

# Yamut-Bal Kingdom A Historical Study in the Political and Cultural Nature (1834 – 1763) B.C

Majid Mushir al-Khatawi

**Abstract:** *The city in Mesopotamia was the nucleus that all the social activities, Economic and military, actions were performed based on it and the cities ( Ur , Aridou, Laksh, Kish, Babilon and Ashur) were The capitals cities for kings and old emperors and also there are old cities that don't exist at all in history, in some history books like (Dir , Laraak , Yamot - Baal and meshken Sabir) were some of the capitals or political or military cities, which played a political, economic and military role in old Iraq. The city (Yamout – Baal) is one of these important forgotten cities, which became a great country in eastern Mesopotamia, and ruled in the middle and south, and part of the country and in spite of the disagreement the research to follow the impact since the beginning of the second thousand BC. Although researchers and archeologists differed in determining the origin and meaning of the name of this city through a group of opinions However, we are suggest the opinion that the name of the city (Yamot - Baal) have two part , Yamot means ( the spirit of harvestation ), and Baal means the spirit (springs and groundwater )" As well as that all the tribes that ruled this region or near areas were called The names are approach to the same meaning, which grains (wheat and barley) and water, also the Aramaic tribes on the near cities such as the city of Dir (Beit Deria), meaning (Almazron) which is the land of barley or the fertile land, and these city became capitals after that , And the same meaning continued on this region to the Sasanian period, as they called the near areas (Yamot Baal) or within its borders (Jusan) (Gusan), which the land of barley or the land of the giving, which is today the city of Jassan. And the most nail writings identified place of the city of (Yamot-Baal) were similar in content, with their preaching that they were located within the settled cities of East Tigris and established a ruling dynasty in Larsa, The city was taken from the city of Dir as the capital of the king's (Kodor-Mayok) and his children (Word-Sin) (Reem-Sin), that had a great political presence on the old Iraqi , and had embraced southern cities and governed them for more than 72 years, which since 1834 BC. King of Amorite (Kodor-Mapuk) until they were dropped by Hammurabi in 1763 BC.*

**Keywords:** *Ur, Aridou, Laksh, Kish, Babilon and Ashur*

## I. INTRODUCTION

Cities in Mesopotamia were the nucleus of kingdoms and states that were center for political, social, economic and religious activities. They were known as capital for kings and became states in ancient history. There were some cities within present day Wassit Province, like Der, Malko-Eem, Larak, Yamut-Bal, Mishkan-Shaber, and others that haven't been excavated yet. They were capitals or political and military centers that played a role in the history of that region, especially in old Babylonian era. Yamut-Bal was one of these important cities with great political importance in Mesopotamia. It occupied most of the southern cities within 72 years of its rule. It showed up in 1834 BC during the reign of the Amorite king Kodor- Mabuk and it was taken over by Hammurabi in 1763 BC.

This study titled "Yamut-Bal Kingdom: A Study in the Political and Cultural Nature (1763-1834 BC)" is an attempt to explore this kingdom which still needs more academic studies and researches. We use the descriptive-analytical approach in the study. It is divided into four sections. The first tackles its name and location; whereas the second sheds light on its political status during the reign of (Kodor-Mabuk) and his first son (Ward-Sin). The third section deals with it under his second son (Rim-Sin) until Hammurabi. The fourth section focuses on the economic and religious life. The study ends up with some conclusions.

## II. SECTION ONE:- NAME AND LOCATION

### A. First: The Origin of Yamut-Bal Name:

The researchers and archaeologists have different opinions in appointing the origin and meaning of (Yamut-Bal) Kingdom name. Many different opinions were put in. Some of them believe that the (Yamut-Bal) name was derived from an Amorite tribe name and it is written in two different ways (Yamut-Bal) and (Emutbal)<sup>1</sup>.

A number of researchers believe that the name was derived from gods names (The god Bal – the god Yamut) which were well known in Levant<sup>2</sup>. (Bal) was the god of storms and fertility while (Yamut) was the god of the underworld (Mu-ut-ba-lim) according to Amorite thought<sup>3</sup>.

Adnan Al-Dhahiri believes in the same opinion. He says that one of the Amorite tribes was called (Jamutbal) and the letter (J) was amended to be (E) therefore the name had been changed to be (Emutbal). He added the tribe inhabited in the east areas of Tigris River<sup>4</sup>. Those tribes immigrated from The Arabian Peninsula at the end of third millennium B.C to Levant and got through Iraq using Euphrates way. They arrived as peaceful individuals and groups during Akkad era and inhabited in the eastern areas and established dynasties after the end of Ur third dynasty (2112-2004) B-C<sup>5</sup>.

Stol said that the naming of (Yamut-Bal) is derived from an Amorite tribe which got through Mesopotamia and had the same name. Akkad versions appointed its location in the Eastern area of Tigris River. There is also an opinion referred to Der city as the capital of the region and Larsa is one of its cities<sup>6</sup>.

(<sup>1</sup>)Taha Baqir, Introduction to the History of Ancient Civilizations, edition of the Scientific Complex, Baghdad, 1971, part 2, p. 468

(<sup>2</sup>)Hosny Haddad and Salim Hijja, Anasheed Baal A New Reading of the Angular Myths, Amwaj Publishing and Distribution, Beirut, 1995, p. 84

(<sup>3</sup>)Sami Said Al-Ahmad, Old Iraq, Baghdad University Edition, Baghdad, 1981, part 2, p. 171

(<sup>4</sup>)Adnan Al-Zaher, The Will of Hammurabi, The Wisdom or Curse of the Babylonian, Faculty of Political Science, Germany, Friday 18 May 2007, p. 25-37  
<http://shafaaq.com/sh2/articles/31967-2011-07-09-10-36-30.html>

(<sup>5</sup>)Abdul Qadir Abdul-Jabbar Al-Sheikhli, Introduction to the History of Ancient Civilizations in the History of Ancient Iraq, ed., Ministry of Higher Education, Baghdad, P. 110

(<sup>6</sup>) Stol, M. Studies in Old Babylonian History, (1976) p.67

Revised Version Manuscript Received on August 01, 2017.

Dr. Majid Mushir al-Khatawi, Assistant Professor, College of Fine Arts and the University of Wasit, Kut, Iraq.

But this opinion is a weak one because the tribe was participated with (Kodur-Mabuk) in (Khanu alliance) in many battles. That means the city name is elder and bigger than the tribe name<sup>1</sup>.

The second opinion believers said that the name of (Yamut-Bal) city is derived from the name of second Amorite king (Anum-mutbil) (1980-1965) B-C who ruled Der Kingdom which was very strong during his ruling period<sup>2</sup> and expanded geographically. It had big political influence on other neighboring kingdoms<sup>3</sup>. The King Anum-mutbil created a political gap among Isin, Larsa and Elam kingdoms due to his control on the cities that located at the borders of his kingdom<sup>4</sup>. The king Anum-mutbal implemented many important reformations such as construction and service in the areas which were occupied by his armies such as Isin, Larsa, Ashnunna, Inshan<sup>5</sup> and Malku. He might call that city as his name (Yamut-Bal) because we couldn't know its ancient name due to the shortage in information and prospecting about that city.

This opinion is also a weak one, in that name of Der city second king (Anum-mutbal). The sources<sup>6</sup> refer that the Der city was occupying (Inshan, Ashnunna, Mary, Malku, Ymut-Bal) and those cities were found before being occupied by the king and its name was (Ymut-Bal) which means that it wasn't called by the king name. Besides, there were many kings and ministers names called as these name such as (Ball, Bella) the King of Ashnunna and (Ymut-Bi-Eil) the king of Katna<sup>7</sup> and there are many names similar to this name.

The third opinion believers think that according to continual immigrations of the Amorite tribes who inhabited the borderland to the east of the Tigris till the Bstko Mountains and to the eastern north of Marshes area which may be the borderland of Mayshan in past to the south of Ishnunna which was called (Ymut-Bal) which means (Harvest spirit) and means (the god Ymut) and means the spirit of (Fountains and Ground water) and means (the god Bal)<sup>8</sup>.

It is clear that the city was rich of good things such as agriculture and that was also mentioned by Al-Jumaili who says that it was called the country of bitter water (Emutbal)<sup>9</sup>. It was appointed by (George Rue) in one of his his maps<sup>10</sup>.

People were called due to the city name. This opinion can be justified because the ancient Iraqis called the nations due to the names of locations such as Sumerians due to Summer plains, Akkadians according to Akkad and Babylonians according to Babylon. Abdul-Kadur Al-Shaikhali says that most of the nations which inhabited in Mesopotamia were driving their names from their cities such as Sumerians, Babylonians, and Assyrians<sup>11</sup>.

We found that all the folks that ruled that city or the cities close to it called it by names mean grains, wheat, barley and water. Arameans called Der city (Daraya House) which means (winnow) which means the farmers who winnow the agricultural seeds<sup>12</sup>. In their language, it means a rich area of agriculture and grains (wheat and barley) and this name of that area was the same till Sasanid era when they called (Josan) which is called now (Jassan city) for the area close to the Sasanid empire which means (barley city) or the granting land<sup>13</sup> and towards east Zurbattya city which means the golden dish and also means the area of wheat and barley.

### **Second: The Geographical Location**

Most of the Cuneiform texts were similar contents in appointing the location of (Ymut-Bal) kingdom. Some of them mentioned that it was located at the east of Tigris River and established dynasty in Larsa and its capital is Der city<sup>14</sup>.

Ahmed Kamal said that it was located at the east of Tigris River, between Malku at the north and Marshes at the south and its capital was Der city during a short period of the ancient Babylonian era<sup>15</sup>.

Some others mentioned that its location is close to Elam city and located between Tigris River and Beshteko Mountains<sup>16</sup>. Suhad has the same opinion; she said that it was located close to Elam where there were some contacts with their people<sup>17</sup>. Taha Baqir said that it was close to Elam<sup>18</sup>. Mor Tukat explained that (Kudur-Mabuk) established a dynasty in (Ymut-Bal) ruled in the western border of Elam Mountains<sup>19</sup>. As it shown in (map no 1 and 2). Al-Adhami confirmed that saying Hammurabi paid his attention to the eastern border regions of Iraq to secure them. In the eight year of his reign, he warred against Yamut-bal whose king was his fiercest enemies Rim-Sin<sup>20</sup>.

Fatin said that the god (Marduk) was known as (Bal) which means (the lord) and its name Babylonian is (Mar-Duku) which means the sun of god (Duku) (the holy hill) and (Bel) is the "holy god" and the son of "holy hill" which is the location of gods meeting and located at the east of Babylon

(<sup>1</sup>) One of the Amorite tribes that was mentioned along with the tribe of Ymut-Bal in cuneiform texts .See

Neem Odeh Safar Al-Zaidi, King Reem-Sen (1822-1763 BC). Historical and Cultural Study, Unpublished Master Thesis. Introduction to the Council of the Faculty of Arts, University of Baghdad, 2009, p. 50

(<sup>2</sup>) Fouad Sefer, "badra History and its Importance of History", Sumer Volume VII, Part I (1951) p.53

(<sup>3</sup>) W., & Simpson, W., The Ancient Near East A History, New-York 1971, P. 93.

(<sup>4</sup>) Jane Botero, et al., Near East "Early Civilizations", translated by: Amer Sulaiman, Dar al-Kitab for Printing and Publishing, Mosul, 1985, p. 163

(<sup>5</sup>) Goetze A. " Date formula of Idden-Dagan of Isin, 1965 p.56

(<sup>6</sup>) Farouk Nasser Al-Rawi, "The Conflict with the Elamites 2006- 933 BC". The Iraqi-Persian Conflict, Baghdad, 1983, p. 53

(<sup>7</sup>) That king's name was mentioned in two forms: Bilama and Bilalama

Ahmed Majid Humaid, Cuneiform Texts from the Old Babylonian Period in the Iraqi Museum (Tel-Seeb, Hamrin Dam Basin), Unpublished Dissertation, Submitted to the Council of the Faculty of Arts, University of Baghdad, p.18

(<sup>8</sup>) Henry S. Aboud, Dictionary of Semitic Civilizations, Tripoli, 1991, p. 820

(<sup>9</sup>) Aamir Abdullah Najm al-Jumaili, Geographical Knowledge of Ancient Iraqis, unpublished doctoral dissertation, to the Council of the Faculty of Arts, University of Mosul, 2006, p. 69.

(<sup>10</sup>) George Rowe, Old Iraq, Tur Jemna: Hussein Alwan Hussein, Freedom House for Printing, Baghdad, 1984, p. 246.

(<sup>11</sup>) Introduction to the History of Civilizations p.141

(<sup>12</sup>) Fouad Sefer, Badra History and Importance.p.53

(<sup>13</sup>) Jalal Salman al-Jassani, Abbas Idan al-Jassani, from the puffs of the past to the city of Jassan Dar al-Mortada for printing, Wasit, 2008, p. 18

(<sup>14</sup>) Jalal Salman al-Jassani, Abbas Idan al-Jassani, from the puffs of the past to the city of Jassan Dar al-Mortada for printing, Wasit, 2008, p. 18

(<sup>15</sup>) Beitzel, B. J., " Isme Dagan military Action ", In, Iraq, (46), 1984, . P.30

(<sup>16</sup>) Ahmed Kamel, Unpublished Letters from the Old Babylonian Covenant in the Iraqi Museum. Dissertation unpublished doctoral thesis submitted to the Faculty of Arts, University of Baghdad, 1996, p. 7

(<sup>17</sup>) Beitzel, B. J., " Isme Dagan military Action, , Op. Cit., p30.

(<sup>18</sup>) Suhad Ali Abdul Hussein, The Political Status of the City of Larsa in the Ancient Iraqi Civilization (2025 - 1763 BC). Master Thesis Presented to the Council of the Faculty of Arts, University of Baghdad, 2007, p. 6

(<sup>19</sup>) Introduction to the History of Civilizations, C1, p. 413

(<sup>20</sup>) Antoine Mortakat, History of the Ancient Near East, translated by: Tawfiq Salman, Lam, Damascus, 1967, p. 126

(<sup>21</sup>) Mohammed Taha, Muhammad Al-Azmi, Hammurabi (1792 1750 BC), Baghdad, 1990, p. 72



which means in the Himrin Mountain range (Beshteko)<sup>1</sup>. Yuffee said that it is one of the worshipped gods at Tigris east<sup>2</sup>.

Yuffee mentioned that Kudur – Mabuk (the ruler of Ymut-Bal which is located at the East of Tigris River and to the south of Diyala River) took control on Larsa and Mishgan Shabir city had been an important administrative center and a base for his military campaigns<sup>3</sup>.

According to what is mentioned above, (Ymut-Bal) is located at the east of Tigris River in the areas which are close to Elam country beside Beshteko Mountains. In accordance with the history studies of the ancient locations which are located at its borderland, and besides our study for more than fifty ancient location which are fixed in the General Authority for Antiquities and shown in (map 3)<sup>4</sup>, the searcher supposed that (White Bizani Hill) which is (Ymut-Bal) city is located in that area. It is the only one which is explored and related to the ancient Babylon era based on the traces remnants in the location. The specialists of General Authority for Antiquities in Baghdad explained this truth in their study for the ancient locations which are located now in Bashar Allami areas near Jassan sub-district as shown in the attached table<sup>5</sup>.

### III. SECOND TWO: YMUT-BAL POLITICAL POSITION IN (KUDUR-MABUK) AND HIS SON (WARAD- SIN) TIMES

#### First: Kudur-Mabuk Time

Amorite people didn't inhabit in the alluvial plain only, but also in the east areas and parts of the middle Euphrates. Some written texts mentioned that they inhabited at east of Tigris River in (Semi-mountainous areas and carried the name of area. Amorite was stable in that area because of its distinguished civilizational element<sup>6</sup>.

(Ymut-Bal) city is a borderland, located close to Elam western mountains<sup>7</sup>. Its borders expanded to Mishgan Shabir city. Mishkan Shabir city was its important center and capital. It was also taken as a base for the military campaigns towards Larsa city for occupying it<sup>8</sup>.

This Kingdom played big role to impose its control on some neighboring cities to expand its power and declare its authority. The new leader Kudur-Mabuk tried to adopt an independent policy. There are some different opinions about the origin of the leader (Kudur-Mabuk). Some researchers think that he was an Amorite leader while some others think he was Elamites leader because of his dealings with Elam people<sup>9</sup>.

Another researcher thinks that the name of (Kudur-Mabuk) is written as (Ku-du-ur-Ma-buk) and it may be an Elamites name which means (the man who doesn't do mistake). Another one thinks he is an Elamites leader due to his and

fathers names (Simti-Shilakh)<sup>10</sup>. Some researchers think that he was from an Amorite family and the chieftain of an Amorite tribe. His close relationship with Elam was due to his adjacent areas to Elam. Due to that sympathizing, some of Elam families called the king by an Elamite name<sup>11</sup>. Some researchers think that he is not from Elamites origin because he was called as (Ymut-Bal Chieftain) and (Amorite Chieftain) besides his sons' names are Akkad names<sup>12</sup>. But he might come from a chieftain family which inhabited for long time in that area and spend time under the control of Elam political authority.

Many researchers think that Kudur-Mabuk occupied Larsa in response to Elam orders<sup>13</sup>. But some of them think that he took advantage of hard circumstances in Larsa, therefore he entered Larsa and captured the reign from its king (Sally-Adad)<sup>14</sup> depending up on some tribes help to establish an expanding kingdom included Larsa and its capital Larsa in the south and (Ymut-Bal) and its capital Mishkan Shabir city in the north. The kingdom was of big area expanding at Etorongal River or Channel from Mishkan Shabir city to the sea<sup>15</sup>.

After his possessing Larsa, Kudur-Mabuk was considered as the most danger coming from the east. He established a dynasty in Larsa. He and his sons evicted Gazalo kingdom from Larsa. He was very proud of this victory as a revenging for (Sun Temple). Gazalo couldn't stop Kudur-Mabuk armies because of people situation who refused Gazalo armies after the demolishing of Sun Temple. Therefore, people was looking at Kudur-Mabuk as savior not invader because he protect the holy places and evicted the invaders and destroyed Gazalo and took its king as a prisoner to Larsa<sup>16</sup>.

Salim Yahya mentioned a cuneiform text includes:-

**Kudur-Mabuk who killed (Sally-Ishtar) the king of (Mashkan- Shabir) was inimical to Yamut-Bal and Larsa countries. He hanged (Sally-Ishtar) head in the temples of Larsa. The gods put their feet on the killed head as a sort of indignity and to justify his horrific acts under a religious cover<sup>17</sup>.**

And in another cuneiform text:-

**Seely-Ishtar.. Mashkan - Shabir ruler..Against Larsa..Rotter (towards) Yamut-Bal...Based on god Anlel and Ninurta order<sup>18</sup>.. and Nina and Awtu (Sally Ishtar) who put his feet walk by foot on (Seely-Ishtar) head<sup>19</sup>.**

He mentioned another text explained Yamut-Bal diplomatic and political role during the ancient Babylon times which is referring to the awareness for solving the political crisis

(<sup>1</sup>)Faten Mowafaq Fadel, symbols of the most important gods in ancient Iraq, a historical study, a master thesis, unpublished, presented to the Council of the Faculty of Arts, University of Mosul, p.115

(<sup>2</sup>)Yuffee, N., On Studying old Babylonian History are view Article, In, JCS, (30/1), 1978, P.21 .

(3)Naim Odeh Safar al-Zaidi, King Reem-Sen I, p. 50

(4) Ibid, p 49

(5)Majid Moushir Al-Khattawi, Brahneh Abdulraza al-Dalfi, the guide to the archaeological sites in the current province of Wasit, Babel, Dar Sadek, 2013, p. 196.

(6)Taha Baqer, Introduction to the History of Civilizations, p. 141

(<sup>1</sup>)Mortakat, History of the Ancient Near East, p. 126

(<sup>8</sup>) Van de . Mieroop, M, A History of the Ancient Near East ,3000-323 B.C , 81 , 1987,p.57.

(<sup>9</sup>)Ebeling, E. and Meissner, B. Reallexikon der Assyriologie, RLA Berlin and Leipzig, 1928,P371

(4)Mohammed Taha Al-Azmi, Hammurabi 1792-1750, Baghdad 1990, p.33

(<sup>11</sup>)Ebeling, E. and Meissner, B. Op. Cit., P371

(<sup>6</sup>)Jean Botero et al., Near East, Early Civilizations, p. 18

(<sup>13</sup>)Ebeling, E. and Meissner, B. Reallexikon der ,Op cit.,P 372

(<sup>8</sup>)Mohammed Taha Al-Azmi, Hamorabi, p. 33

(<sup>15</sup>)Van de, Mieroop, M. history of the ancient near east, 1987 p. 49

(<sup>16</sup>)Macqueen J. G. Babylon. Op. Cit., p.40

(<sup>3</sup>)Salem Yahya Khalaf al-Jubouri, Political and Economic Implications in Ancient Babylonian Letters, unpublished doctoral thesis, submitted to the Council of the Faculty of Education, University of Babylon, 2006, p. 121

(<sup>18</sup>)The god Ninurta was mentioned in the Sumerian texts . He might be the land Lord and he was considered the gods Anlil and Nenlil's son. He has a war signifier.

Faten Mowafaq Fadel, symbols of the most important gods in ancient Iraq, p. 138 - 140

(<sup>3</sup>)Salem Yahya Khalaf al-Jubouri, Political and Economic Implications, p.122





through sending deputations between the countries of conflicts as a result of economic and political conditions.

As below:

### **Alnumukheen and Ymut-Bal..sent me (and) (hold)..(peace)..(Karni-Lim) and Ymut-Balm<sup>1</sup>.**

Some researchers explained that the king implemented many projects in (Ur and Larsa). But there is no evidence about his decent position in his sons' courts. All years' history and eras carried the names of his sons such as (Warad-Sin) or (Rem-Sin)<sup>2</sup>.

Naeem Oda said that although his sons were able to behave as kings in their areas of responsibilities but Kudur-Mabuk was the responsible man and he corresponded them to declare that he keeps an eye for watching their activities. Kudur-Mabuk put many nicknames for himself such as (Amorite Father) or (Amorite Chieftain) and the king of (Larsa, Sumer and Akkad)<sup>3</sup>.

When Kudur-Mabuk and his successors ruled Larsa, Ur city attracted his attention. He made many reforms in the cities and particularly in the temples such (god Moon Temples) (Sin) in Ur and appointed his daughter as a high priest who has all the Privileges and reconstruct (God Sun Temple) which was destroyed by Gazlo armies<sup>4</sup>.

### **Second: The political position during (Warad-Sin) time (1834-1823) B.C**

The king Warad-Sin is the elder son of Kudur-Mabuk. His name was mentioned in the cuneiform texts as (God Sin Servant) or (God Sin Slave) and it is written in Sumerian writing as (IR. EN. ZU) and this name is one of the Semites names and not Elam names. He took The reins of power from his father who continued in ruling Yamut-Bal, while Warad-Sin ruled Larsa for 12 years (1834-1823) B.C.<sup>5</sup>

Taha Baqir mentioned that after the occupying of Larsa, Kudur-Mabuk appointed his son (Warad-Sin) as a king for Larsa while he preferred to stay in his region<sup>6</sup> and therefore Larsa had been dependent to Yamut-Bal. Larsa was a very strong because of (Warad-Sin) behavior. He was described as a savior and an Iraqi original king and not as an invader<sup>7</sup>. He adopted the same political ways that his father used when he wanted to revenge from invaders who destroyed the temples and permitted the killings in Larsa until he reached Cazolo city<sup>8</sup>.

Sigrist explained that during the second year of Warad-Sin reign, the political relationships with Babylon city was improved, when Sabeem was Babylon King (1844-1831) B.C.

Improving the political relationships with Babylon led Babylon to send military assistance to (Warad-Sin)<sup>9</sup>.

As a result the military power was very great for both kingdoms and a kind of force balance had been between the two kingdoms, which was behind the peace and political stability between them. An attention was paid to the construction field such as building walls around cities, channels excavations and Temples building. (Warad-Sin)

appointed his sister (Enanedu) as a high priest in god Nina Temple in Ur<sup>10</sup>.

Some Cuneiform texts referred to that during the ninth year of (Warad-Sin) reign, he took control on Nuffur city after capturing it from Isin kings. The reason behind occupying Nuffur city is to increase his power for his situation in Larsa and also it is the control key for control Sumer and Akkad based up on Mesopotamia political unity<sup>11</sup>.

He was working on reaching the overall development for his country. He excavated channels, connected the cities and areas with water sources, built temples, reconstructed Ziggurat of Ur<sup>12</sup> and introduced gifts and vows to the gods. He also reached the unity and peace for the country after long time of weakness and divisions.

He was known by implementing many construction works such as construction of Larsa Wall, construction of God Sin Temple, holding Holy of Holies for Ishtar Temple for his life and his father life, building the holy shrine of Isaghr which was not built by any of the previous kings, reconstruction of the tower which is close to the God Sin Temple in Ur, construction of a gate at the western –north field of the tower which leads to Ziggurat of Ur<sup>13</sup> and construction of God Innin Temple in Ur which was called (E-Tilman-na) and he made Ninar and Autu lived in a safe home<sup>14</sup>.

Warad-Sin put many titles for himself such as (King of Larsa), (King of Sumer and Akkad), (Ur Feeder Protector), (Sin and Sun Lover), (Nuffur Feeder), (shepherd helper), (The Man who Refine E-Babar shrine), (The care taker of all legislations related to Arido). He succeeded in possessing Mashkan-Shabir kingdom which was the diplomatic and political capital<sup>15</sup>.

## IV. THIRD PART:

### **Its political position from (Rim-Sin) (1822-1763) B.C till its falling down by Hammurabi**

(Rim-Sin) had been the king of Larsa after the king Warad-Sin. His name was written as (Ri-im-Sin) which means (Ox of God Sin). He was enthroned by the help of his father (Kudur-Mabuk) who assured the help from the east side for (Rim-Sin) as the same as his brother (Warad-Sin)<sup>16</sup>. He is considered as one of the kings who ruled for long period during the ancient Babylon time. He wasn't just a leader, but also ruler and politician too. He was working on unifying the country and mixing provinces of the south of Mesopotamia, which were suffering from weakness and divisions in the old eras. Then, it had been united during his time and no one can defeat it<sup>17</sup>.

During his ruling era, he paid attention to all fields of life including the construction of temples, paving the roads, constructing the bridges, building castles, excavating rivers

<sup>(10)</sup> Yoffee, N. On Studying old Babylonian history p 21

<sup>(11)</sup> Ibid, p 21

<sup>(5)</sup> Harry Sachs, The Greatness of Babel, translated by Amer Suleiman, Al-Wasal, 1979, p. 83

<sup>(1)</sup> Sami Said Al-Ahmad, Jamal Rashid Ahmed, History of the Ancient East, p. 382

<sup>(14)</sup> Van de Myron, M. A. History Op. Cit p 49

<sup>(15)</sup> Ibid, p 49

<sup>(4)</sup> Khalid Salim Ismail, Cuneiform Texts of the Early Babylonian Period, unpublished Master, Baghdad University, 1990, p.28

<sup>(17)</sup> Yoffee, N. "One Studying Old Babylonian History: A review Article" in JCS.1978, p 21

<sup>(1)</sup> Ibid, P 122 .

<sup>(2)</sup> George, A.R., House most High the temples of Ancient Mesopotamia, (Indiana, 1993), P 70 .

<sup>(3)</sup> Sami Said Al-Ahmad, Jamal Rashid Ahmed, History of the Ancient East, Press of Higher Education, Baghdad, 1988 p.382

<sup>(4)</sup> Ibid, p 382

<sup>(5)</sup> George Rowe, Old Iraq, p. 253

<sup>(6)</sup> Introduction to the History of Civilizations, c 1, p. 415

<sup>(7)</sup> Ahmed Majid, Cuneiform Texts of the Old Babylonian Period, p.14

<sup>(1)</sup> Horst Klengel, Hammurabi King of Babylon and his age, translated by Ghazi Sharif, Baghdad, 1987, p. 35

<sup>(8)</sup> Sigrist, M. and Peter D. Mesopotamian year names, Op. Cit p 19

and channels and cleaning up the old channels and rivers. The channels represented the lifeblood for his kingdom. He was celebrating the construction of new channels and cleaning the old ones in Larsa, Ur and other cities. He also worked on developing agriculture, industry, protecting trading ways and legislating the economic acts. His ruling period witnessed implementing the trading projects and Larsa possessed the copper and ivory sources and the Precious stones which were brought from Arabian Gulf. The trading was flourished in Larsa because of its control on the ports<sup>1</sup>. His ruling era was distinguished by an expanding economic movement in Larsa due to the great number of economic contracts which were discovered in that city<sup>2</sup>.

He also took care of army, built walls around the cities to protect them, and rewarded the soldiers who fight with him for a long time to secure their survival with him for any coming military campaign and to win their allegiance against the rich class of traders<sup>3</sup>. He took care of all gods which were worshipped in the capital and other cities and introducing the gift to the gods as well as attending the festivals and rituals. He took care of foreign embassies and taking diplomatic way even with his most strong enemies as shown in the religious field<sup>4</sup>.

The construction and development established a kind of balance between the big forces in the area, especially between Babylon and the capital Larsa. But this balance of force didn't continue for long time. It was changed for his kingdom right due to works he implemented after being the king Larsa. On the other hand The King (Sin-Muballit) who was the king of Babylon (1812 – 1793) B.C was unable to be at odds with Rim-Sin or be in war against him<sup>5</sup>.

Some researchers think that Babylon King (Sin-Muballit) didn't wish to be alone in a war against Rim-Sin not because he didn't have the efficient strong army, but he didn't want to involve his army in a war ended with negative results and he didn't want to exhaust his military capacities.

(Sin-Muballit) worked on creating a sort of chaos and overturned other kings against (Rim-Sin). His efforts resulted in forming an alliance included Isin, Rabiqum, Babylon and Uruk, but Rim-Sin defeated that alliance in the fourteen year of his ruling period<sup>6</sup>.

Babylon King sensed the danger of Rim-Sin after his victory and Rim-Sin ambitions to expand his kingdom towards north, east and west, therefore Babylon king worked on enhancing his relationships with the neighboring kings such as Isin King (Damiq-Ilisu) (1816 – 1763) B.C to stand against Rim-Sin. He also worked on immunizing the country and strengthening his defenses even in the cities related to his kingdom. He also constructed walls for some cities such as Marad city<sup>7</sup>. His efforts resulted in defeating Rim-Sin armies and reach the victory in the thirteen year of his ruling period as:

**"The year when Babylon king defeated Larsa kingdom crowds"<sup>8</sup>**

Taha Baqir mentioned that Babylon kingdom turned from defense situation to attack situation<sup>9</sup>, therefore the king Rim-Sin worked on holding a truce with Babylon Kingdom and stopped attacking it. The king Rim-Sin turned to the home front and implemented some constructional works such as heightening the city walls for defensive purposes, building temples for gods, excavating channels for connecting the far areas with water sources<sup>10</sup>. Then he expanded his influence towards Isin Kingdom and occupied (Damiq-Ilisu) city in 1799 B.C<sup>11</sup>.

After two years of Occupying (Damiq-Ilisu) city by the king Rim-Sin, Babylon King led a military campaign against Isin kingdom and evicted Rim-Sin military garrison and took control on (Damiq - Ilisu) city in the sixteenth year of his ruling era. But, the king Rim-Sin led a very expanding attack on Isin kingdom and forced his completed control on Isin kingdom in this thirtieth year of his ruling era<sup>12</sup>.

Then, Hammurabi ascended to the throne as the king of Babylon (1772 – 1750). He was possessing very big military and political capacities.

The first few decades of Hammurabi's reign were quite peaceful. Hammurabi used his power to undertake a series of public works, including construction works, and expanding the temples to prove that he is the ideal ruler through gods willing<sup>13</sup>.

After that, he led a military campaign towards Ymut-Bal kingdom and controlled Isin and Warka'a cities which were under the control of Larsa king Rim-Sin<sup>14</sup>.

Hammurabi and Rim-Sin agreed on Joint defense convention. Rim-Sin signing on that convention was an evidence of Hammurabi power. Rim-Sin letter to Hammurabi included:-

**If an enemy attacks you, my armies will come to help you.**

**If an enemy attacks me, send your armies to help me.**

**My men are gathering in my country. Let your men do so.**

**If the enemy plans to attack you, my men and boats will be with you<sup>15</sup>.**

The convention included submission of absconders and the outlaws between the two kingdoms, to be arrested and sent to the second kingdom. The relationship improvement didn't last long period. Some political and military events had been happened in the area. Babylon kingdom sent some military forces to assist Mary Kingdom. The relationship between Larsa and Babylon had been deteriorated; therefore the King Hammurabi apologized to Zamri-Lim the king of Mary for not send more forces because the war marks had been appeared between Larsa and Babylon kingdoms after the twenty-eighth year of Hammurabi ruling era<sup>16</sup>.

<sup>(1)</sup> Macqueen, J.G, Babylon, London, 1964, pp41-45

<sup>(2)</sup> Jean, C.F. Nouveaux Contrats De Larsa. Op. Cit, p115

<sup>(3)</sup> Ibid p 45

<sup>(4)</sup> Macqueen, J.G, Babylon, Op. cit., p 43

<sup>(5)</sup> Antoine, History of the Near East, p.132

<sup>(6)</sup> Sigrist, M., & Peter, D., Mesopotamian year Names, (Berlin, 2001), P 24.

<sup>(7)</sup> Mercer, S. A., Sumero - Babylonian year formulae., (London, 1954), P 35.

<sup>(8)</sup> Sigrist, M. and Peter D. Mesopotamian year names, p 22

<sup>(9)</sup> Taha Baqer, Introduction to the History of Civilizations, C1, p. 431

<sup>(10)</sup> Sigrist, M. and Peter D. Mesopotamian year names, p 48

<sup>(11)</sup> Damiq- Ilisu was one of the important and big cities belonging to Isin Kingdom but it hasn't been identified yet.

Mercer, S. A., Sumero – Babylonian, op. cit., p 35.

<sup>(12)</sup> Sigrist, M. and Peter D. Mesopotamian year names, p. 22.

<sup>(13)</sup> Mohammed Taha Al - Azmi, Hamorabi p.62

<sup>(14)</sup> Sigrist, M. and Peter D. Mesopotamian year names, op. cit p 61

<sup>(15)</sup> Oppenheim, A.L., Letter From Mesopotamia, (Chicago, 1967), P 05.

<sup>(16)</sup> Horst Klingel, Hammurabi p. 44

Hammurabi doubts about Larsa King's plan was confirmed by a letter from Zamri-Lim the king of Mary to him which included:-

**"There are ten thousand Kutian men and some others, prepared and looking towards Larsa"<sup>1</sup>**

Based on his study for the situation, Hammurabi decided to work on two directions. First direction was to work on improving the political relationship with (Rim-Sin) the king of Larsa to persuade him that they are still friends and he didn't like to enter in a war against him. Hammurabi sent a letter to Rim-Sin included:

Do you know that you are the man who I like too much?

Hammurabi succeeded in re-building his relationship with the king of Larsa (Rim-Sin). Then, he turned to work on the second direction which was working on destroying the alliance which attacked his ally (Zamri-Lim) the king of Mary. The historical events referred to that Hammurabi directed his armies towards the east to face an alliance included (Elam, Eshnunna, Kutians and other forces). Hammurabi defeated that alliance in the thirtieth year of his ruling era as mentioned in the text:

**"The year in Which he defeated armies of Elam, Eshnunna, Kutian and those who crowded their armies and fixed the bases of Sumer and Akkad country"<sup>2</sup>**

After defeating the alliance by Hammurabi, some disorders had been happened in Ymut-Bal region, therefor Hammurabi went directly from there (before coming back to Babylon) to spent on the chaos and disorders. Hammurabi succeeded in fixing the situation and re-backing the stability of security situation and left a military garrison there and came back to Babylon. After that the disorders and chaos had been appeared again in the region. It was shown that the disorders had been happened when an officer who was from the region and recruited by Hammurabi, incited soldiers on disobedience and insurgency. So they killed the Babylonian soldiers who were with them. Hammurabi sent an army and killed the insurgent leader and the others were escaped to the capital at Rim-Sin<sup>3</sup>. Therefore, Hammurabi asked Rim-Sin to submit the absconders in accordance with the signed second convention.

Salim Yahia explained that saying we found in the letter of the conventions between Rim-Sin the king of Larsa and Hammurabi the king of Babylon that the convention is based on cooperation if any party face a danger, the another party will prepare his force for supporting him as in the letter:

**To my master say as (saying) Yarm – Adu your servant Tab –Eli – Matam and Sin – Bil – Iblim<sup>4</sup>**

**Hammurabi slaves who inhabited before many days in Mashgan – Shabir city And four men of donkeys riders came to Babylon city I knew their news and so on (saying) the letter: regarding the soldiers you sent I heard that the enemy intent another country, therefore I didn't send you soldiers The soldiers directly arrested If the enemy intends your direction, my soldiers will be prepared If the enemy intends my direction, let your**

**soldiers be prepared That was what Rim-Sin wrote to Hammurabi<sup>5</sup>**

In another letter, Hammurabi asked Rim-Sin to submit the sons of Muti-Ibal who escaped from the battle and returned to their country. He says:...as-sum DUMU MES mu-ti-a-ba – al sa I – na GIS TUKUL MES ip – pa ar – si – du – ma a – na ia – mu – ut ba – li – im I – ru – bu

**Regarding the son of Muti-Ibal who escaped from the battle and returned to their country**

But the king Rim-Sin refused the matter because of the incitement policy which Elamites followed against Babylon kingdoms and the spying role and the continual threat.

There was a letter written by the Elamite ruler to Rim-Sin against Hammurabi<sup>6</sup>. Therefore Hammurabi led a military campaign towards Larsa and occupied larsa and captured Rim-Sin in the thirty – first year of his reign, i.e., 1763 B.C<sup>7</sup>. Hammurabi carried the title of (The King of Sumer and Akkad) which was carried by Isin and Larsa kings<sup>8</sup>. Here Hammurabi got rid of his most strong political foe Rim-Sin who was controlling the south of Mesopotamia. Occupying Larsa opened the trading way with Arabian Gulf cities. Besides, that step was very important for reaching Mesopotamia unity goal<sup>9</sup>.

The above texts mentioned the most important reasons of Ymut –Bal kingdom falling down in hand of Hammurabi. Besides, the disorders and chaos which were happened in the eastern areas in Ashnunna, Inshan, Ymut-Bal and Malkuum due to moving of Hammurabi army towards Mashgan – Shabir city and surrounding it for six months<sup>10</sup>. Researchers think that Mashkan – Shabir and Larsa blockade was in the same period which lasted six months. Cuneiform texts showed how the army entered the city and climbed its walls after using of Dildaba city as a military camp by Hammurabi. The texts also showed that after leaving the wall calmly, they arrested Rim-Sin who was called the king of Yamut-Bal since it was their native town. By this step Hammurabi got rid of his most strong political enemy and united the country under his control<sup>11</sup>.

**V. FOURTH PART: THE ECONOMIC AND RELIGIOUS LIFE IN YMUT-BAL**

**First: Economic Life**

The economic field represented an essential part of the daily life for Ymut-Bal kingdom. Economic field was based on three elements which are agriculture, industry and trading.

The Cuneiform texts provided us with important information about the expanding and flourish of Ymut-Bal kingdom.

Kudur-Mabuk dynasty did an important role in the economic field during its reign period which was 72 years.

It was not clear during Kudur-Mabuk and Warad-Sin eras because of wars and inner conflicts and unstable political

(<sup>1</sup>)Salem Yahya Khalaf Jubouri, Political Implications, p. 48  
(<sup>2</sup>) Ibid.p 49

(<sup>3</sup>)Taha Baqer, Introduction, part1, p. 432

(<sup>4</sup>)Sami Said Al-Ahmad, Old Iraq,part 2, p.196

(<sup>5</sup>)Sigrist, M. and Peter D. Mesopotamian year names, op.cit, p 63

(<sup>10</sup>)Leemans .W.,Foreing Trade in the old Babyloing Period, Leiden , 1960 p 173.

(<sup>11</sup>)George Rowe, Old Iraq p.272

(<sup>1</sup>) Kupper, J.R., "Nouvelles lettres de Mair Relatives A Hammurabi de Babylone" RA, Vol. 42, (1948), P 44.

(<sup>2</sup>)Kupper, J.R., "Nouvelles lettres de Mair Relatives A Hammurabi de Babylone"OP.Cit., p44.

(<sup>3</sup>)Sami Said Al - Ahmad, Old Iraq,part2,p.195

(<sup>4</sup>)He is Hammurabi's Minster or consultant who was organizing a military parade for Ana forces





situation. But it was very clear during (Rim-Sin) reign era which witness development and flourish in agriculture and irrigation fields which were essential in the economy building. They worked on developing the irrigation field not for taking advantage for agriculture field but also to avoid the danger of floods. Developing the irrigation helped in opening water ways for transporting goods and used as fast and secure transportation ways among the countries. It was used in the military field in transporting the military forces and ration<sup>1</sup>. Larsa was suffering from shortage in irrigation channels due to the political crisis with Isin kingdom, which affected the agricultural products<sup>2</sup>. Therefore Ymut-Bal rulers worked on excavating the irrigation channels in the capital Larsa<sup>3</sup>. Ymut-Bal rulers thought that taking care of irrigation systems is more important than the victory in the wars because the availability of water helps in improving the economic life and subsequently supporting the political life in the conflicts against the neighboring countries and cities<sup>4</sup>. Therefore they were mentioning the date of their works according to the years of their reign periods. The king (Warad-Sin) excavated Inna channel<sup>5</sup>. Oda Safar said that there are many rivers and channels excavated by the dynasty kings and dated in accordance with their years of reign. Rim-Sin paid big attention to the excavation of irrigation channels<sup>6</sup>. Fadhul Kadhum said that most of the excavated rivers and channels were in Ymut-Bal and its capital Larsa and the cities which were under their control<sup>7</sup>.

The agricultural field in Ymut-Bal kingdom required big attention because any negligence leads to land salinization and subsequently effecting on the economy of the kingdom. The kingdom treated many problems in this field due to its importance in the kingdom policy<sup>8</sup>. Sakiz mentioned that the agricultural land ownership distribution system included distribution of agricultural areas to individuals and groups if they were farmers and vocational workers such as bakers and fishmongers. The distribution was done in feudality way called (ILKU) by royal permit.

Besides, there were some areas distributed to the soldiers by formal contracts. Those areas must not be to seizure, mortgage or sold. It was called maintenance fields "KURUMMATIM EQLAT"<sup>9</sup>. The lands were divided according to the agriculture type and area measuring.

The big areas were selected for grain agriculture and called (EQLUM) and there were some areas for gardening (palms and trees agriculture) and vegetables, called (KIRUM). The areas which were specialized for forests, called (QISTUM). There were also heath areas called (NIDUTIM EQIL)<sup>10</sup>.

The kingdom was also distinguished by industries such as agricultural and animal products. The Cuneiform texts showed the kings care of agricultural products such as plants oil which included sesame oil, leather industries, wood

works and cooking works<sup>11</sup>. There were some factories for flour and wine. The region was also distinguished by palm and grape agriculture and reed mattress industries and ships industries which were made from forests wood in addition to the handcrafts<sup>12</sup>.

The animal industries were distinguished by woolen Industries such as textile, leather industries, military clothes, saddles, milk industries and animal oil, in addition to fishing and other animal products<sup>13</sup>. There were also some other industries such as pottery, copper industries, jewels and gods & kings statues such as Kudur-Mabuk statue which were made from bronze and seal industries<sup>14</sup>.

Jawad Mutar Al-Mosawi mentioned the commercial life in Ymut-Bal kingdom, saying "The commerce was well flourished in the kingdom particularly during Rim-Sin era. We found some letters and name of the traders. Somebody called (Inlil-Kur) sent a letter to his boss about the trading situations. There was also a document for a ship charged by gold, sent from (Ninkal Temple) in Ur to (E-Tilman na) and stayed for two years there. Its charges included gold, cooper, expensive wood, ivory and stones for statues industries. The mentioned goods were used for different industries to be re-exported"<sup>15</sup>.

This improvement resulted in increasing the ships renting fees during that period. We found a contract showed the renting fees of two types of ships. The first type was called (akaditum) ships. Its renting fees were 22 Shekels of silver. The second type was called (kurubum) ships. Its renting fees were 18 Shekels of silver. That was in Ur city and related to the 33<sup>rd</sup> year of Rim-Sin reign. The contract didn't explain the period of renting, but comparing to other contracts, we can say that the contract period was for two years. This means the renting fees of (akaditum) ship is 1 Shekels of silver for one month, while the renting fees of (Kurubum) ship is 135 beads of silver for one month<sup>16</sup>.

Some Cuneiform texts which are related to Rim-Sin era dealt with importing copper from (E-Tilman ma). The slaves costs were from (10 – 20) Shekels of silver and sometimes less. The silver prices were increased. The gold rate was (9-1) to (3-1)<sup>17</sup>. The silver was rare in the mid of ancient Babylon era, therefore its price was increasing in comparing with gold.

After the political calm between Babylon and Larsa during Rim-Sin and Hammurabi time, the attention was paid to the constructional works such as temples construction, channels excavations, land reclamation, cities construction, and construction of statues for gods. The cost of house was decreased to be (39.41)Shekels of silver for (E KI.SUB.BA) houses in the fifth year of the king Rim-Sin reign era. Some homes prices were very low, it was between (1-4)Shekels of silver<sup>18</sup>. Taking care of orchards was synchronous with land reclamation and rivers excavations works. In the third year of Rim-Sin reign era, the price of (KIRI6) orchard cost was

<sup>(1)</sup>Sami Said Al-Ahmad, Old Iraq, Army and Weapons, 1988, p. 203

<sup>(2)</sup>James Henry Priested, The Victory of Civilization, Ahmed Fakhry, Cairo, 1969, p. 17

<sup>(3)</sup>Sami Said Al - Ahmad, Army and Weapons, 1988 p. 366

<sup>(4)</sup>Fadel Kadhim, Irrigation Projects in Ancient Iraq, Unpublished Master Thesis, Introduction of Faculty of Education, University of Qadisiyah, 2004, p. 100

<sup>(6)</sup>The same source, p. 100

<sup>(1)</sup>Reem Sein, (1822-1763), pp. 66-67

<sup>(2)</sup>Fadel Kadhim, Irrigation Projects, pp. 42-43

<sup>(3)</sup>Majid M. Al - Khattawi, Studies in Ancient Near Eastern Relations, 2010 p.60

<sup>(4)</sup>Harry Sacks, The Greatness of Babel, p. 277

<sup>(5)</sup>Naim Odeh Safar, Reem Seine, (1822-1763 BC), p. 149

<sup>(6)</sup>Majid Moushir al-Khattawi, Mezher al-Khafaji, Dual Thought and Civilization in the History of Ancient Iraq and Ancient Egypt, Lebanon 2012, p.174.

<sup>(7)</sup>Taha Baqer, Introduction, p. 400

<sup>(1)</sup>Majid M. Al-Khattawi, Mezher Al-Khafaji, Dual Thought and Civilization, p.17

<sup>(2)</sup>Naim Odeh Safar, Reem Sein, (1822-1763 BC), p. 166

<sup>(15)</sup>A published article on internet

<sup>(3)</sup>Suad Ayed Mohammed Saeed Al-Hamid, Cuneiform Inscriptions published and unpublished on door lamps, Unpublished Master Thesis / Introduction to the Faculty of Arts, University of Mosul, 2003, p. 48

<sup>(4)</sup>The same source, p. 48

<sup>(1)</sup>Mohammed Taha Al-Azmi, Hamorabi, p. 63

2.112 Shekels of silver which was the highest orchard cost at river channel <sup>1</sup>.

The price of ram was (1-2) Shekels of silver while the small goat was 30 beads of silver in the 23<sup>rd</sup> year of Rim-Sin reign era <sup>2</sup>.

### Second: Religious Life

The religion was very important field in the ancient nation's life. It appoints the human beings behaviors and arranges his habits and traditions.

Also it had big effect on his behaviors with the others and on the social reality and the relationship between people and gods. Ancient Iraqis believed that there are many gods working on arranging the universe and people affairs. This belief made them prefer some god on others.

Therefore some gods were very important while others were not so important for people. The gods were the main source for legislating acts for ancient Iraqis particularly those who inhabited in this kingdom. They believed that the god (Samas) was in charge of firming the right and administration of justice <sup>3</sup>. They also believed that the kings derived their power on earth from the god (Samas). The god (Samas) was known in Sumer as (Utu) but the new coming people called him (Samas)<sup>4</sup>.

Those gods had groups of temples. The Big Temple in Larsa was the most important temple, but it had been damaged during Kudur-Mabuk time and rehabilitated during Warad-Sin (1834 – 1823) B.C. It was reconstructed again during the first Rim-Sin time <sup>5</sup>.

Some texts mentioned that there was another temple for the god (Samas) in Larsa called the (Holy Throne) temple and also (E- gal-bar-ra) temple which means (the outside palace). It was provided with statues by the kings Kudur-Mabuk, Warad-Sin and the first (Rim-Sin). The "White Temple" (E-Babbar) was mentioned in the era of the king Eanatum the king of Kish. It was re-built during third Ur dynasty (2113 – 2006) B.C by the king Namu and the king Zabia. It was expanded by the king Sin-Idnam and redesigned by the king Kunkunum in the year 28<sup>th</sup> of his reign and then by the king Rim-Sin <sup>6</sup>.

Although the city was the first center of the god (Samas ) worshippers, but also many gods were worshipped such as the god (Amurru) which was considered the son of the god (Anu) from his wife who might be (Asratam) or the Babylonian (Bellet-Seri) which means the desert lady.

The (Outside Palace Temple) was a building might be a temple in Larsa, provided with statues by the kings Kudur-Mabuk, Warad-Sin and Rim-Sin <sup>7</sup>.

**(E-me-ur4-ur4) was special for the god Ishtar in Larsa.** It was re-built by the kings Kunkunum in the year 16<sup>th</sup> of his reign

and the king Kudur-Mabuk and Rim-Sin. It was specialized for the god Ishtar and its gate was provided by lions' statues by the king (Sumu-El) in the fourth year of his reign. Rim-

Sin wife (Simat-Istar) rebuilt the temple for her husband life.

In the ancient Babylon era, a temple in Warka'a and another one in larsa called (E-me-ur4-ur4) were found. A sheet was related to a small temple was found in (E-me-ur4-ur4) temple which was one of the oldest temples and related to the god (Nana)<sup>8</sup>. (E-me-ur4-ur4) temple was reconstructed by the kings Kunkunum, Kudur-Mabuk, and Rim-Sin) who consider them as the protecting gods for him and holy gods because it is (the child who is full with life power from the great Annu).

(E-u-nam-ti-La) (Life Herb Temple) was the god Kula Temple. Fatin Moafaq mentioned this temple in many different names such as "Nintinuga", "Ninkarrk" and "MeMe" and it was worshipped under the name of (Ninisinna) which means the guard of city. It was rehabilitated by the kings Kunkunum in 24<sup>th</sup> year of his reign and (Warad-Sin). It was mentioned in the Sumerian texts as UR or UR.GL7 which is (Kalbum) in Akkad form. Abbas Al-Husseini referred to this god as (Nin-Isina) which was worshipped in the kingdom of Isin and it was the god of health <sup>9</sup>.

Kings took care of this god which returned life to dead people by a hand touch. Therefore it was called (big savior), (god of drug and poison) and (the lady who returns the life in the dead people). It was also called as the great one in the medical activities and the distinguished one in the medicine field <sup>10</sup>.

The God Kula showed its great power in the medical practices. Therefore it attracted the attention of the god (Aya) who called her for doing some medical practices <sup>11</sup>.

The god (Nergal) was one of the gods who worshipped in that period which means (ne-ivi-(unu) –gal) which means the great city authority "the underworld"<sup>12</sup>. its temple was (E-a-ag-ga-kilib-ur4-ur4) (the temple which gathered all acts) in Larsa. The queen (Rim-Sin-Sala-bastasu) rehabilitated the temple for her husband life, the king (Rim-Sin)<sup>13</sup>. It was mentioned in the earliest eras as one of the sun gods and represents the sun in the mid-day. It was the god of diseases and pandemics because it was behind some diseases such as fever and sunstroke <sup>14</sup>.

It was also connected to the fear because it was the god of (plague and the dark underworld)<sup>15</sup> Adad was a god who had a temple built by the king (Rim-Sin)<sup>16</sup>. The god Sin also has a temple constructed by the king (Rim-Sin) <sup>17</sup>.

The king Kudur-Mabuk paid great attention to this god and worked on expanding the temple of the moon god (Sin) in Ur and appointed his daughter who has a Sumerian name (Inanidur) as a highest priest for the temple using special royal privilege <sup>18</sup>.

<sup>(8)</sup> Stephens, F. J., Votive and Historical texts from Babylon and Assyria, In, YOS, (9) , (New Haven , 1937), P.11 .

<sup>(9)</sup>Faten Mowafaq Fadel, Symbols of God, p. 169

<sup>(10)</sup>Labat, Rene, "Babylonian and Assyrian Medicine", Sumer, No. 24, 1986, p.194

<sup>(11)</sup>Faten Mowafaq Fadel, symbols of God, p.170

<sup>(12)</sup>Nael Hanoun, Post-mortals Doctrine, II, Dar al-Sha' al al-Khawlaia, Baghdad, 1986, P. 195

<sup>(13)</sup> George, A.R., House most High the temples of Ancient , , Op. Cit., P.64 .

<sup>(14)</sup>George Cotento, Daily Life in the Land of Babylon and Assyria, Salim Taha al-Tikriti and Burhan Abdul-Tikriti, House of Public Cultural Affairs, Baghdad, 1986, p. 419

<sup>(15)</sup>Harry Sacks, The Greatness of Babel, p. 391

<sup>(16)</sup>George, A.R., House most High the temples of Ancient , , Op. Cit., P.64 .

<sup>(17)</sup> Ibid p.169

<sup>(18)</sup>Ahmad and Ahmad, History of the Ancient East, p. 382

<sup>(1)</sup>The same source,p.26

<sup>(2)</sup>Leemans, W. F., Foreign trade in the old Babylonian. , Op. Cit., p. 65.

<sup>(4)</sup>Fadel Abdul Wahid Ali, from Sumer to the Torah, Baghdad, House of Public Cultural Affairs, 1989, p.115

<sup>(5)</sup>Robert, J.M., The Earliest Semitic pantheon, London, 1972, P.149

<sup>(6)</sup> George, A.R., House most High the temples, , Op. Cit., P.70 .

<sup>(7)</sup> Ibid, P.70 .

<sup>(8)</sup>Leemans, W. F., Foreign trade in the old Babylonian, Op. Cit., P.64 .



(E-gal-bar-ra) temple which means (outside palace temple) was provided with statues by the kings Kudur-Mabuk, Warad-Sin and the first Rim-Sin<sup>1</sup>.

## VI. CONCLUSIONS

The following results have been concluded:

1- Ymut-Bal Name refers to the cropping spirit which means the grain such as barley in that, the region was distinguished by barley agriculture. All the around areas were called by the same meaning in accordance with their people languages and dialects for example Jassan sub-district means (Josan) in Parisian language which means the country of barley, also Badra district which is (Bet Daraya) in Aram language which means the area of big quantity of grain. Zurbattya in Kurdish and Parisian means the golden dish which means the area of grain.

2- The researchers agreed on that Yamut-Bal is the area which located at the east of Tigris River beside Peshtiko Mountains and adjacent to Elam borders. It had been a very big kingdom included the unity of two cities, Larsa and its capital Larsa in the south and Ymut-Bal and its capital Mashkan-Shabir in the north. The kingdom was of a long area at Etorongal River or Channel which was expanded from Mashgan-Shabir to the sea.

3- The archaeological Site of Ymut-Bal kingdom is (the White Bazani Hill) which is an ancient location close to Jassan sub-district. It is the only one location which related to the ancient Babylon era among more than 50 archaeological locations in the ancient east Ymut-Bal kingdom.

4- The king Kudur-Mabuk is the establisher of Ymut-Bal kingdom. He was considered the biggest danger coming from the east particularly after occupying Larsa and controlled it in collaboration with some tribes. Larsa people was looking at him as savior and victor and not invader because he protected the holy places and evicted the invaders and took their leader as prisoner.

5- The king Kudur-Mabuk is originally from Amorite family. He was a chieftain for one of its tribes. His tribe was serving Elamites because their areas were adjacent with Elam areas. He wasn't from Elam. He called himself by many title such as ( The Father of Amorite) and (Amorite Chieftain) and also he was called as the king of Larsa and the king of Sumer and Akkad.

6- The king (Warad-Sin) (1834-1823) B.C is the elder son of the king (Kudur-Mabuk). He was mentioned in the Cuneiform texts as (the servant of the God Sin) and (Slave of the God Sin). His name was written in Sumerian written clips as (IR.dEN.ZU) which is a Semites name and wasn't an Elamites name. He ascended to the throne as the king of Larsa from his father the king (Kudur-Mabuk) who stayed ruling Ymut-Bal. Warad-Sin reign lasted 12 years (1834 – 1823) B.C . Larsa then followed Ymut-Bal administratively. Warad-Sin was described as an original Iraqi king and his works in different life fields made Larsa to be stronger city. (Warad-Sin) put many title for himself such as the king of Larsa, the king of Sumer and Akkad, the protector of Ur feeder, Sin and Sun Lover, Nuffur Feeder, the Shepherd

Helper (Erish Kigal), (The man who embossed E-babar) shrine and the care taker of all acts for Aridu. He succeeded in possessing Mashgan-Shabir which then had been the diplomatic and political capital.

7- The king Rim-Sin ascended to the throne as the king of Larsa after his brother Warad-Sin. His name was written in Sumerian written clips as (Ri-im-Sin) which means (The Ox of the God Sin). He was used to be the king by the help of his father the king (Kudur-Mabuk) who helped him from the east side as the same as his brother (Warad-Sin)

8- In the military field, the king hold many military conventions and led many military campaigns against to neighboring cities. His wars expanded to the Arabian Gulf at the south and Babylon at the north. In the religious field, he expanded the temples and palaces, heightened the city walls for defensive purposes.

9- The most important reason behind the falling down of Ymut-Bal kingdom was the Trio Alliance of among Elam, Eshnunna and Assyria and their armies who were crowded in some areas close to Ymut-Bal kingdom. When Hammurabi defeated the Trio Alliance, some of the contumacious people escaped to that area, therefore Hammurabi decided to attack that area to get rid from the chaos and disturbance in that area. After that, Hammurabi left a military garrison there. This step excited Rim-Sin feud because there were many conventions and participating plans. An important figure (who might be Rim-Sin brother), who was in the area which occupied by Hammurabi called for obedience against Hammurabi, therefore Hammurabi sent a military force and defeated them. The contumacious soldiers escaped to Larsa. Hammurabi called Rim-Sin to submit the escaped insurgents based on the joint defense conventions between the two parties. But, Rim-Sin refused to submit them.

More reasons behind the falling down of Ymut-Bal kingdom is that the troubles and chaos in the east areas of Eshnunna, Inshan and Malkuum which were supporting the king Rim-Sin. Hammurabi took the advantage of that chaos to send his armies to Mashgan-Shabir to be subjected to a military blockade for six months. He also laid a siege on Larsa at the same time and watched the situation from (Dildaba) city. Then Hammurabi attacked Larsa and arrested Rim-Sin. By this step he got rid from one of his most strong political enemies.

10- The dynasty care of the economic field was more important than reaching the victory in the military field. Ymut-Bal believed that fertility of the land and the abundance of water help in flourishing the economic life of the kingdom which subsequently assist in supporting the political life and strengthening the kingdom in its conflicts against other countries. They also paid their attention to the public works expanding temples, heightening the cities walls for defensive purposes and holding Holy of Holies for some temples for their lives and for their father life. They also built the holy shrine for some gods. The dynasty paid attention to all life fields such as paving roads,

<sup>(1)</sup>George, A.R., House most High the temples of Ancient , Op. Cit., P. 87

## Yamut-Bal Kingdom A Historical Study in the Political and Cultural Nature (1834 – 1763) B.C

11- constructing the bridges and palaces, excavating the channels and rivers, developing the agriculture and industry, protecting shipping routes and legislating the economic laws. Many trading projects were implemented

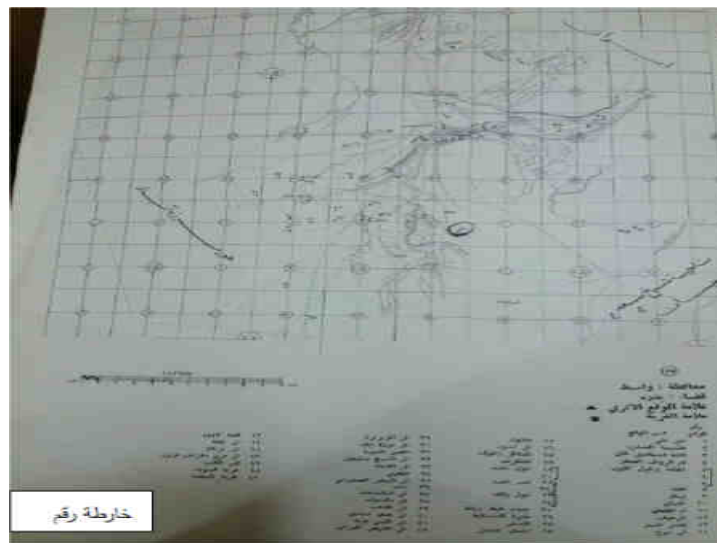
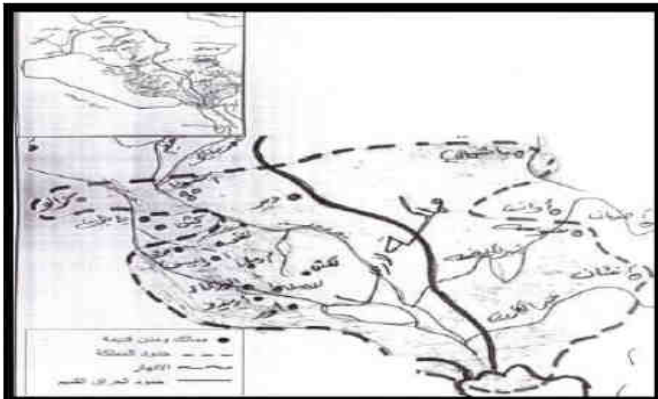
and they possessed the sources of copper, ivory and the precious stones which were taken from Arabian Gulf because of their control on ports.

### Attachments

No	Location Name	Area	Division	Region	District	Location state	excavation	Site era	The Guard
1	Al-Aqar Hill	25.24	3/Waki Rawi river	District center	Badra District	trespassed	Not excavated	Sumer/Akkad	Farhan Raghsh
2	Bairam Hill	12	3/Waki Rawi river	District Center	Badra District	trespassed	excavated	Ferthi	Hamid Hasan
3	Qirawi Al-Saghir Hill	64	2/ Badra Farms	Qirawi V.	Badra District	good	Not excavated	Islamic	None
4	Qirawi Hill	21	3/Waki Rawi river	Qirawi V.	Badra District	good	Not excavated	Islamic	None
5	Um Al-Ta'an Hill	6	5/ DihnuK	Ta'an Ali V.	Badra District	good	Not excavated	Islamic	None
6	Eshan Aswad	11	5/ DihnuK	Swesat V.	Badra District	good	Not excavated	Sasani	Dhiaa Edan
7	Rujaibat Hill	6	5/ DihnuK	Abbara V.	Badra District	good	Not excavated	Islamic	None
8	DihnuK Hill	4	5/ DihnuK	DihnuK V.	Badra District	good	Not excavated	Islamic	None
9	Al-Kanatur Hill	1	5/ DihnuK	Alwan Abid V.	Badra District	good	Not excavated	Islamic	Saduq Nusaif
10	Hunkaran Hill	2	5/ DihnuK	Thawra 20 V.	Badra District	good	Not excavated	Islamic	None
11	Jadid Al-Nisir Hill	12	5/ DihnuK	Thawra 20 V.	Badra District	good	Not excavated	Islamic	None
12	Al-Abid Hill	5	7- Qalamat	Iraqi boarder	Badra District	good	Not excavated	Islamic	None
13	Qasur Al-Abid	5	7- Qalamat	Mirzabat V.	Badra District	good	Not excavated	Islamic	None
14	Wilka Hills	21	7- Qalamat	Sagban Salih V.	Badra District	good	Not excavated	Islamic	None
15	Eshan Jindel	13	11 - Shafaf	Abbara V.	Badra District	good	Not excavated	Islamic	None
16	Um Rawaf Hill	43	13- Saiha	Burtilla	Badra District	good	Not excavated	Islamic	None
17	Jawar Abbara Hill	12	13- Saiha	Mzebela V.	Badra District	good	Not excavated	Islamic	None
18	Eshan Al-Reshda	8	18- Emzebela	Qalamat Mahran	Badra District	good	Not excavated	Islamic	None
19	Al-Abiadh Al-Sadraee Hill	9	18- Emzebela	Hushema V.	Badra District	good	Not excavated	Islamic	Khai-Ullah Abbas
20	Qalamat Hills	5	7- qalamat	Hushema V.	Badra District	good	Not excavated	Islamic	None
21	Ulaian Hill	10	16-Zali Ap	Hushema V.	Zurbatt ya	good	Not excavated	Ma'adani	None
22	Ein Ali Hill	5	8- Hushema	Hushema V.	Zurbatt ya	good	Not excavated	Islamic	None
23	Emres Hill	8	8- Hushema	Hushema V.	Zurbatt ya	good	Not excavated	Ma'adani	Hussein Sagban
24	Kori Hill	1	4- Ta'an	Ta'an	Zurbatt ya	good	Not excavated	Islamic	None
25	Hushema Hill	1	5- wermiziar	Hushema V.	Zurbatt ya	good	Not excavated	Islamic	None
26	Juthman Hills	1	6-Zali App	Walda V.	Zurbatt ya	good	Not excavated	Islamic	None
27	Dinian Hills	1	7- Basatin Zurbatya	Ta'an	Zurbatt ya	good	Not excavated	Islamic	None
28	Esmaeel Khan Hills	8	8 – Hushema	Hushema V.	Zurbatt ya	good	Not excavated	Islamic	None
29	Sarakh Hill	12	12/ Mirzabad	Mzemim V.	Jassan	Good	Not excavated	Islamic	None

30	Ebtera Hill	18	12/ Mirzabad	Mirzabat V.	Jassan	Good	Not excavated	Islamic	None
31	Eshan Mirzabat	19	12/ Mirzabad	Mirzabat V.	Jassan	Good	Not excavated	Islamic	None
32	Emzerera Hill	5	12/ Mirzabad	Mirzabat V.	Jassan	Good	Not excavated	Islamic	None
33	Mirzabat Hills	14	12/ Mirzabad	Mirzabat V.	Jassan	Good	Not excavated	Islamic	None
34	Rjebat Hills	8	12/ Mirzabad	Abbara V.	Jassan	Good	Not excavated	Islamic	None
35	Jaari Hill	2	14- Abbara	Abbara V.	Jassan	Good	Not excavated	Islamic	None
36	Eshan Al-Abiadh	3	21-Hur Emleh	Bashar Lami area	Jassan	Good	Not excavated	Islamic	None
37	Safur Sindi Hill	47	29 - Sleman	Shaikh Selman V.	Jassan	Good	Not excavated	Islamic	None
38	Eshan Al-Kubeshat	44	29 - Sleman	Shaikh Selman v.	Jassan	Good	Not excavated	Islamic	None
39	Nabi Tuba Hill	49	29 - Sleman	Mirzabat	Jassan	Good	Not excavated	Islamic	None
40	Al-Dahab Hill	45	29 - Sleman	Shaikh Selman V.	Jassan	Good	Not excavated	Islamic	None
41	Eshan Shaikh Selman	50	29 - Sleman	Mirzabat	Jassan	Good	Not excavated	Islamic	None
42	Al-Fatiha Hill	32	29 - Sleman	Shagaf	Jassan	Good	Not excavated	Islamic	None
43	Burtilla Hill	7	30- Nahar Hamza	Burgish V.	Jassan	Good	Not excavated	Islamic	None
44	Bandar Hill	48	30- Nahar Hamza	Sub-distrect center	Jassan	Good	Not excavated	Islamic	None
45	Mari Hill	1	27- Jazera	??????	Jassan	Good	Not excavated	Islamic	None
46	Oqla Hill	7	32 - Karmishia	Shagaf V.	Jassan	Good	Not excavated	Sasani	None
47	Kawar Hill	7	32- Karmishia	Shagaf V.	Jassan	Good	Not excavated	Sasani	None
48	Eshan Al-Reshda	8	18- Mzebila	Burtalla	Jassan	Good	Not excavated	Islamic	None
49	Al-Abeadh Al-Bizani	9	18- Mzebila	Bashar Lami area	Jassan	trespassed	Not excavated	Babylon	None

Maps





## References

1. Ahmed Kamel, unpublished letters from the Old Babylonian Covenant in the Iraqi Museum. Unpublished doctoral thesis submitted to the Faculty of Arts, University of Baghdad, 1996.
2. Ahmed Majid Hamid, cuneiform texts from the old Babylonian era in the Iraqi Museum (Tel Seeb, Dam Hamrin Dam), unpublished doctoral thesis, submitted to the Council of the Faculty of Arts, University of Baghdad.
3. Antoine Mortakat, History of the Ancient Near East, translated by: Tawfiq Salman, Lam, Damascus, 1967.
4. Jalal Salman Al-Jassani, Abbas Idan al-Jassani, from the puffs of the past to the city of Jassan Dar al-Mortada printing, Wasit, in 2008.
5. George Rowe, Old Iraq, Turmina: Hussein Alwan Hussein, Freedom House for Printing, Baghdad, 1984.
6. James Henry Pristad, The Victory of Civilization, Ahmed Fakhry, Cairo, 1969.
7. Jean Botero, et al., Near East "Early Civilizations," translated by Amer Sulaiman, Dar al-Kutub for printing and publishing, Mosul, 1985.
8. Hosny Haddad and Salim Hajas, Anasheed Baal A New Reading of the Agaric Myths, Amwaj Publishing and Distribution, Beirut, 1995.
9. Khaled Salim Ismail, Cuneiform Texts of the Early Babylonian Period, unpublished Master Thesis, University of Baghdad, 1990.
10. Salem Yahya Khalaf al-Jubouri, Political and Economic Implications in Ancient Babylonian Letters, unpublished doctoral thesis, submitted to the Faculty of Education, Babel University, 2006.
11. Sami Said Al-Ahmad, Old Iraq, Army and Weapons, 1988, c.1.
12. Sami Said Al-Ahmad, Old Iraq, Baghdad University Edition, Baghdad, 1981, c.
13. Sami Said Al-Ahmad, Jamal Rashid Ahmed, History of the Ancient East, Higher Education Press, Baghdad, 1988.
14. Soad Ayed Mohammed Saeed Al-Hamed, Cuneiform Inscriptions published and unpublished on door lamps, Unpublished Master Thesis / Introduction to the Faculty of Arts, University of Mosul, 2003.
15. Suhad Ali Abdul Hussein, The Political Status of the City of Larsa in Ancient Iraqi Civilization (2025 - 1763 BC). Master Thesis Presented to the Council of the Faculty of Arts, University of Baghdad, 2007.
16. Taha Baqer, Introduction to the History of Ancient Civilizations, edition of the Scientific Complex, Baghdad, 1971, c.
17. Amer Abdullah Najm al-Jumaili, Geographical Knowledge of the Ancient Iraqis, unpublished doctoral thesis, to the Council of the Faculty of Arts, University of Mosul, 2006.
18. Abdul Qader Abdul-Jabbar Al-Sheikli, Introduction to the History of Ancient Civilizations in Iraq's Old History, ed., Ministry of Higher Education, Baghdad.
19. Adnan Al-Zaher, Waseet Hammurabi, Wisdom of the Babylonian Curse, Faculty of Political Science, Germany, Friday 18 May 2007.
20. Faten Mowafaq Fadel, symbols of the most important gods in ancient Iraq historical study, Master, unpublished, presented to the Council of Faculty, Arts University of Mosul.
21. Farouk Nasser Al-Rawi, "The Conflict with the Elamites 2006- 933 BC", The Iraqi-Persian Conflict, Baghdad, 1983.
22. Fadel Abdul Wahid Ali, from Sumer to the Torah, Baghdad, House of Public Cultural Affairs, 1989, p.
23. Fadhil Kazem, Irrigation Projects in Ancient Iraq, Unpublished Master Thesis, Introduction of Faculty of Education, University of Qadisiyah, 2004.
24. Fouad Sefer, "History and its Importance of Archeology", Sumer Vol. VII, Part I.(1951)
25. Coutinho George, Daily Life in the Land of Babylon and Assyria, Salim Taha al-Tikriti and Burhan Abdul-Tikriti, House of Public Cultural Affairs, Baghdad, 1986
26. René Labatt, "Babylonian and Assyrian Medicine," Sumer, No. 24, 1986.
27. Majid M. Al-Khattawi, Mezher Al-Khafaji, Bilateral Thought and Civilization in the History of Ancient Iraq and Ancient Egypt, Lebanon, 2012.
28. Majid Moushir Al-Khattawi, Brahneh Abdulraza Al-Delfi, the guide to the archaeological sites in the current Wasit province.
29. Majid M. Al-Khattawi, Studies in Ancient Near East Relations, 2010.
30. Mohammed Taha, Muhammad Al-Azmi, Hammurabi (1792 1750 BC), Baghdad, 1990.
31. Nael Hanoun, Post-mortal Doctrine, I2, Dar al-Sha'ul al-Khawla, Baghdad, 1986.
32. Naim Odeh Safar Al-Zaidi, King Reem-Sen (1822-763 BC). Historical and Cultural Study, Unpublished Master Thesis, presented to the Council of the Faculty of Arts, Baghdad University, 2009.
33. Harry Sachs, The Greatness of Babel, translated by Amer Suleiman, Mosul, 1979.
34. Henry S. Aboud, Dictionary of Semitic Civilizations, II, Tripoli, 1991.
35. Horst Klengel, Hammurabi King of Babylon and his Age, translated by Ghazi Sharif, Baghdad, 1987.
36. Ebeling, E. and Meissner, B. Reallexikon der Assyriologie, RLA Berlin and Leipzig, 1928.
37. George, A.R., House most High the temples of Ancient Mesopotamia , (Indiana, 1993).
38. Leemans .W.,Foreing Trade in the old Babyloing Period, Leiden , 1960.
39. Macqueen, J,G, Babylon, London, 1964.
40. Mercer, S. A., Sumero - Babylonian year formulae , ( London , 1954)
41. Oppenheim, A.L., Letter From Mesopotamia, (Chicago, 1967).
42. Robert, J.M., The Earliest Semitic pantheon, London, 1972.
43. Sigrist, M., &Peter, D., Mesopotamian year Names, (Berlin, 2001) .
44. Stephens, F, J., Votive and Historical texts from Babylon and Assyria, In,YOS, (9) , (New Haven , 1937).
45. Stol, M. Studies in Old Babylonian History, (1976).
46. Van de , Mieroop , M , A History of the Ancient Near East ,3000-323 B.C , 81 , 1987.
47. W. & Simpson, W., The Ancient Near East A History ,New-York 1971.
48. Yoffee, N.,On Studying old Babylonian History are view Article, In, JCS, (30/1), 1978.
49. Beitzel, B. J., " İsme Dagan military Action ", In, Iraq, (46), 1984.
50. Kupper, J.R., "Nouvelles lettres de Mair Relatives A Hammurabi de Babylone" RA, Vol. 42, (1948).
51. Ebeling, E. and Meissner, B. Reallexikon der Assyriologie, RLA Berlin and Leipzig, 1928.
52. George, A.R., House most High the temples of Ancient Mesopotamia , (Indiana, 1993).
53. Leemans .W.,Foreing Trade in the old Babyloing Period, Leiden , 1960.
54. Macqueen, J,G, Babylon, London, 1964.
55. Mercer, S. A., Sumero - Babylonian year formulae , ( London , 1954)
56. Oppenheim, A.L., Letter From Mesopotamia, (Chicago, 1967).
57. Robert, J.M., The Earliest Semitic pantheon, London, 1972.
58. Sigrist, M., &Peter, D., Mesopotamian year Names, (Berlin, 2001) .
59. Stephens, F, J., Votive and Historical texts from Babylon and Assyria, In,YOS, (9) , (New Haven , 1937).
60. Stol, M. Studies in Old Babylonian History, (1976).
61. Van de , Mieroop , M , A History of the Ancient Near East ,3000-323 B.C , 81 , 1987.
62. W. & Simpson, W., The Ancient Near East A History ,New-York 1971.
63. Yoffee, N.,On Studying old Babylonian History are view Article, In, JCS, (30/1), 1978.
64. Beitzel, B. J., " İsme Dagan military Action ", In, Iraq, (46), 1984.
65. Kupper, J.R., "Nouvelles lettres de Mair Relatives A Hammurabi de Babylone" RA, Vol. 42, (1948).