lord, to wherever they may go.

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EA 206

TRANSCRIPTION

Obv. 01) *a-na* [I]LUGAL
02) *be-li-ia*
03) *qí-bí-ma*
04) *um-ma* [I]LÚ URU *Na-ṣi-ba*
05) ÌR-*ka a-na* GÌR.MEŠ
06) [I]LUGAL *be-li-ia*
07) 7-*šu a-na pa-ni*
08) 7-*ta-ni am-qut*
09) *at-ta*

Lo.ed. 10) *ša-a*[*p-r*]*a-*
\ ⌜*ta*⌝

Rev. 11) ⌜*a*⌝*-na šu-ši-ri*
12) *a-*⌜*na*⌝ *pa-ni* ÉRIN.MEŠ *pí-ṭá-ti*$_7$
13) *ù* ⌜*a*⌝*-nu-ma*
14) ⌜*a*⌝*-na-ku qa-du* ÉRIN.MEŠ-*ia*
15) ⌜*ù*⌝ GIŠ.GIGIR.[ME]Š-*ia*
16) *a-na pa-ni* [ÉR]IN.MEŠ
17) *pí-ṭá-ti*$_7$

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EA 206

TRANSLATION

(1–8) Speak to the king, my lord, the message of the ruler of Naṣība, your servant: At the feet of the king, my lord, seven times on the face (and) seven times have I fallen.

(9–17) You wrote to prepare in anticipation of the regular troops. And now I, with my troops and with my chariotry, am in the vanguard of the troops of the king, my lord, to wherever they may go.

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EA 207

TRANSCRIPTION

Obv. 01) [*a-n*]*a* LUGAL ⌜EN⌝-*ia* [^{d}UTU-*ia*]
02) [*qí-*]⌜*bi*⌝-*ma* ⌜*Ip*⌝-⌜*te*⌝(*?*)[……..ÌR]-*ka*
03) [*a-n*]*a* ⌜GÌR⌝.MEŠ ⌜EN⌝-*i*[*a am-qut*]
04) ⌜*iš*⌝-⌜*te*⌝-⌜*me*⌝ *k*[*a-li a-wa-te* LUG]AL
05) ⌜*i*⌝-⌜*na*⌝ ⌜*lìb*⌝-⌜*bi*⌝ [*ṭup-pí*]
06) ⌜*a*⌝-⌜*mur*⌝ *a-na-ku* ⌜ÌR⌝ [*ki-it-ti*]
07) [*ša-a*] *yu-ra-ad* [LUGAL]
08) [*ia-a-*]⌜*nu*⌝ *ki-ma i*[*a-ši* ÌR]
09) [*ki-it-ti*] ⌜*ù*⌝ ⌜*i*⌝-*nu-ma* [*ta-a*]*q-bu*
10) [*mi-nu-*]⌜*mi*⌝ 2-*šu* ⌜*a*⌝-*wa-a*[*t* LUGAL]
11) [*yi-*]⌜*iq*⌝-*bu* ⌜LÚ⌝ *ra-*[*bi-iṣ*] LUGAL
12) [*a-na ka-*]⌜*ta*⌝ ⌜*a*⌝-⌜*mur*⌝ [*a-na-*]⌜*ku*⌝
Lo.ed. 13) [ÌR] ⌜*ša*⌝-[*a*] L[UGAL EN-*ia*]
14) ⌜*ù*⌝ *i-nu-*[*ma*] ⌜LUGAL⌝ ⌜*yi*⌝-[*iš*]-*al*
Rev. 15) [LÚ *ra-*]*bi-sú* [*a-na*] ⌜ÌR⌝-⌜*šu*⌝
16) ⌜*ki*⌝-⌜*ma*⌝ ^{d}UTU ⌜*ù*⌝ *ki-ma*
17) [^{d}][IŠKUR] ⌜*al*⌝-⌜*lu*⌝-*mi* ^{I}*Pu-ḫu-ur*
18) *la-*⌜*a*⌝-[*mi yi-*]⌜*na*⌝-*ṣa-ar-ni*
19) *ḫa-*⌜*li*⌝-⌜*iq*⌝-*mì gáb-bi*
20) URU.K[I.ME]Š LUGAL *iš-tu qa-ti*[*-ia*]
21) [*a-na*]⌜LÚ⌝ GAZ.MEŠ \\ *ḫa-*⌜*pí*⌝(?)-⌜*ri*⌝(?)

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EA 207

TRANSLATION

(1–3) [Sp]eak [t]o the king, my lord, [my sun god]; ‹Message of› Ipte- […] your [servant, A]t the feet of m[y] lord [have I fallen].

(4–9) I have heeded a[ll the words of the kin]g in the [tablet]. Look, I am a [loyal] servant [who has]served [the king]. [There is n]one like m[e, a loyal servant].

(9–17) And inasmuch as [you s]ay, "[Why] does the comm[issioner] of the king have to say the words of the king twice [to yo]u?" Look, ⌜I⌝ am [the servant] of the ki[ng, my lord]. And if [the king] had asked his [commissioner] concerning his servant, "Like Shamash and like [Baʿal]!"

(17–21) Behold, Puḫur did not protect me. All the cities of the king are lost from [my] grip [to] the *ʿapîru* men!

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EA 208

TRANSCRIPTION

Obv. 01) [.....]
02) [.....]
03) [.....]
04) [.....]
05) [.....]
06) [.....]
07) [.....] slight traces [.....]
08) *a-na mu-ḫi-ia* ⌜*ù*⌝ *ma-*⌜x⌝[.....]
09) *ù* ⌜*uš*⌝-⌜*ši*⌝-⌜*ir*⌝-*ti*$_{7}$-*šu ki-ma a*[*r-ḫi-iš*]
10) *ù al-lu-ú-mi*
11) [1]*Pu-ḫu-ru ša-al-šu*
12) [*a-n*]*a* URU.DIDLI.ḪI.A *šàr-ri* EN-*ia*
13) [*i*]-⌜*nu*⌝-*ma ša-al-mu*
Lo.ed. 14) [UR]U.DIDLI.⌜ḪI.A⌝ *šàr-ri* EN-*ia*

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EA 208

TRANSLATION

(1–7) [……]

(8–14) to me and [……] and I sent him with all due [haste]. And behold, Puḫuru, ask him [abou]t the cities of the king, my lord, [i]f the [cit]ies of the king, my lord, are at peace.

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EA 209

TRANSCRIPTION

Obv. 01) [*a-na*] ⌜*šàr*⌝-⌜*ri*⌝ ⌜*bé*⌝-*li*-⌜*i*⌝[*a*]
02) ⌜*qí*⌝-*bí-ma*
03) *um-ma* ⌜*Zi*⌝-*ša*-⌜*mi*⌝-*mi* ⌜ÌR⌝-⌜*ka*⌝-*m*[*a*]
04) *a-na* GÌR!(ANŠE).MEŠ-*pí*-⌜*ka*⌝ ⌜*am*⌝-*qú*⌝-⌜*ut*⌝
05) 7 *ù* 7 ⌜*am*⌝-⌜*qú*⌝-*ut a-na*
06) *pa-ni šàr-ri* ⌜*bé*⌝-*li*-*i*⌜*a*⌝
07) *ḫa-di* URU.MEŠ *a-la-nu*-⌜*ka*⌝
08) *ša it-ti*$_7$-*ia ù a*-⌜*mur*⌝
09) *a-na-ku* ÌR-*ka a*-⌜*di*⌝
10) *da-ri-ti*$_7$ ⌜*ù*⌝ ⌜*a*⌝-⌜*mur*⌝ ⌜*a*⌝-⌜*na*⌝-‹*ku*› ⌜ÌR⌝-*ka*
11) *ù* DUMU-*ka ù a-mur* ⌜URU⌝.⌜MEŠ⌝-[*k*]*a*
12) *ša it-ti*$_7$-*ia* URU ⌜*šàr*⌝-⌜*ri*⌝
13) ⌜*bé*⌝-*li-ia ù šu-ma*
14) ⌜*la*⌝ ⌜*ú*⌝-⌜*uṣ*⌝-*ra-ti*$_7$ URU.M[EŠ]-*k*[*a*]
15) ⌜*ù*⌝ ⌜DINGIR⌝.ME[Š]-*nu ša it-*‹*ti*$_7$›-*ka*
Lo.ed. 16) ⌜SAG⌝-⌜*qà*⌝-*di li-mu*-⌜*ḫu*⌝[-*ṣú*?]

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EA 209

TRANSLATION

(1–6) Speak to the king, m[y] lord; the message of Zishamimi, your servant: at your feet have I fallen. Seven (times) and seven (times) have I fallen before the king, my lord.

(7–16) The cities that are in my charge rejoice. And look, I am your servant forever. And look, ⌜I⌝ am your servant and your son. And look, [yo]ur cities that are in my charge are cit‹ies› of the king, my [lord] and if I do [n]ot guard yo[ur] citi[es], then may the gods that are wi[th] you smite(?) my head.

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EA 210

TRANSCRIPTION

Obv. 01) [*a-na* ˡ*Ni-í*]*b-ḫu-ri*[*-ia*]
02) [*qí-b*]*í-ma*
03) [*um-ma* ˡ]*Zi-ša-*ʳ*mi*ˀ[*-mi…*]
04) [……]*lu-ka*
05) [……]
06) [……*ú-nu*]*-ú-te a-*ʳ*na*ˀ LUG[AL]

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EA 210

TRANSLATION

Obv. 01) [To Ni]bḫuri[ia]
02) [Spe]ak;
03) [The message of] Zišami[mi]
04) your [……]
05) [……]
06) [……the chat]tels for the king

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EA 211

TRANSCRIPTION

Obv.	01)	⌜*a*⌝-⌜*na*⌝ ⌜*šàr*⌝-*ri* EN-⌜*ia* ⌝
	02)	*qí-bí*-⌜*ma*⌝
	03)	*um-ma* ˡ*Zi*-⌜*it*⌝-⌜*ri*⌝-*ya*-⌜*ra*⌝
	04)	ÌR-*ka* 7 *ù ši*-⌜*ib*⌝-⌜*i*⌝-⌜*ta*⌝-*an*
	05)	*ù* ^{UZU}*ša-ša-lu-ma ù*
	06)	UZU.UR$_5$ *a-na* GÌR.MEŠ *šàr-ri*
	07)	EN-*ia* ⌜*am*⌝-⌜*qut*⌝ *a*-⌜*mur*⌝-*mi*
	08)	[*a-na*]-*ku* ÌR *ša-a šàr-ri*
	09)	⌜EN⌝-*ia a-na-ku ù*
	10)	[*a*]-⌜*ba*⌝-*at ša-a*
	11)	⌜*ša*⌝-*pár* L[UGAL EN-*ia*]
Lo.ed.	12)	[*a-n*]*a* ÌR-⌜*šu*⌝
Rev.	13)	⌜*yi*⌝-*iš-te-mé* [ÌR-*šu*]
	14)	ÌR *šàr-ri a-na*-⌜*ku*⌝
	15)	EN-*ia a-mur* ⌜LUGAL⌝
	16)	*ki-i-ma* ^{d}UTU *iš-tu*$_4$
	17)	AN.ḪI.A \\ *ša-mu-ma ù*
	18)	*la-a ni-la-ú*
	19)	*e-ze-eb a-ba-at*
	20)	*šàr-ri* EN-*ia*
	21)	*ù* LÚ.MÁŠKIM
	22)	*ša-a ša-ak-na-t*[*a*]
Up.ed.	23)	⌜UGU⌝-*ia*
Lft.ed.	24)	*ni-iš-mu a-na*
	25)	*ša-a-šu*

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EA 211

TRANSLATION

(1–7) Speak to the king, my lord, the message of Zitriyara, your servant. Seven (times) and seven times both on the back and on the stomach, at the feet of the king, my lord have I fallen.

(7–13) Look, ˹I˺ am the servant of the king, my lord, and the word that the k[ing, my lord,] has written [t]o his servant, [his servant] has heeded.

(14–25) The servant of the king am I. My lord, look, the king is like the sun god from the heavens and we are unable to abandon the word of the king, my lord. And as for the commissioner that he has placed over me, we are obeying him.

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EA 212

TRANSCRIPTION

Obv. 01) *a-na* LUGAL *be-li-i*[*a*]
02) *um-ma* ˡ*Zi-it-ri-ya-*ʳ*ra*ˀ
03) ÌR-ʳ*di*ˀ-*ka a-na* GÌR.‹MEŠ›
04) *be-li-*ʳ*i*ˀ*a am-qa-ut*
05) 7 *ù* 7 *ta-na*
06) *ki-i ni-pu-šu* ʳ*iš*ˀ-[*t*]*u*
07) *da-ri-ti*$_7$
08) *ki-i ka-li* LÚ *ḫa-za-nu-ti*$_7$
09) *ki íp-pu-šu a-na* LUGAL
10) *bé-li-ia* ÌR LUGAL
11) [*bé*]-*li-*ʳ*ia*ˀ *a-na-ku*
Rev. 12) *ka-*ʳ*li*ˀ *a-wa-ta*$_5$
13) LUGAL *bé-li-i‹a›*
14) *iš-te-mu*

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EA 212

TRANSLATION

(1–5) To the king, my lord, message of Zitriyara, your servant, at the fe‹et› of my lord have I fallen, seven (times) and seven times.

(6–14) Just as we have always done, as all the city rulers (have done), thus I will do for the king, my lord. A servant of the king, my [lo]rd am I. All the words of the king, my lord, I obey.

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EA 213

TRANSCRIPTION

Obv.	01)	*a-na* ^{l}LUGAL EN-$^{\lceil}$*ia*$^{\rceil}$ ^{d}UTU-*ia*
	02)	DINGIR.MEŠ-*ia qí-bí-ma*
	03)	*um-ma* ^{l}*Zi-it-ta-ya-ra*
	04)	ÌR-*ka ep-ri ša* GÌR.MEŠ-*ka*
	05)	*ù ṭi*$_4$*-iṭ ša ka-bá-ši-ka*
	06)	*a-na* GÌR.MEŠ ^{l}LUGAL EN-*ia*
	07)	^{d}UTU-*ia* DINGIR.MEŠ-*ia* 7-*šu*
	08)	*ù* 7-*ta-an am-qú-ut*
	09)	*ù ka-ba-tu-ma ù ṣe-ru-*[*m*]*a*
	10)	*iš-te-mé ša-pár* ^{l}*šàr-*$^{\lceil}$*ri*$^{\rceil}$
	11)	EN-*ia* ^{d}UTU-*ia* DINGIR.MEŠ-*ia*
	12)	$^{\lceil}$*a*$^{\rceil}$-$^{\lceil}$*na*$^{\rceil}$ ÌR-*šu a-nu-ma*
	13)	[*š*]*u-še-er-ti ki-ma*
Lo.ed.	14)	[*š*]*a qa-bi* ^{l}*šàr-ru*
Rev.	15)	EN-*ia* ^{d}UTU-*ia* DINGIR.M[EŠ-*i*]*a*

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EA 213

TRANSLATION

(1–9) Speak to the king, my lord, my sun god, my deity, the message of Zittayara, your servant, the dirt at your feet, the mud on which you tread: At the feet of the king, my lord, my sun god, my deity, seven times and seven times, have I fallen on the belly and on the back.

(10–12) I have heard the message of the king, my lord, my sun god, my deity, to his servant.

(12–15) Now, I have made preparations according to [wh]at the king, my lord, my sun god, [m]y dei[ty] has said.

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EA 214

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia* DINGIR.MEŠ-*ia*]
02) [^{d}UTU-*ia um-ma*]
03) [$^{!}$.....ÌR-*ka*]
04) [*a-na*] ˹GÌR˺.˹MEŠ˺ [*be-li-ia* DINGIR.MEŠ-*ia*]
05) ˹^{d}˺˹UTU˺-*ia* 7-*e-t*[*a-an ù* 7-*ta-an*?]
06) ˹*uš*˺(?)-*ḫe-ḫi-in*$_4$ ˹LÚ˺.[MÁŠKIM-*ka*]
07) [*ka*]-*ši-id a-*˹*na*˺ [*ia-a-ši*]
08) [*i-na-an-*]*na* UD. KAM^{v} [*ù mu-ša*]
09) ˹*i*˺-[*ba*]-˹*ša*˺-*at* URU.K[I *a-na pa-ni*]
10) ˹ÉRIN˺.M[EŠ EN]-*ia yu*[*-wa-ši-ir*]
11) [$^{!}$*Z*]*i-*˹*it*˺-˹*ra*˺-˹*ya*˺-[*ra*]
12) [...]-*ta*-[.....]
13) [.....]
14) [.....]
15) [.....]
16) [.....]
17) [.....]
18) [.....]
Lo.ed. 19) [.....]
20) [.....]
21) [.....]
22) [.....]
23) [.....]
24) [.....]
Rev. 25) [...] *a* [.....]
26) ˹*mi*˺-˹*im*˺-˹*mi*˺[*-ia ù*]
27) ˹*mi*˺-˹*im*˺-˹*mi*˺ [LUGAL EN-*ia*]
28) ˹*a*˺-˹*na*˺ ˹*ša*˺-˹*šu*˺-˹*nu*˺ ˹*a*˺-*n*[*u-m*]*a*
29) ˹*ni*˺-˹*da*˺-˹*bi*˺-˹*ir*˺
30) ˹LÚ˺.˹*lí*˺ ˹*ša*˺ [*l*]*a* [*yi-iš-*]˹*mu*˺
31) ˹*a*˺-˹*wa*˺-˹*ti*˺˹MEŠ˺ ˹LUGAL˺ [EN-*ia*]
32) ˹LÚ˺ ˹*ar*˺-˹*ni*˺ ˹*iš*˺-*t*[*u*]
33) KUR-˹*ka*$_4$˺

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EA 214

TRANSLATION

(1–6) [To the king, my lord, my deity, my sun god, the message of […], your servant: At] the feet of [my lord, my deity,] my sun god, seven times have I prostrated.

(6–11) [Your commisioner] has reached me. [No]w day [and night,] the city is [waiting for]the troo[ps of]my [lord]. [Z]itraya[ra] has [sent.….]

(12–25) [……]

(26–33) [my] property [and] the property of [the king, my lord, for himself. ⌜Now⌝, we will expel the man who [do]es [no]t [ob]ey the words of the king, [my lord,] the criminal, from your land.

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EA 215

TRANSCRIPTION

Obv. 01) *a-na šàr-ri* EN-*ia*

02) ^{d}UTU-⌜*ia*⌝ DINGIR.MEŠ-*ia*

03) *um-ma* ^{l}*Ba-ia-wa*

04) ÌR-*ka* \ ⌜*ka*⌝-*ab-tum-ma*

05) *ù ša-ša-lu-ma*

06) 7 *ù ši-ib-e-ta-an*

07) *a-na* GÌR.MEŠ ⌜*šàr*⌝-*ri be-li-ia*

08) ^{d}UTU-*ia* DINGIR.MEŠ-*ia*

09) ⌜*am*⌝-*qú-ut lu-ú*

10) ^{l}*Ia-an-ḫa-ma*

11) ⌜*i*⌝-*ia-a-nu i-*⌜*na*⌝

Lo.ed. 12) [MU]-*ti an-ni-ti*$_{7}$

Rev. 13) [*ḫa-*]*al-qa-at-*⌜*ma*⌝

14) [*gáb-*]*bi* KUR.ḪI.A-*ti*

15) ⌜*i*⌝-*na* LÚ.MEŠ SA.G⌜AZ⌝.[K]I

16) *ù bu-li-iṭ*

17) KUR.ḪI.A-*ka*————

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EA 215

TRANSLATION

(1–8) To the king, my lord, my sun god, my deity, the message of Bayawa, your servant: On the belly and on the back, seven (times) and seven times at the feet of the king, my lord, have I fallen.

(10–17) Should Yanḥamu not be here within this [yea]r, [al]l the territories will be lost to the *ʿapîru* men. So grant life to your lands.

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EA 216

TRANSCRIPTION

Obv. 01) *a-n*[*a* ˡ]*š*[*à*]*r-ri* EN-*ia*
02) *q*[*í*]-˹*bí*˺*-ma*
03) *um-ma* ˹ˡ˺˹*Ba*˺*-ia-wa* ÌR-*ka*
04) *a-na* GÌR.[M]E[Š] *šàr-ri* E[N-*i*]*a*
05) ᵈU[T]U-˹*i*˺*a* 7 *ù* 7-˹*ta*˺*-an*
06) ˹*am*˺*-qut iš-te*₉*-mé ša-pár*
07) [*š*]*àr-ri* EN-*ia a-na* ÌR-*šu*
08) ˹*a*˺*-na* ˹*šu*˺-˹*ši*˺-˹*ri*˺ *i-na pa-ni*
09) ÉRIN.MEŠ *pí-*˹*ṭá*˺*-ti*
10) ˹*a*˺*-nu-ma* ˹*i*˺*-šu-ši-ru*
11) ˹*ki*˺*-ma qa-*˹*bi*˺ LUGAL EN-*ia*
12) ˹*ù*˺ *iš-te*₉*-mu ma-gal ma-gal*
13) ˹*a*˺-˹*na*˺ ˹*a*˺*-wa-ti* ˡ*Ma-ia*
14) L[Ú].MÁŠKIM *šàr-ri* EN-*ia*
Lo.ed. 15) ˹*ù*˺ *yu-ši-ra* LUGAL
16) EN-*ia* ÉRIN.MEŠ \ *pí-*˹*ṭá*˺*-*
\[*ti*]
Rev. 17) [*a*]*-na* ÌR.MEŠ-*šu*
18) ˹LÚ˺.MEŠ *ša la-a ti-iš-te*₉-˹*mu*˺*-na*
19) *a-na* LUGAL LUGAL EN-*ia*
20) *yi-im-lu-ku a-na ša-šu-nu*

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EA 216

TRANSLATION

(1–6) Speak t[o the] king, my lord; the message of Bayawa, your servant: At the feet of the king, my lord, my sun god, seven and seven times have I fallen.

(6–9) I have heard the message of the [k]ing, my lord to his servant to prepare in anticipation of the regular troops.

(10–14) Now I am preparing according to the command of the king, my lord and I am heeding most diligently the words of Maya, the commissioner of the king, my lord.

(15–17) So may the king, my lord, send the regular troops to his servants.

(18–20) As for the men who do not obey the king, the king, my lord, will take counsel concerning them.

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EA 217

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ⌜LUGAL⌝ ⌜EN⌝-⌜*ia* ⌝
02) ⌜*qí*⌝-⌜*bí*⌝-⌜*ma*⌝
03) ⌜*um*⌝-⌜*ma*⌝ ⌜⌝⌜*Aḫ*⌝-[.....]
04) ⌜ÌR⌝-⌜*ka*⌝ *a*[-*n*]*a* ⌜GÌR⌝.⌜MEŠ⌝
05) ⌜LUGAL⌝ E[N-*ia* ᵈUT]U-[*ia*]
06) ⌜7⌝ ⌜*ù*⌝ [7-*ta*]-*a*[*n*]
07) ⌜*am*⌝-⌜*qut*⌝ ⌜*iš*⌝-⌜*te*$_9$⌝-*mé*
08) *gáb*-⌜*bi*⌝ ⌜*a*⌝-⌜*wa*⌝-⌜*ti*⌝
09) ⌜LUGAL⌝ ⌜EN⌝[-*ia*] ⌜*ù*⌝
10) *a*-⌜*nu*⌝-[*ma šu-ši*-]⌜*ra*⌝-⌜*ti*⌝
Lo.ed. 11) [*gáb-ba a*]-⌜*di*⌝(?) ⌜*ka*⌝(?)-[*ša-di*]
Rev. 12) ⌜LUGAL⌝ E[N-*ia*]
13) *ù* ⌜*mi*⌝-⌜*i*⌝[*a-mi*]
14) [U]R.⌜GI$_7$⌝ [*ù la-a*]
15) ⌜*yi*⌝-⌜*iš*⌝-⌜*te*$_9$⌝-[*mu a-na*]
16) ⌜⌝⌜*Ma*⌝-*y*[*a* LÚ.MÁŠKIM]
17) ⌜LUGAL⌝ E[N-*ia*]
18) ⌜*ù*⌝ *y*[*u-ši*-]⌜*ra*⌝-*m*[*i*]
19) ⌜LUGAL⌝ ⌜EN⌝-⌜*i*⌝[*a*] ⌜ÉRIN⌝.[MEŠ]
20) ⌜*a*⌝-⌜*na*⌝ ⌜KUR⌝-⌜*šu*⌝ ⌜*ki*⌝-⌜*ma*⌝ ⌜*ar*⌝-⌜*ḫi*⌝-⌜*ìš*⌝
21) ⌜LÚ⌝.⌜MEŠ⌝ ⌜*ša*⌝ ⌜*la*⌝-⌜*a*⌝ ⌜*ti*⌝-[*ìš-m*]u
22) ⌜*a*⌝-⌜*na*⌝ ⌜*Ma-ya šu-nu ti-m*[*u*]-*t*[*u*]-⌜*na*⌝
23) ⌜*gáb*⌝-⌜*ba*⌝-‹*šu*›-*nu*

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EA 217

TRANSLATION

(1–7) Speak to the king, my lord; the message of Aḫ[…], your servant. At the feet of the king, [my] lo[rd], [my sun g]od, seven (times) and [seven ti]m[es] have I fallen.

(7–12) I have heeded all the words of the king, [my] lord. And no[w] I [have pre]pared [everything un]til the ar[rival] of the king, [my] lo[rd].

(13–17) And who is [the d]og [that] he would [not] ob[ey] May[a, the commissioner] of the king, [my] lo[rd]?

(18–20) So, may the king, m[y] lord s[en]d troo[ps] to his land with utmost haste.

(21–23) As for the men who would not o[be]y Maya, they will die, all of ‹th›em.

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EA 218

TRANSCRIPTION

Obv. 01) [*a*-]*na* [LUGAL EN-*ia*]
02) [*qí-bí-ma*]
03) [*um-ma* ˡ……..]
04) ˹LÚ˺ [URU……]
05) [*a-na* GÌR.MEŠ EN-*ia*]
06) [7] ˹*ù*˺ [7-*ta-an*]
07) [*am*-]˹*qut*˺ *e*[*š-te*$_9$-*me*]
08) ˹*gáb*˺-*bi a*[-*wa-ti*]
09) ˹LUGAL˺ ˹EN˺-˹*i*˺[*a*]
10) [*a*]-˹*nu*˺-*ma i*$_{15}$-*š*[*u-ši-ru*]
11) *k*[*i*]-˹*ma*˺ ˹*qa*˺-[*bi*]
12) L[UGAL E]N-*i*[*a ù*]
Lo.ed. 13) ˹*iš*˺-*te*$_9$-*mu a-w*[*a-ti*]
Rev. 14) ˡ*Ma*-˹*ya*˺ ˹*ma*˺-˹*gal*˺ *m*[*a-gal*]
15) *ù yu*-˹*ši*˺-*ra-mì*
16) LUG[AL] EN-*ia* ÉRIN.MEŠ
17) *a-na* KUR.MEŠ-*šu*

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EA 218

TRANSLATION

(1–7) [Speak t]o [the king, my lord; the message of…., the ruler of [the town of….; at the feet of my lord, seven (times)] and [seven times have I fa]llen.

(7–14) I [have heard all the wo[rds] of the king, m[y] lord. [N]ow I am p[reparing] just as the k[ing,] m[y lo]rd com[manded. And] I am obeying the wo[rds] of Maya very dil[igently].

(15–17) So may the ki[ng], my lord, send troops to his lands.

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EA 219

TRANSCRIPTION

Obv. 01) [*a-na*] ˹*šàr*˺-˹*ri*˺ ˹EN˺[*-ia*.....]
02) [*qí*]˹*bí*˺-[*ma*]
03) *u*[*m-ma*.....ÌR-*ka*]
04) 7 ˹*ù*˺ [7 *a-na* GÌR.MEŠ EN-*ia am-qú-u*]*t*
05) [.....]
06) [.....]
07) [.....]
08) [.....]
09) [.....]
10) [.....]
11) [.....]
12) [.....]
13) [.....]
14) [.....]
15) [.....]
16) [.....]
Rev. 17) [.....]
18) [.....]
19) [.....]
20) [.....] *a* [.....]
21) [.....*a-n*]*a* ˹*ka*˺-*ta*$_5$ [.....]
22) [.....] *a* [.....]*mi*
23) ˹*yi*˺-˹*ip*˺[.....]*mu*-˹*da*˺
24) *la-a* [.....]*yi-pu-*?
25) 30 GAL [.....]KÙ.GI
26) *a-na* ˹*mu*˺-[.....DÙ]G.G[A.....]
27) *li-*[*it-r*]*i-iṣ* [*a-na pa-ni-ka*]
28) *a*-˹*na*˺ [.....]
29) ˹*ù*˺(?) [.....]˹*yu*˺-[*uš-ši-ra*]
Up.ed. 30) [ÉR]IN.MEŠ \ ˹*pí*˺-[*ṭá-ti*]
31) [*a-n*]*a* KUR-[*šu*.....]
32) UGU [.....]
Lft.ed. 33) [...]˹*ka*˺(?) [.....]
34) [.....]

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EA 219

TRANSLATION

(1–4) [Sp]ea[k to]the king, [my] lord; the me[ssage of…., your servant]: Seven (times and) [seven (times) at the feet of my lord have I falle]n.

(5–20) [……]

(21–34) […t]o you [……]he will d[o (?)……]not […]he will do(?). Thirty cups [……]of gold […..for [….]sweet[wine?…].

May be ple[as]ing [n your sight….]and (?) […] may he [send regu]lar troops [t]o the land of […] against [……]

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EA 220

TRANSCRIPTION

Obv. 01) *a-na* ˡ*šàr-ri* EN-*ia* [ᵈUTU-*ia*]
02) *qí-bí*-[-*ma*]
03) *um-ma* ˡKÚR-*ur-tu-wa* ˹LÚ˺ ˹URU˺ ˹*Ṣú*˺(?)-*nu*
04) ÌR-*ka* SAḪAR.MEŠ *ša* GÌR.MEŠ
05) *šàr-ri* EN-*ia* ᵈUTU-*ia*
06) *ù* IM.MEŠ *ša ka-bá-ši*-[*k*]*a*(?)
07) *a-na* GÌR.MEŠ *šàr-ri* EN-*i*[*a*]
08) ᵈUTU-*ia* 7 *ù* 7-*ta-an*
09) *am-qut iš-te*$_9$*-mé gáb-bi*
10) *a-wa-ti* L[U]GAL EN-*ia* ᵈUTU-*ia*
11) *mi-ia-*˹*ti*˺ *a-na-ku ù la*
12) *iš-te*$_9$*-mu a-na* MÁŠKIM LUGAL EN‹-*ia*›
13) [ᵈUT]U-*ia ki-ma qa-bi*
14) [*šàr-*]*ri* EN-*ia* ᵈUTU-*ia*
15) [*a-n*]*u-ma iṣ-ṣú-ru*
Rev. 16) [UR]U.KI LUGAL EN-*ia* ᵈU[TU]-*ia*
17) *a-di ka-ša-di*
18) LÚ.MÁŠKIM *šàr-ri* EN-*ia*
19) ᵈUTU-*ia ù li-de* LUGAL EN-˹*ia*˺
20) ᵈUTU *iš-tu* AN *ša*$_{10}$*-me*
21) *i-nu-ma ša-aḫ-ṭá-at-mì*
22) URU.KI *ša šàr-ri* EN-*ia*
23) ᵈUTU-*ia ša it-ti-ia*
24) *ù mi-ḫi-iṣ-mì a-bi-ia*
25) *ù a-nu-ma i*$_{15}$*-na-ṣa-ru*
26) URU.KI *ša šàr-ri* EN-*ia*
27) ᵈUTU-*ia ša it-ti-ia*
28) *a-di ka-ša-di*
29) LÚ.MÁŠKIM LUGAL EN-*ia*
30) ᵈUTU-*ia a-na la-ma-*˹*di*˺
Up.ed. 31) [K]U[R]-*ti*^{MEŠ} LUGAL EN-*ia* ˹ᵈ˺U[TU-*ia*]

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EA 220

TRANSLATION

(1–9) Speak to the king, my lord, [my sun god]. The message of Nukurtuwa, the ruler of ˹Ṣunu˺(?), your servant, the dirt under the feet of the king, my lord, my sun god, and the clay of your(?) treading: At the feet of the king, m[y] lord, my sun god, seven (times) and seven times have I fallen.

(9–14) I have heard all the words of the king, my lord, my sun god. Who am I that I should not heed the commissioner of the king ‹my› lord, my [sun] god, according to the command of [the ki]ng, my lord, my sun god?

(15–19) [No]w I am guarding [the ci]ty of the king, my lord, my sun [god], until the arrival of the commissioner of the king, my lord, my sun god.

(19–24) So may the king, my lord, the sun god from heaven be apprised that the city of the king, my lord, my sun god, that is in my charge was attacked and my father was smitten.

(25–31) And now I am guarding the city of the king, my lord, my sun god, that is in my charge until the arrival of the commissioner of the king, my lord, my sun god, to learn about the [l]a[n]ds of the king, my lord, [my] sun [god].

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EA 221

TRANSCRIPTION

Obv.
01) *a-na šàr-ri* EN-[*i*]*a*
02) ^{d}UTU *iš-tu* $ša_{10}$*-me-*⌜*ma*⌝
03) *qí-bí-ma*
04) *um-ma* ⌜*Yi-iq-dá-sú*
05) ÌR-*ka a-na* GÌR.MEŠ *šàr-ri*
06) EN-*ia* 7-*šu ši-bi-ta-an*
07) *uš-ḫé-ḫi-in*

---

08) *iš-*te_9*-me ša-pa-ar*
09) *šàr-ri* EN-*ia*
10) ⌜*a*⌝*-na ia-a-ši*

Rev.
11) *a-nu-ma*
12) *a-na-ṣa-ru*
13) URU *šàr-ri* EN-*ia*
14) *a-di ti-ik-šu-du*
15) *a-wa-at šàr-ri*
16) EN *a-na ia-ši*

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EA 221

TRANSLATION

(1–7) Speak to the king, my lord, the sun from heaven, the message of Yiqdasu, your servant: At the feet of the king, my lord, seven times (and) seven times have I prostrated.

(8–10) I have heard the message of the king, my lord, to me.

(11–16) Now, I am guarding the city of the king, my lord, until the word of the king, my lord, comes to me.

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EA 222

TRANSCRIPTION

Obv.
01) *a-na* ⌜*šàr*⌝[-*ri* EN-*ia*]
02) *qí-bí*-[*ma*]
03) *um-ma* ⌜*Yi-iq*[-*dá-sú*]
04) *a-na* GÌR.MEŠ *šàr*-⌜*ri*⌝ [EN-*ia*]
05) *7-šu 7*-⌜*ta*⌝-*an*
06) *uš-ḫe-ḫi-in*$_4$ ⌜*i*⌝-[*nu*]-*ma*
07) *ša-pár* LUGAL EN-[*ia*]
08) *a-na ia-ši* ⌜*a*⌝-[*nu-ma*]
09) *ša i-ba*-[*ši it-ti-i*]*a*
10) *na-ad-na*-[*ti*]
11) *a-na* LUGAL E[N-*ia*]

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EA 222

TRANSLATION

(1–6) Speak to the kin[g, my lord,] the message of Yiq[dasu;] at the feet of the king, [my lord,] seven times (and) seven times, have I prostrated.

(6–11) Inas[much] as the king, [my] lord, has written to me, n[ow,] what wa[s in m]y [possession, I] have given to the king, [my] lo[rd].

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EA 223

TRANSCRIPTION

Obv.
01) *a-na* [1][*šàr-r*]*i* EN-*ia* [d]UTU
02) *iš-t*[*u*] ⌜*ša*$_{10}$⌝-⌜*me*⌝-*ma*
03) *qí-*⌜*bí*⌝*-ma*
04) *um-ma* ⌜ı⌝⌜*In*$_4$⌝-⌜*tar*⌝-⌜*ú*⌝*-ta* ÌR-*ka*
05) *a-na* GÌR.MEŠ *šàr-*⌜*ri*⌝ ⌜*be*⌝-⌜*lí*⌝*-ia*
06) 7*-šu* 7*-ta-an* ⌜*uš*⌝*-ḫé-ḫi-in*$_4$
07) *gáb-bi* ⌜*mi*⌝-⌜*im*⌝*-mi*
08) *ša yi-qa-*⌜*bu*⌝
09) *šàr-ru be-lí*
10) ⌜*ú*⌝*-še-ši-ru-mi*

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EA 223

TRANSLATION

(1–6) Speak to the [kin]g, my lord, the sun god fr[om] heaven; the message of Intaruta, your servant: At the feet of the king, my lord, seven times (and) seven times have I prostrated.

(7–10) All the goods that the king my lord commands, I will prepare.

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EA 224

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* [lu]LU[GAL] E[N-*ia* [d]UTU DINGER.MEŠ]-*ia*
02) *qí-bí*-[*ma*]
03) *um-ma* [lu]*Šum-ad-d*[*a* ÌR *š*]*a* LUGAL EN-*ia*
04) *a-na* GÌR.MEŠ *šàr-ri* EN-*ia*
05) *am-qú-ut-mì*
06) 7-*šu* ⌜*ù*⌝ 7-*ta-a-an*
07) *i-nu-ma* ⌜*ša*⌝-*pár-mi*
08) LUGAL EN-⌜*ia*⌝ *a-na* ŠE.ḪI.A.MEŠ ⌜*duḫ*⌝-*ni*
09) \ *mu-ḫu-ṣu*
10) *ia-aš-al-mì*
11) LUGAL EN-*ia*
12) [L]Ú.MEŠ MÁŠKIM-*šu*
13) ⌜*šum*⌝-⌜*ma*⌝
Rev. 14) [*t*]*u*-⌜*ub*⌝-⌜*ba*⌝-*lu-na*
15) LÚ.MEŠ *a-bu-tu-nu*
16) *aš-šum* UD. KAM[v].MEŠ
17) [lu]*Ku-sú-na*
18) LÚ *a-bi-nu*
19) ⌜*ù*⌝ ⌜*šum*⌝-⌜*ma*⌝ (erased)

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EA 224

TRANSLATION

(1–6) Speak to the ki[ng], [my] lo[rd, ‹my› sun god], my [deity], the message of Shum-Hadd[a, the servant o]f the king, my lord: at the feet of the king, my lord, have I fallen, seven times and seven times.

(7–9) Inasmuch as the king, my lord, has written for cereal grain, it has been destroyed.

(10–18) May the king, my lord ask his commissioners whether our ancestors always shipped (grain) since the days of Kusuna, our father,

(19) ⌜and⌝ ⌜whether⌝….(*erased*).

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EA 225

TRANSCRIPTION

Obv. 01) *a-na* [I]*šàr-ri* EN-*ia*
02) *qí-bí-ma um-ma*
03) [I]*Ša-mu-*[d]IŠKUR LÚ.*lí*
04) URU *Ša-am-ḫu-na*
05) *a-na* ›PA‹GÌR (ANŠE) [I]*šàr-ri-ia* (‹EN›-*ia*?)
06) 7 *ù* 7 *mi-lí*
07) *am-qut gáb-bi*
08) *a-wa-te*[MEŠ] *šàr-ri-ia* (‹EN›-*ia*?)
09) *iš-te-mu ù*
10) MÁŠKIM *‹ša› ya-di-nu*
11) [I]*šàr-ri-ia* (‹EN›-*ia*?)
Rev. 12) UGU-*‹ia› iš-te-mu*
13) *gáb-bi a-wa-te-šu*
(Hieratic sign)

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EA 225

TRANSLATION

(1–6) Speak to the king, my lord; the message of Shamu-Haddi, the ruler of the city of Sham'ôna: At the feet(!) of my king (or: the king, my ‹lord›?), seven (times) and seven *times*(?) have I fallen.

(7–13) I am heeding all the words of my king (or: the king, my ‹lord›?) and as for the commissioner ‹whom› my king (or: the king, my ‹lord›?) will appoint over me, I will heed all of his words.

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EA 226

TRANSCRIPTION

Obv. 01) *a-⸢na⸣ ⸢ı⸣šàr-ri* E[N-*ia*]
02) ⸢*qí*⸣-⸢*bí*⸣-*ma um-*[*ma*]
03) ⸢ı⸣*Ši-ip-ṭú-ri*[…ÌR-*ka*]
04) ⸢*ù*⸣ *ep-ri* ⸢*ša*⸣ [GÌR.MEŠ]-⸢*ka*⸣
05) *a-na* GÌR.‹MEŠ› *šàr-ri* ⸢7⸣ ⸢*ù*⸣ 7 *am-qut*
06) *yi-*⸢*de*⸣*-mi šàr-ru* EN-*ia*
07) *i-nu-ma šal-ma-at* URU.KI-⸢*šu*⸣
08) ⸢*ù*⸣ ⸢*gáb*⸣*-bi a-wa-te*^{MEŠ}
09) ‹*ša*› *ša-pár šàr-r*[*u*] EN‹*-ia*› *a-na* ÌR-*šu*
10) *iš-te-mu a-nu-ma*
11) ⸢*ı*⸣*-ri-šu* \ *aḫ-*⸢*ri*⸣-[*šu*]
Lo.ed. 12) ⸢*ù*⸣ *i-ba-*⸢*qa*⸣*-m*[*a ù*]
Rev. 13) [*ú*]-*uṣ*$_4$-*ṣú-m*[*ı*]
14) [*ı*]-⸢*na*⸣ URU-*ia* [*ù*]
15) ⸢*ı*⸣-*šu-ši-r*[*u*]
16) [Ì.MEŠ] *ù* NÍG.MEŠ ⸢*ù*⸣ [KAŠ.ME]Š
17) [*a-na*] *pa-ni* KASKAL.MEŠ
18) ⸢*šàr*⸣*-ri* EN-*ia*
19) ⸢*ù*⸣ *iš-te-mu*
20) *gáb-bi a-wa-te*^{MEŠ}
Up.ed. 21) ˡ*šàr-ri* EN-*ia*

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EA 226

TRANSLATION

(1–5) Speak to the king, [my] lo[rd], the message of Shipṭuri[…your servant], and the dirt beneath your [feet]: At the f‹ee›t of the king, seven (times) and seven (times) have I fallen.

(6–10) May the king, my lord, be apprised that it is well with his city, and I am obeying all the words (which) the king, ‹my› lord, wrote to his servant.

(10–21) Now I am cultivating and I am plucking [so I] keep going out [fr]om my city [and] I am preparing [oil] and food and [beer] in anticipation of the caravans of the king, my lord and I am obeying all of the words of the king, my lord.

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EA 227

TRANSCRIPTION

Obv. 01) [*a*]-⌜*na*⌝ ⌜LUGAL⌝ EN-*ia*————
02) *qí*————*bí*————*ma*—
03) *um-ma* LUGAL URU *Ḫa-ṣú-ri*^{KI}
04) *a-na* GÌR.‹Ḫ›I.A EN-*ia am-qú-ut*
05) ⌜*a*⌝*-mur-mì a-na-ku na-aṣ-ra-ti* U[RU]
06) DIDLI.ḪI.A-*ni* LUGAL EN-*i*[*a*]
07) *a-di ka-ša-di* EN-*ia* DINGIR-*i*[*a*]
08) *u* i_{15}*-nu-ma iš-te-me a-wa-te*^{MEŠ}*-ka*
09) *an-nu-ta*$_5$ *u a-ṣé* TI ^{d}UTU EN-⌜*ia*⌝ *an*(*a*) ⌜*i*⌝*a-š*[*i*]
10) *u ki yi-ša-ma-aḫ* TI *am-tal*[*-li-ik*]
11) *u* il_5*-la-ti-ya ia-ṣa-at ša-*
\ *li-m*[*u*]
12) *u* DINGIR.MEŠ*-nu íp-pal-šu*
13) *an*(*a*) *ia-ši u a-nu-ma šu-ši-ra-ti*
14) *gáb-ba a-di ka-ša-di* LUGAL EN[*-ia*]
15) *a-mur-mì i-nu-ma yi-ik-šu-du*
16) [^{l}*Ḫa-n*]*i* DUMU *ši-íp-ri-ka*
17) [*u yi-iḫ-d*]*u*? ŠÀ‹*-ia*› *ma-gal*
18) [il_5*-la-ti-*]*ia ri-iš-ti*$_7$
Lo.ed. 19) [*yu-ṣu*] *i-nu-ma la yi-*[…]
Rev. 20) [*a*]*n-ni ú-*[…..]
21) URU *Ḫa-ṣú-*[*ra*^{KI}..]
22) *u ni-nu ni*[….]
23) *aš-šum* KUR[….]
24) *u gáb-*⌜*ba*⌝[….]
25) *i-nu-ma ka-*⌜*ša*⌝?[…]
26) *ša-ni-tam* ⌜*a*⌝*-m*[*ur.* .]
27) *u ki-ia-*⌜*am*⌝? […]
28) *qa-du* ÉRIN.MEŠ[…]

Rest of reverse uninscribed

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EA 227

TRANSLATION

(1–4) Speak to the king, my lord, the message of the king of the city of Ḥaṣôra (Hazor): at the feet of my lord have I fallen.

(5–7) Behold, I guard the cities of the king, my lord, until my lord's coming to m[e].

(8–13) And when I heard these your words then the life of the sun god, my god and [my sun god, came forth to me and when it was heard, I took [counsel]; and my elation came forth completely and the gods looked upon me.

(13–14) And now, I have prepared all until the arrival of the king, [my] lord.

(15–19) Behold, whenever [Ḫan]i, your envoy, arrives, [then] ‹my› heart [rejoi]ces greatly; my [elation,] exaltation, [goes forth].

(19–21) When […] did not […] Ḥaṣô[ra (Hazor)…].

(22–25) And we will […] because of the land of […] and all […] when […] arri[ves].

(26–28) Furthermore, beho[ld –––] and thus [–––] with the [regular?] troops.

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EA 228

TRANSCRIPTION

Obv. 01) [*a*]-⌜*na*⌝ ˡ*šàr-ri* EN-*ia*
02) *qí-bí-ma*
03) *um-ma* ˡÌR-*Šul-lim*
04) LÚ URU *Ḫa-ṣú-ra* ⌜ÌR⌝-⌜*ka*⌝
05) *a-na* I‹I›GÌR.ḪI.A-*pí*
06) ˡ*šàr-ri* EN-*ia*
07) 7 *ù* 7-*ta-a-an*
08) *a-na* ⌜GÌR⌝.ḪI.A-*pí* ˡ*šàr-rù*(sic!) EN-*ia*
09) *am-qú-ut-mi*
10) *a-mur-mi a-na-ku* ⌜ÌR⌝-[*d*]*i*(?)
11) *ša ki-it-ti*
12) ˡ*šàr-ri* EN-*i*⌜*a*⌝ *ù*
13) *a-nu-um-ma-mi*
14) *i-na-ṣa-ru-um-mi*
15) URU *Ḫa-ṣú-ra*⌜KI⌝
16) ⌜*qa*⌝-*du* URU.DIDLI.ḪI.A-*ni-ši*
17) [*a-n*]*a* ˡ*šàr-ri* EN-*ia*
18) [*ù*] *li-iḫ-šu-uš*-⌜*mi*⌝
Lo.ed. 19) ⌜\⌝ *ya-az-ku-ur-mi*
Rev. 20) ⌜ˡ⌝*šàr-ri* EN-*ia*
21) *mi-im-ma ša*
22) *in*$_4$*-né-pu-uš-mi*
23) UGU URU *Ḫa-ṣú-ra*^{KI}
24) URU.KI-*ka ù*
25) UGU ÌR-*ka*

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EA 228

TRANSLATION

(1–9) [Sp]eak to the king, my lord, the message of ʿAbdi-Shullim, ruler of the city of Ḥaṣôra (Hazor), your servant: at the t‹wo› feet of the king, my lord, seven (times) and seven times, at the feet of the king, my lord, have I fallen.

(10–17) Behold, I am the loyal servant of the king, my lord, and now I am guarding the city of Ḥaṣôra (Hazor) with her towns [fo]r the king, my lord.

(18–25) [So] may the king, my lord, give thought to what is being done against the city of Ḥaṣôra (Hazor), your city, and against your servant.

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EA 229

TRANSCRIPTION

Obv. 01) *a-na* ᶦLUGAL EN-*ia*
02) *qí-bí-m*[*a*]
03) *um-ma* ᶦÌR-*na*[…]
04) ˹ÌR˺-*ka* ÌR [*ki-ti* ᶦLUGAL]
05) ˹EN˺-*ia* SAḪAR .M[EŠ *ša* GÌR.MEŠ
06) ˹ᶦ˺˹*šàr*˺-*ri* ˹EN˺[-*ia* ᵈUTU-*ia*]
07) [*a-na*]˹GÌR˺[.MEŠ ᶦLUGAL EN-*ia*]

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EA 229

TRANSLATION

(1–7) Speak to the king, my lord, the message of ʿAbdi-na[…], your servant, the [loyal] servant of [the king], my lord, the dirt [under the feet] of the king, [my] lord, [my sun god]: [at] the fee[t of the king, my lord…]

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EA 230

TRANSCRIPTION

Obv. 01) [*a*]-*na* LUGAL BAD-*ia qí-bi*
02) *um-ma* ^{I}*Ia-ma* ÌR-*ka*
03) *a-na* GÌR.MEŠ-*ka am-qut*
04) *a-*⌜*mur*⌝*-mi a-na-ku* ÌR-*ka*
05) *i-na aš-ri ša i-ba-ša-ti*$_7$
06) *a-*⌜*mur*⌝ *aš-ra-nu ša i-ba-ša-ti*$_7$
07) URU.DIDLI.ḪI.A-*ka gáb-bu*
08) *a-na-ku* ÌR ‹*ki*›-*ti*$_7$-*ka*
09) [LÚ.ME]Š *ḫa-za-nu-te-ku*(sic!)
10) *lu-ú na-aṣ-ra-ku*
11) *šum-ma* LÚ ⌜*we*⌝-⌜ʾ*u*$_5$⌝-*ka*
12) *il-la-*⌜*ak*⌝ ⌜*a*⌝-⌜*na*⌝ ⌜*mu*⌝-*ḫi-ia*
13) *ù* ⌜*uṣ*⌝-⌜*ṣur*⌝-⌜*šu*⌝
14) *ù* URU.DIDLI.⌜ḪI.A⌝ ⌜*ša*⌝ ⌜*i*⌝-*ba-ša-ti*$_7$
15) ⌜*lu*⌝-*ú na-*⌜*aṣ*⌝-*ru*
16) *gáb-bu* ⌜*á*⌝-⌜*na*⌝ *ka-ta*$_5$
Rev. 17) ⌜*ù*⌝ ⌜LÚ⌝.⌜MEŠ⌝ ⌜*ḫa*⌝-⌜*za*⌝-*nu-te*
18) *ša-al-šu-*⌜*nu*⌝
19) *šum-ma* ⌜*lu*⌝-*ú na-àṣ*(AŠ)-*ru*
20) ⌜*ù*⌝ ⌜*lu*⌝-*ú ti*$_7$-*de*
21) *i*$_{15}$-*nu-*‹*ma*› *ša-al-mu*
22) URU.DIDLI.ḪI.A *gáb-bu*

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EA 230

TRANSLATION

(1–3) Speak to the king, my lord, the message of Yama, your servant: At your feet have I fallen.

(4–10) Behold, I am your servant in the place where I am. Look, the places where I am are all your cities; I am your [lo]yal servant; I indeed protect your city rulers.

(11–13) If a soldier of yours comes to me, then I will guard him.

(14–16) And the towns where I am are all verily protected for you.

(17–19) And as for the city rulers, ask them whether they are verily protected.

(20–22) So may you be apprised that it is well with all your cities.

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EA 231

TRANSCRIPTION

Obv. 01) [*a-na šàr-ri* EN-*ia*]
02) [^{d}UTU *iš-tu* AN *ša*$_{10}$-*me-e*]
03) [*qí-bí-ma*]
04) [*um-ma* ^{I}.....]
05) [LÚ URU.....]
06) [Ì]R *š*[*a šàr-ri ep-ru*]
07) *ša* 2 GÌR.M[EŠ-*šu qa-qa-ru ša*]
08) *ka-ba-ši-š*[*u a-na* GÌR.MEŠ]
09) LUGAL EN-*ia* ⌜^{d}⌝[UTU *iš-tu*]
10) AN *ša*$_{10}$-*me-e* 7-[*šu* 7-*ta-an am-qut*]
11) *ki-ma ša yi-i*[*š-pu-ur*]
12) *šàr-ru* EN-⌜*ia*⌝ [^{d}UTU]
13) [*i*]*š-tu* AN *ša*$_{10}$-*m*[*e-e*]
Lo.ed. 14) [*ú*]-⌜*ṣur*⌝-⌜*mì*⌝ URU.KI *š*[*a*]
15) [LU]GAL [*ša it*]-*ka*[*ù*]
Rev. 16) [*a-*]*na-ṣa-r*[*u*] ⌜URU⌝.[KI]
17) ⌜*ki*⌝-*ma ša* ⌜*yi*⌝[*-iš-pu-ur*]
18) ⌜*šàr*⌝-⌜*ru*⌝ E[N-*ia* DINGIR.MEŠ-*ia*]
19) ^{d}UTU-*ia* [*iš-tu* AN *ša*$_{10}$-*me-e*]

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EA 231

TRANSLATION

(1–10) [Speak to the king, my lord, the sun from heaven; the message of [..., the ruler of...] the [ser]vant o[f the king, the dirt] under [his] two feet, [the ground on which] h[e] walks: [At the feet] of the king, my lord, the [sun god from] heaven, seven [times (and) seven times I have fallen].

(11–19) As the king, my lord, [the sun god fr]om heaven, has w[ritten], "[Gu]ard the city o[f the ki]ng [which is in] your [charge," so I] am guarding the city just as the king, my lord, [my deity], my sun god [from heaven,] has w[ritten].

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EA 232

TRANSCRIPTION

Obv. 01) *a-na šàr-ri* EN-*ia* ^{d}UTU *iš-tu* $ša_{10}$*-me-e*
02) *qí-bí-ma*
03) *um-ma* ^{I}*Sú-ra-ta*
04) LÚ URU *Ak-ka* ÌR *ša šàr-ri*
05) *ep-ru ša* GÌR.MEŠ*-šu ù qa-qa-ru ša ka-ba-ši-šu*
06) *a-na* GÌR.MEŠ LUGAL EN-*ia*
07) ^{d}UTU *iš-tu ša-me-e*
08) 7*-šu* 7*-ta-a-an*
09) *uš-ḫé-ḫi-in*
10) *i-na pa-an-te-e* \ *ba-aṭ-nu-ma*
11) *ù ṣe-ru-ma* \ *ṣú-uḫ-ru-ma*
12) *ma-an-nu* LÚ-lu_4
Lo.ed. 13) *ù ša-pár* ⌜LUGAL⌝
Rev. 14) EN-*šu a-na ša-*[*šu*]
15) *ù la-a yi-iš-*⌜*mu*⌝*-mi*
16) *ki-ma ša yu-uṣ-ṣí*
17) *iš-tu pí-i*
18) ^{d}UTU *iš-tu*
19) $ša_{10}$*-me-e* ⌜*ki*⌝*-*⌜*na*⌝*-an-na*
20) *yu-up-pa-*⌜*šu*⌝*-mi*

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EA 232

TRANSLATION

(1–11) Speak to the king, my lord, the sun god from heaven; thus Surata, the ruler of the city of Acco, the servant of the king, the dirt under his feet, the ground of his tread: At the feet of the king, my lord, the sun god from heaven, seven times (and) seven times have I prostrated on the stomach and on the back.

(12–20) Who is the ruler to whom the king, his lord, has written, that he would not heed? Just as it has issued from the mouth of the sun god from heaven, thus it shall be done.

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EA 233

TRANSCRIPTION

Obv. 01) *a-na* [lú]*šàr-r*[*i* EN-*i*]*a*
02) [d]UTU *iš-tu* A[N $ša_{10}$-*m*]*e*
03) *qí-bí-ma*
04) *um-ma* [lú]*Sà-ta-at-na*
05) LÚ URU *Ak-ka* [KI] ÌR-*ka*
06) ÌR *ša šàr-ri*
07) *ù* SAḪAR.MEŠ *ša* 2 GÌR.MEŠ-*šu*
08) KI.MEŠ *ša ka-bá-ši-šu*
Lo.ed. 09) *a-na* GÌR.MEŠ *šàr-ri*
10) EN-*ia* DINGIR.MEŠ-*ia*
Rev. 11) [d]UTU *iš-tu* AN $ša_{10}$-*me*
12) 7-*šu* 7-*ta-a-an*
13) *uš-ḫé-ḫi-in ù*
14) *ka-ba-tu-ma*
15) *ù ṣe-ru-ma*

---

16) *ša ia-aš-tap-pár* LUGAL
17) *be-li-ia a-na* ÌR-*šu*
18) *yi-iš-te*$_9$-*mu ù*
19) *gáb-bi ša yi-*⌜*qa*⌝-[*bi*]
20) EN-*ia ú-še-š*[*i-ru*]

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EA 233

TRANSLATION

(1–3) Speak to the kin[g. m]y [lord], the sun god from h[eave]n.

(4–15) Thus Satatna, ruler of the city of Acco, your servant, the servant of the king and the dirt under his two feet, the ground of his treading: At the feet of the king, my lord, my deity, the sun god from heaven, seven times (and) seven times have I prostrated myself, both on the stomach and on the back.

(16–20) What the king, my lord, has written to his servant, I am heeding. Everything that my lord has commanded, I am prepa[ring].

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EA 234

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* ˡ*šàr-ri* EN-*i*[*a*]
02) ᵈUTU *iš-tu* AN *ša*$_{10}$-*me-e*
03) *um-ma* ˡ*Sà-ta-at-na* LÚ URU *Ak-ka*^{KI}
04) ÌR-*ka* ÌR ˡ*šàr-ri ù*
05) SAḪAR.MEŠ *ša-a* 2 GÌR.MEŠ-*šu ù* KI.MEŠ
06) *ša ka-*⌜*ba*⌝-*ši-šu a-na* 2 GÌR.MEŠ
07) *šàr-ri* EN-*ia* ᵈUTU *iš-tu*
08) AN *ša*$_{10}$-*me* 7-*šu* 7-*ta-a-an*
09) ⌜*uš*⌝-*ḫé-ḫi-in ù ka-bat-tu-ma*
\ *ù ṣe-ru-ma*

---

10) *yi-iš-me šàr-ru* EN-[*i*]*a*
11) *a-wa-at* ÌR-*šu* [ˡ*Zi-ir-*]*dam-ia-*[*aš*]-*da*
12) ⌜*pa*⌝-*ṭá-ar iš-t*[*u*]
13) ˡ*Bir*$_5$-*ia- wa-za i*[*-ba-ši*]
14) ⌜*it*⌝-*ti* ˡŠ*u-ta* [ÌR]
Lo.ed. 15) *šàr-ri i-na* URU ⌜UN⌝
16) [*l*]*a-a yi-qa-bi mi-im-*⌜*ma*⌝
Rev. 17) [*a-n*]*a ša-šu tu-uṣ-ṣa*
18) ÉRIN.MEŠ *šàr-ri* EN-*ia i-ba-*[*ši*]
19) *it-ti-ši i-na* URU *Ma-gíd-d*[*a* ^{KI}]
20) *la-a qa-bi mi-mu a-na ša-*⌜*šu*⌝
21) *ù yi-ip-ṭú-ra a-na mu-ḫi-ia*
22) *ù a-nu-ma*
23) *ia-aš-pu-ra* ˡŠ*u-ta*
24) *a-na ia-ši i-din-mì*
25) ˡ*Zi-ir-dam-ia-aš-da*
26) *a-na* ˡ*Bir*$_5$-*ia-wa-za ù la-a*
27) *i-ma-gur* ⌜*na*⌝-*da-an-šu*

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EA 234

TRANSLATION

(1–9) To the king, m[y] lord, the sun god from heaven, the message of Satatna, the ruler of the city of Acco, your servant, the servant of the king and the dirt under his two feet and the ground of his treading: At the two feet of the king, my lord, the sun god from heaven, seven times (and) seven times have I prostrated both on the stomach and on the back

---

(10–21) May the king, [m]y lord, hear the word of his servant: [Zir]damyashda deserted from Biriawaza. He w[as] with Shuta, the servant of the king, in the garrison town; he said nothing to him. The army of the king, my lord, came forth, he was with it in the city of Megiddo; nothing was said to him. He deserted to me.

(22–27) And now Shuta has written to me, "Hand over Zirdamyashda to Biryawaza," but I refused to hand him over.

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28) *a-mur-mì* URU *Ak-ka*^{KI}
29) *ki-ma* URU *Ma-ag-da-lí* ^{KI}
30) *i-na* KUR *Mi-iṣ-ri ù la-a*
31) [*yi-*]ʳ*iš*ˀ-*te*$_9$-*ma šàr-ru*
32) [EN-*ia*] *ù yi-né-pu-*ʳ*ša*ˀ
Up.ed. 33) [ˈ*Šu-t*]*a* UGU-*ia ù lu-*ʳ*ú*ˀ
34) [*yu-uš-ši-*]*ra* LUGAL EN-*ia*
Lft.ed. 35) [LÚ].MÁŠKIM-*šu ù li-il-q*[*é-*]
\ *šu*

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(28–35) Look, the city of Acco is like the city of Migdol in the land of Egypt. And the king, [my lord] has not heard that [Shut]a has turned against me. So [ma]y the king, my lord [sen]d his commissioner and may he take him.

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EA 235 + EA 327

TRANSCRIPTION

EA 235

Obv. 01) *a-na* ^{I}*šàr-ri* EN-*ia*
02) ^{d}UTU-*ia* DINGIR.MEŠ-*ia*
03) ^{d}UTU *iš-tu* AN *ša*$_{10}$-*me-e*
04) *qí-bí-ma*
05) *um-ma* ^{I}*Sí-ta-at-na* ÌR-*ka*
06) SAḪAR.MEŠ GÌR.MEŠ-*ka a-na* GÌR.MEŠ
07) ^{I}*šàr-ri* EN-*ia* ^{d}UTU-*ia*
08) DINGIR.MEŠ-*ia* 7-*it ù*
09) 7-*it-ta-na* ‹*iš*›-*ḫé-ḫi-*⌜*in*$_4$⌝
10) *a-na* GÌR.MEŠ ⌜*šàr*⌝-⌜*ri*⌝ [EN-*ia*]

EA 327

11) ⌜*iš*⌝-*te-mé* [*a*]-*wa-ti* MÁŠ[KIM]
12) ^{I}LUGAL *a-*⌜*na*⌝ *ia-ši*
13) *a-na na-*⌜*ṣár*⌝ URU.DIDLI.KI.ḪI[.A *a-n*]*a*
14) ^{I}*šàr-ri* BAD-*ia* [*ù*]
15) *ú-na-ṣár ma-gal š*[*a-ni-ta*$_5$]
16) [^{I}]*šàr-ru* BAD-*ia* ⌜*ša*⌝[*-pár*]
Lo.ed. 17) ⌜*a*⌝-*na ia-ši a-na*
Rev. 18) ⌜NA$_4$⌝ ⌜*eḫ*⌝-*li*!(TU)-*pá-ak-ku*
19) ⌜*a*⌝-*nu-um-ma ú-ba-a*[*l*]
20) 50 MEŠ NI LAL \ *maš-qa-al*[*-šu-nu* (?)]
21) *a-na* ^{I}LUGAL EN-*ia*

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EA 235 + 327

TRANSLATION

EA 235

(1–10) To the king, my lord, my sun god, my deity, the sun god from heaven, speak: Message of Sitatna, your servant, the dirt at your feet, at the feet of the king, my lord, my sun god, my deity, seven (times) and seven times ‹I have pro›strated myself at the feet of the king, my lord.

EA 327

(11–15) ⌜I⌝ have heeded the [wo]rds of the king's com[missioner] to me to guard the cities [fo]r the king, my lord, [and] I have guarded diligently.

(15–21) Fu[rthermore] the king, my lord has wr[itten] to me about raw glass. Now I have sent 50 (units), [their] weight, to the king, my lord.

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EA 236

TRANSCRIPTION

Rev.
01) [……]ʳ*a*ˀ?-ʳ*nu*ˀ?-ʳ*um*ˀ?-ʳ*ma*ˀ?
02) [LÚ URU*A*]*k-ka* LÚ *nu-kù*[*r-ti*]
03) […*lu-*]*ú il-qa-an-n*[*i*…]
04) […]ᵈEŠDAR? *lu-ú*[…]
05) […*n*]*a-ti lu-ú i*[…]
06) […*a-n*]*a* LUGAL E[N-*ia*]
07) […] traces […]

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EA 236

TRANSLATION

Rev.

(1–7) [……]Now(?) [the ruler of the city of A]cco is [hostile…ma]y he take[me […] Ishtar? May[…]? May[…t]o the king, [my] lo[rd.] […] traces […]

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EA 237

TRANSCRIPTION

Obv. 01) [...]ʳ*ia*ˀ[.....]
02) [*i*]*l*$_5$-*te*$_9$-*qú-ú* ⁱʳ*La*ˀ-*a*[*b-a-yu*]
03) *ù iz-za-az-zu* UGU UR[U.MEŠ]
04) *ša* ˡ*šàr-ri* EN-*ia*
05) *ù il*$_5$-*te*$_9$-*qú* URU.Ḫ*I*.A
06) *ša* ˡLUGAL EN-*ia ša* NU(!)-*i*[*d*]
07) ˡ*šàr-ru* ʳENˀ-*ia* ʳ*i*ˀ-*na qa-t*[*i-ia*]
08) *a-na na-ṣa-ar*
09) *ù li-il-ma-ad*
10) ʳⁱˀ*šàr-ru* EN-*i*ʳ*a*ˀ
11) *i*$_{15}$-*nu-ma il*$_5$-*te*$_9$-ʳ*qú*ˀ-*ú*
Lo.ed. 12) ʳURUˀ.ʳDIDLIˀ.Ḫ*I*.A ʳ*ša*ˀ ˡLUGAL EN-*i*[*a*]
13) [*ù*] URU.KI *ša i*$_{15}$-*ba-aš*-ʳ*ša*ˀ-ʳ*ti*ˀ
Rev. 14) [*i-n*]*a lìb-bi-ši a-nu-um-ma*
15) ʳ*na*ˀ-*aṣ-ra-ti-ši*
16) *a-di a-ta-*ʳ*mar*ˀ UZU 2 IGI
17) LÚ *ḫa-za-an* ʳ*ša*ˀ ˡ*šàr-*ʳ*ri*ˀ
18) EN-*ia ù a-nu-um-ma*
19) *iš-tu u*$_4$-*mi uš-ši-*[*ir-ti*]
20) *ṭup-pa an-na-*ʳ*am*ˀ
21) *i-na* É.GAL ʳⁱˀ[LUGAL EN-*ia*]
22) *iz-za-zu* U[GU-*ia*]
23) *ù pu*[*-ḫi-ir*.....]
24) (traces)

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EA 237

TRANSLATION

(1–8) [….]my[….] La[b'ayu] has taken and he is attacking the towns of the king, my lord and he is taking the towns of the king, my lord, which the king, my lord, has entrust[ed] to [my] char[ge] to protect.

(9–18) So may the king, my lord, be informed that he is taking the towns of the king, my lord. [But] as for the city that I am in, now I guard it until I see the two eyes of the official of the king, my lord.

(18–24) And now, from the day [I] sent this tablet to the palace of [the king, my lord], he is attack[ing me] and he has ass[embled.….]

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EA 238

TRANSCRIPTION

Obv. 01) [*a-na*] ˹LÚ˺.GAL ˹EN˺-[*ia*]
02) [*um-m*]*a* ˹*Ba-ya-di* ÌR[-*ka*]
03) [*a-n*]*a* GÌR.MEŠ LÚ GAL EN-*ia* [*am-q*]*ut*
04) ˹URU˺.DIDLI.ḪI.A *ša* NU-*id* LÚ.G[AL]
05) EN-*ia i-na qa-ti-ia*
06) *il*$_5$-*te*$_9$-*qú-ú gáb-bi* URU.MEŠ
07) *ù* URU.KI *ša i*$_{15}$-*ba-aš-ša-ti*
08) *i-na lìb-bi-ši la-a e-le-é'-e*
09) *na-ṣa-ar-ši ù lu-˹wa˺-*[*aš*]*-ši-ra-an-ni-mi*
10) LÚ.GAL EN-*ia*
11) 50 LÚ.MEŠ *ma-an-˹ṣa˺-a*[*r-ta*]
12) *a-na na-ṣa-a*[*r* URU.KI]
13) *a-di ka*[*-ša-di*]
14) LÚ.GAL [EN-*ia*]
15) *ù* [.....]
16) ˹LÚ˺.[GAL EN-*ia*.....]
17) [.....]
18) [.....]
Lo.ed. 19) [.....]
Rev. 20) [.....]
21) [.....]
22) ˹UGU˺ [.....]
23) *ù* DUMU ˹*Z*[*a*.....]
24) *ù* ˹*Ḫa-˹gur˺-r*[*u*.....]
25) *ù il*$_5$-*te*$_9$-*qú-ú* [.....]
26) *ù iz-za-zu* ˹UGU˺-*i*[*a*.....]
27) *ù il*$_5$-*te*$_9$-*qú-ú* ˹URU˺.˹DIDLI˺.[ḪI.A]
28) *ša* LÚ.GAL EN-*ia*
29) *ù* ˹*li*˺-˹*il*$_5$˺-*ma-ad*
30) LÚ.GAL EN-*ia*
31) *at-tu-nu tu-ša-ab-li-* \\ *ṭú-na-nu*
32) *ù at-tu-nu*
33) \\ *ti-mi-tu-na-nu*

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EA 238

TRANSLATION

(1–3) [To] the senior official, [my] lord; [the mes]sage of Bayadi, your servant: [A]t the feet of the senior official, my lord, [have I fa]llen.

(4–6) As for the towns which the senior of[ficial], my lord, entrusted to my authority, they have taken all the towns.

(7–16) And as for the city in which I am located, I am unable to protect it so may the senior official, my lord, send to me fifty garrison troops to protec[t the city] until the ar[rival of the senior official, [my lord,] and […]the [senior] official, [my lord.…].

(17–21) [……]

(22–28) against [……] and the son of Za[…] and Ḫagurru […] and they have taken […] and they have attacked m[e…] and they have taken the towns of the senior official, my lord.

(29–33) So may the senior official, my lord, be informed. It is you (pl.) who can give us life and it is you (pl.) who can put us to death.

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EA 239

TRANSCRIPTION

Obv. 01) [*a-na š*]*àr*[*-ri*]
02) [E]N-*ia qí*[*-bí-ma*]
03) *um-ma* ᶦ*Ba-du-za-n*[*a* Ì]R-˹*ka*˺
04) *a-na* GÌR.MEŠ-*pí*
05) ᶦ*šàr-ri* EN-*ia*
06) 7 *ù* 7-*ta-an*
07) *am-qut-mi*
08) *gáb-bi a-wa-te*ᴹᴱŠ
09) *šàr-ri* EN-*ia*
10) *i-ba-aš-ši*
11) *a-di it-ta-ṣí*
12) LÚ.GAL *ù*
Lo.ed. 13) *yi-il*$_5$*-te-qé*
Rev. 14) *mi-im-ma*
15) *ša iq-bi*
16) ᶦ*šàr-ru*
17) *be-li-ia*
18) *a-mur ni-i-nu*
19) ÌR.MEŠ *šàr-ri*
20) *ù li-it-ta-ṣí*
21) LÚ.GAL *ù*
22) *li-de-mi*
23) *ar-na-nu* ˹*i*˺*-nu-ma*
24) *li-im-ni*
25) ÌR.MEŠ-*ka*
26) *i-na pa-ni-*˹*ka*˺
27) [*y*]*i-iq*[*-bu*]

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EA 239

TRANSLATION

(1–7) Spe[ak to the k]ing, my [lo]rd, the message of Baduzan[a], your [ser]vant: At the feet of the king, my lord, seven (times) and seven times have I fallen.

(8–17) All the things of the king, my lord, are ready until the coming forth of the senior official that he should take everything which the king, my lord, has said.

(18–27) Look, we are servants of the king so may the senior official come forth and may he know our crime because [h]e [has been] spea[king] evil of your servants in your presence.

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EA 240

TRANSCRIPTION

Obv.
01) [*a*]-*n*[*a pa-ni* ÉRIN.MEŠ]
02) *pí-ṭ*[*á-ti ša* LUGAL BAD-*ka*]
03) *ù* GI[Š.GIGIR.MEŠ-*šu*]
04) *a-nu-u*[*m-ma šu-ši-ra-ti gáb-bi*]
05) *a-na pa-ni* É[RIN.MEŠ *pí-ṭá-ti ù*]
06) *a-na pa-‹ni›* GIŠ.GIGIR.M[EŠ *ša*]
07) LUGAL BAD-*ia* ⌜*ù*⌝ [……]
08) ⌜LÚ⌝ [*a-na p*]*a-ni* [……..]

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EA 240

TRANSLATION

(1–8) [To]wards the (coming of) the re[gular troops…] and the ch[ariotry of the king your lord]. No[w I have prepared everything] for the (coming of) the re[gular troops and] for the (coming of) the char[iotry of] the king, my lord and […] the man, for the (coming of) […]

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EA 241

TRANSCRIPTION

Obv. 01) *a-na* [lú]*šàr-ri* EN-*ia*
02) [DI]NGIR.MEŠ-ᵣ*nu*ᵃ-*ia* [d]UTU *qí-bí*-ᵣ*ma*ᵃ
03) *um-ma* [lú]*Ru-uṣ-ma-an-ia* ᵣÌRᵃ-ᵣ*ka*ᵃ (these two signs effaced)
04) LÚ URU *Ša-ru-na* [KI] ÌR-ᵣ*ka*ᵃ
05) SAḪAR.MEŠ *ša* GÌR.MEŠ-*ka*
06) *ṭe*$_4$-*ṭi ša ka-bá-ši-ka*
07) GIŠ.GÌR.‹GUB› *ša* GÌR.MEŠ EN-*ia* ‹*a-na* GÌR.MEŠ EN-*ia* ›
08) 7-*šu* 7-*ta-a-an* ‹*am-qut*›
09) *a-mur-mi a-na-ku* ÌR LUGAL
10) *iš-tu* ᵣ*da*ᵃ-ᵣ*ri*ᵃ-*ti*
11) *šàr*-ᵣ*ri*ᵃ EN-*ia ur*-ᵣ*ru*ᵃ-*du*
12) *ù a-nu*-ᵣ*um*ᵃ-ᵣ*ma*ᵃ *i-na*-ᵣ*an*ᵃ-*na*
13) *šàr*-ᵣ*ra*ᵃ EN-*ia*
Lo.ed. 14) [DINGIR]-ᵣ*i*ᵃ*a* [.....]
Rev. 15) [.....]
16) [*ša*] ᵣ*šà*ᵃ*r*-ᵣ*ri*ᵃ ᵣENᵃ-ᵣ*ia*ᵃ
17) *ša-nu* ᵣ*da*ᵃ-ᵣ*ki*ᵃ-*mi*
18) *i-n*[*a*] ᵣ*qa*ᵃ-ᵣ*ti*ᵃ-*ia*
19) *ù a*-ᵣ*na*ᵃ-ᵣ*ku*ᵃ ÌR *ki-it*-ᵣ*ti*ᵃ
20) *ša šàr*-ᵣ*ri*ᵃ EN-*ia*

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EA 241

TRANSLATION

(1–8) Speak to the king, my lord, my [d]eity, the sun god; the message of Ruṣmanya, ‹your servant›, the ruler of the city of Sharôna, your servant, the dust of your feet, the clay of your treading, the foot‹stool› of the feet of my lord: ‹At the feet of my lord› seven times (and) seven times ‹have I fallen›.

(9–11) Look, I am the servant of the king; from of old I have been serving my king, my lord.

(12–20) And just now the king, my lord, my [deity (I serve?)] of the king, my lord, another has been called up(?) in my authority and I am a loyal servant of the king, my lord.

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EA 242

TRANSCRIPTION

Obv. 01) *a-na* ^{I}*šàr-ri* EN-*ia*
02) *u* ^{d}UTU-*ia qí-bí-ma*
03) *um-ma* ^{I}*Bi-ri-di-ya*
04) LÚ URU *Ma-gíd-da*^{KI}
05) ÌR *ki-ti šàr-ri*
06) ⌜*a*⌝-⌜*na*⌝ GÌR.MEŠ *šàr-ri* ⌜EN⌝-*ia*
07) *u* ^{d}UTU-*ia 7-šu u*
08) *7-ta-a-an uš-ḫé-ḫi-in*$_4$
09) *al-lu-ú-mì na-ad-na-ku*
10) ⌜ŠU⌝. KAM^{v}.MI *šàr-ri*
11) [EN]-*ia* ⌜30⌝ ⌜GU$_4$⌝.MEŠ
12) [x ÙZ.MEŠ x *iṣ-ṣu*]-*ra-te*
Lo.ed. 13) [……]x
Rev. 14) [*…a*]*l-lu-ú-mì*
15) [*gáb-bi* URU.ME]Š.KI
16) *šal-mu u a-na-ku*
17) *nu-kúr-tu*$_4$

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EA 242

TRANSLATION

(1–8) Speak to the king, my lord and my sun god, the message of Biridiya, the ruler of Megiddo, your loyal servant: At the feet of the king, my lord and my sun god, have I prostrated myself.

(9–13) Behold, I have given the request of the king, my [lord]: 30 oxen, [*x* sheep and goats, *x* fo]wl [….].

(14–17) […Be]hold, [all of the citi]es are at peace but I am at war.

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EA 243

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ *šàr-ri* E[N-*ia*]
02) *ù* ^{d}UTU-*ia u* D[INGIR.MEŠ-*ia qí-b*]*í-ma*
03) *um-ma* ^{I}*Bi-ri-di-*[*yu*]
04) ÌR *ki-it-ti* ⌜*ša*⌝ [*šàr-ri*]
05) *a-na* GÌR.MEŠ *šàr-ri* E[N-*ia*]
06) *u* ^{d}UTU-*ia u* DINGIR.MEŠ-*ia*
07) 7-*šu ù* 7-*ta-a-an a*[*m-qu*]*t*

---

08) *iš-te-me a-wa-te*^{MEŠ}
09) *šàr-ri* EN-*ia u* ^{d}UTU-*ia*
10) *ù a-nu-um-ma i-na-ṣa-*⌜*ru*⌝
11) URU *Ma-gi*$_{5}$*-da*^{KI}
12) URU.KI *šàr-ri* EN-*ia*
13) ⌜UD⌝.KAM^{v} *ù* GI$_{6}$*-ša* \ *l*[*e-l*]*a*
Lo.ed. 14) UD.KAM^{v} *i-na-ṣa-*⌜*ru*⌝
15) [*i*]*š-tu* A.ŠÀ.MEŠ
Rev. 16) ⌜*i*⌝-⌜*na*⌝ GIGIR.MEŠ *ù* ⌜*le*⌝-*l*[*a*]
17) *i-na-ṣa-*⌜*ru*⌝ ⌜BÀD⌝.⌜MEŠ⌝ [URU.KI]
18) *šàr-ri* EN-*ia*
19) *ù a-nu-um-*⌜*ma*⌝ ⌜*da*⌝-*a*[*n-na-a*]*t*
20) *nu-kúr-te* LÚ.MEŠ ⌜SA⌝.⌜GAZ⌝
21) *i-na* KUR.KI ⌜*ù*⌝ ⌜*lu*⌝-⌜*ú*⌝ *yi-de*
22) *šàr-ru* EN-*ia a-na* KUR.KI-*šu*

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EA 243

TRANSLATION

(1–7) [Spe]ak to the king, [my] lo[rd] and my sun god, and [my] d[eity], the message of Biridi[ya], the loyal servant of [the king]: At the feet of the king, [my] lo[rd] and my sun god and my deity, seven times and seven times [have] I f[alle]n.

(8–18) I have heard the words of the king, my lord and my sun god. And now I am guarding the city of Megiddo, the city of the king, my lord, day and night. By day I am guarding [f]rom the open fields in chariots and [by] n[ight] I am guarding the walls of [the city of] the king my lord.

(19–22) But now the hostility of the *ʿapîru* men is in[tense] in the land so may the king, my lord be apprised concerning his land.

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EA 244

TRANSCRIPTION

Obv. 01) ⌜a⌝-*na šàr-ri* EN-*ia*
02) *ù* ^{d}UTU-*ia qí-bí-ma*
03) *um-ma* ^{I}*Bi-ri-di-yi*
04) ÌR *ša ki-it-ti ša*
05) *šàr-ri a-na* 2 GÌR.MEŠ *šàr-ri*
06) EN-*ia ù* ^{d}UTU-*ia*
07) ⌜7⌝-*šu ù* 7-*ta-a-an*
08) *am-qú-ut-mì li-de-mì*
09) *šàr-ru* EN-*ia i-nu-ma*
10) *iš-tu i-re-bi* ÉRIN.MEŠ *pí-ṭá-ti*
11) *i-te$_9$-pu-uš-mì* ^{I}*La-ab-a-yu*
12) *nu-kúr-ta$_5$ i-na mu-uḫ-ḫi-ia*
13) *ù la-a-mi ni-le-ú*
14) ZÚ.SI.GA *ba-qa-ni* \ *qà-*⌜*ṣí*⌝-*ra*
15) *ù la-a-mì ni-le-ú*
16) *a-ṣí* KÁ *a-bu-ul-lí* \ *ša-aḫ-ri*
17) *iš-tu pa-ni* ^{I}*La-ab-a-yi*
18) *i-nu-ma la-ma-ad-mì*
19) *ù l*[*a*]-*a-mì ti-it*[-*ta-ṣ*]*ú-na*
Lo.ed. 20) ÉRIN.MEŠ *pí-ṭá-tu$_4$*
21) ⌜*ù*⌝ *a-nu-u*[*m-m*]*a*
Rev. 22) ⌜*ta*⌝-*ri-iṣ pa-ni*[-*šu*]
23) *a-na la-qí-i*
24) URU *Ma-gi-id*
\-⌜*da*⌝^{KI}
25) *ù lu-ú-mi*
26) *li-ik-ki-im-mi*
27) *šàr-ru* URU.KI-*šu la-a-mì*
28) *yi-iṣ-bat-ši*
29) ^{I}*La-ab-a-yu*

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EA 244

TRANSLATION

(1–8) Speak to the king, my lord and my sun god. Thus says Biridiya, the loyal servant of the king: At the two feet of the king, my lord and my sun god, seven times and seven times have I fallen.

(8–20) May the king, my lord, be apprised that since the regular army went back (to Egypt), Lab'ayu has made war against me so that we are unable to pluck the sheep (or) complete the harvest. We can't even go out the city gate because of Lab'ayu since he found out that regular troops are not c[oming fo]rth.

(21–29) And no[w] he is determin[ed] to take Megiddo. So may the king please rescue his city; let not Lab'ayu seize it!

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30) *šum-ma-mì* ⌜*ga*⌝-*am-ra-*⌜*at*⌝-*mì*
31) URU.KI *i-na* BA.ÚŠ
32) *i-na mu-ta-a-an*
33) *i-na* ⌜*dáb*⌝-⌜*ri*⌝ *ù lu-ú*
34) *li-di-nam-mi šàr-ru*
35) 1 *me* LÚ.MEŠ *ma-an-ṣa-ar-ta*$_5$
36) *a-na na-ṣa-ri* URU.KI-*šu*
37) *la-a-mì yi-iṣ-bat-ši*
38) ⌜⌝*La-ab-a-yu šum-ma-mì*
39) *i-ia-nu pa-ni-ma*

Up.ed. 40) *ša-nu-ta*$_5$ *i-na*
41) ⌜*La-ab-a-yi*

Lft.ed. 42) ⌜*ṣa*⌝-*ba-at-mì* URU *Ma-gid*$_6$-⌜*da*⌝⌜KI⌝
43) *yu-ba-á'-ú*

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(30–38) Since the city is ruined by an epidemic and by pestilence(?). So may the king please grant (us) one hundred garrison troops to guard his city; let not Lab'ayu seize it!

(38–43) Since Lab'ayu has no other intention. He seeks the destruction of Megiddo.

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EA 245

TRANSCRIPTION

Obv. 01) *ša-ni-tam du-ub-bu-ba-ku-mi*
02) UGU ŠEŠ.ḪI.A-*ia*
03) *šum-ma-mi yi-pu-šu-mi*
04) DINGIR.MEŠ-*nu ša šàr-ri* EN-*nu*
05) *ù ni-ik-šu-du-um-mi*
06) [1]*La-ab-a-ia ù* TIL.LA-*nu-um-ma* \ *ḫa-ia-ma*
07) *nu-ub-ba-lu-uš-šu a-na šàr-ri* EN-*nu*
08) *ù tu-sà-aḫ-mì* \ *tu-ra*
09) MUNUS.ANŠE.KUR.RA-*ia ù iz-zi-iz-mì*
10) EGIR-*šu* \ *aḫ-ru-un-ú*
11) *ù ir-ka-ab-mi*
12) *it-ti* [1]*Ya-aš-da-ta*
13) *ù a-di ka-ša-di-ia*
14) *ù da-ku-šu* \ *ma-aḫ-ṣú-ú*
15) *ù al-lu-ú-mì* [1]*Ya-aš-da-ta*
16) ÌR-*ka ù šu-ú-ut*!(TE)
17) *yi-ru-ub-mi it-*⌜*ti*⌝-⌜*ia*⌝
18) *i-na* MÈ *ta-ḫa-z*[*i*]
19) *ù lu-ú yi-*⌜*na*⌝-⌜*an*⌝-⌜*di*⌝-⌜*in*⌝-[*šu*](?)
20) TI.LA-*aṭ šà*[*r*]-*r*[*i* EN-*i*]*a*
21) ⌜*ù*⌝ *li-pa-a*[*l-li-is*]
22) [*ṭ*]*a-ba i-na* ⌜*pa*⌝[*-ni*]
Lo.ed. 23) *šàr-ri* EN[*-ia…*]

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EA 245

TRANSLATION

(1–14) Furthermore, I exhorted my associates, "If the deity of the king, our lord, cause that we overtake Lab'ayu, then we must bring him alive to the king, our lord." But my mare was shot and I got up after that and I mounted up with Yashdata but by the time I arrived, they had smitten him.

(15–23) And behold, Yashdata is your servant and he entered with me into the fray, so may the life of the ki[ng, m]y [lord] be granted (him) and may he (Yashdata) behold [go]od in [the presence of] the king, [my] lord […].

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24) *ù* ^{I}*Sú-ra-t*[*a*]
Rev. 25) *yi-il*$_5$*-qé-mì* ^{I}*La-*[*ab-a-ia*]
26) *iš-tu* URU *Ma-gid*$_6$*-*^{r}*da*$^{\text{1}}$[^{KI}]
27) *ù yi-iq-bi a-na ia-*^{r}*a*$^{\text{1}}$*-š*[*i*]
28) *i-na-mì* ŠÀ GIŠ.MÁ \ *a-na-*^{r}*yi*$^{\text{1}}$
29) *ú-ta-aš-ša-ru-uš-šu*
30) *a-na šàr-ri ù yi-il-qé-šu*
31) ^{I}*Sú-ra-ta ù yu-ta-šir*$_9$*-šu*
32) *iš-tu* URU *Ḫi-na-tu-na*^{KI}
33) *a-na* É*-šu ù* ^{I}*Sú-ra-*^{r}*ta*$^{\text{1}}$
34) *la-qí-mi* KÙ.BABBAR.ḪI.A *ip-ṭì-ir-*
ri-šu
35) *i-na* ŠU*-ti-šu* \ *ba-di-ú*
36) *ša-ni-tam mi-na-am-mi ep-ša-ku-mi*
37) *a-na šàr-ri* EN*-ia*
38) *i-nu-ma* SIG*-ia* \ *yi-qí-il-li-ni*
39) *ù* DUGUD \ *yu-ka-bi-id*
40) ŠEŠ.ḪI.A*-ia ṣé-eḫ-ru-ta*$_5$
41) *ù* ^{I}*Sú-ra-ta*
42) *yu-ta-šir*$_9$
43) ^{I}*La-ab-a-ia ù* ^{I}*Sú-ra-ta*
44) *yu-ta-šir*$_9$*-mì* ^{Id}IŠKUR*-me-ḫer*
45) *a-na* É*-šu-ni*
46) ^{r}*ù*$^{\text{1}}$ *lu-ú yi-de-mi*
Up.ed. 47) *šàr-ru* EN*-ia*

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(24–35) But Surata took La[ba'aya] from the city of Megiddo and he said to me, "In a ship I will send him to the king." So Surata took him but he released him to his home from the town of Hannathon, and Surata took his ransom money from his hand.

(36–40) Furthermore, what have I done to the king, my lord, that he belittles me and honors my younger associates?

(41–47) But Surata released Lab'ayu and Surata released Baʿlu-meher to their house(s). So may the king, my lord, be apprised.

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EA 246

TRANSCRIPTION

Obv. 01) [*a-na šà*]*r-ri* E[N-*ia*]
02) [*ù*] ⌜ᵈ⌝UTU-*ia qí-b*[*í-*]*m*[*a*]
03) [*um-*]⌜*ma*⌝ ˡ*Bi-ri-di-yu*
04) ÌR *ša ki-it-ti-*⌜*ka*⌝
05) *a-na* GÌR.MEŠ *šàr-ri* EN-*i*[*a*]
06) *ù* ᵈUTU-*ia* 7-*šu*
07) *ù* 7-*ta-a-an am-*⌜*qut*⌝

---

08) *iš-te-mé-mì ši-*⌜*pí*⌝[*-ir-ta*]
09) ⌜*ša* ⌝ ⌜*šàr*⌝-⌜*ri*⌝ [.....]

Bottom half of tablet broken

Rev. 01) *ù nu*[*-kúr-tu*.....]
02) *ù a-nu-um-*⌜*ma*⌝[.....]
03) *i-ba-aš-ša-tu-*[*nu*.....]
04) *li-de-mi šàr-ru* E[N-*ia*]
05) *ù a-nu-um-ma* 2 DUMU[.MEŠ]
06) ˡ*La-ab-a-yi ti*$_{7}$*-i*[*d-di-n*]*u-na*
07) KÙ.BABBAR.MEŠ-*šu-ni a-na* LÚ.MEŠ.⌜SA⌝.⌜GAZ⌝
08) ⌜*u*⌝ *a-na* LÚ.MEŠ KUR *S*[*u-te*]
09) [*a-n*]*a i-pé-e*[*š nu-kúr-ta*]
10) [UG]U-*ia*[*..ù li-de-mi*]
Up.ed. 11) [*šàr*]*-ru a-na* [KUR.KI-*šu*]

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EA 246

TRANSLATION

(1–7) Spea[k to the ki]ng, [my] lo[rd and] my sun god; the message of Biridiyu, your faithful servant. At the feet of the king, m[y] lord, and my sun god, seven times and seven times have I fallen.

(8–9) I have heard the mes[sage] which the king [……]

Rev.
(1–11) And ho[stilities…] And now [……] yo[u] are [….]. May the king, [my] lo[rd] be apprised. And now the two son[s] of Labʿayu are gi[ving] their silver to the *ʿapîru* men and to the men of the land of the S[utû, t]o mak[e war ag]ainst m[e. So may the ki]ng [be apprised] concerning [his land.]

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EA 247

TRANSCRIPTION

Obv. 01) [*a-na šàr-ri* EN-*ia*]
02) [*ù* ^{d}UTU-*ia qí-bi-ma*]
03) [*um-ma* ^{l}*Bi-ri-di-yu*]
04) [ÌR *ša ki-it-ti-ka*]
05) [*a-na* GÌR.MEŠ *šàr-ri* EN-*ia*]
06) [*ù* ^{d}UTU-*ia* 7-*šu ù*]
07) 7-*t*[*a-a-an am-qut*]
08) *aš-šum š*[*i-pí-ir-ti ša*]
09) *ia-aš-pu*[*-ur šàr-ru*]
10) EN-*ia a-n*[*a ia-ši*]
11) *iš-te-me*[*a-wa-at*]
Lo.ed. 12) *šàr-ri*[EN-*ia*]
13) *ma-gal* [*ma-gal*]
Rev. 14) *ù mi-i*[*a-mì*]
15) [*a*]-*na-ku* UR[.GI$_{7}$ 1-*en*]
16) ⌜*ù*⌝ *la-a* [*iš-mu a-na*]
17) [*i*]-*ri-iš*[*-ti šàr-ri*]
18) EN-*ia a*[*-nu-um-ma*]
19) *ú-še-ši*[*-ru a-na*]
20) *šàr-r*[*i* EN-*ia gáb-bi*]
21) [*ša*] *q*[*a-bi šàr-ru*]
22) [*a-na* ÌR-*šu*]

Remainder of reverse broken away

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TRANSLATION

(1–7) [Speak to the king, my lord and my sun god; thus (says) Biridiyu, your faithful servant. At the feet of the king, my lord, and my sun god, seven times and] seven ti[mes have I fallen.]

(8–13) Regarding the me[ssage that the king], my lord, wro[te] t[o me,] I have heeded [the word of] the king, [my lord,] very [carefully].

(14–18) And wh[o am] I, [a] d[og], that [I would] not [listen to the re]ques[t of the king], my lord?

(18–22) N[ow] I am pre[paring for] the kin[g, my lord, all that the king] [com]man[ded his servant……]

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EA 248

TRANSCRIPTION

Obv. 01) [*a-na*] ᶦš*àr-ri* ᶠENᶳ-ᶠ*ia*ᶳ
02) *u* ᵈUTU‹-*ia*› *u* DINGIR.MEŠ-*ia*
03) *qí-bí-ma um-ma* ᶦ*Ya-a*[*š*]-ᶠ*da*ᶳ-*ta*
04) ᶠÌRᶳ *ki-it-ti šàr-ri*
05) *ù ep-ri* GÌR.MEŠ *šàr-ri*
06) *a-na* GÌR.MEŠ *šàr-ri*
07) EN-*ia u* ᵈUTU-‹*ia*› *u* DINGIR.MEŠ-*ia*
08) 7-ᶠ*šu*ᶳ *u* 7-*ta-a-an am-qut*

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09) *li-de-mi šàr-ru* EN-*ia*
10) *i-nu-ma gáb-bi mi-im-me*
11) *ša yi-id-din šàr-*[*r*]*u*
12) [EN]-*i*ᶠ*a*ᶳ ᶠ*a*ᶳ-ᶠ*na*ᶳ ÌR-*š*[*u*]
Lo.ed. 13) *n*[*a*]*m-šu-mi*
14) ᶠLÚᶳ.MEŠ URU *Ta-á'*-[*n*]*a*-ᶠ*ka*ᶳ
Rev. 15) ᶠ*na*ᶳ-*ak-šu-mì*
16) GU_4.MEŠ-*ia ù*
17) *du-ub-bu-ru-ni*
18) *u a-nu-um-ma it-ti*
19) ᶦ*Bi-ri-di-yi*
20) *i-ba-aš-ša*$_{10}$-*ku ù*
21) *li-de-mi šàr-ru*
22) EN-*ia a-na* ÌR-*šu*

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EA 248

TRANSLATION

(1–8) Speak [to] the king, my lord and ‹my› sun god and my deity; the message of Yashdata, the loyal servant of the king and the dirt under the feet of the king: At the feet of the king, my lord and ‹my› sun god and my deity, seven times and seven times have I fallen.

(9–17) May the king, my lord, be apprised that all the possessions that the king, my [lord], had given to h[is] servant have been expropriated; the men of the city of Taa⌜nach⌝ have slaughtered my cattle and they have driven me out.

(18–22) And now I am with Biridiyu. So may the king, my lord, be apprised concerning his servant

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EA 249

TRANSCRIPTION

Obv. 01) [*a-na*] ˹˺*šàr-ri be-l*[*í-ia*]
02) [*qí-b*]*i-ma um-ma* ᵈIŠK[UR.UR.SAG(?)]
03) ˹ÌR˺-*ka a-na* GÌR.MEŠ ˹EN˺-˹*i*˺[*a*]
04) [*a*]*m-qú-ut a-na* LUGAL *be-lí-*˹*ia*˺
05) ˹*ù*˺ *lí-de i-nu-ma ti*$_7$*-la-*˹*ku*˺-˹*na*˺ L[Ú.MEŠ]*-ia ‹a›-na*!(UD) ᶦ*Mi*[*-íl-ki-lí*]
06) ˹*mi*˺*-na ip-ša-ti*$_7$ *a-na* ᶦ*Mi-ìl-ki-lí*
07) ˹*i*˺*-nu-ma yi-ḫa-ba-tu* LÚ.MEŠ-˹*ia*˺
08) UGU ÌR.MEŠ*-šu a-na* ᶦ*Ta-gi*
09) LÚ *i-mi-šu na-da-an*
10) ÌR.MEŠ*-šu* ˹*ù*˺ *mi-na ip-pu-šu-na*
11) ˹*a*˺-˹*na*˺-˹*ku*˺˹*i*˺*-nu*!-˹*ma*˺ ˹*ul*˺ ᶦÌR-˹*di*˺
12) [*k*]*i-ti*$_7$ *šàr-ri* ˹*a*˺-˹*na*˺*-ku ù*
13) [*la-a*]˹*mì*˺ *ti*$_7$*-lé-ú-na* LÚ.MEŠ-˹*tu*$_4$˺
14) [*da-*]˹*ga*˺*-la i-na mu-ḫi-*˹*ia*˺
15) [*ù ti-*]*tu-ra-ni* LUGAL *a-wa-*˹*tu*˺
16) [*la-a yi-i*]*š-mé* ᶦ*Mil-ki-lu*
17) [*ù* ᶦ*La-a*]*b-*˹*a*˺*-yu ù*
18) [*an-nu-ma i-na-a*]*n-na yi-*˹*ip*˺-[*pu-šu*]
19) [*nu-kúr-ta*$_5$ (?) *ù yi-i*]*š-a*[*l*]
20) [LUGAL *be-lí-ia* ᶦ*Ia-an-ḫa-ma*]
Rev. 21) [.....]
22) [.....]
23) [.....]
24) [.....]*te-*˹*ia*˺
25) [.....*yi-iš-ta-*]˹*pa*˺-˹*ar*˺
26) [LUGAL *a-na*]˹*ia*˺-˹*ši*˺[*ù u*]*š-še-*˹*ir*˺-˹*ti*$_7$˺
27) [.....]˹*ti*$_7$˺[.....*ù la-a*]
28) [*t*]*u-uḫ*[*-ḫa-ar* (?) *ù*]*la-a*
29) ˹*yi*˺-˹*iš*˺(*?*)[*-mé* ᶦ*Mil-ki-lu*] *ù*
30) ˹˺[*La-ab-a-yu*]

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EA 249

TRANSLATION

(1–4) [Spea]k [to] the king, [my] lor[d], the message of Baʿ[lu-meher(?)], your servant: At the feet of m[y] lord, have [I] fallen.

(4–17) To the king, my lord: and may he be apprised that my [men] are serving Milkilu. What have I done to Milkilu that he should commandeer my men for(?) his servants? To Tagi, his father-in-law, he gave his (own) men. So what can I do myself, because am I not a loyal servant of the king? But my men are [no]t able to [se]rve me? [So] may a word, O king, [come] back to me, [lest] Milkilu [he]ar, and Labʾayu.

(17–20) And [no]w he is ma[king war(?). So may the king, my lord, a]s[k Yanḥamu(?)].

(21–25) *Broken away*

(25–30) [The king wro]te [to] me [and] I [s]ent […so don't d]el[ay] and may [Milkilu not] he[ar], and [Labʾayu]

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EA 250

TRANSCRIPTION

Obv. 01) [*a-n*]*a* ᶦLUGAL EN-*ia* ˹*qí*˺-*bí-ma*
02) *um-ma* ᶦIŠKUR.UR.SAG ÌR-*ka-ma*
03) *a-na* GÌR.MEŠ LUGAL EN-˹*i*˺*a* 7-˹*šu*˺ *ù 7-ta-a-an am-qut*
04) *yi-de-mi šàr-*˹*ru*˺ ˹EN˺-*ia* ˹*i*˺-*n*[*u-*]˹*ma*˺
05) *tu-ur-ri-ṣú-m*[*ì*] ˹2˺ DUMU ᴸᵁ*ar-*˹*ni*˺ ˹LUGAL˺ [*b*]*e-lí-ia*
06) 2 DUMU *La-ab-a*[*-y*]*i pa-*˹*ni*˺*-šu-ni*
07) *a-na ḫal-lí-iq* KUR ˹*šàr*˺-˹*ri*˺ EN-*ia*
08) EGIR-*ki ša ḫu-l*[*í-*]*i*[*q*] ᴸᵁ*a-bu-šu*[*-ni*]
09) *ù yi-de-mi šàr-*˹*ru*˺ EN-˹*i*˺*a i-nu-ma*
10) *ma-ni* UD!(ÉRIN). KA[Mᵛ.ME]Š *tu-*˹*ba*˺-˹ʾu_5˺-*na* UGU-*ia*
11) 2 DUMU *La-ab-a-yi am-mi-nim-mì*
12) ˹*na*˺-*ad-na-ta* URU *Gi-ti-*˹*pa*˺-*da-al-la*
13) [*i-n*]*a* ŠU *šàr-ri* EN-*ka* URU.KI
14) *ša la-qí-mi* ᴵ˹*La*˺-*ab-a-yu* ᴸᵁ*a-bu-nu*
15) ˹*ù*˺ *ki-a-am ti-iq-bu-na*
16) ˹2˺ DUMU *La-ab-a-yi a-na ia-ši i-pu-uš-mì*
17) *nu-kúr-ta*$_5$ *i-na* LÚ.MEŠ KUR *Gi-na* UGU *da-ku-mì*
18) ᴸᵁ*a-ba-nu ù šum-ma nu-kúr-ta*$_5$ *la-a ti-pu-šu*
19) *ù* ˹*nu*˺-*kúr-tu*$_4$*-ka ni-nu-u*$_{16}$ *ù* ˹*ip*˺-˹*pal*˺*-šu-ni*
20) *yi-ki-im-ni-mi* DINGIR-*lim ša* LUGAL E[N-*i*]a
21) *aš-šum i-pé-eš*$_{15}$ *nu-kúr-*˹*ti*˺ ˹*i*˺-*na* L[Ú.M]EŠ K[UR *G*]*i-na*
22) ÌR.MEŠ LUGAL EN-*ia* ˹*ù*˺ *yi-*˹*it*˺-*r*[*u-u*]*ṣ*
23) *i-na pa-ni* LUGAL EN-*ia ù lu-*[*ú*] ˹*ia*˺*-aš-p*[*ur-m*]*ì*
24) 1-*en* LÚ.MEŠ GAL-*šu a-na* ᶦ*Bir*$_5$*-ia-wa-za*
25) ˹*ù*˺ [*yi-*]*iq-bi a-na ša-a-šu*
26) ˹*til*˺*-la-*˹*ku*˺*-na-mì a-na mu-ḫi* 2 DUMU *La-ab-a-yi*
27) *ù* ᴸᵁ*ar-ni šàr-ri a*[*t*]-˹*ta*˺
28) *ù* EGIR-*šu a-di* ˹*ia*˺-*a*[*š-*]˹*pu*˺-˹*ra*˺ *šàr-*˹*ru*˺ EN-*ia*
Lo.ed. 29) *a-n*[*a ia-*]*ši* [*aš-šum*] *ip-ši*
30) [*ša yi-pu-š*]*u* [ÌR]-*ka* UGU 2 [D]UM[U *L*]*a-ab-a-yi*
31) [.....]˹*ya*˺ *š*[*a-ni-ta*]*m*

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EA 250

TRANSLATION

(1–3) Speak [t]o the king, my lord; the message of Baʿl-meher, your servant: At the feet of the king, my lord, seven times and seven times have I fallen.

(4–8) May the king, my lord, be apprised [t]hat the two sons of the traitor to the king, my [l]ord, the two sons of Lab'ayu, have set their faces to cause the loss of the territory of the king, my lord, after the[ir] father caused its loss.

(9–14) And may the king, my lord, be apprised that for how many days the two sons of Lab'ayu have been badgering me: "Why did you give the city of Gath-padalla [in]to the hand of the king, your lord, the city which Lab'ayu, our father had taken over?"

(15–22) And thus the two sons of Lab'ayu are saying to me: "Make war against the men of the land of Gina because they slew our father. But if you do not make war, we are your enemies." And I answered them, "May the god of the king, [m]y lord, deliver me from making war with the men of Gina, servants of the king, my lord."

(22–31) So may it please the king, my lord, and may he dispatch one of his senior officials to Biryawaza and may he say to him, "You will march against the two sons of Lab'ayu or you are a traitor to the king." Afterwards, again may the king, my lord, write t[o m]e [concerning] the action [that] your [servant should tak]e against the two son[s of L]ab'ayu […].

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Rev.
32) [*ù ki-a-am*] ⸢*i*⸣-⸢*ri*⸣-⸢*ba*⸣ ˡ*Mil-ki-lì*
33) [*a-n*]*a m*[*u-ḫ*]*i-*[*š*]*u-ni yi-i*[n_4]*-na-pí-il*
34) [*šu-ul*]-⸢*ma*⸣-⸢*nu*⸣*-um i-*⸢*na*⸣ *lib-bi-šu-ni*
35) [*ù*] *k*[*i-a-a*]*m a-ṣí-i*[*t*] UZU.ZI
36) ˡ*Mi*[*l*]-⸢*ki*⸣-⸢*lì*⸣ *a-na* [*i-r*]*e-eb* 2 DUMU *La-ab-a-yi*
37) ⸢EGIR⸣ ⸢*La*⸣-⸢*ab*⸣-⸢*a*⸣-⸢*yi*⸣ *a-n*[*a*] *ḫa-lí-i*[*q*] ›EGIR-*ki*‹
38) KU[R] L[UGAL] ⸢EN⸣-[*i*]*a i*[*t*]-*t*[*i-š*]*u-ni* ⸢EGIR⸣-⸢*ki*⸣
39) *ša ḫu-lí-iq Mi*[*l-k*]*i-lu*$_4$ ⸢*ù*⸣ ˡ*La-ab-a-y*[*u*]
40) *ù ki-ia-am ti-*⸢*iq*⸣*-bu-na* 2 [DU]M[U *L*]*a-a*[*b*]*-a-*⸢*ya*⸣
41) *i-pu-uš-mi nu-kúr-ta*$_5$ *ki-ma* ᴸᵁ*a-bi-nu*
42) *i-na* LUGAL EN-*ka i-nu-ma yi-iz-zi-iz*
43) UGU URU *Šu-na-ma ù* ⸢UGU⸣ URU *Bur-*⸢*qú*⸣*-*⸢*na*⸣
44) *ù* UGU URU *Ḫa-ra-bu ù*
45) *yi-is-sú-uḫ-ši-ni* \ ⸢*ia*⸣-[*a*]*n-šu-ke-en-n*[*i*]
46) *ù yi-iṣ-bat-mi* URU ⸢*Gi*⸣-⸢*ti*⸣*-ri-mu-ni-ma*
47) *ù yu-pa-at-ti* \ *ú-*[*gà*]*r-ri* LUGAL EN-*ka*$_4$
48) *ù ip-pal-šu-ni yi-i*[*k-k*]*i-im-ni-*⸢*mì*⸣
49) DINGIR-*lim ša* LUGAL EN-*ia a*[*š-*]*šu*[*m*] *i-pé-eš*$_{15}$
50) *nu-kúr-ti i-na* LUGAL EN-*ia šàr-ra* EN-*ia*
51) *i-ru-du a-na-ku ù* ŠEŠ.MEŠ-*ia*
52) *ša ti-iš-te*$_9$*-mu-na a-*⸢*na*⸣ ⸢*ia*⸣*-ši*
53) ⸢*ù*⸣ ⸢*la*⸣*-a yi-nam-mu-šu* LÚ.DUMU *ši-ip-r*[*i ša*]
54) ˡ*Mil-ki-lì iš-tu*[$_4$] ⸢*mu*⸣*-ḫi* 2 DUMU *La-ab-a-y*[*i*]
55) *u*$_4$*-ma a*[*n*]*-nu-um a-*⸢*na*⸣ ⸢*ḫal*⸣*-lí-iq*
56) KUR LUGAL EN-*ia yu-ba-á*ᵓ*-ú* ᶦᵀ*Mil*⸣-[*k*]*i-*⸢*lì*⸣
57) *ù i-ia-nu-um pa-nu-ta*$_5$ *ša-n*[*u-*]*ta*$_5$
58) *a-na ia-ši šàr-ra* EN-*ia*
59) *i-ru-du ù a-wa-at yi-qa-bu*
60) [*šà*]*r-ru* EN-*ia iš-te*$_9$*-mu*

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(31–46) F[urthermo]re, [so thus] Milkilu entered in [t]o them; a [gree]ting gift was agreed upon between them [and] t[hu]s Milkilu acquiesced to the entering in of the two sons of Lab'ayu, after Lab'ayu, to cause the loss of the territo[ry of the]k[ing m]y lord, with them, after Milkilu and Lab'ayu caused the loss.

(40–47) And thus the two [so]n[s of L]ab['a]yu are saying, "Make war like our father did against the king, your lord, when he attacked the town of Shunama and against the town of Burquna and against the town of ʿArabu and he uprooted them (gloss: he ejected them). And he seized the town of Gath-Rimmon and he developed the agricultural lands of the king, your lord."

(48–52) But I answered them, "May the god of the king, my lord, deliver me from making war on the king, my lord. The king, my lord, do I serve with my colleagues that obey me."

(53–56) But the envoy of Milkilu does not depart from the two sons of Lab'ayu at this time. Milkilu seeks to cause the loss of the territory of the king, my lord.

(57–60) But I have no other intention; the king, my lord, I serve and the word that the [ki]ng, my lord, speaks, I obey.

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EA 251

TRANSCRIPTION

Obv.	01)	*li-iš-al-˹šu˺-nu*
	02)	*šàr-ru šum-ma la ki-ti*$_7$
	03)	*mi-im-ma aš-šum* LÚ.*ḫa-za-ni*
	04)	*ù li-iq-bi*
	05)	*i-na pa-ni šàr-ri ù*
	06)	*šàr-ru be-lí-ia la-aš-al-ni*
	07)	*a-nu-ma ki-i-ia-am*
	08)	*qa-la-˹ta˺ a-di-mi*
	09)	*yi-ìl-ma-du šàr-ru*
Lo.ed.	10)	*be-lí-ia a-wa-ta*$_5$
Rev.	11)	*an-ni-ta*$_5$ *ù yu-te-˹ru˺-*
	12)	*na-ni šàr-ru be-lì-ia*
	13)	*a-wa-at yu-te-ru-na*
	14)	*ù a-na a-wa-at*
	15)	*˹šàr˺-ri iš-mu*
Up.ed	16)	erased signs
Lft. ed.	17)	*˹ù˺ i-ma-gu-˹ru˺ ˹i˺-˹na˺*
	18)	*˹ip˺-ša a-na ˹ia˺-˹ši˺*

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EA 251

TRANSLATION

(1–6) May the king interrogate them if something is not true concerning the city ruler and may he speak before the king but let not the king, my lord, call me to account.

(7–11) Now, thus have you kept silent? The king, my lord, will yet understand this matter.

(11–15) And the king may reply to me whatever word he will and I will heed the word of the king.

(16) *erased*

(17–18) And I will agree in the deed (done) to me.

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EA 252

TRANSCRIPTION

Obv. 01) *a-na* ^{I}LUGAL-*ma bé-lí-ia*

02) *qí -bí -ma*

03) *um-ma* ^{I}*La-ab-a-yu* ÌR-*ka*

04) *a-na* GÌR.MEŠ-^{r}*pí*$^{\neg}$ *be-lí-ia am-qú-ut*

05) *i-nu-ma šap-ra-ta*

06) *a-na ia-a-ši ú-ṣur-mì*

07) LÚ.MEŠ *ša ṣa-ab-tu* URU

08) *ki-i uṣ-ṣur-ru-*^{r}*na*$^{\neg}$ LÚ.MEŠ

09) *i-na nu-kúr-ti*$_{7}$ *ṣa-ab-ta-at-mì* URU

10) *ki it-mì ša-li-mì ù ki it-mì it-*^{r}*ta*$^{\neg}$*-mì*

11) ^{I}LÚ.GAL *it-ti-ia*

12) *ṣa-ab-ta-at-mì* URU

13) *ù i-li qa-bi*
14) *qa-ar-ṣí-ia* \ *ši-ir-ti*

15) *i-na pa-ni* ^{I}LUGAL-*ma be-lí-ia*
Lo.ed. 16) ^{r}*ša*$^{\neg}$*-ni-tam ki-i na-am-lu*
17) *tu-um-ḫa-ṣú la-a*
Rev. 18) *ti-ka-pí-lu ù ta-an-*^{r}*šu*$^{\neg}$*-*^{r}*ku*$^{\neg}$
19) *qa-ti* LÚ-*lì ša yi-ma-ḫa-aš-ši*

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EA 252

TRANSLATION

(1–4) Speak to the king, my lord, the message of Lab'ayu, your servant: At the feet of my lord have I fallen.

(5–9) As to your having written to me, "Keep watch on the men who seized the town," how can I keep watch on the men? By violence was the city seized.

(10–13) When I swore my oath of peace—and when I swore, the senior official swore with me—the town was seized and my god.

(13–15) My slander has been expressed (I have been slandered) before the king, my lord.

(16–19) Furthermore, when ants are smitten, they do not just curl up, but they bite the hand of the man who smote them.

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20) *ki-i a-na-ku i-ša-ḫa-ṭú*

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21) *ú-ma a-nu-ta*$_5$ *ù*
22) *ṣa-ab-ta-at-mì* 2 URU-*ia*
23) *ša-ni-tam šum-ma ti-qa-bu*
24) *ap-pu-na-ma*
25) *nu-pu-ul-mì*
26) *ta-aḫ-ta-mu ù*
27) *ti-ma-ḫa-ṣú-ka*
28) *i-bi ú-ṣur-ru-na*
29) LÚ.MEŠ *ša ṣa-ab-tu*$_4$ URU ‹*ù*›
30) *i-li šu-sú-mì a-bi-ia*
31) *ù ú-ṣur-ru-šu-nu*

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(20–22) How I am being pressed at this time! And two of my towns have been seized.

(23–31) Furthermore, if you further command, "Fall down beneath them so they can smite you," I will verily keep watch on my enemy, the men who seized the town ‹and› my god, the plunderers of my father! And I will certainly keep watch on them!

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EA 253

TRANSCRIPTION

Obv. 01) [*a-na* ˡ*šà*]*r-ri* [EN-*ia*] ˹*ù*˺
02) [ᵈUTU]-˹*ia*˺ *um-ma* [ˡ*La-a*]*b-a-ya*
03) [ÌR]-*ka ù e*[*p-ru*]
04) [*ša*] *ka-bá-*˹*ši*$_x$(ŠE)˺-[*ka*]
05) [*a-n*]*a* GÌR.MEŠ *š*[*àr-r*]*i* ˹EN˺-*ia*
06) ˹7˺-˹*šu*˺ 7-*ta-a-an am-qut*
07) [*iš-*]*te-me a-wa-te*^{MEŠ}
08) [*ša*] ˹*šàr*˺-*ru* EN-*ia*
09) [*i-*]*na lìb-*[*bi*] *ṭup-pí*
10) ˹*iš*˺-*tap-ra-*˹*an*˺-˹*ni*˺
11) [*a-mur a-n*]*a-*˹*ku*˺ ÌR *šàr-ri*
12) [*ki-ma a-b*]*i-*˹*ia*˺ *ù*
13) [*a-*]*b*[*i*]˹*a*˺-˹*bi*˺-*ia* ÌR-*du*
14) ˹*ša*˺ ˹*šàr*˺-˹*ri*˺ *iš-tu*
15) ˹*pa*˺-˹*na*˺-˹*nu*˺-˹*um*˺ *ù*
Lo.ed. 16) [*l*]*a*[*-a*] ˹*ar*˺-˹*na*˺-˹*ku*˺
17) ˹*ù*˺ ˹*la*˺-˹*a*˺ ˹*ḫa*˺-*ṭá-ku*
18) ˹*an*˺-˹*nu*˺-˹*ú*˺ ˹*ar*˺-*nu-ia*
Rev. 19) ˹*ù*˺ ˹*an*˺-*nu-ú*
20) [*ḫ*]*i-ṭú-ia i-*˹*nu*˺-*ma*
21) *ir*(?)*-ru-ba-*˹*ti*˺ *i*(?)*-na*
22) URU *Gaz-ri* ^{KI}
23) *um-ma a-*˹*na*˺-˹*ku*˺-*mi*
24) *yi-in*$_4$*-ni-nu-nu-mi*
25) *šàr-ru ù a-nu-ma*
26) *i*$_{15}$*-na-an-na ia-nu*
27) *pa-ni ša-*˹*nu*˺-*ta*$_5$ *iš-tu*
28) *ur-ru-ud šàr-ri*
29) ˹*ù*˺ *mi-*˹*im*˺-*ma ša*
30) ˹*yi*˺-*iq-ta-bu*
31) ˹*šàr*˺-˹*ru*˺ ˹*iš*˺-˹*te*˺-*mu*

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EA 253

TRANSLATION

(1–6) [To the ki]ng, [my lord] and my [sun god], Thus (spoke) [La]b'ayu, your [servant] and the di[rt of your] treading; [A]t the feet of the k[in]g, my lord, sev[en] times (and) seven times have I fallen.

(7–17) [I have he]ard the words [which] the king, my lord, wrote to me [i]n a tablet. [Look], ˹I˺ am the servant of the king [like] my [fath]er and [the fa]th[er of] my father was a servant of the king from of old and I have not rebelled and I have not been delinquent.

(18–31) Behold my crime and behold my delinquency that I entered into the city of Gezer, (and) I spoke thus: "The king is punishing us!" Even now there is no other intention than to serve the king. And whatever the king shall say, I will heed.

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32) [*l*]*i-ip-*˹*qí*˺*-id-ni-mì*
33) ˹*šàr*˺*-ru i-na*
Up.ed. 34) [Š]U LÚ.MÁŠKIM-˹*ia*˺
35) [*a-na*] *na-ṣa-ri* U[RU LUGAL]

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(32–35) May the king assign me to the [char]ge of my commissioner [in order to] protect the ci[ty of the king].

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EA 254

TRANSCRIPTION

Obv. 01) *a-na šàr-ri* EN-*ia ù* ^{d}UTU-*ia*
02) *um-ma La-ab-a-yu* ÌR-*ka*
03) *ù ep-ru ša ka-bá-ši-ka*
04) *a-na* GÌR.MEŠ *šàr-ri* EN-*ia*
05) *ù* ^{d}UTU-*ia* 7-*šu* 7-*ta-a-an*
06) ⌜*am*⌝-*qut iš-te-me a-wa-te*^{MEŠ}
07) ⌜*ša*⌝ *šàr-ru iš-tap-ra-an-ni*
08) ⌜*ù*⌝ *mi-ia-ti a-na-ku ù*
09) ⌜*ya*⌝-*aḫ*!(ḪÉ)-*li-qú šàr-ru* KUR.KI-*šu*
10) ⌜UGU⌝-*ia a-mur a-na-ku* ÌR *ki-ti*
11) *šàr-ri ù la-a ar-na-ku*
12) *ù la-a ḫa-ṭá-ku ù*
13) *la-a a-kal-li* GÚ.UN.ḪI.A-*ia*
14) *ù la-a a-kal-li*
15) *e-ri-iš-ti*$_{7}$ LÚ *ra-bi-ṣí-ia*
16) *a-nu-ma yi-ka-lu ka-ar-ṣí-ia*
17) *ḫa-ba-lu-ma ù la-a*
18) *yu-sà-an-ni-qú šàr-ru* EN-*ia*
19) *ar-ni-ia ša-ni-tam*
20) *i*$_{15}$-*ba-aš-ši ar-ni-ia*
Lo.ed. 21) *i-nu-ma er-ru-ba-ti*
22) *a-na* URU *Gaz-ri*
Rev. 23) *ù aq-ta-bu*
24) *pu-uḫ*!(ḪÉ)-*ri-iš-mi*
25) *yi-il-te-qú šàr-ru*
26) *mim-mi-ia ù mim-mì*
27) ^{l}*Mil-ki-lì a-ia-ka-am*
28) *i*$_{15}$-*de ep-še-et-šu ša*
29) ^{l}*Mil-ki-li* UGU
\-*ia*

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EA 254

TRANSLATION

(1–5) To the king, my lord and my sun god, thus says Lab'ayu, your servant and the dust on which you tread: At the feet of the king, my lord and my sun god, seven times (and) seven times I have fallen.

(6–10) I have heard the words that the king has sent to me. And who am I that the king lose his land because of me?

(10–15) Look, I am the loyal servant of the king and I am not a wrongdoer nor am I a criminal and I have not withheld my tribute nor have I withheld the request of my commissioner.

(16–29) Now I have been viciously maligned and the king, my lord, is not even investigating whether I'm guilty! Moreover, my wrongdoing is simply that I entered into Gezer and was saying: "Altogether the king takes my possessions but where are the possessions of Milkilu? I know the deeds of Milkilu against me."

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30) *ša-ni-tam*
31) *a-na* [I]DUMU.MU-*ia ša-pár šàr-ru*
32) *ú-ul* i_{15}*-de i-nu-ma*
33) [I]DUMU.MU-*ia it-ti*
34) LÚ.MEŠ SA.GAZ
35) *it-ta-na-la-ku*
36) *ù al-lu-ú na-ad-na-*
\ti-šu
37) *i-na* ŠU [I]*Ad-*⌜*da*⌝*-*[*i*]*a*
38) *ša-ni-tam ki-*i_{15} *šum-m*[*a*]
39) *a-na* DAM-*ia ša-pár šàr-rù*
40) *ki-*i_{15} *a-kal-lu-ši ki-*i_{15}
41) *šum-ma a-na ia-ši*
42) *ša-pár* ⌜*šàr*⌝*-ru*

Up.ed 43) *šu-ku-*⌜*un*⌝ GÍR ZABAR
44) *i-na lìb-bi-ka ù*
45) BA.ÚŠ *ki-*i_{15} *la-a*

Lft.ed. 46) *ep-pu-šu ši-pí-ir-ti šàr-ri*

*ḫ*ʒ*t sp* 10 + 2 [+ *x*?]

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30–37) Furthermore, concerning my son the king has written. I did not know that my son has been associating with the *ʿApiru*, but behold, have I not turned him over to Addaya?

38–46) In addition, if the king had written for my wife, how could I withhold her? Because if the king had written to me, "Stick a bronze dagger into your heart and die!" how could I not carry out the king's instruction?

Year 10 + 2(+*x*?)

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EA 255

TRANSCRIPTION

Obv. 01) [*a-*]ʳ*na*ˀ *šàr-ri* EN-ʳ*i*ˀ[*a*]
02) *ù* ᵈUTU-*ia qí-bí*[*-ma*]
03) *um-ma* ˡ*Mu-ut-ba-ʾa-l*[*i*]
04) ÌR-*ka* SAḪAR ʳ*ša*ˀ 2 GÌR.MEŠ[*-ka*]
05) *ṭi-ṭù ša ka-*ʳ*bá*ˀ*-ši-*ʳ*ka*ˀ
06) *a-na* GÌR.MEŠ *šàr-*ʳ*ri*ˀ EN-*ia*
07) 7*-šu* 7*-ta-a-an am-qut*
08) LUGAL EN-*li ša-pár a-na muḫ-ḫi-*ʳ*i*ˀ*a* ˡ*Ḫa-a-ia*
09) *a-na qa-bi* KASKAL-*ra-ni*ḪI.A
10) KUR *Ḫa-na-gal*₉*-bat an-nu-ú*
11) *ú-wa-še-ru-na ù uš-še-ru-ši*
12) *mi-ia-ti a-na-ku ù* ʳ*la*ˀ*-a*
13) *ú-wa-še-ru* KASKAL-*ra-ni*ḪI.A
14) *šàr-ri* EN-*ia a-mur*
15) [ˡ*La-*]ʳ*ab*ˀ*-a-ia a-bi-ia*
16) [*yu-ra-d*]*u šàr-ra* EN-*šu*
17) [*ù šu-ut*] *yu-wa-še-ru*
Lo.ed. 18) [*ka-li* KASKAL-]ʳ*ra*ˀ*-*ʳ*ni*ˀʳḪI.Aˀ
19) [*ša yu-wa-*]ʳ*še*ˀ*-ru šàr-ru*
Rev. 20) *a-na* KUR *Ḫa-na-gal-bat* ʳ*ù*ˀ
21) *a-na* KUR *Ka-ra-du-ni-ia-aš*
22) *li-wa-še-ra šàr-ru*
23) EN-*ia* ʳKASKALˀ*-ra-na*ḪI.A
24) *a-na-ku ub-ba-lu-ši*
25) *ki-ma ma-diš na-aṣ-ra-at*

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EA 255

TRANSLATION

(1–7) Speak [t]o the king, m[y] lord, my son god, the message of Mut-Baʿlu, your servant, the dirt at [your] feet, the mud of your treading: At the feet of my lord, seven times (and) seven times, have I fallen.

(8–11) The king, my lord, has sent to me Ḫaʿya, to say: "Caravans to Ḫanigalbat, behold I am sending; so expedite (pl.) them!"

(12–14) Who am I that I would not expedite the caravans of the king, my lord?

(14–21) Look, [La]b'ayu, my father, [always serv]ed the king, his lord, [and he] always expedited [all the cara]vans [that] the king [would] send to the land of Ḫanigalbat and to the land of Karaduniyash.

(22–25) May the king, my lord, send caravans! I will transport them under heavy guard.

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EA 256

TRANSCRIPTION

Obv. 01) *ana* [I]*a-an-ḫa-mì* EN-*ia*
02) *qí-bí-ma um-ma* [I]*Mu-ut-*[d]IŠKUR
03) ÌR-*ka a-na* 2 GÌR.MEŠ EN-*ia*
04) *am-qut ki-i qa-bi-mì*
05) *i-na pa-ni-ka* [I]*Mu-ut-*[d]IŠKUR-*mì*
06) *in-né-bi-it* [I]*A-ia-ab*
07) *\ ḫi-iḫ-bi-e ki-i* in_4*-né-bi-tu*
08) *šàr* URU *Pí-ḫi-lì iš-tu*
09) *pa-ni* LÚ.MEŠ *ra-bi-ṣí \ sú-ki-ni*
10) *šàr-ri* EN-*šu li-ib-lu-uṭ*
11) *šàr-ru* EN-*ia li-ib-lu-uṭ*
12) *šàr-ru* EN-*ia šum-ma* i_{15}*-ba-ši*
13) [I]*A-ia-ab i-na* URU *Pí-*⌜*ḫi*⌝*-lì*
14) *an-nu-ú* ⌜2⌝ ⌜ITI⌝.⌜ḪI⌝.⌜A⌝ *ia-*⌜*nu*⌝*-*[*u*]*m-*⌜*ma*⌝
Lo.ed. 15) *al-lu-ú* [I]*Bi-*in_4*-*i_{15}*-lí-ma*
Rev. 16) [*š*]*a-al al-lu-ú*
17) [I*T*]*a-du-a ša-al*
18) ⌜*al*⌝*-lu-ú* [I]*Ya-šu-ia*
19) *ša-al a-di iš-tu*
20) GÁN.BA [I]DI.[d]AMAR.UTU
21) URU *Aš-tar-ti* in_4*-né-ri-ir*
22) *i-nu-ma na-ak-ru gáb-bi*
23) URU.DIDLI.ḪI.A KUR *Ga-ri*
24) URU *Ú-du-mu* URU *A-du-ri*
25) URU *A-ra-ru* URU *Mì-iš-ta*$_5$
26) URU *Ma-ag-da-lì* URU *Ḫe-ni-a-na-bi*
27) URU *Za-ar-qí ṣa-ab-ta-at*
28) URU Ḫa*-yu-ni* URU *Yu-bi-lì-ma*

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EA 256

TRANSLATION

(1–4) Speak to Yanḥamu, my lord, the message of Mut-Baʿlu, your servant: At the feet of my lord have I fallen.

(4–10) How is it said in your presence, "Mut-Baʿlu has fled; he has hidden Ayyâb"? How could the ruler of the city of Piḥilu flee from the commissioner of the king, his lord?

(10–14) As the king, my lord, lives, as the king, my lord, lives, (I swear) if Ayyâb is in Piḥil, behold, not for two months!

(15–19) Behold, Bin-ʾilîma, ask (him)! Behold [T]adu, ask (him)! Behold Yashuya, ask (him)!

(19–28) Further, from the emporium of Shullum-Marduk, I went to the aid of Ashtartu when all the cities of Garu became hostile: the city of Udumu, the city of Aduru, the city of Araru, the city of Mishta, the city of Magdal, the city of ʿÊni-ʿanabi, the city of Zarqu. The city of ʿAyyônu and the city of Yôbilu were seized.

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29) *ša-ni-tam an-nu-ú iš-tu*
30) *ša-pa-ri-ka ṭup-pa a-na mu-ḫi-ia*
Up.ed. 31) *ša-pár-ti a-na ša-šu*
32) *a-di ka-ša-*⌜*di*⌝*-k*[*a*]
Lft.ed. 33) *iš-tu* KASKAL-*ra-ni-ka ù an-nu-*[*ú*]
34) *ka-ši-id a-na* URU *Pí-ḫi-lì*
35) *ù iš-te-mu-na a-w*[*a-*]-*t*[*e*]-*k*[*a*]

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(29–35) Furthermore, behold, after your sending a tablet to me, I wrote to him. Before your arrival from your journey, then behold, he will have come to Piḫil, and I will surely obey your orders.

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EA 257

TRANSCRIPTION

Obv. 01) [*a-na* ˡLUGAL E]N-*ia*
02) [*qí-b*]*í-ma*
03) [*um-m*]*a* ˡᵈIŠKUR-*mé-ḫe-er*
04) [Ì]R-*ka-ma*
05) *a-*˹*na*˺ 2! GÌR.MEŠ LUGAL EN-*ia*
06) 7 *u* 7 *am-qú-ut*
07) ˹*a*˺*-mur a-na-ku* ÌR ˹*ki*˺-˹*ti*˺
08) ˹*ša*˺ LUGAL *ù li-de*
09) [L]UGAL EN-*ia*
10) [*i-n*]*u-ma šal-ma-at*
Lo.ed. 11) [URU-*š*]*u ù* ÌR-*š*[*u*]
12) [*ù*] ˹*a*˺*-nu-ma*
Rev. 13) [*ša*]*-ak-na-ti*$_7$
14) [*ki-*]*ša-di-ia*
15) ˹*i*˺*-na ḫu-li*
16) *ša ú-ub*!*-ba-lu*
17) *ù li-de* ˡLUGAL EN-˹*ia*˺
18) ˹*i*˺*-nu-ma ú-ra-du-šu*
19) [*ma-*]*gal ma-gal*
20) [*ù t*]*u-ra-du-šu*
21) [URU-*šu a*]-˹*na*˺ *l*[*a*]*?-ma-di*
22) [ˡLUGAL EN-*ia*] ˹*ma*˺-˹*gal*˺

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EA 257

TRANSLATION

(1–6) [Spea]k [to the king], my [lo]rd, [messag]e of Baʿl-meher, your [se]rvant: At the feet of the king, my lord, seven (times) and seven (times) have I fallen.

(7–11) Look, I am the loyal servant of the king, so may the [k]ing, my lord, be apprised [th]at [h]is [city] is well and (also) h[is] servant.

(12–16) [And] now I have [pl]aced my [n]eck in the yoke which I carry, so may the king, my lord, be apprised that I am serving him [ve]ry diligently [and his city] is serving him. [F]or the information of [the king, my lord,] very well.

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EA 258

TRANSCRIPTION

Obv.
01) *a-na* LUGAL EN-*ia*
02) *um-ma* ^{Id}IŠKUR-*me-ḫér*
03) ÌR *ki-it-ti*$_7$
04) LUGAL *a-na* GÌR.MEŠ LUGAL EN-*ia*
05) 7-*šu ù* 7-*ta-a-an am-qut*

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06) *gáb-bi mi-im-mì*
07) *ša yi-te-pu-uš*
08) LUGAL EN-*ia*!(EN) *a-na* KUR-*šu*
09) SIG$_5$.GA *ma-gal*

Note hieratic sign in ink on back of tablet

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EA 258

TRANSLATION

(1–5) To the king, my lord, the message of Baʿl-meher, the loyal servant of the king: At the feet of the king, my lord, seven times and seven times have I fallen.

(6–9) Everything that the king, my(!) lord, has done for his land is very good.

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EA 259

TRANSCRIPTION

Obv.
01) *a-na* L[UGAL EN]-⌜*ia*⌝
02) ⌜*um*⌝-⌜*ma*⌝ ⌜ı⌝[ᵈIŠKUR-*mé-ḫ*]*e-e*[*r*]
03) [Ì]R ⌜*ki*⌝-⌜*it*⌝-*ti*₇ *š*[*àr-*]*ri*
04) ⌜*a*⌝-⌜*na*⌝ GÌR.⌜MEŠ⌝ LUGAL EN-*ia*
05) 7-⌜*šu*⌝ ⌜*ù*⌝ ⌜7⌝-⌜*ta*⌝-⌜*a*⌝-⌜*an*⌝ *am-*[*qut*]

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06) *gáb-bi mi-im-mì*
07) [*ša iš-m*]*e qa-ba-ku*
08) [*a-na* LUGAL E]N-*ia*

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EA 259

TRANSLATION

(1–5) To the k[ing,] my [lord], the message of [Baʿl-meh]e[r], the loyal [ser]vant of the k[in]g: At the feet of the king, my lord, seven times and seven times have I fallen.

(6–9) Everything [that I have he]ard, I have spoken [to the king], my [lo]rd.

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EA 260

TRANSCRIPTION

Obv. 01) *a-na* LUGAL GAL *be-li-ia*
02) [1]*Ba-lu-mé-‹ḫe›-er iq-bi*
03) 7-*šu ù* 7-*šu-ma*
04) *a-na* 2 GÌR LUGAL GAL
05) [d]UTU *a-na* $ša_{10}$-*me im-qú-ut*
06) *a-na-ku ki-*i_{15} *i-qa-bi*
07) LUGAL GAL *be-li*
08) *a-na-‹ku› iš-me a-wa-ti*
09) *ša* LUGAL GAL *be-li-ia*
10) [d]UTU *a-na* $ša_{10}$-*me*
11) LUGAL GAL *i-*de_4
12) *a-na* ÌR-*šu*
Rev. 13) *ù a-na-ku a-na* URU!.KI
14) *Ti-*in_4-*ni ú-ša-ab*
15) *ù* LUGAL GAL *be-li-ia*
16) *li-i-*de_4 *a-na* ÌR-*šu*

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EA 260

TRANSLATION

(1–5) Baʿlu-me‹h›er has spoken to the great king, my lord: seven times and seven times at the feet of the great king, the sun god from heaven, have I fallen.

(6–10) As for me, when the great king, my lord, spoke, ⌜I⌝ heeded the words of the great king, my lord, the sun god from heaven.

(11–16) The great king knows his servant, and I am residing in the town of Tinni, so may the great king, my lord, be apprised concerning his servant.

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EA 261

TRANSCRIPTION

Obv. 01) *a-na* [l]LUGAL EN-*ia*
02) [d]UTU-*ia qí-bí-ma*
03) *um-ma* [l]*Da-aš-ru*
04) ÌR *ki-it-ti*$_7$ LUGAL
05) *a-na* GÌR.MEŠ LUGAL EN-*ia*
06) *u* [d]UTU 7-*šu u* 7-*ta-a-an am-q*[*ú-ut*]
07) *gáb-bi mi-im-mì*
08) *ša yi-iq-bu*
09) LUGAL EN-*ia*
Lo.ed. 10) *iš-te-nem-mu*

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EA 261

TRANSLATION

(1–6) Speak to the king, my lord, my sun god, the message of Dashru, the loyal servant of the king: At the feet of the king, my lord and sun god, seven times and seven times [have] I fal[len].

(7–9) Everything that the king, my lord, has said, I am continually obeying.

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EA 262

TRANSCRIPTION

Obv.
01) *a-na* LUGAL EN-*ia*
02) *qí-bí-ma*
03) *um-ma* [1]*Da-aš-ru*
04) ÌR *ki-it-ti*$_7$ LUGAL
05) *a-na* GÌR.MEŠ LUGAL EN-*ia*
06) 7-*šu ù* 7-*ta-a-an am-qut*

---

07) *gáb-bi mi-im-mì*
08) *ša yi-pu-šu*
09) LUGAL EN-*ia a-na* KUR-*šu*
10) *gáb-bu* ⌜SIG$_5$⌝.GA
11) *ma-gal ma-gal*

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EA 262

TRANSLATION

(1–6) Speak to the king, my lord; the message of Dashru, the loyal servant of the king: At the feet of the king, my lord, seven times and seven times have I fallen.

(7–11) Everything that the king, my lord, does concerning his land is very, very good.

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EA 263

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL *be-li-ia*]
02) [*qí-bí-ma*]
03) [*u*]*m-m*[*a*……ÌR-*ka*]
04) *a-na* GÌR.[MEŠ *be-li-ia*]
05) *am-*˹*qú*˺*-*˹*ut*˺ 7 *ù* 7 […]
06) *li-iš-mé be-li-ia*
07) *a-*[*wa*]*-te*MEŠ ÌR-*šu i-nu-ma*
08) *i-*[*r*]*i-*[*i*]*b-*˹*ti*˺ *a-na* É-*ti*
09) *be-*[*li-i*]*a la-qí-i*
10) *gáb-bu iš-tu* É-*ti* ÌR-*ka*
11) *la-qí-i* KÙ.BABBAR.MEŠ *la-qí-i*
12) LÚ.MEŠ *la-qí-i* UDU.UDU.MEŠ \ *ṣú-ú-nu*
13) \ *ḫa-sí-lu* URU.MEŠ-*nu be-li-ia*
14) ˹*ù*˺ *mi-*˹*im*˺*-mu ša na-*˹*da*˺*-an*
Lo.ed. 15) ˹*be*˺*-li-ia a-na*
Rev. 16) ˹ÌR˺*-šu ù šu-ut*
17) *la-qí-i ù*
18) ˹*li*˺*-im-li-ik*
19) ˹*be*˺*-li-ia a-na*
20) ÌR-*šu ù qa-bi-ti*
21) *i-na qa-ti* ˡʳ*Pa*˺*-wu-ra*
22) *a-wa-ta*$_5$ *an-ni-ta*$_5$ *ù*
23) ˹*lu*˺*-wa-ši-ra-ni be-li-ia*
24) LÚ.MEŠ \ *ma-ṣa-ar-ta*
25) *ù* ANŠE.KUR.‹RA.›MEŠ \ ˹*sú*˺*-*˹*ú*˺[*-sí-ma*]
26) *qa-ba be-*[*li-ia*]
27) *a-na* ÌR-[*šu a-na* ANŠE.KUR.MEŠ]
28) \ *s*[*ú-ú-sí-ma*]
29) [……]
30) [……]
31) [……]
32) [……]

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EA 263

TRANSLATION

(1–5) [Speak to the king, my lord, the me]ssa[ge of……, your servant;] at the fe[et of my lord] have I fallen, seven (times) and seven [times?].

(6–17) May my lord hear the words of his servant: When I entered into the house of my lord, everything was taken from the house of your servant. The silver was taken; the men were taken; the small cattle were taken. The cities of my lord have been wiped out and as for the property that my lord gave to his servant, that was taken.

(18–22) May my lord take counsel concerning his servant. And I have spoken this word by means of Pawura, so

(23–28) may my lord send to me garrison troops and horses (i.e. chariotry). [My] lo[rd] had spoken to his servant about h[orses?].

(29–32) [……]

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Lft.ed. 33) [.....] ⌜ı⌝*Ta-a-gi*
34) [.....] ⌜*ù*⌝ *i-na La-ab-a-*
35) \ *a-*⌜*ya*⌝

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(33–35) [.....] Tagi [.....] and by Lab'aya.

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EA 264

TRANSCRIPTION

Obv.
01) [*a*]-*na* ˡ*šàr-ri* EN-ʳ*i*ˀ[*a*]
02) *um-ma* ˡ*Ta-gi* ÌR-*k*[*a*]
03) *a-na* GÌR.MEŠ ˡ*šàr-ri* ʳENˀ-*ia*
04) 7-*šu ù* 7-*ta-an am-qut*
05) *a-mur-mì a-na-ku* ÌR *ša* ˡ*šàr-ri*
06) *ù bu-i-ti*$_7$ *pu-ḫi-ir*
07) KASKAL.ḪI.A *i-na qa-at* LÚ-*ia*
08) *ù ú-ba-an la-a mì-ḫi-iṣ*
09) *la-a i-le-ú uš-šir*$_4$
10) KASKAL.ḪI.A-*ia a-na* ˡ*šàr-ri* EN-*ia*
11) *ù ša-al* LÚ.MEŠ MÁŠKIM-*ka*
12) *šum-ma la ú-ba-an la-a mì-ḫi-iṣ*
13) ŠEŠ-*ia ša-ni-tam*

Rev.
14) *a-mur ni-nu a-na* ʳ*mu*ˀ-ʳ*ḫi*ˀ-*ka*$_4$
15) 2 IGI-*ia šum-ma ni-tel-lí*
16) *a-na* AN \ *ša-mì-ma šum-ma*
17) *nu-ra-ad i-na er-ṣé-ti*$_7$
18) *ù* SAG.DU-*nu* \ *ru-šu-nu*
19) *i-na qa-te-ka ù an-nu-ú*
20) *i-na-an-na bu-i-ti*$_7$ *uš-šir*$_4$
21) KASKAL.ḪI.A-*ia i-na qa-at*
22) LÚ *tap-pí-ia a-na* ˡ*šàr-ri*
23) \ EN-*ia ù yi-ìl-ma-ad*
24) ˡ*šàr-ru* EN-‹*ia*› *i-nu-ma ur-ru-du*
25) ˡ*šàr-ra ù i-na-ṣa-ru*

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EA 264

TRANSLATION

(1–4) [T]o the king m[y] lord, message of Tagi, yo[ur] servant: At the feet of the king, my lord, seven times and seven times, have I fallen.

(5–13) Look, I am the servant of the king and I sought to assemble a caravan in the charge of my man but he came within an inch of being smitten. I am unable to send my caravan to the king, my lord. So ask your commissioners whether my associate was not within an inch of being smitten.

(13–19) Furthermore, look, as for us, my eyes are towards you.

> If we should go up to heaven,
> If we should go down to the underworld,
> Then our head is in your hands.
>
> And behold now, I sought to send my caravan to the king, my lord, in the charge of my colleague. So may the king, ‹my› lord be aware that I am serving the king and I am guarding.

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EA 265

TRANSCRIPTION

Obv. 01) [*a-n*]*a* ˡ*šàr-ri* EN-*ia*
02) *um-ma* ˡ*Ta-gi* ÌR-*k*[*a*]
03) *a-na* GÌR.MEŠ LUGAL EN-*ia*
04) [*am-*]ʳ*qut*ˀ LÚ-*ia uš-šir-ti*$_7$
05) *q*[*a*]-ʳ*du*ˀ ʳLÚˀ.MEŠ *a-na da-gal*
06) *p*[*a*]-ʳ*ni*ˀ ʳᴵˀʳ*šàr*ˀ-*ri* EN-*ia*
07) [*ù uš*]-*ši-ir* ˡ*šàr-ru*
08) EN-*ia šu-lu-uḫ-ta*
09) *i-na qa-at* ˡ*Ta-aḫ-ma-*ʳ*ia*ˀ
10) [*a*]-*na ia-ši ù na-da-*ʳ*an*ˀ
Rev. 11) ʳᴵˀʳ*Ta*ˀ-*aḫ-ma-ya*
12) GAL 1-*en* KÙ.GI
13) *ù* 1[2] *ta-pal* TÚG.GADA.M[EŠ]
14) [*ù*] ʳ*a*ˀ-[*n*]*a la-ma-ad*
15) [ˡ*šàr-r*]*i* EN-*ia*

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EA 265

TRANSLATION

(1–4) [T]o the king, my lord, message of Tagi, yo[ur] servant: At the feet of the king, my lord [have I fal]len.

(4–6) My man have I sent with the men to behold the face of the king, my lord.

(7–15) [And] the king, my lord, [se]nt a shipment to me in the charge of Taḫmaya and Taḫmaya gave (me) one gold cup and tw[elve] pairs of linen garments [and] for the information of [the king], my lord.

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EA 266

TRANSCRIPTION

Obv. 01) [*a-na*] ᶦLUGAL E[N-*ia*]
02) [DINGIR.]MEŠ-*ia* ᵈ[UTU-*ia*]
03) [*q*]*í-bí-m*[*a*]
04) [*u*]*m-ma* ᶦ*Ta-a-g*[*i* ÌR-*ka*]
05) ⌜*ep*⌝-*ri* ⌜*ša*⌝ GÌ[R.MEŠ-*ka*]
06) ⌜*a*⌝-*na* GÌR.MEŠ LUGAL E[N-*ia*]
07) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
08) ⌜7⌝-*šu* 7-*tá-a-an* [*am-qut*]
09) ⌜*da*⌝-*ag-la-ti*
10) [*k*]*i-ia-am ù da*[*-ag-la-*]*ti*
11) [*ki*]*-ia-am ù* ⌜*la*⌝-[*a*]
12) [*na*]*-mu-ur* ⌜*ù*⌝
13) [*d*]*a-ag-la-t*[*i*]
14) [*a-na*] *mu-ḫi* LUGAL [EN-*ia*]
15) [*ù n*]*a-mur* ⌜*ù*⌝
Lo.ed. 16) [*a-nu-*]*ma ša-ak*[*-na-ti*]
Rev. 17) [*pa-n*]*i-ia a-na u*[*r-ru-*]
18) [LUGA]L EN-*ia* *u*[*d*]
19) ⌜*ù*⌝ *ti-na-ma-šu* [SIG$_4$-]
20) [*t*]*u* \ *la-bi-tu*
21) [*i*]*š-tu ša-pal* [*tap-pa-te-ši*]
22) ⌜*ù*⌝ *a-na-ku la-a*
23) ⌜*i*⌝-⌜*na*⌝-*ma-šu iš-t*[*u*]
24) [*š*]*a-pal* GÌR.MEŠ
25) [LUGA]L EN-*ia*
26) [*ù*] *a-nu-ma uš-ši*[*-ir-ti*]
27) [KUŠ].MEŠ *a-ši-ti*
28) [*ša t*]*a-pal* ANŠE.[KUR.RA]
29) [*ù* G]IŠ.BAN ⌜*ù*⌝
30) [KUŠ] É.MA[R.URU$_5$]
31) [GIŠ] *i-mi-*[*it-ta*]
32) [TÚG] \ *sà-dì-*[*in-ni*]
Up.ed. 33) [*a-n*]*a* LUGAL E[N-*ia*]

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EA 266

TRANSLATION

(1–8) [S]peak [to] the king, [my] lo[rd, my [dei]ty, [my sun god], [the me]ssage of Tag[i, your servant], the dirt under [your] fe[et]: At the feet of the king, [my] lo[rd], my deity, my sun god, seven times (and) seven times [have I fallen].

(8–15) I looked this way and I lo[oked th]at way, but there was no [li]ght; then I [l]ooked [to]wards the king, [my lord, and there was [li]ght!

(15–25) So [no]w [I have] set my [fac]e to se[rv]e [the kin]g, my lord. And a brick may slip out [fr]om under [its mate] but I will not depart fro[m u]nder the feet of [the kin]g, my lord.

(26–33) [And] now, [I have] se[nt leather] harness [for a t]eam of hor[ses and a b]ow and [a qu]ive[r], [a s]pea[r, (horse) blankets, [t]o the king, [my] lo[rd].

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EA 267

TRANSCRIPTION

Obv. 01) [*a*]-⌜*na*⌝ ˡLUGAL EN-*ia*
02) [DINGIR].MES-*ia* ᵈUTU-*ia*
03) ⌜*qí*⌝-*bí-ma*
04) *um-ma* ˡ*Mil-ki-li* ÌR-*ka-ma*
05) *ep-ri* ⌜*ša*⌝ GÌR.MEŠ-*ka*
06) *a-na* GÌR.MEŠ LUGAL EN-*ia*
07) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
08) 7-*šu* 7-*tá-a-an am-qú-ut*
09) *a-*⌜*wa*⌝-*at ul-te-bi-la*
10) LUGAL EN-*ia* DINGIR.MEŠ-*ia*
11) ᵈUTU-⌜*ia*⌝ ⌜*a*⌝-[*na*] *ia-ši*
12) *a-nu-*⌜*um*⌝-*ma i-šu-ši-ru-šu*
13) *a-na* LU[GA]L EN-*ia*
14) ᵈUTU *iš-tu* AN $ša_{10}$-*mì*
Lo.ed. 15) *ù lu-ú yi-i-de*$_9$
Rev. 16) LUGAL EN-*ia* DINGIR.MEŠ-*ia*
17) ᵈUTU-*ia i-nu-ma*
18) *ša-lim a-šar*
19) LUGAL EN-*ia ša*
20) *it-ti*$_7$-*ia*

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EA 267

TRANSLATION

(1–8) Speak [t]o the king, my lord, my [dei]ty, my sun god; the message of Milkilu your servant, the dirt under your feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times have I fallen.

(9–14) As for the word that the king, my lord, my deity, my sun god, sent t[o] me, now I am preparing it for the k[in]g, my lord, the sun god from heaven.

(15–20) And may the king, my lord, my deity, my sun god, be apprised that it is well with the place of the king, my lord, that is in my charge.

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EA 268

TRANSCRIPTION

Obv. 01) [*a-na* ᶦ]ʳLUGALʾ [EN]-*ia* DING[IR.MEŠ-*i*]ʳ*a*ʾ
02) [ᵈUT]U-*ia qí-bí-ma*
03) [*um-m*]*a* ᶦ*Mil-ki-li* ÌR-*ka*
04) [*e*]*p-*ʳ*ri*ʾ *ša* GÌR.MEŠ-*ka*
05) ʳ*a*ʾ-*na* GÌR.MEŠ LUGAL EN-*ia*
06) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
07) 7-ʳ*šu*ʾ 7-*tá-a-an* [*a*]*m-*ʳ*qú*ʾ-*ut*
08) *yi-de* [LUGAL EN-]*li* ʳ*i*ʾ-*nu-ma*
09) *šal-ma-*[*at* URU] LUGAL ʳENʾ-*ia*
10) *ša* [*ip-qí-id*] *i-n*[*a*]
11) *qa-*[*ti-ia ù*] *a-w*[*a*]-ʳ*at*ʾ
12) [*ul-te-bi-la* LUGAL EN-*l*]*i*
13) [DINGIR.MEŠ-*ia* ᵈUTU-*ia*]
14) [*šu-ši-ra-ti-šu-*]*nu*
15) [*ù a-nu-um-ma*]
Lo.ed. 16) [*uš- ši-ir-*]ʳ*ti*ʾ [*i-na*]
Rev. 17) [*qa-a*]*t* ᶦ*Ḫa-y*[*a*]
18) ʳ46ʾ ᴹᵁᴺᵁˢ*ar-d*[*i*]
19) *ù* 5 LÚ.MEŠ TUR
20) *ù* 5 LÚ.ʳMEŠʾ *a-ši-ru*
ma
21) *a-na* LUGAL EN-*ia*

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EA 268

TRANSLATION

(1–7) Speak [to] the king, my [lord], [my] dei[ty], my [sun g[od], [the mess]age of Milkilu, your servant, [the di]rt under your feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times, have I fallen.

(8–10) May [the king,] my [lord], be apprised that [the city] of the king, my lord, which [he entrusted] to [my] auth[ority], is well.

(10–14) [And] the thing [which the king,] my [lord, my deity, my sun god, sent, I have prepared th]em.

(15–21) [And now,] I [have sent under the authori]ty of Ḫay[a]: forty six serving women and five servitors and five *ašîrûma* to the king, my lord.

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EA 269

TRANSCRIPTION

Obv. 01) [*a*]-˹*na*˺ ˹LUGAL EN-*ia*
02) ˹DINGIR˺.˹MEŠ˺-˹*i*˺*a* ˹ᵈ˺UTU-˹*i*˺*a*
03) ˹*qí*˺-*bi-ma*
04) ˹*um*˺-˹*ma*˺ ˹ʳ˺*Mil*˺-*ki-li* ÌR-*ka*
05) ˹*ep*˺-˹*ri*˺ *ša* GÌR.MEŠ-*ka*
06) ˹*a*˺-˹*na*˺ ˹GÌR˺.˹MEŠ˺ ˹LUGAL˺ EN-*ia*
07) ˹DINGIR˺.˹MEŠ˺-*i*˹*a*˺ ˹ᵈ˺UTU-*ia*
08) 7-˹*šu*˺ ˹7˺-˹*ta*˺-*a-an am-qut*
09) *iš*-˹*te*˺-*mé* ˹*ša*˺-˹*pár*˺
10) LUGAL EN-*ia* ˹*a*˺-˹*na*˺ *ia-ši*
11) *ù yu-uš*-˹*ši*˺-˹*ra*˺
12) LUGAL *be-li* ÉRIN.MEŠ *pí*-˹*ṭá*˺-˹*ta*˺
13) *a-na* ÌR.MEŠ-*šu* ˹*ù*˺
14) *yu-uš-ši-ra*
15) LUGAL *be-li*
16) [I]Š+BI (= [Š]IM).ZAR.MEŠ \ *mu*-˹*ur*˺-*ra*

Lo.ed. 17) ˹*a*˺-˹*na*˺ *ri-pu-ú-ti*

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EA 269

TRANSLATION

(1–8) Speak [t]o the king, my lord, my deity, my sun god, the message of Milkilu, your servant, the dirt at your feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times have I fallen.

(9–17) I have heard what the king, my lord, has written to me. So may the king, my lord, send regular troops to his servant and may the king, my lord, send myrrh for healing.

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EA 270

TRANSCRIPTION

Obv. 01) *a-na* ᶦLUGAL EN-*iʳaˀ*
02) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
03) *qí−−−−−bí-ma*
04) *um-ma* ᶦ*Mil-ki-li* ÌR-*ka*
05) *ep-ri ša* GÌR.MEŠ-*ka*
06) *a-na* GÌR.MEŠ LUGAL EN-*ia*
07) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
08) 7-*šu* 7-*tá-a-an am-qut*
09) *yi-de* LUGAL *be-li*
10) *ip-ši ša yi-pu-šu-ni*
11) ᶦ*Ya-an-ḫa-mu*
12) *iš-tu a-ṣí-ia*
13) [*i*]*š-tu mu-ḫi* LUGAL EN-*ia*
14) [*i*]-*nu-ma yu-ba-*[*ú*](?)
Lo.ed. 15) ˹3˺(?) *li-im* ˹KÙ˺.BABBAR.˹MEŠ˺
Rev. 16) *iš-tu qa-ti-iʳaˀ*
17) *ù yi-iq-bu*
18) *a-na ia-ši id-na-m*[*i*](*?*)
19) DAM-*ka ù*
20) DUMU.MEŠ-*ka ù lu-ú*
21) *i-ma-ḫa-ṣa ù lu-ú*
22) *yi-de* LUGAL
23) *ip-ša an-na-am*
24) *ù lu-ú yu-uš-ši-*
\ *ra*
25) LUGAL *be-li*
26) GIŠ.GIGIR.MEŠ *ù lu-ú*
27) *yi-il-te-qé-ni*
28) ˹*a*˺-*na mu-ḫi-šu la-a*
29) *iḫ-la-aq*

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EA 270

TRANSLATION

(1–8) Speak to the king, my lord, my deity, my sun god, the message of Milkilu, your servant, the dirt at your feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times, have I fallen.

(9–13) May the king, my lord, be apprised of the deeds that Yanḥamu is doing to me since my coming forth from the presence of the king, my lord,

(14–21) that he is demand[ing] three thousand (shekels of) silver from my hand and he is saying to me, "Give me your wife and your sons or else I will smite (you)."

(21–29) So may the king be apprised of this deed and may the king, my lord, send chariots and may he take me to his presence lest I perish.

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EA 271

TRANSCRIPTION

Obv. 01) *a-na* ˡLUGAL EN-*ia*
02) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
03) *qí-bí-ma*
04) *um-ma Mil-ki-li* ÌR-˹*ka*˺
05) *ep-ri ša* GÌR.MEŠ-*ka*
06) *a-na* GÌR.MEŠ LUGAL EN-˹*ia*˺
07) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
08) 7-*šu* 7-*ta-a-*˹*an*˺ *am-qut*
09) *yi-de* LUGAL *be-li*
10) *i-nu-ma da-na-*˹*at*˺
11) *nu-kúr-tu* UGU-*ia*
12) *ù* UGU ˡŠu-*wa-*˹*ar*˺-˹*da*˺-˹*ta*˺
13) *ù yi-ki-im*
14) LUGAL *be-li* KUR-*šu*
15) ˹*iš*˺-*tu qa-at*
Lo.ed. 16) ˹LÚ˺.MEŠ SA.GAZ.MEŠ
17) [*šu*]*m-ma i-ia-nu*
Rev. 18) ˹*ù*˺ *uš-ši-ra*
19) LUGAL *be-li* GIŠ.GIGIR.MEŠ
20) *a-na* ˹*la*˺-*qí-*˹*nu*˺ [*l*]*a-a*
21) *ti*$_7$-*ma-ḫa-ṣú-*˹*nu*˺ ÌR.MEŠ-˹*nu*˺
22) ˹*ù*˺ ˹*ša*˺-*ni-tam*
23) ˹*yi*˺-˹*ša*˺-˹*al*˺
24) ˹LUGAL˺ ˹*be*˺-˹*li*˺
25) ˹ˡ˺[*I*]*a-*˹*an*˺-*ḫa-ma* ˹ÌR˺-*šu*
26) ˹*a*˺-˹*na*˺ *ša yu-*˹*pa*˺-*šu*
27) *i-na* ˹KUR˺-*šu*

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EA 271

TRANSLATION

(1–8) Speak to the king, my lord, my deity, my sun god, the message of Milkili, your servant, the dirt under your feet: At the feet of the king, my lord, my deity, my sun god, seven times and seven times have I fallen.

(9–21) May the king, my lord, be apprised that hostility is strong against me and against Shuwardata, so may the king, my lord, deliver his land from the hand of the *ʿapîru* men. But if not, then send, O king, my lord, chariots to take us lest our own servants should smite us.

(22–27) And furthermore, may the king, my lord, ask [Y]anḥamu, his servant, concerning what is being done in his land.

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EA 272

TRANSCRIPTION

Obv. 01) [*a*-]˹*na*˺ ˹ᶠ˺LUGAL˺ [EN-*ia* DINGIR.MEŠ-*ia*]
02) ˹ᵈ˺˹ᵀᵁ˺UTU˺-˹*ia*˺ *q*[*í-bí-ma*]
03) ˹*um*˺-˹*ma*˺ ˹ᶠᵈ˺˹ᵀᵁ˺IŠKUR˺.˹DI˺.˹KU$_5$˺ [ÌR-*ka*]
04) ˹*ep*˺-˹*ri*˺ ˹*ša*˺ ˹GÌR˺.˹MEŠ˺-*k*[*a*]
05) [*a-n*]*a* ˹GÌR˺ [ME]Š ˹LUGAL˺ ˹EN˺-˹*ia*˺
06) ˹DINGIR˺.˹MEŠ˺-˹*ia*˺ ˹ᵈ˺˹ᵀᵁ˺UTU˺-˹*ia*˺
07) ˹7˺-˹*šu*˺ ˹7˺-˹*ta*˺?-˹*a*˺-˹*an*˺ ˹*am*˺-˹*qú*˺-˹*ut*˺
08) ˹ÌR˺? [*k*]*i*-˹*ti*˺-˹*šu*˺ ˹*ša*˺
09) ˹LUGAL˺ ˹EN˺-*ia a-na*-˹*ku*˺-[*m*]*a* [*ù*]?
10) [*yi*-]˹*de*˺ ˹LUGAL˺ *be-li*
11) [*i*]-˹*nu*˺-˹*ma*˺ *ga-am-ru*
12) [LÚ.MEŠ *ḫ*]*a-za-nu-te*
13) [*ša-a*]*i-na ma-ḫa*-˹*zi*˺
14) [*ù p*]*a-aṭ-ra-at*
Lo.ed. 15) [*ka*-]˹*li*˺ ˹KUR˺ ˹LUGAL˺
Rev. 16) [E]N-˹*ia* ˺ *i-na*
17) [LÚ].MEŠ SA.GAZ
18) *ù yi-ša*-˹*al*˺
19) LUGAL *be-li*
20) LÚ *ra-bi-ṣa*-˹*šu*˺
21) *a-na ša* ˹*yu*˺-[*p*]*a*-˹*šu*˺
22) ˹*i*˺-˹*na*˺ KUR L[UGAL] ˹EN˺-˹*ia*˺
23) *ù yu-la-mi-dá*
24) ˹LUGAL˺ *be*-˹*li*˺ ÉRIN.MEŠ *pí*-˹*ṭá*˺-[*ti*]-
\ *šu*
25) ˹*a*˺-˹*na* ˺*ia*-˹*ši*˺

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EA 272

TRANSLATION

(1–7) [T]o the king, [my lord, my deity], my sun god, [speak]: The message of Baʿlu-dāni, [your servant,] the ⌜dirt⌝ at [your] feet: [A]t the ⌜feet⌝ of the king, my lord, my deity, my sun god, seven times (and) seven times have I fall]en.

(8–9) A loyal servant of [the king,] my lord, am I.

(10–17) May the king, my lord, [be] apprised [th]at the city rulers [who were] in the strong point(s) are finished [and a]ll the land of the king, my lo[rd] has fallen away to the *ʿapîru*-men.

(18–25) So may the king, my lord, ask his commissioner concerning what is being done in the land of the k[ing], my lord, and may the king, my lord, direct the regular troops to me.

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EA 273

TRANSCRIPTION

Obv. 01) *a-na* [I]LUGAL EN-*ia*
02) DINGER.MEŠ-*ia* [d]UTU-*ia*
03) ⌜*qí*⌝-*bí-ma*
04) *um-ma* [MUNUS]NIN.UR.MAḪ.MEŠ
05) GÉME-*ka a-na* GÌR.MEŠ LUGAL
06) EN-*ia* DINGIR.MEŠ-*ia* [d]UTU-*ia*
07) 7-*šu* 7-*tá-a-an am-qú-ut*
08) *yi-de* LUGAL *be-li*
09) *i-nu-ma nu-kúr-tu*
10) *i-pu-ša-*⌜*at*⌝ *i-na*
11) KUR *ù* ⌜*ga*⌝-⌜*am*⌝-*ra-at*
12) KUR LUGAL EN-⌜*ia* ⌝
13) *i-na pa-ṭá-*⌜*ri*⌝ *i-na*
14) LÚ.MEŠ SA.⌜GAZ⌝.MEŠ
15) ⌜*ù*⌝ *yi-de* LUGAL *be-*⌜*li*⌝
Lo.ed. 16) ⌜*a*⌝-*na* KUR-*šu ù yi-*[*de*]
17) ⌜LUGAL⌝ *be-li i-nu-ma*
Rev. 18) *ša-ap-ru*
19) LÚ.MEŠ SA.GAZ.MEŠ
20) *a-na* URU *A-ia-lu-na*
21) ⌜*ù*⌝ *a-na* URU *Ṣa-ar-ḫa*
22) ⌜*ù*⌝ ⌜*ú*⌝-*ba-an la-a*
23) *m*[*i*]-*iḫ-ṣú* 2 DUMU.ME[Š]
24) ⌜[⌝*Mil-*⌜*ki*⌝-*li* ⌜*ù*⌝
25) *y*[*i*]-*de* LUGAL ⌜*be*⌝-⌜*li*⌝
26) ⌜*ip*⌝-*ša an-*⌜*na*⌝

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EA 273

TRANSLATION

(1–7) Speak to the king, my lord, my deity, my sun god; the message of "Lady of the Lions," your handmaid: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times have I fallen.

(8–16) May the king, my lord, be apprised that war is being conducted in the land and the land of the king, my lord, is finished off by desertion to (or by means of) the *ʿapîru* men. So may the king, my lord be apprised concerning his land.

(16–26) And may the king, my lord, be apprised that the *ʿapîru* men wrote (sent) to the town of Ayalon and to the town of Zorah and by an inch the two sons of Milkilu were not smitten. So may the king, my lord, be apprised concerning this deed.

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EA 274

TRANSCRIPTION

Obv. 01) *a-na* [l]LUGAL EN-*i*⌜*a*⌝
02) DINGIR.MEŠ-⌜*ia*⌝ [d]UTU-⌜*i*⌝*a*
03) ⌜*qí*⌝-⌜*bí*⌝-⌜*ma*⌝
04) ⌜*um*⌝-⌜*ma*⌝ ⌜[MUNUS]⌝.NIN.⌜UR⌝.⌜MAḪ⌝.MEŠ
05) GÉME-*ka ep*-⌜*ri*⌝
06) *ša* GÌR.MEŠ-*ka*
07) *a-na* GÌR.MEŠ LUGAL ⌜EN⌝-⌜*ia*⌝
08) DINGIR.MEŠ-*ia* [d]UTU-*ia*
09) 7-*šu* 7-*tá-a-an* ⌜*am*⌝-*qut*
10) *yi-ki-im* LUGAL
11) *be-li* KUR-*šu*
12) *iš-tu qa-te*
13) LÚ.MEŠ SA.GAZ.⌜MEŠ⌝
Lo.ed. 14) *la-a* ti_7-*iḫ*-⌜*la*⌝-⌜*aq*⌝
Rev. 15) *la-qí-ta*
16) URU *Ṣa-pu-ma*[KI]
17) ⌜*ù*⌝ *a-na* ⌜*la*⌝-*ma*-⌜*di*⌝
18) [L]UGAL EN-*ia*

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EA 274

TRANSLATION

(1–9) Speak to the king, my lord, my deity, my sun god; the message of "Lady of the Lions," your handmaiden, the dirt under your feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times have I fallen.

(10–14) May the king, my lord, rescue his land from the hand of the *ʿapîru* men lest it be lost.

(15–16) Seized is the city of Ṣapuma.

(17–18) And (this is) for the information of the [k]ing, my lord.

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EA 275

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia*]
02) [DINGIR.ME]Š-ʳ*i*ˀ[*a* ᵈUTU-*ia*]
03) ʳ*qí*ˀ-*b*[*í-ma*]
04) *um-ma* ˡ*Ia*-ʳ*aḫ*ˀ-ʳ*zi*ˀ-*ba*-ʳ*da*ˀ
05) ÌR-*ka ep-ri*
06) *ša* GÌR.MEŠ-*ka a-na* GÌR.MEŠ
07) LUGAL EN-*ia* DINGIR.MEŠ-*ia*
08) ᵈUTU-*ia* 7-*šu* 7-*tá*-ʳ*a*ˀ-*an am-qut*
09) *a-wa-at iq-ta*!-*bi*
10) LUGAL EN-*ia*
11) [DINGIR].MEŠ-*ia* ᵈʳUTUˀ-*ia*
12) [*a-n*]*a ia-ši šu ru-*
Lo.ed. 13) [*a*]-*nu-ma* ʳ*i*ˀ-*šu-še-ru-šu*
Rev. 14) [*a-na*] LUGAL EN-*ia*

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EA 275

TRANSLATION

(1–8) Spe[ak to the ling, my lord,] m[y deit]y, [my sun god]; message of Yaʿzib-Hadda, your servant, the dirt under your feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times have I fallen.

(9–14) As for the word that the king, my lord, my [deity], my sun god, spoke to me, now I am preparing it [for] the king, my lord.

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EA 276

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia*]
02) [DINGER.MEŠ-*ia* ^{d}UTU-*ia*]
03) [*qí-bí-ma*]

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04) *um-ma* ^{I}[*I*]*a-a*[*ḫ-zi-ba-da*]
05) ÌR-*ka ep-ri* [*ša*]
06) GÌR.MEŠ-*ka a-na* GÌR.M[EŠ LUGAL EN-*ia*]
07) DINGIR.MEŠ-*ia* ^{d}UTU-*ia*
08) 7-*šu* 7-*tá-a-an* ⌜*am*⌝-⌜*qut*⌝
09) *a-wa-at iš-tap-pár*
10) LUGAL EN-*ia* DINGIR.MEŠ-*ia*
11) [^{d}]UTU-*ia a-na ia-ši*
12) [*a-nu*]-*ma i-šu-ši-*⌜*ru*⌝-*šu*
Lo.ed. 13) [*a-n*]*a* LUGAL EN-*ia*
Rev. 14) [^{d}]⌜UTU⌝ *iš-tu*
15) AN *sa-mì*

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EA 276

TRANSLATION

(1–3) [Speak to the king, my lord, my deity, my sun god:]

(4–8) Message of [Y]aʿ[zibadda,] your servant, the dirt [under] your feet: At the fee[t of the king, my lord,] my deity, my sun god, seven times (and) seven times have I fallen.

(9–15) As for the word that the king, my lord, my deity, my sun god, wrote to me, [no]w I am preparing it [fo]r the king, my lord, the sun [god] from heaven.

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EA 277

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia*]
02) [DINGIR.MEŠ ^{d}UTU-*ia*]
03) [*um-ma* ^{I}.....]
04) [Ì]R-*k*[*a ep-ri ša* GÌR.ME]Š-*ka*
05) [*a-*]*na* ⌜GÌR⌝[.MEŠ LUGAL EN-*ia*]
06) ⌜DINGIR⌝.MEŠ-⌜*ia*⌝ ⌜^{d}⌝[UTU-*ia*]
07) 7-*šu* 7-*t*[*á-a-an am-*]*qú-ut*
08) *a-wa-at iš-*⌜*ta*⌝-⌜*pár*⌝
09) LUGAL EN-*ia* DINGIR.MEŠ-*ia*
10) ^{d}UTU-*ia a-na ia-ši*
11) *a-nu-ma i-šu-ši-*⌜*ru*⌝-*šu*
12) *a-na* LUGAL EN-*ia*
Lo.ed ––––––––––––––––––––––

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EA 277

TRANSLATION

(1–7) [To the king, my lord, my deity, my sun god, message of …] ˹your servant˺, [the dirt at] your [fee]t, [a]t the fee[t] of the king, my lord], my deity, [my sun] god, seven times and seven ti[mes have I f]allen.

(8–12) As for the word that the king, my lord, my deity, my sun god, has written to me, now I am preparing it for the king my lord.

———————————————————————————————

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EA 278

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*ia*
02) DINGIR.MEŠ-*ia* ^{d}UTU-*ia*
03) *qí−−−−−bí ma*
04) *um-ma* ^{I}*Šu-wa-ar-da-ta*
05) ÌR-*ka ep-ri ša*
06) GÌR.MEŠ-*ka a-na* GÌR.MEŠ LUGAL
07) EN-*ia* DINGIR.MEŠ-*ia* ^{d}UTU-*ia*
08) 7-*šu* 7-*tá-a-an am-qut*
09) [*a*]-*wa-at ša iš-tap-pár*
10) [LUGAL] ^{r}EN$^{\text{1}}$-*ia* ^{d}UTU
11) [*iš-t*]*u* AN *ša*$_{10}$-*me a-na ia-ši*
12) [*a-nu-m*]*a i-šu-ši-ru-šu*
13) [*a-na* LUGAL] EN-*ia*
Lo.ed. 14) [^{d}UTU *i*]*š-tu*
Rev. 15) [AN] *ša*$_{10}$-*me*

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EA 278

TRANSLATION

(1–8) Speak to the king, my lord, my deity, my sun god, the message of Shuwardata, your servant, the dirt at your feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times, have I fallen.

(9–15) As for the [w]ord that [the king,] my lord, the sun god [fr]om heaven, wrote to me, [no]w I am preparing it [for the king], my lord, [the sun god f]rom heaven.

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EA 279

TRANSCRIPTION

Obv. 01) [*a-na*] LUGAL EN-*ia*
02) [DINGIR.MEŠ]-ᵐ*i*ᵐ*a* ᵈUTU-*ia*
03) [*qí-b*]*í-ma*
04) [*um-ma* ˡ]ᵐ*Šu*ᵐ-*wa-ar-da-*ᵐ*ta*ᵐ
05) ᵐÌRᵐ-ᵐ*ka*ᵐ *ep-ri ša* GÌR.MEŠ-*ka*
06) ᵐ*a*ᵐ-ᵐ*na*ᵐ GÌR.MEŠ LUGAL EN-*ia*
07) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
08) 7-*šu* 7-*tá-a-an am-*ᵐ*qú*ᵐ-*ut*
09) *yi-de* LUGAL *bé-li i-nu-ma*
10) [*ga-am*]-*ra-*ᵐ*at*ᵐ KUR LUGAL
11) [EN]-*ia i-*ᵐ*na*ᵐ *it-*ᵐ*ta*ᵐ-ᵐ*ṣí*ᵐ
12) [*š*]*a* URU *Qí-il*$_5$-[*ti*]
13) [*a-n*]*a mu-ḫi* LÚ.MEŠ *š*[*a-ru-te*]
14) ᵐ*ù*ᵐ ᵐ*yu*ᵐ-*uš-ši-*[*ra* LUGAL]
Lo.ed. 15) [ÉRIN.MEŠ] *pí-*[*ṭá*]-ᵐ*ta*$_5$ᵐ ᵐ*ù*ᵐ
16) [*yi-*]ᵐ*iš*ᵐ-ᵐ*mé*ᵐ [LUGAL *a-na*]
Rev. 17) [LÚ].ᵐMEŠᵐ *ḫa-za-nu-*ᵐ*te*ᵐ(?)-[*šu*]
18) ᵐ*ù*ᵐ ᵐ*lu*ᵐ-ᵐ*ú*ᵐ *ni-zi-*ᵐ*iz*ᵐ
19) UGU-ᵐ*šu*ᵐ-*nu ù* ᵐ*lu*ᵐ-[*ú*]
20) *ni-du-pu-ur*
21) LÚ.MEŠ *ša-ru-ta*
22) *iš-tu* KUR *šàr-ri*
23) EN-*ia*

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EA 279

TRANSLATION

(1–8) [Sp]eak [to] the king, my lord, my [deity], my sun god, the message of Shuwardata, your servant, the dirt under your feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times have I fallen.

(9–13) May the king be apprised that the land of the king is [ru]ined by the going out of the town of Qilti [t]o the tr[aitors].

(14–23) So may [the king] send regular [troops] and may the king [lis]ten [to] his city rulers that we may take a stand against them and that we may expel the rebellious men from the land of the king, my lord.

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TRANSCRIPTION

Obv. 01) *a-n*[*a* ˡ]LUGAL EN-*ia*
02) D[INGIR.MEŠ-*i*]*a* ᵈUTU-*ia*
03) *q*[*í*-]*bí-ma*
04) *u*[*m-ma* ˡ]*Šu-wa-ar-da-ta*
05) ÌR[-*k*]*a ep-ri ša* GÌR.MEŠ-*ka*
06) *a-na* [GÌR.]MEŠ LUGAL EN-*ia*
07) DINGIR.MEŠ-⌜*ia*⌝ ᵈUTU-*ia*
08) 7-⌜*šu*⌝ ⌜7⌝-*tá-a-an am-qú-ut*
09) LUGAL *b*[*e*]-*li yu-uš-ši-ir-ni*
10) *a-na* [*e*]-*pu-uš nu-kúr-ti*$_7$
11) *i-na* UR[U] *Qí-il*$_5$-*ti*$_7$
12) *ip-pu-uš-ti nu-kúr-ta*
13) *šal-ma-at a-na ia-ti-ia*
14) *šu-te-ra-at* URU.KI-*ia*
15) *a-na ia-ti-ia*
16) UGU *ma-an-ni*
Lo.ed. 17) ⌜*iš*⌝-*tap-pár* ˡÌR-*ḫe*-[*b*]*a*
Rev. 18) ⌜*a*⌝-*na* LÚ.MEŠ URU *Qí-il*$_5$-*ti*$_7$
19) ⌜*le*⌝-*qa-mi* KÙ.BABBAR.MEŠ *ù*
20) [*a*]*l-ku-ni a-na ar-ki-ia*
21) *ù yi-de* LUGAL *be-li*
22) *i*-⌜*nu*⌝-[*m*]*a il*$_5$-*te-qé*
23) URU.KI-*ia* ˡÌR-*ḫe-ba*
24) *iš-tu qa-ti-ia ša-ni-tam*
25) *yi-iš-ta-al* LUGAL *be-li*
26) *šum-ma el-te*$_9$-*qé* LÚ
27) *ù šum-ma* 1-*en* GUD
28) *ù šum-ma* ANŠE *iš-tu*
29) *mu-ḫi-šu ù ki-it-tu šu*

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EA 280

TRANSLATION

(1–8) S[p]eak t[o] the king, my lord, [m]y de[ity,] my sun god; the me[ssage] of Shuwardata [yo]ur servant, the dirt under your feet: At the [fee]t of the king, my lord, my deity, my sun god, seven times (and) seven times I have fallen.

(9–15) The king, my lo[rd], gave permission for me to conduct hostilities in the tow[n] of Qilti. I conducted hostilities; all is well with me; my town has been returned to me.

(16–20) For what reason did ʿAbdi-Ḫeba write to the men of the town of Qīlti, "Take silver and [f]ollow after me"?

(21–24) But may the king, my lord, be apprised that ʿAbdi-Ḫeba had taken my town from my control.

(24–29) Furthermore, may the king, my lord, investigate as to whether I have taken a man, or an ox, or an ass away from him. And that's the truth!

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30) *ša-ni-tam* ˡ*La-ab-a-yu*
31) BA.UG$_7$ *ša yi-il$_5$-te-qú*
32) URU.DIDLI.ʿḪIˀ.ʿAˀ-*ni-nu ù*
33) ʿ*a*ˀ-ʿ*nu*ˀ-ʿ*ma*ˀ ˡ*La-ab-a-yu*
34) ʿ*ša*ˀ-ʿ*nu*ˀ ˡÌR-*ḫe-ba*
35) [*ù*] *yi-il$_5$-te-*[*q*]*ú* URU.DIDLI.ḪI.A-*nu*
36) [*ù*] *yi-de* ʿLUGALˀ *a-na* ÌR-[*š*]*u*
Lft.ed. 37) UGU *ep-ši an-ni ù la-a*
38) *ep-pu-šu mi-im-ma a-*ʿ*di*ˀ
39) *yu-šu-*ʿ*te*ˀ-*ru* LUGAL *a-wa-ta$_5$*
40) *a-na* ÌR-*šu*

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(30–35) Furthermore, Lab'ayu is dead, who used to take our towns, but now ʿAbdi-Ḫeba is another Lab'ayu! [And] he is tak[i]ng our towns.

(36–40) [So] may the king be apprised concerning [h]is servant with regard to this deed. But I am not doing anything until the king sends word back to his servant.

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EA 281

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* ᶦLUGAL EN-⌜*i*⌝[*a*]
02) DINGIR.MEŠ-⌜*nu*⌝-*ia* ⌜*ù*⌝ ᵈUTU.M[EŠ]
03) [*ù*] *ša-ri-ia*
04) [*qí*]-*bí-ma*
05) [*u*]*m-ma* ᶦ⌜*Šu*⌝-⌜*wa*⌝-⌜*ar*⌝-⌜*da*⌝-⌜*ta*⌝ ÌR-*ka-ma*
06) ⌜*a*⌝-*na* GÌR.MEŠ EN-*ia* ⌜7⌝ *ù* 7 *am-qú-ut*
07) ⌜*ù*⌝ ⌜*ka*⌝-[*ba- t*]*u* ⌜*ù*⌝ *ṣè*(SI)-*ru-ma*
08) ⌜*ù*⌝ *yi*[-*il*$_5$-*ma-ad*] *šàr-ri*
09) E[N]-⌜*i*⌝[*a i*]-*nu*-[*ma gá*]*b-b*[*i*]
10) ⌜URU⌝.⌜DIDLI⌝.MEŠ-*ia nu*-KÚR.MEŠ
11) *a-na ia*-⌜*ši*⌝ ⌜*ù*⌝ *yu-ši-ra*
12) *šàr-ri* EN-*ia* ⌜ÉRIN⌝.MEŠ *pí-ṭá-ta*
13) ⌜*ù*⌝ ⌜*tu*⌝-⌜*ul*⌝-⌜*qu*⌝! *ki-ma* ⌜KA⌝ *ra-bu-*
ti!
14) [*a*]-⌜*na*⌝ [*ša*]-⌜*šu*⌝-⌜*nu*⌝ ⌜*ù*⌝ *yi*-⌜*il*$_5$⌝-*qé*-⌜*šu*⌝-⌜*nu*⌝
15) ᶦL[UGAL] EN-*ia* LÚ.⌜MEŠ⌝ *re-di-*ʾ*u*$_5$
16) ⌜*ti*⌝-⌜*na*⌝-⌜*an*⌝-⌜*ṣa*⌝-*ar ù*
Lo.ed. 17) ⌜*tu*⌝-⌜*ul*⌝-*qu* ⌜*an*⌝-⌜*nu*⌝-⌜*tu*⌝
Rev. 18) ⌜*ù*⌝ ⌜*ti*⌝-*ḫi-lu* [*a-na pa-*]*ni*
19) ᶦ⌜*šàr*⌝-*ri* EN-[*ia*]
20) ⌜*ù*⌝ ⌜*pa*⌝-*na*-⌜*ia*⌝ *it-tì*
21) ᶦ*šàr-ri* ⌜EN⌝-*ia* ⌜*ù*⌝
22) ᶦLUGAL *yi*-[*de-mi*] ⌜*nu*⌝-KÚR.M[EŠ]
23) [UG]U-⌜*ia*⌝ [*mi-i*]*a-mi*
24) ⌜*yi*⌝-*pu-šu* [*ar-na*] ⌜*a*⌝-[*n*]*a* ᶦLUGAL
25) ⌜*ù*⌝ UR.[GI$_7$.MEŠ] ⌜*an*⌝-⌜*nu*⌝-⌜*tu*⌝
26) ⌜*ù*⌝ ⌜*ti*⌝-*pu*-⌜*šu*⌝ *a*[*r-na*] ⌜*a*⌝-*na* LUGAL
27) *ù yu-ši-ra* [ᶦ*šàr*]-⌜*ri*⌝
28) ÉRIN.MEŠ *pí*-⌜*ṭá*⌝-[*ta*]
29) *ù yi-i*[*l*$_5$-*qé*]-⌜*šu*⌝-⌜*nu*⌝
30) *ù yi*-⌜*il*$_5$⌝[*-ma*]-⌜*ad*⌝
31) ᶦ*šàr-ri* EN-*ia*
———

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EA 281

TRANSLATION

(1–7) [Sp]eak to the king, my lord, my deity and sun god [and] my life breath; message of Shuwardata, your servant: At the feet of my lord, seven (times) and seven (times) have I fallen, both on the sto[ma]ch and on the back.

(8–14) So may the king, my lord be [apprised that al]l of my towns are hostile to me. So may my king, my lord, send the regular troops that they may be taken in accordance with the advice of the senior officials concerning them.

(14–19) So may the k[ing], my lord, take them. May the soldiers guard and may these be taken and may they writhe [befo]re the king, [my] lord.

(20–26) But my face is towards the king, my lord. So may the king be a[ware] of the hostility a[gainst m]e. Who is committing [a crime] against the king? And these are do[gs] and they have committed a cr[ime] against the king,

(27–31) So may the [ki]ng send the regular troo[ps] and may he t[ake] them. So may the king, my lord, be app[rised].

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EA 282

TRANSCRIPTION

Obv.
01) *a-na* ^{I}*šàr-ri* EN-*ia*
02) DINGIR.MEŠ-*nu ù* ^{d}UTU-*ia*
03) *um-ma* ^{I}*Šu-wa-ar-da-ta* ÌR‹-*ka*›-*ma*
04) 7 *ù* 7 *mi-la ma-aq-ta-ti*
05) *a-na* GÌR.MEŠ ^{I}*šàr-ri* EN-*ia*
06) *ù ka-ba-tu-ma*
07) *ù ṣú-uḫ-ru-ma*
08) *li-il*$_5$*-ma-ad* ^{I}*šàr-ri*
09) EN-*ia a-na-ku* 1-*en i-ba-ša-ti*
10) *yu-uš-ši-ra* ^{I}*šàr-ri*
11) EN-*ia* ÉRIN.MEŠ *pí-ṭá-ti*

Rev.
12) *ma-á'-*^{r}*da*$^{\text{1}}$ *ma-*^{r}*gal*$^{\text{1}}$
13) *ù yi-ki-im-ni*
14) *\ ya-ṣí-ni*
15) *ù yi-‹il*$_5$*›-ma-ad* ^{I}*šàr-ri*
16) EN-*ia*

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EA 282

TRANSLATION

(1–8) To the king, my lord, ‹my› deity and my sun god, message of Shuwardata, ‹your› servant, seven (times) and seven times have I fallen at the feet of the king, my lord, both on the stomach and on the back.

(8–14) May the king, my lord, be informed: I am alone. May the king, my lord, send very many regular troops that he may deliver me (bring me out).

(15–16) So may the king, my lord be in‹fo›rmed.

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EA 283

TRANSCRIPTION

Obv. 01) *a-na* ^{l}*šàr-ri* EN-*ia*

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02) DINGIR.MEŠ-*nu-ia ù* ^{d}UTU-*ia*
03) *um-ma* ^{l}*Šu-wa-ar-da-ta* ÌR-^{r}*ka*^{r}
04) *a-na* GÌR.MEŠ ^{l}*šàr-ri* EN-*i*^{r} a^{r} *am-qut*
05) 7 *ù* 7 *mi-la-an-na*
06) *ma-aq-ta-ti a-na* GÌR.MEŠ ^{r}*šàr*^{r}-^{r}*ri*^{r} EN-*ia*
07) ^{r}*ù*^{r}^{r}*ša*^{r}-*ap*-^{r}*ra*^{r} ^{l}*šàr-ri* ^{r}EN^{r}-^{r}*ia*^{r}
08) *a-na* ^{r}*ia*^{r}-^{r}*ši*^{r} ^{r}*ur*^{r}-^{r}*ru*^{r}-*b*[*a*] ^{r}*it*^{r}(?)[*-ti*]
09) *du-gu-la lé-qé* ^{l}^{r}*šàr*^{r}-^{r}*ri*^{r} ^{r}EN^{r}-^{r}*ka*^{r}(?)
10) *mi-ia-mi yi-ma-gi-ir*
11) *ur-ru-ba it-ti* ^{l}*šàr-ri* EN-*ia*
12) *le-qé-ma* KÙ.GI!.MEŠ! *ù* KÙ.GI!.MEŠ! GÙN
13) ^{l}*šàr-ri* EN-*ia a-nu-ma* ^{l}*Ia-an-ḫa-*^{r}*mu*^{r}
14) ^{r}*it*^{r}-‹*ti*›-*ka ù qí-bi it-ti-šu*
15) *šum-ma mi-la-an-na i-ia-nu*
16) ÉRIN.MEŠ *pí-ṭá-ti yi-ik-ki-mi-ni*

Rev. 17) ^{l}*šàr-ri* EN-*ia*
18) *yi-il*$_5$*-ma-ad* ^{l}*šàr-ri* EN-^{r}*ia*^{r}
19) *ki-ma* 30 URU.DIDLI.MEŠ *ip-pu-uš*
20) KÚR.NU *a-na ia-ši*
21) *a-na-ku* 1-*en i-ba-ša-ti*
22) *da-na-at* KÚR.NU UGU-*i*^{r}*a*^{r}
23) *nu-di-ni* ^{l}*šàr-ri* EN-^{r}*ia*^{r}
24) *iš-tu qa-ti-šu*

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EA 283

TRANSLATION

(1–6) To the king, my lord, my deity and my sun god, the message of Shuwardata, your servant: At the feet of the king, my lord, seven (times) and seven times have I fallen at the feet of the king, my lord.

(7–13) And the king, my lord, wrote to me, "Enter in [to] the king, ⌜your⌝(?) lord, behold, take!" Who will grant to enter (that I enter) into the presence of the king, my lord, to take the gold and the red gold of the king, my lord?

(14–17) Now Yanḥamu is wi‹th› you, so speak with him. If at this time, there are no regular troops, may the king, my lord, deliver me!

(18–24) May the king, my lord, be informed that thirty towns are at war with me. I am alone. The hostility against me is strong. The king, my lord, has cast me from his hand.

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25) *yu-uš-ši-ra* ˡ*šàr-ri* EN-*ia*
26) ⌜ÉRIN⌝.⌜MEŠ⌝ ⌜*pí*⌝-⌜*ṭá*⌝-⌜*ti*⌝ *yi-ik-ki‹-mi-›ni*
27) ˡ*šàr-ri* EN-*ia a-nu-ma*
28) ˡ*Ia-an-ḫa-mu ù ra-bi-ṣi*
29) ˡ*šàr-ri* EN-*ia yi-iq-*⌜*bi*⌝
30) ˡ*šàr-ri* EN-*ia* ⌜*it*⌝-*ti-šu*
31) *da-na-at-mi* KÚR.NU
32) ⌜UGU⌝ ⌜ˡ⌝*Šu-wa-ar-da-*⌜*ta*⌝
Up.ed. 33) *ù i-ia-nu*

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(25–27) May the king, my lord, send the regular army; may the king, my lord deli‹ver› me.

(27–33) Now as for Yanḥamu, and (namely) the commissioner of the king, my lord, may the king speak with him, "Is the hostility against Shuwardata strong or not?"

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EA 284

TRANSCRIPTION

Obv-
01) ⌜a⌝-⌜na⌝ ⌜ı⌝⌜ršàr⌝-ri ⌜EN⌝-i[a]
02) ⌜um⌝-⌜ma⌝ ⌜ı⌝Šu-wa-ar-da-ta Ì[R-ka]
03) ⌜a⌝-na ⌜GÌR⌝.MEŠ ˡšàr-ri EN-i⌜a⌝
04) ⌜ma⌝-aq-ti-ti 7 ù 7 mi-⌜la⌝
05) ⌜ma⌝-⌜aq⌝-ti-ti ù ka-ba-tu-ma ⌜ù⌝ ⌜ṣú⌝-⌜ú⌝-⌜ru⌝-⌜ma⌝
06) ⌜lì⌝-⌜ma⌝-⌜ad⌝ ˡšàr-ri EN-ia
07) ù la-qí-ta gáb-bi
08) ⌜KUR⌝.MEŠ ⌜ı⌝⌜ršàr⌝-⌜ri⌝ ⌜EN⌝-ia i-ba-šu-ti
09) ⌜1⌝-⌜en⌝ ⌜ù⌝ ⌜a⌝-⌜nu⌝-⌜ma⌝ ˡRa-⌜aḫ⌝-ma-nu ⌜ša⌝
10) ⌜da⌝-ga!(GÉME)-al KUR.MEŠ ˡšàr-ri ⌜EN⌝-⌜ia⌝
11) ⌜pa⌝-⌜aṭ⌝-ra-ma ⌜ia⌝-nu a-na ˡ⌜šàr⌝-⌜ri⌝
12) lì-⌜il$_5$⌝-⌜qé⌝-⌜ni⌝ ˡ⌜šàr⌝-⌜ri⌝
13) ⌜ša⌝-ap-⌜ra⌝-⌜ti⌝ ⌜a⌝-⌜na⌝ ˡ⌜šàr⌝-⌜ri⌝ ⌜EN⌝-⌜ia⌝
14) ⌜i⌝-⌜de⌝-⌜mi⌝ UGU(?)-⌜ia⌝ ⌜mi⌝-nu-⌜mi⌝
15) ⌜ŠEŠ⌝(?)-ia na-⌜ra⌝(?)-⌜am⌝ a-na ˡšàr-ri
16) ⌜yu⌝-⌜uš⌝[-ši-]⌜ra⌝ ˡ⌜šàr⌝-⌜ri⌝ ⌜EN⌝-⌜ia⌝
17) ⌜DUMU⌝(?).⌜KIN⌝(?).MEŠ(?)-⌜ri⌝ ⌜ù⌝ ⌜yi⌝-⌜il$_5$⌝-⌜qú⌝-⌜ni⌝ (around edge)
Rev-
18) mi-la ⌜an⌝-⌜na⌝ ⌜yu⌝-⌜uš⌝-ši-r[u]
19) ˡ⌜šàr⌝-⌜ri⌝ ⌜EN⌝-⌜ia⌝ ⌜qa⌝-⌜ti⌝-⌜ḫu⌝
20) ⌜da⌝-⌜an⌝-⌜na⌝-⌜ta⌝
21) ⌜ù⌝!(ŠI) ⌜a⌝-⌜na⌝ ⌜GÌR⌝ ˡ⌜šàr⌝-⌜ri⌝ ⌜EN⌝-⌜ia⌝
22) ⌜7⌝ ù 7 ma-aq-ti-⌜ti⌝
23) ⌜li⌝-ma-⌜ad⌝ ⌜SAG⌝(?) ⌜qa⌝-qa-di-⌜ia⌝(traces)[i-na]
24) ⌜ı⌝⌜ršàr⌝-⌜ri⌝ ⌜EN⌝-⌜ia⌝ qa-⌜ti⌝(?) ⌜ša⌝(?)
25) ⌜le⌝(?)-qú-šu mu-⌜ta⌝-šu
26) ù ⌜É⌝-⌜te⌝-šu ⌜i⌝-ga!(GÉME)-mu-⌜ru⌝
27) [ḫa-za](?)-⌜nu⌝-⌜ti⌝ ù ⌜LÚ⌝.⌜GAL⌝ ›ù‹
28) ⌜ù⌝(?) ⌜ÉRIN⌝.⌜MEŠ⌝ ⌜pí⌝-⌜tá⌝-⌜ti⌝ ⌜ša⌝(?) ˡšàr-⌜ri⌝ ⌜EN⌝-[ia]
29) [……ˡ]šàr-⌜ri⌝ ⌜EN⌝-[ia]

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EA 284

TRANSLATION

(1–5) To the king, my lord; the message of Shuwardata [your] ser[vant]: At the feet of the king, my lord, I have fallen down, seven (times) and seven times, I have fallen on the stomach and on the back.

(6–12) May the king, my lord, be apprised that all the lands of the king, my lord, are taken. I am alone and now Raḥmānu who oversaw the land of the king, my lord, has departed. The king has none. May the king take me away!

(13–17) I wrote to the king, my lord, "(May he) know concerning me!" Why is my brother favored by the king? May the king, my lord, send emissaries that they may take me.

(18–22) At this time, (if) the king, my lord, will send *his* strong hand then at the feet of the king, my lord seven (times) and seven (times) I fall down.

(23–26) Be aware: [my] head is [in] the hand of the king, my lord. They took him. His men and his house they have "finished."

(27–29) [The city ru]lers and the senior official and the regular troops of the king my lord [……] the king, my lord,

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30) [.....]
31) ˹URU˺(?).˹DIDLI˺.KI. ˹ḪI˺.˹A˺ *ù* ˹*a*˺-˹*nu*˺-˹*ma*˺(?)
32) [*da*]-˹*ga*˺!(G[É]ME)-˹*al*˺(?)-˹*ši*˺ ˹*ù*˺ ˹*a*˺-[*nu*]-˹*ma*˺(?)
33) ˹ʳ˺*Γ*[*a*]-*a*[*n*]-*ḫ*[*a*(?)-*mu* LÚ(?) M]ÁŠKIM
34) [¹*šàr*-]˹*ri*˺ ˹*it*-˹*ti*˺-˹*ka*˺ *yu-w*[*a-ši*-]
\ *ra-š*[*u*]
Up.ed. 35) [¹*šàr*-]˹*ri*˺ ˹EN˺-˹*ia*

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30–35) [……] the cities. And now see to it and now Yanḥ[amu, the comm]issioner, is there with you; may the king, my lord, send him!

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TRANSCRIPTION

Obv. 01) [*a-na šàr-ri* EN-*ia qí-bi-ma*]
02) [*um-ma* ˡ]ʳÌRʾ-*Ḫ*[*e-ba* ÌR-*ka-ma*]
03) [*a-n*]*a* ʳ2ʾ GÌR.MEŠ[*šàr-ri* EN-*ia*]
04) ʳ7ʾ-*ta-a-an ù* 7-*t*[*a-a-an am-qut-mi*]
05) *a-mur a-na-ku la-a* LÚ [*ḫa-zi-a-nu*]
06) ʳLÚʾ *ú-i-ú a-na-ku* ʳaʾ-*n*[*a šàr-ri* EN-*ia*]
07) ʳamʾ-*mi-ni*$_7$ DUMU LÚ.KIN-ʳ*i*ʾ[*a*]
08) ʳ*la*ʾ-ʳ*a*ʾ ʳ*ú*ʾ-*ma-še-ra š*[*àr-ru* EN-*ia*]
09) [*ki-n*]*a-a*[*n-n*]*a ú-ma-š*[*e-ra*]
10) [ˡ*E-en-ḫa-*]*mu e-m*[*u-qa*]
11) [*ù it-t*]*i-ṣi* ʳúʾ-ʳpaʾ-ʳ*ṭar*ʾ-*šu a-na-ku*
12) [*ki-na-a*]*n-na*
13) [*li-iš-m*]*e šàr-ru*
14) [*a-na* ˡÌR-*ḫ*]*e-ba* ÌR-*šu*
Lo.ed. 15) [*šum-ma i*]*a-a-nu-mi*
16) [ÉRIN.MEŠ] *pi-ṭa-tu*
Rev. 17) [*lu-ma-še-*]ʳ*ra*ʾ ʳ*šàr*ʾ-*ru* EN-*ia*
18) [LÚ.MÁSKIM] ʳ*ù*ʾ *li-il-qé*
19) [LÚ.MEŠ *ḫa-zi-a-*]*nu-ti it-ti-šu*
20) [*iš-tu gáb-bi* K]UR.ḪI.A *šàr-ru*
21) [*li-de*$_4$ *e-nu-ma pa-aṭ-*]*ru-ma*
22) [*iš-tu muḫ*]-ʳ*ḫi*ʾ-*ni ù* LÚ.MEŠ
23) [*ma-ṣar-tu*] ʳ*ša*ʾ *i-ba-šu-ú*
24) [*a-na* ˡ*Ad-da-i*]*a* LÚ.MÁSKIM *šàr-*[*ri*]
25) *ra-šu* É-*šu-nu*
26) ʳ*ù*ʾ *li-is-ki-in šà*[*r-ru*]
27) [*a-*]*na ša-šu-nu*
28) ʳ*ù*ʾ *lu-ma-še-ra* DUMU ʳLÚʾ.[KIN-*ia*]
29) [*ḫ*]*a-mu-tam e-nu-*[*ma……*]
30) ʳ*e*ʾ-ʳ*mu*ʾ-ʳ*qa*ʾ [……]
31) [……]

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TRANSLATION

(1–4) [Speak to the king, my lord, thus] ʿAbdi-Ḫ[eba, your servant: At] the feet [of the king, my lord,] seven times (and) seven t[imes have I fallen].

(5–6) Look, I am not [a city ruler;] I am a soldier of [the king, my lord].

(7–8) Why does the k[ing, my lord], not send back ⌜my⌝ envoy?

(9–14) [Th]u[s, Enḥa]mu sent a fo[rce, but it we]nt out; I, myself, sent it away. [Th]us, [may] the king [listen to ʿAbdi-Ḫ]eba, his servant.

(15–19) [If there] are no regular troops, [may] the king, my lord, [se]nd [a commissioner] and let him take [the city] rulers to him [from all the] lands.

(20–25) [May] the king [be apprised that they have depa]rted [from] us. And the men of [the garrison] that belong [to Adday]a, the commissioner of the ki[ng], have taken possession of their house.

(26–31) So may the ki[ng] pay attention [t]o them; and may he send [my] envoy [qu]ickly, when […] the force [……]

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TRANSCRIPTION

Obv. 01) [*a*]-*na* ᶦʳLUGALᵀEN-*ia* ʳ*qí*ᵀ-ʳ*bí*ᵀ-ʳ*ma*ᵀ
02) *um-ma* ᶦÌR-*ḫé-ba* ÌR-*ka-ma*
03) *a-na* 2 GÌR.MEŠ EN-*ia šàr-ri*
04) 7-*ta-a-an ù* 7-*ta-a-an am-qut-mi*
05) *ma-an-na ep-ša-ti a-na* LUGAL EN-*ia*
06) *i-ka-lu ka-ar-ṣi*!(MURUB$_4$)-*ya* \ *ú-ša-a-ru*
07) ʳ*i*ᵀ-ʳ*na*ᵀ *pa-ni* LUGAL EN-*ri* ᶦÌR-*ḫé-ba*
08) *pa-ṭa-ar-mi a-na šàr-ri* EN-*šu*
09) *a-mur a-na-ku la-a* ᴸᵁ*a-bi-ia*
10) *ù la-a* ᴹᵁᴺᵁˢ*ú-mi-ia* \ *ša-ak-na-ni*
11) *i-na aš-ri an-ni-e*
12) ʳ*zu*ᵀ-*ru-uḫ šàr-ri* KAL.GA
13) ʳ*ú*ᵀ-*še-ri-ba-an-ni a-na* É ᴸᵁ*a-bi-ia*
14) ʳ*am*ᵀ-*mi-nim-mi a-na*‹-*ku*› *e*-ʳ*pu*ᵀ-*uš*
15) \ *ar-na a-na* LUGAL EN-*ri*
16) *a-di* LUGAL EN-*ia* TI.LA
17) *a-qa-bi a-na* LÚ.MÁŠKIM LUGAL ʳENᵀ-[*ia*]
18) *am-mi-nim-mi ta-ra-ia-m*[*u*]
19) LÚ *ḫa-pí-ri ù* LÚ.MEŠ *ḫa-z*[*i-a-nu-ti*]
20) ʳ*ta*ᵀ-*za-ia-ru ù ki-na-an-na*
21) *ú-ša-à-ru i-na pa-ni* LUGAL EN-*ia*
22) *e-nu-ma à-qa-bi ḫal-qa-at*!(AB)-*mi*
23) KUR.ḪI.A LUGAL EN-*ia ki-na-an-na*
24) *ú-ša-à-ru a-na* LUGAL EN-*ia*
25) *ù li-de*$_4$-*mi* ᶦLUGAL EN-*ia*
26) *e-nu-ma ša-ka-an* LUGAL EN-*ia*
27) [L]Ú.MEŠ *ma-ṣar-ta la-qí-mi*
28) [*gáb*]-ʳ*ba*ᵀ-*š*[*a*] ᶦ*E-en-ḫa-mu*
29) [*ù ša-ka-an i-na* É]-ʳ*šu*ᵀ [*ù*] ʳ30ᵀ

Lo.ed. 30) [LÚ.MEŠ *ú-ma-še-er*]
31) [*a-na*]ʳKURᵀ *M*[*i*]-*iṣ-ri*ʳᴷᴵᵀ [*ù*]

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TRANSLATION

(1–4) Speak [t]o the king, my lord; thus ʿAbdi-Ḫeba, your servant: at the feet of my lord, the king, seven times and seven times have I fallen.

(5–8) What have I done to the king, my lord? They are maligning me; I am being maligned before the king, my lord: "ʿAbdi-Ḫeba has deserted the king, his lord."

(9–15) Look, as for me, neither my father nor my mother put me in this place. The strong arm of the king installed me in the house of my father. Why would I (of all people) commit a crime against the king, ‹my› lord?

(16–24) As (long as) the king, my lord, lives, I will say to the commissioner of the king, my lord, "Why do you love the *ʿapîru* and hate the city [rulers]?" Thus I am maligned in the presence of the king, my lord, because I am saying, "Lost are the lands of the king, my lord," thus am I slandered to the king, my lord.

(25–31) So may the king, my lord, be apprised that the king, my lord, placed a garrison (here) (but) Yenḫamu took [al]l of it. [He installed them in his house and] 30 [men he sent to] the land of Egypt
[So]

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Rev. 32) [*li-de*$_4$*-mi*] ⌜LUGAL⌝ ⌜EN⌝-⌜*ri*⌝
33) [*ia-a-*]⌜*nu*⌝-*mi* ⌜LÚ⌝.⌜MEŠ⌝ *ma-ṣar-*⌜*ta*⌝
34) [*ù*] *l*[*i-iš-*]*ki-in*$_4$ LUGAL *a-na* KUR-*šu*
35) [*li-d*]*e*$_4$-*m*[*i*] ⌜LUGAL⌝ *a-na* KUR-*šu pa-ṭa-*⌜*ra*⌝-⌜*at*⌝
36) ⌜KUR⌝.⌜ḪI⌝.⌜A⌝ LUGAL EN *gáb‹-ba›-ša* ᴵ*I-li-mil-ku*
37) *i-ḫal-li-iq gáb-bi* KUR *šàr-ri*
38) *ù li-is-kín* LUGAL EN *a-na* KUR-*šu*
39) *a-na-ku a-qa-bi e-ru-ub-mi*
40) *it-ti šàr-ri* EN-*ia ù la-mur-mi*
41) 2 IGI.MEŠ LUGAL EN-*ia ù nu-kúr-tú*^{MEŠ}
42) KAL.GA *a-na mu-ḫi-ia* ⌜*ù*⌝ *la a-la-*⌜*á*⌝-*e*
43) *e-ra-ba iš-tu* LUGAL EN-*ia*
44) *ù li-it-ru-uṣ i-na pa-ni* LUGAL [*ù*]
45) *lu-ma-še-ra* LÚ.MEŠ *ma-ṣar-ta*
46) *ù le-ru*!(LU)-*ub ù la-mu-ur* 2 [IGI.MEŠ]
47) LUGAL EN-*ia* \ *e-nu-ma* LUGAL E[N-*ia*]
48) [T]I.LA ⌜*e*⌝-⌜*nu*⌝-*ma it-ta-ṣú-ú* LÚ.M[ÁŠKIM.MEŠ]
49) ⌜*a*⌝-*qa-bi* ⌜*ḫal*⌝-*qa-at-mi* KUR.ḪI.A LUGAL E[N-*ia ù*]
50) *la ta-ša-mé-ú a-na ia-a-ši*
51) *ḫal-qu-mi* ⌜*gáb*⌝-*bi* LÚ.MEŠ *ḫa-zi-a-nu-ti*
52) *ia-a-nu-mi* LÚ *ḫa-zi-a-nu a-na* LUGAL EN*‹-ia›*
53) *li-din* LUGAL *pa-ni-šu a-na* LÚ.MEŠ *pi-ṭa-ti*
54) *ù lu-ṣi-mi* LÚ.MEŠ ÉRIN *pi-ṭa-ti*
55) LUGAL EN-*ia ia-a-nu-mi* KUR.ḪI.A *a-na* LUGAL
56) LÚ.MEŠ *ḫa-pí-ru ḫa-bat gáb-bi* KUR.ḪI.A LUGAL
57) *šum-ma i-ba-aš-ši* LÚ ÉRIN.MEŠ *pi-ṭa-ti*
58) *i-na* MU *an-ni-ti i-ba-aš-ši* KUR.ḪI.A
59) LUGAL EN*‹-ia› ù šum-ma ia-a-nu-mi* LÚ ÉRIN *pi-*⌜*ṭa*⌝-*ti*
60) ⌜*ḫal*⌝-*qa-at* KUR.ḪI.A LUGAL EN-*ia*
61) [*a-n*]*a* ⌜*ṭup*⌝-*šar* ⌜LUGAL⌝ EN-*ia um-ma* ᴵ⌜ÌR⌝-⌜*ḫé*⌝-⌜*ba*⌝
Up.ed. 62) [Ì]R-*ka-ma* \ *še-ri-ib a-wa-ti*⌜MEŠ⌝
63) ⌜*ba*⌝-*na-ta a-na* LUGAL EN-*ia ḫal-qa-at*
64) ⌜*gáb*⌝-*bi* KUR.ḪI.A LUGAL EN-*ia*

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(32–34) [may] the kin[g], my lord, [be apprised]: [There are] no garrison troops. [So] may the king show concern for his land.

(35–38) [May] the king be apprised concerning his land: The lands of the king, (my) lord, have deserted, all of them. Ilimilku is causing the loss of all the king's land. So may the king, (my) lord, show concern for his land.

39–47) I keep saying, "I will go in to the king, my lord, so that I may behold the two eyes of the king, my lord." But the hostility against me is strong and I am unable to go in to the king, my lord. So may it be pleasing in the sight of the king [so that] he may send a garrison troop that I may enter(!) and that I may behold the two [eyes] of the king, my lord.

(47–52) As the king, [my] lo[rd], lives, whenever the com[missioners] come forth, I say, "Lost are the lands of the king, [my] lo[rd," but] they do not listen to me. All of the city rulers are lost. The king, ‹my› lord, has no city ruler.

(53–60) May the king turn his attention to the regular troops so that the regular troops of the king, my lord, may come forth. The king has no lands! The *ʿapîru* men have plundered all the lands of the king. If there are regular troops in this year, there will still be lands of the king, ‹my› lord. But if there are no regular troops, the lands of the king, my lord, are lost.

(61–64) [T]o the scribe of the king, my lord, thus ʿAbdi-Ḫeba, your [ser]vant: "Present eloquent words to the king, my lord; [al]l of the lands of the king, my lord, are lost!"

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TRANSCRIPTION

Obv.
01) [*a-na* ˡšàr]-*ri* EN-ʳ*ia* ˀ [*qí-*]*b*[*i-ma*]
02) [*um-ma* ˡÌ]R-*ḫe-ba* ÌR-*k*[*a a-na* GÌR.MEŠ]
03) [LUGAL E]N-*ia* 7-*t*[*a-a-an ù* 7-*ta-a-an am-qut*]
04) [*a-mur gá*]*b*‹-*bi*› *a-wa-ta*$_5$[ᴹᴱŠ *ša šàr-ri* EN-*ia*]
05) [*ú-še-*]*ru-bu-ni a-na* [*ia-a-ši* LÚ.MÁŠKIM.MEŠ]
06) [*a-mur*] *ip-ša* \ ʳšaˀ *e*[*-pa-aš* ˡ*Mil-ki-*DINGIR GIŠ.PAN.M]EŠ
07) ʳURUDUˀ.GAG.Ú.TAG.GA \ [*i-din a-na* LÚ.MEŠ]
08) [DUMU.MEŠ *La-a*]*b*-ʳaˀ-*ya* [.....]
09) [.....]
10) [.....]
11) ʳaˀ-ʳnaˀ [URU *Qí-il*$_5$*-t*]*i*ᴷᴵ *ú-še-ru-bu li-de*$_4$ [*šàr*]-ʳ*ri*ˀ
12) *gáb-bi* KUR.ʳḪIˀ.ʳAˀ ʳšaˀ-*li-mu a-na ia-a-ši nu-kúr-tú*
13) *ù li-is-kín šàr-ri a-na* KUR-*šu*
14) *a-mur* KUR [UR]U *Gaz-ri*ᴷᴵ KUR URU *Aš-qa-lu-na* ᴷᴵ
15) *ù* URU *L*[*a-ki-s*]*i* ᴷᴵ *i-din-nu a-na ša-šu-nu*
16) NÍG.ḪI.A Ì.ḪI.A *ù mi-im-ma* \ *ma-aḫ-sí-ra-mu*
17) *ù li-is-kín šàr-ri a-na* ÉRIN.MEŠ *pi-ṭa-ti ú*
18) *lu-ma-še-ra* ÉRIN.MEŠ *pi-*ʳ*ṭa*ˀ-*ti a-na* LÚ.MEŠ
19) *ša ep-pu-šu ar-na* ʳaˀ-*na šàr-ri* EN-*ia*
20) *šum-ma i-ba-aš-ši i-na* MU *an-ni-ti*
21) ÉRIN.MEŠ *pi-ṭa-tu*$_4$ *ù i-ba-aš-ši* KUR.ḪI.A
22) [*ù*] LÚ *ḫa-*ʳ*ziˀ-a-nu a-na šàr-ri* EN-*ia*
23) [*ù š*]*um-ma* ʳ*iaˀ*-ʳaˀ-ʳ*nu*ˀ ÉRIN.MEŠ *pi-ṭa-tu*$_4$ *ia-*ʳaˀ-*nu-*[*m*]*i*
24) [KUR.ḪI.]A *ù* LÚ.M[EŠ *ḫ*]*a-*ʳ*ziˀ*-ʳaˀ-ʳ*nu*ˀ-ʳ*tiˀ a-na š*[*àr-ri*]
25) [*a*]*-mur* KUR URU *Ú-ru-sa-lim* ʳ*anˀ*-ʳ*niˀ*-ʳ*taˀ*
26) [*l*]*a-a* LÚ AD.DA.A.NI *la-a ú-mi-i*[*a*]
27) [*n*]*a-ad-na-an-ni* \ŠU\ *zu-ru-uḫ* [*šàr-ri* KAL].GA
28) [*n*]*a-ad-na-an-ni a-na ia-a-ši*
29) [*a*]*-mur ip-ša an-ni-ú ip-ši* ˡ*Mil-ki-*ʳDINGIRˀ
30) *ù ip-ši* DUMU.MEŠ *La-ab-a-ya*
31) *ša na-ad-nu* KUR *šàr-ri* ‹*a-na*› LÚ.MEŠ *ḫa-pí-ri*

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TRANSLATION

(1–3) [Speak to the ki]ng, my lord; thus [ʿAb]di-Ḫeba, your servant: [At the feet of the king], my [lo]rd, seven [times and seven times have I fallen.]

(4–5) [Look, al]l the word[s of the king, my lord, the commissioner]s have brought in to [me].

(6–13) [Look,] the deed which [Milkilu] has [committed, he has furnished bows (and)] bronze arrows to the [men of the sons of La]b'ayu […….and] they are bringing (them) in to [the town of Qilt]i. May the [kin]g be apprised, all the territories are at peace; against me there is hostility. So may the king give attention to his land.

(14–24) Look, the [cit]y state of Gezer, the city state of Ashkelon and the city of L[achi]sh have given to them bread, oil and whatever they need. So may the king give his attention to the regular troops and may he dispatch the regular troops against those who are committing treason against the king, my lord. If in this year there are regular troops then the king, my lord, will have territories and a city ruler, [but] if there are no regular troops, the king will have no [territorie]s or city rulers.

(25–28) [L]ook, neither my father nor my mother gave me this city state of Jerusalem. It was the [mig]hty arm of [the king] that gave it to me.

(29–31) Look, this deed is the deed of Milkili and the deed of the sons of Lab'ayu, that they have given over the land of the king to the *ʿapîru* men.

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32) *a-mur* LUGAL EN-*ia ṣa-du-uq a-na ia-a-ši*
33) *aš-šum* LÚ.MEŠ *Ka-ši-yi li-iš-al-mi*
34) *šàr-ri* LÚ.MÁŠKIM.MEŠ *e-nu-ma* É GA.KAL *ma-gal*
35) ⌜*ù*⌝ *ú-ba-á'-ú ar-na kab-ta* GAL
36) [*la*]-*qa-ḫu ú-nu-ta*$_5$-*šu-nu ù páṭ-*⌜*ru*⌝-⌜*ú*⌝
37) [*ṣ*]*a-*⌜*bat*⌝ *ú-re-e* \ *ga-ag-gi-m*[*i*]
Lo.ed. 38) ⌜*a*⌝-⌜*mur*⌝ *ú-ma-še-ru i-na* KUR [URU *Ḫa-za-ti*]
39) [LÚ.]MEŠ *ti-ta-lu it-t*[*i* x LÚ.MEŠ]
40) ⌜ÌR⌝.MEŠ *li-is-*⌜*kín*⌝ [*šàr-ri*]
Rev. 41) ⌜*a*⌝-⌜*na*⌝ *ša-šu-nu* \ *ta-za-qa-*⌜*pu*⌝ [*gáb-bi*]
42) KUR.ḪI.A *i-na qa-ti-šu-n*[*u ù*]
43) *li-iš-al-mi šàr-ri a-na ša-šu-*[*nu ù lu*]
44) *ma-ad* NÍG.ḪI.A *ma-ad* Ì.ḪI.A *ma-*⌜*ad*⌝ TÚG.⌜ḪI⌝.A-*t*[*i*]
45) ⌜*a*⌝-*di e-tel-li* ^{1}*Pa-ú-ru* LÚ.MÁ[ŠKIM] *šàr-ri*
46) ⌜*a*⌝-⌜*na*⌝ KUR URU *Ú-ru-sa-lim* ^{KI} *pa-*⌜*ṭa*⌝-⌜*ar*⌝
47) [^{1}]⌜*A*⌝-*da-ya a-di* LÚ.MEŠ *ma-*⌜*ṣar*⌝-⌜*ti*⌝ LÚ *ú-e-*⌜*ú*⌝
48) [*ša*] ⌜*i*⌝-*din šàr-ri li-de*$_4$-*mi šàr-ri*
49) [*iq-*]*bi a-na ia-a-ši* ^{1}*A-da-ya*
50) [*a-mu*]*r pa-aṭ-ra-an-ni la* ⌜*ti*⌝-*zi-ib-ši*
51) [MU] *an-ni-ta mu-še-ra-an-ni* LÚ *ma-ṣar-ta*
52) [*ù* LÚ].MÁŠKIM *šàr-ri mu-še-ra* *an-ni-ka-nu*
53) [KASKAL.Ḫ]I.A *mu-še-er-ti a-na šàr-ri* EN-[*i*]*a*
54) [x L]Ú.MEŠ *a-si-ru* 5 *li-im* [KÙ.BABBAR]
55) [*ù*] 8 LÚ.MEŠ *ù-bi-li-mi* [KA]SKAL.ḪI.A *šà*[*r-ri*]
56) ⌜*la*⌝-*qí-*⌜*ḫu*⌝ ⌜*i*⌝-⌜*na*⌝ ⌜*ú*⌝-⌜*ga*⌝-*ri* \ *ša-de*$_4$-*e*
57) URU *Ia-lu-na* ^{KI} *li-de*$_4$-*mi šàr-ri* EN-*ia*
58) *la-a a-la-á'-e* \ *mu-še-ra* KASKAL
59) *a-na šàr-ri* EN-*ia aš-šum la-ma-de*$_4$-*ka*
60) *a-mur šàr-ri ša-ka-an* MU-*šu*
61) *i-na* KUR *Ú-ru-sa-lim* ^{KI} *a-na da-ri-iš*
62) *ù la-a i-le-é'-e e-za-bi-ša*
63) KUR.ḪI.A URU *Ú-ru-sa-lim* ^{KI}

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(32–37) Look, O king, my lord, I am in the right (I have righteousness) concerning the Cushite men! May the king inquire of his commissioners whether the palace is very strongly fortified. But they (the Cushites) sought to commit a very serious crime. They took their implements and mutinied to [se]ize the roof!

(38–52) Look, they sent from the [city] state of [Gaza(?)] support(!) troops with [*x* number of]slaves. May [the king] give his attention to them. [All] the territories are rising (in rebellion)] (or: "are being aroused to rebellion") at their doing. [So] may the king inquire concerning the[m and may] there be much bread, much oil, much clothing, until Pawuru, the commiss[ioner] of the king, comes up to the city state of Jerusalem. Addaya departed with the garrison troops, the soldier [that] the king had assigned. May the king be apprised: Addaya [sa]id to me: "[Lo]ok, he (the king) has dismissed me." Don't abandon it! This [year] send me a garrison [and] a royal commissioner send here.

(53–59) I have dispatched [a caravan (or: caravans)] to the king, [m]y lord, viz. *x* number of prisoners and five thousand [(shekels) of silver and] eight caravaniers of the king. They were taken in the open territory of the city of (A)yalon. May the king be apprised; I am unable to send a caravan to the king, my lord. For your information!

(60–63) Look, the king has established his name in the land of Jerusalem forever and he simply cannot abandon it, viz. the city state of Jerusalem.

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64) *a-na ṭup-šar šàr-ri* EN-*ia*
65) *qí-bi-ma um-ma* ¹ÌR-*ḫe-ba* ÌR-*ka-ma*
66) *a-na* 2 GÌR.MEŠ-‹*ka*› *am-qut-mi* ÌR-*ka a-nu-ki*
67) *še-ri-ib a-wa-ta*$_5$[MEŠ] *ba-na-ta*
68) *a-na šàr-ri* EN-*ia*
69) ⌜LÚ⌝ ⌜*ú*⌝-⌜*e*⌝-⌜*é*⌝ ⌜*šàr*⌝-⌜*ri*⌝ *a*-⌜*nu*⌝-⌜*ki*⌝
70) *ma-at-ti a-na ka-ta*$_5$!(WA)

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71) *ù ti-ip-pa-ša ip-ša la-am-na*
72) *a-na muḫ-ḫi* LÚ.MEŠ ⌜KUR⌝ *Ka-ší*
73) ⌜*ú*⌝-*ba-na la-a* GAZ \ *de*$_4$-⌜*ka*⌝-⌜*ti*⌝
74) [*i-n*]*a* ŠU LÚ.MEŠ KUR *Ka-ši*
75) [*i-na*] *lìb-bi* É-*ia* \ ⌜*li*⌝[-*iš-al*]
76) *šàr-ru a-na ša-*⌜*šu*⌝[-*nu*]
Up.ed. 77) [7-*t*]*a-a-an ù* 7-*ta-a-an* [*am-qut*]
78) [*li-is-kín šàr*]-⌜*ru*⌝ EN-*ia a-na i*[*a-a-ši*]

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(64–70) Speak to the scribe of the king, my lord; thus ʿAbdi-Ḫeba, your servant: At ‹your› feet have I fallen. Your servant am I. Present eloquent words to the king, my lord. I am a soldier of the king. I am ready to die for you!

(71–76) And you should do something really bad to the men of the land of Cush. I came within an inch of being slain by the hand of the men of the land of Cush [in]side my own palace! May the king make in[quiry] concerning the[m].

(77–78) [Seven t]imes and seven times [have I fallen]. May the king, my lord, [give his attention] to m[e].

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TRANSCRIPTION

Obv. 01) [*a-n*]*a* ˡ*šàr-ri* EN-*ia* ⌜ᵈ⌝⌜UTU⌝-⌜*ia*⌝ ⌜*qí*⌝-[*bi-ma*]
02) [*u*]*m-ma* ˡÌR-*ḫe-ba* ÌR-⌜*ka*⌝-*ma*
03) ⌜*a*⌝-*na* 2 GÌR.MEŠ LUGAL EN-*ia* 7-*ta-a-an*
04) *ù* 7-*ta-a-an am-qut-mi*
05) *a-mur šàr-ri* EN-*ia ša-ka-an*
06) *šùm-šu a-na mu-ṣi* ᵈUTU-*ši*
07) *ù er-bi* ᵈUTU-*ši* ‹*a-mur*› *ḫa-an-pa*
08) *ša iḫ-nu-pu a-na mu-*⌜*ḫi*⌝-*ia*
09) *a-mur a-na-ku la-a* LÚ.*ḫa-zi-a-nu*
10) LÚ *ú-e-ú a-na šàr-ri* EN-*ia*
11) *a-mur a-na-ku* LÚ *ru-ʾì šàr-ri*
12) *ù ú-bi-il* GUN *šàr-ri a-na-ku*
13) *ia-a-nu-mi* LÚ.AD.DA.A.NI *ia-a-nu-mi*
14) ⌜MUNUS⌝*um-mi-ia* ⌜*zu*⌝-*ru-uḫ šàr-ri* KAL.GA
15) ⌜*ša*⌝-⌜*ak*⌝-⌜*na*⌝-[*an-ni*] ⌜*i*⌝-⌜*na*⌝ É LÚ.⌜AD⌝.⌜DA⌝.[A-NI]
16) [.....]
17) [*k*]*a-ša-ad a-na mu-ḫi-ia* [erasure]⌜ı⌝⌜*A*⌝-*d*[*a-ya*]
18) [*n*]*a-ad-na-ti* 10 LÚ ÌR.ME[Š] ⌜*a*⌝-⌜*na*⌝ ⌜*qa*⌝[-*t*]*i*-[*šu*]
19) [ˡ]*Šu-ú-ta* LÚ.MÁŠKIM *šàr-ri ka*-[*ša-ad*]
20) [*a*]-*na mu-ḫi-ia* 21 MUNUS.TUR.MUNUS.MEŠ
21) [8]0 LÚ.MEŠ *a-si-ri na-ad-na-*⌜*ti*⌝
22) [*a-*]*na qa-ti* ˡ*Šu-ú-*⌜*ta*⌝ NÍG.BA *šàr-ri* EN-*ia*
23) *li-im-li-ik-mi* ⌜*šàr*⌝-*ri a-na* KUR-*šu*
24) *ḫal-qa-*⌜*at*⌝ KUR *šàr-ri gáb-ba-ša*
25) *ṣa-ba-ta-ni nu-kúr-tú a-na ia-a-ši*
26) *a-di* KUR.ḪI.A *Še-e-ri* KI *a-di* URU *Gin*$_8$*-ti-ki-ir-*⌜*mi*⌝-⌜*il*⌝
27) *šal-mu a-na gáb-bi* ⌜LÚ⌝.MEŠ *ḫa-zi-a-nu-ti*
28) *ù nu-kúr-tú a-na ia-a-ši*
29) *ep-ša-ti e-nu-ma* LÚ *ḫa-pí-ri*

Lo.ed. 30) ⌜*ù*⌝ *la-a a-mar* 2 IGI.MEŠ LUGAL
31) EN-*ia ki-i nu-kúr-tú*

Rev. 32) ⌜*a*⌝-*na muḫ-ḫi-ia ša-ak-na-ti*
33) *e-nu-ma* GIŠ.MÁ *i-na lìb-bi* A.AB.BA

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TRANSLATION

(1–4) Sp[eak t]o the king, my lord, my sun god; thus ʿAbdi-Ḫeba, your servant: At the two feet of the king, my lord, seven times and seven times have I fallen.

(4–7) Look, the king, my lord, has placed his name at the coming forth of the sun and at the going in of the sun.

(7–15) ‹Look›, it is infamy what they have done to me! Look, as for me, I am not a city ruler, (but rather) a soldier of the king, my lord. Look, as for me, a "companion" of the king and a bringer of the king's tribute am I. Neither my father nor my mother, (but rather) the strong arm of the king has placed me in my father's house.

(16–22) Add[aya] came to me; I handed over [to his]cha[rge] ten slaves. Shuta, the commissioner of the king, ca[me] to me; I handed over to the charge of Shuta twenty one girls and [ei]ghty prisoners, a gift for the king, my lord.

(23–31) May the king take counsel concerning his land. Lost is the land of the king, all of it. I am trapped! There is open hostility against me. From the mountains of Seir(?) to the city Gath-Carmel, all the city rulers are at peace, but there is war against me. I have become like an *ʿapîru* man and I cannot behold the two eyes of the king, my lord, because of the hostility

(32–33) against me. I am situated like a ship in the midst of the sea.

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34) ŠU *zu-ru-uḫ* LUGAL KAL.GA
35) *ti-le-eq-˹qé˺* KUR *Na-˹aḫ˺-ri-ma*^{KI}
36) ˹*ù*˺ KUR ˹*Ka*˺-*áš*!(PA)-*ší*^{KI} ˹*ù*˺ ˹*i*˺-*na-an-na*
37) ˹URU˺.DIDLI.ḪI.A *šàr-˹ri˺*
38) *ti-le-qé-ú* ˹LÚ˺.˹MEŠ˺ ˹*ḫa*˺-*pí-ru*
39) *ia-a-nu-mi* 1 ˹LÚ˺ ˹*ḫa*˺-˹*zi*˺-˹*a*˺-*nu*
40) *a-na šàr-ri* EN-*ia* ˹*ḫal*˺-*qu* ˹*gáb*˺-*bu*
41) *a-mur* ^{I}*Tu-ur-ba-ṣú* ˹GAZ˺ ˹*de*$_4$˺-˹*ka*˺
42) *i-na* KÁ.GAL ˹URU˺ *Sí-lu-ú*˹KI˺ *qa-˹al˺ šàr-ru*
43) *a-mur* ^{I}*Zi-im-˹re˺-˹da˺* ‹LÚ› URU ˹*La*˺-˹*ki*˺-˹*si*˺^{KI}
44) *ig-gi-ú-šu* ÌR.MEŠ *ep-šu* ˹*a*˺-˹*na*˺ ˹LÚ˺.˹MEŠ˺ ˹*ḫa*˺-*pí-˹ri˺*
45) ˹˺*Ia-ap-ti-iḫ*-^{d}˹IŠKUR˺ ˹GAZ˺ ˹*de*$_4$˺-˹*ka*˺
46) [*i-na*] ˹KÁ˺.GAL URU *Sí-lu-ú qa-al* [*šàr-ru*]
47) [*am-m*]*i-˹ni*$_7$˺ ˹*la*˺-˹*a*˺ *iš-al-˹šu˺*-[*nu šàr-ru*]
48) [*ù li-*]*is-kín šàr-*[*ru*]˹*a*˺[*-na* KUR-*šu*]
49) [*ù li-*]*din šàr-ru pa-ni-šu* ˹*ù*˺ [*lu-ṣí-m*]*i*
50) [LÚ.MEŠ] ÉRIN.MEŠ *pi-ṭa-ti a-na* KUR-*š*[*u*]
51) [*ù*] ˹*šum*˺-*ma ia-a-nu-mi* ÉRIN.MEŠ *pi-˹ṭa˺-tu*$_4$
52) ˹*i*˺-˹*na*˺ MU *an-ni-ti ḫal-qa-at a-ba-da-at*
53) \ *gáb-bi* KUR.ḪI.A *šàr-ri* EN-*ia*
54) *la-a i-qa-bi-ú a-na pa-ni* LUGAL EN-*ia*
55) *e-nu-ma ḫal-qa-at* KUR LUGAL EN-*ia*
56) *ù ḫal-qu gáb-bi* LÚ.MEŠ *ḫa-zi-˹a˺-nu-ti*
57) *šum-ma ia-a-nu-mi* ÉRIN.MEŠ *pi-ṭa-tu*$_4$
58) ˹*i*˺-*na* MU *an-ni-ti lu-ma-še-er*
59) *šàr-ru* LÚ.MÁŠKIM *ù li-il-qé-a-ni*
60) *a-na ia-a-ši a-di* ŠEŠ.MEŠ-‹*ia*› *ù* BA.ÚŠ
61) ˹*ni*˺-˹*mu*˺-*tu*$_4$ *it-ti šàr-ru* EN-*nu*
62) [*a-na*] ˹LÚ˺ *ṭup-šar šàr-ri* EN-*ia*
Up.ed. 63) [*um-ma*] ˹˺˹ÌR˺-*ḫe-ba* ÌR-*ma a-na* 2 GÌR.MEŠ
64) [*am-qut-*]*mi še-ri-ib a-wa-ta*$_5$^{M}[^{EŠ}]
65) *ba-na-ti a-na šàr-r*[*i*]
Lft.ed. 66) [*e-nu-ma* LÚ] ÌR[*-ka ù* LÚ.]˹DUMU˺-*ka a-na-ku*

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(34–47) The strong arm of the king takes the land of Nahrîma and the land of Cush. But now the *ʿapîru* men are taking the cities of the king. There is not one city ruler left to the king, my lord. All are lost! Look, as for Turbaṣu, he was killed at the gate of the city of Sillô; the king kept silent. Look, as for Zimredda ‹ruler of› the city of Lachish, they smote him, viz. servants who joined the *ʿapîru* men! Iaptiḫ-Hadda was killed [at] the gate of the city of Sillô; [the king] kept silent. [Why] has [the king] not inquired about th[em]?

(48–61) [So may] the ki[ng] show concern f[or his land and may] the king [tu]rn his attention and [may] the regular troops [come fort]h to h[is] land. [But] if there are no regular troops during this current year, lost, lost are all the territories of the king, my lord. Have they not been reporting to the king, my lord, that the land of the king, my lord, is lost, and all the city rulers are lost? If there are no regular troops in this current year, may the king dispatch a commissioner and let him take me to *you*(!; written "me" by mistake), with ‹my› colleagues; then we may die with the king, our lord.

(62–66) [To] the scribe of the king, my lord, [thus]ʿAbdi-Ḫeba, ‹your› servant: At ‹your› two feet hav[e I fallen]. Present nice words to the king [because] I am [your] servant [and] your son.

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TRANSCRIPTION

Obv. 01) [*a*]-⌜*na*⌝ *šàr-ri* EN-*ia* [*qí-bi-ma*]
02) ⌜*um*⌝-⌜*ma*⌝ ᶦÌR-*ḫe-ba* ᶦÌR-*k*[*a-ma*]
03) *a-na* 2 GÌR.MEŠ EN-*ia š*[*àr-ri*]
04) 7-*ta-a-an ù* 7-*ta-a-an a*[*m-qut-mi*]
05) ⌜*a*⌝-⌜*mur*⌝ ᶦ*Mil-ki-lì la-a i-pa-aṭ-*[*ṭa-ar*]
06) *iš-tu* DUMU.MEŠ *La-ab-a-ya ù*
07) DUMU.MEŠ *Ar-ṣa-ya a-na e-re-š*[*i*]
08) KUR *šàr-ri a-na ša-šu-nu*
09) LÚ *ḫa-zi-a-nu ša e-pa-aš ip-*⌜*ša*⌝ *an-ni-à*
10) *am-mi-ni*$_7$ *šàr-ri la-a ša-al-šu*
11) *a-mur* ᶦ*Mil-ki-lì ù* ᶦ*Ta-gi*
12) *ip-šu* ⌜*ša*⌝ *e-pu-šu an-ni-yu*
13) ⌜*e*⌝-*nu-ma la-qí-ši* URU *Ru-bu-tá*(!)^{KI}
14) ⌜*ù*⌝ ⌜*i*⌝-⌜*na*⌝-⌜*an*⌝-⌜*na*⌝ ⌜URU⌝ ⌜*Ú*⌝-⌜*ru*⌝-⌜*sa*⌝-⌜*lim*⌝^{KI}
15) *šum-ma i-ba-aš-ši* KUR *an-ni-tu*
16) *a-na šàr-ri am-mi-ni*$_7$ *e-nu-ma*
17) URU *Ḫa-za-ti*^{KI} *a-na šàr-ri ša-ak-na-at*
18) *a-mur* KUR URU *Gin*$_8$*-ti-ki-ir-mi-il*^{KI}
19) *a-na* ᶦ*Ta-gi ù* LÚ.MEŠ URU *Gin*$_8$*-ti*^{KI}
20) *ma-ṣar-tú i-na* É-*sa-a-ni i-ba-aš-ši*
21) *ù lu ni-pu-uš-mi e-nu-ma*
22) ᶦ*La-ab-a-ya*

Lo.ed. 23) *ù* KUR *Ša-ak-mi i-*⌜*din*⌝*-nu*
24) *a-na* LÚ.MEŠ *ḫa-pí-ri*^{KI}

Rev. 25) ᶦ*Mil-ki-lì ša-pár a-na Ta-g*[*i*]
26) *ù* DUMU.MEŠ *lu-ú a-mi-la-tu-nu*
27) *id-nu-mi gáb-bi e-ri-iš-ti-šu-*⌜*nu*⌝
28) *a-na* LÚ.MEŠ *Qí-il*$_5$*-ti*^{KI}
29) *ù lu-ú ni-ip-ṭú-ur* URU *Ú-ru-sa-lim*^{KI}

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TRANSLATION

(1–4) [Speak t]o the king, my lord, thus ʿAbdi-Ḫeba, yo[ur] servant: At the feet of my lord, the k[ing], seven times and seven times [have] I [fallen].

(5–10) Look, Milkilu does not de[part] from the sons of Lab'ayu and the sons of Arṣayu, to seek the land of the king for themselves. As for the city ruler that does this deed, why has the king not questioned him?

(11–13) Look, as for Milkilu and Tagi, this is the deed which they have done when they took it, namely the town of Rubbôta.

(14–17) [And] now as for the city of Jerusalem, if this land belongs to the king, why, as the city of Gaza belongs to the king, is it just sitting (isolated)?

(18–24) Look, the territory of the city of Gath-carmel belongs to Tagi and the men of Gath are the garrison in Beth-shean, "So let us do like Lab'ayu!" And they have given the territory of Shechem to the *ʿapîru* men!

(25–29) Milkilu wrote to Tagi and to the sons (of Arṣaya/Lab'ayu), "Be ye men! Grant their every request to the men of Qilti (Keilah) and let us desert Jerusalem."

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30) LÚ.MEŠ *ma-ṣar-ta*$_5$[MEŠ] *ša tu-ma-še-er*
31) *i-na* ŠU [I]*Ḫa-ya* DUMU *Mi-ia-re-e*
32) ⌜*la*⌝*-qí-mi* [I]*Ad-da-ya ša-ka-an*
33) *i-na* É-*šu i-na* URU *Ḫa-za-ti* [KI]
34) ⌜*ù*⌝ ⌜20⌝ ⌜LÚ⌝.⌜MEŠ⌝ *a-na* KUR *Mi-iṣ-ri*[KI]
35) *ú-ma-*⌜*še*⌝*-e*[*r l*]*u-*⌜*ú*⌝ ⌜*i*⌝*-*⌜*de*$_4$⌝*-mi* ⌜*šàr*⌝*-*⌜*ri*⌝
36) *ia-a-nu-mi* LÚ.MEŠ *ma-ṣar-tu*$_4$ *šàr-ri*
\ *it-ti-ia*
37) *ki-na-an-na li-ib-lu-uṭ šàr-ri*
38) *lu-ú ir-pí-šu* [I]*Pu-ú-ru*
39) *pa-ṭa-ar i-na ma-aḫ-ri-ia*
40) *i-na* URU *Ḫa-za-ti i-ba-aš-ši*
41) *ù li-iz-kur šàr-ri i-na pa-ni-šu*
42) *ù lu-ma-še-er* LUGAL 50 LÚ.MEŠ
43) *ma-ṣar-ta a-na na-ṣa-ar* KUR-[*šu*]
44) *gáb-bi* KUR *šàr-ri pa-ṭa-r*[*a-at*]
45) *mu-še-ra* [I]*Yi-ʾí-in*$_4$*-ḫa-m*[*u*]
46) *ù li-de*$_4$ KUR *šàr-ri*
47) ⌜*a*⌝*-*⌜*na*⌝ LÚ *ṭup-šar šàr-r*[*i* EN-*ia*]

Up.ed. 48) [*um*]*-ma* [I]ÌR-*Ḫe-ba* ÌR[*-ka*]
49) *a-wa-ta*$_5$[MEŠ] *ba-n*[*a-ta*]

Lft.ed. 50) *i-din-mi a-na* ⌜*šàr*⌝*-ri ma-at-ti ma-gal*
51) ⌜*a*⌝*-na ka-ta*$_5$ ÌR*-ka a-na-ku*

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(30–40) The garrison troops whom you sent in the charge of Ḫaya son of Miyare, Addaya took (and) placed in his house in the city of Gaza and twenty men he sent to Egypt. May the king be apprised: There are no royal garrison troops with me. Likewise, as the king lives! Verily his nobleman (*irpi*), Pawuru, has left me; he is in the city of Gaza.

(41–46) So may the king take thought and may the king send fifty garrison troops to protect [his] land. All the land of the king has deser[ted]. Send Yinḥamu that he may be apprised about the king's land.

(47–51) To the scribe of the king, [my lord,] thus ʿAbdi-Ḫeba, [your] ser[vant]. Present to the king many elo[quent] words. I would sincerely die for you! I am your servant!

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TRANSCRIPTION

Obv.	01)	[*a-n*]*a* ˡ*šàr-ri* EN-ʳ*ia*ˀ
	02)	[*qí*]-ʳ*bí*ˀ-*ma um-ma*
	03)	[ˡÌR-*ḫe-*]ʳ*ba*ˀ ÌR-*ka-ma a-na* 2 GÌR.MEŠ
	04)	[ˡ*šàr-*]ʳ*ri*ˀ ʳENˀ-ʳ*ia*ˀ 7-*ta-a-an ù* 7-*ta-a-an am-qut*
	05)	[*a-m*]*ur* ʳ*ip*ˀ-ʳ*ša*ˀ\ ʳ*ša*ˀ *e-pu-šu-ni*
	06)	ˡ*Mil-*ʳ*ki*ˀ-ʳ*lu*ˀ ʳ*ù*ˀ ˡŠ*u-ar-da-tu*$_4$
	07)	*a-na* KUR ʳ*šàr*ˀ-ʳ*ri*ˀ EN-*ia*
	08)	*pu*!(MU)-*ḫi-ru* ʳÉRINˀ.ʳMEŠˀ URU *Ga-az-ri* KI
	09)	ÉRIN.MEŠ URU *Gi-im-ti* KI
	10)	*ù* ÉRIN.MEŠ URU *Qí-il*$_5$*-ti* KI
	11)	*ṣa-ab-tu*$_4$ KUR URU *Ru-bu-te* KI
	12)	*pa-ṭa-ra-at* KUR *šàr-ri*
	13)	*a-na* LÚ.MEŠ *ḫa-pí-ri*
Lo.ed.	14)	*ù i-na-an-na ap-pu-na-ma*
Rev.	15)	URU KUR *Ú-ru-sa-lim*KI
	16)	URU É-ᵈNIN.IB \ *šu-mu-ša*
	17)	URU *šàr-ri pa-ṭa-ra-at*
	18)	ʳ*a*ˀ-*šar* LÚ.MEŠ URU *Qí-il*$_5$*-ti* KI
	19)	ʳ*li*ˀ-*iš-me šàr-ri a-na* ˡÌR-*ḫe-ba* ÌR-*ka*
	20)	*ù lu-ma-šer*$_9$ ÉRIN.MEŠ *pi-ṭa-ti*
	21)	*ù lu-ti-*ʳ*ra*ˀ KUR *šàr-ri* ʳ*a*ˀ-ʳ*na*ˀ *šàr-ri*
	22)	*ù šum-ma ia-a-nu* ÉRIN.MEŠ *pi-ṭa-tu*$_4$
	23)	*pa-ṭa-ra-at* KUR *šàr-*ʳ*ri*ˀ *a-*ʳ*na*ˀ LÚ.MEŠ
	24)	\ *ḫa-pí-ri*
	25)	*ip-šu* \(!) *an-ni-ú*
	26)	ʳ*a*ˀ-[*na*] ʳKAˀ-ʳ*i*ˀ ˡ*Mil-ki-*[*li*]
	27)	[*ù a*]-ʳ*na*ˀ ʳKAˀ-ʳ*i*ˀ ʳˀʳˀŠ*u*ˀ-[*ar-d*]*a-ti*
Up.ed.	28)	[*ù* L]Ú! ʳURUˀ ʳ*Gin*$_8$ˀ-*t*[*i*KI]
Lft.ed.	29)	*ù li-is-ki-i*[*n*]
	30)	ʳ*šàr*ˀ-*ri a-na* KUR-ʳ*šu*ˀ

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TRANSLATION

(1–4) [Sp]eak [to] the king, my lord, thus [ʿAbdi-Ḫe]ba, your servant: at the feet of [the ki]ng, my lord, seven times and seven times have I fallen.

(5–13) [Lo]ok, as for the deed which Milkilu and Shuwardata have done to the land of the king, my lord, they assembled(!) the troops of the city of Gezer, the troops of the city of Gath and the troops of the city of Qilti (Keilah) (and) they seized the town of Rubbôte. The land of the king has departed to the *ʿapîru* men.

(14–18) And now, moreover, a town of the land of Jerusalem, its name being Bit-NIN.IB, a city of the king, has deserted [in] the wake of the men of the city of Qilti (Keilah).

(19–21) May the king listen to ʿAbdi-Ḫeba, your servant, and may he send the regular army and may he return the land of the king to the king.

(22–28) But if there is no regular army, the land of the king is deserting to the *ʿapîru* men. This deed is a[t] the command of Milkilu [and a]t the command of [Shuward]ata, [and (?) the rul]er(!) of the ⌜city⌝ of Ga[th].

(29–30) So may the king show concern for his land.

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TRANSCRIPTION

Obv.	01)	[.....]
	02)	[.....]
	03)	[.....]
	04)	[.....]
	05)	[.....]
	06)	[.....]
	07)	⌜*ù*⌝[.....]
	08)	⌜ÉRIN⌝(?).⌜MEŠ⌝ (?)[...]
	09)	[*a*]-⌜*na*⌝[.....]
	10)	⌜*ù*⌝ [.....]
	11)	⌜*ù*⌝ ⌜*a*⌝-⌜*na*⌝ ⌜LÚ⌝ [ÉRIN. MEŠ]
Lo.ed.	12)	[*l*]*i*-[*i*]*m*-⌜*lik*⌝ ⌜LUGAL⌝
Rev.	13)	⌜*a*⌝-⌜*na*⌝ ⌜KUR⌝.[Ḫ*I*].⌜A⌝-⌜*šu*⌝
	14)	⌜*ù*⌝⌜ÌR⌝.⌜Ḫ*I*⌝.⌜A⌝-[*šu*]
		————
	15)	*a*-⌜*na*⌝⌜ÉRIN⌝.[MEŠ]-⌜*ka*⌝
	16)	⌜*ti*⌝-⌜*ba*⌝-⌜*á*⌝(?)-[*ú-na...*]
	17)	⌜*ga*⌝-*a*[*m-ru gáb-bi*]
	18)	⌜LÚ⌝.⌜MEŠ⌝ ⌜*šàr*⌝-⌜*ri*⌝
	19)	*šum*-⌜*ma*⌝ [.....]
	20)	⌜*a*⌝-⌜*na*⌝ ⌜*bé*⌝[-*li-ia*]
	21)	⌜*qa*⌝-⌜*bi*⌝[.....]
	22)	[.....]
	23)	[.....*a-na*]
Lft.ed.	24)	[*l*]*a-ma*-⌜*di*⌝ [LUGAL]
	25)	[*be-li-ia*.....]

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TRANSLATION

Obv.	01)	[……]
	02)	[……]
	03)	[……]
	04)	[……]
	05)	[……]
	06)	[……]
	07)	and⌝ [……]
	08)	troops(?)[……]
	09)	to [……]
	10)	⌜and⌝ [……]
	11)	⌜and⌝ ⌜for⌝ [troops]
Lo.ed.	12)	[ma]y the ⌜king⌝ attend
Rev.	13)	to ⌜his⌝ land⌜s⌝
	14)	and [his] servants
		————
	15)	For your troops
	16)	they are see[king (?)…]
	17)	Fini[shed are all [(?) …]
	18)	the king's men.
	19)	If [……]
	20)	to [my] lo[rd……]
	21)	it has been said [……]
	22)	[……]
	23)	[……for]
Lft.ed.	24)	[the i]nformation [of the king,]
	25)	[my lord……]

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TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*ia* ⌜DINGIR⌝.⌜MEŠ⌝[-*ia*]
02) ^{d}UTU-*ia qí-bí-*⌜*ma*⌝
03) *um-ma* ^{Id}IŠKUR.DI.KUD ⌜ÌR⌝-⌜*ka*⌝
04) *ep-ri ša* 2 GÌR. M[EŠ]-⌜*ka*⌝
05) *a-na* GÌR.MEŠ LUGAL ⌜EN⌝-⌜*ia*⌝
06) DINGIR.MEŠ-*ia* ^{d}UTU-*ia* 7-*šu*
07) 7-*ta-a-an am-qú-ut*
08) *da-ag-la-ti*$_7$ *ki-ia-*⌜*am*⌝
09) *ù da-ag-la-ti*$_7$ *ki-ia-am*
10) *ù la-a na-mi-ir ù*
11) *da-ag-la-ti*$_7$ *a-na mu-*⌜*ḫi*⌝
12) LUGAL EN-*ia ù na-mi-*⌜*ir*⌝
13) *ù ti*$_7$*-na-mu-šu* SIG$_4$-⌜*tu*⌝
14) *iš-tu šu-pal tap-pa-*⌜*te*⌝-*ši*
15) *ù a-na-ku la-a i-na-mu-šu*
16) *iš-tu šu-pal* 2 GÌR.⌜MEŠ⌝
17) LUGAL EN-*ia* ⌜*iš*⌝-*te-mé*
18) *a-wa-te*$^{⌜MEŠ⌝}$ *ša iš-pu-ur*
19) LUGAL EN-*ia a-na* ÌR-*šu*
20) *ú-ṣur-mi* ⌜LÚ⌝.⌜MÁŠKIM⌝-⌜*ka*⌝
21) *ù ú-ṣur* URU.⌜DIDLI⌝.⌜ḪI⌝.⌜A⌝ *ša*
22) LUGAL EN-*ka a-nu-ma*
23) ⌜*iṣ*⌝-*ṣú-ru ù a-*⌜*nu*⌝-⌜*ma*⌝
Lo.ed. 24) [*i*]*š-te-*⌜*mu*⌝ UD. KAM^{v}-⌜*ma*⌝
Rev. 25) *ù mu-*⌜*ša*⌝ *a-wa-te*^{MEŠ} ⌜*ša*⌝
26) LUGAL EN-*ia ù yi-il-m*[*a-ad*]
27) LUGAL EN-*ia a-na* ÌR-*šu*
28) *nu-kúr-tu*$_4$ *iš-tu* ḪUR.SAG
29) *a-na ia-ši ù* ⌜*ra*⌝*-aṣ-pa-ti*$_7$ \ ⌜*ba*⌝-⌜*ni*⌝-⌜*ti*⌝ ?
30) É 1-*en* URU *Ma-an-ḫa-ti*$_7$ *šum-*⌜*ši*⌝
31) *a-na šu-ši-ri a-na pa-ni*
32) ÉRIN.MEŠ *pí-ṭá-at* LUGAL EN-*ia*
33) *ù al-*⌜*lu*⌝-⌜*ú*⌝ *il*$_5$*-qe-ši* ^{I}*Ma-a-*⌜*ia*⌝

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TRANSLATION

(1–7) Speak to the king, my lord, [my] deity, my sun god, the message of Baʿlu-dāni your servant, the dirt under your feet: At the feet of the king, my lord, my deity, my sun god, seven times and seven times I have fallen.

(8–17) I looked this way and I looked that way, but there was no light. Then I looked towards the king, my lord, and there was light. And a brick may fall out from under its partner but I will not depart from under the feet of the king, my lord.

(17–22) I have heard the words that the king, my lord, sent to his servant, "Protect your commissioner and protect the towns of the king, your lord."

(22–26) Now [I] am guarding and now I am obeying day and night the words of the king, my lord.

(26–33) And may the king, my lord be appr[ised] concerning his servant. There is hostility from the hill country against me so I refortified (rebuilt) a building, Manḫatu is its name, to prepare for the regular troops of the king, my lord. But behold, Maya has removed it

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34) *iš-tu qa-te-ia ù ša-kán*
35) LÚ.MÁŠKIM-*šu i-na lìb-bi-ši*
36) *ù* NU-*id a-na* ¹*Re-a-na-ap*
37) LÚ.MÁŠKIM-*ia ù yu-šu-te-er*
38) URU.KI *i-na qa-te-ia ù*
39) *ú-še*$_{20}$-*šu-ru a-na pa-ni*
40) ÉRIN.MEŠ *pí-ṭá-at* LUGAL EN-*ia*
41) *ša-ni-tam a-mur ip-ši*
42) ¹*Pé-e-ia* DUMU ^{MUNUS}*Gu-la-t*[*i*$_7$]
43) *a-na* URU *Gaz-ri* MUNUS.GÉME-*ti*$_7$
44) *ša* LUGAL EN-*ia ma-ni*
45) UD. KAM^{v}.MEŠ-*ti yi-šal-la-l*[*u*]-⌜*ši*⌝
46) *ù in*$_4$-*né-ep-ša-a*[*t ki-ma*]
47) ⌜*ri*⌝-*qí ḫu-bu-l*[*i*]
Up.ed. 48) ⌜*a*⌝-*na ša-šu* ⌜*iš*⌝-⌜*tu*⌝
49) ⌜ḪUR⌝.⌜SAG⌝
Lft.ed. 50) *ip-pa-ṭá-ru* LÚ.MEŠ *i-na* 30 KÙ.BABBAR.MEŠ *ù iš-tu*
51) ¹*Pé-e-ia i-na* 1 *me* KÙ.BABBAR.MEŠ *ù li-ma-ad*
52) *a-wa-te*^{MEŠ} ÌR-*ka an-nu-ti*

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(34–35) from my jurisdiction and placed his commissioner in it.

(36–40) So command Reʿ-anap, my commissioner, that he should return the town to my control and I will make preparation for the regular troops of the king, my lord.

(41–52) Furthermore, behold the deeds of Pe'ya son of Gulat[i] against the town of Gezer, the handmaiden of the king, my lord. How long has he been plundering it so that it has become like a damaged pot because of him. From the hill country men are ransomed for thirty (shekels of) silver but from Pe'ya for one hundred (shekels of) silver. So learn these words of your servant!

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TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN]-*ia*
02) D[INGE]R.ᵀMEŠ⌝-[*i*]*a* [ᵈU]T[U-]*ia* ᵀ*qí*⌝[-*bí-ma*]
03) *u*[*m*]-[*m*]*a* ᵀᵢᵣᵈᵀIŠKUR⌝.DI.KUD ᵀÌR⌝-[*ka*]
04) ᵀ*ep*⌝-ᵀ*ri*⌝ *ša* GÌR.MEŠ-*ka*
05) [*a-na*] GÌR.MEŠ LUGAL EN-*ia*
06) [DI]NGIR.MEŠ-*ia* ᵈUTU-*ia* 7-*šu*
07) [7]-*ta-a-an am-qú-ut*
08) [*i*]*š-te-mé a-wa-at*
09) ᵀ*ša*⌝ *iš-pu-ur* LUGAL EN-ᵀ*ia*⌝
10) ᵀ*a*⌝-*na* ÌR-*šu ù-ṣur-mi*
11) *aš-ri* LUGAL *ša it-*ᵀ*ti*$_7$⌝-ᵀ*ka*⌝
12) ᵀ*a*⌝-*nu-ma iṣ-ṣú-ru*
13) UD. KAMᵛ-*ma ù* ›UD‹ ᵀ*mu*⌝-ᵀ*ša*⌝
Lo.ed. 14) *i-nu-ma*
Rev. 15) ᵀLÚ⌝.ᵀKÚR⌝.‹MEŠ› L[UGA]L ᵀEN⌝-*ia*
16) ᵀLÚ⌝.ᵀMEŠ⌝ [GA]Z.MEŠ *u* ᵀÌR⌝! ᵀ*ki*⌝-ᵀ*ti*$_7$⌝
17) ᵀLÚ⌝.MÁŠKIM-*šu a-nu-ma*
18) [..]ᵀ*tu*⌝-*ši a-*ᵀ*šar*⌝
19) [*yi-ka*]-ᵀ*aš*⌝-*ša-ad*
20) [...]*uš-ša* ᵀ*it*⌝-ᵀ*ti*⌝-ᵀ*šu*⌝-ᵀ*nu*⌝
21) [*a-na* LUGAL] EN-*ia*
22) [*a-di*] ᵀ*ka*⌝(?)-*ši-id*
23) [LUGAL EN-*ia*]

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TRANSLATION

(1–7) Sp[eak to the king,] my [lord,] [m]y d[ei]ty, my [su]n god; the me[ssa]ge of Baʿlu-dāni, [your] servant, the dirt under your feet: [At] the feet of the king, my lord, my deity, my sun god, seven times (and) [seven] times have I fallen.

(8–11) [I] have heard the word that the king, my lord, has written to his servant, "Guard the places of the king which are in your charge."

(12–17) Now I am guarding day and night because the enem‹ies› of the k[in]g, my lord, are the *ʿapîru* men but a loyal servant is his commissioner.

(17–23) Now […] wherever [he shall] arrive […] with them [for the king] my lord [until the king my lord] arrives.

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TRANSCRIPTION

Obv. 01) *a-na* ˡLUGAL EN-*ia* DINGIR.MEŠ-*iʳaˀ*
02) ʳᵈˀʳUTUˀ-ʳ*ia*ˀ ʳ*qí*ˀ-ʳ*bí*ˀ-ʳ*ma*ˀ
03) ʳ*um*ˀ-ʳ*ma*ˀ ʳᴵˀʳ*Zí*ˀ-ʳ*im*ˀ-ʳ*re*ˀ-ʳ*da*ˀ ÌR-*ka*
04) *a*-ʳ*na*ˀ ʳGÌRʳ.ʳḪIˀ.ʳAˀ ʳLUGALˀ ʳENˀ-*ia* ʳDINGIRˀ.ʳMEŠˀ-*ia*
05) ᵈUTU-ʳ*ia*ˀ ʳ7ˀ-ʳ*šu*ˀ 7-*ta-a-an*
06) *am-qú-ut iš-te-mé a-wa-te*ᴹᴱŠ
07) *ša* LUGAL EN-*ia ša iš-pu-ur*
08) *a-na* ÌR-*šu ši-mé-mi a-na*
09) ›*a-na*‹ LÚ.MÁŠKIM-*ka ù ú-ṣur*
10) URU.DIDLI.ḪI.A ʳ*ša*ˀ LUGAL EN-*ka*
11) ʳ*ša*ˀ ʳ*it*ˀ-*ti-ka a-nu-ma*
12) ʳ*iṣ*ˀ-ʳ*ṣú*ˀ-ʳ*ru*ˀ *a-wa-at ša*
13) ʳ*qa*ˀ-ʳ*ba*ˀ L[UGAL] EN-*ia a-na ia-ši*
14) [*ù*] *yi-il*$_5$-ʳ*ma*ˀ-*ad*
15) [LUGAL] EN-*ia a-na* ÌR-*šu*
Lo.ed. 16) [*a*]-ʳ*mur*ˀ ʳ*ip*ˀ-*ši* ˡ*Pí-i-ia*
17) [DUM]U ᴹᵁᴺᵁˢ*Gu-la-ti*$_7$
Rev. 18) [*a-na*]ʳ*ia*ˀ-ʳ*ši*ˀ LÚ.MEŠ-*ia*
19) *š*[*a*] ʳ*uš*ˀ-*ši-ir-ti a-na*
20) *ur-ra-di i-na* URU *Ia-pu*
21) *ù a-na na-ṣa-ri*
22) É-*ti* \ *šu-nu-ti* LUGAL EN-*ia*
23) *ù al-lu-ú il*$_5$-*qé-šu-nu*
24) ˡ*Pí-i-ia* DUMU *Gu-la-ti*
25) *ù yi-il*$_5$-*ma-ad* LUGAL EN-*ia*
26) *a-wa-at* ÌR-*šu an-nu-ta*$_5$

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TRANSLATION

(1–6) Speak to the king, my lord, my deity, my sun god, the message of Zimredda(!), your servant: At the feet of the king, my lord, my deity, my sun god, seven times and seven times have I fallen.

(6–11) I have heard the words of the king, my lord, which he wrote to his servant, "Listen to your commissioner and guard the cities of the king, your lord, that are with you."

(11–15) Now I am keeping the word that the k[ing], my lord, spoke to me, [so] may [the king], my lord be informed concerning his servant.

(16–26) [Be]hold, the deeds of Piya, [so]n of Gulati [against] me. As for my men, whom I sent to serve in Yapô (Joppa) and to guard the storehouse of the king, my lord, then, behold, Piya son of Gulati took them. So may the king, my lord, be informed of this word of his servant.

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27) *šum-ma* ⌜*ki*⌝*-ia-am yi-iq-bu*
28) LUGAL EN-*ia a-na ia-ši*
29) *iz-zi-ib-mi* URU.KI-*ka*
30) *iš-tu pa-ni* [I]*Pí-i-ia*
31) *ù lu-ú iz-zi-ba ù*

Up.ed. 32) ⌜il_5⌝*-la-ka ù lu-ú*
33) ⌜*ur*⌝*-ra-da* LUGAL EN-*ia*

Lft.ed. 34) UD.⌜KAM^{v}⌝*-ma ù mu-ša a-di*
35) ⌜*da*⌝*-ri-ia-ta*

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(27–35) If thus the king, my lord, should say to me, "Abandon your city in favor of Piya," I would verily leave and I would come and I would truly serve the king, my lord, day and night, forever.

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TRANSCRIPTION

Obv.
01) [*a-na* ˡ*šàr-ri* E]N-*ia* ˹ᵈ˺UTU-*ia* DIN[GIR.MEŠ-*ia*]
02) [*qí* *-b*]*í* *-ma*
03) [*um-ma* ᵈIŠKUR.]DI.KU$_5$ ÌR-*ka* ÌR *ki*[*-ti*]
04) [SAḪAR *iš-tu*] *šap-li* 2 KUŠ.E.SÍ[R]
05) [ˡ*šà*]*r-ri* EN-*ia a-na* GÌR.MEŠ ˡ*šàr*[*-ri*]
06) EN-*ia* ᵈUTU-*ia* DINGIR.MEŠ-*ia* 7-*š*[*u*]
07) *ù* 7-*it-ta-a-an am-qú-*˹*ut*˺
08) *a-mur-mì a-na-ku* ÌR ˡ*šàr-ri* E[N-*ia*]
09) ˹*ša*˺ *ur-ru-du* ˡ*šàr-ri* EN-*ia* [*iš-tu*]
10) [S]AG.DU-*ia a-di* GÌR.MEŠ-*ia ki*[*-ma*]
11) [*a-bu-*]*ti-ia iš-tu da-ri-t*[*i*]
12) *ù l*[*i-ìl-ma-a*]*d* ˡ*šàr-ru* E[N-*ia*]
13) *a-na i-pé*[*-ši ša yi-p*]*u-uš-mi*
14) ˡ*Ia-ab-n*[*i*-DINGIR LÚ URU *Ṣí-*]*du-na*
15) *a-na ia-ši m*[*a*.....]
16) ḪUL.GÁL \ *l*[*um-na* ?.....]
17) *ù yi-im-qú-ut* [*a-na*.....]
18) *qa-du* ˡ*Ka-a*[*l-bi* LÚ URU.....]
19) *qa-du* ŠEŠ.MEŠ-*š*[*u ù*.....]
20) *qa-du* LÚ.MEŠ K[UR.....]
21) *ù pu-ḫi-*[*ru*.....]
22) [*ša-ni-*]*tam i*˹*a*˺[.....]

Lower part of tablet is missing entirely, including reverse of the small fragment and thus also the beginning of the reverse.

Rev.
01) (traces)
02) [.....]*ša*
03) [*e-p*]*í-*˹*iš*˺ ˹ḪUL˺.˹GÁL˺ ˹*a*˺-˹*na*˺ *tap-pí*[*-ia*]
04) *ù li-il-ma-ad* ˡ˹*šàr*˺-*ru ki*[*-ti-ia*]
05) ˹*ù*˺ *li-di-in*$_4$*-mì* ˡ˹*šàr*˺-*ru* EN[*-ia*]
06) 50 LÚ.MEŠ *qa-du* 1 LÚ IGI.KÁR EN.[NUN]
07) *a-na na-ṣa-ri* URU.KI \ *ti-e-ti* x[

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EA 295

TRANSLATION

(1–7) [Spe]ak [to the king,] my [lo]rd, my sun god, [my] de[ity], [the message of Baʿlu-]dāni, your servant, the lo[yal] servant, [the dirt ben]eath the sanda[ls] of [the ki]ng, my lord: At the feet of the ki[ng], my lord, my sun god, my deity, seven ti[mes] and seven times, have I fallen.

(8–11) Look, I am the servant of the king, [my] lo[rd], who serves the king, my lord, [from] my [h]ead to my feet, li[ke] my [fath]ers from of old.

(12–21) So m[ay] the king, [my] lo[rd] be [informe]d of the de[ed that] Yabni[-ilu(?) the ruler of Ṣi]don (?) [com]mitted against me […] evil […] and he fell [on…] with Kal[bi ruler of…](?) with his brothers [and] with the men of the l[and of…] and they assem[bled….].

(22) [Furthermo]re,…[…]

(Rev. 1–3) [……..] who [d]id evil to [my] partner.

(4–7) So may the king be informed of [my] lo[yalty] and may the king, [my] lord give fifty men with one garr[ison] commander to guard the city…

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08) *ù a-nu-um-ma ḫar-ra-ni-ia ú-š*[*e-er-ti*](?)
09) *ù pa-nu-ia a-na i-re-bi*
10) *a-na ur-ru-ud* ^{I}*šàr-ri* EN-*ia* [

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(8–10) And now [I] have s[ent] my caravan, and my intention is to enter (into Egypt) to serve the king, my lord.

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EA 296

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ⌜⌜*šàr*⌝-⌜*ri*⌝ ⌜EN⌝-⌜*ia*⌝
02) DINGIR.MEŠ-*ia* ⌜ᵈ⌝⌜UTU⌝.⌜MEŠ⌝-⌜*ia*⌝
03) *qí-bí-ma*
04) *um-ma* ⌜*I*⌝⌜*a*⌝-⌜*aḫ*⌝-*ṭì*-⌜*ri*⌝ ÌR-*k*[*a*]
05) *ep-ri ša* GÌR.MEŠ-*ka*
06) *a-na* GÌR.MEŠ LUGAL EN-*ia*
07) DINGIR.MEŠ-*ia* ⌜ᵈ⌝⌜UTU⌝.⌜MEŠ⌝-*ia* 7-*šu*
08) *ù* 7-⌜*it*⌝-⌜*ta*⌝-*a-an am-qú-ut*
09) *ša-ni-tam a-*⌜*mur*⌝ *a-na-ku* ÌR-*di*
10) *ša ki-it-*⌜*ti*⌝ LUGAL EN-*ia*
11) *da-ag-la-ti ki-ia-*⌜*am*⌝
12) *ù da-ag-la-ti*
13) *ki-ia-am ù la-a*
14) *na-mi-ir ù da-ag-la-ti*
15) *a-na mu-uḫ-ḫi* LUGAL EN-*ia*
16) *ù na-mi-ir ù*
17) *ti-na-mu-šu* SIG_4
Lo.ed. 18) \ *la-bi-tu iš-tu*
Rev. 19) ⌜*šu*⌝-*pal tap-pa-ti-ši*
20) *ù a-na-ku la-a i-na-mu-šu*
21) *iš-tu šu-pal* GÌR.MEŠ
22) *šàr-ri be-li-ia ù*
23) *yi-ša-al* LUGAL *be-li*
24) ⌜*Ia-an-ḫa-ma* LÚ.MÁŠKIM-*šu*
25) *i-nu-ma* TUR *a-na-ku ù*
26) *šu-ri-ba-ni a-na* KUR *Mi-iṣ-ri*
27) *ù ur-ra-ad-ti* LUGAL
28) *be-li-ia ù iz-zi-iz-ti*
29) *i-na* KÁ.GAL LUGAL *be-li-ia*

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EA 296

TRANSLATION

(1–8) Speak to the king, my lord, my deity, my sun god, the message of Yaʿṭiri yo[ur] servant, the dirt under your feet: At the feet of the king, my lord, my deity, my sun god, seven times and seven times have I fallen.

(9–22) Furthermore, look, I am the loyal servant of the king, my lord. I looked this way and I looked that way, but there was no light. Then I looked towards the king, my lord, and there was light. And a brick may fall out from under its partners, but I will not depart from under the feet of the king, my lord.

(22–29) So may the king, my lord ask Yanḥamu, his commissioner. When I was young, then he brought me into the land of Egypt and I served the king, my lord, and I was posted at the gate of the king, my lord.

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30) *ù yi-ša-al* LUGAL EN-*ia*
31) LÚ.MÁŠKIM-*šu i-nu-ma a-na-ku a-*˹*na*˺*-ṣa-ru*
32) KÁ.GAL URU *Az-za-*˹*ti*˺ *ù* ˹KÁ˺.˹GAL˺
33) URU *Ya-pu ù a-na-ku it-*˹*ti*˺
34) ÉRIN.MEŠ *pí-ṭá-at* LUGAL *be-*˹*li*˺-[*ia*]
35) ˹*a*˺*-šar ti-la-ku a-na-ku it-*[*ti-šu-nu*](?)
36) ˹*ù*˺ *a-nu-ma ù i-na-*˹*na*˺
Up.ed. 37) ˹*ša*˺-˹*ak*˺?-˹*na*˺?-˹*ti*˺? ˹*pa*˺-˹*an*˺
Lft.ed. 38) ^{GIŠ}*ni-ri* \ *ḫu-ul-lu* LUGAL EN-*ia a-*˹*na*˺
39) ˹^{UZU}˺GÙ-*ia ù ub-ba-lu-na*

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(30–35) So may the king, my lord, ask his commissioner whether I am guarding the gate of the city of Gaza and the gate of the city of Yapô (Joppa) and I am with the regular troops of the king, [my] lord wherever they go, I am wi[th them].

(36–39) And now I have placed the yoke of the king, my lord, on my neck and I am carrying (it).

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EA 297

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ˡLUGAL EN-*ia* DINGIR.MEŠ-⌜*ia*⌝
02) ᵈUTU-*ia qí-bí-ma*
03) *um-ma* ˡ*Ia-pa-ḫi* ÌR-⌜*ka*⌝-⌜*ma*⌝
04) *ep-ri ša* 2 GÌR.⌜MEŠ⌝-⌜*ka*⌝
05) *a-na* GÌR.MEŠ LUGAL EN-*ia*
06) DINGIR.MEŠ-*ia* ᵈUTU-*ia* 7-*šu*
07) 7-*ta-a-an am-qú-ut*
08) *mi-im-ma ša qa-*⌜*ba*⌝
09) LUGAL EN-*ia a-na ia-ši*
10) *iš-te-mé-šu ma-gal*
11) SIG_5-*iš ša-ni-tam ù*
12) in_4-*né-ep-ša-ti*$_7$
13) *ki-ma ri-qí* URUDU \ *sí-ri*
14) *ḫu-bu-ul-li*
Lo.ed. 15) ⌜*iš*⌝-*tu qa-at*
Rev. 16) ⌜LÚ⌝.MEŠ KUR ⌜*Su*⌝-*te*ᴹᴱŠ
17) *ù a-nu-ma iš-te-mé*
18) *sa-ri ša* LUGAL DÙG.GA-*ta*
19) *ù it-ta-ṣa-at*
20) *a-na ia-ši ù pa-ši-iḫ*
21) *lìb-bi-ia ma-gal*

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EA 297

TRANSLATION

(1–7) Speak to the king, my lord, my deity, my sun god, the message of Yapaʿi, your servant, the dirt at your two feet: At the feet of the king, my lord, my deity, my sun god, seven times (and) seven times have I fallen.

(8–11) Everything that the king, my lord said to me, I have heeded very carefully.

(11–16) Furthermore, so I have become like a damaged copper pot because of the men of the Sutû land.

(17–21) But now I have heard the sweet breath of the king, and it has come forth to me and my heart is very tranquil.

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EA 298

TRANSCRIPTION

Obv. 01) [*a-n*]*a* ⌜LUGAL⌝ ⌜EN⌝-⌜*ia*⌝ DINGIR.MEŠ-⌜*ia*⌝
02) [^{d}UTU]-⌜*ia*⌝ ^{d}UTU ⌜*ša*⌝
03) ⌜*iš*⌝-⌜*tu*⌝ AN ⌜*ša*$_{10}$⌝-*mì-i*
04) ⌜*um*⌝-⌜*ma*⌝ ⌜⌝*Ia-pa-ḫi* ⌜LÚ⌝ ⌜*ša*⌝
05) URU *Ga-az-ri*^{KI}
06) ⌜ÌR⌝-⌜*ka*⌝ ⌜*ep*⌝-⌜*ri*⌝ ⌜*ša*⌝
07) ⌜2⌝ GÌR.MEŠ-⌜*ka*⌝ LÚ *kàr-tap-pí*
08) *ša* ANŠE.KUR.⌜RA⌝-*ka*
09) ⌜*a*⌝-⌜*na*⌝ 2 GÌR.MEŠ LUGAL EN-*ia*
10) ⌜^{d}⌝⌜UTU⌝ *ša iš*-⌜*tu*⌝ ⌜*ša*$_{10}$⌝-*mì*-⌜*i*⌝!
11) 7-*šu u* 7-*ta*-⌜*a*⌝-*an*
12) *lu-ú iš-ta*-⌜*ḫa*⌝-⌜*ḫi*⌝-⌜*in*⌝
13) *ka-bat-tum-ma u*
14) ⌜*ṣe*⌝-⌜*ru*⌝-*ma u mì-ma*
15) ⌜*ša*⌝ ⌜*i*⌝-*qa-ab-bi*
16) ⌜LUGAL⌝ ⌜EN⌝-⌜*ia*⌝ *a*-⌜*na*⌝ *ia-š*[*i*]
17) [*i*]*š*-⌜*te*$_{9}$⌝-⌜*me*⌝ ⌜*ma*⌝-*gal ma*-[*gal*]
Lo.ed. 18) ⌜ÌR⌝ ⌜LUGAL⌝ *a-na-ku*
Rev. 19) ⌜*u*⌝ ⌜*ep*⌝-*ri ša* 2 G[ÌR.MEŠ]-⌜*ka*⌝
20) ⌜*li*⌝-*il-ma-ad* ⌜LUGAL⌝
21) EN-*ia i-nu-ma*
22) LÚ ŠEŠ-*ia* TUR.⌜TUR⌝
23) *na-ka-ar* ⌜*iš*⌝-⌜*tu*⌝
24) *ia-ši u i-ru-ub*
25) *a-na* URU *Mu-ú*[ʾ]-*ḫa*-⌜*zi*⌝
26) *u na*-⌜*da*⌝-*an* 2 *qa-*‹*ti*›-*šu*
27) *a-na* LÚ ⌜SA⌝.⌜GAZ⌝.KI
28) ⌜*u*⌝ *a-nu*-⌜*ma*⌝ [*i*]-⌜*na*⌝-*an-na*
29) *nu-kùr*-⌜*tu*$_{4}$⌝ ⌜UGU⌝-*ia*
30) *u mi-lik a-na* KUR-*ka*
31) ⌜*li*⌝-*iš*-⌜*pu*⌝-*ra* EN-*ia*
32) *a-na* LÚ ⌜*ra*⌝-*bi-ṣí-šu*
33) UGU ⌜*ip*⌝‹-*ši*› ⌜*an*⌝-⌜*nu*⌝-*ú*

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EA 298

TRANSLATION

(1–14) [T]o the king, my lord, my deity, my [sun god], the sun god from heaven, the message of Yapaʿi, the ruler of the city of Gezer, your servant, the dirt at your feet, the groom of your horse: At the feet of the king, my lord, the sun from heaven, seven times and seven times have I verily prostrated myself on the stomach and on the back.

(14–17) Everything that the king, my lord has said to me, I have heeded very care[fully].

(18–19) The servant of the king am I, and the dirt at your two fe[et].

(20–29) May the king, my lord, be informed that my younger brother has become hostile to me and he has entered into the city of Mô'ḫazi and he has pl‹edg›ed himself to the *ʿapîru*. And now he is making war on me.

(30–33) So take counsel concerning your land. May my lord write to his commissioner concerning this mat‹ter›.

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EA 299

TRANSCRIPTION

Obv. 01) *a-na* ˡLUGAL [EN]-*ia* ⌜DINGIR⌝.⌜MEŠ⌝-⌜*ia*⌝
02) ᵈUTU-⌜*ia*⌝ ⌜ᵈ⌝UTU ⌜*ša*⌝ ⌜*iš*⌝-*tu*
03) AN *ša*$_{10}$-*me um-ma* ˡ*Ia*-⌜*pa*⌝-⌜*ḫi*⌝
04) LÚ *ša* URU *Gaz*-⌜*ri*⌝⌜KI⌝
05) ÌR-*ka ep-ri* ⌜*ša*⌝ ⌜GÌR⌝-⌜*ka*⌝
06) LÚ *ku*$_8$-*sí* ANŠE.KUR.RA.MEŠ-⌜*ka*⌝
07) *a-na* 2 GÌR.MEŠ LUGAL EN-⌜*ia*⌝
08) DINGIR.MEŠ-*ia* ᵈUTU-*ia* ⌜ᵈ⌝⌜UTU⌝
09) *ša iš-tu* AN *ša*$_{10}$-*me* ⌜7⌝-*šu*
10) *u* 7-*ta-a-an lu-ú am-qut-ma*
11) *ka-bat-tum u ṣe-ru-ma*
12) *iš-te*$_9$-*me a-wa-te*^{MEŠ}
13) LÚ.DUMU *ši-ip-ri ša* LUGAL
14) ⌜EN⌝-*ia ma*-⌜*gal*⌝ *ma-gal*
15) *u li-im-li-ik* LUGAL EN-*ia*
16) ⌜ᵈ⌝UTU *ša iš-tu* AN ⌜*ša*$_{10}$⌝-*mì*
17) ⌜*a*⌝-*na* KUR.KI-*šu a-nu*-⌜*ma*⌝
18) *da-an-nu* LÚ.SA.GAZ.MEŠ
19) UGU-*nu u* ‹*yu*›-*uš-ši-ra*

Lo.ed. 20) / *qa-at-šu* LUGAL ⌜EN⌝-*ia*
21) ⌜*it*⌝-*ti-ia u lu-ú*

Rev. 22) *yi-iṭ-ra*-⌜*ni*⌝? ⌜LUGAL⌝! EN-*i*[*a*]
23) *iš-tu qa-at*
24) LÚ.SA.GAZ.MEŠ *la-a*
25) *tu-ga-me-ru-nu*
26) LÚ.SA.GAZ.MEŠ-*tu*$_4$

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EA 299

TRANSLATION

(1–11) [T]o the king, my lord, my deity, my sun god, the sun god from heaven, the message of Yapaʿi, the ruler of the city of Gezer, your servant, the dirt at your feet, the groom of your horses: At the two feet of the king, my lord, my deity, my sun god, the sun god from heaven, seven times, seven times have I verily fallen on the stomach and on the back.

(12–14) I have heeded very carefully the words of the emissary of the king, my lord.

(15–17) So may the king, my lord, the sun god from heaven, take counsel concerning his land.

(17–26) Now the *ʿapîru* men are stronger than we, so may the king, my lord, send forth his hand to me and may he deliver me from the hand of the *ʿapîru* men lest the *ʿapîru* men wipe us out.

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EA 300

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL E]N-*ia* [DI]NG[IR.MEŠ-*ia*]
02) [^{d}UTU-*ia*] ^{d}[UT]U ˹*ša*˺ ˹*iš*˺-*t*[*u*]
03) [AN $ša_{10}$-*mì*] ˹*qí*˺-[*b*]*í*-˹*ma*˺ [*um-ma*]
04) [^{l}*Ia-pa-ḫi* LÚ *š*]a
05) [URU] ˹*Gaz*˺-˹*ri*˺$^{˹KI˺}$ ˹ÌR˺-*ka*$_4$
06) ˹*ù*˺ ˹*ep*˺-˹*ri*˺ ˹*ša*˺ 2 ˹GÌR˺.˹MEŠ˺- *ka*$_4$
07) ˹LÚ˺ ˹*kàr*˺-˹*tap*˺-˹*pí*˺ ˹*ša*˺ ˹ANŠE.˹KUR˺.˹RA˺.MEŠ-*ka*$_4$
08) ˹*a*˺-[*na*] 2 ˹GÌR˺.M[EŠ] ˹LUGAL˺ ˹EN˺-[*i*]*a*
09) ˹7˺-˹*šu*˺ ˹*u*˺ ˹7˺-˹*ta*˺-˹*a*˺-˹*an*˺
10) ˹*am*˺-˹*qut*˺ ˹*li*˺-˹*de*˺-˹*mi*˺ ˹LUGAL˺
11) ˹EN˺-˹*ia*˺ *a*-˹*na*˺ ˹ÌR˺-˹*šu*˺
12) ˹TI˺.L[A] ˹*ḫal*˺-˹*qa*˺ ˹*iš*˺-˹*tu*˺
13) ˹KUR˺-˹*ia*˺ *u a-‹nu›-ma ia-nu*
14) ˹*mi*˺-˹*im*˺-˹*ma*˺ ˹*a*˺-˹*na*˺ ˹*ia*˺-˹*ši*˺
15) [*u*] ˹*lu*˺-˹*ú* ˺ ˹*yu*˺-˹*wa*˺-˹*ša*˺-˹*a*˺*r* ˹LUGAL˺
16) ˹ÉRIN˺.˹MEŠ˺ ˹*pí*˺-˹*ṭá*˺-˹*ta*˺-˹*šu*˺
17) *šu-nu* ˹*ia*˺-˹*a*˺-˹*ti*˺
Lo.ed 18) *tu-šu-ra*!*-ba-ni*
Rev. 19) *a-na* URU.DIDLI.KI-*ni*-[*i*]*a*
20) *u lu-*˹*ú*˺ *i-ru-da-am*
21) LUGAL EN-*ia ki-ma ša*
22) A.A-*ia u* ˹AB˺!.˹BA˺-*ti*[-*ia*(?)]

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23) *u ša-ni-*˹*tam*˺ ˹*él*˺-˹*te*$_9$˺-˹*né*˺-˹*mé*˺
24) ˹*a*˺-˹*na*˺ *a*-˹*wa*˺-˹*te*˺$^{˹MEŠ˺}$ ˹LUGAL˺ EN-*ia*
25) ˹*u*˺ *iš-te*$_9$-*mu* [*a-na*] ˹*a*˺-*wa*-˹*te*˺$^{˹MEŠ˺}$
26) $^{˹I˺}$*Ma-i*[*a*] ˹MÁŠKIM˺ ˹LUGAL˺
27) EN-*ia* ^{d}[UTU] *iš-tu*
28) AN $ša_{10}$-*mì* DU[MU] ˹^{d}˺UTU(!)

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EA 300

TRANSLATION

(1–10) Sp[ea]k [to the king,] my [lo]rd, [my de]ity, [my sun god, the [sun god fro[m heaven; the message of Yapaʿi, the ruler o]f [the city of] Gezer, your servant and the dirt under your feet, the groom of your ho[r]ses: A[t] the feet of [the king, m]y lord seven times and seven times have I fallen.

(10–14) May the king, my lord, be apprised concerning his servant. Lost are the provis[ions] from my land and n‹o›w I don't have anything.

(15–22) So may the king send his regular troops. They can restore me to my cities and I will verily serve the king, my lord like my father and [my(?)] ancestors.

(23–28) And furthermore, I am constantly obeying the words of the king, my lord, and I am obeying the words of Maya, the commissioner of the king, my lord, [the sun god] from heaven, the s[on] of the sun god.

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EA 301

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ⌜ı⌝[LU]GAL EN-*ia* ⌜ᵈ⌝[UTU]
02) *ša iš*[-*t*]*u* AN ⌜*ša*$_{10}$⌝-*mì*-⌜*i*⌝
03) *um-ma* ˡŠu-*ba-an-di*
04) ÌR-*ka-ma e*[*p*]-*r*[*i*] *ša*
05) 2 GÌR.MEŠ-*ka a-na* 2 GÌR.MEŠ
06) LUGAL EN-*ia* DINGIR.MEŠ-*ia*
07) ᵈUTU-*ia* ᵈUTU *ša*
08) ⌜*iš*⌝-*tu* AN ⌜*ša*$_{10}$⌝-*mì*-⌜*i*⌝
09) ⌜7⌝-*šu ù* 7-*ta-a-an*
10) *iš-ti-ḫa-ḫi-in ka-bat-tum-ma*
11) *ù ṣe-ru-*⌜*ma*⌝
12) ˡ*Ḫa-an-ia ša-pár*
13) *šàr-ru* EN-*ia* ᵈUTU
14) *iš-tu* AN *ša*$_{10}$-*mì a-na ia-ši*
15) *ù a-nu-ma iš-te*$_9$-*me*
16) ⌜*a*⌝-*wa-at* LUGAL EN-*ia*
Rev. 17) [*ma*]-*gal ma-gal*
18) ⌜*ù*⌝ *a-nu-ma na-ad*[-*na*]-⌜*ti*⌝
19) 3? *me* GU$_4$.MEŠ *ù*
20) ⌜20⌝ DUMU.MUNUS.MEŠ *ù*
21) *aš-šum la-ma-ad*
22) LUGAL EN-*ia* ᵈUTU
23) *ša* ⌜*iš*⌝-*tu* [AN *š*]*a*$_{10}$-*mì*

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EA 301

TRANSLATION

(1–11) To the [ki]ng, my lord, the [sun] god that is from heaven; the message of Shubandu, your servant, the dirt under your two feet: At the two feet of the king, my lord, my deity, my sun god, the sun god from heaven, seven times and seven times have I prostrated myself on the stomach and on the back.

(12–17) The king, my lord, the sun god from heaven, has sent Ḫanya to me and now I have heeded the word of the king, my lord, [ve]ry explicitly.

(18–20) And now I have giv[en] three(?) hundred head of cattle and twenty daughters.

(20–23) So in order to inform the king, my lord, the sun god who is from [he]aven.

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EA 302

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* [l]LUGAL ⌜EN⌝-*ia*
02) DINGER.MEŠ-*ia* [d]UTU-⌜*i*⌝*a*
03) [d]UTU *iš-tu* ⌜*ša*$_{10}$⌝-⌜*mì*⌝-⌜*i*⌝
04) ⌜*um*⌝-⌜*ma*⌝ [l]*Šu-ba-*⌜*an*⌝-⌜*di*⌝
05) ÌR-*ka ep-ri ša*
06) GÌR.MEŠ-*ka a-na* GÌR.MEŠ-⌜*pí*⌝
07) LUGAL EN-*ia* [d]UTU
08) *iš-tu* AN *ša*$_{10}$-*mì-i*
09) 7-*šu ù* 7-*ta-*⌜*a*⌝-*an*
10) *iš-ti-ḫe-ḫi-in*
11) LÚ.DUMU *ši-ip-ri*
12) *ša iš-tap-pár šàr-ri* EN-*ia*
13) ⌜*a*⌝-⌜*na*⌝ *ia-a-ši*
14) ⌜*iš*⌝-*te-me a-wa-te*^{MEŠ}-*šu*
15) [*ma*]-⌜*gal*⌝ [*m*]*a-gal*
Lo.ed. 16) ⌜*ù*⌝ *a-nu-ma*
Rev. 17) [*ú*]-⌜*še*⌝-⌜*ši*⌝-*ru-mì* ⌜*šu*⌝
18) ⌜*ki*⌝-[*ma ša*] ⌜*qa*⌝-*bi-*

———

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EA 302

TRANSLATION

(1–10) To the king, my lord, my deity, my sun god, the sun god from heaven, the message of Shubandu, your servant, the dirt of your feet: At the feet of the king, my lord, the sun god from heaven, seven times and seven times have I prostrated myself.

(11–18) As for the envoy whom the king, my lord, has sent to me, I have heeded his words very diligently and now [I] have prepared in accord[ance with what] he said.

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EA 303

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ˡLUGAL EN-*ia* DINGIR.MEŠ-*i*⌜*a*⌝
02) ᵈUTU-*ia* ᵈUTU *ša iš-tu*
03) AN *ša*$_{10}$-*mì-i um-ma*
04) ˡ*Šu-ba-an-di* ÌR-*ka*
05) *ep-ri ša* 2 ᵁᶻᵁGÌR.MEŠ-*ka*
06) LÚ *ku-sí* ⌜*ša*⌝ ANŠE.KUR.RA-*ka*
07) *a-na* 2 ᵁᶻᵁ⌜GÌR⌝.MEŠ *šàr-*⌜*ri*⌝
08) EN-*ia* ᵈ⌜UTU⌝ ⌜*ša*⌝ ⌜*iš*⌝-⌜*tu*⌝
09) AN *ša*$_{10}$-*mì-i* ⌜7⌝-⌜*šu*⌝
10) *ù* 7-*ta*-⌜*a*⌝-⌜*an*⌝ ⌜*iš*⌝-⌜*te*$_9$⌝-⌜*ḫa*⌝-*ḫi-in*
11) ᵁᶻᵁ*ka-bat-*⌜*tu*⌝-⌜*ma*⌝
12) *ù* ᵁᶻᵁ*ṣe-ru-ma*
13) [*i*]*š-te*$_9$-*me a-wa-te*ᴹᴱᴼ
14) [*gá*]*b-bi ša šàr-ri*
15) [EN]-*ia* ᵈUTU *iš-tu*
16) [AN] *ša*$_{10}$-*mì-*⌜*i*⌝ *ù a-nu-ma*
Lo.ed. 17) [*i-n*]*a-ṣa-ru a-*⌜*šar*⌝
18) [*šàr-*]*ri ša* ⌜*it*⌝*-ti-i*[*a*]
Rev. 19) [*ù*] *iš-te*$_9$-*me*
20) [*a-n*]*a* ˡ*Táḫ-ma-aš-ši*
21) [*m*]*a-*⌜*gal*⌝ *ma-gal*

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EA 303

TRANSLATION

(1–12) To the king, my lord, my deity, my sun god, the sun god from heaven, the message of Shubandu, your servant, the dirt at your two feet, the groom of your horses: At the two feet of the king, my lord, the sun god from heaven, seven times and seven times have I prostrated on the stomach and on the back.

(13–16) I have heeded all the words of the king, my lord, the sun god from heaven,

(16–21) And now [I am] guarding the place of the [ki]ng that is in m[y] charge [and] I am obeying Taḫmašši [v]ery diligently.

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EA 304

TRANSCRIPTION

Obv. 01) *a-na* ᶦʳLUGALᵎ [EN-*ia*]
02) ᵈʳUTUᵎ-ʳ*i*ᵎ*a* ᵈʳUTUᵎ ʳ*ša*ᵎ
03) *iš-tu* AN *ša*$_{10}$-*mì*-ʳ*i*ᵎ
04) *um-ma* ᶦŠu-ʳ*ba*ᵎ-*an*-ʳ*di*ᵎ
05) ÌR-*ka* ʳ*ep*ᵎ-ʳ*ri*ᵎ
06) ʳ*ša*ᵎ ᵁᶻᵁʳGÌRᵎ.ʳMEŠᵎ-ʳ*ka*ᵎ
07) ʳLÚᵎ *ku*$_8$-*sí* ʳ*ša*ᵎ A[NŠE.KUR.RA.]MEŠ-*ka*
08) *a*-ʳ*na*ᵎ ʳᵁᶻᵁᵎʳGÌRᵎ.ʳMEŠᵎ [LUGAL]
09) ʳENᵎ-ʳ*i*ᵎ*a* ʳᵈᵎʳUTUᵎ [*ša iš*-]ʳ*tu*ᵎ
10) ʳANᵎ *ša*$_{10}$-*mì*-ʳ*i*ᵎ [7-*šu*]
11) ʳ*ù*ᵎ 7-ʳ*ta*ᵎ-ʳ*a*ᵎ-ʳ*an*ᵎ
12) ʳ*iš*ᵎ-ʳ*ta*ᵎ-ʳ*ḫa*ᵎ-ʳ*ḫi*ᵎ-ʳ*in*ᵎ
13) ʳᵁᶻᵁᵎ[*ka*]-ʳ*bat*ᵎ-*tu-ma*
14) *ù* ʳᵁᶻᵁᵎʳ*ṣe*ᵎ-*ru*-ʳ*ma*ᵎ
15) ʳ*iš*ᵎ-*te-me a*-ʳ*w*ᵎ*a*-ʳ*te*ᵎʳᴹᴱŠᵎ
16) ʳ*ša*ᵎ ʳ*ṭup*ᵎ-ʳ*pí*ᵎ ʳᴵᵎʳLUGALᵎ ʳENᵎ-ʳ*ia*ᵎ
17) ʳ*ša*ᵎ ʳ*iš*ᵎ-*t*[*ap*]-ʳ*ra*ᵎ-ʳ*an*ᵎ-ʳ*ni*ᵎ
Lo.ed. 18) *ù a-nu-ma*
19) ʳ*i*ᵎ-*na-ṣa-ru-mì*
Rev. 20) ʳ*a*ᵎ-ʳ*šar*ᵎ *šàr-ri*
21) EN-*ia ša it*-ʳ*ti*ᵎ-ʳ*ia*ᵎ
22) *ù šàr-ru i*-ʳ*de*ᵎ-ʳ*ma*ᵎ
23) ʳ*a*ᵎ-ʳ*na*ᵎ KUR.KI.MEŠ-*šu*

———————

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EA 304

TRANSLATION

(1–14) To the king, [my lord], my sun god, the sun god from heaven, the message of Shubandu, your servant, the dirt at [your] feet, the groom of your [horse]s: At the feet of the [king], my lord, the sun god [fro]m heaven, [seven times] and seven times have I prostrated on the stomach and on the back.

(15–16) I have heard the words of the tablet of the king, my lord, which he sent to me.

(18–21) And now I am guarding the place of the king, my lord, which is in my charge.

(22–23) So may the king be apprised concerning his territories.

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EA 305

TRANSCRIPTION

Obv. 01) *a-na* [l]LUGAL EN-*ia* [d]UTU
02) *ša iš-tu* AN *ša*$_{10}$-*mì-i*
03) DINGIR.MEŠ-*ia* [d]UTU-*ia*
04) *um-ma* [l]*Šu-ba-an-du*
05) ÌR-*ka-ma ep-ri*
06) *ša* UZU.GÌR.MEŠ-*ka*
07) LÚ *ku*$_8$-sí ANŠE.KUR.RA.MEŠ-*ka*
08) *a-na* 2 UZU.GÌR.MEŠ
09) LUGAL *be-lí-ia* [d]UTU
10) ⌜*ša*⌝ ⌜*iš*⌝-*tu* AN *ša*$_{10}$-*mì-i*
11) ⌜7⌝-⌜*šu*⌝ *ù* 7-*ta-a-an*
12) *lu-ú iš-ta-*⌜*ḫa*⌝-*ḫi-in*
13) UZU *ka-bat-tum-ma*
Lo.ed. 14) ⌜*ù*⌝ UZU *ṣe-ru-*⌜*ma*⌝
Rev. 15) ⌜*iš*⌝-*te*$_9$-*né-me*
16) *a-wa-at* LUGAL EN-*ia*
17) *ša iš-tap-pa-ra-ni*
18) *ù a-nu-ma a-na-ṣa-ru*
19) *a-šar* ⌜LUGAL⌝ *ša*
20) ⌜*it*⌝-*t*[*i-*]⌜*ia*⌝
21) *a-nu*[*-m*]*a d*[*a*]*-an-nu*
22) LÚ.SA.GAZ.MEŠ UGU-*nu*
23) ⌜*ù*⌝ ⌜LUGAL⌝ *i-de*
24) *a-*⌜*na*⌝ ⌜KUR⌝.KI.MEŠ-*šu*

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EA 305

TRANSLATION

(1–14) To the king, my lord, the sun god who is from heaven, my deity, my sun god; the message of Shubandu, your servant, the dirt under your feet, the groom of your horses: At the two feet of the king, my lord, the sun god who is from heaven, seven times and seven times have I verily prostrated myself, on the stomach and on the back.

(15–20) I have been heeding the word of the king, my lord, which he has been sending to me and now I am guarding the place of the king that is in my charge.

(21–24) No[w], s[t]rong are the *ʿapîru* against us so may the king be apprised concerning his land.

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EA 306

TRANSCRIPTION

Obv. 01) [*a-na* ˡLUGAL EN-*ia* DINGIR.MEŠ-*ia*]
02) [ᵈUTU]-[*i*]*a* ᵈ[UTU *ša iš-tu* AN *ša*$_{10}$-*mì-i*]
03) [*um-*]˹*ma*˺ ˡʳ˹*Šu*˺-˹*ba*˺-*an-*[*di* ÌR-*ka*]
04) [*e*]*p-*˹*ri*˺ ˹*ša*˺ ˹2˺ G[ÌR.MEŠ-*ka*]
05) [LÚ] ˹*ku*$_8$˺-˹*sí*˺ *ša* [ANŠE.KUR.RA.MEŠ-*ka*]
06) [*a*]-˹*na*˺ 2 G[ÌR].MEŠ LUGAL ˹EN˺- ˹*ia*˺
07) ˹ᵈ˺˹UTU˺ *ša* ˹*iš*˺-*tu* ˹AN˺ ˹*ša*$_{10}$˺- ˹*mì*˺- ˹*i*˺
08) ˹7˺-*šu* ˹*ù*˺ ˹7˺-˹*ta*˺-˹*a*˺- ˹*an*˺
09) ˹*lu*˺-*ú iš*-˹*ta*˺-˹*ḫa*˺- ˹*ḫi*˺- ˹*in*˺
10) ˹UZU˺*ka-bat-tu-*˹*ma*˺
11) ˹*ù*˺ ˹UZU˺˹*ṣú*˺- ˹*uḫ*˺- ˹*ru*˺- ˹*ma*˺ ˹*ù*˺(?)
12) [*i*]*-nu-ma* ˹*ša*˺*-pár* ˹LUGAL˺ E[N-*ia*]
13) ˹*al*˺-˹*ka*˺-˹*mì*˺ ˹*ù*˺ [*du-gu-ul pa-ni*]
14) ˹LUGAL˺ *be-*˹*lí*˺-˹*ka*˺ [*a-na*]
15) ˹*ma*˺-˹*an*˺-˹*ni*˺ ˹*e*˺[*-zi-bu* URU LUGAL]
16) ˹*da*˺-˹*na*˺-˹*at*˺-*mì* KÚR.*NU* [UGU-*ia*]
17) ÌR LUGAL *ša yi-*˹*de*˺ ˹KUR˺
18) LUGAL *be-lí-ia a-na-*[*ku*]
19) [*a*]*-nu-ma i-tan-*˹*ḫu*˺
Lo.ed. 20) *a-na na-ṣa-ar*
Rev. 21) KUR LUGAL ˹*i*˺*-nu-*˹*ma*˺
22) *mar-ṣa-ku ma-*˹*gal*˺ ˹*ù*˺
23) ˹*al*˺*-lu-ú uš-ši-*˹*ir*˺*-t*[*i*]
24) ÌR LUGAL ˹*ša*˺- ˹*na*˺- ˹*am*˺
25) ˹*a*˺- ˹*na*˺ *šu-*˹*ta*˺- *ši-*˹*ri*˺
26) ˹*ù*˺ *a-na* ˹*da*˺-˹*ga*˺*-al*
27) [*pa-ni*] LUGAL ᵈUTU *i*[*š-tu ša*$_{10}$*-mì-i*]
28) ˹*ù*˺ ˹*lu*˺*-ú ti-de be-*˹*lí*˺
29) ˹*i*˺*-nu-ma ša-ar-p*[*u*]
30) URU.DIDLI.KI.MEŠ-*ka ù*
31) ˹KISLAḪ˺ \ *ma-aš-ka-*˹*na*˺-[*ti*]-˹*ka*˺
32) [*i-na* IZI.]MEŠ *i-*˹*ša*˺-˹*ti*˺

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EA 306

TRANSLATION

(1–11) [To the king, my lord, my deity, m]y [sun god, the sun from heaven, the mes]sage of Shuban[du your servant] the [d]irt at [your feet], the groom of [your horses]: At the fe[e]t if the king, my lord, the sun god from heaven, seven times and seven times I have verily prostrated myself on the stomach and on the back.

(11–16) But(?) inasmuch as the king, [my] lo[rd], has written, "Come and [view the face] of the king, your lord," [to] whom should I [leave the city of the king]? The hostility [against me] is great.

(17–18) A servant of the king who knows the [la]nd of the king, his lord, am I.

(19–22) Now, I am weary from guarding the king's territory because I am very ill.

(23–27) And behold, I have sent another servant of the king to proceed directly and to see [the face] of the king, the sun god f[rom heaven].

(28–32) And may you know, my lord, that your cities and your storehouses are burned [with] fire.

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33) [*a-nu-*]ʳ*ma*ˀ
34) [.....]ʳ*a*ˀ*?-na-ki-*[*am?*]
35) [.....]*ù*[.....]
36) [.....]
37) [.....]
38) [.....]
39) [.....]
40) [.....]

Left side

41) [.....*r*]*a-b*[*i-*]*ṣa* ʳ*šum*ˀ*-ma*
42) [.....*r*]*a* ʳ*be*ˀ[...]*iṣ*
43) [.....]*ḫi*

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(33–43) [No]w […h]ere […com]missioner if […(too broken for translation)].

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EA 307

TRANSCRIPTION

Obv.	01')	[7-*šu ù*] 7-[*ta-a-an*]
	02')	[*iš*]-⌜*ti*⌝-*ḫa-ḫi-in*
	03')	*a-nu-ma a-na-ṣa-ru*
	04')	URU.KI *ša* LUGAL
	05')	⌜*ša*⌝ *it-ti-ia*
	06')	⌜*ù*⌝ *lu-ú yi-de-*⌜*mì*⌝
Lo.ed.	07')	L[UGAL] *be-lí-ia*
Rev.	08')	[*i-nu-*]*ma* ⌜*da*⌝-*an-nu*
	09')	[LÚ.MEŠ SA.]G[AZ].MEŠ
	10')	⌜UGU⌝-*nu ù*
	11')	[*lu-*]⌜*ú*⌝ *yi-de-mì*
	12')	[LUGAL] *a-na* KUR.K[I-*šu*]

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EA 307

TRANSLATION

(1'–2') [seven times and]seven [times] have [I] prostrated myself.

(3'–12') Now I am guarding the city of the king which is in my charge and may my lord be apprised [th]at the *ʿap*[*îru* men] are strong against us so may [the king] be apprised concerning [his] land.

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EA 308

TRANSCRIPTION

Obv.
00) [……]
01) [*ep-ri ša*] ˹GÌR˺.[MEŠ]-[*k*]a_4
02) [LÚ *kàr-tap-p*]*í* ˹*ša*˺ ANŠE.KUR.˹RA˺.˹MEŠ˺-*ka*$_4$
03) [*a-na* G]ÌR.˹MEŠ˺ ˹LUGAL˺ E[N]-*ia*
04) [DINGIR.MEŠ]-˹*ia*˺ [^{d}UTU]-˹*ia*˺ ^{d}U[TU]
05) [*ša*] ˹*iš*˺-[*tu* AN] *ša*$_{10}$-*mì-i*
06) [7]-*šu* [*ù* 7-]˹*ta*˺-˹*a*˺-˹*an*˺
07) [*l*]*u-ú iš-t*[*a-ḫa-*]˹*ḫi*˺-˹*in*˺
08) [.....] traces [.....]

Rev.
01) [.....] traces [.....]
02) *aš-šum la-ma-˹ad˺*
03) [LUGAL] EN-*ia* ˹^{d}˺˹UTU˺-[*ia*]
04) ˹*aš*˺-˹*šum*˺ *na-da-˹an˺*
05) ANŠE.KUR.RA.MEŠ *a-˹na˺* ÌR-˹*ka*$_4$˺
06) ˹*a*˺-˹*na*˺ *na-ṣa-ri* [*ma-ṣ*]*a-a*[*r-ti*]
07) [LUG]AL EN-*ia* ˹^{d}˺[UTU]
08) *ša iš-˹tu˺* ˹AN˺ [*š*]a_{10}-˹*mì*˺-˹*i*˺
09) *u a-na* ˹*iz*˺-*ze-e*[*b*]

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EA 308

TRANSLATION

(o) [Speak to the king, my lord, my deity, my sun god, the sun god from heaven, the message of…your servant,]

(1–7) [the dirt under] your fe[et], [the groo]m of your horses: [At the fe]et of the king, my lo[rd, my [deity], my [sun god], the su[n god who] is fro[m he]aven, [seven] times [and seven] times, have I [v]erily pro[str]ated.

(1–9) […]in order that [the king], my lord, [my] sun god, may learn, in order to give horses to your servant to protect the [garr]ison of [the ki]ng, my lord, the sun god from [h]eaven, in order to "save"(?) [the city of the king, my lord…]

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EA 309

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ˡLU[GA]L [EN-*ia*]
02) DINGIR.MEŠ-*ia*[ᵈUTU-*ia*]
03) ᵈUTU ⌜*ša*⌝ [*iš-tu* AN $ša_{10}$-*mi*]
04) *um-ma* ˡ[……]
05) ⌜*ša*⌝[……]
06) [……]
07) [……]
08) [……]
09) [……]
10) [……]
11) [……]
12) [……]
13) [……]
14) [……]
15) [……]
Rev. 16) [……]
17) [……]
18) [..] *be-l*[*í-ia*……]
19) [—*k*]*i ša* [……]
20) [*a-n*]*a* ÌR.MEŠ TUR [……]
21) ⌜*ù*⌝ 1 *m*[*e*] KÙ.BABB[AR.MEŠ]
22) [*a-n*]*a* LUGAL EN-*i*[*a*]
23) 10 ÌR.⌜MEŠ⌝ ⌜*ù*⌝
24) 10 MUNUS.GÉME.MEŠ [….]
25) *ù aš-šum-*⌜*ma*⌝
26) *la-ma-ad* LU[GAL]
27) EN-*ia* ᵈUTU *š*[*a*]
28) *iš-tu* A[N] *š*[a_{10}-*mi*]
———

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EA 309

TRANSLATION

(1–4) To the ki[n]g, [my lord,] my deity, [my sun god], the sun god who [is from heaven]; the message of [……]

(5–17) [*About nine or ten lines missing from the obverse and the lower edge; two lines missing from the reverse*]

(18–24) […my] lo[rd…]which[…fo]r young slaves […]and one hund[red] shekels of silv[er fo]r the king, m[y] lord. Ten slaves and ten handmaidens […].

(25–28) So for the information of the ki[ng], my lord, the sun god w[ho] is from he[aven].

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EA 310

TRANSCRIPTION

Obv. 01) [……]ʳ*in*ˀ
02) [……*r*]*i*(?)
03) [……*a*-]*nu-ma*
04) [*a-na-ṣa-ru* URU.K]I
05) [LUGAL EN-*ia šа*]ʳ*it*ˀ-ʳ*ti*ˀ-ʳ*ia*ˀ
06) [……]*mi*
07) [*ù yu-uš-ši-ra-a*]*m*(?) LUGAL
08) [EN-*ia a-na*] ʳ*ia-ši*ˀ
Lo.ed. 09) [……]*mì*
Rev. 10) ʳ*ù*ˀ[…] ʳ*a*ˀ-[*nu-ma*]
11) [….]*a*-ʳ*wa*ˀ-ʳ*te*ˀᴹᴱŠ
12) [LUGAL EN-*ia*] ᵈ[UTU]
13) [*iš-t*]*u* AN [$šа_{10}$]-ʳ*mì*ˀ-ʳ*i*ˀ
14) [……]ʳ*mì*ˀ
15) […..*i-la-k*]*a-am*
16) […….. [traces
17) [……..]traces

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EA 310

TRANSLATION

Obv. (01) [……]?
(02) [……]?
(03) [……..n]ow
(04) [I am guarding the cit]y
(05) [of the king, my lord that is] in my charge
(06) [……]?
(07–08) [So may] the king, [my lord, sen]d [to] me

Lo.ed. (09) [……]?
Rev. (10) and n[ow]
(11) [….]the words of
(12) [the king, my lord, the] s[un god]
(13) [from] heaven
(14) [……]?
(15) [shall I g]o(?)
(16) [……..]*traces*
(17) [……..]*traces*

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EA 311

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL EN-*ia*]
02) ^{d}UTU[-*ia*.....]
03) [.....]
04) [.....]
05) [.....]
06) [.....*ep-r*]*i*
07) [*ša* 2 GÌR.]ʳMEŠʾ-*ka*
08) [LÚ *ku*$_{8}$-*sí*] ʳANŠEʾ.ʳKURʾ.ʳRAʾ.[MEŠ-*ka*]
09) [*a-na* 2 GÌR.MEŠ] LUGAL
10) [EN-*i*]*a* ʳᵈʾʳUTUʾ *ša*
11) [*iš*-]ʳ*tu*ʾ ʳANʾ [*ša*$_{10}$-]-*mì*
12) [7]-ʳ*šu*ʾ ʳ*ù*ʾ ʳ7ʾ-ʳ*ta*ʾ-ʳ*a*ʾ-ʳ*an*ʾ
13) [*iš-ta-ḫ*]*a-ḫ*[*i*-]*i*[*n*]
14) [*iš-te*-]ʳ*me a*-ʳ*wa*ʾ[-*ti*]
15) [.....] x M[EŠ]
Rev. 16) [.....]
17) *a-na-ṣa-ru* U[RU.KI]
18) [LUGAL] ʳ*ša*ʾ *it-t*[*i-ia*]
19) [.....]

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EA 311

TRANSLATION

(1–13) [To the king, my lord, my] sun god [...the di]rt[beneath] your [two feet, the groom of your] hors[es. I have prostr]a[ted myself at the feet] of the king, [my] lord, the Sun fr]o[m heaven, [seven ti]mes and seven times. [I have heard] the wor[ds...].

(14–19) [.....] I am guarding the city [of the king] that is in [my] charge.

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EA 312

TRANSCRIPTION

Obv.	01)	[*a-na* LUGAL EN-*ia*]
	02)	[*um-ma*……]
	03)	[ÌR-*ka…ep-*]*ri*[*ša*]
	04)	[GÌR.]ᵀMEŠᵀ-*k*[*a*]
	05)	ᵀ*ù*ᵀ ᴸᵁ*k*[*u-sí*]
	06)	[*ša* ANŠE.KUR.]RA.MEŠ-*k*[a]
	07)	[*a-na* GÌR.]MEŠ ᴵLU[GA]L [EN-*ia*]
	08)	[……]
	09)	[……]
	10)	[*ù li-i*]*l-ma-ad*
	11)	[LUGAL EN-*ia*] ᵀ*i*ᵀ-*nu-ma*
	12)	[*ṣa-ab-t*]*a-at*
	13)	[URU EN]-*ia*
	14)	[URU…..]ᵀ*nu*ᵀ-*na*[ᴷᴵ]
Lo.ed.		[……]…*u*
Rev.	15)	[……]-*ka*$_4$
	16)	[…..] *u aš-šum*
	17)	[*la-ma-d*]*i* L[UG]AL
	18)	[*be-lí-*]*ia* ᵀ*li*ᵀ-ᵀ*di*ᵀ-ᵀ*na*ᵀ
	19)	[…*š*]*a*-[*r*]*a*-[*š*]*u*]
	20)	[……]*a ù*
	21)	[……]
	22)	[……]
	23)	[……]
	24)	[……]
	25)	[……]
	26)	[……]
	27)	[……]

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EA 312

TRANSLATION

Obv. (01) [To the king, my lord]
(02) [The message of……]
(03) [your servant and the di]rt[of]
(04) [your feet,] and the g[room(?)]
(05) [of]y[our hor]ses
(06) [At the feet] the ki[ng, [my lord]
(07) [……]
(08) [……]
(09) [……]
(10) [So may] be informed
(11) [the king, my lord] that
(12) [seiz]ed
(13) [is the city of] my [lord]
(14) [the city of…]nuna
Lo.ed. […….]…and
Rev. (15) [……]of yours
(16) […..] and in order
(17) t[o infor]m the k[in]g,
(18) my [lord]. May he grant
(19) […]his breath […]
(20) […….]and
(21) [……]
(22) [……]
(23) [……]
(24) [……]
(25) [……]
(26) [……]
(27) [……]

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EA 313

TRANSCRIPTION

Obv.	01')	[.....]*ka*
	02')	13 LÚ.MEŠ DA[M.GÀR.MEŠ]
	03')	*ša* KUR *Mi-iṣ-*⌜*ri*⌝^{KI}
	04')	*ša mì-iḫ-ṣú-mì*
	05')	*i-na na-ma-aš*
	06')	LÚ.SA.GAZ.MEŠ
	07')	*at-ta-din* 4 *me* KÙ.BABBAR.MEŠ
	08')	UGU 1 *li-mi*^{MEŠ}
	09')	*a-na qa-ti ša*
Lo.ed.	10')	^{LÚ}*ra-bi-ṣí* ⌜LUGAL⌝
Rev.	11')	*ša* UGU-*ia* ›*ù*‹
	12')	*ù* LÚ.MEŠ *ša ip-pu-šu*
	13')	*ip-*⌜*ša*⌝*-*⌜*am*⌝ *an-nu-ú*
	14')	*id-din-*⌜*šu*⌝*-*⌜*nu*⌝ ^{d}UTU
	15')	*i-*⌜*na*⌝ ⌜*ša*!⌝*-*⌜*ri*⌝ *ša*
	16')	LU[G]AL ⌜*da*⌝*-na-ti*
	17')	⌜*ù*⌝ *lu-*⌜*ú*⌝*-mì* 2 ÌR.MEŠ
	18')	[*ša* LUG]AL *la-a*
	19')	[..] *mì-iḫ-*⌜*ṣú*⌝*-*⌜*mì*⌝
	20')	traces
Lft.ed.		[.....]*ti*

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EA 313

TRANSLATION

(1'–11') [.....] your [...] thirteen mer[chants] of the land of Egypt who were smitten in the attack of the *ʿapîru*, I have given four hundred shekels over and above the thousand, into the hand of the commissioner of the king who is over me.

(12'–19') And as for the men who did this deed, may the sun god give them to the mighty breath of the king and may the two servants [of the ki]ng not [...] they were smitten [...]

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EA 314

TRANSCRIPTION

Obv. 01) *a-na* [l]LUGAL EN-*ia* DINGIR.MEŠ-*ia*
02) [d]UTU-*ia* [d]UTU *ša iš-tu*
03) AN *ša*$_{10}$-*mì um-ma* [l]*Pu*-[d]IŠKUR
04) ÌR-*ka* LÚ *ša* URU *Yu-ur-za*^{KI}
05) *a-na* 2 GÌR.MEŠ LUGAL EN-*ia*
06) DINGIR.MEŠ-*ia* [d]UTU-*ia* [d]UTU
07) *ša iš-tu* AN *ša*$_{10}$-*mì lu-ú*
08) *iš-ta-ḫa-ḫi-in* 7-*šu*
09) *ù* 7-*ta-na ṣe-ru-ma*
10) *ù ka-ba-tu-na*
11) *a-nu-ma i-na-ṣa-ru a-šar*
12) [L]UGAL ⌜EN⌝-‹*ia*› [d]UTU-*ia* [d]UTU
13) [*š*]*a iš-tu* AN.MEŠ *ša*$_{10}$-*mì*
14) [*mì-i*]*a-mì* LÚ.UR.G[U]
15) [*ù la y*]*i*[-*i*]*š*-[*te-mu*]
Lo.ed. 16) [*a-wa-te* LUGAL [d]]U[TU *ša* AN *ša*$_{10}$]-*mì*
17) [*i-nu-ma iq-t*]*a*[-*bi*]
Rev. 18) [LUGAL EN-*ia*]
19) [*a-na* N]A$_4$.[M]EŠ *eḫ-li-*⌜*pa*⌝
\-*ak-ku*
20) [*u*]*š-ši-ir-ti*
21) *a-na* LUGAL EN-*ia* DINGIR.MEŠ-*ia*
22) [d]UTU *ša* AN.ME[Š] *ša*$_{10}$-[*mì*]

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EA 314

TRANSLATION

(1–10) To the king, my lord, my deity, my sun god, the sun god from heaven; the message of Pu-Baʿlu, your servant, the ruler of Yurza: at the two feet of the king, my lord, my deity, my sun god, the sun god who is from heaven, I have verily prostrated myself seven times and seven times, on the back and on the stomach.

(11–13) Now I am guarding the place of the [k]ing, ‹my› lord, my sun god, the sun god [w]ho is from heaven.

(14–16) [Wh]o is the do[g] that he [would] not [he]ed [the words of the king,] the s[un god of hea]ven.

(17–22) [Inasmuch as the king, my lord sp]o[ke about st]ones of raw glass, I have sent to the king, my lord, my deity, the sun god of heav[en].

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EA 315

TRANSCRIPTION

Obv. 01) [*a-na* LUGA]L ⌜EN⌝-*ia* DINGIR.MEŠ *-ia*
02) ^{d}⌜UTU⌝ *ša iš-tu* AN *ša*$_{10}$*-mí*
03) *um-ma* ^{I}*Pu-*^{d}IŠKUR LÚ *ša* URU *Yu-ur-za* ^{KI}
04) ÌR-*ka ep-ri ša* 2 GÌR.MEŠ-*ka*
05) ⌜*a*⌝-⌜*na*⌝ 2 GÌR.⌜MEŠ⌝ LUGAL EN-*ia lu-ú*
06) *iš-ta-ḫa-*⌜*ḫi*⌝*-in* 7*-it-šu*
07) *ù* 7*-ta-na ṣe-ru-ma u ka-*⌜*ba*⌝-⌜*tu*⌝-⌜*ma*⌝

---

08) *a-nu-ma i-na-ṣa-ru* URU.KI *ša* LUGAL ⌜EN⌝-⌜*ia*⌝
09) *u a-šar* LUGAL EN-⌜*ia*⌝ ^{d}UTU *ša iš-*⌜*tu*⌝ ⌜AN⌝ ⌜ *ša*$_{10}$⌝-⌜*mì*⌝
10) *mi-im-ma ša qa-ba* LUGAL EN-*ia*
11) *a-nu-ma i-na-*⌜*ṣa*⌝*-ru* KAM^{v}.UD
12) *u mu-*⌜*ša*⌝ *a-wa-ta*$_{5}$ LUGAL EN-*i*⌜*a*⌝ (*ta*$_{5}$ error for *te*)

---

13) ^{I}⌜*Re*⌝*-a-na-pa* LÚ.MÁŠKIM *ša*
14) [LUGA]L⌜EN⌝‹*-ia*› *ša qa-ba* LUGAL EN-*ia*
15) [*da*]*m-qá ki-ma* ^{d}UTU *i-na* AN *ša*$_{10}$*-mí*
16) [*mi-i*]*a-mi* LÚ UR!(UŠ).GI$_{7}$!(GU) *u la-a*
17) [*yi-n*]*a-ṣa-ru a-wa-te* LUGAL EN-*ia*
18) [^{d}UTU *š*]*a* ⌜*iš*⌝-⌜*tu*⌝ AN *ša*$_{10}$*-mì*

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EA 315

TRANSLATION

(1–7) [To the kin]g, my lord, my deity, the sun god from heaven, the message of Pu-Baʿlu, the ruler of the city of Yurza, your servant, the dirt at your two feet: At the two feet of the king, my lord, have I verily prostrated seven times and seven times on the back and on the stomach.

(8–12) Now, I am guarding the city of the king, my lord and the place (shrine?) of the king, my lord, the sun god from heaven. As for everything which the king, my lord, said, I am keeping day and night the words(!) of the king, my lord.

(13–18) Reʿanapa, the commissioner of [the kin]g, ‹my› lord, whom the king, my lord, commanded, is [fi]ne like the sun god in heaven. [Wh]o is the dog that would not [ke]ep the words of the king, my lord, [the sun] from heaven?

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EA 316

TRANSCRIPTION

Obv. 01) [*a-na* LUGA]L ⌜EN⌝-⌜*ia*⌝ ⌜DINGIR⌝.⌜MEŠ⌝[*-ia*]
02) [^{d}]UTU-*ia iš*[*-t*]*u* AN *š*[a_{10}-*mi*]
03) [*um*]-*ma* ^{l}*Pu*-⌜^{d}⌝⌜IŠKUR⌝ ÌR-[*ka*]
04) [*u* SAHA]R ⌜*ép*⌝-⌜*ri*⌝ ⌜*ša*⌝ 2 GÌR.⌜MEŠ⌝-⌜*ka*⌝
05) ⌜LÚ⌝ \ [*ku*]$_{8}$-sí ⌜*ša*⌝ ANŠE.KUR.RA.⌜MEŠ⌝.⌜KUR⌝.⌜RI⌝-⌜*ka*⌝
06) *a*[*-n*]*a* ⌜2⌝ ⌜GÌR⌝.MEŠ LUGAL ⌜EN⌝-*ia* DINGIR.⌜MEŠ⌝-⌜*ia*⌝
07) ⌜^{d}⌝⌜UTU⌝-⌜*ia*⌝ ⌜*iš*⌝-⌜*tu*⌝ AN *ša*$_{10}$-*mi*
08) ⌜7⌝-*šu u* ⌜7⌝-*ta* ⌜*am*⌝-*qú-ut*
09) ⌜*ṣe*⌝-*ru*-⌜*ma*⌝ \ *u ka-íb-tù*-⌜*ma*⌝
10) [*a*]-⌜*nu*⌝-⌜*ma*⌝ ⌜*i*⌝-⌜*na*⌝-*ṣa-ru a*[*-šar*]
11) *š*[*àr-r*]*i* ⌜*ma*⌝-⌜*gal*⌝ ⌜*u*⌝ ⌜*mi*⌝-*ia-mi*
12) [LÚ] ⌜UR⌝.GU ⌜*ša*⌝ ⌜*yi*⌝-⌜*im*⌝-*ta-ku*$_{8}$
13) ⌜DUG$_{4}$⌝.⌜GAR⌝.⌜RA⌝ ⌜LUGAL⌝ *a*-⌜*nu*⌝-*ma*
14) ⌜*iš*⌝[*-te-*]⌜*mu*⌝ *a-wa-te*⌜MEŠ⌝?
15) [^{l}*Ta*]*ḫ-m*[*a-i*]*a* ⌜LÚ⌝ ⌜GIR$_{5}$⌝+PA ⌜*ša*⌝ ⌜LUGAL⌝
———— —————
Rev. 16) [*a-n*]*a* ^{l}*ša-aḫ-ši-ḫa-ši-*⌜*ḫa*⌝ [EN-*ia*] (**Kn.**)
17) *um-ma* ^{l}*Pu*-⌜^{d}⌝⌜IŠKUR⌝ ⌜*a*⌝-⌜*na*⌝ ⌜2⌝ ⌜GÌR⌝.⌜MEŠ⌝-*ka* ⌜*am*⌝[*-qú-ut*]
18) ⌜*i*⌝-*ia*-⌜*nu*⌝ ⌜*mi*⌝-⌜*im*⌝-⌜*ma*⌝
19) ⌜*i*⌝-[*n*]*a* ⌜É⌝-*ia i-n*[*a*]
20) [*i*]-*re*[*-bi-*]⌜*i*⌝*a a-*[*na*] ⌜*ša*⌝-⌜*šu*⌝
21) ⌜*u*⌝ ⌜*ki*⌝-*na-na la-*[*a*] *uš-ši-ir-*[*t*]*i*$_{7}$
22) KASKAL-*ra*-⌜*na*⌝ *a-na k*[*a-ta*]$_{5}$
23) *a-nu-ma i*-⌜*šu*⌝[*-ši-*]*ru*
24) KASKAL-*ra-na dam*-⌜*qá*⌝-*ta*
25) ⌜*a*⌝-⌜*na*⌝ *ka-ta*$_{5}$

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EA 316

TRANSLATION

(1–9) [To the kin]g, my lord, [my] deity, the sun fr[o]m hea[ven], the [mess]age of Pu-Baʿlu, [your] servant, [and the d]irt at your feet, the [gr]oom of your horses. [A]t the feet of the king, my lord, my deity, my sun god from heaven, seven times and seven times have I fallen on the back and on the stomach.

(10–13) [N]ow, I am guarding carefully the pl[ace] of th[e ki]ng, my lord. And who is the dog that would neglect the command(?) of the king?

(13–15) Now, I am o[be]ying the words of [Ta]ḫm[ay]a, the commissioner(!) of the king.

(16–25) [T]o the scribe of letters [of my lord], the message of Pu-Baʿlu: At your feet have I fa[llen]. There was nothing i[n] my house upo[n] my [e]nt[ering] it and therefore I did not send a caravan to y[ou]. Now I am preparing a nice caravan for you.

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EA 317

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* LUGAL GAL *be-li-i*⌜*a*⌝
02) ^{Id}*Da-ga-an-ta-ka-la*
03) ÌR-*ka iq-bi*
04) 7-*šu ù* 7-*šu*-⌜*ma*⌝
05) ⌜*a*⌝-⌜*na*⌝ 2 GÌR LUGAL GAL *be-li-ia*
06) ⌜*im*⌝-*qú-ut*

---

07) *ú i-na-na a-na* LUGAL GAL
08) *be-li-ia*
09) ⌜ı⌝⌜*Da*⌝-⌜*ga*⌝-⌜*an*⌝-⌜*ta*⌝-*ka-l*[*a*]
10) ÌR-*ka a*[*-nu-m*]*a a-wa-ti*
11) LUGAL GAL *be-li-ia*
12) *iš-mé da-ni-iš*
13) ⌜ı⌝⌜*Da*⌝-*ga-an-ta-ka-la*
14) [*i*]*q-bi ki-ma a-bi-ia*
15) [*ú a-b*]*i a-bi-ia-ma*

Lo. ed.

Rev. 16) [*ti*]-*pu-šu a-na* LUGAL GAL
17) ⌜*a*⌝-*na-ku a-na* LUGAL GAL
18) *be-li-ia i-p*[*u*]-⌜*uš*⌝
19) *ú* LUGAL GAL *be-li-ia*
20) *iq-bi a-na ia-ši*
21) *ši-mé-ma a-na* LÚ.⌜MÁŠKIM⌝ ⌜*ḫa*⌝-*za-ni-ka*
22) *a*-⌜*na*⌝-[*k*]*u* ⌜*iš*⌝-*mé*-⌜*ma*⌝ *da-ni-iš*
23) *ù šum*-⌜*ma*⌝ *la*-⌜*a*⌝
24) *iš-mé a-na* LÚ *ḫa*-⌜*za*⌝-⌜*ni*⌝
25) *ú šu-ut i-de*$_4$*-ma*

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EA 317

TRANSLATION

(1–6) Dagantakala, your servant, spoke to the great king, my lord: Seven times and seven times at the feet of the great king, my lord, have I fallen.

(7–10) And now, Dagantakala, your servant, belongs to the great king, my lord.

(10–12) N[ow], I have listened carefully to the words of the great king, my lord.

(13–18) Dagantakala spoke: "As my father [and the fath]er of my father [a]cted towards the great king, I will act towards the great king, my lord."

(19–22) And the great king, my lord, said to me, "Listen to your commissioner." I listened carefully.

(23–25) And if I did not listen to the commissioner then he will know it.

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EA 318

TRANSCRIPTION

Obv. 01) *a-na* LUGAL GAL *be-li-*[*ia*]
02) ^{d}UTU *a-na ša-mi*
03) ^{Id}*Da-ga-an-ta-k*[*a-la*]
04) ÌR-*ka iq-bi*
05) 7-*šu ù* 7-*šu-ma*
06) *a-na* 2 GÌR LUGAL GAL
07) *be-li-ia im-qú-ut*
08) *še-zi-ba-an-ni*
09) *iš-tu* KÚR.MEŠ *da-a*[*n*]-˹*nu*˺-˹*ti*˺-˹*ia*˺
10) *iš-tu* ŠU *qa-ti*
11) LÚ.MEŠ.SA.GA.˹AZ˺.˹MEŠ˺
12) LÚ.MEŠ *ḫa-ba-ti*
13) *ù* LÚ.MEŠ *Šu-ti-i*
14) *ù še-zi-ba-*˹*an*˺-˹*ni*˺
15) ˹LUGAL˺ GAL *be-*˹*li*˺-˹*ia*˺
Rev. 16) ˹*ù*˺ *a-*˹*mu*˺-˹*ur*˺-˹*mi*˺
17) *al-tap-ra* ˹*a*˺-˹*na*˺ ˹KÚR˺.˹MEŠ˺-˹*ia*˺
18) ˹*ù*˺ ˹*at*˺-˹*ta*˺ ˹LUGAL˺ ˹GAL˺
19) ˹*be*˺-˹*li*˺-˹*ia*˺
20) ˹*tu*˺-˹*še*˺-˹*ze*˺-˹*ba*˺-˹*an*˺-˹*ni*˺
21) ˹*ù*˺ ˹*i*˺-˹*na*˺-˹*ma*˺-˹*a*˺-˹*šu*˺!
22) ˹*a*˺-˹*na*˺ ˹LUGAL˺ ˹GAL˺ *be-*˹*li*˺-˹*ia*˺

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EA 318

TRANSLATION

(1–7) Dagantak[ala] your servant said to the great king, [my] lord, the sun god from heaven: Seven times and seven times at the feet of the great king, my lord, have I fallen.

(8–15) Deliver me from my powerful enemies, from the hand of the *ʿapîru* men, the robbers and the Sutû; so deliver me, oh great king, my lord!

(16–22) And look, I have written about ⌜my⌝ enemies. So you, oh great king, my lord, can deliver me so that I can depart to the great king, my lord.

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EA 319

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL] *be-lí-*ʳ*ia*ˀ D[INGI]R.[ME]Š-ʳ*i*ˀ*a*
02) ᵈ[UTU-*ia*] ᵈUTU *ša iš-tu*
03) AN [*ša*$_{10}$-*mì*]-*i um-ma*
04) ˡ*Sú-*ʳ*ra*ˀ-*šar*
05) LÚ *ša* URU ʳ*Gin*$_8$ˀ-*ti-aš-na*
06) ÌR-*ka-ma ep-ri ša*
07) UZU.GÌR.MEŠ-*ka* LÚ
08) *kàr-tap-pí* ʳ*ša*ˀ ANŠE.KUR.RA.ʳMEŠˀ-*ka*$_4$
09) *a-na* 2 GÌR.MEŠ LUGAL EN-*ia*
10) DINGIR.MEŠ-*ia* ᵈUTU-*ia* ᵈUTU
11) *ša iš-tu* AN *ša*$_{10}$-*mì-i*
12) 7-ʳ*šu*ˀ ʳ*u*ˀ ʳ7ˀ-*ta-*ʳ*a*ˀ-*an*
13) *lu-ú iš-*ʳ*ta*ˀ-ʳ*ḫa*ˀ-*ḫi-in*
14) *ka-bat-*ʳ*tu*$_4$ˀ ʳ*u*ˀ *ṣé-ru-ma*
15) ʳ*a*ˀ-ʳ*nu*ˀ-*ma iš-te*$_9$-*me*
16) ʳ*a*ˀ-ʳ*na*ˀ *a-wa-te*^{MEŠ}
Lo.ed. 17) [LÚ].ʳMÁŠKIMˀ *ša* LUGAL
18) ʳENˀ-*ia ma-gal ma-gal*
Rev. 19) ʳ*u*ˀ *ma-an-*ʳ*nu*ˀ-*me* ʳLÚˀ ʳ*kal*ˀ-ʳ*bu*ˀ
20) *ša la-a yi-iš-*ʳ*mu*ˀ
21) *a-na a-wa-te*^{MEŠ} LUGAL
22) EN-*šu* ᵈUTU *ša iš-*ʳ*tu*ˀ
23) AN *ša*$_{10}$-*mì-i* DUMU ᵈUTU

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EA 319

TRANSLATION

(1–14) [To the king,] my lord, my d[eit]y, my sun god, the sun god from [heav]en; the message of Surashar, the ruler of the town of Ginti-Ashna, your servant, the dirt under your feet, the squire of your horses: At the feet of the king, my lord, my deity, my sun god, the sun god from heaven, seven times and seven times have I verily prostrated, on the belly and on the back.

(15–23) Now I have listened to the words of the commissioner of the king, my lord, very diligently. And who is the dog that would not listen to the words of the king, his lord, the sun god from heaven, the son of the sun god?

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EA 320

TRANSCRIPTION

Obv. 01) [*a*]-*na* ˡLUGAL EN-*ia*
02) DINGIR.MEŠ-*ia* ᵈUTU-*ia*
03) ᵈUTU *ša* ⌜*iš*⌝-*tu*
04) AN *ša*$_{10}$-*me*-⌜*e*⌝ *um-ma*
05) ˡ*Yi-id-ia* LÚ
06) *ša* URU *Aš-qa-lu-na*ᴷᴵ
07) ÌR-*ka*$_4$ *ep-ri ša*
08) UZU.GÌR.MEŠ-*ka*$_4$ LÚ
09) *kàr-tap-pí ša* ANSE.KUR.RA-*ka*$_4$
10) *a-na* UZU.GÌR.MEŠ LUGAL
11) *be-lí-ia* 7-*šu u*
12) 7-*ta-a-an lu-ú*
13) *iš-ta-ḫa-ḫi-in*
14) *ka*-[*ba*]*t-tum-ma u*
15) ⌜*ṣe*⌝-*ru-ma*
16) ⌜*a*⌝-*nu-ma a-na-ṣa-r*[*u*]
Rev. 17) *a-šar* LUGAL *ša it-t*[*i-i*]*a*
18) *u mi-im-ma ša ša-pár*
19) L[UGAL] EN-*ia a-na ia-ši*
20) ⌜*iš*⌝-*te*$_9$-*mu-uš-šu*
21) ⌜*ma*⌝-*gal ma-gal*
22) *mi-ia-mì* LÚ *kal-bu*
23) *u la-a yi-iš-mu*
24) *a-na a-wa-te* LUGAL ⌜EN⌝-*šu*
25) DUMU ᵈUTU

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EA 320

TRANSLATION

(1–15) [T]o the king, my lord, my deity, my sun god, the sun god who is from heaven; the message of Yidia, the ruler of the city of Ashkelon, your servant, the dirt under your feet, the groom of your horse: At the feet of the king, my lord, seven times and seven times I have verily prostrated myself, on the stomach and on the back.

(16–21) Now I am guarding the place of the king that is in my charge. And as for everything that the king, my lord, has written to me, I am heeding it very diligently.

(22–25) Who is the dog that would not listen to the words of the king, his lord, the son of the sun god?

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EA 321

TRANSCRIPTION

Obv. 01) [*a-n*]*a* ˡLUGAL EN-*ia*
02) DINGIR.M[EŠ]-˹*i*˺*a* ᵈUTU-*ia*
03) ᵈUTU ˹*ša*˺ *iš-tu*
04) AN *ša*$_{10}$-*mì* ˹*um*˺-*ma*
05) ˡ*Yi-id*-˹*ia*˺ LÚ
06) *ša* ˹URU˺ ˹*Aš*˺-*qa-lu-na*
07) ÌR-˹*ka*$_4$˺ ˹*ep*˺-*ra* ˹*ša*˺
08) 2 ˹GÌR˺.˹MEŠ˺-*ka*$_4$ [LÚ *kàr*]-˹*tap*˺-˹*pí*˺
09) ˹*ša*˺ ANŠE.KUR.[RA].˹MEŠ˺-*ka*$_4$
10) *a-na* 2 GÌR.MEŠ ˹LUGAL˺ EN-*ia*
11) ᵈUTU *ša iš-tu*
12) AN *ša*$_{10}$-*mì-i* 7-*šu*
13) *u* 7-*ta-a-an*
14) *lu-ú iš-ta-ḫa-ḫi-in*
Lo.ed. 15) LÚ.‹MÁ›ŠKIM \ *ra-bi-iṣ*
Rev. 16) *ša* LUGAL EN-*ia*
17) *ša iš-tap-ra-am*
18) LUGAL EN-*ia* ᵈUTU
19) *iš-tu* AN *ša*$_{10}$-*mì*
20) *a-na ia-a-ši*
21) *iš-te*$_9$-*me*
22) [*a*]-˹*wa*˺-›*wa*‹-*te*˹ᵐᵉˢ˺-*šu*
23) [*ma*]-*gal ma-gal*

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24) [*u*] ˹*a*˺-*nu-ma a-na-ṣa-ru*
25) [*aš*]-˹*ri*˺ LUGAL *ša*
26) [*it*]-*ti-ia*

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EA 321

TRANSLATION

(1–14) [T]o the king, my lord, my deity, my sun god, the sun god from heaven, the message of Yidia, the ruler of the city of Ashkelon, your servant, the dirt that is under your two feet, [the gr]oom of your horses: At the two feet of the king, my lord, the sun god from heaven, seven times and seven times have I verily prostrated.

(15–23) As for the commissioner of the king, my lord, which the king, my lord, the sun god from heaven sent here to me, I have heeded his [wo]rds [ve]ry carefully.

(24–26) [And] now I am guarding the [pl]aces of the king which are in my charge.

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EA 322

TRANSCRIPTION

Obv. 01) *a-na* ᴵL[UGAL E]N-*ia* DIN[GIR.MEŠ-*i*]*a*
02) ᵈUTU-[*i*]*a* ᵈUTU *ša*
03) *iš-t*[*u* AN] *ša*$_{10}$-*mì*
04) *u*[*m-m*]*a* ᴵ*Y*[*i-i*]*d-ia* LÚ
05) *ša* U[R]U *A*[*š-q*]*a-lu-na*ᴷᴵ
06) ÌR-*k*[*a ep-r*]*i ša*
07) UZU.G[ÌR.MEŠ-*k*]*a*
08) ˹LÚ˺ *k*[*àr-tap-p*]*í ša* ANSE.KUR.RA-*ka*
09) *a-na* G[ÌR.MEŠ L]UGAL EN-*ia*
10) ᵈUTU *ša iš-tu* AN *ša*$_{10}$-*mì*
11) 7-*šu u* 7-*ta-a-an*
12) ˹*lu*˺*-ú iš-ta-ḫa-ḫi-in*
13) ᵁᶻᵁ*ka-bat-tum-ma*
14) *u* ᵁᶻᵁ*ṣe-ru-ma*
15) *a-nu-ma a-na-ṣa-ru-mì*
16) *aš-ri* LUGAL *ša it-ti-ia*
17) *u ma-an-nu* LÚ *kal-bu*
Rev. 18) *ša la-a yi-i*[*š-m*]*u*
19) *a-na* LÚ.MÁŠKIM LUGAL
20) *a-nu-ma iš-te*$_{9}$*-ma-aš-šu*
21) *ma-gal ma-gal*
22) *a-na* ᴵLÚ.MÁŠKIM *ša* LUGAL
23) *be-li-ia* DUMU ᵈUTU
24) *ša iš-tu* AN *ša*$_{10}$*-mì-i*

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EA 322

TRANSLATION

(1–14) To the k[ing,] my [lo]rd, my dei[ty], [m]y sun god, the sun god who is fro[m] heaven; the me[ssag]e of Y[i]dia, the ruler of the c[it]y of A[shk]elon, yo[ur] servant, [the dir]t under your feet, the g[roo]m of your horse: At the feet of the king, my lord, the sun god who is from heaven, seven times and seven times, I have verily prostrated myself on the stomach and on the back.

(15–16) Now I am guarding the places of the king that are in my charge.

(17–19) But who is the dog that would not li[sten] to the commissioner of the king?

(21–24) Now I am heeding him very diligently, viz. to the commissioner of the king, my lord, the son of the sun god who is from heaven.

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EA 323

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* [l]LUGAL EN-*ia* DINGIR.MEŠ-*ia*
02) [d]UTU-*ia* [d]UTU *ša iš-tu*
03) AN *ša*$_{10}$-*mì um-ma* [l]*Yi-id-ia*
04) ÌR-*ka ep-ri ša* 2 GÌR.MEŠ-*ka*
05) LÚ *kàr-tap-pí ša* ANŠE.KUR.RA-*ka*
06) *a-na* 2 GÌR.MEŠ LUGAL EN-*ia lu-ú*
07) *iš-ta-ḫa-ḫi-in* 7-⌜*it*⌝-*šu*
08) *u* 7-*ta-na ṣe-ru-ma*
09) *u ka-ba-tu-ma a-nu-ma*
10) *i-na-ṣa-*⌜*ru*⌝ ⌜*a*⌝-*šar* LUGAL ⌜EN⌝-*ia*
11) *u* URU.KI LUGAL *ki-ma qa-bi*
12) LUGAL EN-*ia* ⌜[d]⌝UTU *ša iš-tu*
13) AN ⌜*ša*$_{10}$⌝-*mì* ⌜*i*⌝-*nu-ma qa-ba*
14) LUGAL EN-*ia a-na* NA$_4$.MEŠ ⌜*eḫ*⌝-⌜*lu*⌝-⌜*pa*⌝-⌜*ak*⌝-*ku*
15) ⌜*a*⌝-*lu-ú uš-ši-ir-ti a-na* L[UGAL EN]-*ia*
16) 30(?) NA$_4$.MEŠ *eḫ-lu-pa-ak-k*[*u*]
Rev. 17) ⌜*ša*⌝-*ni-tam mi-ia-mi*
18) LÚ UR.GU *u la-a*
19) *yi-iš-*⌜*te*⌝-⌜*mu*⌝ *a-wa-*⌜*ta*$_5$⌝
20) LUGAL ⌜EN⌝-⌜*ia*⌝ [d]UTU *ša*
21) *iš-*⌜*tu*⌝ ⌜AN⌝ *ša*$_{10}$-*mì*
22) ⌜DUMU⌝ ⌜[d]⌝UTU⌝ ⌜*ša*⌝ *ti-ra-am*
23) [d]⌜UTU⌝

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EA 323

TRANSLATION

(1–9) To the king, my lord, my deity, my sun god, the sun god from heaven, message of Yidia, your servant, the dirt at your feet, the groom of your horses: At the two feet of the king, my lord, I have verily prostrated myself seven times and seven times, on the back and on the stomach.

(9–13) Now, I am guarding the [p]lace (temple?) of the king, my lord, and the city of the king, just as the king, my lord, the sun god from heaven, has said.

(13–16) Inasmuch as the king, my lord, spoke about raw glass, behold, I have sent to the k[ing], my [lord], thirty(?) (pieces) of raw glass.

(17–23) Furthermore, who is the dog that he would not heed the word of the king, my lord, the sun god from heaven, the son of the sun god whom the sun god loves?

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EA 324

TRANSCRIPTION

Obv. 01) ⌜*a*⌝*-na šàr-ri* EN*-ia*
02) ⌜^{d}⌝UTU*-ia* DINGIR.MEŠ*-ia* ^{d}UTU
03) ⌜*ša*⌝ ⌜*iš*⌝*-tu* AN *ša*$_{10}$*-mi*
04) *um-ma* ^{I}*Yi-id-ia* ÌR-[*k*]*a*
05) *ep-ri ša* 2 GÌR.MEŠ*-ka*
06) ^{LÚ}*kàr-tap-pí ša* 2 ANŠE.KUR.RA*-ka*
07) *a-na* 2 GÌR.MEŠ LUGAL EN*-ia*
08) *lu-ú iš-ta-ḫa-ḫi-in* 7*-šu ù* 7*-ta-na*
09) *ṣe-ru-ma ù ka-ba-tu-*⌜*ma*⌝
10) *a-nu-ma i-na-ṣa-ru a-wa-t*[*a*$_{5}$]
11) LUGAL EN*-ia* DUMU ^{d}UTU *ù*
12) *a-nu-ma šu-ši-ir-ti* NINDA.MEŠ
13) KAŠ.MEŠ Ì.MEŠ ŠE.MEŠ GU$_{4}$.MEŠ
14) ÙZ.MEŠ *a-na pa-ni* ÉRIN.MEŠ LUGAL EN*-ia*
15) ⌜*be*⌝*-it-ti gáb-ba a-na* ÉRIN.MEŠ LUGAL EN*-ia*
16) ⌜*mi*⌝*-ia-mi* LÚ ⌜UR⌝.GU
17) ⌜*ù*⌝ *la-a yi-iš-te-mu*
Rev. 18) *a-wa-te* LUGAL EN*-ia*
19) DUMU ^{d}UTU

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EA 324

TRANSLATION

(1–9) To the king, my lord, my sun god, my deity, the sun god from heaven; message of Yidia, your servant, the dirt at your two feet, the groom of your two horses: At the two feet of the king, my lord, I have verily prostrated myself seven times and seven times, on the back and on the stomach.

(10–11) Now, I am guarding the word of the king, my lord.

(11–15) And now I have prepared bread, beer, oil, cattle, small cattle, towards the arrival of the troops of the king, my lord. I have *stored*/*sought out* everything for the troops of the king, my lord.

(16–19) Who is the dog that he would not obey the words of the king, my lord, the son of the sun god?

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EA 325

TRANSCRIPTION

Obv. 01) [*a-na*] LUGAL EN-⌜*ia*⌝ DINGIR.MEŠ-*ia*
02) ⌜d⌝⌜UTU⌝-*ia* dUTU ⌜*ša*⌝ *iš*-⌜*tu*⌝[AN $ša_{10}$-]*mi*
03) *um-ma* ᶦ*Yi-id-ia* ÌR-*ka*
04) *ep-ri ša* 2 GÌR.MEŠ-*ka*
05) LÚ *kàr-tap-pí ša* 2 ANŠE.⌜KUR⌝.⌜RA⌝-⌜*ka*⌝
06) *a-na* 2 GÌR.MEŠ LUGAL EN-*ia am-qú-ut*
07) 7-*šu ù* 7-*ta-na*
08) *lu-ú iš-tu-ḫu-ḫi-in*
09) *ṣe-ru-ma ù ka-ba-tu-ma*

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10) ⌜*a*⌝-*nu-ma i-na-ṣa-ru a-šar*
11) LUGAL EN-*ia ù* URU.KI LUGAL EN-*ia*
12) ⌜*ša*⌝ *it-ti-ia mi-ia-mi*
13) [LÚ] UR.GU *ù la-a yi-iš-te-mu*
14) *a-wa-te* LUGAL dUTU *iš-tu* ⌜AN⌝ ⌜$ša_{10}$⌝-*mi*

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15) ⌜*a*⌝-*nu-ma šu-ši-ir-ti gáb-bi m*[*i-i*]*m*-⌜*mi*⌝
16) [NÍG].MEŠ KAŠ.MEŠ GU_4.MEŠ ÙZ.MEŠ
17) [Š]E.MEŠ IN.MEŠ *gáb*-⌜*bi*⌝ *mi*-⌜*im*⌝[-*mi*]
18) ⌜*ša*⌝ *qa-ba* LUGAL EN-⌜*ia*⌝ [*ù*?]
Lo.ed. 19) [*a*]-⌜*nu*⌝-*ma šu-ši-ir-ti*

———————

Rev. 20) ⌜*ù*⌝ *a-nu-ma* ⌜*i*⌝?-[*šu-ši-ru*(?)]
21) GUN dUTU *ki-ma qa-b*[*i*]
22) LUGAL EN-*ia* dUTU ⌜*iš*⌝-⌜*tu*⌝ [AN $ša_{10}$-*mi*]

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EA 325

TRANSLATION

(1–9) [To] the king, my lord, my deity, my sun god, the sun god from heaven, message of Yidia, your servant, the dirt at your two feet, the groom of your two horses: At the two feet of the king, my lord, I have fallen, seven times and seven times, I have verily prostrated myself, on the back and on the stomach.

(10–12) Now, I am guarding the place (temple?) of the king, my lord, and the city of the king, my lord, which are in my charge.

(12–14) Who is the dog that he would not obey the words of the king, the son of the sun god?

(15–19) Now I have prepared every commodity: [br]ead, beer, cattle, small cattle, [gr]ain, straw, all the commodities which the king, my lord, said, [and] now I have prepared.

(20–22) And now I am [preparing(?)] the tribute of the sun god according to the command of the king, my lord, the sun god from [heaven].

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EA 326

TRANSCRIPTION

Obv.
01) *a-na* ˡLUGAL EN-*ia* DINGIR.MEŠ-*ia* ᵈUTU-[*ia*]
02) ᵈUTU *ša iš-tu* AN *ša*$_{10}$!(Ú)-‹*me*›
03) *um-ma* ˡ*Yi-id-ia* ÌR-*ka ep-*˹*ri*˺
04) *ša* 2 GÌR.MEŠ-*ka* ˹LÚ˺ ˹*kàr*˺-*tap*!(DU)-*pí*
05) *ša* 2 ANŠE.KUR.RA-*k*[*a*] *a-na* 2 ˹GÌR˺.MEŠ LUGAL
06) EN-*ia* 7-*šu u* 7-*ta-na*
07) *lu-ú iš-ta-ḫa-ḫi-in ṣ*[*e-ru-m*]*a*
08) *u ka-ba-tu-ma*

---

09) *a-nu-ma i-na-ṣa-ru* U[RU.KI LUGAL EN-]*ia*
10) DINGIR.MEŠ-*nu ša* LUGAL EN-*i*[*a li-ṣú-ru*]
11) URU.DIDLI-*šu u* 2 ŠU *ša* [LUGAL EN-*ia dan*]-*nu-tu-ma*
12) *li-ṣú-ru gáb-*˹*bi*˺ KUR-˹*te*˺-˹*šu*˺

---

13) *iš-te-mé a-wa-te ša* LUGAL EN-*ia*
14) *a-na* LÚ˺˹MÁŠKIM˺-*šu i-nu-ma la-a*
15) *yi-la-ú na-ṣa-ar* KUR-*te* LUGAL EN-*ia*
16) *u a-nu-ma ša-ka-an* LUGAL ˹EN˺-*ia*
17) ˡ*Re-a-na-pa* LÚ˺˹MÁŠKIM˺ *ša* LUGAL EN-*ia*
18) *ša dam-qá a-na pa-ni* LUGAL EN-*ia*
19) ˹*i*˺-*pá-lu a-na* SAG.˹DU˺-[*ia*]

Rev.
20) ˹*mi*˺-*im-ma ša it-ta-a*[*ṣ*]
21) *iš-tu pí-i* LUGAL EN-*ia*
22) *a-nu-ma i-*˹*na*˺-*ṣa-ru* KAM^{v}.UD
23) *u mu-ša*!(MA)

Faint hieratic sign in black ink on reverse.

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EA 326

TRANSLATION

(1–8) To the king, my lord, my deity, [my] sun god, the sun god which is from heaven, the message of Yidia, the dirt under your two feet, the groom of your two horses: At the two feet of the king, my lord, seven times and seven times have I verily prostrated, on the b[ac]k and on the stomach.

(9–12) Now I am guarding the ci[ty of the king,] my [lord. May] the gods of the king, m[y] lord, [protect] his cities, and may the two [str]ong hands of [the king, my lord,] protect all of his lands.

(13–19) I have heard the words of the king, my lord, to his commissioner, that he is unable to protect the lands of the king, my lord. And now the king, my lord, has appointed Reʿ-anapa commissioner of the king, my lord. That which is good in the sight of the king, my lord, I reply, "On [my] responsibility!"

(20–23) Whatever has co[me] forth from the mouth of the king, my lord, now I am protecting day and night.

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EA 327

TRANSCRIPTION

11) ⌜*iš*⌝-*te-mé* [*a*]-*wa-ti* MÁŠ[KIM]
12) ᶦLUGAL *a-*⌜*na*⌝ *ia-ši*
13) *a-na na-*⌜*ṣár*⌝ URU.DIDLI.KI.ḪI[.A *a-n*]*a*
14) ᶦ*šàr-ri* BAD-*ia* [*ù*]
15) *ú-na-ṣár ma-gal š*[*a-ni-ta*$_5$]
16) [ᶦ]*šàr-ru* BAD-*ia* ⌜*ša*⌝[*-pár*]
Lo.ed. 17) ⌜*a*⌝-*na ia-ši a-na*
Rev. 18) ⌜NA$_4$⌝ ⌜*eḫ*⌝-*li*!(TU)-*pá-ak-ku*
19) ⌜*a*⌝-*nu-um-ma ú-ba-a*[*l*]
20) 50 MEŠ NI LAL \ *maš-qa-al*[*-šu-nu* (?)]
21) *a-na* ᶦLUGAL EN-*ia*

Joins EA 235, q.v.

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EA 327

TRANSLATION

(11–15) ⌜I⌝ have heeded the [wo]rds of the king's com[missioner] to me to guard the cities [fo]r the king, my lord, [and] I have guarded diligently.

(15–21) Fu[rthermore] the king, my lord has wr[itten] to me about raw glass. Now I have sent 50 (units), [their] weight, to the king, my lord.

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EA 328

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ᶦLUGAL EN-*ia* DINGIR.MEŠ-*ia*
02) ᵈUTU-*ia* ᵈUTU *ša*
03) *iš-tu* AN *ša*$_{10}$-*mì-i*
04) *um-ma* ᶦ*Ia-ab-ni*-DINGIR
05) LÚ *ša* URU *La-ki-ša*
06) ÌR-*ka ep-ri ša*
07) UZU 2 GÌR.MEŠ-*ka*
08) LÚ *kàr-tap-pí ša*
09) ANŠE.KUR.RA.MEŠ-*ka*
10) *a-*⌜*na*⌝ UZU.GÌR.MEŠ LU[G]AL EN-*ia*
11) DINGIR.MEŠ-*ia* ᵈUT[U-*i*]*a*
12) ᵈUTU *ša iš-*⌜*tu*⌝ ⌜AN⌝ ⌜*ša*$_{10}$⌝-[*m*]*ì*
13) 7-*šu u* 7-⌜*ta*⌝-*a-an*
14) *lu-ú iš-*⌜*ta*⌝-*ḫa-ḫi-*[*in*]
15) [ᵁ]ᶻᵘ*ka-bat-tum-ma*
16) [*u* ᵁ]ᶻᵘ*ṣe-ru-ma*
17) [*ù*] LÚ [*ra*]-*bi-iṣ*
18) [*ša*] LUGAL ⌜EN⌝-*ia*

Rev. 19) [*š*]*a iš-p*[*u-*]*ra-am*
20) [L]UGAL EN-*i*[*a*] *a-na i*[*a-ši*]
21) *a-nu-ma iš-te*$_9$-*me*
22) *gáb-bi a-wa-te*ᴹᴱŠ
23) *ša yi-iq-bi*
24) ᶦ*Ma-ia* LÚ.‹MÁ›ŠKIM LUG[AL]
25) *a-na ia-ši a-nu-ma*
26) *i-pu-šu gáb-ba*

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EA 328

TRANSLATION

(1–16) To the king, my lord, my deity, my sun god, the sun god who is from heaven; the message of Yabni-ilu, the ruler of the city of Lachish, your servant, the dirt under your two feet, the groom of your horses: At the feet of the king, my lord, my deity, [m]y sun [god,] the sun god who is from heaven, seven times and seven times verily I have prostrated myself of the stomach and on the back.

(17–26) [And] as for the ‹com›missioner [of] the king, my lord, [th]at the [k]ing, m[y] lord sent to m[e], now I have heard all the words that Maya, the ‹com›missioner of the ki[ng] said to me. Now I am carrying out everything.

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EA 329

TRANSCRIPTION

Obv.
01) ⌜*a*⌝-⌜*na*⌝ LUGAL EN-*ia*
02) DINGIR.MEŠ-*ia* ^{d}UTU-*ia*
03) ^{d}UTU *ša iš-tu*
04) AN *ša*$_{10}$-*mì-i*
05) ⌜*um*⌝-⌜*ma*⌝ ⌞*Zi-im-re-di*
06) LÚ *ša* URU *La-ki-ša*
07) ÌR-*ka ep-ri*
08) *ša* GÌR.MEŠ-*ka*
09) *a-na* GÌR.MEŠ ⌜LUGAL⌝ EN-⌜*ia* ⌝
10) ^{d}UTU *i*[*š*-]*t*[*u* A]N ⌜*ša*$_{10}$⌝-*mì-i*
11) 7-*šu* [*ù* 7-]⌜*ta*⌝-⌜*a*⌝-⌜*an*⌝
12) [*i*]*š-ti*-⌜*ḫa*⌝-⌜*ḫi*⌝-*in*
13) LÚ.DUMU *ši-ip-ri*

Rev.
14) ⌜*ša*⌝ LUGAL EN-*ia*
15) *ša iš-tap*-⌜*ra*⌝-⌜*an*⌝-*n*[*i*]
16) ⌜*iš*⌝-*te*$_{9}$-*me a-wa-te*⌜MEŠ⌝-*š*[*u*]
17) [*m*]*a*-⌜*gal*⌝ *ma-gal*
18) ⌜*ù*⌝ *a-nu-ma*
19) *ú*-⌜*še*⌝-*ši-ru-mì*
20) *ki-ma ša qa*-⌜*bi*⌝-⌜*šu*⌝

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EA 329

TRANSLATION

(1–12) To the king, my lord, my deity, my sun god, the sun god from heaven, the message of Zimreddi, the ruler of the city of Lachish, your servant, the dirt under your feet: At the feet of the king, my lord, the sun god from heaven, seven times [and seven] times have I prostrated.

(13–20) As for the emissary of the king, my lord, which he sent to me, I have heeded his words very carefully and now I am preparing in accordance with his order.

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EA 330

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-⌜*na*⌝ ˡ*šàr-ri* EN-*ia*
02) *qí-bí-ma um-ma*
03) ˡ*Ši-ip-ṭì-*ᵈIŠKUR ÌR-*ka*
04) ⌜*ù*⌝ *ep-ri ša* GÌR *šàr-ri*
05) ⌜EN⌝-*i*⌜*a*⌝ *a-na* GÌR *šàr-ri* EN-*ia*
06) ⌜*ù*⌝ DINGIR.MEŠ-*nu-ia ù* ᵈUTU-*ia*
07) ⌜7⌝ *ù* 7 *mi-*⌜*la*⌝-⌜*ma*⌝
08) ⌜*am*⌝-^{qú}*qut a-na* GÌR *šàr-ri* EN-*ia*
09) *ù yi-de-mi šàr-ru*
10) ⌜EN⌝-*ia i-nu-ma*
11) [*iš*]-⌜*te*⌝-*mé gáb-bi*
Lo.ed. 12) [*a*]-*wa-at šàr-ri*
Rev. 13) ⌜EN⌝-*ia ša-ni-tam a-mur-*⌜*mi*⌝
14) ˡ*Ia-an-ḫa-ma* ÌR *ki-*⌜*ti*⌝
15) ⌜*šàr*⌝-⌜*ri*⌝ *ù ep-ri*
16) *ša* GÌR *šàr-ri*
17) *ša-ni-tam yi-de-mi*
18) *šàr-ru* EN-*ia*
19) *i-nu-ma šul-ma-at*
20) URU.KI *šàr-ri*
21) *ša it-ti-ia*

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EA 330

TRANSLATION

(1–8) Speak t[o] the king, my lord, the message of Shipṭi-Baʿlu, your servant, and the dirt at the feet of the king, my lord: At the feet of the king, my lord and my deity and my sun god, seven and seven times have I fallen at the feet of the king, my lord.

(9–13) So may the king, my lord, be apprised that [I] have heeded every word of the king, my lord.

(13–16) Furthermore, look, Yanḥamu is the loyal servant of the king and the dirt at the feet of the king.

(17–21) Furthermore, may the king, my lord, be apprised that the city of the king that is in my charge is safe and sound.

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EA 331

TRANSCRIPTION

Obv. 01) [*a-n*]*a* ˡ*š*[*à*]*r-ri* EN[-*ia*]
02) DINGIR.MEŠ-*ni-ia* ᵈUTU[-*ia*]
03) ᵈUTU *ša iš-tu* A[N *ša*$_{10}$-*m*]*i*
04) *um-ma* ˡŠ*i-ip-ṭi*$_4$-ᵐᵈᵐIŠKURᵐ
05) ᵐÌRᵐ-*ka ep-*[*r*]*i ša* 2 GÌR.MEŠ-*ka*
06) LÚ *kàr-tap‹-pí› ša* ANŠE.KUR.RA-*ka*
07) *a-na* 2 GÌR.MEŠ ˡ*šàr-ri* EN-*ia*
08) DINGIR.MEŠ-ᵐ*ni*ᵐ-*ia* ᵈUTU-*ia* ᵈUTU
09) ᵐ*ša*ᵐ *iš-tu* AN *ša*$_{10}$-*mi* 7-*š*[*u*]
10) *ù* 7-*ta-a-ni l*[*u*]-*ú i*[*š-t*]*u-*
11) ᵐ*ḫa*ᵐ(?)-[*ḫ*]*i-*ᵐ*in*ᵐ ᵐ*ka*ᵐ-*b*[*at-t*]*u-*ᵐ*ma*ᵐ
12) *ù* ᵐ*ṣe*ᵐ-*r*[*u-*]*ma a-nu-ma*
13) *i-na-*ᵐ*ṣa*ᵐ-*ru a-šar* LUGAL EN-*ia*
14) *ù* URU.KI LUGAL *a-šar*
15) [*i*]-*ba-ša-ti u i-nu-ma*
16) [*qa-*]*ba šàr-ri* EN-*ia*
17) [*a-n*]*a* N[A$_4$] *eḫ-*ᵐ*li*ᵐ-*pá-*ᵐ*ak*ᵐ-ᵐ*ku*ᵐ
Lo.ed. 18) *m*[*i*]-*i*[*m-ma*] *ša i-b*[*a-*]*ši*
Rev. 19) [*a-na i*]*a-ši u al-lu-ú*
20) [*uš-š*]*i-ir-ti a-na*
21) [*šàr-*]*ri* EN-*ia* DINGIR.MEŠ-*ia*
22) ᵈ[U]TU-*ia* ᵈ[UT]U *ša iš-tu*
23) AN *ša*$_{10}$-*mì*

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EA 331

TRANSLATION

(1–12) [T]o the k[i]ng, [my] lord, my deity, [my] sun god, the sun god who is from H[eaven]; the message of Shipṭi-Baʿlu, your servant, the dirt under your two feet, the groom of your horse: At the two feet of the king, my lord, my deity, my sun god, the sun god who is from heaven, seven tim[es] and seven times I have v[e]rily p[ro]str[at]ed myself on the stom[a]ch and on the bac[k].

(12–15) Now I am guarding the place of the king, my lord and the city of the king where I [a]m.

(15–23) And inasmuch as the king, my lord, [spo]ke [o]f raw glass, as much as ⌜I⌝ ha[v]e, now behold, I have [sen]t to [the ki]ng, my lord, my deity, my [s]un god, the [sun] god who is from heaven.

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EA 332

TRANSCRIPTION

Obv. 01) [*a-na* LUGAL] ⌜EN⌝‹*-ia*› ᵈU[TU-*ia* DINGIR.MEŠ]-*ia*
02) [ᵈUTU *š*]*a* ⌜*iš*⌝-⌜*tu*⌝ A[N *ša*$_{10}$-*me*]
03) [*um-ma*] ˡ*Ši-ip-ṭi*$_4$-⌜ᵈ⌝[IŠKUR LÚ URU *L*]*a-ki-*⌜*ša*⌝ʳᴷᴵ⌝
04) [ÌR-*k*]*a* ⌜*ep*⌝-⌜*ri*⌝ [*ša* GÌR.MEŠ-*k*]*a*
05) [LÚ *kàr-tap-*]⌜*pí*⌝ *š* [*a* ANŠE.KUR.RA-]*ka*
06) [……]*ka*[……]

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EA 332

TRANSLATION

(1–6) [To the king,] ‹my› lord, [my] s[un god,] my [deity, the sun god] from h[eaven; the message of] Shipṭi-B[aʿal, the ruler of the city of L]achish, [yo]ur [servant,] the dirt [of] yo[ur feet, the groo]m of your [horse…] your […]

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EA 333

TRANSCRIPTION

Obv. 01) [*a-na* L]Ú.GAL *qí-*ʳ*bí*ˀ*-m*[*a*]
02) [*um-ma* ˡ*P*]*a-*ʳ*a*ˀ*-pí*
03) ʳ*a*ˀ*-*ʳ*na*ˀ ʳGÌRˀ.MEŠ*-ka am-qú-ut*
04) *lu-ú ti-i-de i-nu-ma*
05) *tu-ša-ṭú-na* ˡDI.KUD.ᵈIŠKUR
06) *ù* ˡ*Zi-im-re-da*
07) *pu-uḫ-ri-iš ù*
08) *iq-ta-bi-mi*
09) ˡDI.KUD.ᵈIŠKUR *a-na* ˡ*Z*[*i-i*]*m-re-da*
10) ʳ*a*ˀ*-bi* URU *Ia-ra-mi*
11) [*š*]*a-pár-mi a-na ia-a-ši*
12) [*i*]*d-na-ni-mi*
Rev. 13) [x+]10+1 GIŠ.PAN *ù* 3 GÍR.URUDU
14) *ù* 3 *nam-*ʳ*ṣa*ˀ*-ru-ta*
15) *šum-ma-mi a-na-ku*
16) *uṣ-ṣú-na* UGU KUR
17) *ša* LUGAL *ù a-na ia-ši*
18) *in*$_4$*-né-ep-ša-ta* ʳ*it*ˀ*-t*[*i-i*]*a*
19) *ù a-di-mi ú-ti-ru-m*[*i*]
20) *šu-uṭ mu-ul-ka*
21) *ša ú-ša-aṭ mil-ka*
22) [ˡ]*Pa-a-pu ù uš-ši-ir-*[*š*]*u*
23) [*a-n*]*a pa-ni-ia ù*
24) [*i-na-an-n*]*a* ʳˡˀ*Ra-pí-*DINGIR *ú-wa-ši-*[*i*]*r*
Up.ed. 25) [*lu*]*-*ʳ*ú*ˀ *yi-pal-šu*
Lft.ed. 26) [*i-na*] *a-wa-ti an-ni-ti*

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EA 333

TRANSLATION

(1–3) Speak [to the] senior official; [thus says P]a'api: At your feet I have fallen.

(4–7) May you be apprised that Shipṭi-Baʿlu and Zimredda are stirring up sedition together.

(7–18) And Shipṭi-Baʿlu has said (been saying) to Zimredda, "The father of the town of Yarami has written to me, (saying) 'Furnish me with [*x*] + eleven bows and three bronze daggers and three swords, since I am starting out against the land of the king and you will be my ally alongside me.'"

(19–22) And still he retorts, "Commit high treason! The one who is plotting treason is Pa'apu."

(22–26) So send him [t]o confront me! So [no]w I have sent Rapi-ilu. [Le]t(!) him answer him [with regard to] this matter.

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EA 334

TRANSCRIPTION

Obv.
01) [*a*]-ʳ*na*ˀ *š*[*àr*]-ʳ*ri*ˀ EN-*ia*
02) [*qí*]-ʳ*bí*ˀ-ʳ*ma*ˀ *um*-ʳ*ma*ˀ
03) ʳˀ[.....]ʳ*ya*ˀ ʳLÚˀ URU *Ṣú-uḫ-ra* ᴷ[ᴵ]
04) [*a-nu-ma ša-pa-a*]*r*
05) [*šàr-ru* E]N-ʳ*ia*ˀ
06) [*ú-ṣú-ur-mì* URU.]KI.ʳḪIˀ.ʳAˀ
07) [ᴵ*šàr-ri ša i*]*t-ti-ka*
08) [*ù a-na-ṣa-ru a-*]*di a-ṣé*
09) [ᴵ*šàr-ri*] EN-*ia*
10) [*ù* ᴵ]ʳ*šàr*ˀ-*ru*
11) [*yi-il*$_5$*-ma-*]*ad* ʳKURˀ.ʳMEŠˀ-*šu*

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EA 334

TRANSLATION

(1–3) [Sp]eak [t]o the king, my lord, the message of […]ya, the ruler of Ṣuḫra.

(4–9) [Now, the king,] my [lo]rd, [has writt]en, "[Protect the cit]ies [of the king that are]in your charge." [And I am guarding un]til the coming forth of [the king,] my lord.

(10–11) [So], [may] the king [lear]n of his territories.

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EA 335

TRANSCRIPTION

Obv. 00) [*a-na* ᶦ*šàr-ri* EN-*ia qí-bí-ma*]
01) [*um-ma* ᶦÌR-ᵈINNIN ÌR-*ka*]
02) [*a-na* GÌR.MEŠ EN-*ia* 7 *ù* 7 *mi-la*]
03) [*ma-aq-ti-ti ù ka-ba-tu-ma ù*] *ṣú-uḫ-ru-*‹*ma*›
04) [*a-na* GÌR.MEŠ ᶦ*šàr-ri* E]N-*ia*
05) [*li-il*$_5$*-ma-ad* ᶦ*šà*]*r-ri* EN-*ia*
06) [*ki-ma* 1-*en i-ba*]-*šu-ti*
07) *li-i*[*l*$_5$*-ma-ad* ᶦ*šàr-r*]*i* EN-*ia*
08) *ki-ma* G[AZ.M]EŠ \ *mi-ḫi-ṣa*
09) ᶦ*Tu-u*[*r-ba-ṣú ù*] ᶦ*Ia-ap-ti-ḫa-da*
10) *ù nu*-K[ÚR URU *L*]*a-ki-ši*
11) *li-i*[*l*$_5$*-ma-ad* ᶦ*šà*]*r-ri* EN-*ia*
Rev. 12) *ù i*[*l*$_5$*-qé* LÚ] *ar-ni*
13) *gáb-bi* ŠEŠ! SIG$_5$-*ia*
14) *li-il*$_5$-˹*ma*˺-*ad*
15) ᶦ*šàr-ri* ˹EN˺-*ia ki-ma*
16) ˹*na*˺-*ki-ra-at* URU *La-ki-ši*
17) ˹*ù*˺ ˹*ṣa*˺-˹*ab*˺-˹*ta*˺-˹*at*˺ URU *Mu-úʾ-ra-aš-ti*
18) ˹*ù*˺ [*na-ki-r*]*a-at*
19) [URU *Ú-ru-sa-l*]*im*˹ KI˺
20) [*ù yu-uš-ši-r*]*a* ᶦ*šàr-ri*
21) [EN-*ia* ÉRIN.MEŠ *pí-ṭá-ti*]

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EA 335

TRANSLATION

(0–4) [Speak to the king, my lord; the message of ʿAbdi-Ashtarti, your servant. At the feet of the king, my lord, seven times and seven times have I fallen, both on the stomach and] on the back, [at the feet of the king], my lord.

(5–6) [May the kin]g, my lord be [apprised that] I a[m all alone].

(7–10) May [the kin]g, my lord, be ap[prised] that Tu[rbaṣu and] Yaptiḫ-Hadda have been ki[lle]d \ smitten and [the city of L]achish is hos[tile].

(11–13) May [the ki]ng, my lord, be a[pprised] that the tra[it]or ha[s taken] all my loyal colleagues (brothers).

(14–21) May the king, my lord, be apprised that the city of Lachish is hostile and the city of Moʾrašti is captured and [the city of Jerusal]em [is host]ile. So may the king, [my lord, sen]d [regular troops].

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EA 336

TRANSCRIPTION

Obv. 01) [*a-na š*]*à*[*r*]-ʳ*ri*ˀ ʳENˀ[*-ia*]
02) [*qí-*]ʳ*bí*ˀ-ʳ*ma*ˀ
03) [*um-ma* ˀ]*Ḫi-zi-*ʳ*ri*ˀ ÌR[*-ka*]
04) [*a-na* G]ÌR.MEŠ ʳENˀ-ʳ*ia* ˀ[7]
05) [*ù*]ʳ7ˀ-ʳ*ta*ˀ-ʳ*an*ˀ ʳ*ma*ˀ-*aq-t*[*a-ti*]
06) [.....]ʳ*bi*ˀ-ʳ*ni*ˀ
07) [.....]ʳ*ia*ˀ
08) [.....]*a*[....]

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09) [.....]

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EA 336

TRANSLATION

(1–5) Sp[eak to the ki]ng, [my] lord; [the message of]Ḫizziri, [your] servant. [At the f]eet of my lord [seven (times) and se]ven times have ˹I˺ fallen.

(6–8) [.....]

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(9) [.....]

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EA 337

TRANSCRIPTION

Obv. 01) *a-na* ^{I}LUGAL EN-*ia*
02) ^{d}UTU-^{r}*ia*^{r} DINGIR.MEŠ-*ia*
03) ^{r}*qí*^{r}-^{r}*bí*^{r}-*ma*
04) *u*[*m-m*]*a* ^{I}*Ḫi-zi-ri* ÌR-*ka*
05) ^{r}*a*^{r}-[*n*]*a* ^{r}GÌR^{r}.MEŠ ^{Ir}LUGAL^{r} ^{r}EN^{r}-*ia*
06) ^{r}7^{r}-^{r}*šu*^{r} [7]-*a-an* ^{r}*am*^{r}-^{r}*qut*^{r}
07) ^{I}LUGAL EN-*ia* ^{r}*ša*^{r}-*pár*
08) *a-na* ^{r}*ia*^{r}-*ši šu*-^{r}*ši*^{r}-*ir-mì*
09) IGI.KÁR.MEŠ *ma*-[*aṭ*]-*ni-a*
10) ^{r}*a*^{r}-[*na*] *pa-ni* ÉRIN.MEŠ
11) \ ^{r}*pí*^{r}-[*ṭ*]*á*-^{r}*ti*^{r}
12) ^{r}*ša*^{r} ^{Ir}LUGAL^{r} ^{r}EN^{r}-^{r}*ia*^{r}
13) ^{r}*yi*^{r}-*di*-^{r}*in*$_4$^{r}
Lo.ed. 14) ^{r}DINGIR^{r} ^{r}*ša*^{r} LUGAL ^{r}EN^{r}-*ia*
15) ^{r}*ú*^{r} *yi-ta-ṣa*
Rev. 16) ^{I}LUGAL EN-*ia qa-du*
17) ÉRIN.MEŠ.GAL-*šu ú yi-ìl-ma*-^{r}*ad*^{r}
18) KUR.ḪI.A-*šu ú an-nu-ú*
19) *ki-ia-am šu-ši*-^{r}*ir*^{r}-*ti*$_7$
20) IGI.KÁR.MEŠ GAL.MEŠ
21) \ *ma-aṭ-ni-a a-na*
22) *pa-ni* ÉRIN.MEŠ.GAL LUGAL
23) EN-*ia*

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24) *ú* LUGAL EN-*ia ša-pár*
25) ^{r}*a*^{r}-^{r}*na*^{r} *ia-ši ú-ṣur-mì*
26) ^{I}*Ma-a-ia*
27) LÚ.MÁŠKIM *ša* LUGAL EN-*ia*
28) *a-di ú-ṣur-ru*
Up.ed. 29) ^{I}*Ma-a-ia ma-gal*
30) *ma-gal*

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EA 337

TRANSLATION

(1–6) Speak to the king, my lord, my sun god, my deity; the m[essa]ge of Ḫizzīri, your servant: at the feet of the king, my lord seven times and [seven] times have I fallen.

(7–18) The king, my lord, wrote to me: "Prepare supplies for the arrival of the regular army of the king, my lord." May the god of the king, my lord, grant that the king, my lord, come forth with his great army that he may learn about his lands.

(18–23) And, behold, thus I have prepared abundant supplies for the arrival of the great army of the king, my lord.

(24–30) And the king, my lord, wrote to me: "Protect Maya, the commissioner of the king, my lord." I am still protecting Maya most diligently.

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EA 338

TRANSCRIPTION

Obv.	01)	⌜*a*⌝-⌜*na*⌝ LUGAL [*be-li-ia*]
	02)	⌜*um*⌝-*ma* ⌜*Zi*⌝[……ÌR-*ka*]
	03)	⌜*a*⌝-⌜*na*⌝ ⌜GÌR⌝⌜MEŠ⌝ ⌜*be*⌝[*-li-ia am-qut*]
	04)	⌜*ù*⌝ […]⌜*ša*⌝ [……]
	05)	‹*qa*›-⌜*bi*⌝(!)-⌜*mì*⌝ ⌜*a*⌝-⌜*ṣí*⌝ ⌜ÉRIN⌝.⌜MEŠ⌝
	06)	⌜*íš*⌝-⌜*tu*⌝(?) *qà-bi* ⌜LÚ⌝[……]
	07)	[*šum*]-⌜*ma*⌝ ⌜*a*⌝-*ṣí l*[*a…*]
	08)	[*íš*]-⌜*tu*⌝ ⌜*qà*⌝-⌜*bi*⌝ [……]
	09)	[……]⌜*šum*⌝(?)-⌜*ma*⌝(?) […]
	10)	⌜*ma*⌝-*a* ⌜*im*⌝(?)[……]
Lo.ed.	11)	[……]
Rev.	12)	⌜*nu*⌝(?) [……]
	13)	[*a*]-⌜*mur*⌝ [……]

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EA 338

TRANSLATION

Obv. 01) To the king, [my lord,]
02) the message of Zi[…..your servant]
03) At the feet of [my] lo[rd have I fallen.]
04) and[…]of [……]
05) ‹Comm›and the coming forth of the troops
06) by the command(?) of [the senior official(?)]
07) If they have not come forth […]
08) at the command of [……]
09) […….] If(?)[…]
10) ???[……]
Lo.ed. 11) […….]
Rev. 12) ?[……]
13) [L]ook, [……]

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EA 339

TRANSCRIPTION

Obv.
01) [*a-na* LU]GA[L EN-*ia*]
02) ˹DINGIR˺.˹MEŠ˺-˹*ia*˺ [ᵈUTU-]*i*[*a*]
03) *qí*-[*bí-ma*]
04) *um*-˹*ma*˺ ˹[.....]
05) ˹LÚ˺ ˹URU˺[.....]
06) ˹*ša*˺-[*ni*]-˹*tam*˺ ˹*lu*˺ *ti*-[*i-de i-nu-ma*]
07) ˹DINGIR˺ [.....]
08) [.....]
09) [.....]
10) [.....]
11) [.....]
12) [.....]
13) [.....]
14) [.....]
15) [.....]

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EA 339

TRANSLATION

Obv.
(01) [To the ki]n[g, my lord,]
(02) my deity, [my sun god,
(03) sp[eak:]
(04) The message of [……]
(05) the ruler of the city of [……]
(06) Furthermore, may you [be apprised that]
(07) the god [……]
(08) [……]
(09) [……]
(10) [……]
(11) [……]
(12) [……]
(13) [……]
(14) [……]
(15) [……]

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EA 362

TRANSCRIPTION

Obv. 01) ⌜ⁱ⌝*Ri-ib-ed-di qí-bi-mi*
02) *a-na* LUGAL *be-li-ia*
03) *a-na* KI.TA GÌR.MEŠ *be-li-ia*
04) 7-*ta u* 7 *am-qut*^{ut}
05) *a-nu-ma ša-mi-ti*$_{7}$ *a-wa-te*^{MEŠ}
06) LUGAL *be-li-ia ù ḫa-di lìb-bi*
07) *ma-gal yu-ḫa-mi-iṭ be-li*
08) *uš-šar* ÉRIN.MEŠ *pí-ṭá-te ki-ma*
09) *ar-ḫi-iš šum-ma* LUGAL *be-li*
10) *la-a yu-ša-ru* ÉRIN.MEŠ *pí-ṭá-ta*$_{5}$
11) *ù ni-nu-mi* BA.ÚŠ.MEŠ *ni-mu-ut*
12) *ù* URU.MEŠ *Gub*^{ub}*-li*
13) *tu-ul*$_{11}$*-qú ma-an*!*-ga-mi*
14) *tu-ma-al ša-al-ša-mi*
15) *ma-an-*⌜*ga*⌝*-am-mi i-na-an-na*
16) *tu-ma-al ša-al-ša-mi*
17) *ti*$_{7}$*-iq-bu-ni ia-a-nu-mi*
18) ÉRIN.MEŠ *pí-ṭá-ta*$_{5}$ *ù aš-pu-ur*
19) *ù tu-ṣa* ÉRIN.MEŠ *pí-ṭá-tu*
20) *ù ti*$_{7}$*-il-qé* ⌜*a-ba-šu-nu*
21) *a-nu-ma i-na-an-na ti*$_{7}$*-iq-bu-na*
22) *la yi-iš-pu-ra-am ù*
23) *nu-ul*$_{11}$*-qa-am-mi ù a-nu-ma*
24) *ti*$_{7}$*-ba-ú-na ṣa-bat* URU.MEŠ *Gub-li*
25) *ù ti*$_{7}$*-iq-bu-ni ṣa-bat-mi*
26) *ni-nu-u*$_{16}$ URU.MEŠ *Gub*^{ub}*-li*
27) *ù dan-na-nu-u*$_{16}$ *a-mur-mi*
28) ⌜*ṣa*⌝*-bat-mi šu-nu* URU.KI *Gub-li*
29) *ù da-an-nu ia-nu-am-mi*
Lo.ed. 30) LÚ-*la ti*$_{7}$*-i-ṣa a-na ša-*⌜*šu*⌝*-n*[*u*]

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EA 362

TRANSLATION

(1–4) Rib-Eddi:—speak to the king, my lord: Beneath the feet of my lord seven times and seven (times) have I fallen.

(5–13) Now I have heard the words of the king my lord and my heart rejoiced greatly. May my lord hasten to send the regular army with all due haste. If the king, my lord does not send the regular army, then we must perish and the towns of Byblos will be taken.

(13–23) There was distress previously; there is distress now. Previously they said to me, "There is no regular army," so I wrote and the regular army came forth and took their father. Now they are saying, "Let him not write that we be taken."

(23–30) And now they are seeking to seize the towns of Byblos and they said to me, "If we seize the towns of Byblos then we will be strong." Look, they have taken a town of Byblos and they are strong. There was no man. It was too weak for them.

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31) *a-nu-ma a-na-ku a-na-aṣ-ṣa-r*[*u*]
Rev. 32) ⌜URU⌝.⌜MEŠ⌝ ⌜*Gub*⌝*ub*-⌜*li*⌝ ⌜URU⌝.⌜KI⌝ L[UGAL]
33) *mu-ša ur-ra-am i-nu-*⌜*ma*⌝
34) *i-ka-ša-da-am* KUR.MEŠ.KI
35) *ù ti*$_7$*-pa-ṭi*$_4$*-ru-na* LÚ.MEŠ*-tu*
36) *a-na la-qé* KUR.MEŠ*-i-mi*
37) *a-na ša-a-šu-nu ù ia-nu-am*
38) LÚ.MEŠ*-li a-na na-ṣa-ri* URU.KI *Gub-li*
39) URU.KI LUGAL *be-li-ia*
40) *ù yu-ḫa-mi-ṭá be-li*
41) ÉRIN.MEŠ *pí-ṭá-ta*$_5$ *ù ni-*ÚŠ.BA
42) *i-nu-ma ša-ṭe*$_6$*-er be-li*
43) *a-na maḫ-ri-ia ù a-nu-mi*
44) *ù i-du i-nu-ma ta-mu-tu-na*
45) *ù ti-ba-ú-na i-pé-eš*$_{15}$ *ar-ni*
46) *i-nu-ma yi-iq-bu a-na pa-ni* LUGAL
47) BA.ÚŠ \ *mu-tu-mi a-na* KUR.MEŠ
48) *la-a yi-iš-mé* LUGAL *be-li*
49) *a-wa-te*^{MEŠ} LÚ.MEŠ *ša-nu-te ia-nu-mi*
50) *mu-ta-na a-na* KUR.MEŠ *ša-lim iš-tu pa-na-‹nu›-um*
51) *ù be-li i-de i-nu-ma*
52) *la-a aš-pu-ru a-wa-at*
53) *ka-az-bu-te a-na be-li-ia*
54) *ù gáb-bi* LÚ.MEŠ *ḫa-za-nu-te*
55) *la-a ra-i-mu i-nu-ma*
56) *tu-ṣú* ÉRIN.MEŠ *pí-ṭá-tu*
57) *i-nu-ma pa-ši-iḫ a-na šu-nu*
58) *ù a-na-ku i-ba-ú a-ṣé-ši*
59) *i-nu-ma ma-ri-iṣ ia-ši*
60) ⌜*ù*⌝ *yu-ṣa-am* LUGAL *be-li-ia yi-*⌜*mur*⌝
61) ⌜KUR⌝.MEŠ*-šu ù yi-il-qé gáb-ba*
62) ⌜*a*⌝-⌜*mur*⌝*-mi a-na ú-mi tu-ṣú*
Up.ed 63) *ù i-né-pu-ša-at gáb-*⌜*bi*⌝
64) ⌜KUR⌝.KUR.MEŠ *a-na* LUGAL *be-li-ia*
65) *mi-ia* ⌜*yi*⌝-⌜*zi*⌝*-zu a-na pa-ni* ÉRIN.MEŠ LUGAL
Lft.ed. 66) *la-a yu-wa-šar* LUGAL *be-li* MU \ *ša-ni-ta an-ni-ta*$_5$
67) *a-na* DUMU.MEŠ ᴵÌR-*A-ši-ir-ti ù ti-dì-šu-*⌜*na*⌝ DUMU!‹MEŠ›
68) ⌜*gáb*⌝*-bi-šu-nu a-na* KUR.MEŠ LUGAL *be-li-ia mi-ia šu-nu*
69) *i-nu-ma i-pu-šu ar-na ù da-a-ku* LÚ.MÁŠKIM *sú-ki-na* ᴵ*Pí-wu-ri*

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(31–39) Now, I am guarding the towns of Byblos, the ki[ng's] city, night and day. If I go forth to the territories, then the personnel will depart to take territory for themselves and there will be no men to guard the city of Byblos, the city of the king, my lord.

(40–45) So may my lord hasten the regular army lest we perish. Since the king wrote to me, then now they know that they will perish so they are seeking to commit treason.

(46–53) Inasmuch as he (Aziru) said before the king, "There is a plague in the land," may the king, my lord, not listen to other men. There is no plague in the lands. It has been healthy for a long time. And my lord knows that I do not write a word of falsehood to my lord.

(54–65) But all the city rulers don't like it that the regular army is coming forth since it is tranquil for them. But I am seeking its coming forth because it is bitter for me.

(60–65) So may the king, my lord, come forth that he may see to his lands and that he may (re)take it all. Look, on the day that you come forth, then all the territories will be joined to the king, my lord. Who can stand before the army of the king?

(66–69) Assuming that the king does not send (the army) this year against the sons of ʿAbdi-Ashirta, then the son‹s› will tread on all of them, against the lands of the king, my lord. Who are they that they have committed treason and slain the commissioner, Piwuru?

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EA 363

TRANSCRIPTION

Obv. 01) *a-na* LUGAL EN-*ia* DINGIR-*ia* ^{d}UTU-*ia*
02) *qí-bí-ma*
03) *um-ma* ÌR-*re-ša* ÌR-›ʳUTʾ‹-*ka*
04) ʳLÚʾ URU *E-‹ni›-ša-sí a-na šu-pa-li*
05) *up-ri* GÌR-*pí* LUGAL EN-*ia*
06) 7 *ù* 7 *am-qú-ut*
07) *a-mur-mi ni-i*$_{15}$*-nu i*$_{15}$*-ba-ša-‹nu›*
08) *a-na* KUR *Am-qí* URU.DIDLI.ḪI.A LUGAL EN-*ia*
09) *ù a-li-ik*!(UK) ^{1}*E-tá-ka*$_{4}$*-ma*
10) LÚ URU KUR *Qí-in-sà*
11) *a-na pa-ni* ÉRIN.MEŠ *Ḫa-at-ta*
12) *ù ša-ka*$_{4}$*-an* URU.DIDLI.ḪI.A
13) LUGAL EN-*ia*
Lo.ed. 14) *a-na i*$_{15}$*-ša-ti*$_{7}$
Rev. 15) *ù li-de-mi*
16) LUGAL EN-*ia*
17) *ù li-di-na* LUGAL EN-*ia*
18) ÉRIN.MEŠ *pí-ṭá-a-ta*
19) *ù ni-pu-uš*
20) URU.DIDLI.ḪI.A ʳLUGALʾ EN-ʳ*ia*ʾ
21) *ù ni-*ʳ*ša*ʾ*-ab*
22) *a-na* URU.DIDLI.ḪI.A
23) LUGAL EN-*ia* DINGIR-*ia*
\\$^{d}$UTU-*ia*

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EA 363

TRANSLATION

(1–7) Speak to the king, my lord, my god, my sun god; the message of ʿAbdi-rēša, your servant, the ruler of the city of ʿÊ‹ni›-šâsi: Beneath the dirt under the feet of the king, my lord, seven (times) and seven (times) have I fallen.

(7–14) Look, we are in the land of ʿAmqi, the cities of the king, my lord and Etakama, the ruler of the city of Qinsa (Qedesh) came at the head of the Hittite army and he set the cities of the king, my lord, on fire.

(15–23) So may the king, my lord be apprised and may the king, my lord, provide regular troops that we may (re)gain the cities of the king, my lord, and so that we may dwell in the cities of the king, my lord, my god, my sun god.

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EA 364

TRANSCRIPTION

Obv.	01)	⌜*a*⌝-*na* LUGAL EN-*ia*
	02)	*um-ma A-ia-ab*
	03)	ÌR-*ka a-na*
	04)	GÌR.MEŠ EN-*ia*
	05)	7-*šu* 7-*ta-an*
	06)	*am-qut a-na-ku* ÌR
	07)	LUGAL EN-*ia ù*
	08)	SAḪAR \ *a-pa-ru ša*
	09)	2 GÌR.MEŠ-*šu*
	10)	*iš-te-mé ša-pár*
	11)	LUGAL EN-*ia*
	12)	*a-na ia-ši i-na*
	13)	*qa-ti* ^{1}*A-taḫ-ma-ia*
	14)	⌜*a*⌝-*di aṣ-ṣur-r*[*u*]
Lo.ed.	15)	[*m*]*a-gal* ⌜*ma*⌝-*g*[*al*]
Rev.	16)	[URU].MEŠ ⌜LUGAL⌝ EN-[*i*]⌜*a*⌝
	17)	*ša-ni-tam a-mur*
	18)	LÚ URU *Ḫa-ṣú-*⌜*ra*⌝
	19)	*il-te-qé*
	20)	3 URU.DIDLI.KI *iš-tu* ⌜*ia*⌝-*ši*
	21)	*i-na* UD *aš-mé ù* ⌜*a*⌝-*ma-ru*
	22)	*i-pé-eš*$_{15}$ *nu-kùr-ti*
	23)	*i-na ša-a-šu*
	24)	*a-di-mi li-de-mi*
	25)	LUGAL EN-*ia*
	26)	*ù* LUGAL EN-*ia*
	27)	*li-im-lu-uk-mi*
	28)	*a-na* ÌR-*šu*

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EA 364

TRANSLATION

(1–9) To the king, my lord, the message of Ayyāb, your servant: At the feet of my lord seven times and seven times have I fallen. I am the servant of the king, my lord, and the dirt under his two feet.

(10–16) I have heard the message of the king, my lord, by the hand of Ataḫmaya. I am still guarding most diligently the [town]s of the king, [m]y lord.

(17–23) Furthermore, look, the ruler of Hazor has taken three towns from me. From the day that I heard, then I have been seeing hostile activity by him.

(24–28) Again, may the king, my lord, be apprised and may the king, my lord, take counsel concerning his servant.

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TRANSCRIPTION

Obv. 01) [*a-na šà*]*r-ri* EN-*ia*
02) *u* ᵣᵈᵀᵣUT]U-*ia qí-bí-ma*
03) *um-ma* ᴵ*Bi-ri-di-ya*
04) ÌR *ki-it-ti ša šàr-ri*
05) *a-na* GÌR.MEŠ LUGAL EN-*ia*
06) *u* ᵈUTU-*ia* 7-*šu*
07) *ù* 7-*ta-a-an am-qut*

---

08) *li-de-mi* LUGAL EN-*ia*
09) *a-na* ÌR-*šu u a-na* URU.KI-*šu*
10) *a-nu-um-ma a-na-ku-ma*
11) *er-ri-šu* \ *aḫ-ri-šu*
12) *i-na* URU *Šu-na-ma*ᵣᴷᴵᵀ
Lo.ed. 13) *u a-na-ku-ma*
14) *ub-ba-lu* LÚ.MEŠ ᵣ*ma*ᵀ-*as-*ᵣsà*ᵀᴹᴱ[ᵀ]
Rev. 15) *u a-mur-mì*
16) LÚ.MEŠ *ḫa-za-nu-ta*ᴹᴱŠ
17) *ša it-it-ia*
18) *la-a ti-pu-šu-na*
19) *ki-ma ia-ti-ia la-a*
20) *te-er-ri-šu-na*
21) *i-na* URU *Šu-na-ma*ᴷᴵ
22) *u la-a tu-ub-ba-lu-na*
23) LÚ.MEŠ *ma-as-sà*ᴹᴱŠ *ù*
24) *a-na-ku-ma* \ *ya-ḫu-du-un-ni*
25) *ub-ba-lu* LÚ.MEŠ *ma-as-*ᵣ*sà*ᵀᴹᴱŠ
26) *iš-tu* URU *Ia-pu* ᴷ[ᴵ]
27) ᵣ*yi*ᵀ-*la-ku iš-tu* ŠU-[*ti-ia*]
28) *an-ni-ki-ma iš-t*[*u*]
Up.ed. 29) [UR]U *Nu-ri-ib-da*ᴷ[ᴵ]
30) [*u*] *li-de-mi*
Lft.ed. 31) [L]UGAL EN-*ia a-na* URU.KI
\-*šu*

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TRANSLATION

(1–7) Speak [to the ki]ng, my lord, and my [sun g]od; the message of Biridiya, the loyal servant of the king: At the feet of the king, my lord, seven times and seven times have I fallen.

(8–9) May the king, my lord, be apprised concerning his servant and concerning his city.

(10–14) Now, it is I who am cultivating in the town of Shunem and it is I who is bringing corvée men.

(15–29) Look, the city rulers that are with me are not doing as I am doing; they are not cultivating in the town of Shunem and they are not bringing corvée workers. But I, by myself, am bringing corvée workers. From Yapo (Joppa) they are coming, from [those under my] authority here, and fro[m the to]wn of Nuribda.

(30–31) [So] may [the k]ing, my lord, be apprised concerning his city.

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EA 366

TRANSCRIPTION

Obv. 01) ⌜*a*⌝-*na* ˡ*šàr-ri* EN-*ia* ᵈUTU-*ia*
02) DINGIR.MEŠ-*ia qí-bí-ma*
03) ⌜*um*⌝-⌜*ma*⌝ ˡ*Šu-wa-ar-da-ta*
04) ⌜ÌR⌝-*ka* ÌR *ša šàr-ri*
05) *ù* SAḪAR-*ru ša* 2 GÌR.MEŠ-*šu*
06) *qa-aq-qa-ru ša ka-ba-ši-ka*
07) *a-na* GÌR.MEŠ *šàr-ri* ⌜EN⌝-⌜*ia*⌝
08) ᵈUTU *iš-tu* AN $ša_{10}$-*me*-⌜*e*⌝ ⌜7⌝-*šu*
09) 7-*ta-a-an uš-ḫé-ḫi*-⌜*in*⌝ ⌜*ù*⌝
10) ᵁᶻᵁ*ka-bat-tu-ma ù ṣe-ru-ma*

---

11) *li-il-ma-ad šàr-ru* EN-⌜*i*⌝*a*
12) *i-nu-ma* LÚ.SA.GAZ ⌜*ša*⌝
13) *yi-na-aš-ši* \ *na-aš-ša-a*
14) *i-na* KUR.KI.ḪI.A *na-da-an*
15) DINGIR-lu_4 *ša šàr-ri* EN-*ia a-na ia-ši*
Lo.ed. 16) *ù i-du-uk-šu ù*
17) [*l*]*u-ú yi-il-ma-ad šàr-ru*
Rev. 18) ⌜EN⌝-*ia* ⌜*i*⌝-⌜*nu*⌝-*ma iz-zi-bu-ni*
19) *gáb-bi* ŠEŠ.ḪI.A-*ia ù*
20) *a-na-ku-ma ù* ˡÌR-*Ḫe-ba*
21) *nu-kúr-tu*$_4$ *i-na* LÚ.⌜SA⌝.GAZ
22) *ù* ˡ*Sú-ra-ta* ⌜LÚ⌝ URU *Ak-ka*ᴷᴵ
23) *ù* ˡ*In*$_4$*-tár*!(AŠ+DA)-⌜*ú*⌝-⌜*ta*⌝ LÚ URU *Ak-ša-pa*
24) *šu-ni-ma in*$_4$*-né-ri-ru* \ *na-az-a-qú*
25) *i-na* 50 GIŠ.GIGIR.ḪI.A
26) *a-na mu-ḫi-ia ù a-nu-ma*
27) *i-ba-aš-šu it-ti-ia*
28) *i-na nu-kúr-ti ù li-*⌜*it*⌝*-ru-uṣ*

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EA 366

TRANSLATION

(1–10) Speak to the king, my lord, my sun god, my deity: Thus Shuwardata, your servant, the servant of the king and the dirt under his two feet, the ground of your treading: At the feet of the king, my lord, the sun god from heaven, seven times (and) seven times have I prostrated both on the stomach and on the back.

(11–16) May the king, my lord, be apprised that as for the *ʿapîru* man who rose up in the territories, the god of the king, my lord, gave him over to me and I smote him.

(17–28) And may the king, my lord, be apprised that all my colleagues (brothers) have abandoned me and I and ʿAbdi-Ḫeba are at war with the *ʿapîru* man. But Surata, the ruler of Acco, and Intaruta, the ruler of Achshaph, the two of them, were called forth with fifty chariots against me (or: to me) and now they are at war with me (or: Now they are with me in the war).

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29) *i-na pa-ni šàr-ri* EN-*ia ù*
30) *lu-ú yu-ši-ra* ˹*Ia-an-ḫa-ma*
31) *ù lu-ú ni-pa-aš gáb-bu-ma*
32) *nu-kúr-ti ù lu-ú tu-te-er*
33) KUR.KI.ḪI.A *ša šàr-ri* EN-*ia*
Up.ed. 34) ˹*a*˺*-na* ZAG!.ḪI.‹A›-*ši* \ *up-sí* ḪI.‹A›

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(28–34) So may it seem right in the sight of the king, my lord and may he send Yanḥamu and so that we may all wage war and so that you may restore the territory of the king, my lord, to its full extent.

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EA 367

TRANSCRIPTION

Obv. 01) *a-na* ^{l}*In-tar-ú-tá* LÚ URU *Ak-ša-pa*
02) *qí-bí-ma um-ma* LUGAL-*ma*
03) *a-nu-ma ṭup-pa an-na-a uš-te-bi-la-ku ‹a-na› qá-bé-e*
04) *a-na ka-a-ša ù uṣ-ṣur lu-ú na-ṣa-ra-ta*
05) *aš-ru* LUGAL *ša it-ti-ka*

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06) *a-nu-um-ma* LUGAL *um-te-eš-še-ra-ku*
07) ^{l}*Ḫa-an-ni* DUMU ^{l}*Ma-i-re-ia*
08) LÚ.PA.TÙR *ša* LUGAL *i-na* KUR *Ki-na-aḫ-ḫi*
09) *ù ša i-qáb-bá-ku ši-ma-aš-šu*
10) SIG_5*-iš dan-níš la-a i-kaš-ša-dak-ku*
11) LUGAL *ar-na a-wa-ta gáb-bá*
12) *ša i-qáb-bá-ku ši-ma-aš-šu* SIG_5*-iš dan-níš*
13) *ù e-pu-uš* ⌜SIG_5⌝*-iš dan-níš*
14) *ù uṣ-ṣur* ⌜*uṣ*⌝*-ṣur la-a tá-mé-ek-ki*
15) *ù lu-ú šu-šu-ra-tá a-na pa-ni*
16) ÉRIN.MEŠ *pí-ṭa-ti* LUGAL NINDA *ma-a-ad*
Rev. 17) GEŠTIN *gáb-bu mi-im-ma ma-a-*⌜*ad*⌝
18) *a-nu-um-ma i-kaš-ša-dak-ku*
19) *ar-ḫi-iš ar-ḫi-iš*
20) *ù i-na-ak-ki-ís* SAG-⌜*ad*⌝
21) *a-ia-bé-e ša* LUGAL

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22) *ù lu-ú ti-i-de*$_9$ *i-nu-ma*
23) *ša-lim* LUGAL *ki-*⌜*ma*⌝ ^{d}UTU-*aš*
24) *i-na* AN $ša_{10}$*-me-**e*** ÉRIN.MEŠ-*šu* GIS.GIGIR-*šu*
25) *ma-a-du ma-gal šul-mu*

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EA 367

TRANSLATION

(1–5) Speak to Intaruta, the ruler of Achshaph; thus (spoke) the king: This tablet have I sent to you ‹to› say to you, "Guard! May you be on guard in the place of the king that is in your charge."

(6–21) Now, the king has sent to you Ḫanni, the stable master of the king in the land of Canaan and as for what he says to you, heed it most diligently, lest the king find in you a fault. Every word that he says to you, heed it most diligently and carry out most diligently. And guard! Guard! Do not be slack and may you verily be prepared before the arrival of the king's regular troops, the bread being abundant, the wine (and) every supply being abundant.

Now he is coming to you very quickly and he will cut off the head(s) of the enemies of the king.

(22–25) And may you be apprised that the king is well like the sun god in heaven; his vast troops and his chariotry are exceedingly well.

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EA 369

TRANSCRIPTION

Obv. 01) *a-na* ^{I}*Mil-ki-li* ⌜LÚ⌝ URU *Gaz-r*[*i*]
02) *um-ma* LUGAL-*ma a-nu-um-ma ṭup-pa an-na-am*
03) *ul-te-bi-la-ak-ku a-na qa-bé-e*
04) *a-na ka-a-ša a-nu-um-ma*
05) *um-te-še-ra-ak-ku* ^{I}*Ḫa-an-ia*
06) LÚ ‹PA›.TÙR ÉRIN.MEŠ *pí-ṭá-ti*
07) *qa-du mi-im-ma a-na la-qé-e*
08) MUNUS.DÉ \ *ša-qí-tu*$_4$ SIG$_5$
09) KÙ.BABBAR.ḪI.A KÙ.GI.ḪI.A GADA.MEŠ \ *ma-al-ba-ši*
10) $^{\text{NA}_4}$GUG ⌜*ka*⌝-*li* NA$_4$.MEŠ GIŠ.GU.ZA GIŠ.ESI.MEŠ
11) *qa-tam-ma ka-*⌜*li*⌝ *mi-im-ma* SIG$_5$
12) ŠU.NIGIN-*ma ša* 1 *me šu-ši ṭì-ba-an*
13) ŠU.NIGIN-*ma* MUNUS.DÉ 40
14) 40 ⌜KÙ⌝.BABBAR ŠÁM MUNUS.DÉ.MEŠ
15) *ù uš-ši-ra* MUNUS.DÉ.MEŠ
16) SIG$_5$ *da-an-ni-iš*
17) *ša ṣa-bu-ur-ti i-ia-nu*
18) *i-na lìb-bi-šu-nu*
19) *ù li-iq-ba-ak-ku*
20) ⌜LUGAL⌝ ⌜EN⌝-*ka*
Lo.ed. 21) *ši-ia-tu*$_4$ ⌜*ba*⌝-*an-*⌜*tu*$_4$⌝
22) KA *ši-pir*$_6$-*ti*
Rev. 23) *iš-pu-ru-ka*
24) *ù lu-ú ti-*⌜*i*⌝-*de i-nu-ma*
25) *ša-lim* LUGAL *k*[*i-m*]*a* ^{d}UTU
26) ÉRIN.MEŠ-*šu* ⌜GIŠ⌝.⌜GIGIR⌝.MEŠ-*šu*
27) ANŠE.KUR.RA.MEŠ-⌜*šu*⌝ *ma-gal šul-mu*
28) *a-nu-um-ma yi-*⌜*ta*⌝-*din*
29) ^{d}*A-ma-nu* KUR *i-li-ti*
30) KUR *šap-li-ti ṣi-it* ^{d}UTU
31) *e-re-eb* ^{d}UTU *i-na šu-pa-al*
32) 2 GÌR LUGAL

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EA 369

TRANSLATION

(1–2) To Milkilu, ruler of Gezer; thus the king:

(2–14) Now, this tablet have I sent to you in order to say to you: Now I have dispatched to you Ḫanya, ‹commander of› the stable of the regular army, with everything for the acquisition of beautiful female cupbearers, viz. silver, gold, linen garments, carnelian stones, all (kinds of) precious stones, an ebony chair; likewise, all of excellent quality.

Total: one hundred and sixty *diban*.

Total: 40 female cupbearers.

Forty (shekels of) silver is the price of one female cupbearer.

(15–23) So send very beautiful female cupbearers in whom there is no malice among them, so that the king will say to you, "This is excellent," according to the requisition that he sent you.

(24–27) And may you be apprised that the king is hale, l[ik]e the sun god; his army, his chariotry, his horses are all very well.

(28–32) Now Amon has placed the upper land, the lower land, (from) the coming forth of the sun god (to) the entering in of the sun god beneath the two feet of the king.

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TRANSCRIPTION

Obv. 01) *a-na* ᴵ*I-dì-ia* LÚ URU *Aš-qá-lu-*ʳ*na*ˀʳᴷᴵˀ
02) *qí-bí-ma um-ma* LUGAL-*ma a-nu-*ʳ*ma*ˀ
03) *ṭup-pa an-na-a uš-te-bi-la-ku ‹a-na›*
04) *qá-bé-e a-na ka-a-ša ù* ʳ*uṣ*ˀ-ʳ*ṣur*ˀ
05) *lu-ú na-ṣa-ra-ta aš-ru* LUGAL
06) *ša it-ti-ka*

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07) *a-nu-ma* LUGAL *um-te-eš*$_{17}$(MEŠ)-ʳ*ši*ˀ[*-ra-ku*]
08) ᴵ*I-ri-ia-ma*[*-aš-ša*]
09) ʳLÚˀ?.ʳMÁŠKIMˀ? ʳ*ša*ˀ? [LUGAL]

10–22) Lower part of obv. and upper part of rev. broken off

Rev. 23) ʳ*ù*ˀ *lu-ú* [*ti-i-de*$_9$ *i-nu-ma*]
24) *ša-lim* LUGAL *k*[*i-ma* ᵈUTU]
25) *i-na* AN *ša*$_{10}$-*me-*ʳ*e*ˀ [ÉRIN.MEŠ-*šu*]
26) GIŠ.GIGIR.MEŠ-ʳ*šu*ˀ ʳ*ma*ˀ-*a-d*[*u šul?-mu*?]
27) *i-na* KUR UGU-*tì* ʳ*a*ˀ-*d*[*i* KUR GAM-*tì*]
28) *ṣi-it* ᵈUTU-*aš a-di e-re-*ʳ*eb*ˀ ʳᵈˀʳUTUˀ-*aš*
29) *ma-gal šul-mu*

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EA 370

TRANSLATION

(1–6) To (Y)idia, ruler of the city of Ashkelon, speak: Thus (says) the king: Now this tablet have I sent to you ‹to› say, "Guard, may you be on guard in the place of the king that is in your charge."

(7–9) Now, the king has sen[t to you] Irima[šša], ⌜commissioner⌝(?) of [the king].....

(10–22) *Lower part of obv. and upper part of rev. broken off*

(23–29) And may [you be apprised that] the king is fine l[ike the sun god] in heaven. [His infantry and] his chariotry are great (or: very [well?]). From the upper land to [the lower land], from the sunrise to the sunset, it is very well.

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TRANSCRIPTION

Obv. 01–09 Missing

10) [……]ʳú¹? ʳul[…..]
11) [……]ʳi¹?-*na* ŠU.MEŠ ʳEN¹-[*i*]ʳa¹ ʳù¹
12) [……]ʳa¹? *a-na-ṣa-*ʳ*ar*¹*-šu-nu*
13) [LÚ.MEŠ]ʳGAL¹-*tu a-di* LUGAL ᵈUTU
14) [*..yi-ma-*]ʳ*lik*¹ *a-na* ÌR.MEŠ-*šu*
15) [……]x? EN-*ia a-di*
16) [*a-na-ṣa-a*]*r aš-ri-šu ù*
17) [……]x? EN-*ia ki-ma*!?
18) [……]*ia-nu lìb-bá ša-na-am*
19) [……]y? ÉRIN.MEŠ URU *Še*$_{20}$*-eḫ-la-li*
20) [*…..li-*]*de i-nu-ma la-a* DÙG.GA
21) [*šu-nu..*]*ù ti-iṣ-ba-tu-ni*$_{7}$
22) [URU *Ṣu-mur*]ᴷᴵ *qa-du* LÚ.MEŠ *ša*
Lo.ed. 23) [*…..a-*]ʳ*la*¹*-ki a-na pa-ni-šu-*ʳ*nu*¹
24) [*a-na-ṣa-*]*ru* LÚ.MEŠ.MÁŠKIM EN-[*ia*](?)
25) [*šum-ma ul*] *en-né-ri-ir*
Rev. 26) [*a-na-ku*]*qa-du* GIŠ.GIGIR.ḪI.A-*i*ʳ*a*¹
27) [*qa-du* ÉRIN.MEŠ-]ʳ*i*¹*a ù ša-ar-pu*
28) [URU.KI *ù* É.GAL-]*ši ù ma-aḫ-ṣú-ni*$_{7}$
29) [*gáb-ba* LÚ.MEŠ] *ša i-na lìb-bi* É-*ti*
30) [……]URU.KI LUGAL EN-*ia iš-tu*
31) [……*m*]*a-ḫi-iṣ ma-ḫi-iṣ ù*
32) [……]ʳ*li*¹ *i-na* KÙ.BABBAR.ḪI.A
33) [….*iš-*]*tu pa-ni* LUGAL.MEŠ
34) [*ù i-na*]ᵁᶻᵁ*pí-šu-nu yi-iṣ-bat*
35) […..U]RU.KI *ù ap-lu-*$_{uḫ}$
36) [……*a-n*]*a* UGU-*ia ù*

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EA 371

TRANSLATION

Obv. about 9 lines missing.

(10) [……]and not[……]
(11) [……]in the hands of m[y lord] ʳandˀ?
(12) [……]I guard them
(13) senior [officials] until the king, the sun god
(14) [takes coun]cil concerning his servants
(15) [……]? my lord, until/still
(16) [I guar]d his places and
(17) [……]? my lord,
(18) [……]there is no other intention
(19) [……]? the troops of Šeḫlal
(20) [may he kn]ow that it is not good
(21) [……]and they captured
(22) [the city of Ṣumur] with the men who

Lower edge
(23) [….go]ing before them
(24) [I am guar]ding the commissioners of [my] lord
(25) [If I had not] come to (their) aid

Reverse
(26) [myself] together with my chariots (and)
(27) [together with] my [infantry] then they would have burnt
(28) [the city and]its [palace] and they would have smitten
(29) [all of the men] who were within the house (palace)
(30) [……] the city of the king, my lord, from
(31) [……k]illed, killed, and
(32) [……]? from the silver
(33) [……fr]om the kings
(34) [and by] their order he captured
(35) [..the c]ity. So I was afraid(?)
(36) [……]? against me and

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37) [……ME]Š-⌜*šu*⌝-*nu i-na* KÙ.BABBAR
38) [……]x LÚ.MEŠ.MÁŠKIM-*ka*$_4$
39) [……]⌜*ša*⌝?[…..*m*]*a*

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(37) [……]their […]s for silver
(38) [……]? your commissioners
(39) [……]which[……]?

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TRANSCRIPTION

Obv. 01') [...] broken [...]
02') [...*t*]*im* ⌜*ki*⌝-⌜*a*⌝-⌜*am*⌝ [...]
03') [...]*ú-ša-al-l*[*i-im*...]
04') [...*t*]*im te-ru-ub*[...]
05') [..*i-n*]*a pa-ni-k*[*a*(?)...]
06') [..*š*]*a* ⌜*ki*⌝(*?*)[...]

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EA 372

TRANSLATION

(1’–6’) […] thus […]…he pai[d…] you entered […] in ˹your˺(?) presence […]

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EA 378

TRANSCRIPTION

Obv. 01) [*a-na*] LU[GAL EN]-ʳ*ia*ˀ DINGIR.MEŠ *i*[*a*]
02) [^{d}UTU-*ia*] ʳ^{d}ˀUTU *ša iš-t*[*u*]
03) [AN] ʳ*ša*$_{10}$ˀ-*mì*-ʳ*i*ˀ ʳ*um*ˀ-ʳ*ma* ˀ ˡʳ*a*ˀ[*-pa-ḫi*]
04) [L]Ú *ša* URU ʳ*Gaz*ˀ-*ri*^{K}[ˡ ÌR-*ka*] ʳ*ep*ˀ-*ri* ʳ*ša*ˀ ʳ^{UZU}ˀGÌR.MEŠ[*-ka*]
05) ʳ*a*ˀ-*na* ^{UZU}GÌR.MEŠ LUGAL EN-*ia*
06) DINGIR.MEŠ-*ia* ^{d}UTU-*ia* ^{d}UTU *i*[*š-tu*]
07) AN *ša*$_{10}$-*mì-i* 7-*šu u* 7-ʳ*ta*ˀ-ʳ*a*ˀ-ʳ*an*ˀ
08) *lu-ú iš-ta-*[*ḫ*]*a-ḫi-in*
09) ^{UZU}*ka-bat-tum-ma u*
10) ^{UZU}*ṣe-ru-ma a-nu-ma*
11) *a-na-ṣa-ru-mì a-šar* LUGAL EN-*ia*
12) ʳ^{d}ˀUTU *iš-*ʳ*tu*ˀ AN *ša*$_{10}$-*mì-i*
13) ʳ*ša*ˀ *it-ti-*ʳ*ia*ˀ
14) *u gáb-bi mì-im-mì ša*
15) *ša-pár* LUGAL EN-*ia*
16) ʳ*a*ˀ-*na ia-ši gáb-ba*
17) ʳ*lu*ˀ-*ú ep-pu-šu-mì*
18) [*u m*]*a-an-nu-mì a-*ʳ*na*ˀ-*ku* UR.GI$_{7}$
Lo.ed. 19) [*u ma-*]*an-nu* ʳÉˀ-*ia*
Rev. 20) ʳ*u*ˀ [*m*]*a-*ʳ*an*ˀ-*nu* ʳURUˀ.ʳKIˀ-*ia*
21) [*u m*]*a-an-nu* ʳ*gáb*ˀ-ʳ*bi*ˀ
22) *mi-im-mì ša* ʳ*i*ˀ-ʳ*ba*ˀ-*aš-ši*
23) *a-na ia-ši u a-wa-te*^{MEŠ}
24) LUGAL EN-*ia* ^{d}UTU ʳ*iš*ˀ-*tu*
25) AN *ša*$_{10}$-*mì-i ú-*ʳ*ul*ˀ
26) ʳ*il*ˀ-*te*$_{9}$-*né-em-me*

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EA 378

TRANSLATION

(1–10) [To the ki[ng], my [lord], ˹my˺ deity, [my sun god], the sun god from heaven, message of Ya[paʿi] the ruler of the city of Gezer, [your servant], the dirt at [your] feet: At the feet of the king, my lord, my deity, my sun god, the sun god f[rom] heaven, seven times and seven times I have verily prostrated myself, on the stomach and on the back.

(10–17) Now I am guarding the place of the king, my lord, the sun god from heaven, which is in my charge, and as for every thing that the king, my lord, has written to me, I am verily doing it all.

(18–26) [And w]hat am I, a dog, [and wh]at is my house, [and w]hat is my city, [and w]hat is everything that belongs to me, that I should not continually heed the words of the king, my lord, the sun god from heaven?

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EA 380

TRANSCRIPTION

Obv.	01')	[*um*]-*ma* ^{Id}[IŠKUR-?? *a-na*]
	02')	[ŠEŠ]-*ia qí-b*[*í-ma*]
	03')	[*a-n*]*u-ma a-qá*[*b-bi*]
	04')	[*u*]*m-ma-a u*[*ṣ-ṣur*]
	05')	[*l*]*u-ú ša-l*[*i-im*]
	06')	*am-mì-ni la*[*ta-aš-pur*]
	07')	*šul-ma*[*-ni-ka*]
Lo.ed.	08')	*lu-ú šul*[*-mu a-na ka-ša*]
	09')	*am-mì-ni l*[*a tu-še-bi-la*]
	10')	*i-na* ŠU [^{I}…ÌR]
Rev.	11')	*ša* LUGAL *a*[*-na-ku*]
	12')	*ù šu-t*[*e-ši-ir*]
	13')	*šum-ma pa-*[…]
	14')	*um-ma-a* [^{I}…]
	15')	LÚ.DUB.S[AR$^{\text{?}}$]

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EA 380

TRANSLATION

(1'–2') [Mes]sage of [Ba'l-??] spe[ak to] my [brother].

(3'–5') [N]ow I sa[y a]s follows, "Gu[ard! M]ay it be we[ll!]

(6'–10') Why [have you] not [written concerning your] welf[are]? May it be we[ll with you]. Why [have you] n[ot sent] by the hand of […].

(10'–13') [The servant] of the king [am] I, so ex[pedite…] if […]."

(14'–15') Thus (says) […] the scribe.

VAT number assigned by Klengel 1974:262. EA number assigned by Heintz 1996:72.

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EA 381

TRANSCRIPTION

01') [.....]
02) [.....]
03') [.....]x ⌜*ru*⌝ ⌜*e*⌝(?) [.....]
04') [.....]⌜*ma*⌝[.....]
05') [.....]⌜*še*⌝[.....]
06') [.....]
07') [.....]
08') [.....]
09') [.....]*aš-te* [*-mé*.....]
10') [.....*a*]*d š*[*i*[.....]
11') [.....]*yi-iš-m*[*é*.....]
12') [.....*a*]*d* x[.....]
13') [.....]
14') traces

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EA 381

TRANSLATION

01') [.....]
02) [.....]
03') [.....]??????????/ [.....]
04') [.....]???[.....]
05') [.....]???[.....]
06') [.....]
07') [.....]
08') [.....]
09') [.....]I have [heard.....]
10') [.....]*???*[.....]
11') [.....]he heard[.....]
12') [.....]*???*[.....]
13') [.....]
14') traces

VAT number assigned by Klengel 1974:262. EA number assigned by Heintz 1996:72.

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EA 382

TRANSCRIPTION

Obv. 01') [.....]
02') [.....]
03') [.....]x ⌜*ru*?⌝ ⌜*e*?⌝[.....]
04') [.....] *ma*?[....]
05') [.....] *še*?[.....]
06') [.....]
07') [.....]
08') [.....]
09') [.....] *aš-te*[*-mé*?.....]
10') [.....*a*]*d*? *š*[*i*.....]
11') [.....]*yi-iš-m*[*é*.....]
12') [.....*a*]*d*? x[.....]
13') [.....]
14') traces

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EA 382

TRANSLATION

Obv.
01') [.....]
02') [.....]
03') [.....] ? ? ? ? ? ? [.....]
04') [.....] *??* [....]
05') [.....] *??* [.....]
06') [.....]
07') [.....]
08') [.....]
09') [.....] I have[heard?.....]
10') [.....] *??* [.....]
11') [.....]may he listen[.....]
12') [.....] *??* [.....]
13') [.....]
14') traces

VAT number assigned by Klengel 1974:262. EA number assigned by Heintz 1996:72.

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GLOSSARY

Alice Mandell

Introduction to Glossary

The glossary requires a few words of introduction as it was prepared after the passing of Professor Rainey. Rainey suggested that a glossary should be included, but he was not able to oversee its preparation. Here we outline some of the aspects of its preparation.

The principle language of the Amarna Letters is Akkadian, yet there is great influence from the diverse substrate languages and scribal traditions represented in this corpus of letters. The lists in the glossary are limited to the Akkadian letters in the Amarna corpus and do not include the lexemes in the literary or lexical texts discovered at Tell el-ʿAmarna, nor in the Hurrian (EA 24) and Hittite letters (EA 31–32). The letter order of the Akkadian glossary is as follows: *a, b, d, e, g, ḫ, i, k, l, m, n, p, q, r, s, ṣ, š, t, ṭ, u, w, y, z*. We mark initial *yod* as *y-* following English convention as opposed to *j-*, which follows German convention, e.g., *yānu* "there is not" vs. *jānu* (CAD i/j 323). The Akkadian glossary includes terms that are written using logograms as well as syllabic cuneiform, whereas the list of logograms is restricted to those terms attested solely in the Amarna Letters in logographic form.

The lexemes in the Amarna Letters that reflect an Akkadian or Akkadianized root are listed in the Akkadian section of the glossary; likewise, lexemes that may not be of Akkadian origin but occur in peripheral Akkadian, and are included in major works such as the AHw and the CAD, are likewise included in the Akkadian section of the glossary. When appropriate, the presumed language of origin is specified in parenthesis, e.g., *tumunsallu* "¼ shekel weight" (Am. < Hurr.); *maḫan* "a wooden chest" (< Eg. *mhn*). Similarly, the designation WS indicates that the lexeme is a WS term, loan, or calque, e.g., *anuki* "I" (Am. < WS); *bâ'um* II; G "to come" (Am. < WS).

The glossary attempts to be faithful to Rainey's translation, yet in certain cases when his translation deviates, or provides a slightly more nuanced translation than that listed in other lexicons, the more standard translation is included, e.g., *dudittu* (*tudittu*) "toggle pin" (Rainey), "pectoral" (CAD).

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When a variant, rare orthography (e.g., an alternative spelling resulting from dental or sibilant confusion, b/p alternation, and/or consonant doubling etc.), or by-form of a lexeme occurs in the Amarna corpus, the standard form and/or variant form listed in the major lexicons is provided in parenthesis. This is intended to guide readers to the appropriate entry in the dedicated Akkadian dictionaries, e.g., *duḫnu*, (*tuḫnu*) "millet;" *bikru* (*pikru*) "a bead, gemstone." Likewise, when two forms of a word are attested, both are included in the glossary. For example, both *angurinnu* (EA 13 rev. 23) and *angurbinnu* (EA 15:III:15) ("a metal household object") are attested Rainey's work, yet the form *angurbinnu* is not listed in the CAD or AHw. The glossary provided here lists both forms of this word in line with Rainey's transcription. Accordingly, on occasion the reader is directed to a separate entry in the glossary that may clarify the root or origin of the lexeme, e.g., *untu* see *undu* (from the root *emēdu*). Verbal roots that are formally identical but semantically distinct are listed separately, e.g., *abātu* I G "to destroy;" *abātu* II G "to flee, run away;" N "to escape; hide." When appropriate, the reader will be directed to the historically "fuller" verbal root, or in the case of derived forms, the G infinitive. This is particularly pertinent for I-*w* verbal roots, verbs with by-forms, and derived forms, e.g., *abālu* see *wabālu; arādu* see *warādu*; *babālu* see *wabālu; ibašši* see *bašû; gummuru* see *gamāru* etc. Again, this is intended to make the corpus more accessible to non-Akkadian specialists.

Rainey's new transliteration renders a number of words obsolete. There are a small number of lexemes, mainly unidentified or ill-understood objects, or *hapax legomena* (particularly in the lists of gifts), that are tentatively listed as being part of the phenomenon of peripheral Akkadian represented in the el-ʿAmarna corpus (EA) that Rainey did not include in this publication. Some of these terms were eliminated in Rainey's updated transliterations, as his segmentation of the signs altered certain words; in other cases, Rainey's analysis and translation of these terms differed from other publications. These lexemes are not included in this glossary, as it only reflects the readings attested in Rainey's manuscript. For example, the CAD lists the term *ta-aḫ-ba-ṣí* (EA 36:7) "meaning unknown" (CAD *t*:48); likewise, the AHw does not offer a definition of this term, other than identifying it as being derived from the root *ḫabāṣu*, and relating to some type of gift (AHw *t*: 1301). Rainey, on the other hand, interprets *ta-aḫ-ba-ṣí* as a 2nd person prefix conjugation verb derived from the root *ḫabāṣu*, rendering the translation "you will rejoice." This term is thus listed in the Akkadian list as a G stem of *ḫabāṣu*. Another example is the term *makkasu* (in EA 22:II:59), which Rainey interprets as a type of axe (from the verb *nakāsu*), following AHw (*m*:589),

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whereas the CAD (*m*-1:132) lists this object under *makkasu* B, as a type of metal bowl.

Since the discovery of the Amarna Letters, the field has traditionally viewed the language of the Amarna Letters as a reflection of the various "dialects" of Akkadian operating in the periphery. As such, the Akkadian list provided here includes terms that may have originally been of foreign origin but are listed by their Akkadianized forms in the designated Akkadian dictionaries. This will aid readers locate the appropriate entries in the dedicated Akkadian dictionaries. In particular, the CAD and AHw include attestations underneath the definition that they provide which may prove helpful to the reader. This is particularly relevant for the numerous lexemes in the letters from the southern Levant that reflect the influence of the WS spoken language substratum. For convenience, if a lexeme is listed in the designated Akkadian dictionaries, it is likewise listed in the glossary by its Akkadianized form, as opposed to the WS list. Such terms are designated WS in parenthesis in order to alert the reader to their potential WS origin, e.g., *zuruḫ* "arm" (Am. < WS). This is also done to reflect the ambiguity of the term, as there are numerous lexemes shared by both WS and Akkadian dialects. Moreover, in some cases it is unclear whether or not the lexeme was considered to be an Akkadian word or a WS calque or loanword by the scribe, or was perhaps a term unique to peripheral Akkadian.

The WS list, on the other hand, comprises of lexemes found in glosses, the lexemes that Rainey analyzed as WS or as showing WS influence in his publications, and terms that are not included in the designated Akkadian lexicons (as they are not Akkadian, or do not have Akkadian cognates, or are unattested elsewhere in Akkadian texts). Such lexemes are unambiguously derived from the local WS languages spoken by the Canaanite scribes, i.e., the WS lexemes in the Amarna glosses that are essentially marked as non-Akkadian terms, e.g., *ḥmh* "wall"; *kwn* "to establish, to make ready, prepare"; etc. Such lexemes are listed in the WS list by their tri-literal root following the conventions established in *Koehler-Baumgartner* (*KB*).

Likewise, there is a separate list for the Egyptian terms in the Amarna Letters that were written in Egyptian and/or are considered to be Egyptian loans or technical terms. Again, the Egyptian lexemes or Egyptian loans that are written in cuneiform in the Amarna letters and are included in the designated Akkadian lexicons are listed by their Akkadianized form in the Akkadian list, e.g., *we'u* (*weḫu*) troops (Am.‹Eg.). Whereas, the lexemes written in the Egyptian language and script in the Amarna Letters can be found in the Egyptian list according to their Egyptian root, e.g., *ꜣbd* "month."

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As this work reflects Rainey's academic journey, and in a sense, the history of cuneiform scholarship since the discovery of the Amarna Letters in 1887, the contributors have decided to include some variant sign values in the logogram glossary to guide readers. Due to the dynamic changes in the field of Assyriology the current sign values of certain logograms are not reflected in the classic sign lists (such as Borger and Labat), nor in the previous publications of the Amarna Letters. As such, Rainey's "older" sign readings, e.g., GUŠKIN or KUG.GI for *ḫurāṣu* "gold," have been updated (e.g., to KÙ.GI) although an even more updated reading might be KÙ.SIG$_{17}$. Likewise, Rainey lists certain signs by both their longer and shorter sign values, e.g., both GUD as well as GU$_4$ (EA 248:16, 280:27) for *alpu* or "ox" in Akkadian. When combinations of signs for the same lexeme deviate slightly, they are grouped together under the principle sign that makes up the word for the sake of convenience, e.g., the entry for ŠE is as follows: ŠE, ŠE.ḪI.A, ŠE.IM.ḪI.A, IM.ŠE.ḪI.A *še'u, uṭṭatu* "grain, barley"; ŠE-*tu uṭṭatu* "grains"; immediately, i.e., "after 10 grains."

The logograms in the glossary reflect the system of transliteration in place in Rainey's manuscript, which does not usually distinguish determinatives from other logograms, e.g., NA$_4$.GUG [Rainey] vs. ^{NA4}GUG, whereby the determinative NA$_4$ "stone" is in superscript. The one exception is the DINGIR sign in deity names, which is raised in superscript in Rainey's transliteration, e.g., ^{d}A for Aten. Determinatives such as GIŠ "wood," LÚ "man," and NA$_4$ "stone" are usually not considered part of the lexemes that the precede, but rather identify the semantic group to which the lexemes belong. For example, in the logogram sequences NA$_4$.GUG (*sāmtu* "carnelian") the determinative NA$_4$ indicates that GUG is a type of stone. At times the line between the determinative and the actual word is ambiguous. For example, Rainey understood the signs KUR "land" and URU "city" in place names as actual words, rendering "land of/city of X," as opposed to mere determinatives designating the following names as a region/city. The logograms are arranged alphabetically in the glossary following the conventions of the English alphabet. Since the determinatives are not differentiated in Rainey's manuscript, the reader should look for the logogram alphabetically by the first logogram in the sign sequence, e.g., GIŠ.GIGIR (*narkabtu*) "chariot" is listed under the sign GIŠ.

Lexemes that rare or are unique to the Amarna corpus are designated as Am. for "Amarna." This designation signals to the reader that this term or usage is not standard in Middle Babylonian (MB). Such lexemes are either best attested in the Amarna corpus and/or in peripheral Akkadian at sites such as Nuzi or Ugarit. In some cases, they are unique to the Amarna corpus

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and most likely derived from local substrate languages or the product of local scribal conventions. For example, certain words are attested in texts produced by Akkadian scribal centers in the periphery but are not well attested in contemporary Middle Babylonian or Middle Assyrian dialects, e.g., *sakku* "a bronze object" is attested in the Amarna corpus, Nuzi and in Neo-Assyrian, yet, not in MB. Therefore, it is marked as Am. In many cases, lexemes that are mainly found in peripheral Akkadian are loans or calques from a foreign language. For example, the specific meaning of the D stem of *banû* as "to erect/establish a city" is unique to the Amarna corpus and is thought to be a calque from WS. Other examples include *baqāmu* G "to pluck; to harvest"; *agrūtu* "wages," which are also thought to be derived from WS. *išuḫḫu*, which appears to be a type of garment, is attested once in a list of gifts in a letter from Tušratta (EA 25:IV:41) and thus is most likely a Hurrian term. The designation Am. is also used to highlight orthographies that are either best attested, or only attested in the EA corpus, e.g., *tumālu* (*timālu*) "yesterday" (Am. < WS). The word *timālu* occurs in Akkadian from the OA on; however, the form *tumālu* is only attested in the Amarna Letters and is presumably derived from WS.

In creating this glossary, we debated where to place the verbs in the Canaanite Letters that do not neatly fall into the Akkadian or WS verbal paradigm. Current discussions of such forms are central in debates as to whether or not the language underlying the Amarna Letters from the southern Levant should be classified as Akkadian, as opposed to WS. Rainey viewed the language of the Canaanite Letters as a "code" between various groups, but argued that it is impossible to tell whether or not it was spoken: "Was it due to some dominant, creative personality in one of the scribal school? Did this result in, or was it the result of, a spoken 'interlanguage' that developed among the local administrators?" (A. Rainey and R. Steven Notley, *The Sacred Bridge* [Jerusalem: Carta, 2006]:88.) Though, in his own analysis of the Amarna Letters, he approached the differences in orthography as a reflection of a phonological, spoken reality, classifying the verbs of the Canaanite Letters as "mixed" Akkadian/Canaanite forms. In contrast to Rainey, who classified the Canaaanite Letters as part of the phenomenon of Peripheral Akkadian (albeit with heavy Canaanite influence), a trend in recent scholarship divorces writing from speech, calling into question the assumption that Peripheral Akkadian reflects the existence of various concurrent "dialects" of spoken Akkadian. However, as the main goal of the glossary is to provide information as to the verbal stems attested in the letters in a way that reflects Rainey's own interpretation of the verbal system, moreover, to honor him as a scholar and his exhaustive writings on the sub-

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ject, the glossary follows Rainey's analysis of the language of the Canaanite letters. Rainey viewed "Canaanite Akkadian" as a hybrid language drawing from the prestige of Akkadian as well as the local WS languages spoken by Canaanite scribes during this period, as is reflected by the title of his grammar of the Canaanite corpus: *Canaanite in the Amarna Letters: A Linguistic Analysis of the Mixed Dialect Used by the Scribes from Canaan* (CAT). In order to resolve the issue of how to classify such forms, we turned to Rainey's writings, in particular CAT, which reflects Rainey's life work on the Canaanite verbal system. Rainey wrote extensively the verbal system in the Canaanite letters, which presents several interesting problems due to archaic and anomalous forms. Rainey argued that Canaanite Akkadian verbs were "hybrid" forms that used elements from both the Akkadian and WS verbal systems: the verbal roots were derived from Akkadian, whereas, the affixes that code tense, aspect, and modality were derived from WS. In CAT II, Rainey parses the "mixed" verbal forms as though Akkadian verbs, in accordance with the verbal stems in Akkadian (G, D, Š, N). Since he approached the verbs as "mixed" forms, he interpreted anomalous forms such as the internal passives Gp and Dp, and use of the H-stem (Causative), which are not attested in Akkadian, as reflections of the WS substratum language of the Canaanite scribes.

When the verbal stem employs an anomalous form that reflects a WS as opposed to an Akkadian verbal stem, such as an internal passive (Gp), we note this in the Akkadian glossary. The Canaanite Letters are also characterized by the use of WS affixes on Akkadian verbal bases to code tense and/or modality, e.g., EA 114:42 *ša* [*m*]*a-an-ni yu-pa-šu ki-a-ma* "why is he being treated thus?" The verb here is a 3ms G passive (Gp) present indicative derived from the Akkadian verbal root *epēšu* "to do." However, the Gp is a WS verbal stem (corresponding to the Akkadian N stem). Moreover, *yv-* is the WS 3ms pronominal prefix, as opposed to *i-* in Akkadian (*iprus* [3ms preterite], *iparras* [3ms durative], *iptaras* [3ms perfect] etc.), e.g., EA 138:38 *yi-iṣ-bat* "he seized" (WS prefix) vs. *iṣbat* (the 3ms Akkadian preterite). In the Canaanite letters WS pronominal suffixes are affixed to the suffix conjugation *qatala* (which corresponds to the Akkadian stative), e.g., WS 1cs *-ti* vs. 1cs Akkadian *-āku*. The suffix conjugation denotes actions in the past, e.g., EA 127:34 where the Akkadian 1cs stative *ma-ṣa-ku* is followed by the Canaanite gloss *ṣí-ir-ti* "I am hard pressed." Rainey classified such verbs as Canaanized or Canaanite Akkadian, a dialect or written form of Akkadian that was heavily influenced by WS, yet, not WS. We have accordingly included such "hybrid" verbs in the Akkadian list by their Akkadian infinitives as listed in the designated Akkadian dictionaries.

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The hope is that this glossary will prove useful to scholars and readers, in particular, those new to the Amarna Letters. The glossary is not intended to be exhaustive, but to be an accessible reference and a guide to Rainey's updated transliterations and translations, particularly where his translations differ from previous publications of the Amarna Letters. More involved researchers should consult the excellent lexicons already in circulation, such as the *Akkadisches Handwörterbuch* (AHw) and the *Chicago Assyrian Dictionary* (CAD) etc., which contain the bulk of lexemes in the Amarna corpus. In particular, the CAD offers a useful list of attestations for each entry that will prove invaluable to further study of this corpus. In addition, *A Concise Dictionary of Akkadian* (edited by J. Black, A. George, and N. Postgate) is a useful and quick reference work that utilizes both CAD and AHw.

Glossary

â, ai, yâ	not; may not; do not (before a prohibitive)
abu	father [A; A.A; AD; AD.DA; AB.BA]
abālu	see *wabālu*
abašmû	a greenish colored precious stone
abātu I	**G** to destroy
abātu II	**G** to flee, run away; **N** to escape; to hide
abnu	stone, rock [NA4]
abūbu	flood, deluge
abullu	gate [KÁ.GAL]
adaḫa	a type of cloth
addu	a type of throw stick (Am.)
adi	until, up to, until the time that; along with; indeed, truly (Am.); still (Am. < WS)
agāmi	today
agannu	a bowl
agarḫu	a piece of jewelry
agru	hireling, hired man
agrūtu	wages (Am.)
aḫāmiš	each other, one another
aḫāru	**G** to be late, be delayed; **D** trans. to hold back, delay (Am.)
aḫātu	sister
aḫāzu	**G** to take, seize; to marry
aḫennâ	separately, by itself
aḫītu	side
aḫita	on one side; aside
aḫu I	brother [ŠEŠ]
aḫu II	side, arm [ZAG]
aḫḫūtu	brotherhood, brotherly relations

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aḫû II	**Gt** to fraternize, have brotherly relations with
aḫuzzatu	marriage gift; marriage-like relationship
aigalluḫu	a type of horned animal
akalu	food, sustenance [NINDA; NÌG]
akālu	**G** to eat
akkannama	similarly
akanna	so, thus
akunu	(*akūnu*) jar, vessel (< Eg.)
alāku	**G** to go; **GT** to go forth; **GTN** to roam, wander
allû	presentation particle (Am. < WS); certainly, indeed, furthermore
ālu	city, town (in Am. can be treated as a f. noun); pl. *ālānu* [URU]
ālu II	(*ēlu*) ram, ram-shaped ornament
alpu	bull, ox [GU4]
alta(p)pipu	a chest, box (Am.)
-am	to me (1cs dative)
amāru	**G** to see
amartu	board, sideboard; partition (between homes)
amātu	(*awātu*) word; matter [INIM]
amê ṣabi	red colored(?) (< Eg. *ỉmȝw*)
amēlu	(*awīlu*) male, man, human, person [LÚ]
amēltu	(*awīltu*) female, woman [MUNUS]
ami	see *amê*
amīlūtu	(*awīlūtu*) personnel, servants (coll. pl.)
ammal	as much as, in accordance with
ammīni	why?
ammiu	f. *ammītu*; that
ammu	people
amtu	female servant [GÉME]
amur	see *amāru*; behold (introduction particle) (Am.)
amūtu	a type of precious metal
ana	to, for; belonging to
anaḫu	a golden object (*ʿnḫ* shaped?)
anāḫu	**G** to become tired, weary
anāku	1cs; I, me
angurbinnu	see *angurinnu*
angurinnu	a metal household object
anmûtti	(pl. of *anmû*) these things
annāma	likewise
annânum	here, from here
annikâ	**anni*(*u*)+ *kīam*; here
anīna	now
anniš	(*annuš*) **annû*+ *ištu*; here, hither
annû	this, those; fs. *annītu* this one; mp. *annûtu* these, those; in this manner
annû	behold (Am. < WS)
annûš	look! (Am. < WS)
anṣabtu	(*inṣabtu*) earing

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anuki see *anāku*; 1cs I (Am. < WS)
anumma now
apālu **G** to pay; to answer; **N** to be paid off
ʿapîru see *ḫāpiru*
apisāmūš a type of bow (?)
appu nose; spout (vessel)
appanannu a type of metal object (Am.)
appūna (*appunnāma, appunāna*) moreover
apsasu a type of animal (bovine?)
aqra (*waqāru*) rare, scarce
aqarḫu a type of jewelry (Am.)
arādu see *warādu*; **G-D** to serve (Am.)
arāku **G** to be long; **D** to lengthen, make long
arānu II **G** to be guilty (Am.)
arapšannu an unidentified object (Am.)
arāru **G** to curse
araššannu a type of bird, a bird-shaped object (?) (Am.)
ardu (*wardu*) m. slave, servant
ardūtu service; to (be of) service to; vassalage; slavery [ÌR]
arḫiš quickly, hastily
arḫu month [ITI]
arku long, tall [GÍD.DA]
arnu see *arāru*; guilt, sin, crime
asīru captive, prisoner
asu myrtle [ŠIM.AZ]
assaštaranni the cloth streamers on a fly-whisk (Am.)
assuri if (for neg. probability); in case that; on no account
ašallu a type of bowl
ašar (*ašru*) place, site; here; from
ašāšu **G** to be angry, enraged
ašbu see *wašābu*
aširi a person of rank (Am < WS)
aškirušḫu a type of utensil used in pairs (Am. < Hurr.)
ašnugallu alabaster [NA4.GIŠ.NU$_{11}$.GAL]
ašrānu see *ašar*; there
aššа a type of jar with sweet oil (related to Late Egyptian *ʿš*?)
aššatu wife [DAM]
aššiyannu a type of garment, textile (Hurr. *maššiyannu*?)
aššum because of
aššûtu marriage [DAM-*ut*]
ašû physician [A.ZU]
atteru companion, friend (Am. < Hurr.)
atterūtu friendship
atḫû see *aḫu I*; partners
atḫûtu brotherly relations; partnership
atru (*watru*) extra, surplus
attū- belonging to, e.g., *attūka* (2ms) your (used in possessive constructs)

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awatamulušhe an unidentified ivory object (Am. < Hurr.)
awatu see *amātu*; word, matter [INIM]
a(y)yabba the sea
ayyābu (*yābu*) enemy
ayyaka (*yaka*) where?
ayyalu deer, stag [DÀRA.MAŠ]
ayyāmi where? (Am.)
ayyānu see *yānu*
ayyâši (*yâši*) to, for, with me
ayyigalluḫu (*haigallathe*) a type of horned animal (Am. < Hurr)
ayyimme (*ēm*) wherever, whatever
ayyu which, that; *ayyītu* fs; *ayyūtu* m.pl.
ayyumma (*ayyummê*) any, anyone
azida a type of sweet oil
bābu door, gate [KÁ]
babālu see *wabālu*; **G** to carry, bring
bakû **G** to cry, weep
bali see *balu*; without (Am.)
balāṭu I life; provisions (Am.) [TI; TI.LA; TIN.ZI]
balāṭu II **G** to live, be alive; **D** to rejuvenate, revive; **Š** to give life to (Am.) [TI; TI.LA]
balṭānumma alive (Am.) [TI.LA]
ballukku styrax [ŠIM.BÚL]
balu (*bali*) without
banû I good
banû II **G** to be good; to be beautiful
banû III **G** to build, create; **D** to erect, establish (a city) (Am.)
baqāmu **G** to pluck; to harvest (Am.)
bašālu **G** to be cooked; **Š** to cook
baštu (*baltu*) dignity, pride, honor [TÉŠ]
bašû (*ibašši*) **G** to exist
bâ'um II **G** to come (Am. < WS)
bazā'um **D** to treat harshly, deal with unreasonably
bēlu lord, master, owner of [EN; BAD]
bēltu lady, mistress [NIN; BAD-*tu*]
betatu (*betātu*) a decoration on cloth and leather (Am.)
bibrû a rhyton
bikru (*pikru*) bead, gemstone
biltu load, the load that a donkey can carry; talent (unit of weight) [GUN; GÚ]
biri- (*beri-*) among, between
bītu house; container [É]
bubūtu a wooden section of a chariot (a beam on the side?)
buginnu trough; wooden container [BUGIN]
bultu a type of blanket, cover (Am.)
bumer a measuring vessel
buqūmu see *baqāmu*; plucking, (sheep) shearing [ZÚ.SI.GA]

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burḫu *ša b.* an object set in gold (?) (Am.)
burḫiš (*burḫu*) a type of buffalo (Am.)
burku (*purku*) knees, loins; *ša b.* loincloth
burrumu multicolored; speckled [GÙN.(A)]
bušlu see *bašalu*; molten
būšu see *bašû*; (*bušû*) goods, property
butinnu (*putinnu*) button (Am.)
bu"û II **D** to seek, search for; to ask for; to seek out (a result); to intend
dabābu **G** to speak, talk, tell; **GTN** to repeatedly ask, inquire about
daba'uḫ I a type of eye paint receptacle
dagālu **G** to see, look; to show reverence to (Am.)
daḫû **G** to beat down; to be pushed down
dâku **G** to kill, defeat [GAZ]
dalāḫu **G-D** to disturb, to interfere with; **D** to hurry (Am.)
daltu door [(GIŠ).GI.IG]
dāmu blood; *ša dama šūlû* "reddish"
damāqu **G** to be good, make agreeable, pleasant; **D** to behave favorably towards
damqu good, beautiful; notable
dannu strong [KAL; GA.KAL, KAL.GA]
danniš very, greatly
dapāru see *ṭapāru*
dāru era; eternity; *ana d.* forever (Am.)
dārītu *ištu d.* of old, from time immemorial (Am.); *adi dāriāta* forever (Am.)
darû **G** to last, live forever
dardara a type of ornament (Am.)
daši a type of beer jar (< Eg. *dś*[*y*])
dayyanu see *diānu* (*diyānu*), a judge
dekû II **G** to call up; to lift, levy
diānu **G** to judge, to give or pass judgment [DI.KUD]
diban (*tiban, deben*) a weight measurement (Am. < Eg.)
dimtu II tears; *d.*+ *alāku* "to flow"
dīnu legal case, legal ruling, decision, trial
dinīta a bowl or vase (< Eg.)
diqāru pot, large vessel
dišpu honey [LÀL]
dūdu a metal vessel, kettle
dudittu see *tudittu*
duḫnu (*tuḫnu*) millet
dullu (*tullû*) work, labor; *dullu qatnu* "delicate labor," "handiwork"
du(*l*)*luḫu* urgency; *dulluḫiš* "rushed, hurried" (Am.)
dūltu (*tūltu*) worm
dumqu goodness, a good thing [SIG$_5$]
dunnu see *dannu*; power, strength
duppuru I (*ṭapāru*) **D** to move away, to drive away so.
dūru wall [BÀD]

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dušû	a type of stone (agate?) [NA_4.DU_8.ŠI.A; NA_4.DUḪ.ŠI.A]
ē	(*ai*) not; *ē lā* "certainly not"
ebbu	pure, clear [SIKIL]
ebēru	**G** to cross over; **Š** to bring across, to transport
ebūru	harvest; summer, harvest month [BURU14]
eddāttu	(*eddittu*) a type of thorn bush
edēlu	**G** to shut, bolt; **Gp** locked
ēdēnu	alone, sole
edēšu	**G** to become new; **D** to rebuild, repair [GIBIL]
edû	(*idû*) **G** to know; to recognize; *e. ana* "to care for" (Am.)
eḫlipakku	(*eḫlupakku, eḫlapakku*) raw glass
ēkallu	palace [É.GAL]
ēkallû	palace official
ekēmu	**G** to save, deliver, rescue
el	(*elu, eli*) on, over, above
elammakku	a type of precious wood
elēnu	see *el*; above, over, more than (Am.)
eleppu	ship, boat, vessel [GIŠ.MÁ]
eliš	above [AN.TA]
elû I	upon, above; high, tall, exalted
elû II	upper (body part; geographic feature) [UGU]
elû III	**G** to go up, arise; **D** to raise, make higher, lift up; **Š** (caus. of **G**) to bring up; *ša dama šūlû* "enhanced blood-red" i.e., "reddish (gold)" (Am.); **Št** +*ana* to make as high as (dowry) (Am.)
ēm	wherever; whatever part of; whatever time
emu	father-in-law
emqu	wise
emēqu	**G** to be wise
emūqu	strength, force; *ina e.* "by force, violently"
emqūtu	wisdom (Am.)
emūtu	betrothal; marriage alliance (Am.)
enēnu I	**G** to grant favor, be favorable to; to be merciful (Am.)
enēnu II	**G** to punish
enēšu	**G** to be weak [SIG]
enūma	(*inūma*) when; because
enzu	goat [ÙZ]
epru	(*eperu*) earth, soil, dust [SAḪAR]
epēšu	**G** to do, make; *āla e.* to take a city; to fortify a city (Am.); to make into (king, son) (Am.); **Gtn** to continuously do; **N** pass. of **G**
eqlu	field [A.ŠÀ]
eratti(*ya*)*nnu*	a part of a weapon (?) (Am.)
erēbu	**G** to enter; **D** to inscribe on a tablet; **Š** to deliver; to cause to enter; to post troops
erēnu	cedar [GIŠ.EREN]
erbe	(f. *erbēt*) four
erbēšerû	fourteenth (Am.)
erbu II	(*e. šamši*) sunset

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erēšu I **G** to sow, cultivate, plow
erēšu II **G** to request, wish, desire; to seek; **N** to be demanded, requested
eršu bed [GIŠ.NÁ]
erṣētu earth, land [KI]
erû eagle, vulture; augury [Á.MUŠEN]
erû (*werû*) copper [URUDU]
esēpu **G** to gather up, collect
eṣēdu I harvest [ŠE.KIN.(GUR_{10}).KU_5]
eṣēdu II **G** to harvest, reap
ešēru **G** to be straight; to go directly towards, to attack; **Š** to get in order, to prepare (Am.); N to put in order
ešer, (*f.*) *ešeret* the number 10 [U]
ešmekku malachite
eššu (*edēšu*) new
etēqu **G** to pass, cross over; **Š** to cause to cross; to transgress, break (oath, treaty); **Štn** iterative of **Š**
eṭlu youth, young man
ezēbu **G** to leave, abandon; **Gtn** to abandon; **Š** to save, deliver
gabbu all of
gabīdu (*kabīdu*) liver
gallābu barber [LÚ.ŠU.I]
gamāru **G** to complete, finish
gamru complete, full; *ana g.* "in its entirety"
gamrūtu entirety; *ana g.* "completely"
garādu (*qarādu*) **G** to pluck, tear out
galtu (*galdu*) a type of vessel (< Eg.?)
giltû (*gištû*) rung
gilāmu (*kilāmu*) a type of ivory
gimru totality, everything
gištappu footrest, footstool [GIŠ.GÌR.GUB]
guduppiānu (*kuduppānu*) pomegranate (?)
guggubu (*gubgubu*) an ornament set with a precious stone
guḫaṣṣu (*guḫaššu*) wire, cord; torque
gumiru see *gamāru*; completely, totally
gumūru dagger hilt (Am.)
gummuru see *gamāru*; **D** to finish off
gungubu (*gungupu*) a part of a chariot (Am.)
gunte memētu unknown object (housed in storerooms)(Am.)
gursipu helmet [GUR.SI.IB]
guštappu (*kuštappu*) the part of a harness (?) (Am.)
guzi stable boy
ḫabālu I injury, act of wrongdoing
ḫabālu II **G** to damage; to do wrong; to oppress; **D** to wrong
ḫabālu III **G** to be in debt, owe; to borrow
ḫabalkinnu (*ḫabalginnu*) a metal alloy used for weapons
ḫabannatu a container for oil
ḫabāṣu **G** to be elated, carefree; **Š** to cause to rejoice

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ḫabātu **G** to rob, plunder, raid
ḫabbātu bandit, raider [LÚ.SA.GAZ]
ḫadû **G** to be joyful, rejoice; **D** to make happy
ḫalāqu **G** to disappear, be lost; to be destroyed; **D** fact. of G
ḫalṣu fort, fortress, camp
ḫalzuḫlu district governor; fortress commander
ḫamāṭu **G** to hurry, hasten; **D** to hurry (troops) (Am.)
ḫamṭu quick sudden
ḫamuttu haste; *ana/ina ḫ.* "hastily"
ḫamutta (*ḫamittu*) at once, soon
ḫamuttiš quickly
ḫanāpu **G** to act basely; to be sacrilegious (Am. < WS)
ḫannipu see *ḫanpu*; sacrilege, impiety (Am.)
ḫanpu see *ḫanāpu*; baseness (Am.)
ḫanūnu box; chest; *ḫanūnu šāḫû* "upright chest" (< Eg. *ḥnu* or *ḥnn śʿḥʿ*)
ḫāpiru (*ʿāpîru*) bandit, raider [LÚ.SA.GAZ]
ḫaragabaš a type of gold/silver goblet (Am.)
ḫarranu road [KASKAL]
ḫarāšu see *erēšu*; **G-D** to bring together, to collect; to plow (WS)
ḫarušḫu a type of animal; an animal-shaped ornament (?) (Am.)
ḫaṣṣinu axe
ḫaṣuru a type of garment
ḫašāḫu **G** to desire, want, wish for
ḫašḫuru apple tree [GIŠ.ḪAŠḪUR]
ḫatanu in-law, relation by marriage
ḫatānu son in law
ḫatappi meaning unknown (a golden object)
ḫaṭû **G** to do wrong, to be faulty, negligent
ḫāwiru (*ḫā'iru*) husband, consort [NITLAM$_4$]
ḫazannu (m.pl. *ḫazannūte*) mayor, chief official
ḫedûtu see *ḫadû*; (*ḫidûtu*) joy, rejoicing
ḫerizzi a type of precious stone (Am. < Hurr.)
ḫidumû (*ḫudumû*) a type of garment (Am. < Nuzi)
ḫilibû a type of precious stone
ḫin (*ḫina*) a type of stone (?) (< Eg.?)
ḫindu (*ḫiddu*) (pl. *ḫintuna, ḫintena*) bead
ḫīrtu wife, spouse [NITLAM$_4$]
ḫīṭu error, negligence, fault
ḫubullu damaged (< WS *ḫbl*)
ḫubunnu a type of container
ḫubūtu thicket (Am. < WS)
ḫuḫāru a bird snare
ḫulālu a type of precious stone [NA$_4$.NÍR]
ḫuliam helmet (Am.)
ḫullu (*ullu*) neck ring; torque; yoke (< WS *ʿwl*)
ḫunima a type of vessel (Am. < Eg)
ḫurādu soldiers; elite troops

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ḫurru Hurrian
ḫurāṣu gold [KÙ.GI]
ḫuppalû (*ḫutpalû*) mace [GIŠ.TUKUL.SAG.NA$_4$]
ḫupšu yeomen workers; a member of the lower classes; rabble (pejorative)
ḫuššû red [ḪUŠ.A]
ḫuttu a type of stone jar (Am.)
ḫuzzi a type of linen garment, cloth
ḫuzunu a golden object (animal shaped?) (Am.)
-ī, -a, -ā, -ya 1cs. suffix "my"
iaruttu a type of oil (Am.)
ibaššu see *bašû*; to be, exist
iduzzarra an unidentified object (Am.)
idru (*itru*) a band, belt (?), quality of cloth (?) (Am.)
i'lu wrap, blanket [TÚG.SIG$_4$.ZA= OB TÚG.GUZ.ZA?]
ilu deity determinative; god [DINGIR]
imdu see *emēdu*; (*indu*) support; imposition, obligation
imittu a type of spear
imēru donkey [ANŠE]
immati see *mati*; interrogative "when?"
immēru sheep, flock of sheep; a ram shaped rhyton [UDU; UDU.‹A›.LUM]
ingana (*gana*) "come on!" (Am.)
inu (*enu*) when, at the time of
īnu eye [IGI]
indu see *imdu*
inūma (*enūma*); when; since, because; that; now (for *anumma*) (Am.)
ina in, into; (away) from; *ina* + PN "at the time of PN"
inanna now
ipru ration
ipšu see *epēšu*; deed, action; behavior (Am.)
ipṭiru see *paṭāru*; ransom money
irpi an Egyptian official, army commander (Am. < Eg. *ḥry-pḏ*[*t*])
irtu breast, chest; breastplate
isinnu festival; *isinni kimiri/gimiri* (Heb. *ḥag hā'āsip̱*) "feast of completion"(?) [EZEN]
iṣṣūru bird [MUŠEN]
iṣû wood; timber; tree [GIŠ]
išdu base, foundation
išḫunnatu (*isḫunnatu*) a cluster of grapes
išuḫḫu a type of garment (Am.)
išātu fire [IZI]; *ša i.* brazier (Am.)
išmekku (*ešmekku*) malachite
išpatu quiver [KUŠ.É.MAR.URU$_5$ (Am.)]
išqillatu an oil container (Am.)
ištēn one (unit), person, object
ište(*n*)*nūtu* for the first time (Am.); single entity, set
ištu from; on; around; with (Am.)
iššuḫu (*išuḫḫu*) a type of garment (Am.)

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išû to have, possess; to exist (Am. < WS)
itbāru friend, colleague
itquru spoon [GIŠ.DÍLIM]
itti with; *itta-* (Am.)
ittiltu see *ištēn*; one time, once
itussarra (*ituzzarra*) a type of ornament (Am.)
izirtu help (Am. < WS *ʿzr*)
izuzzu (*uzuzzu*); **G** to stand; *z.* + UGU to attack; **Š** to cause to be present; to substitute
-ka you (2 ms. acc suffix)
kaballu a type of fabric
kabāšu (*kabāsu*) **G** to tread, trample (**kabāšu* [Am.])
kabātu **G** to be heavy; to be honored, respected; **D** to treat honorably, to respect; **Dtn** to repeatedly honor, be complementary of [DUGUD]
kabattu liver; stomach [UZU.UR$_5$]
kabattuma see *kabattu*; on the stomach, front of the body (used in prostration formula) (Am.)
kabtu heavy, weighty, important; a dignitary [DUGUD]
kabbuttu counterweight
kadrû greeting gift; bribe
kaḫšu throne (Am. < WS; Ug. *kḥṭ*)
kakkaru an ingot, disk of metal
kakkusu a type of precious stone
kakkû (*kakkūtu*) lentil [GÚ.TUR]
kalbu dog [UR; UR.GI$_5$; UR.GI$_7$; UR.GU]
kalû I all, totality
kalû II **G** to hold back; to detain; to withhold; **N** pass. of **G**
kallātu daughter-in-law; bride [É.GI.A]
kallû express messenger; *ina*/*ana kallê* "in haste"
kamiru (*gamiru*) a noble, elite (Am.)
kamû **G** to be bound; to be a prisoner; **D** to bind
kamû II **G** to bind
kâmma so, thus (by-form of *kīam*)
kammaru a type of gold, an ornamental design (?) (Am.)
kammuššakku a type of bed (Am.)
kannu a vessel stand
kanna (*akanna*) so thus, similarly, just so
kannama (*akannama*) similarly, likewise
kanāšu **G** to bow; to submit; **D** to subject, to submit
kanatku an aromatic tree; the aromatic substance from this tree [ŠIM.GIG]
kapālu **G** to curve, curl up; **D** to bend, twist
kapissuḫḫu (*kapizzuḫḫu*) a type of ornament (Am. < Hurr.)
karašu camp, expeditionary force [ÉRIN.MEŠ KAL.BAD.KASKAL]
karašku funerary chapel, mausoleum (Am. < Hurr.?)
karatnannu a golden ornament (Am.)
karpatu pot, clay vessel [DUG]
karaṣu **G** to break off; to pinch off

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karṣu slander; *ākil k.* "to slander"
kartappu groom, animal driver
kāsu cup [GÚ.ZI; GAL]
kaspu silver [KÙ.BABBAR]
kašādu **G** to arrive; **D** to drive off, send away (messenger); **Š** caus. of **G**
kašāšu I **G** to control, acquire (property); to take control of an enemy (Am.); **N** to be held, to serve for a debt
kâša (*kâšim*) to you, for you (2sg dat.)
katāmu **G** to hide, cover; **D** to cover with, cover over, close; to conceal (Am.)
katappû bridle [KUŠ.KA.TAB]
kâti you (2 sg acc., gen.)
kayyānu constant, regular; constantly, regularly
kazābu II **G** to lie, tell lies (Am. < WS)
kazbūtu see *kazābu; awât k.* lies (Am.)
kazīru curl fringe; a type of figurine (Am.)
kezēru **G** to style hair; to style a certain type of hairdo
kī like, how, as, according to
-ki you (2 fsg. acc.)
kiā'im see *kiām*
kiām thus, in this manner; *kiām ... kiām* here and there (Am.)
kibbu a type of ornament
kika (*kikā*) thus, like (Am. < WS)
kilallū (*kilallān*) both
kilūbu a cage, trap (Am. < WS)
kima like, as; *k+* adv. "as ... as possible" (Am.)
kimê like; as that; as soon as
kimru a type of festival (?) (Am.)
kīnanna (*kī+inanna*) so, thus (Am.)
kīnātu see *kīnu*
kinattūtu personnel (Am.)
kīnu true, reliable, loyal
kinṣu (*kimṣu, kiṣṣu*) leggings
kinūnu braizer
kipalallu a type of furniture (Am.)
kirdib (*kirdippu, kartappu*) groom (of an animal)
kirru a pot, big jar [GIŠ.KIRI$_6$]
kirissu pin
kišādu neck, back of neck; back [UZU.GÙ]
kišādu scarf [GÚ.GADA]
kiškanu a type of wood (Am.)
kišūma thus, so (< WS *kī*)
kitini a type of eye paint receptacle
kittu see *kīnu*; truth, reliability; *kīma kitti* "by consent"
kitû linen [GADA]
kizzu a type of jewelry (in phrase *kizzi wušru*) (Hurr.)
kuba see *kūbu*
kubbutu see *kabātu* heavy, weighty; honored

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kubbuttu see *kabātu*; pl. *kubbutāti*; an honorific gift (Am.)
kubbuttu a counterweight (?); a part of a necklace (?)
kuba see *kūbu*
kūbu (*kûbu*) jar (< Eg. *qbw*)
kûbu see *kūbu*
kuiḫku a type of oil container (Am. < Eg.)
kukubu (*kukkubu*); rhyton
kukutu a reed implement (?) (Am.)
kulu see *kalû* II; all, totality of
kuldu a bronze object (part of a brazier?) (Am.)
kunāšu (pl.) emmer [ŠE.ZÍZ.ḪI.A]
kuninnu a type of bowl, basin
kunukku cylinder seal [KIŠIB]
kurru a measure of a dry-good [GUR]
kursinnu ankle
kuru(*m*)*mānu* an ivory object (fruit-shaped?)(Am.)
kurû short [LÚGUD]
kussû throne, chair, seat [GIŠ.GU.ZA]
kušītu (*kusītu*) robe; linen garment (Am.) [TÚG.BAR.DUL]
kuššudu to chase away; *ša zubbī k.* "fly whisk"
lā not, no; un- (negation) [NU]
labīru old, ancient; elder
labīrūtu old age
labittu (*libittu*) brick [SIG$_4$]
lalû plenty, abundance; wealth
lama (*lām*) before, in front of (location, person); before (temporal)
lamādu **G** to learn
lam(*a*)*ḫuššû* a type of ceremonial garment [TÚG.NÍG.LAM]
lamassu a female deity; figurine of a female deity [^{d}LAMMA]
lapātu **G** to touch; to fashion an object
laqāḫu see *leqû*; **G** to take, seize; **Gp** taken (Am. < WS)
leḫēmu **G** to eat, consume (Am. < WS)
lemēnu **G** to become bad, evil; **Dt** to become angry (with one another); to become embroiled in a dispute
lemnu bad, evil; hostile [ḪUL, ḪUL.GÁL]
leqû II **G** to take, take away, deliver
leû **G** to be able to
lē'u a board, plaque
libbu stomach, heart, mind; *ša libbi-* "according to the desire of;" *ana l.* "in, throughout" [ŠÀ]
līmu family, tribe, nations
līm thousand [LIM]
līmu (*lawû* II) environs
limītu neighboring, in the surrounding area
limûtu encirclement
lišānu tongue; blade of a tool; ingot(?)
lū or; indeed (asseverative particle); if (Am.)

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lubāšu clothing; *lubulti šarri* "royal linen," i.e., "byssus" (< Eg. *sšr nswt*)
lulīmu stag, deer, ram [LU.LIM]
lulūtu a type of animal-shaped vessel (Am.)
lullû II to enrich, make luxurious, beautiful
lūqu see *laqāḫu*; "taken," i.e., a hostage (Am. < WS)
lurimtu f. of *lurmûm* pomegranate
-ma (*-me*) enclitic particle; the conjunction "and"
mādu many, much
mâdu a great deal, much
mādūtu see *mādu; kī m.* very much (Am.)
magāgu **G** to be tense, to be distressed; to have cramps, spasms
magal very much, greatly
magāru **G** to consent, agree; to be amenable to; **Gt** to be in agreement; **Š** to cause to agree, to reconcile
maḫan a wooden chest (< Eg. *mhn*)
maḫāru **G** to accept, receive
maḫāṣu **G** to smite, strike, beat; to overlay; **D** to inlay, cover with gold (Am.); **Gtn** to continuously strike, beat
māḫāzu town, settlement; center of city
maḫda a type of hand bracelet
maḫru front; presence; *ina/ana m.* "in the presence of, before"
maḫīru emporium, market [GÁN.BA]
maḫzirāmu (pl) requirements, needed things (Am. < WS)
makkasu a type of axe, cutting implement
makû III **G** to be absent, missing, to be lacking
mala as much as, in accordance with
malāku II **G** to discuss; to advise, to look after
malû full, complete; *malē libbāti* "full of anger" [DIR]
mamma (*mamman*) somebody, someone; *la mamman* "no one"
māmīnu why?; what? (Am. < WS *mā*+*mīnu*)
māmitu oath; curse [NAM.RU]
mangu see *magāgu*; stiffness, paralysis
maninnu a type of necklace
manû II mina weight measurement [MA.NA]
manû IV **G** to count; to recite
māni how much? how many? (Am. < WS); *ana lā māni* "countless"
mannu I who, whosoever; each, every
mannu II what? (Am. < WS)
mannummê who(so)ever; *m*+neg. no one
manṣartu see *maṣṣartu*
maprû a type of vessel (Am.)
maqû see *makû*
maqqibu (*maqqabu*) hammer (Am. < WS)
maqqītu (pl. *maqqû*) libation vessel [BAL]
māru son; man/resident of (city/region) [DUMU]
mārtu daughter [DUMU.MUNUS]
marbadu blanket (Am. < WS; [Ug. *mrbd*; Heb. *marbaddîm*])

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marḫatu wife, spouse [NITLAM$_4$]
marḫa(l)lu carnelian
marāru III **G** to go away, depart; **Š** to drive away, chase away (Am.)
marāṣu **G** to be sick, in distress; **Š** to cause distress, to hurt, offend; **ŠD** *m+libbum* to distress (Am.)
mari(y)annu a caste of warriors
maršītu see *rašû*; property, possessions
masdariš (*masdara*) *ana m.* always, continuously (Am.)
massu corvée, conscript laborer (‹WS)
maṣṣartu see *naṣāru*; guard, watchman; watch, watch post; [UN]
maṣṣaru see *naṣāru*; guard, watchman; *m. šarri* the royal guard, king's guard (Am.)
maṣiqta a type of container, pouring vessel (Am.)
mâṣu **G** to be/come a small amount; **Š** caus. of **G** (Am.)
maṣû **G** to correspond with; be equal to; to be sufficient; **Š** to cause to be sufficient
mašaddu chariot-poles (?) [NÍG.GÍD.DA GIGIR]
mašḫu a type of ring (Am.)
mašḫalu sieve
mašku animal skin, hide; sack [KUŠ]
maškanu see *šakānu*; threshing floor, granary [KISLAḪ]; place, site; settlement, residence
maškittu see *maškanu*; residence
mašālu **G** to be equal, become equal
mašlu half
mašqalu weight (Am. < WS)
mašqaltu balance, scales; weighing out
maša'u **G** to rob, take away forcibly; **N** be taken by force, stolen
maššu polished, shining
mašû I (f. *mašītu*) forgotten, left behind
mašû II **G** to forget, leave behind
mašuya a golden ornament (Am.)
mati when
matimê whenever
mātu country, land (KUR; KUR.KI)
mâtu **G** to die, be dead; **Š** to put to death, kill; **H** to put to death [BA.ÚŠ; BA.UG$_7$]
maṭru (*maṭrû*) a pole, stick, handle(?) (Am.)
maṭû **G** to become little, less; **D** to reduce
maû **G** to push away; to refuse; **D** to hurl, throw
mē (*mētu*) one hundred
-mê II particle used in indirect iterrog. (e.g., *matimê* "whenever")
meḫru equal, colleague, peer (Am.)
meḫrūtu of equal rank
mekku glass
mekû V **G** to neglect; **Dt** = **G**
Meluḫḫa (*meluḫḫu*) adj. of *m.*

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mēqītu eye-paint (Am.)
mēreštu II (*erēšu*) wish, request, demand
mesukku a type of bird of prey; bird shaped obj. (Am.)
mešēnu sandal, shoe
-mi particle of direct speech
miḫṣu weave, woven textile, fabric
miḫḫuṣ see *maḫāṣu* (*muḫḫuṣ*) covered with, "studded"
mīya (*mīati*, *ema'e*) who? (Am. < WS)
miammu see *mimma*; (*mimmû*) all, anything, something, everything; possessions, property; supplies (Am.)
mila times (in 7x7 prostration formula) (Am. < WS)
milku advice, counsel; LÚ-*m.* advisor, counselor
mimma anything, something, everything; with pron. suffix "all that belongs to" (Am.)
mimmû see *miammu*
minde (**mīn+īde*) perhaps
minu interrogative pronoun "who?" (< WS)
mīnu(*m*) what; *ana m.* "why?"
mīnummê all of, each of
minûtu counting number
mirûtu for seeing, viewing (Am. < WS)
mīṣu (*wīṣu*) a small amount
mīṣūtamma a small escort (Am.)
mišu troops, expeditionary force; (Am < Eg. *mšʿ*)
miši see *mišu*
mišlu half [BAR]
mītu see *mâtu*; dead
mitḫār corresponding to; equally
mitḫāriš likewise
muballit(*t*)*u* a type of bottle that holds aromatics (Am.)
mūdû see *edû*; wise, knowing, expert
muḫḫu skull, top; with regard to, referring to, concerning (often *muḫḫi* in Am.)[UGU]
mulūgu a type of dowry gift
mulku kingship; *šûṭ m.* treason (Am. < WS)
mulṭu see *mušṭu*; comb
mumerrītu a type of scraper, tool
mūraku see *arku*; length
murru myrrh
musalliḫtu a libation vessel
muṣalil fan bearer, parasol bearer (Am. < equivalent of Eg. *ḥbśw bn*[*.t*])
mūṣû see *waṣû*; exit, going out; setting (sun); produce (Am. < WS)
mušālu mirror
mūšu II (*mīšu*) night [GI_6]; *mūša* "at night" (Am.)
*mušša*ru (*mušgarru*) a semi-precious stone; serpentine, onyx (?) [(NA_4.)MUŠ.GÍR; NA_4.NÍR.MUŠ.GÍR; NA_4.MUŠ.GÍR.TAB]
muššuru ([*w*]*uššuru*) released, freed

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muššuru see *wašāru* **D**
muššurūtu "chased?" (of gold) (Am.)
muškēnu a poor man, dependent
mušṭu comb [GIŠ.RÍG; GA.ZUM]
mūtānu epidemic, plague
mutu man; husband
muttû pole
muštu (*mulṭu*); comb [GIŠ.GA.RÍG, GA.ZUM]
mû water [A]
naʾādu **G** to be attentive; **Gt** to notify, inform; **Dtn** to continually alert; to start wars repeatedly (Am.)
naʾarruru **N** to bring help, aid, reinforcements (Am.)
nabalkutu **N** to cross over; to defect, revolt; **Š** to send across, bring across; to allow to defect; to overthrow
nabāsu a red wool [SÍG.GAN.ME.TA]
nabû **G** to name; to decree, to proclaim
nadānu II **G** to give; to get ready to travel to (Am.); **Gp** to be given (Am. < WS); **Gtn** to give repeatedly
nadû I placed, laid down
nadû II **G** to throw down; to lay down; to be incorporated (of metal) (Am.); **D** to expel, cast out (Am. < WS)
nagāru carpenter [NAGAR]
naglabu razor
naḫbû a type of vessel; pail
naḫlaptu a Hurrian style shirt [TÚG.GÚ; TÚG.GÚ.Ì(.A)]
naḫra a material used for mirror making
naḫāsu **G** to recede, to withdraw; to halt, stop s.o. (Am.)
naḫāšu **G** to return, recede; to halt, delay
nâḫu meaning unknown (Am.)
nâḫu **G** to rest, be at rest, be calm
nakāmu **G** to heap, pile up, amass
nakāru **G** to become different, strange; to grow hostile, be angry, deny; **D** to change (trans.); to remove, eliminate
nakkaru hostile
namḫāru a storage jar [NAM.ḪA.RA]
namlu (*namālu*) ant
nakāsu **G** to cut down, sever; to kill, slaughter; to block, cut off a path; **N** pass. of **G**
nakāšu **G** to set aside; to turn away
naktamu cover, lid
nakû (*naqû*) stopper, plug
nalbašu cloak (Am.)
nalpattu a metal tool, spatula,
namandu (*madaddu*) measuring bowl
nāmaru (*amāru*) mirror
namsû (*nemsû, nemsētu*); pl. *namsītu*; washbasin [NÍG.ŠU.LUḪ.ḪA]
namṣāru sword [GÍR.GAL]

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namāšu **G** to set out, start a journey, campaign; **D** to dispatch; **Dtn** to continually dispatch (iterative)
namša jar (Eg. *nmśt*)
namur see *nawāru*; to be/become bright (Am.)
nannû command
narkabtu chariot [GIŠ.GIGIR]
narmaktu washbowl, basin; ewer
napādu clasp
napḫaru the sum of, total, entirety of [ŠU.NIGÍN]
napālu III **G** to fall (Am. < WS)
napāqu **G** to harden, solidify
napāšu **G** to breath; **D** to let breath freely; to make productive, make fertile
napīšu breath
napištu life, soul; throat [ZI]
naprušu II **N** to fly; to speed, rush (messenger) (Am.)
napultu (*napuštu*) life; throat; corpse(?)
naqû **G** to sacrifice, pour a libation, make a ritual celebration
nasāḫu **G** to tear out, uproot
nasāku **G** to throw, eject; to reject
naṣābu II **Gt** to place, set, put (Am. < WS)
naṣāru **G** to guard, protect (Am. **G** = **D**); **Š** to obey, observe
naṣriš (*naṣāru*) safely
naṣû **G** to despise, revile, look down on
nâšu **G** to despise, look down on
našāku **G** to bite, gnaw
našši a type of vessel (Am. < Eg. *nšw*)
našû I lifted, raised up
našû II **G** to raise, lift up, carry
nattullu part of a harness
nawāru **G** to be/become bright, shine; to be glad; **D** to make bright, illuminate; **N** to brighten (eyes) (Am.)
nazāmu **G** to moan, complain; **Dt** to raise complaints against, be angry with
nēbeḫu sashes [TÚG.ÍB.LÁ]
nēḫû calm, peace
nemsētu see *namsû*; wash basin
ne'rāru aid, help, reinforcement; *bēl n.* "helper" (Am.)
nešuru see *ešēru*
nēšu lion [UR.MAḪ]
nimru panther
nīnu we (1c.s)
nīqu see *naqû*; sacrifice, libation, ritual celebration
niqiptu (*nikiptu*) a medicinal shrub
nīru yoke
nišu (*nīšu*, *nešu*) people, population, humanity [UN]
nukarippu gardener [NU.GIŠ.KIRI$_6$]
nurmû (*nurimdu*) pomegranate [NU.ÚR.MA.A]

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nukurtu hostility; act of aggression; *bēl n.* "enemy" (Am.) [KÚR.NU]
nūru lamp [IZI.GAR]
pabbu (*pappu*) lock of hair(?)
pagūtu (*pagû*)(f.sg) monkey
paḫāru **G** to be gathered, assembled; **D** to assemble, gather (trans.)
palāḫu **G** to fear, be afraid
palḫu fearsome; frightened
palāsu (*palāšu*); **G** to look at, to look towards; **N** to look at, gaze at
palāšu **G** to perforate, break through, pierce through; **N** pass. of **G**
pānānu previously, before; since
pānītu earlier time, previously; *kī p.* "as before"
pānu face, front; presence; in the presence of
pappardilû stone, a type of chalcedony (agate?) [(NA$_4$.)BABBAR.DILI]
paqa a fine linen (Am. < Eg. *p(ꜣ)qt*)
paqādu **G** to entrust; to command; to allocate; to take care of [NU (Am.)]
paqāru (*baqāru*) **G** to claim, make a claim
parakku throne, dais
parakkatannu (*parakkatānu*) a golden ornament (Am.)
parāsu **G** to cut off; to decide; **N** passive of **G**
parṣu cultic ordinance; custom, practice
paršīgu headdress; [TÚG.BAR.SIG]
parattitinnu part of a tool; whip handle? (Am.)
parūtu a type of alabaster
parzillu iron [AN.BAR]
pasitu (*pazitu*) vizier (Am. < Eg. *pꜣ-ṯꜣty*)
paskāru head-binding, headdress (Am.)
pašāḫu **G** to be cool, calm, tranquil; to be at rest; **Š** cause to be at rest, pacify
pašāqu **G** to be narrow, difficult; **Š** to make difficult
pašāru **G** to free; release captives (Am.); to ransom; to become calm
paššuru tray
pašû **G** to break up, smash
patru sword, dagger [GÌR]
pāṭu (*paṭṭu*) border, edge; hem (of a garment); 1-*en paṭi* "even to the slightest extent, "even one" [ZAG]
paṭāru **G** to loosen, release, free; to leave, move off (Am.); to unpack; **D** trans. of G
pawuru prince, noble (< Eg. *pꜣ wr*)
pendu mole; birthmark; a red, specked stone (?) [NA$_4$.ŠI.TIR]
per'azu (*peḫḫazu*) a type of precious metal, a metal alloy (?)
peršantu (*piršantu*) a type of aromatic plant; oil from the *peršantu* plant
perazu (see *mumerritu*) (*piazu, pur'asu*?) a type, or part of a tool(?)
pessû cripple, lame; a type of figurine
peṣû white [BABBAR]
petû **G** to open; to develop, bring into cultivation
pīḫātu province, area under jurisdiction
pīru (*pīlu*) elephant
pišaiš (*piša'iš*[*hu*]) a type of material (Am.)

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pišš̆atu ointment; ointment container; spoon (Am.)
pitinkak a pair of gloves (Am.)
piṭ(ṭ)ātu (pl) regular troops (Am. < Eg.)
puati (*buati*) a type of bracelet, ring
pû mouth [KA, KAxPU]
puḫīlu (*puḫālu*) m. animal, stud, (Am.)
puḫriš see *puḫru, paḫāru*; together, to be in assembly
puḫru see *paḫāru*; to be gathered, assembled
puḫtu reckoning, account
pulluštu a bronze vessel (Am.)
punnugu (*panāgu*) capped, mounted, overlaid
puqdatu (*puquttu*) thorn, spike
pušqu narrow place; trouble
puwanaḫ a type of vessel (for oil?) (Am. < Hurr.)
qablītu center, middle
qablu centerpiece [MURUB; $MURUB_4$]
qablû middle, center of [MÚR; MURUB; MÚRUB; $MURUB_4$]
qabû **G** to say, speak
qadu(*m*) with, together with, including
qadmu former time
qadamiš as before, formerly
qalālu G to be small, light, weak; to be despised; D to diminish, belittle [SIG]
qalû II G to roast, burn
qâlu G to pay attention; to be silent (Am.)
qanû reed; tube [GI]
qâpu (*qiapu*) G to trust, entrust, believe
qaqqadu head [SAG; SAG.DU]
qaqqaru ground, earth
qarādu **G** to be warlike; **D** to strengthen, encourage, urge
qardu hero, warrior [UR.SAG]
qarnu an animal horn; rhyton [SI]
qaštu bow [(GIŠ.)BAN]
qātu hand; handle; measure of; item; set; *ša q*. "for the hand" i.e., bracelet [ŠU]
qātamma in the same way as; just as
qebēru **G** to bury
qerēbu **G** to be/become close to, to approach; to take action against (Am.)
qerbu I near
qerbu II center, interior
qēṣu summer (Am. < WS)
qiāpu **G** to trust, entrust; to encumber, impose a task upon
qinnāzu (*qi*[*n*]*nanzu*) whip [GIŠ/KUŠ.ÙŠAN]
qīpu representative (e.g., of king)
qiššû cucumber; *aban q*. cucumber-shaped oil container (Am.)
qištu gift, present [NÌG.BA]

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qu"û **D** to await, to wait for
qubbatu (*qubbû*) mourned
quppû chest
qurdu heroism
ra'ābu **G** to be angry; to shake
ra'amuttu friendship, loving relationship
rabāṣu **G** to sit, camp; **Š** to cause to sit, to camp
rabiṣ crouched, seated
rābiṣu royal official, commissioner (Am.) [MÁŠKIM]
rabû I (fs. *rabītu*) big, great; chief, senior [GAL]
rabû II **G** to be big, to grow, to become adult
rabûti senior officials [LÚ.MEŠ GAL.GAL.MEŠ]
rādû guide
ragābu **G** to be afraid (Am. < WS)
raḫda (*raḫta*) a metal kettle (< Eg. *rhdt*)
raḫāṣu **G** to devastate, overwhelm; to smite, to crush (Am. < WS *rḥṣ*)
raḫāšu **G** to move, set in motion; **H** to move so., to mobilize (troops) (Am. < WS)
rakābu **G** to ride (an animal, vessel, chariot); to mount a chariot
rakāsu **G** to bind, tie, attach; **Š** caus. of **G**
raksu bound, tied
rakāšu see *rakāsu*
ramāku **G** to bath
ramānu self (reflexive particle)
rāmu (fs. *raimtu*) beloved
râmu love
râmuttu (*ra'āmuttu*) friendship (Am.)
râmu II **G** to love; **Gtn** to continually show love to, to love one another (Am.)
raqqu thin, fine (band)
raṣāpu **G** to build; to layer a structure
râṣu **G** to go the aid of
rašû **G** to acquire, get
rē'û shepherd, herdsman [SIPA]
rēdû soldier
redû **G** to lead, to accompany; **D** to add to, to make additional payment to
reḫūtu (pl.) the rest; the remainder
rēšu head, beginning of [SAG]
rettu an unidentified object (Am.)
riaḫu **G** to remain, be left over; **D** to leave over, allow to remain
rīḫu (*rēḫu*) remaining left over, the rest
riksu see *rakāsu*; treaty
rīmu auroch [AM]
rīmtu wild cow [SÚN]
ripûtu healing (Am. < WS)
rīqu I (*riāqu*) empty; nonentity (pejorative)

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rīqu II (*riqqu*) aromatic substance [ŠIM]
riqqu (*ruqqu*) metal vessel (Am.)
rittu (*rettu*) hand; handful of, scoop of; handle
rubû prince, ruler [NUN]
rukūbu a vehicle; boat
ruqqu pot [URUDU.ŠEN]
sabnakû (*zabnakû*) a type of vessel (Am. < Eg)
saddinu (*šaddi*[*n*]*nu*) a shirt, cloth (Am. < WS)
sâ (*sa; zâ*[*h*]) a container made of precious wood (< Eg. *ṯ3y*)
saḫāmu **D** to oppress, give trouble
saḫāru **G** to search for; to turn, turn back; **Gtn** to constantly seek out; **D** to send; to make return, turn back
saḫḫa(*r*)*ru* a type of bowl
sakānu **G** to see, to care for (Am. < WS)
sakāpu I **G** to push off, away; to push off (ship from land)
sakāpu II **G** to rest, lie down
sākinu prefect, governor
sakku a bronze object (Am.)
samû (*šamû*) sky, heavens
sāmtu carnelian [NA_4.ZA.GUG]
sankallu (*sagkallu*) a type of precious stone [NA_4.SAG.KAL]
sankallu foremost
sanāqu I **G-D** to check, test
sarāru **G** to be false, lie, betray
sarru I criminal, dishonest, false [LÚ.LUL]
sarruttu (*sarrūtu*) criminal, dishonest
sarra (*šarra*) a type of vessel (alabaster)
sartu (*sarāru*) falsehood
sassu chariot platform [KI.KAL.GIGIR]
sebe seven
sekēru **G** to block; to shut
semeru bracelet [ḪAR]
sennu see *šennu*
siḫpu (*seḫpu*) covering; overlay (gold) (Am.)
simānu occasion, period
simiu statue (< Eg. *śmʒw* ?)
sinuntu swallow
sinnništu (*sinnniltu*) woman [MUNUS]
sipparru bronze, copper [ZABAR]
sisû horse [ANŠE.KUR.RA]
su'adi (*suādu*) an aromatic plant; oil from the *su'adi* plant
suḫsi in the expression *s.* ^{d}INANNA; a type of golden vessel (for the goddess)
sūkinu see *sākinu*; prefect, governor (Am. < WS)
sumbiru (*ṣumbiru*) an unidentified object (made of jasper?) (Am.)
summuḫu mixed, assorted; studded with, encrusted with (Am.)
sūnu I loin, lap [ÚR]

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sūnu II hem, trim (related to Ug. *si'n*)
surru deceit, falsehood, treachery
sūqu road [SILA]
Sutû Suteans; nomads
ṣābu military force, army, troops [ÉRIN]
ṣabāru I **G** to blink, to twinkle; to mutter maliciously
ṣabru a gossip, one who mutters maliciously,
ṣabātu **G** to seize; **D** to bind, capture; **Dt** Pass. of **D** (Am.)
ṣabītu gazelle
ṣaburtu see ṣabāru; falsehood; malice
ṣâdu II **G** to melt down; **D** to melt, refine
ṣaduq true, right, righteous (Am. < WS)
ṣaḫu (*ṣaḫātu*) pure, pressed oil
ṣaḫāru (*ṣeḫēru*) **G** to become small, little; to be hard pressed (Am.); **D** to reduce, to decrease
ṣaḫātu **G** to press, squeeze oil
ṣahtu pressed, squeezed
ṣâlu (*ṣêlu*) **G** to fight, quarrel; **Gt** to be quarrelsome, angry
ṣalālu **G** to sleep, rest, lie down
ṣalmu statue, figurine [ALAM]
ṣamādu **G** to tie up, yoke, bind; to be equipped
ṣapānu **G** to shelter; to recover, rescue (Am. < WS)
ṣarāḫu III **G** to heat up; **D** to keep warm (horse)
ṣeḫru small, young; few (number) [TUR]
ṣēru back; steppe; to be up against, opposing (Am.) [EDIN]
ṣēnu small cattle [UDU]
ṣētu bright light; *ina ṣ.* in the broad daylight, open air (Am.)
ṣillaḫta (*zillaḫta*) type of bowl (Am. < WS.)
ṣimittu team of horses; yoke, pair of oxen [LÁ, LAL]
ṣippar(r)ātu cosmetics (ointment?); *bīt ṣ.* an ointment container (Am. < Eg.)
ṣīru high, elevated [MAḪ]
ṣītu exit; in *ṣ. šamši* "sunrise"
ṣubātu textile, cloth [TÚG]
ṣuḫaru boy; male servant
ṣuḫartu girl, young woman; female servant
ṣupru claw; claw-shaped
ṣu'ru (*ṣūru*) back (Am. < WS)
ṣurru obsidian, flint [NA_4.ZÚ(KA); NA_4.GÍR.ZÚ; NA_4.GÍR.ZÚ.GAL]
ṣurû a type of plant, balsam
ša of, who, whom, which
šabattu a type of garment
šadû mountain, open country; desert [KUR; ḪUR.SAG]
šadādu **G** to drag, to tow
šaḫāḫu **G** to fall
šaḫānu **G** to be/become hot; **D** to warm, heat up (trans.)
šaḫarru jar, clay pot [SAR]
šaḫātu III **G** to be afraid, in awe; **D** to scare, intimidate

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šaḫātu IV **G** to wash off; to be cleared of debts, obligations
šaḫāṭu **G** to jump on; to attack, raid
šaḫpu a substance used in decoration (Am.)
šaḫru gate (Am. < WS)
šāḫû see *ḫanūnu*; upright (Am. < Eg. *hnn śʿḥʿ*)
šā'iru see *šāru* II; hostility (Am.)
šakānu **G** to place, set down; to issue an order, command, statement, oath; *š+ išātu* to put fire to, to set on fire (Am.); **N** to come together with s.o.
šaknu governor, appointee
šakru II handle (bucket, vessel) [KIN]
šakattû girdle [GADA.ŠAG$_4$.DÙ.A]
šâlu **G** to ask, inquire about; **Gt** to ask about, to reflect about someone/thing
šā'ilu see *šâlu*; diviner (Am.)
šalāḫu **G** to pull out, uproot; to withdraw, to back out
šalālu **G** to plunder, spoil, carry off
šalāmu I wellbeing, health, welfare (in the greeting letter formula); peace
šalāmu II **G** to be healthy, well
šalaš (f. *šalāšat*) three
šālinnu a type of vessel (bronze) (Am. < WS)
šalmiš in peace; *alāku+ š* to go in peace
šalmu I see *šalāmu*; completed, carried out
šalmu II (*šalīmu*) peace (Am. < WS)
šalšāmu (*šalšūmu*) the day before yesterday (Am. < WS)
šâmu **D** to redden
šammu plant(s)
šamnu oil, fat [Ì]
šamû heavens, sky [AN]
šanānu **G** to be/become equal to; to fight, rival; **D** = **G** to fight, rival (Am.); **Dt** to struggle, dispute (Am.)
šanāṣu **G** to sneer at, mock, insult; **Gtn** to continuously jeer, mock (Am.)
šanītu a second time
šanû I another, a second; pl. *šanûtu* "others"
šanû III **G** to do twice, to repeat
šanû IV **G** to be changed, become different; **D** to change so.
šanûti see *šanû*; adv. a second time
šanûtu see *šanû* I; (pl.) "others"
šanzātu adj. from *šanzu* (in reference to a semi-precious stone) exact meaning unknown (Am.)
šapāku **G** to heap up, pour out; **D** to cast bronze
šapālu **G** to be low, lowly, humble
šapāru **G** to send; to write to; **Gt** to send a message to, to write to; **Gtn** to repeatedly send to, write to; **Gp** to be sent (Am. < form WS); *mār š.* envoys, delegates [LÚ.MEŠ. DUMU. KIN; LÚ.KIN]
šapku see *šapāku*; cast (metal) (Am.)
šaplānu underneath, below; *š. šēpī* "sole of the foot"

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šapliš	below, downwards
šaplītu	see *šaplû*; (adj.) lower part [GAM]
šaplu	bottom [KI.TA]
šaplû	lower part, side [KI.TA]
šapru	envoy, messenger
šāqītu	female cup-bearer [MUNUS.DÉ (Am.)]
šaqû I	**G** to be high, elevated
šaqû II	**G** to become high, elevated
šāru I	wind, breath [IM]
šāru II	(pl. *šārūtu*) hostile, enemy; lying (< WS)
šâru	**G**-**D** to slander (Am. < WS)
šarāḫu	**D** to make proud; to glorify
šarāpu	**G** to burn, burn down
šarāqu	**G** to steal, rob
šarmu	trimmed, cut (of ornaments) (Am.)
šarqu	stolen
šarru	king [LUGAL]
šarrumma	see *šurrumma*; indeed, certainly; promptly
šarrūtu	kingship
šašallu	heel; back
šâšu	to/of him
šâšuna	to/of them
šattu	year [MU; MU.KAM]
šatû II	**G** to drink
šâṭu II	**G** to despise, ignore; **Gp** to be disloyal (Am. < WS)
še'u	grain, barley [ŠE]
šēḫu	wind; breath (of the king.) (Am.)
šemû	**G** to hear, listen; to obey; **Gt** (iterative) to continually obey; N to be heard
šēnu	sandals, shoes
šennu	kettle [URUDU.ŠEN]
šēpu	foot [GÌR]; "foot soldier" [LÚ.GÌR]
šēru	morning star; dawn
šerdanu	(*širdanu*) Sherdanu (Am.)
šeršerretu	(*šuršurrātu*) chain, fetters [ŠÈR.ŠÈR]
šērtu	(*šārtu*) hair
šī	she, it
šiāti	(f) of her; it; that; this same
šib'ettān(*a*)	(*sebîšu*) seven times (Am.)
šību	(pl. *šībūtu*) old person, elder; witness
šībūtu	old age; testimony
šikaru	beer [KAŠ]
šikkatu	flask
šīmu	price, purchase; purchased (of goods, property) [ŠÀM]
šīmāti	payment due [ŠÀM.MEŠ]
šimtu	fate, destiny [NAM (TAR)]; *ana šimtu* "to die"; *sarratu* "a criminal fate" [NAM]

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šina (3 fp) they, those
šina two
šinnu tooth; ivory [ZÚ; ZU9 (KAxUD) (Am.); ZÚ.SÚN]
šīpātu wool, fleece [SÍG]
šipku heaping up; casting (metal)
šipru work; envoy; message; shipment; mission; *mār š.* messenger, envoy [KIN; LÚ.MEŠ. DUMU. LÚ.KIN]
šiqlu shekel-weight [SU (variant of GÍN)]
šīru flesh [UZU]
širinnatu snaffle, horse's bit
šistu cry, outcry, shout
šīt she (3fs); that, this (f)
šītû see *šatû* II; drinking (Am. < WS)
šū he, it
-šu 3ms (gen. and acc.)
šu x-times (in multiplication)
šububu a type of weapon (Am.)
šūbultu (*šūbiltu*) consignment, shipment
šubtu a type of garment
šuḫenḫunu see *šukênu*; to prostrate (Am. < Hur.)
šuḫītu a type of chariot (Am.)
šuḫû II adj. describing a bed, couch (precise meaning unknown)
šuḫītu a type of chariot (Am.)
šuḫuppatu (*suḫuppatu; šuḫuptu*) boots
šu'ibta a type of libation vessel, dipper
šukênu Š to prostrate, to do obeisance
šukudu a type of arrow (Am.)
šukkuku strung, threaded (bead)
šulmu see *šalāmu*; wellbeing, health; good wishes, greeting gift
šulmānu greeting; greeting gift
šūlû I see *elû*; raised, heightened; *ša dama šūlû* "reddish;" *ša mê šūlî* "water dipper"
šuluhtu shipment (Am. < WS)
šumu name; repute, reputation
šumma if; behold; because, since; when
šumruṣu (*marāṣu*) pain, distress
šunī they (m. dual) (Am.)
-šunī them two; of them two (m. dual suffix)
šūnu they (3 mpl)
-šunu 3 mpl oblique pron. suffix
šupālītu undergarment (Am.)
šupālu below; *ana š. šēpī* "beneath the feet of"; "in submission to" (Am.); *š. šēpī* "footstool"
šuqultu weight (of object.)
šurkusu *rakāsu*; *ša š.* "for attaching"
šuruḫtu a type of ornament (Am.)
šurrumma see *šarrumma*; indeed, certainly; promptly (Am.)

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šusuppu a type of undergarment, cloth [ŠU.ZU.UB]
šūši (f. *šūšti*) sixty
šušinnu a type of garment (Am.)
šušš̄ugu a type of wood
šūšuru see *ešēru*; to prepare; to cause something to be in order
šūt he; it; that (3ms); *šūtma* (emphatic form)
šūtû IV see *šatû*; drinking (Am. < WS)
šūtuqu see *etēqu*; to proceed, to pass on through
šuzuta a golden hand ornament (Am.)
tabāku **G** to pour out
tabarru a hue of red; red wool [SÍG.GAN.ME.TA; HÉ.ME.TA (Am.)]
taḫta under (Am. < WS); *tahtamu* * *taḫta*+3ms (< WS) "beneath them"
taḫtamu see *taḫta*; beneath, under (them) (< *WS* * *taḫta+3mp*)
tāḫāzu battle, combat [MÌ]
taḫbātu a type of cloth overlay, leggings (?)
takālu **G** to trust
takiltu (blue-)purple colored
takmussû (*muṣû*) a type of garment (Am.)
tallu a container, jar [(DUG.)DAL]
tamû II **G** to swear, to make an oath; **D** to cause to swear, to bind by oath
tāmartu see *amāru* (*tāmurtu*) audience gift; contribution; *š. tāmarti* "mirror" [IGI.DU$_8$]
tamkāru merchant, trader [DAM.GAR]
tamlû inlay
tâmtu sea [A.AB.BA]
tāpalu pair of (object)
tappû friend, companion; colleague, partner
tāpatu oil container, stone vessel for oil
taptu (*tapatu*) a type of stone container (Am.)
târu **G** to turn, return; **D** to restore, return, send back; to change something into; **Š** = **D** (Am.) [GUR]
tarabbanu (*tarambānu*; *tarabānu*) a material to make glass; a type of colored glass
tarāṣu I **G** to stretch out; to point; *tariṣ pani* "to be determined, set out to"
tarāṣu II **G** to be/ become in order, be correct; **D** to confirm, establish (Am.)
tārītu lady in waiting [MUNUS.EME.DA]
taskarinnu (*taškarinnu*) boxwood [GIŠ.TÚG = TASKARIN]
taṣraḫu horse groom (Am.)
tašlu metal object listed as part of horse equipment (exact meaning unknown) (Am.)
tatbīku of plating, coating (gold) (Am.)
tebû **G** to set out
telannu a type of vessel (alabaster) (Am.)
terḫatu bride price [NÍG.BA.MEŠ MUNUS.UŠ.MEŠ]
terinnu cone
terṣu see *tarāṣu*; stretching out; *ina tarṣu* "at the time of, era of"
tērsītu equipment, necessities

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tērubtu entry, entrance
tibnu straw [IN, IN_4.NU]
tikku necklace
tillatu help, reinforcement, support; military reinforcements (auxiliary force)
tilpānu a type of bow (Am.)
tiṣbutu see *ṣabātu*; attached, clasping (Am.)
tudittu (*dudittu*) toggle pin, pectoral
tuḫnu (*duḫnu*) millet
Tukriš a style of garment?
tumālu (*timālu*) yesterday (Am. < WS)
tumunsallu ¼ shekel weight (Am. < Hurr.)
tunzu a type of cloth, cloak
tupninnu box
turāḫu wild goat; ibex
turru (*târu*) turned
tutturru leaf; gold leaf (decorative)
ṭābu (*ṭâbu, ṭiābu*) good, sweet [DÙG.GA]
ṭābūtu friendship, goodwill
ṭapālu **G-D** to slander, insult, humiliate
ṭapāru **G** to press towards; **D** to drive away
ṭarādu **G** to send off, drive away, expel; **D** to drive away so.
ṭeḫû **G** to be near approach; **D** to bring close, to bring before, to approach (trans.)
ṭēmu judgment; plan; report; agreement; good relations (Am.)
ṭemû (*ṭamû*) braided, twisted
ṭiābu see *ṭābu*
ṭīdu (*ṭīṭu*) clay, mud [IM]
ṭimbu'u (*ṭubbuttu, ṭubbūtu, ṭūbātu, ṭubbātu*) cricket
ṭūbu goodness, happiness; *ana ṭ.* "as a favor"
ṭulemu a part of a chariot (exact meaning unknown) (Am.)
ṭuppu tablet [DUB]; GIŠ-*ṭuppu* plaque; *bīt ṭuppim* archive, tablet house; school [É.DUB.BA]
ṭupšarru scribe [DUB.SAR]
u conjugation and (used between clauses); *u* ... *u* ... "both ... and ..." (Am.)
ubānu finger, toe; measurement corresponding to a finger's width; *ubān* abs. "all but, by a narrow margin"
ubāru foreigner, foreign guests
ūbilu porter; *u.* KASKAL.ḪI.A caravaneers (Am. < WS)
uddû see *edû*; **D** to identify, make known
ugāru meadow, cultivable lands [AGÀR]
uḫatati (pl) a leather object (Am.)
uḫinnu date; NA_4-*u.* a date-shaped stone
uḫḫuzu see *aḫāzu*; plated, set in metal [GAR; GAR.RA]
uḫūlu a plant used as a source of alkali
ūl not

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ula	not (used to negate main clauses)
ūla	or
ulluru	(*ullūru*) an object made of precious stone (exact meaning unknown) (Am.)
ullû I	that, those; distant (of time)
ullû III	a type of linen cloth (Am.)
ultu	see *ištu*; from, out of; since
umāmu	animals, beasts
umma	thus
ummānu	military force, army, troops [ÉRIN]
ummu	mother [AMA]
ūmu	day [UD]
ūmišam	daily, day by day
undu	when, then (Am.)
unqu	ring [ŠU.GUR]
untu	see *undu*
unūtu	tools, equipment; goods
uppuqu	massive, solid (of gold) (Am.)
upru II	dust (Am. < WS)
upṭa	a type of ivory box (< Eg.)
uqnû	lapis lazuli [NA_4.ZA.GÌN]
urḫu	way, path
ūru	beam; roof
urru	day, daytime
urdu	see *ardu*, *wardu*; servant, slave
urukmannu	the part of a shield (Am.)
urrāšena	(pl.) desiderata, requests (Am.)
uršānu II	wild dove
uršu	bedroom; *bīt u.* "bedchamber"
uruššu	headrest
uṣultu	a type of knife, dagger [GÍR.TUR]
uškār	(*ušqār*) the crescent moon [U_4.SAKAR]
ušû	ebony, a hard wood [GIŠ.ESI]
utuppu	a type of ornament (?) (Am.)
uṭṭatu	(*uṭṭetu*) grain, barley [ŠE; ŠE.BAR]; *uṭṭatu* "grains;" idiom "after 10 grains" i.e., "immediately" [ŠE-ti]
uznu	ear; handle (on a vessel)
uzzapnannu	a type of ornament (Am.)
wabālu	**G** to carry, bring; **Dtn** = **Gtn** (Am.); **Š** to send, deliver
wadû	**D** to identify, recognize
wadḫa	a type of oil container (< Eg.)
waqû	**G** to wait; **D** to wait for, await
warādu	**G** to descend, go down; **Š** to send, bring down
wardu	(*ardu*, *urdu*) (m.) slave, servant [ÌR]
wardūtu	service; vassalage; slavery
warkû	(*arkû*) behind, rear; (*w*)*arka* afterwards, later [EGIR]
warû	**G** to go up to; to confront, go up against

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waṣû **G** to go out; **Gt** to go out, go away from; **Gtn** to continuously go out
wašābu **G** to settle, reside
wašāru see *muššuru*; **G** to be obedient to a deity; **D** to send, send forth; release, set free, liberate; **Gp**/**Dp** to be freed, liberated; to be sent (Am. < WS)
watāru **G** to increase; to be in surplus; **D** to increase property, to make something surplus; **Dtn** (= **Dtt** Am.) to repeatedly increase
watru (*atru*) additional, surplus, excess, extra [DIRI]
we'u (*weḫu*) troops (Am. < Eg.)
wiaṣu see *mâṣu*
wizza (*uizza*) an ornament set with precious stones (*wedjet*-eye?) (Am. < Eg.)
wušru see *ḫerizzi*; an unknown object (Am.)
wutru a bronze object (Am.)
yakītu a javelin, spear (Am.)
yānu (*ayyānu*) there is no, there is not
yānummâ (variant of *yānu*) there is no, there is not
yapu beautiful (Am. < WS)
yâšia (*yâši*) to, for me (1cs. dat.) (Am.)
yâšinu to/for us (1cp. dat.) (Am.)
yâtia (*yâti*) to/for you (1cs acc.) (Am.)
yâtinu us (1cp acc.)
zakāru **G** to speak, say; to mention; to remember, acknowledge (Am. < WS)
zakû I clear, pure; refined (of metal)
zakû II **G** to become clear, pure; **D** to make clear, purify; to use a refined material (Am.)
zallewe a type of knife (Am. < Hurr.?)
zallulu an unidentified object (Am.)
zamiri (*zamirītu*) a type of material used in bow-making (?), or a bow made according to the style of *zamiri* (a city, region?) (Am.)
zaqāpu **G** to fix, plant, erect; to be upright; to rise up (i.e., attack)
zâru **G** to twist, turn
zarku (*sarku*) a type of soldier; a type of official(?) (possibly related to Hittite LÚ.MEŠ *šarikuwa*-, or to the Assyrian *zarīku*)
zēru II seed, offspring
zēru (*zerretu, zâru*) braided, plaited; braided leather (?) [KUŠ.SUG]
zêru **G** to hate, dislike
zikaru (*zikru*) male; virile; sexuality [NITA]
ziminzu (*zimizzu*) bead, stone of a certain shape
zimiu a metal object (Am. < Eg.?)
zubbu (*zumbu, zunbu*) fly; *ša zubbī kuššudi, ša zubbī šūli* "fly whisk" [NIM]
zukkatu physical disability, illness (?)
zuruḫ arm (Am. < WS)

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NWS

ʾēb	enemy
ʾbd	to perish; to be lost
ʾḫr	to be behind; to be late, delayed
ʾnk	I (1cs.)
ʾny	ship, vessel
ʾsr	captive, prisoner
bd	(*bâdi* < **ba-yadi*) in the possession of
bṭḥ	to be confident, secure
bṭn	stomach
bnh	to build
dbr	pestilence
gg	roof
-hî, -ši	3fs. suffix
hnh	(Akk. *annû*) behold, look! (presentation particle)
-hû	3ms. suffix
hr	mountain, mountainous region
ḥyh	life; alive; to be alive
ḥṭr	branch, rod; scepter
ḥmd	precious, desirable
ḥmh	wall
ḥnn	favor; to be merciful, to grant favor
ḥrš	to plow, cultivate
ḥṣl	to eat away, consume; to despoil
ḥbh	to hide
ḥsr	requirement; lack, need
ypq	to send out; be issued(?)
yn, yyn	wine
yp'	beautiful, fine; beauty
yṣ'	to go out; to take out (causative)
kbd	honor; to honor; (see Akk. *kabattuma*) internal organ, liver, stomach
kzb	(*kazābu*) to lie, deceive
kikā	thus, like
kl	all, the totality of
klb	cage, trap
kwn	to establish; make ready, prepare
lbnt	brick
ll, llh	night
lqḥ	to take
mhr	*pamahâ* foot soldier (WS. *mhr*; originally from Eg. **pꜣ mhr*)
my	who?
mila	times (in 7x7 prostration formula)
mṭn'	provisions supplies
mlbš	garment, clothing
mr'h	(*r'h*) face, countenance; appearance

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mrbd(*t*)	(*rbd*) blanket, bedding?
ms	corvée, conscript laborer
mw, my, mym	water
mwt	(*mâtu*) death; to die
-nu	us, our (1cs. pronominal suffix)
ngʿ	to strike, smite
nwḫ	rest; to rest, be at rest
nḥš	copper, bronze
npl	to fall
nsk	(*nasāku*) to cast, throw, pour out
ʿbd	(*ubudu*) service
ʿôḏ	again, still
ʿzr	help, aid; to help, aid
ʿnh	to answer
ʿpr	dust
ʾps	extremity, edge, end
ʿṣr	detained, stopped; to detain, to stop
ʿwl	yoke
qyṣ	summer
qll	to treat with contempt; be treated with contempt
qṣp	to be angry
qṣr	to harvest
qwh	(*quʾʾû*)to wait
rʾš	head
rwm	to raise, lift
rʿh	friend; associate
sws	horse
syr	pot
skn	(*sākinu, sūkinu*) commissioner, prefect, governor
ṣlḫt	(*saḫarru*) plate, bowl
ṣdq	righteous; to be good
ṣʾn	sheep, flock
ṣʿq	to call out, yell; to summon
ṣpn	north
ṣr	hard-pressed, surrounded; narrow; in idiom *ana ṣ.* "against"
šdh/y	open field, agricultural lands, countryside
šlḥ	to send
šlm	peace; to be completed
šʿr	gate
šmm, šmym	sky, heavens
šrr, šwr	to slander
šs, šsh	to plunder, rob
tḥt	under, underneath
tmwl šlšm	(*tumālu*) idiom "formerly, before"
zkr	remember, acknowledge
zrʿ	arm

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Egyptian

ꜣbd	month
ꜣḫt	horizon
iꜣ-rꜣ- śꜣ	Alashia (Cyprus)
i̯w	proclitic particle
i̯n	by (prep. of agent)
iry-pʿt	hereditary prince, nobleman
i̯rpi̯	an official
i̯kn	jar, amphora
yꜣ	yea, verily; repeated in exclamation for emphasis
wʿw	soldier
wpwt	envoy, mission
wr	prince
bḫn	country mansion; palace
pꜣ	definitive article (Late Egyptian)
pr	house
prt	growing (season)
pḏt	(*piṯ*(*ṯ*)*ātu*) archers; military troops
m	in
n	belonging to; to, for
nwt	town
mi̯t	(*mi̯t; mi̯tw*) copy
(*pꜣ*) *mhr*	(*pamahâ*) warrior, soldier
mšʿ	(see *mišu*) expedition; soldiers
rsy	southern (adj)
hrw(*w*)	content, happy
ḥʿ	(*ḥʿwt*) enjoyment, rejoicing
ḥsbt	(*ḥꜣt sp*) year (in date formulae)
ḫpš	strong arm
ḫry-pḏ(*t*)	(transcribed as [1]*iḫ-ri-pí*) army commander
sr	noble man
sš	scribe; to write
šʿt	letter
šnwt	granary
kṯn	(see *guzi*) (Egyptian) chariot driver; stable boy, groom (Am.)
tw	he
dbn	weight measurement (aprox. 91 grams)

Logograms

A	*mû* water
A, A.A	*abu* father
A.AB.BA	*tâmtu* sea
Á.MUŠEN	*erû* vulture, eagle; augury

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A.ŠÀ	*eqlu* field
AB.BA	*abu* father
AD; AD.DA	*abu* father
AGÀR	*ugāru* cultivable lands
ALAM	*ṣalmu* statue, figurine; winged disk
AM	*rīmu* wild bull, auroch
AMA	*ummu* mother
AN	*šamû* heavens, sky
AN.BAR	*parzillu* iron; *ḫabalkinnu* (*ḫabalginnu*) a metal alloy used for weapons
AN.TA	*eliš* above
ANŠE	*imēru* donkey
ANŠE.KUR.RA	*sisû* horse
AŠ	*ištēn* one (unit), person, object
BA.ÚŠ, BA.UG$_7$	*mâtu* dead; to die
BABBAR	*peṣû* white
BAD	*bēlu* lord; BAD-*tu bēltu* mistress
BÀD	*dūru* wall
BAL, BAL.MEŠ	*maqqītu*; pl. *maqqû* libation vessels
BAR	*mišlu* half
BUGIN	*buginnu* trough; wooden container
BURU$_{14}$	*ebūru* summer, summer months, harvest season
DAM	*aššatu* wife; DAM-*ut aššûtu* marriage
DAM.GÀR	*tamkāru* merchant, trader
DÀRA.MAŠ	*ayalu* deer, stag
DIDLI	plural marker
DINGIR	*ilu* god, deity; deity determinative
^{d}A	Aten
^{d}DA.MU	Adonis
^{d}EŠDAR	Ishtar?
^{d}INNIN	female goddess (Shaushka, Ishtar, etc.)
^{d}LAMMA	*lamassu* female deity; figurine of a female deity
^{d}LAMA$_2$	see ^{d}LAMMA
^{d}MAŠ.MAŠ	Nergal
^{d}NIN.IB	Ninurta
DIR	*malû* full, complete
DIRI	(*w*)*atru* additional, surplus, excess, extra
DUB	*ṭuppu* tablet
DUB.SAR	*ṭupšarru* scribe
DUG	*karpatu* pot, clay vessel; vessel determinative
DUG.DAL	*tallu* a container, jar
DÙG.GA	(syl. *tu-ka*) *ṭābu, ṭâbu* good, sweet; well-meaning, friendly; *ṭābūtu* friendship, brotherhood; goodwill
DUGUD	*kabātu* **G** to be heavy; to be honored, respected; **D** to treat honorably, to respect; **Dtn** to repeatedly honor, be complementary of; *kabtu* heavy, weighty; important; a dignitary
DUMU	*māru* son, man (resident) of

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DUMU.MUNUS *mārtu* daughter
É *bītu* house; container, receptacle
É.DUB.BA *bīt ṭuppim* archive, tablet house; school
É.GAL *ekallu* palace
É.GI.A *kallātu* daughter-in-law; bride
E.NE Sumerian plural marker (animate)
É NIN.IB *Bīt Ninurta* the temple of Ninurta
EDIN *ṣēru* plain, steppe
EGIR (*w*)*arkû* behind, rear; *warka* afterwards, later
EN *bēlu* lord, master
EN.NUN *maṣṣartu* garrison
ÉRIN *ṣābu*, *ummānu* military force, army, troops
ÉRIN.MEŠ GÌR.MEŠ = LÚ.GÌR *ṣābē šēpšū* infantry
ÉRIN.MEŠ KAL.BAD.KASKAL *karāšu* expeditionary force?
EZEN *isinnu* festival
GA.KAL, KAL.GA *dannu*, *dunnu* strong
GA.ZUM see GIŠ.GA.RÍG; *mušṭu, mulṭu* comb
GADA *kitû* linen
GADA.ŠAG$_4$.DÙ.A *šakattû* girdle
GAL *rabû* big, great; chief, senior official; *kāsu* cup (see also GÚ.ZI)
GAM *šaplītu* lower
GÁN.BA *maḫīru* emporium, market
GAR, GAR.RA *uḫḫuzu* plated, set in metal; *šakānu* **G** to set, place
GAZ **G** *dâku* to kill, defeat
GÉME *amtu* female servant
GI *qanû* reed; arrow
GI$_6$ *mūšu* night; determinative for black objects
GIBIL *edēšu* **G** to be/become new; **D** to rebuild, repair
GÍD.DA *arku* long
GÍN *šiqlu* weight
GÍR *patru* sword, dagger
GÌR *šēpu* foot; LÚ.GÌR foot soldier
GÍR.GAL *namṣāru* sword
GÍR.TUR *uṣultu* a type of knife, dagger
GIŠ *iṣû* wood, tree, timber; determinative for trees, wooden objects
(GIŠ).BAN, PAN *qaštu* bow
(GIŠ).BUGIN.TUR, BÚGIN.TUR *buginnu ṣeḫru; sussullu*? a trough used for liquids(?)
GIŠ.DÍLIM *itquru* spoon
GIŠ.EREN *erēnu* cedar
GIŠ.ESI *ušû* ebony, a hard wood
GIŠ.ÉŠ.SAG.KUL *ebel sikkūri* a rope lock
GIŠ.GA.RÍG see GA.ZUM; *mušṭu/ mulṭu* comb
GIŠ.GIGIR *narkabtu* chariot
GIŠ.GÌR.GUB *gištappu* footrest, footstool
GIŠ.GU.ZA *kussû* throne, chair, seat
GIŠ.ḪAŠḪUR *ḫašḫuru* apple; apple tree

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GIŠ.GI.IG *daltu* door
(GIŠ).KIRI$_6$ *kirû* orchard; *kirru* a large jar
GIŠ.MÁ *eleppu* ship, boat, vessel
GIŠ.MURUB$_4$ a wooden object (meaning unknown)
GIŠ.NÁ *eršu* bed
GIŠ.PAN see GIŠ.BAN
GIŠ.TASKARIN/TAŠKARIN *taskarinnu, taškarinnu* boxwood
GIŠ.TÚG see GIŠ.TASKARIN
GIŠ.TUKUL.SAG.NA$_4$ *ḫuppalû, ḫutpalû* mace
GIŠ/KUŠ.ÙŠAN *qinnā, qi(n)nanzu* whip
GÚ, GUN, GÚ.UN *biltu* load, donkey load; talent (unit of weight); tribute
GU$_4$, GUD *alpu* ox
GÚ.GADA *kišādu* scarf
GÚ.TUR *kakkû, kakkūtu* lentil, lentil shaped
GÚ.ZI *kāsu* cup (see also GAL)
GÙN (SU$_4$) *pelû* red
GÙN.(A) *burrumu* multicolored, speckled
GUR *kurru* measure, capacity of; *târu* **G** to return, become
GUR.SI.IB *gursipu* helmet
KÙ.GI see KÙ.GI; *ḫurāṣu* gold
ḪAR *semeru* bracelet
ḪÉ.TUR meaning unknown
ḪUL, ḪUL.GÁL *lemnu* bad, evil, hostile
ḪUR.SAG see KUR; *šadû* mountain; hill country; open country, desert
ḪUŠ.A *ḫušší* red
I *ištēn* one (unit), person, object
Ì *šamnu* oil, fat; Ì DÙG(.GA) *šamnu ṭābu* good oil
IGI *īnu* eye
IGI.DU$_8$ *tāmartu* audience-gift; contribution
IGI.KÁR, IGI.KÁR(.MEŠ) *barû* **G** to examine, inspect; aširtu inspection; provisions, supplies
IM *ṭīdu, ṭīṭu* clay, mud
IM.ŠE.ḪI.A see ŠE
IN, IN$_4$.NU *tibnu* straw
INIM *amātu, awātu* word
ÌR *(w)ardu, urdu*; m. slave, servant; *wardūtu* service, vassalage; slavery
IŠ+BI (= ŠIM!.ZAR.MEŠ) *murru* myrrh
ITI *(w)arḫu* month
ITI.NE.NE.GAR the month of Ab
ITI.ŠU.NUMUN.NA the month of Tammuz
IZI *išātu* fire
IZI.GAR *nūru* lamp
KA *pû* mouth; word, command; advice
KÁ *bābu* door
KÁ.GAL *abullu* gate
KAL, KAL.GA *danānu, dannu, dunnu* strong, mighty, powerful

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KASKAL *ḫarranu* road; *gerru* caravan; military campaign
KAŠ *šikaru* beer
KEŠDA *kiṣru* group; troop, band (soldiers, bandits)
KI *erṣētu* earth, land; determinative for land/region of; *itti* with
KI.KAL.GIGIR *sassu* chariot platform
KI.KAL.KASKAL, KAL.BAD.KASKAL *karašu* military camp, expeditionary force
KI.LÁ, KI.LAL.BI *šuqultu* weight (of obj.)
KI.TA *šapliš* below; downward; *šaplu* bottom, underside; *šaplû* lower part, side; *šaplītu* (adj.) lower part
KIN *šipru* work; message; envoy; shipment, mission; *šakru* handle
KIN (for KIN.‹NIM›) *šēru* morning star, dawn
KISLAḪ *maškanu* threshing floor, granary
KIŠIB *kunukku* cylinder seal
KÙ.BABBAR *kaspu* silver
KÙ.GI *ḫurāṣu* gold; KÙ.GI GAR.RA *ḫ. uḫḫuz* inlaid (gold)
KU.TI.TI (= GÙ.[UN].DI$_6$.DI$_6$?), (KU.TI.TI as a syllabic reading) *ābilāt bilti* tribute bearers
KUR *mātu* land; *šadû* mountains, open country; desert; genuine (of lapis lazuli, i.e., "of the mountains")
KUR.KI *mātu* land
NU.KÚR see KÚR.NU; *nukurtu* hostility, act of aggression
KUŠ *mašku* animal skin, hide; sack
KUŠ.É.MAR.URU$_5$ *išpatu* quiver
KUŠ.KA.TAB *katappû* bridle
KUŠ.SUG *zēru, zerrutu* braided leather (?)
KUŠ.ÙŠAN see GIŠ.ÙŠAN; *qinnāzu* (*qi*(*n*)*nanzu*) whip
LÁ *ṣimittu* team of horses; yoke, pair of oxen
LÁL *dišpu* honey
LIM *līm* thousand
LÚ *amēlu, awīlu* man
(LÚ.)A.ZU *ašû* physician
LÚ.(MEŠ).DUMU. KIN, DUMU LÚ.KIN, LÚ.KIN *mār šipri* envoy, delegate
LÚ.GIR$_5$+PA see MAŠKIM
LÚGUD *kurû* short
LÚ IGI.KÁR *āširu* inspector
LÚ.ÌR.MEŠ *ardūtu* service; to (be of) service
LU.LIM *lulīmu, lulimmu* stag, deer, ram
LÚ.LUL *sarru* criminal, dishonest, false
LÚ.MEŠ GAL.GAL.MEŠ *rabûti* senior officials
LÚ.NU.GIŠ.KIRI$_6$ *nukarippu* gardener
LÚ.PA.TÙR (*w*)*akil tarbaṣi* stable master (calque for Eg. *ḫry iḥw*)
LÚ.SA.GAZ *ḫabbātu, ḫāpiru, ʿapîru* bandit, raider
LÚ.SIPA.ANŠE.HI.A donkey herders
LÚ.ŠU.I *gallābu* barber
LUGAL *šarru* king
MA.NA *manû, mina* a weight measure
MAḪ *ṣīru* high, elevated

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MAR.TU Amurru
(LÚ.) MÁŠKIM; LÚ.GIR$_5$+PA *rābiṣu* royal official, commissioner
MÈ *tāḫāzu* battle, combat
MEŠ plural marker
MU, MU.KAM *šattu* year
MUNUS *sinništu*, *sinniltu* woman; *amēltu* woman; female determinative
MUNUS.DÉ *šāqītu* a female cup-bearer
MUNUS.EME.DA *tārītu* lady in waiting
MÚR, MÚRUB, MURUB, MURUB$_4$ *qablû* midst, middle of; *qablu* centerpiece
MUŠEN *iṣṣūru* bird
NA$_4$ *abnu* stone; determinative for stone objects, precious stones
NA$_4$.AN.GUG.ME a type of stone
NA$_4$.BABBAR.DILI, NA$_4$BAR$_6$.BAR$_6$.DILI *pappar*(*dil*)*dali, pappar*(*dil*)*dalû* a type of stone (chalcedony, agate?)
NA$_4$.DU$_8$.ŠI.A, NA$_4$.DUḪ.ŠI.A *dušû* a type of stone (agate?)
NA$_4$.GÍR.ZÚ, NA4.GÍR.ZÚ.GAL *ṣurru* flint, obsidian
NA$_4$.GIŠ.NU$_{11}$.GAL *ašnugallu* alabaster
NA$_4$.GUG *sāmtu* carnelian
NA$_4$.MAR type of stone (*mar*-stone?)
NA$_4$.NÍR *ḫulālu* a type of precious stone
NA$_4$.NÍR.MUŠ.GÍR, NA$_4$.MUŠ.GÍR.TAB, NA$_4$.MUŠ.GÍR *muššaru* (*mušgarru*) (a semi-precious stone; serpentine, onyx?)
NA$_4$SAG.KAL *sankallu* a type of precious stone; foremost
NA$_4$.ŠI.TIR, NA$_4$.ŠE.TIR *pendu* a red, specked stone(?)
NA$_4$.ZA.GÌN *uqnû* lapis lazuli
NA$_4$.ZA.GÌN KUR *uqnī šadi* genuine, natural lapis lazuli
NA$_4$.ZA.GUG, GUG (ZA+GUL) *sāmtu* carnelian
NA$_4$ZÚ(KA) see NA$_4$.GÍR.ZÚ; *ṣurru* obsidian, flint
NAGAR *naǧāru* carpenter
NAM.(TAR) *šimtu* fate
NAM.ḪA.RA *namḫāru* a storage jar
NAM.TIL.LA *balāṭu* life
NAM.RU, NAM.‹NE›.RU *māmītu* oath
NÍG determinative for object, thing
NÍG.BA *qīštu* present, gift
NÍG.BA.MEŠ MUNUS.UŠ.MEŠ *terḫatu* dowry, bride price
NÍG.GÍD.DA GIGIR see GIGIR; *mašaddu* chariot-poles(?)
NÍG.ŠU.LUḪ.ḪA *namsû*, *nemsû*, pl. *namsītu* washbasin
NIM *zibbu* fly
NIN *bēltu* lady, mistress
NINDA *akalu* food, sustenance
NITA *zikaru, zikru* male
NITLAM$_4$ *ḫīrtu, marḫatu* wife, spouse
NU *paqādu* **G** to entrust; command; allocate, take care of (Am.); *lā* negation, not, no, (un-)
NU.KÚR, KÚR.NU *nukurtu* hostility, act of aggression
NU.ÚR.MA.(A) *nurmû* pomegranate

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NUN *rubû* prince, ruler
NUNUZ *erimmatu* egg-shaped, ovoid (of ankle?)
PA (*w*)*aklu* overseer
PA.TÙR *akil tarbaṣi* stable master
SAG, SAG.DU *rēšu, qaqqadu* head; self, person
SAḪAR *eperu, epru* earth, soil, dust
SAR *šaḫarru* jar, clay pot
SI *qarnu* animal horn; rhyton
SIG *qalālu* **G** to be small, light, weak; to be despised; **D** to diminish, belittle
SÍG *šīpātu* wool, fleece
SIG_4 *libittu, labittu* brick
SIG_5 *dumqu* goodness, good thing
SIG_7 numeric value 10,000
SÍG.GAN.ME.TA *nabāsu, tabarru* red wool
SILA *sūqu* road; determinative for road
SIPA *rē'û* shepherd, herdsman
SU (for GÍN) see GÍN; *šiqlu* shekel-weight
SÚN *rīmtu* wild cow
ŠÀ *libbu* stomach, heart, mind
ŠÁM *šīmu* price, purchase
ŠÀM.MEŠ *šīmāti* payment
ŠE, ŠE.ḪI.A, ŠE.IM.ḪI.A, IM.ŠE.ḪI.A *še'u, uṭṭatu* grain, barley; ŠE-*tu uṭṭatu* grains; immediately, i.e., "after 10 grains"
ŠE.BAR *uṭṭatu, uṭṭetu* grain, barley
ŠE.KIN (GUR_{10}).KU_5 *eṣēdu* to harvest
ŠE.ZÍZ.ḪI.A *kunāšu* emmer (pl)
ŠÈR.ŠÈR *šeršerretu* chains, fetters
ŠEŠ *aḫu* brother
ŠIM *rīqu, riqqu* aromatic plant, substance
ŠIM.AZ *asu* myrtle
ŠIM.BÚL *ballukku* styrax
ŠIM.GIG *kanatku* tree; the aromatic substance from this tree
ŠU *qātu* hand; measure of; item; set
ŠU.GUR *unqu* ring
ŠU.NIGÍN *napḫaru* the sum of, total, entirety
ŠU.ZU.UB *šusuppu* a type of undergarment
TA.ÀM determinative following distributive numbers; each
TÉŠ *baštu, baltu* dignity, pride, honor
TI, TI.LA, TE.LA *balāṭu* life; to live, be alive
TIN.ZI *balāṭu* provisions (Am.)
TÚG *ṣubātu* textile, garment
TÚG.BAR.DUL *kusītu, kušītu* robe, linen garment
TÚG.BAR.SIG *paršīgu* headdress
TÚG.GÚ, TÚG.GÚ.È(.A) *naḫlaptu* a Hurrian style shirt
TÚG.ÍB.LÁ *nēbeḫu* sashes
TÚG.NÍG.LAM *lam*(*a*)*hušš*ȗ a type of ceremonial garment

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TÚG.SIG$_4$.ZA, (TÚG.GUZ.ZA?) wrap, blanket
TUR *ṣeḫru* small, young; servitor
TÙR *tarbaṣu* animal stall, stable
U *ešer, ešeret* the number 10
U$_4$.SAKAR *uškār, ušqār* crescent moon
UD *ūmu* day
UDU *immeru, ṣēnu* sheep, flock
UDU.‹A›.LUM *immeru* ram; rhyton
UDU.SIR$_4$ *puḫīlu, puḫālu* a breed ram; rhyton
UGU *elû* upon, upper; *muḫḫu* skull, top; with regard to, referring to
UN *nišu, nešu* people; population; humanity; *maṣṣartu* garrison
UR, UR.GI$_{5\ (=\ KI),}$ UR.GI$_7$, UR.GU, UR!(UŠ).GI$_7$!(GU) *kalbu* dog
ÚR *sūnu* loin, lap
UR.MAḪ *nēšu* lion
UR.SAG *qardu* hero, warrior; *qarādu* G to be warlike
URU *ālu*; pl. *ālānu* city, town
URU.PÚ.ḪI.A, URU.KI A.PÚ.ME, A.PÚ.MEŠ Beirut
URUDU *erû* copper
URUDU.GAG.Ú.TAG.GA *šiltāḫ(ḫ)u* arrow
URUDU.ŠEN *ruqqu, šennu* kettle
ÙZ *enzu* goat
UZU *šīru* flesh; determinative for body part
UZU. GÙ *kišādu* neck, back of neck; back
UZU.UR$_5$ *kabattu* stomach (Am.)
ZABAR *sipparru* bronze, copper
ZAG *ahu* side, arm; *pāṭu, paṭṭu* border, district
ZI *napištu*
ZI.KÍL (= SIKIL) *ellu* pure (oil)
ZU see SU
ZÚ, ZU$_9$ (KAxUD); ZÚ.SÚN *šinnu* tooth; ivory
ZÚ.SI.GA *buqūmu* plucking, (sheep) shearing
ZU.ZU (for GÍN.GÍN) (pl.) *šiqlū* shekel weight

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The El-Amarna Correspondence

A New Edition of the Cuneiform Letters from the Site of El-Amarna based on Collations of all Extant Tablets

VOLUME 2

Collated, Transcribed and Translated by

Anson F. Rainey Z"L

Edited and Completed by

Zipora Cochavi-Rainey



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This Commentary is dedicated
to the memory of my husband and mentor
Anson F. Rainey

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PREFACE

Throughout his five-decade academic career, Professor Anson F. Rainey dreamed of writing the definitive work on the El Amarna letters. Over the years, he visited museums over the globe, read all extant tablets, and aided by the advanced technology of the late 20th and 21st century, transliterated and translated the entire collection. In his last years, he assembled his new readings, several of which had already been published, and completed Volume I of his *magnum opus*, *The El Amarna Correspondence*.

Most regretfully, his life was cut short before he was able to finish this important undertaking. On his deathbed, therefore, he entrusted me with the task of compiling Volume II, which has been written in accordance with his specific instructions.

In presenting his readings of the El Amarna texts, I have shown how a number of them differ from the readings of some scholars and how others support those of different scholars. In addition, I have retained the collation he used and, when pertinent, have incorporated his hand-written, marginal notations from his personal library to his and others' works.

In order to remain faithful to his spirit and tone, I have often quoted from his books and articles. When presenting transliterations in Volume I, Rainey consistently recorded the exact location of the text on the tablet; I have, therefore, decided to follow suit, even adding the recognized symbols (*obv.*, *rev.*, *lo. ed.*, etc.) to the line numbers.

Finally, a list of the new traces of signs that Rainey observed during his research appears directly following the footnotes to each El Amarna letter.

I would like to thank Prof. Shlomo Izre'el for confirming my interpretations of some unclear readings, and Prof. Daniel Sivan, who encouraged me throughout the course of my work.

Special thanks go to the administration of Bet Berl College for financial support.

Dr. Zipora Cochavi-Rainey

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INTRODUCTION

The text edition by J.A. Knudtzon was completed in 1907. The second volume was finished in 1915. It included an extensive commentary by Otto Weber with a glossary by Erich Ebeling. Knudtzon himself had been prevented from writing this companion volume due to illness. The present volume will have certain similar goals as its predecessor: general comments on each text, collations by this present editor and justification thereof, and a brief bibliographical note on each text. For the past several years it has been possible to consult photographs of nearly all the extant tablets. The best of these were taken by the West Semitic Research project headed by Bruce Zuckerman and Marilyn Lundberg. Their pictures include all of the London tablets and as of this date, fifty tablets from Berlin. Almost all of the Berlin texts were photographed by Juan-Pablo Vita and Joachim Marzahn. Photographs of *EA* 369 were provided by Eric Gubel. The Cairo tablets were photographed by Jana Mynářová. All of the photographs presently available have been edited in Photoshop and comprise a reference library of some 4,600 individual pictures. They have been consulted in every case where a renewed look at the tablet was in order. Now that the hybrid language written by Canaanite scribes is better known, the glossary will be a special project and comprise an additional, independent volume.

Regarding the new collations, the Cairo tablets were collated in January 1980 and February 1981 with the full cooperation of Dr. Mohammad Saleh, then curator of the New Kingdom Department of the Cairo Museum. By that time, Rainey had access to the notes by Edmund Gordon, who had worked extensively on the Cairo texts in 1966. The London tablets were collated during the years 1999 to 2001. Thanks are due to Christopher Walker, then curator of the tablet collection. The Paris texts were made available by Beatrice Andre-Salvini, then in charge of the cuneiform section. The New York tablets were placed at Rainey's disposal by James P. Allen, curator at the Metropolitan Museum. The fragment in Chicago was collated with the permission of John Brinkman, curator of the Chicago collection. Finally, the three texts in the Pushkin Museum were read by permission from Svetlana Hodjash, head of the Oriental Department.

It is certain that W.L. Moran would delight in the results of all that effort. Concerning other proposed corrections that Anson F. Rainey had included in reviews of his French and English translations, Moran had written to

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him that if they could sit down together, Rainey would probably be able to convince him of their correctness. Throughout this work, Moran's spirit has always been with him, standing at his side as it were. He had allowed Rainey to copy his own collations back in 1977. Rainey's personal copy of Moran's English translation of the texts is full of marginal notes made during the past eighteen years. The dedication of this volume to Rainey's memory is, in fact, a dedication to all the years that he spent in the various museums recollating the tablets.

Note: Collation dates are given in the European manner—that is, by day, month, year.

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EDITORIAL APPARATUS

[ ]	restored text
[…]	missing text
…..	obscure or greatly damaged text
⟨ ⟩	scribal omission
⟩ ⟨	sign(s) repeated by error
⌜ ⌝	signs damaged, but traces evident
( )	supplied by editor to clarify translation
\	single Glossenkeil
\\	double Glossenkeil

Sumerograms are transcribed in caps without normalizations. They follow the determinations by Borger 2003. The Sumerograms KUR and URU are assumed to have been read as Akkadian words and thus are not raised above the line. The corresponding translations are "the land of …," and "the city of…," respectively even though this may make for a somewhat clumsy style. Normalizations of proper nouns in the translations usually seek to represent the true conjectured form, e.g. Yapaʿu instead of Yapaḫu. Still, some well-known GNs such as Jerusalem have the customary English form. In such matters, the only consistency is inconsistency.

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COMMENTARY, LETTER BY LETTER

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EA 1

AMENḤOTEP III, THE KING OF EGYPT, TO KADASHMAN-ENLIL, THE KING OF BABYLON

TEXT: BM 29784.
COPY: BB, 1.
COLLATION: 23.08.1999
PHOTOGRAPHS: WSR.
TRANSLITERATIONS AND TRANSLATIONS: Rainey (1989–1990:56–75; 1995–1996:109–121); Cochavi-Rainey (1993:75–84).
TRANSLATIONS: Moran (1992:1–3); Liverani (1999:344–347 [LA 275]).
COMPOSITION: Esna marl (Paleocene) known in Upper Egypt, especially in the Esna-Edfu region. Though it is not present near No-Amon or Akhitaton it was the clay of choice for letters. It is not common for Egyptian pottery. Thus the scribes seem to have discovered this clay and adopted it as the material for epistolary texts. It is typical of all the certain letters by Egyptian scribes (Goren, Finkelstein and Na'aman 2004:24–30; in the following, this work will be referred to by the name of the first author, Goren).

In spite of the diagonal break midway, this is a most impressive tablet. Obviously, it was never sent, but the reason is probably that near the end the scribe ran out of space and crammed some words or signs into the margin (cf. comments below). A new copy was evidently made and sent to Babylon. The unusual dialogue in this letter, the king of Egypt quoting previous statements by the king of Babylon, has attracted the attention of scholars interested in the rhetorical style (Cochavi-Rainey 1993). This seems to be the only London tablet that was collated by Edmund Gordon. Moran (1992:3–5) has copious notes. This is one of the most difficult texts in the entire corpus. Although the scribe was trying to write a passable MB, there are many passages that do not seem to run smoothly.

Line obv. 1—Gordon and Moran had already seen that TA = *dá* (Moran 1992:32). Gordon's *Ka-ra-an-du-n*[*i*]-*še*! is confirmed by collation. The *še* can be seen in the photograph  .

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Line obv. 5—LÚ.MEŠ GAL.GAL.MEŠ = *rabûti*, senior officials, the highest officers in the realm.

Line obv. 10—Note Assyrian *aš-te-me* instead of Babylonian *eš-te-me*.

Lines obv. 15, 33—LÚ-*ka* DUGUD "your dignitary," first noted by Pintore (1972a:37–38).

Line obv. 17—The precative *ù li-id-bu-ub* apparently stands in a purpose or result clause.

Line obv. 22–23—Rainey restores [*iq-ta*]-*bi* (*contra* Knudtzon's [*li*-]qa-bi) *ši-i*/ [*la-a*] ˹*a*˺-*ḫa-at-k*[*a i-ia-nu*]*lìb-bi-š*[*i-na ša i-de*$_4$]-*a-ši*.

Line obv. 24—Note TI for *balaṭa* instead of verbal prefix (Moran 1992:3 n. 8).

Line obv. 25—At the beginning of the line Rainey completes [*mi-ma*].

Lines obv. 30, 41, 56, 91—The reading *ki-ka* with an adverbial particle (*CAD* K:351a) is superior to *itti*(KI)-*ka* (Moran 1992:4 n. 10).

Line obv. 35—The 3rd f.sg. genitive suffix is written *-še*.

Line rev. 61—Various interpretations have been offered for this line. The most prominent ones are *a-na ra-ši liq*(UR)-*ta* "to acquire a gift" (collation by Artzi; *CAD* L:206b; supported by Moran 1992:4 n. 21); *a-na ra-ši ṭàb*(LU)-*ta* "to acquire goods" (Gordon; supported by Knudtzon's drawing, 1915:1001, No. 6). Close examination of the  sign in question, Artzi's UR, Knudtzon and Gordon's LU, reveals that it is actually TÚG = *ṣubatu* "garment" It does resemble Knudtzon's drawing except that he has two horizontals at the bottom. The second of these is apparently just a crumbling of the clay from the first wedge. The sign with the value TÚG sometimes has the shape of KU; note examples in Malbran-Labat No. 536. Reading *ṣubata* "garment" makes the sarcasm even more severe; "You sell your daughters for a garment?" The *-ta* assures that the substantive in question is in the accusative after the infinitive *ra-ši* instead of being in the genitive case. In OB the object of the infinitive would precede it.

Line rev. 64—Knudtzon read: *i-na bi-ri-nu* "between us," which entails the West Semitic 1st person plural suffix, *-nu*, instead of the standard Akkadian suffix, *-ni*. The supposed NU sign is at the end of the line; in fact, it is on the edge of the tablet. Careful perusal of the sign revealed that it is somewhat effaced because it is written over the NI sign at the end of line 32 on the obverse, *am-mi-ni*. Traces of tiny vertical wedges on the horizontal wedge in line 64 confirm that we should read ˹*ni*˺ and not NU. So the scribe really did write *i-na bi-ri-ni*! with the proper Akkadian suffix and can no longer be accused of a West Semitism.

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Lines rev. 69, 85—The vocable *ši-na* is not a feminine plural suffix or independent pronoun used by mistake; it is the numeral "two", as first noted by Rainey (1995–1996:110–111). The usual custom was to send diplomatic messengers two by two. Of the various missions sent to Egypt from Babylon, a certain pair of diplomats had aroused the anger of Pharaoh.

Line rev. 70—[*ù la*]; following Moran (1992:5 n. 23).

Line rev. 72—The remnant of the sign after the break looks like the latter part of *ta* rather than *šap*, which is also too long for the space. The resulting transcription, [*iš-t*]*a-pár-šu*, makes the clause past tense, "to the one who [se]nt him."

Line rev. 76—What Gordon, cited by Moran (1992:5 n. 28), thought were mere scratches after *-šu-nu* are really ⌜*sà*⌝; the beginning of *ru* is preserved before the crack and the [*t*]*i* is represented by traces on the other side of the crack. There are traces of ⌜*i*⌝ and also of the ⌜*dáb*⌝, *contra* Knudtzon. Thus line 76 matches line 74.

Line rev. 79—*a-na be-l*[*i-ku-ni*] to reflect the dual.

Line rev. 80—The verb *id-du-ni* "he/they gave to me" may be plural, but it may also be subjunctive after the construct substantive *ṣú-ḫa-ar-ti*.

Line rev. 82—*ḫu-r*[*a-d*]*ì*—the *ka* from line 14 on the obverse intrudes here. The final sign looks more like TI and could be read [*d*]*ì*, thus giving a more grammatical form.

Line rev. 83—The form *ud-du-ni* is 3rd m.pl. impersonal subject to express the passive.

Line 91—Note MB vowel harmony: *tu-ṭe*$_4$*-pí-il*$_5$*.šu-nu* "You have humiliated them" (Moran 1992:5 n. 36).

Lines rev. 95-up. ed. 96—Near the end of this tablet, which became the office draft copy, the scribe neglected to add the pronominal suffix *-ia* in line 96, and so he inserted it with a Glossenkeil at the end of line 95. This led Knudtzon to assume that the suffix belonged on the end of line 94 in accordance with the usual custom; note the displacement of *-ni* at the end of line 97. The resulting *gáb-ba* ANŠE.KUR.RA-*ia*/^{GIŠ}GIGIR.MEŠ, with only a suffix on the first member, would be awkward and unusual. The suffix was meant for ⌜*qa*⌝*-ti-**ia*(!) line 96. The mysterious *ri-*⌜*qà*⌝ is simply the Amarna by-form, *riqqa*, from standard Akkadian *ruqqu* "vessel" (*AHw*:995a; add *EA* 1:96 to *CAD* R:416).

There are traces of the following signs: ⌜ŠEŠ⌝ (obv. 2); ⌜*lu*⌝ (obv. 4); ⌜LÚ⌝ (obv. 18); ⌜*i*⌝ (obv. 22); ⌜*a*⌝ (obv. 25); ⌜*a*⌝ (obv. 26); ⌜*ka*⌝ (obv. 43); ⌜*i*⌝, ⌜*aš*⌝, ⌜*pu*⌝, ⌜*ra*⌝, ⌜*ma*⌝ (rev. 52); ⌜*ú*⌝ (rev. 58); ⌜*ta*⌝ (rev. 60); ⌜*din*⌝ (rev. 61); ⌜*ni*⌝ (rev. 64); ⌜*ša*⌝, ⌜*nu*⌝,

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⌜*um*⌝ (rev. 65); ⌜*a-na-ku*⌝ and ⌜*ta*⌝ (rev. 66); ⌜LÚ⌝, ⌜MEŠ⌝ (rev. 67); ⌜*nu*⌝ (rev. 68); ⌜*a*⌝ (rev. 72); ⌜*a*⌝ *contra* Knudtzon's [*a*] (rev. 73); ⌜*šu*⌝ (rev. 83); ⌜KIN⌝ (rev. 86); ⌜GIGIR⌝, ⌜MEŠ⌝ (rev. 89); ⌜*a-na*⌝ (up. ed. 96).

EA 2

KADASHMAN-ENLIL, THE KING OF BABYLON, TO AMENḪOTEP III, THE KING OF EGYPT

TEXT: VAT 148 + 2706.
COPIES: WA 2 + WA 5; *VS* 11, 1.
COLLATION: 03.09.2003
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Moran (1992:6); Liverani (1999: 347 [LA 276]).
COMPOSITION: Carefully refined Euphrates clay (Goren 34).

This fragmentary tablet is evidently a reply to one of Pharaoh's letters about the proposed royal marriage.

Lines obv. 1, 8—There are traces of the signs ⌜*Mi*⌝, ⌜*iṣ*⌝ (line 1); ⌜DUMU⌝, ⌜MUNUS⌝ and ⌜*ba*⌝ (line 8).
Line obv. 1—The first sign of the Pharaoh's personal name is *ni* as seen by Knudtzon; for some reason, Moran (1992:6) had erroneously read the name Mimmuwareya.
Lines obv. 6–7—The proposed restorations are by Kühne (1973:55 n. 263).
Lines obv. 9–11—These highly conjectural restorations are by Moran (1992:6 n. 3). They are based on comparison with other letters and on a good feel for the probable intent of the letter. Nothing more can be said.
Lines obv. 12–13—These readings were proposed by Ungnad (1916:181).
Line rev. 4—I ŠU GÍN as read by Gordon.

EA 3

KADASHMAN-ENLIL, THE KING OF BABYLON, TO AMENḪOTEP III, THE KING OF EGYPT

TEXT: C 4743 (12210).
COPY: WA 1.
COLLATION: 17.01.1980 and 08.02.1981

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TRANSLATIONS: Moran (1992:7); Liverani (1999: 347–348 [LA 277]).
COMPOSITION: Not examined.

Line obv. 3—Knudtzon was correct to read *d*]*a-aš*. Gordon has seen this too.
Line obv. 5—Read [DUMU.MEŠ-*k*]*a* instead of Knudtzon's [gab-]pa. This correction was proposed by von Soden (1952:427). Gordon also saw this, as did Moran and Rainey.
Line obv. 7—DUMU.MUNUS.A.NI-*ia* "my daughter." Interpretation by Ungnad (1916:181) and later by von Soden (*loc. cit.*), Kühne (1973:54 n. 250) and Moran (1992:7 n. 2), who compares *EA* 287:26 and notes that including a personal suffix in the ideogram was not unusual in OB.
Line obv. 15—The rendering follows *AHw*: 227 and *CAD* E:196a, also Moran (1992:8 n. 6).
Line obv. 19—Gordon has seen [*a-ku-ul*] ⌜*ù ši*⌝*-ti*.
Line obv. 20—Kühne (1973:54 n. 252) noted that *šulnānī* must mean "*my* greeting gift," thus avoiding a grammatical error. Read *tu*[*-še-bi-la*] with von Soden (1952:437), *contra* Knudtzon.
Line obv. 21—There are traces of the sign *a*[*n*].
Line obv. 23—[É *eš-š*]*a* with Moran (1992:8 n. 11) who compares *EA* 5:13, 19.
Lines lo. ed. 26–28—With Moran (1992:8 nn. 12, 13).
Lines rev. 29–34—The rendering here seems straightforward and matches the typical formulate for such passages. Notice that currently there are traces of ⌜*ul*⌝.

EA 4

KADASHMAN-ENLIL, THE KING OF BABYLON, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 1657.
COPIES: WA 3; *VS* 11, 2.
COLLATION: 08.12.2003
PHOTOGRAPHS: Vita
TRANSLATIONS: Moran (1992:8–9); Liverani (1999: 349–350 [LA 278]).
COMPOSITION: As *EA* 2 (Goren 34–35).

This is a fat, beautifully written tablet. It is unfortunate that it is broken in important places. The signs are sunk deep in the clay. Several restorations and readings by von Soden (1952:428) have been adopted by Moran (1992:9–

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and are included here. The introductory lines are completely missing, but this is certainly one of the Kadashman-Enlil letters regarding the marriage of a princess to Pharaoh (*contra* Kühne 1973:56). The text is important since it documents the Egyptian policy of never giving a royal princess in a political marriage to a foreign power. Kadashman-Enlil is incensed by that refusal, but he evidently needs the recompense he may enjoy if he gives one of his own daughters to Pharaoh.

Line obv. 3—It is likely that Kadashman-Enlil referred in this paragraph to previous relations with Thutmose IV. So the verb in this line may be rendered as past continuous.

Line obv. 4—Moran (1992:9 n. 2) remarks that *anumma* (Knudtzon's restoration) is not used in Middle Babylonian. Moran's [*ap-pu-na-m*]*a* is appropriate. Read *la na-d*[*a-ni-im-ma*] with Knudtzon, Aro (1955:135) and Moran (1992:10 n. 4), *contra* von Soden (1952:428). Notice that now there are traces of ⌜*ki*⌝.

Line obv. 5—Ungnad (1916:181) had noted that one must read *áš* instead of Knudtzon's *tàš*; von Soden agreed on the grounds that the calque *tà* is only OAkk or peripheral (von Soden and Röllig 1991: No. 192). The verb is thus first person, not second. The sentence as a whole is quite complex with a temporal clause inserted into a main clause (Moran 1992:9 n. 3).

Line obv. 11—At the end of the line, GAL.M[EŠ] (Moran 1992:10 n. 6) is confirmed by Rainey's collation and by the photograph, *contra* Schröder's facsimile.

Line obv. 12—With Moran (1992:10 n. 7); ⌜*ši*⌝-*i šu-bi-la* is on the reverse.

Line obv. 18—Because the verb *ašpurakku* is preterite, not normally used in indicative main clauses, this must be phrased as a question (Aro 1955:81; Moran 1992:10 n. 8).

Lines obv. 21–22—The verbal restorations follow von Soden (1952:428).

Line rev. 34—The restoration of the final verb follows von Soden (1952:428). Kadashman-Enlil is stating that the offspring of this princess need not be reckoned as children in line for the throne.

Line rev. 36—The final sign is *k*[*a*], not *b*[*a*].

Line rev. 37—Read ⌜*i*⌝-[*la-kam*] as apparently surmised by Moran's translation. The beginning of the first wedge of ⌜*i*⌝ is clearly visible in the photograph.

Line rev. 41—Borger (2003:287 No. 165) reads $BURU_{14}$ instead of $BURU_{15}$ in Labat and Malbran-Labat (1976: No. 54 p. 59).

There are traces of the following signs: ⌜*ta*⌝, ⌜*i*⌝ (obv. 9); ⌜*ši*⌝ (obv. 12); ⌜*ú*⌝ (obv. 24); ⌜*ki*⌝ (obv. 25); ⌜*ni*⌝ (rev. 32); ⌜*še*⌝ (rev. 33); ⌜*pu*⌝ (rev. 40); ⌜*ra*⌝ (rev. 50).

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EA 5

AMENḤOTEP III, THE KING OF EGYPT, TO KADASHMAN-ENLIL, THE KING OF BABYLON

TEXT: BM 29787 + C 4744 (12195).
COPIES: BB 4 + WA 17.
COLLATION: 22.01.1980 (Cairo fragment) and 05.02.2000 (London tablet).
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:10–11); Liverani (1999:350–351 [LA 279]).
COMPOSITION: Not specifically discussed by Goren.

This London tablet is badly broken at the top and there is a fragment of the lower left corner (of the obverse) in the Cairo Museum. The photographs by WSR of the London text were easily joined to the Myrsnove fragment from Cairo.

Lines obv. 1–12—Though they are badly broken, these lines can be easily restored since their content conforms to the usual protocol for the opening of a royal letter.

Line obv. 1—Gordon saw the right side of the sign [*r*]*e* as well as the first part of *i*[*a*], which had been noted by Bezold and Kundtzon.

Line obv. 3—The photograph suggests that there was room for LUGAL GAL in this line in spite of Moran's doubts.

Lines obv. 8, 9—There are traces of ⌜*mu*⌝ (line 8) and ⌜*a-na*⌝ (line 9).

Line obv. 13—The adverb *anumma* has been restored since it is used frequently in this letter. Note the Assyrian form *ašme*. Knudtzon was correct to change Bezold's *id* to *da*, which stands in Egyptian texts for *tá*. This is also clear from the photograph.

Line obv. 14—Bezold's questionable *ú* was accepted by Knudtzon, but the alleged *še* has a final vertical; it is ⌜*te*⌝ and the preceding sign is ⌜*uš*⌝, not *ú*. The resultant form is *uštebilakku*, a t-preterite as used in the Egyptian letters when referring to sensing inanimate objects, as also in line 18 (cf. also *EA* 367:3; 369:3; 370:3). Contrary to general practice, there is no need to render these past tense forms as a sort of "epistolary present." The tablet is arriving with the objects.

Line obv. 16—  Read *ma-a-ad*; a possibility suggested by Knudtzon, in spite of Gordon's denial. The sign in question is *ad*. The expression *mimma ma'ad*, with the adjective in *status absolutus*, is not unusual.

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Line obv. 17—Note *šumma* "when," as in Hittite texts (Moran 1992:11 n. 6). The continuation of this line is on the reverse of the tablet. The *bi* sign has to be read *bé* to represent the present/future. The final attachment of the dative suffix is restored after the other examples in this letter.

Line obv. 20—For ZU_9 (KA x UD), cf. Borger (2003:538), who notes that this combination is standard for "tooth" and "ivory" in the Hittite syllabary (Rüster and Neu 1989:159 No. 143). So this forms another link between the Egyptian writing tradition and that of the Hittites.

Line obv. 26—For SU.SU = *šiql* (plural), cf. *CAD* Š/3:96b. Because GÍN resembles SU in some areas, Borger (2003:434 No. 836) suggests to read GÍN ("SU"). The reduplicated form in this text indicates the plural.

There are traces of the following signs: ⌜*a*⌝, ⌜*nu*⌝, ⌜*um*⌝, ⌜*ma*⌝, ⌜*ma*⌝, ⌜*uš*⌝, ⌜*te*⌝ (obv. 14); ⌜*ú*⌝ (obv. 15); ⌜*ša*⌝ (obv.19); ⌜N⌝Á (obv. 21); ⌜KÙ⌝ (obv. 27).

EA 6

BURRABURIASH, THE KING OF BABYLON, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 149.
COPIES: WA 4; *VS* 11, 3.
COLLATION: 09.09.2003
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Moran (1992:12); Liverani (1999: 351–352 [LA 280]).
COMPOSITION: Carefully refined Euphrates clay (like *EA* 2; Goren 35).

Line obv. 1—The reading seems to match the traces of this very broken line (cf. also Kühne 1973:129 n. 642).

Line obv. 9—Knudtzon's [*ù*] must be deleted (von Soden 1952:428).

Line obv. 10—Note *anāku u kâša,* instead of nominative *atta*. At the end restore [*lu ṭa-ba-nu*] with von Soden (1952:428). This precative stative is required by the context, but as Moran observed, it may have been written on the reverse.

Line obv. 12—The result is a prohibition (*lā* + present future). Collation confirms Schroeder's *iq* (1917:105) at the end of the line, thus leading to von Soden's (1952:428) restoration *iq*[*-qa-ab-bi*], N stem present future of *qabû*.

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Line obv. 16—The dative suffix is restored by von Soden (1952:428). With the dative, the form is considered ventive. The verb *leqû* with the ventive means "to bring (hither)."

Line rev. 18—The traces of the first sign are apparently of ⌜*a*⌝, i.e. first person singular. The value *qì* for *gi* is not regular but makes sense; it was accepted by Moran.

EA 7

BURRABURIASH, THE KING OF BABYLON, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: VAT 150

COPIES: WA 7; *VS* 11, 4.

TRANSLATIONS: Oppenheim (1967:113–115); Moran (1992:12–14); Liverani (1999: 352–354 [LA 281]). COMPOSITION: Not examined.

This tablet was destroyed in a Berlin fire in 1945. The last witness to the text is Schroeder's facsimile. That is unfortunate because this was one of the longest and most well preserved epistles of the Babylonian correspondence. Its dialogue is also one of the most interesting. In the concluding lines, the king of Babylon complains that important officials in the Egyptian administration in Canaan have robbed Babylonian caravans. He demands justice and recompense. There are extensive notes by von Soden (1952:428–430) and Moran (1992:14–16) that will be a major contribution to the ensuing discussion.

Line obv. 1—The arguments for the recipient being Amenḥptep IV were summarized by Kühne (1973:60 n. 292). The letter speaks of previous diplomatic exchanges between their fathers and it mentions that a Babylonian envoy was detained in Egypt for two years. That points to the son of Amenḥotep III as the recipient. The traces of the royal name are also commensurate with Amenḥotep IV.

Line obv. 2—[ŠEŠ-*ia*] at the beginning of the line matches *EA* 6:2 (Moran 1992:14 n. 2).

Line obv. 8—Moran (1992:14 n. 3) rightly suggests that *ik*-[*šu-da*], without Knudtzon's dative pronoun, would fit the space better. The ventive ending could still carry the force of "to me."

Line obv. 9—von Soden's (1952:428) *a-yi-i*[*-ka-am-ma*] is grammatically correct as opposed to the form restored by Knudtzon. One would expect an

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expression such as "any time" for Moran's "occasion." Perhaps the idea is that the Babylonian king has not been well enough to go to one of his reception or banquet halls.

Line obv. 11—The restoration here assumes the conjunction *īnu* "when" often written *i-nu-ú* in Old Babylonian (*CAD* I/J:152b), even though this word seems otherwise unattested in Middle Babylonian. Its restoration here gives very good sense. The name of the envoy was restored here by von Soden (1952:428), viz. [^{l}*Ḫa-a*]-*ú* on the basis of ^{l}*Ḫa-a-a* in rev. line 13.

Line obv. 13—Restoration *a-di-na* in line with usual orthography in Middle Babylonian.

Line obv. 14—Moran (1992:14 n. 8) observed that the *-ma* at the end of the first clause means that the second is coordinate, so the verb must be subjunctive, *iššû*.

Line obv. 15—Moran (1992:14–15 n. 9) also observed that the restored verb at the end of the line should be a t-form in accordance with Middle Babylonian practice for main clauses.

Lines obv. 29, 32—Ungnad (1916:182) realized that *iš-mu-ú-ma* was subjunctive governed by *kī*, but he did not fully understand *ru-qá-tu-ma* which is 3rd f.sg. stative plus the subjunctive marker. But von Soden (1952:429) did recognize it because in line 32 he saw that *gerru* is not a plural. The verb there, *ru-qá-a-tu*$_4$, is not a feminine plural but also the stative 3rd f.sg. with a subjunctive marker. This is typical of Middle Babylonian. The restoration *as-s*[*a-k*]*u*-[*ut*] was proposed by Gordon; it is the t-form of *sakātu* "to be silent." The preterite *amla* is used in this main clause because of the negative *ul* (Moran 1992:15 n. 9).

Line obv. 38—The restoration of [*ra*] (ventive; Moran 1992:15 n. 13) is to be preferred over von Soden's [*ru*]; there is certainly no need for a subjunctive marker here.

Line rev. 49—The reading and restoration was proposed by von Soden (1952:429) and accepted by Moran (1992:15 nn. 14–15).

Line rev. 52—The restoration *li-i*[*l-li-ka*] by von Soden (1952:429) was accepted by Moran (1992:15 n. 16).

Line rev. 53—The enclitic *-ma* on *iq-bu-ni-im-ma* is most likely coordinate since the verb forms in line 54 are subjunctive. Thus read *da-an-n*[*a-tu*] as well, stative with subjunctive marker.

Line rev. 54—The predicative forms here are statives, one is 3rd m.pl. and the second is 3rd m.sg. with subjunctive marker (restored).

Line rev. 62—The singular house is in the hands of the indefinite plural subjects of the 3rd m.pl. precative in the previous line (Moran 1992:15 n. 19).

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Line rev. 63—The preterite *ašpura* suggests that the two clauses in this line are circumstantial, i.e., "(Inasmuch as) I have undertaken a project and I have written to my brother",

Line rev. 72—Moran (1992:15 n. 21) defends Knudtzon's [*š*]*a-ar-ru-um-ma* against von Soden's [*b*]*a-ar-ru-ma* (1952:430). Today *šarruma*/*šurrumma* is much better known (*CAD* Š 3:361–362), although its precise meaning is still elusive.

Lines rev. 74, 77, 78, 79, 81—The restorations in these lines by von Soden (1952:430) all make good sense, and they have all been accepted by Moran (1992:15–16 nn. 22, 25–29).

Line rev. 75—Note the Middle Babylonian orthography (with *m*) of the name of the commissioner Biryawaza. He was in charge of the Damascus area and took advantage of his position to rob a Babylonian caravan. The same was true of another official who robbed a second caravan.

Line rev. 76—[1]*Pa-ma-ḫu* here is hardly just a title. It must be a personal name.

Line rev. 77—The spelling *ma-at* strongly suggests that the ideogram KUR defining geographical names should be treated as a word and not as a determinative. The land of Kiṣri is otherwise unknown. Evidently, it was within Egyptian jurisdiction.

EA 8

BURRABURIASH, THE KING OF BABYLON, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: VAT 152.
COPIES: WA 8; *VS* 11, 5.
COLLATION: 03.09.2003
PHOTOGRAPHS: WSR
TRANSLATIONS: Ebeling (1926:371–372); Moran (1992:16–17); Liverani (1999: 354–355 [LA 382]).
COMPOSITION: Highly refined Euphrates clay, probably unfired (Goren 35).

This letter reports a serious crime committed in the land of Canaan, viz. in lower Galilee. A Babylonian caravan had been plundered, some of the merchants slain and the commodities being transported carried away. Was

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this a sign of weakening Egyptian control on the local level or was it a commonplace for city rulers to rob foreign caravans? The action takes place later in the reign of Amenḥotep IV because one of the actors is the son of the former ruler of Acco. The text is one of the best examples of the Middle Babylonian dialect.

The obverse of the tablet is flat while the reverse is curved.

Lines obv. 1–7—The introductory paragraph is one of the best preserved in the Babylonian corpus.

Line obv. 5—Traces of the beginning of *k*[*a*] are on the right edge of the tablet.

Line obv. 6, 9—There are traces of ˹GAL˺ (line 6) and ˹*ṭa*˺ (line 9).

Line obv. 11—The line is completed on the reverse with *ṭa-a-bu* as noted earlier (Schröder 1915b:175; von Soden 1952:430). Winckler and Knudtzon had missed it.

Line obv. 14—von Soden (1952:430) takes the stative of the verb of motion, *tebû*, to mean "(they) were on their way." The rendering "had set out" still preserves the stative nuance.

Line obv. 15—The N stem t-form, *ittaklû*, indicates that they were detained. The phrase *ana šīmāti* indicates that the merchants were taking this occasion to replenish some of their own supplies by trading with the local population of Ḫinnatuna.

Line obv. 16—Aḫu-ṭābu went on ahead, i.e., he continued through the pass to reach Acco where he must have intended to go to Egypt or, more likely, to arrange transport by sea for his caravan that was assumed to be following shortly. As commander of the caravan, he must have enjoyed diplomatic status; to injure him would be a serious offense.

Line obv. 17—*Ḫinnatuna* = *Ḫinnatōna* (Hebrew Ḥannāṯôn). This town appears at the end of the boundary description of the biblical tribe of Zebulun (Josh. 19:14). Since that border makes a circuit from west to east to north and back to the west, it was logical to seek it in the valley known in post-biblical sources as the Valley of Beit Netofa. The most prominent antiquity site in that area is Tell Bedeiwîyeh (modern Tel Ḫannaton; Alt 1926:62–64). Surveys of the site have revealed evidence of settlements in the Chalcolithic period, the EB, MB, and LB, the Iron Age I, and in the 10th–8th centuries BCE. Traces of several fortification lines are visible on the site (Gal 1992:24–26). Earlier in the local history, it had played a key role in the Lab'ayu affair (cf. *EA* 245:32). The form of the name is unusual; it is evidently a feminine singular noun from the root ḪNN (**ḫinnat*-) plus the suffix often used to denote place names, viz. *-ôn* ⟨ *-ân*. Somewhere

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between the cuneiform orthographies and the Massoretic vocalization the vowel of the first syllable has been altered, possibly because of ignorance on the part of the Tiberian scholars since the town had long since disappeared.

KUR *Ki-na-á'-'a*$_4$ has the final *nun* assimilated to the final *ʿayin*. That is common practice in orthographies not from Canaan. There are five instances (e.g. *EA* 148:46) where the *nun* is expressed.

Line obv. 18—Shum-Hadda was ruler of Shamʿôna, a town in the northern Jezreel Valley (cf. *EA* 225:4). He must have observed the Babylonian caravan as it passed through the low saddle separating the Jezreel Valley from the Beit Netofa Valley and then sent a messenger to the ruler of Acco to plan their evil deed.

Line obv. 19—The spellings of the two rulers of Acco, father and son, are corrupt forms. The scribe, or his informant, transposed the vowels of the first syllable in each name (Moran 1992:17 n. 3). This must also be the case in the use of *š*-signs initially.

Line obv. 22—*ki-i* [*ka-al-le-e*] (Moran 1992:17 n. 5 *contra* von Soden 1952:430; cf. also *EA* 10:38 and *EA* 11:rev. 18).

Line rev. 26—*su-ni-iq*[*-šu-nu-ti*] von Soden (*loc. cit.*) corrected the accusative suffix.

Line rev. 28—*i*[*-du-ú-*]⌜*ku*⌝; there are space for and traces of two signs in the broken area. The form has to be preterite; theme vowel written long for emphasis. Knudtzon's reconstructed form would be present-future.

Line rev. 34—Cf. *CAD* N/1:165b; Ungnad (1916:182); von Soden (*loc. cit.*).

Line rev. 36—GÌR.MEŠ-*šu ki-i ú-na-ak-ki-su*; he had blocked the feet (path); *CAD* N/1:179b; cf. the remarks of Moran (1992:17 n. 9). It could hardly mean that he cut off his feet. Note the previous reference to cutting off lines of communication.

Lines rev. 39–40—Placing the man at his head, i.e., forcing him into service. Maybe the merchant agreed rather than face the threat of death.

Line rev. 42—*k*[*i-i mi-*]*tu*; following Moran (1992:17 n. 11).

Lines rev. 44–45—Following Moran (1992:17 n. 12).

There are traces of the following signs: ⌜*in*⌝, ⌜*na*⌝, ⌜*tu*⌝ (obv. 17); ⌜*nu*⌝ (obv. 20); ⌜*Šu*⌝ (rev. 38); ⌜*mu*⌝, ⌜*it*⌝, ⌜*ta*⌝ (rev. 47).

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EA 9

BURRABURIASH, THE KING OF BABYLON, TO TUTʿANḪAMEN, THE KING OF EGYPT

TEXT: BM 29785.
COPY: BB, 2.
COLLATION: 19.09.2000
PHOTOGRAPHS: WSR.
TRANSLATIONS: Oppenheim (1967:115–116); Moran (1992:18); Liverani (1999: 355–356 [LA 283]).
COMPOSITION: Not examined.

This letter describes an otherwise unknown historical event. The Canaanites wanted to relinquish their allegiance to Egypt and join to the king of Babylon, but he refused. Moreover, the king of Babylon is bothered by the business contact between Egypt and his Assyrian vassals, which may reflect a diplomatic relationship.

Line obv. 1—KUR *M*[*i-iṣ-ri-i* ŠEŠ-*i*]*a*, Knudtzon (*VAB* 2/2:1585) suggested the possibility of complementing the broken line with *aḫi-ia* "my brother." However, Rainey saw a vertical wedge on the end of that line and transliterated it [*i*]*a*.

Line obv. 6—LÚ.ʳGALˀ.MEŠ-*ka* "your senior ʳofficialˀs." Knudtzon transliterated ^{amêlu}*r*[*a*]*būtika*.

Line obv. 12—*i-na-an-na* ⟨*šum*⟩-*ma* KÙ.GI *ma-a-ad* "Now ⟨i⟩f gold is plentiful" (Moran 1992:18 n. 3).

Line obv. 14—The verb has the theme vowel of the present, so perhaps we should render it: *am-mi-ni 2 ma-na* KÙ.GI *ma-a-ad tu-še-bé-e-la* "why do you send only two minas of gold?" (Rainey 1995–1996:110).

Line obv. 18—*li-il*$_5$-*qu-ni-ik-ku*, Rainey's collation confirms the sign *qu*.

Line obv. 19—*i-na* + PN = in (the time of) PN, cf. Aro (1955:92).

Line rev. 25—In line 23–24 ʳ*an*ˀ-*ni-ta il*$_5$-*ta-ap-ra-šu-nu-ti / um-ma-a* "My father wrote this to them, saying," but the next verb form is *atta* imperative: *muššer ittiya ana naškûni* "Leave being allied with me!"

Line rev. 26—*ta-at-*ʳ*ta*ˀ-*ak-ra-ma*; Bezold (BB 1892:no. 2; pl. 24 [photo]) had added *na* after ʳ*ta*ˀ.

Line rev. 37—LAL only appears in Amarna as an ideogram for either *ṣimittu* or in the combination KI.LÁ = *šuqultu* in many lists of gifts or commodities (e.g. *EA* 5:26, 27; especially *EA* 14, *EA* 22 and *EA* 25 *passim* and various other texts that include lists; Rainey 2003:201*).

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EA 10

BURRABURIASH, THE KING OF BABYLON, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: BM 29786.
COPY: BB, 3.
COLLATION: 08.02.2000
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:19–20); Liverani (1999: 356–358 [LA 284]).
COMPOSITION: Not examined.

The king of Babylon reports to the king of Egypt about the Egyptian delivery to him after the gold had been put into the kiln. Therewith, he asked Amenḥotep to send him carpenters.

Line obv. 11—Note *anāku u kâša*, instead of nominative *atta*, and see also in *EA* 6:10.

Lines obv. 16–17—*mimma ul aqra…mimma ul aqarku* "something is rare/scarce/lack for someone." This understanding in *AHw*:1460b has been accepted by Moran (1992:20 n. 3) and Rainey.

Line obv. 21—[KUG.GI], at the beginning of the line, is possible.

Line obv. 22—[*im-ma-*]⌜*ti*⌝*-ma-a u*ʾ*-e-du-*[*ú*]*-š*[*i*] "[wh]en did they ever verify it?" There is space for the sign [Ú] and traces for the sign Š[I] in the broken area.

Line rev. 30—[*ša ú-s*]*í-*⌜*i*⌝*-mu-šu-nu-ti* "[that they have] reddened them." The form is D of *sâmu* (Rainey's collation).

DUMU *ši-ip-ri-*⌜*ka*⌝ *ki-i il-l*[*a*]*-k*[*a*] "when your envoy comes." The restoration follows Gordon.

Line rev. 32—NAGAR.MEŠ; following Landsberger in Gordon, see also *CAD* N/1:114a and Moran (1992:20 n. 8).

Line rev. 35—*lū epuš*, may be precative stative.

Line rev. 38—*li-iš-ša-am-ma* "let him appropriate." This precative form seems to be N of *šâmu*.

Line rev. 44—Read ^{MUNUS}*Ma-i-ia-ti*; with von Soden (1952:432), *contra* Knudtzon.

Line rev. 49—Gordon's restoration, cited by Moran (1992:20 n. 12), is completed by Rainey's new reading (also by photographs) that shows *-ma-*⌜*na-ši*⌝. There are still traces of ⌜*ba*⌝.

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EA 11

BURRABURIASH, THE KING OF BABYLON, TO AMENḪOTEP IV, THE KING OF EGYPT

TEXT: VAT 151 + 1878.
COPIES: WA 6 + WA 218, 225; *VS* 11, 6.
PHOTOGRAPHS: WSR and Vita.
COLLATION: 09–10.09.2003
TRANSLATIONS: Moran (1992:21–22); Liverani (1999: 358–359 [LA 285]).
COMPOSITION: As *EA* 2 (Goren 35–36).

Burraburiash asks Amenḥotep IV to arrange a royal escort for the Babylonian betrothed princess, and to send him plenty of gold for preparing a generous and beautiful greeting gift for him.

Line obv. 1—[1]*Na-ap-ḫu-ru-r*[*e-a*], Now the area of *r*[*e-a*] is chipped off.

Line obv. 5—[*ul-tu aš-ša-at a*]*-bi-ka* ⌜*qu-ub*⌝*-ba-tu*$_4$; There are traces of ⌜*qu-ub*⌝. The form ⌜*qu-ub*⌝*-ba-tu*$_4$ is stative subjunctive of *qubbû*, "to (be)wail"; for Moran's translation and references, see Moran (1992:22 n. 1).

Lines obv. 6–7—Read *al-ta-ap-ra*[*-ak-ku*] and [*a-ka-an-na al-t*]*a-ap-ra* with Moran (1992:22 n. 2).

Line obv. 8—[*a-na a-bi-ka il-*]*qu-ni* ⌜*ša*⌝*-ni-ta-am-ma li-*[*il-qu-ni-ku*], following Moran (1992:22 n. 3), but contrary to Knudtzon and Moran read [*il-*]*qu-ni*, not [*il-*]*qu-ú-ni*. Notice the traces of ŠA in ⌜*ša*⌝*-ni-ta-am-ma*, which Rainey observed.

Lines obv. 9–10—[*ù at-*…]; today the signs [*ši*] and [*na*] are no longer visible.

Line obv. 9—[*ù at-ta*…]; following Moran (1992:22 n. 4).

Lines obv. 11–12—The restorations [*um-ma-a aš-ša-at a-bi-*]*ia* (line 11) and [*aš-*]⌜*ša*⌝*-tu*$_4$ (*contra* Knudtzon's [*a-*]*ms-tum*) are based on Moran's translation (1992:21).

Line obv. 15—[*a-ka-an-na*], at the beginning of the line, is offered by Rainey. Moran's *ša-*⌜*a*⌝[*-ši li-il-qu-ni-ku*] (1992:21 n. 6) was also acceptable to Rainey.

Lines obv. 17–18—[DUMU.MUNUS-*ti ki-i*] *ú-ka-li-mu-šu-*⌜*nu-ti*⌝ *a-na qa-qa-*⌜*ad*⌝ / DU[MU].MU[NUS-*ti-ia*] / ⌜Ì⌝.[GIŠ *it-t*]*a-du-ú*; with Landsberger (in Ankum et al. 1968:79–80 n. 4), cited by Moran (1992:22 n. 7). For this first act of betrothal, see references in Moran (1992:21).

Line obv. 19—Read *le-q*[*u-ú-ši*] with Rainey, *contra* Knudtzon and Moran (1992:22 n. 8). The form *le-q*[*u-ú-ši*] is a participle and transitive suffix form.

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Line obv. 21—[*i-na* É-*i*]*a*; following Moran (1992:21 n. 9).

Line obv. 23—[u_4-*um a-bu-ú-a-a* DUMU.MUNUS-*šu il-*]*qu*; Rainey completes Moran's restoration by the verb [*il-*]*qu*.

Lines obv. 24–25—[LÚ.DUMU *ši-ip-ri-*]*ka* (line 24) and [*it-ta-al-ka…*] ˹*lu*˺-*ul-l*˹*i*˺ (line 25) are reconstructed by Rainey. Only the vertical wedge of *li* is missing.

Line rev. 5—[*ša a-na*…..M]EŠ *ba-al-ṭú-t*[*i ma-aš-lu*….]; Landsberger in Gordon, cited by Moran (1992:23 n. 11).

Line rev. 6—Read *ḫ*[*a-mu-t*]*a šu-bi-i-la* with Ungnad (1916: col. 183; Moran 1992:23 n. 12) *contra* Knudtzon.

Line rev. 12—*li-il-pu-tu*$_4$, from *lapātu* "to fashion an object" (*CAD* L:87b).

Line rev. 14—Read [*li-il-q*]*a-ak-ku* with Moran (1992:23 n. 14), *contra* Knudtzon.

Line rev. 16—At the beginning of the line Rainey restored [*na-du-*]˹*ú*˺, stative form of G, *contra* Landsberger's reconstruction (1968:79–80 n. 4) and Moran (1992:23 n. 15; 2003:305), who adopted the rendering [*id-du-*]*ú* as preterite form. Moran had seen that it must be used after the precative [*li-il-q*]*a-ak-ku* in line 14, *ḫa-mu-ut-t*[*a li-il-q*]*u-*˹*ú*˺[*-ni-ši*], and he translated: "Send them so [*they can take her*] immediate[ly]."

Lines rev. 18–19—The restorations in these lines by von Soden (1952:432) were accepted by Moran (1992:23 nn. 16–17).

Lines rev. 20–21—The restoration and the rendering Moran (1992:22, 23 nn. 18–19) proposes make sense. In line 20, the reading [*šu-ul-ma-na*] follows his questionable [*gift*], and the reading of the verb [*i*]*n-da-ṭi* follows von Soden (1952:432).

Lines rev. 21–22—Read [*i-na / bi-ri*]. There is not enough room for von Soden's [*bi-ri-it*] (1952:432), cf. Moran (1992:23 n. 19).

Line rev. 23—[*šu-ú-ma*]; with Moran (1992:23 n. 20).

Line rev. 26—^{MUNUS}*Ma-ia-tu-ma*; *-ma* stresses the logical predicate ("it was Mayatu who did nothing for me"). On *šu-u*[*l-lu-ma-ku*], see Moran (1992:23 n. 23).

Line rev. 27—*ki-i du-lu-uḫ-t*[*i-iš*]; following Kühne (1973:145) and Moran (1992:23 n. 24).

Line rev. 28—Here, the enclitic *-ma* emphasizes the possessive pronoun *attûkāma* in contrast to Mayatu, Amenḥotep IV's daughter. So also Moran (1992:23 n. 25).

Line up. ed. 30—Rainey added [ŠEŠ-*ú-a-a*].

Lines left ed. 33–34—[……]*ki-i lu-še-bi-la-ak-*[*ku* KUG.GI *ma-aʾ-da šu-bi-*]*la-am-ma /* [*a-na-ku šu-ul-m*]*a-na ma-a-da a-na k*[*a-a-ša lu-še-bi-la-ak-ku*]; following Moran (1992:23 n. 26).

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There are traces of the following signs: ⌜*a*⌝ *contra* Knudtzon's [*a*] (obv. 4); ⌜*um*⌝ (obv. 7); ⌜*ša*⌝ (obv. 12, at the end of the line); ⌜*mi*⌝ (obv. 13); ⌜*ra*⌝, ⌜*mi*⌝, ⌜*a*⌝ *contra* Knudtzon's [*a*] (obv. 15); ⌜*ḫu*⌝ (obv. 16); ⌜*nu*⌝, ⌜*ti*⌝ (obv. 17); ⌜5⌝ (obv. 20); ⌜*ak*⌝, ⌜*ku*⌝ (obv. 21); ⌜KUR⌝ (obv. 22); ⌜*a*⌝, ⌜*i*⌝ *contra* Knudtzon's [*i*] (obv. 23); ⌜*li*⌝ (rev. 5); ⌜*a*⌝ (rev. 7); ⌜*ša*⌝ (rev. 10).

EA 12

A BABYLONIAN PRINCESS TO THE KING OF EGYPT

TEXT: VAT 1605.
COPIES: WA 188; *VS* 11, 7 (tablet now in two pieces).
COLLATION: 18.12.2003
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Pintore (1978:61); Moran (1992:24); Liverani (1999: 360 [LA 286]).
COMPOSITION: As *EA* 2 (Goren 36).

This is a love letter.

Line obv. 1—As in Lab'ayu letters, here the sign *bi* for *bé* in the word ˡ*bé-lí-ia* "my lord."

Line obv. 5—With regard to the sign in question [*ù*] (Knudtzon 1915:100 n. a), Rainey saw traces of the latter sign.

Line rev. 24—*i-ša-ak-ni*, N stem; Pintore's "has decided" without comment is unacceptable (so also Moran 1992:24 n. 4). However, this usage of this root is known "to come together with someone" (*CDA* 2000:348). Perhaps "(Your servant, Kidin-Adad,) is located with me(?)."

Lines rev. 25–26—*ana dinā / bēliya lullik*, "May I be a substitute for my lord" = "I would lay down my life for my lord": This is a general Babylonian idiom. For a variant, see the Jerusalem letters (first noted by Finkelstein 1969:33–34).

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EA 13

BURRABURIASH'S GIFTS TO AN EGYPTIAN PRINCESS.

TEXT: VAT 1717.
COPIES: WA 216; *VS* 12, 197.
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:24–26).
COMPOSITION: As *EA* 2 but unfired or very lightly fired (Goren 36–37).

The beginnings of the lines are completely broken. Most of the restorations are by Knudtzon (*VAB* 2/1:100–104) and Gordon (see also Moran's notes 1992:26–27; 2003:301, 305).

Line obv. 1—*uḫḫinu* "fresh dates"; $^{NA}{}_4$GUG = *sāmtu* "carnelian"; *zimizzu / ziminzu* "bead of some shape" (cf. Moran 1992:26 n. 2).

Line obv. 3—$^{NA}{}_4$BABBAR.DILI ($^{NA}{}_4$BAR$_6$ BAR$_6$.DILI) = *pappar*(*dil*)*daliu, pappar*(*dil*)*dalû*-stone; DILI = AŠ; KUR = *šadû* = of the mountain = genuine, not paste.

Line obv. 4—MUŠ.GÍR = *muššarru* precious stones of onyx(?).

Line obv. 5—*sikkatu* a flask or flask-shaped ornament.

Lines obv. 8, 10, 15, 18—*tarambānu* "making glass" (*AHw*:1324b).

Line obv. 9—*tudittu* = dress pin; GÚ.TUR = *kakkû, kakktu* "lentil," (see also *EA* 14:I, 13; Moran 1992:26 n. 9).

Line obv. 11—Perhaps $^{NA}{}_4$MUŠ.GÍR.TAB (von Soden 1952:433) is a variety of *muššar*(*r*)*u*-stone (Moran 1992:26 n. 10). *AHw* (685a) reads *muššārum* "an engraved gem," and see also $^{NA}{}_4$MUŠ.GÍR= *muššaru* (*CAD* M/2:280a). Rainey assumed the possibility of the meaning "onyx(?)."

Line obv. 14—[…KÙ.GI]x *tù-tù-ur-ru*. The remnant of the sign after the break, which appears to be one vertical wedge, is not from KÙ.GI. Possibly *tù-tù-ur-ru* = "leaf" (see Moran 1992:26 n. 11).

Lines obv. 22–23—*tamlû* "inlay."

Line obv. 27—*napādu* "clasp."

Line obv. 31—*pa*-[*ru*]-*ti*; contrary to Moran (1992:27 n. 13), who confirms Knudtzon's reading, ⌜*pa*⌝ seemed clear to Rainey.

Lines rev. 1–6—The restoration of these lines is by Moran (1992:27 n. 14; 2003:301).

Lines rev. 8–9, 24—GÚ.ZI = *kāsu* "cap."

Lines rev. 9–10—NÍG.ŠU.LUḪ.ḪA = *namsû* (*nemsû* pl. *namsītu*) "wash-basin." The restoration NÍG is based on lines 24–25 below, and cf. *EA* 22 II, 51, IV, 22; 25 II, 53, IV, 60 (Moran 1992:27 n. 16).

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Line rev. 11—[…*mu-s*]*a-li-ḫa-tu* (*AHw*:1013b; *CAD* M/2:231b–232a; Moran 1992:27 n. 17).
Line rev. 15—[…*ḫu-lu-pa-a*]*q-qú*; with Gordon and Moran (1992:27 n. 18).
Line rev. 16—[…*al-ta-*]*pí-pu i-na* IZI.GAR-*šu-nu*; Compare *EA* 22 III, 22 (Moran 1992:27 n. 19).
Line rev. 20—The restoration [… $^{(urudu)}$Š]EN = *ruqqu* "kettle" is by Gordon; and see Durand, cited by Moran (1992:27 n. 21).
Line rev. 28—Read [..*mu-š*]*a-lu*$_4$ with Landsberger in Gordon. For the meaning of *mušālu*, see references to literature in Moran (1992:27 n. 22); *dušû* "agate" (banded chalcedony), following P. Steinkeller, cited by Moran (*loc. cit.*).

EA 14

BRIDE PRICE FROM AMENḤOTEP IV, THE KING OF EGYPT, TO BURRABURIASH, THE KING OF BABYLON

TEXT: VAT 1651 + 2711 (+) Ash. 1891.1–41 (415, not collated).
COPIES: WA 28 + WA 209; *VS* 12, 198; (+) Sayce (1894 no. 8).
COLLATION: 22.04.2004
TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (1999:8–23; 2011: 229–242).
TRANSLATION: Moran (1992:27–34).
COMPOSITION: Esna marl (Paleocene) known in Upper Egypt, especially in the Esna-Edfu region, as *EA* 1 (Goren 25).

The text is an amazing list of items sent from Egypt. It is obviously a vast caravan of gifts sent to Babylon for a princess who was pledged to the Egyptian harem (Cochavi-Rainey 2011:4). This tablet is broken especially at the beginning of the lines, less in the middle or at the end of them. The introductory lines, which are completely missing, were restored by Knudtzon (*VAB* 2/1:106, see also *VAB* 2/2:1586) and Kühne (1973:70 n. 342, 71 n. 347). There are extensive notes by Lambdin (1953a:362–369), Edel (1974:116–125, 138–146, 295), Moran (1992:27–37) and others that will be a major contribution to the ensuing discussion. For all the Egyptian terms which appear below, see also an extensive description in Cochavi-Rainey (2011:247–260).

COL. I, 11—[…$^{NA}{}_4$*eḫ-l*]*i-pa-ak-ki*; a kind of glass (Oppenheim 1973:259 ff.) or perhaps "[a r]aw glass," following Cochavi-Rainey (1999:8, 9).
COL. I, 13—GÚ.TUR, see *EA* 13 obv. 9 (Moran 1992:26 n. 9).

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COL. I, 14, 16—[…*ša ti-ik*]-*ki*; with Moran (1992:34 n. 6), who compares. II, 2, and with Edel's translation, "necklace" (Edel 1974:142).

COL. I, 16—For the reading *súm-mu-ḫu*, here and *passim*, see *AHw*:1017a; *CAD* S:109a; Moran (1992:34 n. 7).

COL. I, 22–31—broken.

COL. I, 32—With Moran (1992:35 n. 8). On *namša* see below II, 50. Read the ⌜*na*⌝ sign with Schröder's facsimile, *contra* Knudtzon's [*na*].

COL. I, 33—*ku-ú-bu, ku-ú-bu*, also III, 41, 42; IV, 13, 23. The *kuba* vessel is often associated with Middle and Late Egyptian *qby* (*WB* V, 25), but Late Egyptian *k* for Middle Egyptian *q* is rare. Moreover, the Egyptian *qbw* "jars" (Lesko 1989:8) shows that the vessel's name survives in Late Egyptian with *q*.

COL. I, 36—*anaḫu* is the name of an object the description of which is broken: […] KÙ.GI *tam-lu-u a*!*-na-ḫu-u*. Knudtzon (1915:107 n. *g*) had favored the reading 2 *na-ḫu-u*, but Moran (1992:28) accepts the defectively written *a* as the first sign. Du Mesnil du Buisson (1935:108) cites this passage with regard to an ancient Egyptian vessel shaped like an *ʿnḫ* sign and Lambdin (1953a:363–364) concurs. The cuneiform spelling might represent the plural *ʿnḫyw*.

COL. I, 42—The restoration [*…tú-dì-n*]*é-tù* (*tudinētu*) follows IV, 10 (Moran 1992:35 n. 11, and see there for references on *tudittu*).

COL. I, 43—*našši* (cf. II, 80; III, 48) is an Egyptian word (Lambdin 1953a:367). Du Mesnil du Buisson (1935:160) identified it with *nšw* (Erman and Grapow 1961: II, 338, and see also Cochavi-Rainey 2011:253).

COL. I, 46—Ranke had suggested *rhdt* as an Egyptian etymology of *ra-aḫ-dá* "a metal kettle" (Erman and Grapow 1961: II, 441).

COL. I, 48—Ranke (1910:26) identified *da-*[*š*]*i* with Egyptian *dś*(*y*), a jar used for beer (cf. also Du Mesnil du Buisson 1935:18–19). Lambdin (1953a:364) suggests a vocalization **dáśe*(*y*). If this is correct, it would be another example of cuneiform ŠI for *sí*.

COL. I, 57—The reading is 1 *qí-iš-*⌜*šu-ú*⌝ [*ša* É Ì] according to Gordon's collation, and cf. III, 38, IV, 5 (Moran 1992:35 n. 14).

COL. I, 62—1 *tù-ra-ḫ*[*u i-n*]*a q*[*á*]*-ab-la-t*[*ù-u*]*š-šu*; cf. II, 9 (Moran 1992:35 n. 15).

COL. I, 64—In *EA* GAL = *kāsu* "cup, goblet," cf. II, 9; *EA* 19:80 (and Moran 1992:35 n. 16).

COL. I, 68—*miḫḫuṣ* / *muḫḫuṣ* = "to be studded" (*CAD* M/1:83b; Moran 1992:35 n. 17). *sí-mi-u*; this term is equivalent of Akkadian *lamassu* "statue" (Lambdin 1953a:369). Lesko (1987:47) noted that there is Late Egyptian *śmȝw* "statue."

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COL. I, 71—Read ⌜KÙ.GI⌝ with Schröder's facsimile, *contra* Knudtzon's ḫurâṣi (KÙ.GI).

COL. I, 74, 77–78—ḪAR = *semeru* "bracelet." ŠU-*ti* = *qāti* "hand." *bu-a-ti* (*pu-a-ti*) (*EA* 14: I,74, and also II, 27, 28) is an Egyptian word which is the equivalent of *semer qāti* "hand bracelet." For suggestions and interpretations of this Egyptian word, see *CAD* S:220a; Lambdin (1953a:364); Lesko (1982:134, 1936); Edel (1987); Cochavi-Rainey (2011:249).

COL. II, 1—The West Semitic word, *ṣí-il-la-aḫ-tá* "plate, bowl" = Akkadian *saḫḫaru*. Also II, 54; III, 70 (Sivan 1984:269; Lambdin 1953a:369).

COL. II, 3—*qanû*; with Moran (1992:35 n. 23).

COL. II, 6—É *mé-qí-ti*; the sign É repeated by error. Cf. II, 3; see É in previous line (Moran 1992:35 n. 24).

COL. II, 7—*quppû* "chest" rather than *quppu*, with Moran (1992:35 n. 25) and *AHw* (928b), *contra CAD* Q:307b.

COL. II, 9—Possibly the object *nakû*/*naqû* is the name of some animal inside a cage-like vessel (*CAD* M/2:158a), *contra* Moran (1992:29), who had translated *na-ku-ú* "stopper." Lambdin (1953a:367) referred to *zabnakû* (*sabnakû*) with a question mark. It does not seem likely that the scribe intended to write ⟨*sà-ab-*⟩*na-ku-ú* as in III, 54. See discussion below.

COL. II, 10—*nalpattu*; with *CAD* K:316a that reads "spatula," *contra* Moran (1992:35 n. 26) and *CAD* N/1:202a.

COL. II, 11—With Moran (1992:35 n. 27).

COL. II, 12—*šu-pá-al* GÌR.MEŠ-*šu* preferred "its feet" to "its pedestal" (Moran 1992:35 n. 28) or "footstools" (*CAD* Š/2:299b).

COL. II, 17–18—GIŠ.MÁ = *eleppu* "ship, boat." GIŠ EREN = *erēnu* "cedar." For the translation, cf. *AHw*:199b, 994a; Edel (1978:127 n. 1); Moran (1992:35 n. 30).

COL. II, 49—*dì-ni-tá-* Moran (1992:30) had translated "1 oblong pot," but CAD A/1:258b renders the adjective *ariktu* by "tall," citing this passage. Moran apparently had inadvertently skipped the Egyptian name which is probably to be equated with the *dpnt* vessel that is cited by Lesko (1989:136) as "bowl or vase" (Cochavi-Rainey 1999:224).

COL. II, 50—Erman (1896:166; cf. Ranke 1910:13) was the first who compared *namša* to the Egyptian etymology *nmśt* "jar," as a vessel used for ritual purposes was suggested by Du Mesnil du Buisson (1935:131ff.). This term appears also in I, 32, 67, and see *CAD* N 1:246b–247a.

COL. II, 52—The entry *ḫannu šāḫû* "upright chest" was recognized by Albright (cited by Lambdin 1953a:364) as *hnu* or *hnn śʿḥʿ*. *CAD* Ḫ:83a suggested "one ḫ-rhyton(?) (in the form of) pig." *CAD* Š/1:106b suggested *šāḫû* "upright(?)."

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COL. II, 55—On the uncertain identification of the logogram GIŠ.TAŠKARIN as "boxwood", see Moran (1992:36 n. 36).

COL. II, 65–66—1 *na*-[*ma*]-*a*[*r pa-ni ša* KÙ.BABBAR N]A4.⟨ḪI.A⟩ ˹*súm*˺-*m*[*u*-]*ḫu* / 1 *na*-[*m*]*a*-*a*[*r pa-ni ša*] KÙ.BABBAR GU[ŠKI]N; the signs that Knudtzon transcribed are no longer visible (Moran 1992:36 n. 38). [N]A4. With Gordon (ibid.).

COL. II, 67—KAxU (also III, 3) = *pû*. There are attestations of this same logogram in the texts from Boghazköy, Ugarit and Emar (Moran 1992:36 n. 39).

COL. II, 68—˹*ù*˺; with Moran (ibid.), who prefers the reading of *VS* "12" to Knudtzon, who saw "14".

COL. II, 82—Read ˹*ni*˺ with Schröder's facsimile, *contra* Knudtzon's [*ni*].

COL. II, 83—*q*[*á*-x]-x-*tù*, with copy *VS* 12 and Moran (1992:36 n. 40).

COL. III, 11–21—The expression *lubulti šarri* is translation of *sšr nswt* "linen of the king," "royal line," which is the designation of byssus (Edel 1974:117–118; Faulkner 1962:248). GAD *lubāru* "linen cloths" (also III, 26, 33; Moran 1992:32). *adaḫa*; on the possibility of the cuneiform orthography *a-tá-ḫa*, see Cochavi-Rainey (2011:342).

COL. III, 23—The logogram ˹GADA˺.ŠAG$_4$.DÙ.A (*šakattâ*) is equivalent to Akkadian *nēbeḫu* (see *Emar* 6/4, 556:56'; *CAD* Š/1: 159a; Moran 1992:36 n. 42).

COL. III, 24—Rainey reads ˹21˺, not ˹20˺, *contra* Schröder's facsimile, Knudtzon, Moran (1992:36 n. 43) and others. For *tunzu*, see references in Moran (1992:36 n. 43).

COL. III, 26—*ša pa-ni* SU GAR *ták*(!)-*mu-us-sé-e*; Moran (1992:36 n. 44), Cochavi-Rainey (1999:26) and Rainey follow Edel (1974:125).

COL. III, 29—*amê ṣabi* meaning "red colored" is equivalent of the Egyptian term *ỉmȝw* (*WB* I, 80; Lambdin 1953a:363). The adjective *ṣabi* = "colored" was interpreted by Edel (1974:124–125).

COL. III, 32—The Egyptian word of *pa-qa* is probably *pȝqt*, *p*(*ȝ*)*qt* (Lambdin 1953a:367) "a fine linen" (Erman and Grapow 1961: I, 499; Lesko 1982:170).

COL. III, 34—*azida*; Lambdin (1953a:364) corrects the view of Du Mesnil du Buisson (1935:160), who accepted Spiegelberg's derivation of the vessel *jw* from an alleged **d̲d*, assumed to be ⟨ *d̲ȝd̲ȝw* "a drinking vessel." Lambdin himself proposes a development from *d̲ȝd̲ȝw* by which **(e)d̲ȝíd̲ȝew* ⟩ **(e)d̲íde*(*w*), which latter form is thought to stand behind the syllabic Akkadian transcription on III, 34, viz. *a-zi-da*. The entire process is speculative.

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COL. III, 40—For *ma-ʳṣíˀ-iq-tá* "pouring vessel," see Sivan and Cochavi-Rainey (1992:18).

COL. III, 44—The name *aššа* is applied to some stone vessels called *kir-rētu* (*CAD* K:409a *contra CAD* A/2:460b), as follows [*x*] [NA_4 *k*]*i-ir-re-tù* Ì.DÙG.GA *ma-li aš-ša šum-šu* "[*x*] jars full of scented oil, called *aššа*." Lambdin (1953a:364) compared the Egyptian *ꜥš* and suggested that the cuneiform spelling indicated approximately the form **ꜥáš*(*š*)*e*. The Egyptian term is only attested in Late Egyptian (Lesko 1982:90).

COL. III, 54—The Egyptian word *sà-ab-na-ku* is equivalent of *ṯ*(*ꜣ*)*b-n-kꜣw* = **ṯá*(*ꜣ*)*b-na-kú*(*ꜣ*) (Lambdin 1953a:369). *ṯ*(*tj*) represents Semitic *samekh* (Rainey 1978a:88). As a "vessel for foodstuff," see Erman and Grapow (1961: V, 354).

COL. III, 61—*šuʾibta*; a vessel for drawing water = WS *šôʾibta (Rainey 1978a:95, et al.).

COL. III, 62—2 GAL *ra-bu-ú*; a mistake in gender (cf. Moran 1992:36 n. 34).

COL. III, 66, 71—On the Egyptian term *wa-ad-ḫa, wa-ad-ḫa-a*, see Lambdin (1953a:368); Erman and Grapow (1961: I, 393); Lesko (1989:143); Du Mesnil du Buisson (1953:106).

COL. III, 77—Here and in IV, 8 the two signs of *za-a* are much smaller than the others (with Moran 1992:37 n. 53). The Akkadian transcription must be *sá-a*, since it is equivalent of Egyptian *ṯꜣy* (Osing 1976:714 and Edel 1978:126 n. 1), "container (made of precious wood)" (Erman and Grapow 1961:349; Lesko 1989:102), and Egyptian *ṯ*(*tj*) represents Semitic *samekh*.

COL. IV, 6—⟨GIŠ⟩.ḪAŠḪUR = *ḫašḫuru* "apple (tree)." For references, see Moran (1992:37 n. 55).

COL. IV, 9—GIŠ.GA.RÍG = *muštu/ mulṭu* "comb." On the reading *ga-ríg* for *ga*-ZUM, see Civil (1967:210–211); cf. Moran (ibid.).

COL. IV, 11—On the Egyptian word *up-ṭa*, see Lambdin (1953a:368); Edel (1974:128 n. 1); Lesko (1982:75).

COL. IV, 15—Compare *tù-ra*!(ŠA)-*ḫu* "ibexes" to I, 62, IV, 62 (and see *CAD* T:484b; Moran 1992:37 n. 57).

COL. IV, 20—Lambdin (1953a:366) noted that the entry *ma-ḫa-an* has to do with an object made of ebony: [*x*] [*tup-ni-na-tù ša* ^{GIŠ}]ESI *ma-ḫa-an*, so it is logical to equate it with *mhn* (*ma-ha-ni*) "wooden chest" (Lesko 1982:230). Ranke (1910:23) wanted to equate the Akkadian word with a rare name of a vessel, but he had ignored the reference here to [^{GIŠ}]ESI = *ušû* "ebony."

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EA 15

AŠŠUR-UBALLIṬ, THE KING OF ASSHUR, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: Metropolitan Museum of Art 24.2.11.
COPIES: Scheil (1902:114); Spar, ed. (1988: pls. 112–113).
COLLATION: 24.11.1999
PHOTOGRAPHS: Bull (1926:170, fig. 1; obverse); Hayes (1959:296, fig. 182; obverse).
TRANSLITERATIONS AND TRANSLATIONS: Artzi (1978:27–28); Moran (in Spar 1988:149–150, pls. 112–113).
TRANSLATIONS: Grayson (1972:47–48); Moran (1992:37–38); Liverani (1999: 362–363 [LA 287]).
COMPOSITION: Not examined.

Upon the conquest of Mittani by Suppiluliuma, Assyria, which was subjugated to Mittani, gained its independence during the mid-fourteenth century BCE. Aššur-uballiṭ, the founder of the new Assyrian dynasty, sent greeting gifts to Amenḥotep IV to establish diplomatic relations with Egypt. This letter is linguistically influenced by the peripheral Akkadian dialect of Mittani.

Line obv. 1—*M*[*i-iṣ-*(*ṣa*)*-ri*]: This rare spelling is following *EA* 16:2.
Line obv. 4—[KU]R; with Artzi (1978:27) and Moran (1992:38 n. 3), *contra* Knudtzon's questionable [*aššāti*] (1915:125 n. i).
Line obv. 9—*adi anniša* with Moran (1984:298; 1992:38 n. 5), *contra* von Soden (1952:433, *AHw*:14a), who proposed to read *a-di-an-ni ša*, and *contra* the proposal of *CAD* A/1:119b: *a-di-an-ni ša. ab-ba-ú-ia*, with von Soden (1952:433).
Line obv. 15—There are traces of ⌜*ku*⌝.
Line rev. 18—[*l*]*a tu*$_4$*-ka-as-sú*; following *CAD* K:295b, Artzi (1978:27 n. 3) and Grayson (1972:48). Spar's copy (see headnote above) confirms this reading (Moran 1992:38 n. 9). In the latter verb, Rainey's transliteration notes the traces of ⌜*as*⌝.

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EA 16

AŠŠUR-UBALLIṬ, THE KING OF ASSHUR, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: C 4746 (12209).
COPY: WA 9.
COLLATION: January 1980.
TRANSLATIONS: Grayson (1972:48–49); Moran (1992:38–39); Liverani (1999: 363–364 [LA 288]).
COMPOSITION: Not examined.

From this letter it seems as if the Assyrian messengers did not enjoy a respectful welcome in Egypt. The Egyptians probably received them hesitantly, since they kept away from any conflicts between Babylonia and Egypt. Actually, in his letter (*EA* 9), Pharaoh Tutʿanḫ**A**men protested about the diplomatic tie between Egypt and Assyria that was politically governed by Babylonia. *EA* 16 is the only one of the Amarna letters that is written in the pure Assyrian dialect.

Line obv. 1—˹ˀ˺˹*Na-ap-ḫu-ri*˺-*i-ia*!(TU?); Rainey did not accept Gordon's reading. He noted the traces of the sign ˹ḪI˺ and added the sign ˹IA˺ to Knudtzon's restoration of the Pharaoh's personal name.

Line obv. 9—Rainey observes traces of ˹*ma*˺, *contra* Knudtzon's [*ma*].

Line obv. 11—$^{NA}{}_4$KISIB = *kunukku* "seal," ZA.GÌN KUR = *uqnī šadi* "genuine lapis lazuli."

Line obv. 15—*i-is-si-pu-uš* from *esēpu*; following von Soden (1952:434).

Line rev. 26—[*a-na-ku*] is Moran's suggestion; however, Rainey preferred Knudtzon's [*a-nu-ma*] (1992:40 n. 11).

Line rev. 27—The rendering of stative form 1st c. [*me-eḫ-re-*]*ku* follows Friedrich (in Kühne 1973:78 n. 389) and von Soden (1952:434), who also proposed [*ša-ni-na-*]*ku?*, a virtual synonym.

Line rev. 38—The *Sutû* (Suteans) are nomads known throughout the area from the Euphrates to the land of Canaan, see also line 40; *EA* 122:34; 123:14; 169:25; 195:29; 246 rev. 7; 297:16; 318:13, and see also Rainey (2006: 103). The name *Sutû* is sometimes used as a term for nomads in general or for nomadic mercenaries.

Line rev. 40—Kupper's questionable *rādû* "guide" (Kupper 1957:100) was accepted by Rainey; see also Moran (1992:40 n. 15).

Line rev. 41—von Soden's ˹*ak*˺-[*t*]*a-la-šu-nu* (ibid.) is supported by Moran (1992:40 n. 15) and by Rainey, *contra* Grayson's [*a-ka*]*l- la-šu-nu* (1972:48–49).

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Line rev. 52—*ni-ʳilʾ*-[*ta-na-ap-pa-ru*]; following Moran (1992:41 n. 1)
Line rev. 53—Rainey saw traces of ʳ*ù* 2ʾ-*šu* ʳDUMUʾ.MEŠ *ši-ip*[*-r*]*i*.
Line rev. 54—Moran read *ú-ʳbalʾ*-[*l*]*a-ṭù-ú* (*contra* von Soden's *ú-ad-du-ú* (1952:434)) and noted that this form is indefinite third plural (1992:41 n. 18).

EA 17

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: BM 29792.
COPY: BB, 9.
COLLATION: 02.02.2000
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Adler (1976:122–125).
TRANSLATIONS: Moran (1992:41–42); Giles (1997:381); Liverani (1999:366–367 [LA 289]).
COMPOSITION: The analysis of the clay did not yield conclusive evidence of its specific origin (Goren 39–40).

The central theme in the Mittani's letters (*EA* 17–30) is the proposed royal marriage with a daughter of Tushratt, Tadukheba. In *EA* 17 Tushratta offered Amenḥotep III a renewed alliance.

Line obv. 12—On the unclear implications of *ṣe-eḫ-re-ku* "young," see Moran (1992:42 n. 1). For *Pir-ḫi*, cf. Kühne (1973:19 n. 84).
Line obv. 15—*ša i-ra-ʾa-ma-an-ni-ni*; the ending *-ni* is an Assyrian subjunctive.
Line obv. 18—*ul em-te-ki*; from *mekû* (*CAD* M/2:8b).
Line obv. 23—Gordon noted *kīmē* = "so that."
Line obv. 25—*a-bu-ia* ("As for my father") is nominative in extraposition.
Line obv. 28—[*it*]-*ta-na-ʳakʾ-ku* (**itnadnakku*⟩*ittadnakku/ittannakku*). Read *ša-n*[*u-ú*] with Knudtzon and Moran (1992:42 n. 4), *contra* Adler.
Line obv. 29—[*ša k*]*i-i ka-a-ša*; following Kühne (1973:18 n. 78; Moran 1992:42 n. 4).
Line lo. ed. 30—[*i-n*]*a* TI-*ma* (for MU.TI, *balāṭma*); with Moran (1992:42 n. 5), *contra* Adler's [nu-kùr]-*ti-ma*.
Line lo. ed. 31—Perhaps [*k*]*i-ʳiʾ* (or ʳ*i-nu-ma*ʾ) *it-tù-ú-ʳraʾ*?-ʳ*am*ʾ? "when it returned."

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Line rev. 43—*ma-áš-ḫu*-ring; with Moran (ibid. n. 9), *contra* Adler (1976: 302), who notes the assuming *ma-áš-ḫu* as a Kassite loanword, *ilu* "god."
Line rev. 44—*taptu*/*tapatu* "oil container" (*AHw*:1323a).
Line rev. 48—For the sign *šèr*, see Borger (2003:308 No. 271).
Line rev. 54—*i-li-ik-ku-ni-im-ma*; Knudtzon and others derive the verb from *leqû*.

There are traces of the following signs: ⌜*šul*⌝ (obv. 4); ⌜*mu*⌝ (obv. 20); ⌜*ki*⌝ (obv. 27); ⌜*ak*⌝, ⌜*an*⌝ (obv. 28); ⌜*nu*⌝ (rev. 35); ⌜*pu*⌝ (rev. 52).

EA 18

TUSHRATTA, THE KING OF MITTANI, TO AMENḪOTEP III, THE KING OF EGYPT

TEXT: VAT 1880 (+) VAT 1879.
COPIES: *VS* 11, 8 (cf. WA 217 [+] 230 = 226).
TRANSLITERATION AND TRANSLATION: Adler (1976:126–127).
COMPOSITION: According to its chemical composition and to its petrographic analysis, this tablet can be related to the Mittani correspondence, *contra* Doble, Asaro, and Michel (1977:375 ff.); as with *EA* 17, the provenance is unknown (Goren 40).

Lines rev. 1–2—MÚR = *qablû* "midst."
Line rev. 6—On the sign *šèr*, see *EA* 17:obv. 19; rev. 72.
Line rev. 7—There are traces of the sign ⌜*ub*⌝.

EA 19

TUSHRATTA, THE KING OF MITTANI, TO AMENḪOTEP III, THE KING OF EGYPT

TEXT: BM 29791.
COPY: BB, 8.
COLLATION: 26.01.2000
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Adler (1967:128–135).
TRANSLATIONS: Moran (1992:43–45); Liverani (1999:367–370 [LA 290]).

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COMPOSITION: The materials of this tablet and *EA* 17 are almost the same; as with the latter, the specific origin of the clay is unknown (Goren 40).

Tushratta asked the King of Egypt for much gold for two purposes: building a mausoleum and as a dowry.

Lines obv. 1–4—Pronounced love between the kings of Egypt and Mittani is typical formula for Mittani's letters at the beginning of the letters; cf. *EA* 20:1–4; 21:1–7; 23:1–5; 24:1–4; 27:1–3; 28:1–5; 29:1–3. At some other passages love is expressed in different ways (*EA* 17:24–27; 26:7–10). On *umma* (line 3) as a substantive with the meaning "word, message, saying" instead of its conventional translation "thus," see Moran (1992:xxii) and *CAT* (3:177–178).

Line obv. 20—With regard to the fact that Mittani and other Hurro-Akkadian texts often use PA for *bá*, Rainey reads *i-na bá-na-tim-ma* "with pleasure!," *contra* Knudtzon's *i-na pa-na-tim-ma*, Moran (1992:45 n. 6) and Adler (1976:128).

Line obv. 23—Rainey follows Gordon's [*r*]*u* in *lu-ú*-[*r*]*u-ši* (precative of *warû*; so also Moran 1992:46 n. 7), *contra* Knudtzon and Winckler (1896a: 34) who suggest [*b*]*a* or BB's *da* or Adler's *is* (*lu-ú is-lim*).

Line obv. 25—Read *it-ta-b*[*í*]*l* instead of Moran's *it-ta*-š[e-m]a (1992:46 n. 9), Knudtzon's *it-ta*-š[ar] and Adler's *it-ta*-š[e] (1976:130). The sign *bíl* is as in line 35.

Line obv. 37—NAM.ḪA.RA; with Adler (1976:130, 308), *contra* Knudtzon's *nam-ḫa-ra* sg. acc.; GIŠ.KIRI$_6$ for kirru "a large jar" (Landsberger in *AHw*: 484b). for kirru "a large jar" Rainey saw that MEŠ is written as *me+eš*. See this *me-eš* combination in *li-me-eš-š-ru-šu-nu-ti-ma* (line 14).

Line rev. 46—The correction *a-an*!(AŠ)-*ni* by Kühne (1973:24 n. 111) has been accepted by Moran (1992:46 n. 14) and Rainey, *contra* Pintore (1978:148 n. 45) and Adler (1976:132) who considered *a-aš-ni* from *šanû*, "to do a second time."

Line rev. 73—The particle *kīmê* must add a temporal nuance such as "as soon as," *contra* Moran's "and" (1992:45).

Line rev. 83—*sú-uḫ-sí* ^{d}INANNA is equivalent to *arzallu* (*AHw*:1054b; *CAD* A/2:324b). *CAD* remarks that *arzallu* as a piece of jewelry appears only in the Neo-Babylonian Age, and apparently it was also made of gold (*CAD* A/2:325a; Moran 1992:46 n. 21).

Line rev. 85—For the meaning of SAL.NITA.MEŠ as "women (and) men," see discussion in Moran (1992:46 n. 23).

There are traces of the following signs: ⌜*na*⌝ (obv. 15); ⌜*a*⌝ (obv. 34); ⌜*še*⌝ (rev. 47); ⌜*ḫa*⌝ (rev. 72); ⌜*am*⌝ (rev. 78).

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EA 20

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 191 (not collated).
COPIES: WA 22; *VS* 11, 9.
COLLATION: 11.09.2003
PHOTOGRAPHS: WSR and Vita.
TRANSLITERATION AND TRANSLATION: Adler (1976:136–143).
TRANSLATIONS: Moran (1992:47–48); Liverani (1999: 370–372 [LA 291]).
COMPOSITION: As *EA* 17 (Goren 40).

Some places in this tablet are badly broken, and the signs are not visible or, in some cases, it is difficult to restore the traces (as in lines 38–45). In some other places, the signs can be easily restored by comparing words and sequences to other letters of Tushratta or by logical sense.

In this letter, Tushratta promised the king of Egypt that he would carry out all of his requests.

Line obv. 8—Rainey's collation confirms the reading *it-ta-*[*a*]*l-ka* instead of *it-ta-*[*l*]*a-ka* (Adler 1976:136).

Line obv. 17—The broken line as completed by Adler (1976:136 n. 1) seems to match the context.

Line obv. 18—*i*[*k-ka-la-a*]; following Moran (1992:49 n. 4).

Line obv. 19—The reading *la aq-ti-ip*!*-šu-nu* follows *AHw*:918b. Rainey suggested to translate the verb *qiāpu* "to encumber, impose a task," *contra* Moran (1992:49 n. 5) and Adler (1976:129).

Line obv. 21—[*e-pé-eš*]; following Moran (1992:49 n. 6).

Lines obv. 25–26—*be-el-ti be-le-*[*et* KUR.KUR *ù* / ŠEŠ-*i*]*a*; for interpretations, see Moran (1992:49 n. 7).

Line obv. 28—The broken line was completed *ki-*˹*i*˺ [*ú-kál-la-mu-ši*] by Moran. He compared the sequence *kullumu amāru* to *EA* 19:21–22 (Moran 1992:49 n. 8).

Line obv. 29—The rendering [*ù i-im-*]*ma-ar-šu* follows Moran (1992:49), *contra* Knudtzon.

Lines obv. 30–32—[*ap-pu-na-ma*], [*i-im-ma-ar*], [*ra-ba*]; free restorations by Moran (1992:49 n. 8) at the end of these three broken lines.

Line obv. 35—[*ù a-nu-um-ma*]; following Adler's restoration (1976:38).

Lines obv. 38–45—broken lines.

Lines rev. 46–48—[*ù aš-šum* KÙ.GI] (46); [*ú-ba-ru-t*]u_4*-ia* (47); [*ša ú-še-*

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bi-lu] (48); these conjectural readings and restorations are by Moran (1992:49 n. 9).

iṣ-ṣal-[*ṭu*], at the end of line 48, i is restored by Kühne (1973:28 n. 126).

Line rev. 50—[*li-ib-ba-ta im-ta*]*-lu-ú-me* "[They became f]ull [of anger]." For the idiom *malē libbāti*, cf. *CAD* L:164b.

Line rev. 54—Moran's questionable *a-na ša*!(ÁS)*-šu* (1992:49 n. 12) was accepted by Rainey, *contra* Adler (1976:140).

Line rev. 56—As interrogative pronoun *mannu*, with Adler (1976:141, 299), *CAD* M/1:214b, *contra* Moran (1992:49 n. 13) who interpreted it as the indefinite pronoun used at Nuzi.

Line rev. 61—precative stative *lu-ú pa-aš-ra* "may he be mollified" with Knudtzon's and Adler's translation (1976:141), *contra* Moran (1992:49 n. 14) whose interpretation is *napšuru*, "to forgive." *CAD* P:239b questions his translation. Note that the form is stative 3rd f.pl. instead of 3rd m.sg.

Lines rev. 64–65—Cf. *CAD* K:5b.

Line rev. 74—The reading *ú-bar-ra-ḫa-an-ni* as a mistake for *ú-šar*!(*BAR*)*-ra-ḫa-an-ni* (from *šurruḫu*) is with von Soden (*Or n.s.* 27, pp. 254–255, cited in *CAD* B:101b) and Finkelstein (1970:253 n. 48, cited by Moran 1992:49–50 n. 16), *contra* Adler (1976:142, 266) and Driver (1967:106, in Moran, ibid.).

Line rev. 80—GIŠ.ÉŠ.SAG.KUL = *ebel sikkūri* "a rope lock," with Adler (1976: 348) who corrects *CAD* K:56b, so also Moran (1992:50 n. 17).

EA 21

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 190.
COPIES: WA 21; *VS* 11, 10.
COLLATION: 10.09.2003–11.09.2003
PHOTOGRAPHS: WSR and Vita.
TRANSLITERATION AND TRANSLATION: Adler (1976:144–147).
TRANSLATIONS: Moran (1992:50); Liverani (1999:373 [LA 292]).
COMPOSITION: As *EA* 19 (Goren 41).

As a greeting-gift Tushratta sent the king of Egypt a necklace for 100,000 years.

Line lo. ed. 21—The restoration *l*[*ik-ru-bu-šu*] was proposed by Moran (1992: 50 n. 21)

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Line lo. ed. 22—Read *bal-ṭ*[*á-ta*] with Moran (1992:50 n. 22), *contra* Knudtzon.

Line rev. 26—*ur-te-e*[*b-bi-ma*]; following Knudtzon's restoration.

Line rev. 28—The pronoun suffix is *-šunu*, against *-šuni*, which *CAD* B:93a transcribed for a dual marker.

Line rev. 30—*a-mi-lu-ú-ta* "men." The accepted diptotic plural form in oblique case is *amīlūti* as in standard Akkadian.

Line rev. 33—Ebelin (1915:1479) read *na-aḫ-ra*, against Knudtzon. Edel (1948:24) preferred 1 *naḫrnu* (made of) *mašši* to the personal name [1]*Naḫramašši*, which was Knudtzon's reading that was accepted by Moran (1992:50 n. 2). Rainey noted the traces of ⌜*aš*⌝ instead of ⌜*ši*⌝, and following *AHw*:630a which compares the word *maššu* = "polished" to *EA* 14 II, 6, he translates 1 *na-aḫ-ra ma-*⌜*aš*⌝*-ši* as "one polished *naḫra*."

Line rev. 34—Perhaps *ša ta-am-ra-*⟨ta⟩. *ša-tāmarti* = "mirror," with *CDA* 396b, *contra* Kühne (1973:31 n. 143) and Moran (1992:50 n. 2).

There are traces of the following signs: ⌜*mu*⌝ (obv. 1); ⌜MEŠ⌝ (obv. 9); ⌜*ta*⌝, ⌜*šu*⌝ (obv. 14); ⌜*ù*⌝ (obv. 17); ⌜*li*⌝ (obv. 18); ⌜*i*⌝ (lo. ed. 20); ⌜*te*⌝ (rev. 28); ⌜*nu*⌝ (rev. 29).

EA 22

THE GIFTS OF TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 395.

COPIES: WA 26; *VS* 12, 199.

TRANSLITERATIONS AND TRANSLATIONS: Adler (1976:48–69); Cochavi-Rainey, in Cochavi-Rainey (1999:54–59).

TRANSLATION: Moran (1992:51–57).

COMPOSITION: As *EA* 17 (Goren 41).

This tablet is a list of luxury items. The notes are by Moran (1992:57–61), except two corrections based on Rainey's collation.

COL. I, 2—*si-iḫ-pí-šu* as "its covering"; following *CAD* S:239a.

COL. I, 12—There are traces of ⌜NÍR⌝.

COL. I, 15—1 ŠU KUŠ.KA.TAB ANŠE.KU[NGI] "1 set of bridles for mules(?)"; followed by *CAD* K:303a and Adler (1976:148). Moran's suggestion (1992:57 n. 2) is 1 ŠU KUŠ.KA.TAB.ANŠE *nap-*⌜la-sà⌝*-*[a]*-ti-šu-nu*, and he translated: "1 set of bridles; their *bl*[*ink*]*ers*."

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COL. I, 16—*pu-uq-dá-a-ti-šu-nu* (*AHw*:880a; Moran 1992:57 n. 3).

COL. I, 21—*na-at-tul-la-a-tu*$_4$; perhaps related to the *na-tu-la-te* in a letter found at Kumidu. See Moran with references (1992:57 n. 4).

COL. I, 25—The meaning of *tašlu* is unknown (*CAD* T:293a). For a possible etymology of *tašlu* (*ti-sa-la*), see Civil (cited by Moran 1992:57 n. 5.)

COL. I, 33—[*g*]*u-mu-ú-ri-šu* "guard"; Salonen (cited by Moran 1992:58 n. 8).

KIN = *šakru* with Knudtzon, and see discussion in Moran (1992:58 n. 9).

COL. I, 36—Read BAN "*qaštu*." *CAD* A/2:170b referred to BAN with a question mark, since "*qaštu*" is otherwise written GIŠ.BAN in *EA*, cf. Moran (1992:58 n. 10).

COL. I, 37—Here and in I, 25 Moran had inadvertently translated "silver" instead of "gold."

COL. I, 38—In *EA* 22 and 25, AN.BAR is perhaps to be read *ḫabalkinnu*, not *parzillu* (Moran 1992:57 n. 7).

COL. I, 44—*AHw*:1001b identifies *sà-di-nu* as "shirt(?)" with the West-Semitic *sāḏīn* (in Hebrew) and *səḏīnā* (in Aramaic).

COL. I, 46—*p/bitinikak* "glove," following *AHw*:869b, was accepted by Moran (1992:58 n. 13) and Cochavi-Rainey (1999:59). According to *CAD* P:436b, the meaning of this foreign word is uncertain.

SÍG.GAN.ME.TA = *nabāsu / tabarru* "a red wool." On the logogram, see Goetze (1956:34 n. 19), Landsberger (1967:168) and *CAD* N/1:22a. Moran (1992:58 n. 13) followed *CAD*, which preferred the reading SÍG. ḪÉ.ME.DA = *tabarru*.

COL. I, 48—Moran (1992:58 n. 14) assumes NA$_4$.GÍR.ZÚ = NA$_4$.GÍR.ZÚ.GAL = *ṣurru* and compared to NA$_4$. ZU = *ṣurru*? (*EA* 13 obv.17).

COL. I, 61—The reading [*ma-aš*]-*ḫa-lu* / [*maš*]-*ḫa-lu* is uncertain (*AHw*: 625b; *CAD* M/1:365a; Moran 1992:58 n. 15).

COL. I, 64—See references to NA$_4$.ŠI.TIR = NA$_4$.ŠE.TIR in Moran (1992:58 n. 16).

COL. II, 22—Moran (1992:53) had missed part of this line.

COL. II, 26, 32, 34–35—^{TÚG}*ka-pal-lu š*[*a i-li*]; ^{TÚG}*ka-pa-lu ša i-*[*li*] (II,32); ^{TÚG}*ka-pa-lu ša-i-li* (II 34). According to Rainey, there are traces of the sign KA in $^{TÚG\,r}$*ka-pal-lu ša*$^{\neg}$ *i-li* (II, 35). Durand, cited by Moran (1992:58 n. 17), interprets *kaballu* as a special fabric for sandals or leggings. *i'lu* = TÚG.SIG$_4$.ZA in Col. IV, 12, and cf. *CAD* I/J:90b.

COL. II, 29—*k*[*i-iz*]-*zi-šu-nu*, with Knudtzon. Moran (1992:58 n. 18) refers to the restoration and translation *k*[*i*-in]-*ṣí-šu-nu* "their leggings" by *CAD* K:375a.

COL. II, 36–37—TÚG.GÚ [*ḫur*]-*ri ša* URU (in lines II, 36, 39, 41; III, 24; *EA* 27:110) and TÚG.GÚ URU (in lines II, 37, 40, 41; III, 24; *EA* 27:110).

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Note the abbreviated TÚG.GÚ.È(.A), *naḫlaptu* (cf. *EA* 14 III, 15, 18, 22). On the Hurrian-style *naḫlaptu* and on TÚG.GÚ URU (*naḫlapti āli*), see the interpretations, proposals and references to literature cited by Moran (1992:58 n. 19–20).

COL. II, 37—TÚG.Í[B].LÁ = *nēbeḫu* "s[as]hes."

COL. II, 40—TÚG.BAR.DUL = *kusītu* "robe," cf. also II, 42; III, 25; *EA* 25 IV, 48.

COL. II, 41—Read *ḫa-ṣú-ra*, not *ḫa-zu-ra*, and see also *EA* 25 IV, 40.

COL. II, 43—*š*[*a z*]*ubbī kuššudi* "fly-whisk" (*AHw*:461a; *CAD* Z:156a), *contra* Knudtzon and Adler (1976:157) who translated this object as an instrument for catching flies. The difference between this kind of whisk (see also in *EA* 25 III, 52) and *ša zubbī šūli* (I, 58) is unknown (Moran 1992:59 n. 23).

COL. II, 48—*ša per*$_6$*-a-zi* (cf. *EA* 25 I, 27; *AHw*:855a). Durand, cited by Moran (1992:59 n. 24), interprets the parallel *ša pí-*(*iḫ*)*-ḫa-zi*(*-im*) in Mari as "having a mouse" (*piazu, pur'asu*), i.e., a part for gnawing, tearing.

COL. II, 52—Rainey has seen 60 + 20; that is, 80 and not 70 as Knudtzon and others read.

COL. II, 59—*makkasu* "an axe." With *AHw*:589b, Adler (1976:159) and Moran (1992:59 n. 26), *contra CAD* M 1:132a who interprets this as a bowl.

COL. II, 69; III, 2—*gi*$_5$*-il-tù-*[*šu?*] / *gi*$_5$*-il-tù-šu-nu* "its/their rungs," see *CAD* K:357a and Moran (1992:59 n. 28).

COL. III, 3—*iš-tu* as "on, around," not "from" as interpreted by Illingworth, cited by Moran (1992:59 n. 29).

COL. III, 3—ALAM, "winged disk" (also III, 22 and see Moran 1992:59 n. 30).

COL. III, 11—*pa-aš-*⟨*šu*⟩*-ru*. The correction by Adler (1976:160) has been accepted by Moran (1992:59 n. 31) and Rainey, since *pašru* "pole" is never found in a gift list.

COL. III, 12—On the logograms GIŠ.BUGIN.TUR (*buginnu ṣeḫru? sussullu*), which were used for liquids, and on GIŠ.BÚGIN.TUR (IV,34), which was used for kneading, see Moran (1992:59 n. 32 and n. 52).

COL. III, 27—ŠU.ZU.UB = *šusuppu*. Here it is a kind of undergarment worn around the hips, not the original meaning, a cloth for wiping (Deller and Watanabe, and also Mallul, cited by Moran 1992:59 n. 33).

COL. III, 30—ZI.ʳKÍLʾ / SÍ.ʳKÍLʾ. As Knudtzon and contrary to Adler (1976: 162), Rainey saw traces of ʳKÍLʾ. Moran (1992:59 n. 34) notes that SÍ(IK). KÍL (*EA* 25 IV, 52) is possibly a phonetic writing of Ì.SIKIL, *ellul, ullu*, "sesame(?) oil."

COL. III, 33—ŠIM.BÚL = *ballukku* "styrax," *contra CAD* B:64 who reads ŠIM.BAL (with Moran 1992:59 n. 35; 2003:304).

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COL. III, 39—*zarku* / *sarku*. Singer (1983:8–9 n. 11) notes that *zarku* is attested here and in a fragmentary Boğazköy letter from Egypt (*KUB* 3:51 rev. 6; see Edel 1994: II, 34; Cochavi-Rainey 2011:76). An equation has been suggested with Hittite LU^{MEŠ} *šarikuwa*-, apparently an inferior class of soldiers (*HW* 185 and 2., Erg., 22). Perhaps *zarku* is related to *zarīku*, a functionary of rather low status in the Assyrian court (*CAD* Z:68b–69a; *AHw*:1029b).

COL. III, 41—GUR.SI.IB = *gursipu* "helmet." See references in Moran (1992:59 n. 37).

COL. III, 51—Moran (1992:59 n. 38) comments on lacking enough room for ^{GI}[*ia-ka*]-*a-tu*$_4$ (*CAD* Ḫ:264a, followed by Adler 1976:164).

COL. III, 52—Moran (1992:57 n. 3) reads *pu-uq*[*-da-tu*$_4$], following I, 16.

COL. III, 53—ʳ*šu*ˀ-*ku-ú*-[*du*]; reading by Gordon's collation (Moran 1992:60 n. 40; 2003:306).

COL. IV, 13—TÚG = *ṣabātu*; GÍD.DA = *arku*, *contra* Adler's *ariktu* (Moran 1992:60 n. 44; 2003:305).

COL. IV, 14—*sūnu* (*sú-nu-šu* "hem, trim") is related to Ugaritic *siʾn* (Moran 2003:306). On the form and the meaning, see also Landsberger and Dalley, cited by Moran (1992:60 n. 45). GÙN.A = *burrumu* "(with) variegated trim." See the same sign also in II, 18, 33, 35; III, 27 (*VAB* 2/1:162 n. h).

COL. IV, 16—Read *ša* GIŠ; with Knudtzon and Moran (1992:57 n. 46; 2003: 305).

COL. IV, 24—10 ʳŠENˀ; following Gordon (Moran 1992:57 n. 49; 2003:305).

COL. IV, 34—BÚGIN; see above III, 12 and also in *EA* 25 IV, 63. GIŠ.TÚG = *taskarinnu / taškarinnu* "boxwood(?)."

COL. IV, 35—GIŠ.DÍLIM = *itquru* "spoon," also in *EA* 25 IV, 64.

COL. IV, 37—NÍG.GÍD.DA GIGIR = *mašaddu* "chariot-poles(?)" (*AHw*:622b; *CAD* M/1:351a; Moran 1992:60 n. 53). Read 10 ^{NÍG}*bu-bu*-[*t*]*u*$_4$ GIGIR with Moran (1992:60 n. 53), *contra* Knudtzon; *CAD* B:302; Adler (1976:168). ^{NÍG}*bu-bu*-[*t*]*u*$_4$ GIGIR; Civil, cited by Moran, explains that *bubūtu* is the main beam on either side of the chariot, not the axle (Moran 1992:60 n. 53).

COL. IV, 38—KI.KAL.GIGIR = *sassu* (*AHw*:1032b; *CAD* S:195a; Moran 1992:61 n. 55).

COL. IV, 43—On the uncertain reading of NÍG.BA.MEŠ MUNUS.UŠ.MEŠ KI.KAL.GIGIR as *terḫatu* "dowry," see Moran (1992:61 n. 56).

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EA 23

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: BM 29793.
COPY: BB, 10.
COLLATION: 20.01.2000 and 07.07.2006
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Adler (1976:170–173).
TRANSLATIONS: Ebeling (1926:372–373); Moran (1992:61–62); Liverani (1999:373–374 [LA 293]).
COMPOSITION: As *EA* 17 (Goren 41).

Tushrata sent the statue of the Ninevite goddess Ištar/Šawuška to Egypt as an aid to restoring the Pharaoh's health. The nature of that illness is unknown; the statue might have been sent to assure that Kelu-Kheba would be found pleasing to the Pharaoh. The tablet ends with three lines of Egyptian, written in black ink and the hieratic script.

Line obv. 15—*lu-ul-lik-ma-mì*; Gordon says this may well be *-ma*, see also Adler (1976:170) and Moran (1992: 62 n. 1).

Line obv. 19—Rainey reads ⌜d⌝?⌜INANNA⌝? BAD-tu_4 as in Line rev. 26 ^{d}INANNA NIN. Photo supports Knudtzon's *be-*tu_4 (*VAB* 2/1:180 n. a), *contra* Adler (1976:170).

Line rev. 23—Rainey follows Gordon's *pa-na-a-nu* (with Moran 1992:62 n. 4, *contra* Knudtzon and Adler 1976:170). GI/GE = *ké* in Labat (no. 85), but GI/GE = *kè* in Deimel and von Soden (cited by Borger 2003:495).

Line rev. 28—The reading NIN-ni_5 was proposed by Adler (1976:170) and accepted by Moran (1992:62 n. 5).

Lines rev. 30–31—The translation as a question seems to be required by the context (Moran 1962:62 n. 6), rather than a positive question (Knudtzon; Weber 1915:1050; Adler 1976:173 n. 1).

The Egytian lines that seem clear: [*ḥ3.*]*t-sp* 36 4 *3bd* […]1 *i̓w.tw m p3* ⌜*b*⌝*ḫn rsy pr-ḥ*ʿ "Years 36, 4th month of winter, day 1. One (the king) was in the southern villa (of) the house of enjoyment" (Černý 1969:37–38).

There are traces of the following signs: ⌜*a*⌝ (obv. 18); ⌜*i*⌝, ⌜*na*⌝, ⌜*na*⌝, ⌜*a*⌝, ⌜*na*⌝, ⌜*šu*⌝ (rev. 22); ⌜*a*⌝, ⌜*li*⌝ (rev. 23); ⌜*na*⌝, ⌜*ši*⌝ (rev. 29).

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EA 24

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 422.
COPIES: WA 27; *VS* 12, 200.
TRANSLITERATIONS AND TRANSLATIONS: Friedrich (1932:8–32); improved readings by Otten in Farber (1971:65–66); Wilhelm.
TRANSLATION: Wilhem in Moran (1992:63–71).
COMPOSITION: See *EA* 17 (Goren 41).

This letter is the only one in all *EA* texts which is written in the Hurrian language. For references to literature, see Moran (1992:71 n. 1).

EA 25

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 340 (+) fragments 2191 a-c, no. 2.
COPIES: WA 25 (without fragments); *VS* 12, 201.
COLLATION: 10.06.2004
TRANSLITERATIONS AND TRANSLATIONS: Adler (1976:174–205); Cochavi-Rainey (1999:100–137).
TRANSLATION: Moran (1992:72–81).
COMPOSITION: As *EA* 17 (Goren 42).

This tablet is a list of luxury items. The first five lines are completely broken. By comparing the following broken lines (6–15) to lines 16–20 we can assume that the objects are probably earrings.

COL. I, 20—Read *ša-sà-tu*$_4$ with Landsberger in Gordon, who tentatively compared *šamšāti* "disks" (cited by Moran 1992:81 n. 2).
COL. I, 43—See *EA* 13 line obv. 14.
COL. I, 47—NA$_4$.SAG. KAL = *sankallu* = precious stone; "foremost" Sum. lw. (*CAD* S:25a).
COL. I, 52—$^{NA}{}_4$*mar-ḫa-li* (= *marḫallu* "carnelian beads" and cf. *EA* 22 I, 67; *CAD* M/1:279. Moran [1992:81 n. 5]) prefers *mar-ḫa-ši* to *marḫallu* because of the absence of the doubling *l*, as it is usually written in *EA* 22 I, 67

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(twice), in *EA* 25 II, 49 and elsewhere. He also follows the note in *CAD* M/1:281b and translates *Marḫaši*-stones.

COL. I, 54—$^{NA}{}_{4}$ ZÚ(KA) = *ṣurru* "obsidian."

COL. I, 61—*kamāru* (⟨*kawāru*); design of gold (*CDA*:144b). At Mari it is a decoration on jewelry (Moran 1992:81 n. 6).

COL. I, 65—NA$_4$.ZA.GUG = *sāmtu* "carnelian(?) beads," also other red stones? (*CDA*:315b).

COL. I, 72—*guḫaṣṣu / guḫaššu* "wire" (*CDA*:95b).

COL. II, 1—[a]*škirušḫu* (Hurr.) = utensil used in pairs (in Alalaḫ and *EA*, see *CDA*:28b).

COL. II, 4—Bezold (Glossar:103a) read *dūltu* (also in II, 5, 6, 39); see *tūltu* "worm" (*CAD* T:466a); *lu-u-ri-me-ti* NU.ÚR.ʳMAʾ.A = *nurmû* "pomegranate" (*CDA*:258b).

COL. II, 5—*ḫé-ri-iz-zi* (Hurr.) = a valuable stone (*CDA*:114a).

COL. II, 7—U$_4$.SAKAR = *ušk/qāru / usk/qāru* "new moon crescents" (*CDA*: 428a).

COL. II, 8—In this text only here [*uḫ-ḫu*]-*uz*. instead of GAR. Adler (1976: 182) adopts Knudtzon's restoration; Moran rejects it.

COL. II, 12—*ḫi-in-t*[*e-n*]*a* (*ḫiddu, ḫindu-* Am. pl. *ḫintuna, ḫintena*) "bead" (*CDA*:115b).

COL. II, 13—Moran (1992:75) reads the Hurrian word *agarḫu* (a piece of jewelry), not *aqarḫu* as in *AHw* (*CDA*:21b and also in *CAD* A/2:205).

COL. II, 16—NA$_4$.NÍR.MUŠ.GÍR = *muššaru* "serpentine"; MB ideographic writing? (*CDA*:223a) *ullūru* (an object) unknown. (*CDA*:421a).

COL. II, 17—*b/pikru* = a bead? (*CDA*:44a)/

COL. II, 18—*ša* ŠU (*qāti*) "for the hand," means "loose, unattached" (Landsberger in Gordon, cited by Moran 1992:81 n. 8).

COL. II, 20—*ṭimbuʾu* (⟨ *ṭubbuttu, ṭubbūtu, ṭūbātu, ṭubbātu*); Adler (1976:335) reads *ṭimbuʾu* and not *timbuʾu*, contrary to Knudtzon, Ebeling (1915:1531), *CAD* T:417a and *CDA*:405b. For the meaning "crickets," see *CAD* T:417a and Moran (1992:75).

COL. II, 21–23—ŠU(!).GUR *unqu* "finger ring" (Adler 1976:184 n. 1, 185; Moran 1992:75).

COL. II, 22—$^{NA}{}_{4}$*išmekki* = malachite (*CDA* 83a).

COL. II, 24—ḪAR = *semeru* "hand-bracelet" (*CAD* S:220a).

COL. II, 25—SU is graphic variant of GÍR = *šiqlu*.

COL. II, 26—The transliteration is *ti$_7$-iṣ-bu-tù-tù ša me-sú-kí* ^{MEŠ}. Perhaps *mesukku* means "falcon, a bird of prey" (*AHw*:648a).

COL. II, 29—*guḫassu* "torque."

COL. II, 35—ZÚ.SÚN = *šinni rīmti* "ivory," tooth of wild cow? See *CDA*:305a.

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COL. II, 36—Gordon saw [*i*]*š-ḫu-un-na-tu*$_4$, *contra* Knudtzon, and see Moran (1992:81 n. 10; 2003:304).

COL. II, 37—*ḫuzūnu* = an animal?

COL. II, 40—*šu-ur-k*[u_8-*si*] (Landsberger in Gordon, cited by Moran 1992:81 n. 11).

COL. II, 41—*šuḫuppatu* (*suḫuppatu*) "boots?"; *gu-dup-pí-a-na* is unknown. See *CAD* K:494b and Moran (1992:81 n. 12).

COL. II, 42—Rainey confirmed the sign BU/PU that Gordon had seen, but he read ˹*bu*˺*-ti-in-na-šu-nu* instead of ˹*pu*˺ (cf. *EA* 22 II, 24, 30).

COL. II, 43, 45, 47, 49, 51—*piššatu* = "ointment spoon," following Adler (1976:187).

COL. II, 53—˹NÍG˺.˹ŠU˺.[LUḪ].˹ḪA˺ = *na/emsû* "washbasin" is related to the verb *mesû* II "to wash, clean(se), purify" (*CDA*:249b).

COL. II, 54–55—*uḫūlu* (an alkali-rich plant) "potash" (*CDA*:419a). Since it was used for bathing, a dipper is mentioned with it (Moran 1992:82 n. 19).

COL. II, 59—*tumunsallu* "quarter-shekel" (Hurr. *CDA*:410a).

COL. II, 62—GA.ZUM = *mušṯu* "comb" (*CDA*:224a).

COL. III, 15—*angurbinnu* = *angurinnu*, a metal object (*CDA*:17b).

COL. III, 16—*mušālu* "metal mirror," cf. *EA* 13:28 and see Moran's note (1992:27 n. 22).

COL. III, 17—*šukkuku* "strung." The D form here is an adjective.

COL. III, 33—1 ŠU following *VS* 12, *contra VAB* 2/1, "2 sets" (see Moran 1992:82 n. 24).

COL. III, 35—On SI (= *qarnu* "horn-rhyton") as distinguished from *bibru*, a simple rhyton, see Moran (1992:82 n. 25).

COL. III, 42—AM = *rīmu* "aurochs" (also lines 43, 44, 45, 51).

COL. III, 44—*i-ša-as-*[*sú…*] as an Assyrianism (Moran 1992:82 n. 26).

COL. III, 52—NIM = *kuššudu*, *contra* Knudtzon's NUM = *zumbu* (*VAB* 2/1:210 n. d). KIN = *šakru* "haft, handle" (*CDA*:349b).

COL. III, 58—EME.DA = *tārītu* "lady-in-waiting" (see discussion in Moran 1992:82 n. 28).

COL. III, 61—*pu-un-nu-gu* "overlaid," D adjective of *panāg/ku*.

COL. III, 70–72—BAL.MEŠ = *maqqû* "libation bowls" (*CAD* M/1:254a), not *pilaqqū* "spindles" (Adler 1976:196; Moran 1992:79).

COL. IV, 14—With Gordon and Moran who read ˹DÀRA˺.MAŠ.MEŠ = *ayalī* "deer" (Moran 1992:83 n. 34; 2003:304).

COL. IV, 32–33—[*…gu*$_5$-*ḫa*]-*aṣ-ṣí-i*; Moran's restoration (1992:83 n. 36). [*…ku-ur*]-*si-i-in-ni* "ankles" (Gordon, cited by Moran).

COL. IV, 40—Read [*ḫ*]*a*-[*ṣ*]*ú*-[*r*]*a* as in *EA* 22 II, 41, cf. Moran's reading

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[*ḫ*]*a*-[*z*]*u*-[*r*]*a* (1992:83 n. 36). 2 TÚG.MEŠ [*ša ka-p*]*í-iz-zu-uḫ-ḫu*; following Landsberger in Gordon, cited by Moran (1992:83 n. 36).

COL. IV, 44—11 *me* 10 PA *šal-ši ur-ra-a-še-na*; Adler (1976:200) referred to 10 PA *šal-ši* with a question mark. Moran (1992:83 n. 36) suggested 10 *pé-pa*-[*wa-ši*] 11 x [*p*]*é-pa*-[*wa-ši*] *ur-ra-a-še-na*.

COL. IV, 45—ʳTÚGʾ.ʳGÚʾ.MEŠ-*t*[u_4]; Rainey saw traces of GÚ.GÙN.A = *burrumu* "multicolored" (also in lines 46, 47, 48, 49, 50).

COL. IV, 48—AN.TA = *eliš* "above"; KI.TA = *ša eliš* "below."; *ṭe*$_4$-*mu-tu*$_4$ = *ṭamû, ṭemû* "spun" or "plaited."

COL. IV, 50—TÚG.SIG$_4$.ZA = OB TÚG.GUZ.ZA? = *i'lu* "blanket."

COL. IV, 51—Gordon and Moran read ŠIM.GIG = *kanaktu, kanatku* = an incense-bearing tree (Moran 1992:83 n. 41, and 59 n. 35; 2003:304; see also *CDA*:145a).

COL. IV, 52—ZI.KÍL = *sikillu* = a plant (*CDA*:322a). Perhaps a Hurrian word (*CAD* S:254b).

COL. IV, 60—10 NÍG.ŠU.L[UḪ.ḪA ZABAR] = 10 *namsû siparru*; the apparent third horizontal may be only a scratch (with Moran 1992:83 n. 42; 2003:305).

Read ŠIM.GIG = *kanaktu, kanatku* (Moran 1992:59 n. 35; 2003:304).

COL. IV, 62—[1 *ša me-e šu-l*]*i*; with Moran (1992:83 n. 43).

COL. IV, 64—[X GI]Š.DÍLIM.MEŠ = *itqurū* "spoons," *EA* 25 IV, 64. Contrary to Knudtzon's autograph (*VAB* 2/1, 1001, No. 43) which is confirmed by *VS* 12, Moran (2003:304) notes that there are traces of only one horizontal followed by only one vertical, therefore [GI]Š.

COL. IV, 65—*mu-lu-gi*^{MEŠ}; for this interpretation, see Moran (1992:83 n. 47).

COL. IV, 67—*ša id*-[*di-nu*…] (Knudtzon, Adler) or *ša* [*ú-d*]*e*$_4$-*e*^{MEŠ}] (Kühne 1973:35 n. 164 and also Moran 1992:83 n. 47).

EA 26

TUSHRATTA, THE KING OF MITTANI, TO TEYE, THE MISTRESS OF EGYPT

TEXT: BM 29794 (+) A 9356 (Oriental Institute).

COPIES: BB, 11 (+) Luckenbill (1916:7–8). Earlier copies of A 9356: Abel (1892:118); Scheil (1892:310).

COLLATION: 14.02.2000 and 06.04.2001

PHOTOGRAPHS: WSR.

TRANSLITERATION AND TRANSLATION: Adler (1976:206–211).

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TRANSLATIONS: Moran (1992:84–85); Liverani (1999:373–374 [LA 295]).
COMPOSITION: Identical to *EA* 17 (Goren 42).

With the death of Amenḥotep III, Tushratta acted to assure continuity of the close political and economic relationships between Egypt and his country. He wrote to Teye, the wife of Amenḥotep III, to confirm the stability of these relationships. This tablet is very fragmented.

Line obv. 3—In the Amarna letters *kâša*, masc., appears only once, and then with fem. referent, see also Moran (2003:280–281).

Line obv. 10—Knudtzon's questionable [*a-na-ku*] is more acceptable than Adler's *a-ma-te*^{MEŠ}.

Line obv. 15—*i-de*$_4$, 3rd m.sg. for pl.

Line obv. 22—*it-ta-ṣa-ar-k*[*a*]. With Knudtzon and Moran (1992:85 n. 2).

Line obv. 23—*im-š*[*e*?]; Knudtzon's questionable *š*[*e*] was accepted by Moran (1992:85 n. 3) and Rainey, *contra* Adler's -[*ši*].

Line obv. 24—Rainey and Moran (1992:85 n. 4) confirm Knudtzon's *ip-r*[*u-us*], *contra* Adler's -[*ru-us*].

Line obv. 26—[*r*]*i-ʾi-mu-ut-ka*; with Knudtzon (*VAB* 2/1:224 n. c) who had seen *ru* or *ri*, contrary to Gordon and Moran who suggested that the small oblique wedge that Knudtzon noted is perhaps just a scratch.

Line obv. 28—Moran (1992:85–86 n. 6) rejects Artzi's assumption that *ḫar-ra-na ša* [*i-na*?] *ḫi-du-ti* "journey of joy" (literally) refer to the royal procession conducting a bridge to Egypt. Moran's claim is based on the fact that in a context where there is no reference to marriage, this is most unlikely. However, Rainey's translation is "the caravan which you joyfully(?) have been sen[ding]…"

Line obv. 29—Rainey observed that there were still traces for the sign [AR] in *ta-pa-*[ ]*ar-ra-as* and noted the room for one more restored sign between *-pa* and -*ar*. Neither Knudtzon's *ta-pa-ar-ra-as-*[*si*] nor Kühne's *ta-pa-ar-ra-as*[-(*ma-a-?*)*me*] (1973:39 n. 190) nor Moran's *ta-pa-ar-ra-as-*[*si-*(*me*)] (1992:86 n. 7) were acceptable to him. Moran rejected Adler's *taparras* because there is enough space for at least one more sign.

Line obv. 30—*ra-ʾa-mu-ut-t*[*a la*]; Moran's assumption (1992:86 n. 8) is acceptable to Rainey. Here we should add *la* for a negative statement, or assume a rhetorical question.

Line obv. 31—*a-ma-aš-ši*; with Moran, *contra* Knudtzon and Adler (1976: 208).

Line obv. 35—Kühne (1973:39 n. 190) is absolutely sure *šūlmānī* ("my gift") consists of more than one piece, as *mitḫāriš* shows in *EA* 27:41–42 (see also Moran 1992:86 n. 11).

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Lines lo. ed. 38–39—Read *e-te-ri*(TI)!-*iš* (see also Knudtzon [*VAB* 2/1:224 n. g, and Moran 1992:86 n. 12]); *a-n*[*a ia-ši li-še-bi-la-ma*]; following Moran's free restoration.

Line rev. 40—Rainey completes [*uš-te-bi-il*] to Knudtzon's restoration.

Lines rev. 42–43—*i-na* Š[À-*šu*] *ša* DUMU-*ka im-tar-*⌜*ṣú*⌝*-ma*; with Moran (1992:86 n. 14). Rainey noticed the traces of *-ṣú. an-ni-t*[*a-ma*]; contrary to Gordon's *an-ni-*⌜*i*⌝*-ma* at the end of line 43, Moran followed Adler's *an-ni-t*[*a*]. Rainey saw room to add *-ma* enclitic.

Line rev. 44—*a-na* ⌜*ia*⌝-[*š*]*i* ⌜*a*⌝*-na na-dá-a-ni i-te*[*-pu-uš*]; this proposed restoration is by Rainey.

Line rev. 52—*ù ù m*[*a-an-nu*]; Knudtzon's conjectural restoration is more acceptable than Moran's guess *ù t*[*a-sa-ku-ti*] (1992:86 n. 16).

Line rev. 59—At the end of the line Rainey saw traces of NÍG and restored NÍ[G.BA] (*qīštu* "gift"), *contra* Knudtzon (*VAB* 2/1:227 n. f) who had suggested *iá* = 5. According to Gordon in Moran: 3 or 5. However, Moran was not sure at all about the number (1992:86 n. 17).

Line rev. 60, 63—*li-i*[*l-li-ku*] and [*li*]*-il-*⌜*li-ku*⌝; these forms are confirmed by context and the local succession of syllables as well as the fact that the broken syllable in each form is not the same syllable.

Line rev. 64—Perhaps [*ú-še-bi-la*] (Knudtzon) or [*uš-te-bi-la*].

There are traces of the following signs: ⌜*níš*⌝, ⌜*níš*⌝, ⌜*ù*⌝ (obv. 6); ⌜*e*⌝ (obv. 7); ⌜*re*⌝, ⌜*ša*⌝ (obv. 12); ⌜*li*⌝ (obv. 19); ⌜*re*⌝ (obv. 27); ⌜*ar*⌝ (obv. 29); *i*[*a*] (obv. 32); ⌜*am*⌝, ⌜*a*⌝ (obv. 33); ⌜*bu*⌝ (lo. ed. 37); ⌜*mì*⌝ (rev. 47); ⌜*bi*⌝ (rev. 50); ⌜*ku*⌝ (rev. 63).

EA 27

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: VAT 233 (+) 2197, no. 1; 2193.
COPIES: WA 23 (only VAT 233); *VS* 11, 11.
COLLATION: 02.03.2004 and 03.03.2004
PHOTOGRAPHS: WSR.
TRANSLITERATIONS AND TRANSLATIONS: Adler (1976:212–225); Pintore (1972:21).
TRANSLATIONS: Moran (1992:86–89); Liverani (1999:393–396 [LA 296]).
COMPOSITION: Similar to other Mittanian letters; the specific origin of the clay is unknown (Goren 42).

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In response to a letter with gifts from Amenḥotep IV, Tushratta replied by sending gifts. The hieratic colophon at the edge of the letter states that by the second year of Amenḥotep IV, his father was already dead (Fritz 1991:pl. 7; *contra* Giles 2001:31–32). Note that this letter is undoubtedly a letter from Mittani (Goren 42); it is not a copy of an Egyptian back-up copy (*contra* Moran 1992:90 n. 20).

Line obv. 1—Following Knudtzon and Moran (1992:89 n. 1), *contra* Adler's restoration LUGAL.GAL (1973:212), but notice the traces of *-ri* and ŠEŠ that Rainey saw.

Line obv. 7—[*it-tal-ka ù*]; with Kühne (1973:39 n. 191) and Moran (1992:89 n. 2).

Line obv. 10—*ri-ta-ʾa-*[*ma-an-ni*] ⌜*ul*⌝*-tu*$_4$; not -[*am-me*] as Knudtzon thought. Perhaps -[*ma-an-ni*] (13 mm.), even though there is just barely space (14 mm) between the signs -*ʾa* and ⌜*ul*⌝. ŠEŠ-⌜*ia*⌝;

Line obv. 14—Notice the unique drawing of the sign TIR/TER in the tablet.

Line obv. 19—Note the manner of writing the sign ALAN (= *ṣalmu* "statue") in the tablet.

Line obv. 42—There are no longer traces of the sign *bu*.

Lines obv. 50–51—[*…i-na* ŠÀ-*šu š*]*a* ŠEŠ[*-ia* ALAM.MEŠ] *im-tar-ṣa-a-ma*; following Moran's restoration (1992:90 n. 11). Rainey completes the rest of line 51 hesitantly: [*id-dì-na ki-i ša iq-bu-ú* ^{1}*Mi-im-mu-re-ia a-bu-k*]*a-ma a-na i*[*a-ši*], because there may not be enough room for it all.

Lines obv. 55–58—See Kühne (1973:31 n. 145); Moran. (1992:90 n. 12).

Line rev. 61—Rainey restores *ma-aš-k*[*a*] at the end of the line, *contra* Adler's […]-*ma aš-b*[*i?*] (1976:218), and notes that the sign in question is quite squeezed.

Line rev. 63—The sign *na* is no longer visible.

Line rev. 65—*ta-a-mu-*]*ur-t*[*u.….*]; the sign in question *tu* is just as likely as Knudtzon's *te. tāmurtu* = *tāmartu,* "view(ing); audience gift" (*CDA*:396b).

Lines rev. 69–73—Moran (1992:90 n. 14) compares these lines with *EA* 26:7–18; 22–27.

Line rev. 76—*l*[*i*]-[*i*]*š-*[*t*]*a-ʾa-*[*al-ši.…*]; with Adler (1976:220). Moran's correction l[u]-(ú) [*i-š*]*a -ʾa-*[*al-*(*ši*) is wrong according to Rainey's collation.

Line rev. 80—*a-š*⌜*a*⌝*-ar*; following Schröder's facsimile.

Line rev. 92—*lu-uš-*]*me-e-ma* [*lu-ú*]-⌜*uḫ*⌝-[*du*]; Moran (1992:90 n. 17) corrected Adler's […*eš-em*]*-me-e-ma a?-ḫ*[*a-ad-du*]. Rainey read [*lu-ú*]-⌜*uḫ*⌝-[*du*] instead of Moran's ⌜*lu*⌝-[*uḫ-du*].

Line rev. 93—For the value PI/WA = *pi* in the Amarna archive, see also

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Moran (2003:260). Read ⌜*i-na*⌝ ÉRIN-*i*[*a*] at the end of the line, not Knudtzon's *p*[*à*]*r-ṣ*[*i - -*].

Line rev. 95—*a-*⌜*dì ša*⌝*-a*.

Line rev. 103—Knudtzon (*VAB* 2/1: 238 n. c) is wrong. Perhaps [*ù li-it-*]*ta-l*[*a-ku*$_8$*-ú*].

Line rev. 104—⌜*i-si*⌝*-ni gi*$_5$*-im-*⌜*ri*⌝ "feast of completion." *isinni kimiri/ gimiri* = ḥag ha'āsīp̄? (in Hebrew).

Lines rev. 112, 113—*tāpatu* = container for oil, a stone vessel for oil (*CDA*: 398b). At the end of line 112 *-ba* is no longer visible. At the end of line 113 the last sign is *-ba*.

left ed.—A hieratic docket: *ḥ3t sp* 2 *3bd* 1 *prt*, [*sw* 9](?) *i̯w.tw m nwt rsyt m p3 bḫn n ḥ*ʿ*-m-3ḫwt mi̯tt n š*ʿ*t na-ha-*[*r*]*i-n*[*a*] *i̯n.n wpwty Pi-ri-ši wp*[*wty Trbr*] "[Ye]ar 2, first month of winter, day [9?], when one (Pharaoh) was in the southern city, in the castle of *Ḥ*ʿ*-m-3ḫt* ('Rejoicing in the Horizon'); copy of the Naharina letter that the envoy Pirissi and the envoy [Tulubri] brought." See also Moran (1992 p. xxxviii; 90 n. 20).

On the "2," not "12," note that Giles (1997:2 and *passim*) advocated the reading originally proposed by Erman (1889) by which the year notation "12" is supplied at the beginning of the line (the right hand side). Erman was followed by Hayes (1951:180) and especially Aldred (1959:32; 1991:193). Redford (1967:144–146) and others had preferred the reading "2" and deduced that by the second year of Amenḥotep IV, his father was dead. After Redford's work, Kühne and Wenig (Kühne 1973:43 n. 205) took another look at the colophon and claimed to see traces of the Egyptian cipher for "10." This is the evidence upon which Giles depends. He does happen to mention that there is a good photograph of the colophon in an article by Walter Fritz (1991:PI. 7). What Giles fails to admit is that the aforementioned photograph and Fritz's discussion make it perfectly clear that there is no cipher for "10." Instead, the traces at the right hand side of the text pertain to the standard *ḥ3t sp*(*zp*) entry. Subsequently, Giles made a desperate attempt to find a cipher for "10" in the two heads of the strokes for "2" (Rainey 2002:53). For discussion and more references, see also Rainey (2006:79c) and Cordani (2011:111–112).

There are traces of the following signs: ⌜*ri*⌝, ⌜ŠEŠ⌝ (obv. 1); ⌜*ši*⌝ (obv. 3); ⌜*ḫu*⌝, ⌜*ù*⌝ (obv. 11); ⌜*an*⌝ (obv. 14); ⌜*am*⌝ (obv. 15); ⌜*nim*⌝ (obv. 18); ⌜*ša*⌝, *contra* Adler's [*ša*] (obv. 23); [*n*]*a* (obv. 25); ⌜*šu*⌝ (obv. 26); ⌜*ša*⌝ (obv. 33); ⌜*me*⌝, *contra* Adler's [*me*] (obv. 38); ⌜*na*⌝ (obv. 39); ⌜*na*⌝, ⌜ALAM⌝ (obv. 41); ⌜*iš*⌝, ⌜*e*⌝ (obv. 42); ⌜*ri*⌝ (obv. 43); ⌜*ù*⌝, *contra* Knudtzon's [*ù*] (obv. 49); ⌜*nu*⌝ (rev. 61); ⌜*a*⌝, ⌜*ka*⌝, ⌜*an*⌝.

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⌜*a*⌝ (rev. 63); ⌜*ti*⌝, ⌜*ia*⌝, ⌜*a*⌝ (rev. 65); ⌜*ti*⌝ (rev. 72); ⌜*ka*⌝ (rev. 73); ⌜*it*⌝, ⌜*a*⌝ (rev. 74); ⌜*a*⌝, ⌜*ù*⌝ (rev. 75); ⌜ŠEŠ⌝ (rev. 79); ⌜*na*⌝, ⌜*ma*⌝ (rev. 83); ⌜*ni*⌝ (rev. 92); ⌜*na*⌝ (rev. 101) ⌜*la*⌝, ⌜*ri*⌝ (rev. 104); ⌜*ti*⌝, ⌜*ma*⌝, ⌜*a*⌝, ⌜*ù*⌝, ⌜*nu*⌝ (rev. 105); ⌜*ia*⌝, ⌜*ib*⌝ (rev. 106); ⌜*a*⌝, ⌜*ta*⌝, ⌜*ni*⌝, ⌜UGU⌝ (rev. 108); ⌜*ta*⌝, ⌜*i*⌝, ⌜*it*⌝, ⌜*ni*⌝ (rev. 108); ⌜IGI⌝ (rev. 111); ⌜NA_4⌝, ⌜*na*⌝, ⌜*a*⌝ (rev. 112).

EA 28

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: BM 37645.
COPY: Scheil (1892:302).
TRANSLITERATION AND TRANSLATION: Adler (1976:226–229).
COLLATION: 03.08.1999
PHOTOGRAPHS: WSR
TRANSLATIONS: Moran (1992:90–92); Liverani (1999:397–398 [LA 297]).
COMPOSITION: Identical to *EA* 17 (Goren 43).

Tushratta asked Amenḥotep IV to release his messengers. He protested about their delay in Egypt.

Line obv. 14—Gordon (in Moran 1992:91 n. 3) observed the traces of *TI* at the end of the dative suffix (*-šu-nu-t*[*i*]).

Line obv. 15—*mīṣūtamma* "a very small escort"; with Knudtzon, Adler (1976: 226–227) and Moran (1992:91 n. 5). *altaparšunū*; the accusative suffix is *-šu-nu*. With Knudtzon and Adler (1976:226), *contra* Moran's doubt (1992:91 n. 4).

Line obv. 20—*ana gamrātimma* "absolutely"; the proposed translation is by Kühne (1973:45 n. 210). Artzi (1975:3) translates "finally, after all."

Lines obv. 24–25—Here the expression *libbašu ikkalšu* (lit. "he eats his heart out") is figurative, see also Moran (1992:91 n. 7).

Line obv. 26—Kühne (1973:45 n. 210) restores [*ne-šu*]*-ru*. Following the next word *in-né-eš-šèr*, and the usage of the sign *ni* for *né* in this corpus, Rainey prefers [*né-šu*]*-ru*.

Line obv. 28—u_4*-mi-šà*[*m-ma*]; the proposed restoration is by Gordon (in Moran 1992:92 n. 9).

Line rev. 37—[^{l}*Ma-né-e l*]*u-meš-šèr-šu*; with Knudtzon and Moran (1992:92 n. 10), *contra* Adler's *a-ra-am-šu* (1976:228).

Lines rev. 37–41—[^{l}*Ma-né-e l*]*u-meš-šèr-šu*; with Knudtzon.

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There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝ (obv. 7); ⌜*šul*⌝ (obv. 11); ⌜*nu*⌝ (obv. 21); ⌜ŠEŠ⌝ (obv. 24); ⌜*mu*⌝, ⌜*me*⌝ (obv. 29); ⌜*me*⌝ (obv. 30).

EA 29

TUSHRATTA, THE KING OF MITTANI, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: VAT 271 + fragments: 1600, 1618–1620, 2195–2196 nos. 3–4, 2197 nos. 3–5, and two unnumbered.
COPIES: WA 24 (without the fragments); *VS* 11, 12.
COLLATION: 22.03.2004–25.03.2004; 07.04.2004–09.04.2004; 14.04.2004; 15.04.2004; 07.06.2004
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Adler (1976:230–251).
TRANSLATIONS: Moran (1992:92–98); Liverani (1999:398–405 [LA 298]).
COMPOSITION: Identical to *EA* 17 (Goren 43).

Tushratta urged the new Pharaoh, Amenḥotep IV, to ask his mother if he needed to be briefed on the Mittani-Egypt ties.

Line obv. 2—On *umma*, see also *EA* 19:3.
Line obv. 3—Moran (1992:92) has skipped DAM-*ka* "your wife."
Line obv. 6—[*iš-tu re-eš šà*]*r-ru-ti-ia*; following Kühne (1973:46 n. 212) and Moran (1973:46 n. 2).
Line obv. 7—*mi-im-ma ša-n*[*u-ú*]; with Kühne (1973:46) and Moran (1973:46 n. 3).
Line obv. 8—*il-ta-nap-*⟨*pa*⟩*-ru*; with Adler (1976:230) and Moran (1973:46 n. 4).
Line obv. 10—[*ša il-ta-nap-pa-ru*]; following Moran's restoration (1973:46 n. 5).
Line obv. 11—[*ra-ʾa-mu-ti ša it-ti* ŠEŠ-]*ia*; following Moran's restoration (1973:46 n. 5).
Line obv. 12—*id-*⌜*dá*⌝-[*na*]*b-bu-bu šu-ú*; the form is obviously Gtn stem to express the continuing action.
Line obv. 14—[*i-te-pu-uš*]; this conjectural restoration by Moran (1992:98 n. 7) is based on the context of lines 12–15 and on the comparison with *EA* 17:13; 29:30.
Line obv. 16—*e-nu*[*-ma* ᶦ(*Mn-ḫprw-r*ᶜ)] *a-bu-šu ša* ⌜ᶦ⌝[*Ni-i*]*m-mu-u-re-ia*; Moran's uncertain restoration (1973:46 n. 8 with references to literature) was accepted by Rainey.

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Lines obv. 21–22—ʿú˺[-*ul-la*] / [*la-a*] ʿ*aq*˺-*bi*; following Moran (1973:46 n. 10), but notice the traces of ʿ*ú*˺ and ʿ*aq*˺ that Rainey had seen. For other proposals of this reading, cf. Moran (1973:46).

The reading at the end of this line is *i-na* ʿ*ša*˺!-*nu-ut-t*[*im*]-*m*[*a*], certainly not Knudtzon's *bi-nu-ut-t*[*i-im-ma*] (retained by Adler 1976:232). According to Rainey's collation, the sign is for sure *ša*, not *bi* as in Schröder's facsimile, and see also Landsberger in Moran (1973:46 n. 11).

Line obv. 23—Read *it-tab-*ʿ*ku*˺; following Landsberger in Moran (1973:46 n. 12; 2003:306), *contra* Knudtzon's *it-tab!-l*[*u*] (supported by Adler 1976: 232). *at-ta-di*[*n-ši*]; with Knudtzon, *VAB* 2/2:1588, *contra VAB* 2/1:246.

Lines obv. 24–25—The sign [ˡ] is no longer visible. At the beginning of line 25 Rainey restores [*ul-la*]. The sign in question [NIM]GIR (*VAB* 2/1:246; Moran 1973:46 n. 14) is not a logical and suitable reading. Read [LÚ.DUMU. KIN-*r*]*i* (collation by Rainey).

Line obv. 26—K[UŠ.MEŠ] = *maškū*; the proposed restoration is by Kühne (1973:31 n. 145). Moran (1973:46 n. 15) translates "sacks," cf. lines 35 and 38.

Line obv. 27—[*muš-š*]*èr*; cf. line 52 (Moran 1973:46. n. 16). *šukuttu* "jewelry" (*CDA*:382b).

Line obv. 28—[*ub*]-*la-aš-ši* "I sent her"; Moran translates "she was brought" and notes that the grammar is unclear (see Moran 1992:93, 98 n. 17).

Line obv. 29—[*mi-im-ma ú-u*]*l*; with Moran (1992:98 n. 18). *i-na* ku_8-*ù-ul* ŠÀ-*š*[*u*]; this idiom is specifically discussed by Moran (1992:98 n. 19).

Lines obv. 31–32—At the beginning of the line there is enough space (3.5 cm) for [*ù a-bu-ka ki-*]*me-e* (collation by Rainey). For the rest reading of these lines, see Kühne (1973:46 n. 212), retained by Moran (1992:99 n. 20).

Line obv. 34—SU = *šiqlu*; graphic variant of GÍR.

Line obv. 35—[x KUŠ.MEŠ KÙ.GI *ma-*]*lu-ú*; this restoration by Moran is based on comparison with lines 26 and 38 (1992:99 n. 22).

Line obv. 38—The photograph suggests that there is room for [*it-ti* ˡ*Ké-li-ia* LÚ.DUMU.KIN]. Rainey proposes ʿ*it-*˺ʿ*ta*˺-[*din-šu- nu a-la-ka a-n*]*a*, *contra* Moran's *it-t*[*a-bal-šu-nu a-n*]*a*.

Line obv. 39—The rendering and marking of the traces follow Rainey's transliteration. At the end of the line read ʿ*a-ka*˺-*an-na* (with Adler 1976:23). Moran (1992:99 n. 26) rightly observes that only two heads of verticals are visible.

Line obv. 40—Read [ˡ*Ni-im-mu-u-re-ia ki-ma* AB.]ʿBA˺.A.MEŠ-[*šu*], following Rainey's collation, *contra* Knudtzon (which was supported by Moran's translation 1992:93).

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Line obv. 41—[*it-ta-aṣ-ṣú it-ta-la-ku a-n*]*a muš-*ʳšuˀ-[*r*]*i-*ʳšuˀ-*n*[*u*]; the verbal restorations at the beginning of the line follow the collation by Rainey, and *contra* Knudtzon and Moran (1992:99 n. 26). Compare the two verbs *it-ta-aṣ-ṣú* and *it-ta-la-ku* that are Gtn preterites or Gt presents to lines 85 and 86. *muš-*ʳšuˀ-[*r*]*i-*ʳšuˀ-*n*[*u*]; Rainey suggests that *muš-*ʳšuˀ-[*r*]*i*, with -ʳšuˀ-*n*[*u*], is an accusative masculine plural suffix, not -[*šu*], singular suffix, as Moran translated.

Line obv. 43—ʳALAMˀ.MEŠ; following Moran's translation.

Line obv. 44—*i-na* ʳ*mi-im*ˀ[*-m*]*a a-ma*[*-ti a-di* 1]*-en pa-ṭi*; "in an[y] matt[er, not even to the slight]est extent." *CAD* P:310a translates 1]*-en pa-ṭi* as "even one(?)."

Line obv. 45—*ma-am-*[*ma ša-na-*]ʳ*am*ˀ*-ma*; following Ungnad (1916, col. 184), see also Moran (1992:99 n. 28).

Line obv. 48—*a-ḫa-*ʳ*miš*ˀ; with Adler (1976:234), supported by Moran. [*ra-a-ma ú-ul*] ʳ*ú*ˀ*-né-ep-pí-iš*; following Moran (1992:99 n. 30).

Line obv. 50—*mušš*̌*urūtu*; Meaning unknown. Moran (1992:94) translates "chased" gold.

Line obv. 51—There is enough room for [*a-bi-i-*]*ka*, so Rainey, *contra* Knudtzon's [*a-bi*]*-ka* (retained by Adler 1976:236).

Line obv. 56—ʳ*la*ˀ [*ma-ma-an*] "n[o one]," *contra* Berger cited by Kühne (1973:40 n. 194), and see Moran (1992:99 n. 33). *ruqqi* as "pot" (so Moran 1992:94) is much better than "kettle" (Adler 1976:237).

Line obv. 58—For the numeral *lu-ú mi-i-it* [10,000] "sixty thousand," see Kühne (1973:40 n. 194) and Moran (1992: 99 n. 32).

Line obv. 60—*lu-ú nu-ú-ur-ri-ik* "we could make it last."; it is more likely the Mitannian 1st c.pl. precative than Moran's rendering (1992:94).

Lines obv. 61–62—[*ù un-du iq-ta-bu-*(*uš*) *um-ma-a* ᴵ*Na*]*p-*[*ḫu-u-ri-i*]*a-mì*… [*ra-bi-ti i-na ma-aš-ka-ni-šu šàr*]*-ru-ta* (as apparently surmised by Moran's translation); if measured in centimeters, it fits (Rainey's collation).

Line obv. 64—*la ú-*ʳ*še-en*ˀ*-nu-ú*; with Adler (1976:236), supported by Moran (1992: 99 n. 34).

Line obv. 66—[*am-mi-tu*$_4$] of Knudtzon is conjectural.

Lines obv. 66–72—Piece broken off from left side. Signs in Schröder are not on tablet.

Line obv. 74—[*ú-ṣe-eḫ-ḫé-er-m*]*a*; following Moran's translation.

Line obv. 77—Read *a-bi-ka*!, *contra* Knudtzon's *a*]*-bi-šu-ma* (supported by Adler 1976: 238).

Schröder's *meš* is not visible. The restoration of ʳ*ul-te-em*ˀ*-ri-iṣ* (Adler 1976: 238) is to be preferred over Moran's *amtaraṣ*.

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Lines obv. 80–82—The restorations at the beginning of the lines are suggested by Rainey.

Lines obv. 83—Following Knudtzon and Adler (1976:238).

Line obv. 89—[*ú*]-*bá-r*[*u*]-*ti*; cf. Moran (1992:99 n. 37), and reference to Kühne (1973:46 n. 212).

Line rev. 108—At the right side Moran probably saw [*i*]*q*-[*ta*]-ᵀ*bu*ᵀ.

Line rev. 109—*me*-ᵀ*e*ᵀ-*re-še*[*-ti-ia*]; the sign is ᵀ*e*ᵀ, not ᵀ*er*!ᵀ (collation by Rainey).

Line rev. 110—The reading is based on Knudtzon's transliteration and Moran's translation.

Line rev. 113—4 MU.MEŠ-*ti* ᵀ*ta*ᵀ[*-ak-ta-la-šu-nu*]; cf. *EA* 28:21.

Line rev. 123—The tablet may have been chipped at the end of the line after Schröder examined it.

Line rev. 124—ᵀ*i*ᵀ-*n*[*a*]-*an-din-ka*; read *din* not *di*, *contra* Knudtzon and Adler (1976:242).

[ᵐᵘⁿᵘˢ*Te*-]ᵀ*i*ᵀ-*e* ᵀAMAᵀ-*ka l*[*u-ú te-še*-]ᵀ*em*ᵀ-*me šum*-[*ma*] ᵐᵘⁿᵘˢᵀ*Te-i*ᵀ-*e* ᵀ*i*ᵀ-*n*[*a*]-*an*—***din***-*ka it*—*ti*—*ia* "to Te]ye, your mother ve[rily you should] listen [and] Teye **will give you**, with me […]." The verb follows the Babylonian pattern by which the 3rd f.s. is identical to the 3rd m.s. The verb form resulting from the new reading is *inandinka* "she/he will give you…." The pronominal suffix without a connecting ventive may not be usual, but it is thoroughly permissible. Unfortunately, the following context is broken.

Line rev. 125—Some signs have disappeared from fragments 1618 and 2195 since Knudtzon's and Schröder's day.

Line rev. 126—Read *lu*-ᵀ*ú*ᵀ[*l*]*i*-ᵀ*it-te*ᵀ-*er* (cf. *lū lineppi*[*šu*] in *EA* 19:15–16), *contra lu*-[*ú l*]*a it-te-ir* (so Knudtzon, retained by Adler 1976:242).

Line rev. 130—ᵀ*lu-ú i*ᵀ-[*pu-uš*]; Rainey saw tops of the signs (collation).

Line rev. 135—Read *muḫ-ḫi-ni*; according to Rainey's collation, the last sign is *-ni*! *contra* Knudtzon's *muḫ-ḫi-k*[*a*]. Adler (1976:244) read *muḫ-ḫi-x*.

Line rev. 139—At the end of the line *i-na lìb-bi-*ᵀ*ka*ᵀ *mar-ṣa ù* ᵀ*la*ᵀ *t*[*a-aš-al*] ᵀ*šum-ma*ᵀ, *contra* Knudtzon's *i-na libbi-k*[*a*] *la-a mar-*[*ṣ*]*a ú la i*[*š-ʾa-al*] *šum-ma*. Notice the prefix of the verb *t*[*a*] (Rainey's collation) instead of *i*[*š*], in the traces of the signs visible today.

*lu-*ᵀ*ú*ᵀ[*l*]*i-*ᵀ*it-te-lu-ú i*ᵀ-[*pu-uš*]; Rainey saw tops of the signs.

Line rev. 148—[*ù aq-ta-bi um-ma-a*]; cf. Kühne (1973:41 n. 199), and see Moran (1992:99 n. 41).

Line rev. 149—Read *kum* in *-ak-kum-ma-a-ku* (collation by Rainey), *contra* Knudtzon's *-ak-qu-ma-a-ku* and Adler's *-ak-qu-ma-a-ku* (1976:246).

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Line rev. 150—[*ú-ta-ḫi-is-sú-nu*]…ᵀ*ú*ᵀ-*ta-ḫi-is-*ᵀ*sú*ᵀ-*nu*; related to *aḫāzu*, D *uḫḫuzu* "to hold." *u*[*m-ma*]*lu-ú a-na-ku-ma*; with Adler's restoration (1976:246, and see Moran 1992:99 n. 43).

Line rev. 153—*a-na k*[*a-ar-ṣ*]*í*; with Moran (1992:99 n. 43).

Line rev. 155—[*ù a-na-ku-ma*]; Rainey's restoratoration based on Moran's translation (Moran 1992:96).

Line rev. 156—[*ka-ar-ṣí-šu*]; with Moran (1992:99 n. 44). It is very hard to see the sign [*k*]*ál*. Rainey read ᵀ*a*ᵀ!-[*k*]*ál* ᵀ*ak-kál*ᵀ-*ma-a-ku* based on a photograph, *contra* Knudtzon and Adler. Here ᵀ*a*ᵀ!-[*k*]*ál* is infinitive (collation).

Line rev. 157—The verb *ut-ta-az-za-am* is related to *nazāmu* Dt "to be angry and groan" (*CDA*:248a).

Line rev. 158—DUMU AMA-*šu-ma* [*šu-ut*] "the son of his mother [is he]"; Rainey restores [*šu-ut*] like *ši-i-it*.

Line rev. 159—ᵀ*ú-mèš*ᵀ-*šèr*-[*š*]*u*; read ᵀ*mèš*ᵀ! (from photo), not -*wa*.

Line rev. 174—At the beginning of the line Rainy reads [*ki-la-al-la*]-*šu-nu* "[the two of] them." Notice the traces of the sign [RI] in *ul-*ᵀ*te-ri*ᵀ*-bu*, which he saw.

Line rev. 177—ᵀ*iz*-ŠUᵀ *izqāti*! but no MEŠ (Rainey's collation, *contra* Moran's ᵀ*iz*-ŠUᵀ.[MEŠ] *izqātī* [1992:99 n. 46]). At the end of the line Rainey had seen traces of *a*[*l*] and restored *a*[*l-ták-na-šu-nu*], *contra* Knudtzon's *aš*-[…] and Moran's *aš*-[*ta-ka-an-šu-nu*].

Line rev. 178—As in line 174 Rainey reads [*ki-la-al-la*]-*šu-nu* "[And both of] them."

Line rev. 179—At the end of this line read *ki-i i*[*ḫ-ta-ṭù*] like line 173 (Rainey's collation).

Lines rev. 180–181—*né-e-pé-el-t*[*i*] *š*[*a*] / [*iḫ-ṭù*]; Rainey restores traces of *š*[*a*] and a verb at the next line, contrary to Moran (1992:99 n. 47) who follows Kühne's *né-e-pé-el-t*[*i ḫiṭī-šunu*] (1973:46 n. 212). *lu-ú-pu-*ᵀ*us-su*ᵀ-[*nu*]-*t*[*i*]; the sign is *US* as Knudtzon saw, *contra* Schröder who wrote UŠ, and Adler (1976:250) who followed the latter's reading.

Line rev. 182—GIŠ.TUKUL.SAG.NA$_4$ *ḫuppalû*/*ḫutpalû* "mace" (Adler 1976: 250, also Moran 1992:99 n. 48).

Line rev. 182—ᵀ*šu*ᵀ-*ru-uḫ-tu*$_4$; following *AHw*:1287b or perhaps ŠU (pair) *ru-uḫ-tu*$_4$ (Moran 1992:99 n. 49).

Line rev. 184—Ehelolf (1939:70–71) read [x GI]Š.BAN.MEŠ 3 KUŠ.É.AMAR. RU K[Ù.G]I.GAR.[RA] 80+[10 G]I.MEŠ UD.KA.BAR. KUŠ.É.AMAR.RU = *išpatu* "quiver"; [G]I.MEŠ = *qanû* "[ar]rows"; UD.KA.BAR (= ZABAR) *siparru* "bronze"; *šar-m*[*u-tu*$_4$] "trimmed, lopped?" (see *šarmu CDA*:360b, and also Ehelolf in Moran 1992:99 n. 50).

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There are traces of the following signs: ⌜*mu*⌝ (obv. 2); ⌜*te*⌝, ⌜*e*⌝, ⌜*e*⌝ (obv. 3); ⌜GAL⌝ (obv. 4); ⌜*ia*⌝ (obv. 8); ⌜*šu*⌝, ⌜*nu*⌝ (obv. 9); ⌜*ma*⌝, ⌜*it*⌝ (obv. 11); ⌜*na*⌝, ⌜*mi*⌝, ⌜*im*⌝ (obv. 12); ⌜*nu*⌝ (obv. 13); ⌜*am*⌝ (obv. 15); ⌜*ta*⌝, ⌜*ia*⌝, ⌜*iš*⌝, ⌜*pu*⌝, ⌜*ru*⌝ (obv. 16); ⌜*a*⌝, ⌜*di*⌝, ⌜*i*⌝ (obv. 17); ⌜*mu*⌝ (obv. 18); ⌜*i*⌝, ⌜*ta*⌝, ⌜*mu*⌝, ⌜*qí*⌝ (obv. 20); ⌜*im*⌝, ⌜*ri*⌝ (obv. 21); ⌜*na*⌝, ⌜*ma*⌝ (obv. 22); ⌜*mu*⌝, ⌜*te*⌝ (obv. 24); ⌜*ši*⌝, ⌜*ma*⌝, ⌜*aš*⌝, ⌜*mu*⌝ (obv. 25); ⌜*lu*⌝ (obv. 26); ⌜*a*⌝, ⌜*a*⌝ (obv. 27); ⌜*i*⌝, ⌜*im*⌝, ⌜*mar*⌝ (obv. 28); ⌜*ta*⌝ (obv. 29); ⌜*a*⌝ (obv. 34); ⌜*ad*⌝, ⌜*ra*⌝ (obv. 36); ⌜*ša*⌝, ⌜*a*⌝, ⌜*nu*⌝, ⌜*ka*⌝ (obv. 39); ⌜*i*⌝*a* (obv. 40); ⌜*a*⌝, ⌜*kál*⌝ (obv. 41); ⌜*e*⌝ (obv. 42); ⌜*mi*⌝, ⌜*im*⌝ (obv. 44); ⌜*ma*⌝ (obv. 46); ⌜*a*⌝ (obv. 47); ⌜*ri*⌝, ⌜*a*⌝, ⌜*šar*⌝ (obv. 50); ⌜*im*⌝, ⌜*i*⌝*a* (obv. 51); ⌜*ep*⌝ (obv. 52); ⌜*er*⌝ (obv. 53); ⌜NINDA⌝ (obv. 57); ⌜*na*⌝ (obv. 58); [*t*]*i*, ⌜*im*⌝ (obv. 67); ⌜*li*⌝ (obv. 69); ⌜⌝, ⌜*Ma*⌝, ⌜*né*⌝, ⌜*e*⌝ (obv. 70); ⌜*ar*⌝, ⌜*dan*⌝ (obv. 74); ⌜*mu*⌝, ⌜*u*⌝, ⌜*re*⌝, ⌜*ia*⌝ (obv. 75); ⌜*ša*⌝, [*i*]*a*, ⌜*e*⌝ (obv. 76); ⌜*na*⌝ (obv. 80); ⌜*it*⌝, ⌜*ti*⌝ (obv. 81); ⌜*ḫa*⌝, ⌜*ra*⌝ (obv. 88); ⌜*na*⌝, ⌜*kál*⌝, ⌜*pár*⌝ (obv. 91); ⌜*te*⌝, ⌜*eš*⌝ (rev. 99); ⌜MUNUS⌝, ⌜*Te*⌝, ⌜*i*⌝, ⌜*šum*⌝, ⌜*ma*⌝, ⌜*am*⌝, ⌜*mi*⌝, ⌜tu_4⌝ (rev. 117); ⌜*ri*⌝ (rev. 118); ⌜*i*⌝, ⌜*me*⌝ (rev. 122); ⌜*pu*⌝ (rev. 128); ⌜*ak*⌝ (rev. 129); ⌜*ḫa*⌝, ⌜*a*⌝ (rev. 132); ⌜*ša*⌝, ⌜*ši*⌝, ⌜*ip*⌝, ⌜*šu*⌝, ⌜*i*⌝ (rev. 137); ⌜*a*⌝, ⌜*ka*⌝, ⌜*na*⌝, ⌜ŠEŠ⌝ (rev. 138); ⌜*na*⌝, ⌜*an*⌝, ⌜*na*⌝ (rev. 140); ⌜*e*⌝, ⌜*ù*⌝, ⌜*i*⌝, ⌜*na*⌝, ⌜*an*⌝, ⌜*na*⌝ (rev. 141); ⌜*šàm*⌝, ⌜*ra*⌝, ⌜*aṣ*⌝ (rev. 142); ⌜MUNUS⌝, ⌜AMA⌝, ⌜*ka*⌝ (rev. 143); ⌜*ia*⌝ (rev. 144); ⌜*pu*⌝ (rev. 145); ⌜*ur*⌝ (rev. 148); ⌜ŠEŠ⌝ (rev. 149); ⌜ŠEŠ⌝, ⌜*i*⌝ (rev. 152); ⌜*an*⌝, ⌜*na*⌝ (rev. 153); ⌜*it*⌝, ⌜*ta*⌝, ⌜*lu*⌝ (rev. 154); ⌜*ul*⌝, ⌜*ul*⌝ (rev. 158); ⌜*na*⌝ (rev. 159); ⌜*šum*⌝, ⌜*ú*⌝ (rev. 160); ⌜*na*⌝ (rev. 161); ⌜*ka*⌝ (rev. 163); ⌜*ú*⌝ (rev. 165); ⌜*ni*⌝ (rev. 166); ⌜*ḫa*⌝ (rev. 167); ⌜*pur*⌝ (rev. 168); ⌜*i*⌝, ⌜*pu*⌝ (rev. 169); ⌜*ri*⌝ (rev. 174); ⌜*ta*⌝ (rev. 178); ⌜*nu*⌝ (rev. 179); ⌜*an*⌝ (rev. 181).

EA 30

THE KING OF MITTANI TO THE KINGS OF CANAAN

TEXT: BM 29841.
COPY: BB, 58.
PHOTOGRAPHS: WSR.
COLLATION: 21.09.1999
TRANSLITERATION AND TRANSLATION: Adler (1976:252–253).
TRANSLATIONS: Oppenheim (1967:134); Moran (1992:100); Liverani (1999: 405 [LA 299]).
TRANSLITERATION: Artzi (1975:3).
COMPOSITION: Similar to *EA* 17 (Goren 43).

Tushratta asked Amenḥotep IV to provide his messenger a passport.

Line obv. 4—This line is written over an erasure.

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Line obv.8—KUR *Mi-iṣ*, it is hard to see that the scribe wrote two horizontals at the top and the bottom of [*MI*].

Line obv. 10—On *ḫalzuḫlu*, see Moran (1992:100 n. 3).

Line lo. ed. 11—Gordon read ˹*id-na*˺-*x* and said that *x* is not *šu-* maybe *ni*. However, Rainey saw a faint sign of *šu*, so it might be ˹*šu*˺ after all. At the end (around the corner) of the line there is not enough room for *qu*. So Knudtzon is probably right about *gu* = *qù*.

Moran (1992:100 n. 4) cites Gordon's ˹*li*˺!-*il*-˹*li*˺!-˹*ik*˺!. Rainey noticed the traces of the first ˹*li*˺.

Line rev. 12—*kad*⟨*-ru*⟩-*sú*; following Moran (1992:100 n. 5). Perhaps *kad*⟨*rû*⟩*ssu* ⟨ **kad*⟨*rû*⟩*t+šu*. Rainey noted that the sign KAD does not look like *is/iṣ/iz* in line 7, as it seems at the copy of BB 58 (collation).

There are traces of the following signs: ˹KIN˺ (obv. 3); ˹*šàr*˺, ˹KUR˺, ˹*ia*˺ (obv. 4); ˹*ul*˺, ˹*lu*˺ (obv. 5).

EA 30

AMENḤOTEP III, THE KING OF EGYPT, TO TARḪUNDARADU, THE KING OF ARZAWA

TEXT: C 4741 (12208).
COPIES: WA 10; *VBoT*, no. 1; Friedrich (1960, no. 7a).
TRANSLITERATION AND TRANSLATION: Rost (1956:334 ff.).
TRANSLATION: Moran (1992:101).
COMPOSITION: Not examined.

The tablets *EA* 31 and 32 are written in Hittite. Both deal with marriage between the Egyptian and Arzawaian kingdoms. Perhaps Amenḥotep III had dictated the message to a messenger of Arzawa, and the latter translated it to Hittite and left a copy of his version for the Egyptian archive. The translations and notes for *EA* 31 and 32 are by Volkert Haas *apud* Moran (1992:101–105).

Line obv. 1—[1]*Ni-mu-wa*[1]-*r*[*i-y*]*a*; read *wa* instead of Knudtzon's *ut* (Albright 1937:195; Edel 1974:135; *VAB* 2/1:270 n. 1).

Line obv. 5—The word *pippit* "possessions(?)" appears only here (Moran 1992:101 n. 3).

Line obv. 11—For discussion and references on the Hurrian name as a form of *Rešef / Nergal*, see Moran (1992:101 n. 4); Hess (1993:91).

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Lines obv. 15, 30—^{KUŠ}*ḫa-la-li-ya*; on the reading *zuḫalaliya* or *suḫalaliya*, see references in Moran (1992:101 n. 6).
Line obv. 24—On the questionable verb *aggaš* as "he died," see Kühne (1973:96–97 n. 481).
Line obv. 27—Perhaps the meaning is "the land of Ḫattuša is *frozen/paralyzed*," *contra* Starke's "the land of Ḫattuša is at peace" (cited by Moran 1992:102 n. 8).
Lines obv. 28–29—The paralles of these lines in the letters of Ramesses II are cited by Edel (1974:135).
Line obv. 31—For the reading GADA.SIG 3 GADA.È.A S[IG$^{?}$], see Edel (1974: 135–137); Moran (1992:102 n. 10).
Line rev. 34—Read *putalliyašša* with Gordon (cited by Moran 1992:102 n. 11), *contra* Knudtzon's *mutalliyašša*.

EA 32

TARḪUNDARADU, THE KING OF ARZAWA, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 342 (not collated).
COPIES: WA 238; *VS* 12, 202; *VBoT*, no. 2.
TRANSLITERATION AND TRANSLATION: Rost (1956:328 ff.).
TRANSLATION: Moran (1992:103).
COMPOSITION: There is no detailed provenance determination (Goren 45).

The longer tablet of *EA* 32 is not preserved, but the end of the reply to *EA* 31 is. It ends with the request of Arzawa's king that any delivered letter to him will be written in Hittite. For notes by Volkert Haas, see Moran (1992:103 nn. 1–2).

EA 33

THE KING OF ALASHIA TO THE KING OF EGYPT

TEXT: VAT 1654.
COPIES: WA 15; *VS* 11, 13.
COLLATION: 13.09.1999 and 14.09.1999
PHOTOGRAPHS: Vita; Hellbing (1979:100; obverse only).

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TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (2003:5–9).
TRANSLATIONS: Moran (1992:104); Liverani (1999:415–416 [LA 306]).
COMPOSITION: Southern coast of Cyprus (Goren 48–75).

The correspondence between Egypt and Alashia (*EA* 33–40) represents diplomatic relations and trade in copper or in exchange for grain and silver. The name of the Alashian king is not given, nor is the name of the Pharaoh, but based on *EA* 33 and 34, we may assume that the Egyptian king is Amenḥotep IV (for references to literature, see Moran 1992:104 n. 1; Cochavi-Rainey 2003:1).

According to *EA* 33, the king of Alashia dispatched a gift to Pharaoh for his seating on the throne of his father. Moreover, the transportation of copper to Egypt is also mentioned here.

The peripheral Akkadian of all the Alashia texts represents three dialects. They are seen in the choice of syllabic values, in vocabulary and in the use of certain ideograms. *EA* 33, 34, 39, 40 are written in the hybrid dialect used by scribes from Canaan who wrote letters in the Amarna collection (Cochavi-Rainey 2003:2). On the two other dialects, see below. The script of *EA* 33 is nice, big and beautiful. Most of the following notes occur in Cochavi-Rainey (2003:8–9).

Line obv. 4—In the Alashia corpus the formula *a-na maḫ-ri-ka lu-ú šul*⟨*-mu*⟩ is exclusively employed in this letter.

Line obv. 5—The sign QA (SÌLA) is attested only once as *-ka*$_4$ for 2nd m.sg. pronominal suffix; in other cases it is written *-ka*.

Lines obv. 5–7—In the following lines the Sumerograms are used without a plural marker as if they were collectives: *a-na* É-*ka* DAM-*ka*$_4$ DUMU-*ka* / ˹ANŠE˺.KUR.RA-*ka* GIŠ.GIGIR-*ka* / ˹*ù*˺ *a-na lib-bi* KUR-*ka* "With your house, your wives, your sons, your horses, your chariotry and within your country…" On the absence of the plural marker in the Alashia corpus, see Moran (1992:104 n. 2); Cochavi-Rainey (2003:61).

Line obv. 9—[*ša-*]*ni-tam*; mimation is assumed by the sign TAM (cf. 34:11, 18, 46; 35:23, 27, 30, 43; 38:27; 40:16). *iš-te-mé a-na-ku* "I have heard"; this expression reveals that the scribe was not sure about the person marker for this verb. Maybe he added the independent pronoun to assure that the reader will know that first person singular is intended. In Canaanite texts, the verb form would stand for first person without an additional pronoun.

Line obv. 10—The restoration of [*i-n*]*u-ma* proposed by Kühne (1973:86 n. 427) is acceptable (see Moran 1992:104 n. 3; Cochavi-Rainey 2003:6; and Rainey's collation).

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Line obv. 12—[*ù u*]*š-te-bi-ir*!(RI)-*mi* "[I have] transported" Š of *ebēru*, 1st c.sg. *contra* Moran (1992:104–105 n. 4). It also seems to be [*ù u*]*š-te-pí-ir*!(RI)-*mi*, D of *šapāru*, then *te* is MB vowel coloring. Here, the suffix *-mi* is a direct speech marker.

Line obv. 13—[NÍG.BA *š*]*a-la-m*; following Moran's restoration (1992:104–105).

Line obv. 16—[*ši-ip*]*ra-ta* "[sh]ipment"; it is either plural of *šipirtu* with diptotic accusative ßa or *šiprata* like by form—*napšatu* from *napištu* (Rainey's collation in Cochavi-Rainey 2003:8).

Line obv. 15—There is not enough room for Knudtzon's restoration; read *uš-ta-bar*[*-ra-*]*ku*.

Lines obv. 16–17—Contrary to Moran (1992:105 n. 6), Rainey restores [*ù*] at the end of line 16 and [*u*]*š-te-* at the beginning of the next line because there are just about 9 mm before the *-te*, while *-uš* in line 15 is 9 mm, and with *ù* there are 1.5 cm (see collation).

Line obv. 18—See Moran (1992:105 n. 6); Rainey restores [1-*en* G]Ú at the beginning of the line. GÚ.UN = *biltu* "talent" (see also *EA* 34:18).

Lines obv. 19, lo. ed. 20–22—See Moran (1992:105 n. 7); there is more room for Moran's *ša* (line 20) at the end of line 19 (see collation).

Line rev. 25—*ú*[*-uḫ-ḫar-šu*(?)]; with Moran (1992:105 n. 8).

Line rev. 26—*ú*[*-uḫ-ḫar-šu*(?)]; notice the omission in [*u*]*š-ši*⟨*-ir-*⟩*šu*.

Line rev. 27—⌜*ú*⌝, at the beginning of the line, appears in Schröder's facsimile as *la* (see Moran 1992:105 n. 9). MU.KAM(*-ma*) = *šattu* "year" also in line 31.

Line rev. 28—The restoration could be [*a-na mu-ḫi-ia*]; cf. line 21, or [*a-na pa-ni-ka*]; cf. Knudtzon, or [*i-na pa-ni-ka*]; cf. line 31.

Lines rev. 29, 32—The sign *-ki* appears instead of *-ik* in both cases: ⌜*li*⌝*-li-ki*(sic!) (line 29), and *li-li-ki*(sic!)*-ma* (line 32).

Line rev. 30—The *-ip* at the end of the line is not followed by anything. It is just Schröder's error for *-ma*! The wedges seen after it in Schröder are part of *-i*(*a*) of the next line. Schröder wrote *-ip* because he had just written it in *ši-ip-ri*.

Line rev. 31—The sign *ku* is end of line obv. 15.

There are traces of the following signs: ⌜*a*⌝, *i*⌜*a*⌝ (obv. 1); ⌜*ar*⌝ (lo. ed. 22); ⌜*ù*⌝ (obv. 27); [D]UMU (rev. 30).

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EA 34

THE KING OF ALASHIA TO THE KING OF EGYPT

TEXT: BM 29789.
COPY: BB, 6.
COLLATION: 03.08.1999 and 04.08.1999
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (2003:10–15).
TRANSLATIONS: Moran (2003:105–106); Liverani (1999:416–417 [LA 307]).
COMPOSITION: As *EA* 33 (Goren 48–75).

Since Amenḥotep IV had just recently ascended to the throne of Egypt, the king of Alashia sent him copper as a present. In the corpus of Alashia, *EA* 34 is the letter that is most strongly influenced by the West Semitized language found elsewhere in the Amarna letters from southern Syria and further south (Moran 1992:106 n. 10 and 2003:246; supported by Cochavi-Rainey 2003), but it is doubtful that the scribe was a Canaanite (Moran 2003:176). On the particular peripheral tradition of this text, see also in the preface of *EA* 33.

Lines obv. 7–8—There are traces of ⌜*i*⌝[*a*] (L. 7) and ⌜*ši*⌝ (L. 8) *inūma taštapra* "in as much as you have witten to me"; following Cochavi-Rainey (2003:11). Here Moran's *inūma* reads "as to your having written me" (Moran 1992:105; 2003:193 n. 57).

Line obv. 10—*ši-ip-ri-ka* in quote from an Egyptian letter. In other cases SÌLA as ka_4 occurs in the pronominal suffixes. See examples: DUMU.MEŠ-ka_4 (line 5); GIŠ.GIGIR-$ka_4^{MEŠ}$ (line 6); *lìb-bi-ka*$_4$ (line 13); *a-na maḫ-ri-ka*$_4$ (line 15); *ši-ip-ri-ka*$_4$ (line 19).

Line obv. 12—Note the *ti-* preformatives instead of *ta-* (*ti-na-qú* and *la-a ti-*⌜*ša-kán*⌝). The latter is in a verbal construction that otherwise could be construed as regular Akkadian negative precative (collation by Rainey and Cochavi-Rainey 2003:14).

Line obv. 19—The PI-sign, which is familiar in the Babylonian tradition of writing, is used for prefix *yu-* in the verb *yu-ba-al* and betrays Canaanite influence (Moran 2003:176). This verb must be jussive since the king is asking for these "gifts."

Line obv. 20—*šu-ḫa*!*-a*; *CAD* (Š/3:210a) already suggested ⌜*ḫa*⌝. The sign in question is certainly not Bezuld's *ḫi*, nor Knudtzon's *u* (*VAB* 2/1: 281 n. d).

Line obv. 21—*šuḫītu* (fem. of *šuḫû*) "(a type) of chariot" is a Hurrian word,

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perhaps a type of wagon or part of the associated equipment (Mayer 1976:209–214, especially 212; *CAD* Š/3:218b).

Lines obv. 23–25—GÚ.GADA = *kišādu* "scarf worn around the neck" (*AHw*: 490a "Halstuch"; *CAD* K:449b; Moran 1992:106 n. 6). 14 GIŠ.ESI.MEŠ "14 (beams of) ebony" (line 24); see Moran (1992:106 n. 7). Ì DÙG.GA = *šamnu ṭābu* "good oil" (cf. *EA* 14 III, 34–45).

Line obv. 25—2 DUG *ku-ku-bu*; Sg. form instead of dual; the pl. is *kukkubātu*. GADA LUGAL = *kitû šarri* "byssos" (See *EA* 14 III, 11).

Line obv. 27—KUŠ = *mašku* "hide." Notice the Assyrian form *i-ma-ru* "donkey" instead of Babylonian *imēru*.

Line lo. ed. 32—Rainey's collation is confirmed Gordon's ŠE.MEŠ which is cited by Moran (1992:106 n. 9).

Lines rev. 36–39—Rainey's restoration.

Lines rev. 39–40—GA as *kà* is written only in the word *tamkāru* "merchant."

Lines rev. 45–46—The PI-sign is used for prefix *yi* twice in the verb *yilliku*. Contrary to Moran (1992:106), who translates "messengers," the verb *yilliku* is 3rd m.sg. with the WS imperfect suffix *-u* (Cochavi-Rainey 2003:14). There are still traces of ⌜*li*⌝.

Line rev. 48—Rainey (1995–966:111) suggested TÚG[*-t*]*e* "garme[nt]s," *contra* Knudtzon's *a-na-ku-*[*t*]*e*, and others (see Moran 1992:106 n. 10).

Line rev. 52—The Alashian scribe uses a WS suffix in the verb *uššīrtī* "I have sent." *tu-ša-ab ana kussī*; cf. *EA* 116:66.

Lines rev. 52–53—This letter is quite similar to *EA 33* (particularly cf. lines 9–11); both were apparently sent to the same king (*contra* Moran 1992:107 n. 11).

EA 35

THE KING OF ALASHIA TO THE KING OF EGYPT

TEXT: BM 29788.
COPY: BB, 5.
COLLATION: 03.08.1999
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (2003:16–22).
TRANSLATIONS: Oppenheim (1967:122–123); Moran (1992:107–108); Liverani (1999:417–418 [LA 308]).
COMPOSITION: Not examined.

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This text mentions a plague that had struck Alashia and to which even the king's young wife had succumbed. According to Helbing (1979:14–16), the plague ("the hand of Nergal" [= Resheph]) mentioned here may indicate that the letter was sent at the very end of Akhenaten's reign. The language of this letter and of *EA* 38 shows strong influence from the peripheral Ḫurro-Akkadian used by scribes in North Syria, Mittani, and the Hittite kingdom.

Line obv. 10—*enūma* as *anumma* "now" (cf. *EA* 38:10; 40:12) is widely attested in peripheral Akkadian (*CAD* I/J:158b–159a; Huehnergard 1989:196–197).

Line obv. 12—N-preterite (*lā iššakin* "may it not be taken") is used as prohibitive (*GAG* 81h; Moran 1992:109 n. 11).

Line obv. 13—Here and in line 37, *šumma* is treated as a subordinating conjunction in causal clauses by Rainey (cf. Cochavi-Rainey 2003:99), *contra* Moran who translates *šumma* as "behold." For discussion, cf. Moran (1992:108 n. 3; 2003:176).

Line obv. 20—Š-perfect (*ultēbilanni*) and G-preterite *iddinanni* are used as precative (cf. Moran 1992:109 n. 11; Cochavi-Rainey 2003:21).

Line obv. 23—*te-ri-iš-šu* instead of *e-ri-iš-šu* (2nd m.sg. instead of 3rd m.sg.), see also Moran (1992:109 n. 5). Perhaps it is an analogy to the correct forms in lines 16 and 22 (Cochavi-Rainey 2003:90).

Line obv. 25—Traces of the ⌜*a*⌝ sign are visible *contra* Knudtzon's [a].

Line obv. 26—Á.MUŠEN = *erû* "augury" or "eagle-augury" (Moran 1992:109 n. 6).

Lines obv. 29-rev. 30—ŠÀM.MEŠ = *šīmāti* "payment due." Rainey reads *ši-*[*mi i-din*], *contra* Knudtzon's *ù i-din-an-ni*]. In line 30 there are traces of the ⌜*a*⌝ sign, *contra* Knudtzon's [A].

Line rev. 33—MÁŠKIM = *rabāṣu* "to keep possession of" (*CAD* R:12a). Moran (1992:109 n. 8) confirms the endig of the line with MAŠK[IM], but has no suggestion for the meaning. Rainey notes that *ú-nu-tu*$_4$ is nominative so the verb should be stative (see collation).

Line rev. 36—LÚ.DUMU.KIN-*ka…aš-bu* "your messenger has stayed…"; the form of *ašābu* might be 3rd m.pl. with a collective subject, or it could be a singular stative adjective (*CAD* A/2:426a; Cochavi-Rainey 2003:21).

Line rev. 38—TUR = *ṣiḫirtu* "young."

Line rev. 39—*mīt* as stative, 3rd m.sg. instead of *mītat* 3rd f.sg. (with Moran 1992:109 n. 9). The reason is probably that in Old Babylonian and Middle Babylonian the prefix verbs do not distinguish between 3rd m.sg. and 3rd f.sg. (Cochavi-Rainey 2003:21).

Line rev. 53—Perhaps *ú-te-er-ru* is an error for *ú-ta-ar-ru* or maybe it is an attempt to express the "promissory jective" (Cochavi-Rainey 2003:22).

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Lines rev. 54–55—In two cases, G-preterites (*illik*) are used as precatives (cf. Moran 1992:109 n. 11). The last word is *qad-mi-i*[*š*], not Knudtzon's *šu-mi-*[*e-iš*] (Moran 1992:109 n. 11).

There are traces of the following signs: ⌜*lìb*⌝ (obv. 5); ⌜*te*⌝ (obv. 11); ⌜*ša*⌝ (obv. 12); ⌜*iš*⌝ (obv. 14); ⌜*ak*⌝ (obv. 22); *i*⌜*a*⌝ (rev. 32).

EA 36

THE KING OF ALASHIA TO THE KING OF EGYPT

TEXT: C 4750 (12187).
COPY: WA 19 + WA 20.
COLLATION: 27.01.1980, 12.09.1998 and 23.06.2001
PHOTOGRAPH: Hellbing (1979:100).
TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (2003:23–24).
TRANSLATION: Moran (1992:109–110 n. 1).
COMPOSITION: Not examined.

A shipment of copper went from Alashia to Egypt, perhaps in return for shipments of grain to Alashia from Canaan (Rainey 2006:80a). Here and in *EA* 37, albeit somewhat fragmentary, it seems as if the author had been trained in a school where the Middle Babylonian scribal tradition prevailed. This can be deduced from the use of the WA sign for the value /*pi*/, which is rare in peripheral Akkadian, and from the use of the logogram ŠE.BAR for *uṭṭetu* "grain" (Aro 1957:115; Rainey 1995–1996:111b; Cochavi-Rainey 2003:61). Even this assumption is uncertain; it is obvious that the scribe of *EA* 36 and 37 had acquired many aspects of the Akkadian language from a distinctive tradition closer to the motherland than the usual peripheral Akkadian (Cochavi-Rainey 2003:30).

Lines obv. -7–(-)1—Based on *EA* 37:1–7.
Line obv. 6—AŠ with the ideogram for *biltu* "talent" is a shared feature between *EA* 36 and *EA* 37 (see Moran 1992:110 n. 1).
Line obv. 15—⌜*pi*⌝-*ḫa-ti ša ki-na-ḫi* "the province of Canaan." The scribe did not append the determinative KUR = *mātu* "land of" because he had written "the [p]rovince of…." For discussion of this line, cf. Rainey (1995–1996:111b); Moran (2003:260); Cochavi-Rainey (2003:25). At the end of the line, read [*šu-bi-la*] (Cochavi-Rainey 2003:23).
Line obv. 16, rev. 18–20—These lines are restored by Rainey.
Line rev. 19—There are still traces of ⌜*ù*⌝.

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EA 37

THE KING OF ALASHIA TO THE KING OF EGYPT

TEXT: BM 29790.
COPY: BB 7.
COLLATION: 05.08.1999, 29.05.1999 and 29.10.1999
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (2003:26–27).
TRANSLATIONS: Moran (1992:110); Liverani (1999:419–420 [LA 310]).
COMPOSITION: As *EA* 33 (Goren 48–75).

The king of Alashia dispatched a gift of peace to Pharaoh and asked for silver. On the peripheral Akkadian of this letter, see the introduction of *EA* 36.

Line obv. 2–3—ʳ*A*ˀ-*la-si-ia*; *si* is witten instead of *ši*. This may be a phonetic feature or just a case of orthography. The sign *šu* is no longer visible.

Line obv. 6—On the absence of the plural marker in the Alashia corpus, see Moran (1992:104 n. 2); Cochavi-Rainey (2003:61).

Line obv. 7—*dan-*⟨*níš*⟩; with Moran (1992:110 n. 3). The sign *KAl* can be written for the adjective *dannu*, but not for the adverb *danniš*. The sign *šu* is no longer visible.

Lines obv. 9–10—Rainey saw the signs MI and KU at the beginning of the broken line, as did Knudtzon, but *contra* Knudtzon's [*še-m*]*i-ku* he restored [NA_4 *m*]*é-ku* "[ra]w glass" (collation). At the beginning of line 10 there are no longer traces of [*š*]*u*.

Line obv. 13—Read ŠEŠ-*i*ʳ*a*ˀ, *contra* Cochavi-Rainey ŠEŠ⟨-*ú-a*⟩ (2003:26); with Gordon (in Moran 1992:110 n. 5). Contrary to Knudtzon, Rainey restored ʳDUMUˀ [*ši-ip-*]*r*[*i-i*]*a* (collation); he did not see traces of *ši*.

Line obv. 14—The meaning of *šūterušu* as "to dispatch, expedite" is rare, cf. *CAD* E:359a.

Lines obv. 15–16—The expression *šulmāna ša'ālu* is equal to *šulmu ša'ālu* (Moran 1992:110 n. 6).

Line obv. 16—*ḫa*[-*á*]*š-ḫ*[*a-t*]*a* ? With Gordon and Moran (1992:110 n. 7), *contra* Knudtzon's *ḫa*[-*á*]*š-ḫ*[*a-t*]*ú*.

Line obv. 17—Notice the rare usage of the WA for /pi/ in the expression *i-na ṭup-pi šu-ku-un-ma* "put in a letter." Obviously the Alashian writer knew the WA sign for value */pi/*. *lu-še-bi-*[*l*]*a*; Knudtzon's questionable -[*l*]*u* was not accepted by Rainey, nor Gordon's *lu-še-bíl-*ʳ*ak-ku*ˀ which was adopted by Moran (1992:110 n. 8).

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Line obv. 21—Hess (1993:54–55) reads [ⁱ]?*Bá-áš-tum-me-e*. See also discussion in Cochavi-Rainey (2003:28) and Moran's reservations about the orthography of this personal name (1992:111 n. 10).

Line rev. 24—Moran (1992:111 n. 10) hesitantly follows Gordon's ⌜li-iṭ-*ru*-d⌝*am-ma* "may the cit[y] expel." However, *ṭarādu* appears in Middle Babylonian just in the meaning "to expel," which is not appropriate for this context at all. Moreover, forms of *ṭarādu* are attested only twice in *EA* texts from Canaan (*EA* 62:38; 137:24) that preserve the Old Babylonian tradition (Cochavi-Rainey 2003:30).

Line rev. 25—Knudtzon's ⁱ*Uš-bar-ra* is more likely than Gordon's KU-*uš*-par/pa-*ra* (in Moran 1992:111 n. 10).

There are traces of the following signs: ⌜*um*⌝ (obv. 2); ⌜*ši*⌝, ⌜*ul*⌝ (obv. 3); [*m*]*u* (obv. 4); ⌜DAM⌝, ⌜MEŠ⌝ (obv. 5); ⌜*ḫa*⌝, ⌜*ra*⌝ (obv. 12); ⌜*ra*⌝ (obv. 14); ⌜ŠEŠ⌝, ⌜*ú*⌝, ⌜*a*⌝ (rev. 27).

EA 38

THE KING OF ALASHIA TO THE KING OF EGYPT

TEXT: VAT 153.
COPIES: WA 11; *VS* 11, 14.
COLLATION: 15.09.1999
PHOTOGRAPHS: WSR and Vita.
TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (2003:31–32).
TRANSLATIONS: Moran (1992:111); Liverani (1999:420 [LA 311]).
COMPOSITION: As *EA* 33 (Goren 48–75).

The historical incident that is described in *EA* 38 is the incursions of the Lukku people (later known as Lycians) in raids of plunder and destruction against towns in Alashia. The script and the vocabulary are similar to that of a Mittani scribe. On the language, see the preface to *EA* 35.

Line obv. 4—$NITLAM_4$ = MUNUS-UŠ-DAM (Borger 2003:509) = *ḫīrtu* or *marḫatu* "wife, spouse"; cf. *CAD* M/1:281a. $NITLAM_4$ = distinguish from DAM (*aššatu*). Cf. Moran (1992:112 n. 1).

Line obv. 9—Rainey notes (26.11.1982) that the reading *a*-WA-*ma* by *CAD* A/1:238a is most likely an error for *a-wa-*⟨*ta*⟩*-ma* or Knudtzon's *a-ja-ma* (*VAB* 2/1:292).

Line obv. 10—*e-nu-ma* "now"; see Moran (1992:108 n. 108).

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Line obv. 20—*la-a e-*⌜*pu-uš*⌝ *a-ma-ta an-ni-ta* "I did not do this thing!"; *Contra* Moran (1992:111, 112 n. 3), there is no need to explain plural subject and a singular verb, since *lā ēpuš* is 1 cs.

There are traces of the following signs: ⌜*ši*⌝ (obv. 2); ⌜*mu*⌝ (obv. 3); ⌜GIGIR⌝ (obv. 5); ⌜*lu*⌝ (obv. 6); ⌜*i*⌝, ⌜*na*⌝, *i*⌜*a*⌝ (obv. 11); ⌜LÚ⌝ (obv. 16); ⌜*lìb*⌝ (obv.18); ⌜*pu*⌝, ⌜*uš*⌝ (obv. 20); ⌜*la*⌝, ⌜*a*⌝ (obv. 24); ⌜*e*⌝ (obv. 25); ⌜*ni*⌝ (lo. ed. 26).

EA 39

THE KING OF ALASHIA TO THE KING OF EGYPT

TEXT: C 4748 (12206).
COPY: WA 12.
COLLATION: 27.01.1980 and 15.09.1999
PHOTOGRAPHS: Hellbing (1979:101); catalogue of the exhibition, "Tout-ankhamoun et son temps," in the Petit Palais (reference from Kühne 1973:87 n. 436).
TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (2003:35–37).
TRANSLATIONS: Moran (1992:112); Liverani (1999:421 [LA 312]).
COMPOSITION: Not examined.

The king of Alashia asks the Egyptian customs-officers to let his merchants go safely and promptly. This letter and *EA* 40 were written by the same scribe. The same messenger could have delivered both of them at the same time (Moran 1992:113 n. 1). On the language, see the introduction to *EA* 33.

Line obv. 6—On the absence of the plural marker in Alashia corpus, see Moran (1992:104 n. 2); Cochavi-Rainey (2003:61).

Line obv. 10—LÚ.DUMU.KIN-*ri-ia* "my messengers," note the plural. Cf. Knudtzon (*VAB* 2/1:295 note *); Moran (1992:112 n. 1); Cochavi-Rainey (2003:37).

Lines obv. 14, 17—DAM.GÀR = *tāmkāru* "merchant." The plural suffix with *it-ti-šu-nu* in line 20 refers back to the words in extraposition: LÚ.DAM.GÀR-*ia* GIŠ.MÁ-*ia* "my merchant(s)" (line 17).

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EA 40

THE COMMISSIONER OF ALASHIA TO THE COMMISSIONER OF EGYPT

TEXT: C 4749 (12190).
COPY: WA 13 + 14.
COLLATION: 23.01.1980
PHOTOGRAPHS: Hellbing. (1979:101) and Mynarova.
TRANSLITERATION AND TRANSLATION: Cochavi-Rainey (2003:38–40).
TRANSLATIONS: Moran (1992:113); Liverani (1999:421–422 [LA 313]).
COMPOSITION: Not examined.

This tablet was sent by a commissioner of Alashia to his equal in the Egyptian court. The letter deals with gifts sent by the king of Alashia to the king of Egypt. The introductory lines and also the following six lines are mostly broken. Several restorations and readings by Gordon that have been adopted by Moran (1992:113) are included here; so are others which are based on comparisons with other letters. Probably this letter was written shortly after *EA* 39, and both of them were carried at the same time by the same messenger (Moran 1992:113 n. 1). On the language of this letter, see the introduction to *EA* 33.

Line obv. 1—For discussion about MÁŠKIM = *rābiṣu* "a commissioner, governor," see Moran (1992:113 n. 1).

Line obv. 4—*a-na* ⌜*ia*⌝(!)-[*ši*]; following Rainey's collation.

Line obv. 5—*a-na* [UGU-*ka*] with Moran (1992:113 n. 2) who compares this to *EA* 39:5.

Line obv. 6—[^{I}*Šu-m*]*i-it-ti*; for restoration cf. *EA* 57; Moran (1992:113 n. 3). Perhaps this PN is Indo-European or Hurrian etymology (cf. Hess 1993:146–147; Cochavi-Rainey 2003:40).

Line obv. 8—The usage of the determinative GIŠ before MÁ is not consistent. It appears in lines 8, 15, 17 but not in line 18.

Line obv. 9—The independent 3rd m.sg. pronoun is apparently *š*[*u-ut*], which is quite normal in the Canaano-Akkadian tradition (Rainey, *CAT* 1:62–65; Cochavi-Rainey 2003:41). *i-din-n*[*a*]; Moran (1992:113 n. 4) follows Gordon. See also Cochavi-Rainey (2003:41).

Line obv. 10—At the end of the line read *ši-in-n*[*u ša*] ⌜*pí-ri*⌝, cf. line 14 (Cochavi-Rainey 2003:38, 40).

Line obv. 11—*t*[*a*]-*aš-pu-ra-am-ma*; following Gordon (Moran 1992:113 n. 5), *contra* the imperative form that was suggested by Knudtzon.

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Line obv. 12—*inūma* "now"; Gordon suggested *e-nu-ma* on the basis of *EA* 35:12 (Moran 1992:108 n. 2).

On the reverse of the tablet, there is a hieratic script written in black ink: š-ʿ-t n wr (*śr*) i3-r3- *ś*3 "Letter of the great one of Alashia."

EA 41

SUPPILULIUMA, THE KING OF ḪATTI, TO ḪURIYA, THE KING OF EGYPT

TEXT: C 4747 (122–127).
COPY: WA 18.
COLLATION: Feb. 1980
TRANSLATIONS: Moran (1992:114); Liverani (1999:410–411 [LA 302]).
COMPOSITION: Not examined.

All four Hittite letters found in Amarna were sent to Egypt towards the end of the Amarna period. During this time, Suppiluliuma had resumed the battle on the Northern Syrian front. We learn of his political and military successes from documents discovered in Hattusas, capital of the Hittite Kingdom. After the death of Tushratta, King of Mittani, he eventually led his forces to victory, conquering Mittani and Northern Syria.

Concerning the addressee, Ḫuriya might be either Amenḥotep IV, Tutankhamun, or Smenkhkare (for discussion and references, see Moran 1992: XXXV n. 1, XXXIX n. 138).

Line obv. 1—[*um-ma* ^{d}UTU-*ši*]; on the restoration and the form of the Hittite introduction, see Moran (1992:114 n. 1).

Line obv. 8—Read *bé-*ʳ*e*ˀ*-r*[*i-*]*ni* (cf. *bé-ri-e-ni* in line 22), *contra* Knudtzon's *bi-r*[*i-*]*ni*.

Lines obv. 9, 11—Read *at-te-ru-tam-*ʳ*ma*ˀ (Gordon; supported by Moran 1992:115 n. 3 and by Rainey). The readings ʳLUGALˀ(?I.AŠ) at the end of line 9 and LUGAL(?I.AŠ) at the beginning of line 11 is uncertain. Moran (1992:115 n. 3) and Rainey follow Kühne (1973: n. 500).

Line obv. 11—Moran (1992:115 n. 3) notes that Gordon's *mi-ir-iš-ta-ia* x-y is utterly uncertain. Rainey transliterates *mé-re-eš*$_{15}$*-ta-*ʳ*ia*ˀ.

Line obv. 21—*a-*ʳ*na*ˀ-[*k*]*u*; Gordon was correct to read ʳ*ku*ˀ, cf. Moran (1992: 115 n. 4). Rainey saw also traces of *na*.

Line obv. 22—[*a-qa-bi a-ḫ*]*u-uz-za-ta*; Moran's [*a-qa-bi*] was accepted by

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Rainey. The latter confirms Gordon's *a-ḫu*]*-uz-za-ta, contra* Knudtzon's uṣ-ṣa-ta or Moran's *us-sà-ta* (1992:115 n. 5).

Line obv. 28—Rainey prefers [*li-še-bi-la*] to Moran's [*šu-bi-la*] (Moran 1992: 115 n. 6).

Lines rev. 30–41—See Ehelolf (1939:71–72).

Line rev. 32—*li-id-dì-in-šu-nu*-[*ti*]; Rainey did not see the sign *-ti* that Gordon and Moran had reconstructed (Moran 1992:115 n. 7), nor traces of *-ti* as Knudtzon had read.

Line rev. 33—Rainey proposes *-šu-nu*[*-ma*], *contra* Knudtzon's *-šu-nu*[*-ti*].

Line rev. 34—[*la-*]⌜*a ḫa*⌝*-šeḫ*; Rainey confirms Moran's restoration (Moran 1992:115 n. 8).

Line rev. 35—Knudtzon's reading is confirmed by Rainey, *contra* Gordon (in Moran 1992:115 n. 9).

Line rev. 40—UDU.⟨A⟩.LUM = *immeru* "(rhyton) a ram."

Line rev. 41—UDU.SIR$_4$ "(rhyton) a breed ram"; Gordon confirms Knudtzon's drawing (1915:1003, No. 60). Hoffner thinks that it is just a variant for ŠIR (in Rainey's collation).

Lines rev. 42—The last sign in this line is most likely the enclitic *-ma*.

There are traces of the following signs: ⌜*na*⌝ (obv. 8); ⌜*e*⌝ (obv. 14); ⌜*u*⌝, ⌜*up*⌝, ⌜*am*⌝ (rev. 37).

EA 42

THE KING OF ḪATTI TO THE KING OF EGYPT

TEXT: VAT 1655.

COPIES: WA 16; *VS* 11, 16.

COLLATION: 05.04.2001, 14.11.2003

PHOTOGRAPHS: Vita.

TRANSLATIONS: Moran (1992:115–116); Giles (1997:381–382); Liverani (1999: 411 [LA 303]).

COMPOSITION: No conclusions regarding the origin of the clay could be drawn from the analysis (Goren 31–32).

This tablet is badly broken. For a discussion of the geographical names and the addressee of this letter, see Moran (1992:116 nn. 1–3).

Line obv. 11—There are still traces of ⌜*iš*⌝.

Lines obv. 15–16—The restoration follows Moran's translation (1992:115).

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Lines obv. 19–25—See Moran (1992:115 n. 5).
Line obv. 19—[*i-na bé-ri-ni*]; following Moran's questionable "*between us*" (1992:115).
Line obv. 20—[*ki-na-an-na-ma šum-ka*], *contra* Moran (1992:116 n. 5).
Line obv. 22—Perhaps [*n*]*a-pu-ul-tì* as a "corpse" is related to the Hebrew word *nblh*.
Line obv. 28—Rainey restores [*ki-a*]*-ma*, *contra* Moran's suggestion (1992:116 n. 6).

EA 43

SUPPILULIUMA I, THE KING OF ḪATTI, TO THE KING OF EGYPT

TEXT: Ash 1207.
COPY: Sayce (1894, pl. XXXI; obverse only).
COLLATION: 05.04.2001
PHOTOGRAPH: Moorey (1969:43; obverse only; erroneously identified as a letter from Byblos).
COMPOSITION: Not examined.

Although this tablet is quite fragmentary and it is impossible to decipher the substances of the letter, there are some words such as *i-du-ku-šu* "they slew him" (obv. 6) or *a-na-aṣ-ṣa-ar-*⌜*šu*⌝*-nu-ma* "I will protect them" (line 11) that imply death and evil.

Line obv. 10—Rainey read *it-*⌜*ta-al*⌝*-la-ak*, *contra* Knudtzon's *it-ta-*[*l*]*a*.
Line rev. 29—The ⌜*ša*⌝ sign is no longer visible.

There are traces of the following signs: ⌜*ip*⌝, ⌜*ab*⌝, ⌜*bu*⌝ (obv. 9); ⌜*ta*⌝ (obv. 10); ⌜*šu*⌝ (obv. 11); ⌜*šu*⌝, ⌜*ú*⌝ (obv. 18); ⌜*a*⌝ (rev. 23). ⌜*an*⌝ (rev. 26).

EA 44

ZIDAN, THE PRINCE OF ḪATTI, TO THE KING OF EGYPT

TEXT: VAT 1656.
COPIES: WA 29; *VS* 11, 16.
COLLATION: 05.11.2003
PHOTOGRAPHS: Vita.

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TRANSLATIONS: Moran (1992:117); Liverani (1999:412–413 [LA 305]).
COMPOSITION: Similar to *EA* 42 (Goren 31–32).

Zidan, who is apparently Suppiluliuma's brother, sends a gift of sixteen men to Egypt and requests that in return Pharaoh will send him gold. The title "father" hints that the addressee might be Amenḥotep III (Kühne 1973:102 n. 508).

Four lines in the middle of the tablet (lines 14–17) are broken.

Line obv. 3—Rainey reads ⌜*Zi-*⌝*⌜i-dan*⌝, not *Zita*.
Line rev. 19—[*iš-tu*]; following Kühne (1973:103 n. 512).
Line rev. 20—The restoration [*ú-ka-ši-is-*]*sú-nu-ti* is related to the D stem, *kuššudu*. It could also be based on the Š stem, *šukšud*. Kühne (1973:103) reads [*aṭ-ru-us-*]*sú-nu-ti*.

There are traces of the following sign: ⌜*ḫa*⌝ (rev. 25).

EA 45

ʿAMMIṬṬAMRU I, THE KING OF UGARIT, TO THE KING OF EGYPT

TEXT: VAT 1692 (smaller of two fragments not collated).
COPIES: WA (177); *VS* 11, 17.
COLLATION: 20.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:117–118); Liverani (1998:285 [LA 255]).
COMPOSITION: Sent from Ugarit (Ras Shamra). The origin should be sought in the area stretching from the Syrian coast north of Lataqia to the Iskenderun Bay (Goren 88–91).

Only five Akkadian letters written in the city of Ugarit were found in the Amarna collection. All of them are broken; this makes any reconstruction of the texts uncertain. In Ugarit itself hundreds of Akkadian tablets were discovered, but unfortunately only one of them reflects the Ugarit-Egypt diplomatic ties during the Amarna age. However, from the letter of ʿAmmiṭtamru I (*EA* 45) we note that he enjoyed a strong diplomatic relationship with Egypt.

Lines obv. 1–7—Missing, fragmentary. On the restorations, see Moran (1992: 118 nn. 2–3), and see *EA* 49 and the Mittani letters.

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Line obv. 1—Amenḥotep III is probably the king addressed here (see discussion and references in Moran 1992:118 n. 1).
Line obv. 14—Traces of the *nu* sign are no longer visible.
Line obv. 28—*tu-še-bá*[*-al-šu-nu*]; following Huehnergard (1989:254 n. 199).
Line rev. 29—Traces of the UTU sign are no longer visible.
Line rev. 30—*as-sú-ri-im*-[*ma* ^{d}UTU-*ši* EN-*ia*]; the final *-ma* was restored by Huehnergard (1989:195). The rest of the restoration is based on Moran's translation (1992:118), *contra* Knudtzon and also Huehnergard (1989:195).
Line rev. 34—Rainey read ⌜*ù*⌝ at the beginning of the line, instead of Knudtzon's *lu-ú*.

There are traces of the following signs: ⌜*am*⌝ (obv. 23); ⌜^{d}⌝ (rev. 29); ⌜Ú⌝ (rev. 35).

EA 46

THE KING OF UGARIT TO THE KING OF EGYPT

TEXT: VAT 1694.
COPIES: WA 179; *VS* 11, 18.
COLLATION: 15.01.2004
PHOTOGRAPHS: Vita.
COMPOSITION: Similar to *EA* 45 (Goren 89–91).

This tablet is too broken to permit analysis (Huehnergard 1989:7–8).

Lines obv. 1, 9, rev. 23—LÚ.AB.BA-*e-ia*; see Moran (1992:119 n. 1).
Line obv. 3—*la tu-b*[*a*] "you did not se[ek]," *contra* Knudtzon's *la tu-m*[*a*].

There are traces of the following signs: ⌜*ù*⌝, ⌜*a*⌝, ⌜*na*⌝ (obv. 10).

EA 47

THE KING OF UGARIT TO THE KING OF EGYPT

TEXT: VAT 1693.
COPIES: WA 176; *VS* 11, 19.
COLLATION: 15.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:119); Liverani (1998:286 [LA 257]).

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COMPOSITION: As *EA* 46 (Goren 90–91).

A question of loyalty is the topic of this letter.

Lines obv. 1–6—There are traces of ⌜*ni*⌝ at the of line 6, but the rest of the opening passage in lines 1–6 is missing.

Line obv. 11—The enclitic *-ma* on ÌR.MEŠ-*ma* is most likely a conjunction "also, and," rather than a marker of the predicate (with Moran 1992:119 n. 2, *contra* Huehnergard 1989:219).

Line 13—At the beginning of the line, [*al-ta-*]⌜*pár*⌝ (Huehnergard 1989:218 n. 31; Moran 1992:10 n. 6) is confirmed by Rainey's collation. There is no room for Knudtzon's [*lū aštapp*]*ar*.

Line obv. 15—[*ta-n*]*a-an-din*; with Moran (1992:10 n. 6), *contra* Knudtzon's [*lū tan*]*andin*.

Line lo. ed. 17—Rainey restores [*ta-ša-*] and notes that if the sign *šap* is written as Knudtzon reconstructed, it will be too tight against the two signs around it.

Line rev. 20—There is no [*-i*]*a* as it appears on Schröder's facsimile. Rainey saw [*-š*]*u* and read [*it-ti-š*]*u* "[with h]im," contrary to Moran (1992:119 n. 5), who suggests that it should be reconstructed as *ittīšunu* "with them."

Line rev. 21—At the beginning of the line, Rainey restores [*ú-ul ki*]*-ma*. For the possible reading of *kit* as the short form of *kitti*, see Huehnergard (1989:150).

Line rev. 23—Rainey restores [*a-na a-w*]*a-*⌜*te*^{MEŠ}⌝ and notes that there is no room for *gabba* as suggested by Huehnergard (1989:219).

Line rev. 24—Rainey reads ⌜*ša-a*⌝ *al-li-i*', *contra* Knudtzon's reading and Moran's *ša-al le-'a* (Moran 1992:119 n. 8)

There are traces of the following signs: ⌜EN⌝ (rev. 25); ⌜*an*⌝ (rev. 26); ⌜*ù*⌝, ⌜*šum*⌝, ⌜*ma*⌝ (rev. 27).

EA 48

ḪEBA, QUEEN OF UGARIT, TO THE QUEEN OF EGYPT

TEXT: VAT 1690.
COPIES: WA 181; *VS* 11, 20.
COLLATION: 14.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:120); Liverani (1998:286 [LA 258]).

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COMPOSITION: As *EA* 45 (Goren 90–91).

This broken tablet was apparently written by the queen of Ugarit to the queen of Egypt. Liverani (in Moran 1992:120 n. 1) suggested that the letter belongs in the time of Niqmadda II.

Lines obv. 4, 5—There are traces of ⌜*i*⌝*a* and [*t*]*a*.
Line obv. 6—Traces of the *nu* sign are no longer visible.
Line obv. 8—For the form of the gloss *ṣú-ur-wa* and on the meaning "balsam," see Moran (1992:120 n. 2).

EA 49

NIQMADDU, THE KING OF UGARIT, TO THE KING OF EGYPT

TEXT: C 4783 (12238).
COPY: WA 204 + 180.
COLLATION: Feb. 1982
TRANSLATIONS: Moran (1992:120); Liverani (1998:285–286 [LA 256]).
COMPOSITION: Not examined.

In addition to palace attendants from Cush, Niqmaddu, the successor of ʿAmmiṯtamru I (*EA* 45), asks the king of Egypt to send him a physician. In return the king of Ugarit sends him a greeting gift.

Line obv. 2—^{I}*Níq-ma-*^{d}IŠKUR; following Albright, in Moran (1992:120 n. 1). Perhaps the addressee is Amenḥotep IV (Klengel, in Moran 1992:120 n. 1).
Line obv. 4—On the usage of NITLAM$_4$.MEŠ, see above, a note in *EA* 38:4.
Lines rev. 22, 24—LÚ.A.ZU = *asû* "physician." Egyptian medicine was well-known in the Ancient Near Eastern world. See Edel (1976). Homer, cited by Moran (1992:121 n. 5), marks Egypt as so rich in medicine that everyone was a physician and wise above all others.
Line rev. 25—Read [^{I}*Ḫa*]*-ra-ma-s* with Moran (1992:121 n. 6). On this personal name, see Hess (1993:73–74).
Line rev. 26—Contrary to Knudtzon's *sa-al-m*[*i-iš*], Gordon (in Moran 1992:121 n. 6) had seen erasures following *sa-al*. There are traces of ⌜*ù*⌝ and then erasures.

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝ (obv. 5); ⌜*a*⌝ *contra* Knudtzon's [A] (rev. 18); ⌜*ša*⌝ (rev. 20).

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EA 50

MAIDSERVANT TO THE QUEEN OF EGYPT

TEXT: VAT 1594.
COPIES: WA 191; *VS* 11, 21.
COLLATION: 09.10.2003
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:121).
COMPOSITION: Sent from Byblos (Goren 159).

This tablet is fragmentary.

Line obv. 1—$^{\text{MUNUS}}T$[*a-ḫa-mu-un-šu* (?)]; for this possible reading, see Moran (1992:121 n. 1).
Line obv. 7—There are no longer traces of the *am* sign.
Line rev. 11—Rainey restores ⌜*zu-ka*⌝*-ti*. Cf. *zukkatu, zukkutu* "infirmity, illness(?)," cf. *CDA*:449b.

EA 51

ADDU-NIRARI, THE LOCAL RULER OF NUĠASSE, TO THE KING OF EGYPT

TEXT: VAT 559.
COPIES: WA 30; *VS* 11, 22.
COLLATION: 19.09.2003 and 26.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:122); Liverani (1998:298–299 [LA 272]).
COMPOSITION: The clay was collected between Aleppo and Ḥama (Goren 91–92).

Suppiluliuma, the king of Ḫatti, takes the opportunity to subdue the major kingdoms of North Syria and the rest of the small city-kingdoms that are located near Syria. The Hittite threat is reflected directly or indirectly in some of the vassals' correspondence. *EA* 51 is one of these letters. In its opening passage Addu-nirari, the ruler of Nuġasse, declares his loyalty to his lord, the king of Egypt, as did his ancestor years ago. In the first two lines of the following passage there are only eight signs and two traces; however, Addu-nirari's situation is indicated on the backside of the tablet.

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Even though the lines are also broken there, the message is clear. Addunirari, a vassal of Pharaoh, asks for help. He wishes that the king himself would come forth, or at least send one of his advisors together with military force.

Line obv. 4—The term *abi abīya* does not pertain to any particular king of Egypt. It must have a more general meaning that is influenced by the Hurrian *ammati* "grandfather, ancestor" (Laroche, in Moran 1992:122 n. 1).

Lines obv. 4–6—In this passage an apparent Akkadian present form deals with a past event. It seems like the scribe really was using it to express intention and not just erroneously using it for a past event (Rainey 1995–1996:112a).

Line obv. 6—Read *i-ip-p*[*u-š*]*a-aš-šu* "(Manaḫpiya) would make," literally: "would appoint" (see collation).

Lines rev. 3–5—Rainey reads *ṭ*[*up-pa-te*^{MEŠ} *ù ri-ik-sa-te…*]. It is most logical to equate this reading with Moran's *ri-ik*-[*sa-te…*] in line 5 (1992:122 n. 2). On the possibility that Suppiluliuma might not have sent the tablets, see Altman (mentioned in Moran 1992:122 n. 2).

Line rev. 6—Rainey assumes [ÌR *ki-it-ti a-na-ku…*], cf. Moran's free restoration (1992:122).

Line rev. 7—On the shift of the first singular *be-lí-ia* to the first plural *be-li-ni*, see Moran (1992:122 n. 3). Rainey's reading was based on Moran's translation (1992:122).

Lines rev. 8–9—Rainey reads ⌜*lu*⌝[*-ú ni-iṣ-bat* KUR.MEŠ] /*ù* ⌜*lu*⌝[*-ú nu-tar*] *a-na be-li-ni* "[*we will*] in[deed *seize the lands*] and indeed [we will return them] to our lord."

Line rev. 10—Rainey reads ⌜*li*⌝*-iz-zi*[*-za*] "may (our lord) take a stand," *contra* Moran's suggestion (1992:122 n. 4). Note that at the beginning of the line, he restores [*ù be*]*-lí-ia*, contrary to Knudtzon. On the otiose assumption MEŠ, see Moran (1992:122 n. 5).

Line rev. 14—For the possibility that "advisor" (*milku*) refers to one of the commissioners (*rābizu*), see Moran (1992:122 n. 6).

There are traces of the following signs: ⌜*ri*⌝ (obv. 2); ⌜*a*⌝, with Schröder's facsimile, *contra* Knudtzon's [*a*] (obv. 5); ⌜*i*⌝ *contra* Knudtzon's [*i*] (obv. 13); ⌜*li*⌝ (rev. 10); ⌜*ki*⌝ (rev. 11).

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EA 52

AKIZZI, THE RULER OF QAṬNA, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: C 4759 (12197, with join to former VAT 1596).
COPY: WA 196 (before join; no published copy of join).
COLLATION: 26.01.1980
TRANSLATIONS: Moran (1992:123); Liverani (1998:291–292 [LA 264]).
COMPOSITION: Not examined.

Akizzi, the ruler of Qaṭna, expresses his loyalty to the king of Egypt. Parts of this tablet are totally broken. Gordon, Moran and Rainey contribute to Knudtzon's reading.

Line obv. 4—For the reading ^{d}IŠKUR-*ia*, cf. Moran (1992:123 n. 2).
Line obv. 5—[*li-im-mu*]*r*; following Moran's questionable ["He/you will find"] (Moran 1992:123 n. 2).
Line obv. 6—On *u* as "resumptive" after direct object, see Wilhelm (1970: 54ff.) in Moran (1992:123 n. 4). The plural marker in É.ᵀḪI.Aᵀ might be unnecessary, and "house" means the ruling dynasty (Moran, 1992:123 n. 4). Note that Rainey saw traces of ᵀḪI.Aᵀ.
Line obv. 12—Traces of [*li*] are no longer visible.
Line rev. 36—Knudtzon's [*a-n*]*a-kam* 3 MU (1915:322 notes b and c), at the beginning of the line, is restored [*an-n*]*a-kam* 3 MU by Rainey, *contra* Moran's (1992:123 n. 6) suggestion of [*š*]*a* KAM.3.MU.
Line rev. 37—Rainey restores ᵀ*ú*ᵀ[-*u*]*t-ta-nam*-[*ma-aš*] "I have been trying to dispatch." The form is D of *namāšu*. For other suggetions, see Moran (1992:123 n. 7).
Lines rev. 43–44—*pu-ru*-[x-x-]-*nu la-aš-ti-na-an*; cf. Moran (1992:123). In line 44, Rainey completes ᵀKAᵀ = *pû* "mouth; command."
Line rev. 46—Gordon's [*lu*]-ᵀ*ú*ᵀ *la-a i-páṭ-ṭa* is supported by Moran (1992:123 n. 8) and by Rainey's readings.

There are traces of the following signs: ᵀ*a*ᵀ (obv. 1); ᵀ*i*ᵀ *contra* Knudtzon's [*i*] (obv. 15).

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EA 53

AKIZZI, THE RULER OF QAṬNA, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: BM 29820.
COPY: BB 37.
COLLATION: 11.02.2000 and 12.04.2001
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:125–126); Giles (1997:382–383); Liverani (1998: 292–293 [LA 265]).
COMPOSITION: Around Tell el-Mishrife (Goren 95).

Akizzi accuses Aitukama, the ruler of Qidši (Qedesh), and his allies, Teuwatti of Lapana and Arsawuya of Ruḫišṣu (Rôǵišṣu), of sending the land of Ôpe (Upe; in the Damascus region) up in flames. In contrast to the rebels, Akizzi reports about the vassals, who are loyal to the king, and then he asks Pharaoh to send archers to his country, if he himself cannot come.

Line obv. 1—˹*a-na*˺ ᶦ*N*[*am*]-˹*ḫur-ia*˺; faint traces only (Rainey's collation).
Line obv. 4—Read ˹*be-lí* LÚ˺.˹ÌR-*ka*˺˹*be-lí*˺ (Rainey). At the end of the line Moran (1992:126 n. 1) assumes *la a-páṭ*-[*ṭar-me*] as *la a-páṭ-tar-mì* in *EA* 55:6. However, he remarks the possibilty of Knudtzon's "not dead," but suggests *la-a* UG_6 [(:) *mi-it*]. Rainey prefers *la-a* ÚŠ [: *mi-it*]. Knudtzon reads *la-a* MIT (= UG_6 or ÚŠ).
Line obv. 5—For the restorations, see Moran (1992:126 n. 2).
Lines obv. 6–7—Rainey reads *i-na* ˹*aš-ri an-ni-im*˺ /[*ù*] ˹*i-na*˺-*an-na* ˹*i-na*˺ *aš-ri* ˹*an-ni*˺?-[*im*] ˹LÚ ÌR˺-*ka-ma*.
Line obv. 9—Read ˹*ú*˺-*uṣ*!(IṢ)-*ṣí* "Aiṭukama is going forth," *contra* Knudtzon's *y*[*i*]-*iṣ*!-*ṣí* or Moran's ⟨*ú*⟩-*š*[*e*]-*eṣ-ṣí* (1992:126 n. 3).
Line obv. 14—*ki-i a-*˹*na-ku*˺ *a*[*l-la-ak a-na*]˹*ša* LUGAL˺; cf. Moran's restoration (1992:126 n. 4).
Line obv. 15—*a-*˹*na ša be*˺-[*lí-ia*].
Line obv. 24—*be-lí* ˹ᶦ˺˹ᵣ˺˹ᵈ˺˹ᵀ˺IŠKUR-*ni-ra-ri*˺ [*šàr* KUR *Nu-ḫa-aš-še*], which fits the traces much better than Knudtzon's restoration (Rainey's collation).
Lines obv. 25–34—Rainey's reading and rendering. For *nam* as bir_5 in ˹ᶦ˺Bir_5-⟨*ya*⟩-*wa-za* (line 34), see Thureau-Dangin (1940:171); Rainey (1978a:101).
Line obv. 36, rev. 56—On the GN *Ru-ḫi-*˹*iṣ*˺-*ṣí*, see Rainey (1979).
Line rev. 44—Read ÌR.MEŠ-˹*šu*˺ in spite of Knudtzon's remark (1915:326 n. e).

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Line rev. 46—⌜*ù šum*⌝*-ma-a*; at the beginning of the line, there are traces of ⌜*ù*⌝. Knudtzon reads *um*, but the size and traces match *šum* in lines 52 and 56 (Rainey's collation).
Line rev. 49—At the end of the line ⌜LÚ ÌR⌝.MEŠ-*šu*. Cf. size in line 44.
Lines rev. 64–65—*ka*$_4$*-ti-ḫu* / *ka*$_4$*-ti-ḫu-li-iš* "your feet"; for Hurrian glosses, see literature in Moran (1992:126 n. 5).
Line rev. 66—[*ki-i-m*]*e-e*; Moran's [*mi-nu-m*]*e-e* (1992:126 n. 7) is not supported by Rainey.

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝ (obv. 5); ⌜*aš*⌝, ⌜*ri*⌝ (obv. 6); ⌜*ša*⌝, ⌜*a*⌝ (obv. 8); ⌜*ù*⌝ *contra* Knudtzon's [*ù*] (obv. 10); ⌜*a*⌝, ⌜*na*⌝ (obv. 13); ⌜*ù*⌝, ⌜*a*⌝, ⌜*na*⌝, ⌜*šàr*⌝, ⌜*at*⌝ (obv. 16); ⌜*ù*⌝ (obv. 18); ⌜*ù*⌝, ⌜*li*⌝ (obv. 21); ⌜*e*⌝ (obv. 22); ⌜*aḫ*⌝, ⌜*ù*⌝ (obv. 23); ⌜*nu*⌝ *contra* Knudtzon's [*nu*] (obv. 35); ⌜*iṣ*⌝, ⌜*ší*⌝ *contra* Knudtzon's [*ṣí*] (obv. 36); ⌜KUR⌝ (obv. 38); ⌜*be*⌝, ⌜*lí*⌝, ⌜*ia*⌝ (rev. 46); ⌜*ù*⌝ *contra* Knudtzon's [*ù*], ⌜*be*⌝, ⌜*lí*⌝, ⌜*ia*⌝, ⌜*pí*⌝, ⌜*iṭ*⌝, ⌜*er*⌝ (rev. 47); ⌜*ù*⌝ *contra* Knudtzon's [*ù*] (rev. 48); ⌜*me*⌝ (rev. 49); ⌜*ap*⌝ (rev. 60); ⌜*be*⌝ (rev. 63); ⌜*a*⌝, ⌜UZU⌝ (rev. 64); ⌜*a*⌝, ⌜*na*⌝ (rev. 65); ⌜*a*⌝ (rev. 66); ⌜*ru*⌝ *contra* Knudtzon's [*ru*] (rev. 69).

EA 54

AKIZZI, THE RULER OF QAṬNA, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: VAT 1868 + 1869 + 1721.
COPIES: WA 229 + 232 + 233; *VS* 11, 23.
COLLATION: 11.-12.02.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Giles (1997:383); Liverani (1998:294 [LA 266]).
COMPOSITION: As *EA* 53, 55 (Goren 95–96).

Moran (1992:126 n. 1) notes that Akizzi's accusation in *EA* 53 may be repeated in this broken letter.

Line obv. 24—There are traces of ⌜*ù*⌝, *contra* Knudtzon's [*ù*].
Lines obv. 25–26—Rainey reads [*i-k*]*à-aš*[*-ša-ad……ma-mi-ta*(?)] / ⌜*id*⌝(?)-⌜*di*⌝(?)*-nu-*⌜*ni*$_7$⌝[^{1}*Ar-sà-ú-ia* LÚ *ša* U]RU *Ru-ḫi-ṣi*.
Line rev. 41—If there is "*ù*" at the beginning of the line, it is a poor one (Rainey's collation).
Line rev. 43—Indentations in clay confirm Knudtzon's restoration (Rainey's collation).

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Line rev. 46—Rainey had seen ⌜*a-na*⌝[*a-ṣí*] *la e-le-é'-e* "to [come forth] I am not able."
Line rev. 51—Perhaps Knudtzon's restoration [URU *gar-*]*ga-mi-i* is related to Carchemish (with Moran 1992:126 n. 1).
Line rev. 55—Rainey restores [*i-ka-ša-*]*dú-ni*$_7$ "[they will] come."

There are traces of the following signs: ⌜*i*⌝*a* (obv. 15); ⌜*da*⌝, ⌜*an*⌝, ⌜*na*⌝ (obv. 20); ⌜*ḫi*⌝ (obv. 21).

EA 55

AKIZZI, THE RULER OF QAṬNA, TO AMENḤOTEP IV, THE KING OF EGYPT

Text: BM 29819.
COPY: BB, 36.
COLLATION: 09.-10.02.2000 and August 2006
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:127–128); Giles (1997:384); Liverani (1998:295–296 [LA 268]).
COMPOSITION: As *EA* 53 (Goren 94–96).

Since the men of Qaṭna were led away out of their country by ʿAziru, Akizzi promised Pharaoh to pay as much as he demanded for their ransom.

Line obv. 1—For references to the identification of Namḫur(e)ya with Napḫurriya (Amenḥotep IV), see Hess (1993:116).
Lines obv. 5–6—SILA = *sūqu* "road, street." Gordon says that the sign is not SILA but perhaps MUG (Rainey's collation). *ur-ḫu* is written over an erasure (see note in BB's copy). In lines 6 and 28 read *ṭar*, not Knudtzon's *ṭár*.
Line obv. 7—Read *šūtma* (*CAD* A/1:72b), *contra* Knudtzon's *šu-tú-ma*.
Line obv. 8—The sign *ti* does not appear in BB's copy.
Line obv. 12—ÙZ (= *enzu* "goat") has been recognized independently by Gordon and Na'aman (1975:54* n. 47). In the *EA* texts it is always attested with a collective or plural markers, e.g. here ÙZ.ḪÀ or ÙZ.MEŠ (*EA* 113:15); for this reason, it perhaps corresponds to the generic use of the plural, *enzātu* (*CAD* E:182a–183a). Moran (1992:128 n. 2) notes that ÙZ takes the place of the more common UDU = *ṣēnu* "small cattle," cf. *CAT* 1:34. LÀL = *dišpu* "honey." For LÀL, note wedge at bottom (Rainey's collation).

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Line obv. 17—*i-pal-la-aḫ*; Gordon suggests *ḫé* at the end of the line (thus also Moran 1992:128 n. 3), but Rainey (collation) reads *-aḫ*, cf. line obv. 27.

Line obv. 23—The preposition *aššum* seems to be used here in a unique manner (*CA*D A/2:470b–471a). Rainey, following *CAD*'s *ina* GN, reads KUR MAR.ᵀTUᵀ(?) (= *Amurru*). Knudtzon had provided an autograph (No. 65) of what he saw at the ends of lines 23 and 24.

Line obv. 24—The construction of *lū ilteqēšunu ʿAziru* "they will take ʿAziru" is under Hurrian influence, see Kilmer in Moran (1992:128 n. 4). Moran also noted there that the 3rd m.pl. subject was written as an accusative suffix, while the real 3rd m.sg. object was expressed by the 3rd m.sg. verbal form.

Line obv. 26—*ik-*[*ta-aš-da*] at the end of the line is restored by Rainey's collation. Moran (1992:128 n. 5) suggests *ik-*[*te-ri-ib*].

Line obv. 27—Rainey (collation) saw traces of ᵀ*KUR*ᵀ at the beginning of the line and *a*[*ḫ*] at the end of the line.

Line rev. 45—Rainey (collation) reads *ip-qid*$_4$*-šu-nu* "(ʿAziru) has transferred them away," *contra* Knudtzon's *ip-p*[*a*]*-šu-nu* and Moran (1992:128 n. 7).

Line rev. 48—There seems to be room for ᵀ*li*ᵀ?-ᵀ*im*ᵀ?-ᵀ*lik*ᵀ? (Rainey's collation).

Line rev. 50—Knudtzon's questionable *ṭur* (1915:335 n. g) is confirmed by Rainey's collation.

Line rev. 51—ᵀ*lik*ᵀ-[*šu*?*-du*]-ᵀ*ni*$_7$ᵀ; the first sign, at the beginning of the line, has to be *ur*, *taš*, *lik*. The restoration [*šu*?*-du*] is crowded, not sure enough space. -ᵀ*ni*$_7$ᵀ looks certain (Rainey's collation).

Line rev. 52—ᵀ*šu*ᵀ*-ú-ut*, *contra* Knudtzon's *šu-ú-tú*.

Line rev. 54—At the end of the line there is erased space by the scribe, who probably intended to write *iš-tu* (BB's copy and see also Knudtzon 1915:335 n. 1).

Lines rev. 54–58—*i-te-ep-pu-uš-šu-nu* (line 54), *i-ša-kán-šu-nu* (line 55), *il-te-qè-šu-nu* (line 57), *i-de*$_4$*-šu-nu* (line 57), *ip-še-et-šu-nu* (line 57); these verbs are understood as passive. The subject ^{d}UTU DINGIR *a-bi-ia* with the suffix *-šu-nu* is expressive of ergative.

Line rev. 61—Perhaps Knudtzon's questionable *b*[*a*] is ᵀ*in*ᵀ.

Line rev. 62—*ki-i ma-aṣ-ṣí-im-ma*; with Knudtzon and Moran, *contra* von Soden (in Moran 1992:128 n. 11).

There are traces of the following signs: ᵀ*a*ᵀ (obv. 1); ᵀ*šu*ᵀ (obv. 10); ᵀKURᵀ (obv. 18); ᵀ*be*ᵀ (obv. 20); ᵀkiᵀ, ᵀiᵀ,ᵀ*šu*ᵀ (rev. 52); ᵀ*na*ᵀ (rev. 56).

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EA 56 + EA 361

AKIZZI(?), THE RULER OF QAṬNA, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: VAT 1714.
COPY: WA 173; *VS* 11, 24 (corrections in Schröder, *OLZ*, 1917, col. 105).
COLLATION: 30.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:128–129); Liverani (1998:294 [LA 267]).
COMPOSITION: Not examined.

The introduction does not supply any textual clue for the ruler or its provenance. Izre'el (1997:158) argues that *EA* 56 joins *EA* 361, which is badly broken. Moran (1992:129) and Rainey's collation contribute some new readings to Knudtzon's restorations of *EA* 56 and his translation (1915:336–338). In this letter, Akizzi(?) claims to be a loyal vassal of Pharaoh.

Line obv. 1—For the identity of the sender, see Moran (1992:129 n. 1).
Line obv. 4—Instead of Knudtzon's *i-r*[*ib*]-*an-ni* and Moran's *an-ni*-[ta_5] (1992:129 n. 2), Rainey proposes *i-l*[*a*]-*an-ni* "([the en]emy) has attacked (lit. come up against) me," *G*-form of the verb *elû*, 3rd m.pl.
Line obv. 5—[*ù aš-pu*]*r*; with Knudtzon, *contra* Moran (1992:129 n. 3). Note the traces of -ʳ*lí*ˀ that Rainey observed (see his transliteration).
Lines obv. 6–8—Contrary to Moran (1992:129 n. 3), Rainey's collation confirms that the traces of -*m*[*i*], which were visible to Knudtzon at the end of line 6, are still impressed on edges.
Line obv. 13—Traces of the *ta* sign, visible to Knudtzon, have disappeared.
Line obv. 16—For ᶦ*Ta-aš-šu*, cf. *EA* 53:58, see Moran (1992:129 n. 4).
Line obv. 17—Knudtzon was correct to read *il*(!)-[*la-am*(?)], a G-form of *elû*, 3rd m.sg., according to Rainey's collation, and cf. line 4 above.
Line obv. 18—The reading and rendering ʳ*ú*ˀ-*ʾé-ir-šu* "I dispatched him" is suggested by Rainey.
Line obv. 22—Rainey suggests [*tu*-]ʳ*uṣ*ˀ-*ṣa-a*[*n- ni*…] "you] will come forth t[o me]."
Lines obv. 23–24—Rainey reads [*a-mur-mi* ᶦ*A-tak*]-ka_4-*ma ṣab-t*[*u gáb-bi*] / [URU.MEŠ-*nu ù*]ʳ*ni*ˀ-*i-nu* ÌR.[MEŠ.….].
Line obv. 26—Rainey (collation) confirms Moran's reading URU.ʳKIˀ *Ru-ḫi-ṣi* (1992:129 n. 4).
Line obv. 28—According to Rainey's collation, the red fragment (*EA* 56) looks strange, but if it is correct, *i*[*m*]-*ta-na-*ʳ*aḫ*ˀ-*ḫa-sú-n*[i_7 …] (or *i*[*m*]-*ta-na-*ʳ*aḫ*ˀ-*ḫa-ṣú-n*[i_7 …]) is followed by a marker of a PN.

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There are still traces of the following signs: ˹*ta*˺ (obv. 19); *a*[*n*], ˹*a*˺ *contra* Knudtzon's [*a*] (rev. 39).

EA 57

AKIZZI, THE RULER OF QAṬNA, TO AMENḤOTEP IV, THE KING OF EGYPT

TEXT: VAT 1714.
COPY: WA 173; *VS* 11, 24 (corrections in Schröder, *OLZ*, 1917, col. 105).
COLLATION: 13.02.2004
PHOTOGRAPHS: Vita.
COMPOSITION: From the neighbouring area to the North or South of Qaṭna (Goren 96).

The tablet is badly fragmented. It includes references to Akizzi, the king of Qaṭna (obv.? 2), the king of Barga (obv.? 3), Puḫuru (obv.? 10), Šumitta (obv.? 13), and the city Tunip (obv.? 12; rev. 1). See Klengel, in Moran (1992:129 n. 1).

Line obv. 4—Perhaps *it-ta-ta-lak*(?); see Rainey's collation.
Line obv. 9—Cf. Knudtzon (1915:340 n. d), but probably no real line (Rainey's collation).

There are traces of the following sign: ˹ı˺ *contra* Knudtzon's [*ı*] (obv. 6).

EA 58

TEḪU-TESHUPA, A RULER IN NORTH CANAAN(?), TO THE KING OF EGYPT

TEXT: VAT 1716.
COPIES: WA 214; *VS* 11, 26.
COLLATION: 30.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:129); Giles (1997:384); Liverani (1998:300 [LA 274]).
COMPOSITION: From the area of Tripoli or east of it (Goren 122–123).

This tablet is fragmentary. Only part of the obverse and the reverse are preserved.

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Line obv. 1—Knudtzon (1915:340, 341 n. h) admits that it could be [*a-na* LÚ GA]L, but [*a-na* LUGAL GA]L is more likely (see also Moran 1992:130 n. 1).
Line obv. 2—For the personal name [^{I}]*Te*$_9$-*ḫu-te*$_9$-*šu-bá*, cf. Hess (1993:183).
Line obv. 4—[*šá-*]*ni-tam*; Knudtzon (1915:342) is probably right, there is only room for [*šá*].
Line obv. 6—KAL.KASKAL+[?.BAD] = *karašu* "camp, expeditionary force." See Moran (1992:180 n. 10).
Lines obv. 7–8—Moran's "water" is forfeited. Rainey suggests *mimmê* [*šumšu*] *ula* "not[hing] at all." Line 8 starts with ⌜*ú*⌝-*la-a*, not with Knudtzon's *p*[*a*]-*la-ku* (Rainey's collation).
Line obv. 9—⌜GIŠ *mu*⌝-*ta-aš-šu* \\ *na-ap-ri-il-la-an*; the Hurrian gloss and the word glossed are uncertain. The meaning "statue(?)" is Rainey's intuitive conjecture.
Line rev. 2—[*tu-*]*ša-am-ru-ri* is error for [*tu-*]*ša-am-ri-ru* "[….they] drove out(sic!)" (Rainey's collation).
Line rev. 3—Perhaps ⌜*il*$_5$⌝-*te*$_9$[-*qú-šu*(*?*)].
Line rev. 5—Rainey restores [*ni-ìl-q*]*é-ši a-na ma-ḫar*.
Line rev. 6—[*šá-ni-ta*]*m Ḫa-ia-ra* (Rainey's collation).
Line rev. 9—Rainey reads [UR]U-*ni*^{MEŠ}.

EA 59

THE CITY TUNIP TO THE KING OF EGYPT

TEXT: BM 29824.
COPY: BB, 41.
COLLATION: 09.02.2000
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:130–131); Giles (1997:384–385); Liverani (1998: 299–300 [LA 273]).
COMPOSITION: Tel ʿAsharneh (Goren 118–121).

With the background of ʿAziru becoming the vassal of Suppiluliuma, the king of the Hittites, and his activities against the city kingdoms of Egypt, the citizens of Tunip wrote to Pharaoh about the ʿAziru threat against their city. They also claim that the king has not replied to their messages for a long time (see also Altman 2001:1–5). For the framing of their complaint, see Moran (1992:131 n. 8).

Line obv. 4—*be-lí*⟨*-ni*⟩? *ni-am-qut*; contrary to Moran's "my lord," Rainey

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notes the omission of the possesive suffix *-ni* by the scribe, and based on the verb *ni-am-qut*, he translates "our lord."

Line obv. 5, 7—The signs *-ta-bi* are on the back side, so also the last sign *ú* in line 7.

Line obv. 9—There are traces of ⌜GIŠ *mu*⌝*-ta-aš-šu* (see Rainey's transliteration).

Line obv. 13—"20 years" (also in line rev. 44); on the round numbers that only mean "a long/considerable time," see references in Moran (1992:131 n. 5).

Line obv. 22—NU.GIŠ.KIRI$_6$ = *nukarippu* "gardener."

Line obv. 24—NAM = *šimtu* "fate." NAM *sar-ra-tu*$_4$ "a criminal fate." Also see Moran (1992:131 n. 7).

Line rev. 28—*i-ip-pu-uš-šu-nu* is written on the corner.

Line rev. 31—*an-ni-tu*$_4$; I confirmed Knudtzon's reading by photo and corrected Rainey's *an-nu-tu*$_4$.

Line rev. 37—*a-wa-te*^{MEŠ} is written on the edge.

Line rev. 38—Probably *an-*⟨*ni*⟩*-tu*, as in line 31, not Rainey's *an-*⟨*nu*⟩*-tu*$_4$.

Line rev. 42—*ia-nu-um* is written on the edge.

There are traces of the following signs: *n*[*i*] (obv. 1); ⌜*ù*⌝ (obv. 2); ⌜*iq*⌝ (obv. 5); ⌜*i*⌝ (obv. 6); ⌜*mu*⌝ (obv. 9); ⌜*na*⌝ (obv. 13).

EA 60

ʿABDI-ASHIRTA, AN AMURRU LEADER, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: VAT 343.
COPIES: WA 93; *VS* 11, 27; BB, 41.
COLLATION: 19.09.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 7–9).
TRANSLATIONS: Moran (1992:131–132); Giles (1997:385–386); Liverani (1998: 267–268 [LA 235]).
COMPOSITION: From the mountainous areas east of Tripoli (Goren 103–105).

In his letter ʿAbdi-Ashirta asserts that he guards the lands of the king of Egypt, while the Hurrian forces are threatening to wrest them from his hands. By virtue of his activities on behalf of the Egyptian government,

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ʿAbdi-Ashirta is applying for recognition by Pharaoh. This culmination may represent his ambitions to found a new territorial state (Amurru) and to have himself recognized as its legitimate ruler under Egyptian suzerainty.

Lines obv. 1, rev. 21, 25, 28—In this letter  = UTU.

Line obv. 7—UR.GI$_7$ = *kalbu* "dog."

Line obv. 11—*leqâ* = *leqû* + ventive = "bring."

Line obv. 15—ḪI has disappeared.

Line obv. 16—ʳ*a*ˀ-*na ḫa-ba-lì* "to plunder"; Izre'el (1991:II, 9) relates this verb to the BH word *ḥāḇal* in *Ezekiel* 18:16. The restoration of ʳ*lìb*ˀ-[*b*]*i* at the end of the line that Moran proposed (1992:132 n. 5) is not accepted by Rainey, who confirms Schröder's facsimile. Cf. Izre'el (1991:II, 9), who follows the latter.

Line obv. 17—[Š]U-ʳ*i*ˀ*a*; contrary to Moran (1992:132 n. 5), Rainey confirms Knudtzon's reading at the beginning of the line. He also notes the traces of ʳ*i*ˀ*a* today (collation). At the end of the line read [LÚ.MÁŠKIM] "commissioner," *contra* Izre'el's (1991: I, 7) ʳ*ḫa?*ˀ-[-*za-nu-te.MEŠ*(?)] (see collation).

Line lo. ed. 19—Moran (1992:132 n. 6) supports Rainey's rendering [*a-n*]*a-ṣa-*ʳ*ar*ˀ-*š*[*u-nu a-mur*]. Izre'el (1991:II, 7) suggests the adverb [*a?-nu?-ma?*] instead of the presentation particle [*a-mur*].

Line rev. 20—Rainey completes *i*[*t-ti-ka*], *contra* Moran (1992:132) and Izre'el (1991:II, 7) who accepted Knudtzon's $^{amê[lu]}$r[abiṣi-ia].

Line rev. 26—ŠE.KIN(GUR$_{10}$).KU$_5$ = *eṣēdu* "to harvest" (*CDA*:81a). This logogram of verb is read as noun (infinitive) *eṣēd* by *CAD* E:340a and Rainey (1975:411); see also Moran (1992:132 n. 7).

Line rev. 30—On *idû* as "to recognize" here and in similar passages, see Moran (1992:132 n. 8).

Line rev. 31—*yi-ip-*ʳ*qí*ˀ-*id-ni* "may he assign me." This acceptable rendering of the precative was offered by Campbell (1976:50), but his assumption that the meaning is "place me under the protection…" was rejected by Moran (1992:132), Izre'el (1991:II, 9), and Rainey.

There are traces of the following signs: ʳ*ar*ˀ (lo. ed. 19); ʳ*yi*ˀ, ʳ*iš*ˀ (rev. 21); ʳ*sà*ˀ (rev. 23).

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EA 61

ʿABDI-ASHIRTA, AN AMURRU LEADER, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: Ash 1893.1–41:410.
COPY: Sayce (1894, no. 3).
COLLATION: 05.04.2001
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 9–10).
TRANSLATIONS: Moran (1992:133); Liverani (1998:270 [LA 238]).
COMPOSITION: From the area east of Tripoli, probably from Tell Arde, the city of Ardata (Goren 105–106).

The tablet is too broken. The opening passage, however, supplies the title of Pharaoh ("the sun") as it appears in *EA* 60 and the name of ʿAbdi-Ashirta, the addresser.

Line rev. 3—Knudtzon's questionable $^{a[lu}u]l\text{-}l[a]\text{-}a[š\text{-}š]e^{ki}$ (so also Izre'el 1991:II, 9) is not accepted at all by Rainey, who reads [URU]ʳ*Ul-la*ˀ-*sí*^{KI}; cf. Moran's [URU *u*]*l-*ʳ*la-zi*ˀ^{KI} (1992:133 n. 1).

There are traces of the following signs: ^{T}, ʳ*ir*ˀ (obv. 2); ʳAˀ, U[R] (obv. 3); ʳ*Ṣu*ˀ (rev. 4); ʳ*te*ˀ (rev. 8).

EA 62

ʿABDI-ASHIRTA, AN AMURRU LEADER, TO PAḪANATE, THE COMMISSIONER OF ṢUMUR

TEXT: BM 29817.
COPIES: WA 158; *VS* 11, 28.
COLLATION: 12.02.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 10–14).
TRANSLATIONS: Moran (1992:133–134); Giles (1997:386–387); Liverani (1998: 269–270 [LA 237]).
COMPOSITION: As *EA* 61 (Goren 106).

This letter reports on ʿAbdi-Ashirta's protest against being called the enemy of Egypt and being accused of having committed crime against the cities of Egypt. Regarding his situation, ʿAbdi-Ashirta justifies his seizing Ṣumur by

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the possibility of sending Ṣumur and its palace up in flames by the troops of Sheḫlali. For his defense, he also emphasizes that he had rushed from neighboring ʿIrqat to rescue the Egyptian base at Ṣumur from an attack by "troops of the city of Sheḫlali."

Line obv. 4—Rainey's restoration is ⌜*be-lí*⌝ ⌜*a*⌝!-⌜*na*⌝! ⌜*muḫ-ḫi-i*⌝[*a*]. So in the photo by Juan Pablo Vita.

Line obv. 5—At the end of the line Rainey saw traces of ⌜*ki-ia*⌝, *contra* Knudtzon's [*ki-ia*].

Lines obv. 6–10—For the restoration, see Moran (1992:134 nn. 1–2).

Lines obv. 11, 16—This *Šeḫlali* has been compared to *tꜣ šꜣśw* Śá-ʿ-*ra-r* from the Amarna temple of Ramesses II, cf. Astor in Rainey (2006:80b).

Line obv. 12—[*iṣ-ba-tu*] at the beginning of the line is more likely than Moran's [*pal-ḫa-at*] (1992:134 n. 3) or Izre'el's questionable [*i-nu-ma*] (1991:II, 11).

Line obv. 14—At the begining of the line Rainey had seen traces of ⌜*ù ak-šu*⌝ and read ⌜*ù ak-šu*⌝-[*ud*]-*ma* (cf. line 22), *contra* Moran (1992:134 n. 4), who follows Knudtzon's reading the sign BAN/PAN and offers [*i/a-pan-ni-m*]*a*, and *contra* Izre'el's [*aṣ-bá-a*]*t* (1991:II, 14).

Line obv. 15—Restore ⌜*ù*⌝ *u*!-*uš*[*-te-ṣí-*]*ka*. The vertical wedge is tightly squeezed (collation by Rainey).

Line rev. 33—*ú-wi-i-mi* "lives"; Moran (1992:134 n. 7) and Rainey follow Izre'el's interpretation (Izre'el 1991:II, 11).

Lines rev. 34–35—Rainey proposes *lìb*!-*bi* / [*be-lí-ia ù uš-ši-*]*ra* ÉRIN.MEŠ.

Line rev. 37—Rainey restores [*ù ša-a*]*l*-⌜*šu-nu*⌝.

Line rev. 38—Rainey reads [*šu-nu in-na-*]⌜*ab*⌝-*tu*$_4$-⌜*ma*⌝, cf. Moran's suggestion (1992:134 n. 8).

Lines rev. 42, 45—[*ù* ^{l}]⌜*I-a-ma-a*⌝-*ia* (42), ^{l}*Ia-ma-a-ia* (45); Albright's reading [*Y*]*amaya* (1946:13 n. 15) was also accepted by Moran (1992:134 n. 10), *contra* Knudtzon's TUR. Izre'el (1991:II, 15) changed his mind about his proposal ^{l}*DUMU-a-ma-a-ia*, see his transliteration of *EA* letters on the internet. On ^{l}*Yamaya*, see also Hess (1993:81).

Line rev. 43—[*a-na*] ⌜*muḫ-ḫi-ka*⌝; following Izre'el (1991:II, 12).

Line rev. 46—Rainey reads [*i*]*t-ti* ⌜ÉRIN⌝.MEŠ, *contra* Knudtzon (*VAB* 2/1:352, n. b) who reads ⌜*i*]*t-ti-šu* MEŠ, or Izre'el (1991:II, 12) who adds ⟨ÉRIN⟩.

Line up. ed. 51—*-ku-un*; the stylus of *aš*, at the beginning of the line, slipped and made two wedges, cf. Izre'el (1991:II, 12).

There are traces of the following signs: ⌜*A*⌝, ⌜*ši*⌝, ⌜*ir*⌝, ⌜*te*⌝ (obv. 2); ⌜MEŠ⌝ (obv. 8); ⌜MEŠ⌝ (obv. 12); ⌜*ir*⌝, ⌜*a*⌝, ⌜*na*⌝, ⌜URU⌝, ⌜*Ir*⌝ (obv. 13); ⌜*šu*⌝, ⌜*ud*⌝ (obv. 22); ⌜*ḫa*⌝

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(rev. 40); ⌜*eš*⌝, ⌜*te*⌝ (rev. 41); ⌜*a*⌝, ⌜*ma*⌝, ⌜*a*⌝, ⌜*i*⌝ (rev. 42); ⌜*eš*⌝ (rev. 44); ⌜*ri*⌝ (rev. 48); ⌜*ṣu*⌝ (up. ed. 51).

EA 63

ʿABDI-ASHTARTI, A RULER IN SOUTHERN CANAAN (GATH?), TO THE KING OF EGYPT

TEXT: BM 29817.
COPY: BB 34.
COLLATION: 16.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:134–135); Liverani (1998:86 [LA32]).
COMPOSITION: From Tell eṣ-ṣafi in the Shephelah (Goren 283–284).

ʿAbdi-Ashtarti declares his loyalty to Pharaoh and reports to him on the hostility that he faces. There are several traces of signs in most of the lines. On the back of the tablet the signs are very faint.

Line obv. 1—[*n*]*a* is no longer visible.
Line obv. 3—For discussions and references, see Moran (1992:135 n. 1).
Line obv. 5—GÌR.MEŠ ˡ*šàr-ri-*⌜*ia*⌝; with Knudtzon. Rainey does not confirm Moran's ⌜*ša*⌝ before MEŠ nor EN. As Knudtzon, he also saw traces of the logogram ⌜EN⌝.
Line obv. 6—Moran's ⌜*ša*⌝ (1992:135 n. 2) is confirmed by Rainey.
Line rev. 16—It is hard to decide whether the last sign is ⌜*ri*⌝ (Knudtzon) or ⌜*ru*⌝ (Rainey).

There are traces of the following signs: ⌜EN⌝ (obv. 1); ⌜*ia*⌝ (obv. 5); ⌜*ti*⌝, ⌜*a*⌝, ⌜*na*⌝ (obv. 6); ⌜*ri*⌝ (obv. 7); ⌜*mu*⌝ (obv. 8); ⌜*iš*⌝ (obv. 11).

EA 64

ʿABDI-ASHTARTI, A RULER IN SOUTHERN CANAAN (GATH?), TO THE KING OF EGYPT

TEXT: BM 29816.
COPY: BB, 33.
COLLATION: 16.08.1999 and 07.09.2006

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PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:135); Liverani (1998:86–87 [LA 33]).
COMPOSITION: From Qiltu (upper Shephela), in the eastern flank of the Gath territory (Goren 284–285).

ʿAbdi-Ashtarti asks the king of Egypt to send a magnate to protect him. In addition to this request, he reports that he obeys the kings' orders. This tablet is red and complete.

Line obv. 7—*ṣú*! is on the right edge of obv.
Line rev. 18—There are traces of ⌜*ia*⌝.
Lines rev. 22–23—The diagonal wedges are to show that the line continues the preceding line (Rainey's collation). The word *mekkītu* (line 22) is an adjective form (*mé-ki-^{tu}* = *mekku* + nisbe + fem.) "(ten women) viz. of glass." On the WS verb *ia-pa-aq-ti* "have I produced," see discussions and references in Loretz and Mayer (1974:493–494) and Moran (1992:135–136 n. 2).

EA 65

ʿABDI-ASHTARTI, A RULER IN SOUTHERN CANAAN (GATH?), TO THE KING OF EGYPT

TEXT: VAT 1685.
COPIES: WA 175; *VS* 11, 29.
COLLATION: 15.01.2005
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:136); Liverani (1998:87 [LA 34]).
COMPOSITION: As *EA* 63 (Goren 285).

EA 65 is one of some seventy out of the 349 letters that are replies to an order from Pharaoh to be prepared for the planned Egyptian campaign. For discussions and references to the question whether this campaign was actually carried out, or whether it was merely routine activities at various times, see Rainey (2006:86c). The first three lines are very poorly preserved. In line 14 there are some traces, but the remaining lines are broken. The reverse is the continuation of the lines from obverse.

Line obv. 3—⌜ı⌝⌜ı⌝*Ab-di*⌝- ^{d}INNIN; for this reading of the name, see Moran (1992:136 n. 1); Hess (1993:10–12).
Line obv. 8—The sign *-tu* in *iš-tu-mu* is an error for *te*, as in *EA* 64:17, 19 *iš-te-mu*.

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Line obv. 11—⟨*i*⟩-*šu-ši-ru*; following Moran (1992:136 n. 2), *contra VAB* 2/2:1383.
Lines obv. 12–13—On the background of the order to have things ready before the arrival of the king of Egypt, see Moran (1992:xxxi n. 100, 117–118).

There are traces of the following signs: ⌜*a*⌝ (obv. 8); ⌜*na*⌝ (obv. 12).

EA 66

RIB-HADDA, THE RULER OF BYBLOS, TO ḪAYA, THE VIZIER OF EGYPT

TEXT: VAT 1702.
COPY: *VS* 11, 30.
COLLATION: 29.01.2005
PHOTOGRAPH: Vita.
COMPOSITION: From southern Canaan (Goren 309–310).

The tablet is badly broken. Rainey adds signs of traces, also new readings and restorations. The reverse is completely destroyed.

Line obv. 3—Rainey reads [*iš*-]⌜*ta-pa*⌝-*a*[*r*].
Lines obv. 7–10—Rainey's new rendering is ⌜KUR-*ia da-na-at* KÚR-*ti*⌝ /⌜UGU-*ia*⌝ *ti*-⌜*di-in-ni*⌝ / ⌜*i-na qa-ti-šu ù ti*⌝-[*din-šu*] / [*a*-]⌜*na* LÚ⌝.⌜MÁŠ-KIM⌝[…].
Line obv. 10—Rainey restores the verb *uš*-[*ši-ir*].

EA 67

AN UNKNOWN RULER IN THE NORTH OF CANAAN TO THE KING OF EGYPT

TEXT: VAT 1591.
COPIES: WA 186; *VS* 11, 31.
COLLATION: 17.10.2003 and 02.10.2006
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:137); Giles (1997:387); Liverani (1998:185–186 [LA 147]).

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COMPOSITION: The seat of the writer is in the former Mittanian territories, north or northeast of Ṣumur (Goren 92–93).

Since the opening passage is almost completely missing, we cannot deternine the identity of the sender. On the basis of some other letters, Aziru of Amurru might be the one that the writer warns the Egyptian king of his becoming friendly with local cities and with the fortress commanders of Egypt. Perhaps the mentioned ruler of Byblos is the faithless brother of Rib-Hadda (cf. Moran 1992:137 n. 2). Some text is preserved on the obverse of this broken tablet. The reverese is almost completely destroyed, just a few signs and traces are preserved at the beginnings of eight lines. Moran (1992:137 n. 2) notes that the language and writing point to a northern orgin. According to Rainey (collation), the letter must have been written after Rib-Hadda had left Byblos.

Line obv. 6—Rainey restores [*a-nu-um- ma i-na-an-na* ^{I}*A-zi-ru*] *a-ši-ib i-n*[*a*].

Line obv. 8—Moran's transliteration [*li-iš*]-*a*[*l*-]*mi* at the end of the line is a considerable reconstruction. For the rest of the line, Rainey suggestes [*ù LUGAL* ^{d}*UTU-ši be-lí li-iš*]-*a*[*l*-]*mi*. Cf. Moran's different rendering (1992:137 n. 1).

There are traces of the following signs: ⌜*ù*⌝ (rev. 15); ⌜*it*⌝ (obv. 16).

EA 68

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1239.
COPIES: WA 80; *VS* 11, 32.
COLLATION: 13.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:1 ff.).
TRANSLATIONS: Ebeling, in ANET, p. 373; Moran (1992:137–138); Giles (1997: 387–388); Liverani (1998:168–169 [LA 132]).
COMPOSITION: The geological interpretation is as *EA* 72 and 81. The clay indicates a recent coastal origin, a provenance at Sidon, Beirut or Byblos (Goren 134–137).

To avoid the danger that the Pharaoh's vassals together with their cities join the *ʿapîru*, Rib-Hadda asks the king of Egypt to be involved in the

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situation of Ṣumur. Being under the *ʿapîru* threat, he expresses the hostility directed against Gubla, his city. He also asserts that thanks to Paḫamanata, the commissioner of Pharaoh, Gubla is saved.

Line obv. 1—[ˡ*Ri*]-*ib-ḫa-ad-*˹*da*˺(?); the sign in question might be *du*, but certainly not *di*, cf. Moran (1992:138 n. 1).
Line obv. 5—*du-na*; Knudtzon and Schröder suggest that this is written over something else. Maybe the scribe wanted to write GA.[KAL], but then thought better of it (Rainey's collation).
Line obv. 12—The *-tum* on the right edge is squashed.
Line obv. 14—⟨*i*⟩*a-qúl-mì*; the scribe started to write *ia* but squashed it up (Rainey's collation), and see Moran (1992:138 n. 2) who speculates an erased *i* before the *a* that makes the form jussive.
Line rev. 25—*ma-gal*!(NA-AŠ); following the previous reading of Moran (1950a:146; 2003:100), NA-AŠ is for GAL, but see his different reading *ma-na*-AŠ(?), which does not make any sense (1992:138 n. 3). The gloss sign MA. GAL(!) puts it on the previous line.

There are traces of the following signs: ˹*da*˺ (obv. 1); ˹*i*˺ (rev. 24); ˹*tu*$_4$˺ (rev. 29).

EA 69

RIB-HADDA, THE RULER OF BYBLOS, TO AN EGYPTIAN OFFICIAL

TEXT: BM 29856.
COPY: BB, 73.
COLLATION: 24.01.2000 and 28.07.2004
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:41 ff.).
TRANSLATIONS: Moran (1992:138); Giles (1997:388); Liverani (1998:169–170 [LA 133]).
COMPOSITION: As *EA* 72 and 81 (Goren 134–137).

Since Rib-Hadda feels unsafe because of the strong hostility against him, he asks the Egyptian official to apply for hastening of the regular troops to Canaan.

Line obv. 9—Perhaps ˹*ù*˺ *bi-ta-*˹*ka* É˺?.
Line obv. 10—The *ìl-te*$_9$*-qú-mi* (3rd m.pl.) is a t- form of a weak verb, and the

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absence of a consonantal prefix is probably because, in the mind of the scribe, it stood as a calque for his own native suffix conjugation (cf. Izre'el 1978b:53–54).

Line obv. 12—Knudtzon's *šá* is no longer visible.

Lines obv. 13–14—The spelling of the verb ⌜*i*⌝*-na-mu-šu* is typical of 1st c.sg. according to the Amarna Canaanite texts (cf. *EA* 292:15; 296:20). *namāšu* "to depart (from)" (*CAD* A/1:221–222) is often construed with *ištu* (e.g. *EA* 67:23). In our text it is construed with *ina* (line 14), but it is not an error for *ana*. Youngblood (1961:50, 392) has taken *ina* as a reflex of Canaanite *b-*, "with," which requires a most atypical construction for ⌜*i*⌝*-na-mu-šu*. Rainey prefers the meaning "because of."

Line obv. 15—The signs of ⌜*ša-ni-tam*⌝ are badly effaced. At the end of the line, the signs from line 25 run in here.

Lines obv. 17–18—[*ù*] ⌜*ú-ul i*⌝*-le-*⟨*i* ⟩ *i-pé-èš* / [SIG$_5$]-⌜*qa*⌝ "I am unable to con[cilia]te the[m]." A variety of infinitives from transitive action verbs can be governed by a finite form of *le'û*, normally with the object dependent upon the infinitive (Rainey *CAT* 2:395). *i-pé-èš* / [SIG$_5$]-⌜*qa*⌝ "to con[cilia]te," cf. Moran's *i-pi-iš* [SIG$_5$]- q[a] (1992:139 n. 4).

Line rev. 21—Read *Ma*!*-aṣ-pat*^{KI}, not *Ku-aṣ-pat*^{KI}.

Line rev. 27—Read *ti-la*!*-qé* "(the bronze) was taken," G stem. 3rd f.sg. passive, but it would have to be *tulqa* (Rainey's collation). See also Moran (1992:139 n. 5; 2003:101).

Lines rev. 31–32—Contrary to Moran (1992:138, 139 n. 7), who compares with *EA* 129:40–42, Rainey (collation) restores a-*na* LUGAL *be-l*[*i-ka ù yu-ḫa-mi-iṭ*] / *a-*⌜*ṣi*⌝ É[RIN.MEŠ *pí-ṭá-ti*] "entreat the king, [your] lo[rd that he *hasten*] coming forth of the re[gular troops……]." Here *aṣi* is acc. inf. in construct.

There are traces of the following signs: ⌜*a*⌝ (obv. 7); ⌜*ù*⌝ (obv. 9); ⌜*a*⌝ (obv. 10); ⌜*i*⌝, ⌜UGU⌝ (rev. 11); ⌜*i*⌝ (obv. 14, 17); ⌜*da*⌝ (rev. 20); ⌜*nu*⌝ (rev. 22).

EA 70

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: PM I, 25, 1575 (Pushkin Museum).
COPY: WA 67.
COLLATION: 24.07.2007
PHOTOGRAPHS: Museum of Moscow.

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TRANSLITERATION AND TRANSLATION: Youngblood (1961:61 ff.).
TRANSLATIONS: Moran (1992:139); Giles (1997:388); Liverani (1998:170 [LA134]).
COMPOSITION: Not examined.

The text is badly broken. Only very fragmentary signs are preserved in lines 1–16 and 31. From the restoration of lines 17–31 it is clear that Rib-Hadda requests Nubian troops to protect him until the coming forth of the the regular troops. The tablet has been donated to the Pushkin Museum of Moscow.

Lines obv. 8–9, 12–15—Rainey's restoration.
Line obv. 9—With regard to Knudtzon's *Magdalu*(?), Rainey reconstructs [*nu-kúr*]-*tu-nu* URU *Ma-*⌜*a*⌝[*g*?*-da-lì*].
Line obv. 16—*be-ri-ku-n*[*i*]; with Moran (1992:139 n. 1).
Lo. ed. 19—On "*Meluḫḫa*" (= Nubia, and Nubians and Nubian troops) in the Amarna letters, see discussion and references in Moran (1992:139 n. 2).
Lines rev. 20–21—Cf. Moran (1992:140 n. 3).
Line rev. 22—Rainey restores *ti-n*[*a*]-*ṣa-*⟨*ru*⟩-⌜*ni*⌝, *contra* Knudtzon's *ti-n*[*a-ṣ*]*a-r*[*u*]*m*.
Line rev. 26—Read *tu-ba-*⟨*ú-na*⟩. Rainey (1974:302) adds the indicative inergic suffix *-ûna* to his old restoration *tu-ba-*⟨*ú* ⟩.

EA 71

RIB-HADDA, THE RULER OF BYBLOS, TO ḪAYA, THE VIZIER OF EGYPT

TEXT: VAT 1632.
COPIES: WA 72; *VS* 11, 33.
COLLATION: 27.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:78 ff.).
TRANSLATIONS: Moran (1992:140); Giles (1997:388–389); Liverani (1998: 186–187 [LA 149]).
COMPOSITION: As *EA* 72 and 81 (Goren 134–137).

Rib-Hadda complains that Ḫaya, the Egyptian wise vizier, takes no notice of his message to Pharaoh and explains to him that ʿAbdi-Ashirta is supported by the lawless *ʿapîru* men.

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Line obv. 1—For the reading *pa-sí-t*[*e*], see Moran (1992:140 n. 1).
Line obv. 5—On the plural form of *tiddinū*, see references in Moran (1992:140 n. 2).
Line obv. 8—*em-*⟨*qú*⟩*-ti-ka*; with Albright (1946:12 n. 8) and Moran (1992:140 n. 3).
Line obv. 24—For more examples of the expression ÉRIN.MEŠ GÌR.MEŠ, see Moran (1992:140 n. 5).
Lines up. ed. 33–35—Rainey ends the last line with *a-na mu-ḫi-*[*šu*]. The suffix *-šu* is related to *a-šar* "place" and his rendering is "Then what can I [do since] there is no place to which I can enter?" *contra* Moran (1992:140, 141 n. 7) and Giles (1997:389).

There are traces of the following signs: ⌜*yi*⌝ (rev. 30); ⌜*ù*⌝ (rev. 31).

EA 72

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1712.
COPY: *VS* 11, 34.
COLLATION: 27.01.2004
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:100 ff.).
COMPOSITION: This tablet could be from Sidon, Beirut or Byblos (Goren 136).

The text is too broken. Maybe the request of *EA* 71 to Pharaoh is repeated here (Pintore in Moran 1992:141 n. 1).

Line obv. 2—[*i-nu-ma*]; Rainey's suggestion.
Line obv. 3—At the end of the line UGU-*ia*, and on the edge *la-a* (Rainey's collation).
Lines obv. 4–5—The readings in question, *Ir-q*[*a-*]⌜*ta*⌝ and *Ar-*[*da*]-⌜*ta*⌝, are confirmed by Rainey's collation.
Lines obv. 14, rev. 28—Rainey completes *ti-iš*[*-me*] (14) and [URU *Ṣu-mu-*]*ra*^{KI} (28).

There are traces of the following signs: ⌜*i*⌝, ⌜*de*⌝ (obv. 1); ⌜*ù*⌝ (obv. 7); [*a*]*m* (obv. 8); [*q*]*a* (obv. 9); ⌜*na*⌝ (rev. 10); ⌜*ši*⌝ (rev. 26).

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EA 73

RIB-HADDA, THE RULER OF BYBLOS, TO AMANAPPA, AN EGYPTIAN OFFICIAL

TEXT: BM 29798.
COPY: BB, 15.
COLLATION: 22.-23.09.1999 and 18.06.2003
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:106 ff.).
TRANSLATIONS: Moran (1992:141–142); Liverani (1998:187–188 [LA 150]).
COMPOSITION: Not examined.

During the time that ʿAbdi-Ashirta seeks to take control of Amurru, Rib-Hadda explains to Amanappa, his own immediate supervisor in the Egyptian foreign office, how ʿAbdi-Ashirta is undermining the local rulers of Amurru (Rainey 2006:80c) and warns Egypt that all these local rulers and their cities will join the *ʿapîru* men if Pharaoh does not rush to avoid this situation by an auxiliary force.

Line lo. ed. 20—Youngblood's conjecture *tu-*⌜*ba*⌝*-ú-na* was confirmed by Rainey (1974:302), *contra* Knudtzon's reading (*VAB* 2/1:370–371, n. b). Moran (1992:142 n. 2) says that traces of only one horizontal are visible, but Rainey (collation) sees the right end of a bottom horizontal.

Line rev. 20—At the beginning of the line Rainey saw traces of ⌜*ù*⌝.

Lines rev. 22–23—Rainey reads ⌜*i*⌝*-te*$_9$*-pu-uš* / ⌜*a*⌝*-na ša-a-ši*$_x$(ŠE) and translates "and I will join it (the coming forth)," *contra* Knudtzon's *ni-ti-pu-uš* (1915:370) and Moran's translation (1992:141), "⟨they say⟩, 'let us join them!'." The supposed *ni* can be *i*! Contrast *ni* in lines 28 and 34. See *i* at the head of line 25.

Line rev. 25—*ipēš annûtu*, infinitive as object of *tuba"ûna* ("seek to do this thing"), is a bound form with genitive object *annûtu*. ˡÌR-*A-ši-ir-ta*; the last parts of *-ši* and *-ir* are on the right edge of the tablet. The sign *-ta* is on the back.

Line rev. 29—*ti-iq-bu-*⌜*na*⌝; the sign *-bu* and part of *-na* are on the right edge of the tablet. The last part of *-na* is on the back.

Line rev. 32—The sign MEŠ is on the back of the tablet.

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝, ⌜*A*⌝ (obv. 1); ⌜*ma*⌝ (obv. 2); ⌜*a*⌝ (obv. 16); ⌜*ù*⌝ (obv. 17); ⌜*nu*⌝ (obv. 19); ⌜*ù*⌝ *contra* Knudtzon's [*ù*] (lo. ed. 20 and also rev. 21); ⌜*pí*⌝, ⌜*i*⌝ (rev. 22); ⌜*a*⌝ (rev. 23); ⌜*i*⌝ (rev. 26); ⌜*šu*⌝ (rev. 28); ⌜*na*⌝, ⌜*na*⌝

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(rev. 29); ⌜*za*⌝ (rev. 30); ⌜*pa*⌝ (rev. 34); ⌜*i*⌝ (rev. 40); ⌜*ma*⌝ (up. ed. 41); ⌜*qí*⌝ (left ed. 43); ⌜*a*⌝ (left ed. 44); ⌜*ia*⌝ (left ed. 45).

EA 74

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29795.
COPY: BB, 12.
COLLATION: 11.-12.08.1999 and 12.09.2006
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:122 ff.).
TRANSLATIONS: Moran (1992:142–143); Giles (1997:389–390); Liverani (1998:171–173 [LA 135]).
COMPOSITION: As *EA* 72 and 81 (Goren 134–138).

According to Rib-Hadda's report, ʿAbdi-Ashirta plans to take control of Byblos after he had already taken Šigata for himself, and the people of Ammiya killed their ruler by his urging.

Line obv. 13—*šum-ma* (also in line 32) is best rendered "because, since" rather than Moran's "Behold" (1992:155 n. 4).

Line obv. 16—Contrary to Moran (1992:144 n. 5) and Giles (1997:389) who adopted Knudtzon's *qa-du-nu*, the suggestion of Youngblood (1961:122, 133), GIŠ.É-*nu* "the wood (furnishings) of our houses," was accepted by Rainey. This latter reading would conform to the identical passages in other letters (*EA* 75:12, 81:39, 85:12, 90:37).

Lines obv. 17–18—For references to other parallels of the proverb, "My field is like a wife with no husband," see Moran (1992:144 n. 6).

Line obv. 26—⌜*eṭ*⌝-*la-ku-nu* "your 'lad' "; Rainey (collation) notes that the wedge that can be observed on the upper right hand side favors ⌜*eṭ*⌝, not EN. For the discussion of ⌜*eṭ*⌝-*la-ku-nu*, see Moran (1992:144 n. 7).

Lines lo. ed. 29–31, rev. 32–41—For reading and rendering, see Mendenhall (1947a:123–124) and Moran (2003:173 n. 4).

Line lo. ed. 31—AŠ É NIN.IB "at the temple of Ninurta." On this place, see Moran (1992:144 n. 10).

Line rev. 32—*ni-ma-qú-ut*!(WA?); the sign *ut*!(WA?) is faint. See also Knudtzon (*VAB* 2/1:375, n. h). *šum-ma*; see above, line 13.

Line rev. 36—⌜*ù ki*⌝-*tu ti-in*⟨*-né-pu-uš*⟩*-ma*; following Albright in Mendenhall (1947a:123–124).

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Line rev. 56—*a-di* as "(along) with" appears elsewhere in *EA* just in the Jerusalem letters (Moran 1992:145 n. 14).

Line rev. 57—Knudtzon's reading (*VAB* 2/1:376, n. d) at the end of the line is wrong. Youngblood's *yi-da-*˹*gal*˺ [LUGAL] (1961:124) is correct (see also Moran 1992:145 n. 15). Rainey's collation confirms that there is space for LUGAL, and he mentions that this scribe crowds signs on the side of the tablet at the end of lines. *a*[*-na ka-ta*$_5$] was restored by Rainey (1975:414).

Line up. ed. 59—*šu-*˹*up*˺[*-ši-iḫ* URU-*š*]*u-ma*; the verb is not imperative, as Knudtzon (*VAB* 2/1:376) and Moran (1992:143) render, but stative after jussive to show result. URU-*š*]*u-ma*; the pronominal suffix in question is not [*-k*]*a* as Knudtzon (*VAB* 2/1:376, n. f) and Moran (see the latter translation in 1992:143) read, but [*-š*]*u* (Rainey's collation).

Line left ed. 61—The verb *izuzzu* (*yi-zi-iz*) appears in the Canaanite secondary jussive, not as a stative, the usual Akkadian usage.

Line left ed. 64—The *a* sign in *ki-*[*a*]-˹*ma*˺ is no longer visible.

There are traces of the following signs: *i*[*a*] (obv. 4); ˹*ma*˺, (obv. 11); ˹LÚ˺. ˹MEŠ˺ (rev. 34); ˹*ù*˺ (rev. 36); ˹*ù*˺ (rev. 37); ˹*pu*˺ (rev. 39); ˹*i*˺, ˹*na*˺ (rev. 46); ˹*ša*˺ (rev. 47); ˹URU˺, ˹*am*˺ (rev. 48); ˹*ù*˺, ˹*ul*˺ (rev. 50); ˹*al*˺ (rev. 51); ˹*ba*˺ (rev. 55); ˹*ù*˺ (rev. 57); ˹*im*˺ *contra* Knudtzon's [im] (up. ed. 58); ˹*i*˺, ˹*na*˺(up. ed. 60); ˹*šu*˺ (x2, left ed. 61); ˹*a*˺, ˹*ti*˺, ˹*ka*˺ (left ed. 62); ˹*ma*˺ (left ed. 64).

EA 75

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: C 4757 (12191).
COPY: WA 79.
COLLATION: January 1980
TRANSLITERATION AND TRANSLATION: Youngblood (1961:155 ff.).
TRANSLATIONS: Moran (1992:145); Giles (1997:390); Liverani (1998:173–174 [LA 136]).
COMPOSITION: Not examined.

According to the political catastrophe described by Rib-Hadda, the main threats in the North are the Hittite conquest of the city states which were vassals of the king of Mittani, and the consequences of ʿAbdi-Ashirta's political affairs.

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Line obv. 4—There are traces of ⌜GA⌝.
Line obv. 6—*am-qú-*⌜*ut*⌝ [*lu-ú*]; following Youngblood (1961:160). See also Rainey (1973:241 n. 41).
Lines obv. 19–20—The word [*ia-nu*] was restored by Moran (1992:146 n. 3).
Lines rev. 26–27—Rainey reads [LÚ] URU *Ir-qa-*⌜*ta*⌝ *i-du-ku-*⌜*šu*⌝ / [ÉRIN.] MEŠ GAZ.⌜MEŠ⌝, *contra* Knudtzon (*VAB* 2/1:380), Youngblood (1961:156) and Moran (1992:146 n. 4).
Line rev. 28—⟨*ia*⟩*-aq-bi*; with Moran (1992:146 n. 5).
Line rev. 29—*ti-il-q*[*ú*]; Rainey's reconstruction does not support Moran's *ti-il-q*[*ú-n*]*a* (1992:146 n. 6). At the end of the line, Rainey did not see traces of the supposed [*-n*]*a*.
Line rev. 37—KUR.KUR KU.TI.TI (= GÙ.[UN].DI_6.DI_6?); the reading and rendering were made hesitantly by Moran (1992:146 n. 7).
Line rev. 38—Read *Mi-it-ta-ni-ma*, *contra* Knudtzon's *Mi-it-ta šum*(*!*)*-ma* (*VAB* 2/1:378).
Line rev. 42—The restoration is based on Moran's uncertain translation.

EA 76

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 324
COPIES: WA 74; *VS* 11, 35
COLLATION: 15.09.2003 and 06.10.2006
PHOTOGRAPHS: WSR
TRANSLITERATION AND TRANSLATION: Youngblood (1961:168 ff.).
TRANSLATIONS: Moran (1992:146–147); Liverani (1998:188–189 [LA 151]).
COMPOSITION: The geological interpretation is as *EA* 72 and 81 (Goren 134–138).

Rib-Hadda is complaining about the silence of the Egyptain king, even though ʿAbdi-Ashirta continues fulfilling his ambitions by using the *ʿapîru* men.

Line obv. 11—[*a-na ša-a-šu*]; Rainey confirms Youngblood's (1961:11) and Moran's (1992:147 n. 1) reading, contrary to Knudtzon (*VAB* 2/1:381 n. h) and Schröder's facsimile who saw traces of signs.
Line obv. 16—The *yu* sign at the beginning of the line is no longer visible.
Lines obv. 19–21—This passage, at the bottom of the obverse, is especially broken on the lower left corner. At the edge of the break in line 21, there

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are two oblique wedges: Knudtzon assumed that those two wedges were the latter half of a BI sign and supplied a first person imperfect form of *qabû* "to speak."

Knudtzon reconstructed as follows:

19) .....ù la-ḳa!-ma
20) [*š*]*u-tú 2 āla an-ni-*[*t*]*a ù*
21) [*a-q*]*a-*[*b*]*i ia-nu a-šar ir-ru-bu*
19) .....und genommen hat
20) [e]r diese 2 Städte, und
21) [*ich sp*]*r*[*e*]*che*: „Es ist kein Ort, wo hineinkommen kann…"

Moran (1992:146) followed suit: "…and [h]e himself has taken these two cities. [*I s*]*aid*, 'There is no place where [*me*]*n* can enter.…'" But their translations did not run smoothly. In seeking an alternative, Rainey noted that the two wedges could easily be the latter part of GA. The signs KAL.GA in line eight would fit exactly in the broken space in line 21. At the edge of the break in line 22, there is the sign tu_4 and the signs URU *Ir-qa-* would just fit the space from the original edge of the tablet (the signs that we have supplied below were copied from the same tablet). These restorations produce a sensible text (see Rainey's collation): "If [h]e takes these two towns, then [he will be stro]ng. There is nowhere that I can enter into. [The city of Irqa]tu belongs to him." From the photograph (see WSR), Jeanette Fincke challenged the reading of the first sign in line 20. A crack in the text does make the reading obscure. But there really is only a lone vertical, the final wedge of *šu*. The resulting text begins with a type of conditional sentence unique to the Amarna texts from Canaan. The verb in the protasis is the absolute infinitive with an independent pronoun as subject, while the verb in the apodosis is a stative. For the same construction, cf. *EA* 362:25–27 (cf. Moran 1950b:170; 2003:54, 70; Rainey 1996:2, 386–388). The verb *errubu* is obviously 1st c.sg. The reference to 'Irqatu serves to underline the fact hat Rib-Haddi will have no place to which he can flee.

Line obv. 23—[ḪUR.S]AG; following Moran's restoration (1992:147 n. 3). At the end of the line Rainey saw the sign PAR (smaller wedges and crack) and read *yi-par-sà* (*yipparsa*, N stem) "cut off," *contra* Moran's readings *y*[*i-za*(*!*)]*-az* (1950a:149; 2003:102) or PI-x-Za: x= BAR (1992:147 n. 3) and *contra* Youngblood (1961:168).

Lines rev. 27–29—Moran's reading and rendering (1992:147 n. 4) are paralleled in several letters of Rib-Hadda; see also Youngblood (1961:169). Con-

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trary to Moran, ⌜*ki*⌝ (line 27) and ⌜*ù*⌝ (line 28) were not clear to Rainey. In line 28 Rainey saw no traces of the logogram É, as opposed to Moran.

Lines rev. 30–31—The restorations were suggested by Youngblood (1961: 169).

Lines rev. 39–40—On the translation and the writer shifting between second and third person in addressing the king, see Moran (1992:147 n. 6).

There are still traces of the following signs: ⌜KUR⌝ (obv. 11); ⌜*a*⌝, ⌜*ia*⌝ (obv. 10); ⌜*qa*⌝ (obv. 13); ⌜*i*⌝ (obv. 17); ⌜*li*⌝ (obv. 18); *m*⌜*e*⌝ (obv. 24); ⌜*ù*⌝ (rev. 37); ⌜*pu*⌝ (rev. 39); ⌜*i*⌝, ⌜*na*⌝ (rev. 46); ⌜*ša*⌝ (rev. 47); ⌜URU⌝, ⌜*am*⌝ (rev. 48); ⌜*ù*⌝, ⌜*ul*⌝ (rev. 50); ⌜*al*⌝ (rev. 51); ⌜*ba*⌝ (rev. 55); ⌜*ù*⌝ (rev. 57); ⌜*im*⌝ *contra* Knudtzon's [im] (up. ed. 58); ⌜*i*⌝, ⌜*na*⌝ (up. ed. 60); ⌜*šu*⌝ (x2, left ed. 61); ⌜*a*⌝, ⌜*ti*⌝, ⌜*ka*⌝ (left ed. 62); ⌜*ma*⌝ (left ed. 64).

EA 77

RIB-HADDA, THE RULER OF BYBLOS, TO AMANAPPA, AN EGYPTIAN OFFICIAL

TEXT: VAT 1635 + 1700.
COPIES: WA 81 (only 1635); *VS* 11, 36.
COLLATION: 27.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:178 ff.).
TRANSLATIONS: Moran (1992:147–148); Giles (1997:391); Liverani (1998:269–270 [LA 137]).
COMPOSITION: As *EA* 72 and 81 (Goren 134–139).

Rib-Hadda is forced to use Milkayu's supply of ivory as payment for food supplies from the king of Tyre. He is also distressed because he is afraid to be killed by his yeoman farmers. He wishes that *ʿapîru* men will be driven off from the city rulers by the regular troops headed by Amanappa. Since this text is broken, it is replete with problems.

Lines obv. 3–5—Cf. Moran (1992:148 n. 1). In the restoration of line 3, Rainey did not see enough room for *ša*. TÉŠ = *baštu* "honor."

Lines obv. 6–11—This is a complex sentence with an *inūma* clause in first position.

Line obv. 8—The sign SI for *ší* is not common but not unknown in *EA*, cf. the spelling with *š*[*i*] in line 10. Moran (1992:148 n. 2) objects to the

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reference to ivory since that commodity is so abundant in Egypt. However, there were elephants in the Orontes Valley, and, as Rainey suggests in his restoration (line 10) and rendering (as in line 12), it was crafted ivory that was being requested by Pharaoh. Read *ší-in*$_4$*-ni-m*[*i ti-*]˹*i*˺*-de* ^{d}NIN. Contrary to Knudtzon (*VAB* 2/1:385 n. d) and Moran's LID, the sign in question that Schröder's facsimile shows is a *mi*, and is indeed *-mi*. Compare *mi* in line 18; see also Youngblood (1961:178).

Line obv. 9—*īšu*; this could be the Akkadian transitive *īšu* being used intransitively (after all, the preterite functioned as a stative in Akkadian and the Canaanite scribes knew about statives) like the existential particle *yēš* in Hebrew (Rainey 1995–1996:112–113).

Line obv. 10—Rainey completes, at the end of the line, [*pí-r*]*i* "[elepha]nt," *contra* Knudtzon's (*VAB* 2/1:384) and Moran's [*e*]*rî* "copper."

Line obv. 11—Rainey's reading and rendering are *a-na ia-ši* ˹*ù*˺[URU].KI-˹*li*˺-*ši*$_x$(ŠE) "either to me or to her [cit]y!" (collation).

Line obv. 12—˹˺*Mil-ka-yu*, a reading discerned by Moran (1992:148 n. 5). Rainey (1995–1996:113) notes that the ˹NÁ˺ (*eršu* = "bed") sign fits the traces and would be appropriate with the verb *maḫāṣu* "to overlay" (*CAD* M/1:79a; cf. *EA* 26:43; 27:51) as seen by Moran. He preferred this reading to his old suggestion ˹*ul*˺ (Rainey 1973:243). Moran (1992:148 n. 3) objected that the negative particle is always written *ú-ul*, but on this same tablet in line 37 (albeit on the left side) there is another example of the simple *ul* (there does not seem to be enough space for the [*ú*] before the *ul* sign).

Lines obv. 13–15—Rainey notes that Rib-Hadda was forced to use Milkayu's supply of ivory as payment for food supplies from the king of Tyre (Rainey 1995–1996:113).

Line lo. ed. 16—Youngblood (1961:178) completes [*ú-ul*], *contra* Knudtzon's [*lu-ú*]. The restoration [*pu-uš-*]*qa-i* was suggested by Moran (1992:148 n. 6). Rainey renders [*ú-ul*] *ti-i-de*[*pu-uš-*]*qa-ia* as a rhetorical question with [*ú-ul*]. It seems to him more appropriate than an asseveration with [*lu-ú*] that Moran (1992:147) suggested. See also Rainey (1995–1996:113).

Line rev. 19—Rainey (collation) reads *ub-ri* U[R.GI$_7$] and adds a note that the "UR" is difficult but not impossible for Byblos.

Lines lo. ed. 17-rev. 20—Rainey proposes a hypothetical reconstruction that suits the traces and makes perfect sense.

Line rev. 21—*ta-aq*[*-bu*]; with Moran's correction (1992:148 n. 7), *contra* Knudtzon's *ta-aq*[*-bi*].

Lines rev. 21–25—Contrary to Moran (1992:147–148), Rainey suggests a question, "[W]on't you spea[k t]o your lord…?" The use of the negative *ul* in

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the first clause and the energic on the verb in the second clause both point to the interrogative nature of the syntagma. The two verbs in the second and third clauses are indicative imperfect, which means that the same mode and tense should be assumed in the first clause, thus *ta-aq*[*-bu*] (Rainey 1995–1996:113).

Lines rev. 31-up. ed. 35—Moran's restorations and rendering on the basis of parallels are perfect (collation).

There are traces of the following signs: ⌜*a*⌝ (obv. 7); ⌜*ru*⌝ (rev. 37).

EA 78

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1282.
COPIES: WA 84; *VS* 11, 37.
COLLATION: 13.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:191 ff.).
TRANSLATIONS: Moran (1992:148–149); Liverani (1998:175–176 [LA 138]).
COMPOSITION: The tablet was made at Ṣidon (Goren 139).

Rib-Hadda requests garrison troops from Pharaoh because of the hostility of ʿAbdi-Ashirta. This tablet is too broken. The obverse can be reconstructed by the traces and parallels in other Byblos letters; not so the broken or the missing lines on the reverse.

Line obv. 2—Knudtzon's suggestion for K[I] is based on  but quite likely.

Line rev. 30—In *EA* the word ⌜ŠE⌝.ZÍZ.ḪI.A (= *kunāšu* "emmer") appears only here (Moran 1992:149 n. 1).

Line rev. 39—Rainey confirms the reading of Knudtzon (*VAB* 2/1:388) and Youngblood (1961:192), *contra* Moran (1982:149 n. 2). He also notes the traces of ⌜*ar*⌝ today.

There are traces of the following signs: ⌜*ta*⌝ (obv. 9); ⌜*ḫu*⌝ (obv. 11).

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EA 79

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1634.
COPIES: WA 75; *VS* 11, 38.
COLLATION: 28.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:197 ff.).
TRANSLATIONS: Moran (1992:149); Liverani (1998:176–177 [LA 139]).
COMPOSITION: The geological interpretation is as *EA* 72 and 81 (Goren 139–140).

As mentioned in the previous letters, Rib-Hadda repeats his request for garrison troops until the arrival of regular troops at his two cities, to avoid that all the Egyptian territories join the *ʿapîru* men.

Lines rev. 28, 32—There are traces of ⌜*qa*⌝ and ⌜*ù mi-im-ma*⌝ today.
Line rev. 33—On the form *yu-da-na-ni*, see Moran (1992:150 n. 2).
Line left ed. 46—Read [*yi-il-*]*qú*; see Moran (1992:150 n. 3).

There are traces of the following signs: ⌜*šu*⌝ (obv. 7); ⌜*tu*⌝ (rev. 21); ⌜*tu*⌝ (rev. 21); ⌜*na*⌝ (rev. 27); ⌜*qa*⌝ (rev. 28); ⌜*ù mi-im-ma*⌝ (rev. 32); ⌜*ka*⌝ (rev. 33).

EA 80

RIB-HADDA (?), THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1711.
COPY: *VS* 11, 39.
COLLATION: 03.02.2004
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:205 ff.).
COMPOSITION: No conclusions regarding the origin of the clay (Goren 303–304).

Too fragmentary to reconstruct.

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EA 81

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1318.
COPIES: WA 89; *VS* 11, 40.
COLLATION: 14.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:210 ff.).
TRANSLATIONS: Moran (1992:150–151); Giles (1997:391); Liverani (1998:177–178 [LA 140]).
COMPOSITION: The geological interpretation is as *EA* 72 (Goren 136).

With the background of ʿAbdi-Ashirta's inciting assassination, Rib-Hadda reports that the men of Byblos betray him, and he killed a man who had tried to murder him. The reconstructions of this broken tablet were suggested by Knudtzon, Moran, Youngblood and Rainey. Most of them are based on parallelism of other letters by Rib-Hadda.

Line obv. 11—[URU *Gub-l*]⌜*a*⌝; with Moran (1992:151 n. 1).
Line obv. 14—*ar-*⟨*nu*⟩; see Moran (1992:151 n. 2).
Line obv. 15—GÍR \ ⌜*pat*⌝-[*r*]*a*; see Moran (1992:151 n. 3).
Line obv. 17—Following Moran's reconstruction (1992:151 n. 4).
Line obv. 25—Youngblood reconstructs at the beginning of the line [*ù ki-na-an-n*]*a* (1961:211). Rainey saw enough room only for [*ki-na-n*]*a*.
Lines obv. 26, lo. ed. 27–28, rev. 29—Following Moran's free reconstruction (1992:151 n. 8).
Line rev. 33—⟨*a-qa-bu-na*⟩; cf. *EA* 85:11 and Moran (1992:151 n. 10).
Line rev. 42—Youngblood (1961:211) had restored [*ki-a-m*]*a*. Rainey saw no traces of *ma*.
Line rev. 43—Rainey (collation) reads [TI.LA] = *balṭu* "life."
Lines rev. 53–54—Rainey reconstructs [*a-na ia-ši-nu*]⌜*ù*⌝ *ìl-t*[e_9]-⌜*qú*⌝ / [URU *Baṭ-ru-na a-na ša-a-šu*].
Lines up. ed. 58–59—Rainey reconstructs [ʾÌR-*A-ši-ir-ta*]*ìl-te*$_9$*-qú* / [URU *ša-a it*]*-ti-ia*.

There are traces of the following signs: ⌜*Baṭ*⌝ (obv. 9); ⌜*ku*⌝, ⌜*ù*⌝ (obv. 12); ⌜*šu*⌝ (obv. 14); ⌜*ma*⌝, ⌜URU⌝ (obv. 17); ⌜*Ṣu*⌝ (rev. 48).

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EA 82

RIB-HADDA, THE RULER OF BYBLOS, TO AMANAPPA, AN EGYPTIAN OFFICIAL

TEXT: BM 37648.
COPY: Scheil (1892:306).
COLLATION: 06.08.1999 and 02.08.2004
PHOTOGRAPHS: WSR.
TRANSLITERATIONS AND TRANSLATIONS: Albright and Moran (1948:241–242); Youngblood (1961:224–227).
TRANSLATIONS: Moran (1992:152); Liverani (1998:178–179 [LA 141]).
COMPOSITION: The geological interpretation is as *EA* 72 and 81 (Goren 140).

Rib-Hadda says that if the regular troops do not come in two months, he'll abandon his city in order to save his life.

Lines rev. 29–30—*ú-ṣa-ka* KÙ.BABBAR.MEŠ; probably G stem passive 3rd m.sg. collective, *qatal* + ventive (Rainey's collation).
Line rev. 30—*ìš-tu ša-šu*; Knudtzon (*VAB* 2/1:398) reads *ša-šu-nu*, but his *-nu* is the ta_5 from line 18 (Rainey's collation).
Lines rev. 35–36—*ú-ul i-nu-ma / uš-ši-ir-ti* ("Is it not that I sent"); perhaps this syntactic order points out a metathesis (Rainey's collation).
Line rev. 38—*am-ma-ḫa-aṣ-ni*(?); the sign *-ni* is highly questionable grammatically and graphically, cf. *ni* in line 40 2x (Rainey's collation).
Line left ed. 50—ÉRIN(!) looks like  . Scheil just wrote the neo-Assyrian form. *ta-ša-a*š may be 2nd m.sg., with the negative *ú-ul* used in a negative jussive "do not be angry!" (Rainey's collation).
Line left ed. 51—*na-aq-ṣa-pu*; actually, the scribe drew the sign A for ṢA (Rainey's collation).

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝, ⌜*A*⌝, *i*⌜*a*⌝ (obv. 1); ⌜*na*⌝ (obv. 14); ⌜*ù*⌝ (obv. 20); ⌜*aq*⌝ (obv. 21); ⌜*i*⌝*a* (rev. 46).

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EA 83

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29797.
COPY: BB, 14.
COLLATION: 07.09.1999 and 17.06.2003
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:237–241).
TRANSLATIONS: Moran (1992:153–154); Liverani (1998:189–190 [LA 152]).
COMPOSITION: The geological interpretation is as *EA* 72 and 81 (Goren 140–141).

Since Rib-Hadda's pleas for garrison troops and horses are not answered, he uses threats. For staying alive, he writes that he himself will make a treaty with ʿAbdi-Ashirta. The tablet had been partially lined prior to writing. Traces show up between signs. The TA signs are not at all like BB (Rainey's collation).

Line obv. 13—The ṭup sign is very faint.
Line obv. 20—UD. KAM^{v}.MEŠ⟨*-ka*⟩ "⟨your⟩ days"; the proposed -⟨*ka*⟩ gives a logical and suitable reading (Rainey 1989–1990:59a).
Line obv. 23—*šu-te-ra* "send" (imperative); Š forms of *târu* are found only in the Amarna letters from Canaan (*AHw*:1336a; Youngblood 1961:244; *CAT* 2:182).
Lines obv. 27-rev. 29—The two subjects of *paṭrā* are two towns. Since they are two feminines in Canaanite, perhaps the subject is plural feminine, not plural masculine with *-a* suffix as Moran suggested (1950:60) (Rainey's collation).
Line rev. 30—[*t*]*a-din-ni*; Rainey (collation) notes that he could see tiny marks of *ta*, which seems like *ta* in line 6, and adds that it cannot be ta_5 (UD) as Moran thought (1992:154 n. 2).
Lines rev. 38–39—At the beginning of line 38 Rainey observed 3, *contra* Knudtzon's 2. Contrary to Moran (1992:153), Rainey translates, "As for the three men of ʿIbirta, behold they are in the house of Yanḥamu."
Line rev. 38—The sign *-ta* is written 
Line rev. 40—On *allû*(*mi*), the presentation particle to introduce clauses, see *CAT* 3:159 ff.

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Line rev. 41—*-mu* is written 

Line rev. 42—Rainey's reading ⟨*in*$_4$⟩*-né-ep-šu* (also 1973:252) was accepted by Moran (1992:154 n. 6).

Line rev. 43—The sign in question is indeed ˹*ši*˺. Rainey rejects the other possibility of Knudtzon's *me* (*VAB* 2/1: 403 n. g).

Line rev. 44—Moran wants to apply *a-na ša-šu* to the end of line 45, but his argument does not fit the situation (Rainey's collation).

Line rev. 45—Here is a conditional clause with jussive *lā tiqbi*.

Line up. ed. 56—[*ti-ka*]˹*ra*˺*-b*[*u*]; following Moran (1992:154 n. 9).

There are traces of the following signs: ˹*a*˺ (obv. 1); ˹*ru*˺ (obv. 7); ˹*ù*˺ *contra* Knudtzon's [*ù*], ˹*in*$_4$˺ (obv. 13); ˹*yu*˺ (obv. 19); ˹*ša*˺ (obv. 21); ˹*tu*˺ (obv. 23); ˹*ki*˺, ˹*im*˺ (obv. 26); ˹URU˺ (lo. ed. 29); ˹*ta*˺ (rev. 30); ˹*ra*˺ (rev. 34); ˹*ta*˺ (rev. 36); ˹UGU˺ (rev. 42); ˹*ul*˺ (rev. 43); ˹*šum*˺, ˹*ma*˺ (rev. 45).

EA 84

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1633.
COPIES: WA 73; *VS* 11, 41.
COLLATION: 28.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:252–255).
TRANSLATIONS: Moran (1992:154–155); Liverani (1998:190–191 [LA 153]).
COMPOSITION: The geological interpretation is as *EA* 72 and 81 (Goren 141).

In this text, Rib-Hadda denies the rumor that his city was seized, but informs the king that the officials have left the city and that the situation is difficult for the lands of the king.

Line obv. 10—KUR.KI-*šu*; Rainey confirms Schröder's facsimile, *contra* Youngblood (1961:252) and Moran (1992:155 n. 2).

Line obv. 14—É *u*[*r-ši* BAD-]*ia*; this restoration was suggested by Youngblood (1961:252); see also Moran (1992:155 n. 3).

Line obv. 17—LÚ.LUL; following Moran (1992:155 n. 4).

Lines lo. ed. 20–21—Cf. Moran (1992:155 n. 5).

Line rev. 23—Rainey (collation) restores and renders [*ka-li* LÚ.MEŠ] *qí-ip-tu*$_4$ "[all the men,] the officials."

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Line rev. 24—[*pa-aṭ-ru*] is reconstructed by Moran (1992:155–156 n. 7). Youngblood's *ma-ri-iṣ ma*-[*gal*] (1961:253) was adopted by Moran (1992: 155–156 n. 7).

Line rev. 27—*qa-d*[*u* ÉRIN.MEŠ]; with Youngblood (1961:253) and Moran (1992:156 n. 8).

Line rev. 29—Rainey reads *ip-*⌜*ṭù-ra*⌝ (1975:411 and collation). He also notes that -⌜*ra*⌝ is written like in line 31 (collation), *contra* Moran's *ib-ni* SIG_4 (1981:45 n. 5; 2003:292 n. 5).

Line rev. 32—The scribe uses *ú* for the conjunction (Knudtzon 1915:406 n. a., and see discussion and examples of this rare usage in *CAT* 3:98).

Line rev. 33—Moran's rendering "to the king" (1992:155) is wrong. There is no LUGAL (Rainey 1995–1996:112–113).

Line rev. 39—Notice that *amur* introduces an extraposition. The verb *ušširti* is written with $šir_4$ (cf. Moran 1992:156 n. 13).

Line up. ed. 40—Rainey reads and renders LÚ *kir-*⌜*dib*⌝ "the groom," *contra* Youngblood (1961:253).

Line left ed. 44—[*ù* x DUG] SAR *ye-ni* "[and *x*] *šaḫarru* jar(s) of wine"; SAR = *saḫar, sakar* (Borger 2003:359 No. 541). As for DUG.SAR = *šaḫarru*, *CAD* (Š/1:80a) describes jars.

There are traces of the following signs: ⌜*ta*⌝ (rev. 37); ⌜*mur*⌝ (rev. 39); ⌜*ma*⌝ (left ed. 42).

EA 85

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1626.
COPIES: WA 48; *VS* 11, 42.
COLLATION: 29.-30.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:264–271).
TRANSLATIONS: Moran (1992:156–157); Giles (1997:392–393); Liverani (1998: 191–193 [LA 154]).
COMPOSITION: The geological interpretation is as *EA* 72 and 81 (Goren 141).

Rib-Hadda asks Pharaoh for grain in ships, since he was attacked and his grain was robbed.

Line obv. 6—*ki-a-ma-am* is written for *ki-a-am-ma*.

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Line obv. 7—The energic *yi-ìš-mu-na* strengthens the case for a negative clause. The *a* sign at the beginning of the line is no longer visible.

Line obv. 26—The WS gloss *ḫu-ṭá-ri-ma* ("the branches") is also in Nuzi (*AHw*:362b).

Line obv. 29—The reading *i-na* ⟨ŠU⟩ is proposed by Rainey 1988:213.

Line obv. 30—The verb ˹*ad*˺*-di* from *nadû*.

Lines obv. 34–37—Cf. Moran (2003:43, 215, 336 n. 28). For Yarimuta (line 35), see note in Rainey (2006:94b).

Line obv. 38—Moran's *ti-š*[*a-i-l*]*u* (1992:157 n. 6) seems more likely than Knudtzon's *ti-m*[*a-li-k*]*u* (*VAB* 2/1:408 and *VAB* 2/2:1591).

Line obv. 39—The forms *li-i*[*b-lu-uṭ*] and [*li-ib-lu-*]*uṭ* (line 86) of the root *balāṭu* occur in one letter and similar context; they are included especially since the break occurs at the beginning of one form and at the end of the second one, hence one may restore these forms with certainty.

Line obv. 40—Rainey (1995–1996:113) proposes that the adverb *adi* probably has its WS value (= Hebrew *ʿôd*), *contra* Moran's appeal to a Mari usage (1992:158 n. 7).

Lines lo. ed. 41–43—The reading follows Moran (1992:158 n. 8).

Line rev. 44—[*a-*]˹*nu*˺*-m*[*a*]; Rainey's reading confirms Moran's restoration [*a-nu-ma*] (Moran 1992:158 n. 9). ˹URU˺[*-ka ù*]; with Moran (1992:158 n. 9). But notice that contrary to the latter now there are traces of ˹URU˺.

Line rev. 46—˹KUR-*ia*˺; Knudtzon (*VAB* 2/1:408 No. l) noted that it may be *-ia* and not *-ka*. Rainey (collation) notes that there is a clear *-a*.

Line rev. 47—Contrary to Knudtzon's URU (*VAB* 2/1:408) and Moran (1992: 157), [KUR]*-ka* is more logical and fits the space (Rainey's collation).

Line rev. 49—Read [*y*]*i-*[*il*]*-qé* KÙ.BABBAR.M[EŠ *a-ka-*]˹*li*˺ (Rainey's collation).

Lines rev. 51–55—For discussion of these lines, see Altman (2003:345–371).

Line rev. 56—Read *i-re-eš-ti-*˹*i*˺˹*a*˺ (Rainey's collation).

Lines rev. 57–58—Rainey (collation) completes the sign ˹*na*˺ that he saw at the end of line 57. The rest of the reconstruction of both lines follows Moran (1992:158 n. 10).

Line rev. 65—The verb [*yu*]*-qa-bu* (built on the Akkadian present-future theme) is most likely passive 3rd m.sg., either [*yu*]*-qa-bu* Gp or [*yi*]*-qa-bu* for N (Rainey 1995–1996:113; *CAT* 2:78).

Line rev. 66—1 *ḫa-za-nu*; the meaning is probably "one city ruler" (with Moran 1992:158 n. 11).

Lines rev. 69–73—In this passage, the absolute form of the deictic pronoun *šu-wa-at* (line 72) is for emphasis on a time designation (Rainey 1995–1996:113).

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Line rev. 74—*mi*-[*a*]*m-ma*; the sign is *-am* instead of *-im* (Rainey's collation).

Line rev. 79—Rainey confirms Knudtzon's UD. KAM^{v}.MEŠ (*VAB* 2/1:411 n. h). In Schröder's facsimile, there is no KAM^{v}.

Lines up. ed. 82-left ed. 84—Contrary to Moran's reading that is followed here with only a minor change, this difficult syntax may be taken as a conditional sentence.

Line up. ed. 82—[*pí-ṭá-*]⌜*ti*⌝; there are traces of ⌜*ti*⌝ on the edge (Rainey's collation), *contra* Moran (1992:158 n. 12).

Line left ed. 87—Here Rib-Hadda requires the return of the lady Ummaḫnu; therefore, Rainey (collation) restores [*uš-ši-ra-*]*na* "[sen]d" at the beginning of the line.

There are traces of the following signs: ⌜EN⌝ (obv. 1); ⌜ÌR⌝ (obv. 2); ⌜EN⌝ (obv. 6); ⌜*ia*⌝ (obv. 7); ⌜*a*⌝, ⌜*am*⌝ (obv. 12); ⌜*na*⌝ (obv. 14); ⌜EN⌝ (obv. 16); ⌜*da*⌝ (obv. 21); ⌜ŠE⌝ (obv. 35); ⌜*pa*⌝ (obv. 36); ⌜*iṭ*⌝ (obv. 38); ⌜*ša*⌝ (obv. 39); ⌜URU⌝ (rev. 44); ⌜*ta*⌝ (rev. 45); ⌜*ù*⌝ (rev. 46); ⌜*ta*⌝ (rev. 50); ⌜*a*⌝ (rev. 51); ⌜*na*⌝, ⌜*a*⌝ (rev. 55); ⌜ÌR⌝ (rev. 64); ⌜*nu*⌝ (up. ed. 83); ⌜*ru*⌝ (rev. 85).

EA 86

RIB-HADDA, THE RULER OF BYBLOS, TO AMANAPPA, AN EGYPTIAN OFFICIAL

TEXT: BM 29804.
COPY: BB, 21.
COLLATION: 06.11.1999
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:283–286).
TRANSLATIONS: Moran (1992:158); Giles (1997:393); Liverani (1998:193–194 [LA 155]).
COMPOSITION: The geological interpretation is as *EA* 72 and 81 (Goren 141–142).

Rib-Hadda asks for either grain from the produce of the land of Yarmuta, or ships to go out of the city. Notice above the correct number of the text, contrary to Knudtzon (*VAB* 2/1:412).

Line obv. 5—*i*[*a-ši*]; with Youngblood (1961:287) and Moran (1992:159 n. 1).

Lines obv. 9–10—Moran's interpretation of [*ti-*]⌜*ša*⌝-*si*$_{17}$ is correct. This verb

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must be 3rd f.sg. with Amurru as the subject, but contrary to him, also [*ti-i*]*q-ta-bu* (in line 10) must be related to Amurru (Rainey 1995–1996:113).

Line obv. 13—*la-a ta*[*-aq-bu*]; following Moran (1992:159 n. 3).

Line obv. 14—Read [*ù*] at the beginning of the line, as Knudtzon suggested. There is no room for Moran's [*at-ta*] (Moran 1992:159 n. 3). At the end of the line, it has to be É[RIN.MEŠ] (cf. BB), contrary to Moran's note.

Line obv. 16—Rainey reads ⟨I⟩M.ŠE.ḪI.A "grain." Youngblood (1961:288–289) saw the aberrant Sumerogram ḪI.ŠE.ḪI.A as an error for ŠE.*-IM*. ḪI.A (*contra* Moran 1992:159 n. 4).

Line obv. 17—*šu-u*[*t…*]; Rainey (collation) says that the sign has to be *šu*, not *na* as Knudtzon suggested (*VAB* 2/1:412 n. o).

Line rev. 27—Rainey (collation) completes *Ia-r*[*i-mu-ta*], even the determinative KUR is not written here as in lines 33 and 46.

Line rev. 28—Read ⌜*ù*⌝ in spite of Knudtzon's note (*VAB* 2/1:414 n. b). There is just barely enough space at the beginning of the line (9 mm.), compare *ù* at the beginning of line 32.

Line rev. 32—There is not room for *a-*[*na URU Gub-la*], as Youngblood (1961:284) read. Rainey (collation) restores *a-*[*na* ÌR-*šu*].

Lines rev. 36–37—*a-di na*[*-da-an-šu*?] / *šàr-ru* "until the king [has given it?]"; the last sign in line 36 is clearly *na*, not Knudtzon's *yi*. The nominative *šarru* shows that the verb has to be finite (Rainey's collation).

Line rev. 40—*a-na na-da-ni a-na* A[NŠE.KUR.RA]; following Youngblood (1961:292). See also Moran (1992:159 n. 7), who compares this phrase with *EA* 107:37–38.

Line rev. 50—Rainey (collation) reads [*nu*]-*ṣa* and notes that there is no need for Knudtzon's [*a-na-ku*].

There are traces of the following signs: ⌜*um*⌝, ⌜d⌝ (obv. 2); ⌜*qú*⌝ (obv. 11); *n*[*a*] (obv. 19); ⌜*ki*⌝ (rev. 34); ⌜*ra*⌝ (rev. 35).

EA 87

RIB-HADDA, THE RULER OF BYBLOS, TO AMANAPPA, AN EGYPTIAN OFFICIAL

TEXT: BM 29805.
COPY: BB, 22.
COLLATION: 17.-20.11.1999
PHOTOGRAPHS: WSR.

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TRANSLITERATION AND TRANSLATION: Youngblood (1961:294–296).
TRANSLATIONS: Moran (1992:159); Giles (1997:393); Liverani (1998:181 [LA 143]).
COMPOSITION: As *EA* 72 and 81 (Goren 142).

This letter and *EA* 88 were evidently sent by the same scribe at the same time, one to Amanappa and the other to Pharaoh (Rainey 1995–1996:113).

Line obv. 1—E[N-*ia*]; Youngblood (1961:294) reads B[E-*ia*].
Line obv. 8—*tu-uš-te*$_9$*-ti*$_7$*-iq-ni* from *šūtuqu* (cited by *CAD* E:392b).
Line obv. 12—At the end of the line, GIŠ then [GIG]IR.ᵀMEŠᵀ is written around the edge.
Lines rev. 16–24—Moran (1992:159 n. 1) follows Rainey (1975:424 f.).
Line rev. 16—*ú-wa-ši*[*r*$_4$]⟨*-šu*⟩; there is no room for Youngblood's [*-šu*] (1961: 294). At the edge of the tablet there is writing from the reverse. Moran (1992:159) follows Albright's collation, which suggests *-šir*$_4$ (cf. *EA* 84:39).
Line rev. 18—*ù i-še*$_{20}$*-me-e ú ia-nu-um* ᵀÉRINᵀ.MEŠ; here *ú* is probably in the sense of coordinating *ù*. On this rare usage, see Knudtzon (1915:416 n. c), and for more instances, see above in *EA* 84:3 and *CAT* 3:98. Albright *apud* Moran (2003:118) read *e-nu-ú ia-nu-um*, following BB 22 (see also Rainey 1975:424 n. 249; Moran 1992:160 n. 2; 2003:110).
Line rev. 22—*i-na* ᵀ*lìb*ᵀ*-bi*; line 8 comes in here.
Line rev. 25—[*a-mu*]*r qú-ru-ud-mi*; contrary to Youngblood's [*šá-ni-ta*]*m* (1961:294). Like Knudtzon (*VAB* 2/1:416 n. f), Rainey saw one wedge like in *mur* before the sign *qú*. On *qú-ru-ud-mi*, see Moran (1992:160 n. 4).
Line rev. 26—[*tu-ṣa-a*]*m*, with Youngblood (1961:294). See Rainey (1975: 424); Moran (1992:160 n. 5). At the end of the line read SIG$_5$.
Line rev. 27—Rainey (collation) reads *ù ú-uš-*ᵀ*še*ᵀ[*-er*] / [ÉRIN.]MEŠ *it-ti-šu*.
Line up. ed. 29—[*ú-*]*ṣa-am*; the same verb appears in previous lines as *uṣ-ṣa-am* (line 17), but the first sign in line 29 cannot be *uṣ* as there is not enough space for it (Knudtzon 1915:417 n. k). At the end of the line there are traces of *u*[*r*] (Rainey's collation).
Line left ed. 31—BA.ÚŠ-*at* is a rare ideographic spelling *amāt* (see *CAT* 2:56).

There are traces of the following signs: ᵀ*qí*ᵀ (obv. 2); ᵀ*ù*ᵀ (lo. ed. 14); ᵀ*lìb*ᵀ (rev. 22).

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EA 88

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29800.
COPY: BB, 17.
COLLATION: 20.09.1999
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:305–309).
TRANSLATIONS: Moran (1992:160–161); Giles (1997:394); Liverani (1998:179–180 [LA 142]).
COMPOSITION: As *EA* 72 and 81 (Goren 142).

Rib-Hadda is distressed since his own city is now under attack.

Line obv. 2—The restoration follows Moran (1992:161 n. 1).
Line obv. 9—The *mi-nu-*ʳ*um-mi*ˀ is most likely used as the personal interrogative "who" (Rainey 1995–1996:113), not the impersonal "what" suggested by Moran (1992:160).
Line obv. 10—On the rare usage of *ú* for the conjunction, see Knudtzon (1915:418 n. f), and for more instances, see above (*EA* 84:32).
Lines obv. 13–21—On the reading and analysis of this passage, see Rainey (1975:425; 2003:194*); Moran (1992:161 n. 2).
Line obv. 14—[*ìl-*]ʳ*qé*ˀ; following Youngblood (1961:305, 312); Moran (1992: 161); cf. line 16.
Line obv. 18—[*a-*]ʳ*mur*ˀ URU.KI!; contrary to Knudtzon and Moran (1992:161 n. 3), UD is actually KI. Careful scrutiny reveals tiny traces of a slanted wedge at the lower left corner of this later sign. Cf. URU.KI in line 14. Knudtzon's lim [*ga*]*b*-bi is ŠI + x followed by BI, which must be read ʳ*ù*ˀ *pí*. ʳ*ù*ˀ is 12 mm (Rainey 2003:194* and collation).
Line obv. 19—Read Knudtzon's *ma-ni*, not BB's *lu-ú*. Moran's reading *la* before the verb (1960:17 n. 2) is correct, *contra* Knudtzon's *ši* (*VAB* 2/1:418).
Line obv. 21—EDIN = *ṣēri*; note Moran's brilliant correction (2003:286; 1992:161 n. 4), instead of Knudtzon's am-ru^{meš}.
Line obv. 22—*ṣa-*ʳ*ba*ˀ*-ta-am*[….]; there is no *ù* after the sign *-am*, *contra* Knudtzon and Moran.
Line obv. 23—*a*[*-na a-wa-te* Ì]R-*šu*; there is just barely enough room around the edge for this reconstruction (Rainey's collation).
Line obv. 24—[*lu-ú*]*-ḫa-mu-ṭám*; see Moran (1992:161 n. 7).
Line obv. 25—*ti*[*-ṣú-ru*]; Knudtzon's *ti*[*-ṣu-ru-na*] is unlikely by the rules of modal sequence (see Moran 1992:161 n. 9 and Rainey 1975:415).

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Line obv. 26—Rainey's collation completes [URU.KI] BAD-⌜*ia*⌝ and notes that contrary to Knudtzon and Moran, there is no space for LUGAL.

Line rev. 33—*ti-né-ep-šu*; the sign *-šu* is raised above signs from the other side.

Line rev. 35—With Moran's *a-na* ÌR!-⌜*šu*⌝ (1992:161 n. 11), *contra* Knudtzon's reading.

Line rev. 36—Rainey (collation) reads *na-*⟨*ṣa*⟩*-*⌜*ri-šu*⌝.

Line rev. 39—Moran's reading *ú bal-*⟨*ṭá*⟩*-ti* (Moran 1992:161 n. 12) is paralleled in several letters of Rib-Hadda. At the begnning of the line, the *a* sign is no longer visible.

Line rev. 43—The reconstruction *š*[*u-nu*] is based on Moran's translation. It is either possessive suffix or demonstrative pronoun. There is not enough room for *š*[*u-nu-ti*] unless the scribe crowded the signs considerably (Rainey's collation).

Line rev. 46—Note *šàr* URU *Ak-ka* "the king of Akkā," not LÚ URU *Ak-ka* "the ruler (man) of Akkā" as in *EA* 366:22 (Rainey's collation).

Line rev. 50—"[but] they [too]k two horses [of m]y [man]." With Kühne (1973:107 n. 525) against Moran's interpretation (1992:161).

Line rev. 51—Maybe Moran (1992:162 n. 14) had the right idea, but the sign has to be ⌜*ti*⌝, so Rainey proposes [*i-na ri-qú-*]⌜*ti la*⌝ *uṣ-ṣa-am* (collation).

There are traces of the following signs: ⌜*a*⌝ (obv. 3); ⌜*ut*⌝ (obv. 4); ⌜*Ar*⌝ (obv. 5); ⌜*um*⌝, ⌜*mi*⌝ (obv. 9); ⌜b*a*⌝ (obv. 22); ⌜*ia*⌝ (obv. 26); ⌜*ka*⌝ (lo. ed. 27); ⌜*na*⌝ (rev. 39).

EA 89

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1627.
COPIES: WA 49; *VS* 11, 43.
COLLATION: 31.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Albright and Moran (1950:164–165 = Moran 2003:143–150; 1992:162–163); Youngblood (1961:322–327).
TRANSLATIONS: Moran (1992:162–163); Giles (1997:394); Liverani (1998:181–183 [LA 144]).
COMPOSITION: As *EA* 72 and 81 (Goren 143).

The Tyre events are exposed in this letter. For the content and the interpreation of *EA* 89, see Moran (2003:143–150, with Albright).

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Line obv. 16—On *na-ad-na pa-ni-nu*, cf. Moran (2003:147).
Line obv. 25—Based upon the contents of line 21 and the available space in line 25, Rainey offers the reconstruction, *qa*[*-du a-ḫa-ti-ia ù* ʾÉ]*-ßu*.
Line rev. 35—GUR *i-na ba-li-i*[*ṭ a-ḫi-ia*]; the meaning is quite uncertain (Moran 1992:162). Rainey's proposal, "During the life of [my brother]," seems required by the context.
Lines rev. 58, left ed. 67—On the restorations, see Moran (1992:163 n. 2).

There are traces of the following signs: ⌜*a*⌝ (obv. 18); ⌜*ab*⌝ (left ed. 64); ⌜*a*⌝, ⌜*na*⌝ (left ed. 67).

EA 90

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1661.
COPIES: WA 53; *VS* 11, 44.
COLLATION: 18.12.2003
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:337–342).
TRANSLATIONS: Moran (1992:163–164); Liverani (1998:195–196 [LA 157]).
COMPOSITION: The clay type dominates Byblos, and it is also typical of a small group of Tell el-Yahudiyeh vessels from Byblos (Goren 143).

Rib-Hadda says that he had written to the king of Egypt from Shigata and again from Baṭruna to save his city, but his words were not taken to heart. Now, the *ʿapîru* have taken Pharaoh's cities. The restorations of the broken lines and traces are quite difficult. Here and there the signs remain unclear and the readings are speculative.

Line obv. 1—The *na* sign is no longer visible.
Line obv. 3—Schröder draws the *ma* sign correctly. ⌜*ti*⌝, according to Rainey.
Line obv. 6—[*ìl-qé*]; with Moran (1992:164 n. 1).
Line obv. 15—Since Rib-Hadda is speaking about Gubla, the reconstruction *ti*[*-na-ṣa-ru*] (Rainey's collation) seems more likely, *contra* Knudtzon's or Moran's restorations (1992:164 n. 2).
Line obv. 17—Contrary to Moran (1992:164 n. 3), who says that he could not see traces corresponding to Knudtzon's [*la-q*]*a*, Rainey saw ⌜*ù*⌝[*la-*]⌜*qa*⌝ written on the right edge and noted that *laqâ* is an infinitive absolute (Rainey's collation).

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Line obv. 19—[*yi-ìl*]-⌜*qú*⌝ is 3rd m.sg., not Moran's 3rd m.pl.
Line obv. 20—Read [*a-*]⌜*na*⌝, not Knudtzon's [*i-n*]*a* (Rainey's collation).
Lines obv. 24–25—Read *i-nu-ma* / [*yi-*]⌜*ìl*⌝-*te*$_9$-*qú-šu-nu* "while the *ʿapîru* [dog] is taking them." The verb is not plural.
Line obv. 26—[UR.GI$_7$]; following Moran (1992:164 n. 5).
Line obv. 27—[*pa-ni-i*]*a*; see Moran (1992:164 n. 6).
Line obv. 28—[*ḫa-za-nu-tu*]; following Youngblood (1961:338).
Line rev. 44—⌜*yi-iš-me*⌝; Moran does not accept Youngblood's *yišme* at the end of the line that depended on Schröder's facsimile. Rainey (collation) saw traces of ⌜*yi*⌝ and ⌜*me*⌝.
Line rev. 45—Rainey (collation) reads [LUGAL EN-*i*]*a* ⌜ÌR *ki-ti*⌝-*šu* ⌜*ù uš-ši-ru*⌝.
Line rev. 49—Read ⌜*uš-ši*⌝-*ra-aš*-⌜*šu-nu*⌝? ⌜*ù*⌝ *i-re-ši*. Knudtzon's *la* is unlikely; there are traces of ⌜*nu*⌝ (Rainey's collation).
Line rev. 54—⌜*gáb*⌝-*b*[*u ša*]; with Moran (1992:164 n. 9).
Line rev. 55—Rainey (collation) reads ⌜ḪAR⌝-*šu*. (ḪAR = *semeru* = "a bracelet"), against Moran, who admitted that his *ḫ*[*a*]*r-šu-ut-ta*-[*ša/ši-ru*] is dubious and its context unclear (1992:164 n. 9).
Line rev. 56—Rainey (collation) corrects Youngblood's restoration (1961: 339).
Line rev. 57—[*a-na* ÌR-*ka*]; following Youngblood (1961:339).
Line up. ed. 61—[*ù ti*]-⌜*il*$_5$⌝-*qé* KUR [*A-mur-ri*]; see Moran (1992:164 n. 10).
Lines left ed. 62–64—The restorations are based on comparison with *EA* 91:39–41 (with Moran 1992:164; Youngblood 1961:339).

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝, ⌜*ia*⌝ (obv. 13); ⌜*i*⌝, *t*[*a*] (obv. 23).

EA 91

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 931.
COPIES: WA 56; *VS* 11, 45.
COLLATION: 22.-23.09.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:351–354).
TRANSLATIONS: Moran (1992:164–165); Liverani (1998:196–197 [LA 158]).
COMPOSITION: As *EA* 90 (Goren 144).

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Rib-Hadda warns Pharaoh of consequences because he has done nothing to stop the *ʿapîru* attack.

Lines obv. 4–6—On the singular forms of the verbs *yi-il-*˹*qú*˺ (line 4) and *yi-il-qa* (line 6) and therefore ˹LÚ˺.˹GAZ˺.˹MEŠ˺ (line 5) as also singular, see Moran (1992:165 n. 1).

Line obv. 12—Read ˹*yu-dan*˺-*ni-in*$_4$ (Rainey's collation), *contra* Knudtzon and Moran (1992:165 n. 2) who adopted Greenberg's ˹*yi-da*˺-*ni-en*. Perhaps the first *u* in *lìbbušu* marks an adverb, or maybe it is an error.

Lines obv. 14–16—In line 14 Rainey (collation) had read ˹*yi-im-ma-qú*˺-*ut*, *contra* Knudtzon and Moran (1992:165 n. 3). As Moran had observed (see Rainey 1995–1996:114), this latter verb is evidently influenced by the ensuing N stem forms: *in*$_4$-*na-ka-às* (line 15) and *am-ma-ša-a*ʾ (line 16). On these N forms, see Youngblood (1961:357). Notice that the verb *nakāsu* is also written with *š* like *rakāsu*, etc.

Line rev. 31—Following Moran's restoration (1992:165 n. 5), which is based on comparison with *EA* 133:2.

Lines rev. 33–41—Following Moran's free restoration (Moran 1992:165 n. 6).

Line rev. 45—[*ù til-la-ti ù*] is completed by Rainey's collation.

Line rev. 46—Rainey completes [KUR *A-mu-ur-ri*].

There are traces of the following signs: ˹*a*˺ (obv. 7); ˹*ia*˺, ˹*nu*˺ (obv. 10); ˹*yu*˺, ˹*ba*˺ (obv. 13); ˹*nu*˺ (rev. 27).

EA 92

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 868.
COPIES: WA 50; *VS* 11, 46.
COLLATION: 23.-24.09.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:360–365).
TRANSLATIONS: Moran (1992:166); Liverani (1998:183–184–270 [LA 145]).
COMPOSITION: As *EA* 90 (Goren 144).

According to Rib-Hadda's report, since Pharaoh did not send supplies and auxiliary troops, ʿAbdi-Ashirta moved up against him. Most of the lines in this tablet have traces of signs. Only two lines are entirely missing.

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Line obv. 7—Knudtzon saw ⌜*gáb-ba*⌝ at the end of the line, Schröder did not.
Line obv. 11—First sign is ⌜*nu*⌝, not KÚR (Rainey's collation).
Line obv. 21—*mimmâ* is probably the noun derived from the indefinite pronoun, meaning "possessions; supplies," *contra* Moran's "nothing" (1992:166); see Rainey (1975:421; 1995–1996:114).
Line obv. 23—*i-te*$_9$-⌜*el-lu*⌝ (Rainey's collation) is more likely than Moran's *i-te*$_9$-⌜*el-la*⌝ (1992:166 n. 3).
Lines obv. 25-up. ed. 26—At the beginning of line 25 there are traces of ⌜*a*⌝, *contra* Knudtzon's *a*[*n*]. Rainey (collation) reads ⌜*iš-te*⌝-*mé* / ⌜*i*⌝-*nu-ma* LÚ.[KIN-*ia*……].
Lines rev. 29–30—The reading follows Rainey's restoration.
Lines rev. 32–34—Here LUGAL is used for rulers of Beirut, Sidon and Tyre. Note that in line 33, the writing *Ṣi*, not *Zi*, for the city Ṣiduna is the only case in the Amarna letters.
Lines rev. 35–36—[*al*]-⌜*lu-mi*⌝ (Moran 2003:111) is better than [*u*]*m*-⌜*ma*⌝-*mi* (Moran 1992:166 n. 4). The traces of the ⌜*a*⌝ sign at the beginning of line 36 are no longer visible.
Lines rev. 37–38—For the restoration, compare Rainey's reading to Moran (1992:166 n. 5–6).
Line rev. 39—⌜*ù la iš-ta-pa*⌝-*ru*; following Rainey's collation.
Line rev. 40—*a-na ša-*⌜*al šul*⌝-*m*[*i*]-*nu*; Moran's completion (1992:166) based on *EA* 96:5–6; 97:3.
Line rev. 41—*ìl*-[*qé*]; following Moran (1992:167 n. 9).
Line rev. 42—*a*-[*di*]; Moran (1992:167 n. 10) cites personal communication with N. Na'aman.
Line rev. 44—The numeral was evidently intended to be "four" (cf. Moran 1992:167 n. 11; Rainey 1995–1996:114).
Line rev. 48—On ÉRIN.MEŠ KAL.BA[D].KASKAL MAḪ(?), see Moran (1992:167 n. 13; 180 n. 10).
Line rev. 49—Rainey (collation) completes *ip-*⌜*pu-uš*⌝ [*a-na-ku nu-kùr-ta*$_5$].
Lines rev. 52- up. ed. 55—Following a suggestion by Moran (1992:167 n. 14).

There are traces of the following signs: ⌜*uš*⌝ (obv. 11); ⌜*a*⌝ (rev. 33); ⌜*ù*⌝ (rev. 34).

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EA 93

RIB-HADDA, THE RULER OF BYBLOS, TO AMANAPPA, AN EGYPTIAN OFFICIAL

TEXT: VAT 1663.
COPIES: WA 55; *VS* 11, 47.
COLLATION: 19.12.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:372–374).
TRANSLATIONS: Moran (1992:167); Liverani (1998:184 [LA 146]).
COMPOSITION: As *EA* 90 (Goren 144–145).

The style of writing in this short letter betrays considerable anger not only through the statement of rage, but also by quoting the addressee who did not fulfill his promise. Note the use of imperative forms, a negative question, a conditional clause and the repetition of the warning.

In this letter, most of the broken parts are at the two edges of the tablets.

Line obv. 4—Youngblood's restoration (1961:375) is accepted by Moran (1992:167 n. 1) and Rainey (collation).
Lines obv. 12–13—*ù ni-*[*d*]*a-gal* / ⌜URU⌝ "we can look after the city," not Moran's "we can visit the city" (1992:167).
Line lo. ed. 15—⌜*ti*⌝*-b*[*a-ú-na*]; with Moran (1992:167 n. 3).
Lines rev. 18–21—See Youngblood (1961:376).

There are traces of the following signs: ⌜*pa*⌝ (obv. 1); ⌜*ú*⌝ (rev. 19).

EA 94

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: C 4756.
COPY: WA 78.
COLLATION: 26.01.1980 and 29.01.1980
TRANSLITERATION AND TRANSLATION: Youngblood (1961:377–380).
TRANSLATIONS: Moran (1992:168); Giles (1997:395–396); Liverani (1998: 198–199 [LA 160]).
COMPOSITION: Not examined.

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The central message is betrayal. Lying men speak treacherous words to Pharaoh. The lower half (or more) of the tablet is broken away. For notes, see Moran (1992:168 n. 1–8).

Line obv. 1—Notice that [*išt*]*a*⌜*par*⌝ is written with ⌜*pár*⌝, *contra* Knudtzon's and Moran's ⌜*par*⌝ (1992:168 n. 1).

Line obv. 12—*i-zi-za* is an unrecognized hybrid infinitive (Rainey 1995–1996:114); render: "Who would advise to stand up…," *contra* Moran's translation (1992:168).

Line rev. 65—*A mé-e* (cf. *EA* 14 III, 29); the supposed appearance of the same Egyptian term here has rightly been corrected by Moran (1992:168 n. 6) to *A mé-e* "water" as befits the context (Cochavi-Rainey 2011:248).

Line rev. 73—[*l*]*a-*⌜*a*⌝*-mi* ⌜*yi*⌝*-iš-ta-ḫi-iṭ*; Gt stem nuance in WS form. Rainey observes traces of ⌜*a*⌝.

EA 95

RIB-HADDA, THE RULER OF BYBLOS, TO THE EGYPTIAN SENIOR OFFICIAL

TEXT: VAT 1668.
COPIES: WA 70; *VS* 11, 48.
COLLATION: 08.01.2004
TRANSLITERATION AND TRANSLATION: Youngblood (1961:388–391; 1962).
TRANSLATIONS: Moran (1992:169); Giles (1997:396–397); Liverani (1998: 194–195 [LA 156]).
COMPOSITION: As *EA* 90 (Goren 145).

In addition to his repeated requests to send Pharaoh's regular troops to his lands in Canaan, Rib-Hadda asks the Egyptian senior official to bring men from Meluḫḫa. This tablet is badly broken.

Lines obv. 17–18—Rainey (collation) notes that he could see the signs that Youngblood (1961:391) needed to confirm his rendering.

Line obv. 20—At the beginning of the line Rainey thought that he saw traces of ⌜*ki la.ú-še*$_{20}$*-ru-bu*⌝*-ka*; cf. Moran (1992:169 n. 1).

Lines rev. 25–33—Contrary to Moran (1992:169), according to Rainey's rendering, the king of Mitanni did not come to Amurru (collation).

Line rev. 25—Rainey (collation) does not confirm the traces of [*m*]*i* at the beginning of the line. Above the second sign, *-nu*, he saw a white fleck.

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Line rev. 31—There are traces of ⌜*yu*⌝ in *yu-wa-*⌜*ši*⌝*-*[*r*]*a* (Rainey's collation).
Lines rev. 40–42—Rainey renders "'Abdi-Ashirta is [ve]ry sick and who knows if he will die (or) if he will recover and return." Youngblood (1961:391) translates "'Abdi-Ashirta is [ve]ry sick; [pe]rh[a]ps he had died." Giles (1997:397) follows Moran (1992:169) who translates "'Abdi-Ashirta is very *ill*. [*Wh*]*o* knows, when he dies, [w]hat…"
Line rev. 42—BA.ÚŠ = *imâtu* "he will die."
Line rev. 43—Read ⌜*i-nu-ma dan-na ù tu-ur-ra*⌝ (Rainey's collation).
Line rev. 44—With Moran (1992:169 n. 5).

There are traces of the following signs: ⌜*pa*⌝, ⌜*ni*⌝ (obv. 5); ⌜*a*⌝ (rev. 31); ⌜*at*⌝ (rev. 34); ⌜*ki*⌝, ⌜*ma*⌝ (rev. 35); ⌜*nu*⌝ (rev. 38).

EA 96

AN ARMY COMMANDER TO RIB-HADDA, THE RULER OF BYBLOS

TEXT: VAT 1238.
COPIES: WA 82; *VS* 11, 49.
COLLATION: 18.09.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Youngblood (1961:395–397; 1962: 24–27).
TRANSLATIONS: Moran (1992:170); Liverani (1998:186 [LA 148]).
COMPOSITION: From the Egyptain center of Ṣumur (Goren 116).

The Egyptian general demands from Rib-Hadda to search for the asses of the king and to send men to protect the city. This tablet is almost unharmed. There are only few traces that were completed by Knudtzon, Youngblood and Moran.

Line obv. 6—Youngblood's (1961:395; 1962:24) and Moran's *i-*⌜*nu*⌝*-ma* is confirmed by Rainey.
Line rev. 17—*ú-ṣ*[*ú-ur*]; with Moran (1992:170).
Line rev. 23—EN-*lì* is a construct (Rainey's collation).

There are traces of the following signs: ⌜*na*⌝, ⌜*nu*⌝ (obv. 4); ⌜*i*⌝ (obv. 11).

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EA 97

YAPPAḪ-HADDA TO SHUMU-HADDA

TEXT: VAT 1598.
COPIES: WA 183; *VS* 11, 50.
COLLATION: 15.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:170); Liverani (1998:242 [LA 196]).
COMPOSITION: Sent from Gaza (Goren 161–162).

With regard to the bad reputation of Shumu-Hadda, Yappaḫ-Hadda does not charge Shumu-Hadda with the loss of the king's land but puts the blame on ʿAbdi-Ashirta. The tablet is badly broken.

Line obv. 1—Rainey (collation) assumes [*qí-bí-ma*] on the back.
Line lo. ed. 10—[KUR.MEŠ LUGAL]; with Moran (1992:170–171 n. 1). ˹*yu*˺-*ḫal-li-iq*; Rainey saw traces of ˹*yu*˺, *contra* Moran's ˹*ú*˺ (1992:170–171 n. 1).

EA 98

YAPPAḪ-HADDA TO YANḤAMU, THE EGYPTIAN COMMISSIONER

TEXT: VAT 1675.
COPIES: WA 128; *VS* 11, 15.
COLLATION: 19.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:171); Giles (1997:397); Liverani (1998:242 [LA 197]).
COMPOSITION: Most likely made in Beirut (Goren 162).

According to Yappaḫ-Hadda, all the lands of the king of Egypt, from Byblos to Ugarit, are lost. They are in the service of ʿAziru, the enemy. This short tablet is almost perfectly preserved.

Line obv. 4—The subordinating conjunction *inūma* has to be temporal "when," "while" (Rainey 1995–1996:114).
Line rev. 14—[URU] ˹*Ar*˺-*wa*-˹*da*˺; for the restoration, see Moran (1992:171 n. 1), so also Naʾaman (1975:60* n. 7).
Line rev. 17—At the beginning of the line Rainey reads *ù*, not *a-na*.

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Line rev. 26—With Knudtzon's *lum-da-ta*, as opposed to *AHw*'s (p. 532) *lum-⟨mu⟩-da-ta* or Moran's *lum-⟨mi⟩-da-ta* or *lam$_x$-⟨mi⟩-da-ta* (1992:171 n. 2).

There are traces of the following signs: ⌜*Ar*⌝ (rev. 14); ⌜*ni*⌝, ⌜*pu*⌝ (rev. 21).

EA 99

THE KING OF EGYPT TO THE RULER OF THE CITY OF ʿAMMIYA(?)

TEXT: C 4742 (12196).
COPY: WA 202.
COLLATION: January 1980
TRANSLATIONS: Oppenheim (1967:120); Moran (1992:171); Liverani (1998: 243 [LA 198]).
COMPOSITION: Not examined.

Pharaoh asks his vassal to send him his daughter and contributions as dowry. Unfortunately, the first two lines are broken so that we cannot be sure who the addressee is. The remaining lines are in a perfect state of preservation.

Line obv. 1—[*a-na* ⌜X-X-*a*]*ṣ*-⌜*ma-a-nu*⌝; Gordon's reading (in Moran 1992:172 n. 1) is not confirmed by Rainey.
Line obv. 5—*uš*!-*te-bi*!-*la-ku*; with Thureau-Dangin (1922:100) and Moran (1992:172 n. 2).
Lines obv. 7–8—On the expression *uṣ-ṣur lu-ú na-ṣa-ra-ta* "and guard! May you be on guard!" (as in *EA* 367:4; 370:4; and 117:84), see Cochavi-Rainey (2011:101–102, 103, 182, 210, 259).
Line obv. 11—There are traces of ⌜*a*⌝.
Line rev. 17—*ši-ia-tù b*[*a*]-*a*[*n-t*]*ù*; cf. *EA* 369:21.

EA 100

THE CITY OF ʿIRQATA TO THE KING OF EYGPT

TEXT: BM 29825.
COPY: BB, 42.
COLLATION: 07.08.1999 and 03.03.2007

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PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:172); Giles (1997:397–398); Liverani (1998: 243–244 [LA 199]).
COMPOSITION: As *EA* 169. Probably made at Tell ʿIrqata (Goren 114, 122).

Here is a standard order of the king to his vassal to guard the city. In addition, the scribe assures the king that the people of ʿIrqata are guarding the city until the arrival of the Egyptian army. Moreover, they continue to assert their loyalty (cf. Moran 1992:173 n. 3; *CAT* 2:411).

Line obv. 4—*ši-bu*!(ŠE)-*ti-ši*; cf. Albright (1946:23) in Moran (1992:173 n. 1).
Line obv. 12—Read [*ù*] at the end of the line.
Line obv. 17—*nu*[-KÚR]; the edge is broken, cf. Moran (1992:173 n. 4).
Line obv. 18—*tu-b*[*a-ú*]; with Moran (1992:173 n. 5), *contra* Knudtzon and *CAD* B:363b.
Line obv. 20—[KÙ.BABBAR *a-na*]; based on Moran's translation (1992:173).
Line rev. 25—Rainey completes *ša-š*[*i*], *contra* Moran's *ša-*[*ḫa-aṭ*] (1992:173 n. 6), and LÚ.MEŠ *š*[*a-ru-tu*] *contra* Moran's LÚ.MEŠ G[AZ *iš-tu*] (1992:173 n. 6).
Line rev. 27—Traces of *š*[*u*] were seen by Rainey at the end of the line, *contra* Knudtzon.
Line rev. 29—*ti-ìš-ta-*[*kán-šu*]; with Moran (1992:173 n. 4).
Line rev. 30—*a-di ni-na-ṣa-ru-š*[*u*]; the adverb is an example of *adi* with the meaning of Hebrew *ʿôḏ* "still, yet, further" (Rainey 1975:408 n. 111; 1995–1996:114a+b; 2003:195*). The final sign at the end of this line (which is damaged) is best restored *š*[*u*] (Rainey 1989–1990:59b).
Lines rev. 29–30—A *casus pendens* is required by the sense of the text.
Line rev. 36—On the "breath" (*šāru*) of the king, see Moran (1992:173 n. 9).
Line rev. 39—*a-bu-la-nu* "Our gate," *contra CAD* E:26a and Moran (1992:172). The sign *nu- is* substituted for *ni-* (*CAT* 2:47); *uddulu* is a stative adjective, D Stem.

There are traces of the following signs: ⌜*na*⌝, ⌜*ri*⌝ (obv. 2); ⌜UTU *um*⌝ (obv. 7); ⌜LUGAL⌝, ⌜*nu*⌝, ⌜*ru*⌝ (obv. 9); ⌜*Ir*⌝, ⌜*qa*⌝, ⌜*ta*⌝ (obv. 10); ⌜*yu*⌝ (obv. 11); ⌜LUGAL⌝ (obv. 14); ⌜*ta*⌝ (obv. 15); ⌜*ri*⌝ (obv. 16); ⌜*ki*⌝ (obv. 19); ⌜*nu*⌝ (obv. 20).

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EA 101

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29827.
COPY: BB, 44.
COLLATION: 27.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Rainey (1989–1990:114); Moran (1992:174); Giles (1997:398–399).
COMPOSITION: This tablet belongs to the Byblos correspondence (Goren 147).

This letter included two tablets. The first one lost. After a long period of complaints and urgings, Amenḥotep III and his advisors apparently decided to act. Ḫaya, an Egyptian wise vizier and commander, was sent with an expeditionary force of regular Egyptian seaborne troops. According to Rib-Hadda's accusation, it is remiss of Ḫaya not to commit the fleet to killing ʿAbdi-Ashirta, since the men of Amurru do not have wool and ʿAbdi-Ashirta does not have textile garments to bribe help from Mittannians (see Rainey 2006:80c).

Lines rev. 1–2—With Youngblood (1961:88–89), against Moran (1992:174). The interrogative pronoun is most probably personal and not impersonal (also in Rainey 1995–1996:114b).
Lines rev. 3–6—For another interpretation, see Altman (1977:7–8).
Line rev. 7—SÍG = *šipātu* "wool."
Line rev. 10—GÚ.UN; see Moran (1975:158 = 2003:288; 1992:452 n. 5).
Lines lo. ed. 20–21—Rainey (collation) restores [*a-na šà*]*r-ri šum-ma la* / [*a-ṣé*] ⌜*ni*⌝*-nu*. In line 21 an independent pronoun (⌜*ni*⌝*-nu*) with an infinitive form ([*a-ṣé*]) serves as a finite verb which is negated by *lā* (line 20). For the infinitive as a finite verb in a conditional protasis, see *CAT* 3:229–230.
Line rev. 23—[U]RU ⌜*Ṣur*⌝*-ri*; following Na'aman (1975:63* n. 33).
Line rev. 35—^{l}ÌR-*A*-⟨*ši*⟩-⌜*ir*⌝-[*t*]*a*; with Moran (1992:174–175 n. 9).

There are traces of the following signs: tu_4 (obv. 1); ⌜GIŠ⌝ (obv. 4); ⌜*i*⌝*a* (obv. 7); ⌜*i*⌝ (obv. 18); ⌜*šu*⌝ (rev. 31); ⌜*aq*⌝ (rev. 32); ⌜*a*⌝ (rev. 34).

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EA 102

RIB-HADDA, THE RULER OF BYBLOS, TO YANḤAMU (?), THE EGYPTIAN COMMISSIONER

TEXT: BM 29806.
COPY: BB, 23.
COLLATION: 28.01.2000
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:175); Giles (1997:399); Liverani (1998:200 [LA 161]).
COMPOSITION: As *EA* 72 and 81 (Goren 147).

Rib-Hadda is angry with Yanḥami(?), the Egyptian commissioner, since he delayed coming forth. So now he will enter into an empty house.

Line obv. 1—On the questionable identity of the addressee, see Knudtzon and Moran (1992:175 n. 1).

Lines obv. 10–13—The analysis of two unusual forms, *tašapparta* (line 10) and *ti-iḫ-ta-ti* (line 13), remains problematic. For different suggestions, see Rainey (1973: 257–258; *CAT* 2:60, 338, 345–346).

Lines obv. 15–16—The commissioner writes to Rib-Hadda: "Go, take up a position at Ṣumur / until my arrival!" Practically the instances with the expression *adi kašādi* have to do with the anticipated arrival of the army or the king at the head of the army (*CAT* 2:411).

Line rev. 21—Rainey (08.07.1981) reads *ti-de i-⟨nu-ma⟩*. Independently, Gianto (1990:113).

Line rev. 27—It is hard to see ⌜*i-na-an-na*⌝, which Bezold and Knudtzon both saw and Moran accepts (Rainey's collation).

Line rev. 35—The restoration follows Moran's translation (1992:175).

There are traces of the following signs: *um* (obv. 3); ⌜ᵈ⌝ (obv. 5); ⌜*di*⌝ (obv. 16); ⌜*nu*⌝ (obv. 17); ⌜*ia*⌝ (lo. ed. 18); ⌜*i*⌝, ⌜*na*⌝, ⌜*an*⌝, ⌜*na*⌝ (rev. 27).

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EA 103

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1208.
COPIES: WA 77; *VS* 11, 52.
COLLATION: 23.09.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:176); Giles (1997:399); Liverani (1998:200–201 [LA 162]).
COMPOSITION: The tablet was sent from Ṣumur (Goren 148).

With the background of Amurru's occupation by the sons of ʿAbdi-Ashirta, Rib-Hadda requests from Pharaoh to send an auxiliary force to Ṣumur as quickly as possible to protect it until the arrival of the Egyptian regular troops. Besides, he asks for garrison troops to the city of Ṣumur and to the city of ʿIrqata because all of the garrison troops fled from Ṣumur.

Line obv. 17—*ia-*[*nu*]; see *VAB* (2/2:1201); Moran (1992:176 n. 2).
Line obv. 20—Read -⌜*ta*⌝*-pár* as in Schröder's facsimile, not Knudtzon's *-tap-pa*.
Line obv. 22—*l*[*a-a*] *ti-ìš-ma-na*; the fact that 3rd f.sg. forms can take a plural subject strongly suggests that this was the source of the analogical replacement of an original *y-* by the *t-* prefix in the plural forms (Moran 1951:35b in *CAT* 2:43). Perhaps *-ma* before *-na* represents dual (Rainey's collation).
Line rev. 29—Knudtzon's *mar-ṣa* is correct, *contra* Rainey (1973:256). Cf. Moran (1992:176 n. 3; 189 n. 6).
Line rev. 37—Read *in*$_4$*-na-a*[*b*]*-tu*, *contra* Knudtzon. In the photo it appears to be too long for either *ba* or *be*. It has a vertical after the crack (Rainey's collation).

There are traces of the following signs: ⌜IŠKUR⌝ (obv. 2); *nu* (obv. 10); ⌜*da*⌝ (obv. 18); ⌜*ar*⌝ (rev. 38); ⌜*i*⌝, ⌜*na*⌝ (up. ed. 51); ⌜ÉRIN⌝, ⌜MEŠ⌝ (up. ed. 52); ⌜*a*⌝, ⌜*na*⌝ (left ed. 57).

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EA 104

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: C 4751.
COPY: WA 60.
COLLATION: 23.09.2003
TRANSLATIONS: Moran (1992:177–178); Giles (1997:400); Liverani (1998:201–202 [LA 163]).
COMPOSITION: Not examined.

Ullassa (a city near the northern coast of Lebanon, near Ṣumur and at modern-day Tripoli) was captured by Pu-Baʿlu, the son of ʿAbdi-Ashirta (on this deed, see Rainey 2006:81a). In this letter (line 42), Arwada is one of the cities that would contribute to the confinement of Rib-Hadda within Ṣumur (cf. Moran 2003:287).

Line obv. 3—Contrary to Knudtzon, Winckler's copy is right; there is no *ma* sign at the end of the line.
Lines rev. 31–53—For rendering, analysis and references, see Rainey (1989–1990:59b–60a); Moran (2003:114, 287; 1992:177 n. 1–5).
Line rev. 52—ʿIbirta (Youngblood 1961:249) was a crossing point on the Nahr el-Kebîr.

EA 105

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1628.
COPIES: WA 77; *VS* 11, 53.
COLLATION: 04.11.2003
PHOTOGRAPHS: Vita
TRANSLATIONS: Moran (1992:178); Giles (1997:400–401); Liverani (1998: 202–203 [LA 164]).
COMPOSITION: As *EA* 90 (Goren 148).

Ṣumur is surrounded by forces. The sons of ʿAbdi-Ashirta come from the landward side and the Arwadians from the seaward (on this case, see Rainey 2006:80c–81a).

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Line obv. 20—On *laqi* as passive in the Rib-Hadda letters, see Rainey (1975:400 n. 56).
Line obv. 21—*kīma kitti* "by consent" follows "truly, duly" in *CAD* K:472a.
Line obv. 25—The *ta* sign at the end of the line is no longer visible.
Line obv. 27—Read LÚ.MEŠ *mi-ši* (Moran 2003:230), not Knudtzon's *amêlūt mi-lim*.
Line obv. 28—*mi-im-mi-šu-nu* most likely means "their supplies," see Rainey (1995–1996:114).
Lines obv. 34–35—^{I}*A-*⌜*ma*⌝*-an-*[*ma-š*]*a*; following Albright (1946:5). ^{I}DUMU-*Pí-ḫa-a*; Albright (1946:23).
Line obv. 37—*mi*(?)-⌜*im-mi-ia*⌝ "my property"; at the end of the line the same term (*mimmû*) appears as in lines 32, 38, 81 and may be also in line 76 (Rainey 1995–1996:114 and collation). See Moran (1992:179 n. 4).
Line lo.ed. 41—^{I}*A-*⌜*ma*⌝*-an-*[*ma-š*]*a*; Rainey saw *-pár* at the end of the line, *contra* Knudtzon's *-pa-*[*ru*] or Moran's *-pa-*[*ar*].
Line rev. 44—Perhaps ⌜*ša*⌝*-šu-ni* is dual. Maybe it refers to two brothers (Rainey's collation).
Line up. ed. 80—*i-na* [*pa-ni-šu-nu*]; following Moran (1992:179 n. 5).

There are traces of the following signs: ⌜^{d}⌝ (obv. 3); ⌜*ri*⌝ (obv. 11); ⌜*a*⌝, ⌜*na*⌝ (obv. 16); *t*[*a*] (obv. 19); ⌜MEŠ⌝, ⌜*nu*⌝ (obv. 20); ⌜*a*⌝ (obv. 23); ⌜*ra*⌝ (obv. 31); ⌜*it*⌝ (obv. 39); ⌜*na*⌝ (lo. ed. 40); ⌜*na*⌝ (rev. 47); ⌜KUR⌝ (rev. 48).

EA 106

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 344.
COPIES: WA 43; *VS* 11, 52.
COLLATION: 26.09.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:179–180); Giles (1997:401); Liverani (1998:208–209 [LA 169]).
COMPOSITION: As *EA* 72 and 81 (Goren 148).

The sons of ʿAbdi-Ashirta cannot occupy Ṣumur, the sieged city.

Line obv. 2—For the restoration, see Moran (1992:180 n. 1).
Line obv. 3—At the end of the line *iš-tu*] *da-ri-ti*, *contra* Knudtzon (1915:470 n. c).

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Line obv. 15—On *ma-an-ga*, see Thureau-Dangin and Rainey, cited by Moran (1992:180 n. 3).
Lines obv. 16–17—For the *casus pendens* construction, see Gianto (1990:51).
Line obv. 20—Read *pa-a*[*ṭ-ru*], *contra* Knudtzon's *pa-t*[*a-ru*].
Line obv. 27—The *ma* sign at the end of the line is no longer visible.
Line rev. 28—The precative [*li-iṣ*]-ʳ*ṣur*ˀ-*ši* was restored by Moran (1992:180 n. 5), *contra* Knudtzon's [*iṣ*-]*ṣur-ši*. Read at the end of the line ʳ*iṣ*ˀ[-*ṣu-ru-ši*], *contra* Moran's *ú*-[*ṣú-ú/na*] (1992:180 n. 6).
Line rev. 29—There are traces of ʳ*na*ˀ.
Line rev. 32—*i-né-p*[*u-uš*]; this is the verbal form that Moran (1992:180 n. 8) assumes is correct, but Knudtzon and also Rainey saw traces of the sign—*p*[*u*].
Line rev. 35—Read *šá*.
Line rev. 44—*aš-šum-ma a-la-ki-ia*; the infinitive of purpose is dependent on *aššumma* and may also be a component in a non-verbal clause. The addition of an enclitic *-ma* to the preposition suggests that its phrase is logical predicate. Perhaps in lines 41–44 the writer wanted to stress that it was to fulfill his military obligations to the king that he had to, or would have to, assemble so many men (Rainey 1995–1996:114).
Line rev. 48—For this reading, see Moran (1992:180 n. 10).

EA 107

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 346.
COPIES: WA 41; *VS* 11, 55.
COLLATION: 26.09.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:180–181); Giles (1997:401–402); Liverani (1998: 209–210 [LA 170]).
COMPOSITION: As *EA* 72 and 81 (Goren 148).

Rib-Hadda asks Pharaoh for the army commander to remain in Ṣumur but to recall Ḥaʿpi to Egypt to interrogate him about his affairs. Rib-Hadda is afraid to go to Ṣumur since he has warriors but no horses to march against the king's enemies.

Line obv. 14—ˡ*iḫ-ri-pí*; Egyptian: *ḥry-pḏ*(*t*) "an army commander." Albright (1946:14), who was the first to relate this word with Egyptian, had read

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^{1}*iḫ-ri-pí-ta*, *contra* Knudtzon's ^{1}*aḫ-ri-bi-*[*t*]*a* (see also Moran 2003:285 n. 32; 1992:181 n. 1). Rainey saw neither the value *-ta* nor traces of it.

Line obv. 16—^{1}*Ḫa-ip*; Egyptian: *Ḥʿpy* (cf. Ranke 1935:234:7; Albright 1946:10; Hess 1993:70).

Line rev. 23—DUGUD; with Moran (1975:155–156/2003:285; 1992:181 n. 2). Today there is no trace of the sign *-na* at the end of the line (Rainey's reading).

Lines up. ed. 42–43—In these lines, there is a *hapax*. In Borger (2003:308 No. 271), EZEN = ŠÌR. Moran (1992:181 n. 3) gave up his earlier suggestion (1950:166 = 2003:115–116) that the sign groups at the end of the line represent KEŠDA = ŠÌR. His own collation showed two signs, not one, which seem clearly to be NI and BA. However, that particular line was at the bottom of the tablet and *EA* scribes are known to distort signs at the margin or edge of tablet. Therefore, the comparison with the sign in *EA* 108:15 still seems cogent; the same goes for Moran's identification of the sign in question as KEŠDA = ŠÌR. *EA* 107:42–43 thus may be read ˹LÚ˺.MEŠ ŠÌR! / [\]˹*mar*˺*-ia-nu-ma*; ŠÌR is a logogram that can mean a "troop" of soldiers (Akkadian *kiṣru*, *CAD* K:437b–438).

Moran's collation confirms Schröder's reading of the first sign in line 43 as *mar* (Schröder 1918), which gives a hitherto unattested logogram for *mariannu* (unrecorded in *CAD* M/1:281b). Moran's original hunch seems to be confirmed by *EA* 108:15, which has ˹LÚ˺.MEŠ ŠÌR: *ši-ir-ma*. Schröder had sought in vain for an Egyptian word, **šir*, but Moran had understood that *ši-ir* was the explanation of the Sumerian word sign (both had recognized that *-ma* was the Akkadian enclitic). The same sign was probably employed at the end of *EA* 124:51'. What has survived there could be simply *-ma*, but the context favors the view that charioteers and infantrymen were meant. With these passages in mind, one can assume that the same kind of social standing was accorded to the chariot warrior as in neighboring societies, e.g. Ugarit and Alalakh (Rainey 1965:19–21). For the above explanation, see Rainey (1989–1990:60a; 2002:57–58). There are traces of ˹KEŠDA˺ (Rainey).

[\]; at the beginning of line 43 Rainey adds a wedge of glossenkeil.

Line left ed. 48—There are traces of ˹*al-ka*˺ and -˹*mu*˺.

There are traces of the following signs: ˹*la*˺ (obv. 4); ˹*pa*˺ (rev. 24); ˹*ba*˺ (rev. 32); ˹*Ṣu*˺ (rev. 34); ˹*la*˺, ˹*a*˺ (left ed. 47); ˹*al*˺, ˹*ka*˺ (left ed. 48).

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EA 108

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 345.
COPIES: WA 42; *VS* 11, 56.
COLLATION: 26.09.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:181–182); Liverani (1998:210–212 [LA 171]).
COMPOSITION: As *EA* 90 (Goren 149).

Rib-Hadda rejects the false words that are being spoken to the king. He claims that ʿAbdi-Ashirta's sons took horses of the king and chariots and that they gave chariot warriors and soldiers to the land of Subaru as *hostages*(?). Rib-Hadda also declares his loyalty to Pharaoh.

Line obv. 15—LÚ.MEŠ KEŠDA \ Moran (2003:115–116) was certainly correct in reading here LÚ.MEŠ KEŠDA \ *ši-ir-ma*, against his earlier reading (1992:182 n. 2). For discussion, see above *EA* 107:42–43 (also Rainey's collation).

Lines obv. 20–21—*yu-qa-bu a-wa-tu / ša-ru-tu* "a false message is being spoken" (see also *CAD*'s *juqabu* [Š/2:132b]). The verb is 3rd sg. passive. Moran (1992:181) reads the subject and the verb in plural. Notice that *sarru* (*sāru*/*ṣarru*) "false, criminal" (*CDA* 318b) is also *šārūtu* in *EA*.

Line obv. 26—*ti-z*[*i-zu-na*]; the ending *-na* follows Moran (1992:182 n. 4).

Line obv. 32—The form *laqi* as passive was Rainey's original suggestion (1975:400 n. 56; 2003:196*), *contra* Moran (1992:182). Here, like Moran, Rainey understands *laqi* as active.

Line rev. 33—Rainey's *š*[*a-šu*] (1975:400 n. 56) was hesitantly accepted by Moran (1992:182 n. 5).

Lines rev. 34–38—*šumma* "since"; on the use of *šumma* in the Amarna letters, see Moran (2003:173; 1992:182 n. 6.)

Line rev. 38—On the *Miši* people, see Lambdin (1953b:76 n. 17).

Line rev. 42—On the Canaanite idiom "they are strong in their face," see Moran (1992:182 n. 7).

Lines rev. 51–52—There are two options to analyze the form of the verb. First, perhaps read *ti-ìš-mu-na* as a 3rd m.pl. and the nominative adjective has to determine the subject in the following question: "Why are other men listened to?" (see also Rainey 1995–1996:114). Or, read *ti-ìš-mu-na* as a 2nd m.sg. energic in the interrogative clause and translate: "Why do you listen to other men?" (*CAT* 2:238).

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Line rev. 58—On UD. KAM^{V}.MEŠ as singular, see Moran (1992:182 n. 9).
Line rev. 60—Read *lum-ni-*[*ia i-*]*na* (Rainey's collation), there is not enough room for Moran's [*lum-ni-ma i*]*-na* (Moran 1992:182 n. 10).
Line rev. 61—*ù pa*[*-ṭá-*]⌜*ar ù*⌝ LÚ *an*[*-nu-ú*]; following Moran (1992:182 n. 10), but in contrast to Moran's reading, Rainey saw traces of ⌜*ar*⌝.
Line rev. 66—Read *uš-ši-ra*, not *uš-ši-ra-ni* as in Schröder's facsimile, following Knudtzon (Rainey's collation).
Line rev. 67—*Mi-iṣ-ri-*⌜*i*⌝, not Knudtzon's *Mi-iṣ-ri*; Rainey observed that there are two horizontal wedges at the end of the line.

There are traces of the following signs: ⌜⌝, ⌜*Ri*⌝ (obv. 1); ⌜*mi*⌝ (obv. 8); ⌜*lìb*⌝ (obv. 13); ⌜*a*⌝, ⌜*wa*⌝ (obv. 30); ⌜*A*⌝ (rev. 33); ⌜*ra*⌝ (rev. 47); ⌜*a*⌝ (rev. 50); ⌜*ša*⌝ (rev. 52); ⌜*ka*⌝ (rev. 60); ⌜*ka*⌝ (left ed. 69).

EA 109

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1629.
COPIES: WA 52; *VS* 11, 57.
COLLATION: 03.11.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:183); Giles (1997:402); Liverani (1998:212–213 [LA 172]).
COMPOSITION: As *EA* 90. Petrographically this tablet is identical to *EA* 108 (Goren 149).

Rib-Hadda compares the old days to these days. Formerly, the king's ancestors did not desert his ancestors when the king of Mittani was hostile to Egypt. Now the king keeps silent, even though the sons of ʿAbdi-Ashirta seized his cities and are hostile to him.

Line obv. 7—It is *yi-na-mu-šu-*⌜*na*⌝ (Rainey's collation), cf. Izre'el (1987:87).
Line obv. 8—*iš-tu* ⌜*a*⌝*-b*[*u-ti-ia*]; with Schröder's *-ti*! *Contra* Knudtzon's *-tu* (*VAB* 2/1:480, n. g)
Line obv. 12—Restore [URU *Ir-qa-*]*ta*, not [URU *Ar-da-*]*ta*.
Line obv. 13—Rainey (collation) restores [*la-qé*] *šu-nu* and notes that the verbal form is absolute infinitive as past with pronoun subject.
Line obv. 15—[*ù* URU *Ú-l*]*a-sà*; cf. Moran (1992:184 n. 1).
Lines obv. 16–17—See Moran (1992:184 n. 2).

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Lines obv. 20–21—Rainey (collation) reads [*aq-b*]*u*, *contra* Moran's [*ka-i*]a_8-*a-na-ku* (1992:184 n. 3), and completes [KAL.G]A = *dannu* "force" (line 21) instead of Moran's [NÍG.G]A (1992:184 n. 4).

Line obv. 23—Moran's *ka-y*[*a-nu*] (1992:184 n. 3) is accepted in Rainey's collation.

Lines obv. 26–27—With Moran (1992:184 nn. 6–8).

Line obv. 30—Rainey (collation) completes *iš-tu* ⌜É⌝[^{d}NIN *ša* URU].

Lines rev. 34–35—The completion [*ù qa-la-*]*t*[*a*] ⌜*a*⌝-[*na ip-ši-*] / [*šu-n*]*u ti-la-qú* ⌜URU⌝ *Ši-g*[*a-ta*^{KI}] is proposeded by Rainey's collation.

Line rev. 36—Rainey (collation) measured the space at the end of the line and found that there is room for the same *ù an-nu-ú* as in line 25.

Line rev. 37—Rainey completes [*ša uš-ši-ir*] at the end of the line, not [*uš-šir*$_4$]; see Rainey (1995–1996:114).

Line rev. 43—The *na* sign is no longer visible at the end of the line.

Line rev. 48—[*ti-*]*da-*⟨*ga*⟩*-lu-na*; with *CAD* D:59b. Moran (1992:184 n. 11) rejects this reconstruction and instead opts for *dâlu* "to prowl, make to prowl." But he ignores the infinitive *da-ga-li-ma* in line 44. Unless [*ti-*]*da-*⟨*ga*⟩*-lu-na* is accepted, the entire contrast being expressed loses all its meaning (Rainey 1995–1996:115). At the end of this line, Moran's [*ki-ma*] was accepted by Rainey.

Line rev. 49—With Moran (1992:184 nn. 11–12), against *AHw*:896b. Notice that Rainey saw traces of ⌜*ši*⌝.

Line rev. 50—Read [*ù*] *iš-mu lum-*⟨*na*⟩, *contra* Moran (1992:184 n. 13).

Line rev. 53—*Contra* Moran's remark (1992:184 n. 14), read ⌜TI⌝.LA *m*[*u-tu a-n*]*a*. Rainey (collation) notes that the wedge cannot be *di* as Moran thought; compare *de* in line 37.

Line up. ed. 62—⌜*a-nu*⌝*-ma*, not Knudtzon's [*i-n*]*u-ma*.

Line up. ed. 63—[*a*]*-ṣí*; singular verb for plural.

There are traces of the following signs: ⌜EN⌝ (obv. 1); ⌜KI⌝ (obv. 11); ⌜*li*⌝ (rev. 41); ⌜*za*⌝ (rev. 61).

EA 110

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1666.
COPIES: WA 64 (a.e.b.c.); *VS* 11, 58.
COLLATION: 23.12.2003

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PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:185).
COMPOSITION: As *EA* 90 (Goren 149–150).

The tablet is badly broken. Rainey added a few improved readings.

Lines obv. 20–26—In the following lines Rainey reconstructs DIŠ (line 20); *ki-nu*[*a-na*] (line 23); *yu-k*]*al-*⌜*šu*⌝ (line 24); *qa-la*]*-ta* (line 26).
Lines rev. 36–38—Rainey restores *la-a*(?) before [*i-r*]*a-a-mu-šu-n*[*u*] (line 36); [*yi-*]*pu-šu ša aq-b*[*i*] (line 38).
Line rev. 40—[*m*]*i-na la-a yu-ṣú*; the reading follows Moran (1992:185 n. 1).
Line rev. 42—*la-a*(?) *i-r*]*a-am-šu-*[*nu*]; as in line 36.
Line rev. 49—KUR *Ki-n*[*a-aḫ-ḫi*]; see Moran (1992:185 n. 2).
Line rev. 51—*tu*[*-ba-lu-na*]; see Lambdin (1953b:76 n. 17) and Moran (1992: 185 n. 3).
Line rev. 52—LÚ.MEŠ *mi-š*[*i*]; cf. Moran (1992:185 n. 4). For the *Miši* people, see Lambdin (1953b:75–77).

EA 111

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1631.
COPIES: WA 668; *VS* 11, 59.
COLLATION: 31.10.2003
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:185).
COMPOSITION: As *EA* 90 (Goren 150).

This tablet is badly broken. The letter probably began by recalling how often Rib-Hadda wrote in vain for a garrison and then renewed the request (Moran 1992:185 n. 1).

Lines rev. 15—There are traces of the signs ⌜*na*⌝ and ⌜*ṣa*⌝.
Lines rev. 17–20—See Greenberg (1955:38–39).
Line rev. 22—[*er*]*-bu*; with Knudtzon. Moran's questionable *i*[*r-ru*]*-bu* (1992: 185 n. 2) was suggested by Na'aman (1973:48).
Line rev. 23—Contrary to Moran (1992:185), Rainey restores and renders [*aš-šum*] *ba-li* ⌜*me*⌝*-e*[*m*] "for lack of wa[ter.]"

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EA 112

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1664.
COPIES: WA 57 (a.e.b.c.); *VS* 11, 61.
COLLATION: 05.-06.01.2004.
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:186); Liverani (1998:213–214 [LA 173]).
COMPOSITION: As *EA* 90 (Goren 150–151).

According to Rib-Hadda, his being alive depends on the king sending him men of the land of Egypt and of the land Meluḫḫa and horses in the charge of Rib-Hadda's man, with all speed. The last lines are missing. For discussion of this letter, see Moran (1992:186–187 n. 1–4) and Liverani (1998:213–214 n. 146–147).

There are traces of the following signs: ⌜*n*⌝*a* (obv. 2); E[N] (obv. 5); ⌜*ta*⌝ (obv. 7); ⌜*ki*⌝ (obv. 22); ⌜*a*⌝ (obv. 24).

EA 113

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: C 4753.
COPY: WA 63.
COLLATION: January 1980.
TRANSLATIONS: Moran (1992:187); Liverani (1998:218 [LA 177]).
COMPOSITION: Not examined.

As *EA* 101, this is a two-tablet letter. Here, Rib-Hadda asks the king to adjudicate between him and Yapaʿ-Haddi, who commits crime upon crime against him.

Line obv. 5—*y*[*i-pu-šu*]; following Moran (1992:188 n. 3).
Line obv. 15—On the reading ÙZ (= *enzu* "goat"), cf. *EA* 55:12 and see Moran's note (1992:128 n. 2).
Line obv. 12—Read *yu-l*[*a-mi-nu*] (Rainey 1995–1996:115), *contra* Knudtzon's *ya*[*škunu*] and Moran (2003:246) who followed the latter.
Line obv. 18—*be-ri-ku-*[*n*]*i* "between the two of us"; *kunīs* is first person dual

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pronominal suffix. Moran's correction (1992:188 n. 5, *contra* Moran 1973:52 and Rainey 1995–1996:115) was accepted by Liverani (1998:218 n. 159) and Rainey's collation.

Lines obv. 19–21—Following Moran's restorations (1992:188 n. 6).

Lines obv. 22-rev.23—[LUGAL] at the end of line 22 and ˹*ka*˺-*l*[*i ša*] at the end of line 23 are completed by Rainey with Moran's free restoration (1992:188 n. 7).

Lines rev. 25–26—*n*[*a-din*] instead of Moran's *ip*-[*pu-šu*] (1992:188 n. 8) is based on Liverani's translation (1998:218). Moran reconstructed [*gáb-ba*]; however, Rainey saw traces of [*-b*]*a*.

Line rev. 33—The restoration [ÌR-*ka*] at the end of the line follows Moran's translation, which probably rightly assumes a violation of the modal congruence or eliminating one of the anomalous forms (cf. *CAT* 2:44).

EA 114

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29796.
COPY: BB, 13.
COLLATION: 22.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:188–190); Giles (1997:403); Liverani (1998:218–220 [LA 178]).
COMPOSITION: Not examined.

Rib-Hadda writes to Pharaoh that Yapaʿ-Haddi and Aziru are hostile and renews his request to send garrison troops to guard Ṣumur and to protect him, Pharaoh's loyal servant. He also emphasizes that he abandoned Ṣumur, and so did all the men of the garrison troops along with the commissioner. Moreover, his ambassador could not enter Ṣumur because all the roads to it have been seized by the enemies.

Line obv. 1—With Knudtzon [*ištapar*] "wrote," Liverani (1998:219) and Mynarova (2007:211); *contra* Moran's "says" (1992:188).

Line obv. 2—˹*šàr*˺, faint traces, *contra* Knudtzon's [*šàr*].

Line obv. 8—*ša-ka-an*; a trace of *-ka* along with *-an* is written on the edge.

Lines obv. 12–14—The reading could be *Ya-aḫ-li-ia* instead of *Wa-aḫ-li-ia*. Note *ya-am-lik* in line 20. The MEŠ sign is written on the edge. In line 13 *Ṣí* of URU *Ṣí-du-na* is written on the edge, and the two remaining signs

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are on the back. Note the predicative function of *gabbu* (Rainey's collation).

Line obv. 18—*yi-te*$_9$*-lu*; the *-lu* is written on the edge.

Line obv. 23—*la-qa-i*[*a*]; Rainey's collation confirms Moran's reading (2003: 119; 1992:189 n. 4) and also compares with *-ia* in the next line.

Line obv. 27—*ki-*⟨*a*⟩*-ma*; with Moran (1992: 189 n. 5). *iš-*˹*tap*˺*-ru*; Knudtzon was probably right (*VAB* 2/1:498 n. b), but it is hard to see room for *pu*. Contrary to the latter, there are traces of ˹*tap*˺ (Rainey's collation).

Line obv. 28—*i-ti-lik*; perhaps *ti* instead of *ta* (*attalak* in standard Akkadian) represents a possible Assyrianism (Rainey's collation) that is most unusual.

Lines obv. 30-lo. ed. 31—*i-ti-zi-ib-ši*; it is 1 c.sg., *contra* Moran (1992:188, 189 n. 6). Perhaps *ti* instead of *ta* (in standard Akkadian) represents an Assyrian form (Rainey's collation). About half of the last value *-zi* and half of the first value *ib* are on the edge. A last part of *-ib* along with *-an* are squeezed on the back. The *ù*, which appears at the end of line 31, should go with line 30 (collation by Rainey).

Line lo. ed. 33—Read [*ù* LÚ.MÁŠKIM *pa-aṭ-*]*ru* (Rainey's collation and cf. 1995–1996:115), instead of Moran's [*iš-tap*]*-ru* (1992: 189 n. 7).

Line rev. 32—The ending -[*ia*] is right on the corner of the tablet.

Line rev. 37—The ending *-tu* of *ṣa-ab-**tu* is on the edge.

Lines rev. 40–42—*šūt* is the messenger. He has been waiting two months sitting with Rib-Hadda, *contra* Moran (1992:189). Cf. lines 41–42 (UGU / *ša* [*m*]*a-an-ni* "for what reason") to Moran (2003:20 n. 44).

Line rev. 43—*a-ra-di-ka*; the sign *ka* is small on the edge.

Lines rev. 47–48—LÚ.MEŠ at the end of the line appears as tiny signs on the edge. The sign ˹*ku*˺ is a small rectangular hole made by two wedges. *ayyābu šarri* and *ḫazānūtušu* are all at war with Rib-Hadda (Rainey's collation).

Line rev. 52—*la-a* KUR ˹*A*˺*-la-ši-ia* is fronted adverbial-accusative. ˹*A*˺*-la-ši-ia* is written on the edge and corner around the edge of tablet (Rainey's collation).

Lines rev. 52–53—Moran (1992:190 n. 12) notes that he does not understand why Rib-Hadda sent a man to Alashia.

Line rev. 54—Today ˹*pa-na-nu*˺. The two last signs are written on the edge.

Lines rev. 61–62—See Moran's free restoration (1992:190 n. 14).

Line up. ed. 64—Knudtzon said that there may not have been anything here.

Line left ed. 65—*ti-da-*⟨*ga*⟩*-lu-na*; with *CAD* D:59b, and Liberani (1998:220 n. 161), *contra* Moran's *dālu* "prowl" (1992:190 n. 14).

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There are traces of the following signs: ⌜*ta*⌝, ⌜*an*⌝ (obv. 5); ⌜*ip*⌝ (obv. 9); ⌜*gáb*⌝, ⌜*ri*⌝ (obv. 14); ⌜*lu*⌝, ⌜*ú*⌝ (obv. 18); ⌜LÚ⌝.⌜MEŠ⌝ (obv. 21); ⌜*ù*⌝ (obv. 24); ⌜*ú*⌝ (rev. 36); ⌜*i*⌝ (rev. 37); ⌜*ka*⌝ (rev. 38); ⌜*a*⌝ (rev. 47); ⌜*ḫa*⌝ (rev. 48); ⌜*ma*⌝ (rev. 50); ⌜*a*⌝ (rev. 52); ⌜*ka*⌝ (rev. 54).

EA 115

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1630.
COPIES: WA 69; *VS* 11, 60.
COLLATION: 28.10.2003
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:190–191 n. 1).
COMPOSITION: As *EA* 90 (Goren 151).

The tablet is badly broken.

Line obv. 5—[*i*]-⌜*na-ṣí*⌝-*r*[*a*] "[I] will protect," *contra* Moran's [*i*]-*na ṣé-r*[*i*] "in the countryside" (1992:190–191 n. 1).
Line obv. 8—Rainey reconstructs [*i-na-ṣí-ru* UR]U (cf. Knudtzon's [*i-na-ṣa-ru* UR]U), *contra* Moran's [*ú-še-zibu* UR]U (1992:190–191).
Line obv. 9—Rainey does not complete the end of the line by [*Ṣu-mu-ra/ri*] as Knudtzon and Moran (1992:191) did.

There are traces of the following signs: ⌜*na*⌝, ⌜*ṣí*⌝ (obv. 5); ⌜LUGAL⌝ (obv. 11).

EA 116

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: C 4752.
COPY: WA 61.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:191–192); Liverani (1998:220–221 [LA 179]).
COMPOSITION: Not examined.

Rib-Hadda is offering to lay claim to the disputed property on behalf of either Pharaoh himself or of his vassal, Yapaʿ-Hadda (Rainey 1995–1996:115, with Moran 2003:245).

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Line obv. 8—*yu-qa-bu-na*; with Knudtzon, against Moran (1992:192 n. 1) who adopted Izre'el's *yú-qa-bu-na* (1987:86).

Lines obv. 8–12—For discussion, comparisons and references, see Moran (1992:192 n. 1). In line 11, UN = *maṣṣartu* "garrison." Contrary to Moran's remark on "*our* garrison," Rainey thinks that it is clear: Rib-Hadda furnished troops there.

Lines obv. 15–16—Cf. *EA* 108:23–25.

Line obv. 28—Moran (1992:192 n. 2) rightly claims that *raksa-šu* ("he bound him") is a verb and not an adjective (*AHw*:948), but according to Rainey's reading and rendering, also the next verb should be taken as an active form, [*na*]-*ad*!-*na* "he [ga]ve away (sold?)," not Moran's passive form, [*tu*]-*ta-na* (Moran 1992:192 n. 3).

Line obv. 33—The suffix *-ku-ni* could be taken either 1st m.pl. dual (cf. Moran 1992:191) or 2nd m.pl. dual, which it certainly appears to be (cf. Moran 2003:245).

Lines obv. 34–36—*Contra* Moran's remark (1992:192 n. 5), the syntax is clear from the very next statement (Rainey 1995–1996:115).

Line rev. 41—[*yu-la-mi-nu*], *contra* Knudtzon's questionable [*ya-aš-ku-un*] or Moran's suggestion, *yaškunu*, *yīpušu* (Moran 1992:192 n. 9).

Line rev. 43—On the reading *a-pí-ì*[*l*], see Moran (1992:192 n. 7).

Line rev. 53—[*nu-kúr-t*]u_4 (Rainey) or [KÚR-*nu-t*]*um* (Moran 1992:192 n. 9).

Line rev. 58—*mur-ṣa-ma*; perhaps it is an error for *mur-ṣa-ma* or *mar-ṣa-ma*, cf. Moran (1992:192 n. 10).

Line rev. 74—[*qí-pa-*]*ni*; following *VAB* 2/2:1593, but Rainey did not see traces of *-p*[*a*].

EA 117

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 350.
COPIES: WA 45; *VS* 11, 62.
COLLATION: 30.09.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:193–194); Giles (1997:403); Liverani (1998:221–223 [LA 180]).
COMPOSITION: As *EA* 90 (Goren 151).

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Rib-Hadda complains that no city rulers supported him, and he is also stressed since his tablet probably was not given to the king by the two men whom he sent to Egypt. He also mentions the final result of the unsuccessful expedition. In the past when Amanappa came with a small force, Rib-Hadda wrote to the palace and king to send a large army. Rib-Hadda asks Pharaoh to send a commissioner to judge between Yapaʿ-Hadda and Ḫa ʿip about the property. The letter ends with the request to send garrison men and men of the Meluḫḫa to protect Rib-Hadda.

Line obv. 15—There are traces also of ⌜*ti*⌝ (Rainey's collation).

Lines obv. 19, 21—⟨*i-na*⟩-*an-na*; ⌜LÚ⌝; with Moran (1992:194 nn. 1–2).

Line obv. 23—Rainey (collation) prefers *yi-la-*[*kam*^{v}] to Moran's *yi-la-*[*ka*] (1992:194 n. 3) or Knudtzon's *yi-la-*[*ku-na*].

Line obv. 24—On ÉRIN.MEŠ as a masc. sg., see Moran (2003:61 n. 163).

Line obv. 26—There are traces of ⌜ÉRIN⌝.⌜MEŠ⌝ and also ⌜ı⌝ÌR-*A-ši-ir-*⌜*ta*⌝.

Line obv. 28—*mi-im-mi-šu* must mean "his property" (as above in *EA* 105:37), not Moran's "everything belonging to him" (1992:193).

Line obv. 36—There are traces of G[I$_7$] (Rainey's collation). [*ù la*]-*qú*; with Moran (1992:194 n. 5).

Lines obv. 38–39—Rainey (collation) reads, *šu-nu it-ti-ka* URU.MEŠ-*š*[*u-nu a-na*] / ^{1}*A-zi-ri* "They are with you? Th[eir] cities [belong to] Aziru!" *contra* Knudtzon's URU.MEŠ *d*[*a-gi-il*] or Greenberg's URU.MEŠ *i*[*t-ti*] / ^{1}*A-zi-ri* "the cities are with Aziru" (1955:39). Moran renders, "the cities are in Aziru's *se*[*rvice*]" (1992:194, 195 n. 6).

Line obv. 41—Read URU *Ṣ*[*u-mu-ra a-di*] (Rainey's collation), instead of Knudtzon's URU *Šal-l*[*u*] or Kestemont's URU N[IN.URTA] (see Moran 1992:195 n. 7).

Line obv. 42—*yu-w*[*a-ši-ru*]; with Moran (1992:195 n. 8), *contra* Knudtzon's *ya-d*[*i-nu*].

Lines obv. 44-lo. ed. 45—Rainey proposes ⌜*uš-ša*⌝*-ar* LÚ.D[UMU *ši-ip-ri*] / [*a-d*]*i* ÉRIN.MEŠ ⌜*ù*⌝ [GIŠ.GIGIR.MEŠ].

Line lo. ed. 47—Moran (1992:195 n. 9) and so also Na'aman (1973:159) proposed the official [^{1}*Pa*]-*wu-ra* in these broken contexts (cf. Hess 1993:126). Rainey completes *A-zi-r*[*u da-ak*] at the end of the line.

Lines rev. 53–56—*šâri* "my breath, my wind," *contra* "treacherous, enemy," as in Moran's translation (1992:195 n. 11). For rendering and analysis, see also *CAT* 2:210.

Line rev. 80—⌜*lu na-ṣa*⌝*-ra-t*[*a*]; at the end of the line, read ⌜KI⌝, not Knudtzon's *šu*.

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Line rev. 84—ʳ*lu na-ṣa*ˀ-*ra-t*[*a*]; cf. Moran (1992:195 n. 12).
Lines rev. 85-up. ed. 87—Following Moran (1992:195 n. 13), but Rainey prefers *ba-laṭ* to Moran's *mi-im-mi*; Knudtzon read *ba-la-aṭ*.
Lines left ed. 91–92—Rainey suggests *ù la-a* / [*na-ad-na-*]*ta* "but you did not [give] even one strong one (one unit?)," not "but you have not wri⟨tt⟩en. Only one is st[ro]ng" as in Moran's rendering (1992:194). There are traces of ʳÉˀ (line 91) and ʳ*mi-na*ˀ (line 92).

There are traces of the following signs: ʳ*me*ˀ (obv. 6); ʳ*a*ˀ (obv. 7); ʳ*ti*ˀ (obv. 13); ʳ*ṭup*ˀ (obv. 18); ʳ*na*ˀ (obv. 20); ʳ*ra*ˀ (obv. 25); ʳ*ta*ˀ (obv. 27); ʳ*li*ˀ (rev. 67).

EA 118

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29808 + VAT 1662.
COPIES: BB, 25 + WA 54; *VS* 11, 54.
COLLATION: 10.09.1999 and 05.01.2004
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Moran (1992:195–196); Liverani (1998:223–224 [LA 181]).
COMPOSITION: As *EA* 90 (Goren 151–152).

Rib-Hadda continues to ask for garrison troops. Furthermore, with regard to his case, he asks Pharaoh to send a commissioner to hear his words. Concerning the possibility of the yeomen farmers departing to the sons of ʿAbdi-Ashirta and to the *ʿapîru* men, Rib-Hadda is recounting that his conduct is not like the other mayors who do not write to the king about the threat on their cities.

Line obv. 1—The *a* sign is no longer visible.
Line obv. 6—SAL + KU = NIN, *bēltu* "Lady" (Rainey's collation).
Line obv. 9—Read *a-*ʳ*na* Éˀ.ʳGAL [KA]L.[GA] (Rainey's collation).
Line obv. 10—Rainey saw traces of ʳ*ma*ˀ and reconstructs ʳ*ma*ˀ!-[*gal nu*]-KÚR, cf. Liverani's "[Forte] à l'ostilità" (1998:224).
Line obv. 16—ʳ*ki*ˀ-*ti-i*ʳ*a*ˀ "my due"; with Moran (1992:196 n. 1), *contra CAD* K:470a.
Line obv. 19—*mi-im-mi-ia*ˀ "my property," not Moran's "anything of mine" (1992:196).
Line lo. ed. 24—ʳ*ù*ˀ *al-*ʳ*lu*ˀ-*m*[*i*] ʳ*pa*ˀ-*ṭ*[*á*]-ʳ*ri*ˀ! (Rainey's collation).
Line rev. 34—There is an extra wedge DIŠ (cf. Moran 1992:196 n. 3). Concern-

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ing the end of the line, perhaps we should read ⌜URU⌝-*li* "my city" (Rainey 1995–1996:115).

Line rev. 40—At the beginning of the line the *a* sign is no longer visible.

Line rev. 45—The *a-na* is error for *a-*⌜*mur*⌝ (Rainey 1995–1996:115 and collation), *contra* Moran's *ana* "as to, concerning" (Moran 1992:196 n. 5).

Line up. ed. 50—Rainey (08.05.1980) reads *a-*⟩*na*⟨*-*⌜*mur*⌝, so also Moran (1992:196 n. 6).

Line left ed 53—Read as Knudtzon's [*tu*]-⌜*pa*⌝*-ri-šu*. Moran remarks that the preformative ought to be [*yu*] despite the MASKIM.MEŠ, as the sentence refers to a customary action in the past and it is 3rd person singular (Moran 1992:196. n. 7). However, the morophlogy leads to a plural form as we have a plural form with *tu ... u* in *EA* 16:33 in an identical context. Notice that there are traces of ⌜*pa*⌝.

There are traces of the following signs: ⌜*na*⌝ (obv. 4); ⌜*na*⌝ (obv. 9); ⌜*ù*⌝ (obv. 17); ⌜*du*⌝, ⌜*na*⌝ (rev. 30).

EA 119

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 349.
COPIES: WA 44; *VS* 11, 64.
COLLATION: 01.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:197); Liverani (1998:224–225 [LA 182]).
COMPOSITION: As *EA* 90 (Goren 152).

Rib-Hadda, who is reviled in front of the king, is reminding the king of his past kindnesses towards Rib-Hadda. Concerning the disputed goods, after proclaiming his loyalty and devotion to pharaoh, he says that he has already agreed that the king will take all his property. However, he asks Pharaoh to give him the small objects.

Line obv. 13—[*i-na-*]⌜*ṣa*⌝[*-ru*]; with Moran (1992:197 n. 1).

Lines obv. 21–23—The scribe intended the precative. The asseveration or oath has the stative rather than the precative, "as the commissioners live, then I will report all their deeds" (*CAD* B:57a; Rainey 1995–1996:115; *CAT* 2:216), *contra* Moran (2003:68 n. 187; 1992:197).

Line obv. 28—Read [*ta-*]⌜*aq*⌝*-bu*, not Moran's [*i*]*-d*[*a*]*-bu-*⟨*bu*⟩ (1992:197 n. 3).

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Line rev. 47—*mi-im-mi* "property" is surely in extraposition (cf. Rainey 1995–1996:116; 1975:400).

Lines rev. 49–50—[*ù*] / [*ú-nu-ta*]; Rainey's restoration (1975:400 n. 54) was accepted by Moran (1992:197 n. 6).

Line rev. 51—*a-na* ⌜ÌR⌝-^{d}[IŠKUR?]; what Knudtzon saw may be signs from the other side of the tablet (Rainey's collation).

Line rev. 52—*ù an-nu la-a la-qí*; Rainey (1975:400 n. 56) did not take *la-qí* as an infinitive as Moran apparently thought (1992:197 n. 7). Rather, he took *la-qí* as a simple G passive of the suffix conjugation (Rainey 1995–1996:116).

There are traces of the following signs: ⌜*ta*⌝ (obv. 11); ⌜*na*⌝ (obv. 25); ⌜*ri*⌝ (rev. 37); [*i*]⌜*a*⌝ (rev. 45); ⌜*it*⌝, ⌜IŠKUR⌝ (rev. 57); ⌜*pa*⌝ (rev. 59).

EA 120

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1636.
COPIES: WA 85; *VS* 11, 65.
COLLATION: 03.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:198–199); Liverani (1998:225–226 [LA 183]).
COMPOSITION: As *EA* 90 (Goren 153).

This tablet presents a list of stolen goods that was caught by Yapaʿ-Hadda (see *EA* 119:56–57). The text is broken and not clear.

Lines obv. 1–2—Rainey's reconstruction and rendering are based on *EA* 119:55–59, cf. Rainey (1989–1990:61a). In line 2, "10 *ašallu* bowls" or Knudtzon's "12 *šalu*."

Line obv. 18—[G]U.⌜ZA⌝. See Moran's note (1992:199 n. 8) and notice the traces of ⌜ZA⌝ still visible that Rainey adds.

Line obv. 21—⌜*ma-ar*⌝-[*b*]*a-d*[*u*]; for analysis and references, see Moran (1992:199 n. 11).

Line obv. 24—⌜*yi-tu-ra-na-ši-na*⌝; Rainey saw the last sign on a photo of the right edge.

Lines obv. 29-rev. 30—There are traces of ⌜*ù ia-nu*⌝ and ⌜*ša-a*⌝.

Line rev. 31—^{l}ÌR-^{d}IŠ[KUR]; Rainey rejected his earlier reading ^{l}ÌR-^{d}ḫe-[ba] (1975:400 n. 55).

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Line rev. 36—There are traces of ⌜ŠE⌝ at the end of the line.
Lines rev. 34, 40–45—Rainey's rendering does not follow Moran (1992:199). See also Rainey (1995–1996:116).
Line rev. 44—Knudtzon's *ú-da-mì-i*[*q*] seems more likely than Moran's *ú da-mì-i*[*q*]. At the end of the line, reconstruct [*ù*].

There are traces of the following signs: ⌜*ú*⌝, ⌜*ša*⌝ (obv. 1); ⌜*ma*⌝ (obv. 21); ⌜*na*⌝ (obv. 23); ⌜*yi*⌝, ⌜*ra*⌝, ⌜*na*⌝ (obv. 24); ⌜*ia*⌝ (lo. ed. 29); ⌜*it*⌝ (rev. 31); ⌜*te*⌝ (rev. 36).

EA 121

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1665.
COPIES: WA 59; *VS* 11, 66.
COLLATION: 07.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:200); Liverani (1998:214–215 [LA 174]).
COMPOSITION: As *EA* 90 (Goren 153).

Rib-Hadda recounts his ancestors having a garrison of the king and also provisions from him, in contrast with his own present situation.

Line obv. 1—The [*ib*] has chipped out since Schröder saw the tablet (Rainey's collation).
Lines obv. 11–13, 14–16—Here are *casus pendens* constructions. See also Gianto (1990:51).
Line obv. 15—Rainey (collation) reconstructs [*a-mur*] ⌜*a-na-ku*⌝ at the end of the line and confirms Moran's [*ú-ul*] (1992:201 n. 1). Here *anāku* is taken as extrapostion.
Line obv. 25—There are traces of the ⌜*ka*⌝ sign, not Knudtzon's [*-i*]*a*.
Line obv. 16—[*ba-*]⌜*la-ṭu*⌝; Knudtzon is correct. There are also traces of ⌜*la*⌝, *contra* Moran (1992:201).
Line rev. 43—[*i-na* UD. KAM^{v}] was proposed by Moran (1992:201 n. 2).
Line rev. 46—Traces of ⌜*te*⌝ still remain.
Line rev. 48—*Contra* Moran's ⟨*ti*⟩[*-el-qé*] (1992:201 n. 3). Rainey (collation) saw traces of ⌜*yi*⌝, and he read ⌜*yi*⌝[*-il-qé*].
Line rev. 50—There are no longer traces of the *-up* that Knudtzon saw.
Line rev. 51—The reading KUR.MEŠ follows Thureau-Dangin (1922:93 n. 1); also see Moran (1992:201 n. 4) and Rainey (*CAT* 1:141).

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Lines rev. 52–53—For the restoration of these lines, see Moran (1992:201 n. 4). At the end of line 53, Rainey saw traces of ⌜*ta*⌝.

There are traces of the following signs: ⌜*Ri*⌝ (obv. 1); ⌜*šu*⌝, ⌜MEŠ⌝ (obv. 2); ⌜GA⌝ (obv. 4); ⌜UGU⌝ (obv. 19); ⌜*ti*⌝ (rev. 40); ⌜*da*⌝ (rev. 52); ⌜*ta*⌝ (rev. 53); ⌜*ḫa*⌝ (rev. 72).

EA 122

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1665.
COPIES: WA 47; *VS* 11, 67.
COLLATION: 05.11.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:201); Liverani (1998:216–217 [LA 176]).
COMPOSITION: Not examined.

Rib-Hadda reports an action on Paḫura's part that caused great indignation in his city of Byblos.

Line obv. 2—Rainey's reading confirms Schröder's facsimile; at the end of the line, LU[GAL GAL]. Contrary to Knudtzon, traces of the GAL sign cannot be seen.
Line obv. 17—Read *i*-[*na*] ⌜ŠU⌝-*ia* (Rainey's collation).
Line obv. 21—The restoration follows Moran (1992:202 n. 1).
Line obv. 22—Rainey's collation reconstructs [*a-mu*]*r* ⌜*a*⌝-[*bu-ia* URU *Gub-l*]*a*.
Line obv. 23—The reading follows Rainey's suggestion (collation).
Lines lo. ed. 24-rev. 25—Read LÚ.MEŠ *ma-ṣa-a*[*r-ti*] / ⌜LÚ-*ti*⌝ *šàr-ri*. Note Moran's remark (1992:202 n. 2).
Lines rev. 31–43—Moran (1992:202 n. 3) understood the text, but not the situation: this was not a bedouin "raid," as he supposed. P^{e}-Ḫurra's deed was a police action carried out with auxiliary troops of the Egyptian "foreign legion." It is known that in the Damascus region there were auxiliary military units, not only of the *ʿapîru* outcasts, but also of Sutû pastoralists (*EA* 195:24–32). It were some of these nomadic mercenaries that P^{e}-Ḫurra sent to deal with some other auxiliary mercenary, a Šerdanu, and to arrest three other men, citizens of Byblos, and transport them to Egypt. Although the reason for this drastic action is not stated, it would

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seem that Pᵉ-Ḫurra's deed was sanctioned by the crown, since the three prisoners were apparently in custody in Egypt with full knowledge of the government (Rainey 2003: 195*).

Line rev. 31—On the various ways of the written Puḫura's name, see Rainey (2003:194*-195*).

Line up. ed. 50—The reading *ši-mé ia-⟨ši⟩* follows Moran (1992:202 n. 5). According to Rainey (collation), Moran's UGU-⟨*ia*⟩ at the end of the line makes less sense. He prefers UGU-⟨*šu-nu*⟩.

Line up. ed. 51—On *ti-im-i*, see Moran (1992:202 n. 5 and also 136 n. 2).

Line left ed. 52—Complete [*šum-ma*]. See also Moran's translation (1992: 201).

Line left ed. 55—Following Moran (1992:202 n. 6), whose reading is based on other EA letters.

There are traces of the following signs: ⌜*šàr*⌝, ⌜*ru*⌝ (obv. 9); ⌜*ka*⌝ (obv. 10); ⌜*ia*⌝ (obv. 12); ⌜*aṭ*⌝ (obv. 16); [U]RU (rev. 48).

EA 123

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29803.
COPY: BB, 20.
COLLATION: 23.09.1999 and 12.07.2004
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:202); Liverani (1998:215–216 [LA 175]).
COMPOSITION: As *EA* 90 (Goren 153).

Piḫura, the Egyptian commissioner, sent some of his Sutû legionaries to arrest four men in Byblos. Perhaps one of them, who was a Šerdanu mercenary, resisted and thus was killed. The other three extradited men were brought to Egypt and detained there. Rib-Hadda writes to the king that if he did not return these citizens of Byblos, the city's anger would boil over into a rebellion (cf. Rainey 2003:195*-196*).

Line obv. 1—The sign is written on the side.

Line obv. 8—The 7 is almost effaced (Rainey's collation).

Line obv. 15—Since there is no room for a MEŠ sign, it seems that only one Šerdanu was killed (Rainey 2003:195* and his collation), not people of Šerdanu as Moran thought (1992:202).

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Line obv. 17—Here [*š*]*u-ri-bu* is 3rd m.pl., not the 3rd m.sg., [*š*]*u-ri-bu*, of *EA* 122:37 (Rainey 2003:195*). Instead of Knudtzon's *m*[*u-ḫi*] (he used italics to indicate uncertainty), Rainey (2003:195*) completes at the end of the line ⌜ÌR⌝[.MEŠ-*ia a-na*] and he notes that there is just barely enough room around the edge. Moreover, the parallel passage, *EA* 122:37, has *a-na*. Thus, the three wedges at the end of line 17 (before the break) must be intended for *a!*, suggesting a reading of *a!*[*-na*].

Line lo. ed. 19—Knudtzon's [*šum-ma*], which the context seems to require at the end of line 18, demands *yu-wa*-[*ši-ru*], an imperfect form with the *-u* suffix as it is expected in such a conditional clause (see Rainey 2003:195*).

Line rev. 21—The adverb *adi* is another case of the Hebrew *ʿôḏ* "still, yet, further," see also Rainey (1975:408 n. 111; 1995–1996:114; 2003:195*). Contrary to Knudtzon's *ti-pu-šu*[*-na*], read *ti-pu-šu* and supply [URU] instead of [*-na*]. With [URU] as the subject as in the parallel passage, *EA* 122:47–48, *ti-pu-šu* must be 3rd f.sg. (see Rainey 2003:195*-196*).

Line rev. 26—The reading [3] LÚ.⟨MEŠ⟩ is based on comparison with *EA* 122:36 (Rainey 2003:195*-196*).

Line left ed. 42—On the restoration, see Moran (1992:202 n. 2).

Line left ed. 43—Rainey (collation) offers a different reading: ⌜*šu*⌝⌜*-nu*⌝ [*a-na* EN-]⌜*li*⌝[*-ia*](?).

There are traces of the following signs: ⌜*Gub*⌝ (obv. 5); ⌜*šàr*⌝ (obv. 6); ⌜EN⌝ (obv. 7); ⌜EN⌝, ⌜7⌝ (obv. 8); ⌜*ri*⌝ (obv. 18); ⌜*ṭá*⌝ (rev. 26).

EA 124

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: C 4755 (12188).
COPY: WA 62 + WA 64d + WA 65.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:203); Liverani (1998:203–204 [LA 165]).
COMPOSITION: Not examined.

Rib-Hadda writes to the king that Byblos alone remains to him. Aziru is assembling all cities against his city. The reconstructions and the rendering of this broken tablet are based on Moran's suggestions (1992:203–204 nn. 1–12).

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Lines obv. 12–15—Contrary to Moran's assumption, this passage does not begin with a conditional sentence. There is no conditional particle, unless *a-nu-ma* is considered an error for *i-nu-ma*. The following sentence would seem to represent straight narrative reporting. But if that should prove to be the case, then the "taking" of Byblos in the first clause would be an event not easy to identify in the course of Rib-Haddi's troubled career. However, the use of *adi* "still, again" (= Hebrew *ʿôḏ*) in the next sentence does seem to suggest that we have here a series of events, not a hypothetical, conditional clause followed by a report (Rainey 1989–1990:60a).

EA 125

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29802.
COPY: BB, 19.
COLLATION: 24.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Oppenheim (1967:130–131); Moran (1992:204–205); Liverani (1998:226–227 [LA 184]).
COMPOSITION: As *EA* 90 (Goren 154).

The main themes is Rib-Hadda's pleading for the presence in the past, and the absence in the present, of garrison troops and grain for his sustenance.

Line obv. 2—A typical AN = DINGIR looks almost like the value *ni*.
Line obv. 22—ÙZ.[MEŠ]; Rainey completes the plural MEŠ to ÙZ, which was independently read by Gordon, Moran and Na'aman (see Moran 1992:205 n. 2).
Line rev. 31—On *yi-iš-ta-*⌜*ka*⌝*-nu-ni* as a durative verb, see Moran (1992:205 n. 3). For references to Liverani's rendering "to compare," see Moran (1992:205 n. 3) and Liverani (1998:227). There are traces of ⌜*ka*⌝, which is written on the edge (Rainey's collation).
Line rev. 35—*ḫu-*⟨*up*⟩*-šu-šu-nu*; Moran (1992:205 n. 4) corrected the first sign of Knudtzon's *ri*.

There are traces of the following signs: ⌜*šàr*⌝ (obv. 1); ⌜*um*⌝, ⌜ᵈ⌝ (obv. 2); ⌜*an*⌝ (obv. 4); ⌜*ù*⌝ (obv. 13); ⌜*pa*⌝ (obv. 14); ⌜*nu*⌝ (obv. 16); ⌜*na*⌝ (lo. ed. 26); ⌜*ši*⌝ (rev. 29); ⌜*ka*⌝ (rev. 31); ⌜*ḫa*⌝, ⌜*nu*⌝, ⌜*ti*⌝ (rev. 32); ⌜*na*⌝ (rev. 42).

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EA 126

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1183.
COPIES: WA 76; *VS* 11, 68.
COLLATION: 01.10.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:205–206); Giles (1997:405–406); Liverani (1998:227–228 [LA 185]).
COMPOSITION: Not specifically discussed by Goren (154–155).

For some reason, Rib-Hadda wonders if the king rejects Byblos or him: Pharaoh sends royal supplies and rations to the city rulers, but not to Byblos; he also sent silver and troops to his fathers, but ignores Rib-Hadda's repeated requests for help.

Moran (1992:206 n. 1) rightly remarks that some distinctive features associate *EA* 126, 129, 137(?) and 362, indicating that they were written by the same scribe, at about the same time.

Lines obv. 1–3—On the greeting formula, see Moran (1992:206 n. 1).
Line obv. 4—GIŠ.ᵀTASKARINᵀ-*mi*; there is no *-ma* enclitic (Rainey's collation), against Knudtzon and Moran (1992:206 n. 2; 2003:10, 122).
Lines obv. 14–18—The scribe plays on the words *mimmâ* (line 15) "supplies" and *mimma* "anything" (line 18).
Line obv. 26—*tu-*[*ša-ru-na*]; with Moran (1992:206 n. 5).
Line obv. 29—Rainey's reading and rendering (collation): ᵀ*ù*ᵀ(!) ᵀ*a*ᵀ(!)-ᵀ*ya*ᵀ(!) *a*[*l-la-ka*]-*am* "ᵀSoᵀ(!) ᵀwhere](!) [can] I [g]o myself."
Line lo. ed. 30—ᵀ*a*ᵀ-*na-ku i-*ᵀ*nu*ᵀ-[*ma qa-bi*]-*m*[*i*], which is still visible on the lower edge.
Line lo. ed. 31—The reconstruction follows Moran's translation (1992: 205).
Line rev. 33—For the restoration, see Moran (2003:122; 1992:206 n. 6).
Line rev. 35—Contrary to Knudtzon and Moran (1992:206), Rainey did not see traces of *-ia* at the end of the line.
Line rev. 37—Rainey's collation suggests *Gu-u*[*b-la* 1-*en ir-ti-ḫa-at*] on the basis of *EA* 129:18 et al.
Line rev. 42—*la-a tu-ša-ṣú-na-*[*šu*] "they are not sending." Rainey takes *ti-* prefix for 3rd m.pl.; for discussion and references on this usage, see *CAT* 2:43–45.

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Line rev. 45—The form *i-ʳzi*ˀ*-ba-ši* (*izzibaši*) must be present 1st c.sg.; with Liverani (1967:13 n. 4), against Moran (2003:195; 1992:206–207 n. 7); Rainey (1989–1990:61) and also in his collation.

Line rev. 46—*ia-ti-ia* ʳ*ùˀ*; with Moran (1992:206 n. 7). Rainey's collation confirms the traces of ʳ*ùˀ* at the end of the line.

Line rev. 47—The verb ʳ*iˀ-pa-ṭá-ra-ni-mi* is 1st c.sg. with an "ethical" dative suffix, not 3rd m.sg., as Moran (2003:195; 1992:206–207 n. 7) takes it (Rainey 1989–1990:61 and also collation).

Line rev. 51—Rainey (collation) reads *ù*!(LA), *contra* Moran (1992:207 n. 8).

Lines rev. 52–53—KUR.M[EŠ *a-n*]*a* IZI; Knudtzon (1915:542 n. b) is probably right, but *ina isāti* is standard in WS texts (Rainey's collation). The *a* sign in line 53 is no longer visible.

Line rev. 57—*iš*!(TU)*-tu-šu-nu*; cf. Moran (1992:207 n. 9).

Line up. ed. 60—The *ba* sign would fit in *ṣa-*ʳ*ba*ˀ*-ti*, *contra* Knudtzon's *ṣa-ba*[*t*]*-ti*.

Line left ed. 64—*ta-di-nu-ni* is preterite (with Izre'el 1987:91 n. 37), *contra* Moran's present (1992:206). For *-ūni* as the equivalent of *-ūna*, see Moran (1992:207 n. 12).

Line left ed. 66—On *šarri danni* "strong king," see Moran (1992:207).

There are traces of the following signs: ʳ*ḫa*ˀ (obv. 1); ʳ*a*ˀ (lo. ed. 30); ʳ*šu*ˀ, ʳ*nu*ˀ (rev. 36); ʳ*iš*ˀ (up. ed. 62); ʳ*ir*ˀ (left ed. 65).

EA 127

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1687.
COPIES: WA 184; *VS* 11, 69.
COLLATION: 23.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:207–208); Liverani (1998:229 [LA 186]).
COMPOSITION: As *EA* 90 (Goren 155).

Rib-Hadda asks the king for men from Egypt, Cushite warriors and chariots, to protect the land of the lord. This badly broken tablet does not allow reconstruction of a full text. Moran's notes and Rainey's readings have led to several improvements.

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Lines obv. 1–11—The restorations are suggested by Rainey. For the reading *ù qé-bi-ir qa-al* in line 8, cf. Moran (1992:208 n. 1).

Lines obv. 12–13—With Moran's completion, [*Ia-ab-ni-*]^{d}IŠKUR, in line 12 (Moran 1992:208 n. 1). At the end of line 12, read *uṣṣi*, not *tuṣṣi* and in line 13, *ilqe*, not *tilqe* since the subject is Iabni]-Baʿlu, not ÉRIN.MEŠ *piṭāti*, *contra* Moran (1992:208 n. 2).

Line obv. 17—[*al-l*]*u-mi la-*⌜*qí*⌝; following Moran (1992:208 n. 4). Contrary to Moran, Rainey confirms traces of ⌜*qí*⌝ that Knudtzon saw.

Line obv. 20—[*ti-né-*]⌜*ep*⌝*-ša-mi*; following Moran (1992:208 n. 5).

Line rev. 24—Rainey translates "may he ask him," *contra* Moran's "the king should inquire." On the form *i-*⌜*ša*⌝*-al-šu* as a 3rd m.sg. jussive, he notes that it is particularly unusual in this context, in a text which often fails to supply the West Semitic y-prefix. (Rainey 1989–1990:61). The imperative is usually employed in similar instances (cf. *EA* 83:30–31; 114:51–52; 132:29–30; 208:10–12; and especially *EA* 256:15–19).

Lines rev. 25, 27—[*a-na ka-*]*ar-ṣí*; with Moran (1992:208 n. 6). The *na* sign in line 27 is no longer visible.

Line rev. 31—*kīma* "as"; see Knudtzon and also Rainey (1989–1990:61), *contra* Moran's "when" (1992:208. n. 7).

Line rev. 33—The form *riḫṣu* is a 3rd m.sg. stative of *raḫāṣu* "to smite, to crush" (from **rḫṣ*) with a collective subject, LÚ.MEŠ-⌜*ia*⌝. Compare *mi-ḫi-ṣu* from *maḫāṣu* in *EA* 220:24 (Rainey 1989–1990:61b), *contra* Moran (1992:208 n. 8) who analysed *riḫṣu* as a noun. There are traces of -⌜*ia*⌝ at the end of the line.

Line rev. 34—Rainey offers a different rendering, which is based on Schröder's autograph: ⌜*ù ša-ni-tam la ma*⌝*-ṣa-ku* \ *ṣí-ir-ti* "and furthermore, I am not adequate (I am hard pressed)," *contra* Moran (1992:207, 208 n. 8). For the proposed translation of the gloss, see Ebeling (*VAB* 2/2:1544) and also Moran (1992:208 n. 9; 2003:27 n. 64). Both derive *ṣí-ir-ti* from *ṣwr*.

Line up. ed. 42—Rainey's suggestion.

There are traces of the following signs: ⌜*i*⌝ (obv. 19); ⌜*ù*⌝, ⌜*ia*⌝ (rev. 33).

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EA 128

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1873.
COPIES: WA 227; *VS* 11, 71.
COLLATION: Not collated (lost since 1963)
TRANSLATION: Moran (1992:208).
COMPOSITION: Not examined.

The tablet is too fragmentary. For a few signs preserved on the obverse and thirteen fragmentary lines on the reverse, see Moran (1992:208 n. 1).

EA 129

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1637 + 1638.
COPIES: WA 86+ WA 87; *VS* 11, 70.
COLLATION: 09.01.2004 and 13.01.2004
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Moran (1992:209–211); Giles (1997:406); Liverani (1998:231–232 [LA 190]).
COMPOSITION: As *EA* 90 (Goren 155).

Rib-Hadda writes to the king that if no regular troops arrive within the year, then he will ask Pharaoh to please send him a ship to bring him and the deities to Egypt. This tablet was clarified considerably by Moran's and Rainey's restorations and readings. Some unusual formations are used in this letter; for further discussion, see Rainey (1995–1996:116).

Line obv. 1—Moran (1992:209) had followed suit with the reading: "[Rib]-**Ad**d[i; say t]o the [ki]ng [my] lord." A beautiful digital photograph by Juan Pablo Vita still did not provide sufficient detail, but in 2005 a WSR close up helped Rainey to identify the abraded signs: [ˡ*Ri—i*]*b-* ˹***ad***˺ *-*˹*di*˺ [*qi—bí—mi*]. Other traces in question resemble AD more than ED/ID. As much as Rainey wanted to read the abraded sign as ED/ID, the better solution is found by a parallel in line 45 of the same tablet: ˹ˡ˺*Ri-ib-****ad****-di*. Obviously, the scribe knew the theophoric component as Addi (= Haddi).

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Lines obv. 1–3—For the comparison with *EA* 126:1–3; 362:1–4, see Moran (1992:210 n. 1), and on the scribe of *EA* 129, see Moran (1992:206 n. 1).

Line obv. 6—Rainey (1995–1996:116 and collation) reads ⌜*ti-pu*⌝-[*šu-na*], *contra* Moran's *ti-*⌜*i*⌝-[*pu-šu-na*] (1992:210, n. 3).

Lines obv. 7–8—With Moran (1992:210 nn. 4–5).

Line obv. 9—⌜*ki*⌝!-⌜*am*⌝-*ma gu*$_5$-*mi-ru gáb*!-*b*[*i*]; Rainey reads ⌜*ki*⌝!-⌜*am*⌝-*ma* "thus" instead of [*k*]*a-am-ma* (Knudtzon, and Moran 1992:210 n. 5); he also prefers *gu*$_5$-*mi-ru* to *gummuru* "to finish off." Read *gáb*!, not *-mi*. Here the *gáb* sign is similar to Hittite characteristics of writing, cf. *gáb* at the beginning of line 17 (Rainey's collation).

Line obv. 10—With Moran (1992:210).

Lines obv. 11–12—Rainey's collation suggests the following reconstructions and rendering: L[Ú].⌜MEŠ⌝ *ḫa-za-ni* LUGAL ⌜*da*⌝-[*ku*] ⌜ÉRIN⌝.⌜MEŠ-*ka*⌝ / ⌜*ù*⌝ LÚ.MEŠ *we-*⌜*i*⌝ ⌜*ù* LÚ⌝.⌜MEŠ LUGAL⌝ "They have kil[led] the city rulers of the king, your troops and your soldiers and the king's men."

Line obv. 13—⌜*a-na qa*⌝[*-at*]; following Moran (1992:210 n. 6).

Line obv. 14—No *ut* sign as Knudtzon reads. It is MEŠ + DIŠ, cf. Knudtzon (1915:548 n. d).

Lines obv. 15–16—With Moran (1992:210 nn. 7–8).

Line obv. 18—Moran's restoration (1992:210 n. 10) is acceptable, but only if there is enough room on the edge.

Line obv. 19—⌜*ù*⌝ *ti-ba-*⌜*ú*⌝*-na-ši la-q*[*a-a*] "they are seeking to take it"; here the object of the infinitive appears as an accusative pronoun attached to the governing verb (Rainey 1995–1996: 116).

Line obv. 21—Following Moran's restoration (1992:210 n. 11).

Line obv. 26—*ti-qa-b*[*u-na ar-na*]; the sign is *-qa*, not *-iṣ*; Rainey's collation, *contra* Moran (1992:210 n. 12) who follows Knudtzon. The reconstruction [*ar-na*] was proposed by Moran (1992:210 n. 12).

Lines obv. 27–28—Rainey offers a different reading and rendering than Knudtzon or Moran (1992:210 n. 13): *ù i-*⌜*nu*⌝-[*ma* LUGAL] / *l*[*a uš-*]⌜*šer*$_9$⌝ *ṭup-*⌜*pa*⌝^{MEŠ} "and sin[ce the king has n[ot se]nt letters…."

Line obv. 29—*i-pé-eš*$_{15}$ [*ar-na*]; cf. Moran (1992:210 n. 14).

Lines obv. 32–33—Moran (2003:123 and 1992:210 n. 15) restored *ni*[*-nu*] at the end of line 32. There are traces of ⌜*ù*⌝, ⌜*ni*⌝, and in the next line there are traces of ⌜KI⌝.⌜MEŠ⌝. For URU.⌜KI⌝.⌜MEŠ⌝, notice Moran's remark (1992:210 n. 15; 211 n. 33): In *EA* 126, 129, and 362, which were written by the same scribe, the introducion of a city appears by URU.MEŠ or URU.KI(.MEŠ) but not simply URU.

Lines obv. 34–35—Moran (1992:120 n. 16) rightly compares *a*[*-mur-mi*] to

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amur-mi in *EA* 362:27. There are traces of [*t*]*i* at the beginning of line 34, and also ⌜*i-nu-ma*⌝ at the beginning of the next line.

Lines obv. 36–38—Rainey offers a different interpretation: "then th[ey are saying thus: 'Lies! There are no regular troops.'"

Line obv. 37—*ka-ma-m*[*i*] actually belongs at the end of the preceding line, as indicated by the Glossenkeil. The vocable is a byform of *kīam* (Rainey 1989–1990:61 and collation). Artzi (1963:38–39) was right about the particle, *contra* Moran (1992:210–211 n. 17).

Line obv. 40—[*a-mur-m*]*i*; following Moran (1992:211 n. 19). Rainey rejects his earlier proposal (1989–1990:61).

Line lo. ed. 42—[*ù la-q*]*ú-mi*; with Moran (1992:211 n. 20).

Lines lo. ed. 44–45—The reconstructions and the rendering Rainey assumed are [*ti-iq-bu-na m*]*i-na ti-pu-šu* ÉRIN.MEŠ / [*pí-ṭá-ti ù* ˹]*Ri-ib-ad-di* "[they will say, 'Wh]at can [the regular] troops do [and Rib-Hadda?']," see Moran's suggestions (1992:211 n. 21).

Line rev. 47—*ti-n*[*a-ṣa-ru-na* UR]U.KI; in contrast to Moran (1992:211 n. 21), Rainey, like Knudtzon, did not see traces of *-na*.

Line rev. 52—At the end of the line, read *be-lí-*[*ia*], not Knudtzon's BE (= *bēlu*) + *ia* (Moran 1960:4/2003:181).

Line rev. 53—With Moran (1992:211 n. 24; 2003:305); Hallo and Moran (1979: 94 n. 46).

Line rev. 54—⌜*tu*⌝*-iṣ*?*-ba-t*[*u-na*]; following Moran (1992:211 n. 25). The traces of ⌜*tu*⌝ that Knudtzon observed at the beginning of the verb were confirmed by Rainey, *contra* Moran's *tu*.

Lines rev. 74–76—Following Moran's uncertain reading (1992:211 n. 26).

Line rev. 76—Most of the line is broken off. [*ḫ*]*a-ti* and the rest of the signs are no longer preserved here (Rainey's collation).

Line rev. 80—Read ⌜*be-lí-i*⌝[*a*], not Knudtzon's BE (= *bēlu*) + *i*[*a*].

Line rev. 82—*pal-ḫa* ⟨*iš*⟩*-tu*; with Moran (1992:211 n. 28).

Line rev. 84—The URU.KI *A*[*z-za-ti*]; following Helck (1971:249); see also Moran (1992:211 n. 29).

Line rev. 85—Rainey reads *li*[*-qú-šu-nu*], against Moran's *le*[*-qú-mi*].

Lines rev. 86–87—⌜*ar*⌝[*-na*] / [*ep-šu*]; following Moran (1992:211 n. 31). The sign *ar* is clear in Schröder's facsimile, but there are only traces of ⌜*ar*⌝ and of ⌜*a*⌝ in line 87 still remaining.

Lines left ed. 93–98—Conjectural reading and rendering following Rainey's collation.

There are traces of the following signs: ⌜MEŠ⌝ (obv. 3); ⌜*i*⌝, ⌜*nu*⌝, ⌜*ma*⌝ (obv. 35); ⌜*an*⌝, ⌜*ti*⌝ (obv. 41); ⌜*ta*⌝ (rev. 48); ⌜*ar*⌝, ⌜*a*⌝ (rev. 87).

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EA 130

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1624
COPIES: WA 46; *VS* 11, 72.
COLLATION: 10.10.2003
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:211–212); Liverani (1998:229–230 [LA 187]).
COMPOSITION: As *EA* 90 (Goren 156).

Rib-Hadda writes to Pharaoh that the cities are killing their own rulers. Since he does not have royal supplies, Rib-Hadda will become embroiled in dispute with his yeoman farmers.

Lines obv. 9–14—Here the response of the king is probably an affirmation or promise (Zewi 1987:181, so also *CAT* 3:85).

Line rev. 32—*ti-du-ku-*[*na-šu*]-⌜*nu*⌝(?); Moran (1992:212 n. 1) corrects Knudtzon's [*ia*]-*nu* to [*šu*]-*nu*, the independent personal pronoun, but Rainey thinks that it is perhaps an accusative suffix attached to a verb. The supposed *-nu* on the edge and the other side is quite dubious (Rainey's collation).

Lines rev. 33–34—According to Rainey's interpretation, "their own cities" is probably the subject, and the complement UR.GI$_7$ "dogs" is related to the verb.

Line rev. 35—The expression *ša-a yu-ba-ú ar-ki-šu-nu* means "who will search after them"—that is, "investigate them, call them to account." See the similar usage of biblical *dāraš* (e.g. Deut. 18:19); see also Rainey (1989–1990:61b–62a).

Line rev. 41—The verb in question is not *šanānu* "will become hostile" (Liverani 1998:230 and Moran 1992:212 n. 2), but lemeenu / *lamoenu*. The enigmatic verb should probably be read {*ul*}-{*ta*}-*ma*-{*nu*} ⟨⟨I will antagonize⟩⟩ (For this meaning see *CAD* L 118–119), possibly reciprocal Dt Stem, ⟨⟨I will become embroiled in dispute with.⟩⟩ See also Rainey (1989–1990:61b–62a). Contrary to Knudtzon and others, at the edge of the line Rainey (collation) observes traces of {*nu*} that looks like *nu* at the end of line rev. 50.

There are traces of the following signs: ⌜*ṣur*⌝ (obv. 18); ⌜*mur*⌝ (obv. 21); ⌜*a*⌝ (rev. 30); ⌜*ma*⌝ (rev. 50).

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EA 131

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29807.
COPY: BB, 24.
COLLATION: 29.09.1999
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Rainey (2003:197*-201*).
TRANSLATIONS: Moran (1992:212–213); Giles (1997:406–407); Liverani (1998:204–205 [LA 166]).
COMPOSITION: As *EA* 90 (Goren 156).

Rib-Hadda asks the king for forces to Byblos because its troops have been killed; he also says that the king should send garrison troops to guard the commissioners, since P^{e}wuru, the counselor of the king and commissioner, has been slain.

Moran and Rainey have made substantial progress in the interpretation of this badly broken text. All the following notes that appear in Rainey's collation have already been summarized in Rainey (2003:197*-201*).

Line obv. 6—Moran's [*yu-š*]*i-*⌜*ru*⌝ "used to send" (1992:213 n. 1) is in order. It is certainly 3rd m.sg. imperfect expressing habitual action in the past. Cf. Rainey (2003:198*).

Line obv. 12—Bezold had seen four verticals in a row. Knudtzon (1915:556 n. c) saw that the fourth wedge is slightly farther apart from the others and that there is a small raised horizontal wedge immediately to its right. He rightly noted that such a sign should be LAL and that another presumed LAL stands at the beginning of line 13. It was obvious to him that in both places the LAL must stand for ME, whose reading he gave in italics. The intention was clearly to indicate 3 *me* "three hundred" in line 12 and *me* "one hundred" in line 13. This reading—with which Rainey concurs—was accepted by Moran as well (1992:212). At the end of line 15, the last word is written around the edge of the tablet and was transcribed by Knudtzon as *ju-ši-ru*; he was not certain about the PI = WA sign that is at the edge of the obverse (it must be read *yu* in forms of this verb). The reason for his uncertainty is simple: the horizontal wedge concluding the PI = WA sign is written high. This means that the scribe tended to write his final horizontal wedges high, instead of at the conventional mid-level. Therefore, his ME looks like LAL. This fact is significant for the acceptable analysis of line 27 below.

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Line obv. 13—Bezold (BB 1892:50) had written "sic" under the horizontal of the first sign; he recognized that it should not be the LAL but rather the ME sign, because a numeral was required. For the same reason, Knudtzon (1915:556 n. d) read *me*.

Line obv. 15—In spite of the rare sign value *qè*, the meaning of the temporal expression ("by the time of the summer") is obvious; cf. Rainey (2003:199*).

Line obv. 16—Moran (1992:213 n. 3; 2003:123) was correct in his original suggestion to read ⌜*pí-ṭá-ta*$_5$⌝ instead of his later attempt to read ⌜*yi-ṣa*⌝-[*ba*]-⌜*ta*$_5$⌝ following Knudtzon. It seems that Rainey's suggestion, "the king does not send regular troops to Byblos," is the only one that makes sense; cf. Rainey (2003:199*).

Lines obv. 17–18—Here are two clauses comprising the apodosis of the conditional sentence; their verbs are imperfect 3rd m.pl., the first one reinforced by the absolute infinitive. In the second clause (line 18) the direct object, *yâti* [*aradka*], is fronted to create a contrast between the accusative suffix of the previous clause, viz. *-ši*, referring to the city of Byblos, and Rib-Hadda himself. They will take the city but they will slay its ruler. Moran's [ÌR-*ka*] is certainly acceptable (1992:213 n. 4).

Line obv. 19—This line contains a result clause expressed by the suffix conjugation verb. The form *gu*$_5$-⌜*mi-ru*⌝ is 3rd m.pl. of the D stem suffix conjugation, i.e. *gummirū* (following the vocalization typical of the hybrid dialect of the Canaanite scribes, *CAT* 2:310–311 following Izre'el 1978b:74–78). The value *gu*$_5$ for the KU sign is indeed unusual (cf. URU *Gu*$_5$*-ub-li*^{KI} in the obscure *EA* 67:14), just as is *qè* for GI in line 15. Both values are typical of peripheral texts not written by Canaanite scribes. The second sign, badly abraded, begins with a winkelhaken followed by traces of horizontals, certainly an original MI sign. The ⌜*ru*⌝ is clear enough. Other solutions for the verb in line 19, such as Moran's *kummuru* "to heap up" (*CAD* K:114a), only introduce meaningless confusion to the context. At the end of the line, *šàr-rù* is also an unusual orthography; it occurs again in *EA* 254:39 (nominative) and *EA* 228:8 (as an error for the genitive). Since it is in the nominative case, it should be preceded by a verb. Rainey's suggestion is [*yu-ši-r*]*u-na*, 3rd m.sg. imperfect energic. It is suggested that this is an energic in the protasis of a conditional sentence without the conditional particle *šumma* just as in *EA* 251:11–15 (*CAT* 2:241); see further Rainey (2003:199*).

Line obv. 21—The verb *qarbū* is 3rd m.pl. of the suffix conjugation introduced by the conjunction to express purpose. This can hardly be a reference to launching an attack (*contra* Moran 1992:213 n. 5). The *maššartu*

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troops were for garrison duty, i.e. defense and protection, not for aggressive action. They should be sent to protect the remaining officials from being killed like Pᵉwuru.

Line obv. 22—Because of the final *-i* vowel, Moran (1961:69 n. 52 = 1965:80 n. 2) considered *di-ki* to be a participle with *hireq compaginis*. The parallel in *EA* 132:45 has the 3rd m.sg. passive suffix form, *di-ka*.

Line obv. 23—Knudtzon had read [*š*]*a-k*i-*in* with a footnote stating that the first sign was possible but that the second could be *di* as well as *ki*. The first sign is badly abraded, but its traces also suit ZU = *sú*. Thus, Rainey restored ⌜*sú*⌝(?)-*ki-in*, which makes a more likely gloss considering the preceding ⌜*ma*⌝-*lik*, both as ideograms without case endings. This scribe equated MAŠKIM, *mālik* and *sôkinu*.

Line obv. 24—The first part of this line is such a common idiom as to preclude any margin of error. The problem arises concerning the final sign combination. The final *ri* was perfectly clear. The middle sign was read as *ri* by Bezold (BB 1892:50), but Knudtzon (1915:558 n. c) corrected it to *ḫu*. In fact, is it *ḫu*, but the sign is elongated, that is, short of height but extra wide. This was necessary to squeeze it on to the bottom of the tablet obverse. The first sign in this group was badly abraded. Bezold thought he saw a NA, while Knudtzon transcribed [*š*]*u*, using italics to show his uncertainty. Actually, what he saw was a small indentation at the lower right side of the abrasion, followed by two horizontal wedges and what appeared to be one vertical. The indentation on the clay at the lower right side was not the head of a third horizontal wedge beneath the other two (which would have made the alleged *šu*). It is really the bottom, the point, of a vertical wedge that can simply be read DIŠ, that is, the marker of a personal name. The presumed right hand vertical is actually the traces of two winkelhakens, one at the end of each of the two horizontals. In other words, what we have is ⌜DIŠ BI⌝. The resulting personal name can then be read ⌜ᵢₙᵣ*Pí*⌝-*ḫu-ri*, which is, of course, the name of the commissioner from the Damascus area mentioned in *EA* 132.

Line lo. ed. 25—Now the switch to the plural in this line makes sense. Rib-Hadda has introduced another person, and he says "and **we** are servants of the king."

Line lo. ed. 26—The next sentence is also couched in the plural, beginning with *u mariṣ ana īnīnu* "and it is painful to **our** eyes."

Line lo. ed. 27—The circumstantial clause that concludes this sentence can now be properly interpreted by analysis of the verb at the beginning of this line. The third sign was read *lá* (LAL) by Knudtzon (1915:358 n. d) with the note that it is written over something else. Bezold (BB 1892:51)

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had read NI ŠU LAL KU, and he significantly added the word "sic" under the high horizontal of the LAL, just as he had done with the LAL at the beginning of line 13 above. In other words, Bezold had recognized the need to read the LAL sign in line 13 as ME because a numeric indicator was required by the context, and he also felt that LAL here in line 27 also had to be read ME. In the light of this scribe's habit discussed above, the sign must surely be ME. It is remarkable that neither Knudtzon nor Moran made the connection with the LAL = ME signs on the obverse.

The second sign in the line was read ŠU by Bezold; he saw three horizontals followed by one vertical. Knudtzon read the sign as *na*(!), and Moran accepted his reading. But the sign looks much more like UD, which Knudtzon evidently rejected because he could make no sense of it. Since Bezold's three horizontals might all really be there, the sign could possibly be DI.

Knudtzon's reading is, therefore, *ni-na-lá-ku*, for which he has no translation. Moran (1992:213 n. 6) reads *ni-⟨nu⟩ na-lá-qú* and makes a desperate attempt to derive it as a passive, from either *leqû* or *alāqu* = *ḫalāqu*. Both commentators, ignoring the evidence for LAL = ME on the obverse, also ignore the fact that LAL never serves for *lá* anywhere in the Amarna corpus. Knudtzon was familiar with the *lá* value from his previous work on Assyrian texts, and like many aspects of orthography and morphology, he imposed late Assyrian values on signs and ideograms in the Amarna texts. But LAL only appears in Amarna as an ideogram for either *ṣimittu* (*EA* 9:37) or in the combination KI.LÁ = *šuqultu* in many lists of gifts or commodities (e.g. *EA* 5:26, 27; especially *EA* 14, *EA* 22 and *EA* 25 *passim* and various other texts that include lists). Yet, there is never an instance of LAL or LÁ serving as a syllabic sign in the orthography of a Semitic word.

So what can be done with the sequence NI UD (or DI) ME KU? In view of the context where the scribe has switched from the singular to the plural (to include P^{e}wuri), the first sign can readily be accepted as the 1st c.pl. verbal prefix. The last sign is the standard representation of *qú* and the next to last sign (written as if it were LAL/LÁ) often stands for *mì* in these texts. When one thinks of a verb with a second radical *m* and a final radical *q*, *damāqu*/*dummuqu* immediately comes to mind. Therefore, the second sign, UD or DI, can provide the first radical. My first choice was to prefer the UD reading and transcribe *ni-dám-mì-qú*. If the sign should be really a DI, then we would have to read *ni-de-mì-qu* and posit a vowel shift typical of Middle Babylonian, a shift not at all typical of verbal forms in the hybrid dialect of the Amarna texts from Canaan. Here and there, other

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Middle Babylonian verbal forms do appear in these texts, often as "Akkadograms" or glosses to hybrid forms. On the other hand, the value *dám* is not typical of the Amarna texts. It is attested in *EA* 29:185 *dám-qù-útum*. And it appears elsewhere in peripheral areas, e.g. at Ugarit, *ú-dám-mì-qa-ak-ku* "he has done favors for you" (*RS* 17.132:18; Nougayrol 1956:36). Therefore, I am inclined to prefer UD = *dám* in this instance. The sign looked more like UD to me, and that is undoubtedly why Knudtzon transcribed it *na*(!); he saw the same number of wedges that I did. Incidentally, among the wide range of examples from *damāqu*/*dummuqu* in the dictionaries, many have orthographies with the ME sign, which *AHw* rightly transcribes *mì*.

The form *nidammiqu* is therefore 1st c.pl.; it is the Akkadian present with the West Semitic imperfect *-u* suffix. It can mean to "be/become good." This would satisfy the context, but since the hybrid dialect often uses the Akkadian G present forms as substitutes for the D stem, it is possible that this is the intention here. The D stem can express "to behave favourably" towards someone as in the following: *a-na EN-ia ú-da-mì-i*[*q ù*] / *a-na* LÚ*tap* = *pí*-ia "Towards my lord I have behaved properly [and] towards my colleague", *EA* 120:44–45 (*contra* Moran 1992:199, 200 n. 14). Therefore, the circumstantial clause may be rendered "because we are behaving properly."

Lines rev. 28–30—LÚ Ú]Š(?) / *yu-na-*˹*da*˺ LÚ KI[.SÌ.GA-]*pí* / ˹*ia*˺*-nu a-na ša-a-*˹*šu*˺; Moran's reading of the signs is correct and his conjectured transcription is brilliant. He was puzzled, nevertheless, by the meaning in this context. The translation we have preferred, "a corpse cast away having no one to care for the funerary offerings," makes beautiful sense out of the context. Rib-Hadda knows that if his enemies murder him, his corpse will be cast out without proper burial and funerary rites.

Line rev. 30—[*ù a-*]*nu-ma*; *contra* Moran (1992:213 n. 9), thus removing an anomalous form of *pānānu*.

Line rev. 32—At the end of the line, the final horizontal of the KA sign is visible after the abrasion. So it would be preferable to transliterate as AD-*bu*[*-ka*].

Line rev. 37—The context requires the root *ḫalāqu* and the beginning of the form determines the prefix conjugation. 3rd person, but there may not be enough room for Na'aman's *yu-ḫa-*[*li-iq*] (Na'aman 1975:167), whereas *yu-ḫa-*[*liq*] fits.

Line rev. 38—At the end of the line, the traces indicate *yi-iš*[*-mé*] and not *yi-iš*[*-mu*]. This obviates Moran's remarks about the modal usages in the following verbs (Moran 1992:213 n. 12).

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Line rev. 41—Read *mi-nu-ma*, not *i-nu-ma*. *mi-nu-ma* here is personal, the subject of the verb, *yi-qa-bu*, "Who is/has been saying?"; *contra* Izre'el (1987:86) who took it as impersonal and read *yu-qa-bu*. For lines 41–45, cf. *CAD* A/1:220b; 240a.

Line rev. 57—The final *t*[*i*] is sufficiently clear, at least the first wedge, so that there is no question about the *ti-la-t*[*i*].

Line rev. 58—The *tillatu* auxiliaries are to guard the city; they are identical to the *maṣṣartu* troops requested in line 20. Thus, the remarks by Moran (1992:214 n. 14), in which he cites Pintore (1972b:106 ff.), are irrelevant.

There are traces of the following signs: ⌜*be*⌝, ⌜ÉRIN ⌝, ⌜MEŠ⌝ (obv. 6); ⌜*ri*⌝ (obv. 8); ⌜*li*⌝ (obv. 10); ⌜MEŠ⌝ (obv. 12); ⌜*šum*⌝, ⌜*ma*⌝, ⌜MEŠ⌝, ⌜*qè*⌝ (obv. 15); ⌜LUGAL⌝ (lo. ed. 25); ⌜*iš*⌝, ⌜*šu*⌝ (rev. 45).

EA 132

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29801.
COPY: BB, 18.
COLLATION: 30.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:214); Giles (1997:407); Liverani (1998:206 [LA 167]).
COMPOSITION: As *EA* 90 (Goren 156–157).

Troubles in the Ṣumur district have a direct bearing on the commissioner in the Kômidi/Damascus district. Rib-Hadda reveals here an awareness of Pᵉwuru's important role in defending Egypt's best interests in Northern Canaan and Amurru.

The content of *EA* 132 is similar to that of *EA* 131, but the script is not identical. The signs in this letter are larger and more beautifully shaped. Some of the following notes which appear in Rainey's collation are already summarized by Rainey (2003:196*-197*).

Line obv. 2—⌜ᵈ⌝⌜IŠKUR⌝; it is written on the upper edge, on the corner of the tablet.

Line obv. 8—*mi-li-ik* ⟨*a-na*⟩; for this possibility, cf. *CAD* M/1:156b.

Lines obv. 16–18—The passage must be rendered as a rhetorical question properly introduced by *ul*. The verb, *laqi*, is passive just as in *EA* 108:32–33,

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contra Moran (1992:214). At the end of line 18, [*ša-šu*] is to be supplied, as in *EA* 108:33, where Moran read *š*[*a-šu*] (Rainey 2003:196 and collation).

Line obv. 23—At the end of this line: *la—a ir—t*[*i-ḫa-at*]. Knudtzon read *la-a ir-ḫ*[*a*], but Moran evidently wanted to suggest a verb in the first person plural. His note on the passage (Moran 1992:214 n. 3) is as follows: "Perhaps ni-x-[x] (line 32); the third vertical of ***ir*** (Knudtzon, BB) is not clear. 'If *we* do not…Gubla, then…'?" Rainey's collation confirms that the IR sign is perfectly clear. The following wedge is not a vertical as thought by Knudtzon; it is the head of a horizontal followed by the lower trace of a vertical. That sign is TI. This permits the completion of the vocable as a hybrid suffix form from a well-known verb, viz. 3rd f.sg. *irtiḫat* applied to the survival of various towns (*EA* 90:8; 91:21;124:10; 129:18). The citation of the speech by Aziru can now be read:

19)	*ù an-nu-ú i-na-na*	And now
20)	*pu-ḫi-ir* ^{1}*A-zi-ru ka-*[*li*]	Aziru has assembled all
21)	LÚ.MEŠ GAZ.MEŠ *ù q*[*a-bi*]	the *ʿapîru* men and sa[id]
22)	*a-na ša-šu-nu šum-ma*	to them, "If
23)	URU *Gub-la la-a ir-t*[*i-ḫa-at*]	the city of Byblos does not rem[ain]
24)	[*š*]*u-ut* ⌜*yu-ṣa*⌝[———————]	[h]e will go forth [———————]

(3 lines missing)

The full import of Aziru's declaration cannot be completely understood. Perhaps he was saying that if Gubla/Byblos is unable to hold out against his attack, then Rib-Hadda will have to abandon it.

Line obv. 25—Rainey reads *ù* ⌜*ni*⌝*-nu* ÌR.MEŠ ⌜LUGAL⌝ *ù*, he does not see any basis for the value *m*[*u*] that was transcribed by Knudtzon (collation).

Line rev. 32—The vertical wedge before the break at the end of the line, for which Moran has no explanation (Moran 1992:215 n. 4), is to be read M[E] by supplying a horizontal wedge in the break. This M[E] is to be read *m*[*i*]; it is the enclitic marking direct speech and is attached to an absolute infinitive, *apāš*, a Canaanized form of *epēšu*. The infinitive here introduces a conditional sentence (Moran 2003:55; for further details and bibliography, see *CAT* 2:387).

Line rev. 33—The [DUMU.M]EŠ is around the edge to the other side of the tablet; Ebeling has observed that it must belong to line 33, rather than to line 32 (Ebeling 1910:77).

Lines rev. 34–35—The apodosis is ⌜*u*⌝ / *laqûka*, indicating what the result would be (*CAT* 2:361; 2003:197*). The scribe uses many narrative *qṭl* forms

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(suffix conjugation verbs), e.g. *qabīti* (line 31); *šama* (line 35); *naṣar* (line 36); *nukkir* (line 41); *naʳdaʾ*[*an*] (line 42); *dīka* (passive G, line 45), as well as resultative *laqûka* and conditional *qâlāta* (Rainey 2003:197*).

Line rev. 39—Rainey (30.12.1972) had restored [*a-na ia-ši*]. Independently, Naʾaman (1975:167).

Lines rev. 40–41—^{l}*Ḫa-i*[*p*] / *a-*ʳ*bu*ʾ*-šu*; Ḫaʿip's father was Paḥmanata (Weber and Ebeling 1915:1561).

Lines rev. 47–48—*u* P^{e}wuru *lā yizizza ina āl Kômîdi* may be part of the protasis, as Rainey has assumed here, or part of the apodosis, as taken by Moran. Either way, the *-a* suffix on the verb may very well be the Akkadian ventive, which adds to this verb the lexical meaning of "presenting oneself, taking up a position," etc. (like Hebrew *hiṯyaššēḇ*). So troubles in the Ṣumur district have a direct bearing on the commissioner in the Kômidi/Damascus district. Rib-Hadda reveals here an awareness of P^{e}wuru's important role in defending Egypt's best interests in Northern Canaan and Amurru.

Line left ed 57—On [*ti-n*]*a-ṣí-r*[*u*], see discussion in Moran (1992:215 n. 6).

There are traces of the following signs: ʳ*zi*ʾ (obv. 10); ʳ*am*ʾ (obv. 18); ʳ*nu*ʾ (rev. 42); ʳ*ši*ʾ (rev. 44); ʳ*nu*ʾ (rev. 45); ʳ*na*ʾ (rev. 46); ʳLÚʾ (rev. 49); ʳ*a*ʾ (rev. 51); ʳ*ti*ʾ (up. ed. 55).

EA 133

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 1667.
COPIES: WA 66; *VS* 11, 74.
COLLATION: 04.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:215); Liverani (1998:230 [LA 188]).
COMPOSITION: As *EA* 90 (Goren 157).

Rib-Hadda advises the king to ask Ḫaʿip, who is with him, about the hostility of ʿAbdi-Ashirta's son. The tablet is too broken to permit analysis of the text.

Line obv. 5—At the end of the line Rainey offers *i*[*ṣ-bat*].
Line obv. 17—On the gloss *Ka*[*-ši*] "Cush[ites]," see Pintore (1973:105 n. 24).

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EA 134

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: C 4754 (12189).
COPY: WA 83.
COLLATION: January 1980.
TRANSLATIONS: Moran (1992:215–216); Liverani (1998:230–231 [LA 189]).
COMPOSITION: Not examined.

Rib-Hadda says that the deities of Byblos have never abandoned it, but now the gods have granted the capture of the city by Aziru's troops, and they (the gods) will not come back (cf. Moran 1992:215 and Rainey's translation). The text is broken.

Lines obv. 1'–2'—Knudtzon's restoration seems more acceptable than Moran's assumption [*uš-ši-ra*]-*mi* [ÉRIN.MEŠ], which is based on comparison with other cases in the *EA* letters (Moran 1992:215–216 n. 1).

Lines obv. 4'–6'—If Moran's interpretation is correct, then *ina* in line 6 must mean "from," a not unusual nuance in separative contexts (note the Gt separative of the verb of motion); concerning the verb form in line 5, Moran's own collation indicates that either *i-ti-li-y*[*u*] or *i-ti-li-*⌜*ú*⌝ is possible. It is a clear Assyrian form with vowel harmony and non-contraction of the theme vowel (Rainey 1989–1990:62; *CAT* 3:130).

Line obv. 10'—[*n*]*a-ad-nu* is taken here as 3rd m.pl. ("the gods have granted"), *contra* Moran (1992:215–216 n. 3) who takes it as 1st c.pl.

Line obv. 13'—[ÌR L]Ú.UR.RI; with Moran (1992:216 n. 4). At the end of the line, Rainey restores [*ù*].

Line rev. 26'—Rainey completes [ÌR.MEŠ], *contra* Moran who follows Knudtzon's [URU].

EA 135

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: Ash 1893. 1–41: 409.
COPY: Sayce (1894, no. 2).
COMPOSITION: Not examined.

This broken tablet no longer exists, it was melted by rain water.

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EA 136

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: BM 29799.
COPY: BB, 16.
COLLATION: 01.10.1999 and 07.05.2007
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:216–217); Liverani (1998:233–234 [LA 191]).
COMPOSITION: As *EA* 138 (Goren 157).

This letter was sent from Beirut. Rib-Hadda writes to Pharaoh that he refused to listen to the men of Gubla, to his own household, and to his wife who repeatedly asked him to follow the son of ʿAbdi-Ashirta so they will make peace between them. However, when he was under strong pressure, he went to ʿAmmunīra's house to make an alliance between them, but when he retuned to his own house, ʿAmmunīra had locked him out of the house.

Line obv. 14—Moran derives the form i_{15}-*ma*-i_{15} from *maʾû* "to push away, repel" (see *AHw*:637, 1574); his own rendering "to refuse" (1992:217 n. 2) is more likely than *maja* "who?" which is suggested by *CAD* (M/2:63a).
Line obv. 28—On the gloss *tu-ka*, see Moran (1992:217 n. 5).
Line obv. 32—Moran (1992:217) translates *e-pu-uš* as an infinitive.
Line rev. 34—*id-du-ul*; with Moran (1992:219 n. 4), *contra CAD*'s proposal to take the form *iddul* as a passive (*CAD* E:26b).
Line rev. 41—At the end of the line, on the right edge, ⌜*am*⌝ is badly broken but discernible.

There are traces of the following signs: ⌜*na*⌝ (obv. 14); ⌜EN⌝ (obv. 16); ⌜*ti*⌝ (obv. 20); ⌜*na*⌝ (lo. ed. 21); ⌜*ka*⌝ (lo. ed. 22); ⌜*pa*⌝, ⌜LUGAL⌝ (rev. 35); ⌜*am*⌝ (rev. 41); ⌜LUGAL⌝ (rev. 42); ⌜2⌝ (rev. 44).

EA 137

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: PM I, 25, 1567 (Pushkin Museum).
COPY: WA 71.
COLLATION: 24.07.2007
PHOTOGRAPHS: Pushkin Museum in Moscow.

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TRANSLATIONS: Oppenheim (1967:132 ff.); Albright (1969:483–484); Seux (1977:48 ff.); Moran (1992:218–219); Liverani (1998:234–236 [LA 192]).
COMPOSITION: As *EA* 138 (Goren 158).

Since Rib-Hadda's messenger returned from Egypt and no garrison troops were with him, ʿAmmunīra expelled him from the city. Now as an old and very sick man who will not be restored to his city, Rib-Hadda expresses his willingness to accept any decision of Pharaoh; however, he requests to be allowed to live in a place dear to him (cf. Moran 1992:220 n. 12). Moreover, Rib-Hadda sent his son to Egypt to convince Pharaoh to seize Byblos using his regular troops. The tablet has been donated to the Pushkin Museum of Moscow.

Line obv. 1—[*qí-bi-mi*]; following Moran's suggestion (1992:219 n. 1).
Line obv. 6—*lā tuddanū* "they have not been given"; in this text most of the plural forms have the (t)-preformative, see *tīmrū*, line 11; *tina"iṣū-ni*, line 14; [*ti-r*]*i-bu-mi*, line 42; *tilqū*, line 80, 93; *tiṣbatū*, line 98 (cf. Moran 1992:220 n. 12).
Line obv. 12—*ti-iš-la\ḫu*; Moran (1992:219 n. 2) suggested to read the verb in question *ti-iš-la-u*$_5$ from *šalāʾu* (*AHw*:1147), but in view of the clear West Semitisms in this text, viz. *ti-na-i-ṣú-ni* "they reviled me" (line 14) and *ia-an-aṣ-ni* "he reviled me" (line 23) and *yi-iḫ-na-nu-ni* "(if) he shows me favor" (line 81), Rainey does not take the synonym to be *naʾāṣu*, but rather takes the word as a straightforward Canaanism from **šlḥ* "to send" (Rainey 1989–1990:62b).
Line obv. 33—*ep-⟨ša⟩-ti*; with Moran (1992:219 n. 4), *contra* Knudtzon; Oppenheim (1967:132 ff.); *AHw*:860b. He also prefers *ḫi-i*$_{15}$*-ṭí* to Moran's *ḫé-e-ṭí* (Moran 1992:220 n. 8).
Line obv. 40—Rainey reads [*t*]*i*$_7$*-iṣ-*[*ba-tu*], instead of Moran's *te-iṣ-*[*ba-at*] who compares this form to *timtaṭi* (Moran 1992:220 n. 6).
Line rev. 44—*ti-i*[*m*]-ʳ*ta*ˀ-*ṭi*; with Moran (1992:220 n. 8).
Line rev. 54—*ù*!(ŠI) *ta-ri-iṣ*; with Albright (*ANET* 483).
Line rev. 66—*inūma* "since, because" is more likely than Moran's questionable translaion "when" (Moran 1992:219; so also Liverani 1998:235).
Line rev. 82—One may suggest *ki*[*-na-na*] at the end of the line.

There are traces of the following signs: ʳLÚˀ (obv. 20); ʳ*i*ˀ (obv. 34); ʳ*a*ˀ (lo. ed. 41); ʳ*a*ˀ, ʳ*na*ˀ (rev. 44); ʳ*il*ˀ (rev. 80).

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EA 138

RIB-HADDA, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: VAT 351.
COPIES: WA 58; *VS* 11, 73.
COLLATION: 02.10.2003 and 06.10.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:221–223); Giles (1997:407–410); Liverani (1998: 236–240 [LA 193]).
COMPOSITION: The clay was made in Beirut, so also *EA* 136 and 137 (Goren 158).

Rib-Hadda claims that half of Byblos prefers ʿAziru, while half remains loyal to Pharaoh.

Line obv. 7—Read *ga*-[*am*]-[*r*]*u*, cf. *EA* 143:37 (a letter from Beirut) *ga-am-r*[*u*], *contra* Moran (1992:223 n. 1) and Na'aman (1975:71* n. 40).

Line obv. 8—Rainey prefers the Egyptian name ^{I}*A-ya* over the other option ^{I}*A-pi*, because of the rare usage of the *PI*-sign (*wa*, *wi*, *wu*, *ya*, *yi*, *yu*). Furthermore, Ay was a well-known Egyptian name; for example, the successor of Tutankhamun's Dynasty and the last Pharaoh of Dynasty XVIII was named Ay (cf. Rainey 2006:91c). On ^{I}*A-pi*, see discussion and references in Hess (1993:35) and Moran (1992:225 n. 29; 380).

Line obv. 12—Read *ni-*⸢*i*⸣*-ṣú* (Rainey's collation).

Line obv. 13—Rainey completes [*a*]-⸢*mur* LÚ.MEŠ⸣, *contra* Knudtzon and Moran (1992:221).

Line obv. 19—Read ⸢URU⸣.KI ⸢A⸣.[PÚ.MEŠ] "Be[irut]" (Rainey's collation), *contra* Knudtzon (1915:580 n. a), Schröder's facsimile and Moran (1992:223 n. 3).

Lines obv. 23–24—Rainey restores *ù a-nu-ma A-zi*-[*ru nu-kúr-tu*$_4$] ⸢4⸣? ITI-*ḫi*^{MEŠ} / *a-na ia-a-ši ki-a-ma* ⸢*li*⸣*-i*-[*de*] *be-li* (Rainey's collation).

Line obv. 30—*i-de-*⟨*ni*⟩*-ia*; cf. Moran (1992:223 n. 5).

Line obv. 34—The restoration [^{I}ÌR-*A-ši-*]*ir-ti* of was suggested by Moran (1969:98b).

Line obv. 35—[*la-qa*] or [*la-qé*]; with Moran (1992:223 n. 7), *contra* Knudtzon's *l*[*a-qú*]. Notice that the traces of *l*[*a*], which were seen by the latter, are no longer visible.

Line obv. 37—The verb *ni-ka-ši-šu* must be N stem because of the thematic vowel (Rainey 2002:57; *CAT* 2:118; 1978a:76), and the context, dealing with

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the exhaustion of funds in Byblos, suits the N stem meaning for this verb (Rainey 1989–1990:63a).

Line obv. 38—Concerning ⟩*na*⟨ cf. the remarks by Moran (1992:223 n. 8).

Line obv. 44—On *i-*ʳ*zi*ˀ*-bu-šu* as imperative, see Rainey (1973:254); Moran (1992:224 n. 10).

Line obv. 48—Rainey's ʳ*yi-it*ˀ*-mi* (1973:254) is accepted by Moran (1992:224 n. 11).

Lines obv. 49–50—Rainey (1973:254) confirms Schröder's *ù* instead of Knudtzon's reading, *u*[*l*]*-ku*. This reading was accepted by Moran (1992: 222).

Lines obv. 62—Rather than taking *a-ša-bu* as *aššābū* "residents" (Moran 1992:222), Rainey prefers to see *ašbū* "sitting, dwelling, located." The crack in the tablet at the beginning of this vocable probably contained a Glossenkeil to indicate that the word belonged at the end of the line above (Rainey 1989–1990:63a and Rainey's collation).

Line rev. 76—Moran offers a brilliant solution to the putative *še-ti* "hour", viz. *še-ti* = *uṭṭati* "grains" = "seconds" (of time). It may be noted in passing that *AHw*:596b translates the *maltaktu* as "Sanduhr," while *CAD* M/1:171b translates it as "water clock," and both list *dibdibbu* as a synonym (borrowed from Sumerian). Moran (1992:224 n. 17) is certainly correct in seeing here an idiom. From the Akkadian point of view, the word is treated here as dependent upon the numeral, not as a measure defining some other commodity; therefore, it is not in *status absolutus* (Rainey 1989–1990:63b).

Line rev. 92—*a-na maḫ-*⟨*ri*⟩*-šu*; assuming MAḪ as a logogram for *ṣēru* (Moran 1992:224 n. 19) is not accepted by Rainey's collation; see also *EA* 140:25.

Line rev. 96—The writing UR.GI$_5$ (= KI) instead of UR.GI$_7$ shows that the logogram has been learned poorly by the scribe (*CAT* 1:35).

Line rev. 99—Since the discussion is about previous events, Rainey (collation) reconstructs [*ù na-aṣ-ra-a*]*t* as in *EA* 127:29, *contra* Moran's [*ù ta-ra-at*]*-mi* who compares it to *EA* 137:51 (Moran 1992:224 n. 21).

Line rev. 100—*ù* ʳ*yi-di*ˀ*-in*$_4$ [LUGAL ERÍN].ʳMEŠ *ù*ˀ; Rainey's reading confirms Moran's conjectured rendering (1992:222).

Lines rev. 103–106—Read ʳ*ti-bal-ki-tu*ˀ, cf. Moran (1992:224 n. 23); *a-*ʳ*na*ˀ *na-*ʳ*da*ˀ*-*⟩*na*⟨*-*ʳ*ni*ˀ *a-na* / ⟩*a-na*⟨ ¹*A-zi-ri*../..⟨NÍG⟩.GA.MEŠ (lines 104–106), cf. Moran (1992:224 nn. 24–25).

Line rev. 107—Here ¹*A-pí* is not the same person mentioned in lines 8 and 57 (cf. Moran 1992:26).

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Line rev. 109—Traces of ⌜*qú*⌝ are visible, although Knudtzon did not record the traces.

Line rev. 114—The reconstruction and rendering Rainey proposes are *ú-ul ya-*[*qú-u*]*l* [LUGAL *be-li*] ⌜*a-*⌜*na*⌝ URU.⌜KI⌝ "[not] keep silent [con]cerning his [ci[ty]" (Rainey's collation).

Line rev. 117—Rainey (collation) observed the sign NA and read *yi-pu-*⌜*uš ar*⌝*-na* [*an-ni-ta*$_5$] ⌜*ù*⌝(*?*), *contra* Knudtzon and Moran (1992:223).

Lines up. ed. 131–132—Here (also in line 136 as seen by Moran), *mi-nu-um* is adverbial, "why," not accusative, "what" (Moran 1992:223); see also Rainey (1995–1996:116b). Read *yi-iq-*⌜*ta-bu*⌝ at the end of the line, contrary to Knudtzon's *ji-i*[*q-ta-b*]*u*.

Lines left ed. 135–136—Rainey translates "whom the king, my lord, knows well," instead of Moran's "whom the king, my lord, should be concerned about?" (Moran 1992:223, see also Rainey 1995–1996:116b). The signs *-ma* at the end of line 135 and -⌜*li*⌝ at line 136 are no longer visible today.

Lines left ed. 137–138—*mi-ta-ti*! (UD); the value *tú* is not attested in Byblos and so rare in *EA*. See also Moran (1992:225 n. 29); Gianto (1990:85 n. 4). The same scribe uses both *ta-aš-pu-ru-na* (line 122) and *ti-iš-pu-ru-*⌜*na*⌝ (in line 137) for 3rd c.pl. (Rainey 1989–1990:63b).

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜*ka*⌝ (obv. 2); ⌜*a*⌝ (obv. 6); ⌜*a*⌝ (obv. 8); ⌜*a*⌝ (obv. 25); ⌜*a*⌝ (obv. 64); ⌜*na*⌝, ⌜*ri*⌝ (rev. 80); ⌜*aš*⌝, ⌜*ba*⌝ (rev. 88); ⌜*ti*⌝ (rev. 103); ⌜*ri*⌝ (rev. 109); ⌜*di*⌝ (rev. 111); ⌜*mu*⌝ (rev. 132).

EA 139

'ILU-RAPI' AND THE CITY OF BYBLOS TO THE KING OF EGYPT

TEXT: BM 29828.
COPY: BB, 45.
COLLATION: 01.10.1999 and 25.-26.01.2000
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:225); Liverani (1998:240–242 [LA 194]).
COMPOSITION: Since chemically it is close in elemental composition to *EA* 129 of Byblos (which is like *EA* 90), it can be attributed to the Byblos correspondence (Goren 158).

As his predecessor, 'Ilu-rapi', the new ruler, laments the loss of many cities of Pharaoh to 'Aziru.

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Line obv. 5—*la-a ta-qú-ul* L[UGAL *a-na Gu-⟨ub⟩-la*^{KI}] is required by the sense of the text, *contra* Knudtzon's [*i-na Gu-la*] and Moran's "Do not neglec[t Gu⟨b⟩la], your city" (Moran 1992:225).

Line obv. 10—Read *A-zi*!(ME.ZU)-*ri*. The ME and BA seen by Knudtzon (and Bezold) must be an error for ZI (Rainey 1995–1996:116b), *contra* Moran (1992:226 n. 3).

Line obv. 11—*yi-pu-iš*; the scribe uses *IŠ* for *UŠ*, see also *EA* 140:21. The sign *iš* is error for *uš*.

Line obv. 13—Read *a-*⌜*pá*⌝*-aš* (Rainey's collation). *i-na šàr-ri* "against the king"; here and also in *EA* 140:6.8 *ina* is used for *ana* (Rainey's collation). It seems that the scribe(s) of *EA* 139 and *EA* 140 lean quite strongly to where would have been appropriate (*CAT* 3:34).

Line obv. 15—[*A*]*r*(?)*-da-ta*; perhaps the sign in question is [*a*]*r*. Knudtzon (1915:588 n. c) assumed [*e*]*l*-da-ta, see also Moran (1992:226 n. 5).

Line obv. 19—[*i-pé-eš*$_{15}$] *ar-⟨ni⟩*; following Moran (1992:226 n. 6).

Line obv. 20—[^{I}*Pí-ḫ*]*u-ru*; Moran (1992:226) suggests that the commissioner P^{e}wuru undoubtedly occurs in this broken context. For occurrences and analysis of this Egyptian PN, see Hess (1993:125–126).

Lines obv. 22-lo. ed. 24—The reading and the rendering were offered by Rainey. On *yi-*⌜*de*⌝ at the end of line 23, cf. Moran (1992:226 n. 7).

Line rev. 25—Rainey (collation) restores [URU *Gub-la a-na* LUGAL] ⌜EN-*ia*⌝. Against Knudtzon and with BB 45, he reads the value *IA*-sign.

Lines rev. 27–28—Rainey's reconstruction is a tight squeeze (Rainey's collation).

Line rev. 33—*ia-aš-ku-un* ⌜LUGAL⌝ ŠÀ-*šu*; after the *un*, a narrow sign can be seen (Knudtzon 1915:589 n. h). On the phrase *libba šakānu* as corresponds to Hebrew *śîm lēḇ*, see Moran (1992:226 n. 8).

Line rev. 36—Read *a-wa-ti Ṣu-mu* //*ru* "things of Ṣumur," *contra* Knudtzon's *a-a-ti Ṣu-mu-* //*ru* (Knudtzon 1915:590 n. b), Rainey's *a-ia-ti Ṣu-mu-* /*ru* (1989–1990:63b) and Moran's *a-ia*$_{8}$*-ti* (Moran 1992:226 n. 9) who has seemingly ignored the following vocable, *Ṣu-mu-* //*ru*.

EA 140

ʾILU-RAPIʾ AND THE CITY OF BYBLOS TO THE KING OF EGYPT

TEXT: VAT 1639.
COPIES: WA 91; *VS* 11, 75.
COLLATION: 13.11.2003

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PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:226); Liverani (1998:241–242 [LA 195]).
COMPOSITION: As *EA* 90 (Goren 158).

With regard to Pharaoh selling Byblos' former ruler down the river, 'Ilu-rapi' takes a diplomatic tack. The new ruler prefaces his rather stringent protests by an obsequious allusion to the supposed concern always displayed by Pharaoh for Byblos. In this letter 'Ilu-rapi' mentions again the crimes that 'Aziru has committed (cf. Rainey 1989–1990:64a).

Line obv. 5—In the majority of cases, the verb *qâlu* appears in the suffix form. The prefix conjugation can have either the present-future theme or the preterite theme. Here *yi-qú-lu* is present-future, *contra* Rainey (1989–1990:63b; *CAT* 2:59).

Lines obv. 6–9—The scribe made use of *ina* (lines 6, 9 and 29) where proper usage calls for *ana*; it is unnecessary to posit some special idioms in these instances (cf. Moran 2003:17; Rainey 1989–1990:64a; *CAT* 3:34). The verb *iš-ši-ir* (line 8) is a variant of *uš-ši-ir* (Rainey 1989–1990:64a).

Lines obv. 16–17—1-*en* URU *Gub-l / is-sí-la-at šàr-ri* "Only, the city of Byblos, is a (stone) vessel of the king" (cf. Liverani 1998:241 n. 210, *contra* Rainey 1989–1990:64a; 1992:336).

Line obv. 20—The TAM sign in [*š*]*a-ni-tam* looks like ÉRIN (Rainey's collation). At the end of the line, read *š*[*a*] instead of Knudtzon's *m*[*a*] (Rainey 1989–1990:64a).

Line obv. 21—[*yi*]-*pu-iš*; the value IŠ is an error for UŠ, see also *EA* 139:11; Rainey (1989–1990:64a).

Line obv. 22—*ur-ru-bi-šu*; the verb is in the D stem, probably intensive by virtue of 'Aziru's extended stay at the royal court, not to express a transitive (Rainey 1989–1990:64a), *contra* Moran (1992:226).

Line rev. 25—Rainey reads [*a-na*] *maḫ-*⟨*ri*⟩, *contra* Moran (1992:227 n. 2) and Na'aman (1975:82*).

Lines rev. 30–31—KI = *erṣetu* "land, territory." Izre'el's analysis of *yi-pu-šu* (line 31) as singular was accepted by Moran (1992:227 n. 3) and Rainey (Izre'el 1987:82).

There are traces of the following signs: ⌜*Gub*⌝ (obv. 2); ⌜GÌR⌝ (obv. 4); ⌜*mur*⌝ (obv. 10); ⌜*ri*⌝ (rev. 27).

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EA 141

ʿAMMUNĪRA, THE RULER OF BEIRUT, TO THE KING OF EGYPT

TEXT: BM 29809.
COPY: BB, 26.
COLLATION: 12.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:227); Liverani (1998:163–164 [LA 129]).
COMPOSITION: As *EA* 98 (Goren 163).

This letter is the first of some seventy texts out of the 349 letters that are replies from the city-state rulers to an order from Pharaoh. The king asks them to be prepared to march in the vanguard of the Egyptian army. On the planned Egyptian campaign, concluding the preparations for the arrival of the troops, see the review by Rainey (2006:86–87).

Line obv. 4—With Moran (1992:228 n. 1).

Line lo. ed. 24—*šu-ši-ra-*ʾ*ku*ʾ "I am ready"; with *CAD* A/2:132a, 148a, *contra* Moran (1992:228 n. 2) and Liverani (1998:163 n. 68).

Lines rev. 27–30—Rainey offers a different interpretation to Moran (1992: 227); besides, notice that the renderings of *mimmîya* "my possessions" (line 27) and *ana pāni* (lines 29–30) as "in anticipation, for the coming" are typical usages in these texts from Canaan (Rainey 1995–1996:117a). There remain traces of ʾ*im*ʾ in line 27.

Line rev. 31—Moran (1992:228 n. 3) refers the verb *ti-ra-ḫa-aṣ* to the rare Akkadian *râsu* (*AHw*:959), but this is unnecessary. It has already been noted above that Rainey takes *ri-ḫi-iṣ-mi* in *EA* 127:23 as a stative from another *raḫāṣu* "to smash," from which we have URU *Ru-ḫi-ṣí* (*EA* 53:56, also *EA* 53:36; 191:2), written in hieroglyphs *Rú-gi-s̱i* (Thutmose III's List, No. 79) and *Rú-gi-s̱í* (BN 2; Edel 1966:15), indicating a G active participle, **Rôǵiṣu* related by Sivan (1978:337) to the root **rǵṣ* that became *rṣṣ* in Hebrew and **rʿ* in Aramaic. There are two attestations of this same verb in the texts from Ugarit. One letter has an imprecation, ^{d}IŠKUR *li-ra-ḫi-iṣ-šu* "May Baal smash him" (*RS* 16.144:9; Nougayrol 1955:76), and ^{d}IŠKUR EN ḪUR.SAG *Ḫa-zi* / *li-ra-ḫi-iṣ-šu* "May Baal, the lord of Mt. Ḫazi, smash him" (lines 12–13), while another expresses the cohortative wish: *ù lu-ú ni-ra-aḫ-ḫi-iṣ* ^{UZU}DUR-*šu* "and may we smash his belly" (*RS* 20.33:31'; Nougayrol 1968:74, 76), a context strikingly similar to *EA* 141:31–33. This latter spelling, with emphasis on the gemination, is a fair argument in favor of a strong guttural as the second radical. The Egyptian transcrip-

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tions of the participial GN also point to [*ǵ*]. Therefore, it seems more reasonable to relate all these six attestations to one WS verb, **rǵṣ* 〉 **rṣṣ/*r*ʿ (Rainey 1989:90:64b).

Lines rev. 36–38—*a!-mur* ⟨ÉRIN.ḪI.A *pí-ṭá-at*⟩ . /…/ *tu-ti-ru* ˹*gi*˺*-mi-li* ÌR-*š*; in this case *a!-mur* can be read and a subject agreeing with the verb *tu-ti-ru* (line 38) is to be supplied. This passage was clarified considerably by Rainey also in 1989–1990:64b, cf. Moran (1992:228 n. 6).

There are traces of the following signs: ˹*te*˺, ˹EN˺ (obv. 9); ˹*ku*˺ (lo. ed. 41); ˹*mi*˺ (rev. 27).

EA 142

ʿAMMUNĪRA, THE RULER OF BEIRUT, TO THE KING OF EGYPT

TEXT: BM 29810.
COPY: BB, 27.
COLLATION: 13.08.1999 and 27.05.2007
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:228–229); Liverani (1998:165 [LA 131]).
COMPOSITION: As *EA* 141 (Goren 163).

The ruler of Gubla is guarded by ʿAmmunīra until Pharaoh takes counsel concerning the first. In addition, the sons of Rib-Hadda have been handed over to the rebels against the king in Amurru by his brother, who is in Gubla.

Lines obv. 6–7—*uštebil*(*l*)*anni*; at the end of line 6 read *uš-te*$_9$-˹*bil*˺!-˹*la*˺- and at the beginning of line 7 complete [*an-n*]*i*. This restoration is based on the formula of *EA* 145:11 (Rainey 1989–1990:64d–65a and collation), *contra* Moran's suggestion (1992:229 n. 2).

Line lo. ed. 22—Read *i*$_{15}$-*ba-aš-šu it-ti-*˹*šu*˺! (Rainey's collation, *contra* Knudtzon and Moran 1992:228). At the end of the line read *it-ti-*˹*šu*˺! as can be seen in the photograph. The final damaged sign gave the impression of being *ia* because the vertical on the right side is broken up by abrasions that distort the shape of the wedge. Comparison with a *šu* from elsewhere on the tablet shows that *šu* would fit exactly in the damaged space. Furthermore, this now makes perfect sense of the context.

Line lo. ed. 23—Traces of -˹*ti*˺ are still visible (cf. Knudtzon 1915:596 n. e).

There are traces of the following signs: ˹*bil*˺ (obv. 6); ˹*a*˺ (obv. 13); ˹*a*˺ (obv. 23); ˹*šá*˺ (rev. 25); ˹*qa*˺ (rev. 27).

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EA 143

ʿAMMUNĪRA, THE RULER OF BEIRUT, TO THE KING OF EGYPT

TEXT: VAT 1584 (+) C 4764.
COPIES: WA 211; *VS* 11, 79 (see *VS* 12, p. 95) (+) WA 203.
COLLATION: 21.01.80 and 08.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:229); Liverani (1998:164 [LA 130]).
COMPOSITION: Probably as *EA* 141 (Goren 163).

This broken tablet does not make a full text. Nevertheless, it is still evident that Egyptian ships were anchored at Beirut.

Line rev. 20'—*sí-ki-pu*; following ARMT 3:115; *CAD* S/2:73b.
Line rev. 21'—Similar to the *uš-ši-ru-na-ši* 1st c.sg.
energic imperfect in line 16 (cf. Moran 1992:229), and the meaning of *uš-ši-ru-⌜na⌝* is "I will send," *contra* Moran's "I relea[se] (them)" (Moran 1992:229). The meaning "to release" for *wuššuru* is employed in the Amurru letters, but in the texts from Canaan (and also Egypt) it has the special western meaning "to send" (*CAT* 2:158–159; 1989–1990:65a).
Line rev. 22'—"the handmaiden" is the title of Beirut. It was out of place; *uš-ši-ru-⌜na⌝* comes afterwards (Rainey's collaion).
Line rev. 27'—*ta-a*[*ṣ-r*]*a-* "wormer"; following *AHw*:1337; see also Moran (1992:230 n. 5).
Line rev. 37'—There are still traces of ⌜*i*⌝.

EA 144

ZIMREDDA, THE RULER OF ṢIDON, TO THE KING OF EGYPT

TEXT: VAT 323.
COPIES: WA 90; *VS* 11, 76.
COLLATION: 08.09.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Oppenheim (1967:126–127); Moran (1992:230); Liverani (1998:161 [LA 127]).
COMPOSITION: The clay is from the Lebanon coast (Goren 165).

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Zimredda wants to account the cities that have gone over to the *ʿapîru* men, and he also wants those cities to return to his charge with the help of Pharaoh.

Line obv. 5—The NU-sign looks more like the NI-sign, but not NI as in line 25. This NU-sign does not look as in Schröder's facsimile or as in line 10, but does look like in line 13 (Rainey's collation).
Line obv. 16—*yi-*˹*ša*˺*-qí*; this form from *šaqû* is recognize by *AHw*:1181a as a unique instance of N stem, but it is not in *CAD* Š/2:24b. The clause in question, *yi-*˹*ša*˺*-qí* SAG-*ia* "my head was lifted up / elevated", deals with a series of past actions. Therefore, this form cannot be Akkadian G present-future (*CAT* 2:132 and Rainey's collation).
Line rev. 28—*ina pāni* instead of *ana pāni* (cf. e.g., *EA* 147:37).
Line rev. 29—*šâlu* "to call to account," cf. *CAD* Š/1:280a.
Line rev. 31—Read *tú-*˹*ta*˺*-ar*!(RI)*-ši-na*, cf. Rainey (1995–1996:117b and collation).

There are traces of the following signs: ˹*na*˺, *i*˹*a*˺ (obv. 1); ˹*ni*˺ (rev. 28); ˹*i*˺, ˹*le*˺ (rev. 32).

EA 145

ZIMREDDI, THE RULER OF ṢIDON, TO THE KING OF EGYPT

TEXT: VAT 1695.
COPIES: WA 182; *VS* 11, 77.
COLLATION: 22.01.2004 and 05.06.2007
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:231); Liverani (1998:162 [LA 128]).
COMPOSITION: As *EA* 144 (Goren 165).

There is no other case where a vassal reports in the opening passage as in this letter. The tablet is badly broken. Rainey's reading offers several improvements.

Line obv. 1—Read [*a-na* ˡŠu-*mi-*]˹*it-ti*˺ (Rainey's collation 05.06.2007).
Line obv. 3—˹*ka*˺ at the end of the line is on the edge of the tablet (Rainey's collation).
Line obv. 4—It looks like there could be traces of -˹*ka*˺ before *amqut* (Rainey's collation).
Line obv. 5—[*lu-*]˹*ú ti-i-de*˺; cf. Moran (1992:231 n. 2).

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Line obv. 9—UZU.[K]A ⌜*pí-ka*⌝; Moran (1992:231 n. 3) assumes error for *pīšu*.
Line obv. 10—The form of the verb *tú-ti-ra-an-*⌜*ni*⌝ is jussive, *contra* Moran (1992:231); cf. Rainey (1995–1996:117a).
Line obv. 12—Rainey's collation offers ⌜*ša a-na*⌝ *qa-at* ⌜*A-pí*⌝.
Line obv. 13—⌜*ti-iš*⌝*-tap-ra-an-*⌜*ni*⌝; read -⌜*iš*⌝, not -⌜*il*⌝, *contra* Knudtzon (1915:603 n. h) (Rainey's collation).
Lines Lo.e. 15–16—Following Rainey's collation.
Line rev. 27—⌜*iš*⌝*-te-mé*; Knudtzon (1915:604) read a [*yi*] preformative but still translated the verb as a 1st person singular, whereas Moran (1992:231) translated the verb as a 3rd person singular. Rainey thought that there was no need for a *yi* preformative and that the verb read better as a 1st person singular.
Lines rev. 29–37—Rainey saw traces of the following signs: ⌜2⌝, ⌜MEŠ⌝ (line 29); *n*[*a*] (line 31); ⌜*gu*⌝ (line 32); ⌜2⌝ (line 36); ⌜*a*⌝ (line 37).
Line rev. 30—Read [*a-nu-um-ma iš-t*]*u* KUR.ḪI.A *a-lik*(?)*-mi*!(IGI). Modern ink 1695 obscures the text (Rainey's collation).

There are traces of the following signs: ⌜*šal*⌝, ⌜*at*⌝ (obv. 6); ⌜*šul*⌝, ⌜*tu*⌝ (obv. 7); ⌜*iš*⌝, ⌜*mé*⌝ (obv. 11); ⌜*na*⌝ (obv. 14); ⌜*nu*⌝ (rev. 18); ⌜*šu*⌝ (rev. 19); ⌜*a*⌝, ⌜*na*⌝ (rev. 20); ⌜*ḫar*⌝ (rev. 21); ⌜*i*⌝ (rev. 23); ⌜*ti*⌝, ⌜*iš*⌝ (rev. 25); ⌜*ia*⌝ (rev. 26); ⌜*un*⌝ (rev. 28).

EA 146

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: VAT 1871.
COPIES: WA 231; *VS* 11, 78.
COLLATION: 13.02.2004 and 23.02.2007
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:232); Liverani (1998:152–153 [LA 120]).
COMPOSITION: There are no specific conclusions. The clay is undoubtedly not from the Tyre area, and it could be a letter from an Egyptian administrative centre (Goren 168–169).

The tablet is badly broken; more than 30 lines are missing. Moran's notes and reading have led to several improvements.

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Lines obv. 7, 9—The reconstruction Rainey proposed is [*iš-me* ˡ]ᴹ*še-ḫu* DÙG.GA [*ša i-ta-ṣí*] "I have heard] the good breath [that has come forth]" (Rainey's collation). In line 9, there are still traces of ˹*ka*˺.

Line obv. 11—[*ú-qa-am*]-*ma*; with Moran (1992:232 n. 1). *ša-*˹*a*˺-*ri*; Knudtzon (1915:666–667 n. d) denies the sign *a*, but Winkler had recorded it (Rainey's collation).

Line obv. 15—*i*[-*na-ki-ir*]; with the translation by Moran (1992:232).

Lines obv. 16–17—The restorations can be compared to *EA* 148:24; 154:13 ff. as suggested by Moran (1992:232 n. 2).

Line obv. 18—[*a-ša-a*]*s-sí*; following Moran (1992:232 n. 3).

Lines obv. 20–21—˹*mi-ma*˺ [*ia-nu*] /[*a-na ša-t*]*i-šu-nu*; following Moran (1992:232 n. 4).

EA 147

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: BM 29812.
COPY: BB, pl. 11.
COLLATION: 10.04.2001
PHOTOGRAPHS: WSR.
TRANSLATIONS: Oppenheim (1967:123 ff.); Albright (1955:483–484); Moran (1992:233–234); Liverani (1998:149–151 [LA 117]).
COMPOSITION: A letter made on local sediments from Tyre. Similar to *EA* 151 (Goren 167).

Abimilki had received an order to "be in the vanguard" of the Egyptian army that Pharaoh was evidently about to send forth. In this letter there are some Egyptianisms (for references, see Moran 1992:234, especially in nn. 1, 5, 6, 12). Another characteristic of this text is that the scribe speaks of himself in both the first and the third person (Moran 1992:234 n. 10).

Line obv. 10—*i-sà-ḫur*; the sign *i* has a vertical wedge like the logogram DUMU. On the etymology of the Northwest Semitic word *ṣa-pa-ni-šu*, see Grave (1980a:221–229).

Lines obv. 11–12—The verb *it-ta-ṣa-ab* is probably not transitive, *contra* Moran's "who establishes" (1992:233). The clause seems to be a translation of an Egyptian passive relative form (Rainey 1995–1996:117a; 1989–1990:65a). On *ḫapšu* as the designation of a part of the body, see references in Moran (1992:234 n. 3).

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Line obv. 14—⌜*tar*⌝-*gu*$_5$-*ub*; following de Moor (cited by Moran 1992:234 n. 4). Moran compares this word to the personal name *yrgbb'l* in Ugar. 7, p. 6, RS 24.246:16.

Lines obv. 23–24—*i-sà-kir* / KA.MEŠ *ap-pí-ia*; cf. Moran (1992:234 n. 5).

Line obv. 29—The verb *ti-*⌜*ši-ir*⌝ is from *ešēru* "to go straight, to attack" (*CAD* E:353–354), *contra* Moran (1992:234 n. 7) (Rainey's collation).

Lines rev. 36, 38—These lines use the Glossenkeil to indicate direct speech. The imperative *ku-na* in line 36 just might be an example of the true Akkadian plural, i.e. *kūnā* (cf. *CAD* K:171b). The normal 2nd m.pl. ending in the Canaanized texts is *-ū* (Rainey 1989–1990:65a). No injunctive glosses of purely Canaanite verbs are known with the volitive *-a* suffix, except for the apparent Canaanite imperative *ku-na* (*CAT* 2:255, 270); see also Moran (1992:234 n. 8).

Line rev. 43—*it-*⟨*ta*⟩*-ṣí*; this form has to be translated as other forms of this root in this group of letters; however, there is possibly a missing sign in the middle, and even Knudtzon (1915:610) shows his uncertainty by adding an ! in its place; the actual cuneiform does not allow enough space for a *ta* sign as expected.

Line left ed. 68—Read [L]Ú, against Knudtzon's [*š*]*àr*(!) (1915:612).

Line left ed. 69—At the end of the line read *ri*, against Knudtzon's *rum* (1915:612 n. a).

There are traces of the following signs: ⌜*ia*⌝, ⌜^{d}UTU⌝ (obv. 1); ⌜*iš*⌝ (obv. 15); ⌜*li*⌝ (obv. 22); ⌜*na*⌝, ⌜*na*⌝ (obv. 24); ⌜*li*⌝, ⌜*ia*⌝ (rev. 31); ⌜*li*⌝ (rev. 45); ⌜*at*⌝, ⌜*šu*⌝ (rev. 46); ⌜*na*⌝, ⌜*da*⌝ (rev. 51); ⌜*it*⌝ (rev. 52).

EA 148

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: C 4765.
COPY: WA 99.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:235); Liverani (1998:153–154 [LA 122]).
COMPOSITION: Not examined.

Abimilki writes to Pharaoh about the need of Tyre, and he also complains that the king of Hazor has joined the *ʿapîru* and has raided the land of the king.

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Line obv. 5—The $^{NA}{}_4$*me-ku* is in the nominative through the influence of *i-bá-aš-ši*, of which it is the subject (Rainey 1995–1996:117a).
Line obv. 9—The form of *li-it-ta-din* is precative with *iptaras*, unless Gtn stem is meant (Rainey's collation).
Lines obv. 4–13—The clauses are divided differently by Rainey and Moran (Rainey 1995–1996:117a, b).
Line obv. 14—The LÚ.GÌR is surely the equivalent of ÉRIN.MEŠ GÌR(.MEŠ) of *EA* 149:62, *contra* Moran's remarks (1992:235 n. 1). The issue was always the furnishing of soldiers (Rainey 1995–1996:117b).
Line left ed. 43–44—The anaphoric accusative plural of *sarru* "false, criminal" (*CAD* S:182) is employed only once in this Tyrian letter (*CAT* 1:98, 158), *contra* Moran (1992:235). In line 44 *ša*!-*nu-ta*$_5$, *contra* Knudtzon (1915:614, 615 n. d).

EA 149

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: BM 29811.
COPY: BB, pl. 28.
COLLATION: 03.02.2000
PHOTOGRAPHS: BB, pl. 14. and WSR.
TRANSLATIONS: Moran (1992:236–237); Giles (1997:411); Liverani (1998:154–156 [LA 123]).
COMPOSITION: A letter made of local sediments from Tyre. The same as *EA* 151 (Goren 167).

Abimilki reports to the king that Zimredda, the ruler of Sidon, has taken the town of Usû from him and the people of Tyre have no water, no wood, and no place to bury the dead. Moreover, Zimredda, Aziru and the men of Arvad plan to capture his city with their ships, their chariots and their infantry. The signs on the reverse are smaller than on the obverse.

Line obv. 11—Moran's translation assumes that we have erroneously *ú* for *ḫa* (*ḫamutta*) or *ḫu* (*ḫummuṭu*), cf. Rainey (1989–1990:65a).
Line obv. 16—*annāma* "likewise," cf. *CAD* A/2:130a (Rainey's collation).
Lines obv. 28–31, 33-lo. ed. 35—With Moran (1992:237 n. 2), *CAD* A/2:130a (Rainey's collation).
Line obv. 32—Read [GIŠ.MÁ-*ia iš-t*]*u*.
Line lo. ed. 38—LÚ.ʳMEŠ KÚRʾ-[*i*]*a*; Rainey's collation corrects Knudtzon's reading.

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Line rev. 41—Knudtzon's *šu-*⌜*a-tim*⌝ at the end of the line is doubtful. Perhaps the reading should be URU-*šu ù*(?) (Rainey's collation).

Line rev. 43—With reference to *-ni*, Knudtzon (1915:617 n. i) noted that what stands there looks like *ir* with four instead of three parallel vertical wedges (compare photograph), but there are too many wedges for *ir* (Rainey's collation).

Line rev. 47—⌜*e-nu*⌝*-ma* "because," *contra* Knudtzon's *u*[*m*]*-ma*, and Moran's "whether" in 1992:236 (Rainey's collation).

Line rev. 50—Moran has improved on Knudtzon by recognizing that *i-ta-zi-ib-šu* can only be 1st c.sg. transitive as indicated by the accusative suffix. The form is apparently Assyrianized Gtn preterite, *itazzib*, cf. Hecker (1968:150, § 90a), Rainey (1989–1990:65a).

Line rev. 60—Grave's *iš-ta-*⟨*nu*⟩*-ni* (1980b:207 n. 16) is accepted by Moran (1992:237 n. 3), Liverani (1998:156), and Rainey. Here the form is the singular, although the context reflects a plural.

Line rev. 62—ÉRIN.MEŠ GÌR.MEŠ*-šu-nu* "their infantry"; for this expression, see Moran (1992:140 n. 5).

Line up. ed. 74—The last sign tu_4 is incomplete (Knudtzon 1915:619 n. f).

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜*am*⌝ (obv. 3); ⌜*ù*⌝ (obv. 24); [*n*]*a* (obv. 25); ⌜*da*⌝ (obv. 26); ⌜*ni*⌝ (lo. ed. 37); ⌜*i*⌝ (rev. 41); ⌜*ḫa*⌝ (rev. 45); ⌜*na*⌝ (rev. 46); ⌜*e*⌝ (rev. 47); ⌜*im*⌝ (rev. 49); ⌜LUGAL⌝ (rev. 53); ⌜*im*⌝ (rev. 54); ⌜*Ar*⌝, ⌜*wa*⌝ (rev. 59); ⌜*nu*⌝ (rev. 65); ⌜*a*⌝ (rev. 73); ⌜LUGAL⌝, ⌜de_4⌝ (rev. 81).

EA 150

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: C 4766.
COPY: WA 98.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:237); Liverani (1998:156–157 [LA 124]).
COMPOSITION: Not examined.

Unfortunately, the text is broken in important places. However, it seems that Abimilki writes to Pharaoh that he is guarding the city as the trooper, and he asks him for support. For another interpretation, see Moran (1992:238 n. 1).

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EA 151

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: BM 29813.
COPY: BB, 30.
COLLATION: 04.02.2000
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:238–239); Giles (1997:411); Liverani (1998:157–158 [LA 125]).
COMPOSITION: A letter made of local sediments from Tyre (Goren 166).

Abimilki responds to a request for information from Canaan by reporting events that took place in cities and states that were not themselves in Canaan, viz. Danuna, Ugarit, Kedesh (on the Orontes) and Amurru (cf. *CAT* 3:36).

Line obv. 1—The ⌜*a*⌝ sign can no longer be seen on the tablet.

Line obv. 20—⌜*a*⌝-*na* ⌜*mi*⌝-*ru-ti* \\ *ú-pu-ti*; *ana mirûti* "for viewing, to see" (the king), parhaps it is the Canaanite word *marʾê* (*AHw*:658b). The interpretation of the questionable gloss was first made hesitantly by Ranke (1910:26) and later accepted by Albright (1937:196 nn. 4–5), who had compared *ú-pu-ti* with the Egyptian *wpwt* "mission". On the other hand, Moran (1992:239 n. 1) and Liverani (1998:157 n. 42) are with Grave (1982:166 n. 30), who takes the gloss as reflecting West Semitic *ʿbd* "service(?)". However, Rainey suggests that perhaps the gloss of a Canaanite word is equivalent to Hebrew *yōpī* "beauty," but in *EA* 152:56 he follows Ranke and Albright (see below).

Line lo. ed. 31—*ma*-[*gal ma-gal*]; following Moran (1992:239 n. 2).

Line rev. 32—The obscure sign is evidently ⌜ŠÀ⌝, not *ši* as suggested by Knudtzon (1915:624 n. d). Thus read *i*-⌜*na* ŠÀ⌝ ^{d}AB.BA "in the ⌜midst⌝ of the sea" (Rainey 1989–1990:65a).

Line rev. 41—Smudged de_4 might be ⌜*de*⌝!, but it is not typical of this letter (Rainey's collation).

Lines rev. 47–48—GÚ.UN = GUN; ^{GIŠ}*ma-*⟨*qí*⟩*-bu-ma* follows Moran (1992:239 n. 3). For ^{GIŠ}ÙŠAN in question, see *AHw*:922a; *CAD* Q:256b.

Lines rev. 50–51—The object clause in these lines modifies the same clause from a Taanach letter: *ù a-wa-ta*$_5$ ⌜*mi-im-ma*⌝ / *ša ti-iš-mé* / *iš-tu aš-ra-nu-um* / *šu-up!-ra-am it-*⟨*ti*⟩*-i*[*a*] "and whatever word that you have heard from there, send (in writing) to me" (TT 1:15–18; Rainey 1977:41, 43–44; 1995–1996:117b; *CAT* 1:102).

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ištu Kinaʿna; the force of *ištu* in Pharaoh's request is thus to be understood as referring to Abimilki's location in Tyre, that is, to a major city of Canaan (*contra* Moran 1992:238). Tyre is viewed as a center to which political and military intelligence was expected to be sent. Abimilki certainly did not interpret *ištu* to mean that Pharaoh specifically wanted information concerning places within Canaan (Rainey 1996 III:36–37 and also 1995–1996:117b–118a).

Line left ed. 68—Read *i-*⌜*kal*⌝*-l*[*i*] at the end of the line (Rainey's collation).

Line left ed. 70—It seems to be ⌜*a-na ia*⌝*-š*[*i*] at the end of the line (Rainey's collation).

There are traces of the following signs: ⌜*ia*⌝, ⌜MEŠ⌝ (obv. 1); ⌜*li*⌝, ⌜*ia*⌝ (obv. 9); ⌜*e*⌝ (obv. 12); ⌜EN⌝, ⌜*lí*⌝, ⌜*ia*⌝ (obv. 15); ⌜*ri*⌝ (obv. 16); ⌜*li*⌝, ⌜*ia*⌝, *l*[*i*] (obv. 18); ⌜*šu*⌝, ⌜SIG_5⌝ (obv. 19); ⌜*ni*⌝, ⌜*ia*⌝, ⌜*a*⌝ (obv. 20); ⌜EN⌝, ⌜*lí*⌝, ⌜*ia*⌝ (obv. 21); ⌜*be*⌝, ⌜*li*⌝ (obv. 22); ⌜*ia*⌝ (obv. 23); ⌜*a*⌝, ⌜*na*⌝, ⌜*maḫ*⌝, ⌜*ri*⌝, ⌜*ti*⌝ (obv. 24); ⌜*a*⌝ (obv. 25); ⌜*ù*⌝ (obv. 27); ⌜*ù*⌝, ⌜*le*⌝, ⌜*ru*⌝, ⌜*ub*⌝ (lo. ed. 30); ⌜*li*⌝ (rev. 37); ⌜*li*⌝ (rev. 38); ⌜MEŠ⌝ (rev. 39); ⌜*ù*⌝, ⌜GIŠ⌝, ⌜MEŠ⌝ (rev. 40); ⌜LUGAL⌝ (rev. 41); ⌜*na*⌝ (rev. 42); ⌜*nu*⌝ (rev. 43); ⌜*a*⌝ (left ed. 68); ⌜*li*⌝ (left ed. 69); ⌜*a*⌝, ⌜*li*⌝ (left ed. 70).

EA 152

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: VAT 1719.
COPY: *VS* 11, 80.
COLLATION: 29.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:239); Liverani (1998:152 [LA 119]).
COMPOSITION: A letter made of local sediments from Tyre (Goren 166).

Abimilki claims that Zimredda, the ruler of Ṣidon, becomes his enemy, and since the hostility is strong against him, he asks the king for troops. In this broken text most of the signs, especially on the obverse, are obscure.

Line obv. 5—Read *šàr-*⌜*ri*⌝; [*be-lí-ia*] is no longer visible at the end of the line.

Line obv. 22—There seem to be traces of ⌜GÉME⌝, as at the end of line 6.

Lines rev. 44–45—There are still traces of ⌜*be*⌝ and ⌜*ia*⌝. At the end of line 45 Rainey completes [*-ni*].

Line rev. 48—*ti-e-ti*; see Moran (1992:239 n. 1).

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Line rev. 51—Rainey reads ⌜*a*⌝-*wa-sú* (cf. Knudtzon's reading 1915:628 n. c), *contra* Moran (1992:240 n. 2).

Line rev. 52—The traces of signs that Knudtzon saw are now no longer visible.

Lines rev. 53–55—The verb *i-d*$_4$ is more likely stative rather than jussive (Rainey 1995–1996:118a), *contra* Moran (1992:239). At the end of line 54 Rainey completes [*ki-ti*], and in line 55 he reads *ù* ^{I}*A-bu*-LUGAL [..]*ù id*-[*din* LUGAL]. For his earlier interpretation of these lines, see *CAT* 1:102.

Line rev. 56—[*pa-ni-*]*šu a-na* \\ *ú-pu-ut* L[UGAL *be-li-ia*]; in this case Rainey recognized the gloss *ú-pu-ut* as an Egyptian term, *wpwt*, "mission." For the latter interpretation, which was offered by Ranke and Albright, cf. above, *EA* 151:20. It is difficult to accept two different renderings of *ú-pu-ut*, meaning "beauty" in *EA* 151:20 or "mission" here, or maybe "so gi[ve, oh king,]his[face (of Abimilki) to the beauty of the k[ing, my lord ...]" (Cochavi-Rainey).

There are traces of the following signs: [*n*]*a*, ⌜*be*⌝, ⌜*lí*⌝, ⌜*ia*⌝ (obv. 1); ⌜LUGAL⌝, ⌜*be*⌝ (obv. 9); ⌜*tu*⌝ (obv. 20); ⌜*be*⌝ (rev. 44); ⌜*nu*⌝ (rev. 49); ⌜*i*⌝ (rev. 50); ⌜*ia*⌝ (rev. 57).

EA 153

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: Metropolitan Museum of Art 24.2.12.
COPIES: Scheil (1902:116); Spar (pls. 114–115).
COLLATION: 29.01.2004
PHOTOGRAPH: Bull (1926:170, fig. 2, obverse); Pritchard (1954:76, no. 245, obverse).
TRANSLITERATION AND TRANSLATION: Moran (1988:150–151).
TRANSLATIONS: Moran (1992:239); Liverani (1998:151–152 [LA 118]).
COMPOSITION: Not examined.

In this short letter Abimilki writes to the king that he has manned his ships in view of the coming of the troops of the king.

Line obv. 2—^{I}*Ia-bi*-LUGAL; the spelling of the PN is unusual. Moran's suggestion (1992:240 n. 1) perhaps reflects a glide between the *a*-vowels (*um-ma a-bi* ⟩ *yabī*). There are still traces of ⌜ÌR⌝ at the end of line 2.

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Line lo. ed. 17—Rainey completes [*a-na??*] at the end of the line because of *mu-ḫi* at the beginning of the next line.
Line lo. ed. 18—At the end of the line Rainey restores *li-*[*de*$_4$ LUGAL].

EA 154

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: VAT 1718.
COPIES: WA 162; *VS* 11, 81.
COLLATION: 28.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:240–241); Liverani (1998:153 [LA 121]).
COMPOSITION: As *EA* 151 (Goren 168).

Acording to Abimilki's letter, since the departure of the King's troops, Zimredda, the ruler of Sidon, does not allow him or his men to go down the land to take wood supplies or to take water.

Line obv. 3—Read *be-*⌜*lí*⌝-[*i*]⌜*a*⌝, not Knudtzon's EN.
Line obv. 7—⌜*ia*⌝-*ku-*⟨*un*⟩; Rainey (collation) observed traces of ⌜*ia*⌝, cf. Moran (1992:241 n. 1).
Lines obv. 21, lo. ed. 22–23, rev. 24—See Rainey's reading and rendering.
Lines rev. 27–29—With Moran (1992:241 n. 2).

There are traces of the following signs: ⌜*aš*⌝ (obv. 5); ⌜*la*⌝ (obv. 13).

EA 155

ABIMILKI, THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: BM 29814 (+) VAT 1872.
COPIES: BB, 31 (+) WA 228; *VS* 11, 82.
COLLATION: 07.02.2000 and 09.02.2004
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Moran (1992:241–242); Liverani (1998:158–160 [LA 126]).
COMPOSITION: As *EA* 151 (Goren 168).

Abimilki asks the king to furnish sustenance for him, the servant of Mayati.

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Line obv. 9—Perhaps [*n*]*a-*⌜*da-ni*⌝ at the end of the line, from between lines of reverse, see photo. Moran (1987b:390) suggested ⟨donnée⟩.
Line obv. 11—*i-pu-uš-šu-ni*$_7$; maybe the ending *-šu-ni*$_7$ is for dual suffix.
Line obv. 19—*CAD* T:384a reads IN.NU, but with regard to IN *ti-ib-nu* in *EA* 148:33, read IN$_4$.NU= *tibnu* "straw" (cf. Knudtzon 1915:634 n. c).
Line obv. 20—*ša-mu* "plants," *contra* Moran (1992:242 n. 1).
Line obv. 21—*a-na ba*[*-la-ṭì*]*-ma*; Schröder's facsimile 82 makes more sense (Rainey's collation).
Line obv. 23—*a-na ša-šu*; Knudtzon's "*nu*" (1915:634–635 n. e) is the *ti* of *Ma-ya-ti* in line 42 (Rainey's collation).
Line obv. 29—BAD-*ti-*[*i*]*a*; with Na'aman (1979:675).
Line rev. 42—$^{\text{I.MUNUS}}$*Ma-ya-ti*; the sign *ti* is from line 23, see above.
Lines rev. 43–45—*ša it-ta-ṣí*; Gt stem, present. *amāta* is accusative of the verb *ippuš* (in line 45); it is cramped because of the addition of the anticipation clause (Rainey's collation). *-nu* is from line obv. 18.
Line rev. 46—Rainey reads ⌜*ù a-na*⌝ LUGAL *di*!*-ni-mu* [*i-*]*la-*⌜*ak*⌝ "and for the king, he would die!", *contra* Knudtzon, Albright (1937:197 n. 2) and others who accepted this reading (e.g. Moran 1992:242 n. 3; Liverani 1998:160 n. 53).
Line rev. 49—⌜*ip-qí*⌝*-i*[*d-ni*]; there are only traces, but Knudtzon's reading (1915:636 n. d) is quite plausible (Rainey's collation). At the beginning of the line there are now traces of ⌜LUGAL⌝.
Line rev. 51—The signs are poorly perserved. After careful observation of the line, Rainey (collation) read ⌜*a-nu-um-ma a*⌝-[*na*]-⌜*an*⌝*-ṣur*!*-r*[*u*], *contra* Na'aman (1979:675 n. 14).
Line left ed. 70—*gáb-bi* ⌜URU⌝*-ia*; Gordon recognized that this *Glossenkeil* should be placed at the end of line 70, see Moran (1992:242 n. 5).

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜*na*⌝ (obv. 9); ⌜*ya*⌝ (obv. 15); ⌜*a*⌝ (obv. 25); ⌜*pu*⌝ (rev. 45); ⌜*a*⌝, ⌜*nu*⌝ (rev. 51); ⌜*ḫi*⌝ (rev. 53); ⌜*a*⌝, ⌜*na*⌝ (rev. 63).

EA 156

ʿAZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: VAT 337.
COPIES: WA 34; *VS* 11, 83.
COLLATION: 07.02.2000 and 09.02.2004

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PHOTOGRAPHS: WSR and Vita.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 15–16).
TRANSLATIONS: Moran (1992:242); Liverani (1998:273 [LA 242]).
COMPOSITION: Most likely as *EA* 61 and *EA* 62 (Goren 107).

ʿAziru sends his two sons to Pharaoh and requests to stay in Amurru. On the historical background of the ʿAziru letters, see Izre'el and Singer (1990); Rainey (2006:80–82).

Line obv. 9—T[UR.MEŠ]; with Knudtzon and Moran (1992:242 n. 1), and cf. Borger (2003:304 No. 255), *contra* Izre'el's LÚ Ì[R?.MEŠ?] (1991:II, 16 note).
Line obv. 11—*ù li-ip-pu-š*[*u gáb-ba*]; the restoration follows Moran's translation (Moran 1992:242).

EA 157

AZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: VAT 624.
COPIES: WA 36; *VS* 11, 84.
COLLATION: 22.09.2003.
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 17–20).
TRANSLATIONS: Moran (1992:243); Liverani (1998:271–272 [LA 239]).
COMPOSITION: As *EA* 60 (Goren 107).

Line obv. 10—On LÚ.ÌR.MEŠ = *ardūtu* "service, to (be of) service", see Moran (1984:298–299; 1992:243 n. 1); Izre'el (1991:II, 20 note).
Line obv. 11—For "the senior officials" as Egyptian high officials staying at Ṣumur or in charge of it, see Moran (1992:243 n. 3).
Line obv. 13—On the reading *ḫi-iṭ-ṭám*, see Izre'el (1991:II, 17 and note on 20).
Line rev. 30—ÉRIN.ᵀMEŠ *ṣa*ᵀ-*b*[*i pí-ṭá-te*]; the restoration of these final words follows *EA* 166:4 (Rainey's collation). There are still traces of ᵀMEŠᵀ.
Line rev. 36—ᵀ*ù lu-ú*ᵀ il_5(?)-ᵀ*kà*ᵀ[-*am*]; following Rainey's collation.

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EA 158

ʿAZIRU, THE RULER OF AMURRU TO TUTU, THE VIZIER OF THE KING

TEXT: C 4758 (12205).
COPY: WA 40.
COLLATION: 28.01.1980
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 20–23).
TRANSLATIONS: Moran (1992:244); Liverani (1998:272–273 [LA 241]).
COMPOSITION: Not examined.

ʿAziru promises the chief minister, Tutu, that he will supply his every request.

Line obv. 1—ÌR-*ka*[-*ma*]; with Moran (1992:245 n. 1); so also Izre'el (1991:II, 20).
Line obv. 5—[*a*]*t*-[*t*]*a-din*; with Moran (1992:245 n. 2).
Line obv. 13—*ad*!(ʳ*id*ˀ?)-*din*; Rainey's collation confirms the reading of Knudtzon (1915:642 n. b), but it should be ʳ*ad*ˀ-*din*, *contra* Moran (1992: 245 n. 3).
Line obv. 19—[*gáb-b*]*á*; with Moran (1992:245 n. 4) and Izre'el (1991:II, 21).
Line obv. 22—[*as-su*]r_x([AMA]R)-*ri* [*gáb-b*]*á*; with Moran (1992:245 n. 5) and Izre'el (1991:II, 21).
Line obv. 23—[*a-wa-t*]*a*; at the beginning of the line Rainey saw traces of [*t*]*a*, cf. Izre'el (1991:II, 24 note).
Line rev. 28—[*ki-i-m*]*a a-ia-ši*; Rainey, as Knudtzon, did not see traces of [*ki-i-m*]*a*, *contra* Landsberger in Gordon (cited in Moran 1992:245 n. 8).
Line rev. 29—Perhaps the sign in question is *ba*, not *bá* as Gordon, cited in Moran (1992:245 n. 7), had suggested.

EA 159

ʿAZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: VAT 1658.
COPIES: WA 35; *VS* 11, 85.
COLLATION: 10.12.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 24–27).

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TRANSLATIONS: Moran (1992:244); Giles (1997:412–413); Liverani (1998:275–276 [LA 245]).
COMPOSITION: As *EA* 61 (Goren 107).

Line obv. 1—ÉRIN instead of UTU, so also here in line 4 and 8 and in other places in the Amurru letters, see also Izre'el (1991:II, 124–125).
Line obv. 7—[EN-*ia*]; following Izre'el (1991:II, 24). There are still traces of ⌜*ta*⌝.
Lines obv. 9–10—Following Moran (1992: 245 n. 1).
Line obv. 17—[*a-na-ku*]; see Liverani's translation (1998:276).

EA 160

ʿAZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: PM I, 25, 1574 (Pushkin Museum).
COPY: WA 34a.
COLLATION: 24.07.2007
PHOTOGRAPH: Pushkin Museum of Moscow.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 28–31).
TRANSLATIONS: Moran (1992:244); Liverani (1998:275 [LA 244]).
COMPOSITION: Not examined.

ʿAziru expresses his and his sons' loyalty to Pharaoh and promises to prepare all of the king's requests. The tablet has been donated to the Pushkin Museum of Moscow.

Line lo. ed. 20—With Moran's restoration (1992:247 n. 1).
Lines rev. 21–23—Rainey offers a different interpretation than Moran (1992: 247): [*ša*]*i-qá-ab*[*-bi a-na muḫ-ḫi-ia*] /[*ma-ti t*]*a-bá-an-n*⌜*i*⌝ [URU *mu-ša ù*] / [*ú-r*]*a-am ša* E[N-*ia i-qá-ab-bi e-še-em-me*].
Line rev. 26—Rainey confirms the possibility of traces of ⌜*bá*⌝ which Izre'el suggests (1991:II, 25 and 27 note), *contra* Moran's ⌜*ú*⌝*-nu-ta* (1992:245 n. 2).
Line rev. 34—The restoration follows Moran (1992:245–247 n. 2).
Line rev. 36—SÚN = *rimtu* "wild cow."
Lines rev. 41–42—Rainey rejects the reading [*la-a*] at the end of line 41 and completes [*li-mu-u*]*r-šu-nu* at the beginning of line 42 (collation), *contra* Moran (1992:246 n. 3).

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There are traces of the following signs: ⌜7⌝ (obv. 3); ⌜EN⌝ (obv. 13); ⌜8⌝ (obv. 14).

EA 161

ʿAZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: BM 29818.
COPY: BB, 35.
COLLATION: 01.02.2000
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Izreʾel (1991:II, 31–35).
TRANSLATIONS: Moran (1992:247–248); Giles (1997:413–414); Liverani (1998:273–275 [LA 243]).
COMPOSITION: It may be similar to *EA* 169 (Goren 108).

ʿAziru asks the king not to listen to the treacherous men who are slandering him.

Line obv. 1—The *ana* is very cramped (Rainey's collation).
Lines obv. 2–4—⌜LÚ⌝ is compressed by cloth imprint. ⌜DINGIR⌝-[*i*]⌜*a*⌝ (line 3) is on the side of the tablet and ^{d}UTU!(ÉRIN)-*ia am-qut* are all on the side of the tablet (collation).
Line obv. 5—For interpretation of the form *ù aq-ta-bi*, see Izreʾel (1991:II, 35 note).
Line obv. 9—*te-še-em-me-e*; on the side and on the back of the tablet (collation).
Lines obv. 19–20—*ú-ta-*⌜*na*⌝*-bal-šu*; ⌜*na*⌝*-bal* is on the side, *šu* is on the back; the signs *za-zu-ni*$_7$ are written on the side of the tablet (collation).
Line lo. ed. 25—There are still traces of ⌜*a-ma-te*⌝ and ⌜*li*⌝.
Lines rev. 35–38—*Ṣu-mur* is on the side of the tablet; KUR *Nu-ḫa* is on the side of the tablet and *aš-še* is on the back (line 36); the second part of the sign ḪI and the following *-ia* are on the side of the tablet (line 37); ^{l}*Ḫa* is on the side of the tablet and *-ti-ip* are on the back (collation).
Line rev. 44—KÙ.BABBAR; following Izreʾel (1991:II, 32 and 35 note).
Line rev. 48—*bal* is on the side of the tablet between lines 4 and 5 of the obverse.
Line left ed. 56—⌜TIN!⌝.ZI.MEŠ; Labat (no. 465 p. 209) corrects *CAD* B:52a. The subject of *li-*⌜*din*⌝ is *mār šipri* (Izreʾel 1991:II, 36 note).

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There are traces of the following signs: ⌜*i*⌝ (obv. 14); ⌜*na*⌝ (obv. 19); ⌜*na*⌝ (obv. 24); ⌜*a*⌝, ⌜*ma*⌝, ⌜*te*⌝, ⌜*li*⌝ (lo. ed. 25); ⌜*na*⌝ (lo. ed. 26); ⌜*ak*⌝, ⌜*a*⌝, ⌜*na*⌝ (rev. 27); ⌜*eq*⌝ (rev. 38); ⌜*eq*⌝ (rev. 43); ⌜*ù*⌝ (rev. 50); *r*[*u*] (rev. 51); ⌜*an*⌝ (rev. 52).

EA 162

THE KING OF EGYPT TO ʿAZIRU, THE RULER OF AMURRU

TEXT: VAT 347.
COPIES: WA 92; *VS* 11, 86.
COLLATION: 23.-26.02.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:248–250); Giles (1997:414–416); Liverani (1998:279–281 [LA 251]).
COMPOSITION: A royal Egyptian letter. No specific conclusions regarding the origin of the clay (Goren 25–26).

Since the king suspects the intentions of ʿAziru to join his enemies, he urges him to return to Egypt or to send his son. This letter indicates that Pharaoh was contemplating a personal trip to Canaan (Rainey 2006:86c).

Line obv. 2—With Moran (1992:250 n. 1).
Line obv. 4—[*um-ma-a l*]*i-qá-an-ni ù šu-ri-ba-an-ni i-na* URU.KI-*ia*; Rainey observed traces of [*l*]*i*, *contra* Knudtzon. [*l*]*i-qá-an-ni* is included as it comes before another quoted imperative of *šu-ri-ba-an-ni* linked with the conjugation particle *ú*; therefore, the reading of the first syllable as *li* is confirmed also by the successions of imperatives.
Lines obv. 5–6—[*ma-ad* KÙ.BABBA]R; following Moran (1992:250 n. 2); for the restoration [*ù i-*]⌜*i*⌝*a-nu* (line 6), cf. Moran (1992:250 n. 2).
Line obv. 16—*tá-a-ku-ul kar-ṣí-i-šu*; read KAR, not TE A (with McCarter 1973:17, so also Moran 1992:250 n. 4).
Line obv. 20—*šurrumma*; cf. the passage quoted in *CAD* Š/3:362a.
Line obv. 23—KAŠ.M⟨EŠ⟩; there is a vertical wedge that is the beginning of MEŠ (Rainey's collation).
Line obv. 28—The questionable ⌜*pu*⌝ is confirmed by Rainey's collation.
Lines obv. 30–32—For the rendering, cf. Cochavi-Rainey (1988:* 25) and also Rainey (1989–1990:65a).
Line obv. 32—*mi-im-ma* "property," not Moran's "everything."
Line obv. 35—Read *an-mu-ut-ti* (also in line 36) with Knudtzon and Winckler (Knudtzon 1915:656 n. c); *CAD* S:185a in Moran (1992:250 n. 9). Borger

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does not recognize *le₄*, *contra* the Syllabar of von Soden and Röllig (1976:3 no. 12). Rainey translates, "If because of riches, you prefer these deeds" instead of Moran's "If for any reason whatsoever you prefer to do evil."

Line obv. 39—*ù e-pu-uš* ÌR-*tá a-na* LUGAL EN-*ka* ⌜*ù*⌝ *bal-ṭa-tá*; this sentence follows a thoroughly West Semitic pattern. It begins with an imperative and continues with the conjunction *u* followed by a stative (Cochavi-Rainey 2011:175).

Lines obv. 40–41, 43—The rendering follows Cochavi-Rainey (1988:*26; 2011:147); see also Na'aman (1990:405), Moran (1992:250–251 nn. 10–11). Read *-l*[*i-kà*] at the end of line 43.

Lines obv. 45-rev. 46—*a-*[*na* LUGAL *li-il-li-k*]*à*(?); Rainey's conjecture (28.09.1981), cf. Moran (1992:250–251 n. 11). On the reverse there is a very small sign, cf. Knudtzon (1915:656–657 n. f; 1005 no. 115). At the end of line 46 Rainey completes [*i-na*].

Line rev. 53—*ki-i-mu-*⌜*u*⌝*-ka*; Knudtzon (1915: 657 n. h) reads u but notes that it can be something else. According to Rainey's collation, it looks like the scribe started to write *ú* and changed his mind.

Line rev. 66—In Borger (2003:308 No. 271) ŠÈR-ŠÈR= *šeršerra/etu*, "chain." In Labat (no. 152, p. 105) ŠÌR- ŠÌR = *šeršerrātu*, "chain." NUNUZ; perhaps "ankles."

Line rev. 71—*Pi-iš-ia-ri*; in Egyptian *Pꜣšỉrw* "the prince." The scribe uses the PI(WA)-sign for the value *pi*. For references, see Cochavi-Rainey (2011:191).

Line rev. 73—DAM.MEŠ-*ti-šu aš-ša-te-e-šu*; Hittite-Egyptian ductus of DAM, *contra* Ries (*RLA* 6:183b) who wanted to read NIN (Moran 1992:251 n. 12).

Line rev. 74—*pamahâ* "warrior, soldier"; an Egyptian-West Semitic (*pꜣ mhr*) hybrid word (Cochavi-Rainey 2011:258–259).

Line rev. 75—*ša-šu* ⟨*ša*⟩; following Moran (1992:251 n. 13).

There are traces of the following signs: ⌜*A*⌝, ⌜*ma*⌝ (obv. 1); ⌜*ud*⌝ (obv. 5); ⌜*ḫa*⌝, ⌜*za*⌝ (obv. 8); ⌜*a*⌝ (obv. 10); ⌜*tá*⌝ (obv. 12); ⌜LUGAL⌝ (obv. 16); ⌜*ù*⌝ (obv. 26); ⌜*uš*⌝, ⌜*ul*⌝ (obv. 27); ⌜LUGAL⌝ (obv. 29); ⌜*ka*⌝ (obv. 30); ⌜*šum*⌝, ⌜*ma*⌝ (obv. 35); ⌜*ṣí*⌝ (obv. 37); ⌜*ša*⌝, [*k*]*i* (obv. 35); ⌜*tàš*⌝ (rev. 55); ⌜*šu*⌝, ⌜*nu*⌝ (rev. 64); ⌜*lìb*⌝ (rev. 65); ⌜*šu*⌝ (rev. 72).

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EA 163

THE KING OF EGYPT TO A CANAANITE RULER(?)

TEXT: VAT 1885.
COPY: *VS* 11, 87.
COLLATION: 09.02.2004
TRANSLATION: Liverani (1998:282 [LA 252]).
COMPOSITION: The clay of this Egyptian letter (as *EA* 382) was made of Nile silt (Goren 26–27).

The reverse of this fragment of the tablet was read by Knudtzon as parellel to *EA* 162:78–81.

EA 164

ʿAZIRU, THE RULER OF AMURRU, TO TUTU, THE VIZIER OF THE KING

TEXT: VAT 249.
COPIES: WA 38; *VS* 11, 88.
COLLATION: 08.09.2003
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 36–39).
TRANSLATIONS: Moran (1992:251–252); Giles (1997:416); Liverani (1998:277 [LA 247]).
COMPOSITION: As *EA* 169 (Goren 108).

ʿAziru promises Tutu to come to Egypt when the king of Ḫatti leaves the land of Nuġasse. The script of this tablet is beautiful.

Line rev. 32—⌜*ta*$_5$⌝ is tenuous, cf. Schröder's facsimile. ⌜*mi*⌝, the last sign, is on the other side of the tablet, cf. Izre'el (1991:II, 37).
Line rev. 37—Read *ni-iš-ku-un*!(UK?) (Rainey 1978a:92 and collation). For other interpretations, see Winckler (1896a:109); Moran (1992:252 n. 2); *AHw*:1179 and Izre'el (1991:II, 38–39).
Line rev. 40—^{d}A = Aten.
Line rev. 42—*bá-nu* is stative 3rd plural. *banû* "good" = "guiltless" (Rainey's collation).

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There are traces of the following signs: ⌜*ia*⌝ (obv. 1); ⌜*a*⌝, ⌜*te*⌝ (obv. 16); ⌜*la*⌝ (obv. 17); ⌜*ḫa*⌝, ⌜*še*⌝ (lo. ed. 22); ⌜*la*⌝ (rev. 34).

EA 165

ʿAZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: VAT 325.
COPIES: WA 33; *VS* 11, 89.
COLLATION: 16.09.2003
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 40–43).
TRANSLATIONS: Moran (1992:252–253); Giles (1997:416–417); Liverani (1998: 276–277 [LA 247]).
COMPOSITION: ʿAziru probably sent this letter from Ṣumur (Goren 108–111). No specific conclusions regarding the origin of the clay.

ʿAziru asks Pharaoh to permit him to guard the land of the king before his arrival in Egypt, since the king of Ḫatti is coming to the land of Amurru and he will attack Tunip. ʿAziru also requests that the king will not pay attention to the traitorous men.

Line obv. 11—LÚ.ÌR.MEŠ = *ardūtu* "service, to (be of) service"; see above, *EA* 157:10.
Line obv. 20—*as-sur*$_x$(ṢUR)-*r*[*i-m*]*i*; cf. *EA* 166:23; 167:25. *CAD* S:411a cites these passages with *aṣṣurri*. There is no document for *ṣur* = *sur*.
Line obv. 21—Read [*i*]-*na* instead of Knudtzon's ⌜*ù*⌝.
Line lo. ed. 22—*a-ma*-[*ti an-ni-ti*].
Line lo. ed. 23—There are still traces of ⌜*iz-za-az*⌝; the restoration *l*[*i-ip-ṭu*$_4$-*ur*] follows Moran (1992:253 n. 3).

There are traces of the following signs: ⌜*iz*⌝, ⌜*za*⌝, ⌜*az*⌝ (lo. ed. 23); ⌜*i*⌝ (rev. 36); ⌜*tam*⌝ (rev. 42); ⌜*te*⌝ (rev. 43).

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EA 166

ʿAZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: VAT 250.
COPIES: WA 31; *VS* 11, 90.
COLLATION: 19.12.2003
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 43–45).
TRANSLATIONS: Moran (1992:254); Liverani (1998:278 [LA 249]).
COMPOSITION: See *EA* 165 (Goren 111).

The content of this letter is similar to *EA* 165.

Line obv. 4—*ištu* as equivalent of *itti* is well known.
Line obv. 15—*-kunu*; this plural suffix occurs for the singular, cf. Izre'el (1991:I, 101).
Line obv. 16—*kà-aš-dá-ku* "I am coming" (Rainey's collation).
Line lo. ed. 19—Here *-kunu* occurs for the plural suffix, *contra* Izre'el (1991:I, 101).
Line rev. 23—For *ṣur* = sur_x, see above, *EA* 165:20.

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜*la*⌝ (lo. ed. 18); ⌜*a*⌝, ⌜*na*⌝ (rev. 20).

EA 167

ʿAZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: VAT 326.
COPIES: WA 32; *VS* 11, 91.
COLLATION: 17.09.2003
PHOTOGRAPH: WSR.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 46–49).
TRANSLATIONS: Moran (1992:254–255); Liverani (1998:277–278 [LA 248]).
COMPOSITION: See *EA* 165 (Goren 111).

Lines obv. 1–10—With Izre'el's translation (1991:II, 47–48), but at the end of line 9 restore [*a-ma-ra*] "to see" (Rainey's collation).
Line obv. 13—Rainey reads ⌜*ù*⌝ *a-nu-um-ma* ⌜*i-na*⌝-[*an-na-ma*] "and then [verily(?)]."

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Line rev. 30—⌜*am-ma*⌝*-la*; cf. Moran (1992:255 n. 2); Izre'el (1991:II, 49 note).
Line rev. 31—[*ik-ta-*]*aš-*⌜*du it-ti*⌝ ⌜*Tù-u-tù*; Moran (1992:255 n. 3) reads [*a-kà*]*-aš-*⟨*ša*⟩*-d*[*u i*]*t-ti* ⌜*Tù-u-t*; Izre'el (1991:II, 47, 49 note) assumes [*kà*]*-aš-du it-ti* ⌜*Tù-u-tù*.
Line rev. 33—[*i-nu-ma*]; following Izre'el (1991:II, 47).

There are traces of the following signs: [*š*]*i* (obv. 12); ⌜*iš*⌝ (rev. 27); ⌜*a*⌝, ⌜*na*⌝ (rev. 28); ⌜*te*⌝ (rev. 29).

EA 168

ʿAZIRU, THE RULER OF AMURRU, THE KING OF EGYPT

TEXT: VAT 1659.
COPIES: WA 37; *VS* 11, 92.
COLLATION: 11.12.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 49–51).
TRANSLATIONS: Moran (1992:255–256); Liverani (1998:279 [LA 250]).
COMPOSITION: The clay was made at a coastal environment between Raphia and Ashkelon. It seems that the tablet was sent by ʿAziru from Gaza, the main Egyptian administrative center in southern Canaan (Goren 113).

Line up. ed. 13—Perhaps there are traces of ⌜*li*⌝ at the beginning of the line, *contra* Schröder's facsimile and Izre'el (1991:II, 50), who read *i* (Rainey's collation).
Line up. ed. 14—Read ⌜*di*⌝ not *ti* (= *dì*), *contra* Knudtzon and Izre'el (1991:II, 50).

There are traces of the following signs: ⌜*ku*⌝ (obv. 5); ⌜*ep*⌝ (rev. 2).

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EA 169

DU-TESHUP OR BETI-ʾILI(?), ʿAZIRU'S SON, TO AN EGYPTIAN OFFICIAL

TEXT: VAT 1660.
COPIES: WA 39; *VS* 11, 93.
COLLATION: 16.12.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Izreʾel (1991:II, 51–54).
TRANSLATIONS: Moran (1992:256); Liverani (1998:283–284 [LA 254]).
COMPOSITION: The clay was probably made at Tell ʿArqa, so also *EA* 161, 164, 170 and 171 (Goren 114).

The son of ʿAziru had paid ransom gold to get his father released. The gold was given to the king of Egypt. The rulers of Nuġasse were anxious to know the fate of ʿAziru in Egypt. He was obviously involved deeply in the intrigues of central Syria, playing off the Egyptians against the Hittites. The author of *EA* 169, a son of ʿAziru (cf. Moran 1992:256 n. 1 for references), had told his neighbors to the north in Nuġasse that ʿAziru should be expected home soon since the necessary payment had been made. This interpretation also casts a different light on ʿAziru's stay in Egypt. For a time, he may have been considered a hostage there. The payment of the gold was meant to convince the authorities that Amurru and its ruler (and his sons) were determined to remain loyal to Egypt. History was to show that such was not the case (Rainey 1989–1990:65b–66a).

Line obv. 6—Rainey confirms Izreʾel's reconstructed [*n*]*i* and restores [*a-na pa-ni* LUGAL *n*]*i-dag-gal* "[It is to the king that w]e look," *contra* Knudtzon who has a *yi* preformative in the space because he thought there was a trace of a sign before the *dag*; however, the trace is a horizontal line that may be the right hand side of the sign *PI* or *NI*, where the PI is taken by Knudtzon as *yv*.

Lines obv. 12–15—Note the extraposition in these lines (Rainey 1995–1996: 118a).

Line obv. 17—*Nu-ḫa-aš-še* = Nuġasse. The spelling is established by Ugaritic (*nġṯ*) and Egyptian (*n-g-ś*) transcriptions (cf. Rainey 1995–1996:65b–66a).

Line lo. ed. 20—ʳ*ta*ʾ-*ap-šur-šu* "You ransomed him," *AHw*:842b cites several other intances of *pašāru* with this specific meaning in contemporary texts (from Alalakh and Ugarit), *contra* Moran (1992:256) and Izreʾel (1991:II, 53) who rendered "you sold" (cf. Rainey 1989–1990:65b).

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Line rev. 30—⌜*i*⌝*-pa-*⌜*ṭá*⌝*-ru-*⌜*ni*$_7$⌝; the reading of the third sign follows *AHw*: 850b; cf. Moran (1992:257 n. 4); Izre'el (1991:II, 52).
Line rev. 37—[*uš-š*]*e-ra-am* "[re]lease."

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝ (obv. 9); ⌜*a*⌝ (lo. ed. 19); ⌜*ta*⌝ (lo. ed. 20); ⌜*du*⌝ (rev. 31); ⌜*ka*⌝ (rev. 34).

EA 170

BAʿLUYA AND BETI-ʾILI TO THE KING

TEXT: VAT 327.
COPIES: WA 143; *VS* 11, 94.
COLLATION: 17.09.2003
PHOTOGRAPHS: WSR.
TRANSLITERATIONS AND TRANSLATIONS: Dietrich and Loretz (1969: 16 ff.); Izre'el (1991:II, 55–58).
TRANSLATIONS: Moran (1992:257); Giles (1997:417–418); Liverani (1998:282–283 [LA 253]).
COMPOSITION: Its geological interpretation is similar in most details to *EA* 169 (Goren 115). On the suggestion that the same scribe wrote both *EA* 169 and *EA* 170, see references in Moran (1992:257 n. 1).

Baʿluya and Beti-ʾili sent this letter to ʿAziru, their brother (?), while he was staying in Egypt (Moran 1992:257). This is a beautifully written tablet; the signs are sunk deep in the clay.

Line obv. 1—The title LUGAL refers to ʿAziru.
Line obv. 11—*zu-zi-la-ma-an* as a Hurrian gloss is uncertain (Moran 1992:258 n. 3).
Line obv. 16—Rainey claims that the signs URU.ḪÁ on the right side of this line are an error; the sense of the context does not require *alāni*(!).

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EA 171

ʿAZIRU, THE RULER OF AMURRU, TO THE KING OF EGYPT

TEXT: VAT 1723.
COPIES: WA 185; *VS* 11, 95.
COLLATION: 04.02.2004
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Izre'el (1991:II, 59–61).
TRANSLATIONS: Moran (1992:258); Liverani (1998:272 [LA 240]).
COMPOSITION: As *EA* 169 (Goren 115).

ʿAziru expresses his eagerness to serve the king, but Yanḥamu has not allowed him; he detained his envoys who were on the road to the king. This tablet is related to *EA* 157, but the author has his peculiarities (cf. Moran 1992:258 n. 1).

Line obv. 2—[*um-ma* ^{1}*A-zi-ri* ÌR]-⌜*ka-ma*⌝; Schröder's ḪI.A matches ⌜*ka*⌝.
Line obv. 3—[*iš-tu pa-na-nu-um-ma*]; with Na'aman (1975:60* n. 9); Moran (1992:258 n. 2).
Line obv. 7—[*ù ik-ta-la-šu-n*]*u*; with Moran (1992:259 n. 4).
Lines obv. 8–9—[*la it-ta-aṣ-ṣú-nim*]; with Moran (1992:259 n. 5); at the beginning of line 9 read [*ù*] (with Izre'el 1991:II, 59), against Moran's [*lu-ú*].
Lines obv. 14–15—⌜*ik*⌝-[*š*]*u-ud-ni* / ⌜^{1}*Pu*⌝*-ú-wu-ru* [LÚ *iḫ-r*]*i-pí*-[*ṭá* LUGAL *be-lí-ia*; with Moran (1992:259 n. 6).
Lines obv. 17–25—Rainey restores *li-i*[*l-li-ká-am ù*].
Line rev. 35—LÚ.ÌR-⌜*šu*⌝; with Knudtzon, *contra* Moran's free restoration (1992:259 n. 7).

There are traces of the following signs: ⌜*an*⌝ (obv. 5); ⌜ŠU⌝ (obv. 11); ⌜*a*⌝, ⌜*ku*⌝ (obv. 12); ⌜*ḫi*⌝, ⌜*ir*⌝ (obv. 20).

EA 172

A RULER OF AMURRU TO THE KING OF EGYPT

TEXT: VAT 1887.
COPIES: WA 224; *VS* 11, 96.
PHOTOGRAPHS: Vita.
COMPOSITION: No examined.

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It is a small fragment, the reverse completely destroyed.

EA 173

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1875.
COPIES: WA 22; *VS* 11, 97.
COLLATION: 06.02.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:259); Giles (1997:418); Liverani (1998:266 [LA 234]).
COMPOSITION: The analysis of the clay did not yield conclusive evidence of its specific origin (Goren 130–131).

The tablet is badly broken; some of the lines were restored by Knudtzon.

Line obv. 3—Read *a*-[*sí-ri*] instead of Knudtzon's *a*-[*ši-ri*], cf. Moran (1992: 259 n. 1).
Line rev. 15—At the end of the line Rainey (collation) saw traces of ⌜*na*⌝, not *ba*!; cf. *na* in line above.

EA 174

BI'RI, THE RULER OF ḪASHABU, TO THE KING OF EGYPT

TEXT: VAT 1585.
COPIES: WA 160; *VS* 11, 98.
COLLATION: 09.10.2003
PHOTOGRAPHS: Vita.
TRANSLITERATION AND TRANSLATION: Weippert (1970:268–269).
TRANSLATIONS: Moran (1992:260); Giles (1997:418); Liverani (1998:259 [LA 224]).
COMPOSITION: The clay was probably made in the environs of Tell Ḥashbe (Goren 129–130).

Bi'ri reports to Pharaoh that Itakama, the ruler of Qinsa (Qidši), came at the head of the troops of Ḫatti and set the cities of the king on fire. The same message is repeated in *EA* 175–176 and 363.

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Lines obv. 10–14—The locution *ana pāni* has more than one nuance. Rainey's rendering for the usage in these lines, viz "at the head of, in the forefront of", is supported by a statement by Etakkama, the same ruler of Kedesh being accused in this text. Etakkama justified his own success in a recent military action by claiming to Pharaoh that *il*$_5$*-la-ak* /DINGIR.MEŠ-*nu-ka ù* ^{d}UTU-*ka / a-na pa-ni-ia* (*EA* 189: rev. 13–15; Greenberg 1955:43; *CAD* A/1:318b). This same Etakkama is accused by neighboring rulers of actually working for the enemy (*EA* 174:11–14; 175:9–11; 176:9–11; also 363:9–11). There is no reason why the vassal should not offer to lead the Egyptain army (Rainey 1995–1996:118).

EA 175

ILU-DAYYĀNI, THE RULER OF ḤASI, TO THE KING OF EGYPT

TEXT: VAT 1588.
COPIES: WA 163; *VS* 11, 99.
COLLATION: 09.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:260–261); Liverani (1998:259–260 [LA 225])).
COMPOSITION: The analysis of the clay did not yield conclusive evidence of its specific origin (Goren 130).

Line obv. 3—The name of the ruler is Ilu-Dayyān[i], not Ilu-Dayyā (Rainey's collation).
Line obv. 9—ʳ*a*ˀ*-li-uk* for a*lik* (Hebrew: *hālaḵ*), so also *EA* 174:11; 176:9.

EA 176

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: BM 29829.
COPY: BB, 46.
COLLATION: 19.10.2000
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:261); Liverani (1998:260 [LA 226]).
COMPOSITION: Not examined.

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It seems that the tablet was shaved with sharp knife.

Line obv. 8—The scribe uses *ana* for *ina*.

EA 177

YAMI'UTA, THE RULER OF GUDDASHUNA, TO THE KING OF EGYPT

TEXT: VAT 1684.
COPIES: WA 163; *VS* 11, 99.
COLLATION: 14.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:261); Liverani (1998:264–265 [LA 230]).
COMPOSITION: No specific provenance determination (Goren 129).

The message of this letter is broken.

Line obv. 6—There are still traces of ⌜*de*⌝.

EA 178

ḪIBIYA TO AN EGYPTIAN OFFICIAL (= KING?)

TEXT: VAT 1677.
COPIES: WA 146; *VS* 11, 100.
COLLATION: 05.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:262); Liverani (1998:265 [LA 231]).
COMPOSITION: As *EA* 179; no specific provenance determination (Goren 131).

The king commanded Ḫibiya to assemble grain until the arrival of the senior official (= king?).

Line obv. 1—Perhaps LÚ GAL (so also in line 11) is error for LUGAL GAL, cf. *EA* 317:1, 7, 11, but note the short obeisance formula of only three lines (Rainey's collation).
Line obv. 5—Read ⌜*ù*⌝ *yi-ta-lí*, not *Yatanu* (*contra* Knudtzon; Moran 1992:262; Liverani 1998:265). Knudtzon (1915:688 n. e) was most unsure about the

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first sign of this line; his putative town there is probably a ghost. According to Rainey (1989–1990:66a), it seems hardly coincidental that the series *-ta-*NI should appear twice, one time after another, unless they belong to the same verb. Reading *ni-i*$_{15}$*-ta-lí* in line 4 thus suggests ⌜*ù*⌝ *yi-ta-lí* in line 5. This would leave us with one unsolved problem, the subject of the verb in line 5. Assuming that it was someone known to the recipient who was expected to come to the sender, Rainey suggests the translation in lines 4–8.

Line obv. 8—^{1}*Ḫi-bi-ya*; Knudtzon did not assume the PN determinative (^{1}).

Line rev. 26—There are faint traces of ⌜\⌝ before EN-*ia*. The line under EN is just for alignment as in line 9 above (Rainey's collation).

EA 179

THE DEPOSED RULER OFṬÔBIḪI TO THE KING OF EGYPT

TEXT: VAT 1677.
COPIES: WA 146; *VS* 11, 100.
COLLATION: 27.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:262); Liverani (1998:265 [LA 232]).
COMPOSITION: No specific provenance determination (Goren 132).

The text is lacking its introductory lines and the beginning of the request.

Line obv. 12—Rainey completes [*a-na*] at the end of the line, *contra* Moran (1992:262 n. 1).

Lines obv. 13–14—There are still traces of ⌜LUGAL EN⌝ and -⌜*ia*⌝ and ⌜*ù a-mur-mi*⌝ (line 14).

Line obv. 16—Perhaps the pejorative term *sú-ú-ru* is related to *surru* "treachery" (*CAD* S:413a) and also *sarru / sāru / šarru / šāru* (*CAD* S:182b–183a; Š:132b–133a), *contra CAD* S:415b (Rainey 1995–1996:118b and collation). There are still traces of ⌜*ù*⌝.

Line obv. 17—[*a*]*-na e-pé-šu* instead of *ana epēši* (error in grammar).

Line lo. ed. 19—Rainey reads and renders [U]RU KUR.MEŠ ⌜*A*⌝*-mur-ri*, [a c]ity of the lands of Amurru, *contra* Moran (1992:262).

Line rev. 20—Read [*yu*]*-ga-mi-ir*.

Line rev. 22—The scribe wrote *a-na-an-na* by mistake. Rainey (1975:413) suggested *i*$_{15}$!(A)*-na-an-na*. At the beginning of the line there are traces of ⌜*a*⌝ today.

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Line rev. 23—The form i_{15}-*din* is an imperative used as a jussive like *uššira* in many texts (Rainey's collation).
Lines rev. 24–25—There are still traces of ⌜*Ṭú*⌝ and ⌜ŠEŠ⌝ (line 25).
Line rev. 28—The sign of *bi* is no longer visible.

EA 180

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: C 4788 (12233).
COPY: WA 198.
COLLATION: 07.02.1981
TRANSLATIONS: Moran (1992:263); Liverani (1998:249 [LA 209]).
COMPOSITION: Not examined.

Gordon suggested that this is a continuation of *EA* 183. For notes, see *EA* 183+180.

EA 181

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1623.
COPY: *VS* 11, 102.
COLLATION: 08.10.2003
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:263).
COMPOSITION: No specific provenance determination (Goren 131).

Line rev. 25—Read *lu-*⌜*wa*⌝*-a*[*š-ši-ir*]; Knudtzon's *-š*[*a-ar*] is unlikely (Rainey's collation).

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EA 182

SHUTARNA, THE RULER OF MUSHIḪUNA, TO THE KING OF EGYPT

TEXT: VAT 1615.
COPIES: WA 130; *VS* 11, 104.
COLLATION: 15.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:264); Liverani (1998:249 [LA 208]).
COMPOSITION: The analysis of the clay did not yield conclusive evidence of its specific origin (Goren 172).

Line obv. 2—There are still traces of ⌜*um*⌝ and ⌜*ma*⌝.
Line obv. 11—Read *ù ni-lik* ⌜*a-na*⌝ (Rainey's collation), *contra* Moran (1992: 264 n. 1).

EA 183 + EA 180

SHUTARNA, THE RULER OF MUSHIḪUNA, TO THE KING OF EGYPT

TEXT: VAT 1595.
COPIES: WA 130; *VS* 11, 105.
COLLATION: 15.10.2003
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:262).
COMPOSITION: *EA* 183 as *EA* 182 (Goren 172).

Line rev. 19'—Read *ši-ir*!(NI)-ti_7 (cf. Moran 1992:264 n. 1) instead of *lem-né-*ti_7 (*CAD* L:123b).

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EA 184

SHUTARNA, THE RULER OF MUSHIḪUNA, TO THE KING OF EGYPT

TEXT: Ash 1893. 1–41; 426.
COPIES: Sayce (1894, no. 18 bis).
COLLATION: 05.04.2001
COMPOSITION: No specific conclusions regarding the origin of the clay (Goren 127).

The tablet is broken.

Line obv. 3—Rainey (collation) thinks that there is room for [*qí-bi-ma u*]*m-ma*.
Line obv. 8—There are still traces of ⌜*pí*⌝.

EA 185

MAYARZANA, THE RULER OF ḪASI, TO THE KING OF EGYPT

TEXT: VAT 1725.
COPIES: WA 189; *VS* 11, 106.
COLLATION: 10.03.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:265–266); Liverani (1998:261–263 [LA 228]).
COMPOSITION: No specific conclusions regarding the origin of the clay (Goren 173).

Mayarzana is against Amanḥatpe. It seems that a band of *ʿapîru* raiders were attacking and plundering cities in the Beqaʿ Vally and then taking refuge with Amanḥatpe (*EA* 185:16–20) and here Mayarzana repeats the same refrain about several other towns: Gilôni, Magdali and Ushte (Rainey 2006:82b+c). The following notes are based on Rainey's collation.

Line obv. 9—With Moran (1992:266 n. 1), but instead of de_4, TI (Labat no. 73) = de_9.
Line obv. 13—Rainey saw traces of ⌜*nu*⌝ (not [*na*]) and ⌜ÉRIN⌝. ⌜*i-pu-šu-mi*⌝; cf. Moran (1992:266 n. 2).
Line obv. 15—Traces of the line are on the tablet, only in spots.
Line obv. 20—No traces of a line under the text.

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Line obv. 26—*i-⟨ri⟩-bu-mi*; Knudtzon does not mention ⟨*ri*⟩; however, he comments on this verb as being written over something else (Knudtzon 1915:699 n. a).
Line lo. ed. 30—UTU as ÉRIN represents an archaic form.
Line rev. 36—No traces of a line across the tablet.
Line rev. 46—Rainey reads ⌜i_{15}⌝-[*ri-bu-m*]*i*, not Knudtzon's *i*[*l*] or Greenberg's *i* (1955:42).
Line rev. 48—⌜*ù*⌝ [*i-n*]*a* URU *pa-aḫ-⟨ru⟩-mi*; with Moran (1992:266 n. 4).
Line rev. 49—With Moran (1992:266 n. 5).
Line rev. 50—*e* = i_{15} as prefix.
Line rev. 52—*t*[*i-na-am*]*-mi-šu*; following Landsberger in Bottéro 1954:98. GIŠ.GIGIR.MEŠ-*ta*; diptotic fem. pl.
Line rev. 58—⌜*ša i*⌝[*-ri*]*-bu-mi*; with Moran (1992:266 n. 7), *contra* Knudtzon; the same form is also to be supplied in *EA* 186:32, 40 (Rainey 1996:520).
Line rev. 60—⌜*i*⌝*-š*[*a-*]*r*[*a*]-⌜*pu*⌝*-ni-na*; the last sign is confusion or error for *-ma*.
Line rev. 62—The last wedge of this line is for *mi*(!).
Line rev. 69—At the end of the line read *eb*(!) not *b*[*u*].

There are traces of the following signs: ⌜*na*⌝ (obv. 19); ⌜*ru*⌝ (lo. ed. 31); ⌜*ù*⌝ (rev. 35); ⌜*ḫa*⌝ (rev. 59).

EA 186

MAYARZANA, THE RULER OF ḪASI, TO THE KING OF EGYPT

TEXT: VAT 1724.
COPIES: WA 193; *VS* 11, 107.
COLLATION: 12.03.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:267–268); Liverani (1998:263–264 [LA 229]).
COMPOSITION: No specific conclusions regarding the origin of the clay (Goren 128).

As in *EA* 185, also in *EA* 186 Mayarzana reports to the king on the Egyptian traitor. All the following notes are based on Rainey's collation.

Line obv. 4—Rainey's restoration is a bit crowded.
Line obv. 10—The first sign is ⌜*ù*⌝, not [*šu*]*m*, *contra* Knudtzon and Moran (1992:268 n. 1). The restoration [*ni-mu-ut*] follows Moran.

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Line obv. 28—UR[U *Ma-ag-d*]*a-li*; following Moran (1992:268 n. 2), but Rainey saw traces of UR[U] and he also reads *-li*, not Moran's *-l*[*i*]. Schröder followed Knudtzon.
Line rev. 43—Rainey's restoration is based on Moran's translation (1992: 267).
Line rev. 56—⌜DUMU⌝-[*ia*] "sons"; there is not enough space for MEŠ.
Line rev. 57—Rainey suggests *ti*-[*li-ku*] instead of Knudtzon's *ti*-[*ri-bu*].
Line rev. 65—At the beginning of the line Rainey restores [*ù*] ⌜*ìl-qé*⌝, *contra* Moran's [*a-la*]-*qa-at* (1992:268 n. 8).
Lines rev. 76–77—[*qa-at-šu*] / *ia-ri-im*; in Hebrew: *hērīm yādō* "he rise up his hand."

There are traces of the following signs: ⌜*i*⌝, ⌜*bu*⌝ (rev. 50); ⌜*ba*⌝, ⌜*tu*⌝ (rev. 61).

EA 187

ŠADÊYA, RULER OF (?) TO THE KING OF EGYPT

TEXT: BM 29860.
COPY: BB, 77.
COLLATION: 25.01.2000 and 08.09.2007
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:268–269); Liverani (1998:266 [LA 233]).
COMPOSITION: Perhaps the origin of the clay is from the edges of the Beqaʿ Valley (Goren 127).

Šadêya sends his daughter to the king. All the following notes are based on Rainey's collation.

Line obv. 7—UTU as ÉRIN represents an archaic form (so also in line 25). 7-[*šu*]; Knudtzon's assessment, "hardly room for *ta-an* or *ta-a-an* (BB and W)" (1915:708 n. e), is correct, cf. *EA* 188:3 et al.
Line obv. 10—⌜UTU⌝ is visible on the right edge (Rainey's collation).
Line obv. 12—Rainey reads *E-ni-ša-si*$_{20}$[^{KI}], *contra* Moran (1992:269 n. 1).

There are traces of the following signs: ⌜*pí*⌝ (obv. 5); ⌜*am*⌝, ⌜*mu*⌝ (obv. 9); ⌜*ia*⌝ (obv. 13); ⌜*a*⌝, ⌜*nu*⌝, ⌜*ma*⌝, ⌜*na*⌝, ⌜*ṣa*⌝, ⌜*ru*⌝ (obv. 14); ⌜*ir*⌝, *t*[*i*] (rev. 22); ⌜*a*⌝ (rev. 23).

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EA 188

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: C 4793 (12237).
COPY: WA 208.
COLLATION: January 1980
TRANSLATION: Moran (1992:269).
COMPOSITION: Not examined.

Line obv. 4'—There are still traces of ⌜*a*⌝ and ⌜*nu*⌝.
Line obv. 6'—*šà*[*r-ri*] E[N-*ia*] DI[NGER-*ia*], *contra* all the other restorations.
Line obv. 8'—With Gordon (in Moran 1992:269 n. 2). The preserved traces of the sign at the beginning of the line do not indicate *a*, since it begins with two horizontals, *contra* Knudtzon's *a*.

EA 189

ETAKKAMA, THE RULER OF QIDŠU, TO THE KING OF EGYPT

TEXT: VAT 336.
COPIES: WA 142; *VS* 11, 108.
COLLATION: 18.09.2003
PHOTOGRAPH: WSR.
TRANSLATIONS: Moran (1992:269–270); Giles (1997:419); Liverani (1998: 289–290 [LA 189]).
COMPOSITION: The origin of the clay is from the vicinity of Tell Nebi Mend (Goren 97–98).

Line obv. 9—*inūma*; Moran (1992:269) reads "then" in italics.
Line left ed. 25—*p*[*a-nu-šu*]; cf. Moran (1992:269 n. 4).

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EA 190

THE KING OF EGYPT TO ETAKKAMA, THE RULER OF QIDŠU

TEXT: Ash 1893. 1–41: 411.
COPY: Sayce (1894, no. 4).
COLLATION: 05.04.2001
TRANSLATIONS: Moran (1992:270); Giles (1997:419–420); Liverani (1998:290 [LA 263]).
COMPOSITION: No specific conclusions regarding the origin of the clay (Goren 27).

On the basis of the sign forms and formulaic expressions, *EA* 190 is attributed to the Egyptian origin letters, which were sent by Pharaoh or by a high Egyptian commissioner; cf. Moran (1992:270 n. 1) who confirms the determination of Knudtzon, Campbell (1964:126) and others that this tablet was sent from Egypt.

Lines obv. 2'–4'—At the beginning of line 2' complete [*ù uṣ-ṣur*] and in line 3', read *uṣ-ṣ*[*ur*] instead of Knudtzon's uṣ-ṣ[ur-*mi*] (Rainey 1974:306; accepted by Moran 1992:270 n. 1). For the restoration [*lu na-a*]*ṣ-ra-ta*, cf. Na'aman (1975:73* n. 63).
Line obv. 5'—[URU *Ku-mì-*]*dì*^{KI}; with Na'aman (1975:73* n. 63).
Line obv. 6'–12'—Rainey's reading and rendering.

EA 191

ARZAWUYA, THE RULER OF RŌĠIṢI, TO THE KING OF EGYPT

TEXT: C 4760 (12192).
COPY: WA 125.
COLLATION: 27.01.1980
TRANSLATIONS: Moran (1992:271); Liverani (1998:287–288 [LA 259]).
COMPOSITION: Not examined.

Line obv. 2—On the GN ˹*Ru*˺*-ḫi-ṣa*, see Rainey (1979).
Line obv. 9—The verb *i-ma-la-ku* is 1st c.sg. imperfect in a rhetorical question, see Moran (1992:271); Rainey (1989–1990:66a), *contra CAD* B: 71b.
Line obv. 11—The precative *lu-uk-šu-da-am-mì* presents 3rd pl, *contra*

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Moran's 1st c.sg. (1992:271 n. 2). Here—*u*—instead of *-i-* as prefix vowel (*CAT* 2:212).

EA 192

ARZAWUYA, THE RULER OF RŌĠIṢI, TO THE KING OF EGYPT

TEXT: VAT 1674.
COPIES: WA 126; *VS* 11, 109.
COLLATION: 02.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:271); Liverani (1998:288 [LA 260]).
COMPOSITION: The analysis of the clay does not supply evidence of its specific origin (Goren 100).

Line obv. 2—UTU as ÉRIN represents an archaic writing, so also in line 8 (Rainey's collation). The sribe uses *u* as a conjunction. There are still traces of ⌜*na*⌝.
Lines obv. 12–13, lo. ed. 14—Rainey's restoration.

EA 193

TIWATI, THE RULER OF LABANA, TO THE KING OF EGYPT

TEXT: VAT 1608.
COPIES: WA 161; *VS* 11, 110.
COLLATION: 10.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:272); Liverani (1998:288–289 [LA 261]).
COMPOSITION: As *EA* 179; no specific provenance determination (Goren 99).

Line obv. 3—The sign *A* is written with two wedges in this letter. 
Line rev. 15—*it-ti*$_7$-⌜*ši*⌝(?); with Knudtzon, *contra* Moran (1992:272 n. 2).
Lines rev. 17–18—Moran's parentheses (1992:272) are unnecessary, since here we have a construct noun governing a clause. CAD A/2:235b trans-

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lated correctly but should have normalized *amēl lā yurradu*, with the first word in its bound form (Rainey 1989–1990:66).

EA 194

BIRYAWAZA, THE RULER OF DAMASCUS, TO THE KING OF EGYPT

TEXT: VAT 1705.
COPY: *VS* 11, 112.
COLLATION: 28.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:272); Liverani (1998:251–252 [LA 211]).
COMPOSITION: The clay is of northern Canaanite provenance (Goren 170–171).

The text deals with protecting the cities and caravans that are sent to the land of Nahrîm. The tablet is badly broken.

Lines obv. 8–10—See Moran (1992:272 n. 1); Na'aman (1975:74*; 1988:180).
Line rev. 22—KASKAL-ʳ*ra*ˀ-*na*; read -ʳ*ra*ˀ-*na*, neither Knudtzon's *m*[*eš*]*na* (1915:720) nor Moran's KASKAL-*na* (1992:272 n. 1).

There are traces of the following signs: ʳ*tar*ˀ (obv. 9); ʳ*a*ˀ, ʳ*na*ˀ (left ed. 31).

EA 195

BIRYAWAZA, THE RULER OF DAMASCUS, TO THE KING OF EGYPT

TEXT: C 4761 (12230).
COPY: WA 96.
COLLATION: 31.01.1980
TRANSLATIONS: Moran (1992:273); Liverani (1998:251 [LA 210]).
COMPOSITION: Not examined.

Seven letters, *EA* 195 and 201–206, were probably written by the same scribe at about the same time and perhaps in the same places; this conclusion is based on the common characteristics of these seven texts (Moran 1992:273 n. 1; 278 n. 1). With regard to the content, Biryawaza had hired mercenaries,

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who surely were outcasts from the urban city-state society, alongside a unit of nomadic warriors, the *Sutû*. Incidentally, this shows that nomadic mercenaries were never confused with urbanized *ʿapîru* men (Rainey 2006:89b, *contra* Na'aman 1980).

Lines obv. 12–13—KIN appears as an abbreviation of KIN.⟨NIM⟩ = *šēru* "morning star, dawn," see Rainey in Moran (1992:273 n. 2). Against Knudtzon, Gordon showed probably a Glossenkeil at the beginning of line 13. The gloss is *li-mì-ma* "nations," the WS plural formation *lim* + *īma* for *li*(')*mu* (Moran 1992:273 n. 2) or *le-lá-ma* "evening," the WS noun in pure adverbial accusative (*CAT* 1:167; 3:1). This is Canaanite *lēl* (⟨**layl*-) plus the accusative like Hebrew *laylāʰ* (Sivan 1984:131).

Lines lo. ed.-rev. 14–15, 24–25—On the unique style of the presence of *7-šu a-na pa-ni* / *7-ta-an-ni am-qut* (here and in *EA* 201–206), and on the special appearance (only here and in *EA* 201, 203–206) of *a-nu-ma a-na-ku qa-du* / ÉRIN.MEŠ-*ia ù* GIŠ.GIGIR.MEŠ-*ia*, see Moran (1992:273 n. 1).

EA 196

BIRYAWAZA, THE RULER OF DAMASCUS, TO THE KING OF EGYPT

TEXT: VAT 1592 + 1710.
COPIES: WA 159 (+) 143; *VS* 11, 111.
COLLATION: 16.10.2003 and 28.04.2006
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:273–274); Giles (1997:420); Liverani (1998:253 [LA 213]).
COMPOSITION: As *EA* 194 (Goren 171).

Line obv. 6—[*n*]*a-a*[*ṣ*]-*r*[*a-k*]*u*; following Moran (1992:274 n. 1).
Line obv. 8—*i-n*[*a aš-r*]*i an-ni*; following Moran (1992:274 n. 2).
Line obv. 9—[*ar-ḫi-iš* ÉRIN GA]L; following Moran (1992:274 n. 3).
Lines obv. 10–11—Following Moran (1992:274 nn. 5–6), but see a quite different reading by Rainey. Na'aman's restoration (1988:187 n. 33) does not match the continuation (Rainey's collation).
Line obv. 12—There are still traces of ⌜*na*⌝.
Line obv. 13—Rainey (collation) reads ⌜LUGAL *ša ir*⌝-*ti*$_7$-*ḫa-ti*$_7$ ⌜*a*⌝-*n*[*a ša-šu*].

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Lines obv. 16–17—Moran's remark (1992:274 n. 6) is forced. Rainey (collation) reads TUM.UT/ TUM+ÉRIN for EGIR! At the beginning of line 17 he completes [LUGAL], so also Liverani's translation (1998:253).
Line obv. 19—⌜*uṣ*⌝-*ṣ*[*u-ni*]; following Maynard (1925:130), accepted by Moran (1992:274 n. 9).
Line rev. 29—*su-ni*-[*šu*]; with Moran (1992:274 n. 11).
Line rev. 30—Read [*š*]*a-ni-tam* (Rainey's collation), *contra* Moran (1992:274 n. 12).
Line rev. 35—At the beginning of the line could be either ⌜1⌝ or ⌜2⌝. At the end of the line Ì[R-*ka ù*] seems likely (Rainey's collation). There are still traces of ⌜*na*⌝ and ⌜*ri*⌝
Line rev. 37—Traces of ⌜*i*⌝ are visible.
Line rev. 42—Traces of [*n*]*u* are no longer visible.
Lines rev. 42–43—Cf. *CAD* N/1:222a.

EA 197

BIRYAWAZA, THE RULER OF DAMASCUS, TO THE KING OF EGYPT

TEXT: BM 29826.
COPY: BB, 43.
COLLATION: 18.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:274–275); Giles (1997:420–421); Liverani (1998:252–253 [LA 210]).
COMPOSITION: As *EA* 194 (Goren 171).

The tablet is broken, both at the top and at the bottom of the reverse. The contents deal with interesting historical affairs and the language, though sometimes using certain stereotyped expressions, contains some illuminating syntax as well as morphology. There are several places where restoration of a broken portion is virtually impossible. Some conjectures and other preferences may possibly help to improve the translation. According to this letter, Biryawaza's enemies do not want him to be able to communicate with the district to the north of his own district (ʾĒpi/ʾÛpi). By reaching Damascus, Biryawaza thwarted their plans because from there he could communicate well with Takhsi to the north (Rainey 1989–1990:66b–67a).

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Lines obv. 2–4—URU*A*-[*ra-ri* ?]; an enemy of the king, possibly Arzawuya of Rōǵiṣi, is quoted as speaking to a ruler of some city, perhaps Araru. With regard to the following lines, Biryawaza's horses and chariot were evidently in the town of A[raru(?)] or A[duru]; however, Na'aman's suggestion (1988:183; accepted by Moran 1992:275 n. 1) that cuneiform ^{URU}*A-du-ri* = hieroglyphic *'a-du-ru-ʿa*/*'u-ta-ra-ʿa*/Heb. *'eḏrəʿî* is patently absurd (Rainey 1989–1990:66b). Liverani (1998:252 n. 29) follows Knudtzon's *A*[*bi*].

[*a-na*] / ANŠE.KUR.RA.MEŠ-*šu ù* GIŠ.GIGIR-*šu* [*i-di-in*$_4$-*šu-ni*] / *a-na* LÚ.MEŠ SA.GAZ *ù la-a ta*[*-di-in*$_4$*-šu-ni*]; in line 4 there is evidently a negative jussive, or ventitive; the parallel verb in line 3 would most likely be an imperative; the speaker did not want the horses and the chariot to be returned to their owner (Rainey 1989–1990:66b).

Lines obv. 6–7—The rendering is based on the emphasizing function of the enclitic *-mi* attached to the preposition phrase *ina anami šarri*. That phrase is juxtaposed to *ana yâšiya*. The point is that all that belongs to Biryawaza belongs in fact to the king. The use of *ana* to express "belonging to" is almost unique to *EA* letters from Canaan and can hardly be anything but a calque on the WS preposition *l-* (Rainey 1989–1990:66b).

Line obv. 8—*yi-*⟨MAŠ⟩*-na-mu-uš*; *CAD* (N/1:221b) accepted this correction of Rainey (1974:306) but wrongly takes the town as the subject of the verb. Here the translation follows Moran (1992:275 n. 3, citing Kühne 1973:7 n. 34) who treats the verb *yinammuš* as 3rd m.sg., while a city in Canaan is treated as 3rd f.sg.; the subject is Biridashwa and Yanuʿam is the object. However, this requires a transitive meaning for the verb, G stem being used here apparently for D. Such usages are not unknown in the *EA* letters (*EA* 88:24, 40; 198:20, 26, 30). Yanuʿam is evidently Biridashwa's own city; that he caused it to defect from its loyalty to the local Egyptian commissioner (Biridashwa) suggests that he was doing the same for Ashtaroth from which he recruited chariot forces (Rainey 1989–1990:67a).

Lines obv. 13–14—*yi-mur-ma*; note the 3rd m.sg. verb preceding *ti*$_7$*-pa-šu*, a plural (actually dual) subject; *ti*$_7$*-pa-šu* is properly in the 3rd m.pl. preterite, the *-a-* theme is probably an Assyrianism, frequent in the peripheral dialects with the Akkadian present of epēšu, viz. tippašū not tippašūna (Rainey 1989–1990:67a).

Line obv. 16—The verb *tiqbūna* is 3rd m.pl. preterite.

Line obv. 17—*al-ka-am-mi nu-du-uk* ^{1}*Bir*$_5$*-ia-wa-za* / "Come on! Let's kill Biryawaza and not let him get away to [the land of Ta]ḫsi"; a volitive chain, a singular imperative (with lexical ventive) as exhortatory particle followed by 1st c.pl. jussive (note *nudūk* and *nidūk*).

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Line obv. 18—*la-a ni-wa-aš-ši-ru-šu*; an indicative imperfect after injunctives. It is present/future tense because of the WS *-u* suffix and in spite of the Akkadian preterite *-i-* theme vowel. Here the verb *waššuru* has its normal meaning "to release, set free," not its specialized western usage, "to send" (Rainey 1989–1990:67b).

Line obv. 19—[*Ta*]*ḫ-ši*$_x$(ŠE); the preserved traces suit that name better than any other (with Knudtzon, *contra* Moran 1992:275 n. 5, see also Rainey 1989–1990:67b).

Line rev. 23—For thr restoration, cf. Moran (1992:275 n. 7).

Line rev. 39—*lu-ú yu*!(UD)*-ša-lim*; Moran has correctly seen that the UD sign in the verb form must be an error for the PI sign. Rainey suggests to read *yu*!(UD)*-ša-lim* = *yušallim* (3rd m.sg. D jussive), because the D stem is typical of a deity's behavior towards a subject in Ugaritic (Rainey 1989–1990:67b).

EA 198

ARAŠŠA, THE RULER OF KÔMIDI, TO THE KING OF EGYPT

TEXT: C 4763 (12194).
COPY: WA 205.
COLLATION: 27.01.1980
TRANSLATIONS: Moran (1992:276); Liverani (1998:258 [LA 223]).
COMPOSITION: Not examined.

Line obv. 4—^{I}*A-ra-*[*aš*]-⌜*ša*⌝; with Moran (1992:276).

Line obv. 5—⌜ÌR-*ka*$_4$⌝; with Gordon.

Line obv. 7—Read *ka-bá-*⌜*si*⌝*-ka -*⌜*ka*$_4$⌝ in accordance with Rainey's collation (1995–1996:118b).

Line obv. 11—Rainey's collation confirms Moran's reading (1992:276 n. 2).

Line rev. 24—*li-it*!(UT)*-r*[*u*]*-uṣ*$_4$*-mì*; Knudtzon (1915:730 n. c) has a comment about the *ru* sign of the horizontal wedge being lower and longer than the *ši* sign, which was also noted by Gordon (see Moran 1992:276 n. 3); Rainey (collation) reaches the same reading of possible *ru* instead of the *ši*.

There are traces of the following signs: ⌜*a*⌝ (lo. ed. 16); ⌜*li*⌝ (rev. 18); ⌜*lu*⌝ (rev. 26); ⌜*ti*⌝ (rev. 28).

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EA 199

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: C 4789 (12234).
COPY: WA 205.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:276); Liverani (1998:256 [LA 221]).
COMPOSITION: Not examined.

This broken tablet was restored by Knudtzon.

Line obv. 5—Gordon restored *a-mu*[*r*]-*x*, Rainey reads *a-*⌜*mur*⌝ [*ša-pár*], *contra* Moran's *a-*⌜*bu*⌝-*mi* (1992:277 n. 1).
Line obv. 9—[*u*]*š-šu-ur-*⌜*ti*$_7$⌝; Moran (1992:277 n. 2) thinks the reading of the verb exhibits confusion of *uššuru* "to send" and *šūšuru* "to prepare." At the end of the line Rainey completes [*gáb-bi*].
Line obv. 10—Rainey restores [*ú-wa-ši-ra*].

EA 200

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1622.
COPIES: WA 164; *VS* 11, 113.
COLLATION: 18.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:277); Liverani (1998:256 [LA 222]).
COMPOSITION: As *EA* 201 (Goren 221).

In this letter there is less archaic orthography *bi*, not *bí*, and *qu*, not *qú* (Moran 1992:277 n. 1), but the ductus looks archaic (Rainey's collation).

Line obv. 5—There are shadows that could be *im*, what Knudtzon thought was [*u*]*m* is the front of the [*-q*]*u* (Rainey's collation).
Line obv. 9—*Ka-ra-du-ni-aš*; read *Ka-ra*, not *Ka-ár* (Moran 1992:277 n. 4).

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EA 201

ARTAMANYA, THE RULER OF ṢIRI-BASHANI, TO THE KING OF EGYPT

TEXT: VAT 338.
COPIES: WA 132; *VS* 11, 114.
COLLATION: 04.09.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:277); Liverani (1998:256 [LA 222]).
COMPOSITION: No specific conclusions regarding the origin of the clay. The tablet was probably sent from the southern Bashan or Yarmuk Valley (Goren 216).

See above, *EA* 195.

Line obv. 16—al_x(AN)-*la-ku*; cf. Moran (1992:278 n. 3).

EA 202

AMAYASHE, THE RULER OF BYBLOS(?) OR BASHAN(?), TO THE KING OF EGYPT

TEXT: VAT 331.
COPIES: WA 135; *VS* 11, 115.
COLLATION: 04.09.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:278); Liverani (1998:246 [LA 201]).
COMPOSITION: As *EA* 201 (Goren 221).

Lines rev. 9–16, up. ed. 19—Cf. *EA* 201 rev. 15–20, up. ed. 21.

There are traces of the following signs: ⌜*ta*⌝ (lo. ed. 8); ⌜*an*⌝ (rev. 15).

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EA 203

ʿABDI-MILKI, THE RULER OF SHASḪʿIMI, TO THE KING OF EGYPT

TEXT: VAT 330.
COPIES: WA 134; *VS* 11, 116.
COLLATION: 15.09.2003
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Moran (1992:278); Liverani (1998: 246–247 [LA 202]).
COMPOSITION: As *EA* 201 (Goren 217).

Lines rev. 13–19—This passage is more parallel to *EA* 204 rev. 14–20; 205 rev. 13–18, than *EA* 201 rev. 15–20, up. ed. 21; 206 rev. 13–17.
Line rev. 14—There are still traces of ⌜MEŠ⌝.

EA 204

THE RULER OF QANÛ TO THE KING OF EGYPT

TEXT: VAT 328.
COPIES: WA 133; *VS* 11, 117.
COLLATION: 04.09.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:279); Liverani (1998:247 [LA 203]).
COMPOSITION: As *EA* 201 (Goren 217).

Lines rev. 14–20—See above, *EA* 203 and cf. *EA* 201 rev. 15–20, up. ed. 21; Moran (1992:279 n. 1). Lines 19–20 are almost illegible (Rainey's collation).

There are traces of the following signs: ⌜*at*⌝, ⌜*ta*⌝ (lo. ed. 9); ⌜*ša*⌝, ⌜*ap*⌝, ⌜*ra*⌝, ⌜*ta*⌝ (lo. ed. 10); ⌜MEŠ⌝ (obv. 13); ⌜*pa*⌝ (rev. 17); ⌜*a*⌝, ⌜*di*⌝, ⌜*a*⌝ (rev. 22); ⌜*a*⌝ (rev. 19).

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EA 205

THE RULER OFṬÔBU TO THE KING OF EGYPT

TEXT: BM 29861.
COPY: BB, 78.
COLLATION: 31.08.1999 and 04.09.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:279); Liverani (1998:247 [LA 204]).
COMPOSITION: As *EA* 201 (Goren 218).

The signs are large and clear.

Line lo. ed. 10—There are still traces of ⌜*a*⌝.
Lines rev. 13–18—See above, *EA* 201.

EA 206

AMAYASHE, THE RULER OF NAṢĪBA, TO THE KING OF EGYPT

TEXT: C 4762 (12229).
COPY: WA 151.
COLLATION: 04.09.2003
TRANSLATIONS: Moran (1992:280); Liverani (1998:247–248 [LA 205]).
COMPOSITION: Not examined.

Line obv. 6—^{d}UTU *li-mi-ma*; see above, *EA* 195: obv. 13; Moran (1992:273 n. 2).
Lines rev. 13–17—See above *EA* 201; 202–205.

There are traces of the following signs: ⌜*a*⌝ (rev. 11); ⌜*na*⌝ (rev. 12); ⌜*a*⌝ (rev. 13); ⌜*a*⌝ (rev. 14).

EA 207

IPTE, THE RULER OF (?), TO THE KING OF EGYPT

TEXT: VAT 1593.
COPIES: WA 194; *VS* 11, 118.
COLLATION: 17.10.2003

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PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:280); Liverani (1998:255 [LA 218]).
COMPOSITION: As *EA* 364 (Goren 222).

Lines obv. 6–7—⌜ÌR⌝ [*ki-it-ti*] / [*ša-a*]; following Moran (1992:280 n. 1).
Line obv. 8—Rainey (collation) restores [*ia-a-*]⌜*nu*⌝.
Lines obv. 9–10—With Moran (1992:280 n. 2).
Line rev. 15—Rainey (collation) reads [LÚ *ra-*]*bi-sú* (= *rābissu*).
Line rev. 17—Read ⌜*al-lu*⌝*-mi*.
Line rev. 21—*ḫa-*⌜*pí*⌝(?)-⌜*ri*⌝(?); the uncertain gloss (Moran 1992:280 n. 5) is confirmed by collation and the photograph. At the beginning of the line [*a-na*] can be read instead of Knudtzon's [*i-na*] (Rainey 1995–1996:118b).

There are traces of the following signs: ⌜*me*⌝ (obv. 4); ⌜*mur*⌝ (obv. 6).

EA 208

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1699.
COPY: *VS* 11, 119.
COLLATION: 14.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:281); Liverani (1998:255–256 [LA 219]).
COMPOSITION: No specific conclusions regarding the origin of the clay. The tablet was probably dispatched from Damascus (Goren 222).

The tablet is badly broken.

Line obv. 8—*ki-ma a*[*r-ḫi-iš*]; Knudtzon (1915 n. e) notes the possibility of the sign *ra*; Rainey's reading is based on the translation of Moran (1992:281).
Line obv. 9—There are still traces of ⌜*ir*⌝.

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EA 209

ZISHAMIMI, THE RULER OF (?), TO THE KING OF EGYPT

TEXT: AO 2036.
COPIES: WA 149a; Thureau-Dangin (1922:101).
COLLATION: 03.05.2004
PHOTOGRAPH: The Museum of the Louvre in Paris.
TRANSLATIONS: Moran (1992:281); Liverani (1998:256 [LA 220]).
COMPOSITION: As *EA* 208 (Goren 222).

Line obv. 1—There are still traces of ⌜*ri*⌝ and ⌜*bé*⌝.
Line obv. 3—On the edge of rev. there are traces of *m*[*a*]. There are still traces of ⌜*zi*⌝, ⌜*mi*⌝ and ⌜ÌR⌝.
Line obv. 4—Written ANŠE instead of GÌR as noted by Knudtzon (1915:742 n. h) and also by Gordon (Rainey's collation); cf. Moran (1992:281 n. 1).
Line obv. 6—Read ⌜*bé*⌝-*li-i*⌜*a*⌝.
Lines obv. 7–12—The verb *ḫa-di* is 3rd m.sg. while the subject is plural, URU.MEŠ *a-la-nu-*⌜*ka*⌝ (Rainey 1995–1996:118b).
Line obv. 13—Rainey (collation) confirms the reading of the sign in question, *šu*, cf. Knudtzon (1915:742 n. a).
Line lo. ed. 16—*li-mu-*⌜*ḫu*⌝[-*ṣú*?]; the restoration by Rainey is based on Moran's conjectured "smash" (1992:281). There are still traces of ⌜*qà*⌝.

There are traces of the following signs: ⌜*bé*⌝ (obv. 6); ⌜*a*⌝ (obv. 10); ⌜*ri*⌝ (obv. 12).

EA 210

ZISHAMIMI, THE RULER OF (?), TO THE KING OF EGYPT

TEXT: VAT 1876.
COPIES: WA 223; *VS* 11, 120.
COLLATION: 04.09.2003
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:282).
COMPOSITION: No specific conclusions regarding the origin of the clay. The tablet was probably dispatched from Damascus (Goren 223).

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Line obv. 1—Read [*a-na* ᶦ*Ni-i*́]*b-ḫu-ri*[*-ia*]. Knudtzon's conjecture of Amenophis IV is accepted by Hess (1993:116) and by Rainey, *contra* Moran (1992:xxix), who doubted that this letter was addressed to the king of Egypt, and *contra* Goren, Finkelstein, Na'aman (2004:223).

EA 211

ZITRIYARA, THE RULER OF (?), TO THE KING OF EGYPT

TEXT: VAT 1648.
COPIES: WA 140; *VS* 11, 121.
COLLATION: 06.11.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:282); Liverani (1998:254 [LA 215]).
COMPOSITION: The clay was made in south Canaan, the area between Raphia and Ashkelon. It is possible that the scribe wrote his letters in the administrative centre at Gaza (Goren 306–307).

Line rev. 6—UZU.UR$_5$ as "stomach" is an odd usage; UZU.UR$_5$ is usually *têrtu* "oracle". The 11 texts had WS *kabattuma*.
Line obv. 13—ʳ*yi*ˀ*-ìš-te-mé*; from the other two letters in this group it seems that this verb should be read as 1st person sg. where Knudtzon reconstructs *yi-* preformative. It is not understood unless the scribe shifted from 1st person to 3rd person by mistake and that is why Moran (1992:282) reads the verb as "I am a servant of the king, my lord, *he has obeyed* the order that the king, my lord sent to his servant." At the end of the line Rainey (collation) completes [ÌR-*šu*] and notes that [ÌR-*šu*] as the subject of the verb links with the previous line.
Line up. ed. 23—There are still traces of ʳUGUˀ.

EA 212

ZITRIYARA, THE RULER OF (?), TO THE KING OF EGYPT

TEXT: VAT 1587.
COPIES: WA 141; *VS* 11, 122.
COLLATION: 09.10.2003
PHOTOGRAPHS: Vita.

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TRANSLATIONS: Moran (1992:282); Liverani (1998:254 [LA 214]).
COMPOSITION: As *EA* 211 (Goren 307).

Line obv. 6—There are still traces of ⌜*iš*⌝.
Line obv. 9—*ki íp-pu-šu*; *ki-⟨a/ia-am⟩* which Moran (1992:283 n. 2) posits is not necessary. The verb as 1st c.sg. follows the Moran (1992:282), *contra* Knudtzon's 3rd c.pl.
Line obv. 11—The sign *bé* is no longer visible, and there are still traces of ⌜*ia*⌝.

EA 213

ZITRIYARA, THE RULER OF (?), TO THE KING OF EGYPT

TEXT: BM 29859.
COPY: BB, 76.
COLLATION: 01.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:283); Liverani (1998:254–255[LA 216]).
COMPOSITION: As *EA* 211 (Goren 307–308).

Line obv. 12—There are still traces of ⌜*a-na*⌝.

EA 214

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1607.
COPY: *VS* 11, 123.
COLLATION: 23.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:283); Liverani (1998:255 [LA 217]).
COMPOSITION: Since this tablet is possibly similar to *EA* 64, the suggestion is that its clay is of an upper Shephelah provenance (Goren 313).

This tablet is badly broken.

Line obv. 5—There are still traces of ⌜UTU⌝.
Line obv. 6—According to Rainey's collation, the first sign is more likely ⌜*uš*⌝

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than ⌜*iš*⌝, cf. *EA* 221:7; 223:6; 232:9; 242:8, *contra* Schröder and Knudtzon (1915:249 n. b).

Lines obv. 9–10—Rainey's collation suggests a new reading and rendering, not all can be proven.

Line obv. 11—There are still traces of ⌜*it*⌝.

Lines rev. 26–30—Rainey proposes reconstructions and a rendering for this passage.

EA 215

BAYAWA, A RULER OF A CANAANITE CITY (?), TO THE KING OF EGYPT

TEXT: BM 29843.
COPY: BB, 60.
COLLATION: 01.09.1999
PHOTOGRAPH: WSR.
TRANSLATIONS: Moran (1992:283–284); Liverani (1998:108 [LA 56]).
COMPOSITION: The origin of the clay is probably coastal southern Canaan (Goren 308).

Line obv. 9—On *lû* as the conditional particle instead of *šumma*, see *CAT* 3:190–191 and Moran (1992:284 n. 1).

Line rev. 15—Around the edge of the tablet there is a faint sign of [K]I.

EA 216

BAYAWA, THE RULER OF A CANAANITE CITY (?), TO THE KING OF EGYPT

TEXT: C 4784 (12202).
COPY: WA 195.
COLLATION: 27.01.1980
TRANSLATIONS: Moran (1992:284); Liverani (1998:108–109 [LA 57])).
COMPOSITION: Not examined.

Line obv. 2—Rainey's collation confirms the reading of Gordon, ⌜*bí*⌝.

Line obv. 10—Rainey confirms Gordon's reading ⌜*i*⌝.

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There are traces of the following signs: ⌜*ṭá*⌝ (obv. 9); ⌜*a*⌝ (obv. 10); ⌜*a*⌝ in ⌜*a*⌝-*wa-ti* (obv. 13).

EA 217

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1604.
COPY: *VS* 11, 124.
COLLATION: 21.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:284); Liverani (1998:109–110 [LA 59]).
COMPOSITION: As *EA* 211 (Goren 310).

Rainey suggested some improvements of this tablet, on which most of the signs are barely visible.

Lines obv. 10–12—Rainey's reading and rendering are paralleled in *EA* 227:13–14 (collation).
Line rev. 14—Since Knudtzon's k[u] is [U]R, Rainey restores [U]R.⌜GI$_7$⌝ [*ù la-a*] and he notes that the room for his reading is a tight squeeze (collation).
Line rev. 15—Read ⌜*yi-iš-te*$_9$⌝-[*mu*], the first sign is barely seen (Rainey's collation).
Line rev. 18—⌜*ù*⌝ *y*[*u-ši-*]⌜*ra*⌝-*m*[*i*]; Rainey's collation.
Line rev. 20—At the end of the line Rainey's collation offers ⌜*ki-ma ar-ḫi-iš*⌝, *contra* Knudtzon's questionable [*u*]*ṣ-ṣ*[*u*]*r*.
Line rev. 22—Read *ti-m*[*u*]-*t*[*u*]-⌜*na*⌝. There are traces of the signs *t*[*u*]-⌜*na*⌝ on the back corner (Rainey's collation).
Line rev. 23—⌜*gáb-ba*⌝-⟨*šu*⟩-*nu*; following Moran's translation (1992:285).

There are traces of the following signs: ⌜*am*⌝ (obv. 7); ⌜*ma*⌝ (rev. 10).

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EA 218

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1696.
COPY: *VS* 11, 125.
COLLATION: 19.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:285); Liverani (1998:110 [LA 60]).
COMPOSITION: As *EA* 211 (Goren 311).

Line obv. 7—Read ⌜*iš-te*$_9$⌝-*mé*; with Moran's translation (1992:285).
Lines obv. 9–10—At the end of line 10 read *i*$_{15}$-*š*[*u-ši-ru*], cf. *i-šu-ši-ru* in *EA* 216:10; 226:15; 316:23 (Moran 1992:285 n. 1).
Line obv. 11—*k*[*i*]-⌜*ma qa*⌝-[*bi*]; cf. Liverani's translation (1998:110).
Lines rev. 14–16—There are still traces of ⌜*ya*⌝ and ⌜*gal*⌝.

EA 219

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1720.
COPY: *VS* 11, 126.
COLLATION: 02.02.2004
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:285).
COMPOSITION: No specific conclusions regarding the origin of the clay can be drawn from the analysis (Goren 314).

The text is badly broken.

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EA 220

NUKURTUWA, THE RULER OF ˹ṢUNU˺(?), TO THE KING OF EGYPT

TEXT: C 4785 (12226).
COPY: WA 150.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:285–286); Liverani (1998:112 [LA 65]).
COMPOSITION: Not examined.

Moran (1992:286 n. 1) notes that there is an Egyptian notation of some sort, in black ink, on line 2; similarly, *EA* 221, 225, 262, 294, 326.

EA 221

YIQDASU, A RULER OF A CANAANITE CITY, TO THE KING OF EGYPT

TEXT: VAT 341.
COPIES: WA 136; *VS* 11, 127.
COLLATION: 18.09.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:263); Liverani (1998:145–146 [LA 221]).
COMPOSITION: As *EA* 259 (Goren 255).

There is an Egyptian notation at the end of the tablet, see *EA* 220 (Moran 1992:286 n. 1, see also Knudtzon 1915:760 n. a and Schröder's copy).

Line obv. 4—The language represented by ˡ*Yi-iq-dá-sú* is WS. The PN reflects a 3rd m.sg. *yiqtalu* form of the root *qdś*, not *ksy* as Hess (1993:168) suggested.

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EA 222

YIQDASU, A RULER OF A CANAANITE CITY, TO THE KING OF EGYPT

TEXT: VAT 1623.
COPY: *VS* 11, 102.
COLLATION: 16.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:286–287); Liverani (1998:146 [LA 114]).
COMPOSITION: As *EA* 259 (Goren 252–255), but see Rainey's review of Goren's geological definition of the clays *EA* 257–259 (Rainey 2006:89c–90c).

Line obv. 1—The tablet was broken on the upper left hand corner and the scribe added *a-na* ˡ on the shoulder, so also the *qí* in line 2 (Rainey's collation).
Line obv. 8—⌜*a*⌝-[*nu-ma*]; with Moran (1992:287 n. 1), *contra* Knudtzon who read *a*[*-mur*].

EA 223

INTARUTA, THE RULER OF AKSHAPA, TO THE KING OF EGYPT

TEXT: VAT 1870.
COPIES: WA 220; *VS* 11, 129.
COLLATION: 06.02.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:287); Liverani (1998:134 [LA 96]).
COMPOSITION: As *EA* 259 (Goren 252–255), but see Rainey's review of Goren's geological definition of the clays *EA* 257–259 (Rainey 2006:89c–90c).

Line obv. 4—⌜ˡ*In*$_4$*-tar-ú*⌝*-ta*; following Thureau-Dangin (1922:100 n. 1).
Line obv. 7—Read *gáb-bi* ⌜*mi-im*⌝*-mi* "all the goods / supplies" since these letters are replies to specific requests for the assembling of foodstuffs and other supplies and equipment; *mimmî* here stands for the noun derived from *mimma* (Rainey 1995–1996:119b).
Line obv. 9—Read *gáb-bi* ⌜*mi-im*⌝*-mi* "all the goods".

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EA 224

SHUM-HADDA, THE RULER OF SHAMʿÔNA, TO THE KING OF EGYPT

TEXT: BM 29849.
COPIES: BB, 66.
COLLATION: 02.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:287); Liverani (1998:139 [LA 103]).
COMPOSITION: The clay was made of Beth-Shean Valley sediments (Goren 236–237).

Line obv. 1—It seems that there is room for [^{d}UTU DINGER.MEŠ] on the back of the tablet (Rainey's collation).
Line obv. 8—Read ⌜*duḫ*⌝*-ni* (Rainey's collation), not Na'aman's ⟨*du*⟩*-uḫ-ni* (1975:78* n. 78), since the sign in question begins with horizontals, not with three heads of wedges. For the *DUḪ*-sign, see Labat (no. 167 p. 107).

There are traces of the following signs: ⌜*ù*⌝ (obv. 6); ⌜*ia*⌝ (obv. 8); ⌜*ma*⌝ (obv. 13); ⌜*ub*⌝ (rev. 14).

EA 225

SHAMU-HADDI, THE RULER OF SHAMʿÔNA, TO THE KING OF EGYPT

TEXT: C 4787 (12222).
COPY: WA 131.
TRANSLATIONS: Moran (1992:288); Liverani (1998:139 [LA 104]).
COMPOSITION: Not examined.

At the end of the tablet there is a hieratic sign.

Line obv. 3—For LÚ-*LIM* / LÚ-*lì* where the dependent case is probably intended, see *CAT* 1:32.

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EA 226

SHIPṬURI, THE RULER OF (?), TO THE KING OF EGYPT

TEXT: VAT 1610.
COPIES: WA 157; *VS* 11, 130.
COLLATION: 20.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:288); Liverani (1998:144 [LA 109]).
COMPOSITION: As *EA* 168.

Line lo. ed. 12—Moran (1992:288 n. 2) has corrected Knudtzon by reading [*ù*] at the end of the line.
Line rev. 13—Rainey (collation) reads [*ú*]-*uṣ*$_4$-*ṣú-m*[*i*] (note: *aṣ*= *uṣ*$_4$) instead of Knudtzon's [*ja*]-aṣ-zu-m[i] or Moran's proposal [*ú*]-*aṣ-ṣú-m*[*i*] (1992: 288 n. 2).

There are still traces of the following signs: ⌜*ù*⌝ (obv. 8); ⌜*ù*⌝, ⌜*qa*⌝ (lo. ed. 12).

EA 227

THE RULER OF ḤAṢÔRA (HAZOR) TO THE KING OF EGYPT

TEXT: BM 29830.
COPY: BB, 47.
COLLATION: 17.08.1999
PHOTOGRAPH: WSR.
TRANSLATIONS: Moran (1992:288–289); Liverani (1998:142–143 [LA 107]).
COMPOSITION: The clay was made at Hazor (Goren 228).

Line obv. 4—The sign *a* is invisible today.
Line obv. 4—Read ⟨Ḫ⟩I.A =  . Knudtzon accepts BB without question; however, three wedges can not be seen.
Line obv. 7—Contrary to Knudtzon, who did not see *-ia* at the end of line 7, Rainey observed traces of this sign.
Line obv. 9—Moran's alternate reading, viz. *a-ṣé* TI "the coming forth of the life of…," is more attractive than his former suggestion to read *a-ṣí-ti* (Rainey 1995–1996:118b; 1975:421–422).

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an(*a*) *-š*[*i*]; Only *EA* 227 utilizes the spelling àna (AN = an(a)), so also in line 13 (Rainey 1975:421–422 n. 235; 1978:63; *CAT* 3:12).

Line obv. 10—*yi-ša-ma-aḫ* TI *am-tal*[*-li-ik*]; with Na'aman (*NABU* 1996: No. 82 p. 73); perhaps *ŠEŠ* (Labat no. 331 p. 151) = *aḫ* or error for *aḫ* in *yi-ša-ma-aḫ* (**yišamma*ʿ) (Rainey's collation).

Line obv. 11—il_5*-la-ti-ya* "my elation," cf. *AHw*:372b.

Line obv. 12—TUM = *íp*, so also in line 16, cf. Knudtzon (1915:767 n. h).

Line obv. 16—Small wedges visible  = DUMU. Rainey notes that he does not see any wedges like Knudtzon (1915:767 n. i) describes.

Line obv. 17—Maybe [*u yi-iḫ-d*]*u*? ŠÀ⟨*-ia*⟩, cf. Moran (1992:289 n. 4); Rainey (1975:422 n. 35).

Line obv. 18—[il_5*-la-ti-*]*ia ri-iš-*ti_7; cf. Moran's free restoration (1992:289 n. 9).

There are traces of the following signs: ⌜LUGAL⌝ (obv. 1); ⌜*a*⌝ (obv. 5); ⌜*ba*⌝ (rev. 24).

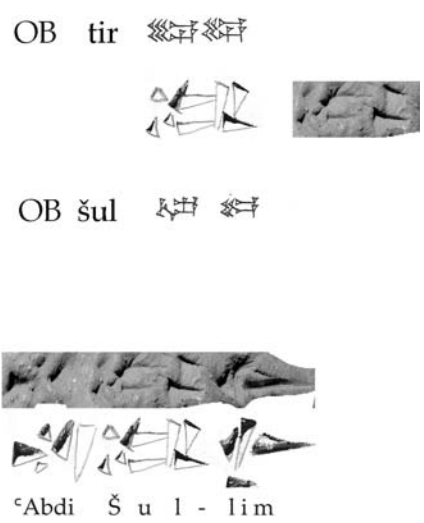
EA 228

ʿABDI-SHULLIM, THE RULER OF ḤAṢÔRA (HAZOR), TO THE KING OF EGYPT

TEXT: BM 29831.
COPY: BB, 48.
COLLATION: 04.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:289–290); Liverani (1998:143 [LA 108]).
COMPOSITION: The clay was made at Hazor (Goren 229).

Line obv. 3—Rainey's collation proposes ^{I}ÌR-*Šul-lim*, not ^{I}ÌR-*Tir-ši* (Knudtzon 1915:768, 769 n. b; Moran 1992:289) or Weippert's ^{I}ÌR-dir_4*-ši* (in Moran 1992:290 n. 1). Note an OB form of *šul* in Labat (no. 467 p. 208 in comparison with the OB form of *tir* in no. 375 p. 173).

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Line obv. 13—*a-nu-um-ma-mi*; with Gordon, and see also Moran (1992:290 n. 2).

There are traces of the following signs: ⌜GÌR⌝ (obv. 8); *i*⌜*a*⌝ (obv. 12); ⌜KI⌝ (obv. 15); ⌜*mi*⌝ (obv. 18).

EA 229

ʿABDI-NA, THE RULER OF (?), TO THE KING OF EGYPT

TEXT: VAT 1689.
COPIES: WA 178; *VS* 11, 131.
COLLATION: 13.01.2004
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:290).
COMPOSITION: As *EA* 64 (Goren 286).

The tablet is badly broken.

Line obv. 3—⌜ÌR-*na*[…]; Moran (1992:290) reads ʿAbdina but we do not know if this broken line supplies the complete name.

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EA 230

YAMA, A LEADER IN SYRIA, TO THE KING OF EGYPT

TEXT: BM 37646.
COPY: Scheil (1892:309).
COLLATION: 18.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:290); Liverani (1998:110–111 [LA 61]).
COMPOSITION: The origin of the clay is from Lachish (Goren 288).

Line obv. 2—For the identification and the analysis of ^{1}*Ia-ma*, see Hess (1993:80–81).
Line obv. 9—Moran's solution, ÌR ⟨*ki*⟩-*ti*$_{7}$-*ka* (1992:291 n. 2), seems to be more attractive than Rainey's former suggestion (1989–1990:67b).
Line rev. 17—ʳ*ḫa-za*ˀ-*nu-te*; Moran (1992:291 n. 3) assumes that if the letter was sent by a vassal, then *ḫazannu*, as *EA* 237 and 317, must refer to Egyptian officials.
Line rev. 19—*na-àṣ*(AŠ)-*ru*; with Moran (1992:291 n. 4).

There are traces of the following signs: ʳ*mur*ˀ (obv. 4); ʳ*mur*ˀ (obv. 6); ʳ*nu*ˀ (rev. 18); ʳ*lu*ˀ (obv. 19).

EA 231

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1599.
COPIES: WA 212; *VS* 11, 132.
COLLATION: 15.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:290); Liverani (1998:144 [LA 110]).
COMPOSITION: Most likely a fragment of a letter from Byblos. The origin of the clay is not specifically discussed by Goren (Goren 315).

Line obv. 3—*yi-i*[*š-pu-ur*]; Rainey confirms Moran's questionable *w*[*rote*] because there are traces of *iš*, not *š*[*a*] as Knudtzon read (1915:772).
Line rev. 16—[*a-*]*na-ṣa-r*[*u*]; with Winckler's *r*[*u*], *contra* Knudtzon's a[r], but Winckler reads [*i-*]*na-ṣa-r*[*u*].

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EA 232

SURATA, THE RULER OF ACCO, TO THE KING OF EGYPT

TEXT: VAT 1640.
COPIES: WA 93; *VS* 11, 133.
COLLATION: 13.11.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:291); Liverani (1998:135 [LA 97]).
COMPOSITION: As *EA* 234, this letter was sent from the Egyptian administrative center at Beth-Shean (Goren 239).

This letter is a response to some command from the king of Egypt.

Lines obv. 10–11—The gloss *ba-aṭ-nu-ma* "stomach" is an Akkadian prepositional phrase; the next gloss, *ṣú-uḫ-ru-ma* "back", can be taken as a genuine Canaanite adverbial form (*CAT* 3:5), maybe the locative *-um* reinforced by *-ma* (*CAT* 3:232).
Lines rev. 12–20—The message probably concerns the arrest of Lab'ayu.

EA 233

SURATA, THE RULER OF ACCO, TO THE KING OF EGYPT

TEXT: C 4767 (12201).
COPY: WA 94.
COLLATION: January 1980.
TRANSLATIONS: Moran (1992:292); Liverani (1998:135–136 [LA 98]).
COMPOSITION: Not examined.

Line obv. 2—Here there is an Egyptian hieratic notation, in black ink, *wr*, "prince", see also Moran (1992:292 n. 1).
Line rev. 19—*yi-*ʳ*qa*ˀ*-*[*bi*]; with Moran (1992:292 n. 1).

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EA 234

SATATNA, THE RULER OF ACCO, TO THE KING OF EGYPT

TEXT: VAT 1641.
COPIES: WA 95; *VS* 11, 134.
COLLATION: 06.11.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:292–293); Liverani (1998:136 [LA 99]).
COMPOSITION: This letter was sent from the Egyptian administrative center at Beth-Shean (Goren 238).

There are only some slight changes towards the end.

Line lo. ed. 33—URU ˹UN˺; on UN = *mṣṣartu*, see Moran (1992:293 n. 1).
Line up. ed. 33—There are still traces of ˹*ša*˺.
Line up. ed. 34—According to Rainey's reading there is enough space for [*yu-uš-ši-*]*ra*, cf. Moran's [*yú-ši*]-*ra* (1992:293 n. 5).

EA 235 + EA 327

SITATNA, THE RULER OF ACCO, TO THE KING OF EGYPT

TEXT: BM 29815 (+) C 4791 + VAT 1882 (with join = C 12235).
COPIES: BB, 32 (+) WA 206 (without join).
COLLATION: 25.01.2000
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Moran (1992: 293); Liverani (1998:136–137 [LA 100]).
COMPOSITION: As EA 234 (Goren 238–239).

The join of *EA* 327 to *EA* 235 was made by Gordon.

Line obv. 14—At the end of the line Rainey (collation) completes [*ù*].
Line obv. 15—On *ú-na-ṣár*, see Moran (1992:294 n. 2).
Line rev. 18—With Moran (1992:294 n. 3).

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EA 236

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: Ash 1893 1–41: 423.
COPY: Sayce (1894, no. 16).
COLLATION: 05.04.2001
COMPOSITION: No conclusions regarding the origin of the clay can be drawn from the analysis (Goren 315).

Only six broken lines on the reverse are preserved. Moran (1992:294 n. 1) notes that maybe it is a reference to the ruler of Acco (mentioned in line 2) as an enemy.

Line rev. 4—Perhaps ^{d}EŠDAR (Ishtar).
Line rev. 6—[…*a-n*]*a* LUGAL E[N-*ia*].

EA 237

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1701.
COPY: *VS* 11, 135.
COLLATION: 26.01.2004, 06.10.2007
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:294); Liverani (1998:144–145 [LA 111]).
COMPOSITION: The clay of *EA* 237–239 does not resemble that of any other Amarna tablets. These tablets originated from Tel Rekhesh (Tell el-Mukharkhash) in Naḥal Tavor, which is identified with the city of Anaharath, in any case, at the eastern Lower Galilee (Goren 240–243).

This letter is probably concerned with deeds of Lab'ayu in *EA* 250:42–46.

Lines obv. 2–5—Contrary to his previous analysis (*CAT* 2:322–323, cf. Moran 1992:294), Rainey does not assume [*i*]*l*$_5$-*te*$_9$-*qú-ú* (line 2) as 3rd m.pl., but 3rd m.sg. ("La[b'ayu] has taken," cf. Liverani 1998:144), so *iz-za-az-zu* "he is attacking" (line 3) and *il*$_5$-*te*$_9$-*qú* "he is taking" (line 5). The two latter verbs are treated as long forms *yaqtulu* that signify present-future in *EA* Canaanite letters. With regard to *i*$_{15}$-*ba-aš-*⌜*ša-ti*⌝ (line 13), a clearly Canaanite hybrid, the use of the WS prefix conjugation seems possible

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even though there is no *y*-prefix for 3rd m.sg., *contra* Moran (1992:294); Na'aman (1997:616); Liverani 1998:144).

Line obv. 6—Cf. *EA* 238:4, which is what the sender probably intended.

Line obv. 8—*a-na na-ṣa-a* is absolute form or just a mistake.

Line rev. 17—It is difficult to determine just who is meant by the term LÚ *ḫa-za-an* ˹*ša*˺ ˹*šàr-ri*˺. If the writer is referring to someone of higher rank than himself, then we would expect LÚ MAŠKÍM = *rābiṣu* "commissioner," or the like. Some scribe may have simply made mistakes in naming the various officials, cf. LÚ MAŠKÍM *ḫa-za-ni-ka* in *EA* 317:21 (Rainey 1989–1990:67b–68a).

Line rev. 21—Rainey notes that Knudtzon's *ši* (1915:781 n. e) is not at all certain, he had seen traces of DIŠ and read ˹˺[LUGAL EN-*ia*] (Rainey's collation).

EA 238

BAYADI TO AN EGYPTIAN OFFICIAL

TEXT: VAT 1867.
COPIES: WA 219; *VS* 11, 136.
COLLATION: 06.02.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:295); Liverani (1998:145 [LA 112]).
COMPOSITION: As *EA* 237 (Goren 240–243).

Lines obv. 1, 9—There are still traces of ˹LÚ˺ and ˹EN˺ (line 1); -˹*ṣa*˺ (line 9).

Line rev. 23—Knudtzon's restoration ˡ*Z*[*a*]-*t*[*a-at-na*] is not accepted by Rainey, since Satatna was later, cf. Campbell (1964:108).

Lines rev. 26, 29—There are still traces of ˹UGU˺ (line 26); ˹*li-il*$_5$˺ (line 29).

Line rev. 29—It seems doubtful that the 2nd m.pl. verbs, here and in line 33, should be taken as "plurals of majesty" (Moran 1987:464 n. 2; 1992:295 n. 2). Bayadi is probably referring not just to the recipient of the letter, but to the cadre of Egyptain officials in general (Rainey 1989–1990:68a)

Line rev. 33—The gloss **timītūnani* ⟨ **tumītūnani* is evidently a WS H(?) causative, 2nd m.pl.; its prefix vowel probably represents regressive assimilation due to the long *ī* vowel of this middle weak root. That the suffix is from the WS repertoire is confirmed by the plural imperatives, which almost without exception have *-ū* or the energic *-ūna* (*CAT* 2:46).

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EA 239

BADUZANA TO THE KING OF EGYPT

TEXT: VAT 334.
COPIES: WA 139; *VS* 11, 137.
COLLATION: 15.09.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:295); Liverani (1998:146 [LA 114]).
COMPOSITION: As *EA* 237 (Goren 240–243).

Line obv. 10—Contrary to Moran, who has followed Knudtzon by deriving the verb from *epēšu*, the sense of the context requires *i-ba-aš-ši* ("all the things…are ready"). *i-ba-aš-ši* is the timeless prefix stative, since it is the copula for a non-verbal sentence (cf. Rainey 1989–1990:68a; *CAT* 2:100).
Line obv. 11—*adi ittaṣi*; this form with infixed *-t-* may have been due to short form ("modus attraction") with the preceding verb, which itself is probably a pseudo-infinitive, cf. *adi ētelli* (*EA* 287:45), see *CAT* 2:100.
Line obv. 13—*yilte* is used in jussive.
Line obv. 27—Izre'el's suggestion (1987:84–85) to interpret the subject of the verb [*y*]*i-iq*[*-bu*] as singular or plural is accepted by Moran (1992:296 n. 2) and Rainey.

EA 240

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 2198 + 2707.
COPY: *VS* 11, 240.
COLLATION: 18.03.2004
COMPOSITION: See *EA* 64 (Goren 313).

The tablet is too fragmentary. The preserved text introduces the promise of preparing everything for the Egyptian troops and chariotry by the ruler who sent this letter.

Line obv. 2—Schröder's copy shows *GA*, but the sign *BI* read by Knudtzon is over something else (Rainey's collation).
Line obv. 7—Rainey saw traces of ⌜*ù*⌝.

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EA 241

RUṢMANYA, THE RULER OF SHARÔNA, TO THE KING OF EGYPT

TEXT: VAT 1678.
COPIES: WA 148; *VS* 11, 139.
COLLATION: 02.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:296); Liverani (1998:248 [LA 206]).
COMPOSITION: Not examined.

Line obv. 4—There are still traces of ⌜*nu*⌝.
Line obv. 3—⌜ÌR-*ka*⌝; these two signs are effaced.
Line lo. ed. 14—Rainey restores [DINGIR]-⌜*i*⌝*a*.

EA 242

BIRIDIYA, THE RULER OF MEGIDDO, TO THE KING OF EGYPT

TEXT: VAT 1670.
COPIES: WA 114; *VS* 11, 140.
COLLATION: 16.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:297); Liverani (1998:129 [LA 89]).
COMPOSITION: The materials used for the production of letters of Biridiya are typically local to Megiddo (Goren 244–246).

Line obv. 3—^{I}*Bi-ri-di-yi* / ^{I}*Bi-ri-di-yu*; Mynarova (207:235) reads ^{I}*Bi-ri-di-ia*$_8$, so also in *EA* 243:3; 244:3; 246:3.
Line obv. 6—There are still traces of ⌜*a*⌝ and ⌜*na*⌝.
Line obv. 12—Following Moran's restoration (1992:297 n. 3).
Line rev. 15—Rainey restores [*gáb-bi* URU.ME]Š.KI, *contra* Na'aman (1975:15* n. 35).

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EA 243

BIRIDIYA, THE RULER OF MEGIDDO, TO THE KING OF EGYPT

TEXT: VAT 1669.
COPIES: WA 113; *VS* 11, 141.
COLLATION: 16.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:297); Liverani (1998:128–129 [LA 88]).
COMPOSITION: The materials used for the production of letters of Biridiya are typically local to Megiddo (Goren 244–246).

This text seems to be Biridiya's reply to Pharaoh.

Lines obv. 10–18—Cf. Rainey (1975:404–405) and Moran (1992:297–298 nn. 1–2).
Line rev. 17—At the end of the line Rainey completes [URU.KI].

EA 244

BIRIDIYA, THE RULER OF MEGIDDO, TO THE KING OF EGYPT

TEXT: C 4768 (12200).
COPY: WA 244.
COLLATION: January 1980
TRANSLATIONS: Albright (*ANET* 484a); Campbell (1965:193); Freydank (in Jepsen 1975:101); Seux (1977:51–52); Moran (1992:298–299); Liverani (1998: 130–131 [LA 92]).
COMPOSITION: Not examined.

For some reason, the unit of the regular Egyptian army that had been posted at Megiddo (probably encamped outside the city) was called home. This caused Lab'ayu to take a move on Megiddo. Indeed, Biridiya reports to the king that his city is under pressure from Lab'ayu (cf. Rainey 2006:84a+b).

Lines obv. 10–18—Cf. Rainey (1975:404).
Line left ed. 42—⌜*ṣa*⌝-*ba-at-mì*; Knudtzon (1915:792 n. c) reads *a-ba-at-me*, but he also suggests *ṣa* instead of *a*, which was acceptable to Gordon, Moran (1992:299 n. 6), Liverani (1998:131), Rainey and others.

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There are still traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜7⌝ (obv. 7); ⌜*at*⌝ (rev. 30); DIŠ (⌜ı⌝) (rev. 38).

EA 245

BIRIDIYA, THE RULER OF MEGIDDO, TO THE KING OF EGYPT

TEXT: BM 29855.
COPY: BB, 72.
COLLATION: 28.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Albright (*ANET* 485b–486a); Campbell (1965:198–199); Moran (1992:299–300); Liverani (1998:131–132 [LA 93]).
COMPOSITION: The materials used for the production of letters of Biridiya are typically local to Megiddo (Goren 245–246).

EA 245 is the second tablet of a letter of which the first is lost, but the clay, the script, and the contents indcate that this tablet can be attributed to Biridiya of Megido (*VAB* 2:1306 n. 1). Biridiya claims that he had insisted that Lab'ayu must be sent alive to Egypt. But he explains why he had not been successful. Lab'ayu was apprehended and Surata took him with the purported intention of sending him to Egypt by ship. However, at Hannathon, Surata accepted a bribe from Lab'ayu and turned him loose. Evidently, there was a preplanned ambush that led to Lab'ayu's death. Biridiya claimed that his horse was shot, which caused him to arrive too late to save Lab'ayu's life. He may or may not have been telling the truth (Rainey 2006:84b+c).

Several WS glosses appear in this letter; for analysis and references, see *CAT* 1:76, 77; 3:122; Sivan (1984:29, 133, 176–177, 196, 138, 247); Liverani (1998:132).

Line obv. 19—Rainey's collation suggests *yi-*⌜*na-an-di-in*⌝*-*[*šu*](?).
Line obv. 21—Contrary to Moran's *li-pa-a*[*š-ši-iḫ*] (1992:300 n. 5), read *li-pa-a*[*l-li-is*] from *palāsu* D. The reading *a*[*l*] is based on the sign *al* in line 15. In this case, at least 30 mm are needed (Rainey's collation).
Line obv. 22—[*ṭ*]*a-ba*; the restoration could be DA (*ṭa*) or TA (*ṭá*), either one needs 9 mm as in line 12. At the end of the line Rainey reads *i-na* ⌜*pa*⌝[*-ni*].
Lines rev. 27–28—There are still traces of ⌜*a*⌝ and ⌜*yi*⌝.

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EA 246

BIRIDIYA, THE RULER OF MEGIDDO, TO THE KING OF EGYPT

TEXT: VAT 1649.
COPIES: WA 111; *VS* 11, 142.
COLLATION: 05.11.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:300); Liverani (1998:132–133 [LA 94]).
COMPOSITION: The materials used for the production of letters of Biridiya are typically local to Megiddo (Goren 245–246).

The reading mainly follows Knudtzon, with only minor changes.

Line rev. 3—*i-ba-aš-ša-tu-*[*nu*]; Rainey's uncertain reading (1973:250) was accepted by Moran (1992:300 n. 1).
Line obv. 4—There are still traces of ⌜*ka*⌝.
Line rev. 6—*ti*$_7$*-i*[*d-di-n*]*u-na*; following Greenberg (1955:45). The verb that Moran's personal collation confirmed (1992:300 n. 2) is *ti*$_7$*-id-*[*din*]*-na*, and its subject is the two sons of Lab'ayu. Rainey (1995–1996:118b–119a) wonders if it is possible that the verb form is meant to be 3rd m.du.
Line rev. 8—The *u*-sign at the beginning of the line is not in Schröder's copy. There are still traces of ⌜*u*⌝. The reading *S*[*u-te*] follows Na'aman (1975:40) and cf. Moran (1992:300 n. 3).
Lines rev. 9–10—Following Moran (1992:300 n. 4) and cf. Greenberg (1955: 45).

EA 247

BIRIDIYA, THE RULER OF MEGIDDO, TO THE KING OF EGYPT

TEXT: C 4792 (12236).
COPY: WA 207.
COLLATION: 07.02.1981
TRANSLATIONS: Moran (1992:301); Liverani (1998:129 [LA 90]).
COMPOSITION: Not examined.

The script and the clay are indicators to determine Megiddo as the province of this fragment. The character of the message suggests that Biridiyu as the sender seems to be more likely than Yashdata (Moran 1992:301 n. 1).

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Line rev. 16—Restore [*iš-mu*], not Knudtzon's *iš-me* (Rainey 27.10.1973).
Lines rev. 20–21—One may suggest a reconstruction of the following: *šàr-r*[*i* EN-*ia gáb-bi*] / [*ša*] *q*[*a-bi šàr-ru*].

EA 248

YASHDATA TO THE KING OF EGYPT

TEXT: BM 29842.
COPY: BB, 59.
COLLATION: 18.08.1993
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:301); Liverani (1998:138 [LA 101]).
COMPOSITION: The letter was sent from Megiddo. No conclusions regarding the origin of the clay (Goren 246–247).

The identification of Yashdata's city-state is not clear. In this letter he informs Pharaoh that all of his property had been expropriated by the men of Taanach; they also slaughtered his cattle and drove him out. Perhaps the men of Taanach had joined Lab'aya at about the time when the latter had seized those towns in the Dothan and Jezreel valleys (Rainey 2006:84b).

Line obv. 10—The locution *gáb-bi mi-im-me* is best rendered "all the possessions," cf. Rainey (1995–1996:119a).
Line lo. ed. 14—Moran's collation of *Ta-á'*-[*n*]*a*-⌜*ka*⌝ (cf. Moran 1992:301 n. 1) confirms Rainey's own collation on 26.04.1973, but notice that what is read as [*n*]*a* does not look like the common NA-sign. However, concerning Taanach, it means that this place was recognized as a settlement during the Amarna period. Recent archaeological investigations at the site have confirmed what Albright had deduced earlier from Sellin's excavations, namely that a city did not thrive there during the Amarna age. However, it is highly likely that Yashdata had his own family estate there, and the "men of Taanach" may have actually lived in some of the adjacent towns such as the Gath-Rimon of *EA* 250:46 (Rainey 1989–1990:68).

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EA 249

BAʿLU-MEHER(?), THE RULER OF GATH-PADALLA, TO THE KING OF EGYPT

TEXT: VAT 1603.
COPIES: WA 149; *VS* 11, 143.
COLLATION: 16.09.1999 and 27.10.2007
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:302); Liverani (1998:139–140 [LA 105]).
COMPOSITION: Goren determined that the clay of *EA* 249 from ^{ld}IŠK [UR.UR.SAG(?)], which is presumably the same as *EA* 250, came from the central Jordan valley, between Beth-Shean and Wadi Zarqa, and the letter was dispatched from the center of Beth-Shean (Goren, Finkelstein and Na'aman 2004:249–250). However, Goren (Goren, Finkelstein and Na'aman 2004:268) confirmed that one of the Jerusalem letters was also written on the same kind of clay. The other Jerusalem texts are written on clay from the Jerusalem area. Yet, the Jerusalem corpus is a collection of six tablets that all come from the same scribe with the same ductus, same linguistic peculiarities, and the same idioms. For the one letter on different clay, the scribe had written a draft on wax in a diptych that he carried to the Egyptian military base at Beth-Shean, where it was copied onto local clay and sent via a caravan that may have gone to Acco or to the Sharon Plain. This might have been in order to avoid the possibility that ʿAbdi-Kheba's enemies at Gezer might intercept the letter. In short, the provenance of the clay for that Jerusalem letter and also for *EA* 249 (and probably 250) means absolutely nothing with regard to the location of the town in question (Rainey 2006:90b). So, according to Rainey, Gath-padalla is in the vicinity of Jatt, situated on the eastern edge of the Sharon Plain (for discussion, see Rainey 2006:89c–90c).

In this letter, Baʿlu-meher(?) complains that Milkilu commandeered his men for(?) his servants and gave his own men to Tagi, his father-in-law. Note the uses of *ni* for *lí* in *be-lí*, *lí-de* (*passim*).

Line obv. 2—[*qí-b*]*i-ma* not with *bí*. Concerning the name ^{ld}IŠK[UR.UR.SAG(?)], see below, *EA* 250.

Line obv. 5—L[Ú.MEŠ]-*ia* ⟨*a*⟩-*na*(UD) was first restored by Albright (in Moran 1992:302 n. 1). Rainey (collation of 27.10.2007) notes that the UD-sign is like *na* in line 6, so UD is not to be corrected to *na* as Albright

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suggested or as Moran's UD (1992:302 n. 1). On *alāku* "to serve, do service", with Moran (1992:302 n. 1).

Line obv. 7—Read *yi-ḫa-ba-tu*, *contra* Knudtzon, with a slightly truncated *tu*. Schröder tries to make it look like *lu*.

Line obv. 8—The context requires UGU ÌR.MEŠ-*šu* "for(?) his servants?"

Line obv. 11—Rend ⌜*i*⌝-*nu*!-⌜*ma ul*⌝ ᶦÌR-⌜*di*⌝; the restoration ⌜*i*⌝-*nu*!-⌜*ma*⌝ is closest to Knudtzon's no. 141 sketch (*VAB* 2/1:1005; Rainey's collation), *contra* Moran's *maḫ-ṣú* (1992:302 n. 3).

Line obv. 14—*mu-ḫi-*⌜*ia*⌝; Moran (1992:302) follows Knudtzon who suggests *-ša* or *-ia*, but notes that *-ka* is more probable (Knudtzon 1915:800–801 n. d).

Lines obv. 15–20—The reconstructions that Rainey proposed are [*ù ti-*]*tu-ra-ni* LUGAL *a-wa-*⌜*tu*⌝ / [*la-a yi-i*]*š-mé* ᶦ*Mil-ki-lu* / [*ù* ᶦ*La-a*]*b-*⌜*a*⌝*-yu ù* / [*an-nu-ma i-na-a*]*n-na yi-*⌜*ip*⌝-[*pu-šu*] / [*nu-kúr-ta*$_5$ (?) *ù yi-i*]*š-a*[*l*] / [LUGAL *be-lí-ia* ᶦ*Ia-an-ḫa-ma*].

There are traces of the following signs: ⌜*i*⌝ (obv. 7); ⌜*a*⌝, ⌜*ku*⌝ (obv. 11).

EA 250

BAʿL-MEHER, THE RULER OF GATH-PADALLA, TO THE KING OF EGYPT

TEXT: C 4769 (12204).
COPY: WA 154.
COLLATION: 28.01.1980
TRANSLATIONS: Albright (*ANET* 485b–486a); Campbell (1965:202–204); Moran (1992:303–304); Liverani (1998:140–142 [LA 106]).
COMPOSITION: Not examined.

In this letter, more of Lab'ayu's activities are mentioned by Baʿl-meher in a flashback after the sons of Lab'ayu were seeking to reactivate their father's program. The quotation of Lab'ayu's sons provides evidence that Gath-padalla had been taken by their father.

Line obv. 2—As for ᶦIŠKUR.UR.SAG, in the EA period there is extensive use of Sumerian logograms for writing the names of the rulers of small city-states. The proposed reading **Baʿlu-meher*, meaning "the storm god is a warrior" (also *EA* 249:2), is based on the reference to ᴵ.ᵈIŠKUR-*me-ḫer* in *EA* 245:44, where that person is said to have been released along with

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Lab'ayu, and because there are so many attestations to this Canaanite name in Egyptian, Phoenician and Greek sources (for discussion and references, see Rainey 2006:90b+c; 1989–1990:70a+b).

Line obv. 10—*tu-*⌜*ba-*ʾ*u*$_5$⌝*-na*; this proposed reading is based on Rainey's checking the Egyptian Museum's photograph of *EA* 250 (collated 08.08.2008), *contra* Moran (1992:304 n. 2).

Lines lo. ed. 29–30—Rainey reads *a-n*[*a ia-*]*ši* [*aš-šum*] *ip-ši /* [*ša yi-pu-š*]*u* [ÌR]*-ka*.

Line rev. 34—[*šu-ul*]-⌜*ma-nu*⌝*-um* (Rainey's restoration on 16.05.1981).

Line rev. 45—*yi-is-sú-uḫ-ši-ni* \ ⌜*ia*⌝-[*a*]*n-šu-ke-en-n*[*i*]; with Knudtzon, *contra* Moran's *yi-is-sú-uḫ lem-ni ia-*[a]n-šu *ke-en-n*[*i*] (Moran 1992:304 n. 7).

Line rev. 47—*ú-*[*gà*]*r-ri*; following Moran (1992:304 n. 7).

Line rev. 49—DINGIR-*lim*; oblique (*-lim* /*-lì*) instead of nominative.

Line rev. 55—u_4*-ma a*[*n*]*-nu-um* "at this time"; for discussion, see Rainey (1995–1996:119a).

There are traces of the following signs: ⌜*qí*⌝ (obv. 1); ⌜*šu*⌝ (obv. 3); ⌜*ru*⌝ (obv. 4); ⌜*ni*⌝ (obv. 5); ⌜*ri*⌝ (obv. 7); ⌜*ru*⌝, ⌜*i*⌝*a* (obv. 9); ⌜*pa*⌝ (obv. 12); ⌜*La*⌝ (obv. 14); ⌜*nu*⌝ (obv. 19); ⌜*ti*⌝, ⌜*i*⌝ (obv. 21); ⌜*ù*⌝, ⌜*it*⌝ (obv. 22); ⌜*ia*⌝ (obv. 28); ⌜*Gi*⌝, ⌜*ti*⌝ (rev. 46); ⌜*na*⌝, ⌜*ia*⌝ (rev. 52); ⌜*ù*⌝, ⌜*la*⌝ (rev. 53).

EA 251

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: BM 29862.
COPY: BB, 79.
COLLATION: 21.01.2000
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:305); Liverani (1998:127 [LA 87]).
COMPOSITION: Knudtzon's suggestion that the sender is a central Canaanite ruler was rejected by Goren, Finkelstein and Na'aman for several reasons; the origin of the clay is uncertain (Goren 305).

EA 251 is the second in a two-tablet letter. This letter hints at the tension between the Canaanite city-states.

Lines obv. 7–9, lo. ed. 10, rev. 11—Perhaps Rainey's previous rendering of these lines (*CAT* 2:231; *CAT* 3:70, 239) should be "Now, thus have you kept silent? The king, my lord, will yet understand this matter."

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There are traces of the following signs: ⌜*šu*⌝ (obv. 1); ⌜*ta*⌝ (obv. 8); ⌜*ru*⌝ (rev. 11); ⌜*šàr*⌝ (rev. 15); ⌜*i*⌝, ⌜*ia*⌝, ⌜*ši*⌝ (left ed. 18).

EA 252

LAB'AYU, THE RULER OF SHECHEM, TO THE KING OF EGYPT

TEXT: BM 29844.
COPY: BB, 61.
COLLATION: 26.07.1999
PHOTOGRAPHS: WSR.
TRANSLITERATIONS AND TRANSLATIONS: Albright (1943b:30–31); Halpern and Huehnergard (1982:227–228).
TRANSLATIONS: Albright (*ANET* 486a); Campbell (1965:195); Moran (1992: 305–306); Liverani (1998:118 [LA 73]).
COMPOSITION: The clay can be considered a product of the Shechem territory (Goren 262–264).

Lab'ayu is presumed to be located at Shechem on the basis of another allusion in the Jerusalem letters. The passage deals with the behavior of Milkilu and the sons of Lab'ayu after Lab'ayu's demise (*EA* 289:21–24). Lab'ayu's own texts do not reveal his venue, but they provide some details that would best suit a location at Shechem. *EA* 252 is one of the letters that deal with a local conflict about which Lab'ayu has asked counsel from the king (Rainey 2006:83a+b).

Line obv. 5—Rainey's reading *ú-ṣur-mì* was accepted by Moran (1992:306 n. 1). Note *ṣu* in lines 8 and 31.

Line rev. 18—Read *ti-ka-pí-lu* "to curl up". The sign *BI* (= *pí*) in this verb is definitely not the same sign in line 1 (*BI* = *bé*). Here the verb *kapālu* is an Akkadian G present, with transitive meaning (*CAD* K:174–175; Rainey 1989–1990:68b–69a; *CAT* 2:54). It is used in the proverb about the ants (Albright 1943:31), *contra CAD* Q:292b that followed an oral suggestion by A. Horowitz. Moran (1975:149 n. 1/2003:277 n. 7) also adopted Horowitz's suggestion to interpret the verb *ti-qà-bi-lu* as a putative denominative from *qablu* "battle," namely, a supposed *qubbulu* "to fight." But this simply creates a *hapax* that has no basis in real Akkadian except for a pair of extremely dubious OB references (*CAD* Q:292b). Albright's original suggestion was that the verb be derived from **qbl* as denominative of *qubl* "front, fore part" (as in Arabic and Aramaic). The Aramaic *qubbulu*

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appears as a loan in NB (*CAD* Q:292a), and it also appears in late biblical Hebrew, evidently a loan from Aramaic. On the other hand, the orthography here (with *ka*) also permits the suggestion that the verb be derived from *kapālu* "to wind up, to coil up" (*CAD* K:174–175); although this latter is usually a transitive verb, especially in the D stem, the intransitive is also known, or we could have an N form here, *tikkappilu* (Rainey 2002:51–52).

Line rev. 19—The form *yi-ma-ḫa-aš-ši* has the present-future theme, perhaps to represent D, so also in line 27: *ti-ma-ḫa-ṣú-ka* (cf. Rainey 1989–1990:69a; *CAT* 2:55).

Line rev. 20—*ki-i a-na-ku i-ša-ḫa-ṭú*; for discussion and references, see Rainey (1989–1990:69a; *CAT* 2:119).

Line rev. 22—2 URU-*ia*; with Albright, who is most likely correct in rendering "two of my cities," rather than Moran's "another city of mine" (Rainey 1989–1990:69a).

Line rev. 28—*i-bi* "my enemey"; following Albright's suggestion that this is WS **ʾēb* (written *ʾib* in Ugaritic), *contra* Moran's *i-pé-⟨šu⟩* (Rainey 1989–1990:69a).

There are still traces of the following signs: ⌜*na*⌝ (obv. 8); ⌜*ša*⌝ (obv. 15).

EA 253

LAB'AYU, THE RULER OF SHECHEM, TO THE KING OF EGYPT

TEXT: VAT 1589.
COPIES: WA 155; *VS* 11, 144.
COLLATION: 30.10.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:306); Liverani (1998:116 [LA 71]).
COMPOSITION: The clay is from the vicinity of the Shechem territory, although petrographically it is different from *EA* 252 and *EA* 254 (Goren 264).

EA 253 and *EA* 254 deal with an undefined accusation against Lab'ayu.

Lines lo. ed. 18, rev. 19—⌜*an-nu-ú*⌝ / ⌜*an*⌝*-nu-ú*; in these two cases *annû* is most likely the presentation particle, rather than the demonstrative. This can be concluded by comparing the parallel passage in *EA* 254:19–20, where the copula *ibaššī* is used.

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Lines rev. 20–24—By comparison with Lab'ayu's negative declaration when he went to Gezer (*EA* 254:21–27), his statement in *EA* 253 must also have been negative in tone, *contra* Moran's translation and his note (Moran 1992:307 n. 2), cf. Rainey (1989–1990:69b). In line 20 there are traces of ⌜*nu*⌝ today.

Line rev. 34—⌜*iš-te*⌝*-mu*; Knudtzon (1915:810 n. a) provides another possibility of the first sign as *il*.

EA 254

LAB'AYU, THE RULER OF SHECHEM, TO THE KING OF EGYPT

TEXT: VAT 335.
COPIES: WA 112; *VS* 11, 145.
COLLATION: 16.09.1999
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Albright (*ANET* 486a+b); Campbell (1965:196–197); Oppenheim (1967:125); Freydank (in. Jepsen 1975:254–255); Seux (1977:52–53); Moran (1992:307); Liverani (1998:116–117 [LA 72]).
COMPOSITION: As *EA* 252 (Goren 264).

Based on *EA* 254:6–29, it seems that Lab'ayu had been involved in some business frownded upon by the Egyptian authorities, probably overstepping his bounds with regard to royal territory, and that he had been severely fined. Milkilu of Gezer may have been an accomplice but seems to have avoided the fine. Perhaps he had turned state's evidence? This letter (lines 30–37) also sheds more light on the social conditions prevailing in Lab'ayu's home territory (Rainey 2006:83c).

Notice the Egyptian docket after the letter (see also Moran 1992:xxxvii).

Line obv. 8—There are still traces of ⌜*ù*⌝.

Line obv. 9—Read ⌜*ya*⌝*-aḫ*!(ḪÉ)*-li-qú*!; the second sign is not *iḫ* but *ḫé*. Note the ḪÉ-sign for *aḫ* (Labat, no. 398 p. 182); this unusual form is not listed by Schröder (Rainey's collation).

Line obv. 16—*yi-ka-lu*; the verb is 3rd m.sg.; the actor is the commissioner who accused Lab'ayu in front of the Pharaoh (Izre'el 1987:83).

Line rev. 26—*mim-mi-ia ù mim-mì*; Rainey (1989–1990:119a) notes two examples of the noun, *mimmû* "property/possessions," *contra* Albright, Mendenhall, Moran (1955:486) and Campbell (1965:197).

Line rev. 28—*ep-še-et-šu ša*; *mim-mi-ia ù mim-mì*; on the completive of the last two signs, see Moran (1992:307 n. 3).

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EA 255

MUT-BAʿLU, THE RULER OF PELLA (PIḪILU), TO THE KING OF EGYPT

TEXT: VAT 333.
COPIES: WA 144; *VS* 11, 146.
COLLATION: 16.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:308); Liverani (1998:124 [LA 81]).
COMPOSITION: No specific conclusions regarding the origin of the clay (Goren 261).

EA 255 deals with the expedition of caravans to Mittani (Ḫanigalbat).

Line obv. 3—[1]*Mu-ut-ba-aʾ-l*[*i*]; a Babylonian variant of *-aʾ*, not *aḫ*. The heads of two wedges, relating low, ould be *l*[*i*], as in line 8 (Rainey's collation).
Lines obv. 9–11—According to the paraphrase, "Caravans to Ḫanigalbat, behold I am sending," Rainey (collation and 1989–1990:69b) suggests that *annû* (line 10) can be a presentation particle after extraposition, and the form *uwaššeruna* (line 11) is 1st c.sg. with energic imperfect.
Line obv. 16—Read [*yu-ra-d*]*u*.
Line lo. ed. 18—[*ka-li* KASKAL] or [*gáb-bi* KASKAL] are both possible.
Line lo. ed. 19—If [*ša yu-wa-*]ʳ*še*ˀ-*ru*, then it had to be written crowded, since there is only maximum 3.5 cm, while [*ša yu-wa-*]ʳ*še*ˀ-*ru* should take 4.5 cm (Rainey's collation).
Line rev. 20—Restore ʳ*ùˀ*; at the very end of the line, there is a head of a small wedge on the corner edge (Rainey's collation).

There are traces of the following signs: ʳ*šaˀ* (obv. 4); ʳ*riˀ* (obv. 6); ʳ*laˀ* (obv. 12).

EA 256

MUT-BAʿLU, THE RULER OF PELLA (PIḪILU), TO YANḤAMU

TEXT: BM 29847.
COPY: BB, 64.
COLLATION: 1.09.1999

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PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Albright (1943a:10–15).
TRANSLATIONS: Albright (*ANET* 486b); Moran (1992:309); Liverani (1998: 124 [LA 82]).
COMPOSITION: The analysis of the clay seems to reflect Pella as the geological environment of *EA* 256 (Goren 260–261).

Line obv. 14—Read *ia-*ʳ*nu*ˀ*-*[*u*]*m-*ʳ*ma*ˀ; the possibility of *ma* as the last sign was already noted by Knudtzon (1915:816 n. b). Indeed, Albright's *ia-*[*a-nu*]*-ma* (1943a:11 n. 24) was rejected by Moran, who reads *ia-a*[*r-b*]*i-iṣ* (1992:309 n. 2). Rainey (collation) confirmed his reading with WSR's photograph of *EA* 256 (collated 02.11.2007).
Line obv. 19—The particle *a-di* is another example of *adi* as a calque on WS *ʿôḏ* "again, still."
Line rev. 20—The GÁN.BA could stand for = *maḫīru* "emporium, market," especially since the rest of the line is in ideograms (Rainey 1989–1990:70a). Rainey (collation) notes that Moran (1992:309–310 n. 3) misses the point; Ayyâbu is not the "robber", he is busy against Garu; his city was saved by Mut-Baʿlu (namely, Ashtartu).
The reading ᶦDI.ᵈAMAR.UTU was confirmed by WSR's photograph of *EA* 256 (collated by Rainey on 03.11.2007), *contra* Hess (1985:163) who claims that there is no DIŠ sign preceding the DI sign.
Line rev. 27—*ṣa-ab-ta-at*; unlike many other instances (in classical Akkadian as well as in *EA*), this example of the suffix conjugation from *ṣabātu* is really stative instead of transitive (cf. Moran 1992:309; Rainey 1989:90: 70a).
Line up. ed. 32—There are still traces of ʳ*di*ˀ.
Line left ed. 35—*a-w*[*a-*]*-t*[*e*]*-k*[*a*]; *k*[*a*] is on the side.

EA 257

BAʿL-MEHER, THE RULER OF GATH-PADALLA, TO THE KING OF EGYPT

TEXT: VAT 1715.
COPIES: WA 149; *VS* 11, 147.
COLLATION: 13.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:310); Liverani (1998:122 [LA 78]).

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COMPOSITION: With regard to the tablets *EA* 257–259, Goren's geological definition of the clays is far from straightforward (Goren, Finkelstein and Na'aman 2002:228–229). He states that the clays of these three texts must come from the Carmel area in the vicinity of biblical Jokneam (Goren, Finkelstein and Na'aman 2002:229–230; 2004:252–255). However, he also mentions that similar clay would be available from the Umm el-Faḥm area without being specific. Now the town of Jatt is not that far from the block of hills on which Umm el-Faḥm is situated. Therefore, the possibility exists that tablets *EA* 257–259 may have been written in the vicinity of Jatt, situated on the eastern edge of the Sharon Plain (Rainey 2006:89c–90c).

Baʿl-meher, the ruler of Gath-padalla, reports to Pharaoh that he was obedient.

Line obv. 3—Concerning the name of ^{Id}IŠKUR-*mé-ḫe-er*, see above (*EA* 250 obv. 2).

Line obv. 5—*a-*⌜*na*⌝ 2!; maybe the author intended to write two vertical wedges for number 2 (cf. Knudtzon 1915:818 n. b).

Line obv. 7—At the end of the line Knudtzon read [*ti*], but Rainey notes that it looks like there is no room for *-ti*.

Line obv. 10—[*i-n*]*u-ma*; [*n*]*u* is only a spitz.

Line rev. 16—Read *ú-ub*!*-ba-lu* (collated by Rainey on 05.11.2007). Rainey's collation takes into account that the low sign is missing.

Line rev. 21—[URU-*šu a*]-⌜*na*⌝ *l*[*a*]?*-ma-di*; Rainey's collation revealed that this line does not conform to Knudtzon's reading (accepted by Moran and Na'aman, see Moran 1992:310 n. 1). The final sign is not the TE sign. Schröder's copy truly reflects the wedges as written; they match the DI/DE sign in line 17 but they are entirely different from the real TE sign at the end of line 13. Knudtzon had a tendency to transcribe TE instead of DI as he did in *EA* 250:28 (Rainey 2006:90c).

[URU-*šu*] is probably the subject of the verb in the preceding line (line 20), see Rainey (2006:90c).

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EA 258

BAʿL-MEHER, THE RULER OF GATH-PADALLA, TO THE KING OF EGYPT

TEXT: VAT 329.
COPIES: WA 167; *VS* 11, 148.
COLLATION: 13.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:310); Liverani (1998:122 [LA 79]).
COMPOSITION: As *EA* 257 (Rainey 2006:90c *contra* Goren 252–255).

Contrary to *EA* 257 or *EA* 259, the script of *EA* 258 is beautiful.

Line obv. 8—EN EN is error for EN-*ia*! (so also Moran 1992:311 n. 1).

EA 259

BAʿL-MEHER, THE RULER OF GATH-PADALLA, TO YANḤAMU

TEXT: VAT 1582.
COPIES: WA 213; *VS* 11, 149.
COLLATION: 13.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:311); Liverani (1998:123 [LA 80]).
COMPOSITION: As *EA* 257 (Rainey 2006:90c, *contra* Goren 252–255).

EA 259 looks more like the scribe of *EA* 257.

Line obv. 5—At the end of the line, there are no traces of *qut*; Schröder does not show it either, only Knudtzon reads *qu*[*t*].
Line obv. 7—[*ša iš-m*]*e*; following Moran (1992:311 n. 1).

There are traces of the following signs: ⌜*ia*⌝ (obv. 1); ⌜*a*⌝, ⌜*na*⌝ (obv. 4); ⌜*šu*⌝, ⌜*a*⌝, ⌜*an*⌝ (obv. 5).

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EA 260

BAʿL-MEHER, THE RULER OF GATH-PADALLA, TO THE KING OF EGYPT (?)

TEXT: Oppert.
COPY: none published.
TRANSLITERATION: Oppert (1888:253).
TRANSLATIONS: Artzi (1968:170); Moran (1992:311); Liverani (1998:296–297 [LA 269]).
COMPOSITION: Not examined.

Knudtzon saw this tablet, which is now lost; for this reason it was not collated.

Line obv. 2—Read [1]*Ba-lu-mé-⟨ḫe⟩-er*; the transcription [1]*ba-lu-mi-i-ir*, which is given by Weber *apud* Knudtzon (1915:1558–1559), is apparently an error (Rainey 1967:59 n. 25). Moran (1992:311, 381) accepted the suggestion of Artzi (1968:164–165) that the second element is the divine name *Mer/Wer*, meaning [1]Balu-MIR (MER) is WS "the lord is Mir"; for discussion, see also Hess (1993:50–52).
Line obv. 3—7-*šu ú* 7-*šu-ma*; here the scribe uses *ú* for the conjunction, see Artzi (1968:170) and for some more of these rare instances, see *CAT* 3:98.
Lines rev. 13–14—Read URU!.KI / *Ti-in$_4$-ni*, not Bit(É)-Tenni. Knudtzon's pictures suggests URU!.KI at the end of the line 13 (Rainey's collation).

EA 261

DASHRU, A RULER OF A CANAANITE CITY, TO THE KING OF EGYPT

TEXT: BM 29858.
COPY: BB, 75.
COLLATION: 02.09. 1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:312); Liverani (1998:127 [LA 85]).
COMPOSITION: It seems that the clay was made in the environs of Sham-ḫuna (Tel Shimron) in the northern Jezreel Valley (Goren 305–306).

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EA 261 is a nice little text. Its color is grey.

Line obv. 6—Read *am-q*[*ú-ut*], not Knudtzon's *am*[*-qut*].

EA 262

DASHRU, A RULER OF A CANAANITE CITY, TO THE KING OF EGYPT

TEXT: C 4786 (12220).
COPY: WA 127.
COLLATION: 28.01.1980
TRANSLATIONS: Moran (1992:312); Liverani (1998:127 [LA 86]).
COMPOSITION: Not examined.

Dashru states that the land of the king is very good.

EA 263

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1688.
COPIES: WA 169; *VS* 11, 150.
COLLATION: 13.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:312); Liverani (1998:121 [LA 77]).
COMPOSITION: The ruler, whose city is in the Beth-Shean area, dispatched his letter from the Egyptian center of Beth-Shean. However, Goren, Finkelstein and Na'aman (2004:250) tend to assume that the writer is the ruler of Rehob and the tablet was dispatched from there (Goren 250). Rainey (2006:84b) notes that *EA* 263 was either sent by someone who had suffered like Yashdata or else it might have also been sent by Yashdata but by means of another scribe.

The scribe claims that when he visited the king (in Egypt), his city was robbed.

Line rev. 25—*ù* ANŠE.KUR.⟨RA.⟩MEŠ; the KUR sign does not appear in Schröder's copy (Rainey's collation).
Line left ed. 35—There are still traces of ⌜*ya*⌝.

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There are traces of the following signs: ⌜*qú*⌝ (obv. 5); ⌜*ti*⌝ (obv. 8); ⌜ÌR⌝ (rev. 16); ⌜*ya*⌝ (left ed. 35).

EA 264

TAGI, THE RULER OF THE COASTAL PLAIN OF THE CARMEL RIDGE (?), TO THE KING OF EGYPT

TEXT: BM 29853.
COPY: BB, 70.
COLLATION: 03.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Oppenheim (1967:127); Moran (1992:313); Liverani (1998: 119–120 [LA 74]).
COMPOSITION: The exact location of Ginti-kirmil, which is mentioned in ʿAbdi-Ḫeba's correspondence (*EA* 289:18–20) as Tagi's city, has been debated. According to Goren, Finkelstein and Na'aman (2004:258), in terms of the textual evidence and the analysis of the clay, it seems that Tagi's territory covered the entire Sharon plain and large parts of, if not the entire, coastal plain adjacent to the Carmel ridge, with Dor serving as his main port. Ginti-kirmil bordered on the territory of the Egyptian centre of Jaffa in the south, Shechem in the east, and Megiddo and Tel Yokneam and, according to Na'aman, also on Taʿanach (Goren 256–258) in the north. However, contrary to Goren, Finkelstein and Na'aman (2004:258), Gat-carmel is certainly the Getta mentioned by Pliny (in Rainey 2006:83b). It is somewhere near Mount Carmel. It need not have been Tagi's home base but only a town that belonged to him, and with regard to Rainey's personal communication to J. Balensi (1999), it could be located at Tell Abū Huwâm or Tel Naḫal (Tell en-Naḥl). Tagi himself may have ruled at some other significant town, such as Tel Meʿammer (Tell el-ʿAmr). For discussion and references, see Rainey (2006:83b, 90).

Line obv. 1—The A sign is no longer visible.
Line obv. 9—Read $šir_5$ also in line 20.

There are traces of the following signs: ⌜EN⌝ (obv. 3); ⌜*mu*⌝, ⌜*ḫi*⌝ (rev. 14).

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EA 265

TAGI, THE RULER OF THE COASTAL PLAIN OF THE CARMEL RIDGE (?), TO THE KING OF EGYPT

TEXT: VAT 1697.
COPIES: WA 165; *VS* 11, 151.
COLLATION: 13.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:314); Liverani (1998:120 [LA 75]).
COMPOSITION: As *EA* 264 (Goren 258).

Tagi informs the king about the gift he sent him through Taḫmaya.

Lines obv. 1, 10—The signs *A* (L. 1) and *DU* (L. 10) are no longer visible.
Line rev. 12—For GAL = *kāsu* "cup," see Moran (1992:314: n. 2).

EA 266

TAGI, THE RULER OF THE COASTAL PLAIN OF THE CARMEL RIDGE (?), TO THE KING OF EGYPT

TEXT: VAT 1590.
COPIES: WA 156;*VS* 11, 152.
COLLATION: 16.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:314); Liverani (1998:120–121 [LA 76]).
COMPOSITION: As *EA* 264 (Goren 258).

Line obv. 2—The traces of DINGIR are no longer visible.
Line rev. 17—Read *u*[*d*], not Knudtzon's *d*[*u*]; the *u*[*d*] sign with an angled wedge before the end of the following line (cf. Knudtzon 1915:828 n. b).
Line rev. 20—Knudtzon's autogr. no. 148 (1915:1005) is a crowded "*tu*".
Line rev. 26—At the end of the line, the *ti* sign is no longer visible.
Lines rev. 27–32—For the restorations, see transliteration and references in Moran (1992:314 n. 1).

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EA 267

MILKILU, THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: C 4771 (12232).
COPY: WA 109.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:315); Liverani (1998:100 [LA 43]).
COMPOSITION: Not examined.

Perhaps *EA* 267 is the answer of Milkilu to Pharaoh's order to send him beautiful female cupbearers. In *EA* 267 Milkilu informs Pharaoh that he is preparing to fulfill his request.

There are traces of the following signs: ⌜*na*⌝ (obv. 3); ⌜*wa*⌝ (obv. 9); ⌜*ia*⌝, ⌜*a*⌝ (line 11); ⌜*um*⌝ (obv. 12).

EA 268

MILKILU, THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: VAT 1532.
COPIES: WA 108; *VS* 11, 153.
COLLATION: 13.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:315); Liverani (1998:101 [LA 44]).
COMPOSITION: *EA* 268 was most likely prepared at Tel Gezer and sent from there (Goren 271).

EA 268 is a further answer of Milkilu to Pharaoh's order.

Line obv. 9—There are still traces of ⌜EN⌝.
Line obv. 11—With Moran (1992:315 n. 1).
Lines obv. 12–15—For the restoration, cf. *EA* 267:9–12 (Rainey's collation). At the end of line 14 (= the end of line 13 in Knudtzon) the sign looks like *nu*, not *ti*, *contra* Knudtzon (1915:832).
Line lo. ed. 16—Rainey's collation confirms the ⌜*ti*⌝.
Line rev. 18—^{MUNUS}*ar-d*[*i*]; Moran (1992:315 n. 3) rejects Astour's ^{sal}*ar-d*[*i-ti*], for *ardāti*, "slave-girl", and reads *ar-k*[*i-ta*].
Line rev. 19—For TUR = *ṣeḫru* "servitor," see Na'aman (1975:76* n. 73).

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Line rev. 20—In terms of the textual evidence, the function of the *aštrûma* remains unknown (Moran 1992:316 n. 5). On the full independent WS plural suffix *-ûma*, see Izre'el (1978:29, § 4.2).

EA 269

MILKILU, THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: BM 29846.
COPY: BB, 63.
COLLATION: 08.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:316); Liverani (1998:101 [LA 45]).
COMPOSITION: As *EA* 268 (Goren 271–272).

Knudtzon saw only two traces of signs (⌜*ša*⌝ in line 9 and [I]Š in line 16), but there are still many more signs that are very faint.

Line obv. 1—Today the sign *a* is invisible.
Line obv. 16—(= [Š]IM).ZAR.MEŠ; with *CAD* M/2:221a, *contra* Knudtzon's note (1915:833 n. f). Notice that the Babylonian forms have  at the end, and Assyrian forms have  at the end.

There are traces of the following signs: ⌜*na*⌝ (obv. 1); ⌜DINGIR⌝, ⌜MEŠ⌝, ⌜*i*⌝*a*, ⌜d⌝, ⌜*i*⌝*a* (obv. 2); ⌜*ṭá*⌝ (obv. 12); ⌜*ù* ⌝ (obv. 13); ⌜*ur* ⌝ (obv. 16); ⌜*a* ⌝ (lo. ed. 17).

EA 270

MILKILU, THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: BM 29845.
COPY: BB, 62.
COLLATION: 07.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Oppenheim (1967:128); Moran (1992:316–317); Liverani (1998:102 [LA 47]).

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COMPOSITION: As *EA* 268 (Goren 272).

Milkilu protests about Yanḥamu's threat to kill him if he does not comply with his demands.

Line obv. 8—Note 7-*šu* 7-*tá-a-an* as in *EA* 278:8.
Line obv. 14—The particle is most likely [*i*]-*nu-ma*, the subordinating conjunction, rather than the presentation particle [*a*]-*nu-ma* as implied by Knudtzon's "Siehe" or Moran's "indeed" (1992:316; cf. Rainey 1995–1996:119a and collation).
Line lo. ed. 15—Knudtzon has a comment about 2 or 3. On the lower left corner, there is a slight identification that could be the first of three vertical wedges (1–2–3).
Line rev. 18—Izre'el's *m*[*i*] (1978b:59 n. 175; cf. Moran 1992:317 n. 1) is more likely than Knudtzon's *m*[*i*] (1915:834–835 n. c).

EA 271

MILKILU, THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: VAT 1531.
COPIES: WA 110; *VS* 11, 154.
COLLATION: 09.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Albright (*ANET* 486b–487a); Seux (1977:54); Moran (1992:317); Liverani (1998:101–102 [LA 46]).
COMPOSITION: As *EA* 268 (Goren 272).

Milkilu writes to Pharaoh about the war against him and against Shuwardata, and he asks the king for saving his land from the power of the *ʿapîru* men.

Line rev. 18—The first sign is not clear. It seems to me that it can be read either ⌜*yu*⌝ (Knudtzon, Moran and others) or ⌜*ù*⌝ as Rainey prefers.

There are traces of the following signs: ⌜ÌR⌝ (rev. 25); ⌜*a*⌝ (rev. 26).

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EA 272

BAʿLU-DĀNI (OR BAʿLU-SHIPṬI), THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: BM 29863.
COPY: BB, 80.
COLLATION: 21.01.2000
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Rainey (2003:201*-202*).
TRANSLATIONS: Moran (1992:317); Liverani (1998:77 [LA 19]).
COMPOSITION: *EA* 272 was made at Gezer (Goren 275–276).

Rainey (2003:201b*) noticed that the opening lines of *EA* 272 are identical to those of *EA* 292.

Line obv. 1–2—The restoration is based on identical opening passages as *EA* 266:obv. 1–3 and the Gezer letters.
Line obv. 2—Rainey (collation) noted that he did not see DIŠ, *contra* Moran (1992:18 n. 1).
Line obv. 3—The correct reading is ⌜$^{\text{r}d}$IŠKUR.DI.KU$_5$⌝ = Baʿlu-šipṭi (or Baʿlu-dānu; van Soldt 2002, in Rainey 2006:86a); Rainey confirmed this name of the ruler by comparison with *EA* 292.
Line obv. 13—Rainey did not see Knudtzon's [*bē*]*l*[*i-ia*] at the end of the line.
Line lo. ed. 15—Rainey saw traces of ⌜*li*⌝, *contra* Knudtzon. There are still traces of ⌜KUR LUGAL⌝.
Line rev. 24—ÉRIN.MEŠ *pí*-⌜*ṭá*⌝-[*ti*]-*šu*; Moran (1992:318 n. 6) follows Rainey.
Line rev. 25—Read ⌜*a-na*⌝ *ia*-⌜*ši*⌝; Knudtzon's ⌜*ia*⌝ at the end of the line is very doubtful.

EA 273

'LADY OF THE LIONS' TO THE KING OF EGYPT

TEXT: VAT 1686.
COPIES: WA 137;*VS* 11, 155.
COLLATION: 16.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:318); Liverani (1998:125–126 [LA 83]).

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COMPOSITION: The clay was probably produced at Lachish and was brought to Beth-Shemesh, near the south-east of the kingdom of Gezer (Goren 276–277).

'Lady of the Lions' reports Pharaoh that the city of Ṣapuma was seized by the *ʿapîru* men and that they threaten the town of Ayalon and the town of Zorah.

Line obv. 4—^{MUNUS}NIN.UR.MAḪ.MEŠ; for discussion and references, see Hess (1993:175). The MAḪ sign is not written like most examples; cf. Knudtzon (1915:418 n. a and autograph 83 p. 1003, also p. 839 n. e), and also in Schröder's copy (Rainey's collation).

Line rev. 23—In Rainey's collation, the sign ZU, was understood as ṢÚ by Knudtzon.

EA 274

'LADY OF THE LIONS' TO THE KING OF EGYPT

TEXT: C 4773 (12216).
COPY: WA 138.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:319); Liverani (1998:126 [LA 84]).
COMPOSITION: Not examined.

'Lady of the Lions' informs Pharaoh that the city of Ṣapuma is seized by the *ʿapîru* men.

Lines obv. 2–5, 7, 9—There are still traces of ⌜*ia*⌝ and ⌜*iʾa*/⌜*qí-bí-ma*⌝ / ⌜*um-ma*⌝, ⌜NUMUŠ⌝ and ⌜MAḪ/ ⌜*ri*⌝; also ⌜EN-*ia*⌝ (line 7) and ⌜*am*⌝ (line 9).

Line rev. 15—*la-qí-ta*; on West Semitic *lakātu* or Akkadian *laqātu*, see Rainey's discussion (1978:79) *contra* Moran (1992:319 n. 1).

Line rev. 16—As Gordon, so also Rainey's collation confirms Knudtzon's *-ma* in *Ṣa-pu-ma*^{KI}, which is located in the Shephelah area (cf. Naʾaman 1979:680 n. 33), *contra* Albright (1943a:17) who accepted Winkler's *-na* (for discussion, see also Moran 1992:319 n. 1).

There are traces of the following signs: *i*⌜*a*⌝ (obv. 1); *i*⌜*a*⌝ (obv. 2); ⌜*qí*⌝, ⌜*bí*⌝, ⌜*ma*⌝ (obv. 3); ⌜*um*⌝, ⌜*ma*⌝ (obv. 4); ⌜*ri*⌝ (obv. 5); ⌜*ia*⌝ (obv. 7); ⌜*am*⌝ (obv. 9); ⌜MEŠ⌝ (obv. 13); ⌜*ù*⌝ (rev. 17).

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EA 275

YAʿZIB-HADDA, A RULER IN CANAAN, TO THE KING OF EGYPT

TEXT: VAT 1682.
COPIES: WA 166; *VS* 11, 156.
COLLATION: 14.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:319); Liverani (1998:111 [LA 62]).
COMPOSITION: As *EA* 278 (Goren 290).

Yaʿzib-Hadda's place is uncertain; his capital city was located in the Shephelah, near Gath and presumably also close to Gezer (Goren, Finkelstein and Na'aman 2004:291). Yaʿzib-Hadda declares that he is preparing what he was asked by the king.

Line obv. 9—Read *iq-ta*!*-bi*, not *iq-ba*!*-bi*; it looks like it needs one wedge to be a TA. Knudtzon (1915:842–843 n. b) also notes that his *ba*! could be *ta* (Rainey's collation).
Line obv. 11—Rainey observed traces of ⌜UTU⌝, *contra* Knudtzon's [šamši].

EA 276

YAʿZIB-HADDA, A RULER IN CANAAN, TO THE KING OF EGYPT

TEXT: VAT 1706.
COPIES: WA 187; *VS* 11, 157.
COLLATION: 26.01.2004
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:320); Liverani (1998:111 [LA 63]).
COMPOSITION: *EA* 278 (Goren 290–291).

Line obv. 3—The sign *qí* is no longer visible.
Line obv. 8—There are still traces of ⌜*am-qut*⌝.
Line rev. 14—The sign [ᵈ] is no longer visible.

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EA 277

YAʿZIB-HADDA, A RULER IN CANAAN, TO THE KING OF EGYPT

TEXT: BM 29864.
COPY: BB, 81.
COLLATION: 24.01. 2000
PHOTOGRAPH: WSR.
TRANSLATIONS: Moran (1992:320); Liverani (1998:111–112 [LA 64]).
COMPOSITION: As *EA* 278 (Goren 291).

Only the second part of the introduction preserves some text, but the similarity in material and text between *EA* 276 and this letter indicate that Yaʿzib-Hadda sent *EA* 277.

Lines obv. 8–12—Clause with extraposition (cf. *EA* 275:9–14 and *EA* 276:9–15); the extraposed element, which is the topic of the sentence, appears in lines 8–10 in the accusative component.

EA 278

SHUWARDATA, THE RULER OF GATH, TO THE KING OF EGYPT

TEXT: BM 29852.
COPY: BB, 69.
COLLATION: 07.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:320); Liverani (1998:80–81 [LA 24]).
COMPOSITION: *EA* 278 was made in the inner Shephelah; it was sent from there, but not from Tel Ṣâfi's immediate area (Goren 291).

On the sign forms of *EA* 278–280 and the virtually identical messages of *EA* 275–278, see Moran (1992:320 n. 1).

Lines obv. 1–8—An identical opening passage as *EA* 270. On the use of the distributive 7-*tá-a-an* (line 8), see *CAT* 1:194.
Line obv. 9—[*a*]-*wa-at ša*; construct (*awāt*) before *ša*.

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EA 279

SHUWARDATA, THE RULER OF GATH, TO THE KING OF EGYPT

TEXT: VAT 1647.
COPIES: WA 107; *VS* 11, 158.
COLLATION: 05.05.1993, 06.11.2003 and 06.11.2007
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:321); Liverani (1998:82 [LA 26]).
COMPOSITION: *EA* 279 was sent from the lower Shephelah; it was probably written at Tel Ṣâfī (Goren 280).

Line obv. 4—There are still traces of ⌜*ta*⌝ at the end of line.
Line obv. 11—Rainey (collated 21.10.1973, also Rainey 1989–1990:71a) reads *i-*⌜*na*⌝ *it-*⌜*ta-ṣí*⌝, since *gamrat* (obv. 10) followed by *ina* + reason (cf. *EA* 273:11; *EA* 244:30, cited by *CAD* G:25b).
Line obv. 12—Restore [*š*]*a*; there is one clear wedge, *contra* Knudtzon's [*a-n*]*a* (Rainey's collation).
Line obv. 13—*š*[*a-ru-te*]; Moran's suggestion to read *š*[*a-ru-ta/ti*] has the support of line 21 (Moran 1992:321 n. 3).
Line obv. 14—Read ⌜*ù yu*⌝*-uš-ši-*[*ra* LUGAL], cf. Knudtzon's restoration.
Line lo. ed. 15—[ÉRIN.MEŠ] *pí-*[*ṭá*]-⌜*ta*$_5$ *ù*⌝; Rainey's collation.
Lines lo. ed. 16-rev. 17—Cf. Moran's restoration (Moran 1992:321 n. 4).

EA 280

SHUWARDATA, THE RULER OF GATH, TO THE KING OF EGYPT

TEXT: C 4772 (12213).
COPY: WA 100.
COLLATION: 07.02.1981
TRANSLATIONS: Moran (1992:321); Liverani (1998:82–83 [LA 27]).
COMPOSITION: Not examined.

EA 280 is a marvellous illustration of how Akhenaten did not neglect his Canaanite province (contrary to popular notion). Keilah was a city under the jurisdiction of Shuwardata. ʿAbdi-Ḫeba had bribed the men of Keilah to join forces with him. Shuwardata had reported this action (cf. *EA* 279:9–13) and had received permission to use military force to retrieve his city. In other

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words, the king of Egypt did not ignore the problem; on the contrary, he issued the appropriate orders to Shuwardata. *EA* 280 is Shuwardata's report that the instructions had been carried out. Note, incidentally, that after giving his report as required, he launches into a tirade against ʿAbdi-Ḫeba for having previously enticed his city to rebel. Evidently, his mandate had been limited to action against Keilah; he was not yet authorized to go further and to take action directly against ʿAbdi-Ḫeba. He was waiting for just such an order from Pharaoh (Rainey 1989–1990:71a).

Line obv. 10—[*e*]-*pu-uš*; infinitive after *ana*, *contra* Knudtzon's [*ip*]-*pu-uš*.

Line left ed. 39—Moran (1992:322 n. 2) gives both possibilities, Knudtzon's *yu-šu-te-ru* and Gordon's *yu-na!-ki-ru*. However, Rainey (1989–1990:71a) notes that the suggestion by Gordon would create an unknown *EA* idiom. The original reading by Knudtzon is to be preferred, viz. *yu-šu-*⌜*te*⌝*-ru*, even though the Š of *târu* is strictly an *EA* invention unknown in good Akkadian (*AHw*:1336a).

There are traces of the following signs: ⌜*a*⌝ (rev. 18); ⌜*nu*⌝ (rev. 22); ⌜*a*⌝, ⌜*nu*⌝, ⌜*ma*⌝ (rev. 33); ⌜*di*⌝ (left ed. 38).

EA 281

SHUWARDATA, THE RULER OF GATH, TO THE KING OF EGYPT

TEXT: VAT 1681.
COPIES: WA 190; *VS* 11, 159.
COLLATION: 19.-20.01.2004 and 30.12.2007
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:322); Liverani (1998:83 [LA 28]).
COMPOSITION: As *EA* 279 (Goren 281).

Rainey suggests some corrections.

Line obv. 1—The scribe uses *šarri* for nominative probably not with 1st c.sg. suffix, *contra* Knudtzon (Rainey's collation).

Line obv. 4—The sign [*qí*] is no loger visible.

Line obv. 7—The sign is SI = *ṣè*, cf. Knudtzon (1915:849 n. 1; Rainey's collation).

Line obv. 9—[*gá*]*b-b*[*i*] at the end of the line, on the right edge, under *ri* of line 8 (collated 30.12.2007), *contra* Rainey's [*gáb*]⌜*ba*⌝ (1995–1996:119a).

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Line obv. 13—Rainey (collation) restores ⌜*ù tu-ul-qu*⌝! *ki-ma* ⌜KA⌝ *ra-bu-ti*; for ⌜KA⌝, cf. *ka* in line 5. On *pî* "advice", see *CAD* P:462b–463a.

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜*ta*⌝ (obv. 4); ⌜*a*⌝ (obv. 6); ⌜*ad*⌝ (rev. 30).

EA 282

SHUWARDATA, THE RULER OF GATH, TO THE KING OF EGYPT

TEXT: BM 29851.
COPIES: BB, 68; Millard (1981:147).
COLLATION: 02.09. 1999
PHOTOGRAPHS: WSR.
TRANSLITERATION AND TRANSLATION: Millard (1981:146)
TRANSLATIONS: Moran (1992:323); Liverani (1998:84 [LA 29]).
COMPOSITION: As *EA* 279 (Goren 280).

Shuwardata claims that he is alone and asks the king to save him. The script is beautiful. Millard's copy in *Biblical Archaeologist* (1981) is excellent.

EA 283

SHUWARDATA, THE RULER OF GATH, TO THE KING OF EGYPT

TEXT: VAT 339.
COPIES: WA 101; *VS* 11, 160.
COLLATION: 15.09.1999
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:323); Liverani (1998:85 [LA 31]).
COMPOSITION: As *EA* 279 (Goren 282).

Lines obv. 8–13—*a-na* ⌜*ia-ši ur-ru*⌝-*b*[*a*] ⌜*it*⌝(?)[*-ti*] (line 8); there are faint traces of ⌜*it*⌝(?) under *ri* of line 7 (Rainey's collation). Schröder's facsimile shows that there is room for ⌜*it*⌝(?)[*-ti*]. The verbs are rendered according to *CAD* E:269a. ⌜*šàrri bēlika*⌝ (line 9) is meant to be dependent on a preposition, which is clear from the case ending; obviously, ⌜*šàrri bēlika*⌝ was meant to be read at the end of line 8, as comparison with line 11 demonstrates. These two examples of ⌜*urruba it*⌝[*ti*] belong to a special

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group of passages where *itti* is the equivalent of Ugaritic *ʿm*, meaning "to, towards," which also has parallels in Hebrew *ʾeṯ* and Phoenician *ʾt* (Izre'el 1978a). Ebeling (1915:1430) had already hinted at this meaning for *itti* in *EA*; Albright (1944:17 n. 27) noted it in a Taanach letter. The ideographic writing KÙ+40 (line 12) is really KUG.SIG$_{17}$!.MEŠ!, cf. MEŠ in line 2 (Rainey's collation and Rainey 1989–1990:71a+b), *contra* Moran (1992:324 n. 5).

Line obv. 16—The signs *-mi-ni* are on the back of the tablet.

Line obv. 26—Read *yi-ik-ki⟨-mi-⟩ni*, cf. line 16.

EA 284

SHUWARDATA, THE RULER OF GATH, TO THE KING OF EGYPT

TEXT: BM 29850.
COPIES: BB, 67.
COLLATION: 08.09.1999
PHOTOGRAPHS: WSR.
TRANSLATION: Moran (1992:324); Liverani (1998:84–85 [LA 30]).
COMPOSITION: *EA* 279 (Goren 282).

On the reverse side, there are hardly legible signs.

Line obv. 6—Knudtzon (1915:854 n. c) comments that there is no room for ⌜*lì*⌝ at the beginning of the line. Rainey's collation suggests *ši* = *lì* here and also at the beginning of line 12.

Line obv. 7—*la-qí-ta* form of *leqû*; see Rainey's discussion (1978:79) and above (*EA* 274:15).

Line obv. 9—At the end of the line ⌜*ša*⌝; with Moran (1992:324 n. 2).

Line obv. 10—Knudtzon's *gu* is actually *ga*! (GÉME), so also in lines 26 and 32 (Rainey's collation).

Line obv. 11—Read ⌜*pa-aṭ*⌝*-ra-ma* ⌜*ia*⌝*-nu*, *contra* Knudtzon's *p*[*a*]*-aṭ-ra-ma i-*⌜*ia*⌝*-nu*.

Line obv. 12—*lì* at the beginning of the line, cf. line 6 (Rainey's collation).

Lines obv. 15–16—Rainey speculates ⌜ŠEŠ⌝(?)*-ia na-*⌜*ra*⌝*(?)-*⌜*am*⌝ (line 5); with reference to the next line, he notes that Knudtzon's signs are possible (Rainey's collation).

Line obv. 17—Rainey reads ⌜DUMU⌝(?).⌜KIN⌝(?).MEŠ(?)-⌜*ri ù yi-il*$_5$*-qú-ni*⌝ (around edge).

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Line obv. 18—At the end of the line, Rainey saw the start of *r*[*u*], which runs into the end of line 17, *contra* Moran (1992:324 n. 3).
Line rev. 20—For ⌜*ta*⌝ at the end of the line, see Knudtzon (1915:856 n. b).
Line rev. 21—Rainey reads ⌜*ù*⌝!(ŠI) ⌜*a-na* GÌR⌝; he comments that if GÌR.MEŠ, then MEŠ is completely squeezed together. ⌜GÌR⌝ alone is more likely.
Lines rev. 23–28—In line 6 read ⌜*ad*⌝, not Knudtzon's *du*; it is like ⌜*ad*⌝ in line 6 but smaller (Rainey's collation). For transliteration and translation, see Rainey's proposal.
Line rev. 29—The sign *ia* is no longer visible.
Lines rev. 31–34, up. ed. 35—Contrary to Knudtzon (and Na'aman 1979:679 n. 28): ^{uru}*T*[*i*]-*i*[*a-n*]*a*, read ⌜URU⌝(?).⌜DIDLI⌝.KI. ⌜ḪI.A⌝ at the beginning of line 31. ⌜URU⌝ resembles UN. For transliteration and translation, see Rainey's proposal.

There are traces of the following signs: ⌜*na*⌝, ⌜DIŠ⌝ (⌜1⌝), ⌜*šàr*⌝ (obv. 1); ⌜*um*⌝, ⌜*ma*⌝, ⌜1⌝ (obv. 2); ⌜*a*⌝, ⌜GÌR⌝, *i*⌜*a*⌝ (obv. 3); ⌜*ma*⌝ (obv. 4); ⌜*aq*⌝, ⌜*ù*⌝, ⌜*ru*⌝ (obv. 5); ⌜*ma*⌝, ⌜*ad*⌝ (obv. 6); ⌜^{l}*šàr*, ⌜*ri*⌝, ⌜EN⌝ (obv. 8); ⌜*aṭ*⌝, ⌜*šàr*⌝, ⌜*ri*⌝ (obv. 11); ⌜*il*$_5$⌝, ⌜*qé*⌝, ⌜*ni*⌝, ⌜*šàr*⌝, ⌜*ri*⌝ (obv. 12); ⌜*ša*⌝, ⌜*ra*⌝, ⌜*ti*⌝, ⌜*a*⌝, ⌜*na*⌝, ⌜*šàr*⌝, ⌜*ri*⌝ (obv. 13); ⌜*mi*⌝ (obv. 14); ⌜*ra*⌝, ⌜*šàr*⌝, ⌜*ri*⌝ (obv. 15); ⌜*ra*⌝, ⌜*šàr*⌝, ⌜*ri*⌝ (obv. 16); ⌜*šàr*⌝, ⌜*ri*⌝, ⌜*ia*⌝, ⌜*qa*⌝, ⌜*ti*⌝ (rev. 19); ⌜*da*⌝, ⌜*an*⌝, ⌜*na*⌝ (rev. 20); ⌜*šàr*⌝, ⌜*ri*⌝, ⌜EN⌝, ⌜*ia*⌝ (rev. 21); ⌜7⌝, ⌜*ti*⌝ (rev. 22).

EA 285

ʿABDI-ḪEBA, THE RULER OF JERUSALEM, TO THE KING OF EGYPT

TEXT: VAT 1601.
COPIES: WA 174; *VS* 11, 161.
COLLATION: 20.10.2003
PHOTOGRAPHS: WSR.
TRANSLITERATION (LINES 9–25) AND TRANSLATION: Na'aman (1975:97–98).
TRANSLATIONS: Moran (1992:325); Liverani (1998:88–89 [LA 36]).
COMPOSITION: The clay most likely came from the Egyptian administrative center at Beth-Shean (Goren 268).

For the Jerusalem conflict, see Rainey (2006:85a–86ab).

Line obv. 2—On the name ʿAbdi-Ḫeba, see Rainey (2006:85a+b).

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Line obv. 6—There are still traces of ⌜*a*⌝.

Line obv. 7—A transposition of DUMU LÚ.KIN (so also in line 28); the usual reading is LÚ DUMU.KIN. At the end of the line, Rainey completes ⌜*i*⌝[*a*] and he comments that there is no need for Knudtzon's *k*[*i-ma ar-ḫi-e*]*š*.

Lines obv. 10–12—Rainey puts *a-na-ku*, the end of line 12, as continuation of line 11 and he also offers a different transliteration and a different translation, *contra* Moran (1992:325 n. 4) and Na'aman (1975:97).

Line obv. 13—[*li-iš-m*]*e*; with Moran (1992:325 n. 6), there is not enough room for Na'aman's [*la ? i-pa-ṭa*]*r!* since negative particles always appear with long *la-a* in the Jerusalem letters, e.g., here line 8 and *EA* 286:10; 287:58, 62; 288:30; 289:10.

Lines obv. 14-lo. ed. 15—[*šum-ma i*]*a-a-nu-mi*; with Na'aman (1975:97) and Moran (1992:325 n. 7).

Lines rev. 22–24—Rainey restores [*iš-tu muḫ*]-⌜*ḫi*⌝-*ni*. For the remaining—reading, see Moran (1992:325 n. 8).

Line rev. 25—Read *ra-šu* (*erēšu* is the verb), *contra* Moran (1992:325).

Line rev. 30—⌜*e-mu-qa*⌝, *contra* Knudtzon's reading and Moran's speculation (1992:325 n. 9).

EA 286

ʿABDI-ḪEBA, THE RULER OF JERUSALEM, TO THE KING OF EGYPT

TEXT: VAT 1642.
COPIES: WA 102; *VS* 11, 162.
COLLATION: 14.06.1964 and 11.11.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Ebeling (1926:374–375); Albright (*ANET* 487a–488b); Seux (1977:54–55); Borger (in Galling 1968:25–26); Moran (1992:326–327); Liverani (1998:94–96 [LA 40]).
COMPOSITION: The clay was produced in Jerusalem (Goren 266).

ʿAbdi-Ḫeba reports that Ilimilku destroyed all the lands of the king, and the *ʿapîru* men have plundered them.

Line obv. 12—Cf. Moran (1992:327 n. 2).

Line obv. 16—Cf. Moran (1992:327 n. 3).

Line obv. 22—On *à-qa-bi* as unusual Canaanite verbal preformative, see Moran (2003:261 n. 37).

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Lines obv. 29-rev. 31—Rainey's conjectural restoration is based on *EA* 289: 32–34; maybe Yanḥamu installed the men in KUR *Yarimuta*(?) (collation).
Line rev. 32—Rainey's collation proposes [*li-de$_4$-mi*] ⌜LUGAL EN-*ri*⌝.
Line rev. 35—Rainey (collation) reads [*li-d*]*e$_4$-m*[*i*] ⌜LUGAL⌝.
Line rev. 43—Note *ištu* in Assyrian for *itti* in Babylonian.
Line rev. 47—*e-nu-ma* is one of several examples in the Jerusalem letters where *enūma* is used as the equivalent of the WS preposition *kᵊ/kî* "as, like." This is a hypercorrection developed from the standard use of *inūma*/*enūma* in these Canaanite texts as the equivalent of the WS subordinating conjunction *kî* (Rainey 1989–1990:71b).

EA 287

ʿABDI-ḪEBA, THE RULER OF JERUSALEM, TO THE KING OF EGYPT

TEXT: VAT 1644.
COPIES: WA 103; *VS* 11, 163.
COLLATION: 13.11.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Ebeling (1926:375–376); Mullo Weir (in Winton Thomas 1958:39–40); Albright (*ANET* 488a+b); Freydank (in Jepsen 1975:102–103); Seux (1977:55–56); Moran (1992:328–329); Liverani (1998:91–93 [LA 38]).
COMPOSITION: The clay was produced at Jerusalem (Goren 266).

EA 287 deals with the difficulties encountered when trying to send caravans to Egypt. ʿAbdi-Ḫeba sees his enemies as conspirators who wish to seize lands belonging to the king, that is, to form a coalition opposed to loyal city rulers like himself. Besides, the major towns on the southern coastal plain are involved, but the leaders are his direct neighbors to the west and to the north, meaning Milkilu, the ruler of Gezer and the sons of Lab'ayu (Rainey 2006:85c).

This text uses Glossenkeil for special reasons, not just glosses.

Lines obv. 4–5—Rainey's reconstruction and rendering; compare Knudtzon (1915:863–864), Moran (1992:329 n. 1), and Rainey (1995–1996:119a).
Line obv. 17—*šàr-ri* is a genitive form used as nominative..
Line obv. 19—*eppušū* (⟨*eppašū*); with Assyrian vowel harmony, cf. Moran (2003:267).
Line obv. 23—Read ⌜*ia-a-nu*⌝, *contra* Knudtzon's *ia-nu*.

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Line obv. 36—*páṭ-ʳru-úˀ*; Rainey's collation.

Line obv. 37—Read [*ṣ*]*a-ʳbatˀ*, *contra* Moran (1992:329 n. 9).

Lines lo. ed. 38–39—Rainey (collation) reads ʳ*a-murˀ*, *contra* Moran's [*šum-m*]*a* (1992:329 n. 9). The reading of [URU *Ḫa-za-ti*] at the end of line 38 seems to be more likely. If KUR [URU *Ú-ru-sa-lim*], then it must have run around the corner (Rainey's collation), *contra* Albright's "Jerusalem" (*ANET* 488a), which was accepted by Moran (1992:328) and Liverani (1998:92). ʿAbdi-Ḫeba argues that there are mercenary troops in Gaza that could be sent to him to replace the Cushites.

Line lo. ed. 40—ʳÌRˀ.MEŠ *li-is-ʳkínˀ* [*šàr-ri*], *contra* Moran (1992:329 n. 10). For the sign *si*, Schröder draws two spread wedges, but Knudtzon is correct that there are two horizontal wedges together here. There are still traces of ʳÌRˀ and ʳ*kín*ˀ (line 40).

Line rev. 41—*ta-za-qa-ʳpuˀ*, N present/future or G, *contra* Moran's *ta-ṣa-qa* (1992:330 n. 11).

Lines rev. 43–44—With Moran (1992:329 n. 12).

Line rev. 53—[KASKAL.Ḫ]I.A "[a caravan (or: caravans)]caravans," *contra* [NÍG.BA]. Ḫ]I.A (Moran 1992:329 n. 16; Liverani 1998:93).

Line rev. 54—Contrary to Moran (1992:329 n. 16), who comments that the copy is against the restoration 5 *li-im* [KÙ.BABBAR], Rainey (collation) notes that Albright's rendering (*ANET* 488a) is right and adds that ʿAbdi-Ḫeba did not send five thousand people to the king, but five thousand shekels of silver.

Lines rev. 69–70—The solution by Finkelstein (1969) is still the best (*contra* Moran 1992:330 n. 20), the idiom *mattī ana kâta* was a WS rendering of "I would die for you" (cf. *EA* 136:42; *EA* 137:52; *EA* 138:27), cf. Rainey (1995–1996:71b; *CAT* 2:364).

Line up. ed. 78—[*li-is-kín*]; with Moran (1992:330 n. 22). Rainey reads ʳ*ru*ˀ, not Knudtzon's *ri*.

EA 288

ʿABDI-ḪEBA, THE RULER OF JERUSALEM, TO THE KING OF EGYPT

TEXT: VAT 1643.
COPIES: WA 103; *VS* 11, 164.
COLLATION: 07.11.2003
PHOTOGRAPHS: WSR.

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TRANSLATIONS: Ebeling (1926:376–377); Mullo Weir (in D. Winton Thomas 1958:43–44); Albright (*ANET* 488b–489a); Freydank (in Jepsen 1975:103–104); Moran (1992:330–331); Liverani (1998:96–98 [LA 41]).
COMPOSITION: The clay was produced in Jerusalem (Goren 266–267).

ʿAbdi-Ḫeba expresses his loyalty to the king, and he repeatedly asks the king to send regular troops and a commissioner to take him to Egypt. ʿAbdi-Ḫeba was well aware of Near Eastern geography: from Nahrîna to Cush. Therefore, he was aware of two important figures murdered on the way to Sillû/Sillô, the chief Egyptian border fortress on the eastern Delta frontier (Rainey 2006:85c–86a).

Line obv. 17—Read ⌜I⌝*A*⌝-*d*[*a-ya*] (Rainey's collation).
Line rev. 36—⌜*Ka*⌝-*áš*!(PA)-*šíˣᴷᴵ*; following Rainey (1978b:105), cf. Moran (1992:332 n. 8) and Liverani (1998:98 n. 132).
Line rev. 44—*ig-gi-ú-šu*; so Ebeling, followed by Moran (1992:332 n. 1).
Line rev. 47—[*am-m*]*i*-⌜*ni*$_7$⌝; cf. Nitzan (1973:24) and Moran (1992:331).
Lines rev. 49–50—Following Moran's restoration (1992:332 n. 11).
Line rev. 60—Instead of *a-na ka-aš-ši*, the scribe wrote *a-na ia-a-ši*, which is another dislectic example (cf. Rainey 1978b; 1989–1990 and collation).
Line rev. 65—Read *ba-na-ti*, not [*ša na*]-⌜*ad*⌝-*na-ti*, *contra* Moran (1992:331 n. 12).
Line rev. 66—At the beginning of the line Rainey restores [*e-nu-ma*] "because," cf. Gianto (1990:171).

There are traces of the following signs: ⌜*ka*⌝ (obv. 2); ⌜*a*⌝ (obv. 3); ⌜*ti*⌝ (obv. 21); ⌜*a*⌝ (rev. 32); ⌜*a*⌝, ⌜*na*⌝ (rev. 44); ⌜IŠKUR⌝ (rev. 45); ⌜*i*⌝, ⌜*na*⌝ (rev. 52); ⌜*i*⌝ (rev. 58); ⌜*mu*⌝ (rev. 61).

EA 289

ʿABDI-ḪEBA, THE RULER OF JERUSALEM, TO THE KING OF EGYPT

TEXT: VAT 1645 + 2709.
COPIES: WA 105 + WA 199; *VS* 11, 165.
COLLATION: 21.01.2008 and 10.11.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Ebeling (1926:377–378); Albright (*ANET* 489a+b); Campbell (1965:200–201); Moran (1992:332–333); Liverani (1998:89–91 [LA 37]).

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COMPOSITION: The clay was produced at Jerusalem (Goren 267).

ʿAbdi-Ḫeba requests military aid from the king of Egypt because of the hostile activities of Milkilu, Tagi and because the king's official, Pᵉwuru, had abandoned Jerusalem.

Lines obv. 3–4—*š*[*àr-ri*] /…*a*[*m-qut-mi*]; with Moran (1992:332), *contra* Knudtzon.

Lines obv. 11–13—A clause with extraposition (see also Rainey 1995–1996: 119a+b).

Line obv. 13—*Ru-bu-tá*(!)^{KI} appears at the end of the line. It is very badly written around the corner, cf. the DA sign in line 32. For discussion on Rubbôta, see Rainey (2006:85b).

Lines obv. 21–24—These lines are a key passage for the history of Lab'ayu, the infamous leader who is assumed to be the ruler of Shechem, *contra* Adamthwaite's suggestion (1992:8–12) that Lab'ayu was located at Peḥel and that this Jerusalem passage does not place him at Shechem. First, it may be objected that KUR *Ša-ak-mi* does not correspond to the name Shechem (Hebrew *Šᵊḵem*), which is built on the *qitl* pattern, not the *qatl*. The point is worth considering, except that variations in the pattern between Semitic dialects is well known. For example, there is *malk* "king", but also *milk* and *malik*- (Sivan 1984:243–247). Therefore, it is not necessarily unusual to find *Šakmu* rather than **ṯikmu*. The sibilant in the Jerusalem form is what we expect for Semitic /ṯ/ (Moran 2003:264 n. 51). That we have KUR *Ša-ak-mi* "the **land** of Shechem" and not URU *Ša-ak-mi* "the **city** of Shechem" is also understandable in this context. The idea is that Lab'ayu gave lands (estates, farms) to *ʿapîrû* who were landless outlaws. That was his inducement to them; it was obviously his intention when he depopulated the towns in the Dothan Valley and the Valley of Jezreel (*EA* 250:42–47; Rainey 1968). There is no reason to expect that he would give them the city of Shechem (cf. Adamthwaite 1992:8–12). Instead, it seems more likely that Mut-Baʿlu, who calls Lab'ayu his father (*EA* 255:14–21), was the ruler of Peḥel perhaps after Lab'ayu had acquired that town for him (Rainey 1995–1996:119b–120a).

Line obv. 23—*i-din-nu* is 3rd m.pl. (so also Adamthwaite, 1992). Moran has evidently taken it as a m.sg. imperfect, "when he was giving." There is much in favor of this interpretation. The form *ni-pu-uš-mi* (in line 21), with enclitic *-mi*, suggests that ʿAbdi-Ḫeba is giving a citation, and in direct quotes, the Jerusalem scribe resorts to the West Semitic verbal system of moods and tenses.

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Line obv. 26—*lu-ú a-mi-la-tu-nu* "Be ye men!" is a well-known idiom, recorded in OB texts and elsewhere (*CAD* A/2:54b). Read as an "*a*" (*AHw*:90b and *CAD* A/2:54b) and not 2 (Moran 1990:333 n. 3; also Knudtzon); this sign is typical in many places in Jerusalem letters and elesewhere. For more suggestions of scholars, see *CAT* 3:199. The verticals of the LU sign are just barely visible above and below the two horizontals (Rainey's collation).

Line rev. 28—On Qilti (Keilah), see Rainey (2006:85b).

Line rev. 29—"let us desert Jerusalem"; following *CAD* P:297a.

Line rev. 38—*ir-pí-šu*; following *AHw*:386a; Moran (1992:333 n. 5). In Egyptian *iry-pʿt*, *r pʿt* "hereditary noble" (Gardiner, *AEO* I, 14* ff.).

Line rev. 41—*li-iz-kur*; with Knudtzon and Moran (1992:333 n. 6), but could be read *li-is-kìn* as was suggested by Albright and Campbell (Rainey's collation).

Lines left ed. 50–51—For the idiom *mattī ana kâta*, see above *EA* 287 rev. 69–70.

There are traces of the following signs: ⌜*na*⌝ (obv. 1); ⌜*din*⌝ (lo. ed. 23); ⌜*nu*⌝ (rev. 27); ⌜*a*⌝, ⌜*na*⌝ (rev. 47); ⌜*a*⌝ (left ed. 51).

EA 290

ʿABDI-ḪEBA, THE RULER OF JERUSALEM, TO THE KING OF EGYPT

TEXT: VAT 1646.
COPIES: WA 106; *VS* 11, 166.
COLLATION: 10.11.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Ebeling (1926:378); Albright (*ANET* 489b); Seux (1977:58–59); Moran (1992:333–334); Liverani (1998:93–94 [LA 39]).
COMPOSITION: The clay was produced in Jerusalem (Goren 267–268).

ʿAbdi-Ḫeba gives a different view of the conflict between him and his enemies (cf. *EA* 280:16–40). According to him, Milkilu and Suwardata assembled troops of Gezer, troops of Gath, and troops of Keilah and they have seized the town of Rubbutu.

The signs resemble closely those of *EA* 289. The different clay gives them a slightly less sharp appearance.

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Line obv. 8—*pu*!(MU)-*ḫi-ru*; Greenberg (1955:49) reads *mu-ḫi-ru* but also suggests *pu*!-*ḫi-ru*, *contra* Moran's *mu-ʾì-ru* (1992:334 n. 2).
Line obv. 16—For discussion on É-^{d}NIN.IB (Bīt-NINIB), see Rainey (2006: 85b).
Line rev. 25—The Glossenkeil is over something erased.
Lines rev. 26–27—⌜*a*⌝-[*na*] ⌜KA-*i*⌝…/ [*ù a*]-⌜*na* KA-*i*⌝; following Albright and Moran (1992:334 n. 4).
Line up. ed. 28—The signs are very difficult to read. It is hard to see what Schröder claims to see; in the photograph, one can see the traces of [L]Ú! ⌜URU *Gin*$_{8}$⌝-*t*[*i*^{KI}] (Rainey's collation 22.01.2008), cf. Moran (1992:334 n. 5).

There are traces of the following signs: ⌜*bi*⌝ (obv. 2); ⌜*ba*⌝ (obv. 3); ⌜*li*⌝ (rev. 19); ⌜*a*⌝, ⌜*na*⌝ (rev. 21).

EA 291

ʿABDI-ḪEBA, THE RULER OF JERUSALEM, TO THE KING OF EGYPT

TEXT: VAT 1713.
COPY: *VS* 11, 167.
COLLATION: 27.01.2004 and 28.01.2004.
PHOTOGRAPHS: WSR and Vita.
COMPOSITION: The clay is like the Gezer tablets; it seems that *EA* 291 was sent from Gezer when peaceful relations existed between the two polities, the ruler of Gezer and the ruler of Jerusalem (Goren 268–269).

This tablet is too fragmentary.

Line lo. ed. 12—Read [*l*]*i*-[*i*]*m*-⌜*lik* LUGAL⌝. Knudtzon (see 1915:878 n. a) reads [*l*]*i-iš-me*.
Line rev. 13—⌜*ù* ÌR.ḪI.A⌝-[*šu*], *contra* Knudtzon.
Line rev. 15—The same sign for "*a*" is used in *EA* 289:26.
Line left ed. 24—[*l*]*a-ma-di*⌝ [LUGAL], *contra* Knudtzon.

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EA 292

BAʿLU-DĀNI (OR BAʿLU-SHIPṬI), THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: BM 37647.
COPY: Scheil (1892:298).
COLLATION: 10.08. 1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Albright (*ANET* 489b–490a); Moran (1992:335); Liverani (1998:103–104 [LA 49]).
COMPOSITION: As *EA* 268 (Goren 273).

Baʿlu-dāni reports a dispute with an Egyptian official over possession of a newly refurbished fort.

Line obv. 3—^{Id}IŠKUR.DI.KUD; cf. Knudtzon (1915:879 n. h) and Moran (1992: 335 n. 1). ⌜ÌR-*ka*⌝ is faint but legible (Rainey's collation).

Line obv. 8—⌜*am*⌝ is barely legible, but it is the best reading (Rainey's collation).

Line rev. 29—⌜*ba-ni-ti*⌝? is very faint (Rainey's collation).

Line rev. 30—The location of Manḫatu is still unknown, but it must be in a position to protect Gezer from danger in the mountains (Rainey 2006:86a).

Line rev. 35—*ši* is small and written slightly higher, on the edge of the tablet. It is very faint (Rainey's collation).

Line rev. 36—NU-*id* (= *piqid*, also in *EA* 238:4), cf. *AHw*:8252, but this is an error for *tar* (Rainey's collation).

Line rev. 47—Rainey (1989–1990:71b–72a) rejects Moran's "the pot of a debt" in view of *ḫu-bu-ul-li* in *EA* 297:14 (Moran 1992:335 n. 4). The pot is used as a parable of someone who is in dire straits, viz. the city of Gaza (*EA* 292) or the sender of the letter (*EA* 297). A pot that is given as surety for a loan is hardly a suitable picture. Therefore, it seems that there could only be one possible solution, viz. that *ḫubullu* must mean "damaged." In spite of its resemblance to the Akkadian term, *ḫubullu* "debt," there is nothing to preclude its being derived from the common Semitic **ḫbl* "to destroy, to damage." The form is that of an adjective depicting a defect, *qutullu*.

There are traces of the following signs: M[EŠ], ⌜*ka*⌝ (obv. 4); ⌜EN⌝, ⌜*ia*⌝ (obv. 5); ⌜*ir*⌝ (obv. 12); ⌜*te*⌝ (obv. 14); ⌜MEŠ⌝ (obv. 16); ⌜*iš*⌝ (obv. 17); ⌜*ma*⌝ (lo. ed. 24); ⌜*ša*⌝, ⌜*ša*⌝ (rev. 25); ⌜*lu*⌝, ⌜*ú*⌝, ⌜*ia*⌝ (rev. 33); ⌜*iš*⌝ (rev. 48).

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EA 293

BAʿLU-DĀNI (OR BAʿLU-SHIPṬI), THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: C 4774 (12231).
COPY: WA 201.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:336); Liverani (1998:102–103 [LA 48]).
COMPOSITION: Not examined.

Line obv. 3—ʳᴵᵈIŠKURʾ.DI.KUD; the identity of the sender is not doubtful, see also in *EA* 292:3 and Moran (1992:336 n. 1).
Line obv. 8—Read [*i*]*š-te-mé* with Gordon and Moran (1992:336 n. 2).
Line lo. ed. 14—*i-nu-ma*; with Gordon and Moran (1992:336 n. 3). Rainey also confirms that the first sign is completely preserved, *contra* Knudtzon.
Line rev. 15—ʳLÚ.KÚRʾ; Rainey confirms Gordon's questionable reading (Moran 1992:336 n. 4).
Line rev. 20—Contrary to Knudtzon, Rainey reads […]*uš-ša* ʳ*it-ti-šu-nu*.

There are traces of the following signs: ʳ*a*ʾ (obv. 10); ʳ*a*ʾ (obv. 12).

EA 294

ZIMREDDA, THE RULER OF LACHISH, TO THE KING OF EGYPT

TEXT: BM 29854.
COPY: BB, 71.
COLLATION: 03.09.1999 and 27.07.2004.
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:336–337); Liverani (1998:104–105 [LA 50]).
COMPOSITION: *EA* 294 was sent from Tel Ashdod (Goren 293–294).

Zimredda complains that Piya (Peʾya), the king's official, commandeered some of his men whom he (Zimredda) had assigned to guard the Egyptian storehouse at Joppa.

Line obv. 3—Read ʳ*um-ma* ˡ*Zí-im-re-da*ʾ ÌR-*ka* (Rainey's reading was supported by Leonhard Sassmannshausen on 27.07.2004). See photograph for the suggested reading: ***um-ma* I *Zí-im-re-*ʳ*da*ʾ ÌR-(*ka*)**. Knudtzon read

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[*um-m*]*a* [*a*]*d*[a][-*d*]*a*-[*da*]-*ni ardu-ka* (footnote a: "Die Spuren deuten auf ad oder ṣi hin."); see Moran (1975:155 = 2003:284). The first sign is probably AD or ṢI, the last sign almost certainly NI, and the second and third signs are possibly DA.

Line obv. 4—Rainey observed traces of -˹*na* GÌR.ḪI.A LUGAL EN˺.

Line rev. 22—On *šu-nu-ti* (= Egyptian *šnwt* "granary"), see Alt (1944 = 1953:224 n. 2).

There are traces of the following signs: *i*˹*a*˺ (obv. 1); ˹[d]UTU˺, ˹*ia*˺ (obv. 2); ˹*um*˺ (obv. 3); ˹*na*˺, ˹DINGIR˺, ˹MEŠ˺ (obv. 4); ˹*ru*˺ (obv. 12); ˹*qa*˺ (obv. 13); ˹*ma*˺ (obv. 14); ˹*ši*˺ (rev. 18); ˹*uš*˺ (rev. 19); ˹*ki*˺ (rev. 27); ˹*ur*˺ (up. ed. 33); ˹*da*˺ (left ed. 35).

EA 295

BAʿLU-DĀNI (OR BAʿLU-SHIPṬI), THE RULER OF TYRE, TO THE KING OF EGYPT

TEXT: VAT 1650.
COPIES: WA 88; *VS* 11, 168.
COLLATION: 16.09.1999
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:337); Liverani (1998:148–149 [LA 116]).
COMPOSITION: As *EA* 151 (Goren 168).

This tablet was sent from Tyre. It seems that Baʿlu-dāni, the ruler of Tyre, was the predecessor of Abi-Milku, who was killed in a palace revolt (see *EA* 89; Moran 1992:338 n. 1).

Line obv. 14—[LÚ URU *Ṣí-*]*du-na*; following Na'aman (1979:673) and see Moran (1992:338 n. 3).

Line obv. 16—ḪUL.GÁL; cf. Borger (2003:410 No. 733) and U_4. ḪUL.GÁL (Borger 2003:382 No. 596).

Line obv. 18—With Moran (1992:338 n. 4).

Line rev. 3—[*e-p*]*í-*˹*iš*˺; cf. Moran (1992:338 n. 5).

Line rev. 6—IGI.KÁR EN.[NUN]; cf. Moran (1992:338 n. 6).

Line rev. 8—Perhaps *ú-š*[*e-er-ti*].

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EA 296

YAʿṬIRI, A RULER IN THE SOUTH OF CANAAN (?), TO THE KING OF EGYPT

TEXT: BM 29840.
COPY: BB, 57, W 214.
COLLATION: 06.09.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Oppenheim (1967:125–126); Moran (1992:3338–339); Liverani (1998:66 [LA 1]).
COMPOSITION: The origin of the clay is limited to the section of the coastal plain between Ashdod in the south and the area of Caesarea in the north; it seems that it was probably sent from Ashdod (Goren 292–293).

Yaʿṭiri declares his loyalty to his lord, the king of Egypt; he mentions that he is "guarding the gate of the city of Gaza and the gate of the city of Yapô," and wherever the regular troops of the king go, he is with them.

Lines rev. 19, 21—*pal*, *bal*, in the middle two small vertical wedges.
Line rev. 35—*it*-[*ti-šu-nu*] of Bezold and Budge (1892:57) and Winckler (1896 no. 214) is better than Knudtzon's restoration (Rainey's collation).

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝, ⌜*šàr*⌝, ⌜*ia*⌝ (obv. 1); ⌜*ia*⌝ (obv. 2); *I*⌜*a*⌝, ⌜*ri*⌝, *k*[*a*] (obv. 4); ⌜^{d}UTU⌝, ⌜MEŠ⌝ (obv. 7); ⌜*ti*⌝ (obv. 10); ⌜*am*⌝ (obv. 11); ⌜*na*⌝ (rev. 31); ⌜*ti*⌝ (rev. 33); ⌜*li*⌝ (rev. 34); ⌜*a*⌝ (rev. 35); ⌜*ù*⌝ (rev. 36).

EA 297

YAPAʿI, THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: BM 29834.
COPY: BB, 51.
COLLATION: 19.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Albright (*ANET* 490a); Moran (1992:339); Liverani (1998: 105–106 [LA 52]).
COMPOSITION: As *EA* 268 (Goren 273).

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Line obv. 14—For the meaning of *ḫubulli*, see above *EA* 268 rev. 47 and also Rainey (1989–1990:71b–72a). On the position of the gloss, cf. Moran (1992:339 n. 1).

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝ (obv. 1); ⌜MEŠ⌝ (obv. 4); ⌜*ba*⌝ (obv. 8).

EA 298

YAPAʿI, THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: BM 29834.
COPY: BB, 51.
COLLATION: 19.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Albright (*ANET* 490a); Freydank (in Jepsen 1975:100); Moran (1992:340); Liverani (1998:106 [LA 53]).
COMPOSITION: *EA* 268 was probably sent from Gaza; its clay originates from the coastal strip between Raphia and Ashkelon (Goren 273–274).

Yapaʿi, the third ruler of Gezer, complains about a younger brother who had entered into the town of Mô'ḫazi. The clay of *EA* 298 is full of seashell fragments and there are still many more traces of signs.

Line obv. 10—Read ⌜^{d}UTU⌝ *ša iš-*⌜*tu ša*$_{10}$⌝*-mì-*⌜*i*⌝.
Line rev. 26—*qa-*⟨*ti*⟩*-šu*; cf. Greenberg (1955:49) and Moran (1992:340 n. 1).
Line rev. 28—Read [*i*]-⌜*na*⌝*-an-na* of BB and W. Rainey (1989–1990:72a, his collation and 2006:86a) rejects the putative place name *T*⌈*i*⌉*-i*[*a-n*]*a* which was proposed by Na'aman (1979:679 n. 28) and accepted by Moran (1992:340 n. 2). Knudtzon's [*k*]*i* at the end of the line is just the ⌜*i*⌝ of the end of line 10. From the reverse side the latter saw two holes, probably where seashell fragments had broken out, and the vertical is actually two wedges of the ⌜*i*⌝. In BA 4, 115f. he thought the sign was *di* (Knudtzon 1915:894 n. b).

There are traces of the following signs: ⌜*ia*⌝, ⌜*ia*⌝ (obv. 1); ⌜*ša*⌝ (obv. 2); ⌜ÌR⌝, ⌜*ka*⌝ (obv. 6); ⌜*ka*⌝ (obv. 7); ⌜*ka*⌝ (obv. 6); ⌜RA⌝ (obv. 8); ⌜*a*⌝ (obv. 9); ⌜*tu*⌝ (obv. 10); ⌜*a*⌝ (obv. 11); ⌜*ḫa*⌝, ⌜*ḫi*⌝, ⌜*in*⌝ (obv. 12); ⌜*ru*⌝ (obv. 14); ⌜*i*⌝ (obv. 15); ⌜EN⌝, ⌜*na*⌝ (obv. 16); ⌜*te*$_{9}$⌝, ⌜*me*⌝, ⌜*ma*⌝ (obv. 17); ⌜LUGAL⌝ (lo. ed. 18); ⌜*ep*⌝, G[ÌR] (rev. 19); ⌜*li*⌝ (rev. 20); ⌜*iš*⌝, ⌜*tu*⌝ (rev. 23); ⌜*zi*⌝ (rev. 25); ⌜*da*⌝ (rev. 26); ⌜*u*⌝, ⌜*ma*⌝ (rev. 28); ⌜*tu*$_{4}$⌝, ⌜UGU⌝ (rev. 29); ⌜*li*⌝, ⌜*pu*⌝ (rev. 31); ⌜*ra*⌝ (rev. 32); ⌜*nu*⌝ (rev. 33).

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EA 299

YAPAʿI, THE RULER OF GEZER, TO THE KING OF EGYPT

TEXT: BM 29832.
COPY: BB, 49.
COLLATION: 05.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:340–341); Liverani (1998:107 [LA 54]).
COMPOSITION: As *EA* 298 (Goren 274).

Line obv. 19—*u* ⟨*yu*⟩*-uš-ši-ra*; following Izre'el (1977:163). 3rd m.sg. is needed because the subject is LUGAL and also because of *qa-at-šu*, but it could be imperative with switch to 3rd m.sg.
Line lo. ed. 20—*yi-iṭ-ra-*⌜*ni*⌝?; cf. Moran (1992:341 n. 2).

There are traces of the following signs: ⌜*ia*⌝, ⌜^{d}⌝, ⌜*ša*⌝ (obv. 2); ⌜*pa*⌝, ⌜*ḫi*⌝ (obv. 3); ⌜*ri*⌝, ⌜*ki*⌝ (obv. 4); ⌜*ša*⌝, ⌜GÌR⌝ (obv. 5); ⌜*ia*⌝ (obv. 7); ⌜^{d}UTU⌝ (obv. 8); ⌜EN⌝, ⌜*gal*⌝ (obv. 14); ⌜^{d}⌝, ⌜*ša*$_{10}$⌝ (obv. 16); ⌜*a*⌝, ⌜*ma*⌝ (obv. 17); ⌜EN⌝ (lo. ed. 20); *i*[*a*] (rev. 22).

EA 300

YAPAʿI, THE RULER OF GEZER, TO THE KING OF EGYPT

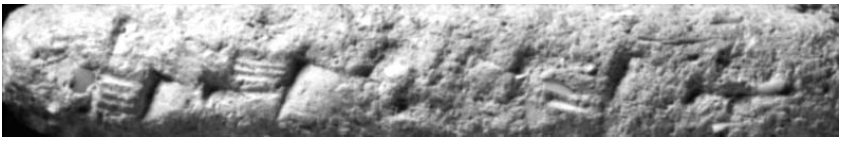
TEXT: VAT 1606.
COPIES: WA 165; *VS* 11, 171.
COLLATION: 16.02.2008 and 22.10.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:341); Liverani (1998:107 [LA 55]).
COMPOSITION: Similar to *EA* 298 (Goren 274).

Yapaʿi writes to the king that he will serve him, following his father's and his grandfather's tradition of service.

Line obv. 10—At the end of the line there are traces of ⌜LUGAL⌝, but there is no room for [EN-*ia*] as Moran (1992:341 n. 1) suggested.
Line obv. 11—Read ⌜EN-*ia*⌝ *a-*⌜*na* ÌR-*šu*⌝, *contra* Moran (1992:341 n. 1).
Line obv. 15—On the edge there are traces of ⌜LUGAL.⌝
Line obv. 17—Restore ⌜*ia-a-ti*⌝.

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Line lo. ed. 18—Read *tu-šu-ra*!*-ba-ni*, 3rd collective plural present/future + ventive or with 3rd f.pl. (WS use of *t-*) in *-āni*(*m*), not Knudtzon's *tu-šu-r*[*u*]*-ba-ni*. Izre'el (1978b:44 n. 118), who is following the latter, comments on this strange form as being built on Akkadian stative *šūrub*. Na'aman's attempt (1979:679 n. 30) to read the text based on Schröder's copy is far from reality.



Line rev. 22—Rainey (collation) reads A.A-*ia u* ⌜AB⌝!.⌜BA⌝-*ti*[*-ia*(?)] "by father and [my(?)] ancestors." A.A = *a-bu-um* (cf. *CAD* A/1:67b; *MSL* 2 127:16–17).

Line rev. 23—The signs of *u ša-ni-*⌜*tam*⌝ are clear; *-tam* is like ÉRIN. ⌜*él*⌝-*te*$_9$-⌜*né-mé*⌝; if ⌜*il*⌝, then it is a pure MB form as "Akkadianism," an archaic form (like the Jerusalem letters) with two verticals at the end.

Line rev. 28—The sign UTU is written like ÉRIN.

There are traces of the following signs: ⌜*a*⌝ (obv. 8); ⌜7⌝, ⌜*šu*⌝, ⌜*u*⌝, ⌜7⌝, ⌜*ta*⌝, ⌜*a*⌝, ⌜*an*⌝ (obv. 9); ⌜*te*⌝ (rev. 25).

EA 301

SHUBANDU, A RULER IN THE SOUTH OF CANAAN, TO THE KING OF EGYPT

TEXT: C 4781 (12214).
COPY: WA 117.
COLLATION: January 1980.
TRANSLATIONS: Moran (1992:342); Liverani (1998:74 [LA 13]).
COMPOSITION: Not examined.

Shubandu's texts are replying to a Pharaonic message. In addition to his obedient expression, Shubandu mentions his delivery of oxen and 20 girls. The clay of all of Shubandu's tablets is like those of Yapaʿi: they are grey with flecks of seashells.

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There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜*ša*$_{10}$⌝ (obv. 2); ⌜*iš*⌝, ⌜*ša*$_{10}$⌝, ⌜*i*⌝ (obv. 8); ⌜7⌝ (obv. 9); ⌜*iš*⌝ (rev. 23).

EA 302

SHUBANDU, A RULER IN THE SOUTH OF CANAAN, TO THE KING OF EGYPT

TEXT: VAT 332.
COPIES: WA 120;*VS* 11, 172.
COLLATION: 03.09.2003
PHOTOGRAPH: WSR.
TRANSLATIONS: Moran (1992:342); Liverani (1998:74 [LA 14]).
COMPOSITION: As *EA* 321 (Goren 297).

Shubandu declares that he makes the preparations that Pharaoh had requested.

There are traces of the following signs: ⌜*i*⌝ (obv. 3); ⌜*a*⌝, ⌜*na*⌝ (obv. 13).

EA 303

SHUBANDU, A RULER IN THE SOUTH OF CANAAN, TO THE KING OF EGYPT

TEXT: BM 29821.
COPY: BB, 38.
COLLATION: 20.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:342–343); Liverani (1998:74–75 [LA 15]).
COMPOSITION: Most likely an Ashkelon-made tablet (Goren 297).

Shubandu responds to Pharaoh that he has listened carefully to his official.

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝, *i*⌜*a*⌝ (obv. 1); ⌜UTU⌝ (obv. 8); ⌜7-*šu*⌝ (obv. 9); ⌜*a*⌝, ⌜*an*⌝, ⌜*iš*⌝, ⌜*te*$_9$⌝, ⌜*ḫa*⌝ (obv. 10); ⌜*tu*⌝, ⌜*ma*⌝ (obv. 11); ⌜*šar*⌝ (lo. ed. 17); ⌜*it*⌝ (lo. ed. 18); ⌜*gal*⌝ (rev. 21).

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EA 304

SHUBANDU, A RULER IN THE SOUTH OF CANAAN, TO THE KING OF EGYPT

TEXT: BM 29822.
COPY: BB, 39.
COLLATION: 20.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:343); Liverani (1998:75 [LA 16]).
COMPOSITION: Most likely an Ashkelon-made tablet (Goren 298).

Shubandu's obedience is expressed by his guarding the place of the king.

Line obv. 1—Contrary to Knudtzon and others, Rainey does not restore [DINGIR(.MEŠ)-*ia*] at the end of the line.

There are traces of the following signs: ⌜UTU⌝, ⌜UTU⌝ (obv. 2); ⌜*ba*⌝ (obv. 4); ⌜*ep*⌝, ⌜*ri*⌝ (obv. 5); ⌜*ša*⌝, ⌜*ka*⌝ (obv. 6); ⌜LÚ⌝, ⌜*ša*⌝ (obv. 7); ⌜*na*⌝, ⌜MEŠ⌝ (obv. 8); ⌜EN⌝, ⌜*i*⌝*a*, ⌜d⌝UTU⌝ (obv. 9); ⌜AN⌝ (obv. 10); ⌜*ù*⌝, ⌜*ta*⌝, ⌜*a*⌝, ⌜*an*⌝ (obv. 11); ⌜*ḫi*⌝, ⌜*in*⌝ (obv. 12); ⌜*ma*⌝ (obv. 14); ⌜*iš*⌝, *w*⌜*a*⌝, ⌜*te*⌝ (obv. 15); ⌜*ša*⌝, ⌜EN⌝ (obv. 16); ⌜*ša*⌝, ⌜*iš*⌝ (obv. 16); ⌜*a*⌝, ⌜*šar*⌝ (rev. 20); ⌜*ti*⌝ (rev. 21); ⌜*de*⌝ (rev. 23).

EA 305

SHUBANDU, A RULER IN THE SOUTH OF CANAAN, TO THE KING OF EGYPT

TEXT: C 4780 (12215).
COPY: WA 116.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:343); Liverani (1998:75 [LA 17]).
COMPOSITION: Not examined.

In addition to his response that he is truly guarding the place of the king, Shubandu points out that the *ʿapîru* men are stronger than him.

There are traces of the following signs: ⌜*ša*⌝, ⌜*iš*⌝ (obv. 10); ⌜7⌝, ⌜*šu*⌝ (obv. 11); ⌜*ḫa*⌝, ⌜*ù ma*⌝ (lo. ed. 14); ⌜*iš*⌝ (rev. 15); ⌜*it*⌝ (rev. 20); ⌜*ù*⌝ (rev. 23); ⌜*na*⌝ (rev. 24).

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EA 306

SHUBANDU, A RULER IN THE SOUTH OF CANAAN, TO THE KING OF EGYPT

TEXT: BM 29823.
COPY: BB, 40.
COLLATION: 20.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:344); Liverani (1998:75–76 [LA 18]).
COMPOSITION: As *EA* 321 (Goren 298).

For paying homage to Pharaoh, Shubandu sends another servant to the king. Moran has made some significant contributions to the reading and Rainey has also made minor additions.

Line obv. 6—The *a* sign at the beginning of the line is invisible today.
Line obv. 12—E[N-*ia*]; with BB, *contra* Knudtzon and Na'aman (1979:344 n. 34).
Lines obv. 13–14—For the restoration, see Moran (1992:344 n. 1). Rainey observed traces of ⌜*ka*⌝ (line 13) and ⌜*lí*⌝, and contrary to Moran, he does not read [*ù*] in line 14.
Line obv. 16—At the end of the line, Rainey (1989–1990:72a; *CAT* 3:87) suggests [UGU-*ia*].
Line obv. 17—*yi-*⌜*de*⌝; with Moran (1992:344 n. 3), *contra* Knudtzon and *CAD* A/2:15b.
Line rev. 24—⌜*ša-na-am*; with Knudtzon, *contra* BB's ⌜*it-ti*⌝*-ia*(?).
Line rev. 25—*šu-*⌜*ta*⌝*-ši-*⌜*ri*⌝; with Moran's ⌜*ri*⌝ (1992:344 n. 5), *contra* Knudtzon's questionable *ru*[*m*].
Line rev. 31—With Moran (1992:344 n. 6).
Line rev. 34—Rainey offers ⌜*a*⌝?*-na-ki-*[*am*?], *contra* the GN which Knudtzon suggests and Rainey (1989–1990:72a).

There are traces of the following signs: ⌜*ma*⌝, ⌜*Šu*⌝ (obv. 3); ⌜*ri*⌝, ⌜2⌝ (obv. 4); ⌜UTU⌝, ⌜*iš*⌝, ⌜AN⌝, ⌜$ša_{10}$⌝, ⌜*mì*⌝ (obv. 7); ⌜7⌝, ⌜*ù*⌝, ⌜7⌝, ⌜*a*⌝, ⌜*an*⌝ (obv. 8); ⌜*ta*⌝, ⌜*ḫa*⌝, ⌜*ḫi*⌝, ⌜*in*⌝ (obv. 9); ⌜*ù*⌝, ⌜UZU⌝ (obv. 11); ⌜*ša*⌝ (obv. 12); ⌜*da*⌝ (obv. 16); ⌜*a*⌝ (obv. 19); ⌜*ma*⌝ (rev. 21); ⌜*gal*⌝ (rev. 22); ⌜*al*⌝ (rev. 23); ⌜*a*⌝, ⌜*na*⌝, ⌜*šu*⌝ (rev. 25); ⌜*um*⌝, ⌜*ga*⌝ (rev. 26); ⌜*ti*⌝ (rev. 31).

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EA 307

A RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1586.
COPIES: WA 215; *VS* 11, 170.
COLLATION: 09.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:345); Liverani (1998:113 [LA 67]).
COMPOSITION: A letter from Gaza or Ashkelon. As *EA* 321 (Goren 311).

EA 307 is part of the group of the letters which are replies to an order from Pharaoh. The ruler informs the king that he is truly guarding his place and also expresses his wish that the king knows about the strong power of the *ʿapîru* men against them.

Line rev. 11'—Contrary to Knudtzon's [ú], Rainey observed trails of it.
Line rev. 12'—Read KUR.K[I-*šu*]; with Vita's photo. Knudtzon (1915:908 n. b) saw the K[I], but contrary to him, it looks like there is not enough space for [MEŠ-*šu*] (Rainey's collation).

EA 308

A RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1602.
COPIES: WA 172; *VS* 11, 173.
COLLATION: 20.10.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:345); Liverani (1998:113 [LA 68]).
COMPOSITION: As *EA* 307 (Goren 311).

Concerning the Pharaoh's request for horses, the ruler promises horses to the king's servant.

Line rev. 9—Read ⌜*iz*⌝-*ze-e*[*b*] (Rainey's collation).

There are traces of the following signs: ⌜MEŠ⌝ (obv. 2); ⌜*in*⌝ (obv. 7); ⌜*a*⌝, ⌜*na*⌝ (rev. 6).

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EA 309

A RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1874.
COPIES: WA 221; *VS* 11, 174.
COLLATION: 09.02.2004.
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:345); Liverani (1998:113–114 [LA 69]).
COMPOSITION: As *EA* 307 (Goren 311–312).

This broken tablet deals with the delivery of servants and shekels of silver to Pharaoh by the ruler.

Line obv. 18—Rainey completes *be-l*[*í-ia*].

EA 310

A RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1698.
COPY: *VS* 11, 169.
COLLATION: 16.01.2004.
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:346).
COMPOSITION: As *EA* 307 (Goren 312).

Only few words of this broken tablet are preserved.

EA 311

A RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1698.
COPY: *VS* 11, 169.
COLLATION: 17.10.2003
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:346).
COMPOSITION: As *EA* 307 (Goren 312).

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The ruler declares that he is following the orders and guarding the city of the king.

Line obv. 14—Rainey restores [*iš-te-*]ʳ*me*ˀ *a-*ʳ*wa*ˀ[*-ti*].

EA 312

A RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1886 + 1709.
COPY: *VS* 11, 176.
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:346).
COMPOSITION: As *EA* 307 (Goren 312).

This tablet is too fragmentary.

EA 313

A RULER OF (?) TO THE KING OF EGYPT

TEXT: C 4782 (12228).
COPY: WA 197.
COLLATION: January 1980.
TRANSLATIONS: Moran (1992:346); Liverani (1998:114 [LA 70]).
COMPOSITION: Not examined.

Moran's suggestion that *EA* 313 was very probably sent by Shubandu is based on the clay (grayish and filled with seashell fragments) and the script (Moran 1992:347 n. 1). Here, the ruler reports to the king about his payment to the commissioner.

Line obv. 1'—Gordon's reading *ka* at the end of this line is more likely than at the end of line 2 as Knudtzon thought (Moran 1992:347 n. 2).
Line obv. 2'—With Moran (1992:347 n. 3).
Line obv. 15'—Read ʳ*ša*!*-ri*ˀ; with Knudtzon's questionable ʳ*ša*ˀ, *contra* Moran (1992:347 n. 5).
Line obv. 19'—Rainey reads *mì-iḫ-*ʳ*ṣú-mi*ˀ and cf. Moran (1992:347 n. 6).

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There are traces of the following signs: ⌜*ri*⌝ (obv. 3'); ⌜*na*⌝ (obv. 15'); ⌜*ú*⌝ (rev. 17').

EA 314

PU-BAʿLU, THE RULER OF YURZA, TO THE KING OF EGYPT

TEXT: C 4782 (12219).
COPY: WA 153.
COLLATION: January 1980.
TRANSLATIONS: Moran (1992:347); Liverani (1998:67 [LA 2]).
COMPOSITION: Not examined.

Following the orders of the king, Pu-Baʿlu sends the king a shipment of glass.

Line obv. 14—LÚ.UR.G[I_{12}]; perhaps GÉME = G[I_{12}], see Labat (no. 558 p. 231) and Borger (2003:226 No. 890).

EA 315

PU-BAʿLU, THE RULER OF YURZA, TO THE KING OF EGYPT

TEXT: BM 29839.
COPY: BB, 56.
COLLATION: 27.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:347–348); Liverani (1998:67–68 [LA 3]).
COMPOSITION: It seems that the clay originates from the northwestern Negev. Tell Jemmeh is the best candidate to be Yurza, but another possible candidate is Tel Haror; it is located on the main road which connected Gaza with the Beersheba Vally (Goren 300–301).

Pu-Baʿlu accepts Reʿ-anapa, the royal commissioner, at the command of the king, who is like the Sun.

Line obv. 12—*a-wa-ta*$_5$ (pl. construct) for *a-wa-te* as in line 17.
Line obv. 15—Rainey's collation suggests [*da*]*m-qá* as in *EA* 326:18, *contra* Moran (1992:348) and Liverani (1998:68 n. 18), who accepted Knudtzon's [*da*]*nni* (1915:919 n. d).
Line obv. 16—Read UR!(UŠ).GI$_7$!(GU).

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Line obv. 17—[*yi-n*]*a-ṣa-ru*; following Rainey (1978a:84).

There are traces of the following signs: ⌜*a*⌝, ⌜*na*⌝ (obv. 5); ⌜*ḫi*⌝ (obv. 6); ⌜*ma*⌝ (obv. 7); ⌜*ṣa*⌝ (obv. 11); ⌜*ša*⌝, *i*⌜*a*⌝ (obv. 12).

EA 316

PU-BAʿLU, THE RULER OF YURZA, TO THE KING OF EGYPT

TEXT: BM 29838.
COPY: BB, 55.
COLLATION: 31.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:348); Liverani (1998:68–69 [LA 4]).
COMPOSITION: As *EA* 315 (Goren 301).

A message of Pu-Baʿlu to the royal scribe.

Line obv. 12—⌜*yi-im*⌝*-ta-ku*$_8$; cf. Moran (1992:348 n. 1).
Line obv. 13—⌜DUG$_4$.GAR.RA⌝; cf. Moran (1992:348 n. 2). There are still traces of ⌜*nu*⌝.
Line obv. 15—[^{I}*Ta*]*ḫ-m*[*a-i*]*a*; with Moran (1992:348 n. 3).
Lines rev. 16–17—^{I}*ša-aḫ-ši-ḫa-ši-*⌜*ḫa*⌝ represents the Egyptian word *sḫ-šʿ.t šʿ.wt* "scribe" (Albright 1946:20a; Schulman 1964:60 n. 73; Helck 1971:435 n. 6; Moran 1992:348 n. 4; Cochavi-Rainey 1997:104–105; Mynarova 2007:94 n. 475–477).
Line rev. 18—At the beginning of the line Rainey obsereves traces of ⌜*i*⌝, *contra* Knudtzon's [i].
Line rev. 20—The sign *na* is invisible today.

There are traces of the following signs: ⌜EN⌝ (obv. 1); ⌜*ka*⌝ (obv. 4); ⌜MEŠ⌝, ⌜*ri*⌝, ⌜*ka*⌝ (obv. 5); ⌜2⌝, ⌜*ia*⌝ (obv. 6); ⌜^{d}⌝ (obv. 7); ⌜*i*⌝, ⌜*na*⌝, ⌜*ma*⌝, ⌜*gal*⌝, ⌜*u*⌝, ⌜*mi*⌝ (obv. 11); ⌜LUGAL⌝, ⌜*nu*⌝ (obv. 13); ⌜*ša*⌝ (obv. 15); ⌜^{d}IŠKUR⌝, ⌜*a*⌝, ⌜*na*⌝, ⌜2⌝, ⌜GÌR⌝ (rev. 17); ⌜*nu*⌝, ⌜*mi*⌝, ⌜*im*⌝, ⌜*ma*⌝ (rev. 18); *n*[*a*] (rev. 19); ⌜*ša-šu*⌝ (rev. 20); ⌜*qá*⌝ (rev. 24); ⌜*a*⌝ (rev. 25).

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EA 317

DAGANTAKALA, A RULER IN NORTHERN CANAAN, TO THE KING OF EGYPT

TEXT: VAT 1676.
COPIES: WA 129; *VS* 11, 177.
COLLATION: 04.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Artzi (1968:170); Moran (1992:349); Liverani (1998:297 [LA 270]).
COMPOSITION: As *EA* 211 (Goren 309).

Concerning the king's orders, Dagantakala mentions his father's and his grandfather's tradition of obedience.

Line lo. edge 16—[*ti*]-*pu-šu*; here Rainey prefers the prefix *ti-* for plural to *i-* or *yi* (Knudtzon 1915:922 n. c).
Line rev. 21—LÚ ˹MÁŠKIM *ḫa*˺-*za-ni-ka* is a designation of an Egyptian official (see Moran 1992:349 n. 2).

EA 318

DAGANTAKALA, A RULER IN NORTHERN CANAAN, TO THE KING OF EGYPT

TEXT: BM 29838.
COPY: BB, 55.
COLLATION: 31.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:349); Liverani (1998:297–298 [LA 271]).
COMPOSITION: As *EA* 317 (Goren 309).

Dagantakala asks the king to deliver him from his powerful enemies.

Line obv. 9—Rainey's *da-a*[*n*]-˹*nu-ti-ia*˺ was checked with photo 13.04.2008. The next sign after *da* is filled by white seashell fragments (collation).
Lines rev. 16–17—˹*ù i-na-ma-a-šu*˺ / *al-tap-ra*; Rainey's collation confirms the reading by Moran (1992:350 n. 3), but he notes that contrary to Moran's ⟨ *tap*⟩, he saw the *tap* sign.

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Line rev. 20—Although the morphology of the verb is 2nd person, the context and the use of the pronoun suffix *atta* earlier on the line support Weippert's proposal (1967:76 n. 2) to ignore the 2nd person *tu-* and still read the verb as an imperative.

Line rev. 21—⌜*ù i-na-ma-a-šu*⌝ "so that I can depart"; following Rainey's collation, *contra* Artzi (1968:170), Moran (1992:350 n. 4) and Rainey (1995–1996: 120a).

Line rev. 22—At the end of the line, Rainey observed traces of ⌜*ia*⌝, *contra* Knudtzon's [-ia].

There are traces of the following signs: ⌜*an*⌝ (obv. 14); ⌜LUGAL⌝ (obv. 15); ⌜*mu*⌝ (rev. 16); ⌜*ù*⌝ (rev. 18); ⌜*be*⌝, ⌜*li*⌝, ⌜*ia*⌝ (rev. 19); ⌜*tu*⌝, ⌜*še*⌝, ⌜*ze*⌝, ⌜*ba*⌝, ⌜*an*⌝, ⌜*ni*⌝ (rev. 20); ⌜*ù*⌝ (rev. 21); ⌜*a*⌝, ⌜*na*⌝, ⌜LUGAL⌝ (rev. 22).

EA 319

SURASHAR, THE RULER OF THE TOWN OF GINTI-ASHNA, TO THE KING OF EGYPT

TEXT: VAT 1722.
COPIES: WA 145; *VS* 11, 178.
COLLATION: 26.01.2004
PHOTOGRAPHS: WSR and Vita.
TRANSLATIONS: Moran (1992:350); Liverani (1998:138–139 [LA 102]).
COMPOSITION: The clay is from the area between Raphia and Ashkelon (Goren 302).

Surashar declares that he has indeed listened to the royal commissioner.

Line obv. 5—Read URU ⌜*Gin*$_8$⌝-*ti-aš-na*. Knudtzon—amêlu ša ^{alu}*a*[*ḫ*]-ti-rum-na "der Mann von *A*[*ḫ*]tirumna". Naturally, Schröder 's drawing tends to confirm Knudtzon's reading. Schröder obviously made no attempt to improve the reading and thus he ignored the traces of many other wedges in the abraded area.

Schröder—



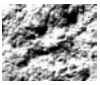
But Knudtzon had also written to Weber expressing second thoughts about his reading. In Weber (1915:1352—Z. 5): "Die Lesung des Namens der Stadt ist ganz unsicher. Das erste Zeichen kann außer *aḫ* (*iḫ*, *uḫ*), bzw. *a*' (*i*',

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*u*ʾ), wohl auch *gín* (*ḫar*, *mur*) gewesen sein und das dritte ist statt *rum* vielleicht eher *aš* zu lesen. (Knudtzon, brieflich.)"

Most scholars accepted Knudtzon's later suggestion and this place name has been treated as Ginti-ašna by articles and reference books throughout the remainder of the twentieth century.

The tablet was photographed for Rainey by Olaf M. Teßmer of the Vorderasiatisches Museum in Berlin. A close-up of the sign in question is as follows:



There are certainly more wedges than shown in Schröder's drawing. A possible and in fact very probable reconstruction is the following:



The sign can hardly be anything else but KIN = Gin_8, which is used in the Amarna texts to write Ginti (= Biblical Hebrew Gath). However, Moran (1992:350) read the entry as follows:

"the ruler of A[ḫ]tiašna" with an explatory note:

n. 1—"On A[ḫ]tirumna, A[ḫ]tiruna: following Knudtzon's reading and the arguments of Naʾaman,…, against Gi[n]tiašna."

There is certainly nothing in favor of an utterly anomalous place name, Aḫtiašna. The photograph, though not conclusive, points strongly to the following reading:



In other words: LÚ *ša* URU ⌜*Gin*$_8$⌝*-ti-aš-na* the ruler of Ginti-ašna.

The next challenge before us is to seek the whereabouts of this Gath-ashna in the southern Shephelah or inner coastal plain. But that must be addressed in a separate study.

Line obv. 14—There are traces of ⌜*u*⌝ on the corner; following Rainey's collation.

Line rev. 19—⌜LÚ *kal-bu*⌝, *contra CAD*'s LÚ.GURUŠ (*CAD* M/1:215a). Knudtzon notes that the *bu* sign was erroneously omitted by the scribe; however, Rainey observed traces of ⌜*bu*⌝.

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EA 320

YIDIA, THE RULER OF THE CITY OF ASHKELON, TO THE KING OF EGYPT

TEXT: C 4777 (12218).
COPY: WA 121.
COLLATION: January 1980.
TRANSLATIONS: Albright (*ANET* 490a+b); Moran (1992:350); Liverani (1998: 71 [LA 8]).
COMPOSITION: Not examined.

Yidia expresses his obedience to the king by listening carefully to the royal commissioner.

There are traces of the following signs: ⌜*iš*⌝ (rev. 20); ⌜EN⌝ (rev. 24).

EA 321

YIDIA, THE RULER OF THE CITY OF ASHKELON, TO THE KING OF EGYPT

TEXT: VAT 1671.
COPIES: WA 119; *VS* 11, 182.
COLLATION: 02.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Moran (1992:351); Liverani (1998:70 [LA 6]).
COMPOSITION: Yidia's tablets originated in the Gaza- Ashkelon area (Goren 295).

Yidia expresses his obedience to the king by listening carefully to the royal commissioner.

Line obv. 8—[LÚ *kàr*]; the traces of these signs are no longer visible.

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EA 322

YIDIA, THE RULER OF THE CITY OF ASHKELON, TO THE KING OF EGYPT

TEXT: C 4776 (12217).
COPY: WA 118.
COLLATION: January 1980
TRANSLATIONS: Moran (1992:351); Liverani (1998:70 [LA 7]).
COMPOSITION: Not examined.

Yidia expresses his obedience to the king by listening carefully to the royal commissioner.

EA 323

YIDIA, THE RULER OF THE CITY OF ASHKELON, TO THE KING OF EGYPT

TEXT: BM 29836.
COPY: BB, 53.
COLLATION: 04.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:351–352); Liverani (1998:72 [LA 11]).
COMPOSITION: As *EA* 321 (Goren 295).

Yidia has obeyed the royal order for glass.

Lines rev. 22–23—The expression ⌜*ša*⌝ *ti-ra-am* / ᵈ⌜UTU⌝ must be a translation of mry Rʿ "Beloved of Reʿ," a typical Egyptian epithet which includes the perfective passive participle. Therefore the Akkadian verb, *ti-ra-am*, is evidently preterite. Note the absence of a subjunctive suffix (Rainey 1989–1990:72a).

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜EN⌝ (obv. 10); ⌜*ša*⌝ (rev. 17); ⌜*te*⌝, ⌜*mu*⌝, ⌜ta_5⌝ (rev. 19); ⌜EN⌝ (rev. 20); ⌜DUMU⌝ (rev. 22).

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EA 324

YIDIA, THE RULER OF THE CITY OF ASHKELON, TO THE KING OF EGYPT

TEXT: BM 29837.
COPY: BB, 54.
COLLATION: 31.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:352); Liverani (1998:71 [LA 9]).
COMPOSITION: The clay was made in Ashkelon (Goren 295–296).

Concerning the king's orders, Yidia states that his preparations are completed. Maybe *EA* 324 is Yidia's response to the demands of *EA* 370 (Moran 1992:352 n. 1).

Line obv. 14—Read ÙZ (= *enzu*); independently, Gordon, Na'aman (1975:54* n. 47) and Moran (1992:128 n. 2; 2003:298 n. 4).
Line obv. 15—⌜*be*⌝?-*it-ti*; Moran's suggestion (1992:352 n. 2) *be"iti* for *bu"ītī* is most likely (Rainey's collation).
Line obv. 16—There are still traces of ⌜*mi*⌝ and ⌜UR⌝.

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜DINGIR⌝ (obv. 2); ⌜*ša*⌝, ⌜*iš*⌝ (obv. 3); ⌜*ma*⌝ (obv. 10); *t*[a_5] (obv. 10); ⌜UR⌝ (obv. 16).

EA 325

YIDIA, THE RULER OF THE CITY OF ASHKELON, TO THE KING OF EGYPT

TEXT: BM 29835.
COPY: BB, 52.
COLLATION: 27.08.1999
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:352–353); Liverani (1998:71 [LA 10]).
COMPOSITION: Most likely an Ashkelon-made tablet (Goren 296).

This letter is a restatement of *EA* 324, and as the latter, perhaps it is a response to *EA* 370 (Moran 1992:353 n. 1).

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Line obv. 15—This line should be rendered: "Now I have all the commodities," *contra* Moran (1992:353). Moran has a penchant for translating *anumma* as "indeed." But it appears over and over in contexts like this passage, where it signifies what is being or has been done in compliance with a command from the king that had been delivered to the respective vassal. The emphasis is temporal, "now." The *mimmî* is surely the derived noun (Rainey 1995–1996:120a).

Line obv. 16—ÙZ (= *enzu*); see above, *EA* 324 obv. 14.

There are traces of the following signs: ⌜^{d}UTU⌝, ⌜*ša*⌝ (obv. 2); ⌜KUR⌝, ⌜RA⌝, ⌜*ka*⌝ (obv. 5); ⌜*a*⌝ (obv. 10); ⌜AN⌝, ⌜$ša_{10}$⌝, ⌜*mi*⌝ (obv. 14); ⌜*a*⌝ (obv. 15); ⌜*ia*⌝ (obv. 18).

EA 326

YIDIA, THE RULER OF THE CITY OF ASHKELON, TO THE KING OF EGYPT

TEXT: VAT 1672.
COPIES: WA 122; *VS* 11, 183.
COLLATION: 03.12.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:353); Liverani (1998:72–73 [LA 12]).
COMPOSITION: Most likely an Ashkelon-made tablet (Goren 296–297).

With regard to Reʿ-anapa as the new commissioner of Pharaoh, Yidia writes to the king that he takes the responsibility.

Line obv. 2—Read AN $ša_{10}$!(Ú)-⟨*me*⟩ (Rainey's collation).

Line obv. 12—KUR-⌜*te-šu*⌝ is surely for pl. *mātāte*, thus the *te* (Rainey's collation).

Line obv. 15—WA = *yi*; the second wedge does not have a head (see photograph). Schröder has completed it, but thre is no that WA = *yi* is intended (Rainey's collation).

Lines obv. 18–19—According to Rainey's collation, Moran (1992:353, 354 n. 2) misses the point. The sign *pá* (BA) in ⌜*i*⌝-*pá-lu* ("I reply") is unusual but it is required by the context. *a-na* SAG.⌜DU⌝-[*ia*] is a WS phrase "on my head," lit. "On [my] responsibility!", cf. Taʿannek 2:15: UGU SAG.DU-*ia mamman ša ittapšu ana ālāni* "all done in the cities is on my head!"

Line rev. 20—Knudtzon's questionable *a*[*ṣ*] at the end of the line (1915:936 n. e) is accepted by Rainey.

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There are traces of the following signs: ⌜*ri*⌝ (obv. 3); ⌜*bi*⌝, ⌜*te*⌝, ⌜*šu*⌝ (obv. 12).

EA 327

SITATNA, THE RULER OF ACCO, TO THE KING OF EGYPT

See *EA* 235.

EA 328

YABNI-ILU, THE RULER OF THE CITY OF LACHISH, TO THE KING OF EGYPT

TEXT: C 4775 (12193).
COPY: WA 124.
COLLATION: 31.01.1980
TRANSLATIONS: Moran (1992:354); Liverani (1998:78–79 [LA 21]).
COMPOSITION: Not examined.

Yabni-ilu declares his obedience to the commissioner of the king.

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜*na*⌝ (obv. 10); ⌜*tu*⌝, ⌜AN⌝ (obv. 12); ⌜*ta*⌝ (obv. 13); ⌜*ta*⌝ (obv. 14).

EA 329

ZIMREDDI, THE RULER OF THE CITY OF LACHISH, TO THE KING OF EGYPT

TEXT: VAT 1673.
COPY: WA 123; *VS* 11, 181.
COLLATION: 04.12.2003
PHOTOGRAPHS: Vita.
TRANSLATIONS: Freydank (in Jepsen 1975:100); Moran (1992:354); Liverani (1998:78 [LA 20]).
COMPOSITION: The analysis of the clay did not yield conclusive evidence of its specific origin (Goren 288–289).

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Zimreddi informs the king that he is preparing in accordance with his order. The script and the content of *EA* 329 are similar to that of *EA* 321; these two tablets were written by the same scribe (Campbell 1965:113) in the same place. It seems that the rulers of Lachish and Ashkelon received verbal orders from the Egyptian official in Gaza (Goren, Finkelstein and Na'aman 2004:289).

There are traces of the following signs: ⌜*na*⌝ (obv. 1); ⌜*a*⌝, ⌜*an*⌝ (obv. 11).

EA 330

SHIPṬI-BAʿLU, THE RULER OF THE CITY OF LACHISH, TO THE KING OF EGYPT

TEXT: BM 29848.
COPY: BB, 65.
COLLATION: 27.08.1999
PHOTOGRAPHS: Barnett (1977:14) and WSR.
TRANSLATIONS: Moran (1992:355); Liverani (1998:79 [LA 22]).
COMPOSITION: A general southwestern Shephelah origin (Goren 288).

Shipṭi-Baʿlu reports to the king on the loyalty of Yanḥamu, the servant of the king.

Lines obv. 5, 8—Read LUGAL, not LUGAL-*ri* (*šàr-ri*).

There are traces of the following signs: ⌜*a*⌝ (obv. 1); ⌜EN⌝-*i*⌜*a*⌝ (obv. 5); ⌜*am*⌝ (obv. 8); ⌜*te*⌝ (obv. 11); ⌜*a*⌝, ⌜*an*⌝ (obv. 11); ⌜*ti*⌝ (obv. 14).

EA 331

SHIPṬI-BAʿLU, THE RULER OF THE CITY OF LACHISH, TO THE KING OF EGYPT

TEXT: C 4779 (12221).
COPY: WA 200.
COLLATION: 28.01. 1980
TRANSLATIONS: Moran (1992:355); Liverani (1998:79 [LA 23]).
COMPOSITION: Not examined.

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Shipṭi-Baʿlu has sent the king raw glass in accordance with his demand.

EA 332

SHIPṬI-BAʿLU, THE RULER OF THE CITY OF LACHISH, TO THE KING OF EGYPT

TEXT: VAT 1883.
COPY: *VS* 11, 184.
COLLATION: 12.02.2004 (collated first on 17.03.1971)
PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:357).
COMPOSITION: The letter was probably sent from Lachish (Goren 287–288).

The opening passage is too broken and the rest of the tablet is lost.

Line obv. 2—Contrary to Knudtzon's reading [*iš*], it looks like traces of ⌜*iš*⌝.

EA 333

PA'API, AN EGYPTIAN OFFICIAL, TO A VIZIER

TEXT: Istanbul Arkeoloji Müzeleri, Tell el-Ḥesī, fig. 11.
COPY: *BE* 1/2, pl. LXIV, no. 147.
PHOTOGRAPHS: *BE* 1/2, pl. XXIV, nos. 66–67.
COLLATION: February 1971 and September 1976
TRANSLITERATION AND TRANSLATION: Albright (1942:33–35).
TRANSLATIONS: Albright (*ANET* 490b); Moran (1992:356).
COMPOSITION: Not examined.

Only *EA* 333 was actually found in Canaan (Tell el-Ḥesī). The assassination of Zimredda at Lachish (*EA* 288:41–46) must have been related to the sedition reported in *EA* 333 (Rainey 2006:86a). With regard to the tools and data now available, Moran and Rainey achieved some improvements of this tablet which is one of the most difficult ones to interpret.

Line obv. 2—Albright's [*um-ma* ˡ*P*]*a-*⌜*a*⌝*-pí* was accepted by Moran (1992:356 n. 2).

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Line obv. 10—Read ⌜*a*⌝-*bi*. According to Moran (1992:357 n. 4), Albright's proposed ⌜LÚ⌝ at the beginning of the line is impossible, and he prefers the reading [*ṣ*]*a-bi "the* ⌜*for*⌝*ces*" to Knudtzon's suggested ⌜*a*⌝-*bi*. However, the ensuing verb in line 11, [*š*]*a-pár-mi*, and the dative suffix, [*i*]*d-na-ni-mi*, in line 12 indicate that the subject in line 10 must be singular, so Rainey (1989–1990:72a) also suggested the possibility of [*i*]*r-pí* = Eg. *iry p't* "nobleman (*irpi*)" (cf. *EA* 289:38 where Moran accepts this reading, in Moran 1992:333 n. 5). URU *Ia-ra-m*; this GN is unknown. There is no justification for associating it with biblical Jarmuth (Josh. 10:3 et al.)

Line rev. 15—The *šum-ma-mi* is surely the conditional particle, but could be rendered "since" (Rainey 1989–1990:72b).

Line rev. 19—The *a-di-mi* is another instance of *adi* as a calque for WS *ʿôḏ* "still, yet, again" (Rainey 1989–1990:72b). Albright's *ú-ti-ru-m*[*i*] was accepted by Moran (1992:333 n. 9) and Rainey, *contra* Knudtzon's questionable *š*[*i*].

Lines rev. 20–22—The words *šu-uṭ mu-ul-ka* (line 20) were taken by Albright as a noun in construct, and Moran's translation (1992:356) seems to indicate that he accepts this, but the accusative ending on *mu-ul-ka* precludes such a construction. If the first word is verbal, as it seems to be, then it must be the G imperative, *šu-uṭ mu-ul-ka* "Commit high treason!" (cf. Rainey 1989–1990:72b).

Line rev. 23—Read [*a-n*]*a*, *contra* Moran (1992:357 n. 10) who prefers Knudtzon's [*i-n*]*a* to Albright's [*a-n*]*a*.

Line up. ed. 25—With Moran (1992:357 n. 12).

Line left ed. 26—[*i-na*], *contra* Moran (1992:357 n. 13).

EA 334

THE RULER OF ṢUḪRA TO THE KING OF EGYPT

TEXT: VAT 1609.
COPY: *VS* 11, 185.
COLLATION: 21.10.2003
PHOTOGRAPHS: WSR.
TRANSLATIONS: Moran (1992:357); Liverani (1998:113 [LA 66]).
COMPOSITION: This letter was probably sent from Ṣuḫra (Goren 219–220).

Line obv. 3—⌜LÚ⌝ URU *Ṣú-uḫ-ra*^{K}[^{I}]; following Moran (1992:357 n. 1).

Line obv. 4—At the end of the line read [*a*]*r*, not Knudtzon's *ir*.

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EA 335

ʿABDI-ASHTARTI, A RULER IN THE SOUTH OF CANAAN, TO THE KING OF EGYPT

TEXT: VAT 1616 + 1708.
COPY: *VS* 11, 186.
COLLATION: 10.10.2003
PHOTOGRAPHS: WSR.
TRANSLITERATION: Na'aman (1979:678).
TRANSLATIONS: Moran (1992:357–358); Liverani (1998:87 [LA 35]).
COMPOSITION: As *EA* 321 (Goren 285–286).

ʿAbdi-Ashtarti asks the king to send regular troops because the traitor has taken all his loyal colleagues.

Lines obv. 0–4—For the restoration, see Schröder (1915a:294) whose reading (Sch. nr. 186) is based on *EA* 65:1–6 (= Sch. nr. 29).
Lines obv. 5–6—Na'aman's restoration is based on several parallels from the letters of Shuwardata (Na'aman 1979:678).
Line obv. 8—G[AZ.M]EŠ; with Na'aman, whose reading is based on an analogy to *EA* 288:41, 45 and *EA* 245:14.
Line obv. 10—Rainey completes *ù nu*-K[ÚR], *contra* Knudtzon and Na'aman.
Line rev. 13—ŠEŠ! SIG_5-*ia* "my loyal colleagues (brothers)", *contra* Na'aman (1979:678). For the sign ŠEŠ, cf. Schröder (1915c:86) and the phrase *aḫutti* SIG_5-*ia* in *KBo* 1 24:11.
Line rev. 19—The restoration of [URU *Ú-ru-sa-l*]*im*$^{\lceil KI \rceil}$ was suggested by Moran (see Na'aman 1979:678). Notice that there are still traces of the determinative ⌜KI⌝.
Lines rev. 20–21—The restoration is based on parallels from the letters of Shuwardata, viz. *EA* 282:10–11; 283:25–26; 284:16–17 (Na'aman 1979:678).

EA 336

ḪIZZIRI (ḪIZĪRI) TO THE KING OF EGYPT

TEXT: VAT 1707.
COPY: *VS* 11, 188.
COLLATION: 02.02.2004

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PHOTOGRAPHS: Vita.
TRANSLATION: Moran (1992:358).
COMPOSITION: As *EA* 334 (Goren 220).

Most of the opening passage is reconstructed and the message is lost.

Line obv. 4—The number 7 is no longer visible.
Line obv. 5—One can observe traces of 7, *contra* Knudtzon's [7].
Line obv. 6—At the end of the line, Knudtzon (1915:950 n. c) reads ⌜*ni*⌝ or ⌜*ri*⌝.

EA 337

ḪIZZIRI (ḪIZĪRI) TO THE KING OF EGYPT

TEXT: VAT 1679.
COPIES: WA 147; *VS* 11, 187.
COLLATION: 11.12.2003
TRANSLATION: Moran (1992:358).
COMPOSITION: As *EA* 334 of Ashtaroth (Goren 219).

Line obv. 6—Today the sign [7] is no longer visible.
Line obv. 9—IGI.KÁR.MEŠ "encampments" (*CAD* M/1:161a), "supplies" (Moran 1992:358 n. 1). IGI.KÁR.MEŠ is an old ideogram for "supplies" (Rainey's collation). For the gloss *ma*-[*aṭ*]-*ni-a*, cf. Phoenician *mṭn'* (Moran 1992:358).
Line obv. 10—The *na* sign is no longer visible.
Line obv. 11—On the questionable ⌜*pí*⌝-[*ṭ*]*á*-⌜*ti*⌝ as a gloss to ÉRIN.MEŠ, see Moran (1992:359 n. 2).
Line rev. 18—The scribe uses *ú* as a conjunction; for discussion and instances, see *CAT* 3:98.
Lines rev. 20–21—See above, line 9.

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EA 338

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1884.
COPY: *VS* 11, 189.
COLLATION: 13.02.2004
PHOTOGRAPHS: Vita.
COMPOSITION: Not examined.

This tablet is too broken.

Lines obv. 5–10—The restoration was suggested by Rainey.

EA 339

THE RULER OF (?) TO THE KING OF EGYPT

TEXT: VAT 1887.
COPY: *VS* 11, 190.
COLLATION: 09.02.2004
PHOTOGRAPHS: Vita.
COMPOSITION: Not examined.

This tablet is too broken.

Line obv. 4—There are still traces of ⌜*ma*⌝.
Line obv. 6—The restoration was suggested by Rainey.

EA 340–361

TABLETS NOT INCLUDED.

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EA 362

RIB-EDDI, THE RULER OF BYBLOS, TO THE KING OF EGYPT

TEXT: AO 7093.
COPY: Thureau-Dangin (1922:102–103).
COLLATION: 05.05.2004
PHOTOGRAPHS: Dhorme (1928, vol. 1, fig. 1) and the Louvre Museum.
TRANSLITERATIONS AND TRANSLATIONS: Thureau-Dangin (1922:91–94); Rainey (1978a:18–23).
TRANSLATIONS: Moran (1992:359–360); Oppenheim (1967:131–132); Liverani (1998:207–208 [LA 168]).
COMPOSITION: The geological interpretation is similar to *EA* 90, which dominates the Byblos tablets (Goren 158–159).

With regard to the hostile activities by the sons of ʿAbdi-Ashirta and the commissioner murdered, Rib-Eddi (Rib-Hadda) asks the king to hasten the regular army to the towns of Byblos lest the people perish. The following notes are based on Rainey's collation.

Line obv. 1—Read ˹ı˺*Ri-ib-ed-di* as in *EA* 126:1, not ˡ*Ri-ib-*ᵈIŠKUR.
Line obv. 13—*ma-an*!*-ga-mi*; *ma-a* or *ma-an*! are most likely. Rainey's collation notes the poorly written *an*. Cf. *ma-an-*˹*ga*˺*-am-mi* (line 15).
Line lo. ed. 30—*ša-*˹*šu*˺*-n*[*u*]; at the end of the line, there is the head of a wedge (Rainey's collation).
Lines rev. 33–37—On the problematic rendering, see Rainey (1989–1990: 72b–73a) and Moran (2003:191). Notice that in line 34, there is a hole in the tablet that is under the 3 wedges of the sign KUR, so there are not 4 wedges as in the copy of Thureau-Dangin. In line 36, there are indeed 4 wedges.
Line rev. 42—*še-ṭe*$_6$*-er*; the scribe uses *TI* for /*ṭe*/ and TE for /*ti*$_{7/}$.
Line rev. 50—*pa-na-*⟨*nu*⟩*-um* is written on the side and the back of the tablet.
Line rev. 60—The sign in question ˹*mur*˺ looks clear.
Line rev. 62—This line begins on upper edge and then runs up across the bottom of the reverse.
Lines left ed. 66–67—For other interpretations, see Moran (1992:360, 361 n. 11).

There are traces of the following signs: ˹URU˺, ˹MEŠ˺, ˹URU˺, ˹KI˺ (rev. 32); ˹*bi*˺ (up. ed. 63); ˹*gáb*˺ (left ed. 68).

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EA 363

ʿABDI-RĒŠA, THE RULER OF THE CITY OF ʿÊ⟨NI⟩-ŠÂSI, TO THE KING

TEXT: AO 7097.
COPY: Thureau-Dangin (1922:107).
PHOTOGRAPHS: The Louvre Museum.
TRANSLITERATIONS AND TRANSLATIONS: Thureau-Dangin (1922:94–95); Rainey (1978a:24–25).
TRANSLATIONS: Moran (1992:361–362); Liverani (1998:260–261 [LA 227]).
COMPOSITION: As *EA* 187 (Goren 130).

ʿAbdi-rēša reports to the king concerning the hostile activity by Etakama, the ruler of Qedesh, and the Hittite army.

Line obv. 1—^{d}UTU-*ia*, which was omitted in the copy, is written on the reverse.
Line obv. 3—On the PN ÌR-*re-ša*, see Hess (1993:16–17).
Line obv. 4—URU *E-⟨ni⟩-ša-sí* has been recognized as the equivalent of URU *E-ni-ša-si*$_{20}$[^{KI}] in *EA* 187:12. Weippert (1970) and Rainey (1970:91) have independently come to the conclusion that this town was to be equated with the *ʿa-yi-n-ša- śú*, No. C_N 11 of the temple of Amenhotep III (Edel 1966:25) and No. 5 of the Thutmose III topographical list. It is still the most likely interpretation of the entry *ʿn-ša- śú* in Papyrus Anastasi I 19:1–2 (1989–1990:73a+b).
Line rev. 20—There are still traces of ⌜LUGAL⌝.

EA 364

AYYĀB OF ASHTARTU TO THE KING

TEXT: AO 7094.
COPY: Thureau-Dangin (1922:104).
COLLATION: 04.05.2004
PHOTOGRAPHS: The Louvre Museum.
TRANSLITERATIONS AND TRANSLATIONS: Thureau-Dangin (1922:95–96); Rainey (1978a:26–27).
TRANSLATIONS: Moran (1992:362); Liverani (1998:248–249 [LA 207]).
COMPOSITION: *EA* 364 was probably dispatched from Ashtaroth (Goren 218).

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Ayyāb reports to the king concerning the hostile activity by the ruler of Hazor.

Line obv. 14—*aṣ-ṣur-r*[*u*]; Rainey confirms his reading also by the photograph, *contra* Moran (1992:362 n. 1) who follows Thureau-Dangin's *aṣ-ṣur-*ʳ*mi*ˀ.
Line obv. 18—LÚ; Rainey corrects his former reading *šàr*.
Lines rev. 21–23—Rainey departs from his former translation; he takes ʳ*a*ˀ-*ma-ru* (*ammaru*) 1st c.sg. G present as imperfect and *ina šâšu* as "by," and his new suggestion is: "From the day that I heard, then I have been seeing hostile activity by him."
Line rev. 24—*adīmi*; cf. *EA* 333:19.

There are traces of the following signs: ʳ*a*ˀ, ʳ*ia*ˀ (obv. 1); ʳ*a*ˀ (obv. 14); ʳLUGALˀ (obv. 16).

EA 365

BIRIDIYA, THE RULER OF MEGIDDO, TO THE KING

TEXT: AO 7098.
COPY: Thureau-Dangin (1922:108).
COLLATION: 04.05.2004
PHOTOGRAPHS: The Louvre Museum.
TRANSLITERATIONS AND TRANSLATIONS: Thureau-Dangin (1922:97–98); Rainey (1978a:28–29).
TRANSLATIONS: Albright (*ANET* 485b); Moran (1992:363); Liverani (1998: 130 [LA 91]).
COMPOSITION: The materials used for the production of letters of Biridiya are typically local to Megiddo (Goren 245–246).

Biridiya announces his compliance concerning the corvée workers.

Line obv. 14—There are still traces of ʳ*ma*ˀ and ʳ*sà*ˀ.
Lines rev. 24–29—With Moran (1992:363 n. 1).
Line rev. 27—There are still traces of ʳ*yi*ˀ.

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EA 366

SHUWARDATA, THE RULER OF GATH, TO THE KING

TEXT: AO 7096.
COPY: Thureau-Dangin (1922:106).
COLLATION: 04.05.2004
PHOTOGRAPHS: The Louvre Museum.
TRANSLITERATIONS AND TRANSLATIONS: Thureau-Dangin (1922:98–99); Rainey (1978a:32–35).
TRANSLATIONS: Albright (*ANET* 487a+b); Moran (1992:364); Liverani (1998: 81–82 [LA 25]).
COMPOSITION: As *EA* 364 (Goren 282).

Shuwardata asks the king to send Yanḥamu to him, since Surata of Acco and Intaruta of Achshaph are at war with him.

Line obv. 23—Read ¹*In*$_4$-*tár*!(AŠ+DA)-ʳ*ú-ta*ˀ, *contra* Rainey (1978a:34).
Line rev. 24—On the gloss *na-az-a-qú*, see Finkelstein (1969:33); Sivan (1984: 173, 293); Izreʾel (1996:105).
Line rev. 34—Rainey reads *up-sí*$^{\text{ḪI.⟨A⟩}}$. For the reading *up-sí-ḫi*, see Moran (1992:364 n. 4).

There are traces of the following signs: ʳ*a*ˀ (obv. 1); ʳ*ù*ˀ (obv. 9); ʳÌRˀ (rev. 22); ʳ*it*ˀ (rev. 28); ʳ*a*ˀ (up. ed. 1).

EA 367

AMENḤOTEP IV TO INTARUTA, THE RULER OF ACHSHAPH

TEXT: AO 7095.
COPY: Thureau-Dangin (1922:105).
COLLATION: 03.05.2004
PHOTOGRAPHS: The Louvre Museum.
TRANSLITERATIONS AND TRANSLATIONS: Thureau-Dangin (1922:98–99); Rainey (1978a:36–37).
TRANSLATIONS: Moran (1992:365); Liverani (1998:133–134 [LA 95]).
COMPOSITION: The petrographic affinities of *EA* 367 are similar to *EA* 1 and *EA* 14 (Goren 27).

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Intaruta is ordered to prepare supplies for the arrival of the Egyptian army, which probably took place after the robbing of a Babylonian caravan by Sutatna (*EA* 8:13–21).

Line obv. 8—LÚ.PA.TÙR = *uṣ-ṣakil tarbaṣi* "the stable master," the Egyptian term: *ḥry ỉḥw* (Albright 1946:11; Edel 1948:13; Helck 1971:438).
Line obv. 14—On the formulation: *ù uṣ-ṣur ⌜uṣ⌝-ṣur la-a tá-mé-ek-ki*, see Cochavi-Rainey (2011:261).
Lines rev. 22–25—As in the days of Amenḥotep III, also here the formula of declaration does not mention the god of Amon but the formula typical of letters from Amenḥotep IV, though the letters might have been sent out by Tutankhamun or Smenkhkare (cf. Rainey 2006:86b).
Line rev. 23—There are still traces of ⌜*ma*⌝.

EA 368

TABLET NOT INCLUDED.

It is a list of Egyptian words written in syllabic cuneiform.

EA 369

AMENḤOTEP IV TO MILKILU, THE RULER OF GEZER

TEXT: Musées Royaux d'Art et d'Histoire (Brussels) E. 6753.
COPY: Dossin (1934b:127).
COLLATION: 10.05.2004
PHOTOGRAPHS: Eric Gubel.
TRANSLITERATIONS AND TRANSLATIONS: Dossin (1934b:126, 128); Rainey (1978a:40–43).
TRANSLATIONS: Dossin (1934a:87–88); Albright (*ANET* 487a); Moran (1992: 366); Liverani (1998:99–100 [LA 42]).
COMPOSITION: Not examined.

Line obv. 2—On *an-na-am*, see Moran (1992:366 n. 1), but the new photographic reading does not show traces of -⌜*na-am*⌝ as the reading of previous scholars.
Lines obv. 8, 14, 15—MUNUS.DÉ(.MEŠ) = *šāqītu* "women cupbearers" (*CAD* Ṣ:55b; Moran 2003:280 n. 17).

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Line obv. 10—GUG (ZA+GUL) = *sāmtu* "carnelian stone".
Line obv. 12—*ṭì-ba-an*, Eg. *dbn*. On this reading, see Edel (1975:12). Moran (2003:280 n. 3) notes that the *dbn* weighed ca. 91 grams, and therefore the shekel here is the slightly heavier Syrian one (ca. 9 g).
Line obv. 14—ŠÁM = *šīmu* "price".
Line lo. ed. 21—KA = *pû* "mouth".
Line lo. ed. 22—The *ši* sign is clear.
Line lo. ed. 24—The new reading (also by photographs) shows *ti-*⌜*i*⌝*-de*, not the former ⌜*ti-i-de*⌝ as in Rainey (1978a:42),
Line rev. 28—*yi-*⌜*ta*⌝*-din*; despite the broken syllable, this verb is included as it shows the only *yi-* preformative in the letters from Egypt.
Line rev. 31—*i-na šu-pa-al* "beneath". For example, *ḫr rdwy nṯrw* "beneath the feet of the gods" (Edel 1949:197; 1976:110 n. 169; Cochavi-Rainey 1990a: 58; 2011:262).

There are traces of the following signs: ⌜*ka*⌝ (obv. 10); ⌜*tu*$_4$⌝ (lo. ed. 21); ⌜*de*⌝, ⌜*i*⌝ (rev. 24).

EA 370

AMENḤOTEP IV TO YIDIA, RULER OF ASHKELON

TEXT: BM 134870.
COPY: Gordon (1947:15).
COLLATION: 31.01.2000
PHOTOGRAPHS: WSR.
TRANSLITERATIONS AND TRANSLATIONS: Gordon (1947:5); Rainey (1978a:44–45).
TRANSLATIONS: Moran (1992:367); Liverani (1998:69–70 [LA 5]).
COMPOSITION: As *EA* 1 (Goren 27).

This tablet is similar to *EA* 367, but the crucial paragraph stipulating the preparations for the coming of the troops is broken off from the bottom of the obverse and the top of the reverse. However, *EA* 324:10–19 which is from Yidia gives an explicit response.

Line obv. 4—The new reading (also by photograph) shows *ù* instead of ⌜*ù*⌝.
Lines obv. 8–9—On Gordon's *Irimayašša* as a commissioner, see also Moran (1992:367 n. 1) and Liverani (1998:69 n. 25).
Line rev. 28—This line goes around the edge to the obverse.

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EA 371

ʿABDI-ASHIRTA(?), AN AMURRU LEADER, TO AMENḤOTEP III, THE KING OF EGYPT

TEXT: BM 134868.
COPY: Gordon (1947:16–17).
COLLATION: 29.01.2000
PHOTOGRAPHS: WSR.
TRANSLITERATIONS AND TRANSLATIONS: Gordon (1947:8–9); Rainey (1978a:46–47); Izreʾel (1991:II, 62–64).
TRANSLATIONS: Moran (1992:367–368); Liverani (1998:268–269 [LA 236]).
COMPOSITION: Not examined.

EA 371 is fragmentary. It was included in the Amurru corpus by Izreʾel, who comments that his collation of the text suggests a wider tablet than what is implied by Moran's restoration (Izreʾel 1991:II, 64 n. *).

Line obv. 14—[*yi-ma*]⌜*lik*⌝; Moran (1992:368 n. 1), followed by Rainey and Izreʾel.

Lines obv. 16–22, lo. ed. 23–24—Cf. Moran's restoration (1992:368 n. 3). Notice that at the end of line 23, the sign *nu* is not missing; contrary to Moran and Izreʾel, Rainey saw traces of ⌜*nu*⌝. At the end of line 24, his previous reading was ⌜*ti*⌝ (Rainey 1978a:46), but now he restores [*ia*]. Izreʾel (1991:II, 62, 64) reads ka_4!?.

Line rev. 34—[*ù i-na*]^{UZU}*pí-šu-nu yi-iṣ-bat*; cf. Rainey's reading (1978a:46) and Izreʾel's restoration (1991:II, 62).

Line rev. 35—*ap-lu-uḫ*; with Moran's suggestion (Moran 1992:368 n. 6), followed by Rainey and Izreʾel.

EA 372–377

TABLETS NOT INCLUDED.

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EA 378

YAPAʿU, THE RULER OF GEZER, TO THE KING

TEXT: BM 50745.
COPY: Millard (1965, pl. XXV).
PHOTOGRAPHS: WSR.
COLLATION: 29.01.2000
TRANSLITERATIONS AND TRANSLATIONS: Millard (1965:140–142); Rainey (1978b:54–55).
TRANSLATIONS: Moran (1992:368–369); Liverani (1998:105 [LA 51]).
COMPOSITION: As *EA* 298, a tablet of a southern coastal origin sent from Gaza (Goren 275).

Yapaʿu writes to the king that he obeys all of his orders.

Lines obv. 6—The *a* sign is quite clear.
Lines rev. 20–21—ʳ*u*ˀ [*m*]*a*-ʳ*an*ˀ-*nu* ʳURU.KIˀ-*ia* / *u m*]*a-an-nu* ʳ*gáb-bi*ˀ; Rainey corrects his previous reading (in Rainey 1978a:54; *CAT* 2:116).

EA 379

TABLET NOT INCLUDED.

EA 380

[BAʿL-?? TO THE KING

VAT number assigned by Klengel 1974:262. *EA* number assigned by Heintz 1996:72

EA 382

AN EGYPTIAN OFFICIAL TO (?)

TEXT: BM 58364.
COPY: Walker (1979:249).
PHOTOGRAPHS: WSR.

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COLLATION: 26.01.2000 and 04.08.2004
TRANSLITERATIONS AND TRANSLATIONS: Moran (1992:369–370).
COMPOSITION: By its petrographic affinities, the clay of this tablet is identified as Nile silt (Goren 28).

On the assignment of this fragment to the Amarna archive, see Walker (1979:249). Moran (1992:369–370 n. 1) notes that the text is a letter and the script, especially the forms of *la* and *ni*, points to a Hittite or Egyptian provenance. The same holds true for the form of address.

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Abbreviations

AASOR	Annual of the American Schools of Oriental Research.
AEO	*Ancient Egyptian Onomastica*.
AfO	*Archiv für Orientforschung*.
AHw	*Akkadisches Handwörterbuch*.
AJSL	*American Journal of Semitic Languages* (Chicago).
ANES	*Ancient Near Eastern Studies*.
ANET	J.B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*.
An. Or	Analecta Orientalia: Commentationes scientificae de Rebus Orientis Antiqui (Rome).
AO	Antiquités orientales (the Louvre).
AOAT	Alter Orient und Altes Testament.
ASAE	*Annales du Service des Antiquités de l'Égypte*.
Ash	Ashmolean Museum (Oxford).
ASSF	*Acta Societatis Scientiarum Fennica*.
ATAT	H. Gressmann, ed. *Altorientalische Texte zum Alten Testament*.
BASOR	*Bulletin of the American Schools of Oriental Research* (Baltimore, then Cambridge, MA, then Philadelphia, now Baltimore).
BASS	*Beiträge zur Assyriologie und semutischen Sprachwiessenschaft*.
BB	C. Bezold and E.W. Budge, *The Tell el-Amarna Tablets in the British Museum*.
BE	H.V. Hilprecht, *The Babylonian Expedition of the University of Pennsylvania*, Series A: *Cuneiform Texts*, vol. I.
BIFAO	*Bulletin de l'Institut français d'archéologie orientale de Caire*
BISH	*Bar Ilan Studies in History*, Ramat Gan 1978.
BM	British Museum.
BSOAS	*Bulletin of the School of Oriental and African Studies*.
C	Cairo (Egyptian Museum).
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago.
CAT	A.F. Rainey, *Canaanite in the Amarna Tablets*, *A Linguistic Analysis of the Mixed Dialect used by Scribes from Canaan*.
CDA	J. Black, A. George and N. Postgate (eds.), *Concise Dictionary of Akkadian*.
CTH	*Catalogue des textes hittites*.
DLZ	*Deutsche Literaturzeitung*.
EA	Sigla for texts from el-Amarna.
EI	*Eretz Israel*.
GM	*Göttinger Miszellen. Beiträge zur ägyptologischen Diskussion*.
HSS	Harvard Semitic Series/Studies (Cambridge, MA).

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IEJ *Israel Exploration Journal*.
IOS *Israel Oriental Studies*.
JAOS *Journal of the American Oriental Society*.
JARCE *Journal of the American Research Center in Egypt*.
JCS *Journal of Cuneiform Studies* (New Haven, then Philadelphia, now Baltimore).
JEA *Journal of Egyptian Archaelogy*.
JEOL *Jaarbericht van het Vooraziatisch-egyptisch genootschap "Ex Oriente Lux"*.
JNES *Journal of Near Eastern Studies* (Chicago).
JSOR *Journal of the Society of Oriental Research*.
KB Keilinschriftliche Bibliothek.
KBo *Keilschrifttexte aus Boghazköi*.
KL Sigla for texts from Kâmed el-Lôz.
KTU *Keilalphabetische Texte aus Ugarit*.
KUB *Keilschrifturkunden aus Boghazköi*.
LES A.H. Gardiner, *Late Egyptian Stories*.
LIH L.W. King, *The Letters and Inscriptions of Hammurabi*.
MIO *Mitteilungen des Instituts für Orientforschung* (Berlin).
MAOG Mitteilungen der Altorientalischen Gesellschaft, hrsg. Von E. Ebeling.
NBC Sigla for texts from the Nies Babylonian Collection.
NF Neue Folge.
OLZ *Orientalische Literaturzeitung* (Leipzig, then Berlin).
Or. n.s. *Orientalia*, nova series (Rome).
PEQ *Palestine Exploration Quarterly* (London)
RA *Revue d'assyriologie et d'archéologie orientale* (Paris).
RS Sigla for texts from Ras Shamra (Ugarit).
RSO Ras Shamra-Ougarit.
SAK *Studien zur altägyptischen Kultur*.
St. Or. Studia Orientalia Edidit Societas Orientalis Fennica Helsinki.
UF *Ugarit-Forschungen* (Neukirchen-Vluyn).
VAB *Vorderasiatische Bibliothek*; specifically, vol. 2, Knudtzon, J.A. *Die El-Amarna-Tafeln*.
VAT Vorderasiatische Abteilung Tontafeln.
VBoT A. Götze, *Verstreute Boghazköi-Texte*, Marburg 1930.
VS *Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin*.
WA H. Winckler und L. Abel, *Der Thontafelfund von El Amarna*.
Wb .A. Erman and W. Grapow (1961), *Wörterbuch der ägyptischen Sprache*.
ZA *Zeitschrift für Assyriologie und verwandte Gebiete*.
ZÄS *Zeitschrift für ägyptische Sprache und Altertumskunde*.
ZDPV *Zeitschrift des Deutschen Palästina-Vereins*.

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