

Edition

1	5 GIN ₂ ¹ ša SILIM.MA-URU ₄ -AN	5 shekel(!) of <i>Salīma</i> (?)- <i>ēriš-ili</i> ,
2	^{lu₂} SAG	the <i>ša rēši</i> -official of
3	<i>ka-šak-ti-šu-gab</i>	Kašakti-Šugab.

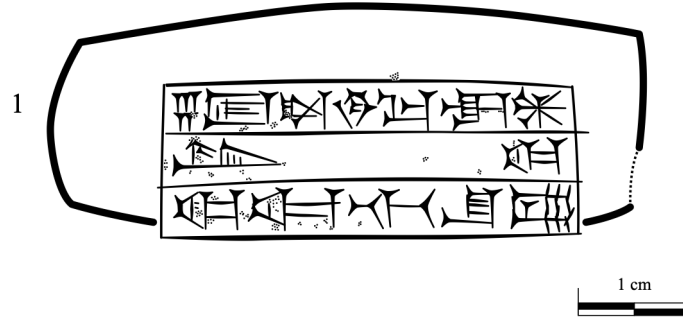


Fig. 6: The stone weight Streeter CIIIA17 (drawing by the author)

The remainder of the text is clear except for the personal name in the first line, consisting of four signs. The first two signs are DI and MA, which probably need to be read here as SILIM.MA. These signs are followed by APIN and AN. In personal names, APIN is often read URU₄, for the root *erēšu*, “to request or demand.” Is the name to be understood as *Salīma-ēriš-ili*? This would be a rather unusual name; compare names such as Gula-balāta-ēriš (written ^d*gu-la*-TIL.A-URU₄-iš; see HÖLSCHER 1996: 78) or Ēriš-Ea (written URU₄-^d*e₂*-a; see HÖLSCHER 1996: 74).

According to the inscription (Fig. 6), the individual named in the first line is referred to as a *ša rēši*-official (^{lu₂}SAG) of Kašakti-Šugab. This Kašakti-Šugab, bearing a Kassite name, also occurs on a fragmentary weight found in Susa (MDP 14, 34), where his father’s name is given as Aḫu-bānī. This identification is corroborated by a *kudurru* from the reign of Nazi-maruttaš (r. 1307–1282 BCE), according to which the king granted Kašakti-Šugab a tract of land (PAULUS 2014: 328, NM 2 col. ii,30–31).

Very recently, another weight was published, which dates slightly later, to the reign of Šagarakti-Šuriaš (r. 1245–1233 BCE). It bears the following inscription: (1) 1 GUN GI.NA ša ^mGAL-ša-^dIŠKUR (2) ^{lu₂}SAG *ša-ga-rak-ti-šu-ri-ia-aš* (3) ¹DUMU *ku¹-dur-^dEN.LIL₂ LUGAL ŠAR₂*, “One talent, correct (weight), of Rabā-ša-Adad, the *ša rēši*-official of Šagarakti-Šuriaš, son of Kudur-Enlil, king of the world” (BRINKMAN 2024: 133). In contrast to this weight, the weight in the Medical Library belonged to an attendant of a non-royal person, probably a high official. For the different versions of the title *ša rēši* in this period, see BRINKMAN et al. 2024: 134.

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69) The Woman Tiamat, or A Primordial Case of MI₂ — In Alasdair Livingstone’s edition (1989: no. 37 obv. 18’), the Assyrian cultic commentary CT 15: 43–44 says as follows:

LUGAL *ša ḫa-ri-ú ina li-is-ni i-BAD-tu-u* ^dAMAR.UTU *šá ina ú-ša-ri-šú MÍ.ti-amat* ¹ik¹-[mu-ú]

Livingstone translated, “The king, who opens the vat in the race, is Marduk, who [defeat]ed Tiamat with his penis.” Livingstone, followed by COOPER 2016: 115 and HELLE 2020: 63, took MI₂ as a determinative and translated simply “Tiamat.” Yet Tiamat’s name is not otherwise attested preceded by MI₂, which indicates that its inclusion is semantically meaningful and likely serves to highlight Tiamat’s femaleness. MI₂ *ti-amat* would then mean either “the female Tiamat” (^{munus}*tiāmtu*) or “the woman Tiamat” (*sinništu tiāmtu*). Highlighting Tiamat’s femaleness would cohere both with the commentary’s illuminating interpretation of *Enūma eliš* and with the text of *Enūma eliš* itself, which likewise declares in reference to Tiamat (II 92, 116, 144): *emūqā sinništi lā dunnunā ul mala ša zikri*, “A woman’s force may be very great, but it cannot match a man’s.”¹⁾ One suspects that MI₂ *ti-amat* is read *sinništu tiāmtu* and alludes to that very line.

Notes

1. For an edition of *Enūma eliš*, HEINRICH 2021; on misogyny in *Enūma eliš*, SONIK 2009; FOSTER 2012: 20–23; COOPER 2016; and HELLE 2020.

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70) Zum Exil Marduks in Assyrien – von Tukultī-Ninurta I. bis Ninurta-tukultī-Aššur — Frühere Überlegungen zur Assyrischen Königsliste, der Babylonischen Königsliste A und der Chronik P (siehe LIEBIG 2011 und 2020) sollen hiermit ergänzt werden.

Zunächst eine Zusammenfassung der bisherigen Ergebnisse:

Jahr des Eponyms/līmu Etel-pi-Aššur (Tukultī-Ninurta I., Regierungsjahr 13 / 8. Jahr Kaštiliaš IV.): Tukultī-Ninurta besiegt Kaštiliaš von Babylon und beendet dessen Regierung.
In Babylon tritt Enlil-nādin-šumi die Königsherrschaft an.

> Eponymenjahr des Ušur-namkūr-šarri (Tukultī-Ninurta 14) / 1. Jahr des Enlil-nādin-šumi:
Der Elamiterkönig Kiden-Ḫutran stürzt Enlil-nādin-šumi vom Thron.
Kadašman-Ḫarbe II. wird neuer König von Babylon.¹⁾

> Eponymenjahr des Aššur-bēl-ilāni (Tukultī-Ninurta 15):
Tukultī-Ninurta erobert Babylon²⁾, stürzt König Kadašman-Ḫarbe und entführt die Mardukstatue nach Assyrien.
Dabei Konfrontation mit Elam, der Schutzmacht des Kadašman-Ḫarbe. Die Assyrier nehmen elamitische Soldaten gefangen und deportieren sie nach Obermesopotamien.

> Eponymenjahr des Enlil-nādin-apli:
Elamitische Kriegsgefangene befinden sich bereits in Ḫarbe (Tell Chuera).
Gesandtschaften aus Ḫatti und Kanaan weilen im Frühling in Assyrien.

Wenn Tukultī -Ninurta I. Babylon in seinem 15. Regierungsjahr (*līmu* Aššur-bēl-ilāni) eroberte, bleiben 96 Jahre bis zum Regierungsende seines fünften Nachfolgers Aššur-dān I.³⁾ Das passt zur teilweise zerstörten Jahresangabe über den Aufenthalt Marduks in Assyrien, gemäß Chronik P, (Kol. iv, Z. 12, siehe GRAYSON 1975, S. 176), „[x]6 Jahre bis zu (Ninurta)-tukultī-Aššur“. Diese Angabe wäre zu „96“ zu ergänzen. Demnach hätte Ninurta-tukultī-Aššur die Mardukstatue noch im Todesjahr seines Vaters Aššur-dān den Babyloniern zurückgegeben.