

58) A new data concerning *qīpu* of the Ebabbara Temple from Sippar – In his “*The Neo-Babylonian Ebabbar Temple at Sippar: Its Administration and its Prosopography*” A.C.V.M. Bongenaar devoted a lot of space to the prosopography of the highest officials of the Ebabbara Temple, i.e. *šangû* and *qīpu*.¹ Despite being a clear improvement, these lists are still not complete, and later publications have brought new insights.²

The text published here (BM 79615), from the British Museum collection³, in spite of being in poor condition, does enable further gaps to be plugged. The document was written in Šapazzu⁴ and names Nabû-balāṭu-ēreš (line 10) as resident (*qīpu Ebabbar*) of the Ebabbara Temple. The first six lines were deliberately removed by the ancient scribe. It is difficult to ascertain the reason why these lines were removed, especially as such a large deletion is extremely rare (as a rule they involve single lines or characters).

The start of the activities of Nabû-balāṭu-ēreš in this post has been dated thus far to the 27th year of the reign of Nebuchadnezzar II (that is 578 B.C.).⁵ BM 79615 is dated to the 15th year of the rule of Nebuchadnezzar II (lines 7 and 13) and indicate that he took office many years earlier, no later than 590 B.C. Nabû-balāṭu-ēreš remained in office longer than all the other Neo-Babylonian *qīpu* (32 years). Although we know nothing about him⁶, we may presume that he enjoyed the full confidence of the king. This enable us to plug a gap in Bongenaar’s list of *qīpu*, because the last document mentioning his predecessor, Bēl-ušallim, according to Bongenaar, is RA 14, 155: 7 dated 21st Kislīmu in the 4th year of

¹ Chronological list of *šangû* Bongenaar, *PIHANS* 80, 26-33 and *qīpu* 46-59; cf. 558.

² As regards the *šangû* an important addition was made by C. Waerzeggers, *NABU* 122/1998, J. MacGinnis, *JAOS* 120.1 (2000), 63-4 and Da Riva, *AoF* 28 (2001), 40-64; Da Riva, *AOAT* 291, 55-6; regarding *qīpu* see: S. Zawadzki, *NABU* 60/2001 and R. Da Riva, *AOAT* 291, 57 and *NABU* 39/1999. See also the discussion of *šatammu* J. MacGinnis, *WdO* 26 (1995), 21-26; Bongenaar, *PIHANS* 80, 11-12, 26; R. Da Riva, *AOAT* 291, 55, *NABU* 39/1999 and *AoF* 28 (2001), 40-64.

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⁴ On the subject of Šapazzu, see: F. Joannès, *NABU* 99/1987, K. Abraham, *NABU* 53/1997, J. MacGinnis, *NABU* 135/1997, R. Zadok, *RGTC* 8,70-72 and 208-9, Bongenaar, *PIHANS* 80, 233, 234⁺²¹⁶, 372, 492, 501; about Etušgīna, see: George, *House Most High*, 80.

⁵ Bongenaar, *PIHANS* 80, 47.

⁶ The Nabû elements suggests a link with the center of the country (Babylon or Borsippa).

Nebuchadnezzar II, whereas the text mentioned by R. Da Riva (BM 59722) suggests the 8th? year of Nebuchadnezzar II.⁷

The current list of *qīpu* in comparison with Bongenaar’s list (changes highlighted in bold type) looks as follows:

| | | |
|-------------------------|-------------------------|---------------------------------|
| Šamaš-rā'im-šarri | Kand | 6-9 |
| Šarru-lū-dāri | Kand | 13⁸ |
| Bēl-ēpuš | Kand | 20 – Sšl 0 |
| Bēl-aḥ-iddin | Nbp?⁹ | |
| Bēl-ušallim | Nbp | 18 – Nbk 8?¹⁰ |
| Nabû-balāṭu-ēreš | Nbk | 15 – Ner 2 |
| Nergal-šarra-bullit | Nbn | 1-6 |
| Bēl-aḥē-iqīša | Nbn | 8 – Cyr 5 |
| Šarru-lū-dāri | Cyr | 6 – Dar 7 ¹¹ |
| Ina-šilli-šarri | Dar | 9-24 |
| Šamšaja | Dar | 26- 29?¹² |
| Bēl-iqbi | Dar | 31¹³ |
| Ubār | Dar | 35 |

The contacts between Sippar and the town of Šapazzu have been briefly described by J. MacGinnis, who suggested that the “texts paint a picture of the Etušgina as a satellite of Ebabbar [...]”¹⁴. It is no different in the case of the document published here. The subject of the document is most probably a record of shepherds and their flocks. Mentioned here are lambs (*kalūmu*) and full-grown ewes (*lahru*) as well as an expression for goats and sheep, *šēnu*. Unfortunately, due to its state of preservation, translating the entire document is not possible. The shepherds appearing in the document were connected on a daily basis with

⁷ R. Da Riva, *AOAT* 291, 57, 422.

⁸ R. Da Riva, *NABU* 39/1999 and *AOAT* 291, 57.

⁹ Da Riva, *AOAT* 291, 57.

¹⁰ R. Da Riva, *AOAT* 291, 57.

¹¹ He is also attested in BM 64863 (18.†IX† Camb 3): 9 ([^mLUGAL]-†lu¹-[ú-da-ri^{lú}TIL.LA.GÍD.DA] *É-babbar-ra*).

¹² J. MacGinnis, *Fs. Walker*, p. 177; the name Šamšaja is a reconstruction, but we could also expect Bēl-iqbi here.

¹³ See: S. Zawadzki, *NABU* 60/2001.

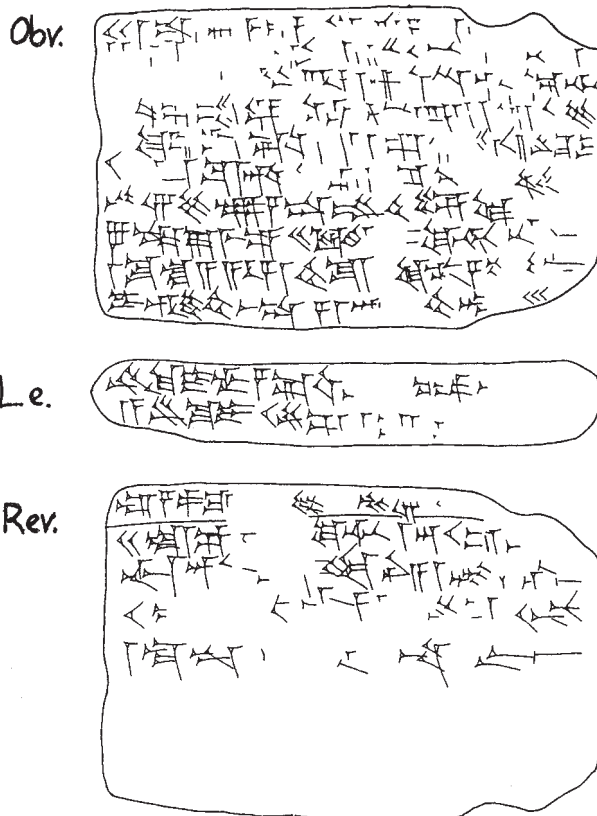
¹⁴ J. MacGinnis, *NABU* 135/1997.

the temple at Sippar. Probably, animals were sent to Šapazzu from Sippar as offerings to the local gods. Such practices are mentioned in other texts from this city. This is confirmed by the presence of the daily offering shepherd Lāqīpu¹⁵, who was responsible for supplying animals for ritual purposes to the temple at Šamaš, and also the two shepherds Šulā, son of Balassu and Bunene-ibni, son of Ammeni¹⁶, who are documented in texts of this period.

BM 79615 (89-10-14, 165)

measurements: 6.8 x 4.5 cm

date: [x].III Nbk 15 (590 B.C.)



¹⁵ He appears in this role at least from the 20th year of the reign of Nabopolassar (BM 79240: 6, 19.IX Nbp 20) to the 41st year of the reign of Nebuchadnezzar II (BM 61158: 5, 8.II Nbk 41).

¹⁶ The reading of the name Ammeni is not certain.

- Obv. 1) 21 *ka-lu-me-e* [...]
 2) [...]
 3) [x x x (x)] DÛ?? A-šú šá^{md?}UTU-x x (x) x-ti
 4) [x] *par-rat?*? x ru x x x x kal x x 10.KAM
 5) [(x)] ki x x É-babbar-^rra?1 x x x x lúŠU.I
 6) u x ba^{md}UTU x x x PAP [x (x)] n]a/t]a?^{a?}-*din*
 7) MU.15.KAM^dAG-NÍG.DU-<ŠEŠ> LUGAL TIR¹.TIR^{ki}
 8) 7 *ka-lu-me-e* 20 U₈.HI.1 A1 [šá p]i?^{i?}-qí-ti ina IGI¹
 9) mŠu-la-a A-šú šá^mTIN^{su} ki 1 x1 šá 1 x x (x)1
 10) *i-nam-din ina* GUB šá^{md}A[G]-TIN-AP[IN]^reš1
 L.e. 11) lúqí-i-pi šá É-babbar-r[a^m]dAG-[x (x)]
 12) A lúŠU.I u lúŠID m1SU1-[dAMAR.UTU?]
 Rev. 13) uruŠá-pa-zu [ITI]^r.SIG₄¹ MU.15¹.K[AM]
-
- 14) 20 *še-e*-[nu šá pi]-qí-ti^{md}U+GUR-1 x1
 15) *ina* IGI^{md}r Bu1-[n]e-ne-DÛ A m1Am-m1[e]-1 ni1
 16) 10 *še-e*-1 nu *ina* IGI¹ m1x1-[x] lú1 x-x1
 17) mLa-qíp [x x] *na-din*

1-10: lines one to six on the obverse were deliberately removed by the ancient scribe and impossible to read. From these first six lines we can read only fragments of letters written there. The following four lines on the obverse are only partially preserved, that is the beginnings of the lines are complete, whereas the ends are incomplete.

11-12: the state of preservation of the lines written on lower edge is similar to lines 7-10 on the obverse.

13-17: the state of preservation of the lines written on the reverse is poor and only a few letters remain intact.

8 and 14: where might be *piqittu* or *piqdu* we can translate, following AHW p. 865, as *Belieferung* or *piqdu* as *Zuweisung*.

12: the name of the Erība-Marduk scribe is rather hypothetical here, but he is well known in this period.

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