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SUMERIAN
AND
BABYLONIAN PSALMS

BY

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PARIS
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Babylonia and Palestine — Babylonian and Hebrew literature — manners and social customs — measures and weights — trade and commerce, temples and estates, letter writing — religion of the Babylonians — Religion of the Hebrews to Jesus — Appendix: business documents from the Kouyunjik Collection.

La Syntaxe du verbe sumérien, 100 pp. in-8, Paris, Geuthner, 1907. 6 fr.

Tirage à part des Babyloniaca.

Building inscriptions of the Neo-Babylonian empire, part I: Nabopolassar and Nebuchadnezzar, in-8, Paris, Leroux, 1905. 7 fr. 50

Sumerian loan-words in Babylonian, in-8, Paris, Geuthner, 1907. 2 fr.

Tirage à part des Babyloniaca.

List of proper names in the Annals of Asurbanipal, in-8, New Haven, 1904. 1 fr. 25

Gabriel FERRAND

Essai de phonétique comparée
du Malais et des dialectes malgaches

1 vol. 350 pp. in-8, 1909. 15 fr.

L’enquête de philologie comparée qu’a faite l’auteur lui a fourni des résultats tout à fait inattendus. La comparaison des langues malayo-malgaches avec le sanskrit lui a révélé l’existence d’un élément sanscrit dans tous les dialectes malgaches sans exception aucune. De ce fait, la date de la migration malaise sort du vague des conjectures: les Malais immigrés étant hindouisés, n’ont pu quitter l’Indonésie qu’après le commencement de notre ère. On trouve ainsi par des étymologies certaines, des indications relativement précises sur leur type culturel et linguistique. Cette question sera plus amplement traitée dans un second volume, qui sera spécialement consacré aux migrations successives des Malais, Arabes, Persans et à la pseudo-migration juive.
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AU

P. VINCENT SCHEIL

MEMBRE DE L'INSTITUT

PROFESSEUR D'ASSYRIOLOGIE

A L'ÉCOLE DES HAUTES ÉTUDES, PARIS
INTRODUCTION

The material collected and edited in this book comprehends nearly all the temple liturgy of the official Babylonian and Assyrian religion yet published. By temple liturgy I mean services of public praise and penance. A sharp division must be made between public services and private services, a distinction which was observed by the Babylonians themselves. Religious literature in Babylonia originated from two distinct sources; on the one hand the priest of incantation exercised the mystic rites of magic over afflicted persons in huts in the fields; on the other hand the psalmists had charge of the public services of the temples. In the earliest period the Sumerians who created the entire form of Babylonian religious literature, had only these two classes of sacred literature. The temple services were called er-seim-ma’s or psalms to the flute; the incantations, mystic sacramental formulae and prayers of the private rituals bore the title en².

The priests or temple singers were named lagar, labar³. As early as the period of Gudea distinct reference is made to the lagaru or kalā priests who play the balaggu or harp(?)⁴, and if the word lagal in another passage be really its earliest form, then Gudea himself tells us expli-

1. Semitic sigá ina ḥāḥballati, ZA, XVII 343.
2. Semitic šipu.
3. Semitic kalā; the latter form labar Br. 992 is found in the classical period, CT XV 23 obv. 6, cf. SBl 68, 5. For lagar sec, SBH 33, 36 « the inferior lagar ». See also Babyl. II, 112. The usual form of writing lagar is ÜS-KU. In Raw. II 32 e 16 occurs lagar mahhu « the superior lagar », cf. SAI 3458.
cantly that he appointed these priests for the temple services. Mention is made of a temple psalmist on a tablet at least pre-Sargonic (3000 BC). Urukagina [circa 3200 BC] made provisions to regulate the salary of his temple singers. In a psalm for the temple service the kalu’s instrument is called the mesi, which with the halhallatu and the balaggu formed the principal instruments for temple music. Other instruments employed in temple music are the uppu and the lilissu. Of these five instruments the names of four are Sumerian loan-words; halhallatu whose meaning Prof. Meissner has shown to be «reed flute», is Semitic.

In Babylonica III 1-30, I attempted to prove that the asipu priests who had control of the rituals of magic of the fire and water cults had no part in the public services of the temples. Their sphere of activity seems to have been confined to the mysteries performed in huts in the fields. Yet we know that in every great religion the priests who control the sacraments, who are directly commissioned with divine power over the unseen spirits, become the central factor, and it could not have been otherwise in Babylonia. Gudea says that he installed the high priest in the temple along with the psalmist, and direct evidence exists to prove that this high priest was the asipu, called en in Sumerian. Countless documents bear the date, «year when the high priest was elected». There can be, then, no possible doubt but that the asipu priests held the highest position of influence in the Sumerian and Babylonian religion. That they performed mysteries, attended at least by incense, is evident from the fact that the niknakku, or incense stand,

2. RTC 17 obv. II 1. For later periods, cf. 52, obv. III 7; 292 obv. 7; 425 obv. 1; CT VI 30 a 1.
3. VAB I, 51 X 22.
4. ASKT 120 rev. 17. The ideogram LID + me-en SAI 6689 has the Sumerian value mesi whence the loan-word manzu. The mesi (manzu) was made of leather or had leather in its composition, SBH 72 rev. 10, where the psalmists say, = In īsagila . . . . . . the manzu sounds not, the balaggu sounds not ».
5. These three instruments are mentioned together, BA V 641, 11.
8. ZDMG 1908, 402.
was placed before the statues of the gods. While it is impossible to define the spheres of activity of the \textit{ašīpu} and \textit{kalā} priests, yet one fact remains clear, viz. that the psalmists (\textit{kalā}) had full charge of the public services in so far as they were not connected with magic. To explain the origin and evolution of the religious literature these facts must be kept in mind: The \textit{Mašlu} and \textit{Šurpu} rituals of the fire cult, the great series of rituals against the seven demons of the water cult and all the endless incantations, are private rituals and probably not performed in the temples at all.

The Sumerians classified the hymns for public service not according to content but according to the instrument used for the music. The three instruments which are known to have given their names to divisions of liturgy are the flute (\textit{balhallatu}), the lyre (\textit{balaggu}), and the bagpipe (\textit{manzu}, \textit{mesū}). Students of this subject have failed to see that the scribes themselves drew up a classification list of titles for the principal public services [Raw. IV 53]. In the first column one finds the titles of thirty-eight great penitential series, followed by eighteen titles of series of a slightly different character. In column two one section gives the titles of psalms to Enlil to be sung to the lyre (\textit{balaggu}); the titles of four Istar psalms follow, which are also \textit{balaggu} psalms. In this section the scribe's copy was so defective that he could not read the majority of the titles, and some titles among the Enlil \textit{balaggu} hymns are missing. In one blank space the copyist says that he could not read the title.

Column three gives the titles of forty psalms to the flute (\textit{ersemma}), which were the earliest form of temple music. A list of private devotions called «lifting of the hand», follows. These were not accompanied by music and in the Sumerian period they were probably said by the worshipper in the temple chapel before the statue of a god. If a priest

2. Zimmern, \textit{Tamûz} 210 states that the titles col. 1 \textit{h3-6o} are those of series to Istar; yet in 1 \textit{1-41} there are at least two to female divinities \textit{mutin-nu-nusu-gim} (l. \textit{11}) and \textit{urru-šu-lu-ge} (l. \textit{12}), the latter is redacted for Istar, see no. \textit{XII} of this book. Zimmern may be right but there is some doubt; yet see no. \textit{III} \textit{immal gu-še-še}, an Istar series found in the list, line \textit{46}.
3. \textit{II} \textit{32 nu igit}. 
was present it could have been no other than the kalû or psalmist, who is often represented on seals as leading the worshipper to his god. I have shown in *Babyl. III* 1–30, that the prayers of the lifting of the hand were, in later times, said in the incantation services in the fields. The object of this transfer of private devotions to the mysteries of the sacramental priests was to secure the benefit of the magical ritual. In later times these prayers of the lifting of the hand are called *incantations* [Sum. en, Sem. šiptu] and lists of titles are found in which they are so called.

Of the titles of flute or eršemma psalms one can be identified; col. III 22 nilukki nigin-na is the title of the famous psalm on the flute to Enlil in CT XV i.3, edited in this book no. XXXII. The number of psalms belonging to the temple services must have been enormous, since none of the other eršemma psalms, edited here, are mentioned in the standard list. In fact a full index of the flute, lyre, and bag-pipe (?) compositions for the official religion would rival that of the Roman or Anglican books of devotion of our time.

Of the psalms on the bag-pipe (meši, manzu) the official list gives none, but the great *ane barana-ra* series [no. X] has preserved two of the manzu psalms in its last tablet. It is therefore probable that, psalms to the lyre and bag-pipe (?) were used in the Sumerian period.

The earliest psalms are all flute compositions and come from a period before the public services were evolved into long series of recitation and song. It would be a great mistake to infer that the eršemma psalms were all lamentations. The word has no such connotation whatsoever, but the fact is that Sumerian and Babylonian public services are nearly all lamentations. The day set aside for them was probably called *šabattu* or «wailing day». Yet an analysis of these psalms shows that in the classical period a flute composition might be a hymn of praise, no. XXVIII, or an epic song, no. XXIX. Excluding the Tamuzu

1. *King, Magic* MX.
2. The official list ends thus *dup esštāti KU-KAR kalâti barû ša ina ḫatî šâšû mašdum nil amra ina liûbi la ruddû*, «Tablet of the first lines of series of the psalmists, collated. Of those brought forth many were illegible, they were, therefore, not included».
3. The psalm to *Sin* XV 17, edited by *Perry, Sin* no. 3, is also a hymn of praise. [No. XXVIII].
Hymns which arose from a more universal and natural religious sentiment, the early psalms seem to have been written concerning local calamities, so no. XXXII was originally a lament for Nippur which became a standard psalm for public service everywhere in Babylonia and Assyria. The psalms to Nergal, no. XXVII, and Girgihum, no. XXXI, do not betray a local origin, yet a calamity to their cities is evidently the subject of each composition. The psalm to Bau concerning Sirpurla can be explained by a calamity of which there is historical record. The most noble type of a public penitential psalm is no. XIII, whose composer seems to have been inspired by the consciousness of human weakness and the power of god. As a public liturgy expressing real religious devotion it stands quite alone with no. XXVIII as the best type of psalmody in Babylonian literature.

It is highly probable that each of these public psalms was the composition of a poet whose work received the stamp of the official cult. The epic song to Ramman in CT XV 15 bears the writer’s name, ... pa-a, and the lamentation over the ruin of Lagaš bears the name of Dingir-adda-mu, « God is my father », who was the author of the Tammuḥ hymns CT XV 20-1.

As long as the service consisted in a single psalm it bore the name eršemma (or balag or mēšī), but when the service grew into a long and an involved liturgy we no longer find these terms used. It must be remembered at the outset of this discussion that these words not only refer to a musical melody but to a single psalm. Thus the Tammuḥ hymn CT XV 20 f. is called an eršemma, but the long series of Tammuḥ lamentations divided into sections, see Tammuḥ Hymns no. VI, is not an eršemma. The longest eršemma, which has been found is CT XV 7-9 edited here as no. I; the similar composition, pls. 24-5, shows liturgical sections, and although the end is broken one may be sure that it is part of a long service.

The Tammuḥ service no. VI has the liturgical note ki-šub gū x-kamma, after each section. The second part of this note is clear, gū x-kamma, « the xth division ». ki-šub means « place of humiliation »; the note in the great liturgies of later times became ki-šu-bi-im balag

1. AJSL 1908, 282.
which I have translated « he that sits in the throes of oppression sighs to the lyre ». The note, then, would seem to mean that the preceding section is a hymn for the lyre 1.

In later times it became customary to fix the public lamentation services, at six tablets, although series are found with two and four tablets. In the evolution of public liturgy the services became woeful and of a penitential character. Even when the old ersemma psalms are retained as some part of the liturgy, those concerning ancient local calamities are generally chosen. At the end of these long series one finds an ersemma attached. Thus in the famous Isin series muten-nu-nunu-gim no. XI 2, the fifth tablet ends by saying that the liturgy is for the Isin temple, Egalmah, and a lament for the lyre. The sixth tablet contains an ersemma or psalm on the flute to Gula of Isin. The series urugul-a-ge, no. XII, has the note sub-be etc. and ki-šubim etc. at the end of the obverse of tablet six; the reverse is the ersemma. In other words the six tablet liturgies ended properly with the two notices,

a) sub-be — the name of a temple,

b) ki-šu-bi-im balag gu-de,

« prayers for the temple X, a hymn 3 on the lyre »; the service is then ended by a psalm on the flute. A difficulty arises in regard to sub-be and kisubim as to whether they refer to the entire series or only the liturgical section just before them; in view of the fact that kisub occurs after each section in the Tammuz service, no. VI, and after three hymns in the ritual, Raw. IV 23 no. i, the reference would seem to be to a section only. From the character of the two sections called kisubim in the two liturgies pp. 166 and 192, one infers that they ended the service because of their musical melody or motif of a particularly solemn

1. See p. 166.

2. This service to Gula expressed so well the Babylonian ideas of a public service that it was used in all parts of Babylonia and Assyria. Fragments of the most ancient psalms were worked into it and the fifth tablet made to express the scholastic dogmas concerning the entire pantheon. I have no doubt but that we have here the most popular temple liturgy which the Babylonians possessed, corresponding to the « High Mass ».

3. kisubim in Raw. IV 23 no. i is used several times but here always with the lilissu (tambourine ?); the text is ritualistic, and kisub follows a hymn in each case; in col. III 23 the proceeding hymn is called a kisubim for the « mouth-washing ».
character. At any rate the long liturgies ended with a *kisubim* hymn of wailing to the lyre; this was followed by a psalm and prayer on the flute. The *eršemma* or flute psalm is said to be illegible at the end of the four tablet series *a-še-eir gig-ta*, SBH p. 102. [In case of SBH p. 47 we have an example of a hymn to the lyre within the service, not at the end].

The great *ame barana-ra* service to Enlil ends with two psalms on the *manzu* or bag-pipe (?), pp. 126-9. It is impossible to find any thorough-going distinction between these musical compositions from the point of view of their contents. The reason for closing some liturgies with a hymn to the lyre followed by a psalm on the flute, or by two psalms to the *manzu* must be sought in the musical tastes and traditions of those temples where they originated.

Another class of psalms called *er-sab-tug-mal* belongs to a later period, and are penitential compositions for individuals. Of this class I have included but two, nos. XXIII and XXVI. The name in this case can not indicate a melody, since it is not likely that penitential psalms for private use were set to music. It is, therefore, false to view these liturgical notes all in the same light. The late *er-sab-tug-mal* psalms are a class by themselves and closely related to the *su-illa* prayers of the lifting of the hand; they form a great division of religious literature for private devotion with or without a priest. The *eršemma*, *mesi*, *balag*, *ubbi*, *lilis*, compositions form on the other hand the musical parts of the public worship. They belong to the liturgy of the *kalâ* priests or psalmists, whereas the liturgy for private devotion assigns portions to the laymen as well as to the psalmists.

Certain rules were strictly observed in the composition of public liturgy. In the *eršemma* psalms of the classical period the opening line was repeated in the second line with the addition of the name of the god, an epithet, or a term to define the subject of the psalm. Thus no. XXXII begins:

1 « Oh honoured one repent, behold thy city,

1. Psalms to the *balag* are usually called *kisub*, or *kisubim*. *Kisub* compositions are always public.

2. It is rare to find an *eršemma* accompanied by a ritual as SBH p. 122, see *Babyl.* II, 158.
2 Oh exalted and honoured one repent, behold thy city ».

Compare also no. XXX:

1 « In the city how long the darkness », my soul doth sigh.

2 « In my city Girsu how long the darkness », my soul doth sigh.

For similar form of opening services in the Sumerian period see nos. XXVIII, XXIX; in later times, V, VIII, XX, XXI. A different turn is given by placing the verb of the first line at the beginning of the second as in no. X. This formula could be applied to the beginning of tablets within the series, cf. tablet six of no. XI. A great many psalms do not observe this rule as nos. XIII, XXXI.

Early psalms invariably begin with honorific names of the divinity, and as each title occupied a line the Sumerian word for « name », 

\( \text{mu} \), came to mean « line ». At the end of each psalm the scribe gives the number of lines calling them « names ». The honorific names of Enlil in no. XXXII 3-9 are seven, but no. XXVIII omits the third referring to Enlil as the « father of Sumer »; these were known as the seven « mighty lines » and in no. XI tab. 2 rev. 16 a note directs that these lines be inserted. From the use of 

\( \text{mu} \) for line, any ordinary line could be called a « mighty line » \( \text{mu gù-ud} \), so that in line 29 of the same text a note directs to supply 42 heroic lines from the well-known psalm \( \text{nitukki nigin} « \text{Exalted one, repent}. »

A standard set of six or seven heroic names seems to have been possessed by Enlil only. The titles of other gods were more indefinite as to number and order.

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1. In this case the scribe gives the first and last lines of the hymn to be inserted.

2. When the « heroic lines » are mentioned, the first line of the section to be inserted precedes the note. In some cases, however, even this indication is lacking so that the scribes must have known the liturgies by memory to insert the proper lines. In tablet five of no. XI line 6, ten heroic lines are indicated and if we had not the full text in a duplicate [see p. 150] it would be impossible to restore the text since not even the first line is given. In SBH 11, 23 a hymn of 42 (?) lines should be inserted, probably the same Enlil hymn \( \text{nituk nigin} \) mentioned above. The 50 heroic lines, SBH 47 rev. 23, to be supplied in a Šamaš hymn after the mention of Ninib are probably somewhat the same as no. XX tab. 1 after l. 6. The note SBH 122 ob. 19 \( \text{im} \in \text{mum} \text{ninsī gū-namēs} \) has the first and last lines indicated \( \text{sib sag-gig-ga} \) and \( \text{unum d-dī-kud-nag-am} \); of the five lines to be supplied from Raw. IV 28* no. 4 obv. 24-32 four are certain (25-28), while the fifth must have been a title of Marduk or
In later psalmody the melody, elimma... umun X, ursaggal... umun X, obtained favour especially in the liturgies of Ninib and Nergal, see no. XX¹ and K 69 [ZA X 276].

In this book I have sought not only to put together all the liturgical literature from the Sumerian period but also to collect the lamentations to the amatu or «word» and the three great public liturgies, nos. X-XII. The classical Sumerian material in Cuneiform Texts from Babylonian Tablets in the British Museum, vol. XV 7-30, may be divided into two kinds; 1) ordinary liturgical psalms for public worship, and 2) the Tammuz Psalms. Of the ordinary liturgies one [no. I] is probably part of a series. Nos. I and II stand quite in a class by themselves being ersenna psalms to Enlil in which the word of god is considered a destructive spirit. Three other psalms to Enlil are nos. XIII, XXVIII, and XXXII. These five Enlil psalms represent the highest religious and poetical standard which the Sumerians attained. Nos. XXVIII and XIII stand in a class by themselves and show remarkable purity of feeling and high conception of deity. The only ordinary psalm of the early period which approaches these Enlil psalms in beauty of form and diction is the Ramman epical song, no. XXIX. The other psalms of this class stand on a level with the Enlil psalm no. XXXII, being ordinary lamentations concerning a local calamity. Psalms of this kind were addressed to Nergal, no.XXVII, Bau no. XXX, Nana no. XXXI [No. XXXIII is a hymn].

The Tammuz Hymns I-VI have been edited by Professor Zimmern in the Berichten der Philologisch-Historischen Klasse der Königlich Sächsische Gesellschaft der Wissenschaften zu Leipzig, Band LIX 201-252. It is needless to say that any one who follows Zimmern must be greatly indebted to his work. I have not been able to interpret the Tammuz Hymn published by Dr. Pinches in Memoirs and Proceedings of the Manchester Literary and Philosophical Society vol. XLVIII no. 25. A translation will be impossible until similar material is published.

Nebo. Yet an explanation entirely different is possible here, see Babyl. II 150. [The text for d.ḍi̱bu̱d maq-ám is uncertain.] Meissner, OLZ 1908, 403, explains gu-ud as a verb for «omitted».

1. Cf. no. XXII.
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It would take us far afield to discuss the bearing of these hymns upon the history of religion in this introduction. The fact that an extensive liturgy for the annual wailing of Tammuz existed in highly developed forms in the Sumerian period, 3500-2000 BC, revolutionizes the history of the Adonis Cult. Perhaps the most important addition to our knowledge concerning the annual mid-summer wailing for Tammuz is the certainty of its origin at the time of dying vegetation. The hymns leave no doubt about that. There is, moreover, no reference to the god's being abandoned by his consort Istar. Her rôle is that of a desolate queen of life who mourns for the departed lover. A sharp distinction existed in the early mythology between the sister of Tammuz and his consort. The former, Bēlit-šēri, alone goes to Hades and speaks with her brother urging him to return to the world and restore life. In section one of no. VI Istar descends to Tammuz but he sends her back to the world. Only the sister Bēlit-šēri (muten anna) actually succeeds in speaking with him. In no. III her descent to Hades is described in a way that reminds one of the Semitic « Descent of Istar. » Evidently later mythology transferred the character of the sister to that of the consort.

Since the original mythology brought two distinct female deities into connection with Tammuz, it is à priori probable that one is Sirius the dog-star and the other Virgo. The reason for bringing Sirius or Canis Major into connection with Tammuz the god of vegetation is that this star, in the period about 3000 BC, must have risen heliacally about June 20th, not July 20th as in the Neo-Babylonian period. June 20th to July 20th is the traditional month of Tammuz and the Tammuz wailings. [That the stars which govern the months in the Neo-Babylonian period stood, in the ancient epoch, just one month earlier seems evident from the material utilised by Kugler, Sternkunde 229. In no. III 7 girtab governs the seventh month, but the eighth in nos. 1, II, V. In no. V the stars put down for Kislev (9th month), Tebit (10), Šebat (11) Adar (12), Nisan (1), Ajar (2), must belong to a period when the year began in the sign of Taurus, not Aries, see also Kugler p. 254.] Sirius or Canis Major, the Kakban or bow-star, announced the death of Tammuz. Istar-Nana the goddess of love and animal life, was identified with Sirius. In her rising she finds herself abandoned, and during the month which she controls she must lament
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for her consort, the god of vegetation. That Istar abandoned and caused the disappearance of Tammuz must belong to a later mythology when the idea of her star announcing the month of heat and dryness was developed into the myth that she caused the destruction of her lover.

Why should Sirius be identified with the consort of the god of vegetation? The goddess of animal passion is naturally the companion of the god of plant life. According to Kugler p. 244 Istar-Sirius lives in the bonds of love with Tammuz from her heliacal setting, about May 1\textsuperscript{st}, to her heliacal rising about July 20\textsuperscript{th}, [calculated at 3000 BC., from April 1\textsuperscript{st} to June 20\textsuperscript{th}]. This is exactly the period of luxuriant vegetation and of animal pairing. Istar does not descend to Hades in the month of Tammuz, she cannot, for as goddess of the rising star this would be astronomically impossible.

Who then is Bèlit-sèri, gešen-anna « the queen of heaven », or in Semitic « queen of the (Elysian) field », who descends to Hades? It can scarcely be other than Virgo, whose rising is exactly one month later than that of Sirius and who, during the month of Tammuz, was supposed to be in the nether world. If her character became absorbed into that of Istar at a later period, when Istar was also identified with Venus, it indicates that the astronomical mythology was either forgotten or abused. The classical form of the Tammuz myth is, however, unmistakably astronomical. Nothing else will explain the relation of the characters. That the essential meanings of the deities Tammuz and Nana (Istar) were originally principles of nature\textsuperscript{1} cannot be denied, but the motifs which make of them characters in a great myth are distinctly astronomical. If, then, such clear astronomical myth-making can be demonstrated for a period so remote it is à priori reasonable to seek for an astronomical explanation of other legends of Babylonia and those peoples, of whose legends and culture Sumer and Akkad was the great teacher.

In regard to the liturgies of the late period I have made special attempts to study the three great temple services ame-barana-ra, muten-in-nunu-z-gim and uru-ğul-a-ğe. Of these the Nippurian service ame

\textsuperscript{1} The mother of Tammuz is Bau, goddess of healing, and his father must have been identified with Ninib, god of the vernal sun.
baranara seem to have been exclusively Babylonian; at any rate no Assyrian duplicates of any portions have been found. The numberless redactions which it must have passed through to make it suitable for local services in every part of Babylonia have caused insertions throughout. Especial mention is made of Sippar, Babylon and Barsippa, tab. III rev. 9: Larsa appears V 19. At different points the seven heroic names of Enlil or a portion of them appear, I rev., III obv., rev., IV obv. 4-10, rev. 44-50, V obv., VI rev., in all seven times.

In the two Isin services, also redacted for every possible Babylonian cult, frequent reference to Enlil, as the all-powerful deity, appears. Here the goddess frequently wails for her cities, whereas in the Nippur series only the people wail. Into the reverse of tab. II the liturgists inserted a popular psalm to Enlil. Traces of redactions for Nippur, Lagaš, Kiš, and Dilbat are often found and tab. V, as we have seen, is a synthesis of the entire pantheon. Since this liturgy must have been used throughout Assyria it is curious that local gods do not appear in the Assyrian redactions. Assyria must have regarded the official religion of Sumer and Akkad as too sacred to be trilled with. Beyond doubt the high priests of Nippur, Lagaš, Isin etc. were regarded as infallible, and their books of liturgy accepted as revealed wisdom.

The uru trägt-a-ge service, no.XII, is nothing but a remodelling of an old Isin liturgy to the needs of the cult of Nana-Ištar at Erech. As far as our present material allows us to draw conclusions, one observes a difference in the treatment of Bau and Nana. Bau appears as wailing over her city which the «word» of Enlil has destroyed [pp. 150-167]; Ištar on the other hand appears as an enraged and destructive deity [pp. 189-195].

This difference in the characters of Bau and Nana will appear more clearly by comparing the two psalms XXX and XXXI; Bau is the type of a suffering goddess, the great mother acquainted with grief. Ištar appears as the lady of terror, the agent of Enlil, and the personification

1. Yet Bau is described as an active agent of destruction in rare instances, cf. pp. 143, 44-48; 171, 1: eziṣu there translated by «anger.», is to be understood in the sense of «vexation», certainly not anger against.
INTRODUCTION

of his destructive word [nos. I and II]. Since the conception of Enlil from the earliest period was well nigh monotheistic and certainly universal, it is rare to find a liturgy in which the sorrows of humanity are not attributed to him. Whether the type of liturgy be the sorrowful mother, the beautiful and self-willed virgin, or a direct appeal to Enlil and his word, the ancient pantheistic Nippurian theology reveals itself everywhere as late as the first century BC. The god himself becomes mystified, he retires into the hazy conception of an all-pervading spirit and his word becomes the active agent. When this mystic conception had been evolved, the further step of identifying the word of Enlil with the destructive goddess Nana was made. Thus in no. II, a psalm to Enlil from the early period, his word went forth bringing woe to Nana and her people, suddenly [rev. 12] Nana is identified with the word. The idea in no. I is similar; the word went forth, took possession of Nana, caused her temple to be destroyed and herself exiled.

In the great Nippurian service to Enlil [X] we have the clearest expression of the idea of the word [pp. 101 ff.], the destructive and unseen spirit of god. A large number of liturgies concerning the word existed. Of these, two at least were long series, nos. III and IV; the former im-mal gù-de-de is catalogued among the Ištar (?) liturgies Raw. IV 53 col. 146, the latter uddam ki-âm-ūš is catalogued, ibid. 6, as an Enlil liturgy. It matters little into which category the lamentations to the word are put, the word of Enlil is identified with Nana in each case; "of the lord his word am I" says Nana [p. 47, 15], "with the mighty word I am frought ", [37, 4], "within the word I abide and none see me ", [33, 26; 13, 2].

The anna elum series, concerning Ur, appears as an Enlil liturgy Raw. IV 51 col. 110. Undoubtedly the woes of Ur were explained as due to the destructive word of Enlil. The hymns to Sin and Šamaš found in this liturgy are certainly nothing but local insertions to adapt the service to the needs of the local cult.

The word of other gods was later regarded as a divine agency. In nos. VIII and IX the conception of Nergal as possessor of the word seems to be original; Nergal's word forms the subject of a hymn in K 69 rev. There is a short hymn to the word of Ištar, SBH no. 56 obv. 68-80, and a similar one to Marduk, Raw. IV 26 no. 4. Curiously
enough we find a long hymn to the word of Sin in a prayer of the lifting of the hand, Raw. IV 9 obv. 57-rev. 10.

The conception of Enlil as a pantheistic spirit, a universal and all-powerful god dominated in the Sumerian conception of the world, and was the world view which operated in the formation of the great liturgies. Here alone the pure and lofty conceptions of remotest antiquity must be studied. If other gods appear as possessors of the divine word in the liturgies it is evidently nothing but a late local insertion. The history of the liturgies proves that Enlil and Enlil’s word were the only permissible themes for the public services. Other themes, such as psalms to local gods, were at first common but the monotheism of Nippur drove out every other conception. Although hymns to the word of other gods are found, yet they possessed not the historic privilege of belonging to the public liturgy. From first to last the monotheism of Nippur expressed in the beautiful themes of the sorrowful mother, the fugitive and insolent Istar, and the divine word, fixed the dogmas for the theology of the public liturgies. Babylonian religion appears to have reached its highest level in the Sumerian period, or at least not later than 2000 BC. From that period onward to the first century BC popular religion maintained with great difficulty the sacred standards of the past.

Since Babylonian literature is so rich in public penitential services the question naturally arises, when were these great liturgies said in the temples? Did the Babylonians set apart certain days of the month or year for these services? I believe to have shown that the word sabattu assigned by one text to the fifteenth day of the month¹ means « wailing ». In another grammatical text sabattu is explained by « day of the heart’s repose³ ». The great liturgies end with a psalm on the flute or bag-pipe, « may thy heart be at rest³ ». If, then, the chief motif of the services is found in the name of a certain day of the month, it is certain that these penitential services caused the day to be so called. In

¹. ZDMG 1908, 29. The text referred to is K. 6012 + K. 10 684, published by Dr. Pinches in PSBA 1904, Feb.
². R. II 32 ab 16. ūmu nāh lubbi.
³. See pp. 125, 173, 194.
other words, the 15th of the month bore the name sabattu or Sabbath because public lamentations were held then.

The same text gives special names for the ninth, tenth, and nineteenth of the month. The ninth is called battu or bittu. In the hemerology for two months Marcheswan and intercalary Elul1 the twenty-eighth and twenty-ninth days are called ām bitti or ām bubulli2. bubullu means literally, « eclipse, time when the moon is not seen », but, since, penance and prayers were always said in the dark of the moon, bubbulu came to mean « sorrow », and hence bittu, its synonym, must mean the same, although applied to a day (the ninth) not in the dark of the moon. There is philological reason to infer that the bittu day was a time for putting on sack-cloth and ashes since the Sumerian equivalents given for bittu mean, one, a kind of rough skin garment, the other, ashes. The tenth day bears the designation ekisti or ekisiti, which waits for an explanation. The nineteenth is called ibbu, or « day of wrath » (dies irae)3. In the hemerologies the nineteenth day is called « day of wrath of Gula, ... an evil day »; on this day of the wrath of Gula, the goddess of healing and the patroness of the ancient Sumerian dynasty of Isin, which also ruled Babylon under the title of Pase Dynasty, the great liturgy, « The goddess of child-birth », no. XI, must have been sung4.

In the hemerologies the third, seventh and sixteenth days bear the designation nubattu of Marduk and Zarpanit. nubattu means « mourning », so that public penitential liturgies must have been held on those days. Naturally one of the Enlil or Nana services like the « Bull to his chamber », no. X, or « The crying storm », no. III, was redacted for the Esagila service to Marduk. The term uḥulgallū, or evil day, is

1. R. IV 32-33*.
2. ud nad-ām. In R. V 14 ab 19 reference is made to the « mourner’s garment », šipat bitti. In CT XIX 43, 6 bittum follows ūm la padu « day of no mercy », and has the Sum. equivalent izī-ĝar = tumri « ashes ». This would lead to the inference that ashē-day or bittu was characterized by wearing sack-cloth and ashes.
3. ibbu = uggatu, ʿām ibbu = ūm uggati, CT XVIII 23, 15.
4. The bittu or day of sack-cloth and ashes which fell on the ninth in K. 6012 etc. does not occur in the hemerologies on the ninth but the 28th and 29th. The hemerologies call the ninth the day of Ninib and Gula hence it may be inferred that sack-cloth and ashes were used in the Gula service no. XI.
applied to the seventh, fourteenth, nineteenth, twenty-first and twenty-eighth; of these all the texts agree that the nineteenth was a day of wrath; the hemerologies assign mourning to the 7th, but not to the fourteenth. Unfortunately the description of the twenty-first is not yet explained. One can be certain that liturgies were said on the twenty-eighth and twenty-ninth and probably with sack-cloth and ashes. We know that the king said the entire bit rimki or « house of baptism », service at that time.

The text which assigns the fifteenth day as a Sabbath for mourning is certainly much earlier than the hemerologies which seem to have divided the month into four weeks of seven days. The ninth day lamentations disappeared, as well as the sabattu on the fifteenth. Evidently, however, the word was widely used for lamentation days and went over into Hebrew as a designation for the Babylonian weekly lamentation. The periodical seven day lamentations if carried out at all must be late; as we have seen, not all of these are especially called days of lament but only, « evil days ». The earlier arrangement, viz, ninth, fifteenth, nineteenth, must be based upon other lunar principles.

Another reason for assuming that the liturgies published in this book were actually said on the 3rd, 7th, 16th, 18th, 28th and 29th days is, that the word sigi or psalm to the flute appears in the instructions for certain days. The hemerology for Marcheswan, or the eighth month, has the following directions for the 6th, 16th and 26th days: — 6th, « Day of Ramman and Ninlil, day [un]favourable. The king shall sing a psalm. Before he goes in to sing his psalm he shall change his robe. In the night toward the East unto Ramman he shall set forth offerings, and shall make sacrifices. His prayer shall be received. The heart will be glad ». 16th, « Day of mourning for Marduk and Zarpanit [favourable day].

2. At least on these days in the later period; perhaps also on the 14th and 21st.
3. la-anu ana sigi eribu matka namza i striking-akkar-ama.
4. um magir and um la magir have a signification of some kind not connected with religion. Thus the seventh of Marcheswan is an um magir but an um ugyulgalia. The third of Marcheswan is um la magir, also the fourth, but magir in intercalary Elul.
The king a bright garment before he [enters] for the psalm [shall...]. He shall inflict incisions upon himself and sing the psalm¹. He shall follow (?) the psalmist². In the night before Marduk and Ištar the king shall set forth offerings and make sacrifices. In the early morning to Šamaš and bēlit matāti and to Sin, the famous god, offerings he shall set forth and make sacrifices. [The god... shall make ancient (his) good fortune, from his troubles he shall free him »].

The twenty-sixth day, sacred to Ea, contains directions for a psalm.

These three days must have been characterized by simple flute psalms if not by long liturgies; the sixteenth, a nubattu day, is evidently a day of public wailing. Curiously the directions for intercalary Elul (sixth month) forbid the šigu or psalm on these days. One infers that the directions for different months differed, and since we have as yet nothing but the hemerology of one ordinary month (the other being intercalary) it would be unwise to speculate too much. I infer from the material wherein the texts agree that public lamentations, when the services edited in this book were used, belong to the bittu, nubattu, ibbu and šabattu days. Since the king represented the people, he was compelled to observe all the days of the month in some special way and in certain months to recite psalms on three days³. Since all the great liturgies contained šigu psalms at the end, I infer that they must be the services for public lament.

The origin and meaning of the Hebrew Sabbath are philologically and historically clear. No idea of rest, or repose obtained for that day until the Hebrews enforced restraint from ordinary labour at the weekly periods of penance. The Babylonian periods of penance celebrated in so many centres of both empires for nearly three thousand years naturally influenced the religious services of other peoples.

1. abbuta ligallib šigu isāši. For the process of marking a slave abbuta gullubu, cf. Daiches, Rechtsurkunden 98 and ZA XVIII 212.
2. kalā šišir.
3. Naturally the king himself could not fulfill all the directions set down for him. He undoubtedly delegated others to perform the endless rituals and sacrifices required of him as the divine ruler.
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272-275, Psalm to Nergal.
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288-291, Psalm to Nana.
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TEXTS

GT XV 7-9 = no. II.
« 10 = XXVIII.
« 11 = XIII.
« 13 = XXXII.
« 14 = XXVII.
« 15 = XXX.
« 17 = XXXII.
« 18 = Tammuz IV.
« 19 = Tammuz V.
« 20-1 = Tammuz III
« 22 = XX.
« 23 = XXXI.
« 24-5 = I.
« 26-7 = Tammuz VI.
« 28-9 = Tammuz VI.
« 30 = Tammuz VI.

SBH nos. 1-3 = IV.
SBH no. 5 = V.
« 6 = VI.
« 7 = VII.
« 8-10 = VIII.
« 13 = IX.
« 14 = X 1.
« 15 = X 2.
« 18 = XX 1.
« 19 = XX 2.
« 21 = X 4.
« 22 = X 6.
« 23 = V.
« 24 = V.
« 25 = X 5.
« 26 = X 3.

SBH No. 29 = XV.
« 33 = XXI.
« 37 = Tammuz II.
« 41 = XXIV.
« 46 = XI 2.
« 47 = XI 3.
« 48 = XI 5.
« 49 = XI 6.
« 50 = XI 5.
« 51 = XII 1.
« 52 = XII 2.
« 53 = XII 6.
« 55 = XII 5.
« 58 = III 2-3.
« 66 = III 2.
« 83 = III 2.

SBH pp. 134 f. = XI 5-6.
Raw. IV 11 = XXI.
IV 24 no. 2 = XVII.
IV 27 no. 1 = Tammuz I.
IV 27 no. 2 = XVIII.
IV 27 no. 4 = XIX.
IV 28* no. 4 = XI 2.
IV 29** = XXVI
IV 30 no. 1 = XXII.
IV 30 no. 2 = Tammuz II.
V 52 no. 1 = XI 5-6.
V 52 no. 2 = XVI.
BA V 617 = III 2.
« 618 = III 2.
« 620 = III 3.
« 632-5 = XIV.
α 641 = V.
α 680 = XIX.
ASKT 116-7 = XXIII.

Delitzsch, Assyrische Lesestücke 3rd ed. pp. 135-6, see p. 192.

K 41 [PSBA 1893] = no. I.
K 69 [ZA X 276] = IV.
K 257 [ASKT 136] = I.
Rm. IV 97 [PSBA 1901] = XXV.
A lament to the word of Enlil which takes possession of Istar and brings ruin to Erech. Closely allied to no. III. Text, *Cuneiform Texts of the British Museum*, vol. XV, pls. 24-5. Obverse 6 — 12 = CT XV 7,25 — 31. The reverse is a duplicate of K 41 obv. col. III and rev. I, so far as preserved. K 41 is published by Dr. Pinches PSBA 1895 Feb., and has been collated by me. The fragment is the lower right hand quarter of a tablet of three columns on obv. and reverse. On the obverse we have the right half of the lower part of col. II and all of the lower part of col. III. Pinches' numbering of columns is wrong. His col. I is obv. II and his col. II is obv. III. Of the reverse we have the upper part of col. I = Pinches' col. III and the right side of the upper part of col. II = Pinches' col. IV. In other words 3/4 of this tablet is gone. Since the lower part of obv. III of K 41 begins with the reverse pl. 25,1 it is probable that col. III began with pl. 24, 14 *ud-ba* where a section begins. K. 41 was a much longer text, but shows everywhere a purer style of Sumerian than BM no. 23117 = CT pls. 24 f. The conclusion is, therefore, that K 41 is a copy with Semitic version from a text still older than 23117. Col. II of the rev. of K 41 = Pinches' IV is a duplicate of part of K 257 = ASKT 126-130. K 41 rev. II 5-15 equals K 257 obv. 65 — rev. 4. The texts restore each other mutually. BM 23117 was also collated by me. For K 41 rev. II and K 257 see ZA, XXII 203.
LAMENTATIONS TO THE amātu NO. 1

1. ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
2. ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
3. ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
4. ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
5. ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
6. [ga-ša-an me-en mu-lu gir-dûr-]úru-a gür\(^1\) [ra me-en].
7. [sal tuk-]ki sug-ga [ ... 2] má-su-a[me-en]
8. [nigin]ga ambar\(^3\)-ra [ba-]an\(^4\)-nigin-na[me-en]
9. [úru-]nà bâr\(^5\)-ri-mèn sila-mà\(^6\) gir-[mèn]
10. ki-SIG-SALAM\(^7\) é-ama-mùg-mà salâm é-ûr\(^8\)-ra-[bi mèn]
11. kir'-zi-ul-ma-al\(^9\) â-nu-ma-al\(^10\) mèn
12. nin-mèn E + SAL-mà kir'-nu-ma-al-la mèn
13. e-ne-em-nà-ni ba-da-ùl\(^11\)-e en-na sà-in-ga-mu-ub-duù\(^12\)
i-dè-ma ša-i-ni-ib-dà\(^13\)

14. ud-ba NUNUZ (?)-li ág-gin-na-mu\(^14\) ud-ba me li-e-a
15. din-sà ud-ba NUNUZ-li ág-gin-na-mu ud-ba me-e li-e-a
16. ud e-ne-em an-na ma i-ir-a-bi
17. e-ne-em d. nu-ul-lil-là ma-ra i-ir-a-bi
18. é-mu-a muši-in-gin-na-ba
19. ǧar-ra-an kûr-ra muši-in-tur-ra-ba
20. mà ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
21. mà ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
22. mu ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
23. mu-[lu] su-e-bu-mal\(^16\) i-ni-in-tur-ra-ba
24. šu-nu-luġ-ša-ni nu[a-ta muši-i]n-ir-ra-ba
25. ši-ga HU + SI-a ba (?) ... ... ... ... ... ... a-ba

1. Br. 1066, in which four signs have been compressed, REC 144, 145 = tur ; 147 = tud ; 220 = gur, ur see ZA XX 451 ; here the variant has kûr = nakâru, hence R = gur, kur = nakâru.
2. The variant has nothing in this space, but this text has traces of a sign.
3. Cf. CT XII 25 obv. 57 and XV 10 rev. 6.
4. So probably to be read instead of the doubtful mà (sic!).
5. UR variant 8, i has bur.
6. Var. nu.
6 A queen am I; one that has turned against the market places am I.

7 Caretaker of the low lands in a sunken boat am I.

8 She that entraps all the fish of the pools am I.

9 I am become a foe unto my city, unto my streets estranged.

10 In the place of giving birth — in the house of the begetting mother, guardian of the home am I.

11 She of the pure heart, she without fear was I,

12 Lady in my courts, with heart at peace was I,

13 But his word sent me forth, as often as it comes to me it casts me prostrate upon my face.

14 Then . . . . . . . . . . . . . . . . . . . . . . . . . . . ?

15 . . . . . . . . . . . . . . . . . . . . . . . . . . . ?

16 When the word of Anu was brought to me,

17 When the word of Enlil was brought to me,

18 When it came to my temple,

19 When it took the way of the mountain,

20 When it came to . . . . . . . . ,

21 When they (?) trod . . . . . . ,

22 When they entered . . . . . . ,

23 When the unconsecrated entered,

24 When they laid unclean hands upon me,

25 . . . . . . . . . . . . . . . . . . . . . . . . . . . ?

7. Br. 7021; var. ki-il ki-ne-en.
8. Br. 8523; the var. úr (5491) is original.
9. Var. gāl, here again the variant has the original writing.
10. Var. gāl. á-gāl (mal) = mālu unrest, Babylonian 179 note.
11. See p. 4 l. 14.
12. sā-dūg = kašādu (g542) and for in-ga instead of gan or gen in precatives, see Babylonian 1 272 n. 5; in-ga-sir BA, V 533, 3; in-ga-ur-ur-ri = tašū SBL 130, 22.
13. šu-dā for šu-dā, and dā = labānu SAI 3005, the words labānu cast down, and labānu make bricks, are the same root. For dative after šu-dā see Babylonian II 72.
15. us-sa = dasu SAI 3441.
16. lu'u, see Babylonian II 203 no. 121.
Reverse.

1 ma-an-ga-mā sag-gā . . . . . . . . . . . . . . . . . . . .
2 ga-ša-an-ga-mā egiv-ra ba-e-HU + SI-a-ba
3 im-teg-amar-a-bi ba-e-teg-a-ša
4 ur-ri2 me-ri (su) e-bu ma-al-la-ni E + SAL-mā mi3-ni-in-tur
5 ur-ri-bi šu-nu-luḫ-ğa-ni ma-ši mu-ši-in-ni-ir

[nak-ri šu-u katā-šu la me-si-a-ti ša-ši ub-la]
6 šu4 mu-ši5-in-ir im-mu-un6-teg7 ma-e ni-bi ma-teg

[ka-ti-šu ub-lam-ma u-par-ri-da-an-ni]
7 ur-ri-bi šu-ni mu9-ši-in-ir me-da10 mu-un-gam-mēn'

[nak-ri šu-u šat-su u-ub-lam-ma ina pu-luḫ-ti uš-mi-țan-ni]13
8 ur-ri-bi13 ma-e im-ba-da-an-teg e-ne mu-mu-da-an14-teg

[ana-ku ad-luḫ-ma šu-u ul ip-laḫ-an-ni]
9 ur-ri-bi tug-mu mu-un-kar15 dam-a-ni ba16-ni-in-tug17

[su-ba-ati šu-nu-ta-an-ni ma aš-šat-su u-lab-bi-šu]
10 ur-ri-bi za18-nu mu-un-tar dumu-ni ba19-ni-in-lal

[nak-ri šu-u uk-ni-i ip-ru'-u ma ma-rat-su iš-kun]
11 ki-gub-ba-bi ūm-GUG20-me

[man-za-as-su a-kab-ba-as]
12 dīm-ma ni mā-š Nu21 ki-ām22-ši23-kin-kin24

[ . ra-ma-ni-ša aš-ra-a-ti es-te-ni-ı-e]
13 ud-ba ni-ba-teg ba-ē-ta na-e
14 è-ma ba-an-ul-li-en25 ingar-mā26 ba-ab-ğu-luḫ-e27

[ina biti]-la ur-ri-ha-an-ni ina i-ga-ri-ša u-gal-lit-an-ni]

1. K41 obv. III 3 begins here. Semitic translation of line 2b is arkahu.
3. Var. omits.
4. Var. adds ni.
5. Var. mu-un-ši.
6. Pinches' text has e, which is actually on the tablet, not un.
7. Var. du.
8. Var. omits ma-e ni-bi ma-teg.
11. Var. en.
12. The root is see Babyl. II 154 n. 9.
Reverse.

1 When the fore-manga of the boat [I mounted?]
2 When the hind-gašanga of the boat I mounted,
3 The foe unconsecrated\(^{28}\) entered my courts:
4 The foe put his unwashed hands upon me.
5 When his unwashed hands he put out, he caused me to tremble.
6 When the foe put forth his hand, he smote me with fear.
7 Though I terrified the foe\(^{29}\), he dreaded me not.
8 The foe tore away my robe, and clothed his wife therein.
9 I tread now his courts.
10 When they sought for me in the sacred places,
11 Then I dreaded to go forth thither\(^{30}\).
12 In my temple they pursued me, in my halls they terrified me.

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13. Var. omits urribi.
16. Var. mu.
17. Sign is ZID, but probably an error.
18. Var. has daš za-gin.
19. Var. mu.
20. For this sign with value — ma = kabasu see CT XVII 38, 10.
22. Var. a.
23. Var. ši-in.
24. Var. adds e.
25. Var. ûl-e, and cf. Babyl. II 204 under GIR.
26. Var dim not mà, so also my collation.
27. Var. luš-ga. Read luš after my collation.
28. Literally « he with shoes on », hence one infers that the Babylonians removed their shoes to enter their temples.
29. So Sumerian line. Semitic is intransitive.
30. ba-ê-ta = to go up yonder, ba locative of thing at a distance : na-ê a negative optative after a verb of fearing, see Babyl. I 272 notes 6, 7. The original nuance of the demonstratives of the \(m\), \(n\), \(b\) classes is that of hic, iste, ille; \(m\) class for what is at the centre, \(n\) class for what is near, and \(b\) class for what is far away.
15 tu-ğu im-te-a-dim
[ki-ma su-un-ma-tum pa²-ri-it-ti ina gu-su-ri a-bit⁴]
16 su-din-ğu dal-la-dim
[ki-ma su-din-nu (iššuru) pi-ri-ši ina ni-gi-šši eš-te-ri⁷]
17 me-e⁸ é-mu⁹-da gu-dim
[iná biti-la ki-ma iš-su-ri
u-sāp-riš-an-ni]
18 ga-ša-an-mên¹¹ ūru-mu¹²-da gu-dim im-ma-ra-dal-en¹³
19 egir-mu-a¹⁴ é-mu¹⁵ egir-mu-a gu-mu-un-de-de-e
[bīt ar-ki-tā
iš-ta-nas-si-a]
20 nin-mên erim-mu egir-mu-a gu-mu-un-de-de-e
21 še-ib i-si-ın(-ki)-mu egir-mu-a gu-mu-un-de-de-e
22 čš é-gal-maç-mu egir-mu-a gu-mu-un-de-de-e
23 še-ib la-ra-ak-(ki)-mu egir-mu-a gu-mu-un-de-de-e
24 gig-hisal¹⁶-imin-mu egir-mu-a gu-mu-un-de-de-e¹⁷
25 me-e é-mu é-mu nu-me-en¹⁸ a-dim in-na¹⁹-dug
[ana-ku ana bīši-ša ul bīti at-šam ki-i aq-bu-u]
26 me-e ūru-mu ūru-mu nu-me-en²⁰ a-dim in-na-dug
27 na²¹-an-ni²²-tur-tur gē-um-mi-dug-a²³ la-bi mu-ku(s)²⁴-ši
[la ir-ru-ub-šu aq-bi-ma la-bu-šu ik-kal-an-ni]
28 [na]₂¹-am-da-ma-nā²² gē-um-mi-dug²⁶ i-si-iš-bi mu-tu²⁵-ši-gi
[la ni-[ta-kasšad-'?] su aq-bi-ma ši-ḫi-ta-šu²⁸ n-ša-nas-sa-
29 iš-ta-nas-si-a]

1. Var. mūš.
2. The text of K 41 has ba ir.
3. K 41 has pa not pi. pārittu = pārid-tu she that trembles.
4. From nabātu to repose; cf. nubattu ul ibittu they take no repose LSS II 1 p. 104. nubattu sorrow, lament, is probably from a root nabi KB VI 1, 433, but nubattu = evening, from nabātu, cf. LSS II 1, p. 104.
5. Var. di-da.
7. From nubattu to journey by night; cf. SAI 3308.
8. Var. omits.
11. Var. omits.
12. Var. mā and da omitted.
13. Var. has no translation.
Like a quivering dove upon a beam I sat.
Like a fleeing sudin-bird from my cranny swiftly I passed.
From my temple like a bird they caused me to fly.
A queen am I; from my city like a bird they caused me to fly.
"Behind me is my temple, behind me ", I sigh.
" A queen am I, my habitation is far away ", I sigh.
"The brick walls of Isin are behind me ", I sigh.
"The abode of my temple galmah is behind me ", I sigh.
"The brick walls of my Larak are behind me ", I sigh.
"My seven dark chambers(? ) are behind me ", I sigh.
To my temple, "thou art not my temple ", thus I cry.
To my city, "thou art not my city ", thus I cry.
If I say "I will not enter into it ", its beauty consumes me.
If I say "I will not come unto it(?) ", longing for it exhausts me.

15. Var. mà (not gan).
16. For gig-kisat v. Thureau-Dangin VAB, I 252; the G. of Lipit-isti in CT XXI
18, 15 was also at Isin.
17. Lines 21-24 omitted in the variant.
18. Var. mèn.
21. na negative after verb of saying.
22. Var. na, which is correct, since a locative is required.
24. Var. mu-un-ka-e.
25. K 41 has na-an-da-ra ..... ; ra is certain, and there is a larger space after ra than Pinches gives. A restoration NE is impossible.
27. Var. ma-un-da. The transcription is from my collation.
28. sihittu = isû certainly same word as sihtu = isû Br. 11616, 11717. The meaning "desire, longing " is clear, as in šarru beli šihittûsu ihashad, the king my lord shall attain his desire, Harper Letters VI 629 rev. 3. For sâbu = desire, v. Jensen, KBVI 1, 440 [hence strike HW 565 b. me II I make beautiful] and cf, hidûti sâbi Surpu 8, 56. The same root had the meaning "be curious ", Adapa III 7 sakû isû he was very curious: I2 isû iba mûphû, he was aroused to curiosity concerning him ibid. II rev. 3o ; I3 isûnîpû they will be aroused with desire, ibid II obv. 26. Gilgames Epic IX col. V 51 it is said of a tree inba našima ana amari sâh, it bears fruit, it is desirable to behold, hence sihâtu = desirable things, malû sîhatû filled with things that satisfy craving. Hence only one root mû long for, wait for, Sum. isuû, derivatives sâhu, desire, sihtu, sihittu ideom. On this root cf. KBVI 1, 411, 440, 469.
29. kisallu grave, outer court, Babyl. II. 175.
31 [a-dim ni-gul (?)-gi-lu ]
[ki-ma na (?)-ka (?)-ri-šu ki-i tu-ab-bi-ti-šu ra-man-ki ki-i tu-gal-
li-li]
30 nin E + SAL-zu (a-dim) ni-gul-gul ni-zi etc.
[be-el-ti ina maš-tak-ki ki-i ta-bu-ti etc.]

On K 41 rev. If the upper right half of the column has the following
ends of lines.

1 ... 
2 ... is
3 ... me-en
4 ... kali-ga
5 [i-de-mu-ša a-ba-āmu] bar-mu-sī[m[a-ba-ā]]m
6 [ina pa-ni-la man-nu] ina ar-ki-la man-nu
7 [i-de il-la-mu ]: ni-is : a-ba ba-ra : i-ni-ia : e
8 [dug-ba-du-mu ] a-ba ba-ra- sub-ba
9 [dumu ma-g-di-da] d. mu-ul- li-lā me-en
10 [mar-tum ti-ška-ra-] ti sa ilu Enlil ana-ku
11 [gal-di a-a-mu: ti-iz-[a-ra-] tum: d. cu-zu-na : a-bi-ia ilu Sin
anaku: me-en.
ana-ku: me-en
13 [en il: e-na-b a]-na-aš-ši: ū-me-un il: šar-ri anašši: e
16 [. . . . . . . . ] nu-un-na-ab-ag: u-še-piš: e
17 [. . . . . . . . ] nu-un-na-ab-

2. So to be restored after SBH 47 a 28 ; 69, 10, cf LSS I 6 p. 32 1 38 not igi-ša
after Haupt.
3. Restored after SBH 69, 11 etc. JASTROW, Religion I 540 n. 7 has a false trans-
lation.
29 Even as he was hostile (?) so destroy thou him; do thou thyself make him ashamed.
30 Oh queen, as in thy chamber thou didst perish, so do thou thyself make them ashamed.

K 41 REV. II + K 257 OBV. 65 — REV. 5.

5 Who is before me? Who behind me?
7 From my vision who escapes?
8 From my stride who flees away?
9 Honored daughter of Enlil am I.
11 Honored daughter of my father Sin am I.
12 Queen am I, object of care of Ea am I.
13 The ruler I sustain: the king I sustain.
14 Yea, the king I cause to be exalted.
15 My shepherd I appoint.

4. K 257, obv. 76 has be-li-RI (sic!), but correctly restored by Prince, AJSL, XXIV, 111, be-li-ku.
5. ēnu lord, not from ēnu to be weak. Jastrow's translation (l 541) is false.
6. Sic!
LAMENTATION TO THE WORD NO. II

1. . . . . . . . . . . . . d. innini e-bi ma-teg
2. . . . . . . . . . . . . e-bi ma-teg
3. [ama muği-uni. . . . . . . sir-ra-žu نغ-غا mu-un-na-]gub¹
4. [gašan ama-ni gašan-gal-e alties-ga mu-un-na-gub]²
5. [gašan . . . ki-na-ragašan nigin gar-ra-ң-غ-جا mu-un-na³]gub
6. . . . . . . . . . . . . mu-un-ši-gar-ri
7. . . . . . . . . . . . . e]-ne-em d. mu-ul-lil là-ri
8. . . . . . . . . . . . . e-ne-em] d. gu-la- a- ri
9. . . . . . . . . . . . . d. mu-ul-lil-là-ri
10. . . . . . . . . . . . . ma-ab-gul-a-ri⁵
11. . . . . . . . . . . . . ma-ab-gul-a-ri⁵
12. . . . . . . . . . . . . sig-gan in-ڠ-ga-ra-ri
13. . . . . . . . . . . . . nu-mu-da-ma-ma
14. . . . . . . . . . . . . . . . . . . . . . . nu-mu-da-zi-zi
15. . . . . . . . . . . . . tur-ra mu-ub-bi-ir
16. . . . . . . . . . . . . bi tar-a mu-ub-rig
17. [me- ri âm- da-] ab- il- e me- ri âm- da- ab- il- e
18. [e- ne-] em- da edin- na- ge sag- im- da- sig- gi⁶
22. ni nigin- ne- en ni- sig⁵- gê- en
23. û ki- sig- ga ki- bi- ta û- kú me- en
24. tür-žur-bi a-nak-an me-en
25. ga-ša-an me-en mu-lu gir-dûr-ûru-â kûr-ra me-en⁸
26. sal-luk-ke sug-ša má-su-a me-en
27. nigin-ša-a ambar-ra ba-an nigin-na me-en
28. mu-gig-men úru-ma bur me en sila-mu gir me-en

* Lament to the word of Enlil. Text, Cuneiform Texts of the British Museum pls. 7-9 no 29615. Reverse 3-8 is a duplicate of no III tablet three lines 26-34, which see for notes on this passage.

3. Uncertain. The traces are against this restoration. — 4. gu-la var. of gul = abâtu.
7. Doubtful; text šu-šušu of which the third may be an error of repetition as in SBII 75, 18. Cf. the form of šag = šibbu in CT IV 3a 10.
Iσταρ who is like unto me? who is like unto me?
who abides among her people.
who abides among her people.
who abides among her people (?)
the word of Enlil.
the word of Anu.
Enlil.
who brought calamity.
who sent affliction.
who spread abroad destruction.
? ?
? ?
? scattered.
smote.
he was excited to rage.
he was excited to rage.
are shaken.
in its place I eat.
I drink.
who has become estranged to the market places.
She that cares for the lowlands, in a sunken boat, am I.
She that entraps all the fish of the pools, am I.
I am the virgin goddess, hostile to my city, a stranger in my streets.

8. Here begins plate 24, 6.
10. Iσταρ, as the deity to whom the rites for the dead were sacred, appears in her character of goddess of the underworld.
29 ki-il¹ ki ge-en² é-ama-muğ-mà salâm é-úr-ra-bi me-en
30 kir'- zal- gál á-mu- gál me-en
31 nin-mèn E + SAL-mà kir'- mu- gál me-en
32 á-mu-nu-na e-ne-em-mà-ni na-ma-da-teg mu-[lu]da-ni ma-teg
33 e-ne-em d'gu-la-ge na-ma-pa-teg mu-lu da-ni ma-teg
34 e-ne-em d'mu-ul-lil-là-ge na-ma-da-teg mu-lu da-ni ma-teg
35 é-żid-mu³ úru-a ma-nì-in-gul mu-lu da-ni ma-teg
36 mu-lu-zid-mu úru-a ma-nì-in-gul mu-lu da-ni ma-teg
37 é-mu žu-gal-gal-la-bi ma-teg mu-lu da-ni ma-teg

Reverse.
1 mu-lu simuŋ si-gûr-gûr-bi⁴ ma-teg mu-lu da-ni ma-teg
2 ana ʒen⁵ me-en ud-da gab-da-kir mu-lu na-mu-pad-dè
3 e-ne-em d'gu-la-ge ga-ba-da-kir mu-lu na-mu-pad-dè'
4 e-ne em d'mu-ul-lil-là-ge ga-ba-da-kir mu-lu na-mu-pad-dè
5 ud-da é-ùa-ga ga-ba-da-kir mu-lu na-mu-pad-dè
6 é-ùa-ga e-šim-na ga-ba-da-kir mu-lu na-mu-pad-dè
7 galu ú-ki-ne kin-ki-ne nam-mu-pad-dè-e-ne
8 é-ri-a-ni kin-ki-ne ne nam-mu-pad-dè-e-ne
9 dim-mà-nì⁶ sîr-mu-un-na-ra³ i-dib mu-un-na-ab-bi
10 dim d'gu-la dim d'ad-gi-gi-na⁸ i-dib mu-un-na-ab-bi
11 za-e ud-da ga-ša-an-mu za-e ud-da a²-ba-da-kir a-na-a-a-ǎm

---

1. Omitted on pl 24; cf. kēl = ardātu Br. 9834.
2. Var. SIG-SALAM = nabûtu begetting Br. 7030, and for ʒin = ge-en = anu 11134, and for gin = ardatu SAI 1383, the root gin, therefore, probably had the simple meaning « female ».  

3. bitu kinu, or collective bitâti kinâti BA \(\text{\$}1\), 25; SBH 65, 15; in the former case = sacred places, in the latter the mythological abode of Ea in the deep. In SBH 130, 38 bitâti kinâti probably refers to the constellations, v. Jastrow, Religion II 16 note 2.

4. « He with high raised horn », in SBH 108, 23 kusarîkku is called si-gûr-gûr = na-[aš karni?] cf. AJSL 1907, 147, and for the mythological kusarîkku see Kugler, Sierukunde I p. 33; KB,VI i, 311; Babyl. II 112. For the phrase cf. Gudea Cyl. A 21, 21.

5. gan, ghen is a var. of ʒin, ʒen = to beget, see above obv. 29.

6. Cf. Raw. IV 11 b 29, where the translation ends ..... il; in II 28 b 66 dim-ma = ulûlu, a syn. of enšu.
29 Maiden of the harem am I, in my house where the mother begets, a protecting shadow am I.

30 She of the pure heart, she without fear am I.

31 In my chamber I reign in peace.  

32 With the word of the lord let none strive; its power who shall oppose?  

33 With the word of Anu let none strive; its power who shall oppose?  

34 With the word of Enlil let none strive; its power who shall oppose?  

35 My holy places in the city it has destroyed; its power who shall oppose?  

36 My consecrated people in the city it has destroyed; its power who shall oppose?  

37 Can the wise ones of my temple oppose? its power who shall oppose?

Reserve.

1 Can the crafty one with flaunting horns oppose? its power who shall oppose?  

2 Begetting mother am I, within the spirit I abide and none see me.  

3 In the word of Anu I abide and none see me.  

4 In the word of Enlil I abide and none see me.  

5 In the word in the holy temple I abide and none see me.  

6 In the holy temple, in the pure temple I abide and none see me.  

7 They that seek me in . . . places see me not.  

8 They that seek in the deserts see me not.  

9 The lowly cry aloud to her, they utter lament.  

10 The lowly unto the great goddess, the lowly unto Adgigi utter lament.  

11 When thou in the spirit, my queen, thou in the spirit hidest, like to what is it?

7. išaraḫšu IV 11 b 30 and K 3931 obv. 6 in Smith Misc. Texts.  
8. Jastrow, Religion II 19 n. 7 identifies ad-gi-gi with Gula; in SBH 132, 49 a goddess designated by gašan. The parallel passage has Enlil and Ninlil IV 11 b 32.  
9. a for ga is caused by change to second person, for a as precativ in 3d person  
   v. a-ba-an-lāq-lāq-gi-ē = ḫizzīzu CXXVI 36, 9.  
10. Lit. without anger, kir'-gāl = uggatu.
12 e-ne-em d. gu-la-ge za-e ud-da a-ba-da-kir a-na-a-a-ām
13 e-ne-em d. mu-ul-lil-lā-ge za-e ud-da a-ba-da-kir a-na-a-a-ām
14 a ga-ša-an-mu tūr-zu da-K.1K-e šalām-zu ta-ām²-gid-gid
15 dim-mā-žu ki-nu-nu-gam⁷ šalām-zu ta-ām-gid-gid⁷
16 dumu-ūg-gam-na tū⁸ nu-nu-na-al šalām-zu ta-ām-gid-gid
17 dumu-ūg ág-ga (?)-li a-gu dār-ūr-zu-ni⁹ egir c-ba-nad
18 ligir-sag galu-e-da e-ne šu-al-kud-kud-dē
19 e-ne-em d. gu-la-ge c-ne šu-al-kud-kud-dē
20 e-ne-em d. mu-ul-lil-lā-ge e-ne šu-al-kud-kud-dē
21 i-gi-ni-da⁴ ud-dē ê-bar-ri ud-dē ga-ba-bi-ri
22 e-ne-em d. gu-la-ge é-bar-ri ud-dē ga-ba-bi-ri
23 e-ne-em d. mu-ul-lil-lā-ge é-bar-i ud-dc ga-ba-bi-ri
24 a-ba ba-[tuk ud-]dē a-ba ba-tuk mà-e a-ba ba-an-si-em-e
25 e-ne-em d. gu-la-ge a-ba ba-tuk mà-e a-ba ba-an-si-em-e
26 . . e-ne-em d. mu-ul-lil-lā-ge a-ba ba-tuk mà-e ba-an-si-em
27 tūr-mu . . . . . . . . . . . . . . . . . . . . . . . . ba BAG (?)-ām-e
28 . . . . . . . . . . . . ba-BAG (?) a-ba ba-an-[si]-em-e
29 . . . . . . . . . . . . a-ba ba-an-[si]-em-e
30 . . . . . . . . . . . . a-ba ba-an-[si]-em-e
31 . . . . . . . . . . . . a-ba ba-an-[si]-em-e
32 . . . . . . . . . . . . eš ba-γub-bi-èš mā-e a-ba ba-an-[si]-em-e
33 . . . . . . . . . . . . a|m-da-KU mà-e a-ba ba-an-[si]-em-e
34 . . . . . . . . . . . . a|m-da-KU mà-e a-ba ba-an-si-em-e
35 . . . . . . . . . . . . in-dūg-ga⁹ ura ba-an-da-HU+ SI
36 . . . . . . . . . . . . in-dūg-ga ura ba-an-da-HU+ SI
37 . . . . . . . . . . . . |šem-ma d. mu-ul-lil
38 . . . . . . . . . . . . . . . . . . 73 mu-bi-im

1. Omitted in the text; for another error of omission see obv. 32.
2. So I understand a-am for a-u-ma, where ta expresses the passive for pa, v. Babyl.
3. ki-ne-in-gam = suakna V Baw. 50 b 50; v. also K 4830, 11.
4. Br. 10132 var. of gid = nasāhu 7528.
12 Thou art the word of Heaven, when in the spirit thou hidest, like to what is it?
13 The word of Enlil art thou, when in the spirit thou hidest, like to what is it?
14 How long, my queen, shall thy courts be demolished, thy statue kept in captivity?
15 Thy lowly ones they have laid low, thy statue is held in captivity.
16 The . . . . . priest performs the rite of sprinkling no more, thy statue is held in captivity.
17 . . . . . . . . . ?; thy crown and pedestal are hidden (?).
18 The chieftain and those with him it has cut off.
19 The word of Anu has cut them off.
20 The word of Enlil has cut them off.
21 Before it the spirit. . . . . . . . . . ?

The remainder, ll. 22-36, is unintelligible.

5. Cf. SAI 5156.
6. ni here an article; cf. above line 8 é-ri-a-ni.
7. Cf. igi-ni-ta in his presence RTC 5o rev. II.
8. Cf. SBH 100, 5, ba-ğub bi-êš = ikkanri.
III

Series *im-ma-al gu-de-de* « the crying storm », of which the second tablet and part of the third are still preserved. The whole series belonged to the class called lamentations to the word, which are closely allied to the lamentations to *Nana-Ištar*.

SECOND TABLET

The basis of this text is made from VATh 38 = SBH no. 66 and VATh 231 = SBH no. 82. Each of these tablets is fragmentary and the numbering of the lines often conjectural. Three other tablets, which probably belong either to a shorter form of this series, or, as is certainly the case with one [K 2875], are simple extracts from sections of the series, have been used to complete the text; a) VATh 410 = SBH no. 58; the upper part of the obverse for at least 15 lines is gone. The first line of the fragment is line 43 of the obverse of the text as restored and the last line is 59 of the obverse; according to Reisner ten lines, i.e. 5 lines of Sumerian text, are broken away; the reverse then began at line 65, but it is highly probable that the text at this point omitted the entire litany of the reverse of the full series since its reverse has an entirely different text. b) K 2875 = BA, V 617; this text is evidently an extract, since the third line is 38 of the obverse and the opening line is probably an incantation. The obverse

1. The opening line is *mu-lu sir-ra ud-de gig-gig-ga ud-de sir-sir-ri*. . . . . . . .

« As to the cry of the woe making spirit, the enervating spirit-me why. . . . ». This is perhaps an incantation line added to the extract on the spirit, which the redactor regarded in the degraded sense of an evil demon. The obverse of the restored text 67-69 is evidently related to the incantation text CT XVI 39.
is broken away at the end after obv. 52 and the reverse is entirely gone. Since the obv. 16 = VATh 410 obv. 2 and about 15 lines are gone on the latter tablet, evidently VATh 410 and K 2875 are simple variants, the latter being more profusely glossed. c) K 2004 = BA, V 618; the obverse 10 is obverse 70 of the restored text. This text is evidently an extract intended to begin with the litany « when Enlil lord of lands cries out at sunset etc. », but the redactor began his recension by using the seven heroic names of Enlil and probably a reference to Nippur, fitting it to the motif of the litany before coming to the original litany. The text follows the restored text to the end of the obverse and helps us to restore the reverse to line 18. It is impossible to say how much of the end of the obv. and beginning of the rev. is broken away, but if the entire litany was given by this tablet a large number would be missing; the reverse evidently begins about where the reverse of VATh 410 began so that we may with some safety say that not more than three or four lines are gone. The whole of the litany could not have been given in that case. We have then the following difficult situation. Tablet two of this series lies before us nearly restored; two variant extracts a + b formed their obverse by extracting the lower two thirds of the obverse; their reverse is from an entirely different tablet, perhaps tablet three, leaving out the litany of the reverse entirely. Another extract c began with the litany at the end of the obverse and formed its reverse with the same extract as a and b. The redactors of the three smaller tablets represent two methods of redaction; on their reverse they agreed as to the hymn to the word or spirit (from tablet three?), but for their obverse one used the hymn to the word or spirit from the obverse of tablet two, the other used the litany from the reverse of the same tablet. We have, therefore, in these five late Babylonian texts an excellent example of how extracts were made from longer texts.
1 [udu... ........................................ ]
2 ǔmu...
3 ē... ..............................................
4 ..................................................
5 udu gig-ga-ām...
6 udu gig-ga-ām...
7 udu gig-ga-ām...
8 udu ša-ab an-na [šu ma-al-la-ni]¹
9 ǔmu lib-bi ilu] a-nim [ša lim-niš ib-ba-aš-ši]¹
10 udu šāb ib-ba: ǔmu nu-ug-[ga lib-bi: ɗu-la-
    ri] [ša ilu a-nim rabā]²
11 udu ša-ab šu [ma-al-la ɗu-nul-lil-la-ri]³
12 ǔmu lib-bi ilu en-lil ša lim-niš [ib-ba-aš-ši]
13 udu dugud-e: ǔmu ap-zu (sic!): ..............
14 udu nu-e-a udu ...................
15 ǔmu la [pa-du(?)] li-mu-un-ma⁴ [ǔmu.
    ................... ]
16-19 Illegible
20 [udu] šāg-ga ša ma-ri [..................... ]⁵
21 [udu] ama nu-un-zu-a-ri: ša um-ma [ul idā]:
22 [udu] dam nu-un-zu-a-ri udu [. . .] nu-un-[zu-a-ri]⁷
23 [udu] NIN nu-un-zu-a-ri udu šes nu-un-[zu-a-ri]
25 ǔmu ša ni-ir ti la⁸ i-du-u ǔmu ša šub-tam [la i-du-u]
26 [udu] ū-mu ūn-uzu: ūnu ša še-ir-ri⁹: du-ub-ba šub: ina bīr-ki na-
    du-u: [a-ri]
27 [šag]: ša li-bbi: šu-mu-leg: la i-maš-ša-ru: [a-ri]
28 [udu] kin-gi-a e-lum-e umun kūr-kūr-ra: ša...
    ma-ri ul i-du-u: zu-a-ri
30 [udu tār-]gul-e udu amaš sir- [ri ]

1. Restored from SBH 32, 42 f.
2. Restored from SBH 32, 40.
Obverse.

1 The spirit

3 The temple

5 The woe causing spirit

6 The woe causing spirit

7 The woe causing spirit

8 Spirit of the heart of Anu which is become evilly disposed.

10 Spirit of the wrathful heart of great Anu.

11 Spirit of the heart of Enlil which is become evilly disposed.

13 All powerful spirit

14 Spirit that forgives no evil doing

16-19 Illegible

20 ?

21 Spirit that has no mother.

22 Spirit that has no wife, spirit that has no

23 Spirit that has no sister, spirit that has no brother.

24 Spirit that knows not, spirit that knows no abiding place.

26 Spirit that casts the babe from the breast.

27 Whose mind none can oppose (?).

28 Spirit messenger of the exalted lord of lands.

29 The evil slaying spirit who has no son.

30 Spirit that devastates the fold, that wrecks the stall.

31 Rushing spirit


3. Restored from SBH 32, 42 where by some mistake the scribe gave the translation for line 8 above, but omitted the same in Sumerian.

4. Restoration very uncertain: for UD-DU = padū, see CT XVI 43, 69. For limunma = limun-ma, there is no equivalent in Sumerian as in line 29 below and SBH 127, 9: the Semitic translation is rather a paraphrase. For iμu la padū cf. Br. 7800, the name of Ninib’s weapon, and Jastrow I 461 n. 4).

5. Restored from SBH 127, 1.

6. SBH 127, 2.

7. SBH 127, 3.

8. Text ba, so also Messerschmidt.

9. Var. ra.

10. Messerschmidt confirms Reisner’s text nulti?
Tablet Two of Im-ma-al Gú-de-de

32 [udu . . . ] gi-a-bi: úmu ša šur-?-me-šu: ni-ğul: i-ab-ba-[at . . . ]
33 [tur-in-]gul
34 [amaš]-in-sir
35 [amu]-aš-aš-ša
36 [ . ] ši-ir tür-ra ama sib-ba (?) i-de-bi-ša-ša-an . . . . .
37 [kim. . . . u (?)]-kap3-par tu-ur um-mi ri-é-i . . . . . . . .
38 [tür] in-ga-šu amaš in-ga-sir-[sir-ri] 8
39 [gi-lil]-muš-am, ama-tür-bi šu-ma-mi-ni-inb-gur-ri 8
40+[nag-tar-]muš-am é10 in-sir-i
41 [udu] urud sun-maš-e : úmu ki-ma še-en-ni šir-tum : \( ^{11} \)Za'al-la11
4216 [udu] mu-un-kü-e su lu-ub é-[a-ge]
43 [udu dū-dū-da] 17 sag in-dūb-dū-bi
43b [uda] nap-bar ni-ši 18 a-me-ši [i-nap-pa-ši: i-kam-mar] 19
44 [udu dū-dū] UR-nu29 šu-šū al-mu- ma
44b [uda] nap-ba-ř21 uma bi-la-a-ti 33 ši-ta-na-kan 33: u-ra-kas
45 [uda] šul25 kaláma ġul-lu-bi mu-un-sug25 : su

2. A conjecture (si) of Messerschmidt who thinks ŠU the end of a sign.
3. DU = kap (?)
4. Sic! Turu son, a loan-word.
5. Restored from K 2875 obv. 3, there translated tarbaši ia-ab-bat supura inasah.
6. K 2875, 5 has the full form \( ^{11} \)lil-má-muš, cf. SA 1605.
7. For am = kima, see Bah. I 231 f.
8. Cf. SBH 32, 50; the verb šu-gur is of the second class and has two objects ama and tur; the interior object šu forms a third, so mi-ni-šu for these three objects; ma repeats the adverbal idea in gi-lil-muš-am; the form is without subject.
9. K 2875, 6 kima burē umma marlam ukhabbar.
10. Var. a-a translated by makura property.
11. For šir-tum, which is correct, the var. has šurdašum, šurdaš as an infinitive III' = batāku, nakasu CT \( ^{11} \)VIII 10, 55-7, to rend asunder; šurdaš as an adj. « rendering, tearing. »
12. K 2875, 10 has a variant translation of sir-i = KAK-bal (sic !)
TABLET TWO OF « THE CRYING STORM »

32 Spirit that destroys.
33 The fold it devastates, its watchman it.
34 The stall it wrecks, its shepherd it.
35 The stalls it devastates.
36 Like [a reed mat?] it sweeps away son and mother, shepherd...
38 The fold it devastates, the stall it wrecks.
39 Like a ẖuru-reed mother and son it sweeps away.
40 As a huge deluge it tears away the dwellings.
41 The spirit like a huge ẖennu troubles the flesh.
42 The spirit consumes the provisions of the home.
43 The spirit smites mankind everywhere.
45 The spirit wickedly drowns the harvests of the land.

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13. Var. maṣ-ām-e, maṣ-ām is correct.
14. Var. lu.

16. K 2875, 13 has a very conflated text; first an insertion enem d₄,mulliloge ḍ̣m?-? bul-bul in-ag-a, « the word of Enlil..... causes trembling », and then an insertion into the line itself ḍ̣m-ma-gin ḍ̣-a = ina alaki usercontent-a-i « when it comes, woe ». The translation would be ẖunu ikal lubbu 3a bitti; on lubbu see Bab. II 112, here in sense of provision sack. For lubbu = « plague » from a root la'abu, see ibid 95.

17. DUL-DUL-da = napharu SBH 7, 36; 95, 35; in 18, 35 DUL-DUL-du, to be read du-du-da(u) after du-du-dâ = puḥḫuru Br. q161: the suffix da(u) is a common noun and verb formation element, see ZDMG 1908, p. 31.

18. The traces on SBH 127, 23 ti.....miš are incomprehensible.

19. Here begins VATh. 410 = SBH 111.

20. So SBH 111, 5 probably for ẖsteniš, not translated in any of the variants. K 2875 and VATh. 410 have a var. for dü-dâ UR-na, ie. dü' kür = naphar mātim, traces of which are also found on SBH 127, 24.

22. Var. tam.
23. Var kan-na. For this line cf. SBH 1, 34.
24. For Br. 978 = ẖel/sul, see Bab. II 284.
25. For sug-ḫa = tebû see CT XVI 10 V 3.
26. For ẖennu a dish, see Bab. II 117. From this passage one infers a vessel with a rough surface, perhaps grate or sieve (†).
45 b ımnu ḫa-bu-ur ma-a-ti¹ lim-niš uš-ri-iḥ² : u-ṭa-ab-bi
46 b bê kalam-na⁸ ba-da-an-du-du
46 b u-kul³-la-a ni-š³ u-ša-kir
47 e ẓiž mu-un-gul-e mu-lu ẓiž mu-un-kab-bi-eš⁷
48 bi-ta-a-ti ki-na a-ti i-bu-ut⁸ a-me⁹-li-e¹⁰ ki-nu-ti ik-mur
49 ¹¹ mu-lu zi-da-ra ki mu-ni-iḥ-rig-[rig]
50 [a-mi-li-e] ki-nu-tim ud-di-tam u-šal-lil
51 [ud-de] tug gal-gal-la šed-da bu-an-[gam]¹²
52 ımnu la-biš ḫu-ba-ti¹⁵ rabūti i-na ku-si [it-mi-iḥ¹³]
53 [gilu?] zal¹³-sug da-na-al-la šag-mar-ra¹⁶ [ba-an-gam]
54 sa me-res¹⁷ ti ra-pa-âš-ti ina bu-bu-ti it-mi-iṭ
55 . . . . . . . . . . . . . ra ki-mu-ni-i[bi-dib ?]
56 . . . . . . . . . . . . . ra u-di-tim u-tam-mi-[ib]
57 pû-sak dal-dal-ra pû-sak mu-ni-iḥ [ ]
58 [a-na mu-par-šid¹⁸ kur-pî¹⁵ kur-pi u-ša-ab-ri-e iā-ām ba-ra-ab-ē
59 ud-de é-iā-ta ha-an-šit u-ām ba-ra-ab-ē
59 b ımnu ina biṭi ba-an-šit u-ām ba-ra-ab-ē
59 b ımnu ina biṭi e-šê-rit e-šê-rit u-še-ış-ṣa-a
60 [ ] [ ] nu-un-tuk : [a-hu-ta-tum]²² la [iṣi] ka-mu (?) ba-ra-an-žu (?)²⁰
61 [ ] [ ] nu-un-tuk : [a-hu-ta-tum]²² la [iṣi] a-ḥi : a (sic !)²³ nu-un : ul i-di : žu
62 tûr [ ] [ ] nu-un-tuk : ma-a-rî la [iṣi] a-ḥi : a nu-un : ul i-di : žu
63 [? . . . . . . . . ] imma ū kalam ū mu-un-na-ab-gul-gul

1. Var. tim.
2. ušriḥ is a learned gloss on ufabbî (to submerge), from ṛāḵu be void, a meaning, inferred by false philology from SUD = ṛāḵu (Br. 7003). As is generally the case the real gloss is the first of the two variants not the second, see Bab. II 155 on IV Raw. 28* no. 4 rev. 5. The same equivalent sud = ṛāḵu in im-sud = ušriḥ CT XVII 33, 6-8.
3. BA,V 618, 23 and SBH III, 9 have a gloss ām umun-e an-sā ba-[da-an-sub ?] (an is omitted on K 2875) = būša bēlum ušaddi, the possessions the lord overthrows.
4. Var. K 2875 e.
5. Var. ku.
46 Food for mankind it makes dear.
47 Devoted temples it devastes, devoted men it afflicts.
49 Bread from devoted men it steals.
51 Him that clothes himself in the robe of majesty the spirit lays low with cold;
53 Him of wide pasture lands with hunger it lays low.
55 From the food it makes dear.
57 For him that flees to the lowlands the lowlands it dries up (?).
58 From the house of five (inmates) five it causes to go forth.
60 From the house of ten (inmates) ten it causes to go forth.
62 Son it has not, father it knows not.
64 Sister it has not.
66 The regular plural of amēlu is amēlītu(i): Assyrian plurals in ṭū(i)(a) are probably the same formation as Syriac ātwāthā.
68 K 2875 adds a gloss mu-ūn-dig[e?] = ušnīt.
70 K 2875 i-bu-te.
72 Vars. mi, see Dolitzsch, Grammatik p. 83.
74 The text of SBH III, 15 f. is collated by Macmillan p. 553 whence the restorations, and cf. SBH 75, 5; 78, 33 cited by Macmillan.
76 Var. SBH 78, 34 suba-at-ti not a plural. On subātu as under-shirt, robe next to the body, see Schrank LSS III 3 p. 30.
78 On māṭu be low, ušnīt prostrate, see Bab. II 154 u. 9.
80 Or reading NI = li, [mu-ūti]. SBH 78, 35 nothing before sug.
82 SBH 78, 35 sag-mar-ra-āš.
84 So for LIL after Macmillan: SBH 78, 36 ri-ē. Cf. SBH 127, 32.
86 Uncertain.
88 For kurpu cf. pūh-ṣu ana kurpi mātī iz-ham, his image leave in a waste place (?) GT XVII 1, 7.
90 Glossed pi-ia n[l idī:]}
92 Text from SBH 117, fragment at the bottom.
94 For aṭṭatum sister.
96 Probable error for ăē.
98 The verb is imperfect(?)
100 The translation of this and the following lines is very uncertain.
TABLET TWO OF *im-ma-al gù-dé-de*

64 ša. . . BU-BU¹ (sic!) kiš-ša-tum ina ba²-lum (!) kiš-sat ni (?)-si i-dak-ki³
65 . . . . . . . ra ki? gašan⁴ (!) LIL-ma é-tür-ra mi-ni-šib-gul
66 . . . . . . . ša a-na RI(?!) MA(?)-ra-šu ina su-pur-ri MU-?⁵ ;
67 . . . . . : ūmu ana biti-ka irub⁶ : ūdu gab-zu mu-žu¹ : ūmu i-rat-ka ni⁻i.
69 . . . é-žu gi⁴(?)-a : ašar irub ai . . . . : ūdu gab-zu zi-ga-ab¹⁰
71 [be-lum il₉enlil-e¹³ bi-il ma-a-tam ina e-rib ilušamši ina ša-si-e-šu
72 [ken-ür] ki-gal-la¹⁴ ba- gùl- a- ši
73 . . . ama gal d⁻ nin-lil-lá-ge¹⁵ babbar-mu-un-ni¹⁶ gù-dé-in-ra
74 . . . uru] keš-a¹⁷-ge é ki-sig³-ga-ge ba-gùl-a-šu

Reverse.

1 [ama gal (?)] d⁻ nin-lil-la-ge¹⁸ [babbar-mu-un-ni] gù-dé-in-ra¹⁰
2 [uru] MAH²⁰ UD-NUN-KI²¹ a-ge ba-gùl-[a-šu]
3 [d⁻ ?!] sub-ama tür d⁻ LIL-ra-ge [babbar-mu-un-ni] gù-dé-in-ra]
4 . . . sir-ra-ge ba-gùl²² etc.

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1. šu-mu(?).
2. Cf. the fragment of the obv. of SBH 127 on p. 156.
3. Glossed i-kal-la.
4. Fragment SBH 156 has dingir-en (').
5. A gloss i-ni (?) uš-ta-ba-rí-e.
7. zi = nī'u is a variant of z i SAI 1330. For nī'u = press against, turn back, see Jensen KB VI 1, 309, and gi = nī'u SAI 1404 which also = tāru.
8. UD-DU(?).
9. Sic! but SBH 156 fragment am-me-ni ši-ma-li lim-nilš.
10. This line has some similarity with CT XVI 39, 12. The last part = ūmu i-rat-ka ni⁻i⁻i⁻, probably with a negative to be supplied at the beginning of the line. The form is imperative and the whole passage is rather a curse against the evil ūmu, here regarded as an utukku limnu. For traces of an incantation in a psalm see no. IV tab. I rev. 47.
65 . . . . . . . . . . . in the stall it devastes.
67 The spirit enters thy house, the spirit beats back thy breast.
68 why my (?) fate evilly. . .
69 where it enters let it not. . . beat back thy breast
70 When Enlil lord of lands cries out at sunset,
72 [the dreadful word goes forth unto] the spacious shrine, the Ken-inr destroyed.
73 When Ninlil, the great mother, cries out at sunset,
74 [the dreadful word goes forth unto] Keš, where is the destroyed temple for the cult of the dead.

Reverse.
1 When the great mother Ninlil cries out at sunset,
2 [the dreadful word goes forth unto] Adab destroyed.
3 When. . . daughter of LIL-RA cries out at sunset,
4 [the dreadful word goes forth unto]. . . sirra destroyed.

11. This group is translated by bi-il(?).
12. Here began K 2004 obv. 9 preceded by addresses to Enlil.
13. Sic!
14. Here begins line 3 of the reverse of SBH 127 on a fragment SBH 156, = K 2004, 11.
15. Ninlil is naturally correct with K 2004 obv. 4 and SBH 156 frag. rev. 4. mu-ul-lil-lá must be an error.
16. munšub = šinētan twilight Br. 33a6 and umun + babbar = erēb šamši Sb 82 = Br. q249. In Raw. II 47, 67 umun + babbar, followed by the grammatical term al-tar, is a title of an underworld deity. It is, therefore, probable that mun-umun is a word for darkness (cf. Br. 8772 umun = upā).
17. Cf. K 2004 obv. i3 where bitu kisikku is wanting, and VATh 231 rev. 5. Ninlil was the goddess of Keš SBH 31, 25; 29, 23. See VAB, I 256 for references.
18. VATh 231 rev. 6 like VATh 38 adds ge throughout the litany after the name of the divinity addressed, but K 2004 omits ge.
19. The form of this motif on K 2004 is KU-ra nam-mi-du, an expression which I am unable to explain.
20. Probably not in VATh 231.
21. K 2004 obv. 15 adds lil-la(?) ; the name of this city usually UD-NUN-ki = adab is glossed by K 2004.. . . . . ú-sa-ab.
22. Lines 3 and four are not on K 2004.
23. This line is apparently an insertion from an incantation against the evil spirits.
5 dum-me-ir maṣ' ama₁ adab sir-ra-ge² babbar etc.
6 é-ki-sig' ga-ge
7 d₄ su-kur-ru³ tür nun-žu-ab-ge
8 še-ib i-si-in-na-(ki)-
9 gaṣan sag tu-mu an-na-
10 èš è-an-na₄
11 mu-gig-ib gaṣan anna-
12 gaṣan an-na na-am-uru-na-ṣū
13 nin gaṣan an-na-
14 akkil⁸ ki azag-ga'-
15 nin-gaṣan d₄ BE-nir-ra-
16 è TUK-ŠID-kur-ra-
17 . . . . tu-gar-ra³-
18 . . . (ki-ir-taṣ-ṣa-ma)

Here K 2004 obv. is broken away before the end of the break on VATh 38 rev.

Not more than 14 lines can be missing. I follow Reisner's estimate.

34 . . . . é-tum(?)-
35 ba-ki BUR = ŠE (?) HAR ša-ba-
36 li-li úru (?)-mar-ra-
37 èš gú-ab-ba⁹-
38 gaṣan mar-ki èš gú-ab-ba-
39 tür-sag nb-ba-
40 an-na-mu na-an-na¹₀-

3. Sukkuru⁵ki = Surappak, Thureau-Dangin RTC, Introduction p. 11; here evidently identical with or a part of Isin. The full form is d₄ su-kur-ru-da-ge, see VAB, I 150 stone nail from Eara. VATh 231 has.....zi-da before the word d₄ su-kur-ru.
5. A gloss ilu-ti-su ina..... (sic!).
7. Glossed by as-ri el-lim.
5 When the great goddess, mother of Adab, cries out at sunset,
6 [the dreadful word goes forth unto] the temple of the cult of the dead.
7 When the goddess of Shuruppak, famous daughter of the Deep, cries out at sunset,
8 [the dreadful word goes forth unto] the brick-walls of Isin destroyed.
9 When the queen, first born daughter of heaven, cries out at sunset,
10 [the dreadful word goes forth unto] the abode Eanna destroyed.
11 When the virgin goddess, queen of heaven, cries out at sunset,
12 the queen of heaven unto her habitations destroyed [goes forth].
13 When the lady, queen of heaven, cries out at sunset,
14 [the dreadful word goes forth unto] the holy place destroyed.
15 When the lady, the divine queen BE-nir-ra, cries out at sunset,
16 [the dreadful word goes forth unto] E-tuk-šid-kur-ra destroyed.
17 When the lady, the divine queen BE-nir-ra, cries out at sunset,
18 [the dreadful word goes forth unto] destroyed.

About 15 lines broken away:

34 ? ? ?
35 ? ? ?
36 When he that makes woe in the city cries out at sunset,
37 [the dreadful word goes forth unto] Gu-ab-ba destroyed.
38 When the queen of Mar, the abode of Gu-ab-ba, cries out at sunset,
39 [the dreadful word goes forth unto] the first born daughter destroyed.
40 When my mother Nanā cries aloud at sunset,

8. Glossed ʾilu it-KAK-a-ḫu = ?
10. Nana at Sippar is certainly the Semitic Istar.
11. Semitic gloss marat rabitu ša zu-ab.
12. Here, if my interpretation of the meaning of these couplets be correct, the goddess Nana-Istar takes the place of the word.
14. The meaning is not clear to me.
15. Sic!
še-ib ḳimbir-
A-a³ nu nuzuṣ šág-ga-
še-ib tin-tir-(ki) na-an-kalig-ga-
nin-maš-a(?)² gašan tin tir-(ki)-
še-ib bād-si-ab-ba-
gašan ṝ-?-an-na-
babbar mu-un-ni gū-de-in-ra

ina e-riḥ ilušamši ina ša-si-e-ṣa
gū-gū-ba gi-gul-a in-ma-rí-es
ina nap-ḥa-ri-ši-na gu-ub-li-a id-di-a-am-ma
er in-šēš-šēš-e-ne bar in-ni-žal-e-ne
ina (?) ir-bi-it ma-lu-da (sic!)
mu-ša a-e nu? ra-gi
ina u-bar-tim TUR ul ib... bu-šu
d₄ mu-šul-lil gū-in-bū-n-ši-ne
ša bu-us-lu (ḫibēšu) ši-in...

če-annā gūl-a-bi-šū
e-ne-ēm-mā lū-ši... . .
nis-ḥi šanu-š im-ma-al² gū-de-de nu-al-tiš anā zamār nishi

1. Aja at Babylon is unusual.
2. Asag?
3. This entire line is a gloss to explain the motif.
4. Text ŠE(?).
5. IM-MAL with phonetic value ri-ğamun = ʾasamšatu Br. 8433 and ri-ğa-mun = ʾasamšatu 2611, IV Raw. 67, 15 and cf. im-ğa-mun Gudea Cyl. A 27, 20. Despite this, I am inclined to read im-ma-al as also a word for ʾasamšatu.
[the dreadful word goes forth unto] Sippar destroyed.

When Aja, the holy wife, cries aloud at sunset,

[the dreadful word goes forth unto] Babylon . . destroyed.

When Ninmah, the queen of Babylon, cries aloud at sunset,

[the dreadful word goes forth unto] the brick walls of Barsippa.

When the queen of . . . cries aloud at sunset,

All of them . . . when she (?) cries aloud at sunset,

the wail, they . . . when she (?) cries aloud at sunset,

in the vast resting place? when she (?) cries aloud at sunset,

Enlil those who rage doth send forth (?)

Unto Eanna destroyed the dreadful word [goes forth?]?

Second tablet of « the crying storm » which is unfinished; to repeat the extract of etc.

6. On bar = ʾikāru see Bab. II 66.
THIRD TABLET OF « THE CRYING STORM »

The text is from the reverse of K 2004 = BA, V 620 and the reverse of VATh 410 = Reisner SBH p. 112. The numbering is from K 2004 with restoration of the catchline from the end of tablet two = SBH p. 118. The placing of this text as the beginning of tablet three is based upon the fact that the obverses of VATh 410 and K 2004 are extracts from tablet two. Since, however, both of these tablets are evidently extracts it does not follow that the text immediately after tablet two is tablet three, but there is probability for this theory.

A much older lament concerning the amātu is Br. Museum no. 29 615 in CTXV pls. 7-9; the reverse 2-8 agrees with lines 26-34 of this restored text. The first lines of K 2004 rev. were collated for me by Mr. King of the British Museum, whose collation enabled me to understand the text.
[1] ṣ-an-na ğul-a-bi-šu e-ne-em-ma ḫu-lu. . . . . . . . . . . ?
[2] ana Eanna ša inna-tu um-tu mudalliliatu. . . . . . . . . . ?

3 [e-ne-em-ma d-e-en-lil-[ge?]]
4 [ištu e-]ištu-ni mu-un-ziš me-eš gig-šu [gū-de-de]
5 [uš]mu kab-tum lu-ņš-tab-ra-a a-na-ku ra-ma-ni [mar-ši-šu ašassī?]

6 e-lum mu-lu kab-tum
7 mu-lu iš-ti-am mu-lu in-gil-em-[ab]
8 mu-lu gan-[ám]
9 e-lip-pu im-hu-ru-ma a-me-li šu im-hu-ru-ma
10 e-lip-pu ti-bi-um'
11 mu-lu gan-[ám]
12 a-me-li šu im-hu-ru-ma
13 gūš in-ma-ma
14 ši-si-is-su ša-na-at
15 ṣu-[n]i-em ni-em-niš-mu
16 ṣu-[n]i-em ni-em-niš-mu
17 ina a-li mar an-ti-ia a-lak-ta-šu ša-na-at
18 ina a-li mar an-ti-ia li-du-a-ni kūr-ra-ām
19 ina a-li ar-da-ti za-mar-ša ša-ni
20 ina a-li kalig-mu¹² ad-du-a-ni kūr-ra-ām
21 ina a-li id-lum ni-is-sa-as-su ša-na-at
22 ki-šuš um E = SAL-na-ka³ libiš-shu ba-ab-hi
23 ar-da-ti³ ma bitu maš-ta-šu ina ki-ni bit-taš-lal
24 kalig-mu e-ušbar-ra-ka aš-kūr-šu ba-u
25 id-lu ina³ bit e-šu³ ti-shu³ ana ša-di-i ir-ta-kab¹⁸
26 ama gen-me-en ud-da-ás³³ gab-ba²⁰-da-kīr mu-lu na-am-mu-in-pad-de

1. Restoration conjectural and based on the theory that the reverse of K 2004 and VATH 410 is the obverse of tablet three of the series.
2. Glossed ni.
3. Glossed za-al.
4. Glossed me-e.
5. Glossed im-mal.
6. Here begins VA Th 410 = SBH p. 112. (For ni as sign of relative phrase, see Bab. I 214 f.)
7. For sug = tebu sink, see CT XVI 10 V 3; SBH 127, 26.
Unto Eanna destroyed the dreadful word [goes forth?].

The word of Enlil . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

«With the mighty word I, am satiated; I, even I, [cry aloud in pain].

The mighty one who hath given me pangs of woe,

Enlil who hath given me pangs of woe ».

If it meet a ship the ship is sunk.

If it meet a man the man is prostrated;

« If he cries out his cry becomes more mournful.»

The cry of all my city is become more mournful.

In my city for the son of my handmaid, his life is become more sad.

In my city the lament of the maiden is become more mournful.

In my city the wailing of the youth is become more mournful.

My handmaid in her chamber is taken from her family.

The youth rides up from the home of his kinsmen unto the mountains.

Begetting mother am I, within the spirit I abide and none see me.

8. Glossed gu.

9. VATh 410, rev. 7 has a confused text gin-ne úru-en-ni-mu; the word for naphāru is nigin or abbreviated gin or gú-ne Br. 3220; For TIG = gin, see AO, 8401.

10. Locative.

11. Or i-di, a noun formation from du to go.

12. VATh. kalig-bi.

13. Sign of indirect genitive; here the construct ে is an ablative of separation, see Bab. I 218 note 2 [the distinction between ka and ge was first explained by Thureau-Dangin; see also Bab.I 220].

14. VATh 410 tum.

15. K 2004 ana and VATh, 410 no preposition; ana could make no sense here.

16. VATh, 410 mi.

17. The words ému father-in-law, fem. émētu, ému home, émētu and émētu family HW 78 f and 82 are all from the same root ‘amāmu or ‘anū. The form ‘ammu or ammu = family, as preserved in ‘Ammurabi, indicates that all these words had originally a double m.

18. The reference seems to be to the journey of the dead to Hades, cf. CT XV 18 obv. 25, where the same thing is said of Tammuz.

19. Omitted on 29615.

20. 29615 omits ba.

21. sanū, sanāt, be changed for the worse, be aggravated.

22. Compare no. IV tab. I rev. 15.
27 [ummu ālittu]1 ana-ku ana ūmu2 lu-ur-ra-ki3 man-ma la im-mar-an-ni

28 e-ne-em d. gu-la-ge ga-ba-da-kir mu-lu na-mu-pad-dé
29 e-ne-em d. mu-ni-lil-lá4 ga-ba-da-kir mu-lu na-mu-pad-dé
30 ud-da-āz5 é-azag-ga āz6 ga-ba-da-kir mu-lu na-mu-pad-dé7
31 é-azag-āz é-sun-na-āz8 ga-ba-da-kir mu-lu na-mu-pad-dé9
32 galu n10-ki ne kin-ki-e-ne nam-mu-pa-dé-e-ne
33 [. . . . . ]e-[še]-e-ne la im-ma-rin-in-ni
34 é-ri-a-ni11 kin-ki-e-ne nam-mu-pa-dé-e-ne
35 šu-nu har-bi še-te-e-n la im-ma-rin-in-ni
36 ama muš12-ni sir-ra-zu13 d. é-a āg-gā mu-um-na-gub-[bi]
37 um-mu a-li-i-tum ša mu-da at šir-ša ina ni-ši iz-zi-iz-zi
38 gašan14 . ama-ni gašan-gal-e āg-gā mu-um na-gub-bi
39 ilu15 . um-ni-ša ilu nin-gal ina ni-si iz-zi-iz-zi-ma
40 gašan. . . ki-na-ra gašan nigin-gar-ra15 āg-gā mu-um-na-gub-bi
41 [. . . . . . . . . . . .] ilu nin-gar-ni-ra [sic]
42 [. . . . . . . . . . . .] d. ab-ba-šam āg-gā mu-um-na-gub-bi
43 [. . . . . . . . . . . .] ilu Abba šam-ma16

1. For restoration see IV Raw. 28* no. 4 rev. 52.
2. VATh, 410 ūmi.
3. The Sumerian ga-ba-da-kir is reflexive or passive, hence lurraki cannot be active. kir = PES is a variant of egir = āraku be behind, loiter [hence āraku behind], in Arabic construed with ā « tarry in », here with ana, which in line 25 is apparently used in the sense of ina. For ga used for the first person in subjunctives and precatives, see Thureau-Dangin, ZA XX 397 note 1) and Bab. I 248 note 1).
4. 29615 adds ge.
5. From VATh 410 rev. 22; K 2004 has ša ina etc. as a gloss.
6. 29615 omits.
8. K 29615 omits.
10. The sign is REC 247, not 249.
11. VATh, 410 [ē-]ne é-ri-a-ki-ne-en. A late variant for é-ri-a is a-ri-a, Br. 11454 ff.
In the word of Anu I abide and none see me.
In the word of Enlil I abide and none see me.
In the word, in the holy temple, I abide and none see me.
In the holy temple, in the pure temple, I abide and none see me.
They seek . . . in places but none see me.
They seek in the deserts but none see me.
The begetting mother who knows the sound of lament dwells among the people.
The queen [of heaven?] whose mother is Ningal\(^{17}\) dwells among the people.
The queen . . . queen Ningingarra dwells among the people.
The queen . . . beloved? of Tammuz dwells among the people.

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12. For restoration after SBH 122, rev. 3 see Macmillan 557 and also SBH 122, 25.
13. Read \(z\) for gal, cf. sir-\(z\)u = m\(\ddot{u}\)d\(\ddot{u}\) \(\ddot{s}\)ir\(\ddot{h}\)i SBH 110, 31; enem-\(z\)u = m\(\ddot{u}\)d\(\ddot{d}\)t ama-tim 106, 47 cited by Macmillan ibid.
14. The form is intransitive as is also the Sumerian \(m\text{-}u\text{-}m\text{-}n\text{-}a\text{-}gub\).
15. For this title of Nana cf. SBH 93 obv. 10.
17. Consort of the moon god.
Series *uddam ki-ām-us* «Like the spirit it is immutable.»

Preserved in the first and part of the second tablets. A service of lament to the word of Enlil. SBH 1 — 3.
The basis of this text is Reisner no. 1 on which the obverse is almost entirely preserved. An extract from this long tablet is Reisner no. 2, which begins with the obverse 38 and extends to rev. 49. The first tablet of a series to Nergal called a-gal-gal šel su-su [= K 69] has, from the end of the obverse to the end of reverse, a hymn to the word of Nergal. The first line of the reverse of K 69 equals obv. 49 and ends at rev. 18. This text fortunately carries the text through the break at the end of Reisner no. 2 obv. and beginning of reverse. An other variant passage is Reisner no. 5 obv. 5-18, which (without Semitic translation), equals obv. 49-rev. 10. The first 35 lines of the reverse are broken away from Reisner no. 1, but can be restored from the variants. The scribe says at the end that there are 78 lines on the tablet, which accords exactly with the number of Sumerian lines in the restored text. Copied 163 BC by a member of the family Šatissam. Edited by Edgar James Banks, Sumerisch-Babylonische Hymnen no. 1 [Leipzig 1897 Druck von August Pries.]
LAMENTATIONS TO THE WORD NO. IV

1 ud-dam ki-ām-uš [ṣag-bi nu-pad-dē]
   ša ki-na ānu šur-ṣu-du ki-rib-ša la a-te-e¹
2 e-ne-em-mā-ni ud-dam ki-ām-uš [ṣag-bi nu-pad-dē]
3 e-ne-em ṣ.gu-la [ud-dam ki-ām-uš]
4 e-ne-em ṣ.mu-ul-lil ud etc.
5 e-ne-em ṣ.am-an-ki-ga ud etc.
6 e-ne-em ṣ.asar-gal'-dug ud etc.
7 e-ne-em ṣ.en-bi-lu-lu² ud etc.
8 e-ne-em ṣ.mu-ṣi-ib-bal-sā ud etc.
9 e-ne-em ṣ.ṣi-rū-ki-ṣār-ra³ ud etc.
10 e-ne-em umun ṣ.dim-tar-maṣ-ām ud etc.
11 e-ne-em an-ṣū a-ma-iₜₜₜₜ ša ṣ.liₜₜₜₜ an al-ṭūb-ba-ṣami-e an u-rab-bu ni⁴
12 e-ne-em ki-ṣū ša ṣap-liₜₜₜₜ ki al-sig-ga-ir-ṣi-tim u-nar-tu⁵⁻ni
13 e-ne-em ṣ.a-nun-na i-gil-li-em-ma-eš-a-ni
14 ša ūₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜ₂

1. So the Semitic translation on upper edge of VATh, 269 in SBH 149. The upper edge of SBH no. 1 has ki-rib. . . . . This is restored by Reisner ki-rib-ša man-nu i-lam mad, for which he supplies in Sumerian ṣag-bi a-ba mu-un-zi-zi. This restoration is followed by Jasnow, Religion II 25; cf. K 69 obv. 1/2, CT XV 11, 1, and obv. 60 f.

2. en-bi-lu-lu follows ṣasar-gal-dug obv. 45; 53, 19, with explanation that Marduk under this title is the son of Ea; cf. 52, 24; used directly for Marduk King, Seven Tablets of Creation p. LXIII 14; BA, V 345, 12; 312, 22; SBH 86, 16. bi-lu-lu = ḫat-talu CT, XXIV, 42, 99; correct SAI 3514.
like the spirit is immutable, Tab. 1

1 Which like the spirit is founded whose secret none knoweth.
2 His word like the spirit is founded, its secret none knoweth.
3 The word of Anu like the spirit is founded etc.
4 The word of Enlil like the spirit etc.
5 The word of Ea like the spirit etc.
6 The word of Marduk like the spirit etc.
7 The word of Enbilulu like the spirit etc.
8 The word of Nebo like the spirit etc.
9 The word of Šidrukišar like the spirit etc.
10 The word of the lord Shamash like the spirit etc.
11 The word which stilleth the heavens on high,
12 The word which causeth the earth beneath to shudder,
13 The word which bringeth woe to the Anunnaki,
14 His word hath no seer, no prophet hath it.
15 His word is an onrushing storm which none can oppose.
16 His word stilleth the heavens and causeth the earth to shudder.
17 Mother and daughter like a cane-mat it rends asunder.

3. Cf. the abbreviated title ṯid rū-žār SBH 28, 15.
5. On the root nārātu = be motionless v. KB VI 1, 354, 512. A derivative is narištu terror, ZA IV 252 l 22. inarruṣ is a syn. of isāp sit in misery, LSS I 6, 35 note 4.
6. Cf. 16, 15 and for ʾēs indicating pl. of object, see Babyl. I 236.
7. The Sum. gil-li-em-mā = ḫalāḵu BA V 620, 4, where in gil-li-em-[mā] = ʾuḫallik-ānnu, it is used of the ʾummu and its effect upon Ištar. The same form in-gil-li-ʾād-gi = ittanangiri, they showed themselves hostile, ASKT 127, 45, explained by Prince, JAOS 24, 130, from the root garā, and in a similar passage SBH 45, 11 where the gods of heaven it-te-ni-gi li (sic!) and see SAI 822. The Semitic inneširi is incomprehensible to me. Cf. SBH 150 no. 9 obv. 15 [ṣa ʾaḫ-lu]-nak-ti.
8. Text has a musical accent ṣ in both cases.
9. Restored from 32, 50; 16, 19.
10. Restored from BA V 617, 6.
11. A title of Marduk.
13. barā and ʾašʿila are accusatives.
LAMENTATIONS TO THE WORD NO. IV

23 unun-e e-ne-em-mà-ni gi-li BAR-PÌ'-ba-ám mi-ni-ib-[gam-gam]²
24 ša be-lum a-mat-su ap-ša-ra ina šu-uk-li-šu uš-ma-a-at
25 e-ne-em d'asar-gal'-dug šel pa-še-ba mu-[ni-ib-su-sug]
26 a-mat ilu Marduk e-bu-ra ina si-[ma-ni-šu n-[a-ab-bi]]³
27 unum-e e-ne-em-mà-ni a zi-ga-ám¹ ka al-[ur- ri ]³
28 mi-lum te-bu-n ša ap-ša i-aš-ša-šu²: . . . . . .
29 e-ne-em d'asar-gal'-dug a-maš-aš kar [al-'ša-'ša]¹
30 a-mat ilu Marduk bu-tuk-tum ša ka-[a-ra i-ša-ša-as]¹¹
31 e-ne-em-mà-ni gišš miš gal-gal-lá (?)⁹ giš-gur¹⁰ uš-ám-ni
32 mi-si ra-ab-bu-ti [u-kab-bar]¹¹
33 e-ne-em-mà-ni ud-dé dul-dul-da¹² šu-sú al-[ina-nu]
34 inum nap-ša-ra ana bi-la-ti u-ra-[kas]¹³
35 [e-ne-em] d'nu-ul-lil-la-ge bul-bul-ám i-dé nu-bar-bar-[ri]
36 [amat ilu Enlil it-] ša-na-aš-rab-biš i-nu ul ip-pal-la-[as]¹⁵
37 [amat ilu Enlil]...? ut-ta-tum¹⁵ ša la nap-ša-si

38 [HU + SI-a e-ne-] em-mà-ni HU-SI-a e-ne-em-mà-[ni]¹⁸
39 ša ša-di-i a-mat-su [ša ša-di-i] a-mat-su¹⁷
40 [HU + SI-a e-] ne-em-mà-ni¹⁸ e-lum-e HU + SI-a e-ne-em-mà-ni
41 d'gu-là HU + SI-a
42 d'nu-ul-lil-là HU + SI-a
43 d'am- an- ki HU + SI-a
44 ur-sag d'asar-gal'-dug HU + SI-a
45 unum d'en-bi-lu-lu dunnu sag₁⁹ HU + SI-a
46 d'en-ki-ge

1. For variant reading see Babyl. H 206 no. 388².
4. Text has an accent i.
5. Restored from SBH II, 6 rev. 4/5: 16, 21.
6. In 130, 23 issuratum tašuš = HU + ŠAB in-ga-ur-ur-ri in parallelism with
23 The word of the lord prostrates the marsh in its full verdure.
25 The word of Marduk overflows the harvest in its season.
27 The word of the lord is an onrushing deluge which troubles the face.
29 The word of Marduk is a flood which tears away the dikes.
31 His word rends asunder the huge mésu-trees.
33 The spirit reduces all things to tribute.
35 When the word of Enlil wanders forth eye doth not behold it.

38 His is a word of majesty; his is a word of majesty.
40 The word of the exalted is one of majesty; his is a word of majesty.
41 The word of Anu is a word of majesty.
42 The word of Enlil is a word of majesty.
43 The word of Ea is a word of majesty.
44 The word of the hero Marduk is a word of majesty.
45 The word of the lord Enbilulu, first born son of Ea,

\[ \text{igu in-dib-dib-bi = nīnu ta-bār thou catchest fish; we have two forms of the present,} \]
\[ i-ašaš = i'asāš, and tašu or 3\text{rd} per. i'asūš. Cf. 16, 22. A variant is broken away} \]
\[ \text{but cf. 21, 29 i-ḥa-am...} \]
\[ 7. Cf. 16, 23; 32, 54, and for AG = ḫaṣṣu = ša SAI 1823.} \]
\[ 8. Restored from 21, 31.} \]
\[ 9. So traces by Reisner but la p. 6 rev. 2; 16, 24.} \]
\[ 10. gur-ru 16, 24; 21, 32; 32, 55; 95, 33.} \]
\[ 11. Cf. 21, 33: 95, 34.} \]
\[ 12. 18, 34 du.} \]
\[ 13. Restored from BA V 617, 19: cf. 95, 36.} \]
\[ 14. Lines 35 f. restored from 95, 37 f.; 32, 57; 21, 37 f.} \]
\[ 15. Reisner restores šu-ut-ta-tum = cave(!); see IIW 697 a and KB VI 1, 416.} \]
\[ 16. Restored by Reisner after a fragment p. 149 which restores II. 38-46. For this} \]
\[ \text{refrain to the amātu, see also K 69 rev. 35.} \]
\[ 17. Here begins VATh 247 = SBH no. 2. For a similar \textit{motif} to the word cf. SBH} \]
\[ 11, 1 f. « Of Anu the exalted lofty is his word ».} \]
\[ 18. Text has accents \textit{e-c-e} (!).} \]
\[ 19. Passage restored after 53, 19. For the liturgical doublette introducing synonym} \]
\[ \text{ous epithets of the gods \textit{ursag-umun} cf. 29, 9 f.; another and more usual form is} \]
\[ \textit{elim-ursag} K 69 obv. passim and SBH no. 18.} \]
\[ 20. See p. 161 n. 8.} \]
\[ 21. Lines 25 and 29 are probably insertions.}
46 ur-sag₉ mu-ši-ib-ba-sá-a  
HU + SI-a

47 [unu₄.d.] AG(?) dumu-₉₅ é-sag-il-la  
HU — SI-a

48 unun₃ di-tar-mağ-âm  
HU — SI-a

49 e-ne-em-ma-ni a-zu ga-âm-ma-ga a-zu-bi lul-la

50 a-mat-su ana ba-ri-i  
ib-ba-ab-bal₃ ma ba-ru-u šu-u is-sa-ra-ar

51 e-ne-em-ma-ni šim-šar ga-âm₉ ma-ga šim-šar₉-bi lul-la

52 ana ša-i-li  
ib-ba-bal-ma ša-i-li šu-u is-sa-ra-ar

53 e-ne-em-ma-ni màš ₉u-₉₅ mu-ag màš-bi še-âm-du

54 ana id-li ina n-a iz-zak-kar-ma id-li šu-u i-dam-mu-um

55 e-ne-em-ma-ni gin ₉u-₉₅ mu-ag gin-bi še-âm-du

55b ana ar-da-te ina n-a iz-zak-kar-ma

56 e-ne-em-ma-ni TUR-TUR-bi₉  
igi-di-a kîr-šû gul-gul e₁₀

57 rab-bi-š ina a-la-ki-ša ma-a-la ta-ab-bat

58 e-ne-em-ma-ni gal-gal-bi  
igi-di-a e-âm₁¹ na-tun-tun:  
sag-âm in-tim-tun₁²

59 a-mat-su ra-bi-š ina a-la-ki-ša bitâtû  
U-ḥat-tu₁¹: ma-a-la  
ša-pah

60 e-ne-em-ma-ni gakkul-âm-ma al-šuš šab-bia-ba ma-mu-um-šu-šuš  
šab-bi₁¹  
ša-pah

61 kak-kul-lu ka-tim-ti ki-rib-šû man-nu i-lam-mad

62 ki-ma ka-tim-ti kat-ma₉  
ina₁₆ kir-bi-e₁₆-ti i-sa₁₇-ad₁₈

63 e-ne-em-ma-ni šab-bi nu-un-šu-a  
bar-bi al-us-sa

1. This line does not appear on the variant SBH 4, 8 f.
2. The following passage to the amatu occurs also 11, 5 ff. and K 69 rev., restored by Böllennücher LSS I 6 p. 33.
3. 2, 50 ib-ba-bal-ma.
4. 4, 12 incorrectly omits AN. Cf. 11, 6 and K 69 rev. 3.
6. K 69, 5 'u-a; 11, 7 AN-MA-a sce! Cf. 95, 99.
7. The translation of 55 partially given in 4, 17 is wanting, 55 f., whereas K 69 has the full translation.
8. ardatu maiden, in Sum. ki-č, but later gem, gin (usually used for amatu female slave) was used for ardatu. This confusion of Sumerian words is probably an error of the Semites and late. Cf. 95, 3a.
9. K 69 TUR-TUR-lâ bi₉, to assume a word tur = rabû and then softening of tûl-la to tuj-ja with Lehmann, Samaššumukin t¾₉, is unwarranted. We have here an in-
The word of the hero Nebo is a word of majesty.
The word of the lord Nebo, child of Esagila, is a word of majesty.
The word of the lord Shamash is a word of majesty.
If his word be brought to a seer the seer falters.
If his word be brought to a prophet the prophet falters.
If his word be pronounced to a youth in woe the youth breaks into sobbing.
If his word be pronounced to a maid in woe the maid breaks into sobbing.
When his word goes forth in its grandeur it brings the land to ruin.
When his word goes forth in its grandeur, it devastates the homes.
His word is obscure like a bottle, its secret who comprehends?
The interior of his word is incomprehensible, its exterior overcomes (?).

Explicable problem, TUR-lī = šihru small Br. 4113 and TUR-lā = rabû great, v. also 2725. In the very next line gaš is used for rabû with the same meaning. It is possible that tur became tul, as gar = maš. hence tul-la = šihru, but the pronunciation TUR-lā = rabû is very uncertain.

10. Var. la.
11. 11, 10 a.
12. Reisner gives šēš-šēš doubtfully, but K 69 gives usappāb as a variant for ūhatti without a Sumerian variant so that the gloss must be a mere repetition.
14. Text ga, but K 69 ba hence bi certain.
15. K 69 adds ma.
18. Neither of the translations is correct which should be kīma kakkullī katīm. The second translation must go back to a gloss sa-dul on gakkul [SAI 1989]. The second translation then corrupted katīm to katimtu. On kakkullu see Babylon. II 110. For a similar passage v. CT XVI 28, 39 ša kīma katintī ikattamu, which covers like a shroud.
19. sarānu tremble, be unsteady hence sarru faithless; v. KB VI 1, 324; LSS, I 6, 40.
20. The meaning of lines 63 f. is not clear. kirbētu (kirbu) may be « real sense » and abhātu « the implication ».
64  $ki$-$rib$-$šu$ $ul$ $il^{2}$-$lam$-$mad$ $a$-$ba$-$a^{3}$-$ti$ $i$-$da$-$a$-$a^{5}$
65  $e$-$ne$-$em$-$má$-$ni$ $bar$-$bi$ $nu$-$nu$-$zu$-$a$ $šab$-$bi$ $al$-$us$-$a$-$a^{5}$
66  $a$-$ba$-$a$-$ti$ $ul$ $il$-$lam$-$mad$ $kir$-$bi$-$e$-$tu$ $i$-$da$-$a$-$a$-$a$

Reverse.

1  $e$-$ne$-$em$-$má$-$ni$ $nu$-$lu$ $mu$-$un$-$gig$-$gig$-$gi^{6}$ $mu$-$lu$ $mu$-$un$-$sir$-$sir$-$ri$.
2  $ni$-$ši$ $u$-$šam$-$ra$-$aš$ $ni$-$ši$ $un$-$na$-$aš$ $u$-$zar$-$ras$
3  $e$-$ne$-$em$-$má$-$ni$ $an$-$na^{7}$ $dirig$-$ga$-$bi$ $kùr$ $gig$-$ga^{8}$ $na$-$nam$
4  $e$-$liš$ $ina$ $ni$-$kil$-$pi$-$ša$ $ma$-$a$-$tam$ $u$-$šam$-$ra$-$aš$
5  $e$-$ne$-$em$-$má$-$ni$ $ki$-$a$ $di$-$da$-$bi$ $kùr$ $ba$-$ba^{9}$ $na$-$nam$
6  šap$-liš$ $ina$ $a$-$la$-$ki$-$ša$ $ma$-$a$-$tam^{10}$ $i$-$sa$-$ap$-$pa$-$a$h^{11}
7  $e$-$ne$-$em$-$má$-$ni$ $ud$-$de^{12}$ $ē$-$i$-$a$-$ta$ $i$-$a$-$t$-$a$ $ba$-$ra$-$ab$-$ē$
8  $e$-$nu$ $bīti$ $ba$-$an$-$šē$-$i$-$t$ $ba$-$an$-$šē$-$i$-$t$ $u$-$šē$-$iš$-$ša$-$a$
9  $e$-$ne$-$em$ $d$.$$asar$-$gal$-$dug^{13}$ $ē$-$u$-$ta$ $u$-$ša$ $ba$-$ra$-$ab$-$ē$
10  $bīti^{15}$ $e$-$šē$-$rit$ $e$-$šē$-$rit$ $u$-$šē$-$iš$-$ša$-$a$
11  $e$-$ne$-$em$-$má$-$ni$ $an$-$ta$ $ūl^{15}$-$e$-$en$ $an$-$ta$ $ām$-$dirig$-$ga^{16}$
12  $[e]$-$liš^{17}$ $a$-$mat$-$su^{18}$ $ur$-$ru$-$bi$-$ma^{19}$ $i$-$a$-$di$-$ra$-$an$-$ni^{20}$
13  $[e$-$ne$-$em]$ $d$.$$asar$-$gal$-$dug^{31}$ $ki$-$ta$ $ām^{22}$-$tuk$-$a^{23}$ $ki$-$ta$ $ām$-$sig$-$sig$-$[gi]$
14  $[a$-$mat$-$su$ $ilu$ $Marduk]$ šap$-liš$ $i$-$šab$-$bi$-$ma$ šap$-liš$ $i$-$nar$-$ru$

1. K 69 $kir$-$bêti$.
4. K 69 $idâši$.
5. Here the obverse of SBII no. 1 ends; more than two thirds of the reverse is
  broken away.
6. K 69 $gig$-$ga$; 11, 14 $gig$-$gig$-$ga$. For the text from here to l. 36 v. 4, 29 ff.
7. 11, 15 and K 69 $an$.
8. $g$-$a$ omitted 5, 15.
9. 11, 16 $ba$-$ab$.
10. K 69 $mat$-$am$.
11. K 69 $usappâh$; this text has a variant translation šapliš illakma māta una$gal$.
12. $ud$-$de$ is hardly a relative adverb but in apposition with $enun$-$man$.$ The same
  construction SBII 111, 23-6, where $ud$-$de$ is translated by $i$-$mu$ as also K 69 rev. 26.
  The translation here given is $enmu$. If $enmu$ does really mean « when », it is the sole
  instance where $ud$-$de$ is translated by a relative. For $ud$-$de$ ef. Gudea St. B 9, 7
  $ud$-$de$-$na$ his days, Cyl. A 13, 1 $ē$-$u$-$d$-$de$ $ma$-$a$-$ra$-$di$-$t$-$e$ $gig$-$e$ etc. the temple by day shall
  be built for thee, by night etc.; here $ud$-$de$ is accusative of duration. BA V 617 passim
65 The exterior of his word is incomprehensible, the interior overcomes (?).

Reverse.

1 His word brings sorrow to the people; the people it enfeebles.
3 When his word wanders forth on high, it brings sorrow to the land.
5 When his word proceeds beneath, it wreaks destruction on the land.
7 His word is a spirit which drives five from the house of five.
9 His word is a spirit which drives ten from the house of ten.
11 When his word is directed forth on high, it fills me with suffering.
13 When Marduk utters his word beneath, it causes shuddering beneath.

ud-de (da) is subject or predicate, not an adverb. When UD = when, it is always written ud, but when used as an independent adverb, ud-da or a noun ud-de (a), hence ud-da = šumu, « granted that », see Th.-Dangin SAK 52 i) and Ungnad ZA XVII 362. ud used for 'when' = imû, imû Br. 7781: cf. Babyl. I 240. Böllenrücher LSS I 6 p. 41 says that imû = 'when', but without proof. ud-de forbids a conjunctive sense and imû is probably = immû = umû.

13. K 69 rev. 27 ur-sag umun urugal-la and omits enim. The fact that ud-de is omitted shows that it is a mere explicative of enim in l. 7.

14. K 69 harradu iplina Nergal umû ina biti šešrit šešrit udêzâ = « [The word of] the hero Nergal, the spirit, from a house of ten causes ten to go forth ». Here ends 11, 18 and the parallel no. 18 obv. 60 changes here.

15. Restored from K 69 GIR = ul = urruḫu and for reading ul see Babyl. II 204. gir = urruḫu way [SAI 176]; R = urruḫu is probably to be pronounced ul and gir; cf. parrâdu shiver = ul and gir SAI 192.


17. See VATh 247 p. 149.

19. Read nu; urruḫš would be difficult after K 69 (doubtful) since the form is permansive. For the active urruḫanni see K 41 II 24.

20. K 69 šu-u-du-ra-ku perm. III1 of adâru. For the idea of the goddess Istar being filled and made to suffer by the word cf. no. IV tab. 3,3 f.

23. K 69 âm.
24. K 69 i-ša-ap.
LAMENTATIONS TO THE WORD NO. IV

15 umun e-ne-em-mâ-ni me-e gig-ga-bi-šû še-âm-du-a HU + SI... sic!  
16 ša be-lum a-mat-su ana-ku ana³ ma-ru-uš-ti-ša⁴ at-ta-šab⁹  
17 e-ne-em-mâ⁵ an-šû an ni⁶ dûb-ba-ni HU + SI e-ne-em-mâ-ni  
18 ina a-ma-ti-šu e-liš šami-e⁷ ina ra-ma-ni-šu-nu i-ru-ub-[bu]⁸ ša ša-di-î a-mat-su

19 ma-ma⁹-a-ba ud-me-na-dim ma-a-a di-di-in

20 e-lum ini-dim

21 kab-tu ki-ma ša-a-ri [ki-ma ša-a-ri]¹⁰

22 e-lum ini-dim nî¹¹ mu-sig-sig-gi

23 kab-tu ki-ma ša-a-ri ina ra-ma-ni-ia u-ši-ib-ba-an-ni

24 e-lum- e umun kûr-kûr-ra-ge

25 kab-tu be-el ma-ta-a-tu

26 šag sù-da-ge e-ne-em zì-da-ge¹²

27 lib-bu ru-u-ku ša a-mat-su ki-na-at

28 âg dûg-ga-na nu- gi- gi- dé¹³

29 ana ki-bi-ti-šu la i-tur-ru

30 elim-ma d mu-ul-lil ka-dûg-na šu-nu-bal-e-ne

31 kab-tu iłu enlil ša ši-ît pi-i-šu la uš-te-pil-lum¹⁴

32 e-ne ud-de tûr gul-gul-la-bi anaš sir-sir-ra-bi

33 šu-u ūmu tar-ba-aš i-a-ab-bat su-pû-ri i-na-as-sah

34 giš X-a-na¹⁵-mu sir-sir-ra-bi giš tir-mu sud-a-bî

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2. K 69 a-na.
4. SBII 5, 2.
5. K 69 mà-ni.
6. nî = ramanisunu see no. 18 tab. 3, obv. 4. K 69 al.
8. So K 69.
LIKE THE SPIRIT IT IS IMMUTABLE, TAB. 1

15 I am the word of the lord, over its evil power I preside. 16. 
17 At his word the heavens above are stilled of themselves, his is a word of majesty. 17.

19 Now (?) as in the days of old whither shall I go?

20 The exalted one like a wind, like a wind, 
22 The exalted one like a wind has cast me down, even me. 
24 The exalted one, 19 the lord of lands, 
26 He of the far-seeing mind whose word changes not, 
28 Against whose commands there is no turning back, 
30 The exalted Enlil, the utterance of whose mouth is unalterable, 
32 This spirit destroys the folds rends the stalls. 30.
34 My gardens are rent my forests are despoiled of leaves.

9. K 69 seems to omit na-ma. For a discussion of this line see p. 185 tablet one, end. The catchline of K 69 is enemâni enemâni.
10. Instead of this natural translation the text has a gloss ina me-hi-e.
11. Reflexive of object; ni mu-um-zol me-e = hūtabrā anaku ramâni, ni is reflexive of subject (ina ramani-ja is equivalent to ramâni-ja alone), no. IV tab. 3, 4.
12. Here begins a parallel passage SBH 130, 4.
13. SBH 130, 8 nu-gi-gi-dé ág-du-ga-na nu-gi-gi-da, the last word being repeated at the beginning for emphasis. dé(da) governs du-ga; the real construction is « against whose word there is no receding »; for ág = who v. SBH 77, 18 and for prepositions thrown to the end of dependent phrases, Babyl. I 341 n. 1).
14. The form is active and the subject impersonal; v. KB VI 1, 359. The parallel passage (which ends here) has uš-te-pi-il-lum.
15. The sign given by Reisner is SUD but Raw. IV 3 a 41 BU. It is not likely that a-na is a phonetic gloss.
17. This section [obv. 38] begins with the same refrain.
18. Here habtu refers to the ‘word’.
19. Here habtu refers to Enlil.
20. Lines 24-30 are an interpolation; the construction of 1. 32 goes back to 22.
48 sur-su-u-a nu-us-su-hu ki-ša-tu-u-a¹ ur-ra-a²
36 d. a-nun-na me-mu [bar]-ra šu-bal ag-a-bi
37 ina ilu a-nun-na-ki [par-su]-u-a ana pa-ra-as [uše-te]bi-el³
38 ú-ná-ga-[g[i]-] bî giš-tur-mu sud-a-bi
39 a-ri-bu-ma kiš-tu ur-[ru-u]
40 umun kür-kür-ra mu-lu til-la-dim na-ra-dí... . . .
41 be-el màtátì ki-ma a-we-lu-ti la...
42 šag-mu ma-al-la- dîm na-ra: ki-ma ša [lib-bi]-ia ib-su-u
43 libiš-mu ú-mu da-e-tar
44 ana lib-bi-ia mu-ka-la-a ip-[pa]-ra-as
45 ur-mu³ šâ-ba- mu ši-ba-e-ni-gi
46 ka-bit-tì lib-bi-ia [u-ti-i]-ir
47 nu-mu-ra-an-tuk-a gil-li⁴-em | ma nu-mu-ra-an-tuk- | a
51 e-lum-e umun kür-kür-ra- ge
52 šag sú-ra-ge³ e-ne-em zi-da- ge
53 ág dîg- ga- na nu- gi- gi- dê³
54 d. mu-ul-lil ka-dîg-na šu- nu- bal- e- ne
55 šam-gûg ba-dû-a-dîm šam ŠU mu-un-dû-a dîm

1. Fem. pl. of kīṣtu forest, probably identical with Syr. kaisā beam, hence to be written with k. See also KB VI 1, 362.
2. urrā fem. perm. pl. of urrā from urā. In CT XVIII 5 K 12021 urā is a syn. of lišū seize, rašāpu drive (?’) kapāru tear asunder, and here of nasāḫ. Raw. II 48 rev. 22 sud = urā and mūs-mūs sud-sud = isī urā = despoil the tree; l. 24 giš pa-kud-da = [isī] urā = idem. Raw. II 30 cf. a list of words u-ru-u and u-ru which do not seem to have the same meanings, and some of them may be Sumerian loan-words (cf. l. 13 uru-gal = TUM = aralāh); but cf. 30 giš gur-gur = urā ša isī and gur = kapāru Br. 3361[. c. read kuppuru]. With our passage kīṣīna urrā cf. urrā ša kīṣī := giš-tir sud-sud, ibid. 22. urrā ša šārī is used in the sense of a subjective genitive (l. 23)
36 To pass my decrees among the divine Anunnaki it withdraws from me.
38 A raven [is it (?)] that despoils the leaves of the forest.
40 The lord of lands like . . . . . . . . . .
42 As my heart desires not. . .
43 For myself my food is with held.
45 The thoughts of my heart he renders vain.
47 Not shall it possess thee with destruction, not shall it possess thee

49 Like a lone rush-reed, behold the mighty one like a lone rush-reed has brought me low, even me,
51 The mighty one
52 He of the far-seeing mind,
53 He against whose command there is no receding,
54 Enlil whose command is unalterable,
55 Like a thistle has made me, like a thorn bush has made me,

= despoiling by the wind. uurrā and urrā therefore II 
infinitives of ārā. In Raw. V 39 cd 36 sag and sag-mal-mal = aru 'to go' followed by PA, UR and peš = aru leaf, branch, and aru nānī fin of a fish (?), cf. CT XI, 29 b 3x peš = aru and ḫuṣābu = date-leaf; then follows giš-pa-kud and gan-sar = urā; Raw. V. 26 cf 45-55 (a list of parts of the date-palm) aru, urā, the latter = giš-pa kud-da the former giš-pa, ie. urā = 'the torn away aru' and 1. 47 urā = našbātu, perhaps a niphal formation from ṣabātu blow, hence našbātu « the blown away (?)». [Since the stem contains a labial the form may be for našbaṭu]. The result then is, āru branch, leaf; uru fallen leaf; urru, uru [II'] to «despoil a tree of its leaves ». Also arā blow away, take away, to which all these words go back.

3. Cf. above, line 31.
4. The var. 3, 10 has ār-gu(d) ie. ār-gū for ār-gūš = giš-ūr = ešēru, to plan.
5. Omitted 5, 33.
6. Text S.AM(?). 3, 13 has both translations in the same line.
7. Cf. above, line 23.
8. The usual word for rūku is sud cf. above, 1. 26. Possibly some other word is intended, cf. Br. 11579.
9. See note on line 29.
11. The last line of the section is probably an incantation. Cf. no. III tab. II obv. 69.
56 ki-ma šuḫ-pa-ti u-še-man-ni ki-ma el-pi-ti u-še-man-ni
57 giš A-TU-GAB-LİŠ āš dü-a- dim
58 ki-ma šar-ba-ti e-di ina kib-ri u-še-man-ni
59 giš MA-NU parim-ma dü-a- dim
60 ki-ma e-rî ina na-ba-li [u-še-man-ni]
61 giš šinig āš me-ir-ne-ri dü-a- dim
62 ki-ma bi-i-ni e-di ina me-bi-e [u-še-man-ni]
63 e-lum-e gi-āš dü-a-dim ni mu-sig-sig- gi"
57 Like a lone sarbatu-tree by the river’s bank he has made me,
59 Like a cedar (?) in the desert he has made me,
61 Like a lone tamarisk in the storm he has made me,
63 Behold the mighty one like a lone rush-reed has brought me low,
even me.

For the catch-line see the following tablet.
LAMENTATIONS TO THE WORD NO. IV*

1 [e-ne-em-zi-u-š́l e-ne-em-[zi-u-š́l] a é e-ne-em-[zi-u-š́l]
2 [ina a- ma]-ti-ka [i-]&i bitle [ina] a-ma-[ti-ka]
3 [áru-zi-ú] nibru ki e-ne-em-[zi-u-š́l]
4 [šé-ib] é- kir- ra e
5 [ken-]ir ki-gal e
6 [š́] é-nam-ii-il-la e
7 šé-ib žimbir ki e
8 š́- é- babbar- rum e
9 šé-ib tin-tir-(ki) e
10 šé-ib é- sad- il- la e
11 šé-ib BAD-SI-AB-BA-(ki) e
12 šé-ib é- zi- da e
13 é- mag- til- la e
14 é- te-me- an- ki e
15 é- dá- an- na e
16 e- ne- em- zi-ú- š́l an al- dúb- bu- ne
17 ina a- ma- ti- ka šami-e i-ru-ub-bu
18 e- ne- em mu-ul-lil-la ki al- [š́g- ga- ni]
19 ina a-mat ilu Enlil [ir-š́-tu]m i-nar-rat
20 ? e-ne-em-ziú [. . . . . . . . . . . . . . . . ]
About 20 lines are lacking to the end of obv. and 20 from the top of reverse.

Reverse.

1 ana ar- kat um[é. . . . . . . . . . ]
2 giš mis gal- gal- la [gu-gur-us- ám-me] 5
3 mi- is rab-bu-tu [u- kab- bar] 5
4 šel pa-šé ba mu-ni-ib-su-su ú-a al-ki [ . . . . . . ]
5 e- bu- ri ina si- ma- ni- šú u-ťa- ab- bi ma- ka- la- a . . . .

6 ma-[ma-a-ba] ud-me-na-dim ma-a-a di-di-[in]

* The text is from REISNER no. 3, an extract from a more complete version of the second tablet. About half of the observe and reverse is broken away. Copied 100 BC by a member of the family Sin-kaš-balati.

1. Restored from R IV 28* no. 4 rev. 22.
LIKE THE SPIRIT IT IS IMMUTABLE, TAB. II

1. At thy word oh woe to the house at thy word.
2. Woe to thy city Nippur... at thy word.
3. Woe to the brick walls of Ekur at thy word.
4. Woe to Kenur the vast abode at thy word.
5. The dwelling Enamtila at thy word.
6. Woe to the brick walls of Sippar at thy word.
7. Woe to the dwelling Ebabbar at thy word.
8. Woe to the brick walls of Babylon at thy word.
9. Woe to the brick walls of Esagila at thy word.
10. Woe to the brick walls of Barsippa at thy word.
11. Woe to the brick walls of Ezida at thy word.
12. Woe to Emahtila at thy word.
13. Woe to Edaranna at thy word.
14. At thy word the heavens are stilled;
15. At thy word the earth shudders.
16. At the word of Enlil...
17. At thy word...

Reverse.

1. Forever...
2. The great misu-trees it rends asunder.
3. The harvest in its season it overflows, the food...

6 Now (?) as in the days of long ago whither shall I go?

2. The ordinary meaning of ki-gal is trench, place for a foundation, then terrace built upon the kisallu, Sanh. Const. 82. In ken-úr ki-gal the meaning is probably connected with a cosmological concept of, ken-úr as the chapel of Ninlil. In CT XV, 13, 12 ken-úr ki-gal is followed by dul-azag, also a cosmological concept; ki-gal is often omitted Raw. IV 27 a 25; 11 a 5 etc. Cf. Jastrow, II 20. The name of Ninlil's chapel so far as it designated an ordinary temple was é-nam-til-la, which was conceived as the earthly imitation of the mythological ken-úr. On kigallu see Babyl. II 172 n. 3.
3. Cf. SBH 63, 7.
4. For restoration see tablet one rev. 18.
5. Restored from tablet one obv. 31 f.
7 . . . . . . ni-gul-gul-e ur'-ri-li-na-ām sum-mu a-ba tar-[ri-en?]
8 bi-tu. . . . ki u-ta-tab-bit ki-ma ša ūm ul-lu-ti
    ub-ba-lam man-nu ip3-par-ra-as
10 nis-ḫi šanu-n ud-dam ki-ām-niš nu-al-til ana zamāri [nis-]ḫi
11 gištu Bēl-āpal-iddin aplu ša Ea-balat-su-ikbi [mār]
12 Sin-ibni šiši Bēl-šum-lišir3 aplu ša
13 Itti-ili-šu-balātu mār Sin-šaši₄ balāti Babili
14 arāh Tebit ūbru 13-kam šatti 145-kam ša ši-i
15 [sattu 209-kam] Ar-ša-kam šar šarrāni

1. Text kit (!).
2. Text ku (!).
3. For reading giš as lišir see Tallquist, Namenbuch 317 and SAI 4004: the same
   scribe g3 rev. 7.
4. ba, but the var. g3, 8 has giš; unless we assume another name, which is impro-
   bable, it is safer to choose the more difficult reading.
it preys upon, as in the days of yore it carries away; who is spared (?).

Second extract of « like the spirit it is immutable »; unfinished:

to repeat the extract

of the long tablet of Belapaliddin, son of Ea-balašu-ikši of the family of

Sinibni: copied by Belšumlišir son of

Itti-ilšubalatu of the family of Sin-Šaišbalati. At Babylon,

month of Tebet, 13th day; 145th year, which is

the 209th year, of Arsaces king of kings.

5. That is 100 BC.
Series *an-na e-lum-e « Exalted heaven ».

This series was originally intended for the cult of Ur. The first two tablets are SBH nos. 5 and 24. After a hymn to the word of Anu and Enlil, on tablet one, the series passes to a hymn to Sin, tablet two obv. 1-22, thence to a Šamaš hymn obv. 23 — break; for the remainder of this hymn, see the *Addendum*. The end of the reverse has appeals to various gods and a prayer.

Another series intended for the cult of Šamaš at Sippar or Larsa was also called *an-na e-lum-e*. Of this series only tablet two is preserved, SBH no. 23, which begins with the Šamaš hymn of the Sin series, tablet two obv. 23. On this tablet the whole of the hymn is preserved; the part broken from SBH 23 is given in the *Addendum* together with the remainder of this tablet, which ends by saying that it is a lament for the temple of Šamaš. SBH no. 5 which is tablet one of the *Ur* series can not be tablet one of the Šamaš series, for line one of SBH 23 indicates another catch-line for the preceding tablet. The fact that the Šamaš hymn SBH 23 obv. 1 — rev. 4 was inserted into tablet two of the Ur series would seem to indicate that the *Ur* series is original. The only fact, however, which seems certain is, that a series *an-na e-lum-e* was developed with the theme of the destructive word of Enlil which had caused the ruin of either Ur or Sippar. Then the series was rewritten and redacted for the other cult. It may be that the Ur series is original: then an imitation was made for Sippar: finally the
Ur series was enlarged by insertions from the Sippar imitation. Compare no. XII where an Erech series is modelled upon an Isin series.

*Tablet One.*

Text Reisner no. 5 of which the lower half is broken away. An extract from a longer tablet, from the year 136 BC.

*Tablet Two.*


*Addendum.*

Another version of this series began at tablet two and is dedicated to the cult of Šamaš (at Sippar?). Text of tablet two of this series upon an unusually short tablet Reisner no. 23. The reverse of SBH no. 23, 6-26 is restored from a duplicate K 4620, BAV 641.
Tablet One.

1 an-na e-lum-[e]  HU + SI-[a e-ne-em-mà-a-ni]¹
2 ša išš u-nim kab-tu ša-ša-[a tām? a-mat-su]
3 išš gu-la  HU + SI-a...  
4 išš mu-ul-lil-là  HU + SI-a...  
5 e-ne-em-mà-a-ni a-žu ga-ám-ma-ga a-žu-bi lul-la
6 e-ne-em-mà-a-ni šim-šar ga-ám-ma-ga šim-šar-bi lul-la
7 e-ne-em-mà-a-ni muš ša-ma-a² mu-ag muš-bi še-âm-du
8 e-ne-em-mà-a-ni gin ša-ma-a mu-ag gin-bi še-âm-du
9 e-ne-em-mà-a-ni TUR-TUR-bi igit-di kūr-sū gul-gul-la
10 e-ne-em-mà-a-ni gal-gal-bi igit-di été na-tun-tun
11 e-ne-em-mà-a-ni gakkul-áma ma al-sùš šab-bi a-ba mu-un-žu-žu
12 e-ne-em-mà-a-ni šab-bi mu-un-žu-a bar-bi al- us- sa
13 e-ne-em-mà-a-ni bar-bi mu-un-žu-a šab-bi al- us- sa
14 e-ne-em-mà-a-ni mu-lu mu-un-gig-gig-ga mu-lu mu-un-sir-sir-ri
15 e-ne-em-mà-a-ni ana dirig-ga-bi kūr gig na- nam
16 e-ne-em-mà-a-ni ki-a di-da-bi kūr ba-ab na- nam
17 e-ne-em-mà-a-ni ud-de é ta-ta lá-ám ba-ra-ab-è
18 e-ne-em-mà-a-ni ud-de é-u-ta u-ám ba-ra-ab-è

19 a gašan-mu erimum-ma-mu te⁴ di-di⁵ in
20 (?)[⁶] be-el-ti ana i-šit-ša mi-na i-da-al⁷
21 . . . išš mu-ul-lil-là . . . nibru ki⁸
22 [e-]kūr-ra é . . . gi-pad (?)-da-na
23 . . . 42 MU bl. gu-ud bl.⁹ é-dār-an-na- na

1. Restored from no. 1Vt obv. 38, and below 5 ff.
2. For AX = ša (?) cf. Babyl. I 206 no. 344. šamā for the usual 'u-a or 'u-a, i.e., jama = jwa (!). See page 42, 53.
3. ba-ab var. of ba-ba SAI 65.
4. For le var. of ta = minu [Br. 3558] cf. [beside Br. 79] SBI 64, 10; 43, 1.
5. Text has di three times.
6. Text ana a-a (!). One expects an exclamation a-a = ah! oh!
Of exalted heaven, lofty is his word.

Of the divine heaven god lofty is his word.

Of Enlil lofty is his word.

If his word be brought to a seer, the seer falters.

If his word be brought to a prophet, the prophet falters.

If his word be pronounced to a youth, the youth breaks into sobbing.

If his word be pronounced to a maid, the maid breaks into sobbing.

When his word goes forth in its grandeur, it brings the land to ruin.

When his word goes forth in its grandeur, it devastates the homes.

His word is obscure like a bottle, its secret who comprehends?

The interior of his word is incomprehensible, its exterior overcomes (?).¹⁰

The exterior of his word is incomprehensible, the interior overcomes (?).

The word brings sorrow to the people; the people it enfeebles.

When his word wanders forth on high it brings sorrow to the land.

When his word proceeds beneath, it wrecks destruction on the land.

His word is a spirit which drives five from the house of five;

His word is a spirit which drives ten from the house of ten.

Helas (?) my lady unto her chamber why (?) hasteneth she?

. . . Enlil. . . . . . . . . . . Nippur.

Ekur Egipad (?) da.

(Forty-four heroic lines) Edaranna.

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⁷. *dalu* = run [HW 215 a] established by Jensen KB VI 1, 334. Cf. *anaku adal* 54, 1, used there also of the goddess.

⁸. Text repeats *kt*.

⁹. Cf. 47 rev. 23. The 42. lines to be inserted are probably the *Enlil Hymn, Babylon* II 275 ff.

¹⁰. See no. IV 1 obv. 63, translation.
Reverse.

2 . . . . ina la i-ra. . . . . . . . . . . . . . . .
3 . . . . tar-ra-bi-sú mu-lu-bi . . . . . . . . . .
4 . . . . nin-lil er é-kúr-ra šú'. . . .
5 . . . . mağ-ām na-ām' é-mağ' a-šú
6 [gašan] nibru-ki a na-ām é-su-me-du-a-šú
7 gašan ma-gi-a na-ām é-UD-IM-šú
8 gašan tin-tir-[ki] na-ām é-sag-il-šú
9 dumu [sag]4 d. uraš-a na-ām é-zi da-šú
10 gašan KA(?)-lu a-sig'-ga-ge na-ām é-mağ-til-lá-šú
11 ama d. ba- ū na-ām urú sag-gáššu
12 gašan tin-dib-ba na-ām é-gal-mağ-a-šú
13 gašan i-si-in-(ki) na-ām é-t-si-in-(ki)-šú
14 gašan an- na- na-ām é-an-na-šú
15 er gi-li-em-má-la er nu-mu-ni. . . .

16 urí ki [ki] dug-ga d. mu-ul-lil [e-ne-em-má-ni-šú]
17 u-ri as-[ru] ta-a-bi ilu Enlil ina [a-ma-ti-šú]6
18 nis-ši reš-tu-ú an-na e-lum-e mu-ul-til ana zamári nispi gíttu
19 Ea-balat-su-ibbi aplu ša Bél-apal-iddin mar [Sin-ibni ina kal]
20 Ili-su zér-ibni apli-su kalal šibrú ili-su-kam7 [Babili arah... inu —
21 šattu 111-kam ša ši-šattu 175-kam Ar-[ša-kam8 šar šarrani]

1. The passage is parallel to no. XI tablet six obv. 34 ff.
2. For na-ām = aššu see SAI 909, here a compound preposition na ōm... šú.
3. é-mağ here a temple in Nippur, or a shrine in Ekur; for an émağ at Lagash, see SAK 248. Gula's temple at Babylon was called Emah in Neo-Babylonian times, Building Inscriptions of the Neo-Bab. Empire no. 6.
5. urú-sag 93, 4 and 86 rev. 9 is for Isin.
6. Or amáti-ka (?) ; cf. no. IV tablet two obv. 1.
7. ili-šu for Marduk as often. The sign after Marduk or ili-šu in these notices is kam not gau, and is the sign of the genitive simply; Reisner's Marduk ālidi p. XII is false.
8. I. e. Phraates II; the 111th year of the Arsacideae = 136 BC.
Reverse.

5 . . . . . . . . . . . . . . . for Emah.
6 The lady of Nippur for Ešumedu [wails].
7 The lady of . . . . . . . (? for E-ud-im-a [wails].
8 The lady of Babylon for Esagila [wails].
9 The first born daughter of Ninib for Ezida [wails].
10 The lady of . . . . . . . (? for Emah[il][a [wails].
11 The mother Bau for the chief city [wails].
12 The lady who resurrects the dead for Egalmah [wails].
13 The lady of Isin for Isin [wails].
14 The lady of heaven for Eanna [wails].
15 Wailing in the midst of ruin, wailing that doth not [...].

16 Ur the sacred place Enlil by his word

18 Extract one of « Exalted heaven »; unfinished; to repeat the extract of the long tablet
19 of Eabalatsu-ikbi son of Belapaliddin of the family of Sinibni, copied by
20 Ilišu-zēr-ibni his son, the inferior kalû-scribe of Marduk. At Babylon...
21 111th year, which is the 175th year, of Arsaces king of kings.

| 1 | uri ki [ki] dug-ga | d. mu-ul-lil [e-ne-em-mù-ni-su (?)] | 
|   | n-ri aš-ru ta-a-bi | ila Enlil ina a-na-ti-šu | 
| 3 | [a-a]... | umun... | 
| 4 | umun d. nannar | umun... | 
| 5 | [a-a] d. nannar | umun... | 
| 6 | umun d. nannar | umun [é-kiš-] šir- gál | 
| 7 | a-a d. nannar | umun é- te- en- dug | 
| 8 | umun d. nannar | umun é- ?-³ an- na | 
| 9 | a-a d. nannar | umun é- gal- an- na | 
| 10 | umun d. nannar | umun UD?- ki-azag | 
| 11 | a-a d. nannar | umun [di-]⁴ kud-mağ-âm | 
| 12 | umun d. nannar | umun dár (?)- an- na | 
| 13 | a-a d. nannar | dumu azag d.-en-lil-lá | 
| 14 | umun d. nannar | du[nu (?) mu]n (?) kūr-ra⁸ | 
| 15 | d. mu-ul-lil-lá [a-a?]⁶ ka-nag-gá | ? gil-li-em-ma⁶-dé | 
| 16 | a-nun-na-ki-e-ne | šu⁸- bal⁹ ag- e- ne | 
| 17 | en d. ša-du (?)⁴⁰-bár | al- gul- gul- lu- dé | 
| 18 | ki-in-grî in-ág | d. nannar me- en | 
| 19 | egi āš nun-gal | dim-me-ir-e-ne me-en | 
| 20 | urú an- na | ki di-tar-ra me-en | 
| 21 | iğ-gal dingir a-nun-na | dim-me-ir-e-ne me-en | 
| 22 | ki¹² mag ki- mag | d. mu-ul-lil-lá im-bi ĝul | 

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1. Here, according to Reisner p. 151, begins VATH, 219 + 295 + 309.
2. ten-dug = nāhu and tābu, perhaps muštib nāhi: for ten = ṣaša, see Br. 7718 and nāhu BA V 667, 14.
3. BU? cf. CT XV 20, 9 = R. IV,30 a obv. 19.
| 1 | Ur, the consecrated place, | Enlil by his word, |
| 2 | [Father Sin the consecrated place | by his word destroyed (?)]. |
| 3 | Lord Nannar | lord of. . . . . . . . . |
| 4 | Father Nannar | lord of. . . . . . . . . |
| 5 | Lord Nannar | lord of Ekišširgal. |
| 6 | Father Nannar | lord of Etendug. |
| 7 | Lord Nannar | lord of E. . . anna. |
| 8 | Father Nannar | lord of Egalanna. |
| 9 | Lord Nannar | lord of. . . the holy place. |
| 10 | Father Nannar | lord, great judge (?). |
| 11 | Lord Nannar | lord of Daranna. |
| 12 | Father Nannar | holy son of Enlil. |
| 13 | Lord Nannar | . . . . . . . . (?) |
| 14 | When Enlil father of Sumer | became wrathful, |
| 15 | The Anunnaki | bowed down. |
| 16 | Though the prince, god of the new | moon, wrought desolation, |
| 17 | Sumer thou lovest | oh divine Nannar. |
| 18 | Regent, perfect herald, | of the gods art thou. |
| 19 | Of the heavenly city | place of judgement thou art. |
| 20 | King of the Anunnaki | of the gods art thou. |
| 21 | In the vast underworld | Enlil himself prepare evil. |
| 22 |  |  |
| 23 | Hero, great hero, | lord that decreest fate. |

4. So Perry, probably after Raw. IV 28* no. 4 obv. 32 etc. where this title is for Šamaš; the word means « great judge » which might apply to Sin also.

5. Omitted by Reisner in his additions p. 151 but given by Perry p. 33 and see Zimmern's note p. 37.


8. So the text, see Perry p. 37.

9. For *šu-bal = šupēlu*, see Perry p. 37 and Babyl. II 67 and *šu-bal-ag*, St. Vaut face XXI 1 *šu-bal ba-ra-ag-ge*; cf. CT XXIII 18, 39, and for *šu-bal-ag* SBH 5, 22 *ag*, therefore, probably a correct restoration.


11. Probably used in its strict sense for Sumer.

12. *ki* not *niu* after Messerschmidt, see Zimmern in Perry p. 38.
LAMENTATIONS TO THE WORD NO. V

24  kar-ra-du kar-ra-du ra-bu-u be-lum mu-šim ši-ma-a-tum
25 ur-sag šul-an-na ur-sag-gal¹
26 am² è-babbar-ra³ ur⁴
27 sù-sar dunu⁶ d. nin-gal⁷ ur
    [num?] zagu anna ur-sag-gal
29 nun bara-ga tıl-ma ur
30 nun bara-ga durun¹⁰ ur
31 nun låg¹¹-ga sal-sal-la ur
32 zag an-na zag ki durun ur
33 umun-sa-a¹² mu-tin in-na kar-ra¹³
34 dunu se-ir-ma-[al- e] dingir azag-ga me- [en]
35 dunu mağ sà-sà d. mu-ul-lil-là m[e- en]
36 ùg- ? - a-mu d. EN-ZU-na m[e- en]¹⁴

Reverse of SBH no. 24.

3 . . . . . . . . . . . . . dim-me-ir azag-ga-ge
4 ilâni el-lu¹⁵
5 d. mar-lu mu-lu gar-sag-gâ¹⁶-ge
6 ilu a-mur-ru be-lu ša-di-i

1. SBH 47, 3 has traces of galu after gal (!)
2. 47, 4 am-e also K 9299, 12.
3. 47, 4 rum.
4. Text from here on sag omitted, see Zimmern in Perry p. 38. K 9299 ur-sag-gal
throughout.
5. K nun A; Sb reconstituted by Th.-Dangin ZA XV 171 and 400 has K-nun A
and K-sa A in two places; the former goes back to K-gan-A REG 199 = 202 ter
= KA + REC Suppl. 127, and had the value buzru: the latter = REG 203 bis,
= sù Br. 802. Naturally only R 2) had originally the value ziknu and šapitu, [sa
= riksu] i.e. binder of the mouth. Hence sù-sar = Br. 806 = SA i 504 = darru, the
strong one; this sign is certainly intended here, ziknu zahkan, bearded with a beard,
but in SBH nos. 24 and 23 KA + NUN is confused with KA + SA. In the parallel
passage Raw. IV 9, 19 KA + SA is correctly written; Hence sù-sar = darru
and ziknu ziknu, cf. RA VI Contrats Archaiques p. 15 n. 1). In RTC 12 I 6
25 Hero, champion of the skies  hero.
26 Bull of Ebabbar  hero.
27 Bearded son of Ningal  hero.
28 Thou whose beard is sprinkled with lazuli, hero.
29 Prince that walkest in the sacred chamber, hero.
30 Prince that dwellest in the sacred chamber, hero.
31 Prince that scatterest light abroad, hero.
32 At the boundary of heaven and earth thou dwellest, hero.
33 Lord of the net, thou of the sunrise and the sunset (?).
34 Regal child holy god art thou17.
35 Famous child of justice (child) of Enlil art thou.
36 . . . . . . . . . of Sin art thou.

Reverse.

3 . . . . . . the radiant gods.
5 Ramman lord of the mountains.

K-gan-A-sar = buzu-šar is distinguished from šu-šar « the bearded » by Th.-Dangin a. a. O and translated by « the consecrated ». For buzu = R 1) see ZA XV 400.
6. 47, 6 gal misread for TUR as 12, 9.
7. 47, 6 gal-la and a the latter from here on, perhaps an accent.
8. K 9299 and SBH no. 23 have, between lines 27 and 28, the line šu-sar zāgin-na ur-sag-gal and K 9299 a translation ša zīk-na el-li-um zāk-nu.
11. For SAB = lag = namru v. CT XVI 19, 35; XXIII 34, 36.
12. Lord of the net, used as a title of Ninib = unun-sa-sa 38, 17. Ninib is represented on the Siècle des Vaut. with his net: as a title of Šamaš see 86 rev. 1 and 138, 92 f.
13. I will not try to translate this line, but make the following suggestions: mutin = mušen = bēlu Br. 2051 and cf. mu-tīn = bēlu SAI 773, add CT XV 20, 21. im-ma = em = dišu Br. 7870 and in Raw. IV 21b. b. 25. 27 im is a var. of UD-DU: kar = erēbu, cf. ZA X 201, 15 ff. R = irrubu, irrubu and Raw. IV 30g 9/10 b kar-ra = munnarbu. « Šamaš lord of the sunrise and sunset » (!).
14. For the continuation of the Šamaš hymn SBH no. 23, see Addendum.
15. Probably a plural in u; one expects el-lu-ītī.
16. So the text after Zimmern in Perry p. 3g.
17. me-en is second person not first, cf. SBH 47 obv. 3o e-ne-em-zu and 31 me-en.
7. KU-SUD-NUN-KU-TUR¹ mu-lu ŠEGIŠ-ŠEGIŠ-ra-ge
8. be-lu mar-kas ma-a-tum nam-sag kür: a-sa-rid² ma-a-tum
9. da-ai-ik ša-di-i: mut-tal-lik šadi-i
d. gu-mu-ši-ru³ mu-lu ši-i šum-ma-ša
10. da-ai-ik ša-di-i: mut-tal-lik šadi-i
d. su-gan nun-na mu-lu zag ab-zu-ša be-lu ša paš tam-tim
11. nam-sag kür: a-sa-rid² ma-a-tum
d. gu-mu-ši-ru³ mu-lu ši-i šum-ma-ša
12. belu be-ra-a-tum: ki-sur-ri-e (?)⁶
13. sa-pat tam-tim, sa-pi-tum sa-pa-ri⁰
14. sa-pat tam-tim, sa-pi-tum sa-pa-ri⁰
15. belu be-ra-a-tum: ki-sur-ri-e (?)⁶
16. a-ša-ri² ma-a-tum
d. gu-mu-ši-ru³ mu-lu ši-i šum-ma-ša
17. aš-su-hum lī-ba aš-su-hum lī-ba aš-su-hum lī-ba
18. gam ur ur ra aš-ša-e (?) a gir gir
19. [miš-meš?] ina šī-da-a-tum n ta-ni-ši i-sa-ap
20. . . . . . . . . . . . . . . tūr-ra e-bi ám-ta lal-e
21. . . . . . . . . . . . . . . . tum ši-šir-tum [a-di maši?]⁰ usša-am-ma-am
22. . . . . . . . ra-ša[g-ga-bi se] ám-du-du
23. [mar-meš] is i-dam-mu-um
24. PA-A (?) e-ši-pa-du-ga i-dib mu-un-abi
25. ana si-i-ri sa-pa-ri¹⁰ u[a i-kab-ši]
26. u¹¹ ši-ib-ba lū-lū . . . . . . ba-ra-e-a
27. ina’u-a zar-biš dul-lu-hu ina . . . . . . it-a-si
28. nis-hi šanu-u an-na e-lum-e nu-al-til ana tu-ub nis-hi
Bēl-šu-nu a-plu ša . . . . . iši-ši¹²

1. R = Adda SBH 120, 21; cf. ASKT 117 rev. 9. Explained by Nergal ša admani CT XXIV 42, 95.
3. R = ūmsuširu swine, usually connected with Ninib as god of swine KB VI 1, 538, is uncertain as to its meaning here.
4. Kum (?) after Zimmern but very uncertain.
5. Hommel Geographie 96 Anm. 2 is certain that d. šita Br. 9168 is Aši a moon goddess.
6. kisurū, territory, is the loan-word from ki-sur of which bērātiš is the Semitic translation. For kisurū see Babyol. II 112. Leander, followed by me a. a. O., on the
7 Ramman lord of the markasu of the earth\
10 Ninib that smitest the mountains\
12 Sugannunna thou of the sea coast.
14 Famous lord of the crown (?) lord of the nether-world.
16 How long shall the guardian of the home remain in silence, its shepherd remain indolent?
18 . . . in suppression and infirmity he lies downtrodden.
20 . . . . . . . how long shall he remain in silence?
22 . . . . . . . in pain he cries aloud.
24 For the courts of the « Net » (!) he utters lament.

26 With woe which brings oppressing gloom forth from . . he goes up

28 Second extract of « Exalted Heaven » unfinished; to preserve (?) the extract of Bēlišunu son of. . ., copied by himself.
SBH no. 23 obv. 18 to end: for the obv. 1-17 see tablet two obv 23-36.

18 . . . . ga
20 im-gâl-Šu im ŋir-ra
21 a-ab-ba sik-šu
22 a-ab-ba ši-nim-šu
23 ki gis[ga-]lu-ub da-ri-ta
24 gis[ga-]lu-ub gis[i] ir gis[erin-kud-da(?)]
25 d'en-bi-lu-lu gis[i] erin...
26 ta BAD-ma...
27 ta a-ab-ba...
28 i- dé il- la- zu
29 dug-bad-du'-iu [d-ba ba-ra]
30 e-ne-em-žu sa-par-[maḫ an-ki-ta ša-mu-un-lal]
31 ur-sag me-en MI³: TUR...

Reverse.

1 ur-sag me-en a-ab-ba um-[mi-lal ab-ši ęu-]luš-ga]
2 ur-sag me-en sug-ga um-MI-[lal sug-ga še-âm-du]
3 a-ge-a id zimbir [mi-lal]
4 ur-sag me-en gis[má-gur] ġar-ra...

---

5 ê-a dim-me-ir balag er-ra [mu-un-na-lag-en-ne]
6 ana bit i-lu ina ba-lag-gu tak-rib-[tam i ni-lik]
7 lagar-e sir[a]-ra mu-un-na-an-du-a
8 ka-lu-n za-ma-ri i-za-am-mu-ru

---

2. pit purid-ki a phrase for « to stride », lit. « open the limbs ». The root parādu
   = hasten, run in terror = šuš shiver with cold; Sum. gir-šu = parādu SAI 192, a
   syn. of ururušu drive about 175 and galātu 178; also mud = parādu, galadu 1299,
   1294. piritu terror syn. pulahšu and gilišu, see Br. 8463-5, SAI 1295 : 193. If3 uppar-
   rida slip away K 4668, 6 cf. SAI 3339. If3 upparidanni, he caused me to hasten in ter-
From sunrise to sunset great hero.
In the South and North great hero.
To the lower sea great hero.
To the upper sea great hero.
In the land of the everlasting haluppu-wood great hero.
The haluppu-wood, the cedar forest... great hero.
Enilulu of the cedar forest... great hero.
From thy vision who escapes?
From thy stride who escapes?
Thy word is a great net extended over heaven and earth.

Reverse.

Hero art thou: if it be directed upon the sea, the sea shudders.
Hero art thou: if it be directed upon the marsh, the marsh moans.
If it be directed upon the Euphrates [the Euphrates moans].
Hero art thou: the sacred bark.

Unto the temple of god upon a lyre let us go with a song of petition.
The psalmists a chant shall sing.
10 ka-lu-u za-ma-ri1 be-lu-ti
11 lagar-e sir-ra balag-gà mu-un etc.
12 ka-lu-u za-ma-ri1 ba-la-ag-gi etc.
13 su ùb azag li-li-ès azag mu-un etc.
14 ina up-pì el-luÀ li-li-isÀ el-luÀ
15 sem me-sì balag azag-ga mu-un etc.
    ina hał-hał-la-tì u ma-an-zi-i ba-la-ag-ga el-lim

[šab-zu in-tig-e-e-ne bar-ru in-šed-dé-ne]
16 [elim-ma] in-dúr (?)-e-ne    gil
17 [elim-]ma    ur-sag sul an-naÀ
18 [ur-sa]g-gal    am- e ē-bār-[ra]
19 [. . . .m]a-li-ga    kir gal d. mu-ul-[lil]
20 nin- [ma-g?] a    ama-gal d. Nin-
21 d. uraš- a 50 mu pl. gû-ud pl.    ki še-gu
22 dim- me- 'ir an- na    dim-me-ir [ki ]. . . .
23 a-sà-ba a [ ? ]    HU + SI. . . . . . . .

24 sub- be še- ib ē- babbar- ra    ki-gé-[en-ni- gi (?)]

25 ki šù-bi-im    [balag gù- de]À

26 unnun bara-azag-ga . . . . . . . . . . . . .
27 nis-ši sann-u an-[na e-lum e nu-al-til]
The psalmists a chant of lordly praise shall sing.
The psalmists a chant upon the lyre shall sing.
Upon a sacred tambourine, a sacred *lilissu* etc.
Upon the flute, the *mançu*, the consecrated lyre, etc.

[May they pacify thy heart, may they appease thy soul.]

16 Exalted (?) . . . . . . . . . . . . . . . . . .
17 Exalted (?) hero.
18 Hero bull of Ebarra.
19 ? of the great mountain Enlil.
20 ? mother . . . . . . . . . . . . . . . . . . . .
21 Ninib, (50 heroic lines), of the favourable place.
22 Gods of heaven, gods of earth.
23 The fields. . . . . . . . . . . . . . . . . . . .

Prayer for the brick walls of Ebabbar, that they be restored (?)

He that sits in the throes of oppression sighs upon the lyre.

The lord of the holy chamber . . . . . . . . . . . . . . . . . . . . . . . . . . .
Second extract of « Exalted Heaven » unfinished . . . . . . . . . . . . . . . . . .
4 a-mat-su ma-ru-hat ina é-kur a-mat-su u-um sa ina ki-sa-da šak-na-at

3 a- mat-su u-um mu-ri-ib-tim a-mat-su bîl-tîn me-ê-hî-e

5 . . . . . a-mu urú-mu urú ma-al e-la-lu
6 . . . . . ? lûn ši-si-it âli-iî âlu im-mah-¾u ina lal-la-ra-a-ii

7 e-ne-em d, am-an-ki-ga gir-gir é-kùr-ra
8 e-ne-em d, dam-gal-nun-na gir-gir
9 e-ne-em d, asar-galu-dug gir-gir
10 e-ne-em d, en- bi- lu- lu gir-gir
11 e-ne-em gâl maâ-ám gir-gir
12 e-ne-em d, mu-ši-ib-ba-sà-a gir-gir
13 e-ne-em unnun d, sâ-kud-âm gir-gir
14 ni-ge-en ni-ge-en nu-ge-en
15 ana ki-i-ii ku-ku-ku ana la ki-i-ii-ul ki-ka-ku
16 . . . . . . . . . . . . . . . . . . . . . ana sar-ra sar-ku ₅
17 ana ki-i-ii ku-ka-at ana sar-ra sar-rat ₆
18 uš ša(g)-ùr-ra ₇ mu-ša ₈ na- an- ši- em
19 i-ma-at ba-àš-mi ša â-še-lu ₉ i-za-an-nu
20 uš gir-mal mu-ša-la nu-ê-nc
21 i-mat šu-ka-ki-pu ša â-ì-wa-ì-là ₆ la up-pu-u : la i-pa-[ša-ak] ₁³

* Unnumbered tablet concerning the "word" of Enlil. Text Reisner no. 6. Obverse 18-26 is the same as Reisner no. 7 obv. 3-15 and Raw. IV 26 no. 7 with Additions p. 5. The text is remarkable for the passage rev. 2-17 which is probably a legend of the consecration of Marduk by his mother Damkina.

1 gir = arâbi*, II 11 uaruš SAI 175 and cf. Babyi. II 20; here gir = marâbi hence ʕərawar or ʕərawə. We must assume a Sem. root warâbi = wander, hasten, perhaps cognate with ʕârab see Ges.-Buhl-Zimmer 287 a. The words arâbi, urâbi way, arâbi rapid, uaruš rapidly, arâbi month [IIW 132, 241] are all from this root. marâbat a perm. fem. Meissner SAI 204 to be brought under 175. In the gloss 1. lù-lù = marâbiš is probably a var. of ʕl = arâbi, see Babyi. II 204 no. 175.
2 Text bîl-tu but read u-un from line 3. The glossator confused his translations.
3 For âlu not alu, see Meissner in OLZ 1908 sp. 184.
His word hastens forth from Ekur; his word is a spirit which is produced in the bosom.

His word is a spirit of rage, the cry of my city, the city is oppressed with sorrow.

The word of Ea hastens forth from Ekur.

The word of Damkina hastens forth from Ekur.

The word of Marduk hastens forth from Ekur.

The word of Enbilulu hastens forth from Ekur.

The word of Galmah hastens forth from Ekur.

The word of Nebo hastens forth from Ekur.

The word of Šamaš hastens forth from Ekur.

To the faithful I am faithful, to the faithless I am faithless.

[It is] the venom of a viper which distresses man.

The venom of the scorpion which gives man no cheer.

A deluge which is precipitated at midnight.

4. The subject is the personified word, i.e. Ištar. — 5. Text ki(!)
6. Line 17 is a glossator’s version giving third person for first.
7. IV R 26 no. 2, 1; SBH 15, 3 muš-ša(g)-túr-ra. — 8. Vars. mu-lu-ra.
13. For UD-DU = pašāhu cf. R IV 21* b 36 ē-a-na-a-ra = ana puššub. uppū = pašāhu is probably II1 pres. of ápū IIW 236 a (not he) be beautiful, pure etc.
18. The text has two more variant translations; 16 [To the faithful I am faithful], to the false I am false; 17 To the faithful she is faithful, to the false she is false.
19. zdū, to distress, and be in distress. For the intransitive of I1 cf. uššukur ra’ābaḵu zinaku I am troubled, I tremble. I am distressed, BA V 600 no. XVIII 6 and Haupt’s note p. 601. The Sumerian zi-em Br. 4204 [read there zdūtu = sig = mafsūtu, see Baby. II 154 n. 4, hence an original sense smite and II1 zu’unu fix well, adorn = tag S 292; HW 249 3ūnūn falsely for 3ūnūn; [Syr. pa’el of to arm.] zu’unu to make brilliant = Sumerian mulū SAI 256. II1 impf. u-zā-i-na he smote, see KB VI 1, 403. Hence an adj. zu’unu, zu’unuštu ina šàmi-e, they cause distress in heaven. Original sense various — smite, fix, adorn. The double ‘ayin form of the root is zandānu HW 258 b.
20. sat mūši « cool of the night », so Jensen KB VI 1, 386. The meaning and etymology of sat mūši and sat urri are doubtful; the only sense which satisfies each is beginning of night, beginning of day.
23 gul: ša-ad-du: šar |zag giš|ir-ra-gedū: ša ina pāt¹ kiš-ti ri-tu-u:a
24 sa: [sa-pa-ra²: par a-ab-ba-ge lal: ša ana tam-tim tar-su: a
25 [i-ne-te-en-bi-ta: ina i-ta-ni-ša³: ga nu-ča nu-nu ul⁴ us-šu-u: ne]
27 [šub- šub- ba nu- lu šu- ti a² ]
28 [ ina kit-pa-ri-šu a-me-šu i-liš-ku-u-(ma)⁸ ]
29 [ud ha- bi nu- lu šu- ti a ]
30 [ ámu ša ina pi-šu a-me⁹-shu i-liš-ku-u¹⁰ ]

Reverse.

2 ana gan al. . . . . . . . . . . . . . . . . . . . . .
3 um-na a-[lit-tu] il-ta. . . . . . . . . . . . . . .
4 ana d·dam-gal [nuu] na al-šu-su
5 nu-uš ba-an-ši-em-ma nu-uš-ba-an-ši-em-ma
6 lu-man i-nam-di-na [lu-man i-nam-di-na]
7 [E =SAL-ni na-an-tur-tur na-an-di-di .logged
8 ana mas-ta-ki-ša i-dal i-te-ni-šu (?)
9 dumu urudšin¹¹ azag-ga šu-nag- mu [tu-mu-mi . . . . . . ]
10 ma-ri ša ina(na) še-en-ni el-lu ir [muk-u. . . . . . . . .
11 dumu bur-la nig-kū- mu [tu-mu-mu-]
12 ma-ru ša ina bu-u-ru a-ka-lu i-kū-hu. . . . . . . .
13 ne- kū- e im-ba din¹²-mā- mu [tu-mu-mu
14 ša i-ku-lu ina ra-ma-ni-šu ir-šu-u
15 ne- šes- šes im- ba gid- da¹³ -mu [tu-mu-mu
16 ša ip-ša-šu-šu¹⁴ ina ra-ma-ni-šu¹⁵ i-ši-šu
17 giš ub-gub-ba i-dē bar-bar-ri- nu [tu-mu-mu
18 ša ina ka-an man-dan-ati al-tap-la-su-su: u-man-di-du

19 . . me-en sub-be mu-nu-na-laš-en-na ul-li-cē
20 . . ni-nu ina ik-ri-bi i ni-lik ina ki-ri-e-tam
21 . . ni-nu ina ik-ri-bi i ni-lik ina¹⁶ ul-ši-iš ina ri-ša-a-tam

1. R IV pa-at.
2. R IV has a var. še-tu šu-par-ru-ur-tu; second word is a gloss on taršu.
3. S.BII 15, 10 i (?)-ne-la-na-bi-la.
23 A trap which is set at the forest’s edge.
24 A net stretched out upon the sea.
25 From its toils the fish escape not.
26 With its claws the calf it seizes.
27 With its kitparu (?) it seizes man.
29 The spirit which in its mouth seizes man.

Reverse.

2 The begetting mother . . . . . . . . . . . . . .
4 The mother Damkina is distressed (?). . . . . . . . . . . . . .
5 Verily she gives verily she gives.
7 Unto her chamber she hastens, she (?) « my son » [she calls?].
9 Son whom in the sacred bowl she baptized, « as for my son ».
11 Son who in the buru-bowl has eaten, « as for my son ».
13 He who ate has of himself grown up, « as for my son ».
15 He who was anointed has of himself become great, « as for my son ».
17 Him that with the measuring rod I proved, « as for my son ».

19 We with offerings come, let us go up with festivity! 18.
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ka ug.

\sin-ni\ ku-si-\i\ mu-lu-ra \na-an-\si-em\°
i-\ma-at\ ba-as-mu\ sa\ \a-me-lu\ \i-\za-an-mu
\ug\ \gir-\i\ mal\ mu-lu-ra\ \nu-\ \e-\ ne
i-\ma-at\ 
\zi-\has-\ki-\pu\ \sa\ \a-me-lu\ la\ \up\-\pu\-\u
a-\ziul\ bu-tuk-tu:\ \gig-\u-\na-ge-\e:\ \sa\ \ina\ \mu-\si\ \sur-da-at:\ \ne
\ziul-\sar:\ \sa-\ad-du:\ \zag\ \gi-\iz\-\tir-\ra-ge\ \du:\ \sa\ \ina\ \pa\\\th\i\ ki-\sh-\ti-\ri-
tu-\u:\ a
sa-par:\ sa-pa-ra:\ \a-ab-ba-ge-lal:\ \sa\ \ana\ \tam-\ti\m\n\tar-\su:\ a
[\i(?)^1-\ne-la-na-bi-ta:\ \ina\ i-ta-ni\ \su:\ \ga\ \nu-\e:\ \nu-\nu:\ \la\ \u\-\su-\u:\ \ne
gi-\iz\ \dubbin-\se-ba:\ \ina\ \zu-\up-\ri-\su:\ \amar\ \su-\ti:\ \pu-\u:\ \a-li\k-\ka-\u:\ a
gub-\ gub-\ ba\ \ \mu-\lu:\ \su-\ ti-\ \a
ina\ \kit-pa-ri-\su:\ \a-\me-lu\ i-\li-\h-\ku-\u
ud\ ka-\ bi\ \mu-\lu:\ \su-\ ti-\ \a
\\a\nu\ su\ ina\ \p-\i-\su\ \a-\me-lu\ i-\li-\h-\ku-\u
kali-ga\ gud-\ab\°\ \su-\ ti-\ \a
dan-nu\ mi-i-ra\ i-\li-\h-\ku-\u
sakkir\ \ziul\ ma-al-\ la\ e-\ \si\ \nu\ \bal\°-\ \a
ti-tur-ru\ lim-\nu\ \sa\ \si-e-\nu\ [\la\ u-\]\tar-\ru
ki-\ \ziul\ ma-\ al-\ la\ e-\ \si\ \nu-\nag\ \nu-\ bal-\ a
kib-\ ri\ lim-\ nu\ \sa\ \si-e-\nu\ \ina\ \ma\-\sh-\ki-e\ \la\ \u-\tar-\ri
c-\ne-em-ma-\ni\ nan-tag-nu-al\°\ \mu-\lu\ \ta-\zi\ \nu-\nu-\ \za
a-[\ma-\at]^6\ \an-\ni\ \la\ i-\sa-\a\ \kat-tuk\ \man-\nu\ \i-\lam-\mad
elim-ma\ \mu-\lu:\ \d-\gul-\la\ \mu-\lu
\d\-\mu-\ul-\li-\h-\la\ \mu-\lu:\ \d-\am\-\an-\ki\ \mu-\lu
\d-\as-\ar-gal-\nu-\dug\ \mu-\lu:\ \d-\en-\bi-\lu-\lu\ \mu-\lu
\d\-\mu-\si-ib-ba-\sa-\a\ \mu-\lu:\ \\nu-\nu\ \d-\di-\kud-mag-\ labelled\ mu-\lu

Reverse.

dig-ga-\ \ziu:\ \ki-bit-\i\-ka:\ \mu-\lu\ \ta-\ziu\ \nu-\nu-\ \za
2\ .\ .\ .\ a-\ \za\ \mu-\lu:\ a\ dan-ka°

A poisonous tooth . . . . . . . . . . . . . . . . . . . . .
3 Venom of the viper which distresses man.
5 Venom of the scorpion which gives man no cheer.
7 A deluge which at midnight is precipitated.
8 A trap which is set at the forest's edge.
9 A net stretched out upon the sea.
10 From its toils the fish escape not.
11 With its claws the calf it seizes.
12 With its kitparu it seizes man.
14 The spirit which in its mouth seizes man.
16 The mighty one that seizes the wild calf.
18 An evil bridge which allows the flock no increase.
20 An evil shore which allows the flocks at the watering strand no increase.
22 His word has no guile, can any one comprehend thy form?
24 [The word of] the exalted one [has no guile], can any one etc.
   Of Anu etc., can any one etc.
25 Of Enlil etc., can any one etc. Of Ea etc., can any one etc.
26 Of Marduk etc. can any one etc. Of Enbilulu etc., can any one etc.
27 Of Nebo etc. can any one etc. Of Samaš etc., can any one etc.

Reverse.

1 Thy command [has no guile], does any one comprehend thy form?
2 Thy restriction (?) [has no guile], does any one comprehend thy form?

1. For kušu poison, see Hrozný, Ninib p. 80; LSS I 6, 441. 42.
2. For critical notes on lines 3-15 see no. VI obv. 18-26.
3. lid Br. 8866 is a Semitic value from R = lītu cow. The Sumerian value was
   ab, cf. CT, V 25 II 32 āb-ba gar-ra. The value R-da, cited by Thureau-Dangin RA 3
   p. 127 from Dec. pl. II bis, is probably R-su see VAB I 8.
4. bal = ātāru not tāru, see Babyl. II 204 and correct SAI 165.
5. So Reisner but tuk is probably the true reading.
6. So Reisner but a-ma-su more probable.
7. Text of Reisner KIT.
8. I.e. Nergal.
1. Correction probable; text of Reisner SKQ(!).
2. Br. 7§87 ša namžaki door-keeper. The meaning «key» for namžakû HW 396 is improbable, for it is unlikely that Babylonians used keys for doors. The phrase sikkat namžaki according to the common interpretation is «peg of the namžakû», cf. Raw. IV 17 a 6 and Bu 91-5-9, 180; also ližig šigar namžakî-šunu, may the bolt of their N. remain firm, King Magic 53, 22. Cf. also namžak ilinî rabûtî CT XIII 44 rev. III 6. I will not venture to define namžakû although it was some part of the door-
3 Thy word [has no guile], does any one comprehend thy form?

4 Exalted prince door keeper (of the lower world)\(^9\), does any one comprehend thy form?

5 Now (?) as in the days of long ago whither shall I flee?

6 The word of the lord, his word,

8 The word of the lord, afflicts the folds with calamity:

10 The word of Anu his word,

11 The word of Enlil, of the hero, lord of the vast abode,

12 Of him that arises from Meslam, Nergal,

13 The word which on high stills the heavens;

14 The word which beneath causes the earth to shudder;

15 The word which brings woe to the Anunnaki;

16 No seer has it, no prophet has it.

17 It is an on rushing storm which none can oppose.

18 It stills the heavens; it causes the earth to shudder.

19 Mother and daughter like a burii-reed it rends asunder.

20 It prostrates the marsh in its full verdure.

21 The harvest in its season it over-flows.

22 It is an on rushing deluge which bars escape.

23 It is a flood which tears away the dikes.

24 It rends asunder the huge mēsu-trees.

25 The spirit reduces all things to tribute.

26 [When the word of] the hero, lord of the vast abode wanders forth, eye beholds it not.

and certainly a part used to fasten it. If my translation « thong » for sikkanu, sikkatu Babylon. If \(115\) be correct and we can speak of a sikkat and šigar of the namzaku perhaps « lock » is a suitable translation.

3. Text has an accent e.

4. For this title of Nergal, cf. K 69 obv. 6; SBH 19, 42; 22, 43: 17 obv. 8: 18, 9.

5. anatum ša šiš šami-e urabbu, no. 19 obv. 11.

6. anatum ša šapliš iršitiš urnrarti, no. 19 obv. 12.

7. Cf. no. 19 obv. 13.

8. Var. no. 19 obv. 19 adds ni.

Obverse.

1 umun e-ne-em-mâ-ni e-ne-em-mâ-[ni]
2 ša be-lu a-mat-su a-mat-su
3 umun e-ne-em-mâ-ni ét-tür-ra gig ne- [ag]
4 ša be-lu a-mat-su tar-ba-ša ma-ru-[uš-tam i-pu-uš]
5 e-ne-em d' gu-la-ge e-ne-em-[mâ-ni ]
6 e-ne-em d' mu-ul-lil-lâ-ge e
7 ur-sag umun urugal-la e
8 d' mes- lam- ta- è- a e
9 am- gal umun- gir- ra e
10 e- ne- em an- šu an al- [dúb- ba- a- ni]
11 a- ma- at ša e- liš šami-[e u- rab- bu ]
12 e- ne- em ki- šu [ki- al sig- ga- a- ni]
13 a- ma- at ša šap- liš [ir- ši- tim u- nar- ṭu]
14 [e-ne-] em d'.a-num-na [in- gil- li- em- mà- eš- a- ni]
15 [ša îli a-num-na-ki ša ša-ah-lu-] uk- ti ¹
16 [e-ne-em-mâ-ni a-žu nu-un-tuk] sin-[šar nu-]un- tuk
17 [a-mat-su ba-ra-a ul i-šu] ša-i-[la ul]-i- šu
18 [e-ne-em-mâ-ni a-ma-rù zi-ga] gab-šu-[gar] mu-tuk
19 [a-mat-su a-bu-bu te-bu-] u ša ma-[ha-r] i la i-šu-u
20 [e-ne-em-mâ-ni an al-dúb-dúb-] bi ki a[l-]síg-síg-gi
21 [a-mat-su šami-e u-rab-bu irši-[tim] u-nar-raṭ ²
22 [e-ne-em-mâ- ni gi-kit-ma-ğ-âm ama-tür-] bi su-ba-mi-ni-ib-gur-ri
23 [a-mat-su u] m-nu mar-ta ki-ma bu-ri-e [u-kab- bar ]
25 [ša be-lium a-mat-su ap-pa-ra ina šu-uk-ši-šu] uš-[ma-a- at ]
26 [šel-ša-še- ba- ] a mu- [ni- ib- su- su ]
27 [e- bu- ra ina si-ma-ni-šu] u-[ta- ab- bi ]
28 a zíg- ga- ám [ka al- ur- ur]
29 mi- li te- bu- u ša ap- pa [i-as-ša-šu]³
30 a mağ- ám kar al- [ag- ag]

¹ See SBH p. 150.
1 Of the lord his word, his word,
2 Of the lord, his word afflicts the folds with sorrow.
3 The word of Anu, his word,
4 The word of Enlil, his word,
5 Hero, lord of the under-world, his word,
6 He that arises from Meslam, his word,
7 Great steer, lord Nergal, his word,
8 The word that stills the heavens on high.
9 The word that causes the earth beneath to shudder.
10 The word which wreaks woe upon the earth spirits (?)
11 His word has no seer, no prophet has it.
12 His word is an advancing deluge which none can oppose.
13 His word stills the heavens, the earth it causes to shudder.
14 His word rends asunder mother and daughter like a reed-mat.
15 The word of the lord crushes the marsh in its full verdure.
16 The harvest in its season it overflows.
17 It is an advancing flood that seizes (?) the visage.
18 Like an inundation it tears away the dike.

2. Cf. 99, 45.
3. 21, 29 i-ba-am......

*Tablet two of a series to the word of Nergal. Text Reisner nos. 8-10. Numbers 8, 9 are an excerpt from no. 10 and the latter is itself an extract and the second of the series. Observe 1-37 = no. 7 rev. 6-26. Edited by James Edgar Banks, Sumerisch-Babylonische Hymnen no. 2.
31 ki-ma bu-tuk-[tu]¹ ka-ra [i- ha- as- aš]
32 giš mes gal- gal-la gu- gūr-[ru-uš-ām-me]
33 mi-e-si rab-bu-ti u- kab- bar
34 ud-du dul-dul-du šu- šu al- ma- [ma]
35 āmu nap- ha-ri ana bi-la-a-ti u-rak-[kas]
36 ur-sag umun unugal-la bul-bul-ām i- de nu- bar- bar- ri
37 kar-rad ilu Nergal it-ta-na-āš-rob-bit i-ni ul ip-pal-la-as
38 a- a bu- bu² gu-da-a-a ri-im- du
39 a-[bu?] unu-ki-gal mut-taš-rob-bi-it kar-rad ut-ta'-a-ad
40 ur-sag umun urugal gu
41 d. mes- lam- ta- ē- a gu
42 d. am-gal umun gir-ra gu
43 umun-e gū-si-di gu
44 en d. dup-sag unu-ki-ga³ gu
45 umun-e gū-dū-a-ki gu
46 umun-e ē-mes lam gu
47 bad-mag ē-lam-ma⁴ gu
48 ur-sag en dag-ga gu
49 d. dumu-dumu i-dē šağ-šağ⁵ gu
50 [umun urū]- ab- ba⁶ gu
51 [umun urū] sag-ga gu
52 [umun gū-ā]-mun-gl-a gu
53 [umun d. gir]- ra- gal gu
54 [umun dūr-na] m-en na-ra⁷ gu
55 [umun] a-ğu gu
56 [umun urū] bar-ra gu
57 [umun] urū šağ- ga gu

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1. Not in the text.
2. Var. of bul-bul 2, 35; g5, 37 etc.
3. Translated nāgiru gul-la-bi CT XVI 88. gullab = GUL-UNI-ki Br. 1679 was a part of Erech: R V 41 no. 1 rev. 14 illab = gullab followed by illak = uruk: SBH, 102, 32 uruk ki gullab ki E + SAL = Erech u Gullab maštaki-ša. Probably identical
32 The great mēsu-trees it rends asunder.
34 The spirit binds all things to its sway.
36 When the hero Nergal wanders forth eye beholds him not.
38 The father (?) of the nether world, who wanders forth, the hero, he is exalted.
40 The hero, lord of the nether world, the hero, he is exalted.
41 He that arises from Meslam, the hero, he is exalted.
42 Great divine steer, lord Nergal, the hero, he is exalted.
43 Lord Gusidi, the hero, he is exalted.
44 Divine lord, prince of Hallab, the hero, he is exalted.
45 The lord of Cutha, the hero, he is exalted.
46 The lord of Emeslam, the hero, he is exalted.
47 Nergal, the hero, he is exalted.
48 The hero, lord of destruction, the hero, he is exalted.
49 God of the little ones, he of the beneficent visage, the hero, he is exalted.
50 Lord of the city Abba, the hero, he is exalted.
51 Lord of the chief city, the hero, he is exalted.
52 Lord Gu-a-nun-gi, the hero, he is exalted.
53 Great lord Nergal, the hero, he is exalted.
54 Lord, abiding in supreme authority, the hero, he is exalted.
55 Lord of a-hu (?), the hero, he is exalted.
56 Lord of Uru-barra, the hero, he is exalted.
57 Lord of Urušagga the hero, he is exalted.

with hallab = ZA-SUH-UNU-ki; for the reading hallab after R II 60 I 25/24, see Zimmern ZA IX 97: hallab, in connection with Ereh SBH 100, 35; 104, 14, and Nana was the goddess of hallab, see King Hammurabi no. 61. Hence Gullah, Hallab part of Ereh and identical, cf. Delitzsch Paradise 226.

4. For this title of Nergal see 22, 48; K 69 obv. 11.
5. Glossed ilu dim-tur ša pa-ni dam-šu (K 69 obv. 13); Böllenrüber, Nergal 31 transcribes dim-tur = bān šerri creator of little ones. For dim-tür, cf. Gudea Cyl. A 15, 16.
6. K 69 obv. 14; 22, 51 has [umun āru]-ab(ki).
7. K 69 obv. 18 KU also 22, 55.
8. The god identified with his own word.
Reverse.

1 [ummu sirara ḫī] . gū-da-a-a ri-im- du
2 [li-bi-irढ pa-sag-gā] gū
3 [ṭ ḏ cu-dumu mnu-ṣu-ab] gū
4 [lugal ka- gi- na] gū
5 [ur-sag ḏ šu- bu- lalš] gū
6 [gū-da-]-a-a ri- im- du gū a-a ša-ba- ge
7 [kar]-rad ut-ta-‘a-ad ina ki-ri b ma-a-tam
8 gū-da-a-a ri- im- du si mul-an-na- ge
9 kar-rad ut-ta-‘a-ad mu-ur mu-ta-an-bi-ṭu ša ša-me-e
10 ummu mu [ ir] zi-ga-bi-ra mu- un- HU + SI
11 be-lum. . . na-ṣa ri-e-ṣuš ša-ka-a-tam
12 ummu urugal. . . ?-ir zig-ga-bi-ra
13 ilu Nergal. . . na-ṣa ri-e-ṣu etc.
14 gud nindi-da a-a d-un-lil-lā-ra
15 mi-ri ba-nu-u a-bi ilu Enlil u-ṣak-ki-ka
16 šilam gal-la ama d-nin-lil-ra
17 lit-tum rabī-tu um-mu ilu Ninlil etc.
18 a-dār gašan ḫar-sag-gā ra
19 i-ṭānu ša-ka-a-tu be-lit ilāni [u-ṣak-ki-ka]
20 gir-gi-dā gašan-la ummu urugal-la- ra
21 ina ta-lu-ukš rabūti be-lu ina irši-ṭim etc.
22 a nu-ma-al gašan a-na-a- ra
23 tu-nu (?š) ilu iš-tar ša-ka-at etc.
24 tur-nir-ba gašan d-nisaba- ra
25 inu ui-ri-bi tar-ṣu-ti be-lit ilu Nidaba etc.
26 a-m si-ṣar a-a d-iskur- ra
27 ri-i-mu kar-unu a-bi ilu Rammun etc.

1. libir = ligir = nāgiru a title of Nergal, R IV 26 no. 1, 8; see LSS I 22.
Reverse.

1 Lord of Sirar, the hero, he is exalted.
2 Prince, Išum, the hero, he is exalted.
3 Lord, famous child of the deep, the hero, he is exalted.
4 Sovereign of justice, the hero, he is exalted.
5 Hero Šubulal, the hero, he is exalted.
6 The hero is exalted, throughout the land.
8 The hero is exalted, light that flames from heaven,
10 Lord . . that lifts his head on high.
12 Nergal . . that lifts his head on high.
14 Oh mountain steer, the creative father Enlil magnifies thee.
16 The great cow, mother Ninlil, magnifies thee.
18 She of high power, queen of the gods, magnifies thee.
20 He that walks among the great, lord in the earth, magnifies thee.
22 . . Istar, the lofty, magnifies thee.
24 She at the . entrance, the queen Nisaba, magnifies thee.
26 The horned ox, father Ramman, magnifies thee.

2. d. pa-sag, glossed īlu i-šum K 69 obv. 23, and for pa-sag as a god in early names see Huber, Personennamen 180.
3. kagina = tamû kittu, speak justice, R IV 9 rev. 5; sanāku ša pi, to speak with certainly Br. 618; Thompson, Reports passim.
4. Bollenrücher, Nergal 23, regards d. Šubulal as a goddess and an attendant of Nergal.
6. So to be read after 23, 6 ina ta-šu-ki.
7. 23, 7 na-na.
8. This epithet of Istar CT XV 8 obv. 3.
28 gud d-nun\(^1\) gi\(^2\) kür-ra- ra
29 kär-rad ša la im-ba-ru\(^3\) a(?)-lat\(^4\) ša-ka-at
30 bur nam-sar-ra d. gi-bil ab-gal-la- ra
31 nap-tan ša-ku-u ana šu-ub-nu-šu ilhu gibil ab-gal-la
32 [il- la- ab] il- la- ab ā-[žn an- na ]
33 [ša- ku- u] ša- ku- u i-dān-[ka ana šami-e]
34 [animal- mu] il- la- ab ā etc.
35 [he- lnu] ša- ku- u [i-dān- ka ana šami-e]
36 animal- mà\(^5\)-la il-la- ā
37 [he-lnu dan-nu(?)] ša-ku-u [i-dān-ka etc.]
38 uru-žu ā gür-gür\(^b\) im-me- gül- a- źn
39 ali- ka e- nu- kan pu- ug- gu- la- at u- šal- pi- it
40 uru- źu ā il- la im-me
41 ali- ka e- nu- kan ša-ka-at u- šal- pi- it
42 nim- ma ki- źn- bu- ru\(^7\) im-me
43 ša e- liš u šap- liš etc.
44 SIGIŠŠE an gil-gil\(^8\) im-me
45 i-sit-tum\(^9\) šami-e it-gu-ru-tum etc.
46 šag a-ab-ba-dim še- ám- du- źn
47 ki-ma šu-bi tam-tim tu-dam-mu-šu

48 ga-ám- ma\(^10\)-du- du ga-ám- ma\(^10\)-du- du
49 lul-lik- šu lul- lil- šu

1. 23, 12 inserts gud.
2. 23, 12 á.
3. 23, 13 im-mab-šar.
4. gi or á = a-lat is doubtful: if a-lat be correct I would connect it with 'šjil ram, hence 'strength '.
5. Or kal(?).
6. SBH 20, 38; 23, 21 = Br. 10197 and for paglu, strong, see HW 536; paglu only here: pukklu = dannatu CT XVIII 8, 14: SBH 23, 22 pu-ng-la-tu. In 36, 28 read gur-gur.
8. Var. gil-li,
28 Hero whom none oppose, the lofty strength (?) magnifies thee.
30 He that is exalted to consume the sacrifices, Gibil the wise one, magnifies thee.

32 Oh exalted, exalted, thy powers are in heaven.
34 Oh lord exalted, thy powers are in heaven.
36 Oh mighty lord exalted, thy powers are in heaven.
38 Thy city the irresistible force has laid waste.
40 Thy city the sublime force has laid waste.
42 Which above and beneath has laid waste.
44 The halls (?) of high (?) heaven has laid waste.
46 Like the abysmal sea thou makest to moan.

48 May one speed it away, speed it away.
   To the hostile land speed it away.
   To those who are disobedient to the lord, speed it away.
   To those who are disobedient to Enlil, speed it away.

9. Doubtful, also the Sum. SIGGISSE may be ZUR. A reading irritum is possible; erû, erittu = 𒐣 mill = KUM, GAZ [SIGGISSE ?] OLZ 1908 sp. 183 and SAI 3275. With šamē itgurutum, cf. šadē itgurutum IIW 160 a. For itguru a bird, Ms 21; a pan, KB VI i, 572; see also ZA I 191.

10. Var. ma-ab.
32 galu ki-bal-a-ra ga
33 ana ša mat nu-kur-ti [lul- lik-šu]
34 galu en nu še-ga-ra ga
35 ana la ma-gir be-li ga
36 en d.eu-lil-lā-ra galu en nu-še-ga-ra ga
37 ana la ma-gir be-li i1lu-uril ga
38 ki-bal(?)-ra ga-ām-[du-du nd] ga-ām- [du- du]
39 [ana mat mukurti(?)] lullik-šu] ānum lul-TAR(sic!)
40 . . . . . . . . . . . . šap: da
43 . . . . . . . . . . . . . . . . . ga-ām-ma-da . . . . .
44 . . . . . . . . . . . . ka-a lu-uš lu-la. . . .
45 . . . . . . . . . . . . . . . . . še-ga-ām . . . . .

The remainder of this tablet is too fragmentary for transliteration. After line 52 begins a refrain « right hand », « left hand », According to VATh 274 p. 150 the catch-line of the next tablet is; —

gig-a á[m. . . . ] ki umun-e gig-a-ām.

nis-bi šanu-ši . . . nu-al-ti ana zamār nisbi gi1tu . . . .
apal. . . . apal] Sinibni 1si Belapaliddin márį-šu Bābili aroh
Ulluli ša ši-i šatti 193-kam Ar-[ša-ka ]

2. I.e., year 129 of the Arsacidæ or 118 BC.
IX

End of a series to the word of Enlil. Text Reisner no. 13. The tablet begins with the seven heroic names of Enlil for which compare Raw. IV 28* no. 4. obv. 21-32, and CT XV 10 obv. 3-8 where only six heroic names are given. The tablet is probably the sixth of the series and containes the *eršemma.*
Obverse.

1 e-lum-e umun kūr-kūr-ra šā-ab gi-ū gi-ū
2 umun dug-ga zid-da šab
3 dingir mnu-ud-lil a-a ka-nag-ga šab
4 sib sag-gig-ga šab
5 ur-sag i-de-dā im-te-en šab
6 umun ane erin na ša-sa šab
7 ur-sag uth-lul la dūr dūr šab
8 umun dingir am an-ki šab
9 ur-sag dingir asar-galu dug šab
10 umun dingir en-bi-lu-lu šab: ur-sag dingir mnu-ši-ib-sa-a šab

11 umun dingir di-kud-naq-am šab5
12 ša-šab gi-ū gi-ū gē-ra-an- du (a)
13 lib-bu tu-ra-am [libbu turam] lik-la-bi-ka
14 ša ab tig-mal-ū tig-mal-[ū] gē-ra-an- du (a)
15 libbu mu-ḫa-am (libbu numam) lik-la-bi-ka
16 mulu AM-še-AR AM-še-AR-ra ge AM-še-AR AM-še-AR-ra gē-ra-ab-bi

17 sa ik-ri-bi ik-ri-bi lik-la-bi-ka
18 mnu-lu a-ra-żu ge a-ra-żu gē-ra-ab-bi
19 sa taš-li-ti taš-li-ti lik-bi-ka
20 dingir IB-A khen še-gu-nu-ra
21 ... Ḫu dingir en-ki dingir nin-ki dagal-gal dingir nin-lil-[li ?]
22 ... dam kēn-agi-zu ga šab dingir-kēs ki
23 ... gal-ḫu ga ra dingir...
24 ... de-de umun...
25 [dumu-]uš lig-ga-ḫu umun...

1. ū as cohortative prefix, see Babyl. 1 234; here in the post-position, a form employed in post classical texts for the imperative. Cf. Raw. IV 28* no. 4 obv. 21.
2. bēl ḫibītī napisīti.
3. So not Kī as Reisner. Raw. IV has two lines for line 10.
4. In Raw. line 33 there follows another epithet of Šamaš to complete the couplet.
5. Omitted, but to be supplied.
1 Oh exalted lord of lands, may thy heart be turned, be turned!
2 Oh lord of the word of life, may thy heart be turned, be turned!
3 Oh divine Enlil father of Sumer, may thy heart be turned, be turned!
4 Oh shepherd of the dark-headed people, may thy heart be turned, be turned!
5 Oh hero of self-created vision, may thy heart be turned, be turned!
6 Strong lord who directest mankind, may thy heart be turned, be turned!
7 Hero who causest multitudes to lie down in peace, may thy heart be turned, be turned!
8 Oh lord divine, strong one in heaven and earth, may thy heart be turned, be turned!
9 Thou hero, divine Marduk, may thy heart be turned, be turned!
10 Oh lord divine, Enbilulu, may thy heart be turned, be turned!
11 Oh lord divine, great judge, may thy heart be turned, be turned!
12-13 That thy heart be turned, that thy heart be turned, be spoken unto thee.
14-15 That thy heart repose, thy heart repose, be spoken unto thee.
16-17 Of him who hath supplication, may the supplication be spoken unto thee.
18-19 He who hath imploration, may speak the imploration unto thee.
20 To Ninib, in the consecrated place.
21 . . thy, Ea and Damkina.
22 . . the spouse whom thou lovest, great mother Ninlil.
23 . . thy great . . (?) in the bosom of . . Ninharsag.
24 . . hath spoken . .
25 Thy strong son, lord of . .

7. For restitution, cf. 31, 25 and Br. 10859. Ninharsag goddess of Kes is the same as Ninlil.
8. I. e. Šamaš.
9. ina libbi irti (?)
10. I. c. Ninib, the address is to Enlil.
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>dagal-mağ-zu.</td>
</tr>
<tr>
<td>27</td>
<td>ken-ág-zu.</td>
</tr>
</tbody>
</table>

**Reverse.**

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ken-a.</td>
</tr>
<tr>
<td>3</td>
<td>ken-a.</td>
</tr>
<tr>
<td>4</td>
<td>a-[me-li si-ma-] a-tam is-sim-mu</td>
</tr>
<tr>
<td>5</td>
<td>ib-ba.</td>
</tr>
<tr>
<td>6</td>
<td>mar-ri-ri : ana i-ga-ri šar</td>
</tr>
<tr>
<td>7</td>
<td>šag-šag ba en-ne ba-e²-gil-li-im-mâ-ne</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>zig-ga-a-ni an-na-nam us</td>
</tr>
<tr>
<td>9</td>
<td>ti-bu-ut-su ša-mu-nu en-di-id³</td>
</tr>
<tr>
<td>10</td>
<td>dingir mu-ul-lil á-zig-ga-âm ana</td>
</tr>
<tr>
<td>11</td>
<td>am⁴ zig-ga-âm ana</td>
</tr>
<tr>
<td>12</td>
<td>[a-a] dingir mu-ul-lil umun kur-kur-ra</td>
</tr>
<tr>
<td>13</td>
<td>elim-ma umun nibru ki -a</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>umun e-ne-em-mâ-a-ni an-e nu il-e</td>
</tr>
<tr>
<td>16</td>
<td>sa be-lu a-mat-su ša-mu-nu ul ina-as-su-nu</td>
</tr>
<tr>
<td>17</td>
<td>dingir mu-ul-lil e-ne-im-mâ-ni ki nu il-e</td>
</tr>
<tr>
<td>18</td>
<td>sa ilu enil a-mat-su irši-tim ul ina-as-ši</td>
</tr>
<tr>
<td>19</td>
<td>umun šu-āš-ni an-e nu il-e</td>
</tr>
<tr>
<td>20</td>
<td>*sa be-lu ti-ri-is ḫa-ti-su ša-mu-nu ul ina-as-su-nu</td>
</tr>
<tr>
<td>21</td>
<td>dingir mu-ul-lil me-ri-āš-ni ki nu il-e</td>
</tr>
<tr>
<td>22</td>
<td>me-ri us-sa-na</td>
</tr>
<tr>
<td>23</td>
<td>ši-ki-in še-pi-e⁵</td>
</tr>
<tr>
<td>24</td>
<td>[sa ilu enil] ti-ri-is še-pi-su irši-tim ul ina-as-ši</td>
</tr>
</tbody>
</table>

1. Conjectural.
3. For etemid = etemid = oddid = endid (!).
4. So Reisner, perhaps mistake for tig = neck.
5. Line 23 ussu gives the original word for « place » sakānu, and « extend » tarāsu as a commentary on ûš il. 19 and 21. Both 22 and 23 are glosses.
26 . . . thy great mother . . 
27 . . . whom thou lovest . .

Reverse.

1-7 No consecutive ideas can be made from these fragmentary lines, but the description of some calamity that befell Nippur is probably to be supplied.

8-9 [Enlil] at whose forth going the heavens are arrested.
10 Enlil, who when he stretches forth his arm, the heavens are arrested.
11 . . . who when he lifts the head, the heavens are arrested.
12 Father Enlil, lord of lands.
13 Exalted lord of Nippur.

15-16 The word of the lord the heavens endure not.
17-18 The word of Enlil the earth endures not.
19-20 The stretching forth of the hand of the lord, the heavens endure not.
21-24 When Enlil sets forth his foot the earth endures it not.

6. Remainder broken away.
Series *ame barana-ra* « the bull to his sanctuary », a series of lamentations in six tablets concerning Nippur.

Of this series we have six tablets and as the two Isin series contained each six tablets it is highly probable that the same number obtained here, although the library notices are so broken as to render it impossible to ascertain the order. The tablets belonging to this Nippur series are Reisner numbers 14, 15, 21, 22, 25, 26. Of these no. 26 is given as the third tablet. The opening lines of no. 14 compared with the beginning of the *ūru 𒈦𒈦-a-ge* series, as well as the reference in obv. 10 to the first lament, leads to the conclusion that no. 14 is the first tablet.

This tablet has as second half of its catch-line *te₂₃ nu-um-zi-zi*, which agrees with none of the first lines of 21, 22 and 25, therefore no. 15 must be tablet two. No. 26 is tablet three. The *motifs* in no. 22 « may thy heart be at rest etc. » make it probable that this is the last tablet. This leaves nos. 25 and 21 for tablets four and five. The catch-line for tablet four is broken from no. 26; the end of the catch-line of no. 25 p. 51, 21 does not agree with line one of no. 21 p. 42 so that the order may have been 14-15-26-21-25-22.
Tablet One of Ame Barana-ra

ina a-mat bēlī u [beliti-ia liš-lim] ma-la ēpuš ina katā šad-lim

1 ūru ligir-ra nu-uu-un-na-ab-sig-ga-ri im-bi nu-uu-un-na-ab-sig-[ge?]
2 alu ša na-gi-ri la u-saḥ-bī-ru-šu ina ra-[nu-m]-šu uṣ-ta-taḥ-ri-ir
3 nu-uu-un-na-ab-sig-ga-ri ūru ligir-ra nu nu-uu-na-ab-sig-ga-ri
4 nu-uu-un-na-ab-dib-ba-ra² lige nu-lu-e nu-uu-un-na-dib-ba-ra
5 [ul i-ba]'a id-lu ma-am-man ul i-ba'a
6 . . . . . nu]-un gul-gul mu-lu šu-nu-un-gūb-bi-eš
7 [giš ike... gal]-gal-la ē-ingar³ ne-ia-tab-tab
8 [ . . . ken?] zid-da-ri šu nu-nu-ni-dir-diir
9 [ana aš-ri ki-i-nu ḫa-at lu-ša-ta-ri-iš⁴

10 sir sag edin-ta kā-am-ni-gul-e
11 šir-ḥi reš-ti-i bi-ta li-iš-ba-tuk-ka
12 umun-e sir sag 'edin-ta de-e
13 umun kūr-kūr-ra-ge e-lum-e umun kūr-kūr-ra-ge
14 umun kūr-kūr-ra šab sū-ud-da-ge e-ne-em zid-da-ge
15 elim-ma elim-ma sir sag te-ma-a
16 nu-gi-gi-ne ām-dūg-na nu-gi-gi-ne
17 elim-ma dingir mu-ṇl-lil dūg-dūg-na šu-nu-bal-e

18 iğ-ga⁵ mar-ma-an-ši-en er-ra-da mar-ri-en
19 ni-ši li-ḥi-ṣa-nim-ma tak-kal-tam liš-ṣa-kin
21 dingir nu-ul-lil ē-kūr-ra a-dim nu-un til-li-en-ne
22 ilu/ enlil ana e-kur ki-a-am u-še-mu-u
23 dingir nu-ul-lil kē-nūr-ra a-dim [nu-nu-ti-li-en-ne]
24 [ilu/ enlil ana ki-nr] ki-a-am u-še-mu-u
25 gašan maq Dingir kēs ki-a-ta⁶ a-dim [etc.]

1. šadalu HW 644 seems to have no cognate in Semitic languages although Syr. šadal, he charming, may be connected. Delitzsch's root meaning be wide hardly gives a point of departure to explain the Syriac. The niphal iṣṣidal ēni-šu his eyes dilated in
At the word of our lord and lady may it prosper! what he does (let him do) with outstretched hands.

1-2 The city to which its prince turns not in compassion, sighs itself away into silence;
3 To which he turns not, the city to which its prince turns not in compassion;
4-5 To which he cometh not, the city to which no immortal cometh;
6 [Thou] hast devastated . . ., the inhabitants thou hast laid low.
7 The great gates and the brick walls thou hast over-thrown.
8-9 Against the sacred place thou dost put forth thy hand.

10-11 The first lamentation for the temple let them take up for thee.
12 Oh lord, the first lament for the temple may they sing to thee.
13 Lord of lands, exalted lord of lands,
14 Universal ruler of the unsearchable heart, of the sacred word,
15 Exalted, exalted, receive the first lamentation.
16 Thou art he whose commandments are inexorable.
17 Exalted Enlil whose commandments are unalterable.

18-19 Let the people hasten and the sound of lamentation be raised.
20 Let the people hasten to the great house and the sound of lamentation be raised.
21-22 Enlil hath done so unto Ekur.
23-24 Enlil hath done so unto Ken-ur.
25 The august lady of Keš hath done so.

fear, said of a fox GT XV 32, 19, indicates a meaning to be wide, as Del. gives. I the meaning he « with hands extended » one would expect sadlāti.
2. ri, ra at the end of these phrases ll. 1, 3 and 4 is evidently the sign of a relative clause.
4. On lines 7 and 8 cf. SBH p. 130, 36-39.
6. The goddess of Keš was Ninharsag or Ninlil, cf. 29, 22 and 23.
26 umun-ra li-du nu-mu-un-na-ab-ši-ib-ba ad-du nu-mu-un-na-ab-
sig-ga
27 ana be-lum za-ma-ra ute-ta-ab-šu ni-ir-tum ute da-mi-iš-šu
28 dingir nu-ul-lil-ra li-du nu-mu-un-na-ab-ši-ib-ba ad-du [etc. see
line 26]
29 dingir nu-ul-lil-mu-nmu' di-da nu-mu-un-ta-an2-ba-e
30 [nu?] mar-ra mc-ri šig ku-e šab-ta nu-kú-e a
32 tak-rib-tu ana e-kur liš-ša-kin tak-rib-tu liš-ša-kin
33 . . . . . . da mar-ri-en er [etc.]
34 [ . . . . . . da mar-ri-en] er etc.
35 [ . . . . . . da mar-ri-en] er etc.

36 ud-de egir-bi . . . . šab-bi a-ba mu-un-zu
37 u-mu ar-kat-su . . . . ki rib-šu man-šu i-lam-mad
38 ud-de e-ne-em-ma  dingir nu-ul-lil-la-ri
39 u-mu a-mat ilu a-nim  ilu nu-ul-lil
40 ud-de šab-ib-ba  dingir gu-la-ri
41 u-mu mu-ng-gat, lib-bi ša ilu a-nim GAL . . . .
42 ud ša-ab gul ma-al-la dingir nu-ul-lil-la-ri
43 u-mu lib-bi ilu a-nim  ša lim-niš ib-ba-aš-šu-u
44 e-ne-em an-ši a-ne  al-dúb-ba-a-ni
45 e-ne-em ken-ši  ken al-sig-ga-a-ni
46 e-ne-em dingir a-nun-na  in-gil-li al-ám-mà a
47 a-zu nu tuk  sim-sar nu-un-tuk
48 a-ma-ra zig-ga  gab-šu nin-nu-un-tuk a

1. Probably for 1st per. pl.
2. See « Corrections » p. 151. The verbal form is meaningless.
3. Cf. SBH 44, 30 f.
4. gat to be added to Br. 5412, or read nu-ug-gà (?)
5. Cf. 7, 16; 30, 7.
7. This meaning for umu day = Sum. ud-de (ud-da) seems clear from 97, 70/71, umu napišti ina libbi libši; the umu of the breath of life is a mystical concept. In 1.
26-27 Unto the lord the song is not pleasing, the wail is not acceptable.  
28 Unto Enlil the song is not pleasing, the wail not acceptable;  
29 Our Enlil ariseth not to march.  
30 Setteth not his foot in advance, taketh no food within him.  
31-32 For Ekur let the lament be made, let the lament be made.  
33 For . . . . let lamentation be made.  
34 For . . . . let lamentation be made.  
35 For . . . . let lamentation be made.  
The lacunae to be filled with names of temples or shrines in Nippur which had been destroyed.

36-37 The spirit whose plans . . . whose thoughts who comprehends?  
38-39 The spirit of the word is Enlil.  
40-41 The spirit of the passion of the heart of Anu. . . . (?)  
42-43 Spirit of the soul which is become evilly disposed, Enlil!  
44 The word, which stilleth the heavens above,  
45 The word, which maketh the earth stand motionless beneath,  
46 The word which produces terror among the Anunnaki,  
47 A prophet it hath not, a magician it hath not.  
48 A rushing deluge is it which hath no opposing.  

39 below it is identified with the « word of Anu » and in 41 with the « wrath of the heart of Anu ». In 43 the Semitic interprets the « _CMP_ of the heart » as the « _CMP_ of the heart of Anu », therefore _CMP_ is in any case the spiritual principle which exists in things, embodied in Anu as the personification of creative spiritual power and manifest in all life, human and divine. Here Enlil is the _CMP_ of the world. The concept is not clearly thought out, but the philosophical notion of creative spirit is nascent here. This concept of _CMP_ which is also the word for day, be it original in Sumerian or not, is widespread in Babylonian religion. In the Epic of Gilgamesh the people pray to a goddess to create a being like Gilgamesh whose _CMP_ is like to his. On this word see especially Jensen in Cosmologie 487 ff. and KB VI, p. 310 f.

8. _CMP_ = decision and inheritance. _CMP_ purus « make the decision » King, Ham. Let. no XII 17; VI 17. ridit _CMP_-sa = feminine successor to her inheritance CT VIII 46 b 5. On ridû and riditu heir and heiress, see Meissner in MVAG 1905, 4, 58 and on radû « follow » Jensen KB VI 1 p. 317.
9. Semitic « The spirit of the word of Anu is Enlil ».  
10. Semitic adds « of Anu ».  
11. Fundamental meaning of _CMP_ be immovable, see KB VI 1, 354·512.
2. apparu SAI 1474.
3. ina sulklišu 7, 26 etc.
5. gur = ḫapāru remove SAI 2136; SBH 7, 24; 16, 16. A var. reading for gur gur is gū-gūr-ru-uš SAI 2042 and see below l. 55. For this passage compare especially BA, V 617, 5.

6. For burū = נִיִּינָכ cf. MVG 1907, 164.

7. su-su = ṯabū SAI 93. The variant SBH 21, 26 has sud-sud and for simānu, isinu.

On simānu = season, fixed time, hour = סְּמוֹנ see KAT 3650 note 5. The Sumerian in the sense of season is pa-še SAI 3972 and in the sense of hour, double hour’s march, kas-pu Raw. IV 40 no. 1 col. IV 1 and see Zimmern, zum Neujahrsfest 150 note 4.

8. 7, 30/31 ur-ri = i-āš-ša-su. aššu HW p. 151 a is there connected with حَبِح to distress, Heb. אָשָׁע construed in Ar. with the preposition יְכו. The Sumerian equivalents are numerous; zir Br. 2365 means also paššu, divide, cause to disappear, SAI 1362; sīg Br. 3726 but abbreviated to sā SAI 2411; šuṣṣub Br. 7164. In Raw. IV 22 no. 2, 4 the sign commonly used for ēšu, be in confusion etc., is used for uṣuš perm. piel of aššu: ur in SBH 7, 30 is used for aššu in ka al-ur-ri = appa iāššu, cf. 16, 22; a variant 21, 28 has i-ša-am.... aššu = ḥul-dup penance, Br 9512. Perhaps the same root in CT XVIII 3g ab 39 dim-ma-ab = aššu. The original sense pale, dark, clouded, is seen in Hebrew and Syriac, cf. Ges. Buhl-Zimmern p. 571 a. The original idea does not appear in Arabic.


10. 7, 35 inu naphara ana bilāti ura[kas]. In K 2875 obv. 19 [BA V 617] ma-ma is translated by ʾistanaqan and urakas, cf. SBH 18, 35 u-rak-[kas]. ana bilāti = Sum. šu-sā literally « into the hand », hence bilātu a fem. sing. (despite the long ā), from baʿālu rule.

Reverse.

2 . . . . . . . . . umun kûr-kûr
3 . . . . . . . . . . . me
4 [umun dug-ga zîd-da]1 me
5 dingir mu-ul-lil-là a-a ka-nag-ge me
6 sib sag-gig-ga me
7 i-de-gab im-te-na me
8 ame erin-na sâ-sâ me
9 ü-lul-la dûr dûr me
10 umun dingir ame an-ki me
11 ur-sag dingir asar-galu-dug me
12 umun dingir en-bi-lu-lu me
13 ur-sag dingir mu-ši ib-ša-sa-a me
14 umun dingir di-kud-mağ-â[mi]2 me
15 ud-dé a-ba mu-un-zu a-ba mu-un-‘gul’3
16, 17 broken away. 18 illegible.
19 . . . . . . . . . . . dir-dir
20 . . . . . ba. . . ni-BE
21 . . . . . . . e-ši i-ni-in- gub4
22 [umun ka-nag-ga sib-ba ü-]nu-tig en-nu-un gâ-bi-dûr5

24 . . . . . . . . . le nu-un zig-zig
25 . . . . . . . . ka mi-na la i-te-ba-a
26 . . . . . mi

For the official description see Reisner’s Introduction p. xiii.

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1. Cf. 29, 2; Raw. IV 28* no. 4 obv. 21.
2. Cf. 29, 11; Raw. IV 28* no. 4 obv. 32. For lines 1-9 cf. CT XV 10 obv. 3-8 where lines 3 and 5 are not found.
3. ‘gul = šabâtu, obv. 10.
5. ana maṣarti tušešib Raw. IV 11 b 46; SBH 130, 14/15.
Reverse.

2 . . . . lord of lands.
3 . . . . . . .
4 Lord of the word of life, art thou.
5 Enlil! father of Sumer, art thou.
6 Shepherd of the dark-headed people, art thou.
7 One who hast vision through himself, art thou.
8 Strong one that directest mankind, art thou.
9 He that maketh multitudes to lie down in peace, art thou.
10 Lord, divinely strong one of heaven and earth, art thou.
11 A hero, oh Marduk! art thou.
12 Lord, divine ruler Bilulu, art thou.
13 A hero, Oh Nebo, art thou.
14 Oh lord! divine šamaš art thou.
15 Oh spirit, who understands thee? who comprehends thee?
16-20 . . . . . . . . . .
21 . . . . among the sheep thou placest.
22 [Oh lord of Sumer, shepherd] who resteth not, thou dost cause men to dwell in safety.

24-25 Catch-lines. « Why goeth he not forth? ». 
Obverse.

1 . . . . . . e-ne-[em nam-tag-ga nu-ma-al
2 . . . . . . šar a-ma-at an-ni la i-ša-a
3 e-ne-em d'gu-la ni-gid
4 e-ne-em d'nu-ul-lil-lá ni-gid
5 e-ne-em . . . . . ni-gid
6 e-ne-em . . . . . ni-gid
7 e-ne-em . . . . . ni-gid
8 ni-gid
9 ni-gid

Reverse (end).

1 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
2 . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
3 . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
4 . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
5 é . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
6 é . . . . . . . ? kiš kiš miš-ma.
7 P{GAB-A . . . ? ? dil-bat (ki) é-i-di- d'a-nu-um
8 za umun-e.bi-ne mën gē-ra-ab-bi a-ra-zu gē-ra-ab-bi
9 za-e sib-bi-ne mën gē-ra-ab-bi a-ra-zu
10 é-zu² gi' gi' gē-ra-ab-bi a-ra-zu

11 al- a al- a

1. This liturgical passage to the amātu is apparently different from the others, so that a restoration is doubtful.
2. Ziggurat of Barsippa.
3. Text ba.
The ancestor of Belapiliddin is here Marduk..., therefore, this cannot be Belapiliddin son of Sin-ibni. Reisner ascribes this tablet to Eabalatsu-ikbi descendant of Sin-ibni p. XIV but this is apparently either another person or else the ancestor is here a different one but of the same lineage.
Tablet Three of Ame Barana-ra

Obverse.

2 . . . enlil\(^1\) (?). . . . . . . . . . . . . . . . . . . . . . . . . .
3 nin-gal a . . . . . . . . . . . . . kùr . . . . . . . . . .
4 ašag gašan nibru ki-ge
5 el-li-tim šar-rat Nippur
6 d'am-an-ki-ge\(?)\ am úru ši-ib-ba-sâ-[\(a-ge\)]\(^1\)
7 dagal ab-mağ: um-mu dditto\(^3\): \(d'[dam-gal-\]um-na-ge . . .
8 dasar-gal'-dug d·ZUR·UD umun din-tir\(ki\): [bêl] ba-bi-lim:
9 mu-ud-na keň-âg-zu d·pap-mu an-ki-ge . . . . .
10 hi-ir-tu na-rum-ti-ka ittûzar-\(\)a-ni-tum
11 sukkal źid: suk-ka-lum ki-\(\)nu: d·mu-ši-ib-ba-sâ,\(^3\) a
12 é-gi-a [dumnu-sag d·\(\)uras-a : martu rešattu] ša ittûditto\(^v\)-a
13 nin-zi-da [\(d·\)gù-bar-ra] gašan [gù-edin-na]: be-el-tu d·ditto-a
14 . . . . . ... a šu-ba-tum\(!\) me-na- [šu šag-zu gen-]\(\)ib-tig
15 [umnu kûr-kûr-ra] me-na
16 umnu dâg-ga zî-da me-na
17 d·mu-nîl-lîl a-a ka-nag-gâ me-na
18 sib sag- gig- ga me-na
19 i- dé- dû im- te- na me-na
20 ame erin- na sâ- sâ me-na
21 û- lul- la dûr dûr me-na
22 umnu d'am-an-ki • me-na
23 ursag d·asar-gal'-dug me-na
24 umnu d·en-bî-lu-lu me-na
25 ur-sag d·mu-ši-ib-ba-sâ-a me-na
26 umnu di-kud-mač-ám me-na
27 . . . . . . . . . . . . . . . . . ? mu-\(\)nu.

\(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\)

\(^1\) Text. ditto.
3 The great lady.

4-5 Holy queen of Nippur.

6 Ea ram of the city of propitious name.

7 Mother of Marduk, spouse of Ea.

8 Marduk of Babylon.

9-10 Thy beloved consort Zarpanit.

11 Faithful messenger, Nebo.

12 Bride first born daughter of Ninib.

13 Faithful lady queen of Guedin.

14 . . . . . . . . . when will thy heart be at rest?

15 Oh lord of lands, when etc.

16 Lord of the word of life, when etc.

17 Oh Enlil father of Sumer, when etc.

18 Shepherd of the dark-headed people, when etc.

19 Thou who through thyself hast vision, when etc.

20 Sturdy director of mankind, when etc.

21 Thou that makest multitude to dwell in peace, when etc.

22 Oh lord Ea, when etc.

23 O hero Marduk, when etc.

24 O hero Marduk ², when etc.

25 Oh hero Nebo, when etc.

26 Oh lord Šamaš, when etc.

27 . . . . . . . . ² ³
Reverse.

2 ken-úr é-nam-til-la mu-un-ḫul-a ǔ₁: zimbir ḫi é-bár-ra [mu-un-ḫul-a ǔ]
3 uru-zu din-tir-(ḫi) mu-un-ḫul-a ǔ: é-sag-il-la bad-si-ab-[ki] mu
4 é-zi-da é-maḫ-til-la mu-un-ḫul-a ǔ: é-te-me-en an-ki mu-un-ḫul-a ǔ
5 é-dár-an-na mu-un-ḫul-a ǔ: urú-zu dagal tür-bi mu-UŠ (?)³: din-
tir-(ki) [ki]³-el-ra šeš-a-na mu-UŠ
6 dam- tuk dam-a-ni ta mu-un-da-sig'-ga mu-UŠ
7 di minha-tuk di minha-ta mu-un-da-sig'-ga mu-UŠ
8 urú- zi-a tür- ri al- ē mag-e al- ē
9 nibru-ḫi a zimhir ḫi din-tir-(ḫi) bád-si-ab-(ḫi) tür-ri [al-ē maḫ-e al-ē]
10 an bīrsville ra- mēn gē-em-mā-en-tig-gā: ur-sag ḫ₃-সারগ'ল'-dug an
   bīr-rama mēn gē-em-mā-tig-gā

12 mu-lu ǔ di: ša tab-ra-a-tam kab-tu: e-lum mu-lu ǔ: ša tab-ra-a-
tam : di
13 ša (?) [i-⁻bar⁻⁻]/ra-a kab-tu [ša i⁻]bar-ra-a
16 [d'[mù]-₃]il a-a ka-nag-gā mu-lu. sib sag-gig-ga mulu
17 [i-dē dù] im-te-en mu-lu: ake erin-na sā-sā mu-lu: [ši-lul-la ti-gi-
tig mu-lu]
18 ēnum d'[am-ann]ki mu-lu: ēnum d'[am-urû-ši-ib-ba mu-lu
19 ēnum d'[en-bi-ši-lu di mu-sag d'[nibru kī-ge mu-lu: d'[mu-ši-ib-ba-
sā-a mu-lu

2. Cf. SBH 131, 58. A gloss follows in the text; ki-im la mu-me
3. So to be supplied after Raw. IV 28* no. 4 b 50.
5. For NE = bīr cf. SAII 372 passage cited from Voc. Martin.
Reverse.

2 Ken-ur and its shrine Enamtil which they have destroyed behold: in Sippar Ebarra, which they have destroyed, behold.
3 Thy city Babylon which they have destroyed behold: Esagila and Barsippa which etc.
4 Ezida and its shrine Emahtil which they have destroyed behold: Etemenanki which they have destroyed behold.
5 Edaranna which they have destroyed behold: in thy city the mother \(^7\) rejects her son: in Babylon the brother rejects the maiden.
6 The husband, unto whom a wife was given, rejects her.
7 The father, unto whom a son was given, rejects him.
8 In thy city the small vanish, the great vanish.
9 In Nippur, Sippar, Babylon and Barsippa the small vanish, the great vanish.
10 May the blazing heavens pacify thee! Oh Marduk may the blazing heavens pacify thee!
12-13 Oh thou of vision \(^8\), exalted one of vision.
14 Oh exalted one of vision when will thine eyes repose? \(^9\)
15 Lord of lands thou that beholdest; lord of the faithful word thou that beholdest;
16 Enlil father of Sumer, thou that etc.: shepherd of the dark-headed people, thou etc.
17 Thou who through thyself hast vision, thou etc.: sturdy director of men, thou etc.: thou that makest multitudes to dwell in peace, thou etc.;
18 Oh lord Ea, thou etc.: oh lord of, Eridu, thou etc.
19 Lord Marduk first son of Enil, thou etc.: Nebo, thou etc.;

---

7. Semitic gloss « as a not-mother ».
8. Line 13 differs from the glosses in line 12 having « He that beholds, exalted one that beholds ».
9. The Semitic gloss is only a partial translation and not clear: it has « Exalted one, in beholding (when will) thine eyes (rest)?"
20 ụnun dî-kud-mar-âm
21 i-dâ-zu ụ-di-ne : i-na-ka i1-bar-ri-e : nu-kuš : ul i-na-ḥa : ṣâ
23 ṣag-zu bal-bal
24 li-ṣu ni-kuṣ-ṣâ
libba-ka te-me-e
25 ? ni-? . . .
26 ? . . . .

Edge.

nis-ḥi ṣaltṣu am-e [bâr-an-na-ra] nu al-tîl ana ṭu-ub niṣhi
giṭṭu Bêl-sû-nu már ša . . . ukīn-ṣu3 iṣṭur-ma ib-ri
Babili(ki) ṣarrah Ulluli ụnu X kam śatti 156 kam Di-med-ra ṣarri

1. Written ăs = i(na).
2. III2 of marâṣu = « he concerned for ». So also Raw. III no. 4, 41 adi sabâni-ia
   usamriṣ I was pained because of my soldiers; here with adi. I used in active sense (not
   reflexive) in CT VIII 49 b. 18 ụm N. libi H. uṣṭamriṣu when N. troubles the heart
   of H., (used of the relation between a woman and an adopted son).
3. This name also SBU 151 end of no. 24 where Reissner gives-ina-iṣi-su. The
   readings do not agree and Bili-nu-ina-iṣi-su is difficult
20 Lord Shamash thou etc.
21 Thy beholding eye rests not.
22 Thy neck thou concernest thyself not to bend.
23-24 Thy heart. . . . (? ) when wilt thou be pained?
Tablet Four of *ame barana-ra*

**Obverse.**

1. [sun-na e-lum gud sun-e]
2. [muš- pi] e-lum
3. gud sun-na e-lum gud sun-e
4. umun kūr- kūr-ra
5. umun dug-ga zi-da
6. d₃mu-nil-lil a-a ka-nag-ga
7. sib sag- gig- ga
8. i-de- gab im-te-na
9. ame erin-na sā-sā
10. ī-lul- la dār dār
11. umun d₃am-an-ki
12. ur-sag d₃asar-gal'-dug
13. umun d₃en-bi-lu-lu
14. ur-sag d₃mu-ši-ib-ba-sā-a
15. umun d₃di-kud-ma₃g-ām
16. e-lum za-e.
17. kab-tu kat-tum
18. d₃mu-ul-lil azag-ga (?).
19. dim-me-ir A-ŠU-NAK-A₂-ra ī-dub-ba : ana šu-ka₃ šu-[pu-ḥu ilānī?]
20. d₃amurru mu-ši₃ gar-sag-gā-ge ī-dub
21. d₃am-an-ki am ūru-ši-ib-(ki)-ba-ge ī-dub
22. dagal dum-ma₃g d₃nin-gal-nun-na-ge ī-dub
23. d₃asar-gal'-dug umun din-tir-(ki)-ge₃ ī-dub
24. mu-ud-na₅ aga-[zu] d₃pap-nun-ki-ge ī-dub
25. [sukkal zid]₇ d₃mu-ši-ib-ba-sā-a ī-dub
26. [ē-gi₄ du-mu sag] d₃nra₃s-ā ī-dub

---

1. Restored from SBH 46, 1.
1-2 He that overwhelms, thy name upon the lands;
3 Bull that overwhelms, thy name upon the lands;
4 Oh lord of lands bull that overwhelms:
5 Oh lord of the word word of life, bull etc.
6 Enlil father of Sumer, bull etc.
7 Shepherd of the dark-headed people, bull etc.
8 Thou whose vision is of thyself, bull etc.
9 Sturdy one who directs mankind, bull etc.
10 He that makes multitudes to dwell in peace, bull etc.

[11-15 (+ ?) insertions to Ea, Marduk, Nebo and Samaš.]
[18 + 19 Probably = 22 (?).]

20-21 Exalted one as to thee.

22 Unto Enlil pure. . . . a libation . . . .
23 Unto the gods a libation of water pour out.
24 Unto Ramman, of the mountains, pour out.
25 Unto Ea, ram of Eridu, pour out.
26 Unto the mother of the great son, Damkina, pour out.
27 Unto Marduk of Babylon pour out.
28 Unto the spouse, thy beloved Zarpanit, pour out.
29 Unto the faithful messenger Nebo pour out.
30 Unto the . . . bride first daughter of Ninib pour out.

2. Br. 11571 = rimku libation CT XVII 38, 9 and HW 624 a.
3. For šuppika (?).
4. Raw. IV 21* b rev. 18 has unmun.
6. mud = aladu and na = amelu. mumna = hāiru husband, here wife; ág = naramtu cf. SBH 52, 9.
7. Cf. SBH 52, 11 and Raw. IV 21* b rev. 16.
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>31</td>
<td>$^d_{na-na-a}$ \text{\textit{id-dub}}</td>
</tr>
<tr>
<td>32</td>
<td>$^d_{gan-gan-ra}$ \text{\textit{du-mu-ni zag-na ab-\textit{si-em-e}}}</td>
</tr>
<tr>
<td>33</td>
<td>$^i_{\text{\textit{ma-ra-sa i-nam-din}}}$</td>
</tr>
<tr>
<td>34</td>
<td>$^i_{\text{\textit{ina te-bi-e i-za-ak-kip}}}$</td>
</tr>
<tr>
<td>35</td>
<td>\text{\textit{ge du-mu-ni: te-e-a d_{dagal-gan-gan-ra} gasan ur-ra?-}}}</td>
</tr>
<tr>
<td>36</td>
<td>\text{\textit{du-mu-ni: a-bu-lap.}}}</td>
</tr>
<tr>
<td>37</td>
<td>\text{\textit{da-\textit{ga-a-ta} du-mu-ni}}</td>
</tr>
<tr>
<td>38</td>
<td>\text{\textit{am da-ga-a-ta} du-mu-ni}</td>
</tr>
<tr>
<td>39</td>
<td>\text{\textit{gan-gan-ra} \text{\textit{du-mu-ni zag-an-na ab-\textit{si-em-e}}}}</td>
</tr>
<tr>
<td>40</td>
<td>\text{\textit{a gal-gal-la}} \text{\textit{sel su-su} mu-lu ta-\textit{z}u mu-\textit{un-z}u}</td>
</tr>
<tr>
<td>41</td>
<td>\text{\textit{bu-tuk-tu mu-\textit{ti-ba-at e-bu-ru} kat-t\textit{ruk} man-\textit{nu} i-\textit{l}am-\textit{mad}}}</td>
</tr>
<tr>
<td>42</td>
<td>\text{\textit{elim-ma a-gal-gal-la} \text{\textit{sel su-su} mu-lu}}</td>
</tr>
<tr>
<td>43</td>
<td>\text{\textit{elim-ma . . . ?} umunn k\textit{hur-k\textit{ur- ra}}}</td>
</tr>
<tr>
<td>44</td>
<td>\text{\textit{ur-sag-gal}} umunn dig-ga z\textit{i-da}}</td>
</tr>
<tr>
<td>45</td>
<td>\text{\textit{elim-ma}} d_{\textit{mu-\textit{ul-lil a-a ka-nag-g\textit{a}}}}</td>
</tr>
<tr>
<td>46</td>
<td>\text{\textit{ur-sag-gal}} sib sag- gig- ga</td>
</tr>
<tr>
<td>47</td>
<td>\text{\textit{elim-ma}} i-d\textit{e-gab im-te-na}</td>
</tr>
<tr>
<td>48</td>
<td>\text{\textit{ur-sag-gal}} am erin-na s\textit{a-s\textit{a}}}</td>
</tr>
<tr>
<td>49</td>
<td>\text{\textit{elim-ma}} n\textit{lul-la} d\textit{ur- d\textit{yr}}}</td>
</tr>
<tr>
<td>50</td>
<td>\text{\textit{elim-ma}} ur-sag d\textit{asar-gal'-'dug}</td>
</tr>
<tr>
<td>51</td>
<td>\text{\textit{ur-sag-gal}} umunn d\textit{en-bi-lu- lu}}</td>
</tr>
<tr>
<td>52</td>
<td>\text{\textit{elim-ma}} ur-sag d_{\textit{mu-\textit{si-ib-ba-sa-a}}}</td>
</tr>
<tr>
<td>53</td>
<td>\text{\textit{elim-ma}} umunn d\textit{di-kud-mag\textit{\textit{a-m}}}</td>
</tr>
<tr>
<td>54</td>
<td>\text{\textit{elim-ma}} ur-sag-gal-la sel su-su mu-lu ta-zu mu-un-zu}</td>
</tr>
<tr>
<td>55</td>
<td>a gal-gal-la \text{\textit{sel su-su} mu-lu ta-zu} mu-un-zu}</td>
</tr>
<tr>
<td>56</td>
<td>\text{\textit{bu-tuk-tu mu-\textit{ti-ba-at e-bu-ru} kat-t\textit{ruk} man-\textit{nu} i-\textit{l}am-\textit{mad}}}</td>
</tr>
</tbody>
</table>

\text{\textit{Reverse.}}

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td>a $\text{\textit{ra-zu ge-ra-a-bi}}$</td>
</tr>
<tr>
<td>58</td>
<td>tas-li-ti lik-bi-su</td>
</tr>
</tbody>
</table>

1. So also line 33: \textit{gan-na} = alitu SBH 27, 27 a var. of \textit{sin} Br. 1134.
2. So the text but from the parallel passage SBH 131, 58 where the mother rejects her child \textit{nadu} is used. It is highly probable that \textit{inaddi} = \textit{inamdi} was intended here.
31 Unto the . . Nana, pour out.
32-34 . . . . the mother casts aside her son.
35 ? ? ?
36 How long . . . . . . . . . . . . . . . . . . .
37 ? ? ?
38 ? ? ?
39 . . the mother casts aside her son.

41-42 Oh deluge that overflows the harvests, who comprehends thy form?
43 Oh exalted one, deluge that overflows the harvests, who comprehends thy form?
44 Exalted one, lord of lands;
45 Great hero, lord of the word of life;
46 Exalted one, Enlil, father of Sumer;
47 Great hero, shepherd of the dark-headed people.
48 Exalted one, who of himself has vision.
49 Great hero, sturdy director of men.
50 Exalted one, who makest multitudes to dwell in peace;

[51-55 Insertions to Marduk, Nebo, Samaš and (?).]
56-57 Deluge that overflows the harvests, who comprehends thy form?

Reverse.

1-2 Let the wailer (?) speak the intercession unto him.

3. The second rendering alone satisfies the original Sumerian.
5. In these liturgies the change of address from one god to another begins with *dim-ma* cf. SBH 40, 10·14 or 36, 10·14·18·24. After the two opening lines the addresses to the first god begin with *dim-ma*, therefore line 44 must have begun so, cf. K 69 obv. 4: SBH 36, 4 etc. This leaves the last couplet of addresses to Enlil in ll. 41-50 incomplete. It should be observed that line 46 = SBH 29, 3 = Raw. IV 28*. no. 4 obv. 23 is not in the original CT XV 10. It is likely, therefore, that the scribe wished to use the usual set of seven addresses regardless of the couplets. These seven lines (originally six) are called the seven heroic names of Enlil SBH 41 rev. 9.
6. Reisner supplies *mu-un-zu-a*.
| 3 | ... | ... | mu-un-zu-a a-ra-zu |...|
| 4 | ... | ... | mu-un-zu-a a-ra-zu |...|
| 5 | ... | ... | mu-un-zu-a a-ra-zu |...|
| 6 | d.en-lil-lá | ... | mu-un-zu-a a-ra-zu |...|
| 7 | d.mu-ul-lil | ... | mu-un-zu-a a-ra-zu |...|
| 8 | d.am-an-ki | ... | mu-un-zu-a a-ra-zu |...|
| 9 | d.asar-gal' -dug | ... | mu-un-zu-a a-ra-zu |...|
| 10 | d.en - bi - lu - lu | ... | mu-un-zu-a a-ra-zu |...|
| 11 | d.mu-si - ib - ba - sá - a | ... | mu-un-zu-a a-ra-zu |...|
| 12 | nunun d.diu-kud-mağ-ám | ... | mu-un-zu-a a-ra-zu |...|
| 13 | ... | ... | mu-nu-zu-a a-ra-zu |...|
| 14 | d.en-[lil | ... | mu-un-zu-a a-ra-zu |...|
| 16 | ... | ... | ma-al-la | zid al - ma-[al] 1 |
| 17 | ... | ... | te? - e | nap-tan-na ina ṣa-ka-nu |
| 18 | ... | ... | ma-al-la | ni- ma- al- [la |
| 19 | ... | ... | ] la | zid al- ma- al |
| 20 | ... | ... | da | ūs - e- ba - KU |
| 21 | ... | ... | (ditto) |...
| 22 | ... | ... | ūs (?) ne-in-ē-ba-KU |
| 24 | ... | ... | lu-ge | ūs ... ? ... |
| 25 | ... | ... | ġar-sag - gâ - ge | ūs aš mu-imes gû - ud mes |
| 26 | nin-zi? (?) | ... | d na-na-a | ūs ... ... |
| 27 | ši- ib - bi ni- ma - al- la - ta | ši-ib - bi ġe-en-kii-e |
| 28 | ūa- bîš ī - ba - aš- si | ūa- bîš li - kul |
| 29 | ši-ib - bi ni- ma - al - la - ta | ni - ma - al - la |
| 30 | ši-ib - bi ni- ma - al- la - ta | ši-ib - bi ġe-en-kii-e |

33 ki an dûr-ru-na ū-ġe-a² mar-ba-an-ši-en³
34 a-šar ittu - a-nu - um [ušabu?] ni-si hi-ša-nu

1. For restoration cf. ni-ma-al = ina ṣa-ka-nu SBH 45, 13.
3 Unto . . . let the wailer (?) speak the intercession.
4 Unto . . . let the wailer (?) speak the intercession.
5 Unto . . . let the wailer (?) speak the intercession.
6 Unto Enlil let the wailer (?) speak the intercession.
7 Unto Enlil let the wailer (?) speak the intercession.
[8-13 Insertions to Ea, Marduk, Nebo, Samaš and (?).]

14 Unto Enlil let the wailer (?) speak the intercession.
16-17 . . . . . when the table is set.
18 . . . . . when the table is set.
19 . . . . . . . . when the table is set.
20 . . . . . . . . .
21 . . . . . . . . .
22 . . . . . . . . .
23 . . . . . . . . .
24 . . . . . . . . .
25 . . . . of the mountain . . . six mighty names
26 The faithful (?) lady . Nana .
27-28 When he is well disposed (?) may he partake graciously.
29 When he is well disposed (?) is disposed (?).
30 When he is well disposed (?) may he partake graciously.
31 May Enlil partake graciously, may he partake graciously.

33-34 There where Anu sits let the people hasten.

2. u-ge-a a var. of uku Br. 5913.
3. An imperative; cf. the parallel translation liḥišanimma SBH 31, 19.
35 ki an dûr-ru-na [dûr (?) . . .] d. a-nun-na
36 ki an dûr-ru-na dûr [d. a-nun-na] ú-gé-a mar-ba-an-ši-en
37 . . . . . . . . . . . . . . . . . . . . mar ne- sag¹- mağ (?)
39 . . . . . . . . . . . . . . . . . . . . . a-dim² . . . . . . .
44 Babili arâb Addarî ümu 20 kam šatli 159-kam
   Di- med- ri šarri

1. Cf. SAI 3122 (!) R = nihû.
2. Cf. SBH 31, 21-23 etc.
Where Anu sits, abode (?) of the Anunakki,
Where Anu sits, abode of the Anunakki, let the people hasten.

36

37

39

Babylon Adar 20th, in the 159th year [of the Seleucidae] in the reign of Dimetrius.
1. *e-lun* di-da-ra \(^{\text{in}^1}\) ga-na-dúr
2. *kab-tu* ša il-la-ku \(^{e-ki-a-am \text{ li}^2-\text{ šab- šu}}\)
4. umun dingir gal-e di-da-ra umun kür-kür-ra di-da-ra
5. umun dūg-ga zīd-da \(^{\text{di}}\)
6. \(^{\text{d.}}\) mu-ul-lil a-a ka-nag-gà \(^{\text{di}}\)
7. sib sag-gig-ga \(^{\text{di}}\)
8. i- dé-di im-te-na \(^{\text{di}}\)
9. \(^{\text{ame erin-na sā-sā}}\)
10. \(^{\text{u- lul- la dūr dūr}}\)
11. me-e bur-mag-a \(^{\text{kaš ga-an-na-ab-nisak-ka}}\)
12. ana-ku ina burnahī ši-ka-ri lu-uk-ki-šu
13. ana-dim dagud-da \(^{\text{nu-un-lal}}\)
14. \(^{\text{ki-ma ri-i-mu ana kab-tam}}\) lu-uk-mi-is-su
15. úru-zū al-gul-gul \(^{\text{ga-an-na-ab-dúg}}\)
16. ali-ka u-tab-bit lu-ul-bi-šu
17. \(^{\text{ni-bu}}\) ki é-kür al-gul-gul ga-an-na-dúg
18. \(^{\text{[ken]-ūr é-nam-ti-la}}\) al
19. zimbir ki é-bār-rum \(^{\text{al}}\)
20. únr-zu din-tir-(ki) \(^{\text{al}}\)
21. \(^{\text{é-sag-il bād-si-ab-ba-(ki)}}\) al
22. \(^{\text{é-zī-da é-mağ-ti-la}}\) al
23. \(^{\text{é-te-me-en-an-ki}}\) al
24. \(^{\text{é dār-an-na}}\) al
25. an er-ra ba-mā \(^{\text{ga-an-na-ab-dúg}}\)
26. ana ili bi-ki-tum a-ši-šu lu-uk-bi-šu
27. \(^{\text{[ud-đ]ē [ma-]ra^4 nu-un-žal-la-ta^5 i-dé-a-ni nu-gub}}\)
28. \(^{\text{u-mu ša iā-i ūs-tab-ra-a ina pa-ni-šu ai až-ži-žag}}\)

---

1. *in* a var. of *e-ne* BA V 640, 15-17.
2. Glossed by lu.
5. ta sign of a temporal phrase with introductory word *ud-de* as here, or omitted as SBH 44, 27.
1-2 The exalted one, for him who is
wracked with sorrows,
3 For him that is wracked with
sorrows, the exalted one, for him
that is wracked with sorrows,
4 The lord great god, for him the lord of lands, for him that is
that is wracked with sorrows, wracked with sorrows (where etc.).
5 The lord of the word of life,
6 Enlil father of Sumer,
7 Shepherd of the dark-headed people,
8 He who through himself has vision,
9 Sturdy director of mankind
10 He that makes multitudes to dwell in peace,
11 I in a great bowl will pour out wine⁶ to him.
13 As an hoppled ox I bow down to him.
15 « Thy city is possessed with ruins⁸ » I will say unto him.
17 « In Nippur Ekur is possessed with ruins » I will say unto him.
18 « Ken-ur and its shrine Enamtil is » etc.
19 « In Sippar Ebarra is » etc.
20 « Thy city Babylon⁹ is » etc.
21 « Esagila and (?) Barsippa are » etc.
22 « Ezida and its shrine Emahtil are » etc.
23 « Etemenanki is » etc.
24 « Edaranna is » etc.
25 « Unto god the cry ascends » I will say unto him.
27 « On the day when I have plentitude [of sorrows]¹⁰, before him
I stand not.

6. šikāru, a fermented liquor, generally made from grain; the word is also a syn.
of kurunnu Raw. V 60 b 4. Made from dates Nbn. 871, cf. RA 3 p. 136; the inferior
quality made from grain (ibid). See also Paier Babylonische Verträge index under šikāru.
The reading kaš is assured by SBH 106, 37 where Bl = šikāru is glossed by ka.
7. The gloss gu-da = hamū seems to be the preferable text.
8. abātu has the root meaning « make oneself master of a thing », etc. KB VI, p.
373. The HI forms emphasize the condition of an object after it is acted upon, and
thus differ from the nippal which describes the subject as suffering. Cf. BA V 329,
16 ina nabišu utabbatu šadē, the mountains are enveloped with his flames.
9. Esagila is placed in the next line by the scribe.
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>d·nu-ul-lil-ri mu-un-zal-la-ta i-dé</td>
</tr>
<tr>
<td>30</td>
<td>d·nu-ul-lil-li i-dé-a-ni nu-gub i-dé nam-mu-un-du-ru¹</td>
</tr>
<tr>
<td>31</td>
<td>su d·enlil ina pa-ni-su ai az-zi-i•ma ai i-bar-ra-an-ri</td>
</tr>
<tr>
<td>32</td>
<td>[me-]e ur-ri DU me-e ká- [?]</td>
</tr>
<tr>
<td>33</td>
<td>[anaku na-ak] ra [ ? anaku . . . . . . ?]</td>
</tr>
</tbody>
</table>

**Reverse.**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>dam-zu-sú [dúg·ga-an-na-ab]</td>
</tr>
<tr>
<td>3</td>
<td>a ?]-ra-zu-sú dúg·ga-[an-na-ab]</td>
</tr>
<tr>
<td>4</td>
<td>(?)-ib gi-gi dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>5</td>
<td>iš gi-gi dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>6</td>
<td>la-žu-sú dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>7</td>
<td>. . . . . . bi-gi-gi-da dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>8</td>
<td>. . . . . . ana-dim lab-ba² dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>9</td>
<td>. . . . . . ki²-dim peš-a dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>10</td>
<td>. . . . . . bi³ dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>11</td>
<td>. . . . . . du-da dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>12</td>
<td>. . . . . . dib-ba dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>13</td>
<td>. . . . . . dé dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>14</td>
<td>. . . . . . (?) gi-gi-dé dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>15</td>
<td>. . . . . . gi-gi-dé dúg·ga-an-na-ab</td>
</tr>
<tr>
<td>16</td>
<td>. . . . . . dūg·ga-an-na-ab</td>
</tr>
<tr>
<td>17</td>
<td>. . . . . . dūg·ga-an-na-ab</td>
</tr>
<tr>
<td>18</td>
<td>. . . . . . dūg·ga-an-na-ab</td>
</tr>
<tr>
<td>19</td>
<td>. . . . . . ki ši-ib-ba KAK-A RI-RI-es ba-ság-ga dūg·ga</td>
</tr>
<tr>
<td>20</td>
<td>. . . . . . ra dūg·ga-an-na-ab</td>
</tr>
</tbody>
</table>

**Notes:**
1. i-de-du-ru = barú, behold, (the context leaves no doubt concerning the word barú, cf. SAI 2068) is probably found in CT XXIII 15, 5 igi-ne-in-du-ru.
2. kina šame šuku, cf. SBI 28, 22.
When I have plentitude of sorrow before Enlil [I stand not].
Before Enlil I stand not; he beholds me not.

Reverse.

The upper part of the reverse contained the end of the section begun on the last line (preserved) of the obverse. This has all been broken away. The lower part of the reverse contains a litany, which consisted apparently in honorific titles with the refrain « say it unto him ».

4. Glossed by ga.
5. Not the last tablet, for traces of a catch-line remain.
6. So 182, not 183 as Reisner.
7. So the text, but the 183rd year of the Seleucidae would be 130 BC. Antiochus III reigned from 223-187. The date 130 BC fell in the reign of Antiochus VII (Sidetes) 137-128.
3
4
6
5

tablet six of ame barana-ra

124

Obverse.

t

.

2

.

....

din?-tir?-(ki)

bab-]i ?-

.

lum

si- si- hi

(lum- us i- sag-

3
.

[\

sib

sag

ri- i-

um

5
6

a-bil e- [sag-

.

.

.

8

.

....

.

.

il- a]

ga

gig-

mat

sal-

su rab-bu ma-lu-

?

me-

%a-e an-hi-su-a

y

ana

io
ii

%i

12

.

.

....

.

si-hi-ip

Hani sa sami-e

na-se-e

1

.

.

hi-a

gis-]tug-pi-z_u

.

ni-gil-li-eg-ge-es

it-te-nin-gi(?)-H(?)

1

nu mu-un-xu-a

bi

irsi-tim ina sa-ka-nu sa-a-tu ul sa la-ma-du

ka\

1

en

sami-e u irsitim at-tu

ni-ma-al dim-me-ir an-na

%u hi-a ni-ma-al-am

1

leak- ha- \di

mag

ti

7

a

il-

ni-ma-al-am

bi

su-pu-u [u^-ni-ka irsitim ina sakanu satu ul sa lamadu]

1

17 dug-ga-^u

18

e-

19

c- ne-

20

ina

21

e- ne-

22
23

pis

imi

pi- i-

si-

ib-

sa- a- ru

ka

ba

ta- a- bi

em- %u- su an- su- ud- da ima-ma-ti-ka

em- zu- su

samu-u

na- pisbi

%a-e

mag

ne-

ma-

i-sa-ab

za~

e

ge

ab- bi-

gam- am
i-ma-tu"-

ga

al- slg-

hi

me-en

ra-

matdti

ti

ra-ma-ni-su-nu

ru-hu-tu

ina a-ma-ti-ka irsi-tim

umun

hur-

hur-

xj

3

(?)

dur- ra me-

en

be-lum at-tam si-ra-a-tam at-tam ra-ba-a-tam

il\

25 %a-e
26

dilr-ra

me-en

27 ud an-na hi-a ni-ma-al

28

at-tam
%a-e

me-

en

at- tir- ra- a- tarn

lugal

me-

en

i-nu-ma sami-e u irsi-tim ba-nu-u at-ta sar-ri

29 sag-^it ge-en-tig-ge

30

dirig-ga

xa-e

at-tam ra-ba-a-tam

lib-ba-ka

1.

ASKT

to

ho rpad hem.

bar-zjt ge-en-sed-

li-nu-uh

127, 45/6 ni-gi}-li-eg-gi-es

de

1za4nt-ta-ha lip-sah

=

xtlanangiri, it is probable that it-te-nin-gi-ri


1-2 . . . . of Babylon the cry.
3-4 . . . . son of Esagila.
5-6 . . . . shepherd of the dark-headed people.
7-8 . . . . great? . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
9-10 . . . thou for conquest of heaven and earth.
11-12 . . . the gods of heaven were hostiley disposed.
13-14 . . . . when thou dost . . . in the earth, that is what can not be comprehended.
15-16 Eminent one, when thou dost cease to give heed to the earth, (?) that is what cannot be comprehended.
17-18 The utterance of thy mouth is a beneficent wind, the breath of life of the lands.
19-20 At thy word the far away heavens waver of themselves.
21-22 At thy word the earth . . . is humbled.
23-24 Oh lord, thou art mightiness, thou art vastness.
25-26 Thou art greatness, thou art excellence.
27-28 When heaven and earth were created thou wast king.

29-30 May thy heart be at rest, may thy mood be appeased.

2. Text šu-te, but there can be no doubt about the correct reading.
3. See Meissner, SAI 3928.
4. sihipu = napharu see HW 494 a, and cf. kal sihip dadme, Gray Šamaš Pl. II Col. III 41, but this meaning does not appear suitable here.
5. Conjectural. uzna šakānu may mean 'cease to hear', as šakin kibus acc. to KB VI 1, 443 = halt. (1)
126

TABLET SIX OF ANE BARANA-RA

31 a umun-e ane gê-em-mà-tig-ge
32 u-a bi-el ša-mu-nu li- nu- uḏ- ka
33 umun kûr-gal d. mu-ul-lil šag-zu gê-en-tig-ge
34 be-lum ša-du-u rabu-u ilu culil lib-ba-ka li-nu-uḥ
35 ēš ē-kûr-ra šà-ba-ûi ga-an-tig bar-ra-gâ-an-sèd-dé
36 umun kûr-kûr-ra-ge šà-ba-ûi ga-an-tig

37 me-na-sû kûr-gal d. mu-ul-lil šag-zu gê-en-tig-ge
38 bar-zu gê-en-sèd-dé
39 a-di ma-a-tam ša-du-u rabu-u ilu culil lib-ba-ka
40 li-nu-uḥ ka-bit-ta-ka lip-sâḥ

41 [I] mē-si-ma d. en- lîl- lâ- kanû
42 [-] mē-si-ma am-e bûr-an-na-ra

Reverse.

1 gud sun-na² e-lum gud sun-e mu-zu kûr-kûr-ra
2 umun kûr-kûr-ra gud sun-na
3 umun di-ga zî-da gud
4 d. mu-ul-lil a-a ka-nag-gâ gud
5 sib šag-ši-ga gud
6 i-dè-gab im-te-na gud
7 am erin-na šá-sà gud
8 i- lîl- la dûr dûr gud
9 ur-sag d. asar-gal'-dûng gud
10 umun d. en-bî-lû-lû dumû sag gud d. en-ki-ge
11 ur-sag d. mu-ši-ib-ša-sa gud
12 umun d. di- kuš- maq-âm gud

1. Traces of a preceding sign.
31-32 Alas oh lord, may the heavens console thee.
33-34 Oh lord, great mountain Enlil, may thy heart be at rest.
35 May the shrine of Ekur console his heart, may it appease him.
36 May the heart of the lord of the lands be at rest.

37-40 How long, oh great mountain Enlil, until thy heart be at rest, until thy mood be appeased?

41 A psalm on the manzu
42 A psalm on the manzu

Reverse.

1 Overpowering ox, exalted, overpowering ox, at thy word which [created] the world,
2 Oh lord of lands, overpowering ox,
3 Lord of the word of life, overpowering ox,
4 Oh Enlil father of Sumer, overpowering ox,
5 Shepherd of the dark-headed people, overpowering ox,
6 Thou who hast vision of thyself, overpowering ox,
7 Sturdy one who directest men, overpowering ox,
8 Thou who causest multitudes

to dwell in peace,
[9-12 Insertions to Marduk, Nebo and Šamaš].

3. *linuh* and *ga-an-tig* are used in these lines both transitively and intransitively.
13 mu-zu kûr-ra mu-un-ma-al-la-sû an-e im-bi nam-dûb-ba
14 an-e im-bi nam-dûb-ba ki im-bi nam-sîg-ga
15 an-na ûr- bi mu-un-ma-al-la-sû
16 ki-a ûr- bi mu-un
17 ki-a igung- bi mu-un
18 ki-a gaba-a-bi mu-un
19 kûr im-rig¹-a-bi mu-un
20 . . . . na mu-un
21 . . . di-bi mu-un
22 [mu-zu . . . . . . ] mu-un-ma-al-la-sû an-e im-bi-bi nam-dûb-ba

23 [ša-ab] gül-tîl-la-zu me-e gig-ga-a-zu
24 [mû] a ša-ab gül-tîl-la-zu me-e²
25 . . . . ūru-ma gašan din-tir-(ki-)ra
26 e-šag-îl ni-ma-al an ūru ši-ib-ba-(ki)
27 . . . kar-ra-kûr-na ba-ab-gül-la-ri
28 . . . zu gâr-sag . kiš-ši- ma
29 ki (?) ưru-zu-šû . . . . . . . zu-šû
30 . . . . zu gâr-sag . . . . . . ma
31 . . . . . . . . . . . . . . . . . . bar-ra-an-ni ga-an-sêd-dê
32 . . . bar-na . . . . [ bar-ra-an ]
33 . . d-asar-gâl'-dug [. . . ?] [bar-ra-an]
34 [ēš ê-kûr]-ra ša-ba-ni ga-an-tig bar-ra-an-ni ga-an-sêd-dê
35 d-en-bî-lu-lu ša-ba-an-ni ga-an-tig

36 . . . d-asar-gâl'-dug šag-zu ĝe-en-tig bar-ra-zu ge-en-sêd-dê

37 . . . mesî-ma d.en-lîl-lâ- ĝe
38 . . . mesî-ma am-e bâr-an-na-ra
[nishu X ] am-e bâr-an-na-ra

1. īmrišku whirlwind, Leander no. 191.
2. For adî mûti (?). Cf. 72, Rev. 7.
13 At thy name which created the world, the heavens are hushed of themselves.
14 The heavens are hushed of themselves, the earth shudders of itself.
15 [At thy name] which created the foundation of heaven,
16 Which created the foundation of the earth,
17 Which created the upper world†,
18 Which created the bosom of the earth,
19 Which created the mountain whirlwind,
20 Which created
21 Which created
22 [At thy name] which created [the world] the heavens are hushed of themselves.

23 As for thy heart evilly until when will thy rage (?) (con- disposed,
24 Alas as for thy heart evilly until when will thy rage (?) (con- disposed

[25-33 A consecutive translation is impossible; the verses seem to have contained petitions for mercy toward the god's city, and for the intercession of Marduk].
34 May the shrine of Ekur make his . . . . . . . may it appease his mood.
(heart to rest),
35 May Marduk make his heart to rest.

36 May the . . . . of Marduk pacify thy heart, may he appease thy mood.

37 A psalm on the manzu to Enlil.
38 A psalm on the manzu for the service, « bull in his chamber ».

4. Literally the « outside of the earth ».
For details consult the special introduction to these tablets. The matter may be briefly stated in this way. We have
two large variants of Assyrian copies containing tablets five and six, arranged with two columns on each side. Tablet five ends about half way down the third column, and has also a literary note telling the kind of lamentation to which the tablet belongs, and a line of quotation « he that sits in thraldom sighs upon a lyre », probably a literary annotation to designate the melody or the class of literature. Of course no catch-line was needed on the Assyrian copies since the next (acc. to the Babylonian arrangement) tablet followed on the same tablet.

At the end of the Assyrian copy (Raw. V 52 no. 1) the scribe says that this is the sixth tablet of the series, but this cannot refer to the whole tablet, since we know that the late Babylonian version has two tablets where the Assyrian had one. Furthermore, the Assyrian text is evidently fuller and more original than either SBII nos. 48 and 49, which constitute the fifth and sixth tablets in the late Babylonian text. The relation between the late Babylonian text of tablet two and the Assyrian version of the same, is exactly the reverse. Here the Assyrian copy is evidently more removed from the original text than the late Babylonian.

From all this we conclude as follows: this series of lamentations, compiled originally at Isin, was so arranged as to form six tablets, but later was put upon three tablets, [the form to which the Ninevite copy of tablets five and six, i. e. tablet 3 (numerically) of the large or long tablet series, goes back.] Later the series was redacted at Babylon in six tablets: it is this Babylonian redaction which the Ninevite scribe of Raw IV. 28* used, whereas the Ninivite scribe of Raw V. 52 used the three tablet Isin edition. In the Selencidean period, the scribes made excerpted redactions of the large tablet edition of Isin, some redactions being better than others, but all agreeing upon the original number of six tablets.

1. 6-kam Col. IV 16. For this form = kam not kan, see Thureau Dangin in RA VI Inscriptions Diverses p. 3 note, and for kam as ordinal ending OLZ X 193. 6-kam cannot mean « six tablets » but only « sixth tablet ».

2. mu-ten-nu nunu = the same as mu-ten nunu, cf. en-ny-nunu-zi p. 152, 13 with en nuni-zi, Smith, Miscl. Texts, pt. 25, 16. mu-ten is equivalent to en, both being used for beltu. There fore matten-nunu-gim = en-nunu-gim = ennug = ennigu = ennigu, Smith ibid. 15. enni, or en-nunu = beltu and gim = banû.
Obverse.

1. . . . . . . aḡ tūr-ra-ta  u-li-li [in-ga-am-mē]¹
2. . . . . . . ūtu anu-si-ih-ra  ina lal-la-ra-a-tam i-[ša-as-si]¹
3. . . . . . . aḡ tūr-ra-ta  ū
4. . . . . . . é lil-lā  ba-si-si-ik
5. . . . bit źi-ki-ki  ša uš-ša-am-ma-[mu]
6. . . . . . . ūru lil-lā  ba- gi- gi
7. . . . . . . alu-ša anu za-ki-ki  i-šu-ru
8. . . . . . . i-su-in-(ki)-na  bulug ana ki-[a ]
9. . . . . . . Isin  bu-lu-ug² ša-mi e u irši-tim
10. . . . . . . é-gal-maḡ  anu-nīr-ra . . . . . .
11. . . . . . ?³ é-gal-maḡ  ša ilu-a-nim iš-ru-[ku]
12. é-mu é-aš-te*  é larak(ki)
13. larak ki ūru umun-e  ba-si-em-ma . . . . . .
14. Larak alu ša be-lim  id-di-na
15. sik-šu gul-la-mu  nim-šu sir-ra-[mu]
16. šap-liš it-tan-kar  e-liš it-tan-[kar]
17. balag-di⁵ erin-ma-mu  bār-ri-eš ma-al-mu
18. ina šir-zi i-sit-ti  ana nak-ri it-taš-šin
19. bād-si-bi ba-ra-gul  TU(šu) ba-[an-]nin-in
20. (muš) UK-UM(?)-bi ba-ra-si-il  ki-ù-di-ba ba-an-tuk
21. muš ūr³-bi mu-lu iš-mu kar-ba-dim (?) ud-de ba-tig-tig-ga
22. še-ib sag-zi-bi MA-kak-L⁸ er-ra er-ra aḡ-ga-ni

¹ Text SBH no. 46 + Raw. IV 28⁴ no. 4, which begins at line 12 of the reverse of SBH 46. See Bab. Joniaca II 275 ff.

2. Restored from SBH 39, 28, cf. CT XV 22, 1.

3. SB 169-172 gives bulug and bār as different signs. Of these bār, only, is found in classical texts in the sense of ušum — serpent. The sign bulug when doubled was called šibbulug = pa-lu-uk-ku, so certainly to be read Br. 5807, cf. SAI 1820. The value bulug went over to bār, hence pulukku could be written with either sign. The fundamental meaning of bulug was, Kugler Sternkunde p. 39, sign of the cancer. In SBH 166, 62 it is said of l-štar, that at evening twilight she is šeltum ša puluk šamē malāt (sec Hussey in AJSL 23, 146), the queen who fills the constellations of heaven, or is puluk to be taken here in its stricter sense of cancer? Nebo as Mercury was
TABLET TWO OF "THE GODDESS OF CHILD-BIRTH"

1... for the little one  
3... for the little one  
4 For... the wind filled  
6 For... the city which  
8... of Isin  
10... of Egalmah  
12 «My temple E-aš-te,  
13 Larak the city which  
15 Beneath are turned to  
17 With wailings on the lyre  
19 The dove-cotes they wickedly  
20 The... they laid hold upon, the zikkurrat they possessed.  
21 The ritual huts, as one in the throes of oppression, are reduced to  
22 The outer (?) brick walls gathering places of lament, of lament, they made.

she waileth with sorrow,  
which lapseth into silence,  
is surrendered.  
celestial sign of heaven and earth,  
which Anu bestowed,  
temple of Larak,  
gave,  
above are turned to strangeness.  
is surrendered to the stranger.  
the doves they entrapped.  
seized,  
the doves they possessed.

called the god who fixed the boundaries of heaven and earth = mukin puluk šamē u irštim. For pulukku = boundary, see Hinke, 297.

3. The same sign must have stood in line 9.


5. di for dā(g) = halā Br 534, literally « wait upon a lyre »), hence sarābu and širhu, sing to a musical accompaniment, song etc.

6. bid-si-an-na = dove-cote, Gudea Cyl. A 29, 30. bi is here the article.

7. ūru = ritual hut, see Babylon. II 119.

8. The original writing was E + SAŠ, i.e. woman's house, as CT XV 8, 31 clearly shows. So also Raw. IV b 8; BA,V 620, 20 here with complement -na. A later variant is MAL + KAK Br. 5488 and MAL + AN 5441, v. CT XVII 33, 8 and SBH 14, 7. Meissner's statement SAŠ 3792 that MAL + KAK is original, is false. maštaku originally woman's apartment, later simply 'abode'; in CT XVIII 26 K 4181, 27 mīštaku = bitu. maštaku is used for a bird's nest, SBH 93 rev. 3.
TABLE II OF muten-nu-nunuz gim

23 gi-sal-la₁-bi tuk-ši-a-dim ki-ām-da-bi-uš
24 gi-gür²-uš-bi mu-lu šag-gig-ga-dim³ šu-al-kir-kir-ri
25 bùr-ra-ag-bi su-din-(gu) dal-la-dim⁴ dul⁵-ba al-gür-gir⁶-ri
26 ... zi-bi mu-lu a-ku⁷-sig-a-dim šu-ūr-ra-ba-ni-ib-dâ
27 giš ik ā-si- ... bar- bi ag- a-ab
28 . . . . . gul-bi še-ām-mu-ni-ib-du
29 . . . . ra me-a lil-lā ām-ma-ni-in-tur
30 . . . . ma ana za- ki- ki it-tur
31 . . . . sag- gà- mu lil- lā
32 . . . . t- si-in-(ki)-na- mu lil-lā
33 [é ]- gal- maš-a-mu lil-lā
34 [é ]- rab- ri- ri- a- mu lil-lā
35 [giš-ti]r-azag-ga-mu lil- lā
36 . . . . HU- e ā ki-sig-ga im-ma-an-us-sa
37 . . . . ab . . . . . lib-ba-an . . . . . . . . ra
38 . . . . . e-lum-e na-ām . . . . . . . . . . ši
40 be- lum ilu-en- lîl ana za- ki- ki u- tir- ru
41 mu-lu ka-nag-da ba-an-da-gur-ra₅ e li-l- lā-da
42 ša ma-a-ti is-ki-pu ana za- ki- ki
43 sag-gig-ga-na ba-an-da-sal-la lil-lā-da
44 ša sal-mat ḫaš-ka-du u-ma-az-zu-u
45 ba- an- tar- tar HU- + SAB (gu) mu-da-an-tal
46 úru-mu ām-gig-ga ba- ni- in- si (?)
47 umun-e unu-maš-a šu-pi-el-lā-ba-ab-[dûg]

2. gigur written gi-gûr, gi-gur, gi-gu-ru has various meanings in Sumerian, and as a loan-word giguru SAI 1674. Written ideographically U Br. 8671, which has a Semitic equivalent pathû Br. 8730. pathû = patû Br. 2536, according to Josen KB VI 1, 361, = a room in a temple, and gi-gur in Gudea Cyl. A 22. 2 is part of a temple. gi-gur CT XIX b 9-11 in a list of words for stall or enclosure (?) In lmm 2, 27 obv. 4 a gi-gur mar-gid-da should mean « shed for the chariot » and cf. SAI 1521 a gi-gur for a woman, i. e. woman’s chamber. Hence gigurû a chamber and gi-gûr-uš = the foundation of the chamber, referring probably to an important part of a temple. It is probable that gi-gur in CT XV 10 rev. 7 means ḫakkaru (gu-ga-ru) ground, floor etc. and may be a loan-word from the same root. At any rate the word gīkanû, cane brake,
23. The *gisallu* as they trod upon.

24. In the *gigurû* chamber as one sick at heart, I am held in thraldom.

25. In the *Burrah (?)* like a bird in flight from its cranny I wander forth.

26. as one who puts on the mourner's garb.

27. The gate.

28. For I moan.

29. The.

30. My.

31. The.

32. My *Egalnûna* is given to the winds.

33. My *Ebrâbrirî* is given to the winds.

34. My sacred forest is given to the winds.

35. food for the cult of the dead they set forth.

36. The exalted.

37. It is Enlil who turned it over to the winds.

38. He who over-whelmed the land, and turned it over to the winds.

39. It is he who hath scattered the dark-headed people, and turned it over to the winds.

40. the ravens he caused to fly (?)

41. My city with sorrow he has filled.

42. The lord hath despised the hall of offerings.

has the element *gi* of the word *gigurû*, whose connection with *hakkaru* is not clear. *gi-gur-us* or pavement of the *giguru* chamber is translated into Sem. by *ukuru* SAI 1471, and by *murdu* (K 4985, 6 in ANKT 180) from *ʔa*-tread, hence *ukuru = murdu =* the floor of a chapel etc.


5. *dul = nigišu; di = nigišu* K 41 III 3.

6. Cf. SAI 3308 šerû; *al-gīr-gīr* (var. gi-*ri* CT XV 25, 6) = *ēšerî* from *sarrî*, journey by night, travol. *M* 97, from *N-šurî =* dwell.

7. *akû =* *subānu* SBI 131, 50, where Enlil covers his head with a *subûtu*, probably in sign of sorrow.

8. Sum. « he is turned from the land »; *ba-ānu-da* for *ba-da* probably purely phonetic. *ba* is prepositional object of *da*. 


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TABLET TWO OF muten-mu-nunuz gim

48 e-mă in-ta-e 4 mas ga. . . KU. . . . . . . . .
49 e- mă e- zi- da šu-pi-[el-la]-ba-[ab-dūg]
50 [d'-mu]-ul-lil-lā āru-mu āru . . . . . . . . .
51 . . . . . dagal-la ba-dū-a.

Reverse.

1 e-kūr kūr. . . ra ? -a-mu
2 e-tum . . . . . e ba-taḡ ta (?)
3 giš; Z gašan . . pad erim il
4 ōda bil-a el-la gin-gin-mu a ū-[a?] . . . de-e]
5 ēgi-dā āru sā-āb-ba āru-mā. . . [ba- gul] 2
6 gašan me-en āru bar 6-ra āru-mā [ba-]gul-gul 7
7 ūlu- giš mu ba-gul. . . . ba- ab- dir
8 erim-ma-mu ba-gul āg- ga ba- gub- bi
9 gašan me-en ni-di-di-in 8 ū nu-tur-tur me-en
10 ā-kuš-sā-bi [ū ] nu-un-kū-e
11 [d kuš-]sā-bi [a ] nu-un-nag-nag

12 [mu-lu] ū-di [e-]lum [mu-lu] ū-di 10
13 [ša i-bar-ri ] kab-tum [ša i-bar-rī]
14 [ur-sag mu-]lu ū-di i-ō-žu nu kuš-sā
15 [umun kūr-kūr- ]ra mu-lu ū-di
16 [ ] MU-ene 11 gū-ud-ene 12
17 [umun d-di-] 13 kud-maš-a mu-lu
18 [ur- sag] d-babbar-gāl-lu mu-lu
19 [umun d-waš-a-ra] mu-lu
20 [i- dē- ū- di- ] nu- kuš-sā

1. ina bi'ī-ja ušēanni.
2. Cf. CT XV 27, 25; 26, 22.
3. Cf. Raw. IV 28* no. 4 obv. 11.
4. For the reading ēgi for NIN in the sense of rubū and rubatum see CT XV, 22, 18.
5. Restored from Raw. IV 28* no 4 obv. 12.
6. Cf. SAI 543 āru-bar-ra = kabru, grave, ruin (?).
From my temple he caused me to go forth.
My temple ezida he hath despised.
Enlil my city a city of... [has rendered].

Reverse.

My stream which flows pure and bright
I the princess within the city (lament), my city is destroyed.
I am a queen in an estranged city, my city is laid waste.
My moat-walls are destroyed, my... they fill.
My dwelling place is destroyed, the people are desolated.
I, the queen, roam restless, no peace comes to me.
In her depression she eats not.
In her depression she drinks not.

Oh thou that seest, honored one that seest;
[Hero] that seest, thine eye resteth not;
Lord of the lands, thou that seest;
(16 Repeat the mighty names.)
Oh lord of judgment, great one, thou that seest;
Hero Samaš, thou that seest;
Oh lord Ninib, thou that seest;
Thy seeing eyes rest not;

7. But Raw. IV 28* no 4 obv. 13 has ĝul.
8. šalhu, a loan word from šul ĝi, is a syn. of kabru CT XIX 41, b 10. In Br. I9278 and SAI 2927 with determ. dūru wall, hence walled moat or rather moat-wall.
9. di-di = du-du = dalu roam about, SBH 11, 19. Cf. 14, 7 na-an-tur na-an-di-di = i-ḍal FormatException, she wanders, she goes up; see also 83, 31 al-di-di.
11. meš = they are, from the verb me = to be + ēš 3rd pl., see Babyl. I 229 and 236, hence meš became a simple sign of the plural, to be read eme with nouns and ēš, aš etc. with verbs.
12. Seven is the usual number of heroic names, so Raw. IV 28* no 4 obv. 21-27 in CT XV 10 obv. 3-8 only six.
14. I. v. bitu kittu = the sanctuary, not a special temple.
21 [tig- zu ki-ma-al-la] nu- gi- gi
22 sáb-žu [bal- bal ] li-šu ni-kuš-šá
23 baru si- ži -da kúr- ri ba- au- ši- en
24 úž más- ži- da kúr- ri
25 [da]²-ám-tuk da-ám-má-ni mu-un-ne-dig
26 d. mu-ul-lil eku°-gal-gal-la šed-dé ba-an-gam i-dé-zu nu-kuš-šá

27 ni-tuk-ki nigin- ù úru-zu ú-ga-e-dúg
28 kab-tum na-as-ram-ma ali-ka ́hi-í-í
29 ́á MU-ene gú-ud-ene
30 c- sir la-la-bi nu- gi- gi°

31 egi-dá egi-da gú-ám úru in-ga-ám-me ú-li-lí
32 ru-ba-tum rubátum si-sit ali i-sa-as-si ina la-la-ra-a-ti
nis-ši šanu-u mu-ten-nu munuz-dim-ma nu-al-ti
a-na zama-rú nisišiši gittu
Bel-apal-iddin már ša E-a-balat-su-ikkbi
már Sin-ilbú ina šatá máši-su
iš-tur-ma Babili arah SIK umi 3 -kūn
šatti 167 -kim-ša ši-i šattu 221 -kūm
Arša-ka-a šar šarrāni

1. For restoration of these lines, see also SBH p. 153.
2. Cf. SBH 53, 6.
3. BE when = mátu to die, is probably to be read dig.
4. Since eki, ege = rubú (see above 1. 5) it is probable that ku is only an abbreviation for egu, eku.
5. Lines 12-26 are an ancient address to Enlil with insertions from the Larsa (or Sippar) and Lagash schools, in favour of their gods, II. 17-19. The edition of Raw. IV 28° no. 4 is still later, containing insertions to Marduk and Nebo. The latest insertions come first, not last, so that the redaction here is from Larsa or Sippar, and Raw. 28° from Babylon. See Babyloniana I, 275 ff.

6. This passage 27-30, with 43 lines to be inserted, is a redaction of the old Enlil psalm CT XV 13; the redaction is earlier than Raw. IV 28° no 4 rev. 5-70, but the line e-sir etc. had already been added to the original before the redaction referred to on this tablet. For an edition of the original see Baby. II, 275 ff.
When thy neck is set, it turns not back.

Thy heart estranged, how long until it repose?
The ewe rejects her own lamb;
The she-goat rejects her own kid;
The husband slays his wife;
Oh Enlil great prince, peace thou drivest away, thine eye reposest not.
Oh exalted one repent and behold thy city.
[Repeat the 42 lines of the hymn nitukki nigin-ú etc.]
In her streets abundance abides no more.

The princess, the princess laments over the city in sorrow.

Second tablet of "The goddess of child-birth"; unfinished.
To chant the extract on the long tablet of Belupaliddin son of Eabalaṭšu-ikbi, descendant of the family of Sinibni; by the hand of his son he wrote it (copied). At Babylon in the month of ... 3rd day, 157th year of the Arsacidae which is the 221st year of the Seleucidae, in the reign of Arsaces [i.e. 97 BC.]

The above extract from the Isin liturgy is probably a Sipparian redaction copied from a Sippar tablet, since the last insertion is in favor of the Shamash cult rev. 17. It is curious that the copy made at Babylon was not taken from the version in Raw. IV 28* no. 4. The archaizing tendencies of Neo-Babylonian times account for the preference for the earlier version.

7. Raw. IV 28* no. 4 rev. 71 is to be restored from this line.
8. In these tablets generally written IM-GID, but in K 55 rev. 3 dupa sud as a loan-word to be restored on AO 3162 rev. 13 [IM-A]-sud-da = dupasudú, in RA vol. VI Fragments de syllabaires par F. Thureau-Dangin.
TABLET THREE

Obverse.

1. egi-da egi-da gu-ām ūru in-ga-ām-me ução
2. ru-ba-tum rubātum ši-sit ali i-ša-as-si ina lal-la-ra-ati

3. azag gašan nibru₃-ge gu
4. gašan ē-su-me-du gu
5. gašan din-dib-ba gu
6. gašan i-si-in-(ki)-na gu
7. gašan ē-gal-maš gu
8. gašan ē-rab-ri-ri gu
9. gašan-mu d₃-ba-u-mu gu
10. gašan gir-su-(ki)-ge gu
11. gašan ē-kisib-ba₃-ge gu
12. gašan ē-i-de d₃-a-nu-um² gu
13. nin dagal d₃-ba-u gu
14. nin lama ē-a-gu gu
15. ru-ba-tum lam-ma ša biti
16. nin lama ša-ba ma-da šub-ba gu
17. ru-ba-tum lam-ma
18. d₃-sag-su-nu-ub-ba-ge gu (šu-ma)

19. d₃-babbar-ē-ta d₃-babbar-šuš-a-sū
20. iš-tu ši-it īlu šam-si ana e-rib īlu šamsi
21. im-gūl-lu im-gir-ra gu
22. anā šu-u-ti u il-ta-nu ši-si-it ali i-ša-as-si
gu-ām-de-de
23. šā-bi ārā gu
24. ina libraries ša ǰiḏ-da-a-ti i-ša-as-si
gū
25. azag gašan nibru₃-ara gu
26. gašan ē-su-me-du gu
27. gašan-mu [d₃-ba-u-mu] gu

Nippur.

1 The princess, the princess, wails over the city in sorrow.
3 The holy queen of Nippur wails over the city in sorrow.
4 The queen of Ešumu-du wails etc.

Isin.

5 The queen, who gives life to the dead, wails etc.
6 The queen of Isin wails etc.
7 The queen of Egal-mah wails etc.
8 The queen of Erab-ri wails etc.

Lagash.

9 My queen, my goddess Bau, wails etc.
10 The queen of Girsu wails etc.

Kish.

11 The queen of Ekishib wails etc.

Dilbat.

12 The queen of E-ide-anum wails etc.
13 The royal mother Bau wails etc.
14 The princess, divine spirit of the temple, wails etc.
16 The princess, divine spirit, because of the prostrated land wails etc.
18 The goddess (?) Sa-gi-unu-bba wails etc.

From the rising of the sun to the passing of the sun,
21 In the North and the South(lands) she wails over the city.
23 Because of oppression she wails etc.
25 The holy queen of Nippur because of oppression wails etc.
26 The queen of Ešumu-du wails etc.
27 My queen, my goddess Bau, wails etc.

1. Or e-dub-ba. Written with the DUB sign in SBII 36, 14. E-kisib was a temple in Kiš where Ninib and Bau were also worshipped.
2. For the temple Ide-anu at Dilbat see SBII 34 rev. 7.
3. I. e. Gula of Isin.
4. Lines inserted by me to mark the end of the insertions.
28 nin dagal \(\ddot{d}.ba-\') gi
29 é- e-ne é- a- ri- ge \([u- a?]\) ám- šuš
30 ana bitti šu-a-tum ana bitti ar-[da-tum] u-a ma-la-at
31 al- di- di al- di- di é- a al- di- di
32 i- dal i- dal ina bitti- šu i- dal
33 al- di- di al- nigin ir- e
34 i- dal sa- ab- [bat ]\(^1\) . . . . . . i- ša . . . ?
35 ūru-bi . . . . . uk (?)-ki-in-ge\(^2\) . . . . . . . . . .
36 . . . . . . . . . . . . . . . .
37 . . . . . . ga- dim nam- mu
38 . . . sa bitti sa su\(^3\)
39 . . . ba ni . . . . . . .
40 . . . . . . . . . . . . u- sa- lil
41 [mu-] lu é- a nigin mu- lu ūru-ām nigin
42 sa- ḫi- pi bitti sa- ḫi- pi ali
43 aṣag gašan nibru-ge li- šu ni- kuš-ša
44 el- li- tum ilu nin- nibru \(\kappa\) a-di ma-tum [tanûh]
45 é- šu- me- du- sū zi- ma- [ab]
46 ana bitti E-šu-me-du it- ḫi- e- ma
47 \(\ddot{d} \cdot \text{nī }\)- ki- a nun- na mu- ud (?)- [na? . . . . . .]
48 mu- lu é- a- nigin mu- lu [ūru- ām nigin ]
49 [dam] ur-sag-ga (?)- ge mu- [ud- na . . . . . .]

Reverse.

1 . . . . . . . . . . luḫ . . . . . . . . . . . . . . . .
2 [mu- lu] é- a- nigin [mu lu ūru-ām nigin ]
3 gašan é- kišiš- ba- ge . . . . . . . . . . . . . . . .
4 . . . . é dil- bad- (ki)- a . . . . . . . . . .
5 [dam? ] \(\ddot{d} \cdot \text{uraš}- a \text{ dil- } bad- (ki)- a \text{ ga- na} . . . . . . .
6 mu- lu é- a nigin mu- lu ūru-ā[m nigin]
7 \(\ddot{d} \cdot \text{nī }\)- gal- la- ge en šu na- di- di- [in]

1. For restoration see line 41 below.
2. Cf. rev. 31 (?)
3. For lines 33-49 see p. 154.
28 The royal mother Bau wails etc.
29 For this temple, the maid for the temple is filled with woe.
31 She wanders forth, she wanders from her temple she wanders forth.
33 She wanders forth, she is broken hearted,
35-40 Broken away.

Nippur.

41 Thou that didst desolate the temple, didst desolate the city.
43 Sacred lady of Nippur, when wilt thou repose?
45 Unto Ešumešu draw nigh²

Isin.

47 Oh majestic Ninkia² spouse [of Ninib?]²
48 Thou that didst desolate the temple, didst desolate the city,
49 Consort (?) of the hero, [spouse of Ninib?]².

Reverse.

1 [Unto the temple. draw nigh? ]

Kis.

9 Thou that didst desolate the temple, didst desolate the city,
3 Queen of Ekishib [how long until thou wilt repose?]

Dilbat.

4 . . . . of Dilbat . . . . . . . . . .
5 [Consort?] of Ninib in Dilbat . . . . . .
6 Thou that didst desolate the temple, didst desolate the city,
7 Oh royal one of Egalla, how long wilt thou wander restless?

4. Semitic ithe = she drew nigh, or perhaps for tehé imp. with vocalic prefix.
5. I. e. Bau (?).
6. The number of lines broken away at the end of the obverse and the beginning of the reverse cannot be more than three or four, and probably contained a reference to Lagash, to correspond to obv. 9 and 10.
8 ē- i- de- ḏ.a- nu- um- šú  zi- ba- \[ab \]
9 . . . . . ma- al- la- ge  gab- na  zi- im- dā
10 mu- lu e- a- nigin  mu- lu  úru- a- nigin¹
11 gašan- mu  ē- sa- par- ra  en- šī na- di- di- in
12 ē-mu  úru- mu  in- ma-ab-tūnu-mu-ne
13 biti  u  ali  i- šal- la- lu- ni
14 nu- nunu²  ē- mu  im
15 Eš- SAL-mu erim³- ma- mu  im
16 mu- ág- ga- mu  gil- sa- a- mu  im
17 ma- ak- ku- ru  u  šu- ku- tūm  \[im\]
18 ūm  ē- šu- me- du- mu  im
19 bi- šī  Ešumedu
20 ūm  ē- rab- ri- ri- mu  im
21 bi- šī  Erabiri
22 giššu- za- mu  a- ru- na- mu  im
23 (māš)  nad  gi- rin- na- mu  im
24 dam- mu  ē- ē- a(?)- mu  im- ma- ni- in- ġl- ġl- a
25 mu- ti  ina  biti- ūa  i- ġa- lu⁵
26 d. gal- mağ- an- na- mu  im- ū (šu- ma)
27 ūm- šab- mu  ma- al- la- mu  im
28 bi- šī- it  lib- bi- ūa
29 ušungal  ŠU-[KA-]GAB  ē- kūr- mu
30 ša  e- diš- ši- ša  ra- bu- ū  ša- ša- a²  ša  ē- kur
31 sak- ki  ura⁶  im- ma- ni- in- šik- ki- ne
32 ina  pani- ša  šid- da- a- ti  šak- ka- mu- ni
33 āg  ū-‘u- a- e  āg  ū-‘u- a- e
34 ša  ū-‘u- i  u  a- a- i
35 nam- šar- ra  āg  ū-‘u- a- e  e- ne  ma- an- ma- ma- da⁷

1. Line 10 = SBH 84, 2
2. The pronunciation of this group = Br. 2012 is uncertain. The same group appears in Raw. IV 30 no. 1 obv. 10 as P.AM-NUNUZ = piršitu womb.
3. Conjecture for ūu.
4. gdlu perhaps = šalu for šalālu. The root may be the same as in u-šu-ša, Raw. IV 34 rev. g.
5. šalū here in the sense of rāb šalū, over lord (?).
6. Or ara: šiddatu is written on obv. 23 and 25 ara, Br. 8583.
8 Unto E-ide-anum draw nigh
9 Oh . . . . . . . . . whose strength is preëminent
10 Thou that didst desolate the temple, didst desolate the city,
11 Oh my queen of Esaparra, how long wilt thou wander?
12 « Temple and city they plunder.
14 The sacred harlots of my temple they plunder.
15 My harlots’ room, my sanctuary, they plunder.
16 My property and goods they plunder.
18 The possessions of my temple, they plunder.
20 The possessions of my temple, they plunder.
22 My throne and my . . . ? they plunder.
23 My couch of porphyry they plunder.
24 My consort in my temple they insult (?).
26 Divine Galmahanna they insult (?).
27 The treasured one of my heart they insult (?).
29 He who alone is great, my noble one in Ekur, they insult (?).
31 My head with affliction they humiliate.
33 Of woe and wailing, and wailing,
35 A fate of woe and wailing they prepare.

7. The roots sik and ma-ma (± da a verbal affix), translated both by šakānu here and above 32, had different meanings in Sumerian. Line 31 means literally « the head with oppression they humiliated », √ sik = šaplu, enšu. The root ma also written SAR = ma, had the nuance « spring into being », or active « create » = bandid, not šakānu whose root in Sum. was mal. The forms im-ma-ni-in (1.31) and ma-an-(l. 35) illustrate the habit of dropping the prefix for subject. ma in both cases is ethical dative « for me », but the subject im is omitted in the second case. The double object ni-in in 1.31 cannot be explained by any of the principles of Bab. I 228 a) b), nor as a compound verb of the second class ibid 237 f. Tmérau-Dangin would explain all double infixes as ni-ib, ni-in for object as a doubling for emphasis, but this does not explain ni-ib and the principles above referred to in Syntaxe du verbe Sumérien seem to me clear enough to explain the general usage. It is probable that in such instances as the one here ni-in is due to analogy.

8. For zidā cf. zidūg Br. 2342 = šudā.
9. Nu-NUNÚZ = zinnīštu, is perhaps to be understood as a temple devotee zinnīkat Samâš, zinnīšat Marduk etc. so frequent in contracts. For the ideogram in this sense cf. Nana-Istar called nu-nunuz šāg-ga = zinnīštu damiḥtu, SBH 132, 4.
The temples in ll. 43 f. were at Kīš. The second was omitted on the obv. between ll. 11 and 12.

2. The catch-line for tablet four is in an unusual manner lined singly with translation beneath and no date.
37 They who violate my consort,
39 They who violate the lord of Nippur,
40 They who violate the lord of Eshumedu,
41 They who violate the lord of Girsu,
42 They who violate the lord of Shirpurla,
43 They who violate the lord of Ekishib,
44 They who violate the lord of Emetenursag,
45 They who violate the lord E-ide-anum,
46 They who violate the lord of Erabiri,

47 ... who to battle went forth, [in thy going forth to battle].
TABLET FIVE

Several recensions of this tablet and the sixth tablet exist. The earliest recension, a Neo-Babylonian copy of tablet five, is Reisner no. 48 and duplicate (a fragment) no. 50, which begins on the obverse with line 42 of the obverse of no. 48. Two Assyrian (probably later) copies exist, K 4629 and Rm. 132; K 4629 is published by Reisner pp. 134 f. and Rm. 132 in Raw. V 52. For literature on the Assyrian copies see Bezold’s Catalogue pp. 649 and 1585. A duplicate fragment of K 4629 belonging to the last part i.e. the part otherwise known as tablet six (Reisner no. 49) is K 2442 = Reisner p. 90. The basis of my text for the fifth tablet is Reisner no. 48, and for tablet six no. 49. Throughout both tablets reference to the same variants is made by the same letters, to wit, A = K 4629, B = Rm. 132, C = Reisner no. 50, D = K 2442. Reisner has put the text of tablets five and six together on the basis of the Babylonian texts pp. 136-141. A translation is given by Jastrow Religion II 35 ff. on the basis of the Assyrian texts, so far as available. See also Dienemann, Sumerisch-Babylonische Hymnen 18-31.

We have seen above that Raw. IV 28* no. 4 is a duplicate to part of tablet two. Raw. V 52 no. 1 is therefore part of the same series of a Ninevite copy, but like K 4629 has the form of two columns on each side, whereas Raw. IV 28* has but one column on obverse and reverse. K 4629 has the top of the obverse and the end of the reverse broken away but it is probable that it, like Rm. 132, contained all of tablets five and six of the original arrangement. K 4629, as now preserved, begins with line 17 of tablet five = Raw. V 52 col. I 33.
Tablet Five of mulen nu-nunu₃-dim

1. For the opening lines compare SBII 14 end.

2. The omission of these opening lines by Reisner p. 136 and Jastrow II 35 obscures the meaning of the entire tablet.

3. B has the end of -li and a Semitic translation šu-a-tu (P). The opening lines are broken from B col. I.


5. Here B, col. I 5-14, has the following insertion.

6. a-šu-šimma a-šimma

7. a-ni a-ni

8. a-šu-šimma a-šu-šimma

9. a-ni a-ni

10. a-šu-šimma a-šu-šimma

11. a-ni a-ni

12. a-ni a-ni

13. a-ni a-ni

14. a-ni a-ni

In regard to the above group attention may be called to the following facts. The group is preceded by Ea, Damkina and En-mul, Nin-mul as in Raw. IV 11 25. Line 12 refers to Nimb. Šulpa₃a generally refers to Marduk, but in Raw. IV 27 a 52 to Enlil. As Nippur is mentioned ll. 12 f, it is probable that ll. 11 and 13 refer to Ninlil and Bau. As to line 6 and du₃zag, cf. CT XV 13,13 du₃lag a part of Ekur in Nippur. Nergal is called pādīd gimir dukṣagga see LSS 10 p. 18.1.15; it is probable that Nergal and his consort are intended here. The idea of Enlil as both father and mother, i.e. self-created and complete, and of Ninlil as father and mother in the same

* Cf. K 3931 rev. 31; Raw. IV 11 17 f; III 69 c 26 f.

** la for ma.

*** For Emesarra = Nergal, see Bab. II 106. Also Jastrow I 472.

**** Cf. SBH 132, 23, cited also by Jastrow.
Obverse.

1 Unto his temple let us go with praise.
2 Unto his temple let us go with praise.
3 Into the interior of the lofty temple, unto Marduk let us go.
4 Unto Enlil and his consort Ninlil (let us go).
5 Unto Ninib and Gula,
6 Into the interior of the lofty temple, unto Marduk let us go.
7 Unto Ea and Damkina, to Enmul and Nimmul,
8 Unto Endašurim and Nindašurim,
9 Unto the lord of Dulazag and Nindulazag,
10 Unto mother Ninlil and father Enlil,
11 Unto Enuttila and Enmesarra,
12 Unto the lady of the breath of life of heaven,
13 Unto Šulpaea, him of the sacrificial board,
14 Unto the mother Šentur, mother of the seven gods,
15 Unto the lord, light of Nippur,
16 Unto the speech begifted, the lady of Nippur,
17 Unto Nappasi lady of . . .
18 Unto Nusku, whose mission divine spirit of Ekur, is grand.

sense, is intended in line 7 as in Raw. IV 1 b 35 ff. and 27 no. 4 ll. 7 f. It is therefore certain that the Nippur trinity Enil-Ninib-Nergal is intended in this passage.

6. The line is glossed by u MU-ene gud-ene, ten mighty names, i. e. recite here ten lines, omitted in the Babylonian copy; see note 5.

7. B, I 4 for mul, ul in both cases, as K 3q3r rev. 3o.

8. B has Semitic gloss ša te-ri-tu-šu ši-rum. Nusku as a messenger and fire god is discussed by ZIMMERN, Vater, Sohn und Fürsprecher. See also JASTROW 1 485.

9. We do not know how variants A, B and C began, but since they are earlier (see note on reverse 38), it is not at all likely that they contained the Babylonian formula « unto Marduk's temple etc. ». The original hymn undoubtedly began « unto her temple with wailing we go » cf. reverse 39.

10. Probably refers to Allat and Nergal.

12. Lines 71–10 must have been omitted by SBH no. 48 as unimportant to a Babylonian redaction.
1. References to Sadarnunnna, spouse of Nusku, in Mess-Ass. 703 a. That Nusku is much earlier than the Kassite period is evident from the frequent occurrence of this divinity in these hymns, which are copies from early Sumerian hymns. Nusku is the new moon and, as such, closely connected with Sin of Ur and Harran. That he is a phase of the moon is clear from Raw. IV a 4 ilu Nusku múr šalašé babulum, Nusku child of the thirtieth day-eclipsed. On boundary stones his symbol is the lamp, and he is called « lighter of the night », Craig RT, I pl. 35, see Jastron I 487, and LSS II 2 p. 32. In the passage SBl 132, 46 he is called great messenger of Enlil, but in later texts he is the messenger between Marduk and Ea, that is, he becomes Marduk’s messenger when the attributes of Enlil went over to Marduk. His cult, connected naturally with Ur, would be connected with Nippur also, since the new moon as messenger of the earth god would form part of the Nippurian pantheon.

2. B translates ilu širu ra-bi-š Esarra.


4. B has nun and translates mār ru-bi-e rābu-ša-an-na-ra ilu Sin.

5. Since the Nippur pantheon is certainly intended in the list Nusku, Sadarnunnna, Šeraḫ, Lamassu and Sin, and the first and last are phases of the moon, it is natural to see in Šeraḫ and Lamassu phases of the moon also.


7. B la-bu-ut-tu-u ši-i-ru ilu-en-lil-zi; Enlīzī here a proper name and scarcely to be translated bēl-napūtī as a name.
Unto the mother of the temple,
Unto Sherah,
Unto the propitious spirit
Unto the great and majestic son
Unto the begetting spouse of Sin,
Unto the august attendant,
Unto the servant of Sin,
Unto Enbul
Unto the hero of heaven,
Unto Ningal,
Unto Ninanna,
Unto her husband,
Unto the mother of the lord,
Sadarnunna,
crouching demon of Ekur,
whose splendour is supreme,
the radiant Sin,
consort of Nannar,
Enlil of life,
prince of the outer temple,
child of Šabba, 
lord of the mountain
mother of heaven,
Aṣmigi, the warlike,
Tammuz,
divine Ninsun,

8. AN-UR = ?; cf. the name of the demon ilu uršašu a loan word from ur-sa-ša K 133, 3 and CT XVI 25, 46 which is not connected with uršānu II W 141 b, contrary to Hrozny Ninib p. 78. uršānu is Semitic from 𒊩𒊭 cf. ZA IX 159, 23 ff.

10. B adds ge and translates, . mār Šabba.
12. A has br. 7336 in the Sumerian line and Nin in the Semitic. The Sumerian pronunciation of the former is unknown; it stands evidently between the earlier gašan and later nin. I transcribe it provisionally gašan. It is not clear why the Assyrian has variants here and passim for earlier gašan; a phonetic variant so far as we know is impossible. A translates ilu Ningal um-mu šami-e. For the consort of Sin in a text of the time of Samsu-iluna cf. CT VIII 32 B end. Lines 8-18 all refer to the cult of Sin, followed by Nuna-Istar the daughter of Sin and Ningal, cf. King, Magic no 1, 31.
15. A has e.
16. A um-mi be-lim ilu nin-sun.
17. Babylonian text « the great messenger ».
18. I. e. Sin as lord of the earth.
19. Probably refers to Gilgamish, the traditional Hercules of Erech.
22 umun-banda
23 é- kal- an- na
24 id idigna mağ
25 bar-tab-ba
26 d.am- an- ki
27 âm ës- mağ
28 d.asar-gal-un-dug
29 mu-ud- na ken-ág-zi
30 é- zid
31 é- gi- a
32 d.en- nu- gi
33 umun mu-du-ru
34 d.KAL-KAL ság-ga
35 gasan šar
36 sib- zi- da
37 âm d.ba- ú

Ninsun was the consort of Lugalbanda at Erech and mother of Gilgamish, KB VI 1, 438, cf. 144, 15 f. Lugalbanda was the Enlil of Erech, hence umun-banda certainly = lugal-banda, cf. gasan-gal = nin-gal above 1. 18. On dununna = ešnunna = Dupliaš see SAI 2498; Hommel, Geographie etc. 296; Jastrow, Religion II 36 n. 16. Erech capital of Duplias, KB VI 1, 370. Lugalbanda and Ninsun are minor forms of Enlil and Ninlil at Erech.
3. A 14 , na ilu-a-nu ilube-lit ši-e-ri.
The earliest form of the Sumerian name for Bēlit-šeri is gešten-anna Ur-bau St. V 5, to whom this king built a temple in Girsu. gešten-anna a kind of wine, Zim. Beiträge 98, 40. Cf also tilu Nin-gešten-anna dupšar ša ilimû CT XXIII 16, 15, here a goddess of the under-world, and Raw. IV 27, 29 Nin-gešten-anna dup-šar-mag = Bēlit-šeri dupšar [atir], see also KB VI 1, 190, 47 where this goddess sits before Ereškîgal. A phonetic spelling d.miştēn-an-na for the sister of Tammuz CT XV. 20, 21 d., and simply muštu 1. 23 and Raw. II 59 e 10 [i]lu[gešten = ilu]bēlit šeri. Bēlit-šeri, therefore, a goddess of the under-world. Cf. rev. 25. Lines 19-23 refer to the pantheon of Erech as 8-18 to Ur.
Unto Lugalbanda,
Unto Ekalanna,
Unto the god of the Tigris,
And its companion stream,
Unto Ea,
Unto the mother of the great abode,
Unto Marduk,
and to thy beloved wife,
Unto the steady planet,
Unto the bride,
Unto Ennugi,
Unto Nusku,
Unto the propitious demon,
Unto Ninšar,
Unto the loyal shepherd,
Unto mother Bau,

 lord of Dupliaš,
lady of the Elysian Fields","the great river full of plenty,
the river of Sippar,
ram of the holy city,
Damkina
lord of Babylon,
Zarpanit,
Nebo (Mercury),
first born daughter of Ninib,
son (?) of Enlil,
delegated with supreme powers,
my lord, prince of Ekur,
him that carries the sword of Ekur,
him of the sacred sheepfold,
queen of the sacred city,

4. A adds a.
A 16 [nāru Diglat rabi-]|tum ṭe-gal-la ma-la-at.
5. A, ra.
6. For restoration, see Raw. IV 21* b rev. 17.
7. Lines 26-31 contain the Eridu-Babylon pantheon.
9. A 25 b, ri (Reisner 24 h, but placed a line too high).
In Raw. III 68 e 7 Ennugi is the stool carrier of Enlil. For Ennugi as an earth
god, see KB VI 1, 483.
10. modru = ṭatu staff S A1 749 and cf. 1864 modru = ašlakku a kind of priest.
Nusku = Hermes, lord of the wand.
11. mar = šaknu, delegate.
12. A 28 a + 27 b, not in this text.
Ninjašazag in a ritual text ZA VI 242, 22, there represented by a goat. Raw. III 68 cf 37, called "shepherd of Enlil".
16. A adds ki. Uruašag a part of Lagash sacred to Bau, see VAB I 274.
17. For the Western Ašrat as bēlīt ṣērī (notre dame des champs) see reverse 29.
1. A 38 im-nu ra-bi-tum ša iltu Abšam mār ru-bi-e.

For reading ab-ba-šam see SBH 112, 35. ab-sim Br. 3832 = abšēnu verdure, a loan-word and late var. of ab-sam. CT XV 18 rev. 9 iltu-ab-sam is for Tamannu. In Raw. II 57 c 7a the same is for Ninib. The Sum. ab-sam designates both as gods of vegetation. For another (?) god ab-sam as gate-keeper of Esagila, see Zimmermann Tamannu 230.

2. The sign is REC 48 not DAR. In the Sargonic era the third month was called ezen-din-sū.

3. A 41 has line 40 a after 40 b. It is probable that B II began with this line, i.e. B I has lines 18-39 broken away, or more than half the tablet.

4. A. 1"ummn etc.

5. A 41, ilu‑ugal-AB-A be-el kar-ra-du ša-šu-u. A has nab for ab, but certainly an error.


7. C 2, [bēltu muballitat mitili ša ib-rat ma-li-[at]].

8. A 4 [um-mu ilu
7u-gal] ilu-šam. For Išum = Nergal, see LSS I 31, 23 and, Raw. II 59, 41 where Išum follows Nergal.


11. C 8, ilu-ša-ša iluša-ni be-tum ku-ša-uk.

Ekišib was at Kiš, see above tablet III obv. 11. For Hani cf. the month of Hani
Unto mother Gula, mother of Tammuz, the princely son,
lady of Eharšaba,  
great and divine queen Nisaba,  
warlike and eminent lord,  
whose chambers are full,  
divine Išum²,  
queen of hosts,  
divine Hani, lord of the seal,  
the queen Kasi,  
the queen Kasi,  
them of sacrifices,  
child of the night,  
[Ningal?]  

Unto the mother of Nesu,  
Unto the mother of Unugal,  
Unto Ninegal,  
Unto Kisa,  
Unto Gaštinnam,  
Unto Patenšar,  
Unto Udsahar,  
Unto the brilliant queen,  
Unto the consecrated mistress,  
Unto Ninešgal,  
Unto Enanun,  

Unto the mother of Tammuz, the princely son,  
lady of Eharšaba,  
great and divine queen Nisaba,  
warlike and eminent lord,  
whose chambers are full,
53 d\textsuperscript{.} umun\textsuperscript{1} unugal
54 d\textsuperscript{.} šú- nir- da\textsuperscript{3}
55 ū-nu šág-ga
56 gašan sa-lun-\textsuperscript{ma}
57 [d\textsuperscript{.} umun unugal- 1a]
58 [d\textsuperscript{.} gir- ra-] gal
59 [d\textsuperscript{.} hil- šā]g- šág-ga
60 d\textsuperscript{.} nin- sig- ge
61 umun nam- na-ge
62 nu- nunu- ki- a\textsuperscript{7}
63 umun\textsuperscript{8} gir umun išib
64 d\textsuperscript{.} ašnan d\textsuperscript{.} a- šūr\textsuperscript{10}

\textit{Reverse.}

1 umun\textsuperscript{11}-sa-a d\textsuperscript{.} šú-ud-ām\textsuperscript{12}
2 edim ūnu-mu\textsuperscript{14}
3 d\textsuperscript{.} gi-bil\textsuperscript{16} nu- gid
4 d\textsuperscript{.} ut- ta- è- ne\textsuperscript{17}

\textit{1.} The text has \textit{umun} d\textsuperscript{.} umugal, but B II 20 and Raw. II 59 rev. 37 d\textsuperscript{.} umun, which is probably correct.

\textit{2.} C 24 for 53 b ma-ri el-lum.

\textit{3.} šú-nir Br. 10615 and šú-nir-da are the same words with suffixed \textit{da}. A variant is šú-nir = šuriumu emblem, Bab. II 117.


\textit{5.} The same epithets of Nergal SBIII 22, 53 f, but for \textit{nu-š} SBIII 23 has \textit{nu-gi-a}, cf. also 19, 52 and LSS I 6, 341. 16. \textit{num} is for \textit{nu-}\textit{nu}, hence \textit{nu-gi-a} (whose breast and hand) turn not back, and \textit{nu-sá} which has no rival.

\textit{6.} One of the gods of the \textit{Eridu} pantheon is intended.

\textit{7.} Cf. Br. 3015.

\textit{8.} Var. A II 3 begins here after a break of 20 lines.

\textit{9.} \textit{gariraš} perhaps for \textit{garas} = \textit{purussû} Br. 6132.
53 Unto the lord of the abyss,  
54 Unto Šunirda,  
55 Unto the pious daughter,  
56 Unto Ninsalumma,  
57 Unto the lord of the abyss,  
58 Unto great Girru,  
59 Unto Lilsag-šag,  
60 Unto Ninsigge,  
61 Unto the lord of fate,  
62 Unto the earth-woman,  
63 Unto the lord of power,  
   him of divination,  
64 Unto the grain goddess, her  
   of the sacred meal-water,  

   the radiant child,  
   lord of . . . . . . . . . . .  
   Ninkarnunna,  
   the warlike,  
   him of the seizing hand,  
   whose breast none can oppose,  
   councilor of the vast field\textsuperscript{18},  
   divine artisan of precious metal\textsuperscript{19},  
   the lord Šunkulkul,  
   sacred Amama,  
   the wise, great one of song,  
   lady of . . . . . . . . . . .  

Reverse.  

1 Unto Šamaš and Aja,  
2 Unto the demon of my city,  
3 Unto Gibil of the mighty name,  
4 Unto Uttaene,  
   him of the holy place,  

\begin{footnotes}
\footnotetext{10} \text{\textit{ašur} = \textit{ašurakku} a kind of meal-water used in rituals of the Ea cult, cf. \textit{Bab. II 107}.}
\footnotetext{11} A \textit{dumun} etc. Same title of \textit{Samaš umun-sa-a} SBH 48, 23.
\footnotetext{12} \text{\textit{su-ud-da-am} = \textit{nûr šamē} 98, I there an epithet of Ištar. Here \textit{ilhu-a}. Interesting is the fact that Šamaš is placed among the gods of the Eridu pantheon.}
\footnotetext{13} For text cf. rev. 18.
\footnotetext{14} A \textit{ra-bi-š [ali-ja. . . .]}.  
\footnotetext{15} On the seven headed animal, cf. Hommel in \textit{Bab. II 60 f}.  
\footnotetext{16} A in Semitic \textit{ilhu-ši-BAR} etc. \textit{šar-ra-du}. Gibil is read \textit{girru} by JASTROW following ZIMMERN. \textit{gibil} in the Eridu pantheon is \textit{Nusku} in the Nippur pantheon, one a phase of the sun, the other of the moon. JASTROW's assumption [I 231 f] that Nusku is a late epithet of the fire god is proven false by this text (obv. 8) which certainly goes back to very early times.
\footnotetext{17} A translates \textit{Uuttaene} (i.e. \textit{šuma}); a form of the fire god is intended.  
\footnotetext{18} \textit{Lil-šag-šag}, « spirit-wind of the consecrated », an epithet of Allat as goddess of the dead.  
\footnotetext{19} A title of Ea as god of the fine arts.
\end{footnotes}
1. umun-ḍu = umun-a-ṣu Raw. II 59 d 34 = Nergal.
2. A II 17 has apparently bel E-su-me-du, as a translation of Ṿ-gid-da; although Eshumedu is the temple of Ninib at Nippur, yet Nergal is intended here, cf. obv. 57 where umun ingleton = Nergal. Eshumedu, therefore, was a temple for both these gods who were so nearly allied.
3. Ningirda consort of Nergal, Raw. II 59 e 35.
5. A ṣu-ri-[zi?] Ṿ-r?-ra-du be-el ir-ṣi-tim. Since Gula follows, the identification of Ṿ-ir-ri-[...] = NIN. Br. 10981, with Ninib is certain. The translation « lord of earth », seems to exclude an attempt to bring the worship of swine into relation with Ninib. The line explains NIN-ŠAḪ as ereš-šaḫ = karrad īrštim.
6. Ninib of Isin seems to be intended, cf. SBI I 132, 45.
7. Larak was probably a part of Isin. Isin and Larak mentioned together CT XV 25 II. 24-26; So, 12 after Isin (9) and Egalma (11); Gula is mistress of Larak 94, 11-30. The lord of Larak would, therefore, be Ninib.
8. A II 27 [ṭu-]mun-ra τaɾ-ku-li ma-a-tim. It is highly probable that the title of Gula was originally gu-nun-ra, a loan-word which in Sumerian was worn down to

<table>
<thead>
<tr>
<th>Line</th>
<th>Sumerian</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>umun ma-da</td>
<td>sub-be an-na</td>
</tr>
<tr>
<td>6</td>
<td>umun á-uzu</td>
<td>umun á-gid-da</td>
</tr>
<tr>
<td>7</td>
<td>gašan gir-da</td>
<td>umun mis-zi-da</td>
</tr>
<tr>
<td>8</td>
<td>d-ir-ri-eš ur-sag</td>
<td>[gašan]-šaš-ra</td>
</tr>
<tr>
<td>9</td>
<td>[d-ām ā-iru]-sag-ga</td>
<td>gašan tin-dib-ba</td>
</tr>
<tr>
<td>10</td>
<td>[sag-ga] an-na</td>
<td>gašan i-si-in-(ki)-na</td>
</tr>
<tr>
<td>11</td>
<td>sukkal an-na</td>
<td>gašan šaš-ra</td>
</tr>
<tr>
<td>12</td>
<td>d-[ ne-sag</td>
<td>umun larak</td>
</tr>
<tr>
<td>13</td>
<td>d-gu-nu-ra</td>
<td>dim-gal kala-na</td>
</tr>
<tr>
<td>14</td>
<td>d-da-mu šaš-ga</td>
<td>umun me-ir-si</td>
</tr>
<tr>
<td>15</td>
<td>d-iskur-[ri]</td>
<td>umun im-te-na</td>
</tr>
<tr>
<td>16</td>
<td>d-en-bi-lu-lu</td>
<td>šu-an-na ši-cm</td>
</tr>
<tr>
<td>17</td>
<td>umun ši ka-nag-ga</td>
<td>šī-[kīr-kīr]-ra</td>
</tr>
<tr>
<td>18</td>
<td>d-sū-ud-ām tūr-nun-na</td>
<td>ām ē-ša-ba</td>
</tr>
<tr>
<td>19</td>
<td>d-nin-zi-da</td>
<td>[azag gašan tum-ma-al]</td>
</tr>
<tr>
<td>20</td>
<td>azag-uzu mu</td>
<td>gašan gir-gi-lum-ra</td>
</tr>
</tbody>
</table>
5 Unto the lord of earth, high priest of prayer.
6 Unto Nergal, him of the seizing arm, and Ningišzida,
7 Unto Allat, lord of the earth,
8 Unto Irres, the warrior, the queen who gives life to the dead,
9 Unto the mother of the temple of the chief city, queen of Isin,
10 Unto the lofty browed, lord of earth,
11 Unto the heavenly messenger, him of Larak,
12 Unto . . of sacrifice, the tarkul of the world,
13 Unto Gunura, him of Girsu,
14 Unto pious Damu¹⁶, him of terror,
15 Unto Iskur¹⁷, him that gave Babylon,
16 Unto Enibilulu¹⁸, of the life of the world¹⁹;
17 Unto the lord of the life of Sumer, mother of Ešaba,
18 Unto Aja, famous daughter, the holy queen Tummal²⁰,
19 Unto the princess of justice, divine Ningirgilum,
20 Unto the learned queen,

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gu-nu-ra, whereas the Semitic loan-word kept its original form. Another example of a loan-word preserving the older form is šagušu, a kind of grain, whose Sumerian equivalent became later še-mu-ul, see Bcb. II 116. Cf. also line 14 Sum. mu-ir-si = gir-su preserved in Semitic. For gu-nu-ra = Gula, see SBH 93, 6.

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A III 2 ru-ba-tum kit-tum [el]-li-tam illu-nin-tum-ma-al.

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A III 4 e-muk-tum illu-nin-gir-gi-tum. ra would seem to be the preposition ana referring to the refrain obv. 2. In fact ra is to be understood at the end of all these lines.
mu-gig an- na
kīr-gul- gul
nin-zi-da
[d.]ka-sá
[dingir] -gir
[d-ŠID-SAG unug ki- ga]
[d-]en ki-im-gub
[d-]mar- tud-e
[d-]gù- bar- ra
[še-ir-ma-al-la
[d-]ug-nim-ma-(ki

21 22 23 24 25 26 27 28 29 30 31 2679.

1. A has a var. ba, hence kab-ba. The sign is Br. 2693, which is a form of 2679.
On KAB to be pronounced tug, tuk cf. Th.-Dangin Inscriptions de Sumer et d'Akkad 228 1) 4.
A translates, ilu'īr-ta-rīt ilu-a-ním ilu nin-ē-kab-ba.
2. Semitic ʔadā umabbitu SBH 27, 34. A title of Nana also in 27, 18; Craig Rel.
Texts I 19, 15; CT XV 23, 3. This line = C rev. 9, SBH p. 92.
3. nin-zi-da is an epithet of Tashmet, SBH 52, 13; above 19, of Nana.
and daughter of Ea; see VAB I 262 f. She appears to have been a goddess without
a consort.
5. A III 11 translates ilu'ka-sá, but C rev. 13 ta-ra-an (sic).
7. 25 b = bel šerim. On bel šeri as lady of the under-world, cf. obv. 23. šeru =
Sum. ʻedīn is used here in the sense of Elysian Fields. galu ʻedīn = Tammuz in CT XV
19. 6. Tammuz, in his aspect of spring god, is a form of Nimib, and as a god of the
nether-world, an aspect of Nergal. For girru or Nergal as a god who died each year,
see Jensen in KB VI 1, 463.
8. ʔallab (cf. SAI 951) was evidently a part of Erech. Raw. V 41, 14 kullab =
illab = Uruk; with illab cf. Aleppo (so first Sayce), probably named after ancient
illab. See further Uruk-illab SBH 102, 32. That a city in Babylonia, ʔallab, was
distinguished from an other ʔallab (Aleppo!) seems evident from Weissbach, Misc.
44 1. 2. ʔallab ša kirš Bābili. The god šid-sag of Erech is Nergal, K 69 obv. 8, and
LSS I 6, 38; SBH 19, 44; 22, 45.
9. im-gub = mazaltu, ki a place prefix.
10. C rev. 16, i-zi-[r], (iγi), a loan-word for canal from Vāeg Br. 5841. IIW 51 b
ēku to be read ēku.
21 Unto the virgin goddess of heaven, lady of Ekabba,
22 Unto her that takes into her possession the mountains, queen of Eanna,
23 Unto the lady of justice, queen of Nina,
24 Unto Kasa\(^1\), her of the shining face,
25 Unto Girru, lord of the Elysian Fields,
26 Unto Šidsag of Ereh, prince of Hallab,
27 Unto Enkimgub, lord of waterways and canals,
28 Unto Amurru, him of the mountains,
29 Unto Ašrat, her of the plains,
30 Unto Latarak, him of the sunrise,
31 Unto Etašid, him of the eastern gate-bar,

11. A adds a.
12. The deity intended here is uncertain. Certainly not Ea.
13. The god of mat\(\text{ba}^\text{hu}ru\), or the Westland, was pronounced Amurru by the Babylonians, and may have been borrowed from the Amorites. The Sumerians wrote Westland MAR-TUD [REC 147]. Another familiar idogram for this god was \(IM = \text{i}^\text{skur} = \text{«} \text{mountain land} \text{»} \) (? \text{v.} ZDMG 1908, 404. It may be that the Sumerians pronounced the name dingir mar\(\text{tu} \) and dingir i\(\text{skur} \); the former is uncertain. [Yet cf. \(d\)-IM glossed mur CT XXIV 32, 119].
14. A adds \(ge\) and C omits \(na. \text{a}^\text{š-ra-tum-be}-\text{li} \text{ši-e-ri} \).
\(A\text{šratu} \) and \(I\text{star} \) are western and eastern forms of the same Semitic goddess; the form with infixed \(t\) was also common in the West, as Hebrew \(A\text{šloreth} \) beside \(a\text{šera} \) testifies. That \(I\text{star} = A\text{šratu} \) is clear, since in this passage the consort of the western god \(A\text{dad} \) is \(A\text{šratu} \), but on the \(S\text{tèle of \text{Seripul} [RT XIV 102-103] col. I} \text{17} \text{f.} \) the consort of \(A\text{dad} \) is Nana-I\(\text{star} \).
15. C \(e\text{-tīl-\(\text{l}u \) \(i\text{lu-ta-rak} \) \(\text{ša a-\(\text{sī-e} \) \).} \) Latarak is evidently a gloss to explain the indefinite term \(\text{ētīlū} \).
16. C and A, \(i\text{lu-ta-\(\text{sīd} \) \(\text{ša si-ga-ri} \).} \)
In Zim. \(\text{Beiträge} \text{168, 27} \) Latarak and \(\text{Galu-lāl} \) are twin gods placed at the doorway. As twin deities also 162, 6 \text{f.} In Raw. II 59 e 22 Latarak = \(\text{Galu-lāl} \). In \(\text{Mašlu VI 7} \) Latarak and \(\text{Lugal-edin} \). Both are gods of the sunrise, and probably the two deities who tended the portals of the East. For the idea of removing the bolt of heaven to allow the sun to pass, see CT XV 11, 16. Notice that Ramman and Ašrat in the two preceding lines are western divinities.
17. Gula of Kiš. Here Kasa as wife of Nergal.
32 [dim-me-ir an-na]  
33 [dim-me-ir gal-gal]  
34 [dim-me-ir nam-tar-ra]  
35 d. a-nun-na an-[na]  
36 d. a-nun-na ki-a  
37 giššagil nibru ki  
38 giššagil tin- tir- ki  
39 ama sub-[be]  
40 ama sub-be  
41 ama sub-be  
42 ama sub-be  
43 ama sub-be  
44 ama sub-be  
45 ama sub-be  
46 ama sub-be  
47 ama sub-be  
48 ama sub-be  
49 ama sub-be  
50 ama sub-be  
51 ama sub-be  
52 ama sub-be  
53 ama sub-be

2. C and A, šānī rabūti ḫa-am-šat-su-nu.
5. For uzu, usu as Sumerian for ten, see ZA IX 219, 8.
7. Here C adds giššagil i-si-in-(ki) gišši-mar š-gal-maḫ, referring to Isin and its temple. The series is an Isin composition, hence the text SBH no 48 is a Babylonian redaction, and later than C and probably later than A and B. The object in omitting Isin, which even C has as a gloss only, can be due to a desire to apply the psalm to Babylon at a time when Isin was forgotten or no longer important.
Unto the gods of heaven, the gods of earth,
Unto the great gods who are fifty,
Unto the gods of fate who are seven,
Unto the Anunnaki of heaven, who are three hundred,
Unto the Anunnaki of earth, who are six hundred,
Unto the bar of Nippur, the bolt of Nippur,
Unto the bar of Babylon, the bolt of Babylon,
Unto the bar of Isin, the bolt of Isin,
With her attendant priests she goes to the temple with sighing,
With her attendant priests in Nippur she goes to Ekur with sighing,
With her attendant priests to Kenur, temple of life,
With her attendant priests in Sippar to Eabbar,
With her attendant priests in thy city Babylon,
With her attendant priests to Esagila, in Barsippa,
With her attendant priests to Ezida, great temple of life,
With her attendant priests to Etemenanki
With her attendant priests to Edar-anna,
With her attendant priests to Enambida,
With her attendant priests to Eurme-iminanki,
With her attendant priests to Esirsagussa,
With her attendant priests in Kiš to Ekišibba,
With her attendant priests to Emetenursag,
With her attendant priests in Cutha to Emeslam,

8. C ina um-ma-ti-i-ša i-bar-rab ana bi-ša

ummatu is the same word as (umun =) ummatu Br. 6735. Sum. umman = work-
man, priest, hence loan word ummanu workman, people, see Bab. II 118, and for
ummanu = priest, see LSS, II 1 p. 10. A Semitic fem. abstract is ummānu = host,
CT XIII 3g 1 14. This is written in Sum. āma-erīn-na Raw. V 3g a 42, that is, um-
mānu or umun [Br. 6734] in Sumerian was abbreviated to ama, hence a loan-word
ummatu for ummānu, and āma erin-ra = ummat sabē CT XVIII 44 a 5g. ama sub-be
should mean « host of adorers ». If Sumerian umun became umu, ama, we would
expect the ground form of ummatu to be ummū; this occurs in CT VIII 36 D 10 ēnu
ēburi um-mi-a-šu-nu i-ip-pa-lu-na, they will pay on harvest day their all, i. e. all they
have received. Hunger Becherwahrsagung p. 22 would derive all these words from a
Semitic root which is not probable. We have then ummānu, ummānu, ummu and
ummātu.

er-ra = karābu, do penance, approach a sanctuary in sorrow, hence īr = takribtu
mourning, Br. 11618 not takkaltu HW p. 55 b.
TABLET FIVE OF muten-nu-nunu₂ gim

54 ama sub-be dil-bad-(ki) é-i-de- d.a-nu-um
55 ama sub-be uri-ki é-kiš-sir¹-gál
56 ama sub-be é-im-bâr-en- na
57 ama sub-be ĝar- sag- kala- ma
58 ama sub-be é- tûr- kala- ma²
59 ama sub-be é- sâ- kud- kâlama
60 ama sub-be éš é-nam- mag³
61 ama sub-be é- rab- ri- ri⁴
62 ama sub-be [è-] gal- [ri- ri]⁵
63 + ? gašan é-a [er-ra ... . . . . . .]⁶
64 + ? ama gašan tin- dib- ba [è- a er- ra]
65 + ? sub- be mu- ln é- [gal- maš ki-gè- en- gi- gi⁶]
66 + ? ki- šu- bi- im [balag gi- de (?)]⁷

1. NU, later written with šir. But THUREAU-DANGIN transcribes kiš-nu-gal see \AB I 248; it would be difficult to account for the later reading kiš-šir-gal if we do not assume NU = šir. See also Babyl. III 11.

2. For Eturkalama at Harsagkalama, see also CT XV 28, 18. Harsagkalama in SBH 104, 16 is a part of Erech whose goddess is Nana, so also in 100, 36 it follows Erech and Hallab, and cf. ASKT 120, 31 where it follows Erech. See also Rm. IV 97 obv. 5 [in PSBA 1901 May]; SBH 102, 46. An Eturkalama also at Babylon, Raw. IV 28* no. 4 rev. 27 (in Esagila) and passim.

3. A temple at Babylon, SBH 119, 11.

4. E-rabriri a temple of Gula at Isin, SBH 51, 9 and Raw. IV 52 IV 10; SBH 95, 18. But 36, 23 apparently a temple of Šamaš (?)

5. Also a temple of Gula at Isin 94, 16.


7. Restored from 97, 79 f, 47 b end, and 102, 46 f.

It is probable that these two literary notes were meant to end the series, the psalm which follows being a later addition, cf. SBH p. 102 where the a-še-ir-gig-ta series ends with these lines. In the same way the psalm attached to the following series to Nana begins immediately after these two lines, see REISNER p. 97, 79 f. The earlier form ki-šu-bi was ki-šub CT XV 30, rev. 3 to be supplied rev. 18, and also 28, 21; 29, 27. Here ki-šub is nothing but the first word of ki-šub gar-a-me-na dug ga-na. Cf. R. IV 23, col. IV, rev. 23.
54 With her attendant priests
55 With her attendant priests
56 With her attendant priests
57 With her attendant priests,
58 With her attendant priests,
59 With her attendant priests,
60 With her attendant priests
61 With her attendant priests
62 With her attendant priests
63 + ? The queen to the temple
goes with sighing,
64 + ? The mother who gives life
to the dead,
in Dilbat to Eide-Anum,
in Ur to Ekišširgal,
to Eimbareanna,
in Harsagkalama,
to Eturkalama,
to Esakudkalama,
to the dwelling Enammah,
to Erabiri,
to Egalriri,

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65 + ? Petition for her of Egalmah, may it be restored.

66 + ? He that sits in thraldom . sighs upon a lyre.
It is difficult to form an exact idea of the original contents of this tablet. Since the whole series is evidently a composition of the Isin cult and the last section, with the motif, *ama sub-be = ina ummātī-ša*, evidently refers to Gula of Isin whose temples come last (rev. 61 f), it is certain that the pantheon, as here set forth, is based upon the ideas current at Isin. The gods of Isin were Ninib and Gula, who belong to the Nippurian pantheon. The redaction as it stands must be valued as late and certainly under Babylonian influence. The ancient pantheon, however, was undoubtedly very much as it is given here, and while the following analysis cannot be said to rest upon an absolutely safe text, yet the ancient system can be constructed from its contents. The analysis rests upon the *translation* which includes the Nippurian cult of Raw. V 52 I 5-14 omitted by the later recension.

The pantheon commences with the chief gods of the *Nippur* and *Eridu* cults and their consorts, followed by their sons and consorts. Thus:

<table>
<thead>
<tr>
<th>Earth God of Nippur</th>
<th>Sea God of Eridu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enlil</td>
<td>Ea</td>
</tr>
<tr>
<td>Ninib</td>
<td>Damkina</td>
</tr>
<tr>
<td>Gula</td>
<td>Enmul</td>
</tr>
<tr>
<td></td>
<td>Ninmul</td>
</tr>
</tbody>
</table>

Then follow the gods of the Nippur trinity, Enlil, Ninib and Nergal with their consorts under various titles, lines 7¹ — 7¹⁰. These include the Earth and phases of the Sun. Then comes the Moon cult of Ur (8 — 18) which was evidently connected with the Enlil pantheon.

Next are given (19 — 23) the gods of Erech, among whom Tammuz is included but only as the beloved of Nana (Venus), for he belongs properly to the Ninib cult at Lagash. The insertion of the Tigris and Euphrates is probably late (24 f).

Thus the great Sumerian pantheon consisted of father Earth, the spring (Ninib) and winter (Nergal) sun, the moon and the planet Venus.

The Eridu pantheon (26—31) is the trinity Ea, Marduk and Nebo or Ocean, Jupiter and Mercury. If in the Nippurian trinity Ninib had already been assigned to Saturn and Nergal to Mars, the two pantheons represent five planets and the moon. It is not likely that this astral system is original, and only a few of the names point to astral concep-
tions. Sin is evidently by origin astral, but gašan an-na (19) is a later term than inimmī, nana for Ištar, hence the astral character of Nana in this system is not original. The name of the sun in his astral character, i.e. babbar, does not appear, but he is divided into aspects more directly connected with the earth, i.e. Ninib and Nergal as gods of the sun. The moon is divided into various aspects. The later astrono-

mical names of the planets do not occur. Thus Mercury in the astral system bore the name LU-BAD-gu-ud (see KUGLER Sternkunde p. 9) but here mušibbasā. Evidently, then, the astral character in this ancient pantheon was a negligible quantity. All was based upon natural phenomenon.

The compiler now adds a rather incongruous list of gods belonging to the Nippur pantheon (32-59). In this list the Ninib and Gula of Kiš are included, and Ninib, Gula, Nergal and Allat are given under various aspects.

Then comes again in its turn the Eridu pantheon (obv. 60 to rev. 5) under different aspects. Nisaba the grain goddess in the Nippur pantheon (obv. 40) is replaced by Ašnan (obv. 64) in the Eridu pantheon. The fire god appears as Nusku in the Nippur system (33), but as Gibil in the Eridu system (rev. 3)¹ Here is included the Sun as an astral body (?). The sun, then, in his astral character belonged originally to the pantheon of Eridu.

From here on it is impossible to present an analysis, but the Nippur pantheon recurs again, including references to Ninib and Gula of Isin as well as of Kiš and Larsa. Nana recurs several times. Tammuz of Lagash and Ramman the Amorite (?) god followed by Marduk and Sha-
mash of the Eridu system (rev. 14-18). The list closes (28-36) by a clever pairing of two western gods with two gods of the eastern gate (28-

31) and general categories of all gods. The compiler says that the great gods are fifty, meaning, of course, the Nippurian and Eridu systems, but he has given many more than 50, so that it would be difficult to select the fifty which he means. Moreover 50, was the sacred number of Enlil, and the temple of Ninib, evidently the chief god of the system in reality, bore the name ī-ninnī temple of the 50, so that this number was probably more mystic than real.

¹. For Gibil placed in the Eridu pantheon, v. CT ΛΛIV 30, 118, and Nusku in the Enlil pantheon, ibid. pl. 8 below l. 8.
Obverse.

1. me-ir-ra-mu-del
2. ina e-zi-zi-ta
3. me-ir-ra gasan-mu ba-ú mēn me-ir-ra-mu-del
4. ama ab-sam mēn me-ir
5. lama é-an-na-mēn me-ir
6. gasan-mu gasan el-la-mēn me-ir
7. d-nab3 dumu sag-an-na-mēn me-ir
8. nin-maḫ tig-en-na-mēn me-ir
9. gasan6 azag gasan-mar-ki6-mēn me-ir
10. nin lama é-sab-ba-mēn me-ir
11. u (?)-dul3 ūru-azag-ga me-ir
12. es é-ninnū me-ir
13. edin-bar šir-bur-la-(ki)mēn me-ir
14. ib-ba na-ām-ūru-ni im-ma-bar-ra-mu8
15. ina ug-ga-ti aš-sum ali-ša ša iš-sal-lum9
16. ib-ba na-ām-ē-ni im-me-ir-ra-mu
17. ina ug-[ga]-tī aš-sum bīti-ša [ša iššallu]
18. a ūru-mu a é-mu im-mi-dūg-ga-ta10

1. Restored from B III 30.
2. For ab-sam = Tammuz, see above tablet five obverse 38.
3. This title for Bau is otherwise unknown. Enlil (Br. 3851; SAI 2517) cannot be intended. Bau is otherwise known to have been regarded as the daughter of Anu, see VAB, I 245. Variant A rev. col. IV begins here (SBH 135).
4. Or tig-en-na = tigennaku Rm. 338 obr. 13 [Mi 1 pl. 21], an official. BA II 187, 20 a man is the tigennaku of Nippur. Tigenna is the name of part of the temple, Gudea Cyl. B 16, 17. For Ninmah = Bau, see BAV 644,7.
5. A tūr.
6. Ninmarki is called « daughter of Nina », Gudea St. B 8, 67. On the other hand Nana-Ištar is Nin-mar-ki SBH 101 rev. 1 f. In Raw. V 46 d 22 f, a Nergal of Marki is mentioned. The cult of this unknown city is, therefore, not clear. In the lamentation to which SBH no 54 belongs, which concerns Eturhalama, the temple of

* The fundamental text is SBH no. 49. Restorations are not indicated by brackets since the tablets are so fragmentary as to require mutual restorations from all the tablets, i. e., vars. A, B and D and SBH 49.
Obverse.

1 «In mine anger who shall pacify me?
2 I am an enraged queen, in mine anger who shall pacify me?
3 Bau am I,
4 Mother of Tammuz am I, in mine anger who shall pacify me?
5 Protecting spirit of the lofty temple am I,
6 A queen am I, a radiant queen am I,
7 Divine NAB, first born daughter of heaven am I,
8 A lady grand, of universal authority am I,
9 Consecrated queen, queen of heaven am I,
10 Lady, spirit divine of Esabba, in mine anger who shall pacify me?
11 Because of the folds of the sacred city, who shall pacify mine anger?
12 Because of the abode of Eninnu, who shall pacify mine anger?
13 Edin-bar of Sirpurla I am, in mine anger who shall pacify me?»
14 In rage for her city which is plundered,
15 in rage for her temple which is plundered,
16 saying «how long oh my city, how long oh my temple!»

Harsagkalama in or near Erech, Nana is certainly referred to by Nin-mar-ki, but in this tablet Bau or Gula of Isin is equally certain. A confusion of Bau and Nana is also probable since Bau is here (line 5) called the protecting genius of Eanna a title used generally for Nana.

7. A has é-u-dul. On utullu (Br. 6081, 8877) as a loan-word for shepherd and sheepstall, see Bab. II 118.

8. A im-me-ir-ra-mu. mu is here the sign of a relative phrase like ni, wa, of Bab. I 214 f.


10. Logically a postposition should be attached to the infinitive not to a finite form, cf. Bab. I 215, but the postclassical grammar seems to have admitted the usage with a finite verb, cf. nu-un-zu-ia = ina la idi Raw. IV 10 a 34.
[Text continues here]
saying «how long oh my husband, how long oh my son!»
in the house of wailing, in the night she cries aloud,
moaning in the night she utters.
«The women prostrated stand about me;»
The mighty one in his wrath has reduced me to extremity;
The huge mountain is his wrath has reduced me to extremity;
The lord Enlil has reduced me to extremity;
Woe I cry, woe I cry; for what is plundered, for the land thus
I have not joy.
When for the temple pillaged I bring a burden of tears, when
because of it I suffer depression,
When for the city overthrown I bring a burden of tears, when
because of it I suffer depression,
When for the desolated courts I bring a burden of tears, when
because of it I suffer depression,
When for the plundered folds I bring a burden of tears, etc.,
When for the temple in its desolation I bring a burden of tears,
who shall pacify me?

Prayer to Enlil and Bau.

May thy heart be stillled, may thy mind be appeased.
1. Cf. above tablet II rev. 17, where the only gods inserted into the hymn to Enlil are Šamaš and Ninib, here only Šamaš in the Assyrian copy of the prayer to Enlil and Bau. Since the Assyrian version of tablet two, Raw. IV 28* no. 4, has also Marduk Ninib and Nebo, it is evident that the recension to which it belongs is later than the recension of tablets five and six which we have in Raw. V 52. It is furthermore evident that the Babylonian text of tablet two is later than this text.

2. Temple of Šamaš, cf. SBH 36, 23; 89,7 (below), but also a temple of Gula SBH 51,9; 87, 61 and below 47.

3. = SBH 89,4.

4. The last word bil-la-bi is not in the earlier recension B, nor in the head line of the series ūru-gûl-a-ge SBH 93, 1, which is also a series from Isin. Since this series ends here on the earlier recension and the Babylonian copy SBH no. 49 ended here also, but has added the opening hymn of the similar series ūru-šul-a, it would be natural to see in bil-la-bi a literary note explaining the relation between the series. The series ūru-gûl-a was meant to follow mu-tin-nu-nunuz gim; billa-bi then means «its new one», i. e. its later imitation is the ūru-šul-a series.

5. Taken from SBH 89, 18 below. Var. B after dim-ma has ṣag til-la-bi-šú =
44 Oh great judge, may thy heart be stilled.
45 Oh lord of Erabriri, may thy heart be stilled.
46 Oh lady that gives life to the dead, may thy heart be stilled.
47 Oh lady of Isin, may thy heart be stilled.
48 Oh lady of Egalmah, may thy heart be stilled.
49 Oh lady of Erabriri, may thy heart be stilled.
50 Oh my lady Bau, may thy heart be stilled.
51 Oh Bau, consecrated woman, may thy heart be stilled.
52 Oh amorous lady of heaven? may thy heart be stilled.

53 Lamentation of her that gives life to the dead, lamentation for the service, « The goddess of child-birth. »

54 A newer redaction is the series « she whose city is desolated cries, ‘how long my temple’. »
55 Sixth tablet of « The goddess of Child Birth », which is finished.

ana paṭ gimri-su (K 4986 end), i. e. « at the end », cf. also CT XV 31 rev. 16, a Babylonian tablet; Šurpu p. 61, K 4829 end; CT XVII 24, 240. The form al-til seems to be Neo-Babylonian.
6. i. e. 83 BG.
7. Here Bau not Itar is referred to. These goddesses are wife and virgin aspects of the same female divinity, the daughter of heaven.
The Assyrian copy B has the following prayer of Ašurbanipal.

17 a-na ılu Nabu māru git-ma-lum pa-kiš kiš-sat šami-e u irši-tim
18 ta-me-ih ıšu-zi ša-bit kan-dup-pi šimāti
19 mu-ur-riṭ um-me mu-bal-liṭ mi-i-ti ša-kiš nu-ri ana nišē e-ša-a-ti
20 bēlu rābū e-til, Ašur-bani-aplu rūbū mi-gir ılu Ašur ılu Bēli u ılu Nabu

21 re’u za-nin eš-rit ilāni rābūti mu-kiš sat-tuk-ki-sun
22 mār Ašur-ahi-iddina šar kiš-sati šar māṭ Assuri
23 libbēbi Sin-ahī-erib šar kiš-sati šar māṭ Assuri
24 ana balat napšāti-šu arkat āme-šu sa-lam zērī-šī
25 kun-ni išid kūšē šar-rū-ti-šu še-mi-i ūn-ūp-pi-šu
26 ma-ḥa-ri rāš-šī-šu la ma-gi-ri-šu ana ḫatā-šu mal-li-e
27 nimēkī ılu E-a kalūti ni-si-ri ti ab-kal-lum
28 ša a-na nu-ūḫ ḫib-bi ilāni rābūti śu-İN-ku
29 ki-i pē ḫuuppāni gab-ri māṭ Assuri māṭ Akkadi
30 ina ḫuuppāni aṣ-tur an-nīk ab-ri-e-ma
31 ina im-gū-ša ę-zi-da bēti ıli Nabū ša ki-rib Ninuā

32 ana ša-ti-ılu Nabū šar kiš-sat ša-mī-e u irši-tim ša-mū-gū-la

33 ša Ašur-bani-aplu ri-e-šu pa-liḥ ılu-ti ku um-me-šīm

34 balat-ši ki-bi lū-ta-id ilā-tu ku rābi-ti

1. Or e-dīl (?)
The Babylonian redaction adds to the tablet, after the note to indicate that the ʾuru-ḡūl-a-ge series follows, a section from the commencement of this latter series. The text is restored from SBH no. 51 obv., and cf. also Miss. Hussey’s edition of the ʾuru-ḡūl-a-ge series, AJSL XXIII 156 ff. Lines numbered from SBH 89.

7 ama ʾuru- sag- ḡa gašan tin-dib-ba- ge
8 gal- ʾe- an- na gašan ṭ- si-in-na-(ki-)ge
9 ṭu-mu ʾe- a gašan ʾd- gu- nu- ra- ge
10 gilu3- azag ama ʾe- šab- ba- ge
11 ʾd-en- ṣ- nun ama ṣa- an- ni- si- ge
12 gašan ʾe- gal- maḡ gašan- ʾe- rab- ri- ri
13 gašan ʾe-niğini-ma- ra5 gašan ki- azag- ga- ge
14 gašan aš- te5 gašan larak- ki- ge
15 gašan ʾe- a ʾd- ašnan- azag- sū- ge
16 [. . . . . . ]6 sag-e-eš PA-KAB-DU-ga-ge
17 [. . . . . . . ] sag-e-eš
18 [. . . . . . . ] ḡē- in- dug- ga- mu
Break of several lines.

1 . . . ra mu- lu . . .
2 ne- kū- kū- e mu- lu . . .
3 mu- lu ē- kur- ra mu- lu ba-mē-ir-ir- ra- ri
4 mu- lu ē- a- ni- ta dam- tuk dam- a- ni- ta ba- un- . . .

1. Cf. the similar titles of Bau lama ʾe- au- na 88,5 and nin- ṭ- au- na above, line 52.
2. ina gunura = Bau (or Gula), SBH no. 48 rev. 13; see also obv. 6 and note, where ki-šē gu-nu-ra is used for Bau.
3. According to GT XV 14 obv. 14 TUM has the value gilu: it is, therefore, probable that lu is placed here to indicate the reading gi-lu.
4. niğini-gar is a divine name in the pr. n. Ur-niğini-gar EAH 104,14 [Cf. RADAU EBII 363]. In SBH 97,61 niğini-mar is a title of Bau, hence niğini-gar (mar) = Bau.
5. aš-te seems to have been a title of both Enil and Bau of Larak, of Br. 60 aš-te = Enil, but ʾe- aš-te, ʾe- aš-lu the temple of Bau in Larak, see above note on SBH no. 46 obv. 12.
6. Here this text ceases to follow SBH 51.
ADDENDA TO TABLET SIX

5 sag-zu ge-en-tig-e bar-zu ge-en-šed-de

6 umun d·di-kud-maḫ·ām sag-zu ge-en-tig-ga
7 umun ʾ- rab-ri ri sag-zu
8 gašan tin- dib- ba sag-zu
9 gašan ʾ-si-in-(ki)-na sag-zu
10 gašan ʾ- gal- maḫ sag-zu
11 gašan ʾ- rab- ri ri sag-zu
12 gašan-mu d·ba- ū- mu sag-zu
13 nin ama d·ba- ū sag-zu
14 [d· ba-ū] nu-nunuz šaq-ga sag-zu
15 [mu- gig-ib nin] an- na sag-zu
16 [er-šem-ma d·nin-tin-tig-] ga-ge er-šem-ma mu-tin-nu-nunuz gim-ma

For literary notice, see above p. 174.

It is difficult to understand the reasons for adding to this tablet the addresses to Bau, from the first tablet of the other series on the woes of Isin; especially out of place is the prayer above ll. 5-15 which had already been given at the end of the series SBH 88 below ll. 21 ff. Nothing could be more illogical than to end a lamentation with the opening lines of another.
Prayer of Ašurbanipal.

For Nebo the perfect son, regulator of all things in heaven and earth, him that holds the tablet of wisdom¹, carrier of the stylus of fate, that lengthens days, giver of life to the dead, bringer of light to afflicted peoples, the great ruler, the royal Ašurbanipal the prince, favourite of Ašur, Marduk and Nebo, the shepherd, care-taker of the shrines of the great gods, establisher of their offerings, son of Ašurhaddon, king of the universe, king of Assyria, grandson of Sinecherib, king of the universe, king of Assyria, that his soul may live, for length of days and health of body, to secure the throne of his kingdom, that his prayers be heard, that his petition be received, that his foes be placed in his power, the wisdom² of Ea, the art of song, the treasures of science, which are designed to pacify the hearts of the great gods, according to the tablets, whose copies are in Assyria and Akkad, upon tablets I wrote, I examined and proved, and in the library of Ezida, the temple of Nebo in Niniveh, (of my lord sic), I placed.

Forever oh Nebo, king of all heaven and earth, look gladly upon this library;

Of Ašurbanipal his (sic) shepherd, reverencer of thy divinity, daily grant the request.

Command that he live; may he extol thy great divinity.

---

1. Cf. Bab. II 120.
2. *nimēši* is the object of the verbs *ašur* etc. in line 30.
This series, an imitation of the former Isin lament to Bau, consisted of six tablets, of which we have numbers 1, 2, 5 and 6, whereas of the preceding we have 2, 3, 5 and 6. The last tablet of the *muten-nu-nunuz gim* series contains the literary note (catch-line) to indicate that this series should follow.

Tablet one is published by Reisner, *Sumerish-Babylonische Hymnen* number 51; tablet two is Reisner number 52, the opening lines of which can be restored from the invocation to Bau on tablet one, and the same invocation attached to the Babylonian copy of the last tablet of the *muten-nu-nunuz gim* series, Reisner p. 89, 6 ff. Tablet five is Reisner number 55 pp. 104-3 (here obverse is reverse and vice versa), with supplementary fragments p. 155; tablet six is Reisner number 53. The text of this series was collated at Berlin by Mary Ida Hussey, and published with translation and notes in the *American Journal of Semitic Languages*, vol. XXIII 156-176. I have, therefore, omitted the text from this edition, but have added notes where I preferred a different rendering.

The first two tablets belong to a lamentation to Bau of Isin. The last two tablets, while showing in some ways the same literary form as the preceding *Isin-Bau* series, belong to a lamentation to Nanā of Erech. Since tablets three and four are lost, we do not know at what part of the series the Erech school began the Nanā redaction. The history of the matter was probably this. Two series of lamentations were developed by the Isin school, one to follow the other in the temple ser-
vice. Both ended with a psalm to Bau, which seems to have been a later addition in each case and which could be used separately as an independent hymn. Later the Erech school, at a time when Nanâ-Istar had absorbed the characteristics of other feminine divinities, especially of Bau, adapted the second Isin series to the Erech service. In other words, this song service began with invocations and laments to Bau and suddenly passed over to Nanâ. Nothing could more clearly reveal the monotheistic tendencies of these scribes, to whom the different goddesses seemed to be various names for one divine feminine principle.

Tablets two of each series (Reisner nos. 46 and 52) have much the same literary content. In tablet two of the muten-nu-nunu series the contents are: a) obv. 1-28 lament of Bau for Isin, describing her sufferings; b) 29-35 she laments for Isin and its temples etc. with motif "is given to the winds »; c) 39-50 she describes Enlil as the cause of the calamity; d) rev. 1-9 Bau continues her lament; e) 10-11 describes Bau's distress in the 3rd person; f) 12-26 hymn to Enlil; g) 27-end, an ancient lament to Enlil concerning Nippur, with suitable insertions for Isin etc.

Tablet two of the ūru gul-a-ge series has the following contents: a) obv. 1-18, Bau laments for Isin, naming her titles and her temples and using in part the motif « thou art destroyed »; b) 19-41 she laments for Isin and its temples etc. with motif « unto. . . they restore me not »; c) rev. 3-18 Enlil as the destroyer with motif « he has satiated with woe »; d) 19-37 hymn to the word of Enlil. Thus a, b and c in each composition introduce Bau as lamenting over Isin and attribute her woes to Enlil. The remainder of each tablet, f and g of the muten-nu-nunu, and d of the ūru gul-a-ge, are hymns to Enlil.

Tablet five of muten-nu-nunu is an invocation to the entire Sumerian pantheon followed by a motif « with her attendant priests », whereas tablet five of ūru gul-a-ge is a lament with various motifs concerning Nanâ, continued to the end of the obverse of tablet.

1. See Jastrow, Religion I 545 ff. where he shows that the characteristics of Bau, Tašmet and Ningal were absorbed by Istar.

2. Lit. « they have given to the winds ». 
six where the series ends and where the concluding poem begins. The two poems show little resemblance,

A = Reisner no. 49
a) 1-13 Lament of Bau with
   motif.
b) 13-24 Describes the sorrow
   of Bau in the 3rd person.
c) 26-40 Lament of Bau with
   motif.
d) 42-52 Prayer to Bau.

B = Reisner no. 55 p. 103
a) 1-21 Address to Nana as the planet Venus.
b) 23-53 Hymn by Nana concerning
   herself as the planet Venus ».
c) 55-71 Prayer to Nana.

The former poem to Bau of Isin is evidently an integral part of the old lamentation, but the hymn to Nana attached to the second series, has clearly nothing in common with a lamentation except the prayer whose motif is imitated from the motif which ends all laments, « may thy heart be at rest etc. ». We may conclude then, that the second series was entirely changed in favour of Nana, and after the methods of later days a hymn was inserted, which had little to do with the theme.
Obverse.

1. She whose city is destroyed cries «how long, oh my temple?»
2. The maid whose city is destroyed cries «how long, oh my temple?»
3. The mother of the chief city queen who gives life to the dead,
4. The princess of the lofty temple queen of Isin,
5. Daughter of the temple, the queen Bau
6. The holy gilu, mother of Esaba,
7. Enanun, mother of . . . . . . . . . . . . (?)
8. Queen of Egalmah queen of Erabirni,
9. Queen of Eniginmarra, queen of the holy place .
10. Queen of . . .
11. Mother of the temple, goddess of the pure grain of sprinkling .
12. . . . . . . . . the maid cries «how long, oh my temple?»

Reverse.

Now (?) as in the days of long ago whither shall I go .

3. Like a dove to its dwelling place to its dwelling place

1. Read muse-e or muten-e, cf. Br. 1321, and for ardata maid and not female slave, ZA XXI 291.
2. Eanna as a proper noun was the name of Nana's temple in Erech.
3. For ilu Gunura = Bau, see above p. 160 n. 8
4. So to be read for TUM-lu, cf. CT XV 14, 14.
5. En-an-nun SBH 89, 52; Raw. V 52 no 1 col. II 18; there titles of Nana of Erech.
6. ka-an-ni-ṣi-ge, so 89, 11 but 86, 52 ka-ṣi-ge; 91, 21 [ama]ka . . . ?
8. at-te, see p. 177 n. 5.
9. The reference seems to be to Bau as the goddess of medicine; in the rites over a suffering person, sprinkling of grain formed an important act. For reading (ilu)-aṣnan-aṣag-ṣi-ge see SBH 89, 15.
Like a dove to its dwelling place, to its dwelling place, [I hasten (?)]¹

Like a dove to its dwelling place] how long to [my]² dwelling place will they pursue me? (!)

[The mother of the chief city], queen who gives life to the dead,

Princess of the lofty temple,

Daughter of the temple,

The holy [gi]/u,

Enanun,

[Queen] of Egalmah,

[Queen] of Eneginmarra,

[Queen] of astē,

[Mother] of the temple,

To [. . . ] shrine of my temple Galmah

1. This line is a literary note like ki-šu-bi-im gar-a-me-na etc. at the end of sections of psalms see p. 166, and probably designates the class of literature or a musical composition of a type to which this composition belongs. The formula is; —

16,5 ma-a-a-bi ud-me-na-dim ma-a-a di-di-in.
5,5 ma-ma-a-ba ud-me-na-diin ma-a-a di-di-in.
93 rev. 1 ma-a-a-ba ud-me-na-diin ma-a-a di-di-in.

For broken variants see also 35 rev. 3; 37, 16 a-ba ud-me-na-diin ma-a-a di-di-in; K 69 rev. end has the same formula, ZA X after p. 276, and cf. LSS 1 6, 11 where BÖLLNÖRCHEN tries to make the title of a series out of the line, whereas the title follows only two lines below. The text needs collating. In SBH 35 rev. 3 ud-me-na-diin = kina ša ṭunu ma-ti-ma, and ma-a-a di-di-in = aš is al-[a-ak] whither shall I go? The transcription and translation of ma-a-a-ba is conjectural: it may be that two words are to be understood ma-a-a-ba = whither any one (?). [Add SBH 41 rev. 12].

11. For translation of the library note see Hussey p. 157 end. The tablet was copied in the year 91 BC. Two lines follow containing reference apparently to a queen a-ši-ša-šu and a woman a-li'-a-a-ma!

1. Some such idea must be supplied, cf. the beginning of K 41 rev. 1 kima summatum paritti ina gušuni abit, as a frightened dove upon a beam I sit.
2. Hussey confirms Reisner's text maš₂ wherein one expects E + SAL-mu.
3. Cf. line 18; the natural restoration would be erim-ma-mu.
To my sanctuary, shrine of my temple Galriri, the sacred place, they pursue me(?)

Egalriri, the spot that gives me rest, ‘thou art destroyed’;

Egalriri, temple of my royal power, ‘thou art destroyed’;

My resting place, the brick walls of my city Isin, ‘thou art destroyed’;

My sanctuary, shrine of my temple Galmah, ‘thou art destroyed’;

Unto the chief city, the first subject of my wailing;

Unto the temple of bitter woe, temple of my scalding tears,

Unto the bountiful plain my vast gū-bur (?)

Unto the lyre, my famous lyre, for which I weep,

Unto E (?)-sabad (?) temple of my vast sanctuary,

Unto [E]-sagas, my.

Unto [E]-me-an-na, which stills my heart,

Unto [E]-nambaranunna, beside my sacred forest;

Unto the city (?) Isin, my...

Unto Egalriri, my temple erected toward heaven,

Unto Eašte, my temple...

Unto [E (?)]-sabad, (?)

Unto [E (?)]-ni-tel...

Unto...

Unto my great...

1. Read ba-lag-sag-gâ-mu, and for a similar construction with construct after the genitive see 92 a 18 ba-lag-d = bit ba-la-dg-gâ, house of the lyre. For the balangu as instrument of wailing see 97,81, Raw. IV 23 no. 2 rev. III 26 and balag bikit BA, V 667, 11-13.

2. For aurâlu in the sense of Elysian Field, cf. edîn urâli CT IV 19, 29 See also ASKT 118, 12 (?)


4. For the sacred forest of Bau at Isin, cf. above mutunu-nunuâ-z gim tablet one obv. 35.

5. muskinti = kiskattu SM 751.
TABLET TWO OF "SHE WHOSE CITY IS DESTROYED"

37 Unto. (?) my. (?) 38 Unto. (?) my. (?) 39 Unto. (?) for which I weep,
40 . . (?) they restore me not. 41 . . how long will they restore me not?
42 . . . . . . . . . . . . . . . .

Reverse.

1 . . like a terrified . . . . .
2 . . . . . . . . . . . . . . . .

3 It is the exalted one who has satiated with woe;
5 It is Enlil who has satiated with woe;
6 The city he has satiated with woe;
7 The . he has satiated with woe;
8 The city Isin he has satiated with woe;
9 In Nippur Ekur he has satiated with woe;
10 Kenur, the temple of life he has satiated with woe;
11 In Sippar Ebarrum he has satiated with woe;
12 Thy city Babylon he has satiated with woe;
13 Esagila (and) Barsippa he has satiated with woe;
14 Ezida and Enamtila he has satiated with woe;
15 Etemeanki he has satiated with woe;
16 Edaranna he has satiated with woe;
17 In Isin Egalmah he has satiated with woe;
18 Erabiri he has satiated with woe;
19 Spirit that brings the youth to extremity, spirit that reduces the maid to extremity,
20 Spirit that destroys the stalls, spirit that desolates the folds,
21 . . . . . . . . . . . . . . . . . . . . . . . . . invisible,

1. Read li-sú.
2. Babylon is not mentioned in the earlier series muden-nu-nunug-im.
3. The chapel of Nebo in Ezida.
4. Read múš.
5. Read gig.
The stall it destroys, the sheepfold it desolates;
[Small and] great it slays;
Upon the youth it arrives and the youth cries in pain;
Upon the maid it arrives and the maid cries in pain;
The great mel[u] trees it tears away¹;
Spirit which reduces all things to obedience.

The word of Enlil wanders forth² and eye beholds it not³.

Obverse.

1 Glorious, amorous goddess, art thou not the pestilence⁴?
3 Oh queen of heaven, what dost thou plan?⁵
6 Oh lady, queen of the lofty house, how long the annihilation⁶? art thou not the pestilence⁶? what dost thou plan?⁷⁵
9 Oh lady, queen of the lofty house, how long the annihilation? art thou not the pestilence⁸? why dost thou terrify the land? how long the annihilation? art thou not the pestilence⁹?²

11 Oh lady, queen of the lofty house,
13 Oh lady, queen of Erech,
15 Oh lady, queen of Hallab,

Obverse.

1 Glorious, amorous goddess, art thou not the pestilence⁴?
3 Oh queen of heaven, what dost thou plan?⁵
6 Oh lady, queen of the lofty house, how long the annihilation⁶? art thou not the pestilence⁶? what dost thou plan?⁷⁵
9 Oh lady, queen of the lofty house, how long the annihilation? art thou not the pestilence⁸? why dost thou terrify the land? how long the annihilation? art thou not the pestilence⁹?²

11 Oh lady, queen of the lofty house,
13 Oh lady, queen of Erech,
15 Oh lady, queen of Hallab,

Obverse.

1 Glorious, amorous goddess, art thou not the pestilence⁴?
3 Oh queen of heaven, what dost thou plan?⁵
6 Oh lady, queen of the lofty house, how long the annihilation⁶? art thou not the pestilence⁶? what dost thou plan?⁷⁵
9 Oh lady, queen of the lofty house, how long the annihilation? art thou not the pestilence⁸? why dost thou terrify the land? how long the annihilation? art thou not the pestilence⁹?²

11 Oh lady, queen of the lofty house,
13 Oh lady, queen of Erech,
15 Oh lady, queen of Hallab,
17 Oh lady, queen of Harsagkalama, what dost thou plan?
19 Oh lady, queen of Eturkalama, how long the annihilation? art thou not the pestilence!
20 Oh lady, queen of Babylon, what dost thou plan?
21 « All day long by the angry heart,
23 By the tumult of the night which fills the swamp-lands,
25 By causing the heavens to tremble, and the earth to quake,
27 By causing the heavens to tremble, and the earth to quake,
28 By the gleam which lightens in the sky, which rains upon the hostile land²,
30 By the blazing fire

I am Ištar.

32 Ištar am I by the light that arises in heaven,
34 Ištar, the queen of heaven, am I by the light that arises in heaven »,
35 ... ... ... ...

Reverse.

2 . . . . . . . . . . like the great giant (?)
4 [ur-]ri² li- na- ám mu- lu uku nu-un-zig [zig]
6 . . . . . . . . . . ... ... ... ... ...
7 [ur-]ri li-na- ám mu- lu-ukú mu- [un-zig-zig]
8 As in the days of long ago the host she sends not forth (?) into her hand ...
10 As in the days of long ago the host she sends not forth (?) her foot ...
11 . . . . . . . . . . . . . . . . . . ... ...
13 As in the days of long ago the host she sends not forth (?) when wilt thou go forth (?)
14 . . . . . . . . . . . . . . . . . . ... ...
16 As in the days of long ago the host she sends not forth (?) when wilt thou go forth (?)
17 Oh Ištar + the host she sends not forth (?)
18 As in the days of long ago

1. Semitic malā takabbī ipušaki, whatsoever thou orderest let one do for thee.
2. Read ām-nā-mēn.
3. UD = urrū light Br. 7798, which as a loan-word indicates a value ur for UD.
4. Written ininni, or nana, but as this is a late hymn the Semitic form is given.
19 In heaven she alone is ... in earth she alone is majestic.
21 As in the days of long ago why goest thou forth no more (?)
22 In heaven she alone is preëminent, in earth she alone is majestic.
24 As in the days of long ago why goest thou forth no more (?)
25 ... in a clean place her abode ... ...
27 As in the days of long ago why goest thou not forth (?)

The catch line is unintelligible; for the library notice see Hussey 164.

Obverse.

Lines 1-7 are incomprehensible.

8 Thee in thine ascension who can behold thee?
10 Handmaid of Sin ...
11 Thee in thine ascension who can behold thee?
12 When (?) may she enter
14 As in the days of long ago may she go forth.
16 Oh Istar prophetess mayest thou enter.
17 As in the days of long ago, the prophetess, may she enter.
18 The birds of heaven in her sovereign power may she
20 The fish of the sea in her sovereign power may she.
21 Virgin mother who . . . the strong, am I.
23 As in the days of long ago am I not glorified?
25 Istar, the who the strong, am I.
26 As in the days of long ago am I not glorified?
27 Consecrated who the strong am I.
29 As in the days of long ago am I not glorified?
30 Goddess who the strong am I.
As in the days of long ago, they go up.

She who in the days of long ago, in the earth, is magnified, am I.

She who, in the days of long ago, in the sanctuary, was magnified, am I.

She who, in the days of long ago, in all lands, was magnified, am I.

She who, in the days of long ago, in all sanctuaries, was magnified, am I.

She who, in the days of long ago, in the holy sanctuaries, was magnified, am I.

She who, in the days of long ago, in the time of my riches, am I.

Virgin, virgin, in the temple of my riches, am I.

Queen, holy goddess Nigin mar, in the temple of my riches, am I.

Queen of Harsagkalama, in the temple of my riches, am I.

Queen of Eturkalama, in the temple of my riches, am I.

Queen of Babylon, in the temple of my riches, am I.

Tarkullu of Babylon, in the temple of my riches, am I.

The temple of my riches, where wine is drunk.

In my court, drinking-place of wine; the Sum. mu-un-nag-a-na is a relative form having na at the end.
69 Where wine is drunk, 

70 therein may the spirit of life abide.

72 Beneath if terror be.

74 Above if rage be commanded.

76 Protecting genius of the temple, all powerful art thou, no one can strive with thee.

77 Prayer for the temple Turkalama that it be restored to its place.

78 He that sits in thraldom sighs upon a lyre.

Reverse.

* 1 Light of heaven which flames like fire over the earth art thou.

3 Oh virgin goddess, when over the earth thou standest.

1. Read gi-en-ma-al, nothing wanting.

2. pirittu from parâdu = ƙuk be cold, cf. gilittu fear from ƙuk be injured by frost, and Bab. II 124. mud = gilittu and pirittu SAI 1295 + 1300.

3. hardatum so Hussey’s ingenious restoration. Sumerian anunna, is probably the same word as Semitic anînu HW 103 a, where anînu and piritatum are quoted as synonyms. In the Gilgamish Epic VI 69 hardatum, acc. to KB VI 1, 451, means a kind of bread = Sum. bûru, R. V 36, 40; another hardatum = Sum. tum which = agû is probably the word in question here. A reading murdatum for « bread » is possible. hardatum fury = ƙûkk.

4. dob-ƙî-ib-bi, utter a command (Br. 656), is here translated actively amat igabbi so both Reisner and Hussey give the text.

5. Cf. CT XXIV 2, 10.

6. As in the series mulun-nu-nun hım, these two literary notes come before the poem at the end. See p. 166.

7. za-e ši-in-ga-mêne thou art; cf. me-e ši-in-ga-men = I am, SBH 155 no. 56, 10. In each case šina-men is the verb « truly it is » or « truly thou art », « truly I am », the verb form being impersonal and the person indicated by the preceding pronoun za-e, me-e. The verb is me + the element emphatic n; see Bab. I 229 ff.

* The poem with which this series closes was used as an independent hymn; we have at least one Assyrian copy S. 954, published by Delitzsch in Assyrische Lesestücke 3d edition pp. 134-6. For translations see Hussey 175 f. Edited also by Dhorme, Choix de Textes 364 ff. Variants are from S. 954.
5 thou art as one who as the earth is set there.  
7 As for thee the steady way does homage to thee.  
9 When thou enterest the homes of men,  
11 A wolf that goes forth to seize the ewes art thou;  
13 A lioness who goes up from the plains art thou.  
15 The spirit-maid glory of heaven;  
17 The maiden Ištar glory of heaven;  
19 She who is adorned with the well worked waist-band, glory of heaven art thou;  
21 Twin sister of Šamaš glory of heaven art thou.  
23 « To mediate oracles I stand, in full power I stand.  
25 For my father Sin to mediate oracles in full power I stand.  
27 For my brother Šamaš to mediate oracles in full power I stand.  
29 She whom Sin my father has placed, to mediate oracles I stand, in full power I stand.  
31 In the evening heavens to mediate oracles I stand, in full power I stand. »  

33 « By the gladness (caused by) my excellence, my excellence*,

---

1. German dargestellt: etēšu move, vary from the proper position. In the perm. šatūšu is used pregnantly, he brought forth and placed.
2. I. e., the course of the planet Venus, so correctly Jastrow, 530 note 3.
3. šu-mi-ni-ib-šar-šar var. šu-ām-mi-ni-ib-šar-šar.
4. d-dingir-ininni, var. d-ininna which is of course correct. The Assyrian copies of these hymns are generally more accurate than the late Babylonian copies.
5. See Bab. II 116 šibbu.
6. šutābulu from 𒍪 was not 𒍪 HW 7 a, and see KB VI 1, 320. Sumerian words for 𒍪 are tīma, šar and za (Br. 4870, 8210, SAI 3641).
7. ša omitted by variant and not present in the Sumerian.
8. ana omitted by variant in the Semitic line.
9. iddišāti, probably has reference to the sky when first lighted by the stars. Sumerian for iddišu new, gibil and gigir are probably variants.

* Lines are numbered consecutively after Delitzsch. Reisner's numbering which takes account of the spaces is hardly commendable.
35 by the gladness⁴ I am Istar; on high I journey.
37 Queen of heaven goddess of twilight am I³.
39 Queen of heaven goddess of morning am I.
41 I am Istar, to open the bar of heaven is mine, that is my fame;
43 The heavens I cause to quake, the earth I cause to shake, that is my fame.
45 To cause the heavens to quake, the earth to shake, is my fame.
47 She that lightens in the horizon of heaven, whose name is honoured⁵ in the habitations of men, — that is my fame.
49 'Queen of heaven above and beneath' let be spoken, that is my fame.
51 The mountains I overwhelm altogether², that is my fame.
53 Of the mountains their great wall am I⁶, their bolt am I, that is my fame. »

55 May thy heart be at rest, thy mind be pacified.
57 Oh great Anu may thy heart be at rest.
59 Oh lord, great mountain Enlil, may thy mind be pacified.
61 Oh virgin goddess, queen of heaven, may thy heart be at rest.
63 Oh lady, queen of heaven, may thy mind be pacified.
64 Oh lady, queen of Eanna, may thy heart be at rest.
65 Oh queen of Erech may thy mind be pacified.
66 Oh queen of Hallab may thy heart be at rest.
67 Oh queen of Harsagkalama may thy mind be pacified.
68 Oh queen of Eturkalama may thy heart be at rest.
69 Oh queen of Babylon may thy mind be pacified.
70 Oh my queen Nana may thy heart be at rest.

2. Read mën not gin.
3. Sumerian kid-kid, var. rig-rig The Sumerian has more literally « the bright bar ».
6. The Sum. has inserted ça-e « thou », which is hardly in place.
71 Oh queen of the temple, queen of the gods, may thy mind be pacified.

72 A lament unto Nanâ-Istar.

73 A lament for the service, « she whose city is destroyed », for Nanâ-Istar.

The Assyrian copy has an unusual historical notice, referring to Egypt and Ethiopia. « Copied and collated after the original, at the palace of Ašurbanipal king of Assyria, son of Ašur-ahû-iddina, king of the world, king of Assyria, vicegerent of Babylonia, king of Sumer and Akkad, king of the kings of Ethiopia and Egypt, king of the four world quarters, son of Sin-ahê-erba, king of the world, king of Assyria, who puts his trust in Ašur and Ninlil, in Nebo and Tashmet, wise in the learning of Nebo ».

1. This literary note is not in the Assyrian copy. For the Babylonian library note see Hussey 171 and 173.
2. Br. 11886, which form for šarru is attested also by K 4166 öbh.
3. nir-gal-uzu nûr illu Nabû; cf. nir-gal-uzu nûr šar ilâni illu Ašur, wise in the learning of Ašur lord of the gods, Raw. IV 17 b 55 and King Magic no. 1, b0, and for a passage like the one above ibid no. 33 rev. 52.
No. XIII, which is an ancient lamentation to Enlil, consists of a hymn concerning the attributes and heroic deeds of the father of the gods. It comes from a time when Enlil was regarded as the creative god, whose special charge was the earth and its harvests; he was also the heroic champion who reduced earth and heaven to his sway. The poem celebrates these characteristics and these deeds for eighteen lines, before giving any idea of a lamentation, when in two lines 19 f., we are told that Enlil has sent a universal famine. The poem again takes up the praise of Enlil, ll. 21-31, and ends with a prayer which consists for the most part in laudatory names of this god.

Thus an ancient lamentation said very little about the needs of the wailers. The god, to whom appeal was made, was celebrated according to the legends concerning him and the theological notions which had been evolved about him. The fundamental notion of their prayer was not to emphasize their necessities, but the power of the deified element of nature to which the prayer was offered. They were afflicted with famine, therefore the earth god was angry. The lord of the fields and harvests must be praised in lines describing his real nature. To think of the powers of the deified nature god was to make this power a human possession. The mystical reality lay in the names, the fundamental concepts, which define his powers. To name a god or demon was to
know him. To know the names of the divine attributes was to enjoy their favour and their power. The more attributes which could be named the more intimately was the deified nature brought into the knowing mind of the prayerful. [Lines 13-3o = no. XIV obv. 14-29; ll. 26-31 = no. XIV obv. 3q-3q. See also Expository Times 1908, 254-7.]
1. So certainly to be corrected. The text has zu.
2. kat-tuk man-ru i-lam-mad, cf. SBII 36, i.
3. This phrase is used of Ur-Bau, a king, cf. Babyl. I 218.
5. Cf. kûr-zid-da = nismatu King, Ham. 98, 94; 99, 94. The root is nasâmû, cf. Arabic nasamun breeze.
7. It is probable that a is for á. zu-ub = su-ub. The root sub has the meanings šukiûmû humble oneself, karâbu worship, našku kiss [see SAI 512 ff. and Br. 204] probably an active form of the root sig, Br. 11873, be low. a-sub then "make low".
8. su-ğı = mahásu 81-4-28 rev. 4.
9. nîg-nîg in Gudea Cyl. A 17, 26 in the sense of « subject ».
11. This form shows that the full form for mahásu was rar Br. 6351.
12. Var. bi.
13. K 11174 obv. 15 dalâtisû šâkâti tuš-[te]-bal-[li?].
15. Var. ne-ib-bi-mar-mar[ri-ne]. K 11174 translates mèdilša ta-aš-šu-ut The verb šâhâtu HW 650 a, Muss.-ARN. 1019 a b, is not to be separated from the word šâhâtu.
1 Oh Enlil, councillor, doth any one comprehend thy form?
2 The strength begifted, lord of the harvest lands.
3 He was created in the mountains, lord of the grain fields.
4 Warrior who possesses great strength, father Enlil.
5 Thou art the powerful prince of the gods, for creating posterity thou sustainest life.
6 As the air thou art all pervading, as the grain thou dost humiliate.
7 The haughty, the hostile land thou dost humiliate.
8 The proud, the wicked highlands thou dost humiliate.
9 The land of the enemy with violence as a peg thou smitest on the head.
10 The hostile countries thou subjectest.
11 « Of the lands I am the fortress, their bolt am I »
12 The conceited thou bringest low.
13 The gate of heaven thou didst open [lit. carry off].
14 The bar of heaven thou didst seize away.
15 The fastenings of heaven thou didst sever.

HW 651 § III, Muss-Arn. 1022 a 3. The root is לָשׁוּ be far away, remove violently, in piel, drive away, in Arabic imperfect always ʿašāt, as in Hebrew, see Ges.-Buhl-Zim. 747 b. The phrase המֶּשׁ ʿašāt = me raḥāṣu must mean « waters which sweep away », exactly the root meaning of ʿašāt. In K 346/4 rev. 6 bāb bīti tāṣāḥat and in this passage medīlsa tāṣāḥat, the meaning, « remove, seize away » is evident.
16. Var. bi.
18. Or « thou art, the powerful divine prince ».
19. Cf. a similar interruption of the text by a quotation in the first person, SBH 37, 12-15.
20. K 11174 obv. 13 has li-a-um.
21. The Semitic translations have « his high gates » and « his bar ». The Assyrian redaction and translation are secondary.
16 giš si-gar\(^1\) an-na-ge\(^2\) \ im-gid-[\(\text{de}\)]-en\(^3\)*
17 kūr nu seg-ga \ zar-ri-eš \ mu-un-sal-sal-[\(\text{e?}\)]\(^4\)
18 ki-bal nu-seg-ga \ ki-gab-nu-gi-gi\(^5\)
19 \(\text{en me-en} \) gūg\(^6\) ur-a \ sig-ga-zu \ li-ši [\(\text{mu-sún}\)]-ne-en\(^8\)
20 \(\text{saš ib-ba-zu} \) a-ba ib-sēd\(^9\)-de\(^10\)
21 ka-ta-ē-a-zu \ sig-gan-nu\(^11\) di-dam\(^12\)
22 za-da \ a-ba-a \ in-na-bal-e
23 \(\text{en me-en} \) gir \ an-azag-ga \ me-en \ nir-gāl uku-uku-[\(\text{ge?}\)]
24 ga aba sir ag-a\(^13\)-mi \ \(\text{gu [an]}\)-nu ni-nun\(^14\)
25 urū \ [\(\text{ir-}\)]\(^15\) gān \ ur-ru \ d.\(\text{en-lil [me]}\)-en
26 \(\text{ā-\text{nu-un}}\) \ dim-mā \ ur-sag. . . . \(\text{17}\)
27 \(\text{ā zīd-}\)da-\(\text{zu} \) galu \ erim \ nu-\(\text{e}\)\(^18\)

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1. Var. mar.
2. Var. br.
3. Var. ne-gid-gid-[\(\text{i ?}\)]. K 11174 translates \(\text{sigariša tumasiš} \).
4. Taken from K 11174 obv. 22. The original had apparently a participle sal-e-en. Translated by \(\text{māta la magiri} \ \text{zarriš tumasiš} \).
5. Variant redaction has ki-bal ni-gul ni-[bal] and translates the line, \(\text{mat nukarti \ ša la magiri takkur: tušpal, the gloss tušpal} \) is present, whereas the verb takkur is preterite. The redactor evidently did not like the suggestion of Enlil's retreating in the original.
6. gūg, in K 11174 spelled with the usual syllable gūg Br. 11861, and on gūg = "famine" see CT XVIII 46, 39-42.
7. Var. sūn-szin.
8. Translation, belum ša sunku mithariš taškunu adi mati la in-[\(\text{ua-\text{ah}}\)].
9. šed here written Br. 3059 which is the earliest example yet found of this sign.
10. Translation, agga libbika \ mannu anaḥšu.
12. didam for dida = alāku here causative.
13. The verb sir-ag also in Gud. Cyl. B 8, 25 dug sir-ag-da to maintain one's word.

* Lines 13-16 must refer to the sunrise; in SBH 130, 36 Enlil is referred to as fixing the great gates after creating the vault of heaven. In the Legend of Creation KB VI t p. 30, 9, 10 Marduk makes gates at each side of heaven and fastens them with locks sigaru. So here Enlil is represented as creating the gates of heaven and first opening and testing them before the sun god enters.
The bolt of heaven thou didst pull away.
The disobedient land with desolation thou didst scatter.
The disobedient foe thou didst not dread.
Oh lord who hast sent hunger everywhere, how long until he be pacified?
The wrath of thy heart, can anyone appease it?
The utterance of thy mouth brings destruction.
With thee who ventureth to make war?
Oh lord, thou art the strength of heaven; thou art the prince of all peoples.
"The fish of the sea I restrain, the birds . . . (?)"
Husbandman, who tendst the fields, art thou oh Enlil.
Oh great lord, hero . . .

From thy right hand no foe escapes.
It will be noticed that the first passage (ll. 13-20), which was redacted into a Ninib hymn No XIV, contains the description of Enlil's conquest of heaven and earth. In the second redacted passage 26-31 the power of Enlil over mankind is emphasized. The character of Enlil which the poet seemed to regard as distinctive of the father of the gods appears in ll. 21-25 and 1-20, where his power over nature is particularly emphasized. His aspect as administrator of nature and father of all things is the central idea of the Babylonian conception of him, but the warlike nature, the triumph over heaven and earth and the reduction of the wicked and lawless to the divine order, were also essential to the primitive concept. These latter qualities the theologians attributed to Ninib the son of Enlil. The poem is free from local conceptions. Enlil, no longer the god of Nippur and the Sumerians only, becomes the father of humanity, the lover of peace and plenty, the protecting genius of the fields and harvests, in other words a universal denationalized concept closely approaching the Greek notion of Zeus.
28. From thy left hand no evil-doer escapes.
29. When thou openest thy lips the earth \(^9\) resisteth not (?)
30. When thou hast cursed the land of the foe, none . . . . . .
32. Be thou pacified oh Enlil.
33. Oh lord of the harvest lands, of unsearchable power art thou.
34. . . . . . . . . . . . . . of the gods art thou.
35. . . . . . . . . . . . . . of the Anunakki art thou.
36. . . . . . . . . . . . . . Enlil art thou.
37. . . . . . . . . . . . . . of the Anunakki art thou.
38. Lord of song (?) Enlil art thou.

Thirty-eight lines of lamentation to Enlil.

1. Restored from K 11174 obv. 34. A line must have been omitted here by the redactor since the number required is 38 and the copy in CT XV 12 indicates two lines broken away at the beginning of the reverse.
2. Br. 7389 ša(d) is a variant of 11952 and 2778.
4. Var. bi.
5. Var. omits.
6. Var. translates mat nukurti ša taruru.
8. Cf. line 3.
9. Here in the sense of inhabited places, mankind.
XIV

No. XIV is a late theological composition in the form of a lamentation to Ninib. The remnants of the first thirteen lines are not sufficient to warrant the statement that any part of this passage agrees with the first twelve lines of no. XIII. Beginning, however, with the first intelligible line this poem copies with slight variations its entire section 14-39 of the obverse from the ancient psalm to Enlil. The redaction represents Ninib as the champion of the gods, and omits the section referring to the distinctive nature of Enlil as the earth god. In other words, later theology evolved the notion of the son of the earth god, who acquires the warlike attributes of the father, and becomes the god of war. It is he who stood forth against the rebellious monsters of darkness, who would wrest the dominion of the world from the gods who held their conclave on the mountain. The gods offer him the tablets of fate; the right to utter decrees is given unto him. His triumph over the powers of darkness is not described in this poem; if it belonged to a series this part of the legend may have been given on the next tablet. The conflict is actually described, however, in SBH no. 10 second tablet of a series of poems to Ninib called « lofty hero of the land ».

These two numbers are of extreme importance for studying the growth of the idea of father and son, as creative and active principles of the world. Ninib was regarded in the very earliest times as the child of the earth god Enlil of Nippur, and the legend that represented him
as the active force which reduced the world to order may be very old. Enlil, however, was originally conceived as the creative and active principle of things, as father of the world and champion of order. Text K 11174 published in B A, V 632-5 by Macmillan.
14 [giš-ig] an-na-bi ne-[ib-gub-gub-bi]
15 [da]-la-ti-šu ša-ka-ti tuš-[te]-bal-[li ?]
16 giš-su-di-eš an-na-bi ne-ib-bi-mar-mar-[ri-en]
17 me-di-il-ša ta-aš-bu-ut
18 giš-sak-kul an-na-bi ba-e-si-il-si-il-[li-en]
19 sik-kur-ri-ša tu-šal-liṭ
20 giš-si-mar an-na-bi ne-gid-gid-[i ?]
21 ši-ga-ri-ša tu-na-as-si-[ib]
22 kur nu seg-ga žar-ri-eš mu-un-sal-sal
23 māti la ma-gi-ri žar-ri-eš tu-ma-aš-ši-[e]
24 ki-bal nu seg-ga ki-bal-mi-gul : ni-[bal]
25 mat nu-kur-ti ša la ma-gi-ri tak-kur : tu-us-pal
26 en me-en gug ur-a sig-ga-žu li-šu nu-sun-sun-ni
27 he-lum sa su-um-ku mit-ba-riš taš-ku-nu a-di ma-ti la in-[na-ah]
28 šag ib-ba-žu a-ba ib-sed-dé
29 ag-ga ībbi-ka mana-šu u-na-ah-šu
30 munun dim-ma ur-sag a-a-na gub (?) . . . . . . . .
31 he-lum šur-bu-u ḫa-rad ab-šu 1 . . . . . . . . . 
32 á-ḫid-da-žu galu erim nu è
33 ina im-ni-ka ai-bu ul uš-ši-[e]
34 á-kab-bi-žu ḫul ma-al-la nu [è ?]
35 ina šu-me-li-ka lim-šu ul i . . . . . . . .
36 ša enim-ma-žu ki 1 dūr [nu gi . . . . . ]
37 ina e-pes pi-ka ša (?) . . . . . . . .
38 ki-bal-a na-ām-bi kud-[da-žu galu nu-nu . . . . . . . ]
39 mat nu-kur-ti ša ta-ru-ru . . . . . . . . . . . .
40 giš-e ka-lar-ra-žu . . . . . . . . . . . . . . .
41 id-la da-lil-ka . . . . . . . . . . . . . . . .
42 lal mag-di-di 2

Reverse.

1 me d.en-[lil]. . . . . . . . . . . . . . . . . . . . .
2 pa-ra-aš ilu Enlil ina ša-ti-šu . . . . . . . . . . . . . .

1. The original CT XV 11, 26 is evidently adapted here for Ninib. There is no mention of a-a-na, his father, in the Enlil hymn.
Obverse.

14-15 Its high gates thou didst open.
16-17 Its bolt thou didst remove.
18-19 Its fastening thou didst sever.
20-21 Its bar thou didst rend.
22-23 The disobedient land with misery thou didst afflict.
24-25 The hostile land that obeyed not, thou didst overturn 4.
26-27 Oh lord who hast sent universal famine, how long wilt thou be unpacified?
28-29 The wrath of thy heart shall anyone pacify 5.
30-31 Oh great lord, hero who [defended his father?].
32-33 From thy right hand no foe escapes.
34-35 From thy left hand the wicked.
36-37 When thou speakest the inhabited world [resists not].
38-39 If thou hast cursed the hostile land 6 . . . .
40-41 The man who worships thee.

Reverse.

1-2 The decrees of Enlil into his power . . . [they confided].

---

2. So CT XV 12 first line preserved on reverse.
3. tizkaru, beside passages cited by Br. 1056 and IIW 704, see also BA, V 648, 4; CT XVI 38, 9/10.
4. Glossed by « thou dost humiliate ». Up to this point the historical tense is used.
5. Here five lines of the original are omitted.
6. Probably to be understood here and everywhere in these poems in an ethical and religious sense, not foreign land but irreligious and wicked community, At this point the redaction ceases to use the original.
On the fragment which follows, the temples (?) of several gods are appealed to and asked to intercede with the angry Ninib, each line ending samm linnika « may heaven appease thee ». In the fragmentary lines the names of the gods Enlil and Zamama and the temples [e-kur-ra] (33) [e-dubba] (38) and [e-me]-ten ur-[sag] 39 are legible.

The temple [e-su-me]-du is probable for line 36.

1. sug here = rēšu, rejoice, and for active form cf. mureš Raw. IV 2 r*c Col. III rev. 3. It must be emphasized that a root sug = erēšu, to plant, Br. 7602 is in no way certain.
3-4 He made glad (their) hearts, he made happy their mood.
5-6 The tablets of fate of the gods into his hands... [they confided].
7-8 Unto Ekur the beloved temple...
9-10 Unto E-ken-ur his radiant temple he drew nigh.
11-12 Unto Ešumēdu, temple of the lifting of eyes;
13-14 Unto Ekišib, place of repose;
15 Unto Emetenursag, resting place...
16 Unto Eide-Anu, temple of the prince of...
17-18 For the lord Ninib his name they...
19-20 The gods of the mountain as many as...
21-22 Because of fear of him as a... reed they...
23-24 The treasures of the mountain they...
25-26 The land disobedient unto Enlil may he [destroy?].
27-28... may appease thee, may earth appease thee.

Raw. IV 27 a 8 is rather ba-nu-sūg-ga-mu = la īrisu "which one has not planted"), where the root is ba-sūg. Also CT XVI 24, 10 ba-ni-in-sūg-eś = īsānuš from ēšu fill. I form with object ēšu: here also ba-sūg is the Sumerian for ēšu not sūg.
2. Cf. SBH no. 19 rev. 5/6.
3. A temple in Kish mentioned in hymns to Ninib, SBH 36, 14 and 40, 11; here, as in the hymns mentioned, Ninib is identified with Žamama of Kish.
4. Macmillan BA, V 575 regards ra as the ending of a phonetic value of NIN-IB in r and mentions Adar as possible. In the first place a god Adar is exceedingly doubtful, and in the second place if ra beaphonetic complement it must be the end of a Sumerian value for we have here a redaction of a very old Sumerian hymn. The lines being broken, it is impossible to discover the force of ra, but the probability is that we have here the emphatic ra.
5. Cf. SAI 1451.
6. Perhaps to be corrected to mà.
7. For restoration cf. Macmillan BA, V 575; 647, 1 etc.
8. Probably the temple of Ninib in Nippur. Inasmuch as the religious notions attached to Enlil are in a measure transferred to Ninib and E-ken-ur, certainly part of the temple Ekur of Enlil, is here called "his temple", referring to Ninib, it is not impossible that Ešumēdu was originally part of Enlil's temple also.
9. A certain indication of the ancient Sumerian tradition of the home of the gods on a mountain, an idea probably directly related to that of the Olympian gods.
10. So the Sumerian divides the hemistiches, and this idea alone suits the context. Ninib has championed the gods and reduced the world to their sway. The gods adore him and express the wish that he will henceforth reduce all who rebel against his father Enlil-Zeus.

14
Section of a lamentation concerning Nippur. The tablet number and the date are broken away. Published by Rassner, SBH no. 29 with additions p. 152. The text is closely allied to no. XVI Script late Babylonian.

1. *ur-maš* for which Sargon Annals 433 has the variant *nētu*, is the usual Sumerian word for images of lions erected at palace gates, cf. Sargon Stier-Inscript 70, 73; Raw. III 13, 21, but written also NER-GAL-li-e Raw. III 13, 27 v. Delitzsch HW 481. A Sumerian word *ner* for GIR [Br. 9177] is improbable, *nergal* as the name of the god is probably *na'ir-gallu* « the great slayer », a Semitic rendering of GIR = *pirik* = *neru* Sb 2, 11. The Sumerian name was certainly not Nergal. A value *ur* for GIR is also unknown but the variant *ur-maš* is in favour of a reading *urgallu*. A direct connection between the colossal lions and the god Nergal is therefore probable.

Another *urgallu* or *urigallu* [Br. 6452] is used for Nergal, v. Delitzsch HW 129 a.
PSALM TO ENLIL

2 Nergal [of the mountains,]
3 Ramman queen of Guedin,
4 Asrat ram of the holy city,
5 Ea Damkina,
6 Mother of the vast abode, lord of Babylon,
7 Marduk Zarpanit,
8 And his consort, Nebo,
9 The faithful messenger, first daughter of Ninib,
10 The bride, my queen Nana,
11 The faithful princess, And also thy city, may they all entreat thee, speak with intercession unto thee;
12 May Nippur and Ekur entreat thee, speak with intercession unto thee;
13 May Adaranna entreat thee, etc.
14 « Thou art their lord », may they say to thee, speak with intercession unto thee;
15 « Thou art their shepherd » may they say to thee etc.
16 « When wilt thou repent? » may they say to thee etc.

18 The lord who reposeth why cometh he not?
21 Enlil, the lord who reposeth, why etc.

urigallu has the meanings « spear, or staff », and « priest », more especially a class of asipu priest, v. Babylonica II 119. It is probable that urigallu = Nergal is a phonetic equivalent of urgallu = ur-maš.

2. Cf. SBH 139, 143: ASKT 117, 12. Ramman’s consort is translated by ilu ašratu in the former passage and d:mar-tud-e by ilu-a-mur-ru, i. e. the Amorite god.
4. rubatum kittum SBH 135 III 1-8.
5. namSub for nam-sub = supplication ; šub = ušken, šukenu pay homage. Cf. Thureau-Dangin, ISA 80 n. 5.
6. Var. ṣu-du SBH 133, 63.
7. d for t owing to the influence of the sonant b and wide vowel a.
22 elim-ma ame al-nad \text{te [nu etc. . . . . .]} \\
23 a-a$^d$.mu-ul-lil: a-bi ilu Enlil: \text{te [nu etc. . . . . .]} \\
24 elim-ma: kab-tu: \text{[te nu etc.]} \\

Reverse.

1 é si ka-nag-ga \text{mu-un-ma-al-la-[ri]}
2 biti ša ana na-piš-tum ma-a-tum is-šak-na
3 ši kūr-kūr-ra \text{mu-un-[ma-al-la-ri]}
4 é-kūr-ra-āš$^1$ \text{é $^d$.mu-ul-lil-lā-[gā]}
5 é-ken-ūr-ra-āš \text{é $^d$.nin-lil-lā-gā}
6 é nam-ti-la-āš \text{é $^d$.mu-ul-li-lā-gā}
7 é ni-im-ba-al-āš \text{é $^d$.nin-lil-lā-gā}
8 šag é-urū-ma-ās: ki-rib šu-ma \text{é $^d$.mu-ul-li-lā-gā}
9 ma-nun-ma-ām \text{$^d$.mu-ul-li-lā-[gā]}
10 kā še-nu-kud-āš \text{$^d$.mu-ul-li-lā-[gā]}
11 [id]-ninnū-āš \text{$^d$.mu-ul-li-lā-[gā]}
12 kā-gal-maĝ \text{$^d$.mu-ul-li-lā-[gā]}
13 kā-gal-la \text{ki $^d$.babbar-ē-a[gā]}
14 a-šar ši-it šamši
15 kā-gal-la \text{i-dé uri(ki)-[ē-a-gā]}

16 ame ul-ul \text{te nu al-zi-[zi]}
17 ri-i-mu \text{[munakkbu?] mi-nu la i-te-ib--[bi]}
18 [. . .]lu \text{[ ]}
19 $^d$.mu-ul-li-lā am$^2$ ul-ul \text{te etc.}
20 elim-ma am ul-ul \text{te etc.}
21 a-a $^d$.mu-ul-lil \text{umun kūr-kūr-[ra-ge]}
22 elim-ma \text{[ ] umun en-lil-(ki)-[ge]}
23 še-em \text{[ ] ša-na (?) lal-a}

1. Or rumu(?). In Raw. V 52 no. 2 obv. 13-21 the lines end with -ri, which is evidently
22 The exalted lord who reposeth, why etc.
23 Father Enlil why etc.
24 The exalted . . . . . . . why etc.

Reverse.
1 The temple which for the life of Sumer was created,
3 For the life of the world was created,
4 Ekur temple of Enlil,
5 Kenur temple of Ninlil,
6 Enam-tila temple of Enlil,
7 Emibbal temple of Ninlil,
8 The interior of Euruma, temple of Enlil,
9 The manummah of Enlil,
10 The gate šenukud of Enlil,
11 The sea ninṇu of Enlil,
12 The great gate of Enlil,
13 The gate that looks toward the sunrise,
15 The gate that faces the city of Ur.

16 The bull of goring horns, why cometh he not?
19 Enlil, the bull etc.
20 The exalted one, the bull etc.
21 The father Enlil lord of the world,
22 The exalted one . . . . . . lord of Nippur.

a simple emphatic particle as ra in ZDMG 1908, 399 no. 4. ra, ri, ru (?) are so to be explained in all these constructions where a preposition is impossible.
2. The first five signs all uncertain, v. Reisner p. 152.
Obverse.

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>d·mu-ul-[lil</td>
<td>d·mu-ul-lil-ba[da</td>
</tr>
<tr>
<td>5</td>
<td>u·mu-mu ninda mu-un-dim [be- lum it-ta\ 1 u ša</td>
<td>d·mu-ul-lil mu-lu gân-ūr . . . HU + SI-dûg. . . . . ? ilu Enlil ma-as-ka-ak-ka-tam\ 2 u . . . ma a- tu- ur ? [mu-]lu AMAR + ŠE AMAR + ŠE-ra-ge [AMAR + ŠE?]\ 3 gê-ra-[ab]-bi</td>
</tr>
<tr>
<td>10</td>
<td>[mu-]lu a-ra-žu-ge</td>
<td>[a-r]a-žu gê-ra-ab-bi</td>
</tr>
<tr>
<td>15</td>
<td>[a] še-ib é-kùr-ra</td>
<td>a še-ib é-kùr-ra</td>
</tr>
<tr>
<td></td>
<td>[a-ḫu-]lap li-bit-ti é-kùr</td>
<td>ditto</td>
</tr>
<tr>
<td></td>
<td>[é- kùr-] ra</td>
<td>é d·mu-ul-lil-lâ-ri</td>
</tr>
<tr>
<td></td>
<td>[é-ken-] īr</td>
<td>é d·nin- lil- lâ-ri</td>
</tr>
<tr>
<td>20</td>
<td>[é- na]m- ti- la\ 4</td>
<td>é d·mu-ul-lil-lâ-ri</td>
</tr>
<tr>
<td></td>
<td>[é- mi- ib- ba- al]\ 5</td>
<td>é d·nin- lil- lâ-ri</td>
</tr>
<tr>
<td></td>
<td>[šag é-]uru-[ma]</td>
<td>é d·mu-ul-lil-lâ-ri</td>
</tr>
<tr>
<td></td>
<td>[id-] ninnû\ 6</td>
<td>é d·mu-ul-lil-lâ-ri</td>
</tr>
<tr>
<td></td>
<td>ká-gal-]maq-a</td>
<td>é d·mu-ul-lil-lâ-ri</td>
</tr>
<tr>
<td>25</td>
<td>[ká- gal- la]</td>
<td>d·babbar- é-[a-ri]</td>
</tr>
<tr>
<td></td>
<td>ká [gal- la]</td>
<td>[i-đé]  uri- (ki) è-a-ri</td>
</tr>
<tr>
<td></td>
<td>é- [d·mu-]ul-[šil-lâ-ge] i- si- śm- ta- lâl- e</td>
<td>a-še-ir kùr-ra ? a-še-ir-ra mu(?)-ta-lâl- e</td>
</tr>
<tr>
<td></td>
<td>a-še-ir ka-ga- bi</td>
<td>šu- ba- ab- lal</td>
</tr>
<tr>
<td></td>
<td>ki- sig- ga- bi</td>
<td>šu- ba- ab- lal</td>
</tr>
</tbody>
</table>

* Section of a lamentation to Enlil in Assyrian script. Published in Raw. V 52 no. 4. The text is closely allied to no. XV.
1 Enlil [. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .]
2 Enlilbanda [. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .]
3 *itli Dibba* [. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .]
4 ? ? [. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .]
5 Lord of ? who [. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .]
7 Enlil of husbandry ? ? ?
9 Oh thou of intercession speak unto him with interceding.
10 Oh thou of prayer pray unto him.

11 How long, oh brick walls of Ekur, how long, oh brick walls of Ekur?

13 Ekur the temple of Enlil,
14 Kenur the temple of Ninlil,
15 Enamtil the temple of Enlil,
16 Emibbal the temple of Ninlil,
17 Within Euruma the temple of Enlil,
18 The sea *ninnû*, of the temple of Enlil,
19 The great gate towards the sunrise,
20 The great gate that faces the city of Ur,
22 The temple of Enlil they have afflicted with sorrow;
23 Sighing in the land, yea sighing they have spread abroad;
24 He sought for the place of the cult of the dead,
26 Unto the house of counsel the foe came,
28 Where wine was poured out, now sighings are poured out.

1. *Sic!* The meaning of *itlu* HW 161 a is wholly unknown.
2. For the root *takakū* v. PSBA 1908.
4. Enamtila is usually identical with *ken-ûr*, but cf. SBH 56 rev. 6.
5. Cf. SBH 56 rev. 7.
6. Or *engur-ninnu*, lit. « the great basin of Enlil », part of the temple
8. *birištu* = *pirištu* also CT IV 1 a 8.
Reverse.

1 a-se-ir kûr-ra imi-dim  ark  ark :  ark-ardim  lâ-lal
ta-ni-bu ina  ma-atin  kina  ša-mu-ti  u-ša-aż-nin
a-se-ir kûr-ra imi dim ni- ti
e a gig tē-lī-dim  er- ra  im- ta  durun
5 ki-ma  bi-tum  ma-ru-ùs-ti  it-ta-šab  ina  bi-ki-tum  ir-ta-bi-ùs
é a gig tē-lī-dim  ma-ra  ta  ma- al
ki-ma  bi-tum  ma-ru-ùs-ti  ū-kat-tu-Šu  ʒa-a-Ši  mi-nu  iš-šak-na
ki bur  gal-gal-la  zal-[ti]-šar-ra  gig  er- ri
a-šar  pu-ru  ra-bu-tum  ū-dā-aš-su-u  bi-ki-tu  ma-ru-ùs-tum
10 gâ-nda  da-ma-al-la  ba- ab-  gul- la- ri
ša  mi-ris-ta-šu  ra-pa-às-tum 'i-ḥa-ab-tum

1. For i-ḥa-ba-tu.
2. Lit. šammu u riḳku paraphrased by  ḥalu ëllu "proper food" [Br. 5179 is false]. Here šammu and riḳku are baked. For šammu in the general sense of vegetable, v. Kûchler, Med. 66. riḳku has been derived by Zimmern and Kûchler [ibid 79] from āràku to be green, and translated "evergreen tree". The fact that riḳku can be baked or used with vegetables in cooking excludes this sense and Thukæu Dangin's translation "unguent, salve" and finally aromatic product "gum" is certain, v. ZA XVIII 128 note 9. (īṣṭ)SIM, (šammu) ŞIM mean simply, tree or vegetable which produce an oil or an aromatic substance. In this passage it can scarcely be other than "spice". riḳku actually varies with šammu in Gudea Cyl. A 27, 9 and St. C 3, 10. The root is therefore, either raḳâḥu or raḳû. Both roots exist in the sense of "be thin, elegant, refined ". a) raḳâḥu; in  ḥē-tik CT XX 37, 12 :  ḥē-tik CT V 6, 14, cf. LSS, II 1 p. 3.
b) raḳû in piḳ  ruḳḳû, connected by Latrille ZK, II 356 and Muss-Arnolt 981 b with Heb. ṭāḥâb mix ungents [doubtlessly correct]. From which of these roots are we to take riḳku ? In CT XVII 38,40 the plural is ri-ki. The form ruḳḳû [or ruḳku ?] Raw. IV 10 b 30 has the Sumerian equivalent Šām, which is evidently from the same Sumerian root as Šin, hence a confusion; anēltu ruḳḳû katma mimma ūl iddi « mankind clothed upon with ungents knoweth nothing ».
3. The line is apparently a gloss on l. 15.
Reverse.

1 Sorrow in the land like a deluge he has rained,
3 Sorrow in the land like a storm he has sent,
4 As in a home where sadness dwells, in tears I (?) sit,
6 As in a home which sadness hath conquered, as for me what can be done?

8 At the table of nobles daily there is wild wailing,
10 Of him whose wide vineyards they destroy.
12 His great wagon without they have carried away,
13 His great [ . . . ?] within they have [ ? ].
14 In that home wine is not mixed; health-bringing food is not prepared. [The remainder is too broken to be interpreted].
1. A var. of sag-sum = ḫāšū hasten, Br. 3573.
2. ḫāšū (?) ; perhaps a lamedh yodh form of ḫāšu. Delitzsch's ḫāšū, be dark, is probably the same root. Ethiopic ḫasa, Ar.  |
3. The form. ḫāšū could, therefore, also be expected, cf. īmā ḫāšū driving storm. Brünnow 692/1 lu-gar should mean « produce darkness »; there can be no doubt about the meaning of ASKT 124, 3 belum ina ḫa-ši-šu = when the lord hastened. So
1-2 They carried away . . . . . . . . . . . . . . . . . . .
3-4 Unto Ekur the place whither none should approach . . [they came].
5-6 Into the Gigun where none should gaze, they gazed.
7-8 Aralu which none should behold, they beheld.
9-10 When the unclean ones entered into Ekur,
11-12 forth from Ekur departed the lord in humiliation.
13-14 The august mother Ninlil wailed in her radiant chapel.
15-16 The lord Nusku uttered a cry of woe;
17-18 Unto Enlil they fled in confidence and . . . .
19-20 The storehouse . . . . . . . . . . . . . . . . . . . . . .
21-22 The house Buršušuabil in the garden . . . . . . . .
23-24 The lord unto the dwelling in flames . . . . . . . . . .

also Br. 10844 šu-n₃-₅ub should mean darkness; cf. CT XVI 31, 102 ına NIG-GIR
nuša ubiltu ınma šaša šibiku, in the paths (?) they bring pestilence (?), they unchain
driving storms. A meaning, dark, from šašu, šaša probably comes from a root mean-
ing, delude, therefore obscure, deluding etc., not darkness, or dark directly. For an
other šaša, he inactive, see KB VI 1 p. 513.
3. Cf. SAI 642.
XVIII*

1 kūr-gal dingir en-lil-lā im ṣar-sag tīg-bi an-da ab-sā-a ū-ab azag-ga-bi ūṣ-ūṣ-e: ūr-ūr-e

2 ša-du-u rabu-u īln enil im-ḥar-sag ša ri-ṣa-a-ṣu ša-ma-me ša-an-na ap-su-u ēl-ēm šur-ṣu-du ūṣ-ṣu-ṣu

3 kūr-kū-r-ra am banda ba-da-na-d-a-dim

4 i-na matāti kima ri-mi ık-du rab-ṣu

5 si še-ir-zi-si dingir babbar mul-mul-la-dim

6 ḫa-na-aṣu ki-ma ša-ru-ur īlīša-si it-ta-na-an-bi-tu

7 mul-an-na dil-bad-du ı-si-ıš lal-a-dim

8 ki-ma ḫa-ḫab šam-e na-bu-u ma-lu-u šī-ḥa-ṭ-ti

9 dagal-gal dingir nin-lil-li ur ē-ṣar-ra dug-li ē-kūr-ra me-teg gi-gun-na nin ē ken-ûr-ra


11 gu-erim* [im-tûr-tûr-zu] gu-crim im-tûr-tûr-zu

* Translated by Sayce, Religion of Assyria and Babylonia 362, and Jastrow, Religion I 489.

1. Both given as variants of ūṣ-ūṣ his foundation. The Sum. intended simply ūṣ-ūṣ and the two glosses are probably late but earlier than the Sem. šurṣudu « which is founded. »

2. On the origin of dam [Br. 11112] later dim = Sem. kima (whence syllables kim, gim) see Babyl. I. 231 ff. This word [Br. 9104] is always to be read dim in Sumerian.

3. From šābu lament. A form šibu is not yet attested.

4. This transcription on the basis that NE-RA = NE-RU (q603). For gu-erim = enemy, *. Raw. I pl. 5 no. 20, ii.
1-2 The great earth mountain is Enlil, the mountain storm is he, whose shoulders⁵ rival the heavens, whose foundation is the bright abyss⁶,

3-4 who lies in the lands like a mighty steer,

5-6 whose horns shine like the rays of the sungod,

7-8 like the star of heaven, the herald Venus, which filleth with awe.

9-10 An august mother is Ninlil, strength of Ešarra⁷, abundance of Ekur, glory of Gigunu, princess of the temple Kenur.

11 Thou dost make little the foe; thou dost make little the foe⁸.

5. Semitic « head ».

6. The nether-sea, regarded as source of fountains and rivers.

7. Ešarra a part of Ekur and probably made in imitation of the upper world, as Gigunu and Arallu represented parts of the underworld. Here bulti probably refers to Ninlil as the female principle of the world.

8. Repeated to address both Enlil and Ninlil.
ki-tum ša ina bīti-šu [ ]

u-ta- ad-da-šu

... dingir mu-ul-lil-là-ra ā-rib*

[ su- ]zig me-lu gūr-ru¹ udu al-tar² ni-ruš ri-a-bi

ša pu-luh-tu mi-lam-mi na-šu-u umu da-pi-nu ša ra-sub-

ba-tam ra-mu-u

6 umun dingir šu-l-pa-t-a³ ra ā-rib

7 nam-ta gu-la ni-ruš ri-a-bi

8 nam-ta ru ra-bu-u ša ra-sub-ba-tam ra-mu-u

9 mu-lu-lil a-a dagal mu-g-na ā-rib

ilu lül-lum a-bu um-mu a-lit-ta-šu

11 sa šu-us-gal ki-bal-a šù-šù

šušgallu sa-bi-ip mat nu-kur-tim

13 umun ur-sag gal-e ā-rib

14 ē-ni gūr-ru galu erim-na šù-šù

azag gasan⁴ en-lil-(ki)-a-ra ā-rib

16 am ši ku-nag-ga mas-su⁵ ki-in-gi-ra

17 be-lum na-piš-ti ma-a-ti mas-su-u šam-e u irsi-tim

Reverse.

zi-da zag . . . . . . . . . . . .

gir- mē- a 

zag-dnu gub-bu-ne (?)

umun d₄ ninu- KEŠDA + GUD- ra⁶ ā-rib

sā-tar-kalama 

ka-āš-bar ki-in-|gi-ra|

6 d₄ babbar an-na-ra 

ā-rib⁷

7 ki-el šāg- šāg 

sal-ne-es⁸ ka-[ ]

8 d₄ še-ge babbar-ram (?) NU-NUNUZ-sāg-ra ā-rib

9 d₄ gibil mē-a 

gi-sal-la"
For divine Enlil, alas!
Who beareth the dread of splendour, crushing storm who is clothed in terror.
For the lord Šulpaēta, alas!
Great fateful one who is clothed in terror.
For the lord of winds, father and mother who creates himself, alas!
Great ensnaring net that overwhelms the hostile land.
Oh lord, great hero, alas!
Who beareth the temple's majesty, who destroyeth the evil-minded.
For the pure lord-Enlil of the earth, alas!
Lord of the breath of life of Sumer, giant of heaven of earth.

3. Here epithet of Enlil, later of Marduk-Jupiter in Raw. II 48 a 50. In Raw. IV 23 no. i rev. III 13 probably Enlil is intended. An offering to this god in a list from Lagaš RA III 135 I. 22.
4. For gašan, masculine, cf. beside Br. 6989, also SBH 86 rev. 9-11.
5. Var. su(d).
6. The same deity Šurpu VIII 10.
7. Line 1 of the reverse of the fragment K 4980.
8. ne-š a double plural (?) as IV Raw. 20, 26; cf. Babyl. I 236.
9. gisallu in SBH 80, 23 is apparently part of a temple; for various conjectures v. Babyloniaca II 109.

*Fragment of a litany to Enlil and other gods. Text K 4980 + K 3361; K 4980 is published in R IV. 27 no. 4 (obv.) with corrections (pl. 6) giving parts of two new lines at the top, and the beginnings of 21 lines of the reverse. Most of the lines on this tablet have Semitic translations. K 3361 is published in BA, V 680; the observe is entirely gone; the reverse is a duplicate of the reverse of 4980, but evidently a shorter recension having no Semitic translations. The text was partly corrected by Haupt, A S K T 183 before the second edition of Rawlinson IV. Translated by Jastrow Religion I 490.
A lament to Ninib; tablets one and two = Reisner nos. 18 and 19. From no. 18 rev. 2-11; no. 19 rev. 1, and from the catchline at the end of no. 19, it is evident that the series was adapted for a lamentation over some fallen city, against which Ninib was supposed to be angry [see no. 18 rev. 8-11]. The ritual contains an account of the heroic deeds of Ninib son of Enlil, who, as champion of his father and the gods, went forth with net and shafts of light to overwhelm the
monster of darkness. The second tablet opens with « At this word the hero gave heed »), and in lines 6 f, we learn that it was Anu and Enlil who had spoken the « word ». But at the end of tablet one no « word » is described as being spoken by the gods. We, therefore, infer that the original began with a series of addresses to Ninib in couplets, and after these addresses followed a description of the rebellion of the demons of darkness against the gods of light and order. At this recital (called « word »), and at the command of his father Enlil, Ninib wails (tab. 2 obv. 10). Then follows a hymn of exhortation to the champion of the gods, in which he is thought of as riding forth to war (on a chariot?) with his great entrapping net. He is called also the launcher of abubu, which meant originally « flood of light » from the sun¹, so that the idea is that of the sun god overwhelming darkness with his rays of light. But a more anthropomorphic description is given, no. 19 rev., where Ninib smites with his rod.

Interesting, also, is the mention of Ninib as the god of Lagaš, who in this capacity also is the hero of the divine conflict. His emblem on the reliefs of Lagaš is the bird Zu, or the eagle which became the emblem of Lagaš, represented as standing over two lions whose backs he clutches.

Thus Ninib as original hero of the divine conflict became the god of war, the Ares² of the Babylonian pantheon. The theologians of Babylon later divested Ninib of his heroic character, and attributed his deeds to Marduk, in whose favour most of the legends were remodelled. But this fragment of an ancient epic, preserved in the form of a lamentation for a fallen city and glossed by addresses to other gods, for whose cities the pious poets and scribes desired to lament, indicates the true nature of the legend.

Date of the first tablet broken away. Tablet two was copied 113 BC at Babylon. Cf. Jastrow, Religion II 46.

¹. See ZA XX 450 ff.
². It must, however, be borne in mind that in the astronomical speculations Ninib is Saturn and Nergal is Mars.
Heading: ina amat bēlī u bēltī-ja liš-lim.

1 gū ud nim kūr-ra

2 ḫar-ra-du ša-ḵu-u ša ma-a-tam kat-tuk1 man-ū i-lam-mad

3 elim-ma gū ud nim kūr-ra nu-lu etc.

4 elim-ma

5 ur-sag gal

6 elim-ma

7 ur-sag gal

8 elim-ma

9 ur-sag gal

10 elim-ma

11 ur-sag gal

12 elim-ma

13 ur-sag gal

14 elim-ma

15 ur-sag gal

16 elim-ma

17 ur-sag gal

18 elim-ma

19 ur-sag gal

20 elim-ma

21 ur-sag gal

22 elim-ma

---

1. For ḫalitu from kānu, v. LSS, I 38.
2. si for šir = nūru (?); cf. 19, 8, where Nergal is called the nūru mu-lat-an-bi-tu ša ša-me-e.
3. BIR Br. 8504 = ṭuk-kan, whence the loan word tukkanu leather-bag, Br. 380. This is the common ideogram for kalitu kidney K 4609 a obv. 7 [Craig RT]; cf. tāman immeri BIR DIR. oil of a black sheep's kidney, Raw. IV 29* a 5 and šir BIR Raw. II 44 e 4: the word for kidney in Sumerian is bir as the variant UD = bir, Br. Mus. 93037 obv. b. 17, shows. The temple of sacrifices in Babylon was called Ebrībr, Neb. EIH IV 7.
4. Temple of Ninib at Nippur, Rm. 117 rev. 3/4 = Hrozný, Ninib Taf. X; BA, V 634, 11: Raw. III 67 ab 54; SBH 12, 6; K 4829 rev. 13 = Hrozný, Ninib Taf. VIII.
1-2 Exalted hero of the world, doth anyone comprehend thy form?
3 Honoured one, exalted hero of the world, doth anyone comprehend thy form?

4 Honoured one, lord, great champion!
5 Great champion, lord, light of Enlil!
6 Honoured one, lord, Ninib!
7 Great champion, lord of Ebir!
8 Honoured one, offspring of Ešarra!
9 Great champion, lord of Ešumeda!
10 Honoured one, lord of Ešamah . . . . !
11 Great champion, lord of Eide-Anu!
12 Honoured one, lord of Girsu!
13 Great champion, lord of the locality of Širpula!
14 Honoured one, lord in Kiš of Ekišiba!
15 Great champion, lord of . . . . . . . . . !
16 Honoured one, lord of Etemeursag!
17 Great champion, lord of E-u-ur-ki!
18 Honoured one, lord of E-cutha!
19 Great champion, lord of E . . . . . . . . !
20 Honoured one, lord of E . . . . . . . . !
21 Great champion, lord of Eide [kalama]?!
22 Honoured one, lord Šamaš!
23 Great champion, lord of Erabiriri!

5. Cf. BA, V 634, 16. This temple was in Dilbat and dedicated to Anu, BINE 87, 46, 107, 61. It is curious that these two addresses to Anu (ll. 10 f.) should interrupt the addresses to Ninib.

6. Locative, literally « lord in Girsu ».

7. me-te = simātu; the classical form was meten, cf. me-te-na-mu = simāti-ša Gud. Cyl. A 2, 1 and me-te-ni 18, 4; see also 3, 26.

8. Temple of the hero; cf. BA, V 634, 15; SBH 40, 12; in Ham. Code 2, 62, a temple in Kiš to Zamama and BA, VI 52, 15 th year of Ammizaduga the king erects a statue to Zamama and Ininni in this temple.

9. If the emendation be correct, then lines 20 f. are addressed to Lugalmarada of Marada, whose temple was called E-ide-kalama, BINE 107, 62.
23 ur-sag gal  
24 elim-ma  
25  
26 ur-sag gal  
27  
28 elim-ma  
29  
30 ur-sag gal  
31  
32 elim-ma  
33  
34 ur-sag gal  
35  
36 elim-ma  
37  
38 ur-sag gal  
39  
40 elim-ma  
41  
42 ur-sag gal  
43  
44 elim-ma  

Reverse.

2 (?)[banda-dam] nad-a-[ra]  
3 ša it- ti ma- ri [ni- lum]  
4 dam banda nad- a- ra.  
5 ša it- ti mu- ti* ni- lum.  
6 dumu dam nad-a-ra i-dib-[mu-na-ab-bi]  
7 ša it-ti ma- ri ni-lum  

1. SBH g3, g Gula is the mistress of Rabriri and Raw. V 52 IV 10; the temple, therefore, was sacred to both Gula and Šamaš; Gula as consort of Ninib at Lagaš may well have come into connection with Šamaš in other cities. She had a temple, Eulla, at Sippar BINE 145, the principal centre of the sun worship.
24-25 Honoured one, restless might of Enlil!
26-27 Great champion, succouring child of Enlil!
28-29 Honoured one, lord of the massive strength!
30-31 Great champion, the avenging son!
32-33 Honoured one, who wast nourished in Ekur!
34-35 Great champion, whose speech bringeth joy!
36-37 Honoured one, chief of .
38-39 Great champion,
40-41 Honoured one,
42-43 Great champion,
44 Honoured one,

Reverse.

2-3 He that lay beside his child .
4-5 She that lay beside her husband .
6-7 He that lay beside his child utters lamentation.

2. After insertions of addresses to Zamama, Nergal and Šamaš 14-23 the poem returns to Ninib.
3. pušli here written gur Br. 335g but 23, 21 and 20, 38 gür Br. 10197. In BA, V 349, 22 pungi is a synonym of gašru; HARPER, Letters IV 368 rev. 5 f. immure pišüti paggali = massive white lambs, and VI 569, 12 immere paggalum massive lambs, v. LSS ii 1 p. 9.
4. Cf. same title of Nebo 28, 14, unfortunately the end of the line is also broken there. It is difficult to see what a-a can mean at the end of the ideogram, for šun-mar = gimillu and gi = tāru, cf. HW 199 a and Br. 7253.
7. Cf. Br. 1119 dam-banda = ḫe'-a-tu an error for ṣe'-a-tu, see HW 633 a. The mas. ṣe'u is then a synonym of mūtu husband, and ṣe'atu of aššatu wife. In K 2040 Col. A 10 = CT XVIII 8 šu-e-tu = bēlatu and entu Semitic and Sumerian (with Sem. feminine ending) words for mistress. We should then expect, if šu-e-tu is a variant of še'atu, a form šu'-u = husband. In ABEK-WINKLER, Texts 36, 41 šu'-e-ti is an epithet of Gula, and in CT XVIII 8 rev. 9 ši-ja-u = dannutum power. It is highly probable, then, that the root is šavû make, create, v. Ges.-Buhl-ZIM. 742 a, and the idea of še'u, šu'au and še'-e-tu, šu-e-tu is, husband and wife as «begetter ».
tablet one of Ḫarradu šakū ša māti

8 ē-sag ki-dūr-ba  me-ni-ib-dar ..........
9 eš-ri-ti-šu-nu¹ ina šub-ši-šu-nu tu-um-[mah-ḫi-šu²]
10 erim-ma ṯarran-ā-šū  mu-un-ba-al-la ........
11 i-sit-ti  ana ḫa-ra-an taš-kun
12 gašan-mēn³ ki-ba-d-du¹  im-mu-da-gāl
13 be-el-ku ina na-si-ka-ti a-iš-a-ab
14 kūr⁸ zaqin-mu kal-kal-la-bi  tib-ba-da-an? ........
15 ṣi-bi-r-ti uk-ni-ja  šu-[ku-ur-a-ti]. ........

16 ma-a-a-aba ud-me-na-dim ma-a di-di-in
   [ki-ma ša um-mu ma-ti-ma a-a i-da-al]⁶

19 e-ne-em-bi⁵-ta  ur-sag e-ne-em-bi-ta
20 ana a-mat ša-a-at  ḫa-ṛ-ḥad ana a-mat ša-a-at
21 duppu reš-tu-u « gū-ud nim kūr-ra » nu al-til
22 giš⁸ Ili-šu-ẑir-ibni [mar ša Ea-balat-su-ibbi mar]
23 Sin-ibni... ................. |
24 ṣa-liḥ MAN. .................

1. eṣritu pl. for esrēti. Gudea Cyl. A 6, 15 ē-sag is a sanctuary.
2. Cf. SAI 2235. Uncertain; one expects tumahḥiṣ.
3. Cf. Br. 4869
4. Literally « place far away », hence nisātu distance. Raw. II 39 cd 76 [ki-ba]-
   da = nasikatu, there syn. of pīḥātu district and bīrtu fortification, cf. HW 472 b.
   nasikatu, therefore, from Delitzsch's nasāku, nasāku [472-486]; same root = settle,
   put down, KB VI 1, 339 and LSS, II 1 p. 3; « fortification », removed and guarded
   place.
5. In CT XII 25 1 1-23 the value of this sign is broken away. In line 8 kūr =
7. Text ga, but bi certain from 38, 1 and passim.
8. Var. of ina ḫat.
8-9 Their shrines in their inhabited cities thou hast smitten.
10-11 The sacred halls thou hast converted into highways.
12-13 "I am master and I abide in the inaccessible hill;
14-15 The nuggets of my precious lazuli-stones . . . . ".

16 Now (?), as in the days of long ago, whither shall one flee?

Follow catch-lines for next tablet, and catalogue marks.
**Obverse.**

<table>
<thead>
<tr>
<th>Heading [ina amat beli u] belti-ṭa liż-lim</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1  e-ne-em-bi-ta</td>
<td>ur-sag e-ne-em-bi-ta</td>
</tr>
<tr>
<td>2  ana a-ma-ti ša-a-ti</td>
<td>kar-rad ana a-mat ša-a-ti</td>
</tr>
<tr>
<td>3  ur-sag e-ne-em-bi-ta</td>
<td>uš-e-ba-an-da-ab-ri¹</td>
</tr>
<tr>
<td>4  kar-rad ana a-ma-ti ša-a-at</td>
<td>ıš-sa-ri-ib-šu: ir-te-di</td>
</tr>
<tr>
<td>5  e-ne-em-bi-ta ur-sag e-ne-em-bi-ta uš-e-ba-an-da-ab-ri</td>
<td></td>
</tr>
<tr>
<td>6  e-ne-em dingir gu-la-ge</td>
<td>e-[ne-em-bi-ta etc.]</td>
</tr>
<tr>
<td>7  e-ne-em dingir mu-ul-lil-lā-ge</td>
<td>e-[etc.]</td>
</tr>
<tr>
<td>8  a-ma-ru ur-ra</td>
<td>e-[etc.]</td>
</tr>
<tr>
<td>9  mu-uš-bi-zi</td>
<td>a-bu-bu</td>
</tr>
<tr>
<td>10  al-dub-bi-eš de-a-ni²</td>
<td>e-[etc.]: ra-bi-ıš is-si-ma</td>
</tr>
<tr>
<td>11  bur źid-da nun me-kum nu me-a uš-e-ba-an-da-ab-ri</td>
<td></td>
</tr>
<tr>
<td>12  ba-aš-mu [ie]-bu-u ina ba-lum be-lum par-si [ıssariḫšu]</td>
<td></td>
</tr>
<tr>
<td>13  . . . . . . . . šir bur-la-(ki) ki-sar e-ne-šu ga-gub-gub</td>
<td></td>
</tr>
<tr>
<td>14  . . . . . . . . ana šu-nu?-ti?³ li-ku-ni</td>
<td></td>
</tr>
<tr>
<td>15  . . . . umun-na] sa-sa en im gur-ru-a</td>
<td>be-lum [ina ramānišu] šu-lu-u</td>
</tr>
<tr>
<td>16  . . . . . . . . ge umun-na sa-sa⁴</td>
<td></td>
</tr>
<tr>
<td>17  . . . . . . . . ü (?)-ge umun-na sa-sa</td>
<td></td>
</tr>
<tr>
<td>18  . . . umun-[na sa-sa en im gur-ru-a</td>
<td></td>
</tr>
<tr>
<td>19  . . . umun-[na sa-sa en im gur-ru-a</td>
<td></td>
</tr>
<tr>
<td>20  [zig-ga] ü-e-a zig-ga ü-e-a en zig-ga ü-e-a</td>
<td></td>
</tr>
<tr>
<td>21  ti-bi ri-kab ti-bi ri-kab be-lum ti-bi ri-kab</td>
<td></td>
</tr>
<tr>
<td>22  . . . d.[nü-in]b zig-ga ü-e en [zig-ga ü-e]</td>
<td></td>
</tr>
<tr>
<td>23  . . . d.[nü]-gir-su dumu d.[en]-lil-lā en etc.</td>
<td></td>
</tr>
<tr>
<td>24  ur-sag gal dūg-ga-ni ka-žal en: ša ḥi-bit-su mut-ši-la-at⁵ : en</td>
<td></td>
</tr>
<tr>
<td>26  ılu [d.]-im-giğ (gu) im-ma-ni-in-dib-bi en: ka-mi is-su-ri ilu-ʒi-i : e</td>
<td></td>
</tr>
</tbody>
</table>

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1. Lines 1 and 3 are written together on the right edge of the tablet, evidently as a title for the tablet.
2. ni sign of relative clause.
1-2 At this word, the hero at this word;
3-4 The hero at this word, gave heed to it.
5 At this word the hero, at this word he gave heed.
6 To the word of Anu, to this word he gave heed.
7 To the word of Enlil, to this word he gave heed.
8-9 He, who launches the bolts of light, to this word gave heed.
10 He uttered a loud cry, to the word he gave heed.
11-12 To the monster advancing without a lord of order, he gave heed.
13-14 [The lord of] the hosts of Shirpula, may he be established over them.
15-16 . . . lord of the encompassing net, lord who is self-exalted.
17 . . . . . . . . . . . . . . . . lord of the encompassing net.
18 . . . . . . . . . . . . . . . . lord of the encompassing net.
19 . . . lord of the encompassing net, lord who is self-exalted.
20-21 Advance, ride forth; advance, ride forth; oh lord, advance, ride forth.
22 Oh Ninib, advance, ride forth; oh lord, advance, ride forth.
23 . . Ningirsu, child of Enlil; oh lord, advance, ride forth.
24 Great champion whose word bringeth joy; oh lord advance, ride forth.
25 May the life of heaven regard thee; oh lord, advance, ride forth.
26 Thou that holdest in leash the Zu-bird; oh lord advance, ride forth.

3. So certainly to be read. The text has apparently GAZ (?).
4. umum sa-a = Šamaš 48, 23; 138 no 4, 92 f. All the great gods were represented as having a net (suigallu) with which they overthrew and captured their foes, or the wicked, and Ningirsu (Ninib) is actually represented on the Stèle des Vautours holding this net filled with slain soldiers; there can be no doubt but that Ninib is intended here.
5. ka-ṣal = tasiltu pleasure. On the root ḫaḫu desire, v. Babyl. II 91. The verb, here found for the first time, is 2 part. with inversion of t and š, or perhaps a deno-minative from tasiltu.
6. napšat šame, translated into Semitic by Anu. Here the composer of the Sumerian line spiritualizes the heaven god Anu; cf. also p. 98, note on obv. 36/7.
7. Translation uncertain.
8. Semitic « May Anu, etc.
27 en dûr-żu gub-bi en gi-dim gu-dû-a
28 be-lum is-di-ka ki-in be-li id-diš ana za-a-i-ri-ka
29 igi-żu pa-še-żu in-PA-Ē en žig-ga ū-e-a
30 AB(?)-ka... es... mu ka bi... e-ni

Reverse.

1 azag-ab gaz-za₃-mu azag-ba-ab ĝap ūg-lal-mu ka-lum₄ mar-ra-ab
2 sa šu-ha-ru-uš-ki pi-ti
3 giš-tug-be-šu rik-ku-ambar-ra en-me-en li-dûg me-en-na
4 ina ni-bi-it₃ ap-lub-ti₆ be-li-i-ni iš-gi-tunu
5 [an?] na an-na ui-du ē-a-ni-ši mu-un-na-teg-e
6 ša-ki-kis il₇-liek-ma ana [biti-si]₈ iš-bi
7 ki-bal-a-ut-ta im-dim ba-an-da-šek im-dim ba-an-da-sur
8 e-li ki-ma ra-a-du iš₃-nun ki-ma ša-mu-ti uš-pi-li
9 [umun] teg¹⁰ im-te-a-ni sal-zid ir-in-ga-âm-me-e
10 [be-lum] it-bi-ma ra-man-šu ki-niš u-kan-na
11 . . . d.un-ib im-te-a-ni sal-zid ir-in-ga-âm-me-c
12 . . . UL-a-ma za-e mà-ê-e a-mà-e-e mà-e-e
13 . . . alt-ta ditto =? e-na-ku¹¹ enaku
14 . . . . . . . . mu-un-na-an-gi-gi
15 . . . . . . . . . e: ul u-tar
16 . . . . . . . . uḥ (?) ka-ni-ka ana ap-pi-šu-nu: i
17 . . . . . . . . . e: ? gu-šu-ru ana kiš-ti-šu-nu: i
18 . . . . [igi-ţul]-ta umun-e mu-im-nad-a-âm-e
19 . . . . . . . . ni ana pa-ni lim-ni be-lum i-na-ar

1. For ćiš alone.
2. Remnants of this line have apparently no connection with line 29.
3. Cf. CT XVI 9, 22 and Raw. IV 27 no. 5, 4.
4. CT XII 43 c 5 ka-lum-lum... hu-rasu ša imêri. hu-rasu, HW 292 b, has the fundamental meaning, plant (of seed, trees etc.), set up, tie a ship to a post, hence hu-rasu perm. piel « they were planted », hu-rasu ša elippi, tie a ship to her landing, see KB VI, 1, 493 ff. and 580. The same root in CT XII 43 cd 1-21, see HW 293 b; hu-rasu ša alpi, imêri etc. would mean « stake the ox, mule etc. », i. e., fasten him to a stake for grazing. Here ka-lum=III₁ inf. šu-harušu, followed by pitu, see translation.
27-28 Oh lord establish thy foundations, yea lord thou alone, over thy foes.
29-30 (?) Thou whose feast is made glorious before thee, oh advance, ride forth.

Reverse.

1-2 Repair for me the broken, what thou hast bound, open the shameless one hath defiled me;
3-4 At the cry of fear our lord moaned.
5-6 He walked majestically; he approached his temple.
7-8 Upon the haughty he rained as a torrent, he brought them low like a storm.
9-10 The lord in his own strength drew nigh; faithfully he accomplished.

11 Ninib in his own strength drew nigh; faithfully he accomplished.
12-13 ... thou, thou (?) I, I.
14 ... ... ... ... ... ... ...
15 ... ... ... ... ... ... ... ... ... ... he turned not back.
16 ... ... ... ... ... ... ... ... thy rod upon their face.
17 ... ... ... ... ... ... ... ... the beam in their forest.
18-19 ... ... ... ... ... the lord smote upon the evil face.

5. On nabû mourn, cf. nabû syn. of sipalu sorrow Maklu t 12, and i-dib = kubû, and nabû, Br. 4020 l.
7. So certainly to be read.
9. So certainly to be read.
10. So not ZI.
11. Apparently for anaku.
12. This phrase must be used in a magical sense, and means that the god had bound the natural man with curses because of uncleanness. patû is generally used in the sense of « free from a ban ». Translation conjectural.
13. ukanna present but in an historical sense.
20 \textit{umun-e lig á-žid-da} \quad \textit{mu-un-nad-} a
21 \textit{be-lum id- lu ša i-mi-ti} \quad \textit{i- na- ar}
22 \textit{umun-e lig á-kab-bu} \quad \textit{mu-un-[nad-a]} : \textit{be-lum id- lu ša šu-}
\quad \quad \quad \quad \textit{me-lu i-na-ar}
23 \textit{a-na-rn úr-ra} \quad \textit{mu-un-[nad-a]} : \textit{mu-us-bi'-i a-bu-bu}
\quad \quad \quad \quad \textit{i-na-ar}
24 \ldots \ldots \ldots \textit{gal} \quad \textit{mu-un-[nad]} \quad \textit{e}
25 \ldots \ldots \ldots \textit{mu-un-nad-a} \quad \textit{umun-e mu-un-nad-} a
26 \ldots \ldots \ldots \textit{i-na-ar} \quad \textit{be- el- šu i-na-ar}

\begin{align*}
28 \ldots \ldots \ldots \textit{ga]-ám}^1 \textit{úru in-ga-ám-me û-li-li} \\
29 \ldots \ldots \ldots \textit{si-si-št a-lim i-ša-as-si} \textit{ina lal-la-ra-á-ši}^2 \\
30 \textit{[nis-ši šanu-ü gù-dum kùr-ra]} \textit{nu-al-tîl ana zamârî nîšî giṭtû} \\
\quad \quad \quad \quad \textit{Ea-balat-su-ikbi mar ša} \\
31 \textit{[Bēl-apla-iddin mar Sin]-ibni gîś}^3 \textit{Bēl-apla-iddîn}^4 \textit{mar-šu. Babîli} \\
\quad \quad \quad \quad \textit{araḫ Aṭār} \\
32 \quad \textit{ša ši-i šattu 199-kám Ar-ša-ka šarrî}
\end{align*}

1. Restoration conjectural after \textit{ga-am} = šasū.
2. This heading of the next tablet, referring to the « cry of the city with wailings »,
shows that the series was originally written as a lamentation, and probably for the
\begin{itemize}
\item[3.] For ina šat.
\item[4.] Tablet no. 1 p. 37, 22 was transcribed by the brother of this scribe, \textit{Ili-šu-zēr-
\textit{bnu}}, \textit{ummu 6-kám šattu 135-kám}.
20-21 The heroic lord who smote on the right hand.
22 The heroic lord who smote on the left hand
23 He, who launches the bolts of light, smote.
24 He the mighty . . . . smote.
25-26 . . . . he who smote, the lord\(^5\) who smote.

28-29 . . . . he utters a dirge for the city, with wailings.

5. Semitic «his lord».

XXI

A tablet from the series \(^d\).babbar-dim \(\varepsilon\)-ta «arise like the sun», concerning the invasion and destruction of Nippur with late additions to make the series refer to other cities. The calamity seems to have been national, effecting both priest and peasant, making the land a scene of rapine and terror. The king and queen perish. Enlil forsok his city.

The major text is K 4613 in Assyrian script, published in Raw. IV 11 with corrections from K 7083. K 58, mentioned there as a similar text, was copied by me but was found to belong to quite a different series. K 3264 is a fragment from the end of another tablet of the same series. I copied this tablet also, but too little is preserved to be of service in the interpretation. The catch-line reads

\[ \text{[ ] li ū(?)}^{1} \text{ li-li a-e-a nu } (?)-un-de, \text{ then follows } \text{d.babbar-dim } \varepsilon\text{-ta BAR-ŠÁM nu-al-til} \]

\(\text{ṣaṭir-ma barim}\)

A late Babylonian copy of the tablet K 4613 is Reisner SBH no. 33, in fragmentary condition but containing two inserted lines. The connection between these texts was noted by Reisner. It is translated by Jastrow, Religion II 22. See also Sayce, Religion of Assyria and Babylonia 484-5.

\(^1\) Bezold Catalogue p. 518 read à without question.
Obverse.

1 [dam-kar-ra] ba-da-kür dī-a ka-nag-gâ al-lú
2 [dam-ka]ru⁴ it-ta-kir ka-la ma-a-tim it-ta-ad-laḥ
4 [ē]-sar-ra² ēš nibru-(ki)-ta
5 še-iḇ še-kûr-ra-ta ken-iṭ ē-nam-ti-la
6 še-iḇ zîmbir ki-ta ba-da-kûr
7 ēš bâr-rum ē-di-kud-kalama
8 še-iḇ dûn-tîr (ki)-ta ba-da-kûr
9 še-iḇ še-sâg-i-lâ ēš ē-tûr-kalama
10 še-iḇ bâd-sî-ṣî-ṣî (ki)-tâ ba-da-kûr
11 še-iḇ še-zi-dâ-ta ēš ē-mag-ti-la
12 še-iḇ še-te-me-ṭî-ṭa ēš ē-dûr-an-na
13 ṭûr-ta umûn-bî na-am-ba-da-an-tar
14 [ina aš] be-ṭel-ṣu i-ta-ra-ar-ṣu
15 gašan-bi giq-giq-bi ba-da-an-du-rûm
16 [bêšît]su ša ma-ra-a-ti it-ta-sa-ab
17 ṭûr umûn-e³ LI-LI⁴ ne-in-tar-ra-bi
18 [alu] ša be-ṭel-ṣu ar-kat-su la ip-ru-us
19 umûn d’-mu-ul-li-lî lîl-la-âṣ tu-ra-[bi]
20 [ša] ilû Enlîl ana za-ki-ki [nisērîb]
21 mu-lu er-ra-ge er-mu-un⁵-šēš-šēš i-bak-ki
22 [amēl] bi-ki-ti ad-du-mi-ni-ib-[gar]
23 mu-lu ad-dûn-ge ina-as-su-us
24 [amēl] ni-is-sa-ti GIR-GIR-mu-ni-ib-[?]
25 mu-lu-bi⁶ i-sa-ap⁷
26 [u]-ṭul-la-ṣu mu-ni-ib-[durûn]
27 [ṣib]-bi gi er-ra bi-ki-ti aš-bu
28 ri’i-ṭu-ṣu ina ka-an
29 šutug⁸ ni-ib dup mu-mu-ni-ib-bi
30 pa-si-is-su surkîn(?)⁹ ul i-ḥâb-bi¹⁰

1. For damkaru as title of Enlîl, v. Babylonica II 151 n. 2; 160 n. 4.
Obverse.

1-2 The shepherd is estranged, all the land of Sumer is terrorized.
3 Enlil the shepherd is estranged, all the land of Sumer is terrorized.
4 In Esarra, shrine of Nippur,
5 In the brick walls of Ekur, Kenur the house of life,
6 In the brick walls of Sippur, against which he is enraged,
7 In the dwelling Ebarru, the temple Edikudkalama.
8 In the brick walls of Babylon, against which he is enraged,
9 the brick walls of Esagila, abode of Eturkalama,
10 In the brick walls of Barsippa, against which he is enraged,
11 The brick walls of Ezida, abode of Emahtila, 
12 The brick walls of Etemaniki, abode of Edaranna.
13-4 In the city whose lord has cursed it,
15-6 Whose goddess sits in woe,
17-18 The city whose lord no longer rules its destiny,
19-20 Which Enlil surrendered to the winds,
21-22 The mourners mourn,
23-24 And the wailers beat themselves.
25-26 Her herdsman is crushed with sorrows,
27-28 Her shepherd sits down to play the wailer's flute;
29-30 Her priest of libations commands no more the libations;

2. Cf. no. XVIII, 9.
4. K 7083 has a var. with but one LI.
5. K 7083 mu-ni-ib, etc.
6. Here begins SBH 33 obv. 1, cited simply as V. = variant.
7. For root šāpu = tread down, see ḫaruṭ in BA, V 594, whence šāpu a machine of war, HW p. 679. Perhaps šāpu foot, from the same root; a syn. of ṭabānu in irdu and ilabbinu in BA, V 650, 15. The same root is used intransitively = sit in desolation, be down-cast, cf. šāpīš šāp he sits low in sorrow, LSS 16, 35 1. 32. JRAS 1905, 81-4 28 rev. 1 šāpu syn. of irdu and maḥasu, Sumerian šu-gan. Cf. SAI 3928 sig = šāpu,
GIR-GIR 256 = šāpu; cf. LSS II 4 p. 59.
8. For reading of Aḫ-ME = šatug, v. CT XII 240 obv. 2. 35.
9. For ḫab = sarāḫu pour out, see Br. 3929 and surḫnu libation, Raw. V. 47, 37 and KB VI 1, 416.
10. For the text v. Corrections.
31 US-KU e a šag-zi nu
32 ka-lu-u a-ḫu-lap lib-bi-
33 šutug-bi dug-li-ta
34 pa-ši-is-su ina ku-nu-zi-
35 en-bi gē-pār-ta
36 beli-šu ina gi-pa-ri²
37 labar-e a-še-ir-ra
38 kalā³ ina ta-ni-hi
39 unnu-bi nu-un⁵-li(b)
40 be-el-šu nl aš-šib
41 unnu-bi idim-ma-ra⁶
42 be-el-šu ša-gu-un⁹-ma⁹
43 gašan-bi idim-ma-ra
44 be-li-su ša-gu-un-ma
45 NAR-A KUN-bi
46 še-li-bu¹⁵ žib-bat-su
47 dar-ri¹⁶-e dug-ila¹⁷
48 it-ti-du-u ša-ḫi-iš
49 šaga-bi²⁰ li-lá-ām
50 lib-ba-šu za²³-ki-ku
51 šaga-bi ni-si-ga²⁶
52 lib-ba-šu ina za-ki-ku

mu-ni-ib-ib
ka ul i-ḫab-bi
ba-ra-e
it-ta-ši
ba-ra-e
it-ta-ši
ba-[ra-e]
it-ta-ši
gašan-bi nu-un-ti(b)
be-lit-su ilas-bat
kūr-sū ba-a⁷
ša-da-a ir-kab
kūr-sū ba-an-da-a¹⁰
ša-da-a ir-ta-kab¹¹
mi-ni-ib¹³-ur-uri-ri¹³
im-ta-na-as-sar¹⁵
im-ma¹⁸-an-de-de-e
i-ša-as-si¹⁹
bara²¹-bi²³ lil-lá-ām²²
a-ḫa-tu za-ki-ku-u-ma²⁵
ni-gul-gul-e
u-ta-tab-bit²⁶

2. Br. 8931, « dark room », probably inner sanctuary. Never marsh, field, HW p. 203. Cf. Jensen Cos. 170 and 424; KB VI 1 p. 304. Acc. to CT XXII no. 1, 29 religious tablets were kept in the giparu. CT XVIII 26, K 4181, 32 gē-par = bitu.
3. On V.; omitted in Raw. IV.
4. Omitted in Raw. IV.
5. Raw. IV ul!
6. V. omits.
7. Br. 1352, a = raḫābu mount up. The variant l. 19 has HU + SI, SAI 1215, which has generally the value U. a is probably a late variant of original u be high, mount up etc.
8. V. has LUM, certainly an error.
9. Sum. idimara = with a shriek.
10. For bi-na-da-a « she mounted with him ».
11. V. ir-[ta-kab]-bi (?). The Semitic translator not understanding the force of an-da in ba-an-da-a used an ifta'āl form in imitation.
31-32 The psalmist speaks no more the "how long thy heart?"
33-34 Her priest of libations departs from his riches;
35-36 Her lord departs from his chamber,
37-38 The psalmist departs with sighings;
39-40 Her lord remains not, her lady remains not.
41-42 Her lord with loud cries fled to the mountain;
43-44 Her lady with loud cries fled to the mountain;
45-46 The fox slunk (?) his tail;
47-48 The Ittidu-bird shrieked on high;
49-50 Within her the whistling wind, without her the whistling wind;
51-52 Her interior which was smitten, was made desolate.
12. The double object ni-ib is inexplicable and probably due to analogy.
13. V. ūr-ūr-ra. The ending ri is correct since the verb is independent.
15. On the verb našāru see Babyl. II p. 66.
16. So variant.
17. Only here in the sense of šakšu, cf. CT. XIII K 8708 II 7. Var. il-la which is correct.
18. V. tu expressing the idea of place, whereas Raw. IV ma expresses the locative in dug-ila.
19. V. iš-ta-na-as-si.
20. ba locative would be more correct but the locative idea is probably expressed by
the forms šaga, bara.
21. V. has the vowel i between the half-verses, usually a stands here.
22. On ūm — to be, see Babyl. I p. 229 ff.
23. IV Raw. zi.
24. The Semitic attempts to express the idea of « to be » by lengthening the vowel u
and copying the Sumerian ūm as ma.
25. Relative form in a, see Babyl. I 214.
26. Line 52, — V. 28, is a good illustration of how the Semitic translators failed
to understand the Sumerian original. Here ina zaḫku renders ni-sig-ga, but the Sum.
for wind is lil which had been correctly rendered in line 50. Cf. LSS II 4, 44 on K
3931, obv. 13-15.
27. A refrain of lamentation addressed to the gods, in full « how long until thy
heart is appeased »; finally ahulap came to mean the divine answer to a lament, mercy,
favour. In this passage, however, the idea is that the singers who usually conduct the
prayers for mercy have departed, contrary to Schrank, LSS III 1, 53.
28. Referring probably in all cases to the king and queen.
29. Semitic « when he had uttered cries ».
30. The reference is probably to Hades as in CT XV 18, 25.
31. Semitic « Her interior was desolated by the whistling wind ».
<table>
<thead>
<tr>
<th>53</th>
<th>c-de-bi ūnl-a</th>
<th>ni-gul-gul-[e]</th>
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<tr>
<td>54</td>
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<td>n-ta-ta-ab-[bit]</td>
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<td>55</td>
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<td>m-n-lu im-ta-[e?]</td>
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<td>56</td>
<td>V. 32, . . .</td>
<td>a-me-lu [it-ta-ši?]</td>
</tr>
<tr>
<td>57</td>
<td>V. 33, . . . .</td>
<td>. . ba-i' . . . . . .</td>
</tr>
</tbody>
</table>

**Reverse.**

SBH p. 63 line 1, . . . . . . . . . . . . . me

| 2 | . . . . . . . . . la i . . . . ? . . ? |
| 3 | . . . . . . . a šu-nu-bal-e |
| 4 | . . . . . . . [šit] pī-i-šu la nš-pi-e-lu² |
| 5 | še-ib nibru-ta | šu |
| 6 | še-ib ū-[khr-ra]-†a | šu |
| 7 | ken-šir kí-gal | šu |
| 8 | še-um-nu-ti-la | šu |
| 9 | še-ib żimbi₃ kí-ta | šu |
| 10 | še-ba₄-rä | šu |
| 11 | še-ib din-tir kí-ta | šu |
| 12 | še-ib šag-il-la-ta | šu |
| 13 | še-ib bad-si-ab-ba-šu-ta | šu |
| 14 | še-ib ū-ži-da-ta | šu |
| 15 | é-ma₅-gi-lu-ta | šu |
| 16 | é-te-me-an-kī-ta | šu |
| 17 | é-dār-an-na-ta | šu |
| 18 | ū-nin šab-ba₅-na | ša₃-ta-l₃ ma-al-la-bi |
| 19 | ša be-l₅₃ ina libbi-šu | mi-nu⁶ ib-ša-a |
| 20 | nu-šu-tug-pi gā-na | a-na⁸ ma-al-la-bi |
| 21 | ina ū-ni-šu | mi-nu⁶ ib-ša-a |
| 22 | [SBH 1. 20]⁸ | dingir mu-ul-lil . . . . . . . . . . . . |
| 23 | . . . . . . . En-lil⁹ |
| 24 | [SBH 22; Raw. IV 11 a rev. 19] | mu-šu-tug-pi aṣag gā-na-ta |
| 25 | | a-an gā-mu-ri-a-bi |
| 26 | ina ū-ni-šu el-li-ti mi-nam ib-su-sa |

---

1. Probably both tablets ended on the obv. with the same line.
53-54 Her front was wasted with the devastation.
55-56 . . . . . the population [departed?]
One or two lines destroyed.

Reverse.

3-4 . . . . . the issue of his mouth which men cannot alter.
5 Against the brick walls of Nippur they wrought evil;
6 Against the brick walls of Ekur they wrought evil;
7 Kenur, the spacious place they devastated;
8 The sheltering place of Enamtila they devastated;
9 Against the brick walls of Sippar they wrought evil;
10 The sheltering place of Ebarra they devastated;
11 Against the brick walls of Babylon they wrought evil;
12 Against the brick walls of Esagila they wrought evil;
13 Against the brick walls of Barsippa they wrought evil;
14 Against the brick walls of Ezida they wrought evil;
15 Against Emahtila they wrought evil;
16 Against Etemeanki they wrought evil;
17 Against Edaranna they wrought evil;
18-19 What hath our lord in his heart?
20-21 In his mind what doth he plan?
22-23 . . . . . the lord Enlil . . . . . . . . . . . . . . . .
24-25 In his pure mind what doth he plan?

2. Šu-ba-l = change, Gudea St. B. 8, 18 and often. Cf. šu-ba-l = šupēlu CT XXIII 18, 39.
3. SBH, omits.
4. SBH, lum.
5. SBH na.
6. SBH, a-an.
7. SBH na.
8. Omitted by Raw. IV.
26 kure na-ām-gil-li'āg-gā im-ma₃ni-in₃ma-al
27 ina ma-a-tum ša-ah-lu-uk-ta ı̄š-ta-ka-an
28 a na-ām-gil-āg-gā td-da i-ni-in-de⁵
29 me-e ša-ah-lu-uk-ti na-ra₈uš-ta-bi
30 šam ur²nu-[tuk-a-bi] edin-na ne-in⁸mā
31 šam-me la bu-ušt-ti ina ši-e-ri uš-te-ša-a
32 [ = Raw. IV 11 b 27, SBH ends here] . . . [sa]g-ga edin-na
gul-e-ēš mi-ni-in-ma-al : ?
33 . . . . . ka-k-a-di ina ši-e-ri ana ĝi-rī īz-ga-ru⁹ īz-ru
34 [dim-mā]¹⁰ni šir-mu-na-an-ra i-dih mu-na-ab-bi
35 [ . . . . ] il* iš-šar-ra-ah-su¹¹ ku-bi-e i-šab-bi-šu
36 dingir mu-ul-lil-lā dam-a-ni dingir nin-lil-lā
37 . . . a-ni gasan e-mag-a-ge
38 . . . . . nibru ki-ge šir-in¹² mu-un-na-ab-bi
39 . . . . . bēlii Nippuri šir-ṣa i-šab-bi
40 . . . . . . . . ka-nag-gā til-la
41 . . . . . . . . ma-a-tum . . . . it-[tag-mar]
42 . . . . . . . . ka-nag-gā til-la
43 . . . . . . . . da ka-nag-gā til-la
44 . . . gur ba-e-dir-dir
45 . . tu-[ša-tir : tu-ta-at-tir
46 . . . . . . . : ba-e-dē-til
47 . . . . . . . . mu-n uğ-da-mar
48 . . . . . . . . e-st¹³ e-ni-in-gub
49 . . . . . . . ša ina ši-e-ni iš-zîzî
50 [umun kanagga sib¹⁴ba u-nu-tig] en-nun ga-ne-dūr
51 [be-lum ma-a-tam ri'-i-u la ša]-li-la¹⁵ ana ma-šar-ti tu-še-sib : u-sib

1. Omitted on SBH.
3. Instrumental, see translation.
5. Var. of du = abālu, Var. has for verb form gan-ni-in-ma-al which may be an
   error for i-ni-in-ma-al, [SAI 2708 is doubtful].

* A derivative from ablālu be weak [HW 71 b] is certain. [Additional note].
The land with devastation they have afflicted.

[In the land devastation is wrought].

The river flows with waters of destruction.

Shameless weeds spring up in the fields;

are sown in the fields for seed.

The lowly wail aloud to him, they pronounce lamentation to him.

To divine Enlil his consort, divine Ninlil.

his? — queen of Emah

queen of Nippur utters a lament.

the land of Sumer is ended;

the land of Sumer is ended;

the land of Sumer is ended;

thou turnest back, thou causest to abound.

thou bringest to an end.

thou placest among the sheep.

[Oh lord of Sumer, shepherd] who rests not, thou causest (mankind) to abide in safety.

6. nūra subject with acc. ending a is as incorrect as úl-da subject in the oblique case in the Sumerian line.


8. Cf. note on ni-in line 26 above.


10. Cf. CT XV 8 rev. 9.

11. Cf. K 3931 obv. 6 and LSS II 4 p. 43.


13. Br. 5863 to be corrected to e-si, cf. SBH no. 56 rev. 19; BA. V p. 719 K 5117, 6.


15. šalil cannot mean « protector » as Messerschmidt and Jastrow (see the latters Religion Bab. und Assyriens part 8 p. 15) translate, for the Sumerian is KU = uñhu and šalālu; the latter is šalālu repose, not cover, protect, a meaning never given to KU.

16. I. e. blood.

17. Variant « they sow ».

18. Gula is the goddess to whom Emah was erected.
52 . . . ū-a ē-ni dup šāg-ga-na ba-an-DU
53 . . . . i-it-ma dup da-me-īṭ-tī-šu šu-ṭur*

54 . . . . . . . ud ul-la₂ ūru-sub-mu
55 [duppu₁-kam dingir babbar-dim] ē-ta nu al-tīl³
56 . . . kima labiri]-šu šā-ṭar-ma barim
57 mat Ašur-bani-pal šar kisšati šar matAššur

1. For DU = šaṭaru cf. Raw. IV 12 rev. 27 mu-μu Du-a-na-ge ū-ne-in-ūr = šu-ma šaṭ-ra pi šīṭ-ma, erase the name that is written. Sumerian « my name which was written ». For relative postfixed conjugation DU-a-na cf. Babyl. I 214. Here ge is an additional sign of a relative form.
2. Cf. K 3931 obv. 18 and LSS II 4, 44.

* A fragment K 5117 in BA, V 710, is probably from the end of a similar tablet containing part of the prayer. 2 šag-an-lā, 3 ana ša-ma-al-li, 4 gud-mu tūr-ra, 5 al-pi ina ta-ru-ba-ši, 6 e-ši-mu amaš, 7 ši-e-ni ina su-bu-rī, 8 šā-ga tuk-a-nu la, 9 dum-ki i-šu-u, 10 . . . tuk-a-nu la, 11 . . . bi-ti i-šu-u, « To the trader . my ox in the stall . my sheep in the fold . my favour which is . my ? which is.
52-53. ... a tablet of her grace write ».
54 (Catch-line) ... since distant days my ruined city.
55 [First tablet of, « Like the sun god] arise » is not finished.
56 ... as the original it is written and collated.
57 Land of Assurbanibal, king of totality, king of Assyria.

XVII

Hymn to Ninib.

This hymn [K 4 618 = Raw. IV 30 no. 1] is one of a series addressed to Ninib and forms part of a lamentation to that god. That the hymn is addressed to Ninib is evident from the passage obv. 17-rev. 16 in which the poet celebrates the god as conquering stones and plants, as being adored by the other gods for his defence of their cause against the demons of disorder, and as the slayer of the mythical six-headed dragon. Each of these descriptions is characteristic of the theological and legendary character of Ninib and can refer to no other god. K 4 995 [ASKT 124], a hymn to Nergal, after the opening verses which recall the special characteristics of that god, repeats a considerable section of the Ninib hymn. So far as the fragmentary remains of K 4 995 rev. permit us to establish an identity between these hymns, the redactor of the lament to Nergal, which is also one of a series, began to borrow at line 12 of the obverse of K 4 618, which is the point where the honorary addresses end and the real poem begins. From here he copied to rev. 6, that is, he took over the section celebrating Ninib as the subduer of nature and as champion of the gods: this shows that Nergal was regarded in some schools as having played the above rôle in the war of the gods. The section concerning Ninib's conquest of the six-headed dragon was not included, which shows that the latter legend pertained exclusively to this god.
Böllnrucher in his *Gebete und Hymnen an Nergal* no. 7, followed by Jastrow *Religion* 1 478 ff., has put these two poems together as a single Nergal composition. This is absolutely impossible even from the physical conditions of the two tablets. K 4 995 obv. begins, as the opening of many other hymns, with addresses to Nergal. K 4 618 obv., however, opens with another liturgical form consisting of couplets *elimma-ursaggal*. Böllnrucher imagines a long gap for fitting in all of K 4 618 obv. at the end of K 4 995 obv. and beginning of reverse 1-11. Even were this physically possible, it is unreasonable to suppose that the liturgical form *elimma-ursaggal* was used after another form of liturgy. Also the theological implications of the extract, in which the two tablets agree, point to borrowing on the part of the redactor of the Nergal hymn. This in a measure renders most of Jastrow's conclusions p. 481 false.

The compilers of poems to Ninib attributed the qualities of Enlil, the father, to the son. This is particularly manifest in the redaction of no. XIV, a Ninib psalm based largely upon an ancient lament to Enlil no. XIII. So in this composition to Ninib the compiler ends the tablets with a passage (rev. 1 7-25) originally intended to describe the destructive powers of the word of Enlil, SBH 131 rev. 3-10. That this tablet is the first of a series is probable from facts adduced in the note on rev 25.

But more important than the critical analysis of the literary history of these poems, are the theological implications indicated by the glosses. The Semitic translators, from whom the present redaction of the Ninib hymn comes, seem to have had views about the meaning of the Sumerian original differing from those of the earlier translators. So we find the old translation given first as in obv. 13 with a redactor's translation in the following line: so also in line 19 b of the obverse and see notes on obv. 22-23 and rev. 1-6. Especially interesting are the divergent interpretations of the passage obv. 22-rev. 6, in which the original text described the gods as paying homage to the heroic Ninib. The first Semitic translators evidently understood the passage to describe Ninib's conquest of the hostile gods of darkness, hence for *namdur* greatness obv. 22 they gave Sem. *sahluštu*, and glossed the Sum. line by *nam gil- lim* to make it mean *sahluštu*, a violent procedure. The redactor of the Nergal poem following the lead of the redactors of the Ninib poem
took the gloss into the line. Further violent glosses to make the text refer to the rebellious gods are lines 2 and 3. For other indications of the hands of interpreters probably of different ages, see the commentary on the various lines.

The Nergal poem, then, which is likewise one of a series as the catch-line and library mark *nu-al-[til]* indicate, is later than the Ninib poem and from a school which attributed the principal rôle of Ninib to his counterpart Nergal.
Obverse.

1 [kar-ra-du] ra-bu-u e-ti[t ilâni]\textsuperscript{1}
2 elim-ma ana-dim [lib-ba-mu]\textsuperscript{2}
3 kah-tum sa kina same-e šu-lu-ki
4 nr-sag-gal ki-dim sig-ga-mu
5 kar-ra-du ra-bu-u sa ki-ma irši-tim ri-lu-
6 ana-dim ki-dim\textsuperscript{3} lib-ba-žu-ne\textsuperscript{4}
7 sa ki-ma same-e u irši-tim šu-lu-ga-la
8 nr-sag ki-hal-a di-da-žu-dé\textsuperscript{6}
9 kar-ra-du ana māt nu-kur-tim ina\textsuperscript{7} a-la-ki-ka
10 elim-ma pâpagal KÜR-NUNUZ-ge nu-ča-žu-ne
11 kah-tum sa ina pu-ša-nu\textsuperscript{8} [sinnisti] la uš-ša-a
12 ta\textsuperscript{9} idim-ma ta nu mu-da-DI\textsuperscript{10}
13 mi-na-a ina na-ak-ki mi-na-a ša la tak-su-da
14 mi-na-a ina na-ak-ki mi-na-a ša la ib-nu-lu
15 ta a-ab-ba ki-ana e-da-ab-US\textsuperscript{11}
16 mi-na-a ša ta-a-am-tum irši-ta\textsuperscript{12} u-ma-al-lu-šu
17 là\textsuperscript{13} me-ri mu-un-gal šam-âm me-ri\textsuperscript{14} mu-un-ĝaz
18 ab-nu\textsuperscript{15} mu-ia-\textit{i-di} ta-bu-ut šamme kiš-šat-su-nu te-mis
19 ab-nu i-na už-zi ta-bu-ut šam-me ina už-ši te-rid\textsuperscript{16}
20 dig-gâ dig-gâ-šu-dé
21 sur-bu-u ina šir-bu-ti-ka
22 dim-me-ir na-âm-dûr\textsuperscript{17} na-ri-ri-gi-êš
23 ilâni ina ša-ab-lu-ušt-ši tal-lu-ut\textsuperscript{18}

---

\textsuperscript{1} According to SBH no. 18 this would be line two of the obverse.
\textsuperscript{2} So Böllenswécher; cf. SBH 28, 23.
\textsuperscript{3} Glossed by ana-ki-dim.
\textsuperscript{4} \textit{Ne} sign of relative phrase.
\textsuperscript{5} Glossed by a-na.
\textsuperscript{6} \textit{De} [\textit{da}] for ina.
\textsuperscript{7} Glossed by ana.
\textsuperscript{8} Glossed by pirištú. There is no indication on K 4995 rev. that this line stood there. For pušku « womb », v. PSBA 1908.
\textsuperscript{9} The hymn to Nergal K 4995 = ASKT 125 begins its extract here so far as the text preserved indicates.
Obverse.

1 Great hero, glorious one of the gods.
2-3 Honoured one, who like the heavens art exalted.
4-5 Great hero, who like the earth art established.
6-7 Thou who like heaven and earth art exalted.
8-9 Oh hero when against the hostile land thou didst stride.¹⁹
10-11 Honoured one who from the womb of woman didst not issue.
12-13 What in the deeps, what that thou rulest not?¹
14 What in the deeps, what that increases thee not?¹
15-16 What of sea of earth and sky that can add to thy glory?
17 The terrible stone thou smitest, the terrible plant thou treadest.
[18 + 19 For Semitic variant translations see text.]
20-21 Thou art magnified in thy magnitude.
22 The gods by his greatness were humbled.²⁰

10. Sumerian read sa = maṣaṣu or kašādu rule over. The Semitic scribe read di from dim = banū, build. Br. g523 confused the second person with the root, so also D. Litzsch IIW 532 a to be suppressed.
11. For US = mašu cf. also SAI 3426.
12. Sum. adds šamē.
14. meri = kiššatu also BA, V 638, 19.
15. Abnu apparently omitted on K 6995.
16. The translator gives three Semitic words for mer, naḷādu, kiššatu and uzzu, cf. Br. 6955, 8494. The Sum. probably meant only uzzu.
18. Glossed by tal-ḫat and tu-šam-[ḥit ?].
19. These sentences are not finished; the poem is a simple compilation of legendary phrases.
20. Semitic trans., « Thou bringest low the gods with destruction. » The compiler of the Nergal hymn ASKT 125, 11 took the gloss namgillimma into the line and translated only the gloss. On alātu [SAI 1714] cf. Böltnührcher.
Evidently the original Sumerian intended by dimmir the gods of heaven as rev. 1, not the demons. For the adoration of Ninib by the gods cf. no. XIV. The redactor, however, interpreted dimmir as meaning the hostile gods and inserted namgillim.
Reverse.

1. dim-me-ir an-na  
   mu-un-laḡ-laḡ-gi-ēs

2.  
   me laḡ-laḡ-gi-ēs

3.  
   mu-un-ši-sig-gi-ēs

4. ilāni ša sa-me-c  
   ta-šur  
   ana ta-ḫa-zi iḫ-za-aḫ-zi-ka

5. dim-me-ir ki-a gū-[zu]  
   gū-mu-un-si-si-ēs

6. ilāni ša iṛši-tim ana śi-si-ti-ka  
   nū-ḫa-ma-am-mu

8. dingir a-nun-na-ge-e-ne  
   ka šu-ma-ra-an-gālō-li-ēs

10. ilu Anunnaki  
    ap-pa i-laḫ-bi-nu-ka

11. sikkasag-ās  
    ṣar-sag-gā mu-un-dīg

12. šu-ma  
    i-na ša-di-i ta-na-ar

13. inu-bār kūr-ra  
    me-ri-sig-ga-dūg-ga-na

14. kaš-ša i-na ša-di-i  
    i-mi-su

15. [sū-ug-ḡa] a-nim-ma  
    me-ri-kūr-dūg-ga-na

16. [sin-nu] ku-ša-a ina la i-i-ti  
    a-ni te-ti-ku

17. [ub-e] gū-ne-de  
    sag ub-e [ba-da-ab-gam]

18. tūb-kī ta-as-si-ma  
    ni-īš [tūb-ki] tuš-mīt

19. [da-e] gū-ne-de  
    sag [da-e ba-]da-ab-gam

20. ša-ḫa-tīnu ta-as-si-ma  
    [ša-ḫa-ti] tuš-mīt

---

2. tāsur from ašarū HW 148 a with meaning, over-see, muster, KB VI 1, 409. The gloss 1. 2 interprets dimmir as meaning the hostile gods, so also the Sem. translation of 4 b. The gloss of 1. 3 apparently interprets in the same way. The redactor of K 4495 confused 4 b, 1 and 3, making for his Sum. line mu-un-ši-laḡ-laḡ-gi-ēs and regardless of the fact that me did not occur in his copy, slavishly copied 4 b as a translation with ina for ana.
3. Gloss, which translates the Sum. gloss 1. 2.
4. Text has sign of a variant, but this is impossible. The other copy ASKI 122, 15, although apparently more corrupt than Raw. IV 30, has here no gloss sign. gū Br. 3225 = gū 504.
5. Glossed by itennu and paḫruka; the former is probably intended as a translation of the Sum. gloss in 1. 3, here out of place. paḫruka perhaps a late gloss on gū, cf. Br. 3222.
6. Glossed by ma-al.
Reverse.

1 The gods of heaven stood up
[4 The gods of heaven thou didst muster: they stood forth for battle].
5-6 The gods of earth at the sound of thy voice murmured in silence

8 The Anunnaki bowed their faces.

11-12 The seven-headed ram thou slewest in the mountain.
13-14 The white gypsum in the hills thou didst smite
15-16 The poisonous tooth of heaven thou brokest
17-18 When thou hast cried without the people without thou didst prostrate.
19-20 When thou hast cried within, them, who were within, thou didst prostrate.

8. For 3u-ma = ditto, cf. SBH 56 rev. 8.
10. Glossed by ni. For relative construction see Babyl. 1 214.
13. Taken by Böllnûcher for la a-ri inaccessible place, cf. HW. p. 50. The Semitic ina la ărî is a gloss or free translation.
14. Glossed by i-[ti-ê]u. For restoration, see Böllnûcher p. 50.
16. Sum. glosses; a) they stood forth for battle. This was taken over bodily by the translator of ASKT 125, 14 without regard to his text, a sure sign that this hymn was the model. b) they grew weak.
17. Here the redactor of the Nergal hymn ends his poem by dim-me-ir-bi me-ri sig-ga-dûg-ga an evident composition from K 4618 rev. 13 and a device of his own based upon the interpretation that the hostile gods are referred to. His conclusion is « These gods thou didst smite ».
18. Second person used in the other lines. So also the gloss here.
19. For etêkû = mabâšû, see Jensen in KB VI 1 p. 373 f. The Sum. me-ri kûr is evidently a syn. of me-ri-sig in l. 13, both with the formative verb dug, a variant of tuk with the same force as gar, mal: cf. Br. 3233 tîg-gîl = kanânu and 3236 tîg-gîl-dûg = kanânu. Br. 9529 sâ = hašâdu and 9542 sâ-dûg = hašâdu.
21 [tül-là] tül-là-e gu-ne-[de    urnu'-na ba-e-si-si]²
22 [ana is-si-e³ da-as-su-n    da-me in-ta-al-lu-u]  
24 [erim-ma kala-ma-ge gu-ne-de    dul-lu-da-ás ni-ni-in-síd]  
25 [i-síl-tí ma-a-tam tas-si-ma    ana til-li tam-nú]¹

1. SES, = dāmu blood, is a var. of BAD Br. 1503 both to be read ur or er, v. Z\X\XI 292.
2. The first half of the line, acc. to HAUPT \SKT 193, apparently glossed by tül-tul dāg-ga-[zu] a relative form.
3. issū watered plain = Ar. hisj.
4. The compiler evidently intended to end his hymn (II. 17 ff.) with the extract from SBH 13r rev. 3-10, it is probable that his extract ended with SBH 1. 10, since at that point the poem ends its passage concerning the power of Enlil. With line 24 cf. no. XX tab. one rev. 11.

Inasmuch as the obverse must have about 23 lines, no space would be left for a prayer, that the god be appeased, etc., as at the end of no. XIV. This hymn opens much like a similar hymn to Ninib, SBH no. 9, which is the first of a series. It is, therefore, probable that it is likewise the first of a series and ended with a ritualistic phrase and catch-line for the next tablet.
21-23 When thou hast cried over the watered valleys, with blood were they filled.
24-25 When thou hast cried over the habitations, thou didst account them as heaps of ruins.

XXIII

A lament to Ninlil with late additions. Semitic translation late and inaccurate. Edited by Zimmern in BBS no. 2 and translated by him in Der Alte Orient, VII 3 p. 24 f. The psalm is an individual one concerning a personal affliction, evidently not physical. A strophical arrangement is apparently not intended. Text K 4931, published in ASKT 116-7.
The same epithet of Istar, SBH 106, 58 me-ri kiu = patru zašt-tu.
Obverse.

1-2 She that executeth the decrees of Enlil.

3-4 The pointed dagger.

5-6 The creatress of gods, who executeth the decrees of Enlil.

7-8 Who causeth plants to come forth, queen of humanity.

9-10 Creatress of all things who directeth all begotten.

11-12 Amorous mother-goddess, at whose side no god draweth nigh.

13-14 Majestic queen, whose decrees are preëminent.

15 I will utter a petition, she who is good unto me will do it.²

17-18 Oh my queen, from the days of my youth much have I been bound with plague.

19-20 Food I eat not, weeping is my nourishment.

21-22 tears are my drink.

23-24 my mood is not cheerful.

25-26 with confidence [I walk not?]⁴

Reverse.

1-2 . . . . . . . . . . with sorrow I sigh.

3-4 . . . . . . . . . . my mood is embittered.

5 My queen knoweth what I have done, oh conceive compassion.

---

2. SIG-SALAM probably a variant of SIG-SALAM Br. 7021: the phonetic value of this group is ge-en, cf. CT XV 8, 29 and 24, 10, probably the same root as gem = woman.

3. Semitic for 15 b « that which seems good to her she will do for me ». The serious objection to this translation is the neuter use of mulu, which can be used as a relative for persons only.

4. So ZIMMERN.

5. Semitic for 5 a « Oh my queen cause to be known what I have done ». 
1. markas māti SBH 49, 8. The reference is to Enlil as the parallel passage SBH 42, 22 shows. The symbol of Ninharsag, = Ninlil, is the markasu rabû.

2. The reference to Sula (p), consort of Ramman, is omitted in SBH 42. In Raw. IV 21* b rev. 18 f. this pair is given last.

3. SBH 42, 26 has tūr which is certainly an error, cf. SBH 52, 7.


5. Written MUD + NAD as in CT XVI 16 col. VI 3.

6. Restored by ZIMMERN, p. 51 from K 5157 rev. 8, collated by HOMMEL, Semitische Volker p. 513. Concerning ZIMMERN’s text there can be no doubt. Cf Bab. Misc. Taf. i4, 45. This Sum. equivalent for Tašmētum is used for the verb šēmū SAI 484 and cf. CT XXI 32, 10 bal gū-ur sik-ki = a reign of obedience. This insertion is not in Raw.
7-8 Forgive my sins, lift up my countenance.
9 Unto my god to whom prayer is due, may one address prayer.
10 Unto my mother-goddess to whom petition is due, may one address petition;
11 May Ramman of the mountains address prayer.
12 May Sala queen of Guedin address petition.
13 May Ea, ram of the holy city, address prayer;
14 May the mother of the vast abode, Damkina, address petition.
15 May Marduk, lord of Babylon, address prayer;
16 May his spouse, Zarpanit, address petition.
17 May the faithful messenger, Nabu, address prayer;
18 May the bride, first-born child of Ninib, address petition;
19 May Tašmētu address prayer.
20 May Nana queen of heaven (?) address petition.
21 May they say « behold him in faithfulness ».
22 May they say, « turn thy neck unto him in faithfulness ».
23 May they say, « let thy heart repose ».
24 May they say, « let thy soul be at peace ».
25 May thy heart return to its place as the heart of a begetting mother;
26 As a begetting mother, as a begetting father, may it return to its place.

IV 21 * b nor SBH 42 but SBH 52, 13 niu-zi-da is probably a similar insertion.
7. Cf. SBH 42, 14.
9. Cf. ASKT 122, 18; Raw. IV 20, 9.
10. So certainly to be understood. Lines 9 and 10 refer to Enlil and Ninlil and the lamentation is to the latter, hence she cannot be an intercessor. Cf. also dim-me-ir-a-šú « to any god » in the parallel passage SBH 42, 23.
11. Here Istar is confused with the consort of Ramman.
Obverse.

1 ur-bar-ra kūr-kūr-ra-ta \[mu-ni\]-ib-dib
2 na-as-pa-tum ina mātāti us-te-bi-\(^{?}\)
3 gi-lî bar-tul\(^{1}\)-bi-ta ba-da-an-kār-ra
4 ap-pa-ri ina šuk-li-šu ub-bi-\(^{8}\)
5 šelu\(^{3}\) paše-bi-ta ba-da-an-sud
6 e-bu-ru ina i-sin-ni-šu uta-ab-bi
7 ē gi-dim-bi-ta qa-da-an-gul
8 bita ina rik-si-šu\(^{4}\) ul-te-bit
9 ūru ki-ūr-bi-ta ba-da-an-nad
10 ala ina du-ru-uš-ši-šu ul-te-nil
11 ka-nag-gâ sūr\(^{5}\)-bi-ta ba-da-ḡa-lam
12 ma-a-ti ina bi-ru-ti-šu ih-tal-lik
13 tūr-ra LID-bi-ta sig-gan-ba-ab-dûg
14 tar-ba-šu ina la-ti-šu is-sa-paḫ
15 amaš-a e-ši-bi-ta ba-da-an-gid
16 su-pu-ru ina ši-ni-šu is-su-aḫ
17 [nam-\(\)gu] šam-ki-sig\(^{-}\)-ga-bi-ta ba-da-an-ir
18 [si-nun-tam]\(^{6}\) ina kīn-ni-šu is-ta-lal
19 . . . . ma-ge a-ma-ru ma-an-ûr
20 . . . . . . . . . . uš . . a-bu-ba ul-te-bi-\(^{?}\)i.
21 . . . . . . . . . . . bûr-bûr

Reverse.

1 . . . . . . ana biti-šu\(^{7}\) . . . . . . . . . . . . . . . .
2 [ūru-\(\)gu] nibru \(\)ki\(^{8}\)-na gē-[en-na-tig-gû]

* SBH no. 41, tablet of a series of lamentations undoubtably addressed to Enlil. The calamity is international and may refer to an Elamite invasion or a famine. The present composition is probably late, and based upon one in which the god was appealed to only in the name of Nippur and its shrines. This tablet cannot be the first of a series, for it does not contain the list of sacred names nor any of the characteristics of an opening tablet. Edited by Dienemann, Sumerisch Babylonische Hymnen pp. 8-11 and translated by Jastrow, Religion 20 f.

1. SAI 1138. Variant reading AN-BUL SBH 7, 26; 16, 20 is apparently an error; cf. BA, V 617, 7.
FRAGMENT OF A NIPPUR SERIES, SBH NO 41

Obverse.
1-2 Devastation in the nations he has brought in.
3-4 The marshlands in their full beauty he has pillaged.
5-6 The harvest in its season he has flooded.
7-8 The houses in their courts he has laid waste.
9-10 The city upon her foundation he has made to smoulder.
11-12 The country in her plains perishes.
13-14 The stall of its cows is robbed.
15-16 The pen of its sheep he has emptied.
17-18 The swallow of her nest he has plundered.
19-20 a storm he has brought in.
21-22

Reverse.
1
2 Thy city, Nippur, may it pacify thee.

2. Usually ušmāt « bring low » in parallel passages.
4. riksu; MESSERSCHMIDT Tabula VAT 246, Diss. p. 26 arrives at the meaning, boundary, surrounding wall. In OLZ 1904 sp. 151 kikkīšu = tabāṣu court; here gidim = riksu, a syn. of kikkīšu SAl 1502, which is a loan-word from gi-sīk 1683 i.e. reed-floor (?). Here riksu = yard or court.
5. KI-GAL = birūtu a class or quality of land. APR 77, 1 bi-ri-a-tum. Written also KI-GĀL CT VIII 15 a 7, where a field is bounded on one end by the KI-GĀL of the sons of Sin-naṣir. In CT IV 49 a 1 a lot is described as biti KI-GĀL, i.e. house on a lot in condition known as birūtu. The fact that gal and gāl interchange is in favour of reading kīgāl. HW 164 derives from bāru, in Arabic bā'ar dig a well. This is of course the root of birūtu, būrtu and birū, « cistern » and « deep ». A word birūtu = lowland, spring, is not proven. Instances of a long ē or i in the first syllable are not given by DELITZSCH. The root is clearly barū and connected with bār open field, meadow, Ges.-Buhl-Zimmer 101 b. In the cases cited by HW for īgī-gal = birūtu, the form in question is berūti from birūtu = sight. All the cases cited by HW 164 under birūtu mean meadow, open land, etc.
8. Cf. SBH 133, 56 f. na? sīc!
<table>
<thead>
<tr>
<th>No.</th>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>e-kiir-ra</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>4</td>
<td>[ken-ur] ki-gal</td>
<td>ge-en-na-tig-ga</td>
</tr>
<tr>
<td>5</td>
<td>es-è-nam-til-la</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>6</td>
<td>è zimbir ki</td>
<td>ge-en-na-tig-ga</td>
</tr>
<tr>
<td>7</td>
<td>è es-bar-run</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>8</td>
<td>é din-tir ki</td>
<td>ge-en-na-tig-ga</td>
</tr>
<tr>
<td>9</td>
<td>se-ib è-sag-il-la</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>10</td>
<td>se-ib bad-si-ab-ba ki</td>
<td>ge-en-na-tig-ga</td>
</tr>
<tr>
<td>11</td>
<td>se-ib è-zid-da</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>12</td>
<td>è-nam-til-la</td>
<td>ge-en-na-tig-ga</td>
</tr>
<tr>
<td>13</td>
<td>è-te-me-an-ki</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>14</td>
<td>è-dár-an-na</td>
<td>ge-en-na-tig-ga</td>
</tr>
<tr>
<td>15</td>
<td>se-ib è-bár-gal-gal-la</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>16</td>
<td>è es-nam-[bi-zid-da]</td>
<td>ge-en-na-tig-ga</td>
</tr>
<tr>
<td>17</td>
<td>se-ib è-pad-da</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>18</td>
<td>è es-bár-ta-ás</td>
<td>ge-en-na-tig-ga</td>
</tr>
<tr>
<td>19</td>
<td>è-gan-nun</td>
<td>ge-en-na-sed-de</td>
</tr>
<tr>
<td>20</td>
<td>na-am erim-ma-a-ni-shu</td>
<td>kür-kür-ra aמ-búr-búr</td>
</tr>
<tr>
<td>21</td>
<td>as-sum i-sit-ti-shu</td>
<td>ina ma-la-a-ti i-sa-ap</td>
</tr>
</tbody>
</table>

1. See Jastrow, Religion II 20 n. 7.
2. Temple of Ramman in Bit-Karkar, Ham. Code III 64.
3. See Jastrow, Religion II 21 n. 2.
4. For the compound preposition nam...šu = aššu, cf. SAI 909; ISA 312 e col. II 5; Déc. pl. 41 Clou en argile 27.
5. itittu, a syn. of sissimus, both words for parts of a temple (or house?), Bu. 81-1-28, 327 rev. 15 [Ms pl. 26]. So also in the sense of chamber SBH 37, 10; 94, 18.
Ekur,
The spacious *Ken-ur*,
The shrine of Enamtila,
The temple of Sippar,
The shrine of Ebarra,
The temple of Babylon,
The brick walls of Esagila
The brick walls of Borsa
The brick walls of Ezida
Enamtila
Etemeanki
Edaranna
The brick walls of Ebargalgalla
The shrine of Enambizida
The brick walls of Epadda
The shrine of Ebartas
Egannun.

Because of his sacred chambers, men are sad in the land.

6. Delitzsch HW 383 b separates *libittu* = *še-ib* from *libittu* unburned brick 370. The Sum. for *libittu* (Br. 11192) is *sig*, dialectic *šeb*. A classical value in *-g* is well known, for ex. Gudea Cyl. A 9, 14; 11, 3; OBI 87 II 44 and passim. The correct meaning is given by Hommel, *Geographie* p. 309.

XXV

A psalm of 23 lines concerning the destruction of ancient cities probably in the epoch of Naram-Sin. The invader seems to have been the people of *Gatium* (l. 12) and the psalm may refer to the invasion made by them in the time of Šargani-šarri mentioned in the date of a tablet of that period RTC no. 88 = VAB, I 226 e). So far as known this is the earliest Semitic psalm which has been found. The copy given by Dr. Pinches is from the 25th year of the era of the Seleucidæ, i.e. 287 BC. Published in *PSBA* 1901 May; translated by Pinches, *The Old Testament in the Light of the Historical Records* p. 477, numbered Rm IV 97.
Reverse.

17 la-a-ši ina me-ḫi-e a-šar ak-[bu]-šu ul i-di
18 aš-ša larak (ki)bi-ka'-a. . . . ri-ḫu ul-la-nu ig-me-ik
I, the distressed one of Erech, the distressed one of Agade, am cast down.

She of Erech weeps because her maid of honour is exiled; she of Agade weeps because her attraction is gone forth.

The daughter of Erech weeps, the daughter of Agade wails:

As for the daughter of Larak her face is covered with her sis-siktu in sign of disgrace.

She of Harsagkalama weeps because her husband is faint.

She of Hulhudhul weeps because the marriage feast is delayed.

She of Maš weeps because her seven brothers are slain, because her son-in-law is prostrated.

She of Agade weeps because her . . . ; slain is he of her pride.

She of Keš weeps, she gives vent to her tears, because the name of her home is « my helpers are slaughtered ».

She of Dunna weeps, « for whom is there a couch, for whom a way of escape »?

« For whom is there a foe . . . .

The daughter of Nippur weeps, unto the land of the Kutean who has finished his mission,

Her face is set(!), the husband of her pride is faint.

As for her of Der, unto the land of the Kutean who has finished (his mission),

Unto the heir, (whose) city is ruined, whose father's house is laid waste (her face is set).

Weep for Erech, she has met with the disgrace of shame.

« As for me in the deluge whither I shall take my way I know not ».

Weep for Larak . . . . . . . . . . . .

8. āsūlu presupposes a word āsā, helper, here in the sense of 'members of a family'; this interpretation is doubtful although a derivation from wasā'a is suggestive.

9. Reading doubtful. Read at the end mūṣ-e-lu mūrru lulu(?)

10. Or ik(g)meg(g)(!!).

11. Doubtful; cf. guzālišu fem. of guzālu, messenger, councillor KB VI 1, 482.

12. sulu III perm. of 𒈶𒀀

13. Lc. Gutium (!).

14. surit = surrujaš from saraš, set out for a night journey (uncertain).
19 ina-la im-mar dasu-u a nu-uk-su sa māre ūnumi
20 as-sa nibru-(ki)bi-ka-a īa-āši a-šib-tum gu-ul-tum
21 šam-ū
22 īšu[kuššu ni-mit-ti-ša ut-ta-bal-ki-tan-nu
23 ha-mi-ru mūt la-li-e ite-ma-ni ilubēlu

24 kima labirī-su šaṭir-ma napis n up-pi-us
25 duppu Bēl-zēri-sutesir aplu ša Bēl-abē-ūsu mar amel U-MUK
26 gatā Bēl-balatsu mārišu pa-lih šarri īna ki-rib nu-par-su
27 Bābili-(ki)arāh Ululī ūmu 15-kam šatti 25-kam Si-lu-ku u An-
   ti-u-ku-su šar mātāti

1. dumu-ama is probably a compound : cf. ḫakī = slave and son of a man from
   a slave.
2. Perhaps a loan-word from gul = ʼubātu (1).
3. Here Enlil is meant beyond any possible doubt. also Cf. PSBA 1889 pl. I 4.
4. The same profession of a witness Sargonstein 2, 17 perhaps to be read umukku
   cf. Strassmaier Nbn 20, 13 u-muk-ki.
5. I.e. 387 BC.
19 « My eyes see not, my . . . . are cut off. . . . (?) »
20 Weep for Nippur, « as for me, a desolate dweller,
21 « the heavens . . . . me;
22 « the throne of my empire has passed from me,
23 « Enlil has removed 6 from me the consort, the husband of (my) pride ».

6. itemani 12 of ḥamāj withhold from (!).
Reverse.

17 za-e-na dim-me-ir si-sâ mu-tuk-âm
18 e-la ka-a-ti i-lim muš-te-še-ru ul i-ši
19 i-dé žida bar-mu-šu-si-ib šag-izi-du šu-te-ma-ab
20 ki-nîš nap-lis-in-ši-ma li-ki-e un-ni-ni
21 SUH-a-ru di-ga-ga-ab bar-zu te-en te-en
22 a-ḫu-lap-la ki-bi-ma ku-bat-ta-ki lip-ša-ḫa
23 me-en-na gasan-mâ i-dé-ḫu nigin-na-ge
24 a-di ma-ti be-el-ti su-uh-ḫu-ru pa-nu-ki
25 TE-(šu) mu-um-se-du.dim a-še-ir-ra mu-um-za-al-zał
26 ki-ma su-um-ma-te a-dam-mu-um ta-ni-ḫu uš-ta-na-اخر

*The literature on this psalm is extensive. It was studied by Prof. Sayce in Hibbert Lectures p. 521 and edited by Prof. Zimmern in Busspsalmen no. 1. Haupt gives a collated text in ASKT pp. 115 f., See also Jastrow, Religion Babyloniens und Assyrians II p. 96 and Zimmern in Der Alte Orient VII 3 p. 26. To the last named translation it is not possible to add much that is new.
Penitent.

1-2 The obeisance of things created with the breath of life.

3-4 [I] thy servant sorrowful cry unto thee.

5-6 Of him who hath sin thou dost receive the petition,

7-8 If thou beholdest a man, that one shall live.

9-10 Oh mighty lady of the world, queen of humanity,

11-12 Merciful one, whose favour is propitious, who hath received my prayer.

Priest.

13-14 « His god and goddess in sorrow with him, cry out unto thee,

15-16 Turn thyself unto him, take thou his hand.

17-18 Beside thee a god who righteth there is not ».

Penitent.

19-20 « Look upon me in thy faithfulness, receive my prayer,

21-22 Answer my ‘how long refrain’, oh may thy passion be stilled!

23-24 Until when, oh my lady, wilt thy face be turned?

25-26 As a dove that moans⁶, I abound in sighings ».

1. This imperative form apparently has a conditional force.

2. gid-de, a compound of the second class, takes direct object za-e [not za-a], see Babyl. II, p. 80.

3. Restitution after ASKT 122, 18/19 but doubtful.

4. For the meaning and construction of šu-gid see Babyl. II 74. The original meaning perhaps « extend the hand unto » [gid = sanāku reach], hence comprehend.

5. šed = pašaḫu sink to rest, and šurāpu, be consumed with heat, fever, and hence chill, šuribu HW 688; šurubtu, šurīthu not « shower » but heat, pestilent fury of heat and perhaps frost; cf. hamāru ša šuripi, crushing effect of fever or chill, SAI 3002. Cf. also SAI 1932 šid = kusṣu, chill and aša-ad = šuruppu, syn. ḫurbaṣu, frost, in CT XVI 12, 1 and ašug, anam SAI 1936. Sum. šed, šid, aṣad, ašug, therefore, = tremble with fever or cold, hence damāmu utter shuddering moans, coo of a dove.

6. Semitic « I moan like a dove ». 
27 . . . . . 'u-a ụ 'u-a bar ụnụ́-sá-[ . . . . . . . . ]
28 [ . . . ] u-a u a-a ūn-ūn-ḥat [ka-bat-ti-šu]
29 [ . . . ] i-si-ši-bi i-dib mu-[šu-na-ab-bi]
30 [bi-]ki-tum i-bak-ki [kubē ikabbi]

1. Here a Semitic loan-word.
Priest.

27-28 « With woes and wails his bowels are pained,
29-30 He breaks into tears, he utters loud cries. »
Text BM, 22741, published in CT XV 14. Translated by J. D. Prince, JAOS vol. 28, 168 ff. See also LSS, I 6 p. 12.

2. *ma* variant of *me-a*.
3. The usual form of this epithet is *en ð* \*mis-sag unug- (ki), v. LSS I 6, 31 n. 5.
4. *iš-bar*, here and in Gudea Cyl. A 30, 7, is not to be confused with *es-bar*, *aš-bar*, *es-par* = *parussu* as in Babyl II 127 following Jensen. A Semitic word *išparu*, *iš-par-ru* « bridle », Aramaic ʿalpar, hence « control, mastery », Sum. *dimir* SAI 350, is to be derived with Jensen from ṣīparu, *išparu* « weaver », a loan-word from *iš-bar* « staff »; since *ušbar* became a class name, it took on the meaning *emu* « clan, company », in Semitic,
Obverse.

1 [Nergal ] in the nether world art thou.
2 [ ] in the nether world art thou.
3 [Oh hero lord of the vast abode,] who art in the nether world.
4 [Oh thou who arisest from Meslam], who art in the nether world.
5 [Oh Amu umun-girra], who art in the nether world.
6 [Oh Umun uru-barra], who art in the nether world.
7 [ . . . . . . . . . . ], who art in the nether world.
8 [ . . . . . . . . . . ], who art in the nether world.
9 En d. sagšu-unuk, who art in the nether world.
10 Of the nether world . . . . . its bonds thou makest.
11 Of the resting places of the fallen, their bonds thou placest.
12 At his approach there is humiliation, at his approach there is terror.
13 Oh my lord, glory ? ? ?
14 Before thy right arm his destruction is continued (?),
15 Oh warrior, thy left arm doth smite the wicked (?)
16 My sanctuary, an abode not for thee, hast thou rendered (?)
17 The palace, an habitation not for thee, hast thou rendered (?)
18 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
19 A gallu-demon am I: my face curseth, my mouth curseth,
20 Beside me an evil gallu goeth, at his approach they crouch (?)
21 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . a cry goes up.
22 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . his setting, a cry goes up.
23 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
24 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . mayest thou in faithfulness be appeased.


In the contracts read amelu uš-bar as usparu or ilparu.

5 Cf. pl. 20, 30.
7. IB glossed gi-lu. Gil is the usual word for halāku.
9. Cf. pl. 27, 5.
12. Lines 3-9 are the seven heroic names of Nergal.
Reverse.

1 [ ] āg-gi-ra-na\(^1\) \textit{zid-mega\(^2\) ga-ra-da-KU}
2 ki kal li-bi-ir-ri ag-a-na \textit{zid-da ga-ra-da-KU}
3 ki li-bi-ir-ri ūr šū ag-a-na \textit{zid-mega ga-ra-da-KU}
4 ki-e-ne-ra edin-bi-ri-? \textit{zid-da ga-ra-da-KU}
5 lig-lig silim-mu ub-du \textit{a mu-lu-mu gu-ām sir (?)}
6 lig-en banda gur-ru-na-ta \textit{te me-e gu\(^3\)-de\(^4\)}
7 er-ra-sim\(^5\)-ba-da KU-ù-dè \textit{er-da KU-ma-da}
8 er-da a-nir-da KU-ma-da \textit{er-da KU-ma-da}
9 šag nu-ù-li-dè KU-ma-da \textit{er-da KU-ma-da}
10 bar nu-žà-la-gi-da KU-ma-da \textit{er-da KU-ma-da}
11 gis-a-am\(^d\) gibil ga-mes KU-ma-da er-da KU-ma-da
12 a-rib šu-žu nu-ùš gē-in-tuk bar-žu žal-eš gē-in-gāl
13 gis-a-am\(^d\) gibil ga-mes šu-žu nu-ùš gē-in-tuk bar-žu žal-eš gē-in-gāl

\textit{37 er-šem-ma\(^d\) gir-unugal.}

1. \textit{mu-lu aggirana = dāiki-su} SBH 68, 11.
2. The sign is probably SAI 3865. Cf. pl. 28, 8 where the order is \textit{mega-zid}, written \textit{tug} not \textit{zid}, but the same error above obv. 2/1.
3. Glossed \textit{gu}.
4. Glossed \textit{di}.
5. Var. of \textit{er-si-em = bikitu šakānu}.
Reverse.

1 . . . . his slayer, by true counsel be appeased.
2 Where the warrior prince hath slain, in faithfulness may he be appeased.
3 Where the prince . . . . hath slain, by true counsel may he be appeased.
4 Unto their places, the field . . . . in faithfulness may he be appeased.
5 . . . . . . . . . . . . how long my lord will men lament?
6 The warrior, strong lord, to cause him to repent what shall I sing?
7 Because of the instituted wailings, be appeased; by the wailings be appeased.
8 By the wailings and sighings be appeased, by the wailings be appeased.
9 Because of the hearts, that rejoice not, be appeased, by the wailings be appeased.
10 Because of the souls, who are not glad, be appeased, by the wailings be appeased.
11 By the intercession (?) of Gilgamiš be appeased, by the wailings be appeased.
12 Surely thy hand will receive supplication; may thy soul be glad.
13 The intercession (?) of Gilgameš surely thy hand will receive; may thy soul be glad.

Thirty-seven lines. Psalm to Nergal.
Obverse.

1. "DU-MU-UN NA-ĂM-ZU" KA-NA-ĂG 'SE-IR-MA-AL IM-TE-NA
3. A-A D.MU-UL-LIL DU-MU-UN-E KUR-KUR-RA
4. A-A D.MU-UL-LIL DU-MU-UN DIĜ-GA-ZI-DA
5. A-A D.MU-UL-LIL SIB SAG-GIĜ-GA
7. A-A D.MU-UL-LIL AME ERIN-NA³ SĀ-SĀ
8. A-A D.MU-UL-LIL ULUL-ŁA DŪR-DŪR
9. AME NAD-Ă
10. D.MU-UL-LIL DAM-KAR-RA⁴ KEN DAGAL-LA⁵
11. DU-MU-UN MU ERIN-NA-NI SAG-MA-AL KI
12. DU-MU-UN ZAL ERIN-NA GA NUNUZ-ĂM DA-MA-AL-LA
13. DU-MU-UN SILIM-DŪR-A-NI GİŚGAL IR-İR
14. KI-NAD-Ă-NI Ă-ĂG-E GAL-ŁA
15. KUR D.BABBAR-ĔTA KUR D.BABBAR-SUŠ-SU
16. KUR-RA DU-MU-UN NU-UM-TIL⁶ ZA-E DU-MU-UN AB-DA¹ ME-EN

Reverse.

1. D.MU-UL-LIL KUR-KUR-RA GA-SA-AN MU-UM-TIL DAM-ZU GA-SA-AN AB-DA
2. E-LUM NI AN-NA A-NIM ZA-ĐA ŠA-MU-E-DA-GAL

* BM, 13063, published in CT XV 10. Edited in Babylonica II 151 f. and 159 f. See also the Revue Sémite 1908, 484 ff.

1. nam-ğu = muta šimāti, BA V 672, 6.
2. For iđe-dù = barā, v. SBH 50, 30.
3. An objection to regarding erin in its usual classical sense « brilliancy » arises
Obverse.

1 Oh lord that knowest fate, who of thyself art glorious in Sumer,
2 Oh Enlil lord that knowest fate, who of thyself art glorious in Sumer,

3 Father Enlil, lord of lands,
4 Father Enlil, lord of unerring word,
5 Father Enlil, shepherd of the dark headed people,
6 Father Enlil, whose omniscience is self created,
7 Father Enlil, hero, that directest mankind,
8 Father Enlil, that maketh multitudes to dwell in peace,
9 A crouching ox art thou; bull that dost institute destruction.
10 Enlil, herdsman of the vast earth art thou;
11 Lord whose name is glorious, recorder of the world.
12 Lord who maketh to abound pure oil and nourishing (?) milk.
13 Lord who causeth peace to abide, who protecteth habitations.
14 In his chamber counsel he extols (?)?
15 From the mountains of sunrise to the mountains of sunset,
16 In the earth lord of life art thou; lord of secrets (?) art thou.

Reverse.

1 Oh Enlil, in the lands mistress of life is thy consort, mistress of secrets (?)
2 Exalted one, fear in the high heavens is caused by thee.
3 Enlil, the staff of the gods is granted by thee.
4 Father Enlil, tender of the plants of the garden art thou, tender of the grain fields art thou.
5 Oh Enlil thy splendour doth enlighten the fish in the sea;

from the fact that Enlil never appears as a sun god. For erin-na = šābu, ... CT V 19 1 20.
4. Enlil as the damkuru also Raw. IV 11 a 1.
5. Text ra!
6. Var. of nam-tiš.
7. Cf. pl. 23 obv. 20.
6 mušš-e an-na ʔa·e engur-ra' ṣag-im-ma-ni-ib-sig'
7 a-a d₄ nu-ul-lil li-da-da ma'ga mu-e-du ṣag-e gi-gur ba-e e-nisag
8 ii-mu-un ka-na-ág-gà giš-ma gišgalla ga-mu-e-gub gi-gur til-šù me-a
9 a-a d₄ nu-ul-lil ṣag-zid ṣag-šal-la šu-ši-ba-ni-ib-ag

10 nigin 2₅ mu-bi-im
11 er-šem-ma

6 The birds of heaven the fish of the sea thou dost satisfy.
7 Father Enlil, with song majestically we come, the presents of the ground are offered to thee as gifts of sacrifice.
8 Oh lord of Sumer, figs to (thy) dwelling we bring; to give life to the ground thou dost exist.
9 Father Enlil accept the sacred offerings, the many offerings.

10 Total of 25 lines.
11 A psalm to the flute.
Obverse.

1 [ Scripture Text ]
2 [ Scripture Text ]
3 [ Scripture Text ]
4 [ Scripture Text ]
5 [ Scripture Text ]
6 [ Scripture Text ]
7 [ Scripture Text ]
8 [ Scripture Text ]
9 [ Scripture Text ]
10 [ Scripture Text ]
11 [ Scripture Text ]
12 [ Scripture Text ]
13 [ Scripture Text ]
14 [ Scripture Text ]
15 [ Scripture Text ]
16 [ Scripture Text ]
17 [ Scripture Text ]
18 [ Scripture Text ]


1. The sign is REG 182 = GIR [9177] with values ug, pirig, ne, in Semitic immu, nuru, v. ZA XV 47; CT XII 8; XI 23. In line 29, below, the meaning nimru is certain.


3. šubatu = tug is properly written with the sign REG 468, yet for the form ZID, REG 469, = labdšu « to clothe », v. pl. 25, 9 dim a-ni ba-ni-in-ZID « he clothed his wife ».


5. The sign is apparently REG 363 mes; if the above rendering prove itself correct we must assume a confusion of um and mes at an early date. Cf. also SAI 4294.
HYMN TO RAMMAN CT \( \text{XX} \) 15

1 « Glorious Ramman » is thy name, eminent god:
2 « Lord Ramman, gigantic steer and glorious », is thy name, eminent god:
3 « Ramman, child of Heaven, gigantic steer and glorious », is thy name, eminent god:
4 « Lord of Karkar, gigantic steer and glorious », is thy name, eminent god:
5 « Ramman, lord of plenty, gigantic steer and glorious », is thy name, eminent god:
6 « Companion of the lord Ea, gigantic steer and glorious »,
7 « Father Ramman, lord that rideth the storm », is thy name, eminent god:
8 « Father Ramman, that rideth the great storm », is thy name, eminent god:
9 « Father Ramman, that rideth the great lion », is thy name, eminent god:
10 « Ramman, lion of heaven, gigantic steer and glorious », is thy name, eminent god:
11 Thy name doth enthrall the land.
12 Thy splendour covers the land like a garment.
13 At thy thunder the great mountain father Enlil is shaken.
14 At thy rumbling the great mother Ninlil trembles.
15 Enlil addressed his son Ramman;
16 « Oh my child spirit of wisdom with all seeing eyes, spirit of wisdom with elevated vision;
17 Ramman spirit of wisdom with all seeing eyes, spirit of wisdom with elevated vision;
18 Spirit who like Pleiades art fraught with knowledge, spirit of wisdom with elevated vision;

6. The seven \( \text{zig} \) were explained in \textit{Babyl. II} 164 n. 10 as the Pleiades. I was led to this conjecture for two reasons. 1) \( \text{zig} \) is an astronomical term employed either for the sign \textit{Pisces} or for the evening star; 2) the following word \( \text{gendal} \) may be interpreted « fullness of wisdom », since \( \text{dal} = \text{hasasu} \) [cf. CT XXIII 18, 41]. The Pleiades represented wisdom in Babylonian mythology as their name \textit{mul su-gi} implies; for \( \text{su-gi} = \text{sibu « old man »} \), v. Br. 7130, and \textit{Kugler, Sternkunde I 254}. 
19 ud ka-silim-zu dūg-bi ḫa-ra-ab-ba ud um-me igi-lal-lā
20 nim-gir sukkal-zu ȗ-mu-ra-du ud
21 galu dumu-mu ȗl1 gin-na gin-na a-ba ẑi-ĝi-en te-ba
22 ki-bal ĝul-gig a-a muĝ-ȗ-sû a-ba za-e-dim te-ba
23 "IM2 tūr-tūr e-šu um-me-ti a-ba za-e-dim te-ba
24 nā-gal-gal e-šu um-me-ti a-ba za-e-dim te-ba
25 nā-tūr-tūr-zu na-gal-gal-zu muĝ-ba u-me-âm
26 ki-bal a-zi-da-zu ȗ-mu-e-gul da-gid-zu ȗ-mu-e-sîg
27 d-iskur-ri dūg-dūg-ga a-a muĝ-na-sû giš-ni-ba-ši-in-ag
28 a-a d-iskur ȅ-ta ē-a-ni ud ka-silim na-nam
29 ē-ta ūru-ta ē-a-ni ug'-ban-da na-nam
30 ūru-ta [ ] gar-ra-ni ud ka-ĝar-ra na-nam

[30] er-šem-ma d-iskur
[ ]-pā-a

1. ȗl a var. of ȗl = arāḫu journey, urḫu way, v. Babyl. II 204.
2. For ȗa in the sense of « hail », cf. Thompson, Reports no. 20, 5.
Spirit may thy sonorous voice give forth its utterance, spirit of wisdom with elevated vision;
The lightning thy messenger send forth, spirit etc.
My son go forth, go up, who that cometh can strive (with thee)?
If the foe do evil the father is over thee, who can strive with thee?
With the little hail stones exceedingly cunning (art thou),
who can strive with thee?
With the great hail stones exceedingly cunning (art thou),
who can strive with thee?
Thy little and great hail stones let be upon him.
Let thy right hand destroy the foe, thy seizing arm pluck him away ».
Ramman gave ear to the words of the father who was over him,
The father Ramman who went from the house, spirit of sonorous voice,
Who from the house, from the dwelling went up, the youthful lion,
Who from the dwelling took his way (?), the spirit of counsel.

Thirty lines; a psalm on the flute to Ramman.
Obverse.

1 uru a-usān bar-mu ba-e₁-ga-ām₁
2 uru-mu gir-su-(ki) a-usān bar-mu ba-e-ga-ām
3 še-ib ki-šir-bur-la-(ki) a-usān bar-mu ba-e-ga-ām
4 eš ē-ninnu-mu a-usān bar-mu ba-e-ga-ām
5 dul nina (ki)-mu a-usān bar-mu ba-e-ga-ām
6 še-ib UD-MA-NINA-TAG³-(ki)-mu a-usān bar-mu ba-e-ga-ām
7 gū-bar šir-bur-la-(ki)-a a-usān bar-mu ba-e-ga-ām
8 uru-mu usān-bi ba-bi-bir-ri³
9 gir-su-(ki) šagina tūr-tūr ba-X-X₈-e
10 uru-sag-ga-ta uda in-ga-ām-ka
11 gir-su-(ki) bar-bi-ta an-kal ki-azag-ga-mu
12 Ša-ba bara bār-ra-na mu-un-ba-al
13 mu-na-ru-na-mu šu-na mu-un-ba-al
14 ám-mu-š šul-la-sù mu-un-ba-al
15 dam ur-sag-gal-a-sù mu-un-ba-al
16 ga-ša-an-bi-ta nam-na-ra-ē
17 ga-ša-an gu-la é-bi-ta ba-ra-ē
18 egi uru-me-a dūg-ga a-[ta gar-ni]
19 ame ga-ša-an sun-na⁶ dūg-ga a-[ta gar-ni]
20 im₇ šù sà-sá im-gab . . . . . . . . . . . . .
21 . . . mu a-a-mu sag-PA-KAB-DU-ēš . . . . . . . . .

Reverse.

1 . . . . . d₄ mu-ul-lil-ē sal . . . . . . . . . . .

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* BM, 85 005, published in CT XV 22. Edited by me in AJSL 1908, 282 ff., formerly by Prince, ibid. 1907. 62 ff.

1. For e-ba. The form is inverted since the adverbial element uru comes before the subject bar. ba repeats uru, e is the subject. The same inverted order to conform to the order of the sentence may be found in ba-e-di-šu-lug-e CT XV 15, 14. For the idea cf. pl. 23 rev. 6.

2. Cf. SBL 115, 32; 70, 18; 101, 42.


Obverse.

1 « In the city how long the darkness », my soul doth sigh.
2 « In my city Girsu how long the darkness », my soul doth sigh.
3 « Within the brick walls of Širpurla how long the darkness », my soul doth sigh.
4 « In the abode of my Eninnû how long the darkness », my soul doth sigh.
5 « In the home of my Nina how long the darkness », my soul doth sigh.
6 « In the brick walls of Sirar how long the darkness », my soul doth sigh.
7 « In Gubar of Širpurla how long the darkness », my soul doth sigh.
8 Over my city darkness is spread (?).
9 In shining Girsu the children are in distress.
10 Into the interior of the city upon a woeful day,
11 Into the plains of Girsu . . . . . . my holy place,
12 Into the interior of the splendid shrine he pressed,
13 His hand upon my Mumaruna he extended (?)
14 Unto joyful Ammuš he pressed,
15 Unto the spouse of the great hero he pressed,
16 To the queen unto whom none should ascend,
17 The august queen from her temple he brought forth.
18 Lady of the city, art thou, estranged when will thou return?
19 Oh mother, queen humiliated, estranged when will thou return?
20 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
21 . . . . my, my father, the presents.

Reverse.

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

5. Br. 11 208.
7. IM glossed im.
2. ūru-mu gú-dúr-a

3. gir-su-(ki) gú-dúr-a

4. šir-bur-la gú-dúr-a

5. UD-MA-NINA-TAG-(ki) gú-dúr-a mu-ni-ib-gá-lam-a

6. ninā ki gú-dúr-a

7. sib-sub-bi

8. sib-sub-sub-bi

9. mu-lu sir-ra-ra ūru-mu-a kūr†-mu-a na-gál-dib-bi

er-sem-ma š. ba-ū-kam

sir dingir-ad-da-mu

1. š is a var. of ū frequently used for the precative ĝeu = lū, v. Babyl. I 234.
2. kur probably a var. of kūr = mātu.
2 In my city which he has destroyed with . . . . . . . . . .
3 In Girsu which he has destroyed with . . . . . . . . . .
4 In Širpurla which he has destroyed with . . . . . . . . . .
5 In Sirar which he has destroyed with . . . . . . . . . .
6 In Nina which he has destroyed with . . . . . . . . . .
7 May one pacify the down trodden shepherd.
8 Yea, may one pacify the down-trodden shepherd.
9 The psalmist in my city and my land takes up his strain no more (?)

Psalm to Bau.
Song of Dingir-adda-mu.
\[
\begin{align*}
1 & \text{ul-e pa-pa-al}^1 \text{-ta} & \text{er \ 'am-da-[du-dun-e-ne]}^2 \\
2 & \text{azag-zu-mu} & \text{nin ga-\'sa-an } \text{d.} \text{gir-gi-lu}^3 \\
3 & \text{kur sun-sun} & \text{mu-gig-ib ga-\'sa-an an-na}^4 \\
4 & \text{nin-zid-mu} & \text{ga-\'sa-an \ 'e nina-a-ra}^6 \\
5 & \text{dingir ig}^7 \text{-gà i-de-na-al} & \text{ama ubir}^8 \text{ zi-da} \\
6 & \text{la-bar \ 'e-e} & \text{ga-\'sa-an sal-sàg} \\
7 & \text{ul-e pa-pa-al} & \text{dùr-a-ta} \\
8 & \text{ul-e pa-pa-al} & \text{dingir azag-ga-ta} \\
9 & \text{ul-e pa-pa-al} & \text{dùr-a-ta} \\
10 & \text{ken-àg me-e mà-ar} & \text{ba-an-ag-an-na} \\
11 & \text{galnu silim ama-mu-ra di\'g-ga-na-ab me-na mu-un-gab-e} \\
12 & \text{ga-\'sa-an gir-gi-lu-um di\'g-ga-na-ab me-na mu-un-gab-e} \\
13 & \text{la-bar \ 'e-e ga-\'sa-an sal-sàg-ga me-na mu-un-gab-e} \\
14 & \text{d.} \text{nannar-ra gi\'s-gi}^9 \text{-ta di\'g-ga-na-ab me-na mu-un-gab-e} \\
15 & \text{gi\'s-gi-tü} \text{ an azag-ga-ta a-a-mu-ra di\'g-ga-na-ab} \\
16 & \text{me-na azaga mu-un-tü} & \text{mu-un-gab-e me-na mu-un-gab-e} \\
17 & \text{me-na za mu-un-tü} & \text{mu-un-gab-e me-na mu-un-gab-e} \\
18 & \text{azage ni-tuk-a} & \text{azaga mu-ba-til} \\
19 & \text{zagine ni-tuk-a} & \text{za mu-ba-til} \\
20 & \text{é AB-DA-mu} & \text{igi-ni-sù ba-gul} \\
21 & \text{é AB-DA-mu} & \text{igi-ni-sù ba-gul} \\
22 & \text{a-mu} & \text{igi-ni-sù ba-pi-el} \\
23 & \text{a-mu} & \text{igi-ni-sù ba-} \\
24 & \text{a-mu} & \text{igi-ni-sù ba-} \\
25 & \text{a-mu} & \text{igi-ni-sù ba-} \\
\end{align*}
\]

\*

1. \text{pa-pal} from \text{pal-pal « the changing », hence « planet »} in \text{CT XII 4 b 35 \text{mul} [star] = pappal « grazing sheep »; cf. also 5, 10 the reverse of the same tablet [\text{mul} = ri-\'e-a-un] shepherd.}

2. Cf. \text{SBII p. 14 catch-line.}

3. In \text{SBII 139, 136 translated, enuktum ilu \text{Girgilum}.}

4. \text{mu'abbitat ìdò, cf. SBII 27, 34 ; Raw. II 19 b 59 ; Craig, RT 19, 15.}

5. \text{ìlurîl ílu \text{Anim SBII 139, 128.}}
Unto the perfect one, the wanderer, in tears let us go.

My lady of might, queen, mistress Girgilu,

Her that shatters the mountains, virgin goddess of Heaven,

My princess of righteousness, queen of Enina.

Unto the divinity who surveys mankind, mother of the faithful breast,

The prophetess of the temple, queen, woman of grace,

The perfect one, the wanderer, the far-famed,

The perfect one, the wanderer, sacred divinity,

The perfect one, the wanderer, the heraldess,

Pitieous art thou, oh for me compassion take.

Oh galu-silim (?) unto my mother say, « when will thou lose? »

To the queen, Girgilum, say, « when wilt thou lose? »

To the prophetess of the temple, the queen, the woman of grace, « when wilt thou lose? »

To Nannar the sage say, « when wilt thou lose? »

To the sage in the radiant sky, my father say,

« When, oh thou that art clothed in splendour, wilt thou lose?, when wilt thou lose? »

« When, oh thou that art clothed in jewels, wilt thou lose?, when wilt thou lose? »

« Who possessest splendour, who art complete in splendour,

Who possessest radiance, who art complete in jeweled apparel ».

My temple AB-DA before her is plundered;

My temple AB-DA before her is pillaged;

My ... before her ...

To ... sighing and unhappy, in tears let us go:

To ... Girgilum, sighing and unhappy, in tears let us go.

6. SBH 139, 131 rubatum kittum bēlit Nina-(ki).
7. Glossed ā.
9. giš-gi-ta = giš-ki-ti = ḫšattu, SAI 4033.
Reverse.

1. . . . i-dib e me-a . . . . . . . . . . . . . .
2. . . . . . . . . . .
3. edin-na a se-ir er-ra-ta . . . . . . . . . .
4. ama-muğ-mu er-ğul-ag-na me-\{na mu-un-gab-e\}
5. me-e d. en-lil-šu ga-ám-ši-túm a mu-lu-[mu ga-ám-sir]\textsuperscript{1}
6. a ̄uru-gul-a-mu ga-ám-ši-túm a mu-lu-[mu ga-am-sir]
7. ̄e-gul-a ̄uru-gul-la-mu zi-đé . . . . . .
8. su-ni el-ta im-ta-zur-zur er-ğlg ni-[gın-gın]\textsuperscript{2}
9. gab-ni su-ub azaga al-?-e er-ğlg ni-[gın-gın]
10. šag-ni ú-kiš tir-ra ni-?-e er-ğlg ni-gın-[gın]
11. ̄ūg-ga-a e-? ?-bi giš-ba-an-tuk-a-ta
12. en-band\textsuperscript{d}a nin-ki-gal-la-ge nin-a-ni šu-mu-un-na-ni me-ču
13. azag-zu-mu nin ga-ša-an giš-ši-lu kur-ta nam-ta-e

er-šem-ma \textsuperscript{d}a nin gın-gi-lu

sal ̄i-dur i-dib bi-nađ galu nam-mu-un-zi

ul-e pa- pa- al- la bi-nađ
ul-e ki- azag- mu bi-nađ
ki-azag ki-su(?)-na bi-nađ
ki-? ? gar-ra-mu bi-nađ
azag a-a-mu ba-tiš-la-ta
za a-a-mu ba-tiš-la-ta

\textsuperscript{1}. Cf. pl. 14 rev. 5.
\textsuperscript{2}. Restored from pl. 20, 16.
Reverse.

3 In the plains with sighing and lament.
Oh my begetting mother, who hast caused bitter wailing, [when wilt thou lose?]

5 I to Enlil will carry the message, « how long my lord shall men lament? »

6 « How long my destroyed city », I will carry, « how long on my lord.

7 My temple destroyed, my city destroyed shall men lament? »

8 Her hand to the holy one in prayer she raises, in tears of sorrow she goes.

9 Her breast, sunken in tears of sorrow she goes.

10 Her heart in tears of sorrow she goes.

11 . . . . . . . . . . . . . . . . . . . . . . . . .

12 Ninib, the divine lady of the under-world, this sister.

13 That my lady of might, the queen, the mistress Girgilu from the land depart not.

A psalm to Ningirgilu.
The woman of righteousness lies weeping.
The perfect one, the wanderer lies;
The perfect one, in my holy place lies;
In the holy place, the place lies;
In the place of my lies;
Whom with splendour my father made perfect,
Whom with jewels my father made perfect.
1 nị-tuk nịgin¹-ū úru-zu ù-[gē-dūg]
2 elim-ma nị-tuk nịgin-ū úru-zu ù-[gē-dūg]
3 ù-mu-un kūr-kūr-ra-ge nịgin-ū úru-zu [ù-gē-dūg]
4 ù-mu-un dūg-ga-zī-da nịgin-ū úru-zu [ù-gē-dūg]
5 d. mu-ul-lil a-a ka-na-āg-gà [nịgin-ū úru-zu ù-gē-dūg]
6 sib sag-gig-ga
7 i-dē-dū im-te-na nịgin-ū úru-[zu ù-gē-dūg]
8 ame erin-na sā-sā nịgin-ū úru-[zu ù-gē-dūg]
9 ú-lul-la dūr-dūr nịgin-ū úru-[zu ù-gē-dūg]
10 úru-zu nibrú (ki)-zu nịgin-ū [úru-zu ù-gē-dūg]
11 sib eri-hi-kūr-ra-ta nịgin-ū [úru-zu ù-gē-dūg]
12 ken-ūr ki-gal-ta nịgin-ū [úru-zu ù-gē-dūg]
13 dul-azag ken-a-ta nịgin-ū [úru-zu ù-gē-dūg]
14 sāg ē-dim-na-ta nịgin-ū [úru-zu ù-gē-dūg]
15 ē-kā-maɣ-ta nịgin-ū [úru-zu ù-gē-dūg]
16 ē-ga-nuŋ-maŋ-ta nịgin-ū [úru-zu ù-gē-dūg]
17 ma nuš-bar-a-ta nịgin-ū [úru-zu ù-gē-dūg]
18 ma ē-gaŋ-maŋ-ta nịgin-ū [úru-zu ù-gē-dūg]
19 sib úrú (ki)-ma-ta nịgin-ū úru-[zu ù]-gē-dūg
20 sib zamar (ki)-ma-ta nịgin-ū úru-zu ù]-gē-dūg
21 úru a-dūg-ga a gī- a- zu
22 a-dūg-ga a-ta gar-ra- zu
23 úrú sē-kud-da ki- laŋ- a- zu
24 naga mu naga ud-ŋaŋ- la da
25 dam ūr-rā-ge dam-mu mu-ru-ib-bi
26 ūr-rā-ge tür- mu mu-ru-ib-bi
27 kī-el-e šē- mu mu-ru-ib-bi
28 ūrta-ka mā-ga-n-e tür-mus mu-ru-ib-bi
29 tür banda a-a-mu mu-ru-ib-bi
30 tāre al- ē maŋ- e al- ē

* BM 29623 published in CT XV 13 and 12. Edited in Babylonica II 273-281. This psalm concerning Nippur is, in its present form, either an Ur or a Larsā redaction. A lamentation service of Isin placed this psalm at the end of its second tablet
PSALM TO ENLIL CT XV 13

1 Oh honoured one repent, behold thy city.
2 Oh exalted and honoured one repent, behold thy city.
3 Oh lord of the lands repent, behold thy city.
4 Oh lord of unerring word repent, behold thy city.
5 Enlil, father of Sumer, repent, behold thy city.
6 Oh shepherd of the dark headed people repent, behold thy city.
7 Thou of self created vision repent, behold thy city.
8 Hero that directest mankind repent, behold thy city.
9 Thou that makest multitudes to dwell in peace repent, behold thy city.
10 Over thy city Nippur repent, etc.
11 Over the brick walls of Ekur repent, etc.
12 Over Kenur, the vast abode, repent, etc.
13 Over Dulazag, the holy place, repent, etc.
14 Over the interior of the royal house repent, etc.
15 Over the structure of the great gate repent, etc.
16 Over Eganunnah repent, etc.
17 Over the store house for the temple tax repent, etc.
18 Over the great palace store house repent, etc.
19 Over the brick walls of Ur repent, etc.
20 Over the brick walls Larsa repent, etc.
21 Unto the city estranged how long until thou returnest?
22 Unto the estranged when will thou be merciful?
23 In the city unto which thou didst allot grain,
24 Where the thirsty was satiated to drink no more,
25 Where she whose husband was young could say « my husband »,
26 Where she whose child was young could say « my child »,
27 Where the maiden could say « my brother »,
28 In the city where the begetting mother could say « my child »,
29 Where the little girl could say « my father »,

SBH p. 83; the redaction used at Isin had 42 lines, the original 33 and our present text 34. A still later Babylonian redaction of 49 lines is R. IV 28* no. 4 rev. 5 ff.

1. Here and SBH 82, 9 KIL but Raw. IV 28* no. 4 b 5 nigin-na, this would seem to confirm Delitzsch's reading KIL (nigin) = saḥāru for R. II 21 c d 1, cf. IIW, 494 b.
31 c-sir-e gub-ba   mu-un-šar-ri-dam
32 gal-la-bi bār-e   ām-da-ab-lal
33 sig-gan-bi mus-bar-ri   ām-da-ab-lal
34 esēmen- ba   līle ba- e'-sū

34     er-šem-ma ēn-līl-a-kam

1. Cf. no. 30 obv. 1 note on ba-e.
31 In whose streets men stood about or hastened hither and thither, the great ones perish 1.
32 The little ones perish, the great ones perish. 
33 Her booty the dogs defile, the rude foe desiles.
34 In her banqueting hall the wind revels. 

Thirty four lines. Psalm on the flute to Enlil.

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1. Lines 30 and 31 were interchanged in this redaction, v. Babyl. II 281.
1 má-gur azag an-na še-ir-ma-al im-te-na
2 a-a nanar i-mu-un-e uru-(ki)-ma
3 a-a nanar i-mu-un-e é-kiš-sîr-gâl
4 a-a nanar i-mu-un e dingir áš-dî 1-bâr
5 i-mu-un nanar šu-mu sag 1-en-lil-lâ
6 dirig-ga² zu-dé dirig-ga zu-dé
7 i-dé a-a-zu i-dé i-šu-ši-li ra še-ir-ma-al-la-zu-dé
8 a-a nanar še-ir-ma-al-la-zu-dé dû-zi-ga zu-dé
9 má-gur anu šag-ga dirig-ga še-ir-ma-al-la-zu-dé
10 a-a nanar za-e šag-ga dirig-ga zu-dé
11 a-a nanar mà-dim a-gê-a dirig ga zu-dé
12 dirig-ga zu-dé dirig-ga zu-dé za-e dirig-ga zu-dé
13 dirig-ga zu-dé bi-il-a zu-dé za-e dirig-ga zu-dé
14 bi-il-a iš-ti-li zu-dé za-e dirig-ga zu-dé
15 a-a nanar åb-men åb-nu-ra sal-dûg ga zu-dé
16 a-a zu igi-gul-la mu-ši-in-bar sal-zîd ma-ra-ni-in-dûg
17 e i-lugal-ra ud-di-eš e-mu-un 2
18 i-šu-ši-li i mu-du ru ud-sud du
šu-za ma-ra-ni-in-dû,
19 i-šu-ši-li i mu-du ru ud-sud du
šu-za ma-ra-ni-in-dû,
20 dirig = nîkîlû ascend, mount, elîpu mulîpitu, a boat going up-stream; elîpu mehîru, a boat going down-stream; cf. CT. II 20, 7; Ham. Code 36, 76. Since Sin is here compared to a boat the meaning of dirig is certain. So also Zimmern, after Raw. IV. 9, 61. Cf. SAI 2443; CT XXIII 6, 11, 36.

* BM 13930, published, CT XV 17. Translated first by Hommel, Geography 378. Edited by Perry, LSS II 4 no. 3.

1. The sign KAS [Br. 4819] is the gemified form of DU and may well have had the same value. This title of Sin is found twice written åš-du-bar, v. VAB, I 212 n.). åšdu is possibly a formation åš = « one », + the suffix du, da which does not change the meaning. åšdu-bâr, « first light », = Sem. nànura-sît, » brilliant rising «. [But cf. CT XXIV 18 obv. I 17 where KAS is glossed in!]

2. dirig = nîkîlû ascend, mount, elîpu mulîpitu, a boat going up-stream; elîpu mehîru, a boat going down-stream; cf. CT. II 20, 7; Ham. Code 36, 76. Since Sin is here compared to a boat the meaning of dirig is certain. So also Zimmern, after Raw. IV. 9, 61. Cf. SAI 2443; CT XXIII 6, 11, 36.
Thou whose glory in the sacred boat of heaven is self created,
Father Nannar, lord of Ur,
Father Nannar, lord of Ekīssīrgal,
Father Nannar, lord of the new moon,
Lord Nannar, first born son of Enlil,
When thou ascendest, when thou ascendest,
When before thy father, before Enlil thou art glorious,
Father Nannar when thou art glorious, when thou pursuest thy way,
When in the boat, that in the heavens ascendeth, thou art glorious,
Father Nannar, when unto Eiazag thou mountest,
Father Nannar when like skiff upon the floods thou ascendest,
When thou ascendest, when thou ascendest, thou, when thou ascendest,
When thou ascendest, when thou arisest, thou when thou ascendest,
In thy rising, and in the completion of thy course, yea in thine ascension,
Father Nannar, calf of the crown, when for the calves thou carest,
When for thy father who beholds thee with glad eyes, thou bestowest faithful care,
Hail, thou that in the majesty of a king daily risest, hail!
Enlil hath adorned thy hand with a sceptre everlasting.
When over Ur in the sacred boat thou mountest,
When upon the high priest Nudimmud thou bestowest care,
When over Ur in the sacred boat thou mountest,

3. Cf. pl. 15, 8.
4. ul var. of ūl = urḫu, Babylonian II 204, 175; cf. pl. 15, 31.
5. Here begins SBH no. 38 lower part of the obverse.
6. Var. adds šú.
7. Var. da, i.e. sal-dāg governs the dative in SBH no. 38 and the acc. in BM 13930. The verb was originally construed with the dative, which proves that SBH no. 38 is copied from a more ancient text than BM 13930. See Babylonian II 89.
8. Referring to the stars as pasturing cattle.
Reverse.

1 [id. . . . ]lā a im- si $[d\cdot nannar]$

2 [id. . . . ]gi a im- si $[d\cdot nannar]$

3 [id [ā. . . . ]e a im- si $d\cdot nannar$

4 azag-gi id ud-kib-nun-na-ge a im-si $[d\cdot nannar]$

5 id pā-bi-luğ-e a im- si $d\cdot nannar$

6 bunin-mağ bunin-banda a im- si $d\cdot nannar$

er-šem ma $d\cdot en-zu$
Reverse.

1 The canal . . . . . . là. . . . . . Nannar.
2 The canal . . . . gi. . . . . . Nannar.
3 The canal A . . . . . e. . . . . . Nannar.
4 The sacred stream of Sippar . . . . Nannar.
5 The canal Pabiluše . . . . . . . . . Nannar.
6 The great basin¹, the little basin¹ . . Nannar.


Tammuz no. I.

Text R. IV 27 no. 1 with additions p. 6. Edited by Zimmern Tamuz-Lieder no. 3; tablet one of Edina šam sag-gà-ge. The passage, which is only a small part of the original tablet, is interesting because of the clear reference to the Gardens of Adonis. See also Sayce, Religion of Assyria and Babylonia 245.
1 [edin-na šam sag-gâ-ge dam-mi-šâ'] mu-un-na-an-[teg]
2 [. . . ana mu-ul]s-sa it-hu-[y]
3 [d'-innini(?); edin-na šam sag]-gâ-ge dam-[ni-šâ mu]
4 a-ri
5 a-ri
6 a-ri
7 a-ri
8 a-ri
9 a-ri
10 a-ri
11 a-ri
12 a-ri
13 sâb-ba en d'-dumu-zî müs-lau-na1 gašân an-na
14 ri-ê-um be-lim ilî dumu-zî ba-me-ir ilî is-lar
15 umun a-ra-li umun dul- sâb- ba
16 8îššig-ga mu-šar a nu- nag- a- nu
17 bi-i-nu ša ina mu-sâ-ri-e me-e la iš-tu- u+1
18 sugnr edin-na pa nu- sig- ga- nu. . . .
19 kim-mat-su6 ina ši-ê-ri ar-la la ib- nu- u
20 8îš-a-am šita-na ba- nu- sig- ga7- nu
21 il-dak-šu ša ina ra-ti-su la i-ri-su
22 8îš-a-am ūr- ra ba- ab- sir- ra- mu
23 [il-dak-šu] ša is-da- nu-us in-na-as- šu
24 gu mu-šar-ra a nu- nag- a- mu
25 šu- u ša ina mu-sâ-ri-e me-e la iš-tu- u8

1. For teg construed with šâ v. R. IV 1 b 7. Since the third line generally repeats the first with an addition at the beginning and line three has evidently the end of the name of the series, i.e. . . . gâ-ge, Zimmermann's restoration is well-nigh certain. For this literary form at the opening of series, v. SBIH 36; 93; for the form at the beginning of tablets not the first, ibid 38; 80. The name of the series begins the tablet therefore Zimmermann's conjecture, that this is tablet one, is to be accepted.
2. For notes on this and ff. lines see no. 2 obv. obv. 13 ff.
3. Cf. BA 674, 8.
[Since in the plains the plants are . . . (?)] to her husband she goes.

3 [Ištar since in the plains the plants are . . (?)] to her husband goes.

4 Alas oh hero, divine lord of healing.
5 Alas my prince, my Damu.
6 Alas oh child, lord Gišzida
7 Alas oh Lāmga, lord of the net.
8 Alas oh sovereign, lord of invocation.
9 Alas god of the tender voice, of the radiant eyes.
10 Alas my heavenly wailer.
11 Alas Dagalušumgal-anna.
12 Alas brother of the mother Bēlit-šēri.
13 Shepherd, lord Tammuz, spouse of Ištar.
15 Lord of Aralu, lord of the sheep-folds.
16 A tamarisk which in the garden has no water to drink;
18 Whose foliage (?) on the plain sends forth no twig.
20 A plant which they water no more in its pot;
22 whose roots are torn away.
24 An herb which in the garden has no water to drink.

4. Var. of múš-ten, mušen = bēlu Br. 2651.
5. Cf. SBH 68, 2.
6. kimmatu, hair of the head, KB VI 1, 436; ZIMMERN, « top ».
7. ba-sūg = šēnu, to fill, CT XVI 24, 10. sūg-ga = uš-riš, kabītu uš-riš BA V 620, 7 where rēšu rejoice is the stem. It seems to me, however, more probable that the root here is erēšu to plant.
8. Traces of two more lines.
9. Gišzida is the companion of Tammuz as gate keeper of Anu in the Adapa Myth.
10. Refers certainly to the Adonis gardens.
Text Raw. IV 30 no. 2 and VATh 402 = Reisner no. 37. The latter text was collated by Zimmern. Tablet four of Edina šam sag-gâ-ge, « in the field the plants . . . » Edited by Zimmern Tamûz-Lieder no. 1. The Assyrian redaction was evidently written on larger tablets than the Neo-Babylonian which begins at obv. 36 of the Assyrian tablet and probably ended with it. How much of the Babylonian copy is gone, is not clear: the literary note says that it is a « long tablet » not an extract. Naturally the series was divided at different points in the two redactions. Characteristic of this series is the motif a-ri oh woe! which is also found in BM 15 795 in CT XV 20-21, which belongs to the Sumerian period and does not show signs of sectional arrangement: we may conclude that it formed the basis from which the service of wailing called edina šam sag-gâ-ge was developed.
1. Cf. line 3.
2. So the text (l)
3. Cf. SAI 4371.
4. The verb ṭānu, mount up, is probably the root of ṭukumtu opposition HW 712.
5. a-ri(b) var. of er = bakû, cf. no. XIX 1. All these names II. 13-21 are titles of Tammuz. In R II 59 d 34 umun-ā-ṣu = nin-ə-ṣu is certainly a male deity and probably Nergal. But the name of the sixth month in ancient lists ezen- d nin-ə-ṣu EAH 134 obv. 10 in Radau, Early Babylonian History p. 299, is interpreted in Raw. V 43 obv. 27 as kin- d-înmin. Nin-ə-ṣu also in the name of the fifth month ki-sig- d nin-ə-ṣu.
1 . . . . . . are, restrained the ewe and her lamb.
2-3 . . . . . are bound the she-goat, and her kid.
4-5 Ewe and her lamb they carried away as plunder.
6-7 She-goat and her kid they carried away as plunder.
8-9 Ewe and her lamb they caused to be slaughtered.
10 She-goat and her kid they caused to be slaughtered.

11-12 I, a hero, mount to the conflict, a way of no return.
13 Alas, oh hero, lord of healing.
14 Alas, my lord, my Damu.
15 Alas, oh son, lord Gištida.
16 Alas, divine LAMGA\(^13\), lord of the net.
17 Alas oh prince, lord of adoration.
18 Alas, god of the tender voice and shining eyes\(^14\).
19 Alas, my heavenly wailer(?).
20 Alas, Dagalušumgalanna.
21 Alas, brother of the mother Bêlit-štêri.
22-23 He has gone, he has gone to the bosom of the earth.
24-25 And the dead are numerous\(^15\) in the land.

obv. 8. In Gud. St. I col. 15 nin-a-zu is father of Ningišzida = Tammuz, hence ur-sag d.unum-a-zu = hero of Umun-a-zu or if T. be identified with Nergal, here « hero Umunazû »
7. Used for Nergal LSS I 6 p. 31, 23.
8. Restored from SBH 67, 17.
10. So the text after which GAL-AD, SAJ 3765 is to be corrected: cf. SBH 67, 19.
12. Zimmern i-šêt.
13. Raw. II 47 e 66 this god in a list with d.sul-pa-ê. The latter is a form of Nergal and in Raw. IV 24 no. 1 rev. III 13 follows Ninib. In Raw. IV 27 no. 41. 6 he is probably to be identified either with Ninib or Nergal.
14. For šûb Br. 1743 = banû be bright, cf. VAB, I 82 note c).
15. Gloss « the sun multiplies the dead upon the earth ».
26 i-si-iš-na-šu udu šub- ba- na- ššu
27 ni-ša-tu ma-li1 i-na n-un im-ku-tu-ma ina i-dir-tim2
28 iti nu silim- ma mu- zu- ššu
29 ina ar-ḫi la mu-šal-li-nu šat-ti-ššu
30 kaskal-la ba-an-da-ti mu-lu gāl-lu-zu-ššu
31 a-na ḫar-ra-ni ga-mi-rat ni-ši3
32 keš-da-mu umun-na- ššu
33 a-na šir-ḫi ša be- li
34 nese ki-a-na sud nu nun-un-da-pad-da
35 id-lu ana irsi-tim ru-uk-ti ša la in-nam-ma-ru

36 a lum-ma á-lal-e4 a lum-ma á- lál-e5
37 a-ḫu-lap un-nu-bi ša ik-ka-mu-u
38 a-ḫu-lap uš-šu-bi ša ik-ka-su6
39 ĝar-mu6 al-ê-ne šīb-ba gīl-li-em-mā al-[dūr]7
40 īru me-a ĝar8-mu al-ê-[me]9
41 ĝe-par-ta im10-ma-ra-ê11
42 ĝe-par-ta im- [ê]12

Reverse.

1 a-ri ur-sag dingir umun-a-žu
2 a-ri lig-mu13 d.-da-mu-mu
3 a-ri tu-mu umun mūš-zi-da
4 a-ri d.-la-ma umun sa-par
5 a-ri li-bi-ir umun sub-[be]

1. Not in the Sum. text.
2. ina idirtim, a gloss on the two preceding words.
3. Glossed by mu-ṣa-ši-hat a-me-lu-ti. The Sum. reading for BAD when it means pašāhu and nāhu is sun BA, V 633, 27.
4. SBH 37, 1. al-lal and gloss al-ê-e.
5. Variant has one line for the translation. It then repeats the translation with a rendering of the gloss al-ê-e by immaḫu.
6. Var. has al-ê-ne = i-ma-hu- = immaḫu.
26 With wailing for him in the time of gloom (has he gone).  
28-29 In the month of thy year which brings not peace [hast thou gone].  
30-31 [Thou hast gone] on a journey that makes an end of thy people.  
32-33 With sighing for my lord,  
34-35 Has the hero gone unto the far away land which is not revealed.

36-38 How long shall the springing of verdure be restrained?  
How long shall the putting forth of leaves be held back?
39 My city is oppressed: the shepherd sits in desolation.  
40 In my city the laws of the land are suppressed.  
41 From the secret chamber thou hast gone forth.  
42 Thou, oh lord, from the secret chamber hast gone forth.

Reverse.

1 Alas oh hero, lord of healing.  
2 Alas my lord, my Damu.  
3 Alas oh son, lord Gišzida.  
4 Alas divine Lamga, lord of the net.  
5 Alas oh prince, lord of adoration.

7. Var. translates *ri-še-um ana ḫul-ilu-ki a-sib* : ḫul-ilu-ki-iš a-sib [After Zimmern's collation].  
8. Var. glosses *gú = mātu*.  
10. Var. has *im* as gloss on *ma*.  
12. Var. *ma-ra-e* with gloss *im* for *ma*.  
13. Var. omits.  
14. 27, Men are filled with sorrow; they stagger by day in gloom.  
15. Semitic « his year ».  
16. Variant gloss, How long shall the springing-forth of verdure be suppressed? etc., etc.  
17. Br. 8533.  
18. Semitic third person but *me-en* in line 42 indicates the second person.
SBH 68, 1. . . . a³. .................................
2 . . . . . . . . lā¹ is-tu. ........................
3 . . . . . . . . ū]² nu kā. ........................
4 . . . . . . . . a-ka-lu la i-ku-lu. ...........
5 . . . . . . . . li-bi-ir-ri ba-an-dib .........
6 . . . . . . . . gal-lu-u in-ni-ib-tu ..........
7 . . . . . . . . gāl-lā-e ba-an-dib¹² .........
8 . . . . . . . . šu gal-lu-u it-mu-ḥu ........
9 . . . . . . . . du mu-lu šu-dū-a-na ........
10 . . . . . . . . ri il-la-ku-šu¹³ ..............
11 . . . . . . . . mu-lu ág-gi-ra-na¹⁴ .........
12 . . . . . . . . šu da-i-ki-šu .................

13 . . . . . . . . lu-šu áš-zi de¹⁵ dūr-a¹⁶ ....
14 . . . . . . . . me-bi-e dul-lu-ḥat e-diš-ši-ki mi-na tu-uš-bi
15 . . . . . . . . dul-]lu-ḥat e-diš-ša aš-bat 

1. Var. ni see ZIMMERN 206 n. 12.
2. SBH 67, 21.
6 Alas god of the tender voice and shining eyes.
7. Alas thou of the yearly wailing (?).
8 Alas Tammuz (?).
9 Alas brother of the mother Bēlit-šēri.
10 In his infancy in a sunken boat he lay.
12 In his manhood in the submerged grain he lay.

Reverse of VATh. 402.

2 . . . . water he drank not . . . . . . . . . . . . . .
4 . . . . food he ate not . . . . . . . . . . . . . . . .
6 . . . . the gallu is seized . . . . . . . . . . . . .
8 . . . . they have laid hold of the gallu . . . . . .
10 . . . . his . . . . . . . . . . . . . . . . . . . . . . .
12 . . . . his slayer . . . . . . . . . . . . . . . . . . .

13 . . . . she is cast in gloom, thou alone why sittest thou?
15 . . . . she is cast in gloom, she sits alone17.

3. Var. su-su.
4. Root is śalā to baptise, LSS II, 1, 97, and correct SAI 94.
5. So to be corrected after HAUPT ASKT. 191.
6. SBH 67, 25 ni.
7. Var. has a Semitic translation la [ināḫu].
9. Probably an error for MIN = ditto.
10. So Zimmern’s collation for su; he reads mē la iš-tu-u.
11. Cf. CT XV 7, 23.
13. alāku has two meanings, a) go, b) seize; cf. the list of synonyms in CT XVIII, 6 ab 48 ff. where on the one side occur akātu, adītu, ḫāṣu and on the other alāku = deviate, and take away.
15. Var. of ta Br. 3958.
16. Text after Zimmer’s collation.
17. Variant translation of the catch-line.
16 . . . . gittu 4-kam edin-na šam sag-gâ-ge¹
17 . . . . ki ki-ma labiri-šu ša-tir-ma bari²
18 [iši ] Nabu-na-din-šum már Idin-na-  ilu Papsukal

2. For IGI + Ė (ū) = barû, v. SBH 122 rev. 16.
16 . . . . fourth long tablet of *edina šam sag-gâ-ge*.
17 In. . . . like its original copied and collated,
18 by Nabunadinšum son of Iddinna-Papsukal.

Tammuz no. III

Text BM 15795 in CT XV 20-21. An early lamentation service to Tammuz beginning with the *a-ri* motif. The poem then describes the sorrow of his mother who is apparently Ištar his consort. His sister Bēlit-šēri journeys to the under-world; on her way she is escorted at various stages by the demons, a passage which recalls the *Descent of Ištar* in the Semitic poem. A dialogue between Tammuz and his sister then occurs which is unintelligible and badly broken. For a longer dialogue between Tammuz and his sister, see no. 6. BM 15795 is edited by Zimmern no. 4. The lament is probably the basis of the *edina šam sag-gâ-ge* series in numbers one and two.
1. Zimmern after an unpublished text [e-en gig-ga-bi tib-ba].
2. Cf. pl. 7, 19.
3. For nam in positive forms v. Babyl. I 273 n. 1 and CT XV 22, 16.
4. dib-gar make advance (!)\(1\). In case Delitzsch and Brünnow's restoration of R II 6 a 2 be correct, R = girru an animal, to be connected with girru route (?).
5. a-bar, a derivative from bar = abu SAI 979 and for other compounds with a, v. Babyl. II 96.
6. A formation from sumug = adâru.
7. Cf. 28, 10 e-ne-ra « for him », and teg construed with ra(ir) II 19 b 7.
8. en hardly to be taken for ni of the dependent conjugation Babyl. I 215, but for an, ëm the emphatic ending ibid 230a.

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>[d.\text{umun-a-}^\text{2}u(?)\text{tib-ba}] e en [gig-ga-bi-\text{e}^\text{2} \text{tib-ba}]</td>
</tr>
<tr>
<td>2</td>
<td>[d.\text{da-mu}] tib-ba e en gig-gi[\text{a-bi-e} \text{tib-ba}]</td>
</tr>
<tr>
<td>3</td>
<td>[d.\text{dagal-}\text{ntumgal-an-na} \text{tib-ba} e en gig-ga-\text{[bi-e} \text{tib-ba}]</td>
</tr>
<tr>
<td>4</td>
<td>a-rì lig d.\text{da-} mu [\text{mu}]</td>
</tr>
<tr>
<td>5</td>
<td>a-rì dumu ù-mu-un múš-zi- [da]</td>
</tr>
<tr>
<td>6</td>
<td>a-rì dingir ka-sâ i-de sù[b- ba]</td>
</tr>
<tr>
<td>7</td>
<td>a-rì d.lamga ù-mu-un s[a- par]</td>
</tr>
<tr>
<td>8</td>
<td>a-rì li-bi-ir ù-mu-un [sùb- be]</td>
</tr>
<tr>
<td>9</td>
<td>a-rì mu- lu sir- an- na- mu</td>
</tr>
<tr>
<td>10</td>
<td>im-ib-bi nâm³-da-an-sì-ig kîr dib-bi gar-ra4-[bi]</td>
</tr>
<tr>
<td>11</td>
<td>gi-dim ni-stg-gi sag-šû im-mi-ib. . . . . . . . . . . . .</td>
</tr>
<tr>
<td>12</td>
<td>lig-e a-sâb-ba-ni a- bar- ra- ni&quot;</td>
</tr>
<tr>
<td>13</td>
<td>sib -ba d.\text{dumu-zi-}dè a-su-mu-ug-ga-\text{ni}⁶</td>
</tr>
<tr>
<td>14</td>
<td>ama- ni er- ri e-ne-ir⁷ [\text{gi-mu-un-na-teg} ]</td>
</tr>
<tr>
<td>15</td>
<td>er- ri a- se- ri e-ne-ir [\text{gi-mu-un-na-teg} ]</td>
</tr>
<tr>
<td>16</td>
<td>ni- du- du er gig ni- gin- gin</td>
</tr>
<tr>
<td>17</td>
<td>ni- tib- en⁸ su sag-ga-es im- lal⁹</td>
</tr>
<tr>
<td>18</td>
<td>er im- me er-bi gig-ga-kam</td>
</tr>
<tr>
<td>19</td>
<td>sir im- me sir-bi gig-ga-kam</td>
</tr>
<tr>
<td>20</td>
<td>SAL + KU-a-ni X¹⁰- ta è- da- ni</td>
</tr>
<tr>
<td>21</td>
<td>d.\text{mûš-tin-an-na} SAL + KU ù-mu-un-na-ge X-ta è-da-ni</td>
</tr>
<tr>
<td>22</td>
<td>igi-dû galu gâl-lâ¹¹ gab-ri gid-da</td>
</tr>
<tr>
<td>23</td>
<td>ama d.\text{mûš-tin-ra} dug-mu-un-na-de-e</td>
</tr>
<tr>
<td>24</td>
<td>dé-šû šeš- źu galu er-ri ba-an-tur-tur¹²</td>
</tr>
<tr>
<td>25</td>
<td>dé-šû d.\text{dumu-zi} galu a-ri¹³ ba-an-tur-tur</td>
</tr>
</tbody>
</table>

\(1\) \[\text{Zimmern after an unpublished text [e-en gig-ga-bi tib-ba].}\\
\(2\) \[\text{Cf. pl. 7, 19.}\\
\(3\) \[\text{For nam in positive forms v. Babyl. I 273 n. 1 and CT XV 22, 16.}\\
\(4\) \[\text{dib-gar make advance (!). In case Delitzsch and Brünnow's restoration of R II 6 a 2 be correct, R = girru an animal, to be connected with girru route (?).}\\
\(5\) \[\text{a-bar, a derivative from bar = abû SAI 979 and for other compounds with a, v. Babyl. II 96.}\\
\(6\) \[\text{A formation from sumug = adâru.}\\
\(7\) \[\text{Cf. 28, 10 e-ne-ra « for him », and teg construed with ra(ir) II 19 b 7.}\\
\(8\) \[\text{en hardly to be taken for ni of the dependent conjugation Babyl. I 215, but for an, ëm the emphatic ending ibid 230a.}
1 The lord of healing, oh the lord sits in sorrow.
2 Damu sits, oh the lord sits in sorrow.
3 Dagalušumgalanna sits, oh the lord sits in sorrow.
4 Alas my hero Damu.
5 Alas child, lord Gišzida.
6 Alas god of the tender voice and shining eyes.
7 Alas Lamga, lord of the net.
8 Alas prince lord of invocation.
9 Alas my heavenly wailer.
10 The raging storm has brought him low, him that has taken his way to the earth.
11 Like a reed he is smitten, ...
12 The hero who has forsaken his plain.
13 The shepherd, Tammuz, who is cast in gloom;
14 His mother wailing let her begin the wailing for him.
15 Wailing and sobbing let her begin for him.
16 She journies, she pursues her way in bitter tears.
17 She sits, she puts her hand upon her heart.
18 She wails, her wailing is bitter.
19 She laments, her lament is bitter.
20 His sister who went forth from X, Bēlīt-ṣērī, the sister of the lord, she who went forth from X;
21 The watch man, the gallu-demon, opponent terrible,
22 To the mother Bēlīt-ṣērī spoke:
23 « Why to (?) thy brother, the lamented wilt thou enter?
24 Why to (?) Tammuz, the bewailed wilt thou enter?»

9. Zimmern’s interpretation « put the hand to the heart » is doubtlessly correct.
10. Zimmern amaš (♀). The second part of the sign [cf. 28, 12] is subur. A probability is munšub Br. 1081 but entirely uncertain.
11. For the gallu demon in these hymns, v. SBH 68, 5-8, and in Nergal hymns, v. CT XV 14, 19 and 20, 25.
12. Or šar (?) certainly not sir.
13. This provisional rendering is unnatural here as a variant for eri since er-ri precedes lē as an exclamation as far as yet found, is used of delight, SBH 69 rev. 4, or of appellation VATh. 251 rev. II, v. SAI 4155; see above, p. 296, 17; CT XV 30, 18 correct e to lē.
Reverse.

1 [ . . ] zu im-mi-in-]sīg-gi-eš [me-e gu-ba-ab-ra-ra]  
2 . . .  zū . . .  bi-eš me-e gu-ba-[ab-ra-ra]  
3 . . .  zū . . . . . . sīg-gi-eš me-e gu-ba-ab-ra-ra  
4 . . .  zū im-mi-in-sīg-gi-ne me-e gu-ba-ab-ra-ra  
5 . . .  zū im-mi-in-sīg-gi-ne me-e gu-ba-ab-ra-ra  
6 . . .  d' dumu-zi-da e-ne-em SAL + KU-a-ni mu-ni-in-sag (?)  
    sāg-sū b ba-ra-an. . . . . (?)
7 . . .  ra . . . . . gu-mu-un-na-de-e  
8 . . .  gab'ra-e me-e-sū ga-ba-e-da-gin  
9 . . .  nu-da [gab']ra-e me-e-sū ga-ba-e-da-gin  
10 . . .  mu [gu-]sīm-mi-gi-gii ama-mu-ra gu-mu-ni-in-ni' eš  
11 . . .  li-mu   dūg-ge-im-me  
12 . . . . ? gā   dūg-ge-im-me  
13 . . . TUM im gub   sāg-tūr dūg-ge-im-me  
14 . . . . . mu   me-e kin- kin  
15 [ d']ūg ga-ma-da-gar  
16 [gīš']tu-g-pi11 ki-u-da11  
17 . . . da nu-ū . . . . . . . . . . . . ta [ga-ma-da]-gar

1. For kab-gaz = dāiku cf. SAI 1765.
2. To be explained with ZIMMERN as a var. of SĪ-KAK-A, SBH 68, 9 = SAI 5168. The same word amelušu-dā SAI 5162.
3. šub = zāku CT XVI 42, 10 = SAI 839.
4. zīg = tebū.
5. sug = saddahu SBH 123, 10.
26 With the gallu-demon she pursued her way unto him.
27 The slayer upon the route assisted her (?)
28 The šudu-demon journied with her unto him,
29 The alu-demon journied with her unto him,
30 Together they hastened together they pressed forward,
31 . . . . . . . . . . . . . . they approached there-unto.
32 . . . . . . . . . . . . . .

Reverse.

1 « [For thy . . . .] which they smote [I mourn (?)].
2 For thy . . . . which they smote I mourn.
3 For thy . . . . which they smote I mourn.
4 For thy . . . . which they smote I mourn.
5 For thy . . . . which they smote I mourn ».
6 . . . Tammuz the words of his sister, his . to his heart. . . . . . . . . . . . . .
7 . . . . . . . . . . . . . . he answered.
8 « . . . . I will go up, as for me I will depart with thee.
9 . . . . . . . . I will go up, as for me I will depart with thee.
10 . . . . . . . . I will return, unto my mother let us go back.
11 . . . . . . . . I will say.
12 . . . . . . . . I will say.
13 . . . . . . . . with childlike heart I will say.
14 . . . . . . . . I send (?)
15 I will render judgement, I will render judgement.
16 Wisdom in the place of prophecy (?) I will describe.
17 . . . . . . . . . . . . . . I will describe.

6. Cf. obv. 17.
7. For gab precative first person v. pl. 8 rev. 2.
8. ? very uncertain.
9. ninni a var. of Br. 10330 = saḫāru.
10. Or kir-ḫur Br. 740 (?).
18. . . dingir-ra-ni  ĝa-ma-da. . . . e
19 lig me-en  gàl- là- ta  mu- ni  ĝa-ma-da. . . . e

er- šem- ma  ḍdumu- zi- [da]
sir dingir-ad-da-mu
c

6. Cf. pl. 22 end.
18 . . . . his god I will . . . . . . . . . .
19 A hero am I, for the gallu-demon his name I will [make famous?]

Lament upon the flute for Tammuz.
Psalm of Dingir-addamu.

Tammuz Hymns no. IV.

Text BM 15821 in CT XV 18. Lament of Ištar for her consort. The poem is remarkable for the scene in which Ištar addresses her people and for the number of musical motifs, viz. nu-un-īl he abides not, ga-am-ma-dūg I will say, u-mu-un-da because of the lord. Edited by Zimmern no. 5.
[am-mu-ra nu-un-til] am-mu-ra nu-un-til
2 . . . . . nu-un-til am-mu-ra nu-un-til
3 . . . mu-lu-[sir] nu-un-til am-mu-ra nu-un-til
4 [gašan (?)] mën muš-tan-na-mu nu-un-til
5 [d' da-] mu-mu nu-un-til
6 [d' dagal] d'.2 ušungal-an-na nu-un-til
7 ī-nu-un-e a-ra-li nu-un-til
8 ī-nu-un-e bād-gurgura (ki) nu-un-til
9 sāb-ba en d' dumu-zi nu-un-til
10 nu-mu-un-e dul-[sāb]-ba'3 nu-un-til
11 muš-tan-na ga-ša-an ana-ka nu-un-til
12 ī-nu-un-e ĕ-tūr'4-a nu-un-til
13 še[š dag]al5 mu-ten-na nu-un-til
14 . . tun-lim ka-na-āg-gā nu-un-til
15 ī-nu-un-gir ka-na-āg-gā nu-un-til
16 bi-e a-dīm6 nad-de-en udu-sil-bi ā-bi a-dīm ne-dūr
17 bi-e a-dīm nad-de-en úz más-bi ā-bi a-dīm ne-dūr
18 me-e dul-pā li ga- ām- ma- tar
19 dul elim-ma li ga- ām- ma- tar
20 [lig] mu-lu-mu me-a ga- ām- ma- dug
21 [ū] nu- kū- a- mu ga- ām- ma- dug
22 a nu- nag- a- mu ga- ām- ma- dug
23 ki- el šāg- ga- mu7 ga- ām- ma- dug
24 lig šāg- ga- mu ga- ām- ma- dug
25 [mu-lu] [xu elim-e kūr-āš ba-HU + SI8
26 [mu-lu]-[xu elim-e kūr-āš ba-HU + SI

1. For ī-tila = ašibu v. CT XVI 28, 55. For other references Zimmern 229. am-mur-ra R. IV 53 d 31 and am-mura may be for amar.
3. Restored after Zimmern from R. IV 27 no. 1, 3.
4. So Zimmern after pl. 28, 4. 11. 30 and cf. SBH 35, 1 and rev. 8, ĕ-tūr = tarbašu.
5. So certainly to be restored with ū. After R. IV 30 no. 2 a 21 and for omission of dingir v. SBH 67, 20.
1 The . . . . . . . abides here no more, the . . . abides here no more.
2 [Tammuz, the . .] abides here no more, the . . abides here no more.
3 . . . . . . . . . he of wailings abides no more, the . . abides no more.
4 I am queen, my consort abides no more.
5 My Damu abides no more.
6 Dagalušumgalanna abides no more.
7 The lord of Aralu abides no more.
8 The lord of Durgurgurru abides no more.
9 The shepherd, regent, Tammuz abides no more.
10 The lord, shepherd of the folds, abides no more.
11 The consort of the queen of heaven abides no more.
12 The lord of the cattle stalls abides no more.
13 The brother of the mother Bélit-šéri abides no more.
14 . . . . of the land abides no more.
15 The heroic lord of the land abides no more.
16 When he slumbers, the sheep and lambs slumber also.
17 When he slumbers, the she-goats and the kids slumber also.
18 As for me to the abodes of the abyss I set my thoughts,
19 To the abode of the exalted one I set my thoughts,
20 « Oh hero my lord, ah me », I will say;
21 « Food I eat not », I will say;
22 « Water I drink not », I will say.
23 I will say « my good maiden,
24 my good husband-men,
25 Thy lord, the exalted, unto the nether world has taken his way.
26 Thy lord, the exalted, unto the nether world has taken his way ».

7. For this and the following lines, cf. BA,V 620, 16-19 where Ištar wails over her ardatu and her idlu.
8. Cf. BA,V 620, 22 and above no. III tablet three reverse.
Reverse.

1 [elim] kūr-ra  
2 elim kūr-ra  
3 elim û-mu-un-da  
4 û-nu-kū-a-mu  
5 a nu-kū-a-mu  
6 ki-el šāg-ga-mu  
7 lig šāg-ga-mu  
8 lig mu-lu-zu-ne  
9 d. 'ab-sam\(^3\) dumu mu-lu-zu-ne mu-da-ab-ša-lam-ma  
10 i-dé-bar šāg-ga-ni  
11 sîr- maš šāg-ga-ni  
12 ...? āg-dag-ga-na  
13 mu-lu-mā PA-KAB-DU-ga-na ū-nag-ga-[ğu]\(^5\) ba-e-dūr  
14 gi-di-da-ni\(^5\)  
15 mu-lu-mā li-du-ni

\(41\) er-sem-ma d. dumu-zi-da.

1. This title corresponds to ıde-šū-ba = ̄panū banū, shining face, v. p. 307, 18.
2. Interpretation uncertain: the title corresponds to ka-sū, he of the sonorous (?) voice ». Cf. R. IV 30 no. 2 obv. 18.
3. God of vegetation, probably same word as abšem. To be read abšam-ma after SBH 112, 35 there preceded by Istar. In SBH 85, 38 Bau is called the great mother of d. 'ab-sam-nun-na, see p. 156. The god occurs in proper names of Sumerian documents, Huber, Personennamen 167 where read d. 'ab-sam for ab-ū. With ilu 'abšam as gate-keeper of Esagila in R. II 56 c 20, cf. Tammuz and Ningišzida as gate-keepers of Anu in heaven, in the Adapa Myth.
4. The reading uga for unaga is a contraction and probably late.
6. For ́eri = bakū.
Reverse.

1 Because of the exalted one of the nether world, him of the radiant face, yea radiant,
2 Of the exalted one of the nether world, him of the dovelike voice, yea dovelike,
3 Because of the exalted one, the lord,
4 Food I eat not because of the lord;
5 Water I drink not because of the lord.
6 My good maiden because of the lord;
7 My good husband-men because of the lord,
8 «The hero, your lord, has suffered destruction,
9 The god of grain, the child, your lord, has suffered destruction».
10 His sacred look bestows peace no more:
11 His sacred ... plaint ... ... ... no more;
12 ... ... in his resting place like a dog he slumbers;
13 My lord in his ... like a raven slumbers;
14 In solitude he himself is;
15 My lord! for whom the wail is raised.

Forty-one lines; a psalm on the flute to Tammuz.

7. Supply « Food I eat not etc. »
1 šēš-e dūr-a'-'na  ěru er-ra-na-nam
2 a-rī šēš-e tab an-na
3 a-rī šib-ba en d₄ dumu-zi
4 dumu ě-gal-a-ni nu-mu-un-sūg-ga-mu²
5 azāg d₅ innini-ge ě-an-na dūg-im-me³
6 galu edina-ge⁴ nu-mu-un-su-ga-mu
7 azāg d₅ innini-ge ěallabki dūg-im-me
8 galu ka-ba-ra'-ge nu-mu-un-sūg-ga-mu
9 lu-āl dūg azāg d₅ innini-ge X-ki dūg-im-me
10 galu ka-ās-ka-sa-ge⁶ nu-mu-un-sūg-ga-mu
11 azāg d₅ innini-ge sag-mu edin mu-un-si-ig
12 galu ěul-gāl nu-mu-un-su-ga-mu
13 d₅ gisten-an-na-ge ga-Kg₄ A³-mu-un-sub
14 galu edin-na-ge a-na-ām šu-ba-ab-dū⁸
15 galu ka-ba-ra-ge
16 galu ka-ās-ka-sa-ge
17 galu ěul-gāl a-na-ām šu-ba-ab-du
18 d₅ gisten-an-na-ge šil amar-ra mu-un⁹-sub-bi
19 nim-me azāg d₅ innini-ra gū-mu-un-na-de-e
20 nim-me ki mu-lu-ni ma-ra-an-pad-dē
         a-na mu-un-ba-e¹⁰-e
21 e-bi-a-ka¹¹ ě- guru-na-
           kī
22 dumu mu-lu azāg-[šu-ge [ne]]¹² ne mu-un-ti-li
23 nim-mz azāg d₅ gisten-an-na-ge gū-mu-un-de-e

* Text BM 29628 in CT XV 19. A lamentation giving the places where the service was held in Erech. Bēlit-šērī wails for Tammuz and descends to address him. Edited by Zimmern no. 6.

1. e ! For dār used for the slumbering of Tammuz, v. pl. 18 obv. 16 f.
2. For mu as sign of a relative phrase v. SBH 135, 8; 88, 15.
3. For the participial conjugation, v. Babyl. I 229 f. Here the verb « to be » is im-me; for the form ūm-mz inflected ě-ām-me = « he is », v. 18 rev. 14 and for ūm-mz as an emphatic ending attached to a finite verb, v. im-mi-ir-ri-am-me, ibid. I. 19.
1 For the brother who slumbers the city wails.
2 Alas oh brother comrade of heaven.
3 Alas oh shepherd, lord Tammuz.
4 For the child whose palace rejoices no more,
5 The holy one of Ištar, in Eanna there is lamentation.
6 For him of the plains who rejoices no more,
7 The holy one of Ištar, in Hallab there is lamentation.
8 For the shepherd who rejoices no more,
9 The revered, holy one of Ištar, in X there is lamentation.
10 For the wise one, who rejoices no more,
11 The holy one of Ištar, in the middle of the year the fields languish.
12 The man of sorrows who rejoices no more,
13 Bēlit-šēri longs for.
14 Him of the plains why have they slain?
15 The shepherd,
16 The wise one,
17 The man of sorrows why have they slain?
18 Bēlit-šēri with the lambs and calves languishes.
19 The noble one¹⁰ for the holy one of Ištar cries aloud;
20 The noble one turns her gaze to where the lord is;
   « Whither has he gone out? »
21 « In his temple in his inhabited domain¹¹
22 The child, lord of knowledge, abides no more ».
23 The noble one, holy Bēlit-šēri, cries aloud,

6. kas-kas = purussu (?) cf. SAI 411.
7. This complex is found in a group R II 16 a 52, ga-KgaA ib-ta-an-Sub = udadda probably from dadū = dādu in H¹ to feed with milk, in I¹ to love, in R II 16, a syn. of šnēku to suckle.
8. šu-dā and šu-du l. 19 are probably vars. of šu-da and šu-dā = dāku CT XV 20, 28; SBH 68, 9.
9. wi, evidently an object, is probably the reflexive, i.e. she humbles herself.
10. For UD-DU.
24 nim-me ki šeš ma-ra-an- pad- dé
a-na-um mu-un-ba-al

Reverse.

1 é-bi-a-ka é-gurun-na-ka

dumu galu azag-zu-ge amar sak-tuk-a-na

2 ur-sag gis-dûr¹-a sag-gà-gà-ge.

3 d. gisten-an-na-ge edin-na sag-gà-gà-ge

4 edin nigin edin nigin šeš-mu edin nigin

5 edin a-ra-li edin nigin šeš-mu edin nigin

6 in-nu-us kid-gu-ga-ge áš-ta-al ta-al

7 i-zi ga-na ga-ni šag-zi-zi mu-ur-du

31 er-šem-ma d. dumu-zi-da-kam

¹. gis-dûr is the early form of mu-LU = utullu SÁ 776, see Babyl. II 118 f. For utullu as a term for the under-world, v. pl. 27, 23.
24 The noble one, to where her brother is, turns her gaze.
« Whither has he crossed over? »

Reverse.

1 From his home, from his inhabited domain, the son, he of wisdom, preëminent steer of heaven,
2 The hero unto the nether herding place has taken his way.
3 Bēlit-šērī has taken her way to the Elysian Field;
4 « Oh wanderer, wanderer, my brother wanderer,
5 In the fields of Arallu, wanderer, my brother wanderer,
6 The maštakal-plants are . . . the asstitial perish (?)
7 In the meadows, verily, verily, the soul of life perishes (?) ».

Thirty-one [lines]. Lament upon the flute for Tammuz.
This is a series of eight sections of very unequal lengths. The text of sections one and two is BM 23 702 = CT XV 28-29 with the first two lines for the third section at the end of the reverse. Tablet two must have had two sections but has not been recovered. Sections five and six are on BM 23 658 = CT XV 26-27 with only one catch-line for the seventh tablet. Of the same series but evidently later is BM 88 384 = CT XV 30 which is written more compactly on a smaller tablet and comes from a differently arranged redaction. Here section six begins the tablet which contains also sections seven and eight an two catch-lines of a ninth section so that the series must have had at least ten sections. BM 23 658 obv. 22-rev. 25 is, therefore, parallel to 88 384 obv. 1-rev. 2. BM 23 702 probably belongs to the same series as 23 658 and 88 384. The type of its characters is the same as 23 658 and it has the same characteristic annotation ki-šub gu at the end of sections. [Only one other tablet of this ancient literature indicates the literary form of a series, viz. 23 117 pl. 27 f., where at obv. 13 a section apparently ended, but it has not the literary note ki-šub-gu.] A more decisive argument, however, is the fact that when put together the sections show an unmistakable development of ideas.

In section one Ištar descends to Tammuz in the lower world on a day of festivity to mediate with the descended lord on behalf of dying vegetation. But Ištar is directed to return to her temple on earth whither she goes to conduct the wailing for Tammuz.

In section two Bēlit-šēri the sister of Tammuz descends. Here she finds him and comforts him with her flute; she bring
oil, honey and butter, elements of the sacrifice over which as paššu priest Tammuz presided. Then occurs an epic dialogue concerning the dying life of the world. The translation of this dialogue is provisional and differs much from Zimmern's. At least it is certain that Tammuz is urged to ascend and restore life and that the third section continued the dialogue.

Sections three and four are lost.

Section five shows that Tammuz is still in the nether world and men are wailing in Eanna for dying vegetation. Section six is so difficult that an analysis is given with great reserve. The poem at this point, which can be explained only as accompanied by a ritual, describes Tammuz as placed in the river evidently in a cedar casket and sunken in imitation of his descent to Hades. Then a song is sung over Tammuz slumbering in his cedar casket. Reference is also made to the gardens of fresh flowers and branches planted for the wailing season and which wither quickly in imitation of dying life.

Section seven celebrates the risen Tammuz and section eight is only a varied melody of the same theme.

BM 23702 is edited by Zimmern no. 8; 23658 and 88394 are Zimmern no. 7, who does not regard 23702 as part of the series.
First Section

1 ude ǧe-gâl-la na-nam ǧig nam-ǧe na-nam
2 iti ka-zal na-nam mu asîal na-nam
3 ud-ba galu sib-dé šag-ǧal-la ag-dé
4 ě-tür-ra gin-dé ĥar-bi ūg₁-gi-dé
5 X² azag-ga ud-dim kar-kar-ri-dé
6 [sib-]¹ba d. dumu-ži-dé șag azag-ga-na an-nim
7 ga-sa-an an-na ga-sa-an an-ki-a-ge
8 gu-mu-na-de-e MA-gar-L ku-a-ge
9 d. ama usumgal-an-na gu-mu-un-na-ni-ib-bi
10 sal-nilat-đam-a-ni ki-a-rî-a-sî ga-gin
11 kisal-tür-dagal-la-mu li-bi ga-me-sî-lar
12 X-azag-ga-mu a-râ-bi ga-me-sî-ži
13 tu-mu-ka⁵ ú-kî ga-me-sî-gar
14 a-nak dug-ga li-bi ga-me-sî-kin
15 sal-nilat-ga-si-dî-bi ba-an- na- dug
16 MA-gar-L-a-ni e-ne-ra mu-un-na-an-sum
17 sal-nilat-đam-ni durun-bi-sû im-ma-an-gî
18 azag-ga-sa-an an-na-gie ě- tür- kalam- ma- ge
19 mu-mu-ni-in-tur nig-me-[gar] ba-an-dûr
20 mu-gî-lb ga-sa-an an-na-ge⁶ gig⁷-dim ba-bûr
21 ki-šub gû i-kam- ma

Second Section.

22 ud-ba galu sib-dé edin-šû ba-ra-ê
23 me-a d. dumu-žî-dé ě-tür-ra ga-gin
24 \(SAL + KU-a-ni\) ga-sa-an dup-sar-ge

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1. For \(UD = ūg = namûru\), 1. Bilingual Inscript. of Samsûluna l. 86. The same usage in Gudea Cyl. B 7, 9 ūg-ūg-ğu.
2. Same sign pl. 20, 20 f.
4. haîrti-su.
I

1 It was a day of plenty a night of abundance,
2 A month of joy a year of gladness;
3 Then to rejoice the heart of the shepherd,
4 To go unto his resting place, to make glad his mood,
5 To cause the sacred X to shine like day,
6 Unto the shepherd Tammuz whose pure heart is of heaven,
7 The queen of heaven the queen of heaven and earth,
8 Announced; she the prophetess of Ku-a,
9 To Ama-ušumgalanna said,
10 She his spouse: « Unto the waste places I will go,
11 Of my wide herding-stalls the destiny I will attend to,
12 Of my sacred X the affairs I will understand,
13 As to the little ones, their food I will care for,
14 Of the sweet waters their destiny I will tend to ».
15 To his spouse he replied:
16 Counsel he gave unto her:
17 His spouse unto her abode he sent back,
18 Sacred queen of heaven into Eturkalama.
19 He caused to enter; wailing therein she instituted,
20 The amorous queen of heaven sits as one in darkness.
21 Lamentation « she that sits in humiliation »; first section.

II

22 Then unto the shepherd, into the Elysian Fields went forth (another);
23 « As for me unto Tammuz to his resting place I will go ».
24 His sister, queen of the recording tablets,

6. So I transcribe *DIS* which is certain in the text.
7. Text not certain but traces of *gig = MI* probable, *dim* certain.
8. This must mean Hades.
25 \(d\-da-ki-bi-da^1\-sú\) ba- \(\text{-}i\)-lág
26 X ažag-ga \(kì-lù-dù-ru, \text{-}så\)-ba
27 sib-\(dè\) SAL + KU-a-ni \(kì-bì \text{ba-}\text{an-su-ni^2-sú}\)
28 ti- li- da- an- ni sib- \(dè\) ti- li- da- an- ni
29 SAL + KU-a-ni lul-li-du-\(zù\)-a tìb-ba ti-li-da-an-ni
30 é-tùr-ra \(gè\)-gál im- mi- in- si

Reverse.

1 X-e nam-\(gè\)-n-a \(zàl\)-zàl-e
2 là ku-bil\(^3\) sam-\(e\) là- ku- \(bìl\)
3 là-sur-sur-ra\(^1\) là là- nun-na- \(gè\)
4 là ku- \(bìl\) sim\(^8\)-an gas- \(tìn\)
5 \(d\)-dunu-\(zì\) SAL + KU-a-ni šag-\(gùl\)-la-ni-e-\(dè\)
6 sib- \(bà\) \(d\)-dunu- \(zì\)- \(dè\) šag-ažag-\(gà\)-na an-nim
7 \(sù\) ?- mu- \(nù\)- \(sì\)-lal \(è\)-\(tù\)ra ba-sì-in-tur
8 mu-un-na-[\(sì\)-\(jìn\)-\(gùb\) \(gà\)-\(nà\-\(bì\)-\(dà\)
9 sìl ama-bi-[\(dà\) \(ù\)-mu-un-na-an-\(tà\)
10 ba-sì-in-\(ù\) \(\(gì\)\-\(sì\)-mi-in-\(dù\)
11 sib-be NIN + KU-a-ni \(gù\)-mu-un-na-de-\(ë\)
12 SAL + KU-mu erti-bar-[\(r\)à] \(sìl\) ama-bi-[\(?\)] nam-mu-un-\(sì\). .
13 SAL + KU-a-ni mu-un-[\(a-ni-\(bì\)] \(gì^8\)
14 ama-a-ni sig\(^7\)-\(nà\) \(ù\)-mu-un-\(sì-[\(tà\)] \(i\)-\(dib\) mu-un-du-du
15 \(tù\) \(kùm\)-\(bì\) \(sìg-\(nà\) \(ù\)-mu-[\(u\)-\(sì-[\(tà\)] \(i\)-\(dib\) mu-un-du-du
16 gin-a na-a-dàm \(gì\)-\(a\)-\(nì\) mu-un- \(\ldots \)-udè\(^9\)-ës \(a\)-\(nì\) mi-ni-in-si
17 mud\((?\) SAL-KU-a-ni \(gù\)-\(n\)-\(u\)-\(n-sì-bì\)
18 ba-sì-in-\(ù\) \(\ldots \) \(gì\)-\(sì\)-mi-in-\(dù\)
19 sib-be SAL + KU-a-ni \(gù\)-\(sì\)-mu-un-na-de-\(ë\)

1. Zimmerm an-da-ka-bi-da « in heaven and earth ».
2. sun = nahù written BAD, BA V 633, 27.
3. In RTC 58 obv. 4, 4 6, ro ły-kù-bil is an official.
4. a\(m\) \(è\)-\(sur\) is an official SAL 3677. As a liquid \(è\)-\(sur\) s\(yn\) of masùtu, še\(n\), Rm.
351 and \(è\)-\(sur\) = sin\(tù\) Br. 5350 which despite the \(ì\) is from šatù to drink, hence a beverage, v. Babyl. II 67. p\(ì\)tuu = \(è\)-\(sur\) is, therefore, a kind of oil.
5. The text is as King gives it; not\(B\(I\)-\(A\(S\).
25 Unto *Dakibida* (?) wandered.
26 Within the sacred *X* the place-*lu-du-ru* (?),
27 For the shepherd his sister in the place where he reposes,
28 Her song on the flute, for the shepherd her song on the flute,
29 His sister, she that knows the art of song, in that abode, her song on the flute,
30 In the nether resting place, sounds forth in abundance.

Reverse.

1 In the *X* with riches abounding.
2 *ia-ku-bil* oil, pure herbs (mixed?) in *ia-ku-bil* oil,
3 *pirtu* honey and butter,
4 *ia-ku-bil* oil aromatics mixed (?) with wine,
5 His sister to gladden the heart of Tammuz,
6 For the shepherd Tammuz, whose pure heart is of heaven,
7 Brought, into the nether resting place she entered,
8 Set herself before him. « Ewe and her lamb,
9 Lamb and its mother mayest thou think on;
10 Mount up thither, . . . . . . . . . . . go »,
11 The shepherd spake to his sister;
12 « My sister, see! the lamb and its mother . . . . not ».
13 His sister unto him gave answer;
14 The mother, when I regard her affliction (?), I break into wailing;
15 When I regard her affliction (?), I break into wailing;
16 Go! why her strength daily (?) . . . . . . . . (?)
17 The created unto his sister spoke;
18 « Mount thou up thither . . . . . . . go ».
19 The shepherd unto his sister said;

7. The sign is apparently Br. 11189, cf. l. 15. For *lum* v. line 25,
8. Cf. SAI 5a54.
9. Uncertain.
10. *Ettarra* always used here of the under-world.
Fifth Section.

1 ki-bad-du-ge i-dib na-ām³-ir-ra
2 mà ū-mu-mu ki-bad-du-ge i-dib na-ām-ir-ra
3 d₂-da-mu-mu ki-bad-du-ge
4 šutug₃-mu ki-bad-du-ge
5 gis₅'-crin-azag ki-ama ni-tud-da-ta
6 e-an-na an-sū ki-šū-ta₅ i-dib na-ām-ir-ra
7 i-dib e mu-lu-ka na-ām-ir-ra i-dib na-ām-ir-ra
8 i-dib.bi i-dib-gu na-nam ši₅'-sag-e₇ na-ū-tud
9 i-dib.bi i-dib.se na-nam ab-sim na-ū-tud
10 erim-ma-bi ăn-na-al-e na-nam na-ū-tud
11 dam til-la dumu til-la na-nam me-sag-e₈ na-ū-tud

1. For ār-ār Br. 11894 = bā'ū, v. CT XVI 21, 145.
2. For gar-ra-zu = gawālu, v. mu-gar-ra-zu-sū = ana la gamāli CTX VI 32, 168.
3. For other cases of na-ām not negative, v. SBH i35, 28 f.
4. For the reading šutug for UH-ME, v. CT XII 24 obv., and for complement in -g, Urukag. Cone B III 14.
5. This interpretation I owe to ZIMMERN.
6. širhu reštū to designate na-ū-tud as the first motif or lines 1-21 as the first song. So also in SBH 31, 10.
20 « My sister behold! the kids . . . . whither shalt thou lead them? »
21 His sister she whose heart rests not, unto him gave answer;
22 His sister who when she regards her affliction (?) breaks into loud wailing;
23 Who when she regards her affliction (?) breaks into loud wailing;
24 « How her-child bearing . . . . . . shall I restore (?)»;
25 Be merciful my brother; to bring fruit . . thou ascendest not;
26 Who shall bring the overflow of waters forever? »
27 Lamentation « she that sits in humiliation »; second section.

28 To the shepherd who not . . . . . . . . . . . . . .
29 His sister said.

V

1 For the far removed there is wailing;
2 Ah me my child, the far removed,
3 My Damu the far removed,
4 Mine annointed one the far removed,
5 At the sacred cedar where the mother bore (thee)⁹,
6 In Eanna high and low there is wailing.
7 Wailing for the house of the lord they raise, wailing they raise.
8 Wailing for the city of the lord they raise.
9 The wailing is for the herbs; the first lament is, « they are not produced ».
10 The wailing is for the grain, ears are not produced.
11 [The wailing is for] the habitations, for the flocks, [the flocks]¹⁰ bring forth no more.
12 [The wailing is for] the perishing wedded ones, for the perishing children; the dark headed people create no more.

7. Text UD!
8. For ge-sag-e = salmat ḫakkadi.
9. A possible reference to the birth of Tammuz from the trunk of a tree.
10. Text min-min.
Sixth Section.

22 a-ù-a¹  
23 id-da id-da  

Reverse.

1 me-e dumu ê³-da  
2 d³-da-nu ê-da  
3 sutug ê-da  
4 [d⁴ ka-sa ê-da  
5 e-me¹³-da zág-si-mu  
6 zág-mu giš erin-âm  
7 gš-erîn-azag¹³-âm

1. For a-gi³ = agû.
2. e-ku = nîšû SBH 77, 17.
3. Cf. ki-še-gu-nu-e, a title of Ninib K 3931 rev. 29 [in Smith, Miscel. Texts].
4. The sign is REC 288 which Thureau-Dangin in VAB, I for Gudea E 5, 19 identifies with suḫur. No. 208 of REC, based on Gudea Cyl. B 12, 1, is probably to be suppressed, cf. VAB I 132. For the determ. for fish before and after its word, cf. gi in gi-sun-nî-gi 1. 16.
5. sun = labûru.
6. Zimmermès's identification is beyond doubt correct. The text adds BAR which is an error of repetition as the ne pl. 19, 22.
7. Cf. a-ù-e dingir gi-em-nû-tig-gâ, may god cause the woe to cease, SBH 79 rev. 11.
8. Here begins 88384 obv. 2 which adds û-a û-a.
13 The wailing is for the great river; it brings its floods no more.
14 The wailing is for the fields of men; verdure (?) is produced no more.
15 The wailing is for the fish-pools, the Da-subur' fish spawn no more.
16 The wailing is for the cane-brake; the withered stalks grow no more.
17 The wailing is for the forests; the tamarisks grow no more.
18 The wailing is for the plains; the Mašgam trees grow no more.
19 The wailing is for the garden stores; honey and wine are produced no more.
20 The wailing is for the meadows; the bounty of the garden, the siblū plants grow no more.
21 The wailing is for his palace; life unto distant days is granted no more.

VI

22 I with woe am satiated, for the shepherd,
23 For him who upon the floods was cast out,

Reverse.

1 I for the child who upon the flood was cast out,
2 Damu who on the flood was cast out,
3 The anointed one who on the flood was cast out,
   [The god of sonorous voice who on the flood was cast out.]
4 « My side is the cedar, my breast the cypress.
5 The nourishment of my side (?) the sacred cedar,

9. Var. i.
10. An insertion on 88384 obv. 4.
12. Var. um-me.
13. Var. a-ru = šarāšu to consecrate a gift, v. Babyl. II 96 no. 84.
14. da-suğur a var. of du(g)-suğur Gudea Cyl. B 12, 1; 14, 26.
6 gis' erin-a-am
7 mu-gig-gi
8 i-de-mu egir-bi zid
9 sak-ki-mu men dalla
10 a-dis-u-mu HU SI egir gis' erin-na-za sal-im-ma-ni-dug
11 murug mu tug gab-kid-du - a sal-im-ma-ni-dug
12 ma tu-mu-mu ne-shi ned da
13 am u-lul-la ne-shi ned da
14 da-mu u-lul-la ni ne-shi ned da
15 inug u- lul-la ni ne-shi ned da
16 ša mšam-mi i-ni-in-nad šamšam-mi e-ām-si
17 šamšam-mi i-ni-in-nad šamšam-mi e-ām-sig
18 gis' atu-gab-lis i-ni-nad wa-wa mu ši-ib-za
19 gis' šiniš 1 i-ni-nad a mu-un-si-ib zal
20 tu-mu-bi-ra an-edin-na šu-mu-un-na ni-in-maš
21 an-edin ki-edin-na šu-mu-un-na ni-in-maš

1. Var. a-ru-ām the consecrated.
2. Var. kam.
3. Texte kuš! (Line 7 omitted in variant.)
5. Var. um.
7. So variant.
8. Var. zu.
10. murug = pūdu back, KB VI, 1, 414 is also written šag-KU = pūduš R II 32 C 82. A word pūdu does not exist. In Babyl. II 83, confused by CT IV 43 B 2 where pu-ša is followed 1. 5 by sag-bi, I inferred that US = pūtu, pūtu = long side. This is impossible in view of the fact that in R. V 20, 46 ūš = šiddu and sag = pūtuš as Delitzsch says HW 517. I cannot understand CT IV 43 B in this regard. pūtu, therefore, = front side and šiddu long side. pūdu back, and pūtu (pūtu?) front are distinct words.
11. Var. me-e.
12. Var. omits.
13. Var. bi.
6 The cedar and the hašurru-tree.
7 The amorous mother of the honoured one,
8 Thereupon for my face prepareth the breath of life.
9 For my head a radiant crown she prepares,
10 For my wagon of cedar and ivory (?) she prepares.
11 For my back a garment Gab-kid-du-a she prepares. »
12 Ah me, his infancy therein he slumbers.
13 The sturdy one his youth therein slumbers.
14 Damu, his youth therein slumbers,
15 The anointed one his youth therein slumbers.
16 [Ah me, his youth] among the garden flowers he slumbers; among the garden flowers he is cast away.
17 [The hero, my Damu,] among the garden flowers slumbers; among the garden flowers he is cast away.
18 Among the sarbatu-trees he slumbers; with woe he causes us to be satiated.
19 Among the tamarisks he slumbers, with woe he causes us to be satiated.
20 The child in the fields of heaven they have slain (?)
21 In the fields of heaven, in the fields of earth they have slain (?)

---

15. Var. ne-da.
16. Var. lu,
17. Var. omits.
18. Var. me-a tu-mu-bi sam etc.
20. Var. nil-ad.
21. Var. šu-mu, to indicate that sam-sam is to be repeated and ŠAR to be read mu.
22. Var. lig d-da-mu-mu.
24. Var. mu-un.
25. Var. zal.
27. Var. šb.
28. Var. ir.
29. Var. de!
30. egir-bi = arki-su.
31. For HU + SL-egir cf. mā-egir, some kind of a boat, pl. 26, 2.
Seventh Section

1. Var. dāg.
2. Var. LID-a-na = utul-a-na (!).
3. Var. omits.
4. Var. gē-mu etc.
5. Var. ki e-sī.
7. The catch line for the 7th song. See pl. 30 rev. 3 which says that the preceding section is ki-šub 6 kan-ma. For this word ki-šub, v. p. 166.
8. Text pl. 30 rev. 4-18.
22 In the plains, the place of my watchmanship, he has departed(?)
23 Like a shepherd in the grazing place, the sentinel place of the
herdsmen, he is departed(?).
24 Like an herdsman the sentinel place of sheep and cattle he has
forsaken(?). 13.
25 Oh woe, wailing for the one taken away.
26 Oh great is he,  great is he,  the lord is great.
Lamentation « she that sits in humiliation », sixth section.

VII 16

4 Great is he,  great is he,  the lord is great!
5 Great is the lord, the ruler,  great is the lord!
6 Damu the ruler is great,  great is the lord!
7 The anointed ruler is great,  great is the lord!
8 He of the sonorous voice, the ruler is great,  great is the lord!
9 His temple! great is his temple,  great is the lord!
10 His city! great is his city,  great is the lord!
11 He hath lifted up his face.
12 He hath begun to sing again.
13 His word brings creation.
14 The mother who begat him is the amorous one.
15 His father ..................  ..................  .................. (?)
16 His ...... is joyous,  great is the lord!

9. Nothing lacking but the verbal prefixes.
12. The interpretation of lines 20-24 is exceedingly doubtful.
13. The seventh and eighth sections celebrate the risen Tammuz.
Eighth Section.

17 mag-ám mag-ám i-μu-un mag-ám

[kî-sub gû 7] kam-ma

18 mag-ám [mag-ám teg-mu e]gê-en-KU-e
19 î-μu-un [mu-lu m]ag-âm [teg-mu]e gê-en-KU-e
20 d. da-[mu mu-lu] mag-ám teg-mu e gê-en-KU-e
21 [šutug mu-lu mag-âm] teg-mu e gê-en-KU-e

[kî-sub gû 8 kam-]ma
17 Great, he is great, great is the lord!

Lamentation « she that sits in humiliation », seventh section.

VIII

18 Great, great is he, my peace may he bring.
19 The lord, the ruler is great, my peace may he bring.
20 Damu the lord is great, my peace may he bring.
21 [The anointed ruler is great], my peace may he bring.

Lamentation, « she that sits in humiliation », eighth section.

Another section followed; if we assume a following tablet the sections must have been as many as ten at least.
## Abbreviations


Bab. of Babyl., *Babyloniana* edited by Charles Viholleaud.

Br., *Classified Lists of Cuneiform Ideographs*, Rudolph Brunnow.

CT, *Cuneiform Texts of the British Museum*, copied by Pinchfs, King and Thompson.


KB., *Keltisch-sprachliche Bibliothek*, references chiefly to pt. VI 1, by P. Jensen.

King, *Magic, Babylonian Magic and Sorcery* by L. W. King.


Leander, *Lehnwörter*. [Quoted in full].


R. or Raw., *Cuneiform Inscriptions of Western Asia*, texts of the British Museum.
ABRÉVIATIONS

vol's. I-V [vol. IV 2nd ed. by Pinches], founded by H. C. Rawlinson, continued by George Smith.

REC., Recherches sur l'Origine de l'écriture Cunéiforme, by F. Thureau-Dangin.

RT., Assyrian and Babylonian Religious Texts, copied by James A. Craig.

RTC., Recueil de Tableaux Chaldéens, by F. Thureau-Dangin.

SAL., Seltene assyrische Ideogramme, by Bruno Meissner.

Sayce, Religion of Assyria and Babylonia [Quoted in full].

SBH., Sumerisch-Babylonische Hymnen, with Introduction, copied by George Reisner.

Smith, S. A., Miscellaneous Texts [Quoted in full].

VAB., Vorderasiatische Bibliothek; vol. I Die Sumerischen und Akkadischen Königsinchriften by F. Thureau-Dangin.


ZDMG., Zeitschrift der Deutschen Morgenländischen Gesellschaft.
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1. Zirru is explained as the priestess of Sin, enu ša Sin, Surrn, Misel. Txs. 25, 16. In any case zirru is a proper name. Compare Etr. Combe, Culte de Sin 49.
CORRECTIONS

d. *KA-DI*, read *ka-sâ* and considered as a form of Bau at Dir and Kiš is in reality a male divinity and the Ninib of Dir. The name is to be read *gu-sîr* with *Râoau*, BE XVII 19. A phonetic writing is *gu-sîr-ra* falsely read *gu-nu-ra*, and for *NU = sîr*, see BABYLONICA III 30. Correct the following passages; 90, 20 read *kiše gu-sîr-ra*; 154, 46 read *gu-sî-ra* and translate, « Gaštinam, lady of *Gusir* »; it is exceedingly doubtful whether *ummu ki-sâ-a* or *ki-sîr-a*, l. 45, is a variant of *gu-sîr*. That *KA-SA* is masculine can be seen from the form of the verb in *ša ana pani banû not bandî*, 162 n. 6; 160, 13 read *gu-sîr-ra*, and for *dimgal-kalama* as a title of Ninib of Dir, compare the name of the temple E-dimgal-kalama of Dir, *šarpu* II 160, BE XVII 89,5; page 150, 6 read *gu-sîr-ra* and translate, « Ninib of the sacred place *Gusirra* ».

Correct p. 177 n. 2 and p. 184, 6 read, « lady of *ilû Gusirra* », i.e., consort of Ninib of Dir, or Bau. Correct also 185, 6. *Gu-sîr* occurs once at least as the god of Kiš, 156 n. 11. *Zamama* is the ordinary title of Ninib of Kiš, followed *Gusir* or Ninib of Dir in R II 57 a 54. Read also *gu-NUN-ra*, 160, n. 8 as *gu sîr-ra*.

No. XXV, a Semitic composition, probably refers to the Aramean invasion of Babylonia in the time of Erha-Marduk [770 *circa*] mentioned in the Chronicle BM 27859 rev. 10-12 and in Nabuna’id’s *Stèle* cols. III and IV.
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Contenu : Origine des documents. Place dans l'histoire (carte sumérienne, la dynastie d'Ur-Nina, Lugalanda et Urukagina). Nature des documents, leur répartition dans le cours de l'année (nature des textes, l'année et les mois). Aspect de la Société représentée (la famille, les fonctions civiles, fonctions des femmes, ouvriers et artisans, salaires, échanges, impôts et contributions, agriculture, élevage, culture, vie matérielle), la religion (les dieux, grands dieux, le dieu national et sa famille), les prêtres et le culte (les sacrifices, les offrandes pour les statues, les devins et la magie, les rites funéraires, les ministres des dieux, les temples), idées et sentiments religieux, données philologiques (signes, formes verbales, mesures, numération).

Textes en transcription et traduction, listes des noms propres, indices. — 41 planches.

Les tablettes qui se trouvent réunies dans la présente publication appartiennent à une série archaïque dont les éléments sont rares. Leur antiquité fait l'intérêt de ces textes au double point de vue de l'histoire et de la philologie. Ils se rapportent en effet au patélat de Lugalanda et d'Urukagina, les deux derniers souverains de la dynastie d'Ur-Nina qui régnerent à Lagas.

Les documents de ce recueil appartiennent à divers musées et collections particulières (Louvre, Cabinet des Médailles de la Bibliothèque Nationale, Musée royal du cinquantenaire à Bruxelles, Collections Valère Mabille, et Albert Maignan).

C'est ici le premier essai suivi d'interprétation tenté pour les documents de comptabilité de cette première période de l'histoire sumérienne.