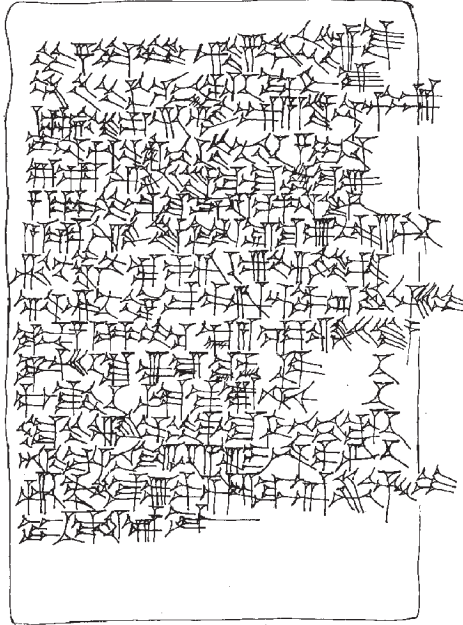


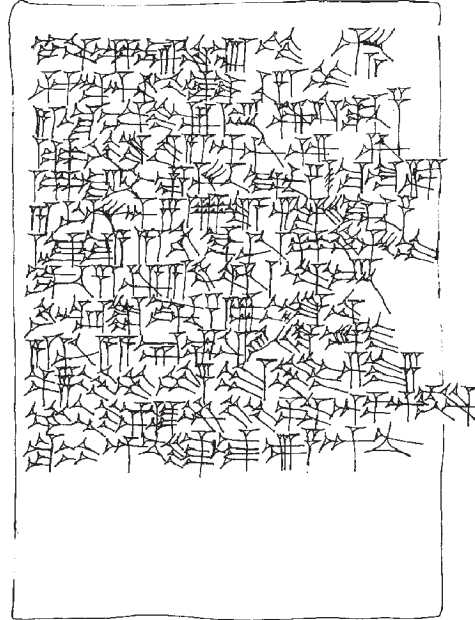
25) On the Esaggil-mansum Clan – All the BM tablets below are published or quoted with kind permission of the Trustees of the British Museum. Tikva Zadok is responsible only for the copy. The months in Roman figures are the Babylonian ones.

BM 29379 - Esaggil-mansum, 8.XII.4 Camb. = 526/5 BC

(1) MU 4 KAM <sup>m</sup>kam-bu-zi-iá LUGAL TIN.TIR<sup>ki</sup> (2) LUGAL KUR.KUR <sup>f</sup>qu-da-šú DUMU.MUNUS-su (3) <šá> <sup>md+</sup>AG-mu-tir-ri-gi-mil A <sup>m</sup>SUM<sup>na-d</sup>pap-sukkal (4) i-na hu-ud ŠÀ<sup>bi</sup>-šú ŠE.NUMUN-šú šá i-na (5) é-sag-gil-man-sum ma-la ba\* (over erasure)-šu-ú (6) šá <sup>md+</sup>AG-MU-SI.SÁ DUMU-šú šá <sup>md+</sup>AG-na-šir (7) A <sup>m</sup>sag-gil-<man>-sum DAM-su\* ku-ú nu-dun-né-šú (8) ik-nu-uk-<<nu>>ku pa-ni-šú ú-šad-gi-li (9) ta-ak-nu-uk-ma pa-ni <sup>md</sup>DUMU.É-ŠEŠ<sup>meš</sup>-MU (10) DUMU-šú šá <sup>md+</sup>AG-MU-SI.SÁ A <sup>m</sup>sag-gil-man-sum (11) DUMU<<meš>>-šú ku-ú su-da-di-šú (12) pa-la-hi-šú ù ma-šar?!-ti-šú (13) tu-šad-gil u<sub>4</sub>-mu ma-la <sup>f</sup>qu-da-šú (14) bal-ṭa-tu<sub>4</sub> BURU<sub>14</sub> A.ŠÀ i-na pa-ni-šú (15) ar-kát-tu-ú pa-ni <sup>md</sup>DUMU.É-ŠEŠ<sup>meš</sup>-MU (16) DUMU-šú id-dag-gal (r. 17) i-na ka-nak <sup>na</sup>DUB MUMeš (18) IGI <sup>m</sup>IR-d<sup>g</sup>u-la DUMU-šú šá <sup>m</sup>MU-a (19) A <sup>m</sup>la-kup-pu-ru <sup>md+</sup>EN-ib-ni DUMU-šú šá (20) <sup>md+</sup>AG-MU-SUM<sup>na</sup> A <sup>md</sup>DÛ-ib-ni (21) <sup>md+</sup>AG-ra'-<im>-UN<sup>meš</sup>-šú DUMU-šú šá <sup>m</sup>ba-la-ṭu (22) A <sup>md</sup>DÛ<sup>meš</sup>-<šá>-DINGIR-iá <sup>md+</sup>AG-KAR-ZI<sup>meš</sup> DUMU-šú šá (23) <sup>m</sup>šu\*-la-a A <sup>m</sup>.lúGAL DÛ <sup>md+</sup>AG-ŠEŠ<sup>meš</sup>-MU (24) DUMU-šú šá <sup>md</sup>DÛ-a A <sup>m</sup>.lúNAGAR <sup>m</sup>IR-d<sup>+</sup>EN (25) lúDUB.SAR DUMU-šú šá <sup>md+</sup>AG-MU<sub>4</sub>-SUM<sup>na</sup> (26) A <sup>md</sup>DÛ-A+A é-sag-gil-man-sum <sup>iti</sup>ŠE (27) U<sub>4</sub> 8 KAM <<MU>> MU 4 KAM <sup>m</sup>kam-bu-zi-iá (28) LUGAL TIN.TIR<sup>ki</sup> LUGAL KUR.KUR <sup>d(text PA)</sup>UTU <sup>dPA</sup>dAMAR.UTU (29) dib!-bi an-nu-tu la ú-šá-an-nu-<ú>



BM 29379 obv



BM 29379 rev

**Translation:** Year four of Cambyses, King of Babylon, King of the Lands:

Qudāšu daughter of Nabû-mutîr-gimilli descendant of Iddina-Papsukkal in her own free will, her arable land in Esaggil-mansum, as much as exists, which her husband, Nabû-šumu-līšir son of Nabû-nāšir descendant of (E)saggil-mansum, had transferred under seal (by producing a sealed document) to her (as equivalent) for her dowry, she transferred under seal to her son, Mār-bīti-ahhē-iddina son of Nabû-šumu-līšir descendant of (E)saggil-mansum, for his caretaking, service and guarding of her. As long as Qudāšu is alive, the crop of the field is at her disposal. Thereafter (i.e. after her death) it will be transferred to Mār-bīti-ahhē-iddina, her son. At the sealing of this tablet were present (lit. “before”, followed by the list of witnesses):

Ardi-Gula son of Iddinā (or Šumā) descendant of Lā-kuppuru; Bēl-ibni son of Nabû-šuma-iddina descendant of Bān-ibni (recte Ilu-bani?); Nabû-rā'im-nišēšu son of Balāṭu descendant of Banê-ša-iliya; Nabû-ēṭir-naṣṣāti son of Šulā descendant of Rab-banê; Nabû-ahhē-iddina son of Bāniya descendant of Naggāru.

Scribe: Ardi-Bēl son of Nabû-šuma-iddina descendant of Ibnāyu. Esaggil-mansum, month Addaru (XII), day eight, year four of Cambyses, King of Babylon, King of the Lands. Šamaš, Nabû (and) Marduk will not change this agreement.

**Remarks:** The text (horizontally oriented) is presumably a copy as it bears neither seal impressions nor nail-marks. It has several mistakes, omissions, and inconsistencies.

5, 7, 10, 26. Unlike the toponym (Esaggil-mansum, 2x), the eponymous surname is with aphaeresis (Saggil-mansum, 2x).

6ff. The consecutio temporum is not expressed here.

11f. This combination is so far unique, but cf. *suddudu u maššarti* (CAD S, 342); *-da-* of *su-da-di-šú* is presumably mistake for *-du-*. Cf. H. Petschow, *Neubabylonisches Pfandrecht* (Berlin 1956), 111, n. 346.

15. “Thereafter” is required by the context. One would expect here *arka/i* or *arkāniš*; *arkatu* with the meaning “after” is not recorded in N/LB according to CAD A/2, 276f. and the spelling *ar-kát-tu-ú* is unique.

20 in fine. As far as I know, the surname, although it is explicable in Akkadian terms, is not attested elsewhere. Is it a mistake for *Ilu-bani* (DINGIR-ba-ni), which is very common in Borsippa, with *-ib-ni* as an erroneous repetition influenced by the same component of the given name, which is written at the end of the previous line, just above the surname?

28f. This postscript has a unique lapidary formulation. Elsewhere one encounters a relative sentence with a subordinate clause followed by the main one, e.g., *ša dibbi annātu ušannū ilāni halāqšu liqbū* (cf. NRV 36f. ad VS 5, 43.154, 9; CAD A/1, 131f.): “whoever changes this agreement, may the gods/DNN order his ruin”.

**Discussion:** This deed belongs to the archive of the Borsippean clan Esaggil-mansum. The husband, who was very probably dead when this deed was issued, had compensated his wife for dowry goods that he had probably subsumed into the family property. Her decision to reserve it for a certain son as heir is compatible with the contemporary Babylonian custom (cf. J. Oelsner, B. Wells and C. Wunsch in R. Westbrook et al., eds., *A History of Ancient Near Eastern Law*, Leiden 2003, 2, 940f.). Transfers of property were done by apparently aged individuals in exchange for care and sustenance. For instance, according to VS 5, 21 = NRV 12, a father gives his daughter his share of a prebend after his death, for food, anointment and clothing (cf. G. van Driel in M. Stol and S.P. Vleeming, eds., *The Care of the Elderly in the Ancient Near East*, Leiden 1998, 161-197). According to BM 25630 from 23.I.20 Dar. I = 502/1 BC, Šaddinnu received from Bēl-iddina/Nabû-(mu)kīn-apli//K[āširu]) (restored according to BM 25588) 0;1.5 kor of palm grove on condition that he will take care of Bēl-iddina, who was probably old and apparently childless: Šaddinnu will assign Bēl-iddina a daily ration of one *pānu* and half *qū* of barley, a quantity (not preserved) of dates and each year will supply him 0;2.1 kor of sesame, as well as clothes, viz. one <sup>tu</sup>gKUR.RA, one *šir'am* and one *rašūtu*, as well as thirty pieces of linen fabric (*ki-tu<-u>*). After Bēl-iddina's death, Šaddinnu will donate Itti-Nabû-gūzu, Bēl-iddina's slave (*qallu*), to Ezida. Mār-bīti-ahhē-iddina/Līširu (<Nabû-šumu-līšir)//(E)saggil-mansum exchanged 0;1 kor of palm grove in Esaggil-mansum with Iddina-Nabû/Šamaš-kāšir//E)saggil-mansum on

9.X.1 Dar. I = 521/0 BC ( BM 28902). Mār-bīti-ahhē-iddina's palm grove was adjacent to the estate of the anonymous sons of Erība//Ašlāku. The palm grove of Iddina-Nabû also bordered on the same estate, but other details are lost. A brother of Mār-bīti-ahhē-iddina, Nabû-šuma-ukīn, is mentioned as early as 30.XIb.6 Cyr. = 533/2 BC in connection with the bleacher's craft (*ašlākūtu* = <sup>lú</sup>TÚG.BABBAR-ú-tu, BM 102345 from Borsippa). Esaggil-mansum was originally the "fifty" plot of land of the homonymous clan: cf. 50<sup>e</sup> šá <sup>garim</sup>É-sag-gìl-man-sum (BM 96164). Esaggil-mansum is written either with the determinative GARIM = *tamirtu/tawwertu* "irrigated farmland, inundated area" or without any determinative (this interchange is very common in such microtoponyms).

The toponym is first mentioned on 26(?)II.2 Camb. = 528/7 BC (BM 29401, Gallābu archive). The earliest occurrence of the "fifty" of Esaggil-mansum (<sup>m</sup>é-sag-íl-ma-an-s[um]) is from 6.IX.7 Camb. = 523/4 BC in BM 29248, a promissory note from the archive of Šaddinnu/Balāssu/Bēliya'u (issued in Borsippa). The same "fifty" plot is recorded a year later in the (Ea-)ilūta-bani archive (24.VIII.0 Nbk. II = 522 BC; YOS 17, 8 = F. Joannès, *Archives de Borsippa...*, Geneva 1989, 75, 326f.; cultivation contract with a descendant of Iddina-Papsukkal) and in VS 3, 104 from 21.V.9 Dar. I = 513/2 BC (50<sup>le</sup> šá é-sag-gìl-man-sum, location of a palm grove, delivery of dates, assessed rent, in Borsippa). This promissory note, like the remaining documents, belongs to the Šaddinnu archive: BM 96164 was issued in <sup>garim</sup>El-li eš-šú (12 Dar. I = 510/09 BC; promissory note for dates, assessed rent of a palm grove in Esaggil-mansum, delivery in Borsippa), BM 28884 (É-sag-gìl-man-sum, 16 Dar. I = 506/5 BC, same type and location, probably specifying a sector of Esaggil-mansum; delivery in Esaggil-mansum), BM 22006 (<sup>garim</sup>Sag-gìl-man-sum, 24 Dar. I = 498/7 BC, receipt for dates, assessed rent and by-products from the previous year), and BM 96211 (<sup>garim</sup>Sag-gìl-man-sum, promissory note for dates, assessed rent of a palm grove in Esaggil-mansum, delivery in Borsippa) from 28.I.[x] Dar. I (sometime between 522 and 486 BC). BM 96186 has <sup>garim</sup>É-sag-gìl-man-sum (year lost). It is a promissory note for dates, assessed rent of a palm grove of Nanâ-damqa/Marduk-šākin-šulum//Šillāyu, wife of Šaddinnu. BM 28989 (Borsippa, 19.III.26 Dar. I = 496/5 BC) has É 50<sup>e</sup> šá É SAG.ÍL\*, perhaps a short form, but it cannot be proven that it refers to the same plot. On the other hand, there is good reason for thinking that Esaggil-mansum is the same place as Esaggil-amāssu, seeing that <sup>f</sup>Qu-un-na-ba-tu<sub>4</sub> /TIN-su//I[É-sag]-íl-a-mat-su in BM 96102 is the same lady as <sup>f</sup>Qu-un-na-ba-ata/TIN-su//IÉ-Sag-gìl-man-sum (BM 29067) and <sup>f</sup>Qu-un-na-ba-tu<sub>4</sub> / Ba-laṭ-su//É-sag-gìl-man-sum (BM 96171). BM 28861 is a testament, basically for the sustenance and care of Qunnabatu/[TIN-s]u //é-sag-gìl-man-sum, Nādinu's wife ( Borsippa, 18.xii.6 Cyr. = 533/2 BC; archive of Nādinu/Zababa-zēra-ibni//Pahāru).

BM 28984- 16.VIII.14 Dar. I =508/7 BC; Šaddinnu archive; receipt.

(1) 5 ME ruk-sa pi-ti šá GI (2) mšad-din-nu A-šú šá mTIN-su ʾA md+EN-'-ú (3) AŠ ŠU<sup>II</sup> md+AG-bul-liṭ-su A-šú šá (4) msu-qa-A+A a-na UGU<sup>hi</sup> (5) msu-qa-A+A AD-šú ma-h[i-ir] (6) e-lat GÍD.DA IGI-[ú] (7) 1+en-<TA>.ÀM TE-[ú] (r. 8) lúmu-kin-nu m[d]+AG-[...] (9) A-šú šá mMU?(damaged)-ia md+A[G/EN-...] (10) A-šú šá md+AG-it-tan-nu [(xx)] (11) md[x]-MU A-šú <šá> mman-nu-k[i-...] (12) md+AG-ŠEŠ-it-tan-nu A-šú šá md1[xx] (13) lúUMBISAG mdU.GUR-zi-mu-ÛRU A-šú šá (14) mgi-mil-lu A mdXXX-KUR-nu (15) urruÉ-sag-íl-a-mat-su ittiAPIN (16) U<sub>4</sub> 16 KAM MU 14 KAM mda-a-<ri>-muš (squeezed) (17) LUGAL E<sup>ki</sup> u KUR.KUR

**Translation:** Šaddinnu son of Balāssu descendant of Bēliya'u received 500 bundles of reeds from the hands of Nabû-bullissu son of Sūqāyu on account of his father Sūqāyu. Apart from a previous (deed recording) debt. Each has taken a document.

Witnesses: Na[bû...] (or Bē[l-...]) son of Nabû-ittannu; [DN]-iddina son of Mannu-k[î-...]; Nabû-aha-ittannu son of [DN-...]. Scribe: Nergal-zīma-ušur son of Gimillu descendant of Šīn-šadūnu. Esaggil-amāssu, month Arahsamnu (VIII), day 16, year 14 of Darius (I = 508/7 BC), King of Babylon and the Lands.

**Remarks:**

1. *ruk-sa pi-ti riksu* “bundle” (RUK is a CVC sign, which is indifferent to vowel quality); *pītu* unit (cf. CAD R, 350f.). 13. *zīmu* “appearance, luster”, cf. OB PN Zi-mi-<sup>d</sup>UTU-lu-mur (CAD Z, 120a).

Ran ZADOK (09-01-2005)

Tel-Aviv University, Institute of Archaeology, RAMAT-AVIV 69778 (Israël),

zadokr@post.tau.ac.il

Tikva ZADOK,

S.N. Kramer Institute of Assyriology, Bar-Ilan University, RAMAT-GAN (Israël)