

UNDOING THE EFFECTS OF UNPROFITIOUS LUNAR OMENS: ADDITIONS TO K.6018+// (BM 46590, K.13919, AND 82-3-23, 108)

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This article presents editions and hand-copies of the cuneiform tablet BM 46590 and the tablet fragments K.13919 and 82-3-23, 108. These new pieces either duplicate or expand the ritual for undoing the effects of unpropitious lunar omens known from K.6018+//, providing new information on Akkadian incantation-prayers to the moon god. Most importantly, the prayer “Sin 5”, previously known only from a couple of fragmentary lines, can now be read almost in full.

Introduction

Signs manifesting in the moon’s appearance formed a significant part of Mesopotamian celestial divination: the rising of the moon, its appearance, and its contact with other celestial bodies were diligently observed and interpreted.¹ These observations – especially the reappearance of the moon at the beginning of the month and the simultaneous visibility of the moon and the sun during the full moon in the middle of the month – offered the basis for time-keeping in Mesopotamia.² At the same time, they were omens that could express the contentment or the discontentment of the moon god (or other gods).³ The most dramatic omen was the lunar eclipse, and the evil it heralded could be staved off by different kinds of rituals, ranging from sacrificing a human substitute for the king to performing *namburbi*-rituals for undoing the evil of the eclipse or other apotropaic rituals that offered protection against the evil of the eclipse.⁴ Other kinds of unpropitious lunar omens, including, for example, deviations from the ideal lunar phases, different kinds of light phenomena, and movements of planets in relation to the moon, also needed countermeasures.⁵ An astrological report that deals with an observation of full moon on the 16th day (i.e., a deviation from the ideal scheme of full moon on the 15th) includes a closing passage underlining the importance of proper ritual actions: *ana muḫḫi tamarāti agannāti ša sīn ša]rru lā išât lū namburbû lū [mim]ma dullu ša ana muḫḫi qerbu šarru līpuš* “The [ki]ng must not become negligent about these observations of the mo[on]; let the king perform either a *namburbi* or [so]me ritual which is pertinent to it.” (Hunger 1992: no. 320 r. 6–9). Thus, it seems that a universal *namburbi*, meant to undo the evil emanating from all possible omens, was a legitimate option in case of all unpropitious lunar observations.⁶

A further ritual text, K.6018+//, is specifically dedicated to undoing the unpropitious effects of lunar observations, as indicated in the rubric it contains for some of the incantation-prayers to Sīn: KA.INIM.MA šá IGI.DU₈.A d30 HUL SIG₅.GA.KAM “The wording for making an unpropitious appearance of the moon good”.⁷ The prescribed ritual actions mainly involve the fabrication and knotting of woollen bands and the fabrication of female and male puppets, which are then thrown into the river.

¹ The significance of lunar omens is exemplified by the fact that they are presented in the first twenty-two tablets of the omen collection *Enūma Anu Enlil*; see the overview in Koch 2015: 163–171. In addition, the overview of text headings in H. Hunger’s edition of astrological reports (Hunger 1992: 369–373) shows that observations of the moon formed the better part of the corpus. For a further discussion on the significance of the moon and the moon god in the context of celestial divination, see Hättinen 2021: 150–181.

² See, for example, Steele 2011 and Hättinen 2021: 91–135. For the latest overview of the concept of time and the moon’s role as a time indicator, see Brandes 2023.

³ See Hättinen 2021: 156–163.

⁴ See Hättinen 2021: 175–181. For the substitute king ritual, see especially Parpola 1983: XXII–XXXII and Verderame 2013: 317–321. The single known *namburbi*-ritual explicitly meant for averting the evil of a lunar eclipse is edited in Maul

1994: 458–460. For the so-called *Eclipse Hemerology*, a set of calendrical rituals against the evil of an eclipse, see Koch-Westenholz 2001: 75–77 and Livingstone 2013: 195–198.

⁵ See Hättinen 2021: 163–167. These omens can be characterized as “observations of the moon” (*tamarāti ša sīn*), and they form the first fourteen tablets in the omens series *Enūma Anu Enlil* (Weidner 1941: 318).

⁶ See “Universalnamburbi 1”, for which some manuscripts include a section listing different celestial omens, including lunar observations (Maul 1994: 469–470).

⁷ See the editions in Mayer 1976: 529–532 and Hättinen 2021: 497–506. The prayer “Sin 6a-b” has also been treated in the context of Dīgīršadaba-prayers (Lambert 1974: 294–297; Jaques 2015: 231–238). See also the description of the ritual in Reiner 1995: 135–136, there understood to be a ritual “in order to turn the evil into good at the first visibility of the moon”.

Similar actions are well-known not only from *namburbi*-rituals but also from other procedures that aim at freeing the patient from contamination.⁸ The incantation-prayers recited during the ritual actions thematise the transferral of the evil and sending it to Apsû (“Sîn 5” and “Sîn 6a-b”) as well as the confession of transgressions that may have led to divine disfavour (“Sîn 7”).

In the recent re-edition of K.6018+// (Hätinen 2021: 497–506), two main manuscripts of the text were identified: MS A = K.6018+ (Loretz and Mayer 1978: no. 59), a Neo-Assyrian tablet from Ashurbanipal’s Library, and MS B = CBS 1695 (Hätinen 2021: pls. 9–10), a Neo-Babylonian tablet of unknown provenance. Manuscripts of other texts (Diġiršadaba, anti-witchcraft rituals) that contain the prayers “Sîn 6a”⁹ or “Sîn 6b”¹⁰ were also included. That edition can now be augmented by a new manuscript, BM 46590, and two newly identified joins to K.6018+ (MS A), K.13919 and 82-3-23, 108.¹¹

BM 46590: A duplicate of K.6018+

BM 46590 (81-8-30, 56) is a Neo-Babylonian single-column tablet deriving from H. Rassam’s Babylonian excavations.¹² It is only partially preserved, but the main damage is found on the mostly uninscribed reverse; the tablet’s dimensions indicate that no lines are entirely missing. The text is divided into sections by single horizontal lines, with no colophon on the reverse.

Compared to K.6018+//, BM 46590, with its total of thirty-three lines, contains a compact version of the ritual meant to dispel the negative influence of unpropitious lunar observations. Importantly, it contains almost in full the prayer that was previously known only from the few fragmentary lines in K.6018, 1’–3’ (“Sîn 5” according to the numbering established by W. R. Mayer).¹³ The incipit of this prayer can now be determined to be *Sîn nannār šamē* [*u² eršet²*] (“O Sîn, luminary of heaven [and² earth²]”), adding a further incipit with the epithet/appellation *nannāru* “luminary” to the Akkadian incantation-prayers to the moon god. This prayer does not have a rubric in BM 46590, but K.6018+ contains the designation “*šu’ila*-prayer to Sîn”.¹⁴ The themes in the prayer include the transferral of harmful influence and the gaining of divine protection; these seem to be required so that the patient will retain his beneficial relationship to his peers (o. 7: “May I be pleasing to my brothers (and) my associates!”) and the divine and human authorities (o. 8: “May I be pleasing to god, king, courtier, and noble!”).

The prayer “Sîn 5” in BM 46590, 1–10 is followed by ritual instructions that are known from K.6018+//, 5’–7’ (see the edition of K.6018+ + K.13919 below). These actions begin with the arrangement of ritual offerings (juniper incense, beer) before Sîn after the moonrise. After this, the text instructs to spin white wool into yarn and to tie seven knots into the yarn. The white, knotted yarn is then placed on the patient’s neck. Whereas the further ritual instructions in K.6018+// include the fashioning of a female puppet from clay,¹⁵ manipulation of multi-coloured yarn (knotted and covered with the left heel),¹⁶ and manipulation of combed wool (placed on the patient’s neck),¹⁷ the instructions in BM 46590 directly proceed to the section in which a male puppet is formed out of

⁸ See the discussion in Hätinen 2021: 165. For the river’s role in the *namburbi*-rituals, see Maul 1994: 85–89.

⁹ MS E: K.8183, 8’–12’ (Abusch and Schwemer 2016: pl. 68).

¹⁰ MS C (BAM 316, vi 14–23), MS D (LKA 25, 1.S ii 3’–10’) and MS F (Si. 849, r. 5’–11’; Geers Ac 38).

¹¹ All of these pieces were identified in the context of the project Electronic Babylonian Literature (eBL) at LMU Munich and they are published here courtesy of the Trustees of the British Museum. I was able to collate the tablets and personally confirm the joins in March 2024. Before that, several colleagues had helped me in preparing the edition: A preliminary transliteration of BM 46590 was included in the notes that M. J. Geller generously gave for the use of the eBL project, and that tablet was photographed by Zs. J. Földi during his visit to the British Museum in November 2019. The fragment 82-3-23, 108 was brought to my attention by A. C. Heinrich and the plausible indirect join to K.6018+ was checked by K. Simkó at the British

Museum. I thank all of them for their direct or indirect help. It was not possible to include these manuscripts in the edition of K.6018+// in Hätinen 2021: 497–506, but some restorations that were confirmed by BM 46590 were indicated in that edition.

¹² It belongs to the consignment 81-8-30 that includes tablets from Babylon, Borsippa (Ibrahim al-Khalil), and Dilbat (Dailem), the locations where Rassam was excavating at the time (Reade 1986: xxxi–xxxii).

¹³ Mayer 1976: 408; see also the overview of the Akkadian incantation-prayers to the moon god in Hätinen 2021: 13–14.

¹⁴ K.6018+ + K.13919, 4’: [KA].INIM.MA ŠU.İL.LÁ rd30.[KAM] (see the edition below).

¹⁵ K.6018+//, 14’–21’ (Hätinen 2021: 498); this section is only partly preserved.

¹⁶ K.6018+//, x+24’–x+26’ (Hätinen 2021: 499), corresponding to 82-3-23, 108, r. 11’–13’ in the edition below.

¹⁷ K.6018+//, x+34’–x+35’ (Hätinen 2021: 499).

BM 46590, obv.

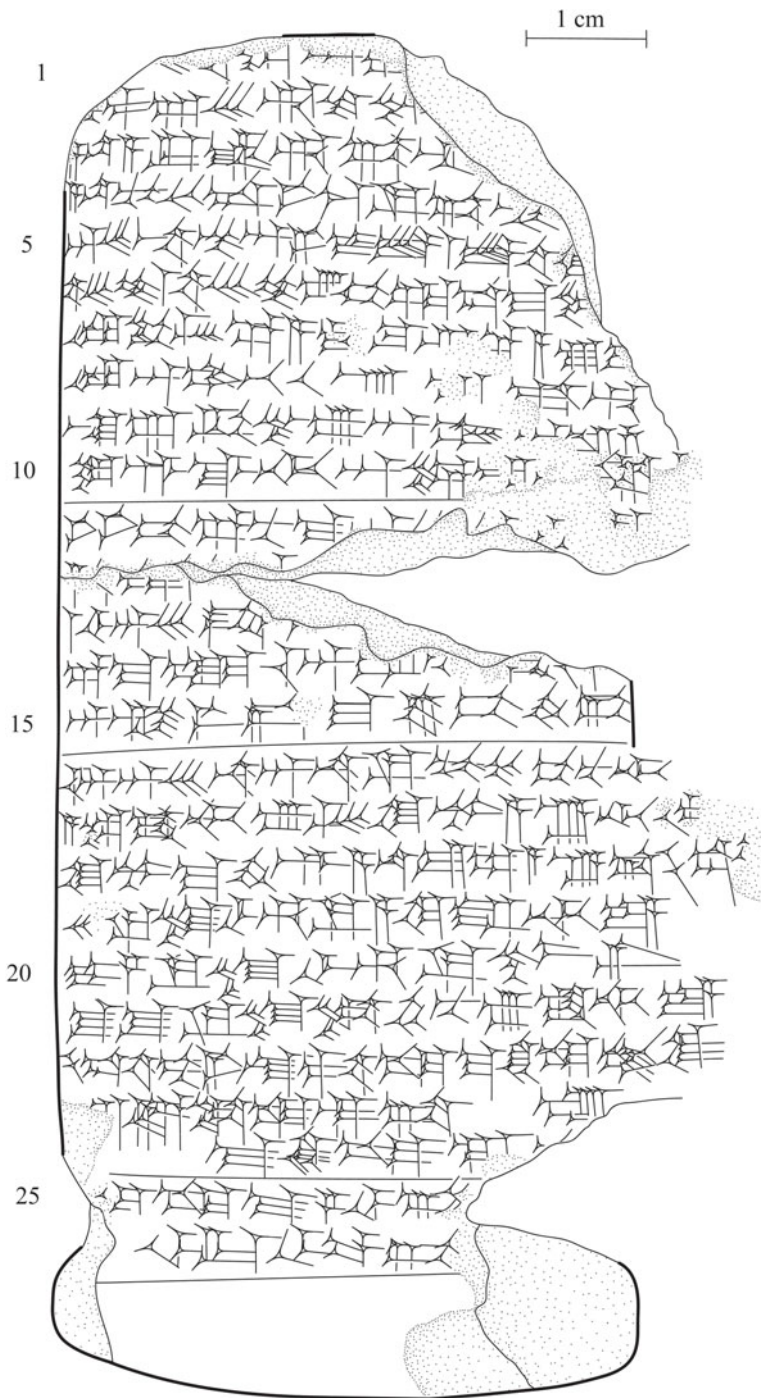


Fig. 1. Hand-copy of BM 46590, obverse

clay and then thrown into the river.¹⁸ Before this last ritual action, the prayer “Sîn 6b” is included in the instructions in BM 46590, 16–24.¹⁹

¹⁸ K.6018+//, x+45'–x+48' (Hätinen 2021: 500–501).

¹⁹ See Mayer 1976: 408 and Hätinen 2021: 13 and 497.

BM 46590, rev.

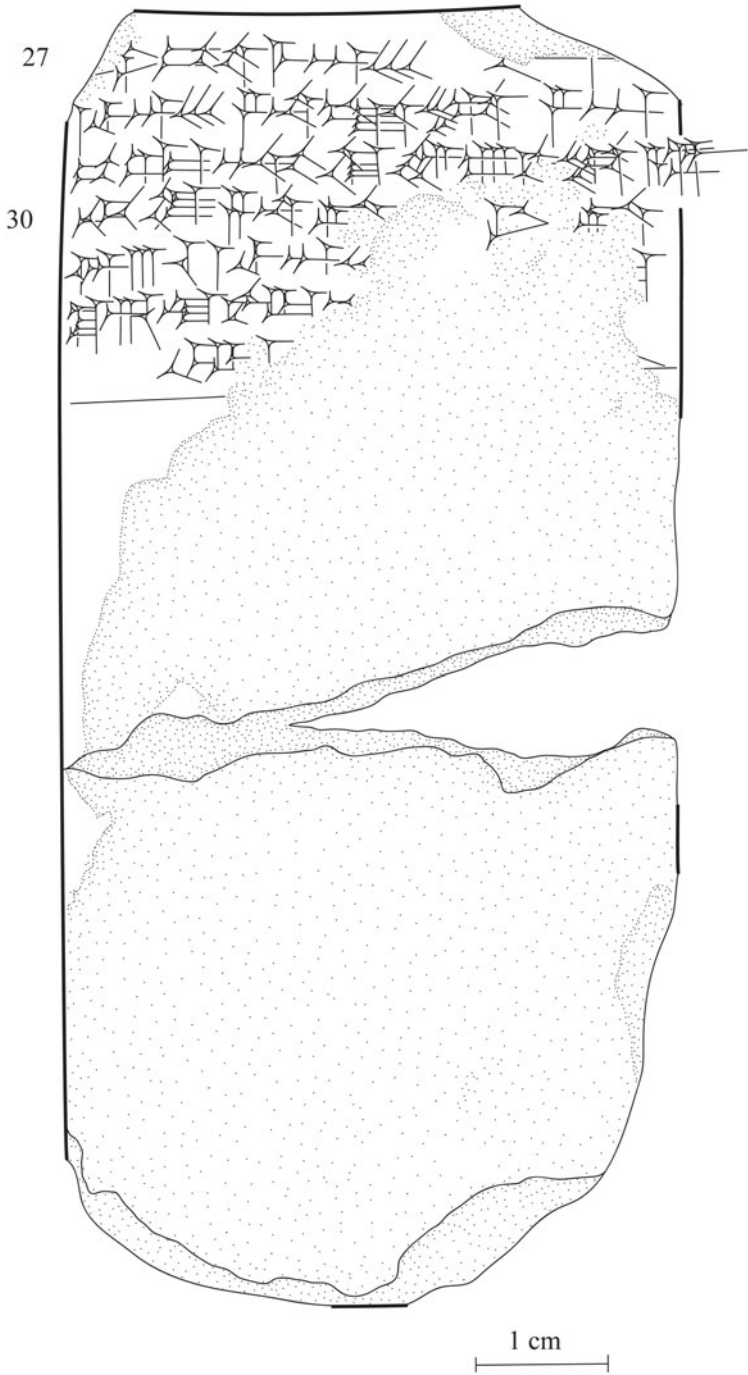


Fig. 2. Hand-copy of BM 46590, reverse

Edition of BM 46590

Copy: Figs. 1–2

Duplicates:

3–10 // 82-3-23, 108, r. 2'–7', 9' (see the edition below)

7–15 // K.6018+//, 1'–7' (see the edition of K.6018+ + K.13919 below)

16–33 // K.6018+//, x+36'–x+48' (Hätinen 2021: 499–500)

Transliteration

(obv.)

- 1 [ÉN²] *sîn*([^d]r30¹) *nannār*(^rU₄.SAKAR¹) *šamê*(^rAN-*e*¹) [*u*² *eršet*²]
 2 *lā*(^rNU¹) *pa-qid eš-re-te* t[*u*²-x x x x (x)]
 3 ^ra¹-na a-lik ger-ri ta-n[am-din² (x x x)]
 4 a-na zer-man-du qaq-qa-ru ta-na[m-din²]
 5 *sîn*(^d30) ina u₄-mu an-ni-i arḫu(iti) ana arḫi(iti) ūm bu[bbuli](UD.N[Ā.ĀM])
 6 U₄.30.KAM^v ana U₄.30.KAM^v ú-šur qaqqadam(SAG.DU)-ma [i-x (x)]
 7 *eli*(^rUGU¹) aḥḫē'a(ŠEŠ.MEŠ-e-a) i[t]-ba-^rre¹-e-a lu [a-bak]
 8 *eli*(UGU) *ili*(DINGIR) *šarri*(LUGAL) *kabti*(IDIM) u *rubê*(NUN) ^rlu¹ ^rta¹-bak
 9 ina qí-bit iq-bu-ú telītu(^dZIB) ^rdīš¹-tar
 10 *šar-rat rabītu*(GAL-ti) ^dtir-^rra¹-n[*u*² T]U₆.É[N]
 11
 12 DÙ.DÙ.BI e-nu-ma *sîn*(^rd30¹) ^rin¹-n[am-ma]-^rru¹
 13 *nignak*(^rNIG.NA¹) *burāši*(^ršim¹LI¹) [tašakkan šikara tanaqqi]
 14 ana maḥar(IGI) *sîn*(^d30) *ṭurri*(^rDUR¹) *špāti*(S[IK]) [pešāti tatammi sebet kišrī takaššar]
 15 e-ma takaššaru(KEŠDA) *šipta*(ÉN) tamannu(^rŠID-nu¹) [ina] kišādī(^rGÚ¹)-^ršú¹ tašakkan(^rGAR¹)
 16 an-nam teppuš(DÙ-uš)-ma libbašu(ŠĀ.BI) *ṭāb*(DU₁₀.GA)
 17
 18 ÉN *sîn*(^d30) na-an-na-ru kul-lat bi-nu-ti
 19 a-šar it-ti šammī(Ú.MEŠ) *eršet*(KI-ti) a-dir-ti u[l-du]
 20 *eršet*(KI-^rtī¹) ma-ḫi-rat a-na apsī(ABZU) a-dir-ta liš-du-u[d]
 21 ^reš¹-ru-tu lim-ḫu-ru a-di-ra-ti-ia
 22 i-šá-ru-tu lim-ḫu-ru-in-ni
 23 šu-su-ru-tu li-tén-nu-ú it-ti-ia
 24 liš-du-ud ár-ni la pa-liḫ-ka ma-ḫar-ka lil-qí
 25 [ana-k]u ana sul-li-ka ak-ta-mis
 26 ma-ḫar-ka ^rlu-ub¹-[bi-ib]
 27
 28 [K]A.INIM.MA šá IGI.^rDU₈¹.[A *sîn*(^d30)]
 (bottom edge)
 29 HUL SIG₅.GA.[KAM]
 30
 31 (rev.)
 32 ^rDÙ¹.DÙ.BI u₄-me *sîn*(^d30) innammaru(^rIGI.LA¹)
 33 ana maḥar(IGI) *sîn*(^d30) *nignak*(NIG.NA) *burāši*(^ršim¹LI¹) tašakkan(GAR-an)
 34 šikara(KAŠ.SAG) tanaqqi(BAL-qí) *ṭīd*(IM) ú-^rsa¹-li nāri(īD)
 35 teleqqe(TI-qé) passa(ZA.NA) zikara(^rNITA¹) teppuš(DÙ-^ruš¹)
 36 *šipta*(ÉN) šalāšī(3)-šú ana maḥar(IGI) *sîn*(^d30) tamannū(ŠID)-m[a
 37 ku-tal-la-^rnik¹-k[a ina nāri tanaddī-ma]
 38 lumnu(^rHUL¹) [pa-ši-i]r

(rest uninscribed)

Translation

- 1 [Incantation:] Sîn, luminary of the heaven [and² earth³]!
 2 You² [...] the one who does not take care of the sanctuaries,
 3 you [give² (...)] to the traveller of the road,
 4 you [give²] to the vermin of the land!
 5 O Sîn, on this day, month by month, on the day of invisibility,
 6 30th day to 30th day, protect *me* ... [...]!
 7 May I be pleasing to my brothers (and) my associates,
 8 may I be pleasing to god, king, courtier, and noble!
 9 By the command pronounced by the Competent One, Ištar,
 10 the great queen Rainbow! Incantation-[formula].
-
- 11 Its ritual: When the moon becomes visible,
 12 [you set] an incense burner with juniper [in place, you libate beer].
 13 [You spin] a yarn of [white] wool before Sîn, [you tie seven knots (to it)].
 14 Every time you make a knot, you recite an incantation (and then) place it on his neck.
 15 You do this, and he will be happy.
-
- 16 Incantation: O Sîn, luminary of all creation!
 17 Where the earth bore my fear along plants,
 18 the earth takes (it) upon itself, may it drag my fear to Apsû!
 19 May the smooth (waters) take my fear upon themselves,
 20 may the smooth (waters) receive (it) from me,
 21 may the well-ordered waters serve as my substitute!
 22 May it draw away my sin, may the one who does not revere you receive (it) before you!
 23–24 I have kneeled to pray to you, may I be cleansed before you!
-
- 25–26 [It is] a wording for making an unpropitious appearance [of the moon] good.
-
- 27 Its ritual: When the moon becomes visible,
 28 you set an incense burner with juniper in place in front of Sîn,
 29–30 you libate beer. You take clay from the river meadow (and) fashion a puppet.
 31 [You recite] the incantation three times before Sîn and
 32–33 [you throw (it) into the river] behind your back [and] then the evil will be undone.
-

(rest uninscribed)

Notes

- For U₄.SAKAR as the logographic spelling of *nannāru*, one of the principal epithets of the moon god, see Häťinen 2021: 35. The suggested reconstruction *sîn nannār šamê [u eršetî]* is based on the incipits of “Sîn 12” and “Sîn 17” (Häťinen 2021: 14). Note also the incipit of “Sîn 3”: *sîn nannār šamê (ilu) etellu* (Häťinen 2021: 13, 464–465).
- The expression *pāqid ešrēti*, “one who takes care of the sanctuaries”, is well-attested as an epithet of both gods and kings (CAD P 126 s. v. *paqādu* 4b). Here, the positive description is turned into a negative one: “one who does not take care of the sanctuaries” (*lā pāqid ešrēti*). Such a person is most likely included here as a receiver of the evil influence of the lunar omens. A similar transferral of the harmful “contamination” from the omen is the topic also in the prayer “Sîn 6a” in ll. 16–24, and it is a common motif in *namburbi*-rituals (see Maul 1994: 72–75).

- 4 The noun *zemandu*, “vermin” (CAD Z 89) appears in a similar expression in *Šurpu* VII 69/70: “May Ninkilim, lord of the animals, transfer his grave illness to the vermin of the earth (*zemandi qaqqari*)” (Reiner 1958: 38). Compare also the expression *zemandi qaqqari nammašše ša šēri* “vermin of the earth, wild animals” in the fragment K.9530 o. 10’ (edition in <https://www.ebl.lmu.de/fragmentarium/K.9530>; last accessed 22 May 2024).
- 6 The word *qaqqadu* (SAG.DU) is here understood to mean “person, self” (see AHw 900a s. v. *qaqqadu* 4 and CAD Q, 106–107 s. v. *qaqqadu* 2). While this expression is widely attested for the Old Babylonian period and used in Akkadian texts deriving from Hattuša, Ugarit, Alalakh, and Amarna, no attestations in incantation-prayers or other literary sources from the 1st millennium B.C.E. are registered in CAD. Note particularly the idiom *qaqqada našāru* “to protect someone”, attested, for example, in the benediction *Enki šū mādiš umī qaqqadka liššur* “May Enki himself protect you for many days!” in the OB letter AO 6746, 11–12 (see Veenhof 2005: no. 60).
- 7–8 In K.6018+, o. 1’ (see below), *lū tābāku* is written *lu-u* ¹_{DU}₁₀.G[A], confirming the syllabic reading here.
- 10 The logogram ^dTIR.AN.NA for *manzāt*, “rainbow”, as a manifestation of Ištar, is expected in this line. The traces after the clear determinative ^d and the sign TIR cannot belong to the sign AN but instead suggest the sign RA. For this reason, the name here seems to be a syllabic spelling of the Sumerian *tir-an-na*, possibly referring to its similarity to the Akkadian word *tīrānū* “merciful” (cf. CAD T 425 and AHw 1361).
- 13 See K.6018+ + K.13919, o. 6’ below.
- 14 The beginning of the line in our text reveals the correct reconstruction (the temporal subjunctive *ēma*) for K.6018+//, 7’ (noted in Härtner 2021: 503). The traces at the end of this line allow the improved reading [*ina*] *kišādīšu* “on his neck” for K.6018+//, 7’; previously read [*ina*] *išāti*(IZI) *tašakkan*(GAR-an)-*ma* “(you) place it [in] fire” (Härtner 2021: 498 and 501).
- 22 The parallel line K.6018+//, x+42’ does not include the possessive suffix *-ka* that is included here in *la pa-liḥ-ka* (see Härtner 2021: 500).

Two joins to K.6018+ (AOAT 34 no. 59): K.13919 and 82-3-23, 108

The fragments K.13919 and 82-3-23, 108 join the tablet K.6018+, published by O. Loretz and W. R. Mayer (1978: no. 59). K.13919 belongs to the obverse of the tablet, preserving the end of the rubric for the prayer “Šin 5” (K.6018+, o. 4’), part of the ritual instruction in K.6018+, o. 5’–7’, and a part

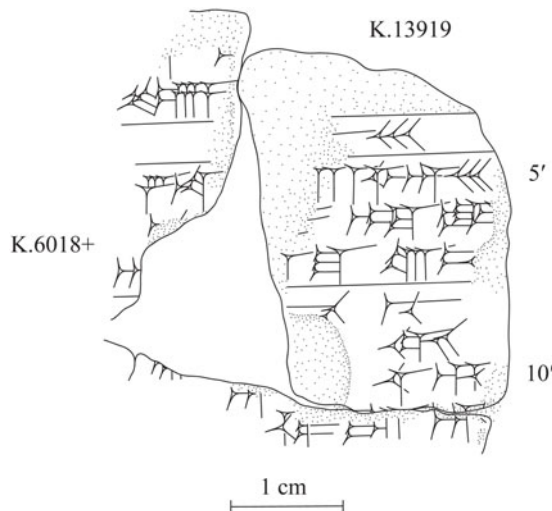


Fig. 3. Hand-copy of (K.6018+ +) K.13919

82-3-23, 108

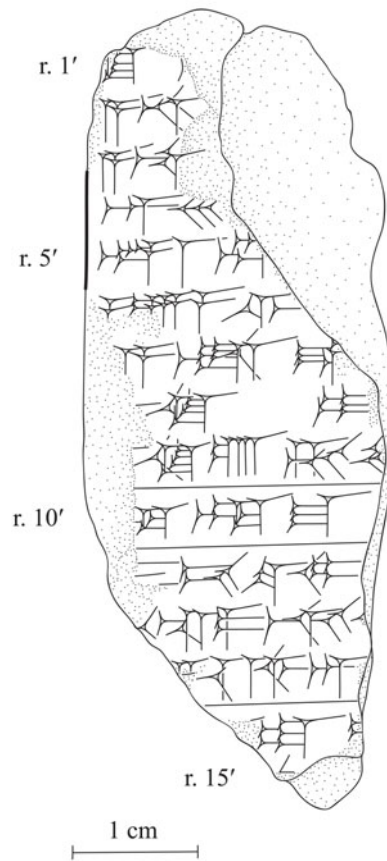


Fig. 4. Hand-copy of 82-3-23, 108

of the prayer “Sîn 6a” in K 6018+//, o. 8’–11’. 82-3-23, 108, which is an indirect join, forms a narrow part of the tablet’s left edge and preserves the beginnings of fifteen lines of text on its reverse. The content of 82-3-23, 108 is similar to BM 46590 (edited above), although *šullim[anni]* in 82-3-23, 108, r. 6’ does not have an equivalent in BM 46590.

The transliteration given here presents additions and improvements to the edition of K.6018+ in Hättinen 2021: 498–503. In the case of K.6018+, o. 1’–3’, these are based on BM 46590. The first line after the gap in the composite text (x+22’ in Hättinen 2021: 498) corresponds to 82-3-23, 108, r. 9’ here.

Copies: Figs. 3–4

Duplicates

o. 1’–11’ // BM 46590, o. 7’–19’

o. 8’–11’ // K.8183, 8’–10’

r. 9’–15’ // CBS 1695 o. 1’–7’

K.6018+ + K.13919, o. 1'–11' (= K.6018+//, 1'–11')

- o. 1' [e-l]i² aḥḥē(šēš²) ʿit-ba-re¹ ʿlu-u¹ ṭābāku(ʿDU₁₀¹.G[A] eli ili šarri kabti u rubê lū ṭābāku]
- o. 2' [ina qī]-ʿbit¹ iq-bu-ú telītu(ʿrd¹z[IB] ištār]
- o. 3' [(x x)] šar-ra-ti ra-bi-ti manzât(ʿrd¹TIR.[AN.NA] TU₆.ÉN]
-
- o. 4' [KA].INIM.MA šu.íl.LÁ ʿrd¹30.[KAM]
-
- o. 5' [KID.K]iD.BI e-nu-ma sîn(ʿd³30) in-nam-ma-ru nignak(NÍG.NA) burāšī(šim¹L) ana maḥar(IGI) sîn(ʿd³30) [tašakkan]
- o. 6' šikara([KAŠ].SAG) tanaqqī(ʿBAL¹-qī) ana maḥar(IGI) sîn(ʿd³30) ṭurri(DUR) šipātī(SÍK) pešātī(BABBAR) tatammī(ʿNU¹.[NU]) sebet(ʿ7¹) kišrī(KA.KEŠD[A] takaššar]
- o. 7' [e-m]a takaššaru(KEŠDA) šipta(ʿÉN¹) tamannu(ʿSID-nu¹) ʿina¹ kišādī(ʿGÚ*)-ʿšú*¹ tašakkan(GAR-an)-ma aḥ-nam teppuš(DÜ-u]š)-ma libbašu(ŠA.B[I]) [tāb]
-
- o. 8' [É]N bēlu(EN) nannāru(U₄.SAKAR) kul-l[a-at] ʿbi¹-nu-[ti]
- o. 9' [a]-šar ʿitti² šammī(Ú.HI.A) er-še-ʿtu₄¹ a-ʿdir¹-[ti] ul-[du]
- o. 10' [k]i-ma hi-ri-ti ana apsī(ʿABZU¹) a-dir-t[i] liš-ḥu-[ut]
- o. 11' la-ši-ru-tu₄ ʿlim¹-ḥu-ra a-di-ʿra¹-ʿti¹-[ia]

82-3-23, 108, r. 1'–15' (= K.6018+//, x+22'–x+36')

- r. 1' ʿku¹ x [...]
- r. 2' a-na [ālik gerri tanaddīn² (...)]
- r. 3' a-na [zemandi qaqqari tanaddīn² (...)]
- r. 4' sîn(ʿd³30¹) [ina ūmi annī]
- r. 5' arḥu(ITI) ana arḥi(ʿITI¹) [ām bubbuli šelāšū ana šelāšê (...)]
- r. 6' [š]ul-lim-[an²-ni² ...]
- r. 7' ʿe¹-li aḥḥē-(š[ES]-e-a ...]
- r. 8' x ki i²/at² x [...]
- r. 9' [in]a qī-bit iq-b[u-ú telītu ištār šarratu rabītu manzât TU₆.ÉN]
-
- r. 10' [K]A.INIM.MA [IGI.DU₈.A ʿd³30 ḥUL SIG₅.GA.KAM]
-
- r. 11' [DÜ.D]Ü.BI u₄-mi [sîn innammaru ana maḥar sîn nignak burāšī tašakkan]
- r. 12' šikara([KAŠ].SAG) tanaqqī(BAL-q[i]-ma ṭurri šipātī barundi tatammī sebet kišrī takaššar]
- r. 13' [šipta(ÉN)] sebet(ʿ7¹)-šú ana maḥar(IGI) sîn(ʿd³30) tamannū-ma ina eqbi idi šumēli kišrī takattam šalim]
-
- r. 14' [ÉN t]a-at-t[ap-ḥa sîn apkal ilāni kalāma]
- r. 15' [x x (x)] x [(...) bēlī šukun zakâtī]
- (possibly a gap of 1 line before K.6018+)

Translation

- o. 1' May I be pleasing to (my) brothers (and my) associates, [may I be pleasing to god, king, courtier and noble!]
- o. 2' [By] the command pronounced by the Competent [One, Ištār],
- o. 3' [(...)] the great queen Rainbow! [Incantation-formula].
-
- o. 4' [It is] a wording of a šu'ila-prayer [to] Sîn.
-
- o. 5' Its ritual: When the moon becomes visible, [you set up] an incense burner with juniper;

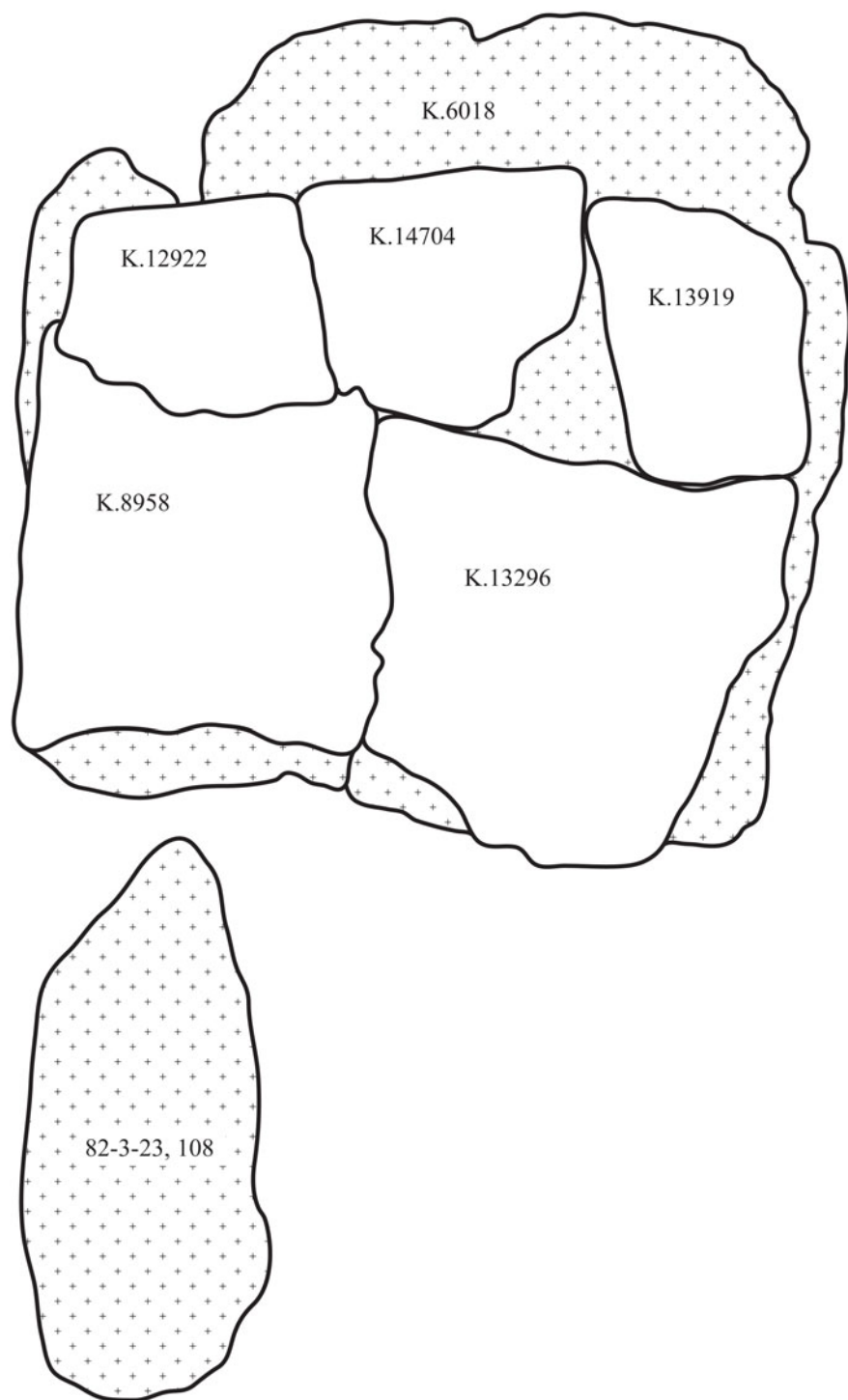


Fig. 5. Sketch of the joining pieces K.6018+ + K.13919 (+) 82-3-23, 108, obverse

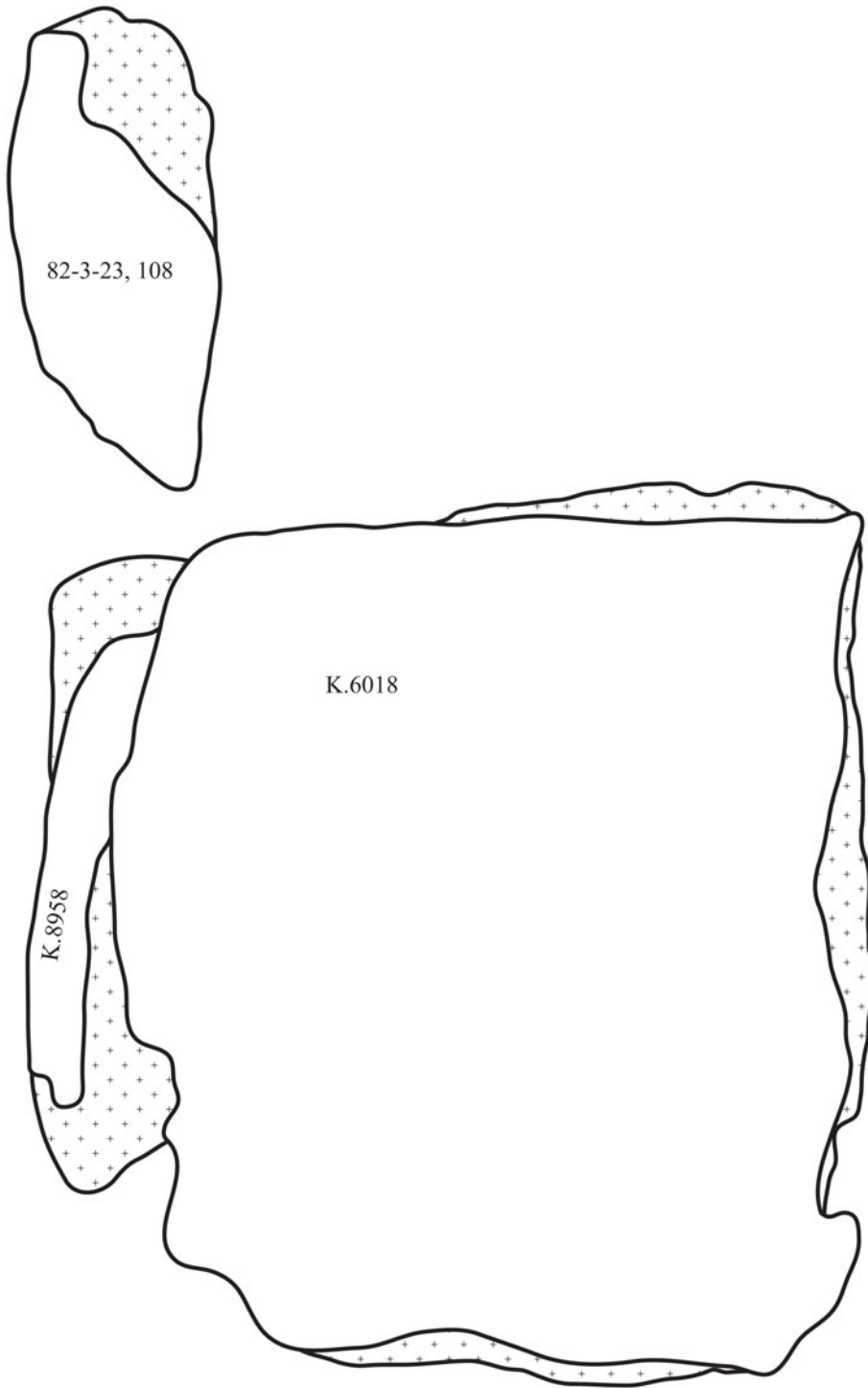


Fig. 6. Sketch of the joining pieces K.6018+ + K.13919 (+) 82-3-23, 108, reverse

- o. 6' you libate beer. You spin a yarn of white wool, you tie seven knots (to it).
 o. 7' Each time you make a knot, you recite the incantation. You put it on his neck. You do this, and he will be [happy].
-
- o. 8' Incantation: O Lord, the luminary of all creatures!
 o. 9' Where the earth bore my fear (along) plants,
 o. 10' may it wash away [my] fear to Apsû like a canal,
 o. 11' may the turbulent (waters) take my fear upon themselves!
- r. 1' ... [...]
 r. 2' [you give? (...)] to [the traveller of the road],
 r. 3' [you give?] to [the vermin of the land]!
 r. 4' O Sîn, [on this day],
 r. 5' month by month, [on the day of invisibility, 30th day to 30th day, (...)],
 r. 6' look after [me ...],
 r. 7' [May I be pleasing] to [my] brothers [(and) my associates, may I be pleasing to god, king, courtier and noble]!
 r. 8' [...] ... [...]
 r. 9' By the command pronounced [by the Competent One, Ištar, the great queen Rainbow! Incantation-formula].
-
- r. 10' [It is] a wording [for making an unpropitious appearance of the moon good].
-
- r. 11' Its ritual: When [the moon becomes visible, you set an incense burner with juniper before Sîn].
 r. 12' You libate beer, [you spin a yarn of multicoloured wool, you tie seven knots (to it)].
 r. 13' [You recite the incantation] seven times before Sîn [and then cover the knots with the left heel: it will be well].
-
- r. 14' [Incantation]: You have risen, [Sîn, the sage of all the gods]!
 r. 15' [...] ... [(...) my lord, establish my exemption]!

Commentary

- o. 1' Compare BM 46590, 7–8 (see the edition above).
 o. 7' See the note on BM 46590, 14 above.
 o. 9' The prayer “Sîn 6b” includes two variant prepositions in this line (*itti* in K.6018+, r. 8' and *kī* in BAM 316 iv 15'), inserted before the noun *šammī*: *ašar ittilkī šammī eršetu adirtī uldu* “where the earth bore my fear along (with)/like plants” (Hätinen 2021: 499). Note the similar metaphor of harmful forces rising from the earth along with plants in *Ludlul* II, in the section that describes the demonic forces approaching the protagonist from all the cosmic regions (*Ludlul* II 57: *itti urqīti eršeta ipēš lu'tu* “Frailty broke through the ground with the plants”; trans. B. Foster *apud* Hätinen 2022).
 o. 10' The verb at the end of the line here differs from the parallel line later in the same tablet (K.6018+, r. 9') and in the duplicates (LKA 25 ii 5'–6'; K.8183, 9'). In the previously attested versions, the verb is *šadādu* “to drag”, but here the verb *šaḫātu* “to drain, wash” (AHw, 1130: “(ab-, durch)spülen”; CAD Š/1, 84–86: “to wash(?), rinse(?)”) is used instead.
 r. 9' Based on this duplicate, the traces in CBS 1695 o. 1' (read [...] ¹an¹ ¹na¹ [...] in Hätinen 2021: 498) can now be identified as part of the divine name ^dTIR.AN.NA.
 r. 10'–15' The reconstruction is based on K 6018+//, x+23'–28' (Hätinen 2021: 499).

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إبطال تأثيرات العلامات القمرية غير المواتية: الإضافات إلى K.13919، (BM 46590 // K.6018، و23-3-82، 108)

بقلم: أينو هاتنين

تقدم هذه المقالة طبعا ونسخًا يدوية من اللوح المسماري BM 46590 وشظايا اللوح K.13919 و23-3-82، 108. هذه القطع الجديدة إما تكرر أو توسع الطقوس الخاصة بإلغاء آثار البشائر القمرية غير المواتية المعروفة من K.6018 //، مما يوفر معلومات جديدة عن صلوات التعويذة الأكادية لإله القمر. والأهم من ذلك، يمكن الآن قراءة الصلاة "سين 5"، التي كانت معروفة سابقًا فقط من بضعة أسطر مجزأة، بالكامل تقريبًا.