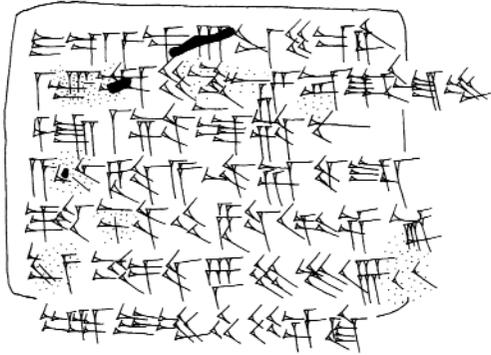


**103) A misidentified daughter of Nabonidus** – Three daughters of Nabonidus are presently known by name. En-nigaldi-Nanna was consecrated as high priestess of Ur shortly after her father’s accession to the throne (Beaulieu, *The reign of Nabonidus*, 127f.). A second daughter, Ina-Esaggila-rīšat, is known from the archive of the Ebabbar temple in Sippar (*ibid.*, 137). A third daughter is allegedly mentioned in one tablet from the same archive (*Nbn* 971 : 2), but bearing an incomprehensible name that is enigmatically preceded by the (male) *Personenkeil*. Several readings for the name have been suggested : Ukabu’šama (Pinches, *The Old Testament*, 451), <sup>d</sup>Idnabû-ka-pu’-kalamma (Dandamaev, VDI 1966/IV, 29), <sup>l</sup>ak-ka-bu-u’-za-ma (Beaulieu, *The reign of Nabonidus*, 136), Akkabuzaba (MacGinnis, ZA 84, 199).

Collation of *Nbn* 971 now shows that not Nabonidus’ daughter’s name is mentioned in l. 2 but the name of a (male) servant of her household, who bears the title *ša bīt mārāt šarri*. L. 2 of *Nbn* 971 reads : <sup>l</sup>ak<sup>2</sup>-ka-bu-u’ šá\* é\* dumu.munus-<su> lugal, “Akkabû’ of the household of the king’s daughter”. Although the princess’s name is not spelled out, there is no doubt that we are dealing with Ina-Esaggila-rīšat as in other tablets from the Ebabbar archive.

The exact reading of the servant’s name is not entirely certain because the signs are partly written over an erasure. A copy of the tablet is included below. The first sign could be AG as well as <sup>d</sup>AG, but in both cases it is proposed to read Akkabû’, presumably a name of Arabic origin (Zadok, UF 32 [2000], 663 : ‘-k-b “to gather, stand still”).



*Nbn* 971

Caroline WAERZEGGERS (11-12-2004)  
START Projekt (FWF, Wien), Institut für Orientalistik,  
Spitalgasse 2 Hof 4, 1090 VIENNE (Autriche)