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VOL. I

SUMERIAN AND SEMITIC RELIGIOUS AND HISTORICAL TEXTS

BY

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PREFACE.

The Series of Oxford Editions of Cuneiform Inscriptions which begins with this volume has been planned primarily for the purpose of publishing the tablets and inscribed monuments presented to the University of Oxford by Mr. H. WELD-BLUNDELL of Queen's College. The material contained in the earlier volumes has been obtained by Mr. WELD-BLUNDELL by purchase during his first visit to Mesopotamia in the spring to 1921 and later through the valuable assistance of Captain COOK of the Ministry of Awḳaf in Bagdad. The munificent patron of the university then decided to send out an expedition to excavate in Mesopotamia and after a prolonged conference with the writer he decided to excavate Kish, the ancient capital of Babylonia, for the University of Oxford. In view of the heavy expense involved in such a project; for the ruins of Kish consist in two great mounds, Tel-el-Aḥaimer and Umm Gharra, which revert to the oldest period of human history, we gladly accepted the generous offer of the Director of the Field Museum of Natural History (Chicago), under sanction of his Board of Trustees, to form a joint expedition. The philological material which shall accrue to Oxford and the Field Museum will be published in this Series. The Field Museum has undertaken to publish all the archaeological results. We are under no misapprehension concerning the difficult task of excavating one of the largest mounds or double mounds in Mesopotamia. It is already obvious from the experience obtained in the first year's work that the buried remains of these vast ruins cannot be obtained without long and patient exploration.

In the first season's work the temple tower Unirkidurmah was laid bare on the south eastern and north eastern sides, the platform of the temple Emete-ursag dedicated to the god Ilbaba and the goddess Innini was located and defined. The remains of restorations both of the temple and tower by Samsuiluna, Ramman-apal-idinnam and Nebuchadnezzar were found in rapid succession, and at the close of the excavations in May 1923, the excavator, Mr. MACKAY, came upon older walls of the pre-Sargonic period in the temenos area. The ziggurat which stood on the western side of the temple area was found to have been

flanked at least on the two sides adjacent to the temple by row of chambers connected by a corridor. South west of the ziggurat a few literary tablets have been recovered, which excites the hope that the temple library may possibly come to light soon. That is, however, at the time of writing only a prospect. The older and larger ruins two miles east of the temple mound have not yet been searched. Assyriologists and historians in all lands will surely respond with gratitude to the generosity of those who have undertaken the heavy and ofttimes thankless task of solving one of the most important problems connected with the history of ancient times. The writer who undertook to direct this expedition and to edit its philological and historical results, has added a burden of great responsibility to his other duties, which were already sufficient for the work of one man.

The contents of the first volume of this Series are somewhat miscellaneous; this is due to the editor's desire to edit the principal texts brought to the Ashmolean Museum by Mr. WELD-BLUNDELL in 1921—22. Volume II which shall appear almost immediately contains the large dynastic prism purchased in 1922 and other historical inscriptions. The cost of the printing of the Series is sustained at present entirely by the same patron of the university.

Oxford, Nov. 7, 1923.

S. LANGDON.

THE LEGEND OF ENMERKAR AND LUGALBANDA.

(W—B. 162.)

The text of this long poem is unusually well preserved with the exception of the first lines; the loss of these lines which might introduce the interpreter to the general situation of the myth increases the obscurity of an unusually difficult composition. The text becomes intelligible at line 18 of the first column where [Lugalbanda] replies to his mother.[1] The fragmentary section which precedes contained, therefore, an address of the goddess Innini (Ishtar) to Lugalbanda; possibly the text began by a dream in which this goddess of Erech appeared to her son, the mortal Lugalbanda. In the next lines Lugalbanda apparently describes the desperate condition of the kingdom of Erech. Enmerkar the king trembled in terror within the city and Lugalbanda, hastening from afar to his succor, is prevented by dragons who infest the mountainous passage. He finally reaches Erech and rescues Enmerkar.

If I rightly understand the situation at the beginning of Col. II, Lugalbanda here begins another speech (II 4—28), addressed to Innini in which he beseaches her to bestow blessings upon Erech, and to defend this ancient city, now 3000 years old, from the wicked Amorites. In the second part of his speech Lugalbanda refers to a journey of Innini which she seems loath to undertake. The passage is probably based upon historical verity. Innini, daughter of Anu the heaven god, was transferred to Erech from the city Dêr, an ancient halting place of Sumerian civilisation in the province Ashnunak east of the Tigris by the river Uknū. The prehistoric deities of Ashnunak were Umunbanda and his consort Ninsun, both of whom were transferred to Erech when the centre of the civilisation shifted southward to the lower part of Mesopotamia. Umunbanda or Enbanda was identified with Lugalbanda third king of the prehistoric first kingdom of Erech who is invariably described as a god. Also Dumuzi the fourth king and Gilgamish the fifth king of this dynasty were deified and became important figures in Sumerian religion. At Dêr the bisexual ophidian deity Ka-Di or Isir with whom Dumuzi or Tammuz was identified, was a title of both the old mother goddess Innini and her brother or son (Tammuz) and these two (male and female) aspects of the prehistoric vegetation deity became separate deities Tammuz and Innini, Lugalbanda and Ninsun. The cult of the earth mother and her dying brother or son was transferred to Erech from the older Sumerian cities Dêr and Ashnunak.

In the historical glosses appended to the Sumerian chronological list of early kings of the first dynasty of Erech[2] it is said that the oldest name of this city was Eanna "Temple of

[1] The expression *ama-ni-ir* "to his mother" occurs also in II 17; III 41; the subject of I 18 cannot be Enmerkar for he is repeatedly described here as the son of Shamash.

[2] See Poebel, *Historical Texts*, p. 74.

heaven" where Meskingašer founded a Sumerian kingdom about 5000 B.C.[1] Obviously the prehistoric foundation here was strictly religious consisting in simply a sacred institution for the cult of the heaven god and the deities associated with him, all of whom were transferred from the older northern cities. Meskingašer is described as the son of Shamash. He ruled 325 years and is reputed to have been translated to heaven. He was succeeded by his son Enmerkar who is mentioned in this poem. The poem describes him as the "son of Shamash." The chronological list says of him that he built the city Unug "The vast abode," a name corrupted into Uruk, the Biblical Erech and reigned 420 years. The deified Lugalbanda, the shepherd, who according to the poem came to rescue Enmerkar from his foes, succeeded to the throne and reigned 1200 years. The journey of Innini, referred to in the address of Lugalbanda, probably means her migration from Dêr to Erech and Kullab, a quarter of the greater city. Lugalbanda himself came to Erech from the same province.

At Col. II 30 Innini begins her reply to Lugalbanda; she describes him as "the brother of their father and their friend." Now Lugalbanda was in fact a type of Isir or Tammuz, the dying god of prehistoric Sumerian religion, and the brother or son of Innini. He like Tammuz was only a deified king who was identified with dying god Abu, Isir, Ama-ušumgal, of Sumerian religion. The phrase employed in this poem is, however, extremely obscure. Innini, Ninsun, Ninlil, Bau, Aruru are all types of a prehistoric unmarried earth-mother, and the earth-god Enlil is said to have been her brother.[2] The "brother of their father" would then mean that Lugalbanda was supposed to be the brother of Enlil, who according to Nippurian theology assisted in the creation of mankind and is constantly referred to in religious texts as "Father Enlil."[3] Innini in her address (II 30—36) assures victory to Enmerkar and promises to go herself to Kullab.

Lugalbanda's reply begins at line 37 of column two without the usual literary introduction. He complains of Innini's disregard for her people. In fact she bears the reputation of a goddess fickle in love and easily offended in the entire history of Sumero-Babylonian religion. But Lugalbanda's address (II 37—III 4) turns to the better aspect of her character. She, the protecting genius of mankind, will comfort her people with counsel, that man revoke not his plight to man, and the demons will flee before her shining light. With line five of column three of the poem begins a passage (III 5—18) in which Lugalbanda's expedition to relieve Erech and subdue far away lands is described. Innini remained faithful to Erech and fled not from its sanctuaries. She looked proudly upon Lugalbanda as upon her own lover Ama-ušumgal. At this point there is an obscure reference to Shuruppak, a city north of Erech in Sumer, reputed to have been one of the five cities which existed before the Flood. Here Zi-udsuddu, last of the prediluvian kings, built the ship on which mankind survived the destruction of the world by the deluge. The city is mentioned again in Col. IV 34—41, where Innini promises its restoration and "they with the breath of life in Shuruppak" should find peace again. Innini apparently remonstrates with Lugalbanda (III 22—3) for desiring to change the capital to Shuruppak.

Lugalbanda, now triumphantly received by the great goddess at Erech, begins (III 25) a long address to Innini. Enmerkar, son of Shamash and brother of Innini, had been chosen for the kingdom by the goddess herself. In this speech (III 25—IV 12), Lugalbanda repeats *verbatim* twenty-three lines of his earlier address to Innini (II 6—28=III 30—IV 12), beseeching her to

[1] See the Journal of Egyptian Archaeology VII 151.

[2] See *Poème Sumérien du Paradis*, p. 23, n. 1.

[3] See *ibid.*, p. 22.

prosper the founding of Erech, to transfer her cult to that city, and to assist his arms in battle. This petition, originally addressed by Lugalbanda to his mother at Dêr, before they had migrated to Erech and had delivered Enmerkar, is not appropriate to the situation after the victory, but this fact did not disturb the ancient poet.

The poem ends with the reply to Innini (IV 15—41). Erech shall enjoy prosperity under Enmerkar, but if she find offence in Erech she will return to Dêr.

In brief, the theme of this long poem is based upon two historical traditions. (1) Lugalbanda of Dêr came to the assistance of the new Sumerian settlement at Erech which had become the champion of Sumerian civilisation and the capital of Sumer and Accad. The old Semitic kingdom of Kish had been subdued, but Enmerkar, the second king of the Erech dynasty, was in sore distress. His danger excited the patriotism of the older Sumerian cities in the north and they came to his aid. (2) The Sumerian cults of Dêr and Ashnunak were imitated at Erech which henceforth became the centre of the worship of Anu and Innini. It is possible that the recovery of this semi-mythological poem concerning Enmerkar and Lugalbanda may assist in the future interpretation of the epic of Gilgamish.

W—B. 162. Col. I.

10. . . . . *áš-ba KU ?? ba-ab-* [ ]	10. . . . .
11. [ ] *ǧar-sag-ga*[1] *im-me-ri-bal-*[*bal*]	11. . . . .
12. [ ]-*ám*[ ]-*gál-la-*[ ]	12. . . . .
13. [ ] *Šurubbak*	13. . . . .
14. [ ] *Unug(ki)-bi*[-]*ab-dun-dun*	14. . . . .
15. [ ]-*gi bar-bar-ri im-gim ní-ám*	15. . . . .
16. [*ní-bi-e*[2]] *im-mu-a gín-na-gîm*[3]	16. In fear go thou voluntarily.[4]
17. [ ] *Šurubbak dúg-dúg sil-bi ba-nàg*	17. . . . .
18. *ud ba-zal-zal ud ba-gid-gid-mu ama-ni-ir ba-gí*	18. The day dawned and when it lengthened to his mother he replied.
19. *d.En-sîg-ga an-na ba-e- è*	19. "Ensigga hath caused thee to transcend all on high.
20. *a-šag-ga igi-ba-ab-ǧul IM-SU-e ne-ib-uš*[5]	20. In the fields evil . . . . . and . . . . . pursues."
21. *ni-bi-e im-mu-a gín-na-gim*	21. As one who goes in fear voluntarily,
22. *kaskal-la ki-ba-ni-ib- uš*	22. Upon the road he set forth.
23. *giš-gir kur-ra-ge ba-ni-ib- UD*	23. The scorpion (?) of the mountain . . . . .
24. *ušumgal ur-bi mu-un- tag-tag- gi*	24. The python also approached hard by.
25. *galu-eri-šú du-ù nu- tub-ba*[6]	25. Unto the inhabitants of the city though going he came not;

[1] Cf. Col. III 11.

[2] Cf. l. 21 and PBS. 1 Part 2 No. 104 Obv. 4, *ní-bi-a;* PBS. X, No. 19, 25; Gudea, Cyl. A 12, 5.

[3] For this emphatic verbal suffix, *gim, gin,* v. PBS. X 282 n. 3.

[4] Cf. *Sum. Gr.* p. 113 n. 4.

[5] Cf. PBS. V 26 Obv. 17.

[6] *tub,* probably a variant of *dib* = *ba'u.*

26. *Kullab-šu du-ù sag-nu-mu-un-na-ab-sum-mu*	26. Unto Kullab though going he hastened not.
27. *šab-ba En-me-ir-kar dumu* ^{d}*Babbar-ge*	27. Therein Enmerkar, son of Shamash,
28. *ní-ba-ni-in-te zi-ba-ni-in-ir za-pa-ág-bi ba-ni-in-idim*	28. trembled in fear, he sorrowed and his wailing was loud.
29. *galu-eri-šú mu-un-gí-gí a-ki mu-ši-kin-kin*	29. Unto the inhabitants of the city he turned, *a messenger* he sent.
30. *Kullab-šú mu-un-gí-gí a-ki mu-ši-kin-kin*	30. Unto Kullab he turned, *a messenger* he sent.
31. *ka-sìr igi-bar-ra-ka mu-un-ed*	31. Troops of reconnoitre he sent forth.
32. *galu-eri-šú mà-e ga-rá nu-mu-un-na-ab-bi*	32. Unto the inhabitants "Verily I go" he said not.
33. *20 gū-ma*[1]*-šú ki-kuš-lu-ŭb-gar-ra*[2] *gù-mu-un-ed*[3]	33. Unto 20 leaders he entrusted the army.
34. *galu-eri-šú ma-e ga-rá nu-mu-na-ab-bi*	34. Unto the inhabitants "Verily I go" he said not.
35. *ka-sìr igi-bar-ra mu-un-ed keš-da-dúg*	35. Troops of reconnoitre he sent forth . . . .
36. ^{d}*Lugal-ban-da gir kalam-mà mu-na-an-zi gù-mu-na-de-a*	36. Lugalbanda came up by the way of the Land and to him he called.
37. . . . . *mu-e eri-šú ga-rá galu nam-mu-da-du*	37. . . . . to the city "Verily I go" to no one be said.
38. . . . . *gal-mu-dé ga-rá galu nam-mu-da-du*	38. . . . . to my . . . . "Verily I go" to no one be said.
39. . . . . *na eri-šú ni-du-un*[4] *galu na-e-da-du*	39. ". . . . . into the city he entered" shalt thou to none say.
40. *Kullab-šú en-ne ni-du-un galu na-e-da-du*	40. "Into Kullab . . . . . he entered" shalt thou to none say.
41. . . . . *an-na zi-ki-a ni-*	41. . . . .

Col. II.

1. . . . . *-ra ba-ra-ed*	1. . . . . to . . . . . he went not up,
2. . . . . *En-me-*[*ir-kar*] *dumu* ^{d}*Babbar-ge*	2. . . . . Enmerkar, son of Shamash,
3. [*azag*] ^{d}*Innini-ge* . . . . . *ni-in-dúg*	3. To the holy Innini said(?):
4. . . . . *nin-mu kug* ^{d}*Innini-ge*	4. ". . . . . my lady, holy Innini,
5. [*kur-mūš-ta*] *šag-kug-ga-ni-a ǧe-im-ma-ni-pad-dé*	5. [in the glorious mountain] hath chosen (me) in her pure heart.[5]
6. [*Unug-ga*] *bunin ǧe-me-ám a ǧe-im-de-a*	6. In Erech let a fountain be and water be poured out.[6]

[1] *gū-ma*, a kind of ox-herd, RTC. 27 I 3, is usually written *gu-ma*; v. PBS. X 317, 20; *Poème du Paradis*, 180, 11 and p. 269.

[2] This ideogram is usually read *ugnim*, Br. 9647, but the phonetic variant *ŭb* for *úb* and the phonetic complement *ra* indicate the ordinary value of the signs. Cf. RA. 15, 5, 42.

[3] Cf. *gù-ba-a* = *gù-ba-è*, she speaks, RA. 7, 108 II 1 and Gudea, Cyl. A 20, 8.

[4] For *dun* = *erēbu*; v. IV R. 20, 17; 28 A 21; K. 2871, 13 = Ebeling, KAR. 14 I 34; IV R. 17 A 45.

[5] See Col. III 28.

[6] Lines II 6—29 are repeated in III 30—IV 13.

7. [*parim*][1] *ǧe-me-ám* ^{giš}*A-TU-GAB-LIŠ ǧe-mú-ám*
8. *giš-gi ǧe-me-ám gi-sún*[3] *gi-ǧenbur*[4] *ǧe-mú-ám*
9. ^{d}*En-ki lugal Eridug-ga-ge*
10. *gi-sún-bi ǧa-ma-an-zí*[5] *a-bi ǧa-ma-an-til*[6]
11. *mu 50-uš ǧu-mu-sá mu 50-uš ǧu-mu-dū*
12. *Ki-en-gi Uri nigin-ba*
13. *mar-rû galu še-nu-zu ǧu-mu-zi*
14. *bád Unug-ga gu-ǧu-na-dím edin-na ǧe-ni-lá-lal*
15. *i-ri-a-ba*[7] *ki-gál-la-ba ǧi-li*[8]*-mu ba-til*
16. *áb-šilam-ma amar-bi lá-a-gim erin-mu mu-da-lal*
17. *dumu ama-ni-ir ǧul-gig eri-ta é-a-gîn*
18. *nin nin-mu kug* ^{d}*Innini-ge síg Kullab-ge ki-dúr-ra* . . . .
19. *ud-da eri-ni ki-ǧa-ba-an-ág-gà a-ra-ǧul ǧa-ma-* . . . .
20. *é eri-da a-na-áš-ám da-lal-e-*[*en*]
21. *ud-da eri-ni ǧul-ǧa-ba*[9]*-gig-gà a-ra ki-ǧa-ba-*[*an-ág*?]
22. *é eri-da a-na-aš-ám*[10] *da-lal-e-*[*en*]

7. Let earth foundations exist and the *ṣarbatu*[2] tree spring up.
8. Let reeds exist, let grass and ripening grain spring up.
9. May Enki, lord of Erech,
10. its verdure make good and cause its waters to give life.
11. 3000 years are past, in 3000 years verily it has been built.
12. In Sumer and Accad altogether
13. the wicked Amorite shall it expel.
14. May the wall of Erech be loftily built, and the (nether) plain may it join upon.
15. Its . . . . . and its . . . . . my riches shall . . . . . .
16. Like a cow that gazes upon her calf I look upon my warriors."
17. The son to his mother as to one who causes distress to depart from the city (continued to say):
18. The lady, my lady, holy Innini, the brick walls of Kullab . . . . . .
19. If her city truly she loves, and the painful journey truly she . . . . . .
20. The temple of the city why has she despised?
21. If truly she hates (not) her city and to the journey she *consents*,
22. The temple of the city why has she despised?

[1] Restored from Col. III 31. For *parim* = *nabalu* and *parimu*, v. VAB. IV 106, 20 and 180, 65. *parim* is a literal rendering of the two parts of this sign *pa-rím*.

[2] Concerning this important tree in Sumerian mythology, v. Meissner in MVAG. 1913, Part 2, 61—3. Meissner suggests "mulberry." Perhaps "ash;" v. AJSL. 39, 285.

[3] The reading is established by *gi-sún-ni gi na-ù-tud*, "The glades produce not reeds," SBP. 334, 16; in the parallel passage, CT. 13, 37, 25, *gi-sún gi-ǧenbur* = *uššu udittu*, grass and ripe grain stalks. On the other hand *gi-sún* is rendered by *udîtu*, Ebeling, KAR. 16, 33, in a passage where *gi-sún* has the meaning "basin, canal," and is not properly rendered there.

[4] *gi-KAK* for *gi-ŠE-KAK*?

[5] Text *AD*! but see III 33; *zi* for *zi-ib* = *ṭâbu*. Cf. SBP. 116, 31.

[6] Var. III 33, *til*.

[7] Var. III 38, *i-ri-ba*; *i-ri-a*, *i-ri* is an unknown word, hardly for *e-ri-a*, ruins. Perhaps for *erim* = *išittu*, sanctuary.

[8] *ǧi-li* is employed with *til* in *ǧi-li-bi nu-til-la* = *ša kuzub-šu la ḳatû*, whose splendor is inexhaustible, ATU. I 285, 11 and cf. SBH. 101, 50.

[9] Also IV 5 omits *ra*! A negative meaning is imposed by the context.

[10] See below, l. 37.

23. *nu gál-gig-gi* ^{d}*Im-dugud-(ǧu)*[1] *amar-ra-gim*	23. . . . . the divine Zû-bird like . . . . .
24. *ní-te-a-ni PA-um-ma-an-SAG* (?)	24. . . . .
25. [*mudur*]*-kug-ga-ni-a um-ma-an-šub-bi*	25. with her sacred scepter will she *overthrow*.
26. *síg Kullab-šú ǧe-im-ma-ni-in-ṭu-ri-en*	26. Into brick-walled Kullab mayest thou enter.
27. *é-gid-da*[2]*-mu ud-dé ba-gub*[3]	27. My long bow like a scorching wind shall stand.
28. ^{kuš}*E-TUM-UR*[4]*-mu ud-dé e- ? -ri*	28. My shield like a scorching wind . . . ."
29. *nin nin-mu kug* ^{d}*Innini-ra*[5] *ūr-gim*[6] *gù-mu-na-ab-bi*	29. The lady, my lady, holy Innini thus spoke:
30. *kug* ^{d}*Lugal-ban-da é-gal-ta im-ma-da-ta-ed*[7]	30. "Holy Lugalbanda from the palace shall go forth with them,
31. *šeš a-a-ne-ne ku-li-ne-ne*	31. The brother of their father and their friend,
32. *ur-girim ur-ra-gim ǧu-um ǧa-mu-un-ši-ib-za-na-aš*	32. He the swift lion like a lion the assassin will *destroy*.
33. *dun-girim dun-tu-ra-gim rab mu-un-na-ta-ed*	33. He the swift boar like a *wild*-boar the tyrant will expel.
34. *en-ra Unug-šú gi-mu-un-ši-ib*	34. Let this lord return to Erech,
35. *En-me-ir-kar dumu* ^{d}*Babbar-ge*	35. Enmerkar, son of Shamash.
36. *Kullab-šú áš-mu-dé ga-rá galu nam-mu-da-rá a-gim mu-un-ni-dúg*	36. Unto Kullab alone I go and no one with me goes." So she said.
37. *a-na-áš-am*[8] *sag-ba-ra-mu-e-da-ab-uš*[9]	37. "Why art thou not faithful?
38. *galu ag-giš-ra-gim erin-e ge-im-tāg-nam*	38. Like one who makes carnage she abandoned the yeomen.
39. *dingir ǧul-šág-ga me-nam mu-da-da-gub-bu-nam*	39. Thou art a kind joy-bringer who standeth by.

Col. III.

1. *lamma šág-ga*[10] *me-nam mu-na-gín-na-ám*	1. Thou art a kind protecting genius who giveth confidence.
2. *galu ka-áš-gal galu áš-kud-du*[11] *me-e* (?)	2. A mighty counselor, an adviser *thou art*,

[1] The Zû-bird is mentioned in connection with ^{d}Lugalbanda in PBS. V No. 16 Obv. 9. 13. 16. Rev. 14; note *ibid. amar* ^{d} Im-dugud (ǧu).

[2] *é-gid-da* = *á-gid-da*, rendered by *ariktu*, IV R. 18* Col. III 7. The Var. Col. IV 11 has the ordinary word *giš gid-da*.

[3] Cf. the title of Shamash, ^{d} Ud-de-gub-ba, CT. 24, 31, 66.

[4] Col. IV 12, *E-BU-UR*. Cf. RA. 12, 79, 17.

[5] Var. IV 13, *ge*. See *Sum. Gr.* § 163, and for *ra* emphatic, cf. BE. 29 No. 7, 21 with IV R. 13*a*, 12, *ra* Var. of *ge*.

[6] Col. IV 13 omits *ūr-gim* = *kiam*, PBS. V 152 XII 8. Cf. Barton, *Miscel. Insers.* 9, 4.

[7] V. *Sum. Gr.* § 201.

[8] Cf. PBS. I, Part 2, No. 96, 1+10.

[9] See RA. 15, 211, note on *pûta ummudu*.

[10] *AN-ḪUL* and *LAMMA* are synonyms. Cf. *dingir-ǧul* in King, *Magic*, 12, 105 and BE. 31, No. 35, 2.

[11] Cf. *Poème du Paradis*, 170, 20; IV R. 21* *b* 34.

3.	*galu-bi galu-ra nu-gí-gí-dé ba-ra-gí-gi*	3. That man to revoke not (his plight) to man turn not.
4.	*ud-zal-li-in-zu-ta ba-ra-da-làg-gi-en-za-na*	4. When thou shinest forth, may you flee away."[1]
5.	*^{d}Lugal-ban-da šag-ka-silim šeš-a-ne-ne-ka*	5. Lugalbanda, he of joyful heart, the brother of their father,
6.	*šag-pa*[2] *ku-li-ne-ne-ka*[3]	6. the sagacious, their companion,
7.	*ninda-kaskal-ka-ni nu-um-ka-aš*	7. food for his journey *asked* not.
8.	*^{giš}ku-a-ni* [?]*-bi šu-im-ma-an-ti*	8. His weapon . . . . ly he seized.
9.	*kur ùr-*[ ]*-bád-da ma-du-um-e*	9. The foreign land . . . . .
10.	*zag-an DU an-ta sag-an DU an-na-ta*	10. *To the boundaries of heaven . . . . . the zenith* (?) *of heaven* . . . . .
11.	*ǧar-sag-5 ǧar-sag-6 ǧar-sag-7 im-me-ri-bal-bal*	11. Unto the five mountains, the six mountains, the seven mountains he penetrated.
12.	*gig-par-a é-eri-dá kug ^{d}Innina-ge nu-um-ma-kar-áš*[4]	12. In the dark chamber from the temple of the city holy Innini they caused not to flee.
13.	*síg Kullab-šú gir ǧul-la mi-ni-in-gub*	13. Unto brick-walled Kullab gladly she directed her foot-steps.
14.	*nin-à-ni kug ^{d}Innini-ge*	14. His lady, holy Innini,
15.	*zíd-da ga-na-an-ǧun*[5] *gil*[6]*-ki-a*[7] *mu-un-dé-za*	15. faithfully was appeased, with treasures she was satiated.
16.	*igi šag-ǧul-la ^{d}Innini-ge*	16. As with a glad heart Innini
17.	*sàb-ba Ama-ušumgal-an-na-ra mu-un-ši-bar-ra-gim*[9]	17. looks upon the shepherd Ama-ušumgal[8] the heavenly,
18.	*kug ^{d}Lugal-ban-da mu-un-ši-in-bar*	18. upon the holy Lugalbanda she looked.
19.	*gù šag-ǧul-*[*la*] *^{d}Innini-ge*	19. As with glad heart Innini
20.	*dumu-ni . . . . . mu-un-na-de-a-gim*	20. to her son [*the healer*] speaks,
21.	[*kug*] *^{d}*[*Lugal-ban-*]*da mu-un-na-da-de-a*	21. to the holy Lugalbanda she spoke:
22.	*eri-ta á-ág-gà a-na-áš mu-é-túm*[10]	22. "From the city why bringest thou a message
23.	*Šurubbak áš-zu-dé*[11] *a-gim im-da-du-en*	23. to Shuruppak, thou alone?" So she spoke.

[1] The line is apparently taken from an incantation text; cf. CT. 16, 25, 39.

[2] This word is probably distinct from *šag-sīg* = *zurub libbi*, distress, SAI. 6022; PBS. X 256, 13; *šutaktumu*, RA. 10, 79, 5. For *šag-pa* = *māliku*, cf. CT. 16, 44, 80, *šag-bi mu-un-da-ab-pa-pa* = *imtallik*.

[3] *ka* is superfluous here and due to dittography.

[4] For *aš* plural, v. *Sum. Gr.* p. 167 n. 7; *Poème du Paradis*, 145, 27—8.

[5] Cf. SBP. 274, 2.

[6] For this sign, v. PBS. I 101 II 5; BE. 31, No. 16 I 11.

[7] Probably the original of *gilsa-a* = *šukuttu*. For the change *ki* > *si* > *sa*, v. *Sum. Gr.* § 40b and *ki-gab* SBP. 200, 18 = *sa-ba* KL. No. 2 Rev. I 39; *nú-gí-a* = *nu-sá*, SBP. 82, 52 = 158, 58.

[8] I. e. Tammuz, the son of Innini.

[9] The clause contains a grammatical construction which is new. Here *gim* is construed with the entire phrase which is regarded as a noun, and the whole phrase has then the force of an adverbial clause. The verb *igi-bar* has the subject and object and adverbial phrase inserted between its elements.

[10] Cf. Radau, *Miscel.* 20, 2; BE. 30, 6 IV 11.

[11] See also above II 36.

24. *kug* $^{d.}$*Lugal-ban-da mu-na-ni-ib-gí-gí*	24. The holy Lugal-banda replied to her:
25. *šeš-zu a-na be-in-dúg a-na be-in-de*[1]	25. "What has thy brother spoken, what has he commanded?
26. *En-me-ir-kar dumu* $^{d.}$*Babbar-ge a-na be-in-dúg a-na be-de*	26. Enmerkar, the son of Shamash—what has he spoken, what has he commanded?
27. *ki ud-ba*[2] *nin nin-mu kug* $^{d.}$*Innini-ge*	27. Where once the lady, my lady, holy Innini,
28. *kur-mūš-ta šag azag-ga-ni-a ǧe-im-ma-ni-pad-dé*	28. in the glorious mountain chose (him) in her pure heart,
29. *síg Kullab-šú ǧe-im-ma-ni-tu-ri*	29. into brick-walled Kullab may she enter.
30. *Unug-ga bunin ǧe-me-ám a ǧe-im-de-a*	30. In Erech let a fountain be and water be poured out.
31. *parim ǧe-me-ám* ^{giš}*A-TU-GAB-LIŠ ǧe-mú-ám*	31. Let earth foundations exist and the *ṣarbatu*-tree spring up.
32. *giš-gi ǧe-me-ám gí-sún gi-ǧenbur ǧe-mú-am*	32. Let reeds exist, let grass and ripening grain spring up.
33. $^{d.}$*En-ki lugal Eridug- ga- ge*	33. May Enki, lord of Erech,
34. *gi-sún-bi ǧa-ma-zí a-bi ǧa-ma-an-til*	34. its verdure make good and cause its waters to give life.
35. *mu 50-uš* [*ǧu*][3]*-mu-sá mu-50-uš ǧu-mu-dū*	35. 3000 years are past, in 3000 years verily it has been built.
36. *Ki-en-gi Uri nigin-na-a-ba*	36. In Sumer and Accad altogether
37. *mar-rû galu še-nu-zu ǧu-mu-un-zi*	37. the wicked Amorite shall he expel.
38. *bád Unug-ga gu-ǧu-na-dím edin-e ǧe-ni-lá-lal*	38. May the wall of Erech be loftily built and the (nether) plain may it join upon.
39. *i-ri-ba ki-gál-la-ba ǧi-li-mu ba-til*	39. Its . . . . . and its . . . . . my riches shall . . . . .
40. *áb-šilam-ma amar-bi lá-gim erin-*[*mu*][4] *mu-da-lal*	40. Like a cow that gazes upon her calf I look upon my warriors.
41. [*dumu ama-ni-ir*] *ǧul-gig eri-ki-ta è-a-gim*	41. The son to his mother as to one who causes distress to depart from the city (continued to say):

Col. IV.

1. *nin nin-mu kug* $^{d.}$*Innini-*[*ge*]	1. The lady, my lady, holy Innini,
2. *síg Kullab-šú šu* . . . . . [5]	2. unto brick-walled Kullab . . . . .
3. *ud-da eri-ni ki-ǧa-ba-*[*an-ág-gà a-ra-ǧul ǧa-ma* . . . . . .]	3. If her city truly she loves and the painful journey truly she . . . . .
4. *é eri-da a-na-áš-ám da-*[*lal-e-en*]	4. The temple of the city why has she despised?

[1] The scribe made this sign correctly after the old monumental form in line 21, but in lines 25—6 the cursive form employed at Ellasar is adopted. See Grice, *Yale Series* V 119, 21 &c.

[2] See BL. p. 46 n. 2.

[3] Omitted in the original.

[4] Omitted on the original.

[5] Col. II 18 has a different text.

5.	*ud-da eri-ni ǧul-ǧa-ba-gig-[gà a-ra ki-ǧa-ba-an-ág]*	5. If truly she hates not (?) her city and to the journey she consents,
6.	*é eri-da a-na-áš-ám da-lal-[e-en]*	6. The temple of the city why has she despised?
7.	*nu gál-gig-gi* $^{d.}$*Im-dugud-(ǧu) amar-ra-[gim]*	7. . . . . the divine Zû-bird like . . . . .
8.	*ní-te-ni PA-um-ma-an-[SAG?]*	8. . . . .
9.	*mudur-kug-ga-ni-a um-ma-an-šub-bi*	9. with her sacred scepter will she *overthrow.*
10.	*síg Kullab-šú ǧe-im-ma-ni-[in-tu-ri-en]*	10. Into brick-walled Kullab mayest thou enter.
11.	*giš-gid-da-mu ud-dé ba-gub*	11. My long bow like a scorching wind shall stand.
12.	^{kuš}*E-BU-UR-mu ud-dé*	12. My shield like a scorching wind . . . ."
13.	*nin nin-mu kug* $^{d.}$*Innini-ge gù-[mu-na-ab-bi]*	13. The lady, my lady, holy Innini spoke:
14.	*kug* $^{d.}$*Innini-ge mu-na-ni-ib-[gí-gí]*	14. Holy Innini to him replied:
15.	*i-ne-šú íd-šin-na a*	15. "Now the cleansing river water . . . . .
16.	*íd* ^{kuš}*A-EDIN-LAL*[1] *zagin dingir*	16. The river, the clean water jar of . . . . .
17.	*kun-bi ki a-ki-a*[2] *bi*	17. Its reservoir where the waters of the earth . . . . .
18.	*essad-e ú-lùl-e*[3] *ni-*	18. The keeper of the fisheries the . . . . .
19.	*kin-dumu(ǧa) ú-i-li a* . . . . . *in-nag-e*	19. . . . .
20.	*giš-urin-(ǧa) an-sukud kun- e*	20. The spear fish . . . . .
21.	*šáb-ba e-ne ǧul-la* . . . . . ? *-bi* . . . . . *e*	21. Therein . . . . .
22.	*kun* . . . . . *-ib-ri-e*	22. The reservoir . . . . .
23.	^{giš}*šinig* . . . . . *a-bi*	23. Tamarisk . . . . .
24.	*bunin-bi* . . . . . *nag-e*	24. Its fountain . . . . . shall give to drink.
25.	*áš-bi dū-dū áš-bi dū-dū*	25. . . . .
26.	^{giš}*šinig* . . . . . *áš-bi dū-dū*	26. The tamarisk . . . . .
27.	*En-me-kar dumu* $^{d.}$*Babbar-ge*	27. Enmekar, son of Shamash,
28.	^{giš}*šinig un-sīg* ^{giš}*bunin-šú un-dím*	28. the tamarisk shall plant, in the fountain he shall set it.
29.	*gi* . . . . . *ki-kug-ga ur-ba mi-ni-sir ki*[4]*-im-ma-an-ti*	29. The reed . . . . . in a pure place shall strike deep its root, and *in earth it shall find life.*
30.	*giš-urin(ǧa) an-sukud-kun-e šab-ba ù-ba-ra-è-a*	30. The spear fish . . . . . therein . . . . .
31.	*ǧa-bi un-ku-un-ne UN BU*	31. The fish . . . . .
32.	*da-an-kar da-ag* $^{d.}$ *Innina-ka ù-be-in-nag*	32. . . . . of Innini drink.
33.	*erin-ni šu-bi ǧe-en-ḪAR ni-ib-súg-súg*	33. His warriors may his hand . . . . . as they hasten (?).

[1] Cf. *nâd mê*, King, *Magic* 53, Rev. 17.

[2] See RA. 12, 29 n. 1.

[3] *ù-lál-e* also in W. B. 161 III 9 after *suǧur*-fish; see *ibid.*, note.

[4] Text clearly *šu*.

34. *zi Šurubbak-(ki) ka-lu-la ǧe-ni-in*-nad (?)	34. May they with the breath of life in Shuruppak *repose* in . . . . .
35. *eri ki-kug-gim e-kug-gim ù-be-in-ku*	35. May the city like a consecrated place, like a consecrated temple abide.
36. *zagin-gim ma bi-za*[1]*-gim*	36. Like a thing that is pure, like a carnival house may it abide,
37. *eri-da ù-be-lal Dêr-(ki)ni-ib-* ? ?	37. If the city I dislike and *to Dêr return* (??),
38. *Šurubbak-(ki) ama-dúb ama-dúb-ba šu-ǧu-mu-ra-nigin*	38. Of Shuruppak *the desolated sanctuary,* her desolated sanctuary I will repent me of;
39. *Šurubbak-(ki) zag-è-a-bi* ^{dāg}*zagin-a ru-am*	39. Shuruppak whose exit was carved in lapis lazuli;
40. *bád-bi síg sag-zi-bi ǧuš-a ní-bi im-an-na*[2]	40. Its wall and its *rampart* splendidly and awefully arise;
41. *kur ǧa-šu-úr-ra sag-im-KID-ám*	41. Like the cedar mountains it . . . . . ."
42. *kug* $^{d.}$*Lugal-ban-da zag-sal.*	42. O praise the holy Lugalbanda.

[1] Cf. RA. 12, 77, 7.

[2] *anna* is apparently a clear example of the verb *an* = *aṣû*, Var. of *en*, *ed*. See my note on *gú-an-na*, JRAS. 1920, 328. Cf. *bád-gal* . . . . . *ní-bi-šú è-a*, SAK. 212 b) II 6.

A HYMN TO ENLIL-BANI.

(W—B. 160.)

W—B. 160 is a six sided prism pierced perpendicularly by a round hole, and carries altogether about 175 lines, constituting the longest document now published concerning Enlil-bani, eleventh king of the Isin dynasty (2201—2177 B. C.).

The tablet is dated in the 17th (?) year of Samsu-iluna, 2063 (?) B. C., or more than a century after the reign of Enlil-bani. The prism was recovered at Ellasar and proves apparently that these hymns to famous deified kings of the preceding period continued in use under the rulers of the Semitic kingdom of Babylon, or at any rate excited the religious and literary interest of the scribes in the older Sumerian cities of that period. A fragment of a hymn to the same king is published in my *Historical and Religious Texts*, No. 38.[1]

Two Babylonian chronicles preserve a tradition that Enlil-bani was not the son of his predecessor Girra-imitti, but a gardener who was placed upon the throne by his predecessor to continue the dynasty (there being no heir to perpetuate the line).[2] For tablets dated in his reign see *Sumerian Grammar*, p. 17; CHIERA, PBS. VIII, p. 70 and SCHEIL, RA. 14, 151.

W—B. 160. Col. I.

7.	*ud kur-kur-a-*	*ge*	7. Light of the lands.
8.	*nam-nun-n[a*	]-*a* (?)	8. In princely power . . . . .
9.	*me-šar gú-*	*ed*	9. Who the totality of decrees *putteth on.*
10.	*zag an-*	*ki*	10. Unto the boundary of heaven and earth,
11.	*uku-dagal dúr-ru-*	*na*	11. The wide dwelling peoples he caused to dwell.
12.	*igi-duǧ*[3] *d.En-[lil-la-ge]*		12. The favorite of Enlil.
13.	*d.Nin-lil*		13. Whom Ninlil . . . . .
14.	*mudur*		14. A scepter . . . . .
15.	*me-dím*		15. . . . .
16.	maǧ (?)	šibir (?)	16. *A far famed staff.*
17.	*uku šár-gal*[4]	*ba-e-*	17. The multitude of people thou . . . . .
18.	*d.En-lil*	. . . . .	18. Whom Enlil . . . . .
19.	*dumu-maǧ d.Sin-*	ge	19. Far-famed son of Sin.

[1] See Obv. 10.

[2] KING, *Chronicles concerning early Babylonian Kings* II 12+15.

[3] *niš êni.*

[4] Literally "a great *sar*" = 2.160.000. See *Sum. Gr.* 120 n. 1. Cf. the title of Anu, *d* Šár-gal = *ša kiššat šamê irṣitim*, CT. 24, 19, 3.

20. *sib-maš*[1]	. . . . .	20. The . . . . . shepherd of . . . . .
21. *nig zi-gál*	*DU* - ? - *mu*	21. Them with the breath of life thou . . . .
22. *an-dûl-*	*dagal*	22. The vast shadow which
23. *kur-kur-ri*	*si-a*	23. filleth the lands.
24. *nun-maǧ-*	*di*	24. The grand prince,
25. *An-gal-e*[2]	*pad-da*	25. Whom great Anu named.
26. *ama-gal* $^{d.}$*Ni*[*n-tud* tud-da]		26. Whom the great mother Nintud [*bore*].
27. *nir-gál*	. . . . .	27. The heroic . . . . .
28. $^{d.}$*En-lil-*	*ba-ni*	28. Enlil-bani
29. *nir-ǧu-mu-un-gál-e-en*		29. Thee may she encourage.
30. *dúg-* *dúg-*	*ga*[3]	30. With sweet words,
31. *sub*[4] *enim-ma* *šág*		31. And prayers which render the (divine) commands favorable

Col. II.

1.		1. [May she before Enlil
2.		2. [. . . . . intercede . . . . . for thee.]
3.	*kug* $^{d.}$*Innini-ka*	3. Thee the . . . . . of holy Innini
4. $^{d.}$*Asar-* *lù-*	*dug*	4. Marduk
5. *giš-túg-geštug* *mu-ra-an-* ?		5. Wisdom unto thee has . . . . .
6. $^{d.}$*Nidaba*		6. Nidaba,
7. *nin-dingir* $^{d.}$*Nidaba-e*		7. The priestess Nidaba,
8. *bur-* *šu-*	*um*[5]	8. The grey haired,
9. *ušbar*(*bar*)[6] $^{d.}$*En-lil*-[*la-ge*]		9. Mother-in-law of Enlil,
10. *nin* ? *-ba*		10. The queen who . . . . .
11. . . . . *zi ù-*		11. . . . .
12. . . . . *TUN*		12. . . . .
13. . . . . *sa*		13. . . . .
14. . . . . 15.	bu-*ma*	14—15. . . . .
16.	*nam-ti-la-ka*	16. . . . . of life.
17.	*be-in-DU*	17. . . . .
18.	*gí-gí*	18. . . . .

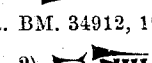
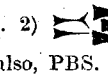
[1] Cf. RTC. 27 II 1; DP. 113 XI.

[2] Or read $^{d.}$*Gal-e* = *Anu*. Cf. $^{d.}$*Gu-la*, "The great god," SBP. 12, 3; 38, 3, *et passim*.

[3] Cf. PBS. X 258, 13.

[4] Written *KA* + *NUN*.

[5] *buršum* is rendered into Semitic by the loan-word *puršumu*, a cup bearer, an office apparently confined to old men and women. Nidaba is called the *puršumtu* of Nippur, PSBA. 1911, 86, 23 and in CT. 17, 22, 132 a *puršumtu* priestess grinds the grain (of Nidaba) in a ritual. The *puršumu* is associated with the *pašišu*, RA. 15, 63, 9 and the priestly office *nam-bur-šu-ma* is frequently mentioned; BE. VI², 36, 2; 39, 2; 66, 2; PBS. VIII 12, 2; 15, 4. Hence *puršumu*, elder, is of Sumerian origin. The word contains the noun *bur* = *pûru*, a bowl.

[6] The sign represents a confusion of two ancient signs: 1) *ÙR-gunu*, Syl. B 278 with value *ušbar* = father-in-law, *êmu*. BM. 34912, 19 states distinctly that  (confused and identified with) is based upon *U-RA*. 2)  (*azu*, *uzu*) = *barû*, prophet, is based upon *NINDA*, Syl. B 202. For the *UR-GUNU* sign see also, PBS. 12 No. 9, Rev. I 19 f.; PBS. 9 No. 132.

19. . . . . *an-gí ma-ra-ni-pad*	19. . . . . has entrusted to thee.
20. *nam-igi-gál* (21) . . *e mu-ra-PA-KAB-DU*	20. Vision has given thee.
22. . . . . *zagin* (23) *ká* . . ^{d}*Nidaba ka-zal*	22. . . . .
24. *sá-pad-dé* (25) *nam-šú mu-ri-in-tar*	24. She has destined thee to watch.
26. *nig-si-di* (27) *kalam-ma dalla ba-e-ed*	26. Justice thou causest to arise splendidly upon the Land.
28. *šág-ga-zu* (29) *kur-kur-ra im-me*	28. Thy goodness the lands proclaim.
30. ^{d}*En-lil-ba-ni* (31) *galga geštug-dirig tuk*	30. Enlil-bani, the counselor, possessor of exceeding wisdom,
32. *šag-kuš-ù* (33) *di-zu enim-dîb-gál*[1]	32. The solicitous, (33) the just, the possessor of prudence.
34. *azag-zu nig-nam-ma*	34. Knower of all things.

Col. III.

1. . . . . (2) *amaš*	1—2. . . . .
3. *sá-dúg* (?) . . . . (4) *si-di*	3—4. Who the regular offerings (?) promotes (?).
5. *ka-áš-bar* . . . . (6) *bar-ri*	5. Renderer of decisions . . ., (6) . . . . .
7. *ka-aš* ? *KA* . . (8) *šag-gi ka-gál-la*[2]	7. . . . . ., (8) who gives satisfaction to complaints.
9. [. . . . . *enim-*]*gar-ra*	9. Who . . . . . to plaintifs.[3]
10. . . . . *e-zu* (11) . . . *DI kug-gi-gim*	10. . . . . ., (11) . . . . . like gold
12. *mu-e-bàr-e* (13) *si-nu-sá*	12. Thou causest to shine. (13) Injustice
14. *û-za-an e-ag*[4]*-e* (15) *nig-kúr-di*	14. thou punishest. (15) Hostility
16. *gisal-bi mu-e-gul* (17) *nam-tag-ga*	16. with the flail thou destroyest. (17) Of transgression
18. *tuḫ-ù-tu-* ? *-bi mu-e-zu*	18. thou knowest the releasing.
19. *nir-da-a* (20) *sag-giš nu-ub-ra-ra-an*	19. Pestilence, which none can slay,
21. *gub-gub ba-e-zu* (22) *dúg mu-e-dug-dug*	21. Thou knowest to restrain. (22) Sweet words thou speakest,
23. *šag-lal-sud* (24) *galu zi-ba*[5]*-ág me-en*	23. Thou the merciful. (24) He that loves to bestow life art thou.
25. *ne-sag si-ga*[6] (26) *galu ku-nu*[7]*-di*	25. Giver of burnt offerings, he that presents offerings.
27. *GÍR-NITAḪ su*[8] (28) *sag-dun*[9] *a-lum la-ba-ag*	27. Foremost of governors, (28) Mighty *sagdun*, the *labag*.[10]

[1] Cf. *enim-dib-ba-mu* = *pirišti-ia*, RA. 11, 145, 21.

[2] *mukîn libbi ša pāḳiri.*

[3] Cf. Gudea, Cyl. A 8, 4; 13, 11.

[4] Or read *mê*. Literally "to use the whip." Cf. *kušusán-me-a mi-ni-gí-gí*, BE. 30, 8 III 6 and *ibid.* IV 6. 7. 10. 12.

[5] Cf. *zi-ba* = *ḳāišat napišti*, KAR. 73 R. 15.

[6] Cf. *Sum. Gr.* 199, 47.

[7] *ku-nu* = *ḳarābu*, *ḳirēbu*, *ṭaḫû* (RA. 11, 144, 16) and *gana* = *ḳarābu*, CT. 12, 10 *a* 1.

[8] For *sug* = *šaḳû* (?).

[9] Variant of *sag-tún*, a kind of scribe. Cf. Gudea, Cyl. B 11, 24; RT. 19, 51 No. 10, *et passim.*

[10] Cf. *ilu La-ba-ag-kalag*, Craig, RT. 57, 22; *labag* for *lù-bag*?

29. *ud-zu erin-kúr-ra* (30) *á ne-ib-gar*	29. Thy wrath (?) the army of the foe (30) overmasters.
31. *giš-ku-zu* (32) *giš-ku gab-ri nu-tuk-a*	31. Thy weapon is a weapon without rival.
33. *tún-a-zu-dé* (34) *kur-kur*	33. With thy toothed sickle the lands
35. *gam-e-en*	35. thou crushest.

Col. IV.

1. . . . . (2) . . . . . (3)	1. . . . . ., (2) . . . . . ., (3) . . . . .
4. . . . . (5) . . . . . *ni-ib-gí-gí*	4. . . . . ., (5) . . . . .
6. . . . . *dug lu šár-da*	6. . . . .
7. *kug* ^{dag}*gug zagin-ta* (8) *é-gal-zu-šú*	7. Gold, carnelian and lazuli (8) unto thy palace
9. *ša-ma-ra-ni-in-tu(r)-tu(r)-ne*	9. they cause to enter for thee.
10. *sub-bi-a* (11) *ki-su-ub a-ra-šâ-ne*	10. With adoration they make obeissance to thee.
12. $^{d.}$*En-lil-ba-ni lugal* (13) *šag uru-na dug-dug*	12. Enlil-bani the king, who makes glad the heart of his city.
14. *Nippur-(ki)-šú* (15) sūb[1] *girim-kár-ri*[2] *me-en*	14. For Nippur . . . . . art thou.
16. *še-maǧ-tum*[3] (17) *é gĭr-nu-gal me-en*	16. Bearer of grain in great quantity, (17) to the temple thou . . . . . not,
18. *ud-šù-uš-e* (19) *suǧ-nu-túm-mu-bi me-en*	18. Daily thou ceasest not.
20. $^{d.}$*En-lil-e* (21) *mu-ni-sà me-en*	20. Whom Enlil chose by name thou art.
22. $^{d.}$*Nin-lil-li* (23) *šá-tam aš-ni me-en*	22. Of Ninlil thou art the only *šattam*-priest.
24. $^{d.}$*Nin-urta* (25) *ur-sag-kalag-ga* $^{d.}$*En-lil-lá-ge*	24. Ninurta, mighty champion of Enlil,
26. *ù-na-gub*[4] (27) *kur-ki-bal-zu-šú*	26. who stands impetuously, in the land hostile unto thee,
28. *gú-érim-gál* (29) *za*-túg (?) *nu-gál-la*	28. the wicked (29) . . . . .
30. *sû-gim mu-ra-an-duǧ*	30. like grain in store, heaps up for thee,
31. *X*[5]*-gim mu-ra-an-sal*	31. and like . . . . . scatters for thee.
32. $^{d.}$*Nusku* (33) *en é-kur-e si(g)*	32. Nusku, the lord that fills Ekur with light,
34. *á-ág-gà nig-šág-ga*	34. sender of beneficence.

Col. V.

1. . . . . (2) . . . . . (3)	1. . . . . ., (2) . . . . . ., (3) . . . . .
4. . . . . *zu* . . . . . (5) *šag-dagal-zu* . . .	4. . . . . ., (5) . . . . .
6. *nam-i-ri-in*-[tar]	6. for thee decreed.
7. *gi-li gú kud-da-zu* (8) *nam-en mu-ra-an-mê*	7. He that understands the decision of the totality of all things lordship for thee foretold.

[1] On the possible identification of this sign, v. JRAS. 1921, 581 n. 4.

[2] Cf. PSBA. 1918, 83, 7.

[3] This passage fixes the reading of Gudea, Cyl. A 15, 12; *urud-da-ni še-maǧ-túm-a-gim* "Its copper as one who brings much grain" (for Gudea the temple-builder will I cause to be obtained).

[4] Semitic *kadriš izzazu* (?). Cf. KAR. 14 II 40, *ù-na* = *kadriš*, and for the phrase as title of deities, PBS. X 113, 7; SAK. 216 c) 4; BL. 115, 1.

[5] Cf. the similar sign in VS. XIV 163 II 7 + IV 2.

9. *ᵈNannar en zil-li* (10) *dumu ᵈEn-lil-la*	9. Nannar, the lord of praise, son of Enlil,
11. *X*[1] *nam-ti-la* (12) *sag-za ma-ra-ni-gí-en*	11. the . . of life, (12) has established thy head.
13. *ᵈNu-dim-mud* (14) *dingir sag-dū-zu*	13. Nudimmud, god who is wise in foresight,
15. *abzu-ta* (16) *ǧe-gál ma-ra-taǧ*	15. from the ocean unto thee has augmented prosperity.
17. *ᵈInnini-ge* (18) *é-an-na-ka-ta*	17. Innini from Eanna
19. *šag-ǧul-la* (20) *giš-šub-ba-za mi-ni-in-gar*	19. a glad heart made thy portion.
21. *ki*[2]*-nad-kug-ga-ni-šú* (22) *gal-bi mi-ri-in-túm-mu*	21. Upon her holy couch grandly she conducted herself toward thee.
23. *gig-ù-na* (24) *ud-mi-ni-ib-zal-zal-e-dé*	23. During the night and when the sun shines,[3]
25. *ama-kalam-ma* (26) *ᵈNin-ì-si-in-na-ge*	25. the mother of the Land, Nin-isinna,
27. *Ì-si-in-(ki)-a* (28) *ki-šu-za mu-e-tag*	27. in Isin thy . . . . .
29. *ᵈBabbar sá-kud* (30) *lugal an-ki-ge*	29. Shamash, the judge, king of heaven and earth,
31. *ù-luǧ*[4] *sag-gig-ga* (32) *zi-dé-eš túm-túm-mu*	31. who bears the scepter of the dark-headed peoples faithfully,
33. *šu-za ma-ra-ni-gí*[5]*-en*	33. has made firm thy hand.

Col. VI.

1. . . . . (2) . . . . . (3)	1. . . . . ., (2) . . . . . ., (3) . . . . .
4. . . . . (5)	4. . . . . ., (5) . . . . .
6. *il-la* . . . . . (7) *an-ta* ?*-ga me-en*	6. . . . . ., (7) . . . . .
8. *ub-*?*-ge* (9) *zūr* . . . . . *lugal-*	8—9. . . . . offerings . . . . .
10. *sal-i-rad-dug* (11) *dup-sar* [kurum]*-ag*[6]	10. shall be well prepared for thee.
	11. The scribe of the sacred trust
12. *é-dub-a* (13) *é-na-ri* (14) *kalam-ma-ka*	12. in the house of writing, the cleansed house of the Land,
15. *zag-sal-zu* (16) *mal-la* (17) *nam-ba-an-dág-gi*	15. shall not cease to sing thy praise.

Month Addar, year when Samsuiluna, the king, the army of Emutbalum(ki) (smote).[7]

[1] The right half of this sign seems to be *MAL* + *NUN*. See Genouillac, TSA. 11 Rev. VI 7; RTC. 66 Rev. V 4; &c.

[2] The sign is obviously intended for *ki*, but the form is unusual.

[3] I. e. "by day."

[4] For *giš-u-luǧ* = *uluḫḫû*, scepter; v. MVAG. 1913, pt. 2, 29, 62; RA. 11, 146, 43; 16, 122; Thureau-Dangin, *Rituels*, 95, 28.

[5] See above, l. 12 and for *gí* = *kânu*, v. Ni. 4506, Obv. 12; *ǧi-ri-ib-gí* = *likûn*.

[6] *dupsarri piḳitti*, Scheil, *Nouvelles Notes* XXI in RT. 36.

[7] Possibly a variant of the year-date 17 of this king. The complete formula may have referred to the defeat of the army, the destruction and restoration of the walls of Emutbal. See Poebel, BE. VI p. 75.

HYMN AND PRAYER TO THE MOTHER GODDESS FOR SUCCOR FROM DEMONS.

(W—B. 169.)

No. 169 is a medium sized rectangular prism pierced at the centre from top to bottom by a round smooth hole a half inch in diameter. The literary form of the composition is extraordinary. The text contains 97 lines divided into two sections. Lines 1—54 contain six descriptions of various demons and of the hag demon Labartu, defining her nefarious practices. Not only is the text imperfectly preserved in these six paragraphs, but the language itself offers insurmountable difficulties. Paragraph I mentions the *ka-ǵul,* evil mouth (l. 1) and the *eme-ǵul,* evil tongue (l. 5) of the wicked working goddess.[1] The evil deity is then described as *šagdurri padda gĭr-nu-un-su-*[*su*], "She that is named 'the womb,' whose foot *falters* not," and *dumu-sal galu nig-nu-tuk,* "The daughter (of Anu) who has no family." She is the demoness, the female with whom he that sleeps obtains not progeny (?) and unto him a wife is not given; *nunuz galu ná-a-da-a-ni nu-dul-*[*dul*][2] *dam-a-ni nu-sum-ma-da-*[*ni*] (l. 8). Each of these six paragraphs closes with the line: *dingir ur-bi sá-a dingir lul-la-a-na ur-bi nu-me-en,* "A god who can stand as rival in opposition to her, a god whose wickedness is like hers, there is not."

Paragraph II begins in a liturgical strain; *ni-bal-e nig ab-bal-e ud galu balag-a gigri*[3] *zi-mu nu-gūd-da,* "She curses, a curse she utters. When man sways to the drum not is my breath of live cut off." Line 13 mentions the *dūl-lal,* "honey well;" a sacred place at Nippur has the name *dūl-làl,* RA. 19, 69, 7. See also line 14. In this paragraph occur the words *agrig,* prophet (*galu-bal,* cf. SAI. 167 and PBS. V 147), and *galu-gù-de-a,* wailer. Line 17 again describes the Labartu demoness: *sal-la tūr-tūr-ra galu ná-da-a-ni la-ba-an-ǵul-li,* "The female who enfeebles (man)—with whom he that sleeps will not be glad." In the present condition of the text I can extract little meaning from paragraphs III, IV, V and VI which ends with Col. III 4.

The remaining 43 lines contain a remarkable address to the grain goddess Nidaba as the virgin goddess Innini. Seventeen of her temples are mentioned in which she is petitioned to extend succor to man against the demons. Nidaba was only a specialized type of the unmarried mother-goddess Innini, and as patroness of grain she possessed special power over demons.[4] This section has some similarity to the "Hymn to Innini as Queen of Heaven," in which several of her temples are mentioned.[5]

[1] *dingir-ǵul-dúg-ga* = *ilat mušalpilat*; cf. PSBA. 1895, K. 41 I 1.

[2] *dul* = *ridû ša ridûti,* Br. 9586, and *dul-la* = *ridûtu,* 9610. Cf. *é-dul-lá* = *edulû,* harem, CT. 18, 48, 13, and *e-du-la,* PBS. X 135, 33, where it should be rendered "harem." The word is probably derived from *dul,* to cover.

[3] *gigri* usually means *ḫalālu,* to creep into, not *ḫalālu,* to sing, dance. The two words probably represent linguistic variants of one root "to dance, writhe."

[4] See *Tammuz and Ishtar,* 154.

[5] Published in ZIMMERN'S *Kultlieder*; v. PSBA. 1918, 79—82.

Col. III.

5. *e-ne*[1]*-šú gub-ba e-ne-šú ku-a*	5. In these stand fast, in these abide.
6. *ud gid-da ud gūd-da in-na-ni-gid-da*	6. Length of days, shortness of days, shall be prolonged.
7. *Uri-(ki)-ma kisal-ad-da-zu-šú*	7. In Ur upon the court of thy father,[2]
8. *é-dilmun-na é èš-dam-zu 1-kam-ma*	8. is the Temple of Dilmun, the first temple of thy throne room.[3]
9. *Kullab-(ki) uru-ki* $^{d.}$*Gibilgames*[4]	9. In Kullab, the city of Gilgamish,
10. *é-igi-dŭ-a-(ki)*[5] *é èš-dam-zu 2-kam-ma*	10. is the temple Igidua, the second temple of thy throne room.
11. *Unu-(ki)-ga uru-ki šag-gi-pad-da-zu*	11. In Erech, the city of thy heart's choice,
12. *é-an-na-(ki) é èš-dam-zu 3-kam-ma*	12. is Eanna, the third temple of thy throne room.
13. *éš Nibru-(ki) é* $^{d.}$*En-lil-lá-kam*	13. In the house of Nippur, in the temple of Enlil,
14. *é bara-dug-gar-ra-(ki)*[6] *é èšdam-zu 4-kam-ma*	14. is Ebaraduggarra, the fourth temple of thy throne room.
15. *Bad-tibira-(ki)*[7] *uru-ki nam-ma-gí-a-ta*	15. In Badtibira, the city of convents,[8]
16. *é-innin-kalam-ma-(ki)*[9] *é èš-dam-zu 5-kam-ma*	16. is the "Temple of Innini of the Land," the fifth temple of thy throne room.
17. *Ḫallab-(ki) uru-ki* $^{d.}$*ga-LAḪ*(?)[10]*-na-ta*	17. In Hallab, the city of $^{d.}$Ga*gi*nna (?),
18. *é-gi-*gun[11]*-(ki) é èš-dam-zu 6-kam-ma*	18. is Egigun, the sixth temple of thy throne room.
19. *Kiš-(ki) uru-[ki n]am-lugal-la-ta*	19. In Kish, the city of rulership,
20. *é-ḫar-sag-kalam-ma-(ki) é èš-[dam]-za 7-kam-ma*	20. is E-ḫarsagkalamma, the seventh temple of thy throne room.

[1] See below IV 12.

[2] For Innini as daughter of the Moon-god, v. *Tammuz and Ishtar*, 98 n. 2.

[3] *ešdam* is here written *TUG*, REC. 468, but the true reading is REC. 469. Note *ki èš-dam-ma* = *ašar šitulti*, Var. of *ki aš-te*, KL. 79 Rev. 1 = RADAU, *Miscel.* 15 Rev. 1 = Sm. 526, 18. In *ešdam* the meaning *kussû* (= *áš-te*) is more probable; cf. *ana* é èš-dam *eriba*, DA. 92, 10, and the N. Pra. Ur-èš-dam, Gím-èš-dam, Nin-èš-dam-kenag, &c. CT. V 21 II 6; CT. VII 13, 16. This temple of Ishtar at Ur occurs in PSBA. 1918, 82, 32.

[4] Written Gišbil-mes-ga. On the various readings of this name, v. PBS. X 208.

[5] Throughout this text *ki* follows the names of temples, which are thus designated as sections of the cities. The temple at Kullab occurs in PBS. V 157, 11.

[6] But this chapel of Innini in Ekur at Nippur is given as *é bara-dur-gar-ra* in ZA. X 294, 6+14 and so also the photograph in SCHEIL, *Sippar*, Pl. II; *dur* is probably the original sign and *dug* a scribal error.

[7] Badtibira or Pantibiblos was the seat of the worship of Tammuz and Ishtar, v. JRAS. 1923, 253. Hence the description of the city which follows refers probably to the convent of the Ishtar priestesses. For *magia* < *gagia* = *gagû*, convent, probably also nuptial chamber, see BL. p. 35 No. 34 and JRAS. 1920, 512 n. 3.

[8] Or nuptials (?).

[9] Cf. PBS. V 157, 5.

[10] Cf. BE. 31, 28, 18.

[11] The sign is Br. 8189; probably the *gunu* of REC. 284, with value *usan*, Code of Hammurabi, § 202, and also *laḫtan*, RA. 18, 65 VIII 36. At any rate a sign with value *gun* is required here. See PSBA. 1918, 82, 30, *gi-gun-na* at Hallab, and PBS. V 157, 16.

21. *A-ga-dé-(ki) uru-ki mu-pad-da-zu*	21. In Agade, the city whose name thou hast chosen,
22. *é-ul-maš-(ki) é èš-dam-zu 8-kam-ma*	22. is E-ulmash, the eighth temple of thy throne room.
23. *Umma-(ki) uru-ki* $^{d.}$*Šara-?*[1]*-ta*	23. In Umma, the city of $^{d.}$Shara-gal (?),
24. *é-*$^{d.}$*Ib-gal*[2]*-(ki) é èš-dam-zu 9-kam-ma*	24. is the "Temple of the deity of the Ibgal," the ninth temple of thy throne room.
25. *Adab-(ki) uru-ki* $^{d.}$*Nin-tu-ra-ta*	25. In Adab, the city of $^{d.}$Nintur,[3]
26. *é-sar-ra-(ki) é èš-dam-zu 10-kam-ma*	26. Esarra[4] is the tenth city of thy throne room.
27. [*Ellasar*][5]*-(ki)-ma uru-ki šag-te-na-ta*[6]	27. In *Ellasar*, the city that appeases the heart,
28. *é-me-ŭr-ŭr-(ki) é èš-dam-zu 11-ma*	28. is the "Temple which conducts decrees," the eleventh temple of thy throne room.
29. [*Marada?*]*-(ki) uru-ki gi(?)-gál-la-ta*	29. At *Marada*, city of the "opening of the ears,"

Col. IV.

1. *é-šag-te-na-(ki) é èš-dam-zu 12-kam-ma*	1. is the "Temple that appeases the heart," the eleventh temple of thy throne room.
2. *Ka(?)-zal-lu-(ki) uru-ki ?-ba-šág-ga-ta*	2. In *Ka*-zallu, the city of good . . . . . .,
3. *é-šag-ǧul-la-(ki)*[7] *é-èš-dam-zu 13-kam-ma*	3. is the "Temple of the glad heart," the thirteenth temple of thy throne room.
4. *Akša(k)-a-(ki) uru-ki kenag-gà-ta*	4. In Akšak, the beloved city,

[1] We have here a more full form of the name of the god of Umma, but the second part of the name is defaced. Perhaps read *Šara-gál*.

[2] Ibgal, "great room" is the name of Innini's temple at Umma, PSBA. 1918, 82, 38; BL. 73, 34, and cf. Contenau, *Textes Ec. d'Umma*, 5762 I 15.

[3] This passage proves that the mother goddess commonly read *Nintud* is to be read *Nintur* with Deimel, *Pantheon Babylonicum*, No. 2740 and Poebel, PBS. IV 24, where he distinguished between the titles *Nintud* (Code of Hammurabi III 35; Nin-tu-ud CT. 24, 12, 13 = 24, 25, 82, &c.) and *Nintur*. Both titles clearly refer to the same goddess, particularly associated with Adab. I was quite wrong in refusing to recognize the title *Nintur* in PBS. X 96, but the meaning of this title is obscure. For the reading, cf. $^{d.}$Nin-tu-ra, PBS. IV 13, 3; *Nies Collection* II 24, 29, *Nin-tu-ri*, Var. 25, 29, Nin-tu-ra; and other examples in BL. 54, 5; *Poème Sumérien du Paradis*, 184, 40; *Nin-tu-tu-ri*, CT. 24, 25, 81.

[4] Esarra was in reality the name of the temple of Nintur at Adab; here Innini is identified with Nintur. See PBS. V 157, 7; AJSL. 30, 221.

[5] Unfortunately the signs are completely defaced here and in PBS. V 157, 15. The temple E-me-ŭr-ŭr is mentioned on two bronze canephoroi, one of which is said to have been found at Afadj (but there are no ancient ruins there according to all obtainable information). See Thureau-Dangin, SAK. 218 e) and VS. I 31. In BL. Pl. XI, K. 9315, 11, *umun E-me-ŭr-ŭr* refers to Shamash (?) and $^{d.}$*Lugal-me-ŭr-ŭr* is a title of this deity, CT. 25, 39, 9. In the canephoroi of Kudurmabug this temple belongs to Innini. The traces of the sign before *ki* clearly indicate *UNU* and since Ellasar is not otherwise mentioned, here or in PBS. 157, the restoration *UD-UNU* is probable.

[6] Cf. KAR. 99, 9, a title of Nergal there.

[7] The temple is mentioned on a canephorus of Kudurmabug, who built it for Nanâ, SAK. 220 I 14.

5. *an-za-ḳar*[1]*-(ki) é èš-dam-zu 14-kam-ma*	5. is Anzakar, the fourteenth temple of thy throne room.
6. *Gù-dam-ma-(ki) uru-ki ul-lí-a-ta*	6. In Cutha (?), the eternal city,
7. *é-mé-a-(ki) é èš-dam-zu 15-kam-ma*	7. is the "Temple of battle," the fifteenth temple of thy throne room.
8. *I-si-in-na-(ki) uru-ki nam-nun-na-ta*	8. In Isin, the city of princes,
9. *é-síg-me-zíd-du*[2]*-(ki) é èš-dam-zu 16-kam-ma*	9. is Esigmeziddu, the sixteenth temple of thy throne room.
10. *A-URU*[3]*-a-(ki) uru-ki ǧe-gal-la-ta*	10. In . . . . . ., the city of plenty
11. *A-nim-ma-(ki) é èš-dam-zu 17-kam-ma*	11. Animma, is the seventeenth temple of thy throne room.
12. *e-ne-šú gub-ba e-ne-šú ku-a*	12. In these stand, in these abide.
13. *ud-gid-da ud gūd-da in-na-ni-gid-da*	13. Length of days, shortness of days, shall be prolonged.
14. *dumu-sal Ki-en-gi-(ki) Uri-ge*	14. O daughter of Sumer and Accad,
15. *ama dìm tù-bi silim tun-ni gul-la-ba-gim tag*	15. O mother, the curse of the hag demon appease, victoriously like . . . smite thou,
16. *d.Nidaba dumu-sal dingir-kug-ga ili d.En-lil-lá dúg-bal-bal ság-ság*	16. O Nidaba, daughter, holy goddess and exalted of Enlil, imprecator who heals.
17. *d.Innini dumu-gal-zu d.Zuen-na in-dugud gar-ra tar kúr-ra in-tud*	17. Innini, thy great son Sin is glorified, mercy and the destruction of the wicked ones he has ordained.
18. *d.Innini in-ninni*[4] *d.Nidaba zag-sal*	18. Innini, the lady Nidaba, praise.

[1] The full form *é-an-za-ḳar* in PBS. V 157, 8. Anzakar at Akšak (Upi), PSBA. 1918, 82, 37. Anzakar is, therefore, the name of the temple of the mother goddess of Akšak, who is identical with Nin-tag-a-tud-ǧar-ra, glossed *id-dá-a-ri*, BA. V 619, 28 = BL. Pl. 54, 13, where her temple is called *Uršabba*, p. 72, 14; her title in VS. VI 213, 21 is *kallat ša* ^{āl}*U-pi-i*̯*a*.

[2] Cf. PBS. V 157, 10.

[3] Certainly identical with A-rū-a-(ki) somewhere in Sumer and mentioned only in the inscriptions of Eannatum; v. SAK. 243.

[4] Cf. King, *Magic*, 1, 31; VAB. IV 276 III 37.

RECORD OF THE ERECTION OF A TEMPLE TO NINEGAL BY THE WIFE OF RIM-SIN.

(W—B. 2.)

This monument is a clay cone with wide base, inscribed with a two column inscription in duplicate. One copy is written on the perimeter and one on the base. A similar account of the building of this temple is inscribed on a clay tablet now in Berlin and published by WINCKLER. See the edition and literature by THUREAU-DANGIN, SAK. 218 d). The Cone is complete whereas the text of the Berlin tablet is sadly damaged. The new text carries 23 + 23 lines, but the Berlin text only 15 + 14. It adds some new epithets of the goddess Nin-egal and proves that the name means "queen of the great house,"[1] a clear indication of an underworld deity. For a discussion of this underworld deity see my *Historical and Religious Texts*, p. 17 n. 3. This Cone was excavated at Senkereh, and the text naturally refers to her temple there and to her character as received in the priestly school of Ellasar. Here she is the daughter of the moon god (l. 15) and her abode is in the wide heavens (l. 9). She gave Rim-Sin's queen a name, a phrase indicating the cult to which this woman was attached when she received her official name; the name Simak(?)-Innini contains the name of the unmarried earth and heaven goddess Innini. This mother goddess's attributes include aspects of both spheres of influence. She was essentially an astral deity, but also as patroness of vegetation and the lover who descends to the lower world in quest of Tammuz, a chthonic deity. Ninegal, or Eresh-egal is by origin only an aspect of Innini as an underworld deity, but by confusion she is identified at Ellasar with the astral Innini. The cult of Ninegal had much vogue in Asia Minor from the 25th century onward. The fifth Cappadocian month bore her name, *araḫ* $^{d.}$*Nin-é-gal*, see LANDSBERGER, ZDMG. 74, 218, and the Semitic texts from the old Hittite capital frequently mention her name. See *Keilschrifttexte aus Boghazköi*, Vol. I p. 8, 57 *et passim*. At Assur, in the time of Bur-Sin of Ur, a patesi (Zariḳu) dedicated a temple to *Nin-egallim*, MDOG. 54, 34.

W—B. 2. Col. I.

1. $^{d.}$*Nin-é-gal*	1. To Ninegal,
2. *nin-gal kilib sag-gig*[2]*-šar-ra zu*	2. Great queen, into whose hand to know the totality of the dominion of the dark headed peoples,
3. *An* $^{d.}$*En-lil* $^{d.}$*En-ki-bi*	3. Anu, Enlil and Enki

[1] See line 34, *egal* followed by the genitive suffix *ka*.

[2] Cf. *uku-šar-ra* = *kiššat nišê*, SAK. 218 d) 3.

4. *šu-ni-šú be-in-si-eš-a*	4. have entrusted;
5. *di eš-bar-bi si-di-di-e*	5. Who conducts judgement and decision,
6. *sá-gar-gar li-tar-tar gal-zu*	6. The counsellor, the solicitous, the wise,
7. *gú*[1] *dingir-gal-gal-e-ne-ka*	7. Princess of the great gods,
8. *enem-maḫ dúg-ga-ni nu-zag*	8. The mighty "Word" of whose utterance is unrivaled,
9. *ki-šig-ga-ni an dagal-a dág-ga*	9. Whose sacred place she inhabits in the wide heavens,
10. *ki igi-zi-bar-ra-na*	10. Where she contemplates with faithful eyes,
11. *lamma nir- gál*[2]	11. The protecting genius who gives confidence,
12. *lám-tùm*[3] *sum-mu-a*	12. With mercy begifted,
13. *dingir ūš-sud šu-nigin-bi*[4] *dug*	13. Compassionate deity, whose favour is good,
14. *dam a-ra-zu-e giš-tug*[5]	14. Wife who harkens unto intercession,
15. *dumu-gal* ^{d}*Zu-en-na*	15. Great daughter of Sin,
16. *á-ág-gà an-ki-a ŭr-ŭr*	16. Who conducts the oracles of heaven and earth,
17. *nin-a-ni-ir*	17. Her queen,
18. *Si-ma-ág(?)-*^{d}*Innini*	18. Simag(?)-Innini,
19. *dam kenag*	19. Beloved wife of
20. ^{d}*Ri-im-*^{d}*Zu-en*	20. Rim-Sin,
21. *dun giš-tug*[6] ^{d}*En-lil-lá*	21. The valiant, who obeys Enlil,
22. *igi-dŭ-a An-na šag-kug-gi pad-da*	22. The delight of the eyes of Anu, whose pure heart chose him,
23. *lugal kenag dingir-gal-gal-e-ne*	23. King beloved by the great gods,

Col. II.

24. *šu il-la-ni še-ga*	24. Whose prayers are pious,
25. *sib gú kalam ki*[7]*-Nibru-(ki)*	25. Shepherd of the totality of the land in the territory of Nippur,
26. *me giš-ǧar šu-dú Eridu-ga*	26. Who executes perfectly the decrees and ordinances of Eridu,
27. *engar-zid ú-a Uri-(ki)-ma*	27. Faithful husbandman and caretaker of Ur,

[1] *gú* for *gud* = *ḳarradu, ašaridu.*

[2] *lamassat mutakkilat.*

[3] Probably for *šag-lám-túm* = *unninu.*

[4] *ša saḫar-ša ṭâbu.* See also ZIMMERN, KL. 65, 10, *šăb-ba ú-mu-gín-na-ge šu-mu-un-nigin-e,* (Nidaba) who causes the heart of the wrathful lord to repent.

[5] Cf. the Lagash Cone of Rim-Sin, SAK. 216 a) 7.

[6] Cf. RA. 15, 35.

[7] The sign is clearly *KAR* on the Cone's perimeter and the sign on the base appears to be intended for *KAR.* The Lagash Cone of Rim-Sin, PRICE, *Literary Remains of Rim-Sin* XI 11 and photograph, *Découvertes* Pl. 41 has *KI,* which is obviously a better reading. Cf. *Sumerian Grammar,* p. 58. *Kalam* or "land" usually means "Home Land," i. e. Sumer; originally *Kingin* (= *Sumer*) indicated the region of which Nippur was the capital, v. *Sumerian Grammar,* p. 1. Note that *lugal Kingira* = *šar Nippuri,* POEBEL, PBS. IV 42 and OLMSTEAD, AJSL. 33, 293. In this passage *kalam* or "home land," that is Sumer, is regarded as identical with *ki-Nibru-(ki).*

28.	*é-babbar-da ní-te-gà*	28.	Who is filled with awe by Ebabbar,
29.	*lugal Ilarar-(ki)-ma*	29.	King of Ellasar,
30.	*lugal Ki-en-gi ki-uri-ge*	30.	King of Sumer and Accad.
31.	*sal dû-na*[1]	31.	She (Simag(?)-Innini), the humble woman,
32.	*me-te*[2] *lugal-šú túm-ma*	32.	Who has been made fit for the adornment of a king,
33.	*dúg-šag-šag-gi-bi mağ-a*	33.	Whose prayers are mighty,
34.	*^{d}Nin-é-gal-ka-šú*	34.	To Ninegal,
35.	*ud ^{d}Nin-é-gal nin-a-ni*	35.	When Ninegal her lady
36.	*mu-šág-ga-ni gù-zid be-in-de-a*	36.	Proclaimed her sacred name faithfully,
37.	*é á-ág-gà kilib ŭr-ŭr*	37.	Of the temple which conducts the totality of ordinances,
38.	*kidur nam-dingir-bi-šú túm-ma*	38.	The dwelling place, made fit for her divinity,
39.	*sag-bi ğar-sag-gal-gim im-mi-in-il*	39.	Its head she caused to be lifted up like a great mountain.
40.	*nam-til ^{d}Ri-im-^{d}Sin*	40.	The life of Rim-Sin
41.	*ud-da-eri-šú gál-li-dé*	41.	To cause to be unto eternal days,
42.	*û*[3] *nam-til-la-ni-šú*	42.	(And) for the days of her own life,
43.	*mu- na- dū*	43.	She built it.
44.	*temen mu-pad-da*	44.	The foundation inscription, whose name
45.	*nam-nin-a-ka-na*	45.	Was chosen by her ladyship,
46.	*ud-sú-du-šú im-mi-in-gar*	46.	She laid unto far away days.

[1] For Br. 333 with value *du(n)* = *ašru*, v. EBELING, KAR. 16, 37, *dû-na-ni* = *ašriš*; *sib dû-na*, SAK. 204, 3 l. 2, "the humble shepherd;" *dû-na-bi* = *ašriš*, humbly, SAK. 212 b) II 1 and for *sib-dû-na* see year date 2 of Ammizaduga and HILPRECHT, OBI. 68 I 8; *dû-e-eš* = *ašriš*, IV R. 17 A 38 and *ní dû en-zi-en* = *ašri pāliḫ-ḳunu*, V Raw. 60 A 64.

[2] So the inscription on the perimeter. The variant has *PA* clearly.

[3] Var. on base *ù* as on the Berlin tablet, SAK. 218 d) Rev. 9.

SUMERIAN INSCRIPTION OF HAMMURABI.

BUILDING OF THE WALL OF SIPPAR.[1]

(W—B. 6.)

Col. I.

1. ud $^{d.}$Utu	1. When Shamash,
2. en-gal an-ki-bi-da	2. great lord of heaven and earth,
3. lugal dingir-ri-e-ne	3. king of the gods,
4. *Ḫa-am-mu-ra-bi*	4. whose obedient shepherd
5. sib še-ga-ni me-en	5. I, Hammurabi, am,
6. igi-lăg-ga-na	6. with his bright eyes
7. ǧul-la-bi	7. gladly
8. *mu-un-bar-ri-en*	8. looked upon me,
9. nam-lugal-da (?)-na	9. and *for* his kingship
10. bal ud-sud-du	10. a reign unto far-away days
11. un-ni-in-PA+KAB+DU	11. granted me,
12. dumu-na[2] ma-da	12. the children of the Land—
13. *nam-en-bi ág-dé*	13. to exercise their rule
14. ma-an-sum-ma	14. gave me
15. ma-ni-in-gi-en	15. and confirmed unto me,
16. *Zimbir-(ki)*	16. and of Sippar
17. Ká-dingir-ra-(ki) uku-bi	17. and Babylon—its people
18. ki-dur ne-ǧa dúr-ù-da	18. to cause to dwell in habitations of peace
19. dúg-kug-gi šub-da-na	19. by his spoken oath
20. be-in-dúg-ga-a	20. had commanded me,
21. bad Zimbir-(ki)	21. (and when) to build
22. *dū-ù-da*	22. the wall of Sippar,
23. sag-bi il-i-da	23. and to lift up its head,
24. á-gal-ǧu-mu-da-an-ág	24. grandly was I sent,
25. ud- ba	25. at that time
26. *Ḫa-am-mu-[ra]-bi*	26. Hammurabi,
27. lugal-kalag-ga	27. the valiant king,

[1] For a similar inscription in two columns, see King, LIH. No. 58 with Semitic version on No. 57. The British Museum possesses several duplicates of this some-what similar inscription, all on truncated cones. W—B. 6 is a much longer text in three columns written in duplicate on a large cone with enlarged base. The projecting portion of the cone is entirely broken away and only a few signs of the beginnings of Col. I remain of that copy of the text. The circular base is also broken on one side, and of Col. III only a few signs are preserved. The cone was unbaked and is weather worn.

[2] *mar ameli.*

Col. II.

1.	lugal Ká-dingir-ra-(ki)	1.	king of Babylon,
2.	*im-* gi(?)[1]	2.	*an usurper*
3.	$^{d.}$Utu-da	3.	*by the aid* of Shamash (*overthrew*);
4.	kenag $^{d.}$SIMUG (??)	4.	the beloved of the god . . . . . .,
5.	šag-dug-ga $^{d.}$Marduk	5.	who maketh glad the heart of Marduk,
6.	lugal ?-ni me-en	6.	his . . . . . king I am.
7.	á-kalag-maǧ $^{d.}$SIMUG (??)	7.	Unto whom the god . . . . .
8.	*ma-ni-in-*	8.	*gave* (?) far famed power.
9.	ki-dúr . . . . . gar	9.	An habitation . . . . .
10.	. . . . . da-mu	10.	. . . . .
11.	. . . . . bad Zimbir-(ki)	11.	. . . . . of the wall of Sippar[2]
12.	saǧar-ta ǧar-sag-gal-gim[3]	12.	with earth like a great mountain
13.	sag-bi ǧe-im-mi-il	13.	its head I raised.
14.	bad-maǧ ǧu-mu-dū	14.	A mighty wall verily I built.
15.	ud ul-lí-a-ta	15.	What since from ancient days
16.	lugal lugal-e-ne-ir	16.	a king among kings
17.	galu-na-me	17.	any-one of them
18.	ba-ra-an-dim-ma	18.	had not built,
19.	$^{d.}$Utu lugal-mà	19.	to Shamash my lord
20.	gal-bi ǧu-mu-na-ir[4]	20.	grandly I built.
21.	bad- bi	21.	Of that wall
22.	dúg-ga $^{d.}$Utu-ta	22.	"By the command of Shamash
23.	*Ḫa-am-mu-ra-bi*	23.	may Hammurabi
24.	gab-ri na-an-tuk-tuk	24.	not have a rival"
25.	mu-bi-im	25.	is the name.
26.	bal-šáǧ-ga	26.	A good reign . . . . .
27.	$^{d.}$Utu	27.	Shamash . . . . .

(Col. III entirely destroyed.)

[1] Uncertain. Compare the year date of Samsuiluna 14, *mu Samsuiluna lugal im-gi(g) gú-bar-ra* (= *zā'iru*) *galu Uri-(ki)-ge ib-ta-bal-bal-e-eš-a sag-giš-be-ra*, "Year when S., the king, smote the rebellious and hostile king who had caused the people of Ur to revolt." See ZA. 24, 390. This date is falsely rendered by Schorr, VAB. V 595.

[2] This restoration of the wall of Sippar is mentioned in the date formula of the 23d year of Hammurabi.

[3] Restored from LIH. 58, I 11.

[4] Also King, LIH. 58, 40 has a variant *IR* for *KAK* = *epēšu*. *ir* may be a variant of *rú*, or *IR* which is only a gunufied form of *KAK*, may perhaps have the values *rú*, *dū*.

TABLET OF REGULATIONS FOR DISPOSITION OF REGULAR OFFERINGS TO ISHTAR AND NANÂ OF ERECH.

(W—B. 10.)

This large tablet bears the title [*aš-šum*?] *ginê* ^{ilat}*Ištar Uruk u* ^{ilat}*Nanâ ša ûmu MU-BI*, "*Concerning* the regular offerings to Ishtar of Erech and to Nanâ for the days of the year." The colophon reads [*ša-ṭir*]-*ma barîm*; *bušî Éanna*, "It was written and collated; the property of Eanna." The tablet supplies an excellent commentary to the large tablet AO. 6451 in the Louvre, published by F. Thureau-Dangin, *Rituels Accadiens*, 62—5 and 74—86, in which the daily sacrifices to the gods "Anu, Antum, Ishtar, Nanâ and the gods who inhabit Bit-rêš, Ešgal and Ešarra, the great chapel of the stage-tower of Anu," are described. These were given at four daily meals for the gods of the great temple at Erech, the great and the little morning meals, and the great and little evening meals. The ancient name of the famous temple of Erech was Eanna, in which the cults of Anu, the heaven god, and of Innini-Ishtar were installed. In the late period this temple seems to have been enlarged into a group of temples, the cult of Innini being associated with her satellite and sub-form Nanâ and confined to the older temple Eanna; a greater temple *Bit-rêši* was then built for the cult of Anu, the heaven god, and his consort Antu, and the entire group of temples came under the general name of *Bit-rêš(i)*. W–B. 10 is concerned with the disposition of the offerings to Innini-Ishtar and Nanâ of Eanna only, and the regulations were ordered by Nabu-apal-iddin, the king of Babylonia (890—854), who established similar cult regulations for the temple of Shamash at Sippar.

2. Ten haunches,[1] shoulders[2] and ribs, the food of the king.[3]
3. Ten hearts, kidneys,[4] *naṣrapu*[5] (livers?) and haunches, *a-ri-a* for the *urigallû*.[6]

[1] *zag-udu* = *imittu*, literally the "right leg."

[2] *uzu-giš-kun* = *rapaštu*. See Holma, *Körperteile* p. 53 and note *šer'āni rapašti šumēli*, "muscles of the left shoulder," RA. 17, 66, 18.

[3] The regular sacrifices of all the temples were supplied by the king and the local members of the cult (*kāribu*, the worshipper). In the tablet of regulations for the apportionments of the offerings to the temple of Shamash at Sippar by Nabu-apal-iddin a distinction is made between the *niḳê šarri* and the (*niḳê*) *ša kāribi*. See also *niḳê šarri niḳê kāribi*, Peiser, *Verträge*, CVII, 4 = Nbk. 247, 2; King, *Boundary Stones*, 124, 9 and 125, 17. 31. 50; RA. 16, 132. The Sippar tablet also refers to the royal prerogative in the distribution of the sacrifices, but here the *aḫu zitti šarri* is resigned to the high-priest. The king's contribution (*tardîtum šarri*) to the daily offerings at Erech are mentioned in AO. 6451 Obv. 38.

[4] *BIR* = *kalîtu*, Pl. *kalêti*, Rev. 46.

[5] *naṣrapu* is identical with *naṣrapu*, said to be the Semitic rendering of *GAR-TAB*, part of the liver. See Boissier, OLZ. 1915, 4. Here *naṣrapu* (in conjunction with heart and kidney) probably means by synecdoche the liver simply. The word occurs in Nbk. 247, 5 *šer*^{na}*-aṣ-ra-*(?)*-pu*?. See below, l. 27.

[6] *amel-ŠEŠ-GAL-ú*. The *urigallû* is here distinguished from the ordinary sacerdotal classes; his position as high-priest gave him almost royal rank, and each temple seems to have possessed but one *urigallu*, who belonged to the *ašipu* class of priests, or the priests of mysteries. Ašurbanipal appointed his younger brothers to this office and the rituals seem to have prescribed that he be tonsured. See Streck, *Assurb.* II 250, 16—18; III 648; Thureau-Dangin, *Rituels*, 129.

4. Ten haunches, ribs, breasts and $^{\check{s}ir}$*ḪAR-IŠ* for the ministrants of the temple.[1]
5. [Ten] haunches-*a-ri-a*, kidneys and *šaggiḳḳu*[2] for the ministrants of the temple.
6. [Ten(?)] legs,[3] the benefaction of Nabu-apal-iddin, king of Babylon, which he bestowed upon Nabu-kuzub-ilāni, son of Aḳar-ḳarrad, the priest of incantations, (and) rumps, for the king.
7. Six (?) legs (of mutton) for the secretary.
8. Six (?) legs (of mutton) for the ministrants of the temple.
9. [?] šer UḪ? ṣiḫirti for the builders.[4]
10. [? šer] *ŠE*(?)-*GAR-MAR* for the *šangu* priests of Eanna (??).
11. . . . . .[5] *bal-ri-e* for the *bit ḫilṣu*.[6]
12. . . . . GÚ for the psalmist(s).
13. . . . . DU for the singer(s).
14. (?) ribs for the *zabardibbê*.[7]
15. [? pi]-i kar-šu[8] for the temple confectioners.[9]
16. . . . . meat for Ili-šu-kiti, the baker.
17. [Five(?)] hides, stripped off, on the second and fifteenth days of each month, and the pieces of flesh assigned as food for the king, belong to Nabu-kuzub-ilāni, the priest of incantations; it is the benefaction of Nabu-apal-[iddin].
18. [Five(?)] hides, stripped off, for ministrants of the temple.
19. . . . . ten hearts, small intestines, sweet-breads (?),[10] livers, secondly[11] for Nabu-kuzub-ilāni; benefaction of Nabu-apal-iddin, which he gave secondly to the priest of incantation.[12]
20. [?] hides of the living animals (?)[13] and *šêru at-ru-uk* for the *shepherds of* . . . . . (?).
21. [?] *ṭin-lib-bi*-Pl. *su-ḳu*[14] *lab*(?)-*du* $^{\check{s}er}$*issuruku* for the sailors.
22. [?] *ṭin-lib-bi*-Pl. for the builders.
23. [1] *ṭin-lib-bi* for the eunuch(s) (?).[15]
24. [*mašak*] *ši-iḫ-ṭu ma-la ru-up-šu ša paṭri* ^{ilu}*Máš-te-el-uzu ša* ^{amel}[. . . . . .]. The skins, stripped off, as many as the *rupšu* of the knife of . . . . belong to the . . . . . .
25. . . . . *-u*, the sheep, regular offerings before Ishtar of Erech and before Nanā belong to . . . .

[1] ^{amelu}*TU-É*, i. e. *êrib biti*, "he that enters the temple," a numerous and important order of priests who assisted in rituals of the public daily cults and at the great feasts. The Semitic reading was obtained from a passage in RANKE's *Business Documents of the First Dynasty*, 76, 35, Ibi-Šamaš *e-ri-ib biti*; cf. the secular title *erib ekalli* = *girseḳû*, a chamberlain, MEISSNER, OLZ. 1922, 243. [2] See below, l. 29.

[3] *uzu-ur* = *išdu*. Cf. the Sippar cult-tablet, V R. 61 V 10 and CLAY, BE. VIII 106, 6; *5 ur-uzu*, five legs (of mutton).

[4] Read probably *mu-ban-ni*-Pl., cf. Obv. 22 and Rev. 20. ^{amelu}*banû* is the usual rendering of ^{amelu}*KAK*, but this tablet proves that *mubannû* is also possible. [5] Here probably some figure is to be restored.

[6] A treasury or store-house, see l. 33 and ZA. III 146, 2.

[7] An order of priests engaged in performing sacrifices. See especially DA. 18, 20, ^{amel}*zabardibbû ina niḳê šarri išten imât*, "A *zabardibbû* will die while performing the sacrifices of some king."

[8] HOLMA, *Körperteile* 75, suggests that this anatomical term is the name of the "second stomach" of ruminating animals.

[9] Read *bappir*? See Rev. 12 + 30. The sign is actually written *BI—KgarA* on this tablet.

[10] *šag-ùš* = *irru dâmu*, ZA. 33, 25, 29. Probably the pancreas. [11] *ina šani-i*.

[12] *amel kispi* = *amel āšipu* of ll. 6 and 17. *kispu* is here regarded as a variant of *kišpu* and not as the word *kispu*, "offering for the dead." [13] *mašak bal-ti*.

[14] Cf. *šîḳu*, *šâḳu*, *šâḳu* = Heb. *šôḳ*, shin, HOLMA, *Körperteile* 135.

[15] Read *šu-ut*(?)-[*rêši*]. Cf. Rev. 21. *šu-ut* is probably an abbreviation for *šut-rêši*.

26 = 2; 27 = 3; 28 = 4; 29 = 5.
30. Ten (?) legs and rumps for the king.
31 = 7; 32 = 8.
33. [?] *UḪ? ṣiḫirti u šêr TAR-ḪU-ḪU-e* for the *bit ḫilṣu.*
34 = 10; 35 = 12; 36 = 14; 37—38 = 13 and 15 (?); 39 = 16; 40, cf. 18; 41 = 19; 42 = 20; 43 = 21; 44—47 . . . . . .

REVERSE.

Line 4: cf. Obv. 29. Line 9 mentions the portions assigned to the *šangu* priest of the goddess Anunitum at Erech. This title of Ishtar as war-goddess is extremely rare at Erech and does not occur at all in the late texts found in great numbers there.[1] Line 27: *šêr ši-ši-tum*, a synonym of *ipu*, womb. See MUSS-ARNOLT, *Lexicon*, p. 1046 under *šilimtu* and *LUM* = *šišitum* in SCHEIL, *Le Vocabulaire ḪUM: ḫamāšu*, l. 57. On the phrase *šišitam armu* in liver omens, see CT. 20, 6, 9 f.; 7, 19; BOISSIER, *Choix de Textes*, 92, 10. Lines 34—5 contain the phrase *a-na GAB-DIB-ti ḫarê* which is obscure. Read *gabdibûti*? For *ḫarû*, synonym of *giparu*, see PSBA. 1901, 120, 6.

A SCHOLAR'S TABLET CONTAINING SYLLABARY A AND A LIST OF GODS.

(W—B. 9.)

This fragment from the lower middle section of a very large tablet contains on the Obverse a list of deities and on the Reverse the list of signs known as Syllabary A. The fragment was obtained by Mr. WELD-BLUNDELL at Bagdad in 1922 and is inventoried W–B. 9 in the Ashmolean Collection. It is the original of an Assur text published by SCHROEDER in *Keilschrifttexte aus Assur verschiedenen Inhalts*, No. 65. The Assur copy, however, inverts the two faces of the original, having Syl. A on the Obverse and the list of gods on the Reverse. Similar texts with explanations of the divine names are KAV. 63 and 62 (with omission of the Syllabary) and KAV. 46 and 47, five column texts containing the original list in Col. II, the Sumerian pronunciation in Col. I, an analysis of the ideograms in Col. III and identifications in Cols. IV and V. The entire list is edited by SCHROEDER in the *Zeitschrift für Assyriologie* 33, 123—147.

Of Syllabary A the text published here begins with *KAM* = Syl. A II 16 and contains fragments as far as *EZEN* about the 18th line of Syl. A VI. KAV. 65 carries portions of Syl. A from *GUD* = Syl. A IV 2 as far as *IL* = Syl. A 15 and continued in the break after *IL* to *BARA*, last sign on Syl. A, and then adds miscellaneous Sumerian and Semitic words. Early lists of Syl. A are also published by L. W. KING in CT. V 9—10. CT. V 9 contains all of Syl. A and continues with Syl. B[1]; see also the Hoffman Tablet in JSOR. III 66 ff., where Syl. B[1] follows Syl. A. The copies of Syl. A in CT. V belong to the Babylonian script of the late middle period, having great resemblance to the script of Shamash-shum-ukîn. SCHEIL, *Une Saison de Fouilles à Sippar*, pp. 34—37 was able to reconstruct a large part of Syl. A from fragments which he assigned to the First Dynasty.

[1] Anunit of Erech occurs in a text of the Ur period, LEGRAIN, *Le Temps des Rois d'Ur*, No. 333. It is possible that *Šarrat-šamê*, "Queen of heaven," is identical with Anunit in the texts of Erech; see THUREAU-DANGIN, *Rituels Accadiens*, 114, 14; 100, 16; 101, 6.

By combining all these sources most of the lacunae in the copy of Syl. A, now in the British Museum and published by THOMPSON in CT. XI 1—5, can be restored. Col. V is restored as follows:

1.		ki-sal-lu[1]
2.		i-gi-ta-al-lu[2]
3.		mu-šu
4.	»	»
5.		u-nu[3]
6.		[si]-is-su[4]
7.	»	»
8.	»	[u-ri-in]-nu
9.		[ú-ra-šu][5]
10.	»	»
11.	»	»
12.		[šu-ri-du][6]
13.	»	»
14.		[ni-in-nu][7]
15.		»
16. [a-ag]		[ak-ku-u]
17. mi-[e]	»	»
18. mi-id (?)		akkû-a-a-ku[8]
19. i-ig		i-ḳu[9]
20. ga-al	»	»
21. gi-e-me[10]		gi-mu-u[10]

[1] KAV. 65 Obv. II 5; CT. V 9 Rev. II 3.

[2] KAV. 65 II 6, but CT. V Rev. II 4 has a peculiar form of the element *RI* similar to *RI* in Esarhaddon's inscriptions. See AMIAUD et MICHINEAU, No. 27.

[3] BM. 34912, Obv. 17, has *u-ru-un-*[*nu*?]. KAV. repeats this sign five times, but it is omitted entirely on Sippar No. 503.

[4] Here CT. V, 9 R. II has the sign , a confusion which could not have arisen at any time before the middle period.

[5] Lines 9—11 are restored from K. 14049.

[6] See *ibid.* for ll. 12—13. KAV. has this sign thrice.

[7] See K. 14049 and W—B. 9 II 2. The late texts confused the sign *SAL*+*KU* with *SAL*+*TÚG* and it was consequently named *NINNU* also. Unfortunately the Sumerian word for *SAL*+*KU* = *aḫatu*, sister, remains unknown.

[8] This sign is omitted on the early text, but occurs in the late text, CT. V 9. For the reading *mid* (?) see CHRISTIAN, WZKM. 1911, p. 135.

[9] W—B. 9 has *SAL* before *IG*!

[10] This reading for *SAL* is proven correct by W—B. 9 and removes the doubt concerning the value *geme* for *SAL*. The line is omitted on CT. V 9.

22. gi-e-me		a-ma-at
23. a-ma		a-mu-u
24. da-ga-al	»	»
25. e-eš		*gi-eš-pu-u*
26. zi-ib		zi-ib-bu
27. ku-ur		ku-ú-rum
29. ša-ad	»	»
30. la-ad	»	»
31. ma-ad	»	»
32. gi-in (?)	»	»
33.		*si-lu-u*
34.	»	»
35. da-ar		[*ḳu-ut-tu*]
36. ḫa-aš	»	»
37. ku[1]-ud	»	»
38. si-il	»	»
39. *bi-e*		[ba-aṭ-ṭu]
&c.	&c.	&c.

Here follow 40—42, *BE*, thrice; 43—4, *KUG*; 45 *ŠÁG* (*sa-a*) = *gi-šim-ma-ru*; 46 (?) (*pu-u*); 47—50 *DUMU* &c. The remaining signs in 51—65 and the end of Col. V are controlled by CT. V 9 Rev. III 3 (*DUMU-UŠ*)—10 (*KAR*), and partly by KAV. 65 Obv. III. Syl. A, Col. VI is now restored as follows:

1. (*bal*). 2. (*šul*). 3. (*šaḫ*). 4. (*šubur*).

Lines 2—3—4 are based upon KAV. 65 where *three* distinct signs are given. The first of these signs is REC. 250, *DUN* and *ŠUL*. *šul* is the Sumerian word for *iṭlu*, mighty one, as I indicated in my *Sumerian Grammar* (1911) p. 243; DEIMEL in ZA. 23, 47 adduced the n. pr. *Šul-la* in CT. I 31 Rev. 4, and concluded that the name of the second king of Ur must be read *Šul-gi* and not *Dun-gi*. ZIMMERN, without mentioning the earlier solution of the correct reading *šul* = *iṭlu*, came to the same conclusion in his edition of the Lipit-Ištar hymn, *Berichte der Königl. Sächsischen Gesellschaft*, 1916, No. 5 p. 31. But *dun* also means *iṭlu* or at any rate it has a similar sense. Note *ṭu-na* = *šal-ṭiš*, EBELING, KAR. 14 III 25 and Var. *dû-na*, IV R. 13*b* 24; cf. RA. XI, 146, 33 and *dû-na ag-ag-da* = *šitluṭu*, THUREAU-DANGIN, *Rituels*, 70, 3. It is, therefore, by no means certain that *Dungi* is not the correct pronunciation, the probability being in favour of *Šulgi*. It is certain from KAV. 65 that the sign *ŠAḪ* differed from *DUN* and *ŠUBUR* as HROZNÝ, ZA. 19, 368 argued. KAV. has clearly *three* signs. 1. *DUN*, 2. (*ŠAḪ*) and 3. (*ŠUBUR*). CT. V 9 Rev. III does not distinguish *DUN* and *ŠAḪ*, nor do the early copies of Syl. B; see my *Grammatical Texts*, PBS. XII, Pl. 17, Col. I 7—9, and the Neo-

[1] So K. 7793, but *gu*(?)-*ud*, CT. XI 4, 27.

Babylonian copy of Syl. B, WEISSBACH, *Miscellen*, Pl. 11, 24—27. The early Sumerian script does not appear to have had a separate sign for *šaḫû*. In fact *dun*, to root, dig, *ḫirû*, seems to have been a Sumerian word for *šaḫû*, pig. But the differentiation of *DUN* into a *new sign* for *šaḫû* arose in the late Sumerian period, see the form in Ham. Code § 8. This new sign was finally replaced by *ŠUBUR* = *ardu*, *irṣitu*. The confusion occurred in the late period. See the vocabulary in BEZOLD's *Allerlei versprengte Keilinschriften*, p. 117, *ŠAḪ* = *šaḫû*, *PEŠ* ( ) = *šaḫû*, *ŠAḪ-giš-gi* = *šaḫû* ...., *DUN-DUN* = *šaḫû* ...., *DUN-ṣi-da* = *šaḫû* .... Now the original Sumerian word for "pig" was *peš* and *dun* clearly indicates some other animal in the older texts. The BEZOLD vocabulary states that *DUN-DUN* is a certain *kind of pig*, and *ŠAḪ-giš-gi*, identical with the Sumerian *DUN-giš-gi* (cf. GENOUILLAC, TSA. 34 Rev. II; ALLOTTE DE LA FUYE, DP. 145 VI *et p.*), designates not "pig," but a *kind of pig*. *DUN-ṣi-da* occurs as *DUN-ṣi-ta* in SCHEIL, RA. 18, 65 VIII 33. For *DUN* probably "zebu," originally, see my *Archives of Drehem* p. 8, n. 6. The sign *DUN* probably took over the meaning *šaḫû* from *PEŠ*, because *dun* meant "to root" as well as *iṭlu* "strong one," and this gave rise to a new sign slightly different from *DUN*. It is certainly erroneous to translate *DUN* by *šaḫû* in classical Sumerian.

Syl. A VI continues thus. 5. (*galu*). 6. (*lugal*). 7. (*maǧ*). 8. (ǧul). 9. . 10. (*urudu*).[1] 11. (*da*?). 12. (*aš*). 13. (*taš*?).[2] 14. (*ziz*?). 15. (il). [16. (*gur*)].[3] 17. (gab). [18. (*du-uǧ*)]. 19. (*ar-du*).[4] 20. (*ša ni-ta-ku kur-ra i-gub*).[5] 21. (*izunnu*).[6] 22. (izunnu). 23. (*izunnu*).[7] 24. (*idimmu*). The remainder of Col. VI is complete (ll. 25—41) in CT. XI 5.

The Obverse of W–B. 9 is well nigh obliterated, but the text, which is still decipherable, may be restored from the Assur duplicates as follows:

W—B. 9, Obv. Col. II.

1. . . . . UŠ-LU	1. . . . .
2. $^{d.}$I-šar-li-*su* (?)[8]	2. Nergal.
3. $^{d.}$Né-u[nu-gal]	3. Nergal.
4. $^{d.}$Gir*-ra	4. Nergal.
5. ^{d} Gir*-ra-gal	5. Nergal.

[1] Entered but once in CT. V 9. [2] See ZDMG. 72, 10. *AŠ* occurs only once on CT. V 9.

[3] Here KAV. breaks away and CT. V 9 enters this sign only once.

[4] See the Assyrian copy of Syl. A VI in CT. XI 5.

[5] So CT. XI 5 VI 2, but Var. by ZIMMERN, ZA. 4, 394, *ša nit-tak-ku kur-a i-gub*.

[6] Var. ZA. 4, 394 (*ezennu*). [7] This sign is entered only once in CT. V 9.

[8] This deity occurs also in CRAIG, RT. 59, 29 as *I-šar-li-[is]-su*, and means "Correct is his understanding." A similar name is *^{ilu}Išar-ki-di-su* (for *kidit-su*), *Šurpu* 8, 22 (6). *Kîditu* is the name of part of the liver, and by metonymy it probably means "thought." See also *^{ilu}I-šar-be-ri-su*, "Correct is his vision." The sign is *šar*, not *šir*, in all the texts which contain these names, and it seems necessary to assume a Prs. of the verb *ašāru*, *i-šar* as well as *išir*. See also UNGNAD, *Materialien zur altakkadischen Sprache*, p. 43. In KAV. 65 R. II 16—20 = ZA. 33, 130 other titles of Nergal compounded with *Išar* are *$^{d.}$Išar-mati-su*, *$^{d.}$Išar-âli-su* and *$^{d.}$Išar-pad-da*. The n. pr. *I-šar-ba-dan*, "Straight is the way," for *Išar-padan*, occurs in the period of Ur, see UNGNAD, *ibid.*, and the n. pr. *$^{d.}$I-šar-pad-da* in SCHEIL, *Nouvelles Notes* III in RT. XXXI. In these names *išar* is a verb, but the adjective *išaru*, "the just," was applied to Nergal, and hence a name like *I-šar-ki-in*, "The just is faithful," really means "Nergal is faithful."

6. $^{d.}$Ma-[ma]	6. Bêlit-ilāni.
7. $^{d.}$Ma-ma	7. Bêlit-ilāni.
8. $^{d.}$Ma-lik [1]	8. Nergal.
9. ^{d}Ur-ma-šum [2]	9. Ilbaba (?).
10. $^{d.}$La-az	10. Consort of Nergal.
11. $^{d.}$Šu-bu-la [3]	11. Nergal.
12. $^{d.}$I-šum	12. Nergal.

Col. III.

1. [^{d} Ir-k]al-la [4]	1. Nergal.
2. $^{d.}$Ir-ni-na	2. Ishtar.
3. Lamma-ir-[ni]-na	3. . . . .
4.	4. . . . .
5.	5. . . . .
6.	6. . . . .
7. $^{d.}$Lugal-sub-be [5]	7. Ninurta.
8. $^{d.}$Nin-tag-[tug]	8. *marat* $^{d.}$*Anu*.[6]
9. $^{d.}$*Ningišzida*	9. Form of Tammuz.
10. $^{d.}$Nin-[sar (?)]	10. Attendant of Enlil.[7]
11. $^{d.}$Kal-kal [8]	11. Attendant of Enlil.
12. $^{d.}$Dun-gi [9]	12. Attendant of Enlil (?).

[1] So also KAV. 63 II 37. ^{ilu}*Mālik* is a title of Nergal; cf. KAV. 42 I 32, ^{ilu}*Mālik* and his consort ^{ilat}*Ugurtu*.

[2] This deity is explained by *sukkal* $^{d.}$*Gula* and may possibly be the restoration of KAV. 63 II 38, explained by $^{d.}$Ilbaba.

[3] This is obviously the name to be restored in KAV. 63 II 39. For *Šubula* = *Nergal*, v. SBP. 84, 4.

[4] But KAV. 65 R. III 7, *al*, i. e. *Ir-kal(al)*.

[5] KAV. 63 III 40.

[6] This explanation of $^{d.}$*Tag-tug* in KAV. 65 III 41 proves that the original text must have contained the name of a feminine deity. The sign *NIN* has disappeared in the Assur text.

[7] CT. 24, 10, 16; SBP. 154, 35.

[8] *kal-kal* is rendered by *iṭlu dannu*, BL. 68, 10 and cf. SBH. 85, 34. $^{d.}$*Kal-kal-šág-ga* [*ni*]-*dŭ-gal é-kur-ra* = [*iṭ*]-*lu*? *da-an*-[*nu dam-ḳu pi-tu*]-*ú rabû é-kur-ra*, SBH. 134 I 29, and $^{d.}$*Kal*-[*kal*] = *pītû rabû ékurra*, CT. 24, 9, 16 = 23, 9. This minor deity of the court of Enlil occurs in a ritual, Ebeling, KAR. 137, 8, and in the n. pr. $^{d.}$*Kal-kal-muballiṭ*, CT. 8, 48 A 1, 8; cf. also Ranke, *Personal Names*, 201 and Tallquist, *Neubabylonisches Namenbuch*, 249, *sub Lamassu*. The title seems to have special connection with the moon-god as attendant of Enlil, BL. p. 138.

[9] Here and in the parallel passage KAV. 63 III 46 = 65 Rev. III 23 the deified king of Ur, Dungi, appears as a deity in the official lists, and is apparently assigned a place in the court of Enlil. The god with whom he was identified is unfortunately broken away in KAV. Bur-Sin survived, likewise, in the official pantheon, as one of the eight *gud-balag-du* (?) of some god whose name is lost on CT. 25, 19, 17, but most likely the name ^{d}Sin is to be restored there.

CYLINDER OF NABONIDUS.

(W—B. 5.)

A fine three column barrel cylinder (W–B. 5) gives a new account of the restoration of the temple of the Sun God at Sippar. The reconstruction of Ebarra at Sippar by Nabonidus is recorded in the following previously published inscriptions:

1. A similar two column barrel cylinder with duplicates, V Raw. 65, edited in my *Neubabylonische Königsinschriften*, pp. 252—261, Nbn. No. 6.
2. A small barrel cylinder in two columns, PSBA. 1889, Jan. Pls. I, II = Nbn. No. 2.
3. A three column barrel cylinder, V Raw. 64, with variants from duplicates, = Nbn. No. 1. A new duplicate in VS. I No. 53 with five variant cylinders. This text includes accounts of Eḫulḫúl at Harran and Eulmash at Sippar. The section concerning Ebarra is Col. II 47—III 21.
4. A small two column cylinder from Marada, published by Dhorme in RA. XI 105—117, refers briefly to this work in Col. I 33—36.
5. A long history of the work of Nabonidus on the temples of Shamash at Sippar and Ellasar, and of Anunit at Sippar-Anunit and Agade is restored from two cylinders and a prism by the writer in AJSL. 32, 102—117. The section on Ebarra of Sippar is Col. I 1—35.

The Oxford cylinder is the only three column cylinder exclusively devoted to the restoration of Ebarra of Sippar hitherto recovered. Like Nbn. No. 1 it was apparently written in the third year of Nabonidus, or at any rate the restoration was made in that year, i. e. 553 or 552 B.C. Like Nbn. No. 6 it contains an account of the consultation of the wise men and the search for the ancient foundation of Narâm-Sin, and it adds the interesting information that they actually found this record of Narâm-Sin.

W—B. 5. Col. I.

1. *ì-mu-um An-num ù* ^{ilu}*En-lil*	1. When Anu and Enlil
2. *ša âlu Sippar-(ki) iḳ-bu-ú ẹ-di-eš-su*	2. commanded the restoration of the city Sippar,
3. *a-da-an-šu-num ki-i-ni iḳ-šu-dam*	3. their punctual term arrived.
4. *a-na e-bi-eš É-bàr-ra* ^{ilu}*Šamaš be-el ra-be-ù*	4. To build Ebarra of Shamash, the great lord,
5. *i-iḫ-su-sa šu-bat-sa ri-eš-ti-tam*	5. they planned. As for its original abode,
6. *ša zi-ku-ra-at gi-gu-na-šu*	6. of the stage tower his dark chamber,
7. *ri-ši-šu e-li ša pa-ni ul-lu-ú*	7. to raise its top higher than before,
8. *lib-ba-šu-ni*[1] *ḫa-di-iš*[2] *ub-lam-ma*	8. their hearts impelled them joyfully,
9. ^{ilu}*Na-bi-um-na-ʾ-id šarru za-ni-nu*	9. and Nabuna'id, the king, the caretaker,
10. *mu-ṭi-ib lib-bi-šu-nu ib-bu-ú*	10. who maketh glad their hearts, they named.
11. *ri-é-a-am ka-an-šu*	11. The meek shepherd,
12. *muš-te-ʾ-ú áš-ra-a-ti ilāni rabûti*	12. solicitous of the sacred places of the great gods,

[1] Sic! for *šu-nu*.

[2] The text of the parallel passage NBK. 236 II 5 is probably *ḫa-di-iš* also. Bezold in PSBA. 1889, Pl. IV gave *SU* instead of *iš*.

13.	*šakkanakku it-bi-šu*	13. the skillful governor,
14.	*ša a-na ṭe-im ilāni pu-tuḳ-ḳu*[1]	14. who attendeth upon the counsel of the gods,
15.	*za-ni-in É-sag-ila ù É-zi-da*	15. caretaker of Esagila and Ezida,
16.	*mu-ud-di-iš eš-ri-e-ti ilāni ù Ištarāti*	16. restorer of the sacred places of gods and goddesses,
17.	*mu-daḫ-ḫi-id sa-at-tuk-ku*	17. who maketh abundant the regular offerings,
18.	*mu-šar-ri-iḫ ni-id-bi-e*	18. and multiplieth the freewill offerings,
19.	*mar Na-bi-um-ba-la-aṭ-su-iḳ-bi*	19. son of Nabu-balatsu-ikbi,
20.	*ru-bu-ú e-im-ga a-na-ku*	20. the wise prince am I.
21.	[*e-nu-ma* ^{ilu}*Marduk bêlu rabû be-lu-ut*] *māti* (?)-*šu i-ki-pa-an-ni* (?)	21. [When Marduk, the great lord,] *entrusted unto me the lordship of his land*
22.	[*ù mar ru-bi-e*] ^{ilu}*Na-bi-um*	22. and the son of the prince, Nabu,
23.	[. . . . . *u-šar*]-*ba-an-ni*	23. with . . . . . *enlarged* me.
24—41.	. . . . .	24—41. . . . .
42.	. . . . . *ḫi-di-tim*	42. . . . . joy.
43.	. . . . . *su-pi-e-šu-un*	43. . . . . their prayers.
44.	. . . . . *GAL ga-ga-da-a*	44. . . . . steadfastly
45.	. . . . . *mu-ga-ḳu*[2]-*šu-nu-ti*	45. . . . . I have waited upon them.
46.	*ì-nu-šu É-bàr-ra ki-iṣ-ṣi*[3] *ra-aš-bu*	46. At that time Ebarra, the brilliant habitation,
47.	*šu-ba-at* ^{ilu}*Šamši ù* ^{ilat}*Aja*	47. abode of Shamash and Aja,
48.	*ša i-na ki-ri-ib Sippar-(ki)*	48. which is in Sippar,
49.	*ša šarru ma-ḫar i-pu-šu-ma ul-la-a ri-e-ši-šu*	49. which a former king built and whose upper parts he raised up,
50.	*45*(?)-*kam šanāti la im-la-ma i-ḳu-pu i-ga-ru-šu*	50. 45 (?) years[4] were not yet completed, but its walls were decayed.
51.	*ra-am-ku-tim*[5] *É-bàr-ra i-ta-mu-nim*	51. The *ramku*-priests of Ebarra spoke:
52.	*i-ḳu-pu bitu*	52. "The temple has fallen to ruins"
53.	*ki-bi-it-su-nu la a-ki-ip*	53. But their words, I trusted not.
54.	*ma-*? *a-a-ra-ni ni-ki-it-ti*	54. . . . . me terror.
55.	*u-du-'u ni-* . . . *Tin-tir-(ki) ù Bár-sip-(ki)*	55. The sages . . of Babylon and Barsippa,
56.	*ìm-ḳu-tu mu-di-e ši-ip-ri*	56. The wise ones trained in execution,
57.	*a-na ki-ri-ib É-bàr-ra ú-*?-?-*ma*	57. unto Ebarra I . . . . .
58.	*u-pa-*	58. and I . . . . .
59.	*bitu šu-a-ti i-ga-ru-šu ḳu-up-pu-ma*	59. Of that temple the walls were fallen.
60.	*pu-uṭ-ṭu-ru ri-ki-is bâbāni*	60. Burst were all of the gates,

[1] See also the Maradda cylinder of Nabonidus, RA. XI 109, 21.

[2] *mûgû, mûḳû*, from *waḳû*, adjective formed on the analogy of *mûdû* and then declined as a verb. Cf. *Tammuz and Ishtar*, n. 2 (?).

[3] Text *AD*! Cf. RA. XI 111 n. 5.

[4] See VAB. IV 225 n. 3. It is most unfortunate to find this figure almost illegible here, for it would indicate the year in which the cylinder was written. If 45 be correct the inscription dates from the same year as Nbn. No. 1, i. e. the 3d year of Nabonidus.

[5] The adjectival plural of *ramku* proves that this word is really an adjective, "the washed." See for *ramkûti*, VAB. IV 216, 9 and Clay, *Miscel.* 45 II 25.

Col. II.

1.	*gušur zu-lu-li-šu šu-uḫ-ḫu-ṭu*	1.	(and) the beams of its roof were torn assunder.
2.	*a-zu-u ki-ri-ib biti*	2.	The wise men looked into the interior
3.	*ip-pal-su-ma u-ša-am-lu-in-ni pu-lu-us-tam*	3.	of the temple and caused me to observe fully.
4.	*iš-tu biti šu-a-ti*	4.	From that temple
5.	*ga-at* ^{ilu}*Šamši ù* ^{ilat}*Aja iṣ-ba-tu-ma*	5.	the hands of Shamash and Aja they seized,
6.	*i-na ki-iṣ-ṣi da-am-ḳu*	6.	and in a holy chamber,
7.	*aš-ri šu-us-su-mu u-še-ši-bu*	7.	a place made fit for them they caused them to dwell.[1]
8.	*a-ta-mi . . . . . ni-ši ma-a-ti*	8.	I spoke to the . . . . . of the people of the land (saying),
9.	*mi-na-a i-ši-ir*[2]*-šum-ma i-ḳu-up-ma*	9.	"What has cast it down that it has fallen to ruin?"
10.	*an-ni-ta i-ta-mu-nim*	10.	This they said:
11.	*ul bu-ʾu-a a-šar-šu*	11.	"Its place has not been found.
12.	*e-li šu-ub-ti-šù kit-ti ul e-pú-uš-ma e-ni ga-ga-ar-šu*	12.	He[3] built it not upon its sure resting place and its earth shifted.
13.	^{ilu}*Šamaš be-el ra-be-ù*	13.	Shamash, the great lord,
14.	*e-bi-eš É-bàr-ra u-ḳa-a ri-eš-ka*	14.	hath waited for thee to build Ebarra.
15.	*ši-bi-ir-šu bu-un-ni-i*	15.	To beautify its construction,
16.	*i-na áš-ri-šu ki-nim e-bi-eš-su*	16.	to build it in its right place
17.	*ú-ša-ad-gi-il pa-ni-ka*	17.	he hath entrusted unto thee."
18.	*a-na da-ki-e É-bàr-ra libbi pa-li-iḫ*	18.	To demolish Ebarra (my) heart feared,
19.	*ra-ša-a-ku ni-ki-it-ti*	19.	and I had anxiety.
20.	*i-na ma-i̯ā-al mu-ši-im*	20.	Upon the bed at night
21.	*ul ú-ḳa-at-ta-a ši-it-tim ṭa-ab-tim*	21.	I accomplished not sweet sleep.
22.	*aš-ši ḳa-[ta-a-a u-sal-la]-a-a*	22.	I lifted up my hand and prayed
23.	^{ilu}*Enlil* ^{ilu}*Sin* ^{ilu}*Marduk*	23.	to Enlil, Sin and Marduk,
24.	*[aš-šum] e-bi-[eš] É-bàr-ra*	24.	concerning the building of Ebarra.
25.	*[an-na ša-lim-ti* ^{ilu}*]Šamaš ù* ^{ilu}*Ramman*	25.	[*A favorable answer*] Shamash and Ramman
26.	*[u-ša-aš-ki-nu ina ter-ti-i̯a] aš-te-e-ma*	26.	[caused to be made in my divination]. I sought
27.	. . . . . ^{ilu}*Ramman*	27.	and . . . . . *Shamash and* Ramman
28—41.	. . . . .	28—41.	. . . . .
42.	. . . . . *ši-ik-ku*	42.	. . . . .
43.	*iš-tu*[4] *pa-ni ga-ga-ri-im*	43.	From the surface of the ground
44.	*18 ammat ú-ša-ab-bi-lu-ma*	44.	they descended 18 cubits
45.	*te-me-en la-bi-ri-im*	45.	and the ancient foundation record

[1] Cf. VAB. IV 254, 30—31 and 224, 54—5.

[2] The root *wašāru*, fall prostrate, has also an active meaning, "to overthrow," and is here treated as a ל"ה verb. See PSBA. 1910, 123 end, *ašāru*, Syn. of *saḫāpu*.

[3] I. e. Nebuchadnezzar.

[4] Text *TU-IŠ*!

46.	*ša Na-ra-am-*^{ilu}*Sin šarri ma-ḫar*	46.	of Narâm-Sin, a former king,
47.	*ap-pa-li-is-ma*	47.	I beheld.
48.	*ṭub-bi ḫuraṣi* ^{aban}*ukni ù* ^{aban}*samti*	48.	The tablets of gold, lapis lazuli and carnelian
49.	*ša e-bi-eš É-bàr-ra a-mu-ur-ma*	49.	concerning the building of Ebarra I read,
50.	*a-šar-šu-nu la ú-na-ak-ki-ir-ma*	50.	and I changed not their place,
51.	*ú-te-ir áš-ru-uš-šu*	51.	but I restored it to *its*[1] place.
52.	*ši-ṭi-ir šu-mi-ia it-ti-šu-un*	52.	The inscription of my name with them
53.	*u-ki-in a-na ṣa-a-ti*	53.	I fixed forever.
54.	*e-li te-im-mi-en-ni-šu la-bi-ri*	54.	Upon its ancient foundation
55.	*ubana a-na la a-ṣi-e ù la e-ri-bi*	55.	not a finger breadth less or more[2]
56.	*pu-lu-uk-ka-šu lu-ú ú-ki-in*	56.	verily I fixed its foundation plan.
57.	*mi-im-ma ḫi-ši-iḫ-tum e-bi-eš biti šu-a-tū*	57.	Anything necessary for the building of that temple
58.	*la ak-la-am-ma ú-še-ri-ib ki-ri-ib-šu*	58.	I withheld not, but I caused to be brought into it.
59.	*ša šarru ma-ḫar i-na gušur gišimmari*	59.	Where a former king with beams of palm wood
60.	*ib-nu-ú zu-lu-ul-šu*	60.	had built its roof,
61.	^{iṣu}*erinê da-an-nu-ti*	61.	mighty cedars

Col. III.

1.	*iš-tu La-ab-na-nu*	1.	from Lebanon
2.	*ḳišti el-li-ti*	2.	the clean forest
3.	*u-bi-il-lam-ma*	3.	I brought and
4.	*1050*[3] ^{iṣu}*erini a-na e-bi-eš É-bàr-ra*	4.	1050 cedars for building Ebarra
5.	*lu-ú u-še-ri-ib*	5.	I caused to enter.
6.	*a-na ši-i-bi-šu* ^{iṣu}*erinê ellûti aš-tak-ka-an*	6.	I placed clean cedars for its ceiling.
7.	^{iṣu}*tallu* ^{iṣu}*ḫettu* ^{iṣu}*ká-na-ku*	7.	The door valves, the lintels, the door posts,
8.	^{iṣu}*sikkur šakili*[4] *šà* ^{iṣu}*erinê el-lu-tim*	8.	the pins of the sliding bar of clean cedars
9.	*e-ma bâbāni ù bitāti ú-šar-ši-id*	9.	in the gates and buildings I caused to be established.
10.	*ki-ma ša iš-tu šadi-i* ^{iṣu}*erini*	10.	As where from the cedar mountains
11.	^{ilu}*Šamaš bêlu šur-bu-ú i-na na-pa-ḫi-šu*	11.	Shamash, the exalted lord, arises,
12.	*i-na* ^{iṣu}*erini da-an-nu-tu*	12.	with mighty cedars
13.	*e-li-šu zu-lu-lu ab-ni*	13.	I built a roof over it.
14.	*a-šar mu-ša-bi-šu kima ḳišti ḫa-šur*	14.	Of its dwelling place like a cedar *ḫašur*-forest
15.	*i-ri-iš-su uš-ṭi-ib*	15.	I made sweet its odor.
16.	^{iṣu}*gišimmarê* (?) ^{iṣu}*erinê u* ^{iṣu}*meskanni*	16.	Palms (?), cedars and the wood of Magan,

[1] Sic! for "their."

[2] Cf. VAB. IV 226, 65.

[3] The text here agrees with VAB. IV 256, 3, where *ibid.*, 226 III 1 has 5000!

[4] Written *sag-gul lál* which is rendered by *sikkur šakili*, MEISSNER, ATU. I 28, 28 with Var. *šu-lal. sikkuru* means the pin or pins of a lock which fall into the holes of the sliding bar (*šakilu* = *mêdilu*).

17.	*e-ma bâbāni-šu ù-šar-ši-id*	17.	in its gates I caused to be established.
18.	*si-ḫi-ir-ti bītāti*	18.	Of the group of buildings round about
19.	*i-na* ^{iṣu}*ašuḫê*[1] *pa-ag-lu-tim*	19.	with huge *ašuḫu*-woods
20.	*zu-lu-ul-ši-na ab-ni*	20.	I built their roofs.
21.	*aš-šum ug-ga-tū ar-ra-tim ù ḫi-ṭi-ti*	21.	In order not to cause wrath, curse and sin
22.	*ki-ir-ba-šu la šu-ub-ši-i*	22.	within it;
23.	*i-na pi-i um-ma-na-a-ti e-bi-eš šip-ri-šu*	23.	in the mouth of the craftsmen, the builders of its construction
24.	*la ša-ka-nim-ma*	24.	. . . . . .[2] not to place;
25.	*ik-ri-ib da-mi-iḳ-tim*	25.	but to place blessing for
26.	*i-na pi-i-ši-na šá-ka-na-am*	26.	goodness in their mouths;
27.	*akalê kurunnu šêrê ù karanu du-úḫ-ḫu-du*	27.	to make plentiful bread, sesame-wine, meat and wine;
28.	*gi-da-aš-ši šu-nu-ti piš-šá-tam šamnu el-ḷu*	28.	of those *gidaššu*[3] with ointment and pure oil
29.	*zu-mur-šù-un u-daḫ-ḫi-id nar-ki-ti šamni ṭâbi*	29.	their bodies I made to drip; with an unguent[4] of fine oil
30.	*mu-uḫ-ḫa-šu-nu ú-ša-aš-ki*	30.	I caused their skulls to be soaked.
31.	. . . . . *iš lib-ba-šù-nu uš-pàr-di*	31.	. . . . . their hearts I made happy.
32.	[. . . . . *li*]-*ib-ba-šu-nu-ma*	32.	. . . . .
33.	. . . . . *a-ri*	33.	. . . . .
34.	. . . . . *ru-uš-šu*	34.	. . . . .
35.	. . . . . *-an-ni-ma*	35.	. . . . .
36.	. . . . . *da-mi-iḳ*	36.	. . . . .
37.	. . . . . *ma* . . . *šarru i-na šarrāni*	37.	. . . . .
38.	. . . . . *ṣa-a-ti ma-la ib-nu-ú*	38.	. . . . .
39.	. . . . . *a-na* ^{ilu}*Šamaš ù* ^{ilat}*Aja*	39.	. . . . .
40.	. . . . . *a ašsat* . . . . . *e-pú-šu*	40.	. . . . .
41.	[*ḫa-di*?]-*iš ab-ni-šu-ma*	41.	*gladly* I built it.
42.	*ú-ša-ak-li-il ši-bi-ir-šu*	42.	Its work I caused to be completed.
43.	^{ilu}*Šamaš bêlu rabû ša šami-e ù irṣi-tim*	43.	O Shamash, great lord of heaven and earth,
44.	*a-na biti šu-a-ti*	44.	when into this temple
45.	*ḫa-di-iš i-na e-ri-bi-ka*	45.	with gladness thou enterest,
46.	*šu-bat-ka el-li-ti ri-eš-ti-tam*	46.	when thy beautiful original dwelling,
47.	*ṭa-bi-iš i-na ra-mi-e-ka*	47.	thou occupiest graciously,
48.	*a-na* ^{ilu}*Nabu-na-ʾ-id šarru za-ni-nu*	48.	upon Nabonidus, the king, the caretaker,
49.	*ik-ri-bi da-mi-iḳ-tū ku-ùr-bu*	49.	bestow a blessing of grace;
50.	*šu-ùr-ka-am-ma balaṭ ûmê ru-ḳu-ti*	50.	grant him life unto far away days.
51.	*lu-šir-ka a-na dâra-tim*	51.	May he be subservient unto thee forever.

[1] Here written *giš̀u* simply, as in Gudea, Cyl. A 15, 32. The ordinary ideogram is *Ù-KU*. See for *ašuḫu*, VAB. IV 256, 3 and Meissner, MVAG. 1912, No. 2, p. 15.

[2] Apparently a line containing the object of *šakānu* has dropped out before l. 23.

[3] *gidaššu* is apparently a synonym of *ummānu*, craftsman, and a loan-word. Or read *gandaššu*?

[4] *narḳîtu*, from *raḳû*, variant root of *raḳāḳu*.

52. *id-na be-lu-tim ṣal-mat ga-ga-du*	52. Give unto him lordship over the dark-headed peoples,
53. *lu ka-a-am na-gab-šu-un*	53. yea, verily all of them.
54. *ilat Aja' ḫi-ir-ti na-ra-[am]-ta-ka*	54. May Aja thy beloved spouse
55. *li-ta-mi-ka da-mi-iḳ-tim*	55. speak unto thee of blessings.
56. *i-na di-nim ù bi-ri*	56. In judgment and oracle
57. *e-ma ka-ti a-na-aš-šu-ka*	57. when I raise my hand unto thee,
58. *i-ša-ri-iš ap-la-an-ni*	58. answer thou me rightly.
59. *ma-ḫa-ar ilu Marduk šar šamê ù irṣi-tim*	59. Before Marduk, king of heaven and earth,
60. *ka-i̯ā-na šu-um-gi-ra*	60. steadfastly cause to be acceptable
61. *ep-še-tu-ú-a*	61. my deeds.

INSCRIBED BRICK OF NEBUCHADNEZAR.

(W—B. 1922, 192.)

A three column brick inscription, duplicate of the similar inscription upon a brick of Nebuchadnezar in the Manchester Library. The previously known copy of this text which refers to the restoration of Ebarra at Sippar and the construction of a well for the temple is badly damaged. This duplicate of the Ashmolean Collection is also defective, but it carries the lines which complete the text. For the Manchester inscription see the writer's *Neubabylonische Königsinschriften* p. 190, No. 24. In Col. II 4 of my previous edition the restoration should be *ba-la-tu* [*û-mi ru-ḳu-ti*], and in l. 8 *el-li-ti*, not *ṣirtim*. W–B. 192 omits *ka* after *ki-be-ti*. Col. III of the Manchester text is thus restored from the duplicate.

1. *ša la šu-be-e-lam* 2. *ša ni-šê ra-ap-ša-a-ti* 3. *ṣa-al-ma-at*[1] *ga-ga-dam*
4. *e-ma a-ṣu-ni* 5. *ša-ru-ru-ú-ka* 6. ? ? *UŠ ri-ma-at-si-na*
7. *a-na û-um dâr-ú-ti*

INSCRIBED BRICK OF AŠUR-EṬIL-ILĀNI.

(W—B. 1922, 190.)

This inscription preserved upon the edge of a brick from Dilbat is the only historical text hitherto recovered from the reign of Ašureṭililāni, son and successor of Ašurbanipal, which was written in Babylonia. Several inscribed bricks from Nimrud carry a short text in seven lines which mention the construction of a temple to Nebo at Kalḫu by this king. See STRECK, *Assurbanipal* I pp. 199—207 and II 380. It is interesting to learn that the king, whose history is still obscure, selected the long neglected temple of Urašā at Dilbat for his restorations. This temple received no attention from the later kings of Babylonia who rebuilt most of the old temples in Sumer and Accad.

[1] But W—B. 192 has *ṣa-la-la*. The text is clearly written and must be explained as a variant of *ṣalmatu*.

1. *a-na* ^{ilu}*Urašā bêli ṣîri ašarid ilāni rabûti É-i-be-*^{ilu}*A-num parakku ra-aš-bu bêlu rabu-u bêli-šu* ^{ilu}*Ašur-eṭilli-ilāni šar mat Aššur-(ki)*
2. *mu-ud-diš parakki ilāni rabûti (rabûti) mar* ^{ilu}*Ašur-bān-apli šar mat Aššur-(ki) re'i ṣal-mat ḳaḳḳadi É-i-be-*^{ilu}*A-num*[1] *aš-ri el-lu*
3. *ša ki-rib Dil-bat-(ki) ša-bat* ^{ilu}*Uraša u* ^{ilat}*Nin-é-gal*[2] *uš-šiš. a-gur-ru pi-ti-iḳ ṣêri eš-šiš ib-ni-ma išid kalak-ki-šu*
4. *ki-i pi-i la-bi-ri-im-ma ú-ša-*[. . . .] *a-na du-ur û-me zu-mur kalakki šuatu kima* ^{nâr}*Idiglat u nâri*[3] *ub-bi-ib-ma*
5. *a-na nap-ta-nu ilāni rabûti u-kin* a-??ŠÙ-A$^{Pl.}$*-šu-nu-ti* iḳbi-ma *a-na nap-ta-nu uš-taḫ-ma-ṭu*[4] *û-mi-šam ana* ^{ilu}*Nabu*
6. ^{ilu}*Marduk* ^{ilu}*Urašā u* ^{ilat}*Nin-é-gal a-ši-bu ki-rib biti šuatu damiḳ-tim* ^{ilu}*Ašur-eṭilli-ilāni*[5] *šarri mi-gir-šu-un li-iḳ-bu-u li-ri-ik palâ-šu*

1. To Urašā, far-famed lord, chief of the great gods, E-ibe-Anum, the glittering shrine of the great lord, his lord, Ašureṭililāni, the king of Assyria,
2. renewer of the shrines of the great gods, son of Ašurbanipal, king of Assyria, shepherd of the dark-headed ones, E-ibe-Anum, the pure place,
3. which is in the midst of Dilbat, abode of Urašā and Ninegal, he made new. With burnt brick the handi-work of the plain he built it anew, and the foundation of its cellar
4. as of old he . . . . . unto eternal days. The whole[6] of that cellar he made clean as the Tigris and *The* River,
5. and for the table of the great gods he established it. *These* . . . . . he *commanded*, and they bring (them) quickly for the table. Daily unto Nebo,
6. Marduk, Urašā and Ninegal, who dwell in that temple, may they speak for blessings on Ašureṭililāni, the king, their favorite. May his reign be long.

[1] This is the earliest and most authentic writing of the name of the temple of Urašā and Ninegal at Dilbat. The word is written *É-im-bi-*^{ilu}*Anum* in Peiser, *Aktenstücke* II 9 (time of Nabonidus); VIII 1; IX 2 (time of Darius). The latter form of the name is therefore a late corruption. See BL. 134; Zimmern, K-L. 102, 17; *Sumerian Liturgical Texts* (PBS. X) 167, 16.

[2] For the goddess Ninegal, an underworld deity, see the writer's note in BE. 31, p. 17. Lagamal, a goddess of Dilbat, is not identical with Ninegal, consort of Urašā. Lagamal is also an underworld deity (see Scheil, RA. 13, 169) and a Semitic title of Ninegal, but the two deities are distinct at Dilbat; see Schroeder, KAV. 46 I 3—5; 63 I 37—39 and especially RA. 14, 172. 7.

[3] "*The* river," i. e. the Euphrates.

[4] Cf. [*ana Esagila*]*u Ezida uštaḫmaṭu irišu ṭâbûtu*, "The caused to be brought quickly sweet incense unto Esagila and Ezida, SBH. 146, 40. See also SBP. 86, 30—1, *bur-zi sar-ra* = *naptan šaḳû ana šuḫmuṭu*, "To bring quickly the lofty table."

[5] Written *AN-DIŠ*. Cf. *Bâb-DIŠ-(ki)* = *Bâb-ili*, BM. 46537, Colophon. See Hinke, *A New Boundary Stone*, p. 10. But here *AN* precedes *DIŠ*, and it is more plausible to suppose that *DIŠ* is an error for *ME* sign of the plural.

[6] For *zumru*, body, employed in the sense of "the thing itself," "the whole object," cf. *ilāni ina zumri ummāni-ia ittesû*, "The gods will be far from my army," Boissier, DA. 6, 2; *ilāni ina zumri māti išab-bu-su*, Fossey, *Babyloniaca* V 22, 197, 24, 202; 96, 88.

HYMN TO NIDABA, THE GRAIN GODDESS.

(W—B. 186.)

This text is written upon a large thin tablet, in an extremely difficult script of the period of Samsuiluna. The Reverse is weather worn and seriously defaced. The total number of lines is 119, but only the Obverse is sufficiently well preserved to be translated. Various aspects of the grain goddess are referred to in the poem, emphasis being laid upon her character as goddess of grain and irrigation; she is especially described as a virgin goddess, daughter of Enlil and patroness of lustration rituals. A somewhat similar but shorter Sumerian hymn to Nidaba is published by ZIMMERN in his *Sumerische Kultlieder*, No. 65. W–B. 186 is the only important hymn to Nidaba which has been translated. For an outline of her character, see B. L., 141; *Tammuz and Ishtar*, 148—158. The deity *Ḫani* with whom she is frequently connected in theological texts is also mentioned in Col. IV 9. Owing to the defective condition of the text, the setting of the most interesting section, Col. I 23—31, must remain obscure. These lines are similar to the Sumerian poem on the origins of civilisation translated in *Le Poème Sumérien du Paradis*, 136—146; the first 24 lines of that poem described the earth before the creation of the grain goddess, when living creatures had not been created, and Tagtug, the founder of organized society, had not yet appeared. These two texts assume that the earth had been created ages before the gods created mankind and made it habitable. After the creation of mankind there followed according to other Sumerian texts a long Utopian Age.

W—B. 186, Obv. I. Col. I.

. . . . .	. . . . .
8. *ki gi-dub-ba-ta šag-dúg-dúg me-en*	8. In the place of writing thou rejoicest.
9. *šag* ^{d}*En-lil-lá dug-dug-gi me-en*	9. The heart of Enlil thou makest glad.
10. *nin-mu*[1] *E-kur-ra kùr-bi za-e me-en*	10. O my lady, of Ekur thou art the food,
11. *E-an-na-ka kùr-bi me-en*	11. of Eanna thou art the food.
12. *E-kur é* ^{d}*En-lil-li bur-bi za-e me-en*	12. Of Ekur, temple of Enlil, thou art the table.
13. *dingir-gal-gal-e-ne zi-a-a*[2]*-bi me-en*	13. Of the great gods she that pacifies the soul art thou.
14. *nin-mu ki-gar-ra* ^{d}*En-lil-lá me-en*	14. O my lady, thou art she that causes the (heart) of Enlil to return to its place.[3]
15. ^{d}*Nidab-bi me-en gar-ta dirig-bi me-en*	15. Thou art that Nidaba; she who is all powerful to reconcile, art thou.
16. ^{d}*Nidaba nam-lugal suguš-bi gi-na me-en*	16. O Nidaba, thou art she who establishes the foundations of kingship.

[1] Cf. RA. 7, 107 II 3.

[2] *munîḫat napišti*; cf. CT. 17, 22, 155.

[3] Cf. CT. 16, 6, 231.

17. . . . . *na MIR-sur gar-ra me-en*	17. . . . .
18. *d.Nidaba suǧ-tub-tub*[1] *sag-bi d.En-lil-lá*	18. Nidaba, the adornment in the presence of Enlil,
19. . . . . *dingir-ri-e-ne*	19. the . . . . . of the gods,
20. . . . . *dingir nu-tub-ba*	20. . . . . whom a god has not taken in marriage (?).
21. . . . . *d.En-lil-lá*	21. . . . . Enlil . . . . .
22. *d.Nidaba* . . . . . *GAR* . . . . . *za-a*	22. Nidaba . . . . .
23. *galu* . . . . . *gà uru-ki nu-dū-dū*	23. Man was *not created*, a city was not built.
24. *é gal nu* (?) *dū-e lugal nu-il-li*	24. A palace was not built, nor a king enthroned.[2]
25. . . . . *dingir-ri-e-ne-ge si-nu-si-e*[3]	25. The (temples?) of the gods had not been erected.
26. *d.Nidaba ki-nu-te-a-za*	26. And thou, Nidaba,[4] hadst not yet *sprung up* upon the earth.
27. *tùr nu-dū amaš nu-gù-gà*	27. Sheep-folds had not been built, cattle-stalls not made.
28. *sib-be gi-di-da šag-nu-mu-un-ib-kuš-ù*	28. The shepherd played not soothing melodies on the *lute*.[5]
29. *sib-ra nīn-zi-zi*[6] *nu-mà-mal šu-luǧ-ǧa-bi šu-nu-bi*	29. Unto the shepherd (Tammuz) lamentations for peace were not made, rituals of atonement were not said to him.[7]
30. *sib-tūr-ra ga-ni*[8]*-ib-dùl-dùl duk-šika ga-nu-dúb*	30. For the shepherd boy milk was not . . .; in the earthen bowl milk was poured not.
31. *šag-bi-ta ḫá-TÚG-IR* (?) *nu-mu-un-è-a*	31. Therefrom . . . . . was not . . . . .
32. . . . . *la dingir-ri-e-ne šu-ba-ni-ib-zur*	32. *But now* the gods receive sacrifices.
33. *d.Nidaba nin eri gar-gar-ra nin gù-zal si-di me-en*	33. Nidaba, queen that builds cities, queen that ensures happiness, art thou.

[1] For *tub* = *taḳānu*, v. CT. 12, 50 Rev. 10, *tu-ub* = *ta-*[*ḳa-nu*] and l. 17, *suǧ-tub-tub* = [*tiḳnu*]. The verb *taḳānu* is the cognate of Arabic *taḳana*, piel *taḳḳan*, to water with slimy water and also to make well. Originally the verb means "pour out," then "smelt," mould metal objects. Note that *ina ramāki-ka*, SBH. 121, 12, is a synonym of *ina tutagguni-ka*.

[2] For this meaning of *ili*, cf. *umun il-la* = *šarra anašši*, ASKT. 128, 77 = SBP. 8, 13; *men nu-ili*, a crown he bore not, *Paradis*, 143, 16.

[3] For *si-si* = *banû* (properly *šuzuzu*, to establish), cf. *mu-na-ni-si-si*, CLAY, *Miscel.* 4 II 7, Var. *mu-na-ni-dū*, SAK. 26 i) III 4.

[4] I. e. millet, or grain. See *Paradis*, 136, 3.

[5] The translation is suggested by the primitive figurine of a shepherd lutanist, in HILPRECHT, *Explorations*, 529. *gidi* = *takalti zammeri*, CT. 18, 34 *b* 25, and *gidida* = *ebubu*, PLS. V 149, 10. But "the shepherd" probably refers to Tammuz here. See *Tammuz and Ishtar*, 14.

[6] Cf. *zi-zi* = *šupšuḫu*; *nīn-zi-zi* = *tapšuḫtu*.

[7] Cf. *Tammuz and Ishtar*, 34—5.

[8] For *ni* = *nu*, cf. SBP. 138, 22, *ni-kuš-ù* = *nu-kuš-ù*, SBH. 131, 48; *ni-nag-a-zu*, PBS. V 26, 10, &c.

Col. II.

1. *nar-balag nig-dug-gi šag-ǧul-[la si-di-dé]*	1. That the flute may give forth sweet sound rejoicing the heart,
2. *gi-in iz-za-am-ma šag bur-bur-*	2. . . . .
3. *^{d}Nidaba láǧ-šag-zu na-ga-an-tum-da*	3. Nidaba, may thy pure heart desire.
4. *sizkur-zu dúg-dúg gà-gà-dé*	4. That prayers be recited,
5. *sag-gíg-ga ki-a šù-šù-bu*[1]*-dé*	5. That the black-headed race of men be established in the earth,
6. *tul-tul-lá-bi sur-sur-ri-dé*	6. That they chant the divine services grandly,
7. *amá giš-gar zur-ra im-ma-ni-in-tu-tur*	7. That into the chambers of the goddesses tribute of sacrifice they bring,
8. *ama dumu-ni igi-nu-mu-un-ši-en-bar-e*	8. That the mother search not for her son,
9. *ad-da ūš-tuk ùr-ra mu-un-dúg-a*	9. That the father constant in love . . . . (?),
10. *galu nig-tuk zi-ga-al ag(?)-dé*	10. That the wealthy man may *exercise mercy*,
11. *^{d}Nidaba láǧ-šag-zu na-an-ga-tum-da*	11. Nidaba, may thy pure heart desire.
12. *ni-dagal-dagal-la ni-peš-peš-a me-en*	12. She that makes plentiful, makes prolific art thou.
13. *ambar-ra ambar-ana-gim si-di-e me-en*	13. She that causes the city's pools to function like the pools of heaven art thou.
14. *giš-sag si-di-me-en suǧ-tub BU-BU*	14. She that directs the . . . ., that . . . . . beautiful things, thou art.
15. *nig-šag-ǧul-ǧul-e-dé nin*[2]*-zi-zi bi me-en*	15. Thou art she that commands peace, to make glad the heart.
16. *a-dug-ga šag-ga gar-ra me-en*	16. She that causes the fresh waters to return in flood, art thou.[3]
17. *ù-tu-da šag-ga a peš-peš a me-en*	17. Thou art the creator of the floods, that makest the waters abundant.
18. *ama dumu-ni kenag sum-sum-mu-dé*	18. That the mother bestow love upon her son,[4]
19. *šukum dingir-gal-gal* . . . . . *me-en*	19. she that [*establishes*] the bread offerings to the great gods, art thou.
20. *dingir-gal-gal-e-ne ka-bi gal-kid me-en*	20. Of the great gods thou art the opener of their mouths.[5]

[1] *šù-šù-gi* = *nazāzu*, and see *sug* 7) *Sum. Gr.* 243. *šug* > *šub*? *BU* is uncertain. Read perhaps *ug*, i. e. *šu-šu-ug*.

[2] *nin* is apparently employed here for the abstract prefix, ordinarily written *nīn*, cf. Col. I 29.

[3] The passage is parallel to Gudea, Cyl. A 1, 5—9, where the return of the floods is ascribed to Enlil, with whom Nidaba was closely associated. Nidaba is only a specialised type of *Ninâ*, the irrigation goddess, v. *Tammuz and Ishtar*, 149. She is probably referred to in RA. 19, 70, 15 as the *sinništum íd-kug-ga*, "the woman, the pure river," and cf. line 23 *ibid.*

[4] The meaning of this line must be obtained from its connection with line 19, which refers to offerings to the gods; consequently line 18 probably refers to the cult of Tammuz and Ishtar.

[5] The reference is probably to the rituals of the "opening of the mouth" of statues, or the consecration of statues of the gods by magic rites, sometimes called the "washing of the mouth." Nidaba as grain goddess was intimately connected with mystic rites. For a parallel passage, v. IV R. 25 *a* 54, *ka-zu nam-šib-ba gál-im-ma-ni-in-kid.*

21. *sizkur*[1] *šag-ǧul-la nin gù-zal si-di me-en*	21. She that prays earnestly[2] for gladness of men's hearts, queen that ensures happiness, art thou.
22. *dingir-ri-e-ne ǧa-la mu-ni-ib-sum-mu*	22. Unto the gods thou givest them their portions.[3]
23. *d.En-lil lugal kur-kur-ra-ge*	23. Of Enlil, lord of the lands,
24. *gà-nun*[4] *gà-maǧ-EBUR dup-gál-la-ni me-en*	24. the *scribe* of his store-house, the far-famed house of the harvests, thou art.
25. *sag-ù-gal-ni me-en ninda-ù-ba-ni me-en*	25. She that furnishes him gifts, art thou; the giver of his bread art thou.
26. *uru-ba d.En-lil-lá-ge enim-ba-da-gi-di-ia*	26. In his city Enlil, he who utters true words,
27. *ní-ba d.Kug-sud-du*[5] *igi-zal-lá-mal-di-iš*	27. with fearful grandeur upon Kugsuddu looked with glad eyes.
28. *ib-dagal-dagal-la ba-ni-ib-keš-du*	28. In the wide cosmic chambers he *summoned an assembly*:
29. *nig-tuk mà-e ba-ni-in-tu-tud*	29. "One of much wealth have I begotten."
30. . . . . *gal-a ba-ni-ib-KU-a*	30. . . . .
31. *d.Nidaba laǧ-šag-zu na-an-ga-tum-da*	31. Nidaba, may thy pure heart desire.
32. *ni-dagal-dagal-la ni-peš-peš me-en*	32. She that makes plentiful, that makes prolific, art thou.
33. *gà ni-dagal-dagal-la gà-nun ni-gūr gūr me-en*	33. She that multiples homes and makes the store-houses overfull, art thou.
34. *šag-bi me-gal-gal za-e igi-ni-ib-gà-gà*	34. Of the great decrees the meaning thou perceivest.
35. *nig-ḪAR nig-ḪAR-? im-ma-ab-bi-e*	35. . . . . thou commandest.
36. *zur-zur* (?) *a-ra-zu-a lugal-la-a-ge*	36. Prayer and supplication of the king,
. . . . .	. . . . .

LITURGICAL HYMN TO DUNGI.

(W—B. 171.)

The prism, in four columns edited under this number, fortunately supplies a duplicate of Ni. 10993, a four column tablet, published by MYHRMAN, PBS. I, part 1, No. 7. A small Nippur tablet, Constantinople, Ni. 2372, published in BE. 31, No. 5, carries on Obverse and Reverse 28 lines of Col. I. The prism represents the text as employed in the cult of the deified king, Dungi, at Ellasar. Col. III is entirely broken away, but the number of missing lines (22) is

[1] See JRAS. 1921, 574.

[2] Nidaba as interceding mother goddess. See *Tammuz and Ishtar*, p. 110—113.

[3] The grain goddess supplies the sacrifices of the gods.

[4] For *ganun*, store-house, v. *Dél. Per.* XIV 63 n. 1; DP. 155 XIII 1, &c.

[5] A title of Nidaba as goddess of lustration.

obtained from the total (102), given by the scribe at the end of the text, and Ni. 10993 carries nearly all of the lacuna of W—B. 171. The two texts from Nippur represent two editions, one on a single tablet and one on four tablets. In BE. 31, 14—18 I gave an edition of this important hymn, but the deficient character of the copy of Ni. 10993 then at my disposal seriously diminished the value of the interpretation. Dr. LEGRAIN, curator of the Babylonian Section in the University Museum, Philadelphia, has kindly collated a number of passages for me.[1] This was a favour for which I am most grateful; especially in view of the significance which I attach to this text in my reconstruction of Sumerian theology and the theory of the cults of deified kings. See *Le Poème Sumérien du Paradis*, p. IX.

W—B. 171. Col. I.

1. [*ba-tu-ud-dé-en-*]*na-ta ur-sag me-en*	1. He that as a half(god) has been born, an heroic one art thou.
2. *d.Dun-gi me-en ba*[2]*-tu-ud-dé-en-na-ta gurûš-kalag-ga*[3] *me-en*	2. Divine Dungi thou art; he that as a half (god) has been born, a mighty man art thou.
3. *ūg igi-ǧuš ušumgal-e tu-da me-en*	3. Thou wast born a panther with flaming eyes, even as a great dragon.[4]
4. *lugal an-ub-da tab-tab-ba me-en*	4. King of the four regions thou art.[5]
5. *na-kid sib sag-ǧíg-ga me-en*	5. Pastor and shepherd of the dark-headed people thou art.
6. *nir-gál an*[6]*-kur-kur-ra me-en*	6. Pre-eminent one of the lands unto the horizon of heaven art thou.
7. *dumu ù-tu-da d.Nin-sun-kam me-en*	7. Child born of Ninsun art thou.
8. *šag-gi-pad-da an-kug-ga me-en*	8. Chosen by the pure heart of Anu art thou.
9. *galu nam-tar-ra d.En-lil-lá me-en*	9. He whom Enlil predestined, art thou.
10. *d.Dun-gi kenag d.Nin-lil-lá me-en*	10. Divine Dungi, beloved of Ninlil, art thou.
11. *sal-zi-dúg-ga d.Nin-tu-ra me-en*	11. Cared for faithfully by Nintur art thou.
12. *giš-túg (gištug) sum-ma d.En-ki-kam*[7] *me-en*	12. Begifted with understanding by Ea art thou.
13. *lugal kalag-ga d.Nannar me-en*	13. A king esteemed precious by Nannar art thou.
14. *ūg ka-dŭ-a d.Utu-ù*[8] *me-en*	14. Raging panther, heat of the Sun art thou.
15. *d.Dun-gi ǧi-li*[9] *pad-da d.Innini me-en*	15. Divine Dungi, chosen for the adornment of Innini, art thou.

[1] The University Museum also placed an excellent photograph at my disposal.

[2] *ba* = *muttatu, mešlu*, portion half; cf. *šumma zinnišlu muttat amelûti ulid*, If a woman bears a "half man," i. e. hermaphrodite, CT. 27, 6, 2 = FOSSEY, *Bab.* V 8, 72. The commentary on this passage, RA. 17, 136, 26, explains *muttatu* by *mišlu*, v. AJSL. 38, 198. And *mišlu*, hermaphrodite, is the Syriac *mûlsâ*.

[3] Explained by *zikaru*, POEBEL, BE. VI, 130, 2 = PBS. V 75, 2, a title of Lugalannamundu. See also CT. 36, 1, I 2.

[4] *ušumgal* may mean simply "governor"; v. *Tammuz and Ishtar*, 115 n. 2; PBS. X 152, 1.

[5] Here begins BE. 31 No. 5, and MYHRMAN, No. 7.

[6] *an* is here parallel to *an* in *an-ub-da-tabtab-ba*, "the four regions unto the horizon."

[7] Vars. *ga*.

[8] This variant of *d.Ud*, BE. 31, 15, 16, proves that the title is really *utû*. Cf. KL. 96, 5; 68 Rev. 4 ff.

[9] BE. 31 No. 5, *ǧi-li-a*.

16.	*anšu (gir)*[1]*-nun-na kăš-e dú-ù me-en*	16.	Mule that speeds upon the route art thou.
17.	*anšu-kur*[2] *ǧar-ra-an-na kun-sud-sud me-en*	17.	A horse which on a journey *hastens* art thou.
18.	*dùr(ùr)*[3] *edín-na*[4] *kàš-e kin-gà*[4] *me-en*	18.	Wild colt of the plains that is fashioned to run art thou.
19.	*dup-sar gal-zu* $^{d.}$*Nidaba-kam*[5] *me-en*	19.	The sage scribe of Nidaba art thou.
20.	*nam-ur-sag-mu-gim nam-kalag-ga-mu-gim*	20.	"Even as my heroism, as my valour,
21.	*giš-túg-(gištug)-ga*[6] *šu-ǧu-mu-ni-dú-a*[7]	21.	with understanding may (god) adorn me.
22.	*enim-gi-na-bi ǧa-ma-da-sá-a*[7]	22.	By his faithful word may I be directed aright.
23.	*nig-si-di*[8] *ki-ǧa-ba-ág-gà-ám*[8]	23.	Justice may I love."
24.	*nig-erim-e ki-la-ba-ra-ág*[9]*-ám*	24.	Wickedness mayest thou not love.
25.	*enim nig-erim dúg-ga ǧul ǧa-ba-ra-gig-ga*	25.	The speaking of wicked words mayest thou hate.
26.	$^{d.}$*Dun-gi me-en lugal kalag-ga*[10] *sag-bi-šú è*[11] *me-en*	26.	Thou art the divine Dungi; a mighty king who excels all art thou.
27.	*á-nun-gál zag-še*[12]*-ni šú ǧul-la-ni me-na-ge-eš*	27.	Powerful one . . . . .
28.	*ǧir-ǧu-mu-gur kaskal kalam-ma-ge si-ǧe-im-di-di*	28.	May turn the footsteps home and the (business) expeditions of the Land cause to fare well.
29.	*kaskal-gid*[13] *ǧu-mu-gi é-gal-la ǧe-ne-dū*	29.	*From the far-away journey may* he return and a palace build,
30.	*zag-ba* ^{giš}*šar ǧe-be-gín ki ní-bi gigir-gid ǧe-be-gar*	30.	and beside it a garden set; in the awe inspiring place a "long wagon" dedicate.
31.	. . . . . *galu ba-a ǧe-im-mi-in-ni-ku*	31.	. . . a *watchman* (?) cause to dwell there.

Col. II.

1.	. . . . *ta du*	1.	. . . . .
2.	*á a-šé*[14]*-bi*	2.	. . . . .
3.	*uš ǧar-ra-an-na gín*	3.	. . . . .
4.	*eri-dū-a-gim*	4.	. . . . .
5.	*mu-mu ud ul-lí-a-[ta* . . . . .] *gù-[*. . . . . *de]*	5.	My name unto far-off days . . . . . be *proclaimed*.

[1] This sign is omitted on W—B. 171. MYHRMAN copied *ga-nun-na* for Ni. 10993. For *anšu-nun-na* = *kulannu, damdammu*, v. BM. 93080 Rev. 3—4, and for *anšu-gir-nun*, REISNER, TU. 57, 3. Cf. *anšu-ǧir-nun-na*, SAI. 3404.

[2] Vars. *kur-ra*.

[3] *ùr* on Vars. *ANŠU-NITAḪ, ANŠU-NITAḪ-ÙR, ANŠU-DUN-ÙR* = *mûru*; *dur* < *dun-ùr*.

[4] *na* omitted on Ni. 10993. Cstple. Ni. 2372, *kaskal-e kùs-e*, "to run on the high way."

[5] Ni. 10993, *ka*. [6] Text clearly *bi*! Read *gištub-bi*? [7] Ni. 10993, *a-an*.

[8] Cstple. 2372 adds *e*, and omits *ám*. [9] Ni. 10993, *ág-gù*.

[10] Ni. 10993 adds *ni*, "a king who is mighty." [11] Cstple. 2372, *è-a*.

[12] *zag-šeg* occurs also in the Ibi-Sin liturgy, Ni. 8310, Obv. I 18 and CT. 4, 3*b* 23.

[13] According to PSBA. 1909, 58 n. 23, this ideogram has the value *šu-ub-tum* = *šubtu*, abode, which would make good sense here. For the meaning *ḫarran ruḳtu*, v. RA. 10, 233 Rev. 6.

[14] Cf. Gudea, Cyl. A 2, 8; CT. 15, 11, 20.

6. *ár-mu kalam-ma la-[ba-an-da-ǧalam]*
7. *ka-sil-mu kur-kur-ra [ǧe-si-si]*[1]
8. *šar kin-gal en á-kalag-mu kàš-e* . . . . . .
9. *Nibru-(ki)-ta síg* . . . . . .
10. *kaskal-gid áš-gim šu-nigin-ta šag mu ǧa-ma-* . . . . . .
11. *ug nam-šul-bi-ta* . . . . . *dé ne*[2]*-ba gub-ba me-en*
12. *dur-gar-dé banda(da)-mu*[3] *tum-mal ba-zal*
13. *tu-(ǧu) mir-šà súr-bi dal-la gim á-mu ǧu-mu-un-sud-sud*[5]
14. *d.Im-dugud(ǧu) kur-bi-šú igi il-la-ba šar-mu ǧu-mu-bad-bad*
15. *uru-ki-ma*[6]*-da ki-gar-gar-ra-mu ǧa-ma-làg-gi-eš-ám*
16. *kalam sag-gíg-ga ?*[7]*-gim LU-a-mu*[8] *ŭ-dug ǧu-mu-ub-tuǧ*
17. *gi*[9] *ǧar-sag-gà kenur-bi šu-ǧub-sar-sar-ri-dé*
18. *d.Utu á-dam-ma ud-ma-la*
19. *é-kiš-šír-gál-ta ǧa-ba-sar-ri-en*
20. *é d.Sin-na tùr ni-gal-gal-la ǧe-gál-la ǧe-be-zi-zi*[11]
21. *gud ǧa-ba-ni-gaz udu ǧa-ba-an-[šár-ri]*[12]
22. *ùb á-lá-e K-balag-A*[13] *ǧa-ba-[an gí-gí]*
23. *nar-balag nig-dug-gi si-ǧa-ba-[sá-a]*
24. *d.Dun-gi galu nig-lu-lu*[15] *me-en nig-* (?) *ǧa-ba-ni-dū-[a?]*

6. My glory in the Land may not [*be forgotten*].
7. May my praise fill the lands.
8. May the mighty director of the universe, the lord of my strength . . . . . .
9. in Nippur the brick walls . . . . . .
10. In assembling (the troops) as one man for a distant march may he . . . . my heart.
11. In the fury of his valour . . . . . in his might *stand* . . . .
12. *When I take (my) seat* Tummal let wisdom *make glad,*
13. the dove (?)[4] which like a dragon flies in fury make wide my powers,
14. the Zu-bird which lifts its eyes upon the foreign lands my sovereign power extend afar.
15. In my city which I have restored may they establish me.
16. The Land of the dark-headed people like . . . . . may I behold benevolently.
17. To . . . . . Kenur in the place of the "mountain,"[10]
18. may Shamash, who gives light unto living creatures,
19. in Egišširgal bestow abundance (?),
20. (and) the temple of Sin, the court of fearful splendor, with abundance may he fill.
21. Oxen may one slay and sheep for him furnish in abundance.
22. *Timbrel* and *kettle drum* may one cause to resound unto him.
23. May the flute sweet things unto him proffer.[14]
24. O divine Dungi, lord of magnificence art thou; he that creates *wealth* (art thou),

[1] Cf. *Paradis*, 244, 43. Line omitted on Ni. 10993. [2] *ne*, Var. *né*. [3] On Ni. 10993.

[4] *TU(ǧu)* appears to designate a mythical monster here. Note that *TU(uru)* = *abubu*, flood, the Deluge, and the *tu-(ǧu)* = *summatu* figures in the legend of the Deluge, *Gilgamish Epic*, XI 147—8.

[5] Cf. *á-sud-sud* = *i-[dan] arrakātum*. Böllenrucher, *Nergal*, 25, 36; CT. IV 35 30.

[6] Ni. 10993, *uru-mà*. *uru-ki* means always the "capitol" of a province or kingdom.

[7] Ni. 10993, sign *SÌG* = *lahru* (?), CT. 35, 5, 10.

[8] Ni. 10993, before *gim*, [illegible] and *LU-A-AN* clearly. [9] For *gi* = *ki*, place, locality, v. KAV. 51, 15.

[10] A title of the temple Ekur at Nippur. [11] Cf. Gudea, Cyl. A, 27, 13.

[12] This phrase occurs in W—B. 161 III 24; PBS. X 130, 39; KAR. 16 Rev. 23.

[13] Cf. BE. 30 No. 6 Rev. 15; Radau, *Miscel.* p. 431, 8 and note 8.

[14] Cf. *Paradis*, 244, 41; PBS. X 251, 29. Here begins Ni. 10993 Rev. I 1.

[15] Cf. PBS. I 3 Obv. I 4; BL. 53 No. 95, 2.

25. *ūg-gim ki lugal-túm-ta ní-il-la-mu-gim*	25. Like a panther, in a place made fit for a king, bearer of fearfulness.
26. *é-gal-maǧ* $^{d.}$*Nin-é-gal-ka-kam*[1]	26. In the far-famed palace of Ninegal
27. *dug-gan ni-dúb a-zal-li*[2] *ni-dúb*	27. The jar he poured out, the holy water bowl he poured out.
28. *dug-gan ni-kur*[3] *ninda ǧu-mu-ni-kùr*	28. Jars he presented in sacrifice, food he presented in sacrifice.
29. $^{d.}$*Nin-dù*[4]*-sag ir-pag-dím ǧa-ma-zi-dím*	29. May Nindusag (these) deeds of thoughtfulness render profitable unto thee.

Col. III.[5]

1 (67). *Nibru-(ki)-šú a-la-mà ǧa-ba-an-gur-ri-en*	1. For Nippur, *my city* (?), mayest thou *cause her to repent.*
2 (68). *ud-bi-a ud-dé enim-ib-bi mar-ur ba-an-LU-LU* (?)	2. Once on a time the Wrathful Word, the Deluge entered.[6]
3 (69). *mir-mir-ra im-gǎl-lu mur-bi ní-bi-a ǧu-mu-un-du*	3. The raging storm wind howled in fury.
4 (71). *ūru*[7] *gir-gir immir-imin-bi-ta an-na-ge ib-dúg*	4. The devastating storm with its seven winds in heaven thundered.
5 (72). *ud gàl-dúg-ga ki ǧe-im-bul-bul*	5. The *storm making* spirit caused the earth to quake.
6 (73). $^{d.}$*Immer-ri an-nig-dagal-la-ba gù-ǧu-mu-ni-de-de*	6. The Rain God roared in the vast heavens.
7 (74). *immir an-na-ge a-ki-ta*[8] *gù-ǧe-im-ma-da-ab-lal*	7. The rains of heaven and the waters from the earth surged loudly.
8 (75). *dāg-tūr-tūr-bi-im dāg-gal-gal-bi-im*	8. And there were little (hail-)stones and great (hail-)stones.
9 (76). *síg É-kišib-ba ǧe-im-mi-ib-za*	9. May the brick walls of Ekišibba shew themselves in splendor.
10 (77). *lugal me-en im-ba-ra ba-da-*	10. A king thou art; the storm winds . . . .
11 (78). *ūg-banda-gim* [illegible] *ǧu-*	11. Like a young panther . . . . .
12 (79). *ǧuš-ḳá-na-gim ḪUB-gà ǧu-*	12. Like a roaring door-post . . . . .
13 (80). *dul-la-la gál-la-mu kàš ǧu-*	13. . . . .

[1] Double genitive. See § 139. [2] Var. *a-gùb-bi.*

[3] Note that this line proves *kùr* to be the original reading of [illegible]. Ni. 10993 has [illegible] for [illegible].

[4] *dù* = REC. 233 is the *gunu* of *LAGAR*; v. RA. 13, 159. This title is a variant of *Nin-dū-sag*, CT. 24, 12, 7, the mother goddess. Probably Ninlil is meant here.

[5] Col. III of the prism is entirely destroyed. The text is now taken from Ni. 10993, the numbers in Myhrman's edition being given in parentheses.

[6] The ordinary expression for this legend is *a-ma-ru ba-an-úr-ra* = *abubu ibta'i.* PBS. V 1 Col. V 4; SBP. 260, 19, &c. Perhaps Myhrman's *ǧe-nigin* is to be read as above.

[7] The sign is [illegible], i. e. *LAL* with value *uru*, variant of *uru* = *abubu*, Br. 911.

[8] Cf. RA. 12, 29, 2. For *gù-lal* = *kalû*, cry, lament, v. Br. No. 751.

14 (81). *dùr(ùr)-aš-du-gim*[1] *kàš-sar-[sar me-en?]*	14. Like a *fleet* wild ass [*art thou*].
15 (82). *d.Utu é-a-ni-šú igi-ni ni-ib-[ra-tuǧ]*	15. Shamash in his rising *looks upon thee.*
16 (83). *kaskal kaskal-gid ud 15-ám šu-ǧu-[. . . . . .]*	16. A journey of 15 days (?) . . . . .
17—22 (84—89).	17—22. . . . .
. . . . .	. . . . .

[Six lines missing.]

Col. IV.[2]

1. . . . . *ǧa-ba-tùb-ba*	1. . . . . may repose.[3]
2. . . . . *za suǧuš-gi-na*	2. . . . . in thy . . . . make sure the foundation.
3. . . . . *an-šú ǧa-ba-ila*	3. . . . . above all excel.
4. . . . . *la á-ǧu-mu-ni-maǧ*	4. . . . . be far-famed.[4]
5. . . . . *ǧu]-mu-un-gam-gam*	5. . . . . may subdue.
6. . . . . *un ǧu-mu-un-gi-en-gi*[5]	6. . . . . of the people may he establish.
7. . . . . *kalama ki-sik-ki-a-na*	7. The . . . . of the Land which he *created*[6]
8. . . . . *mu-ǧe-im-sà*	8. . . . . as its name he chose.
9. . . . . ? ? *ǧu-mu-un-ed*[7]*-dé*	9. . . . . he caused to transcend (?).
10. . . . . *maǧ mu*[8]*-ǧu-mu-ni-in-pad-dé-ne*[8]	10. . . . . the far-famed they named.
11. . . . . *-maǧ lugal-mà*[9]*-ge mí-dúg-ga*	11. O . . . . . ., the far-famed, *my* king, care for.[10]
12. *d.Sin-na é-kiš-šír-gál-ta*	12. O Sin in Ekišširgal,
13. *nam-ur-sag nam-kalag-ga nam-til nig-dug sag-e-eš PA+KAB+DU*[11]	13. Heroism, power, life and welfare grant him as a gift.[10]
14. *á-maǧ*[12] *sum-ma d.Nu-nam-nir-ra*	14. The begifted with might by Nunamnir,
15. *d.Dun-gi kur-sun-sun un-na*[13] *gi-en-gi*	15. Divine Dungi, destroyer of the foreign land, giver of confidence to his people,
16. . . . . *an-ki-a gab-ri nu-ub-tuk*	16. . . . . in heaven and earth no rival has;
17. *d.Dun-gi dumu nir-gál an-na-ge mí-dúg-ga*	17. Divine Dungi, the valliant son of Anu, care for.[10]
18. *d.Nidaba zag-sal*	18. Glorify Nidaba.[14]

[1] Semitic *agganu*; v. *Babylonian Wisdom*, 71 n. 7. The text really has *GIR* not *NITAḪ*!

[2] The last line of Col. III = Ni. 10993 Rev. II 1, which ends *-in-gí*.

[3] This line = Myhrman's line 92.

[4] Cf. *á-maǧ* = *ṣîriš*, KAR. 97 Rev. 11.

[5] Var. omits *gi*.

[6] *ki-sǧ-ga* = *šakānu*? Cf. *giš-kisigga* = *šikittu*.

[7] Var. *DUL-DU*.

[8] Var. omits *mu* (?) and reads *ǧu-mu-ni-pad-dé-en-ne*!

[9] Var. *ma*.

[10] Addressed to the mother goddess (?).

[11] Var. adds *ga*.

[12] So Ni. 10993. W—B. 171 has apparently a ligature *TAḪ+DI* (?).

[13] Var. omits *na*.

[14] For this rubric, which mentions the goddess of writing, as an indication of epical poems, v. PBS. X 103.

LITURGY OF THE CULT OF KÊŠ.

From a Prism in the Possession of E. S. David.

Through the unusual kindness of a dealer in antiquities, Mr. E. S. David of Paris, I am permitted to publish one of the most valuable Sumerian texts. The monument is a perfect prism, duplicate of the Ashmolean Prism, which I first published in *Babylonian Liturgies*, No. 197, and republished in the *Revue d'Assyriologie*, Vol. XVI, pp. 208—9. Several duplicates of this text were found on tablets of the Nippur Collections in Constantinople and Philadelphia. These were utilised for a new edition in my *Sumerian Liturgies and Psalms*, 311—323. The composition is quite unique in Cuneiform literature, having eight sections, each of which ends with the same refrain. Even with aid of the Ashmolean Prism and four duplicate fragments the text remained defective and the meaning obscure. We have now the entire text before us with numerous variant readings, and the real nature of the composition is revealed. It is in fact not only a liturgy in glorification of the temple of Ninharsag, mother-goddess of Kêš, but a hymn of the cult of the dying god of Kêš, son of Ninharsag. The name of this dying god, the Tammuz of Kês, is not given here, but a similar text, recently published by M. Thureau-Dangin in *Revue d'Assyriologie*, XIX 175—185, proves that at Kêš and Adab Lillu and Ninharsag were figures in a cult similar to that of Tammuz and Ishtar at Erech.

The location of Kêš remains unsettled, but the evidence of the texts seems to indicate that it was either part of Erech, or in the vicinity of Erech. Ninharsag, one of the many titles of *dingir-maǧ* = *bêlit ilê*,[1] was the goddess particularly associated with Kêš.[2] Another title of this goddess is Nintud or Nintur, also a common title of her at Kêš.[3] In this liturgy the name is read *Nin-tu-ra* in II 7; IV 5. 28. 33. 35, and the two titles indicate the same deity. Ninharsag was the principal deity of Kêš as is known from inscriptions of Ur-Nammu,[4] Eannatum[5] and Rim-Sin.[6] There her name was also Aruru,[7] and in a hymn to her she is described as *gašan-ǧarsagga*, identical with Ninharsag.[8] In this hymn her son, the dying god, is mentioned.[9] At Kêš her temple bears the name *ūr-šáb-ba*.[10] As mother of the god Lisi-gún[11] she is called queen of É-ūr-šáb-ba,[12] and in the Louvre hymn Lisigún is lord of *ūr-šáb-ba*.[12]

[1] CT. 24, 12, 1 = 25, 1 and 24, 12, 3, *d.Ninḫarsagga* = 25, 2.

[2] See Col. III 13; IV 33 of this prism, and PBS. X 311.

[3] See BL., No. 95.

[4] SAK. 188, m).

[5] *Ibid.*, 14 XVIII 6.

[6] *Ibid.*, 237 e), here called Ninmaḫ.

[7] *d.Aruru é Keš-(ki)-a*, "Aruru in the temple of Kêš," BL. No. 102, 1; *d.Aruru*, the *sigal Keš-(ki)-ge*, JSOR. III 15 R. 14.

[8] JSOR. III 15 R. 6. 17.

[9] Obv. 17, *a-tud-zu*, "thy begotten child." See also Col. IV 13 of the *David Prism*.

[10] BL. No. 175, Obv. 14, has the ideogram for Opis or Akšak followed by *ḪAR-ŠAG-BA*; the ideograms are glossed *ki-sa ūr-šá-ba*, see the Var. BA. V 619, 29. Here the ideogram for Akšak is confused with the ideogram for Kêš.

[11] The gloss in Harper, *Letters*, XIV, No. 1449, l. 2 indicates that the star *NE-GUN* was pronounced *lisi-gun*, but the pre-Sargonic month *ezen d.NE-gún* is rendered by *ezen d.Nin-gún*, V R. 43 *a* 11! Note also that *d.NE-gún* is a variant of *d.Nin-gún*, II R. 59 *c* 40 = 58.

[12] SBP. 156, 39; RA. XIX 178, 27.

On the other hand the same mother-goddess, under all these titles, appears as the principal deity of Adab. A brick-stamp of Dungi from Adab states that this king built *Ekešdu*, her beloved temple, to Ninharsag,[1] and a hymn to Innini, in which she is identified with Nintur, has "Adab, the city of Nintura," where her temple is called Esarra.[2] Now in the hymn published by M. THUREAU-DANGIN there is a complete parallel to the theological ideas usually associated with the cult of Tammuz and Ishtar. In the Louvre text Gašanharsag is the mother of a dying god called *mu-lu-lil*, "the cripple lord,"[3] and a goddess described as *munus egi-me*, "queen of decrees," or *a-tu(d)-tūr ŭr-kin-me-me-ge*, "who directs the decress," is his sister. With this compare *ama d.Nin-tu-ra eš-bar-kin-dúg-ga*, "Mother Nintur proclaim oracles," in Col. II 7 of this prism. It is, therefore, probable that, by analogy with the composite character of Ishtar-Innini as mother and sister of Tammuz, the mother-goddess of Kêš and Adab was dissected into two aspects in relation to the dying god of that cult. In fact the refrain at the end of the sections on the *David Prism* seems to describe Ninharsag as weeping for the young god even as Nintur (*his sister*?). The Louvre hymn places the wailings for the lord *Lil* in Kêš and Adab;[4] *mu-lu-lil* is identified by THUREAU-DANGIN with the god *Lillu*, clearly a title of the god Enlil in SBP. 222, 9. Under this title *d.Líl* became the son and brother of the mother-goddess of Kêš and Adab and the young god who was bound and imprisoned in the lower-world in this cult. For him she weeps and there are numerous references to him in this Kêš Liturgy, although he is not specifically mentioned by name. The refrains are based upon this cult of weeping for the dying god at Kêš, and here he is compared to the god Aš-šir, or Aš-šir-gi on the variants. This deity appears in the Louvre hymn as *Aš-šir-ki u-mu-un Keš(ki)-ge*, "lord of Kêš," and is clearly identical with Šul-pa-è-a mentioned in Col. III 15 with Aššir. Both appear to have been associated with Ninharsag as consorts of the mother-goddess. At any rate d.Šul-pa-è is named as the husband of *Mama*, one of the names of Bêlit-ilê, the mother-goddess, in CT. 24, 25, 97, but in the cult of the dying god the mother-goddess has no consort. At any rate in the entire literature of the cult of Tammuz and Ishtar a husband who was the father of this young god is never mentioned. Lisigun and Ašširgi are in fact sons of the mother-goddess themselves and Tammuz was regarded as the son, brother and husband of Ishtar. d.Aš-šir, son of *dingir-maǧ* (CT. 24, 26, 110), occurs in a list headed by d.Šulpae; he and Lisigun are the sons of the same goddess, *i. e.*, Ninharsag (l. 112) and see SBP. 156, 39; d.Aš-šir-gi and d.Lil-lu are forms of Ninurta, son of Enlil.[5] But note that Ninurta is identified with *d.Ab-ú* in CT. 25, 13, 27, which is, in fact, the oldest name of the dying god Tammuz.[6] Ninurta is also identified with Ningirsu,[7] god of Lagash, and another form of the "bound god."[8]

It is, therefore, certain that this cult of a dying god was associated with many types of the mother-goddess who was mother, sister and wife of the bound or cripple god. When this text and the Louvre hymn refer to Ašširgi and Šulpae as gods of Kêš, who cared for the dying youth, son of Ninharsag, and who joined in the wailings for him, we have to do with an aspect

[1] BANKS, *Bismya*, 344.

[2] Weld-Blundell Collection, Vol. I 18, 25. Esarra is the usual name of the temple of Ninharsag-Nintur etc. at Adab.

[3] RA. XIX 178, 18; 179, 8.

[4] RA. XIX 178, 13. 15. 23. 24.

[5] HAUPT, ASKT. 80, 5. Enlil's consort Ninlil is the married type of Ninharsag.

[6] See *Tammuz and Ishtar*, p. 8 n. 1, and SBP. 156, 38.

[7] CT. 25, 13, 29.

[8] Note that *gir-su* means *nakmû*, bondage, AJSL. 33, 197, 260, and *umun gir-su-a*, lord of imprisonment, is Tammuz, PBS. X 306, 28.

of the pantheon wholly foreign to the myth of *Tammuz and Ishtar* and of *Ninharsag and Lillu.* These deities were really consorts of Ninharsag and also her sons, and different titles of Lillu himself. In the political aspect of the cults of the mother-goddesses of Kêš, Adab and Lagash, this son is given the rôle of a local Bêl, an imitation of Enlil of Nippur. But an important fact remains and is made obvious by this new prism; the original and essential cult of the great mother-goddess in every Sumerian city was based upon the myth of the dying god, born of the unmarried earth-mother, her lover and her husband.

In my edition of the new prism the variants are referred to by the following abbreviations:

A = Ashmolean Prism, RA. 16, 208—9.
B = Constantinople tablet, BE. 31, No. 23.
C = Philadelphia tablet, Ni. 8384, in BARTON, *Miscellaneous Babylonian Inscriptions*, No. 11.
D = Philadelphia tablet, Ni. 11876, in *Hilprecht Anniversary Volume*, RADAU, *Miscellaneous Sumerian Texts*, No. 8.
E = Philadelphia tablet, Ni. 14031, in my *Sumerian Liturgical Texts*, PBS. X, No. 22.

It should be noted that Var. C has an extra section between sections 3 and 4 of the other texts. This will be found in my edition, PBS. X 317—8.

Liturgy of the Cult of Kêš.

Col. I.

1. *èš-nun-e*[1] *èš-nun-e é-ta nam-ta-ab-ed*	1. Thou of Ešnunnak, thou of Ešnunnak, upon (this) temple arise.
2. *d.En-lil èš-nun-e é-ta nam-ta-ab-ed*	2. Thou, the Ešnunnakian Bêl, upon (this) temple arise.
3. *èš-nun-e nam-lugal-la é-ta nam-ta-ab-ed*	3. Thou, the Ešnunnakian of kingship, upon (this) temple arise.
4. *d.En-lil kur-kur-ra igi-mi-ni-ib-il-il-i*	4. Thou, Enlil, of the lands lift up thine eyes.
5. *d.En-lil-ra kur ní-ba mu-na-il-il-i*[2]	5. Unto Enlil the foreign land bears reverence.
6. *an-ub-da tab-tab d.En-lil-ra giš šar-gim na-sîg*[3]	6. The four regions for Enlil are green like a garden.
7. *Keš-(ki) sag-ila mu-na-ni-in*[4]*-gál*	7. He has caused to be lifted up the head of Kêš,

[1] *èš-nun* or *d.èš-nun* is by origin the title of Umun-banda, god of Ešnunnak east of the Tigris at the ancient Sumerian city Dêr. He was transferred to Erech as Lugalbanda, being identified there with the prehistoric king of Erech, Lugalbanda. For the migration of the pantheon of Ešnunnak to Erech, see the *Weld-Blundell Collection*, Vol. I 1—3, and the Introduction to W. H. LANE's *Babylonian Problems*. But here he was installed in a section of Erech known as Kullab; "*d.*Enlil of Kullab is *d.*Lugalbanda," V R. 46, 27; also this prism speaks of him as *d.Enlil èš-nun-e*, "The Ešnunak-Enlil," I 2. Keš, the city which forms the subject of this liturgy, was also a quarter of the great city Erech. Note that Ishtar of Ḫallab (a section of Erech) is the queen of Kêš, *Babyloniaca*, VII 94. It is clear that *ešnun* means Lugalbanda here, for he is called lord of Ešnunnak in SBP. 154, 22, where the Erechian god is clearly meant. As a form of Enlil the passage requires no elucidation and for Enlil as a sun-god, as here, see PBS. X 158 n. 1; *Babyl.* III 246, 17. It has been assumed that Lugalbanda was pronounced Lugal-*mar*-da on the authority of SCHROEDER, KAV. 46, 17, probably a late Semitic interpretation; *ibid.* l. 15 has probably [*lu-gal-ba-*]*an-da*, according to a collation sent to me by Dr. WEIDNER.

[2] Var. A, *gùr-gùr-ru.* [3] Var. A omits *giš* and reads *mu-na-sîg.* [4] Ibid. *ib.*

8. *Keš-(ki) kur-kur-ra sag-gà il-bi*	8. Kêš whose head has been exalted in the lands.
9. *d.En-lil-li Keš-(ki) zag-sal ám-ma-ab-bi*	9. Of Enlil Kêš doth speak in praise.
10. *d.Nidaba NU*[1] *ka-aš-bi-im*[2]	10. Nidaba, its . . . . .
11. *enim-bi-ta sa-gim im-da-an-sur*	11. by her command like a net has woven;
12. *dub-ba mă-mă*[3] *?-šú al-mà-mal*	12. Writing on tablets she instituted . . . . .
13. *é mūš kalam-ma gud-ǧuš Šurubbak*[4]	13. O temple, the adornment of the Land, *raging bull* of Šuruppak,[5]
14. *é Keš-(ki) mūš kalam-ma gud-ǧuš Šurubbak*	14. Temple of Kêš, adornment of the Land, *raging bull* of Šuruppak,
15. *ǧar-sag-da mú-a an-da gú-lá-a*[6]	15. built on the nether-world mountain, rising as a rival to heaven,
16. *é-kur-da mú-a kur-ra sag-il-bi*	16. built on the chthonian house, whose head is lifted up above the world mountain,
17. *abzu*[7]*-gim ri*[8]*-a ǧar-sag-bi*[9] *sîg-sîg-ga*	17. like the nether-sea founded, like the nether-world mountain made clean!
18. *Keš-(ki)-gim rib-ba galu ši-in-ga-túm-mu*	18. He like Kêš made surpassing, he the lord is seized away.[10]
19. *ur-sag-bi d.Áš-šir-gim rib-ba ama ši-in-ga-ù-tud*	19. Him like its hero, Aššir,[11] made surpassing, the mother bore.
20. *nunus egi-bi*[12] *d.Nin-tur-gim rib-ba-ra a-ba*[13] *er-mu-mi-in-du*[14]	20. Its queen, like Nintur for him the surpassing, then the wailing made.
21. *é 1 kam-ma*	21. The first lament.[15]
22. *é-dug ki-dug-ga dū-a*	22. Beneficent temple built in a good place,
23. *é Keš-(ki) dug-ga ki-dug-ga dū-a*	23. Beneficent temple of Kêš, built in a good place,

[1] Read *sir* = *ṭamû*, to weave (?). [2] Var. A omits *im*.

[3] Ibid. *mà-mà*. Hence SAR = *šaṭāru*, may be read *ma* as well as *sar*. [4] Var. A *kurŠurubba-ki*.

[5] Šuruppak is usually identified with the modern Arabic ruins of Fara north of Erech, and this passage seems to identify or associate Keš with this city.

[6] Literally "to extend the shoulders," to protrude, rush into, intrude. Cf. Gudea Cyl. B 17, 19. *gú-lal* = *šurru* II[1] of *šâru*, to intrude, rush into, EBELING, KAR. 46, 1 (*uku-ba-ra-lal-e* = *gú-ba-ra-lal-'e*, CT. 17, 35, 67 = *u-ša-ru*) and Rm. 343 Rev. 4 *gú-lal* = *šurrum*. [7] The sign seems to be the *šeššig* of ZU-AB, read *abzu-gal*? Uncertain.

[8] Text has *ḪU* clearly. [9] Var. A *gim*. For this use of *bi*, v. *Sum. Grammar*, § 72.

[10] I now interpret this line to refer to Lillu, Tammuz of Kêš, RA. 19, 177—180.

[11] Var. A has *passim d.Aš-šir-gí*, a form of Ninurta, and son of Ninḫarsag of Kêš like the dying god Lillu who is probably referred to in line 18. *ur-sag-bi* I understand to be a reference to Lillu.

[12] *NIN-bi* is Ninḫarsag. [13] *a-ba* = *arka*, "and then." See also BE. 31, 2, 7. [14] Var. A *duǧ*, *dŭ*.

[15] *é* on this tablet and on B, D, probably stands for the verb **e** = *ḳabû*, to speak. See *Sum. Grammar*, 212; and note the same expression in BE. 31, 46 I 9; II 4. See also *e* = *ḳabû marû* distinguished from *KA*(du-u) = *ḳabû ḫamtu*, RA. 13, 94, 12. This root is certainly identical with *ɩ*, to wail, *nâḳu*, and *i* = *tazzimtu*, woe, RA. 17, 199, 10. Var. A has *gú* in all the legible parallel rubrics except at the end of the fifth section where it also has *é*. *gú* is clearly an abbreviation for *ki-šub-gú* = *šêru*, strophe, song, EBELING, KAR. 100, 5; cf. the full form PBS. X 256, 17 *et passim*; *ki-šub-gú-da-kam*, 151, 2.

24. . . . . *nun-gim an-na dirig-ga*[1]	24. Like . . . . . unto heaven made surpassing (all),
25. [. . . . . *kug*]-*gim ká-gún*[2] *ri-a*	25. Like . . . . . adorned with a beautiful gate,
26. *má an-na-ge*[3] *mūš kur-kur-ra*	26. Like the "boat of heaven," the adornment of the lands,
27. *ū-bàn-da-ge*[4] *ki-a-ta sur-sur-ra*	27. Like a panther on earth designed,
28. *é gud-gim ur-ša NINDA*[5]*-gim gù-sīl-di*	28. The temple like a bull roars, like a young bull it bellows.
29. *é šag-bi-ta ùb kalam-ma*	29. Within this temple is intercession of the Land.
30. *a-ga-bi-ta zi ki-en-gi-ra*	30. In its portico is the breath of life of Sumer.[6]
31. *é ib-gal an-e*[7] *uš-sa*	31. O temple of the great chamber,[8] attaining unto heaven,
32. *é-zi-da-gal*[9] *an-e*[7] *uš-sa*	32. Great faithful house, attaining unto heaven,

Col. II.

1. *é-men-gal an-ni*[10] *uš-sa*	1. Great house of the crown,[11] attaining unto heaven,
2. *é* ^{d}*Ašnan-na*[12] *an-ni uš-sa*	2. House of Ašnan, attaining unto heaven.
3. *ganun*[13]*-bi an-šag-ga lá-a*	3. Its sanctuary extends toward the vault of heaven.
4. *te-me-bi abzu-a si-ga*	4. Its foundation is laid upon the abyss.
5. *giš-síg*[14]*-bi kur-kur-ra dul-la*	5. Its walls overwhelm the lands with awe.
6. *é an-ni ki-gar-ra* ^{d}*En-lil-li zag*[15]*-sal-dúg-ga*	6. O temple, built unto high heaven, sing the praise of Enlil.
7. *ama* ^{d}*Nin-tu-ra eš-bar-kin dúg-ga*	7. O mother Nintur proclaim oracles.[16]

[1] Cf. *an-na dirig-ga* = *An-tum šu-tu-ra*-[*at*], BA. V 707 Rev. 7.

[2] The sign seems to be the *gunu* of *SI*. Vars. A, B both have *SI*. Cf. *ká-gún-a*, or *ka-sû-a*, the "brilliant gate," in the chapel of Nebo, OLZ. 1911, 517.

[3] Vars. A, B, *gim*. Cf. *Poème du Paradis*, 224, 29. [4] *ū-banda* for *ugbanda*.

[5] For *NINDA* = *mîru*, v. Bezold, *Versprengte Texte*, 117, 17. For the full form of this sign, v. SAI. 4045, 3230 and REC. 63.

[6] For lines 29—30, see Col. III 25—6. [7] Var. A, *an-e-ri*, B, *an-ni*.

[8] *ib-gal* is a title of a chapel to Innini in various temples, especially at Umma, Erech and Lagash.

[9] *é-zi-da* = *bîtu kînu*, is a general title of sacred buildings, SBH. 65, 15; 130, 38; SBP. 12, 35; 22, 47; BL. 31, 5—13; KL. 5 Rev. 38—44 &c. [10] Var. A, *an-e*.

[11] The sign *men* is written without interior *ME*, as in Allotte de la Fuÿe, DP. 69. See REC. 416.

[12] Or read *ezin-na*. See PBS. X 174, 9 and *e-zi-en-na*, PBS. V 106 III 17. Here the grain goddess seems to be identified with Ninharsag of Kêš.

[13] *E-NUN* is certainly the same ideogram as SAI. 3781, *ganun* = *ganunu*. See the gloss *E-NUN* (*ga-nun*)? PBS. V 106 R. IV 18. For the meaning, see RA. 12, 40 n. 7. Cf. Col. III 31.

[14] See ZA. 24, 387 and Poebel, BE. VI p. 50. The line is not on Var. A.

[15] Var. A *zag-šú-sal*! [16] Cf. l. 29 below.

8. *é Keš-(ki) gurun-na ?-ga*
9. *Keš-(ki)-gim rib-ba galu ši-in-ga-tum-mu*
10. *ur-sag-bi* ^{d}*Áš-šir-gim rib-ba ama ši-in-ga-ù-tud*
11. ^{nunus}*egi-bi* ^{d}*Nin-tur-gim rib-ba-ra a-ba er mu-ni-in-du*

8. O temple of Kêš, fruit . . . . . .
9. He like Kêš made surpassing, he the lord is taken away.
10. Him like its hero, Aššir, made surpassing, the mother bore.
11. Its queen like Nintur, for him made surpassing then wailing made.

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12. *é 2 kam-ma*

12. The second lament.

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13. *é an-šú 600 bur-iku ki-šú 300 bur-iku*[1]
14. *é an-šú 10 bur-iku ki-šú 5 bur-iku*
15. *é an-šú alim*[2] *ki-šú lu-lim*
16. *é an-šú ANŠU-BAR*[3] *ki-šú dár-bar*
17. *é an-šú ANŠU-BAR-dar*[4]*-a ki-šú dár-bar-sîg-ga*
18. *é an-šú babbar-gim è-a ki-šú [UD]*[6] ^{d}*Nannar-gim sîg-ga*[7]
19. *é an-šú giš šita*[8] *šul ki-šú* ^{giš}*tun-ám*

13. Temple, in heaven 10800 *iku*, on earth 5400 *iku*.
14. Temple, in heaven 180 *iku*, on earth 90 *iku*.
15. Temple, in heaven the fish-goat, on earth a stag.
16. Temple, in heaven the *šakan* (?), on earth the hart.
17. Temple, in heaven the spotted *šakan* (?), on earth the yellow hart.[5]
18. Temple, unto heaven rising like the sun, on earth like Nannar pure.
19. Temple, in heaven like a heroic mace, on earth like a toothed sickle.[9]

[1] Here begins Var. E.

[2] The reading *a-li-im*, CT. 11, 32 *a* 11, is established by the gloss *a-li*, KL. 78, 9. Undoubtedly *alim*, here, means *kusarikku*, fish-goat, name of Capricorn, and for some reason the temple of Ninharsag in Kêš was identified with this constellation (?). The name of the mother-goddess which occurs here most frequently is *Nintur*. *Ninmaḫ*, also a common title of this deity, is identified with Hydra, by Kugler, *Sternkunde*, I 253, and with Scorpio, CT. 26, 42, 12. Weidner, *Handbuch* 171 identifies her with the tail of Hydra. From lines 13—14 it is clear that Kêš and its temple were located in a vast field in heaven, as other cities on earth had their stellar counterparts. ^{mul}*Nun-ki*, star of Eridu, CT. 33, 3, 20; 5, 20; located in Argo by Kugler, *Ergänzungen*, 221.

[3] This ideogram probably stands for the older and more common *ANŠU-BAR-AN*, certainly a domestic animal. Teams of four of these animals, CT. 1, 6, I 1 and the same are described, *ibid.* 7 III 12 as R-*dun-úr-ra*, and *anšu-dun-úr* = *mûru*, colt, young ass, Sum. *dur*. In Nikolski, *Collection Likhatcheff*, 59 I 1, *nitaǧ*-R-*gal-gal*, "the great male R," is referred to by *anšu* in l. 2, and *sal-bar-an*, *nitaǧ-bar-an*, *ibid.*, ll. 4—5 *et p.*, obviously stand for male and female R. See also *ibid.* No. 63. R-*nitaǧ*, Langdon, *Archives of Drehem*, 51, 19. Thureau-Dangin, *Inventaire* I, 1105 *anšu-bar-an* with *dusu* = *agalu*; Th.-D., *ibid.*, p. 6 n. 5, proposes to identify the ideogram with *ANŠU-ŠUḪUB* = *parû*, "mule." But cf. *ANŠU-AN* (*šakan*) = *an*....., BM. 38177, 5.

[4] *dar* = *burrumu*, spotted, is verified by Gadd in RA. 19, 159; cf. Ebeling, KAR. 298 R. 21, the clay dogs *dar-dar*, represented in the British Museum by a clay dog painted white with red spots.

[5] Var. A has for this line, "Temple in heaven like the serpent gleaming, on earth like the sun thou shinest."

[6] The text has *UD* here, probably a case of dittography from the line above which the scribe omitted.

[7] I take the word to mean *damāḳu* here; in AJSL. 33, 199, 296, *KALAG* = *duṇḳu* has the gloss .....*ig*, probably *si-ig*; *šig*, *sig* is at any rate the word for *damāḳu*. Luckenbill restores *e-si-ig*, but this word means "to be mighty" only.

[8] On *šita* and the forms of the sign, v. RA. 13, 3—4.

[9] Line 19 omitted on Var. A.

20. *é an-šú kur-ra-ám*[1] *ki-šú idim-ma-ám*[1]	20. Temple, in heaven like a mountain, on earth like an abyss.
21. *é an-šú 3-gām*[2]*-bi na-nam*	21. Temple, in heaven three are its *servitors*.
22. *Keš-(ki)-gim rib-ba gālu ši-in-ga-an-túm-mu*	22. He like Kêš made surpassing, he the lord is seized away.
23. *ur-sag-bi* $^{d.}$*Áš-šir-gim rib-ba ama ši-in-ga*[3]*-ù-tud*	23. Him like its hero, Aššir, made surpassing, the mother bore.
24. ^{nunus}*egi-bi* $^{d.}$*Nin-tur-gim rib-ba-ra a-ba er-mu-ni-in-du*	24. Its queen like Nintur for him the surpassing then wailing made.
25. *é 3 kam-ma*	25. The third lament.
26. *uru-ki*[4] *ga-ám uru-ki ga-ám šag-bi a-ba*[5] *mu-zu*	26. This is (her) abode, this is (her) abode, its secrets who knows?
27. *é Keš-(ki) uru-ki ga-ám*[4] *šag-bi a-ba*[5] *mu-zu*	27. The temple of Kêš is (her) abode, its secrets who knows?
28. *šag-bi*[6] *ur-sag ur-sag-e-ne si-mu-un-si-di-e-ne*[8]	28. Within it the heroes[7] assemble in order,
29. *eš-bar-kin-dúg-ga šu-gal-mu-un-dú-dú*	29. and the decrees proclaimed grandly are executed.
30. *é*[9] *gud-dú-dú*[9]*-dam gū-ám-ma-gur-ri*[10]	30. O temple, fat bulls replenish thee.
31. *é*[9] *gud-šár-a*[11] *al-kùr-e*	31. O temple, numerous oxen thou feedest on.
32. [*é udu-*]*šár-a*[11] *al-kùr-e*	32. O temple, numerous sheeps thou feedest on.
33. [*é-e tum-ma-ám*] *gú-bi luǧ*[12]	33. Temple, which . . . . . thou art purified.

Col. III.

1. *bár-bár-e-ne gú-ne ám-ma-gál-li-ne*	1. They that sit in shrines assemble unto thee.
2. ^{giš}*KU-da*[13] *men*[13] *an-da-gùr-ru*	2. Like the *box-wood* tree thou liftest up thy crown.

[1] Var. A omits.

[2] Var. A, *gu-ma*; cf. *Poème du Paradis*, 269; perhaps the Semitic is *kāribu*, or *karubu*, Hebrew *kêrûb*, cherub, guardian genius. Note (*gum*)*LUM* = *karābu*, *Voc. Scheil* 42 = BM. 93058 Obv. 6, and Langdon, *Epic of Creation*, p. 190 n. 3.

[3] Var. A, *ga-an*.

[4] Vars. A, B, C, *uru in-ga-am*. Cf. RA. 19, 68, 1 *uru-ki na-nam* = *âli-šunu*; *âlu* is employed in these texts in the sense of "cult centre." The emphatic particle *inga*, *ingam* is therefore only an augmented form of *kam*, *gam*, "so it is," &c. See *Sum. Gr.* § 137 and RA. 13, 93 for *anga*, *inga*.

[5] Vars. A, C, *a-ba-a* = *mannu*; cf. SBP. 200, 22; PBS. X Pl. 105, 9, *a-ba-a*. *Ibid.* 319, n. 2 is false.

[6] Var. A, B, *-bi-a*.

[7] Probably the Anunnaki and Igigi. The myth of an assembly of the gods in the hall of assembly, Ubšukkinnaka, in Ekur of Nippur and Esagila at Babylon is documented; v. AJSL. 39, 172, 20; VAB. IV 126, 54—64; Langdon, *Epic of Creation*, 174, 51. See Col. III 1.

[8] Cf. AJSL. 39, 172, 20; IV R. 12 Rev. 5.

[9] Var. A, *é-e*; A, B, *gud-dū-dam*; *LU* = *duššû*, is, therefore, to be read *du*.

[10] Var. C, *-ri-en*. *gū-gur* = *gú-gur*, to fill up; cf. BL. 10, 30 = SBH. 123, R. 13; Gudea, Cyl. B 15, 4 &c. See Col. III 17.

[11] Vars. A, B, *šár-ra-ám*.

[12] This line is placed after l. 30 on A, B, C. A omits *gú-bi*; C has *luǧ-e*.

[13] Var. B, *dam* and *sag*.

3. *giš A-TU-GAB-LIŠ-gim*[1] *an-da-PI-PI-sal-la* . . . . . .[3]	3. Like the *ashe* tree,[2] . . . . .
4. *ǧar-sag-da*[4] *an-da-sîg-sîg-ga*	4. Like the mountains thou art verdant.
5. *Keš-(ki)-gim rib-ba galu ši-in-ga-an-túm-mu*	5. He like Kêš made surpassing, he the lord is seized away.
6. *ur-sag-bi* d *Áš-šir-gim rib-ba ama ši-in-ga-ù-tud*	6. Him like its hero, Aššir, made surpassing, the mother bore.
7. nunus *egi-bi* d *Nin-tur-gim rib-ba-ra a-ba er-mu-ni-in-du*	7. Its queen like Nintur for him the surpassing then wailing made.
8. *é 4 kam-ma*	8. The fourth lament.
9. *é pirig ù-tud šag-bi ur-sag sú-ud*	9. Temple, like a lion created, whose secrets like the heroic one[5] are unsearchable.
10. *é Keš-(ki) pirig ù-tud šag-bi ur-sag sú-ud*[6]	10. Temple of Kêš, like a lion created, whose secrets like the heroic one are unsearchable.
11. *šag-bi*[7] *ur-sag-ur-sag-e-ne ši-mu-un-nin*[8]*-si-di*	11. Within it the heroes assembled in order;
12. d *Nin-ǧar-sag-gà ušum-gal-ám šag*[9] *im-mi-in-*[?]	12. Ninharsag, "him who alone is great"[10] [*conceived*].
13. d *Nin-tu-ra ama-gal-la tu-tu-mu-un-gà-gà*[11]	13. Nintur, the great mother, assisted at the childbirth (?).
14. d *Šul-pa-è-a*[12] *ši-iššag-ge nam-en-*[*na*]	14. Šulpaéa, the great priest[13] lordship . . . .
15. d *Aš-šir ur-sag bizem*[14] *mu-un-kur*	15. Aššir, the heroic, fed him from the drinking cup . . . . .
16. d *Uru-maš ligir-gal*[15] *edin-na mu-un-da-an-*	16. Urumas, the great prince, on the plains (*shepherded*) with him.

[1] Var. B, *da*; C, *dam*. [2] Cf. AJSL. 39, 285.

[3] A verb is expected here. But cf. *šam*R = *šamarantu*, an aromatic plant, hence perhaps R = *arantu*, perfume, nard? Cf. LANDSBERGER, ZA. 25, 384; HOLMA, *Kleine Beiträge*, 75 n. 2.

[4] Var. C adds *mú-a*. This text then takes *an-da sîg-sîg-ga* as a phrase, "Made brilliant like heaven," and for the first half of this line, v. I 15.

[5] *ursag* probably refers to the dying god of Kêš, Lillu, or to Enlil.

[6] Corresponds to A, Col. III 10. [7] Vars. A, B, *-bi-a*.

[8] Written d Innini. For d *Nannar* employed as a phonetic element, see *Babylonian Wisdom*, 73 n. 1. Note *ši-si-di*, for *si-si-di* on Var. A. [9] Var. A, *šag-ki*.

[10] This epithet usually refers to Tammuz. See *Tammuz and Ishtar*, 115 n. 2. Cf. the N. Pr. *á-galu-ša* = *aḫulap wêdim*, *aḫulap mîtim*, CHIERA, PBS. XI 7, VI 22. "The cry of the only one, the dead one."

[11] Cf. PBS. X 190, 27. [12] Var. C, Rev. 5 omits *a*.

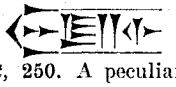
[13] All the variants omit *ši* before *iššag*. The same deity, consort of Nintur (= *dingir maǧ*) and father of Lillu, is called *iššag-maǧ* of Adab, RA. 19, 178, 23. For *ši* < *ki* < *ku* = *rabû*, see EBELING, KAR. 73 R. 15, *ši* = *rubâtu*.

[14] The sign in this text and on Var. C is REC. 92; the sign discussed in JRAS. 1921, 581 n. 4. Vars. A, B, both have a sign similar to *AB*. In any case the signs on Vars. A, B, C are corruptions of an old sign later identified with *PISAN*, REC. 429. See also this sign in RA. 18, 73, I 12, clearly the name of a vessel, and PBS. 12 No. 22, 1, a sign similar to *AB*, clearly identical with REC. 429 and there followed by *KA* + *A*. For their confusion with , see AJSL. 31, 282; 33, 48.

[15] Var. A, *gal-ám*; B, *gal-la*; C, *gal-e*.

17. *é*[1] *lulim*[2] *gū-e-an-gur-e*[3]	17. O temple, the stags replenish thee.
18. *Keš-(ki)-gim rib-ba galu ši-in-ga-túm-mu*	18. He like Kêš made surpassing, he the lord is seized away.
19. *ur-sag-bi* $^{d.}$*Áš-šir-gim rib-ba ama ši-in-ga-ù-tud*	19. Him like its hero, Aššir, made surpassing, the mother bore.
20. ^{nunus}*egi-bi* $^{d.}$*Nin-tur-gim rib-ba-ra a-ba er-mu-ni-in-du*	20. Its queen like Nintur for him the surpassing then wailing made.
21. *é 5 kam-ma*	21. The fifth lament.
22. *é utu-gim ki-gal-la gub-ba*[4]	22. Temple, like the sun on the vast foundation placed,
23. *am-laḫ-gim edin-na lalaḫ*[5]*-dúg*	23. Like a white[6] bull founded on the plain,
24. *é-nun-e*[7] *ki*[8]*-gar-ra sim-imin-ni-da ár-ra*	24. Constructed as a house of atonement, praised on the seven *cymbals*,[9]
25. *é šag-bi-ta ùb-bi*[10] *kalam-ma*	25. Temple, within which is intercession for the Land.
26. *a-ga-bi-ta zi ki-en-gi-ra*	26. In its portico[11] is the breath of life of Sumer.
27. *ká-bi-ta ūg šu-ba-ná-a*	27. In its gate a lion reposes.
28. *ká-bi-ta ûg-gal*[12] *inim-gar-ra*	28. In its gate the queen pleads.
29. *é gál-bi-ta kur-gal gab-nu-gi-gi*	29. Temple, at whose doors the Great Mountain[13] turns not away.
30. ^{giš}*sag-gul-ta am-gal-la dú-a*	30. On its lock-pin it is adorned with the "great bull."[14]
31. *gà-nun gà-ra-bi an ara ki ara*	31. Its . . . . . sanctuary above intercedes (?), beneath intercedes (?).

[1] Var. C, *é-e*.

[2] Vars. B, C, add *e*. Vars. B, C, have *šeḳa lu-lim*, where this text has the sign REC. 228, written *GĬR + LU + LIM*; this combination alone means *lulim* and shews that a sign  has disappeared. It actually occurs on Fara texts of the archaic period; see DEIMEL, *Fara List*, 250. A peculiar form of it in JRAS. 1923, 256, 1, in [*Á*-]*lulim*, Var. *Á-lu-lim*.

[3] Vars. A, B, C, *gú-ám-ma-gur-ri-*[*en*]. See above on the importance of this variant.

[4] Last line on Var. C. [5] For this value of *Br.* 4945 note the gloss *la-la-aḫ*, PBS. 12 No. 2, Obv. 17.

[6] Var. A has *laḫ-laḫ*. [7] *kummu*. See RA. 12, 40 n. 7. [8] Var. A omits *ki*.

[9] Cf. *nar-balag-iṃin*, the seven flutes, or flute of seven notes (?), AJSL. 39, 169, 33; *sim* is probably for *si-im*, *Sum. Gr.* 240, *sub sim* 2). For *sim*, Vars. A, B, have *é-bi*! Last line on Var. B, Rev. I.

[10] *ùb* is a musical instrument (BL. p. 40), but *ubbi*, here, is probably for *ubi* = *abûtu*, Syl. B, 360. See Col. I 29.

[11] For *aga*, v. ZA. 18, 132, n. 1, where THUREAU-DANGIN rendered *a-ga* by portico. Note that the door of the temple follows.

[12] Here *uggal* probably means Ninlil of Nippur. In RA. 12, 82, 43, Innini is called *uggal* of Nippur (= *šarrat Nippuru*); $^{d.}$*Erua* is called *ûg-gal dingir-e-ne* = *šarrat ilāni*, V Raw. 62, 37; for $^{d.}$Ungal of Nippur, see PBS. X 340, 27. The word is, therefore, a title of the mother-goddesses, and especially of Ninharsag or Ninlil at Nippur. See also EBELING, KAR. 161, Rev. 7.

[13] Title of Enlil. Here begins Var. E, Reverse, but this text has *gar-nu-*[ ].

[14] The passage refers to figures carved on the heads of the lock-pins; possibly the word *amgal* is a title of Nergal here; see SBP. 78, 12 and note.

Col. IV.

1. . . . . (*ki*)-*na-bi la-ǧa-ma*[1] *ki-uš-sa*	1. Its . . . . . stands upon the nether-sea.
2. *bad-nun-na-bi ab*[. . . . . *Uri-*]*ki-ka keš-da*	2. Its mighty wall . . . . . .[2]
3. *Keš-*(*ki*)*-gim rib-ba* [*galu ši-in*]*-ga-an-túm-mu*	3. He like Kêš made surpassing, he the lord is seized away.
4. *ur-sag-bi* $^{d.}$*Áš-šir-gim* [*rib-ba*] *ama ši-in-ga-ù-tud*	4. Him like its hero, Aššir, made surpassing, the mother bore.
5. ^{nunus}*egi-bi* $^{d.}$*Nin-tu-ra-gim rib-ba-ra*[3] *a-ba er-mu-ni-in-du*	5. Its queen like Nintur for the surpassing one then made wailing.[4]
6. *é 6 kam-ma*	6. The sixth lament.
7. *é kù-dîb*[5]*-bi é-nun*	7. Of the temple the *kudib* is the sanctuary.
8. *é Keš-*(*ki*) *kù-dîb*[5]*-bi é-nun*	8. Of the temple of Kêš the *kudib* is the sanctuary.
9. *é*[6] *en-bi é*[7] $^{d.}$*A-nun-na meš*	9. In the temple the Anunnaki are the high priests.
10. *nu-éš-bi gir-lal-kar*[8] *é-an-na me-eš*	10. Its sacrificial priests are the slaughterers of Eanna.[9]
11. *é-e lugal-bur-ra-ám mi-*[*in*][10]*-gub*	11. In the temple *the lord of redemption* stands;
12. *en dug-šag*[11] *eše-lal-ám*[12] *mi-in-lal*	12. the lord who rejoices the heart, who looks upon the bound;
13. *a-tu-e*[13] *šibir šu-be-in-duǧ* (?)[14]	13. And the (mother) who bore the son holds a wand.

[1] *Laḫama*, the female of Laḫmu, here represents the *apsû* and is identical with Damkina, wife of Ea. For Laḫmu identified with Ea, see my *Epic of Creation*, 68 n. 3 and 78 n. 4.

[2] Var. E, Rev. 5 has a different text.

[3] *ra* omitted in my copy.

[4] Var. D begins with line 4.

[5] Vars. A, D, *dib-bi*; for *KU* (*di-ib*), v. Yale Syl. 132.

[6] Vars. A, D, *é-a*.

[7] Vars. A, D omit *é*, which obviously makes no sense here and is a case of dittography.

[8] Cf. *amelgirlalkarru*, VS. IV 177, 3. Var. D omits *lal-kar*!

[9] Eanna, chief temple of Erech. Note the association of Kêš and Erech, home of the Tammuz cult. Var. B, Rev. II 1, has *me-en* for *me-eš*.

[10] Vars. B, D, *mu-un*.

[11] Cf. RA. 16, 91, No. 50, 5.

[12] Vars. A, D omit *ám* and read *nam-mi-in-lal*. Var. B, *mu-un-lal*. This scribe probably intended to write *ám-mi-in-lal*.

[13] *a-tu* is a title of the mother-goddess who wails for Tammuz, Ṭh.-D., *URUK*, 54 Obv. 21; see also the hymn to Aruru of Kêš, JSOR. III, 15, 17. The ideogram probably means *muallidat apli* and refers to the mother of the dying god.

[14] Var. D in Radau's copy has *duǧ* before *in*!

14. *tu-e*[1] . . . . . [2] *a-ŭr*[3]*-a ám-mi-in-gub*[4]	14. O child-bearing mother, a messenger thou sendest.
15. *lùl-e ki-kug-ga-ám mi-in-?*[5]	15. The dear one *from* (?) the clean land[6] thou hast *caused to return.*
16. *enkum*[7]*-e-ne ? ki-ám-ma-gál-li-[eš]*	16. The *enkum* priests . . . . . [8] bow down,
17. *pap-šeš-e-ne*[9] *kuš-mu-un-sīg-e-ne*[10]	17. and the "great brothers" are terrified.
18. *šu-šub*[11] *uru-šub-a*[12] *mu-ni-ib-bi-e-ne*	18. "The *prostrate hand,*" "the grief stricken city," they cry;
19. *si-là(l)-ma*[13]*-ge gig*[14]*-ga mi-ni-ib-za* [*giš á-lá-e gù ğu-mi-ni-ib-bi*]	19. "He that is bound is full of sorrow;" ["On the *alû*-instrument he wails;"][15]
20. *giš al-sur dár*[16]*-ra sūğ-sūğ mi-ni-ib-za*	20. "On the sighing lute like . . . . . he (sings) of full sorrows;"
21. *nar-balag-sīl-dug-gi mu-na-tuk-a*[17]	21. "On the sweet sounding flute he sings."
22. *é al-dū ka-zal-bi al-dug*	22. Temple, *the beautiful,* whose intercession is sweet,
23. *é Keš-(ki) al-dū ka-zal-bi al-dug*	23. Temple of Kêš, *the beautiful,* whose intercession is sweet,[18]
24. *nunus egi-bi tin-bi-a mu-un-ku*	24. Its queen in its . . . . . reposes.
25. *d. Nin-ğar-sag-gà egi-bi tin-bi-a mu-un-ku*	25. Ninharsag, its queen in its . . . . . reposes.
26. *Keš-(ki)-gim rib-ba galu ši-in-ga-an-túm-mu*	26. He like Kêš made surpassing, he the lord is seized away.
27. *ur-sag-bi d. Áš-šir-gim rib-ba ama ši-in-ga-ù-tud*	27. Him like its hero, Aššir, made surpassing, the mother bore.

[1] Var. D, *a.* [2] Vars. A, D have no signs here.

[3] Sign is *ŭr.* RADAU's copy of D has *kin,* which is preferable. [4] Vars. A, B, *mu-e-gub*; D, *ám-mu-e-gub.*

[5] Var. D omits *ám* and has *nam-mi-in-?*; A, *ni-?*. Last sign may be *TU.*

[6] Probably a reference to the lower-world. Note that Var. A has *ašag,* field, before *ki.*

[7] See AJSL. 39, 164 n. 11 and *Poème du Paradis,* 224, 29.

[8] The missing sign before *ki* is preserved on Var. D, Rev. 17, but it is not identifiable in RADAU's copy. Between lines 15—16, Var. B has: . . . . . *e-ne ka-* . . . . . *ám.*

[9] *pap-šeš* designates an order of the priesthood; loan-word *pašīšu.* See POEBEL, OLZ. 1915, 134 and AJSL. 35, 136, 5 *pa-ši-šu* = *pap-šeš* (= l. 1, *guda* = *aḫu rabû*); cf. *pap-šeš* = *aḫu rabû,* RA. 10, 70, 33. Here *papšeš* is a title of certain gods. As title of Nergal, RA. 9, 122, 4; of Ninurta, SBP. 228, 36; V Raw. 44 III 36. Var. A omits l. 17.

[10] *zumru unarraṭu,* PBS. 12 No. 6, R. 14. Var. B, *sīg-gi-ne.*

[11] The epithet certainly refers to Tammuz or Lillu. Cf. the Tammuz hymn, BE. 30, No. 1 II 20, *šu-ba-šub-ba-ni* = Nies Collection, Vol. II 26, 16. Cf. *šu-su,* said of Tammuz, RA. 12, 37, 25.

[12] Cf. *uru-šub-ba,* PBS. X 253, 7; *úru-šub-mu,* IV R. 11 *b* 49; *úru-šub-ba,* RADAU, *Miscel.* 13 IV 7 and so read BE. 29, No. 1 IV 20. Vars. A, D omit *a.*

[13] *si-lam* = *limîtu,* BL. No. 8, 5; *silağ, simlağ,* bondage, RA. 19, 179, 18—19; 180, 25—6.

[14] Text has *LUM*; also Var. D; but Vars. A, B, *gig-ga.*

[15] Only on Var. D. Var. B omits ll. 20—21.

[16] The Var. D 22 has a much different form of the sign and the assimilation is uncertain. For *sur* after the instrument *al-gar,* v. AJSL. 39, 168 n. 8. On the *al* instrument, cf. PBS. X 187—189.

[17] Line omitted by A, B. For the verb, D has *si-ğa-ni-ib-di,* "he produces correctly sweet sound."

[18] Var. B omits this line.

28. *nunus egi-bi d.Nin-tu-ra-gim rib-ba-ra a-ba er-mu-ni-in-du*	28. Its queen like Nintur for the surpassing one then wailing made.
29. *é 7 kam-ma*	29. The seventh lament.
30. *uru*[1]*-šú uru-šú galu te-ám te*	30. Unto the holy place, unto the holy place, O lord, come nigh, come nigh.
31. *é Keš-(ki) uru-šú galu te-ám te*	31. Unto the temple of Kêš, the holy place, O lord, come nigh, come nigh.
32. *ur-sag-bi d.Aš-šir-[šú]*[2]	32. Unto its hero, Aššir, O lord, come nigh, come nigh.
33. *nunus egi-bi d.Nin-tu-ra-šú galu te-ám te*	33. Unto its queen, Nintur, O lord, come nigh, come nigh.
34. *Keš-(ki) dū-a d.Aš-šir zag-sal*	34. In Kêš, the *beautiful*, praise Aššir.
35. *Keš-(ki) zag-sal-ám d.Nin-tu-ra zag-sal*	35. Praise Kêš; praise Nintur.[3]
36. *é 8 kam-ma*	36. The eighth lament.

[1] *uru*, city, but also cult-centre, consecrated place.

[2] Omitted here. Var. A, *-gi-šú*.

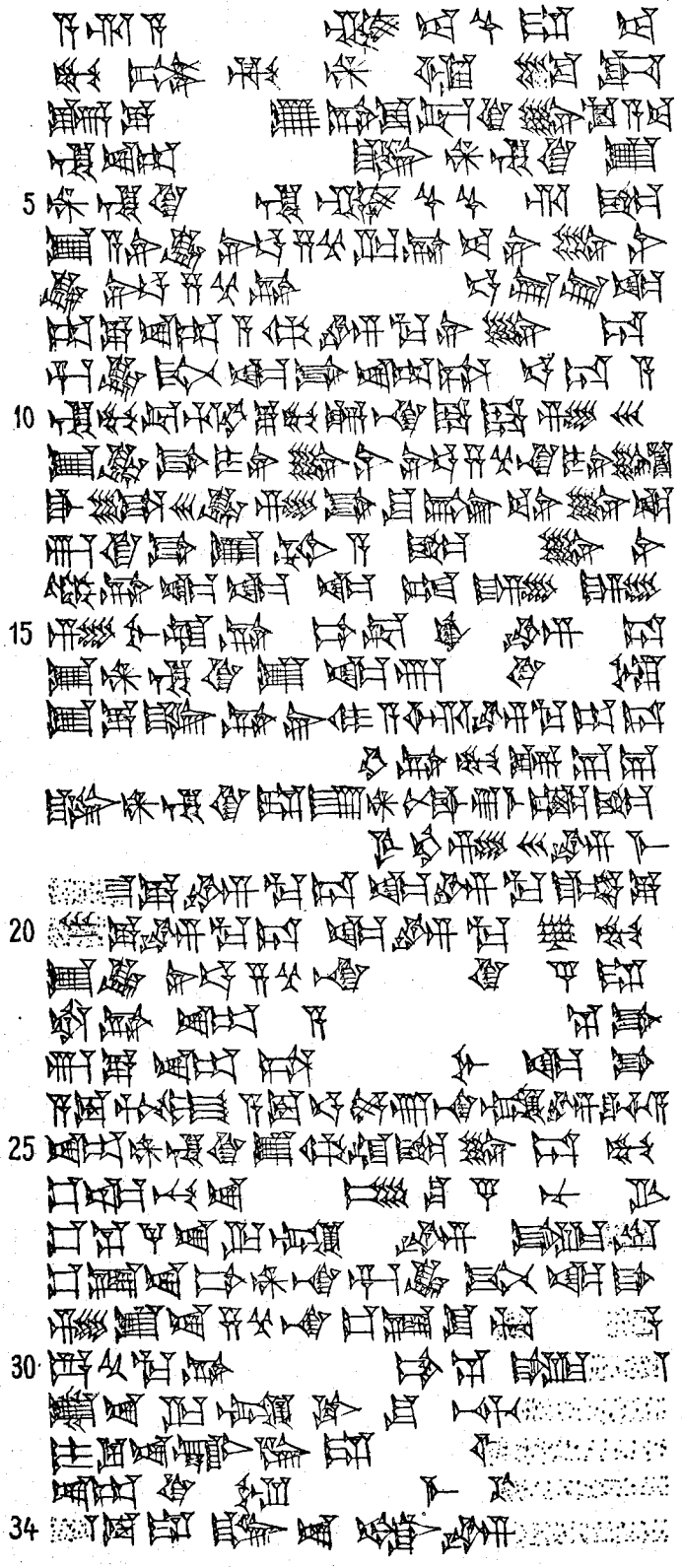
[3] The eighth strophe is parallel to the eighth strophe of the Tammuz liturgy, SBP. 340, where the refrain is *te-mu-e dé-en-túg*, O approach and rest.

H. WELD-BLUNDELL COLLECTION, VOL. I.

Museum Number	Plates	*Description*
2	17	Clay cone. See pp. 20—22. A duplicate in the Field Museum restores the Name of the wife of Rîm-Sin, which should be read *Si-ma-at-^{d}Innini*. Another wife of Rîm-Sin was *Rim-Sin-^{d}Šala-bašta-šu*, daughter of Sinmagir, on a tablet now in the Yale Collection and formerly noted by Poebel, PBS. IV 140. See L. W. King, *History of Babylon*, p. 156 n. 3. A seal reproduced by Delitzsch, *Handel und Wandel*, p. 27, is inscribed with the name of a third wife, *Be-el-ta-ni*, daughter of *?-an-nu-um*. In line 24 the Var. has *zi-ga*.
5	23—28	Barrel cylinder of Nabonidus. See pp. 32—37.
6	18	Clay cone. See pp. 23—4.
7+8	31	Clay cone of Samsuiluna, duplicate of PBS. V 101. See Poebel in OLZ. 1915, 106—111 and 129—135.
9	22	Scholar's tablet. See pp. 27—31.
10	20—21	Cult tablet. See pp. 25—27.
160	10—12	Prism. Hymn to Enlil-bani. See pp. 11—15.
161	1—4	Prism. A hymn of Eridu. Edited in AJSL., Vol. 39, 161—173.
162	5—9	Prism. Legend of early Erech. See pp. 1—10.
169	13—16	Prism. Incantation text. See pp. 16—19.
170	32—35	Prism. Religious-epical composition dedicated to the god Sin in the superscription.
171	39—41	Prism. Hymn to the deified ruler Dungi. See pp. 42—47.
186	36—39	Large thin tablet. Hymn to Nidaba. See pp. 39—42.
183	30	Stamped brick with inscription on the face.
188	30	Fragment of a large thin clay slab. *Ḳalat Shergât.*
190	29	Inscribed brick of Ašur-eṭil-ilāni. See pp. 37—8.
192	29	Inscribed brick of Nebuchadnezzar. See p. 37.
195	30	Right end of a Neo-Babylonian barrel cylinder.
198	29	Brick stamp of Ašurbanipal.
199	29	Brick stamp of ^{d}Šul-ma-nu-ašarid, son of Ašur-naṣir-apli.
David Prism	42—45	Perfect four sided prism in possession of the dealer E. S. David. Liturgy of Kêš. See pp. 48—59.
Stevenson Collection	19	Single column tablet presented to the Ashmolean Museum by Col. Kr. Stevenson. Probably contains a mythical text.

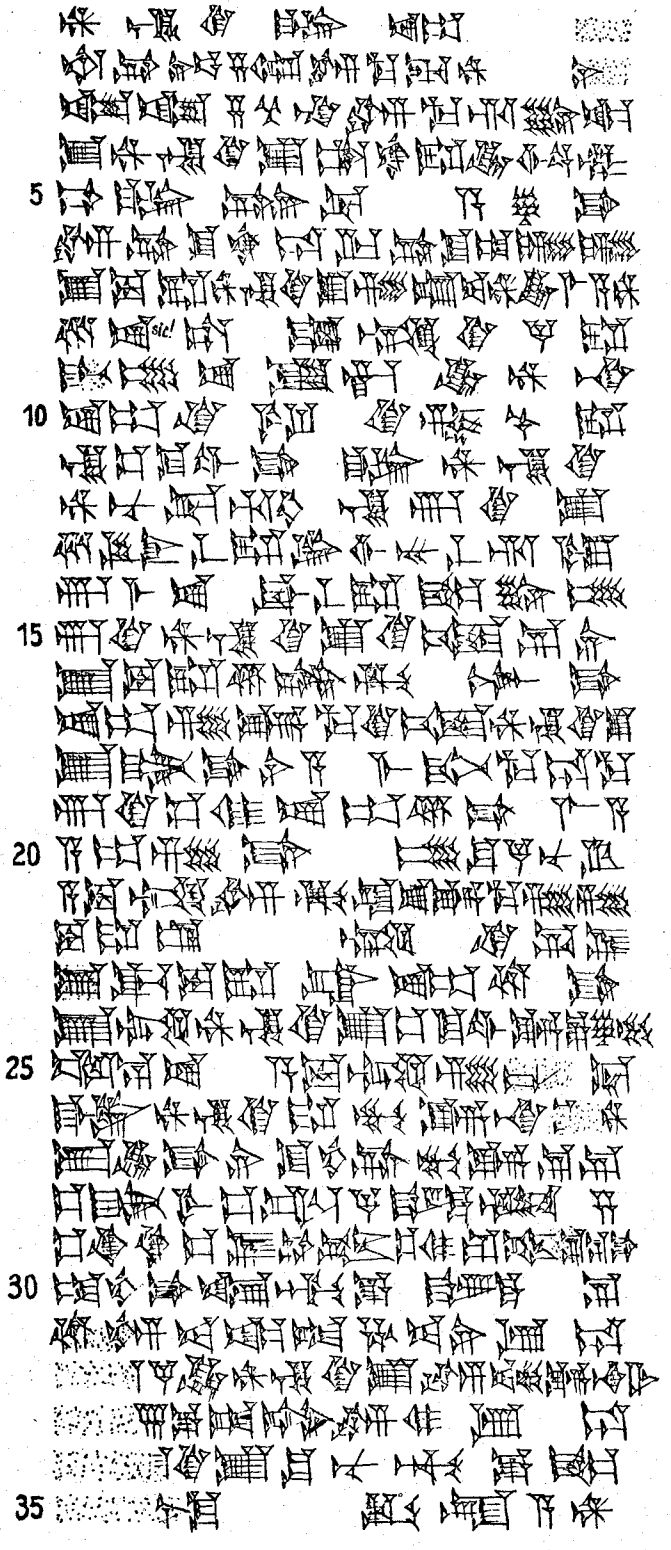
W.-B. 161

Col. I



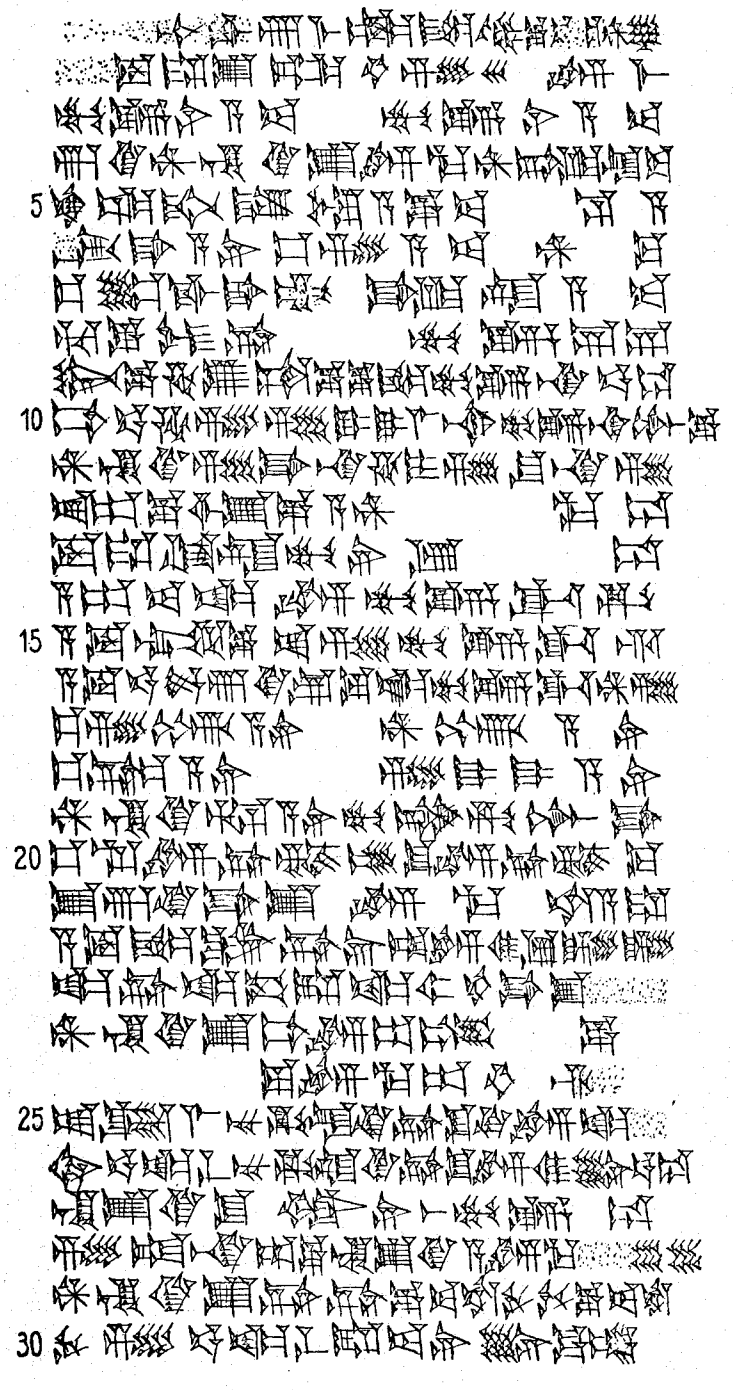
W.-B. 161

Col. II



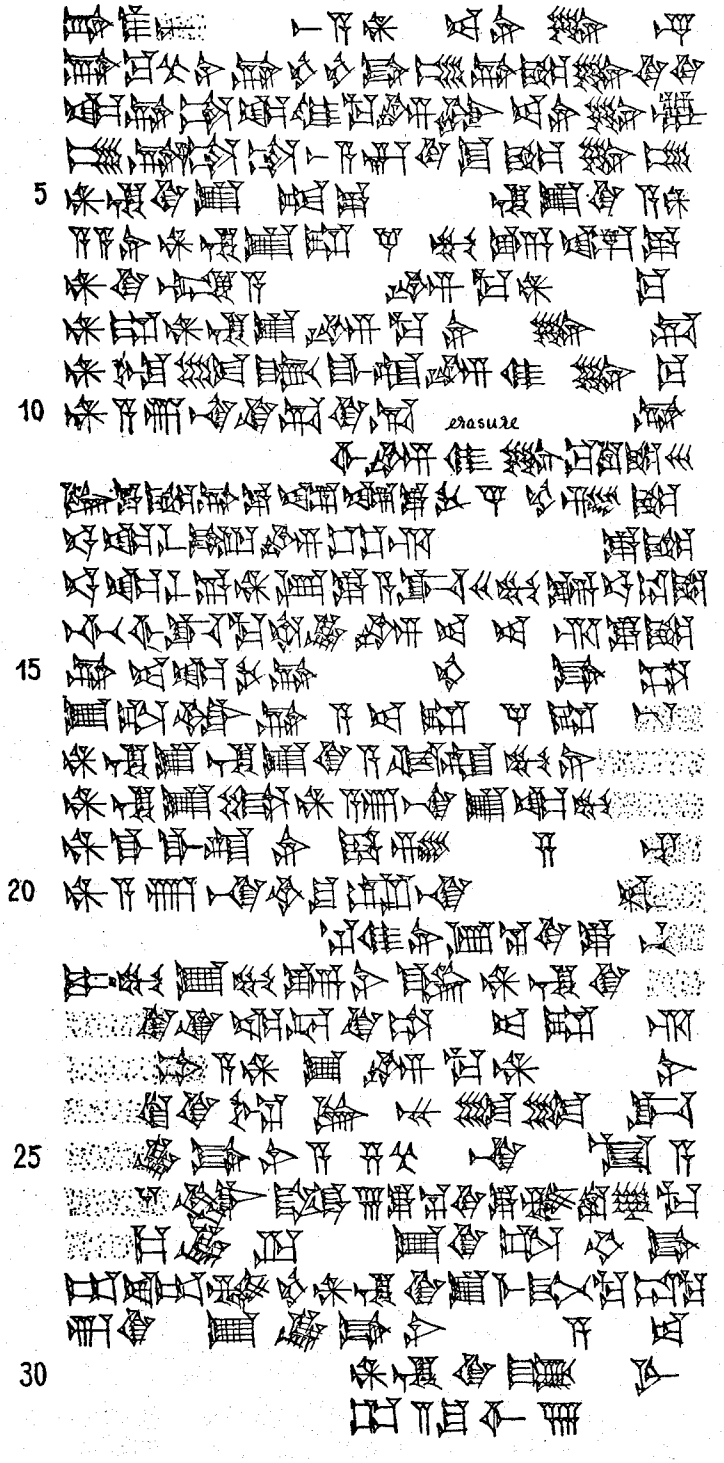
W.-B. 161

Col. III



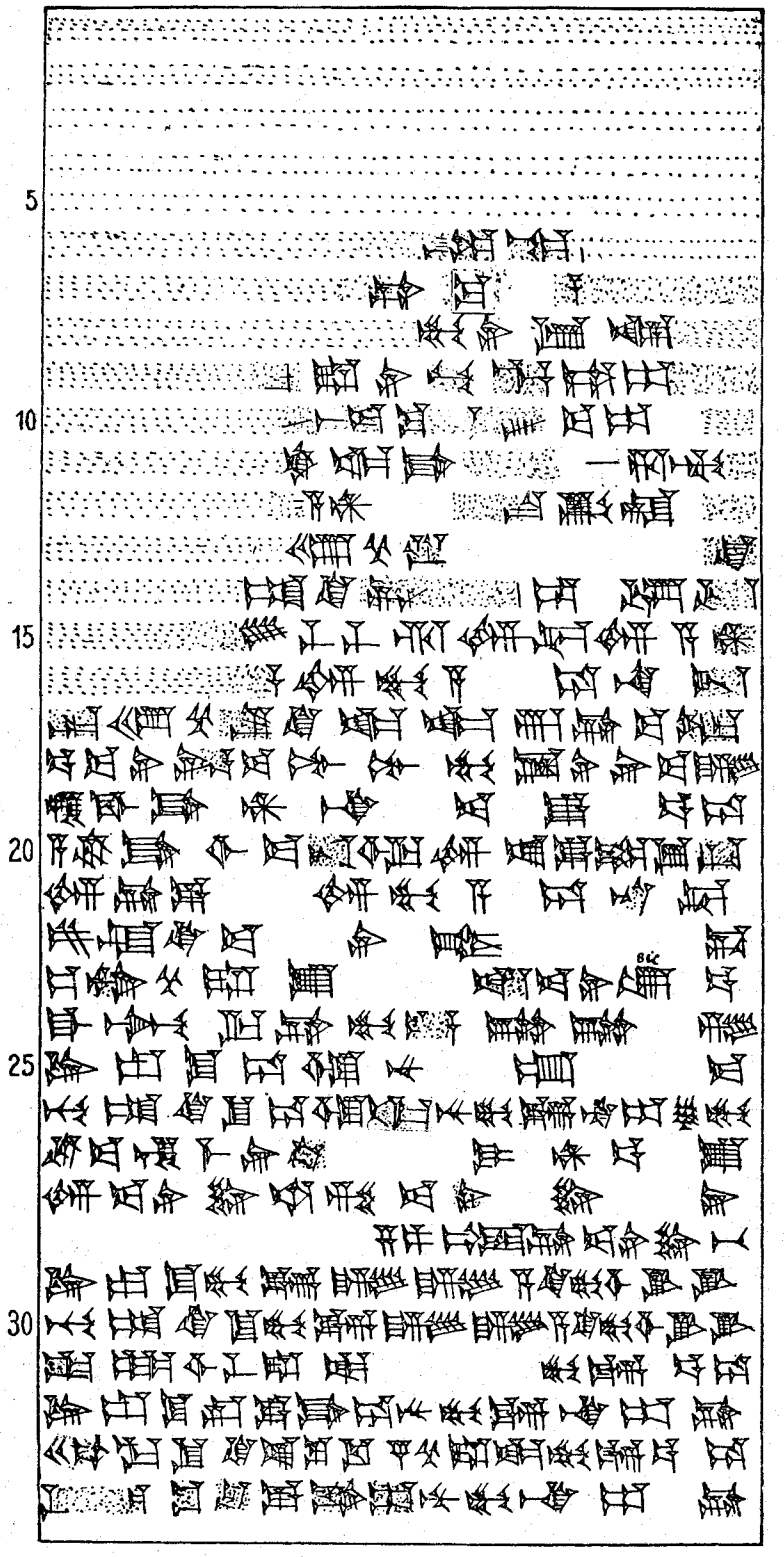
W.-B. 161

Col. IV



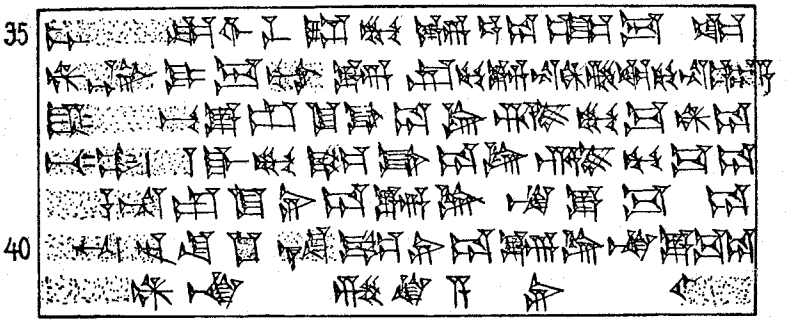
W.-B. 162

Col. I

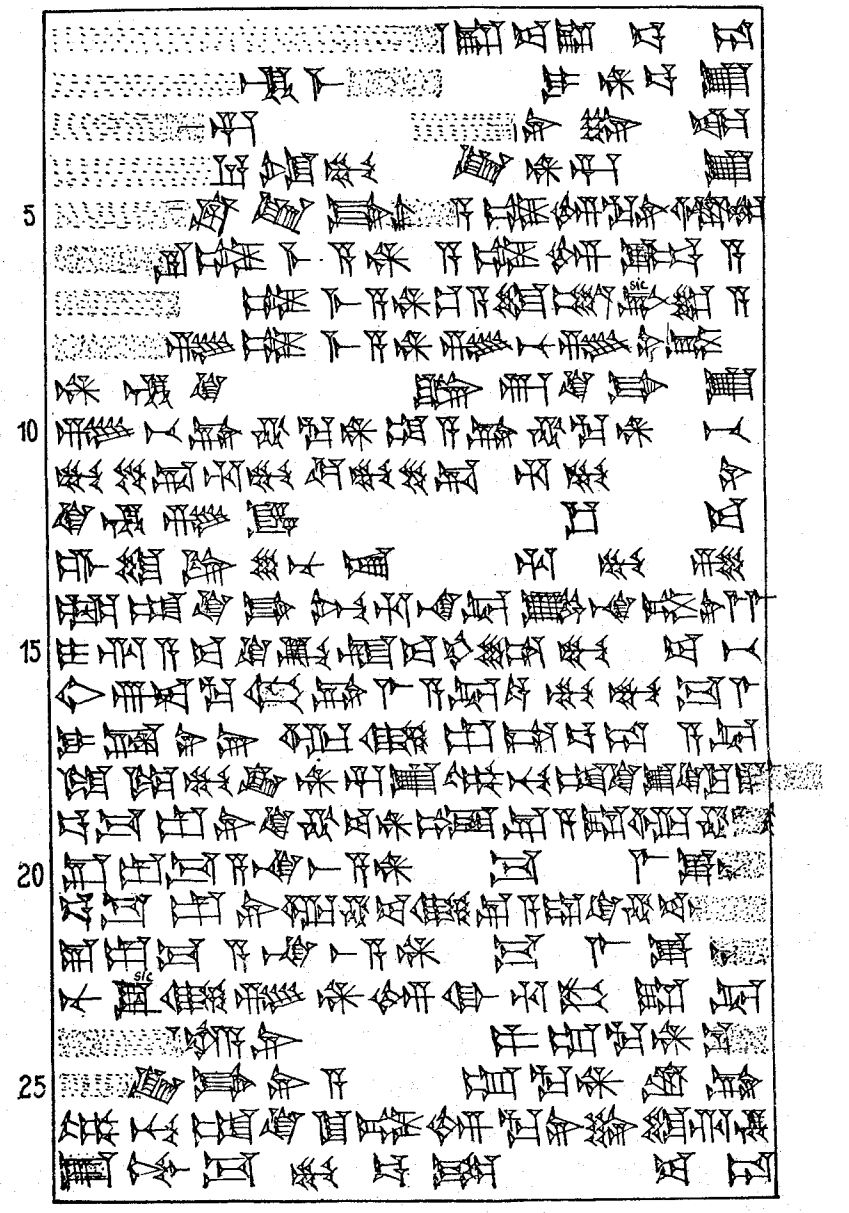


W.-B. 162

Col. I

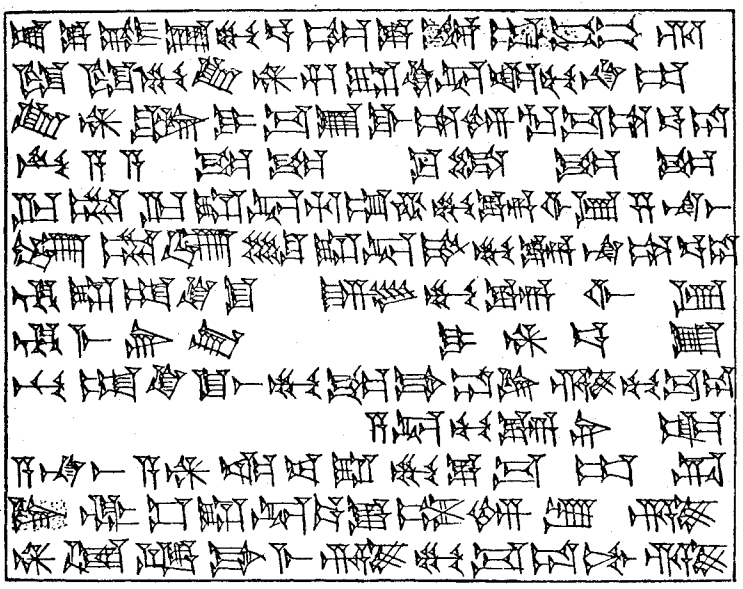


Col. II

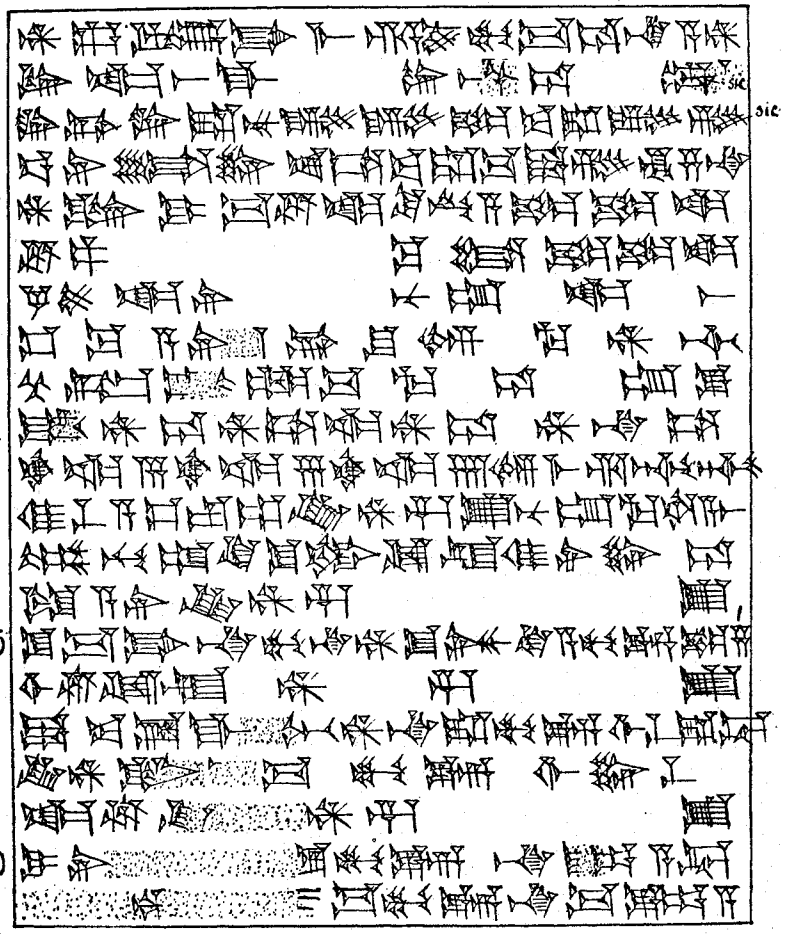


W.-B. 162

Col. II

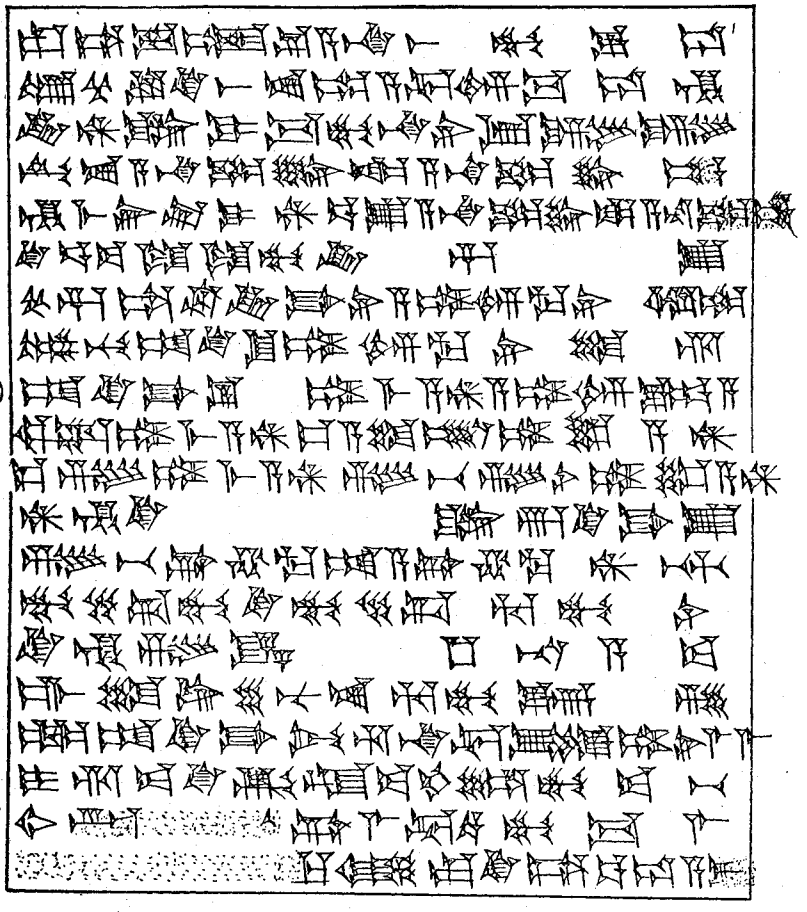


Col. III

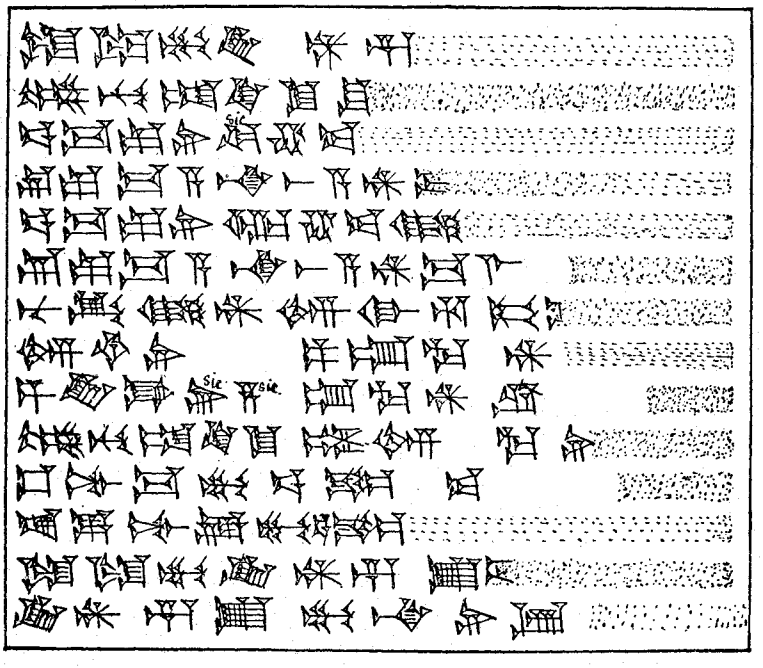


W.-B. 162

Col. III

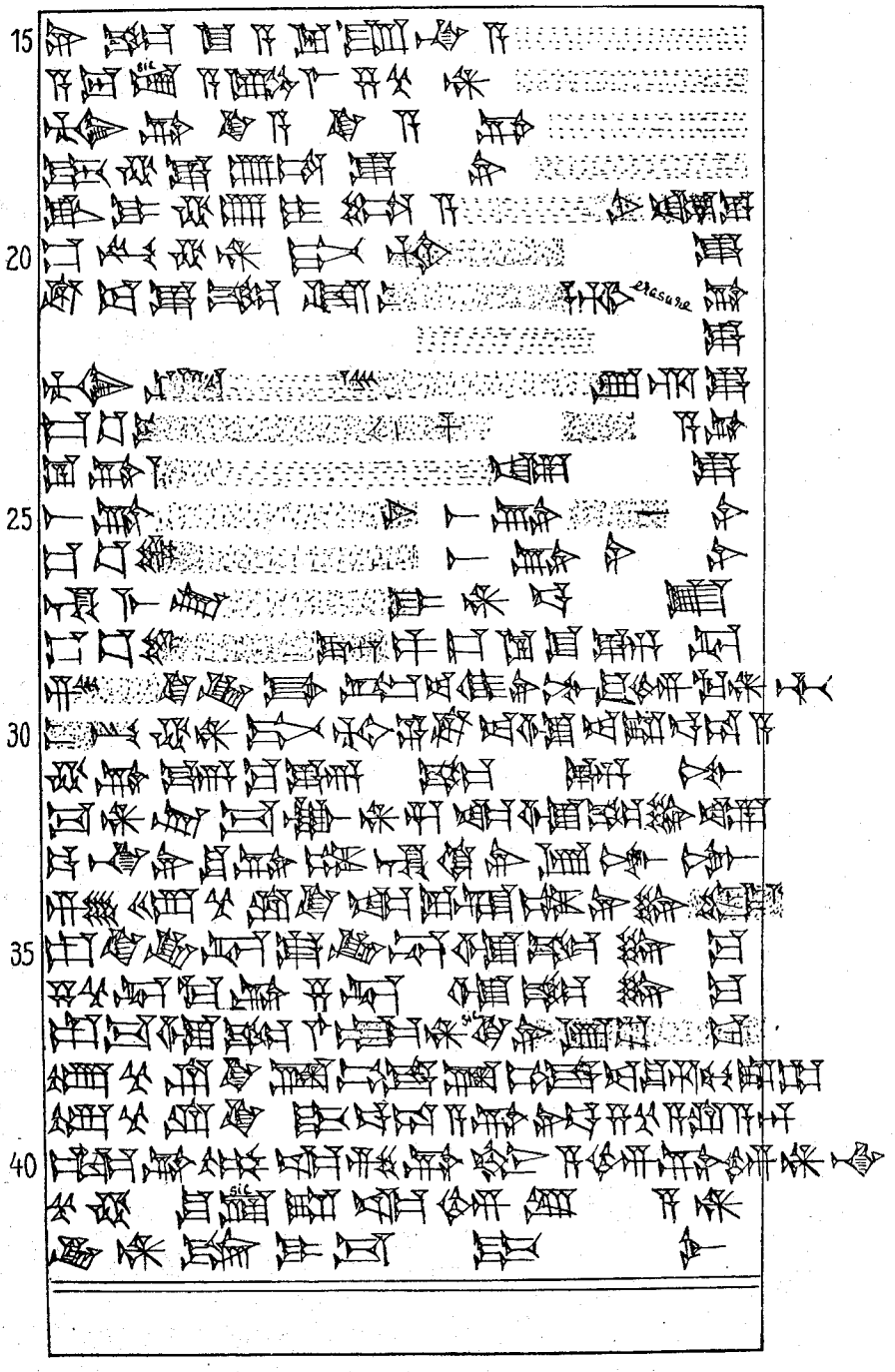


Col. IV



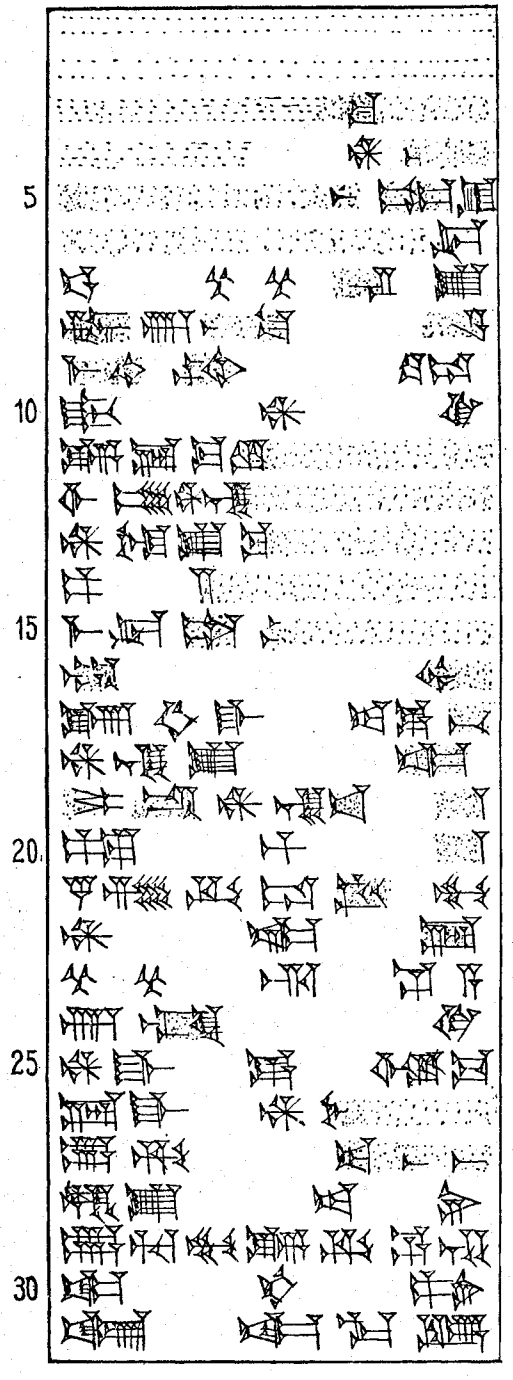
W.-B. 162

Col. IV

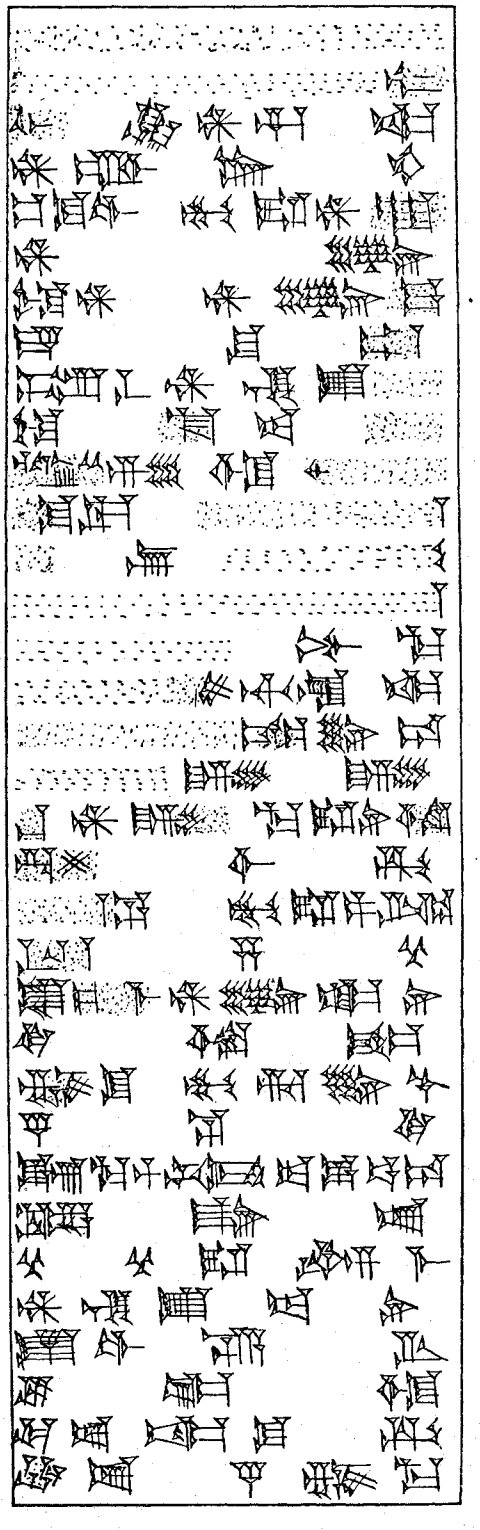


W.-B. 160

Col. I

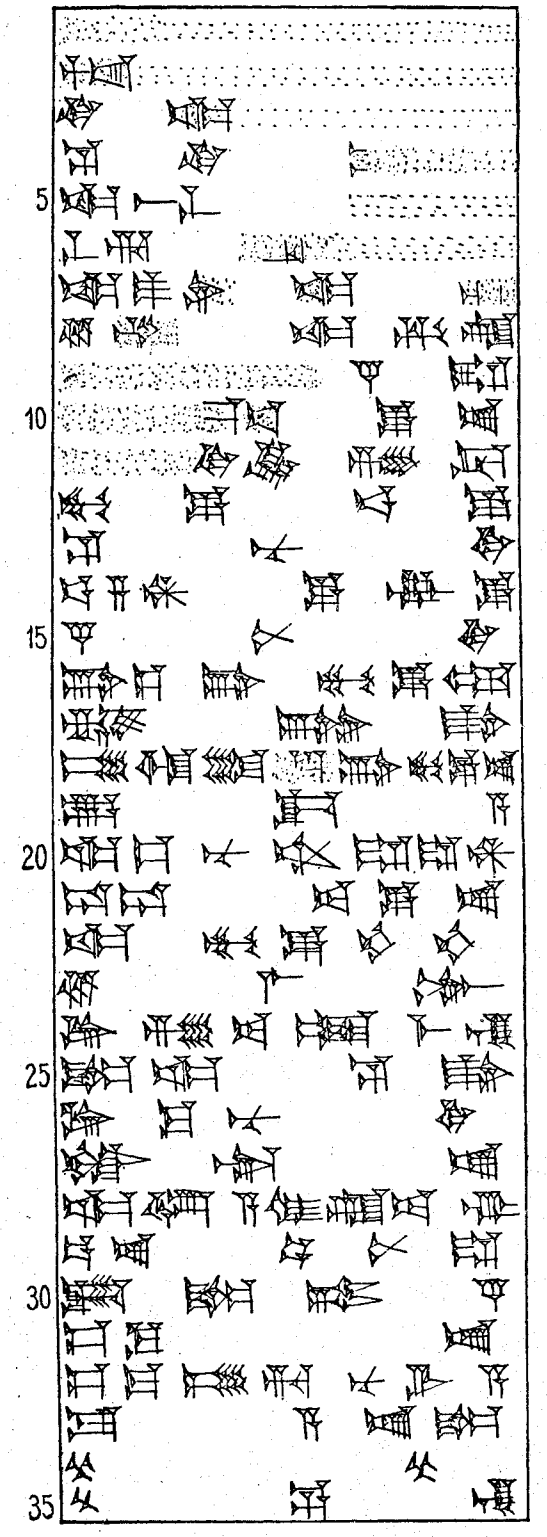


Col. II

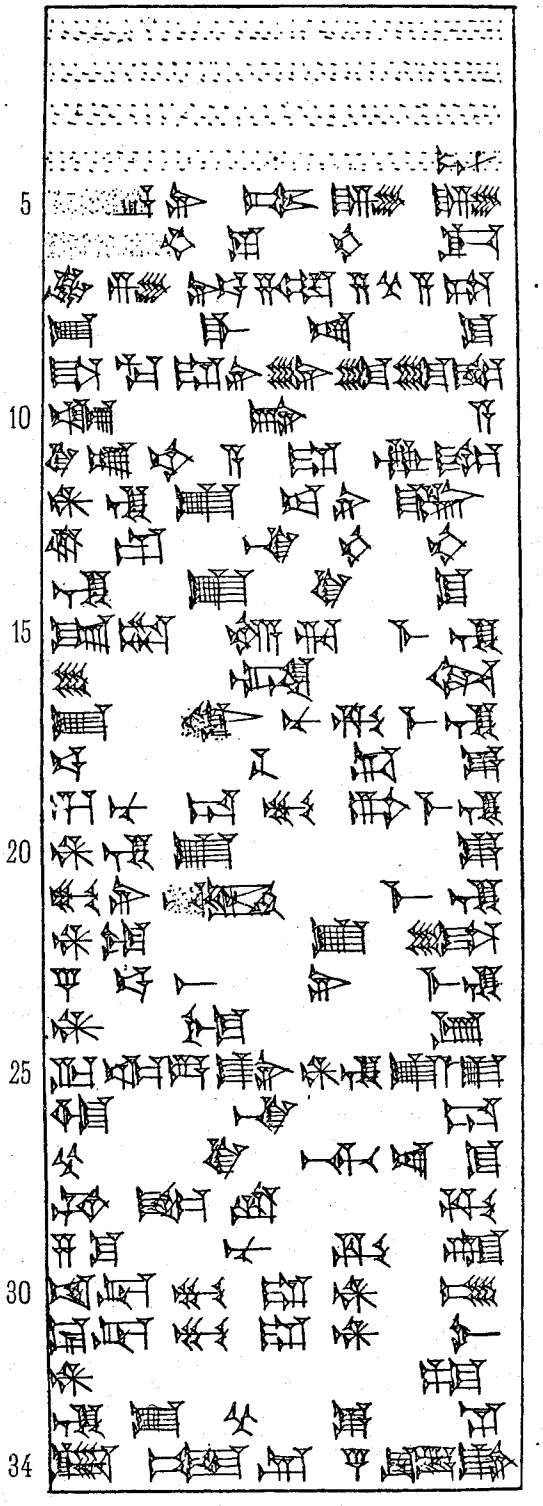


W.-B. 160

Col. III



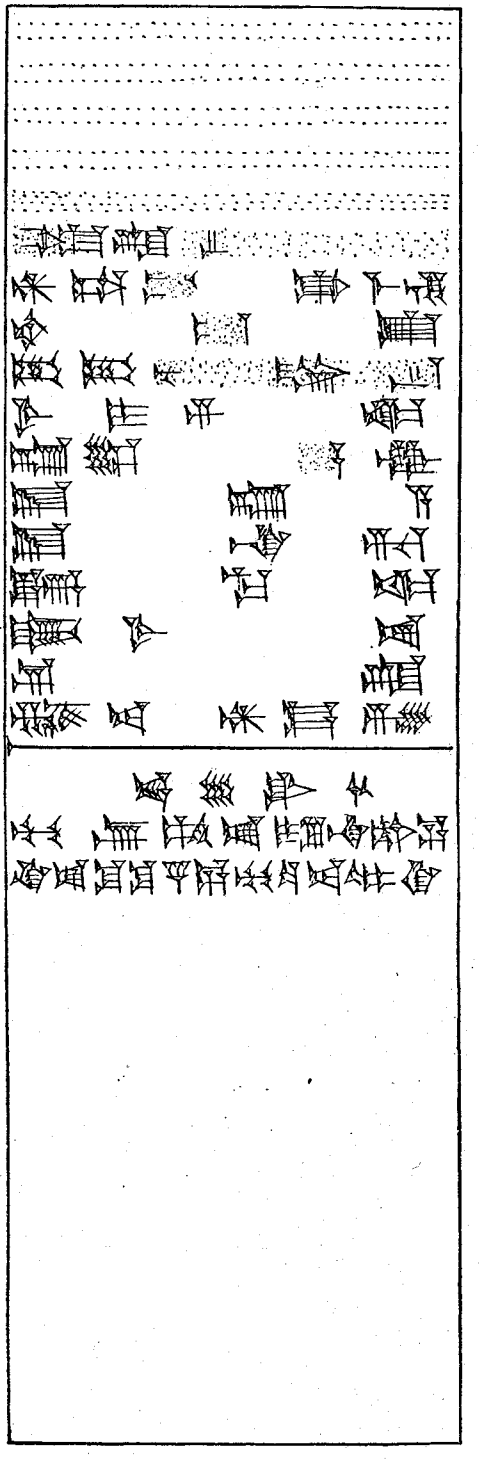
Col. IV



W.-B. 160

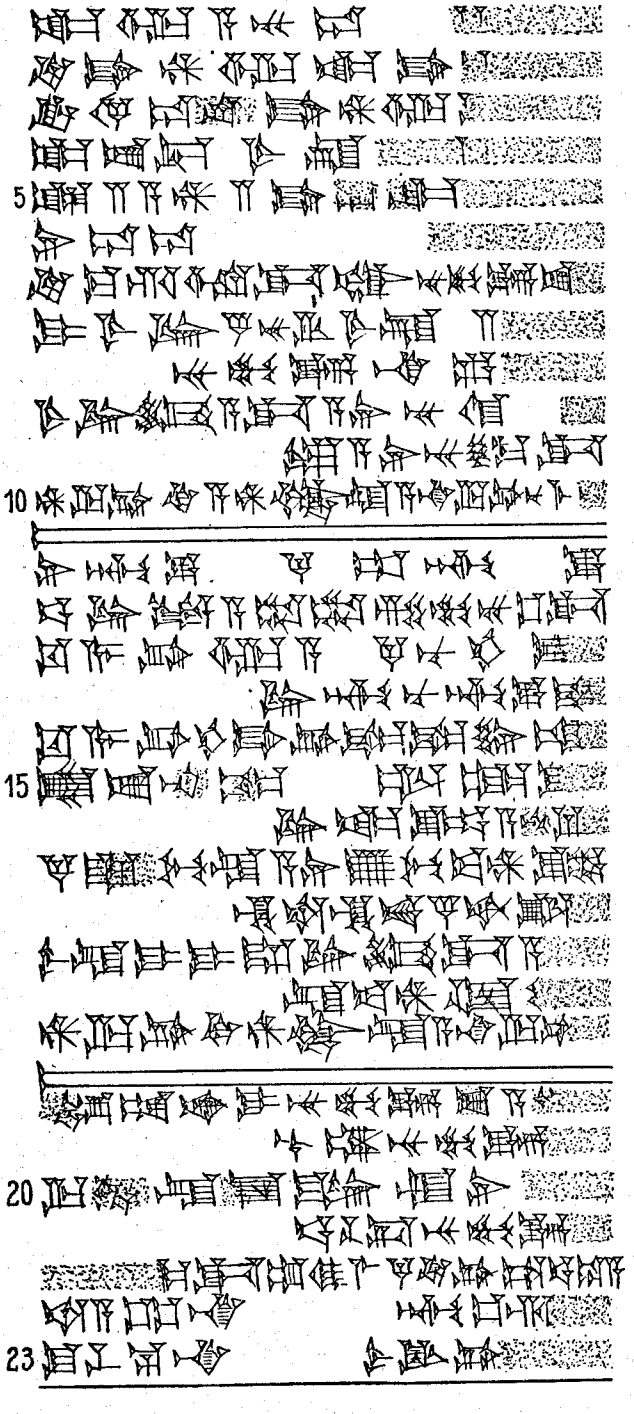
Col. V

Col. VI



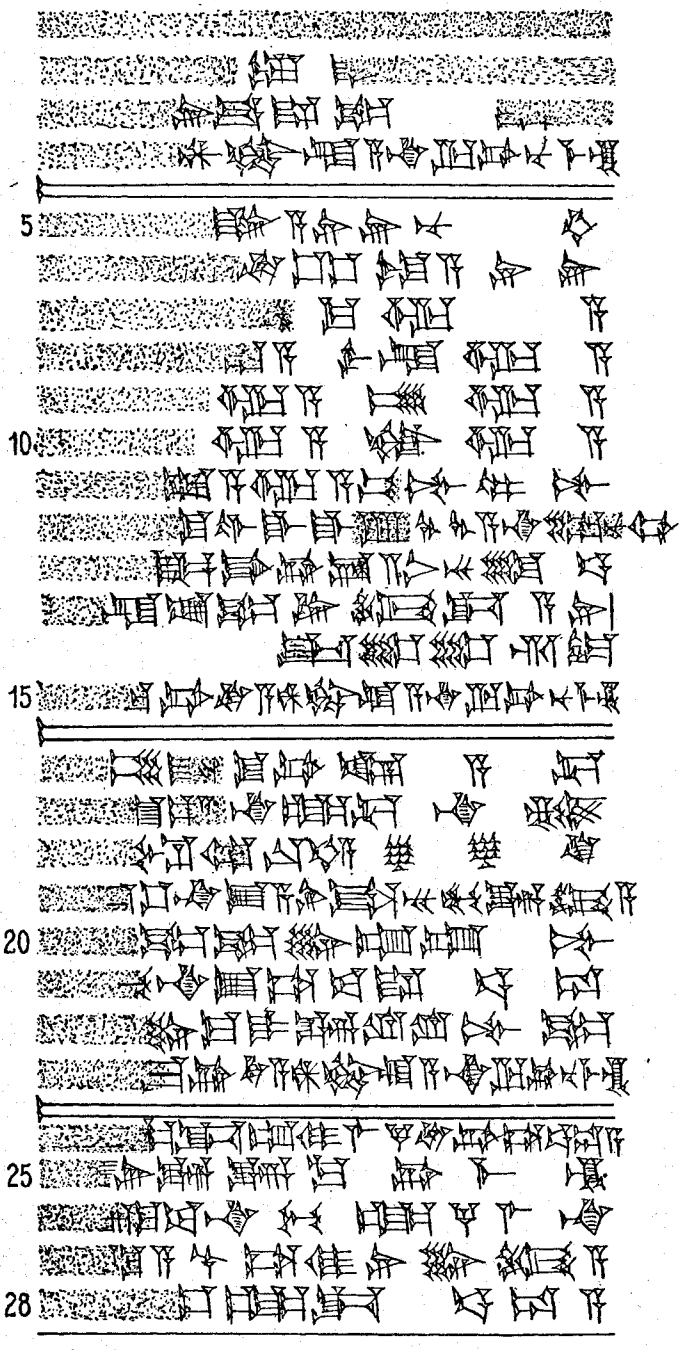
W.-B. 169

Col. I



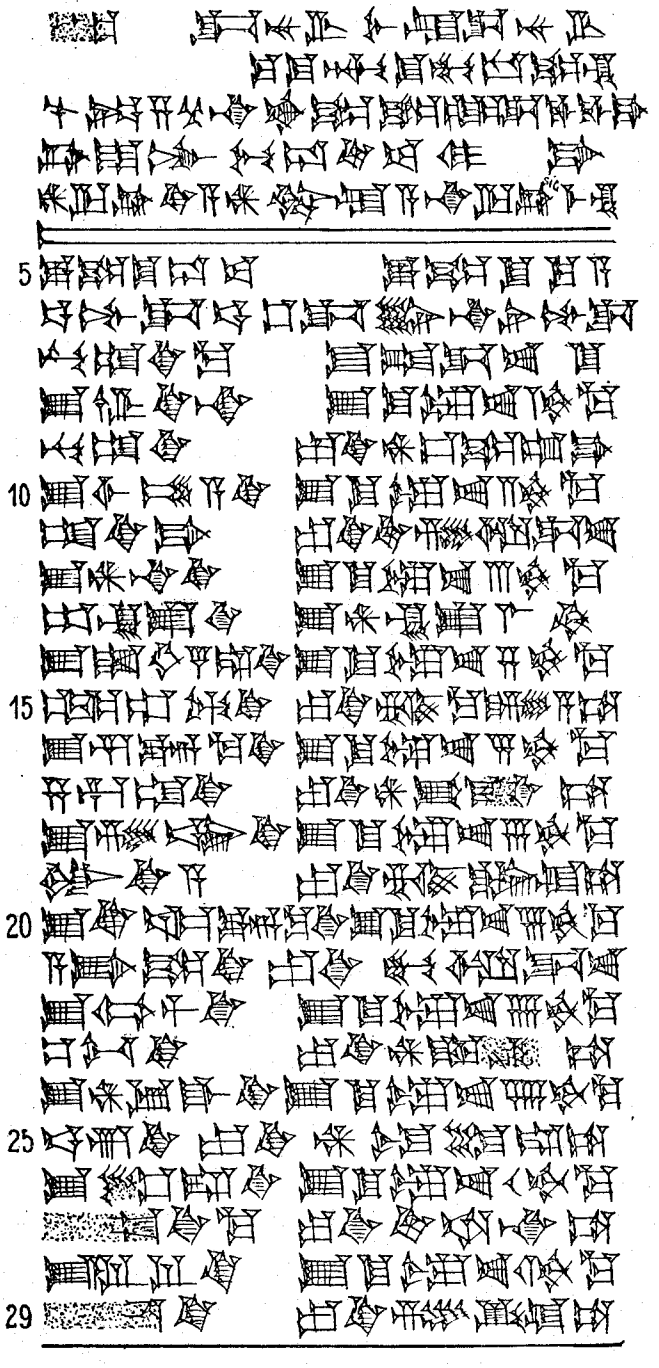
W.-B. 169

Col. II



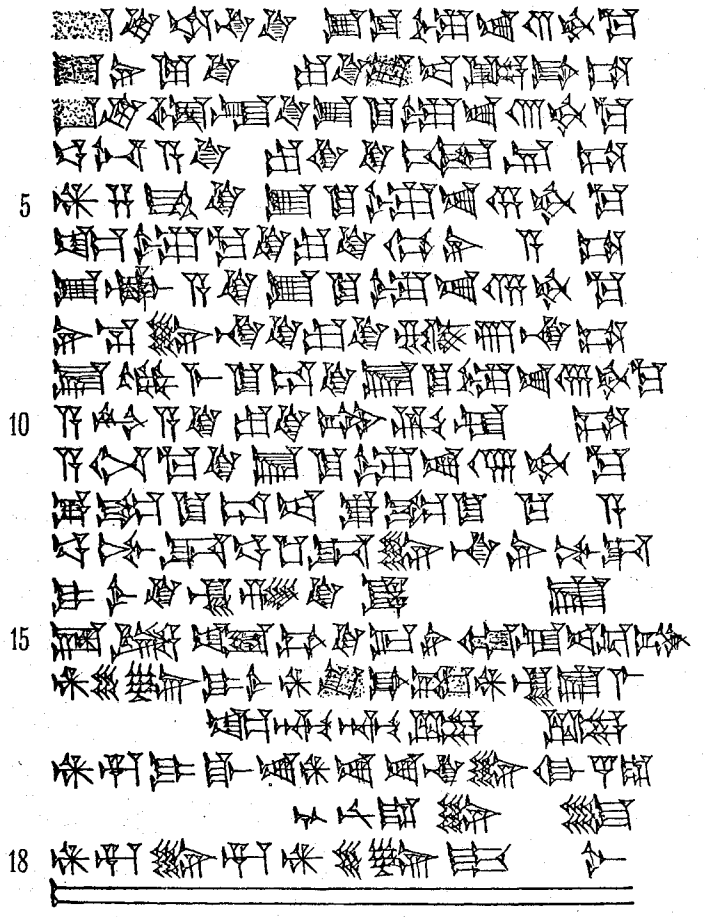
W.-B. 169

Col. III

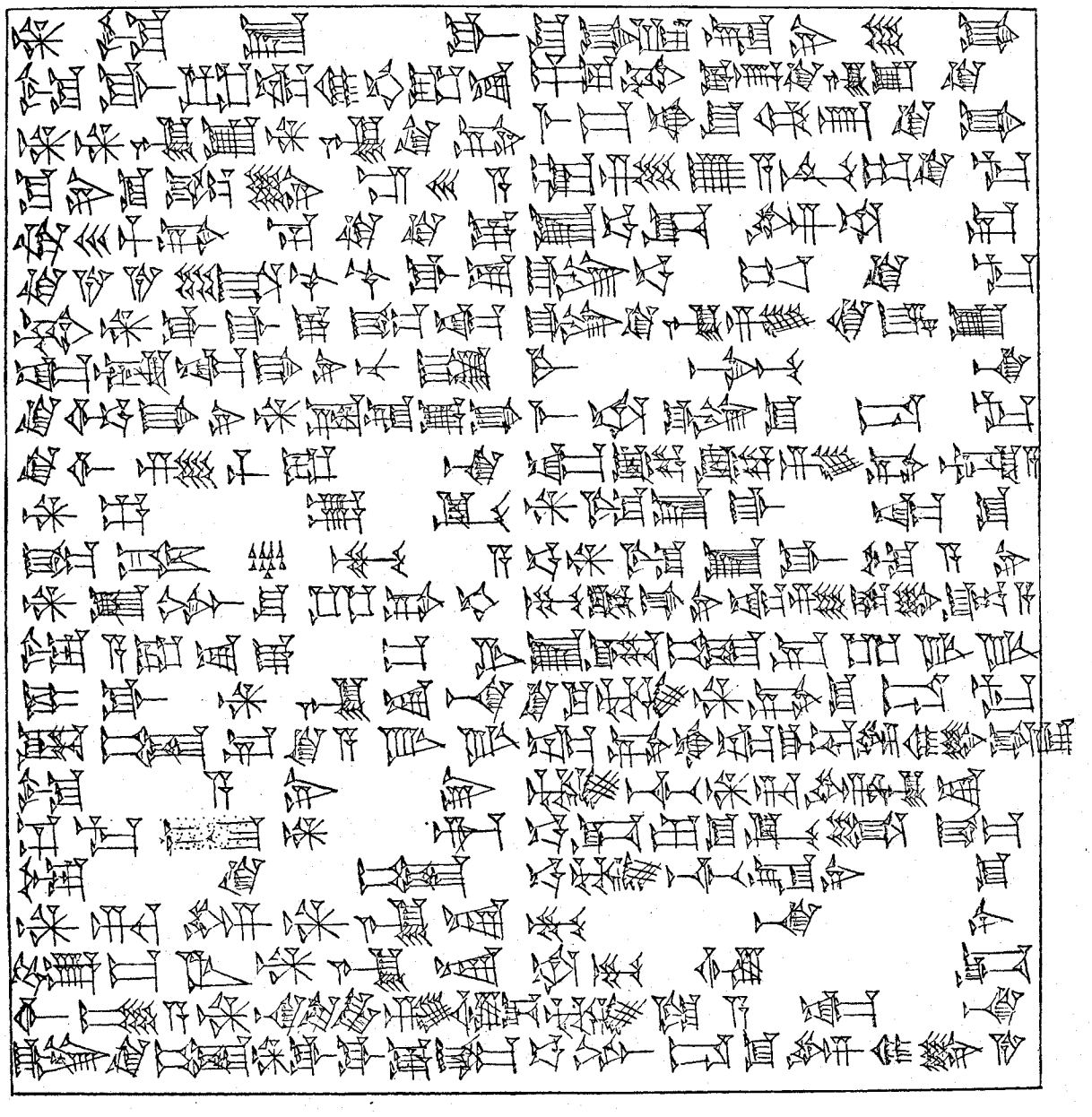


W.-B. 169

Col. IV

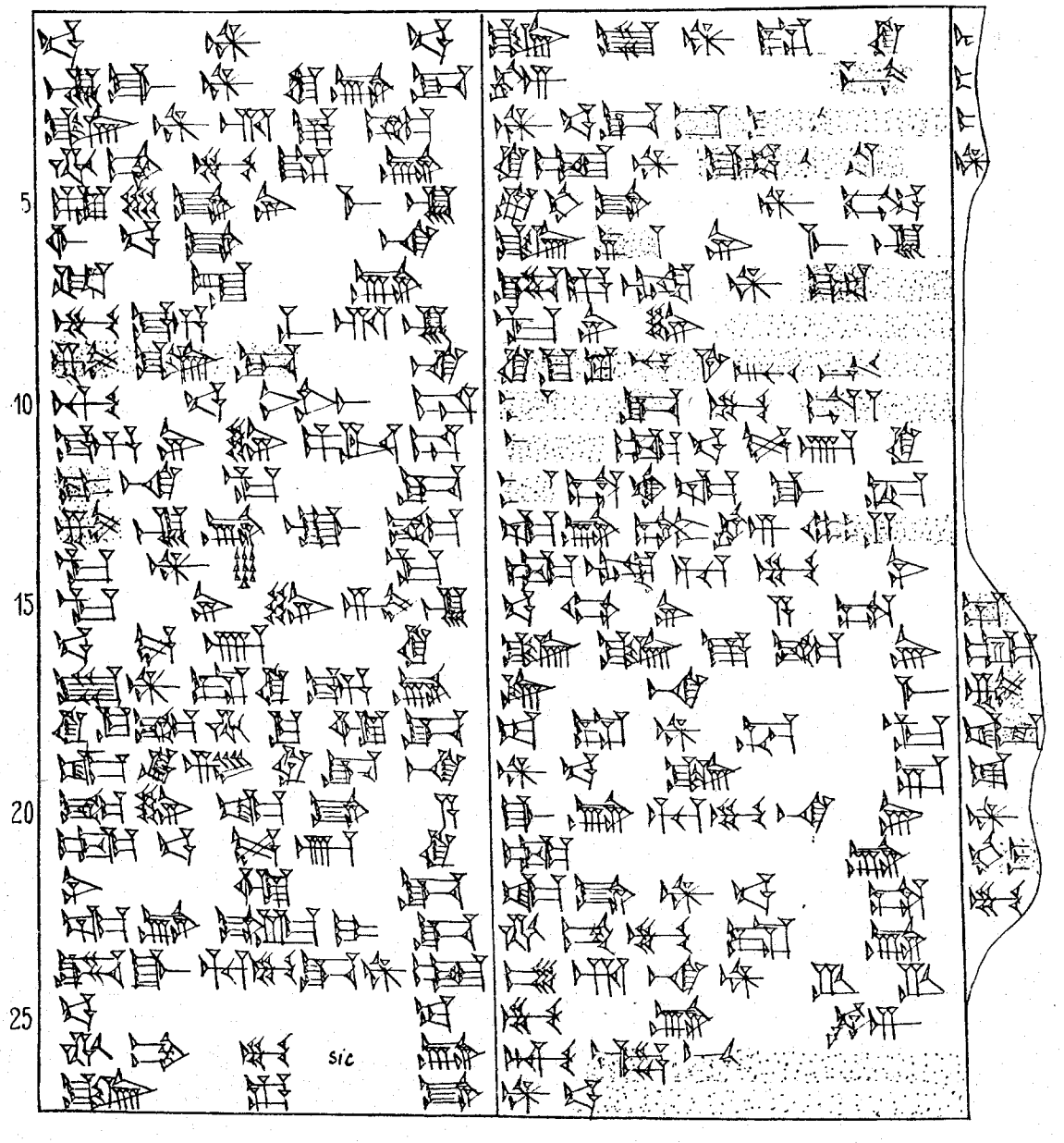


W.-B. 2



W.-B. 6

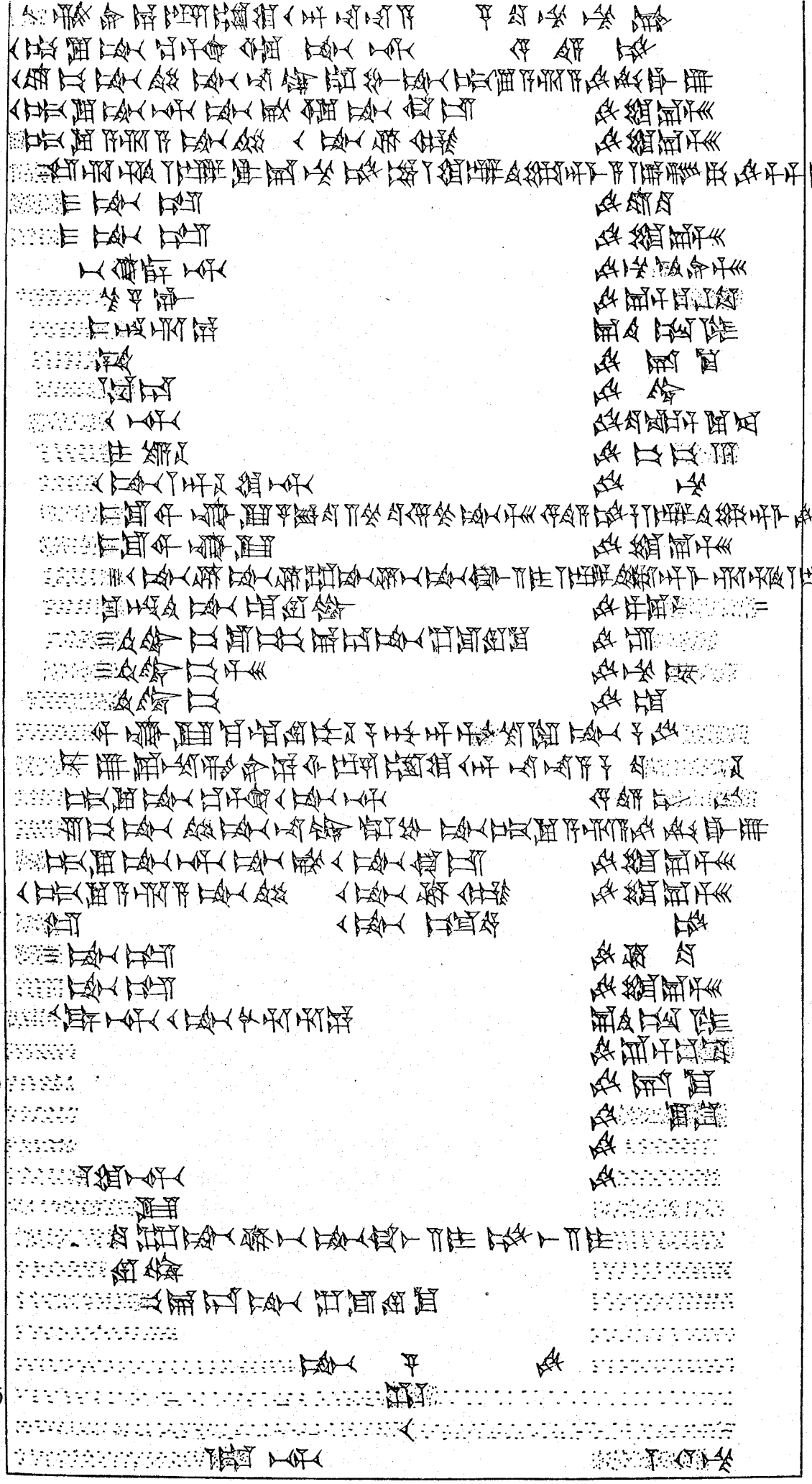
Col. I *Col. II*

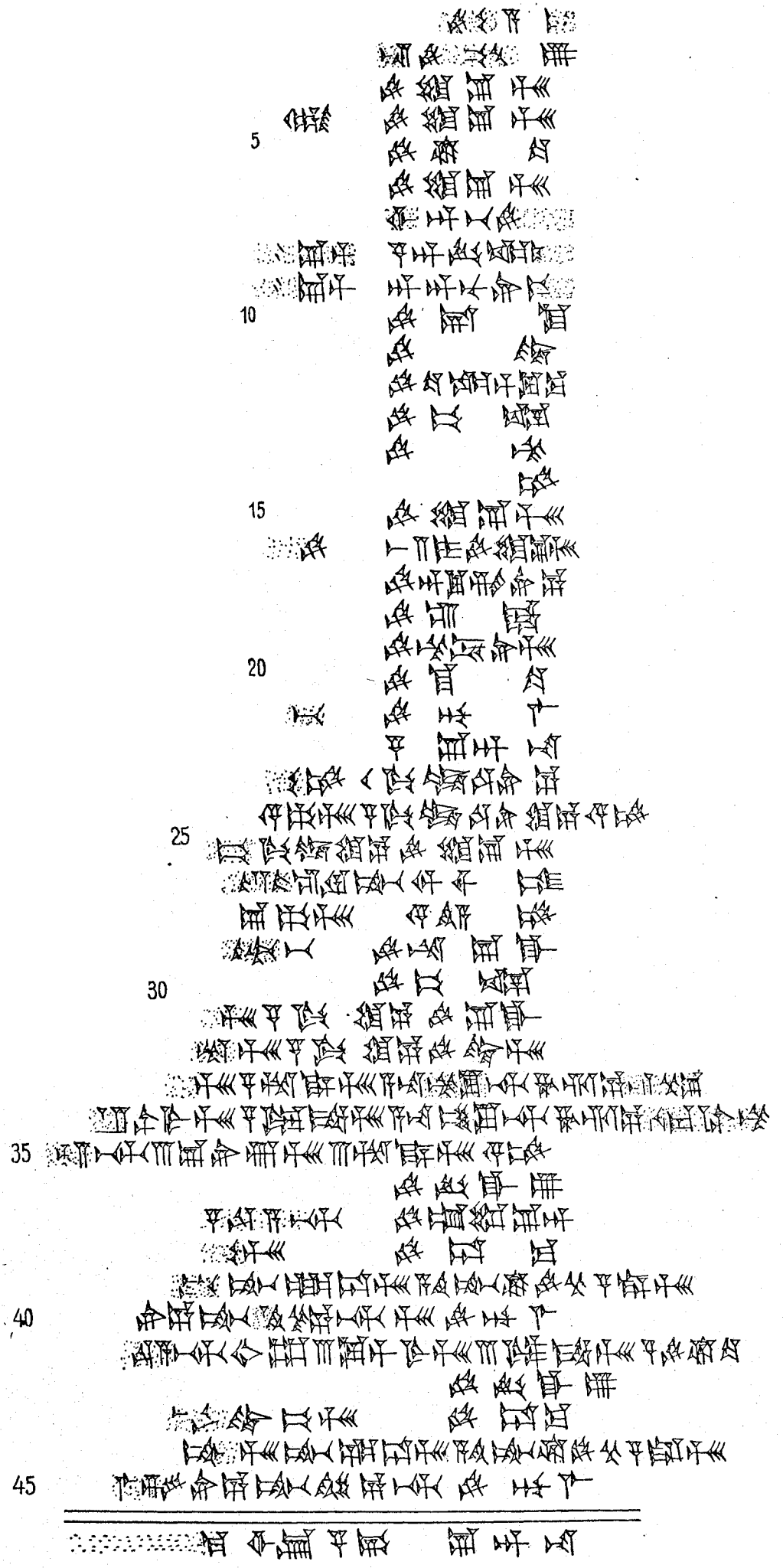


Stevenson Collection

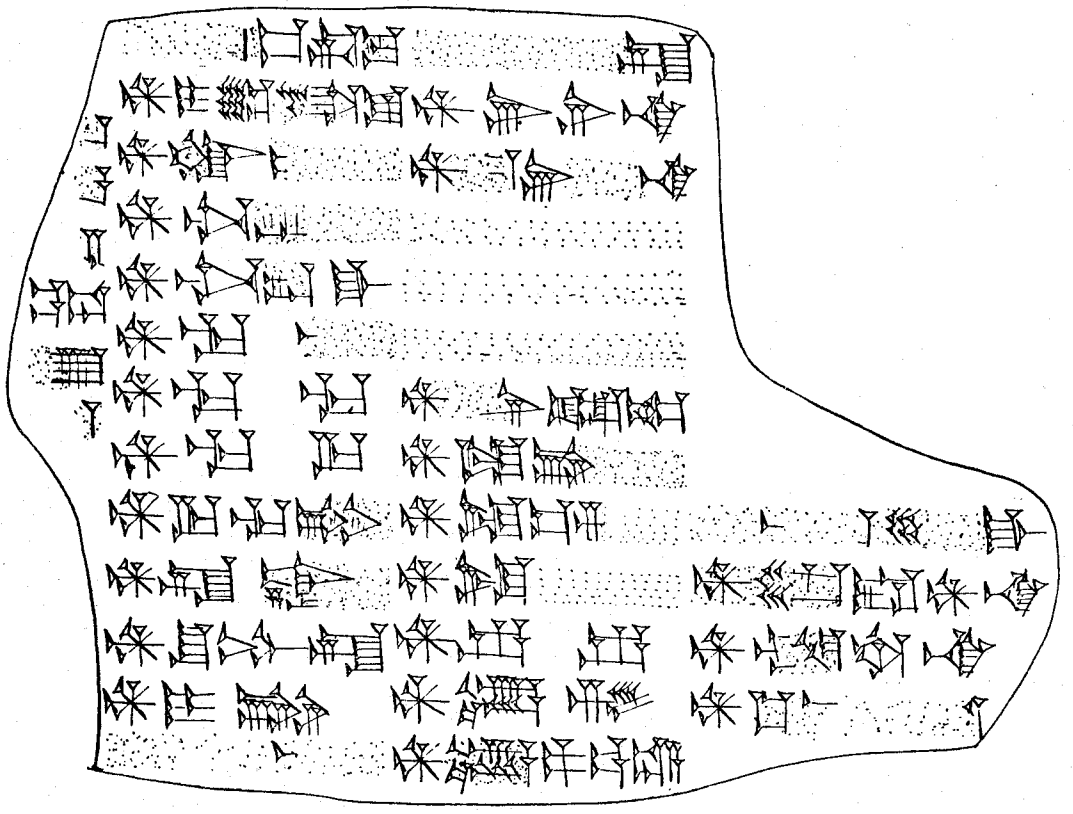
Obverse

Reverse

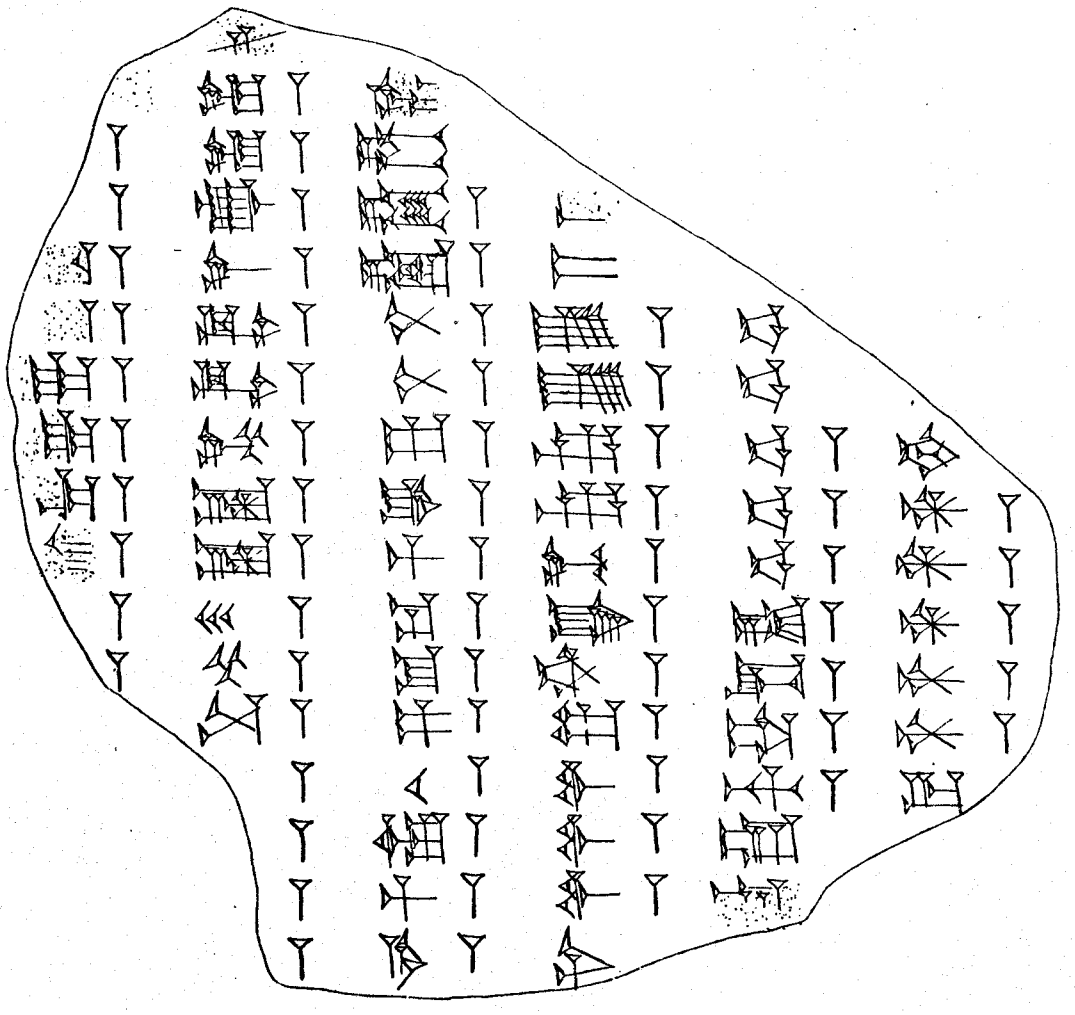




Obverse

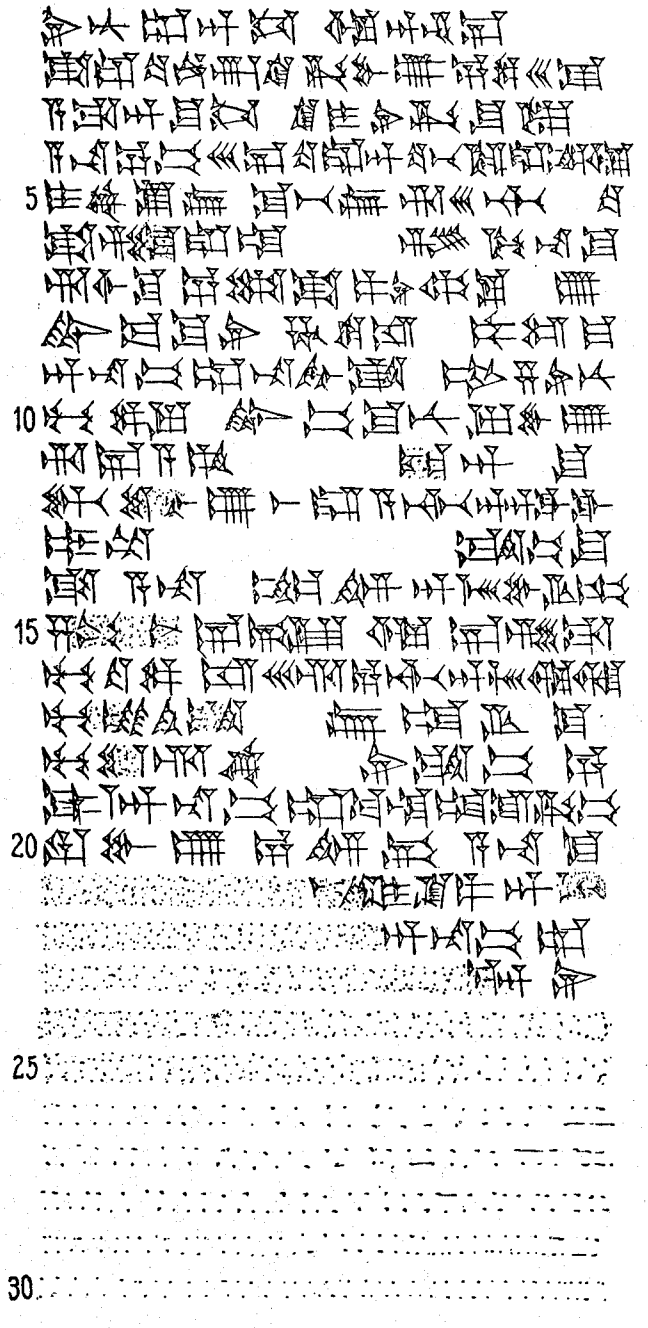


Reverse



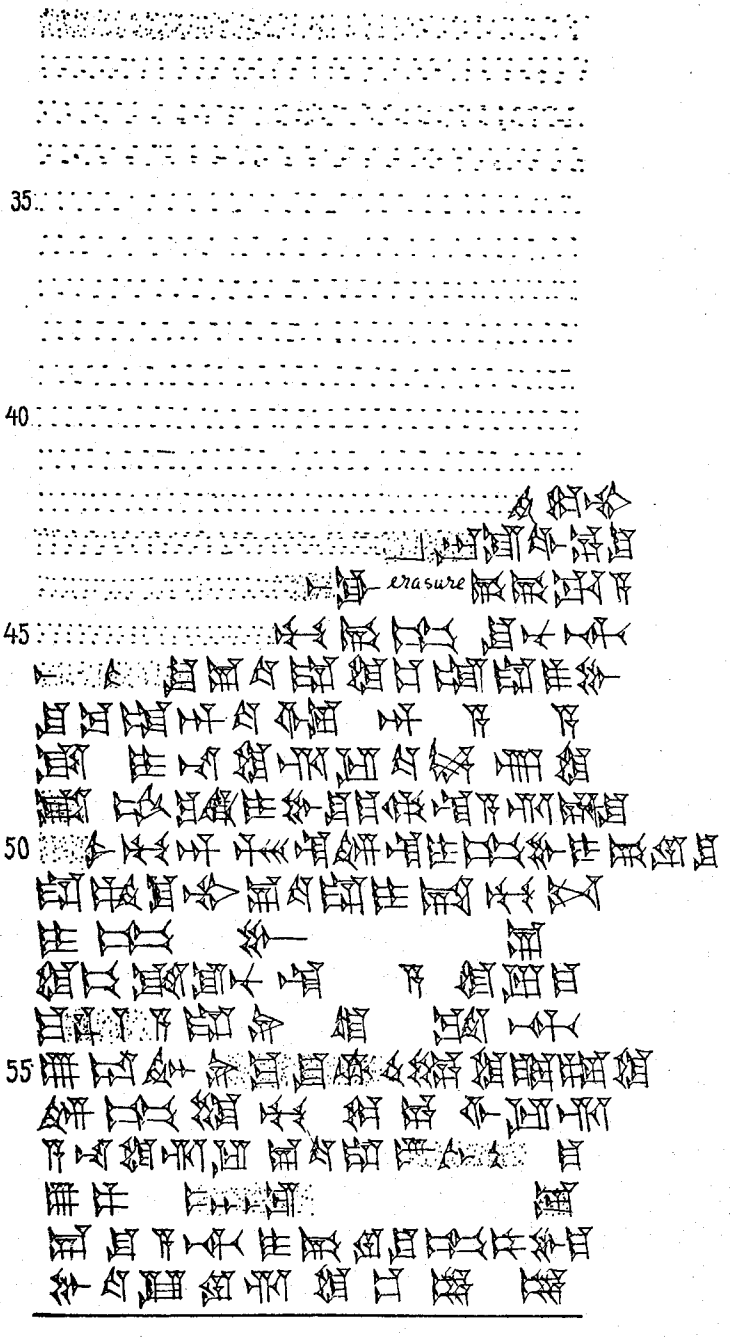
W.-B. 5

Col. I



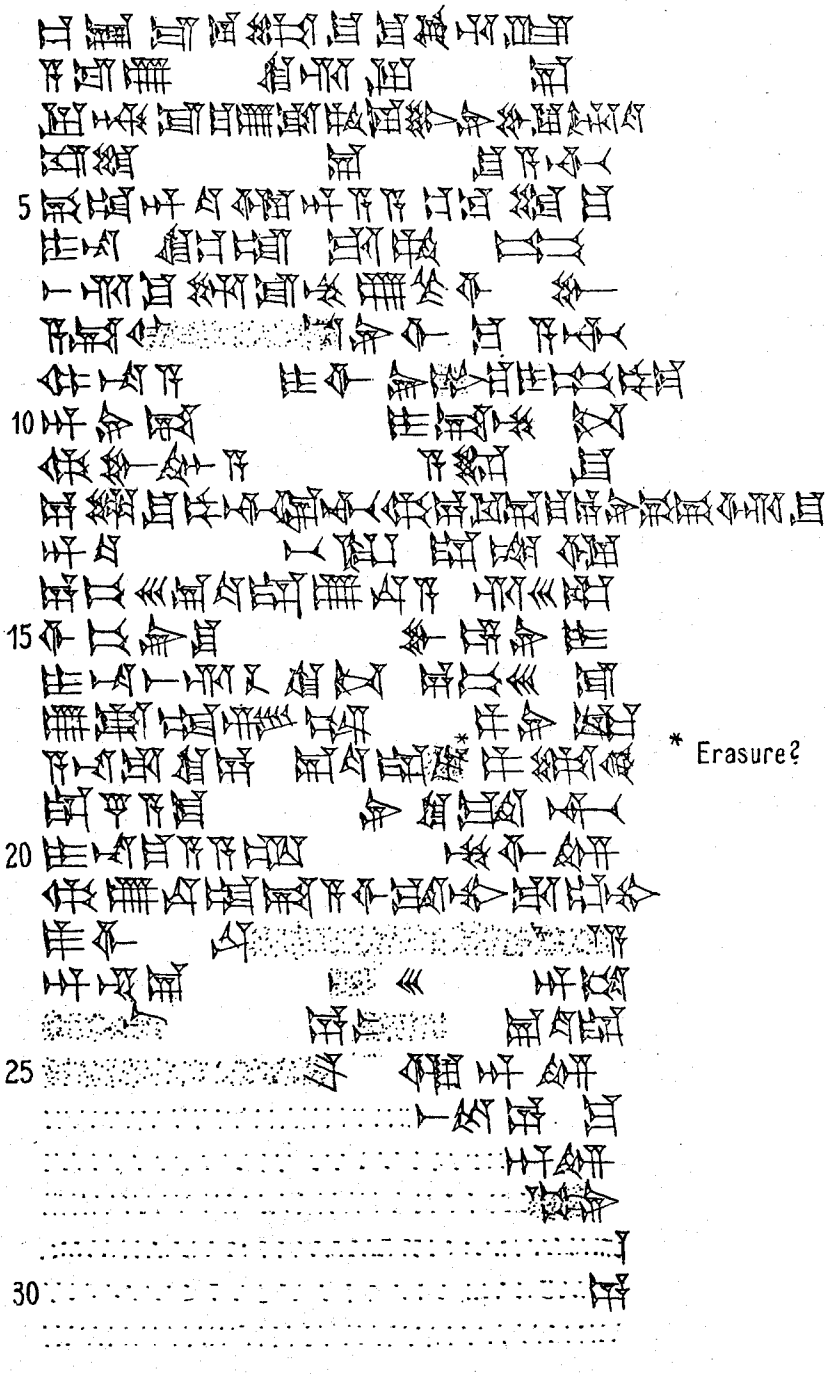
W.-B. 5

Col. I



W.-B. 5

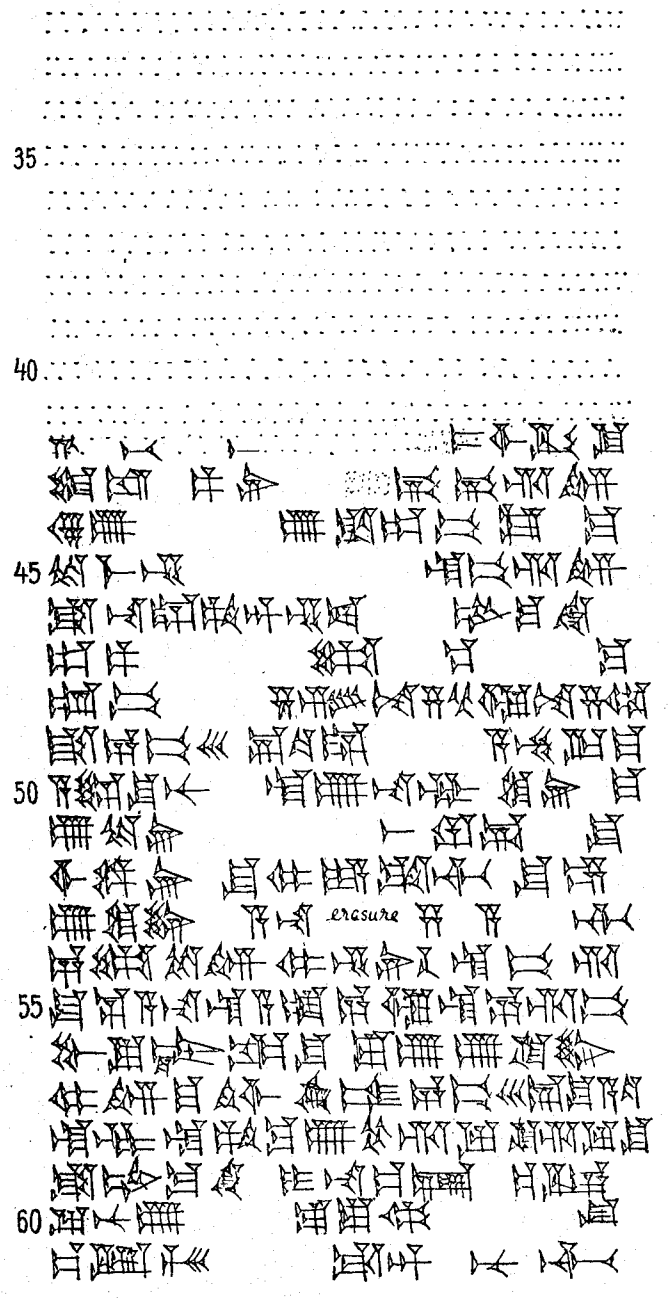
Col. II



* Erasure?

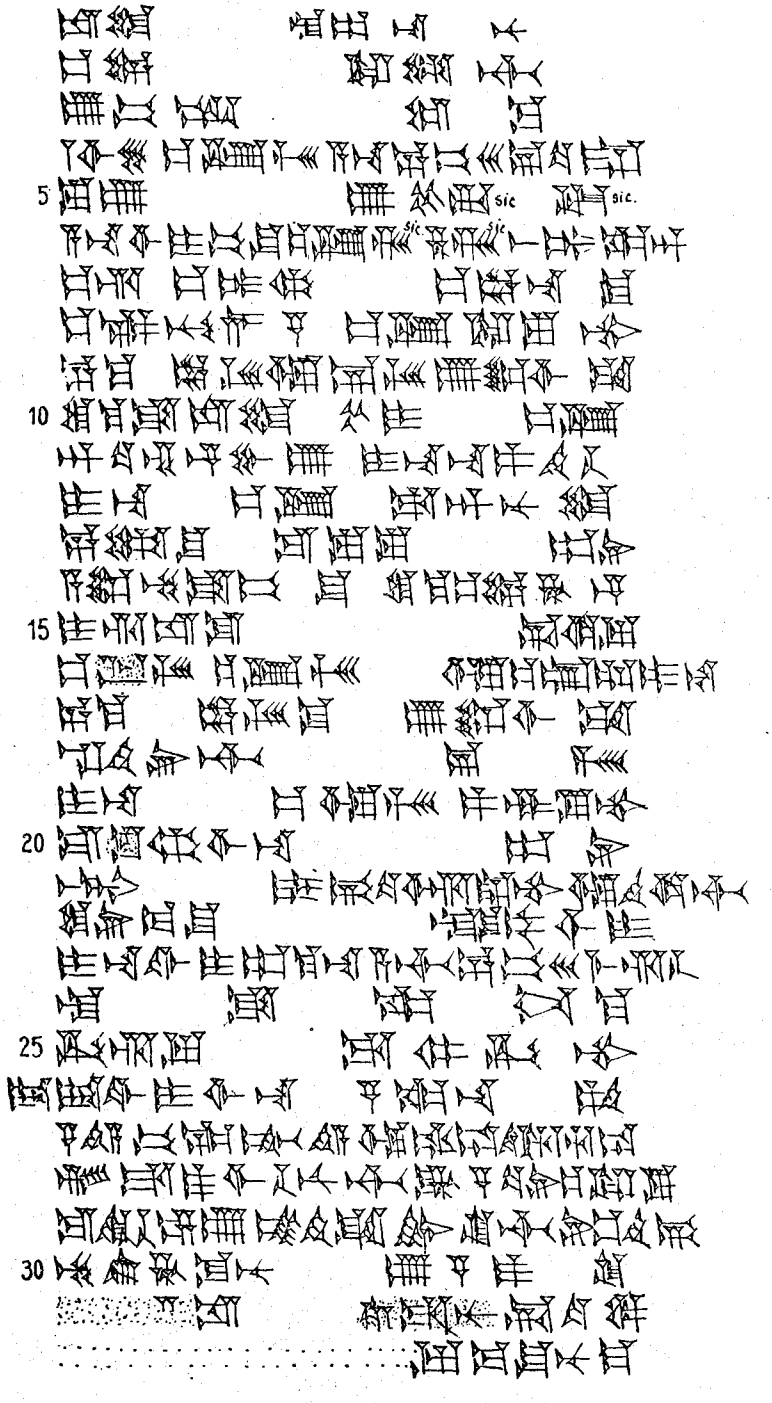
W.-B. 5

Col. II



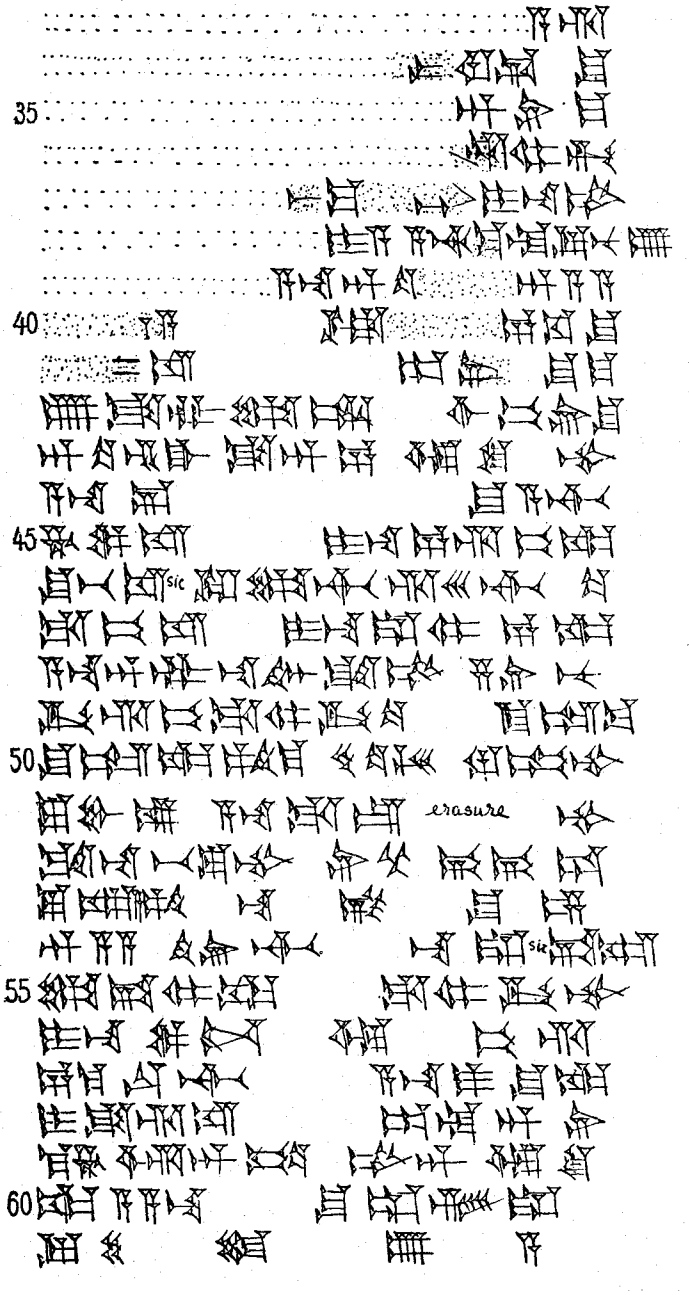
W.-B. 5

Col. III



W.-B. 5

Col. III



W.-B. 1922, 190

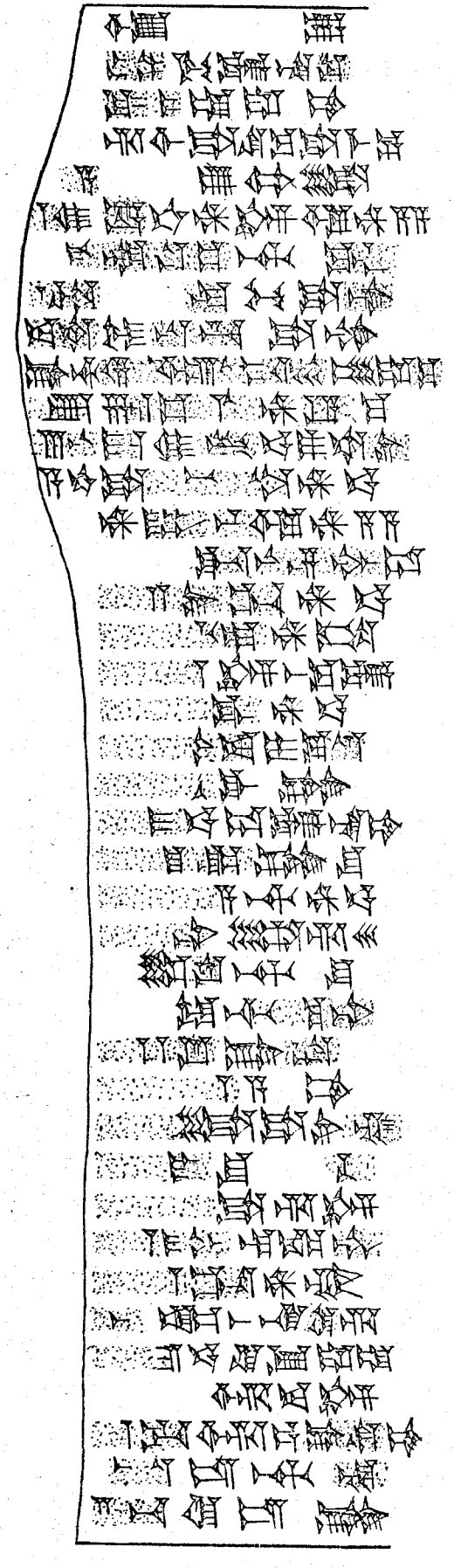
W.-B. 199

W.-B. 192

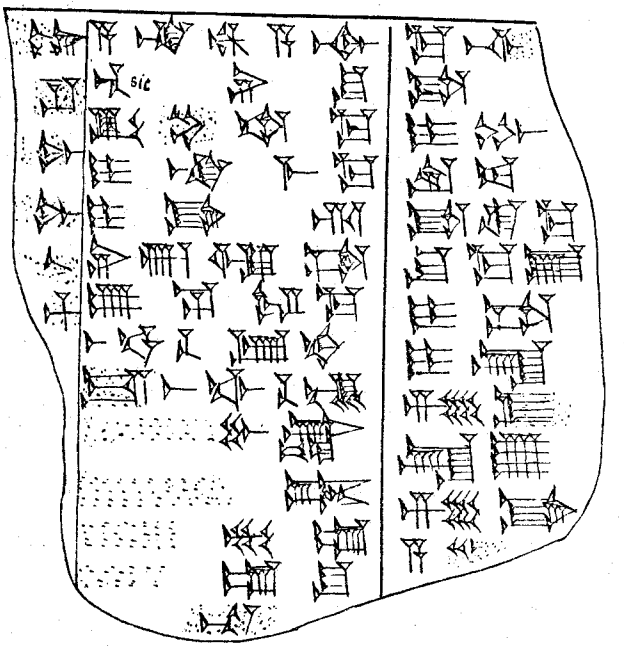
W.-B. 198

W.-B. 1922, 195

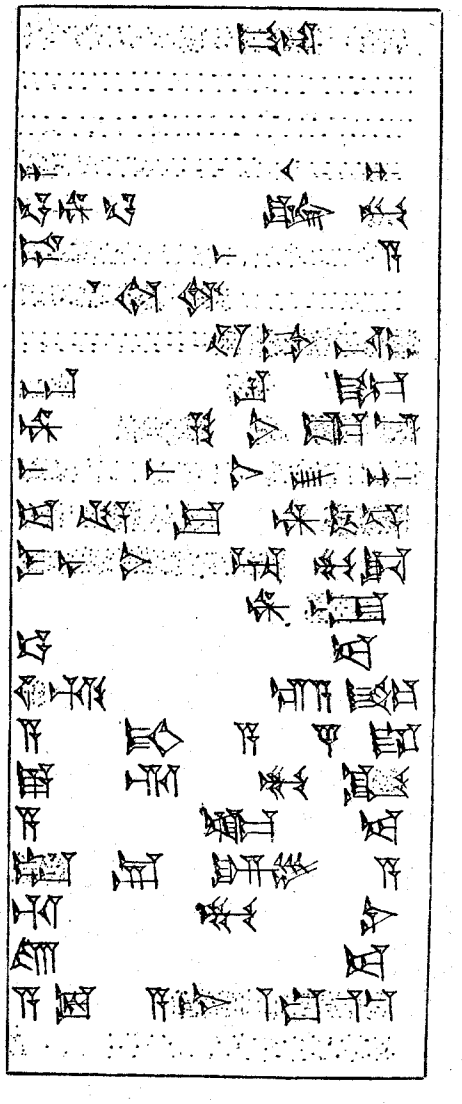
Col. III



W.-B. 1922, 188



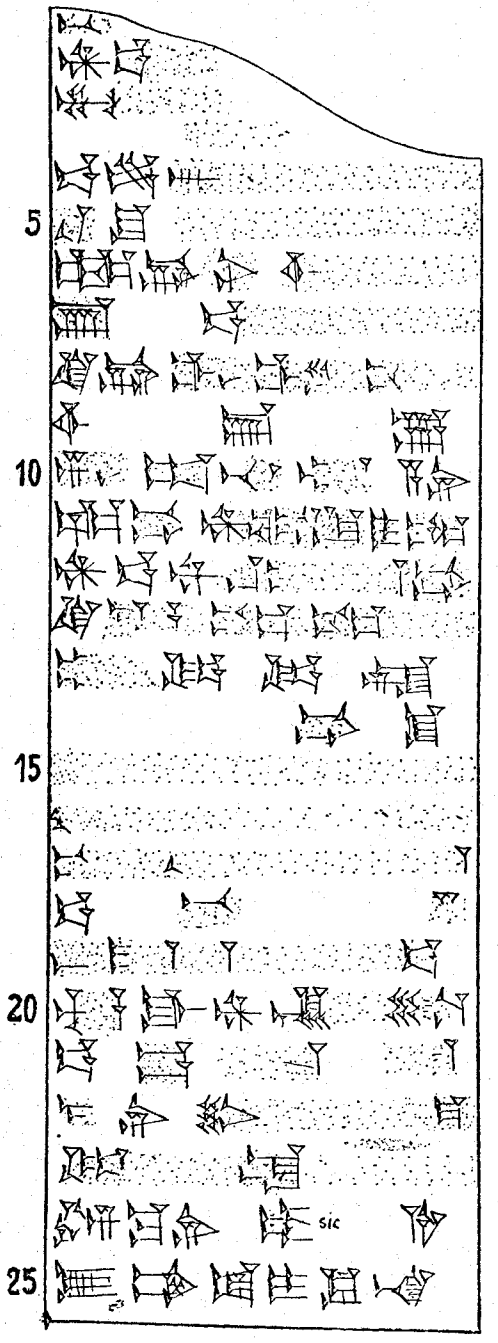
W.-B. 1922, 183



W.-B. 7 + 8

W.-B. 8

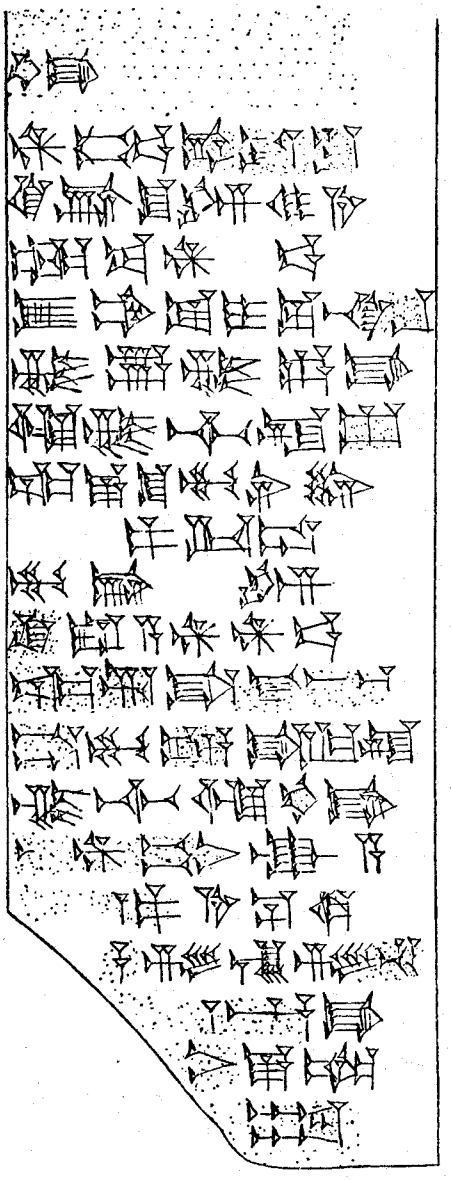
Col. I



Faint traces of Col. II here

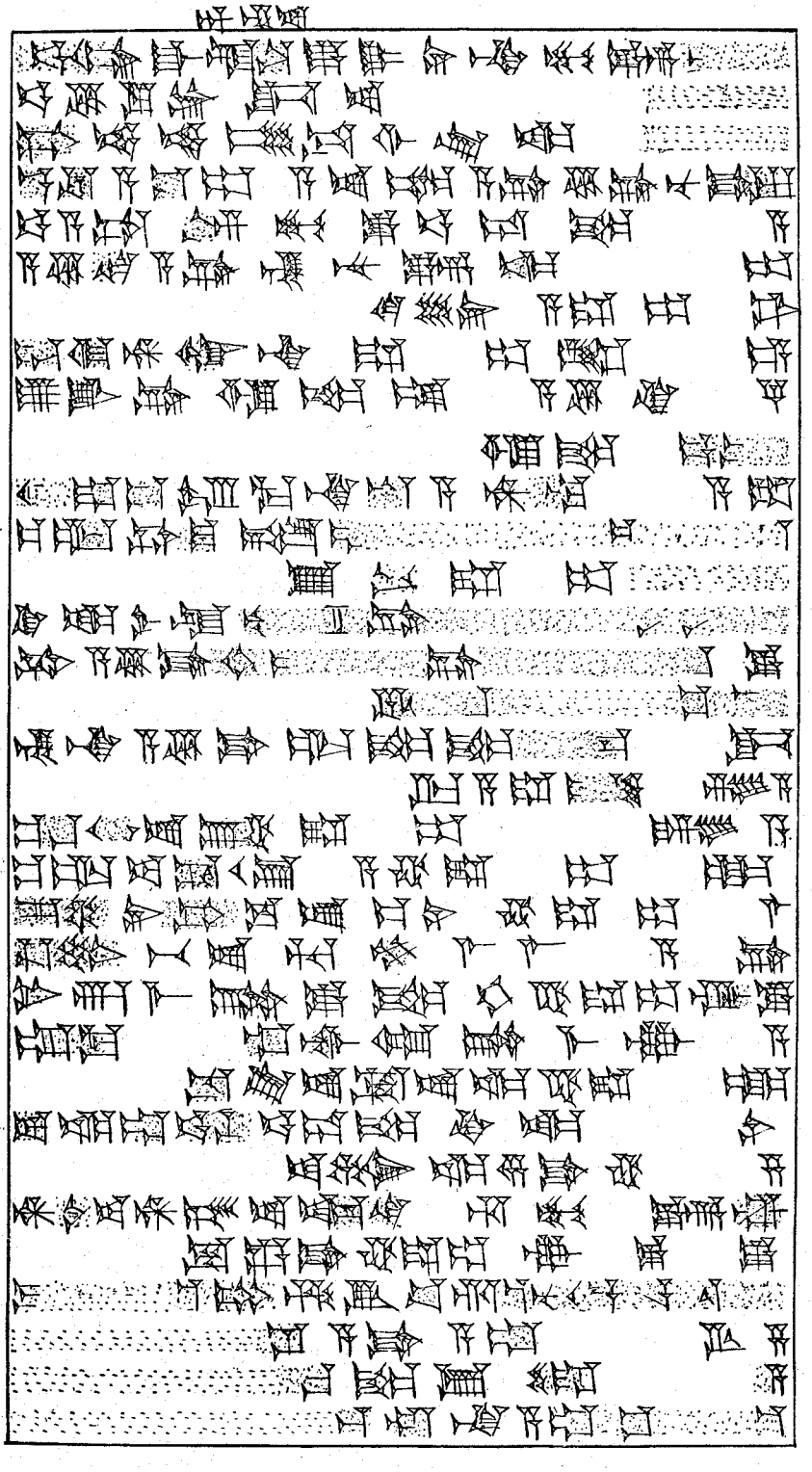
Faint traces of Col. III here

Col. IV

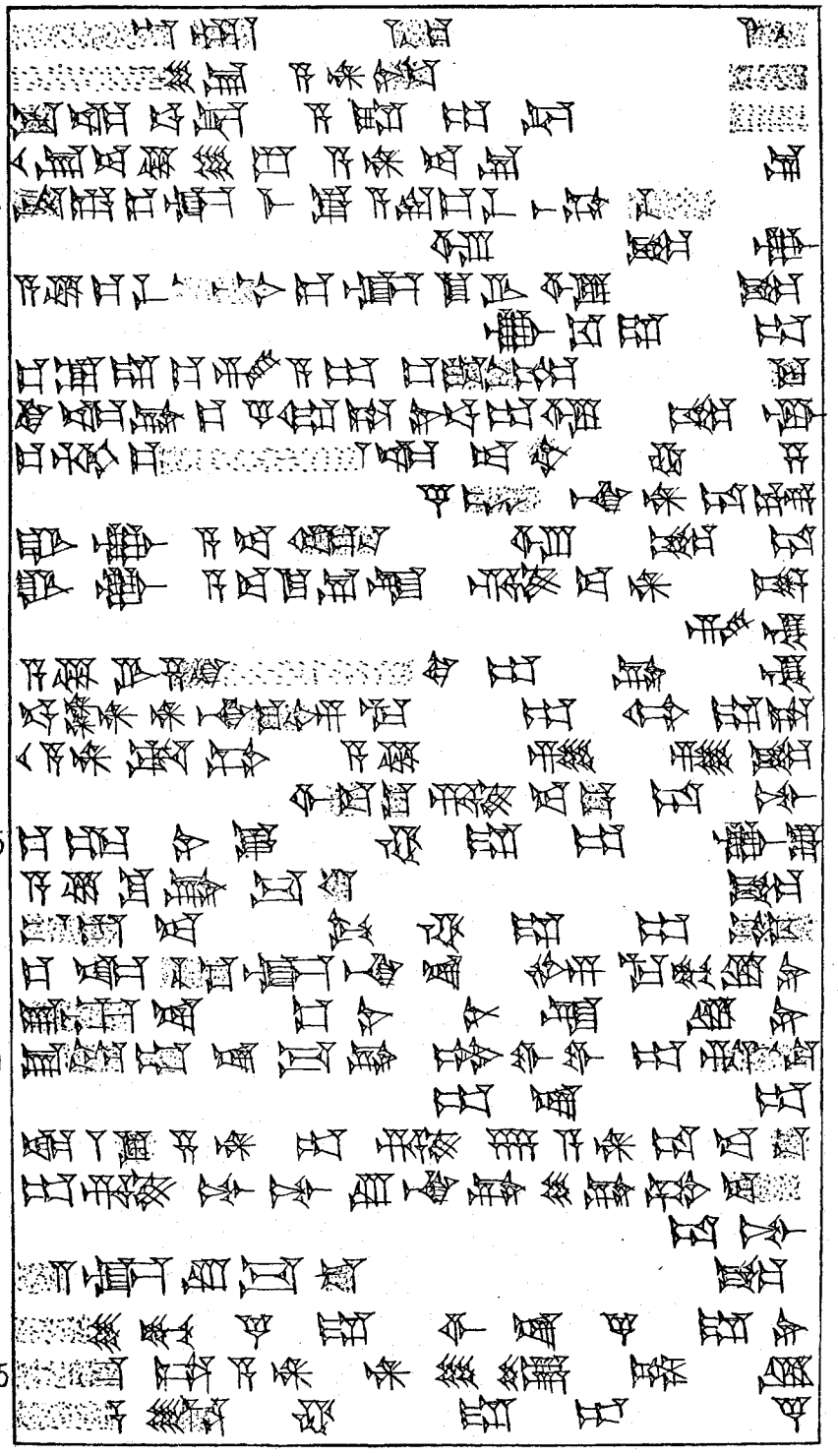


7+8 Historical Cone of Samsuiluna. 4 Cols. One base. Only Cols. I+IV legible. Duplicate of PBS. V 101.

Col. I

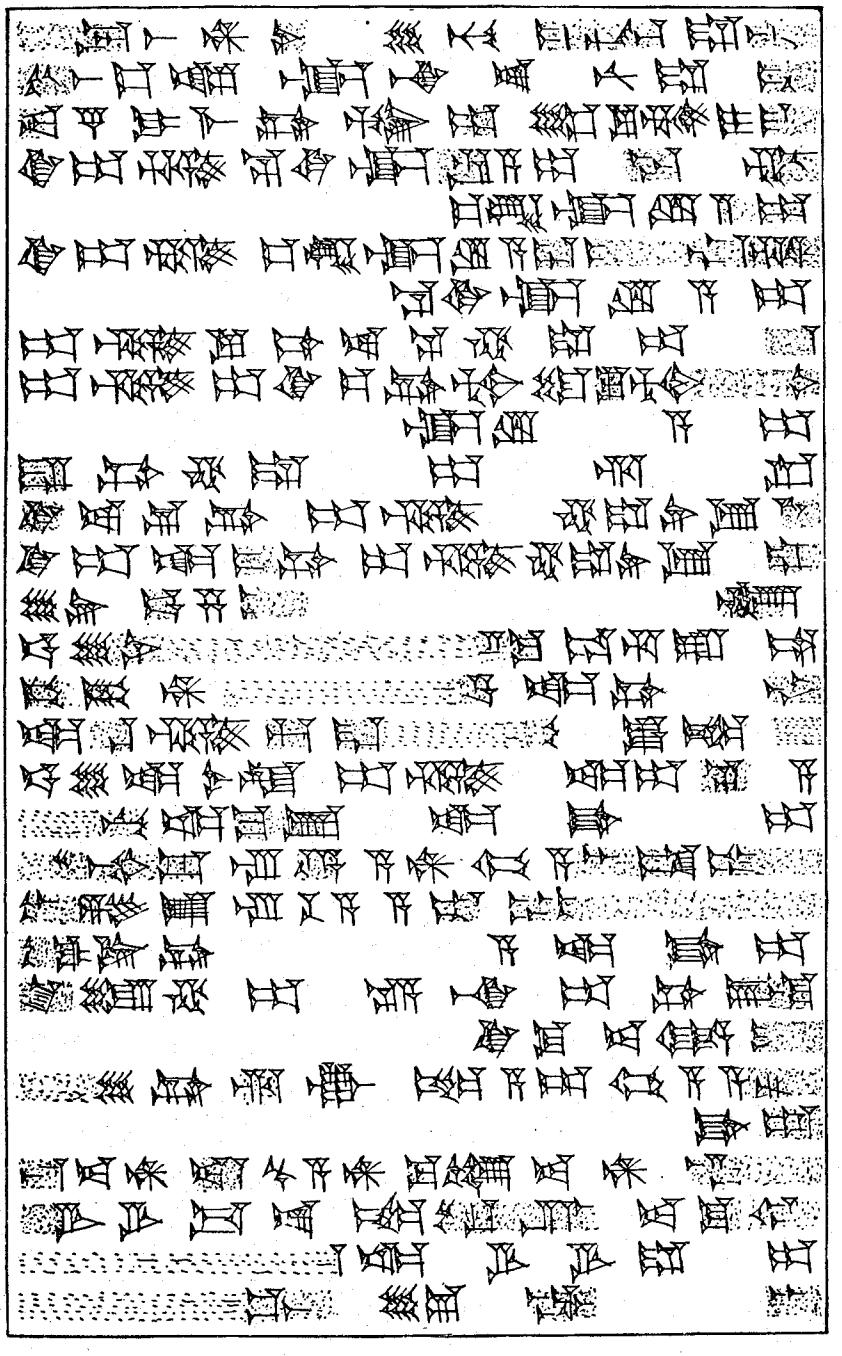


Col. II



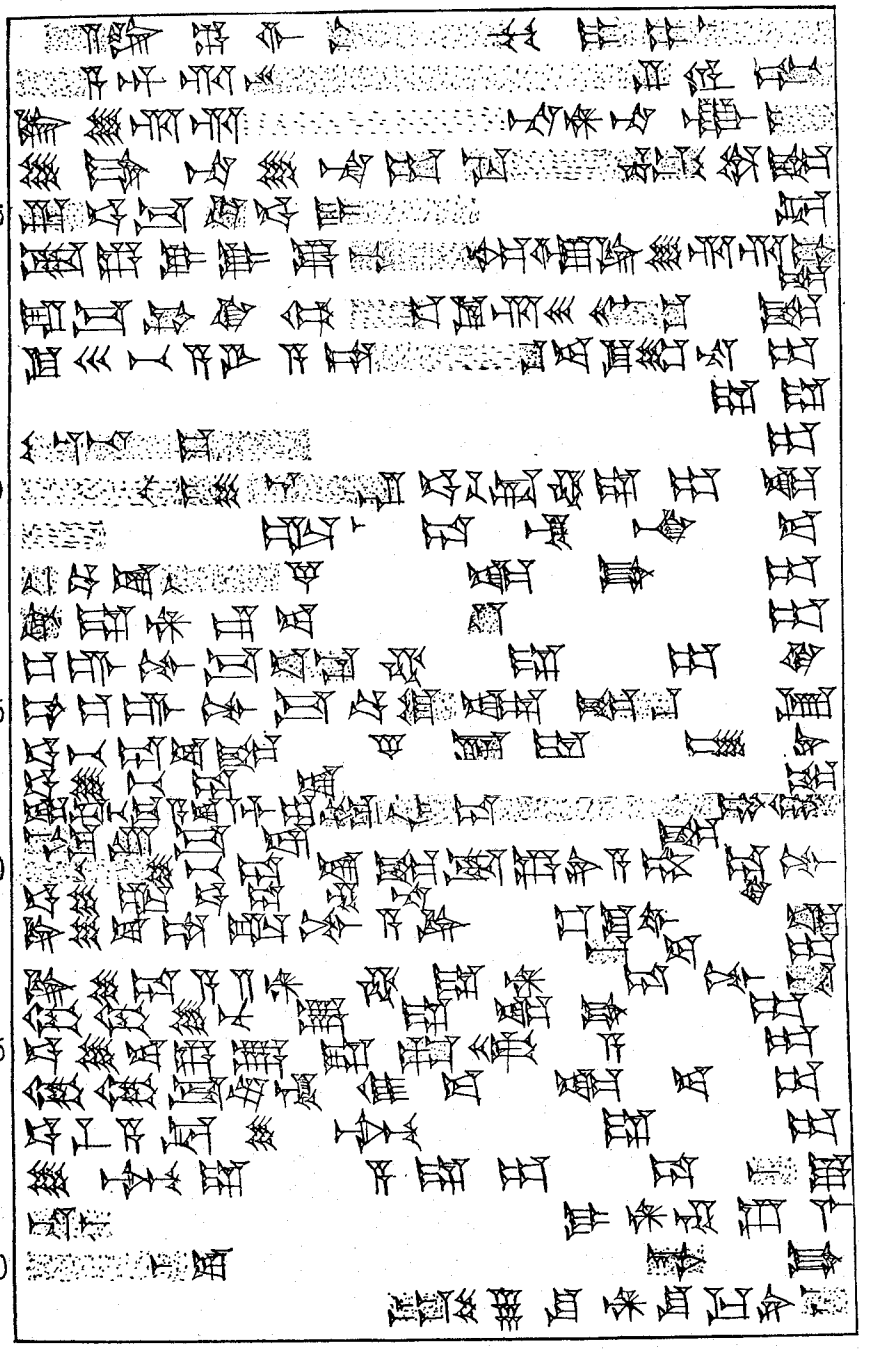
W.-B. 170

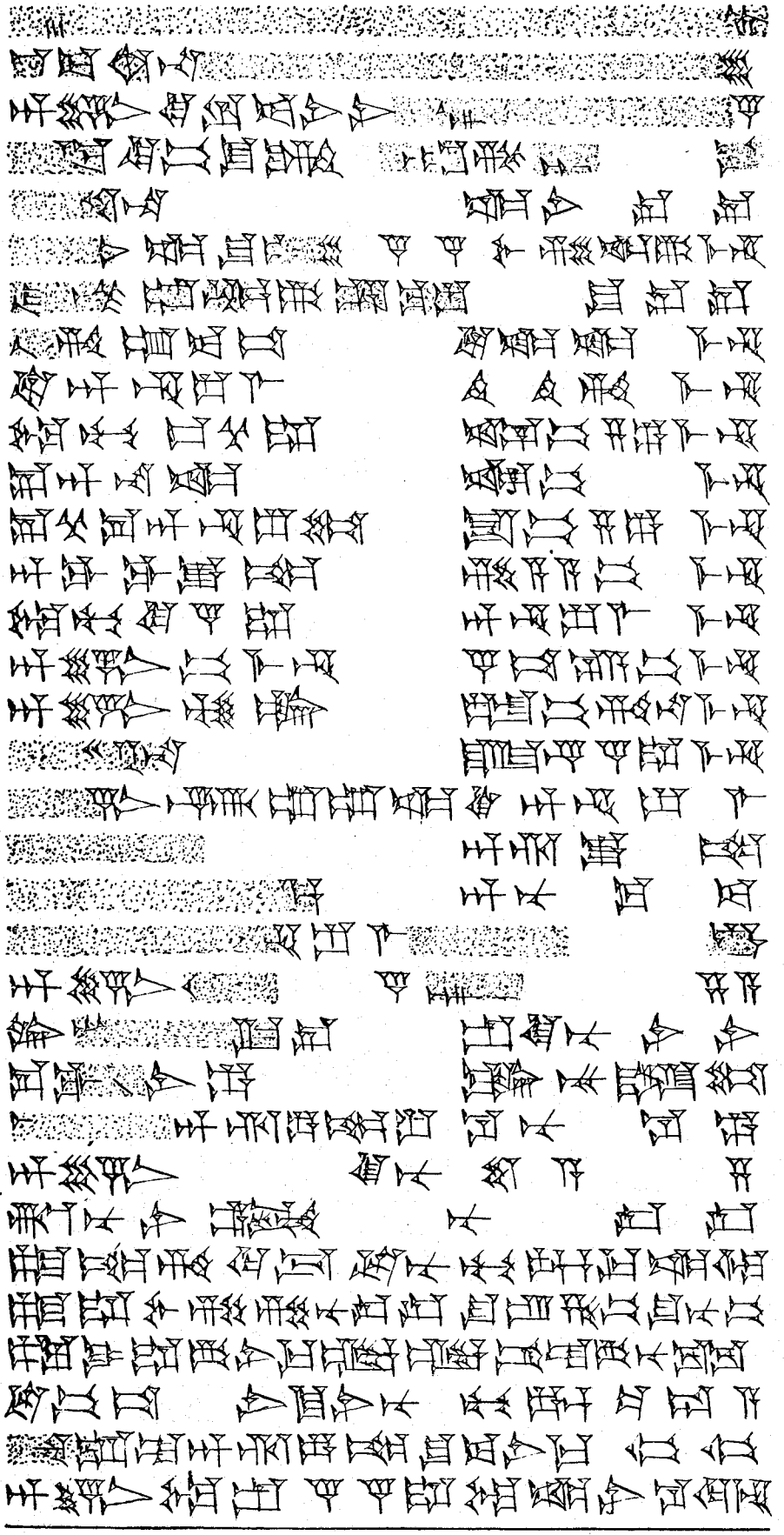
Col. III

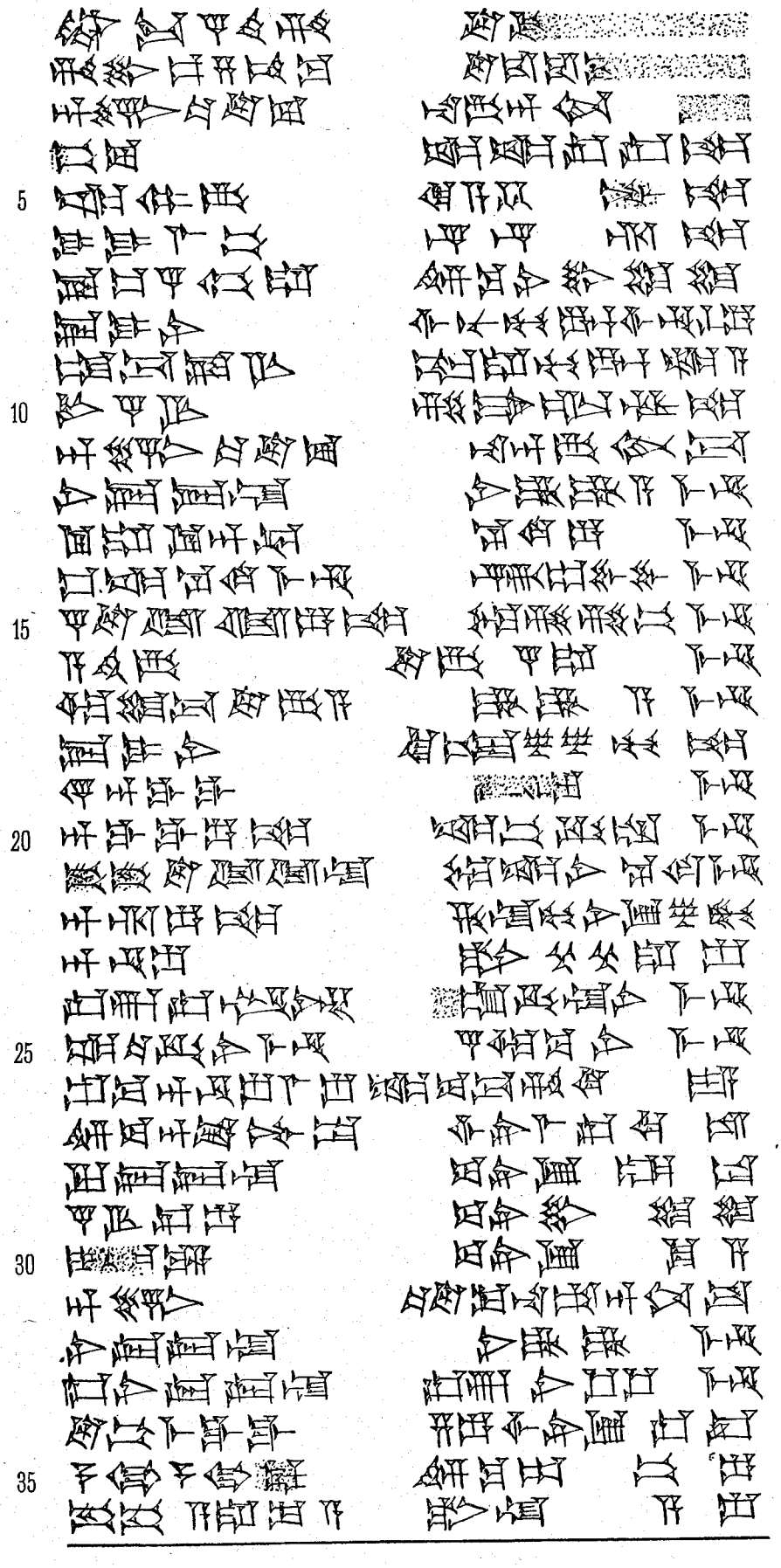


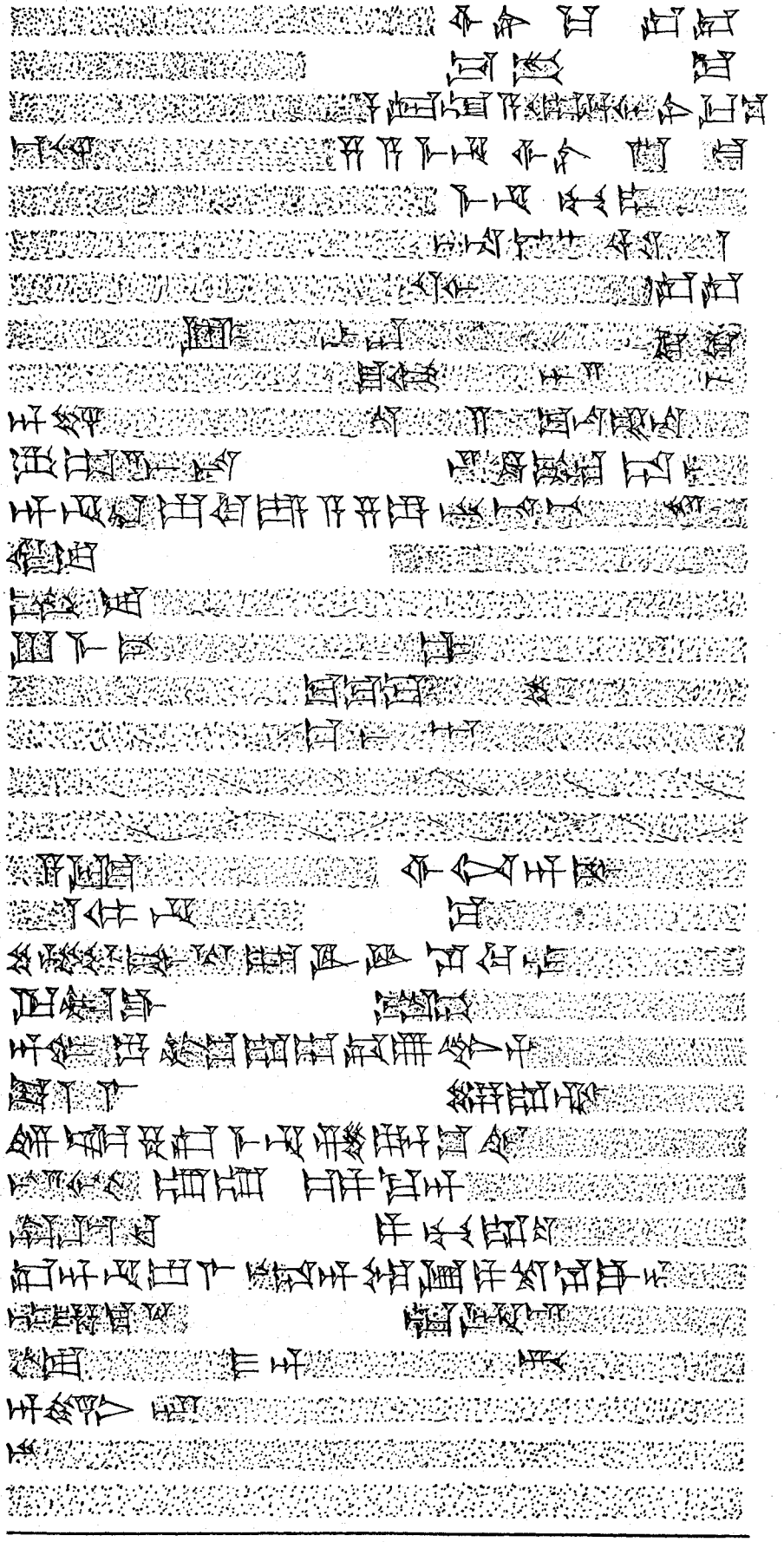
W.-B. 170

Col. IV



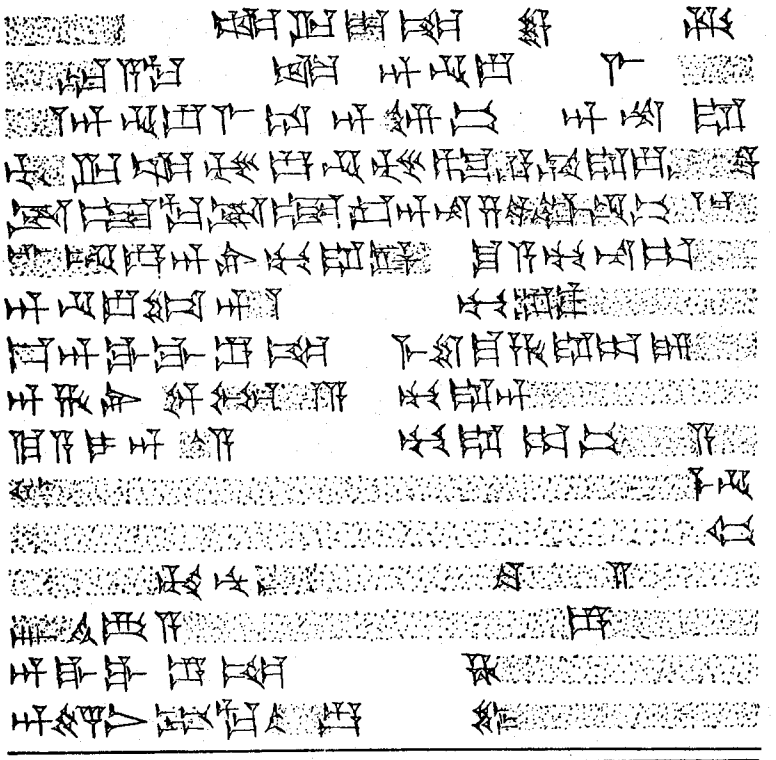




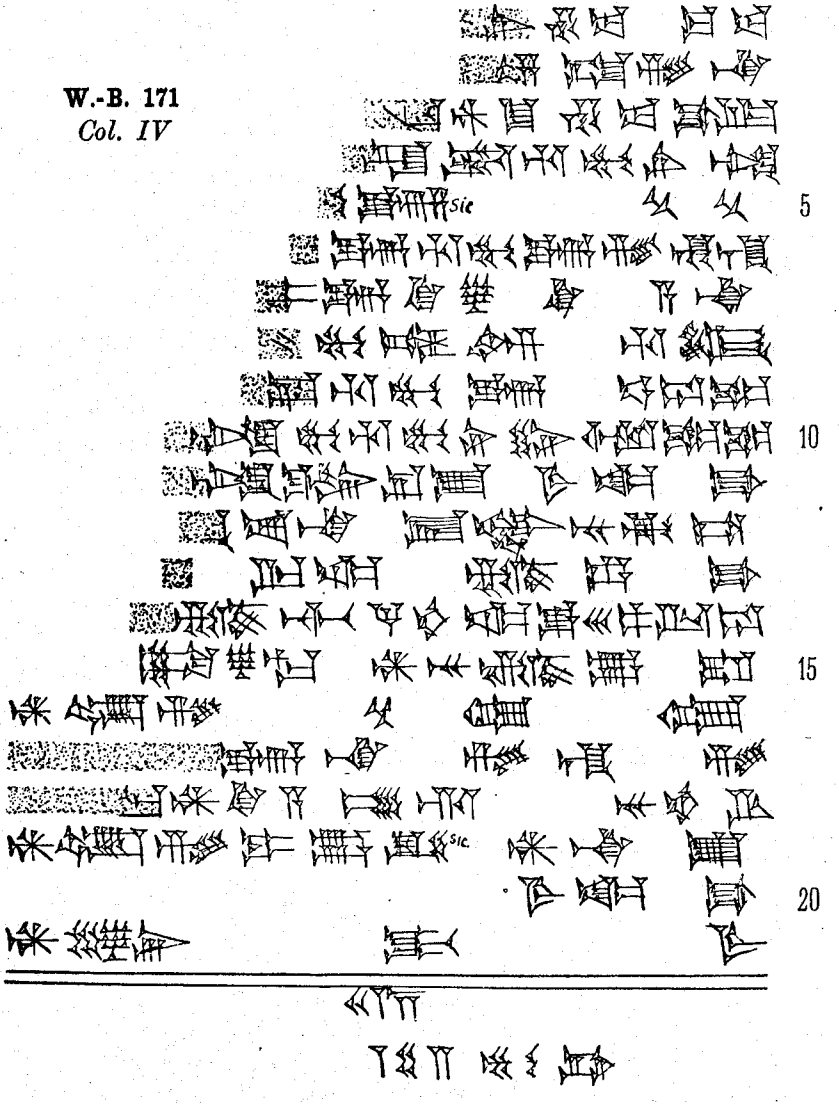


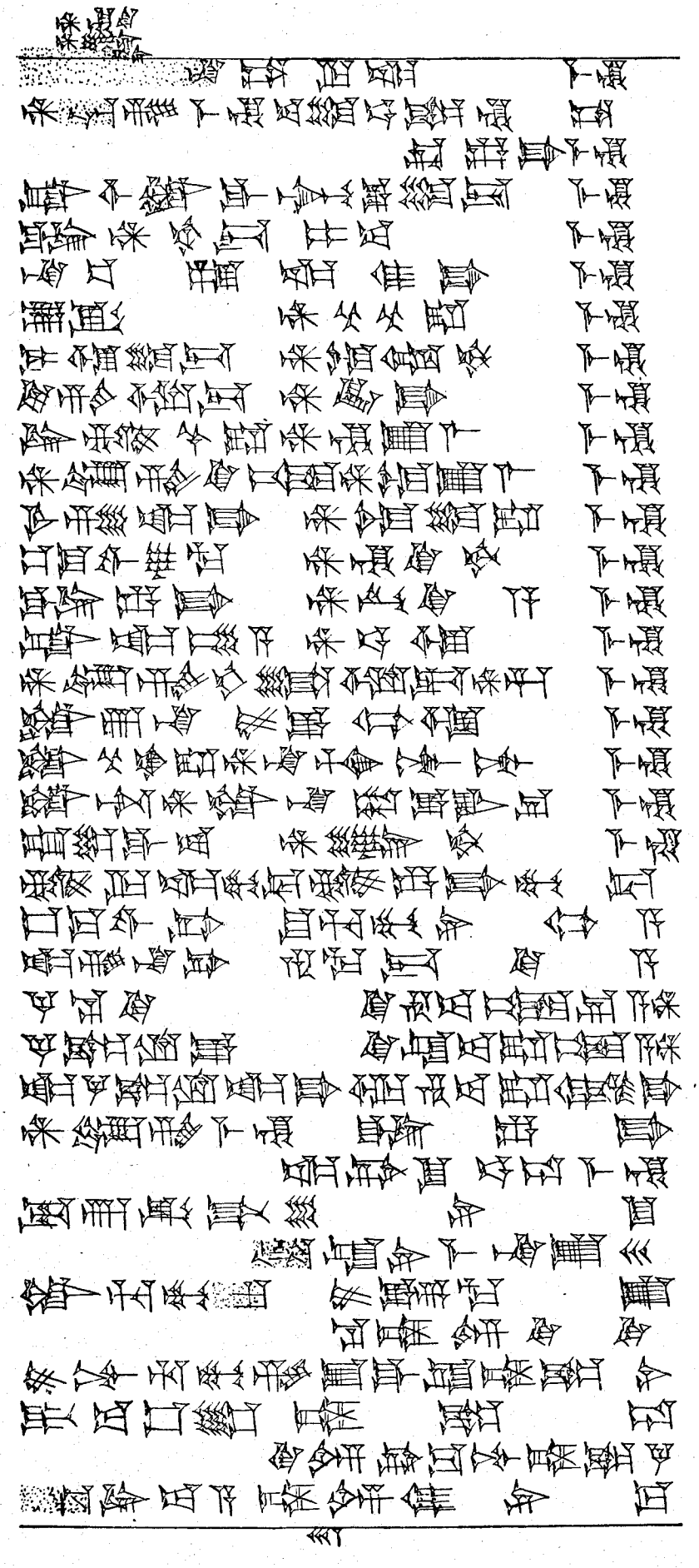
W.-B. 186
Col. IV

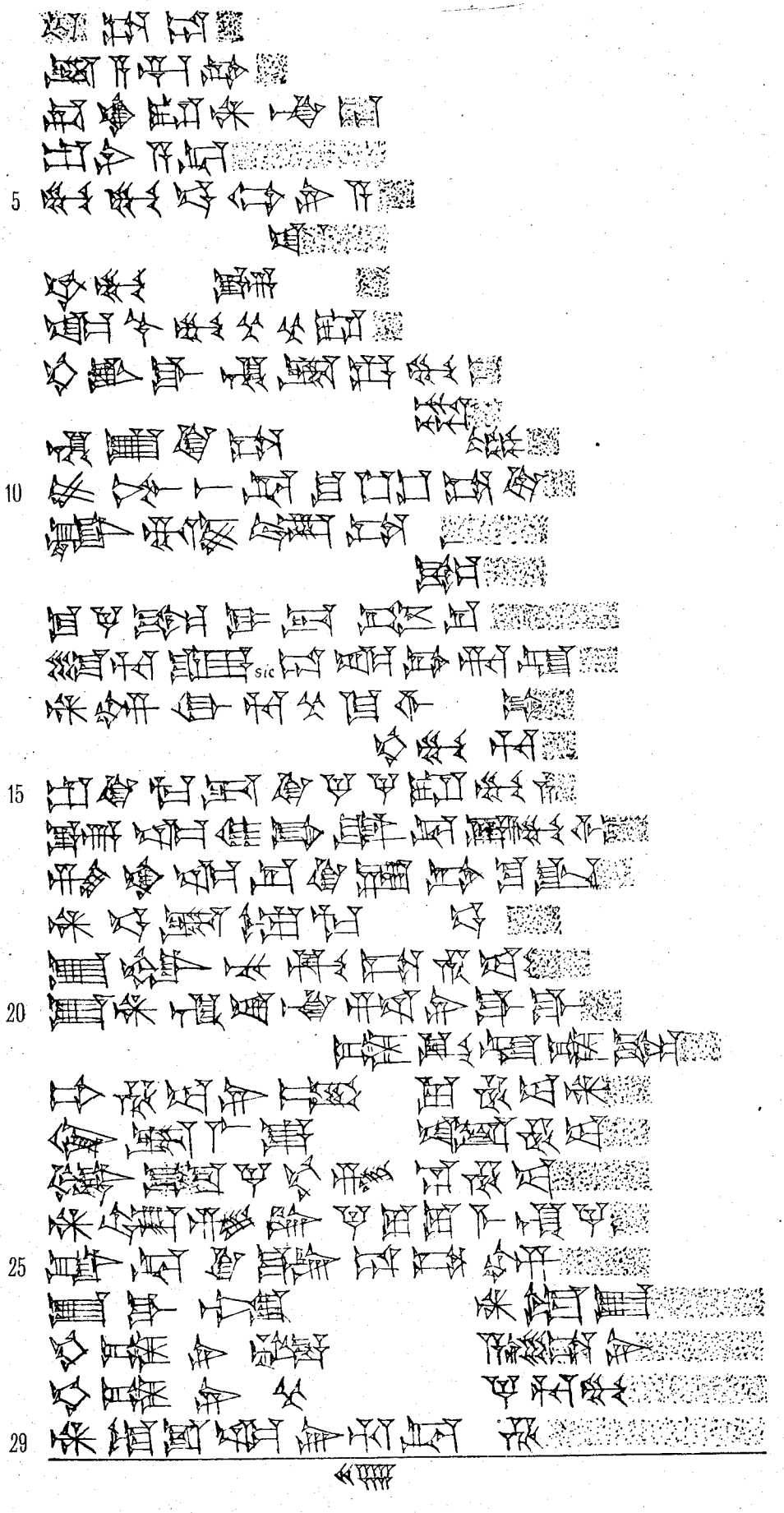
Pl. 39



W.-B. 171
Col. IV



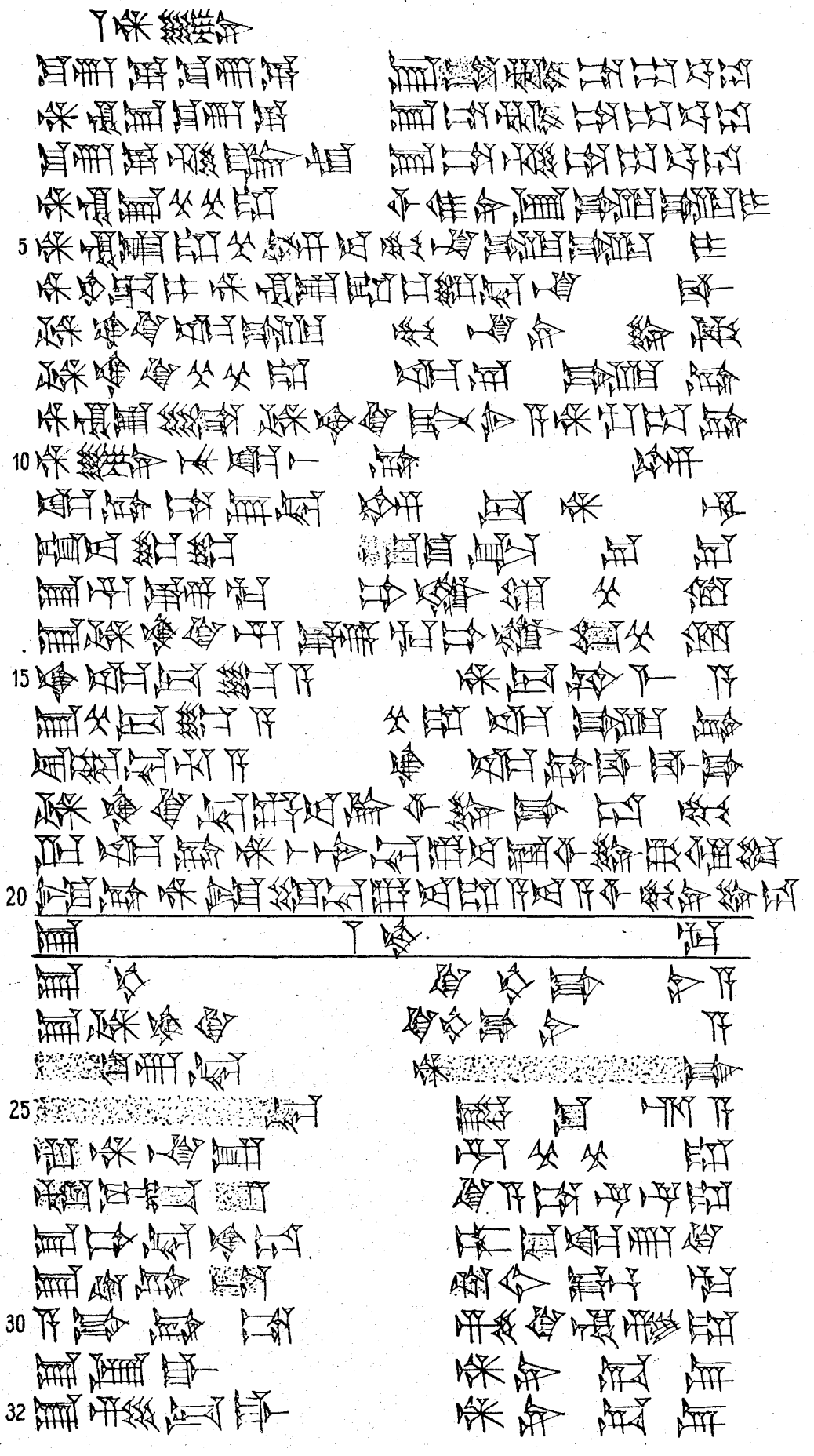


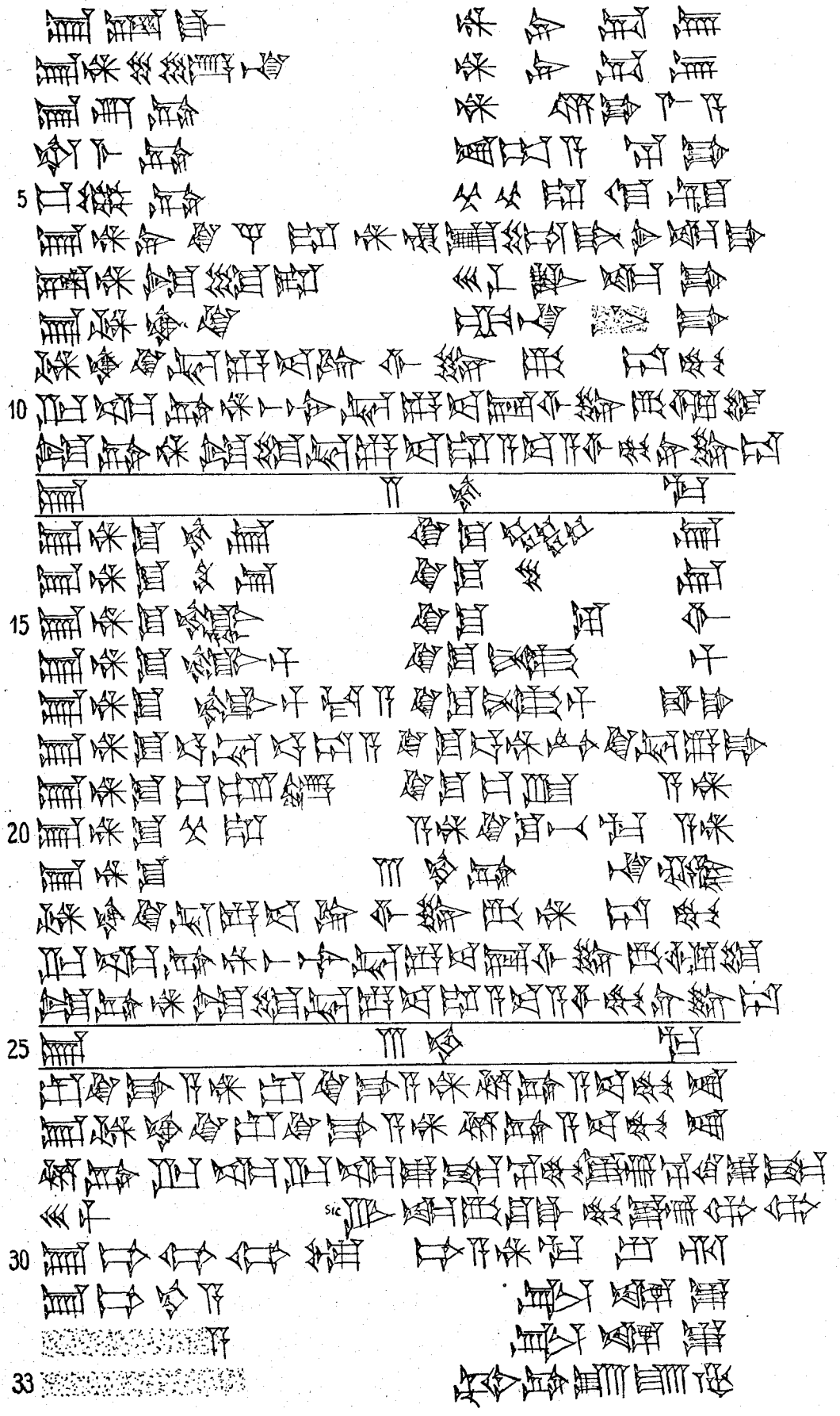
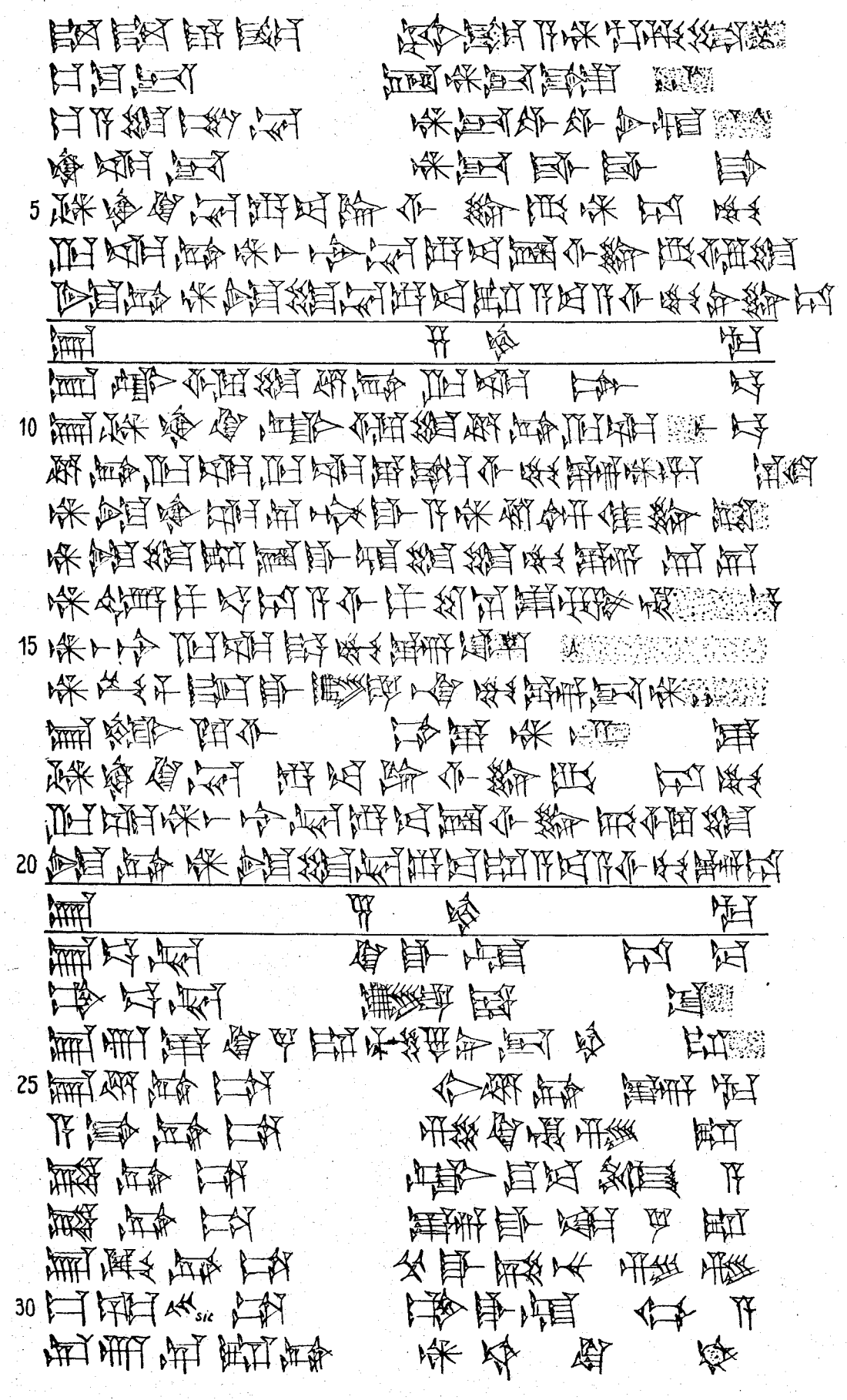
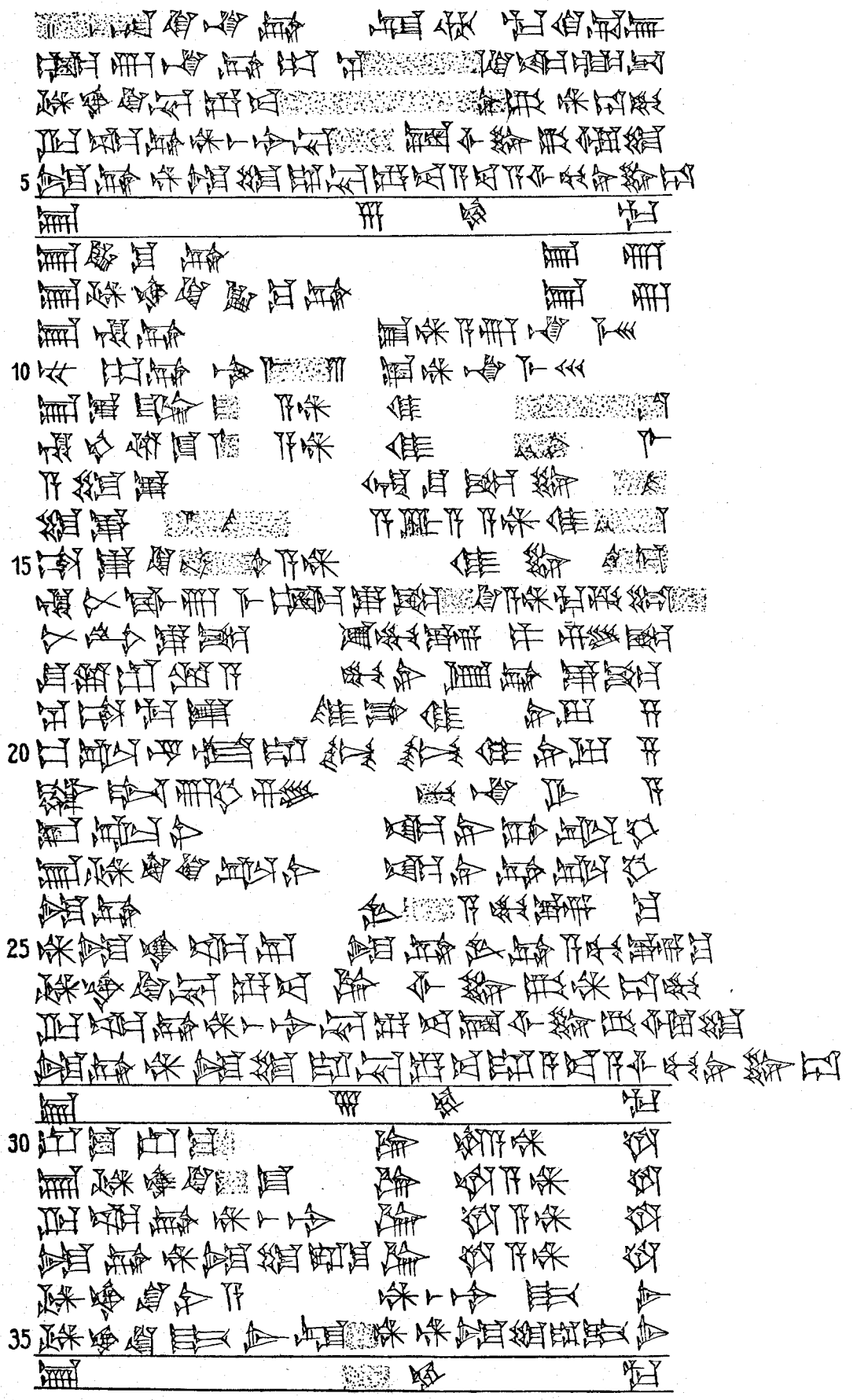

5
10
sic
15
20
25
29

David Prism

Col. I

Pl. 42




5
10
15
20
25
sic
30
33

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