

(ii)

Translation

K 2486 + 3646 + 4364; K 3357 + 9941;

K 13307

- 1 *en-me-dur-an-ki šār sippari<sup>ki</sup>*  
 2 *na-ra-am<sup>a</sup> a-nim<sup>a</sup> en-líl [ú<sup>a</sup> é-a]*  
 3 *šamaš ina é-babbar-ra [ . . ]*  
 4 *šamaš u adad ana puḫri-šú-nu [ú-še-ri-bu-šu-  
 ma]*  
 5 *šamaš u adad [ú-kab-bi-tu-šu]*  
 6 *šamaš u adad ina<sup>a</sup> kussi ḫurāši rabi<sup>i</sup> [ú-še-  
 ši-bu-šu]*  
 7 *šamna(1 × giš<sup>meš</sup>) ina mē<sup>meš</sup> na-ṭa-lu ni-šir-ti<sup>a</sup>  
 a-nim [en-líl u<sup>a</sup> é-a ú-šab-ru-šu]*  
 8 *tup-pi ilāni<sup>meš</sup> ta-kal-ta pi-riš-ti šamē u erše-  
 tim<sup>im</sup> [š]d-di-nu-šu*  
 9 *erēna na-ram ilāni<sup>meš</sup> rabūti<sup>meš</sup> ú-še-eš-šu-ú  
 gat-su*  
 10 *ú-šu-ú ki-m[a K]A? -šu-nu-ma māri<sup>meš</sup> nippuri<sup>ki</sup>*  
 11 *sippa[ri<sup>ki</sup> u] bābilit<sup>ki</sup> ana pa-ni-šú*  
 12 *ú-še-rib-šu-nu-ti-ma ú-kab-bi-su-nu-ti ina  
 kussi ma-ḫar-š[u ú-š]eš-ib-šu-nu-ti*  
 13 *šamna(1 × giš<sup>meš</sup>) ina mē<sup>meš</sup> na-ṭa-lu ni-šir-ti<sup>a</sup>  
 a-nim en-líl u<sup>a</sup> é-a ú-šab-ru-šu-nu-ti*  
 14 *tup-pi ilāni<sup>meš</sup> ta-kal-ta pi-riš-ti šamē u  
 erše<sup>tim</sup> iddin(sí) -šu-nu-ti*  
 15 *erēna na-ra-am ilāni<sup>meš</sup> rabūti<sup>meš</sup> gat-su-nu  
 ú-še-eš-ši*  
 16 *tup-pi ilāni<sup>meš</sup> takálta(tun) niširti(urú)  
 šamē u erše<sup>tim</sup>*  
 17 *šamna(1 × giš) ina mē<sup>meš</sup> na-ṭa-lu pirišti  
 (ad.ḫal) a-nim en-líl u<sup>a</sup> é-[a]*  
 18 *šá KI ṣa-a-ti enūma(ud) anu en-líl u ará(a.rá)  
 šu-ta-bu-lu*  
 19 *ummanu(um.me.a) mu-du-ú na-šir pirišti  
 (ad.ḫal) ilāni<sup>meš</sup> rabūti<sup>meš</sup>*  
 20 *a-pil-šu ša i-ram-mu ina tup-pi u gan<sub>x</sub>(GI)-  
 dup-pi*  
 21 *ina ma-ḫar šamaš u adad ú-tam-ma-šu-ma*  
 22 *ú-šab-ḫa-su e-nu-ma mār bār(ḫal)*  
 23 *apkai(NUN.ME) šamni(1 × giš) zēru da-ru-ú  
 pir'i en-me-dur-an-ki šār sippari<sup>ki</sup>*  
 24 *mu-kin mākaḫti(dflī.gal) ellete<sup>a</sup> na-šu-ú  
 erēni*  
 25 *ka?-rīb šarri sigbarš(slg.bar) šamaš*  
 26 *bu-un-na-né-e nin-ḫur-sag-qa*  
 27 *re-ḫu-ut nišakki(nu.éš) šá za-ru-šu ellu*  
 28 *ú-šu-ú ina gat-ti u ina mindū(šid)<sup>meš</sup> šu šuk-lu-  
 lu*  
 29 *ona ma-ḫar šamaš u adad a-šar bi-ra u  
 purussi(eš.bar) iḫḫi(te)<sup>a</sup>*

3. Šamaš in Ebabbarra [appointed] 1. Enmeduranki [king of Sippar], 2. the beloved of Anu, Enlil [and Ea]. 4. Šamaš and Adad [brought him in] to their assembly, 5. Šamaš and Adad [honoured him], 6. Šamaš and Adad [set him] on a large throne of gold, 7. they showed him how to observe oil on water, a mystery of Anu, [Enlil and Ea], 8. they gave him the tablet of the gods, the liver, a secret of heaven and [underworld], 9. they put in his hand the cedar-(rod), beloved of the great gods. 10. Then he, in accordance with their [word(?)] brought 11. the men of Nippur, Sippar and Babylon into his presence, 12. and he honoured them. He set them on thrones before [him], 13. he showed them how to observe oil on water, a mystery of Anu, Enlil and Ea, 14. he gave them the tablet of the gods, the liver, a secret of heaven and underworld, 15. he put in their hands the cedar-(rod), beloved of the great gods. 16. [The tablet of the gods, the liver, a mystery of heaven and underworld; 17. how to observe oil on water, a secret of Anu, Enlil and Ea; 18. 'that with commentary'; *When Anu, Enlil*; and how to make mathematical calculations.] 19. The learned savant, who guards the secrets of the great gods 20-21. will bind his son whom he loves with an oath before Šamaš and Adad by tablet and stylus and 22. will instruct him. When a diviner, 23. an expert in oil, of abiding descent, offspring of Enmeduranki, king of Sippar, 24. who set up the pure bowl and held the cedar-(rod), 25. a benediction priest of the king, a long-haired priest of Šamaš, 26. as fashioned by Ninḫursagga, 27. begotten by a *nišakku*-priest of pure descent: 28. if he is without blemish in body and limbs 29. he may approach the presence of Šamaš and Adad where liver inspection and oracle (take place).

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Variants of K 3357+: 13 1 × giš 15 na-ram  
 16 ni-šir-ti 20 a-pil-šu šá

## Philological Notes

8. In the context it cannot be doubted that hepatoscopy is meant, since this was the commonest technique of obtaining omens, and was especially the concern of Šamaš. Thus here, at least, *takāltu* must mean "liver", as can be deduced from Hargud:

<sup>u</sup>kin.gi.a = *ta-kal-tu* = *ba-šu-u*

<sup>u</sup>kin.gi.a = *a-mu-tu* = *ka-bi-du*

quoted by Goetze, *YBT* x p. 7 note 45

But the problem of just what *tuppi ilāni takāltu* means remains. Most probably *tuppi* is singular, but since both *tuppāni* and *tuppāti* are attested as plurals, a plural *tuppi* is possible. As a singular it cannot refer to tablets of liver omens, due to the large number of these in all periods. Perhaps an inscribed liver model is meant, and when the author lived there was one 'canonical' type believed to have come ultimately from the gods. For the divine origin of omens see the present author, *JCS* xvi 72-73.

18. The meaning of *nīg ki ša-a-ti* is in doubt. Zimmern, comparing the same phrase in *BBR* 1-20 9 and 15, assumed a word *ki-ša-a-ti* "wohl Omina oder ähnlich" (*BBR* p. 119 note b). However, no such word is known, but *šātu* "commentary" is well attested. *CAD*, sub voce *šātu* p. 119 b, reads *šā ki ša-a-ti* and translates the line, "together with the traditional explanations, to make computations based on (the series), 'When Anu, Enlil,' and the ephemerids." A comparison of lines 16-17 with 7-8 and 13-14 renders it unlikely that *šā ki ša-a-ti* further describes what preceded, especially as in *BBR* 1-20 15 nothing suitable to this idea precedes. Another rendering is given in *CAD* A/I p. 27 b: "(to understand) the secret lore of (the ways of the stars, called those of) Anu, Enlil, and Ea, which are (to be studied) according to (*šā ki*) the commentary to the series Enūma-Anu-Enlil and to make the (pertinent) calculations." Apart from the Midrash here, it runs into the same difficulties as the attempt previously cited, and in addition that *ki* is not a likely

writing of the preposition; either *ki-i* or *ki-ma* are the usual writings. Thus *šā itti ša-a-ti* "that with commentary" is the most probable reading, but just what it means is still uncertain. That it could refer forwards to the named series is possible, though normally this is expressed by "such-and-such a text *adi šātūšu*" (*RA* 28 136, *Rm* 150; also *Sm* 2137). In the context it is unlikely that any and every text with commentary is meant.

25. The first sign is badly scratched, but it could be a simple or compound *SAR*, *IZEN* or *KA*. For *kārib šarri* see the acrostic of the Theodicy: *ka-ri-bu ša i-li ú šar-ri* (*BWL* 63), and *ABL* 435 obv. 10-11 (*a-na-ku ka-al-bu ka-ri-b šarri be-li-šá*) and rev. 1-2 (*a-na-ku ka-ri-ib šarri be-lī-ia*). *sigbará* is derived from *šig* "hair" and *bar* = *uššuru* "let loose". The primary meaning of "free-flowing hair" seems to occur only in incantations:

abgal.e šig.bar.ra bī.in.du<sub>s</sub>

*ap-kal-tu šā sig-bar/ba-ra-a uš-šū-ru*

K 2946 rev. 13-14 and dup. *Rm* 249

abgal.e šig.bar.ra du<sub>s</sub>. [...]

K 8212 12 and dup. K 6462+

In the same sense the Sum. *šig.bar* is rendered *pirítu* in a litany:

[...] *šig.bar.ra mu.un.bar du<sub>s</sub>* [...]

[...] *p* *i-ri-is-sá ana arki-šá um-taš-šar* [...]

[...] *šig.šab nu.un.ma.ma* [...]

[...] *ba-qa-ma ul i-kal-l[a*

*Sm* 325 15-18

The priest designated with this term occurs also in lexical texts (*šig.bar.ra* = *šu(-ú)*, *luš/tu-ub-šu-ú*: *MAOG* XIII/2 39 16-17 = 45 33-34); in the Göttertypentext (*šar-tum sig-ba-ru-ú* "the hair is that of a *sigbará*": *MIO* I 80 15); and the term is explained as "the hairy one" lexically: [gu]du<sub>s</sub>. *šig.bar.ra* = *šu-ú-ru* (*AS* I 83 60). [Also <sup>1a</sup>*šig* *.bar.ra*<sup>mes</sup>, *UVB* 15 40 obv. 8.]

26. In the common Mesopotamian tradition as seen e.g. in the *Atra-ḫasis Epic*, *Ninḫursag* created mankind. Thus the meaning here seems to be "man as created", i.e. perfect man, not disfigured or injured by demonic powers.