

A further note on the *zazakku* – The Neo-Babylonian *zazakku* has been the subject of interest in a number of recent studies, including at least the following :

R. Zadok « Babylonian notes » BiOr 38 (1981) p. 661-3 ; G. Frame, « Nabonidus, Nabû-šar-ušur and the Eanna temple », ZA 81 (1991) p. 71 n. 80 ; M.A. Dandamayev « The Neo-Babylonian *zazakku* », AoF 21 (1993) p. 34-40 ; P.-A. Beaulieu « An episode in the fall of Babylon to the Persians », JNES 52 (1993) p. 258 ; F. Joannès « A propos du *zazakku* néo-babylonien », NABU 1994/103.

To summarise, the *zazakku* is well attested as a high functionary in charge of the temples, chiefly in the time of Nabonidus, and it may be that this description should be expanded to see him as the chief secretary to the king, under the understanding that our picture of him is heavily distorted by the fact that most current attestations come from temple archives. As is to be expected a large part of his duties concerned financial matters. As a small contribution to this discussion I offer here two short texts from the Sippar Collection of the British Museum.

BM 66737 Nabonidus 12/10/9

- 1' [X X] na X ru gur X [X]
 2' [šá] ^dA-num u ^dEN.LÍL ina ŠU^{II} š[á]
 3' ^mNUMUN-DU A-šú šá ^mdUTU-NU[MUN-X]
 4' u ^mİR-^dEN lú SIPA-ú a-na
 5' TIN.TIR.KI a-na lú.za-zak-k[u]
 6' šu-bu-ul ina ŠÀ-bi 10 ma-[na]
 7' KÙ.BABBAR šá ZÚ.LUM.MA
 8' [I]T^l.AB UD 12 KÁM MU 9 K[ÁM]
 9' ^mdNÀ-na-ʾi-id LUGAL TIN.TIR.[KI]

« [...] ... [...] of] Anum and Enlil sent to the *zazakku* in Babylon by the hands of Zēr-ukīn son of Šamaš-zēr-[...] and Arad-Bēl the shepherd. From this 10 minas (is) the silver for the dates. Ṭebētu, day 12, year 9, Nabû-na'id king of Babylon. »



It would be interesting to know what the reason was for the appearance of Anum and Enlil in 1.2'. It is known that Anum and Enlil were both worshipped in Sippar (MacGinnis *Letters Orders from Sippar* [Poznan, 1995] p. 152) and as one of the functions of the *zazakku* involved him in matters pertaining to temple paraphernalia, perhaps the most likely explanation is that Zēr-ukīn and Arad-Bēl were dispatched to Babylon with some cultic equipment belonging to these gods.

BM 84363 (no date)

- 1 ši-pir-tum šá lú.za-zak-[ku ...
- 2 šá a-na UGU haṭ-ṭu m[u ...
- 3 10 ma-ak-ka-su [...



« ... order of the *zazakku* ... which concerns the sceptre ... 10 (kur) cut dates...

This inscription is written on the end of a rounded lump of clay which also bears traces of cloth impressions on the outer side and two parallel string impressions

on the under side. This artifact was a clay sealing accompanying a consignment sent to or by the *zazakku*. The inscription only had three lines, so no lines are wholly lost and possibly the surviving signs in line 3 are the full original extent of that line. The only difficulty is in line 2. The word translated *sceptre* corresponds to *haṭ-ṭu* and while this may be correct another possibility would be to simply read *pa-ṭu* « border ». It is also possible that the PA could be a GIŠ and that the ṬU is an UR ; I have opted for *haṭ-ṭu* only after repeated examination. As we have mentioned, one of the functions of the *zazakku* involved him in matters pertaining to temple paraphernalia, so an occurrence of a sceptre in this context is at least not impossible.

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