

**Notes on Babylonian geography** — New documentation concerning three regions of the Babylonian isthmus is presented below. I should like to thank the Trustees of the British Museum for permission to publish and quote unpublished *BM* tablets and Mr C.B.F. Walker who allowed me to consult the Bertin copies (henceforth: *Bert.*). Professor P. Steinkeller kindly allowed me to publish the tablet *HSM* 891.11.33 from the Harvard Semitic Museum. I should like to thank the Fitzwilliam Museum, Cambridge, as well as Drs. E. Vassilika and P. Wilson for permission to quote the tablet O.9.

### 1. Sippar region

**Dūr-Balāṭi** (*BĀD TI*), which is recorded in P.-A. Beaulieu, *Late Babylonian texts in the Nies Babylonian Collection*, 1 (Bethesda 1994; henceforth *LBTNBC*), 59: NBC 6218 from VI.521/0 BC (belonging to the Sipparean archive of Ardiya), is identical with NA *Dūr-balāṭi* (<sup>urn</sup>*BĀD TILA*, A.K. Grayson, *Assyrian rulers of the early first millennium BC [1114-859 BC]*; Toronto 1991, 55, 56) between Salate and Rahimme (listed in *AOAT* 6, 109 together with a homonymous town which is to be sought elsewhere, presumably in upper Mesopotamia). **[Ta]-nu-ú-de-e**, which is recorded in *LBTNBC* 56: NBC 6160 from 486/5 BC, is identical with *Ta-nu-de-e* from 534/3 BC (*Cyr.* 221, 6).

M. Jursa, *Der Tempelzehnt in Babylonien: vom siebenten bis zum dritten Jahrhundert v. Chr.* (*AOAT* 254; Münster 1998), 94f. (cf. 38 with n. 123): *BM* 77507, 14'ff. (c. 15 Nabopolassar = 611/0 BC) contains a description of a district extending from the bridge (*titurru*) of **Nār-kuzbi**, **Huṣṣētu-Ša-Zēriya**, **Huṣṣētu-Ša-malahhāni**, **Huṣṣētu-Ša-Bēlet-iqbi** and **Huṣṣētu-Ša-Elamiya** as far as **Dūr-Šamaš**; and from **Dūr-Šamaš** as far as **Dannatu** and *birūt nārāti*, and as far as <sup>urn</sup>**GU<sub>4</sub>-i-ni** (*Kalbīni*? or rather \*<sup>2</sup>*Alpīn*/\*<sup>c</sup>*Agīn*?). The same district is recorded (according to Jursa, *loc.cit.*) in *Ner.* 54 (557/6 BC). If my restoration is correct, then **Āl-Šamaš** was situated on **Nār-Dannatu** according to *HSM* 891.11.33 (fragment of most of the left half of a tablet; for administrative documents beginning with *mešhat ŠE.NUMUN* cf. *BM* 78091 quoted by Jursa, *AfO* Beih. 25, 206; *Šá-pa-az-za-A+A* is a gentilic of *Šapazzu/Bāš* in the Sippar region used as a given anthroponym):

1. meš-hat ŠE.NUMUN šá URU-<sup>d</sup>UT[U šá GÚ]
  2. I<sub>7</sub>-dan-na-tu<sub>4</sub> UGU x<sup>1</sup>[x TA xx]
  3. a-di U[G]U mi-šir šá ED[IN<sup>?</sup> (less likely N[E or pi[l] ...]
  4. <sup>iii</sup>DIRI.ŠE.KIN.TAR U<sub>4</sub> 10 KAM [MU ...]
- 
5. 6 GUR 4 (PI) 1 BÁN ŠE.NUMUN <sup>m</sup>ba-la-[tu A-šú šá ...]
- 
6. 1 GUR 1 (PI) 4 BÁN 3 QA <sup>m</sup>ba-la<sup>1</sup>-[tu...]
  7. 2 (PI) 5 BÁN <sup>m</sup>ba-la-[tu...]
- 
8. 3 (PI) 4 BÁN 3 QA <sup>md</sup>+EN-AD<sup>1</sup>- [x A-šú šá ...]
  9. 3 GUR 2 (PI) 3 BÁN 4 QA <sup>md</sup>+AG-ta-li-[mu A-šú šá ...]
  10. 3 GUR 1 BÁN 3 QA <sup>md</sup>+AG-ta-li-<sup>f</sup>mu]
- 
11. 1 (PI) 4 BÁN <sup>m</sup>šá-pa-az-[za-A+A A-šú šá ...]
- 
12. 3 (PI) 4 BÁN 4 QA <sup>m</sup>ŠEŠ-šú-nu A-šú šá ...]
- 
13. 1 GUR 3 PI <sup>m</sup>šá-pa-az-za-<sup>f</sup>A<sup>1</sup>+ [A A-šú šá ...]
- 
14. <sup>r</sup>1 (PI<sup>?</sup>) 4<sup>?</sup> BÁN<sup>?</sup> [x ] <sup>r</sup>Q<sup>1</sup>[A<sup>?</sup>] <sup>m</sup>e-[... A-šú šá ...]
  15. [... ] <sup>r</sup>m<sup>e</sup>1-[...]

remainder broken

r. 1'. PAP 20<sup>1</sup> + [x ? ...]

2'. ir-[...]

followed by space for another line (surface effaced); remainder uninscribed.

A section of the same district, namely from a locale near or in **Dūr-Šamaš** as far as **Ālu-Ša-Nabû-alsīka-abluṭ** (= Bīt-Nabû-alsīka-abluṭ and Āl-Alsīka-[abluṭ]?, Jursa, *AOAT* 254, 93, s.vv.), is dealt with in *BM* 114785, another deed concerning title of Ebabbarra :

*BM* 114785 — Sippar, 15.II.545/4 BC

1. [x] ME 22 [+x<sup>?</sup> GUR ŠE].BAR eš-ru-ú
2. NÍG.GA<sup>1</sup> [<sup>d</sup>UTU šá M]U 11 KAM <sup>d</sup>+AG-I LUGAL
- 3.<sup>f</sup> TA É x<sup>1</sup>-tu<sub>4</sub> BÀD <sup>d</sup>UTU a-di

4. [U]RU šá<sup>md+</sup>AG-al-si-ku-ab-luṭ AŠ UGU<sup>hi</sup>  
5. <sup>md+</sup>EN-MU A-šú šá<sup>md+</sup>EN-GI A<sup>m</sup>mi-šir-A+A  
6. [mṗ]ir-<sup>3</sup> A- šú šá<sup>md+</sup>AG-MU-SI.SÁ  
7. A[ Š<sup>iii</sup>SI]G<sub>4</sub> ŠE.BAR ga-mir-tu<sub>4</sub> AŠ É NÍG.GA  
8. [ šá UGU<sup>h7</sup>]rUD.KIB.NUN<sup>ki</sup> i-nam-di-nu-<sup>3</sup>  
lo.e. 9. [1-en pu-ut 2-i] na-šu-u  
r. 10. <sup>lu</sup>mu-kin-nu <sup>md+</sup>AG-MU-ŪRU A- šú šá  
11. <sup>md</sup>[U.GUR-M]U A <sup>md+</sup>AG-na-A+<sup>r</sup>A<sup>1</sup>  
12. <sup>r</sup>m<sup>1</sup>[<sup>d</sup>AMAR.UTU-PA]P A- šú šá<sup>m</sup>GAR-MU A<sup>lu</sup>SANGA <sup>d</sup>INNIN  
TIN.TIR<sup>ki</sup>  
13. [mṣ]il-la-a A-šú šá<sup>md+</sup>AG-NUMUN-DU  
14. <sup>r</sup>A<sup>1</sup> [<sup>m</sup>]dan-ni-e-a <sup>lu</sup>UMBISAG <sup>md</sup>UTU-DŪ- ŠEŠ  
15. A-šú šá<sup>m</sup>SU-<sup>d</sup>AMAR.UTU A<sup>lu</sup>SANGA <sup>d</sup>INNIN TIN.TIR<sup>ki</sup>  
16. sip-par<sup>ki</sup> <sup>iii</sup>GU<sub>4</sub> U<sub>4</sub> 15 KAM  
17. MU 11 KAM <sup>md+</sup>AG-I LUGAL E<sup>ki</sup>

#### Translation

<sup>1</sup>x+122[+x ?] kors of barley, tithe, <sup>2</sup>property of Šamaš of the 11th year of King Nabonidus <sup>3</sup>(from the area stretching) from bīt-x-tu, Dūr-Šamaš as far as <sup>4</sup>Ālu-ša-Nabû-alsîka-abluṭ, which is charged against <sup>5</sup>Bêl-iddina/Bêl-ušallim//Miširayyu (Miširāyu and) <sup>6</sup>Pir<sup>3</sup>u/Nabû-šumu-lišir. <sup>7</sup>In Simānu (III) <sup>8</sup>they will deliver <sup>7</sup>the barley in (its) entirety at the storehouse, <sup>8</sup>which is on the Euphrates. <sup>9</sup>Each (of the debtors) is liable for the other.

<sup>10-15</sup>Witnesses and scribe, <sup>16-17</sup>Sippar, 15.II.11th year of Nabonidus, King of Babylon.

Pir<sup>3</sup>u/Nabû-šumu-lišir was in charge of the tithe in 552/1-550/49 BC (see A.C.V.M. Bongenaar, *The Neo-Babylonian Ebabbar temple, Sippar: Its administration and its prosopography*, Leiden 1997 [henceforth *NBET*], 432). Bêl-iddina/Bêl-ušallim//Miširayyu was a *rab-banê* (547/6-533/2 BC; see Jursa, *AfO* Beih. 25, 75 and for the title 57ff.; basically a honorific title). The first witness, Nabû-šuma-ušur/Nergal-iddina//Nabûnayyu (Nabûnāyu), was a scribe (551/0-538/7 BC, *NBET* 492f.). The second witness, Marduk-nāšir/Šākin-šumi//Šangû-Ištar-Bābili, was the scribe of Ebabbarra (*tupšar E.*). He is recorded in 548/7-533/2 BC, often acting as 1st-3rd or 6th-7th witness

(see Bongenaar, *NBET*, 81f., 96). Cf. *ad* O.9 just below. The third (last) witness, Šillā/Nabû-zēra-ukīn//Dannea was a baker<sup>4s</sup> prebendary (547/6-533/2 BC, *NBET* 174). The scribe of this deed is not recorded in the updated prosopography of Sippar (Bongenaar, *NBET* & Jursa, *AfO* Beih. 25).

The district stretching from Nār-šarri as far as the Tigris is recorded in 546/5 BC (*Nbn.* 483 ; cf. Jursa, *AOAT* 254, 99). Tithe from Til-appari as far as the Tigris (time of Nabonidus ; Mardukā is mentioned) is recorded in Jursa, *AOAT* 254, 98 : BM 60757.

The Old Tigris, Akkad. *Idiqlat-labīru* (= *IDIGNA la-bi-ri*, Fitzwilliam O. 9, 3f. from Sippar, 15.II.547/6 BC), is otherwise recorded only in texts from Nippur (flowed near Larak, cf. *RGTC* 8, 361 ; x4). For the Old Tigris east of Sippar see R. McC. Adams, *Land behind Baghdad: A History of settlement on the Diyala plains* (Chicago 1965), fig. 4 (in the Illustrations section following p. 188) ; M. Gibson, *The City and Area of Kish* (Coconut Grove 1972), 111ff., 316 : fig. 69 ; and R. McC. Adams in Gibson, op. cit., 182ff. ; cf. L. Dekiere, *NAPR* 3 (1989), 14 : fig. 3. E. Herzfeld (*Mnemon* 1, 1907, 135f.) drew attention to Arab. *al-Dijla* = *al-ʿatīqa* in ʿUqbara from the 14th century CE (for general background cf. R. Hartmann and S.H. Longrigg, *The Encyclopaedia of Islam*, new ed., 2, Leiden 1965, 249f.).

O. 9 is a promissory note for 240 kors of barley property of the Ebabbarra temple in Sippar, tithe of Nabonidus<sup>4</sup> 9th year due to the temple for lands stretching from **Āl-Šamaš** as far as **B/Pu** (or **gíd-da-du**<sup>1</sup> (? hardly *-nu*) on the **Old Tigris** and **Bīt-Bēl-ēreš** (?) on **Nār-mašenni**. The latter canal issued from the east bank of the Euphrates and connected the region around Sippar with the region east of Kish (see Jursa, *AfO* Beih. 25, 236f.). For texts dealing with tithes from more than two settlements see Jursa, *AOAT* 254, 29, 110. The dates are to be measured and delivered to the accountants in the storehouse (situated on the bank of the Euphrates) in Sippar in Tammuz (IV, i.e. within two months from the date of issue). Sesame and cress (quantities not preserved) are mentioned at the end of the operative section.

Šamaš-apla-ušur/Niqūdu//Rē'û-sīsi was in charge of the tithe in 551/0-510/9 BC (see Bongenaar, *NBET*, 429ff. ; Jursa, *AOAT* 254, 1998, 55f.). He is mentioned together with his patronym only since 25.XI.547/6 BC. His earliest occurrence with a title is from 21.XI.546/5 BC. This deed has his earliest occurrence with patronym and title.

The first witness is Marduk-nāšir/Šākin-šumi//Šangû-Ištar-Bābili, for whom see ad *BM* 114785 just above. The scribe of this deed, Šamaš-tabni-ušur/Erība-Marduk//Šangû-Ištar-Bābili, acted in this capacity (perhaps as scribe of Ebabbarra) in 559/8-541/0 BC (cf. *NBET*, 93; his father was also a scribe). The second witness, Itti-Marduk-balātu/Bēl-ahhē-erība//Ile'i-Marduk, is merely homonymous with Itti-Marduk-balātu//Ile'i-Marduk, the scribe of Ebabbarra who is recorded much earlier (626/5-619/8 BC). Both this witness and the remaining one, Šamaš-uballit/Šamaš-šuma-ibni//Ašlāku, are not recorded in the updated prosopography of Sippar (Bongenaar, *NBET* and Jursa, *AfO* Beih. 25).

**Ālu (URU) Šá me-e** (or <sup>uru</sup>Šá-me-e) *É*<sup>mi+</sup>*EN-ka-šir* is the place of issue of *BM* 74643 = *Bert.* 2601 from 496/5 BC (archive of Marduk-rēmanni/Bēl-uballit//Šāhit-ginē). – <sup>uru</sup>*DU*<sub>6</sub>-*gab-bi* (*BM* 77555 = *Bert.* 2491, 21) is very probably a variant spelling of **Til-gubbi** as the CVC sign *GAB* is indifferent to vowel quality. – <sup>uru</sup>**Ba-fil-in-nu** (collated) is contained in the operative section of *BM* 74622 = *Bert.* 2315 from 26.V.508/7 BC. – <sup>uru</sup>**Ut-ti-ru** on **Nār-Kūtê** (*I*<sub>7</sub>-*G*<sup>U</sup>.*DU*<sub>8</sub>.*A*) is mentioned in the operative section of *BM* 77829 = *Bert.* 2400 (delivery of barley; creditor <sup>f</sup>Inbā/Kāširu//Ēṭiru, debtor Iddiya/Itti-Nabû-gūzu). The deed was issued at **Til-zarāti** (<sup>uru</sup>*DU*<sub>6</sub>-*za-ra-a-tu*<sub>4</sub>) on 23.IX.493/2 BC. – **Bit-Pāniya/Īniya** (*É*<sup>m</sup>-*IGI*<sup>m</sup>-*ia*, *RGTC* 8, 99; M.W. Stolper, *RA* 85, 1991, 49ff.) is also recorded in *OECT* 10, 195, r. 7<sub>4</sub> (<sup>uru</sup>*É*-*IGI*<sup>m</sup>-*ia*) from 9 Artaxerxes I/II/III (456/5, 396/5 or 350/49 BC) and in *BRM* 1, 100, 5 (according to Jursa, *AfOB* 25, 112, n. 220). The latter belongs to the Ebabbarra archive (year 20, presumably Nebuchadnezzar II, i.e. 585/4 BC; *x* [-...] *SANGA Sip-par*<sup>45i</sup> is mentioned). – <sup>uru</sup>**Ma-ad-ga-lu** (J. MacGinnis, *Mesopotamia* 31, 1996, 110f. : 11, 4) seems to originate from the Akkadian appellative « observation » (*CAD* M/1, 16, s.v. *madgalu*). However, this appellative is recorded only once. Moreover, this hapax is included in the account of Sargon II's eighth campaign (*TCL* 3, 249), which is composed in a highly literary style. Could the toponym go back to Aram. mgdl « tower, fortification » which is productive in toponyms (cf. <sup>uru</sup>*Ma-ag-da-lu*, on the lower Habur and Magdala in the south Jezireh, which have Ugaritic and other Syro-Palestinian homonyms, see Zadok, *NABU* 1995/3 : 9)? I compared NA <sup>uru</sup>*Ma-ag-da-lu*, on the lower Habur with Magdala. H. Kühne and A. Luther (*NABU* 1998/117) do not rule out a possibility that Magdal later replaced the name Dūr-Katlimmu. However, regarding

the latter's first component, it should be remembered that the appellative *dwr*<sup>3</sup> survived in eastern Aramaic, and is productive in the Aramaic toponymy of upper Mesopotamia and Babylonia. <sup>uru</sup>*Na-šir-ú* (cf. *RGTC* 8, 236; Zadok, in Kühne, H. and Pongratz-Leisten, B. [eds.], *Ana šad Labnāni lū allik, Festschrift W. Röllig*, Wiesbaden 1997 [henceforth *Fs. Röllig*], 447; Jursa, *AOAT* 254, 95, 97) is mentioned before <sup>uru</sup>*dUTU* in MacGinnis, *Mesopotamia* 31, 121: 24, 5, 7 respectively (perhaps Cambyses' time; Ebabarra archive). <sup>uru</sup>*Na-šir* is the place of issue of *FLP* 1599 from 10.XIIB.541/0 BC (courtesy of Prof. E. Leichty). An upper Mesopotamian homonym of Til-šalam (*RGTC* 8, 313; Zadok, *Fs. Röllig*, 447) is OSyr. *Tl šlm*<sup>3</sup> (a village in Bêt-Nuhadrā, F. Nau, *Histoire d'Ahoudemmeh et de Marouta*, Paris 1905 [= *Patr. Or.* 3], i, 66, 7). It is rendered by J.M. Fiey (*Assyrie chrétienne* 2, Beirut 1965, 489 with n. 1) as «la colline de l'arbre».

A survival from the Achaemenid period may be *Gwbr* (<sup>3</sup>*gwbr* is — for all we know — a secondary form), the «eponym» of the place **By(t)-Gwbr**. *Gwbr* was not necessarily the founder of the synagogue (as argued by Oppenheimer in A. Oppenheimer, B. Isaac and M. Lecker, *Babylonia Judaica*, Wiesbaden 1983 [henceforth *BJ*], 69). The forerunner of this anthroponym is OIran. \**Gaubarva-* (OPers. *Gaubaruva-*), borne by at least two satraps of Achaemenid Babylonia. Moreover, their name is contained in the late-Babylonian toponym **Nāru-Ša-Gu-bar-ra/ri** («G.'s canal») from the Achaemenid period (*RGTC* 8, 391; cf. Zadok, *Abr-Nahrain* 27, 1989, 155). It refers to a canal which is mentioned in a document from Sippar. Arab. *Nahr Jawbar* refers to a canal near Be Ardašir. The latter was situated in the same region as ancient Sippar (cf. Th. Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden aus der arabischen Chronik des Tabari ...*, Leiden 1879, 10, 16, 19f., 352; J. Obermeyer, *Die Landschaft Babyloniens im Zeitalter des Talmuds und des Gaonats*, Frankfurt a/M. 1929, 178; M. Morony, *Iraq after the Muslim conquest*, Princeton 1982, 108, 144, 146, 195, 200). Hence it stands to reason that the synagogue was named after the settlement where it was located. We have here the combination (genitive compound) *knyšt*<sup>3</sup> (Aram. «synagogue») + *d*-GN, like (*by*) *knyšt*<sup>3</sup> *dMt*<sup>3</sup> *Mḥsy*<sup>3</sup> and *by knyšt*<sup>3</sup> *dHwšl* (*BJ* 156, 415f.). *Hwš*<sup>3</sup> (*BJ* 159), which goes back to Akkad. *ḥuṣṣu* «reed hut, reed fence; rural settlement consisting of reed huts or surrounded

by reed fences » (see W. von Soden, *AHW.*, 361a; cf. Zadok, *WO* 12, 1981, 55 with nn. 71, 79; 64; *RGTC* 8, xiii), is to be differentiated from *Hwšl*. The latter (*BJ* 156) was understood as a derivation of *N-Ṣ-L*, the Hebrew semantic equivalent of Aramaic (< Akkad.) *Ṣ-Z-B*. This is a case of folk etymology.—*Bdt* and the second component of *Pwmbdyt*? (*BJ* 364) are merely homonymous.

Property of Ebabbarra of Sippar is recorded in **Dilbat** between 608/7 and 544/3 BC (see Jursa, *AfO* Beih. 25, 160a, 220b). Ebabbarra had property near the *Abul-Šamaš* in Dilbat according to *BM* 61153 (sale of a building plot) from 10.vi.550/49 BC. The deed was found in Sippar if to rely on the collection number (*AH* 82-9-18, 1129), but was issued at Dilbat. The obverse is partly effaced. The edges are mostly preserved, but neither fingernail marks nor seal impressions are discernible. For the form *qatanu* (line 5) cf. *Dar.* 275, 2; *Vs* 5, 32, 4 has *qa-ta-an* (see *CAD* Q, 175a, top).

<sup>1</sup>[13 G]I<sup>mes</sup> ki-šub-bu-ú ṽKI<sup>(tr?)1</sup> 2[K]Á.GAL dUTU šá qé-reb dil-bat<sup>ki</sup>  
 ÚS AN.TA <sup>3</sup>IM.SI.SÁ DA <sup>md</sup>AMAR.UTU- ši-man-ni A-šú šá <sup>4mf</sup>ap<sup>1</sup>-la-a A  
<sup>md+</sup>EN- ši-man<sup>an</sup>-ni ÚS KI.TA <sup>5f</sup>IM.Ux.LU DA SILA qa-[t]a-nu a-šu-ú <sup>6</sup>SAG  
 AN.TA IM.KUR.RA DA SILA rap-[šú] <sup>7</sup>mu-taq-qi DINGIR<sup>mes</sup> u LUGAL SAG  
 K[I KI.TA] <sup>8</sup>IM.MAR.TU DA SILA qa-ta-nu <sup>9</sup>PAP 13 G<sup>I</sup><sup>mes</sup> ki-šub-bu-ú ù É  
 mu-x<sup>1</sup>-[(x)] <sup>10</sup>ki-i 5/6 MA.NA 2 GÍN KÚ.BABBAR DIR<sup>IG??</sup> xxx<sup>1</sup> (illegible  
 traces) [...] <sup>11</sup>30 GUR ZÚ.LUM.MA šá MU 4 K[AM ...] <sup>12</sup>f<sup>x</sup><sup>1</sup> GUR  
 ZÚ.LUM.MA šá MU 5 KA[M...] <sup>13</sup>[x<sup>1</sup>-x-AD/T NÍG.GA dUTU šá x [ PN] <sup>14</sup>A-  
 šú šá ṽ<sup>mx</sup>xxx<sup>1</sup> [...] <sup>15</sup>[x] x [...] <sup>16</sup>a-n[a]/A[N...]

r. <sup>1</sup>AŠ ka-nak-ka <sup>im</sup>DUB M[U<sup>mes</sup>]

<sup>2</sup>IGI <sup>mc-d+</sup>KÁ-BA<sup>is</sup> A-šú šá <sup>m</sup>tab-x<sup>1</sup>-[...] <sup>3</sup>A <sup>mre</sup>-mut-<sup>d</sup>BE <sup>md</sup>EN-ṽM[[U<sup>?</sup>-  
 x A-šú šá] <sup>4</sup><sup>m</sup>ba-zu-zu <sup>md</sup>U.GUR-ŠEŠ-ṽM[U<sup>?</sup> A-šú šá] <sup>5</sup><sup>m</sup>šá-<sup>d+</sup>AG-šú-ú A<sup>[ú...]</sup>  
<sup>6</sup><sup>m</sup>mu-ra-nu A-šú šá <sup>m</sup>NÍG-DU ṽA <sup>m</sup>1[...] <sup>7</sup><sup>md</sup>IŠKUR-NUMUN-DÙ A-šú šá  
<sup>md</sup>AMAR.UTU-N[UMUN-x] <sup>8</sup>A <sup>m</sup>ba-si-ía <sup>9is</sup>UMBISAG <sup>m</sup>AŠ-SÚH-SUR A-šú šá  
<sup>md+</sup>AG-ŠEŠ-MU <sup>10</sup>f<sup>A</sup> <sup>lu</sup>NAGAR dil-bat<sup>ki</sup> <sup>is</sup>KIN <sup>11</sup>U<sub>4</sub> 10 KAM MU <sup>6</sup>1 ṽKAM<sup>1</sup>  
 ṽ<sup>d+</sup>AG-na<sup>1</sup>-<sup>?</sup>-id <sup>12</sup>LUGAL TIN.TIR<sup>ki</sup>.

The city gate (*abullu*) of Ebabarra is also recorded in **Cutha** (Kohler and Peiser, *Rechtsleben* 4, 77: 82-5-12, 310 [= *BM* 54188], from 451/0, 391/0 or 345/4 BC and *BM* 92715, 1, also time of Artaxerxes); principals: Nidinti-Bēl/Bēl-ittannu//Dābibi (brother of Nergal-bullissu; seller) and Bēl-uballit (buyer).

It seems that the name *Akkad* (OSyr. ʾkd) persisted as late as the 13th century CE, provided the reading is not ʾkr (toponyms containing *ikkaru* [> OSyr. ʾkr] are recorded in N/LB, cf. *RGTC* 8, 11, 355, s.vv. *Ālu-ša-ikkarē* and *Harru-ša-ikkarē*). Aba the Catholicos went from Ctesiphon to ʾkd in order to perform a baptism there. It stands to reason that ʾkd was in his diocese. However, this does not necessarily mean that ʾkd was located near Ctesiphon, as stated by J.P. Margoliouth (*Supplement to the Thesaurus Syriacus of R. Payne-Smith*, Oxford 1927, 17a; she did not identify ʾkd with *Akkad*). The passage (P. Bedjan, *Vies de Mar Jab-Alaha, de trois autres patriarches et de quelques laïques nestoriens*, Leipzig 1893, 216, 12) is not an itinerary in the strict sense: before Ctesiphon Aba was in Rdn; later on he went to the desert, to the hill country and to Nisibis. In addition, he was in charge of a large diocese, which was not confined to the environs of Ctesiphon and Baghdad. Therefore this latest and just optional occurrence of ʾkd is not conclusive proof for the much-debated localization of the city of *Akkad*. All one can conclude is that *Akkad* is to be sought in northern Babylonia, presumably in the general region of Baghdad-Ctesiphon.

*Dwyl* is hardly a forerunner of modern Diyāla (pace B.Z. Eshel, *Yšwby hYhwšdym bBbl btqwpt hTlmwd*, Jerusalem 1979, 92). The ancient name of this river, viz. *Turnat* > *Tornadotus* (cf. *BJ* 391f.), was still in use as late as the Parthian period. Could *Dwyl* be a survival of N/LB *Du-ʾ-i-il*, *Du-ʾ-il* (cf. Zadok, *Fs. Röllig*, 451, n. 3)?

## 2. Babylon region

**Nār (I7)-Zu-um-mi-i** (C. Wunsch, *Die Urkunden des babylonischen Geschäftsmannes Iddin-Marduk*, 1, Groningen 1993, 254, 6) flowed near Nār-Barsipa and the settlement of the Urukeans. — **Har-ri Šá ʾZa-bu-nu**, which was located not far from Babylon (*RGTC* 8, 359; *Fs. Röllig*, 448), is also recorded in *BM* 41446 = *Bert.* 2835,2 from Babylon, Egibi archive (7.vl.- Darius I, i.e. sometime between 522 and 486 BC).- Regarding an area near Babylon, Dr. M. Jursa kindly suggested to me that *BM* 59568, 9 (*NABU* 1997/11, 2) following ʾre-e-mu-tu, should be corrected to *ki-i I\* QA\* [ŠE.N]UMUN a-na 10 GÍN KÙ.BABBAR.* – *BM* 41445 = *Bert.* 2658 was issued at **Ālu (URU) Šá ʾŠá-pi-i-kal-bi** (494/3 BC, perhaps belonging to the Egibi archive). – **Bit-Ṭābî** (<sup>ur</sup>É-DU<sub>10</sub>.GA-i) is mentioned in *BM* 54071 = *Bert.* 2927 from **Bit-mār-Šarri** (<sup>ur</sup>É-



*DUMULUGAL*), 12.V.32 Artaxerxes I/II, i.e. 433/2 or 373/2 BC (parties: <sup>4</sup>EN-[...]/Nu-uh-ši-ia, Tattannu/Nuhšiya and Ahušunu/Bēl-upahhir). – <sup>5</sup>Hu-ra-ra-<sup>3</sup> is recorded in *BM 54187 = Bert.* 2036, 20 from 7.vIb.517/6 BC. The document belongs to the Sippar collection if to rely on the *AH* number, but the delivery was due to take place in Babylon (principals: Nabû-ahhē-bullit[...]/Mandidi and Bēl-upahhir[...]/Pahhāru). – **Nār (I<sub>7</sub>)-Tu-pa-Šú** (cf. *GCCI 2*, 220, 2) is recorded in *BM 30762 = Bert.* 2041, 6 from Babylon, 19.IV.4[+x, Darius I, presumably 517/6 or 516/5 BC]. The document belongs to the Egibi archive (Marduk-[našir-apli]/Itti-Marduk-balātu//E.). The debtor, Mušēzib(KAR)-Bēl/ Šuma-iddina, had a field on Nār-Tupašu and **Har-ra Šā Nergal** (<sup>d</sup>*U.GUR*). – <sup>6</sup>Ši-li-im-ma (*RGTC* 8, 280, perhaps not far from Babylon) is also recorded in *BM 31793 = Bert.* 2159, 5 from the Egibi archive (Marduk-nāšir-apli/Itti-Marduk-balātu//E.), which is dated to 11.X.495/4 B. The place of issue is not preserved. The debtors, Bēl-upahhir/Nergal-iddina and his son, Bēl-ibni, had to pledge a field in Šilimma.

### 3. Borsippa region

Property of Ebabbarra in Borsippa and on its canal is recorded between 608/7 (if not 611/0) and 495/4 BC (see Jursa, *A/O Beih.* 25, 209). Three out of the five individuals employed by Ebabbarra there were presumably Borsippean in view of their names (two Nabû anthroponyms and one member of the Nūr-Papsukkal family). In the same manner, Nabû-āla-lukīn descendant of Iddina-Papsukkal, the gardener mentioned in *BM 114742* (elsewhere unknown), was a Borsippean in view of his given name and his surname. On the other hand, the first witness, Bēl-iddina descendant of Šangû Sippar, is probably identical with his namesake son of Ina-qībi-Bēl (617/6-604/3 BC or later, Bongenaar, *NBET*, 449, 460). None of the other four individuals mentioned in *BM 114742* is recorded in *NBET* or *A/O Beih.* 25.

*BM 114742* (sometime between 626 and 605 BC)

1. 48 GUR ZÚ.LUM.MA
2. šā <sup>giš</sup>KIRI<sub>6</sub> šā <sup>d</sup>UTU šā bar-sip<sup>ki</sup>
3. AŠ IGI <sup>md+</sup>AG-URU-lu-kin
4. A <sup>m</sup>SUM-<sup>4</sup>pap-šukkal <sup>u</sup>NU-<sup>giš</sup>KIRI<sub>6</sub>

5. [AŠ] <sup>iii</sup>GAN AŠ ma-ši-hu šá <sup>d</sup>UTU  
6. [Z]Ú.LUM.MA-XX (two Winkelhakens) AŠ UGU<sup>hi</sup> <sup>i</sup>bar-sip<sup>ki</sup>  
7. [a<sup>?</sup>-n]a<sup>1(?)</sup> <sup>d</sup>UTU i-nam-din <sup>ii</sup>UMBISAG  
8. [<sup>iii</sup>man]-di-di u <sup>ii</sup>DU<sub>8</sub> eṭ-ṭir  
lo.e. 9. [si]s-sin-nu-šú e-<sup>r</sup>ṭi<sup>r</sup>  
10. <sup>r</sup>ii<sup>1</sup>mu-kin-nu <sup>md+</sup>EN-<sup>r</sup>MU  
r. 11 A <sup>ii</sup>SANGA sip-par<sup>ki</sup>  
12. <sup>md+</sup>AG-KAR-ZI A <sup>ii</sup>BÁHAR  
13. <sup>md</sup>za-ba<sub>4</sub>-ba<sub>4</sub>-PAP A <sup>m</sup>mi-šir-A+A  
14. <sup>m</sup>ta-qiš-<sup>r</sup>dgu<sup>1</sup>-la A <sup>m</sup>e-gi-bi  
15. u <sup>ii</sup>UMBISAG <sup>m</sup>A-a A <sup>ii</sup>šá-na-ši-šú  
16. ba[r]-sip<sup>ki</sup> <sup>iii</sup>KIN<sup>?</sup> U4 8 KAM  
17. [MU [ x KA]M <sup>md+</sup>AG-A-PAP  
u.e. 18 LUGAL TIN.TIR<sup>ki</sup>

#### Translation

<sup>1</sup>48 kors of dates <sup>2</sup>of the palm grove of Šamaš of Borsippa <sup>3</sup>are at the disposal of Nabû-āla-lukīn <sup>4</sup>the gardener, descendant of Iddina-Papsukkal. <sup>5</sup>[In] Kislimmu (IX) <sup>7</sup>he will deliver <sup>6</sup>the aforesaid dates <sup>7</sup>to Šamaš <sup>5</sup>in the measure of Šamaš <sup>6</sup>on the Borsippa canal. <sup>8</sup>He will pay <sup>7</sup>(the food rations of) the scribe, <sup>8</sup>the measurer and the porter. <sup>9</sup>Its *sissinnu* impost has been paid.

<sup>10</sup>Witnesses: Bēl-iddina <sup>11</sup>descendant of Šangû Sippar; <sup>12</sup>Nabû-ēṭer-napišti descendant of the Potter; <sup>13</sup>Zababa-ušur descendant of Miširayyu (Miširāyu); <sup>14</sup>Taqiš-Gula descendant of Egibi; <sup>15</sup>and the scribe Aplā descendant of Šanāšišu. <sup>16</sup>Borsippa, month VI(?), day 8, <sup>17</sup>year [x] of Nabopolassar <sup>18</sup>King of Babylon.

#### Remarks

7f. For administrative imposts in the form of food rations see Jursa, *AfO* Beih. 25, 138f.: in Sippar and its region they were given to the provincial governor and the inspector («resident», *qīpu*) as well. This is recorded in *BM* 75542 from 534/3 BC, which postdates Belshazzar's edict. *BM* 114742 is important because it considerably predates this edict. For the *sissinnu* impost see Jursa, *AfO* Beih. 25, 126 with previous literature.

The Borsippa region was especially swampy as early as the middle of the first millennium BC (see S. Cole, *JNES* 53, 1994, 81ff., esp. 96). This was a phenomenon of long duration: A lake near Borsippa is recorded in medieval sources (cf. *BJ* 102, 263). – *BM* 25837 from Borsippa, 494/3 BC (archive of Tablušutu wife of Šūlā) is a receipt for dates from the irrigated area of **Parak-Mār-bīti**. This toponym recurs in Moore, Mich. Coll. 46 which was issued at Borsippa in 461/0, 401/0 or 355/4 BC. – <sup>𐎶</sup>SÛR(?) **Šá Arad-Ea**(*ĪR*-<sup>d</sup>*IDIM*) *bīt* (*É*<sup>1</sup> rather than *E*<sup>1</sup>)-<sup>f</sup><sup>m</sup>*Nap-sa-nu* is the place of issue of the deed *HSM* 8408 from 15.IX.28 Artaxerxes I (437/6 BC, Stolper, *AMI* 23, 1990, 175f., 19). *Bīt-Nap-sa-nu*, which was situated in <sup>𐎶</sup>SÛR(?) **šá Arad-Ea**, refers to the mansion of Napsānu/Tattannu, the archive owner, where the deed was issued (analogous to the case of the house of Bēl-kāšir in *Ālu-šá-me-e* or <sup>𐎶</sup>Šá-me-e, above, 1).

The deed belongs to the Tattannu archive for which see G. van Driel in H. Sancisi-Weerdenburg (ed.), *Achaemenid History* 1 (Leiden 1987), 177. The settlement <sup>𐎶</sup>SÛR(?) *šá Arad-Ea* is presumably related to **Ālu-Ša-Arad-Ea** in the same archive (*VS* 3, 195 from 5.VI. 417/6 BC, cf. *RGTC* 8, 8). *VS* 5, 120 from there ([*Ālu* (*URU*)] -*Arad-Ea*), dated to 27.III.33 Artaxerxes I (= 432/1 BC), is witnessed by at least one servant of Tattannu (I-si-na-a). The principal Za-bi-na-<sup>3</sup>/Ad-ri-ni-Bēl(<sup>d</sup>EN, <sup>𐎶</sup>ĪR<sup>1</sup> [...]) is identical with Za-bi-na-<sup>3</sup>/I-dar-ni-Bēl (*VS* 6, 188; place of issue not preserved; 13.VI.–Artaxerxes, presumably I, 464-424 BC) and was also a servant of Tattannu. Ba-ri-ka-il-ta<sub>5</sub>-miš/Iqīšā, a principal in a deed from <sup>𐎶</sup>**Na-ba-tu**, 436/5 BC (Stolper, *AMI* 23, 172f.: *YBC* 11629, 1), is identical with Ba-ri-ki-il-ta<sub>5</sub>-miš who witnessed a deed from <sup>𐎶</sup>**Šá-ra-ni-tu<sub>4</sub>** in 422/1 BC (2 Darius II, *VS* 5, 122). Both deeds belong to the Tattannu archive.

Regarding *PTS* 2284, which contains information on the Borsippa region, my personal collation (6/1998) yielded the following corrections: Line 1: 62 GUR (1 + ŠU\* 2 GUR); line 3: <sup>𐎶</sup>šá-<sup>d</sup>AG<sup>1</sup>-[šū-ú]; line 12: [šī-hi<sup>(?)</sup> ...]; line 13: id/t/t-d/t/tub/p<sup>?</sup>-[...] (it does not resemble the RA sign in lines 5, 24); line 16 end: i- very doubtful; line 17 end: in-x<sup>1</sup>-[xx]-<sup>r</sup>?

Ran Zadok (3-02-00)