K 2486 + 3848 + 4384; K 3357 + 9941; K 13307

1 en-me-bar-an-ki štar sipparrak
2 na-ra-am a-nim en-ši [u 4-a]
3 šamaš ina ê-babbar-ra [...]
4 šamaš u ada-ad ana purti-šu-nu [u-šeri-bu-šum]
5 šamaš u ada-ad [u-ka-bi-tu-šu]
6 šamaš u ada-ad ina atkùsê šurâši rabi(u) u-šeri-šu-šu
7 šamna(u X giša) ina mā(a) na-ta-lu ni-pir-ti 
8 tuk-ši šammi ina katt-lu pi-rîš-ti šamma u eres- 
9 ši-erâna na-ram šamni rabûtâ ina u-šeri-šu-
10 šu-šu ki-ma(x)aš-šu-na-ma māri(n) nippur(rí)
11 sippaš(u) u šeri-šu ina pa-ni-šu
12 u-šeri-šu-šu-šu-šu-šu ina u-šeri-šu-šu-šu-šu
13 šamna(u X giša) ina mā(a) na-ta-lu ni-pir-ti 
14 tuk-ši šammi ina katt-lu pi-rîš-ti šamma u eres- 
15 ši-erâna na-ram šamni rabûtâ ina u-šeri-šu-
16 tuk-ši šammi ina katt-lu pi-rîš-ti 
17 šamna(u X giša) ina mā(a) na-ta-lu piškî 
18 sa-a-ti entama(ud) anu en-ši u ar(u) še-ta-bu-
19 še-ta-bu-bu-bu-bu-bu 
20 a-pil-šu ša i-ram-im ina tuk-ši u qan.(GI) 
21 ina ma-šar šamaš u ada-ad u-tam-ma-šu-šu-šu
22 u-šeri-šu-na-ma mār ša-ba(r) šu
23 apkali (xn.na) šamni(X giš) zaru da-ra-u 
24 ma-kun inatkaštal(u) gale u ša-šu
25 ka?-rû šarri šigbat(u) šu mašaš
26 bu-im-nad-e inא-šar-kurq-qd 
27 re-šu-šu ina šamna(u X giš) ša-ra-šu-šu ellu
28 u-šu-šu ina gâl-ti ina mindaš śidin(u) šu-buk-šu 
29 ona ma-šar šamaš u ada-ad a-šar bi-ra u 

Translation
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 Ninjursagas, 27. begotten by a šakku-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 X giš 15 na-ram 16 ni-pir-ti 20 a-pil-šu ša
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, takdu must mean “liver”, as can be deduced from Hargud:

\[ = \text{kîn. gī. a} = \text{ta-kal-tu} = \text{ba-su-u} \]
\[ = \text{kîn. gī. a} = \text{a-mu-tu} = \text{ka-bi-du} \]

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

But the problem of just what *tuppī ilānī* takalla means remains. Most probably *tuppī* is singular, but since both *tuppānī* and *tuppātī* are attested as plurals, a plural *tuppī* 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* XX 72–73.

18. The meaning of Nīg xi ša-a-tī is in doubt. Zimmern, comparing the same phrase in *BBR* 1–20 9 and 15, assumed a word ki-ša-a-tī “wohl Omen oder Šamîch” (*BBR* p. 119 note b). However, no such word is known, but šatu “commentary” is well attested. *CAD*, sub voce šatu p. 119 b, reads ša xi ša-a-tī and translates the line, “together with the traditional explanations, to make computations based on (the series), ‘When Anu, Enlil, and the ephemerides.’” A comparison of lines 10–17 with 7–8 and 13–14 renders it unlikely that ša xi ša-a-tī further describes what preceded, especially as in *BBR* 1–20 15 nothing suitable to this idea precedes. Another rendering is given in *CAD* A/1 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 (šī kī) the commentary to the series Enûma-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 kī is not a likely writing of the preposition; either ki-i or ki-ma are the usual writings. Thus šī itti ša-a-tī “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 ad šuppū” (*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 bar, barri or ka. For kāri šarri see the acrostic of the Theodicy: ka-rī-bu ša i-tī u šar-ri (*BWL* 63), and *ABL* 435 obv. 10–11 (a-na-ki ku-al-bu ka-ri-bu šarri be-li-šī) and rev. 1–2 (a-na-ki ku-ša-tī šarri be-li-šī). *Sigbūt* is derived from šag “hair” and bar = uššaru “let loose.” The primary meaning of “free-flowing hair” seems to occur only in inscriptions:

abgal. e šag. bar. ra bi. in. du₃
ap-kal-ku šī šag. bar. /ba-ra-a uš-ši-ru
K 2946 rev. 13–14 and dup. Rm 249
abgal. e šag. bar. ra du₃ [. . .]
K 8212 12 and dup. K 6482 +

In the same sense the Sum. šag. bar is rendered pirītu in a hitany:

[.] šag. bar. ra mu. un. bar du₃ [. . .]
[. . .] šag. bar. ra mu. un. bar du₃ [. . .]
[. . .] šag. šab. nu. un. ma. ma [. . .]
[. . .] bar-qa-ma u ša-kal-ka
Sm 325 15–18

The priest designated with this term occurs also in lexical texts (šag. bar. ra = šu-(a), iššu-ša-šu-šu: *MAOG* xiv/2 39 16–17 = 45 33–34); in the Göttertypentext (šar-tam šag-bo-ra-ú “the hair is that of a *sigbūt*”: *MIO* 1 80 15); and the term is explained as “the hairy one” lexically: (šag. bar. ra = šu-šu-šu-šu (AS 1 83 60). [Also is] šag. bar. rašad, *UVB* 15 40 rev. 8.)

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