

BĀBU-AḤA-IDDINA'S ARCHIVE IN ISTANBUL

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Babu-aha-iddina¹ who seemed to have occupied an important role in the Palace of Shalmaneser I (1274-1245) has left a reasonable middle size archive with over 100 texts, a mixture of letters of instructions and economic ones. And the general outlines of this archive which is discovered at the spot with remains of a house with rich grave chamber, is given by Olaf Pedersén in his ALA I M 11 and the spot where the documents are unearthed is dE7IV. Almost all of the letters belonging to Babu-aha-iddina, son of Ibbāšši-ilī, son of Ilī-padda have been long ago studied, copied and commented, of which bibliographic references are listed in ALA I p.111, and accordingly, they were the focus of interest by E. Weidner, E. Ebeling (copies and transliterations and treatments of some), C. Saporetti, H. Freydank, L. Oppenheim, F.R. Kraus, J. Lewy, G. Pettinato etc. References belonging to the previously published letters now can be seen in Eva Cancik-Kirschbaum, *Die mittellassyrischen Briefe aus Tall Seh Hamad*, edited by Hartmut Kühne, As'ad Mahmoud and Wolfgang Röllig (1996) 232-237 including also other letter yielding provenances such as Tall Billa, Tall ar Rimâh, Tall Fahaṛīya, Tall Huwēra, Ras-es Samra, Boğazköy, Tall Bazmusian, Nuffar (Ni. 669), Tall el Amarna and others. Since Ni. 669 published in AfO 1857 58-370 by Von Soden and in Istanbul I checked the text for the rec pent of it, my inspection was not a great help since the heading is lost up to X-li-li- which follows with two horizontal wedges, the above one

1. Some parts of this article was presented during the 2. Internationaler Workshop zur Mitellassyrischen Zeit, Berlin 17-20 April 1997.

being a bit longer, I intend to read it -si. and this is supported by a PN in K. Tallqvist, APN 121 Li-lu-si-im therefore Lilisim seems possible. The continuation of the same line ends in an overrun from the margin-ya obviously points to EN-ya. Line 2 is [qí-b]i-ma and line 3 could be [um-ma E]N.LÍL-ÉRIN.TÁH^fIR¹-ka-ma.

A group of the Middle Assyrian texts and letters with the excavation numbers of Ass.14410 and 14445 are published by H.Freydank and C.Saporetti, Babu-aha-iddina, Die Texte (Publicazioni del Progetto "Analisi Elettronica del cuneiforme Roma 1989). This study covers ca. 60 texts, not including VAT 15446, 15455 and 15456 which Pedersén included in ALA I M 11 nos 49,59 and 60 referring to Saporetti's OMA II 395, in view of this information all three of the texts in question bear Ass. 14445. The texts which I am going to communicate all belong to Ass. 14410 and 14445 almost exclusively without an alphabetic letter order except Ass, 14410c=A.2704 which we published with J.A.Brinkman in ZA 75,1985, pp.77-82; and Ass. 14445b and 14445c which Pedersén gives No. 43, and Ass. 14445a belongs to VAT 15447. The remaining some 35 texts are new to modern scholars. Since the serie Ass. 14445 and 14410 were thoroughly studied by several occasions, I felt it myself compulsory to communicate them; and I was also asked by Johannes Renger to select them from the archive, since one of his student is assigned with these texts in Berlin. Of these 35 texts, in occasions they join which then the number of texts are 37. Besides A. 2704=Ass. 14410c in a joint publication with Brinkman, A.2705=Ass. 14445 is published by me in Mélanges P. Garelli p.78 and; A. 789= Ass, 14445 was briefly quoted in ibid. p. 75. A.2709=Ass.16343 was also published in copy, this text will be re-studied together with the texts belonging to Apliya the *rabi abarakku*. The letter seems to have been written to Apliya and Ramat-salaya by a lady called ^fAhate, the name is preceded by MÍ determinative, therefore should not be mixed with the expression NIN a-ha-a-te, a letter regarding such phrases we have discussed here in Berlin.

I shall begin with the letters, but only general outlines will be given, and the priority will be given to the date formulas when existed, since the great majority of them are in bad state of preservation. If we return to Ass. 14410 which are combed from Istanbul, a handfull of them were referred to in brief catalogue in ZA 75, p. 79 and out of 10 the six were referred to as letters. In the meantime one another letter which has been referred to by Eva Cancik-Kirschbaum in *ibid.* p. 244 under the part "Sonstige" is published by Gernot Wilhelm in *Festschrift für Wolfgang Röllig (Ana sadī Labnāni lū allik)* 1997, pp.432-433 (eds. Beate Pongratz-Leisten-Hartmut Kühne-Paola Xella) surely must have come from Ass. 14410 since the eponym Šulmānu-q[arad] belongs to Shalmaneser I and although not mentioned in the texts from Ass. 14410 and 14445 a certain Adad-mušāsri is well attested by KAV 30, 5 and a son of Papsukkal-iqīsa in KAJ 88,23 and father of Ezalzaya in TR 3004, 1 (see OMA I p.49). This text can be compared to A.2810 without an excavation number, but belongs to this group, we shall discuss below.

A.778=Ass.14410, a letter of Babu-aha-iddina whose name is partially preserved as following a]-ma which could be completed as [um]-ma. Following after KAV 102 and 109 the recipient of the letter are Aššur-bēla-šallim and Aššur-zuppani. Mostly gone, but mentions (1. 3') 7 TŪG.ḪI.A ša lu-[bu-ul-te], and rev. 3' [t]a-āš-pu-ra-ni (1.4) TŪG.ḪI.A. GIBIL la-a tu-ru-[u, 1.5) [x] UDU.SISKUR.MEŠ sa GIŠ etc. so the purpose of writing is due to clothes (a new one) and sheep offerings. No date is preserved.

A.1438+1559=Ass.14410 briefly referred to in ZA 75, now after collation it proves that the recipients of the letter are Manaya'e, Aššur-bēl-šallim, Muššallim-Aššur and Adad-rura, sender is Babu-[ŠEŠ-SUM-na] and it is the only best preserved one which can be compared to KAV 98, 109; Ebeling MVAG 7 1/2 p.1-2; 99, 100 and 200 especially. His usual orders are repeated: Various types of garments to be secured in GIŠ tup-nē-na-te "chest" in the house of *nakamte*="treasury". Month name is not preserved, day 29th, *līmu* mŪ-sa-at-^dAMAR.UTU (1.34).

A.1539=Ass.14410, is obviously a list of objects, but very worn out. Still 1.3') x ME 1 DUG 1 BĀN ša GIŠ li-a-te.

A.1577=Ass.14410. A letter addressed to [Aššur-zuqpanni] (1.1) and Aššur-bēl-šal[lim] by Bābu-aha-iddina. Including one more *qībutu* whose name is broken, (5) ù ^{md}IM-tu-ra (6) LÚ ka-ši-ra al-[tap-]ra-ku-nu “somebody and Adad-Tura I have sent them to you.” No date is preserved. A.1587=Ass.14410 was also referred to briefly in ZA 75 is not a letter, in contrast to our first prediction, but rather an orderlike context. 1) lu-pu-ul-t[a] (3) a-na LUGAL Ḥat-[te](4) ^u-ta-e-^ru[-ú-mi](5) ša TÚG ÍB.LÁ (nebehu) sa [.....] (6) [.....] KUR Ḥa-at-te [..] (17) [.....]-te ta-še-bi-la-ni (18) [ITI X UD.n.KĀM li-mu ^mIt-tab-] ši-DI-^dA-šur.. It is very broken but the above entries can be gathered “A textile for the making of a suit for the king of *Hatti* (the sign is broken but looks to had (PA) which they have returned.. one *nebehu*-garment for... for the land of Hatti.. which you have brought here..” All is not very certain. Month name and the day is not preserved. The eponym is Ittabši-dēn-Aššur. This text, though from different provenances can be compared to Seh Hamad No. 3 for the allusion that it mentions Harran (rev.10': sa URU KASKAL-ni ša ši-di KUR-e Kasiyeri) which proves that the Assyrians may have had intimate relations with ancient Anatolia.

A.1734=Ass.14410 also referred to in ZA 75. has only *tup-pi* on an envelope piece. See Seh Hamad No.33: which is better preserved and says *tup-pi* LUGAL.

A.2424=Ass.14410 again a letter of Bābu-aḥa,iddiana adressed to Aššur-bē[ī-šallim] and Aššur-zuqpanni (lines 1-3). This is one of the text that E. Weidner has pointed out that it might be in Istanbul (AfO 19, p.33-38). Bābu-aḥa-iddina's usual precautions can be observed in this letter also. Line 6: il-te-[šū-nu] a-ḥa-iš i-zi-za to Aššur-sallimanni (1.4) and Ṭāb-A[dad], and Libur- [zanin-Aššur] (1.8. The date (17) ITI A-bu-LUGAL-[nu] (18) li-mu is not preserved but can be (Adad-bēl-gabbe) in view of KAV 102,2 2. The remaining texts of Ass. 14410 are A.307, 1514, 2703, 2425

and 1958 are list of *sūnu* of multi colored tissues with trimmings, TÚG.ĦI.A šu-ba-tu ša ÚR and TÚG GÚ.È *nahlaptu-gewand* or loin cloth" (A.1514, 307). Among these only A.307=Ass.14410 has a date preserved, it is a list of GIS with low numbers (from 1 to 4). The date reads: (15) ITI Kal-mar-tu UD.24.KAM (16) li-mu ^mŠu-nu-qar-du quoted in ZA 75. A.2425=Ass.14410 is a tiny fragment 1') [... A]NSE 1^m 1 BÁN GIŠ.GEŠTIN (2') [...] 3 BÁN GIŠ GEŠTIN so wine supply perhaps for the palace. A.2174=Ass. 14410 is a letter. The sender and the recipients of the letter is not preserved: 1) a-na [PN] (2) qí-b[i-ma] (3) [u]m-ma ^{md} [only the determinatives are preserved which we emended to [Bābu-aĥa-iddina]. Line 4) [...] -tu UDU-MEŠ; Rev.5') a-na É.MEŠ etc. no date is preserved. A.1563=Ass.14410 presumably a letter, but the headings not preserved, but the context mentions É na-kam-te (Obv.4') and Rev. 5') and [ku-un-]ka (Obv.5') all these help us to assign this text to Bābu-aĥa-iddina, which is found among his instructions.

As for the Ass.14445 texts are to be mentioned some ca.18 documents could be identified out of which only 4 are letters A.1551, 2705, 3000 and 2810 the last two are without excavation numbers, but they offer allusions that they belong to here. A.1551=Ass.14445 is a tiny piece without any indication of sender and an addressee, nor the date is preserved: 1) a-na [PN] (2) q[í-bi-ma] (3) um-[ma]. As it stands it may belong to any of the categories we mentioned earlier. Of course main clue is the excavation number which is preserved. Line 4: MÍ.MEŠ, (3) ANŠE still I am not convinced that this may indeed be of Babu-aha-iddina, since women are, seldom mentioned in his *gagja* KAJ 1239; VAT 8863, 34 texts. A.3000 without an excavation number, a very tiny piece. What is preserved is: Obv. 1) [^{md}IM]-EN-gab-be (2) [...] KIŠIB LUGAL (3) [...] -SU which reminds me either [ú-TILÁ]-su or a thephorus name and]-SU (-ēriba). Rev.1') [ITI A-bu-MA]N.MEŠ-ne UD.3.KÁM li-mu (2') [...] -]MU[?]-a-a. As far as the documents of Babu-aha-iddina are regarded a *līmu* though the beginning is broken is not known to me

[.....]sumi-Ea or somebody with a genitive suffix -a-a [Kat]-mu-a-a etc. Adad-bēl-gabbe is attested as *līmu* in EMA p.99 for the reign of T.N.I, and he is also known DUMU LUGAL. Here in this text they both occur together, whether Adad-bēl-gabbe has also a seal it is not clear that part is broken. If so, why his father's comes after his? For the *limu* ^mŠe-a-a also possible. A.1595=Ass.14445 is a small fragment, on the reverse the date reads 1') ITI ^dSin U [D.n.KAM li-mu] (2) ^{md}Be-er-EN-li-i-te. The traces on the obv. 1-2 Show that ŠE-um in ma-na and DUG measures for As-sur in hi-bir-ni seah canibe seen. A.2423=Ass.14445b (quoted by Pedersén in ALA I M 11, No:43 p.106) a list: 1) 1 qu-pu sa si-in-ni (2) a-si-ú (4) ša li-me ^{md}Be-er-EN-li-i-te (4) ^{md}Ba-bu-ŠEŠ-[SUM-na] (5) ma-hi-ir.. "I chest full of ivory and asu-wood, Babu-aha-iddina received in the epony mate of Ber-bel-lite. A.1571+1590=Ass.14445 is dealing with business in AN.NA BABBAR, with a city called Ku-um-ra-ya-e. Lines 4-6: 3 GÚ.UN 53 ma-na a-na KI.[LÁ.] The amount of white tin close to four biltum, and Siqi-ilāne is involved with the trade of this sum (Obv.3, rev. 3). The date follows as: 5) I[TI ku-]zal-lu UD.23.KÁM li-mu (6) [^m Qí-] bi-^dAš-š[ur] (7) [DUMU ^{md}]UTU-ŠEŠ- S[UM-na], again belongs to T.N.I reign (see EMA p.124) A.1584+1732=Ass.14445 This text is similiar to KAJ 217 and mentions: 1) 5 ma-na ŠE. ŠEN SIG₅, (2) a-na 1 GIŠ.GIGIR ša ša-kul-te (3) a-na ^{md}UTU-IBILA-KAM (4) LÚ.NAGAR ta-ad-na-a [t (5) 15 ma-na ŠE.ŠE [N SIG₅] (6) a-na 3 GIŠ ĠIGIR.ME[Š] (ed.7) ša ša-kul-te (8) a-na ^mMa-'a-na-ya-[e] (9) ta-ad-na-at (10) ITI ħi-bur UD.29.KÁM (11) li-mu ^mLu-la-ya-ú. So in two occasions amount of "pure, good quality of wheat have been given to the carts of Šamaš- apla-ēriš and Ma'naya'u for consumption; and Šamaš-apla-ēriš is indicated as "herald" (*nagirum*). Lulaya'u belongs to Shalmanaser I. (Mélanges P.Garelli). The second person is mentioned here Manāya'e is one of the central person of Bābu-aḥa-iddina (See AfO 19 T7 2; KAV 98, 99 103; KAV 195+KAV 203, 205 etc. A.789=Ass.14445 briefly cited in Mélanges Garelli p.75, and only left side is preserved. A list of disbursement to both masculine and feminine names. Rev. 10 has

MÍ.Mu-[šal-lim-mat-^dIštar]. The date follows on the left edge: 18') [ITI] qar-ra-tu UD.21.[KÁM] 19) li-mu ^{md}A-šur-da-i-su-nu. Shalmaneser I (See V.Donbaz, *Mélanges P.Garelli* p.73). A.1578=Ass.14445. It is very fragmentary, but on line 2 it mentions DUMU Lu-la¹-ya ú (5) i-na ITI qar-r [a-tu] (6) li-mu ^mPAP-n [am-kur-LUGAL/MAN DUMU] (7) ^mİR-DING[İR.MEŠ-ni]. Ušur-namkur-šarri's father here obviously Urad-ilāne, C.Saporretti in EMA 122 gives a reference that his father's name ends with -ni, perhaps this text helps to construct that text, for our is preserved ^mİR-DING[İR.MEŠ-ni]. Perhaps join to TR2043. A.1598=Ass.14445 this text was also mentioned in my article for *Mélanges P.Garelli* p.79, the allusion was that 1) TÚG li-pu (2) GIŠ tu-up-né-ni, although written GIŠ um-né-ni, the -um here used as an allograph for DUB. The syllabic spelling of the word does not leave any doubt about the correct reading (see VAT 8009=Ass14419, 10) TÚG li-pu 3 for wrapping" from *lapapu Wickel gewand*. The text further mentions types of clothes, trimmed (1.3;11) which were delivered to Bābu-aḥa-iddina by Kidin-Gula (lines 5, 13) and Usāt-Marduk (1.4) the date of the document reads: 18) [ITI.....UD.]17.KÁM li-mu (19) [^mÚ-sa]-at-^dAMAR.UTU whom we have assigned to the reign of Shalmaneser I (*Mélanges P.Garelli*,... p.80).

A.1682=Ass.14445 mentions UDU.MEŠ ša 1 GUD (1.1) and after a break a PN is referred to (2) [.....] ^{md}UTU-irdi-a-ni. (4) [i-na li-] me (5) [.....]-da-na DUMU [.....]-me (6) [.....] (7) [^mSAG]-^dIM. The rest is gone. So another half preserved eponym which ends with-danna, whose father's name is also not completely preserved.

A.1720=Ass.14445a (quoted by O.Pedersén in ALA I 112, No.43). From its well preserved parts SÍG.MEŠ in GÚ.UN and ma-na can be gathered (1.1), and these items are for the caravan trip of ^mŠEŠ-[.....] (1.4-6) LÚ DAM.GÀR, which were received by Mānaya'e. The date follows as: (9) ITI Kal-mar-tu UD.25.[KÁM] (10) li-mu ^mMu-šal-lim-^d[A-šur]. A.1774=Ass.14445 is a delivery of LĀL (dušpu) (1.1) in *sūtu*-seah measure. The date: Rev.9)

[ITI.....]-te UD.28.KÁM (10) li-mu ^mPa-'u-zu DUMU SU-Aššur (see A.1783; 1080, and 1093 for father and son combination).

A.2706=Ass.14445 seems to be an allotment of objects (a tiny piece). Rev.4') [..... ITI] Kal'²-[mar-tu] (5') [UD.n.KÁ]M li-[mu] (6') [^mIM]-EN-gab-[be]. Like in A.3000 the first sign is broken, but surely this eponym could be Adad-bēl-gabbe (see in EMA p.99) also attested as DUMU LUGAL (mār šarri) in Ass.13058w (see AfO 13, 311a).

A.2707=Ass.14445 partially preserved. (1.3) ša ^mBa-bu-[ŠEŠ-SUM-na] (4) DUMU Ī.GÁL-DINGIR (5) ša ŠU ^mKi-din-^dGu-la which can be compared to KAJ 93, 97, 242. No date is preserved (the eponyms can be either Mušallim-Aššur or Nabû-bēla-ušur).

A.2421=Ass.14445c mentions objects. Lines 3 ff: i-na ki-ri (4) ša-ak-na (5) ša ^mLi-bur-za-nin-^dA-šur. (6) sa SAG LUGAL (7) ša ŠU ^mA-šur-zu-uq-pa-ni... (11) a-na URU Ha-zi-ya-be-na-āš..... (14) ITI Mu-hur-DINGIR.MEŠ UD.12.KAM (15) li-mu (16) ^mLi-bur-za-nin-^dA-šur “they are placed in the container of/belonging to Libūr-zānin-Aššur, the eunuch of the king, from the hand of Aššur-zuqpanni... for the city of Haziyabenaš... month Muhhur-ilani, day 12, in the eponymy year of Libūr-zānin-Aššur”. A.2422= Ass.14445 obverse gone, record of list of objects. The date runs as follows: Rev.1') ITI mu-ḥur-DINGIR.ME[Š] (2') UD.10.KÁM l[i-mu] (3') ^mKI-^dIM- g[ab-be]/Ište-Adad-gab[be].

A.2810 (without an excavation number) is a letter written in the respect showing manner and good wishes on his life and property of the receiver who must be a senior to the writer. Mentions É qa-ta-te “security depot or house” and É.DUB.BA (Rev.12'-13') “a tablet archive or school”. The heading of the letter mostly gone, but, at the end of the first line one can see [...K]u-bi (2) ĪR-ka. Rev.12' has the end of a PN which ends with -li-bur who can be restored as Bēl-libur who is attested as a recipient of a letter written by Bābu-aḥa-iddina in KAV 194, 1, also with support by AfO

19.T.5. VAT 8851 which is written in the same style. É qa-te-te/qa-ta-te is also mentioned in A.1720, 7 (which is above).

If we sum up, the contents of these documents are in the same line with the same conclusion that Olaf Pedersén has given for the archive M 11. Mention of textiles of diverse quality, colors and tissues; wine, trade in AN.NA BABBAR “white tin” and also in silk (SÍG) as a result of business trips (a-na KASKAL-ni) to ONs or back home, largely conducted. A few employee of Bābu-aḥa-iddina were active in trade with these objects, and a few city names have come to light in view of such activities: e.g., Kumrayu (A.1571+1590, 5); URU Ši-ma-nu (A.1578, 4); URU Ḥa-zi-ya-be-na-āš (see above). We learn also, besides É *nakamte* “the treasury”, É *qatate* and É.DUB.BA “a safekeeping place and tablet house” where ivory, ebony, honey, corn, wheat, sheep for offerings were kept and their records secured.

The eponyms known from the previously published texts are attested by the occurrences mentioned in these documents; but in a few cases, though incomplete, three incomplete eponyms have come to light, namely..... su/SU (A.3000) which cannot be made precisely (if we may read ^oTI.LA-su/uballissu then this may lead us to Marduk-uballissu who is functionary of Tighlatpleser I see EMA p.155);-danna son of ...-me and ...MU-a-a need for further support. Nevertheless we can add one complete new eponym Itti/Iste-Adad-gabbe who is known as a PN (see OMA I, p. 269).

I would like to offer this short article to our respected teacher late Prof. Dr. Emin Bilgiç as a small token of our gratitude, whom we shall always remember.