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האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM
الجامعة العبرية في اورشليم القدس



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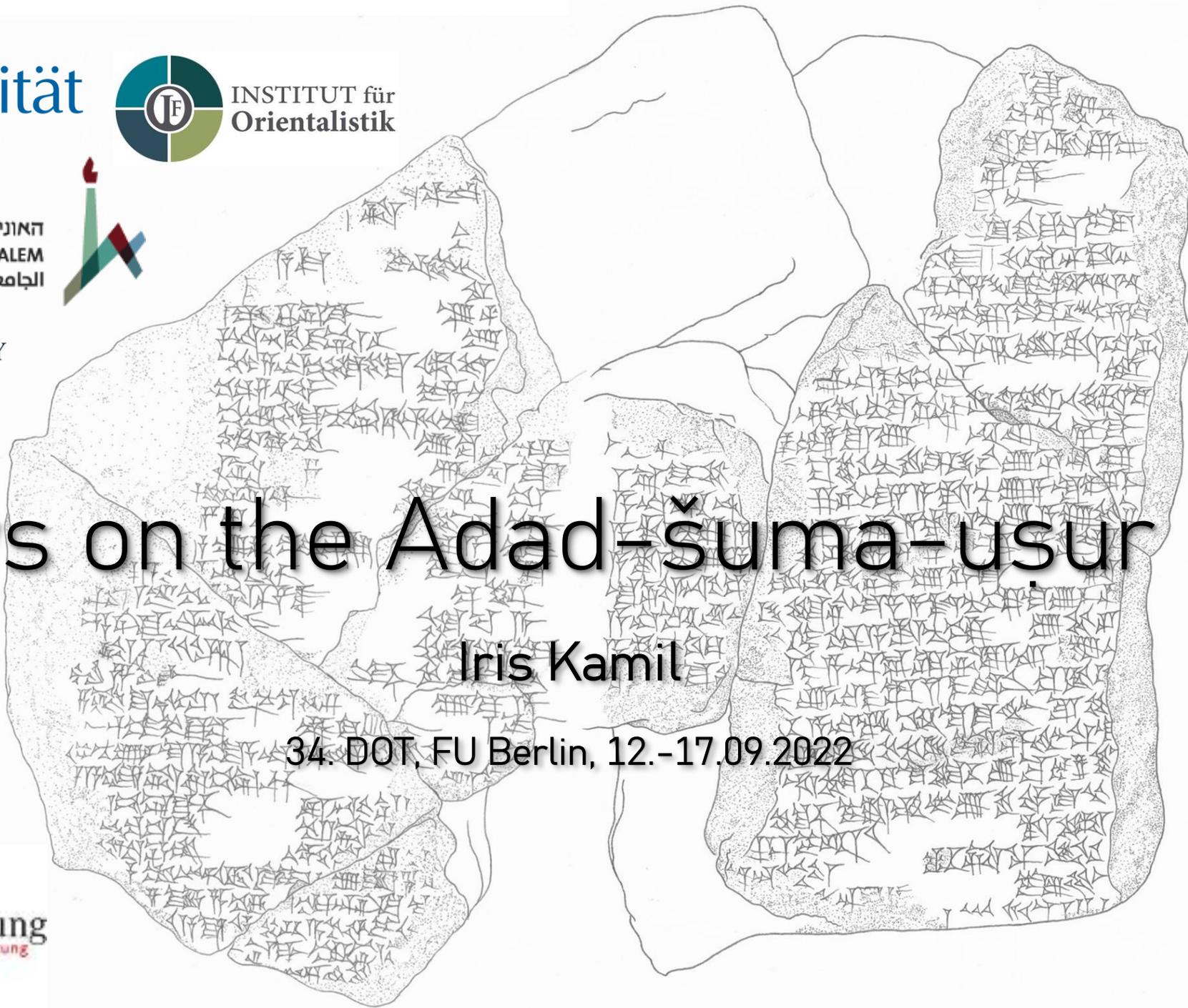


News on the Adad-šuma-ušur Epic

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Fritz Thyssen Stiftung
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Background

BM 34104+

From Zero to Hero. The Adad-Šuma-Ušur Epic in Its Late Babylonian Priestly Literature Context.

1. How do we motivate the epic to be a (very) late composition and a product of LBPL?
2. What does this mean for our understanding of the LBPL mindset, regarding
 - a. the priests' world views, both on the contemporary and the ancient worlds, and
 - b. their image of themselves and the king, contemporarily and in ancient times?
3. How do we understand the *priests'* perception of Adad-šuma-ušur?
4. What does this text mean for *our* understanding of Adad-šuma-ušur, the Kassite king?

Motivating a 'Late' composition date

1. Epigraphically

a. Flattening of signs



b. Alignment of Horizontal Heads with Vertical Lines



c. Spacing Between Composite Signs



d. Miscellaneous Developments

- Rearrangement of *Winkelhaken* in MEŠ
- Tiering of wedges at end of sign



Motivating a 'Late' composition date

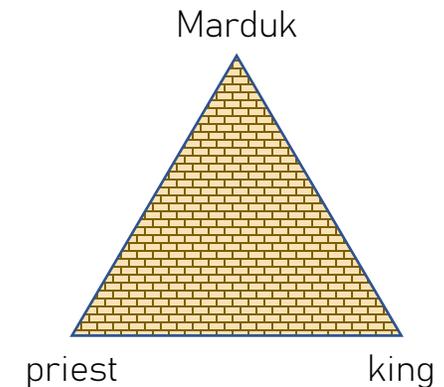
2. Linguistically
 - a. Orthography
 - i. CV-CV for /CVC/
 - ii. (C)VC-CV for /CVC/
 - iii. vowel-indifferent CVC and CV-signs
 - iv. complementation of CVC signs
 - v. lacking notation of vowels
 - vi. morphophonological spellings
 - vii. aleph for vowel elongation
 - b. Case-drop
 - c. Lexicon

Motivating a 'Late' composition date

3. Thematically
 - a. Parallels with other LBPL texts
 - b. Recurring motifs around Marduk/Babylon-king-priest

Late Babylonian Priestly Literature

- Corpus of single manuscripts
- Hellenistic Esagil Libraries (4th – 2nd c. BCE, Very Late)
- Historically, a time of upheaval
 - Conquests: 589 BCE Persia, 331 BCE Greece-Macedonia, 141 BCE Parthia
 - Revolts, restructuring
 - 'Traditional priesthood under foreign rule'
- Texts make references to *past* – *present* – *future*
- Thematically centred around *Babylon/Esagil/Marduk* – *priest* – *king*
 - Good king vs. bad king
 - Priestly protagonists



Motivating a 'Late' composition date

3. Thematically

Good king vs. bad king

"[What] ... [...he order]ed me I executed [...] A deer of (flashing) reddish gold to the property of E[sagil ...] A stone seal of the lady of Ekur [...] I called all the craftsmen, (those) who provide (for...) [...]. Like the stars of heaven, they will constantly shine [...] I called the mayor of Babylon, the princes of [...] They make with the brick-mould the baked bricks of the cr[enels] I strengthen (and) bring it (scil. the brickwork) [so that] the crenels of the wall [might grow high ...] I installed the d[oo]rs of the wall, the gates of [the wall were constructed]"

BM 34104+ ii 15-23

(Now, the king) was not negligent in the matter of true and righteous judgment, he did not rest nig[ht] or day. With counsel and deliberation, he persisted in writing down the judgments and decisions pleasing to the great lord, Marduk, for the betterment of all the people and the settlement of the land of Akkad. He drew up regulations for the betterment of the city. He built anew the court of law (and) drew up (its) regulation.

BM 45690/CT 46 45 ii '22-26

Motivating a 'Late' composition date

3. Thematically

Priestly Guidance

"They put [the (royal) emblem on my head] and they crowned [me] with (the sign of?) superior power."

BM 34104+ ii 13

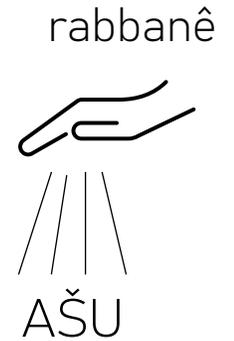
They kept putting the zaqiptu on his head. They had him sit on the royal throne [(. .)]. They took the royal seal [(. .)]. The eunuchs, the staff-bearers [. .]. The noblemen of Akkad approached in the kummu. When they had drawn near, they sat down before him [and] The noblemen in their joy [exclaimed]: "O lord, o king, may you live forever! The land of your enemies [may you conquer!]"

Nabopolassar epic ll. *rev.* 10-17

Rabbanê



rabbanê / rabbān



Good king

Bad king

AŠU

TNI

listens to priests,
performs cult,
takes care of city, lands, and people

does not listen to priests,
disregards deities,
neglects or destroys city, lands, and
people

lúgal lúgal.dù^{meš}

Aram. *rabbān*, redupl. pl. *rab-rabanē*

After the Akkadian officers [lúrabûti^{meš}] of Karduniash had rebelled and put Adad-shuma-usur on his father's throne [...].

Chronicle P/22, 8-9

Late Babylonian Priestly Fanfiction

Fürstenspiegel – a reflection of priests

Adad-šuma-ušur

Two lenses: the historic Kassite king and the hero of LBPL

- Not much to be deduced on the real AŠU
- For LBPL: a template hero
 - Influenceable, guidable, observer of cult



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Thank you kindly for your attention



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