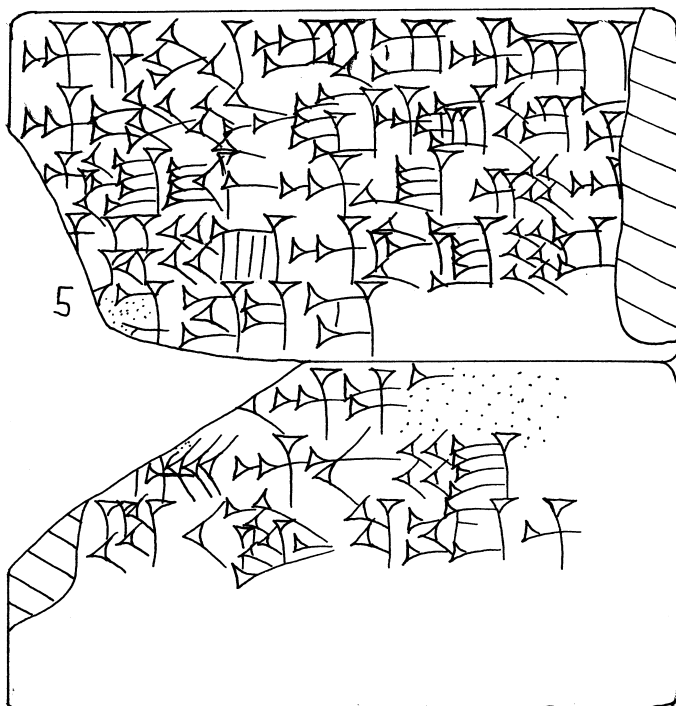


A cultic handlist? — BM 54119 comes from the 82-5-22 collection of the British Museum, which includes texts from Babylon, Šahrinu and Cutha in addition to Sippar. I am most grateful to Professor Lambert for his help in reading the text and pointing me in the direction of relevant literature.

BM 54119

- | | | | |
|---|---------------------------------|---|-----------------------------|
| 1 | ᵀA-num ᵀEn-líl ᵀÉ-ᵀaᵀ | 5 | [ᵀNi]n-ka-si |
| 2 | ᵀLugal-gír-ra ᵀMes-lam-t[a-è-a] | 6 | [ᵀEn-nu-g]i ᵀNuskuᵀ |
| 3 | ᵀNin-ìm-ma ᵀŠu-zi-an-na | 7 | [12 DING]IR.MEŠ
an-nu-tu |
| 4 | ᵀKù-sù ᵀNin-šar | 8 | [š]á ŠÀ ÛB UD.KA.BAR |

BM 54119



Notes :

l.6 : The restoration of Ennugi is made by comparison with O 175, Thureau-Dangin *RA 16* (1919) p.144f.

l.8 : I have found no parallel for the horizontal in the right end of the ÛB.

Translation :

« Anu, Enlil, Ea, Lugalgirra, Meslamtaea, Ninimma, Šuzianna, Kusu, Ninšar, Ninkasi, [Ennugi], Nusku - these are the [12] gods which are inside the bronze cauldron. »

Commentary :

The twelve gods listed here fall into three groups, (1) the high triad Anu, Enlil and Ea, (2) the divine twins Lugalgirra and Meslamtaea, (3) the seven sons of Enmešarra. With the exception that alternative names are given for the seven sons of Enmešarra, the same twelve gods appear in this sequence in the text mentioned above, O 175. This has been edited Livingstone, *Mystical and Mythological Explanatory Works of Assyrian and Babylonian Scholars* (Oxford, 1989) p.187f. O 175 deals with the ritual for covering a cultic kettle drum. The full details of the ritual are not known, but we do know that bronze figurines of these twelve gods were placed in the drum (Livingstone p. 201), facing as follows :

Anu, Enlil, Ea [*break*]

Lugalgirra, Ninimma, Ennugi and Ninšar are set facing east

Meslamtaea, Šuzianna and Kusu are set facing west

Nusku is set facing the setting sun

The rubric of the fifth section of O 175 reads « the names of the handles laid in the bronze drum, to be invoked » – *qātāti ša ina lilis siparri nadû ana zakāri* : it repeats the names of the heptad of the 4th section with various key words (the exact purport of which is not understood), also adding the names of the gods Šarur and Šargaz. As to the purpose of the text, perhaps BM 54119 was a hand-list for the priest who had to invoke these gods, alternatively it might have been sent to the bronzesmiths who had to manufacture the figurines.

John MacGinnis (19-12-98)

83 Sotheby Rd

London N5 2UT

Grande-Bretagne