



Original article

NINURTA'S ŠÁRUR

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**Abstract:**

The god Ninurta's role as a warrior was related to a very powerful weapon called Šárur, with mythical powers, not just like any other weapon, but even like gods, it could think, communicate, and even convince gods like Enlil and Ninurta. It had the ability to flay, explore, seek help if necessary, make decisions, protect cities, and destroy enemies. Šárur was a loyal companion to Ninurta, aiding him in battles and offering advice. It was a powerful symbol of Ninurta's strength and authority. In this study, we examine the literary, religious, and linguistic sources of this weapon. Our aim is to shed light on this mythical weapon.

**1. Introduction**

The god Ninurta played a substantial role in many Sumerian and Akkadian myths; most of them concentrated on his abilities as a warrior god. Therefore, he appeared as a defender of his father, Enlil, and the cosmic order. His enemies listed in the Gudea cylinder and legal-e and Angim more than eleven monsters and demons, but he defeated them all. (Gudea Cyl. A xxv-xxvi; Lugale 128-134; Angim 51-63). Thus, there was a need for the mythical weapons arsenal crafted for him as a divine gift. His most influential weapon was Šárur, as seen in *lugel-e*; *Angim*.

**2. Methodology**

**2.1. Ninurta**

Ninurta was the son of Enlil. He was his father's pá-šeš (first choice) [1] *ma dumu<sup>d</sup> en-lil-lá<sup>d</sup> nin-urta<sup>d</sup> en-lil-gin dim-ma<sup>d</sup> nin-tur-e tud-da*, son of Enlil, Ninurta, was created like Enlil, was born by Nintur [2]. In (*Angim*

*lin.93* and *Lugal-e lin.236*), he was "Enlil's seal keeper or seal-bearer" *d<sup>d</sup> nin-urta kišib - lá<sup>d</sup> en-lil-lá<sup>d</sup> gin-a na-ḡál-en* [3]. Ninurta wars were on behalf of his beloved father, as one of his duties, the youthful, divine son, and his epithets, such as "His father's help, the right hand of the Great Mountain = Enlil," who fulfilled the desire of Enlil" (*hymn to Ninurta* 65-66; *Gula Hymn* 12). In Assyria, Ninurta was considered the son of Ashur after the latter became "Assyrian Enlil"; see the prayer of Tukulti-Ninurta I to Assur [4,5]. The mother of Ninurta was the wife of Enlil, Ninlil (*hymn to Ninurta* 56), which was equivalent to Ninmah and Ninhursag [2]. His wife was Ninnibru, "the lady of Nippur." *Tell your wife, young lady Ninnibru, what is in your heart, tell her what is on your mind* [2,6]. In the beginning, Ninurta was just a god of local importance, and he stayed inseparable from Nippur, where his principal cult center was

the temple *E-šu-meša* in Nippur [7]. The name Ninurta was definitely a Sumerian name. Edzard interpreted the element *urta* as the “earth.” Thus, *Nin-urta* meant (the Lord of Earth) [8,9]. In contrast, Jacobsen interpreted it as *urta* = *hurta* = *hurt* plough; thus, he would be the Lord of plough [10]. Both names indicate that he was, in the beginning, a god of agriculture, causing the fertility of the herds and the fields and the abundance of fish in the waters. According to Sumerian hymns, the farmer of his father, Enlil, taught humans to handle various agricultural activities [11]. This is probably the oldest trace of a plant god. The role of Ninurta as a god of cultivation responsible for agriculture and irrigation appeared clearly in the Sumerian hymn (The Hoe and the Plough), where there were exhortations to Ninurta, the farmer, to plow the fields and seed the ground. (*Let the hoe (and) the plow, the implements of the working people, have a contest before you. The king has paid attention to Enlil's instructions; Ninurta put the holy plow in good order and plows the fertile field. So that the silos and granaries of Enlil. Maybe piled high, he drops the fertile seed. The youthful Hero proudly enters the resplendent Ekur*) [12]. He also appeared as the earth god, responsible for materials in the ground. They could only be guaranteed by a god who was at the same time a warrior. This connection was most evident in *Lugale*, where this domain of Ninurta was threatened and secured, and Ninurta blessed or cursed the stones. In Ninurta's journey to Eridu, Ninurta went down to Enlil from the silver and lapis lazuli mountains as spoils of war. Similarly, Ninurta gave commands about gold, carnelian, lapis lazuli, *du<sub>8</sub>-ši-a* stone, silver, copper, tin, bronze, clay, and plaster, as well as the corresponding regions of origin [5]. Both *Ninurta*, the lord of Nippur, and *Nin-girsu*, the lord of Girsu, had manifestations of the same god. They were identified as early as the Old Babylonian periods, sharing

the same genealogy, and both were a god of fertility and vegetation and later a god of war [6,8,10]. In contrast, Black, Falkenstein, and van Dijk [3,13,14] argued that they were originally separate deities. They were equivalent, at least from the Akkadian times. But in the later god lists, the two gods appeared as different names for the same god [15]. Ninurta's earliest form was that of the thundercloud. He was visualized as a huge bird with outspread wings and a lion's head. The odd feature of this nonhuman form of the god was kept in the *Lugalbanda* myth, in which the hero met the god in his bird shape. It is *Imdugud*, the emblem of Lagash. He was also expressed in other nonhuman forms, such as a bull, ram, or lion. In *Angim*, he was a horned bull, a wild ram, a stag, or a storm. The humanizing process was slow; with the growing inclination to anthropomorphism, the god's old nonhuman forms were gently removed and became his symbols. Finally, in the Assyrian periods in the first millennium, a relief of Ashurbanipal's that decorated Ninurta temple at Nimrud showed the god in human form but still winged [10,16]. This transformation in the outer form was accompanied by another transformation in position; he became a divine warrior carrying the title *ursag-<sup>d</sup>En-lil-la*. At the beginning of the third millennium, Ninurta, who was already a massive power in nature, found his way to become a major power as a defender against enemies for both kings and gods. His new image as a divine warrior is mirrored in the hymn of Ninurta's journey to Nippur (lines204:208) [16].

*en kur gul-gul gaba-ri n u - t u k - a*

*mè maḥ-be sūr-bi du<sub>7</sub>-du<sub>7</sub> ?*

*ur-sag gal á-x [ ]è - a*

*kal-ga a-ma-ru-<sup>d</sup>En-lil-la*

*<sup>d</sup>Ninurta dumu maḥ ékur-ra* [6]

The master, who destroys the 'mountains', who has no concurrent, who attacks angrily in the great battle, mighty warrior, who goes forth in his might, the powerful one, Deluge of Enlil, 208-Ninurta, a mag-

nificent child of *Ekur* [2]. In a later hymn, he was described as the warrior of gods (*ur-sag-dingir-re-e-ne*) [6]. It is confirmed by the verity that in the literary materials in the third and second millennia, his military role was already determined. Additionally, in the pictorial materials, Ninurta appeared as a god in human warrior form with a bow and the war chariot he drove across. According to mythological accounts, Ninurta possessed a wide range of weapons with magical abilities that he used in the battle against his enemies. The extensive catalog of Ninurta's weapons listed in *Angim* (lins. 129-152) had no parallel, but there were definitely three more passages from *Lugale* and two from *Gudea Cyl.B*, which listed various weapons of Ninurta. In these texts, as in *Angim*, it is often not certain whether the enumeration of <sup>giš</sup>*tukul*, <sup>giš</sup>*mi-tum*, *Šitá*, and *giš-gaz* refer to the same weapon or different weapons. *Šarur* and *Šargaz* always came together, one in his left hand and the other in his right hand, *Udzuinnu* the fifty-toothed storm, *alkad* net, *gasilig-ax*, the seven-mouth serpent *mucmah*, the slayer, the sword, seven-bladed cutlass, *alluḥappu*-net, *Šušgal*-net, heavenly dagger, *Šitá sag ninnu* fifty-headed mac, the storm, bow and quiver, *GIŠ.RU* throwing stick, spear, the *mir-du* serpent, *muš sag imin* seven-headed serpent, fifty-headed club ...etc. [2]. The skies, while lightning and thunder, and rain became parts of his weapons [16]. Many kinds of these weapons were found in the *Gudea Cylinder* (B 13: 21-14:9)

*Šitá sag-imin tukul ḥuš mé*  
*Tukul ub-min-e nu-il giš-gaz mé*  
*mi-tum tukul ZA.NIM sag pirig*  
*Kur-da gaba nu-gi<sub>4</sub>*  
<sup>giš</sup>*eme<sub>x</sub>(KA×GIR)-gir šu-nir-ilimmu*  
*á nam-ur-sag-gá*  
<sup>giš</sup>*ban tir mes-gim gú-gar-ra-ni*  
*ti súr mē-a nim-gim gir -da-ni*  
*é-mar-uru<sub>5</sub> ug pirig muš-ḥuš-šè*  
*eme è-dè-da-ni*

The mace with seven-headed, the horrible weapon of war, the weapon which the two

regions cannot afford, a stave of war, the mac, the lion-headed..., un-opposable in the mountains, the "tongue-knife," nine emblems, the brave arm, his bow that sounds like a mes-forst, his angry arrow that streaks like lightning in war, his quiver, lions whose tongues lash out at horrible serpent, the arms of war [6].

## 2.2. Šarur 𒂗𒌷

Šarur was Ninurta's oldest and most important mythological weapon, which was attributed later to other gods. This supernatural weapon could act on its own as a loyal companion to Ninurta, speak, fly, and be a messenger between the gods. It was even placed among the gods as a god. Although there is no specific textual evidence about how Ninurta obtained his legendary weapon, it is reasonable to assume that he might have received it from the god Enki, who distributed divine responsibilities (*mes*) in the myth of (Enki and the world order), as a part of his fighting equipment arsenal as a warrior god.

### 2.2.1. Name and origin

The name and origin are originally written (*Šarur*) and mean (literally: 3600) crushes" and "slays," respectively. Instead of *ur*, later texts used *ur<sub>4</sub>(-ur<sub>4</sub>)* "collect." A later commentary offered the etymological explanations <sup>d</sup>*Šarur<sub>4</sub> = ḥānim kiŠŠat* "who collects everyone "or (gatherer of totality) [17]. Another spelling <sup>d</sup>*Šár (LU =GAL)-ur<sub>4</sub>-ur<sub>4</sub>* on a kudurru of Nazimarutta (*ilu*) *šar hummumi'* (*ilu*) *šar saqqasti* the šarur and the šurgaz [18]. A late Babylonian text from Babylon wrote partly syllabic <sup>d</sup>*Šár-ur<sub>4</sub>* [19]. In one neo-Assyrian Omen report, <sup>mul</sup> *Šár-ur* was annotated with *Šá-ar-ur* respectively [20, 21]. The earliest evidence in the Sumerian temple Hymn collection was the text back to Sargon's daughter Enheduanna: Hymn No. 20 to the Eninnu of Lagash associates *Šarur* with Ningirsu in a fragmentary context [6,22,23]. The name of the god of the myth in its original form was Ningirsu. Ningirsu and Ninurta were considered dif-

ferent names for the same deity, the former his name in *Girsu*, the latter in *Nippur*. [24]. This is consistent with the fact that according to *Angim*, which talks about *Nin-girsu*.

*kur-re á nam-ur-sag-gá-gu<sub>10</sub> ki-bi u<sub>3</sub>-mu-  
...-gi<sub>4</sub>  
á zid-da-gu<sub>10</sub> šár<sub>2</sub>-ur-gu<sub>10</sub> mu-da-an-gal<sub>2</sub>-  
la-am<sub>3</sub>*

128-129 on my right, I bear my Mows-down-a-myrriad. On my left, I bear my crushes-a-myrriad [6]. *Ninurta* was the one who held the *Šarur* in his right hand. *Gudea's* inscriptions, as the oldest contemporary evidence, mention *Šarur*.

*tukul-mu šár-ūr kur šu-šè gar -gar*

(In which) is my weapon, *Šarur*, which overthrows the mountains) (Cyl. A lin. 9-24) [25] and in another mention, he calls *Šarur* the right arm of *Lagash* and *Deluge* *tukul* "weapon."

*šár-ūr á-Zi-da-lagasak1-a  
tUkul-a-ma-ru-lugal-la-na- šè*

(and) for his *Šarur*-weapon, the right arm of *Lagash*, the "Deluge-weapon" of the king. (Cyl. A, lin.15-23,15-24) [25] and by itself was a sign of protection over *Lagash* <sup>gis</sup> *Šár-ūr -bi uru<sub>3</sub>-gal-gim lagaša<sup>ki</sup>-da im-  
da-si*

He put *Šarur*-weapon as a great protective sign over *Lagash* !!( cyl.A lin. A 22- 20) [25]. And the (*Lugalkurdub*) is identified as a *Šarur*.

*ur-sag<sup>gis</sup> Šár-ūr mé-a kur šu-šè gar-gar*  
(7-19) The warrior, the *Šarur* defeats the foreign lands in battle. cyl. B.lin.7-19 [6, 25]. He describes *Šarur* as a "bird", which confirms the ability of the weapon to fly *mušen Šár-ūr-šè*. (and) into the *Šarur*-bird. (*Gudea* Statue B lin.6-49) [25]. The name of the weapon in *Gudea* texts was never written with God determinative [14], although offerings were made to it, as seen in the economic texts of the period [6]. It could be the theonym <sup>d</sup>*Lugal-kur-dùb* in (cyl. B 7-22) with God [26]. From the same period, it appeared as a part of a personal

name; a servant of *Gudea* bears the name *Ur-(d) Šár-ūr-ra* [27]. Furthermore, an old Babylonian document, probably from *Girsu*, reported <sup>d</sup>*Šár-ūr* as a part in the name of an ox, *Š-ur-abī* that came from a small archive studied by F. Thureau-Dangin [28-30]. <sup>d</sup>*Šár-ūr* was mentioned in the list of gods from *Nippur* in the late- Babylonian [31], but it does not belong here to *Ninurta*; it referred to *Enlil*. From the same period, we can get more information about its mythological background found in various *Ninurta* myths. *Šarur*, the most dangerous *Ninurta's* weapons, played a major role in *Lugale's* myth; he urged *Ninurta* to drive him to fight against the mountain giant *Asag*.

### 2.2.2. *Lugal-e*

This myth is known from the word, which begins as *Lugal-e u<sub>4</sub> me-lám-bi nir gál*. It is a series of myths in epic form. The text is virtually complete in over 700 lines. It was reconstructed by van Dijk from 130 exemplars [3]. Nearly two-thirds date from the old Babylonian scribal schools at *Nippur* and *Ur*. According to *Weidner* [32] at least three bilingual texts from *Assur* may belong to the library of *Tiglath-Pileser I* [33]. It dealt with the god of cultivation, *Ninurta*, and his war against a rebel in the mountains, and how he defeated him and determined the character and use of his stone army. The story began with *Ninurta* at home when his talking weapon, *Šarur*, brought him bothering news. A rebel arose in the mountains, *Asag*, whom the stones chose as a king and became his warriors and attacked the border of cities. *Asag* planned to attack *Ninurta* and take his authority [24,34]. This news completely triggered *Ninurta*; at once, he set out with his army for a preventive raid. Before *Ninurta* met the enemy, *Šarur* explored the enemy's strength and counsels wise retracted. *Ninurta* refused the advice and ordered an attack. The decision was ominous. *Asag* rose a sandstorm that choked *Ninurta*. *Šarur* quickly returned to *Nippur* to call for *Enlil's* help. *Enlil* sent a rainstorm

to defeat the sand and clear the air so Ninurta could breathe. So, Ninurta gained the victory. But Asag was still alive and free, so the Šárur begged Ninurta to finish it. This time, Ninurta accepted his advice and succeeded in killing Asag. Ninurta collected the floods into the Tigris and built a barrier of stones. Ninurta's absence hurt his mother, Ninlil. So, she decided to take a long journey to visit him. Ninurta was delighted when he saw her and presented her with the Hursag that he just built, called her Ninhursag, and asked her to return to Nippur. After he judged his enemies, Ninurta returned with his army to Nippur, where he was hailed by the gods and received a warm welcome from his father, Enlil [24,34-36].

šar<sub>2</sub>-ur<sub>3</sub>-e an-ta lugal-bi-ir gu mu-na-dé-e  
 en giš gal an-na gú-en barag-ge si  
<sup>d</sup>nin-urta du<sub>11</sub>-ga-zu nu-kur<sub>2</sub>-ru nam tar-  
 ra-zu šu zi-dé-eš gar  
 lugal-mu an-e ki sig<sub>7</sub>-ga ġiš im-ma-du<sub>11</sub>  
<sup>d</sup>nin-urta ur-sag ni nu-zu á-ság mu-un-ši-  
 ib-tu-ud  
 dumu um-me ga nu-tuš-a né ga ku-a  
 lugal-mu buluġ a-a nu-zu kab-gaz kur-ra-ka  
 šul IR-ta é-a igi teš nu-gál-la  
 {<sup>d</sup>nin-urta} nita ni l-il-i alan-da húl-la  
 ur-sag-mu gu<sub>4</sub>-dam za-mu ga-bi-ib-ús-e  
 lugal-mu lú uru-ni-šé gur-ra ama-ni-šé ak-a  
 kur-ra šá i-ni-bal numun-bi ba-tal-tal  
 téš-ba mu bi<sub>2</sub>-ib<sub>2</sub>-sa<sub>4</sub> <sup>na4</sup> u<sub>2</sub> lugal-bi-šé  
 muru-ba am gal-gim á ba-ni-ib-il-il-I  
<sup>na4</sup>š<sup>na4</sup>-u <sup>na4</sup>sag-kal <sup>na4</sup>esi <sup>na4</sup>ú<sub>2</sub>-si-um <sup>na4</sup>ka-  
 gi-na  
 ur-sag <sup>na4</sup>nu<sub>11</sub> gar<sub>3</sub>-ra-du-um-bé uru<sup>ki</sup> im-  
 ma-ab-lah<sub>4</sub>. lah<sub>4</sub>  
 kur-ra zú kušu-a mu-ne-mu giš mi-ni-ib-  
 ur-ur  
 á-ba uru<sup>ki</sup>-ba dingir-bé-ne ki-bi-šé ba-an-  
 gurum-e-eš  
 lugal-mu ur<sub>5</sub>-re bara ba-ri á tu-lu nu-gi<sub>4</sub>-e  
<sup>d</sup>nin-urta en za-gim kalam-ma di-bi [ši-in-  
 ga]-ku<sub>5</sub>-dé  
 á-ság-a me-lam-ba a-ba šu mi-ni-ib-ku<sub>4</sub>-  
 ku<sub>4</sub>

sag-ki-ba gal-gala<sub>8</sub>-a ba ib-ta-an-ġá-ġá  
 šú im-sig ni su-e bi-ib-ús  
 igi-bi ki-bi-šé ba-ni-ib-ġar  
 lugal-mu kur-re nidba-bi ki-bi-šé ba-ab-su  
 (lin23-47) [3].

23-47 the Šárur shouted aloud to its master "Lord of the braves, first one, who heads over all lords from the throne podium, Ninurta, whose orders are immutable... the Asag, a boy who sucked the power of milk without ever staying with a wet nurse, a nurturing child, O my master - did not know his father, a killer from the mountains, a young man who has come forth from ....., whose face with no shame; with a rude eye, an arrogant male, (Ninurta/ Ningirsu), cheerful in his stature. My hero, you who are like a bull, I will stand beside you. My lord, who turns sympathetically to his city, who is following his mother's wishes: it has begotten seeds in the mountains and spread it far and wide. The plants have without exception named it king over them; like a great wild bull, it throws its horns amongst them. The šu, the saġkal, the esi (diorite), the usium, the kagena (hematite), and the big nu stones, its warriors, continuously come raiding the cities. For them, a shark's tooth has grown up in the mountains; it has stripped the trees. Before its might, the gods of those cities bow towards it. My lord this same creature has erected a throne podium: it is not lying inactive. Ninurta, lord, it determines the Land's lawsuits, just as you do. Who can ingest the Asag's dread pride? Who can oppose the hardness of its sulk? People are scared, fear makes the flesh crawl; their eyes are steady on it. My lord, the mountains have taken their offerings to it." Šárur continues to incite Ninurta, by enumerating his virtues and the flaws of his enemy Asag, in turn, reinforcing such instigation using the pleas of his subjects to persuade him into waging war. And the war begins, and Ninurta crushes his enemy and his armies, but Asag sends

him a sandstorm that made him unable to breathe, so his weapon, *Šarur*, rushes to Nippur to seek the help of Enlil [2].

<sup>8</sup>tukul en-ra ki ága lugal-bi-ir ġiš tuku  
 šár-úr-re en<sup>d</sup> nin-urta-ra  
 ...nibru<sup>ki</sup> -šé a-a-ni-ir .....  
 ...ni me-lám túg-gim bi in-du-.....  
 .... b a-an-lá en ur<sub>5</sub>-re-eš....  
<sup>8</sup>tukul-e ..<sup>d</sup>en-lil-ra gú mu-na-dé-e  
 ... dumu-zu-úr á-sàg .....  
 198-...12 lines missing  
 ... .. kur-kur?.....  
 ... in- da -sá? ki-bal giri? .....  
 ..... u<sub>4</sub>? nu- dib -ba igi-mu ba-ab- ġá?.....  
 ..... .. ne á? hé-en-gál en-zu gaba-zu mu-  
 un-zi [3].

191-214. The weapon which loved the lord, obedient to its master, the *Šarur* ..... for Lord Ninurta to his father in Nibru ..... The awesome splendor enveloped Ninurta like a garment, ..... bound him: therefore, the lord ..... The weapon ..... spoke to Enlil. [2]. Here, Enlil intervenes with the help of *Šarur* to change the course of the battle and help Ninurta to win and eliminate Asag. The *Šarur* in this myth is a main character who can change the course of events and can communicate. Agitation, reconnaissance, aviation, and participating in the war in a highly plotted literary context.

### 2.2.3. An-gim myth

The myth known for its beginning, *Angim*, "Ninurta's return to Nibru: a *šir-gida* to Ninurta," is a 210-line myth. The text is well preserved in both Akkadian and Sumerian, and many copies of the text on monolingual and bilingual survive from Nippur and Nineveh, reflecting the importance of the text [36]. The mythological poem for Ninurta described his return to Nippur from the mountains campaign, where he was boasting in front of his father Enlil in the *E-Kur* before returning to his temple, *Eš-umeša*. The Sumerian epic was provided with an interlinear Akkadian translation

during the second millennium. Ninurta began to enumerate his legendary weapons in the presence of the gods, the *Šarur* coming at the head of his arsenal [6].

### 2.2.4. The Anzu myth

This myth, which dates to the old Babylonian period, tells the story of how the god Ninurta defeated the monster Anzû and retrieved the Tablets of Destiny. Since Anzu had the tablet of destinies, he had efficacious incantations against any attack, and Ninurta's onslaught was stopped. Anzu ordered the oncoming arrows to return to their original elements. Ninurta sent *Šarur* back to Ea to explain this impasse. Ea sent him back with advice: cut off his wing feathers.[4] In the myth, the only mention of *Šar-ur*<sub>4</sub> here as a messenger between Enlil and Ninurta.

*issī-ma šarur amāta uma iršu*  
*šunnīšū-ma epšet tāmuru ana ea ninšīku*  
 70-71 He (Ninurta)shouted out and instructed *Šarur*: Repeat to far-sighted Ea the actions you have seen! The Lord's message is that "Ninurta was encircling Anzu" [4,38].

*šarur [u]škī[n] ilqe tēta*  
*šipir tāhāzi itbala ana ea ninšīku*  
*mimmû bēlu idbubūšu ana ea ušanni*  
*bēlum-ma ninurta anzâ lamī-ma*  
 86-89 *Šarur* bowed, took the message, and carried the battle message to far-sighted Ea. Everything the Lord had told him to Ea [38].

*issī-ma šarur amāta uma iršu*  
*šunnī šū-m a ana bēlīka amāt zikri pīya*  
*mimmû adabbubu ušur ana šāšu*  
*qablum-ma ai inūh šukun lītka*

104-107-*Šarur* bowed, took the message, and carried the battle dispatch to this Lord. Everything Ea had told him, he repeated to him. Do not let the battle slacken, and press home your victory! [38,39]. Another text from late Babylon mentioned *Šarur* among the seven "artfully crafted weapons" of the Zababa identified with Ninurta. During Marduk's upgrading, he was also able to take over the weapons from Ninurta and use them, even to exorcise demons and evil ones. 22-KI.MINA<sup>d</sup>asal-lū-ḫi niš<sup>d</sup>šár-

ur<sub>4</sub> <sup>d</sup>šár-gaz, ...a-a-bi u lim-nu-ti [40]. Asalluḫi exorcised you by Šárur and Šargaz, who fell enemies and evil ones [41]. Moreover, Šárur was mentioned among the deities of Babylon [42]. It was mentioned with Marduk's weapons <sup>d</sup>mus-te-sir-hablim ud-<sup>siä</sup>tukul-<sup>d</sup>sá.ru equated [43]. In Ashur, when Sennacherib replaced Marduk with the kingdom god Ashur, Šárur was counted among the assistants in the fight against Tiamat (K.1356: 2.7) -see the copy of the column inscription in Meissner& Rost; Luckenbill.- in the Akitu procession it preceded him [43-47]. So, we should expect that it was also used in the Assyrian king's campaigns like this for Esarhaddon against Egypt as he describes it: "I became angry like a lion, put on my armor, put the helmet, which is part of battle equipment, on my head and took hold with my hand the mighty bow and the mighty arrow which Assyria, the king of the gods, had bestowed upon me. Like an angry eagle with outstretched wings, I went at the head of my army like a flood. The merciless arrow of Assyria whizzed angrily and angry... Šárur and šár-gaz went before me." [48,49]. The deified weapons of gods, especially those of Ninurta, could play a role as protective powers of places, as seen previously in Lagash. In the "Nippur-Kompendium" [15], Šárur was mentioned as the protective "city lord" of šalammū (place at Nippur), z-19' šarur-šargaz Bel-āliya [of] šalammū in Nippur [50]. That may explain why one of the gates of Nineveh was called <sup>d</sup>šār-ūr mu šamqit ayyāb(i) Šarri "Šarur, it is who destroys the enemy of the king falls" [44, 45,51]. The deified weapon was among the "twin stars." Šárur u. Šar-gaz [52] Šárur was also identified as one of "the two stars standing on the sting of the scorpion" [20,22].

### 3. Results

Although Šárur, the legendary weapon of the god Ninurta, played a significant role in many myths, it often went unnoticed and was not commented on in some translations

and texts. It was simply one of the weapons in the god's arsenal he used in his battles. Although it was a symbol of protection more than the god himself, he would not have been placed as a sign of protection over the cities. At a time when the role of the god Ninurta as a warrior deity declined in favor of the god Marduk, the Šárur continued to play the same role in helping and protecting the god.

### 4. Discussion

This study explored the significance of the name "Šárur" and its origins, as well as the role the weapon played in the legends of *Lugal-e*, *An-gim*, and Anzu. In addition, it investigated the use of the name during the Babylonian and Assyrian periods, whether it was intended for the weapon itself or used as a name for the city gate for protection.

### 5. Conclusion

*Šárur* was a magical and powerful iconic symbol weapon of Ninurta's role as a warrior and protector in Mesopotamian mythology. The abilities of the weapon to communicate literally and convince gods and flay and explore and seek help if necessary were exceptional. In addition, *Šárur* was a sign of protection over cities, gates, and a part of the constellation, which made it a unique and multifaceted symbol. Its visualization in the literary text provided affluence to the Mesopotamian beliefs and literature.

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