Two Old Babylonian Texts from Sippar

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The thirteenth excavation season in Sippar (Abu Habbah), in 1990-1991, concentrated upon the area supposed to have contained the houses of the *gagûm*, the so-called 'cloister', living quarters of the *nadītum* priestesses who played such an important role in the religious, social and economic life of Old Babylonian times.

During this season, twenty tablets were found, some broken, some with cases (cf. K.S. Isma'el 1994). A preliminary study showed that the tablets belonged to the reign of king Sābium (1748-1735 BC [1]). They were all found in one place : the first floor of the third level.

From this group we will publish two texts here, a tablet and a case. The two texts deal with 'field tax', maš a.šà (cf. G. Mauer 1984, 102 sq.).

The first one (IM 132687, excavation number Si-2581/2) states that 7.3.1 gur of barley are due as tax for a field of four *iku* by Aqbû to Zizi. The witnesses are Adad-rēmēni, Lamassi and the god Šamaš. The text states that Aqbû had a sealed document drawn up in the Šamaš temple for Zizi. The order of the witnesses is remarkable since Šamaš is the last witness. This might of course have been otherwise on the case. That this kind of tablets had a case is proven by the second text.

The second text (IM 132686, excavation number Si-2581/1), a case, gives nearly the same amount of barley, 7.3.2 gur, to be paid as field tax for a four *iku* field that Aqbû had rented from Aja-rīšat, nin ^{d}utu, daughter of Puzur-Kubi. Again, it is stated that, in the temple of Šamaš, Aqbû had a sealed tablet drawn up for the lessor Aja-rīšat. Witnesses are the god Šamaš, Adad-rēmēni, Lamassi, Erībam and Bulālum. It is clear that both texts belong to the archive of Aqbû. The house in which they were found must have been his. Both texts are proofs that he paid the 'field tax' to the lessors of the fields. The sealed document mentioned at the end of both texts must be the field rental document. This was given to the lessors in whose archives they must have been kept.

As to the persons mentioned in the text, most of them are attested in other early texts. In the absence of patronymics the identification is of course not always certain.

A certain Aqbû is mentioned as the father of Ina-qāt-ilim, a witness, in *VS* 8, 73 (s.d.) and *VS* 8, 58 (Sîn-muballiṭ oath; with his other son Uštašni-ilum). Wether this is the same person cannot be made out.

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1 We use the New Chronology as formulated in H. Gasche *et al.* 1998.

Aja-rīšat, daughter of Puzur-Kubi, is not attested elsewhere, but her father, Puzur-Kubi, probably is. A person of that name, son of Sîn-bāni, is mentioned under Sumu-la-el (*CT* 4, 48 and its case *MHET* II/1, 25). Another one, son of Erra-imitti, appears in D.O. Edzard 1970, 51 (s.d.).

The witnesses are partly the same in both texts:

IM 132686	IM 132687
Šamaš	
Adad-rēmēni	Adad-rēmēni
Lamassi	Lamassi
Erībam	Šamaš
Bulālum	

Several of these are attested together as witnesses in other texts too. For instance in *CT* 47, 1 (Sa oath): Adad-rēmēni (witness 4) and Lamassi (witness 8). Adad-rēmēni and Bulālum in *CT* 48, 27 (Sa oath), *CT* 6, 19a (Sa oath), *CT* 2, 3 (Sa 11) and *CT* 2, 50 (Sa 12). In *BDHP* 22/23 (Sa 11), Lamassi and Bulālum are witnesses. Moreover, this last text informs us that Bulālum was a doorkeeper (i.du_8) of the temple. In fact we can suppose that all of them were temple personnel. This, and the fact that the lease contract was written in the temple, should be linked with the fact that the field tax often applied in an institutional context (G. Mauer 1984, 103).

TRANSLITERATION

IM 132687

Obv.	1.	7 gur 3.1 še
	2.	maš a.šà
	3.	4 (erasure) *iku* a.šà
	4.	ki *zi-zi*
	5.	^{l}*aq-bu*^{l}-*ú* <<še>>[2]
	6.	a.šà^{am} *ú-še-ṣí*-[x]
	7.	igi ^{d}iškur-*ri-me-ni*
Rev.	8.	igi *la-ma-sí*
	9.	igi ^{d}utu
	10.	i-na é ^{d}utu
	11.	*ku-nu-ka-am*
	12.	^{l}*aq-bu-ú*
	13.	<<*ú*>> *zi-zi*
U.Edg.	14.	*ú-še-zi-ib-šu*?

[2] The še at the end of the line has no function. Mistake of the scribe ?

IM 132686

Obv.	1.	dub 7.3.2 gur še
	2.	maš a.šà 4 *iku* a.šà
	3.	$^{\text{ID}}$*a-a-ri-ša-at* nin $^{\text{d}}$utu
	4.	dumu.munus *pù-zur*$_8$*-ku-bi*
	5.	4 *iku* a.šà
	6.	$^{\text{l}}$*aq-bu*$^{\text{l}}$*-ú*
	7.	a.šà^{am} *ú-še-ṣí*
	8.	*i-na* é $^{\text{d}}$utu
Rev.	9.	$^{\text{ID}}$*a-a-ri-ša-at*
	10.	*ku-nu-ka-am*
	11.	*ú-še-zi-ib-ši*
	12.	igi $^{\text{d}}$utu
	13.	igi $^{\text{d}}$iškur-*ri-me-ni*
	14.	igi *la-ma-sí*
	15.	igi *e-ri-ba-am*
	16.	igi *bu-la-lum*

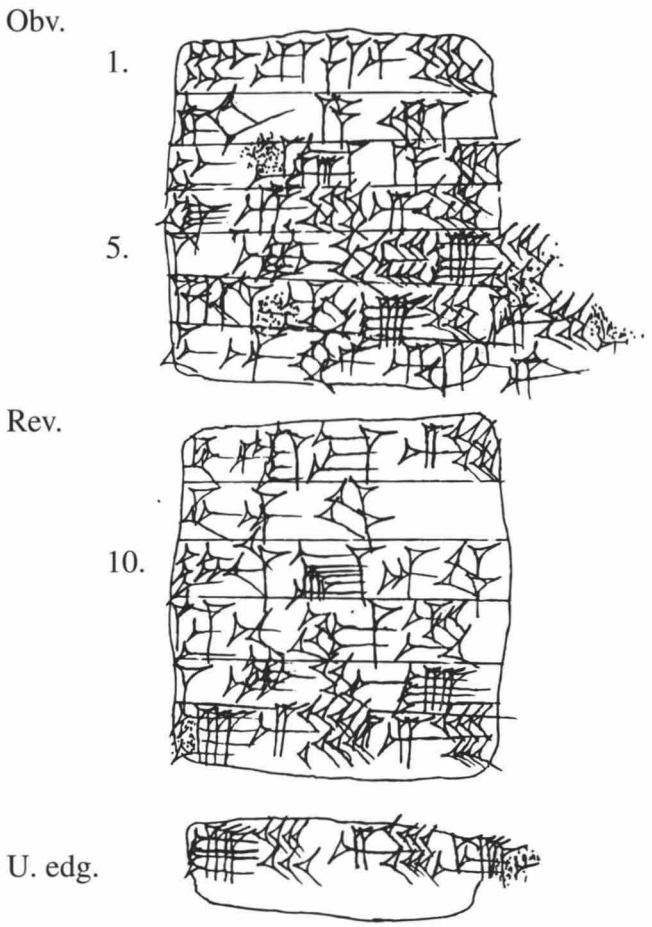

Fig. 1. IM.132687

Obv.

1.

5.

Rev.

10.

15.

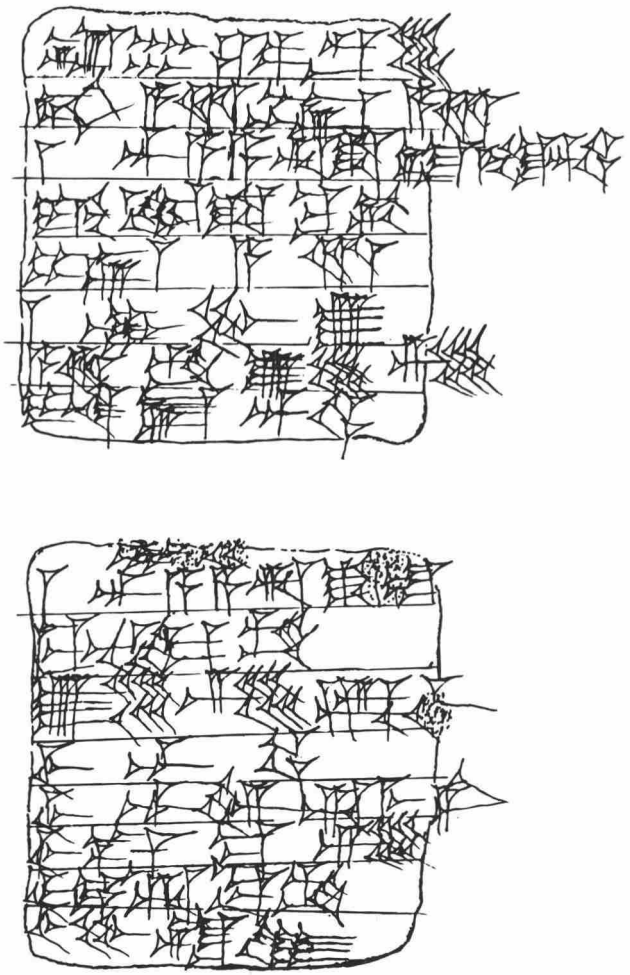

Fig. 2. IM.132686

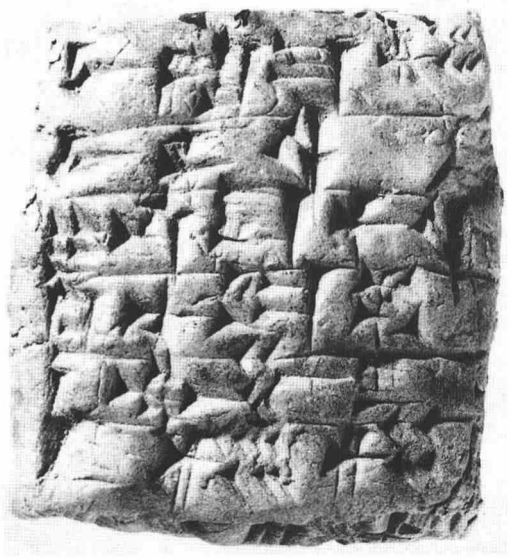

Fig. 3. IM.132687 Obv.

Fig. 3. IM.132687 Rev.

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