

UR EXCAVATIONS
ROYAL INSCRIPTIONS

Kirk Grayson
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PUBLICATIONS OF THE JOINT EXPEDITION OF THE BRITISH MUSEUM AND OF
THE MUSEUM OF THE UNIVERSITY OF PENNSYLVANIA TO MESOPOTAMIA

UR EXCAVATIONS

— TEXTS —

I

ROYAL INSCRIPTIONS

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PREFACE

THE present volume inaugurates the series of texts emanating from the excavations of the Joint Expedition of the British Museum and of the Museum of the University of Pennsylvania at and in the neighbourhood of Ur, which, as stated in the Preface to the volume on al-'Ubaid (Oxford University Press, 1927), will accompany the series of volumes describing the excavations. This first volume contains the whole of the material of one particular class which has accrued from the excavations of the Joint Expedition in the seasons of 1922-7, together with some acquired by the British Museum alone in the season of 1919. The nature of these texts is described in the Introduction which follows.

The main body of these texts has been edited by Mr. C. J. Gadd of the Department of Egyptian and Assyrian Antiquities at the British Museum, and the Rev. Dr. Leon Legrain of the University Museum of Pennsylvania; of these, Mr. Gadd translated the texts obtained in the first three seasons (1919 and 1922-4) from copies made by Mr. Sidney Smith of the British Museum and himself, while Dr. Legrain worked upon the texts from the seasons of 1924-5 and 1925-6, after his own copies. The Supplement containing Nos. 267 to 309, which was added after the results of 1926-7 were available, is mainly the work of the Rev. E. R. Burrows, S.J.; Nos. 274-276 were copied and translated by Mr. Sidney Smith. The general editing of the whole has been done by Mr. Gadd.

FREDERIC G. KENYON.

February, 1928.

INTRODUCTION

THE class of inscriptions comprised in this volume may best be described by the title chosen as "royal inscriptions," which, although not strictly applicable to every one, is the most comprehensive. Their style, indeed, is already familiar to scholars, being common to all the official monuments of early and later Babylonia. It would be misleading to call such texts historical, for, in fact, they have extremely few historical allusions, but are concerned mostly with religious building, and dedications to the gods by princes or courtiers. The objects upon which they are inscribed are of stone, baked clay, or metal, in the forms of statues, gate-sockets, mace-heads, cylinder seals, stone vases, plaques, weights, bricks, clay cones, and tablets. Among the more notable of the inscriptions here published the following deserve special mention :—

1, 2, 25–28. Inscriptions of Lagashite rulers, from Entemena and Enannatum to Ur-Bau and Gudea. These seem to reveal an intermittent ascendancy of Lagash over Ur until the rise of the Third Dynasty of Ur.

8–10, 22–24. Dedications, etc., of the kings of Agade, among which 23 gives evidence that Sargon already followed the custom of making his daughter high-priestess at Ur, and 24 is a double inscription upon a royal heirloom. Supplement 274–276 are later copies made from inscriptions of Manishtusu and Naram-Sin, which convey historical and geographical information of the highest interest.

197–212. New date-formulæ of the long, but still very obscure, reign of Ibi-Sin, last king of the Third Dynasty of Ur. Four of these refer to military events which finally led up to the fall of Ur and the captivity of the king in Elam. It is evident from these new dates that Ibi-Sin was able to claim considerable, if only temporary, successes against his enemies both in the east and on the Euphrates front. In two separate years he boasts of victory over Elam and over the Amorites, and 203–205 represent his triumph as complete. A reversal of fortune is suggested by 207 ; the king is forced to repair the fortifications of the centres of his empire.

100 mentions the recovery by Gimil-ilishu from Elam of a statue of the Moon-god, doubtless plundered from Ur at the destruction of the city when Ibi-Sin was defeated and taken prisoner.

213–224 are dates of the Isin Dynasty, conveying little information.

111 has an incidental reference to a local rebellion at Ur under a certain Na'id-Shamash. It was successfully crushed by the reigning king, Nur-Adad of Larsa, and the usurper was dislodged from the city.

121, bricks of Šilli-Adad, a little-known member of the Larsa Dynasty.

122-145. A fine series of dedicatory inscriptions of the last kings of the Larsa Dynasty and of their father, Kudur-Mabug. Mostly written upon clay cones, they commemorate the building of a number of temples and chapels for various gods, and, though the historical information given is slight, they are notable examples of the language used in the official style of this period. 123 refers to a campaign of Kudur-Mabug, in which he expelled his enemies from Larsa, and took captive the inhabitants of Mashgan-shabrim and Kar-Shamash, and 138, repeating the date-formula for the 15th year of Rim-Sin, adds a detail concerning his victory over the king of Erech.

265, 266 and 292 are fragments of the date-lists of the Isin and Larsa Dynasties which furnish several additions to the versions already known.

146, a number of pieces broken from a great stele with bilingual inscription set up at Ur, apparently by Hammurabi, and afterwards destroyed, probably when his son Samsu-iluna lost control of the city.

172 has the curiosity of being an early example of a scholar's copy of an ancient cuneiform text, made in the 7th century B.C. from an original of the 23rd century.

194 is a brick-inscription of Cyrus the Great.

A number of the smaller, or much damaged, inscriptions here included, though of little importance in themselves, will often serve as evidence for dating objects found associated with them in the excavations, and may be alluded to in later volumes which will concern themselves with the archæological discoveries.

It will be observed that the transliterations given in this volume make no attempt to distinguish the signs transcribed by the use of diacritical marks. Many systems of this kind have been devised, none is universally employed, and all suffer from the increased liability to error and the added cost of printing. Moreover, the necessity for diacritical marks is greatest when passages are quoted in isolation from their original texts, and least in such places as the present, where texts and transliterations are directly associated, and can be conveniently used together.

C. J. G.

TABLE OF THE INSCRIPTIONS.

[In Col. 3, B = Iraq Museum, Baghdad ; L = British Museum ; P = University Museum, Philadelphia. Objects not yet assigned are marked with a cross (×).
In Col. 7, references are given, where possible, to the preliminary reports of the excavation (*A. J. = Antiquaries Journal*).
In Col. 8, the Roman figures refer to the autographed copies, capital letters to the photographic plates.]

1 Publication Number.	2 Field Catalogue Number.	3 Museum and Number.	4 Nature of Inscribed Object.	5 Dimensions.	6 Author.	7 Place where found.	8 Text on Plate	9 Translation on page
1	U. 805	B.	diorite statue	ht. 0.76	Entemena	<i>A. J.</i> III. p. 317, 331	I, and A, B	I f.
2	U. 1561	L. 116988	clay cone	ht. 0.059, diam. 0.056	Enannatum I.	Diqdiqqah, loose	II	3
3	U. 258, A and B	L. 116439	calcite vase fragments	0.13 × 0.055	Lugal-kisal-si (?)	<i>A. J.</i> III. p. 323	II	—
4	U. 272 + 286	L. 116431	calcite jar fragments	0.12 × 0.09	—	<i>A. J.</i> III. p. 323	II	—
5	U. 1696	B.	calcite vase fragment	0.038 × 0.026	—	N.W. of ziggurat, loose	II	—
6	U. 221	P. 14936	green quartz mace-head	0.095 × 0.09	Sargon (?)	<i>A. J.</i> III. p. 323	II	3
7	U. 232	L. 116432	limestone bowl	ht. 0.11, diam. 0.19	[Private]	<i>A. J.</i> III. p. 323 (<i>cf. ibid.</i> , Pl. xxxiii)	II, and C.	3
8	U. 251 + 253	L. 116435	calcite vase fragment	ht. 0.105, diam. 0.115	Rimush	<i>A. J.</i> III. p. 323	II	—
9	U. 231	L. 116455	black steatite bowl	ht. 0.15, diam. 0.18	Rimush	<i>A. J.</i> III. pp. 323, 331 (<i>cf. ibid.</i> , Pl. xxxiii)	II	3
10	U. 206 (7807)	P. 14933 (and B.)	calcite mace-head (and vase fragment)	ht. 0.19, diam. 0.21	Rimush	<i>A. J.</i> III. p. 323 (<i>cf. ibid.</i> , Pl. xxxii)	D.	4
11	U. 2732	L. 119063	fragment of statue	Reconstructed: 0.40 × 0.375 × 0.365	Dada-ilum	<i>A. J.</i> v. p. 397 (<i>cf. ibid.</i> , Pl. xlvii)	III	4
12	U. 6332	P. 16208	calcite cup	ht. 0.035, diam. 0.075	[Private]	<i>A. J.</i> vi. Pl. LVIII, square R8	III	4
13	U. 6691	P.	fragment of limestone plaque	0.145 × 0.12	—	<i>A. J.</i> vi. p. 377	III	4
14	U. 6727	B.	fragment of perforated plaque	—	—	<i>A. J.</i> vi. p. 377	III	4
15	U. 6702	B.	fragment of obsidian cup	—	—	Gi-par-ku, near the sanctuary	III	—

1 Publication Number.	2 Field Catalogue Number.	3 Museum and Number.	4 Nature of Inscribed Object.	5 Dimensions.	6 Author.	7 Place where found.	8 Text on Plate	9 Translation on page
16	U. 6365	(?)	calcite vase fragment	—	—	Gi-par-ku, in front of sanctuary	III	5
17	U. 6739	B.	diorite weight	—	[Private]	Gi-par-ku, outside S.W. main wall drain	III	5
18	U. 2756	(?)	calcite vase fragment	0·067 × 0·030	—	<i>A.J.</i> v. p. 353, fig. 1 (b), room 1, loose	III	—
19	U. 6956	B.	porphyry vase fragment	0·082 × 0·050	(?)	From building HT (<i>cf.</i> <i>A.J.</i> vi, Pl. LVII)	III	5
20	U. 2577	At Ur.	fragment of blue stone	0·111 × 0·08 × 0·073	—	N.W. of ziggurat	III	—
21	U. 6737	P. 16210	fragment steatite stamp	0·070 × 0·04	—	S. of building HT ; loose	III	—
22	U. 6333	P. 16518	calcite vase fragment	0·021 × 0·023	Rimush	<i>A.J.</i> vi. Pl. LVIII. square N.8	III	—
23	U. 6612	P.	calcite disk	diam. 0·265	Sargon (daughter of)	<i>A.J.</i> vi. p. 376 f. Pl. LIV	IV and C	5
24	U. 6355	L. 118553	granite bowl	0·16 × 0·14	Naram-Sin and Shulgi	<i>A.J.</i> vi. p. 377	IV and E	5 f.
25	U. 244, 245, 273, 6361	L. 116445, 116446, 118558	fragments of stone vases	—	En-anni-padda, son of Ur-Bau	E-nun-mah, and Gi-par-ku	IV	6
26	U. 6311	B.	marble vase fragment	diam. of base, 0·14	(For Gudea)	<i>A.J.</i> vi. Pl. LVIII. square M.10	IV	6
27	U. 6957	B.	clay cone	—	Gudea	N.E. extension of the building HT, see <i>A.J.</i> vi. Pl. LVII	IV	6
28	U. 3244	L. 119012	soapstone tablet	0·083 × 0·066	Gudea	<i>A.J.</i> v. p. 370	IV and E	6
29	U. 6967	P. 16209	stone bowl fragment	0·041 × 0·033	—	loose in "E-khursag"	V	—
30	U. 3158	B.	diorite stele fragment	0·225 × 0·195	Ur-Nammu (?)	<i>A.J.</i> v. p. 371	V	7
31	U. 3173	L. 119064	limestone stele fragment	0·40 × 0·40 × 0·17	Ur-Nammu (?)	<i>A.J.</i> v. p. 398	V	7
32	U. 208	B.	marble mace-head	0·095 × 0·12	Ur-Nammu	<i>A.J.</i> iii. p. 320, room 17 (<i>cf. ibid.</i> , Pl. xxxii, 1)	F	7

33	U. 6336	L. 118547	gate-socket	0.49 × 0.33	Ur-Nammu	From the site called Radhibah, near Ur	V	7
34	U. 6366	B.	stone dish	0.32 × 0.06	Ur-Nammu	<i>A.J.</i> vi. Pl. lv. room 3	VI	7
35	U. 6353	L. 118548, 118550	gate-socket	0.326 × 0.19	Ur-Nammu	<i>A.J.</i> vi. p. 366	VI	7
36	U. 2736	L. 119008	gate-socket	0.50 × 0.41 × 0.24	Ur-Nammu	<i>A.J.</i> v. p. 382	VI	8
37	U. 6744	B.	gate-socket	—	Ur-Nammu	<i>A.J.</i> v. p. 379, S.E. corner of the plan	VI	8
38	U. 6354	P. 16564	gate-socket	0.58 × 0.43 × 0.23	Ur-Nammu	<i>A.J.</i> vi. p. 366	VI and G	8
39	many examples	divided	brick	0.32 × 0.31 × 0.07	Ur-Nammu	Found loose	VI	8
40	many examples	—	brick	0.30 × 0.29 × 0.065	Ur-Nammu	<i>A.J.</i> iii. p. 320, room 23	VII	8
41 (a and b)	U. 3081	L. 119273, 119275	brick	0.30 × 0.30 × 0.055	Ur-Nammu	<i>A.J.</i> v. p. 379, room 3	VII and G	8 f.
42	U. 918, 1634, 2521	divided	clay cones	average length 0.1, average base diam. 0.061	Ur-Nammu	Diqdiqqah, loose	VII	9
43	U. 6735	B.	soapstone bed fragments	—	(?)	<i>A.J.</i> vi. Pl. lv. room 4	VII	9
44 (a and b)	U. 3265	P.	limestone stele	width 1.51	Ur-Nammu	<i>A.J.</i> v. pp. 398 ff.	VII-IX and H	9
45	U. 160, 520, 722, 872, 917, 1516, 1517, 2595, 2795	divided	clay cones	average ht. 0.12, average base diam. 0.06	Ur-Nammu	Diqdiqqah, loose	X	9 f.
46	U. 872, 1595-1597, 1632	divided	clay cones	average ht. 0.07, average diam. 0.05	Ur-Nammu	Diqdiqqah, loose	X	10
47	[Excavations of 1919]	L. 114187	stone tablet	0.104 × 0.071	Ur-Nammu	<i>Journal of Egyptian Archaeology</i> , vol. ix. p. 185	X and H	10
48	U. 209, 249 + 270	P. 14938	stone cone and fragment	U. 209: ht. 0.09, diam. 0.09; U. 249: ht. 0.085, diam. 0.065	Ur-Nammu	<i>A.J.</i> iii. p. 323	XI	10
49	U. 267	L. 116433	broken mace-head	0.115 × 0.095	Ur-Nammu	<i>A.J.</i> iii. p. 323	XI	10 f.
50	U. 2520, 2701, 6019, 7722	L. 119029, 119041, P. 16231	clay cones	average 0.075 × 0.06	Ur-Nammu	Diqdiqqah, loose	XII	11

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51	U. 254	L. 116442	calcite jar fragment	0·085 × 0·075	Shulgi (daughter)	<i>A.J.</i> III. p. 323	XII	II
52	U. 6306	B.	diorite statue	ht. 0·26	Shulgi	<i>A.J.</i> VI. p. 393	XII	II f.
53	U. 2770	B.	diorite statue fragment	0·14 × 0·09 × ?	Shulgi	<i>A.J.</i> V. p. 383	XII	12
54	U. 6736	B.	steatite dish	—	Shulgi	Gi(g)-par-ku	XII	12
55	U. 6054	L. 118552	duck weight	0·15 × 0·06	Shulgi	Gi(g)-par-ku	XII	12
56	U. 2653	×	clay tablet (seal impression)	0·035 × 0·018	Shulgi	loose in "E-khursag"	XII	12
57	U. 248 + 257 + 260	L. 116430	calcite vase	0·145 × 0·11	Shulgi	<i>A.J.</i> III. p. 323	XIII	12
58	U. 222	B.	steatite tablet	0·095 × 0·062	Shulgi	<i>A.J.</i> III. p. 320, room 19	XIII and J.	13
59	U. 6157, 6300, 6302, 6304	divided	steatite tablets	0·11 × 0·07	Shulgi	<i>A.J.</i> VI. p. 392	XIV and J.	13
60	U. 6704	×	clay tablet (seal impression)	0·025 × 0·019	(private)	Gi(g)-par-ku	XIV	13 f.
61	U. 7099	B.	carnelian cylinder-seal	0·02 × 0·01	—	"E-khursag," grave 23	XIV	14
62	U. 7138	×	clay tablet (seal impression)	0·024 × 0·009	—	—	XIV	14
63	U. 6962	×	clay tablet (seal impression)	0·025 × 0·015	—	S.E. corner, E-gi(g)-par of Nabonidus	XIV	14
64	U. 6726	L. 118555	black stone bowl	diam. 0·242	—	<i>A.J.</i> VI. p. 377	XIV	14
65	U. 3231	At Ur.	diorite fragment	0·033 × 0·022	—	loose	XIV	—
66	U. 6156	P. 16211	calcite bowl fragment	0·105 × 0·06 × 0·017	—	loose in "E-khursag"	XIV	—
67	U. 295, 901, 1727, 3031, 6334, 6357	divided	stone gate-sockets	various	Bur-Sin	E-nun-makh, temenos wall, and gi(g)-par-ku	XIV and J	14
68	U. 6380	L. 118556	diorite bowl fragment	0·085 × 0·06	—	Gi(g)-par-ku	XIV	15
69	U. 6703	B.	limestone gate-socket	—	—	Gi(g)-par-ku	XIV	15

70	U. 6339	?	black stone fragment	—	—	—	15
71	U. 1165, 3224	1165, P. 15885, 3224, X	gate-sockets	about 0.315 × 0.2 × 0.185	Bur-Sin	loose, from S. of Gi(g)-par-ku <i>A.J. v. pp. 16, 395</i>	XIV K, L
72	U. 3337, 6722	3337, X : 6722, B.	gate-sockets	0.425 × 0.39 × 0.18	Gimil-Sin	Gi(g)-par-ku	XV
73	U. 3159	B.	statue fragment	—	Gimil-Sin	Court of Dub-lal-makh	XV
74	U. 3205	B.	stone weight	—	—	Court of Dub-lal-makh	XV
75	U. 6960	×	seal-impression	0.027 × 0.018	Gimil-Sin (servant of)	E-gi(g)-par, S.E. corner	XV
76	U. 6961	×	seal-impression	0.027 × 0.016	private	E-gi(g)-par, S.E. corner	XV
77	U. 6748	×	seal-impressions	0.028 × 0.016	Bur-Sin and Gimil-Sin (servant of)	E-gi(g)-par, S.E. corner	XV
78	U. 6747	×	seal-impression	0.018 × 0.012	private	E-gi(g)-par, S.E. corner	XV
79	U. 6746	×	seal-impression	0.029 × 0.027	private	E-gi(g)-par, S.E. corner	XV
80	U. 838	L. 116416	gate-socket	0.47 × 0.44 × 0.23	Gimil-Sin	<i>A.J. III. p. 324</i>	XVI and M.
81	U. 6738	P. 16566	gate-socket	0.41 × 0.31 × 0.13	(for) Gimil-Sin	Gi(g)-par-ku	XVI
82	U. 1585	P. 15611	stone tablet fragment	0.064 × 0.071	—	Diqdiqqah, loose	XVI
83	U. 247 + 250	L. 116429	calcite mace-head	0.175 × 0.16	—	<i>A.J. III. p. 323</i>	XVI
84	U. 1190	B.	broken duck-weight	0.22 × 0.17 × 0.148	—	loose, near S. corner of ziggurat	XVI
85	U. 198	L. 116434	mace-head	0.08 × 0.07	(for) Ibi-Sin	surface	M.
86	U. 2576	L. 119040	clay cone	0.048 × 0.045	Ibi-Sin	Trial trench outside temenos	XVII
87	U. 6742	×	gate-socket	0.62 × 0.32	Enlila-nishag, governor of Nippur	Court of Nin-gal temple, below Kurigalzu pavement	XVII
88	U. 6342	×	seal-impression	0.030 × 0.029	Ibi-Sin	<i>A.J. VI. Pl. 1v. in room A.3 (lower left corner of plan)</i>	XVII
							20

1 Publication Number.	2 Field Catalogue Number.	3 Museum and Number.	4 Nature of Inscribed Object.	5 Dimensions.	6 Author.	7 Place where found.	8 Text on Plate	9 Translation on page
89	U. 6343	×	seal-impression	0.028 × 0.022	Ibi-Sin (servant of)	A.J., Pl. LV. in room A.3 (lower left corner of plan)	XVII	20
90	U. 6718	×	seal-impression	0.031 × 0.017	Ibi-Sin (servant of)	on Bur-Sin paving, A.J. vi. p. 367	XVII	20
91	U. 6344	×	seal-impression	0.023 × 0.016	Ibi-Sin (servant of)	A.J. vi. Pl. XLIV. C. 21	XVII	20
92	U. 6706	×	seal-impression	0.026 × 0.015	Ibi-Sin (servant of)	as preceding	XVII	20
93	U. 6732	×	seal-impression	0.031 × 0.022	Ibi-Sin (servant of)	Gi(g)-par-ku	XVII	21
94	U. 6734	×	seal-impression	0.016 × 0.01	—	Gi(g)-par-ku	XVII	21
95	U. 6733	×	seal-impression	0.03 × 0.02	Ibi-Sin (servant of)	Gi(g)-par-ku	XVII	21
96	U. 6725	×	seal-impression	0.031 × 0.025	Ibi-Sin (servant of)	Gi(g)-par-ku	XVII	21
97	U. 6725	×	seal-impression	0.033 × 0.021	Ibi-Sin (servant of)	Gi(g)-par-ku	XVII	21
98	U. 6356	B.	calcite vase	ht. 0.16, diam. 0.12	—	A.J. vi. p. 377	XVII	21
99	U. 261	P. 14970	calcite vase fragment	0.07 × 0.04	—	A.J. iii. p. 323	XVII	22
100	U. 420, 421	P. 15324, B.	basalt gate-sockets	0.5 × 0.28 (and 0.22)	Gimil-ilishu	A.J. iii. p. 323	N.	22
101	U. 262	P. 14948	stone bowl fragment	0.14 × 0.04	(for) Ishme Dagan	A.J. iii. p. 323	XVII	23
102	U. 6358	P. 16206	calcite vase	ht. 0.356, diam. 0.13	Ishme-Dagan	A.J. vi. p. 377	XVIII and N.	23
103	U. 6352	P. 16229	diorite statuette	0.245 × 0.115 × 0.075	Enannatum, son of Ishme-Dagan	A.J. vi. p. 376	XVIII and O.	23
104	U. 2569, 2817, 6327	divided.	bricks	0.28 × 0.28 × 0.08	Enannatum	A.J. vi. p. 368 f.	XVIII	23
105	U. 6743	P. 16543	brick	0.34 × 0.34 × 0.075	Enannatum	as preceding	XVIII	24

106	U. 4, 74, 3109, 3245, 3251, 6129, 6308, 6325, 6330, 6340	divided	clay cones	ht. average 0.1, diam. average 0.06	Libit-Ishtar	E-nun-makh, gi(g)-par-ku, and "E-khursag"	XVIII	24
107	U. 6974	×	seal-impression	0.026 × 0.023	Libit-Ishtar (servant of)	"E-khursag," loose	XVIII	25
108	U. 2583	×	seal-impression	0.035 × 0.019	Libit-Ishtar (servant of)	E-nun-makh, room 34	XVIII	25
109	U. 6720	×	seal-impression	0.031 × 0.015	Libit-Ishtar (servant of)	Gi(g)-par-ku	XVIII	25
110	U. 3191, 6312, 6328	divided	bricks	0.325 × 0.325 × 0.065	Libit-Ishtar	Gi(g)-par-ku, and "E-khursag"	XIX	25
111	U. 2676, 6359	B: P. 16230, 16232	clay cones	0.11 × 0.08 × 0.08	Nur-Adad	A.J. v. Pl. XLIV. C.32 (loose)	XIX and O	26
112	U. 2755	L. 119036	clay cone	0.07 × 0.04 × 0.025	Nur-Adad	A.J. v. p. 353, over E. corner of Larsa building	XIX	26
113	[Cancelled]							
114	U. 2634, 2778	L. 119028, 119030	clay cones	0.09 × 0.04 0.075 × 0.065	Sumu-ilu	N.W. terrace of ziggurat	XX	27
115	U. 6955	L. 118728	clay cone	0.08 × 0.052	Sumu-ilu	loose in surface	XX	27
116	U. 6362	P. 16207	calcite vase fragment	0.13 × 0.08	(for) Sumu-ilu	A.J. v. Pl. XLIV room A.18	XX	27
117	U. 3115 (and fragment U. 7715)	B.	brick	0.275 × 0.18 × 0.09	Sin-idinnam	loose: N.W. of ziggurat, and behind E-dub-lal-makh	XX	27
118	U. 2900 (and fragment U. 7798)	B.	clay cone	—	Sin-idinnam	S. corner of ziggurat terrace	XX	28
119	U. 6324	?	brick	0.32 × 0.32 × 0.08	Sin-idinnam	loose in the buildings at S. corner of plan. A.J. v. Pl. LV	XX	28
120	U. 2725	?	brick	? × 0.17 × 0.05	Sin-idinnam	W. corner of Great Court, cf. A.J. v. p. 359	XXI	29
121	U. 2669, 2833, 6323	divided	bricks	0.30 × 0.30 × 0.075	Silli-Adad	N.W. and S. corner of ziggurat terrace	XXI and P.	29
122	U. 2801	L. 119022	clay cone	0.15 × 0.8	Kudur-Mabug	A.J. v. p. 379, room 7	XXI	29

1	2	3	4	5	6	7	8	9
Publication Number.	Field Catalogue Number.	Museum and Number.	Nature of Inscribed Object.	Dimensions.	Author.	Place where found.	Text on Plate	Translation on page
123	U. 188, 212, 217, 325, 333, 861, 2611, 2614, 2679, 2794, 6329	divided	clay cones	diam. of base 0.16	Kudur-Mabug	E-nun-makh, and environs	XXII	30 f.
124	U. 3267, 6310, 6973	B.	clay cones	—	—	in loose surface ; <i>A.J.</i> vi. Pl. LVIII	XXII	31 f.
125	U. 6966	L. 118727	clay cone	diam. of base 0.145	Warad-Sin	"E-khursag" loose	XXII	32 f.
126	U. 6338	P. 16233	clay cone	0.11 × 0.10 × 0.10	Warad-Sin	<i>A.J.</i> vi. p. 374 f.	XXII	33
127	U. 641	L. 116420	clay cone	ht. 0.1, diam. 0.15	Warad-Sin	<i>A.J.</i> iii. p. 318	XXIII	34
128	U. 779, 6313	779=L. 116424 6313=B.	clay cone	diam. of base 0.13	Warad-Sin	<i>A.J.</i> iii. p. 318, and vi. Pl. LVIII. loose	XXIV	35 f.
129	U. 3020, 3021	L. 119010, 119011	Foundation tablets of stone and copper	0.14 × 0.08	Warad-Sin	<i>A.J.</i> v. p. 370	XXV and P.	36
130	U. 6963	B.	clay cone fragment	—	Warad-Sin (?)	"E-khursag," loose	XXV	36 f.
131	U. 19, 700, 751, 778, 2565, 2612, 2613, 2617, 2622, 2651, 2659, 3338	divided	clay cones	average base diam. 0.15	Warad-Sin	<i>A.J.</i> iii. p. 318, v. p. 356	XXV	37
132	U. 2637	L. 119044	clay cone fragment	0.09 × 0.08 × 0.035	(a king of Larsa)	N.W. of ziggurat	XXV	—
133	U. 6975	×	seal-impression	0.023 × 0.013	—	"E-khursag," loose	XXV	38
134	U. 334	B.	clay cone fragment	0.085 × 0.085 × 0.025	Warad-Sin (?)	<i>A.J.</i> iii. p. 320, room 18	XXVI	38
135	U. 2	B.	clay cone fragment	0.08 × 0.06	Warad-Sin (?)	found loose	XXVI	—
136	Several copies	divided	brick	0.25 × 0.165 × 0.07	Warad-Sin	Diqdiqqah (?)	XXVI	38
137	U. 6363	P. 16205	fragments of a calcite stele	ht. 0.36	Rim-Sin (?)	<i>A.J.</i> vi. p. 373	XXVII, XXVIII	—
138	U. 642	L. 116421	clay cone	ht. 0.11, diam. 0.145	Rim-Sin	<i>A.J.</i> iii. p. 318	XXIX	39
139	U. 781	L. 116425	clay cone	ht. 0.1, diam. 0.115	Rim-Sin	<i>A.J.</i> iii. p. 318	XXX	40
140	U. 752	L. 116427	clay cone	ht. 0.12, diam. 0.09	Rim-Sin	<i>A.J.</i> iii. p. 318	XXXI	41
141	U. 640	L. 116423	clay cone	ht. 0.15, diam. 0.125	Rim-Sin	<i>A.J.</i> iii. p. 318	XXXII	42

142	U. 780	L. 116422	clay cone	ht. 0.15, diam. 0.125	Rim-Sin	A. J. iii. p. 318	XXXII	42 f.
143	U. 369	L. 116426	clay cone fragment	ht. 0.08, diam. 0.11	(for) Rim-Sin	Brought from Sinkarah	XXXIII	—
144	U. 783	L. 116428	part of clay cone	ht. 0.13, diam. 0.08	Rim-Sin	A. J. iii. p. 318	XXXIII	43 f.
145	U. 223	B.	steatite tablet	0.07 × 0.065	Rim-Sin	A. J. iii. p. 320, room 19	XXXIII	44
146	U. 3263, 3355; 6965	at Ur; 118551	fragments of diorite stele	greatest fragment, 0.3 × 0.115	Hammurabi (?)	A. J. vi. p. 372	XXXIV, XXXV and Q.	44 ff.
147	U. 6705	×	seal-impression	0.027 × 0.012	servant of Hammurabi	A. J. vi. p. 375	XXXVI	47
148	U. 6705	×	seal-impression	0.027 × 0.012	servant of Hammurabi	A. J. vi. p. 375	XXXVI	47
149	U. 6360, 6367	}	seal-impression	0.09 × 0.06	servant of Samsu-iluna	A. J. vi. p. 375	XXXVI	47
150	U. 6360, 6367							
151	U. 6360, 6367							
152	U. 2753	B.	gate-socket	—	Kurigalzu	A. J. v. p. 390 (T.T.B. 27a)	XXXVI	47
153	U. 1208	B.	gate-socket	0.445 × 0.365 × 0.282	Kurigalzu	A. J. v. p. 8 (room 3)	XXXVI	47
154	U. 1367	P. 15322	gate-socket	0.56 × 0.50 × 0.29	Kurigalzu	A. J. v. p. 8 (room 6)	XXXVII	47
155	several copies	divided	brick	0.28 × 0.135 × 0.05	Kurigalzu	A. J. v. p. 390, from the gateway across court beside E-nun-makh	XXXVII	48
156	several copies	divided	brick	Fragment	Kurigalzu	E-gi(g)-par of Nabonidus, surface	XXXVII	48
157	several copies	divided	brick	0.33 × 0.15 × 0.08	Kurigalzu	E-dub-lal-makh	XXXVIII and S.	48
158	several copies	divided	brick	0.325 × 0.155 × 0.08	Kurigalzu	S.W. door, E-dub-lal-makh	XXXVIII	48
159	U. 3318	<i>in situ</i> ; cast, L.	brick	0.32 × 0.32 × 0.08	Kurigalzu	Great gate of E-dub-lal-makh	XXXVIII	49
160	U. 3327	B.	mud statuette	—	—	A. J. v. p. 372, below the statue-base	XXXVIII	—
161	many copies	<i>in situ</i>	brick	0.325 × 0.165 × 0.075	Kurigalzu	found loose	XXXIX	—
162	many copies	left <i>in situ</i>	brick	—	Kurigalzu	built into wall of E-dub-lal-makh	XXXIX	49

1 Publication Number.	2 Field Catalogue Number.	3 Museum and Number.	4 Nature of Inscribed Object.	5 Dimensions.	6 Author.	7 Place where found.	8 Text on Plate	9 Translation on page
163	U. 3286	<i>in situ</i>	brick	0.325 × 0.155 × 0.08	Kurigalzu	used in wall of E-gi(g)-par of Nabonidus	XXXIX	49
164	U. 3019, 3022	B.	stone and copper tablets	0.124 × 0.074 × 0.018	Kurigalzu	A.J. v. p. 370, room 3	XXXIX and R	50
165	U. 2758	B.	boundary-stone	—	—	A.J. v. p. 384	XL, XLI and S	50 f.
166	U. 3130	L. 116989	brick fragments	0.27 × 0.215	Adad-apal- idinnam	A.J. v. pp. 7, 15	XLII and T	51
167	U. 2877	×	brick fragment	0.325 × 0.325 × 0.07	Adad-apal- idinnam	found loose	XLII	51
168	U. 6341	L. 119278	brick fragment	0.065 thick	Sin-balatsu-iqbi	found loose, south of E-gi(g)-par	XLII	51 f.
169	U. 2674	L. 119065	serpent gate-socket	—	Sin-balatsu-iqbi	A.J. v. p. 384	XLIII and V	52
170	U. 3161	B.	brick	0.27 × 0.27 × 0.075	Sin-balatsu-iqbi	loose in Nin-gal temple	XLIV	53
171	U. 3249	L. 119021, 119023-4	clay cones	0.11 × 0.07 × 0.07	Sin-balatsu-iqbi	A.J. v. p. 368	XLIV	53
172	U. 2757	L. 119014	clay pedestal	ht. 0.108, diam. 0.068	Sin-balatsu-iqbi	A.J. v. p. 384	XLIV and T, U	53 f.
173	U. 3250	?	brick (inscription on the face)	0.255 × 0.255 × 0.075	Sin-balatsu-iqbi	from the wall to left of sanctuary of the Nin-gal temple	XLV	54
174	U. 3250	?	(inscription on the edge)	0.255 × 0.255 × 0.075	Sin-balatsu-iqbi		XLV	—
175	U. 3326	?	half-brick	0.255 × 0.12 × 0.07	Sin-balatsu-iqbi	A.J. v. p. 368	XLV	55
176	U. 3296	?	half-brick	0.255 × 0.12 × 0.07	Sin-balatsu-iqbi	A.J. v. p. 368	XLV	55
177	U. 3297	L. 119279	half-brick	0.255 × 0.12 × 0.07	Sin-balatsu-iqbi	A.J. v. p. 368	XLV	55
178	U. 3298	?	half-brick	0.255 × 0.12 × 0.07	Sin-balatsu-iqbi	A.J. v. p. 368	XLV	55
179	U. 3299	L. 119274	brick	0.255 × 0.255 × 0.07	Sin-balatsu-iqbi	A.J. v. p. 368	XLV	55
180	U. 3300	?	brick	0.255 × 0.255 × 0.07	Sin-balatsu-iqbi	A.J. v. p. 368	XLV	55
181	U. 3301	?	brick	0.255 × 0.255 × 0.07	Sin-balatsu-iqbi	A.J. v. p. 368	XLV	56

182	U. 3148	L. 119277	brick fragment	—	Sin-balatsu-iqbi	N.W. of ziggurat	XLV	56
183	U. 1262	L. 116987	clay cone	ht. 0.072, diam. 0.059	Sin-balatsu-iqbi	from main gateway on S.W. of Great Court (cf. <i>A.J.</i> v. p. 363)	XLV XLVI	57
184	}	left <i>in situ</i>	bricks	0.32 × 0.32 × 0.06	Nebuchadrezzar II	from buildings round the Great Court	XLVI	—
185		left <i>in situ</i>	bricks	0.37 × 0.37 × 0.06	Nabonidus	<i>A.J.</i> v. p. 378	XLVII	—
186		left <i>in situ</i>	gate-socket	0.46 × 0.36 × 0.35	Nabonidus	<i>A.J.</i> III. p. 316 f.	XLVII and W.	57
187	U. 806	L. 116417	bricks	0.315 × 0.315 × 0.055	Nabonidus	from the stairs of the ziggurat	XLVII	—
188		left <i>in situ</i>	bricks	0.33 × 0.33 × 0.065	Nabonidus	E-nun-makh, and from the ziggurat	XLVII	—
189			stone tablet fragment	0.045 thick	—	Diqidqah, loose	XLVIII	—
190	U. 3354	B.	limestone fragment	a . . . b . . . c . . . d. 0.045 × 0.025	?	loose in E-gi(g)-par	XLVIII	—
191	U. 2834	B.	rim of clay bowl	0.015 wide	—	surface, near Ur	XLVIII	—
192	U. 6900	?	clay label	0.04 × 0.02	—	loose in E-gi(g)-par	XLVIII	—
193	U. 2919	B.	bricks	0.32 × 0.32 × 0.056	Cyrus	<i>A.J.</i> III. p. 315	XLVIII and W.	58
194	several examples	{ L. 118362 P. 15348 }						

TABLE OF THE DATE FORMULAE.

(The original tablets, being as yet undistributed, are quoted by their field catalogue numbers only.)

Publication Number.	Field Catalogue Number.	Reign of	Text on Plate	Translation on page
195	U. 6399	Bur-Sin	XLIX	58
196	U. 6731	Bur-Sin	XLIX	58
197	U. 6716	Ibi-Sin	XLIX	59
198	U. 6369	Ibi-Sin	XLIX	59
199	U. 6370	Ibi-Sin	XLIX	59
200	U. 6373	Ibi-Sin	XLIX	59
201	U. 6368	Ibi-Sin	XLIX	59
202	U. 6729	Ibi-Sin	XLIX	59
203	U. 2962	Ibi-Sin	XLIX	59
204	U. 6375	Ibi-Sin	XLIX	59
205	U. 6374	Ibi-Sin	XLIX	59
206	U. 719, 6372	Ibi-Sin	XLIX	60
207	U. 6700	Ibi-Sin	XLIX	60
208	U. 2992	Ibi-Sin	XLIX	60
209	U. 6701	Ibi-Sin	XLIX	60
210	U. 6725 (restored from U. 7737)	Ibi-Sin	XLIX	60
211	U. 6377	Ibi-Sin	XLIX	60
212	U. 6378	Ibi-Sin	XLIX	60
213	U. 349	Gimil-ilishu	XLIX	61
214	U. 569	Gimil-ilishu	L	61
215	B.M. 114059 (Ur 1919)	Idin-Dagan	L	61
216	U. 164, 347, 351, 352, 358,	Ishme-Dagan	L	61
217	U. 165, 353, 360, 361, 362, 378	Ishme-Dagan	L	61
218	U. 315, 346	Ishme-Dagan	L	61
219	U. 349	Ishme-Dagan	L	61
220	U. 588	Ishme-Dagan (?)	L	62
221	U. 2625	Libit-Ishtar	L	62
222	U. 2596	Libit-Ishtar	L	62
223	U. 2548	Libit-Ishtar	LI	62

Publication Number.	Field Catalogue Number.	Reign of	Text on Plate	Translation on page
224	U. 2647	Libit-Ishtar	LI	62
225	U. 984	(uncertain)	LI	62
226	U. 342, 6381	Gungunum (?)	LI	62
227	U. 2699	Gungunum	LI	63
228	U. 317, 324, 6724	Gungunum	LI	63
229	U. 2682	Gungunum	LI	63
230	U. 2584	Gungunum	LI	63
231	U. 6382	Gungunum	LI	63
232	U. 6383	Gungunum	LI	63
233	U. 6386	Gungunum	LI	64
234	U. 435	Abi-sare	LI	64
235	U. 6730	Abi-sare	LI	64
236	U. 6384	Abi-sare	LI	64
237	U. 6385	Abi-sare	LI	64
238	U. 6387	Sumu-ilum	LI	64
239	U. 6388	Sumu-ilum	LII	64
240	U. 6389	Sumu-ilum	LII	65
241	U. 6708	Sumu-ilum	LII	65
242	U. 6390	Sumu-ilum	LII	65
243	U. 6391	Sumu-ilum	LII	65
244	U. 6709	Sumu-ilum	LII	65
245	U. 6392	Sumu-ilum	LII	65
246	U. 737, 934, 6393	Sumu-ilum	LII	66
247	U. 6395	Sumu-ilum	LII	66
248	U. 933, 6394	Sumu-ilum	LII	66
249	U. 709	Sumu-ilum	LII	66
250	U. 6397	Sumu-ilum	LII	66
251	U. 394	Sin-idinnam	LII	66
252	U. 6712	Warad-Sin	LII	66
253	U. 6396	Rim-Sin	LII	67
254	U. 566	(uncertain)	LII	67

Publication Number.	Field Catalogue Number.	Reign of	Text on Plate	Translation on page
255	U. 6714	(uncertain)	LII	67
256	U. 6314	(uncertain)	LII	67
257	U. 6954	(uncertain)	LII	67
258	U. 6713	(uncertain)	LII	67
259	U. 6727	(uncertain ; probably Gungunum)	LII	67
260	U. 6715	Adad-shum-našir	LII	68
261	U. 2616	Marduk-apal-iddina	LIII	68
262	U. 2662	Marduk-apal-iddina	LIII	68
263	U. 6322	Nergal-ushezib	LIII	68
264	U. 2585	Cambyses	LIII	68
265	U. 7144	(date-list)	LIII	68 f.
266	U. 6958	(date-list)	LIII	69 f.

SUPPLEMENT.

267	U. 8824	—	LIV	71
268	U. 8981	Mes-anni-padda	LIV	71
269	U. 8416	—	LIV	71
270	U. 8513	—	LIV	71
271	U. 8988	Sargon	LIV	71
272	U. 9178	Sargon	LIV	72
273	U. 7807	—	LIV	72
274	U. 7725	Naram-Sin	LV	72 ff.
275	U. 7756	Naram-Sin	LVI	74 ff.
276	U. 7736	Naram-Sin	LVI	82 ff.
277	U. 7843	—	LIV	84
278	U. 7840	—	LIV	84
279	U. 7800	—	LIV	84
280	U. 7709	—	LIV	—
281	U. 7846	—	LIV	—
282	U. 7708	Ur-Ningirsu	LIV	85
283	U. 8805	—	LIV	85

Publication Number.	Field Catalogue Number.	Reign of	Text on Plate	Translation on page
284	U. 7778	Ur-Nammu	LIV	85
285	U. 7746	Ur-Nammu	LIV	85
286	U. 7799	Ur-Nammu	LIV	86
287	U. 7825	Shulgi	LIV	86
288	U. 7704	Bur-Sin	LIV	86
289	U. 7737	Ibi-Sin	LIV	86 f.
290	U. 7712	Ibi-Sin	LIV	88
291	U. 7711	Ibi-Sin	LVII	88
292	U. 7755	(date-list)	LVII	88 f.
293	U. 7757	Idin-Dagan	LVII	89
294	U. 7728	Idin-Dagan	LVII	90 f.
295	U. 7845	Libit-Ishtar	LVII	91
296	U. 7716	Libit-Ishtar	LVII	91
297	U. 8835	Gungunum	LVII	91
298	U. 8810A	(date-list)	LVII	91 f.
299	U. 7733	Kudur-Mabug	LVIII	92 f.
300	U. 7743	Kudur-Mabug	LVIII	93 f.
301	U. 7732	Warad-Sin	LIX	94
302	U. 7833	Warad-Sin	LVIII	95
303	U. 7836	Rim-Sin	LVIII	95
304	U. 7700, 7784	Hammurabi	LVIII	95
305	U. 7816	Kurigalzu	LVIII	95
306	U. 7818	Marduk-nadin-akhe	LVIII	95
307	U. 8837	Cyrus (?)	LVIII	96
308	U. 7781	—	LVIII	96
309	U. 8839	—	LVIII	96

Examples of the following already-known inscriptions have been obtained in the excavations but are not repeated here. For facility of identification, they are mostly referred to by their place in the standard collection of THUREAU-DANGIN, *Die sumerischen und akkadischen Königsinschriften* (abbreviated into *S.A.K.I.*).

Author.				Description.
Ur-Nammu	...	...	...	<i>S.A.K.I.</i> p. 186 (a). Numerous copies on gate-sockets and bricks.
Ur-Nammu	...	...	...	<i>S.A.K.I.</i> p. 186 (b). Several copies.
Ur-Nammu	...	...	...	<i>S.A.K.I.</i> p. 186 (c). U. 3133.
Ur-Nammu	...	...	...	<i>S.A.K.I.</i> p. 188 (h). Numerous copies.
Shulgi	...	...	...	<i>S.A.K.I.</i> p. 190 (a). U. 2881.
Shulgi	...	...	...	<i>S.A.K.I.</i> p. 190 (b). Several copies.
Bur-Sin	...	...	...	<i>S.A.K.I.</i> p. 196 (b). U. 3125.
Bur-Sin	...	...	...	<i>S.A.K.I.</i> p. 196 (c). U. 2891.
Bur-Sin	...	...	...	<i>S.A.K.I.</i> p. 198 (d). U. 2861.
Gimil-Sin	...	...	...	<i>S.A.K.I.</i> p. 200 (b). U. 3059.
Gimil-Sin	...	...	...	<i>S.A.K.I.</i> p. 200 (c). U. 1191, 2673, 6335.
Ishme-Dagan	...	...	...	<i>S.A.K.I.</i> p. 206. U. 2566.
Enannatum	...	...	...	<i>S.A.K.I.</i> p. 206 (at bottom). Several copies.
Enannatum	...	...	...	<i>S.A.K.I.</i> p. 206 (cone b). U. 6740.
Nur-Adad	...	...	...	Brick-inscription, <i>Archæologia</i> , LXX. p. 115, and <i>Cuneiform Texts</i> , xxxvi. Pl. 3.
Sin-iddinam	...	...	...	<i>S.A.K.I.</i> p. 210 (d). U. 3315.
Kudur-Mabug	...	...	...	<i>S.A.K.I.</i> p. 210 (brick, Arad-Sin a). U. 2882.

ROYAL INSCRIPTIONS FROM UR.

1

BACK. COL. I. (1) ^a*en-lil* (2) *ad* (3) [*ding*]*ir-dingir-ra-ka* (4) *en-te-me-na* (5) *PA-TE-SI* (6) *lagaš^{KI}* (7) *ša(g)-pad-da* (8) ^a*nina* (9) *PA-TE-SI-gal* (10) ^a*nin-gir-su-ka* (11) [*dumu en*]-*an-[na]-tum* (12) [*PA-TE*]-*SI* (13) *lagaš^{KI}-ka* (14) *dumu-sag* (15) *ur-^anina* (16) *lugal* (17) *lagaš^{KI}-ka-ge* (18) ^a*nin-gir-su-ra* (19) *eš-DUK-RU* (20) *mu-na-du* (21) *a-huš*

COL. II. (1) *e-igi-zi-bar-ra* (2) *mu-na-du* (3) ^a*lugal-ÚRU^{KI}-ra* (4) *e-gal-ÚRU^{KI}-ka-ni* (5) *mu-na-du* (6) ^a*nina* (7) *e-engur-ra-ka-lum-ma* (8) *mu-na-du* (9) ^a*en-ki* (10) *lugal eridu^{KI}-ra* (11) *abzu-pa-sir-ra* (12) *mu-na-du* (13) ^a*nin-hur-sag-ra* (14) *gi-ka-na* (15) *tir-ku(g)-ga* (16) *mu-na-du* (17) ^a*nin-gir-su-ra* (18) *an-ta-sur-ra* (19) *mu-na-du* (20) *ša(g)-pad-da* (21) *mu-du* (22) *e^a-ga-tum-dug* (23) *mu-du*

COL. III. (1) ^a*nina* (2) *gi-ka-na-mah-ni* (3) *mu-na-du* (4) *e-ni ki-bi mu-na-gi* (5) ^a*en-lil-la* (6) *e-ad-da-im-sag-ga* (7) *mu-na-du* (8) *u(d)-ba en-te-me-na-ge* (9) *alan-na-ni* (10) *mu-tu* (11) *en-te-me-na^a en-lil-li ki-ag* (12) *mu mu-sa* (13) ^a*en-lil-la* (14) *e-a*

COL. IV. (1) *mu-na-ni-tum* (2) *en-te-me-na* (3) *lu e-ad-da-ni-a* (4) *dingir-ra-ni* (5) ^a*šul-?* (6) *nam-ti* (7) *en-te-me-na-ka-šu* (8) *ud-ul-la-šu* (9) ^a*en-lil-la* (10) *šub he-na-gal*.

UPPER ARM. COL. V. (1) $X + X + V$ (*bur*) [= 450] *iku en-an-na-tum lu^a nina e-bi e* (2) $X + I$ (*bur*) [= 198] *iku im-sag-gil-šu* (3) *iku sug nina^{KI}-ka* (4) *pa-ku(g)-gi uš-sa* (5) LX (*bur*) [= 1080] *iku^a en-lil*.

COL. VI. (1) *iku-bi edin-na-ka* (2) *en-te-me-na* (3) *PA-TE-SI* (4) *lagaš^{KI}-ge* (5) ^a*en-lil* (6) *e-ad-da-ka-ra* (7) *gir e-na-du*.

COL. I. (For) Enlil, father of the gods: Entemena, governor of Lagash, beloved of Nina, great governor of Ningirsu, son of Enannatum, governor of Lagash, eldest descendant of Ur-Nina, king of Lagash, for Ningirsu has built the *eš-DUK-RU*, the *a-huš*,

COL. II. that is beheld with favour, he has built for him [the god]. For *Lugal-ÚRU* he has built his palace in *ÚRU*; for Nina he has built *e-engur-ra-ka-lum-ma*; for Enki, the king of Eridu, he has built the *abzu-pa-sir-ra*; for Nin-khursag he has built *gi-ka-na* of the sacred forest; for Ningirsu he has built the *antasurra*; *ša(g)-pad-da* he has built; the temple of Ga-tum-dug he has built;


COL. III. for Nina he has built her exalted *gi-ka-na*, he has restored for her the place of her temple; for Enlil he has built *e-ad-da-im-sag-ga*. At that time Entemena carved his statue, "Entemena beloved of Enlil" he called (its) name, and to Enlil in the temple

COL. IV. he brought it. Entemena (is he) whose god in the house of his father is Shul-? For the life of Entemena, unto days long hence, may he make prayer to Enlil.

COL. V. 450 *iku* (belonging to) Enannatum, who made that canal flow for Nina.
198 *iku* of the *im-sag-gil-šu*, marsh-land of (the town of) Nina,
bordering the Sacred Canal.
1080 *iku* (belonging to) Enlil :

COL. VI. that land of the plain Entemena, governor of Lagash, portioned to Enlil of E-ad-da.

The main portion of this inscription details only the sundry pious works of Entemena which he mentions in other places also, especially on his alabaster-tablet (*S.A.K.I.* 30, *a*) and on his gate-socket in the British Museum (*ibid.*, 32, *F.*). The carving of the statue, however, is particularly mentioned, and it was evidently to stand in the place called *e-ad-da-im-sag-ga* which, as is clearly shewn by the other inscriptions, was situated in or near Lagash. This statue, therefore, was certainly not intended for Ur, and its presence there must be due either to an afterthought on the part of Entemena himself or of his successors, or to a subsequent pillage of Lagash by the men of Ur, such as is suggested by an inscription of Utu-khegal, published in *J.R.A.S.* 1926, 685 ff. The most novel part of this statue-inscription is the list of the estates which Entemena bestowed upon the Enlil of *e-ad-da*. All of these lands evidently lay in the region of Lagash, since certain of them are said to belong to the district of Nina^{KI}, which is shewn by many passages in the royal inscriptions of Lagash to have been a locality not far from the city.

COL. I. (5) *PA-TE-SI*. The true reading of this group of signs is still uncertain ; it may be *isag*, cf. POEBEL, *O.L.Z.* 1915, Sp. 134, n. 4. *GAR.* is sometimes added to the group, apparently without alteration of the meaning, cf. *R.A.* xx. 5, where an instance is given of a king and a *PA-TE-SI* existing in a city at the same time, for which see also the inscription of Lugal-magurri to Gimil-Sin of Ur, *S.A.K.I.* p. 200, *c.* As is well known, the early rulers of Lagash apply these two titles to themselves somewhat promiscuously. *PA-TE-SI* is in any case a priestly title, as appears from its association with particular gods, e.g. Col. I (9) above, and from the fact that the sign  (for *šangu*) is also rendered by *iššakku*, which is the proper equivalent of *PA-TE-SI*. For the status of the class of persons called *iššakku* at the time of the First Dynasty of Babylon, see THUREAU-DANGIN, *R.A.* XXI. pp. 2 and 10, and for the general meaning SMITH in *J.R.A.S.*, 1927, p. 569.

(19) *eš-DUK-RU*. This and other names of sanctuaries here mentioned appear elsewhere in the inscriptions of Entemena and of the other early rulers of Lagash, but nothing is known as to their position or their nature. The name seems to mean "house of throwing down pots," or place where pottery is deposited, but in this, as in the following cases, it would be useless to deduce anything from the bare signification of the words.

(20) *a-huš* "the dreadful water," cf. Gudea, Cyl. A. VIII. 15, IX. 20 ; Cyl. B. II. 17.

COL. II. (7) *e-engur-ra-ka-lum-ma*, "house of the basin of dates." The *engur* was a cult-object in the temples of water gods and goddesses, perhaps a basin or tank connected with the *abzu*, which was probably a shaft reaching down to the level of fresh water. (11) *pa=E+PAP*.

COL. III. (4) *na* is written in such a way as seems to place it between *ki* and *bi*, but the structure shows it to be the indirect infix in the verbal form *mu-na-gi*.

COL. IV. (3 ff.) The god *Šul-?* (reading of the second sign unknown, see DEIMEL, *Liste d. arch. Keilschriftzeichen von Fara*, no. 442) is always mentioned as the family patron of the dynasty of Ur-Nina (cf. II. 3, 4) ; he is here entreated to make continual supplication for Entemena before the great god Enlil, cf. Entem. Cone, Col. VI, 1-8, CLAY, *Miscell. Inscr.*, no. 4, Col. IV, and *C.T.* xxxvi. 1, Col. III, where the 'palace' that Enannatum has built is besought to pray for his life.

COL. V. (1) Part of the estate had belonged to the king's father Enannatum. The figures express the area in *bur* (1 *bur* = 18 *iku*) ; for the actual area of this unit see *R.A.* xviii, 134.

COL. VI. (7) *gir-e-na-du*, lit. "he made for him (with) the knife," a phrase not found elsewhere, which may be understood either literally as "he cut off for him" or, less probably, in a metaphorical sense as "he sacrificed to him."

2

- (1) *inanna* (2) *ib-gal-šu* (3) *en-an-na-tum* (4) *PA-TE-SI* (5) *lagaš^{KI}-ge*
 (6) *ib-gal mu-du* (7) *e-an-na* (8) *kur-kur-ra*

For Inanna of Ib-gal, Enannatum, governor of Lagash, has adorned Ib-gal. E-an-na-kur-kur-ra [he has built (?)]

For the sanctuary called Ib-gal see Ur-Nina, Tablet B. II. 7 and Eannatum, Stele of the Vultures, IV. 7; also POEBEL, *O.L.Z.* 1924, Sp. 263, n. 4.

(3) Enannatum, probably the first of that name, brother of Eannatum.

(4) *PA-TE-SI*, see note on 1, Col. I. 5.

3

Fragments of an alabaster vase, with archaic inscription, very faintly and carelessly engraved. Probably from the reign of Lugal-kisal-[si] (cf. l. 9), king of Erech and Ur, of whom other inscriptions are extant, HILPRECHT, *Old Babyl. Inscr.* nos. 86, 89, *Ämliche Berichte aus den Kgl. Kunstsammlungen*, Jan. 1915, Abbild. 28, THUREAU-DANGIN, *R.A.* XX. 4.

4

Portion of a large, rough alabaster jar, with remains of inscription round the shoulder. Apart from the dedication to *Nin-hur-sag* nothing is to be made out.

5

Fragment of archaic inscription, from the side of an alabaster vase.

6

- (1) *nēr* (2) *qaqqad* (3) *uruk^{KI}* (4) *u* (5) *uri^{KI}* (6) *išruq*.

. . . smiter of the head of Erech and Ur, has dedicated (this).

Since Sargon himself is the only king of the Dynasty of Agade whose extant inscriptions speak of the conquest of Erech and of Ur in succession (though Rimush had again to fight with Ur), it is possible that this mace-head was dedicated by Sargon, though the name is now missing. (1, 2) Cf. the inscription of *AN-mutabil* (C.T. XXIX. 1). *mahiš gagad umman anšan^{KI}*, etc.

7

- (1) *ba-ba* (2) *nam-ti* (3) *da-da-šu* (4) *nin-an-na sag-šu* (5) *a-mu-na-ru*.

Baba has dedicated (this) as a gift to the "Lady of Heaven" for the life of Dada.

8

Fragment of a thick-walled alabaster vase, inscribed with the name of Rimush, king of Agade.

9

- [(1) *ri-mu-uš*] (2) *š[ar]* (3) *kiššati* (4) *nēr* (5) *elamti^{KI}* (6) *u* (7) *ba-ra-ah-si^{KI}*.

[Rimush], king of all, smiter of Elam and Barakhsi.

The name of the king can be restored from other inscriptions of his which mention the same events, e.g. *R.A.* VIII. 136, POEBEL, *Histor. and Grammat. Texts*, pp. 197 ff., though the same conquests were also made by Sargon himself, cf. *ibid.*, pp. 185 ff. Some further details of these conquests are given in other parts of the same texts, LEGRAIN, *Museum Journal*, 1923, pp. 214 ff.

Barakhsu, which is always mentioned in connexion with Elam and Anshan, appears to be the locality which occurs in the form Parashu in FORRER, *Boghazköi-Texte in Umschrift*, Band II, p. 2, l. 12. This, in turn, is identified with Markhashu (cf. *R.A.* xv. p. 116, l. 27), best known as the place of origin of a certain kind of stone, which THOMPSON, *Chemistry of the Ancient Assyrians*, pp. 117 ff., identifies with pyrites (marcasite). In other inscriptions of Rimush, the host of Barakhsu is said to have been defeated between Susa and Awan, but since the site of the latter is unknown this information is of little help. Markhashi is mentioned in the geographical list K.A.V. no. 92, l. 33, before Tukrish and Elam, but this also gives little clue to its actual situation. It was, in any case, probably to the north of Susa.

10

(1) *a-na* (2) ^d*sin* (3) *ri-mu-uš* (4) *šar* (5) *kiššati* (6) *i-nu* (7) *elamtam*^{KI}
(8) *u* (9) *ba-ra-ah-si*^{KI} (10) *inaruni*ⁿⁱ (11) *in šallat* (12) *elamtim*^{KI} (13) *išruq*.

To Sin, Rimush, king of all, when he had smitten Elam and Barakhsu, dedicated (this) out of the booty of Elam.

11

(1) *da-da-i-lum* (2) *ši-lim* ^d*zu-en* Dada-ilum,

12

(1) ^d*A-SIG* (2) *nin-me-ta-bar-ri* (3) *dumu* (4) *AN-BU* (5) [*a-mu*]-*ru*.

(1) To A-SIG (2) Nin-metabarri (3) daughter (4) of AN-BU (5) has presented (this).

(1) The first sign looks like *hal* rather than *dingir*.

(3) *dumu* "daughter" on Sargonic inscriptions, see nos. 17 and 23.

(4) AN-BU, a similar name is borne by a king of Mari about 3000 B.C.

13

(1) -*ka* (2) *mu-na-diri(g)* (3) *e-a-na-ka* (4) *mu-na-diri(g)*.

(1) the (2) he enlarged (3) the E-a-na-ka (4) he enlarged.

14

(1) [^d *k*]*u* (2) *dingir*-[*ra?*]-*ni* (3) *al* (4) *he-ag* (5) *nam-ti-la-ni-šu*
(6) *a-mu-na-ru*.

(1) To (2) his god (3) Al (4) (5) for his own life
(6) has presented (this).

Cf. Al-[zu?] a king of Kish on the stele of the Vultures.

15

(1) *numun-na* - (2) *he-ib-* - *šub* (3) *tukundi*-[*bi*]
(4) *gu-ne-sag* (5) *u(d)*-*ub-ta* (6) *e-nig-ga*

16

(1) ^aama-geštin(?) -ge (2) nin-nam (3) dam e-sal-ge (4) nam-ti-la-ni-šu
(5) nam-dumu-na-šu (6) a-mu-na-ši-ru.

(1) To Ama-geshtin (2) Nin-nam (3) the wife of the (queen's) household,
(4) for her life (5) and for her children (6) dedicated (this).

(3) For the expression *e-sal*, see Allotte de la Fuye, *R.A.* ix. 143.

(5) *nam-dumu*, literally "childhood," abstract for concrete, or perhaps, "for her fertility" that she may bear children.

(6) For the infixed *ši* see *al'Ubaid*, p. 132.

17

(1) *ki-lal-bi* 20 *ma-na* (2) *ša-at* (3) *tu-tu* (4) *dumu sa-ma-an-ni-ge*.

(1) Its weight is 20 minas (2, 3) Ša-at-Tutu (4) daughter of Samanni.

For the female name Šat-Tutu, compare (e.g.) UNGNAD, *M.V.A.G.* 1915, 2, p. 83 *ad. init.* and S. SMITH, *C.C.T.* 1. p. 22 (Šat-Ašur, Šat-ili, Šatia).

18

. . . . [*nam-ti-la*]-ni-šu, [*a-mu-na*]-ru.

19

(1) [*lugal ki-en*]-gi (2) [*ki*]-uri-ge (3) [*nam*]-ti-la-ni-šu (4) [*a*]-mu-na-ru
(5) *lugal mu-šar-ra-ba* (6) *šu-ne-ib-[ur]-a*

(1) King of Sumer (2) and Akkad (3) for his own life (4) has presented.
(5, 6) The king who obliterates this inscription

20, 21

Fragments only.

22

Cf. the inscriptions of Rimush, nos. 9, 10 above, and *S.A.K.I.* p. 102, c.

23

(1) *en-he-du-an-na* (2) *SAL-NUNUZ-ZI* ^anannar (3) *dam* ^anannar (4) *dumu*
(5) *šar-ru-[ki-in]* (6) [*šar* (?)] (7) [*kiš* (?)] (8) -za-za
(9-10) (11) *ki*, *mu sig-bi*

(1) En-khedu-anna, (2) priestess of Nannar, (3) wife of Nannar,
(4) daughter (5) of Sargon, (6) (7)

(1) Cf. the name of a sister of Rim-Sin, who held the same office *En-an-e*(= *he* ?)—*du* (Cyl. of Nabonidus), CLAY, *Miscellaneous Inscriptions*, 45, Col. II. 1; and also a date of Warad-Sin, GRICE, *Chronology of Larsa Dyn.*, p. 24, d.

(2) *SAL-NUNUZ-ZI*. Cf. Enannatum (*S.A.K.I.* p. 205, b) *en* *SAL-NUNUZ-ZI*, meaning and reading unknown, and also below 25 (variant), 105, 106, note on lines, 15 f.

24

A. (1) ^ana-ra-am ^asin (2) *šar* (3) *ki-ib-ra-tim* (4) *ar-ba-im*.

B. (1) ^ašul-gi (2) *nitah-kal-ga* (3) *lugal uri*^{KI}-ma (4) *lugal an-ub-da-limmu-ba* (5) *me*-^aen-lil (6) *DUMU-SAL-a-ni*.

- A. (1) Naram-Sin, (2) king (3, 4) of the four regions.
 B. (1) Shulgi, (2) the mighty man, (3) king of Ur, (4) king of the four regions, (5) Me-Enlil, (6) his daughter.
 B. (1) For the reading Shulgi (uncertain), see note on 51.
 (5) Me-Enlil, daughter of the king, appears also in the identical inscription, no. 51.

25

- (1) *en-an-ni-pa(d)-da* (2) *en* ^d*nannar* (3) *dumu ur-d*^a*ba-u* (4) *PA-TE-SI*
 (5) *lagaš*^{KI} (6)
 (1) En-anni-pada, (2) priest of Nannar, (3) son of Ur-Bau, (4) governor
 (5) of Lagash (6)

A variant inserts (3 *a*) *SAL-NUNUZ-ZI* ^d*nannar* (4 *a*) ^d*nannar*. Cf. the title of the daughter of Sargon, priestess of Nannar, no. 23 above.

26

- (1) [^d*nin-mar*^{KI}] (2) [*nin*]-*a-ni* (3) *nam-ti* (4) [*gu*]-*de-a* (5) [*PA*]-*TE-SI*
 (6) [*la*]*gaš*^{KI}
 (1) To Nin-mar, (2) his lady, (3) for the life (4) of Gudea, (5) governor
 (6) of Lagash.

(1) The form of *mar* with three horizontals is either an engraver's error or otherwise unknown.

27

- (1) ^d*dumu-zi-abzu* (2) [*dingir-a-ni* (?)] (3) *gu-de-a* (4) *PA-TE-SI* (5) *lagaš*^{KI}
 (6) *e-gir-su*^{KI}-*ka-ni* (7) *mu-na-du*.
 (1) For Dumuzi-abzu (Tammuz) (2) [his god(?)], (3) Gudea, (4) governor
 (5) of Lagash, (6, 7) has built his temple of Girsu.

28

- (1) ^d*nin-dar-a* (2) *lugal-en* (3) *lugal-a-ni* (4) *gu-de-a* (5) *PA-TE-SI*
 (6) *lagaš*^{KI}-*ge* (7) *e-ki-ag-ga-ni* (8) *e-gud-du* (9) *ki-eš-sa*^{KI}-*ka-ni* (10) *mu-na-du*.
 (1) For Nindar, (2) the lordly king, (3) his king, (4) Gudea, (5) governor
 (6) of Lagash, (10) has built (7) his beloved temple, (8) his E-gud-du
 (9) of Kesh.

(1) See note below on no. 140, l. 1.

(2) On *lugal-en*, see note of THUREAU-DANGIN in *Monuments Piot*, XXVII. 14. 3, who translates "le roi et seigneur" and remarks upon the frequency with which this epithet is applied to ^dNin-dara. Cf. also *J.R.A.S.* 1926, p. 686.

(9) One of the years of Gudea is named after this event, *S.A.K.I.* p. 227. Cf. the temple of Ki-eš of Nin-dara at the time of Urukagina, *S.A.K.I.* p. 58. 5, ll. 3, 4. The mother of ^dLisi (NE-GUN) who appears to be the same as ^dNin-dar (see note on 140, l. 1) was Nin-khursag, whose chief temple was at Kesh (see *O.E.C.T.* 1, 48 f.) and thus ^dNin-dar is here described as having a temple at Kesh, or rather it seems that this god's temple might be simply called "Kesh."

29

- (1) *e* ^d*en*- (2) *lugal kal*-[*ga*] (3) *lugal uri*^{KI}-[*ma*]
 (4) *lugal*

30

(1) [^anin]-gal (2) [dam-ki]-ag (3) [^asi]n-na (4) nin-a-ni (5) nam-ti
 (6) ^autu-he-gal (7) nitah-kal-ga (8) lugal unu(g)^{KI}-ga (9) lugal an-[ub]-da-
 limmu-ba (10) ur-^anammu (11) šagub (12) uri^{KI}-[ma] (13) ama-
 (14) e-kiš-[šir]-gal (15) uri^{KI}

(1) For Ningal, (2) the beloved wife (3) of Sin, (4) his lady, (5) for the life
 (6) of Utu-khegal, (7) the mighty man, (8) king of Erech, (9) king of the four
 regions, (10) Ur-[Nammu], (11) governor (12) of Ur (13) (14) of
 Egishshirgal, (15) in Ur

31

(1) ^a[nannar (?)] (2) lugal a-[nun(?)] (3) lugal-a-[ni-ir] (4) nam-[ti]
 (5) ^autu-he-[gal] (6) nitah-kal-[ga] (7) lugal unu(g)^{KI}-ga (8) lugal an-[ub]-da-
 limmu-ba (9)

(1) For Nannar (?) (2) king of the [Anunnaki] (3) his king, (4) for the life
 (5) of Utu-khegal, (6) the mighty man, (7) king of Erech, (8) king of the four
 regions (9)

(2) See no. 100, ll. 1-3 below.

32

(1) ^anannar (2) lugal-a-ni (3) ur-^anammu (4) nitah kal-ga (5) lugal uri^{KI}-ma
 (6) lugal ki-en-gi ki-uri-ge (7) [nam-ti]-la-ni-šu (8) [a-mu]-na-ru.

(1) To Nannar (2) his king, (3) Ur-Nammu (4) the mighty man, (5) king of
 Ur, (6) king of Sumer and Akkad, (7) for his own life (8) has presented (this).

33

(1) ur-^anammu (2) lugal uri(^{KI})-ma (3) lu e ^anin-sun (4) in-du-a.

(1) Ur-Nammu, (2) the king of Ur, (3, 4) who built the temple of Nin-sun.

34

(1) ^anin-gal (2) nin-a-ni (3) ur-^anammu (4) nitah-kal-ga (5) lugal uri^{KI}-ma
 (6) lugal ki-en-gi ki-uri-ge (7) nam-ti-la-ni-šu (8) a-mu-na-ru.

(1) To Ningal, (2) his lady, (3) Ur-Nammu, (4) the mighty man, (5) king
 of Ur, (6) king of Sumer and Akkad, (7) for his own life (8) has presented (this).

35

(1) ^anin-gal (2) nin-a-ni (3) ur-^anammu (4) nitah-kal-ga (5) lugal uri^{KI}-ma
 (6) lugal ki-en-gi ki-uri-ge (7) gi(g)-par-ku(g)-ga-ni (8) mu-na-du.

(1) For Ningal (2) his lady, (3) Ur-Nammu, (4) the mighty man, (5) king
 of Ur (6) king of Sumer and Akkad (7, 8) has built her splendid Gi(g)-par.

On gi(g)-par, see note on no. 67, l. 7, below.

36

(1) ^d*inanna* (2) *nin-nun-na* (3) *nin-a-ni* (4) *ur-^dnammu* (5) *nitah-kal-ga*
 (6) *lugal uri^{K1}-ma* (7) *lugal ki-en-gi ki-uri-ge* (8) *eš-bur* (9) *e-ki-ag-a-ni*
 (10) *mu-na-du*.

(1) For Inanna, (2) the noble lady, (3) his lady, (4) Ur-Nammu, (5) the mighty man, (6) king of Ur, (7) king of Sumer and Akkad, (8-10) has built Esh-bur, her beloved temple.

(8) Cp. *ga-bur-ra* (Libit-Ishtar, no. 106, Col. II. 21) *e-ga-bur-ra*, no. 130, 13 and *ga-bur* (Kurigalzu, no. 164. 9), also the GUG-*bur-ra* in the Tummal at Nippur, P.B.S. v. no. 6, Obv. 3.

37

Variant of the above text on a second gate socket :

(2) *nin-ku-nun-na*.

(2) the lady of noble splendour.

38

(1) ^d*nin-e-gal* (2) *nin-a-ni* (3) *ur-^dnammu* (4) *nitah-kal-ga* (5) *lugal uri^{K1}-ma*
 (6) *lugal ki-en-gi ki-uri-ge* (7) *e-a-ni* (8) *mu-na-du*.

(1) For Nin-e-gal, (2) his lady, (3) Ur-Nammu, (4) the mighty man, (5) king of Ur, (6) king of Sumer and Akkad, (7, 8) has built her temple.

(1) On the goddess Nin-e-gal, see now J.R.A.S. 1926, p. 682.

39

(1) ^d*inanna* (2) *nin-ku-nun-na* (3) *nin-a-ni* (4) *ur-^dnammu* (5) *lugal uri^{K1}-ma-ge*
 (6) *e-a-ni* (7) *mu-na-du*.

(1) For Inanna (2) the lady of noble splendour, (3) his lady, (4) Ur-Nammu, (5) the king of Ur, (6-7) has built her temple.

Cf. S.A.K.I. p. 186 d.

40

(1) ^d*nannar* (2) *nin-an-na* (3) *nin-a-ni* (4) *ur-^dnammu* (5) *lugal uri^{K1}-ma-ge*
 (6) *e-a-ni* (7) *mu-na-du*.

(1) For Nannar, (2) lord of heaven, (3) his lord, (4) Ur-Nammu, (5) the king of Ur (6-7) has built his temple.

41 (a)

(1) *an lugal-dingir-ri-ne* (2) *lugal-a-ni* (3) *ur-^dnammu* (4) *lugal uri^{K1}-ma-ge*
 (5) *giš-šar-mah* (6) *mu-na-gub* (7) *bar ki-sikil-la* (8) *mu-na-du*.

(1) For Anu, king of the gods, (2) his king, (3) Ur-Nammu, (4) the king of Ur (6) has planted, (5) the great garden, (7, 8) (and) has built the shrine in a pure place.

41 (b)

A stamped brick has a variant in line 5. *mu-na-suh(uš)*.

The complete version of the brick-inscription is found in *S.A.K.I.* p. 185 f. There was a *giš-šar-mah* in the Tummal at Nippur, which was built by Annani (A-an-ni-pad-da), s. *P.B.S.* v. no. 6, Obv. 9.

42

(1) *ḫnannar* (2) *lugal-a-ni-šu* (3) *ur-ḫnammu* (4) *nitah-kal-ga* (5) *lugal uri^{KI}-ma* (6) *lugal ki-en-gi ki-uri-ge* (7) *id-nun* (8) *id ki-ag-ni* (9) *mu-na-ba-al*.

(1) For Nannar, (2) his king (3) Ur-Nammu, (4) the mighty man (5) king of Ur, (6) king of Sumer and Akkad, (9) has dug (7) the great canal (8) his beloved canal.

(2) U. 1634 omits *šu*.

(7) See below 44 b, Col. I. 5, and Entemena, Cone, Col. II. 1, etc. for a canal of the same name.

43

(1) *ḫnin-[gal]* (2, 3) (4) *u a-ab-ba* (5) *arad-da-a-ni* (6) *a-mu-na-ru*.

(1) To Ningal (?) (2, 3) (4) (5) his servant (6) has presented (this).

44 (a)

(1) *ur-ḫnammu* (?) (2) *lugal uri^{KI}-ma*.

(1) Ur-Nammu (2) king of Ur.

44 (b)

FRAGMENT I. COL. I. (1) *mu-[ba-al]* (2) *id* (3) [*ḫ*] (4) *mu-ba-al* (5) *id [nun]-na* (6) *id* *mah* (7) *ḫnannar* (8) *mu-ba-al* (9) *id ḫnannar-gu-gal* (10) *id ki-sur-ra* (11)-*ba* (12) *mu-ba-al* (13) *id gu-bi eridu^{KI}-ga* (14) *id gu-ur* (15) *ḫnin-gir-su* (16) *mu-ba-al*.

COL. II. *lugal* *nin* *nam*

FRAGMENT II. (1) *mu-da-gi* (2) *lu-a-nig-hul-la-*

FRAGMENT I. COL. I. (1) he dug. (2) The canal (3) For (4) he dug. (5) The noble canal, (6) the great canal (7) for Nannar (8) he dug. (9) The canal "Nannar the leader" (10) the canal of the border (11) (12) he dug. (13) The canal *gu-bi* of Eridu (14) the canal *gu-ur* (15) for Ningirsu (16) he dug.

COL. II.

FRAGMENT II. (1) he restored (2) Whoever (commits) a wicked deed

45

(1) *ḫen-lil* (2) *lugal kur-kur-ra* (3) *lugal-a-ni* (4) *ur-ḫnammu* (5) *nitah kal-ga* (6) *lugal uri^{KI}-ma* (7) *lugal ki-en-gi ki-uri-ge* (8) *id uri^{KI}-ma* (9) *id ŠUK ḫINANNA-ka-ni* (10) *mu-na-ba-al*.

For Enlil king of the lands his king, Ur-Nammu the mighty man, king of Ur, king of Sumer and Akkad, the canal of Ur, the canal that feeds him, has dug.

(9) Compare no. 46. 10, where the same phrase is applied to another canal; literally "his canal of food-offerings," (*ŠUK* ^a*INANNA* = *nindabu*), which is similar to *eglu kurummatu*, a portion of land assigned for the maintenance of a man in the royal service, cf. *R.A.* XXI. p. 3. The meaning is that the maintenance of the god's food-offerings depends upon the water supplied by this canal.

46

(1) ^a*en-lil* (2) *lugal kur-kur-ra* (3) *lugal-a-ni* (4) *ur-^anammu* (5) *lugal uri^{KI}-ma* (6) *lugal ki-en-gi ki-uri-ge* (7) *e-a-ni* (8) *mu-na-du* (9) *id en-erim-nun* (10) *id ŠUK* ^a*INANNA-ka-ni* (11) *mu-na-ba-al*.

For Enlil king of the lands his king, Ur-Nammu king of Ur, king of Sumer and Akkad, his temple has built, (and) the canal *en-erim-nun*, the canal that feeds him, has dug.

(9) *erim*; the sign is R.E.C. no. 173, and the name therefore means "lord (owner) of plenteous people," i.e. sustainer of a great population, cf. the prayer of Lugal-zaggisi (*S.A.K.I.* p. 154. 3. 24 ff.) for "soldiers as plentiful as the grass."

47

(1) ^a*nin-sun* (2) *dingir-ra-ni* (3) *ur-^anammu* (4) *nitah kal-ga* (5) *lugal uri^{KI}-ma* (6) *lugal ki-en-gi ki-uri-ge* (7) *e-mah* (8) *e-[ki-ag-ga]-ni* (9) *mu-na-du*.

For Nin-sun his goddess, Ur-Nammu the mighty man king of Ur king of Sumer and Akkad, E-makh her [beloved] temple has built.

The same building is commemorated on the gate-socket, no. 33 above.

(1) Nin-sun, wife of the god Lugal-banda, and mother of Gilgamesh; see DEIMEL, *Pantheon Babylonicum*, p. 219, and nos. 53 and 57 below.

48

(1) [^a]*nin-gal* (2) [*nin*]-*a-ni* (3) *nam-ti* (4) [*ur*]-^a*nammu* (5) [*nitah*]-*kal-ga* (6) [*luga*]*l uri^{KI}-ma* (7) [*lugal*] *ki-en-gi ki-uri* (8) *ad-da-na-šu* (9) *en-nir-gal-an-na* (10) *en* ^a*nannar* (11) [*dumu*] *ki-ag-ni* (12) *a-mu-na-ru*.

To Nin-gal, his lady, for the life of Ur-Nammu, the mighty man, king of Ur, king of Sumer and Akkad, his father, the *en-nirgal-anna*, the priest of Nannar, his beloved [son], has dedicated (this).

(9) *en-nir-gal-an-na*, a title of the high-priest of Nannar, cf. the year dates of Shulgi, x + 11 and x + 13. In the date Bûr-Sin, 4th year, this priest is called *en-mah-gal-an-na*, cf. no. 64 below.

(11) The restoration of [*dumu*] is almost certain, in view of line 8. Perhaps nothing is missing at the beginning of line 12.

49

(1) [^a] (2) *lugal-a-ni* (3) *ur-^anammu* (4) *nitah kal-ga* (5) *en [kal-ga (?)]* (6) *lugal [uri^{KI} (?)]* (7) *lugal ki-en-gi ki-uri-ge* (8) *nam-ti-la-ni-šu* (9) *a-mu-na-ru*.

To the god . . . his king, Ur-Nammu, the mighty man, [the mighty (?)]
priest, king [of Ur] king of Sumer and Akkad, for his life has dedicated (this).

(1) The name of the god is broken away, but the remaining traces suggest *AN*-[*NIN*]-*EZEN*+*LA*, to which god there have been found other references (see index of names). This deity is mentioned elsewhere, e.g. in *R.A.* IX. 73, l. 1, and in the tablets from Duraïhim. Compare also the brick of Adad-apal-idinam, no. 166 below, line 2, in which a god *ANIN-EZEN* is found; further, no. 106, line 16 (Libit-Ištar) = *CLAY*, *Miscellaneous Inscr.* no. 27. 16, and the formula for the 13th year of Gungunum, to which a fragmentary duplicate from Ur (1926) furnishes a variant *ANIN-EZEN*. It seems probable, then, that *ANIN-EZEN* and *ANIN-EZEN*+*LA* both denote the same deity, who is hardly the same as *ANIN-EZEN*+*GUD* = *Harru*, according to the "Chicago Syllabary," 125.

50

(1) *AN*-nannar (2) *dumu-sag* (3) *AN*-en-lil-la (4) *lugal-a-ni* (5) *ur-AN*-nammu
(6) *nitah kal-ga* (7) *lugal uri*^{K1}-ma (8) *lugal ki-en-gi ki-uri-ge* (9) *lu e-AN*-nannar
(10) *in-du-a* (11) *nig-ul-li-a-ge pa-mu-na-e* (12) *du-a-ab du(g)-dug* (13) *ki-sar-a*
nam-garaš ne-silim (14) *ma ma-gan šu-na mu-ni-gi*.

(1) For Nannar (2) eldest son (3) of Enlil (4) his king, (5) Ur-Nammu
(6) the mighty man (7) king of Ur (8) king of Sumer and Akkad, (9, 10) who
built the temple of Nannar, (11) gloriously restored its former state. (12) Saying
"open it!" (13) he saved the vegetables in the garden plot (14) (and) the ship(s)
of Magan he restored to its hand.

(11 ff.) Beneficent effects of the king's rebuilding of the temple. The language certainly suggests that this work was undertaken on account of a drought, which so lowered the canals that irrigation became impossible and ships could not be brought up to the city. It is instructive to compare the opening of the Cylinder A inscription of Gudea, where again the necessity of rebuilding the city-god's temple appears to be enforced by a failure of the river to rise.

(12) Compare the brick-inscription of Nur-Adad, king of Larsa, from Eridu (*Archaeologia*, LXX. p. 115 ff. and *C.T.* XXXVI. Pl. 3), *du-de al-ne-dug*, "he commanded (or, it was commanded) them to build"; here the direct imperative is used.

(14) *nam-garaš*, apparently abstract for concrete, like our own word "vegetation."

(15) Presumably to the "hand" of the god, or the temple, or even the city; a rather unnatural figure of speech.

51

(1) *AN*-šul-gi (2) *nitah kal-ga* (3) *lugal uri*^{K1}-ma (4) *lugal an-ub-da-limmu-ba*
(5) *me-AN*-en-lil (6) *DUMU-SAL-a-ni*.

To Šulgi the mighty man king of Ur king of the four regions Me-Enlil his daughter (has given this).

Same inscription as no. 24B.

The reading *šul* rather than *dun* for the first sign of this king's name, though adopted here, is by no means certainly correct. It has been proposed by DEIMEL, *Z.A.* XXII. p. 47, and by ZIMMERN, *Berichte der Königl. sächs. Gesellschaft der Wissenschaften*, 68. 5, p. 31, n. 3, but the other view is maintained by LANGDON, *O.E.C.T.* I. p. 29 f., and by WITZEL, *Keilinschriftliche Studien*, Heft. 5, p. 26 f.

52

(1) *AN*-nannar (2) *lugal-a-ni* (3) *šul-gi* (4) *nitah-kal-ga* (5) *lugal-uri*^{K1}-ma
(6) [*lugal ki*]-en-[*gi ki-uri*] (7, 8) (9) *nam-ti-la-ni-šu* (10) *a-mu-na-ru*
(11) *alan-ba* (12) *AN*-nannar-bad (13)

(1) For Nannar (2) his king (3) Shulgi, (4) the mighty man (5) king of Ur, (6) king of Sumer and Akkad, (7, 8) (9) for his own life (10) has presented. (11) This statue (12) "Nannar protector" (?) (13) [Such is its name].

53

(1) *u ša(g) si-mu* (?) (2) *šul-gi* (3) *nitah-kal-g[a]*
(4) *lugal uri^{KI}-ma* (5) *lugal an-ub-da-limmu-ba* (6) *nin-sun uri^{KI}-ma*
(7) *in-na-*

(1) (2) Shulgi, (3) the mighty man, (4) king of Ur, (5) king of the four regions (6) to Nin-sun in Ur (7)

54

(1) (2) *nam-ti* (3) *šul-gi* (4) *dingir-kalam-ma-na-ka-šu* (5) *lugal uri^{KI}-ma* (6) *lugal an-ub-da-limmu-ba-ka-šu* (7)

(1) (2) For the life (3) of Shulgi (4) the god of his land (5) the king of Ur (6) the king of the four regions (7)

55

(1) *nin-gal* (2) *nin-a-ni* (3) *šul-gi* (4) *nitah-kal-ga* (5) *lugal uri^{KI}-ma*
(6) *lugal an-ub-da-limmu-ba*.

(1) For Ningal, (2) his lady, (3) Shulgi, (4) the mighty man, (5) king of Ur, (6) king of the four regions.

56

(1) *šul-gi* (2) *nitah-kal-ga* (3) *lugal uri^{KI}* (4) *lugal an-ub-da-limmu* (5) *ur-nin-gal* (6) *dub-sar* (7) *arad-zu*.

(1) Shulgi (2) the mighty man, (3) king of Ur, (4) king of the four regions (5) Ur-Ningal, (6) the scribe (7) is thy servant.

57

(1) *šul-gi* (2) *nitah kal-ga* (3) *lugal uri^{KI}-ma* (4) *lugal ki-en-gi ki-uri-[ra]*
(5) *šu-kal(?)-[la]* (6) *SAL-ME-ki-ag-ga-ni* (7) *lu mu-sar-ra-ba* (8) *šu-ne-ib-ur-a*
(9) *mu-ni ne-ib-sar-a* (10) *nin-sun* (11) *dingir-mu* (12) *lugal-banda* (13) *lugal-mu*
(14) *nam-ha-ba-da-tar-ne*.

(To ?) Shulgi the mighty man, king of Ur, king of Sumer and Akkad, Shu-kal(?)-[la] his beloved wife (has given this). Whoever destroys this inscription, (or) writes his own name (there), may Nin-sun my goddess and Lugal-banda my king curse him !

(6) *SAL-ME*, to be read *lu-kur* according to a syllabary quoted by LANDSBERGER, *Z.D.M.G.* 69. 507, and *Z.A.* xxx. 68, where it is also argued that the Akkadian equivalent is *naṣitu*, signifying not merely "chief wife," but a woman belonging to a certain class of priestesses; see also *Z.A.* N.F. II. p. 157, n. 2, and *O.L.Z.* 1926, p. 763, n. 3, for the better reading *naditu*.

(10) For the goddess Nin-sun see no. 47 above. She is here invoked together with her husband Lugal-banda, the true reading of whose name has been re-established by WEIDNER, *Archiv. für Keilschriftforschung*, II. 14, n. 1.





(14) *ha* for *he* as optative prefix by vowel-harmony with succeeding *ba*, as frequently, e.g. Gudea, Statue B, Col. VII. 55. For this form of curse compare no. 100 below.

58

(1) ^dnin-sar (2) gir-lal e-kur-ra-ra (3) šul-gi (4) nitah kal-ga (5) lugal uri^{KI}-ma (6) lugal ki-en-gi ki-uri-ge (7) e-a-ni (8) mu-na-du.

For Nin-sar the dagger-bearer of E-kur, Shulgi the mighty man, king of Ur, king of Sumer and Akkad, has built his temple.

(1) As to this deity, see DEIMEL, *Pantheon Babylonicum*, p. 218 (which should, however, be modified to the extent that Nin-sar is not a goddess but a god, as is sufficiently shown by the Akkadian translation of his epithet, *naš paṭri*), and WEIDNER, *Archiv für Keilschriftforschung*, II. 75, n. 1. The fact that this deity is identified, or very closely associated, with Nergal (*R.A.* XVI. p. 150, l. 13) seems also decisive in the same sense, in spite of the form Gašan-sar (quoted *ibid.*, p. 151, n. 4).



(2) *gir-lal* lit. "dagger-bearer," (*naš paṭri*) is the usual style of this god. It seems best to translate literally, whatever be the further implications of the epithet, which has been interpreted (by MEISSNER, *O.L.Z.* 1922, 246, where the sex is still confused), as "slaughterer" and finally "cook." In any case Nin-sar was evidently an attendant-god to Enlil in the temple of E-kur; the second element of this latter name is surprisingly rendered in this inscription by  instead of the usual , an unprecedented writing which can be due only to a scribal oversight very remarkable in the case of so familiar a word. For the converse of this ( in place of ) see below, no. 100, l. 24.

59

(1) ^dšš-tab-ba (2) nin-a-ni (3) šul-gi (4) nitah-kal-ga (5) lugal uri^{KI}-ma (6) lugal ki-en-gi ki-uri-ge (7) e-a-ni (8) mu-na-du.

(1) For Dim(?) -tab-ba, (2) his lady, (3) Shulgi, (4) the mighty man, (5) king of Ur, (5) king of Sumer and Akkad, (7, 8) has built her temple.

The identification of the deity mentioned in this and the following inscriptions presents a difficulty. There are three possibilities:—

- (a) that it is the goddess ^dše-tab-ba, found in *C.T.* xxv. Pl. 19, l. 12, and partly preserved in *C.T.* xxiv. Pl. 37, K. 4349 L, Col. 1, 8. Against this is the consideration that the sign *še* would hardly be written *šš* at this period.
- (b) that the name is a slight variant of ^dšš^u-min-tab, mentioned in a broken passage of the god-list (*C.T.* xxiv. Pl. 23, Col. II, ll. 10 ff., and Pl. 9, ll. 18 ff.; in the latter place the left-hand column perhaps read [^dšš^u-tab-]-ba). This goddess is called the wife of ^dKAL-KAL, who is the "head-porter of E-kur." From the same passages she appears to be a grain goddess, being identified with ^dma (read aš ?)-na-an.
- (c) the last circumstance suggests that the first sign may be *BULUG* ( ) which signifies a kind of grain, commonly mentioned in the "pre-Sargonic," and the Third Dynasty, account-tablets. Again, however, the form of the sign would be unusual for inscriptions on stone, though very similar forms are found upon the clay tablets. If this explanation is correct, the name is perhaps ^ddim-tab-ba.

60

(1) ^dnannar-ša(g)-ga (2) dub-sar (3) dumu ^dnannar-ku(g)-zu (4) guda-abzu ^dnannar (5) arad ^dšš-tab-ba.

(1) Nannar-shagga, (2) the scribe, (3) son of Nannar-kuzu, (4) priest of the *apsu* of Nannar, (5) servant of Dim (?) -tab-ba.

On *guda-abzu*, cf. THUREAU-DANGIN, *Tablettes d'Uruk*, LXIV. Col. I, 17. *Pašiš apsi* is a title of uncertain meaning; note *pašišu e-rib bit ili*, C.T. XXXI. Pl. 44. 17; LANDSBERGER, *Kult. Kal.* 112. 1.

61

^a. $\zeta\zeta$ -tab-ba.

62

(1) ^a. $\zeta\zeta$ -tab-ba (2) *me-kilib šu-du* (3) *šu-sikil-la ki-ag*.

(1) Dim (?) -tabba, (2) making perfect all ordinances (?) (3) loving pure hands.

me-kilib šu-du = *mušaklilat kullat parše*, on which see *Archiv für Keilschriftforschung*, II. p. 67.

63

(1) ^a. *šul-gi* (2) *nitah-kal-ga* (3) *lugal uri^{KI}-ma* (4) [*lugal an-ub-da-limmu-ba-ge*] (5) *lu^a-sin sukkal* (6) *dumu arad-d[a-ni]* (7) [*arad-zu*].

(1) Shulgi, (2) the mighty man (3) king of Ur, (4) king of the four regions, (5) Lu-Sin, the messenger (6) son of Araddani (7) is thy servant.

The tablet is dated (1) *mu lugal-bi* (?) . . . (2) *ha-ba-lul-e PA-TE-SI adab^{KI}* (3) *mu-uš-sa* . . .

(1) Year when the king . . . (2) Habalule governor of Adab, (3) the following year . . .

(2) For the name Habalule, see C.T. IX. 29, Col. II, 28; THUREAU-DANGIN, *R.T.C.* no. 264, Rev. I. 4; PINCHES, *Amherst Tablets*, no. 46.

64

(1) *en-mah-gal-an-na* (2) *en^a-nannar*.

(1) En-mah-gal-anna (2) priest of Nannar.

The investiture of the "high exalted priest of heaven" is used to name the fourth year of Bur-Sin.

65, 66

Fragments only.

67

(1) ^a. *nin-gal* (2) *nin-a-ni-ir* (3) ^a. *bur^a-sin* (4) *nitah-kal-ga* (5) *lugal uri^{KI}-ma* (6) *lugal an-ub-da-limmu-ba-ge* (7) *gi(g)-par-ku(g) e-ki-ag-ga-ni* (8) *mu-na-du* (9) *nam-ti-la-ni-šu* (10) *a-mu-na-ru*.

(1) For Ningal (2) his lady (3) Bur Sin, (4) the mighty man, (5) king of Ur, (6) king of the four regions, (8) has built (7) the brilliant *gi(g)-par*, her beloved temple, (9) (and) for his own life (10) has devoted it.

See the longer version in S.A.K.I. p. 200, Steintafel B. Another gate-socket (U. 6357) has a variant: *gi(g)-par-ku(g)-ga-ni*.

(3) *Bur-Sin*. The caution frequently expressed by writing this king's name as *AMAR-Sin* is exaggerated. That *Bur* is correct seems to be placed beyond doubt by the manner of writing the name of the seventh king of the Dynasty of Isin, *Bur-Sin II*, in which $\Xi\Psi$ is always used, e.g. HILPRECHT, *Old Babylonian Inscr.* Pl. II. POEBEL, *P.B.S.* v. no. 5, Rev. 15, LANGDON, *O.E.C.T.* II. Pl. IV. Col. VIII. 34, 37, and it is most unlikely that the name of the older king was different.

(7) *giparu*, a sanctuary of some kind, much discussed, but still imperfectly defined. The literary material relevant to the question may be seen in THUREAU-DANGIN's note, *Nouvelles Fouilles de Tello*, p. 174, and the discussion of the word by DHORME, *R.A.* XI. 108, is most instructive. Of more recent evidence, the most important is afforded by (1) the long inscription of Nabonidus published by CLAY, *Miscellaneous Inscriptions*, no. 45, and (2) the excavations at Ur, especially in the season 1924-25. (1) has been more recently discussed by S. SMITH, *Babylonian Historical Texts*, p. 54 ff, and by KOSCHAKER, *Rechtsvergleichende Studien*, pp. 231 ff. It very strongly confirms the view that the essential feature of the *giparu* was the presence of trees and plants, *débris* of which Nabonidus says he found among the ruins, and, on the other hand, there is specific mention of the "old tablets and copies" which were brought out of *e-gipar*. Furthermore, the king repaired the *dalbu* ("water-wheel," see *R.A.* XXI. p. 81) and built the house of the priestess for his daughter "beside E-gipar," meaning by the latter, as it would seem, the building which he alternatively calls "the wall over the lying-place of the old priestesses." The remains of the building actually raised by Nabonidus were found during the excavations of 1924-25, and a preliminary description of them is given by WOOLLEY, *Antiquaries Journal*, Vol. v. 377 ff. From this it appears that the buildings were in two parts, a small sanctuary, and a dwelling-house to the S.E. of it, the whole being bounded on the E. by the side-wall of E-nun-makh. One other piece of evidence deserves to be mentioned, namely, the gate-socket of Nabonidus (no. 187 below). This was found, evidently *in situ*, at the "Nabonidus Gate" in the temenos-wall, directly under the S.W. face of the *ziggurat*. Unless, therefore, the king, in this inscription is merely enumerating certain of his works at Ur, it must be assumed that the *giparu*, in some sense, extended as far as the surroundings of the *ziggurat*, nor is this impossible when it is remembered that at Erech the *ziggurat* itself was called *e-gi-par-imin*, and that *Bur-Sin* speaks of building a *giparu* and installing a priest at the *kar-zi-da*, which, in view of the fact that a stream flowed past the "Nabonidus Gate," may well have been a quay situated not far from the same spot.

From a combination of all that is hitherto known, the following account seems the most probable: the *giparu* was a certain area of the temple precincts, situated near the *ziggurat* (and possibly including it), which was planted with trees so as to form an overshadowed grove. Within this was built the *e-gipar* (the structure discovered in 1924-25), which contained not only a small sanctuary, but the residence of the chief priestess, in which a number of relics of antiquity seem to have been stored (compare Col. I. 34 of the Yale cylinder with the curious discoveries mentioned in *Antiquaries Journal*, Vol. v. pp. 383 f.). In the *giparu* resided the priest (*en*) as well as the priestess (*entu*), since it was on behalf of the former that Libit-Ishtar (no. 106) built it.

68

. . . . (1) *lugal kal-ga* (2) *lugal uri^{KI}-ma* (3) *lugal-ka-gi-na* (4) *dumu ur-^aUD* (5) *arad-da-ni* (6) *a-mu-na-ru*.

. . . . For the life of (1) the mighty king, (2) king of Ur (3) *Lugal-kagina*, (4) son of *Ur-UD* (5) his servant (6) has presented (this).

69

en-men-an-na.

High priest of the "Crown of heaven" (*i.e.* the Moon god).

70

. . . . -*mah^a nin-gal*.

The great of Ningal.

The characters are written reversed.

71

(1) ^anannar (2) lugal ki-ag-ga-ni-ir (3) dub-lal-mah (4) ud-ul-li-a-ta
 (5) ki-šu-tag (6) ŠUK-UD šub-ba (7) ni-me-a na an na (8) e-bi nu-du-am
 (9) ^abur-^asin (10) ki-ag ^anannar (11) nibru^{KI}-a (12) ^aen-lil-li (13) mu-pa(d)-da
 (14) sag-uš (15) e ^aen-lil-ka (16) nitah kal-ga (17) lugal uri^{KI}-ma (18) lugal
 an-ub-da-limmu-ba-ge (19) dub-lal-mah (20) e-u-di-kalam-ma (21) ki di-kud-da-ni
 (22) sa-bar-a-ni (23) lu-erim (24) ^abur-^asin-ka (25) nu-e (26) e-bi mu-na-du
 (27) pa-mu-na-an-e (28) guškin ku-babbar na-za-gin-na (29) mi-mu-na-ni-du(g)
 (30) ^abur-^asin-ge (31) u(d) im-da-ab-su(d)-du (32) lu e-a ba-sun (33) u-un-du
 (34) mu-šar-ra-bi (35) u giš-šu-kar-bi (36) ki-gub-ba-bi (37) nu-ub-da-ab-kur-ri-a
 (38) igi ^anannar-ka (39) he-en-ša(g) (40) lu mu-šar-ra-ba (41) šu-ne-ib-ur-ri-a
 (42) u giš-šu-kar-bi (43) ki-gub-bi-šu (44) nu-ub-ši-ib-gi-gi (45) muš ^anannar
 (46) he-en-gar (47) numun-na-ni (48) ^anannar (49) he-ib-til-li.

(1) For Nannar (2) his beloved king (3) Dublal-makh (4) from ancient days (5) (6) (7) (8) the house was not built : (9) Bur-Sin, (10) the beloved of Nannar (11) whose name in Nippur (12, 13) has been pronounced by Enlil, (14) who exalts the head (15) of Enlil's temple (16) the mighty man (17) king of Ur, (18) king of the four regions, (19) Dublal-makh, (20) the house, the wonder of the land, (21) the place of his judgments, (22) his net, (23) which the enemy (24) of Bur-Sin (25) does not escape, (26) this house he built for him, (27) he finished it splendidly, (28) with gold, silver, lapis lazuli (29) he adorned it. (30) The days of Bur-Sin (31) shall be prolonged with it. (32) Whoever, when the house is ruined, (33) builds it, (37) and does not change (36) the place (34) of this inscription (35) and of this (?) (38) may he find grace (39) in the eyes of Nannar. (40, 41) But whoever defaces this inscription, (44) and does not return (42) this (43) to its place (45) may Nannar (46) set a serpent upon him, (48) may Nannar (49) destroy (47) his posterity.

(3) On the *dub-lal-mah* see below, note on no. 100, line 12.

(4-7) Difficult lines ; in 5, *ki-šu-tag* might be either (1) "a place destroyed" (*tag* = *lapatu*, *nadu*, etc.), or (2) "an enclosure" (*tag* possibly = "to surround," cf. DELITZSCH, *Sumer. Gloss.* 154, *tag* IV ; the meaning of *equ*, also given as an equivalent in BRUNNOW, 3791, is very doubtful). Bur-Sin is evidently describing in conventional fashion the ruin into which the *dub-lal* had fallen, and so the first rendering is probably correct. Line 6 is even more doubtful ; all that seems likely is that *šub-ba* is to be taken with *ni-me-a* in the next line—"was in ruins." ŠUK-UD (if indeed these go together) is enigmatical, and none of the obvious equivalents seems to make sense. In line 7 *ni-me-a* having been disposed of, there remains *na-an-na* which might be for *inanna*, "now" (cf. DOSSIN, *R.A.* XXII. p. 116, n. 27) ; it is true that this word is used in Akkadian texts only, but it does not appear to be Semitic. If this suggestion be possible the sense of the passage is "*dub-lal-mah* which from ancient days . . . had been in ruins, now that house, which had not been built, Bur-Sin, etc. . . repaired."

(29) *SAL* . . . *dug* = *kunnû* is to be read *mi* . . . *dug* (*R.A.* XI. 144, ll. 14 and 46, also *Z.A.* N.F. II, 107).

(35) *giš-šu-kar*. The last sign is that called *ganatenu*, having the values *kar*, *kir*, *garag* and *mal*. It is found also in no. 139, line 12, and is there of equally uncertain signification. *giš-šu-kar* is evidently some wooden object in close connexion with the stone gate-socket upon which this inscription is engraved, which suggests that it is some part of the door, or the door-post. Compare *šu* + *ganatenu* with *lid* + *ganatenu* in the ideogram for *halhallatu*, a musical instrument.

(45 f) It may be suspected that the idea of Nannar "setting a serpent upon" the offender is half figurative, and refers to a disease rather than to actual persecution by a snake ; cf. the river omen in *šumma alu*, Tablet LXI. A, 9 f., "there will be MUŠ-GAR in the land." Is it permissible to connect this curse with the disease called *Sin-lurmu* (perhaps blindness, according to THOMPSON, *Proceed. of the Royal Soc. of Medicine*, Vol. XIX. pp. 40, 41) ?

72

(1) *gimil-sin* (2) *ki-ag en-lil-la* (3) *lugal en-lil-li* (4) *ki-ag ša(g)-ga-na*
 (5) *in-pa(d)* (6) *lugal kal-ga* (7) *lugal uri^{KI}-ma* (8) *lugal an-ub-da-limmu-ba-ge*
 (9) *e-ki-ag-ga-ni* (10) *mu-du*.

(1) Gimil-Sin (2) beloved of Enlil (3) the king whom Enlil (5) has elected
 (4) as the beloved of his heart, (6) the mighty king, (7) king of Ur, (8) king of the
 four regions, (10) has built (9) his beloved house.

73

(1) [*nannar (?)*] (2) *lugal-a-[ni-ir]* (3) *gimil-si[n]* (4) *lugal kal-[ga]*
 (5) *lugal [uri^{KI}-ma]* (6) *lugal an-ub-da-limmu-ba-ge*.

(1) To Nannar (?) (2) his king (3) Gimil-Sin (4) the mighty king, (5) king
 of Ur, (6) king of the four regions.

74

(1-3) (4) [*lugal*] *kal-ga* (5) *lugal uri^{KI}-ma* (6) *lugal an-ub-da-limmu-*
ba-ge (7) *ma-[na]* (8) *e-kišib(?) -ba*

(1-3) (4) the mighty king, (5) king of Ur (6) king of the four regions
 (7) minas (8) at the house of the seals he

Cf. the verification of a 2-mina weight in the *e-kišib-ba* of Nannar, *S.A.K.I.* p. 194, Gewicht B.

75

(1) *gimil-sin* (2) *lugal kal-ga* (3) *lugal uri^{KI}-ma* (4) *lugal an-ub-da-limmu-ba*
 (5) *igi-an-na-ge-zu sukkal* (6) *dumu arad-da-ni* (7) *di-kud* (8) *arad-zu*.

(1) Gimil-Sin (2) the mighty king, (3) king of Ur, (4) king of the four
 regions, (5) Igiannagezu the messenger, (6) son of Araddani, (7) the judge (8) is
 thy servant.

(5) See references to this person in KEISER, *Patesis of the Ur Dynasty*, p. 23.

76

(1) *lu-nannar* (2) *šabra* (3) *dumu igi-an-na-ge-zu* (4) *gimil-UD* (5) *qa-šu-du*
 (6) *arad-zu*.

(1) Lu-Nannar (2) the diviner (3) son of Igiannagezu (4) Gimil-UD (5) the
 cup bearer (6) is thy servant.

77

(1) *bur-sin* (2) *lugal kal-ga* (3) *lugal uri^{KI}-ma* (4) *lugal an-ub-da-limmu-ba*
 (5) *ur-ku-nun-na sukkal* (6) *dumu arad-da-ni* (7) *di-kud* (8) *arad-zu*.

(1) Bur-Sin (2) the mighty king (3) king of Ur (4) king of the four regions
 (5) Ur-ku-nunna the messenger (6) son of Araddani (7) the judge (8) is thy
 servant.

Another seal impression has the same text, except for the variant : *gimil-sin*.

Cf. the seal of the reign of Ibi-Sin published by SCHEIL, *R.A.* xxiii. p. 35.

78

(1) *ur-^aa-kam* (?) (2) *dumu da-da-a* (3) *nu-banda adab^{KI}*

(1) Ur-Akam (?) (2) son of Dada (3) governor of Adab.

Cf. a governor of Lagash *^asara-kam* (e.g. R.A. IX. p. 60, no. 134, Rev. 1). In this case *^aA* may be the god of Kullab in C.T. XXIV. Pl. 35, l. 29.

79

(1) *ur-^a* (2) *PA-TE-SI* (3) *adab^{KI}* (4) *a-a-kal-la* (5) *egir arad-zu*.

(1) Ur (2) governor (3) of Adab (4) Aakalla (5) the younger is thy servant.

(5) *egir* = *arkû*, cf. Sargon II of Assyria, *Šarrukin arku*.

80

(1) *^anannar* (2) *dumu-sag* (3) *^aen-lil-la* (4) *lugal-ki-ag-ga-ni-ir* (5) *^agimil-^asin* (6) *ki-ag ^anannar* (7) *lugal ^aen-lil-li* (8) *ša(g)-ga-na* (9) *in-pa(d)* (10) *sib kalam-ma* (11) *u an-ub-da-limmu-ba-šu* (12) *lugal kal-ga* (13) *lugal uri^{KI}-ma* (14) *lugal an-ub-da-limmu-ba-ge* (15) *e-mu-ri-a-na-ba-ag* (16) *e-ki-ag-ga-ni* (17) *mu-na-du*.

For Nannar, eldest son of Enlil, his beloved king, Gimil-Sin beloved of Nannar, the king whom Enlil in his heart has chosen for shepherd of the land and of the four regions the mighty king, king of Ur, king of the four regions, *e-mu-ri-a-na-ba-ag* his beloved temple has built.

This text is a duplicate of that which is translated in S.A.K.I. pp. 202 f. (d), but it supplies the correct reading of l. 15, showing that the last sign is *ag*. This curious name for a temple or shrine (which is found again in NIES, *Ur Dynasty Tablets*, no. 100, l. 3, where the last sign is doubtless *ag*), is apparently to be interpreted *e-mu ri-a na-ba-ag*, literally, "my house, one destroyed (*ri* = *ramû*) may it not be made," i.e. "let not my house be destroyed," which sounds like a quotation from the religious literature, and, as such, may be paralleled by a large class of Sumerian personal names (upon which see CHIERA, *P.B.S.* XI. pp. 191 ff.).

81

(1) *^agimil-^asin* (2) *ki-ag ^aen-lil-la* (3) *lugal ^aen-lil-li* (4) *ki-ag ša(g)-ga-na* (5) *in-pa(d)* (6) *lugal kal-ga* (7) *lugal uri^{KI}-ma* (8) *lugal an-ub-da-limmu-ba* (9) *dingir-ra-ni-ir* (10) *-kal-la* (11) *šagub* (12) *arad-da-ni* (13) *e-a-ni* (14) *mu-na-du*.

(1) For Gimil-Sin, (2) the beloved of Enlil, (3) the king whom Enlil (5) has elected (4) as the beloved of his heart, (6) the mighty king, (7) king of Ur, (8) king of the four regions, (9) his god, (10) *kalla* (11) the governor (12) his servant, (13, 14) has built his house.

Cf. the inscription of Lugal-magurri, *iššakku* of Ur, in S.A.K.I. p. 200 (Gimil-Sin C.). Further examples of this latter inscription have been found in the excavations, see the Table of Inscriptions.

82

- (1) *lugal* [*uri*^{KI}-*ma*] (2) *lugal ki-en-gi ki-uri-ge* (3) *e-gal ki-ag-ga-ni*
 (4) *mu-na-[du]*.

. . . . king of Ur, king of Sumer and Akkad, his beloved palace has built.

83

- (1) ^a*nannar* (2) *dumu-sag* (3) [^a*en*]-*lil-la* (4) (5) *uri*^{KI}-*ma-ge*
 (6) *e-kiš-šir-gal-šu* (7) *a-mu-na-ru*.

For Nannar eldest son of Enlil, (king ?) of Ur in E-kish-shir-gal presented it.

84

- (1) *n[itah kal-ga]* (2) *lug[al uri*^{KI}-*ma]* (3) *lugal an[-ub-da]-limmu[-ba]*
 (4) *nam-ti-[la]-ni[-šu]* (5) XXX *ma[-na]* (6) *mu-na-gi-in*.

. . . . the mighty man, king of Ur, king of the four regions, for his life certified (this weight) as thirty minas.

85

- (1) ^a*mes*-[*lam*]-*ta-e-a* (2) *dingir-ra-a-ni-ir* (3) [*ŠU*?]-*ku-bu-um* (4)
ku(?)-ti(?)-a-ge (5) [*na*]*m-ti* (6) [^a]*i-bi-^asin*

To Meslamtaea his god, [Gimil?]-*ku-bu-um* (for) the life of Ibi-Sin,

(1) Meslamtaea, a name of the god Nergal as one of the gods of the constellation of the Twins, the other being Lugal-girra. His temple, E-meslam, in Kutha was built by Shulgi (*S.A.K.I.* p. 190, f and g), and an inscribed tablet was dedicated to the god for the same king (*S.A.K.I.* p. 192, q).

(3) The first sign has almost disappeared, and *ŠU* is restored conjecturally. If correct, the name is one not uncommonly found in the Cappadocian tablets, and ought perhaps to be read *ŠU-ku-bu-um*, i.e. *Gimil-kubum*, since the god Kubu is an element in other personal names on these tablets. Moreover, as this name does not seem to be found in Babylonian documents, and as some of the Cappadocian tablets are known to be contemporary with Ibi-Sin (*cf.* THUREAU-DANGIN, *R.A.* VIII. 144 f.), it is possible that this mace-head was actually dedicated by one of the members of the distant Semitic settlement in Cappadocia, or by one of those with whom they traded.

86

- (1) ^a*i-bi-^asi[n]* (2) *dingir-kalam-[ma-na]* (3) *lugal [kal-ga]* (4) *lugal [uri*^{KI}-*ma]*
 (5) *lugal*

- (1) Ibi-Sin (2) the god of his land (3) the mighty king (4) king of Ur
 (5) king of

See Supplement, no. 291.

87

- (1) ^a*nannar* (2) *lugal* (3) *uri*^{KI} (4) ^a*en-lil-la-i-ša(g)* (5) *PA-TE-SI*
 (6) *nibru*^{KI} (7)

- (1) For Nannar (2) the king (3) of Ur, (4) Enlilla-ishag (5) the governor
 (6) of Nippur

88

(1) *ḫi-bi-ḫi-sin* (2) *dingir-kalam-ma-na* (3) *lugal kal-ga* (4) *lugal uri^{KI}-ma*
 (5) *lugal an-ub-da-limmu-ba-ge* (6) *ur-nigin-gar* (7) *ga-dub-ba* (8) *dumu ar-ši-ih*
 (9) *arad-da-ni-ir* (10) *in-na-ba*.

(1) Ibi-Sin (2) the god of his land (3) the mighty king (4) the king of Ur
 (5) king of the four regions (6) to Urnigin-gar (7) the archive keeper (8) son of
 Arshikh (9) his servant (10) has presented (this seal).

(8) Arshikh was an *iššakku* of Babylon, frequently mentioned in documents of the reigns of Shulgi and Bur-Sin.

(10) For other seals with this formula, see SCHEIL in *R.A.* XXII. 147 ff., and other examples below.

89

(1) *ḫi-bi-ḫi-sin* (2) *dingir kalam-ma* (3) *lugal kal-ga* (4) *lugal uri^{KI}-ma*
 (5) *lugal an-ub-da-limmu-ba* (6) *da-da* (7) *PA-TE-SI* (8) *nibru^{KI}* (9) *dumu*
ur-ša(g)-ga (10) *PA-TE-SI* (11) *nibru^{KI}-ka* (12) *arad-zu*.

(1) Ibi-Sin (2) the god of the land (3) the mighty king (4) king of Ur
 (5) king of the four regions, (6) Dada (7) governor (8) of Nippur (9) son of
 Urshagga (10) governor (11) of Nippur (12) is thy servant.

(6) On Dada the *iššakku* of Nippur, cf. *S.A.K.I.* p. 160, no. 12, and other places quoted by KEISER, *Patesis of the Ur Dynasty*, p. 23, cf. also p. 10.

90

(1) *ḫi-bi-ḫi-sin* (2) *lugal kal-ga* (3) *lugal uri^{KI}-ma* (4) *lugal an-ub-da-limmu-ba*
 (5) *li-bur-an-ni-ḫi-sin* (6) *sukkal nam-dumu* (7) *arad-zu*.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions
 (5) Liburanni-Sin (6) attendant of the children (7) is thy servant.

(6) Apparently the Παιδαγωγός, cf. below no. 92, l. 6.

91

(1) *ḫi-bi-ḫi-sin* (2) *lugal kal-ga* (3) *lugal uri^{KI}-ma* (4) *lugal an-ub-da-limmu-ba*
 (5) *ku(g)-ḫi-nannar* (6) *dub-sar* (7) *arad-zu*.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions
 (5) Ku(g)-Nannar, (6) the scribe (7) is thy servant.

92

(1) *ḫi-bi-ḫi-sin* (2) *lugal kal-ga* (3) *lugal uri^{KI}-ma* (4) *lugal an-ub-da-limmu-ba*
 (5) *en-temen-ni-e sukkal* (6) *arad nam-dumu-ka-ni*.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions,
 (5) En-temennie, the attendant (6) servant of his children.

On the same tablet is also found the impression of the seal of Dada *iššakku* of Nippur, no. 89.

93

(1) [^d*i-bi-^dsin*] (2) [*lugal kal-ga*] (3) [*lugal uri^{KI}-ma*] (4) [*lugal an-ub-[da]-limmu-ba*] (5-7) (8) *dumu a-hu-a* (9) *PA-TE-SI* (10) *pu-uš^{KI}-ka* (11) *arad-zu*.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions (5-7) (8) son of Akhua (9) governor (10) of Pu-ush (11) is thy servant.

(8) Akhua (generally written *A-hu-ma*, *A-hu-a*) was governor of Pu-uš^{KI} from the end of Shulgi's reign to the middle of that of Gimil-Sin, see KEISER, *op. cit.* p. 23. The form *Pu-uš-sa* in GENOUILAC, *Tablettes de Drehem*, 5486, favours a possible identification with the Subaraean district *Pu-uš-ši* mentioned by Tukulti-Enurta I.

94

(1) *lugal-nam-tar-ri* (2) *dub-sar* (3) *dumu nig-u-rum*.

(1) Lugal-namtarri, (2) the scribe (3) son of Nigurum.

(3) Is Nigurum a proper name or does it mean "son of property," i.e. a slave, the son of a slave?

95

(1) [^d*i-bi-^dsin*] (2) [*lugal kal*]-*ga* (3) [*lugal uri^{KI}-ma*] (4) [*lugal an*]-*ub-da-limmu-ba* (5) ^d*nannar-lu-du(g)* (6) *dub-sar* (7) *dumu lu-dingir-ra* (8) *arad-zu*.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions (5) Nannar-lu-du(g), (6) the scribe (7) son of Lu-dingirra (8) is thy servant.

96

(1) ^d*i-bi-^dsin* (2) *dingir kalam-ma-na* (3) *lugal-kal-ga* (4) *lugal uri^{KI}-ma* (5) *lugal an-ub-da-limmu-ba-ge* (6) *lu-^dgimil-^dsin-ka sukkal* (7) *dumu šarru-ku(?) -du(?) -ri sukkal* (8) *arad-da-ni-ir* (9) *in-na-ba*.

(1) Ibi-Sin (2) the god of his land (3) the mighty king (4) king of Ur (5) king of the four regions (6) to Lu-Gimil-Sin-ka the attendant (7) son of Šarru-ku(?) -du(?) -ri the attendant (8) his servant (9) has presented (this seal).

(9) For this formula see note on 88.10, and the next inscription.

97

(1) ^d*i-bi-^dsin* (2) *lugal kal-ga* (3) *lugal uri^{KI}-ma* (4) *lugal an-ub-da-limmu-ba-ge* (5) ^d. . . . (6) *sukkal-mah* (7) *pa-eš-e-ne* (8) *arad-da-ni-ir* (9) *in-na-ba*.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions (5) to (6) the chief attendant (7) the major domo (?) (8) his servant (9) has presented (this seal).

98

(1) *nig-u-rum* (2) ^d*nin-gal*.

(1) Property (2) of Ningal.

99

- (1) *nig-u-rum* (2) *nannar*.
 (1) Property (2) of Nannar.

100

(1) *nannar* (2) *sag-il-mah* (3) *a-nun-na-ge-ne* (4) *lugal-a-ni-ir*
 (5) *gimil-i-li-šu* (6) *nitah-kal-ga* (7) *lugal uri^{KI}-ma-ge* (8) *ud nannar* (9) *an-ša-an^{KI}-ta* (10) *uri^{KI}-šu* (11) *mu-un-tum-ma-a* (12) *dub-lal-mah* (13) *ki-di-kud-da-ni* (14) *mu-na-du* (15) ^{gis}*ik* ZAG-SAL-MA-DAR-A (16) *mu-na-an-gub*
 (17) *nam-ti-la-ni-šu* (18) *a-mu-na-ru* (19) *lu a-nig-hul-dim-ma* (20) *ib-ši-ag-ga-a*
 (21) *e-nig-ga-ra* (22) *i-ni-ib-tu-tu-a* (23) *aš-bal-a-ba-ge-eš* (24) *lu kur* (25) *šu-ba-an-zi-zi-a* (26) *lu-ba* (27) *nannar* (28) *lugal-mu* (29) *nin-gal* (30) *nin-mu*
 (31) *nam-ha-ba-an-da-tar-ru-ne*.

(1) For Nannar (2) exalted lord (3) of the Anunnaki, (4) his king, (5) Gimil-ilishu (6) the mighty man (7) king of Ur (8) when Nannar (9) from Anshan (10) to Ur (11) he had brought (back) (12) *dub-lal-mah* (13) his place of judgment (14) built. (15) A door of . . . (16) he set up for him (17) and for his life (18) he dedicated it. (19, 20) Whoever does an act of mischief (21, 22) (or) breaks into the store-house (23) (or), by reason of this curse, (24, 25) procures another to undertake (it), (26) that man (27) may Nannar (28) my king, (29) and Nin-gal (30) my lady (31) curse !

(2, 3) *sag-il* = *kabtum*, C.T. XII. 36, Col. II. 24. For the prominence of Nannar among the Anunnaki, compare a hymn to Nannar where it is said *katu amatka ina irsitim izakarma a^{nun}naki qaqgaru unašaqu*, "thy word is spoken upon earth, and the Anunnaki kiss the ground" (IV. R² 9, Col. I. 60).

(5) *Gimil-ilishu*, second king of the dynasty of Isin, son of Ishbi-Irra, its founder. This monarch reigned for 10 years (a variant, O.E.C.T. Vol. II, Pl. IV, Col. 8. 26, gives 20), but little is known about the events of his reign. From this inscription it appears that one of his acts was to recover from Anshan a statue of the god Nannar which had evidently been plundered from Ur at the fall of the city, when Ibi-Sin himself was also taken away captive to Anshan, as is related by the omen in VIROLLEAUD *L'astrologie chaldéenne*, II^{me}. supplément, no. 67, Col. IV (?), 10 ff.

(12) *dub-lal-mah*, formerly built by Bur-Sin (no. 71 above), and afterwards by Kurigalzu (I.R. 4. no. XIV. 3, and no. 157 ff. below). The name appears to mean "great collection of tablets" (cf. *im-gu-lal* = *girginakku*, "library"), and, in view of the fact that it is called, both here and in the inscription of Bur-Sin, a "place of judgment," this name is intelligible enough, since archives would naturally be housed in the law-court. There is published by STRASSMAIER, *Verträge aus Warka*, no. 1 (B.M. 33191) the record of a suit in which the witnesses were sent to take an oath in *dub-lal-mah*, (Rev. 2) or *IM-dub-lal-mah* (Rev. 7 according to the reading of the tablet itself, though the envelope seems to have *ša(g)* in the first place; the editor's statement "das innere Tablet fehlt" is not correct). Similar buildings seem to have existed in other cities, since Gudea speaks (Cyl. A. 24. 18, 26) of a *dub-lal* in the temple E-ninnu at Lagash, as to the nature of which there is no evidence (the attempted explanation of WITZEL, *Keilinschriftliche Studien*, Band I. 495, is unconvincing), there was a *dub-lal-mah* at Adab for which an offering is appointed in a list published by LANGDON, R.A. XIX. 192, no. 4, Rev. 6, and also at Larsa, mentioned in NIES, *Historical and Economic Texts*, no. 75, l. 34. The proposal of LANDSBERGER (*Kultische Kalender*, p. 78, n. 1), followed by WALTHER (*Gerichtswesen*, p. 102, n. 1), to read *ŠID* (= *alal*)-*la(l)*-*mah* receives no support from the writing of the sign in any of these cases (cf. also LANGDON, *Babylonian Liturgies*, no. 27, l. 7), and must be rejected.

(15) The description of the door, which doubtless turned upon this gate-socket, is obscure. ^{gis}*ZAG-SAL* is known as the name of a musical instrument (cf. THUREAU-DANGIN, 8^{me}. *campagne de Sargon*, p. 27, n. 4 and SCHEIL in R.A. XXIII. 39 f.), and *DAR-A* may refer to the colour *burrumu*, "variegated."

(23) More usually the construction would be *mu* (or *bar*) *ge-eš* = *aššum*. This manner of avoiding the curse by setting on another to the impious deed is commonly anticipated in the same way on the boundary-stones, *cf.*, for example, KING, *Boundary Stones*, p. 78, 17 f., *aššu arrati limneti ša ina libbi šaṭru*, and no. 165 below, Col. II. ll. 11, 12.

(24) *Kur* (𒌦) written for 𒌦, the exact converse of no. 58 above, l. 2.

(31) *Cf.* above, no. 57, l. 14.

101

(1) ^d[*nannar*] (2) *lugal-a-[ni-ir]* (3) *nam-[ti]* (4) ^d*iš-me-^d[da-gan]* (5) *lugal [kal-ga]* (6) *lugal [uri^{KI}-šu]* (7) *mu-da-da* (8) *dumu šar-ru-um* (9) *arad-da-a-[ni]* (10) *a-mu-na-[ru]*.

To [Nannar, his] king, for the li[fe] of Ishme-[Dagan], the [mighty] king, king of [Ur], Mudada son of Sharrum his servant, has dedicated this.

102

(1) ^d*nannar* (2) *dumu-sag* (3) ^d*en-lil-la* (4) *lugal-a-ni-ir* (5) ^d*iš-me-^dda-gan* (6) *u-a nibru^{KI}* (7) *sag-uš* (8) *uri^{KI}-ma* (9) *ud-da-du* (10) *erida^{KI}-ga* (11) *en unu(g)^{KI}-ga* (12) *lugal i-si-in^{KI}-na* (13) *lugal ki-en-gi ki-uri* (14) [*da*]*m-ki-ag* (15) [^d]*inanna-ka-ge* (16) [*nam*]-*ti-la-ni-šu* (17) [*a-mu-na*]-*ru*.

(1) To Nannar (2) eldest son (3) of Enlil (4) his king (5) Ishme-Dagan (6) nourisher of Nippur (7) who exalts the head (8) of Ur (9) the (10) of Eridu (11) the priest of Erech (12) king of Isin (13) king of Sumer and Akkad (14) beloved husband (15) of Inanna (16) for his own life (17) has presented (this).

(9, 10) The same title is found in this king's brick-inscription *S.A.K.I.* p. 205, 5, possibly to be read *ud-da gub (mukîn umi)*, "making light for Eridu," but this is uncertain.

103

(1) ^d*nin-gal* (2) *nin-sag-il* (3) *me-ni me-nu-di* (4) *ad-gi-gi gal-zu* (5) *nam-nin-a-tum-ma* (6) *nin-a-ni-ir* (7) *en-an-na-tum-ma* (8) *en-ki-ag ^dnannar* (9) *en ^dnannar* (10) *ša(g) uri^{KI}-ma* (11) *dumu ^diš-me-^dda-gan* (12) *lugal ki-en-gi ki-uri* (13) *alan-ba* (14) *e-nun-na-šu* (15) *mu-na-tum* (16) *nam-ti-la-ni-šu* (17) *a-mu-na-ru*.

(1) To Ningal (2) the exalted lady (3) whose oracles are unequalled, (4) the counsellor, the wise, (5) the bearer of lordliness, (6) his lady, (7) Enannatum (8) the priest beloved of Nannar (9) priest of Nannar (10) in Ur (11) son of Ishme-Dagan (12) king of Sumer and Akkad (13) this statue (14) into her temple, E-nun (15) has brought (16) and for his own life (17) has presented.

(3) *Cf.* no. 139 below, l. 6, *me-ni a-ri-eš kal*, and *J.R.A.S.* 1926, p. 681, l. 5.

104

(1) *en-an-na-tum-ma* (2) *en-ki-ag ^dnannar* (3) *ša(g) uri^{KI}-ma* (4) *dumu ^diš-me-^dda-gan* (5) *lugal ki-en-gi ki-uri*.

(1) Enannatum (2) the priest beloved of Nannar (3) in Ur (4) son of Ishme-Dagan (5) king of Sumer and Akkad.

The brick-inscription in *S.A.K.I.* p. 206, 2, adds *en ^dnannar* after line 2.

105

The same inscription as above, with a variant in line 2. .

en-SAL-ME-nunuz-zi(d) ^anannar

The pure *zirru* of Nannar.

On *zirru* cf. *S.A.K.I.* p. 206, note f, and Tonnagel b; also no. 23 above, and no. 106, note on ll. 15, 16. *SAL-ME* = *naditu* is a class of priestesses, cf. note on 57 above. The significance of this whole phrase cannot be determined.

106

COL. I. (1) *^ali-bi-it-ištar* (2) *sib BUR-na* (3) *nibru^{KI}* (4) *engar-zi(d)*
(5) *uri^{KI}-ma* (6) *MUŠ-nu-tum-mu* (7) *erida^{KI}-ga* (8) *en-me-te* (9) *unu(g)^{KI}-ga*
(10) *lugal i-si-in^{KI}-na* (11) *lugal ki-en-gi ki-uri* (12) *ša(g)-gi-tum-a* (13) *^ainanna-ge*
(14) *e-gi(g)-par* (15) *en-nin-sun-zi(d)*.

COL. II. (16) *en ^aNIN-EZEN* (17) *uri^{KI}-ma* (18) *agrig-zi(d)* (19) *^anin-e-ni-ga-ka*
(20) *ka nam-ga-zi(d)-du* (21) *ga-bur-ra-ka* (22) *a-ra-zu-ni-šu gub-ba*
(23) *dumu ki-ag-ga-ni-ir* (24) *u(d) nig-si-sa* (25) *ki-en-gi ki-uri-a* (26) *i-ni-in-gar-ra-a*
(27) *ša(g) uri^{KI}-ma-ka* (28) *mu-na-du*.

COL. I. (1) Libit-Ishtar, (2) the humble shepherd (3) of Nippur, (4) the just irrigator (5) of Ur, (6) who ceases not to care (7) for Eridu, (8) the priest who is the ornament (9) of Erech, (10) the king of Isin, (11) king of Sumer and Akkad, (12) beloved (13) of Inanna, (14) the *e-gi(g)-par* (15) of the priest of

COL. II. (16) priest of NIN-EZEN (17) in Ur, (18) pure minister (19) of Nin-eniga, (20) who utters the true prayers (21) of Gaburra (22) attending to its petition, (23) for his beloved son, (24) when justice (25) in Sumer and Akkad (26) he had established, (27) in Ur (28) he built.

This text is published in complete form by CLAY, *Miscellaneous Inscriptions*, no. 27; the first column appears in *C.T.* XXI. 18, 19. A Semitic translation of the royal titles, and of the note of time at the end of Col. II appears on other cones from Isin, the inscription of which is published in GADD, *Early Dynasties of Sumer and Akkad*, Pl. 3, and the note of time is repeated in Sumerian by the short dedication to Ninlil, edited by BARTON, *Journal of the American Oriental Society*, Vol. 45, 154.

(2) *BUR-na*, to be read *du-na* according to LANGDON, *O.E.C.T.* I. 22, n. 1.

(4) *engar* = *irrišu*. Cf. Lugal-zaggisi, Vase-inscription, 2, 19 ff., *kalam-e a-hul-la mu-da-e*. The expression doubtless refers to the beneficence of these kings in digging canals.

(6) See *S.A.K.I.* p. 204, note h, and the Semitic version referred to above, which reads *la muparkium*.

(8) Sem. *enum zimat uruk^{KI}*

(12, 13) Sem. *bibil liba ištar*.

(14) For the *gi-paru* see the note on no. 67 above, line 7.

(15, 16) Both reading and meaning of these two lines are very obscure. The text in CLAY, *op. cit.*, no. 27, l. 15, has *en-NIN-SUN-zi*, whereas the date formula for the 13th year of Gungunum (*R.A.* xv. p. 52, l. 17) reads *en-AN-NIN-SUN-zi*, the corresponding date of Libit-Ishtar himself (no. 222 below) has *en-NIN-SUN-ZI*, and a fragment of the Larsa date-list, found at Ur in 1925-26 (no. 265 below), has the variant [*en-*] *NIN-AN-SUN-zi*, which may, indeed, be only a scribal error, but perhaps shows that the group of signs was an ideographic writing. From these phrases it is hardly possible to detach that which is used of himself by the priest Enannatum (*S.A.K.I.* p. 206, b), *en-SAL-NUNUZ-zi* (cf. also no. 23 above, and the note on it), though he proceeds in the next line *en ^anannar* instead of *en ^aNIN-EZEN (+LA)* as here. It appears that the priest so designated was in some manner concerned with the temple women,

The deity ^aNIN-EZEN (+LA) appears elsewhere in this volume (see the list of names), also *R.A.* ix. p. 73, xv. pp. 17, 23, and GRICE, *Chronology of the Larsa Dynasty*, p. 23, no. 12. It is not in all cases easy to distinguish whether EZEN is written with or without the inscribed LA, but probably it was always intended. As appears both from *R.A.* ix. 73, from other places in this volume, and from an inscription of Naram-Sin (Supplement no. 274, III, 16), this deity was masculine, and is therefore probably distinct from ^aNIN-EZEN + GUD, who seems to have been a goddess. He is again brought into connexion with Ga-bur-ra in no. 164, below.

(18-23) These lines seem all to contain descriptive epithets of the priest for whose benefit the *giparu* was built, though the meaning is highly doubtful in several phrases. In (19) NI-GA is perhaps = *tuhdu*, cf. below, 130, line 14; in (20) the first sign should perhaps be read *gu*, and *gu . . . du* would then stand for *gu . . . de*. The ending -ir in (23) applies to the whole phrase extending from (15 to 23). For Ga-bur-ra, see the Index of Names.

(24-26) Semitic, *inumi kitam ina mat sumerim u agatim askununi*, with 1st pers. for 3rd. Upon the legal reforms undertaken by this king, see BOISSIER, *Lipit-Ištar, législateur*. The phrase is doubtless to be understood in the general sense of giving laws to the land, not in the technical application of the formula *mišaram šakanu*, an act of the royal prerogative, which sometimes furnishes the designation of a year, the effect of which was to grant a *moratorium* of debts; see WALTHER, *Gerichtswesen*, p. 83 ff.

107

(1) ^ali-bi-it-ištar (2) *lugal kal-ga* (3) *lugal uri^{KI}-ma* (4) *a-a-du(g)-ga*,
(5) *guda-abzu* ^anannar (6) *u ga-unu* (7) *dumu du(g)-ga-zi(d)-da* (8) *arad-zu*.

(1) Libit-Ishtar (2) the mighty king, (3) king of Ur. (4) Aa-duga (5) the priest of the apsu of Nannar (6) . . . (7) son of Duga-zida (8) is thy servant.

(5) *Guda-abzu*, see no. 60, above.

(6) Uncertain title; cf. *QA-AB-BA*, THUREAU-DANGIN, *Recueil de tablettes chaldéennes*, no. 210, obv. 6, which is possibly the same title.

108

(1) ^ali-bi-it-ištar (2) *lugal kal-ga* (3) *lugal ma-da* (4) ^ai-din-^ada . . .
(5) *ab-a-ab-da* (6) *dumu* ^anannar-i-ša(g) (7) *arad-zu*.

(1) Libit-Ishtar (2) the mighty king (3) king of the land (4) Idin . . .
(5) the . . . ? (6) son of Nannar-ishag (7) is thy servant.

109

(1) ^ali-bi-it-ištar (2) *lugal kal-ga* (3) *lugal uri^{KI}-ma* (4) *ur . . .* (5) *dub-sar*
(6) *dumu lu-^ainanna* (7) *arad-zu*.

(1) Libit-Ishtar (2) the mighty king (3) king of Ur (4) Ur . . . (5) the scribe (6) son of Lu-Inanna (7) is thy servant.

There is a second seal impression of *Puzur (BA.ŠA)-ilišu*, the scribe, son of *Enlil-nadin*.

110

(ll. 1-13), same inscription as on the clay cone, no. 106, above.

(l. 14) *lugal nig-si-sa* (15) *ki-en-gi ki-uri-a* (16) *i-ni-in-gar-ra*.

(ll. 14-16) the king, who established justice in Sumer and Akkad.

111

COL. I. (1) ^anin-gal (2) nitadam ku(g) (3) ^aaš-im-ba(r)-bar-ra (4) nin-ki-ag-a-ni-ir (5) nu-ur-^aadad (6) nitah kal-ga (7) u-a uri^{KI}-ma (8) lugal zarar^{KI}-ma (9) sag-li-tar (10) eš e-ba(r)-bar-ra (11) šul ^aUD (12) ša(g) ku(g)-ga-ni-a (13) zi(d)-de-eš (14) ne-in-^apa(d)-da

COL. II. (15) ^apa-sum-ma (16) ^anannar-ge (17) kur-gu-gar-gar (18) ^aUD-ge (19) mu-du(g) sa-a (20) ^aimmer-ra-ge (21) šul ni-tuk (22) u-ma-ni-di-di (23) u(d) ša(g)-uri^{KI}-ma (24) ne-in-du(g)-ga-a (25) nig-crim na'id-^ašamaš (26) ib-ta-an-zi(g)-ga (27) ^{si}gu-za (28) zarar^{KI}-ma

COL. III. (29) suhuš-bi (30) mu-un-gi-ni (31) uku sig-du(g)-ga-bi (32) ki-bi ne-in-gi-a (33) e-nun-ku(g) (34) e-nam-dur-ka-ni (35) a-na(d)-da (36) šul ^asin-na-ka (37) nam-ti-la-ni-šu (38) mu-na-du (39) e-nun nig-ul-e (40) ki-bi mu-na-gi.

COL. I. (1) For Ningal (2) the pure bride (3) of Namrašit (4) his beloved lady (5) Nûr-Adad (6) the mighty man, (7) nourisher of Ur, (8) king of Larsa, (9) the keeper (10) of the shrine of Ebabbar, (11) the warrior whom the sun-god (12) in his pure heart (13) truly (14) has elected,

COL. II. (15) granted the sceptre (16) by Nannar, (17) subduer of the land (18) by (will of) the sun-god, (19) called with a good name (20) by Adad (21) the warrior (22) who walks reverently. (24) When he rejoiced the heart (23) of Ur, (25-26) and expelled the evil Na'id-Shamash, (27) and of the throne (28) of Larsa

COL. III. (29-30) he established its foundation, (31-32) and brought back the people to subjection, (33) E-nun-ku, (34) her residence, (35) where rests the side (36) of the warrior Sin, (37) for his own life (38) he built. (39) Of E-nun, the old fabric, (40) he restored its place.

(22) It is uncertain whether the root should be read *di-di* or *sa-sa*, with the respective meanings *alaku* or *qabu*. The former is, perhaps, to be preferred in view of such expressions as *ša*—(adverbial phrase)—*itallaku*.

(23 ff.) Apparently a date formula; nothing more is known of the revolt of Na'id-Shamash at Ur.

(31) *PA* + *HE* to be read *sag, sig*, *R.A.* XI. p. 85, cf. nos. 146, Col. VI. 6, and 293.5; literally "its being struck," i.e. its subjection, referring no doubt to the restoration of authority after the revolt of Na'id-Shamash.

112

(1) ^anannar (2) men-an-ki (3) INANNA-hi-li-sud (4) dumu-sag ^aen-lil-[la] (5) lugal-a-ni-[ir] (6) nu-ur-^a[adad] (7) nitah kal-ga (8) u-a uri [^{KI}-ma] (9) lugal [zarar^{KI}-ma], (10)

(1) For Nannar, (2) crown of heaven and earth (3) (4) eldest son of Enlil, (5) his king, (6) Nûr-Adad (7) the mighty man, (8) nourisher of Ur, (9) king of Larsa, (10)

(3) Meaning uncertain; *hi-li* (for the reading, see THUREAU-DANGIN, *Rituel accadiens*, p. 94, n. 3)—*sud* = *kuzbu*, the phrase occurring in the name *ka-hi-li-sud* of the chapel of Šarpanit at Babylon, also *ka-li-sud*, a temple of Tammuz in no. 142, line 12; also 115, line 2.

113

[Cancelled].

114

(1) ^d*inanna* (2) *nin-a-ni-ir* (3) ^d*su-mu-ilu* (4) *nitah kal-ga* (5) *lugal uri^{KI}-ma*
 (6) *lugal ki-en-gi ki-uri* (7) *e-gi-na-ab-tum-ku(g)* (8) *e-ki-ag-a-ni* (9) *ša(g)-uri^{KI}-ma*
 (10) *mu-na-du*.

(1) For Inanna (2) his lady (3) Sumu-ilu (4) the mighty man (5) king of Ur
 (6) king of Sumer and Akkad, (7) the pure Eginabtum (8) her beloved temple,
 (9) in Ur, (10) has built.

(1) Eginabtum-ku is a sacred store-house, *šutummu*. The foundation of the Eginabtum-ku
 of Nannar, served to date the 25th year of Gungunu; it was built by Enannatum son of Ishme-
 Dagan for the life of Gungunu, see S.A.K.I. p. 206 (b).

(10) Another variant (U. 7776) reads *mu-un-na-du*, and, in line 8, *e-ki-ag-ga-a-ni*.

115

(1) ^d*na-na-a* (2) *nin-hi-li-a-na* (3) ^d*su-mu-ilu* (4) *nitah kal-ga* (5) *lugal uri^{KI}-ma*
 (6) *lugal ki-en-gi ki-uri* (7) *e-ud-da-ka-ni* (8) *e-ki-ag-ga-ni* (9) *ša(g) uri^{KI}-ma*
 (10) *mu-un-na-du*.

(1) For Nanâ, (2) the lady of heavenly splendour, (3) Sumu-ilu, (4) the mighty
 man, (5) king of Ur (6) king of Sumer and Akkad, (7) her E-udda, (8) her
 beloved temple (9) in Ur (10) has built.

(2) The goddess had a temple at Erech called *E-hi-li-an-na*, see THUREAU-DANGIN, R.A. XI,
 96, and *Rituels accadiens*, p. 94. A variant, U. 7777, has *nin hi-li-a šu-du*.

(8) U. 7777 substitutes here *e-šag-hul-a-ni*.

116

(1) ^d*nin-gal* (2) *nin-a-ni-ir* (3) *nam-ti* (4) [^d*su*]-*mu-ilu* (5) [*nitah kal*]-*ga*.
 (6) [*lugal uri^{KI}*]-*ma* (7)

(1) To Ningal, (2) his lady, (3) for the life (4) of Sumu-ilu, (5) the mighty
 man, (6) king of Ur, (7)

117

(1) ^d*sin-i-din-na-am* (2) *nitah kal-ga* (3) *u-a uri^{KI}-ma* (4) *lugal zarar^{KI}-ma*
 (5) *lugal giš-har uri^{KI}* (6) *erida^{KI}-ga* (7) *ki-bi ne-in-gi-a* (8) *ga-nun-mah*
 (9) *u(d)-ul-li-a-ta* (10) *lugal igi-gin-na-ne* (11) *ša(g)-bi li-ne-gi* (12) *du(g)-ga*
^d*nannar* (13) *lugal-mah-ta* (14) *eš-gal-mah nig-ga-ra-kam* (15) *kalam-šar-e nu-sa*
 (16) *nam-ti ad-da-ma* (17) *u nam-ti-mu-šu* (18) *mu-na-du*.

(1) Sin-idinnam (2) the mighty man (3) nourisher of Ur (4) king of Larsa,
 (5) the king who restored (6) the structure of Ur (7) and of Eridu. (8) Of
 Ga-nun-mah (9) from ancient days (10) preceding kings (11) had not restored
 the inside (*var.* place). (12) At the word of Nannar (13) the great (*var.* my) king,
 (14) the great and noble abode of treasure (15) which all the land cannot rival
 (16) for my father's life (17) and for my own life (18) I built.

(11) U. 7715 reads *ki-bi*.

(13) U. 7775 reads *lugal-ma-ta*.

(14) The last sign is plainly *kam* on U. 7715. For the character of Ga-nun-makh, see no. 189 below.

(15) *DI* = *šananu*, is to be read *si* or *sa*; Chicago Syll. no. 91, and R.A. xxi. 180, Col. II. 27.

(16) Sin-idinnam's father was Nur-Adad, of. S.A.K.I. p. 208, cone A. U. 7715 appears to read *ad-da-mu* and in the next line has *nam-ti-mu-uš*.

118

(1) ^aUD (2) *en nig-gi* (3) *sag-kal-an-ki* (4) [. . . ^aa]-*nun-ge-ne*
 (5) [*lugal-a-ni*]-*ir* (6) [^a*sin-i-din*]-*na-am* (7) [*nitah kal*]-*ga* (8) [*u-a uri*^{KI}]-*ma*
 (9) [*lugal zarar*^{KI}]-*ma* (10) [*lugal ki-en-gi ki*]-*uri* (11) [*e-babbar ki-dur-ku(g)*]-*ga-ni*
 (12) [*nam-ti-la*]-*ni-šu* (13) [*mu-na-ni*]-*in-du* (14) [*me*]*giš-har* (15) *a-ra-mah-ka-ni*
 (16) *su(d)-ud-du-šu* (17) *pa-gal-mu-na-e* (18) *du(g)-bi du(g)-ga* (19) ^a*nannar*
^aUD-*bi* (20) *e-[babbar]* (21) *e-kiš-šir-gal-bi* (22) ^a*sin-i-din-na-am* (23) *ni-tug*
an-nun-ge-ne (24) ŠUK ^aINANNA *šu-du-du he-a* (25) *ud-da-ri-šu*.

(1) For the Sun-god (2) lord of justice (3) the leader in heaven and earth, (4) the of the Anunnaki, (5) his king, (6) Sin-idinnam (7) the mighty man, (8) nourisher of Ur, (9) king of Larsa, (10) king of Sumer and Akkad, (11) Ebabbar his pure residence (12) for his own life (13) has built. (14) The ordinances and rituals (15) of its solemn liturgy (16) for a long succession of days (17) he ordered splendidly. (18) Its command is spoken. (19) Of Nannar and the Sun-god (20) of Ebabbar (21) and Egishshirgal (22) may Sin-idinnam (23) the worshipper of the Annunaki (24) be the maintainer of their sustenance (25) for ever.

This text practically completes an inscription hitherto known only in a mutilated form, and translated in S.A.K.I. p. 208, Sin-idinnam (b).

(14, 15) Literally "the commands and plans of its exalted course"; the reference is to the ceremonies and offerings regularly appointed for the various days of the month and year.

(18) Translation somewhat uncertain, but it seems to mean that the king had given final orders for the endowment of the temple.

(24) ŠUK ^aINANNA (= *kurummatu*), the regular word for the revenues of a temple, constantly supplied by royal bounty.

A fragmentary duplicate, U. 7798, found in 1926-27, gives the following slight variants:—

(15) *a-ra-mah-a-ka-ni* (17) *mu-na-an-e* (19) ^aUD-*ta* (21) *e-kiš-šir-gal-la* (23) ^a*a-nun-ge-ne*

119

(1) ^a*sin-i-din-na-[am]* (2) *nitah kal-[ga]* (3) *u-a uri*^{KI}-*[ma]* (4) *lugal*
zarar^{KI}-*[ma]* (5) *sag-li-[tar]* (6) [*eš*]-*e-b[ar-ra]* (7) *suhuš-ma-[da]* (8) *gi-en-gi-[en]*
 (9) ^aUD (10) *si-sa-ni* (11) *ka* *gi-na* (12) ^a*nannar*
 (13) *in-ne* (14) *du*

(1) Sin-idinnam (2) the mighty man, (3) nourisher of Ur, (4) king of Larsa, (5) keeper of (6) [the shrine] of E-[barra], (7, 8) who strengthens the foundation of the land, (9) to the Sun-god (10) his justice (11) (12) to Nannar

(6) Suggested restoration from C.T. xxxvi. Pl. 3, l. 5.

(7, 8) Cf. Warad-Sin, S.A.K.I. p. 212 (b) *ad fin*.

120

(1) ^anannar (2) dumu-sag ^aen-lil-la (3) lugal-a-ni-ir (4) ^asin-i-din-na-am
(5) sib nig-gi-n[a] (6) nibru^{KI} (7) u-a uri^{KI}-ma] (8) lugal
[zarar^{KI}-ma] (9)

(1) For Nannar (2) eldest son of Enlil (3) his king (4) Sin-idinnam
(5) shepherd of justice, (6) of Nippur, (7) nourisher of Ur, (8) king
of Larsa, (9)

121

(1) ^anannar (2) lugal-a-ni-ir (3) ši-li-^aadad (4) u-a nibru^{KI} (5) PA-TE-SI
(6) uri^{KI} (7) zarar^{KI} (8) lagaš^{KI} (9) u ma-da (10) ku-ta-al-la^{KI}-a-ge (11) ur
e-temen-ni-gur (12) ne-in-du(g) (13) ki-bi ne-in-gi.

(1) For Nannar (2) his king (3) Šili-Adad, (4) nourisher of Nippur,
(5) governor (6) of Ur, (7) Larsa, (8) Lagash, (9) and of the land (10) of Kutalla.
(11) The foundation of Etemennigur (12) he ordered, (13) its place he restored.

(3) Šilli-Adad, probably the king of that name, despite the absence of the royal title, for which compare the titles of Warad-Sin in no. 126; he was the 12th king of the dynasty of Larsa.

(4) The Land of Kutalla is the district round Tell Šifr, as is shown by the contract tablets found there by Loftus.

122

(1) ^anannar (2) en-du-du an-na babbar (3) dumu-sag ^aen-lil-la (4) lugal-a-ni-ir
(5) ku-du-ur-ma-bu-ug (6) ad-da kur-mar-tu (7) dumu si-im-ti-ši-il-ha-ak
(8) lu šu-gar e-bar-ra-ge (9) ne-in-gi-a (10) ka-gal zarar^{KI}-ge bad-da (11) ik-
ne-in-kid-a (12) uku-šar-ra-bi-šu (13) ud ib-ta-an-e-a (14) uri^{KI} zarar^{KI}-bi
(15) [ki-dur ne]-ha ne-in-dur-a (16) [nam-ti]-la-ni-šu (17) [u nam]-ti warad-^asin
dumu-ni (18) [lugal]-zarar^{KI}-ma-šu (19) -ki-temen (20) -hul-
la-ka-ni (21) ne-in-tu(r) (22) [su-lim-ma] igi-ne-in-uš (23) u-di
kalam-ma-ka (24) [he]-ne-in-gub (25) [nig-ag] šu (26) [^a]nannar ^anin-gal-bi
(27) he-en-hul nam-tar nam-ti-la (28) bal-du(g) suhuš-gi (29) sag-e he-en-
PA-KAB-DU-na-aš.

(1) For Nannar (2) the beautiful lord who shines in heaven (3) eldest son of
Enlil (4) his king, (5) Kudur-mabug (6) "father" of the land of Amurru
(7) son of Simti-shilkhak, (8, 9) who took vengeance for E-barra, (10, 11) who
opened the great gate in the wall of Larsa, (12) upon all its inhabitants (13) he
made the day arise, (14) who made Ur and Larsa (15) abide in [a peaceful habita-
tion], (16) for his own life (17) and the life of Warad-Sin his son, (18) king of
Larsa (19) the (20) his of the joy of heart (21) he brought
in (22) [splendid in front] he planted, (23) a wonder of the land (24) he
established it. (25) In [his work] (26) may Nannar and Ningal (27) rejoice. A
decree of life, (28) a good reign, a sure foundation (29) may they give him as a
present.

(2) du-du, cf. THUREAU-DANGIN, *Tablettes d'Uruk*, Pl. LXV. Col. I. 8, GAB^{du-du} GAB = šumazzuhu,
which is grouped with sullunu and ruššunu, the latter of which appears to mean "beautiful" or
"honoured"; see R.A. XI. p. 101.

(5 f.) Kudur-Mabug was the father of both Warad-Sin and Rim-Sin, the last two kings of the Larsa dynasty. He invariably uses the title *adda* of Amurru or of Emutbal. That this word has its ordinary meaning of "father" is shown by the Semitic translation *abu*, in *R.A.* xi. p. 92, Col. i. 2, but why he adopted so unusual a designation cannot be explained.

(8 f.) See no. 123, note on ll. 16-18.

(10) Literally "the great gate of Larsa in the wall he opened"—doubtless, he refers to the making of a new entrance.

(19 ff.) Damage to the text makes it impossible to define the nature of the work commemorated, but the language suggests that it was a statue or an emblem set up in a temple.

(22-24) For a similar phrase, see Warad-Sin, *S.A.K.I.* p. 216, Col. 2. 5-7.

(29) The phonetic value of the group *PA-KAB-DU* probably ended in *-g* (see note on no. 123, l. 47), and consequently the following *-na-aš* is difficult to explain. Since *-eš* is omitted here from the regular phrase *sag-e-eš*, it would appear that the essential element *-š* is postponed to the end of the line, thus making *sag-e . . . na-aš*, "for his gift." But the infixing of the whole verb in this phrase, which such an explanation necessitates, would be very extraordinary grammar.

123

(1) ^anannar (2) en an-ku(g)-gi dalla-e (3) dumu-sag ^aen-lil-la (4) lugal-a-ni-ir
(5) ku-du-ur-ma-bu-ug (6) ad-da kur-mar-tu (7) dumu si-im-ti-ši-il-ha-ak (8) igi-du
^aen-lil-la (9) ^anin-lil-da še-ga-am (10) e-bar-da ni-tuk (11) u-a e-kur-ra (12) sag-uš
e-giš-šir-gal (13) lu ša(g) nibru^{KI} du(g)-dug me-en (14) u(d) ^anannar a-ra-zu-mu
(15) mu-ši-in-še-ga-a (16) hul-gal-e-ne sag e-bar-ra (17) ne-in-sal-eš-a (18) šu-mu-šu
ne-in-dir (19) maš-gan-šabra^{KI} (20) kar-ra-^aUD^{KI}-ge (21) zarar^{KI}-ma-šu he-im-mi-gi
(22) ^anannar lugal-mu (23) za-e me-en ba-e-ag (24) ma-e a-na mu-me-en (25) nam-
bi-šu (26) ^anannar lugal-mu (27) gu-ša(g)-gi-da-ma (28) ga-nun-mah (29) e ku-
babbar guškin (30) ŠEŠ-ERIM-DUGUD (31) ^aSin-na-ka (32) u(d)-ul-li-a-ta
(33) ba-du a-ba ba-sun (34) nam-ti-mu-šu (35) u nam-ti. (36) warad-^asin dumu-
mu. (37) lugal-zarar^{KI}-ma-šu (38) mu-na-du (39) ki-bi-šu he-im-mi-gi (40) nig-
ag-mu-šu (41) ^anannar lugal-mu (42) ha-ma-hul-e (43) nam-tar nam-ti-la (44) bal
dug-ga (45) ^{ss}gu-za suhuš-gi-na (46) sag-e-eš (47) ha-ma-ab-PA-KAB-DU-gi
(48) sib.ki-ag (49) ^anannar he-me-en (50) u(d)-mu he-su(d)-su(d)-ud.

(1) For Nannar, (2) the lord who rises shining in the clear sky (3) eldest son of Enlil (4) (for) his king: (5) Kudur-Mabug (6) "father" of Amurru (7) son of Simti-Shilkhak (8) regarded of Enlil (9) in favour with Ninlil (10) who reverences E-barra (11) patron of E-kur (12) supporter of E-gish-shir-gal (13) he that rejoices the heart of Nippur, am I. (14, 15) When Nannar had granted my prayer (16, 17) and the enemies, who had laid open (?) the head of E-barra (18) he had delivered into my hand, (19) (then) Mashgan-Shabra (20) and Karra-UD (21) I returned to Larsa. (22) Nannar, my king (23) art thou; thou hast done it, (24) as for me what am I? (25) Because of this, (26) for Nannar my king, (27) with my prayers, [38, 39, I built and restored to its place] (28) Ga-nun-makh (29) the house of silver and gold, (30) the . . . (31) of Sin, (32) which in former days (33) had been built and then ruined, (34) for my life (35) and for the life (36) of Warad-Sin, my son, (37) king of Larsa. (40) Over my work (41) may Nannar, my king (42) rejoice; (43) a decree of life (44) a prosperous reign (45) a throne securely founded (46) as a present (47) may he grant me; (48) the shepherd beloved (49) of Nannar may I be, (50) may my days be long!

This cone presents the full version of a shorter inscription found on a brick of Kudur-Mabug in the British Museum, published in *I.R.* 2, no. III and *C.T.* XXI. 33, and translated in *S.A.K.I.* p. 210 (a) f.

(10-13) The king defines himself as protector of the chief cities of his realm in the names of their famous temples E-barra (Larsa), E-kur (Nippur), E-gišširgal (Ur).

(15) Variant ends the line -am (A-AN).

(16-18) Cf. R.A. IX. p. 122, Col. I. 10, 11 and no. 122. 8, 9; 125.14 f., *lu šu-gar-é-bar-ra-ge ne-in-gi-a*, "who took vengeance for E-barra." Those inscriptions, together with the present text, suggests that Kudur-Mabug had to face a general rising, not only of Kazallu and the lands east of Tigris, but of certain southern Babylonian cities as well. It is fairly clear that these allies succeeded in capturing Larsa and plundering E-barra before Kudur-Mabug was able to defeat them.

(19) *Mašgan-šabra* is often mentioned in Old Babylonian documents. In a letter translated by UNGNAD in O.L.Z. 1917. 203, it is mentioned in connexion with Adab, and in the prologue to the Hammurabi code it comes, between Adab and Malga, of which land it is said to mark one of the limits, K.A.V. no. 92, l. 24. ALBRIGHT (J.A.O.S. Vol. 45. 226) suggests that it lay somewhere S.W. of Kut al-Amarah. Others consider that Malga (Malgium) lay upon the Euphrates, owing to its constant connexion with Mari (see THUREAU-DANGIN et DHORME, *Syria*, 1924, p. 268), and, were this the case, it would be of importance for the situation of *Mašgan-šabra*. No help is given by Karra-^aUD (Kar-Šamaš) with which it occurs in this cone, and which it is natural to suppose was a neighbouring place, since two localities of this name are mentioned in the old Babylonian documents. The date formula for the 42nd year of Hammurabi records his giving of this name to a "great wall on the bank of the Tigris." while the formula for Ammiditana's 11th year speaks of Kar-Šamaš "on the bank of the Euphrates." The former of these dates certainly implies that the work called Kar-Šamaš was a dyke, newly constructed and named by Hammurabi, whereas the words of Ammiditana seem to refer rather to the (re)-building of city-walls. The Kar-Šamaš of Kudur-Mabug, then, is perhaps to be sought on the Euphrates, and, if so, it was in the neighbourhood of Sippar-iahrurum (C.T. VI. Pl. 6, Obv. 2 and Rev. 5), which itself may perhaps be represented by the mound of Dêr, excavated by Sir E. A. WALLIS BUDGE in 1893 (see LANGDON, *Excavations at Kish*, I. p. 7).

(22) For this pious formula compare R.A. IX. p. 122, Col. II. 13-15 (Kudur-Mabug), and below no. 131, ll. 42-44.

(28) *ga-nun-mah*, for this reading see THUREAU-DANGIN, R.A. xv. p. 22; but it is to be observed that Nabonidus in his brick-inscription from this building (I.R. 68, no. 6) distinctly names it E-nun-mah, while Kurigalzu (nos. 162, 163) gives it what appears to be its full name, E-ga-nun-mah, combining the two forms. For some further particulars, see the note on no. 189 below.

(47) The reading of the group PA-KAB-DU is still unknown. Here it is followed by the complement *gi*, which suggests that its reading ended in *g*, and -*ig* appears as the last syllable in POEBEL, P.B.S. v. no. 106, Obv. 17.

124


(1) (2) *uku sig-du(g)-ga-bi* (3) *ki-bi n[e-in-gi-a]* (4) ^a.
 (5) *lugal-a-ni-* (6) *ki-sur-ra-ka* (7) *mu-un-na-sum-ma-a* (8) *u(d)-bi-a kir-mah* (9) *u-su(d)-su(d)* (10) ^a*sin-na-ka* (11) *nig-gur-ra(?)* (12) *kili(b) dingir-ri-e-ne-ir(?)* (13) *du-mah unu-gal* (14) *mi-zi(d)-de-eš-du(g)* (15) *ki-sig ki-nim* (16) *ka-nun-bi di* (17) *nam-ti-la-ni-[šu]*, (18)

(1) When (2, 3) he had brought back the people into subjection, (4) and to the god (5) his king (6) the frontier (7) he had given, (8) on that day the great vessel (9) which (10) of Sin, (11) (12) for all the gods (13) the exalted shrine, the great sanctuary (14) he purely adorned. (15) The evening and the morning (meal). (16) (17) for his own life (18)

(2, 3) If restorations are correct, compare above, no. 111, ll. 31 f. (Nur-Adad).

(4 ff.) Or, " (when) the god his king, had given him of the boundary."

(8) *kir-mah*, rendered in Akkadian by the loan-word *kirmahhu*. There has been some doubt as to the meaning of this rare word; Muss-Arnolt gives either "outer wall," or "pitch." The first of these may be dismissed at once, being derived by mere conjecture from the line Gilgamesh Epic, XI, 66, which, as will be shown, gives no ground for such a meaning. The second is probably nearer the truth, but by no means exact.

First, the form of the sign makes it clear that the object indicated was a vessel with a kind of chimney, which could be covered with a lid. Second, in two places where this sign occurs it is associated with  (R.A. VI. p. 130, Rev. Col. I, and C.T. XVII. Pl. 4, Col. II. 4), which has the equivalents *utunu*, *tinuru*, and signifies an oven. In the former passage, besides the *kiru* and *kirmahhu*, are enumerated *kir malahi* and *kir addupi*. i.e. the *kiru* used by the boatman and the rush-weaver (MEISSNER, *M.V.A.G.* 1907, p. 159 ff. and THUREAU-DANGIN, *Rituels accadiens*, p. 53, n. 54). But the line from the Gilgamesh Epic, already mentioned, says "Six SAR of bitumen I poured into the *kiru*," and the next two lines describe what was done with the product. Evidently, then, the *kiru* was a heating vessel (like an oven) commonly used for boiling pitch, and hence comes its particular use by the boatman, for pitching his seams, and by the rush-weaver, for making tarred baskets (see also HAUPT in *B.A.* X. 2, p. 13).

The *kirmahhu*, then, which this king made, was some kind of great vessel, used in the service of the moon-god, in which bitumen was boiled or burnt. It is further described in the next lines, which are difficult; *u-su(d)-su(d)* is probably to be interpreted *makalu arku*, and in line 10, *nig-gur-ra* (?) may have the sense of *napahu* rather than *našu*, so that the object described is either a container filled with a substance which burns and gives light, or a stove actually used in cooking the food of the god. There are certain grammatical difficulties to be faced in either case, but some such explanation is needed to give point to this passage.

(11) If, as seems likely, this is a relative clause, *nig-u-su(d)-su(d)* would be expected.

(13) *du*, some part of a small shrine (*du'u*), here distinguished from *TE-UNU* (*šubtu*), though the exact nature of each cannot be defined. The generally received opinion that *TE-UNU*, which has an equivalent, *makalu*, can mean "meal," rests upon a single passage which has been misunderstood; cf., another instance, 289. 67.

(14) See note on 71. 29.

(15) *kin-sig kin-nim*, literally "the evening and morning meals" (of the gods), but the words are also used simply in the signification of evening and morning (see THUREAU-DANGIN, *Rituels accadiens*, p. 76, notes 2, 3). What is intended here is obscured by damage to the text.

125

COL. I. (1) ^a*ne-unu-gal* (2) *en ne(r)-kur a-gal* (3) *dumu-sag ^aen-lil-la*
(4) *lugal-mu-ur* (5) *warad-^asin* (6) *sag-li-tar e-bar-ra* (7) *u-a uri^{KI}ma* (8) ^a*en-lil-li*
bur-ra (9) ^a*nannar ^aUD-bi ki-ag* (10) *lugal-zarar^{KI}ma* (11) *lugal ki-en-gi ki-uri*
(12) *dumu ku-du-ur-ma-bu-ug* (13) *ad-da e-mu-ut-ba-la* (14) *lu šu-gar e-bar-*
ra-ge (15) *ne-in-gi-a* (16) *BUR-BUR-na dingir-gal-gal-e-ne-ir* (17) [*nam*]-*ti-li-*
ni-šu (18) *-gub-ba me-en* (19) [^a *ne*]-*unu-gal*.

COL. II. (20) (21) (22) *nam-ga-me-ab-kid-da-ma* (23) *e-libir-*
ra-ka-ni (24) *e-ku(g)-ga ki-dur ša(g)-du(g)-ga-na* (25) *nam-ti-mu-šu* (26) *u*
nam-ti (27) *ku-du-ur-ma-bu-ug* (28) *a-a-ugu-ma-šu* (29) *mu-na-du* (30) *hur-*
sag su(d)-du-dim (31) *u-di uku-šar-ra-ba he-ne-gub* (32) *nig-ag-ag-da-ma* (33) ^a*ne-*
unu-gal dingir-mu (34) *hu-mu-hul-li* (35) *nam-tar nam-ti* (36) *bal-su(d)*
(37) ^{si}*gu-za suhuš-gi* (38) *sag-e-eš ha-ma-ab-PA-KAB-[DU]*.

COL. I. (1) To Nergal, (2) lord, might of the land, the powerful, (3) eldest son of Enlil, (4) my king, (5) Warad-Sin, (6) the keeper of E-barra, (7) nourisher of Ur (8) hearkening to (?) Enlil, (9) beloved of Nannar and the sun-god, (10) king of Larsa, (11) king of Sumer and Akkad, (12) son of Kudurmabug, (13) "father" of Emutbal, (14, 15) who took vengeance for E-barra, (16) the humble, who to the great gods (17) for his own life, (18) am I. (19) Nergal,

COL. II. (20, 21) (22) in my zeal, (23) his ancient temple, (24) the pure temple, the abode of his heart's delight (25) for my own life, (26) and the life (27) of Kudurmabug (28) the father who begat me (29) I built. (30) Like a tall

mountain, (31) a marvel for all the people may it stand. (32) Because of my work (33) may Nergal my god (34) rejoice. (35) A decree of life, (36) a long reign (37) a throne solidly established, (38) may he give me as a present.

- (8) *bur-ra* probably *rapšu uzni*.
 (14) See note on 123.16.
 (15) See note on 106, *a*.
 (18) Perhaps to be restored [*u(d)-šu-uš-e*] *gub-ba*, cf. 139.25.
 (22) On this phrase, see the note on 128.22.

126

COL. I. (1) *nin-gal* (2) *nin-mah-di* (3) *me-kili(b)-ba sag-il* (4) *nin-a-ni-ir*
 (5) *warad-sin* (6) *u-a nibru^{KI}* (7) *PA-TE-SI uri^{KI}* (8) *zarar^{KI}* (9) *lagaš^{KI}*
 (10) *u ma-da ku-ta-al-la^{KI}-ge* (11) *u(d) nin-gal*.

COL. II. (12) *sub-ba-a-ni* (13) *in-ne-gin-a* (14) *e id-lu-šub-gu-kalam-ma*
 (15) *e-ki-ag-ga-ni* (16) *u(d)-ul ba-du-a-ta* (17) *apin ingar-bi ba-sun* (18) *temen-bi*
nu-mu-un-kur (19) *ur-libir-a-bi* (20) *ka si-ru-um ne-in-ag* (21) *ki-bi mu-na-gi*.

COL. I. (1) For Ningal (2) the glorious lady (3) exalted over all power (4) his lady, (5) Warad-Sin, (6) nourisher of Nippur, (7) governor of Ur, (8) Larsa, (9) Lagash, (10) and the land of Kutalla; (11) when Ningal

COL. II. (12, 13) had listened unto his prayers, (14) the temple "Id-lu-shubgu-kalamma," (15) her beloved house, (16) since the old days of its construction (17) the foundation and the wall were in ruin; (18) its foundation deposit I did not move. (19) (On) the old base of the wall (20) I put a facing (?) (21) and restored its place.

(3) Cf. no. 100.2. There is the usual uncertainty as to the exact meaning of *me*.

(6 ff.) Compare these titles with those of Šilli-Adad, no. 121. The parallelism makes it almost certain that the former is no other than the king of Larsa so named.

(14) The goddess *Id-lu-šub-gu* is said in the vocabularies to be the River-goddess, Naru; she had a sacred boat, called by her name (see BRUNNOW, no. 11655, and the passages cited by WEIDNER in *Archiv für Keilschriftforschung*, II. p. 15, n. 2). Here, however, the temple belongs to Ningal, and, since the cone was found in the Gi(g)-par-ku, it is evident that the "house" referred to is simply one room or chapel in the temple, wherein the goddess was worshipped in a special aspect. The name appears to mean "canal of him (her) who subdues all (the land)," but there is nothing to explain the real significance of this, unless it is to be sought in some ritual use of the "weaver's pit" mentioned below.

(17 ff.) A precise distinction between *APIN* (= *uššu*) and *UR* (= *išdu*, l. 19), though evidently intended, is difficult to make; concerning which terms the elaborate discussion of BAUMGARTNER in *Z.A. N.F.* II. p. 236 ff, may be consulted. The *APIN* was that which actually contained the foundation deposit (*op. cit.* p. 242, and compare the instructive passage in the stone tablet of Warad-Sin, translated in *S.A.K.I.* p. 214 (*d*) Rev. 9 ff.), so that line 17 should mean that both the wall of the chapel and its foundation were in a ruinous condition. The room in question is that marked C.10 upon the plan in *Antiquaries Journal*, Vol. VI, Pl. XLIV. and the present remains of Warad-Sin's work are said to show that it was "limited to laying against the lower courses of the brickwork a mud-plaster, some 30 cms. thick" (*ibid.*, p. 375). It is probably these lower courses of brickwork which are called *UR* (*išdu*) in line 19; perhaps, indeed, this is everywhere, in a more or less exact acceptation, the meaning of *išdu*, and hence the point of the curse "to tear out the *išdu*" of a man. The lowest courses of a building are battered out, and the whole wall collapses.

Apin ingar-bi might be translated either "the foundation of its wall," or "the foundation and the wall," but the second has more point, since the foundation could not be ruined unless the wall were ruined also.

(20) The account of the excavations might be expected to offer some explanation of the obscure phrase *ka si-ru-um*, but no "gate" or entrance of any kind was found here, and the only features were the depression called a "weaver's pit" (*loc. cit.* p. 374, and Pl. L (a)) and a drain. The former may, indeed, have served a ritual rather than an industrial purpose, but there is no very obvious reason for calling it a "gate" or "entrance." Moreover, the word *sirum* has no satisfactory explanation here. If it be observed that this *ka si-ru-um* is something to do with the lower courses of brick-work (*išdu*) in the walls, it may be suggested (though with all reserve) that no sort of "gate" is intended at all, but that the "gate" sign is used merely with its phonetic value, so that *ka-si-ru-um* is one word. This would be regarded as a variant of the common *kisirtu*, and would thus signify "facing of a wall," thus designating the "mud plaster some 30 cms. thick," which the excavators found. Such an explanation has, of course, to contend with three serious difficulties; (a) that the writing indicates a "gate" of some sort, (b) that *kasiru* is not a known variant of *kisirtu*, and (c) that *kasiru* would be a Semitic word, but any explanation is bound to take account first of the material remains, and these cones were found embedded in the mud plaster (*ibid.*, p. 375).

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(1) ⁴*inanna* (2) *nin ni-gal-gur-ru* (3) *me-šar-ra tab-ba* (4) *dumu-gal* ⁴*sin-na*
 (5) *nin-a-ni-ir* (6) *warad-⁴sin* (7) *nun še-ga nibru^{KI}* (8) *u-a uri^{KI}-ma* (9) *sag-li-*
tar gir-su^{KI} (10) *ki-lagaš^{KI}-a* (11) *e-bar-da ni-te-ga* (12) *lugal-zarar^{KI}-ma*
 (13) *lugal ki-en-gi ki-uri* (14) *šul a-ag-ga-ki(n)-kin* (15) *giš-har šu-du-du*
 (16) *e-dingir-ri-e-ne* (17) *šu-bil ne-in-ag* (18) *urudu alan-ga(l)-gal* (19) *mu-pad-da*
nam-lugal-la-ka-na (20) *gal-bi ne-in-sug-ga* (21) *uru-šu(b)-šub-ba-bi* (22) *bad-bi*
mu-du-a (23) *ma-da dagal-la-na* (24) *e-ne-ha ne-in-dur-a* (25) *ni-tuk šag-ka-gal*
 (26) *erim gi-gi me-en* (27) *geštu dagal* (28) *kin-da-uru dim-me-de* (29) ⁴*en-*
ki-ge ma-an-si-ma (30) *nam-bi-šu* ⁴*inanna nin-ma* (31) *gu-ša(g)-šag-gi-da-ma*
 (32) *e-dilmun-na* (33) *ki-dur im-dub-bu* (34) *šag-hul-la-ka-ni* (35) *igi-du-u-de*
 (36) *šag-bi šer-si* (37) *dirig u(d)-bi-da-ka* (38) *e-šu-si-ga-bi* (39) *u-mu-dagal*
 (40) *ud-ul-[šu]* (41) *nam-ti-mu-šu [hu-mu-du]* (42) *sag-bi mu-[ni]-il* (43) *hur-sag-gim*
hu-mu-mu (44) *nig-ki(d)-kid-da-ma-ne-e-šu* (45) ⁴*inanna nin-ma* (46) *ha-ma-ši-hul*
 (47) *ud-sud-du mu-he-gal-la* (48) *aš-te suhuš-gi-na gidru uku šu-šu* (49) *sag-e-eš*
ha-ma-ni-in-PA-KAB-DU.

(1) For Inanna (2) the lady clad in great splendour (3) wielding all the powers (4) eldest daughter of Sin (5) his lady; (6) Warad-Sin, (7) the prince who favours Nippur (8) nourisher of Ur, (9) who takes thought for Girsu (10) with Lagash, (11) who reverences E-barra (12) king of Larsa (13) king of Sumer and Akkad (14) the strong one who seeks out the (divine) oracles (15) and executes their purpose (16, 17) who builds anew the house of the gods, (18-20) who brought mightily (into the temple) great copper statues that proclaim his royal name, (21, 22) who built the wall of his ruined city (23, 24) and makes his broad land dwell in a habitation of peace, (25) the majestic *šag-ka-gal* (26) who directs armies, am I; (27-29) on whom Enki bestowed a wide understanding to perform the duties of the city. (30) Because of this, for Inanna my lady, (31) with my prayer, (32) [I restored] E-dilmunna (33, 34) her dwelling of rest and of heart's delight. (35) That the eye might see (36) and that its interior might be light (37-39) I enlarged its area more than before. (40) Unto days to come (41) for my life I built it; (42) its head I raised (43) and made it like a mountain. (44) Over my works (45) may Inanna my lady (46) rejoice. (47) Length of days, years of abundance (48) a throne securely based, a sceptre to subdue the people (49) as a gift may she grant me!

Duplicates of this text are already known—CLAY, *Miscellaneous Inscriptions*, no. 31, LEGRAIN, *Historical Fragments*, no. 18.

(3) *me-šar-ra tab-ba* = *tamihat kullat parše*.

(14, 15) Probably a reference to the taking of omens by inspection of the entrails or other means, a process which was indispensable before the beginning of any religious act, such as the restoration of temples. *a-ag-ga* (*tertu*) would then have the sense of "message," sent by the god in the form of an omen, and *giš-har* (*usurtu*) would be either "shape" (ominous, of the entrails), or "purpose" of the god, as defined by the phenomenon.

(24) CLAY, *Miscellaneous Inscriptions*, Pl. XVIII reads *KAL*, which can hardly be right. For the phrase compare, e.g. KING, *Letters and Inscriptions of Hammurabi*, Vol. I, no. 58, Col. II. 10-12, and the Cyrus brick, no. 194, last line.

(26) The Yale cone (CLAY, *loc. cit.*) restores *erim* (*šu-a-gi-gi-(a) me-en*). In line 25 *šag-ka-gal* is obscure; it seems to be a construction similar to *zi-šag-gal*, but the meaning is not known. C.T. XIX. Pl. 24, Col. III. 11, 12, gives *erim sag-gi-a* = *mu-ir ša-bi* and *ri' ša-bi* (ποιμήν λαῶν).

(32) The "House of Dilmun," as to the site of which at Ur there is no evidence at present (this cone having been found thrown down a well), is mentioned elsewhere as a sanctuary of Inanna. In the hymn ZIMMERN, *Sumerische Kultlieder*, no. 199, Rev. Col. I. 32, the goddess claims it as her own (cf. LANGDON, *P.S.B.A.* 1918, p. 82), and in a similar composition, *O.E.C.T.* Vol. I. Pl. 15. 5-8, it is reckoned as the first *eš-dam* of the goddess, in which she is besought to dwell, so that "the long days shall lengthen the short days" (cf. the explanatory treatise published in *Z.A.* VI. 241, ll. 7 and 8, where it is said that, because the days are short in the month of Kislev, the daughters of E-zida go to E-sagila in order to lengthen the days); *eš-dam* (*aštammu*) seems to designate the place in which obscene rites of the Ishtar cult were celebrated, see EBELING, *Liebeszauber*, 6 f., but as to this the excavations have yielded no evidence, the site being still unidentified. It is hardly possible to explain why this temple should be called "house of Dilmun," unless some reference be intended to the story of Enki and Nin-tud, found in a Sumerian legend (LANGDON, *Le poème sumérien du paradis*).

(36) *šer-si*, possibly for *še-ir-zi* = *šararu*, *namaru*, but very doubtful.

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(1) *ilbaba* (2) *en ur-sag-gal* (3) *dumu-mah en-lil-la* (4) *dingir ug igi-ši(d)-šid-na gub* (5) *a-tah tukul-la-ka-ni-ir* (6) *warad-sin* (7) *u-a uri^{KI}-ma* (8) *lugal zarar^{KI}-ma* (9) *lugal ki-en-gi ki-uri* (10) *dumu ku-du-ur-ma-bu-ug* (11) *ad-da e-mu-ut-ba-la* (12) *sib nig-si-sa* (13) *uku-dagal-la-na* (14) *u-sal ne-in-nad-a* (15) *mu ki-šu-il-la-ma* (16) *mu-un-uš-en* (17) *erim-gal-ma* (18) *šu-mu-uš ne-in-dir* (19) *hur-šu-am* (20) *ilbaba* (21) *en izkim-šag-ga-ma* (22) *nam-ga-ši(?) ab-kid-da-ma* (23) *e-a-ni* (24) *ša(g)-uri^{KI}-ma* (25) *nam-ti-mu-šu* (26) *hu-mu-na-du* (27) *e-ba* (28) *e-ki-dur-ša(g)-te-en-bi* (29) *mu-bi he-im-mi-sa*.

(1) For Ilbaba, (2) the lord, great warrior, (3) exalted son of Enlil (4) the god who makes light with his watchful eye (5) the helper of his weapons; (6) Warad-Sin (7) nourisher of Ur (8) king of Larsa (9) king of Sumer and Akkad (10) son of Kudur-Mabug (11) "father" of Emutbal, (12) the shepherd of righteousness (13, 14) who makes his wide-spread people to lie down in peace. (15, 16) Because he supported me in the place of my uplifting hands (to him) (17, 18) and delivered my enemies into my hand, (19) because of this (20) for Ilbaba (21) the lord of (*i.e.* who granted) my favourable omens (22) in my religious zeal (26) I built (23) his temple (24) in Ur (25) for my own life. (27) Of that temple (29) I called the name (28) "the dwelling-house that refreshes his heart."

(1) The reading of this god's name is still slightly uncertain; the last discussion of the relevant material is found in *Archiv. für Keilschriftforschung*, II. p. 13.

(4) *šid* = *paqadu*, cf. the inscription of Simat-Inanna, wife of Rīm-Sin, *J.R.A.S.* 1926, p. 681, obv. 4, *šid-du sag-gig* (= *paqidat šalmat qaqqadi*).

(15) *mu*, without *ge-eš*, which would be expected at the end of line 18. For this construction, see above, no. 100.23.

ki-šu-il-la-ma, cf. Ashurbanipal, Rassam Cyl. Col. I. 65 f. *ašši qataia ušalli aššur*, etc., and many similar passages in the historical inscriptions.

(22) A similar phrase is found also in two inscriptions of Rīm-Sin, one in the cone translated in S.A.K.I. p. 216 (a) 29, the other in no. 140 below, l. 32, again in a shorter form in the cone of Kudur-Mabug, R.A. IX. 122, Col. II. 3, also, most probably in no. 125.22. In the present instance *nam-ga-ši(!)* is clearly written for the usual *nam-ga-me*, but this may be a scribal error. If, as seems likely, the formula is simply shortened by Kudur-Mabug, the correct version is given by the other examples, and the root involved is *me . . . kid* (AG), "to perform a ritual." But, as the prefixed *nam* shows, the phrase is grammatically an abstract substantive, and therefore it is to be compared with such cumbrous formations as *nam-ga-an-dur* (= *aššabutu*) and *šu-ga-an-na-ab-tum* (= *mandatu*, etc., Br. 7168-7170), so that the line appears to signify literally "in my 'let me-perform-the-ritual'-ness," for which "zeal" may serve as an English equivalent, THUREAU-DANGIN (R.A. loc. cit.) renders conjecturally "*piété*."

(28) *te-en* = *pašahu* (cf. Br. 7718) and *nāhu* (S.A.I. 5685).

129

OBV. (1) *warad-a sin* (2) *nitah-kal-ga* (3) *u-a uri^{K1}-ma* (4) *lugal zarar^{K1}-ma* (5) *lugal ki-en-gi ki-uri* (6) *dumu ku-du-ur-ma-bu-ug* (7) *ad-da e-mu-ut-ba-la* (8) *uri^{K1} dagal-e-de* (9) *ki-ki(?) a-bi šu-ha-e-de* (10) *mu-mah tug-tug-de* (11) *a-nannar lugal-mu* (12) *mu-ši-in-še* (13) *bad-gal hur-sag-il-la-dim* (14) *šu-nu-tu(r)-tu(r)-de* REV. (15) *ni-bi-šu e-a* (16) *mu-na-du* (17) *bad-ba* (18) *a-nannar suhuš-ma-da gi-en-gi-en* (19) *mu-bi-im* (20) *nig-ag-ag-da-ma* (21) *a-nannar lugal-mu* (22) *hu-mu-hul-li-en* (23) *nam-tar nam-ti-la* (24) *bal-su(d)-du* (25) *gi³gu-za suhuš-gi-na* (26) *sag-e-eš* (27) *ha-ma-ab-PA-KAB-DU-gi*.

OBV. (1) Warad-Sin (2) the mighty man, (3) nourisher of Ur, (4) king of Larsa, (5) king of Sumer and Akkad, (6) son of Kudur-mabug, (7) "father" of Emutbal; (8) to enlarge Ur, (9) to multiply its walls (?), (10) to gain a great name, (11) Nannar my king (12) has granted unto me. (13) A great wall which like a tall mountain (14) cannot be undermined, REV. (15) which rises to splendour, (16) I built for him. (17) This wall (18) "Nannar strengthens the foundation of the land," (19) such is its name. (20) Because of my work (21) may Nannar my king, (22) rejoice. (23) A decree of life, (24) a long reign, (25) a throne solidly established, (26, 27) may he give me as a present.

Cf. a brick of the same wall in S.A.K.I. p. 212, brick B, and no. 134 below. These tablets were found (perhaps fortuitously) together with the Kurigalzu tablets, no. 164: see *Antiquaries Journal*, Vol. v. p. 370 and Pl. XXXVI. I.

(9) The tablets seem to read *ki-ki* (?), but 134.12. has *ki-sa* (DI), and this reading is more likely. On the meanings of *kisu* see the discussion by BAUMGARTNER, Z.A. N.F. II. p. 132. 17.

130

COL. I. (1) (2) [*a-en*]-*lil-la* (3) *e-kiš-šir-gal* (4) [*u-a*]
uri^{K1}-ma (5) *a-tah nam-lugal-la-ka-ni-ir* (6) *a-sin* (7) [*nitah-*
kal]-*ga* (8)

COL. II. (9) *lugal* (10) *du(g)-ga* (11) *nam-bi-šu* (12) *ka-ša(g)-ša(g)-gi-da-ma* (13) *e-ga-bur-ra* (14) *tur-ni-ga kur-he-gal-la* (15) *unu ku(g)-ga nam-dingir-ra-na* (16) *ba hu-mu-du* (17) [*ki*]-*bi he-im-mi-gi* (18) *nam-lugal-la*

COL. I. (1) (2) of Enlil (3) of Egishshirgal, (4) nourisher of Ur, (5) the helper of his royalty, (6) -Sin, (7) the mighty man (8)

COL. II. (9) the king (10) (11) Therefore (12) with my prayers (?), (13) the E-gaburra, (14) the dairy, the hill of abundance, (15) the splendid abode of his deity, (16) this I built, (17) its place I restored, (18) to his royalty.

(6) Either [Warad]-Sin or [Rim]-Sin.

(13) For this place, see notes on no. 36 above, and on no. 164 below.

(14) *ni-ga* = *tuhdu*, see R.A. XIII. I.

131

COL. I. (1) ^a*nannar* (2) *en-dumu-nun* (3) *an-ku(g)-gi dalla-e* (4) *nam-qa a-ra-zu-e giš-tug* (5) *lugal-mu-ra* (6) *warad-^asin* (7) *u-a e-kur-ra* (8) *sib sag-li-tar* (9) *e-kiš-šir-gal* (10) *lu ni-tug* (11) *eš e-bar-ra* (12) *me giš-har* (13) *erida^{KI}-ga šu-du-du* (14) *lu ŠUK^a INANNA gu-ul-gu-ul* (15) *e-ninnu me-en* (16) *lagaš^{KI} gir-su^{KI}* (17) *ki-bi gi-gi me-en* (18) *uru^{KI}-an ma-da-bi-ne* (19) *šu-gibil ne-in-ag-a* (20) ^a*nannar* ^a*UD-bi* (21) *ki-dur-šu ga-du(g) mu-un-ne-gal-la* (22) *nun ni-te-ga* (23) *e-lugal-la-na-šu* (24) *zi-ti-li-ni-šu gub-ba me-en* (25) *u(d) ^aaš-im-bar*

COL. II. (26) *izkim ša(g)-ga-ni* (27) *igi-ma-ni-in-du-a* (28) *igi nam-ti-la-ka-ni* (29) *mu-ši-in-bar-a* (30) *e-a-ni du-u-de* (31) *ki-bi gi-gi-de* (32) *ma-a-ar ma-an-du(g)-ga* (33) *nam-ti-mu-šu* (34) *u nam-ti* (35) *ku-du-ur-ma-bu-ug* (36) *a-a ugu-ma-ge* (37) *e-ša(g)-hul-la-ka-ni* (38) *e-temen-ni-gur(-ru)* (39) *mu-na-du* (40) *me-te u-di-kalam-ma-ka* (41) *ud-da-ri-šu ne-in-gub* (42) ^a*nannar lugal-mu* (43) *za-e me-en ba-e-a-ag* (44) *ma-e ¶ a-na mu-me-en*. (45) *nig-ag-ag-da-ma* (46) ^a*nannar en-an-ki* (47) *hu-mu-hul-li-en* (48) *nam-tar nam-ti-la bal-su(d)-ud* (49) ^{si}*gu-za suhuš-gi-na* (50) *sag-e-eš ha-ma-ab-PA-KAB-DU-gi*.

COL. I. (1) For Nannar, (2) the princely son, (3) who shines in a clear sky, (4) who listens unto prayers and supplications, (5) my king, (6) Warad-Sin, (7) nourisher of Ekur, (8) the shepherd who has charge (9) of Egishshirgal, (10) the worshipper (11) at the shrine of E-barra, (12, 13) who performs the ordinances and rituals of Eridu, (14) who increases the offerings (15) of E-ninnu, am I. (16, 17) He who restores the place of Lagash and Girsu, am I; (18, 19) he who renovates the cities and their lands, (20) who makes Nannar and the sun-god (21) have a good house in their dwelling, (22) the reverent prince, (23) who in the temple of his king, (24) stands for the preservation of his life, am I. (25) When Namrasit, the god of the new moon,

COL. II. (26, 27) had revealed to me his favourable omen, (28, 29) had directed on me his look of life, (30-32) had commanded me to build his temple, to restore its place, (33) for my own life, (34) and the life (35) of Kudurmabug, (36) the father who begat me, (37) his house, joy of the heart, (38) E-temennigur, (39) I built for him. (40) As the ornament and wonder of the land, (41) it stands for ever. (42) Nannar, my king, (43) thou art he who did it. (44) As for me, who am I? (45) Because of my work, (46) may Nannar lord of heaven and earth (47) rejoice. (48) A decree of life, a long reign, (49) a throne solidly established, (50) may he give me as a present.

See the translation of the same, but incomplete, text in S.A.K.I. p. 212. In the copy only so much is given as is needed to restore iv. R. 35, no. 6.

- (38) The reading E-temennigurru is found only on U. 3338.
 (18) *uru^{KI}-an*, probably the plural formation for *-e-ne*.
 (20, 21) Literally "who makes to be to them in(to) their dwelling a good house." Observe the same pregnant construction with *-šu* in lines (23, 24), "who (goes into) the temple and stands to pray for his life."
 (25, 27) Cf. the first lines of the Nabonidus cylinder, in CLAY, *Miscellaneous Inscriptions*, no. 45.

132

Fragment of a clay cone of the Larsa period.

133

- (1) *ši-li-^ašamaš* (2) *mar ri-im-^asin-samsi^{si}-ma-a-su* (3) *warad ^ašamaš*.
 (1) Šili-Shamash (2) son of Rim-Sin-samsi-masu, (3) servant of Shamash.

134

COL. I. (1) [^a*nan*]*nar ^aUD-bi* (2) [*e-ba*]*r-da ni-[te-ga]*
 (3) *u-a e-kur-[ra]* (4) *lu ša(g)-nibru^{KI} dug-[ga]* (5) *sag-uš e-giš-šir-g[al]* (6) *lugal*
zarar^{KI}-ma (7) *lugal ki-en-gi ki-uri* (8) *dumu ku-du-ur-ma-bu-uk* (9) *ad-da*
e-mu-ut-ba-la me-en (10) *^anannar lugal-mu gu-ša(g)-ša(g)-gi-da-mu* (11) *uri^{KI}*
dagal-e-de (12) *ki-sa-a-bi šu-ha-e-de* (13) *dirig nig-u(d)-bi-da-ka* (14) *ki-gar-bi*
gu-ul-lu-de (15) *mu-mah tu(k)-tu(k)-de* (16) *li-u-ne-tar*.

Rest of Col. I, and Col. II. fragmentary.

COL. I. (1) Nannar and the sun-god (2) who reverences E-barra (3) nourisher of E-kur, (4) he that rejoices the heart of Nippur (5) supporter of E-gish-shir-gal (6) king of Larsa (7) king of Sumer and Akkad (8) son of Kudur-Mabug (9) "father" of Emutbal, am I. (10) Nannar my king, at my prayer (?) (16) appointed me (11) to enlarge Ur (12) to multiply its walls (?) (13) and, more than in former days, (14) to increase its site, (15) and (thus) to win an exalted name

The similarity of this text to the brick-inscription, S.A.K.I. p. 212 (b) and to no. 129, makes it almost certain that its author was Warad-Sin. On the phrase in line 12, see 129, note to line 9.

135

Fragment of a baked clay cone, possibly of Warad-Sin (cf. line 5 with 129.8, 134.11).

136

(1) *^anannar* (2) *lugal-a-ni-ir* (3) *warad-^asin* (4) *u-a uri^{KI}-ma* (5) *e-bar-da*
ni-tuk (6) *lugal zarar^{KI}-ma* (7) *ud ^anannar* (8) *^anin-gal-bi* (9) *ša(g)-ne mu-un-*
ne-gub-aš (10) *ki-šu-il-la-ma* (11) *mu-un-uš-en* (12) *id ^anannar-hul* (13) *mu-*
ba-al-la-a (14) *ki-bi ne-in-gi-a*.

For Nannar his king, Warad-Sin nourisher of Ur, who reverences E-barra, king of Larsa; when Nannar and Nin-gal had set their heart (upon me) and (since) in the place of my uplifting hands (they) support me, the canal (called) "Nannar, rejoice," I dug, and restored its place.

(10, 11) Cf. above, no. 128.15,16. The verb seems to be 3rd plural (for *-ene*) in the present instance, though precisely the same form is used for the singular in the former passage. Moreover, there is a sudden change from the perfect tense in l. 9 (*mu-un-ne-gub-aš*) to the imperfect in l. 11 (*mu-un-uš-en*). The latter, however, might be explained as due to a real modification of the sense, "they set their heart (once for all) . . . and they support (constantly)."

(14) *i.e.* the bed of the canal.

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Fragments of a stele, probably of Rim-Sin. It contained an account of his refounding and endowment of a temple, probably Egishshirgal, and some remarks on the benefactions of former kings. Hardly anything, however, is now sufficiently connected to yield any information, or to make attempt at translation worth while.

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(1) *ilabrat* (2) *nin sukkal-zi-an-na* (3) *me-ku(g)-g[a šu]-du* (4) *sag-il* . . . DU *dingir-ri-e-ne* (5) *a-ag-ga si-mu gal-zu* (6) *ša(g)-kuš ša(g)-du(g)-dug* *inanna* (7) *nam-qa-e ki-ag* (8) *nin-a-ni-ir* (9) *ri-im-^asin* (10) *nitah kal-ga* (11) *sib gu-ša(g)-šag-gi nibru^{KI}* (12) *u-a uri^{KI}-ma* (13) *e-bar-da ni-te-ga* (14) *me eridu^{KI}-ga šu-du-du* (15) *sag-li-tar gir-su^{KI} ki-lagaš^{KI}-a* (16) *lu e-dingir-ri-e-ne šu-bil ne-in-ag* (17) *lugal zarar^{KI}-ma* (18) *lugal ki-en-gi ki-uri-ge* (19) *ud ugnim unu^{KI}-ga* (20) *i-si-in^{KI}* (21) *ka-dingir-ra^{KI}* (22) *ra-bi-qum^{KI}* (23) *su-ti-um^{KI}-bi* (24) *šitukul in-sig-ga* (25) *ag-ba* (26) *warad-ne-ne lugal unu^{KI}-ga in-dib-ba* (27) *muš-gim sag-ga-ni* (28) *gir-ni in-uš-sa* (29) *u(d)-ba e-nin-bi-tum* (30) *ki-dur ki-ag-ga-ni* (31) *nam-ti-la-ni-šu* (32) *mu-na-du* (33) *dirig u(d)-bi-ta-šu* (34) *e-šu-si-ga-bi mu-[dag]al* (35) *sag-bi im-mi-in-il* (36) *gal-li-eš mu-na*

(1) For Ilabrat (2) lord, true messenger of Anu (3) who holds the sacred powers (?) (4) conspicuous . . . of the gods (5) endowed with command, wise, (6) contenting and rejoicing the heart of Inanna (7) loving (to grant) prayer (8) his lord: (9) Rim-Sin (10) the mighty man (11) the shepherd who prays for Nippur, (12) nourisher of Ur (13) who reverences E-barra (14) who performs the rites of Eridu (15) who cares for Girsu and Lagash (16) who builds anew the temples of the gods (17) king of Larsa (18) king of Sumer and Akkad; (19) when the host of Erech, (20) Isin (21) Babylon (22) Rapiqum (23) and Sutium (24) he smote (with) arms (25) and in that action (26) he captured Warad-ne-ne, king of Erech, (27) and brought his head and feet together like a snake, (29) at that time the "House which befits its lord" (30) his beloved dwelling (32) he built (31) for his own life. (33) To a greater (size) than in former days (34) he enlarged its area (?) (35) he raised its head (36) and mightily he

(1) Concerning the god whose name is written *NIN-ŠUBUR*, see DEIMEL, *Pantheon*, p. 220.

(3, 14) On the difficult word *me* in these contexts, see J.R.A.S. 1926, p. 682.

(19 ff.) An expanded version of the date formula for the 15th year of Rim-Sin. The captured king of Erech was tortured by being bent into such a position that his heels touched his head, so that he resembled the device of a serpent biting its own tail. Rapiqum, according to the annals of the Assyrian king Tukulti-Enurta II (*ed.* SCHEIL, obv. 56 f.) was a town on the west bank of the Euphrates, reached in three days' march upstream from Sippar. It lay on the border between the lands of Akkad and Sukhi.



(23) Sutium, the land of the Suti, inhabitants of the Syrian desert.

(36) The ending resembles that of the Nannar cone of Rim-Sin (no. 139) which also is of uncertain meaning.



139



(1) ^anannar (2) en-gal me-lam-ma sag-il (3) an-ki-a pa-e (4) šul-igi-dagal
 še-ir-zi-bi mu-mu (5) kalam-šar-ra-aš u(d)-ga-ga (6) nun-QAL-RU me-ni a-ri-eš kal
 (7) nig-nam-ma-ni ku-ku-ug (?) (8) dumu-zi-li kur-gal ^aen-lil-li (9) nun ki-ag
 e-kur-ra (10) lugal-a-ni-ir (11) ri-im-^asin (12) sib gu-kalam kar-nibru^{KI} (13) u-a
 uri^{KI}-ma (14) sag-li-tar (15) gir-su^{KI} ki MĀŠ-BUR-LA-KI-a (16) me giš-har
 eridu^{KI}-ga šu-du-du (17) e-bar-da ni-te-ga (?) (18) lugal zarar^{KI}-ma (19) lugal ki-en-
 gi ki-uri (20) lu e-dingir-ri-e-ne (21) šu-bil ne-in-ag-a (?) (22) giš-har šu-lah
 ku(g)-ga (23) šu-gal mu-du-a (24) nam-qa a-ra-zu-di (25) u(d)-šu-uš-e gub-ba
 (26) e-gi-na-ab-tu(m)-kug ^anannar (27) ki-dur ni-dub-bu-da-ni (28) nam-ti-la-ni-šu
 (29) mu-na-du (30) dirig u(d)-bi-ta-šu (31) e-šu-si-ga-bi mu-dagal (32) sag-bi
 im-mi-in-il (33) gal-li-eš im-(mi)-in-dar.



(1) For Nannar (2) great lord conspicuous in splendour (3) glorious in
 heaven and earth (4) strong one, whose wide-cast eye kindles its brightness
 (5) making light over all the land [or, people] (6) prince . . . whose power is
 strong to destroy (7) whose decree is pure (8) the . . . son of the "great
 mountain" Enlil (9) the prince who loves E-kur (10) for his king; (11) Rim-Sin
 (12) shepherd of all the land (and) the territory (?) of Nippur (13) nourisher of Ur
 (14) who cares for (15) Girsu and Lagash (?) (16) who executes the rites and
 ceremonies of Eridu (17) who reverences E-barra (18) king of Larsa (19) king of
 Sumer and Akkad (20, 21) who repairs the temples of the gods (22, 23) who
 mightily executes the holy ceremonies and purifications (24, 25) daily making
 prayer and supplication, (29) he built (28) for his own life (26) E-ginabtu the
 holy (house) of Nannar (27) a dwelling for him to rest in. (30) More than in former
 days (31) he enlarged its area (?), (32) he raised its head (33) and mightily
 he . . . it.

(6) QAL-RU. The first sign is  (cf. R.A. iv. 46, n. 5, and ix. 35) according to the stem of
 the cone, though the base reads . If the latter be correct it may be possible to compare Warad-Sin,
 no. 127 above, l. 21, *uru-šu(b)-šub-ba-bi*. But the meaning is uncertain.


a-ri-eš, cf. the inscription of Simat-Inanna, J.R.A.S. 1926, p. 681, l. 7.

(7) The last sign is clearly compounded with ; it may be the same as R.E.C. 184, and is
 almost certainly = .

(12) The fourth sign in this line is not *ki* but *ganatenu* () and inspection of the illustration,
Découvertes en Chaldée, Pl. 41, no. 1 (b), shows that such is also the correct reading in the Telloh cone
 of Rim-Sin, where the same phrase occurs. In O.E.C.T. Vol. 1, Pl. 17, Col. 2, 2, *ki* is found in this
 place, but must be a suggestion by the editor, since he states (*ibid.*, p. 21, n. 7) that "the sign is
 clearly KAR on the cone's perimeter, and the sign on the base appears to be intended for KAR,"
 (presumably ). But there is no ground for preferring *ki* since the Telloh cone has not, in fact,
 this reading, and it is most likely that the Oxford cone, like the other two examples, actually has
ganatenu. According to the "Chicago Syllabary," l. 281, this sign is to be read *ka-ra* and signifies
našpak ša mé "a vessel for pouring water," but its sense in the present context is obscure.

(15)  BUR-LA-KI, which is plain upon the base, and only somewhat hidden by incrustation
 upon the stem, is evidently a variant for  BUR-LA-KI, but does not seem to be found elsewhere.

(25) *u(d)-šu-uš-e* occurs in a very similar context relating to Ziusudra, the hero of the Flood,
 POEBEL, P.B.S. v. no. 1, Obv. Col. 3, l. 23.

(26) *E-ginabtu(m)*, for the last syllable of which U. 1633 has the var.  (*du*), was perhaps
 a kind of store-house. It had been formerly built in the 25th year of Gungunum, cf. R.A. xv. p. 52,
 l. 30, and p. 18, n. 10, also no. 114, l. 7. Since this cone was not found *in situ*, the excavations give
 no clue to the position or nature of the building.

(31) *e-šu-si-ga*. A suggestion as to the meaning of this phrase, which frequently occurs in the Larsa inscriptions, will be found in *J.R.A.S.* 1926, p. 683 f.

(33) The last sign is well preserved on the base of the cone, and the same phrase probably stood at the end of the Ilabrat cone (no. 138) where it is, however, mutilated. The meaning is unknown.

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(1) *nin-si-an-na* (2) *an-an-sikil-ta uru-bi im-bar* (3) *giš-šir-bi pa-e* (4) *anta ik ša unu-gal e si-a* (5) *zib-ba-a-ni še-ga* (6) *nir-gal gišgal-ta-kam šeg-bi dugud-da* (7) *palil dingir-gal-e-ne* (8) *dub-sag me-galam(?) -ma šu-du* (9) *KU(?) galga šu-zi an-na gar* (10) *di-kud na-ri-mah* (11) *nig-zi nig-lul-la ra-ra* (12) *dingir arhuš-sud lu-ni-te-ga-na* (13) *KAL silim-ma ki-ti-šu-ku(g)* (14) *u(d) nam-ti-la mah-a* (15) *ne-ib-gar-ri-a* (16) *lugal-mu-[ur]* (17) *ri-im sin* (18) *nitah kal-ga* (19) *ŠUK. INANNA-bi mah-a* (20) *eš-e nibru^{KI}-šu* (21) *me giš-har šu-du eridu^{KI}-ga* (22) *u-a-zi uri^{KI}-ma* (23) *e-bar-da ni-te-ga* (24) *lugal-zarar^{KI}-ma* (25) *unu^{KI} i-si-in^{KI}* (26) *lugal ki-en-gi ki-uri me-en* (27) *u(d) nin-si-an-na* (28) *gu-erim-gal-la-mu* (29) *šu-mu-šu ne-in-dir* (30) *nam-bi-[šu]* (31) *nin-si-an-na lugal-mu-ur* (32) *nam-ga-me-ab-kid-da-mu* (33) *e eš-bar-zi-da* (34) *nam-dingir-bi-šu tum-ma* (35) *ki-dur ša(g)-dug-ga-na*, (36) *ki-sikil-la hu-mu-du* (37) *giš(?) -ka* (38) *he-du e-e-ge(?)* (39) *u(d)-sud-du-šu* (40) *mu-mu he-im-mi-sar*.

(1) For Ninsianna (2) whose city(?) in the clear heavens is of gypsum (3) whose radiance is conspicuous (4) who from on high strikes the door of the "great dwelling" (?) (5) whose word is gracious, (6) the lord whose rain from his (heavenly) station is heavy (?) (7) foremost of the gods (8) leader who holds the (9) (10) pure and exalted judge (11) who smites wickedness and lying (12) long-suffering god to the man who fears him (13) protecting *lamassu* (14, 15) he that makes life long; (16) for my king: (17) Rîm-Sin (18) the mighty man (19, 20) he that increases the provision in the temple of Nippur, (21) who executes the rites and ceremonies of Eridu (22) the true nourisher of Ur (23) who is reverent in E-barra (24) king of Larsa, (25) Erech, and Isin, (26) king of Sumer and Akkad am I. (27) When Ninsianna (28, 29) had delivered all my enemies into my hand, (30) for this (thing) (31) to Ninsianna my king (32) in my religious zeal (?) (36) I built in a clean place (33) E-eshbar-zida (34) (a temple) befitting his godhead (35) a dwelling of pleasure to his heart. (37) On (?) the door (?) (38) the ornament (?) of the temple (39) for days far off (40) I inscribed my name.

(1) The second sign of the divine name is *SIGUNU*, i.e. *R.E.C.* no. 48, not no. 34. This name seems to be a fuller form of that which is usually written *NE-SIGUNU* (which = *NIN-SIGUNU*, cf. DEIMEL, *Pantheon*, p. 190 (b) 9), a name for which various readings have been proposed (cf. recently WEIDNER in *Archiv. für Keilschriftforschung*, II. p. 10, no. 2). Most likely the full name was ultimately pronounced *Lisi* (*nin > ne > ni > li*), and such is the gloss found in the Assyrian letter, HARPER, XIV. 1449, obv. 2.

(2) *uru-bi* seems to refer to the "station" of the god as a star, cf. *gišgal* (= *manzazu*) in line 6. The mythological notions conveyed in this line are not wholly intelligible to us, but there is ample evidence that the god Enurta, with whom Ninsianna seems to have been related, was in some manner identified with gypsum (*IM-BAR* = *gašsu*). A late treatise upon the mythological implications of certain ritual practices (*Z.A.* VI. 241 ff.) says "The gypsum and pitch which are smeared on the door of the sick man's house,—the gypsum is Enurta, the pitch is the *asakku*-demon. Enurta pursues the


asakku." This is evidently a contest between the powers of light and darkness, such as is found constantly in folk-lore. Also in ZIMMERN, *Ritualtafel*, no. 27, Obv. Col. II. 10 *gašsu* is identified with ^a*Ud-gišgal-lu*, i.e. Enurta, and the same comparison was doubtless made (though the place is broken) in LANGDON, *P.B.S.* Vol. X. Pl. XCIX. Col. 2.17. Doubtless, in the present passage, the meaning conveyed is that the god's dwelling in the sky was as bright as gypsum, but it is exceedingly probable that ideas very much more definite than this are alluded to.

(4) If the translation (which is suggested with all reserve) should be correct there is here also an obscure mythological allusion. With this translation *ša* would be regarded as a Semitism (which is, indeed, not very likely) and *se* = *sig* (*mahašu*). The signs *si-a* could be read *dir*.

(5) See *J.R.A.S.* 1926, p. 683. 9, and IV *R.* (2nd ed.), p. 12, Rev. 35 (*itti* ^a*Enlil amatsa magrat*).

(6) Translation again doubtful; taken in this way, *kam* seems unnecessary.

(9) First sign apparently *R.E.C.* 467, but not very clear either upon base or stem. The context suggests *umuš* (*temu*), but this value belongs rather to *R.E.C.* 468.

(12) "Chicago Syllabary" 240,  (*ar-huš*) = *ri-e-mu*, cf. LANGDON, *O.E.C.T.* I. p. 21, line 13.

(32) For this difficult phrase see above, no. 128.22, and the note there.

(33) i.e. "House of the true oracle."

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(1) ^a*ner-unu-gal en-mah* (2) *a-kal-gal tuk* (3) *ni me-lam šu-du* (4) *sag-kal kur-gu-erim šu-hul di* (5) *ki-bal zar-ri-eš du* (6) *dingir-ra-ni-ir* (7) *ri-im-^asin* (8) *nun ni-tuk nibru^{KI}* (9) *u-a uri^{KI}-ma* (10) *lugal zarar^{KI}-ma* (11) *lugal ki-en-gi ki-uri-ge* (12) *e-erim-ku(d)-kud* (13) *ki-dur nam-ur-sag-ga-ka-ni* (14) *dur-u-de ba-ab-du-a* (15) *nam-ti-la-ni-šu* (16) *u nam-ti* (17) *ku-du-ur-ma-bu-ug* (18) *a-a-ugu-na-šu* (19) *u(d)-sud-du-šu mu-du* (20) *hur-šu-am* (21) ^a*ner-unu-gal* (22) *dingir SAG-DU-ga-na* (23) *sig-u-mu-un-ši-in-bar* (24) *ki-me-ka* (25) *a-zi-da-na* (26) *he-en-da-ab-ri* (27) *kur nig-bal-a-na* (28) *šu-ni di-he-ib-bi*.

(1) For Nergal, the exalted lord (2) who has exceeding strength (3) who bears awe and splendour (4) leader, who judges with destructive hand the country of all the enemy (5) who wrathfully overthrows the hostile land, (6) for his god; (7) Rim-Sin (8) the prince who reverences Nippur (9) nourisher of Ur (10) king of Larsa (11) king of Sumer and Akkad (19) has built, for days to come, (15) on behalf of his own life (16) and the life (17) of Kudur-Mabug (18) the father who begat him, (12) E-erim-kukud (13) the dwelling of his (the god's) warlike might, (14) which had been adorned for him to dwell in. (20) Upon this (21) may Nergal (22) the god who created him (23) look with favour. (24) On the battlefield (25) at his right hand (26) may he go with him, (27, 28) may his hand seize the country that is hostile to him.

(5) *zar-ri-eš* apparently a Semitism. It occurs also in *Beiträge zur Assyriologie*, Vol. v. p. 633, l. 22.

(12) Transcription of the sign *TAR* is uncertain. The meaning seems to be "House that cuts off the enemy" rather than "House of swearing the oath," which would require *nam-erim*, etc.

(27) *lit.* "country of his hostility."

(28) *di . . . bi* seems to stand for *dib* (*sabatu*) but, if so, this is a very remarkable *tnesis*, the simple root being treated as a compound with the conjugating particles infixes.

142

(1) ^a*dumu-zi* (2) *en-amar-amar* (3) *nitadam ki-ag* ^a*inanna* (4) *sib edin-dagal-la* (5) *tu(m)-tum-e he-du* (6) *lugal-a-ni-ir* (7) *ri-im-^asin* (8) *nitah ni-tuk nibru^{KI}* (9) *u-a uri^{KI}-ma* (10) *lugal zarar^{KI}-ma* (11) *lugal ki-en-gi ki-uri-ge* (12) *e-ni ka-li-sud* (13) *ki-dur ki-ag-ga-ni* (14) *dur-a-ni-šu tum-ma* (15) *nam-ti-la-ni-šu* (16) *u*

nam-ti (17) *ku-du-ur-ma-bu-ug* (18) *a-a-ugu-na-šu* (19) *ud-ul-šu mu-du* (20) *hur-šu-am* (21) ^a*dumu-zi lugal-a-ni* (22) *u-mu-un-ši-hul* (23) *tur-amaš-a* (24) *gud udu he-ni-in-ša(r)-šar*.

(1) For Tammuz (2) lord of young cattle (3) beloved husband of Inanna (4) shepherd of the broad plains (5) bringer of plenty, (6) his king : (7) Rim-Sin (8) the man who reverences Nippur (9) nourisher of Ur (10) king of Larsa (11) king of Sumer and Akkad, (15) for his own life (16) and for the life of (17) Kudur-Mabug (18) his father who begat him, (19) has built, unto days far off, (12) his temple Ka-li-sud (13) his beloved dwelling-place (14) meet for him to dwell in. (20) Over this (21) may Tammuz, his king, (22) rejoice. (23) In byre and fold (24) may he multiply the oxen and sheep.

(12) Compare the name *E-hi-li-sud*, a sanctuary of Šarpanit at Babylon, *E-hi-li-an-na* of Nanâ at Erech, and *Kâ-hi-li-sud* of Nin-gal at Ur (*K.A.R.* 109, Obv. 15).

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Portion of an inscribed clay cone, now in the British Museum, 116426. The text commemorates the building of a temple to the goddess Belit-ekallim by Simat-Inanna, wife of Rim-Sin, king of Larsa, and is a duplicate of that published by LANGDON, *O.E.C.T.* Vol. I. Pl. 17, and pp. 20 ff.; compare also *S.A.K.I.* p. 218 (d) and *J.R.A.S.* 1926, p. 679 ff.

144

(1) [^a*en*]-lil (2) *me-lam-ma sag-il* (3) -[gal(?)]-li-eš *gar-ra* (4) *a* (5) *tar-ra* (6) *ha* (7) [*lugal-a-ni*]-ir (8) [*ri-im*^a]-in (9) [*nitah kal*]-ga (10) *nibru*^{KI} (11) [*u-a uri*^{KI}]-ma (12-14) (missing) (15) [*ud ugnim unu*^{KI}]-ga (16) [*i-si-in*]^{KI} (17) [*ka-dingir-ra*]^{KI} (18) [*ra-bi-qum*]^{KI} (19) [*su-ti-um*]^{KI}-bi (20) [*giš tukul in*]-sig-ga (21) [*warad-n*]-e-ne (22) [*lugal unu*^{KI}]-ga in-dib-ba (23) [*sag-ga*(?)]-na [*gir*]-ni in-uš-sa (24) *da-ki-ga* (25) *šag*^a*en-lil-li* (26) [*ma-a*]-n-si-ma-a (27) *kal-ga*^a*enurta* (28) *a-zi-da gin-na-ta* (29) *izkim-šag-ga*^a*nannar-ta* (?) (30) *nam-kal-gal*^a*ner*-[*unu-gal-ta* (?)] (31) *mi-du(g)-du-ga* (32) *giš kal da* (33) *nam-ra-ag* (34) *zarar*^{KI}-ma-šu mu-un-[*gi*] (35) ^a*en-lil nin-a-ni*-[*ir*] (36) *gu-ša(g)-šag-gi-da-ni*(?) (37) *KA + ŠU-da-a-ni giš-in-ni-in-tuk-am* (38) *šu-il-la-a-ni in-ši-in-še-ga-am* (39) *u(d)-ba e-nin-bi-šu-tum* (40) *ki-dur ki-ag-ga-ni* (41) *nam-ti-la-ni-šu* (42) *mu-na-du* (43) *dirig-ud-bi-da-šu* (44) *e-šu-si-ga-bi mu-zag* (45) *sag-bi im-mi-in-il* (46) *hur-sag-gim mu-na-mu*.

(1) For Enlil (2) conspicuous in splendour (3) mightily founded (4-6) (7) for his king (8) Rim-Sin (9) the mighty man (10) of Nippur (11) nourisher of Ur (12-14) (15) [When the host of Erech (16) Isin (17) Babylon (18) Rapiqum (19) and Sutium] (20) he smote [with arms] (21) [and Warad-ne]-ne (22) [king of Ere]ch he captured (23) and brought [his head and] feet together, (24) (25) by (?) Enlil (26) given, (27) [with the (?)] strong of Enurta (28) going at his right hand (29) with the favourable portent of Nannar (30) with the great might of Nergal (?) (31) who fosters him (32) (33) the spoil of (34) he brought back to Larsa ; (35) for Enlil his lord (36) with prayer, (37) his worship being heard, (38) and the uplifting of his hands being accepted, (39) at that time a temple

meet for its lord, (40) a dwelling beloved by him (42) he built (41) for his own life. (43) To a greater (size) than formerly (44) he marked out (?) its area (?) (45) its head he raised (46) and made it like a mountain.

(8) The inscription may be assigned with confidence to Rim-Sin on account of the resemblance of ll. 16-20 to no. 138 above, ll. 19 ff. (date formula for the 15th year of Rim-Sin).

(15 ff.) Restored from the above-mentioned passage. In l. 21 there does not, however, seem to be room at the beginning of the line for *ag-ba*, and in l. 23, *muš-gim* can hardly have been found in this example.

(29) Compare the words of Nabonidus in CLAY, *Miscellaneous Inscriptions*, no. 45, Col. I. 1, 2.

(33, 34) A similar phrase in Kudur-Mabug, no. 123 above, l. 21.

(37) *KA* + *ŠU* usually transcribed *šub*, but here the value seems to end in *-d*.

(44) *mu-zag* for the usual *mu-dagal*. The use of this word, with its sense of fixing the sides or outlines of a building may perhaps be considered some confirmation of the meaning suggested for *e-šu-si-ga* in J.R.A.S. 1926, p. 638 f.

145

(OBV.) (1) *a-immer en ur-sag dumu an* (2) *uru-zi-mah ri-a* (3) *te-eš dug-ga-ni-ta* (4) *im-dir erim(?) ka-ser-ri* (5) *ga šar-ru lal-e* (6) *ki-šar-ra ma-dam he-gal šar-ri* (7) *lugal-a-ni-ir* (8) *ri-im-a sin* (9) *nibru^{K1}*
(REV.) (10) *ni* (11) *hur-šu-am* (12) *a-immer lugal-a-ni* (13) *u-mu-un-ši-hul*
(14) *u(d)-bal-a-na-šu mu-bi gid-du* (15) *im-he-gal-la* (16) *ab-sin-zi-kalam-ma*
(17) *sag-e-eš he-en-na-PA-KAB-DU*.

(OBV.) (1) For Immer (Adad), lord, warrior, son of [Anu], (2) who goes upon the great rising storm, (3-5) with the of his command pouring out the clouds (like) troops over all the [sky (?)] (6) multiplying plenty over all the land, (7) for his king; (8) Rim-Sin (9) [the prince who reverences] Nippur
(REV.) (10) (11) over this (12) may Immer, his king, (13) rejoice (14) for the days of his reign that its years be long, (15) winds of plenty (16) due increase of the earth (17) may he grant him as a gift.

(1) Probably to be completed *dumu an-na*.

(2) The first sign, though damaged, seems to have been *TEGUNU* = *uru* = *abubu*.

(3-5) These unusually figurative lines present difficulties; *te-eš* is of very obscure meaning, and the sign at the beginning of l. 5 is puzzling. For the expression in l. 4 *erim* (? *𒂗*, though the sign is carelessly written) *ka-ser-ri* compare C.T. XIX. Pl. 24, Col. III. 13, *erim ka-ser* = *šabē [ki]-i-ri*; similar phrases are found in the inscription of Utu-khegal of Erech (R.A. IX. p. 113, III. 9, 10) and in the "Legend of Lugal-banda" (O.E.C.T. Vol. I. Pl. 5.31). The first sign in l. 5 should have the meaning "sky, heavens," but it cannot be identified. *lal-e* = *šapik*.

146

COL. I in Sumerian is missing. [The numbering of the columns is uncertain.]

COL. II. (1) [*i-na*] *me-lam-mi (u) na-wi-ra-tim* (2) *šu-ba-at šar-ru-tim*
(3) *šu-ur-šu-dam* (4) *i-na birit uzni u ne-me-qi-im* (5) *ni-ši-i ta-ar-ra-am* (6) *i-na zimi u ra-šu-ba-tim* (7) *zu-un-nu-uq a-wa-a-tim* (8) *a-la-ak* *la*
(9) *a-wi-ra* (?)

COL. II. (1) by majesty and glamour (2) a dwelling of royalty (3) to found, (4) by intelligence and wisdom (5) to protect the people, (6) by the awe of (my) countenance (7) [to secure] obedience to orders (?) (8) the going of
(9)

COL. III.	COL. IV.	
(1) <i>lu</i> [<i>nim</i> (?)] ^{KI}	.....	the man of [Elam (?)]
(2) <i>gu-ti-um</i> ^{KI}	<i>gu-ti-um</i> ^{KI}	of Gutium,
(3) <i>su-bir</i> ^{KI}	<i>subartu</i> ^{KI}	of Subartu,
(4) <i>tu-uk-ri-iš</i> ^{KI-ge}	<i>tu-uk-ri-iš</i> ^{KI}	(and) of Tukrish.
(5) <i>kur-bi</i>	<i>ša ša-du-šu-nu</i>	whose mountains
<i>bad-du</i>	<i>ne-su-u</i>	are distant
(6) <i>eme-bi GIL-ma</i>	<i>li-ša-an-šu-nu</i>	whose languages
(7) <i>ki-da-bi-šu</i>	<i>e-ig-ru</i>	are complicated
(8) <i>IGI + D[UB] ha-</i>	<i>a-na ri-it-ti-šu lu wa-di-</i>	to entrust (?) to his hand,
<i>ma-tuk</i>	<i>a-am</i>	
(9) <i>um[uš]-a-bi</i>	<i>te-im-šu-nu</i>	(and) to confound
	<i>e-še-a-am a-na-ku-ma</i>	their designs, he (??)
	<i>[lu(?)]-uš-te-eš-še-ir</i>	directed (me)
	..... <i>ša-ni si-bi-tam</i>	for the seventh [time (?)].

COL. V.	COL. VI.	
(1) <i>DU-D[U]-bi</i>	<i>mu-ut</i>	their
<i>ma-e me-en</i>	<i>ši-na</i> . . . . .	. . . . . I am.
(2) <i>lu-gi</i>	<i>ki-nu</i>	The just,
(3) <i>lu-si-sa</i>	<i>a-wi-lum i-ša-[rum]</i>	the righteous man, (who)
(4) <i>sag-bi-šu ma-gal</i>	<i>i-na ri-še-e-tim</i>	is at their (?) head,
(5) <i>inim ab-bi-en-na-mu</i>	<i>a-wa-at a-ga-[ab-bi]</i>	the word that I speak,
(6) <i>sig-nu-di-dam</i>	<i>u-ul uš-t[a]</i>	will not contradict (?)
(7) <i>nam-a-gal-mu</i>	<i>li-ia-u-[ti]</i>	My strength
(8) <i>nam-gal-a-ni</i>	<i>šu-ur-bu[-ta-šu]</i>	shall surely exalt
(9) <i>me-ur-ha-ba-i-i</i>	<i>li-i-na-[-ad]</i>	his greatness.
(10) <i>a-kal-ga</i>	<i>du</i>	The might
(11) <i>nam-ur-sag</i> . . . . .	.....	the valour

FRAGMENT (a).

COL. I.	COL. II.	
..... <i>-hul-hul-li</i>	<i>šar hi-da-a-[ti]</i>	king of rejoicing, am I.
<i>me-en</i>	<i>a-na-[ku]</i>	
..... <i>-me-en</i>	<i>ru-ba-a-ku iš-tu</i>	I am great
..... <i>-ri-e-ne</i>	<i>šu-mi ši-</i>	my exalted (?) name
..... <i>-mah-mu</i>	<i>iš-bu-</i>	he (?) called
..... <i>-sa-a-ta</i>	<i>nu-hu-uš [ša-me-e]</i>	the abundance of heaven
..... <i>-an-ki-bi</i>	<i>u ir-[ši-tim]</i>	and earth
..... <i>gar-gar-</i>	<i>u-kam-</i> . . . . .	.....
<i>gar-gar</i>		
<i>[nar]-e-li-DU-a</i>	<i>an</i>	
..... <i>-ka-di</i>	<i>ma</i>	
..... <i>-in-e</i>	<i>mu</i>	
..... <i>šar-ri</i>		
..... <i>ta</i>	<i>ka</i>	

FRAGMENT (b).

COL. I.	COL. II.	
.....	<i>qar-ra-ad qar-ra-[di (?)]</i>	warrior of warriors
.....	<i>e-ki-id mu-</i>	mighty
.....	<i>mu-ša-ak-li-[il]</i>	completing (?)
..... -en	<i>mu-tu- . . . .</i>	.....
..... -ge	<i>ma-tam ša</i>	the land which
..... -šu	<i>la ka-</i>	
..... -ga	<i>i-na</i>	
..... -bi-en		
..... -da		

The remaining fragments are omitted, being too small to yield any connected meaning.

COL. II. (3) It may be assumed that the construction of these clauses depends upon some verb, now lost, such as *šumi ibbu*, "they called my name" (cf. Hammurabi, Code, introduction 27-49), or *uweranni* "he sent me" (*ibid.*, Col. v. 15-19, and Samsu-iluna, Akkad. version of the Bilingual Inscr. II. 4), "to do such and such."

(5) The (lost) Sumerian equivalent of *tarram* can be obtained from the Bilingual Inscr. of Samsu-iluna, Col. II. 5, where the Akkadian is defective; it reads, as preserved, *ana da-ar . . . ra-am*, which may now be restored *ana dār [ta-ar]-ra-am*, the Sumerian of which is *du-ri-šu tu(m)-tum-mu-de*, and such, doubtless, was the Sumerian of the present passage.

(6) A curious example of hendiadys; "by countenance and awe" = "by awe of (my) countenance."

(7) Apparently "the coming to execution of orders"; in V. R. 41, no. 2, 64, *sanaqu ša awati* is given as the equivalent of *ka-gi-na*; it can hardly mean here "to be silent."

COLS. III and IV. (1) *lu [nim]^{KI}* may be restored with some confidence from the formula for the 30th year of Hammurabi.

(4) A north-eastern district, beyond the Tigris, otherwise mentioned only by Shamshi-Adad I of Assyria, and in geographical lists, one of which (II. R. 52, no. 2, l. 57) says that it includes a place called Nimitti-šarri, on the bank of the Šanu river (both unknown), the other (*K.A.V.* no. 92, l. 34) places it between the districts of Elam and Markhashi.

(6) *eigru* stands for the more usual *itguru*, "twisted, complicated," for which meaning see *Z.A.* xxxi. p. 41; it is the latter form which is given elsewhere as the equivalent of *GIL*.

(7 ff.) Very difficult lines: first, l. 11 (Akkad. version) is doubtless to be restored *[lu]-ušteššir*, but is this 1st or 3rd sing.? The preceding *anaku* evidently suggests 1st pers., but the result of taking it thus is very awkward, "I directed (led) them to entrust (?) to his (*i.e.* the god's) hand, and to confound their designs," the latter part of which hardly makes sense. The alternative is to regard *anaku* as in the oblique case, a usage which has several undoubted examples in later texts (*R.A.* xxii. p. 28, n. 1, *J.R.A.S.* 1926, p. 436, note, and *R.A.* xxiii. p. 114, no. 36, l. 39), but has not yet been found at the time of the First Dynasty. This certainly would give a better translation; "he (the god) directed me to entrust (?) to his hand and to confound, etc."

Construction and meaning of ll. 7 and 8 are both difficult. With regard to the first, *wadiam* is evidently parallel to *ešeam*, and thus a verbal noun; the combination with *lu* (reflected in the Sumerian *ha*) is consequently very puzzling, especially as it does not appear with *ešeam*, immediately afterwards. For the meaning of *wadu* here it may be proper to quote *C.T.* xvi. Pl. 43, l. 70, *IGI + DUB-bi la-ba-ra-an-du-du-eš = ul utaddu*; unluckily, the meaning is not very clear. The Sumerian is equally doubtful, since *IGI + DUB . . . tuk* appears not to occur elsewhere. But since the ordinary sense of *wadu* is "to fix," *IGI + DUB . . . tuk* may be an expression equivalent to *IGI + DUB . . . ti*, which is glossed *qipu ša qiptim* (MEISSNER, *Studien z. assyr. Lexikographie*, p. 44, l. 55) "to entrust (of a trust)." In that case the meaning of the whole phrase would be "to fix (entrust) to his (the god's) hand" the enemies for punishment.

COLS. V and VI. (5) *a-ga-[ab-bi]* is a safe restoration.

(6) For the Sumerian verb *sig* (*PA-HE*) . . . *di*, see the examples quoted by THUREAU-DANGIN, *R.A.* xi. p. 85. The Akkadian equivalent in *B.A.* x. 1, p. 76, last line, *šu-uz-zu*, is perhaps the same as here *uš-ta-[az-zi (?)]*; it seems to mean "cut short, contradict," though the sense of the whole passage is much obscured by its fragmentary condition. The king appears to say that he will support officers who do not thwart his orders.

147

- (I) *a-num-pî^d* (2) *mâr la-la* (3) *warad ha-am-mu-ra-[bi]*.
 (I) Anum-pî (2) son of Lala (3) servant of Hammurabi.

148

- (I) [*sa (?)* ^d] (2) *mâr ha-li-qum* (3) *warad ha-am-mu-ra-[bi]*.
 (I) Sa (2) son of Khaliqum, (3) servant of Hammurabi.

149

- (I) *il-šu-i-bi-šu* (2) *ga-dub-ba pašiš apsi^d nannari* (3) *mâr^d sin-i-qi-ša-am*
 (4) *warad^d sa-am-su-i-lu-na*.

(I) Ilshu-ibishu (2) archive keeper, priest of the *apsu* of Nannar, (3) son of Sin-iqisham (4) servant of Samsu-iluna.

(2) On the title *pašiš apsi*, see above, no. 60, l. 4.

150

- (I) *a-hu-šu-nu* (2) *mâr im-di^d en-lil* (3) *warad sa-am-su-i-lu-na*.
 (I) Akhushunu, (2) son of Imdi-Enlil (3) servant of Samsu-iluna.

151

- (I) *-uh(?) bu-[um]* (2) *ga-dub-ba^d nannar* (3) *mâr anum-pî-šu pašiš*
 (4) *warad sa-am-su-i-lu-na*.

(I) (2) keeper of the archives of Nannar, (3) son of Anum-pishu, the priest, (4) servant of Samsu-iluna.

152

- (I) [^d*nan*]nar (2) [*lugal*]-a-ni-ir (3) [*ku*]-ri-gal-zu (4) *šagub^d en-[lil]*
 (5) [*e*]-kiš-šir-gal (6) [*e*]-ki-ag-a-ni (7) [*hu (?)*]-mu-un-du.

(I) For Nannar, (2) his king, (3) Kurigalzu (4) minister of Enlil, (7) has built (5) Egishshirgal (6) his beloved house.

153, 154

- (I) ^d*nannar* (2) *lugal-a-ni-ir* (3) *ku-ri-gal-zu* (4) *šagub^d en-lil* (5) *e-kiš-šir-gal*
 (6) *e ud-ul-li-a-ta* (7) *šub-bu-de* (8) *hu-mu-(un)-du* (9) *ki-bi-šu he-ne-gi*.

For Nannar his king, Kurigalzu, minister of Enlil, E-kishshirgal the temple that from days of old had been in ruin he built and restored to its place.

Two variants of 152.

(7) Omitted by carelessness from 153, which reads in l. 6, *e nig-ud-ul-li-a-ta*. In the next line 154 omits *-un-*.

155

Side Stamp.	Face Stamp.	
^a .nannar	^a .nannar	For Nannar,
lugal-a-ni-ir	lugal uri ^{K1}	king of Ur,
^a .ku-ri-gal-zu	lugal-a-ni-ir	his king,
lugal-kal-ga	^m .ku-ri-gal-zu	Kurigalzu,
lugal-uri ^{K1} -ma	(5) lugal-kal-ga	the mighty king,
lugal ki-en-gi ki-uri-ge	lugal ki-en-gi ki-uri	king of Sumer and Akkad,
	lugal an-ub-da-	king of the four regions
	limmu-bi	
e-kiš-šir-gal	e-kiš-šir-gal	has renewed
e-ki-ag-a-ni	e-ki-ag-a-ni	Egishshirgal
mu-un-gibil	(10) mu-un-gibil	his beloved house.

156

(1) ^a.nin-[gal (?)] (2) nin-a-[ni-ir] (3) ku-ri-[gal-zu] (4) šagub (5) ^a.en-[lil]
 (6) lugal-[kal-ga] (7) lugal an-[ub-da-limmu-ba] (8) e- (9) mu-un-[gibil (?)].

(1) For Ningal (?) (2) his lady (3) Kurigalzu (4) the minister (5) of Enlil,
 (6) the mighty king, (7) king of the four regions (9) has restored, (8) her
 house

157, 158

(158)	(157)	
^a .nannar	^a .nannar	For Nannar,
lugal-a-ni-ir	lugal-a-ni-ir	his king,
ku-ri-gal-zu	ku-ri-gal-zu	Kurigalzu,
šagub	šagub	minister
(5) ^a .en-lil-la	^a .en-lil-la	of Enlil,
lugal-kal-ga	lugal-kal-ga	the mighty king,
	lugal-ki-en-gi ki-uri	king of Sumer and Akkad,
lugal an-ub-da-	lugal an-ub-da-	king of the four regions,
limmu-ba	limmu-ba	
e-dub-lal-mah	e-dub-lal-mah	E-dublal-makh,
e-libir-ra	e-libir-ra	the old house,
(10) u(d)-ul-li-a-ta	nig u(d)-ul-li-a-ta	which long ago,
ba-du-a ba-sun	al-šub-bu-da	had been built and was in ruins [or, had fallen down]
		has built
mu-na-du	mu-na-du	and restored
ki-bi-šu	ki-bi-šu	to its place ;
ne-in-gi-a	ne-in-gi-a	he restored
(15) suhuš-bi		its foundation.
im-mi-in-gi		

A variant, found only on one brick, has the text of 158 down to l. 9, and then continues :
 (10) nig-ud-ul-li-a-ta (11) al-šub-bu-da-limmu-ba (12) mu-na-du (13) ki-bi-šu (14) ne-in-gi-a
 (15) suhuš-bi (16) im-mi-in-gi, thus adopting in ll. 10 and 11 the reading of 157. The extraordinary
 addition of *limmu-ba* in l. 11, where it has no sense, looks like a curious example of absence of mind
 in the original inscriber, who was, perhaps, reminded of the stock formula (*lugal-an-ub-da-limmu-ba*)
 by the ending of his phrase (*al-šub-bu-da*).

159

(1) *ku-ri-gal-zu* (2) *šagub* (3) *en-lil-la* (4) *lugal-kal-ga* (5) *lugal ki-en-gi ki-uri* (6) *lugal an-ub-da-limmu-ba* (7) *ka-gal-mah* (8) *libir-ra* (9) *nig-u(d)-ul-li-a-ta* (10) *al-šub-bu-da* (11) *mu-na-du* (12) *ki-bi-šu* (13) *ne-in-gi-a*.

(1) Kurigalzu, (2) the minister (3) of Enlil, (4) the mighty king, (5) king of Sumer and Akkad, (6) king of the four regions, (7) the great main (?) gate, (8) the ancient one, (9) which from old (10) had been in ruin (11) has built for him (12, 13) (and) restored it to its place.

Variants: line 1, *ku-ri-gal-zu*; line 4 adds, *lugal-uri^{KI}-ma*; line 10 reads, *ba-šub-ba*.

(1) *ka-gal-mah*, see the date of Gungunum 20 (no. 265 below, Obv. 17).

160

(1) *mu-ir-ru-um* (2) *mu-kin par-ši*.

161

The inscription is identical with no. 157 above, save that it omits *lugal ki-en-gi ki-uri* and substitutes *e-kiš-šir-gal* for *e-dub-lal-mah*. There is in the British Museum a broken duplicate (90733) obtained from Mr. Taylor's excavations at Ur.

162, 163

(162)	(163)	
<i>en-nannar</i>	<i>en-nannar</i>	For Nannar
<i>lugal-a-ni-ir</i>	<i>lugal-a-ni-ir</i>	his king,
<i>ku-ri-gal-zu</i>	<i>ku-ri-gal-zu</i>	Kurigalzu,
<i>šagub</i>	<i>šagub</i>	the minister
(5) <i>en-lil-la</i>	<i>en-lil-la</i>	of Enlil,
<i>lugal-kal-ga</i>	<i>lugal-kal-ga</i>	the mighty king,
<i>lugal an-ub-da-limmu-ba</i>	<i>lugal an-ub-da-limmu-ba</i>	king of the four regions,
<i>e-ga-nun-mah</i>	<i>e-ga-nun-mah</i>	E-ga-nun-makh,
<i>e-libir-ra</i>	<i>e-libir-ra</i>	the old house,
(10) <i>u(d)-ul-li-a-ta</i>	<i>nig u(d)-ul-li-a-ta</i>	which since long ago
<i>ba-du-a ba-sun</i>	<i>al-šub-bu-da</i>	had been built and was in
		ruin [<i>or</i> , had fallen down,]
<i>mu-na-du</i>	<i>mu-na-du</i>	has built
<i>ki-bi šub-šub</i>	<i>ki-bi-šu</i>	Restoring
<i>ne-in-gi-a</i>	<i>ne-in-gi</i>	its ruined place,
(15) <i>suhuš-bi</i>		he restored,
<i>im-mi-in-gi</i>		its foundation, [<i>or</i> , he re-
		stored it to its place].

(8) *E-ga-nun-mah* is probably not different from *ga-nun-mah* and *e-nun-mah*, which are variant names of the building excavated in 1922-23. These bricks were re-used in other buildings. On the meaning of *ganunu*, see S. SMITH in *R.A.* XXI. p. 91.

164

(1) ^anin-EZEN + LA (2) lugal-a-ni-ir (3) ku-ri-gal-zu (4) šagub (5) ^aen-lil-la
(6) lugal-kal-ga (7) lugal ki-en-gi ki-uri (8) lugal an-ub-da-limmu-ba (9) ga-bur
(10) e-libir-ra (11) nig u(d)-ul-la-ta ba-šub-ba (12) mu-na-an-du (13) ki-bi-šu
(14) ne-in-gi-a.

(1) For Nin-EZEN + LA (2) his king, (3) Kurigalzu, (4) the minister
(5) of Enlil, (6) the mighty king, (7) king of Sumer and Akkad, (8) king of the
four regions, (9) Ga-bur, (10) the old house, (11) which since long ago, was in
ruin, (12) has built for him, (14) (and) restored it (13) to its place.

(1) ^aNIN-EZEN + LA, see above, no. 106.16, and note thereon; also 166 below.

(9) For Ga-bur (associated with the same deity) see 106, l. 21, and 130, l. 13.

The variation between Ga-bur and E-ga-bur is paralleled by E-ga-nun-mah, Ga-nun-mah, and E-nun-mah. Eš-bur (36.8) is presumably the same place.

165

The first column is mostly destroyed. It defined the area and situation of the property conveyed by this deed; "one township (of an area of) 30 *gur* of seed corn, 30 *qa* being reckoned to 1 *iku* measured by the great cubit, the township of Shakuttu (?), on the bank of the New Canal, in (the district of) Bît-Sin-sheme." The rest of the column, defining the nature of the transaction is almost entirely lost.

A *bit m.d.* Sin-šeme appears in KING, *Boundary Stones*, p. 93.6, but has probably no connexion with this locality.

COL. II. (1) -mu-tu mār ^{m.d.} Bêl-iddina-(na) ^{ame} sukallu izzizu^{MEŠ-ZU}
(2) [ma-te]-ma i-na ar-kat umi(mi) (3) [lu-u] ša(?)-kin lu-u laputtu
(4) [lu-u] šakin te-me lu-u ha-za-an-[nu] (5) [lu]-u ^{ame} ki-i-ḫu a-a-um-ma ša
[ina muhhi] (6) Bît-^{m.d.} Sin-še-me u-ta-ad-du-u (7) bita(ta) iz-zi-ru-ma limutta
ir(?)-is (8) a-na ta-bal eqlu šu-[a]-tu (9) u-zu-un-šu i-šak-ka-nu
(10) i-dib-bu-bu u-šad-ba-bu u-ša-ha-zu u-ma'-ru (11) u u-paq-qa-ru aššu ar-ra-a-ti
[limutti] (12) ša i-na libbi šat-ra i-pal-la-hu (13) sak-ka sak-la la naṭila
a-nu (14) u la mu-da-a u-ma'-ru (15) ^{abnu} nara an-na-a
u-ša-aš-šu[ma] (16) i-na abni ub-ba-tu i-na išati (17) i-na tallakti(?)
isakkaku(ku) i-na irsiti i-tam-mi-[ru lu-u] a-na (18) bit ik-li-ti a-šar la a-ma-ri
. . . . (19) u-šer-ri-bu ^a a-nu ^a en-lil (20) u ^a e-a ilani^{MEŠ} rabuti^{MEŠ}
. . . . (21) ar-rat la naḫ-šu-ri limutta(ta) li-[ru-ru-šu] (22) išid-su li-is-su-hu
na-an-na (23) li-hal-li-qu ^a Sin bel age (24) a-bi ilani^{MEŠ}
rabuti^{MEŠ} ša-ru-ba (25) šer-ta-šu rabi-ta li-ša-aš-ši-[šu-ma] (26) kima
purimi i-na ka-[mat ali-šu] (27) li-ir-taḫ-pu-ud ^a šamaš daianu rabu ^a [adad]
(28) da-a-a-nu ši-[i-ru].

COL. II. (1) son of Bel-iddina, the messenger, were present.
(2) Whenever in future days, (3) a governor, a secretary, a captain, (4) an adminis-
trator, a city governor, (5) or a subordinate, anyone who may be appointed
[over] (6) Bît-Sin-sheme (7) who shall rule the district, and with an evil intent
shall (8, 9) and shall set his mind to take away this field; (10) or shall
complain, cause complaint to be introduced, order its seizure, send (11) and make
a claim; (or) because of the evil curses (12) inscribed on it shall be afraid

[and] (13) shall send a deaf man, a fool, a blind man, a (14) or an ignorant person, (15) and shall cause him to remove this inscribed stone, (16) and shall destroy it with a stone, or [burn it] in the fire, (17) or or hide it in the earth, (18) or transport it into a dark place where it cannot be seen, (19) may Anu, Enlil, (20) and Ea, the great gods (21) curse him with an evil curse, that cannot be loosed, (22) may they tear out his foundation, may they destroy (23) his May Sin the lord of the (shining) crown, (24) the father of the great gods, leprosy (?) (25) may he make him to bear his great punishment, (26) and like an ass, on the outskirts of his city (27) may he crouch down. May Shamash the great judge, Adad (28) the exalted judge

(17) The usual formula is *ana nari/buri inassuku*. Can the first doubtful sign stand for NAR, or for GIR, *tallaktu* paved way? The second doubtful sign is perhaps *ur* or *gušuru* = *šakaku*.

(24) *ša-ru-ba* apparently for *išrubu*, inflicted by Sin, *passim* in the *Boundary Stones*.

Of COL. III fragments only remain; these show that the curses were continued, as usual, to the end of the inscription.

166, 167

(166)	(167)	
^a adad-apal-i-din-nam	^a adad-apal-i-din-nam	Adad-apal-idinnam,
dumu ^a nin-EZEN-	mar ^a nin-EZEN-	son of Nin-EZEN-
ki-na	ukin(?)	ukin,
lugal ka-dingir-ra ^{KI}	šar babil ^{KI}	king of Babylon,
sal-uš-sa	e-mu	son-in-law
(5) ^a ud-šar-ra-ge	(5) ^a nanna(r)-ri	of Nannar,
u-a uri ^{KI}	za-nin	nourisher
e-giš-šir-gal	uri ^{KI}	of Ur,
al-gibil-la	mu-un(?)[-di-iš]	renewer of
^a aš-im-bar-ra	e-giš-[-šir]-gal	Egishshirgal
(10) lugal-a-ni-ir	(10) a-na ^a [namrašit]	for Namrašit
	be-li-[-šu]	his lord.

The Sumerian version (no. 166) was first published in transcription in *Studia orientalia* in honorem Knut Tallqvist, p. 27 f. An imperfect specimen was used there, and certain errors are now corrected. The Akkadian version (no. 167) was discovered later.

(2) For the deity ^aNIN-EZEN [+LA] see above, 49.1 (?), 106.16, 164.1, and the note on the second of these places. The question of Adad-apal-idinnam's parentage is treated in *Studia orientalia* (*loc. cit.*).

(8) (167) *mu-un(?)[-di-iš]* = *al-gibil-la*, but the Akkadian reading is doubtful.

(9) (166) Corrects the transcription in *Studia orientalia*. Not enough remains of the line in 167 to show how the name was rendered (presumably Namrašit).

168

(1) [^anannar] lugal-a-ni (2) [. . . .^aašur]-ban-apal (3) [lugal]-ki-šar-ra-ge
 (4) [^{m.a}sin]-balat-su-iq-bi (5) šagub uri^{KI}-ma (6) erida^{KI}-ga zi-ni-ki-šu (7) e-lugal
 galga-si-sa (8) [gibil]-bi mu-na-an-du.

(1) For Nannar(?) his king, (2) [. . . of] Ashurbanipal, (3) king of all (4) Sin-balaṣsu-iqbi, (5) governor of Ur (6) and Eridu, for his life (?) (7, 8) has built anew E-lugal-galga-si-sa.

Sin-balaṣsu-iqbi, son of Ningal-idinnam, was governor of Ur under the supremacy of Ashurbanipal, king of Assyria. The known facts about him and his family may be seen in STRECK, *Assurbanipal und seine Nachfolger* (reff. p. 719).

(2) Probably a word for "god (of A.)" or "protector (of A.)" stood at the beginning of this line.

(6) *zi-ni-ki-šu*, very doubtful. Probably "for his life," in which case *ki-zi-ni-šu* would be an easier, though still unusual expression.

169

COL. I. (1) ^d*sin an-na* (2) *ner dingir-ri-e-ne* (3) *lugal ^den-lil-e-ne* (4) *lugal-a-ni-ir* (5) ^m*d**sin-balaṣ-su-iqbi* (6) *šagub uri^{KI}-ma* (7) *dumu ^md**nin-gal-idinnam* (8) *šagub uri^{KI}-ma* (9) *u-a e-keš-NUN-gal* (10) *e-temen-ni-gur-ru* (11) *nig u(d)-ul-li-a-ta* (12) *ingar-ḍiri(g)-ga-bi* (13) *te-me-en-bi a-ri-a* (14) *apin-bi ne-in-šu-šu* (15) *ka-bi ha-lam-me-e-ne* (16) *ki-bi ne-in-kin-kin* (17) *ša(g)-dub te-me-en-bi* (18) *u-me-ni-du* (19) *sag-bi ba-ni-il*

COL. II. (20) ^{sis}*IK* ^{sis}*KU giš-sag* (21) *kur-bi-ta su-ud-da* (22) *gag-urudu ne-in-du-a* (23) *keš-da-bi kal-ga* (24) *uš guškin-a-ge* (25) *si-gar ku-babbar lah-lah* (26) *a-šuh nu-kuš-u* (27) *urudu kal-ga* (28) *ku-babbar u-me-ni-dib-dib* (29) *ka e-sag-dil* (30) *e-hal-la-ta du-a* (31) *da-ri-šu gub-bu-de* (32) *lu mu-šar-ra-mu* (33) *šu-ne-ib-ur-e-a* (34) *ha-ba ki-bi kur-ru-da* (35) ^d*sin ^dnin-gal* (36) *dingir-bad-gal-mu* (37) *mu-bi* (38) *he-en-ha-lam-e-ne*.

COL. I. (1) For Sin, in heaven, (2) the strong one of the gods, (3) the king of the "Enlils" (4) his king; (5) Sin-balaṣsu-iqbi (6) governor of Ur, (7) son of Ningal-idinnam, (8) governor of Ur, (9) nourisher of E-kesh-nun(?)gal. (10) E-temen-ni-gur (11) since long ago (12) its great walls (13) (and) its platform were in ruin, (14) its foundation was buried. (15, 16) I sought for the place of its destroyed gates. (17, 18) I built the retaining wall of its platform. (19) I raised its superstructure.

COL. II. (20) A door of box-wood, best wood (21) from distant mountains (22) (which) was planted on a bronze shoe,—(23) its battens were strong, (24) its prop was of gold, (25) its bolt (?) of clear silver, (26) the bands (and) the hinge (27) of strong bronze,—(28) I set with silver (29) that the gate of the oracle chamber (30) built in the divination (?) house (31) might stand for ever. (32, 33) Whoever shall destroy my inscription, (34) or change its place, (35) may Sin and Ningal, (36) the god(s) who are my great wall, (37, 38) destroy his name.

(9) The writing *E-keš-NUN-gal* is unusual in all the last three signs, particularly *NUN*, which may possibly be a substitute for *NU*, the ordinary writing, perhaps misunderstood, perhaps mystically glossed. Or has *NUN* its other value *sil*, here used in place of *sir*?

(14) For the meaning of *apin* see the note on 126.17 ff.

(17) *ša(g)-dub* = *šibu*, which seems to have a meaning similar to *lamu*, "surround." It is here taken to mean the retaining wall which formed the outside of the platform (*temen*) on which the building stood.

(22) By the "bronze shoe," or "peg," is doubtless meant the bronze ferule of the door-post, turning upon the gate-socket, for a description of which, see *Antiquaries Journal*, Vol. v. p. 354, n. 2, and *Museum Journal*, December, 1925. In the following line the "bindings" are presumably the battens holding together the planks of the door.

(26) *a-šuh* = *ammatu*, by which is probably meant the bands of bronze which stretched across the door, back and front, and were passed round the door-post, as exemplified by the famous "Balawat gates" of Shalmaneser.

(29, 30) *e-sag-dil* = *bit pirišti* and *e-hal-la* also = *bit pirišti* (Chicago Syll. 256); the association of these words suggests that divinatory ceremonies were held in the place where this door stood, though there is nothing else to indicate it; *e-sag-dil* is said to have been the name of the ziggurat at Nippur, and *e-hal-la* might be connected with *e-hal-bi* in the date formula for the 9th year of Shulgi.

(34) The grammatical structure is very odd, and presumably incorrect.

170

(1) *a^anannar lugal-an-ki-a* (2) *zi-nam-ti-la-šu* (3) *a^ašur-ban-apal-ge* (4) *lugal-lugal-e-ne lugal-a-ni* (5) *m^a.sin-balaṭ-su-iq-bi* (6) *šagub uri^{KI}ma* (7) *erida^{KI}-ga-ge* (8) *u-a e-giš-šir-gal* (9) *eš abzu-zalag-ga-ge* (10) *e-lugal-galga-si-sa* (11) *e-ki-ag-ga-a-ni* (12) *gibil-bi mu-un-na-du*.

(1) For Nannar king of heaven and earth (2) for the breath of life (3) of Ashurbanipal, (4) king of kings, his king, (5) Sin-balaṭsu-iqbi, (6) governor of Ur, (7) (and) of Eridu, (8) nourisher of Egishshirgal, (9) (and) of the brilliant Esh-apsu, (10-12) has built anew E-lugal-galga-sisa, his beloved house.

(1) A variant, U. 1664 (fragment), reads *en-gal* for *lugal*.

171

(1) *a^anin-gal ug-gal* (2) *e-giš-šir-gal* (3) *a^anin-men-na ki-ag-ga* (4) *uri^{KI}-ma nin-a-ni-ir* (5) *a^asin-balaṭ-su-iq-bi* (6) *šagub uri^{KI}-ma* (7) *gi(g)-par e^a nin-lil-li* (8) *nitadam ki-ag-ga* (9) *a^asin* (10) *gibil-bi mu-na-du* (11) *alam nig-dim-dim-ma* (12) *a^anin-gal-ge u-me-ni-dim* (13) *ša(g) e-dingir-pa-du-šu* (14) *u-mu-un-tu(r)-tu(r)* (15) *e-nun-ta* (16) *ki-dur nam-en-na-ni du* (17) *ne-in-ri-a*.

(1) For Ningal the queen (2) of Egishshirgal, (3) divine lady of the crown, beloved (4) of Ur, his lady, (5) Sin-balaṭsu-iqbi, (6) governor of Ur, (7) *Gi(g)-par*, the temple of Ninlil, (8) the beloved bride (9) of Sin, (10) has built anew. (11) A statue after the fashion (12) of Ningal he made. (13) Into the temple of the "Wise God" (?) (14) he brought it. (15) In E-nun, (16) a dwelling built for her lordliness (17) she made her abode.

(7) Ninlil here = Ningal; the name is used generically for the wife of the supreme god, of Sin at Ur, as of Ashur in Assyria.

(13) HU-KAK = *mudu*; it cannot have here anything to do with *kapdu* "fowler."

(16) Very uncertain; the conjectural translation offered ignores the absence of *šu* (or *ir*) after *nam-en-na-ni*.

(17) *ne-in-ri-a* = *irmi*.

172

COL. IV. (l. 29). *gab-ri agurri* (30) *nab-bal-ti uri^{KI}* (31) *ip-šit bur-a^asin šar u-ri* (32) *ina ši-te'-u u-šu-ra-a-ti* (33) *e-giš-šir-gal m^a.sin-balaṭ-su-iq-bi* (34) *šakkanak uri^{KI} iš-* (35) *m^a.nabu-šum-iddin-na mar m^aiddin-a^apapsukal* (36) *ame^akalu a^asin* (37) *a-na ta-mar-ti* (38) *i-mur-ma iš-tur*.

COL. IV. (l. 29). Copied from a brick (30) from the ruins of Ur, (31) work of Bur-Sin king of Ur (32) which, while searching for the ground-plan (33) of Egishshirgal, Sin-balaṣsu-iqbi, (34) the governor of Ur had [found (?)] (35) Nabu-shum-iddinna, son of Iddin-Papsukal, (36) the *kālu* priest of Sin (38) saw and wrote out (37) for a marvel

COLS. I-III. The inscription of Bur-Sin here copied is evidently a (perhaps variant) version of that found by Mr. Taylor upon bricks at Ur, published in *C.T.* XXI. Pls. 25, 26, and translated in *S.A.K.I.* p. 198 (d). Apart, however, from the possible variants, Nabu-shum-iddina's copy is quite remarkably inaccurate, and, indeed, makes nonsense of the inscription in certain places. It is probable that he had only a poor specimen of the brick before him, and he seems to have used his own judgment in supplying indistinct signs with indifferent success.

(9) The original brick adds *-me* at the end of this line; it is, of course, required to finish the sentence.

(10) Original adds *-ba*.

(11) *mu-pad* may be a genuine variant, "he that is called by Sin" (*i.e.* Bur-Sin himself), but it is strongly to be suspected that *mu-pad* is a misreading of *AN-AMAR*, which the original has in the form which has come down to us.

(13) Original *mu-bi-im*. Nabu-shum-iddina's reading has little probability, though it is possible, and may be a true variant. But it is more likely to be his own invention.

(14) Original here again adds *-ba*. The truth concerning this and the three following lines is difficult to make out, but it seems necessary to suppose some variation in the texts here. Otherwise, an almost incredible degree of carelessness and misplaced confidence on the part of the transcriber must be assumed.

(18) Seems to be simply a misrepresentation of the original *ib-da-ab-kur-ri-a*; 19 and 20 are also very doubtful variants, and may well be errors.

(25) Bricks have *ama* instead of *nin*.

(26) Bricks insert *nam-ha-(ba-an)-da-tar-ne*.

(27) *mu-na-du* for *numun-na-ni* of the original, a palpable blunder.

(28) *tu-tu* for *til-li* of the bricks.

173

(1) ^dnannar lugal ^den-lil-e-ne (2) lugal-a-ni (3) ^md.sin-balaṣsu-iqbi (4) ṣagub uri^{KI}-ma (5) u-a erida^{KI}ga (6) e-ušumgal-an-na (7) ki-gub ^dnin-ka-si-ge (8) mu-na-du.

(1) For Nannar the king of the "Enlils," (2) his king (3) Sin-balaṣsu-iqbi (4) governor of Ur, (5) nourisher of Eridu, (6-8) has built E-ushumgal-anna the "station" of Nin-ka-si.

(6) *e-ušumgal-anna* seems to be otherwise unknown. Its connexion with ^dNin-ka-si is doubtless of a mystical kind which can partly be made out. First, an esoteric text (O. 175, see *R.A.* XVI. p. 145, Obv. 14) identifies ^dNin-ka-si with ^dNin-gir-zi-da, *i.e.* Ningizzida, who is himself the father of, or at any rate closely connected with, Tammuz, who, in turn, has the epithet *ama-ušumgal-an-na* in the inscription of Utu-khegal.

(7) *ki-gub* = *manzazu*, "station," can be an astronomical term, upon which see LANGDON, *Epic of Creation*, p. 149, l. 8. ^dNin-ka-si, or his equivalent ^dGub-ba-ga-ra-ra-e, is represented as a star by a small circle drawn on the Rev. of O. 175, already mentioned, and a star Nin-ka-si is found in VIROLLEAUD, *L'astrologie chaldéenne*, Suppl. no. VII. l. 43.

(8) Upon ^dNin-ka-si much curious information is given by the text O. 175 (reference above), and THUREAU-DANGIN's publication of, and commentary upon, this should be consulted. The sex of this deity seems uncertain, for whereas it is called in one place "son of the new city," elsewhere it appears as mother (or, alternatively, wife) of Siris, the wine god.

More general comment upon this group of texts (173-182) will be found at the end, after 182.

174

[Inscription on the edge of the brick, from the face of which 173 is taken ; the seventh line is here omitted, otherwise the two are identical. The same arrangement is found on all the bricks of the following group : 175-182, but the " edge " versions are not henceforth given. In all cases they omit the seventh line.]

175

Variant of 173 ; ll. 6, 7.

(6) *e-ab-zu(?) -ban-da* (7) *ki-dur ^ašu-zi-an-na*.

(6) E-ab-zu(?) -banda (7) the abode of Shu-zi-an-na.

On E-abzu-banda, cf. THUREAU-DANGIN, *Rituels accadiens*, p. 16, l. 6, *Šuzianna ša apsi*.

On the goddess *Šuzianna*, see DEIMEL, *Pantheon*, R.A. XVI. 151, and *Archiv f. Keilschriftforschung*, II. p. 14.

176

Variant of 173 ; ll. 6, 7.

(6) *e-an-ki ku(g) -ga* (7) *ki-gub ^aKUG-SUD-ge*.

(6) E-an-ki-kug-ga (7) the " station " of KUG-SUD.

Upon this deity, the reading of whose name is uncertain, see ZIMMERN in Z.A. N.F. II. 180.

If *ki-gub* reveals the astral character of this god, the identification of the star UR-BAD with him in his character of *^aUr-bad-da* (cf. R.A. XVI. p. 151, n. 2) would be explained.

177

Variant of 173 ; ll. 6, 7.

(6) *e-an-šar* (7) *ki-dur nam-lugal-la-ni*.

(6) E-an-shar (7) the abode of his royalty.

Anshar = Anu, Br. 8213, and cf. R.A. XVI. pp. 148, 149.

178

Variant of 173 ; ll. 6, 7.

(6) *e-ša(g) -du(g) -ga* (7) *ki-dur nam-^aen-lil-la-a-ni*.

(6) E-shag-dug-ga (7) the abode of his " Enlilship."

179

Variant of 173 ; ll. 6, 7.

(6) *E-AŠ-AN-AMAR (?)* (7) *ki-dur ^aen-lil-la-ge*.

(6) E-ASH-AN-AMAR (?) (7) the abode of Enlil.

180

Variant of 173 ; ll. 6, 7.

(6) *e-ad-gi-gi* (7) *ki-dur ^anusku*.

(6) E-ad-gi-gi (7) The abode of Nusku.

181

Variant of 173 ; ll. 6, 7.

(6) *e-dub-gal e-kur-ra* (7) *ki-dur* ^d*nin-sig-ge*.

(6) E-dub-gal of (?) E-kur (7) the abode of Nin-sig.

^dNin-sig = ^dZisummu, according to THUREAU-DANGIN, *Rituels accadiens*, p. 14 (III), but = ^dIlbaba (*Archiv. f. Keilschriftforschung*, II. p. 13). Since he is called "Ea of the scribes" (Br. 11059) this is presumably the explanation of the name of his chapel *E-dub-gal-e-kur-ra*.

182

Probably variant of 173, ll. 6, 7.

[*e*] *gu-ku(g)-ga*, [*ki-dur* (?)] ^d*en-nu-gi-ge*.

E *gu-kugga*, the abode (?) of En-nu-gi.

^d*En-nu-gi*, a god of the lower world : DEIMEL, *Pantheon*, p. 118, cf. *R.A.* XVI. p. 150, ll. 11, 12. He was one of the gods who sent the flood (Gilgamesh Epic, Tabl. XI. 18). The name of his shrine here mentioned is uncertain.

The foregoing group of nine variant inscriptions refers to the building of the same number of chapels or shrines, dedicated to different gods. Their chief interest lies in the character and mutual relation of these gods, who are mostly of minor importance, but occupy a peculiar position in Babylonian religion, six of them, and doubtless seven, being counterparts of the "sons of En-me-šar-ra."

The obvious identifications are these:—

^dNin-ka-si = ^dGub-ba-ga-ra-ra-e.





^dSu-zi-an-na = ^dIb-gir-huš.

^dKUG-SUD = ^dUr-bad-da.

^dNusku = ^dA-ba-ra-lah.

^dNin-sig = ^dZi-sum-mu.

^dEn-nu-gi = ^dSabar-ra-gim-gim-me.

These depend upon the ritual and esoteric texts published and discussed by THUREAU-DANGIN in *R.A.* XVI. 144 ff., *Rituels accadiens*, première partie, and *Tablettes d'Uruk*, nos. 44, 47. Among the three inscriptions thus left must be included that which refers to the counterpart of the remaining "son of En-me-šar-ra," who was named ^dUr-bad-gum-gum. The only clue appears to be the name of the shrine in no. 178, *E-ša(g)-dug-ga*, which probably refers to ^d*Ur-bad-gum-gum dumu e-ša(g)-ba-ge* in *A.O.* 6479, III. 10. There remain 177, *e-an-šar*, which evidently refers to Anu, and 179, which mentions Enlil. These inscriptions, therefore, group together Anu and Enlil and the seven sons of En-me-šar-ra, which singularly resembles what is done by the ritual documents, save that Ea is omitted from among the "great gods" and the Twin does not appear. These bricks were mostly found built into the lining of a well in the courtyard of the Ningal temple (see *Antiquaries Journal*, Vol. v. p. 368), but also no. 173 was built into a wall to the left of the sanctuary in the same temple. All that can be said for certain is that these gods figured prominently in the rites of dedicating the *lilissu*, or sacred drum, which are treated with many obscure details of mystical symbolism in the text O. 175, where their rôles are doubtless determined by a mythology, concerning, in particular, the primæval warfare of the gods, only a few hints of which have yet been recovered. The only connexion which might be suspected between that text and the situation of these bricks is found in the extremely obscure sixth section, where the unusual sign , whatever its meaning, seems to suggest by its form an enclosure () containing a hole or well () with water () in it ; but it is, of course, impossible to divine more exactly the nature of such connexion, if any. An additional point is, that the situation of these bricks in a well suits the chthonian character of En-me-šar-ra and his sons.

It might also be observed that no traces of buildings were found which could be identified with the shrines named upon these bricks, and it may be, indeed, that the bricks themselves were the "stands," *ki-gub*, and "seats," *ki-dur*, for the minor and major gods respectively during certain ceremonies. In the diagrams on O. 175, Reverse, Anu and Enlil appear as triangles, six "sons of En-me-šar-ra" as small rings, and the seventh "son" as a bisected triangle.

183

(1) ^asin an-na (2) gir dingir-ri-e-ne (3) lugal ^aen-lil-e-ne (4) lugal-a-ni-ir
 (5) ^{m.d.}sin-balatsu-iqbi (6) šagub (7) uri^{KI}-ma (8) dumu ^{m.d.}nin-gal-iddina
 (9) šagub (10) uri^{KI}-ma (11) e-temen-ni-gur-ru (12) e-ki-ag-ga-na (13) gibil-bi
 (14) in-na-du.

For Sin in heaven strong one of the gods king of the "Enlils" his king, Sin-balatsu-iqbi governor of Ur, son of Ningal-iddina, governor of Ur, has built anew E-temen-ni-gur his beloved temple.

184, 185

Inscriptions on bricks of Nebuchadrezzar II, king of Babylon 604-561 B.C. The texts are identical except for slight variants, one class being arranged in six, the other in four, lines. The text of the six-lined brick is published in RAWLINSON, *W.A.I.* Vol. I. Pl. 8, no. 4, and is translated by LANGDON, *Neubabylonische Königsinschriften*, p. 200 f. Neb. 35.

186

Inscription on bricks of Nabonidus, referring to the building of E-gipar. The text was formerly published in RAWLINSON, *W.A.I.* Vol. I. Pl. 68, no. 7, and is translated by LANGDON, *Neubab. Königsinschr.* p. 296 f. no. 15.

187

(1) [^anabu-]na'id šar babili^{KI} (2) [pa-li-ih (?)] ^asin u ^anin-gal ana-ku (3) [e-g]i-
 par bit enti (4) [ša] ki-rib uri^{KI} (5) [a-n]a ^asin be-li-ia e-pu-uš (6) [r]a-am-ku-ut
 e-giš-šir-gal (7) ki-di-nu-ut-su-nu ak-šur-ma (8) šu-ba-ra-šu-un aš-ku-un.

(1) Nabonidus, king of Babylon, (2) worshipper (?) of Sin and Nin-gal am I. (3) E-gipar, the house of the *entu* (4) which is in Ur (5) for Sin, my lord, I built. (6) The priests of E-gish-shir-gal, (7) I confirmed their immunity (8) and appointed their sustenance.

(1-5) The beginnings are restored conjecturally, but only in l. 2 is there any actual doubt. To judge by the space available, it is likely that the king's name was written ^ana-bi-um-na'id.


(6-8) These lines are a very much condensed version of an account of the king's arrangements for the priesthood of Ur, which is given with more detail in a cylinder inscription (CLAY, *Miscellaneous Inscriptions*, no. 45, Col. II. ll. 24 ff.). Comparison of this text has some interesting results—it enables the first sign of l. 6 to be restored with confidence as *ra*, which the broken sign suggests (see the cylinder Col. II. 25, *ra-am-ku-ut e-giš-šir-gal*), and it also provides a parallel for l. 8 (= Cyl. II. 31, *šu-bar-ra-šu-nu aš-ku-un*), as well as an explanation of the phrase *kidinnutu kašaru*, upon which the note of STRECK, *Assurbanipal*, II Teil, p. 226, n. 7, should be observed. In this gate-socket version, l. 7, *kidinnutunu akšur* is obviously paralleled by the Cylinder II, 31, *ilikšunu aptur*, "I remitted their imposts." The literal meaning of *kidinnutu kašaru* is "to bind a protection," and protection is shown by this passage to signify protection from liability to imposts. There are certain passages, some of which are cited by DELITZSCH, *H.W.B.* p. 318 (b), which indicate that this phrase is used of renewing ancient rights, which had lapsed (*kidinnutu batiltu*), rather than of making an original grant of such, and this would manifestly be the position of the priests of E-giš-šir-gal, where Nabonidus was engaged in restoring the temples and all its functionaries to their ancient state. *Kašaru*, then, is perhaps to be explained as signifying "repair," in which sense it is used of restoring a building (*batqu kašaru*).

188

Inscription on bricks of Nabonidus, referring to the building of the ziggurat, *E-lugal-galga-si-sa*, for which name cf. the brick-inscriptions of Sin-balatsu-iqbi, nos. 168, 170 above. The present text has been formerly published in RAWLINSON, *W.A.I.* Vol. I. Pl. 68, no. 5, and translated by LANGDON, *Neubabyl. Königsinschr.* p. 296 f. no. 13.

189

Inscription on bricks of Nabonidus, referring to the building of E-nun-mah. Formerly published in RAWLINSON, *op. cit.* Vol. I. Pl. 68, no. 6, and translated by LANGDON, *op. cit.* p. 296 f. no. 14.

Two points are, however, to be observed; first, that the last sign of l. 1 is , so that the title is *šar kiššati*, second, that in l. 3 E-nun-mah is called *bit hi-il(!)-ši*. In K. 2058, Rev. 12 (C.T. XIX. 46) *hišsu* is given as the equivalent of . . . NUN, and grouped with three other words meaning "camp" and "fortress," so that *bit hišši* means "house of defence," i.e. strong-house, or strong-room; that this building served as a treasury and store is shown by the descriptions of Kudur-Mabug, who calls it "the house of silver and gold" (no. 123.29) and of Sin-idinnam (no. 117.14). A treasure-house would naturally be a strong house, but it is the first of these aspects which seems to be regarded by the Sumerian writings . . . NUN and E-NUN-MAH, the latter of which should be understood as "house of great plenty." That E-ga-nun-mah in no. 162 is the same building is probable, though that inscription, at any rate, was not found on the site of E-nun-mah.

190, 191

Fragments of New-Babylonian inscriptions on stone.

192

Inscription on the mouth of a pot, found loose on the surface. Characters of an early South Arabian alphabet; see BURROWS in *J.R.A.S.* 1927, pp. 801, f.

193

Inscription on a clay label. Apparently Aramaic.

194

(1) *ku-ra-aš šar kiššati šar mat aš-ša-an* (2) *mār kam-bu-zi-ia* (3) *šar mat aš-ša-an* (4) *ilani rabuti kal matati* (5) *a-na ga-ti-ia umallu-ma* (6) *mata šu-ub-ti ni-ih-ti u-še-šib*.

(1) Cyrus, king of all, king of Anshan (2) son of Cambyses, (3) king of Anshan. (4, 5) The great gods have delivered all the lands into my hand; (6) the land I have made to dwell (in) a peaceful habitation.

195

(1) *mu en-am-gal-an-na* (2) *en inanna ba-hun-ga*.

Year when the priest, the "Great Bull of heaven," the priest of Inanna, was exalted (to his office).

Probably the formula for the 5th year of Bur-Sin; see *S.A.K.I.* p. 233, notes (d) and (f).

196

(1) *mu en nannar bur-sin-ra ki-ag* (2) *en nannar-kar-zi-da-ka ba-hun*.

Year when the priest of Nannar, beloved of Bur-Sin was exalted (to the office of) priest of Nannar of Kar-zi-da.

9th year of Bur-Sin.

197

(1) *mu uš-sa ^ai-bi-^asin* (2) *lugal uri^{KI}-ma-ge ^anin-lil u ^ainanna* (3) *e-gi-na-ab-tum-ku(g) mu-ne-[du (?)].*

Year after that when Ibi-Sin, king of Ur, built for Ninlil and Inanna the sacred *e-ginabtum*.

For this building see above, no. 114.7 and no. 139.26.

198

(1) *mu ^ai-bi-^asin lugal uri^{KI}-ma-ge* (2) *gu-za dingir (?) ^anannar-ra mu-na-dim*

Year when Ibi-Sin, king of Ur, made for Nannar a god's (?) seat.

gu-za without *giš* unusual, cf. 202 below. Whether the following *AN* is to be understood as above is uncertain.

199

mu uš-sa ^ai-bi-^asin (etc., as above).

Year after (the above).

200

(1) *mu ^ai-bi-^asin lugal uri^{KI}-ma-ge* (2) *^ananna-ar ^anun-me-te-an-na* (3) *mu-na-dim.*

Year when Ibi-Sin, king of Ur, made for Nannar the divine "Prince, glory of heaven."

Probably the name of a statue of the god.

201

(1) *mu ^ai-bi-^asin lugal uri^{KI}-ma-ra* (2) *^anannar-a ša(g)-ki-ag-ga-ni* (3) *dalla-mu-un-na-an-e-a.*

Year when, for Ibi-Sin, king of Ur, Nannar, his beloved (god), rose brightly.

The reference is to some particular phenomenon of the moon's rising which was interpreted as especially propitious. Compare above, no. 131.3.

202

mu gu-za-mah ^aen-lil-la ba-dim.

Year when the great throne of Enlil was made.

203-205

(1) *mu ^ai-bi-^asin lugal uri^{KI}-ma-(ka)* (2) *^aen-lil-li me-lam-a-ni* (3) *kur-kur-ra ne-in-šudun.*

Year when Enlil laid (the yoke of) the glory of Ibi-Sin, king of Ur, upon the lands.

206

- (1) *mu* ^a*i-bi*-^a*sin* *lugal uri*^{KI}-*ma-ra* (2) *mar-tu a-im-gal ul-ta uru*^{KI}-*nu-zu*
 (3) *gu-im-ma-na-am-ga-ar*.

Year when the Amurru, a horde (like) a storm, which from of old knew not a city, made submission to Ibi-Sin, king of Ur.

a-im-gal (𒂗𒂗) can only be a similitude, designating the uncivilized Amurru as a "hurricane force"; it cannot be a geographical description, since the Amurru, whatever their exact habitation, certainly did not live in the south. The use of *IM-GAL* (= *mehu*) in similes applied to battles is of course, common. For the primitive savagery of the Amurru, see CHIERA, *Sumerian Religious Texts*, p. 20 ff. especially p. 22.

207

- (1) *mu* ^a*i-bi*-^a*sin* *lugal-e* (2) *nibru*^{KI} *uri*^{KI} *bad-gal-bi mu-du*.

Year when Ibi-Sin, the king, built the great walls of Nippur and Ur.

208

- (1) *mu-uš-sa* ^a*i-bi*-^a*sin* *lugal uri*^{KI}-*ma-ge* (2) *nibru*^{KI} *uri*^{KI} *bad-gal-bi mu-du*.

Year after (the above).

209

mu-uš-sa bad-gal ba-du-a mu-uš-sa-bi.

Year after the great wall was built; year after that.

Possibly an alternative date for the 6th year of Gimil-Sin (cf. *S.A.K.I.* p. 234, note (h)), but more likely to be a date of Ibi-Sin, referring to the "wall of Nippur and Ur."

210, 211

- (1) *mu* ^a*i-bi*-^a*sin* *lugal uri*^{KI}-*ma-ge* (2) *INANNA-ERIN*^{KI} *a-dam-dun*^{KI} *ma-da*
 (3) *a-wa-an*^{KI}-*ka ud-gim ra-ne-in-gi* (4) *ud-I-a mu-un-gur u* (5) *en-bi LU-a*
mi-ni-in-dib-ba-a.

Year when Ibi-Sin, king of Ur, overwhelmed like a storm Susa, Adamdun, and the land of Awan, subdued them in one day, and captured

For this formula, see below, no. 289.

ra *gi* does not appear to be found elsewhere, but the whole phrase is evidently analogous to *ud-de-ra* (*rihišti* ^a*Adad*) and similar expressions.

ud-I-a, compare Shalmaneser I, stone tablet published in *K.A.H.* I. no. 13, end of Col. I. ^{mat}*Uruadri* *ina šelalti ume* *lušekniš*.

en-bi-LU-a, doubtful; may be a name, or possibly "their lord"

dib. For this sign, with the equivalent *šabatu*, see Yale Syllabary 132, and *C.T.* xxxv. Pl. 4, l. 35.

212

- (1) *mu* ^a*i-bi*-^a*sin* *lugal uri*^{KI}-*ma-ge* (2) ^a*nin-igi-zi-bar-ra balag* ^a*inanna-ra*
 (3) *mu-na-dim*.

Year when Ibi-Sin, king of Ur, made for Inanna the drum (called) Nin-igi-zi-bar-ra.

Compare the *balag* of Ningirsu, called *ušumgal-kalama*, Gudea, *Cyl. A.* vi. 24.

213

(I) *mu* ^a*gimil-i-li-šu lugal-e* ^{gis}*gu-za* (2) ^a*nin* *mu-na-dim*.

Year when Gimil-ilishu the king made the throne of Nin

The god is presumably ^aNin-gal; see next date.

214

(I) [*mu*]-*uš-sa* ^a*gimil-i-li-šu [lugal]-e* (2) ^{gis}[*gu*]-*za-gal*(?) ^a*nin-gal* [*mu-n*]*a-dim*.

Year after Gimil-ilishu the king made the great (?) throne of Nin-gal.

215

(I) *mu-uš-sa* ^a*i-din*-^a*da-gan lugal-e* (2) ^{gis}*gu-za bara* ^a*adad IM^{KI}-ra* (3) *mu-na-dim*.

Year after Idin-Dagan the king made a throne, a shrine for Adad of ?

The material relevant to *IM^{KI}*, which is still uncertain, both as to place and reading, has recently been collected by H. SCHLOBIES, *Der akkadische Wettergott in Mesopotamien*, p. 15 f.; compare also no. 256 below.

216

(I) *mu* ^a*iš-me*-^a*da-gan lugal-e* (2) ^a*en-lil-ra* ^{gis}*gu-za bara-guškin* (3) *gin si-VII il e-ga-giš*(?)-*XII*(?)-*ka* (4) *mu-na-gub-ba-a*.

Year when Ishme-Dagan the king set up for Enlil in the temple a throne, a golden shrine bearing

217

(I) *mu* ^a*iš-me*-^a*da-gan lugal-ka en* ^a*en-lil-li* (2) *maš-e ni-paḍ* ^a*enurta e-gar-ra* (3) *ki-en-gi ki-uri si-ne-in-sa-sa-a*.

Year when for Ishme-Dagan the king, the priest of Enlil was appointed (by) omens, (and when) Enurta set in order a fixed abode (in) Sumer and Akkad.

The second part of this date is of rather obscure meaning; either it is a reference to general security in the land, or there is an allusion to the administration of justice (*nig-si-sa ki-en-gi ki-uri-a* *gar-ra*, cf. above 106.24 ff.), such as is found from the time of Libit-Ishtar onwards.

218

(I) *mu* ^a*iš-me*-^a*da-gan* ^{urudu}*alan* ^a*enurta* (2) *e-šu-me-DU-ra-šu bara-mah mu-na-gub-ba-a*.

Year when Ishme-Dagan set up a copper statue to Enurta of E-šu-me-du (in) the exalted shrine.

E-šu-me-du (reading of last sign uncertain), a temple of Enurta at Nippur.

219

(I) *mu* [*uš-sa* (?)] ^a*iš-me*-^a*da-gan lugal-e* (2) ^{gis}*mar tag*(?) *guškin ku-babbar* (3) ^a*nin-lil-ra mu-na-dim*.

Year (after ?) Ishme-Dagan the king made for Ninlil a chariot overlaid (?) with gold and silver.

220

mu ^{urudu} *alan* ^a *enurta-ra* *mu-na-dim*.

Year when he made a copper statue for Enurta.

Probably the same date as no. 218 above.

221

(1) *mu* ^a *li-bi-it-ištar* *lugal-e* ^{si} *gu-za guškin* (2) ^a *nin-in-si-na-ra mu-na-dim-ma* (3) ^a *nin-in-si-na-ge* *šag-hul-la e-gal-mah* (4) *ba-an-gub-ba*.

Year when Libit-Ishtar the king made a throne of gold for Nin-Isin, and Nin-Isin was placed with gladness (in) E-gal-makh.

222

(1) *mu* ^a *li-bi-it-ištar* *lugal-e en-NIN-SUN-ZI* (2) *en* ^a *NIN-EZEN uri* ^{KI} *ma* *maš-e ni-pad*.

Year when Libit-Ishtar the king appointed (by) the omens the priest of Nin-ezen (?).

For this event, and others connected with it, as well as for the names of the priest and the deity see no. 106 above.

223

(1) *mu* ^a *li-bi-it-ištar* *lugal-e* (2) *nig-si-sa ki-en-gi ki-uri mu-ni-in-gar*.

Year when Libit-Ishtar the king established justice in Sumer and Akkad.

See note to no. 106.24-26.

224

mu-uš-sa ^a *li-bi-[it-ištar]* *lugal-e* *ki-en-gi* *i-in-gal-la*
. . . . *ga-ra*

Year when Libit-Ishtar the king Sumer

225

mu *šarru(?)* ^a *sin* ^{KI} *ba-an-dib*.

Year when Sharru-Sin was captured.

Uncertain date, probably of the Larsa dynasty: see GRICE, *Chronology of the Larsa dynasty*, p. 43. t.

226

mu ^{urudu} *alan* ^a *nig-gu-lu-da-ta e* ^a *babbar-ra-ak i-ni-in-tu-ra*.

Year when he brought into the temple of Shamash a copper statue, (set) with stone.

U. 6381 adds at the end ^{arab} *nisanmu mu-uš-sa*, and U. 342 reads ^a *nig-gul-da(?)* *ta(?)* , cf. below, no. 298, Col. II. 6.

Uncertain date; it may be a fuller form of that for the 8th year of Gungunum.

227

(1) *mu-uš-sa en ^dutu* (2) *maš-e ni-pad mu-uš-sa-bi.*

Year after he appointed the priest of Shamash (by) the omens ; year after that.

8th year of Gungunum.

228

(1) *mu gu-un-gu-nu-um lugal-e* (2) *šu-nir-gal-bizem ^dnannar-ra mu-na-dim.*

Year when Gungunum the king made for Nannar the great emblem.

Variant formula for the 10th year of Gungunum.

The sign transliterated *bizem* reappears in the date formula of Rim-Sin's 24th year ; see *R.A.* xv. 34, and *J.R.A.S.* 1921, p. 581, n. 4. It appears to mean "vessel, basket."

229

mu gu-un-gu-nu-um lugal-e ^{urudu}*alan-gu-la e-^dnannar-ka i-ni-in-tu-ra.*

Year when Gungunum the king brought (into) the temple of Nannar a great copper statue.

14th year of Gungunum.

The same tablet bears the impression of a seal belonging to a scribe, the servant of Idin-Dagan, king of Isin. This must have been an old seal at the time when it was used for this tablet, since the dates here published seem to reveal that Ur passed from the possession of Isin to Larsa during or after the reign of Libit-Ishtar of Isin, and early in the reign of Gungunum of Larsa. But Idin-Dagan was the second predecessor of Libit-Ishtar, being separated from him by at least the 20-years reign of Ishme-Dagan.

230

mu e-gu ^dan-ni-pad-da in-si-[ga(?)]-a (?)

Year when he made the irrigation-ditches of the canal An-ni-pad-da.

15th year of Gungunum.

231

mu bad-gal-zarar ^{KI}-ma ba-du.

Year when the great wall of Larsa was built.

21st year of Gungunum.

232

mu e-gi-na-ab-tu(m) ^dnannar ša(g)-uri ^{KI}-ma ba-du.

Year when the E-ginabtu of Nannar in Ur was built.

25th year of Gungunum.

233

mu alan ku-babbar e-^dnannar-ka i-ni-in-tu-ra.

Year when he brought a silver statue (into) the temple of Nannar.

3rd year of Abi-sare.

234

mu-uš-sa ⁱdimgur-^dištar-hallab^{KI} ba-ba-al.

Year after the canal Imgur-Ishtar-Hallab was dug.

Alternative formula for 3rd year of Abi-sare.

235

mu a-bi-sa-ri-e lugal-e ugnim i-si-in^{KI}-na TUN-KAR-ne-in-si-ga.

Year when Abi-sare the king smote the host of Isin.

9th year of Abi-sare.

For the verb, see THUREAU-DANGIN in *R.A.* IX. p. 119, note on Col. IV. l. 8.

236

mu a-bi-sa-ri-e lugal-e en ^dutu maš-e in-pad.

Year when Abi-sare the king appointed (by) omens the priest of Shamash.

Probably 10th year of Abi-sare : see *R.A.* XV. p. 18, n. 16.

237

mu-uš-sa a-bi-sa-ri-e lugal en ^dutu maš-e in-pad.

Year after (the above).

Probably 11th year of Abi-sare.

238

mu-uš-sa su-mu-ilum lugal alan ku-babbar e-^dbabbar-ra i-ni-in-tu-ra.

Year after Sumu-ilum the king brought a silver statue into the temple of Shamash.

Alternative formula for 3rd year of Sumu-ilum.

239

mu ^{uru}ur-mah min-a-bi ka-mah-bar-ra ^dinanna-ka na-an-gub-ba-a.

Year when the two copper lions were placed at the great outer gate of Inanna.

3rd year of Sumu-ilum.

240

mu-uš-sa ur^{urudu}-mah min-a-bi ka-mah-bar-ra inanna-ka ša(g)-zarar^{KI}-ma na-an-[gub-ba-a].

Year after the two copper lions were placed at the great outer gate of Inanna in Larsa.

4th year of Sumu-ilum.

A seal impression reads :—*ku-lugalbanda QA-AB nin-gal dumu na-di arad su-mu-ilum.*

Ku-Lugalbanda, ?-priest of Ningal, son of Nadi, servant of Sumu-ilum.

241

arad-nannar agrig e-nin-gal dumu ku-lugalbanda.

Arad-Nannar, magician (?) of the temple of Ningal, son of Ku-Lugalbanda.

242

mu uru^{KI} a-ku-uz ba-hul.

Year when the city of Akuz was destroyed.

4th year of Sumu-ilum.

243

mu-uš-sa a-ku-zu^{KI} ba-hul.

Year after (the above).

5th year of Sumu-ilum.

244

arah^{ar}nisanni-ta mu en-me-te-an-ki ba-hun-ga arah^{ar}šabaṭi mu uru^{KI} ka-id-da ba-hul.

From the month Nisan (in) the year when the priest, glory of heaven and earth, was raised to his office, (until) the month Shabaṭ (in) the year when the city of Ka-idda was destroyed.

6th to 8th years of Sumu-ilum.

From a list of valuable products, metals, stones, woods, and ivory brought to the temple of Nin-gal by an expedition which had been for two years in Dilmun.

245

mu-uš-sa uru^{KI} ka-id-da ba-hul.

Year after the city of Ka-idda was destroyed.

9th year of Sumu-ilum.

246

mu su-mu-illum lugal-e e-a ^anannar ni-sak-ki ba-an-dur.

Year when Sumu-illum the king caused the *nisakku*-priests to dwell in the temple of Nannar.

14th year of Sumu-illum.

See GRICE, *Chronology of the Larsa Dynasty*, p. 18, n. 12. *nisakku* is written alternatively *ni-sak-ki* and *ni-za-ki*.

247

mu-uš-sa e-a ^anannar ni-za-ki ba-an-dur-a.

Year after he caused the *nisakku*-priests to dwell in the temple of Nannar.

15th year of Sumu-illum.

248

mu-uš-sa sumu-illum lugal-e e-a ^anannar ni-sak-ki ba-an-dur mu-uš-sa-a-bi.

Year after Sumu-illum the king caused the *nisakku* priests to dwell in the temple of Nannar ; year after that.

16th year of Sumu-illum.

249

mu ugnim ka-zal-lu^{KI} ^{gi}stukul ba-sig.

Year when the host of Kazallu was smitten with arms.

22nd year of Sumu-illum.

250

mu-uš-sa V^{KAM} en ^anannar ba-hun-ga.

Fifth year after the high-priest of Nannar was raised to his office.

27th year of Sumu-illum.

251

mu ^asin-i-din-[nam] lugal.

Year when Sin-idinnam became king.

1st year of Sin-idinnam.

252

mu bad uri^{KI}-ma.

Year when the wall of Ur [was built].

Uncertain (10th ?) year of Warad-Sin ; cf. THUREAU-DANGIN, *R.A.* xv. p. 23 (f), and GRICE, *Chronology of the Larsa Dynasty*, p. 23 (10).

253

mu ugnim unu^{KI}-a ^{gi}stukul ba-sig.

Year when the host of Erech was smitten with arms.

15th year of Rim-Sin.

254

mu e ^aen-ki eridu^{KI} ba-du.

Year when the temple of Enki in Eridu was built.

Formula for an uncertain year ; possibly one of the missing dates of Nur-Adad, king of Larsa, who is known to have restored the temple of Eridu, *Archæologia*, LXX. p. 115, and *C.T.* xxxvi. Pl. 3.

255

mu e-šu-kar(?) -ki(?) -na ba-an-dib(?).

Year when *E-šu-kar-ki-na* (??) was captured (?).

Uncertain formula.

256

mu nin-dingir ^aadad ša(g) IM^{KI} ba-hun-ga.

Year when the high-priestess of Adad in was raised to her office.

Uncertain date ; for the contents, *cf.* no. 215 above.

257

mu kisal(?) -mah-dugud (?) ša(g) zarar^{KI} mu-un-du-a.

Year when he built in Larsa the great court (?).

Uncertain formula ; possibly for a year of Warad-Sin, *cf.* GRICE, *op. cit.*, p. 24 (c), and p. 41 (i).

258

mu ^{gi}šu-nir guškin.

Year when the golden emblem (etc.).

Uncertain formula, perhaps to be identified with one or other of the dates, Gungunum 10, Samsu-iluna 7, or GRICE, *op. cit.*, p. 43 (s).

259

mu ma-al-gu-um ^{gi}stukul ba-sig.

Year when Malgum was smitten with arms.

Uncertain formula, also in GRICE, *op. cit.*, p. 41 (e). It is probably a shortened version of Gungunum 19, for which see below, no. 265, Obv. 12 ff.

260

mu XIII^{KAM} ^dadad-šum-našir lugal-e.

Thirteenth year of Adad-shum-našir, king.

261

Twenty-second year of Marduk-apal-iddina *mar ridutu*.

262

Tenth year of Marduk-apal-iddina, king of Babylon.

263

šanat arki (?) ^dnergal-u-še-zib šar bab[ili^{KI}].

Year after Nergal-ushezib, king of Babylon.

693–692 B.C.

264

Fifth year of Cambyses, king of Babylon, king of the lands. 524 B.C.

265

OBVERSE.—(2) [*mu-uš-sa*] ^{urudu}*alan gir-tab-ba ^dU[D-ra ?] [mu]-un-na-an-dim*

(4) [*mu e*] *n NIN-AN-SUN-ZI en ^dNIN-EZEN ba-hun-ga*

(6) *mu ^{urudu}alan gir-tab-ba e-^dnannar-šu i-ni-in-tu-ri*

(7) *mu e ^{id}an-ni-pad in-si-ga*

(8) *mu e ^dinanna ša(g) zarar-ma ba-du*

(10) *mu e im-gur-^dsin in-si-ga*

(11) *mu e ^dlugal-ki-BUR-na ba-du*

(12) *mu dug an ^den-lil ^dnannar-ta ugnim ma-al-gi-a ^{gis}tukul ba-an-sig e-danna^{na}
ne-in-gi-[na] u id-kur-ra ka-bi ba-an-bad*

(17) *mu ka-gal-mah uri^{KI} ba-du*

(18) [*mu du*]-*un-nu-um i-šar-tum ba-du*

(19) *mu bad-gal zarar^{KI}-ma ba-du*

(20) *mu bad-gal ka an-na ba-du*

(21) *mu e ^dnin-[in-si-na ša(g)] zarar^{KI}-ma ba-du*

(23) *mu e-gi-na-ab-tu ^dnannar [ša(g)] uri^{KI}-[ma] ba-du.*

Year after he made the copper statue with a pedestal (?) for the sun-god (?).

Year when the priest, the priest of Nin-ezen (?) was raised to his office.

Year when he brought into the temple of Nannar a copper statue with a pedestal (?)

Year when he made the ditches of the Anipada canal.

Year when the temple of Inanna in Larsa was built.

Year when he made the ditches of the Imgur-Sin (canal).

Year when the temple of Lugal-ki-bur-na was built.

Year when at the command of Anu, Enlil, and Nannar the host of Malgium was smitten with arms, when he fixed an *e-danna* and opened the mouth of the "Mountain Canal."

Year when the great city gate of Ur was built.

Year when Dunnum [and the] "straight" [canal?] were built.

Year when the great wall of Larsa was built.

Year when the great wall of Ka an-na was built.

Year when the temple of Nin-Isin in Larsa was built.

Year when the E-ginabtu of Nannar was built in Ur.

REVERSE.—[Contains fragments of date formulæ for the end of the reign of Sin-iqisham, with summary of 5 years, one year of Šilli-Adad, and the beginning of the reign of Warad-Sin].

266

COL. I. (I) [*mu* ^d*sin-e-ri-ba-am*] *lugal*

(2) [*mu*] ^d*nannar-šu i-ni-in-tu-ri*

(3) [*II*(?)*-mu* ^d*s*]*in-e-ri-ba-am* *lugal*

(4) *mu* ^d[*sin-i-qi*]-*ša-am* *lugal*

(5) *mu* ^{ur}*ka-id-[da]* *u na-za-ru-um ba-an-dib*

(7) *mu* *bad-gal zar*[*ar*^{KI}]-*ma ba-du*

(8) *mu* *šu i-ni*

(9) ^{kur}*nim-ma giš*

(10) [*V-mu*] ^d*sin-i-qi-[ša-am]* *lugal*

(11) [*mu* *ši-lī*]-^d*adad nam-lugal* *ta sir-ra*

(12) [*mu* *warad*]-^d*sin* *lugal*

(13) [*mu* *ka-zal*(?)]-*lu*^{KI} *ba-an-gul u ugnim* [. . . . *mu*]-*ti-ba-al* [*ša(g)*] *zarar*
^{sis}*tukul ba-sig*

(15) [*mu* *alan* (?) *e-d*]*UD-šu i-ni-in-tu-ri*

(16) [*mu*] *ba-du*

(17) [*mu*] *ba-du*

Year when Sin-eribam became king.

[Year when] he brought [into the temple] of Nannar.

2 (?) years Sin-eribam was king.

Year when Sin-iqisham became king.

Year when the cities of Ka-idda and Nazarum were captured.

Year when the great wall of Larsa was built.

.

[5 years] Sin-iqisham was king.

Year when Šilli-Adad was removed (?) from the kingship.

Year when Warad-Sin became king.

Year when Kazallu (?) was destroyed, and the host of Mutibal was smitten with arms in Larsa.

Year when he brought [a statue (?) into the temple (?)] of the Sun-god.

Year when was built

Year when was built.

(Rest fragmentary).

COL. II contains only fragments of the formulæ for the 22nd and 23rd years of Rim-Sin.

Nos. 265 and 266 are fragments of tablets which originally contained the whole or parts of the list of date formulæ for the Larsa dynasty, similar to the prism in the Louvre, published by THUREAU-DANGIN in *R.A.* xv. p. 52 ff. These two fragments provide both a certain amount of matter which is missing from that prism, and a few interesting variants. 265 contains the years Gungunum 12 to 25, and 266 the reigns of Sin-eribam, Sin-iqisham, and the first years of Warad-Sin, all of the Larsa dynasty.

265, l. 4. The variant order of writing *NIN-AN-SUN-ZI* has been referred to in the note on no. 106 above, *q.v.*

265, l. 11. Cf. *R.A.* xv. p. 18, n. 8.

265, l. 12. The greater part of this date is here preserved for the first time. It contains the first reference to Malgium, a district situated east of the Tigris, for which, see LANGDON, *O.E.C.T.* Vol. II. p. 32 f. The meaning of *e-danna* is unknown (cf. *R.A.* xv. p. 18, n. 9), but it might be conjectured that the "fixing" of the "house of a two-hours march" indicates that the conqueror forbade the defeated army to advance more than that distance beyond their boundary.

265, l. 17. See above, no. 159.7.

265, ll. 18, 19. Observe that the order of these two years is reversed from that which they occupy in the Louvre prism. In which of the documents the scribal error lies must for the present remain doubtful.

Dunnum, the name of a place, reappears in the date of Rim-Sin 30, where it is said to be the "principal city of Isin"—its exact site is unknown. The present text makes it appear that its name was *Dunnum išartum*, but the Louvre prism shows that *išartum* was the name of a canal. Since this fuller version proves that Dunnum was built (not destroyed) in the 22nd year of Gungunum, the tablet *Lettres et Contrats*, no. 55 (cited in *R.A.* xv. p. 39 b), may be assigned to this year.

266, l. 5. An almost completely identical formula is used for the 16th year of Rim-Sin.

266, l. 9. Probably to be restored (from the reverse of 265) (*mu ugnim*) ^{kurnim}*-ma* ^{gis}[*tukul ba-sig*]
"year when the host of Elam was smitten with arms."

The missing fourth year of Sin-iqisham is evidently denoted by the variant formulæ concerned with a great dedication of cult objects to the Sun-god. Enough of the formula remains in 265 and 266 to prove that this was so. For these formulæ, see GRICE, *Chronology of the Larsa Dynasty*, p. 21 (a) (b) (c).

266, l. 10. The number of years (5) of Sin-iqisham's reign is preserved by 265, Rev.

266, l. 13. The restorations of this formula are made from the inscription of Kudur-Mabug, published by THUREAU-DANGIN in *R.A.* ix. 122, where the father of Warad-Sin boasts of having shattered the army of Kazallu and Muti-abal in Larsa and in Emutbal. In view of what still remains upon the tablet, these restorations may be regarded as almost certain.

Other shortened and variant versions of this formula are cited by GRICE, *op. cit.*, p. 25a, and n. 70. It is now seen to belong to the 2nd year of Warad-Sin.

SUPPLEMENT

267

Beginning of a dedication, inscribed on a fragment of polished limestone bowl ; from the grave-site at 5 m. depth.

268

NIN-TUR-NIN dam mes-an-ni-pad-da.

. . . . , wife of Mesannipadda.

Lapis-lazuli cylinder, 4 cm. long : animal-fights in two registers. Found in grave-site, 1.40 m. down (upper grave-level), but not connected with a grave. NIN-TUR-NIN, uncertain whether name or title, cf. *nin-tur-šu* in no. 3. For Mesannipadda, first king of Ur, cf. *Ur Excavations*, Vol. I, *Al-'Ubaid*, 129 ; G. DOSSIN, *R.A.* xxii. 115 ff.

269

lugal TUG dumu lugal AB.

Inscription on a green steatite cylinder-seal, apparently of the Agade period.

270


AN-DUGUD (or GIG ?)-HU-LUGAL.

White shell cylinder, much decayed ; inscribed in upper register. From "prehistoric grave" 261. AN-DUGUD-HU appears as a bird-name in *C.T.* vi. Pl. 14, Col. i. 15 ; the next entry might be LUGAL-AN, etc., but probably is not.

271

(1) *en-he-du-an-na* (2) *dumu šar-ru-kenu* (3) *AN-ŠI* (4) *URI-ni*.

Enkheduanna daughter of Sargon

Lapis-lazuli cylinder with gold caps, fragmentary, from grave 503. There were found only two pieces of the cylinder, lying apart. The caps were some way off in the grave, which otherwise appeared to be undisturbed. For Enkheduanna, cf. no. 23 ; the first sign in the last case appears to be , and is here the title of an official, "her"

272

ad-da PA-e en-he-du-an-na.

Adda, steward of the household of Enkheduanna.

Cylinder of black and white granite, with copper caps, 3.7 cm. long, from grave-site, loose, c. 3.40 m. down.

273

Scratching on base of an alabaster vase fragment, the side of which has the beginning of an inscription of Rimush, duplicate of no. 10 above.

274

COL. I. (1) *na-ra-am-^asin* (2) *šar* (3) *a-ga-de^{KI}* (4) *sa-?-ir* (5) *NER*
(or *KIŠ*)-*mi-?* (6) *KALAM* (7) *NIM^{KI}* (8) *ga-li-sa-ma* (9) *a-ti-ma* (10) *ba-ra-*
ah-še^{KI} (11) *u* (12) *KALAM* (13) *SUBAR.su-bar-tim^{KI}* (14) *a-ti-ma*
(15) *GIŠ.TIR* (16) ^{giš}*erini* (17) *u* (18)-*nu* (19)-*na*

COL. II. (1) *ri-ha-tim KI (?)* (2) *i-li-ku* (3) *harran KI su-a* (4) *šar in šar-ri*
(5) *ma-na-ma* (6) *la i-li-ik* (7) *na-ra-am-^asin* (8) *šar* (9) *a-ga-de^{KI}*
(10) *i-li-ik-ma* (11) ^a*inanna* (12) *ma-hi-ra* (13) *la it-ti-šum* (14) *iššaku*
(15) *SUBAR^{KI}* (16) *u* (17) *belu* (18) *a-li-a-tim* (19) *kurummata-su* (20) *mah-ri-*
(21) *u-sa-ri-*

COL. III. [About 4 lines missing] (5) *a-* (6) *i-* (7) *na-ra-am-*
^asin (8) *šar* (9) *a-ga-de^{KI}* (10) *a-na* (11) ^a*NIN.EZEN+LA(?)* (12) *A-MU-RU*
(13) *ša tuppam* (14) *u-sa-za-ku* (15) ^a*NIN.EZEN+LA* (16) *be-al*
(17) *šalmi su-a* (18) *u* (19) ^a*šamaš* (20) *išde-su* (21) *li-zu-ha* (22) *ŠE-ZER-zu*
(23) *li-il-gu-da*

COL. IV. (1) *ARAD* (2) *u* (3)-*su* (4) *i-ti-na-šum*
(5) *mah-ri-iš* (6)-*li-su* (7) *NI-GUB (izaz)*

[Space]

(8) [*ma-ni-iš*]-*tu-su* [(9-13) *šar KIŠ i-nu an-ša-an^{KI} u ši-ri-hu-um^{KI}*]
(14) *SAG-GIŠ-RA-ni* (15) *ti-a-am-tim* (16) *sa-pil-tim* (17) *MA-MA is-la-e*
(18) *u sa-pi-ir* (19) *URU.^{KI}.URU.^{KI}* (20) *a-bar-ti* (21) *ti-a-am-tim*
(22) *42 a-na* (23) *KAŠ-?*

COL. V. [(1) *ip-hu-ru-nim-ma* (2) *LAM+KUR-a*]_r (3) *u* [(4-7) broken]
(8) *SA-TU-e* (9) *a-[bar-ti]* (10) *ti-[a-am-tim]* (11) *sa-pil-[tim]* (12) *ZA.ZA.*
[*su*]-*nu-[mi]* (13) *i-b(p)u-u[l]* (14) *in MA-MA* (15) *i-ša-na-ma* (16) *in kar-ri*
(17) *mahar a-ga-de^{KI}* (18) *ir-gu-us* (19) *šalam-su* (20) *ib-ni* (21) *a-na* (22) ^a*en-[lil(?)]*
(23) *A-MU-RU* (24) ^a*šamaš* (25) *u*

COL. VI. [About 9 lines missing] (10) ^a*šamaš* (11) *išde-su* (12) *li-zu-ha*
(13) *u ŠE-ZER-su* (15) *li-il-gu-da.*

COL. I. Naram-Sin, king of Agade, the of the land of Elam, all of it, as far as Barakhshe, and the land of Subartu as far as the cedar forest; and when (?) he went to (?)

COL. II. the remaining lands—that journey no king amongst the kings had marched, Naram-Sin, the king of Agade marched, and the goddess Inninni gave him no rival. The “tenant farmers” of Subartu and the “lords” of the cities had his provisions sent in before him

COL. III. Naram-Sin presented to the god Whoever damages the inscription, may the god, to whom that statue belongs, and Shamash remove his “roots,” destroy his seed.

COL. IV. gave him (he or it), stands before his gods.

[Space]

Manishtusu, king of Kish, when he plundered Anshan and Sherikhu, launched ships on the lower sea ; and 42 governors of cities across the sea assembled for battle, and

COL. V. he conquered, and the mountains across the lower sea,—their stones he , loaded on ships, and moored at the quays before Agade. He made his statue, presented (it) to Enlil. Shamash and

COL. VI. May and Shamash remove his “roots” and destroy his seed.

The inscription is a copy by a scribe of the period of the Larsa dynasty of two originals : the first of Naram-Sin, Col. I. l. 1 to Col. IV. l. 7, the second of Manishtusu, Col. IV. l. 8 to Col. VI. l. 15. The wording leads to the inference that the inscriptions copied were on statues. There is no attempt to copy the form of the Agade signs on stone, but a consistent use is made of the forms customary on clay at a period earlier than that of the copyist.

COL. I. (4) The second sign is quite clear and appears as in copy ; were it not for the last two strokes, the sign would be *bi*, and it may be that those strokes are an uncorrected error. (5) *mi* is certainly, from its position and size, a gloss, as is *Subartim* in l. 13. The doubtful sign can hardly be KAM, THUREAU-DANGIN, *R.E.C.* no. 216 ; it very closely resembles the form of *R.E.C.* no. 215 as it appears in DEIMEL, *Liste der archaischen Keilschriftzeichen*, no. 357, save that a wedge is missing. It is also possible that the original had the sign *ah*, *ih*, *uh*, and that the copyist has not inserted the perpendiculars. (10) Some speculations on this name may be found in ALBRIGHT, “A Geographical Treatise on Sargon of Agade’s Empire” in *J.A.O.S.* XLV. no. 2, p. 232, based on the assumption that the land *Paraši* mentioned in FORRER, *Boghazköi Texte in Umschrift* Bd. II. Heft. I. no. 3, Col. I. l. 12 is identical with *Baraḥše*. (13) The reading *SUBAR*, selected to accord with the gloss, based on an unpublished vocabulary from Ashur mentioned in DELITZSCH, *Sumerisches Glossar*, p. 287. The land of Subartu is here opposed to Elam, in political geography, as in the later transference to astrological terminology. As Elam extended up to *Baraḥše*, Subartu extended to the cedar forest ; this cedar forest must be identical with that mentioned in Sargon’s inscription after Mari, Yarmuti and Ibla, see POEBEL, *Historical Texts*, no. 34, Col. VI. ll. 5 ff. The connexion of this cedar forest with Syria being thereby established, it is reasonable to assume the identification of the cedar forest with the Amanus, called the “cedar mountain” in text no. 275, Col. I. ll. 21–3, as GRESSMANN has argued, *Gilgamesch Epos*, pp. 111 ff. “Subartu” was then used in the original text of Naram-Sin as a term opposed to Elam, and the land extended to the Amanus ; that is, in Naram-Sin’s own day the term included all Mesopotamia, properly so called. The argument of Landsberger that in the third millennium “Subartu” was only used of a district east of Tigris, in *Z.A. (N.F.)* I. pp. 228 ff., never probable in itself (see GADD in *R.A.* XXIII. pp. 65–71), is thus proved erroneous. (17) The *u* is awkward, since the construction of ll. 4–16 is not parallel to anything that follows ; for a similar clumsy co-ordination see text no. 275, Col. III. ll. 18–24. (18) The lines have been conjecturally restored, for the translation, *inu ana*.

COL. II. (1) KI may possibly have been (incompletely) erased by the scribe ; but the damage may also be accidental. If it is to be read, the reading remains doubtful ; perhaps KI is a plural, and cf. text no. 276, Col. II. l. 3, but one would expect *rihat iršitim* or *iršitim rihtim*. Assuming that the plural is intended, as translated above, the “remaining lands” to which Naram-Sin here refers must be districts of Subartu, as is shown by l. 15 ; perhaps the campaign which led to the conquest

of the Diarbakr district, see KING, *Sumer and Akkad*, pp. 244-5, is intended. The statement that no other kings had marched over these districts need only be partially true. (3) *harran* or *harranam*; the sense of KI being uncertain. (4) *šar . . . la*. *Status indeterminatus* in negative construction, a usage not noted in the grammars, pointed out by CAMPBELL THOMPSON, *Traces of an indefinite article in Assyrian*, pp. 20-22; considered "wohl indetermin." by UNGNAD in *M.V.A.G.* 1915, no. 2, p. 89. (12) *mahira*, never *mahiram* in this phrase at this period, probably for the reason noted on l. 4. (16) The scribe began to write *u* at the beginning of this line, and then erased it. (18) *aliatim*, a reading *aniatim* unsuitable. This form of the plural of *alu* is unexampled elsewhere if correctly read. (20-21) A restoration *mahriš usaribu*, adopted in the translation, depends on such passages as the Naram-Sin text published by THUREAU-DANGIN, *Revue d'Assyriologie*, xi. pp. 88-9, Col. i. ll. 16-18. The sense is not exactly parallel and the restoration may be erroneous.

COL. III. (11, 15) The reading EZEN + LA is not absolutely certain. The sign in EZEN cannot be GUD; on the other hand it is not certainly LA. See notes on no. 49, and no. 106, l. 15.

COL. IV. (7) For reading and translation, see the inscription published by THUREAU-DANGIN in *Revue d'Assyriologie*, viii. p. 138. (8) Here begins the regular inscription of Manishtusu, which might be called his "standard inscription." Two diorite fragments bearing it, published by KING, *Cuneiform Texts*, Pt. 32, Pl. 5, B.M. nos. 56630-1, are from Sippar. A diorite fragment published by FATHER SCHEIL in *Textes élamites-sémitiques* v, planche II B, is from Susa. Still another diorite fragment, in POEBEL, *Historical and Grammatical Texts*, no. 35, is from Nippur. The inscription also appears in the catalogue of the Agade inscriptions in the temple E-KUR at Nippur, POEBEL, no. 34, Col. xxvi. ll. 32 ff. (17) *is-la-e*, so clearly also POEBEL's copy. Note the use of the accusative and oblique cases with this verb, without *ana*. (18) *u šapir* probably to be read also in the broken line in POEBEL, no. 34. The title seems to indicate a higher official than the *šapiru* of the First Dynasty documents, for whom see SCHORR, *Urkunden*, nos. 286, 317; UNGNAD, *Babylonische Briefe*, no. 238, etc. (22) The number 42 must be an error of the scribe, or the second wedge below may be an unintentional stroke of the stylus. POEBEL's texts both have 32.

COL. V. (4) The traces of signs do not fit a restoration from SCHEIL, *Délégation en Perse*, xiv, Pl. II. no. 4; the present text may have had a different wording. It is therefore unsafe to restore the lines immediately preceding l. 8 from POEBEL, *op. cit.*, no. 34, Col. xxvi. ll. 61-4. (17) *mahar* reading ŠI. But the sign has exactly the same form as PI in Col. IV. l. 18. The passage is parallel to the inscription of Naram-Sin in the catalogue of Agade inscriptions, Legrain, *Royal Inscriptions from Nippur and Babylon*, no. 41, Col. vi, but note that the single quay has become a plural in Manishtusu. (18) *irgus*. The reading *ir* (i.e. ARAD) not *uš*—the signs have the same form, see note on no. 276, Col. II. l. 20—is imposed by the Sumerian column in LEGRain, *op. cit.*, no. 41, Col. vi. l. 15, where the Akkadian must read *ir-ku-us*. The passage is omitted in POEBEL, no. 34. (22) The restoration *lil* from POEBEL, uncertain.

COL. VI. The broken lines might be restored from POEBEL, no. 34, Col. xxviii. ll. 37-40 as follows: (1) *u* (2) ^d*A-MAL* (3) *u-ma* (4) *la zu-ra-tim* (*V. tum*) (5) *lu gi-ni-iš-ma* (6) *ša tuppam* (7) *su-a* (8) *u-sa-za-ku-ni* (9) ^d*en-lil* (10) *u*. A translation by THUREAU-DANGIN in *R.A.* xi. p. 138. LANDSBERGER would translate, *Z.A. (N.F.)* i. p. 216, "I take my oath by Shamash and A-MAL; no lies, verily in truth! Whosoever damages that inscription, may Enlil and Shamash," etc. Doubtful.

275

COL. I. (1) *ša iš-tum* (2) *da-ar* (3) *si-?-ti* (4) *NI-LID* (5) *šar in šar-ri* (6) *ma-na-ma* (7) *ar-ma-nam^{KI}* (8) *u* (9) *ib-la^{KI}* (10) *la u-sa-ab-be-tu* (11) *in ŠU(?) -e* (12) ^d*NER-UNU-GAL* (13) *ba-da-an* (14) *na-ra-am^d sin.* (15) *da-num* (16) *ip-te-ma* (17) *ar-ma-nam^{KI}* (18) *u* (19) *ib-la^{KI}* (20) *i-ti-šum* (21) *u* (22) *a-ma-nam* (23) *SA.TU* (24) ^{sis}*erini* (25) *u* (26) *ti-a-am-tim* (27) *a-li-tam* (28) *i-ki-iš-šum* (29) *ma* (30) *in^{sis} kakki (ki)* (31) ^d*da-gan* (32) *mu-sa-ar-be-NI*

COL. II. (1) *šar-ri-ti-su* (2) ^d*na-ra-am^d sin* (3) *da-num* (4) *ar-ma-nam^{KI}* (5) *u* (6) *ib-la^{KI}* (7) *en-ar* (8) *u* (9) *iš-tum-ma* (10) *pu-ti* (11) *puratti nari*

(12) *a-ti-ma* (13) *u-li-si-im^{KI}* (14) *NI-LID* (15) *ša-at* (16) *^dda-gan*
 (17) *BIL-iš* (18) *i-ki-su-šum* (19) *u-ra-iš-ma* (20) *^{giš}ILA* (21) *^dA-MAL*
 (22) *i-li-su* (23) *na-LID-nim* (24) *u* (25) *a-ma-nam* (26) *SA.TU* (27) *^{giš}erini*
 (28) *i-ik-mu-ur*.

[Space]

(29) *i-nu* (30) *^dda-gan* (31) *din* (32) *^dna-ra-am-^dsin* (33) *da-nim*

COL. III. (1) *i-ti-nu-ma* (2) *ri-id-^dadad* (3) *šar* (4) *ar-ma-nim^{KI}* (5) *ga-ti-iš-su* (6) *i-ti-nu-ma* (7) *su-ma* (8) *da-li* (9) *na-ra-ab-ti-su* (10) *i-ik-mi-u-si*
 (11) *in E-SI* (12) *šalam-zu* (13) *ib-ni-ma* (14) *a-na* (15) *^dsin* (16) *A-MU-RU*
 (17) *en-ma* (18) *^dna-ra-am-^dsin* (19) *da-num* (20) *šar* (21) *ki-ib-ra-tim*
 (22) *ar-ba-im KI* (23) *^dda-gan* (24) *ar-ma-nam* (25) *u* (26) *ib-la^{KI}* (27) *i-ti-nam-ma*
 (28) *ri-id-^dadad* (29) *šar* (30) *ar-ma-nim^{KI}* (31) *ak-mi-*
 (32) *i-nu-šu* (33) *tam-si-* (34) *ab-ni*

COL. IV. (1) *a-[na]* (2) *^dsin* (3) *iš-ru-uk* (4) *ma-na-ma* (5) *šumi (mi)*
 (6) *† u-sa-zi-ik* (7) *šalmi (mi)* (8) *ma-ša-ar* (9) *^dsin* (10) *li-zi-it* (11) *u*
 (12) *ša arki-su* (13) *i-na ID.NU.TAK* (14) *li-li-?-su-?* (15) *si(?)-bi-ir* (16) *al-li-ku*
 (17) *a-na* (18) *su-a-im* (19) *a-ti-ir*.

[Space]

(20) *iš-tum* (21) *durim da-ni-im* (22) *a-na* (23) *durim rabim* (24) *30 ammatu milu*
 (25) *SA.TU-im* (26) *44 ammatu milu durim*.

[Space]

COL. V. (1) *iš-tum* (2) *durim ga-?-im* (3) *a-na* (4) *durim da-ni-im* (5) *180 ammatu milu*
 (6) *SA.TU-im* (7) *30 ammatu milu durim*

[Space]

(8) *naphar 404* (9) *išten ammatu milu* (10) *iš-tum* (11) *ga-ga-ri-im* (12) *a-na*
 (13) *riš durim* (14) *alam (lam)* (15) *si-ku-ma(?)-(n)um^{KI}* (16) *KI-SU-A-NI*

[Space]

(17) *ša i-di*

[Space]

COL. VI. (1) *iš-tum* (2) *narim* (3) *a-na* (4) *durim* (5) *ga-?-im* (6) *196 ammatu milu*
 (7) *SA.TU-im* (8) *20 ammatu milu* (9) *durim*.

[Space]

(10) *iš-tum* (11) *durim ga-?-im* (12) *a-na* (13) *durim da-ni-im* (14) *156 ammatu milu*
 (15) *SA.TU-im* (16) *30 ammatu milu* (17) *durim*

[Space]

(18) *ša a-na i-di* (19) *šalam ^dsin-i-ri-ba-am* (20) *GU-LA*.

COL. I. Who (or which) from of old (?) no king among the kings had caused Arman and Ibla to be destroyed, by the hands (?) of Nergal Naram-Sin the mighty opened a path and he (Nergal) gave him (Naram-Sin) Arman and Ibla and presented to him Amanus, the mountain of cedar and the upper sea, and with the weapon of Dagan who magnifies

COL. II. his kingship, Naram-Sin the mighty "slew" Arman and Ibla, and from the "front" of the Euphrates river to Ulisu he That which Dagan anew presented to him, he made the ILA weapon of the god A-MAL, his god, to rejoice. And he subjected Amanus, the cedar mountain.

[Space]

When Dagan judged the judgment of Naram-Sin the mighty,

COL. III. and gave Rid-Adad, the king of Arman, into his hand; and he, (Naram-Sin) bound on him (?) the, he made his statue of diorite, and dedicated it to Sin, (saying) thus "Naram-Sin the mighty, the king of the four quarters,—Dagan gave me Arman and Ibla and I bound Rid-Adad, king of Arman; at that time I made a likeness

COL. IV. and he (!) dedicated it to Sin. Whosoever damages my name, having smashed (?) my statue before Sin, and whoever afterwards does not touch it with his hand (?), be dread."

[Space]

From the strong wall to the great wall, 30 ells is the height of rock, 44 ells is the height of wall.

[Space]

COL. V. From the *ga* wall to the strong wall 180 ells is the height of rock, 30 ells is the height of wall.

[Space]

In all 404 ells is the height from the ground to the top of the wall; town, Sikumal(n)um; its *kisu*.

[Space]

What is beside the

[Space]

COL. VI. From the river to the *ga* wall, 196 ells is the height of rock, 20 ells is the height of wall.

[Space]

From the *ga* wall to the strong wall, 156 ells is the height of rock, 30 ells is the height of wall.

[Space]

What is against the side of the great statue of Sin-iribam.

The tablet contains two inscriptions. The first, an inscription of Naram-Sin, though worded as if for a statue (Col. IV. l. 7), was actually "beside" some other object. The second was "against the arm" or "on the arm" of a statue of Sin-iribam, certainly to be identified as the tenth king of the Larsa dynasty; only two short paragraphs of it are given, one being parallel to, though differing from, the first inscription, the other paragraph completing the necessary information about the walls of a certain city. It would appear that the object of the scribe was to put together the information

available about this city and its walls. The copyist was guilty of gross errors. An archaic form of NIM, somewhat resembling that used by Gudea, in Col. II. ll. 23 and 33, Col. III. l. 4, alternates with the regular form in the Larsa period; in Col. III. l. 30, the second perpendicular of *si* has two strokes, wrongly; the unidentified sign in Col. V. l. 2, Col. VI. ll. 5 and 10 has twice two perpendiculars, once one; in Col. IV. l. 14 there are two different forms of *li* next to one another. Length of tablet, 13.5 cm., width, 8.7 cm.

COL. I. (3) The second sign may be ŠAG, KI or DI. (4) the second sign is LID, not HI, ŠAR. The sign may have here, and in Col. II. l. 14, where the same expression occurs, the unknown phonetic value it requires also in Col. II. l. 23. A reading *i-ab* (or *na-ab-nim* in Col. II. l. 14) does not seem probable; and *i-šar* (presuming the second sign a copyist's error) "he conquered," does not fit the present line, though it might suit Col. II. l. 14. It seems unlikely that NI-LID is a Sumerian verbal form. (11) The second sign is probably ŠU, *i.e.* *gate*; in any case the *e* marks the oblique case of the dual. The reasons for translating the passage as in the text are that the whole clause is parallel to Col. I. l. 28—Col. II. l. 7, that *in gate Nergal* seems to be deliberately paralleled by and opposed to *in kakki Dagan*, and that *danum* marks Naram-Sin as nominative. Against the translation might be urged (a) the order of the words; (b) that *badan* is in the construct, not the accusative; (c) that the change of subject in the clause immediately following is awkward. But a translation "with . . . s Nergal opened the path of Naram-Sin the mighty" is open to graver objections, since (a) the parallelism with the other passage is thereby lost; (b) *danum* cannot be read *danim* and is not likely to be an error in view of Col. II. l. 33; (c) the correct mode of expressing this sense in Akkadian would be *Nergal padanam ana Naram-Sin iptē*. The idiom is "to open a road for a person," cf. the Old Babylonian version of the Gilgamesh Epic (JASTROW and CLAY, *Old Babylonian Gilgamesh Epic*, Pl. VI. ll. 258–9), *liptekum padanam pihitam*, not "to open the road of a person." The expression "road of a person" means the road towards him, cf. *mahrūa uruh Marduk-apal-iddinna šabta* "take the road to Mero-dachbaladan in front of me," in *First Campaign of Sennacherib*, l. 20. Of the objections to the translation given, c is of little weight in view of the specially clumsy style of the present inscription, and b is probably incorrect. The expressions *harrana(m) alaku* or *šabatu* and *harran alaku* or *šabatu* were used side by side at a later date with different nuances of meaning. See e.g. K 4001 (in BEZOLD, *Catalogue*), *šumma amelu harran illak*; an earlier instance in GADD, *Tablets from Kirkuk* (in R.A. XXIII), no. 49. l. 42, *ana nari harran alqu*, "they are in a state to go a road to the river," *i.e.* (when) they have (or had) access to the river for the water ordeal. The *status indeterminatus* here is clearly in accord with the sense; cf. CHIERA and SPEISER, "Selected 'Kirkuk' Documents" in J.A.O.S. XLVII. p. 55. ll. 19–20, *ina nari huršan i-il-la-gu*, "they (shall) come to an agreement (by ordeal) in the river," and probably GADD, *Early Dynasties*, pp. 33–34, *ganin . . . epešu*, "to make a garden," not "the garden." (32) Read *mu-sa-ar-be-i*.

COL. II. (1) *šarriti* for *šarruti*. (4–7) The expression is a little strange as *umman armanim . . . inar* would be more natural; but *neru* is the equivalent of SAG-GIŠ-RA, frequently used in this way. (10) With the expression *puti puratti* compare *puti tiamtim* in LEGRAIN, *Royal Inscriptions*, no. 41, Col. 6. (11) I cannot parallel the writing UD-KIB-NUN-ID. Presumably ID was not regarded by the scribe as a determinative but as a noun in apposition. (15) According to Ungnad, *Grammatik* §13 (e) *šat* is the fem. sing. nominative of the relative; in the present text it certainly is not a nominative, and there is no feminine noun for it to refer to. Possibly *iršitu* is understood, but the assumption is hardly necessary. (17) BIL-iš, read probably *eššiš (iš)*. (19) *uraiš* here understood to be constructed as a causative with double accusative; the *ma* is then the emphatic particle, not the copula. The order of the words is extremely difficult and the translation given only tentative, owing to doubts about the reading and meaning of ll. 20 and 23; possibly the whole passage is misunderstood. (20) No ideogram GIŠ-ILA is known, a phonetic reading *iz-kur* or *is-qur* seems out of place. (23) The reading NIM is certain from Col. III. l. 4. The sign resembles but is not exactly the same as, the Gudea form of the sign, THUREAU-DANGIN, *Récherches sur l'Origine de l'Écriture cunéiforme*, no. 165. But in the vocabulary from 'Amarnah, *Journal of Egyptian Archaeology*, Vol. XI. pp. 233–7 there is a sign with exactly the same form in Obv. 2, Rev. 7 and 11. Possibly that sign is to be read *tu(m)*. It does not seem likely that NA-AB-TUM "he raised" is to be read in the present instance. (28) The exact significance of the space after this line is not clear. (31) For a parallel passage in a Naram-Sin inscription see POEBEL, *Historical Texts*, no. 36, Col. III (?), ll. 11 ff., DI-KUD-su . . . *itinuma*. Here DI-KUD . . . *itinu* is taken as being the phrase *din N.N.* or *dinam denu*, not *dinam nadanu*, as POEBEL, *op. cit.*, p. 213; but the *itinuma* which follows in Col. III. l. 6, is from *nadanu*. For *dinam denu* and the parallel expression *dinam parasu* see *Keilschrifttexte aus Boghazköi*, Vol. I, no. 1, Obv. ll. 49 and 55, where it is implied that when a god "judged the judgment of" a person,

that person was thereby legally established as king. The phrase probably has reference to a ritual.

COL. III. (2) Rid-Adad, whereas in the Hittite text, *Boghazköi Texte in Umschrift* Bd. II. Heft i, no. 3, Obv. Col. i, l. 13, the king of Arman is *Ma-da-ki-na*. Note that the wording of the present text, especially of ll. 23-28, suggests that Rid-Adad was not only king of Arman but also ruled Ibla; had there been an independent ruler of Ibla he would probably be mentioned. (8-9) *dali narabtišu*. The verb *narabu* seems to denote a movement peculiar to (or, common to) liquids; if *dali* stands for (*karpātu*) *dalli*, then "buckets used for his . . ." may be the meaning, *i.e.* Naram-Sin made Rid-Adad a carrier of water-pots for his own domestic purposes. For the spelling without determinative, see *e.g.* CAMPBELL THOMPSON, *Medical Texts*, Pl. 10, no. 1, Col. III. l. 1; the erroneous translation of EBELING in *Archiv für Geschichte der Medizin* XIII. p. 135, which confounds (*karpātu*) *dallu* with (*išu*) *tallu* has been corrected by CAMPBELL THOMPSON in *Proceedings of the Royal Society of Medicine*, Vol. XVII. p. 30. For the spelling *dali*, *cf.* the Early Babylonian letter which refers to the use of certain men employed in corvée on canals, published by LUTZ, *Selected Babylonian and Sumerian Texts*, no. 50, Obv. l. 9, *u me-e a-na da-li i-li it(?)* Since this water was required for irrigating a garden, and the writer of the letter states that he sent the men, including the two kept back to put the water into the pots, across to the canal of the district called Dur-Adad, the interpretation of *da-li* as (*karpātu*) *dallu* in this passage is certain. (10) *si* at the end of the line is a difficulty; one expects *si* in the *gunu* form, to be read *su*, or the ordinary *su*. But there is a small lump in the centre of the sign that forbids the idea that the scribe ever wrote *su*. Whether he intended *su* must be left to others. (11) *esi*. Here certainly NA-E-SI or *ušu* stone, diorite; see DELITZSCH, *Sumerisches Glossar*, p. 36. (12) *zu*. So; for *su*? (17) *en-ma*, in documents of the Agade period introduces direct speech, as does *umma* later. See A.O. 4419, l. 1, published by THUREAU-DANGIN in *R.A.* XXIII. p. 25; and Kish, 1927, no. 1, l. 1, published by LANGDON in *R.A.* XXIV. p. 90 (18-27) These lines form a clause of the "compound" type illustrated in UNGNAD, *Grammatik*, §66 (c), while ll. 18-22 are the actual subject of the co-ordinated subordinate clause in ll. 28-31; the 1st person used in the second subordinate clause is maintained in the first principal clause, ll. 32-4, but is changed to the 3rd person in the second, co-ordinated, principal clause, Col. IV. ll. 1-3. The sentence is awkwardly constructed (see above on Col. I. l. 11), and the writer has lapsed from his effort to write in the 1st person, (31) Restore perhaps *ak-mi-u* for which there is just enough room. (32) Restore perhaps *i-nu-šu-ma*. The form of *šu* here is not that of the doubtful sign in Col. I. l. 11, but that is not in this text an overwhelming argument. (33) Restore *tamsilam* or *tamsilia* or even perhaps *tamsilsu*. (34) Restore perhaps *ab-ni-ma*.

COL. IV. (6) The first sign is quite uncertain. It might be *a* for there is a nick in the left-hand line marking the column which may be a wedge-head, and the second perpendicular which appears in the copy as a single stroke may be double; *a* would then be the negative, see text no. 276, Col. II. In any case, whether *a* or *daš*, it is not required in a clause very well known from other instances. Is it possible that the scribe has divided a single register of the original inscription into two lines without troubling to divide properly, and that we should read *manama šumia usazik*? (10) The second sign has the form usual for *zi* not for *gi*; it has been assumed in translation to be *gi* because some part of *laqatu* seems to be required by the sense. But the grammar of ll. 7-10, which form as it were an absolute construction appended without a copula to the verb in l. 6, is difficult to explain. The *li* is a late form of the sign and is possibly a scribal error. (12) *arkisu* is here taken as the adverb. But could *ša arkisu* mean "what is behind it," referring to an inscription on the back of a plinth? In that case, *cf.* POEBEL, *Historical Texts*, p. 195. (13) TAK may represent a finite part of the verb *lapatu*. (14) The third sign is most probably *še*. There is hardly room for more than the remaining oblique strokes necessary. The last sign closely resembles, so far as traces can be seen, the preceding *su*. (15) The first sign, if intended for *si*, is very carelessly written and the scribe has actually used the dividing line as the top horizontal. (18) < apparently here an ideogram, seems to refer to the person who destroys the inscription; is perhaps a "king" or "prince" intended? (19) *atir* may be *status indeterminatus* of *adru*, "dark," in the predicate. (24) The last sign is THUREAU-DANGIN, *R.E.C.* no. 356. The translation of this passage is not intended to be literal, but to render adequately the sense.

COL. V. (2) The unidentified sign occurs again in Col. VI. l. 5, in exactly the same form, and in l. 11, with only one perpendicular. If the scribe's copy is erroneous, owing to an indistinct original, the correct reading may be conceivably *ga-gi-im*, the second sign being THUREAU-DANGIN, *R.E.C.* no. 86. The word is used of a particular building at Sippar. But the analogy of *danim* and *rabim*

leads to the expectation of an adjective; the position of the wall suggests *kaṁū*, "outer," "principal" wall or gate (*J.R.A.S.* 1926 p. 711, 30). (9) The first sign written has been deleted, but in such a way as to leave a clear perpendicular at the end. It is assumed in the transliteration that this is to be read. The formula corresponds to that usually found on the *kudurrus*. (14) *alam*. If this be the correct reading, the case is unintelligible to me. (15) The third sign is mis-written in some way. (16) Here taken to be a Sumerian phrase. The third sign is read *a* in spite of the horizontals, because the tablet gives the impression that the scribe himself tried to erase these horizontals. On *kisu* see BAUMGARTNER in *Z.A. (N.F.)* II. pp. 132-8, and WOOLLEY, *Antiquaries Journal*, 1926, p. 367. The exact meaning in the present instance is doubtful; it seems a general description of the walls. (17) The doubtful fourth and fifth signs may conceivably be TAK and GIN (ṬU). The last sign looks more like AM-MA than NE.

COL. VI. (18) If *ana idi* means "on the arm," then the inscription in Col. VI. belongs to Sin-iribam. But if the scribe merely intends to say that this inscription lay against the side of the Sin-iribam statue, that conclusion is not certain. It may be that there were two Naram-Sin inscriptions, both fragmentary, exhibited with later objects in a single room, and the scribe is merely noting their position in that room, in one case on the side of some object, in the other lying against a statue. The view that the inscription is actually Sin-iribam's is unlikely, in view of the facts about the city-walls, for it is difficult to believe that Sin-iribam actually restored the walls of a city which must have been in Northern Syria.

THE GEOGRAPHICAL POSITION OF ARMAN AND IBLA.

The district of Ibla was conquered by Sargon of Agade. The statement in Col. I. ll. 5-10, is, not that no previous king marched to, or conquered, the place, but that none had sacked it as Naram-Sin did. The difficulty this text presents is, to decide whether it relates to one campaign or two different campaigns. In Col. I. ll. 17-19, it is Nergal who "gave" Naram-Sin Arman and Ibla, presumably at the same time that he "presented" Mount Amanus. The two words "gave" (or "delivered") and "presented" point to some difference in the incidents of the campaign in different areas. In Arman and Ibla perhaps Naram-Sin had to fight against a stubborn resistance, while in Amanus he had a triumphal progress. But in Col. I. l. 28-Col. III. l. 7, Naram-Sin plundered Arman and Ibla with Dagan's arms, the limits of the campaign being "the front" of the Euphrates and Uluṣu; Dagan "presented" these districts to him "anew," Col. II. ll. 15-18. That implies quite a different campaign. But if on the first campaign Naram-Sin marched to Arman, Ibla and finally Amanus, and on the second to Arman and Ibla, conquering from the "front" of Euphrates to Uluṣu, then Arman must adjoin Ibla; and Rid-Adad seems to have been king of both districts, which were at all events temporarily united.

Ibla is mentioned by Sargon of Agade in a series of geographical names, Mari, Yarmuti, Ibla, the cedar forest, and the silver mountain. The silver mountain lay in Cilicia, the cedar forest must be the Amanus. It is certain from the 'Amarna letters that Yarmuti was a sea-port; the district of Yarimuta is mentioned in connexion with Byblos and Simyra, both of which cities it supplied with corn, in the 'Amarna letters. That the place lay south of Byblos is a legitimate inference from a letter in which Rib-Addi states that Yapa-Addi prevented his ships from reaching Yarimuta, while the fleet of Arvad prevented access to Simyra; since the fleet of Arvad prevented northern traffic, Yapa-Addi must have been operating to the south, and there Yarimuta must lie. (KNUDTON, *Die el Amarna Tafeln*, Bd. I. no. 105. The location in the Delta is not now probable). If Sargon marched from Mari, *i.e.* the middle Euphrates, to a point south of Byblos,

and thence to the Amanus past or over Ibla, described by Gudea as a mountain (statue B. V. 53), then Ibla is between Byblos and Alexandretta, near the coast. If in the Naram-Sin inscription, the order Arman, Ibla, Amanus is an account of the course of a campaign, then Arman lay E. of Ibla; and if the extent of Arman and Ibla together be marked by "the front of the Euphrates" on the east and "Ulisu" on the west, then Arman lay between Ibla and the Euphrates. The "front" of the Euphrates may mean the great bend on which lies Birijik, or the southern end of that bend by Rakka. Ulisu then lay on the Mediterranean seaboard, somewhere not far north of Byblos. Now in the 'Amarnah letters there is not infrequent reference to a city Ullaza, which was certainly on the sea-coast since it was captured by the fleet of Arvad (no. 105), and probably lay between Arvad and Simyra, since the Arvad fleet proceeded to the latter place; that no great distance intervened between Ullaza and Simyra may be deduced from another letter that shows the capture of Ullaza was an urgent threat to Simyra (no. 104, l. 30). Ullaza must then have been near Tripoli. Such a situation for Ulisu would suit the requirements of the present text; and the equation Ulisu-Ullaza is not impossible, if the sibilant represented by D ; though the D is ordinarily represented in the Agade texts by z . If the town of Urshu, mentioned by Gudea in close connexion with Ibla, and apparently identified with it, be correctly identified with the classical Rhosus and the modern Arsuz, just north of the Rās al Khanzir, then Mount Ibla reached from the Gulf of Issus to Tripoli, and included all the hill-country; Arman must have been the plain from about the line Aleppo-Homs to the Euphrates. (LANDSBERGER in *Z.A.* (N.F.) I. pp. 235-6, equates Ibla with Mardin, Urshu with Urfa).

There is a city of Arman mentioned by the Assyrian kings Tiglathpileser I and Shalmaneser III. That lay E. of Tigris and S. of the lower Zab, in the mountains, in the territory of the Yasubi. It has by some been identified with the modern Hülwān. (Otherwise ALBRIGHT in *J.E.A.* VII. p. 80, n. 1, who considers Arman is probably the source of the later name Armenia, and thinks the land of Man may be a shortened form of Arman). That for this eastern city, the Assyrians wrote either *Arman* or *Halman* is proved by the inscriptions of Shalmaneser III. (see LUCKENBILL, *Ancient Records* I. §§ 623 and 650). Now beside the Halman in the east, there was a Halman in the west (see e.g. LUCKENBILL, *op. cit.*, § 646), very generally identified with Aleppo, in the late Assyrian period. *Halman* does not appear in earlier records as the name of Aleppo; the Hittites called it *Halpa*. It is, nevertheless, possible that the form *Halman* is an early form of the name. In that case, as *Arman* appears as a variant of *Halman*, the city east of Tigris, so Naram-Sin's western *Arman* may be a variant form of the *Halman* mentioned by Shalmaneser III and others as beyond Euphrates. The equation of the western Arman with the Aleppo area is in itself probable, as has been seen above.

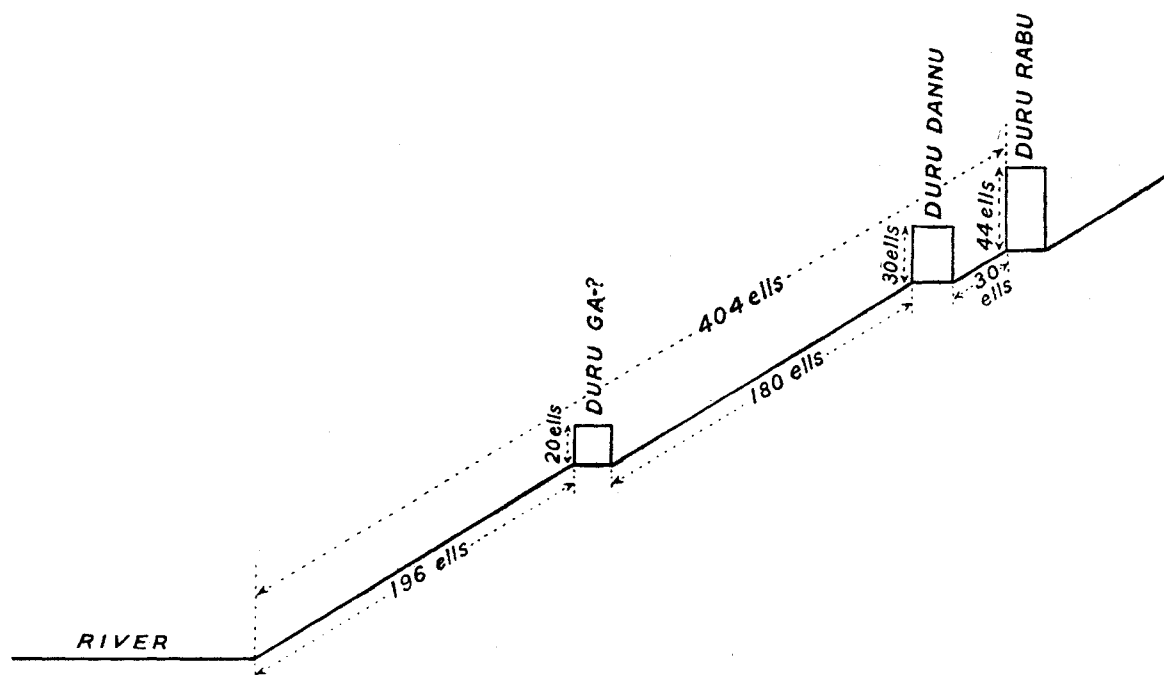
Confirmation for this view may be found in the fact that Dagan finally "presented" the districts of Arman and Ibla to Naram-Sin. The West Semitic deity, who was specially worshipped in the middle Euphrates valley (see KING, *History of Babylon*, pp. 131-2) might naturally be supposed to have power over the Aleppo area.

The writer of the geographical commentary on the campaigns of Sargon of Agade, published in SCHROEDER, *Keilschrifttexte aus Assur verschiedenen Inhalts*, no. 92, gave the boundary of *Armanû* in obv. l. 13; unfortunately the text is

broken, but it is probable that he considered that Armanû lay next to Lullubu and Akkad; in that case he clearly considered that the *Armanu* mentioned in Agade inscriptions lay east of Tigris, but no certain inference as to the early period can be drawn from this late text. (Otherwise ALBRIGHT in *J.A.O.S.* XLV. pp. 193 ff.)

THE WALLS OF SIKUMAL(?N)UM.

The two inscriptions have clearly been put together owing to the desire to complete the information about the walls of this city, of which three are named, the *duru ga-?*, the *duru danu* (*dannu*) and the *duru rabu*. The first clearly was the lowest, since it stood next to the river (Col. VI. ll. 1-5), the *duru dannu* stood immediately above it (Col. V. ll. 1-4) and the *duru rabu* was the topmost. These walls were built on a rock surface, and the length of rock intervening between each wall is given; the assumption that the walls were actually one above the



other is derived from the natural inference from the text that they stood on a hill-side. The facts derived from the text may be tabulated in a hill-section (sketch). For that purpose, a selection has to be made between the two entries as to the relation of the *duru ga-?* to the *duru danu* (Col. V. ll. 1-7 and Col. VI. ll. 10-17). Since the total given (Col. V. ll. 8-16) almost certainly depended on the figure given in the same inscription, not in the variant, the first entry is used as a basis of calculation. This total of 404 ells "from the ground to the top of the wall" is difficult; the figures which most nearly give that result are the lengths

of rock, 196 ells + 180 ells + 30 ells = 406 ells. But that total is not the distance "from the ground to the top of the wall," but from the ground to the top wall. If this, perhaps, is what the scribe meant, then he has written 4 in his total where he intended 6. But if actually a rope measurement from the top of the wall to the ground was taken, then 404 may be correct; for although the distance geometrically is greater, a straight line from one point to the other would correct the slight exaggeration that always results from the addition of partial measurements.

The city thus fortified must have resembled one of the Anatolian hill-cities called in Turkish "Hissar," described by FORRER (*M.D.O.G.* no. 65, pp. 33 ff.). Clearly such a site cannot be looked for in Babylonia, and the probability is that Sikumal(? num) lay in the district of Ibla, in northern Syria, where this kind of building might naturally occur; whether it was a city, captured by Naram-Sin during his campaign there, or a fortress erected by him, the text gives no clue. It should be noted that this kind of sectional measurement is unique in Babylonian texts; depth, length and breadth are often mentioned, but this is the first series of measurements in the order of a section.

There is no means of deciding the exact length of the *ammatum* intended in this inscription; but it may be noted that if the *ammatum* meant be that which measured 49.5 cm., then the distance between the walls amounts to a little less than 15, and a little more than 89 metres, and the heights of the walls are about 10, 15, and 22 metres respectively. These measurements conform so closely with probability that they may be accepted as correct.

276

COL. I. (1) *ma-na-ma* (2) *šumi(mi)* (3) *na-ra-am-sin* (4) *da-nim* (5) *šar*
(6) *ki-ib-ra-tim* (7) *ar-ba-im* (8) *u-sa-za-ku-ma* (9) *al KA* (10) *na-ra-am-sin*
(11) *da-nim* (12) *šumi-su* (13) *i-sa-ga-nu-ma* (14) *šalmi(mi)-me* (15) *i-ga-*
bi-u (16) *u LUGAL.LAM* (17) *na-ga-ra-am* (18) *u-kal-la-mu-ma* (19) *šumi-su-me*
(20) *be-še-it-ma* (21) *šumi(mi)* (22) *su-gu-un* (23) *i-ga-bi-u* (24) ^a*sin*
(25) *be-al* (26) *šalmi su-a* (27) *u DINGIR.DINGIR* (28) *an-nu-ni-tum*
(29) *anu* (30) ^a*en-lil* (31) ^a*A-MAL* (32) ^a*sin (?)* (33) ^a*šamaš*.

COL. II. (1) ^a*nergal* (2) ^a (3) ^a*nin-kar-ak* (4) *ilu ra-be-u-tum*
(5) *in naphari-su-nu* (6) *u-ra-tam* (7) *la-mu-tam* (8) *li-ru-ru-uš* (9) *PA*
(10) *a-na* ^a*en-lil* (11) *šar-ru-tam* (12) *a-na* ^a*inanna* (13) *a u-gi-il (?)*
(14) *mah-ri-iš* (15) *i-li-su* (16) *a GUB* (17) ^a*NIN-HUR-SAG-GA* (18) *u*
(19) ^a*NIN-TUD* (20) ^{NITAH}
^{UŠ} *u* (21) *MU* (22) [*a*] *i-ti-na-šum* (23) ^a*adad*
(24) *u* ^a*nisaba* (25) *ku-ri(?) -te(or ub)-su* (26) *a u-si-si-ra* (27) ^a*en-lil (?)*
(28) (29) *a li-im-tu-ut* (30) *u* ^{gis}*kakkam(kam)* (31) *a el-bi-ma*
(32) *u-*

COL. III. Broken.

COL. I. Whoever damages the name of Naram-Sin, the mighty, king of the four quarters, and sets his name on the statue of Naram-Sin, the mighty, and says, "It is my statue," and shows [it to] an enemy king, and says, "Rub out his name and set my name [on it]," may Sin the lord of that statue and Ishtar-Anunitum, Anu, Enlil, A-MAL, Sin, Shamash,

COL. II. Nergal,, Ninkarrak, the great gods, all of them, curse him with an ill curse. May he not hold the sceptre for Enlil, the kingship for Ishtar. May he not stand before his gods. May Nin-khursag and give him a male [issue?] and a destiny (*or*, a "name"). May Adad and Nisaba not cause his plough-land (?) to prosper. May Enlil not

The tablet contains a copy of the concluding section of an inscription of Naram-Sin, of which the fragment of a similar copy in POEBEL, *Historical Texts*, no. 36, rev. (?), Col. IV, may be a duplicate or from a parallel text. The scribe has made numerous errors, and in some cases the signs cannot be certainly recognized.

COL. I. (2) Note the form of the construct of *šumu*. (3) Here and also in l. 10 the scribe seems to have omitted AN and to have written EN-ZU in a peculiar way. The normal writing is found in l. 24. The scribe's copy may be an attempt to render exactly what he saw on a much weathered or battered original. (4) For the archaic form of *nim*, here employed, see note on text no. 275, Col. II. l. 23; in this text also, the scribe has relapsed into a later form, in l. 11. (9) The second sign is unquestionably KA. A comparison with the inscription of Rimush, POEBEL, no. 34, Cols. XVIII and XXIV, shows that the original must have had *šalmi*. The scribal error may have arisen from a broken or blurred original, but the passage was clearly misunderstood by the copyist. (15) The parallel passage, POEBEL, no. 34, Col. XXIV, has *pi* for *bi*. The present scribe began to write a sign after *bi* which he erased. (16) The writing LUGAL.LAM is curious; it is not a true ideogram, which would not require LAM. This may be a phonetic complement, and LUGAL a loan-word to which a case ending is attached; but *šarru* is often spelt phonetically in the Agade texts, and the need for the loan-word LUGAL does not appear. The explanation therefore is very doubtful. (17) Note the form *nakaru* for *nakru*. But if *nagaram* stands for *naggaram*, "carpenter," then we must render "and shows LUGAL.LAM to a carpenter," LUGAL.LAM remaining inexplicable. (27) The reading is doubtful. There seems to be a perpendicular after the second DINGIR. The duplicate, POEBEL, no. 36, rev. (?), Col. IV. l. 5, has ^d*inanna*, and this reading is certainly correct; the present scribe has either misread or miscopied. (28) A rare writing of the name of a goddess worshipped at Agade and Sippar-Anunitum, see ZIMMERN in *Z.A.* XXXIV. p. 189, THUREAU-DANGIN in *R.A.* XXIII. p. 26, n. 1. (31) On A-MAL see THUREAU-DANGIN, *ibid.*; WEIDNER in *Archiv für Keilschriftforschung* Bd. II. p. 13, n. 4; LANGDON, *Creation Epic*, p. 186, n. 10. Note that in the present instance A-MAL occurs in exactly the position in which E-A would occur in later texts. (32) Restoration, suggested by next line, very doubtful as it repeats l. 24.

COL. II. (2) The second sign might be MES, UM, or DUP. POEBEL reads *U-mes*. (3) The duplicate omits *ak*. (4) *ilu*, though written as singular, must be transcribed as plural; the duplicate has *i-lu*. (6) *u-ra-tam*, a variant form of the regular *arratum* which occurs in the duplicate, and in the inscription of Idadu-Shushinak, published by SCHEIL in *Délégation en Perse* VI. p. 18, l. 70; another variant is *irratum*, see SCHEIL, *ibid.*, II. p. 67, Col. II. l. 7. (7) The passages quoted in the preceding note have *limuttam* and *limutam*. (10) The *lil* is written in a form current in the scribe's time, not under the dynasty of Agade. (13) *a* is clearly the negative precativ particle as in ll. 16, 22, 26, 29, 31. The last sign is probably *il*; in that case the single perpendicular is perhaps a scribal error for a doubled perpendicular. The translation is doubtful; PA is taken to mean *haṭṭu*, the determinative being omitted, but in connexion with *kālu* II in later times PA-MES = reins, *appati*. The use of *ana* is also peculiar; if the translation is correct, the idea that Enlil bestows a sceptre, and Inanna kingship, is expressed in a compressed way. But the parallelism of the concrete PA with the abstract *šarrutu* is unsatisfactory. (20) The first sign may be UŠ or ARAD. (21) For MU = ME-TE, *simtu*, see POEBEL, no. 34, Col. XXVII. l. 18. But perhaps in the present instance "a name," *šumu*, is intended, the "name" implying " (continued) existence." (22) The beginning of the line is damaged, the *i* cannot have commenced by the column line; there is just space for the restoration *a*. (25) The first

sign is certainly *ku*, not *ma* or *šu*. If the last sign is *te*, then a word *ku-ri-te* here appears for the first time, unless it is a variant of *garitum*, "corn land," *Z.A. (N.F.)* IV, p. 77. If the last sign is *ub*, not *te*, then perhaps the second sign is to be read *uru*, not *ri*; *kurup-su* gives a suitable sense, accords with the invocation of the agricultural deity Nisaba, and with the verb *ešeru*, and is adopted as giving the approximate sense in the translation. On *kuruppu*, see *Babylonian Historical Texts*, pp. 91-92; the meaning proposed in *Z.A. (N.F.)* III, p. 89, "Gerät" neglects the obvious parallel *lim-id ku-ru-up* (V. *ku-ru-up-pu*) *ia-a-ši* (where sense and the variant forbid the interpretation of *kurub* as an imperative), "[As heaven fructifies the earth, so that plants bear increase] so may my ploughed land bear increase for me" (see *Z.A.* xxxii, p. 174, l. 59, where a different view is maintained). The infinitive, *karap(b)u* occurs in a list of the verbs which are technical terms for different kinds of cutting, SCHEIL, *Nouveaux Vocabulaires*, p. 8, ll. 30, 42, 44, 46. The noun *kurb(p)annu*, "clod of earth," "upturned piece of earth" is derived from this root. For *kurup(b)u*, "ploughed," see LANGDON in *J.R.A.S.* 1925, p. 167. But the reading *ku-ri-te-su* is the more probable, as a reading *uru* or *ru* for 𒌦𒍪 could not be paralleled, except perhaps in no. 275, II, 1. (27) The last sign is very doubtful. (28) The first two signs may be intended for ID, *naru*, which occurs twice in the similar but broken curses in the Anu-banini inscription. But the signs may also be *a-ba*. (29) The reading *ali imtut*, "where he died," gives no sense; *a limtut*, "may he not die," leaves the sense equally obscure and introduces an optative where previously the simple imperfect is employed. (31) The scribe has written *bi* not *ga*. (32) The first sign was almost certainly *u*, the second sign may be 𒌦𒍪 used either as an ideogram for *alu* or as the phonetic *ri*; the last sign might be *iš*, *su*, *zu*, etc.

277

(1) [*da-n*]um (2) [*š*]ar (3) [*ki-ib-r*]a-tim
 The mighty, king of the [four] quarters of the world.

Dedication on fragment of alabaster vase. Brought in. Probably part of the titles of Naram-Sin (cf. *S.A.K.I.* p. 166, (*d*) (*h*)).

278

a-gi-gal.

Inscription (3 × 1 cm.) on a calcite bowl (11 × 6.5 cm.), found in "prehistoric" grave 33.

279

(1) [*nam-t*]i-la-ni-[*šu* (2) *a-mu*]-na-[*ru*].
 For his life he dedicated to him.

Inscription (3.5 × 4.5) on fragment of white alabaster vase. From Enunmakh.

280

Part of a curse on fragment of mace-head; chalcedony (?); found in neighbourhood of the house-site. Was ^a*Ningirsu* in l. 3 (cf. no. 283)?

281

Two archaic signs on fragment of steatite. Brought in.

282

(1) [^a*nin-gir*]-su (2) [*ur-sag kal-g*]a

COL. II. (1) *PA.TE.SI* (2) *lagaš^{KI}-ka* (3) *lu e-ninnu* (4) ^a*nin-gir-su-ka*
(5) *in-du-a-ge*

To Ningirsu, mighty hero governor of Lagash, who built the E-ninnu of Ningirsu

Part of a Lagash brick from the neighbourhood of the house-site. Apparently = *S.A.K.I.* p. 146 (b), (Ur-Ningirsu), but with 8 + 8 lines.

283

(1) *mu* ^a*lugal-ba-ga* (2) *e(?)*-a *tu-ra uš-sa*.

The year after Lugal-baga entered his temple.

Date on tablet (.035 × .03) from grave-site, near surface. Cf. Lagash date *S.A.K.I.* p. 228 (c), and Lugal-ba-ga as title of Ningirsu, *ibid.*, p. 90.2, 9, also references to *e-ba-ga* in DEIMEL, *Sumerisches Lexikon*, no. 52.

284, 285

(1) ^a*nannar dumu-sag* ^a[*en-lil-la*] (2) *lugal-a-ni-[ir]* (3) *ur-^anammu nitah*
k[al-ga] (4) *lugal uri^{KI}-[ma]* (5) *lugal ki-en-gi ki-[uri-ge]* (6) *sug-peš-du-a* (7) *sug*
he-me-am (8) *a-šag-bi* (9) *šar-gal-gan-am* (10) *a-ta* (11) *a-mu-na-ta-gin* (12) *e-bi*
4(?) *da-na* 260 *GAR-DU* (13) *he-na-ag(?)* (14) *uri^{KI}-ma* (15) *zu[bi]-ge(?)*
(16) *he-mi-ag* (17) *e-ba a-ba-^anannar-gim* (18) *mu-bi*.

For Nannar, eldest son of Enlil, his king, Ur-Nammu, mighty man, king of Ur, king of Sumer and Akkad—the *sug-peš-du-a* [fishers' marsh] was a marsh; its area was 3600 *bur*. From the water (thereof) he drew off water, and made its canal 4 *danna* and 260 *GAR-DU* long. Ur he made (to be) watered (?). Of this canal—"who is like Nannar?" (is) its name.

No. 285 is a copy made by a learner of the Larsa period, on a tablet measuring .11 × .065, of the whole of a cone inscription of which we have an original fragment (found loose) in no. 284. The copy was made by an inexperienced hand. In l. 3 the sign is not *nammu*, but this must be intended. In l. 9 the writer has omitted *gan* (cf. no. 284). Similarly in ll. 13, 15 *ag*, which seems to be intended, is very slovenly written.

The purpose of the inscription is evidently to describe the draining of a lagoon by means of a canal which brought its water to Ur, and probably thereby, since its area is noted, restored its bed to cultivation.

(6) *Lit.* "the fish-catching marsh."

(10, 11) A curious, but intelligible expression for drainage: instead of "from the water" it would be more natural to say "from the lake."

(12) *da-na* evidently for *danna*, the Sumerian reading of *KAS-BU*; for this phonetic writing, see the references given in *R.A.* xv. p. 18. The total length of the canal would be, very roughly, some 27 miles. As for the area specified in l. 9, it is expressed by the highest notation used in Sumerian, and is doubtless to be taken as meaning simply some immense surface.

(15) Reading and meaning doubtful, but the expression is connected with canals and watering (cf. *S.A.I.* nos. 692, 693), and that sense is very suitable here.

This tablet, together with the copies of dedications of other kings published in this Supplement, was found in one of the Larsa houses, perhaps a scribal school. One of these texts is dated in the reign of Rim-Sin, and all probably belong to about that time.

286

(1) ^anan[nar] (2) lugal-a-ni-[ir] (3) [u]r-^an[ammu]

To Nannar his king, Ur-Nammu

Inscription (·035 × ·045) on fragment of stone vase. From E-nun-makh.

287

(1) ^anannar (2) lugal-a-ni (3) ^ašul-gi (4) nitah kal-ga (5) lugal uri^{KI}-ma
(6) lugal an-ub-da limmu-ba-ge (7) 5 ma-na (8) mu-na-gi-in.

For Nannar his king, Shulgi, mighty man, king of Ur, king of the four quarters of the world, certified (this weight) as 5 minas.

Diorite duck-weight; intact but slightly chipped; weight, 2,478 grammes. The duck is marked with a crescent. From S.W. face of ziggurat (S. Chamber).

288

(1) ^abur-^asin (2) lugal-kal-ga (3) lugal uri^{KI}-ma (4) lugal an-ub-da-limmu-ba-ge
(5) ki-en-nu-ga uri^{KI}-ma (6) mu-na-du (7) ki-en-nu-ga-ba (8) ^abur-^asin
(9) [ki-a]g ^anannar (10) [mu]-bi-im.

Bur-Sin, mighty king, king of Ur, king of the four quarters of the world, the watch tower of Ur has built. Of this watch tower—"Bur-Sin (is) the beloved of Nannar" is its name.

Inscription on edge of brick (·26 × ·26 × ·065) from Diqqah. This must be the *en-nu-ga* referred to in S.A.K.I. p. 200, Gimil-Sin, B.

289


(1) ^anannar (2) sud-du il (?) (3) uku-na ba-ra-gi (4) en-aš-ni an-pa-e-a
(5) lugal-a-ni-ir (6) ^ai-bi-^asin (7) dingir kalam-ma-na (8) lugal kal-ga (9) lugal
uri^{KI}-ma (10) lugal an-ub-da-limmu-ba-ge (11) ud INANNA-ERIN^{KI} (12) a-dam-
dun^{KI} (13) ma-da a-wa-an^{KI}-ka (14) ud-gim ra-ne-in-gi (15) ud-aš-a mu-un-gur
(16) u en-bi LU-a mi-ni-in-dib-ba-a (17) bur-šagan guškin (18) kin-ga-lam PAP
(19) alim-muš-ba (20) šeg mi im-il (21) še-ir-ga-an-dug-ga-bi (22) u-di nu-til-li-dam
(23) ezen-mah zag-mu-a a-kit-a (24) ^anannar-ka (25) ki-DUB-RUG(?) -E-SAG
gab-ri(?) -ba (26) MUŠ-nu-tum-mu-de (27) mu-na-dim (28) nam-ti-la-ni-šu
(29) a-mu-na-ru (30) ^anannar (31) en-gir-gal an-ki (32) lugal-a-ni-ir (33) ^ai-bi-
^asin (34) dingir-kalam-ma-na (35) nir-gal me-nig-nam-ma (36) si-sa-sa-e-da
gal-zu-bi (37) lugal kal-ga (38) lugal uri^{KI}-ma (39) lugal an-ub-da-limmu-ba-ge
(40) ud INANNA-ERIN^{KI} (41) a-dam-dun^{KI} (42) ma-da a-wa-an^{KI}-ka (43) ud-gim
ra-ne-in-gi (44) ud-aš-a mu-un-gur (45) u en-bi LU-a mi-ni-in-dib-ba-a (46) ^anannar
(47) a-gal-la-na ba-an-tu-ra-ge-eš (48) guškin-ku(g)-mi-a dugud-bi DU-a-ni
(49) ^ai-bi-^asin (50) nun a-mah im-il (51) giš-ku-geštu dagal-la-ge (52) epir ubur-7
guškin (53) ka-bi(?) la bar-ri (54) GI guškin-bi (55) pap mah bi il (56) ?-sag-e he-?
(57) urudu kin(?) gur-ra-bi (58) gi dirig nig-kal-ga (59) hur-sag li sikil sar (?)

(60) *GAB nig-šar-šar-ri* (61) *šul* ^a*sin-ka* (62) *MUŠ-nu-tum-mu-de* (63) *nam-ti-la-ni-šu* (64) *a-mu-na-ru* (65) *lu a-nig-hul-dim-ma* (66) *ib-ši-ag-e-a* (67) *du-mah* *unu-gal* (68) *u ki-EZEN-ma* (69) ^a*nannar-ge* (70) *ne-ib-kid-kid-a* (71) *dingir-gal-gal an-ki-ge-ne* (72) *nam-ha-ba-an-da-tar-ne* (73) *an-na* (74) ^a*nannar* (75) ^a*nannar* (76) *zid* (77) (78) *za-za* (79) *uri*(?) ^{KI}*-ma-ka* (80) *sig-ga*(?) (81) *e-du* (82) *bara-banšur*(?)*-an-na* (83) *mu-šu bi-sa*. *du-mah*

For Nannar, exalted light (?) fixed for his people, Lord who alone in heaven shines, his king; Ibi-Sin, god of his land, mighty king, king of Ur, king of the four quarters of the world—when Susa, Adamdun, and the land of Awan, like a storm he had smitten, in one day had made to submit, and had captured its lord Lu-a (?), a golden wash(?)—pot, cunning work , bearing (?) a dragon, black rain (?), its ornament an unending wonder, for the great feast of New Year, the Akiti of Nannar, unceasing made for him; for his life he dedicated it.

For Nannar, lord, great power of heaven and earth, his king; Ibi-Sin, god of his land, controller of all powers, the wise, mighty king, king of Ur, king of the four quarters of the world—when Susa, Adamdun, and the land of Awan, like a storm he had smitten, in one day had made to submit and had captured its lord Lu-a (?), for Nannar, because he had caused his might to increase (?) Ibi-Sin, the prince of sublime power, of wide understanding, (27) a golden vase of seven bosses, [Lines 53–61 of uncertain meaning] unceasing, for his life he dedicated. Whoever commits an evil act and opens the exalted shrine, the “great sanctuary,” the place of Nannar’s feast (?) may the great gods of heaven and earth curse him

Double columned tablet (.095 × .06) from same collection as no. 285, containing copies of two dedicatory inscriptions of Ibi-Sin, which were probably engraved on two vessels used in the cult of the Moon-god.

(2) Last sign doubtful, may be . The meaning also is uncertain, for *sud-du* also = *usatu* (R.A. xvi. 168).

(10–16) A date formula inserted both in this and the next inscription (ll. 40–45). For its occurrence on tablets of this reign, see nos. 210, 211 above.

(17) *bur šagan* = *bur šikkati*; for the meaning of the latter, see JENSEN, *K.B.* VI. I, p. 490.

(19) *alim-muš-ba*. Though no such creature is mentioned in the Epic of Creation, this was presumably one of, or similar to, the monsters of Tiamat, which were prominent in the mythology of the *akitu* festival.

(20) Very doubtful; it seems most likely that *il* refers to the vessel “bearing a—dragon (and) black rain”; the latter is either a description of the dragon himself, or refers to a poisonous dew which the monster was depicted as spouting.

(21) On this phrase, see DELITZSCH, *Sumer. Glossar*, 263.

(23) *a-kit-a*, locative, the Sumer. word being *akiti* or (usually) *akiti*. The spelling with *kit* seems to be new. It suggests a possible etymology with reference to the cult, *a*, a part of the body, and *kit* a garment; cf. the references to the *kitu* of the urigallu-priest (in S. A. PALLIS, *The Babylonian akitu Festival*, p. 153); on the other hand, this may be only a phonetic writing. The *akitu* festival here in question must be that of the month Nisan, since the “new-year” is mentioned (*zag-mu-a*). *Akiti*

(25) Unintelligible; the last sign but one looks like *hu*, though *ri* was probably intended.

(26) Cf. line 62 below; a variant for *INANNA* (*muš*)-*nu-tum-mu* = *la naparku*.

(52 ff.) Description of a golden vessel with seven bosses, apparently with honey-[bees(?)] about the mouth; the following details of the decoration, contained in ll. 54–61 are particularly obscure; in places the signs are uncertain.

(67) The same phrase occurs in no. 124.13. It may be observed that there also is a reference to the divine meals, as apparently in *ki-EZEN-ma* here. It seems that the object in question is some kind of chest or aumbry in which were kept the articles of the god’s table service.

290

(1) *mu* ^d*i-bi-d*.*sin* (2) *lugal uri*^{KI}*-ma-ge* (3) *hu-uh-nu-ri*^{KI} *KA-MU* (4) *ma-da an-ša-an*^{KI}*-šu* (5) *-dugud ba-ši-in-gin* (6) *-gim a-mah* (7) *i[n](?)*.

Year when Ibi-Sin, king of Ur invaded Khuknuri , together with (?) the land of Anshan, and like [a storm (?) with] (his) uplifted arm [smote(?)].

Date, from contract (·07 × ·045), found near "house-site." Tablet has seal-impression = no. 88. [The wedge at the beginning of l. 5, and that in l. 7, are no longer on the tablet, but are given according to a copy made at the time of the discovery.]

The formula is that which now begins the fragment of a date-list, no. 292 below, though the two copies have several differences. The great value of this duplicate is that it proves no. 292 to contain dates of Ibi-Sin (and of the following dynasty?), which would not have been gathered from 292 alone.

(3) *KA-MU*, the latter sign is quite clear on 292. *KA-MU* *šu* has been taken to mean "together with," but the phrase does not seem to be known.

(4) For *Anšan*^{KI} no. 292 writes *NIM*^{KI} (Elam).

(5) Sign before *dugud* is doubtful also in 292, which omits *gim a-mah*, and ends *sum(?)*-*bi sa-ne-in-gar*.

291

COL. I. (1) ^d*i-bi-d*.*sin* (2) *dingir kalam-ma-na* (3) *lugal kal-ga* (4) *lugal uri*^{KI}*-ma* (5) *lugal an-u*[*b-da-limmu-ba*] (6) *-e-de* (7) *bad-gal*.

COL. II. (1) *za-pa-ag-* *nu-tur-tur* (2) *hur-sag-sig-gim* (3) *uru-ki-ni* [*he(?)*]-*mi-* (5) *mu-bi*-[*im*].

Ibi-Sin, god of his land, mighty king, king of Ur, king of the four quarters of the world (in order to . . . ?) a great wall, which no noise of may enter, like a yellow mountain, his city [Of that wall] is its name.

Part of a clay cone (·09 × ·08) found loose. See also no. 86.

COL. I. (6, 7) and COL. II. (1, 2, 5) have parallels in two inscriptions of Warad-Sin: no. 129 and *S.A.K.I.* p. 212 (b). Cf. also *ibid.*, Col. II. 8, with Col. II. 3 of this text.

292

COL. I. (1-4) *mu hu-uh-nu-ri*^{KI} *KA-MU* *ma-da NIM*^{KI} *bi ba-ši-gin SUM(?)*-*bi sa-ne-in-gar*.

(5, 6) *mu en-nir-si-an-na* [*en*] ^d*inanna maš-e in-pad*

(Rest of Col. I. fragmentary).

COL. II. (16-18) *gibil-?* ^d*i-bi-d*.*sin in-sig*

(19-21) *mu* ^{gis}*šu-nir-gal* ^d*en-lil* ^d*nin-lil-ra mu-na-dim*

(22, 23) *mu bad-ri-im*-^d*sin ba-du*

(24-26) *mu nin-me-an-ki* ^{gis}*šu-nir-gal* ^d*inanna-ra mu-na-dim*.

(27-29) *mu-uš-sa nin-me-an-ki* ^{gis}*šu-nir-gal* ^d*inanna-ra mu-na-dim*.

(30, 31) *mu en bara* *maš-e in-pad*.

(Rest of Col. II. and beginning of Col. III. fragmentary).

- COL. III. (44, 45) *mu en ^ainanna maš-e in-[pad]*
 (46-48) *mu ^{uru}alan-gu-[la] ^anin-i-si-in-na mu-na-dim.*
 (49-51) *mu-uš-sa ^{uru}alan-gu-la ^anin-i-si-in-na mu-na-dim.*
 (52-54) *mu nin-dingir ^anin-e-ni-ga gi-li-egir maš-e in-pad.*

(Col. IV. has fragments only.)

COL. I. (1-4) Year when he invaded Khukhnuri together with (?) the land of Elam, and overwhelmed its

(5, 6) Year when he appointed the *en-nir-si-an-na*, the priest of Inanna (by) omens.

COL. II. (16-18) [Year when] Ibi-Sin smote.

(19-21) Year when he made the great emblem for Enlil and Ninlil.

(22, 23) Year when Bad-Rim-Sin was built.

(24-26) Year when he made *nin-me-an-ki*, the great emblem, for Inanna.

(27-29) Year after he made, etc.

(30, 31) Year when he appointed the priest of the shrine (by) omens.

COL. III. (44, 45) Year when he appointed the priest of Inanna (by) omens.

(46-48) Year when he made a great copper statue of Nin-Isin.

(49-51) Year after he made, etc.

(52-54) Year when he appointed the priestess of *Nin-e-ni-ga* (by) omens.

Fragment of a date-list, being the top right corner of a fairly large tablet, now 0.09 × 0.07. The first date preserved luckily coincides with no. 290 above, which proves that it belongs to the reign of Ibi-Sin. The last column of the Obverse probably, and the Reverse certainly, contain dates of the Isin dynasty, so that the tablet, when complete, doubtless began with the Third Dynasty of Ur and continued with the Isin formulæ. Its fragmentary state is therefore greatly to be regretted.

(1-4) Note the equation of *NIM^{KI}* (Elam) with Anshan in no. 290. The last part of the formula varies notably from the other version.

(5, 6) Apparently identical with Shulgi, year 11; *si* (*SUM*) being presumably a phonetic variant for *zi*.

(16, 18) It is quite uncertain whether Ibi-Sin is actually the subject of this formula; more probably it belongs to one of the first Isin kings, and refers to something connected with the name of Ibi-Sin.

(22, 23) The place cannot, of course, be connected with the celebrated Rim-Sin of Larsa. At the very beginning of Rev. Col. III. can be discerned at the end of a line *lugal*; hence, a reign probably began here.

(52-54) For *^anin-e-ni-ga* see above, no. 106.19. *gi-li-egir* "the junior (?)"

293

OBV. (1) *^anannar* (2) *sag-gal dingir-dingir a-nun-ge-ne* (3) *nir-gal e-kur-ra*
 (4) *me-ni an-ki-da gu-lal-a* (5) *uru šub sig-nu-di* (6) *en aš-ni an-pa-e-a* (7) *dumu-sag*
 (8) *^aen-lil-la* (9) *me-ul-li-a ki-bi gi-gi* (10) *giš-har ur[i^{KI}-m]a* (11) *si*
 (12) *^ai-din-^ada-gan* (13) *lugal kal-ga* (14) *lugal uri^{KI}-ma* (15) *lugal ki-en-gi ki-
 uri* (16) *ki-ag ^anannar* (17) *u ^anin-gal-ge* (18) *mu-na-dim* (19) *nam-ti-l[a-
 ni-šu]* (20) *a-mu-[na-ru]*

REV. (1) *^a* (2) *^a* (3) *^a* (4) *maškim n[u-kur-bi] he-a*
 (5) *ud-da-ri-šu.*

OBV. To Nannar, great chief of the Anunnaki, strong one of E-kur, whose power binds together heaven and earth, who smites not the ruined city, lord who alone in heaven shines, eldest son of Enlil, who restores the ancient rites (?), the form of Ur Idin-Dagan, mighty king, king of Ur, king of Sumer and Akkad, beloved of Nannar and Ningal, has made for him, (and) for his life dedicated to him.

REV. . . . may they (the gods) be its watchers unchangingly for ever.

Tablet (0.075 × 0.065) with copy of an inscription of Idin-Dagan, king of Isin. Found in a house of the Larsa period; see *Antiquaries Journal*, October, 1927, 404.

(5) Cf. above, no. 127.21 and possibly 139.6, also 294.5.

REV. A similar phrase occurs at the end of no. 118 and of no. 294, below.

294

(1) ^a[nannar] (2) sag-gal dingir-din[^{gir} a-nun-ge-ne] (3) nir-gal [^e-kur-ra]
 (4) me-ni an-ki-d[^a gu-lal-a] (5) uru-šub sig-[^{nu}-dī] (6) en-aš-ni [^{an}-pa-e-a]
 (7) (8) [giš-har ur]^{iK}[^l-ma] (9) [si]-sa (10) nun-e e-kur-ta
 (11) me-mah-bi(!) ta-an-e (12) [^a-i-di]ⁿ-^ada-gan (13) giš-ku-geštu-sum-ma ^aen-ki-
 ka-ra (14) bar-zu gu-pad-de (15) nig-nam-gal-zu-ra (16) sib-zid ki-ag-ga-ni-ir
 (17) šu-ni im-ma-an-sum (18) ^ai-din-^ada-gan (19) lugal kal-ga lugal uri^{KI}-ma
 (20) lugal ki-en-gi ki-uri (21) ki-ag ^anannar u ^anin-gal-ge (22) mu-na-dim nam-ti-
 la-ni-šu (23) a-mu-na-ru. (24) lu a-nig-hul-dim-[ma] (25) ib-ši-ag-ga a-nig-
 (26) ib-zi-ri (27) mu-sar-ra-ba šu-ne-i[b-ur-ra(?)] (28) mu-ni ne-ib-sar-[^a(?)]
 (29) aš-bal-a-ba-ge-eš lu. . . . (30) šu-ba-an-zi-zi-a (31) lu-bi lugal he-a (32) en
 he-a u lu-uru SAG zi-gal (33) mu-ni-sa-a he-a (34) lu-bi mu na-an-tu(k)-tuk
 (35) numun na-mi-i-i (36) lu-bi ^anannar lugal-mu (37) ^anin-gal nin-mu (38) nam-
 ha-ba-an-da-tar-ne (39) ^aUD ^ainanna maškim-nu-kur-bi he-a (40) ud-da-ri-šu.

For Nannar, great chief of the Anunnaki, strong one of E-kur, whose power binds together heaven and earth, who smites not the ruined city, lord who alone in heaven shines prince whose exalted power goes forth from E-kur, whose hand has given the whole of wisdom to Idin-Dagan (the king), endowed with understanding by Enki, whom thy (!) heart has chosen, (even) to his true and beloved shepherd: Idin-Dagan, mighty king, king of Ur, king of Sumer and Akkad, beloved of Nannar and Ningal, made [this?] for him, and dedicated it for his life. Whosoever commits an evil act and , or destroys its inscription and writes his own name upon it, or because of these curses sets on another (?) man (to do it), may that man, whether he be a king, a lord, or the ruler of a city and head of all that lives and has a name (therein), may that man have no "name," may no seed arise (to him); may Nannar my king and Ningal my lady curse that man! May the sun-god and Inanna be the watchers unchangingly for ever.

(1-6) For the restorations, see the preceding inscription, from which ll. 7-9 may also perhaps be restored.

(11) -bi is evidently intended, though the sign on the original rather resembles *am*.

(12-17) A remarkably involved and awkward clause, which can be made intelligible in translation only by taking the lines (as above) in the order, 17, 15, 12, 13, 14, 16; but even in the Sumerian, the grammar (or the text) is doubtful, for the -ra seems out of place at the end of 15, and the sudden change into the 2nd person *bar-zu* is an astonishing anacoluthon. It is very possible that the Larsa scribe's copy is at fault here.

(22) What the king made is nowhere specified—no doubt the object upon which the inscription stood. Was this a statue of Idin-Dagan himself? Even if so, a mention of it might be expected, and the omission is so unusual that the completeness of the scribe's copy of his original may be questioned.

(29) Cf. above, no. 100.23-25.

(32, 33) SAG *zi-gal* etc. = *rēš šiknat napīšti ša šumšu nabû*.

(39, 40) Cf. end of the preceding inscription.

295

(1) *li-bi-it-ištar* (2) *sib-BUR-na* (3) *nibru^{KI}* (4) *engar-zi* (5) *uri^{KI}-ma*
(6) *muš(?) -nu-tum-mu* (7) *erida^{KI}-ga* (8) *en-me-te* (9) *unug^{KI}-ga* (10) *lugal*
i-si-in^{KI} (11) [*lugal ki-en-gi ki-uri*] (12) [*šag-gi tu*]*m-ma* (13) [*inanna*] *me-en*
(14) *ud nig-si-sa* (15) *ki-en-gi ki-uri* (16) *mu-ni-gar-ra-a* (17) *dug-dug-ga*
(18) *en-lil* (19) *nannar-ta* (20) *uri^{KI}* (21) *ki-bi he-bil* (22) *šar-?-?-bi*
(23) *hu-mu-ba-al*.

Libit-Ištar, the humble shepherd of Nippur, the just irrigator of Ur, (occupied) incessantly with Eridu, honourable lord of Erech, king of Isin, king of Sumer and Akkad, beloved of Inanna, am I. When I had established justice in Sumer and Akkad, by the command of Enlil and Nannar I renewed the place of Ur. The whole (?) . . . I dug.

Text put together from three fragments of triplicate cones. Col. I = no. 106.1-13 (with the variant noted in S.A.K.I. p. 204, i for l. 13); 14-16 are similar to no. 106.24-26; the rest is new.

(22) Reading completely uncertain; some canal is doubtless in question.

296

(1) *li-bi-it-ištar* (2) *hi-li šag-ga-na me-e[n]*

Libit-Ištar, the delight of her heart am I.

Round school-tablet (0.07 diam.), from small temple court on the house-site, cf. no. 295.12-13. The lines are copied from an inscription of Libit-Ištar.

297

(1) *da-gan* (2) *en-dingir-gal-gal-e-ne* (3) *dingir-ra-ni-ir* (4) *nam-ti* (5) *gu-un-gu-nu-um* (6) *nitah kal-ga* (7) *lugal uri^{KI}-ma-ka* (8) *en-an-na-tum-[ma(?)]* (9) *en ki-ag en[annar]*

To Dagan, Lord of the great gods, his god, for the life of Gungunum, mighty man, king of Ur, Enannatum, priest beloved of Nannar

Cone fragment (inscription. 0.1 × 0.06), found loose.

298

COL. I. (1) [*mu an-ša-an^{KI} ba-hu*]*l*
(2) [*mu en en^{UD} maš-e in-pa*]*d*
(3) [*mu uš-sa en en^{UD} maš-e in-p*]*ad*
(4) [*mu alan-urudu gu-la e-en^{UD}*]-*šu* (5) [*i-ni-in-tur-r*]*i*
(6) [*mu en^{si}šu-nir min-a-bi e-en^{UD} nannar*]-*šu* (7) [*i-ni-in-tur-r*]*i*
(8) [*mu en en^{UD} ba-hun*]-*ga*

- (9) [*mu alan-urudu gir-tab-ba ^dnannar*]-ra (10) [*mu-na-d*]im
 (11) [*mu uš-sa alan-urudu gir-tab-ba ^dnan*]nar-ra (12) [*mu-na-di*]m.
 COL. II. (4) *mu id-mah ba-ba-[al]*
 (5) *mu id hi-ri-tum zarar^K[^I-ma ba-ba-al]*
 (6) *mu alan ^{na}gul-da z[a-gin-šu-du-a e-^dnannar-šu]* (7) *i-ni-in-tur-[ri]*
 (8) *mu ugn[im i]-si-in[^{KI}-na ^{si}tukul ba-an-sig]*
 (9) *m[u en ^dUD] maš-e in-pad*
 (10) *mu u[š-s]a en ^dUD maš-e [in-pad]*
 (11) *II mu a-bi-sa-ri-[e]*
 (12) *mu su-mu-ilum [lugal]*
 (13) *mu alan-kug-babbar e-^dUD-šu [i-ni-in-tur-ri]*
 (14) [*m*]u *urudu-ur-mah min-a-bi k[a-sur(?)-ra ^dinanna-šu]* (15) *i-ni-in-tur-[ri]*
 (16) [*mu a-ku-u*]z^{KI} [*ba-hul* etc.]

COL. I. Year Anshan was devastated.

Year he chose by omens the high-priest of the sun-god.

Year after he chose by omens the high-priest of the sun-god.

Year he brought into the temple of the sun-god a great bronze statue.

Year he brought two emblems into the temple of Nannar.

Year the high-priest of the sun-god was raised to his office.

Year he made a bronze statue with a pedestal for Nannar.

Year after he made a bronze statue with a pedestal for Nannar.

COL. II. Year the great canal was dug.

Year the *hiritum* canal was dug at Larsa.

Year he brought into the temple of Nannar a statue made of cornelian and lapis-lazuli.

Year the troops of Isin were smitten.

Year he chose by omens the high-priest of the sun-god.

Year after he chose by omens the high-priest of the sun-god.

11 years of Abisarē.

Year Sumu-ilum became king.

Year he brought a silver statue into the temple of the sun-god.

Year he brought to the . . . gate of Inanna two copper lions.

Year when Akuz was destroyed.

Portion of a date-list, covering the 5th—12th years of Gungunum, and parts of the reigns of Abisare and Sumu-ilum, kings of the Larsa dynasty. The 9th and 10th formulæ of Gungunum here stand in reversed order as compared with other lists. There is a similar reversal of the 6th and 7th formulæ of Abisare, and a variant (*in-pad* for *ba-hun-ga*) in the last two years of that reign.

299

COL. I. (1) ^dnannar (2) *en-zur-zur* (3) *an-ki zalag* (4) *dumu-sag* (5) ^den-lil-la
 (6) *lugal-a-ni-ir* (7) *ku-du-ur-[ma-bu]-ug* (8) *ad-d[a] kur-mar-tu* (9) *dumu si-im-ti-ši-il-ha-ak* (10) *lu šu-gar e-bar-r[a-ge ne-in-gi-a]*

COL. II. (1) *u-ma-ni-ta* (2) *a-dug-bi-bi gub-bu-a* (3) *mu-na-dim* (4) *nam-ti-la-ni-šu* (5) *u nam-ti* (6) *warad-^dsin dumu-ni* (7) *lugal zarar^{KI}-ma-šu* (8) *a-mu-na-ru* (9)

COL. III. (1) *e(?)-ib-ba-bi-a* (2) *igi-? u-mu-ni-in-ag-eš* (3) *mu-paḍ-da*
(4) *nam-lugal-la-ka-ni* (5) *uku-mah* (6) *nam-mu-ni-ib-ga-ga-ne*

REV. (1) (2) *lu šub-gal* (3) *mu-na-dim* (4) *nam-ti-la-ni-šu*
(5) *u-nam-ti* (6) *warad-^asin dumu-ni* (7) *lugal zarar^{KI}-ma-šu* (8) *a-mu-na-ru*
(9) *lu mu-sar-ra-ba* (10) *šu-ne-ib-ur-a* (11) *mu-ni ne-ib-sar-ri-a*

COL. I. To Nannar, lord of prayers (?), bright in heaven and on earth, eldest son of Enlil, his king, Kudur-Mabug, "father" of Amurru, son of Simti-Shilhak, who took vengeance for E-barra

COL. II. . . . built for him: for his life and the life of Warad-Sin, his son, king of Larsa, he dedicated to him

COL. III. (Translation uncertain.)

REV. . . . made for him; for his life and the life of Warad-Sin, his son, king of Larsa, he dedicated to him. Whoever erases this inscription, (or) his own name writes

About one half of a tablet (0.095 × 0.08) containing parts of copies of two dedications by Kudur-Mabug.

COL. I. (10) For the restoration, see above, no. 122.8 f.

COL. III. The loss of the context makes the whole passage unintelligible, but it is worth noticing that these lines have a curious resemblance, both general and detailed, with the difficult phrases of Gudea, Statue I. Col. iv. ll. 1-5.

300

OBV. (1) *^anannar en-gal* (2) *ud an-ku(g)-gi si* (3) *men-nun-na ka-il*
(4) *an-zi ud-gig-bi he-he* (5) *itu gi-en-gi-en* (6) *mu-silim-ma* (7) *šag-e-kur-ra-ge*
BUR-na (8) *eš-bar-zi šu-ti* (9) *ki-a-a-ugu-na-ge* (10) *dumu-ki-ag ^anin-lil-la*
(11) *^aaš-im-ba(r)-bar-ri* (12) *šu-šub a-ra-zu giš-tu(k)* (13) *lugal-a-ni-ir* (14) *^mku-du-*
ur-ma-bu-ug (15) *ad-da kur-mar-tu* (16) *dumu si-im-ti-ši-il-ha-ak* (17) *lu šu-gar*
e-ba(r)-bar-ra-ge (18) *ne-in-gi-a* (19) *^aUD lugal-a-ni-ir* (20) *bi (?) in-tag-ga*
(21, 22) (broken) (23) *sug-suh-a-bi* (24) *ne-in-si-sa* (25)
ma-da-na (26) *bi-ib-ta-si-ga* (27) *DU hul-gub-bi* (28) *ra-me*
. . . . (29) *giš(?) ra ma-da-na* (30) *he-bi-šub-gal-la-am* (31) *ne-in-tar-am*
(32) *ki-dur-nun šul ^aUD* (33) *di-kud-mah an-ki* (34) *zarar(?)^{KI}-ma nig-di-sag-du-*
na-ka(?) (35) *kuš-dug ne-in-dur-am* (36) *^mku-du-ur-ma-bu-ug sib BUR-na*
(37) *eš-e-ba(r)-bar-ra-šu* (38) *nam-qa-a aš gub-ba me-en* (39) *ud dingir-ni ^aen-lil-li*
(40) *^aen-ki ^anin-mah-bi* (41) *^{sis}gidru-zi UD-KAŠ-KAŠ sig-ga* (42) *bal-la-da-ri*
(43) *me-bi-nu-kur-ru-de* (44) *dug-ga-mah ^a. . . .* (45) *nam-si-sa-a mu*

(Rest of obverse fragmentary.)

REV. . . . (2) *^{sis}gu-za* (3) *ku(g)-gi* (4) *ud ti-li-mu*
(5) *tug(?) ga-ri-eš* (6) *alan ^anannar me-dim* (7) *zi-da ag-da*
(10) *gal-li-eš* (11) *II HAL(?) kal di-nam* (12) *ka-gar ša(g)-šag*
(13) *ud-šu-uš-gal-la mu-uš* (14) *za(g)-zag-bi he-ne-gub* (15) *alan-šu-*
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(18) *he-ne-gi-en-gi-en* (19) *sur(?) an-na-kilib-ba tug(?) -?—ma-ka(?)* (20) *me-zag-*
zag-bi he-wa-tu(g)-tu(g) (21) *gud-ab-ba limmu-bi* (22) *he-wa-gi-en-gi-en* (23) *KU-*
gal-bi ^{sis}KAR(?) a-lum-ta (24) *nir-nir-ra gir-maš-šub-am* (25) *ku(g)-lah-ga gar-ra*

(26) *zi-nam-ti-la-mu-šu* (27) *u nam-ti warad-^dsin* (28) *dumu-mu mu u numun*
 (29) *mu-da-ri dumu* (30) *u uri^{KI}-ma-ge* (31) *zarar(?)^{KI}-ba-a*
mu (32) *a ud-da-egir* (33) *^{gis}gu-za* *ma*
 (34) *igi ga-am* (35) *dim-ma-mu ib-zi-ri-a* (36) *NIG-*
ZAHAN-ra i-ni-in-tu-tu-a (37) *te-si-sa-ka(?) ib-zi-ri-ba* (38) *^{gis}gu-za-a-bi-šu*
 (39) *ib-ta-kur-ru-u-a* (40) *? a ki te* (41) *KI-KUR-abzu (?) a-šu (?)* (42) *ud tu*
ud bi da e-a (43) *ud ni ud dul(?)^{gis}gu-za-a-ba* (44) *u-mu-dim* (45) *^dnannar lugal-*
la-ni (46) *li-bi-eš ga-ga-am* (47) *a-ba be(?)^{gis}-gi* (48) *a-nig-hul-da-ni-ta* (49) *ab-ta-*
kur-ru-a (50) *dingir-kur-ra u lugal-e* (51) *gab-ri-ni-ta* (52) *nig-ba ma-ab-si-mu-a*
 (53) *mu-sar-ra-a-ba* (54) *šu-ne-ib-ra-gi* (55) *mu-ni ib-sar-ri-de* (56) *aš-bal-la-ba-ge*
 (57) *lu-kur šu-ba-an-zi-zi*.

Copy of an inscription of Kudur-Mabug, on a tablet found in the Larsa houses with the other copies of dedications (dimensions .135 × .087). The text is incomplete, for it ends in the middle of the formulæ of imprecation; moreover, it is of such unusual obscurity that even the object of the dedication is by no means clear. A number of the lines are intelligible, but they are separated by so much of uncertain meaning that an attempt at translation would have little value. Note the use of *PI* for *me* or *ma* in Rev. 20, 22.

301

COL. I. (1) [^d]nannar (2) *pa-e-a* (3) *tum-ma* (4) *hi-li*
 (5) *nam* *tu* (6) *mu-ni a-ri-eš kal* (7) *šag-gi(?)^{gis}-ta e-a* (8) *ki-ag e-kur-*
ra (9) *lugal-a-ni-ir* (10) *w[arad-]^dsin* (11) *en-še-ga nibru^{KI}* (12) *u-a uri^{KI}-ma*
 (13) *sag-LI-tar gir-su^{KI}* (14) *ki-lagaš^{KI}-[ge ?]* (15) *e-bar-ra-ge* (16) *lugal zarar^{KI}-ma*
 (17) *lugal ki-en-gi ki-uri-ge* (18) *ud ^dnannar lugal-a-ni* (19) *sub-a-ra-zu-*
ni (20) *in-ši-in-še-ga* (21) *VII urudu-alan id(?)^{gis}-da* (22) *urudu-nig-KU-U he-gal-la*
 (23) *šu-bi-a* (24) *mu-un-ne-gal* (25) *ud-ezen-zur-ra-ka* (26) *bi gu bi aš an*.

COL. II. (1) *i-ni-ib* (2) *aš-bal-a-ba-ge-eš* (3) *lu-kur* (4) *šu-ba-*
an-zi-zi-a (5) *ud-ezen-zur-ra-ka* (6) *urudu-nig-KU-U-bi e-de ib-kid-kid-a* (7) *lu-ba*
 (8) *^den-lil* (9) *^dsin* (10) *^den-ki* (11) *^dnin-mah-bi* (12) *kilib-dingir-gal-gal-e-ne*

REV. (1) *ki-nam-tar-ri-da* (2) *inim-ma-ni un-LID + KID(?)^{gis}-da(?)* (3) *e-ne*
u numun-a-ni (4) *šag-kalam-ma-ka* (5) *nam-mu-ni-ib-ga-ga-e-ne*.

COL. I. For Nannar beloved of E-kur, his king, Warad-Sin, the priest who favours Nippur, nourisher of Ur, keeper of Girsu, Lagash (and) E-barra, king of Larsa, king of Sumer and Akkad, when Nannar his king listened to his prayer, 7 copper statues of the River (?) in whose hands he set copper of abundance, on the day of the feast of sacrifice

COL. II. [if any man , or] by reason of this curse sends another man, (and) on the day of the feast of sacrifice opens the copper that man may Enlil, Sin, Enki, and Nin-makh, all the great gods in the place of decreeing fate may his word and may they not set him nor his seed in the land.

COL. I. (6) See above, no. 139.6 and *J.R.A.S.* 1926, p. 687, l. 7.

(21 ff.) Seven statues evidently holding, or enclosed in, some sort of box, since in Col. II. (6) it is forbidden to "open" them, but the details are obscure; cf. the later prophylactic figures.

COL. II. (6) *e(UD-DU)-de*, perhaps, "having brought out the copper opens (them)." Or is *UD-DU* a mistake of the copyist for *-e*, and *-e-ne* the plural ending?

REV. (2, 3) The *e-ne* at the beginning of l. 3 is possibly the ending of the verb in preceding line.

302

(1) *ri-im*[-^asi[n]] (2) *dumu warad*[-^asi[n]] (3) *lugal zarar*^{KI}-*m*[a]

Rim-Sin, son of Warad-Sin, king of Larsa.

Put together from three impressions on two fragments of envelope. Apparently an unknown prince, nephew of the king of the same name. (From Room 11 of no. 7 "Quiet Street").

303

(1)^a (2)^a (3) [*u*ri^{KI}[^I]] (4) *dumu ku-du-ur-ma-bu*[-ug] (5) *šeš warad*[-^asi[n]] (6) *lugal zarar*^{KI}[-^Ima]

. son of Kudur-Mabug, brother of Warad-Sin, king of Larsa.

Envelope fragment, found in the same place as the preceding.

304

(1) ^a*sin-i-qi-ša*[-am] (2) *ga-dub-ba guda abzu* ^a[*nannar*(?)] (3) *dumu il-šu-i-bi*[-*šu*] (4) *warad ha-am-mu-ra*[-bi]

Sin-iqisham, archivist, priest of the *abzu* (of Nannar?), son of Ilshu-ibishu, servant of Hammurabi.

Inscription put together from two clay sealings, one rectangular (.025 × .025 × .01) and one pyramidal (.025), found respectively in the neighbourhood of the house-site and in a room of no. 2 "Quiet Street." Cf. no. 149: this Sin-iqisham is evidently the father of the Ilšu-ibišu there mentioned.

305

(1) *lugal-kal-ga* (2) *lugal ki-en-gi ki-uri* (3) *lugal an-ub-da-limmu-ba* (4) *e-kiš-šir-gal*

REV. (1) *e-libir-ra* (2) *nig-[u]l-la-ta ba-šub-ba* (3) [*m*]u-na-an-[*du*] (4) [*ki*]-bi-*šu*] (5) *n[e-in-gi-a]*

Fragment (5.5 × 5.5) of limestone foundation tablet, found loose, S.W. of the ziggurat, with same inscription as no. 164 (Kurigalzu), excepting l. 4.

306

(1) ^a*nannar lugal-a-ni-ir* (2) ^a*marduk-nadin-akhe* (3) *lugal kiš* (4) *lugal uri*^{KI}-*ma* (5) *lugal ka-dingir-ra* (6) *lugal ki-en-gi uri-ki* (7) *u-a uri*^{KI}-*ma* (8) *mu-mu e-kiš-šir-gal* (9) *e-ga-nun-mah* (10) *e-libir-ra-dirig-ga* (11) *mu-na-an-du* (12) *ki-bi-šu ne-in-gi-a* (13) *KU* ^{sis}*ik* (14) *dag mu-bi INANNA-A* (15) *a-mu-un-na-ru*

For Nannar, Marduk-nadin-akhe, king of the world, king of Ur, king of Babylon, king of Sumer and Akkad, nourisher of Ur, worshipper (?) of E-kish-shir-gal; E-ga-nun-makh, an exceedingly old temple, he built and restored to its place. The socket (?) of the door, the name of whose stone is . . . he dedicated to him.

Inscription (.07 × .058) on four gate-sockets from entrance to the sanctuary and three south-westerly chambers of E-nun-makh. Material: a kind of limestone. It is not certain that the last lines refer to the gate-sockets, but if they do, then the material is here called *INANNA-A*, as to which nothing more seems to be known.

307

COL. I. (1) *u ni-ši-im* (2) *šu-um ta-biš im-bu-u* (3) *^asin ^anannar A-DU*
 (4) *šame^e u iršitim^{tim}* (5) *i-na itti-šu damiqtim^{tim}* (6) *kib-ra-a-tim ir-bit-ti* (7) *[a-n]a*
ga-ti-ia u-mal-li-ma (8) *[ilan]i a-na ki-iš-ši-šu-n[u] u-tir-ma*

COL. II. (1) *ba-la-ta ume^{pi}* (2) *ru-qu-u-tu* (3) *ku-un-nu ^{si}kussi*
 (4) *la-ba-a-ru pale^e* (5) *šarru-u-tu la ša-na-an* (6) *a-na ši-ri-iq-ti* (7) *šu-ur-gam.*

COL. I. and of the people, (his ?) name for good have called. Sin, the Nannar of heaven and earth, with his favourable omen delivered into my hands the four quarters of the world. I returned the gods to their shrines,

COL. II. life of long days, security of throne, length of reign, kingdom without equal, grant (me) as a gift.

Half of a foundation cylinder (·125 broad × broken circumference ·08). Found S.E. of the ziggurat, loose. It may be with some confidence ascribed to Cyrus because of the analogy of Col. I. (7) with no. 194.5, and of Col. I. (8) with the Cyrus cylinder, l. 32.

COL. I. (3) Possibly to be read *^anannar-a-tum*. If so, the form is surprising. Or A·DU can be read *-a-ra* as phonetic complement. It is an appellative derived from *Nannar*. Cf. *^anannaru* used as appellative; also *nannari* or *nanir* followed, as here, by *šame (u) iršitim* (reff. in COMBE, *Culte de Sin*, p. 26, notes 9 to 11 and p. 103, no. 2.1).

308

(1) *[^anin]-EZEN + LA* (2) *gal na-šu* (3) *-gal dar-dar-ri*
 (4) *^aen-lil-la* (5) *kal e-kiš-šir-gal* (6) *^{KI}-ma* (7) *ka-ni-ir*

Unidentified cone fragment (inscr. ·08 × ·045), found loose.

309

(1) *[^an]annar* (2) *[luga]l-a-ni-[ir(?)]* (3) (4) (5) *[?] [u]ri(?)^{KI}-ma*
 (6) *[ki(?)]-su[r(?)]-ra-ni* (7) *dug-bi bi* (8) *bara mu-na-d[im(?)]*

Unidentified cone fragment (inscr. ·11 × ·055) found loose.

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