

32) Babylonian Miscellanea 2. An additional text from the Balīḫū archive* — In a freshly published article concerning the Balīḫū archive, or more precisely Marduk-bēlšunu/Nabû-balassu-iqbi//Balīḫū, Cecilia and Hackl published 18 texts belonging to this archive.¹⁾ They noted that according to Jursa 2005a, 121, nineteen texts were known to him. To the texts edited by Cecilia and Hackl two additional texts should be added. The first is BM 64721 published by Sandowicz 2019, no. 49 with her extensive commentary on Marduk-bēlšunu's business transactions and his relations with other families (Sandowicz 2019, 183f.; the text and commentary are not mentioned in Cecilia and Hackl's article). The second text identified by me is published below.²⁾

BM 79735 (89-10-14, 284)³⁾

4.6 x 3.5 cm

24.1.29Dar, Sippar-Anunītu

- | | | |
|-------|-----|--|
| | 1. | 16 gín kù.babbar babbar-ú ina dul-lu šá ^{unf} da ^l -[x (x)] |
| | 2. | ^{md} amar.utu-mu-mu a-šú šá ^{md} amar.utu-pap |
| | 3. | a ^{md} kaskal.kur ^ú ina šu ^{ll} ba ^{šá} -a a-šú šá |
| | 4. | ^{mdf} amar ^l .utu-mu-mu a ^{mf} kaskal ^l kur ^ú |
| | 5. | a-na ^m en-šú-nu a-šú šá ^m ni-din-tu ₄ |
| | 6. | a ^{md} kaskal.kur ^ú ma-ḫi-ir |
| | 7. | 1 ^{en} -a-ta-a ₄ šá-ṭa-ri |
| | 8. | il-qu-ú |
| Edge | 9. | ^{li} mu-kin-nu |
| Rev. | 10. | ^{md} dùg.ga-ia a-šú šá ^{md} utu-šeš.meš-mu |
| | 11. | a ^{m.li} sanga ^d utu ^{md} utu-mu a-šú šá |
| | 12. | ^m lú ^d ag ^{md} ag-bul-liṭ-su a-šú šá |
| | 13. | ^{md} en-da a ^m mi-šir-a-a |
| | 14. | ^{li} šid ^m ki ^d utu-tin a-šú šá ^m kur-ban-ni ^d šú |
| | 15. | a ^{md} en-e-ṭir ud.kib.nun ^{ki} -a-nu-ni-tu ₄ |
| | 16. | iti.bár u ₄ .24.kam mu.29.k[am] |
| L. e. | 17. | ^m da-ri-ia-muš |
| | 18. | lugal e ^{ki} lugal kur.kur.meš |

Notes

L. 3. The sign kaskal is preceded by two Winkelhaken; it cannot be excluded that the scribe began to write kur and, after he recognized his error, wrote kaskal without erasing the previously written wedges.

L. 6. On the use of *maḫir* as active, see Jursa 2005a, 46f; cf. also Janković and Weszeli 2014.

L. 9. At the end of the line there are traces of something which inside is badly preserved and impossible to identify because of its small size, but it is doubtful that there are seal stamps. They are not noted in Altavilla and Walker 2009.

L. 15. Note the atypical writing of *ṭir* (one vertical is missing and the lower horizontal is over to the right).

Translation

Bēlšunu, son Nidintu of the Balīḫū family received 16 shekels of white silver concerning work at the settlement 'Da^l-[...] (from) Marduk-šum-iddin, son of Marduk-nāšir of the Balīḫū family from (= by the hands of) Iqīšaya, son of Marduk-šum-iddin.

They each took a copy of the document.

Witnesses:

Ṭābīya, son of Šamaš-aḫḫē-iddin, descendant of the Šangū-Šamaš,

Šamaš-iddin, son of Amēl-Nabū,

Nabū-bullissu, son of Bēl-ilē'i, descendant of Miširaya,

and the scribe, Itti-Šamaš-balātu, son of Kurbanni-Marduk, descendant of Bēl-ēṭir.

Sippar-Anunītu, month Nisannu, twenty-fourth day, twenty-ninth year of Darius, king of Babylon, king of Lands.

Commentary

This is the first document in the Balīḫū archive on an intra-family transaction. The parties are Marduk-šum-iddin, son of Marduk-nāšir, his son Iqīšaya⁴⁾ and Marduk-bēlšunu, son of Nabû-balassu-iqbi, whose name is written in an abbreviated form and his father's name with second name, i.e. Bēlšunu, son of Nidintu⁵⁾. Marduk-šum-iddin, son of Marduk-nāšir is known from four texts dated to the period 24-34Dar. The earliest is BM 42601+ = BR 213f. ([x].6.24 Dar) from Sippar where he is first witness, which concerns the quite large sum of 52 kurru of dates, an assessed rent from the palm garden at Tīl-Gubbi owed to Bulluṭu'a, son of Rēmūt-

ili and his wife Amat-Ninlil by Šamaš-nāšir, son of Mušibši-Marduk of the Šangû- Sippar family (see BR, 92). The next is BM 77855 = Bertin 2491 (21.6.32Dar), a promissory note written at Til-Gubbi, in which Marduk-šum-iddin and Bēl-ittannu, son of Lābāši of the Iddin-Ea family are obliged to pay dates, an assessed rent to Iqīša-Marduk, son of Gimil-Šamaš of the Ea-eppēš-ili family. Another two texts are dated to the thirty-fourth year of Darius. In BM 42348 (BR 148f.) written probably at Sippar in Ulūlu, the same year, Marduk-šum-iddin is seventh out of fourteen witnesses. It concerns an agreement between Bēl-uballiṭ, son of Bēl-mušibši of the Balātu family with his wife Eṭirtu, daughter of Aplaya of the Balīhū family; the husband gave her his slaves as equivalent for the part of her dowry he had used and additionally the income of his prebend as the pledge. Marduk-šum-iddin is the only representative of the Balīhū family. The last document is Peek 12 = MR 165 (24.6.34Dar) written in Sippar, in which Marduk-šum-iddin is the third witness; it concerns a debt note for four minas twenty shekels of silver to be delivered to Bēl-bullissu, son of Marduk-rēmanni of the Šāhit-ginē family, as his father must have paid already the debt. From this relatively small dossier, it appears that Marduk-šum-iddin of the Balīhū family had quite close ties with many influential families (Šāhit-ginē, Šangû-Šamaš, Ea-eppēš-ili) and in the case of the Balātu family, he was related to them.

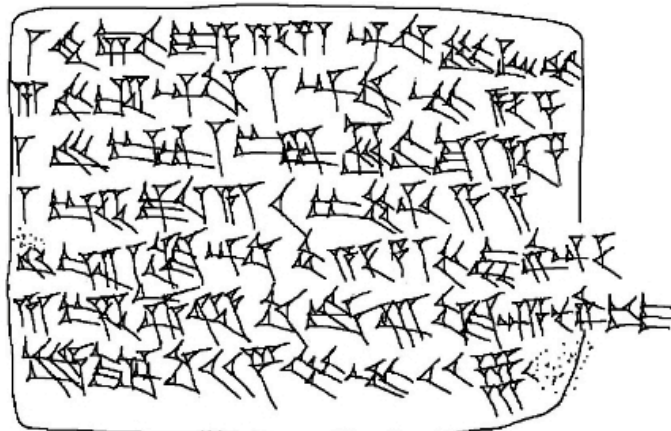
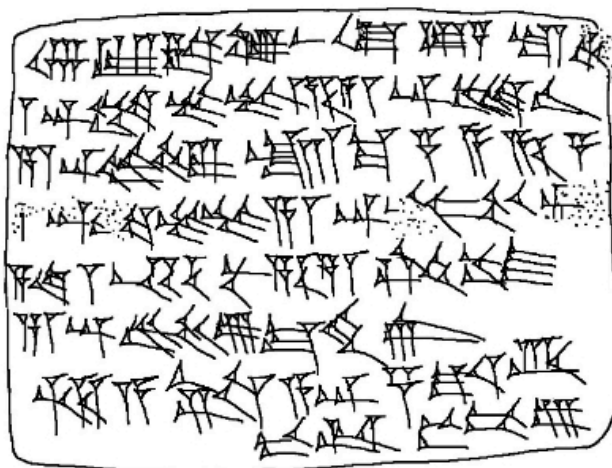
The 16 shekels of silver were destined for some work at a settlement beginning with Da- [...], however, the interpretation of text causes serious problems because of the lack of a broader context and the presence of only one verb in Stative, although three individual members of the Balīhū family are engaged. For these reasons, the function of each of them in the document is uncertain. It seems to me that lines 5-6 are crucial for resolving the question. According to line 5, the silver is for (ana) Bēlšunu, son of Nidintu, one of the most important people in the family.⁶ The silver is received from (ina qāt) Iqīšaya, son of Marduk-šum-iddin, who presumably acted in the name of his father to transfer the silver. The reason for N.A.B.U. 2022 n° 1 (mars) – 71 – such a decision is not specified in the text; maybe Marduk-šum-iddin worked on behalf of Marduk-bēlšunu, but because he was unable to complete (the entire?) task he decided (in agreement with Marduk-bēlšunu) to transfer the silver (or the rest of silver) via Iqīšaya, who acted in such a scenario as the middleman. As the document was written in Sippar-Anunītu, it seems probable that Marduk-bēlšunu lived there, while Marduk-šum-iddin and his son Iqīšaya were living or staying temporarily in the Da- [...] settlement, and for this reason it was necessary to use his son. If this interpretation is valid, it means that a copy of the tablet was taken by Iqīšaya and Marduk-bēlšunu. Another possibility cannot be excluded, i.e. that the capital did not come from Marduk-šum-iddin but from another person or institution, and that only in the face of inability to meet the obligation did Marduk-šum-iddin decide to transfer the silver to the most influential person in the family. However, in such a situation, we would expect more information in our text. Be that as it may, the fact that transaction took place between the members of the same family indicates the maintenance of strong relationships within the family.

Transactions between members of the same family are not uncommon. An example of such a transaction is provided by a satellite archive of Rabā-ša-Ninurta (Zawadzki 2009, 274-78); such a situation is also observed in Egibi, one of the most influential Babylonian families, where, after the death of Itti-Marduk-balātu, son of Nabû-aḥḥē-iddin, his main successor Marduk-nāšir-apli and his brothers cooperated over many years, delaying the division of the inheritance.⁷

This is the only text of Balīhū archive written in Sippar-Anunītu, but the city appears in two texts published by Cecilia and Hackl. According to no. 3 Bēlšunu/Nabû-balāssu-iqbi/Balīhū,⁸ gave 30 *kurru* of barley and 19 shekels of silver for business venture to Šamaš-uballiṭ, and Bēl-zēri, son of Bēl-upaḥḥir, but the profits were to be divided equally among three shareholders, the third was the slave of Marduk-bēlšunu. However, only Šamaš-uballiṭ and Bēl-zēri assumed the warranty for silver and barley. It is not clear why Nabû-ina-Esagila-lūmur, the slave of Marduk-bēlšunu, was free from the warranty for capital. Hackl's interpretation (p. 216) that the slave did not act independently, i.e. he acted on behalf of his master, is possible, but another possibility may come into play, that his "share" to the business venture was that he only managed the business.⁹ It is important that half of the barley was to be returned to Bēlšunu at Sippar-Anunītu, which suggests close ties of Bēlšunu with the city. In no. 6, Bēlšunu subleased part of the baker's, brewer's and butcher's prebends of Šamaš, the baker's and brewer's prebends of Gula and the butcher's prebend of Anunītu of Sippar-Anunītu, i.e. the last case confirms his relations with this city. BM 79735, written in Sippar-Anunītu is another example of ties of Bēlšunu with Sippar-Anunītu.

Since BM 79735 was concluded between the members of the Balīhū family, all the witnesses were thus related to that family. The first witness is Tābīya, son of Šamaš-aḥḥē-iddin, descendant of the Šangû-Šamaš family. He is known only from three documents (Bongenaar 1997, 458-59), of which two are available in Bertin's copies. In BM 77927 = Bertin 2187 Tābīya, together with Bēl-uballiṭ, son of Hašdaya, descendant of the Mādidu(?) family, signed a contract in which they obliged themselves to perform the butcher's prebend of Šamaš. In BM 74644 = Bertin 2690 Tābīya is only the third witness in a contract concerning the butcher's and baker's prebends of Adad. In BM 74679 (25.2.29Dar), concerning the purchase of a field, he is the penultimate, seventh witness.¹⁰ The position of Tābīya in comparison with other members of Šangû-Šamaš family seems rather low. This is also indicated by the fact that Šamaš-aḥḥē-iddin appears only in the filiation of Tābīya, his son. They are not related to any of the four branches of the family reconstructed by Bongenaar (Bongenaar 1997, 460-463). It cannot be excluded that because of the low position of Tābīya, f Re'indu, the

daughter of Ṭābīya in the wet-nursing contract, no. 13 in Ceclia and Hackl's edition, (dated 6.12b.32Dar) might be the daughter of Ṭābīya, the member of Šangū-Šamaš family, who agreed to be nurse to Marduk-šum-iddin, son of Bēlšunu, descendant of the Nidintu family. This might result from the relation of Ṭābīya with the Balīhū family established about three years earlier, at the very beginning of the twenty-ninth year of Darius (BM 79735). It is difficult to say if Marduk-šum-iddin, son of Bēlšunu received his name from his older cousin, or not. Both Nabū-bulissu, son of Bēl-lē'i of the Miširaya family,¹¹⁾ and the scribe Itti-Šamaš-balātu, son of Kurbanni-Marduk, descendant of the Bēl-ēṭir¹²⁾ family, are related to the Balīhū family, but nothing more can be said as it is the first mention of these persons in the Balīhū archive.



Additional remarks . Note also that the following texts edited by Cecilia and Hackl have been copied by Bertin:

- No. 7. BM 74522 = Bertin 2531
- No.16. BM 74557 = Bertin 2734
- No 18. BM 74549 = Bertin 2735

Remarks to text editions

No. 1. BM 61484: 12. The name is clearly ^{md}utu*-mu a-šú šá^mlib-luṭ a^{lú}sanga^dbad (not ^{md}amar.utu-mu). He appears in many texts from Sippar from the time of Darius I. In BM 61484 = no. 1 (2.6.12Dar) he is the first witness, the sixth in BM 42389 = MR 169-170: 18 (24.8.19Dar,) and the third in BM 42523+ = MR 192-93:

16 (24.10.[x]Dar). In other texts, he is the scribe: BM 42504+ = MR 190: 23 (1.2.15Dar); VS 4, 145 = MR 263-4 (28.3.17Dar); CT 4, 21: 20 = BM 78391 (5.1.19Dar), MR 106 = BM 74591: 15 (6.11.20Dar); CT 4, 32: 22 = BM 78646 (13.11.20Dar); BM 43810 = MR 246 (28.[x].28Dar).

In l. 16 read ^{md}en-it-tan-nu a-šú šá^{md}u[tu*]-tini' a mšá-na-ši-šú. (not ^{md}r30¹). He is present in the above-mentioned CT 4, 21: 9 as warrantor and in CT 4, 32: 3 as purchaser of a slave girl and as a witness in VS 4, 135 = MR 262-63 (17 (19.8.11Dar, fourth witness)) and in BM 42622 = MR 217, rev. 3' (nth witness). Presumably the same person is witness in CTMMA 3, 91: 18 (14.3.1[7]Dar, third witness); BM 42329 = BR 136: 18 (14.3.17Dar, third witness), MR 127: 36 (15.12.25Dar, twentieth among 26 witnesses, written in Babylon, but related to Sippar), however, in these texts the family name is missing.

No. 4. BM 61123: 4, add at the end of line: giš*.šub*.ba*

At the end of l. 6 add: mi*-šil* u*-mu*

At the end of line 13, read: it-ta*-¹an*¹-<nu>-ú. The sign following *ta* is clearly not *nu* as it ends with one vertical wedge. It is corrupted writing for *ittannu*.

No. 10. BM 79283: 3 kaskal.kur-ú*

No. 18. BM 74549: 11-12 for ^{md}en-re-man-ni/a-šú šá^{mu}-še-<zi>-ib-^dšú, read ^{md}en-re-man-ni/a-šú šá^{mu}-šī-ib-<šī>-^dšú, see BR, 32 and MR, 373-4 (link to texts) and p. 455 (link to discussion).

Notes

* I wish to thank M. Weszeli, M. Sandowicz and R. Tarasewicz for reading my text and their valuable suggestions.

1. Cecilia and Hackl 2021.
2. While preparing this text, I noticed that C. Wunsch was first who recognised that BM 79735 belongs to the Balīḫū archive, see Wunsch 2003/2004, 237; later mentioned in MR, p. 144 and 326. It is unclear whether among the texts recognized by Jursa was that published by Sandowicz or that published here.
3. Published with the kind permission of the Trustees of the British Museum.
4. Iqīšaya appears here for the first time. Note that this branch is not noted in the family tree by Bongenaar 1997, 469 and in Cecilia and Hackl 2021, 212.
5. Established by Waerzeggers 2000/2001, 28-29, and note 67, where she demonstrates that three persons in the family replaced the name Nabū-balāssu-iqbi with Nidintu.
6. Present as main person in all texts published by Cecilia and Hackl (except for the badly preserved no. 16).
7. Cf. for example Wunsch, 2000, 16-19, and in many texts in her vol. B.
8. Note the proper reconstruction of l. 3 in transliteration, but incorrect translation, where instead of Bēlšunu, son of Nabū-balāssu-iqbi there is an unknown Bēlšunu, son of Nabū-uballit.
9. Typ A of the *ḥarrānu* contract in Lanz 1976, cf. Jursa 2005b, 217-18: "...Geschäftsführung einem Dritten, normalerweise einem Sklaven, anvertraut ist." The text discussed here presents yet another possibility: one investor, two debtors obliged to invest that money in the company, not running the business, but responsible for the loan, and a third person running the business, dependent on the investor (see Jursa 2010, 57-58, and the second graph on p. 58).
10. The father's name is written with missing meš, i.e. ^{md}utu-šeš-<meš>-mu (my reading is based on excellent photo of the tablet in the collection on line of the British Museum). For short description of the content, see BR, 122- 123 and Bongenaar 1997, who discussed prosopography (for details, see George and Bongenaar 2002, 125).
11. He is known as the fifth witness in BM 63284 =MR 180: 21 (9.[x]2Xer) in ēpišanūtu contrat between ʾInbaya, daughter of Lūši-ana-nūr of Šangū-Ištar-Bābili family, who leased her prebends to Aḫušunu, son of Ubalissu-Marduk of Šangū-Šamaš family and Iddinnaya, son of Nidintu of Rabā-ša-Ninurta family.
12. He is known as scribe in two private documents from Sippar, cf. Bongenaar 1997, pp. 487f.

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