

78) *Tamītu* “oath” and *u’iltu ša tamīti* “oath summons” in Uruk¹ — In her recent treatment of oaths and curses in Babylonia, M. Sandowicz provides among many other things a useful overview of keywords concerning oath formulae (Sandowicz, AOAT 398, roff.). Among these she also lists *tamītu* as the word for oath *per se*, describing it as “rare in the Neo-Babylonian period also outside oath formulary” (Sandowicz, AOAT 398, 13). Therefore it may be useful to draw attention to an otherwise overlooked Neo-Babylonian attestation of this word: there seems to be no reference to the text YOS 17 361 (YBC 4123) in the sources dealt with by M. Sandowicz or in the dictionaries (CAD, AHw) to which she directs further enquiry.

YOS 17 361 (YBC 4123) is part of the Nūr-Sîn-archive from Uruk (cf. Jursa, GMTR 1, 144f.) dating to NbkII16.o8.o5 (589 BC):

Obverse

1. 5 ma.na kù.babbar šá^{Pd+} ag-šeš^{meš}-mu a-šú šá^{Pd} u.gur-gi
2. a^P zálag^d 30 ina ugu^{Pd+} in.nin-numun-ba-šá
3. a-šú šá^{Pd+} ag-ba-šá ú^{Pd+} ag-ba-šá a-šú
4. šá^{Pd} na-na-a-mu re-he-et 12 2/3 ma.na kù.babbar
5. šá kaskal.II šá^{Pd+} ag-šeš^{meš}-mu šá ina pa-mi-šú-nu
6. ul-tu ud.5.kam šá^{iti} apin šá iti ina ugu
7. 1 ma-né-e 1 gín kù.babbar ina ugu-šú-nu i-rab-bi
8. mim-mu-šú-nu ma-la ba-šu-ú maš-ka-nu
9. šá^{Pd+} ag-šeš^{meš}-mu 1+en pu-tú 2 i-na-šú-u
10. ina 3 gu^{meš} šá ina igi^P re-mu-tú

Lower edge

11. a-šú šá^{Pd} amar.utu-numun-dù a-hi ina lib-bi ha.la
12. šá^{Pd+} ag-šeš^{meš}-mu

Reverse

- 13.-18. 6 witnesses
19. u^{lú} umbisag^{Pd+} ag-tin-su-iq-bi a-šú šá^{Pd+} ag-sur
20. a^{Pd} 30-ti-ér unug^{ki} apin ud.5.kam
21. mu.16.kam^{Pd+} ag-níg.du-urù lugal tin.tir^{ki}
22. ina ú-ìl-tú šá ta-mi-tú šá ina ugu kaskal.II-šú-nu

Upper edge

23. i-ì⁷-i-lu ina lib-bi ul za-ku-ú i-tem-mu-niš-šú

¹5 minas of silver belonging to Nabû-ahhē-iddin, son of Nergal-ušallim, ²descendant of Nūr-Sîn are owed by Innin-zēru-iqīša, ³son of Nabû-iqīša and Nabû-iqīša son ⁴of Nanāya-iddin. It is the remainder of 12 2/3 minas of silver ⁵of the business venture (*harrānu*) of Nabû-ahhē-iddin that is at their disposal. ⁶From the 5th Arahsamnu (VIII), ⁷1 shekel of silver ⁶per ⁷mina will accrue against them ⁶each month. ⁸Whatever they may possess is the security ⁹of Nabû-ahhē-iddin. They bear responsibility for one another. ¹¹Half (of the proceeds) ¹⁰of the 3 oxen that are at the disposal of Rēmūtu, ¹¹son of Marduk-zēru-ibni, is the share ¹²of Nabû-ahhē-iddin.

¹³⁻¹⁸(6 witnesses are listed) ¹⁹and the scribe Nabû-balāssu-iqbi, son of Nabû-ējir, ²⁰descendant of Sîn-leqe-uninni. Uruk, Arahsamnu (VIII), 5th day, 16th year of Nebuchadnezzar, king of Babylon.

²²Concerning the ‘oath document’ (*u’iltu ša tamīti*) which ²³they drew up ²⁴regarding their business venture (*harrānu*), ²³they are not exempt from it. They are to swear to him (= Nabû-ahhē-iddin).

The document describes a debt apparently resulting from the dissolution of a business venture undertaken by two men (Innin-zēru-iqīša and Nabû-iqīša) on behalf of a third (Nabû-ahhē-iddin), the investor: a *harrānu*-business venture of “Typ A” according to Lanz 1976, 7ff.. As we can see from the note at the end of the document, it seemed necessary during the settlement of accounts to arrange for the two agents to swear an oath to the investor, perhaps because of the high amount of silver involved or for the purpose of clarifying the status of certain investments. The tablet establishing this obligation, referred to as *u’iltu ša tamīti*, might have been similar, for example, to text O.6 (BM 61352) in Sandowicz, AOAT 398. There, a party undertakes to swear on the following day to the second party an oath by Šamaš concerning a financial settlement involving, i.a., a business venture. The point made in the present text is that the *u’iltu ša tamīti* obliging Innin-zēru-iqīša and Nabû-iqīša to swear to Nabû-ahhē-iddin at a given date is not invalidated by the present settlement. Therefore, *u’iltu ša tamīti* is the first attestation of the Babylonian term for the document type defined as “oath summons” by Sandowicz (AOAT 398, 13 and passim). *šaṭāru ša tamīti* in Joannès 1989, 233 (L 1622), cited by Sandowicz, AOAT 398, 13 as “possibly an Akkadian term for an oath summons”, appears to us to refer to a document recording the fact that an oath had actually been taken (“acte de l’accord juré”, in Joannès’ translation, *id.* 1989, 45), since the document includes a clause establishing the end of the conflict between the two disputing parties (L 1622, 6f.). Hence *šaṭāru ša tamīti* is a “record of an oath taking”, while *u’iltu ša tamīti* should be understood as a “tablet establishing the obligation to take an oath”.

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