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**“An Asymmetrical Janus Parallelism in the Gilgamesh Flood Story.”**

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níg-ka-íd-ka-ka							(6)					
<sup>d</sup> ba-ú é-gibil-na DU-DU-a							(5)					
ezem- <sup>d</sup> li <sub>9</sub> -si <sub>4</sub>	(III)	(7)	(7)	(7)	8	(7)	7	((6))	(6)	8		
lú-unu <sup>ki</sup> -ga 3-kam-ma gin-na-a										(7)		
síg-ba	((8))	(8)		(8)	(9)	((8))	8	(7)	(7)	7		
egir—ta										(8)		
munu <sub>4</sub> -kú- <sup>d</sup> nanše	(IV)	((9))	(9)	(8)	(9)	10	9	((8))	8	9	9	
munu <sub>4</sub> -kú- <sup>d</sup> nin-gír-su	(IV)	((10))	(10)	(9)	(10)	(10)	10	((9))	9	10	10	
munu <sub>4</sub> -kú- <sup>d</sup> lugal-URUxKÁR <sup>ki</sup> -			(10)									
ka												
lugal-uru-bar-ra-ke <sub>4</sub> é-šà-ga					(11)	10			10	(10)		
ezem- <sup>d</sup> lugal-URUxKÁR <sup>ki</sup> -ka					(11)	(11)			(10)			
ezem-èš-è				(10)		10	((11))		10	((11))		
til-la-ba						11						
síg- <sup>d</sup> ba-ú-e-ta-gar										11		
ezem- <sup>d</sup> ba-ú	(VIII)	(11)	(11)	(11)	(12)	(12)	12	((12))	11	11	12	(12)
amar-a-a-si-ga	(X)	(12)	((12))	(12)					(12)	12		
še-kú- <sup>d</sup> nanše											13	

(Tohru Maeda)

### An Asymmetrical Janus Parallelism in the Gilgamesh Flood Story<sup>1</sup>

In a previous issue of this journal<sup>2</sup> I gave evidence for a type of polysemy in Gilgamesh XI which acts to parallel both that which precedes and that which follows. The device, until then known only from the Bible as "Janus Parallelism," was noted in XI: 25-27.

25. *muššir mešrê še napšāti*

Abandon wealth! Seek life!

26. *makkūra zerma napišta bulliṭ*

Spurn property! (Construct a boat!) Keep living beings alive!

27. [*š*]ulima zēr napšati kalama ana libbi *giš*elippi

Make all living beings go up into the boat!

As "Spurn property!,"<sup>3</sup> line 26 connects with line 25, "Abandon wealth!"<sup>4</sup> As "Construct a boat!,"<sup>5</sup> the sentence alludes to the *ana libbi giš-elippi* in the following line.

A related use of polysemy occurs in Gilg XI:14.

14. *šakān abūbi ubla libbāšunu ilānī rabūti*  
the great gods determined to bring about the deluge.<sup>6</sup>

Here *ubla* means either "to want, desire, yearn for, to determine," in which case it anticipates *libbāšunu*,<sup>7</sup> or "to carry off, sweep away (said of water),"<sup>8</sup> in which case it relates back to *abūbi*.<sup>9</sup> That both readings are acceptable by context suggests that both were intended. Unlike the polysemy in XI:25-27, this example, also known from the Bible, is of the asymmetrical type, i.e., it is not accomplished in three stichs.<sup>10</sup>

As noted by Anne Draffkorn Kilmer,<sup>11</sup> similar word manipulation is common and quite meaningful in the Gilgamesh epic and is often accompanied by clues given by the characters in the story. Accordingly, one wonders if such subtleties are alluded to in XI:9-10 by Uta-napištim when he proclaims *luptēka dGilgameš amat niširti u pirīšta ša ilāni kâša luq̄bika* "I will reveal to you, Gilgamesh, a thing that is hidden, a secret of the gods I will tell you!"

#### Notes

1. I would like to thank Prof. David I. Owen for his helpful comments on this note.
2. Scott Noegel, "A Janus Parallelism in the Gilgamesh Flood Story," *ASJ* 13 (1991), 419-421.
3. *CAD* Z 98, s.v. *zēru*; *CAD* M/1 133-136, s.v. *makkūru*.
4. *CAD* Š 349, s.v. *ešēru*.
5. For *ma(k)kuru* as "boat" see H. A. Hoffner, "Enki's Command to Atrahasis," in B. L. Eichler, et al., *Kramer Anniversary Volume (AOAT 25)* (Verlag Butzon & Bercker Kevelaer Neukirchener Verlag Neukirchen-Vluyn, 1976), p. 244.
6. So *CAD* A/1 21-22, s.v. *abālu*.
7. *libbu* frequently occurs as the subject of *abālu*. See *CAD* A/1 21, s.v. *abālu*.
8. *CAD*, A/1 16-17, s.v. *abālu*. Note also that the verb occurs in XI:241: "let him wash, throw away his pelts, let the sea carry (them) away" (*libil tâmu*). For this see *CAD* A/1 16b, s.v. *abālu*.
9. Note that *šakānu* also can mean "to inflict loss or calamity," *CAD* Š/1 129, 130, 155, s.v. *šakānu*.
10. For biblical examples see C. H. Gordon, "Asymmetric Janus Parallelism,"

*Eretz Israel*, (Harry M. Orlinsky Volume), v.16, 80\* and 'This Time' (Genesis 2:23)," in "Sha'arei Talmon: Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon (Winona Lake, IN.: Eisenbrauns, 1992), pp. 50-51.

11. Anne Draffkorn Kilmer, "A Note on an Overlooked Word-Play in the Akkadian Gilgamesh," in *Zikir Šumim: Assyriological Studies Presented to F. R. Kraus on the Occasion of His Seventieth Birthday*, G. Van Driel, Th. J. H. Krispijn, M. Stol, K R. Veenhof, eds. (Leiden: E. J. Brill, 1982), pp. 128-132; "Les jeux de mots dans les rêves de Gilgamesh et d'Atrahasis," Paper read at the Universaire des Sciences Humaines, Strasbourg, 1983 (courtesy of Prof. Kilmer), pp. 1-7; "The Symbolism of the Flies in the Mesopotamian Flood Myth and Some Further Implications," in Francesca Rochberg-Halton, ed. *Language, Literature, and History: Philological and Historical Studies Presented to Erica Reiner* (New Haven, CT: American Oriental Society, 1987), pp. 175-180.

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Corrections and Additions to "Collations to the Rosicrucian and  
Stanford University Texts in *SET*" (*ASJ* 15)

Subsequent to the publication of collations of the Rosicrucian and Stanford Ur III texts, done by John Carnahan (who also copied certain seal impressions) and myself, I noticed several errors. I hope here to correct at least most of the errors. My apologies for any inconvenience they may have caused.

R. Englund had reconstructed the portions of *SET* 130 dealing with fates, and had come up with a few lines that differed slightly from my own. This prompted me to recheck the figures against the tablet, resulting in some slightly revised readings.

In addition to thanking R. Englund and those people mentioned in the introduction to the collations in *ASJ* 15, I would like to thank H. Waetzoldt, who offered a suggestion about the seal impression of *SET* 19, and J. Carnahan for checking his collation notes and supplying the correction to *SET* 274 i 14.