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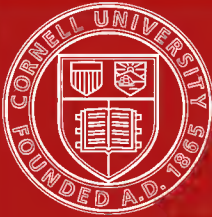
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Sumerian and Babylonian psalms.



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SUMERIAN
AND
BABYLONIAN PSALMS

BY

STEPHEN LANGDON, Ph. D.,

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PARIS

LIBRAIRIE PAUL GEUTHNER

68, RUE MAZARINE

LEIPZIG, I. C. HINRICHS'SCHE BUCHHANDLUNG

LONDON, LUZAC & Co — NEW-YORK, G. E. STECHERT & Co

1909

AUTRES PUBLICATIONS DE L'AUTEUR :

- Lectures on Babylonia and Palestine**, 200 pp. in-12,
Paris, Geuthner, 1906. 4 fr.
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
- Sumérian 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
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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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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-šeim-ma*'s or psalms to the flute¹; the incantations, mystic sacramental formulae and prayers of the private rituals bore the title *en*².

The priests or temple singers were named *lagar*, *labar*³. As early as the period of Gudea distinct reference is made to the *lagaru* or *kalû* 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 *šigû ina ḫalballati*, ZA, XVII 242.

2. Semitic *šiptu*.

3. Semitic *kalû*; the latter form *labar* Br. 992 is found in the classical period, CT XV 23 obv. 6, cf. SBH 68, 5. For *lagar* see, SBH 33, 36 « the inferior *lagar* ». See also *Babyl.* II, 112. The usual form of writing *lagar* is *ÛS-KU*. In Raw. II 32 e 16 occurs *lagar maḫḫu* « the superior *lagar* », cf. SAI 3458.

4. St. B 5, 3.

citly that he appointed these priests for the temple services¹. Mention is made of a temple psalmist on a tablet at least pre-Sargonic [3000 BC]². Urukagina [circa 3200 BC] made provisions to regulate the salary of his temple singers³. In a psalm⁴ for the temple service the *kalú's* instrument is called the *mešú*, which with the *ḫalḫallatu* and the *balaggu* formed the principal instruments for temple music". Other instruments employed in temple music are the *uḫḫu* and the *lilissu*⁶. Of these five instruments the names of four are Sumerian loan-words; *ḫalḫallatu* whose meaning Prof. Meissner has shown to be « reed flute », is Semitic.

In *Babyloniaca* III 1-30, I attempted to prove that the *asīpu* 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 psalmist⁷, and direct evidence exists to prove that this high priest was the *asīpu*, called *en* in Sumerian⁸. Countless documents bear the date, « year when the high priest was elected ». There can be, then, no possible doubt but that the *asīpu* 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,

1. Cyl. A 20, 21.

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 668g has the Sumerian value *meši* whence the loan-word *manzu*. The *meši* (*manzu*) was made of leather or had leather in its composition, SBH 72 rev. 10, where the psalmists say, « In l'sa-gila the *manzu* sounds not, the *balaggu* sounds not ».

5. These three instruments are mentioned together, BA V 641, 11.

6. See *Babyl.* II 112, 118; BA V 641, 9.

7. Cyl. A. 20, 21.

8. ZDMG 1908, 402.

was placed before the statues of the gods¹. While it is impossible to define the spheres of activity of the *ašipu* and *kalû* priests, yet one fact remains clear, viz. that the psalmists (*kalû*) 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 *Maḫlu* and *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 (*ḫalḫallatu*), the lyre (? *balaggu*), and the bag-pipe (? *manzu*, *mešû*). 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 character². In column two one section gives the titles of psalms to Enlil to be sung to the lyre (*balaggu*); the titles of four Istar psalms follow, which are also *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 *balaggu* hymns are missing. In one blank space the copyist says that he could not read the title³.

Column three gives the titles of forty psalms to the flute (*eršemma*), 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

1. See my note on *niknakku* in PSBA 1909 (in press).

2. ZIMMERN, *Tanuz* 210 states that the titles col. I 43-60 are those of series to Istar; yet in I 1-41 there are at least two to female divinities *mutin-nu-nunuz-gin* (l. 11) and *uru-ḡul-a-ge* (l. 12), the latter is redacted for Istar, see no. XII of this book. ZIMMERN may be right but there is some doubt; yet see no. III *immal gû-de-de*, an Istar series found in the list, line 46.

3. II 32 *nu igi*.

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 *nitukki nigin-na* is the title of the famous psalm on the flute to Enlil in CT XV 13, 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 time²

Of the psalms on the bag-pipe (*mešû*, *manzu*) the official list gives none, but the great *ame 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. XXVIII³, or an epic song, no. XXIX. Excluding the *Tammuz*

1. KING, *Magic* MN.

2. The official list ends thus *dup rešluti KU-KAR kalûti barû ša ina kalû šûšûmâ'dutum ul amru ina libbi 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 Girgilum, 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 Širpurla can be explained by a calamity of which there is historical record¹. 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 *Tammuz* hymns CT XV 20-1.

As long as the service consisted in a single psalm it bore the name *eršemma* (or *balag* or *meši*), 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 *Tammuz* hymn CT XV 20 f. is called an *eršemma*, but the long series of *Tammuz* lamentations divided into sections, see *Tammuz 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 *Tammuz* service no. VI has the liturgical note *ki-šub gú x-kamma*, after each section. The second part of this note is clear, *gú 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.

gù-de », 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 lyre¹.

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 *eršemma* 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 *eršemma* attached. Thus in the famous Isin series *muten-nu-nunuḡ gim* no. XI², 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 *eršemma* or psalm on the flute to Gula of Isin. The series *uruḡul-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 *eršemma*. 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 baḷaḡ gù-de*,

« prayers for the temple X, a hymn³ on the lyre »; the service is then ended by a psalm on the flute. A difficulty arises in regard to *sub-be* and *kišubim* as to whether they refer to the entire series or only the liturgical section just before them; in view of the fact that *kišub* occurs after each section in the Tammuz service, no. VI, and after three hymns in the ritual, Raw. IV 23 no. 1, the reference would seem to be to a section only. From the character of the two sections called *kišubim* 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. *kišubim* in Raw. IV 23 no. 1 is used several times but here always with the *lilissu* (tambourine ?); the text is ritualistic, and *kišub* follows a hymn in each case; in col. III 23 the preceding hymn is called a *kišubim* for the « mouth-washing ».

character. At any rate the long liturgies ended with a *kišubim* 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-ir 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 *manzû* 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-šab-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-šab-tug-mal* psalms are a class by themselves and closely related to the *šu-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*¹, *ubbi*, *lilis*, compositions form on the other hand the musical parts of the public worship². They belong to the liturgy of the *kalû* 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 *kišub*, or *kišubim*. *kišub* 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 », *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 *mu* for line, any ordinary line could be called a « mighty line » *mu gū-ud*, so that in line 29 of the same text a note directs to supply 42 heroic lines from the well-known psalm *nitukki nigin* « Exalted one, repent. ¹ »

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 ².

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 *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 obv. 19 *imin mu^{meš} gū-ud^{meš}* has the first and last lines indicated *sib sag-gig-ga* and *umun d-di-kud-maḡ-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 *eršemma* 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 Sächsisch 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.dikud maḡ-ám is uncertain.] MEISSNER, OLZ 1908, 405, explains *gū-ud* as a verb for « omitted ».

1. Cf. no. XXII.

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 Ištar. 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, *Bélit-šéri*, 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 Ištar descends to Tammuz but he sends her back to the world. Only the sister *Bélit-šéri* (*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 Ištar. » 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. I, 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. Ištar-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

for her consort, the god of vegetation. That Ištar 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 Ištar-Sirius lives in the bonds of love with Tammuz from her heliacal setting, about May 1st, to her heliacal rising about July 20th, [calculated at 3000 BC., from April 1st to June 20th]. This is exactly the period of luxuriant vegetation and of animal pairing. Ištar 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 *Bélit-šéri*, *gešten-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 Ištar at a later period, when Ištar 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 (Ištar) were originally principles of nature¹ 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-uu-nunuz-gim* and *uru-ğul-a-ge*. Of these the Nippurian service *ame*

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 trifled 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 ġul-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 grief¹. 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, 41-48; 171, 1; *eḡiḡu* there translated by « anger », is to be understood in the sense of « vexation », certainly not *anger against*.

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. I 46, the latter *uddam ki-ám-uš* 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 fraught », [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. I 10. 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 Ištar, 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 *šabattu* assigned by one text to the fifteenth day of the month¹ means « wailing ». In another grammatical text *šabattu* is explained by « day of the heart's repose² ». 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. *um nūḫ libbi*.

3. See pp. 125, 173, 194.

other words, the 15th of the month bore the name *šabattu* 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 *ûm bitti* or *ûm bubulli*². *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 *ekîšti* or *ekisti*, which waits for an explanation. The nineteenth is called *ibbû*, 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 *Paše 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 *uhulgallû*, or evil day, is

1. R. IV 32-33*.

2. *ud nad-âm*. In R. V 14 *ab* 19 reference is made to the « mourner's garment », *šipat bitti*. In CT XIX 43, 6 *bittum* follows *im la padû* « day of no mercy », and has the Sum. equivalent *izi-gar* = *tunri* « ashes ». This would lead to the inference that *ashe-day* or *bittu* was characterized by wearing sack-cloth and ashes.

3. *ibbû* = *uggatu*, *ûm ibbû* = *ûm 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 time¹.

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 *šabattu* 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 3^d, 7th, 16th, 18th, 28th and 29th, days², is, that the word *šigû* 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 . . . robe³. 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]⁴.

1. *Babyloniaca III* 1-30, *Proceedings of the Oxford Congress of Religions* 1908, article on *Private Penance*.

2. At least on these days in the later period; perhaps also on the 14th and 21st.

3. *la-am ana šigû eribu maška namza inakka-ar-ma*.

4. *ûm magir* and *ûm la magir* have a signification of some kind not connected with religion. Thus the seventh of Marcheswan is an *ûm magir* but an *ûm ušulgallû*. The third of Marcheswan is *ûm 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 *šigū* 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 šigū isašši*. For the process of marking a slave *abbuta gullubu*, cf. DAIQUES, *Rechtsturkunden* 98 and ZA XVIII 212.

2. *kalā iššir*.

3. Naturally the king himself could not fulfil 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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TEXTS

<p>CT XV 7-9 = no. II.</p> <p>“ 10 = XXVIII.</p> <p>“ 11 = XIII.</p> <p>“ 13 = XXXII.</p> <p>“ 14 = XXVII.</p> <p>“ 15 = XXIX.</p> <p>“ 17 = XXXIII.</p> <p>“ 18 = Tammuz IV.</p> <p>“ 19 = Tammuz V.</p> <p>“ 20-1 = Tammuz III</p> <p>“ 22 = XXX.</p> <p>“ 23 = XXXI.</p> <p>“ 24-5 = I.</p> <p>“ 26-7 = Tammuz VI.</p> <p>“ 28-9 = Tammuz VI.</p> <p>“ 30 = Tammuz VI.</p> <p>SBH nos. 1-3 = IV.</p> <p>SBH no. 5 = V.</p> <p>“ 6 = VI.</p> <p>“ 7 = VII.</p> <p>“ 8-10 = VIII.</p> <p>“ 13 = IX.</p> <p>“ 14 = X 1.</p> <p>“ 15 = X 2.</p> <p>“ 18 = XX 1.</p> <p>“ 19 = XX 2.</p> <p>“ 21 = X 4.</p> <p>“ 22 = X 6.</p> <p>“ 23 = V.</p> <p>“ 24 = V.</p> <p>“ 25 = X 5.</p> <p>“ 26 = X 3.</p>	<p>SBH No. 29 = XV.</p> <p>“ 33 = XXI.</p> <p>“ 37 = Tammuz II.</p> <p>“ 41 = XXIV.</p> <p>“ 46 = XI 2.</p> <p>“ 47 = XI 3.</p> <p>“ 48 = XI 5.</p> <p>“ 49 = XI 6.</p> <p>“ 50 = XI 5.</p> <p>“ 51 = XII 1.</p> <p>“ 52 = XII 2.</p> <p>“ 53 = XII 6.</p> <p>“ 55 = XII 5.</p> <p>“ 58 = III 2-3.</p> <p>“ 66 = III 2.</p> <p>“ 82 = III 2.</p> <p>SBH pp. 134 f. = XI 5-6.</p> <p>Raw. IV 11 = XXI.</p> <p>IV 24 no. 2 = XVII.</p> <p>IV 27 no. 1 = Tammuz I.</p> <p>IV 27 no. 2 = XVIII.</p> <p>IV 27 no. 4 = XIX.</p> <p>IV 28* no. 4 = XI 2.</p> <p>IV 29** = XXVI</p> <p>IV 30 no. 1 = XXII.</p> <p>IV 30 no. 2 = Tammuz II.</p> <p>V 52 no. 1 = XI 5-6.</p> <p>V 52 no. 2 = XVI.</p> <p>BA V 617 = III 2.</p> <p>“ 618 = III 2.</p> <p>“ 620 = III 3.</p> <p>“ 632-5 = XIV.</p>
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« 641 = V.		K 41 [PSBA 1895] = no. J.
« 680 = XIX.		K 69 [ZA X 276] = IV.
ASKT 116-7 = XXIII.		K 257 [ASKT 126] = I.
DELITZSCH, <i>Assyrische Lesestücke</i> 3 ^d ed. pp. 134-6, see p. 192.		Rm. IV 97 [PSBA 1901] = XXV.

I

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.

- 1
- 2 *a nu-mu.*
- 3 *maš-maš.*
- 4 *ud-maš.a.*
- 5 *nigin-n[a.*]
- 6 [*ga-ša-an me-en mu-lu gīr-dūr-ūru-a gūr¹ [ra me-en].*
- 7 [*sal tuk-ki sug-ga [² mā-su-a[me-en]*
- 8 [*nigin]ḡa ambar³-ra [ba-]an⁴-nigin-na[me-en]*
- 9 [*ūru-]mā bār⁵-ri-mèn sila-mā⁶ gīr-[mèn]*
- 10 *ki-SIG-SALAM⁷ é-ama-muḡ-mā šalām é-ūr⁸-ra- [bi mē]n*
- 11 *kir'-zal-ma-al⁹ á-nu-ma-al¹⁰ mèn*
- 12 *nin-mèn E + SAL-mā kir'-nu-ma-al-la mèn*
- 13 *e-ne-em-mā-ni ba-da-ūl¹¹-e en-na sá-in-ga-mu-ub-dūḡ¹²*
i-dé-ma ša-i-ni-ib-dū¹³

- 14 *ud-ba NUNUZ (?) -li ág-gin-na-mu¹⁴ ud-ba me li-e-a*
- 15 *dim-sá 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 mu-ul-lil-lá ma-ra i-ir-a-bi*
- 18 *é-mu-a mu-ši-in-gin-na-ba*
- 19 *ḡar-ra-an kūr-ra mu-ši-in-tur-ra-ba*
- 20 *má mu-ši-in-gin-na-ba*
- 21 *má mu-ši-in-us-sa¹⁵-ba*
- 22 *mu a mu-ši-in-tur-ra-ba*
- 23 *mu-[lu] su-e-bu-mal¹⁶ i-ni-in-tur-ra-ba*
- 24 *šu-nu-luḡ-ḡa-ni m[a-šú mu-ši-i]n-ir-ra-ba*
- 25 *zi-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 *kūr* = *nakāru*, hence R = *gur*, *kur* = *nakāru*.

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 *má* (sic!).

5. UR variant 8, i has *bur*.

6. Var. *mu*.

- 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. *gál*, here again the variant has the original writing.
10. Var. *gál. á-gál (mal)* = *mamlu* unrest, *Babyl.* II 179 note.
11. See p. 4 l. 14.
12. *sá-düg* = *kašādu* (9542) and for *in-ga* instead of *gan* or *gen* in precatives, see *Babyl.* I 272 n. 5; *in-ga-sir* BA, V 533, 3; *in-ga-ur-ur-ri* = *tašuš* SBH 130, 22.
13. *ša-dū* for *šu-dū*, and *dū* = *labānu* SAI 3005, [the words *labānu* cast down, and *labānu* make bricks, are the same root]. For dative after *šu-dū* see *Babyl.* II 72.
14. Cf. *āg-gin-na* Gud. Cyl. B 8, 19.
15. *us-sa* = *dāšu* SAI 3441.
16. *lu'u*, see *Babyl.* II 203 no. 121.

Reverse.

- 1 *ma-an-ga-má sag-gá*
 2 *ga-ša-an-ga-má egir-ra* *ba-e-HU + SI-a-ba*¹
 3 *im-teg-amar-a-bi* *ba-e-teg-a-ba*
 4 *ur-ri*² *me-ri (su) e-bu ma-al-la-ni E + SAL-mà mi*³ *ni-in-tur*
 5 *ur-ri-bi šu-nu-luḡ-ḡa-ni* *ma-šū mu-ši-in-ni-ir*
 [*nak-ri šu-u ḫatá-šu la me-si-a-ti ia-ši ub-la*]
 6 *šu*⁴ *mu-ši*⁵ *in-ir im-mu-un*⁶ *teg*⁷ *ma-e ní-bi ma-teg*⁸
 [*ḫa-ti-šu ub-lam-ma u-ḫar-ri-da-an-ni*]
 7 *ur-ri-bi šu-ni mu*⁹ *ši-in-ir me-da*¹⁰ *mu-un-gam-mèn*¹¹
 [*nak-ri šu-u ḫat-su u-ub-lam-ma ina ḫu-luḫ-ti uš-mi-ṭan-ni*]¹²
 8 *ur-ri-bi*¹³ *ma-e im-ba-da-an-teg e-ne nu-mu-da-an*¹⁴ *teg*
 [*ana-ku ad-luḫ-ma šu-u ul ip-laḫ-an-ni*]
 9 *ur-ri-bi tug-mu mu-un-kar*¹⁵ *dam-a-ni ba*¹⁶ *ni-in-tug*¹⁷
 [*šu-ba-a-ti iš-ḫu-ut-ṭa-an-ni-ma aš-šat-su u-lab-bi-šu*]
 10 *ur-ri-bi za*¹⁸ *mu mu-un-tar dumu-ni ba*¹⁹ *ni-in-lal*
 [*nak-ri šu-u uk-ni-i ip-ru-u-ma ma-rat-su iš-kun*]
 11 *ki-gub-ba-bi* *ám-GUG*²⁰ *me*
 [*man-za-as-su a-kab-ba-as*]
 12 *dīm-ma ní mà-šū*²¹ *ki-ám*²² *ši*²³ *kin-kin*²⁴
 [*ra-ma-ni-ia aš-ra-a-ti eš-te-ni-i-e*]
 13 *ud-ba ní-ba-teg* *ba-e-ta na-e*
 14 *é-mà ba-an-ül-li-en*²⁵ *ingar-mà*²⁶ *ba-ab-ḡu-luḡ-e*²⁷
 [*ina bitti-]ia ur-ri-ḫa-an-ni ina i-ga-ri-ia u-gal-lit-an-ni*]

1. K 41 obv. III 3 begins here. Semitic translation of line 2^b is *arkabu*.

2. Var. *ur-ri-bi*.

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 ul-bi ma-teg*.

9. Var. *mu-un*.

10. Var. *im-te-a*.

11. Var. *en*.

12. The root is 𐎠𐎢 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
 4 The foe unconsecrated²⁸ entered my courts :
 5 The foe put his unwashed hands upon me.
 6 When his unwashed hands he put out, he caused me to tremble.
 7 When the foe put forth his hand, he smote me with fear.
 8 Though I terrified the foe²⁹, he dreaded me not.
 9 The foe tore away my robe, and clothed his wife therein.
 10 The foe stripped off my jewels, and placed them upon his
 daughter.
 11 I tread now his courts.
 12 When they sought for me in the sacred places,
 13 Then I dreaded to go forth thither³⁰.
 14 In my temple they pursued me, in my halls they terrified me.

13. Var. omits *urribi*.

14. Var. omits.

15. Var. *mu-da-an-sīg*.

16. Var. *mu*.

17. Sign is ZID, but probably an error.

18. Var. has *dak za-gin*.

19. Var. *mu*.

20. For this sign with value — *ma* = *kabāsu* see CT XVII 38, 10.

21. Var. *im-ni-āš-mā*.

22. Var. *a*.

23. Var. *ši-in*.

24. Var. adds *e*.

25. Var. *ùl-e*, and cf. Babyl. II 204 under *GIR*.

26. Var *dim* not *mā*, so also my collation.

27. Var. *luḡ-ḡa*. Read *luḡ* 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-è-ta* = to go up yonder, *ba* locative of thing at a distance : *na-è* 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-ḡu im-te-a-dīm* *giš¹-úr-ra ud-ba-e-ir²*
 [*ki-ma su-un-ma-tum pa³-ri-it-ti ina gu-šu-ri a-bit⁴*]
- 16 *su-din-ḡu dal-la-dīm* *dúg-de⁵ al-gi-ri⁶*
 [*ki-ma su-din-nu (iṣṣuru) pi-ri-ši ina ni-gi-iš-ši eš-te-ri⁷*]
- 17 *me-e⁸ é-mu⁹-da ḡu-dīm* *im-ma-ra-dal-en¹⁰*
 [*ina bīti-ia ki-ma iṣ-ṣu-ri* *u-šap-riš-an-ni*]
- 18 *ga-ša-an-mèn¹¹ úru-mu¹²-da ḡu-dīm im-ma-ra-dal-en¹³*
- 19 *egir-mu-a¹⁴ é-mu¹⁵ egir-mu-a gú-mu-un-de-de-e*
 [*bīt ar-ki-ia* *il-ta-na-as-si-a*]
- 20 *nin-mèn erim-mu egir-mu-a gú-mu-un-de-de-e*
 [*gašan-mèn urú-mà egir-mu : be-li-ku : gú : a-li ar-ki-ia etc.*]
- 21 *še-ib i-si-in(-ki)-mu egir-mu-a gú-mu-un-de-de-e*
- 22 *éš é-gal-maḡ-mu egir-mu-a gú-mu-un-de-de-e*
- 23 *še-ib la-ra-ak(-ki)-mu egir-mu-a gú-mu-un-de-de-e*
- 24 *gig-kisal¹⁶-imin-mu egir-mu-a gú-mu-un-de-de-e¹⁷*
- 25 *me-e é-mu é-mu nu-me-en¹⁸ a-dīm in-na¹⁹-dúg*
 [*ana-ku ana bīti-ia ul bīti at-tam ki-i aq-bu-u*]
- 26 *me-e úru-mu uru-mu nu-me-en²⁰ a-dīm in-na-dúg*
- 27 *na²¹-an-ni²²-tur-tur gē-um-mi-dúg-a²³ la-bi mu-ku(š)-e²⁴*
 [*la ir-ru-ub-šu aq-bi-ma la-lu-šu ik-kal-an-ni*]
- 28 [*na*]-*ām-da-mà-mà²⁵ gē-um-mi-dúg²⁶ i-si-iš-bi mu-ta²⁷-ši-gi*
 [*la ul-[ta-kaš-šad-?]su aq-bi-ma ši-ḫi-la-šu²⁸ u-šx-na-as-anni*]

1. Var. *múš*.

2. The text of K 41 has *ba ir*.

3. K 41 has *pa* not *pi*. *pārītu* = *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 *nabū* KB, VI 1, 432, but *nubattu* = evening, from *nabūlu*, cf. LSS II 1, p. 101.

5. Var. *di-da*.

6. Var. *al-gīr-gīr-ri-en*.

7. ¹² from *سرى*, *سرى* to journey by night; v. SAM 3308.

8. Var. omits.

9. Var. *mà*.

10. Var. *im-ma-ra-an-dal-e-en*.

11. Var. omits.

12. Var. *mà* and *da* omitted.

13. Var. has no translation.

14. Var. omits *egir-mu-a*.

- 15 Like a quivering dove upon a beam I sat.
 16 Like a fleeing *sudin*-bird from my cranny swiftly I passed.
 17 From my temple like a bird they caused me to fly.
 18 A queen am I; from my city like a bird they caused me to fly.
 19 « Behind me is my temple, behind me », I sigh.
 20 « A queen am I, my habitation is far away », I sigh.
 21 « The brick walls of Isin are behind me », I sigh.
 22 « The abode of my temple *galmaḥ* is behind me », I sigh.
 23 « The brick walls of my Larak are behind me », I sigh.
 24 « My seven dark chambers(?)²⁹ are behind me », I sigh.
 25 To my temple, « thou art not my temple », thus I cry.
 26 To my city, « thou art not my city », thus I cry.
 27 If I say « I will not enter into it », its beauty consumes me.
 28 If I say « I will not come unto it(?) », longing for it exhausts me.

15. Var. *mā* (not *gan*).

16. For *gig-kisal* v. Thureau-Dangin VAB, I 252; the *G.* of *Lipit-īstar* in CT XXI 18, 15 was also at Isin.

17. Lines 21-24 omitted in the variant.

18. Var. *mēn*.

19. Var. *na-an*. — 20. Var. *mēn*.

21. *na* negative after verb of saying.

22. Var. *na*, which is correct, since a locative is required.

23. Var. *gē-en-im-mi-dūg-a*.

24. Var. *mu-un-kú-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.

26. Var. *gē-en-im-mi-dūg*.

27. Var. *mu-un-da*. The transcription is from my collation.

28. *šihitu* = *isīš* certainly same word as *ših̄tu* = *isīš* Br. 11616, 11717. The meaning « desire, longing » is clear, as in *šarru bēli ših̄pittušu ikaššad*, the king my lord shall attain his desire, Harper *Letters VI* 629 rev. 3. For *šūḫu* = desire, v. JENSEN, KBVI 1, 440 [hence strike HW 565 b. 𐎶𐎶 II 1 make beautiful.] and cf. *hidūti šūḫi* Šurpu 8, 56. The same root had the meaning « be curious », Adapa III 4 *šakīš isīḫ* he was very curious: I² *išših ina muḫīšu*, he was aroused to curiosity concerning him *ibid.* II rev. 30; I³ *iššiniḫḫu* they will be aroused with desire, *ihid* II obv. 26. Gilgames Epic IX col. V 51 it is said of a tree *inba našīma ana amari šāḫ*, it bears fruit, it is desirable to behold, hence *ših̄ātu* = desirable things, *malū ših̄āti* filled with things that satisfy craving. Hence only one root 𐎶𐎶 long for, wait for, Sum. *isīš*, derivatives *šūḫu*, desire, *ših̄tu*, *ših̄ittu* idem. On this root cf. KBVI 1, 411, 440, 469.

29. *kisallu* grave, outer court, Babyl. II. 175.

- 29 [*a-dim ni-gul (?) -gul (?)*¹*a-dim gul-gul*]*ni-žu a-dim*[*mu-un-pi-el*]
 [*ki-ma na (?) -ka (?) ri-šu ki-i tu-ab-bi-ti-šu ra-man-ki ki-i tu-qal-*
li-li]
- 30 *nin E + SAL-žu (a-dim)ni-gul-gul ni-žu* etc.
 [*be-el-ti ina maš-tak-ki ki-i ta-bu-ti* etc.]
- 31 [.] *ši-em*
 [.] *di-ni*

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

- 1
- 2 *iš*
- 3 *me-en*
- 4 *kalig-ga*
- 5 [*i-de-mu-šú a-ba-ám*]*bar-mu-šú*[*a-ba-á*]*m*
- 6 [*ina pa-ni-ia man-nu*]*ina ar-ki-ia man-nu*
- 7 [*i-de*² *il-la-mu*]: *ni-iš: a-ba ba-ra: i-ni-ia: é*
- 8 [*dug-bad-du-mu*]³ *a-ba ba-ra- šub-ba*
- 9 [*dumu mağ-di-da*] *d. mu-ul- lil-là me-en*
- 10 [*mar-tum ti-ka-ra-*]*ti* *ša ilu Enlil ana-ku*
- 11 [*gal-di a-a-mu: ti-iz-ka-ra-*] *tum: d. en-žu-na: a-bi-ia ilu Sin*
anaku: me-en.
- 12 [*gašan-mèn sal-dug-ga: be-li-ku*]⁴ *tak-nit: d. nu-dim-mud: ilu Ea*
ana-ku: me-en
- 13 [*en il: e-na*^b *a*]-*na-aš-ši: ú-mu-un il: šar-ri anašši: e*
- 14 *unun-ra: šar-ra a-*]*ta-a: mu-un-na-ab-il: u-ša-aš-ši: e*
- 15 [*sib-ra-mu: re-i-*]₆ *DU*⁶ *mu un-na-ab-ši-em: a-nam-din: ma*
- 16 [.] *mu-un-na-ab-ag: u-še-piš: e*
- 17 [.] *mu-un-na-ab-* *lağ.*

1. Restoration after K 41 rev. I 18.

2. So to be restored after SBH 47 a 28; 69, 10, cf LSS I 6 p. 32 l 38 not *igi-šú* after Haupt.

3. Restored after SBH 69, 11 etc. JASTROW, *Religion* I 540 n. 7 has a false translation.

- 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, III, *be-li-ku*.

5. *enu* lord, not from *enu* to be weak. Jastrow's translation (I 541) is false.

6. Sic!

1	.	.	.	.	.	.	.	.	.	.	<i>d. innini e-bi ma-teg</i>
2	.	.	.	.	.	.	.	.	.	.	<i>e-bi ma-teg</i>
3	[<i>ama muš-ni</i>.	.	.	.	.	.	.	.	.	.	<i>sir-ra-ṣu ūg-gà mu-un-na-]gub¹</i>
4	[<i>gašan</i>				<i>ama-ni gašan-gal-e ūg-gà mu-un-na-gub²</i>						
5	[<i>gašan</i>	.	.	<i>ki-na-ra gašan nigīn gar-ra ūg-gà mu-un-na³</i> .							<i>]gub</i>
6	.	.	.	.	.	.	.	.	.	.	<i>mu-un-ši-gar-ri</i>
7	.	.	.	.	.	.	.	.	.	.	<i>e-]ne-em d. mu-ul-lil-lá-ri</i>
8	.	.	.	.	.	.	.	.	.	.	<i>e-ne-em] d. gu-la- a- ri</i>
9	.	.	.	.	.	.	.	.	.	.	<i>d. mu-ul-lil-lá-ri</i>
10	.	.	.	.	.	.	.	.	.	.	<i>ma-ab-gu-la⁴-a-ri</i>
11	.	.	.	.	.	.	.	.	.	.	<i>ma-ab-ḡul-a-ri⁵</i>
12	.	.	.	.	.	.	.	.	.	.	<i>sīg-gan in-dūg-ga-ri</i>
13	.	.	.	.	.	.	.	.	.	.	<i>nu-mu-da-ma-ma</i>
14	.	.	.	.	.	.	.	.	.	.	<i>nu-mu-da-ṣi-ṣu</i>
15	.	.	.	.	.	.	.	.	.	.	<i>tur-ra mu-ub-bi-ir</i>
16	.	.	.	.	.	.	.	.	.	.	<i>bi tar-a mu-ub-riḡ</i>
17	[<i>me- ri</i>		<i>ám- da-]</i>	<i>ab- il- e</i>		<i>me- ri</i>	<i>ám- da- ab- il- e</i>				
18	[<i>e- ne-]</i>	<i>em- da</i>	<i>edin- na- ge</i>			<i>sag- im- da- sīg- gi⁶</i>					
19	[<i>kalam</i>]	<i>a</i>	(?)	<i>ḡiḡ- ga- bi- eš</i>		<i>ám- ši- ti- li</i>					
20	[<i>é(?)</i>]- <i>a</i>	<i>nu-mu-un</i>	<i>ti-li-en</i>		<i>ma-al-la</i>	<i>nu-mu-un</i>	<i>ti-li-en</i>				
21	<i>dam-ma</i>	<i>nu-mu-un</i>		<i>ti-li-en</i>	<i>tūr-a</i>	<i>nu-mu-un</i>	<i>ti-li-en</i>				
22	<i>ni</i>	<i>nigīn- ne- en</i>				<i>ni- sīg¹- ḡē- en</i>					
23	<i>ú</i>	<i>ki- sīg- ga</i>	<i>ki- bi- ta</i>	<i>ú-</i>	<i>kú</i>	<i>me- en</i>					
24	<i>lūr-ṣur-bi</i>				<i>a-nak-an</i>	<i>me-en</i>					
25	<i>ga-ša-an</i>	<i>me-en</i>	<i>mu-lu</i>		<i>ḡīr-dūr-úru-a</i>	<i>kūr-ra</i>	<i>me-en⁸</i>				
26	<i>sal-tuk-ki</i>	<i>sug-ga</i>				<i>má-su-a</i>	<i>me-en</i>				
27	<i>nigīn-ḡa-a</i>	<i>ambar-ra</i>				<i>ba-an</i>	<i>nigīn-na</i>	<i>me-en</i>			
28	<i>mu-ḡiḡ-mèn</i>	<i>úru-má</i>	<i>bur</i>		<i>me en</i>	<i>silá-mu</i>	<i>ḡīr</i>	<i>me-en</i>			

* Lament to the word of Enlil. Text, *Cuneiform Texts of the British Museum* pls. 7-9 no 29615. Reverse 2-8 is a duplicate of no III tablet three lines 26-34, which see for notes on this passage.

1. Restored from SBII 112, 29. — 2. SBII 112, 31.

3. Uncertain. The traces are against this restoration. — 4. *gu-la* var. of *gul* = *abātu*.

5. *ušalpitu* cf. K 41 obv. II 1. — 6. For *sag-sīg* = shake, terrify, cf. XV 13.

7. Doubtful; text *šu-šu-šu* of which the third may be an error of repetition as in SBII 73, 18. Cf. the form of *šag* = *libbu* in CT IV 3a 10.

- 29 *ki-il*¹ *ki gē-en*² *é-ama-muḡ-mà šalám é-úr-ra-bi me-en*
 30 *kir'* *zal- gál á-nu- gál me- en*
 31 *nin-mèn E + SAL-mà kir'- nu- gál me-en*
 32 *ù-mu-un-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-ṣa-teg mu-lu da-ni ma-teg*
 34 *e-ne-em*^{d.} *mu-ul-lil-lá-ge na-ma-da-teg mu-lu da-ni ma-teg*
 35 *é-ṣid-mu*³ *úru-a ma-ni-in-gul mu-lu da-ni ma-teg*
 36 *mu-lu-ṣid-mu úru-a ma-ni-in gul mu-lu da-ni ma-teg*
 37 *é-mu ṣu-gal-gal-la-bi ma-teg mu-lu da-ni ma-teg*

Reverse.

- 1 *mu-lu simuḡ si-gūr-gūr-bi*⁴ *ma-teg mu-lu da-ni ma-teg*
 2 *ama ḡen*⁵ *me-en ud-da gab-da-kīr mu-lu na-mu-ṣad-dé*
 3 *e-ne-em*^{d.} *gu-la-ge ga-ba-da-kīr mu-lu na-mu ṣad-dé*
 4 *e-ne em*^{d.} *mu-ul-lil-lá-ge ga-ba-da-kīr mu-lu na-mu-ṣad-dé*
 5 *ud-da é-aṣaṣ-ga ga-ba-da-kīr mu-lu na-mu ṣad-dé*
 6 *é-aṣaga é-ṣun-na ga-ba-da-kīr mu-lu na-mu-ṣad-dé*
 7 *galu ú-ki-ue kin-kin-e-ne nam-mu-ṣad-dé-e-ne*
 8 *é-ri-a-ni kin-kin-e-ne nam-mu-ṣad-dé-e-ne*
 9 *dim-mà-ni*⁶ *sir-mu-un-na-ra*⁷ *i-dib mu-un-na-ab-bi*
 10 *dim*^{d.} *gu-la dim*^{d.} *ad-gí-gí-na*⁸ *i-dib mu-un-na-ab-bi*
 11 *ṣa-e ud-da ga-ša-an-mu ṣa-e ud-da a*⁹ *ba-da-kīr a-na-a-a-ām*

1. Omitted on pl 24; cf. *kēl* = *ardātu* Br. 9831.

2. Var. *SIG-ṢALAM* = *nabūtu* begetting Br. 7020, and for *gin* = *ge-en* = *amtu* II 134, and for *gin* = *ardatu* SAI 1383, the root *giu*, therefore, probably had the simple meaning « female ».

3. *bītu kinu*, or collective *bītāti kināti* BA V 618, 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 *bītāti kināti* probably refers to the constellations, v. Jastrow, *Religion* II 16 note 2.

4. « He with high raised horn », in SBH 108, 23 *kusarīkku* is called *si-gūr-gūr* = *na-[aš karni ?]* cf. AJSL 1907, 147, and for the mythological *kusarīkku* see Kugler, *Sternkunde* I p. 33; KB, VI 1, 311; Babyl. II 112. For the phrase cf. Gudea Cyl. A 21, 21.

5. *gan*, *ghen* is a var. of *giu*, *gen* = 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* = *ulūlu*, a syn. of *eṣū*.

- 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 peace¹⁰.
- 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. *iššaraḫšu* 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 3^d person
v. *a-ba-an-laḡ-laḡ-gi-eš* = *liḫḫiḫi* CTXVI 36, 9.

10. Lit. without anger, *kir'-gál* = *uggatu*.

- 12 *e-ne-em* ^d.*gu-la-ge za-e ud-da a-ba-da-kir a-na-a-a-äm*
- 13 *e-ne-em* ^d.*mu-ul-lil-lä-ge za-e ud-da a-ba-da-kir 'a-na-a-a-äm*
- 14 *a ga-ša-an-mu tür-žu da-KAK-e šalam-žu ta-äm*²-*gid-gid*
- 15 *dim-mà-žu ki-nu-un-gam*³ *šalam-žu ta-äm-gid-gid*⁴
- 16 *dumu-üg-gam-ma tü*⁵ *nu-un-ma-al šalam-žu ta-äm-gid-gid*
- 17 *dum:u-üg ág-ga (?) -li a-gu dūr-ür-žu-ni*⁶ *egir e-ba-nad*
- 18 *ligir-sag galu-e-da e-ne šu-al-kud-kud-dé*
- 19 *e-ne-em* ^d.*gu-la-ge e-ne šu-al-kud-kud-dé*
- 20 *e-ne-em* ^d.*mu-ul-lil-lä-ge e-ne šu-al-kud-kud-dé*
- 21 *igi-ni-da*⁷ *ud-dé é-bar-ri ud-dé ga-ba-bi-ri*
- 22 *e-ne-em* ^d.*gu-la-ge é-bar-ri ud-de ga-ba-bi-ri*
- 23 *e-ne-em* ^d.*mu-ul-lil-lä-ge é-bar-i ud-de ga-ba-bi-ri*
- 24 *a-ba ba-[tuk ud-]dé a-ba ba-tuk má-e a-ba ba-an-ši-em-e*
- 25 *e-ne-em* ^d.*gu-la-ge a-ba ba-tuk má-e a-ba ba-an-ši-em-e*
- 26 . . . *e-ne-em* ^d.*mu-ul-lil-lä-ge a-ba ba-tuk má-e ba-an-ši-em*
- 27 *tür-mu* *ba BAG(?) -äm-e*
- 28 *ba-BAG(?) a-ba ba-an-[ši]-em-e*
- 29 *a-ba ba-an-[ši]-em-e*
- 30 *a-ba ba-an-[ši]-em-e*
- 31 *a-ba ba-]an-[ši]-em-e*
- 32 *eš ba-ğub-bi-eš*⁸ *má-e a-ba ba-an-[ši]-em-e*
- 33 *á]m-da-KU má-e a-ba ba-an-[ši]-em-e*
- 34 *á]m-da-KU má-e a-ba ba-an-ši-em-e*
- 35 *in-düg-ga*⁹ *ura ba-an-da-HU + SI*
- 36 *in-düg-ga*
ura]ba-an-da-HU + SI
- 37 *er]-šem-ma* ^d.*mu-ul-lil*
- 38 7]3 *mu-bi-im*

1. Omitted in the text; for another error of omission see obv. 32.

2. So I understand *ta-äm* for *äm-ta*, where *ta* expresses the passive for *da*, v. Babyl. I 227, and for inversion of subject and instrumental case v. *ba-e-gam* CTXV 22, 1 ff.

3. *ki-ne-in-gam* = *ušakniš* V Raw. 50 b 50; v. also K 4830, 11.

4. Br. 10152 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 50 rev. II.

8. Cf. SBH 100, 5, *ba-gub-bi-eš* = *ikkamri*.

9. Cf. obv. 12.

III

Series *im-ma-al gù-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 2 875], 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 2 875 = BA, V 617; this text is evidently an extract, since the third line is 38 of the obverse¹ and the opening line is probably an incantation. The obverse

1. The opening line is *mu-lu šir-ra ud-de gíg-gíg-ga ud-de šir-šir-ri.*
ša šir-ši úmu mu-ša-[am-riš] úmu mu-ni-šu ia-ti mi-nam

« 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 2 875 are simple variants, the latter being more profusely glossed. c) K 2 004 = 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 úmu.
- 3 é.
- 4
- 5 udu gíg-ga-ám.
- 6 udu gíg-ga-ám.
- 7 udu gíg-ga-ám.
- 8 udu šä-ab an-na [gùl ma-al-la-ni]¹
- 9 úmu lib-bi ^{ilu} a-nim [ša lim-niš ib-ba-aš-ši]¹
- 10 udu šáb ib-ba : úmu nu-ug-[ga lib-bi : ^dgu-la-ri]
[ša ^{ilu} a-nim rabú]²
- 11 udu šä-ab gùl [ma-al-la ^dmu-ul-lil-la-ri]³
- 12 úmu lib-bi ^{ilu} en-lil ša lim-niš [ib-ba-aš-ši]
- 13 udu dugud-e : úmu ap-zi (sic!) :
- 14 udu nu-è-a udu
- 15 úmu la [pa-du(?)] li-mu-unn-ma⁴ [úmu.]
- 16-19 Illegible
- 20 [udu] šág-ga ša ma-ri [.]⁵
- 21 [udu] ama nu-un-zi-a-ri : ša um-ma [ul idú]⁶ :
- 22 [udu] dam nu-un-zi-a-ri udu [. . .] nu-un-[zi-a-ri]⁷
- 23 [udu] NIN nu-un-zi-a-ri udu šeš nu-un-[zi-a-ri]
- 24 [udu] ? nu-un-[zi-a-ri] udu ma-al nu-un-zi-a-[ri]
- 25 úmu ša ni-it-ti la⁸ i-du-u úmu ša šub-tam [la i-du-u]
- 26 [udu] tu-mu tür-ri : úmu ša še-ir-ri⁹ : du-ub-ba šub : ina bir-ki na-
du-u : [a-ri]
- 27 [šag] : šà libbi : šu-nu-teg : la i-mah-ḥa-ru : [a-ri]
- 28 [udu] kin-gí-a e-lum-e umun kùr-kùr-ra : ša. . .
- 29 [udu] ? ? : úmu da-'a-i-ku li-mu-unn-ma : tu-mu nu-un : ša
ma-ri ul i-du-u : zi-a-ri
- 30 [udu] tür-]gul-e udu amaš sir- [ri]
- 31 [udu] ul-ul : mut-taḫ-ki-bu KA al? ri : a-gi.

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 not¹⁰ . . . , 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* = *padû*, see CT XVI 43, 65. For *limumma* = *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 *ûmu la padû* 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 *nitti* ?

- 32 [udu. . .] *gi-a-bi: úmu ša šur?-me-šu: ni-ğul: i-ab-ba-[at. . .]*
 33 [tūr-in-]gul *mu-lu-bi mu-un: ḫar-rad-su [. . .]*
 34 [amaš]-in-sir *sib-ba mu-un: ri-é-[šu. . . ḡul]¹*
 35 [am]aš-amaš-a *im-mi-in-ğul: ?*
 36 [] *ši²-ir tūr-ra ama sib-ba (?) i-de-bi-ta-ba-an.*
 37 [kimu.u(?)]-kap³-par tu-ur⁴ um-mi ri-é-i.
 38 [tūr] in-ga-gul-e *amaš in-ga-sir-[sir-ri]⁵*
 39 [gi-lil-]mağ⁶-ám⁷ ama-tūr-bi šu-ma-mi-ni-ib-gur-ri⁸
 40⁹ [nag-tar-]mağ-ám *é¹⁰ in-sir-i*
 40^b ki-ma bu-tuḫ-tum ši-ir-tum¹¹ bi-ta-ti [ušardá]¹²
 41 [udu] *urud¹³ šun-mağ-e¹³: úmu ki-ma še-en-ni šir-tum: ^uzal-la¹⁴*
in-ri-ri¹⁵: li-[pa-a ia-aš-ša-aš]
 42¹⁶ [udu] *mu-un-kú-e ^{SU}lu-ib é-[a-ge]*
 43 [udu dū-dū-da]¹⁷ *sag in-dūb-dūb-bi*
 43^b *úmu [nap-ḫar ni-ši]¹⁸ a-me-li [i-nap-pa-aš: i-kam-mar]¹⁹*
 44 *udu dū-dū UR-na²⁰ šu-šū al-ma- ma*
 44^b *úmu nap-ḫa-ri²¹ ana bi-la-a-ti²² iš-ta-na-kan²³: u-ra-kaš*
 45 *udu šul²⁴ kalāma ḡul-lu-bi mu-un-suğ²⁵: su*

1. Cf. SBH 77, 26.

2. A conjecture (*si*) of Messerschmidt who thinks *SU* 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 inasap*.

6. K 2875, 5 has the full form *gi²lil-má-mağ*, cf. SAI 1605.

7. For *ám* = *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-ib* is for these three objects; *ma* repeats the adverbial idea in *gi-lil-mağ-ám*; the form is without subject.

K. 2875, 6 *kima buré umma martam ukabbar*.

9. K. 2875, 7f has an insertion to the word of *Anu*. This text is late and confused; it uses *úmu* and *anātu* indifferently.

10. Var. *a-a* translated by *makūra* property.

11. For *širtum*, which is correct, the var. has *šurdátum*. *šurdú* as an infinitive III' = *batáku*, *nakásu* CT XVIII 10, 55-7, to rend asunder; *šurdú* as an adj. « rending, tearing. »

12. K 2875, 10 has a variant translation of *sir-i* = *KAK-bal* (sic!)

- 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 *bûru*-reed mother and son it sweeps away.
 40 As a huge deluge it tears away the dwellings.
 41 The spirit like a huge *šennu*²⁶ troubles the flesh.
 42 The spirit consumes the provisions of the home.
 43 The spirit smites mankind everywhere.
 44 The spirit reduces all thing to its sway.
 45 The spirit wickedly drowns the harvests of the land.

13. Var. *maš-ám-e*, *maš-ám* is correct.

14. Var. *lu*.

15. Var. *ur-ur*.

16. K 2875, 13 has a very conflated text; first an insertion *enem* ^{d.}*mullillage* *ám-š-š bul-bul in-aq-a*, « the word of Enlil.... causes trembling », and then an insertion into the line itself *ám-ma-gin ú-a = ina alaki 'u-a-i* « when it comes, woe ». The translation would be *úmu ikal lubbu ša bití*; 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 *dú-dú = puḫḫuru* Br. 9161: 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....niš* are incomprehensible.

19. Here begins VATH. 410 = SBH 111.

20. So SBH 111, 5 probably for *ištenis*, not translated in any of the variants. K 2875 and VATH. 410 have a var. for *dú-dú UR-na*, ie. *du' kùr = naphar mātīm*, traces of which are also found on SBH 127, 24.

21. Var. *naphar*.

22. Var. *tam*.

23. Var *kan-na*. For this line cf. SBH 1, 34.

24. For Br. 978 = *šel/sul*, see Bab. II 284.

25. For *sug-ga* = *ṭebú* see CT XVI 10 V 3.

26. For *šennu* a dish, see Bab. II 117. From this passage one infers a vessel with a rough surface, perhaps grate or sieve (!).

45 ^b	<i>ûmu e-bu-ur ma-a-ti</i> ¹	<i>lim-niš uš-ri-iḫ</i> ² : <i>u-ṭa-ab-bi</i>
46	³ <i>kú kalam-ma</i> ⁴	<i>ba-da-an-du-du</i>
46 ^b	<i>u-kul</i> ⁵ - <i>la-a</i>	<i>ni-ši</i> ⁶ <i>u-ša-ḫir</i>
47	<i>é zid mu-un-gul-e</i>	<i>mu-lu zid mu-un-kab-bi-eš</i> ⁷
48	<i>bi-ta-a-ti ki-na a-ti i-bu-ut</i> ⁸	<i>a-me</i> ⁹ - <i>li-e</i> ¹⁰ <i>ki-nu-ti ik-mur</i>
49	¹¹ <i>mu-lu zi-da-ra</i>	<i>ki mu-ni-ib-rig-</i> [<i>rig</i>]
50	[<i>a-mi-li-e</i>] <i>ki-nu-tim</i>	<i>ud-di-tam u-šal-lil</i>
51	[<i>ud-de</i>] <i>tug gal-gal-la</i>	<i>šed-da ba-an-</i> [<i>gam</i>] ¹²
52	<i>ûmu la-biṣ šu-ba-ti</i> ¹³ <i>rahûti i-na ku-ši</i> [<i>it-mi-iḫ</i>] ¹⁴	
53	[<i>galu?</i>] <i>zal</i> ¹⁵ - <i>sug da-ma-al-la</i>	<i>šag-mar-ra</i> ¹⁶ [<i>ba-an-gam</i>]
54	<i>ša me-riš</i> ¹⁷ - <i>ti ra-ṣa-aš-ti</i>	<i>ina bu-bu-ti it-mi-iḫ</i>
55	. . . . . <i>ra</i>	<i>ki-mu-ni-ib-</i> [<i>dib?</i>]
56	. . . . .	<i>u-di-tim u-tan-mi-</i> [<i>iḫ</i>]
57	<i>pû-sak dal-dal-ra</i>	<i>pû-sak mu-ni-ib</i> []
57 ^b	<i>ana mu-ṣar-šid</i> ¹⁸ <i>kur-pi</i> ¹⁹	<i>kur-pi u-ša-ab-ri-e</i>
58	<i>ud-de é-iâ-ta</i>	<i>iâ-âm ba-ra-ab-è</i>
58 ^b	<i>ûmu ina bîti ḥa-an-šit</i>	<i>ḥa-an-šit u-še-iš-ša-a</i>
59	<i>ud-de é-u-ta</i>	<i>u-âm ba-ra-ab-è</i>
59 ^b	<i>ûmu ina bîti e-še-rit</i>	<i>e-še-rit u-še-iš-ša-a</i>
60	[.]	<i>ka-mu (?) ba-ra-an-zi (?)</i> ²⁰
61	²¹ [.] <i>mu-un-tuk</i> : <i>ab-da-tum</i> ²² <i>la</i> [<i>iši</i>]	
		<i>a-ḫi</i> : <i>a</i> (sic!) ²³ - <i>nu-un-</i> : <i>ul i-di</i> : <i>zu</i>
62	<i>tûr</i> [. . .] <i>nu-un-tuk</i> : <i>ma-a-ri la</i> [<i>iši</i>] <i>a-bi</i> : <i>a nu-un</i> : <i>ul i-di</i> : <i>zu</i>	
63	[?] <i>imma ū kalam ū mu-un-na-ab-gul-gul</i>	

1. Var. *tîm*.

2. *ušriḫ* is a learned gloss on *uṭabbi* (to submerge), from *rāḫu* be void, a meaning, inferred by false philology from SUD = *rūḫu* (Br. 7605). 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* = *rāḫu* in *im-sud* = *urīḫ* CT XVII 33, 6-8.

3. BA, V 618, 23 and SBH III, 9 have a gloss *ān umun-e an-sū ba-[da-an-šub?]* (*an* is omitted on K 2875) = *bušā bēlum ušaddi*, the possessions the lord overthrows.

4. Var. K 2875 *e*.

5. Var. *ku*.

6. Omitted on SBH III, 10 and K 2875, 24.

- 46 Food for mankind it makes dear.
 47 Devoted temples it devastes²⁴, 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 seizes.
 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.
 59 From the house of ten (inmates) ten it causes to go forth.
 60 ? ?
 61 sister it has not.
 62 Son it has not, father it knows not²⁵.
 63 ? ? ? ? ?

7. K 2875 adds a gloss *mu-un-dig[e ?] = ušmîṭ*.
 8. K 2875 *i-bu-te*.
 9. Vars. *mi*, see Dolitzsch, *Grammatik* p. 83.
 10. The regular plural of *amēlu* is *amēlūtu(i)*: Assyrian plurals in *ūtu(i)(a)* are probably the same formation as Syriac *āwāthā*.
 11. K 2875 had apparently a gloss at the beginning of the line.
 12. 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.
 13. Var. SBH 78, 34 *šu-ba-a-ti* not a plural. On *šubātu* as under-shirt, robe next to the body, see Schrank LSS III 3 p. 30.
 14. On *mātu* be low, *ušmîṭ* prostrate, see Bab. II 154 n. 9.
 15. Or reading NI = *li*, [*mu-lil*]. SBH 78, 35 nothing before *sug*.
 16. SBH 78, 35 *šag-mar-ra-áš*.
 17. So for *LIL* after Macmillan: SBH 78, 36 *ri-eš*. Cf. SBH 127, 32.
 18. Uncertain.
 19. For *kurpu* cf. *puḫ-šu ana kurpi māti izbam*, his image leave in a waste place(?) CT XVII 1, 7.
 20. Glossed *pi-ia u|l idi*:]
 21. Text from SBH 117, fragment at the bottom.
 22. For *alḫatum* sister.
 23. Probable error for *šeš*.
 24. The verb is imperfect(!).
 25. The translation of this and the following lines is very uncertain.

- 64 ša. . . BU-BU¹ (sic!) kiš-ša-tum ina ba²-lum (!) kiš-šat ni
 (?) -ši i-dak-ki³
 65 ra ki? gašan⁴ (!) LIL-ma é-tùr-ra ni-ni-ib-gul
 66 ša a-na RI(?) MA(?) -ra-šu ina su-pur-ri MU-?⁵ :
 67 : umu ana bîti-ka irub⁶ : udu gab-zu mu-zu⁷ : umu
 i-rat-ka ni²-i.
 68 ? ka⁸ : ina? ? ma-a-tam u-zu(?) : bi-ši-in
 ši-mat-ta⁹ pa : id
 69 . . . é-zu gi(?) -a : ašar irub ai. : udu gab-zu xi-ga-ab¹⁰
 70 [umun-e^d.] mu-ul-lil-lá ka-nag-gà dé-in-ra¹¹ babbar-mu-un-ni
 gù-dé-in-ra¹²
 71 [be-]lum ^{ilu}enlil-e¹³ bi-il ma-a-tam ina e-rib ^{ilu}šamsi ina ša-si-e-šu
 72 [ken-úr] ki-gal-la¹⁴ ba- ğul- a- šú
 73 ama gal^d. nin-lil-lá-ge¹⁵ babbar-mu-un-ni¹⁶ gù-dé-in-ra
 74 uru] keš-a¹⁷-ge é ki-si^{g'}-ga-ge ba-ğul-a-šú

Reverse.

- 1 [ama gal(?)] ^d.nin-lil-la-ge¹⁸ [babbar-mu-un-ni] gù-dé-in-ra¹⁹
 2 [uru] MAH²⁰ UD-NUN-KI²¹ a-ge ba-ğul-[a-šú]
 3 [^d.?] šub-ama tūr ^d.LIL-ra-ge [babbar-mu-un-ni gù-dé-in-ra]
 4 sir-ra-ge ba-ğul²² etc.

1. *šu-mu*(?).

2. Cf. the fragment of the obv. of SBII 127 on p. 156.

3. Glossed *i-ka-l-la*.4. Fragment SBH 156 has *dingir-en* (!).5. A gloss *i-ni* (?) *uš-ta-ba-ri-e*.6. Fragment SBH 156 *tu-ur*.7. *zu* = *ni'u* is a variant of *zi* SAI 1330. For *ni'u* = press against, turn back, see Jensen KB VI 1, 309, and *gi* = *ni'u* SAI 1404 which also = *táru*.8. *UD-DU*(?).9. Sic! but SBII 156 fragment *am-me-ni ši-ua-ti lim-niš*.10. This line has some similarity with CT XVI 39, 12. The last part = *umu irat-ka ni²-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 *umu*, 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 breast²³
 70 When Enlil lord of lands cries out at sunset,
 72 [the dreadful word goes forth unto]²⁴ the spacious shrine, the
Ken-úr 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* = *šimétan* twilight Br. 3326 and *unun + babbar* = *ereb šamši* S^b 82 = Br. 9249. In Raw. II 47, 67 *unun + babbar*, followed by the grammatical term *al-tar*, is a title of an underworld deity. It is, therefore, probable that *mun-unun* is a word for darkness (cf. Br. 8772 *unun = upú*).
 17. Cf. K 2004 obv. 13 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. VA Th 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.
 24. A conjectural restoration from reverse 57.

5	<i>dim-me-ir mağ ama¹ adab sir-ra-ge² babbar etc.</i>	
6	<i>é-ki-sig'-ga-ge</i>	<i>ba-ğul etc.</i>
7	<i>d¹.su-kur-ru³ tūr nun-zi-ab-ge</i>	<i>babbar etc.</i>
8	<i>še-ib l-si-in-na-(ki)-</i>	<i>ge ba-ğul etc.</i>
9	<i>gašan sag tu-mu an-na-</i>	<i>ge babbar etc.</i>
10	<i>éš é-an-na⁴</i>	<i>ge ba-ğul etc.</i>
11	<i>mu-gig-ib gašan anna-</i>	<i>ge babbar etc.</i>
12	<i>gašan an-na na-ām-úru-na-šit</i>	<i>ba-ğul⁵ etc.</i>
13	<i>nin gašan an-na-</i>	<i>ge babbar etc.</i>
14	<i>akkil⁶ ki azaq-ga⁷</i>	<i>ge ba-ğul etc.</i>
15	<i>nin-gašan d¹.BE-nir-ra-</i>	<i>ge babbar etc.</i>
16	<i>é TUK-ŠID-kúr-ra-</i>	<i>ge ba-ğul etc.</i>
17	<i>. tu-ğar-ra⁸-</i>	<i>ge babbar etc.</i>
18	<i>. (ki-ir-taš-ša-ma)</i>	<i>ba-ğul etc.</i>

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	<i>. é-tum(?)</i>	<i>ge babbar etc.</i>
35	<i>ba-ki BUR + ŠE(?) HAR šā-ba-</i>	<i>ge ba-ğul etc.</i>
36	<i>il-li-li úru(?) mar-ra-</i>	<i>ge babbar etc.</i>
37	<i>éš gù-ab-ba⁹-</i>	<i>ge ba-ğul etc.</i>
38	<i>gašan mar-ki éš gù-ab-ba-</i>	<i>ge babbar etc.</i>
39	<i>tūr-sag ub-ba-</i>	<i>ge ba-ğul etc.</i>
40	<i>ama-mu na-an-na¹⁰-</i>	<i>ge babbar etc.</i>

1. Omitted on K 2004.

2. Omitted on K 2004.

3. *Sukurru^{ki}* = Šuruppak, Thureau-Dangin RTC, Introduction p. 11; here evidently identical with or a part of Isin. The full form is *d¹.su-kur-ru-da-ge*, see VAB, I 150 stone nail from Fara. VATh 231 has....zi-da before the word *d¹.su-kur-ru*.

4. So K 2004 but VATh 231 [*é*]-*unug-ga* temple of Erech.

5. A gloss *ilu-ti-šu ina*.... (sic!).

6. Read *akkil*, cf. SBI 155 no. 55 rev. 25 and Th.-Dangin, *Rev. Critique* no. 37, 203.

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 šhuruppak, famous daughter¹¹ 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 heaven¹² 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 ? ? cries out at sunset,
 18 [the dreadful word goes forth unto]? destroyed.

About 15 lines broken away.

- 34 ? ? ? ?
 35 ? ? ? ?
 36 When he that makes woe¹³ 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*¹⁴, cries out at
 sunset,
 39 [the dreadful word goes forth unto] the first born daughter¹⁵
 . . . destroyed.
 40 When my mother Nanā cries aloud at sunset,

8. Glossed *ilu it-KAK-a-ḫu* = ?

9. A city, cf. *gú-ab-ba-(ki)* CT V 26 col. VI 31; VIII 3 [near Lagash]

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*.

13. *u-li-li* = *lallaratu* SBH 39, 28.

14. The meaning is not clear to me.

15. Sic!

41	<i>še-ib zimbir-</i>	<i>ge ba-ğul</i> etc.
42	<i>d. a-a' nu-nunuz šág-ga-</i>	<i>ge babbar</i> etc.
43	<i>še-ib tin-tir-(ki) na-äm-kaliğ-ga-</i>	<i>ge ba-ğul</i> etc.
44	<i>nin-mağ-a(?)² gašan tin-tir-(ki)-</i>	<i>ge babbar</i> etc.
45	<i>še-ib bád-si-ab-ba-</i>	<i>ge ba-ğul</i> etc.
46	<i>gašan é-?-an-na-</i>	<i>ge babbar</i> etc.
47	<i>babbar mu-un-ni gù-de-in-ra</i>	<i>babbar³</i> etc.
48	<i>ina e-rib ilu⁴šamši ina ša-si-e-ša</i>	
49	<i>gù-gù-ba gi-ğul-a in-mar-ri-eš</i>	<i>babbar</i> etc.
50	<i>ina nap-ḫa-ri-ši-na gu-uḫ-li-a id-di-a-am-ma</i>	
51	<i>er in-šéš-šéš-e-ne bar in-ni-çal-e-ne</i>	<i>babbar</i> etc.
52	<i>ina (?) ir-bi-it ma-lu-da (sic!)</i>	
53	<i>unu-ba a-e nu? ra-gi</i>	<i>babbar</i> etc.
54	<i>ina u-bar-tim TUR ul ib... bu-šu</i>	
55	<i>d. mu¹-ul-lil gù-in-šub-i-ne</i>	<i>mu-un-ši-in-bar-ra</i>
56	<i>ša bu-uš-lu (ḫibēššu) ši-in</i>	

57 *é-an-na ğul-a-bi-šú* *e-ne-ém-mà lú-lú. . . .*

58 *nis-ḫi šanu-u in-ma-al⁵ gù-de-de nu-al-til ana zamar nišḫi*

1. *Aja* at Babylon is unusual.

2. *Azag*?

3. This entire line is a gloss to explain the *motif*.

4. Text *ŠE* (!).

5. *IM-MAL* with phonetic value *riğamun* = *ašamšutu* Br. 8433 and *ri-ğa-mun* = *ašamšutu* 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 *ašamšutu*.

- 41 [the dreadful word goes forth unto] Sippar destroyed.
 42 When Aja, the holy wife, cries aloud at sunset,
 43 [the dreadful word goes forth unto] Babylon . . . destroyed.
 44 When Ninmah, the queen of Babylon, cries aloud at sunset,
 45 [the dreadful word goes forth unto] the brick walls of Barsippa.
 46 When the queen of . . . cries aloud at sunset,
 49 All of them ? ? when she (?) cries aloud at sunset,
 51 the wail, they?, when she (?) cries aloud at sunset,
 53 in the vast resting place? when she (?) cries aloud at sunset,
 55 Enlil those who rage doth send forth (?)⁶.
-

- 57 Unto Eanna destroyed the dreadful word [goes forth?].
 58 Second tablet of « the crying storm » which is unfinished; to
 repeat the extract of etc.
-

6. On *bar* = *išāru* 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	<i>é-an-na ġul-a-bi-šú e-ne-em-mà lú-lú. ?]</i>	
[2	<i>ana Eanna ša innabatu amātu mudallihitu. ?]</i> ¹	
3	<i>[e-ne-em-]mà d¹.en-lil-[ge?]</i>	
4	<i>[udu e-]lum-e ni² mu-un-za³ me-e* gig-ám⁵ [gù-de-de]</i>	
5	<i>[ú]mu kab-tum lu-uš-tab-ra-a a-na-ku ra-ma-ni [mar-ši-iš ašassi?]</i>	
6	<i>e-lum mu-lu</i>	<i>in-gil-li-em[-mà]</i>
7	<i>kab-tum</i>	<i>ša u-ḫal-liḫ-an-[ni]</i>
8	<i>d¹.mu-ul-lil-li mu-lu</i>	<i>in : d¹.en-lil mu-ḫal-li-iḫ-[an-ni]</i>
9	<i>giš má gab-ri-a-ni⁶</i>	<i>giš má sù-su- [ge?]</i>
10	<i>e-lip-ḫu im-ḫu-ru-ma</i>	<i>e-lip-ḫu ṭi-bi-tum⁴</i>
11	<i>mu-lu gab-ri-a-ni</i>	<i>mu-lu gam-[ám]</i>
12	<i>a-me-li šū im-ḫu-ru-ma</i>	<i>a-me-lu mi-ṭum</i>
13	<i>gù⁸ in-ma-ma</i>	<i>gù⁸-ni kúr-ra-[ám]</i>
14	<i>i-ša-as-si-ma</i>	<i>ši-si-is-su ša-na-at</i>
15	<i>úru-a nigī-en-ni⁹-mu</i>	<i>gù : ša nap-ḫar a-li-ia [šissu šanāt]</i>
16	<i>úru-a¹⁰ gi-in-dumu-mu</i>	<i>in¹¹-di-a-ni kúr-ra-ám</i>
17	<i>ina a-li mar am-ti-ia</i>	<i>a-lak-ta-šu ša-na-at</i>
18	<i>úru-a ki-el-mu</i>	<i>li-du-a-ni kúr-ra-ám</i>
19	<i>ina a-li ar-da-ti</i>	<i>za-mar-ša ša-ni</i>
20	<i>úru-a kalig-mu¹²</i>	<i>aḏ-du-a-ni kúr-ra-ám</i>
21	<i>ina a-li id-lum</i>	<i>ni-is-sa-as-su ša-na-at</i>
22	<i>ki-el-mu é — E + SAL-na-ka¹³ libiš-šú ba-ab-bi</i>	
23	<i>ar-da-ti¹⁴ ina bítu maš-ta-ki-ša ina ki-mi it-taš-lal</i>	
24	<i>kalig-mu é-ušbar-ra-na-ka ák-kúr-šú ba-ū</i>	
25	<i>id-lu ina¹⁵ bít e-mu¹⁶-ti-šu¹⁷ ana ša-di-i ir-ta-kab¹⁸</i>	
26	<i>ama ġen me-en ud-da-ás¹⁹ gab-ba²⁰-da-kīr mu-lu na-ām-mu-un-pad-dé</i>	

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 *suġ* = *ṭebū* sink, see CT XVI 10 V 3; SBH 127, 26.

- 1 Unto Eanna destroyed the dreadful word [goes forth?].
 3 The word of Enlil
 4 « With the mighty word I, am satiated; I, even I, [cry aloud in pain].
 6 The mighty one who hath given me pangs of woe,
 8 Enlil who hath given me pangs of woe ».
 9 If it meet a ship the ship is sunk.
 11 If it meet a man the man is prostrated;
 13 « If he cries out his cry becomes more mournful.²¹
 15 The cry of all my city is become more mournful.
 16 In my city for the son of my handmaid, his life is become more
 sad.
 18 In my city the lament of the maiden is become more mournful.
 20 In my city the wailing of the youth is become more mournful.
 22 My handmaid in her chamber is taken from her family.
 24 The youth rides up from the home of his kinsmen unto the
 mountains.
 26 Begetting mother am I, within the spirit I abide and none see me.²²

8. Glossed *gu*.

9. VATH 410, rev. 7 has a confused text *gīn-ne úru-en-ni-nu*; the word for *naphāru* is *nigin* or abbreviated *gīn* 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 *é* 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 *ēmú* father-in-law, fem. *ēmétu*, *ēmu* home, *ēmítu* and *ēmítu* family HW 78 f and 82 are all from the same root 'amāmu or 'amú. The form 'ammu or ammu = family, as preserved in 'Anmurabi, 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. *šanú*, *šanút*, be changed for the worse, be aggravated.

22. Compare no. IV tab. I rev. 15.

- 27 [unmu älitnu]¹ ana-ku ana úmu² 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-ul-lil-lá⁴ ga-ba-da-kir mu-lu na-mu-pad-dé
- 29^b a-ma-tu [?] [?] ilu en-lil ša ina nap-ḥa-ri ša-ku-u⁵
- 30 ud-da-áš⁶ é-aḡag-ga-áš⁶ ga-ba-da-kir mu-lu na-mu-pad-dé⁷
- 31 é-aḡag-áš é-šun-na-áš⁸ ga-ba-da-kir mu-lu na-mu-pad-dé⁹
- 32 galu ù¹⁰-ki ne kin-kin-e-ne nam-mu-pad-dé-e-ne
- 33 [.] se-]te²e-u la im-ma-ru-in-ni
- 34 é-ri-a-ni¹¹ kin-kin-e-ne nam-mu-pad-dé-e-ne
- 35 šu-nu ḥar-bi še-te²e-u la im-ma-ru-in-ni
- 36 ama muḡ¹²-ni šir-ra-ḡu¹³ ^{d.} é-a úg-gà mu-un-na-gub-[bi]
- 37 um-mu a-lit-tum ša mu-da-at šir-ḥa ina ni-ši iḡ-ḡi-iḡ-ḡi
-[ma?]¹⁴
- 38 gašan . . . ama-ni gašan-ḡal-e úg-gà mu-un na-gub-bi
- 39 ilu . . . um-mi-ša ilu nin-ḡal ina ni-si iḡ-ḡi-iḡ-ḡi-ma
- 40 gašan. . . ki-na-ra gašan niḡin-gar-ra¹⁵ úg-gà mu-un-na-gub-bi
- 41 ilu nin-gar-ni-ra [sic]^(?)
- 42 ^{d.} ab-ba-šam úg-ga mu-un-na-gub-bi
- 43 ilu Abba šam-ma¹⁶

1. For restoration see IV Raw. 28* no. 4 rev. 52.

2. VATh, 410 úmi.

3. The Sumerian *ga-ba-da-kir* is reflexive or passive, hence *lurraki* cannot be active. *kir* = *PEŠ* is a variant of *egir* = *āraku* be behind, loiter [hence *ārku* behind], in Arabic construed with **ع** « 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. 1 248 note 1).

4. 29615 adds *ge*.

5. From VATh 410 rev. 22; K 2004 has *ša ina* etc. as a gloss.

6. 29615 omits.

7. *ana úmi ina bitī el-lī lu-ur-ra-ki man-ma la im-mar-an-ni*.

8. K 29615 omits.

9. *ina bitī el-lim bitī ib-bi lu-ur-ra-ki man-ma la im-mar-an-ni*.

10. The sign is REC 247, not 249.

11. VATh, 410 [e-]ne é-ri-a-ki-ue-en. A late variant for *é-ri-a* is *a-ri-a*, Br. 11454 ff.

- 28 In the word of Anu I abide and none see me.
 29 In the word of Enlil I abide and none see me.
 30 In the word, in the holy temple, I abide and none see me.
 31 In the holy temple, in the pure temple, I abide and none see me.
 32 They seek . . . in places but none see me.
 34 They seek in the deserts but none see me ».
 36 The begetting mother who knows the sound of lament dwells
 among the people.
 38 The queen [of heaven?] whose mother is Ningal¹⁷ dwells among
 the people.
 40 The queen. . . queen *Nigingarra* dwells among the people.
 42 . . . beloved?] of Tammuz dwells among the people.⁵

12. For restoration after SBH 122, rev. 3 see Macmillan 557 and also SBH 122, 25.

13. Read *zu* for *gal*, cf. *sir-zu* = *múdu širhi* SBH 110, 31; *enem-zu* = *múdat amatim* 106, 47 cited by Macmillan *ibid.*

14. The form is intransitive as is also the Sumerian *mu-un-na-gub*.

15. For this title of *Nana* cf. SBH 93 obv. 10.

16. I. e. Tammuz. See SAI 2505.

17. Consort of the moon god.

IV

Series *uddam ki-ám-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 I — 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 *Šatiššam*. Edited by Edgar James Banks, *Sumerisch-Babylonische Hymnen* no. 1 [Leipzig 1897 Druck von August Pries.]

- 1 *ud-dam ki-ám-uš* [*šag-bi nu-pad-dé*]
 *ša ki-ma úmu šur-šu-du ki-rib-ša la a-te-e*¹
- 2 *e-ne-em-mà-ni ud-dam ki-ám-uš* [*šag-bi nu-pad-dé*]
- 3 *e-ne-em* *d.gu-la* [*ud-dam ki-ám-uš*]
- 4 *e-ne-em* *d.mu-ul-lil* *ud etc.*
- 5 *e-ne-em* *d.am-an-ki-ga* *ud etc.*
- 6 *e-ne-em* *d.asar-gal'-dug* *ud etc.*
- 7 *e-ne-em* *d.en-bi-lu-lu*² *ud etc.*
- 8 *e-ne-em* *d.mu-ši-ib-ba-sà* *ud etc.*
- 9 *e-ne-em* *d.šid-rú-ki-šár-ra*³ *ud etc.*
- 10 *e-ne-em umun* *d.di-tar-maḡ-ám* *ud etc.*
- 11 *e-ne-em an-šú* *a-ma-lum ša e-liš* *an al-dúb-ba-šami-e* *an u-rab-bu* *ni*⁴
- 12 *e-ne-em ki-šú* *ša šap-liš* *ki al-sīg-ga-ir-ši-tim u-nar-tu* *ni*⁵
- 13 *e-ne-em* *d.a-nun-na* *i-gil-li-em-mà-eš*⁶ *a-ni*
- 14 *ša ilu* *a-nun-na-ki in-ne-eš-ri-šun* (ḡ) : *ša ša aḫ-lu-uk-ti*⁷
- 15 *e-ne-em-mà-ni a-ḡu nu-un-tuk* *šim-šar nu-un-tuk*
- 16 *a-mat-su ba-ra-a ul i-šu* *ša-i-la ul i-šu*
- 17 *e-ne-em-mà-ni*⁸ *a-ma-ru ḡi-ga*⁸ *gab-šu-gar nu-un-tuk*
- 18 *a-bu-bu te-bu-u* *ša ma-ḫi-ra la i-šu-u*
- 19 *e-ne-em-mà-ni an al-dúb-dúb-bi* *ki al-sīg-sīg-ga-ni*
- 20 *ša-me-e u-[rab-bu]* *ir-ši-ti [u-nar-tu]*
- 21 *e-ne-em-mà-ni gi-kiṭ-maḡ-ám ama-tūr-bi šu-ba-mi-ni-ib-[gur-ri]*⁹
- 22 *uni-ma mar-tam ki-ma bu-ri-e* [*u-kab-bar*]¹⁰

1. So the Semitic translation on upper edge of VATb, 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 *šag-bi a-ba nu-un-ḡu-ḡu*. This restoration is followed by JAS FROW, *Religion* II 25; cf. K 69 obv. 1/2, CT XV 11, 1, and obv. 60 f.

2. *en-bi-lu-lu* follows *asar-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; SBII 86, 16. *bi-lu-lu* = *ḫat-tutu* CT, XXIV, 42, 99; correct SAI 3514.

- | | | |
|----|---|-----------------------------------|
| 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 <i>Enbilulu</i> ¹¹ | like the spirit etc. |
| 8 | The word of Nebo | like the spirit etc. |
| 9 | The word of <i>Šidrukišar</i> ¹² | 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, | |
| 15 | His word hath no seer ¹³ , | no prophet ¹³ hath it. |
| 17 | His word is an onrushing storm | which none can oppose. |
| 19 | His word stilleth the heavens | and causeth the earth to shudder. |
| 21 | Mother and daughter like a cane-mat it rends asunder. | |

3. Cf. the abbreviated title *d.šid rú-šár* SBH 28, 15.

4. Cf. 16, 13. On *rābu* = *dub*, repose, v. *Babyl.* II 215 ff.

5. On the root *narātu* = be motionless v. KB VI 1, 354, 512. A derivative is *narīttu* terror, ZA IV 252 I 22. *inarruṭ* is a syn. of *isāp* sit in misery, LSS I 6, 35 note 4.

6. Cf. 16, 15 and for *eš* indicating pl. of object, see *Babyl.* I 236.

7. The Sum. *gil-li-em-mā* = *ḫalūku* BA V 620, 4, where in *gil-li-em-[mā]* = *uḫallik-anni*, it is used of the *innu* and its effect upon Ištar. The same form *in-gil-li-ág-gi* = *ittanangiri*, they showed themselves hostile, ASKT 127, 45, explained by PRINCE, JAOS 24, 120, from the root *garú*, and in a similar passage SBH 45, 11 where the gods of heaven *it-te-niu-gi li* (sic!) and see SAI 822. The Semitic *innešri* is incomprehensible to me. Cf. SBH 150 no. 9 obv. 15 [*ša ša-aḫ-lu-]uḫ-ti*.

8. Text has a musical accent *a* in both cases.

9. Restored from 32, 50; 16, 19.

10. Restored from BA V 617, 6.

11. A title of Marduk.

12. A title of Nebo.

13. *barā* and *ša'ila* are accusatives.

- 23 *umun-e e-ne-em-mà-ni gi-li BAR-PU¹-ba-ám mi-ni-ib-[gam-gam]*²
 24 *ša be-lum a-mat-su ap-pa-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 u-ṭa-ab-bi]*³
 27 *umun-e e-ne-em-mà-ni a xi-ga-ám' ka al- [ur- ri]*⁵
 28 *mi-lum te-bu-u ša ap-pa i-aš-ša-šu⁶ :*
 29 *e-ne-em^{d.} asar-gal'-dug a-mağ-ám kar [al-'ša-'ša]*⁷
 30 *a-mat^{ilu} Marduk bu-tuk-tum ša ka-[a-ra i-ḥa-aš-aš]*⁸
 31 *e-ne-em-mà-ni^{giš} mis gal-gal-lá(?)⁹ gú-gür¹⁰-uš-ám-me*
 32 *mi-si ra-ab-bu-ti [u-kab-bar]*¹¹
 33 *e-ne-em-mà-ni ud-dé dul-dul-da¹² šu-sí al-[ma-ma]*
 34 *úmu nap-ḥa-ra ana bi-la-ti u-ra-[kas]*¹³
 35 [*e-ne-em*]^{d.} *mu-ul-lil-la-ge bul-bul-ám i-dé nu-bar-bar- [ri]*
 36 [*amat^{ilu} Enlil it-]* *ta-na-aš-rab-biṭ i-nu ul ip-pal-la-[as]*¹⁴
 37 [*amat^{ilu} Enlil]*...? *ut-ta-tum*¹⁵ *ša la nap-lu-si*

- 38 [*HU + SI-a e-ne-*] *em-mà-ni HU-SI-a e-ne-em-mà-[ni]*¹⁶
 39 *ša ša-di-i a-mat-su [ša ša-di-i] a-mat-su*¹⁷
 40 [*HU + SI-a e-*] *ne-em-mà-^u i¹⁸ e-lum-e HU + SI-a e-ne-em-ma-ni*
 41 *d. gu-la HU + SI-a*
 42 *d. mu-ul-lil-lá HU + SI-a*
 43 *d. am- an- ki HU + SI-a*
 44 *ur-sag^{d.} asar-gal'-dug HU + SI-a*
 45 *umun^{d.} en-bi-lu-lu dumu sag¹⁹ HU + SI-a*
d. en-ki-ge

1. For variant reading see *Babyl.* II 206 no. 388².

2. Cf. 32, 51: 16, 20 *mi-ni-ib-mà-mal*.

3. Restored from SBH, 6 rev. 4/5: 16, 21.

4. Text has an accent *i*.

5. Restored from 32, 53, where read *ur* after 130, 22.

6. In 130, 23 *iššurātum 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
 face²⁰.
 29 The word of Marduk is a flood which tears away the dikes²¹.
 31 His word rends asunder the huge *mcšu*-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, | is a word of majesty. |
| first born son of Ea, | |

ġu in-dib-dib-bi = *nūnu ta-bār* thou catchest fish; we have two forms of the present, *i-aššāš* = *i'aššāš*, and *tašuš* or 3^d per. *i'ašuš*. Cf. 16, 22. A variant is broken away but cf. 21, 29 *i-ḫa-am*....

7. Cf. 16, 23; 32, 54, and for AG = *ḫašāšu* = *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 *šū-ut-ta-tum* = cave(!); see HW 697 a and KB VI 1, 416.

16. Restored by Reisner after a fragment p. 149 which restores ll. 38-46. For this refrain to the *amātu*, see also K 69 rev. 35.

17. Here begins VATH 247 = SBH no. 2. For a similar *motif* to the word cf. SBH 11, 1 f. « Of Anu the exalted lofty is his word ».

18. Text has accents *e-c-e* (!).

19. Passage restored after 53, 19. For the liturgical doublet introducing synonymous epithets of the gods *ursag-umun* cf. 29, 9 f.; another and more usual form is *elim-ursag* K 69 obv. passim and SBH no. 18.

20. See p. 101 n. 8.

21. Lines 25 and 29 are probably insertions.

- 46 *ur-sag* ^{d.}*mu-ši-ib-ba-sà-a* HU + SI-a
 47 [*umun d.*] AG (?)] *dumu-us é-sag-il-la* HU — SI-a¹
 48 *umun* ^{d.}*dī-tar-maḡ-ám* HU — SI-a
 49 *e-ne-em-ma-ni a-ṣu ga-ám-ma-ga a-ṣu-bi lul-* la²
 50 *a-mat-su ana ba-ri-i ib-ba-ab-bal*³-*ma ba-ru-u šu-u is-sa-ra-ar*
 51 *e-ne-em-mà-ni šim-šar ga-ám*⁴-*ma-ga šim-šar*⁵-*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-mà-ni múš 'u-ù*⁶ *mu-ag múš-bi še-ám-* du
 54 *ana id-li ina u-a iṣ-ṣak-kar-ma id-li šu-u i-dam-mu-um*
 55 *e-ne-em-mà-ni gīn 'u-ù mu-ag gīn-bi še-ám-* du
 55^b *ana ar-da-te*⁷ *ina u-a iṣ-ṣak-kar-ma*⁸
 56 *e-ne-em-mà-ni TUR-TUR-bi*⁹ *igi-dī-a kūr-šú gul-gul-* e¹⁰
 57 *rab-bi-iš ina a-la-ki-ša ma-a-ta u-ab-bat*
 58 *e-ne-em-mà-ni gal-gal-bi igi-dī-a é-ám*¹¹ *na-tun-tun : sag-ám in-tun-*
*tun*¹²
 59 *a-mat-su ra-bi-iš ina a-la-ki-ši bitāti u-ḫat-tu*¹³ : *ma-a-ta u-šap*
-paḫ
 60 *e-ne-em-mà-ni gakkul-ám-ma al-šus šab-bi-a-ba mu-un-ṣu-ṣu :* *šab-bi*¹⁴
ám-nigin-ni
 61 *kak-kul-lu ka-tim-ti ki-rib-šu man-nu i-lam-mad*
 62 *ki-ma ka-tim-ti kat-mat*¹⁵ *ina*¹⁶ *kir-bi-e*¹⁶-*ti i-ša*¹⁷-*ad*¹⁸
 63 *e-ne-em-mà-ni šab-bi nu-un-ṣu-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 Böllenrücher 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.

5. K 69 omits, v. SAM 2870.

6. K 69, 5 'u-a; 11, 7 AN-MA-a sic! Cf. 95, 29.

7. The translation of 55 partially given in 4, 17 is wanting 4, 55 f. whereas K 69 has the full translation.

8. *ardatu* maiden, in Sum. *ki-el*, but later *gem*, *gīn* [usually used for *amtu* female slave] was used for *ardatu*. This confusion of Sumerian words is probably an error of the Semites and late. Cf. 95, 32.

9. K 69 *TUR-TUR-lá bi*, to assume a word *tur* = *rabū* and then softening of *tul-la* to *tuj-ja* with Lehmann, *Samašsumukīn* 149, is unwarranted. We have here an in-

- 46 The word of the hero Nebo is a word of majesty.
 47 The word of the lord Nebo, is a word of majesty.
 child of Esagila,
 48 The word of the lord Shamash is a word of majesty.
 49 If his word be brought to a seer the seer falters¹⁹.
 51 If his word be brought to a prophet the prophet falters.
 53 If his word be pronounced to a youth in woe the youth breaks
 into sobbing.
 55 If his word be pronounced to a maid in woe the maid breaks
 into sobbing.
 56 When his word goes forth in its grandeur it brings the land to
 ruin.
 58 When his word goes forth in its grandeur, it devastates the homes.
 60 His word is obscure like a bottle, its secret who comprehends?
 63 The interior of his word is incomprehensible, its exterior over-
 comes (?)²⁰.

explicable problem, *TUR-lá* = *šibru* small Br. 4113 and *TUR-lá* = *rabú* great, v. also 2725. In the very next line *gal* is used for *rabú* with the same meaning. It is possible that *tur* became *tul*, as *gar* = *mal*, hence *tul-la* = *šibru*, but the pronunciation *TUR-lá* = *rabú* is very uncertain.

10. Var. *la*.

11. 11, 10 *a*.

12. Reisner gives *šés-šés* doubtfully, but K 69 gives *ušappaḥ* as a variant for *uḫatti* without a Sumerian variant so that the gloss must be a mere repetition.

13. K 69 *li*.

14. Text *ga*, but K 69 *ba* hence *bi* certain.

15. K 69 adds *ma*.

16. K 69 omits.

17. K 69 *ša a*.

18. Neither of the translations is correct which should be *kima kakkulli katim*. The second translation must go back to a gloss *sa-dul* on *gakkul* [SAI 1989]. The second translation then corrupted *katim* to *katimtu*. On *kakkullu* see *Babyl.* II 110. For a similar passage v. CT XVI 28, 39 *šu kima katimti ikattamu*, which covers like a shroud.

19. *sarāru* 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 *aḫātu* « the implication ».

- 64 *ki-rib-šu¹ ul il²-lam-mad a-ḥa-a³-ti i-da-a-aš⁴*
 65 *e-ne-em-mà-ni bar-bi nu-un-ḫu-a šab-bi al-us- sa⁵*
 66 *a-ḥa-a-ti ul il-lam-mad kir-bi-e-tu i-da-a-aš*

Reverse.

- 1 *e-ne-em-mà-ni mu-lu mu-un-gíg-gíg-gi⁶ mu-lu mu-un-sir-sir-ri.*
 2 *ni-ši u-šam-ra-aš ni-ši un-na-aš; u-ḫar-ras*
 3 *e-ne-em-mà-ni an-na⁷ diríg-ga-bi kùr gíg-ga⁸ na- nam*
 4 *e-liš ina ni-kil-ḫi-ša ma-a-tam u-šam-ra-aš*
 5 *e-ne-em-mà-ni ki-a di-da-bi kùr ba-ba⁹ na- nam*
 6 *šap-liš ina a-la-ki-ša ma-a-tam¹⁰ i-sa-ap-ḫa-aḫ¹¹*
 7 *e-ne-em-mà-ni ud-dé¹² é-iá-ta iá-ám ba-ra-ab- é*
 8 *e-mu bítu ḥa-an-še-it ḥa-an-še-it u-še-iš-ša-a*
 9 *e-ne-em d¹³.asar-gal'-dug¹³ é-u-ta u-ám ba-ra-ab-é*
 10 *bítu¹⁴ e-še-rit e-še-rit u-še-iš-ša-a*
 11 *e-ne-em-mà-ni an-ta ul¹⁵-e-en an-ta ám-diríg- ga¹⁶*
 12 *[e-]liš¹⁷ a-mat-su¹⁸ ur-ru-ḫi-ma¹⁹ ú-a-di-ra-an-ni²⁰*
 13 *[e-ne-em] d²¹.asar-gal'-dug²¹ ki-ta ám²²-tuk-a²³ ki-ta ám-sīg-sīg-[gi]*
 14 *[a-mat-su²⁴ ilu Marduk] šap-liš i-ḫab-bi-ma šap-liš i-nar-ru*
-[u!]²⁴

1. K 69 *kirbeti*.

2. K 69 *i*. Cf. DeI. Gram. 2nd ed. par. 31.

3. K 69 omits.

4. K 69 *idaši*.

5. Here the obverse of SBII no. 1 ends; more than two thirds of the reverse is broken away.

6. K 69 *gíg-ga*; 11, 14 *gíg-gíg-ga*. For the text from here to l. 36 v. 4, 29 ff.

7. 11, 15 and K 69 *an*.

8. *ga* omitted 5, 15.

9. 11, 16 *ba-ab*.

10. K 69 *mātam*.

11. K 69 *usappah*; this text has a variant translation *šapliš illakma māta unangal*.

12. *ud-dé* is hardly a relative adverb but in apposition with *enemmani*. The same construction SBII 111, 23-6, where *ud-de* is translated by *ūnu* as also K 69 rev. 26. The translation here given is *emu*. If *emu* does really mean « when », it is the sole instance where *ud-de* is translated by a relative. For *ud-de* cf. Gudea St. B 9, 7 *ud-de-na* his days, Cyl. A 12, 1 *é ud-de ma-ra-dū-e gíg-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* = *šummu*, « granted that »... see Th.-Dangin SAK 52 i) and Ungnad ZA XVII 362. *ud* used for 'when' = *inu*, *enu* Br. 7781: cf. Babyl. I 240. Böllenrücher LSS I 6 p. 41 says that *ēmu* = 'when', but without proof. *ud-de* forbids a conjunctive sense and *ēmu* is probably = *immu* = *ūmu*.

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

14. K 69 *ḫarradu ilu Nergal ūmu ina bit ešerit ešerit ušēššā* = « [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 = *ūl* = *urruḫu* and for reading *ul* see Babyl. II 204. *gir* = *urḫu* way [SAI 176]; R = *urruḫu* is probably to be pronounced *ul* and *gir*; cf. *pārādu* shiver = *ul* and *gir* SAI 192.

16. K 69 *dirig-gi-en*.

17. See VATh 247 p. 149.

18. K 69 *amat be-li*.

19. Read *ma*; *urruḫiš* would be difficult after K 69 (doubtful) since the form is permissive. For the active *urriḫanni* see K 41 II 24.

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

21. K 69 *ur-sag gal umun unugal-la*.

22. K 69 omits.

23. K 69 *ām*.

24. K 69 *i-ša-ap*.

- 15 *umun e-ne-em-mà-ni me-e gíg-ga-bi-šú še-ám-du-a HU + SI. sic!*¹
 16 *ša be-lum a-mat-su ana-ku ana*² *ma-ru-uš-ti-ša*³ *at-ta-šab*⁴
 17 *e-ne-em-mà*⁵ *an-šú an ní*⁶ *dúb-ba-ni HU + SI e-ne-em-mà-ni*
 18 *ina a-ma-ti-šu e-liš šami-e*⁷ *ina ra-ma-ni-šu-nu i-ru-ub-[bu]*⁸ *ša*
ša-di-i a-mat-su

19 *ma-ma*⁹ *a-ba ud-me-na-dim* *ma-a-a di-di-in*

- 20 *e-lum imi-dim* *imi* *dím*
 21 *kab-tu ki-ma ša-a-ri* [*ki-ma ša-a-ri*]¹⁰
 22 *e-lum imi- díim ní*¹¹ *mu-sīg-sīg- 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 kūr-kūr-ra- ge*
 25 *kab-tu be-el ma-ta-a-tu*
 26 *šag sū-da- ge e-ne-em xi-da- ge*¹²
 27 *lib-bu ru-u-ku ša a-mat-su ki-na-at*
 28 *ág dúg-ga- na nu- gí- gí- dé*¹³
 29 *ana ki-bi-ti-šu la i-tur-ru*
 30 *elim-ma*^d *mu-ul-lil ka-dúg-na šu-nu-bal-e-ne*
 31 *kab-tu*^{ilu} *enlil ša ši-it pi-i-šu la uš-te-pil-lum*¹⁴
 32 *e-ne ud-de tūr gul-gul-la-bi amaš sir-sir-ra-bi*
 33 *šu-u úmu tar-ba-aš i-a-ab-bat su-pu-ri i-na-as-saḫ*
 34 *giš*¹⁵ *X-a-na mu sir-sir-ra-bi giš*¹⁵ *tir-mu sud-a-bi*

1. K 69 *še-ám-ši-bi-en*, sic! Craig, but more likely *di-en* and the above text *du-a-en*.
 2. K 69 *a-na*.
 3. K 69 *šu*.
 4. SBH 5, 2.
 5. K 69 *mà-ni*.
 6. *ní* = *ramanišunu* see no. 18 tab. 3, obv. 4. K 69 *al*.
 7. K 69 *ša-mu-u*.
 8. So K 69.

- 15 I am the word of the lord, over its evil power I preside¹⁶.
 17 At his word the heavens above are stilled of themselves, his is a
 word of majesty¹⁷.

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

- 20 The exalted one¹⁸ 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 stalls²⁰.
 34 My gardens²¹ are rent my forests are despoiled of leaves.

9. K 69 seems to omit *ma-ma*. For a discussion of this line see p. 185 tablet one, end. The catchline of K 69 is *enemmāni enemmāni*.

10. Instead of this natural translation the text has a gloss *ina me-ḫi-e*.

11. Reflexive of object; *nī nu-un-zaḷ me-e* = *luštabrā anaku ramāni*, *nī* is reflexive of subject (*ina ramani-ja* is equivalent to *ramāni-ja* alone), no. IV tab. 3, 4.

12. Here begins a parallel passage SBH 130, 4.

13. SBH 130, 8 *nu-gi-gi-dē āg-dūg-ga-na nu-gi-gi-da*, the last word being repeated at the beginning for emphasis. *dē(da)* governs *dūg-ga*; the real construction is « against whose word there is no receding »; for *āg* = *who* v. SBH 77, 18 and for prepositions thrown to the end of dependent phrases, *Babyl.* I 241 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 Reiser is $\begin{matrix} \text{SUD} \\ \text{SUD} \end{matrix}$ but Raw. IV 3 a 41 $\begin{matrix} \text{BU} \\ \text{BU} \end{matrix}$. It is not likely that *a-na* is a phonetic gloss.

16. Cf. no. III tab. 3, 26.

17. This section [obv. 38] begins with the same refrain.

18. Here *kabtu* refers to the 'word'.

19. Here *kabtu* refers to Enlil.

20. Lines 24-30 are an interpolation: the construction of l. 32 goes back to 22.

21. Literally 'roots', probably used in a figurative sense for vegetable.

- 35 *šur-šu-u-a nu-us-su-ḥu 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-šu]-u-a ana pa-ra-aš [uš-te-]bi-cl³*
 38 *ú-nág-ga-[šiu]- bi giš-tur-mu sud-a-bi*
 39 *a-ri-bu-ma kiš-tu ur-[ru-u]*
 40 *umun kùr-kùr-ra mu-lu tìl-la-dim na-ra-di.*
 41 *be-el mātāti ki-ma a-we-lu-ti la.*
 42 *šag-mu ma-al-la- dim na-ra : ki-ma ša [lib-bi-]ia ib-šu-u*
 43 *libiš- mu ú-mu da-e tar*
 44 *ana lib-bi-ia ma-ka-la-a ip-[pa-]ra-as*
 45 *ur-mu⁴ ša-ba- mu ši-ba-e-ni- gi*
 46 *ka-bit-ti lib-bi-ia [u-ti-i]-ir*
 47 *nu-mu-ra-an-tuk-a gil-li⁵-em-[mà nu-mu-ra-an-tuk-] a*
 48 *ul i-šu-ka šaḥ-lu-ka-ta [ul i-šu-ka]*
: ul i-ḫab-bi ša-aḥ⁶-[lu-ka-ta] [ul i-]ḫab-bi

- 49 *gi áš-dū-a-dim e-lum-e gi-áš-dū-a-dim ní mu-[sīg-]sīg- gi*
 50 *ki-ma ḫa-ni-e e-di-ni lu kab-tu ki-ma ḫa-ni-e e-di-ni*
ina ra-ma-ni-ia u-ši-ib-ba-ni
 51 *e-lum-e umun kùr-kùr-ra- ge*
 52 *šag sù-ra-ge⁸ e-ne-em zi-da- ge*
 53 *ág dóg- ga- na nu- gí- gí- dē⁹*
 54 *d. mu-ul-lil ka-dóg-na šu- nu- bal- e- ne*
 55 *šam-gúg ba-dū-a-dim šam ŠU mu-un-dū-a dim*

1. Fem. pl. of *kištu* forest, probably identical with Syr. *ḫaisā* beam, hence to be written with *ḫ*. See also KB VI 1, 362.

2. *urrā* fem. perm. pl. of *urrú* from *arú*. In CT XVIII 5 K 12021 *arú* is a syn. of *likú* seize, *rašāpu* drive (?) *kapāru* tear asunder, and here of *nasāhu*. Raw. II 48 rev. 22 *sud* = *arú* and *mūs-mūs sud-sud* = *iši urrú* = despoil the tree; l. 24 *giš pa-kud-da* = [*iši*] *urú* = *idem*. Raw. II 30 of, 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 = *arallu*); but cf. 20 *giš gür-gür* = *urú ša iši* and *gur* = *kapāru* Br. 3361 [i. e. read *kuppuru*]. With our passage *kišatūa urrā* cf. *urú ša kišti* = *giš-tir sud-sud*, *ibid.* 22. *urrú ša šāri* 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 myself¹⁰ 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 thee¹¹.

- 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 lord of lands,
- 52 He of the far-seeing mind, he of the faithful word,
- 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. *urrû* and *urû* therefore II¹ infinitives of *ârû*. 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 nûni* fin of a fish (!), cf. CT XI, 29 b 32 *peš* = *aru* and *hušābu* = date-leaf; then follows *giš-pa-kud* and *gan-sar* = *urû*; Raw V. 26 cf 45-52 (a list of parts of the date-palm) *aru*, *urû*, the latter = *giš-pa kud-du* the former *giš-pa*, ie. *urû* = 'the torn away *aru*' and l. 47 *urû* = *našbātu*, perhaps a niphal formation from *šabātu* blow, hence *našbātu* « the blown away (?) ». [Since the stem contains a labial the form may be for *mašbātu*]. The result then is, *aru* branch, leaf; *urû* fallen leaf; *urrû*, *urû* [II¹] to « despoil a tree of its leaves ». Also *arû* blow away, take away, to which all these words go back.

3. Cf. above, line 31.
4. The var. 3, 10 has *ur-gu(d)* ie. *ur-gû* for *ur-giš* = *giš-ur* = *ešēru*, to plan.
5. Omitted 5, 33.
6. Text *ŠAM*(?) 3, 12 has both translations in the same line.
7. Cf. above, line 23.
8. The usual word for *rûku* is *sud* cf. above, l. 26. Possibly some other word is intended, cf. Br. 11579.
9. See note on line 29.
10. *libbu* in sense of self (?), cf. Heb. *gaph*.
11. The last line of the section is probably an incantation. Cf. no. III tab. II obv. 69.

- 56 *ki-ma šup¹-pa-ti u-še-man-ni ki-ma el-pi-ti² u-še-man-ni*
 57 *giš A-TU-GAB-LIŠ áš dū-a- dīm*
 58 *ki-ma šar-ba-ti e-di ina kib-ri u-še-man-ni*
 59 *giš MA-NU parim-ma dū-a- dīm*
 60 *ki-ma e-ri³ ina na-ba-li⁴ [u-še-man-ni]*
 61 *giš šinig áš me-ir-me-ri dū-a- dīm*
 62 *ki-ma bi-i-ni e-di ina me-ḫi-e [u-še-man-ni]*
 63 *e-lum-e gi-aš-dū-a-dim ni mu-sīg-sīg- gi⁵*

- 64 *e-ne-em-ṣu-šú e-ne-em-ṣu-šú a é e-ne-em-ṣú-šú*
 65 *ina a-ma-ti-ka [ina amātika]⁶ 'u-i bīti [ina] a-ma-[ti-ka]⁷*
 66 *60 + 18-ám mu šid-bi duppu 1-kam(ám) ud-dam ki-ám-uš nu*
al-til gab-ri
 67 *kima labiri-šu ša duppi Lubluṭ aplu ša Bēl-šum-iddin mar*
Ša-tiš-šam⁸ ḫatá Bēl-balatsu...?
 68 *aḫal ša Marduk-šum-iddin mar Ša-tiš-šam araḫ Addaru maḫru*
úmu 22-kam šatti 148-kam
 69 *An-ti-'i-uk-ku-su šarru⁹*

1. *šuppalu* for reading *šup* not *ru*, see *Babyl.* II 107; syn. of *dadaru* = Heb. *dar-dar* M^s pl. 8, 13 and 17, see also KB VI 1, 452. A word *rúbatu* 'hunger' is not yet certified HW 601 b. See also SAI 808.

2. *elpitu* a kind of weed, SAI 801 and KB VI 1, 452. ŠU in the Sum. line is probably the sign of repetition for *gúg*.

3. *eru* is written in Sumerian with the sign *šág* = *gšimmaru* date-palm Raw. V 31 gh 23, and MA-NU is also an ideogram for *erinnu* cedar.

4. For *parim* = *nabālu* 'desert' v. SAI 3994 and correct KB VI 1, 363, where *namālu* is read after CT XIII 37, 8. Read *ki-laḡḡa* Br. 9791 = *nabālu* after Meissner's correction SAI 3994 and Jensen's KB VI 1, 363.

5. See above, line 49.

6. Expressed by *ina* + *DIŠ-DIŠ*.

7. Catch-line for tablet two = Reisner no. 3.

8. Uncertain.

9. For the date v. p. SBH 149.

- 57 Like a lone *šarbatu*-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.

- 1 [e-ne-em- ζ u-šú e-ne-em-] ζ u-šú a é e-ne-em-[ζ u-šú]
 2 [ina a- ma]-ti-ka [’u-]i bīti [ina] a-ma-[ti-ka]
 3 [úru- ζ u]¹ nibru^{ki} e-ne-em-[ζ u-šú]
 4 [še-ib] é- kùr- ra e
 5 [ken-]úr ki-gal² e
 6 [éš]³ é-nam-til-la e
 7 še-ib ζ imbir^{ki} e
 8 éš- é- babbar- rum e
 9 še-ib tin-tir-(ki) e
 10 še-ib é- sag- il- la e
 11 še-ib BAD-SI-AB-BA-(ki) e
 12 še-ib é- ζ i- da e
 13 é- mağ- til- la e
 14 é- te-me- an- ki e
 15 é- dār- an- na e
 16 e- ne- em- ζ u- šú an al- dúb- bu- ne
 17 ina a- ma- ti- ka šami-e i-ru-ub-bu⁴
 18 e- ne- em mu-ul-lil-la ki al- [sīg- ga- ni]
 19 ina a-mat ilu Enlil [ir-ši-tu]m i-nar-rať
 20 ? e-ne-em- ζ u [.]

About 20 lines are lacking to the end of obv. and 20 from the top of reverse.

Reverse.

- 1 ana ar-kat um[ē.]
 2 ^{giš} mis gal- gal- la [gú-gur-uš-ám-me]⁵
 3 mi-is rab-bu-tu [u- kab- bar]⁵
 4 šel pa-še-ba mu-ni-ib-su-su ú-a al-kú [.]
 5 e-bu-ri ina si-ma-ni-šu 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 obverse and reverse is broken away. Copied 100 BC by a member of the family Sin-kaš-balāti.

1. Restored from R IV 28* no. 4 rev. 22.

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

Reverse.

1	Forever. . . . .	. . . . .
2	The great <i>misu</i> -trees	it rends asunder.
4	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-aḫag*, also a cosmological concept; *ki-gal* is often omitted Raw. IV 27 a 25; II 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 . . . it preys upon, as in the days of yore it carries away; who
is spared (?).
- 10 Second extract of « like the spirit it is immutable »; unfinished:
to repeat the extract
- 11 of the long tablet of Belapaliddin, son of Ea-balaṣsu-iḫbi of the
family of
- 12 Sinibni: copied by Belšumlišir son of
- 13 Itti-ilišubalaṣu of the family of Sin-ḫaišbalaṣi. At Babylon,
- 14 month of Tebet, 13th day; 145th year, which is
- 15 the 209th year⁵, 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.

Text Reisner no. 24 with additions p. 151, edited by Dr. E. Guthrie Perry, *Leipziger Semitische Studien II* 4, with collation of Messerschmidt and Ungnad and valuable notes by Zimmern pp. 33-40.

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	<i>an-na e-lum-[e]</i>	<i>HU + SI-[a e-ne-em-mà-a-ni]</i> ¹	,
2	<i>ša ilu a-nim kab-tu</i>	<i>ša-ka-[tam ? a-mat-su]</i>	
3	<i>ilu gu-la</i>	<i>HU + SI-a..</i>	
4	<i>ilu nu-ul-lil-lá</i>	<i>HU + SI-a..</i>	
5	<i>e-ne-em-mà-a-ni a-zu ga-ám-ma-ga a-zu-bi lul-la</i>		
6	<i>e-ne-em-mà-a-ni sim-sar ga-ám-ma-ga sim-sar-bi lul-la</i>		
7	<i>e-ne-em-mà-a-ni mûš ia-ma-a² mu-ag mûš-bi še-ám-du</i>		
8	<i>e-ne-em-mà-a-ni gīn ia-ma-a mu-ag gīn-bi še-ám-du</i>		
9	<i>e-ne-em-mà-a-ni TUR-TUR-bi igi-di kūr-sū gul-gul-la</i>		
10	<i>e-ne-em-mà-a-ni gal-gal-bi igi-di é-a na-tun-tun</i>		
11	<i>e-ne-em-mà-a-ni gakkul-ám-ma al-šus šab-bi a-ba mu-un-žu-žu</i>		
12	<i>e-ne-em-mà-a-ni šab-bi nu-un-žu-a bar-bi al- us- sa</i>		
13	<i>e-ne-em-mà-a-ni bar-bi nu-un-žu-a šab-bi al- us- sa</i>		
14	<i>e-ne-em-mà-a-ni mu-lu nu-un-gig-gig-ga mu-lu nu-un-sir-sir-ri</i>		
15	<i>e-ne-em-mà-a-ni ana dirig-ga-bi kūr gig na- nam</i>		
16	<i>e-ne-em-mà-a-ni ki-a di-da-bi kūr ba-ab³ na- nam</i>		
17	<i>e-ne-em-mà-a-ni ud-de é ia-ta ia-ám ba-ra-ab-é</i>		
18	<i>e-ne-em-mà-a-ni ud-de é-u-ta u-ám ba-ra-ab- é</i>		

19	<i>a gašan-mu erim-ma-mu te⁴ di-di⁵- in</i>		
20	<i>(?)⁶ be-el-ti ana i-šit-ti-ša mi-na i-da-al⁷</i>		
21	<i>. . . ilu mu-ul-lil-lá . . . nibru ki⁸</i>		
22	<i>[é]-kūr-ra é . . . gi-pad(?) -da- na</i>		
23	<i>. . . 42 MU^{pl.} gū-ud^{pl.} 9 é-dár-an-na- na</i>		

1. Restored from no. IV1 obv. 38, and below 5 ff.

2. For AN = *ia* (?) cf. *Babyl.* II 206 no. 344. *iamā* for the usual 'u-a or 'u-a, i. e. *jama* = *uwa* (!). See page 42, 53.

3. *ba-ab* var. of *ba-ba* SAI 65.

4. For *te* var. of *ta* = *minu* [Br. 3958] cf. [beside Br. 7697] SBII 64, 10; 43, 1.

5. Text has *di* three times.

6. Text *ana a-a* (!). One expects an exclamation *a-a* = ah! oh!

- 1 Of exalted heaven, lofty is his word.
 3 Of the divine heaven god lofty is his word.
 4 Of Enlil lofty is his word.
 5 If his word be brought to a seer, the seer falters.
 6 If his word be brought to a prophet, the prophet falters.
 7 If his word be pronounced to a youth, the youth breaks into sobbing.
 8 If his word be pronounced to a maid, the maid breaks into sobbing.
 9 When his word goes forth in its grandeur, it brings the land to ruin.
 10 When his word goes forth in its grandeur, it devastates the homes.
 11 His word is obscure like a bottle, its secret who comprehends?
 12 The interior of his word is incomprehensible, its exterior overcomes (?)¹⁰.
 13 The exterior of his word is incomprehensible, the interior overcomes (?).
 14 The word brings sorrow to the people; the people it enfeebles.
 15 When his word wanders forth on high it brings sorrow to the land.
 16 When his word proceeds beneath, it wreaks destruction on the land.
 17 His word is a spirit which drives five from the house of five;
 18 His word is a spirit which drives ten from the house of ten.

- 19 Helas (?) my lady unto her chamber why (?) hasteneth she?
 21 . . . Enlil. Nippur.
 22 Ekur Egipad (?) da.
 23 (Forty-four heroic lines) Edaranna.

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

8. Text repeats *ki*.

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

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

Reverse.

2	<i>ina la i-ra.</i>	. . . . .
3	<i>tar-ra-bi-šú</i>		<i>mu-lu-bi</i>
4	<i>nin-lil</i>		<i>er é-kúr--ra</i> <i>šú¹</i>
5	<i>mağ-ám</i>		<i>na-ám² é-mağ³a-šú</i>
6	[<i>gašan</i>] <i>nibru-^{ki} a</i>		<i>na-ám é-šu-me-du-a-šú</i>
7	<i>gašan ma-gi-a</i>		<i>na-ám é-UD-IM-a- šú</i>
8	<i>gašan tin-tir-[ki]</i>		<i>na-ám é-sag-il-la- šú</i>
9	<i>dumu [sag]⁴ d. uraš-a</i>		<i>na-ám é- xi- da- šú</i>
10	<i>gašan KA(?) -lu a-sig'-ga-ge</i>		<i>na-ám é-mağ-til-la- šú</i>
11	<i>ama d⁵-ba- ú</i>		<i>na-ám urú sag-gà⁵- šú</i>
12	<i>gašan tin-dib-ba</i>		<i>na-ám é-gal-mağ-a- šú</i>
13	<i>gašan i-si-in-(ki)</i>		<i>na-ám é-i-si-in-(ki)-šú</i>
14	<i>gašan an- na</i>		<i>na-ám é-an-na- šú</i>
15	<i>er gil-li-em-mà-ta</i>		<i>er nu-mu-ni.</i>

16	<i>uri^{ki} [ki] dug-ga</i>	<i>d. mu-ul-lil [e-ne-em-mà-ni-šú]</i>
17	<i>u-ri aš-[ru] ta-a-bi</i>	<i>ilu Enlil ina [a-ma-ti- šu]⁶</i>
18	<i>nis-ḫi reš-tu-u an-na e-lum-e nu-al-til ana zamāri nišḫi giṭtu</i>	
19	<i>Ea-balaṭ-su-iḫbi aplu ša Bēl-apal-iddin mar [Sin-ibni ina kāt]</i>	
20	<i>Ili-šu-zēr-ibni apli-šu kalū ṣiḫru ili-šu-kam⁷ [Babili araḫ... úmu —</i>	
21	<i>šattu 111-kam ša ši-i šattu 175-kam Ar-[ša-kam⁸ šar šarrani]</i>	

1. The passage is parallel to no. XI tablet six obv. 34 ff.

2. For *na-ám* = *aššu* see SAI 909, here a compound preposition *na-ám*.... *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.

4. Cf. Raw. IV 21* b rev. 17.

5. *urú-sag* 93, 4 and 86 rev. 9 is for *Isin*.

6. Or *amāti-ka* (?); cf. nō. 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 *gan*, 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 Arsacidæ = 136 BC.

Reverse.

4 . . . Ninlil	wailing for Ekur.
5	for Emah.
6 The lady of Nippur	for Ešumedu [wails].
7 The lady of. (P)	for E- <i>ud-im-a</i> [wails].
8 The lady of Babylon	for Esagila [wails].
9 The first born daughter of Ninib	for Ezida [wails].
10 The lady of. (P)	for Emahtila [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 ⁹ .
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- 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 *kalū*-scribe of Marduk. At Babylon. . .
- 21 111th year, which is the 175th year, of Arsaces king of kings.

9. Catch-line for tablet two.

TABLET TWO.

1	<i>uri</i> ^{ki} [<i>ki</i>] <i>dug-ga</i>	<i>d. mu-ul-lil</i> [<i>e-ne-em-mā-ni-šú(?)</i>]
2	<i>u-ri aš-ru ta-a-bi</i>	<i>ilu Enlil ina a-na-ti-šu</i>
3	[<i>a-a</i>]	[.]
4	[<i>umun</i> ^{d.} <i>nannar</i>	<i>umun</i>]
5	[<i>a-a</i> ^{d.} <i>nannar</i>	<i>umun</i>]
6	<i>umun</i> ^{d.} <i>nannar</i>	<i>umun</i> [<i>é-kiš-</i>] <i>šir- gál</i>
7	<i>a-a</i> ^{d.} <i>nannar</i>	<i>umun é- te- en- dug</i> ²
8	<i>umun</i> ^{d.} <i>nannar</i>	<i>umun é- ?-³ an- na</i>
9	<i>a-a</i> ^{d.} <i>nannar</i>	<i>umun é- gal- an- na</i>
10	<i>umun</i> ^{d.} <i>nannar</i>	<i>umun UD-?- ki-azag</i>
11	<i>a-a</i> ^{d.} <i>nannar</i>	<i>umun</i> [<i>di-</i>] ⁴ <i>kud-maḡ-ám</i>
12	<i>umun</i> ^{d.} <i>nannar</i>	<i>umun dár(?) - an- na</i>
13	<i>a-a</i> ^{d.} <i>nannar</i>	<i>dumu azag</i> ^{d.} <i>en-lil-lá</i>
14	<i>umun</i> ^{d.} <i>nannar</i>	<i>du</i> [<i>mu(?) nu</i>] <i>n(?) kùr-ra</i> ⁵
15	<i>d. mu-ul-lil-lá</i> [<i>a-a?</i>] ⁶ <i>ka-nag-gá</i>	<i>? gil-li-em-má-⁷-dē</i>
16	<i>d. a-nun-na-ki-e-ne</i>	<i>šú</i> ⁸ <i>bal</i> ⁹ <i>ag- e- ne</i>
17	<i>en</i> ^{d.} <i>šá-du(?)</i> ¹⁰ <i>bār</i>	<i>al- gul- gul- lu- dē</i>
18	<i>ki-in-gi</i> ¹¹ <i>in-ág</i>	<i>d. nannar me- en</i>
19	<i>egi aš nun-gal</i>	<i>dim-me-ir-e-ne me-en</i>
20	<i>urú an- na</i>	<i>ki di-tar-ra me-en</i>
21	<i>úg-gal dingir a-nun-na</i>	<i>dim-me-ir-e-ne me-en</i>
22	<i>ki</i> ¹² <i>maḡ ki- maḡ</i>	<i>d. mu-ul-lil-lá im-bi ḡul</i>

23 *ur-sag ur-sag-gal mulu nam-tar-tar-ri-e-ne*

1. Here, according to Reisner p. 151, begins VATh, 219 + 295 + 309.

2. *ten-dug* = *nāhu* and *taḡbu*, perhaps *muḡib nāhi*: for *ten* = *pašāhu*, see Br. 7718 and *nāhu* BA V 667, 18.

3. *BU?* cf. CT XV 20, 9 = R. IV 30 a obv. 19.

1	Ur, the consecrated place,	Enlil by his word,
3	[Father Sin the consecrated place	by his word destroyed (?)].
4	Lord Nannar	lord of.
5	Father Nannar	lord of.
6	Lord Nannar	lord of Ekišširgal.
7	Father Nannar	lord of Etendug.
8	Lord Nannar	lord of E. anna.
9	Father Nannar	lord of Egalanna.
10	Lord Nannar	lord of. . . the holy place.
11	Father Nannar	lord, great judge (?).
12	Lord Nannar	lord of Daranna.
13	Father Nannar	holy son of Enlil.
14	Lord Nannar (?).
15	When Enlil father of Sumer	became wrathful,
16	The Anunnaki	bowed down.
17	Though the prince, god of the new	moon, wrought desolation,
18	Sumer thou lovest	oh divine Nannar.
19	Regent, perfect herald,	of the gods art thou.
20	Of the heavenly city	place of judgement thou art.
21	King of the Anunnaki	of the gods art thou.
22	In the vast underworld	Enlil himself prepare evil.

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.

6. Cf. *Babyl.* II 153 n. 4.

7. *gillemma*, generally intransitive, = *garû*. V. p. 39 n. 7.

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

9. For *šu-bal* = *šupêlu*, 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.

10. *KAS* to be pronounced *du* (?) cf. *Babyl.* II 202 no. 20².

11. Probably used in its strict sense for Sumer.

12. *ki* not *nin* after Messerschmidt, see Zimmern in Perry p. 38.

24	<i>kar-ra-du kar-ra-du ra-bu-u be-lum mu-šim ši-ma-a-tum</i>		
25	<i>ur-sag šul-an-na</i>	<i>ur-sag-</i>	<i>gal¹</i>
26	<i>am² é-babbar-ra³</i>	<i>ur⁴</i>	
27	<i>sù⁵-šar dumu⁶ d. nin-gal⁷</i>	<i>ur</i>	
28 ⁸	<i>sù-šar zagin sud-sud</i> [<i>nun ?</i>] <i>zagin anna</i>	<i>ur:ša zik-nu</i> [<i>el-li-tam</i> [<i>su</i>] <i>ul-lu-ḫu</i>] ⁹	<i>ur-sag-gal</i>
29	<i>nun bara-ga tūm-ma</i>	<i>ur</i>	
30	<i>nun bara-ga durun¹⁰</i>	<i>ur</i>	
31	<i>nun laḡ¹¹-ga sal-sal-la</i>	<i>ur</i>	
32	<i>zag an-na zag ki durun</i>	<i>ur</i>	
33	<i>umun-sa-a¹² mu-tin</i>	<i>im-ma kar-ra¹³</i>	
34	<i>dumu še-ir-ma-[al- e]</i>	<i>dingir azag-ga me-</i> [<i>en</i>]	
35	<i>dumu maḡ sá-sá</i>	<i>d. mu-ul-lil-lá</i>	<i>m[e- en]</i>
36	<i>ùg- ? - a- mu</i>	<i>d. EN-ZU-na</i>	<i>m[e- en]¹⁴</i>

Reverse of SBH no. 24.

3	. . . . .	<i>dim-me-ir azag-ga-ge</i>
4		<i>ilāni el-lu¹⁵</i>
5	<i>d. mar-lu</i>	<i>mu-lu ḡar-sag-ḡá¹⁶-ge</i>
6	<i>ilu a-mur-ru</i>	<i>be-lu ša-di-i</i>

1. SBH 47, 3 has traces of *galu* after *gal* (1)

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*; S^b 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* REC 199 = 202 ter = KA + REC Suppl. 127, and had the value *buzru*: the latter = REC 203 bis, = *sù* Br. 802. Naturally only R 2) had originally the value *ziknu* and *šaptu*, [*sa* = *riksu*] i.e. binder of the mouth. Hence *sù-sar* = Br. 806 = SAI 504 = *darru*, the strong one; this sign is certainly intended here, *zikna zaḡnu*, 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 *zikna ziknu*, cf. RA VI *Contrats Archaiques* p. 15 n. 1). In RTC 12 I 6

25	Hero, champion of the skies	great 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 (p).	
34	Regal child	holy god art thou ¹⁷ .
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 = *buzru-sar* is distinguished from *šù-šar* « the bearded » by Th.-Dangin a. a. O and translated by « the consecrated ». For *puzru* = 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 *šù-sar zagin-na ur-sag-gal* and K 9299 a translation *ša zik-na el-li-tam zak-nu*.

9. Restored from K 9299, 15 and 17. Raw. IV 9, 19 *sù zagin-na sud-sud* = *zik-ni uk-ni-i zak-nu*. (*su*)-*ul-lu-hu* (so text K 9299) restored by Zimmern.

10. Vars. *durun-a*.

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 *Stèle 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* = *bêlu* Br. 2051 and cf. *mu-tin* = *bêltu* SAI 773, add CT XV 20, 21. *im-ma* = *em* = *ášu* Br. 7870 and in Raw. IV 21* b. 25. 27 *im* is a var. of *UD-DU: kar* = *erêbu*, cf. ZA X 201, 15 ff. R = *irrubu*, *irrubu* and Raw. IV 30* 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 *elluti*.

16. So the text after Zimmern in Perry p. 39.

17. *me-en* is second person not first, cf. SBH 47 obv. 30 *e-ne-em-zi* and 31 *me-en*.

7	<i>d.</i> KU-SUD-NUN-KU-TUR ¹	<i>mu-lu</i> ŠEGİŠ-ŠEGİŠ- <i>ra-ge</i>
8		<i>be-lu mar-kas ma-a-tum</i>
9		<i>nam-sag kùr : a-ša-rid</i> ² <i>ma-a-tum</i>
10	<i>d.</i> ġu-mu-ši-ru ³	<i>mu-lu iši kum</i> ⁴ - <i>ma-ge</i>
11		<i>da-ai-ik ša-di-i : mut-tal-lik šadi-i</i>
12	<i>d.</i> su-gan nun-na	<i>mu-lu zag ab-žu-ge</i>
13		<i>be-lu ša paṭ tam-tim</i>
14	šita ⁵ - mağ	<i>umun ki- sur- ra-ge</i>
15		<i>be-lu be-ra-a-tam : ki-sur-ri-e (?)</i> ⁶
16	<i>a é-a mu-lu-bi al-si sùb-bi še-ám- du</i>	
17	<i>a-ḥu-lapbîti u-tul-la</i> ⁷ - <i>šu uš-ka-am-ma-mu</i> ⁸ - <i>ri-'i-u-šu uš-ḥa-ra-ar</i>	
18	<i>gam ur- ur- ra</i>	<i>a- še- ir-ra (?) -a gír- gír</i>
19	[<i>mit-ḥa-riš ?</i>] <i>ina kùd-da-a-tum u ta-ni-ḥi i-ša-ap</i>	
20	. . . . . <i>tùr-ra é-bi ám-ta</i>	<i>lal- e</i>
21	. . . . . <i>-tum ši-ḥir-tum</i>	[<i>a-di mati ?</i>] ⁹ <i>uš-ka-am-ma-am</i>
22	. . . . . <i>ra-šú</i>	<i>g[ig-ga-bi še]-ám-du-du</i>
23		[<i>mar-ši-</i>] <i>iš i-dam-mu-um</i>
24	<i>PA-A (?) é-ši-pa-dùg-ga</i>	<i>i-dib mu-un- ab- bi</i>
25	<i>ana si-i-ri sa-pa-ri</i> ¹⁰	<i>u-[a i- ḫab- bi]</i>

26 *u*¹¹ *ši-ib-ba lù-lù* *ba-ra-é-]a*
 27 *ina 'u-a zar-biš dul-lu-ḥu ina* *it-]ta-ši*

28 *nis-ḥi šanu-u an-na e-lum-e nu-al-til ana tu-ub nis-ḥi*
*Bêli-šu-nu aplu ša. iši-šu*¹²

1. R = *Adad* SBH 120, 21; cf. ASKT 117 rev. 9. Explained by *Nergal ša admani* CT XXIV 42, 95.

2. For reading *rid* cf. Perry p. 39.

3. R = *ḥumširu* 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 *Ai* a moon goddess.

6. *kisurrû*, territory, is the loan-word from *ki-sur* of which *bērātu* is the Semitic translation. For *kisurrû* see *Babyl.* II 112. Leander, followed by me a. a. O., on the

- 7 Ramman lord of the *markasu* of the earth¹³.
 10 Ninib that smitest the mountains¹⁴.
 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 » (1) he utters lament.

26 With woe which brings oppressing gloom forth from . . he
 goes up¹⁵.

28 Second extract of « Exalted Heaven » unfinished; to preserve (?)
 the extract of *Bēlišunu* son of. . ., copied by himself¹⁶.

grounds that *bērūtu* means « deep », « spring » etc. HW 164 concludes that *kisurrū*
 means under-world.

7. *utullu* = shepherd, see *Babyl.* II 118.

8. On *uškāmāmu* and *ušḫarāru* = cease, see KB VI 1, 354.

9. Conjectural, cf. *a-ta Babyl.* II 156 n. 2.

10. *sapāru* a loan word from *sa-par* here = *ši-pa* + *dúg*. The usual meaning is net,
 but cf. *bit sapāri*, evidently a sacred place, SBH 84, 3.

11. UD.

12. By his own hand; ie. *Bel-šunu* made an extract from his own tablet as in SBH,
 no. 26.

13. Variant — « chief of the earth ».

14. Var. — « that wanders in the mountains ».

15. Catch-line for tablet three.

16. The other tablet copied by *Bēlišunu* no. 26 is from the year 156 BC.

SBH no. 23 obv. 18 to end: for the obv. 1-17 see tablet two obv 23-36.


- 18 ga d. nu-[dim-mud]
 19 dingir babbar-é-ta dingir babbar-šuš-a-šú ur-sa[g-gal] ■
 20 im-gäl-lu im ġir-ra¹ ur-[sag-gal]
 21 a-ab-ba sik-šú [ur- sag- gal]
 22 a-ab-ba ši-nim-šú [ur- sag- gal],
 23 ki ^{giš}ġa-lu-úb da-ri-ta [ur- sag- gal]
 24 ^{giš}ġa-lu-ub ^{giš}tir ^{giš}erin-kud-da (?) [ur- sag- gal]
 25 d.en-bi-lu-lu ^{giš}tir ^{giš}erin. . . . [ur- sag- gal]
 26 ta BAD-ma.
 27 ta a-ab-ba.
 28 i- dé il- la- zu [a-ba ba- ra é.]
 29 dug-bad-du²-zu [a-ba ba-ra-šub-bu]
 30 e-ne-em-zu sa-par-[mağ an-ki-ta ša-mu-un-lal]³
 31 ur-sag me-en MI⁴: TUR.

Reverse.

- 1 ur-sag me-en a-ab-ba um-[mi-lal ab-ši ġu-luğ-ga]⁵
 2 ur-sag me-en sug-ga um-MI-[lal sug-ga še-ám-du]⁶
 3 a-ge-a id zımbir ^{ki}-ge [um- mi- lal]
 4 ur-sag me-en ^{giš}má-ğūr⁷ ġar-ra.

- 5 é-a dim-me-ir balag er-ra [mu-un-na-lağ-en-ne]⁸
 6 ana bit i-lu ina ba-lag-gu tak-rib-[tam⁹ i ni-lik]
 7 lagar-e sir¹⁰-ra mu-un-na-an-dú-a
 8 ka-lu-u za-ma-ri i-za-am-mu-ru

1. im-ğir-ra = iltanu SBH 83, 21.

2. püt purīdi-ka a phrase for « to stride », lit. « open the limbs ». The root *parādu* = hasten, run in terror =  shiver with cold; Sum. *gir-ul* = *parādu* SAI 192, a syn. of *urruḫu* drive about 175 and *galātu* 178: also *mud* = *parādu*, *galādu* 1299, 1294. *pirittu* terror syn. *puluḫtu* and *gilittu*, see Br. 8463-5, SAI 1295: 193. II² *uppar-rida* slip away K 4668, 6 cf. SAI 3339. II' *uparridanni*, he caused me to hasten in ter-

18	Ea.
19 From sunrise to sunset	great hero.
20 In the South and North	great hero.
21 To the lower sea	great hero.
22 To the upper sea	great hero.
23 In the land of the everlasting <i>haluppu</i> -wood	great hero.
24 The <i>haluppu</i> -wood, the cedar forest. . . .	great hero.
25 <i>Enbilulu</i> ¹¹ of the cedar forest.	great hero.
26 ? ?	?
27 ? ?	?
28 From thy vision	who escapes? ¹
29 From thy stride	who escapes?
30 Thy word is a great net	extended over heaven and earth.
31 Hero art thou.	

Reverse.

- 1 Hero art thou; if it¹² be directed upon the sea, the sea shudders.
- 2 Hero art thou: if it be directed upon the marsh, the marsh moans.
- 3 If it be directed upon the Euphrates [the Euphrates moans].
- 4 Hero art thou: the sacred bark.

- 5 Unto the temple of god upon a lyre let us go with a song of petition.
- 7 The psalmists a chant shall sing.

ror K 41 II 9; hence *pu'udu* = leg KB VI 1, 508, and *birit pur'idi* secret part = *biš-šuru* CT XVI 3, 8 f. *ina pit pur'idi-ka mannu ipparaššid* when thou stridest forth who escapes; cf. 69, 10 f; BA V, 334; LSS I 6 p. 32 n. 16).

3. Cf. R IV 26 no. 4, 3; SBII 106, 68.

4. So the text where one expects *i-ne-te-en tur-ra* after SBII 106, 72. [Collated by Ungnad]

5. Cf. R IV 26 no. 4, 5.

6. Cf. R IV 26 no. 4, 7; SBII 106, 76.

7. For *MA-TU* = *magurru* boat, v. ZA XX 450-452.

8. Cf. SBII 14, 19 f. K 4620 had probably *a-ra-žu* for *er-ra*.

9. Read *takribtu* not *takkaltu* IIW 55 b since *A-IGI* = *er* = *karābu* SBII 92, 28. K 4620 *te-es-li-tan*.

10. For Br. 4347 = *sir-ra* = *zamāru* see also 69 rev. 9.

11. Usually for Marduk.

12. I.e. the word.

- 9 *lagar-e sir-ra nam-en-na mu-un-na-an-dū-a.*
 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-és azag mu-un etc.*
 14 *ina up-pi el-lu² li-li-is³ el-lu⁴*
 15 *šem me-ši balag azag-ga mu-un etc.*
ina ḫal-ḫal-la-ti u ma-an-zi-i ba-la-ag-ga el-lim

- [*šab-ḫu in-tig-e-e-ne bar-ru in-šed-dé-ne*]
 16 [*elim-ma*] *in-dūr (?) -e-ne* *gil*
 17 [*elim-*] *ma* *ur-sag šul an-na⁵*
 18 [*ur-sa*] *g-gal* *am- e é-bār-[ra]*
 19 [. . . *m*] *aḡ-a* *kūr gal^d. mu-ul-[li]*
 20 *nin- [maḡ?] a* *ama-gal^d. Nin-*
 21 *d. uraš- a 50 mu Pl. gū-ud Pl.* *ki še-gu*
 22 *dīm- me- ir an- na* *dīm-me-ir [ki]*
 23 *a-šā-ba a [?]* *HU + SI.*

24 *sub- be še- ib é- babbar- ra* *ki-gē-[en-ni- gi(?)]*

25 *ki šn-bi-im* [*balag gū- de*]⁶

26 *umun bara-azag-ga*
 27 *nis-ḫi šann-u an-[na e-lum e nu-al-til]*

1. Var. *mar.*

2. Var. *lim.*

3. *lilissu* drum (?), see *Babyl. II 112 f.* Var. *ina li-li-si*

4. Var. *li.*

5. Cf. SBH 85, 17.

6. Cf. 102, 47; 97, 79.

- 9 The psalmists a chant of lordly praise shall sing.
 11 The psalmists a chant upon the lyre shall sing.
 13 Upon a sacred tambourine, a sacred *lilissu* etc.
 15 Upon the flute, the *manzu*, 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. lofty
-

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

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

- 26 The lord of the holy chamber
 27 Second extract of « Exalted Heaven » unfinished
-

- 1 *e-ne-em-mà-ni gir-gir é-kùr-ra e-ne-em-mà-ni ud gu-da ma-a.*
 4 *a-mat-su ma-ru-ḫat¹ ina é-kur a-mat-su u-um² ša ina ki-ša-da*
šak-na-at
- 2 [*e-ne-em-mà-ni*] *ud lù-lù* [*e-ne-em-mà-ni*] *ú gu-da gál-e*
 3 *a- mat-su u-um nu-ri-iḫ-tim a-mat-su bil-tu me-ḫi-e*
 5 *a-mu urú-mu urú ma-al e-la-lu*
 6 ? *lum ši-si-it āli-i³ ālu im-maḫ-ḫu ina lal-la-ra-a-ti*
- 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* *gāl- maḡ- ám gir-gir*
 12 *e-ne-em* ^{d.} *mu-ši-ib-ba-sà-a gir-gir*
 13 *e-ne-em* *umun* ^{d.} *sá-kud-ám gir-gir*
 14 *ni-gi-en ni-gi-en nu-gi-en nu-gi-en*
 15 *ana ki-i-nu ki-na-ku⁴ ana la ki-i-nu ul ki-na-ku*
 16 *ana sar-ra sar-ku⁵*
 17 *ana ki-i-nu ki-na-at ana sar-ra sar-rat⁶*
 18 *úḡ ša(g)-tùr-ra⁷ mu-lu⁸ na- an- ši- em*
 19 *i-ma-at ba-aš-mi ša ā-we-lu⁹ i-za-an-nu*
 20 *úḡ gír-mal mu-lu-ra nu-é-ne*
 21 *i-mat zu-ka-ki-ḫu ša ā¹⁰-we¹¹-la¹² la uḫ-ḫu-u: la i-ḫa-[ša-ab]¹³*
 22 *a: bu-tuk-tum . ḡul giḡ-ù-na-ge è: ša ina šat [nu-ši šur-da-at: ne¹⁴]*

* 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. 2 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* = *arāḫu**, II¹ *urruḫu* SAI 175 and cf. *Babyl.* II 204; here *gir* = *marāḫu* hence $\sqrt{wārah}$ or $\sqrt{īrah}$. We must assume a Sem. root *warāḫu* = wander, hasten, perhaps cognate with *'arāḫ* see Ges.-Buhl-Zimmermann 287 a. The words *arḫu*, *urḫu* way, *arḫu* rapid, *urruḫiḫ* rapidly, *arḫu* mouth [HW 132, 241] are all from this root. *maruḫat* a perm. fem. Meissner SAI 204 to be brought under 175. In the gloss 1. 2 *lù-lù* = *muriḫtu* is probably a var. of *ul* = *arāḫu*, see *Babyl.* II 204 no. 175.

2. Text *biltu* but read *u-um* from line 3. The glossator confused his translations.

3. For *ālu* not *alu*, see Meissner in OZ 1908 sp. 184.

- 1 His word hastens forth from Ekur; his word is a spirit which is produced in the bosom.
 2 His word is a spirit of rage, his word is the burden of the storm.
 5-6 . . . the cry of my ¹⁵ city, the city oppressed with sorrow ¹⁶.
 7 The word of Ea hastens forth from Ekur.
 8 The word of Damkina hastens forth from Ekur.
 9 The word of Marduk hastens forth from Ekur.
 10 The word of Enbilulu hastens forth from Ekur.
 11 The word of *Galmab* ¹⁷ hastens forth from Ekur.
 12 The word of Nebo hastens forth from Ekur.
 13 The word of Šamaš hastens forth from Ekur.
 14-15 To the faithful I am faithful, to the faithless I am faithless ¹⁸.
 18 [It is] the venom of a viper which distresses ¹⁹ man.
 20 The venom of the scorpion which gives man no cheer.
 22 A deluge which is precipitated at midnight (?) ²⁰.

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*.

9. R IV *lim*. — 10. Text here and l. 19 *PI* sic!

11. Vars. *me*. — 12. R IV *la*: SBH 15 *lu*.

13. For *UD-DU* = *pašāhu* cf. R IV 21* b 36 *é-a-na-a-ra* = *ana puššuh, uppū* = *pašāhu* is probably II¹ pres. of *ápá* HW 236 a (not 𒀭𒀪) be beautiful, pure etc.

14. R IV *a*. — 15. So the Sumerian line.

16. Cf. *Babyl.* II 149 n. 5. — 17. Nebo (?).

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. *šanū*, to distress, and be in distress. For the intransitive of I¹ cf. *uššuhaku ra'a-baku zinaku* I am troubled, I tremble, I am distressed, BA V 600 no. XVIII 6 and Haupt's note p. 601. The Sumerian *ši-em* Br. 4204 [read there *šanū*] = *sig* = *ma-ḫāšu*, see *Babyl.* II 154 n. 4, hence an original sense smite and II¹ *zu'unu* fix well, adorn = *tag* Sc 292; HW 249 𒄩𒀭 falsely for 𒄩𒀭, [Syr. pa'el « to arm. »] *zu'unu* to make brilliant = Sumerian *mulu* SAI 2526. II¹ impf. *u-za'-i-na* he smote, see KB VI 1, 403. Hence an adj. *zu'unu*, *zu'unali ina šani-e*, they cause distress in heaven. Original sense various — smite, fix, adorn. The double 'ayin form of the root is *zanānu* HW 258 b.

20. *šat mūši* « cool of the night », so Jensen KB VI 1, 386. The meaning and etymology of *šat mūši* and *šat urri* are doubtful; the only sense which satisfies each is *beginning* of night, *beginning* of day.

- 23 *gul:ša-ad-du:šar* [ʒag^g ^{iš} *tir-ra-ge dū:ša ina paṭ¹ kiš-ti ri-tu-u:a*]
 24 *sa:* [*sa-pa-ra²:par a-ab-ba-ge lal:ša ana tam-tim tar-šu:a*]
 25 [*i-ne-te-en-bi-ta:ina i-ta-ni-ša³:ga nu-è:nu-nu ul⁴ uš-šu-u:ne*]
 26 [*dubbin-še-ba-bi:ina šu⁵-up-ri-šu:amar šu-ti:pu⁶-u-ra i-liḫ-ḫu-u:a*]
 27 [gub- gub- ba mu- lu šu- ti a⁷]
 28 [ina kit-pa-ri-šu a-me-lu i-liḫ-ḫu-u-(ma)⁸]
 29 [ud ka- bi mu- lu šu- ti a]
 30 [úmu ša ina pi-i-šu a-me⁹-lu i-liḫ-ḫu-u¹⁰]

Reverse.

- 2 *ama gan al.*
 3 *un-ma a-[lit-tu] it-ta.*
 4 *ama^d dam-gal [nun-]na al-šu-šu*
 5 *nu-uš ba-an-ši-em-mà nu-uš-ba-an-ši-em-mà*
 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 tu-mu.]
 8 *ana maš-ta-ki-ša i-dal i-te-ni-šu (?)*
 9 *dumu urud^{sin}¹¹ 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-ta nig-kú- mu tu-mu-mu [.]*
 12 *ma-ru ša ina bu-u-ru a-ka-lu i-ku-lu.*
 13 *ne- kú- e im-ba dím¹²-mà- mu tu-mu-mu*
 14 *ša i-ku-lu ina ra-ma-ni-šu ir-ḫu-u*
 15 *ne- šés- šés im- ba gúd- dā¹³ -mu tu-mu-mu*
 16 *ša ip-pa-aš-šu-šu¹⁴ ina ra-ma-ni-šu¹⁵ i-ši-ḫu*
 17 *gi gub-gub-ba i-dé bar-har-ri- mu tu-mu- mu*
 18 *ša ina ka-an man-da-a-ti at-tap-la-su-šu: u-man-di-du*

- 19 . . *me-en sub-be mu-un-na-laḡ-en-na ul-li-eš*
 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 aṭ*.2. R IV has a var. *še-e-tu šu-par-ru-ur-tu*; second word is a gloss on *taršu*.3. SBII 15, 10 *i(?)-ne-ta-na-bi-ta*.

- 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 annointed has of himself become
 great, « as for my son ».
 17 Him that with the measuring¹⁷ rod I proved, « as for my son ».

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

4. SBH 15, 10 *la*.
 5. SBH 15, 11 *zu*.
 6. For *puru* not *buru* see KB VI 1, 363.
 7. Restored from SBH 15, 12 and Raw. IV. Additions to pl. 26 no. 2.
 8. So Raw. IV.
 9. Raw. IV *ni*.
 10. The traces on the fragment of Raw. IV do not agree with SBH 15, 16: it is probable that SBH 15 has a different text from here on.
 11. Text *šin-gam*.
 12. Br. no. 1165.
 13. *RI* = *dal* = *da* often, see ZDMG 1908 p. 31; *šilpu*, *šilpu* is then a syn. of *élú*, cf. Br. 4704 *gúd* = *éhi*.
 14. So to be read for *KU*.
 15. Text *KI*(1)
 16. Text *su-ul-si-iš*.
 17. *mandātu* perhaps for *mandattu*; [an other word than *mandattu* tribute (?) whose derivation from *nadānu* is uncertain HW 451].
 18. A variant. « with joy and gladness ».

- 1 *ka úğ.*
 2 *šin-ni ku-ši-i'*.
 3 *úğ muš šag-tūr-ra* *mu-lu-ra na-an-ši-em*²
 4 *i-ma-at ba-aš-mu* *ša a-me-lu i-za-an-nu*
 5 *úğ gūr- mal* *mu-lu-ra nu- è- ne*
 6 *i-ma-at zu-kaš-ki-šu* *ša a-me-lu la up-šu-u*
 7 *a-ğul : bu-tuk-tu :* *gig-ù-na-ge-è : ša ina mu-ši šur-da-at : ne*
 8 *ğul-šar : ša-ad-du :* *zag* *g^{iš}tir-ra-ge dū :* *ša ina paṭ kiš-ti ri-*
tu-u : a
 9 *sa-par :* *sa-pa-ra :* *a-ab-ba-ge-lal :* *ša ana tam-tim tar-šu : a*
 10 [*i (?)*]-*ne-ta-na-bi-ta :* *ina i-ta-ni šu : ġa nu-è : nu-nu la uš-šu-u : ne*
 11 *g^{iš} dubbin-še-ba :* *ina zu-up-ri-šu : amar šu-ti : pu-u-ra i-liḫ-ku-u : a*
 12 *ğub- ġub- ba* *mu-lu šu- ti- a*
 13 *ina kit-pa-ri-šu* *a-me-lu i- liḫ- ku- u*
 14 *ud ka- bi* *mu-lu šu- ti- a*
 15 *úmu ša ina pi-i-šu* *a-me-lu i-liḫ-ku-u*
 16 *kalig-ga gud-áb*³ *šu- ti- a*
 17 *dan-nu mi-i-ra* *i- liḫ- ku- u*
 18 *šakir ġul ma-al- la* *e- ši nu bal'- a*
 19 *ti-tur-ru lim-nu* *ša ši-e-nu [la u-]tar-ru*
 20 *ki- a ġul- ma- al- la* *e-ši nu-nag nu- bal- a*
 21 *kib- ri lim- nu* *ša ši-e-nu ina maš-ki-e la u-tar-ri*
 22 *e-ne-em-mà-ni nam-tag-nu-al*⁵ *mu-lu ta-žu mu-un- zu*
 23 *a-[ma-at]*⁶ *an-ni la i-ša-a kat-tuk man-nu i-lam-mad*
 24 *elim-ma* *mu-lu : d.gu-la mu-lu*
 25 *d.mu-ul-lil-lá* *mu-lu : d.am-an-ki mu-lu*
 26 *d.asar-galu-dug* *mu-lu : d.en-bi-lu-lu mu-lu*
 27 *d.mu-ši-ib-ba-sà-a* *mu-lu : umun d.di-kud-mağ-a mu-lu*

Reverse.

- 1 *dúg-ga- zu :* *ki-bit-ka :* *mu-lu ta-žu mu-un- zu*
 2 *a- zu mu-lu : a dan-ka*⁹

* A lament to the word of Nergal. Text Reisner no. 7. Obverse 3-15 = no. 21 obv. 18-26. Reverse 13-26 = no. 19, 11-37. Reverse 6-22 = SBH no. 8 obv. 1-25, and SBII no. 9 obv. 1-37.

- 1 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 one⁸ [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 *kušû* poison, see Hrozný, *Ninib* p. 80; LSS I 6, 44 l. 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 = *littu* cow. The Sumerian value was *ab*, cf. CT, V 25 II 32 *áb-ba gar-ra*. The value *R-da*, cited by Thureau-Dangin RA 3 p. 127 from Dec. pl. II *bis*, is probably *R-šu* see VAB I 8.
 4. *bal* = *âtâru* not *târu*, see *Babyl.* II 204 and correct SAI 165.
 5. So Reisner but *tuk* is probably the true reading.
 6. So Reisner but *a-mat-su* more probable.
 7. Text of Reisner *KIT*.
 8. I.e. Nergal.
 9. Cf. Raw. IV 61 a 21 *a-da-na-ka a-na-ku*.

3 *e-ne-em- zu mu-lu : a-mat-ka*
 4 *elim-ma nir-gál¹ galu-é-ni² mu-lu ta-zi mu-un-zi*

5 *ma-a-a-bi ud-me-na-dim ma-a-a di- di- in*

6 *umun e- ne- em- mà- ni e- ne- em- mà- ni*
 7 *ša be-lí a- mat- su a- mat- su*
 8 *umun e- ne- em- mà- ni é-túr-ra gíg-ga ne-ag*
 9 *ša be-lí a- mat- su tar-ba-ša ma-ru-uš-tam i-ḫu-uš*
 10 *e- ne- em^{d.} gu- la- ge e- ne- em- mà- ni*
 11 *e- ne- em^{d.} mu-ul-lil-lá-ge³ ur-sag umun urugal- la- e*
 12 *^{d.} mes-lam-ta- é- a am-gal-umun gír- ra- e**
 13 *e- ne- em an- šú an al- dúb- ba- a- ni³*
 14 *e- ne- em ki- šú ki al- sīg- ga- a- ni⁶*
 15 *e- ne- em^{d.} a- nun- na in- gil- li- em- mà- eš-a-ni⁷*
 16 *a-zi nu-un- tuk šim- šar nu- un- tuk*
 17 *a- ma- ru zig- ga gab-šu-gar nu- un- tuk*
 18 *an al- dúb- dúb- bu ki al- sīg- sīg- ga**
 19 *gi- kit- maḡ- ám ama- túr- bi šu- ba- mi- ni- ib- gur- ri*
 20 *gi- lí AN-BUL- ba-ám mi- ni- ib- mà- mal*
 21 *šel pa še- ba mu- ni- ib- su- su*
 22 *a zig- ga- ám ka al- ur- ri*
 23 *a- maḡ- ám kar al- ag- ag*
 24 *giš⁸ mis- gal- gal- la gú- gúr-ru-uš-ám-me*
 25 *ud- de dul- dul- da šu- šú al- ma- ma*
 26 *ur-sag umun urugal- la bul- bul-ám i- de nu- bar- bar- ri*

27 *mu- lu šab- ba.*

1. Correction probable; text of Reisner SIK(!).

2. Br. 7887 *ša namzaḫi* door-keeper. The meaning « key » for *namzaḫi* HW 396 b is improbable, for it is unlikely that Babylonians used keys for doors. The phrase *sikkat namzaḫi* according to the common interpretation is « peg of the *namzaḫi* », cf. Raw. IV 17 a 6 and Bu 91-5-9, 180; also *liḫḫiḫ šigar namzaḫi-šunu*, may the bolt of their N. remain firm, King Magic 53, 22. Cf. also *namzaḫ ilāni rabūti* CT XIII 44 rev. III 6. I will not venture to define *namzaḫi* 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* *Babyl.* II 115 be correct and we can speak of a *sikkat* and *šigar* of the *namzakū* 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. *amatum ša eliš šami-e urabbu*, no. 19 obv. 11.

6. *amatum ša šapliš iršitim urnarṭu*, no. 19 obv. 12.

7. Cf. no. 19 obv. 13.

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

9. I. e. Nergal.

Obverse.

- 1 umun e-ne-em-mà-ni e-ne-em-mà-[ni]
 2 ša be-lu a-mat-su a-mat-su
 3 umun e-ne-em-mà-ni é-tùr-ra gíg ne- [ag]
 4 ša be-lu a-mat-su tar-ba-ša ma-ru-[uš-tam i-ḫu-uš]
 5 e-ne-em^{d.} gu-la-ge e-ne-em-[mà-ni]
 6 e-ne-em^{d.} mu-ul-lil-lá-ge e
 7 ur-sag umun urugal-la e
 8^{d.} mes- lam- ta- è- a e
 9 am- gal umun- gür- ra e
 10 e- ne- em an- šú an al- [dúb- ba- a- ni]
 11 a- ma- at ša e- liš šami-[e u- rab- bu]
 12 e- ne- em ki- šú [ki- al sig- ga- a- ni]
 13 a- ma- at ša šap- liš [ir- ši- tim u- nar- tu]
 14 [e-ne-] em^{d.} a-nun-na [in- gil- li- em- mà- eš- a- ni]
 15 [ša ilu a-nun-na-ki ša ša-ab-lu-]uḫ-ti¹
 16 [e-ne-em-mà-ni a-ḫu nu-un-tuk] šim-[šar nu-]un- tuk
 17 [a-mat-su ba-ra-a ul i-šu] ša-i-[la ul]i- šu
 18 [e-ne-em-mà-ni a-ma-ru ḫi-ga] gab-šu-[gar] nu- tuk
 19 [a-mat-su a-bu-bu te-bu-]u ša ma-[ḫa-r]i la i-šu-u
 20 [e-ne-em-mà-ni an al-dúb-dúb-]bi ki a[l-]sig-sig-gi
 21 [a-mat-su šami-e u-rab-bu irši-[tim] u-nar-raṭ²
 22 [e-ne-em-mà-ni gi-kit-maḡ-ám ama-tür-]bi šu-ba-mi-ni-ib-gur-ri
 23 [a-mat-su u]m-mu mar-ta ki-ma bu-ri-e [u-kab- bar]
 24 [umun-e e-ne-em-mà-ni gi-li BAR-PU-ba-a] mi-ni-[ib- mà- ma]l
 25 [ša be-lum a-mat-su ap-ḫa-ra ina šu-uk-li-šu] uš-[ma-a- at]
 26 [šel-ḫa-še- ba-]a mu- [ni- ib- su- su]
 27 [e- bu- ra ina si-ma-ni-šu] u-[ḫa- ab- bi]
 28 a ḫig- ga- ám [ka al- ur- ur]
 29 mi- li te- bu- u ša ap- ḫa [i-aš-ša-šu]³
 30 a maḡ- ám kar al- [ag- ag]

1. See SBII p. 150.

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

2. Cf. 99, 45.

3. 21, 29 *i-ha-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	<i>ki-ma bu-tuk-[tu]</i> ¹	<i>ka-ra [i-ḥa-aṣ-aṣ]</i>
32	<i>g^{iš} mes gal-gal-la</i>	<i>gū- gūr-[ru-uš-ám-me]</i>
33	<i>mí-e-si rab-bu-ti</i>	<i>u- kab- bar</i>
34	<i>ud-du dul-dul-du</i>	<i>šu- šú al- ma- [ma]</i>
35	<i>úmu nap-ḥa-ri</i>	<i>ana bi-la-a-ti u-rak-[kas]</i>
36	<i>ur-sag umun unugal-la bul-bul-ám i-dé nu-bar-bar-ri</i>	
37	<i>ḥar-rad^{ilu} Nergal it-ta-na-aš-rab-biṭ i-ni ul ip-pal-la-as</i>	
38	<i>a- a bu- bu²</i>	<i>gū-da-a-a ri-im- du</i>
39	<i>a-[bu?] unu-ki-gal mut-taš-rab-bi-iṭ ḥar-rad ut-ta-'a-ad</i>	
40	<i>ur-sag umun urugal</i>	<i>gū</i>
41	<i>d. mes- lam- ta- é- a</i>	<i>gū</i>
42	<i>d. am-gal umun gūr-ra</i>	<i>gū</i>
43	<i>umun-e gū-si-di</i>	<i>gū</i>
44	<i>en^d dup-sag unu-ki-ga³</i>	<i>gū</i>
45	<i>umun-e gū-dū-a-ki</i>	<i>gū</i>
46	<i>umun-e é-mes lam</i>	<i>gū</i>
47	<i>bád-maḡ é-lam-ma⁴</i>	<i>gū</i>
48	<i>ur-sag en dag-ga</i>	<i>gū</i>
49	<i>d. dumu-dumu i-dé šág-šág⁵</i>	<i>gū</i>
50	<i>[umun urú-] ab- ba⁶</i>	<i>gū</i>
51	<i>[umun urú] sag-gá</i>	<i>gū</i>
52	<i>[umun gū-á-]nun-gí-a</i>	<i>gū</i>
53	<i>[umun^d gūr-] ra- gal</i>	<i>gū</i>
54	<i>[umun dūr-na]m-en na-ra¹</i>	<i>gū</i>
55	<i>[umun] a-ḡu</i>	<i>gū</i>
56	<i>[umun urú] bar-ra</i>	<i>gū</i>
57	<i>[umun] urú sag- ga</i>	

1. Not in the text.

2. Var. of *bul-bul* 2, 35; 95, 37 etc.

3. Translated *nāgīru 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 not⁸.
 38 The father (?) of the nether world, whō wanders forth, the hero,
 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 Erech SBH 100, 35; 104, 14, and *Nana* was the goddess of *hallab*, see King *Hammurabi* no. 61. Hence *Gullab*, *Hallab* part of Erech and identical, cf. Delitzsch *Paradise* 226.

4. For this title of Nergal see 22, 48; K 6g obv. 11.

5. Glossed *ilu dīm-tur ša pa-ni dam-ku* (K 6g obv. 13); Böllenrücher, *Nergal* 31 transcribes *dīm-tūr* = *bān šerri* creator of little ones. For *dīm-tūr*, cf. Gudea Cyl. A 15, 16.

6. K 6g obv. 14; 22, 51 has [*umun úru*]-*ab(ki)*.

7. K 6g obv. 18 *KU* also 22, 55.

8. The god identified with his own word.

Reverse.

- 1 [umun sirara ^{ki}] . gū-da-a-a ri-im- du
 2 [li-bi-ir¹ d.pa-sag-gà]² gū
 3 [d.en-dumu nun-^zu-ab] gū
 4 [lugal ka-gi-na³] gū
 5 [ur-sag d.šū-bu-lal⁴] gū
 6 [gū-da-]a-a ri-im-du gū a-a šā-ba- ge
 7 [kar-]rad ut-ta-'a-ad ina ki-rib ma-a-tam
 8 gū-da-a-a ri-im-du si mul-an-na- ge
 9 kar-rad ut-ta-'a-ad nu-ur mut-ta-an-bi-^{tu} ša ša-me-e
 10 umun mu [ir] zī-ga-bi-ra mu-un- HU + SI
 11 be-lum. . . na-ša ri-e-^{šu}⁵ ša-ka-a- tam
 12 umun urugal.. . ?-ir zīg-ga-bi-ra
 13 ilu Nergal. . . na-ša ri-e-^{šu} etc.
 14 gud nindi-da a-a d.en-lil-lá-ra
 15 mi-ri ba-nu-u a-bi ilu Enlil u-šak-^{ki}-ka
 16 šilam gal-la ama d.nin-lil-ra
 17 lit-tum rabī-tu um-mu ilu Ninlil etc.
 18 á-dár gašan ġar-sag-gà- ra
 19 i-dān ša-ka-a-tu be-lit ilāni [u-šak-^{ki}-ka]
 20 ġir-gid-da gal-gal-la umun urugal-la- ra
 21 ina ta-lu-uk⁶ rabūti be-lu ina irši-tim etc.
 22 á nu-ma-al gašan a-na-a⁷- ra
 23 tu-nu(?)⁸ ilu iš-tar ša-ka-at etc.
 24 tur-nir-ba gašan d.nisaba- ra
 25 ina ni-ri-bi tar-^{šu}-ti be-lit ilu Nidaba etc.
 26 am si-šar a-a d.iškur- ra
 27 ri-i-mu kar-nu-u a-bi ilu Ramman etc.

1. *libir* = *ligir* = *nāgiru* a title of Nergal, R IV 26 no. 1, 8; see LSSI 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 <i>Šubulal</i> ,	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 . . . Ištar, the lofty,	magnifies thee.
24 She at the . . . entrance, the queen <i>Nisaba</i> ,	magnifies thee.
26 The horned ox, father Ramman,	magnifies thee.

2. *d.pa-sag*, glossed *ilu i-šum* K 69 obv. 23, and for *pa-sag* as a god in early names see Huber, *Personennamen* 180.

3. *kagina* = *tamú kittu*, speak justice, R IV 9 rev. 5; *sanāku ša pi*, to speak with certainly Br. 618; Thompson, *Reports* passim.

4. Böllenrücher, *Nergal* 23, regards *d.šubulal* as a goddess and an attendant of Nergal.

5. Cf. R IV 24 no. 1, 25.

6. So to be read after 23, 6 *ina ta-lu-ki*.

7. 23, 7 *na-na*.

8. This epithet of Ištar CT XV 8 obv. 3.

- 28 *gud d-nun¹ gí-² kùr-ra- ra*
 29 *ḫar-rad ša la im-ḫa-ru³ a(?) -lat⁴ ša-ḫa-at*
 30 *bur nam-šar-ra^d gi-bil ab-gal-la- ra*
 31 *naḫ-tan ša-ḫu-u ana šu-uh-mu-tu^{illu} gibil ab-gal-la*
 32 [*il- la- ab*] *il- la- ab á-[zu an- na]*
 33 [*ša- ḫu- u*] *ša- ḫu- u i-dān-[ka ana šami-e]*
 34 [*umun- mu*] *il- la- ab á etc.*
 35 [*be- lum*] *ša- ḫu- u [i-dān-ka ana šami-e]*
 36 *umun- mǎ⁵-la il-la-ab á*
 37 [*be-lum dan-nu(?)*] *ša-ḫu-u [i-dān-ka etc.]*
 38 *urú-zu á gūr-gūr^b im-me-ḡul-a-zu*
 39 *ali-ka e-mu-kan pu-ug-gu-la-at u-šal-pi-it*
 40 *urú-zu á il-la im-me*
 41 *ali-ka e-mu-ḫan ša-ḫa-at u-šal-pi-it*
 42 *nim-ma ki-ḡn-bu-ru⁷ im-me*
 43 *ša e-liš u šap-liš etc.*
 44 *SIGIŠŠE an gil-gil⁸ im-me*
 45 *i-sit-tum⁹ šami-e it-gu-ru-tum etc.*
 46 *šag a-ab-ba-dim še-ám-du-zu*
 47 *ki-ma lib-bi tam-tim tu-dam-mu-u*

48 *ga-ám-ma¹⁰-du-du*

ga-ám-ma¹⁰-du-du

49 *lul-lik-šu*

lul-lil-šu

1. 23, 12 inserts *gud*.

2. 23, 12 *á*.

3. 23, 13 *im-mah-ḫar*.

4. *gí* or *á* = *a-lat* is doubtful: if *a-lat* be correct I would connect it with 'šjil ram, hence 'strength'

5. Or *kal*(š).

6. SBH 20, 38; 23, 21 = Br. 101, 97 and for *paḡlu*, strong, see HW 536; *paḡlu* only here: *puḡkulu* = *dannutu* CT XVIII 8, 14; SBH 23, 22 *pu-ug-la-tu*. In 36, 28 read *gur-gur*.

7. Cf. Br. 2079 and SBH 99, 50: var. 23, 24 *ri*: 17 rev. 12 *ki-bu-ri*.

8. Var. *gíl-li*.

- 32 *galu ki-bal-a- ra ga*
 33 *ana ša mat mu-kur-ti [lul-lik-šu]*
 34 *galu en nu še-ga- ra ga*
 35 *ana la ma-gir be-lt ga*
 36 *en^d.en-lil-lá-ra galu en nu-še-ga-ra ga*
 37 *ana la ma-gir be-lt^{ilu}enlil ga*
 38 *ki-bal(?) -ra ga-ám- [du-du ud] ga-ám- [du- du]*
 39 *[ana mat nukurti(?) lullik-šu] úma lul-TAR(sic!)*
 40 *šap: da*
 43 *ga-ám-na-da*
 44 *ka-a lu-uš lu-la.*
 45 *še-ga-ám*

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-ám.

nis-ši šanu-u¹ . . . uu-al-ttl ana zamār nišši giṭṭu
apal. . . . apal] Sinibni iši Bēlapaliddin mārī-šu Bābili arab
Ulluli ša ši-i šatti 193-kam Ar-[ša-ka]²

1. Cf. SBH 17 rev. 17.

2. I. e., year 129 of the Arsacidae 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 contains the *eršemma*.

•

Obverse.

1	<i>e-lum-e umun kùr-kùr-ra</i>	<i>šā-ab gí-ù gí-ù¹</i>	
2	<i>umun dúg-ga zíd-da²</i>	<i>šab</i>	
3	<i>dīngir mu-ul-lil a-a ka-nag-gà</i>	<i>šab</i>	
4	<i>sib sag-gig-ga</i>	<i>šab</i>	
5	<i>ur-sag i-de-dū im-te-en</i>	<i>šab</i>	
6	<i>umun ame erin-na sá-sá</i>	<i>šab</i>	
7	<i>ur-sag ù-lul la dūr dūr</i>	<i>šab</i>	
8	<i>umun dīngir am an-ki</i>	<i>šab</i>	
9	<i>ur-sag dīngir asar-galu dug</i>	<i>šab</i>	
10	<i>umun dīngir en-bi-lu-lu</i>	<i>šab: ur-sag dīngir mu-ši-ib-sá-a šab³</i>	
11	<i>umun dīngir di-kud-maḡ-ám</i>	<i>šab⁴</i>	
12	<i>šā-ab gí-ù gí-ù</i>	<i>gě-ra-an- du' (a)</i>	
13	<i>lib-bu tu-ra-am [libbu turam]</i>	<i>liḡ-ḡa-bi-ka</i>	
14	<i>šā ab tíg-mal-ù tíg-mal-[ù]⁵</i>	<i>gě-ra-an- du'⁶ (a)</i>	
15	<i>libbu nu-ḡa-am (libbu nūḡam)</i>	<i>liḡ-ḡa-bi-ka</i>	
16	<i>mulu AM-še-AR AM-še-AR-ra-ge</i>	<i>AM-še-AR AM-še-AR-ra gě-ra-ab-bi</i>	
17	<i>ša ik-ri-bi ik-ri-bi</i>	<i>liḡ-ḡa-bi-ka</i>	
18	<i>mu-lu a-ra-ḡu ge</i>	<i>a-ra-ḡu gě-ra-ab-bi</i>	
19	<i>ša taṣ-li-ti taṣ-li-ti</i>	<i>liḡ-bi-ka</i>	
20	<i>dīngir IB-A</i>	<i>ken še-gu-nu-ra</i>	
21	. . . ḡu	<i>dīngir en-ki dīngir nin-ki</i>	
22	. . . . dam ken-ág-ḡu	<i>dagal-gal dīngir nin-lil-[li?]</i>	
23	. . . . gal-ḡu	<i>ga šab dīngir-kés^{ki7}</i>	
24	. . . . . de-de	<i>ga ra dīngir.</i>	
25	<i>[duunu-]uṣ lig-ga-ḡu</i>	<i>umun.</i>	

1. *ù* as cohortative prefix, see Babyl. I 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 ḡibīti napīšti*.

3. So not *KI* 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.

6. Br. 11238 *du* for *dúg* 505.

- 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 !
 Thou hero, divine Nebo, may thy heart be turned, be turned !
 11 Oh lord divine, great judge⁸, 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 bosom⁹ of . . . Ninharsag.
 24 . . . hath spoken . . .
 25 Thy strong son¹⁰, lord of . . .

7. For restitution, cf. 31, 25 and Br. 10859. *Ninharsag* goddess of *Kiš* is the same as *Ninlil*.

8. I. e. *Šamaš*.

9. *ina libbi irti* (!).

10. I. c. Ninib, the address is to Enlil.

- 26 *dagal-maḡ-ḡu*
 27 *ken-ḡg-ḡu*

Reverse.

- 2 *ken-a* *ta*
 3 *ken-a* *tar-ra-ta*
 4 *a-[me-li ši-ma-]¹ a-tam iṣ-ṣim-mu*
 5 *ib-ba* *ken (?)*
 6 *mar-ri-ri : ana i-ga-ri ṣar*
 7 *ṣág-ṣág ba en-ne ba-e²-gil-li-im-mà-ne*

- 8 *ḡig-ga-a-ni an-na nam uṣ*
 9 *ti-bu-ut-su ṣa-mu-u en-di-id³*
 10 *dingir mu-ul-lil á-ḡig-ga-ám ana*
 11 *am⁴ ḡig-ga-ám ana*
 12 [*a-a*] *dingir mu-ul-lil umun kùr-kùr-ra*
 13 *elim-ma umun nibru^{ki} -a*

- 15 *umun e-ne-em-mà-a-ni an-e nu il-e*
 16 *ṣa be-lu a-mat-su ṣa-mu-u ul ina-aṣ-ṣu-u*
 17 *dingir mu-ul-lil e-ne-im-mà-ni ki nu il-e*
 18 *ṣa^{ilu} enlil a-mat-su irṣi-tim ul ina-aṣ-ṣi*
 19 *umun ṣu-ás-ni an-e nu il-e*
 *20 *ṣa be-lu ti-ri-iṣ ḡa-ti-ṣu ṣa-mu-u ul ina-aṣ-ṣu-u*
 21 *dingir mu-ul-lil me-ri-ás-ni ki nu il-e*
 22 *me-ri us-sa-na*
 23 *ši-ki-in še-pi-e^b*
 24 [*ṣa^{ilu} enlil*] *ti-ri-iṣ še-pi-ṣu irṣi-tim ul ina-aṣ-ṣi*

1. Conjectural.

2. Cf. variant in p. 7, 16.

3. For *ctemid* = *elmid* = *eddid* = *endid* (!).

4. So Reisner, perhaps mistake for *tig* = neck.

5. Line 22 *ussa* gives the original word for « place » *sakānu*, and « extend » *tarāsu* as a commentary on *āṣ* ll. 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 not⁶.

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 *úru ġul-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 *teg 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.

ina a-mat bēli u [belti-ia liš-lim] ma-la ēpuš ina ḫatā šad-lim¹

-
- 1 *úru ligir-ra nu-mu-un-na-ab-sig-ga-ri im-bi nu-mu-un-na-ab-sig-*
[ge?]
- 2 *alu ša na-gi-ri la u-saḫ-ḫi-ru-šu ina ra-[ma-]ni-šu uš-ta-taḫ-ri-ir*
- 3 *nu-mu-un-na-ab-sig-ga-ri úru ligir-ra nu mu-un-na-ab-sig-ga-ri*
- 4 *nu-mu-un-na-ab-dib-ba-ra² lige mu-lu-e nu-mu-un-na-dib-ba-ra*
- 5 *[ul i-ba]-’a id-lu ma-am-man ul i-ba-’a*
- 6 *. . . . mu]-un gul-gul mu-lu šu-mu-un-gúb-bi-es*
- 7 *[g^{iš} ike... gal]-gal-la é-ingar³ ne-in-tab-tab*
- 8 *[. . . ken?] zid-da-ri šu mu-un-dir-dir*
- 9 *[ana aš-]ri ki-i-nu ḫa-at tu-ša-ta-ri-iš⁴*
-
- 10 *sír sag edin-ta ká-am-ni-gul-e*
- 11 *šir-ḫi reš-ti-i bi-ta li-iš-ba-tuk-ka*
- 12 *umun-e sír sag edin-ta de-e*
- 13 *umun kúr-kúr-ra-ge e-lum-e umun kúr-kúr-ra-ge*
- 14 *umun kúr-kúr-ra šab sú-ud-da-ge e-ne-em zid-da-ge*
- 15 *elim-ma elim-ma sír sag te-ma-a*
- 16 *nu-gí-gí-ne am-dúg-na nu-gí-gí-ne*
- 17 *elim-ma dingir mu-ul-lil dúg-dúg-na šu-mu-bal-e*
-
- 18 *úg-gá⁵ mar-ma-an-ši-en er-ra-da mar-ri-en*
- 19 *ni-ši li-ḫi-ša-nim-ma tak-kal-tam liš-ša-kin*
- 20 *é-nun-na kalam-má mar-ma-ši-en er-[ra-da mar-ri-en]*
- 21 *dingir mu-ul-lil é-kúr-ra a-dim mu-un tll-li-en-ne*
- 22 *ilu⁶ enlil ana e-kur ki-a-am u-še-mu-u*
- 23 *dingir mu-ul-lil ken-úr-ra a-dim [mu-un-tll-li-en-ne]*
- 24 *[ilu⁶ enlil ana ki-ur] ki-a-am u-še-mu-u*
- 25 *gašan maḡ dingir kēs⁷ ki-a-ta⁶ a-dim [etc.]*
-

1. *šadālu* HW 644 seems to have no cognate in Semitic languages although Syr. *šēdal*, he charming, may be connected. Delitzsch's root meaning *be wide* hardly gives a point of departure to explain the Syriac. The niphāl *iššidal 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 lamen-
tation 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 CT XV 32, 19, indicates a meaning *to be wide*, as Del. gives. I the meaning be « with hands extended » one would expect *šadlāti*.

2. *ri, ra* at the end of these phrases ll. 1, 3 and 4 is evidently the sign of a relative clause.

3. For *ingar* = *libiltu* brick in the sense of *brick building* cf. *gú en-bar-ra* « side of the temple », Gudea Cyl. A 27, 14. See also *igaru* in Loan Words, *Babyl.* II 109.

4. On lines 7 and 8 cf. SBH p. 130, 36-39.

5. Cf. Variant SBH 44, 34 *u-ge-a*.

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-*
sīg-ga
- 27 *ana be-lum za-ma-ra ul ta-ab-šu ni-ir-tum ul da-mi-iḫ-šu*
- 28 *dingir mu-ul-lil-ra li-du nu-mu-un-na-ab-ši-ib-ba ad-du* [etc. see
 line 26]
- 29 *dingir mu-uk-lil-mu-mu¹ di-da nu-uu-un-ta-an²-ba-e*
- 30 [mu?] *mar-ra me-ri zig ki-e šab-ta nu-kū-e³*
- 31 [er-] *ra é-kūr-ra-da-ám mar-ri-en era-da mar-ri-en*
- 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-dé egir-bi šab-bi a-ba mu-uu-ḫu*
- 37 *u-uu ar-kat-su ki rib-šu man-uu i-lan-mad*
- 38 *ud-de e-ne-em-mà dingir mu-ul-lil-la-ri*
- 39 *u-mu a-mat ilu⁴a-nim ilu⁵mu-ul-lil*
- 40 *ud-de šab-ib-ba dingir gu-la-ri*
- 41 *u-mu nu-ug-gat⁴ lib-bi ša ilu⁴a-nim GAL*
- 42 *ud šā-ab ḡul ma-al-la dingir mu-ul-lil-la-ri*
- 43 *u-mu lib-bi ilu⁴a-nim ša lim-niš ib-ba-aš-šu-u*
- 44 *e-ne-em an-šú ane al-dūb-ba-a-ni*
- 45 *e-ne-em ken-šú ken al-sīg-ga-a-ni*
- 46 *e-ne-em dingir a-nun-na in-gil-li al-ām-mà⁶*
- 47 *a-ḫu uu tuk sim-sar nu-un-tuk*
- 48 *a-ma-ru zig-ga gab-šu nin-uu-un-tuk⁶*

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.

6. Cf. Gudea Cyl. A 2, 10; 23, 15. 21.

7. This meaning for *ūmū* day = Sum. *ud-de* (*ud-da*) seems clear from 97, 70/71, *ūmu napīsti ina libbi libši*; the *ūmu* of the breath of life is a mystical concept. In l.

- 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 spirit⁷ whose plans⁸ . . . whose thoughts who comprehends?
 38-39 The spirit of the word⁹ is Enlil.
 40-41 The spirit of the passion of the heart of Anu. . . . (p).
 42-43 Spirit of the soul¹⁰ which is become evilly disposed, Enlil!
 44 The word, which stilleth the heavens above,
 45 The word, which maketh the earth stand motionless¹¹ 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 « *úmu* of the heart » as the « *úmu* of the heart of Anu », therefore *úmu* 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 *úmu* of the world. The concept is not clearly thought out, but the philosophical notion of *creative spirit* is nascent here. This concept of *úmu* which is also the word for day, be it original in Sumerian or not, is wide spread in Babylonian religion. In the Epic of Gilgamesh the people pray to a goddess to create a being like Gilgamesh whose *úmu* is like to his. On this word see especially Jensen in *Cosmologie* 487 ff. and KB VI, p. 310 f.

8. *árkatu* = decision and inheritance. *árkatam purus* « make the decision » King, *Ham. Let.* no XII 17; VI 17. *ridit árkatî-ša* = feminine successor to her inheritance CT VIII 46 b 5. On *ridû* and *ridûtu* 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 *narâtu* be immovable, see KB VI 1, 354-512.

49	<i>ane al-dúb-dúb-bu</i>	<i>ken al-sīg-sīg-ga</i>
50	<i>gi-lil-maḡ-ám dagal dumu-bi</i>	<i>šu-ma-mi-ni-ib-gur-ri¹</i>
51	<i>gi-li² AN-BUL-ba-ám³</i>	<i>mi-ni-ib-gam-gam</i>
52	<i>šel⁴ pa-še-ba</i>	<i>mu-ni-ib-su-su</i>
53	<i>a-ziḡ-ga-ám</i>	<i>ka al-ur-ri</i>
54	<i>a-maḡ-ám</i>	<i>kar al-ag-ag</i>
55	<i>giš mis gal-gal-la</i>	<i>gú-gür-ru-uš-ám-me</i>
56	<i>ud-dé zid-zid-da</i>	<i>šu-šú al-ma-ma</i>
57	<i>dingir mu-ul-lil-la bul-bul-ám</i>	<i>i-dé nu bar-bar-ri</i>
59	. . . . .	<i>ri mu-un-na-ra-ab</i>

1. Cf. 7, 24 : 17, 19.

2. *apparu* SAI 1474.

3. *ina šuklišu* 7, 26 etc.

4. Cf. Br. 978 and 8847.

- 49 Which stilleth the heavens, which maketh the earth motionless.
 50 Which riveth⁵ mother and daughter like cane mats⁶.
 51 The marsh in its full strength it prostrates.
 52 The harvest in its season it floods⁷.
 53 A rushing deluge, that troubles⁸ the faces of men.
 54 A torrent which destroys the buttress⁹.
 55 Which sweeps away the great *misu*-trees.
 56 A spirit which binds all things in its power¹⁰.
 57 When the word¹¹ of Enlil rushes forth, eye cannot behold it.

5. *gur* = *kapāru* remove SAI 2136; SBH 7, 24; 16, 16. A var. reading for *gur gur* is *gú-gūr-ru-uš* SAI 2042 and see below l. 55. For this passage compare especially BA, V 617, 5.

6. For *burú* = אַרְבַּע cf. MVG 1907, 164.

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

On *simanu* = season, fixed time, hour = *زمن* see KAT³ 650 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-aš-ša-šu*. *ašāšu* HW p. 151 *a* is there connected with *حَسَّ* wither, dry or burn up, which appears in *uššu* dry grass, KB VI 1, 362 and for Syriac and Hebrew cognates, see Ges.-Buhl-Zimmern 240 a. The root is given by

Haupt BA V 601 note, as *غث* to distress, Heb. *עָלָה* construed in Ar. with the preposition *عَلَى*. The Sumerian equivalents are numerous; *zir* Br. 2365 means also *pasāsu*, divide, cause to disappear, SAI 1362; *sig* Br. 3726 but abbreviated to *sā* SAI 2411; *šuššub* Br. 7164. In Raw. IV 22 no. 2, 4 the sign commonly used for *šū*, be in confusion etc., is used for *uššuš* perm. piel of *ašāšu*: *ur* in SBH 7, 30 is used for *ašāšu* in *ka al-ur-ri* = *appa iaššašu*, cf. 16, 22; a variant 21, 28 has *i-ḥa-am...* *ašāšu* = *ḡul-duš* penance, Br 9512. Perhaps the same root in CT XVIII 39 ab 29 *dīm-ma-ab* = *ašāšu*. The original sense *pale, dark, clouded*, is seen in Hebrew and Syriac, cf. Ges. Buhl-Zim. p. 571 a. The original idea does not appear in Arabic.

9. Cf. 7, 33/4; 16, 23; 21, 30.

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

11. Omitted in the text but cf. 7, 38/9.

Reverse.

- 2 *umun kùr-kùr*
 3 *me*
 4 [*umun dúg-ga zid-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 sá-sá me*
 9 *ù-lul-la dúr dúr 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-ba-sà-a me*
 14 *umun dingir di-kud-maġ-á[m]*² *me*
 15 *ud-dé a-ba mu-un-ṣu a-ba mu-un-ġul*³
 16, 17 broken away. 18 illegible.
 19 *dir-dir*
 20 *ba. . . . ni-BE*
 21 *e-ši i-ni-in- gub*⁴
 22 [*umun ka-nag-ga sib-ba ù-]**nu-tíg en-nu-un gá-bi-dúr*⁵

-
- 24 *le nu-um zig-zig*
 25 *ka mi-na la i-te-ba-a*
 26 *mu*

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

1. Cf. 29, 2; Raw. IV 28* no. 4 obv. 22.

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. *ġul* = *ṣabātu*, obv. 10.

4. Cf. Raw. IV 11 b 43.

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-a*
 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* ¹ *ni-gid*
 6 *e-ne-em ni-gid*
 7 *e-ne-em ni-gid*
 8 *ni-gid*
 9 *ni-gid*

Reverse (end).

- 1
 2 *din-tir-(ki)*.
 3 *é-zi-da é mağ-til*
 4 *é-dár-an-na*.
 5 *é é-ur-me-imin-an-ki*²
 6 *é ? ki*^{ki} *é-mis-ma*.
 7 **PI-GAB-A**. . . ? ? *dil-bat (ki) é-i-dé- d.a-nu-um*
 8 *za umun-e-bi-ne mèn gě-ra-ab-bi a-ra-žu gě-ra-ab-bi*
 9 *za-e sib-bi-ne mèn gě-ra-ab-bi a-ra-žu*
 10 *é-žu*³ *gi- gi gě-ra-ab-bi a-ra-žu*

11 *al- é- a al- é- 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*.

- 12 *im-dah-ḫa-a* *im-dah-ḫa-a*
 13 [*nishu X...*] *am-e bar-na-ra nu al-tíl* [*ana zamar nishu*]
 14 [*duppi arki Ea balat-su-iḫbi m̄aru ša Bēl-apil-iddin^h mar Marduk(?)*]

[Babylon[?] *arḫu X*] *ūmu 6-kam šattu 135-kam ša šī-i* [*šattu 199-kam*]
Ar-ša-ka

4. The ancestor of *Bēlapiliddin* is here *Marduk*...., therefore, this cannot be *Bēlapiliddin* son of *Sin-ibni*. Reisner ascribes this tablet to *Eabalat-su-iḫbi* 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.

Obverse.

- 2 . . . enlil¹ (?).
- 3 nin- gal a kùr.
- 4 a^zag ga^san nibru^{ki}-ge
- 5 el-li-tim šar-rat Nippuri
- 6 d.am-an-ki-ge(?) am úru ši-ib-ba-sà-[a-ge]²
- 7 dagal ab-mağ: um-mu d.ditto³: d.[dam-gal-]nun-na-ge. . . .⁴
- 8 d.asar-gal'-dug d.ZUR-UD umun din-tir(ki): [bél] ba-bi-lim:
- 9 mu-ud-na ken-ág-^zu d.paḫ-nun an-ki-ge
- 10 hi-ir-tu na-ram-ti-ka iltu^zar-pa-ni-tum
- 11 sukkał ^zid: suk-ka-lum ki-nu: d.mu-ši-ib-ba-sà-⁵a
- 12 é-ğí-a [dumu-sag d.uras-a : martu reštatu] ša ilu⁶ditto⁶-a
- 13 nin-^zi-da [d.gú-bar-ra] ga^san [gú-edin-na]: be-el-tu d.ditto-a
- 14?-a šu-ba-tum(!) me-na- [šu sag-^zu gen-]ib-tig
- 15 [umun kùr-kùr-ra] me-na
- 16 umun dúg-ga ^zi-da me-na
- 17 d.mu-ul-lil a-a ka-nag-gà me-na
- 18 sib sag- gíg- ga me-na
- 19 i- dé- dü im- te- na me-na
- 20 ame erin- na sá- sá me-na
- 21 ù- lul- la dúr dúr me-na
- 22 umun d.am-an-ki • me-na
- 23 ursag d.asar-gal'-dug me-na
- 24 umun d.en-bi-lu-lu me-na
- 25 ur-sag d.mu-ši-ib-ba-sà-a me-na
- 26 umun di-kud-mağ-ám me-na
- 27 ? mu-un.

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 multitudes to dwell in peace,	when etc.
22	Oh lord Ea,	when etc.
23	O hero Marduk,	when etc.
24	O hero Marduk ⁷ ,	when etc.
25	Oh hero Nebo,	when etc.
26	Oh lord Šamaš,	when etc.
27 ?	?

2. Restoration after SBH 42, 25.

3. Same ideogr. to be supplied, i. e. *ab-maš* = Marduk: cf. Raw. IV 21* b rev. 13.

4. Restored after 42, 26.

5. A gloss adds *ihu* ditto i. e. *mušibbasā*.

6. I. e. *Ninib*.

7. *en-bi-lu-lu*, Marduk under this title was known as the son of Ea.

Reverse.

- 2 *ken-úr é-nam-til-la mu-un-ğul-a ü*¹ : *zimbir*^{ki} *é-bàr-ra* [mu-un-ğul-a ü]
 3 *úru-žu din-tir-(ki) mu-un-ğul-a ü* : *é-sag-il-la bad-si-ab-[(ki) mu]*
 4 *é-zi-da é-mağ-til-la mu-un-ğul-a ü* : *é-te-me-en an-ki mu-un-ğul-a ü*
 5 *é-dár-an-na mu-un-ğul-a ü* : *urú-žu dagal tār-bi mu-UŠ (?)*² : *din-tir-(ki) [ki]*³ *-el-ra šeš-a-na mu-UŠ*
 6 *dam-tuk dam-a-ni-ta mu-un-da-sig' sig'-ga mu-UŠ*
 7 *dumu-tuk dum-a-ni-ta mu-un-da-sig' sig'-ga mu-UŠ*
 8 *urú-zi-a tūr-ri al-é*⁴ *mağ-e al-é*
 9 *nibru-^{ki} a zimbir^{ki} din-tir-(ki) bád-si-ab-(ki) tūr-ri* [al-é mağ-e al-é]
 10 *an bir*⁵ *-ra- mèn gè-em-mà-en-tíg-gà* : *ur-sag*^{d.} *asár-gal'-dug an bir-ra-mèn gè-em-mà-tíg-gà*

- 12 *mu-lu ü di* : *ša tab-ra-a-tam kab-tu* : *e-lum mu-lu ü* : *ša tab-ra-a-tam : di*
 13 *ša (?) [i-bar-]*⁶ *ra-a kab-tu [ša i-]bar-ra-a*
 14 [*e-lum*] *mu-lu ü-di* : *kab-tu ina ba-ri-e i-na-ka* : *i-dé-žu* [li-šúku]^{š-ša}
 15 [*umun kūr-kūr-ra*] *mu-lu ü-di* : *umun dūg-ga zi-da mulu ü-di*
 16 [*d. mu-ul-]* *lil a-a ka-nag-gà mu-lu. sib sag-gig-ga mulu*
 17 [*i-dé dü*] *im-te-en mu-lu* : *ame erin-na sá-sá mu-lu* : [*ú-lul-la tíg-tíg mu-lu*]
 18 *umun*^{d.} *am-an-ki mu-lu* : *umun*^{d.} *am-urú-ši-ib-ba mu-lu*
 19 *umun*^{d.} *en-bi-lu-lu dumu sag*^{d.} *nibru*^{ki} *-ge mu-lu* : *d. mu-ši-ib-ba-sá-a mu-lu*

1. Cf. Raw. IV 28* no. 4 a 35 and SBH 131, 49.
2. Cf. SBH 131, 58. A gloss follows in the text; *ki-im la um-me*
3. So to be supplied after Raw. IV 28* no. 4 b 50.
4. Nothing missing acc. to Raw. IV 28* no. 4 rev. 58.
5. For NE = *bir* cf. SAI 372 passage cited from Voc. Martin.
6. Cf. SBH 131, 48.

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
mother⁷ 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 vision⁸, exalted one of vision.
- 14 Oh exalted one of vision when will thine eyes repose⁹ ?
- 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 Enlil, 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	<i>ummu d·di-kud-maḡ-ám</i>	<i>mu-lu</i>
21	<i>i-dé-ḡu ũ-di-ne: i-na-ka i¹-bar-ri-e: nu-kuš: ul i-na-ḡa: šá</i>	
22	<i>tig-ḡu ki-ba-al: ki-šad-ka ina ḡa-da-da: nu-ḡi: ul uš-ta-mar-aḡ²: ḡi</i>	
23	<i>šag-ḡu bal- bal</i>	<i>li-šú ni- kuš- šá</i>
24	<i>libba-ka te-me-e</i>	<i>a-di ma-tam ta-tan-na-[aḡ]</i>
25	<i>? ni- ?</i>	<i>. . . bu . . an-ši.</i>
26	<i>?</i>	<i>. . . RI ta-ad-mat (?). . .</i>

Edge.

nis-ḡi šalsū am-e [bár-an-na-ra] nu al-tíl ana ḡu-ub nisḡi
ḡittu Bél-šú-nu mār ša. . . ukin-šu³ ištur-ma ib-ri
Babili^(ki) araḡ Ulluli úmu X kam šatti 156 kam Di-med-ri šarri

1. Written *aš* = *i(na)*.

2. III² of *marāḡu* = « be concerned for ». So also Raw. III no. 4, 41 *adi šabāni-ia usamriḡ* I was pained because of my soldiers; here with *adi*. Used in active sense (not reflexive) in CT VIII 49 b. 18 *um N. libi H. uštamriḡu* when N. troubles the heart of H., (used of the relation between a woman and an adopted son).

3. This name also SBII 151 end of no. 24 where Reissner gives *ina-iḡi-šu*. The readings do not agree and *Bēli-nu-ina-iḡi-šu* 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 ?
-

Obverse.

- 1 [*sun-na e-lum gud sun-e*]¹ *mu- zu kùr- kùr- šú*
 2 [*muš- pi*]- *e- lum* *šūmi-ka ana ma-ta-a-tum*
 3 *gud sun- na e- lum gud sun- e* *mu- zu*
 4 *umun kùr- kùr- ra* *gud sun- e*
 5 *umun dúg-ga ši-da* *gud*
 6 *d. mu-ul-lil a-a ka-nag-gà* *gud*
 7 *sib sag- gig- ga* *gud*
 8 *i- dé- gab im- te- na* *gud*
 9 *ame erin- na sá- sá* *gud*
 10 *ù- lul- la dūr dūr* *gud*
 11 *umun d. am- an- ki* *gud*
 12 *ur-sag d. asar-gal'-dug* *gud*
 13 *umun d. en-bi-lu-lu* *gud*
 14 *ur-sag d. mu- ši- ib- ba- sà- a* *gud*
 15 *umun d. di- kud- maḡ- ám* *gud*
 20 *e-lum za-e.*
 21 *kab-tu kat-tum*
 22 *d. mu-ul-lil azag-ga (?) ù [dub-ba]*
 23 *dim-me-ir A-ŠU-NAK-A²-ra ù-dub-ba : ana šup-ka³ šu-[pu-ḥu*
ilāni³]
 24 *d. amurru mu-lu⁴ ḡar-sag-gà-ge ù-dub*
 25 *d. am-an-ki am úru-ši-ib-(ki)-ba-ge ù-dub*
 26 *dagal dum-maḡ d. nin-gal-nun-na-ge ù-dub^{*}*
 27 *d. asar-gal'-dug umun dīn-tir-(ki)-ge^b ù-dub*
 28 *mu-ud-na⁶ aga-[zu] d. paḥ-nun-an-ki-ge ù-dub*
 29 [*sukkal zīd*]⁷ *d. mu-ši-ib-ba-sà-a ù-dub*
 30 [*é-gi-a du-mu sag*] *d. ıraš-a ù-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 *šuppuka* (?).

4. Raw. IV 21* b rev. 18 has *umun*.

5. Cf. Raw. IV 21* b rev. 14.

6. *mud* = *alādu* and *na* = *amēlu*. . . *mudna* = *hāiru* husband, here wife; *ág* = *naramtu*
 cf. SBH 52, 9.

7. Cf. SBH 52, 11 and Raw. IV 21* b rev. 16.

- 31 *d*.na-na-a ù-dub
 32 gan-gan-ra¹ dumu-ni zag-na ab-ši-em-e
 33 i]-lit-ti ma-ra-ša i-nam-din²
 34 i]-lit-ti ina te-ḫi-e i-za-ak-kiḫ³
 35 ge dumu-ni:te-e-a *d*.dagal-gan-gan-ra gašan ur-ra-?
 36 dumu-ni: a-ḫu-lap. . . . ?
 37 . . . da-]ga-a-ta dumu-ni
 38 ám da-ga-a-ta dumu-ni
 39 . . . gan-gan-ra dumu-ni zag-an-na ab-ši-em-e

- 41 [a gal-gal-la]⁴ šel su-su mu-lu ta-ṣu mu-un-ṣu
 42 [bu-tuḫ-tu mu-]ṭi-ba-a-at e-bu-ru kat-tuk man-nu i-lam-mad
 43 elim-ma a-gal-gal-la] šel su-su mu-lu
 44 [elim-ma ?] umun kùr-kùr- ra
 45 [ur-sag-gal] umun dūg-ga ṣi-da
 46 [elim-ma] *d*.mu-ul-lil a-a ka-nag-gà
 47 [ur-sag-gal] sib sag- gig- ga
 48 [elim-ma] i-dé-gab im-te-na
 49 [ur-sag-gal] am erin-na sá-sá
 50 [elim-ma] ù-lul-la dūr- dūr
 51 [elim-ma⁵] ur-sag *d*.asar-gal'-dug
 52 [ur-sag- gal] umun *d*.en-bi-lu- lu
 53 [elim- ma] ur-sag *d*.mu-ši-ib-ba-sà-a
 54 [elim- ma] umun *d*.di-kud- maḡ-ám
 55 e(?) - a
 56 [a gal-gal-la šel su-su mu-lu ta-ṣu] mu-un-ṣu
 57 [bu-tuḫ-tu mu-ṭi-ba-a-at e-bu-ru kat-]tuk man-nu i-lam-mad

Reverse.

-⁶ a a-ra-ṣu gē-ra-ab-bi
 2 las-li-ti liḫ-bi-šn

1. So also line 35: *gan-na* = *aliltu* SBH 27, 27 a var. of *gin* Br. 11134.

2. So the text but from the parallel passage SBH 131, 58 where the mother rejects her child *nadū* is used. It is highly probable that *inaddi* = *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?³
 43 Oh exalted one, deluge that overflows the harvests, who comprehends thy form?⁴
 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?⁵

Reverse.

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

3. The second rendering alone satisfies the original Sumerian.

4. For restoration cf. K 69 obv. 1.

5. In these liturgies the change of address from one god to another begins with *elim-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 *elim-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		<i>mu-un-zi-a a-ra-zi</i>
4		<i>mu-un-zi-a a-ra-zi</i>
5		<i>mu-un-zi-a a-ra-zi</i>
6 <i>d.en-lil-lá</i>		<i>mu-un-zi-a a-ra-zi</i>
7 <i>d.mu-ul-lil</i>		<i>mu-un-zi-a a-ra-zi</i>
8 <i>d.am-an-ki</i>		<i>mu-un-zi-a a-ra-zi</i>
9 <i>d.asar-gal'-dug</i>		<i>mu-un-zi-a a-ra-zi</i>
10 <i>d.en-bi-lu-lu</i>		<i>mu-un-zi-a a-ra-zi</i>
11 <i>d.mu-ši-ib-ba-sà-a</i>		<i>mu-un-zi-a a-ra-zi</i>
12 <i>umun d.di-kud-mağ-ám</i>		<i>mu-un-zi-a a-ra-zi</i>
13 <i>gal</i>		<i>mu-nu-zi-a a-ra-zi</i>
14 <i>d.en-]lil</i>		<i>mu-un-zi-a a-ra-zi</i>

16	<i>ma-al-la</i>	<i>ziid al-ma-[al]</i> ¹
17	<i>te?-e</i>	<i>naṣ-tan-na ina sa-ka-nu</i>
18	<i>] ma-al-la</i>	<i>ni- ma- al- [la</i>
19	<i>] la</i>	<i>ziid al- ma- al</i>
20	<i>da</i>	<i>šu- è- ba- KU</i>
21		<i>(ditto)</i>
22		<i>šu (?) ne-in-è-ba-KU</i>
24	<i>lu-ge</i>	<i>šu . . . ?</i>
25	<i>ğar-sag-ğà-ge</i>	<i>šu aš mu-mes² gñ-nd mes³</i>
26 <i>nin-ziid (?) . . d na-na-a</i>		<i>šu</i>
27 <i>ši-ib-bi ni-ma-al-la-ta</i>		<i>ši-ib-bi gē-en-kū-e</i>
28 <i>ta-biš i-ba-aš-ši</i>		<i>ta-biš li-kul</i>
29 <i>ši-ib-bi ni-ma-al-la-ta</i>		<i>ni- ma- al- la</i>
30 <i>ši-ib-bi ni-ma-al-la-ta</i>		<i>ši-ib-bi gē-en-kū-e</i>
31 <i>d.mu-ul-lil-lá ši-ib gē-en-kū-e</i>		<i>ši-ib-bi gē-en-kū-e</i>

33 *ki an dūr-ru-na* *ú-gè-a² mar-ba-an-ši-en³*
 34 *a-šar ilu¹a-nu-um [ušabu?] ni-ši ḫi-ša-nu*

1. For restoration cf. *ni-ma-al* = *ina sa-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, Neho, Samaš and (?).]

- 14 Unto Enlil let the wailer (?) speak the intercession.
 16-17 when the table is set.
 18 ? ? ? ?
 19 when the table is set.
 20 ? ?
 21 ? ?
 22 ? ?
 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. 5915.

3. An imperative; cf. the parallel translation *libišanimma* SBH 31, 19.

- 35 *ki an dūr-ru-na* [*dūr* (?). . .] ^{d.} *a-nun-na*
 36 *ki an dūr-ru-na dūr* [^{d.} *a-nun-na*] *ú-gè-a mar-ba-an-ši-en*
 37 *mar ne-sag¹-mağ* (?)
 39 *a-dim²*.
 44 *Babili araḥ Addari úmu 20 kam šatti 159-kam*
Di-med-ri šarri

1. Cf. SAI 3122 (!) R = *niḫū*.

2. Cf. SBH 31, 21.23 etc.

- 35 Where Anu sits, abode (?) of the Anunakki,
 36 Where Anu sits, abode of the Anunakkī, let the people hasten.
 37
 39 thus [has he done]
-

Babylon Adar 20th, in the 159th year [of the Seleucidae] in the
 reign of Dimetrius.

1	<i>e-lum di-da-ra</i>	<i>in¹ ga-na-dúr</i>
2	<i>kab-tu ša il-la-ku</i>	<i>e-ki-a-am li²-šab-šu</i>
3	<i>di-da-ra e-lum di-da-ra</i>	<i>in ga-an-na-dúr</i>
4	<i>umun dingir gal-e di-da-ra</i>	<i>umun kùr-kùr-ra di-da-ra</i>
5	<i>umun dúg-ga zid-da</i>	<i>di</i>
6	<i>d³.mu-ul-lil a-a ka-nag-gà</i>	<i>di</i>
7	<i>sib sag-gig- ga</i>	<i>di</i>
8	<i>i- dé- dū im- te- na</i>	<i>di</i>
9	<i>ame erin- na sá- sá</i>	<i>di</i>
10	<i>ù- lul- la dūr dūr</i>	<i>di</i>
11	<i>me- e bur- mağ- a</i>	<i>kaš ga-an-na-ab-nisak-ka</i>
12	<i>ana-ku ina burmaḫi</i>	<i>ši-ka-ri lu-uḫ-ḫi-šu</i>
13	<i>ama-dini dugud-da³</i>	<i>mu-un- lal</i>
14	<i>ki-ma ri-i-mu ana kab-tam</i>	<i>lu-uk-mi-is-su</i>
15	<i>úru- zu al- gul- gul</i>	<i>ga-an-na-ab- dúg</i>
16	<i>ali-ka u-tab-bit</i>	<i>lu-uḫ-bi-šu</i>
17	<i>nibru-^{ki} é-kùr</i>	<i>al-gul-gul ga-an-na-dúg</i>
18	<i>[ken]-úr é-nam-ti-la</i>	<i>al</i>
19	<i>zimbir^{ki} é-bàr-rum</i>	<i>al</i>
20	<i>úru- zu din-tir-(ki)</i>	<i>al</i>
21	<i>é-sag-il báa-si-ab-ba-(ki)</i>	<i>al</i>
22	<i>é- z̄i- da é- mağ- ti- la</i>	<i>al</i>
23	<i>é- te- me- en- an- ki</i>	<i>al</i>
24	<i>é dár- an- na</i>	<i>al</i>
25	<i>an er- ra ba- mǎ</i>	<i>ga-an-na-ab-dúg</i>
26	<i>ana ili bi-ki-tum a- ši- šu</i>	<i>lu- uḫ- bi- šu</i>
27	<i>[ud-d]é [ma-]ra⁴ n u-un- z̄al- la- ta⁵ i- dé- a- ni nu- gub</i>	
28	<i>ú-mu ša ia-ti uš-tab-ra-a</i>	<i>ina pa-ni-šu ai a z̄- z̄i- i- z̄</i>

1. *in* a var. of *e-ne* BA V 640, 15. 17.

2. Glossed by *lu*.

3. Glossed by *gú-da* = *kamù*.

4. *ma* probably omitted by error, cf. SBH 98, 29.

5. *ta* sign of a temporal phrase with introductory word *ud-de* as here, or omitted as SBH 71, 27.

- 1-2 The exalted one, for him who is wracked with sorrows, where tarries he?³
- 3 For him that is wracked with sorrows, the exalted one, for him that is wracked with sorrows, where tarries he?
- 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, for him etc.
- 6 Enlil father of Sumer, for him etc.
- 7 Shepherd of the dark-headed people, for him etc.
- 8 He who through himself has vision, for him etc.
- 9 Sturdy director of mankind for him etc.
- 10 He that makes multitudes to dwell in peace, for him etc.
- 11 I in a great bowl will pour out wine⁶ to him.
- 13 As an hopped 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 Emahitil 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 Poiser *Babylonische Verträge* index under *šikāru*. The reading *kaš* is assured by SBH 106, 37 where B1 = *šikāru* is glossed by *ka*.

7. The gloss *gú-da* = *kamú* seems to be the preferable text.

8. *abātu* has the root meaning « make oneself master of a thing », etc. KB VI, p. 373. The II² forms emphasize the condition of an object after it is acted upon, and thus differ from the niphal which describes the subject as suffering. Cf. BA V 329, 16 *ina nablišu utabbatu šadē*, the mountains are enveloped with his flames.

9. Esagila is placed in the next line by the scribe.

10. Cf. Raw. IV 24 no. 3, 20.

- 29 *d*.^d *mu-ul-lil-li mu-un-za-la-ta i-dé*
 30 *d*.^d *mu-ul-lil-li i-dé-a-ni nu-gub i-dé nam-mu-un-dū-ru*¹
 31 *ša d*.^d *enlil ina pa-ni-šu ai a-zi-i-zi-ma ai i-bar-ra-an-ni*
 32 [*me*]-*e ur-ri DU me-e ká-* [?]
 33 [*anaku na-ak*] *ra* [? *anaku. . . . ?*]

Reverse.

- 2 *dam-zu-sú* [*dúg-ga-an-na-ab*]
 3 *a ?*]-*ra-zu-sú* *dúg-ga-[an-na-ab]*
 4 (?)*-ib gi-gi* *dúg-ga-an-na-ab*
 5 *iš gi-gi* *dúg-ga-an-na-ab*
 6 *la-zu-sú* *dúg-ga-an-na-ab*
 7 *bi-gi-gi-da* *dúg-ga-an-na-ab*
 8 *ana-dim lab-ba*² *dúg-ga-an-na-ab*
 9 *ki*³-*dím peš-a* *dúg-ga-an-na-ab*
 10 *bi*⁴ *dúg-ga-an-na-ab*
 11 *du-da* *dúg-ga-an-na-ab*
 12 *dib-ba* *dúg-ga-an-na-ab*
 13 *dé* *dúg-ga-an-na-ab*
 14 (?) *gi-gi-dé* *dúg-ga-an-na-ab*
 15 *gi-gi-dé* *dúg-ga-an-na-ab*
 16 *dúg-ga-an-na-ab*
 17 *dúg-ga-an-na-ab*
 18 *dúg-ga-an-na-ab*
 19 *ki ši-ib-ba KAK-A RI-RI-eš ba-ság-ga dúg-ga*
 20 *ra dúg-ga-an-na-ab*
nis-ḫi [X *am-e bár-an-na-ra nu*⁵-*al-tíl ana zamar nišḫi*
giṭṭu Ea-[balatsu-iḫbi mār ša Bēl-apil-iddin mar] *Sin-ibni*
*iši Bēl-apil-iddin. Babilu arah Aḫari imu 22 kamšatti 182 kam*⁶
*An-ti-i-uk-su III*⁷ *šarru*

1. *i-de-dū-ru* = *barū*, behold, (the context leaves no doubt concerning the word *barū*, cf. SAI 2668) is probably found in CT XXIII 15, 5 *igi-ne-in-du-ru*.

2. *kīma šamē šutuḫu*, cf. SBII 28, 22.

- 29 When I have plentitude of sorrow before Enlil [I stand not].
 30 Before Enlil I stand not; he beholds me not.
 33 ? ? ? ?

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 ».

3. Restored after 28, 22 b *kima irštim ritû (sig-ga)*. Perhaps here *kima iršilim rapšû*.

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 182nd 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.

Obverse.

- 1 *din?-tir?-(ki)*
 2 *bab-]i?-lum ši-si-tu*
 3 *dum-uš é-sag-il-a*
 4 *a-bil é-[sag-il-a]*
 5 *sib sag gig- ga*
 6 *ri-é-um šal-mat kaḫ-ka-[di*
 7 *ti maḡ*
 8 *šu rab-bu ma-lu-?.*
 9 *za-e an-ki-šu-a me- en*
 10 *ana si-ḫi-ip šami-e u iršitim at-tu*
 11 *zi ni-ma-al dim-me-ir an-na ni-gil-li-eg-ge-eš*
 12 *na-še-e ilani ša šami-e it-te-nin-gi(?)-li(?)¹*
 13 *zu ki-a ni-ma-al-ām bi nu mu-un-žu-a*
 14 *ka] irši-tim ina ša-ka-nu ša-a-tu ul ša la-ma-du*
 15 *giš-]tug-pi-žu ki-a ni-ma-al-ām bi*
 16 *šu-pu-u [uz-ni-ka iršitim ina šakānu šātu ul ša lamādu]*
 17 *dug-ga-žu imi ši-ib-ba zi kūr- kūr- ra-ge*
 18 *e-piš pi-i-ka ša-a-ru ta-a-bi na-piš-ti mātāti*
 19 *e-ne-em-žu-šú an-sú-ud-da im-bi ne-ma-ab-bi-gam-ām*
 20 *ina a-ma-ti-ka šamu-u ru-ḫu-tu ra-ma-ni-šu-nu i-ma-ṭu²*
 21 *e-ne-em-žu-šú ki al-sig-ga*
 22 *ina a-ma-ti-ka irši-tim i-ša-ab³(?)*
 23 *umun za-e maḡ me-en za-e dūr-ra me- en*
 24 *be-lum at-tam ši-ra-a-tam at-tam ra-ba-a-tam*
 25 *za-e dūr-ra me-en za-e dirig-ga me- en*
 26 *at-tam ra-ba-a-tam at-tam at-tir-ra-a-tam*
 27 *ud an-na ki-a ni-ma-al za-e lugal me- en*
 28 *i-nu-ma šami-e u irši-tim ba-nu-u at-ta šar-ri*
 29 *sag-žu ḡe-en-tig-ge bar-žu ḡe-en-šed- dé*
 30 *lib-ba-ka li-nu-uḫ ka-bit-ta-ka lip-šaḫ*

1. ASKT 127, 45/6 *ni-gil-li-eg-gi-eš* = *ittanangiri*, it is probable that *it-te-nin-gi-ri* is to be read here.

- 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 conquest⁴ of heaven and earth.
 11-12 the gods of heaven were hostilely 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 heed⁵ 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. *siḫpu* = *napharu* see HW 494 a, and cf. *kal siḫip 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 kibsu* acc. to KB VI 1, 443 = halt. (1)

- 31 *a umun-e* *ane gē-em-mà-tíg-ge*
 32 *u-a bē-el ša-nu-u* *li- nu- uḫ- ka*
 33 *umun kūr-gal* *d. mu-ul-lil sag-zu gē-en-tíg-ge*
 34 *be-lum ša-du-u rabu-u* *il^u culil lib-ba-ka li-nu-uḫ*
 35 *és é-kūr-ra šā-ba-ni ga-an-tíg bar-ra-gà-an-šed-dé*
 36 *umun kūr-kūr-ra-ge šā-ba-ni ga-an- tíg*

-
- 37 *me-na-šú kūr-gal* *d. mu-ul-lil sag-zu gē-en-tíg-ge*
 38 *bar-zu gē-en-šed- dé*
 39 *a-di ma-a-tam ša-du-u rabu-u* *il^u culil lib-ba-ka*
 40 *li-nu-uḫ ka-bit-ta-ka lip-šah*
-

- 41 [1] *meši-ma* *d. en- lil- lá- kam*
 42 [-] *meši-ma* *am-e bār-an-na- ra*

Reverse.

- 1 *gud sun-na² e-lum gud sun-e mu-zu kūr-kūr- ra*
 2 *umun kūr-kūr-ra gud sun- na*
 3 *umun dūg-ga zī-da gud*
 4 *d. mu-ul-lil a-a ka-nag-gà gud*
 5 *sib sag- gīg- ga gud*
 6 *i-dé- gab im- te- na gud*
 7 *am erin- na sá- sū gud*
 8 *ú- lul- la dūr dūr gud*
 9 *ur-sag d. asar-gal'-dug gud*
 10 *umun d. en- bi- lu- lu dumu sag gud*
 d. en-kei-ge
 11 *ur- sag d. mu- ši- ib- ba- sà- a gud*
 12 *umun d. di- kuḏ- maḡ- ám 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 rest².
-

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* to Enlil,
 42 A psalm on the *manzu* « bull in his chamber ».
 in the service,

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

2. *in-sun-ni* = *tušpal* thou suppresses, BA V 633, 24.

3. *linuḥ* and *ga-an-líg* are used in these lines both transitively and intransitively.

- 13 *mu-ḫu kūr-ra mu-un-ma-al-la-šū ane im-bi nam-dúb-ba*
 14 *ane im-bi nam- dúb- ba ki im-bi nam-sīg-ga*
 15 *an-na úr- bi mu- un- ma- al- la- šú*
 16 *ki- a úr- bi mu- un*
 17 *ki- a ḫag- bi mu- un*
 18 *ki- a gab- a- bi mu- un*
 19 *kūr im- rig¹- a- bi mu- un*
 20 *na mu- un*
 21 *di-bi mu- un*
 22 [*mu-ḫu*] *mu-un-ma-al-la-šū ane im-bi-bi nam-dúb-ba*

- 23 [*šā-ab*] *ḡul-tíl-la-ḫu me-e ḡíg-ga-a-ḫu*
 24 [*mà*] *a šā-ab ḡul-tíl-la-ḫu me-e²*
 25 *úru-ma gašan din-tir-(ki-)ra*
 26 *é- sag- il ni- ma- al am úru ši-ib-ba-(ki)*
 27 . . . *kar-ra-kūr- na ba- ab- gul- la- ri*
 28 . . . *ḫu ḡar-sag . . kiš- ši- ma*
 29 *ki(?)³-urú-ḫu-šú ḫu- šú*
 30 *ḫu ḡar-sag ma*
 31 *bar-ra-an-ni] ga-an-šed-dé*
 32 . . . *bar-na [bar-ra- an]*
 33 . . *d.asar-gal'-dug [...?] [bar-ra-]an*
 34 [*eš é-kūr*]-*ra šā-ba-ni ga-an-tíg bar-ra-an-ni ga-an-šed-dé*
 35 *d.en-bi-lu-lu šā-ba-an-ni ga-an- tíg*

- 36 *d.asar-gal'-dug sag-ḫu ḡe-en-tíg bar-ra-ḫu ge-en-šed-dé*

- 37 . . . *meši-ma d.en-lil-lá- ge*
 38 . . . *meši-ma am- e bár- an- na- ra*
 [*nishu X*] *am- e bár- an- na- ra*

1. *imriḫku* whirlwind, Leander no. 191.

2. For *adi māti* (?). Cf. 72, Rev. 7.

3. Cf. SBH 41 rev. 6.

XI

Series *muten-nu-nunuz gim* in six tablets.

Of this series we have preserved from Assyrian and Babylonian sources tablets two, three, five and six according to the late Babylonian arrangement. The tablets from which the Assyrian copies were made must have been much larger, and contained a fuller version. In fact the library note at the bottom of each late Babylonian copy says that the text is an extract (*nishu*) of a *long tablet*.

In Raw IV. 28* no. 4 we have on a very large Assyrian tablet, with single columns on each side, a part of the obverse and all of the reverse of tablet two in its complete form. We may surmise that tablet one of the Assyrian series to which Raw. IV 28* no. 4 belongs, contained tablet one, and a large part of tablet two of the late Babylonian arrangement. Although the late Babylonian copy of tablet two (SBH no. 46) is several centuries younger than the Assyrian text, yet it must go back to an earlier text than that from which Ašurbanipal's scribes copied. This is evident from the fact that Marduk and Nebo are among the gods of the Assyrian list, but are wanting in the Babylonian, see note on line 26 of the reverse of tablet two.

Of tablet three we have as yet only the late Babylonian copy SBH no. 47, the catch-line for which is partly preserved on the Assyrian version of tablet two. Tablet four is wanting.

In the case of the fifth and sixth tablets, the history of their preservation is more difficult. 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 thralldom 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 sixth¹ 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 SBH 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 tablets²

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 nunuz* is the same as *muten nunuz*, cf. *en-nu nunuz-zi* p. 152, 13 with *en nunuz-zi*, SMITH, *Misc. Texts*, pl. 25, 16. *mu-ten* is equivalent to *en*, both being used for *beltu*. There fore *mutennu-nunuz-gim* = *en-nunuz-gim* = *ennugi* = *ennigû*, SMITH *ibid.* 15. *enni*, or *en-nunuz* = *beltu* and *gim* = *banû*.

Obverse*.

1	<i>aḡ tūr-ra-ta</i>	<i>ù-li-li [in-ga-ám-me]¹</i>
2	<i>ḥu ana ṣi-iḥ-ra</i>	<i>ina lal-la-ra-a-tam i-[ša-as-si]¹</i>
3	<i>aḡ tūr-ra-ta</i>	<i>ù</i>
4	<i>é lil-lá</i>	<i>ba-si-si-ik</i>
5	<i>ḥit ṣi-ḫi-ḫi</i>	<i>ša uš-ḫa-am-ma-[mu]</i>
6	<i>úru lil-lá</i>	<i>ba- gí- gí</i>
7	<i>alu-ša ana ṣa-ḫi-ḫi</i>	<i>i-tu-ru</i>
8	<i>i-si-in-(ki)-na</i>	<i>bulug ana ki-[a]</i>
9	<i>Isin</i>	<i>bu-lu-ug² šami e u irši-tim</i>
10	<i>é-gal-maḡ</i>	<i>an-ni mar-ra.</i>
11	<i>?³ é-gal-maḡ</i>	<i>ša ilu^a-nim iš-ru-[ḫu]</i>
12	<i>é- mu é- aš- te*</i>	<i>é larak^(ki)</i>
13	<i>larak^{ki} úru umun-e</i>	<i>ba-ṣi-em-mà</i>
14	<i>Larak alu ša be-lim</i>	<i>id-di-na</i>
15	<i>sik- šú gul- la- mu</i>	<i>nim-šú sir-ra-[mu]</i>
16	<i>šap-liš it-tan-kar</i>	<i>e-liš it-tan-[kar]</i>
17	<i>balag-di⁵ erim-ma-mu</i>	<i>bār- ri- eš ma- al- mu</i>
18	<i>ina ṣir-ḫi i-šit-ti</i>	<i>ana nak-ri it-taš-kan</i>
19	<i>bád-si-⁶bi ba-ra-gul</i>	<i>TU (ḡu) ba-[an-]nigin-ni</i>
20	<i>(múš) UK-UM(?) bi ba-ra-si-il</i>	<i>ki-ù-di-ba ba-an-tuk</i>
21	<i>múš úr⁷-bi mu-lu ù-mun kab-ba-dim(?)</i>	<i>ud-dé ba-tíg-tíg-ga</i>
22	<i>še-ib saḡ-zi-bi MA-kak-L⁸ er-ra er-ra aḡ-ga-ni</i>	

Text SBH no. 46 + Raw. IV 28 no. 4, which begins at line 12 of the reverse of SBH 46. See *Babyloniaca* II 275 ff.

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

2. S^b 169-172 gives *bulug* and *búr* as different signs. Of these *búr*, 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 *búr*, hence *pulukku* could be written with either sign. The fundamental meaning of *bulug* was, Kugler *Sternkunde* p. 30, sign of the cancer. In SBH 106, 62 it is said of Ištar, that at evening twilight she is *béltum ša puluk šamé malāt* (see 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

- | | | |
|---|----------------------|--------------------------------------|
| 1 | for the little one | she wailleth with sorrow, |
| 3 | for the little one | she wailleth with sorrow, |
| 4 For. | the wind filled | which lapseth into silence, |
| | house, | |
| 6 For. | the city which | is surrendered. |
| | unto the winds | |
| 8 | of Isin | celestial sign of heaven and earth, |
| 10 | of Egalmah | which Anu bestowed, |
| 12 « My temple E-ašte, | | temple of Larak, |
| 13 Larak the city which | | gave, |
| | Bêl [Enlil !] | |
| 15 Beneath are turned to | | above are turned to strangeness. |
| | strangeness, | |
| 17 With wailings on the lyre | | is surrendered to the stranger. |
| | my dwelling-place | |
| 19 The dove-cotes they wickedly | | the doves they entrapped. |
| | seized, | |
| 20 The | they laid hold upon, | the <i>ziġkurrat</i> they possessed. |
| 21 The ritual huts, as one in the throes of oppression, | | are reduced to |
| | silence (?). | |
| 22 The outer (?) brick walls gathering places of lament, of lament, | | they made. |

called the god who fixed the boundaries of heaven and earth = *mukin puluk šamê u iršitim*. For *pulukku* = boundary, see HINKE, 297.

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

4. *E-aš-te* the temple of Larak, in 94, 30 *é-aš-tu*. See note on SBH no. 49 rev. 14.

5. *di* for *dú(g)* = *ġalá* Br 534, literally « wait upon a lyre », hence *šarāġu* and *širġu*, sing to a musical accompaniment, song etc.

6. *bád-si-an-na* = dove-cote, Gudea Cyl. A 29, 7. *bi* is here the article.

7. *uru* = ritual hut, see Babyl. II 119.

8. The original writing was E + SAL, 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 5444, v. CT XVII 33, 8 and SBH 14, 7. Meissner's statement SMI 3792 that MAL + KAK is original, is false. *maštaku* originally woman's apartment, later simply 'abode'; in CT XVIII 26 K 4181, 27 *mištaku* = *bitu*. *maštaku* is used for a bird's nest, SBH 93 rev. 3.

- 23 *gi-sal-la*¹-*bi tuk-ši-a-dim ki-ám-da-bi-uš*
 24 *gi-gür*²-*uš-bi mu-lu šag-gig-ga-dim*³ *šu-al-kir-kir-ri*
 25 *bír-ra-ağ-bi su-din-(ğu) dal-la-dim*⁴ *dul*⁵-*da al-gir-gir*⁶-*ri*
 26 . . . *zi-bi mu-lu a-ku*⁷-*sig-a-dim šu-úr-ra-ba-ni-ib-dā*
 27 *giš*⁸ *ik á- si- . bar- bi ag- a- ab*
 28 *gul-bi še-ám-mu-ni-ib-du*
 29 *ra me-a lil-lá ám-ma-ni-ín-tur*
 30 *ma ana za- ki- ki it- tur*
 31 . . . *sag- gá- mu lil- lá*
 32 . . . *i- si- in- (ki)- na- mu lil- lá*
 33 [*é*] - *gal- mağ- a- mu lil- lá*
 34 [*é*] - *rab- ri- ri- a - mu lil- lá*
 35 [*giš-ti*] *r-ağag-ga-mu lil- lá*
 36 *HU- e ú ki-sig-ga im-ma-an-us-sa*
 37 *ab lib-ba-an ra*
 38 *e-lum-e na-ám ši*
 39 *umun-e*^d *mu-ul-lil-li lil-lá-da šu- in- tur*
 40 *be- lum*^{ilu} *en- lil ana za- ki- ki u- tir- ru*
 41 *mu-lu ku-nag-da ba-an-da-gur-ra*^s *e lil-lá-da*
 42 *ša ma-a-ti is-ki-pu ana za- ki- ki*
 43 *sag-gig-ga-na ba-an-da-sal-la lil-lá-da*
 44 *ša šal-mat kağ-ka-du u-ma-ağ-žu-u*
 45 *ba- an- tar- tar HU + SAB (ğu) mu-da-an-tal*
 46 *úru-mu ám-gig-ga ba- ni- in- si(?)*
 47 *umun-e unu-mağ-a šu-pi-el-lá-ba-ab-[dúg]*

1. *gisallu*, cf. Bab. II 109.

2. *gigur* written *gi-gür*, *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 *patù* Br. 8730. *patù* = *pattù* Br. 2536, according to Jensen KB VI 1, 361, = a room in a temple, and *gi-gür* in Gudea Cyl. A 22, 2 is part of a temple. *gi-gur* CT XII b 9-11 in a list of words for stall or enclosure (?). In Rm 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 *gigurù* a chamber and *gi-gür-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 *kağharu* (*ga-ga-ru*) ground, floor etc. and may be a loan-word from the same root. At any rate the word *giğani*, came brake,

- 23 The *gisallu* as . . . they trod upon.
 24 In the *giguru* chamber as one sick at heart, I am held in thralldom.
 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 I moan.
 29 The is given to the winds.
 31 My is given to the winds.
 32 The . . . of my Isin is given to the winds.
 33 My *Egalnah* is given to the winds.
 34 My *Erabriri* is given to the winds.
 35 My sacred forest is given to the winds.
 36 . . . food for the cult of the dead they set forth.
 37
 38 . . . the exalted
 39 It is Enlil who turned it over to the winds.
 41 He who over-whelmed the land, and turned it over to the winds.
 43 It is he who hath scattered the dark-headed people, and turned
 it over to the winds.
 45 the ravens he caused to fly (?).
 46 My city with sorrow he has filled.
 47 The lord hath despised the hall of offerings.

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

3. *kima ša ḫiṣ libbi* K 4985.

4. *kima sudinni pāriši* K 41 III 3.

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

6. Cf. SAI 3308 *šerū*; *al-gir-gir* (var. *gi-ri* CT XV 25, 6) = *ešterī* from 𒍪𒍪, journey by night, travel. M^s 97, from 𒍪𒍪 = dwell.

7. *aku* = *šubātu* SBH 131, 50, where Enlil covers his head with a *šubātu*, probably in sign of sorrow.

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

- 48 é-mà im-ta-é- e¹ maš ga. . . . KU.
 49 é- mà é- ži- da šu-pi-[el-la]-ba-[ab-düg]
 50 [d¹.mu]-ul-lil-lá úru-mu úru
 51 dagal-la ba-dū-a.

Reverse.

- 1 é-kūr kūr. . . ra ? -a-mu
 2 é-tum e ba-tag ta (?)
 3 giš⁷ Z gašan . . pad erim il
 4 ida bil-a el-la gin-gin-mu a ù-[a²? de-e³]
 5 egi⁴-dā úru šā-ab-ba úru-mā. . . [ba- gul]⁵
 6 gašan me-en úru bar⁶-ra úru-mā [ba-]gul-gul⁷
 7 šul- ġi⁸ mu ba- gul. ba- ab- dir
 8 erim-ma-mu ba- gul ùg- ga ba- ġub- bi
 9 gašan me-en ni-di-di-in⁹ ù nu-tur-tur me-en
 10 á-kuš-šá-bi [ú] nu-un-kú-e
 11 [d kuš-]šá-bi [a]- nu-un-nag-nag

-
- 12 [mu-lu] ù-di [e-]lum [mu-lu] ù-di¹⁰
 13 [ša i-bar-ri] kab-tum [ša i-bar-ri]
 14 [ur-sag mu-]lu ù-di i-dé-žu nu kuš-šá
 15 [umun kūr-kūr-]ra mu-lu ù-di
 16 [] MU-ene¹¹ gū-ud-ene¹²
 17 [umun d¹.di-]¹³kud-mağ-a mu-lu
 18 [ur- sag] d¹.babbar-ğäl-lu mu-lu
 19 [umun d¹.uraš-a-ra] mu-lu
 20 [i- dé- žu ù- di- žu] nu- kuš-šá

1. ina bi'i-ja uššanni.

2. Cf. CT XV 27, 25; 26, 22.

3. Cf. Raw. IV 28* no. 4 obv. 11.

4. For the reading egi for NIN in the sense of rubú and rubátum see CT XV, 22, 18.

5. Restored from Raw. IV 28* no 4 obv. 12.

6. Cf. SAI 543 uru-bar-ra = kabru, grave, ruin (?).

- 48 From my temple he caused me to go forth
 49 My temple *ezida*¹⁴ he hath despised.
 50 Enlil my city a city of . . . [has rendered].
 51

Reverse.

1-3

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

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

7. But Raw. IV 28* no 4 obv. 13 has *gul*.

8. *šalḫu*, a loan word from *šul ḡi*, is a syn. of *kabru* CT XIX 41, h 10. In Br. 9878 and SAI 2927 with determ. *dūru* wall, hence walled moat or rather *moat-wall*.

9. *dī-di* = *du-du* = *dalu* roam about, SBH 11, 19. Cf. 14, 7 *na-an-tur na-an-dī-dī* = *i-dāl i-tē-li*, she wanders, she goes up ; see also 83, 31 *al-dī-dī*.

10. Cf. Raw IV 28* no. 4 obv. 19.

11. *mēš* = they are, from the verb *me* = to be + *eš* 3^d pl., see *Babyl.* I 229 and 236, hence *mēš* became a simple sign of the plural, to be read *ene* with nouns and *eš*, *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.

13. Cf. Raw. IV 28* no 4 obv 32.

14. I. e. *bitu kittu* = the sanctuary, not a special temple.

21 [tig- zu ki-ma-al-la] nu- gí- gí
 22 šáb-zu [bal- bal] li-šú ni-kuš-šá¹
 23 barun sil- zi -da kúr-ri ba-an-ši-em
 24 úz máš- zi- da kúr-ri
 25 [da]²-ām-tuk da-ām-mà-ni mu-un-ne-dig³
 26 ^{d.} mu-ul-lil eku⁴-gal-gal-la šed-dé ba-an-gam i-dé-zu nu-kuš-šá⁵

27 ni-tuk-ki nigin- ù úru-zu ù-ga-e-díg
 28 kab-tum na-as-ram-ma ali-ka hi-i-i!
 29 42 MU-ene gū-ud-ene
 30 e-sir la-la-bi nu- gí- gí⁶

31 egi-dā egi-da gū-ām úru in-ga-ām-me ù-li-li⁷
 32 ru-ba-tum rubátum ši-sit ali i-ša-as-si ina la-la-ra-a-ti
 nis-ši šanu-u mu-ten-nu nunuz-dim-ma nu-al-tíl
 a-na zama-ru nis-ši gi-ttu⁸
 Bēl-apal-iddin mār ša E-a-balaṣ-su-ik-ki
 mār Sin-ibni ina ḫatā mā-i-šu
 iš-tur-ma Babilī araḫ SIK ūmi 3 -kam
 šatti 157 -kam-ša ši-i šattu 221 -kam
 Ar-ša-ka-a šar šarrāni

1. For restoration of these lines, see also SBH p. 153.

2. Cf. SBH 53, 6.

3. BE when = *mātu* to die, is probably to be read *dig*.

4. Since *eki*, *ege* = *rubú* (see above l. 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 Sippar³) and Lagash schools, in favour of their gods, ll. 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 *Babylonica* II, 275 ff.

6. This passage 27-30, with 42 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 *Bab.* II, 275 ff.

- 21 When thy neck is set, it turns not back.
 22 Thy heart estranged, how long until it repose?
 23 The ewe rejects her own lamb;
 24 The she-goat rejects her own kid;
 25 The husband slays his wife;
 26 Oh Enlil great prince, peace thou drivest away, thine eye
 reposesh not.
 27 Oh exalted one repent and behold thy city.
 29 [Repeat the 42 lines of the hymn *nitukki nigin-ù* etc.]
 30 In her streets abundance abides no more.

- 31 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
 Belapaliddin son of Eabalatsu-ikbi,
 descendant of the family of Sinibni; by the hand of his son
 he wrote it (copied). At Babylon in the month of ... 3^d day,
 157th year of the Arsacidae which is the 221st year of the Seleu-
 cidae,
 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 [or Larsa] 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 2162 rev. 13 [*IM-A*]-*sud-da* = *dupasudû*, in RA vol. VI *Fragments de syllabaires* par F. Thureau-Dangin.

TABLET THREE *

Obverse.

- 1 *egi-dā egi-dā gū-ám úru in-ga-ám-me ú-li-li*
 2 *ru-ba-tum rubátum ši-sit ali i-ša-as-si ina lal-la-ra-a-ti*
 3 *aṣag gašan nibru^{ki}-ge gū*
 4 *gašan é-šu-me- du gū*
 5 *gašan din- dīb- ba gū*
 6. *gašan í- si- in- (ki)- na gū*
 7 *gašan é- gal- maḡ gū*
 8 *gašan é- rab- ri- ri gū*
 9 *gašan- mu ^dba- ú- mu gū*
 10 *gašan gir-su-(ki)- ge gū*
 11 *gašan é- kišib- ba¹- ge gū*
 12 *gašan é-i-de ^da-nu-um² gū*
 13 *nin daḡal ^dba- ú gū*
 14 *nin lama é- a- ge gū*
 15 *ru-ba-tum lam-ma ša bití*
 16 *nin lama šä-ba ma-da šub-ba gū*
 17 *ru-ba-tum lam-ma*
 18 *^dsag-šu-nu-ub-ba- ge gū (šu-ma)*

- 19 *^dbabbar- é- ta ^dbabbar- šuš- a- šú*
 20 *iš- tu ši- it ilu³ sam-si ana e- rib ilu³ sam-si*
 21 *im- gäl- lu im- ġir- ra gū*
 22 *ana šu- u- ti u il- ta- nu ši- si- it ali i- ša- as- si*
 23 *šä- bi ara gū-ám- de- de*
 24 *ina libbi ša ħid-da-a-ti i- ša- as- si*
 25 *aṣag gašan nibru^{ki} ara gū*
 26 *gašan é- šu- me- du gū*
 27 *gašan- mu [^dba- u- mu] gū*

* Edited by Dienemann, *Sumerisch-Babylonische Hymnen* pp. 12-27. Translated by JASTROW, *Religion* II 31. Text SBH no. 47.

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 Ešumedu wails etc.

Isin.

- 5 The queen, who gives life to the dead³, wails etc.
 6 The queen of Isin wails etc.
 7 The queen of Egalmah wails etc.
 8 The queen of Erabriri 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(?) *Sagšunubba* wails etc.

- 19 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 Eshumedu wails etc.
 27 My queen, my goddess Bau, wails etc.

1. Or *é-dub-ba*. Written with the *DUB* sign in SBII 36, 14. *E-kišib* 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	<i>nin dagal</i>	<i>d.ba- ú</i>	<i>gù</i>
29	<i>é- e- ne é- a- ri- ge</i>	[<i>'u- a?</i>]	<i>ám- súš</i>
30	<i>ana bti šu-a-tum ana bti ar-[da-tum]</i>	<i>u-a ma-la-at</i>	
31	<i>al- di- di al- di- di</i>	<i>é- a al- di- di</i>	
32	<i>i- dal i- dal</i>	<i>ina bti- šu i- dal</i>	
33	<i>al- di- di al- nigin</i>	<i>ir- e</i>	
34	<i>i- dal sa- aḫ- [pat]¹</i>	<i>i- ša . . . ?</i>	
35	<i>úru-bi. . . . uk(?) -ki-in-ge²</i>		
36			
37			<i>ga- dím nam- mu</i>
38		<i>sa bti</i>	<i>sa su³</i>
39		<i>ba ni</i>	
40			<i>u- sa- lil</i>
41	<i>[mu-]lu é- a nigin</i>	<i>mu- lu úru-ám nigin</i>	
42	<i>sa- ḫi- pi bti</i>	<i>sa- ḫi- pi ali</i>	
43	<i>aḫag gašan nibru-ge</i>	<i>li- šú ni- kuš- šá</i>	
44	<i>el- li- tum ilu nin- nibru^{ki}</i>	<i>a- di ma- tum [tamḫ]</i>	
45	<i>é- šu- me- du- šú</i>	<i>zi- ma- [ab]</i>	
46	<i>ana bti E- šu- me- du</i>	<i>iḫ- ḫi- e- ma</i>	
47	<i>d. nin- ki- a nun- na</i>	<i>mu- ud(?) - [na?. . . .]</i>	
48	<i>mu- lu é- a nigin</i>	<i>mu- lu [úru- ám nigin]</i>	
49	<i>[dam] ur- sag- ga(?) - ge</i>	<i>mu- [ud- na.]</i>	

Reverse.

1		<i>luḡ</i>	
2	<i>[mu- lu]</i>	<i>é- a nigin</i>	<i>[mulu úru-ám nigin]</i>
3	<i>gašan é- kišib- ba- ge</i>		
4		<i>é dil- bad- (ki)- a</i>	
5	<i>[dam?] d. uraš- a dil- bad- (ki)- a</i>	<i>ga- na</i>	
6	<i>mu- lu é- a nigin</i>	<i>mu- lu úru- á[m nigin]</i>	
7	<i>d. nin- é- gal- la- ge</i>	<i>en šú na- di- di- [in]</i>	

1. For restoration see line 41 below.

2. Cf. rev. 31 (?).

3. For lines 33-49 see p. 154.

8	<i>é- i- de- d¹.a- nu- um- šú</i>	<i>zi- ba- [ab]</i>
9	<i>. ma- al- la- ge</i>	<i>gab- na zi- im- dā</i>
10	<i>mu- lu e- a- nigin</i>	<i>mu-lu úru- a- nigin¹</i>
11	<i>gašan- mu é- sa- par- ra</i>	<i>en- šú na- di- di- in</i>
12	<i>é-mu úru- mu</i>	<i>im-ma-ab-túim-mu-ne</i>
13	<i>bíli u ali</i>	<i>i- šal- la- lu- ni</i>
14	<i>nu- nunuz² é- mu</i>	<i>im</i>
15	<i>E + SAL- mu erim³-ma- mu</i>	<i>im</i>
16	<i>mu- úg- ga- mu gil- sa- a- mu</i>	<i>im</i>
17	<i>ma- ak- ku- ru u šu- kut- tum</i>	<i>[im</i>
18	<i>ám é- šu- me- du- mu</i>	<i>im</i>
19	<i>bi- ši Ešumedu</i>	
20	<i>ám é- rab- ri- ri- mu</i>	<i>im</i>
21	<i>bi- ši Erabriri</i>	
22	<i>giš⁴gu- za- mu a- ru- na- mu</i>	<i>im</i>
23	<i>(múš) nad gi- rin- na- mu</i>	<i>im</i>
24	<i>dani- mu é- é- a(?) - mu</i>	<i>im-ma-ni-in-gi-gi-a</i>
25	<i>mu- ti ina bíli- ía</i>	<i>i- ga- lu⁵</i>
26	<i>d¹.gal- maš- an- na- mu</i>	<i>im: (šu- ma)</i>
27	<i>ám- šab- mu ma- al- la- mu</i>	<i>im</i>
28	<i>bi- ši- it lib- bi- ía</i>	
29	<i>ušungal ŠU- [KA-]GAB é- kúr- mu</i>	
30	<i>ša e- diš- ši- ša ra- bu- u ša- ka- a⁶ ša é- kur</i>	
31	<i>sak- ki ura⁶ im- ma- ni- in- sik- ki- ne</i>	
32	<i>ina pani- ía kíd- da- a- ti i- šak- ka- nu- ni</i>	
33	<i>ág ú- 'u- a- e ág ú- 'u- a- e</i>	
34	<i>ša ú- 'u- i u a- a- i</i>	
35	<i>nam- tar- ra ág ú- 'u- a- e e- ne ma- an- ma- ma- da⁷</i>	

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 *PAP-NUNUZ* = *pírīštu* womb.

3. Conjecture for *úru*.

4. *gálu* perhaps = *kaálu* for *kaalálu*. The root may be the same as in *u-ka-i-la*, Raw. IV 34 rev. 9.

5. *šaú* here in the sense of *rāb šaú*, over lord (?).

6. Or *ara*: *kiddatu* is written on obv. 23 and 25 *ara*, Br. 8583.

8	Unto E-ide-anum	draw nigh
9	Oh	whose strength is preëminent ⁸ ,
10	Thou that didst desolate the temple,	didst desolate the city,
11	Oh my queen of Esaparra,	how long wilt thou wander?
<hr/>		
12	« Temple and city	they plunder.
14	The sacred harlots ⁹ 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.
	Eshumedu,	
20	The possessions of my temple,	they plunder.
	Erabriri,	
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,
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 », $\sqrt{sik} = šaplu, enēšu$. The root *ma* also written *ŠAR = ma*, had the nuance « spring into being », or active « create » = *banū*, not *šakānu* whose root in Sum. was *mal*. The forms *im-ma-ni-in* (l. 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 l. 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.* THUREAU-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 *xi-dā* cf. *xi-dúg* Br. 2342 = *šúpú*.

9. NJ-NJNUZ = *zinništu*, is perhaps to be understood as a temple devotee *zinnišat* *Samāš, zinnišat* *Marduk* etc. so frequent in contracts. For the ideogram in this sense cf. *Nana-Ištar* called *nu-nunuz šág-ga* = *zinništu damištu*, SBH 132, 41.

- 36 *ši-ma-a-tim ša u-a u a-a-i šu-nn i-šak-ka-nu-ni*
 37 *mu-lu mu-ud-na-mu mu-un-gul-gul-la e-ne*
 38 *ša ḥa-a-i-ri a-ba-tim [išakkanuni]*
 39 *umun nibru-(ki) a mu-un [gul-gul-la e-ne]*
 40 *umun é-šu-me- du mu-un*
 41 *umun gir-su-(ki)-a mu-un*
 42 *umun ki šir-bur-la-(ki)-a mu-un*
 43 *umun é- kišib- ba mu-un*
 44 *umun é- me-ten-ur-sag¹ mu-nn*
 45 *umun é-i-de-^d a-nu-um mu-un*
 46 *umun é-rab-ri-ri mu-un*

47 [?] *mu-lu mé- a teg-ta [mé-a teg- ζ a-ta]²*

48 *ša ana ta-ḥa- ζ u il-la-ku*

49 . . ana] *ta-ḥa- ζ u ina a-la-ki-ka*

1. The temples in ll. 43 f. were at *Kiš*. 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, 'tis they.
39 They who violate the lord of Nippur, 'tis they.
40 They who violate the lord of Eshumedu, 'tis they.
41 They who violate the lord of Girsu, 'tis they.
42 They who violate the lord of Shirpurla, 'tis they.
43 They who violate the lord of Ekishib, 'tis they.
44 They who violate the lord of Emetenursag, 'tis they.
45 They who violate the lord E-ide-anum, 'tis they.
46 They who violate the lord of Erabriri, 'tis they.
-

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.

- 1 [šab éš-bi-šú mu-un- KU? -e-en-ne] ul-[li-eš]
 2 [ni-nu] ana biti-šu [i-ni-lik ina ki-ri-e-tam]
 3 me-en-ne šab éš-bi-šú mu-un-KU?-e-en-ne ul-li-eš¹
 4 é(?) éš an-na šab ^{d.}asar-galu-dug mu-un etc.²
 5 ^{d.}mu- ul- lil- li dam-a-ni ^{d.}nin-lil-li³
 6 ^{d.} uraš ki-še- gu- nu- ra⁴
 7 ^{d.}en-ki ^{d.}nin- ki ^{d.}en-mul ^{d.}nin-mul^{6,7}
 8 ^{d.}nusku á- mağ⁸ gidim é-kùr-ra

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.

4. ki-še-gu-nu-e K 3931 rev. 29 (= S.A. Smith, *Misc. Texts* pp. 11 f.). Written with ra SBII 29, 20 in a parallel passage. For *gunura* = Gula cf. rev. 13.

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

- 5 [^{d.}en-da-]šurimma ^{d.}nin-da-šurim-ma *
 6 [^{d.}en-]dul-ažag-ga ^{d.}nin-dul-ažag-ga
 7 àm ^{d.}nin-lil a-a ^{d.}mu-ul-lil
 8 ^{d.}en-ut-ti-la ** ^{d.}en-[me]-šár-ra ***
 9 ^{d.}nin-zi-an-na ^{d.}nín-ğar-sag-gà (K 3931 *gašan-ğar-sag-gà*)
 10 ^{d.}šul-pa-è-a en ^{giš}banšur-ra
 11 ama ^{d.}še-en-tūr ama dim-me-ir-imin-bi
 12 umun sig' nibrū^{ki} ^{d.}
 13 gū-de-de **** ^{d.}nín-nibrū^(ki)-ra
 14 ^{d.}nap-pa-si nín mu-un- ra

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 1 b 11-25. Line 12 refers to Ninib. *Šulpaà* 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 *dul-ažag*, cf. CT XV 13,13 *dul-ažag* a part of *Ekur* in Nippur. Nergal is called *pākid gimir dulažagga* see LSS I 6 p. 18 l. 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 1 b 17 f; III 69 c 26 f.

** la for ma.

*** For *Enmešarra* = Nergal, see *Bab.* II 106. Also JASTROW I 472.

**** Cf. SBII 132, 23, cited also by JASTROW.

Obverse.

- 1 Unto his temple let us go with praise.
 3 Unto his temple let us go with praise.
 4 Into the interior of the lofty temple, unto Marduk let us go⁹
 5 Unto Enlil and his consort Ninlil (let us go).
 6 Unto Ninib and Gula,
 7 Unto Ea and Damkina, to Enmul and Ninmul,
 7¹ Unto Endašurim and Nindašurim,
 7² Unto the lord of Dulazag and Nindulazag,
 7³ Unto mother Ninlil and father Enlil,
 7⁴ Unto Enuttila and Enmešarra¹⁰
 7⁵ Unto the lady of the the lady of the mountains¹¹,
 breath of life of heaven,
 7⁶ Unto Šhulpaea, him of the sacrificial board,
 7⁷ Unto the mother Šhentur, mother of the seven gods,
 7⁸ Unto the lord, light of Nippur,
 7⁹ Unto the speech begifted, the lady of Nippur,
 7¹⁰ Unto Nappasi lady of¹²
 8 Unto Nusku, whose mission divine spirit of Ekur,
 is grand,

sense, is intended in line 7 as in Raw. IV 1 b 25 ff. and 27 no. 4 ll. 7 f. It is therefore certain that the Nippur trinity *Enlil-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 *nul*, *ul* in both cases, as K 3931 rev. 30.

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 I 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.

11. I. e. Ninlil.

12. Lines 7¹⁻¹⁰ must have been omitted by SBH no. 48 as unimportant to a Babylonian redaction.

9	<i>àm é-a-ge</i>	<i>d.sa-dár- nun- na</i> ¹
10	<i>d.še-ra-ağ</i>	<i>gidim é-sar-ra</i> ²
11	<i>d.lama šág-ga</i>	<i>me-lam-an-na</i> ³
12	<i>dumu sukkal⁴ gal</i>	<i>d.nannar d.en-zi-na</i> ⁵
13	<i>d.en-nu-nunu-zi d.nannar</i>	<i>dam d.nannar-ri</i> ⁶
14	<i>nu-banda- mağ</i>	<i>d.mu-ul-lil-la-zi-ge</i> ⁷
15	<i>d.ur⁸ d.en-zi-na</i>	<i>ligir éš-bar-ra-ge</i> ⁹
16	<i>d.en-bu-ul- e</i>	<i>dumu é-sab-ba</i> ¹⁰
17	<i>šul-an-na</i>	<i>umun šar-sag-gà-ge</i> ¹¹
18	<i>gašan¹²-gal-e</i>	<i>àm an-na-ge</i>
19	<i>gašan an-na</i>	<i>ás-ni-gi-ge</i> ¹³
20	<i>mu-ud-na [-ni]</i>	<i>d.dagal-ušumgal-an-na</i> ¹⁴
21	<i>àm- umun- na</i> ¹⁵	<i>gašan sun-na</i> ¹⁶

1. References to *Sadarnunna*, spouse of Nusku, in MUSS-ARN. 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 mār šalašē bubbulum*, 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 JASTROW I 487, and LSS II 2 p. 32. In the passage SBH 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-iš Ešarra*.

3. B translates *la-mas-si dam-ka ša me-lam-mu-šu ša-ka-a*.

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

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

6. B *ge*. B translates *zi-ir al-ti ilu Sin*.

7. B *la-bu-ut-tu-u ši-i-ru ilu en-lil-zi*; *Enlilzi* here a proper name and scarcely to be translated *bēl-napišti* as a name.

9	Unto the mother of the temple,	Sadarnunna,
10	Unto Šerah,	crouching demon of Ekur,
11	Unto the propitious spirit	whose splendour is supreme,
12	Unto the great and majestic son ¹⁷ ,	the radiant Sin,
13	Unto the begetting spouse of Sin,	consort of Nannar,
14	Unto the august attendant,	Enlil of life,
15	Unto the servant of Sin,	prince of the outer temple,
16	Unto Enbul	child of Ešabba,
17	Unto the hero of heaven,	lord of the mountain ¹⁸ ,
18	Unto Ningal,	mother of heaven,
19	Unto Ninanna,	<i>Ašnigi</i> , the warlike,
20	Unto her husband,	Tammuz,
21	Unto the mother of the lord ¹⁹ ,	divine Ninsun,

8. *AN-UR* = ?; cf. the name of the demon *ilu uršaššu* a loan word from *ur-ša-ša* K 133, 3 and CT XVI 25, 46 which is not connected with *uršanu* IIW 141 b, contrary to Hrozný *Ninib* p. 78. *uršanu* is Semitic from 𐤀𐤍𐤔 cf. ZA IX 159, 23 ff.

9. B [. . .] *ilu Sin na-gi-ir a-ḫat biti*.

10. B adds *ge* and translates, . . . *mār Ešabba*.

11. B *gar-sag-gal-ge*. A = SBH p. 134 begins here. By combining A and B a translation would be, *id-lum šami-[e bēl] ša-du rabu-u*.

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 *Nana-Ištar* the daughter of Sin and Ningal, cf. KING, *Magic* no 1, 31.

13. A *aš-ni-gi ur-sag*, and translates (?) *el-[?]* *ḫar-ra-da-at*.

14. A *ḫa-wi-ir ša ilu dumu-zi*.

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 <i>umun-banda</i>	<i>umun dūr-nun-na</i> ¹
23 <i>é- kal- an- na</i> ²	<i>mu-tin an-na</i> ³
24 <i>íd idigna mağ</i>	<i>gen-ma-al-la-dir</i> ⁴
25 <i>bar-tab-ba</i>	<i>íd ζimbir-ri</i> ⁵
26 <i>d·am- an- ki</i>	<i>am úru-ši-ib-(ki)-ba-ge</i>
27 <i>ám éš- mağ</i>	<i>d·dam- gal- nun- na- ge</i>
28 <i>d·asar-galu-dug</i>	<i>umun tin- tir- (ki)- ge</i>
29 <i>mu- ud- na ken-ág-ζu</i>	<i>d·pap- suka- an- ki</i>
30 <i>é- ζid</i>	<i>d·mu- ši- ib- ba- sà- a</i>
31 <i>é- gí- a</i>	[<i>dumu</i>] ⁶ <i>sag d·uraš-a</i> ⁷
32 <i>d·en- nu- gi</i>	[<i>dumu</i>] ⁸ <i>d·en- lil- la- ra</i> ⁹
33 <i>umun mu-du-ru</i> ¹⁰	<i>mar</i> ¹¹ <i>šu-dú</i>
34 ¹² <i>d·KAL-KAL šág-ga</i>	[<i>umun-</i>] ¹³ <i>mu gal é-kúr-ra</i>
35 <i>gašan šar</i>	[<i>me-ri lal</i>] <i>é- kur- ra- ge</i> ¹⁴
36 <i>sib- ζi- da</i>	<i>d· umun- amaš- aζag- ga</i> ¹⁵
37 <i>ám d·ba- ú</i>	[<i>gašan úru- aζag- ga</i>] ¹⁶

1. A 12 *ilu* *banda-da* (!) *be-el éš-mun-na-ki*.

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 *unum-banda* certainly = *lugal-banda*, cf. *gašan-gal* = *nin-gal* above l. 18. On *durnunna* = *éšnunna* = *Dupliás* see SAI 2498; HOMMEL, *Geographie* etc. 296; JASTROW, *Religion* II 36 n. 16. Erech capital of *Dupliás*, KB VI 1, 370. *Lugalbanda* and *Ninsun* are minor forms of Enlil and Ninlil at Erech.

2. A , . *tur*(?)*-tur-an*.

3. A 14 , *na ilu* *a-nu ilu* *be-lit ši-e-ri*.

The earliest form of the Sumerian name for *Bélit-šéri* 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 *ilu* *Nin-gešten-anna dupšar ša iláni* CT XXIII 16, 15, here a goddess of the under-world, and Raw. IV 27, 29 *Nin-gešten-anna dup-šar-mağ* = *Bélit-šéri dupšar[atu]*, see also KB VI 1, 190, 47 where this goddess sits before *Ereškigal*. A phonetic spelling *d·múšten-an-na* for the sister of *Tammuz* CT XV. 20, 21 *d·*, and simply *múšten* l. 23 and Raw. II 59 e 10 [*ilu*]*gešten* = *ilu* *bélit šeri*. *Bélit-šéri*, therefore, a goddess of the under-world. Cf. rev. 25. Lines 19-23 refer to the pantheon of Erech as 8-18 to Ur.

22	Unto Lugalbanda,	lord of Dupliaš,
23	Unto <i>Ekalanna</i> ,	lady of the Elysian Fields ⁴⁷ ,
24	Unto the god of the Tigris,	the great river full of plenty,
25	And its companion stream,	the river of Sippar,
26	Unto Ea,	ram of the holy city,
27	Unto the mother of the great abode,	Damkina
28	Unto Marduk,	lord of Babylon,
29	and to thy beloved wife,	Zarpanit,
30	Unto the steady planet,	Nebo (Mercury),
31	Unto the bride,	first born daughter of Ninib,
32	Unto Ennugi,	son(?) of Enlil,
33	Unto Nusku,	delegated with supreme po- wers,
34	Unto the propitious demon,	my lord, prince of Ekur,
35	Unto Ninšar,	him that carries the sword of Ekur,
36	Unto the loyal shepherd,	him of the sacred sheepfold,
37	Unto mother Bau,	queen of the sacred city,

4. A adds *a*.

A 16 [*nāru Diglat rabi-*]tum *he-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.

8. So REISNER corrections p. 154.

9. A 25 b, *ri* (Reisner 24 b, 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. *mudru* = *hattu* staff SAI 749 and cf. 1861 *mudru* = *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.

13. Restored from A 28 b. For *kalig-kalig-ga* cf. SBH 28, 16 ff.

14. A 32 *ilu* *Nin-šar na-aš paṭ-ri ša è-kur*.

15. A 34 *ri-è-um ki-nu ilu* *Nin-amaš-azag-ga*.

Ninamašazag in a ritual text ZA VI 242, 22, there represented by a goat. Raw. III 68 ef 37, called « shepherd of Enlil ».

16. A adds *ki*. *Uruazag* a part of Lagash sacred to Bau, see VAB I 274.

17. For the Western *Ašrat* as *bēlit šēri* (notre dame des champs) see reverse 29.

38 <i>ám</i> ^{d.} <i>gu-la</i>	[^{d.} <i>ab-sam</i> <i>dumu nun-na</i>] ¹
39 <i>ám</i> ^{d.} <i>NE-sù</i> ²	[<i>gašan é ġar-šā-ba</i>]
40 <i>gašan</i> ^{d.} <i>nisaba</i>	[^{d.} <i>gašan nisaba gal</i>] ³
41 ⁴ <i>umun</i> <i>AB-A</i>	<i>umun ġū-da-ú-a</i> ⁵
42 <i>gašan</i> <i>ma- díg- ġá</i>	[<i>ub- lil- lá</i>] ⁶ <i>dir</i> ⁷
43 <i>ám</i> ^{d.} <i>unugal</i>	[^{d.} <i>pa- sag- ga</i>] ⁸
44 <i>gašan</i> <i>é- gal- la</i>	[<i>mu- lu ama- erin-</i>] <i>na</i> ⁹
45 <i>umun</i> <i>ki- sá- a</i> ¹⁰	^{d.} <i>ġa- ni mu- lu é- kišib- ba</i> ¹¹
46 ^{d.} <i>gaš-tin-nam</i>	<i>gašan ka-si-ra</i> ¹²
47 ^{d.} <i>pa- te- en- šar</i>	<i>mulu ne- sag- ġá</i> ¹³
48 ^{d.} <i>ud-saġar- ra</i>	<i>tu-[nu] ġíg- ġa</i> ¹⁴
49 <i>gašan</i> ¹⁵ <i>bār</i>	^{d.} [.] ¹⁶
50 <i>um-me-da</i> ¹⁷ <i>šáġ- ġa</i>	[. . .] <i>kūr</i> ¹⁸ [. . .]
51 <i>gašan</i> <i>éš- gal</i> ¹⁹	[<i>mu-lu</i>] <i>unug-[ġe]</i> ²⁰
52 ^{d.} <i>en á-</i>	<i>nun</i> ²¹ [<i>ama</i>] <i>ka- ni- si- ġe</i> ²²

1. A 38 *um-nu ra-bi-tun ša ilu* *Abšam mār ru-bi-e*.

For reading *ab-ba-šam* see SBH I 12, 35. *ab-sim* Br. 3832 = *abšenu* verdure, a loanword and late var. of *ab-sam*. CT XV 18 rev. 9 ^{ilu} *ab-sam* is for *Tammuz*. In Raw. II 57 c 72 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 ZIMMERN *Tammuz* 230.

2. The sign is REC 48 not DAR. In the Sargonic era the third month was called *één-d-ne-sù*.

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, ^{d.} *umun* etc.

5. A 41, ^{ilu} *lugal-AB-A be-el ġar-ra-du ša-ġu-u*. A has *nab* for *ab*, but certainly an error.

6. Restored from var. C = SBH p. 91.

7. C 2, [*béltu muballiṭat mitu*] *ti ša ib-rat ma-li-[al]*.

8. A 4 [*um-nu ilu unugal*] ^{ilu} *i-šum*. For *Išum* = Nergal, see LSS I 31, 23 and, Raw. II 59, 41 where *Išum* follows Nergal.

9. C 6 [*Nin-é-gal*] *be-lit um-ma-na-a-tim*.

10. Cf. Raw. II 59 a 22.

11. C 8, ^{ilu} *ki-sá-a ilu pa-ni be-lum ku-nu-uk*.

Ekišib was at Kiš, see above tablet III obv. 11. For *Hani* cf. the month of *Hani*

38	Unto mother Gula,	mother of Tammuz, the princely son,
39	Unto the mother of <i>Nesu</i> ,	lady of Eharšaba,
40	Unto Nisaba,	great and divine queen Nisaba,
41	Unto <i>Lugal-Aba</i> ,	warlike and eminent lord,
42	Unto the lady who gives life to the dead,	whose chambers are full,
43	Unto the mother of Unugal,	divine Išum ²³ ,
44	Unto Ninegal,	queen of hosts,
45	Unto Kisa,	divine Hani, lord of the seal,
46	Unto Gaštinna,	the queen Kasi,
47	Unto Patenšar,	him of sacrifices,
48	Unto Udsahar,	child of the night,
49	Unto the brilliant queen,	[Ningal?]
50	Unto the consecrated mistress,	
51	Unto Ninešgal,	her ²⁴ of Erech,
52	Unto <i>Enanun</i> ,	mother of (?)

RTC 117 rev. The god of Kiš was *Zamama*, see no. VII obv. 16 note. The goddess of Kiš was *Ka-sá* VAB I 36 n 10. *Zamama* and *Kasá* or *Kisá* are forms of Ninib and Bau, cf. Br. 11761. For Bau as consort of *Zamama* cf. Raw. III 62, 62 f., K. 3933 in BEZOLD's Catalogue and HROZŇ, *Ninib* p. 115.

12. C 9, *gaš-tin-nam ilu nin-ka-si-[ra]*. *ra* is probably the preposition, see above l. 6. *ka-si* is certainly a var. cf. *ka-sá* so frequent as a goddess, cf. VAB I 256 under *Ka-Di*, hence the consort of *Zamama*, or the *Bau* cf. Kish is meant here.

13. C 11, *ilu pa-te-en-šár ša ni-ki-i*. Cf. rev. 12.

14. Line 48 = B II 10. *Udsahar* is probably a phase of the moon-god. JASTROW after REISNER restores the text *tu-mu mu-gig-ga*, but neither the fundamental text nor var. C gives ground for this.

15. B II 12 translates *be-el-tum* [*namratu* (?). . . .]

16. Probably for *Ningal* consort of Sin.

17. B II 15 *la-ri-tum*.

18. C 17.

19. B 17. *ilu nin-eš-gal*.

20. C 20 *be-lum uruki*.

21. *en-á-nun* is a title of Bau of Isin SBH 93, 8.

22. Cf. 89, 11 ; 93, 8.

23. Išum, here, is certainly a minor deity of the under-world, not Nergal.

24. The Semitic translation of C 20 has *bēlum* of Erech, but titles of Nana precede, and follow.

53	<i>d.umun</i> ¹ <i>unugal</i>	<i>amar</i> <i>zagin-</i> <i>na</i> ²
54	<i>d.šú-nir-da</i> ³	<i>umun</i> <i>šág-gé-a</i>
55	<i>tu-mu šág-ga</i>	<i>d.niu-kár-nun-na</i> ⁴
56	<i>gašan sa-lum-ma</i>	<i>ur-sag-gá</i>
57	[<i>d.umun unugal-</i> <i>la</i>]	<i>umun á-gid-da</i>
58	[<i>d.gír-ra-</i>] <i>gal</i>	<i>gú- á nu-sá</i> ⁵
59	[<i>d.lil-šá</i>] <i>g-šág-ga</i>	<i>sil dagal-la edin-na</i>
60	<i>d.nin-sig-ge</i>	<i>d.guškin banda</i>
61	<i>umun nam-ma-ge</i>	<i>umun šun-kul-kul</i> ⁶
62	<i>nu-nunu</i> <i>ki-a</i> ⁷	<i>d.a-mà-mà šág-ga</i>
63	<i>umun</i> ⁸ <i>gír umun išib</i>	<i>ga-ri-raš</i> ⁹ <i>gašan-mağ šir-ge</i>
64	<i>d.ašnan d.a-šür</i> ¹⁰	<i>ğa-mu-un-sal-sal</i>

Reverse.

1	<i>umun</i> ¹¹ <i>sa-a d.šú-ud-ám</i> ¹²	<i>tur</i> ¹³ <i>nun-</i> [<i>na</i> ?]
2	<i>edim úru-mu</i> ¹⁴	<i>ur sag-imin-na</i> ¹⁵
3	<i>d.gi-bil</i> ¹⁶ <i>mu-gúd</i>	<i>mu-ten ur-sag</i>
4	<i>d.ut-ta-é-ne</i> ¹⁷	<i>mu-lu ki azag-ga</i>

1. The text has *umun d.unugal*, but B II 20 and Raw. II 59 rev. 37 *d.umun*, which is probably correct.

2. C 24 for 53 b *ma-ri el-lum*.

3. *šú-nir* Br. 10615 and *šú-nir-da* are the same words with suffixed *da*. A variant is *šú-nir* = *šurinnu* emblem, *Bab.* II 117.

4. Consort of Ninib, Raw. II 59 a 11, cf. Ilrozný, *Ninib* 115.

5. The same epithets of Nergal SBII 22, 53 f, but for *nu-sá* SBII 22 has *nun-gí-a*, cf. also 19, 52 and LSS I 6, 31 l. 16. *nun* is for *nu-un*, hence *nun-gí-a* (whose breast and hand) turn not back, and *nu-sá* which has no rival.

6. One of the gods of the *Eridu* pantheon is intended.

7. Cf. Br. 2015.

8. Var. A II 3 begins here after a break of 20 lines.

9. *gariraš* perhaps for *garaš* = *purussū* Br. 6132.

- | | | |
|----|-----------------------------|--|
| 53 | Unto the lord of the abyss, | the radiant child, |
| 54 | Unto Šunirda, | lord of |
| 55 | Unto the pious daughter, | Ninkarnunna, |
| 56 | Unto Ninsalumma, | the warlike, |
| 57 | Unto the lord of the abyss, | him of the seizing hand, |
| 58 | Unto great Girru, | whose breast none can oppose, |
| 59 | Unto Lilšag-šag, | councillor of the vast field ¹⁸ , |
| 60 | Unto Ninsigge, | divine artisan of precious metal ¹⁹ , |
| 61 | Unto the lord of fate, | the lord Šunkulkul, |
| 62 | Unto the earth-woman, | sacred Amama, |
| 63 | Unto the lord of power, | the wise, great one of song, |
| | him of divination, | |
| 64 | Unto the grain goddess, her | lady of |
| | of the sacred meal-water, | |

Reverse.

- | | | |
|---|----------------------------|------------------------|
| 1 | Unto Šamaš and Aja, | the famous daughter, |
| 2 | Unto the demon of my city, | the seven-headed dog, |
| 3 | Unto Gibil of the mighty | warlike (?) |
| | name, | |
| 4 | Unto Uttaene, | him of the holy place, |

10. *ašur* = *ašurakku* a kind of meal-water used in rituals of the Ea cult, cf. *Bab.* II 107.

11. A *d.umun* etc. Same title of *Samaš umun-sa-a* SBH 48, 23.

12. *su-ud-da-am* = *nūr šamé* 98, 1 there an epithet of Ištar. Here *ilu_a-a*. Interesting is the fact that Šamaš is placed among the gods of the *Eridu* pantheon.

13. For text cf. rev. 18.

14. A *ra-bi-iš* [*ali-ja* . . .].

15. On the seven headed animal, cf. HOMMEL in *Bab.* II 60 f.

16. A in Semitic *ilu_giš-BAR* [. . . .] *ḫar-ra-du*. Gibil is read *girru* by JASTROW following ZIMMERN. *gibil* in the *Eridu* pantheon is *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.

17. A translates *Uttaene* (i. e. *šuma*); a form of the fire god is intended.

18. *Lil-šág-šág*, « spirit-wind of the consecrated », an epithet of Allat as goddess of the dead.

19. A title of Ea as god of the fine arts.

5	<i>umun ma- da</i>	<i>sub- be an- na</i>
6	<i>umun á- zu¹</i>	<i>umun á- gid- da²</i>
7	<i>gašan gír- da³</i>	<i>umun miš- zi- da⁴</i>
8	<i>d. ir-ri-eš ur-sag</i>	<i>[gašan]-šağ- ra⁵</i>
9	<i>[d. am é-úru-]sag-gá</i>	<i>gašan tin-dib-ba</i>
10	<i>[sag-gá] an-na</i>	<i>gašan i-si-in-(ki)-na</i>
11	<i>sukkal an- na</i>	<i>gašan šağ- ra⁶</i>
12	<i>d. []ne-sag</i>	<i>umun larak⁷</i>
13	<i>d. gu-nu -ra</i>	<i>dim- gal kala- ma</i>
14	<i>d. da-mu šag-ga</i>	<i>umun me-ir-si⁹</i>
15	<i>d. iskur- [ri]</i>	<i>umun im-te-na</i>
16	<i>d. en-bi-lu- lu</i>	<i>šu-an-na ši-em¹⁰</i>
17	<i>umun ši ka-nag-gá</i>	<i>ši-[kùr-kùr-] ra¹¹</i>
18	<i>d. sú-ud-ám tūr-nun-na</i>	<i>ám é-šá-ba¹²</i>
19	<i>d. nin¹³-zi-da</i>	<i>[ažag gašan tum-ma-al]¹⁴</i>
20	<i>ažag- zu mu</i>	<i>gašan gír-gi-lum-ra¹⁵</i>

1. *umun-á-zu* = *umun-a-zu* Raw. II 59 d 34 = Nergal.

2. A II 17 has apparently *bél E-šu-me-du*, as a translation of *á-gid-da*; although *Ešunedu* is the temple of *Ninib* at Nippur, yet Nergal is intended here, cf. obv. 57 where *umun ágidda* = 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.

4. *Ningišzida* a son of Nergal and Allat, cf. Raw. IV 30 no. 2, 15 and VAB I p. 264.

5. A *ilu-ri-[eš? qar]-ra-du be-el ir-ši-tim*. Since *Gula* follows, the identification of *d. irreš* = *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-ŠAH* as *ereš-šaḥ* = *qarrad iršitim*.

6. *Ninib* of *Isin* seems to be intended, cf. SBII 132, 45.

7. *Larak* was probably a part of *Isin*. *Isin* and *Larak* mentioned together CT XV 25 ll. 24-26; 80, 12 after *Isin* (9) and *Egalmah* (11); *Gula* is mistress of *Larak* 94, 11-30. The lord of *Larak* would, therefore, be *Ninib*.

8. A II 27 [*ilugū*]-*nun-ra tar-kul-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

5	Unto the lord of earth,	high priest of prayer.
6	Unto Nergal,	him of the seizing arm,
7	Unto Allat	and Ningišzida,
8	Unto Irreš, the warrior,	lord of the earth,
9	Unto the mother of the temple of the chief city,	the queen who gives life to the dead,
10	Unto the lofty browed	queen of Isin,
11	Unto the heavenly messenger,	lord of earth,
12	Unto . . . of sacrifice,	him of Larak,
13	Unto Gunura,	the <i>tarkul</i> of the world,
14	Unto pious Damu ¹⁶	him of Girsu,
15	Unto Iškur ¹⁷ ,	him of terror,
16	Unto Enbilulu ¹⁸ ,	him that gave Babylon,
17	Unto the lord of the life of Sumer,	of the life of the world ¹⁹ ,
18	Unto Aja, famous daughter,	mother of Ešaba,
19	Unto the princess of justice,	the holy queen <i>Tummal</i> ²⁰ ,
20	Unto the learned queen,	divine Ningirgilum,

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

9. A [*ilu* *Damu*] *dam-ka be-el gir-su-(ki)*.

10. Cf. SBH 80, 13.

11. A distinction between *kanag* and *kür* in Sumerian is evident here, i. e. Sumer and foreign lands.

12. *Ešaba*; *Gula* is mother of *Ešaba*, SBH 93, 7. *Enbul* is son of *Ešaba*, above obv. 16.

13. See corrections.

14. Restored from A III 1.

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

15. A III 4 *e-muḫ-tum ilu nin-gir-gi-lum*. *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.

16. Tammuz.

17. Ramman.

18. Marduk.

19. Šamash.

20. Nana-Ištar.

21	<i>mu-gíg an-na</i>	<i>gašan é-túk-ka</i> ¹
22	<i>kúr-gul-gul</i> ²	<i>gašan é-an-na-ra</i>
23	<i>nin-zi-da</i> ³	<i>d.gaşan ni-ná-a-(ki)-ra</i> ⁴
24	[<i>d.</i>]ka-sá ⁵	[<i>t-de šúb-ba</i>] ⁶
25	[<i>din-gir</i>] -gír	[<i>mu-lu edin-</i>]na ⁷
26	[<i>d.ŠID-SAG unug</i> <i>ki-ga</i>	<i>ligir</i>]kullab <i>ki</i> ⁸
27	[<i>d.en ki-im-gub</i>] ⁹	<i>umun ega</i> ¹⁰ <i>pá-</i> ¹¹] <i>ra</i> ¹²
28	[<i>d.mar-tud-e</i>] ¹³	<i>mu-lu šar-sag-]</i> gá-ge
29	[<i>d.gú-bar-ra</i>	<i>gašan gú-]</i> edin-na ¹⁴
30	[<i>še-ir-má-al-la</i>	<i>mu-lu z]</i> ag-è-a ¹⁵
31	[<i>d.ug-nim-ma-(ki)</i>	<i>mu-lu si-mar-]</i> ra ¹⁶

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, *iluš-ta-rit ilu_a-nim ilu_{nin}-é-kab-ba*.

2. Semitic *šadī utabbatu* 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*.

4. A III 9 *ru-ba-tun kit-tum ilu_{nin}-nina^{ki}* On *Nina* of Lagash, goddess of springs 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).

6. A, C, *ša ana pa-ni ba-nu-u*.

7. 25 b = *bél šerim*. On *bélit šeri* as lady of the under-world, cf. obv. 23. *šeru* = Sum. *edin* is used here in the sense of Elysian Fields. *galu edin* = Tammuz in CT XV 19, 6. Tammuz, in his aspect of spring god, is a form of *Ninib*, 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. *ḫallab* (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-kullab* SBH 102, 32. That a city in Babylonia, *ḫallab*, was distinguished from another *ḫallab* (Aleppo!) seems evident from WEISBACH, *Misc.* 44 l. 2. *ḫallab ša kirib 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-gi-[i]*, (*igu*), a loan-word for canal from $\sqrt{\text{eg}}$ Br. 5841. HW 51 b *eku* to be read *eḫu*.

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 ¹⁷	her of the shining face,
25	Unto Girru,	lord of the Elysian Fields,
26	Unto Šidsag of Erech,	prince of Hallab,
27	Unto Enkingub,	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 aḥarru*, 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 *ideogram* for this god was IM = *īškur* = « mountain land », or « mountain crier » (P) v. ZDMG 1908, 404. It may be that the Sumerians pronounced the name *dingir martu* and *dingir īškur*; the former is uncertain. [Yet cf. ^d.IM glossed *mur* CT XXIV 32, 119].

14. A adds *ge* and C omits *na. aš-ra-tum-be-lit ši-e-ri*.

Ašratu and *Ištar* are western and eastern forms of the same Semitic goddess; the form with infixed *t* was also common in the West, as Hebrew *Aštoresh* beside *ašera* testifies. That *Ištar* = *Ašratu* is clear, since in this passage the consort of the western god *Adad* is *Ašratu*, but on the *Stèle of Seripul* [RT XIV 102-105] col. I 17 f. the consort of *Adad* is *Nana-Ištar*.

15. C *e-til-lu ilu la-ta-rak ša a-ši-e*. Latarak is evidently a gloss to explain the indefinite term *ešillu*.

16. C and A, *ilu e-ta-šid ša ši-ga-ri*.

In ZIM. *Beiträge* 168, 27 Latarak and *Galu-lāl* are twin gods placed at the doorway. As twin deities also 162, 6 f. In Raw. II 59 c 22 Latarak = *Galu-lāl*. In Maḳlu VI 7 Latarak and 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	[<i>dīm-me-ir an-na</i>	<i>dīm-me-ir ki-</i>] ^{a 1}
33	[<i>dīm-me-ir gal-gal</i>	<i>ninnū ne-</i>] ^{ne 2}
34	[<i>dīm-me-ir nam-tar-ra</i>	<i>imin ne-</i>] ^{ne 3}
35	<i>d^l.a-nun-na an-</i> [<i>na</i>	<i>mu-uš-</i>] ^{šá-bi 4}
36	<i>d^l.a-nun-na ki-a</i>	<i>mu- uš- uzu-bi</i> ⁵
37	<i>giššagil nibru</i> ^{ki}	[<i>giššⁱ-mar</i>] <i>nibru</i> ^{ki 6}
38	<i>giššagil tin- tir- ki</i>	[<i>giššⁱ-</i>] ^{mar} <i>é-sag-il</i> ⁷
39	<i>ama sub-</i> [<i>be</i>	<i>é-</i>] ^{a er-ra 8}
40	<i>ama sub-be</i>	<i>nibru</i> ^{ki} <i>é- kūr</i>
41	<i>ama sub-be</i>	<i>ken-úr é-nam-til-la</i>
42	<i>ama sub-be</i>	<i>zimbir</i> ^{ki} <i>é-babbar</i>
43	<i>ama sub-be</i>	<i>úru-zu tin-tir-</i> (<i>ki</i>)
44	<i>ama sub-be</i>	<i>é-sag-il-la bád-si-ab-ba-</i> (<i>ki</i>)
45	<i>ama sub-be</i>	<i>é- zi- da é- maḡ- til- la</i>
46	<i>ama sub-be</i>	<i>é-te-me-an- ki</i>
47	<i>ama sub-be</i>	<i>é- dár- an- na</i>
48	<i>ama sub-be</i>	<i>é- nam- bi- zi- da</i>
49	<i>ama sub-be</i>	<i>é-ur-me-imin-an-ki</i>
50	<i>ama sub-be</i>	<i>é-sir-sag-us- sa</i>
51	<i>ama sub-be</i>	<i>ktš</i> ^{ki} <i>é- kišib- ba</i>
52	<i>ama sub-be</i>	<i>é- me- ten- ur- sag</i>
53	<i>ama sub-be</i>	<i>gú-dū-a-</i> (<i>ki</i>) <i>é-mes-lam</i>

1. C and A, *ilāni ša šami-e ilāni ša irši-tim*.

2. C and A, *ilāni rabūti ḥa-am-sat-su-nu*.

3. C and A *ilāni ša-ma-a-tim si-bit-ti-šu-nu*.

4. C and A *ilu^la-nun-na-ku ša šami-e 5 šu-ši*.

5. For *uzu*, *uš* as Sumerian for *ten*, see ZA IX 219, 8.

C and A, *ilu^la-nun-na-ku(ki) ša irši-tim ni-e-ir-šu*.

6. C rev. 26 *mi-dil ni-ip-pu-ru ši-ga-ru ni-ip-pu-ru*.

7. Here C adds *giššagil é-si-in-*(*ki*) *giššⁱ-mar é-gal-maḡ*, 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.

32	Unto the gods of heaven,	the gods of earth,
33	Unto the great gods	who are fifty,
34	Unto the gods of fate	who are seven,
35	Unto the Anunnaki of heaven,	who are three hundred,
36	Unto the Anunnaki of earth,	who are six hundred,
37	Unto the bar of Nippur,	the bolt of Nippur,
38	Unto the bar of Babylon,	the bolt of Babylon,
38 ¹	Unto the bar of Isin,	the bolt of Isin,
39	With her attendant priests	she goes to the temple with sighing,
40	With her attendant priests in	Nippur she goes to Ekur with sighing,
41	With her attendant priests	to Kenur, temple of life,
42	With her attendant priests	in Sippar to Ebabbar,
43	With her attendant priests	in thy city Babylon,
44	With her attendant priests	to Esagila, in Barsippa,
45	With her attendant priests	to Ezida, great temple of life,
46	With her attendant priests	to Etemenanki
47	With her attendant priests	to Edar-anna,
48	With her attendant priests	to Enambida,
49	With her attendant priests	to Eurme-iminanki,
50	With her attendant priests	to Esirsagussa,
51	With her attendant priests	in Kiš to Ekišibba,
52	With her attendant priests	to Emetenursag,
53	With her attendant priests	in Cutha to Emeslam,

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

ummātu is the same word as (*umun* ⇒) *ummātu* Br. 6735. Sum. *umman* = workman, priest, hence loan word *ummanu* workman, people, see Bab. II 118, and for *ummānu* = priest, see LSS, II 1 p. 10. A Semitic fem. abstract is *ummānatu* = host, CT XIII 39 I 14. This is written in Sum. *ama-erīn-na* Raw. V 39 a 42, that is, *umman* or *umun* [Br. 6734] in Sumerian was abbreviated to *ama*, hence a loan-word *ummātu* for *ummānatu*, and *ama erīn-ra* = *ummāt šabē* CT XVIII 44 a 59. *ama sub-be* should mean « host of adorers ». If Sumerian *umun* became *unu*, *anu*, we would expect the ground form of *ummātu* to be *ummū*; this occurs in CT VIII 36 D 10 *ūm iburi um-mi-a-šu-nu i-īp-pa-lu-ma*, they will pay on harvest day their all, i. e. all they have received. HUNGER *Becherwahrnehmung* p. 22 would derive all these words from a Semitic root which is not probable. We have then *ummānu*, *ummānatu*, *ummu* and *ummātu*.

er-ra = *karābu*, do penance, approach a sanctuary in sorrow, hence *ēr* = *takribtu* mourning, Br. 11618 not *takkaltu* HW p. 55 b.

- 54 *ama sub-be dil-bad-(ki) é-i-de^d a-nu-um*
 55 *ama sub-be uri^{ki} é-kiš-šir¹-gál*
 56 *ama sub-be é-im-bàr-en- na*
 57 *ama sub-be ġar-sag-kala- ma*
 58 *ama sub-be é-tùr-kala- ma²*
 59 *ama sub-be é-sá-kud-kalama*
 60 *ama sub-be éš é-nam- maġ³*
 61 *ama sub-be é-rab-ri- ri⁴*
 62 *ama sub-be [é-] gal- [ri- ri]⁵*
 63 *+? gašan é-a [er-ra.]⁶*
 64 *+? ama gašan tin-dib-ba [é-a er-ra]*
 65 *+? sub-be mu-lu é-[gal-maġ ki-ġě-en-ġi-ġi]*
 66 *+? ki-šu-bi-im [balag ġù- de(?)]⁷*

1. NU, later written with *šir*. But THUREAU-DANGIN transcribes *kiš-nu-gal* see VAB I 248; it would be difficult to account for the later reading *kiš-šir-gál* 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, SBII 51, 9 and Raw. IV 52 IV 10; SBH 95, 18. But 36, 23 apparently a temple of Šhamaš(!).

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

6. B III 26.

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 *Nanā* 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 dūg ga-na*. Cf. R. IV 23, col. IV, rev. 23.

- | | | |
|----|--|----------------------------------|
| 54 | With her attendant priests | in Dilbat to Eide-Anum, |
| 55 | With her attendant priests | in Ur to Ekišširgal, |
| 56 | With her attendant priests | to Eimbarena, |
| 57 | With her attendant priests, | in Harsagkalama, |
| 58 | With her attendant priests, | to Eturkalama, |
| 59 | With her attendant priests, | to Esakudkalama, |
| 60 | With her attendant priests | to the dwelling Enammah, |
| 61 | With her attendant priests | to Erabriri, |
| 62 | With her attendant priests | to Egalriri, |
| 63 | + [?] The queen to the temple | goes with sighing, |
| 64 | + [?] The mother who gives life
to the dead, | to the temple goes with sighing, |
-

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 unmmāti-sa*, 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 :

Earth God of Nippur.

Enlil	Ninlil
Ninib	Gula

Sea God of Eridu.

Ea	Damkina
Enmul	Ninmul

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 *ininni*, *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 *astronomical* 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 Shammash 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 *é-ninnū* temple of the 50, so that this number was probably more mystic than real.

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

Obverse.

1	<i>me-ir-ra-mu-dé¹</i>	<i>a-ba mu-un-šed-dé</i>
2	<i>ina e-zi-zi-ia</i>	<i>man-nu u-na-ab-ḥa-an-ni</i>
3	<i>me-ir-ra gašan-mu d.ba-ú mèn</i>	<i>me-ir-ra-mu-dé</i>
4	<i>ama d.ab-sam²-mèn</i>	<i>me-ir</i>
5	<i>lama é-an-na-mèn</i>	<i>me-ir</i>
6	<i>gašan-mu gašan el-la-mèn</i>	<i>me-ir</i>
7	<i>d.nab³ dumu sag-an-na-mèn</i>	<i>me-ir</i>
8	<i>nin-maḡ tig-en-na⁴-mèn</i>	<i>me-ir</i>
9	<i>gašan⁵ aḡag gašan-mar-ki⁶-mèn</i>	<i>me-ir</i>
10	<i>nin lama é-šab-ba-mèn</i>	<i>me-ir</i>
11	<i>u(?)dul⁷ úru-aḡag-ga</i>	<i>me-ir</i>
12	<i>éš é-ninnū</i>	<i>me-ir</i>
13	<i>edin-bar šir-bur-la-(ki)mèn</i>	<i>me-ir</i>
14	<i>ib-ba na-ām-úru-ni</i>	<i>im-ma-bar-ra-mu⁸</i>
15	<i>ina ug-ga-ti aš-šum ali-ša ša iš-šal-lum⁹</i>	
16	<i>ib-ba na-ām-é-ni</i>	<i>im-me-ir-ra-mu</i>
17	<i>ina ug-[ga]-ti aš-šum biti-ša [ša iššallu]</i>	
18	<i>a úru-mu a é-mu</i>	<i>im-mi-dúg-ga-ta¹⁰</i>

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 obv. 13 [M^s 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-Ishtar 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 *Eturkalama*, 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?
 3 I am an enraged queen, in mine anger who shall pacify me?
 Bau am I,
 4 Mother of Tammuz am I, in mine anger who shall pacify me?
 5 Protecting spirit of the lofty in mine anger who shall pacify me?
 temple am I,
 6 A queen am I, a radiant in mine anger who shall pacify me?
 queen am I,
 7 Divine *NAB*, first born daugh- in mine anger who shall pacify me?
 ter of heaven am I,
 8 A lady grand, of universal in mine anger who shall pacify me?
 authority am I,
 9 Consecrated queen, queen of in mine anger who shall pacify me?
 Mar am I,
 10 Lady, spirit divine of Ešabba, in mine anger who shall pacify me?
 am I,
 11 Because of the folds of the who shall pacify mine anger?
 sacred city,
 12 Because of the abode of Eninnū, 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,
 16 in rage for her temple which is plundered,
 18 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, na*, cf. *Bab.* I 214 f.

9. So the Semitic translation *šalālu* for *bar* and *nir*.

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-ṣu-la = ina la idi* Raw. IV 10 a 34.

- 19 *a-ḥu-lap ali-ia a-ḥu-lap bīti-ia i-na ka-bi-e*
 20 *a dam-mu a tūr-mu im-mi-dúg-ga-ta*
 21 *a-ḥu-lap mu-ti-ia a-ḥu-lap ma-ri-ia ima ka-bi-e*
 22 *é-gù gig-a mu-un-de-de-e*
 23 *ina bīt rigma ina [mūši] i-ša-as-su-u¹*
 24 *[a]še-ir gig-a mu-un-de-[de-e] mu-un-mar-ra-ta²*
 25 *ta-ni-ḥa ša [mūši] i-ša-as-su-u*
 26 *gašan ki-rat-mar-ra³ ni-lāg-lāg-gi-eš*
 27 *kan-sa-a-tum iṣ-ṣa-aṣ-ṣa-ni*
 28 *me-ir-ra e-lum-e šu-ba-an-gi*
 29 *kab-tum ina e-ṣi-ṣi-šu u-sal-li-man-ni*
 30 *me-ir-ra kūr-gal-e šu-[ba-an-gi]*
 31 *umun^d mu-ul-lil-lá⁴ šu-[ba-an-gi]*
 32 *ù-'u ma-ab-bi ù-'u ma-ab-bi ir-rá⁵ na-nam ḡar-ri nu⁶ mu-un-*
gul-li-en⁷
 33 *u-a a-ka-b-bi u-a a-ka-b-bi ana ša iššallum ana mātīm ki-a-am*
ul a-ḥad-du⁸
 34 *é-mu gul-la-bi er na-ām-mà-ni šag⁹ kuš-šá na-ām-mà-ni*
 35 *bīti ab-tum bi-ki-tum ub-lam-ma libbi-šu ta-ni-ḥa ub-lam-ma*
 36 *úru-mu ḡul-a-bi er na-ām-mà-ni kuš-šá na-nā-mà-ni*
 37 *a-li šul-ṣu-tum bi-ki-tum ub-lam-ma libbi-šu ta-ni-ḥa ub-lam-ma¹⁰*
 38 *tūr gul-gul-la-bi er etc.*
 39 *amaš sir-sir-ra-bi er etc.*
 40 *é-a gil-li-em-mà-ni er na-ām-mà-ni¹¹ a-ba mu-un-šed-dé*
 41 *bi-ti ina saḥ-lu-uk-ti bi-ki-ti ub-lam-ma man-nu u-na-aḥ-ḥa-an-ni*

42 [*šag-ṣu*] *ḡe-en-tig-e bar-ṣu ḡe-en-šed-de¹²*

43 [*libbi-ka linúḥ*] *ka-bit-ta-ka lip-šah¹³*

1. Here begins var. D = SBII p. 90.

2. *mu-un-mar-ra-ta* is a gloss on *mu-un-de-de*, probably for *ina šasé*.

3. *gašan* is a feminine determ., and *ki-mar* = *kanāšu*.

4. A *be-lum ilu^{en}-lil* as gloss.

5. *irra* ablative of cause.

- 20 saying « how long oh my husband, how long oh my son ! »
 22 in the house of wailing, in the night she cries aloud,
 24 moaning in the night she utters.
 26 « The women prostrated stand about me :
 28 The mighty one in his wrath has reduced me to extremity ;
 30 The huge mountain is his wrath has reduced me to extremity ;
 31 The lord Enlil has reduced me to extremity ;
 32 Woe I cry, woe I cry ; for what is plundered, for the land thus
 I have not joy.
 34 When for the temple pillaged I bring a burden of tears, when
 because of it I suffer depression,
 36 When for the city overthrown I bring a burden of tears, when
 because of it I suffer depression,
 38 When for the desolated courts I bring a burden of tears, when
 because of it I suffer depression,
 39 When for the plundered folds I bring a burden of tears, etc.,
 40 When for the temple in its desolation I bring a burden of tears,
 who shall pacify me ?
-

Prayer to Enlil and Bau.

- 42 May thy heart be stilled, may thy mind be appeased.
-

6. Omitted by SBH no. 49.

7. A *ġul-la*.

8. So A. SBH 88 has [*ana*] *māti-šu ki-i a-ḥa-ad* (sic).

9. For *sag* = *libbu* = because of, cf. SBH 83, 23.

10. The Babylonian copies do not give a Semitic version.

11. B [= Raw. V 52 IV 1] has *na-ām-mā-ni-ir*, with which cf. *er e-ne-ir* CT XV 20, 14. The Babylonian form seems correct i. e. *er-ma(l)*, with which cf. Br. 11627 and *er-ra ma-al-la* SBH 94, 23. The Assyrian copy seems to be a conflation.

12. Restored from SBH 88, 21 (below) + D(end) + Raw. V 52 IV, 4. Cf. SBH 89, 5 (below).

13. Here the end of the obverse and beginning of reverse are broken away from SBH no. 49 for seven or eight lines. The text now follows B.

- 44 [*d·di-*] *kud-maḡ-ám*¹ *šaḡ-ḡu ḡe-en-tiḡ-e*
 45 [*umun*] *é-rab-ri-ri*² *šaḡ-ḡu*
 46 *gašan tin-dib-ba* *šaḡ-ḡu*
 47 *gašan í-si-in-(ki)-na* *šaḡ-ḡu*
 48 *gašan é-gal-maḡ* *šaḡ-ḡu*
 49 *gašan é-rab-ri-ri* *šaḡ-ḡu*
 50 *gašan-mu d·ba-ú* *šaḡ-ḡu*
 51 *d·ba-ú NU-NUNUZ* *šaḡ-ga šaḡ-ḡu*
 52 *mu-ḡiḡ-ib gašan-an-na* *šaḡ-ḡu ḡe-en-tiḡ-e*³

- 53 *er-šem-ma d·nin-din tiḡ-ga-ge er-šem-ma mu-tin nu-nunuz-*
dīm-ma
 54 *úru-ḡúl-a-ge* *a é-mu im-me bil-lá-bi*⁴

- 55 *dup āš-kam-ma mu-tin nu-nunuz-dīm-ma al-tíl ana ḡamar nišḡi*⁵
 56 [*dupgiddē Bēl-apil-iddin apil*] *Ea-balaḡ-su-iḡbi mār*
 57 [*Sin-ibni ina ḡatá. . . .*] *Bābili araḡ? úmi 14 kam*
 58 [*ḡatti 167-kam ša ši-i ḡatti*] *231-kam Ar-ša-ka šarru*⁶

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 *úru-ḡúl-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 *úru-ḡúl-a*, it would be natural to see in *bil-la-bi* a literary note explaining the relation between the series. The series *úru-ḡúl-a* was meant to follow *mu-tin-nu-nunuz gim*; *billa-bi* then means « its new one », i. e. its later imitation is the *úru-ḡúl-a* series.

5. Taken from SBH 89, 18 below. Var. B after *dīm-ma* has *ḡag 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 ⁷ , | 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-šu (K 4986 end), i. e. « at the end », cf. also CT XV 31 rev. 16, a Babylonian tablet; *Surpu* p. 61, K 4829 end; CT XVII 24, 240. The form *al-til* seems to be Neo-Babylonian.

6. I. e. 83 BC.

7. Here *Bau* not *Istar* 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 ^{ilu}Nabu māru git-ma-lum pa-kiḍ kiš-šat šami-e u irši-tim
 18 ta-me-iḥ ^{iṣu}ḫū ša-bit ḫan-dup-pi šimāti
 19 mu-ur-riḫ um-me mu-bal-liḫ mi-i-ti ša-kin nu-ri ana nišē e-ša-a-ti
 20 bélu rabū e-til¹ Ašur-bani-aplu rābū mi-gir ^{ilu}Ašur ^{ilu}Bēli u ^{ilu}
 Nabu
 21 re'u za-nin eš-rit ilāni rābūti mu-kēn sat-tuk-ki-šum
 22 mār Ašur-aḫi-iddina šar kiššati šar ^{māt}Aššuri
 23 liblibbi Sin-aḫē-erib šar kiššāti šar ^{māt}Aššuri
 24 ana balat napšāti-šu arkat ūme-šu ša-lam zērī-šu
 25 kun-ni išid knššē šar-ru-ti-šu še-mi-i su-up-pi-šu
 26 ma-ḫa-ri tas-li-ti-šu la ma-gi-ri-šu ana ḫatā-šu mal-li-e
 27 nimēḫi ^{ilu}E-a kalūti ni-šir-ti ab-kal-lum
 28 ša a-na nu-uh lib-bi ilāni rābūti šu-lu-ku
 29 ki-i pī duppāni gab-ri ^{māt}Aššuri ^{māt}Akkadi
 30 ina duppāni aš-ṭur as-nik ab-ri-e-ma
 31 ina im-gū-lā ē-zi-da bīti ^{ili}Nabū ša ki-rib Nimūa
 béli-ḫa u-kēn
 32 ana sat-ti ^{ilu}Nabū šar kiš-šat šami-e u irši-tim im-gū-la
 šu-a-tu ḫa-diš nap-lis-ma
 33 ša Ašur-bani-aplu ri-e-šu pa-liḫ ilu-ti-ka um-me-šum
 šur-ḫam tak-rib-ti
 34 balat-šu ḫi-bi lut-ta-id ilū-tu-ka rābī-ti

1. Or e-dil (?)

The Babylonian redaction adds to the tablet, after the note to indicate that the *úru-ğúl-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 *uru-ğúl-a-ge* series, *AJSL* XXIII 156 ff. Lines numbered from SBH 89.

- 7 *ama úru- sag- gá gašan tin-dib-ba- ge*
 8 *gal- é- an- na¹ gašan t- si-in-na-(ki)ge*
 9 *tu-nu é- a gašan d.gu- nu- ra- ge²*
 10 *gilu³- azag ama é- šab- ba- ge*
 11 *d.en- á- nun ama gú- an- ni- si- ge*
 12 *gašan é- gal- mağ gašan- é- rab- ri- ri*
 13 *gašan é-nigin-mar-ra⁴ gašan ki- azag- ga- ge*
 14 *gašan aš- te⁵ gašan larak- ki- ge*
 15 *gašan é- a d.ašnan- azag- sù- ge*
 16 [.]⁶ *sag-e-eš PA-KAB-DU-ga-ge*
 17 [.] *sag-e-eš*
 18 [.] *ğē- in- dūg- ga- mu*

Break of several lines.

- 1 . . . ra mu-lu
 2 ne- kú- kú- e mu-lu
 3 mu-lu é-kur-ra mu-lu ba-me-ir-ir-ra-ri
 4 mu-lu é-a-ni-ta dam-tuk dam-a-ni-ta ba-un-

1. Cf. the similar titles of Bau *lama é-an-na* 88,5 and *nin-é-an-na* above, line 52.

2. *ilugunura* = Bau (or Gula), SBH no. 48 rev. 13; see also obv. 6 and note, where *ki-še gu-nu-ra* is used for Bau.

3. According to CT 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. *nigin-gar* is a divine name in the pr. n. *Ur-nigin-gar* EAH 104,14 [Cf. RADAU EBII 363]. In SBH 97,61 *nigin-mar* is a title of Bau, hence *nigin-gar (mar)* = Bau.

5. *aš-te* seems to have been a title of both Enlil and Bau of Larak, cf. Br. 60 *aš-te* = Enlil, but *é-aš-te*, *é-aš-tu* the temple of Bau in Larak, see above note on SBH no. 46 obv. 12.

6. Here this text ceases to follow SBH 51.

5 *šag-zu ġe-en-tig-e bar-zu ġe-en-šed-dé*

- 6 *umun d.di-kud-maġ-ám šag-zu ġe-en-tig-gà*
 7 *umun é-rab-ri-ri šag-zu*
 8 *gašan tin-dib-ba šag-zu*
 9 *gašan í-si-in-(ki)-na šag-zu*
 10 *gašan é-gal-maġ šag-zu*
 11 *gašan é-rab-ri-ri šag-zu*
 12 *gašan-mu d.ba-ú-mu šag-zu*
 13 *nin ama d.ba-í šag-zu*
 14 [*d. ba-ú*] *nu-nunuz šag-ga šag-zu*
 15 [*mu-ġig-ib nin*] *an-na šag-zu*
 16 [*er-šem-ma d.nin-tin-tig-*] *ga-ge er-šem-ma mu-tin-nu-nunuz ġim-mu*
- 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. *nimēki* is the object of the verbs *aštur* etc. in line 30.

XII

SERIES *úru ġul-a-ge*.

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-nunu* ζ *ġim* 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-nunu* ζ *ġim* 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 *Nanā-Ištar* had absorbed the characteristics of other feminine divinities¹, 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 Nanā. 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-nunuz* 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 »²; 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 3^d 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 *úru ġul-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-nunuz*, and *d* of the *úru ġul-a-ge*, are hymns to Enlil.

Tablet five of *muten-nu-nunuz* is an invocation to the entire Sumerian pantheon followed by a *motif* « with her attendant priests », whereas tablet five of *úru ġul-a-ge* is a lament with various *motifs* concerning Nanā, continued to the end of the obverse of tablet

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

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

B = REISNER no. 55 p. 103

a) 1-13 Lament of Bau with
motif.

a) 1-21 Address to Nanā as the planet Venus.

b) 13-24 Describes the sorrow of Bau in the 3^d person.

b) 23-53 Hymn by Nanā concerning herself as the planet Venus ».

c) 26-40 Lament of Bau with
motif.

c) 55-71 Prayer to Nanā.

d) 42-52 Prayer to Bau.

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 lamentations, « may thy heart be at rest etc. ». We may conclude then, that the second series was entirely changed in favour of Nanā, 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? »
 3 The maid¹ whose city is destroyed cries « how long o, h my temple? »
 4 The mother of the chief city queen who gives life to the dead,
 5 The princess of the lofty temple², queen of Isin,
 6 Daughter of the temple, the queen Bau³,
 7 The holy *gilu*⁴, mother of Ešaba,
 8 *Enanun*⁵, mother of (?)⁶
 9 Queen of Egalmah queen of Erabriri,
 10 Queen of Eniginmarra, queen of the holy place⁷,
 11 Queen of. . . .⁸, queen of Larak,
 12 Mother of the temple, goddess of the pure grain of
 sprinkling⁹,
 13 the maid cries « how long, oh my temple? »

Reverse.

Now (?) as in the days of long ago whither shall I go¹⁰.

3 Like a dove to its dwelling place to its dwelling place¹¹

1. Read *musen-e* or *muten-e*, cf. Br. 1321, and for *ardatu* 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 *iluGunura* = Bau, see above p. 160 n. 8

4. So to be read for *TUM-lu*, cf. CT XV 14, 14.

5. *En-á-nun* SBH 86, 52; Raw. V 52 no 1 col. II 18; there titles of Nana of Erech.

6. *ka-an-ni-si-ge*, so 89, 11 but 86, 52 *ka-ni-si-ge*; 91, 21 [*ama*]*ka*. . . ?

7. Cf. p. 177 line 13.

8. *aš-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*)-*ašnan-ašag-sú-ge* see SBH 89, 15.

- 1 Like a dove to its dwelling place, to its dwelling place, [I hasten (?)],¹
- 3 [Like a dove to its dwelling place] how long to [my]² dwelling place will they pursue me? (!)
- 4 [The mother of the chief city], queen who gives life to the dead,
- 5 [Princess of the] lofty temple, queen of Isin,
- 6 [Daughter] of the temple, the queen Bau,
- 7 The holy [gi]lu, mother of Ešabba,
- 8 *Enanun*, mother of *kannisige*,
- 9 [Queen] of Egalmah, queen of Erabriri,
- 10 [Queen] of Eniginmarra, queen of the holy place,
- 11 [Queen] of *ašte*, queen of Larak,
- 12 [Mother] of the temple, goddess of the pure grain of sprinkling,
- 13 To [. . .]³ shrine of my temple they pursue me (?)
Galmah

10. This line is a literary note like *ki-šu-bi-ini 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-dim ma-a-a di-di-in*.

93 rev. 1 *ma-a-a-ba ud-me-na-dim ma-a di-di-in*.

For broken variants see also 35 rev. 3; 37, 16 *a-ba ud-me-na-dim ma-a-a di-di-in*; K 69 rev. end has the same formula, ZA X after p. 276, and cf. LSS I 6, 11 where BÖLLENRÜCKER 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-dim* = *kima ša umu ma-ti-ma*, and *ma-a-a di-di-in* = *ai-iš al-[la-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 literary 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-ši-'a-a-ma*!

1. Some such idea must be supplied, cf. the beginning of K 41 rev. 1. 1 *kima summatum paritti ina gušuri abit*, as a frightened dove upon a beam I sit.

2. HUSSEY confirms REISNER's text *maš*^u where one expects *E + SAL-mu*.

3. Cf. line 18; the natural restoration would be *erim-ma-mu*.

- 14 To my sanctuary, shrine of my temple *Galriri*, the sacred place, they pursue me^(?)
- 15 Egalmah, the spot that gives me rest, ' thou art destroyed ' ;
- 16 Egalriri, temple of my royal power, ' thou art destroyed ' ;
- 17 My resting place, the brick walls of my city Isin, ' thou art destroyed ' ;
- 18 My sanctuary, shrine of my temple *Galmah*, ' thou art destroyed ' ;
- 19 Unto the chief city, the first subject of my wailing¹,
- 20 Unto the temple of bitter woe, temple of my scalding tears,
- 21 Unto the bountiful plain² my vast *gū-bur* (?)
- 22 Unto the lyre, my famous lyre,
- 23 Unto E (?) -sabad³ for which I weep,
- 24 Unto [E]-sagaš, temple of my vast sanctuary,
- 25 Unto [E]-*me-an-na*, my. (?)
- 26 Unto [E]-nambaranunna, which stills my heart,
- 27 Unto [E (?)]-tirra beside my sacred forest⁴,
- 28 Unto the city (?) Isin, my.
- 29 Unto Egalmah, my temple erected toward heaven,
- 30 Unto Eašte, my temple in Larak,
- 31 Unto [E (?)]-sabad, my temple. (?)
- 32 Unto [E (?)]-*nī-el* (?)
- 33 Unto (?) ?
- 34 Unto (?) my sacred (?)
- 35 Unto (?) the craftsman^b of my land,
- 36 Unto my great (?) which is destroyed,

1. Read *ba-lag-sag-gā-mu*, and for a similar construction with construct after the genitive see 92 a 18 *ba-lag-ē* = *bit ba-la-āg-gā*, house of the lyre. For the *balangu* as instrument of wailing see 97,81, Raw. IV 23 no. 2 rev. III 24 and *balag bikit* BA, V 667, 11-13.

2. For *arallu* in the sense of Elysian Field, cf. *edin arali* CT XV 19, 29. See also ASKT 118, 12 (?)

3. Cf. line 31.

4. For the sacred forest of Bau at Isin, cf. above *mulemmu-nunuz-gim* tablet one obv. 35.

5. *muškinti* = *kiskattu* SA 751.

37	Unto.	. . . . . (?)	my. (?)
38	Unto.	. . . . . (?)	my. (?)
39	Unto.	. . . . . (?)	for which I weep,	
40	..	. . . . . (?)	they restore me not.	
41	..	. . . . . how long ¹	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 ²	.	he has satiated with woe ;
13	Esagila (and) Barsippa	.	he has satiated with woe ;
14	Ezida and Enamtila ³	.	he has satiated with woe ;
15	Etemeanke	.	he has satiated with woe ;
16	Edaranna	.	he has satiated with woe ;
17	In Isin Egalmah	.	he has satiated with woe ;
18	Erabriri	.	he has satiated with woe ;
19	Spirit that brings the youth ⁴	spirit that reduces the maid ⁵ to	extremity,
	to extremity,		
21	Spirit that destroys the stalls,	spirit that desolates the folds,	
23	Spirit which	is invisible ⁶ ,	

1. Read *li-šú*.
 2. Babylon is not mentioned in the earlier series *nuten-nu-nunuz-gim*.
 3. The chapel of Nebo in Ezida.
 4. Read *múš*.
 5. Read *gig*.
 6. Cf. BA, V 621, 25 and CT XV 8 rev. 2. *pad* = *amaru* never *namáru* ; read perhaps *nu-pad-di-da-nam* for *nu-mu-na-da-pad-di*.

- 25 The stall it destroys, the sheepfold it desolates ;
 27 [Small and] great it slays ;
 29 Upon the youth it arrives and the youth cries in pain ;
 31 Upon the maid it arrives and the maid cries in pain ;
 33 The great *mēsu* trees it tears away¹ ;
 35 Spirit which reduces all things to obedience.
 37 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 ?
 6 Oh lady, queen of the lofty
 house,
 how long the annihilation⁵ ? art
 9 Oh lady, queen of the lofty
 house,
 thou not the pestilence⁶ ?
 11 Oh lady, queen of the lofty
 house,
 what dost thou plan⁷ ?
 13 Oh lady, queen of Erech, how long the annihilation⁸ ? art
 15 Oh lady, queen of Hallab, thou not the pestilence⁹ ?

1. Read *ukappār*.

2. *ittannašrabbiṭ* : *šarbuṭu* is a syn. of *nāšu* waver, see Br. under *bul* 10288.

3. For catch-line and library notice, see HUSSEY 160.

4. Read *mu-gig-ib pa-è a-nu-me-a*. For *mu-gig-ib* as a title of Bau, see Raw. V 52, IV 13. *a-nu-me* is negative of the form *a-me* for *a-gé* (*a-gig*) = *agû* flood Br. 11593. *butuktu* is a syn. of *agû* but used here in a figurative sense. For *û* as an enclitic interrogative particle (*butuktu-u*) see DEL. *Gram*². § 189.

5. *UD-DU* = *maḥû* to eradicate, see *Bab.* II 149 n. 5 ; the Sem. translation *šar-tim* is not clear.

6. Sem. has *la lu-'u-mu*; for *la-'āmu* flame, see M⁵ 52 a, and *tuballi la-'a-meš* « thou destroyest as a flame » BA, V 327, 18. *lu-'u-mu*, a syn. of *buluktu*, both in the sense of pestilence, but properly of very different meanings.

7. Semitic, « what is spoken unto thee ? »

8. Semitic, *ina nīši mala ibaššī apulaḥ imahḫi*, among mankind as many as there be how long will there be annihilation ? This translation, like most of the others in this hymn, is fanciful and groundless.

9. Semitic *bēliṣsa ina bitim imahḫi*, its queen vanishes from the temple.

- 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 (?)
 25¹ 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?²
 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 heaven³ in her sovereign power may she
 20 The fish of the sea in her sovereign power⁴ 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.

1. Sumerian *RU-ki*, the passage *akkil ki-azag* BA, V 619, 25 is hardly to be cited as parallel. MACMILLAN's *giš-akkil* is to be corrected to *akkil* see THUREAUX-DANGIN in *Rev. Critique* no. 37, 203.

2. Read *gě-mu-da-an-zu* passim, v. *Bab.* II 71 n. 1.

3. *an-na nušen* see tablet one obv. 3.

4. Read *dš-bi* (1)

5. Read *mèn* not *gin* here and passim.

[29-43 Illegible.]

- 44 As in the days of long ago¹⁾
 45 Now they go up¹
 46 She who in the days of long ago² am I.
 47 holy Ištar
 48 She who in the days of long ago in the earth was magnified, am I.
 50 Ištar who in the earth is magnified,
 am I.
 51 She who in the days of long ago in all lands was magnified, am I.
 52 Ištar who in all lands is magnified, am I.
 53 She who in the days of long ago in the sanctuary was magnified,
 am I.
 54 Ištar who in the sanctuary is magnified,
 am I.
 55 She who in the days of long ago in all sanctuaries was magnified,
 am I.
 56 Ištar who in all sanctuaries was magni-
 fied, am I.
 57 She who in the days of long ago in the holy sanctuaries was magni-
 fied, am I.

- 59 Virgin, virgin, in the temple of my riches, am I³
 61 Queen, holy goddess *Nigin* in the temple of my riches am I.
*mar**
 62 Queen of Harsagkalama in the temple of my riches, am I.
 63 Queen of Eturkalama in the temple of my riches, am I.
 64 Queen of Babylon in the temple of my riches, am I.
 65 *Tarkullu* of Babylon in the temple of my riches, am I.
 66 The temple⁵ of my riches
 67 In my court where wine is drunk⁶.

1. I. e. the people go forth into captivity.

2. *šag-gig-a* cf. SBH 86, 54 where Ninib is called *unun šag-gig-a*.3. Sumerian *nanam* is an emphatic enclitic, here translated by *-ma*.4. *nigin-mar* is an epithet of Bau. SBH 93, 10 = 89, 13.5. *ma* = *bitu* is a variant of *mal* = *bitu*.6. Semitic « unto 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 ¹.
 72 Beneath if terror ² be.
 74 Above if rage ³ be commanded ⁴.
 76 Protecting genius of the temple ⁵, 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 thralldom sighs upon a lyre ⁶.

Reverse.

- * 1 Light of heaven which flames like fire over the earth art thou ⁷.
 3 Oh virgin goddess, when over the earth thou standest.

1. Read *gē-en-ma-al*, nothing wanting.

2. *pirittu* from *parādu* = ܫܘܒܢܐ be cold, cf. *gilittu* fear from ܠܫܘܒܢܐ be injured by frost, and *Bab.* II 124. *mud* = *gilittu* and *pirittu* SAL 1295 + 1300.

3. *ḫardatum* so Hussey's ingenious restoration. Sumerian *anunna*, is probably the same word as Semitic *anūnu* IIW 103 a, where *anūnu* and *pirittum* are quoted as synonyms. In the Gilgamish Epic VI 69 *ḫardatum*, acc. to KB VI 1, 451, means a kind of bread = Sum. *buru*, R. V 36, 40; another *ḫardatum* = Sum. *tum* which = *agāgu* is probably the word in question here. A reading *murdatum* for « bread » is possible. *ḫardatum* fury = ܫܘܒܢܐܐܝܘܪܐ.

4. *dūg-gē-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 *muten-nu-nunu* *gim*, these two literary notes come before the poem at the end. See p. 166.

7. *za-e ši-in-ga-me-en-ne* thou art; cf. *me-e ši-in-ga-mèn* = I am, SBH 155 no. 56, 10. In each case *šinga-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* 3^d 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 there¹.
 7 As for thee the steady way² does homage to thee³.
 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 Ištar⁴ glory of heaven;
 19 She who is adorned with the well worked waist-band⁵, glory of
 heaven art thou;
 21 Twin sister of Šamaš glory of heaven art thou.
 23 « To mediate⁶ 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 She⁷ whom Sin my father has placed, to⁸ mediate oracles I stand,
 in full power I stand.

31 In the evening⁹ heavens to mediate oracles I stand, in full power
 I stand. »

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

1. German *dargestellt*: *etēku* move, vary from the proper position. In the perm. shafel *šūtūku* is used pregnantly, be 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 *בָּל וְבַל אֲבָל* HW 7 a, and see KB VI 1, 320. Sumerian words for *ūbālu* are *tum*, *šar* and *zal* [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. *iddišūti*, 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 gladness¹ I am Ištar; on high I journey.
 37 Queen of heaven goddess of twilight am I².
 39 Queen of heaven goddess of morning am I.
 41 I am Ištar, to open³ 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 honour-
 ed⁴ 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 altogether⁵, that is my fame.
 53 Of the mountains their great wail 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 Nanā | may thy heart be at rest. |

1. *a-ù-li-li*, var. *a-wa-lu-li*.

2. Read *mèn* not *gin*.

3. Sumerian *kid-kid*, var. *rig-rig* The Sumerian has more literally « the bright bar ».

4. Sem. *šipá* = Sum. *zag-du*, var. *zag-KU* i. e. *zag-du*.

5. Cf. SBII 108, 29.

6. The Sum. has inserted *za-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 *Nanā-Ištar*.

73 A lament for the service, « she whose city is destroyed », for *Nanā-Ištar*¹.

The Assyrian copy has an unusual historical notice, referring to Egypt and Ethiopia. « Copied and collated after the original, at the palace of Ašurbanipal king² of Assyria, son of Ašur-ahi-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-ahé-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 Nebo³.

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 obv.

3. *nir-gál-žu nūr ilu Nabú*; cf. *nir-gal-žu nūr šar ilāni ilu Ašur*, wise in the learning of Ašur lord of the gods, Raw. IV 17 b 55 and King Magic no. 1, 60, and for a passage like the one above *ibid* no. 33 rev. 52.

XIII

Br. Museum no. 29 644 = CT, XV 11.

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 13-30 = no. XIV obv. 14-29; ll. 26-31 = no. XIV obv. 30-39. See also *Expository Times* 1908, 254-7.]

- 1 *d'en-lil*¹ *silim mar-mar mu-lu ta-zu mu-un-zu*²
 2 *á-sum-ma*³ *ù-mu-un-e gán kùr-ra*
 3 *ù-tu-ud-da ġar-sag-ğà u-mu-un-e gán-še*
 4 *erin á-nun-ğál a-a d'en-lil-lá*
 5 *dím-mà*⁴ *dím-me-ir mağ a-aga-šú tila-na gub-bu*
 6 *kùr-zid*⁵ *-dím peš-peš-e še-dím kin-a-su-ub-bu*⁶
 7 *sag-ni-mar ki-bal-a a-zu-úb*⁷
 8 *mu-e-teg ġar-sag-gul-la zu-úb*
 9 *kùr erim su-gi-aš*⁸ *kak-a-dím sag-ni ú-sig'-gi*
 10 *kùr-kùr ur-a ne-ib-nig-nig-gi*⁹
 11 *kùr-kùr bád-gal-bi mà-e*¹⁰ *si-gar-bi me-en*
 12 *sag-an-ta-ne ne-ib-ra-ra-ra*¹¹
 13 *giš-ik an-na-ge*¹² *ne-ib-gub-gub-bi*¹³
 14 *giš su-di-eš an-na-ge*¹⁴ *ne-ib-gar-gar-ri-ne*¹⁵
 15 *giš sak-kul an-na-ge*¹⁶ *im-si-ıl-li-en*¹⁷

1. So certainly to be corrected. The text has *zu*.
 2. *kat-tuk man-nu i-lam-mad*, cf. SBH 36, 1.
 3. This phrase is used of *Ur-Bau*, a king, cf. *Babyl.* I 218.
 4. Cf. Br. 1171.
 5. Cf. *kùr-zid-da* = *nismatu KING*, *Ham.* 98, 94; 99, 94. The root is *nasānu*, cf. Arabic *nasīmun* breeze.
 6. Cf. *kin-a-gub ba-ba* Gudea St. B 4, 17.
 7. It is probable that *a* is for *á*. *zu-ub* = *su-ub*. The root *sub* has the meanings *šukinnu* humble oneself, *karābu* 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-gi* = *maḫāšu* 81-4-28 rev. 4.
 9. *nig-nig* in Gudea Cyl. A 17, 26 in the sense of « subject ».
 10. Cf. Br. 5443.
 11. This form shows that the full form for *maḫāšu* was *rar* Br. 6351.
 12. Var. *bi*.
 13. K 11174 obv. 15 *dalātišu šaḫāti tuš-[te]-bal-[li]?*
 14. Var *bi*.
 15. Var. *ne-ib-bi-mar-mar[ri-ne]*. K 11174 translates *mēdiša ta-aš-ḫu-uṭ* The verb *šaḫātu* HW 650 a, MUSS-ARN. 1019 a b, is not to be separated from the word *šaḫātu*

- 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 gods¹⁸, for creating posterity
 thou sustainest life.
 6 As the air thou art all pervading, as the grain thou
 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 »¹⁹.
 12 The conceited²⁰ thou bringest low.
 13 The gate of heaven²¹ thou didst open [lit. carry off].
 14 The bar of heaven²¹ thou didst seize away.
 15 The fastenings of heaven thou didst sever.

HW 651 a III, MUSS-ARN. 1022 a 3. The root is *شَحَطَ* be far away, remove violently, in piel, drive away, in Arabic imperfect always *išḥaṭ*, as in Hebrew, see GES.-BUHL-ZIM. 747 b. The phrase *mē šaḥāṭu* = *me raḥāṣu* must mean « waters which sweep away », exactly the root meaning of *šaḥāṭu*. In K 3464 rev. 6 *bāb biti tašaḥaṭ* and in this passage *medilša tašḥuṭ*, the meaning, « remove, seize away » is evident.

16. Var. *bi*.

17. Var. *ba-e-si-il-si-il*. K. 11174 translates *sikkuriša tušallit*.

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-gar¹ an-na-ge² im-gid-[dél]-en^{3*}*
 17 *kùr nu šeg-ga zar-ri-eš mu-un-sal-sal-[e?]⁴*
 18 *ki-bal nu-šeg-ga ki-gab-nu-gi-gi⁵*
 19 *en me-en gùg⁶ ur-a šig-ga-žu li-šù mu-sún⁷-ne-en⁸*
 20 *šag ib-ba-žu a-ba ib-šed⁹-dē¹⁰*
 21 *ka-ta-ē-a-žu šig-gan-nu¹¹ di-dam¹²*
 22 *za-da a-ba-a in-na-bal-e*
 23 *en-me-en gir an-ažag-ga me-en nir-gál uku-uku-[ge?]*
 24 *ga aba sir ag-a¹³-mu gu [an]-nu ni-nun¹⁴*
 25 *urū [ù-]¹⁵gán ur-ru d.en-lil [me]-en*
 26 *ù-mu-un¹⁶ dīm-mà ur-sag. . . .¹⁷*
 27 *á žid-da-žu galu erim nu-ē¹⁸*

1. Var. *mar*.

2. Var. *bi*.

3. Var. *ne-gid-gid-[i?]*. K 11174 translates *šigariša tunassiḫ*.

4. Taken from K 11174 obv. 22. The original had apparently a participle *sal-e-en*. Translated by *māta la magiri žarriš tunassiḫ*.

5. Variant redaction has *ki-bal ni-gul ni-[bal]* and translates the line, *mat nukurti 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. *gùg*, in K 11174 spelled with the usual syllable *gug* Br. 11861, and on *gug* = "famine" see CT XVIII 46, 39-42.

7. Var. *sún-sún*.

8. Translation, *bēlum ša sunḫu miḫariš laškunu adi mati la in-[na-ab]*.

9. *šed* here written Br. 3059 which is the earliest example yet found of this sign.

10. Translation, *agga libbika mannu unaḫṣu*.

11. For *nu* phonetic complement, cf. line 24. On the whole line, cf. SBH 73, 13.

12. *didam* for *dida* = *alāku* here causative.

13. The verb *sir-ag* also in Gud. Cyl. B 8, 25 *dúg 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 1 p. 30, 9, 10 Marduk makes gates at each side of heaven and fastens them with locks *šigaru*. So here Enlil is represented as creating the gates of heaven and first opening and testing them before the sun god enters.

- 16 The bolt¹⁹ of heaven thou didst pull away.
 17 The disobedient land with desolation²⁰ thou didst scatter²¹.
 18 The disobedient foe thou didst not dread²².
 19 Oh lord who hast sent hunger everywhere, how long until he
 be pacified ?
 20 The wrath of thy heart, can anyone appease it ?
 21 The utterance of thy mouth brings destruction.
 22 With thee who ventureth to make war ?
 23 Oh lord, thou art the strength of heaven ; thou art the prince
 of all peoples
 24 " The fish of the sea I restrain, the birds . . . (1) "
 25 Husbandman, who tends the fields, art thou oh Enlil²³.
 26 Oh great lord, hero²⁴
 27 From thy right hand no foe escapes.

14. From CT XV, 10 rev. 6 one expects *gu an-na ni-ib-si-g*. [*an-]nu* has a parallel in *ur-ru* line 25.

15. Restoration conjectural.

16. Var. K 11174 obv. 30 *umun*.

17. Var. *a-a-na DU* (2) and translates *bélum šur-bū qarrad abišu* , thus altering the original to a hymn to Ninib.

18. Translated by *ina innika aibu ul usšl*.

19. Sumerian *šigar* went over Semitic *šigaru* in the classical period of Sumerian, and the Semites always retained the old pronunciation with *g* ; but the Sumerian word itself passed into the dialectic form *šimar*. Another example of the same process is *šigušu* = *še-mu-uš*.

20. *zar-ri-eš*, from *zar* whose meaning in Sum. is uncertain. *zarru* Br. 10238 not otherwise determined and in Ur-Bau St. II 7 *mu-zar-zar* is of uncertain meaning. SBH 108, 27 *zur-ri-eš* = *bagraniš*.

21. On *mašū* = be wide etc. and only one root *mašū*, see KB VI I, 383 and *Babyl.* II 82. Used of the dead as scattered about, see MUSS-ARN. p. 571 a. *zarriš* being a syn. of *pagraniš*, it is probable that the sense is « thou strowest the disobedient land with their dead ».

22. Redactor's translation, « the disobedient land thou didst overturn : thou humbledst ».

23. Enlil is the great shepherd, CT XV, 10, obv. 10, and see note in *Babyl.* II, 151.

24. Redaction « Great lord, hero who his father . . . »

Reverse.

- 28 á kab-bu-*zu* *gu*l ma-al-la nu é¹
 29
 30 *ša*² *enim-ma-*zu** *ki-ga*³ nu *gi(?)*-[*gi?*]
 31 *ki-bal-a na-am-ba*⁴-*e*⁵-*kùd-da-*zu**⁶ *galu nu mu*-[.]
 32 [*še*]*d-dé*⁷ *d.mu-ul-[lil]*
 33 [*umune*]⁸ *gán-kùr-ra da sud-sud* . . [me-en]
 34 *dingir-ri-e-ne me-en*
 35 *d.a-nun-ge-e-ne me-en*
 36 *d.en-lil-lá me-en*
 37 *d.a-nun-ge-e-ne me-en*
 38 *en giš-sir-ra* *d.en-lil-la me-en*

38 [*mu-bi-im*] *eršemma* *d.en-lil-lá-kam*

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
 30 When thou openest thy lips the earth⁹ resisteth not (?)
 31 When thou hast curst 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.

3. K 11174 has evidently *ki-dúr* Br. 9824. For *ki-ga* = *iršitu* cf. BA, V 648, 4.

4. Var. *bi*.

5. Var. omits.

6. Var. translates *mat nukurti ša taruru*.

7. Cf. line 20.

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	[<i>giš-ig</i>] <i>an-na-bi</i>	<i>ne-[ib-gub-gub-bi]</i>
15	[<i>da</i>]- <i>la-ti-šu ša-ka-ti</i>	<i>tuš-[te]-bal-[li?]</i>
16	<i>giš-šu-di-eš an-na-bi</i>	<i>ne-ib-bi-mar-mar-[ri-en]</i>
17	<i>me-di-il-ša</i>	<i>ta-aš-ḥu-uṭ</i>
18	<i>giš-šak-kul an-na-bi</i>	<i>ba-e-si-il-si-il-[li-en]</i>
19	<i>sik-kur-ri-ša</i>	<i>tu-šal-liṭ</i>
20	<i>giš-si-mar an-na-bi</i>	<i>ne-gid-gid-[i?]</i>
21	<i>ši-ga-ri-ša</i>	<i>tu-na-as-si-[iḫ]</i>
22	<i>kūr nu šeg-ga</i>	<i>zar-ri-eš mu-un-sal-sal</i>
23	<i>māti la ma-gi-ri</i>	<i>zar-ri-eš tu-ma-aš-ši-[e]</i>
24	<i>ki-bal nu šeg-ga</i>	<i>ki-bal-ni-gul : ni-[bal]</i>
25	<i>mat nu-kur-ti ša la ma-gi-ri tak-kur :</i>	<i>tu-uš-pal</i>
26	<i>en me-en gug ur-a šig-ga-zu li-šú nu-sun-sun-ni</i>	
27	<i>be-lum ša su-un-ḫu mit-ba-riš taš-ku-nu a-di ma-ti la in-[na-ab]</i>	
28	<i>šag ib-ba-zu</i>	<i>a-ba ib-šed-dé</i>
29	<i>ag-ga libbi-ka</i>	<i>man-nu u-na-ab-šu</i>
30	<i>umun dīm-mà</i>	<i>ur-sag a-a-na gub(?)</i>
31	<i>be-lum šur-bu-u</i>	<i>ḫar-rad a-bi-šu¹</i>
32	<i>á-ḫid-da-zu</i>	<i>galu erim nu é</i>
33	<i>ina im-ni-ka</i>	<i>ai-bu ul uš-ši-[e]</i>
34	<i>á-kab-bu-zu</i>	<i>ḡul ma-al-la nu [é?]</i>
35	<i>ina šu-me-li-ka</i>	<i>lim-nu ul i</i>
36	<i>ša enim-ma-zu</i>	<i>ki²-dúr [mu gí.]</i>
37	<i>ina e-peš pi-ka</i>	<i>ša(?)</i>
38	<i>ki-bal-a na-ām-bi kud-[da-zu galu nu-umu</i>]	
39	<i>mat nu-kur-ti ša ta-ru-ru</i>	
40	<i>giš-e ka-tar-ra-zu</i>	
41	<i>id-la da-lil-ka</i>	
42	<i>lal maḡ-di-di³</i>	

Reverse.

1	<i>me^d.en-[lil]</i>
2	<i>pa-ra-aš ilu Enlil ina ḫa-ti-šu</i>

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. . . . not.
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. *izkaru*, beside passages cited by Br. 1056 and HW 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.

- 3 *šag dug-ga bar sūg-ga¹ dagal*
- 4 *lib-bi u-ṭib ka-bit-ta uš-rēš*
- 5 *dup nam-tar-ra dīm-me-ir-e-ne* [*ge*]
- 6 *dup ši-mat ilāni ana ka-ti*
- 7 *é-kūr-ra é ken-ág*
- 8 *ana e-kur bit na-ra-[am*]
- 9 *é ken-ūr-ra é-azag-ga*
- 10 *ana e-ken-ur biti-šu el-[li iṭ-ḫi²*]
- 11 *é-šu-me-du é-i-dé-[ili]*
- 12 *ana é-šu-me-du bit ni-iš-[mi]*
- 13 *é-kisib-ba³ ki ní-dúb-[ba*
- 14 *ana e-dubba a-šar tap-šu-[uḫ-ti]*
- 15 *é-me-ten-ur-sag ki-nad BAR*
- 16 *é-i-dé^d a-nu-um é gasan me*
- 17 *umun^d nin-ib-ra⁴ mu-ni ?*
- 18 *ša be-li ilu nin-ib šum-šu u*
- 19 *dīm-me-ir ḡar-sag-gà a-na*
- 20 *ilāni šadi-i ma-la*
- 21 *ní-te-a-ni-ta gi-áš- dīm sag*
- 22 *ina pu-luḫ-ti-šu kima ka-ni-e e-[dā-nu⁵ ?*]
- 23 *gūt-un ḡar-sag-gà mu-un*
- 24 *bi-la-at šadi-i iš*
- 25 *kūr (?) nu šeg-ga^d en-lil-lá ḡen*
- 26 *? ma-[at la ma-gir ilu[en-lil*]

27 *e⁶-tig-e ki gē-[em-mà-tig-e]*

28 *li[ni-iḫ-ḫu-ka irši-tim [li-ni-iḫ-ka]⁷*

On the fragment which follows, the temples (?) of several gods are appealed to and asked to intercede with the angry Ninib, each line ending *šamū līniḫka* « may heaven appease thee ». In the fragmentary lines the names of the gods *Enlil* and *Zamama* and the temples [*e-kur-]ra* (33) [*e-dub-]ba* (38) and [*e-me-]ten ur-[sag]* 39 are legible.

The temple [*e-šu-me-]du* is probable for line 36.

1. *sug* here = *rēšu*, rejoice, and for active form cf. *murēš* Raw. IV 21* 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 Ešumedu ⁸ ,	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 ⁹ 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 ¹⁰	may he [destroy?].
27-28	. . . . . may appease thee,	may earth appease thee.

Raw. IV 27 a 8 is rather *ba-nu-súg-ga-mu* = *la irišu* "which one has not planted", where the root is *ba-súg*. Also CT XVI 24, 10 *ba-ni-in-súg-eš* = *iššánuš* from *šánu* fill. I² form with object *šu*: here also *ba-súg* is the Sumerian for *šánu* not *súg*.

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 *Zamama* 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* be phonetic 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 *má*.

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 *Ešumedu* 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.

1	<i>nu</i> [.]	
2	<i>d.ur-maĝ¹ zu?</i> [.]	
3	<i>d.mar-tu-e</i>	<i>mu-[lu ġar-sag-ġà-ge]</i>
4	<i>d.ġù-bar-ra</i>	<i>ġa[šan ġù-edin-na]²</i>
5	<i>d.am-an-ki</i>	<i>a[ni-úru-ši-ib-ba-(ki)-ġe]³</i>
6	<i>dagal éš- maĝ</i>	<i>d.[dam- ġal- nun- na- ġe]</i>
7	<i>d.asar-ġalu-dug</i>	<i>umun [din- tir]- (ki)- [ġe]</i>
8	<i>mu- ud- na- ni</i>	<i>d.kúr- nun- na- [(ki)- ġe]</i>
9	<i>sukkal zid</i>	<i>d.mu- ši- ib- sà- a</i>
10	<i>é- ġí- a</i>	<i>[dumu-sag] d.[uraš-a]</i>
11	<i>nin- zī- da⁴</i>	<i>ġašan- mu d.na- na- [a]</i>
12	<i>úru-zu na-an-šub-bi-en⁵</i>	<i>ġě-ra-ab-bi a-ra-zu ġě-ra-ab-bi</i>
13	<i>nibri^{ki} u é-kúr na-an-šub-bi-en</i>	<i>ġě-ra-ab-bi a-ra-zu [ġě-ra-ab-bi]</i>
14	<i>é-dár-an-na na-an-šub-bi-en</i>	<i>ġě-ra-ab-bi a-ra-zu [ġě-ra-ab-bi]</i>
15	<i>za-e ú-mu-un-bi-ne-mèn</i>	<i>ġě-ra-ab-bi a-ra-zu [ġě-ra-ab-bi]</i>
16	<i>za-e sib-bi-ne-mèn</i>	<i>ġě-ra-ab-bi a-ra-zu [ġě-ra-ab-bi]</i>
17	<i>ú -ġà⁶ ba- ġí- ġí</i>	<i>ġě-ra-ab-bi a-ra-zu [ġě-ra-ab-bi]</i>

18	<i>ame al- nad</i>	<i>te nu al-zi-zi: te-nu []</i>
19	<i>be-lum ša ša-al-lu</i>	<i>mi-nam la i-da⁸-ab-[bi]</i>
20	<i>: be-lum ša šal-lum</i>	<i>mi-nam la i-te-ib-[bi]</i>
21	<i>d.mu-ul-lil ame al-nad</i>	<i>te [nu etc.]</i>

* Section of a lamentation concerning Nippur. The tablet number and the date are broken away. Published by REISNER, SBH no. 29 with additions p. 152. The text is closely allied to no. XVI Script late Babylonian.

1. *ur-maĝ*, for which Sargon Annals 423 has the variant *něšu*, 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-lí-e* Raw. III 13, 27 v. Delitzsch HW 481. A Sumerian word *ner* for *GIR* [Br. 9177] is improbable, *nergál* as the name of the god is probably *na'ir-gallu* « the great slayer », a Semitic rendering of *GIR* = *pirik* = *něru* Sb 2, 11. The Sumerian name was certainly not *Nergal*. A value *ur* for *GIR* is also unknown but the variant *ur-maĝ* 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.

- 2 Nergal []
 3 Ramman of the mountains,
 4 Ašrat queen of Guedin,
 5 Ea ram of the holy city,
 6 Mother of the vast abode, Damkina,
 7 Marduk lord of Babylon,
 8 And his consort, Zarpanit,
 9 The faithful messenger, Nebo,
 10 The bride, first daughter of Ninib,
 11 The faithful princess, my queen Nanā,
 12 And also thy city, may they all entreat thee, speak with intercession unto thee ;
 13 May Nippur and Ekur entreat thee, speak with intercession unto thee ;
 14 May Adaranna entreat thee, etc.
 15 « Thou art their lord », may they say to thee, speak with intercession unto thee ;
 16 « Thou art their shepherd » may they say to thee etc.
 17 « 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 *ašipu* priest, v. *Babyloniaca* II 119. It is probable that *urigallu* = Nergal is a phonetic equivalent of *urgallu* = *ur-mah*.

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.

3. Restored from Raw. IV 21* no. 2 rev. 12.

4. *rubatum kittum* SBH 135 III 1-8.

5. *nanšub* for *nam-sub* = supplication ; *šub* = *ušken*, *šukénu* pay homage. Cf. THUREAU-DANGIN, ISA 80 n. 5.

6. Var. *ú-dé* 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* *te* [*nu* etc.]
 23 *a-a^d.mu-ul-lil: a-bi ilu Enlil: te* [*nu* etc.]
 24 *elim-ma: kab-tu: [* *te nu* etc.]

Reverse.

- 1 *é ši ka-nag-gà* *mu-un-ma-al-la-[ri*]
 2 *bīti ša ana na-piš-tum ma-a-tum iš-šak-na*
 3 *ši kūr-kūr-ra* *mu-un-[ma-al-la-ri]*
 4 *é-kūr-ra-áš¹* *é^d.mu-ul-lil-lá-[gà]*
 5 *é-ken-úr-ra-áš* *é^d.nin-lil-lá-gà*
 6 *é nam-ti-la-áš* *é^d.mu-ul-lil-lá-gà*
 7 *é ni-im-ba-al-áš* *é^d.nin-lil-lá-gà*
 8 *šag é-urù-ma-áš: ki-rib šu-ma* *é^d.mu-ul-lil-lá-gà*
 9 *ma-nun-mağ-ám* *^d.mu-ul-lil-lá-[gà]*
 10 *ká še-nu-kud-áš* *^d.mu-ul-lil-lá-[gà]*
 11 [*id*]-*ninnú-áš* *^d.mu-ul-lil-lá-[gà]*
 12 *ká-gal-mağ* *^d.mu-ul-lil-lá-[gà]*
 13 *ká-gal-la* *ki^d.babbar-é-a[gà]*
 14 *a-šar ši-it šamši*
 15 *ká-gal-la* *i-dé uri(ki)-[é-a-gà]*

-
- 16 *ame ul-ul* *te nu al-zi-[zi]*
 17 *ri-i-mu [munakḫibu?]* *ni-nu la i-te-ib--[bi]*
 18 [*. . .*]lu []
 19 *^d.mu-ul-lil am² ul-ul* *te* etc.
 20 *elim-ma am ul-ul* *te* etc.
 21 *a-a^d.mu-ul-lil* *umun kūr-kūr-[ra-ge]*
 22 *elim-ma [* *] umun en-lil-(ki)-[ge]*
 23 *še-em [* *] šā-na (?) lal-a*
-

1. Or *rum*(?). In Raw. V 52 no. 2 obv. 13-21 the lines end with *-ri*, which is evidently

- 22 The exalted lord who repositeth, 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 *manunmah* of Enlil,
 10 The gate *šenukud* of Enlil,
 11 The sea *ninnû* 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* (P) 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.

- 1 *d.mu-ul-[lil*
d.mu-ul-lil-ban[da
d.dib-ba-mu [
mu-kan mu-un KAK [
- 5 *u-mu-mu ninda mu-un-dim [*
be-lum it-ta¹-u ša [
d.mu-ul-lil mu-lu gán-úr HU + SI-dúg. ?
^{ilu}Enlil ma-aš-ka-ak-ka-tam² u. . ma a-tu-ur ?
[mu-]lu AMAR + ŠE AMAR + ŠE-ra-ge [AMAR + ŠE?] ³
^{gē}ra-[ab-]bi
- 10 *[mu-]lu a-ra-žu-ge* *[a-r]a-žu gē-ra-ab-bi*
-
- [a] še-ib é-kür-ra* *a še-ib é-kür-ra*
[a-ḫu-]lap li-bit-ti é-kür ditto
[é-kür-] ra *é d.mu-ul-lil-lá-ri*
[é-ken-] úr *é d.nin- lil- lá- ri*
- 15 *[é- na]m-ti-la⁴* *é d.mu-ul-lil-lá-ri*
[é-mi-ib-ba-al]⁵ *é d.nin- lil- lá- ri*
[šag é-]urù-[ma] *é d.mu-ul-lil-lá-ri*
[íd-] ninmū⁶ *é d.mu-ul-lil-lá-ri*
ká-gal-]mağ-a *é⁷ d.mu-ul-lil-lá-ri*
- 20 *[ká-gal-la]* *d.babbar-é-[a-ri]*
ká [gal-la] *[i-dé]uri- (ki)é-a-ri*
é- [d.mu-]ul-[lil-lá-ge] i-si-iš am-ta-lal-e
a-še-ir kür-ra ? a-še-ir-ra mu(?) -ta-lal-e
ki-šig-ga-bi *šu-ba-ab-lal*
- 25 *[ki-] sig-gi-šu* *ul-te- 'e*
é bar-ra-ba *mu-lu ba-ab-dib*
bît bi-ri-iš-ti⁸ *na-ak-ru ib-ba- 'a*
múš-ti-in im-ta-nisag *a-še-ir im-ta-nisag*
ša ka-ra-na im-ḫu-u : [in-na-ḫu-u :] ta-ni-ḫu it-ta-an-ḫi

* Section of a lamentation to Enlil in Assyrian script. Published in Raw. V 52 no. 2. The text is closely allied to no. XV.

1	Enlil [.]	
2	Enlilbanda [.]	
3	<i>ilu</i> 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 <i>ninnú</i> ,	of the temple of Enlil,
19	The great gate	of the temple of Enlil,
20	The great gate	towards the sunrise,
21	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 *ittu* HW 161 a is wholly unknown.
2. For the root *šakāku* v. PSBA 1908.
3. Cf. ASKT 117, 9.
4. Enamtila is usually identical with *ken-úr*, but cf. SBH 56 rev. 6.
5. Cf. SBH 56 rev. 7.
6. Or *engur-ninmu*, lit. « the great basin of Enlil », part of the temple.
7. *é* in Raw. V but not in SBH 56 rev. 12.
8. *biristu* = *piristu* also CT IV 1 a 8.

Reverse.

- 1 *a-še-ir kūr-ra imi-dīm šek sek : imi-dīm lá-lal*
ta-ni-ḫu ina ma-a-tim kima ša-mu-ti u-ša-az-nin
a-še-ir kūr-ra imi dīm ni- ti
é-a gíg til-li-dīm er- ra im- ta- durun
- 5 *ki-ma bi-tum ma-ru-uš-ti it-ta-šab ina bi-ki-tum ir-ta-bi-iš*
é-a gíg til-li-dīm ma-ra ta ma- ma- al
ki-ma bi-tum ma-ru-uš-ti u-kat-tu-šu ı̄a-a-ši mi-nu iš-šak-na
ki bur gal-gal-la zal- [ti]- šar-ra gíg er-ri
a-šar pu-ru ra-bu-tum ud-da-aš-šu-u bi-ki-tu ma-ru-uš-tum
- 10 *gán-da da-ma-al-la ba- ab- gul- la- ri*
ša mi-riš-ta-šu ra-ḫa-aš-tum 'i-ḫa-ab-tum'¹
giš mar maḡ-bi ub-ba i-ni-in-túm
 [. . .] *maḡ-bi da i- ni- in- KU*
é- ba kaš nu- al- šur- ra šam-šim-bi² nu-dū-ru : nu-dar
- 15 *bīti šu-a-tu ši-ka-ru ul im-ma-an-zi a-ka-lu el-lu ul in-ni-pi'*
 [.] *su ul ib-bil : ul in-ni [.]³*

1. For *i-ḫa-ba-tu*.

2. Lit. *šammu* u *riḫḫu* paraphrased by *akalu ellu* "proper food" [Br. 5179 is false]. Here *šammu* and *riḫḫu* are baked. For *šammu* in the general sense of vegetable, v. KÜCHLER, Med. 66. *riḫḫu* has been derived by ZIMMERN and KÜCHLER [ibid 79] from *ārāku* to be green, and translated « evergreen tree ». The fact that *riḫḫu* can be baked or used with vegetables in cooking excludes this sense and THUREAU DANGIN's translation « unguent, salve » and finally aromatic product « gum » is certain, v. ZA XVIII 128 note 9. (*išu*)ŠIM, (*šammu*) ŠIM mean simply, tree or vegetable which produce an oil or an aromatic substance. In this passage it can scarcely be other than « spice ». *riḫḫu* actually varies with *šammu* in Gudea Cyl. A 27, 9 and St. C 3, 10. The root is therefore, either *raḫāku* or *raḫú*. Both roots exist in the sense of « be thin, elegant, refined ». a) *raḫāku*; in *irḫiḫ* CT XX 37, 12 : *irtaḫiḫ* CT V 6, 14, cf. LSS, II 1 p. 3. b) *raḫú* in piel *ruḫḫú*, connected by LATRILLE ZK, II 356 and MUSS-ARNOLT 981 b with Heb. *rāḫāḫ* mix unguents [doubtlessly correct]. From which of these roots are we to take *riḫḫu*? In CT XVII 38,40 the plural is *ri-ḫi*. The form *ruḫḫu* [or *rukku*?] Raw. IV 10 b 30 has the Sumerian equivalent *šam*, which is evidently from the same Sumerian root as *šim*, hence a confusion; *amēlutu ruḫḫu katma mimma ul iddi* « man-kind clothed upon with unguents 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 *ba-an-il-la ta*
- 2 *iš-šu-u ta*
- 3 *é-kùr-ra ki sag-nu-ši-im-mà¹ sag na*
- 4 *a-na é-kur a-šar la ḥa-ši-i²*
- 5 *gi-gun-na i-dé-nu-bar-ri-da i-dé-nu-un-bar-ra-[e-ne]*
- 6 *ana giḡunū a-šar la nap-lu-si ip-pal-su*
- 7 *a-ra-li ág-nu-ū-ta ū-ne-in-dúg-ga-[ne]*
- 8 *arala a-šar la a-ma-ri i-mu-[ru]*
- 9 *uda é-kùr-ta mu-lu su-e-sir-ma-al-la im-tu-ra-[ne]*
- 10 *i-nu ana é-kur lu²-u-u i-[ru-bu]*
- 11 *é-kùr-ta e-lum gam-gam-ma-ni im-ta-ab-é*
- 12 *iš-tu é-kur kab-tum ḫa-da-da-niš i-[ta-ši]*
- 13 *dagal-gal dingir-nin-lil-li bara azag-ga gúb-ne-in-[du]³*
- 14 *un-mu rabī-tum^{ilu} nin-lil ina pa-rak-ki-ša el-li [ta-aš-ra-aḥ?]*
- 15 *dingir nusku lugal-mu 'u-a ne-in-[bi]*
- 16 *ilu² nusu be-lum u-a ik-bu-[u]*
- 17 *dingir mu-ul-lil zid ad-ne-ne-ra mu-un*
- 18 *ana ilu² enlil keni-iš ḫi-il-ša u nab-li*
- 19 *éš a-gú ki-nam šu-mi-ni*
- 20 *bit iš-ki**šu*
- 21 *é bur šù-šù-a-bil giḡ-edin-na*
- 22 *bit buršušnabil ina an-kul-lum*
- 23 *e-lum aš-teg-šú gi-bil-lá*
- 24 *kab-tum a-na šub-ti ina gibilli*
- 25 *dingir banda*
- 26*lit-tum*
- 27*gal-ra-ta*
- 28*ra-ḥa-šu*
- 29*é-maḡ*

1. A var. of *sag-sum* = *ḥāšū* hasten, Br. 3573.

2. *ḥašū* (?); perhaps a *lamedh yodh* form of *ḥāšu*. Delitzsch's *ḥašū*, be dark, is probably the same root. Ethiopic *ḥasa*, Ar. حاس, see Gen. Buhl-Zim. 197 a. The form *ḥašū* could, therefore, also be expected, cf. *ūnū ḥašū* driving storm. Brūnnow 6924 *lū-gar* should mean « produce darkness »; there can be no doubt about the meaning of ASKT 124, 3 *belum ina ḥa-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 Buršūuabil in the garden
- 23-24 The lord unto the dwelling in flames

also Br. 10844 *šū-uš-šub* should mean *darkness*; cf. CT XVI 31, 102 *ina NIG-GIR nušā ubilu ūma ḥašā itbuku*, in the paths (?) they bring pestilence (?), they unchain driving storms. A meaning, *dark*, from *ḥašū*, *ḥašû* probably comes from a root meaning, *delude*, therefore *obscure*, *deluding* etc., not *darkness*, or *dark* directly. For an other *ḥašû*, be inactive, see KB VI 1 p. 513.

3. Cf. SAI 642.

XVIII*

- 1 *kūr-gal dingir en-lil-lá im ġar-sag tig-bi an-da ab-sá-a zu-ab azag-
ga-bi šuġ-bi : uš-uš-e¹ : úr-úr-e¹*
- 2 *ša-du-u rabu-u ilu enlil im-ġar-sag ša ri-ša-a-šu ša-ma-me ša-
an-na ap-su-u el-lim šur-šu-du uš-šu-šu*
- 3 *kūr-kūr-ra am banda ba-da-nad-a-dím²*
- 4 *i-na matāti kima ri-mi ik-du rab-šu*
- 5 *si še-ir-zi-si dingir babbar mul-mul-la-dím*
- 6 *ġar-na-a-šu ki-ma ša-ru-ur ilu šam-ši it-ta-na-an-bi-tu*
- 7 *mul-an-na dil-bad-du i-si-iš lal-a-dím*
- 8 *ki-ma ġaġ-ġab šam-e na-bu-u ma-lu-u ši-ġa-a-ti³*
- 9 *dagal-gal dingir nin-lil-li ur é-šar-ra dug-li é-kūr-ra me-teg
gi-gun-na nin é ken-úr-ra*
- 10 *um-mu rabī-tum ilu ninlil bul-ti é-šarra ku-u-zi-bu é-kur si-mat
bīti gi-gu-ni-e ru-bat bīti ken-ur*
- 11 *gú-erim⁴ [im-tūr-tūr-zi] gú-crim im-tūr-tūr-zi*

* Translated by SAYCE, *Religion of Assyria and Babylonia* 362, and JASTROW, *Religion* I 489.

1. Both given as variants of *šuġ-bi* his foundation. The Sum. intended simply *šuġ-bi* and the two glosses are probably late but earlier than the Sem. *šuršudu* « 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 *šāpu* lament. A form *ših̄tu* is not yet attested.

4. This transcription on the basis that *NE-RA* = *NE-RU* (4603). For *gú-erim* = *enemy*, v. Raw. I pl. 5 no. 20, 11.

- 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*.

- 1 *kit-tum sa ina biti-šu []*
 2 *u-ta- ad-da-šu*
 3 *dingir mu-ul-lil-lá-ra á-rib**
 4 [*su-*] *zig me-lu gùr-ru¹ udu al-tar² ní-ruš ri-a-bi*
 5 *ša pu-lub-tu mi-lam-mi na-šu-u ūmu da-pi-nu ša ra-šub-*
ba-tam ra-mu-u
 6 *umun dingir šul-pa-é-a³-ra á-rib*
 7 *nam-tar gu-la ní-ruš ri-a-bi*
 8 *nam-ta-ru ra-bu-u ša ra-šub-ba-tam ra-mu-u*
 9 *mu-lu-lil a-a dagal muğ-na á-rib*
 10 *ilu⁴ lil-lum a-bu um-mu a-lit-ta-šu*
 11 *sa šu-uš-gal ki-bal-a šù-šù*
 12 *šušgallu sa-ḫi-ip mat nu-kur-tim*
 13 *umun ur-sag gal-e á-rib*
 14 *é-ní gùr-ru galu erim-ma šù-šù*
 15 *aḫag gašan⁵ en-lil-(ki)-a-ra á-rib*
 16 *am ší ka-nag-gà mas-su⁶ ki-in-gi-ra*
 17 *be-lum na-piš-ti ma-a-ti mas-su-u šam-e u irši-tim*

Reverse.

- 1 *zi-da zag*
 2 *ga- ra á-rib*
 3 *gír- mé- a zag-du gub-bu-ne(?)*
 4 *umun d.nin- KEŠDA + GUD- ra⁶ á-rib*
 5 *sá-tar-kalama ka-dš-bar ḫi-in-|gi-ra|*
 6 *d.babbar an-na-ra á-rib⁷*
 7 *ki-el šág- šág sal-ne-eš⁸ ka-[?]*
 8 *d.še-ge babbar-ram(?) NU-NUNUZ-šág-ra á-rib*
 9 *d.gibil mé-a gi-sal-la⁹*

* *á-ri(b)* is a variant of *a-rib* so frequent in the Tammuz hymns; the refrain is certainly one of sorrow; my explanation as a variant of *eri*, to weep, is doubtful.

1. Cf. AL⁴ p. 108, 101; BA, V 648, 2; SBH 106, 64.

2. Reading certain from loan word *altaru*, SAI 4072.

- 3 For divine Enlil, alas!
- 4 Who beareth the dread of splendour, crushing storm who is clothed in terror.
- 6 For the lord *Šulpaēa*, alas!
- 7 Great fateful one who is clothed in terror.
- 9 For the lord of winds, father and mother who creates himself¹⁰, alas!
- 11 Great ensnaring net that overwhelms the hostile land.
- 13 Oh lord, great hero, alas!
- 14 Who beareth the temple's majesty, who destroyeth the evil-minded.
- 15 For the pure lord-Enlil of the earth, alas!
- 16 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. 1 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-eš* 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.

10. Semitic line, « Lillum, father-mother who bore him », i. e. Enlil as both male and female principles. Cf. Raw. IV 1 b 25 ff. and JASTROW, II 353 note 8.

* 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.

10	<i>gašan é- an- na- ra</i>	<i>á- rib</i>	
11	<i>NU-NUNUZ maš-šág</i>	<i>mu-lu uru</i>	[] ¹
12	<i>d².ba-ú gašan é-a-ra</i>	<i>á- rib</i>	
13	<i>zú³-a-ab-ba</i>	[]
14	<i>d⁴.gál-alim-ma³-ra : d⁴.ba-ra⁴ :</i>	[<i>á-rib</i>]
15	<i>dumu še- ír- ma- al- la⁵</i>	[]
16	<i>d⁶.šul- šag- ga- an- na⁶- ra</i>	[<i>á-rib</i>]
17	<i>TE-GUNU imin</i>	[]
	<i>ša ina šu-bat kiš-šu-[ti</i>	]	⁷
18	<i>um- ma an- ta [ra</i>	<i>á- rib]</i>	
	<i>pur- šum- [tu</i>]	

XX

Series *gū-ud nīm kūr-ra*

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

1. One expects *šir-bur-la(ki)*.

2. KA glossed *zu*. The whole is translated *ša-el-tu* on 4980.

3. *galalim* frequent in classical texts VAB I 251, twice mentioned as the son(?) of Ningirsu, but here a goddess. It is, therefore, necessary to regard *dumu* as fem. and translate « daughter of Ningirsu ».

4. Or *an-na-ra* (?).

5. K 4980 *ma-ri e-til-lum ša a-bi*.

6. Vide VAB I 247.

7. K. 4980 rev. 19.

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 bēli u belti-ia liš-lim.*

1	<i>gū-ud nim kūr-ra</i>	<i>mu-lu ta-zi mu-un-zi</i>
2	<i>ḫar-ra-du ša-ḫu-u ša ma-a-tam kat-tuk¹ man-nu i-lam-mad</i>	
3	<i>elim-ma gū-ud nim kūr-ra mu-lu etc.</i>	
4	<i>elim-ma</i>	<i>u-mun ur-sag gal</i>
5	<i>ur-sag gal</i>	<i>umun si² d. mu-ul-lil-lá-ge</i>
6	<i>elim-ma</i>	<i>umun d. uraš-a-ra</i>
7	<i>ur-sag gal</i>	<i>umun é-BIR³</i>
8	<i>elim-ma</i>	<i>dumu-uš é-šar-ra</i>
9	<i>ur-sag gal</i>	<i>umun é-šu-me-du⁴</i>
10	<i>elim-ma</i>	<i>umun é-šag-maḡ</i>
11	<i>ur-sag gal</i>	<i>umun é i-de d. a-nu-um⁵</i>
12	<i>elim-ma</i>	<i>umun gir-su ki a⁶</i>
13	<i>ur-sag gal</i>	<i>umun ken šir-bur-la ki-a</i>
14	<i>elim-ma</i>	<i>umun kiš ki é-dub-ba</i>
15	<i>ur-sag gal</i>	<i>umun é</i>
16	<i>elim-ma</i>	<i>umun é-me-te⁷ -ur-sag⁸</i>
17	<i>ur-sag gal</i>	<i>umun é-ū-úr-ki</i>
18	<i>elim-ma</i>	<i>umun é-gú-dū-a [ki]</i>
19	<i>ur-sag gal</i>	<i>umun é.</i>
20	<i>elim-ma</i>	<i>umun é.</i>
21	<i>ur-sag gal</i>	<i>umun é-i-[de.</i>
22	<i>elim-ma</i>	<i>umun d. di-kud-maḡ-ám</i>

1. For *kattu* from *kānu*, v. LSS, I 38.

2. *si* for *šir* = *nūru* (?); cf. 19, 8, where Nergal is called the *nūru mut-ta-an-bi-tu ša ša-me-e*.

3. BIR Br. 8504 = *tuk-kan*, whence the loan word *tukkanu* leather-bag, Br. 230. This is the common ideogram for *kalitu* kidney 𒌦 K 4609 a obv. 7 [Craig RT]; cf. *šaman 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 *Ebirbir*, Neb. EIH IV 7.

4. Temple of Ninib at Nippur, Rm. 117 rev. 3/4 = HROZŃ, *Ninib* Taf. X; BA, V 634, 11: Raw. III 67 ab 54; SBH 12, 6; K 4829 rev. 13 = HROZŃ, *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 Ekišibba!
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-culha!
19 Great champion,	lord of E.!
20 Honoured one,	lord of E.!
21 Great champion,	lord of Eide [kalama?] ⁹ !
22 Honoured one,	lord Šamaš!
23 Great champion,	lord of Erabriri!

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-ja* 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, 15th 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	<i>ur-sag gal</i>	<i>umun é-rab-ri-ri</i> ¹
24	<i>elim-ma</i>	<i>á-maḡ</i> ^{d.} <i>mu-ul-lil</i> [<i>lá-ge</i>] ²
25		<i>é-mu-ḫan ši-ra-a-tu ša</i> <i>ilū</i> ^{ilil}
26	<i>ur-sag gal</i>	<i>dumu iti</i> ^{d.} <i>ḫūr-gal</i>
27		<i>ma-ru tu-kul-ti</i> <i>ilū</i> ^{ilil}
28	<i>elim-ma</i>	<i>umun am gur-gur</i> ³
29		<i>be-lum e-mu-ḫan pu-gu-</i> [<i>la-tu</i>]
30	<i>ur-sag gal</i>	<i>dumu šu-mar-ḡi a-a</i> ⁴
31		<i>ma-ri mu-tir gi-</i> [<i>mil-li</i>]
32	<i>elim-ma</i>	<i>dīm-mà</i> ⁵ <i>é-ḫūr-</i> [<i>ra-</i>]
33		<i>ša ina é-kur-r</i> [<i>i šur-bu-u</i>]
34	<i>ur-sag gal</i>	<i>dūḡ-ga-ni</i> [<i>ka-ḡal</i>]
35		<i>ki-bit-su</i> [<i>mut-ši-la-at</i>] ⁶
36	<i>elim-ma</i>	<i>PAP-ŠEŠ é.</i>
37		<i>a-ša-rid.</i>
38	<i>ur-sag gal</i>	<i>šu.</i>
39		<i>é.</i>
40	<i>elim-ma</i>	<i>dinḡir.</i>
41		. . . . .
42	<i>ur-sag gal</i>	. . . . .
43		. . . . .
44	<i>elim-ma</i>	. . . . .

Reverse.

2	(?) [<i>banda-dam</i>]	<i>nad-a-</i> [<i>ra</i>
3	<i>ša it-ti ma-ri</i>	[<i>ni-lum.</i>
4	<i>dam banda nad- a- ra.</i>	. . . . .
5	<i>ša it-ti mu-ti</i> ⁷	<i>ni-lum.</i>
6	<i>dumu dam nad-a-ra</i>	<i>i-dib-</i> [<i>mu-na-ab-bi</i>]
7	<i>ša it-ti ma-ri ni-lum</i>	<i>ḫu-bi-e</i> [<i>i-ḫab-bi</i>]

1. SBH 93, 9 *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,	resistless 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. *puḫlu* here written *gur* Br. 3359 but 23, 21 and 20, 38 *gūr* Br. 10197. In BA, V 349, 22 *pungulu* is a synonym of *gašru*; HARPER, *Letters* IV 368 rev. 5 f. *immercē pišūti paggali* = massive white lambs, and VI 569, 12 *imnere 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 *šu-mar* = *gimillu* and *gi* = *tāru*, cf. HW 199 *a* and Br. 7253.

5. Cf. Br. 1171.

6. Cf. 38, 24.

7. Cf. Br. 11119 *dam-banda* = *ḫi'-a-tu* an error for *še'-a-tu*, see HW 633 *a*. The *mas. še'u* is then a synonym of *mūtu* husband, and *še'atu* of *ašātu* wife. In K 2040 Col. A 10 = CT XVIII 8 *šu-e-tu* = *bēlatu* and *entu* Semitic and Sumerian (with Sem. femine ending) words for *mistress*. We should then expect, if *šu-e-tu* is a variant of *še'atu*, a form *šu-'u* = husband. In ABEL-WINCKLER, *Texts* 36, 41 *šu'-e-ti* is an epithet of Gula, and in CT XVIII 8 rev. 9 *ši-ia-u* = *dannutum* power. It is highly probable, then, that the root is *šawū* make, create, v. Ges.-Buhl-Zim. 742 *a*, and the idea of *še'u*, *šu'u* and *še'-e-tu*, *šu-e-tu* is, husband and wife as « bogetter ».

8 *é-sag ki-dūr-ba* *me-ni-ib-dar*
 9 *eš-ri-ti-šu-nu*¹ *ina šub-ti-šu-nu tu-um-[maḥ-ḫi-iš]*²
 10 *erim-ma ḡarran-a-šū* *mu-un-ba-al-la*
 11 *i-sit-ti* *ana ḫar-ra-an taš-kun*
 12 *gašan-mèn*³ *ki-bad-du*⁴ *im-mu-da-gál*
 13 *be-el-ku ina na-si-ka-ti a-šū-ab*
 14 *kūr*⁵ *zagin-mu kal-kal-la-bi tib-ba-da-an-?*
 15 *ši-bir-ti uk-ni-ia šu-[ḫu-ur-a-ti]*

16 *ma-a-a-ba ud-me-na-dim ma-a di-di-in*
*[ki-ma ša un-mu ma-ti-ma a-a i-da-al]*⁶

19 *e-ne-em-bi*⁷-*ta* *ur-sag e-ne-em-bi-ta*
 20 *ana a-mat ša-a-at* *ḫar-rad ana a-mat ša-a-at*
 21 *duppu reš-tu-u « gū-ud nim kūr-ra » nu al-til*
 22 *giš*⁸ *Ili-šu-zi-ir-ibnī* [*mar ša Ea-balaṭ-su-ikbī mar*]
 23 *Sin-[ibnī]* |
 24 *pa-liḫ MAN.*

1. *ešritu* pl. for *ešrēti*. Gudea Cyl. A 6, 15 *é-sag* is a sanctuary.

2. Cf. SAI 2235. Uncertain; one expects *tumahḫiṣ*.

3. Cf. Br. 4869

4. Literally « place far away », hence *nisātu* distance. Raw. II 39 cd 76 [*ki-bad*]-*da* = *nasikatu*, there syn. of *piḫātu* district and *birtu* fortification, cf. HW 472 b. *nasikatu*, therefore, from DELITZSCH's *nasāku*, *našāku* [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 I 1-23 the value of this sign is broken away. In line 8 *kūr* = [*šu-u*]*b-bu-ru* break into bits, and cf. Br. 10203 *šibrū* = *šebru* axe (?) CT XVII 15, 26.

6. Cf. 35 rev. 3/4 and 11, 19/20.

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.

Heading [*ina amat bēli u*] *belti-ia liš-lim*

- 1 *e-ne-em-bi-ta* *ur-sag e-ne-em-bi-ta*
 2 *ana a-ma-ti ša-a-ti* *ḫar-rad ana a-mat ša-a-ti*
 3 *ur-sag e-ne-em-bi-ta* *uš-e-ba-an-da-ab-ri¹*
 4 *ḫar-rad ana a-ma-ti ša-a-at* *iš-ša-ri-iḫ-šu: ir-te-di*
 5 *e-ne-em-bi-ta ur-sag e-ne-em-bi-ta* *uš-e-ba-an-da-ab-ri*
 6 *e-ne-enu dingir gu-la-ge* *e-[ne-em-bi-ta etc.]*
 7 *e-ne-enu dingir mu-ul-lil-lá-ge* *e-[etc.]*
 8 *a-ma-ru úr-ra* *e-[etc.]*
 9 *mu-uš-bi-'i* *a-bu-bu*
 10 *al-dub-bi-eš de-a-ni²* *e-[etc.]: ra-bi-iš is-si-ma*
 11 *búr zid-da nun me-kum nu me-a uš-e-ba-an-da-ab-ri*
 12 *ba-aš-mu [te]-bu-u ina ba-lum be-lum par-ši [iššariḫšu]*
 13 *šir] bur-la-(ki) ki-šar e-ne-šú ga-gub-gub*
 14 *ana šu-nu?-ti?³ li-ku-ni*
 15 *umun-na] sa-sa en im gür-ru-a*
 16 *be-lum [ina ramānišu] šu-lu-u*
 17 *ge umun-na sa-sa⁴*
 18 *ù(?) -ge umun-na sa-sa*
 19 *umun-]na sa-sa en im gür-ru-a*
 20 [*zig-ga*] *ü-e-a zig-ga ü-e-a en zig-ga ü-e-a*
 21 *ti-bi ri-kab ti-bi ri-kab be-lum ti-bi ri-kab*
 22 . . . *d. nin-ib zig-ga ü-e en [zig-ga ü-e]*
 23 . . . *d. nin-gir-su dunnu d. en-lil-lá en etc.*
 24 *ur-sag gal díg-ga-ni ka-çal en: ša ḫi-bit-su mut-ši-la-at⁵: e*
 25 *ši-an⁶ gal-e ka-an-GAB-KAL en: ilu^u a-nu rabu-u li-mur-ka: e*
 26 *ḡu^d im-gig (ḡu) im-ma-ni-in-dib-bi en: ka-mi is-su-ri ilu^u zi-i: e*

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 them⁷
 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 heaven⁸ 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. *unum sa-a* = *Šamaš* 48, 23 ; 138 no 4, 92 f. All the great gods were represented as having a net (*šušgallu*) 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-zał* = *tašiltu* pleasure. On the root *𒌦𒌶𒌵* desire, v. *Babyl.* II 91. The verb, here found for the first time, is 1² part. with inversion of *t* and *š*, or perhaps a denominative from *tašiltu*.

6. *napsat šamē*, 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 α *May Anu*, etc.

- 27 en dūr- ζ u gub-bi en gī-dīm gu-dū-a
 28 be-lum iš-di-ka ki-in be-li id-diš¹ ana ζ a-a-i-ri-ka
 29 igi- ζ u pa-še- ζ u im-PA-Ē en ζ ig-ga ū-e-a
 30 AB(?) -ka. . . eš. . . mu ka bi. . . e-ri²

Reverse.

- 1 a ζ ag-ab ga ζ - ζ a³-mu a ζ ag-ba-ab ḡap ūḡ-lal-mu ka-lum⁴ mar-ra-ab
 2 ša šu-ḫa-ru-uš-ki pi-ti
 3 giš-tug-be-šū rik-ku-ambar-ra en-me-en li-dūg me-en-na
 4 ina ni-bi-it⁵ ap-luḫ-ti⁶ be-li-i-ni iš-gu-um
 5 [an?]-na an-na ni-du é-a-ni-šū mu-un-na-teg-e
 6 ša-ki-kiš il⁷-lik-ma ana [biti-šū]⁸ it-ḫi
 7 ki-bal-a-ni-ta im-dīm ba-an-da-šek im-dīm ba-an-da-sur
 8 e-li ki-ma ra-a-du i ζ ⁹-num ki-ma ša-mu-ti uš-pi-li
 9 [umun] teg¹⁰ im-te-a- ζ ui sal- ζ id ir-in-ga-ám-me-e
 10 [be-]lum it-ḫi-ma ra-man-šū ki-niš u-kan-na
 11 d¹¹ nin-ib im-te-a-ni sal- ζ id ir-in-ga-ám-me-e
 12 UL-a-mà ζ a-e mà-é-e a-mà-e-e mà-e-e
 13 . . at]-ta ditto = ? e-na-ku¹¹ enaku
 14 mu-un-na-an-gí-gí
 15 e: ul u-tar
 16 uḫ(?) ḫa-ni-ka ana ap-ḫi-šū-nu: i
 17 e: ? gu-šū-ru ana kiš-ti-šū-nu: i
 18 [igi-ḡul]-ta umun-e mu-un-nad-a-ám-e
 19 ni ana pa-ni lim-ni be-lum i-na-ar

1. For *ēdiš* 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* . . . *ḫarāšu ša imēri*. *ḫarāšu*, HW 292 b, has the fundamental meaning, *plant* (of seed, trees etc.), set up, tie a ship to a post, hence *ḫurrušu* perm. piel « they were planted », *ḫurrušu 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; *ḫarāšu ša alpi*, *imēri* etc. would mean « stake the ox, mule etc. », i. e., fasten him to a stake for grazing. Here *ka-lum* = III¹ inf. *šūḫarāšu*, followed by *pitū*, 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, open¹²
 make clean wherein
 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 accom-
 plished¹³.
 11 Ninib in his own strength drew nigh ; faithfully he accomplished.
 12-13 . . . thou, thou (?) ; I, I¹⁴.
 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 *nabū* mourn, cf. *nubū* syn. of *sipdu* sorrow *Maḫlu* t 12, and *i-dib* = *ḫubū*, and *nubū*, Br. 4020 f.

6. Cf. MUSS-ARNOLT 80 a.

7. So certainly to be read.

8. Restoration conjectural, cf. BAV 634, 9/10.

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. *patū* is generally used in the sense of « free from a ban ». Translation conjectural.

13. *ukanna* present but in an historical sense.

14. Conjectural.

20	<i>umun-e lig á-ḫid-da</i>	<i>mu-un-nad-</i>	<i>a</i>
21	<i>be-lum id-lu ša i-mit-ti</i>	<i>i- na- ar</i>	
22	<i>umun-e lig á-kab-bu</i>	<i>mu-un-[nad-a] :</i>	<i>be-lum id-lu ša šu-</i> <i>me-lu i-na-ar</i>
23	<i>a-ma-ru úr-ra</i>	<i>mu-un-[nad-a] :</i>	<i>mu-uš-bi-'i a-bu-bu</i> <i>i-na-ar</i>
24	. . . . . <i>gal</i>	<i>mu-un-[nad]</i>	<i>-e</i>
25	. . . . . <i>mu-un-nad-a</i>	<i>umun-e mu-un-nad-</i>	<i>a</i>
26	. . . . . <i>i- na- ar</i>	<i>be- el- šu i- na- ar</i>	

28	. . . . . <i>ga]-ám¹ úru in-ga-ám-me ù-li-li</i>		
29	. . . . . <i>ši-si-it a-lim i-ša-as-si ina lal-la-ra-a-ti²</i>		
30	<i>[nis-ḫi šanu-u gū-ud nim kūr-ra] nu-al-til ana ḫamāri nišḫi giṭṭu</i> <i>Ea-balaṭ-su-iḫbi mar ša</i>		
31	<i>[Bél-apla-iddin mar Sin]-ibni giš³ Bél-apla-iddin⁴ mari-šu. Babili</i> <i>arah Aḫar</i>		
32		<i>ša ši-i šattu 199-kam Ar-ša-ka sarri</i>	

1. Restoration conjectural after *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 city Lagaš.

3. For *ina ḫal*.

4. Tablet no. 1 p. 37, 22 was transcribed by the brother of this scribe, *Ili-šu-ḫēr-bui*, *unu 6-kam šatti 135-kam*.

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 lord⁵ 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 è-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 forsook 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

[] *li ù(?)¹ li-li a-e-a mu (?)-un-de*, then follows *d.babbar-dim è-ta BAR-ŠAM nu-al-tíl*
šatir-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. Bezdol *Catalogue* p. 518 read ù without question.

Obverse.

- 1 [*dam-kar-ra*] *ba-da-kúr dū-a ka-nag-gà al-lí*
 2 [*dam-ka*]ru¹ *it-ta-kir ka-la ma-a-tim it-ta-ad-laḫ*
 3 [*d.en-lil*] *dam-kar-ra ba-da-kúr dū-a ka-nag-gà al-lí*
 4 [*é*]-*šar-ra*² *éš nibru-(ki)-ta*
 5 *še-ib é-kúr-ra-ta* *ken-úr é-nam-ti-la*
 6 *še-ib ṣimbir* *ki-ta* *ba-da -kúr*
 7 *éš é-bār-rum* *é-di-kud-kalama*
 8 *še-ib dín-tir (ki)-ta* *ba-da-kúr*
 9 *še-ib é-sag-il-la* *éš é-túr-kalama*
 10 *še-ib bád-si-ab-ba (ki)-ta* *ba-da-kúr*
 11 *še-ib é-ṣi-da-ta* *éš é-maḡ-ti-la*
 12 *še-ib é-te-me-an-ki* *éš é-dár-an-na*
 13 *úru-ta umun-bi* *na-ām-ba-da-an-tar*
 14 [*ina ali*] *be-el-šu* *i-ta-ra-ar-šu*
 15 *gašan-bi gíg-gig-bi* *ba-da-an-durun*
 16 [*bēlit-*]su *ša mar-ša-a-ti* *it-ta-ša-ab*
 17 *úru umun-e*³ *LI-LI⁴ ne-in-tar-ra-bi*
 18 [*alu*] *ša be-el-šu* *ar-kat-su la ip-ru-us*
 19 *umun* *d. mu-ul-lil-li* *lil-la-ás tu-ra-[bi]*
 20 [*ša*] *ilu* *Enlil* *ana ṣa-ḫi-ḫi [ušērib]*
 21 *mu-lu er-ra-ge* *er-mu-un⁵ -šés-šés*
 22 [*amel*] *bi-ki-ti* *i-bak-ki*
 23 *mu-lu ad-du-ge* *ad-du-mu-ni-ib-[gar]*
 24 [*amel*] *ni-is-sa-ti* *ina-as-su-us*
 25 *mu-lu-bi*⁶ *GIR-GIR-mu-ni-ib-[?]*
 26 [*u-*]iul-la-šu *i-ša-ap*⁷
 27 [*šib-*]bi gi er-ra *mu-ni-ib-[durun]*
 28 *ri-'i-u-šu ina ḫa-an* *bi-ki-ti aš-bu*
 29 *šutug*⁸ *-bi dup* *nu-mu-ni-ib-bi*
 30 *pa-ši-is-su surkina (?)*⁹ *ul i-ḫab-bi*¹⁰

1. For *damkaru* as title of Enlil, v. *Babyloniaca* 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 Ešarra, shrine of Nippur,
 5 In the brick walls of Ekur, *Kenur* the house of life,
 6 In the brick walls of Sippar, 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 Etemeanke, 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.

3. K 7083 adds *bi*.

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* 𒍪𒍪 = tread down, see HAUPT in BA, V 594, whence *šūpū* a machine of war, HW p. 679. Perhaps *šēpu* foot, from the same root; a syn. of *labānu* in *išuppūši* and *ilabbīnuši* BA, V 650, 15. The same root is used intransitively = sit in desolation, be down-cast, cf. *šapliš išāp* he sits low in sorrow, LSS I 6, 35 l. 32. JRAS 1905, 81-4-28 rev. 1 *šāpu* syn. of *nāhu* and *maḥāṣu*, Sumerian *šu-gan*. Cf. SAI 3928 *sig* = *šāpu*, *GĪR-GĪR* 256 = *šāpu*; cf. LSS II 4 p. 39.

8. For reading of *AH-ME* = *šutug*, v. CT XII 240 obv. 2. 35.

9. For *dub* = *sarāḫu* pour out, see Br. 3929 and *surḫinu* libation, Raw. V. 47, 37 and KB VI 1, 416.

10. For the text v. Corrections.

31	<i>UŠ-KU¹-e a šag-ζu nu</i>	<i>nu-ni-ib-ib</i>
32	<i>ka-lu-u a-ḥu-lap lib-bi-</i>	<i>ka ul i-ḥab-bi</i>
33	<i>šutug-bi dug-li-ta</i>	<i>ba-ra-è</i>
34	<i>pa-ši-šs-su ina ku-uζ-bi</i>	<i>it-ta-ši</i>
35	<i>en-bi gè-pár-ta</i>	<i>ba-ra-è</i>
36	<i>béli-šs ina gi-pa-ri²</i>	<i>it-ta-ši</i>
37	<i>labar-e a-še-ir-ra</i>	<i>ba-[ra-è]</i>
38	<i>kalū³ ina ta-ni-ḥi</i>	<i>it-ta-ši⁴</i>
39	<i>umun-bi nu-un⁵-ti(b)</i>	<i>gašan-bi nu-un-ti(b)</i>
40	<i>be-el-šs ul aš-šib</i>	<i>be-lit-su ulaš-bat</i>
41	<i>umun-bi idim-ma-ra⁶</i>	<i>kür-šs ba-a⁷</i>
42	<i>be-el-šs iš-gu-um⁸-ma⁹</i>	<i>ša-da-a ir-kab</i>
43	<i>gašan-bi idim-ma-ra</i>	<i>kür-šs ba-an-da-a¹⁰</i>
44	<i>be-lit-su iš-gu-um-ma</i>	<i>ša-da-a ir-ta-kab¹¹</i>
45	<i>NAR-A KUN-bi</i>	<i>mi-ni-ib¹²-ür-ür-ri¹³</i>
46	<i>še-li-bu¹⁴ ζib-bat-su</i>	<i>im-ta-na-aš-šar¹⁵</i>
47	<i>dar-ri¹⁶-e dug-ila¹⁷</i>	<i>im-ma¹⁸-an-de-de-e</i>
48	<i>it-ti-du-u ša-ḥi-iš</i>	<i>i-ša-as-si¹⁹</i>
49	<i>šaga-bi²⁰ lil-lá-ám</i>	<i>bara²¹-bi²⁰ lil-lá-ám²²</i>
50	<i>lib-ba-šs ζa²³-ḥi-ḥu</i>	<i>a-ḥa-tu ζa-ḥi-ḥu-u-ma²⁴</i>
51	<i>šaga-bi ni-si-ga²⁵</i>	<i>ni-gul-gul-e</i>
52	<i>lib-ba-šs ina ζa-ḥi-ḥu</i>	<i>u-ta-tab-bit²⁶</i>

1. Probable Sumerian pronunciation *labar*, v. Br. 992. *gala* SAI 3456, is Semitic.

2. Br. 8934, « 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 *gè-par* = *bitu*.

3. On V.; omitted in Raw. IV.

4. Omitted in Raw. IV.

5. Raw. IV *ul*!

6. V. omits.

7. Br. 11352, *a* = *rakābu* 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'al* form in imitation.

- 31-32 The psalmist speaks no more the « how long thy heart²⁷ ».
 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 lord²⁸ remains not, her lady²⁸ remains not.
 41-42 Her lord with loud cries²⁹ fled to the mountain;
 43-44 Her lady with loud cries fled to the mountain³⁰;
 45-46 The fox slunk (?) his tail;
 47-48 The *Illidu*-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 desolate³¹,

12. The double object *ni-ib* is inexplicable and probably due to analogy.
 13. V. *úr-úr-ra*. The ending *ri* is correct since the verb is independent.
 14. V. *še-el-lí-bi*.
 15. On the verb *mašáru* see *Babyl.* II p. 66.
 16. So variant.
 17. Only here in the sense of *šakíš*, cf. CT. XIII K 8708 II 7. Var. *il-la* which is correct.
 18. V. *ta* expressing the idea of place, whereas Raw. IV *ma* expresses the locative in *dúg-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 *ám* = 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 *ám* 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 šakíku* 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 *ašulap* 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 ».

53	<i>c-de-bi ġul-a</i>	<i>ni-gul-gul-[e]</i>
54,	= V. 30, <i>i-nu-šu ina šal-pi-ut-tim</i>	<i>u-ta-ta-ab-[bit]</i>
55,	= V. 31, . . . <i>šir-ra</i>	<i>nu-lu im-ta-[é?]</i>
56,	= V. 32, . . .	<i>a-me-lu [it-ta-ši?]</i>
57,	= V. 33, . . . . .	. . . <i>ba-ti</i>

Reverse.

	SBH p. 63 line 1,	<i>me</i>
2	. . . . .	<i>la i ? . . . ?</i>
3	. . . . .	<i>a šu-nu-bal-e</i>
4	. . . . .	<i>[šit] pi-i-šu la uš-pi-e-lu²</i>
5	<i>[še-ib nibru-ta]</i>	<i>ġul</i>
6	<i>še-ib é-[kür-ra-ta]</i>	<i>ġul</i>
7	<i>ken-úr ki-gal</i>	<i>ġul</i>
8	<i>és é-nam-ti-la</i>	<i>ġul</i>
9	<i>še-ib zimbir ki-ta</i>	<i>ġul</i>
10	<i>és é-bàr-ra</i>	<i>ġul</i>
11	<i>še-ib din-tir^{ki}-ta</i>	<i>ġul</i>
12	<i>še-ib é-sag-il-la-ta</i>	<i>ġul</i>
13	<i>še-ib bád-si-ab-ba-ki-ta</i>	<i>ġul</i>
14	<i>še-ib é-zi-da-ta</i>	<i>ġul</i>
15	<i>é-mağ-ti-la-ta</i>	<i>ġul</i>
16	<i>é-te-me-an-ki-ta</i>	<i>ġul</i>
17	<i>é-dár-an-na-ta</i>	<i>ġul</i>
18	<i>umun šab-ba-na</i>	<i>ta³-ám ma-al-la-bi</i>
19	<i>ša be-lt⁴ ina libbi-šu</i>	<i>mi-nu⁵ ib-ša-a</i>
20	<i>mu-uš-tug-pi ga-na</i>	<i>a-na⁶ ma-al-la-bi</i>
21	<i>ina uš-ni-šu</i>	<i>mi-nu⁷ ib-ša-a</i>
22	[= SBH l. 20] ⁸ <i>dingir mu-ul-lil</i>	
23	. . . . . <i>En-lil⁸</i>	
24	[= SBH 22; Raw. IV 11 a rev. 19] <i>mu-uš-tug-pi azağ ga-na-la</i> <i>a-an ga-mu-ri-a-bi</i>	
25	<i>ina uš-ni-šu el-li-ti mi-nam iḫ-su-sa</i>	

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 Etemeankei 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-bal* = change, Gudea St. B. 8, 18 and often. Cf. *šu-bal* = *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-äm-gil-li¹-äg-gà² im-ma³-ni-in⁴-ma-al*
 27 *ina ma-a-tum ša-aḥ-lu-uk-ta iš-ta-ka-an*
 28 *a na-äm-gil-äg-gà id-da i-ni-in-de⁵*
 29 *me-e ša-aḥ-lu-uk-ti na-a-ra⁶ uš-ta-bil*
 30 *šam ur⁷-nu-[tuk-a-bi] eḏin-na ne-in⁸-mä*
 31 *šam-me la bu-uš-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-éš mi-ni-in-ma-al : ?
 33 *kaḥ-ka-di ina ši-e-ri ana ži-ri iž-ža-ru⁹ : iž-ru*
 34 [*dim-mä*]¹⁰-ni šir-mu-na-an-ra i-dib mu-na-ab-bi
 35 [. . . .] *il* iš-šar-ra-aḥ-šu¹¹ ku-bi-e i-kaḥ-bi-šu*
 36 *dingir mu-ul-lil-lá dam-a-ni dingir nin-lil-lá*
 37 . . . *a-ni gašan é-maḡ-a-ge*
 38 . . . *nibru^{ki}-ge šir-šú¹² mu-un-na-ab-bi*
 39 . . . *bélit Nippuri šir-ḥa i-kaḥ-bi*
 40 *ka-nag-gà til-la*
 41 *ma-a-tum. . . . it-[tag-mar]*
 42 *ka-nag-gà til-la*
 43 *da ka-nag-gà til-la*
 44 . . . *gur ba-e-dir-dir*
 45 . . *tu-]ša-tir : tu-ta-at-tir*
 46 : *ba-e-dé-tíl*
 47 *mu-u tag-da-mar*
 48 *c-ši¹³ e-ni-in-gub*
 49 *ša ina ši-e-ni tuš-žič*
 50 [*umun kanagga šib¹⁴-ḥa ū-nu-tíg*] *en-nun ga-ne-dūr*
 51 [*be-lum ma-a-tam ri-i-u la ša*]-*li-la¹⁵ ana ma-šar-ti tu-še-šib : u-šib*

1. Omitted on SBH.

2. Cf. Var. *nam-gil-ma* CT XIX 19, 65.

3. Instrumental, see translation.

4. Probably pronounced *ni-i*. A double object inexplicable here.

5. Var. of *du* = *abālu*, Var. has for verb form *gan-ui-in-ma-al* which may be an error for *i-ni-in-ma-al*, [SAI 2708 is doubtful].

* A derivative from *alālu* be weak [IIW 71 b] is certain. [Additional note].

- 26 The land with devastation they have afflicted.
 27 [In the land devastation is wrought].
 28-29 The river flows with waters of destruction¹⁶.
 30-31 Shameless weeds spring up in the fields ;
 32-33 . . . are sown¹⁷ in the fields for seed.
 34-35 The lowly wail aloud to him, they pronounce lamentation to
 him.
 36 To divine Enlil his consort, divine Ninlil.
 37 . . . his¹⁸ — queen of Emah¹⁸
 38-39 . . . queen of Nippur utters a lament.
 40-41 « . . . the land of Sumer is ended ;
 42 . . . the land of Sumer is ended ;
 43 . . . the land of Sumer is ended ;
 44-45 . . . thou turnest back, thou causest to abound.
 46-47 . . . thou bringest to an end.
 48-49 . . . thou placest among the sheep.
 50-51 [Oh lord of Sumer, shepherd] who rests not, thou causest
 (mankind) to abide in safety.

6. *nāra* subject with acc. ending *a* is as incorrect as *ūd-da* subject in the oblique case in the Sumerian line.

7. Cf. Br. 11303 and CT XVII 36, 6. Var. *LU* an error for *ur*.

8. Cf. note on *ni-in* line 26 above.

9. Niphal of *zarú* sow, scatter.

10. Cf. CT XV 8 rev. 9.

11. Cf. K 3931 obv. 6 and LSS II 4 p. 43.

12. Probably sign of accusative here.

13. Br. 5863 to be corrected to *e-ši*, cf. SBH no. 56 rev. 19; BA, V p. 710 K 5117, 6.

14. Lines 50 f. restored from SBH 130, 14/15. For *LAH* Br. 4944 = *re'u* with value *sib* cf. R = *sug* JRAS 17 p. 65 col. I 6 the sign frequently with phonetic ending *b*, cf. Raw. IV 30 no. 2 obv. 39 and SA1 3366.

15. *šalil* cannot mean « protector » as MESSERSCHMIDT and JASTROW (see the letters *Religion Bab. und Assyriens* part 8 p. 15) translate, for the Sumerian is *KU* = *nābu* 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 *zu-a é-ni dup šág-ga-na ba-an-DU*¹
 53 *i-it-ma dup da-me-iḫ-ti-šu šu-ṭur**

54 *ud ul-la*² *úru-šub-mu*
 55 [*duppu* | -*kam dingir babbar-dim*] *é-ta nu al-til*³
 56 . . . *kima labiri-]šu šā-ṭar-ma barim*
 57 *mat Ašur-bani-pal šar kiššati šar matAššur*

1. For DU = *šaṭāru* cf. Raw. IV 12 rev. 27 *mu-mu Du-a-na-ge ú-ne-in-úr* = *šu-ma šaṭ-ra pi-šiṭ-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.

3. Cf. Bezold's, *Catalogue* pp. 519; 2043.

* A fragment K 5117 in BA, V 710, is probably from the end of a similar tablet containing part of the prayer. 2 *šagan-lá*, 3 *ana ša-ma-al-li*, 4 *gud-mu túr-ra*, 5 *al-pi ina ta-ba-ši*, 6 *e-ši-mu amaš*, 7 *ši-e-ni ina su-bu-ri*, 8 *šág-ga tuk-a-mu la*, 9 *dum-ḫi i-šu-u*, 10 . . . *tuk-a-mu 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 Ašurbanibal, king of totality, king of Assyria.

 XXII
Hymn to Ninib.

This hymn [K 4618 = 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 4995 [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 4995 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 4618, 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.

Böllenrücher in his *Gebete und Hymnen an Nergal* no. 7, followed by Jastrow *Religion* I 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 4995 obv. begins, as the opening of many other hymns, with addresses to Nergal. K 4618 obv., however, opens with another liturgical form consisting of couplets *elimma-ursaggal*. Böllenrücher imagines a long gap for fitting in all of K 4618 obv. at the end of K 4995 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 Ninibpsalm 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. 17-25) 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. *šahluḫtu*, and glossed the Sum. line by *nam gil-lim* to make it mean *šahluḫtu*, 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	[<i>ḫar-ra-du</i>] <i>ra-bu-u</i>	<i>e-til</i> [<i>ilāni</i>] ¹
2	<i>elim-ma</i>	<i>ana-dim</i> [<i>lib-ba-mu</i>] ²
3	<i>kab-tum</i>	<i>ša ki-ma same-e šu-tu-ḫu</i>
4	<i>ur-sag-gal</i>	<i>ki-dim si-g-ga-mu</i>
5	<i>ḫar-ra-du ra-bu-u</i>	<i>ša ki-ma ir-ši-tim ri-lu-u</i>
6	<i>ana-dim ki-dim</i> ³	<i>lib-ba-ṣu-ne</i> ⁴
7	<i>ša ki-ma</i> ⁵ <i>same-e u ir-ši-tim</i>	<i>šu-lu-ga-la</i>
8	<i>ur-sag ki-bal-a</i>	<i>di-da-ṣu-dé</i> ⁶
9	<i>ḫar-ra-du ana māt nu-kur-tim</i>	<i>ina</i> ⁷ <i>a-la-ki-ka</i>
10	<i>elim-ma paḫḫal</i>	<i>KUR-NUNUZ-ge nu-ē-a-ṣu-ne</i>
11	<i>kab-tum ša ina pu-šu-uḫ</i> ⁸	[<i>sinništi</i>] <i>la uṣ-ša-a</i>
12	<i>ta</i> ⁹ <i>idim-ma</i>	<i>ta nu mu-da-DI</i> ¹⁰
13	<i>mi-na-a ina na-aḫ-bi</i>	<i>mi-na-a ša la tak-šu-da</i>
14	<i>mi-na-a ina na-aḫ-bi</i>	<i>mi-na-a ša la ib-nu-lu</i>
15	<i>ta a-ab-ba</i>	<i>ki-ana e-da-ab-UŠ</i> ¹¹
16	<i>mi-na-a ša ta-a-am-tum ir-ši-ta</i> ¹²	<i>u-ma-al-lu-ḫu</i>
17	<i>lā</i> ¹³ <i>me-ri mu-un-gul</i>	<i>šam-ām me-ri</i> ¹⁴ <i>mu-un-gaṣ</i>
18	<i>ab-nu</i> ¹⁵ <i>mut-ta-i-di ta-bu-ut</i>	<i>šamme kiš-šat-su-nu te-miš</i>
19	<i>ab-nu i-ua uṣ-ṣi ta-bu-ut</i>	<i>šam-me ina uṣ-ṣi te-rid</i> ¹⁶
20	<i>dig-gā</i>	<i>dig-gā-ṣu-dé</i>
21	<i>šur-bu-u</i>	<i>ina šur-bu-ti-ka</i>
22	<i>dim-me-ir na-ām-dūr</i> ¹⁷	<i>na-ri-rig-gi-eš</i>
24	<i>ilāni ina ša-ab-lu-uḫ-ti</i>	<i>tal-lu-ut</i> ¹⁸

1. According to SBH no. 18 this would be line two of the obverse.

2. So BÖLLENRÜCHER; cf. SBH 28, 22.

3. Glossed by *ana-ki-dim*.

4. *ne* sign of relative phrase.

5. Glossed by *a-na*.

6. *de* [= *dā*] for *ina*.

7. Glossed by *ana*.

8. Glossed by *pirištu*. There is no indication on K 4995 rev. that this line stood there. For *pušḫu* « womb », v. PSBA 1908.

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 stride¹⁰.
 10-11 Honoured one who from the womb of woman didst not issue.
 12-13 What in the deeps, what that thou rulest not?
 [14 What in the deeps, what that increases thee not?]
 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 humbled²⁰.

10. Sumerian read *sa* = *malāku* or *kašādu* rule over. The Semitic scribe read *di* from *dīm* = *banū*, build. Br. 9523 confused the second person with the root, so also DE-LITZSCH HW 532 a to be suppressed.

11. For *UŠ* = *malū* cf. also SAI 3426.

12. Sum. adds *šamē*.

13. Glossed by *id-ām*.

14. *meri* = *kiššatu* also BA, V 638, 19.

15. *Abnu* apparently omitted on K 4995.

16. The translator gives three Semitic words for *mer*, *na'adu*, *kiššatu* and *uzzu*, cf. Br. 6955, 8494. The Sum. probably meant only *uzzu*.

17. Gloss *na-ām-gil-li-em mā*. For *dūr* = *rabū* Br. 10498, cf. VAT 251, 12 [Abel-Wk. p. 60].

18. Glossed by *tal-ḫut* and *tu-šam-[ḫit ?]*.

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 *namgillinma* into the line and translated only the gloss. On *alātu* [SAI 1714] cf. BÖLIXRÜCKER.

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	<i>dìm-me-ir an-na</i>	<i>mu-un-laḡ-laḡ-gi-eš</i> ¹
2		<i>mé laḡ-laḡ-gi-eš</i>
3		<i>mu-un-ši-sig-gi-eš</i>
4	<i>ilāni ša ša-me-e</i>	<i>ta-šur</i> ² : <i>ana ta-ḥa-zi i-ḡ-a-a-ḡ-ḡ-ka</i> ³
5	<i>dìm-me-ir ki-a gù-[ḡu]</i> ⁴	<i>gù-mu-un-si-si-eš</i>
6	<i>ilāni ša irši-tim ana ši-si-ti-ka</i>	<i>uš-ḡa-ma-am-mu</i> ⁵
8	<i>dingir a-nun-na-ge-e-ne</i>	<i>ka šu-ma-ra-an-gál</i> ⁶ -li-eš
10	<i>ilu Anunnaki</i>	<i>aḫ-ḫa i-lab-bi-nu-ka</i>
11	<i>siḡḡa-sag-àš</i> ⁷	<i>ḡar-sag-gà mu-un-dìg</i>
12	<i>šu-ma</i> ⁸ [i. e. <i>siḡḡasagaš</i>]	<i>ina ša-di-i ta-na-ar</i> ⁹
13	<i>im-bàr kùr-ra</i>	<i>me-ri-sìg-ga-dìg-ga-na</i> ¹⁰
14	<i>ḡaḡ-ḡa ina ša-di-i</i>	<i>i-mi-su</i> ¹¹
15	[<i>sū-uḡ-ḡa</i>] <i>a-nim-ma</i>	<i>me-ri-kùr-dìg-ga-na</i> ¹²
16	[<i>sin-nu</i>] <i>ku-ša-a ina la i-ri</i> ¹³	<i>a-ni te-ti-ḡu</i> ¹⁴
17	[<i>ub-e</i>] <i>gù-ne-de</i>	<i>sag ub-e</i> [<i>ba-da-ab-gam</i>]
18	<i>tùb-ki ta-as-si-ma</i>	<i>ni-iš</i> [<i>tùb-ki</i>] <i>tuš-mi</i> ¹⁵
19	[<i>da-e</i>] <i>gù-ne-de</i>	<i>sag</i> [<i>da-e ba-</i>] <i>da-ab-gam</i>
20	<i>ša-ḡa-tim ta-as-si-ma</i>	[<i>ša-ḡa-ti</i>] <i>tuš-mi</i> !

1. Cf. SBH 132, 17 *ge-em-ra-a-laḡ-laḡ-gi-eš* where the Anunakki adore Enlil.

2. *tašur* from *ašaru* HW 148 *a* with meaning, over-see, muster, KB VI 1, 409. The gloss l. 2 interprets *dimmir* as meaning the hostile gods, so also the Sem. translation of 4 *b*. The gloss of l. 3 apparently interprets in the same way. The redactor of K 4995 confused 4 *b*, 1 and 3, making for his Sum. line *mu-un-ši-laḡ-laḡ-gi-eš* and regardless of the fact that *mé* did not occur in his copy, slavishly copied 4 *b* as a translation with *ina* for *ana*.

3. Gloss, which translates the Sum. gloss l. 2.

4. Text has sign of a variant, but this is impossible. The other copy ASKT 122, 15, although apparently more corrupt than Raw. IV 30, has here no gloss sign. *gù* Br. 3225 = *gù* 504.

5. Glossed by *itenšu* and *paḫruka*; the former is probably intended as a translation of the Sum. gloss in l. 3, here out of place. *paḫruka* perhaps a late gloss on *gù*, cf. Br. 3222.

6. Glossed by *ma-al*.

7. Same legend of Ninib and the six-headed dragon in Gudea Cyl. A 25, 25 and cf. HOMMEL in *Babyl.* II 60 f.

Reverse.

- 1 The gods of heaven stood up¹⁶.
 [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
 silence¹⁷
- 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 smite¹⁸.
 15-16 The poisonous tooth of heaven thou brokest¹⁹.
 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 *šu-ma* = ditto, cf. SBH 56 rev. 8.

9. Glossed by *tuš-mī*.

10. Glossed by *ni*. For relative construction see *Babyl.* I 214.

11. Glossed by *te-mis*.

12. Gloss *ni*.

13. Taken by BÖLLENÜCHER for *la a-ri* inaccessible place, cf. HW. p. 50. The Semitic *ina la iri* is a gloss or free translation.

14. Glossed by *i-[ti-k̄]u*. For restoration, see BÖLLENÜCHER p. 50.

15. Sumerian *gam* = *mātu* how down, bend, waver Ar. *mātu*, cf. Ges-Buhl-Zim. 365 a. In SBH 7, 27 *appara ina suklišu ušmāt*, it prostrates the marsh in its full growth. K 41 II 2 *ušmītanni*, it humiliated me.

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 *dīm-me-ir-bi me-ri sig-ga-dūg-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 *etēku* = *maḥāšu*, see JENSEN in KB VI I p. 373 f. The Sum. *me-ri kūr* is evidently a syn. of *me-ri-sig* in l. 13, both with the formative verb *dūg*, a variant of *tuk* with the same force as *gar, mal*: cf. Br. 3233 *tig-gil* = *kanānu* and 3236 *tig-gil-dūg* = *kanānu*. Br. 9529 *sá* = *kašādu* and 9542 *sá-dūg* = *kašādu*.

- 21 [*tul-lá*] *tul-lá-e gù-ne-[de* *uru¹-na ba-e-si-si]*²
 23 [*ana is-si-e³ da-as-su-u* *da-me im-ta-al-lu-u*]
 24 [*erim-ma kala-ma-ge gù-ne-de* *dul-lu-da-ás mi-ni-in-šid*]
 25 [*i-sit-ti ma-a-tam tas-si-ma* *ana til-li tam-nu]*⁴

1. ŠĒŠ, = *dāmu* blood, is a var. of BAD Br. 1503 both to be read *ur* or *er*, v. ZA XVI 292.

2. The first half of the line, acc. to HAUPT ASKT 192, apparently glossed by *tul-lul dūg-ga-[zu]* a relative form.

3. *issū* watered plain = Ar. *hisj*.

4. The compiler evidently intended to end his hymn [ll. 17 ff.] with the extract from SBH 131 rev. 3-10, it is probable that his extract ended with SBH l. 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.

- 1 [me-ul ^{d.}mu-]ul-lil-lá-ge
 2 [muš-tak-li-]lat par-ši ^{ilu}en-lil-la
 3 [me-ri] šar-ra.
 4 paṭ-ri zaḫ-tum¹
 5 dim-me-ir-dū-dū-e-ne me ul ^{d.}[mu-ul-lil-lá-ge]
 6 ba-na-at ilāni muš-tak-li-a-at par-ši [^{ilu}en-lil-li]
 7 šam-rik mā-mā mu-lu a-za-lu-lu- ge
 8 mu-še-ša-at ur-ḫi-te be-lit te-ni-še-e-ti
 9 ú-tud dū-a-bi-e-ne gi-gen² si-sá-ge
 10 ba--na-at ka-la-me muš-te-šir-rat gi-mir nab-ni-tam
 11 ama mu-gíg-ib dim-me-ir á-bi mu-lu na-an-teg- gá
 12 um-mu ^{ilu}iš-ta-ri-tum ša id-da-a-ša il man-ma la i-ṭi-ḫu-u
 13 gašan gu-la mu-lu me-bi dirig-ga
 14 be-el-tum šur-bu-tum ša par-šu-ša šu-tu-ru
 15 a-ra-ḫu ga-an-na-ab-diḡ mu-lu muḡ-mu ši-ib-ba mu-un-aḡ
 16 te-iš-li-tim lu-uḫ-bi ša i-li-ša ṭa-a-bu li-ḫu-ša-an-ni
 17 gašan-mu uda tūr-ra-a-ni-ta lul-ás ḡul-a ág-lal-a-ni
 18 be-el-ti ul-tu ú-um ši-iḫ-ri-ku ma²-a-diš šal-pu-ti ša-am-da-ku
 19 [šam nu-um]-ḫit-e er šuk-ma- mu
 20 [a-ka-li] ul a-kul bi-ki-tum kur-ma-ti
 21 [] er u- a- mu
 22 [] dim-tu maš- ti- ti
 23 [] bar mu laḡ- ga
 24 [] ka-bit-ti ul im-mi-ir
 25 [] še-ir-ma-al na-an-[]
 26 [] e-til-liš ul []

Reverse.

- 1 [] gíg-ga mu-[un-še-du]
 2 [] mar-ši-iš a-dam-m[u-um]
 3 [] bar gíg- ga- ám
 4 [] ma(?)-a-da šum-ru-ša-at ka-bit-ti
 5 gašan-mu [nig-ag]-mu mu-un-ḫu ki-im-dúb-bu-da gar-ra-ab
 6 be-el-ti e-piš-ti ši-di tap-šu-uḫ-ti šuk-ni

1. The same epithet of Ištar, SBH 106, 58 me-ri kin = paṭru zaḫtu.

- 7 *še-bi-da Š-a-lal-AR-lá-e-ne i-dé tum- a- ni*
 8 *hi-ṭi-ti dup-pi-ri ub-lim pa-ni-ia*
 9 *dīm-me-ir-mu mu-lu ŠIGIŠŠE ŠIGIŠŠE-ra¹ ŠIGIŠŠE-ŠIGIŠŠE*
gě-ra-ab-bi
 10 *dagal d.innini-mu mu-lu a-ra-zi-ge a-ra-zi gě-[ra-ab-bi]*
 11 *d.mar-tu-e mu-lu ġar-sag-ğá-ge ŠIGIŠŠE-ŠIGIŠŠE gě-ra-ab-bi*
 12 *d.ğú-bar-ra ġašan ġú-edin-na-ge a-ra-zi (etc.)²*
 13 *d.am-an-ki am úru-ši-ib-ba-(ki)-ge ŠIGIŠŠE-ŠIGIŠŠE (etc.)*
 14 *dagal éš³-mäg⁴ d.dam-gal-[nun]-na-ge a-ra-zi (etc.)*
 15 *d.asar-gal'-dug [umun din-tir]-(ki) ŠIGIŠŠE-ŠIGIŠŠE etc.*
 16 *[mu-ud-]na⁴-ni d.pap-nun an-]ki-ge a-ra-zi etc.*
 17 *[sukal-ziid d.mu-zi-ib-ba] sa⁵-a ŠIGIŠŠE-ŠIGIŠŠE etc.*
 18 *[é-ğí-a dum-sag d.uraš-]a a-ra-zi etc.*
 19 *[ġašan ġú-ur-a-sig-]⁶ga-ge ŠIGIŠŠE-ŠIGIŠŠE etc.*
 20 *[ġašan an-na-ge d.na-na-]⁷a a- ra- zi*
 21 *[i-dé-ziid bar-mu-un-ši-ib] gě-ra-ab-[bi]⁸*
 22 *[ğú-zi ziid gur-mu-un-ši-ib⁹ gě-ra-ab-bi]*
 23 *[sag-zi ge-en-na-tig-e gě-ra-ab-bi]*
 24 *[bar-zi ge-en-na-sed-dé gě-ra-ab-bi]*
 25 *[sag-zi šag ama-tu-ud-da-dím ki-bi-šú ġa-ma-ğí-ğí]*
 26 *[ama tu-ud-da a-a tu-ud-da-dím ki-bi-šú ġa-ma-ğí-ğí]*

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 rabú*.

2. The reference to *Šala* (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.

4. *mudnam* SBH 42, 28 : 52, 9. Cf *ibid.* 132, 42 and 131, 62.

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 Völker* p. 513. Concerning ZIMMERN's text there can be no doubt. Cf *Bab. Miscr. Taf.* 14, 45. This Sum. equivalent for *Tašmētum* is used for the verb *šemū* SAI 484 and cf. CT XXI 32, 10 *bal ġú-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 due¹⁰, 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 Šala queen of Guedin¹¹ 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 *nin-zi-da* is probably a similar insertion.

7. Cf. SBH 42, 14.

8. Raw. IV 21* *b*. rev. 20; cf. Gudea, St. B. 2, 10.

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 *lštar* is confused with the consort of Ramman.

Obverse.

1	<i>ur-bar-ra kùr-kùr-ra-ta</i>	[<i>mu-ni-ib-dib</i>
2	<i>na-as-pan-tum ina mātāti</i>	<i>uš-te-bi-'i</i>
3	<i>gi-li bar-tul¹-bi-ta</i>	<i>ba-da-an-kàr-ra</i>
4	<i>ap-ṣa-ri ina šuk-li-šu</i>	<i>ub-bi-il²</i>
5	<i>šelu³ pa-še-bi-ta</i>	<i>ba-da-an-sud</i>
6	<i>e-bu-ru ina i-sin-ni-šu</i>	<i>u-ṭa-ab-bi</i>
7	<i>é gi-dim-bi-ta</i>	<i>qa-da-an-gul</i>
8	<i>bita ina rik-si-šu⁴</i>	<i>ul-te-bit</i>
9	<i>úru ki-úr-bi-ta</i>	<i>ba-da-an-nad</i>
10	<i>ala ina du-ru-uš-ši-šu</i>	<i>ul-te-ni-il</i>
11	<i>ka-nag-gà sūr⁵-bi-ta</i>	<i>ba-da-ga-lam</i>
12	<i>ma-a-ti ina bi-ru-ti-šu</i>	<i>iḫ-tal-lik</i>
13	<i>tùr-ra LID-bi-ta</i>	<i>sīg-gan-ba-ab-dúg</i>
14	<i>tar-ba-šu ina la-ti-šu</i>	<i>is-sa-ṣaḫ</i>
15	<i>amaš-a e-ši-bi-ta</i>	<i>ba-da-an-gid</i>
16	<i>su-pu-ru ina ši-ni-šu</i>	<i>is-su-uḫ</i>
17	[<i>nam-ḡu</i>] <i>šam-ki-sig'-ga-bi-ta</i>	<i>ba-da-an-ir</i>
18	[<i>si-nun-tam</i>] ₁ ⁶ <i>ina ḫin-ni-šu</i>	<i>iš-ta-lal</i>
19	. . . . . <i>ma- ge</i>	<i>a-ma-ru ma-an-úr</i>
20	. . . . . <i>uš. . .</i>	<i>a-bu-ba ul-te-bi-'i.</i>
21	. . . . .	<i>bitr-bitr</i>

Reverse.

1	. . . . . <i>ana biti-šu⁷</i>	. . . . .
2	[<i>úru-ṣu</i>] <i>nibru^{ki8}-na</i>	<i>gě-[en-na-tíg-gà]</i>

* SBH no. 41, tablet of a series of lamentations undoubtedly 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 SBII 7, 26; 16, 20 is apparently an error; cf. BA, V 617, 7.

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.3. On the value *šel* for Br. 978 v. *Babyl.* II 284.

4. *riksu*; MESSERSCHMIDT *Tabula VAT* 246, Diss. p. 26 arrives at the meaning, boundary, surrounding wall. In *OLZ* 1904 sp. 151 *kikkišu* = *tabašu* court; here *gidim* = *riksu*, a syn. of *kikkišu* SAI 1502, which is a loan-word from *gi-sik* 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-GÁL* CT VIII 15 a 7, where a field is bounded on one end by the *KI-GÁL* of the sons of *Sin-našir*. In CT IV 49 a 1 a lot is described as *biti KI-GÁL*, i.e. house on a lot in condition known as *birūtu*. The fact that *gal* and *gál* interchange is in favour of reading *kigal*. HW 164 derives from *báru*, in Arabic *ba'ar* dig a well. This is of course the root of *būru*, *burtu* and *biru*, « cistern » and « deep ». A word *birūtu* = lowland, spring, is not proven. Instances of a long *ē* or *ī* in the first syllable are not given by DELITZSCH. The root is clearly *barū* and connected with *bār* open field, meadow, Ges.-Buhl-Zimmern 101 b. In the cases cited by HW for *igi-gal* = *birūtu*, the form in question is *berāti* from *virtu* = sight. All the cases cited by HW 164 under *birūtu* mean meadow, open land, etc.

6. Cf. Raw. IV 27 b 18/19 and SBH 108, 43/44.

7. Cf. SBH 39, 5/6.

8. Cf. SBH 133, 56 f. *na?* sic!

3	<i>é-kùr-ra</i>	<i>gě-en-na-šed-de</i>
4	[<i>ken-úr</i>] ¹ <i>ki-gal</i>	<i>gě-en-na-tíg-gà</i>
5	<i>éš-é-nam-til-la</i>	<i>gě-en-na-šed-dé</i>
6	<i>é z̄imbir</i> ^{ki}	<i>gě-en-na-tíg-gà</i>
7	<i>éš é-bar-rum</i>	<i>gě-en-na-šed-dé</i>
8	<i>é din-tir</i> ^{ki}	<i>gě-en-na-tíg-gà</i>
9	<i>še-ib é-sag-il-la</i>	<i>gě-en-na-šed-dé</i>
10	<i>še-ib bad-si-ab-ba</i> ^{ki}	<i>gě-en-na-tíg-gà</i>
11	<i>še-ib é-zi-da</i>	<i>gě-en-na-šed-dé</i>
12	<i>é-nam-til-la</i>	<i>gě-en-na-tíg-gà</i>
13	<i>é-te-me-an-ki</i>	<i>gě-en-na-šed-dé</i>
14	<i>é-dár-an-na</i>	<i>gě-en-na-tíg-gà</i>
15	<i>še-ib é-bàr-gal-gal-la</i> ²	<i>gě-en-na-šed-dé</i>
16	<i>éš é-nam-[bi-zi-da]</i> ³	<i>gě-en-na-tíg-gà</i>
17	<i>še-ib é-pad-da</i>	<i>gě-en-na-šed-dé</i>
18	<i>éš é-bàr-ta-áš</i>	<i>gě-en-na-tíg-gà</i>
19	<i>é-gan-nun</i>	<i>gě-en-na-šed-dé</i>

20 *na-äm*⁴ *erim-ma-a-ni-šú* *kùr-kùr-ra ám-búr-búr*

21 *aš-šum i-šit-ti-šu*⁵ *ina ma-ta-a-ti i-ša-aṭ*

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 . . . šú* = *aššu*, cf. SAI 909; ISA 312 e col. II 5; Déc. pl. 41 Clou en argile 27.

5. *išittu*, a syn. of *sissimu*, both words for parts of a temple (or house ?), Bu. 81-4-28, 327 rev. 15 [M^s pl. 26]. So also in the sense of *chamber* SBH 37, 10; 94, 18.

3	Ekur,	may it appease thee.
4	The spacious <i>Ken-ur</i> ,	may it pacify thee.
5	The shrine of Enamtila,	may it appease thee.
6	The temple of Sippar,	may it pacify thee.
7	The shrine of Ebarra,	may it appease thee.
8	The temple of Babylon,	may it pacify thee.
9	The brick walls ⁶ of Esagila	may they appease thee.
10	The brick walls of Borsa	may they pacify thee.
11	The brick walls of Ezida	may they appease thee.
12	Enamtila	may it pacify thee.
13	Etemeanki	may it appease thee.
14	Edaranna	may it pacify thee.
15	The brick walls of Ebargalgalla	may they appease thee.
16	The shrine of Enambizida	may it pacify thee.
17	The brick walls of Epadda	may they appease thee.
18	The shrine of Ebartas	may it pacify thee.
19	Egannun,	may it appease the.
20-21	Because of his sacred chambers, men are sad in the land.	

6. DELIZSCH 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 *Gutium* (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 Seleucidae, 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 R^m IV 97.

- 1 *mar-ša-a-tu unuk mar-ša-a-tu a-ga-dé-(ki)šu-nu-la-ak*¹
 2 *unuk-a-a-i-tum tab-ku ša paṭ-rat gu-zi-lit-su ki + min*² *ša šul-lu*
di-du-šu
 3 *mārat unuk tab-ku mārat a-ga-de-(ki) ta-nam-bi*
 4 *ša mārat lara-ak (ki)*³ *ina sissikti-šu*⁴ *ḫul-lu-lu-ma pani-šu*
 5 *ḫar-sag-kalama- (ki)-i-tum tab-ku ša ik-me-tum*⁵ *mut-su*
 6 *(alu)*⁶ *ḫul-ḫu-ud-ḫu-ul-i-tum tab-ku ša taḫ-ḫu-pu*⁶ *ḫu-da-aš-tum*⁷
 7 *māš-* *(ki)*⁸ *i-tum tab-ku ša sibat aḫē-šu di-i-ku ša ḫa-tan-šu šu-nu-ul-lu*
 8 *a-ga-de-(ki)-i-tum tab-ku ša pa-ar-mu sa-as-su di-ku bēl la-li-e-šu*
 9 *ki-e-šu-i-tum tab-ku bikī-ti tuš-ba-nu ša šum bīti-šu u-su-tu-u-a*⁸
ḫa-an-šu
 10 *dun-na-aṭ-i-tum tab-ku ana man-nu iršu ana man-nu mu-ši-e*
 11 *ana man-nu ki-i-na*⁹ *na-ak-ri nu-ši-e šu-ḫar-ru-ru-tu*
 12 *mārat nippuri tab-ku ana ḫu-ti-i ga-ma-ri ša šip-ri*
 13 *su-ri-it aḫ-pi-šu ik-me-it mūt la-li-e-šu*
 14 *der* *(ki)*¹⁰ *i-tum ana ḫu-ti-i ga-ma-ri*
 15 *ana aḫ-lu ali-šu ḫi-pu-u šul-pu-tu bit abi-šu*
 16 *aš-ša unuk bi-ka-a ḫi-li-li bal-tum maḫ-rat*

Reverse.

- 17 *ia-a-ši ina me-ḫi-e a-šar ak-[bu-]su ul i-di*
 18 *aš-ša larak (ki)bi-ka-a ri-ḫu ul-la-nu ig-me-ik*¹⁰

1. Permansive III^u of *na'ālu*.

2. I.e. ditto for *agadeitum tabku*.

3. *Larak* mentioned with Isin CT XV 25, 23, cf. 21.

4. Spelled also *susiktu* CT, VIII 1 c 6 where it appears as a staple article of clothing and made of skins; in Craig RT I 18, 25 it appears with the *ulinnu* as a sign of mourning. Here put over the face as a sign of humiliation. JENSEN'S translation « string » is excluded. For similar use of *ḫalālu* cf. *gagadika tugalat* thou shalt humiliate thyself (lit. disgrace thy head), CT II 29, 35.

5. Arabic *ḫamīda* pret. with *a*, be pale : cf. line 13.

6. The root *ḫaḫāpu*, which alone of the possible readings (*s*, *z* and *k*, *g*) has an imperfect in *u*, would seem to mean « cease, be held back », in this passage.

7. Cf. *ḫadašutu*, marriage ceremony SBH 145, 8, and *ḫadašatu* MUSS-ARN. 307.

- 1 I, the distressed one of Erech, the distressed one of Agade, am
cast down.
- 2 She of Erech weeps because her maid of honour¹¹ is exiled; she
of Agade weeps because her attraction is gone forth¹².
- 3 The daughter of Erech weeps, the daughter of Agade wails:
- 4 As for the daughter of Larak her face is covered with her *sis-
siktu* in sign of disgrace.
- 5 She of Harsagkalama weeps because her husband is faint.
- 6 She of Hulhudhul weeps because the marriage feast is delayed.
- 7 She of Maš weeps because her seven brothers are slain, because
her son-in-law is prostrated.
- 8 She of Agade weeps because her . . . ; slain is he of her pride.
- 9 She of Keš weeps, she gives vent to her tears, because the name
of her home is « my helpers are slaughtered ».
- 10 She of Dunna weeps, « for whom is there a couch, for whom a
way of escape »?³
- 11 « For whom is there a foe »
- 12 The daughter of Nippur weeps, unto the land of the Kutean¹³
who has finished his mission,
- 13 Her face is set (1)¹⁴, the husband of her pride is faint.
- 14 As for her of Der, unto the land of the Kutean who has finished
(his mission),
- 15 Unto the heir, (whose) city is ruined, whose father's house is
laid waste (her face is set).
- 16 Weep for Erech, she has met with the disgrace of shame.
- 17 « As for me in the deluge whither I shall take my way I know
not ».
- 18 Weep for Larak ?

8. *ūsūtu* presupposes a word *ūsū*, 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 *muše-šu murrutu* (?)

10. Or *ik(g)meg(g)* (!).

11. Doubtful; cf. *guzalitu* fem. of *guzalu*, messenger, councillor KB VI 1, 482.

12. *šullu* III¹ perm. of *עלה*.

13. Ie. *Gutium* (!).

14. *surit* = *surrujat* from *saraj*, set out for a night journey (uncertain).

- 19 *inā-a la im-mar da-su-u-a nu-uk-ku-su ša māre ūmmi*¹
 20 *aš-ša nibru-(ki)bi-ka-a ia-a-ši a-šib-tum gu-ul-tum*²
 21 *šam-ū* *tim-ti-mu-in-ni*
 22 *iš^ukušsu ni-mit-ti-ia* *ul-ta-bal-ki-tan-nu*
 23 *ha-mi-ru mūt la-li-e* *i-te-ma-ni ilu^bbelu*³

- 24 *kima labiri-šu šaṭir-ma naplus u up-pu-nš*
 25 *duppu Bēl-zeri-šutešir aplu ša Bēl-abi-ušum mār amel U-MUK*⁴
 26 *gatā Bēl-balatsu mārišu pa-liḥ šarri ina ki-rib nu-par-šu*
 27 *Babili-(ki)araḥ Ululi ūmu 15-kam šatti 25-kam*⁵ *Si-lu-ku u An-ti-u-ku-su šar mātāti*

1. *dumu-ama* is probably a compound : cf. 𐎠𐎢𐎣 𐎠 = slave and son of a man from a slave.

2. Perhaps a loan-word from *gul* = *abātu* (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. 287 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 removed⁶ from me the consort, the husband of (my)
pride ».
-

6. *itemani* I² of *hamaḫ* withhold from (!).

- 1 [ka-šú-gal-]ši-ma-al-la-ge.
 2 [la-]ban ap-pi ša šik-na-at na-piš-ti.
 3 e-ri-za ġuš-šá-dím ġú-[de-a-mu]
 4 ardi-ki šu-nu-ġu a-ša-as-si-ki
 5 [mu-lu] na-ām-tag-ga tuk-a ka-šig-šig-ga šu-te-gá
 6 ša an-nu i-šu-u te-liġ-ġi-e te-me-iġ-šu
 7 mu-lu i-dé-bar-ra-ġu mu-lu-bi al-til
 8 a-me-lim tap-pa-la-si a-me-lu šu-u i-bal-luġ
 9 á-ma-al dū-a-bi-e-ne mu-lu a-za-lu-lu-ge
 10 li-'i-at ka-la-ma be-lil te-ni-še-e-ti
 11 šag-lal-sud gur-an-ši-ib¹ ši-ib-ba šag-iġi-gub-ba an-te-gá
 12 rim-ni-tum ša na-as-ġur-ša ta-a-bu li-ġat un-ni-ni
 13 dím-me-ir dagal-ninni-bi ki-bi šag-dib-ba za-e² ġú-de-a-bi
 14 ili-šu ilu iš-tar-šu ġi-nu-u it-ti-šu i-ša-as-su-ki ka-a-ši
 15 [iġ-ġu gur-an-ši-ib]³ šú-ġid-ba-an-na-ab⁴
 16 [ki-šad-ki su-ġi-ir-]šum-ma ta-aš-ba-ti gat-su

Reverse.

- 17 za-e-na dím-me-ir si-sá nu-tuk-ám
 18 e-la ka-a-ti i-lim muš-te-še-ru ul i-ši
 19 i-dé ġida bar-nu-un-ši-ib šag-iġi-du šú-te-ma-ab
 20 ki-niš nap-lis-in-ni-ma li-ġi-e un-ni-ni
 21 SUH-a-mu dúġ-ga-ab bar-ġu te-en te-en
 22 a-ġu-lap-ġa ġi-bi-ma ka-bat-ta-ki lip-ša-ġa
 23 me-en-na gašan-má i-dé-ġu nigín-na-ge
 24 a-di ma-ti be-el-ti su-uh-ġu-ru pa-nu-ki
 25 TE-(ġu) mu-un-še-du⁵-dím a-še-ir-ra mu-un-ġal-ġal
 26 ki-ma su-um-ma-te a-dam-nu-um ta-ni-ġu uš-ta-na-ab

*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 Assyriens* 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. *gû-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* = *sanāķu* reach], hence *comprehend*.

5. *šed* = *pašāḫu* sink to rest, and *šarāpu*, be consumed with heat, fever, and hence chill, *šuribu* HW 688; *šurubtu*, *šuribtu* not « shower » but heat, pestilent fury of heat. and perhaps *frost*; cf. *hamāru ša šurīpi*, crushing effect of fever or chill, SAI 3002. Cf. also SAI 1932 *šid* = *kuššū*, chill and *a-ša-ad* = *šuruppu*, syn. *ḫarbašu*, frost, in CT XVI 12, 1 and *ašug*, *amam* SAI 1936. Sum. *šed*, *šid*, *asad*, *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 ú¹ 'u-a bar ġuš-šá-[.]
 28 [. . .] u-a u a-a šu-mu-ḥat [ka-bat-ti-šu]
 29 [. . .] i-si-iš-bi i-dib mu-[-un-na-ab-bi]
 30 [bi-]ki-tum i-bak-ki [ḫubē iḫabbi]

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. »

1 [	]	<i>šugbar¹-ta me-a</i>
2 [	]	<i>šugbar-ta me-a</i>
3 [ur-sag umun-uru]	gal	<i>ù-galu šugbar ma²</i>
4 [^d .mis-lam-la-é-]	a	<i>ù-galu šugbar ma</i>
5 [am umun-gîr-]	ra	<i>ù-galu šugbar ma</i>
6 [umun-urú-bar-]	ra	<i>ù-galu šugbar ma</i>
7 [	]pa (?)	<i>ù-galu šugbar ma</i>
8 nu [	]	<i>ù-galu šugbar ma</i>
9 en ^d .sag-šú-unug-(ki)-ga ³		<i>ù-galu šugbar ma</i>
10 šugbar iš-bar ⁴ -ra		<i>sa-bi ak</i>
11 dur maškîm-ma (šu-ba-rü-na-ki-a) sa-ne dîr-dîr		
12 te-ba šú ⁵ -ub-bi-en		<i>te-ba zî-gî-en⁶</i>
13 ù-mu-un-mu su-zîd		<i>ki-e-ne ne-û</i>
14 i-dé zî-da-zu		<i>gilu¹-ni ba-an-gida</i>
15 lige gûb-bu-zu		<i>šeš-e ba-an-sig'</i>
16 E + SAL (?) -mu šugbar nu zu-ra		<i>mu-un-na-an-gî-gî</i>
17 é-gal-la šu-dîm nu zu-ra		<i>mu-un-na-an-gî-gî</i>
18 sil ešemen ⁸ nu zu-ra		<i>mu-un-na-an-gî-gî</i>
19 me-e gâl-lá-bi i-dé-mu mu-un-tar ka-mu mu-un-tar		
20 zag-si-mu ⁹ gâl-lá-ğul gin-e		<i>te-ba dîr-ru-ne-eš</i>
21 ? ge-na-ka		<i>sîr-mu-un-na-ra¹⁰</i>
22 ?-ta ud-šus-a-ni		<i>sîr-mu-un-na-ra</i>
23 -ta. . . nak-a-ni		<i>sîr-mu-un-na-ra</i>
24 a. zîd-da ¹¹ ga-ra-ba-KU		

* 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.

1. *šugbar* = *amāšu*, *umāšu* « underworld », *Babyl II* 106.

2. *ma* variant of *me-a*.

3. The usual form of this epithet is *en^d.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 *eš-bar*, *aš-bar*, *eš-par* = *purussu* as in *Babyl II* 127 following JENSEN. A Semitic word *išparu*, *išpar-ru* « bridle », Aramaic ܐܫܦܪܘܢ, hence « control, mastery », Sum. *dimir* S VI 350, is to be derived with JENSEN from ܐܫܦܪܘܢ KB, VI 1, 440, and must be sharply distinguished from *ušparu*, *išparu* « weaver », a loan-word from *gîš-uš-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 world¹².
 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.

Br. 4667, 4676, 10935. For *ušparu* in the sense of « staff », v. Del. H. W. 720 b.

In the contracts read *amēlu* *iš-bar* as *ušparu* or *išparu*.

5 Cf. pl. 20, 30.

6 Cf. pl. 15, 21.

7 *IB* glossed *gi-lu*. *gil* is the usual word for *ḫalāku*.

8 *ešemen* = *melultu*, *ašar melultu* SBH 122 Rev. 14.

9 Cf. pl. 27, 5.

10 Cf. *sir-mu-na-an-ra* = *iššarraḫ* R. IV 11 b 30.

11. For *zi-da* = *kinu* cf. *zid-de-eš* = *kiniš* Gud. Cyl. B 12, 26.

12. Lines 3-9 are the seven heroic names of Nergal.

Reverse.

1 [	]	äg-gi-ra-na ¹	zid-mega ² ga-ra-da-KU
2	ki kal li-bi-ir-ri	ag-a-na	zid-da ga-ra-da-KU
3	ki li-bi-ir-ri	ür šit ag-a-na	zid-mega ga-ra-da-KU
4	ki-e-ne-ra	edin-bi-ri-?	zid-da ga-ra-da-KU
5	lig-lig	silim-mu ub-du	a mu-lu-mu ga-am sir(?)
6	lig-en	banda gur-ru-na-ta	te me-e gū ³ -de ⁴
7	er-ra-sim ⁵	ba-da KU-ù-dé	er-da KU-ma-da
8	er-da a-nir-da	KU-ma-da	er-da KU-ma-da
9	šag nu-ù-li-dé	KU-ma-da	er-da KU-ma-da
10	bar nu-za-la-gi-da	KU-ma-da	er-da KU-ma-da
11	giš-a-am ^d	gibil ga-mes KU-ma-da	er-da KU-ma-da
12	a-rib šu-zu nu-uš	gē-in-tuk bar-zu zal-eš gē-in-gál	
13	giš-a-am ^d	gibil ga-mes šu-zu nu-uš	gē-in-tuk bar-zu zal-eš gē-in-gál

37 er-šem-ma^d gūr-unugal.

1. *mu-lu aggirana* = *dāiki-šu* SBH 68, 11.

2. The sign is probably SAI 3865. Cf. pl. 28, 8 where the order is *mega-zid*, written *tug* not *zid*, but the same error above obv. 24.

3. Glossed *gu*.

4. Glossed *dī*.

5. Var. of *er-si-em* = *bikītu 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 Gilgames surely thy hand will receive;
may thy soul be glad.

Thirty-seven lines. Psalm to Nergal.

Obverse.

- 1 ù-mu-un na-äm-zu¹ ka-na-ág še-ir-ma-al im-te-na
 2 d[.]mu-ul-lil ù-mu-un na-äm-zu ka-na-ág še-ir-ma-al im-te-na
 3 a-a d[.]mu-ul-lil ù-mu-un-e kùr-kùr-ra
 4 a-a d[.]mu-ul-lil ù-mu-un díg-ga-zi-da
 5 a-a d[.]mu-ul-lil sib sag-gig-ga
 6 a-a d[.]mu-ul-lil i-dé-dü² im-te-na
 7 a-a d[.]mu-ul-lil ame erin-na³ sá-sá
 8 a-a d[.]mu-ul-lil ù-lul-la dūr-dūr
 9 ame nad-a gud-dé sig-gan-nu sá
 10 d[.]mu-ul-lil dam-kar-ra⁴ ken dagal-la⁵
 11 ù-mu-un mu erin-na-ni sag-ma-al ki
 12 ù-mu-un zal erin-na ga NUNUZ-ám da-ma-al-la
 13 ù-mu-un silim-dūr-a-ni gišgal ir-ir
 14 ki-nad-a-ni á-ág-e gal-la
 15 kùr d[.]babbar-è-ta kùr d[.]babbar-šus-šú
 16 kùr-ra ù-mu-un nu-um-til⁶ za-e ù-mu-un AB-DA⁷ me-en

Reverse.

- 1 d[.]mu-ul-lil kùr-kùr-ra ga-ša-an nu-um-til dam-zu ga-ša-an AB-DA
 2 e-lum ni an-na a-nim za-da ša-mu-e-da-gál
 3 d[.]mu-ul-lil šibir dingir-ri-ne za-da ša-mu-e-da-gál
 4 a-a d[.]mu-ul-lil mu-lu gu šar-šar me-en mu-lu še šar-šar me-en
 5 d[.]mu-u-lil me-lam-zu engur-ra ga mu-ni-ib-bil-bil

* BM, 13963, published in CT XV 10. Edited in *Babyloniaca* II 151 f. and 159 f. See also the *Revue Sémitique* 1908, 484 ff.

1. nam-zu = mudû šimāti, BA V 672, 6.

2. For ide-dü = barû, 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 makest 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 makest to abound pure oil and nourishing (?) milk.
 13 Lord who causest peace to abide, who protectest 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 I 29.

4. Enlil as the *damḡaru* also Raw. IV 11 a 1.
 5. Text *ra* !
 6. Var. of *nam-til*.
 7. Cf. pl. 23 obv. 20.

6 *mušsen-e an-na ġa-e engur-ra' šag-im-ma-ni-ib-sig'*

7 *a-a^d.mu-ul-lil li-da-da maġa mu-e-du sag-e gi-gur ba-e e-nisag*

8 *ù-mu-un ka-na-ág-gà giš-ma gišgalla ga-mu-e-gub gi-gur til-šù me-a*

9 *a-a^d.mu-ul-lil sag-ziid sag-lul-la šu-ti-ba-ni-ib-ag*

10

nigin 25 mu-bi-im

11

er-šem-ma

1. Cf. SBH 96, 20.

- 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 Sumcr, 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 [*d*.iskur pa-]é-a mu-*zu* dingir [zag-*sú*]
 2 [u-mu-un?] *d*.iskur gud-mağ pa-é-a mu-*zu* dingir [zag-*sú*]
 3 [*d*.] iskur dumu an-na gud-mağ pa-é-a mu-*zu* dingir [zag-*sú*]
 4 ù-mu-un IM^{ki}-ge gud-mağ pa-é-a mu-*zu* dingir zag-[*sú*]
 5 *d*.iskur ù-mu-un ġen-gál-la gud-mağ pa-é-a mu-*zu* dingir
 6 maš-tab-ba ù-mu-un *d*.am-an-ki-ga gud-mağ pa-é-a
 7 a-a *d*.iskur ù-mu-un ud-da ū-a mu-*zu* dingir zag-*sú*
 8 a-a *d*.iskur uda galla ū-a mu-*zu* dingir zag-*sú*
 9 a-a *d*.iskur uğ¹-gal-la ū-a mu-*zu* dingir zag-*sú*
 10 *d*.iskur uğ¹ an-na gud-mağ pa-é-a mu-*zu* dingir zag-*sú*
 11 mu-*zu* kalama mu-un-dú-dú-ul²
 12 me-lam-*zu* kalama túğ³-dím im-mi-in-dul
 13 za-pa-ág-*zu*-*sú* kúr-gal a-a *d*.mu-ul-lil sag im-da-sig-gi⁴
 14 mur-du-*zu* dagal-gal *d*.ninlil ba-e-di-ğ-u-luğ-e
 15 *d*.en-lil-li dumu-ni *d*.iskur-ra á-mu-un-da-an-ág
 16 galu dumu-mu ud um⁵-me igi-nigin ud um-me igi-lal-lá
 17 *d*.iskur-ri ud um-me igi-nigin ud um-me igi-lal-lá
 18 ud imin-ziğ⁶-dím ġe-dal-lá ud um-me igi-lal-lá

* Text in CTXV 15 f. Edited in *Babylonaca* II 162-7.

1. The sign is REC 182 = GIR [9177] with values *ug*, *pirig*, *ne*, in Semitic *únu*, *núru*, v. ZA XV 47; CT XII 8; XI 23. In line 29, below, the meaning *nimru* is certain.

2. For *dul-dul* = *kamú* CT XVI 17, 5. Cf. SBII 46, 13.

3. *šabātu* = *tug* is properly written with the sign REC 468, yet for the form ZID, REC 469, = *labāšu* « to clothe », v. pl. 25, 9 *dam a-ni ba-ni-in-ZID* « he clothed his wife ».

4. Cf. pl. 7, 18.

5. The sign is apparently REC 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.

- 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 *zīg* were explained in *Babyl.* II 164 n. 10 as the Pleiades. I was led to this conjecture for two reasons. 1) *zīg* is an astronomical term employed either for the sign *Pisces* or for the evening star ; 2) the following word *gendal* may be interpreted « fullness of wisdom », since *dal* = *basāsu* [cf. CT XXIII 18, 41]. The Pleiades represented wisdom in Babylonian mythology as their name *mul šu-gi* implies ; for *šu-gi* = *šēbu* « old man », v. Br. 7 130, and KUGLER, *Sternkunde* I 254.

- 19 *ud ka-silim-žu dūg-bi ġa-ra-ab-ba ud um-me igi-lal-lá*
 20 *nim-gir sukkał-žu ù-mu-ra-du ud*
 21 *galu dumu-mu ul¹ ġin-na ġin-na a-ba ġi-ġi-en te-ba*
 22 *ki-bal ġul-ġig a-a muġ-žu-šú a-ba ġa-e-dim te-ba*
 23 *ná²IM³ tūr-tūr e-šu um-me-ti a-ba ġa-e-dim te-ba*
 24 *nà-gal-gal e-šu um-me-ti a-ba ġa-e-dim te-ba*
 25 *nà-tūr-tūr-žu na-gal-gal-žu muġ-ba u-me-ám*
 26 *ki-bal a-ġi-da-žu ù-mu-e-gul da-ġid-žu ù-mu-e-sig*
 27 *d⁴.iškur-ri dūg-dūg-ga a-a muġ-na-šú ġiš-ni-ba-ši-in-ag*
 28 *a-a d⁴.iškur é-ta é-a-ni ud ka-silim na-nam*
 29 *é-ta úru-ta é-a-ni ug'-ban-da na-nam*
 30 *úru-ta [] ġar-ra-ni ud ka-ġar-ra na-nam*

[30] *er-šem-ma d⁴.iškur*
 []-pa-a

1. *ul* a var. of *úl* = *arāhu* journey, *urġu* way, v. *Babyl.* II 204.

2. For *na* in the sense of « hail », cf. THOMPSON, *Reports* no. 20, 5.

- 19 Spirit may thy sonorous voice give forth its utterance, spirit of
wisdom with elevated vision ;
- 20 The lightning thy messenger send forth, spirit etc.
- 21 My son go forth, go up, who that cometh can strive (with thee)?
- 22 If the foe do evil the father is over thee, who can strive with thee?
- 23 With the little hail stones exceedingly cunning (art thou),
who can strive with thee?
- 24 With the great hail stones exceedingly cunning (art thou),
who can strive with thee?
- 25 Thy little and great hail stones let be upon him.
- 26 Let thy right hand destroy the foe, thy seizing arm pluck him
away ».
- 27 Ramman gave ear to the words of the father who was over him,
- 28 The father Ramman who went from the house, spirit of sonorous
voice,
- 29 Who from the house, from the dwelling went up, the youthful
lion,
- 30 Who from the dwelling took his way (?), the spirit of counsel.
-

Thirty lines ; a psalm on the flute to Ramman.

Obverse.

- 1 *uru a-usán bar-mu ba-e¹-ga-ám²*
 2 *uru-mu gir-su-(ki) a-usán bar-mu ba-e-ga-ám*
 3 *še-ib ki-šir-bur-la-(ki) a-usán bar-mu ba-e-ga-ám*
 4 *és é-ninnu-mu a-usán bar-mu ba-e-ga-ám*
 5 *dul nina (ki)-mu a-usán bar-mu ba-e-ga-ám*
 6 *še-ib UD-MA-NINA-TAG³-(ki)-mu a-usán bar-mu ba-e-ga-ám*
 7 *gú-bar šir-bur-la-(ki)-a a-usán bar-mu ba-e-ga-ám*
 8 *uru-mu usán-bi ba- bir- bir- ri⁴*
 9 *gir-su-(ki) zagina tür-tür ba-X-X⁵-e*
 10 *uru-šag-ga-ta uda in-ga-ám-ka*
 11 *gir-su-(ki) bar-bi-ta an-kal ki-ašag-ga-mu*
 12 *šä-ba bara bär-ra-na mu-un-ba-al*
 13 *mu-ma-ru-na-mu šu-na mu-un-ba-al*
 14 *ám-mu-uš ġul-la-šú mu-un-ba-al*
 15 *dam ur-sag-gal-a-šú mu-un-ba-al*
 16 *ga-ša-an-bi-ta nam-ma-ra-é*
 17 *ga-ša-an gu-la é-bi-ta ba-ra-é*
 18 *egi uru-me-a díg-ga a-[ta gar-ni]*
 19 *ame ga-ša-an sun-na⁶ díg-ga a-[ta gar-ni]*
 20 *im⁷ šú sá-sá im-gab*
 21 *. . . mu a-a-mu sag-PA-KAB-DU-eš*

Reverse.

- 1 *d⁸.mu-ul-lil-e sal*

* BM, 85005, 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-ši-ġu-lug-e* CT XV 15, 14. For the idea cf. pl. 23 rev. 6.

2. Cf. SBII 115, 32; 70, 18; 101, 42.

3. Probable var. of UD-MA-NINA-SIR = *sirar*, v. AJSL 1908, 283 n. 4.

4. Cf. SBII 120 rev. 13 where *ba-bir-bir-ri* follows *ba-da-ġil-li-em-mà-eš*.

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 Eninnū 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.

1 Enlil.

5. Br. 11 208.

6. *sun-ni* = *šupīlu* to over-whelm, prostrate, BA V 633, 24. Cf. Enlil the *gud sun-na* SBH 46, 1; 42, 1.

7. *IM* glossed *im*.

2	<i>úru-mu gú-dúr-a</i>	<i>mu-ni-[íb-ğá-lam-a]</i>
3	<i>gír-su-(ki) gú-dúr-a</i>	<i>mu-ni-íb-ğá-[lam-a]</i>
4	<i>šir-bur-la gú-dúr-a</i>	<i>mu-ni-íb-ğá-lam-a</i>
5	<i>UD-MA-NINA-TAG-(ki) gú-dúr-a</i>	<i>mu-ni-íb-ğá-lam-a</i>
6	<i>nina^{ki} gú-dúr-a</i>	<i>mu-ni-íb-ğá-lam-a</i>
7	<i>sib-šub-bi</i>	<i>ba-ni-íb-te-en</i>
8	<i>sib-šub-šub-bi</i>	¹ <i>ú-ba-ni-íb-te-en-te-en</i>
9	<i>mu-lu šir-ra-ra uru-mu-a kūr²-mu-a na-ğál-dib-bi</i>	

er-šem-ma^d ba-ít-kam
sir dingir-ad-da-mu

1. *ú* is a var. of *ú* frequently ured for the precative *gen* = *lū*, v. *Babyl. I* 234.

2. *kūr* 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*.

1	<i>ul-e pa-pa-al¹-ta</i>	<i>er am-da-[du-du-e-ne]²</i>
2	<i>aṣag-ṣu-mu</i>	<i>nin ga-ša-an^d. gīr-gi-lu³</i>
3	<i>kūr sun-sun⁴</i>	<i>mu-gig-ib ga-ša-an an-na⁵</i>
4	<i>nin-ṣid-mu</i>	<i>ga-ša-an é nina-a-ra⁶</i>
5	<i>dingir iḡ⁷-gà i-dé-ma-al</i>	<i>ama ubur⁸ ṣi-da</i>
6	<i>la-bar é-e</i>	<i>ga-ša-an sal-šág</i>
7	<i>ul-e pa-pa-al-ta</i>	<i>dūr-a-ta</i>
8	<i>ul-e pa-pa-al</i>	<i>dingir aṣag-ga-ta</i>
9	<i>ul-e pa-pa-al</i>	<i>dār-a-ta</i>
10	<i>ken-ág me-e mà-ar</i>	<i>ba-an-ag-an-na</i>
11	<i>galu silim ama-mu-ra dūg-ga-na-ab me-na mu-un-gab-e</i>	
12	<i>ga-ša-an gīr-gi-lu-um dūg-ga-na-ab me-na mu-un-gab-e</i>	
13	<i>la-bar é-e ga-ša-an sal-šág-ga me-na mu-un-gab-e</i>	
14	<i>^d.nannar-ra giš-gi⁹-ta dūg-ga-na-ab me-na mu-un-gab-e</i>	
15	<i>giš-gi-tù an aṣag-ga-ta a-a-mu-ra dūg-ga-na-ab</i>	
16	<i>me-na aṣaga mu-un-tū</i>	<i>mu-un-gab-e me-na mu-un-gab-e</i>
17	<i>me-na ṣa mu-un-tū</i>	<i>mu-un-gab-e me-na mu-un-gab-e</i>
18	<i>aṣage ni-tuk-a</i>	<i>aṣaga mu-ba-til</i>
19	<i>ṣagine ni-tuk-a</i>	<i>ṣa mu-ba-til</i>
20	<i>é AB-DA-mu</i>	<i>iḡi-ni-šú ba-gul</i>
21	<i>é AB-DA-mu</i>	<i>iḡi-ni-šú ba-ḡul</i>
22	<i>. . . a-mu</i>	<i>iḡi-ni-šú ba-pi-el</i>
23	<i>. . . a-mu</i>	<i>iḡi-ni-šú ba-</i>
24	<i>. . . i-dib nu-a-šeg</i>	<i>er am-da-[du-du-e-ne]</i>
25	<i>. . . ^d.] gīr-gi-lu-um i-dib nu-a-šeg</i>	<i>er am-[da-du-du-e-ne]</i>

* BM 23584, published in CT XV 23.

1. *pa-pal* from *pal-pal* « the changing », hence « planet ». in CT XII 4 b 35 *mul* [star] = *papallu* and I. 36 *bibbu* « grazing sheep »; cf. also 5, 10 the reverse of the same tablet [*mul*] = *ri-é-a-um* shepherd.

2. Cf. SBII p. 14 catch-line.

3. In SBII 139, 136 translated, *emuḡtum ilu* *Girgilum*.

4. *mu'abbitat šadi*, cf. SBII 27, 34; Raw. II 19 b 59; Craig, RT 19, 15.

5. *ištarit ilu* *Anim* SBII 139, 128.

- 1 Unto the perfect one, the wanderer, in tears let us go.
 2 My lady of might, queen, mistress *Girgilu*,
 3 Her that shatters the mountains, virgin goddess of Heaven,
 4 My princess of righteousness, queen of Enina.
 5 Unto the divinity who surveys mankind, mother of the faithful
 breast,
 6 The prophetess of the temple, queen, woman of grace,
 7 The perfect one, the wanderer, the far-famed,
 8 The perfect one, the wanderer, sacred divinity,
 9 The perfect one, the wanderer, the heraldess,
 10 Pitieous art thou, oh for me compassion take.
 11 Oh *galu-silim* (?) unto my mother say, « when wilt thou lose? »
 12 To the queen, *Girgilum*, say, « when wilt thou lose? »
 13 To the prophetess of the temple, the queen, the woman of grace,
 « when wilt thou lose? »
 14 To Nannar the sage say, « when wilt thou lose? »
 15 To the sage in the radiant sky, my father say,
 16 « When, oh thou that art clothed in splendour, wilt thou lose?,
 when wilt thou lose? »
 17 « When, oh thou that art clothed in jewels, wilt thou lose?, when
 wilt thou lose? »
 18 « Who possesses splendour, who art complete in splendour,
 19 Who possesses radiance, who art complete in jeweled apparel ».
 20 My temple AB-DA before her is plundered;
 21 My temple AB-DA before her is pillaged;
 22 My . . . before her is disgraced;
 23 My . . . before her
 24 To . . . sighing and unhappy, in tears let us go.
 25 To . . . *Girgilum*, sighing and unhappy, in tears let us go.

6. SBH 139, 131 *rubatum kittum belit Nina-(ki)*.

7. Glossed *ú*.

8. Glossed *u-bi-ur*.

9. *giš-gi-ta = giš-ki-li = kišattu*, SAI 4033.

Reverse.

- 1 i-dib é me-a
- 2
- 3 edin-na a še-ir er-ra-ta
- 4 ama-muḡ-mu er-ḡul-ag-na me-[na mu-un-gab-e]
- 5 me-e ^d.en-lil-šú ga-ám-si-tím a mu-lu-[mu ga-ám-sir]¹
- 6 a úru-gul-a-mu ga-ám-si-túm a mu-lu-[mu ga-am-sir]
- 7 é-gul-a úru-gul-la-mu zi-dé
- 8 šu-ni el-ta im-ta-zur-zur er-gíg ni-[gin-gin]²
- 9 gab-ni su-ub azaga al-?-e er-gíg ni-[gin-gin]
- 10 šag-ni ú-kul tir-ra ni-?-e er-gíg ni-gin-[gin]
- 11 ūg-ga-a e-? ?-bi giš-ba-an-tuk-a-ta
- 12 en-banda ^d.nin-ki-gal-la-ge nin-a-ni šu-mu-un-na-ni me-en
- 13 azag-zu-mu nin ga-ša-an gír-gí-lu kūr-ta nam-ta-é

er-šem-ma ^d.nin gīn-gí-lu

sal zi-du i-dib bi-nad galu nam-mu-un-zi

ul-e pa-pa-al-la bi-nad

ul-e ki-azag-mu bi-nad

ki-azag ki-su(?)-na bi-nad

ki-? ? gar-ra-mu bi-nad

azag a-a-mu ba-til-la-ta

za a-a-mu ba-til-la-ta

1. Cf. pl. 14 rev. 5.

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-worl, dhis 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	<i>ni-tuk nigin-ù</i>	<i>úru-zu ù-[gě-dúg]</i>
2	<i>elim-ma ni-tuk nigin-ù</i>	<i>úru-zu ù-[gě-dúg]</i>
3	<i>ù-mu-un kùr-kùr-ra-ge</i>	<i>nigin-ù úru-zu [ù-gě-dúg]</i>
4	<i>ù-mu-un dúg-ga-zi-da</i>	<i>nigin-ù úru-zu [ù-gě-dúg]</i>
5	<i>d. mu-ul-lil a-a ka-na-ág-gà</i>	<i>[nigin-ù úru-zu ù-gě-dúg]</i>
6	<i>sib sag-gig-ga</i>	<i>nigin-ù úru-[zu ù-gě-dúg]</i>
7	<i>i-dé-dù im-te-na</i>	<i>nigin-ù úru-[zu ù-gě-dúg]</i>
8	<i>ame erin-na sá-sá</i>	<i>nigin-ù úru-[zu ù-gě-dúg]</i>
9	<i>ù-lul-la dūr-dūr</i>	<i>nigin-ù úru-[zu ù-gě-dúg]</i>
10	<i>úru-zu nibru (ki)-zu</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
11	<i>še-ib é-kùr-ra-ta</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
12	<i>ken-úr ki-gal-ta</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
13	<i>dul-azag ken-azag-ta</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
14	<i>sag é-dim-ma-ta</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
15	<i>é-ká-maḡ-ta</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
16	<i>é-gà-nun-maḡ-ta</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
17	<i>ma miš-bar a-ta</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
18	<i>ma é-gal-maḡ-ta</i>	<i>nigin-ù [úru-zu ù-gě-dúg]</i>
19	<i>še-ib uri (ki)-ma-ta</i>	<i>nigin-ù úru-[zu ù-]gě-dúg</i>
20	<i>še-ib zammar (ki)-ma-ta</i>	<i>nigin-ù úru-zu [ù-]gě-dúg</i>
21	<i>úru a-dúg-ga</i>	<i>a gí- a- zu</i>
22	<i>a-dúg-ga</i>	<i>a-ta gar- ra- zu</i>
23	<i>úru še-kud-da</i>	<i>ki- lal- a- zu</i>
24	<i>nag nu nag-a</i>	<i>ud-zaal-zaal-la-dā</i>
25	<i>dam tūr-ra-ge</i>	<i>dam-mu mu-ni-ib-bi</i>
26	<i>tūr-tūr-ra-ge</i>	<i>tūr- mu mu-ni-ib-bi</i>
27	<i>ki-el-e</i>	<i>šeš- mu mu-ni-ib-bi</i>
28	<i>úru-ta ám-gan-e</i>	<i>tūr-muš mu-ni-ib-bi</i>
29	<i>tūr banda</i>	<i>a-a-mu mu-ni-ib-bi</i>
30	<i>tūre al- é</i>	<i>maḡ- e al- é</i>

* BM 29623 published in CT XV 13 and 12. Edited in *Babyloniaca* II 273-281. This psalm concerning Nippur is, in its present form, either an *Ur* or a *Larsa* redaction. A lamentation service of Isin placed this psalm at the end of its second tablet

- 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 Eganunmah 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. 82; the redaction used at Isin had 42 lines, the original 32 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*) = *sahāru* for R. II 21 c d 1, cf. IIW, 494 b.

31	<i>c-sir-e gub-ba</i>	<i>mu-un-sar-ri-dam</i>
32	<i>gāl-la-bi bār-e</i>	<i>ám- da- ab- lal</i>
33	<i>sīg-gan-bi muš-bar-ri</i>	<i>ám- da- ab- lal</i>
34	<i>esēmen- ba</i>	<i>lile ba- e'- sí</i>

34 *er-šem-ma^d en-lil-a-kam*

1. Cf. no. 30 obv. 1 note ou *ba-e*.

- 31 In whose streets men stood about or hastened hither and thither,
 30 The little ones perish, the great ones perish!¹
 32 Her booty the dogs defile.
 33 Her pillage the rude foe defiles.
 34 In her banqueting hall the wind revels.
 Thirty four lines. Psalm on the flute to Enlil.

1. Lines 30 and 31 were interchanged in this redaction, v. *Babyl.* II 281.

- 1 má-gūr azag an-na še-ir-ma-al im-te-na
2 a-a^d nannar ù-mu-un-e uru-(ki)-ma
3 a-a^d nannar ù-mu-un-e é-kiš-sīr-gál
4 a-a^d nannar ù-mu-un-e dingir áš-dū¹-bār
5 ù-mu-un^d nannar tu-mu sag^d en-lil-lá
6 dirig-ga²-zu-dé dirig-ga-zu-dé
7 i-dé a-a-zu i-dé^d mu-ul-lil-ra še-ir-ma-al-la-zu-dé
8 a-a^d nannar še-ir-ma-al-la-zu-dé dū-zi-ga-zu-dé
9 má-gūr ana šag-ga dirig-ga še-ir-ma-al-la-zu-dé
10 a-a^d nannar za-e éš-azag-šú ū-a³-zu-dé
11 a-a^d nannar má-dīm a-gè-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 ul⁴-til-a-zu-dé za-e dirig-ga-zu-dé
15 a-a^d nannar áb-men áb-ne-ra sal-dúg-ga-zu-dé
16 a-a-zu igi-ğul-la mu-e-ši-in-bar sal-ziid-ma-ra-ni-in-dúg
17 e i-i lugal-ra ud-du-eš e-mu-un-é
18 ^dmu-ul-lil-li mu-du-ru ud-sud-du
 šu-za ma-ra-ni-in-dú,
19⁵ uri-(ki)ma⁶ má-gūr azag-ga ū-a-zu-dé
20 en^d nu-dīm-mud-e⁷ sal-dúg-ga-zu-dé
21 [uri-(ki)ma má-gūr azag-ga ū-]a-zu-[dé]

* BM 13930, published, CT XV 17. Translated first by HOMMEL, *Geographie*² 378. Edited by PERRY, LSS II 4 no. 3.

1. The sign KAS [Br. 4819] is the gunified form of DU and may well have had the same value. This title of Sin is found twice written áš-du-bar, v. VAB, I 212 n.). ášdu is possibly a formation áš = « one », + the suffix du, da which does not change the meaning. ášdu-bār, « first light », = Sem. nawra-šit, « brilliant rising ». [But cf. CT XXIV 18 obv. I 17 where KAS is glossed im !]

2. dirig = nišilpú ascend, mount. elippu mušilpitu, a boat going up-stream; elippu meširtu, 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.

- 1 Thou whose glory in the sacred boat of heaven is self created,
- 2 Father Nannar, lord of Ur,
- 3 Father Nannar, lord of Ekišširgal,
- 4 Father Nannar, lord of the new moon,
- 5 Lord Nannar, first born son of Enlil,
- 6 When thou ascendest, when thou ascendest,
- 7 When before thy father, before Enlil thou art glorious,
- 8 Father Nannar when thou art glorious, when thou pursuest thy way,
- 9 When in the boat, that in the heavens ascendeth, thou art glorious,
- 10 Father Nannar, when unto *Ešaḫag* thou mountest,
- 11 Father Nannar when like skiff upon the floods thou ascendest,
- 12 When thou ascendest, when thou ascendest, thou, when thou ascendest,
- 13 When thou ascendest, when thou arisest, thou when thou ascendest,
- 14 In thy rising, and in the completion of thy course, yea in thine ascension,
- 15 Father Nannar, calf of the crown, when for the calves⁸ thou carest,
- 16 When for thy father who beholds thee with glad eyes, thou bestowest faithful care,
- 17 Hail, thou that in the majesty of a king daily risest, hail!
- 18 Enlil hath adorned thy hand with a sceptre everlasting.
- 19 When over Ur in the sacred boat thou mountest,
- 20 When upon the high priest Nudimmud thou bestowest care,
- 21 When over Ur in the sacred boat thou mountest,

3. Cf. pl. 15, 8.

4. *ul* var. of *ul* = *urḫu*, *Babyl.* II 204, 175; cf. pl. 15, 21.

5. Here begins SBH no. 38 lower part of the obverse.

6. Var. adds *šú*.

7. Var. *da*, ie. *sal-dúg* 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 *Babyl.* II 89.

8. Referring to the stars as pasturing cattle.

Reverse.

- | | | |
|---|--|--|
| 1 | [<i>id. . . .</i>] <i>lá</i> | <i>a im- si</i> [^{<i>d.</i>} <i>nannar</i>] |
| 2 | [<i>id. . . .</i>] <i>gi</i> | <i>a im- si</i> [^{<i>d.</i>} <i>nannar</i>] |
| 3 | <i>íd</i> [<i>á. . . .</i>] <i>e</i> | <i>a im- si</i> ^{<i>d.</i>} [<i>nannar</i>] |
| 4 | <i>azag-gi id ud-kib-nun-na-ge</i> | <i>a im-si</i> [^{<i>d.</i>} <i>nannar</i>] |
| 5 | <i>íd pà-bi-luġ-e</i> | <i>a im- si</i> ^{<i>d.</i>} <i>nannar</i> |
| 6 | <i>bunin-maġ bunin-banda</i> | <i>a im- si</i> ^{<i>d.</i>} <i>nannar</i> |
- cr-šem ma* ^{*d.*}*en-ꜣu*

Reverse.

- 1 The canal *lá*. 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.

1. For the *buninu* of Sin, v. Gudea Cyl. A 21, 18. Cf. the *bunin maš banda* cyl. B. 17, 8 and *age bunin-maš* A 25, 1.

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 sam sag-gá-ge dam-nu-šú¹] mu-un-na-an-[teg]
 2 [. . . ana mu-u]s-sa it-ḫu-[u]
 3 [d. innini (?) edin-na sam sag-]gá-ge dam-[ni-šú mu]
 4 a-rì ur-sag dingir umun a-ṣu²
 5 a-rì lig-mu d. da- mu- mu
 6 a-rì lu-mu umun mûs-ṣi-da
 7 a-rì d. lamga umun sa-[par³
 8 a-rì li-bi-ir umun sub-[bé]
 9 a-rì dingir ka-sá i-de šu[b-ba]
 10 a-rì mu-lu sir-ra-an-na-mu
 11 a-rì dingir dagal ušumgal-án-na
 12 a-rì šeš dagal d. mûs-ten-an-na
 13 sàb-ba en d. dumu-ṣi mûs-tan-na⁴ gašán an-na
 14 ri-é-um be-lim ilu dumu-ṣi ḫa-me-ir ilu is-tar
 15 umun a-ra-li umun dul- sàb- ba
 16 ^{giš}šinig-ga mû-šar a nu- nag- a- mu
 17 bi-i-nu ša ina mu-sa-ri-e me-e la is-tu-u⁵
 18 suḡur edin-na pa nu- siḡ- ga- mu.
 19 kim-mat-su⁶ ina ši-e-ri ar-ta la ib-nu-u
 20 ^{giš}a-am šita-na ba- nu- siḡ- ga⁷- mu
 21 il-daḫ-ḫu ša ina ra-ṭi-šu la i-ri-šu
 22 ^{giš}a-am ur- ra ba- ab- sir- ra- mu
 23 [il-daḫ-ḫu] ša is-da-uu-uš in-na-aš-ḫu
 24 gu mû-šar-ra a nu- nag- a- mu
 25 ḫu-u ša ina mu-sa-ri-e me-e la is-tu-u⁸

1. For *teg* construed with *šú* 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. *gá-ge*, ZIMMERN'S restoration is well-nigh certain. For this literary form at the opening of series, v. SBH 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 Zimmern'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 V 674, 8.

- 1 [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 Gišzida⁹
- 7 Alas oh *Lamga*, 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 Dagalušungal-anna.
- 12 Alas brother of the mother *Bélit-šéri*.
- 13 Shepherd, lord Tammuz, spouse of Ištar.
- 15 Lord of Aralu, lord of the sheep-folds.
- 16 A tamarisk which in the garden¹⁰ 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* = *bélu* Br. 2051.

5. Cf. SBH 68, 2.

6. *kimmatu*, hair of the head, KB VI 1, 436; ZIMMERN, « top ».

7. *ba-súg* = *šenu*, to fill, CT XVI 24, 10. *súg-ga* = *uš-riš*, *kabitta uš-riš* BA V 620, 7 where *rēšu* rejoice is the stem. It seems to me, however, more probable that the root here is *eršū* 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.

Tammuz no. II.

Text Raw. IV 30 no. 2 and VATh 402 = Reisner no. 37. The latter text was collated by Zimmern. Tablet four of *Edina sam sag-gá-ge*, « in the field the plants . . . » Edited by Zimmern *Tamūz-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 sam sag-gá-ge* was developed.

1 -š]ar ik-ka-[mu-u¹ laḫ-ra u pu-ḫad-su]
 2 á-lal-a úç [máš- bi]
 3 šar² ik-ka-su-u en-ša u la-la-ša
 4 ganam sil-bi ga-ga-mu
 5 laḫ-ra u pu-ḫal-sa i-šal-la-[lu]³
 6 úç máš- bi ga- ga- mu
 7 en- ša u la- la- ša [išallalu]
 8 ganam sil- bi ri- ri- ga- mu
 9 [laḫra u puḫadsa] u- sam- ḫa- lu
 10 úç máš- bi ri- ri- ḫa- mu

11 al-di ga-da-an-du lig me-en ḡar-ra-an nu-ḡí-ḡí
 12 lu-ḫu-um-ma⁴ al-lak id-lu u-ru-uḫ la ta-ri
 13 a-ri ur-sag dingir umun- a- çu⁵
 14 a-ri lig-mu d.da-mu-mu
 15 a-ri tu-mu umun máš-çi-da⁶
 16 a-ri dingir lamga umun sa-[par]
 17 a-ri li-bi-ir⁷ umun sub-[bé]
 18 a-ri dingir ka-sá i-dé-šub-ba⁸
 19 a-ri mu-lu-sir⁹-ra-an-na-mu
 20 a-ri dingir dagal usumgal¹⁰-an-[na]
 21 a-ri šeš dagal dingir mūs-din-[an-na]¹¹
 22 in-di in-di gab- kūr- ra- [šú]
 23 il-lik i-lik¹² ana i-rat ir-ši-tim
 24 [ni] çal-e [bār-çal-e] kūr-diḡ-na- šú
 25 uš-ta-bar-ri [il¹³šamaš ir-ta-bi-šu] ana ir-ši-tim mi-tu-ti

1. Cf. line 37.

2. So the text (!)

3. Cf. SAI 437I.

4. The verb ḫámu, mount up, is probably the root of tuḫumtu opposition HW 712.

5. a-ri(b) var. of er = bakú, cf. no. XIX 1. All these names II. 13-21 are titles of Tammuz. In R II 59 d 34 umun-a-çu = nin-a-çu is certainly a male deity and probably Nergal. But the name of the sixth month in ancient lists ezen-^d.nin-a-çu EAH 134 obv. 10 in RADAU, *Early Babylonian History* p. 299, is interpreted in Raw. V 43 obv. 27 as kin-^d.immina. Nin-a-çu also in the name of the fifth month ki-šig-^d.nin-a-çu

- 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 *Gišzida*.
 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 eyes¹⁴.
 19 Alas, my heavenly wailer(?)¹⁵.
 20 Alas, Dagalušumgalanna.
 21 Alas, brother of the mother *Bēlit-šēri*.
 22-23 He has gone, he has gone to the bosom of the earth.
 24-25 And the dead are numerous¹⁵ in the land.

obv. 8. In Gud. St. I col. 15 *nin-a-ḫu* is father of *Ningišzida* = Tammuz, hence *ur-sag d.umun-a-ḫu* = hero of *Umun-a-ḫu* or if T. be identified with Nergal, here « hero *Umunazu* »

6. *umun-muš-ḫi-da* = *nin-giš-ḫi-da* Raw. II 59 d 36.
 7. Used for Nergal LSS I 6 p. 31, 23.
 8. Restored from SBH 67, 17.
 9. So, not *šar*, cf. SBH 67, 18. Var. CT XV 20, 9 BU = *sir*.
 10. So the text after which GAL-AD, SAI 3765 is to be corrected: cf. SBH 67, 19.
 11. Var. of *geštin-an-na* = *mu-ti-an-na* Br. 1256 = *bēlit šēri* R II 59 d 11. *mu-tin* = *beltu* SBH 86, 20 and *mušen* = *bēlu* Br. 2051. Cf. *Nin-gešten-an-na* the *dupšarrat* of the gods, CT XXIII 16, 15.
 12. ZIMMERN *i-šēt*.
 13. Raw. II 47 e 66 this god in a list with *d.šul-pa-ē*. The latter is a form of Nergal and in Raw. IV 24 no. 1 rev. III 13 follows Ninib. In Raw. IV 27 no. 4 I. 6 he is probably to be identified either with Ninib or Nergal.
 14. For *šūb* Br. 11743 = *banū* be bright, cf. VAB, I 82 note c).
 15. Gloss « the sun multiplies the dead upon the earth ».

- 26 *i-si-iš-na-šú* udu šub- ba- na- šú
 27 *ni-is-sa-tu ma-li¹* i-na u-um im-ku-tu-ma ina i-dir-tim²
 28 *iti nu silim- ma mu- zu- šú*
 29 *ina ar-ḫi la mu-šal-li-mu šat-ti-šu*
 30 *kaskal-la ba-an-da-til mu-lu gäl-lu-žu-šú*
 31 *a-na ḫar-ra-ni ga-mi-rat ni-ši³*
 32 *keš-da-mu umun-na- šú*
 33 *a-na šir-ḫi ša be- li*
 34 *mese ki-a-na sud nu mu-un-da-pad-da*
 35 *id-lu ana irši-tim ru-uk-ti ša la in-nam-ma-ru*

- 36 *a lum-ma á-lal-e⁴* a lum-ma á lal-e⁴
 37 *a-ḫu-laḫ un-nu-bi ša ik-ka-mu-u*
 38 *a-ḫu-laḫ uš-šu-bi ša ik-ka-su⁵*
 39 *ḡar-mu⁶* al-è-ne sib-ba gil-li-em-mà al-[dùr]⁷
 40 *úru me-a ḡar⁸-mu al-è-[ne]⁹*
 41 *é gè-par-ta im¹⁰-ma-ra-è¹¹*
 42 *lig-me-en gè-par-ta im- [é]¹²*

Reverse.

- 1 *a-rì* ur-sag dingir umun-a-žu
 2 *a-rì* lig-mu¹³ d. da-mu-mu
 3 *a-rì* tu-mu umun miš-zi-da
 4 *a-rì* d. lamga umun sa-par
 5 *a-rì* 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-pa-ši-ḫat 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-è-e*.

5. Variant has one line for the translation. It then repeats the translation with a rendering of the gloss *al-è-e* by *immaḫū*.

6. Var. has *al-è-ne* = *i-ma-ḫu-u* = *immaḫū*.

- 26 With wailing for him in the time of gloom (has he gone)¹⁴.
 28-29 In the month of thy¹⁵ 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 back¹⁶?
 39 My city¹⁷ 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 forth¹⁸.
 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 <i>Lamga</i> , lord of the net. |
| 5 | Alas | oh prince, lord of adoration. |

7. Var. translates *ri-ê-um ana hul-lu-ki a-sib : hul-lu-ki-iš a-sib* [After Zimmern's collation].

8. Var. glosses *gú = mdtu*.

9. Var. translates . . . *paraš mti ša immaḥū*.

10. Var. has *im* as gloss on *ma*.

11. Var. [*ištu gi-p*]*a-ri ittaš* see ZIMMERN p. 214.

12. Var. *ma-ra-ê* 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.

- 6 a-ri *d.ka-sá i-de-šúb-ba*
 7 a-ri *mu-lu-sír-ra-an-na-mu*
 8 a-ri *d.dagal-ušumgal-an-na]*
 9 a-ri *šeš-dagal d.mu-din-[an-na]*
 10 *tür-tür-bi giš má sud-sud in¹-nad²*
 11 *ši-iḫ-ḫi-ru-tu-šu ina e-liḫ-pi ṭi-bi-tim šal-lum*
 12 *gal-gal-bi šelu sud-sud³-in-nad*
 13 *rab-bu-tu-šu ina e-bu-ri šal-lu-ma⁴ šal-lum*
 14 *[im]-gäl⁵-lu im ri-ḡa-mun in⁶-nad*
 15 *a-šam-šu-ti šal lum*
 16 *nu-mu-un-kuš-šá-ne⁷*
 17 *] nu-BAD⁸ la iṣ-[lal]*
 18 *su-nu.. . ?*

- SBH 68, 1. *a⁹*
 2 *la¹⁰ iṣ-tu.*
 3 *ú]¹¹ nu kú.*
 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 *gäl-lá-e ba-an-dib¹²*
 8 *šu gal-lu-u it-mu-ḫu*
 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 *lú-lú áš-ṣu de¹⁵ dūr-a¹⁶*
 14 *me-ḫi-e dul-lu-ḫat e-diš-ši-ki mi-na tu-uš-bi*
 15 *dul-]lu-ḫat e-diš-ši-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 *Bélit-šéri*.
 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 *gallū* 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 *šalū* 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 [inūhu]*.

8. ZIMMERN, *ina nu-ba-ti*.

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.

12. Gloss *mu-un-dib*.

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 *akāšu*, *dālu*, *ḥāšu* and on the other *alāku* = deviate, and take away.

14. Cf. CT 15, 14 rev. 1.

15. Var. of *ta* Br. 3958.

16. Text after ZIMMERN's collation.

17. Variant translation of the catch-line.

16 *giṭṭu 4-kam edin-na šam sag-gà-ge*¹

17 *ki ki-ma labiri-šu ša-ṭir-ma bará*²

18 [*iṣi*] *Nabu-na-din-šum mār Idin-na-^{ilu}Papsukal*

1. Collated and restored by ZIMMERN after Raw. IV 53 col. I 52.

2. For *IGI + É (ü) = bará*, v. SBH 122 rev. 16.

- 16 fourth long tablet of *edina šam sag-gà-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 *Bélit-šéri* 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-gà-ge* series in numbers one and two.

- 1 [*d*.*umun-a-zi*(?) *tib-ba*¹] *e en* [*gig-ga-bi-eš*² *tib-ba*]
 2 [*d*.*da-mu*] *tib-ba* *e en* *gig-g[a-bi-eš tib-ba]*
 3 *d*.*dagal-ušumgal-an-na* *tib-ba e en* *gig-ga-[bi-eš tib-ba]*
 4 *a-ri* *lig* *d*.*da-* *mu-* [*mu*]
 5 *a-ri* *dumu* *ù-mu-un miš-zi-* [*da*]
 6 *a-ri* *dingir ka-sá i-de sú*[*b- ba*]
 7 *a-ri* *d*.*lamga* *ù-mu-un s[a-* *par*]
 8 *a-ri* *li-bi-ir* *ù-mu-un* [*súb-* *be*]
 9 *a-ri* *mu- lu sir- an- na- mu*
 10 *im-ib-bi nam*³-*da-an-si-ig* *kùr dib-bi gar-ra*⁴-[*bi*]
 11 *gi-dám ni-sīg-gi* *sag-šú im-mi-ib.*
 12 *lig-e* *a-šáb-ba-ni* *a- bar- ra- ni*⁵
 13 *sib -ba* *d*.*dumu-zi-dé* *a-su-mu-ug-ga-ni*⁶
 14 *ama- ni er- ri e-ne-ir*⁷ *gi-mu-un-na-teg*
 15 *er- ri a- še- ri e-ne-ir* *gi-mu-un-na-leg*
 16 *ni- du- du* *er* *gig ni- gin- gin*
 17 *ni- túb- en*⁸ *šu šag-ga-eš im- lal*⁹
 18 *er im- me* *er-bi gíg-ga-kam*
 19 *sir im- me* *sir-bi gíg-ga-kam*
 20 *SAL + KU-a-ni* *X*¹⁰- *ta* *è- da- ni*
 21 *d*.*miš-tin-an-na* *SAL + KU* *ù-mu-un-na-ge* *X-ta è-da-ni*
 22 *igi-dū galu gál-lá*¹¹ *gab-ri gid-da*
 23 *ama* *d*.*miš-tin-ra* *düg-mu-un-na-de-e*
 24 *dé-šú šeš- zi* *galu er-ri ba-an-tur-tur*¹²
 25 *dé-šú* *d*.*dumu-zi* *galu a-ri*¹³ *ba-an-tur-tur*

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 (!). 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* = *ahú* SAI 979 and for other compounds with *a*, v. *Babyl. II* 96.

6. A formation from *sumug* = *adāru*.

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*, *ám* the emphatic ending *ibid* 230.

- 1 The lord of healing, oh⁴⁴ the lord sits in sorrow.
 2 Damu sits, oh the lord sits in sorrow.
 3 Dagalušungalanna 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,
 21 *Bélit-šéri*, the sister of the lord, she who went forth from X;
 22 The watch man, the *gallu*-demon, opponent terrible,
 23 To the mother *Bélit-šéri* spoke :
 24 « Why to (?) thy brother, the lamented wilt thou enter?
 25 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. 10811 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

14. *e* as an exclamation as far as yet found, is used of delight, SBH 69 rev. 4, or of appellation VTh. 251 rev. II, v. SAI 4155; see above, p. 296, 17; CT XV 30, 18 correct *e* to *lig*.

26	<i>gál- lá- da</i>	<i>ğarran im- ši- du</i>
27	<i>.ka-ab-gaζ-e¹</i>	<i>ğar-ra-an-na im-da-an-ba (?)</i>
28	<i>galu šu-da-a²</i>	<i>e- ne- ra mu- un- da- gir- e</i>
29	<i>galu á- lá- a</i>	<i>e- ne- ra mu- un- da- gir- e</i>
30	<i>im-da-šū-ub³-ba-aš</i>	<i>im-da-ζi-ga⁴-aš</i>
31	<i>. šu-ga</i>	<i>im-ši-súg-gi⁵-eš</i>
32	<i>.</i>	<i>im-gi im-gi...eš</i>

Reverse.

1	[. . .	<i>zu im-mi-in-]sīg-gi-eš</i>	[<i>me-e gù-ba-ab-ra-ra</i>]
2	. . . . .	<i>zu . . . bi-eš me-e gù-ba-</i>	[<i>ab-ra-ra</i>]
3	. . . . .	<i>zu sīg-gi-eš me-e gù-ba-ab-ra-ra</i>	
4	. . . . .	<i>zu im-mi-in-sīg-gi-ne me-e gù-ba-ab-ra-ra</i>	
5	. . . . .	<i>zu im-mi-in-sīg-gi-ne me-e gù-ba-ab-ra-ra</i>	
6	. . . . .	<i>d¹.dumu-ζi-da e-ne-em SAL + KU-a-ni mu-ni-in-sag(?)</i>	<i>šag-šū⁶ ba-ra-an. (?)</i>
7	. . . . .	<i>ra gù-mu-un-na-de-e</i>	
8	. . . . .	<i>gab⁷-ra-è me-e-šú ga-ba-e-da-gin</i>	
9	. . . . .	<i>mu-da [gab-]ra-è me-e-šú ga-ba-e-da-gin</i>	
10	. . . . .	<i>mu [gu-]⁸um-ni-gi-gí ama-mu-ra gù-mu-ni-in-ni⁹-eš</i>	
11	. . . . .	<i>ía-mu</i>	<i>dúg-ğe-im-me</i>
12	. . . . .	<i>? gá</i>	<i>dúg-ğe-im-me</i>
13	. . . . .	<i>TUM im gub</i>	<i>šag-túr dúg-ğe-im-me</i>
14	. . . . .	<i>mu</i>	<i>me-e kin- kin</i>
15	[	<i>d]úg ġa-ma-da-ğar¹⁰</i>	<i>dúg ġa-ma-da-ğar</i>
16	[	<i>giš-]tug-pi¹¹ ki-ü-da¹²</i>	<i>ğa-ma-da-ğar</i>
17	. . . . .	<i>da nu-ü.</i>	<i>. ta [ğa-ma-da-]ğar</i>

1. For *kab-gaζ* = *däiku* cf. SAI 1765.

2. To be explained with ZIMMERN as a var. of SÜ-KAK-A, SBH 68, 9 = SAI 5168. The same word *amelu_šu-dü* SAI 5162.

3. *šub* = *ζáku* CT XVI 42, 10 = SAI 839.

4. *ζig* = *tebú*.

5. *sug* = *šadāhu* SBH 123, 10.

26	With the <i>gallu</i> -demon	she pursued her way unto him.
27	The slayer	upon the route assisted her (?),
28	The <i>šudū</i> -demon	journied with her unto him,
29	The <i>alū</i> -demon	journied with her unto him,
30	Together they hastened	together they pressed forward,
31	. . . . .	they approached there-unto.
32	. . . . .	they

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* precativ first person v. pl. 8 rev. 2.

8. ? very uncertain.

9. *ninni* a var. of Br. 10330 = *saḫāru*.10. Or *kīr-ḡur* Br. 740 (?).

11. Restoration after ZIMMERN.

12. For *ki-ū-di* part of a temple, v. SBH 80, 20.

18 . . . *dingir-ra-ni* *ġa-ma-da. . . . e*
 19 *lig me-en gál-lá-ta mu-ni* *ġa-ma-da. . . . e*

er-šem-ma ^d*dumu-zi- [da]*
*sir dingir-ad-da-mu*⁶

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-til* he abides not, *ga-am-ma-dûg* I will say, *u-mu-un-da* because of the lord. Edited by Zimmern no. 5.

1	[<i>am-mu-ra nu-un-til</i>]	<i>am-mu-ra nu-un-til</i> ¹
2	. . . . .<i>nu-un-til</i>	<i>am-mu-ra nu-un-til</i>
3	. . . <i>mu-lu-[sàr]</i> <i>nu-un-til</i>	<i>am-mu-ra nu-un-til</i>
4	[<i>gašan (?)</i>] <i>mèn mûš-tan-na-mu</i>	<i>nu-un-til</i>
5	[<i>d·da-</i>] <i>mu-mu</i>	<i>nu-un-til</i>
6	[<i>d·dagal</i>] <i>d·²ušumgal-an-na</i>	<i>nu-un-til</i>
7	<i>ù-mu-un-e a-ra-li</i>	<i>nu-un-til</i>
8	<i>ù-mu-un-e bád-gurgura</i> (<i>ki</i>)	<i>nu-un-til</i>
9	<i>sáb-ba en d·dumu-zi</i>	<i>nu-un-til</i>
10	<i>u-mu-un-e dul-[sáb-]ba</i> ³	<i>nu-un-til</i>
11	<i>mûš-tan-na ga-ša-an ana-ka</i>	<i>nu-un-til</i>
12	<i>ù-mu-un-e é-tùr</i> ⁴ - <i>a</i>	<i>nu-un-til</i>
13	<i>še[š dag]al</i> ⁵ <i>mu-ten-na</i>	<i>nu-un-til</i>
14	. . . <i>lum-lum ka-na-ág-gà</i>	<i>nu-un-til</i>
15	<i>ù-mu-un gír ka-na-ág-gà</i>	<i>nu-un-til</i>
16	<i>bi-e a-dím</i> ⁶ <i>nad-de-en udu-sil-bi ù-bi a-dím ne-dúr</i>	
17	<i>bi-e a-dím nad-de-en úz mäs-bi ù-bi a-dím ne-dúr</i>	
18	<i>me-e dul-pú</i> <i>li ga-ám- ma- tar</i>	
19	<i>dul elim- ma</i> <i>li ga-ám- ma- tar</i>	
20	[<i>lig</i>] <i>mu-lu-mu me-a</i> <i>ga-ám- ma- díg</i>	
21	[<i>ù</i>] <i>nu- kú- a- mu</i> <i>ga-ám- ma- díg</i>	
22	<i>a nu- nag- a- mu</i> <i>ga-ám- ma- díg</i>	
23	<i>ki- el šág- ga- mu</i> ⁷ <i>ga-ám- ma- díg</i>	
24	<i>lig šág- ga- mu</i> <i>ga-ám- ma- díg</i>	
25	[<i>mu-lu-</i>] <i>zu elim-e</i> <i>kür-ás ba-HU + SI</i> ⁸	
26	[<i>mu-lu-</i>] <i>zu elim-e</i> <i>kür-ás ba-HU + SI</i>	

1. For *tila* = *āšibu* v. CT XVI 28, 56. For other references ZIMMERN 229. *am-mur-ra* R. IV 53 d 31 and *am-mura* may be for *amar*.

2. sic! with *dingir*. Better to restore with ZIMMERN [*d·da*]gal.

3. Restored after ZIMMERN from R. IV 27 no. 1, 3.

4. So ZIMMERN after pl. 28, 4. II. 30 and cf. SBH 35, 1 and rev. 8, *é-tùr* = *tarbašu*.

5. So certainly to be restored with z. 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 Durgurguru 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 ».

6. For the construction *a-dím* *a-dím* = *kima* *kī* as as,
v. K 41 rev. I 18.

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] kùr-ra	i-dé gùn-nu gùn-nu-e ¹
2	elim kùr-ra	ka ġu-tud-dù ġu-tud-dù-e ²
3	elim ù-mu-un-da	ù-nu-un-da
4	ù-nu-kù-a-mu	ù-mu-un-da
5	a nu-kù-a-mu	ù-mu-un-da
6	ki-el šág-ga-mu	ù-mu-un-da
7	lig šág-ga-mu	ù-mu-un-da
8	lig mu-lu-žu-ne	mu-da-ab-ġa-lam-ma
9	^d .ab-šam ³ dumu mu-lu-žu-ne mu-da-ab-ġa-lam-ma	
10	i-dé-bar šág-ga-ni	šé nam-ba-e-ga-ga
11	sìr-maš šág-ga-ni	mud na-an-ni-bar-ri
12	...? ág-dag-ga-na	ur ba-e nad
13	mu-lu-mà PA-KAB-DU-ga-na ù-nag-ga-[ġu] ⁴ ba-e-dùr	
14	gi-di-da-ni ⁵	ní-e-ám-me
15	mu-lu-mà li-du-ni	im-mi-ir-ri ⁶ -ám-me

41 er-šem-ma ^d.dumu-ži-da.

1. This title corresponds to *ide-šúb-ba* = *panú banú*, shining face, v. p. 307, 18.

2. Interpretation uncertain: the title corresponds to *ka-sá*, he of the sonorous (?) voice ». Cf. R. IV 30 no. 2 obv. 18.

3. God of vegetation, probably same word as *abšenu*. 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-šam-nun-na*, see p. 156. The god occurs in proper names of Sumerian documents, HUBER, *Personennamen* 167 where read *d.ab-šam* for *ab-ú*. With *ihuabšam* 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.

5. Perhaps for *gi-dim-da-ni* = *ina édi-šu* or *iddiš* alone, cf. SBH 38, 27.

6. For *ēri* = *bakú*.

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 lord⁷,
 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 *šeš-e dūr-a'-na uru er-ra-na-nam*
 2 *a-rì šeš-e tab an-na*
 3 *a-rì sib-ba en d.dumu-zi*
 4 *dumu é-gal-a-ni nu-mu-un-súg-ga-mu³*
 5 *aṣag d.innini-ge é-an-na dúg-im-me⁴*
 6 *galu edina-ge⁴ nu-mu-un-su-ga-mu*
 7 *aṣag d.innini-ge ḡallab^{ki} dúg-im-me*
 8 *galu ka-ba-ra⁵-ge nu-mu-un-súg-ga-mu*
 9 *lú-dúg aṣag d.innini-ge X-ki dúg-im-me*
 10 *galu ka-ás-ka-sa-ge⁶ nu-mu-un-sug-ga-mu*
 11 *aṣag d.innini-ge ṣag-mu edin mu-un-si-ig*
 12 *galu ḡul-gál nu-mu-un-su-ga-mu*
 13 *d.gišten-an-na-ge ga-KgaA⁷-mu-un-sub*
 14 *galu edin-na-ge a-na-ám su-ba-ab-dú⁸*
 15 *galu ka-ba-ra-ge*
 16 *galu ka-ás-ka-sa-ge*
 17 *galu ḡul-gál a-na-ám su-ba-ab-du*
 18 *d.gišten-an-na-ge sil amar-ra mu-un⁹-sub-bi*
 19 *nim-me aṣag d.innini-ra gú-mu-un-na-de-e*
 20 *nim-me ki mu-lu-ni ma-ra-an-pad-dé*
 a-na mu-un-ba-e¹⁰-e
 21 *e-bi-a-ka¹¹ é gurun- na- ka*
 22 *dumu mu-lu aṣag-zi-ge [ne]¹² ne mu-un-ti-li*
 23 *nim-mz aṣag d.gišten-an-na-ge gú-mu-un-de-e*

* Text BM 29628 in CT XV 19. A lamentation giving the places where the service was held in Erech. *Bēlīt-šēri* wails for Tammuz and descends to address him. Edited by ZIMMERN no. 6.

1. *e*! For *dūr* 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 *ám-mz* inflected *e-ám-me* = « he is », v. 18 rev. 14 and for *ám-me* as an emphatic ending attached to a finite verb, v. *im-mi-ir-ri-am-mz*, *ibid.* I. 19.

4. Cf. CT XIX 26, K 12026, 17.

- 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 *Bêlit-šêri* 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 *Bêlit-šêri* with the lambs and calves languishes.
 19 The noble one¹³ 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 domain¹⁴
 22 The child, lord of knowledge, abides no more ».
 23 The noble one, holy *Bêlit-šêri*, cries aloud,

5. *kaparru* shepherd, v. *Babyl.* II 111.

6. *kas-kas* = *purussû* (?) cf. SAI 411.

7. This complex is found in a group R II 16 a 52, *ga-KgaA ib-ta-an-šub* = *udadda* probably from *dadû* = *dâdu* in II¹ to feed with milk, in I¹ to love, In R II 16, a syn. of *šunuķu* to suckle.

8. *šu-dû* and *šu-du* l. 19 are probably vars. of *šu-da* and *šu-dâ* = *dâku* CT XV 20, 28; SBH 68, 9.

9. *un*, evidently an object, is probably the reflexive, i.e. she humbles herself.

10. For *UD-DU*.

11. Cf. Gudea St. B 7, 36.

12. Probably a fault of repetition, cf. pl. 7, 22 : 26, 17.

13. I. e. *Bêlit-šêri*.

14. Cf. CT XV 22 rev. 9.

24 *nim-me ki šeš ma-ra-án- pad- dé*
a-na-ám mu-un-ba-al

Reverse.

- 1 *é-bi-a-ka é-gurun-na-ka*
dumu galu azag-žu-ge amar sak-tuk-a-na
- 2 *ur-sag giš-dūr¹-a sag-gà-gà-ge .*
- 3 *d.gišten-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-uš kid-gu-ga-ge áš-ta-al ta-al*
- 7 *i-zi ga-na ga-ni sag-zi-zi mu-ur-du*

31 *er-sem-ma d.dumu-zi-da-kam*

1. *giš-dūr* is the early form of *mu-LU* = *utullu* SAI 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 *Bêlit-šêri* 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 *aštaltal* perish (?)
 7 In the meadows, verily, verily, the soul of life perishes (?) ».

Thirty-one [lines]. Lament upon the flute for Tammuz.

Tammuz Hymns no. VI.

This is a series of eight sections of very unequal lengths. The text of sections one and two is BM 23702 = 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 23658 = CT XV 26-27 with only one catch-line for the seventh tablet. Of the same series but evidently later is BM 88384 = 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 and two catch-lines of a ninth section so that the series must have had at least ten sections. BM 23658 obv. 22-rev. 25 is, therefore, parallel to 88384 obv. 1-rev. 2. BM 23702 probably belongs to the same series as 23658 and 88384. The type of its characters is the same as 23658 and it has the same characteristic annotation *ki-šub gú* at the end of sections. [Only one other tablet of this ancient literature indicates the literary form of a series, viz. 23117 pl. 27 f., where at obv. 13 a section apparently ended, but it has not the literary note *ki-šub-gú*.] 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 *Bêlit-šeri* 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 *pašišu* 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 ġe-gál-la na-nam gíg nam-ġe na-nam*
 2 *iti ka- ζ al na-nam mu asilal na-nam*
 3 *ud-ba galu sib-dé sag-ġul-la ag- dé*
 4 *é-túr-ra gin-dé ġar-bi üg¹- gi- dé*
 5 *X² a ζ ag-ga ud-dim kar-kar-ri-dé*
 6 *[sib-]³ba^d.dumu- ζ i-dé sag a ζ ag-ga-na an-nim*
 7 *ga-ša-an an-na ga-ša-an an-ki-a-ge*
 8 *ġú-mu-na-de-e MA-ġar-L ku-a-ge*
 9 *d.ama ušumgal-an-na ġú-mu-un-na-ni-ib-bi*
 10 *sal-nitaġ-dam-a-ni⁴ ki-a-ri-a-šú ga-gin*
 11 *kisal-túr-dagal-la-mu li-bi ga-me-ši-tar*
 12 *X-a ζ ag-ga-mu a-rá-bi ga-me-ši- ζ u*
 13 *tu-mu-ka⁵ ú-kú ga-me-ši-ġar*
 14 *a-nak dug-ga li-bi ga-me-ši-kin*
 15 *sal-nitaġ-dam-šú-bi ba- an- na- düg*
 16 *MA-ġar-L-a-ni e-ne-ra mu-un-na-an-sum*
 17 *sal-nitaġ-dam-ni durun-bi-šú im-ma-an-ġi*
 18 *a ζ ag-ga-ša-an an-na-ge é- túr- kalam- ma- ge*
 19 *un-mu-ni-in-tur nig-me-[ġar] ba-an-dúr*
 20 *mu-ġi-ib ga-ša-an an-na-ge⁶ gíg⁷-dím ba-bár*
 21 *ki- šub ġú 1- kam- ma*

Second Section.

- 22 *ud-ba galu sib-dé edin-šú ba-ra-é*
 23 *me-a^d.dumu- ζ i-dé é-túr-ra ga-gin*
 24 *SAL + KU-a-ni ga-ša-an dup-šar-ge*

1. For UD = ug = namūru, v. Bilingual Inscript. of Samsuiluna l. 86. The same usage in Gudca Cyl. B 7, 9 ūg-ūg-ġa.

2. Same sign pl. 20, 20 f.

3. Cf. rev. 6.

4. ħāirti-šū.

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,

5. *dumu + k*, better *dumu-dú(g)* cf. Gudea Cyl. B 23, 18 and Entemena Déc pl. I col. II 2.

6. So I transcribe *DIS*^c which is certain in the text.

7. Text not certain but traces of *gig* = *MI* probable, *dím* certain.

8. This must mean Hades.

- 25 *d*.*da*-*ki*-*bi*-*da*¹-*šú* *ba*-*ši*-*láğ*
 26 X *ağ*-*ga* *ki*-*lu*-*du*-*ru*, *šá*-*ba*
 27 *sib*-*dé* *SAL* + *KU*-*a*-*ni* *ki*-*bi* *ba*-*an*-*su*-*ni*²-*šú*
 28 *ti*-*li*-*da*-*an*-*ni* *sib*-*dé* *ti*-*li*-*da*-*an*-*ni*
 29 *SAL* + *KU*-*a*-*ni* *lul*-*li*-*du*-*šú*-*a* *tib*-*ba* *ti*-*li*-*da*-*an*-*ni*
 30 *é*-*túr*-*ra* *ğe*-*ğál* *im*-*mi*-*in*-*ši*

Reverse.

- 1 X-*e* *nam*-*ğen*-*a* *zal*-*zal*-*e*
 2 *ia* *kú*-*bil*³ *sam*-*el* *ia*-*kú*-*bil*
 3 *ia*-*sur*-*sur*-*ra*⁴ *lál* *ia*-*nun*-*na*-*ge*
 4 *ia*-*kú*-*bil* *sim*⁵-*an* *gaš*-*tin*
 5 *d*.*dumu*-*šú* *SAL* + *KU*-*a*-*ni* *šag*-*ğul*-*la*-*ni*-*c*-*dé*
 6 *sib*-*ba* *d*.*dumu*-*šú*-*dé* *šag*-*ağ*-*ga*-*na* *an*-*nim*
 7 *šu*(?)-*mu*-*un*-*ši*-*lal* [*é*]-*túra* *ba*-*ši*-*in*-*tur*
 8 *mu*-*un*-*na*-[*ši*]-*in*-*gub* *ganam* *síl*-*bi*-*da*
 9 *síl* *ama*-*bi*-[*da*] *ù*-*mu*-*un*-*na*-*an*-*tar*
 10 *ba*-*ši*-*in*-*ü* *giš* *mí*-*ni*-*in*-*du*
 11 *sib*-*be* *NIN* + *KU*-*a*-*ni* *ğú*-*mu*-*un*-*na*-*de*-*e*
 12 *SAL* + *KU*-*mu* *igi*-*bar*-[*ra*] *síl* *ama*-*bi*-[?] *nam*-*mu*-*un*-*ši*. . .
 13 *SAL* + *KU*-*a*-*ni* *mu*-*un*-*n*[*a*-*ni*-*ib*]-*gi*⁶
 14 *ama*-*a*-*ni* *šig*⁷-*na* *ù*-*mu*-*un*-*ši*-[*tar*?] *i*-*dib* *mu*-*un*-*du*-*du*
 15 [*tu*]*kumbi*⁸ *šig*-*na* *ù*-*mu*-[*un*-*ši*-*tar*] *i*-*dib* *mu*-*un*-*du*-*du*
 16 *gin*-*a* *a*-*na*-*ám* *giš*-*a*-*ni* *mu*-*un*- . . . -*ude*⁹-*eš* *a*-*ni* *mí*-*ni*-*in*-*ši*
 17 *mud*(?) *SAL*-*KU*-*a*-*ni* [*ğú*-*m*]*u*-*un*-*ši*-*bi*
 18 *ba*-*ši*-*in*-*ü* . . . *gi*]*š* *mí*-*ni*-*in*-*du*
 19 *sib*-*be* *SAL* + *KU*-*a*-*ni* [*ğú*-]*mu*-*un*-*na*-*de*-*e*

1. ZIMMERN *an-du-ki-bi-du* « in heaven and earth ».

2. *sun* = *nāhu* written BAD, BA V 633, 27.

3. In RTC 58 obv. 4, 4 ; 6, 10 *ia-kú-bil* is an official.

4. *anel ia-sur* is an official SAI 3677. As a liquid *ia-sur* syn. of *maštu*, *še'u*, Rm. 351 and *ia-sur-sur* = *šimātu* Br. 5350 which despite the *š* is from *šatū* to drink, hence a beverage, v. *Babyl.* II 67. *pirtu* = *ia-sur* is, therefore, a kind of oil.

5. The text is as KING gives it; not *BI-AŠ*.

- 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 nether¹⁰ resting place, sounds forth in abundance.

Reverse.

- 1 In the X with riches abounding.
 2 *la-ku-bil* oil, pure herbs (mixed?) in *la-ku-bil* oil,
 3 *pirtu* honey and butter,
 4 *la-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;

6. Cf. line 21.

7. The sign is apparently Br. 11189, cf. l. 15. For *lum* v. line 25,

8. Cf. SAI 5254.

9. Uncertain.

10. *Etúrra* always used here of the under-world.

- 20 *SAL* + *KU*-*mu* *igi-bar-ra* *mās-e* *SAL* [] *a-na-ām* *mu-un-ši-ür-ür*¹
 21 *SAL* + *KU*-*a-ni* *šag nu-tib-ba-na* *mu-un-na-ni-ib-gi*....
 22 *SAL* + *KU*-*a-ni* *šig-na* *ù-mu*-[*un-ši-tar*] *i-dib* *mu-un-du-du*
 23 *tukumbi* *šig-na* *ù-mu-un-ši-tar* *i-dib* *mu-un-du-du*
 24 *te-ām* *a-ri-a-ni* *DAM* (?) *mi-ni-in-su-su*
 25 *gar-ra* *šes-mu* ζu^2 *lum-ma-ra*. . . *e-ne* *nu-ba-ù*
 26 *a-ba* *a-gè* *ša-am-mi-ni-in-tuk-e* *en-na* *a-ga-bi-šù*
 27 *ki-šub* *gù* *2-kam-ma*

- 28 *sib-dé* *su-nu-um-* . . . *-ur* *su-la-ba-an-su*
 29 *SAL* + *KU*-*a-ni* *gù-* *mu-un-na-de-e*

Fifth Section.

- 1 *ki-bad-du-ge* *i-dib* *na-ām*³-*ir-ra*
 2 *mà* τu -*mu-mu* *ki-bad-du-ge* *i-dib* *na-ām-ir-ra*
 3 *d*.*da-mu-mu* *ki-bad-du-ge*
 4 *šutug*⁴-*mu* *ki-bad-du-ge*
 5 *g*⁵*erin-ašag* *ki-ama* *ni-tud-da-ta*
 6 *é-an-na* *an-šù* *ki-šù-ta*⁵ *i-dib* *na-ām-ir-ra*
 7 *i-dib* *é* *mu-lu-ka* *na-ām-ir-ra* *i-dib* *na-ām-ir-ra*
 8 *i-dib* *uru* *mu-lu-ka* *na-ām-ir-ra*
 9 *i-dib-bi* *i-dib-gu* *na-nam* *šir*⁶-*sag-e*⁷ *na-ù-tud*
 10 *i-dib-bi* *i-dib* *še* *na-nam* *ab-sim* *na-ù-tud*
 11 *erim-ma-bi* *ām-ma-al-e* *na-nam* *na-ù-tud*
 12 *dani* *tíl-la* *dumu* *tíl-la* *na-nam* *me-sag-e*⁸ *na-ù-tud*

1. For *ür-ür* Br. 11894 = *bā'u*, v. CT XVI 21, 145.

2. For *gar-ra-šù* = *gamālu*, v. *nu-gar-ra-šù-šù* = *ana la gamāli* CTX VI 32, 168.

3. For other cases of *na-ām* not negative, v. SBH 135, 28 f.

4. For the reading *šutug* for *UH-ME*, v. CT XII 24 obv., and for complement in *-g*, Urukag. Conc B III 14.

5. This interpretation I owe to ZIMMERN.

6. *širhu* *reštū* to designate *na-ù-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 *gè-sag-e* = *šalmat kaḫḫadi*.

9. A possible reference to the birth of Tammuz from the trunk of a tree.

10 Text *min-min*.

- 13 *i-dib-bi id maḡ-e na-nam a-gū¹ na-ù-tud*
 14 *i-dib-bi gán e-ku² na-nam še-gu-nu³ na-ù-tud*
 15 *i-dib-bi ambar-e na-nam ḡa-da-suḡur⁴ (ḡa) na-ù-tud*
 16 *i-dib-bi mûš-gi na-nam gi-sún-ni⁵-gi na-ù-tud*
 17 *i-dib-bi lir-tir-ra na-nam sinig-sinig⁶ na-ù-tud*
 18 *i-dib-bi d^d.edin na na-nam giš^gMAŠ-GAM na-ù-tud*
 19 *i-dib-bi tûl giš^gšar na-nam lâl gišten na-ù-tud*
 20 *i-dib-bi šar-šar-ra na-nam dug giš^gšar ṣā-ḡi-li na-ù-tud*
 21 *i-dib-bi é-gal-e na-nam ṣi-sud-udu-gál na-ù-tud*

Sixth Section.

- 22 *a-ù-a⁷* ṣá-al-lá sîb-da⁸
 23 *id-da id-da* é- sîg- gi- da

Reverse.

- 1 *me-e dumu é⁹-da* é- sîg- gi- dam
 2 *d^d.da-mu é-da* é- sîg- gi- dam
 3 *šutug é-da* é- sîg- gi- dam
 [*d^d.ka-sa i-da* i- sîg- gi- dam]¹⁰
 4 *ṣag-mu giš^gerin-ám* gab-mu giš^gšur-man-ám¹¹
 5 *e-me¹²-da ṣag-si-mu* giš^gerin-aṣag¹³-ám

1. For *a-gé* = *agú*.

2. *e-ku* = *nišú* SBH 77, 17.

3. Cf. *ki-še-gu-nu-e*, a title of Ninib K 393I 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 *suḡur*. 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-ni-gi* l. 16.

5. *sun* = *labāru*.

6. ZIMMERN'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-u-e dingir ḡé-em-mà-tig-gá*, may god cause the woe to cease, SBH 79 rev. 11.

8. Here begins 88384 obv. 2 which adds *ù-a ù-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*¹¹ 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 annointed 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. *l*.

10. An insertion on 88384 obv. 4.

11. Var. *na*.

12. Var. *um-me*.

13. Var. *a-ru* = *šarāku* to consecrate a gift, v. *Babyl.* II 96 no. 84.

14. *da-suġur* a var. of *du(g)-suġur* Gudea Cyl. B 12, 1; 14, 26.

- 6 $g^{i\dot{s}}$ erin-a-ám¹ g^a -šu-úr-ra-ka²
 7 mu-gig-gi ni-tuk-ki a-ka³
 8 i-dé-mu egir-bi zid⁴ sal im⁵-ma-ni-dúg
 9 sak-ki-mu men dalla⁶ sal-im-ma-ni-dúg
 10 á-diš-ú-mu¹ HU+SI egir $g^{i\dot{s}}$ erin-na-zi⁸ sal-im-ma-ni-dúg
 11 murug^v-mu ^{tug}gab-kid-dü¹⁰-a sal-im-ma-ni-dúg
 12 ma¹¹ tu-mu-mu¹²-ni¹³ ne-šú¹⁴ nad-da¹⁵
 13 am ñ-lul-la¹⁶-ni¹⁷ ne-šú nad-da
 14 d[.]da-mu ñ-lul-la-ni ne-šú nad-da
 15 šutug ñ- lul- la- ni ne-šú nad-da
 16 ¹⁸ša^m šam-mú¹⁹ i-ni-in-nad²⁰ ^{šam}šam-mú²¹ e-ám-si
 17 ²²šam²² šam-mú i-ni-in-nad ^{šam}šam-mú²³ e-ám-sig
 18 $g^{i\dot{s}}$ a-tu-gab-liš i-ni-nad wa-wa mu²⁴-ši-ib-za²⁵
 19 $g^{i\dot{s}}$ šini^g²⁶ i-ni-nad ñ-a mu-un-ši-ib²⁷-zal
 20 tu-mu-bi-ra²⁸ an-edin-ra šu-mu-un-na-ni-in-maš²⁹
 21 an-edin ki-edin-na šu-mu-un-na-ni-in-maš

1. Var. a-ru-ám the consecrated.

2. Var. kam.

3. Texte kuš! (Line 7 omitted in variant.)

4. Var. zid-da.

5. Var. um.

6. Var. adds UD-DU. men-dalla = agú šupū SBH 69, 11.

7. So variant.

8. Var. zu.

9. Var. KAK ie. dū.

10. murug = pūdu back, KB VI, 1, 414 is also written zag-KU = pūdum R II 32 C 82. A word pudū does not exist. In *Babyl.* II 83, confused by CT IV 43 B 2 where pu-ša is followed l. 5 by sag-bi, I inferred that UŠ = pūtu, pūtu = long side. This is impossible in view of the fact that in R. V 20, 46 uš = šiddu and sag = pūtum 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.

14. Cf. pl. 20, 24 f.

- 6 The cedar and the *ḥašurru*-tree.
 7 The amorous mother of the honoured one,
 8 Thereupon³⁰ for my face prepareth the breath of life.
 9 For my head a radiant crown she prepares,
 10 For my a wagon³¹ of cedar and ivory (P) 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 *šarbatu*-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 (P).
 21 In the fields of heaven, in the fields of earth they have slain (P).

15. Var. *ne-da*.

16. Var. *lu*,

17. Var. omits.

18. Var. *me-a ṭu-mu-bi šam* etc.

19. Var. *mu-a*.

20. Var. *ni-nad*.

21. Var. *šu-mu*, to indicate that *šam-šam* is to be repeated and *ŠAR* to be read *mu*.

22. Var. *lig d.da-mu-mu*.

23. Var. *mu-a*.

24. Var. *mu-un*.

25. Var. *zal*.

26. Var. *šinig-a*.

27. Var. *šb*.

28. Var. *ir*.

29. Var. *de!*

20. *egir-bi* = *arki-šu*.

31. For *HU* + *SI-egir* cf. *má-egir*, some kind of a boat, pl. 25, 2.

- 22 *edin ki en-nu-un-mà mu-un-da-ab-dū¹*
 23 *mu-dūr-dīm ki utulu² ut-túl e-nu-un³ mu⁴-un-da-ab-dū*
 24 *sib-ba-dīm e-ši⁵ udu-a-na e-nu-un mu⁴-un-da-ab-dū*
 25 *a-ù-a i-dīb a-ri- da⁶*

- 26 *mağ-ám mağ-ám u-mu-un mağ-am⁷*

Seventh Section⁸

- 4 *mağ-ám mağ-ám ù-mu-un mağ-ám*
 5 *u-mu-un mu-lu mağ-ám ù-mu-un mağ-ám*
 6 *d⁹-da-mu mu-lu mağ-ám ù-mu-un mağ-ám*
 7 *šutug mu-lu mağ-ám ù-mu-un mağ-ám*
 8 *d⁹-ka-sá mu-lu mağ-ám ù-mu-un mağ-ám*
 9 *é- a- ni é- mağ-ám ù-mu-un mağ-ám*
 10 *úru- a- ni úru- mağ-ám ù-mu-un mağ-ám*
 11 *i-dé il-la-ni . . .⁹ ma-al-ma-al*
 12 *'du-ba¹⁰-ni mu-[un-na-an]-sīg- gi*
 13 *e-ne-em-mà-ni mu-[un-na-]an-ù-tud*
 14 *ama ù-tu-da-ni [mu-gi-]¹¹ ìb-ám*

- 15 *ab- ba- ùi ši-ba-zi*
 16 *zikum-ma-ni ka-zał-ám ù-mu-un mağ-ám*

1. Var. *dúg*.

2. Var. *LID-a-na* = *utul-a-na* (!).

3. Var. omits.

4. Var. *gě-mu* etc.

5. Var. *ki e-ši*.

6. Line 25 not in 88384.

7. The catch line for the 7th song. See pl. 30 rev. 3 which says that the preceding section is *ki-šub gú 6 kam-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 hé, great is he, the lord is great.
 Lamentation « she that sits in humiliation », sixth section.

VII¹⁴

- 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.
 10. For *dúg* = *kabú*, cf. Br. 516.
 11. Cf. pl. 28, 20.
 12. The interpretation of lines 20-24 is exceedingly doubtful.
 13. The seventh and eighth sections celebrate the risen Tammuz.

17 *maḡ-ám maḡ-ám* - *ú-mu-un maḡ-ám*

[*ki-šub gú 7*] *kam-ma*

Eighth Section.

18 *maḡ-ám* [*maḡ-ám teg-mu e*] *gě-en-KU-e*

19 *ú-mu-un* [*mu-lu m*] *aḡ-ám* [*teg-mu*] *e gě-en-KU-e*

20 ^d*da*-[*mu mu-lu*] *maḡ-ám teg-mu e gě-en-KU-e*

21 [*šutug mu-lu maḡ-ám*] *teg-mu e gě-en-KU-e*

[*ki-šub gú 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

- AJSL, *American Journal of Semitic Languages and Literatures*, edited by R. F. HARPER.
- ASKT, *Akkadische und Sumerische Keilschrifttexte*, PAUL HAUPT.
- BA., *Beiträge zur Assyriologie*, edited by FR. DELITZSCH and PAUL HAUPT.
- Bab. or Babyl., *Babyloniaca* edited by CHAS. VIROLLEAUD.
- Br., *Classified Lists of Cuneiform Ideographs*, RUDOLPH BRÜNNOW.
- CT, *Cuneiform Texts of the British Museum*, copied by PINCHES, KING and THOMPSON.
- Ges.-Buhl, *Hebräisches und Aramäisches Handwörterbuch*, 14th ed. of GESSENIUS' *Handwörterbuch* edited by BUHL and ZIMMERN.
- GRAY, *Šamaš, The Šamaš Religious Texts*, by CLIFTON DAGGETT GRAY.
- HINKE, *Boundary Stones, A new boundary stone of Nebuchadnezzar I*, by WM. J. HINKE.
- HOMMEL, *Geographie, Geographie und Geschichte des Alten Orients*, 2nd ed., by FRITZ HOMMEL.
- HROZNY, *Ninib, Mythen von dem Gott Ninrag*, by FR. HROZNY.
- HUSSEY, *Some Sumerian-Babylonian Hymns of the Berlin Collection*, by MARY INDA HUSSEY in AJSL, 1907, 142-176.
- IHW., *Assyrisches Handwörterbuch* by FR. DELITZSCH.
- JASTROW, *Religion, Die Religion Babyloniens und Assyriens* by MORRIS JASTROW jr.
- KB., *Keilinschriftliche Bibliothek*, references chiefly to pt. VI 1, by P. JENSEN.
- KING, *Magic, Babylonian Magic and Sorcery* by L. W. KING.
- KÜCHLER, *Medezin, Beiträge zur Kenntnis der Assyrisch-Babylonischen Medezin*, by FRIEDRICH KÜCHLER.
- KUGLER, *Sternkunde, Sternkunde und Sternstudien in Babel*, by FRANZ XAVER KUGLER vol. I.
- LEANDER, *Lehnwörter*. [Quoted in full].
- LSS., *Leipziger Semitische Studien* edited by A. FISCHER and H. ZIMMERN.
- MUSS-ARN., *Assyrisch Englisch-Deutsches Handwörterbuch* by W. MUSS-ARNOLT.
- PSBA., *Proceedings of the Society of Biblical Archeology*.
- R. or Raw., *Cuneiform Inscriptions of Western Asia*, texts of the British Museum

vo'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 Tablettes Chaldéennes*, 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 REINER.

SMITH, S. A., *Miscellaneous Textes* [Quoted in full].

VAB., *Vorderasiatische Bibliothek*; vol. I *Die Sumerischen und Akkadischen Königsinschriften* by F. THUREAU-DANGIN.

ZA., *Zeitschrift für Assyriologie* edited by CHAS. BEZOLD.

ZDMG., *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

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1. Zirru is explained as the priestess of Sin, *env ša Sin*, ΣΜΙΤΗ, *Misel. Txs.* 25, 16.
 In any case *zirru* is a proper name. Compare ET. COMBE, *Culte de Sin* 49.

CORRECTIONS

^d. *KA-DI*, read *ka-sá* 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 *gú-sír* with RAOU, BE XVII 19. A phonetic writing is *gu-sír-ra* falsely read *gu-nu-ra*, and for *NU* = *sír*, see BABYLONIACA III 30. Correct the following passages; 90, 20 read *ki-še gu-sír-ra*; 154, 46 read *gù-sí-ra* and translate, « Gašinnam, lady of *Gusir* »; it is exceedingly doubtful whether *umun ki-sá-a* or *ki-sír-a*, l. 45, is a variant of *gu-sír*. That *KA-SA* is masculine can be seen from the form of the verb in *ša ana pani banú* not *banát*, 162 n. 6; 160, 13 read *gu-sír-ra*, and for *dimgal-kalama* as a title of Ninib of Dir, compare the name of the temple E-dimgal-kalama of Dir, *šurpu* II 160, BE XVII 89,5; page 150, 6 read *gu-sír-ra* and translate, « Ninib of the sacred place *Gusirra* ».

Correct p. 177 n. 2 and p. 184, 6 read, « lady of ^{ilu}*Gusirra* », i. e., consort of Ninib of Dir, or Bau. Correct also 185,6. *Gù-sír* 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 sir-ra*.

No. XXV, a Semitic composition, probably refers to the Aramean invasion of Babylonia in the time of Erba-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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