

An Early Achaemenid Administrative Text from Uruk

Cornelia Wunsch
 Tübingen and London

§1. I take this opportunity to make known an Achaemenid record from Uruk (dated 23.vii.2 Cyr, 27.10.537 B.C., entered in CDLI as P235704) in the collection of Catherine Oliviero of Banning, CA.

obv.

- 1 $m\check{s}a_2$ -^dINANNA-*tub-bu* lu_2 *qal-la* $\check{s}a_2$ $m\check{s}il$ -*la-a*
- 2 A- $\check{s}u_2$ $\check{s}a_2$ mLU_2 -^d*na-na-a a-na* mni -*din-tu*₄-^dEN
- 3 $lu_2\check{S}A_3$.TAM E₂.AN.NA A- $\check{s}u_2$ $\check{s}a_2$ $mdAG$ -GIN-*NUMUN* A m *da-bi-bi*
- 4 Γ u $mdAG$ Γ -*ŠEŠ*-MU lu_2 SAG LUGAL lu_2 EN *pi-qit-tu*₄ E₂.AN.NA
- 5 [*i*q]- Γ *bi*¹ *um-ma ina* iti SIG₄ u iti ŠU MU 2.KAM
- 6 [mku -*ra*]-*aš*₂ LUGAL TIN.TIR^{ki} LUGAL KUR.KUR 20 GUR ŠE.BAR
- 7 [x x] x-e $\check{s}a_2$ ^dGASAN $\check{s}a_2$ UNUG^{ki} $\check{s}a_2$ *ina* KUR *pi-qu-du*
- 8 [(x) m x (x)] x A- $\check{s}u_2$ $\check{s}a_2$ $m\check{s}il$ -*la-a* DUMU EN-*ia*
- 9 [x x (x)] Γ *iš*¹ *pu-ra-an-ni ina* ŠU^{II} lu_2 DUMU^{meš} m *ba-ne*₂- Γ *e*¹
- 10 [x (x) KUR *pi*]-*qu-du ki-i*^p *e-se-ru*
- 11 [*at*]-*tan-na-aš*₂- $\check{s}u_2$

rev.

- 1 [lu_2 *mukinnū* m] Γ ^d30-APIN^{es}¹ [A- $\check{s}u_2$ $\check{s}a_2$]
- 2 [$mdAG$]-MU-SI.SA₂ A mdU_3 -DINGIR [(x)]
- 3 [m x (x)] x (x) A- $\check{s}u_2$ $\check{s}a_2$ mna -*din* A mna -[x x (x)]
- 4 $mZALAG_2$ -^d30 A- $\check{s}u_2$ $\check{s}a_2$ $mdAG$ -DU₃-*ŠEŠ*
- 5 A $mZALAG_2$ -^d30 m *mu-ra-nu* A- $\check{s}u_2$ $\check{s}a_2$
- 6 $\check{s}a_2$ $mdAG$ -DU₃-*ŠEŠ* A mE_2 .KUR-*za-kir*
- 7 lu_2 UMBISAG mna -*dī-nu* A- $\check{s}u_2$ $\check{s}a_2$ $mdEN$ -*ŠEŠ*^{meš}-BA^š₂
- 8 A m *e-gi-bi* UNUG^{ki} iti DUL
- 9 UD 23.KAM MU 2.KAM mku -*ra-aš*₂
- 10 LUGAL Γ TIN.TIR^{ki}¹ LUGAL KUR.KUR

§2.

- obv. 1: For the name of the slave cf. Tallqvist, *NN* p. 248 no. 80.
- obv. 7: At the beginning perhaps [*ina ka-re*]-*e* “from the storehouse”?
- obv. 10: Or restore the personal name [m *ni*]-*qu-du* at the beginning? But the involvement of a third person does not seem very likely. *ki-i* possibly written over an incomplete erasure.

§3. *Translation*

Ša-Ištar-*tubbu*, the slave of Šillaya, ⁽²⁾ son of Amēl-Nanaya, ⁽⁵⁾ spoke ^(2a) to Nidinti-Bēl, ⁽³⁾ the chief administrator of the Eanna temple, son of Nabû-mukīn-zēri of the Dabibī family, ⁽⁴⁾ and to Nabû-aḥa-iddin, the royal supervisor of the Eanna temple, ^(5a) as follows:
 “In the months Siman and Dûzu of the 2nd year ⁽⁶⁾ [of Cyr]us, King of Babylon and the Lands ([late May until early July 537 B.C.]), 20 *kur* ([about 3600 litres]) of

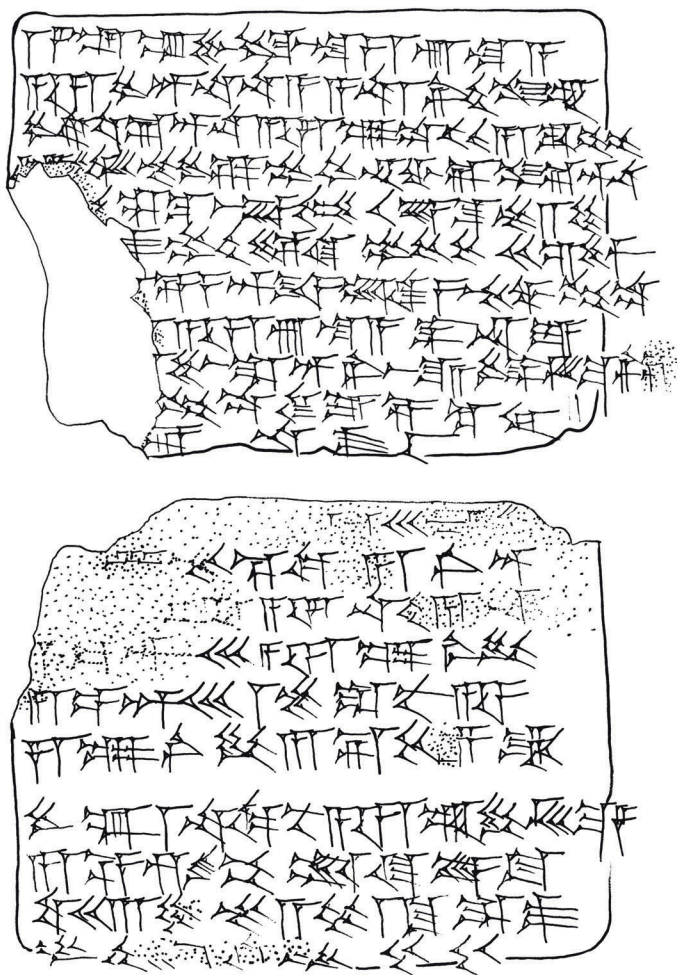


Figure 1: Copy of the text P235704

barley⁽⁷⁾ [from the storehouse] of Our-Lady-of-Uruk in the Piqūdu region, ⁽⁸⁾ [concerning which (PN)], the son of Šillaya, the son of my master, ⁽⁹⁾ sent me [a message/order, saying] ^(10a) ‘When I collected (it) ^(9a) from the citizens ⁽¹⁰⁾ [of the] Piqūdu region, ⁽¹¹⁾ [I] gave (it) to him.’ ”

⁽¹²⁻¹⁷⁾ witnesses Sîn-ēreš/[Nabû]-šumu-lišir/Ibni-ilī
[...]/Nādin/Na[...]
Nūr-Sîn/Nabû-bāni-aḫi/Nūr-Sîn
Murānu/Nabû-bāni-aḫi/Ekur-zakir
^(18f.) scribe Nādinu/Bēl-aḫḫē-iqīša/Egibi

§4. Commentary

Statement of a slave before the two highest-ranking administrative officials at the main temple of Uruk (šatammu and ša-rēš-šarri bēl-piqitti) concerning the

whereabouts of 20 *kur* of barley from the area of Piqūdu. The barley is owed to the temple. The slave had assisted his master’s son in collecting. In the record he declares to have handed it over to his master’s son.

§4.1. The administrators and witnesses are well known from other texts of the same period.

§4.2. The šatammu Nidinti-Bēl is attested from year 6 Cyrus to 6 Cambyses (San Nicolò, *Prosopographie*, p. 17); the ša-rēš-šarri bēl piqitti Nabû-aḫa-iddin from 17 Nabonidus to 4 Cambyses (ibid., pp. 19-20)

§4.3. The first witness could be identical with Sîn-ēreš/Nabû-šumu-lišir/Ibni-ilī known from M. Geller, *Festschrift Greenfield*, pp. 531-542, l. 3, cf. H. M. Kümmel, *Familie Beruf und Amt*, pp. 143²⁶³, 150-152. For the 3rd witness (attested acc. Nabonidus to 4 Cyrus) cf. ibid., pp. 26-27; for the 4th witness (12 Nabonidus to 5 Cyrus, ṭupšar Eanna [official temple scribe] from 1 Cyrus on) cf. ibid., pp. 118, 130, 144. The scribe appears in documents between acc. Neriglissar und 6 Cambyses (as ṭupšar Eanna from 12 Nabonidus), cf. ibid., pp. 122, 144.

§4.4. The master of the protagonist, Šilla-ya, son of Amēl-Nanaya also appears e.g. in *TCL* 13, 227: 17 (where he is involved in official commodity deliveries from the Sealand during the time of Nabonidus) and *TBER* 112: 24 (a list without date).

§4.5. The area KUR pi-qu-du where the barley comes from is well attested, at least from Neo-Assyrian sources, cf. R. Zadok, *RGTC* 8, p. 251 s.v. Puqūdu. This Aramaic tribe is known to have dwelt during the reign of Sargon II in the marshes of the river Uqnû on the border of Elam. Later sources attest to their activities in the vicinity of Uruk (Frame, *Babylonia 689-627*, pp. 44-45), and a large number of Puqudians are known to have been dedicated to Ištar of Uruk (*BIN* 2 132, quoted *Babylonia 689-627*, p. 46).