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Pascal Attinger (7-10-2018)

Rue de Tivoli 10, CH 2000 Neuchâtel <pascal.atinger@iaw.unibe.ch>

69) The Old Babylonian loan contract “Aegyptus 10.1” (= Bason 1936 n° 300)¹⁾— Among the Ur III tablets stored in the library of the Università Cattolica del Sacro Cuore in Milan, the first one, published by Giustino Bason (1929 n° 1; autography 1936, n° 300) and thus to be henceforth referred to as “Aegyptus 10.1”, stands out as being later than the rest of the corpus.²⁾

The Cattolica corpus belongs to a larger collection bought by Bason in Paris in the early 1920s from a physician from Baghdad, which also included the ca. 300 tablets that are now in the collection of the Museo Egizio in Turin (BOSON 1936: 1f.; cf. also ARCHI *et. al.* 1990; 1995; 1999).

While the other 65 tablets that are still housed in Milan and survived the damages provoked by the World War 2 bombings will be re-edited in a different publication, this specific document does not belong to that original corpus, as it dates back to the time of Rīm-Sîn I of Larsa. Although no archaeological context is known, the use of a year-name of Rīm-Sîn indicates that the tablet, recording a loan of barley, comes from the Kingdom of Larsa. Moreover, since the name of the creditor is Uratum, the text can be safely ascribed to his archive, recently discussed by D. CHARPIN (2014: 120) and including the tablet n° 997.2.364.5 of the Museum “Flaubert” in Rouen (= CHARPIN 2014 n° 1, dated to Rīm-Sîn 56) and PTS 2187 (= LAFONT 1992 n° 2, dated to Samsu-iluna 7).

An updated transliteration of Aegyptus 10.1 is offered here, along with a commentary and a photograph which is the first ever published of this cuneiform tablet (to the best of the authors’ knowledge).



The tablet Aegyptus 10.1: obv., rev. and left border

Tablet Size: 4.2×5.2×1.3 cm. **Date:** Rīm-Sîn 57.

Obv.	1.	ˁ5(aš) gur 1(barig) ˁ4(ban ₂) šeˁ
	2.	šu-la ₂ maš ₂ nu-tuku
	3.	ˁkiˁ u ₂ -ra-tum
	4.	ˁi-din- ^d EN.ZU
	5.	šu ba-an-ti
	6.	iti sig ₄ -a
	7.	ˁše i ₃ -aĝ ₂ ˁ-e
Rev.	8.	igi ib-ni- ^d EN.ZUˁ
	9.	igi li-ˁpi ₂ ˁ-it ² - ^d ˁIŠKUR
	10.	igi a-ˁha-marˁ-ši

11. i[gi] su-^r mu-a¹-bu-um
12. kišib-^r ba-a¹-ni ib₂-ra
13. mu ki 28 i₃-si-^r in^{ki} / ba-an-dib

³⁻⁵Iddin-Sîn has received from Uratum ¹⁻²⁵gur 1 barig 4 ban of barley as a *qiptu*-loan, without interest; ⁶⁻he will measure the barley in the third month. ⁸⁻¹²In front of Ibni-Sîn, Lipit²-Adad, Aḥam-arši, Sumu-abum. He (= the debtor) has rolled his seal. ¹³Year number twenty-eight (after) ‘Isin was seized’”.

1–2: as in the case of the tablet published in CHARPIN 2014 n°1, this barley loan is labelled as a šu-la₂ loan (equated to the Akkadian *qiptu*; cf. CAD Q, p. 261f. and SKAIST 1994: 41–51) and is followed by the formula maš₂ nu-tuku. The amount of barley (1600 *sila*) is quite large, more than twice the amount recorded in CHARPIN 2014 n°1 (733.33 *sila*). At present it is the accepted opinion that the notation maš₂ nu-tuku in this type of loans indicates that no additional interest must be added to the amount recorded in the first line, which already includes the 33% interest that was calculated beforehand (cf. SKAIST 1994: 43 and CHARPIN 2014: 118 and fn. 10). Therefore, the amount here recorded is 4 *gur* of barley with the addition of 1 *gur* 1 barig 4 ban as the interest (corresponding to ca. 1200 liters plus 400 liters of interest).

6: in Larsa the third month (iti sig₄-a) is the predominant repayment date both for barley and silver loans (cf. SKAIST 1994: 168).

8–11: notwithstanding the damaged surface of the reverse, the names of three out of four witnesses (Ibni-Sîn, Aḥam-arši and Sumu-abum) can be read with some confidence. Instead, the restoration of the personal name in line 9, Lipit-Adad, is based on the recognition that the first sign, read and copied by Boson as ŠA, seems rather to be LI.

Whereas Ibni-Sîn and Aḥam-arši are quite common personal names in the Old Babylonian documentation from Larsa, the same cannot be said for the other two. To the best of our knowledge, Lipit-Adad and Sumu-abum are only attested once, respectively as a witness in YOS 12 102 (dated to Samsu-iluna 4), and as the father of a witness in ANBAR–STOL 1991, n° 4 (dated to the reign of Rīm-Sîn).

12: in Larsa documentation, the list of witnesses is often followed by the clause kišib lu₂-ki-inim-ma-bi-meš ib₂-ra(-aš), “the witnesses have rolled (their) seal”; this occurs both in title deeds (such as sale documents, marriage and adoption contracts, etc.) as well as in other contracts in which a party is entering into an obligation (such as loans, rental contracts, leases). These contracts do not always contain the names of witnesses and are usually sealed with the personal seal of the party taking up the obligation (cf. GODDEERIS 2012: 227). The formula recorded in this loan, kišib-ba(-a)-ni ib₂-ra, therefore has to be interpreted “he (i.e. the debtor) has rolled his seal”. Since this tablet contains also the list of witnesses, it is probable that its envelope (which surely had to exist, since there is no trace of sealing on the tablet surface) recorded the clause concerning the sealing by the witnesses or, even, a more complete formula as it appears in an envelope dated to Hammurapi 34, AUCT 4 23: kišib-a-ni u₃ ša lu₂-inim-ma-bi-eš ib₂-r[a], “his (of the debtor) seal and (the seals) of the witnesses have been rolled”.

13: differing from CHARPIN 2014, n° 1, dated to the 20th day of the 11th month of Rīm-Sîn 56, the date is here expressed only by the year-name, with no indication of month and day.

¹⁾ The authors gratefully acknowledge the permission of Dr. Paolo Siritto, director of the Library of the Università Cattolica, to publish Aegyptus 10.1 and are grateful to Ronald Veenker, who revised the English form of this paper. The picture has been taken by F.G. at the Università Cattolica in July 2015. F.G. also wrote the introduction and provided a preliminary transliteration. G.S improved the transliteration and wrote the commentary. A final collation of the tablet was performed by F.G. in July 2018. The authors take joint responsibility for any remaining mistakes.

²⁾ The tablet is now severely eroded so his original study and his hand-copies prove to be an important source of information; however, the tendency towards normalizing the shapes of the signs led Boson to produce very interpretive copies, so that it would be unwise to rely completely on his drawings to restore missing or eroded portions of the text.

³⁾ This clause is clearly thought in Akkadian. It is interesting to notice that the related tablet (AUCT 4, 22) presents the formula kišib lu₂-inim-ma-bi-eš ib₂-ra-aš and is sealed (like the envelope) with four different seals: of the debtor, Taribum (Seal a), of two men who are not recorded in the witnesses’ list (Seals b and c) and of a man whose name has been lost (Seal d).

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Federico GIUSFREDI <federico.giusfredi@univr.it>

Gabriella SPADA <gabriella.spada77@gmail.com >

70) An Akkadian inscription of Hammurāpi – The text presented below is a nearly complete Akkadian duplicate of a building inscription published in RIME 4.3.6.14.¹⁾ The tablet belongs to an anonymous collector to whom thanks are due for generously permitting its publication here.

The present tablet offers no unexpected readings as the text is known from two other copies – a complete Sumerian version (BM 91076) and a fragmentary Akkadian one (LB 974). Nonetheless, it should not remain unrecorded. The author has not collated the tablet and so no copy is provided.

Obv.		Rev.	
1	<i>a-na</i> ^d Šamaš (UTU)	1	<i>šarrum</i> (LUGAL) <i>mu-ud-di-iš</i>
2	<i>be-el</i> <i>ša-me-e</i>	2	<i>parakkū ilī rabūtīm</i> (BARA ₂ .BARA ₂ .DINGIR.GAL.GAL)
3	<i>ù er-še-tim</i>	3	<i>ì-nu</i> ^d Šamaš (UTU)
4	<i>be-lí-šu</i>	4	<i>māt</i> (KALAM)
5	<i>ḫa-am-mu-ra-pí</i>	5	<i>šu-me-rí-im</i>
6	<i>na-bi-ù an-nim</i>	6	<i>ù ak-ka-di-im</i>
7	<i>še-mu</i> ^d en-líl	7	<i>a-na be-li-im</i>
8	<i>mi-gi₄-ir</i>	8	<i>id-di-nu-šum</i>
9	^d Šamaš (UTU)	9	<i>še-er-ra-sí-na</i>
10	<i>re'um</i> (SIPA) <i>na-ra-am</i>	10	<i>a-na qá-ti-šu</i>
11	^d amar-utu	11	<i>ú-ma-al-li-ù</i>
12	<i>šarrum</i> (LUGAL) <i>da-núm</i>	12	<i>a-na</i> ^d Šamaš (UTU)
13	<i>šar Bābili</i> (LUGAL KÁ.DINGIR.RA ^{ki})	13	<i>be-li-im</i>
14	<i>šar mat</i> (LUGAL KALAM) <i>šu-me- rī-im</i>	14	<i>tu-kúl-ti-šu</i>
15	<i>ù ak-ka-di-im</i>	15	<i>in Larsa</i> (UD.UNUG ^{ki})
16	<i>šar</i> (LUGAL) <i>ki-ib-ra-tim</i>	16	<i>āl</i> (URU) <i>be-lu-ti-šu</i>
17	<i>ar-ba-im</i>	17	É.BABBAR
		18	<i>bīt</i> (É) <i>na-r[a-mi]-šu</i>
		19	<i>ib-ni-šum</i>

¹For Šamaš, ²lord of heaven ³and earth, ⁴his lord, ⁵Hammurāpi, ⁶who is called by An, ⁷who listens to Enlil, ⁸favourite ⁹of Šamaš, ¹⁰shepherd, beloved one ¹¹of Marduk, ¹²mighty king, ¹³king of Babylon, ¹⁴king of the land of Sumer ¹⁵and Akkad, ¹⁶⁻¹⁷king of the four world-quarters, ^{r.1}king, renewer of ^{r.2}the shrines of the great gods, ^{r.3} when Šamaš ^{r.8}gave to him ^{r.4}the land of ^{r.5}Sumer ^{r.6}and Akkad ^{r.7}to rule (and) ^{r.11}he entrusted ^{r.9}their nose rope ^{r.10}to his hands, ^{r.12-r.13}for lord Šamaš, ^{r.14}the one in whom he has placed his trust, ^{r.15}in Larsa, ^{r.16}city of his dominion, ^{r.19}he built for him ^{r.17}the Ebabbar, ^{r.18}his beloved house.

1) FRAYNE, D. 1990, *The Royal Inscriptions of Mesopotamia; Early Periods 4: The Old Babylonian Period (2003-1595 BC)*, Toronto, 350-351.