

Baş continuo — The town of Baş has been discussed in this bulletin both recently, by Abraham («TCL 13 193 : Šušān and Baş», *NABU* 1997/53) and earlier by Joannès («LAM×KUR.RU^{ki} = Baş», *NABU* 1987/99); and elsewhere by Zadok *RGTC* 8 p. 70-72 & 208-9 and Bongenaar *The Neo-Babylonian Ebabbar Temple at Sippar: its Administration and its Prosopography* (Leiden, 1997). To summarise, Baş (= Šapazzu) was a town with a temple the Etušgina to the god Bēl-šarbi and probably situated on the Euphrates northwest of Sippar. The following are the published references to Baş and Šapazzu from the Ebabbara archives known to me :

Baş

Nbk 93	Nbk 11	Bunene-ibni the ironsmith pays in <i>dullu gamru</i> ; written in Baş
CT 56 605	Nbn 2	barley issued to a weaver of Baş
Nbn 104	Nbn 3	linen cloth to Baş
CT 57 195	Nbn 7	silver sent to Baş
PSBA 33 pl.22a	Nbn 8	letter order authorising the issue of flour for smiths going to Baş
CT 55 252	Nbn 15	iron shears sent to Baş
CT 57 223	Nbn 10	silver for ox paid to or by PN who lives in Baş
CT 56 10	Cam 5	linen curtains ¹ for Bēl-šarbi
CT 57 146	Dar 12	silver for oxen to PN ₁ and PN ₂ the <i>sepiru</i> of Baş
CT 57 376	————	mentions oxen of the <i>šangû</i> of Baş

Šapazzu

CT 55 80	Nbk 33	loan of silver, tablet written in Šapazzu
CT 56 301	————	rations to Šapazzuans who are bringing out barley

Vs 6 248.15 ————— barley issue to two Šapaz
zuans (one a scribe)

To these may be added:

BM 63977 Nbn [x]⁺⁹² *šangû* of Baš orders
the release of wheat for the *satakku* of
(Bertin 1638) Bēl-šarbi, mentioning
the *sepiru*'s Iddiya and Kalbāya³

BM 65802 ————— account (not a letter!)
mentioning ducks, the *šangû*
of Baš, provisions (*šiditu*)
and remnants (*rehētu*) of oil

BM 74604 Dar 12.6b.19 debt note for 1,000 *kur*
of dates, issued in Baš and to be
(Bertin 2424) repaid in Sippar, with the
šangû of Sippar acting as guarantor and
affixing his seal (MacGinnis *LBS* A.10)

In summary, Baš/Šapazzu is attested from Nebuchadnezzar year 11 to Darius year 19, i.e. pretty well the main span of the Ebabbara archives. Baš was home to a shrine to the god Bēl-šarbi called the Etušgina, the administration of which was headed by a *šangû* and also included a *sepiru*. The Etušgina was closely connected to the Ebabbara of Sippar. The Ebabbara provided linen cloth for Bēl-šarbi, issued silver (most commonly to buy oxen) and released wheat for offerings and barley for rations.

Iron shears were provided for the shearing and on at least two occasions smiths were sent by the Ebabbara to work in Baš. The fact that accounts for deliveries to the temple in Baš were part of the overall administrative operations of the Ebabbara is made particularly clear from Nbn 104, in which linen for the *bit agî* of the Queen of Sippar is detailed in the same text as a consignment for Bēl-šarbi. In all likelihood, the end of CT 55 80 line 1 should be read NÍG.GA ᵀᵀ[UᵀU], i.e. silver being lent out in Baš came from the

property of Šamaš (collated). An indication of the stature of the *šangû* of Sippar in the Baš community is given by the role he plays as guarantor of the very large dates transaction in BM 74604. Taken together, these texts paint a picture of the Etušgina as a satellite of the Ebabbara, bearing very much the same relationship to the Ebabbara as that of the Ebabbara of Larsa to Eanna in Uruk.⁴ Another such satellite to the Sippar Ebabbara was the Eulmaš temple of Agade.⁵

1. For this reading see Bongenaar *op. cit.* p. 234.
2. For this dating see Bongenaar *loc. cit.*
3. Bongenaar *op. cit.* p. 501.
4. Cf. Beaulieu *Orientalia* 60 (1991) and *RA* 87 (1993).
5. Cf. Jursa *WZKM* 86 (1996) and Bongenaar *op. cit.* p. 233-4. Eridu may also have born the same kind of relationship to Ur.

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