

92) Three colophons* — 1. *buhhušu*, “to copy” (?): K.6075 is a Babylonian manuscript of a *mukallimtu*-commentary on *Isru*, the first chapter of the *Barûtu* series (see Frahm 2011, 171f.). This unpublished tablet preserves an interesting colophon:

r 14. [... *ultu libbi*]^{gis} *le₉-e šá ki-i pī(ka) tup-pí*

15. [... *šaṭru za*]-*mar bu-uh-ḥuš-ma ba-ri*

r 14. [... from a] wooden writing board which [was written] according to a tablet [..., qui]ckly copied (*buhhušu*) and collated.

Philological notes: r 14-15. For the indication of the *Vorlage* in colophons, see Hunger 1968, 6 fn. 1.

One manuscript of the series i-NAM-giš-ḥur-an-ki-a, K.2670 (3R 2 22), of which only the colophon is preserved (BAK no. 299, edited by Livingstone 1986, 28 and 44), and which was written by Nabû-zuqup-kēna, contains the only other known attestation of the verb *buhhušu*. The text is dated in 683 BC, when Nabû-zuqup-kēna was probably of an advanced age, and reads as follows (ll. 7'-8'): *ana tāmarti ištar-šuma-ēreš mārīya ultu 1½ šanāt[e] | digla ukabbir-ma zamar ubaḥḥiš-ma abr[i]*, “having overtaxed my eyes for one year and a half, I quickly copied and collated for my (grand)son Ištar-šuma-ēreš to read.”

Hunger 1968, 93 fn. 4 argues that, in view of the frequency of the expression *saniq-ma bari* in colophons, *buhhušu* should be an equivalent of the former verb, *sanāqu*, with the meaning “to check.” However, *zamar* (or *ḥamtiš*, “quickly”) never qualifies *sanāqu* in colophons, only *nasāhu*, “to copy” and, rarely, *šaṭāru*, “to write” (see Hunger 1968, 181). It therefore seems more plausible that *buhhušu* is a functional equivalent of *nasāhu*, “to copy” (on the meaning of *nasāhu*, see Black 1985), notwithstanding its alleged Aramaic etymology (von Soden 1977, 185, but see now Abraham & Sokoloff 2011, 28b and 64). Note that the expression *nasiḥ-ma bari* occurs in another Babylonian colophon from Kuyunjik (BAK no. 479).

2. **Rose of your breath:** Two excerpt tablets from the extispicy series (*BLO* no. 90 and 93, the text cited here is the former, K.6931+ = *BLO* pl. xxxii) contain the same colophon formula, which seems to be otherwise unattested. Collation has revealed an interesting new nuance:

(lower edge) 1. *tākil(nir-gál)-ka(zu*) ul(nu) ibâš (‘téš’) [ø] nabû (‘dr ur’*)*

2. *ki-i na-ḥi-iš šá ina dannati*(^{munus}kalag-ga) *a-ga-‘a’ e-še’*-nu šār(im)-ka ṭa-‘a-bu’*

1. Whoever trusts you will not be ashamed, oh Nabû!

2. Blessed is he who, in this calamity, smells your sweet breath!

Philological notes: 2. For the wording, cf. K.9884 and dupl. (unpubl. hymn to Nabû) l. 14: *na-ḥi-iš muš-te-‘k[a ...]*, “blessed is he who worships yo[u ...]”.

The scent of the “sweet breath” of Nabû is thus a sign of salvation for the fallen in adversity. The smell of the “sweet breath” of a god seems to be attested elsewhere only in *Enûma eliš* VII 23, of which this colophon is probably a paraphrase:

22. *ša mimmâni iṣu ana ma`de uterru*
23. *ina pušqi danni nišinu šāršu ṭāba*

22. Who turns our need into abundance,
23. whose sweet breath we sniffed in pressing straits.

The demonstrative pronoun *aqû* in our text could refer to the “shame” mentioned in the first line or, perhaps, to the various calamities mentioned in the apodoses of the divinatory text preceding the colophon.

3. A recherché scribe. BM 34223+ is a manuscript of the exorcistic series referred to by Schramm (2008) as “Compendium.” It was first copied by Thompson as CT 17 18 and its colophon was subsequently transcribed in BAK no. 421, but little of it could be understood at the time. A new join has since been found, and Schramm has copied the text anew (2008, pls. xxxv-xxxvi), so a better understanding is now possible. Schramm does not transcribe the colophon, and he offers only some notes on it (2008, 176). The tablet could not be located for collation in the British Museum in October 2013, so the edition provided below relies on both Thompson’s and Schramm’s copies (places where the reading differs from both are marked with an exclamation mark, and require collation).

This colophon, with its unusual sign values (such as *ša₁₁* or *ba₄*), strange words (*dādu* or *ginû*), peculiar use of logograms (*im-sar-ra* for *ṭuppu*), and unusual god names (Ninbaragesi for Zarpanītu), is a particularly good example of the cryptographic style some colophons present at the very end of cunei-form culture. The tablet was written in Babylon on 13 April 183 BC.

iv 20'. *kīma(gim) labīri(sumun)-šux(kad₄) ša₁₁(lú)-ṭir-ma ba₄-ara(ša) u₆ up-pu₅!-uš'*
iv 21'. *ṭuppi(im-sar-ra) mēl(en)-īpuš(dù-uš) da-du ša^{m.d} diš-x-numun' (?)*
iv 22'. *gi-nu-ú mēl(en)-'ú šupur('umbin') r^m[^d]-x-x-[o]*
iv 23'. *[bu₁₂]-kūr-šú pa-liḫ_x(ne) asar'-alim u^d nin-bára-ge-si*
iv 24'. *[^dkù-sù u^d]in-girim ina! šur!-qa lā(nu) inaššiš(íl-iš)*
iv 25'. *[lā itabbališ (?)] šá' šupra('umbin') an-nit*
iv 26'. *[i-pa-šit] utu (?) šumšu(mu-ne) u zēri(še!-numun!meš)-šú*
iv 27'. *ina(ta) (?) mātāti([ku]rmeš) (?) lip-šit ká-dingir-ra^{ki} [ø]*
iv 28'. *nisanna([^l]bára!) ūm(ud) 16-kam^v šanat(mu) 1,40 29-kam^v*
iv 29'. *[s]i-lu-ku šar(lugal) mātāti(kur-kur^{meš})*

(iv 20') Written, collated and checked according to its original. (iv 21') Tablet of Bēl-īpuš, son of *Ea-...-zēri* (?), (iv 22') descendant of Bēliya' u. Hand(writing) of [...], (iv 23') his son.

He who reveres Asaralim (= Marduk) and Ninbaragesi (= Zarpanītum), (iv 24') [Kūsu and N]ingirim should not steal it, (iv 25') [*nor carry it away*]. Whoever should [er]ase this inscription, (iv 26') may Šamaš (iv 27') erase (iv 26') his name and progeny *from all countries!*

(iv 27') Babylon, (iv 28') the 16th of Nisan of the 129th year (iv 29') of Seleucus, king of all lands.

Philological notes: iv 20'. The reading *šux* of KAD₄ can perhaps be explained by the well-known LB use of the signs KAD_{4/5} as a logogram for *qātu*, “hand”. *u₆* is never used as the copula, but seems to be a better reading than *ù!* or *igi-kár*. iv 21'. On *im-sar-ra* as a logogram for *ṭuppu*, see Hunger 1968, 8b. iv 22'. If the ancestor name is taken as an hypocorism of Bēlšunu (cf. the name Bēlyû, ^men-*iu-ú*, in LKU 128 r 8 = BAK no. 78), the scribe might be identified with the Bēl-īpuš s. Ea-bāni d. Bēlšunu from a colophon

written in Greek alphabet (Geller 1997, 81). iv 23' *li₉* is apparently never attested as a reading of NE, but *li₉* is a frequent value of the sign in colophons (see above n° 1). Asaralim and Ninbaragesi are attested as names of Marduk and Zarpanītu respectively in several god lists, e.g. An = Anu II 189 and 236 (Litke 1998, 90 and 95). iv 26'-27'. The reading of the signs at the beginning of the line is uncertain.

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Bibliography

- Abbreviations: BAK = Hunger 1968; BLO = Koch-Westenholz 2000.
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