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Title:           The Literary Sumerian of Old Babylonian Ur: UET 6/1-3  
                  in Transliteration and Translation with Select Commentary

Part I: UET 6/1

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# **The Literary Sumerian of Old Babylonian Ur: UET 6/1-3 in Transliteration and Translation with Select Commentary**

**Jeremiah Peterson**

## **Part I: UET 6/1**

The following, with some subsequent alterations and additions, is the comprehensive results of my work for the Ur Digitization Project from 2014-2016, namely, transliterations and translations of Sumerian literary manuscripts from Old Babylonian Ur resulting from the excavations of the British Museum and the University of Pennsylvania. I would like to thank the University Museum in Philadelphia, the Leon Levy Foundation, the Kowalski Family Foundation, and my project supervisor Steve Tinney for their generous support of my research. I would also like to thank Jon Taylor and Christopher Walker of the British Museum for their help with confirming joins and furnishing findspot information.

With a few exceptions, the transliterations are based on a first hand reading of the original cuneiform sources from the digital images generated by the British Museum and disseminated by the Cuneiform Digital Library Initiative, as well as print photos in the University Museum in Philadelphia. Manuscripts that were not available for me to read from an image of the original are marked by an asterisk.

As one of the core sources for the reconstruction of Sumerian literature, many of the Ur manuscripts have been edited one or more times previously or are in currently in the process of being edited. These recent efforts will undoubtedly substantially improve and supersede my provisional work. Other manuscripts have only been partially quoted previously, and some were previously entirely unedited apart from copying and cataloguing. In the course of this work, I was able to make several new joins. The most substantial result was the further reconstruction of UET 6, 61+, which recovers new content of the Sumerian Flood Story, including what appears to be the divine appointment of Alulim, the first antediluvian king.

The primary goal of this project was to establish as much of a reliable reading of the textual material as possible, taking no previous reading for granted. Because I looked at every manuscript individually and treated it in the format appropriate for its online publication (generally following the readings and lexeme designations used by the ePSD), each manuscript is given its own translation based on the lines of the composition it preserves. This leads to some redundancy in some instances. In the case of UET 6, 61+, UET 6, 74 and several texts involving Larsa kings, I have now edited or otherwise commented on these texts elsewhere, in JCS 70, ZA 106 and *Studia Mesopotamica* 3, respectively. They are advanced again here in abbreviated form for the sake of inclusiveness. A number of translations, which I tried to make as complete as feasibly possible, are based on other sources, which I followed with a bias towards other Ur sources, if available. Unique variants, which are not uncommon for Ur sources, were weighed individually for their independent plausibility, which I attempted to favor whenever feasible sense presented itself. On some occasions, I opted to follow the more plausible sense available from sources from other sites, but I consciously resisted the notion of categorically assigning a greater “correctness” to non-Ur sources, a bias that is frequently afforded, not without justification, to sources from Nippur.

Needless to say, this treatment is not intended to stand alone, and should be consulted with the scientific edition(s) of the relevant text when available, as well as critical resources such as Charpin's seminal study of the findings at no. 7 Quiet Street, Ludwig's detailed catalog, collations, and bibliography, with considerations of ductus, format, archaeological provenience, and the tablets as physical objects for UET 6/1 and 6/2 in UAVA 9, along with the detailed review of Ludwig's study by Bauer in OrNS 80. The manuscript bibliography given here is not exhaustive and focuses on the source numbers of the most recent editions.

I freely admit that some treatments given here are highly provisional, especially for fragmentary material. I hope and expect that a host of improvements to this work can be subsequently made.

In addition to the multitude of Sumerological publications consulted for this work, the volume and quality of which now permits a project of this scope to be feasibly undertaken, special acknowledgement is due to the recent work of Pascal Attinger in meticulously editing a number of Sumerian compositions, many of which he has published online (currently available at <http://www.iaw.unibe.ch>). His painstaking attention to lexemic and grammatical analysis, as well as an exhaustive citation of parallels and bibliography, was of constant and indispensable use to me during this project.

Jeremiah Peterson

\*UET 5, 86 = U 16876B

CDLI P349957

Catalog U1, Charpin Le clergé d'Ur au siècle d'Hammurabi, 453f.

obverse

1. lugal-e mu-ni niĝ<sub>2</sub>-ul-še<sub>3</sub>

The king, [in order to make] his name [manifest] as something of ancient duration (incipit of Šulgi B)

2. ARAD-<sup>d</sup>SUEN lugal

Warad-Sîn, king/Warad-Sîn, [my?] king?(unidentified incipit)

note: For this entry, see Charpin Le clergé d'Ur au siècle d'Hammurabi., 453f., Brisch AOAT 339, 53, Peterson StudMes 3, 3 and n. 6. This entry may involve the ending formula RN lugal-ĝu<sub>10</sub> that concludes several extant hymns of Rīm-Sîn and others.

Compare the below entry with Sîn-iddinam.

3. i<sub>3</sub>-na-ab i-me-a

The city of Inab existed [but the city of Kiritab did not] (incipit of Marriage of Martu)

4. ĝuruš lu<sub>2</sub> šir<sub>3</sub> rah<sub>2</sub>-rah<sub>2</sub>

The youth, the one who laments/is lamented(?) ... (unidentified incipit)

5. en<sub>3</sub>-bar gurun-na

The young reed growth(?) ... in(?) fruit/flower ...

note: This unidentified incipit also occurs in OB catalog N2 43.

6. sa

Net/tendon/string(?) (incipit of an unidentified lexical text?)

7. <sup>d</sup>SUEN-*i-din-na* lugal

Sîn-iddinam, king/Sîn-iddinam, [my?] king(?)

8. di<sub>4</sub>-la<sub>x</sub>(ME) ud-da

Tiny ones(?), if [we do not do our work?] (incipit of Dialogue 2?)

9. izi

Fire (incipit of the lexical series Izi)

10. in-nin me huš-a

Lady of the furious cosmic powers, [bearing an aura, riding the great cosmic powers] (incipit of Inana and Ebih)

11. me-ta-am<sub>3</sub> me-a di-id-ti

Where, where are (you) going? (incipit of Dialogue 5?)

12. šag<sub>4</sub> <sup>g</sup>bisaĝ x ša-*ap-lu-um*

Contents of the basket of the lower ...

note: For this line, see Delnero ZA 100, 47, Steinert Ancient Magic and Divination 15, 53, and Ludwig Attinger FS, 202 and n. 6, the latter of whom discusses the sign that has been read as MURUB<sub>4</sub>. As copied, the sign could also be ALAL (with the second instance abbreviated?). The designations *šaplûm* and *elûm* could have an architectural connotation modifying this sign instead of describing the relative position of the basket.

13. lugal-e mu-ni niĝ<sub>2</sub>-ul-še<sub>3</sub>

The king, [in order to make] his name [manifest] as something of ancient duration (incipit of Šulgi B)

14. en- 𒂗e𒀗 kur lu<sub>2</sub> til<sub>3</sub>- 𒂗la𒀗

The lord [resolved to go to] the mountain that sustains man (incipit of Gilgameš and Huwawa A)

reverse

1. ud huš! an-ur<sub>2</sub>-ru

Furious(?) storm ... the horizon(?) (unidentified incipit)

2. ia lu<sub>2</sub>-lu<sub>7</sub>

One who shines with oil(?) (incipit of Gilgameš and Huwawa B(?))

note: For this line, see Marchesi Cagni MV, 673f.

3. nin mul-an-gin<sub>7</sub>

Lady [who is variegated] like a heavenly star (Nisaba A)

4. e<sub>2</sub> E huš! an-NA

House, furious storm(!?) of the universe(!?) (incipit of Nungal hymn?)

5. ugu-ĝu<sub>10</sub>

My upper skull (the lexical series ugu-ĝu<sub>10</sub>)

6. lugal-ban<sub>3</sub>-da

Lugalbanda [came to a halt in the mountain, the distant place] (Lugalbanda and the Anzu Bird)

7. ud eš<sub>5</sub>-bar kiĝ<sub>2</sub>

The day/when/if a decision/oracle ... (unidentified incipit)

note: For the expression eš-bar kiĝ<sub>2</sub> (... dug<sub>4</sub>), see Attinger ELS, 508, Steinkeller RAI 60, 8-9. For this and the following four entries, see Johnson/Geller CM 47, 5f..

8. ud ul-la

The one [who sows] since ancient time [was the one who instructed his son] (incipit of Farmer's Instructions)

9. ma<sub>2</sub>-gur<sub>x</sub>(TE) niĝ<sub>2</sub> kiri<sub>3</sub>-zal

The barge, that of joy(?) ... (unidentified incipit)

note: The GUR<sub>8</sub> sign is frequently abbreviated to TE in literary manuscripts from OB Ur.

10. dumu e<sub>2</sub>-dub-ba-a

Son of the *eduba*'a school (incipit of several compositions)

(blank space)

11. šag<sub>4</sub> 𒀭bisaĝ x 𒂗e!𒀗 -lu-um

Contents of the basket of the upper ...

UET 5, 862 = U 16833

CDLI P254853

Letter of an Ensi and Sanga to a King (SEpM 13), Kleinerman CM 42 source Ur3, Civil AuOr Supp. 5, 180f.

obverse

1. a-šag<sub>4</sub> PA?-A-AN<sup>ki</sup> x [...] GANA<sub>2</sub>-am<sub>3</sub>

(A plot in?) the ... field, which consists of ... *iku*

note: The third sign of the line is definitely not ME, possibly AŠ<sub>2</sub>! to render the Diri compound AŠ<sub>2</sub>.A.AN, with variant vocalization.

2. 𒀭eš<sub>2</sub> -gar<sub>3</sub> den-lil<sub>2</sub> u<sub>3</sub> nin-urta

The land assigned to Enlil and Ninurta

3. šag<sub>4</sub>-bi!-ta BUR<sub>3</sub>gunû-BUR<sub>3</sub>gunû-BUR<sub>3</sub>gunû GANA<sub>2</sub>-am<sub>3</sub>

From among this(!) 540 *iku*

4. kurum<sub>6</sub> lu<sub>2</sub>-NIĝ<sub>2</sub>-PAD-e-ne

(Is) the ration (providing land)/share of the (temples'?) requisitioners(!?)

note: It is possible that this line was intended to contain the expression kur<sub>6</sub>/kurum<sub>6</sub>. (eše) ... dab<sub>5</sub> without intending to denote the temple personnel designation lu<sub>2</sub>-niĝ<sub>2</sub>-dab<sub>5</sub>. Does the (probably nonsensical) spelling of this source reflect a tension between the possibilities lu<sub>2</sub>-niĝ<sub>2</sub>-dab<sub>5</sub>-ba and lu<sub>2</sub>-kurum<sub>6</sub>-dab<sub>5</sub>-ba?

5. eg<sub>2</sub>!-bi?- še<sub>3</sub> sahar 2(AŠ) IKU LU?-x

Towards its embankment(?), earth (was piled?), 2 *iku* ...

note: The first sign, which is definitely not EGIR with Kleinerman, could possibly be E (for eg<sub>2</sub> "dike") written over another sign such as AK, or simply AK = ak/ke<sub>3</sub> as a possible phonetic error for eg<sub>2</sub>. The presence of the noun sahar, probably indicating moved earth in this context, could suggest reinforcing of the embankment.

6. al-ta ba-dub<sub>2</sub> erin<sub>2</sub>!-ta x- 𒀭ze<sub>2</sub>?

Was struck by the hoe and cleared of (weeds)(?) by the workforce(?)

7. kiĝ<sub>x</sub>?(TUKU)- še<sub>3</sub>! SAR A šag<sub>4</sub>-gud lu<sub>2</sub>-APIN-bi nu-ĝal<sub>2</sub>?

(But) in order to do the work (of plowing)(?) ... there are not drover(s) or plowmen/farmer(s) present(?)

8. iq-bi<sub>2</sub>-sum<sub>2</sub> u<sub>3</sub> a-bi!-x-x

note: The A sign has a lower horizontal, which is known from other literary manuscripts from OB Ur. If read correctly, the BI sign was written over another sign. The second PN is unclear from the traces and in light of the variance with the field name, not assured to be the same.

9. inim mu-e-de!-ĝar-re-eš

Iqbisum and ... made a legal claim about (the portion of the field or the lack of procured labor?)

note: In the Nippur version of this text, the claim is made about the legal claim to the part of the plot near the *sadur* embankment at the lowest part of the field (see Civil AuOr Supp. 5, 181).

10. tukum-bi lugal-ĝu<sub>10</sub>

11. an-na-dug<sub>3</sub>

note: An erasure of a prematurely writing HI sign occurs after the NA sign. For the variant an-na-dug<sub>3</sub>, an Akkadian calque adapted from paleographically similar an-na-kam, see Kleinerman CM 42, 129, with further references.

12. ra-gaba hu-mu-un-gi<sub>4</sub>-gi<sub>4</sub>

If this is amenable to my king, he should send a rider (to this effect)

reverse

1. 𒀭kiĝ<sub>2</sub>? 𒀭 ak bulug<sub>x</sub>(BUR<sub>2</sub>?) a-šag<sub>4</sub>-ga-bi?

The working(?) and boundary stakes(?) of the field

2. KA KA? KA mu-ni-ib!?-x-x-NE?

He will ...

double ruling

UET 6, 1 = U 7754

CDLI P346086

Enki and Ninhursağa 1f., dated to Rim-Sin year 21, Attinger ZA 74, source B, Attinger NABU 2008, note 71, Attinger Enki et Ninhursağa (1.1.1), Woods Machinist FS, 518f. (first thirty lines)

obverse

column 1

1. iri<sup>ki</sup> kug-kug-ga e-ne ba-me-en-ze<sub>2</sub>-en kur dilmun<sup>ki</sup> kug-ga-am<sub>3</sub>

The city/cities is/are (most?) pure(?), how you have come to be! The land of Dilmun is pure

note: For this and the following line, see Civil ASJ 22, 40. For this and the following two lines, see Woods Machinist FS.

2. ki-en-gi kug-ga e-ne ba-me-en-ze<sub>2</sub>-en kur dilmun<sup>ki</sup> kug-ga-am<sub>3</sub>

Sumer is pure, how you have come to be! The land of Dilmun is pure

3. kur dilmun<sup>ki</sup> kug-ga kur dilmun<sup>ki</sup> šen-na

The land of Dilmun is pure, the land of Dilmun is unspoiled

4. kur dilmun<sup>ki</sup> ki sikil-la kur dilmun<sup>ki</sup> kug-ga

The land of Dilmun, the pure place, the land of Dilmun is pure

5. dili-ĝu<sub>10</sub>-ne dilmun<sup>ki</sup> u<sub>3</sub>-bi<sub>2</sub>-nu<sub>2</sub>

When I was alone, after I laid ... down (in) Dilmun

6. ki <sup>d</sup>en-ki-ke<sub>4</sub> dam-a!-ni-ta ba-da-nu<sub>2</sub>-a-ba

In the place where Enki laid down with his spouse

7. ki-bi sikil-la ki-bi dadag-ga

That place was pure, that place was holy

8. dili-ĝu<sub>10</sub>-ne dilmun<sup>ki</sup> u<sub>3</sub>-bi<sub>2</sub>-nu<sub>2</sub>

When I was alone, after I laid ... down (in) Dilmun

9. 𒀭ki 𒀭<sup>d</sup>en-ki-ke<sub>4</sub> 𒀭nin- 𒀭sikil 𒀭-la ba-da-nu<sub>2</sub>-a-ba

In the place where Enki laid down with Ninsikila

10. ki-bi sikil-la ki-bi dadag-ga

That place was pure, that place was holy

11. dilmun<sup>ki</sup> ugamušen KA-KA nu-mu-ni!?-be<sub>2</sub>

In Dilmun, the raven did not croak(?)

12. dar<sup>mušen</sup> inim gun<sub>3</sub>-gun<sub>3</sub> nu-mu-ni-ib<sub>2</sub>-be<sub>2</sub>

The francolin did not "charm with words" (?)

note: For this line, see Veldhuis CM 22, 234. For the expression inim ... gun<sub>3</sub>-gun<sub>3</sub>, see Kleinerman CM 42, 168.

13. ur-gu-la gu<sub>2</sub> nu-mu-ni-ib<sub>2</sub>-rah<sub>2</sub>-rah<sub>2</sub>

The lion did not roar/smite the neck/roar(?)

note: Understand as gu<sub>2</sub> "neck" or an allograph of gu<sub>3</sub> "voice"?

14. ur-bar-ra sila<sub>4</sub> nu-ub-kar-ra

The wolf did not snatch away the lamb

15. ur-gir<sub>15</sub>-re kun gurum-gurum nu-ub-zu

The dog did not know how to curl up/bend its tail/(with) its tail(?)

16. šah<sub>2</sub> še gu<sub>7</sub>-gu<sub>7</sub> nu-ub-zu

The pig did not know how to eat grain



17. nu-mu-un-kuš munu<sub>4</sub> ur<sub>3</sub>-ra barag<sub>2</sub>-ga-ba!

When the widow spread out malt on the roof

18. mušen an-na munu<sub>4</sub>-bi na-an-gu<sub>7-e</sub>

The bird of the sky was not eating the malt

19. tum<sub>12</sub><sup>mušen-e</sup> saĝ nu-mu-da-šub-e

The wild dove did not duck its head amongst it(?)

note: Woods Machinist FS, 520 reads the finite verb as ru and translates "pecked."

20. igi gig-gig igi gig-ĝu<sub>10</sub> nu-mu-ni-ib<sub>2</sub>-be<sub>2</sub>

The one whose eye hurt/with the *igigig* disease did not say "my hurting eye"

21. 𒀭saĝ 𒀭gig-gig saĝ gig-ĝu<sub>10</sub> nu-mu-ni-ib<sub>2</sub>-be<sub>2</sub>

The one whose head hurt/with the *saĝgig* disease did not say "my hurting head"

22. [...] x um- 𒀭ma? 𒀭me? -en? mu-ni-ib<sub>2</sub>-be<sub>2</sub>

The elder woman did not say "I am a elder woman"

23. [...] - 𒀭ni - 𒀭ib<sub>2</sub> -be<sub>2</sub>

The elder man did not say "I am an elder man"

column 2

1. kur tu- 𒀭uk - 𒀭ri - 𒀭iš ki kug-sig<sub>17</sub> 𒀭ha -ra- 𒀭li -[...]

note: For this section, see Steinkeller ZA 72, 248 and n. 36-37, Marchesi KASKAL 11, 52.

2. <sup>na4</sup> 𒀭za -gin<sub>3</sub> x x 𒀭sag<sub>10</sub>? -ga hu-mu-ra-bal-bal-[...]

May the land of Tukriš ship(?) gold (from) Harali and good quality(?) ...(?) lapis for you

3. kur me-luh-ha<sup>ki</sup> <sup>na4</sup>gug niĝ<sub>2</sub> al di kal- 𒀭la? -[...]

note: For this and the following two lines, see Michalowski MC 15, 257.

4. <sup>ĝeš</sup>mes šag<sub>4</sub>-gan <sup>ĝeš</sup>ab-ba sig<sub>5</sub>-ga-[...]

note: For the assimilated *sandhi* orthography(?) <sup>ĝeš</sup>mes-šag<sub>4</sub>-gan for <sup>ĝeš</sup>mes ma<sub>2</sub>-gan, see Steinkeller ZA 72, 248 n. 37.

5. ma<sub>2</sub> gal-gal hu-mu-ra-ab- 𒀭sa<sub>2</sub> -[...]

May the land of Meluha straightaway convey(?) great barges (filled with) carnelian, the precious thing that is desired, the *mes* tree of Magan, and good quality acacia(?) wood for you"

6. kur mar-ha-ši<sup>ki</sup> <sup>na4</sup>kal-la <sup>na4</sup>du<sub>8</sub>-[...]

7. gaba hu-mu-ra-ab-x-[...]

May the land of Marhaši present(?) precious stone and *dušia* stone for you

8. kur ma<sub>2</sub>-gan<sub>2</sub><sup>ki</sup> urud niĝ<sub>2</sub>-kalag-ga A<sub>2</sub> 𒀭KAL -[...]

9. <sup>na4</sup>esi <sup>na4</sup>šu<sub>4</sub> <sup>na4</sup>šu-min<sub>3</sub> hu- 𒀭mu -[...]

May the land of Magan ... "strong copper", ..., diorite, the single(?) pounding stone(?), and double pounding stone(?) for you

note: For this line, see Civil Sanmartin FS, 132, who elects to leave the reading of the KAL sign open.

10. kur ab-ba<sup>ki</sup>-ke<sub>4</sub> <sup>ĝeš</sup>esi me-te <sup>ĝeš</sup>-[...] lugal-la hu-mu-ra-ab-x-[...]

May the sealand ... ebony, the ornament of the ... of(?) the king for you

11. kur za-lam-ĝar<sup>ki</sup> gukkal sag<sup>9</sup>-ga-[...] hu-mu-ra-ab-[...]  
 May the "country of the tent" ... good quality fat-tailed sheep for you  
 note: For this line see Peterson NABU 2015, note 4.
12. kur elam<sup>ki</sup>-ma 𐎠siki?𐎠 igi saĝ<sup>5</sup> gu<sup>2</sup>- 𐎠un𐎠 -[...] hu-mu-ra-ab-bal-[...]  
 May the land of Elam tranship(?) chosen wool (as?) tribute/a load for you
13. eš<sup>3</sup> urim<sup>2</sup><sup>ki</sup> aga nam-lugal-la iri 𐎠ki𐎠 [...]
14. še-i<sup>3</sup>-ĝeš<sup>tu</sup>ĝ<sup>2</sup>šutur tug<sup>2</sup> sag<sup>10</sup> ma<sup>2</sup> gal-[...] hu-mu-ra-ab-[...]  
 May shrine Ur, the crown of kingship, ... the ... city ... sesame, *šutur* garments, and good quality garments/cloth for you
15. a-ab-ba daĝal-la he<sup>2</sup>-ĝal<sup>2</sup>-bi hu- 𐎠mu𐎠 -[...]  
 May ... the abundance of the sea [for you?]
16. iri<sup>ki</sup> <<KU>> ki-tuš-bi ki-tuš dug<sup>3</sup>- 𐎠ga𐎠 [...]  
 The dwelling place of the city is a good dwelling place
17. dilmun<sup>ki</sup> ki-tuš-bi ki-tuš dug<sup>3</sup>- 𐎠ga𐎠 [...]  
 The dwelling place of Dilmun is a good dwelling place
18. še-bi še di<sup>4</sup>-di<sup>4</sup>-la<sup>2</sup> [...]  
 Its barley is tiny barley
19. zu<sup>2</sup>-lum-bi zu<sup>2</sup>-lum gu-ul- 𐎠gu𐎠 -[...]  
 Its dates are large dates
20. buru<sup>14</sup>-bi eš<sup>5</sup>-am<sup>3</sup> [...]  
 Its harvests are three ...
21. 𐎠ĝeš𐎠 - 𐎠bi𐎠 ĝeš x x [...]  
 Its trees/wood are ... trees/wood

reverse

column 1'

1'. x [...]

2'. <sup>d</sup> 𐎠nin𐎠 -[...] x x 𐎠AN𐎠 [...]

Ninhursaĝ(?) ...

3'. šu MUŠ<sup>3</sup> x x bar-ba bi<sup>2</sup>-x-[...]

... on the back/outside/outer ...

4'. šeš-ĝu<sup>10</sup> a-na-zu a-ra- 𐎠gig𐎠

My brother, what hurts you?

5'. ugu-dili<sup>2</sup>-ĝu<sup>10</sup> ma- 𐎠gig𐎠

My scalp/brain pan is hurting me

6'. <sup>d</sup>ab-ba<sup>6</sup> im-ma-ra-an- 𐎠tu𐎠 -[...]

She gave birth to Abba

note: For this divine name, see Rubio JCS 62, 36 and n. 21.

7'. šeš-ĝu<sup>10</sup> a-na-zu a-ra- 𐎠gig𐎠

My brother, what hurts you?

8'. pa siki-ĝu<sup>10</sup> ma- 𐎠gig𐎠

My outgrowth(?) of hair is hurting me

9'. <sup>d</sup>nin-siki-la<sub>2</sub> im-ma-ra-an- 𐎠tu𐎠 -[...]

She gave birth to Ninsikila

10'. šeš-ĝu<sub>10</sub> a-na-zu a-ra- 𐎠gig𐎠

My brother, what hurts you?

11'. kiri<sub>3</sub>-ĝu<sub>10</sub> ma- 𐎠gig𐎠

My nose is hurting me

12'. <sup>d</sup>nin-kiri<sub>3</sub>-e-tu im-ma-ra-an- 𐎠tu𐎠 -[...]

She gave birth to "the lady who was born by(?) the nose" (folk etymology for Ningirida)

\ note: See Krebernik RIA 9, 363, Wiggermann RIA 9, 331.

13'. šeš-ĝu<sub>10</sub> a-na- 𐎠zu𐎠 a-ra- 𐎠gig𐎠

My brother, what hurts you?

14'. ka-ĝu<sub>10</sub> ma- 𐎠gig𐎠

My mouth is hurting me

15'. <sup>d</sup>nin-ka-si im-ma-ra-tu-[...]

She gave birth to Ninkasi

16'. šeš-ĝu<sub>10</sub> a-na-zu a-ra- 𐎠gig𐎠 -[...]

My brother, what hurts you?

17'. a<sub>2</sub>-ĝu<sub>10</sub> ma- 𐎠gig𐎠

My arm is hurting me

18'. <sup>d</sup>a<sub>2</sub>-zid-mu<sub>2</sub>-a im-ma-ra- 𐎠tu𐎠 -[...]

She gave birth to Azimua

19'. šeš-ĝu<sub>10</sub> a-na-zu a-ra- 𐎠gig𐎠

My brother, what hurts you?

20'. zi-ĝu<sub>10</sub> ma- 𐎠gig𐎠

My throat is hurting me

21'. <sup>d</sup>na-zi <<MU>> im-ma-ra- 𐎠tu𐎠 -[...]

She gave birth to Nazi (an alternative writing of Nanše)

22'. šeš-ĝu<sub>10</sub> a-na-zu a- 𐎠ra𐎠 -[gig]

My brother, what hurts you?

23'. ti-ĝu<sub>10</sub> ma- 𐎠gig𐎠

My ribs are hurting me

column 2'

1'. it<sup>u</sup>d<sub>2</sub>- 𐎠duru<sub>5</sub>𐎠 ud niš-limmu<sub>5</sub>-kam

It is the month of *udduru*, the twenty-fourth day

note: For the colophon of this manuscript see Katz BiOr 64, 569f., 587f., Charpin RA 102, 151, Marchesi KASKAL 11, 52.

2'. mu <sup>ĝeš</sup>tukul kalag-ga <sup>d</sup>en-lil<sub>2</sub>-le

3'. mu-na-an-šum<sub>2</sub>-ma-ta unug<sup>ki</sup> ba-hul-a

The year that Uruk was destroyed by means of the weapon that Enlil gave to him (Rīm-Sîn 21)

UET 6, 2 = U 16900C

CDLI P346087

Ninurta and the Turtle, Alster JCS 24, Alster Vanstiphout FS, Kramer AuOr 2, Peterson Sumerian Faunal Conception, 456f., Wagensonner Götterreisen, 97f.

obverse

1. dug<sub>4</sub>-ga-ni-ta ḡeštukul-zu hul-a mu-ni-in-TAG

By his command, you(!) touched/slaughtered(?) (with) your destructive weapon there(?)

note: Possibly to be emended to ki ... tag, see UET 6, 715 reverse 7'. For the first four lines of this manuscript see Wagensonner Götterreisen, 98.

2. me šu-ḡa<sub>2</sub> šu 𒂆ba𒂆 -ba-ḡu<sub>10</sub>-ne me- 𒂆ni𒂆 abzu<sub>x</sub>(SU.AB)-še<sub>3</sub> ba-an-gi<sub>4</sub>

When I released the *me* in my hand, you(!) returned his cosmic powers to the Abzu

note: The SU sign is used to render ZU throughout this manuscript.

3. ḡeš-hur šu- 𒂆ḡa<sub>2</sub>𒂆 ! šu ba- 𒂆ba𒂆 -ḡu<sub>10</sub>-ne ḡeš-hur-bi ba-an-gi<sub>4</sub>

When I released the plans in my hand, you(!) returned the plans (to the Abzu)

4. dub𒂆 [...]𒂆- 𒂆bi𒂆 abzu<sub>x</sub>(SU.AB)-še<sub>3</sub> ba-an-gi<sub>4</sub> me ab-lal-e-en

You(!) returned the tablet that determines fate to the Abzu, you diminish the cosmic powers

5. [...]𒂆<sup>d</sup>]anzud<sup>mušen</sup>-še<sub>3</sub> ur-saḡ<sup>dnin</sup>-urta lu<sub>5</sub>-aš ba-an-sig<sub>9</sub>

Because of the ... of(?) the Anzu chick, hero Ninurta was profoundly silent(?)

note: For the adverbial phrase LUL-AŠ in this line, see Steinkeller SEL 1, 15, Rubio ASJ 22, 208.

6. [...]𒂆-na-ke<sub>4</sub> a-nir im-ḡa<sub>2</sub>-ḡa<sub>2</sub>

... was lamenting

7. [...]𒂆 x-bi šu-ḡu<sub>10</sub>-uš li- 𒂆bi<sub>2</sub>𒂆 -kur<sub>9</sub> nam-en-bi 𒂆nu𒂆 -ke<sub>3</sub>- 𒂆e𒂆

The ... did not enter(?) into my hand, its lordship will not be exercised

note: For this line, see Wagensonner Götterreisen, 98.

8. [...]𒂆 𒂆e𒂆 -ne-gin<sub>7</sub> [...]𒂆 𒂆abzu<sub>x</sub>(SU.AB)𒂆 - 𒂆a𒂆 𒂆nu𒂆 -mu-un-TIL

... like him(?) I(!?) have not come to an end/finished .../killed .../died... (?) in the Abzu

note: For this line and the uncertain reading of the finite verb, see Kramer AuOr 2, 231 n. 3.

9. [a-a] 𒂆<sup>d</sup>𒂆 𒂆en𒂆 - 𒂆ki𒂆 𒂆inim𒂆 𒂆mu?𒂆 -[...]𒂆- 𒂆dug<sub>4</sub>𒂆 -ga-a abzu-a ba-da-an-zu<sub>x</sub>(SU)

In the Abzu father Enki was able to know the words (Ninurta) had spoken

note: For this line, see Woods CM 32, 290.

10. 𒂆ur𒂆 -saḡ<sup>dnin</sup>-urta amar 𒂆<sup>d</sup>𒂆 𒂆anzud𒂆<sup>mušen</sup>-de<sub>3</sub> šu-ni bi<sub>2</sub>-in-teḡ<sub>4</sub>-a

Hero Ninurta, who the Anzu chick "had taken" (i.e., control of him for its purpose)(?)

note: For this and the following four lines, see Wagensonner Götterreisen, 101 n. 253, 117, 244.

11. ki<sup>d</sup> 𒂆en𒂆 -ki-ga-še<sub>3</sub> 𒂆abzu<sub>x</sub>(SU.AB)𒂆 -še<sub>3</sub> im- 𒂆ma𒂆 - 𒂆da𒂆 - 𒂆teḡ<sub>3</sub>?𒂆

He was able to approach the site of Enki, the Abzu

12. <sup>du</sup><sub>4</sub>-te-u<sub>18</sub>-lu amar <sup>d</sup> 𒂆anzud𒂆<sup>mušen</sup>-de<sub>3</sub> abzu-še<sub>3</sub> ba- 𒂆an𒂆 - 𒂆gi<sub>4</sub>𒂆

The Anzu chick had returned Uta'ulu (Ninurta) to the Abzu

note: The TE sign was rendered from a previously written TA sign, which is the typical orthography for this divine name.

13. en-e 𒂗-ur𒂗 -saĝ-ra ba-ši-hul<sub>2</sub>

The lord rejoiced at the hero

note: For this and the following line, see Woods CM 32, 240 and for this and the following two lines, see Jaques AOAT 332, 327.

14. a-a 𒀭en-ki 𒂗-ur𒂗 - 𒂗saĝ𒂗 𒂗<sup>d</sup>𒂗 nin-urta-ra ba-ši-hul<sub>2</sub>

Father Enki rejoiced at hero Ninurta

15. en 𒀭nu-dim<sub>2</sub>𒂗 -mud𒂗 mi<sub>2</sub>𒂗 zid𒂗 mu-un-i-i-ne

Lord Nudimmud was treating him kindly(?)

note: The verb was probably influenced by me-teš<sub>2</sub> ... i-i "to praise" and its predominant finite form in anticipation of below.

16. ur-saĝ𒂗 -e diĝir šeš-x-a diĝir na𒂗 -me ur<sub>5</sub>-gin<sub>7</sub> nu-mu-un-ke<sub>3</sub>-e

Hero, among your(?) brother(s)(?), no (other) god acts thusly

note: For this and the following two lines, see Wagenosner Götterreisen, 71, 98.

17. mušen 𒄪eštukul kalag𒂗 -[...] -zu<sub>x</sub>𒂗 (SU) bi<sub>2</sub>-dab<sub>5</sub>-ba-še<sub>3</sub>

Because of the fact that you caught the bird (with) your mighty weapon

18. ud-me-da ud ul-li<sub>2</sub>𒂗 -še<sub>3</sub>𒂗 gu<sub>2</sub>?𒂗 -bi?𒂗 ĝiri<sub>3</sub>𒂗 -zu<sub>x</sub>(SU) ba𒂗 -an?𒂗 -[...]

For always and forever you set your foot on(?) its neck

19. diĝir gal-gal-e-ne a<sub>2</sub> nam-ur?𒂗 -[...] -zu<sub>x</sub>(SU)?𒂗 me-teš<sub>2</sub> [...]

The great gods will praise the power of your heroism(?)

20. a-a-zu 𒀭en-lil<sub>2</sub>-le niĝ<sub>2</sub>-KA-zu<sub>x</sub>𒂗 (SU?) he<sub>2</sub>-ke<sub>3</sub>?𒂗 -[e]

May your father Enlil perform your speech/deeds(!?)

note: For this line, see Attinger ZA 95, 242.

21. 𒀭nin-men-na-ke<sub>4</sub> kiĝ<sub>2</sub> du𒂗 -x-x? sig<sub>10</sub>-ga𒂗 -zu<sub>x</sub>(SU) na-an-dim<sub>2</sub>-e

May Ninmena not create your template(?) (again)

note: For the gloss, see Ludwig UAVA 9, 17.

22. za-e-gin<sub>7</sub> ni<sub>2</sub> na-ab-tuku diĝir na𒂗 -me𒂗 igi-zu<sub>x</sub>(SU)-še<sub>3</sub> šu si sa<sub>2</sub> na-an-sa<sub>2</sub>𒂗 -e!

May (no one) be revered like you, may no deity put ... in order(?) before you (usurping the prerogative?)

note: For this line, see Sjöberg/Bergmann TCS 3, 52.

23. itud-da eš<sub>3</sub>-e abzu<sub>x</sub>(SU.AB)-a igi duh-a𒂗 -zu<sub>x</sub>𒂗 (SU?) <<SU>> saĝ he<sub>2</sub>-us<sub>2</sub>

Monthly in shrine Abzu may your observers(?) be constant

24. [...] zag gal-la𒂗 x x mu-zu<sub>x</sub>𒂗 (SU) he<sub>2</sub>𒂗 -pad<sub>3</sub>-de<sub>3</sub>?𒂗

May ... utter your name/swear by you at the "great(er) side" (i.e., place of honor)

25. ur𒂗 -saĝ𒂗 nam tar-ra-bi𒂗 šag<sub>4</sub>𒂗 -bi𒂗 -[...] x nu-hul<sub>2</sub>

[In] his heart(?) the hero did not rejoice over this fate

note: An erased sign appears to be present before the NU sign. For this line see Wagenosner Götterreisen, 99 and for this and the following three lines see Jaques AOAT 332, 436-437. In this line and following, the possessive seems to shift to inanimate in reference to Ninurta, see Kramer AuOr 2, 233 n. 16.

26. ki-gub-ba-ni-a igi<sub>1</sub>? i-im-mi-ku<sub>10</sub>-ku<sub>10</sub>-ge i-sig<sub>7</sub>-sig<sub>7</sub>-ge

At his standing place (his) face(?) was darkening and turning pale

note: For this line, see Kramer AuOr 2, 233 n. 16. The sign between A and IGI!<sub>1</sub>? appears to be an prematurely written and subsequently erased I sign, see Ludwig UAVA 9, 17.

27. KA da-bi nu<sub>1</sub>-ub-tuku?<sub>1</sub> -a bar-bi i-im-du<sub>11</sub>-du<sub>11</sub>

His mind(?) spoke a word(?) that possessed(?) no capability/side(!)/The one who did not have the (ability to be pacified) was "out of sorts"(!?)

note: Alster Vanstiphout FS, reads the first two signs as inim da, while Jaques reads sed<sub>17</sub>-da "cold/cool" for KA-da and understands the auxiliary construction bar ... dug<sub>4</sub> to occur here (see Attinger ELS, 453-454).

28. šag<sub>4</sub>-bi niĝ<sub>2</sub> gal<sub>1</sub>-gal<sub>1</sub> i<sub>1</sub>-im<sub>1</sub>-bal<sub>1</sub>-bal<sub>1</sub> igi?<sub>1</sub> -bi i-im-kur<sub>2</sub>-kur<sub>2</sub>

His(!) heart pondered great things, his(!) face changed

29. ur-saĝ<sup>d</sup>nin<sub>1</sub>-urta<sub>1</sub> igi-bi ki-šar<sub>2</sub>-ra ba-ni-in-ĝar

Hero Ninurta looked at the entire world/horizon(?)

note: This expression also occurs in Lamentation over Sumer and Ur 20.

30. lu<sub>2</sub> na-me nu-ub-dug<sub>4</sub> šag<sub>4</sub>-bi ZI nu-ke<sub>3</sub>-de<sub>3</sub>!? iz?<sub>1</sub> -x-x?

He spoke with no man(!?), his heart was not to act truthfully/be trusted(!?)

note: The gloss(?) is difficult to read and seems to have been written underneath and after(?) the AK sign.

reverse

1. en gal <sup>d</sup>en-ki šag<sub>4</sub> ni<sub>2</sub>-te-na-ke<sub>4</sub> inim šag<sub>4</sub>-bi ba-x-[...]

Great lord Enki ... the meaning of the word in his own mind

note: For this line see Gabbay HES 1, 77 n. 133.

2. eš<sub>3</sub>-e abzu!(SU.AB)-a a-ĝi<sub>6</sub> mud i-im-tuku<sub>4</sub>-tuku<sub>4</sub>

In shrine Abzu a terrifying wave shook

note: The sign after the second TUKU was erased (see Kramer AuOr 2, 233 n. 17, Ludwig UAVA 9, 17), and appears to have been the E sign. Another sign may have been erased after it.

3. sukkal disimud<sub>x</sub>(PAP.NUN.ME.ASILA<sub>3</sub>)-de<sub>3</sub> e<sub>2</sub>-e ĝiri<sub>3</sub> mu-un-ru-gu<sub>2</sub>

Vizier Isimud set out in confrontation(?) at the temple

4. ur-saĝ<sup>d</sup>nin-urta ed<sub>2</sub>-de<sub>3</sub> nu-mu-un-še-še

Hero Ninurta did not agree to come out (to meet him)

5. sukkal <sup>d</sup>isimud<sub>x</sub>(PAP.NUN.ME.ASILA<sub>3</sub>)-še<sub>3</sub> šu-ni ba-an-zig<sub>3</sub>

He raised his hand (with violent intent) towards vizier Isimud

note: For this line, see Wagensooner Götterreisen, 99.

6. <sup>d</sup>en-ki-ke<sub>4</sub> im abzu!(SU.AB)-a ba-al<sub>1</sub>-gu<sub>7</sub> ba-da-an-dim<sub>2</sub>

Enki created a *balgi* turtle (a sea turtle?) in/from(?) the clay of the Abzu

note: For this passage, see Peterson Sumerian Faunal Conception, 456-467, Wagensooner Götterreisen, 99, Gabbay HES 1, 77 n. 135 and 78 n. 138, and Ceccarelli Enki and Ninmah, 160. The pervasive use of the infix -da- in this passage may reflect the so-called "comitative of detriment" (to Ninurta?).

7. ki sun<sub>5</sub>-na kan<sub>4</sub> abzu!(SU.AB)-a ba-al<sub>7</sub> -gu<sub>7</sub> ba-da-an-gub  
Enki stationed the *balgi* turtle at the entryway (of) the gate (of) the Abzu
8. <sup>d</sup><sub>7</sub> en<sub>7</sub> -ki-ke<sub>4</sub> ki-lul-la-ke<sub>4</sub> mu-un-na-ab-<sup>du</sup><sub>11</sub>-<sup>du</sup><sub>11</sub>  
Enki spoke to him (Ninurta) at the ambush site(?)
9. ki-gub-ba<sub>7</sub> ba-al-gi<sub>4</sub>-še<sub>3</sub> ba-da-an-tum<sub>3</sub>  
He brought him to where the *balgi* turtle was stationed
10. ba-al-gu<sub>7</sub> egir-ra-ni sa-bi ba-da-an-dab<sub>5</sub>  
Behind him, the *balgi* turtle seized his sinew/the net (i.e., sprung the trap)(?)  
note: For this line, see Woods CM 32, 247.
11. ur-saĝ<sup>d</sup><sub>7</sub> nin-urta ĝiri<sub>3</sub>-bi ba<sub>7</sub> -da-an-gi<sub>4</sub>  
Hero Ninurta stumbled forward(?)
12. <sup>d</sup>en-ki nu<sub>7</sub> -zu-gin<sub>7</sub> a-na-am<sub>3</sub> ne-e im-me  
Enki was saying "What is this?" like someone ignorant (of the situation)  
note: For this line, see Woods CM 32, 200.
13. umbin ĝiri<sub>3</sub>-ni<sub>7</sub> ki bi<sub>2</sub>-in-hur ub<sub>4</sub> hul ba<sub>7</sub> -da-an-dun-x  
He scratched the ground with his toenails, he dug a destructive/malevolent pit  
note: The UB<sub>4</sub> sign may have been adapted from a ŠE<sub>3</sub> sign. The last sign of the line appears to be incomplete and may have been written over.
14. ur-saĝ<sup>d</sup><sub>7</sub> nin-urta šaĝ<sub>4</sub>-bi ba-da-an-šub  
Hero Ninurta fell inside of it
15. ur-saĝ<sup>e</sup>-e ga-x-[...] x ed<sub>3</sub>-de<sub>3</sub> nu-mu-un<sub>7</sub> -zu<sub>x</sub>(SU)-am<sub>3</sub>  
The hero said "I want to get out(?)", but he did not know how to get up
16. ba-al-gu<sub>7</sub> ĝiri<sub>3</sub>?<sub>7</sub> -[...] x [...] -bi ba<sub>7</sub>?<sub>7</sub> -an?<sub>7</sub> -sur-sur TAB? a<sub>2</sub> li-bi<sub>2</sub>?<sub>7</sub> !?-[...]  
The *balgi* turtle ... feet, twisted .../slithered (away)?, it did not ... its appendages(?)  
note: Peterson Sumerian Faunal Conception, 456 suggests the reading/restoration ni<sub>2</sub>?<sub>7</sub> -bi ba-an-sur-sur a<sub>2</sub> li-bi<sub>2</sub>?<sub>7</sub> -[...] -sud], but there is no definitive trace of the IM sign before the BI sign and the traces of the sign after LI does not strongly resemble the NE sign (although it could be a poorly executed one). It is not entirely certain whether the signs after the second SUR sign are a continuation of the line rendered in a smaller script for spatial reasons or an Akkadian gloss, which occur elsewhere in this manuscript. The sign between SU and A<sub>2</sub> is unclear (the vertical in the collation of Ludwig UAVA 9, 17 which would yield a PA sign, is not distinguishable from a crack and may be spurious).
17. en<sub>7</sub> gal<sub>7</sub> <sup>d</sup>en<sub>7</sub> -[ki]-ke<sub>4</sub>?<sub>7</sub> [...] -na-de<sub>2</sub>-e  
Great lord Enki was speaking to him
18. me?<sub>7</sub> [...] x-ta mu<sub>7</sub> -ni<sub>7</sub> -in-ni<sub>10</sub>-ni<sub>10</sub> [...] MU<sub>7</sub> nu<sub>7</sub> -pad<sub>3</sub>-de<sub>3</sub>  
You(?) encircled(?) the cosmic powers(?) ... from ..., but ... was not found/invoked?
19. ĝa<sub>2</sub>-ra saĝ<sup>g</sup> ĝeš<sub>7</sub> rah<sub>2</sub>-ĝu<sub>10</sub>-uš igi-zu<sub>x</sub>(SU)?<sub>7</sub> mu-e-ĝar-ra-a  
You were the one who looked at me in order to kill  
note: A sign was erased after the final sign.

20. pa<sub>4</sub>!?-bil<sub>2</sub>-ga gal<sub>1</sub> -gal-zu<sub>x</sub>(SU) ĝa<sub>2</sub>-e bi<sub>2</sub>-ib<sub>2</sub>-ĝa<sub>2</sub>-ĝa<sub>2</sub> ĝa<sub>2</sub>-e bi<sub>2</sub>-ib<sub>2</sub>-zig<sub>3</sub>-de<sub>3</sub>

I "put down" your great ancestors(?), I will "raise" them

note: The first sign was written over another sign, which Alster Vanstiphout FS, 27 suggests is the PAP sign written over a SUKKAL sign. For /pabilga/ and the possible full lexemic overlap as an orthography of /bilga/, see Rubio JCS 54, 10f. PAP.PAP = buluĝ<sub>3</sub> "to grow up, rear", etc. also seems paleographically possible, as it is not clear that the beginning of the sign was written over. The sign previously read as DI is SU = zu<sub>x</sub>, which is recurrent in this manuscript.

21. za-e ĝa<sub>2</sub>-ra<sub>1</sub> a-gin<sub>7</sub> igi-zu mu-ĝar-ra

(And) this was (how) you have looked at me?

22. ki<sub>1</sub> -gub-ba-zu a-na-am<sub>3</sub> mu-ra-an-dab<sub>5</sub> a<sub>1</sub> -ra<sub>2</sub>!-bi a-na-gin<sub>7</sub>-nam

What did your position acquire(?) for you? How (did you take) this way?

note: There are illegible traces of a gloss below the DU! sign ([...] PI x x x x x).

23. nam-kalag<sub>1</sub> -ga-zu<sub>x</sub>(SU) me-še<sub>3</sub> ba-an-de<sub>6</sub> nam-ur-saĝ-zu<sub>x</sub>(SU<sub>1</sub>) me-a

To where did your might bring (you)? And where (did) your heroism (take you)?

24. hur-saĝ<sub>1</sub> gal-gal-e mu-ni-in-gul-gul e-ne-eš<sub>2</sub> a-na nam-mu-ed<sub>3</sub>-de<sub>3</sub>

You(?) destroyed great mountain ranges, now, why(?) (is it) that you should not leave(!?)

note: For this line, see Wagensonner Götterreisen, 99. Perhaps a direct reference to Lugal-e.

25. <sup>d</sup>nin-men<sub>1</sub> -na-ke<sub>4</sub> inim-bi ba-da-an<sub>1</sub> -zu<sub>1</sub>

Ninmena learned of the matter(?)

26. tug<sub>2</sub> bar-ra-na al-ur<sub>3</sub>?<sub>1</sub> -re kaš<sub>4</sub> im-sar-[...]-x

The garment of her back was dragging(?) (as) she was running around

note: For this line, see Karahashi Sumerian Compound Verb, 130. The traces of the sign reflecting the verbal root of the first half of the line is definitely not bir<sub>7</sub> = ŠAG<sub>4</sub>×A. From the traces UR<sub>3</sub> looks possible.

27. <sup>u2</sup>?ug<sub>2</sub> gu<sub>7</sub>-gu<sub>7</sub>-ĝu<sub>10</sub>-uš za?<sub>1</sub> -e?<sub>1</sub> a<sub>1</sub> -ba-a mu-ra!?-ab-DU

Towards my consuming *ug* creature (Ninurta?), who is it that ... for you?

note: The sign in the bottom left corner of the PIRIG base looks like an U<sub>2</sub> that is somewhat offset from the sign, perhaps a pronunciation gloss instead of the UG sign (for OB forms, see Mittermayer AOAT 319, 113).

28. lu<sub>2</sub> saĝ-bi mu-un-tuku<sub>4</sub>-tuku<sub>4</sub> ba<sub>1</sub> x-[... mu]-un-GILIM-x za-e<sub>1</sub> a-ba<sub>1</sub> -[a] mu-ra-e<sub>3</sub><sub>1</sub>

The one (who) shook his head/took an oath(?) ... and(?) blocks/twists ..., who is it that came out for you(?)

29. <sup>d</sup>am-an-ki mu-bi nu-me-a ud gu<sub>7</sub><sub>1</sub> -gu<sub>7</sub><sub>1</sub> nu-de<sub>2</sub>-de<sub>3</sub> mu-bi-kam?

His(?) name is not Enki, "storm that consumes but is not to pour (rain?)(?)" is his name

30. nam-uš<sub>2</sub> šu ĝar nu-tuku-a za-e a-ba<sub>1</sub> -a mu-ra-ab-DU

Unopposable death, who is it that ... for you?

blank space

31. <sup>itud</sup>ud<sub>2</sub>-duru<sub>5</sub> ud ussu-kam<sub>1</sub>

It is the month of Udduru, the eighth day

note: For this colophon see Peterson Sumerian Faunal Conception, 456 n. 1791, where the number 9 should be corrected to 8.



UET 6, 3 (= U 16879M) + 767

CDLI P346088

Lugale 358f., van Dijk Lugale, source M1, UET 6, 767 joined by author (verified courtesy J. Taylor)

obverse

1. x [...]

2. x [...]

(several lines broken)

1'. [...]x

2'. [...]

3'. [...]x

4'. [...]

5'. [...]x-NE

...

6'. [...]

7'. [...]x

reverse

1. [...]un<sub>7</sub> -ur<sub>4</sub>-ur<sub>4</sub> id<sub>2</sub><sub>7</sub> idigna im-ma-an-sig<sub>10</sub>

He gathered up (that which had been destroyed in the mountain) and placed it (in) the Tigris

2. [...]ku<sub>6</sub><sub>7</sub> a-gar<sub>3</sub><sub>7</sub> -ra mi-ni-in-de<sub>2</sub>-de<sub>2</sub>

He irrigated the meadow with the carp flood

3. [i<sub>3</sub>]-ne-eš<sub>2</sub> ud-da?<sub>7</sub> niĝ<sub>2</sub>-ki-šar<sub>2</sub>-ra-ke<sub>4</sub>

Now, today(?) that of the horizon/entire earth (everything?),

4. lugal?<sub>7</sub> kalam-ma en <sup>d</sup>nin-urta-ra su<sub>3</sub>-ud-bi mu-un-hul<sub>2</sub>-e-eš

The kings of the homeland profoundly rejoiced for Ninurta

5. gan<sub>2</sub>-ne<sub>2</sub> še gu-nu-a mi-ni-in-sig<sub>10</sub>

The field ripened with/placed barley

note: Variant to the root sig<sub>7</sub>, see Peterson BPOA 9, 66-67.

6. [...] pu<sub>2</sub><sub>7</sub> ĝeš<sub>3</sub>kiri<sub>6</sub>-ke<sub>4</sub> šu im-mi-in-il<sub>2</sub>

The harvest of the irrigated orchard yielded (fruit)

7. guru<sub>7</sub><sub>7</sub> du<sub>6</sub>-de<sub>3</sub> gu<sub>2</sub> im-mi-in-gur-gur

He heaped up the grain piles

8. en-e kalam-x kar? im-ta-an-ed<sub>3</sub>

The lord brought up harbors/trading colonies from within the land

9. diĝir-re-e-ne ur<sub>5</sub>-bi mu-un-sag<sub>9</sub>

He made the mood of the gods pleasant

10. <sup>d</sup>nin-urta a-a-ni <sup>d</sup>en-lil<sub>2</sub>-le me-teš<sub>2</sub> me-i-i-ne

And they were praising Ninurta and his father Enlil(?)

11. ud-bi-a munus-ra arhuš-a sa<sub>2</sub> nam-ga-mu-ni-ib<sub>2</sub>-dug<sub>4</sub>

At that time he also reached (a) compassion(ate state) for the woman

12. <sup>d</sup>nin-mah-e ki ĝeš<sub>3</sub> dug<sub>4</sub>-ga-ni-še<sub>3</sub> u<sub>3</sub> nu-um-ši-ku-ku

Ninmah because of the place where ... had sex with her was not sleeping

13. siki<sub>1</sub> u<sub>8</sub> dugud-gin<sub>7</sub> bar-ra bi<sub>2</sub>-in-dul

She made her hair cover her back like a heavy (i.e. unshorn?) ewe(?)

14. i-lu kur ĝiri<sub>3</sub> nu-ĝal<sub>2</sub>-la-ba gal-gal-bi mi-ni-ib<sub>2</sub>-be<sub>2</sub>

She was greatly intoning a lament in the mountain that had not been stepped on/had no trails

15. u<sub>3</sub>-mu-un a<sub>2</sub> mah-a-ni kur-re nu -u<sub>8</sub>-il<sub>2</sub> -[...]

The mountain does not bear the supreme strength of the lord

16. ur-saĝ gal an-gin<sub>7</sub> [...]

The hero who, like An in his anger, his might no one approaches

17. ud sur<sub>2</sub> ki-a ĝen uš<sub>11</sub> [...]

The furious storm that moves upon the earth, depositing(?) poison on its “chest”

18. en ši <sup>d</sup>mu-ul-lil<sub>2</sub>-la<sub>2</sub> [...]

Lord, the “life”(?) of Enlil, of whom the crown is appropriate upon his head  
double ruling

UET 6, 4 = U 16877

CDLI P346089

Lugale 404f., van Dijk Lugale, source S1

obverse

1. kur<sub>1</sub> -[...]

The mountain shall make the livestock teem for you

2. hur-saĝ-e niĝ<sub>2</sub>-ur<sub>2</sub>-limmu<sub>2</sub>-e?<sub>1</sub> numun<sub>1</sub> ha<sub>1</sub> -ra?<sub>1</sub> -[...]

The mountain range shall make the quadrupeds proliferate for you

3. za-e<sub>1</sub> nin me-ni-da me nu-sa<sub>2</sub><sub>1</sub> -a<sub>1</sub> -[...] an-gin<sub>7</sub> ni<sub>2</sub> huš gur<sub>3</sub>-ru?<sub>1</sub>

You, a lady with whose cosmic powers no other cosmic powers compare, who wears a furious/reddish aura like heaven

4. diĝir-mah inim<sub>1</sub> diri-ga hul gig

Diĝirmah, who hates excessive speech

5. munus zid nin-hur<sub>1</sub> -saĝ<sub>1</sub> ki<sub>1</sub> -siki<sub>1</sub>

The true lady, Ninhursaĝ, the young woman

6. <sup>d</sup>nin<sub>1</sub> -tur<sub>5</sub><sub>1</sub> a<sub>2</sub>?<sub>1</sub> MUŠ<sub>3</sub><sub>1</sub> -bi?<sub>1</sub> -še<sub>3</sub>? x-bi-x-ba!?-a

Nintur, who ... when it cools (in the evening?)

7. teĝ<sub>3</sub>-mu-da nin me mah ma-ra-an-šum<sub>2</sub> za-e he<sub>2</sub>-em-il<sub>2</sub>-e

Draw near(?), lady, I(!) have given you supreme cosmic powers so that you shall be exalted/  
shall wield them

8. munus! zid me-ni me diri-ga nin nagar-šag<sub>4</sub>-ga

True lady(!?), her cosmic powers surpass (other) cosmic powers, lady, "carpenter of the womb"

note: For the divine name Nagar-šag<sub>4</sub>-ga as the daughter of mother goddess (An :  
*Anum* 2, 114f., UM 29-15-229 i'6'), see van Dijk Borger FS, 9, Krebernik RIA 9, 77.

9. <sup>d</sup>a<sub>1</sub>-ru-ru nin gal <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> gaba-na ba-e-gub

Aruru, the elder sister of Enlil, stood at his front

10. ur-saĝ gal ur-saĝ ug<sub>5</sub>-ga-za

"Great hero, when you killed the hero

11. u<sub>3</sub>-mu-un a-a-ni-gin<sub>7</sub> dug<sub>4</sub>-ga-ni nu-kur<sub>2</sub>-ru na-aĝ<sub>2</sub> nu-um-mi-tar

Lord, who like his father his utterance cannot be changed, you have not (yet) decreed a fate"

12. [...]e <sup>na4</sup>u<sub>2</sub>-e gu<sub>3</sub> ba-de<sub>2</sub>-e in-ti bi<sub>2</sub>-ib<sub>2</sub>-ku-kur

The lord was speaking to the emery stone, he was wishing for/observing (its) path(?)

note: For this line, see Karahashi JNES 63, 116, and for the corrected reading ku-kur,  
see Ludwig UAVA 9, 19.

double ruling

13. en?<sub>1</sub> ib<sub>2</sub>-ba kalam-ma inim mu-na-ni-ib-be<sub>2</sub>

In the homeland, the angry lord(?) spoke a word to him

14. [<sup>d</sup>]nin-urta en dumu <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> aš<sub>2</sub>? im-mi-ib<sub>2</sub>-sar-re

Ninurta, lord, son of Enlil was cursing him

15. <sup>na4</sup>u<sub>2</sub> kur-ra ma<sub>1</sub> -an?<sub>1</sub> -zig<sub>3</sub>-ge<sub>1</sub> -en-na-gin<sub>7</sub>

Emery stone, you who (the Asag) mustered against me in the mountain

reverse

1. [...]ĝu<sub>10</sub>-še<sub>3</sub> mu-e-dab<sub>5</sub>-ba-gin<sub>7</sub>

As one who seized ... in order to render/place my hands(?) ...

2. nam<sub>7</sub> ug<sub>5</sub>-ge-ĝu<sub>10</sub> ba-e-kud-da-gin<sub>7</sub>

As one who swore to commit(?) my murder

3. en<sup>d</sup>nin-urta-me-en ki-tuš mah-ĝa<sub>2</sub> ba-e-hu-luh-en-na-gin<sub>7</sub>

As one who terrified me, lord Ninurta, in my own supreme dwelling

4. kalag-ga<sub>7</sub> sul e<sub>2</sub>-gar<sub>8</sub> tuku diri-ga-zu alan-zu he<sub>2</sub>-em-ta-be<sub>4</sub>

Mighty one, youth possessed of form, your surpassing(ness) and you stature shall be diminished

5. nemur<sub>7</sub> usu-bi-ta nir ĝal<sub>2</sub>-la-am<sub>3</sub> he<sub>2</sub>-me-zi-ir-zi-re-ne

Leopards that rely on their strength shall tear you up

6. usu tuku a-gar<sub>5</sub>-re šu he<sub>2</sub>-gid<sub>2</sub>-de<sub>3</sub>

The powerful one shall accept a test of strength(?) (with you)

note: See the remarks of Seminara La versione accadica del Lugal-e, 324.

7. ĝuruš<sup>na<sub>4</sub>u<sub>2</sub></sup> šeš-zu zid<sub>2</sub>!-gin<sub>7</sub> he<sub>2</sub>-me-dub-bu-ne

Young man emery, your brother(s) shall heap you like flour

8. ĝuruš-me-en gu<sub>3</sub> de<sub>2</sub>-zu he<sub>2</sub>-ĝal<sub>2</sub> he<sub>2</sub>-dub<sub>2</sub>?-x he<sub>2</sub>!?-til!?-e

You, young man, your shout shall be present and tremble(!?), (but) it shall end(?)

9. li-li-zu šu?<sub>7</sub> ha-ba-ab-zig<sub>3</sub>-ge-en adda-ba zu<sub>2</sub> e<sub>3</sub>-ni-ib

You shall raise a hand (violently) against your offspring, show the teeth against their corpses!

note: For this line, see Crisostomo The Old Babylonian Word List Izi, 374.

10. am gal lu<sub>2</sub> šar<sub>2</sub>-ra gaz<sub>7</sub> -za-gin<sub>7</sub> niĝ<sub>2</sub> ba-ta ĝar-ra

Like a great bull killed by many men/a slaughterer(?), make (yourself) into/set (yourself) apart as(!?) something divided into shares(?)

11. <sup>na<sub>4</sub>u<sub>2</sub></sup> ĝeš<sup>na<sub>4</sub>u<sub>2</sub></sup> tukul-ta ur-gir<sub>15</sub> me<sub>3</sub>-ta

12. niĝ<sub>2</sub> sipad<sub>7</sub> tur-re al-sar-re-gin<sub>7</sub>

Emery, by means of(?) the weapon dog, away from battle, like something chased away by the junior shepherd

13. en<sub>7</sub> -me-en<sub>7</sub> <sup>na<sub>4</sub>gug</sup> me-re-kul-la-za mu-bi he<sub>2</sub>-še<sub>21</sub>

I am the lord, (you) shall be named according to(?) your having pecked at/demolished(?) carnelian

14. i<sub>3</sub><sub>7</sub> -ne-eš nam tar-ra <sup>d</sup>nin-urta-ka

Now, (this) is the decreed fate of Ninurta

15. ud-da <sup>na<sub>4</sub>u<sub>2</sub></sup> ub-tag <sup>na<sub>4</sub>gug</sup> buru<sub>3</sub>-da ur<sub>5</sub> he<sub>2</sub>-en-na-nam-ma

Today (and henceforth), when emery touches (another stone), it will be in order to perforate carnelian, thus it is so!

double ruling

16. ur<sub>7</sub> -saĝ<sub>7</sub> -e <sup>na<sub>4</sub>šu-u</sup> <sup>na<sub>4</sub>ka-sur</sup> -ra-ke<sub>4</sub><sub>7</sub> gu<sub>3</sub> im-ma-de<sub>2</sub>-e<sub>7</sub>

The hero was speaking to the *šu'u* and *gasura* stones

UET 6, 5  
CDLI P346090  
Lugale 479f., van Dijk Lugale, source F2

reverse  
column 1

1'. lugal<sub>1</sub> ud<sub>1</sub> sud?<sub>1</sub> -[...]

The king who establishes his name (for) distant days

2'. urudalan ud ul-a<sub>1</sub> -še<sub>3</sub><sub>1</sub> [...]

The one who after(?) he fashioned a statue as in ancient times

3'. e<sub>2</sub>-ninnu eš<sub>3</sub> kiri<sub>3</sub>-zal-la?<sub>1</sub> [...]

In my Eninnu temple, a shrine filled with joy

4'. ki!(ŠE<sub>3</sub>)-a-naĝ-ba um-mi-gub-en me-te-aš<sub>1</sub> [...]

After you stand in the place(!) of libations (for the dead), you shall be established as something appropriate

double ruling

5'. lugal-ĝu<sub>10</sub> na<sub>4</sub>-e im-ma<sub>1</sub> -[gub]

My king attended to the (next) stone

6'. na<sub>4</sub>na-ta kuš im-ta-du<sub>3</sub>-du<sub>3</sub>-e<sub>1</sub>

Utilizing the *na* stone/grinding surface(?), he "worked the leather" (?)

note: For the na<sub>4</sub>na = *nā'u(m)* stone and the current context, see Schuster-Brandis AOATS 46, 435, Mittermayer OBO 239, 276-278, . For a connection to leatherworking, note the [na<sub>4</sub>]na = *na*-[']-*u* = NA<sub>4</sub> ša<sub>2</sub> LU<sub>2</sub>.AŠGAB of SB mur-gud to ur<sub>5</sub>-ra 16 (MSL 10, 34).

7'. d<sub>nin</sub>-urta dumu d<sub>en</sub>-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> nam am<sub>3</sub>-mi<sub>1</sub> -[...]

Ninurta, the son of Enlil, was decreeing (its) fate

8'. na<sub>4</sub> a<sub>2</sub>-še ĝa<sub>2</sub> bi<sub>2</sub>-i-dug<sub>4</sub>-ga-gin<sub>7</sub><sub>1</sub>

Stone, as if(?) you had said "I (...?)" (?)

9'. na<sub>4</sub>na me-ĝa<sub>2</sub> ĝeš bi<sub>2</sub>-šub-bu-za-na-gin<sub>7</sub><sub>1</sub>

*na* stone/grinding surface(?), as one (of a group) who was casting lots for (the use of?) my cosmic powers

10'. za-e dim<sub>2</sub>-me-de<sub>3</sub> šah<sub>2</sub>-gin<sub>7</sub> nu<sub>2</sub>-ba<sub>1</sub>

You, lie down like a pig in order to fashion (things)/be fashioned(?)

note: For this line and its quotation in a commentary to *Šumma ālu* 46, see de Zorzi NABU 2016, 79.

11'. gurud-da lu<sub>2</sub> kiĝ<sub>2</sub>-še<sub>3</sub> nu-e-a-ak-a tur-tur-bi<sub>1</sub> [...]

Be cast aside, you who are worked by no one(?), end up/ending up as tiny pieces

double ruling

12'. lugal-ĝu<sub>10</sub> na<sub>4</sub>e-le-li im-ma-gub<sub>1</sub>

My king attended to the *eleli* stone

13'. d<sub>1</sub> nin-urta dumu d<sub>en</sub>-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> nam am<sub>3</sub>-mi-ib<sub>2</sub><sub>1</sub> -[...]

Ninurta, the son of Enlil, was decreeing (its) fate

- 14'. [...]li<sub>1</sub> ḡeš tuku-tuku kur du<sub>14</sub> mu<sub>2</sub>-a-gin<sub>7</sub>  
*eleli* stone, who pays attention, when the mountain sowed discord, [I cast down my aura  
upon you]  
15'. [...]x-[...]-x

column 2

- 1'. [...]gin<sub>7</sub> du<sub>1</sub> -ḡu<sub>10</sub> -še<sub>3</sub> [...]  
Thus (you) inquired after my coming  
2'. ḡeš-kiḡ<sub>2</sub>-ti-ḡa<sub>2</sub> igi<sub>1</sub> -[...]na  
In my workshop, the one who goes at the fore  
3'. <sup>na4</sup>algameš sa<sub>2</sub> dug<sub>4</sub> ud-da gur<sub>3</sub> -ru zadim-e-ne he<sub>2</sub> -me<sub>1</sub> -en  
*algameš* stone, you shall be the daily regular fare brought by(?) the precious stone workers  
double ruling  
4'. lugal<sub>1</sub> -ḡu<sub>10</sub> <sup>na4</sup>du<sub>8</sub>-ši-a<sub>1</sub> ba<sub>1</sub> -gub  
My king attended to the *dušia* stone  
5'. [<sup>na4</sup>nir<sub>2</sub>?<sub>1</sub> <sup>na4</sup>gug<sub>1</sub> <sup>na4</sup>za<sub>1</sub> -gin<sub>3</sub>!<sub>1</sub> -e gu<sub>3</sub> ba-an-de<sub>2</sub>  
He spoke to the *nir* stone, carnelian, and lapis  
6'. [...]ba?<sub>1</sub> <sup>na4</sup>hu-ri<sub>2</sub>-zi  
The *amašpa'e*, *šaba*, and *hurizum* stones  
7'. [... <sup>na4</sup>mar<sub>1</sub> -ha-li  
The *guggazi* and *marhali* stones  
8'. [... <sup>na4</sup>gi<sub>1</sub> -rin-hi-li-ba  
The *egizaga* and *girinhiliba* stones  
9'. [...]muš<sub>1</sub> -ḡir<sub>2</sub>-ŠE<sub>3</sub>  
The *anzugulme* and *nirmušir* stones  
10'. [...]UM?-e  
The lord, ...  
11'. [...]x-tar?<sub>1</sub> -re<sub>1</sub>  
Ninurta, the son of Enlil, was decreeing (their) fate

UET 6, 6 = U 16884

CDLI P346091

Lugale 487f., van Dijk Lugale, source H2

obverse

1. lugal-ĝu<sub>10</sub> <sup>na4</sup>e-le-li im-ma-gub<sub>1</sub>

My king attended to the *eleli* stone

2. <sup>d</sup>nin-urta dumu <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> nam<sub>1</sub> am<sub>3</sub>-ib-tar-re

Ninurta, the son of Enlil, was decreeing (its) fate

3. <sup>na4</sup>e-le-li ĝeštug<sub>2</sub> tuku

*eleli* stone, possessed of wisdom

4. kur du<sub>x</sub>(LU<sub>2</sub>) mu<sub>2</sub>-a-ba ni<sub>2</sub>-ĝu<sub>10</sub> he<sub>2</sub>-me-ni-ri

When the mountain sows discord, I shall cast down my aura upon you

5. ki-bala uĝ<sub>3</sub> teš<sub>2</sub>-ba ri-a-ĝa<sub>2</sub> mu-ĝu<sub>10</sub> hu-mu-ni-pad<sub>3</sub>

Upon my rebel land (whose) people confront together, you(?) shall invoke my name

6. silim-ma-zu-ta nam-ba<sub>1</sub> -e-re-be<sub>4</sub>

You shall not diminish from your healthy/intact state

7. gur<sub>4</sub>-ra-zu tur-e-bi he<sub>2</sub>-gig

The reduction of your thickness shall be difficult(?)

8. me!<sup>ĝ</sup>u<sub>10</sub> mar-za si ha-ba-ni-ib<sub>2</sub>-sa<sub>2</sub>

My cosmic powers shall regulate (your) rites(!?)

9. <sup>ĝeš</sup>tukul!(TUG<sub>2</sub>) sag<sub>3</sub>-ge ur-saĝ ug<sub>5</sub>-ga-ĝa<sub>2</sub> šu gal-bi? he<sub>2</sub>-ni!<sup>du</sup><sub>7</sub>

You shall be greatly suited for my smiting weapon which kills the hero

10. x-mah-ĝa<sub>2</sub>-a ki-gal ha-ra-an-ri

In my supreme courtyard(!?) a pedestal shall be set down for you

11. kalam-e u<sub>6</sub> dug<sub>3</sub>-ge-eš mu-e kur-kur he<sub>2</sub>-il<sub>2</sub>-i

(May) the land(?) admire (you) sweetly, the (foreign) lands shall raise (you) double ruling

12. ur-saĝ <sup>na4</sup> ka-gin<sub>6</sub>-e ba-gub

The hero attended to the *kagina* stone

13. nam-kalag-ga-bi<sub>1</sub> -še<sub>3</sub> gu<sub>3</sub> ba-de<sub>2</sub>-e

He spoke (to it) because of its might

14. <sup>d</sup>nin-urta dumu <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> nam am<sub>3</sub>-ib-tar-re

Ninurta, the son of Enlil, was decreeing (its) fate

15. sul ni<sub>2</sub>-tuku ĝeš<sub>1</sub> -nu<sub>11</sub> bar-še<sub>3</sub> ĝal<sub>2</sub>

Reverent youth who sets (saturated) light to the outside

16. <sup>na4</sup> ka<sub>1</sub> -gin<sub>6</sub>-na ki-bala-ta gu<sub>3</sub> mu-e-re-ĝal<sub>2</sub>-la

*kagina* stone, you who put down a shout for me in the rebel land

17. [...] -ĝu<sub>10</sub> sa<sub>2</sub> mu-ri-ib<sub>2</sub>-dug<sub>4</sub>

My hand did not conquer you (as) an arrogant one(?)

18. [...] ba<sub>1</sub> -ra?<sub>1</sub> -[...]

And therefore(?) I did not bind you(?) together with the hostile ones

reverse

1'. na<sub>4</sub> [...]

...

2'. na<sub>4</sub> x-[...]

...

3'. na<sup>4</sup>gug-x [...]

The *guggazi* and *marhali* stones

4'. na<sup>4</sup>e-gi-zag? -ga na<sup>4</sup> gi-rin? -[...] na<sup>4</sup>an-zu<sub>2</sub>! -[...] na<sup>4</sup>nir<sub>2</sub>? -muš -ĝir<sub>2</sub>

The *egizaga*, *girinhiliba*, *anzugulme* and *nirmušir* stones

5'. en-e zi [...]-e

The lord, ...

6'. <sup>d</sup>nin-urta dumu <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> nam am<sub>3</sub>-ib<sub>2</sub>-tar-re

Ninurta, the son of Enlil, was decreeing (its) fate

7'. a? -[...] ba -du nita munus dim<sub>2</sub> -ma u<sub>3</sub> za-e-gin<sub>7</sub> ki-ĝu<sub>10</sub>-uš

Whatever(?) ... you go, (whether) formed as(?) male and female, you thus(?) "towards my place"

8'. nam-tag? [...] -tuku šu-zu e<sub>2</sub>-gar<sub>8</sub>-am<sub>3</sub> ba-da-x-x-en

You possessed no sin, your hand "pushes" (?) that which is a wall (demonstrating solidarity or inactivity as a conspirator?)

note: Compare the expression zag e<sub>2</sub>-gar<sub>8</sub> ... us<sub>2</sub>, for which see Mittermayer OBO 239, 269.

9'. ki-inim? -ma? -ka ni<sub>2</sub> mu-e-ni-bulu<sup>ĝ</sup><sub>5</sub>

As a witness(?), (you) boasted about me/yourself(?)

note: For this and the following line, see Karahashi Sumerian Compound Verbs 131.

10'. ad gi<sub>4</sub>-gi<sub>4</sub>-da ĝa<sub>2</sub>-e mi-ni-ib<sub>2</sub>-bulu<sup>ĝ</sup><sub>5</sub>-en

I will rear you(!) in/on (my lap, etc.) together with "an adviser" (?)

11'. pu -uh<sub>2</sub> -ru-ma šagina-me-en inim? ĝar-ra-gin<sub>7</sub>

Like one who made the claim(?) "I am the general" in the assembly(?)

12'. na<sup>4</sup>nir<sub>2</sub> ĝeštin lal<sub>3</sub>-e ha-ma-pad<sub>3</sub>-de<sub>3</sub>

*nir* stone(?), (you) shall chose among(?) the wine and syrup for me(?)

13'. kug-sig<sub>17</sub> zid-de<sub>3</sub>-eš mi<sub>2</sub> he<sub>2</sub> -[...] -en-ze<sub>2</sub>-en

You (pl.) shall faithfully care for gold (which you are inlaid with?)

14'. U<sub>2</sub>-SAG diĝir-re-e-ne -ka

Among(?) the ... of the gods

15'. kur-kur-re kiri<sub>3</sub> ki šu<sub>2</sub>-šu<sub>2</sub>-zu kiri<sub>3</sub> šu ha -ba-ab-tag -ge

The lands shall touch the nose in submission when you(?) grovel(?)

16'. lugal-ĝu<sub>10</sub> na<sup>4</sup>ĝir<sub>2</sub>-zu<sub>2</sub>-gal-la -ke<sub>4</sub> ba-gub igi dul<sub>2</sub>? ba -an-ak

My king attended to the flint, he looked at it angrily



UET 6, 7 + 728

CDLI P346092

Lugale 566f., 629f., van Dijk Lugale, source O2, 6, 728 joined by author (verified courtesy J. Taylor)

obverse

1. [lugal]-ĝu<sub>10</sub> <sup>na4</sup>maš-da im-ma-gub

My king attended to the *mašda* stone

2. <sup>na4</sup>-dub-ba-an <sup>na4</sup>u<sub>2</sub>-ru-tum-e gu<sub>3</sub> ba-an-de<sub>2</sub>-

He spoke to the *dubban* and *urutum* stones

3. [d]nin<sub>1</sub>-urta dumu <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> in-ti bi<sub>2</sub>-ib<sub>2</sub>?<sub>1</sub>-kur-ku

Ninurta, the son of Enlil was wishing for/observing(?) (their) way

note: For this line, see Karahashi JNES 63, 116.

4. <sup>na4</sup>maš-da <sup>na4</sup>dub-ba-an ga-an-ze<sub>2</sub>-er?<sub>1</sub> bar<sub>7</sub>-a

*mašda* and *dubban* stones, burning with *ganzer* fire

note: For this line, see Crisostomo The Old Babylonian Word List Izi, 97 n. 302.

5. <sup>na4</sup>u<sub>2</sub>-ru-tum na-me nu-gub-bu

*urutum* stone, (against) whom nothing stands

6. <sup>na4</sup>ga-sur-ra zi murgu<sub>2</sub>-še<sub>3</sub> šub-bu he<sub>2</sub>-em-ta-ab-murgu<sub>3</sub>?<sub>1</sub>-a

*gasura* stone, collapsing(?) one who must rage(?)

note: For this line, see Jaques AOAT 332, 418.

7. [...]-bal<sub>1</sub>-a ur<sub>5</sub>-gin<sub>7</sub> ma-mu<sub>2</sub>-un-ze<sub>2</sub>-en

Thus(?) you burned(?) for me in the rebel land

8. [...] mu<sub>1</sub>-e-ši-gub-bu-un-za-na-gin<sub>7</sub>

You, as one of those who stood against me (in?) the land/mountain of Saba

9. [...] udu-gin<sub>7</sub> he<sub>2</sub>-sur-sur-ne

*mašda* stone, ... shall squeeze/twist you(?) like a sheep

10. [...] niĝ<sub>2</sub>-ze<sub>2</sub>-re-de<sub>3</sub> lil<sub>2</sub>-e!<sub>1</sub> he<sub>2</sub>-bi<sub>2</sub>-sag<sub>3</sub>-ge?<sub>1</sub>-ne

*dubban* stone, the empty winds(?) shall strike (you) in order to break something/(as) something to be broken up(?)

11. [...] ĝeš<sub>3</sub>mitum<sub>2</sub>-gin<sub>7</sub> u<sub>3</sub>-sar!<sub>1</sub> he<sub>2</sub>-ke<sub>3</sub>-ne

*urutum* stone, ... shall sharpen (you) like the *mitum* weapon

12. [...] diĝir-re-e-ne<sub>1</sub>-ke<sub>4</sub>

Among the bronze arrowheads of the gods(!?)

13. [...] -de<sub>3</sub> lil<sub>2</sub>?<sub>1</sub>-e he<sub>2</sub>-x-x-ne

The empty wind(?) shall strike (you) so (hard) that the furious scorpion(?) scurries around(?)

note: For this line, see Wilcke Lugalbanda Epos, 146.

double ruling

14. [...] <sup>na4</sup>ša-ka-ra<sub>1</sub> im<sub>1</sub>-ma<sub>1</sub>-gub?<sub>1</sub>

My king attended to the *šagara* stone

15. [...] <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub>?<sub>1</sub> [...]

Ninurta, the son of Enlil, was decreeing (its) fate

16. [...]ra<sub>1</sub> saĝ eden-[...]

šagara stone, who has struck the head of the one who went alone in the plain  
reverse

1'. [...] us<sub>2</sub> gu<sub>7</sub> az<sub>1</sub> -gin<sub>7</sub> ĝiri<sub>3</sub> hum-u<sub>3</sub>

Adjoining (each other?), ..., (possessing) a soothed(?) heart, whose paws are immobilized  
(thick at the joint?)/snapped off(?) like a bear

note: For the expression šag<sub>4</sub> uš gu<sub>7</sub>, see Attinger and Krebernik FS Schretter, 70.

2'. [...]ga<sub>1</sub> -za mu-un-DU-de<sub>3</sub>-en i<sub>3</sub>-ne tab-ba ki-za

You are to go/stand(?) in your ..., now(?) (lie) paired to the ground(?)

3'. gu<sub>2</sub> -ne<sub>1</sub> -ne-ta ki ha-ma-ab-teĝ<sub>3</sub>-en-ze<sub>2</sub>-en<sub>1</sub> -me!<sub>1</sub> -en<sub>1</sub> a-ba šu in-ne-ši-in-de<sub>6</sub>

For me you (pl.) shall draw near to the ground(?), away from(?) their loads, who touch/  
bring(?) (it) for them?

4'. ĝeš<sub>1</sub>tukul he<sub>2</sub>-me-en ĝeš<sub>1</sub> ig he<sub>2</sub>-ĝal<sub>2</sub>

You shall be a weapon, and the door shall be open(?)

5'. kalag-ga gun<sub>2</sub>-ne ha-ba-ra-si-ig-ge?

The mighty one shall tear away the load

6'. lirim-da<sub>1</sub> dub<sub>3</sub> LAH<sub>5</sub>-LAH<sub>5</sub>-am<sub>3</sub>-da-ab!<sub>1</sub> ud zal-le<sub>1</sub> ki?<sub>1</sub> he<sub>2</sub>-teĝ<sub>3</sub>-ĝe<sub>26</sub>

With strength ... the knees(?), the one spending the day ...(?) shall draw near to the ground(?)

7'. [ud]-šu<sub>2</sub>-uš<sub>1</sub> x-x tuku-e<sub>1</sub> he<sub>2</sub> -zi-zi

(Yet) daily "the one possessing weight" (?) shall rise

8'. [...] x iri<sup>ki</sup>?<sub>1</sub> kalam<sub>1</sub> -ma?<sub>1</sub> igi he<sub>2</sub>-en-de<sub>3</sub>?-saĝ<sub>5</sub>-saĝ<sub>5</sub>

And along with(?) the youth/pig(?), ... shall choose among the cities(?) of the land  
double ruling

UET 6, 8

CDLI P346093

Inana's Descent 114f., 160(?)f., 234, Sladek Inana's Descent, source M, Attinger La descente d'Innana dans le monde infernal (1.4.1)

obverse

column 1

1. [...] DU<sub>3</sub>

2. [...] x-SI?

...

note: The final sign appears to be a SI sign written over a ŠUB sign.

3. [...] bi<sub>2</sub> -in-rah<sub>2</sub>

At that time, Ereškigal slapped her thigh

4. [...] -x šag<sub>4</sub>-še<sub>3</sub> ba-an-gid<sub>2</sub>

She bit her lip and considered the news

5. [...] gu<sub>3</sub> mu-na-de<sub>2</sub>?-e

She was speaking to Biti, her chief gatekeeper

6. [...] <sup>d</sup>bi<sub>2</sub>-ti i<sub>3</sub>-du<sub>8</sub> gal-ĝu<sub>10</sub>

Come, Biti, my chief gatekeeper

7. [...] -ĝu<sub>10</sub> -uš ĝeštug<sub>2</sub>-zu

Pay attention to what I have said to you

8. [...] he<sub>2</sub>-eb<sub>2</sub>?-ta-an -ur<sub>3</sub>

She(?) shall drag the bolts of the seven gates of the netherworld from (their lock?)

9. [...] -bi? [...] -us<sub>2</sub>?

She(?) shall push the single door of the palace of Ganzher push (open)

column 2

1. kuš sil<sub>2</sub>-sil<sub>2</sub>? -la? -ni lu<sub>2</sub> ma -[...]

The man took away her split apart skin(?)

note: The sign is also clearly SU in CBS 8146+. Compare the kuš zil (ak-a) = *himtu* of Nabnītu O, 56-57 (see Attinger ZA 95, 259).

2. ta-am<sub>3</sub> [...]

What (is going on/is this/he (doing))(?)?

3. si-a <sup>d</sup>inana me kur-ra-ke<sub>4</sub> šu? [...]

Be satisfied, Inana! This is the rite of the netherworld that is being completed

4. <sup>d</sup>inana ĝarza kur-ra-ke<sub>4</sub> ka? -[...]-ba? -e

Inana! This is the procedure of the netherworld, you should not speak aloud

5. gurun-gurun-ma-a-ni im-ma-da-an-x-x-e

When she bent down/died, ... her

6. nin<sub>9</sub>-a-ni <sup>ĝeš</sup>gu-za-ni-ta im-ma-da-an-zig<sub>3</sub>

Her sister raised her up from her throne

7. e-ne <sup>ĝeš</sup>gu-za-ni-ta dur<sub>2</sub> im-mi-in-ĝar

She sat down apart from her throne

8. <sup>da</sup>-nun-na di-kud imin-bi di mu-na-kud-de<sub>3</sub>  
The seven judges of the Anuna were judging her
9. inim-ne-ne lipiš gig-ga-am<sub>3</sub>  
Their decision(?) was one of embittered anger
10. x bi<sub>2</sub>-in-x-x lipiš gig-ga-am<sub>3</sub>  
..., it was embittered anger
11. [...] -ni-in-rah<sub>2</sub> uzu niĝ<sub>2</sub> sag<sub>3</sub>-ga-še<sub>3</sub> ba-an-kur<sub>9</sub>  
... struck her and turned her into a smitten piece of meat
12. [...] -ta igi-ni lu<sub>2</sub> mu-un-da-la<sub>2</sub>  
The man hung her face/front(?) from(!) a [crossbeam(?)]
13. mu<sub>7</sub> imin itud imin ud imin ba-zal-la-ta  
After seven years, seven months, and seven days elapsed
14. sukka<sub>1</sub> -a-ni <sup>d</sup>nin-šubur-ra inim nin-a-na ĝeštug<sub>2</sub> ba-ši-in-gub  
Her vizier Ninšubur paid attention to the word of her lady
15. [er<sub>2</sub>] du<sub>6</sub>! -du<sub>6</sub>-dam mu-un-na-ĝar-ĝar  
She repeatedly made “the lament of ruin heaps” for her
16. [...] gu<sub>2</sub>? -en-na mu-un-na-du<sub>12</sub>  
She played the *šem* drum of the assembly/throne room for her  
note: For this line see Civil AuOr 1, 51.
17. [...] -re<sub>7</sub> -e<sub>7</sub> -ne mu-na-niĝin<sub>7</sub>  
She circled the temples of the gods for her
18. [...] -un<sub>7</sub> -hur kiri<sub>3</sub>-ni mu-un-hur  
She scratched her face, she scratched her nose
19. [...] x-eš haš<sub>4</sub> gal-a-ni mu-un-hur  
The place unseen (when) with a man, she scratched her (inner) thigh
20. [...] x-ra? -a-na? x [...]

...

reverse

column 1

1'. [...] -x

2'. [...] -x

3'. [...] -ĝal<sub>2</sub>?<sub>7</sub>

Her fingernails were lodged (in her flesh)(?) like *lubi* axes/agricultural implements

note: For this line, see Civil AuOr Supp. 5, 148.

4'. [...] -ĝa<sub>2</sub>?<sub>7</sub> -na<sub>7</sub> [...] -x-gur<sub>5</sub>

She trimmed[the hair on her head like leeks

note: For this verbal variant, compare Gilgameš, Enkidu and the Netherworld 205  
(source N<sub>36</sub>, see Gadotti Gilgameš, Enkidu and the Netherworld, 210).

5'. [...] -a-ni

When she says “alas, my (heart/liver)”

6'. [...] -zu<sub>7</sub> mu-na-an-eš

They said to her "you are weary, our lady (is the reason for?) your 'alas, (my) liver'"(?)

- 7'. [...] -ze<sub>2</sub>-en  
Who are you?
- 8'. [...] -ta bar-ĝu<sub>10</sub> [...] -x-be<sub>2</sub>-en<sub>1</sub> -ze<sub>2</sub>-en  
From my heart to your heart, from my liver(?) to your liver(?), ...
- 9'. [...] -ze<sub>2</sub>?<sub>1</sub> -en inim<sub>1</sub> ga-mu-ri-ib- <<x>> -dug<sub>4</sub>  
If you are a god, I shall speak to you(?)
- 10'. [...] -en-ze<sub>2</sub>-en nam ga-mu-ri-ib-tar  
If you are human, I shall decree a fate (of death) for you
- 11'. [...] ki mu-ni-in-pad<sub>3</sub>-de<sub>3</sub>  
They swore by the life of heaven and earth (that they were gods)
- 12'. [...] -x-DU-de<sub>3</sub>-de<sub>3</sub>-eš  
... were to go/bring out/up(?)
- 13'. [...] -ba<sub>1</sub> mu-ne-ba-e šu nu-um-ma-gid<sub>2</sub>-de<sub>3</sub>  
Water of the river was offered to them but not accepted
- 14'. [...] -ba<sub>1</sub> mu-ne-ba-e šu nu-um-ma-gid<sub>2</sub>-de<sub>3</sub>  
Barley of the field was offered to them but not accepted
- 15'. [...] niĝ<sub>2</sub> sag<sub>3</sub>-ga ĝeš-dal-ta <<RI>> la<sub>2</sub>-a šum<sub>2</sub>-me-eb in-na-an-ne-eš  
They were saying to her "give us the beaten meat hanging from the beam"
- 16'. [...] uzu<sub>1</sub> niĝ<sub>2</sub> sag<sub>3</sub>-ga niĝ<sub>2</sub> ga-ša-an-ne-ne-kam  
... the meat that was beaten was that of their(!) lady
- 17'. [niĝ<sub>2</sub>] lugal?<sub>1</sub> -me he<sub>2</sub>?-a? niĝ<sub>2</sub> nin-me he<sub>2</sub>-me-a šum<sub>2</sub>-me-eb in-na-ne-eš  
They were saying "give it, whether it pertains to our king or our lady"

UET 6, 9 = U 16873

CDLI P346094

Inana's Descent 149f., Sladek Inana's Descent, source P, Attinger La descente d'Innana dans le monde infernal (1.4.1)

obverse

1. abul<sub>1</sub> ia<sub>2</sub>-kam-ma ku<sub>4</sub>-ku<sub>4</sub>-da-ni-ta<sub>1</sub>

As Inana was entering the fifth gate

2. tu-di-tum lu<sub>2</sub> ĝa<sub>2</sub>-nu ĝa<sub>2</sub>-nu lu<sub>2</sub> ba-da-an-zig<sub>3</sub>

The man removed the toggle pin/pectoral (that says) "Come, man, come!"

3. a-na-am<sub>3</sub> e-ne

What? How?

note: For the interrogative e-ne, see Civil ASJ 22, 40, Woods Machinist FS, 506f..

4. si-a <sup>d</sup>inana me! kur-ra-ke<sub>4</sub> šu al-du<sub>7</sub>-du<sub>7</sub><sub>1</sub>

Be satisfied, Inana! This is the rite of the netherworld that is being completed

5. [<sup>d</sup>]inana<sub>1</sub> ĝarza kur-ra-ke<sub>4</sub> inim-zu na-be<sub>2</sub>-e

Inana! This is the procedure of the netherworld, you should not speak aloud (to anyone to interrupt it)

6. [abul] aš<sub>3</sub><sub>1</sub> -kam-ma ku<sub>4</sub>-ku<sub>4</sub>-da-ni-ta

As Inana was entering the sixth gate

7. [...] saĝ<sub>1</sub>-ki-na lu<sub>2</sub> ba-da-an-zi

The man removed the allure(?) from upon her forehead

8. [a-na]-am<sub>3</sub><sub>1</sub> e-ne

What? How?

9. [si-a <sup>d</sup>]inana<sub>1</sub> me kur-ra<sub>1</sub> -ke<sub>4</sub> šu al-du<sub>7</sub>-du<sub>7</sub><sub>1</sub>

Be satisfied, Inana! This is the rite of the netherworld that is being completed

10. <sup>d</sup><sub>1</sub> inana<sub>1</sub> ĝarza<sub>1</sub> kur-ra-ke<sub>4</sub> inim-zu na-be<sub>2</sub>-e

Inana! This is the procedure of the netherworld, you should not speak aloud (to interrupt it)

11. abul imin-kam-ma ku<sub>4</sub>-ku<sub>4</sub>-da-ni-ta

As Inana was entering the seventh gate

12. tug<sub>2</sub> pala<sub>x</sub>(NAM.EN.NA) tug<sub>2</sub> nam-ereš-a lu<sub>2</sub> ba-da-an-zi<sub>1</sub>

The man removed the *pala* garment, the garment of queenship

13. a-na-am<sub>3</sub> e-ne

What? How?

14. si-a <sup>d</sup>inana me kur-ra-ke<sub>4</sub> šu al-du<sub>7</sub>-du<sub>7</sub>

Be satisfied, Inana! This is the rite of the netherworld that is being completed

15. <sup>d</sup>inana ĝarza kur-ra-ke<sub>4</sub> inim-zu na-be<sub>2</sub>-e

Inana! This is the procedure of the netherworld, you should not speak aloud (to interrupt it)

16. gir-gir-ma-ni ugu zag-ga?-še<sub>3</sub><sub>1</sub>

When she bent over, upon the shoulder(?) ...

17. ze<sub>2</sub>-ze<sub>2</sub>-la?<sub>1</sub> -ni lu<sub>2</sub> ma-an-de<sub>6</sub>

When she split apart(?), the man brought ... away

18. nin9-x-[...]-za<sub>7</sub> -ta im-ma-an-zig3-ga

He sister raised her up from her throne

19. [...] nin9?-a-ni dur2 bi2-in-ĝar<sub>7</sub>

She sat upon the throne of her sister

reverse

1. [...] imin<sub>7</sub> -bi di mu-un-da-ku5-ru-ne

The seven judges of the Anuna were judging her

2. x [...] -in<sub>7</sub> -e3-a inim gig-ga in-e<sub>7</sub>

The one who brought out .../appeared in ... was speaking a bitter word(?)

3. gu3 mu-un-na-de2-e gu3 nam-tag-ga-ka

They(?) shouted at her, it was a(n accusatory) cry of wrongdoing

4. niĝ2 LIL2? RI-la2<sub>7</sub> -gin7 RI-la2 lu2<sub>7</sub> [...] -ta<sub>7</sub> ba-ni-in<sub>7</sub> -[...]

The man(?) ... her from ... as something ... hung(!?) like ...

5. itud imin-kam zal-la-ta<sub>7</sub>

After seven months had passed

6. sukkal-a-ni <sup>d</sup>nin-šubur-ra inim ga-ša-an-na-ke4 ĝeštug2<sub>7</sub> [...] -ši-in-[...]

Her vizier Ninšubur paid attention to the word of the lady

7. er2 du<sub>11</sub>-du<sub>11</sub>-dam ba-ĝar-ra-x

She made “the lament of ruin heaps” for her(?)

note: Homophonous variant of du<sub>6</sub>-du<sub>6</sub>-dam or possibly an auxiliary construction (for er<sub>2</sub> ... dug<sub>4</sub>, see Attinger ELS, 501f.).

8. šem3!<sub>7</sub> gu3-en-na ma<sub>7</sub> -x-x

She played(?) the *šem* drum of the assembly/throne room for her

note: For this line see Civil AuOr 1, 51.

9. e2<sub>7</sub> diĝir-re-e<sub>7</sub> -ne<sub>7</sub> x-x-niĝin<sub>7</sub>

She circled(?) the temples of the gods for her

10. igi mu-un-hur<sub>7</sub> kiri3<sub>7</sub> mu<sub>7</sub> -un<sub>7</sub> -hur<sub>7</sub>

She scratched her face, she scratched her nose

11. ki! lu2-da nu-u6?-di<sub>7</sub> haš2<sub>7</sub> gal<sub>7</sub> mu<sub>7</sub> -un<sub>7</sub> -hur<sub>7</sub>

The place unseen (when) with a man, she scratched her (inner) thigh

12. x

note: Probably a spurious sign.

UET 6, 10 + 433 (+) 434 (+) 436

CDLI P346095

Inana's Descent 231f., 398f., Sladek Inana's Descent, source S, conflation of 237f./263f., Ferrara Leichty FS, 127f., Ferrara Abusch FS, Attinger La descente d'Inana dans le monde infernal (1.4.1)

obverse

1. [...] gada nu-x-[...]

Linen does not spread over her holy knees

2. [...] dugšaĝan nu-um-[...]

Her chest does not protrude like a flask

3. umbin<sub>7</sub>? -si-ni<sup>urud</sup> lub<sub>7</sub> -bi-gin<sub>7</sub> am-da-ĝal<sub>2</sub> siki<sub>7</sub>? -ni ga-raš<sup>sar</sup> -[gin<sub>7</sub> ...]-ur<sub>4</sub>? -re

Her fingernails are lodged (in her flesh?) like *lubi* axes, her hair is plucked like leeks upon her head

4. u<sub>4</sub>-a šag<sub>4</sub>-ĝu<sub>10</sub> bi<sub>2</sub>-in<sub>7</sub> -dug<sub>4</sub> -<<x>>-ga-am<sub>3</sub> kuš<sub>2</sub> -u<sub>3</sub>-me-en nin<sub>7</sub>? -me<sub>7</sub> x x x [...] -ga?  
-ne?<sub>7</sub> -[...]

When she cries "alas, my heart", say "you are exhausted, our lady, (from saying) "alas, my heart"(!?)

note: For this passage see Gabbay HES 1, 77.

5. u<sub>4</sub>-a bar-ĝu<sub>10</sub> bi<sub>2</sub>-in<sub>7</sub>-dug<sub>4</sub>-ga-am<sub>3</sub> [kuš<sub>2</sub>]-u<sub>3</sub> -me-en a<sub>7</sub> x[...] -ga?<sub>7</sub> -ne-[...]

When she cries "alas, my liver," say "you are exhausted, (from saying) "alas, my liver"(!?)

6. a-ba-am<sub>3</sub> za-e-me-en-ze<sub>2</sub>-en šag<sub>4</sub>-ĝu<sub>10</sub> šag<sub>4</sub> -ĝu<sub>10</sub> -še<sub>3</sub>!? bar-ĝu<sub>10</sub> bar-ĝu<sub>10</sub>-še<sub>3</sub>!? dug<sub>4</sub>? -ga-na?<sub>7</sub> -ab?-ze<sub>2</sub>-[...]

(She will say) Who are you? Speak, to my heart, my heart(!?), to my liver, my liver(?)

7. diĝir he<sub>2</sub>-me-en-ze<sub>2</sub>-en inim ga-mu-ra-an-dug<sub>4</sub> lu<sub>2</sub>-lu<sub>7</sub> he<sub>2</sub>-me-en-ze<sub>2</sub>-en nam-zu? bi<sub>2</sub>-ib<sub>2</sub> -x-x

If you are gods, I will speak a word to you, if you are humans, I will(?) determine your fate (of death)

8. zi an-na zi ki<sub>7</sub> -[...] pad<sub>3</sub>-de<sub>3</sub>-de<sub>3</sub>-ze<sub>2</sub>-na-za-na

Invoke the life of heaven and earth (in an oath)

9. a id<sub>2</sub>-bi ma-ra-ba<sub>7</sub> -NE?<sub>7</sub> šu!<sub>7</sub> nu!<sub>7</sub> -um?<sub>7</sub> -gid<sub>2</sub>-de<sub>3</sub> a-šag<sub>4</sub> še-ba ma-ra-ba šu nu-um-gid<sub>2</sub>-de<sub>3</sub>!<sub>7</sub>

The river water will be offered to you but not accepted, the barley of the field will be offered to you but not accepted

10. uzu niĝ<sub>2</sub> sag<sub>3</sub>-ga<sup>ĝeš</sup>gag<sub>7</sub> -ta la<sub>2</sub> šum<sub>2</sub>-ma-ab-ze<sub>2</sub>-en dug<sub>4</sub>-ga-ma-ab-de<sub>6</sub>-ze<sub>2</sub>-en

Say "Give the beaten meat that hangs from the peg"

11. uzu niĝ<sub>2</sub> sag<sub>3</sub>-ga ga-ša-an-ne-ne

The beaten meat (was) their lady

12. niĝ<sub>2</sub> lugal <<me-en>> he<sub>2</sub>-a niĝ<sub>2</sub> nin-bi he<sub>2</sub>-a šum<sub>2</sub>-ma-ze<sub>2</sub>-en dug<sub>4</sub>-ga-ma-ab-de<sub>6</sub>-ze<sub>2</sub>-en

Say "that, whether it is the king or the queen"(!?) give it to us"

13. uzu niĝ<sub>2</sub> sag<sub>3</sub>-ga<sup>ĝeš</sup>gag-ta la<sub>2</sub>-a im-ma-da-ab-šum<sub>2</sub>-mu-ze<sub>2</sub>-en

You will give the beaten meat hanging from the peg



14. diš-am<sub>3</sub> u<sub>2</sub>┘ nam-ti<sub>3</sub>-la diš-am<sub>3</sub> a nam┘ -ti<sub>3</sub>┘ -la?┘ ugu!┘ -ni┘ ba?┘ -an-šub-bu-eš  
ḏinana ba-gub

They(!?) will have cast upon her, it was one (with the) food of life, it was one (with the)  
water of life, and Inana will stand (alive again)

15. ḏereš-ki-gal gala┘ kur-ġar-ra┘ [...]ke<sub>4</sub>

Ereškigala ... the lamentation singer and the *kurġara* priest

16. tum<sub>2</sub>?┘ -mu-un-en-ze<sub>2</sub>-en ga-ša-an-ne-ne?┘ [...] ba NE NE x KU?

"Bring their lady ..."

note: For this and the following line, see Katz Netherworld, 271.

17. ḏinana inim ḏen-ki-[...] kur┘ -ta ed<sub>3</sub>!

Inana, brought from the netherworld by the orders of Enki

18. ḏinana kur-ta ed<sub>3</sub>-da-bi?┘ ḏa-nun-na-ke<sub>4</sub>-ne?┘ [...] -x-ha?-za-an

When Inana ascended from the netherworld, Anuna seized her

19. a┘ -ba?┘ -am<sub>3</sub>?┘ lu<sub>2</sub>?┘ kur-ta im-x-ed<sub>3</sub>┘ -de<sub>3</sub> kur-ta silim┘ -ma┘ -ni bi<sub>2</sub>-in-ed<sub>3</sub>-de<sub>3</sub>

(Saying) "Who is it that ascends from the netherworld, who is brought up from the  
netherworld intact?"

20. [...] ḏinana?┘ kur-ta bi<sub>2</sub>-ed<sub>3</sub>-de<sub>3</sub>┘ saġ-dīli saġ-ġa<sub>2</sub>-na ba-ab-šum<sub>2</sub>-mu-de<sub>3</sub>

If Inana is to be brought up(?) from the netherworld, she is to give an able-bodied  
(replacement) on her own head

note: For this line see Civil AuOr 1, 51, who understands the lexeme saġ to have a  
meaning of "corpse" in this context.

21. [...] -x sukkal? nu-me-a ġeštukul?┘ šu?┘ -na bi<sub>2</sub>-in-duh

The one before her, although he was not a vizier, held a weapon(?)

22. [...] -x ra┘ -gaba┘ nu┘ -me-a ġešx-ra bi<sub>2</sub>-in-duh

The one behind her, although he was not a vizier, ...

note: The verb and locative phrase appear to be a corruption of ġeštukul ur<sub>2</sub>-ra ... la<sub>2</sub>.

23. [...] x [...] gal?┘ gi┘ dub┘ -ba┘ -an-na zag-ga-na x x [...]

The small *galla* demons, as a *šukur* enclosure, the large *galla* demons, (as) a *dubban* fence,  
held fast at her side

24. [...] -ši?┘ -re<sub>7</sub>┘ -[...]

They came for her

25. lu<sub>2</sub>?┘ [...]

They came for Inana

26. zid<sub>2</sub> dub-[...] -na<sub>8</sub>?┘ -na<sub>8</sub>?┘ [...]

They were not consumers of heaped flour, they were not drinkers of drawn water

27. dumu┘ x [...] x x x x x [...] x lu<sub>2</sub>-ka ba-ra-si-il-le┘ -[...]

They lifted the child from the lap of a man(?), they tore away the spouse from the lap(?) of a  
man

28. x x [...] ama<sub>5</sub>?-na-ka? im-ma-ta-an-ed<sub>2</sub>?┘ -[...]

They drove out ... from her quarters(?)

29. šum<sub>2</sub> sar niĝ<sub>2</sub> ses-a nu-gaz<sub>2</sub>-e-me-eš lu<sub>2</sub> ku<sub>6</sub> nu-gu<sub>7</sub> -me-eš lu<sub>2</sub> ga-raš!<sup>sar</sup> nu<sub>7</sub> -NAG-[...]  
They did not crush bitter garlic, they were people who did not eat fish, they were people who did not eat(!) leeks

30. x <sup>d</sup>inana mu-un-ši-re<sub>7re</sub>-[...]  
... went towards Inana(?)

31. ud<sub>7</sub> [<sup>d</sup>]inana-ke<sub>4</sub> kur-ta ed<sub>3</sub> -da-ni-ta <sup>d</sup>nin!-šubur<sub>7</sub> -ra-ke<sub>4</sub> kan<sub>4</sub> ganzer<sub>7</sub> [...]  
After Inana came up from the netherworld, Ninšubur [fell at her feet before her at(?)] the gate of Ganzer

32. sahar<sub>7</sub> -ra<sub>7</sub> ba<sub>7</sub> -tuš<sub>7</sub> tug<sub>2</sub>!<sub>7</sub> mudra<sub>6</sub> -ra [...]-mur<sub>10</sub>?<sub>7</sub>  
She sat in the dirt, she wore a filthy garment

33. galla<sub>7</sub> -e-ne?<sub>7</sub> kug<sub>7</sub> <sup>d</sup>inana-ke<sub>4</sub> gu<sub>3</sub> mu-na-de<sub>2</sub> -[...] iri?<sub>7</sub> -zu-še<sub>3</sub>?<sub>7</sub> [...] -x ga-ba-[...]  
The *galla* demons spoke to holy Inana, "Inana, go towards your city, we shall take him away (as a corpse)

34. kug<sub>7</sub> <sup>d</sup> inana-ke<sub>4</sub>?<sub>7</sub> galla-e-ne mu-na-ni-ib-gi<sub>4</sub>?<sub>7</sub> -gi<sub>4</sub>?<sub>7</sub> [...] x x-ra?-ĝu<sub>10</sub>  
Holy Inana replied to the *galla* demons, "My ...

35. sukkal?<sub>7</sub> inim sag<sub>9</sub>-sag<sub>9</sub> -ga<sub>7</sub> -ĝu<sub>10</sub> ra<sub>7</sub> -gaba e-ne-eĝ<sub>3</sub> ge-en?<sub>7</sub> -[...] -ĝu<sub>10</sub>  
My flattering vizier, my rider of the verified word

36. e<sub>7</sub> -ne<sub>7</sub> -eĝ<sub>3</sub> x x x [...] -ga x x x ŠE<sub>3</sub> x x -ĝu<sub>10</sub>!<sub>7</sub>?<sub>7</sub>  
My(?) ... the word

note: The potential readings GIZZAL or GEŠTUG<sub>2</sub> are problematic from the traces.

37. er<sub>2</sub> du<sub>6</sub>?<sub>7</sub> -du<sub>6</sub>-dam! mar-mar!<sub>7</sub>?<sub>7</sub> -ra<sub>7</sub> -ni x [...] -en<sub>7</sub> -na tuku?<sub>7</sub> -ma-[...]

When she initiates the lament of the ruin heaps, play the *šem* drum of the assembly/throne room

note: This passage incorporates commands, thus conflating Inana's instructions to Ninšubura earlier in the text.

38. e<sub>2</sub>?<sub>7</sub> [diĝir]-re?<sub>7</sub> -e-ne niĝin<sub>2</sub>-niĝin<sub>2</sub> -x-a?<sub>7</sub> -ni i<sub>7</sub> -bi<sub>2</sub> -[ni ma]-hur?<sub>7</sub> kiri<sub>3</sub>?-ni ma<sub>7</sub> -hur<sub>7</sub>

When she circled the temples of the gods, she scratched her face for me, she scratched her nose(!?) for me

39. ĝeštug<sub>2</sub> -ni ki? u<sub>6</sub>?<sub>7</sub> -di<sub>7</sub> ma<sub>7</sub> -hur<sub>7</sub> ki<sub>7</sub> lu<sub>2</sub>?<sub>7</sub> -[...] haš<sub>4</sub>?<sub>7</sub> -gal-la-ni ma-hur?<sub>7</sub>

She scratched her ear, a visible place, for me, she scratched a place unseen with a man(?), her (inner) thigh, for me

40. x-[...] e<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-še<sub>3</sub> urim<sub>2</sub> ki<sub>7</sub> -[...] -še<sub>3</sub>!<sub>7</sub>

To the Ekur(?), the temple of Enlil, to Urim and the temple of Nanna

41. [...] -ze<sub>2</sub> -eb<sup>ki</sup> e<sub>2</sub> <sup>d</sup> am<sub>7</sub> -an-ki-[ga-še<sub>3</sub> ...]-gub

To Eridu and the temple of Enki she singularly set out

42. [...] x ZA? AB? x-e [...] -x

...

43. [... <sup>d</sup>am]-an?<sub>7</sub> -ki<sub>7</sub> -ga?<sub>7</sub> er<sub>2</sub> bi<sub>2</sub>-šeš<sub>2</sub> -šeš<sub>2</sub> dam?<sub>7</sub> -an?<sub>7</sub> -ki-[...] x x [...]

She wept before(?) Enki, and Enki(?) sustained me(?)

44. ne ta<sub>7</sub> -gin<sub>7</sub> nam-mu<sub>7</sub> -ra-ab-ze<sub>2</sub>-de<sub>3</sub>-en?<sub>7</sub> [...]

How could I give her to you? ...

45. umma<sub>1</sub> ki<sub>1</sub> -a šeg<sub>12</sub>-kur-ša<sub>3</sub>-ba-še<sub>3</sub> ga<sub>1</sub> -am<sub>3</sub> -ši-re<sub>7</sub>-de<sub>3</sub>-en?<sub>1</sub>

We shall go to Umma and the Ešegkuršaga temple

46. <sup>d</sup>x igi?<sub>1</sub> -ni<sub>1</sub> -še<sub>3</sub> ġiri<sub>3</sub>-ni ba<sub>1</sub> -an-šub x sahar?<sub>1</sub> -ra!<sub>1</sub> ba-tuš x x tug<sub>2</sub> mudra<sub>6</sub> -[...]

Šara! fell at her feet before her(?), ... sat in the dirt, and wore a filthy garment

47. galla<sub>1</sub> -e<sub>1</sub> -[ne kug] <sup>d</sup> inana<sub>1</sub> -ke<sub>4</sub> gu<sub>3</sub> mu-na-de<sub>2</sub> -e<sub>1</sub> <sup>d</sup>inana iri<sub>1</sub> ki?<sub>1</sub> -zu?<sub>1</sub> -

še<sub>3</sub> DU-[...]

The *galla* demons were speaking to Inana, "Inana, go to your city"

48. me-en-[de<sub>3</sub>-en ...]-ab-tum<sub>4</sub>?<sub>1</sub> -mu-de<sub>3</sub> -x-[...]

We shall bring him away (as a corpse)

49. kug <sup>d</sup> inana<sub>1</sub> -ke<sub>4</sub> galla<sub>1</sub> -[...]-na<sub>1</sub> -[...]

Holy Inana replied to the *galla* demons ...

50. x al-hur?-re x [...] gu<sub>2</sub>-la<sub>2</sub>-ġu<sub>10</sub>?<sub>1</sub>

He is scratching(?) ..., ..., my hairdresser(!?)

note: Perhaps the omission of the grapheme TAR was prompted by understanding the presence of the compound verb gu<sub>2</sub> ... la<sub>2</sub> "to embrace."

51. ne<sub>1</sub> ta-gin<sub>7</sub> nam-[...]-x-de<sub>3</sub>-en?<sub>1</sub>

How could I give him (as a corpse) to you?

52. bad<sub>3</sub>-tibira<sub>1</sub> ki?<sub>1</sub> -x e<sub>2</sub>-[...]

We shall go to Bad-tibira and the Emuškalama temple

53. <sup>d</sup>lu<sub>2</sub>-lal<sub>3</sub> igi?<sub>1</sub> -ni-še<sub>3</sub> ba-an<sub>1</sub> -šub<sub>1</sub>

Lulal fell before(?) her

54. <sup>d</sup>lu<sub>2</sub>-lal<sub>3</sub> sahar-ra ba-an<sub>1</sub> -tuš<sub>1</sub>

Lulal sat in the dirt

55. <sup>d</sup>lu<sub>2</sub>-lal<sub>3</sub> tug<sub>2</sub> mudra<sub>6</sub>-ra<sub>1</sub> ba-an<sub>1</sub> -[mur<sub>10</sub>]

Lulal wore a dirty garment

56. galla-e-ne kug<sub>1</sub> <sup>d</sup> inana<sub>1</sub> -ke<sub>4</sub> gu<sub>3</sub> mu-na-de<sub>2</sub>-e <sup>d</sup>inana iri<sub>1</sub> -zu<sub>1</sub> -[...]-na?<sub>1</sub>

The *galla* demons were speaking to Inana, "Inana, go to your city"

57. [me]-en<sub>1</sub> -de<sub>3</sub>-[en ...]-ab<sub>1</sub> -tum<sub>4</sub>-mu-de<sub>3</sub> -[en]

We shall bring him away (as a corpse)"

58. kug <sup>d</sup>inana [...] -ne<sub>1</sub> mu-na-ni-ib-gi<sub>4</sub>-[gi<sub>4</sub>]

Holy Inana replied to the *galla* demons

59. <sup>d</sup>lu<sub>2</sub>-lal<sub>3</sub> a<sub>2</sub> zid-da<sub>1</sub> -ġu<sub>10</sub> [...]

Lulal, fixed (at) my right side

60. <sup>d</sup>lu<sub>2</sub>-lal<sub>3</sub> a<sub>2</sub> gab<sub>2</sub>-bu-ġu<sub>10</sub> [...]

Lulal, fixed (at)(?) my left side

61. <sup>d</sup>lu<sub>2</sub>-lal<sub>3</sub> zag-e<sub>3</sub>-ġu<sub>10</sub> [...]

Lulal, fixed (at)(?) my outer pillar/as my foremost one(?)

note: For the related divine name <sup>d</sup>(Lugal)-za/sa-e<sub>3</sub>, see Lambert RIA 7, 155 and Lambert MC 16, 518.

62. ne<sub>1</sub> [...] -ab-ze<sub>2</sub>-eġ<sub>3</sub>-ġa<sub>2</sub>-de<sub>3</sub>-en

..., why would I give him(!) to you?

63. ḡeš?ᵇ hašhur?ᵇ [...] larsam<sup>ki</sup>-maᵇ [...]

The greatest apple tree in the plain(?) of Larsa ...

note: For this and the following three lines (according to sources preserving the variant Kulaba) see Klein Babel und Bibel 4/2 (RAI 53), 1127 n. 35.

64. ḡešhašhur? guᵇ -la [...] larsamᵇ <sup>ki</sup>-maᵇ [...] -x-ši-re<sub>7</sub>-de<sub>3</sub>-[...]

Let us go to the great apple tree in the plain(?) of Larsa

65. ᵈdumu-zidᵇ barag!ᵇ?ᵇ mah [...] -tušᵇ

Dumuzi sat upon the supreme dais(!?)

66. mah-a x-a [...] -in-ḡar

He sat in splendor in the seat(!?)

67. kar-kidᵇ haš<sub>2</sub>!ᵇ?ᵇ -a-ni [...] -x-dab<sub>5</sub>

A prostitute held his thigh tightly(?)

note: For this line (according to the unprovenient variant), see Michalowski JCS 30, 116. Among variants for this line, only YBC 4621 line 66 according to the copy of Kramer JCS 4, 213 has gal<sub>5</sub>-la<sub>2</sub> "policeman" instead of kar-kid "prostitute."

reverse

1. [...] mu-na-ra-dub-dub-bu-[...]

... poured out the seven churns(?)

2. [...] mu-naᵇ -tuku<sub>4</sub>-tuku<sub>4</sub>-eᵇ -[...]

... shook the head at him

3. [...] -muᵇ -[...] -tagᵇ -tagᵇ -[...]

The shepherd(?) was not playing the reed pipe ...(?)

4. [...] x na<sub>4</sub>?ᵇ x [...] zagᵇ -ga-na [...]

... seized/assailed at his side

5. [...] -in-bar igi uš<sub>2</sub>-am<sub>3</sub>ᵇ

She looked at him, it was the look of death

6. [...] x-da?ᵇ -tuku<sub>4</sub>-tuku<sub>4</sub>ᵇ saḡ?ᵇ nam-tag dugud [...]

She shook her head at(?) him, it was the head(shake that accused one of) grievous sin

7. [...] galla-e-ne mu-x-x-ib-gi<sub>4</sub>ᵇ -gi<sub>4</sub>ᵇ

Holy Inana was replying to the *galla* demons

8. [...] mu?ᵇ -[...] -ši?ᵇ -re<sub>7</sub>?ᵇ -re-eš-am<sub>3</sub>ᵇ

... who is (one of the ones) who came towards him

9. [...] šu?ᵇ nu-bar-re-ze<sub>2</sub>-en

..., you will not release him

10. [...] x x [...] -dab<sub>5</sub>ᵇ -be<sub>2</sub>ᵇ -eš

They seized ...

11. lu<sub>2</sub>?ᵇ nin-e [...] mu]-unᵇ -ši-re<sub>7</sub>ᵇ -ešᵇ -am<sub>3</sub>ᵇ

He was the man (among those) whom the lady compelled to come towards him(!?)

12. ᵈdumu-zid [mu]-unᵇ -ši-re<sub>7</sub>-eš

They came towards Dumuzi

13. <sup>d</sup>dumu-zid er<sub>2</sub> im -ma-an-pad<sub>3</sub> sig<sub>7</sub> -[sig<sub>7</sub>] i<sub>3</sub>? -<sup>g</sup>a<sub>2</sub>-<sup>g</sup>a<sub>2</sub>  
Dumuzi wept, he was emitting sobs
14. <sup>g</sup>uruš -e a-na -am<sub>3</sub> i<sub>3</sub>? -ak [a]-na-am<sub>3</sub> bi<sub>2</sub>-x  
Thus the youth: “What has been done, what ...”
15. [...] NUN kug? -ga? nu-x  
... the holy(?) ... not ...
16. [...] x x nu-KU?  
...  
17. [...] x i<sub>3</sub> -ug<sub>5</sub>? -ga-de<sub>3</sub>  
... who is to die(?)
18. [...] an? -še<sub>3</sub> šu ba-ši -in-zig<sub>3</sub>  
He raised his hands heavenwards for Utu
19. [...] -me -en lu<sub>2</sub> nu-x-me-en  
I am ..., I am the one who does not ...
20. [...] i<sub>3</sub> gur<sub>3</sub>-ru-me-en  
I am the one who brings butter to the temple of your mother
21. [...] -še<sub>3</sub> gar<sub>9</sub> gur<sub>3</sub>-ru -me-en  
I am the one who brings cream to the temple of Ningal
22. [...] -še<sub>3</sub> x gur<sub>3</sub>-[ru]-me-en  
I am the one who brings ... to ...
23. unug<sup>ki</sup>-[...] ak -a-me-en  
I am the one who makes the bridal payment on behalf of Unug
24. nundum? kug? [...] su? -x [...] -me -en  
I am the one who kisses the holy lips(?)
25. dub<sub>3</sub>? [...] dug<sub>4</sub>? -[me-en]  
I am the one who plays among the holy knees of Inana(?)
26. [...] -kam!? u<sub>3</sub>-mu-ni-in-sig<sub>10</sub>  
After you prepare my hands (as those of) a gazelle/snake  
note: For the definition of sig<sub>10</sub> as “become, turn into” in this context, see Woods  
Machinist FS, 520 n. 55.
27. [...] u<sub>3</sub>-mu-ni-in-sig<sub>10</sub>  
After you prepare my feet (as those of) a gazelle/snake
28. galla? -[...] -kar? nam? -mu? -[...] -x-ha? -[...] -en  
I shall escape my *galla* demon, they shall not seize me
29. [...] x-[...] -te<sup>g</sup><sub>4</sub>  
Utu accepted his tears
30. [...] -sig<sub>10</sub>  
He prepared his hands (as those of) a gazelle/snake
31. [...] -sig<sub>10</sub>  
He prepared his feet (as those of) a gazelle/snake
32. [...] x x x [...] x

33. [...]e<sub>1</sub> -ne<sub>1</sub> ga<sub>1</sub> -[...] nam<sub>1</sub> -mu<sub>1</sub> -ni<sub>1</sub> -ha!<sub>1</sub>?<sub>1</sub> -za-[...]-ne<sub>1</sub>  
I shall escape my *galla* demon, they shall not seize me
34. [...] x [...]x-eš  
...  
35. [...] x  
36. [...]  
37. [...] x x bi? x [...]  
...  
38. [...] x mu-ud-na-ni [...] i<sub>3</sub>?<sub>1</sub> -šēš<sub>2</sub>?<sub>1</sub> -[...]  
Holy Inana wept bitterly for her spouse(?)
39. [...<sup>d</sup>]dumu?<sub>1</sub> -zid-de<sub>3</sub> [...] x x x nam<sub>1</sub> [...]  
... Dumuzi ...
40. [...] DAM?<sub>1</sub> -ni [...] x-na [...]  
...  
41. [...] DAM?<sub>1</sub> -ni<sub>1</sub> x [...] x [...]  
...  
42. [...] x-gin<sub>7</sub> im-mi-x-[...] MI x [...]  
...  
43. [...]re<sup>u2</sup>numun<sub>2</sub> i<sub>3</sub>?<sub>1</sub> -ze<sub>2</sub>?<sub>1</sub> -[...]  
She tore out rushes, she cut rushes  
note: The reading numun<sub>2</sub> is arbitrary.
44. [...]ne<sub>1</sub> ur<sub>2</sub>?<sub>1</sub> -zu-ne-ne [...]x dam<sub>1</sub> [...]  
Spouses who lie in your (spouse's) lap(!?), where is my precious spouse?
45. [...]ne<sub>1</sub> ur<sub>2</sub>-zu-ne-[ne ...]  
Sons who lie in your (father's) lap(!?), where is my precious son(?)
46. [...] x [...]  
47. [...] x [...]  
48. [...] x-tag-[...]  
...  
49. [...] mu<sub>1</sub> -na-[...]  
...  
50. [...] ta!<sub>1</sub>?<sub>1</sub> -am<sub>3</sub> x [...]  
... what ...?  
51. [...] mu-na-x-[...]  
...  
52. [...] x x A x [...]  
...  
53. x [...]  
54. nim-e kug<sub>1</sub> <sup>d</sup><sub>1</sub> inana<sub>1</sub> -ke<sub>4</sub><sub>1</sub> [...] x [...]  
The fly ... holy Inana
55. ki-sikil <sup>d</sup>inana-ke<sub>4</sub> nim<sub>1</sub> x [...] -ni-x-tar?<sub>1</sub> -re?<sub>1</sub>  
Young woman Inana was decreeing a fate for the fly(?)

56. e<sub>2</sub>-kaš-a-ka?⌋ zabar ġeštin? naġ?⌋ -a-ke<sub>4</sub> hu-mu-ra?⌋ -[...]A-ze<sub>2</sub>?-[...]

In the tavern may you (pl.) make the bronze vessel of wine drinking(?) flow over for yourself(!?)

note: For the tentative reading na<sub>8</sub>-a, see Kramer PAPS 124, 309.

57. du<sub>5</sub>?-mu lu<sub>2</sub>? kug⌋ -zu?⌋ -ke<sub>4</sub>-ne-gin<sub>7</sub> nam-[...]

As members of(?) the “wise men” ...

58. x [...] tar-ra <sup>d</sup>inana-ke<sub>4</sub> ur<sub>5</sub> he<sub>2</sub>⌋ -en⌋ -nam⌋ [...]

Thus was the decreed fate of Inana(?)

59. [...]x er<sub>2</sub> im⌋ -šeš<sub>2</sub>⌋ -šeš<sub>2</sub>⌋

... Inana(!?) was weeping

60. x-ġu<sub>10</sub> im-ma-ġen šu-še<sub>3</sub> mu-da-ab⌋ -x-[...]

My(?) ... arrived, and is ... to the hand

61. x x me-li!?-e!?!⌋ -a [...] x x [...]

... alas(?) ...

62. za-e mu sa<sub>9</sub>?-am<sub>3</sub> nin<sub>9</sub>?⌋ -zu sa<sub>9</sub>?-am<sub>3</sub>⌋

You, (when) the year is half (completed)(?), your sister, (when) the year is half (completed) (?)

note: The sign read as MAŠ is not distinguishable from BAR as it occurs elsewhere in this tablet, but this graphic interchange is not unknown.

63. ud⌋ za-e al di-di-e ud⌋ -bi he<sub>2</sub>-KU-[...]

The days that you desire/are requested(?), those days shall be (of) captivity(!?)

64. ud nin<sub>9</sub>?-zu⌋ al di-dí-e ud⌋ -bi⌋ he<sub>2</sub>-su<sub>3</sub>?⌋ -su<sub>3</sub>?⌋ -[...]

The days that your sister desires/is requested(?), those days shall be long(er)(?)

65. kug⌋ <sup>d</sup>inana-ke<sub>4</sub> <sup>d</sup>⌋ dumu⌋ -zid saġ-bi-še<sub>3</sub>⌋ e<sub>3</sub>?⌋ bi<sub>2</sub>-in-šum<sub>2</sub>-mu⌋

Holy Inana gave Dumuzi, the precedent maker(?) (as a replacement)

66. kug <sup>d</sup>ereš-ki⌋ -gal-la-ke<sub>4</sub>

67. za<sub>3</sub>-mi<sub>2</sub>-zu dug<sub>3</sub>-ga-am<sub>3</sub>

Holy Ereškigal, your praise is sweet

double ruling

69. šu-niġin<sub>2</sub> geš<sub>2</sub>-geš<sub>2</sub>-ninnu-eš<sub>5</sub>

Total, one hundred seventy three(!?) lines

70. im-gid<sub>2</sub>-da eš<sub>5</sub>-kam zag til-la an gal-ta ki gal-še<sub>3</sub>!

The third (in a series of) single-column extract(s), in its entirety, (text with the incipit) “from great heaven towards great earth”

note: For this colophon, see Taylor RA 99, 27.

UET 6, 11 = U 16852

CDLI P346096

"Dumuzi and Geštinana", Sladek Inanna's Descent to the Netherworld, 225f., Katz The Image of the Netherworld in Sumerian Sources 289f., Ferrara Abusch FS

obverse

1. galla<sub>1</sub> tur ka ba-a-ši-bad-de<sub>6</sub> galla gu-la-ra gu<sub>3</sub> mu-na-de<sub>2</sub>-e<sub>1</sub>

The junior *galla* demon opened his mouth and was speaking to the eldest *galla* demon

2. ĝa<sub>2</sub>-nam-ma-an-ze<sub>2</sub>-en ur<sub>2</sub> kug dinana-ka-še<sub>3</sub> ga-da-re<sub>7</sub>-en-de<sub>3</sub>-en

Come! Let us go to the holy lap of Inana

note: For the form of the initial cohortative see Wilcke Das Lugalbandaepos, 172.

3. galla unug<sup>ki</sup>-še<sub>3</sub> ba-ni-in-kur<sub>9</sub>-re-eš kug <sup>d</sup>inana-ke<sub>4</sub> mu-ni-in-dab<sub>5</sub>!?-be<sub>2</sub>-ne

The *galla* demons entered Unug and were seizing(?) Inana there

4. ĝa<sub>2</sub>-nu <sup>d</sup>inana kaskal-zu-še<sub>3</sub> NI-BA ĝen-na kur-še<sub>3</sub> <sub>1</sub> ed<sub>3</sub>-de<sub>3</sub>

Come, Inana! Go ... towards your path, descend to the netherworld

5. ki?<sub>1</sub> šag<sub>4</sub>-ge<sub>4</sub> de<sub>6</sub>-a-zu-še<sub>3</sub> ĝen-na kur-še<sub>3</sub> ed<sub>3</sub>-de<sub>3</sub>

Go to the place you have plotted against(?), descend to the netherworld

6. ki <sup>d</sup>ereš-ki!<sub>1</sub> -gal-la-še<sub>3</sub> ĝen-na kur-še<sub>3</sub> ed<sub>3</sub>-de<sub>3</sub>

Go to the place of Ereškigal, descend to the netherworld

7. <sup>tug</sup><sub>2</sub>ba<sub>13</sub> kug <sup>tug</sup><sub>2</sub>pala<sub>3</sub>-a <sup>tug</sup><sub>2</sub>nam-ereš-zu nam-ba?<sub>1</sub> -mur<sub>10</sub>-mur<sub>10</sub>-un kur-še<sub>3</sub> ed<sub>3</sub> <sub>1</sub> -de<sub>3</sub> <sub>1</sub>

You should not wear the holy *ba* garment or the *pala* garment, the garments of your queenship, go to the netherworld

8. men kug me-te ka silim-ma saĝ-zu-a um-ta-ĝa<sub>2</sub>-ar kur-še<sub>3</sub> ed<sub>3</sub> <sub>1</sub> -de<sub>3</sub> <sub>1</sub>

After you remove the holy crown, the ornament of glorification, upon your head, in order to descend to the netherworld

9. hi-li-a igi?<sub>1</sub> -zu<sub>1</sub> šu<sub>1</sub> la-ba-ni-in-du<sub>7</sub> kur-še<sub>3</sub> ed<sub>3</sub>-de<sub>3</sub>

You (should) not equip/perfect your face(?) with allure

10. ur-idim tur?<sub>1</sub> ĝiri<sub>3</sub>-zu x [...] -un<sub>1</sub> -duh<sub>1</sub> -duh kur-še<sub>3</sub> ed<sub>3</sub>-de<sub>3</sub>

You should unfasten(?) the small(?) *uridim* dogs(?) at/from your feet, descend to the netherworld

note: For this line see Peterson StudMes 3, 10-11.

11. x za<sub>1</sub> -e ed<sub>3</sub>-de<sub>3</sub> x [...] nu-BU-BU

... you go down, ... does not ...

12. kug <sup>d</sup>inana-ke<sub>4</sub> mu-un-bur<sub>2</sub>-bur<sub>2</sub>-re-eš [...] -x-x-NE-eš

They released holy Inana, they ... her

13. <sup>d</sup>inana ni<sub>2</sub>-te-na <sup>d</sup>dumu-zid šu-še<sub>3</sub> ba?<sub>1</sub> -an?<sub>1</sub> -šum<sub>2</sub> <sub>1</sub>

Inana herself handed over Dumuzi

14. ĝuruš-e <sup>ĝ</sup><sub>es</sub><rab<sub>3</sub>> mah ĝiri<sub>3</sub>-ni im-ma-an-ĝar-re-en-de<sub>3</sub>-en

As for the youth, we will put his feet in the great <beam(?)>



15.  $\hat{g}uru\check{s}-e \hat{e}e\check{s}es_2-ad \check{s}ub-bu-de_3-en-de_3-en \hat{g}e\check{s}-gu_2 gu_2-ni \hat{g}ar-re-en-de_3\text{-}\check{\text{r}}-en\check{\text{r}}$   
 As for the youth, we will cast the *esad* trap/restraint (upon him), we will place neck in the neckstock  
 note: For  $\hat{e}e\check{s}es_2-ad$  with the definition “piege” and the modifying verbs *šub* and *nu*<sub>2</sub> see Cavigneaux/al-Rawi ZA 83, 186.
16.  $urudubri_2 urudkibir_2 urud\check{s}ukur mah-e igi-ni-\check{s}e_3 ba-an-\check{s}i-ib_2-il_2-il_2$   
 The *ubri* spear, *kibir* weapon(?) and the great *šukur* spear were raised before him
17.  $urudha-zi-in gal-gal-la u_3-sar i_3-ke_3-e-ne$   
 They were sharpening large *hazin* axes
18.  $\hat{g}uru\check{s}-e mu-ni-in-gub-bu-de_3-e\check{s} mu-ni-in-durun-de_3-e\check{s}$   
 As for the male, they were (about) to stand, they were to sit(?)
19.  $e\check{s}_2 murgu_2-na i_3-\check{s}ub-bu-de_3-en-de_3-en gab_2-gaz\check{\text{r}} gub-bu-de_3-en-de_3\check{\text{r}}-en$   
 We will cast a rope upon his shoulder: position the executioner!
20.  $\hat{g}uru\check{s}-e a_2-na mu-un-la_2-e-de_3-e\check{s} \text{}^{(tug^2)}e\check{s}-dara_x(SIKI) u_3?-mu-un-\check{s}i-in-ak-e\check{s}$   
 As for the youth, they were to bind his arm, and then tighten it up(?)  
 note: This probably reflects another instance of the expression  $(\text{}^{(tug^2)})E\check{s}-dara_{2/4} \dots$  AK (see Peterson NABU 2018 note 3), with SIKI perhaps a graphic abbreviation of DARA<sub>4</sub>.
21.  $tug_2 ni_2-te-na igi-na mu-ni-in-dul-u_3\check{\text{r}}-de_3-e\check{s}$   
 They were to cover his own face with his own garment
22.  $\hat{g}uru\check{s}-e \text{}^dutu-ra an-\check{s}e_3 \check{s}u-ni ba-an-na-zig_3$   
 The youth raised his hands heavenwards for Utu
23.  $\text{}^dutu gu_5-li-zu \hat{g}a_2-e-me-en \check{s}ul-me-en za-e mu-GIN_7$   
 Utu, I am your comrade, like you(?) I am a youth
24.  $nin_9\check{\text{r}}-zu nam-dam-\check{s}e_3 ba-an-tuku-a$   
 The one who married your sister
25.  $e-ne kur-\check{s}e_3 ed_3-de_3$   
 She descends to the netherworld
26.  $mu e\check{\text{r}}-ne kur-\check{s}e_3 ed_3-de_3$   
 Because she descends to the netherworld
27.  $\hat{g}a_2-e ki-\hat{g}ar-ra-bi-\check{s}e_3 kur-\check{s}e_3 ba-ab-\check{s}um_2-mu-de_3$   
 I, as a substitute, am to be given to the netherworld
28.  $\text{}^dutu di-kud ni\hat{g}_2-si-sa_2 za-e-me-en nam-ba-\check{s}a\hat{g}a-de_3$   
 Utu, you are the judge of justice, you are never to oppress (anyone)
29.  $\check{s}u-\hat{g}a_2 u_3-mu-e-kur_2-kur_2 uludim_2-\hat{g}u_{10} u_3-mu-e-bal$   
 After you have altered my hands and changed my form
30.  $\check{s}u galla-\hat{g}u_{10}-ne ga-ba-e-da-ze-er nam-mu-ha-za-a\check{s}$   
 I shall elude the hand of my (pursuing) *galla* demons, they must not grasp (me)
31.  $mu\check{s}-sa\hat{g}-kal-gin_7 \check{s}ag_4-tum_2 hur-sa\hat{g}-\hat{g}a_2 hu-mu-ni-in-bal-bal$   
 As a *saġkal* snake, I(!) shall traverse the meadows and(?) the mountain range
32.  $ki nin_9 \text{}^d\hat{g}e\check{s}tin-an-na-\check{s}e_3 zi-\hat{g}u_{10} ga-ba-an-\check{s}i-in-de_6$   
 I shall take refuge with (my) sister Gštinana
33.  $dutu er_2-na \check{s}u ba-an-\check{s}i-in-te\hat{g}_4$   
 Utu accepted his weeping

34. šu-ni mu-ni-in-kur<sub>2</sub>-kur<sub>2</sub> ulutim<sub>2</sub>-ma-ni mu-ni-in-bal  
He altered his hands and changed his form
35. muš-saĝ-kal-gin<sub>7</sub> šaĝ<sub>4</sub>-tum<sub>2</sub> hur-saĝ-ĝa<sub>2</sub> mu-ni-in-bal-bal  
As a *saĝkal* snake, he traversed the meadows and(?) the mountain range
36. <sup>d</sup>dumu-zid-de<sub>3</sub> mušen šu sur<sub>x</sub>(SAG)-du<sub>3</sub><sup>mušen</sup> ri-a-gin<sub>7</sub> zi-ni ur<sub>5</sub>-da i<sub>3</sub>-ak?<sub>7</sub> -x  
Dumuzi, like a bird flying (from) the claws of a falcon, guarded for his very life  
note: For this line see Pfitzner NABU 2017 note 4. Compare Curse of Agade 221 and Sîn-iddinam to Ninisina 42. For ur<sub>5</sub>-da (... ak), see Crisostomo The Old Babylonian Word List Izi, 366.
37. ki <sup>d</sup>ĝeštin-an-na zi-ni ba-ši-in-de<sub>6</sub>  
He took refuge with Geštinana
38. [<sup>d</sup>ĝeštin-an-na šeš-a-ni igi ba-ni-in-duh-am<sub>3</sub>  
ĝeštinana saw her brother  
reverse
1. te<sub>7</sub> -na<sub>7</sub> mu-ni-in-hur<sub>7</sub> -hur<sub>7</sub> kiri<sub>3</sub><sub>7</sub> -na mu-ni-in-hur-hur  
She scratched her cheeks, she scratched her nose
2. IGI.DU<sub>3</sub>?<sub>7</sub> zag-ga-na mi-ni-in-duh tug<sub>2</sub>-ni mi-ni-in-da-da-ra  
She unleashed a spear/thorn(?) in her side, she split apart(?) her garment
3. ĝuruš aĝ<sub>2</sub>-gig-ra i-lu aĝ<sub>2</sub>-gig-ga hu-mu-ni-ib<sub>2</sub>-be<sub>2</sub>  
She was intoning a lament of anathema for the youth (afflicted by) anathema
4. a šeš-ĝu<sub>10</sub> a šeš-ĝu<sub>10</sub> ĝuruš ud-bi nu-um-x-x  
Alas, my brother, alas, my brother, the days of the youth do not ...
5. a šeš-ĝu<sub>10</sub> su<sub>8</sub>-ba <sup>d</sup>ama-ušumgal-an-na ĝuruš ud-bi x-x nu-x-x-gur?  
Alas, my brother, the shepherd Amaušumgalana, the days of the youth do not ...
6. a šeš-ĝu<sub>10</sub> ĝuruš dam nu-tuku dumu nu-tuku  
Alas, my brother, the youth who does not have a spouse, who does not have a son
7. a šeš-ĝu<sub>10</sub> ĝuruš gu<sub>5</sub>-li nu-tuku du<sub>10</sub>-us<sub>2</sub>-sa nu-tuku  
Alas, my brother, the youth who does not have a comrade, who does not have a friend
8. a šeš-ĝu<sub>10</sub> ĝuruš ama-ni sag<sub>9</sub>-ga-ni nu-duh  
Alas, my brother, the youth whose mother "did not release her good(ness)"(?)
9. galla <sup>d</sup>dumu-zid-de<sub>3</sub> mu-ni-in-kiĝ<sub>2</sub>-kiĝ<sub>2</sub>-de<sub>3</sub> mu-ni-in-niĝin-de<sub>3</sub><sub>7</sub> -eš  
The *galla* demons were seeking out Dumuzi, they were roaming around
10. galla tur galla gu-la-ra gu<sub>3</sub> mu-na-de<sub>2</sub>-e-ne  
The junior *galla* demons were speaking to the eldest demons
11. galla arhuš nu-tuku ad-da ama dam? šeš nin<sub>9</sub> dumu nu-tuku-me-eš  
They were *galla* demons without compassion, who did not have a father, mother, spouse, brother, sister, or son
12. x-me-da gal? UN-ta?<sub>7</sub> ĝar-ra an-ki-ta ri-a-bi  
... removed from(?) ..., the one set apart from the universe
13. za-e-ne-ne galla <me>-en-ze<sub>2</sub>-en lu<sub>2</sub> zag tag?-ge x-x-me-eš  
You are *gala* demons(!?), those who are to be reĝected ... (!?)
14. šu niĝ<sub>2</sub>-sag<sub>9</sub>-ga nu-tuku-me-eš sag<sub>9</sub>-ga hul nu-zu me!-eš  
They did not have the power of goodness(?), they did not know good and evil

15. lu<sub>2</sub>-u<sub>3</sub> e<sub>2</sub> nu ni<sub>2</sub>-te-na zi-ni silim-ma a-ba-a igi mu-ni-in-duh  
Who has seen someone with a healthy life without a home and all alone?
16. ki gu<sub>5</sub>-li-bi nu-um-ši-du-de<sub>3</sub>-en ki mussa-bi nu-um-ši-du-de<sub>3</sub>-en  
I(?) will not go to where the friend is, I will not go to where the in-law is
17. su<sub>8</sub>-ba-ra ki <sup>d</sup>ġeštīn-an-na-ka-še<sub>3</sub> ga-an-ši-re<sub>7</sub>-en-de<sub>3</sub>-en  
We shall go for the shepherd where ġeštīnana is
18. galla-e-e-ne šu-ta ba-ab-sag<sub>3</sub>-sag<sub>3</sub>-ge-me-eš mu-ni-in-kiġ<sub>2</sub>?-kiġ<sub>2</sub>?-de<sub>3</sub>-eš  
They were the *galla* demons who were to smite him(!) by hand(?), they were seeking him
19. i-lu-bi ka-ga<sub>14</sub>-na nu-mu-un-til-la-am<sub>3</sub>  
The lament was not yet finished in her mouth
20. galla ki <sup>d</sup>ġeštīn-an-na!-še<sub>3</sub> ba-e-ši-re<sub>7</sub><sup>re</sup>-eš  
(When) the *galla* demons came to where ġeštīnana was
21. ki šeš-zu la<sub>2</sub>-ma-ra-ab e-ne mu-ni-ib<sub>2</sub>-be<sub>2</sub> e-ne inim-bi nu-mu-na-ab-be<sub>2</sub>  
"(One of them(?)) was saying "Show where your brother is," but she was saying not a word to him
22. siki ni<sub>2</sub>-te-na ur<sub>2</sub>-ra ba-ni-in-ze<sub>2</sub>-eġ<sub>3</sub> inim-bi nu-mu-na-ab-be<sub>2</sub>  
He made her shave(!?) her own hair in her crotch, but she was not saying a word to him  
note: Perhaps an error for /zi/, "to cut," although this term is generally attested with plants and wool (see Molina and Such-Gutierrez JNES 63). The form of the SIKI sign here is minimal, see Mittermayer ABZ, sign 156.
23. šu! ni<sub>2</sub>-te-na igi? -na ba-ni-in-hur-hur inim-bi nu-mu-na-ab-be<sub>2</sub>  
He made her scratch her face(?) with her own hands(!?), but she was not saying a word to him  
note: Was the ŠU sign written over a KI sign?
24. šu! ni<sub>2</sub>-te-na tug<sub>2</sub>-na ba-ni-in-bir<sub>7</sub>-bir<sub>7</sub> inim-bi nu-mu-na-ab-be<sub>2</sub>  
He made her own hands(?) shred her garment, but she was not saying a word to him
25. SAHAR? - ur<sub>2</sub>-ra-na ba-ni-in-de<sub>2</sub>-de<sub>2</sub> inim-bi nu-mu-na-ab-be<sub>2</sub>  
He poured dirt/sand(?) in her crotch, but she was not saying a word to him  
note: The previous reading esir<sub>2</sub> for the first sign is incompatible with the traces.
26. <sup>d</sup>dumu-zid-de<sub>3</sub> e<sub>2</sub> <sup>d</sup>ġeštīn-an-na-ke<sub>4</sub> nu-um-me-ni-in-pad<sub>3</sub>-de<sub>3</sub>  
He did not find Dumuzi in the house of Geštīnana
27. galla - [tur] galla - gu-la-ra gu<sub>3</sub> mu-na-de<sub>2</sub>-e-ne  
The junior *galla* demons were speaking to the eldest demons
28. ġa<sub>2</sub>-nam - [...] -en - amaš kug-ga-še<sub>3</sub> ga-an-ši-re<sub>7</sub>-de<sub>3</sub>-en!  
Come! Let us go to the pure sheepfold
29. <sup>d</sup>dumu-zid-de<sub>3</sub> - amaš - [...] -x mu-ni-in-šub-be<sub>2</sub>-de<sub>3</sub>-eš  
Dumuzi ... the sheepfold ... they were casting/ducking down ...
30. mu-ni-in-niġin-de<sub>3</sub>-eš - [...] -x-be<sub>2</sub>-de<sub>3</sub>-eš mu-ni-in-kiġ<sub>2</sub>?-de<sub>3</sub> -eš - igi ba-ni -in-duh-am<sub>3</sub>  
They were searching, they were ..., they were seeking, he was seen
31. ġuruš-ra e<sub>2</sub> sumun-na-gin<sub>7</sub> <sup>urud</sup>ha-zi-in šu ga-ba-ši-in-teġ<sub>4</sub>  
(Saying) "I shall take the ax to the youth like a dilapidated house"
32. ġiri<sub>2</sub>-ur<sub>3</sub>-ra mu-ni-in-sar-sar-re-eš ki? - sig<sub>9</sub>-ga mu-ni-in-tu<sub>10</sub> -tu<sub>10</sub>-eš  
They carved him(?) with ġiri'ura knife, they smote him in a silent place

33. nin<sub>9</sub>-e na-a<sub>2</sub> šeš-na-še<sub>3</sub> iri-a mušen<sub>7</sub>?<sub>7</sub> -gin<sub>7</sub>?<sub>7</sub> im-ma-an-ni<sub>2</sub>gin

The sister roamed around in the city like a bird(?)

34. šeš-<sub>2</sub>u<sub>10</sub> a<sub>2</sub>g<sub>2</sub>-gig-ga me?-še<sub>3</sub>? ga-DU<sub>7</sub> e<sub>2</sub> na-me ga-an-kur<sub>9</sub>?<sub>7</sub>

My brother (who suffered) this anathema! Where shall I go?(?) I shall enter no one's house(?)

UET 6, 12 (Ibni-Sîn)

CDLI P346097

Inana and Ebih 1f., landscape, Delnero Variation in Sumerian Literary Compositions, source Ur1, Attinger Innana et Ebih (1.3.2)

obverse

1. in<sub>7</sub> -nin me<sub>7</sub> huš<sub>7</sub> -a ni<sub>2</sub> gur<sub>3</sub>?<sub>7</sub> -ru me<sub>7</sub> gal<sub>7</sub> -la<sub>7</sub> u<sub>5</sub>-a

Lady who bears an aura amongst the furious *me*, who rides the great *me*

2. <sup>d</sup>inana a<sub>2</sub>-kar<sub>2</sub> KA?<sub>7</sub> šu du<sub>7</sub> mud-bi [...] gu<sub>2</sub> e<sub>3</sub>

Inana, equipped with the ... *a'ankar* weapon, cloaking the battle(field) with its blood/terror(?)

note: For this line, see Karahashi Sumerian Compound Verbs 95.

3. me gal-gal-la hub<sub>2</sub> sar-re-gin<sub>7</sub> kuš<sub>2</sub>gur<sub>21</sub><sup>ur3</sup>-bi ki us<sub>2</sub>-sa

Who leans the shield upon the ground like one who runs amid the great battles(?)

4. ud mar-ru<sub>x</sub>(TE)-a šu sa<sub>2</sub> dug<sub>4</sub>-ga

Who clutches(?) the storm and the stormwind

note: See Attinger ELS, 640.

5. nin gal <sup>d</sup>inana-ra šen-šen-na sa<sub>2</sub> sig<sub>10</sub>-sig<sub>10</sub>-ga! gal-zu

For(!?) great lady Inana, counsel is dispensed in battle, wise one

note: The transliteration assumes that GA was written over another sign with a final vertical.

6. kur gul-gul ti a<sub>2</sub>-ta x-še<sub>3</sub> i-ni-in-bad kur-re a<sub>2</sub>-bi mi-ni-in-sag<sub>3</sub>?<sub>7</sub>

Destroyer of the mountain, she unleashed the arrow towards ... by means of (her) power, who smote(?) with the arm(?) in the mountain

7. piri<sub>2</sub>gin<sub>7</sub> an-ki-a šeg<sub>x</sub>(KA×LI) i-ni-in-gi<sub>4</sub> u<sub>2</sub>g<sub>3</sub>-e su i-ni-sag<sub>3</sub>

She screamed in the universe like a *piri<sub>2</sub>gin* creature and made the people tremble

note: For this line, see Karahashi Sumerian Compound Verbs, 144.

8. am gal-gin<sub>7</sub> kur gu<sub>2</sub>-erim<sub>2</sub>-<sub>2</sub>gal<sub>2</sub>-la u<sub>3</sub>-na ba-gub-be<sub>2</sub>

Like a great wild bull she stands wildly in the hostile land

9. piri<sub>2</sub>gin huš-gin<sub>7</sub> uru<sub>16</sub>-na nu-še-ga-za ze<sub>2</sub>-za bi<sub>2</sub>-ib<sub>2</sub>-te<sub>7</sub> -en-te-en

Like a furious *piri<sub>2</sub>gin* creature you(!) extinguish ... among(?) the mighty/clever(?) and those disobedient to you in your bile

10. nin-<sub>2</sub>u<sub>10</sub> an-gin<sub>7</sub> bulu<sub>2</sub>g<sub>3</sub>-<sub>2</sub>ga<sub>2</sub>-za

My lady, as you grow like heaven

11. ki-sikil <sup>d</sup>inana ki-gin<sub>7</sub> mah-a-za

Young woman Inana, as you are supreme like the earth

12. <sup>d</sup>utu lugal-gin<sub>7</sub> e<sub>3</sub>-za a<sub>2</sub> da<sub>2</sub>gal su<sub>3</sub>-su<sub>3</sub>-za

As you come out like Utu, the king, as you move widely about

13. an-ne<sub>2</sub> DU-a-za ni<sub>2</sub> huš gur<sub>3</sub>-ru-za  
As you move in/are suitable for(?) heaven, as you bear a furious aura
14. [...] -a? ud še-er-zid gur<sub>3</sub>-ru-za  
As you carry the brilliant sunlight on the earth
15. [...] -ĝa<sub>2</sub> ĝen-na sa za-gin<sub>3</sub> e<sub>3</sub>-za  
One who goes in the mountain range, as you bring out a lapis net
16. [...] x-x a tu<sub>5</sub>-[za]  
As you bathe in the pure/flowering mountain  
reverse
1. [...] kur? ki sikil u<sub>3</sub>-tu-ud-da-za  
As you fashion the *šuba* mountain, the mountain, the pure place
2. [...] en-ul-gin<sub>7</sub> udug<sub>2</sub> mur<sub>10</sub>-mur<sub>10</sub>-ra-za  
As your wear the *udug/šita* mace(!?) like (the ancestral deities) Enšar and Enul
3. [...] ĝeš<sup>e</sup>tukul BIR-ra?-gin<sub>7</sub> saĝ gur<sub>4</sub>-gur<sub>4</sub>-za  
As you make heads roll(?) in its battles like (you were using?) a ... weapon
4. [...] -x-ga šir<sub>3</sub>-re-eš ib<sub>2</sub>-rah<sub>2</sub>  
The black-headed (shout) (this) with song
5. kur? -kur -re i-lu-lam-ma-bi dug<sub>3</sub>-ge -eš i-mi-ib<sub>2</sub>-be<sub>2</sub>  
In(?) all the lands (the blackheaded) sing this *ilulama* song sweetly
6. x x a dumu gal <sup>d</sup>suen-na  
The lady of battle(?), the great/eldest child of Suen
7. ki-sikil? <sup>d</sup>inana me-teš<sub>2</sub>-e ga-i-i  
Young woman Inana, I want to praise you
8. in -[...] -en an niĝin<sub>2</sub>-na-ĝu<sub>10</sub>-ne! ki niĝin<sub>2</sub> -na-ĝu<sub>10</sub> -ne  
(Inana said) I am the lady, when I go around heaven, when I go around earth
9. <sup>d</sup>inana-me-en an niĝin<sub>2</sub>-na-ĝu<sub>10</sub>-ne ki niĝin<sub>2</sub> -na -ĝu<sub>10</sub>-ne  
I am Inana, when I go around heaven, when I go around earth
10. elam<sup>ki</sup> su-bir<sup>ki</sup> ki? niĝin<sub>2</sub>-na -ĝu<sub>10</sub>-ne  
When I go around the earth, (namely?) Elam and Subir
11. kur lu<sub>5</sub>!-lu<sub>5</sub>-a ki? niĝin<sub>2</sub> -na -ĝu<sub>10</sub>-ne  
When I go around the earth, (namely?) the land of Lulubi
12. kur šag<sub>4</sub>-ga du-du-da -a-ĝu<sub>10</sub>-ne  
When I am to thrash around in the inner mountain
13. in-nin<sub>9</sub> [...] kur-re teĝ<sub>3</sub> -a-me-en ni<sub>2</sub>-bi na-ma-ra -be<sub>2</sub>  
I am the lady, I am the one that had approached the mountain, it should not/indeed it did(?)  
act fearfully towards me(?)  
note: For the hapax expression ni<sub>2</sub> ... AK, see Attinger ZA 95, 241.
14. <sup>d</sup>inana -[...] -re teĝ<sub>3</sub> -a [...] ni<sub>2</sub>-bi na-ma-ra-ab-be<sub>2</sub>  
I am Inana, I am the one that had approached the mountain, it should not/indeed it did(?)  
act fearfully towards me(?)
15. hur -saĝ? kur? ebih<sup>ki</sup>-ke<sub>4</sub> teĝ<sub>3</sub>-a-me-en ni<sub>2</sub>-bi na-ma-ra-ab -be<sub>2</sub>  
I am the one that had approached the mountain range (with?) the mountain of Ebih, it  
should not/indeed it did(?) act fearfully towards me(?)

16. ni<sub>2</sub>-bi-ta<sub>1</sub> na-ma-ra-ab-NI-gin<sub>7</sub>

Like one who should not/indeed did(?) ... towards me(?) from/by means of its fear

17. kiri<sub>3</sub>-bi ki-še<sub>3</sub>! na-ma-ra-ab-teĝ<sub>3</sub>!-a-gin<sub>7</sub>

Like one who should not/indeed did(?) bring its nose(?) near to the ground towards me

18. sum<sub>4</sub> sahar-ra na-ma-ra-ab-ur<sub>3</sub> -ra-gin<sub>7</sub>

Like one who should not/indeed did(?) drag (its) beard in the dust for me

note: See Jaques ZA 94, 211.

19. ib<sub>7</sub>? -ni<sub>7</sub>? -<sup>d</sup>SUEN

Ibni-Sîn (was the scribe)

note: This name is attested as a *gudapsûm* priest in the witness list of UET 5, 191, see Charpin Le clergé d'Ur au siècle d'Hammurabi, 394.

left edge

1. <sup>itud</sup>NE-NE-ĝar!? niš?-limmu<sub>5</sub>?-kam

It is the month of NE-NE-ĝar, the twenty-fourth(?) day

note: This line occurs on the left edge of the tablet.

UET 6, 13

CDLI P346098

Inana and Ebih 36f., landscape, probably in series with UET 6, 12, Delnero Variation in Sumerian Literary Compositions, source Ur2, Attinger Innana et Ebih (1.3.2)

obverse

1. x sahar-ra<sub>1</sub> [...] x [...]

Like one who should not/indeed did(?) drag (its) beard(!?) in the dust for me

2. hur-saĝ<sub>1</sub> !? x [...] ni<sub>2</sub> -ĝu<sub>10</sub> [...]

I want to fill my hand with(?) the risen(?) mountain, I want to make it know my fear

3. a<sub>2</sub> mah<sub>1</sub> -[...] gud<sub>1</sub> mah ga<sub>1</sub> -ba<sub>1</sub> -ši<sub>1</sub> -in<sub>1</sub> -DU<sub>1</sub>

I want to bring a great bull against its supreme power(?)

4. a<sub>2</sub> tur<sub>7</sub> -[...] gud<sub>1</sub> tur<sub>7</sub> ga-ba-ši<sub>1</sub> -in-DU<sub>1</sub>

I want to bring a small bull against its small power(?)

5. hub<sub>2</sub> ga<sub>1</sub> -[...] -in<sub>1</sub> -sar<sub>7</sub>? x-x ga<sub>7</sub> -mu-ni-ib<sub>2</sub> -sar<sub>1</sub>

I want to run there, I want to chase the skipping rope there

note: For this line, see Karahashi Sumerian Compound Verbs, 113.

6. hur-saĝ<sub>1</sub>-ĝa<sub>2</sub> x [...] -x-DU-DU šen<sub>7</sub>? -šen<sub>7</sub>? ga-bi<sub>1</sub> !?-ib<sub>2</sub>-si-sa<sub>2</sub>?<sub>1</sub>

In the mountain I want to continually go(?) to(?) battle, I want to have battle set in order(?)

7. ti mar-ru<sub>x</sub>(TE)-ka<sub>7</sub>? si<sub>7</sub>? ga<sub>7</sub>? -bi<sub>2</sub>? -x-x-ab<sub>7</sub>? -si-sa<sub>2</sub>?<sub>1</sub>

I shall set the arrow of my quiver straight(!?)

note: For the verb of this line across the sources, see Delnero Eichler FS, 130.

8. a<sub>2</sub>-sig<sub>3</sub> ebih-gin<sub>7</sub> ga<sub>7</sub>? -bi<sub>2</sub>? -ib<sub>2</sub>? -sur<sub>1</sub> -sur<sub>1</sub>

I want to have slingstones twisted (together) like a heavy rope

9. ĝa<sub>2</sub>!?-e bulug<sub>4</sub>?-ĝu<sub>10</sub> ga-am<sub>3</sub>? -[...]

I want to ... my chisel/boundary stake(?)

10.  $\hat{g}e\check{s}i\check{l}l\check{a}r$   $ku\check{s}gur_{21}$  tukul-bi si ga $\neg$  -bi $\neg$  -ib $\neg$ -[...]  
I want to have the throwstick, shield and weapon(?) set in order
11.  $\hat{g}e\check{s}tir$  us $\neg$ -sa-bi- $\check{s}e_3$  izi ga-x-x-[...]  
I want to strike (with) fire towards its adjoining forests
12. hul-du-bi- $\check{s}e_3$   $urud$ ha-zi $\neg$ -in ba- $\check{s}i$ -dug $\neg$   
I want to employ(?) the *hazin* axe against its evildoers
13. a $\neg$ -ni $\hat{g}in_2$ -ba  $dgibil_6$  lu $\neg$  sikil $\neg$  -la $\neg$  -ke $\neg$ ? $\neg$  ki $\hat{g}e_2$ ? $\neg$  ga-x-an-du $\neg$ -du $\neg$   
I want to station Gibil the purifier to work in its standing water
14. hur-sa $\hat{g}$  arattaki $\check{s}u$  nu $\neg$  -te $\hat{g}_3$ -x-x ni $\neg$ -bi ga-ba-su $\neg$  !?  
I want to submerge/make distant(?) its aura among(?) the mountain range of Aratta, which no hand can approach
15. iri an-ne $\neg$  nam ba-kud-gin $\neg$  ki-bi $\neg$  - $\check{s}e_3$  ki? $\neg$  -bi- $\check{s}e_3$  na-an-gi $\neg$ -gi $\neg$   
Like a city cursed by An, it shall not return it to its place, to its place!
16.  $den$ -<lil $\neg$ >-le sa $\hat{g}$ -ki gid $\neg$ -da-gin $\neg$  gu $\neg$ -bi $\neg$  [...] -zi $\neg$  -zi $\neg$   
Like one frowned at by Enlil, it shall not raise its neck there(?)

reverse

1. kur-re in-ti $\neg$  - $\hat{g}u_{10}$  [...] -kur  
The mountain should wish for(?) my way  
note: For this line, see Karahashi JNES 63, 116.
2.  $debih$ ki ka $\neg$  -tar $\neg$  - $\hat{g}u_{10}$  he $\neg$  -[...] -te $\check{s}_2$  hu-mu-i  
Ebih should praise me, Ebih should extol me
3.  $dinana$  [...] x [...] -ke $\neg$   
Inana, the child of Suen
4.  $tug_2$  pala $\neg$ -a ba-mur $\neg$  ul gu $\neg$  -[...] -e $\neg$   
She was dressed in the *pala* garment; she clad herself in pleasure/allure/stars/rosettes(?)
5. ni $\neg$  me-lim $\neg$  hu $\check{s}$ -a sa $\hat{g}$  -ki-na  $\check{s}e$ -<er>-ka-an $\neg$  x-ni? $\neg$  -in-dug $\neg$   
She adorned her forehead with a red/furious aura
6. za-pa-a $\hat{g}_2$  kug!?-ga-na  $na^4$ gug gi $\neg$ -rin-na si $\neg$  ba $\neg$  -ni $\neg$  -ib $\neg$ ? $\neg$  -si!?-sa $\neg$ ? $\neg$   
She arranged the red carnelian (beads) on her pure throat(?)
7. udug $\neg$  sa $\hat{g}$  imin zid $\neg$  -da $\neg$  -na nam-sul ba-ni-in $\neg$  -ak $\neg$   
She acted youthfully with the seven-headed *udug*/*šita* weapon at her right
8. galam? $\neg$   $na^4$  za $\neg$  -gin $\neg$ -na $\neg$   $\hat{g}iri_3$ -ni bi $\neg$ -in-gub $\neg$   
She set her foot on the staircase(?) of lapis  
note: See Attinger ZA 88, 186.
9.  $dusan_x$ (DUR)-an $\neg$  -na? $\neg$  nir mi-ni-ib $\neg$  -e $\neg$   
In the evening ... brought out ...  
note: For this line, see Seminara SEL 21, 9.
10. kan $\neg$  u $\neg$  di $\neg$  -e-de $\neg$  LA? $\neg$  -ba mu-ni-in-gub  
She set the door that is to be marveled at (open) in its ...  
note: LA is a unique variant to sila "street." Read as the partially homophonous šika "potsherd"?

11. an-ra ne-saĝ-ĝa<sub>2</sub> mu-un-na-an-DU siškur mu-un-na-an-gub-be<sub>2</sub>  
She established(?) that of(?) the *nesaĝ* offerings for An and was establishing the *siškur* rites/  
offerings for him

12. an <sup>d</sup>inana-ra hul<sub>2</sub>-la-e<sub>1</sub>

An was rejoicing for Inana

13. mu-un-gid<sub>2</sub> ki-na ba-e-[...]

He accepted (the offerings)(?) and sat in his place

note: For šu ... gid<sub>2</sub>?

14. zag gal an-na-ka ba-e-[...]

He/she(?) filled the seat of honor of An/heaven

15. an a-a-ĝu<sub>10</sub> di ma-ra-ab-be<sub>2</sub> inim-ĝu<sub>10</sub>-še<sub>3</sub> ĝeštug<sub>2</sub>-[...]

An, my father, I(!?) make a case to you, (put) your ear to my words

16. an-ne<sub>2</sub> an-ba ni<sub>2</sub>?<sub>1</sub> -ĝu<sub>10</sub>?<sub>1</sub> mi-ni-[...]

An imposed my aura/fear of me in the heavens

UET 6, 14 = U 16830

CDLI P346099

Inana and Ebih 50f., Delnero Variation in Sumerian Literary Compositions, source Ur3,  
Attinger Innana et Ebih (1.3.2)

obverse

1. kur<sub>1</sub> -re in-ti-ĝu<sub>10</sub> x-[...]

The mountain should wish for(?) my way

note: For this line, see Karahashi JNES 63, 116.

2. ebih-a ka-tar-ĝu<sub>10</sub> he<sub>2</sub>-si-il-x me-teš<sub>2</sub> he<sub>2</sub>-i-i<sub>1</sub>

In(?) Ebih (the mountain) should praise me, (the mountain) should extol me

3. <sup>d</sup>inana dumu <sup>d</sup>suen-na-ke<sub>4</sub>

Inana, the child of Suen

4. <sup>tu</sup>g<sub>2</sub>pala<sub>3</sub> ba-an-mur<sub>10</sub> ul gu<sub>2</sub>-a ba-an-e<sub>3</sub>

She was dressed in the *pala* garment; she clad herself in pleasure/allure/stars/rosettes(?)

5. ni<sub>2</sub> me-lim<sub>4</sub> huš-a saĝ-ki-na še-er-ka-an<sub>1</sub> ba?<sub>1</sub> -ni-dug<sub>4</sub>

She adorned her forehead with a red/furious aura

6. zi-pa-aĝ<sub>2</sub> kug-ga-na <sup>na</sup>gug gi<sub>1</sub> -rin<sub>1</sub> si ba-ni-in-sa<sub>2</sub>

She arranged the red carnelian (beads) on her pure throat(?)

7. udug<sub>2</sub> saĝ imin-e zid-da-na nam-sul ba-ni-ak

She acted youthfully with the seven-headed *udug/šita* weapon at her right

8. galam za-gin<sub>3</sub>-na ĝiri<sub>3</sub>-ni bi<sub>2</sub>-in-gub

She set her foot on the staircase(?) of lapis

note: See Attinger ZA 88, 186.

9. u<sub>2</sub>-sa<sub>11</sub>-an-na nir mi-ni-ib<sub>2</sub>-e<sub>3</sub>

In the evening ... brought out ...

note: For this line, see Seminara SEL 21, 9.

10. kan<sub>4</sub> u<sub>6</sub> di sila-ba bi<sub>2</sub>-in-gub

She set the door that is to be marveled at (open) in its path



11. an-ra ne-sa<sup>ê</sup> mu-na-DU siškur<sub>2</sub> mu-na<sub>1</sub> -gub  
 She established the *nesa<sup>ê</sup>* offerings for An and established the *siškur* rites/offerings for him
12. an <sup>d</sup>inana-da hul<sub>2</sub>-la-am<sub>3</sub>  
 An was one who rejoiced with Inana
13. mu-un-gid<sub>2</sub> ki-na ba-e-tuš  
 He accepted (the offerings)(?) and sat in his place  
 note: For šu ... gid<sub>2</sub>?
14. zag gal an-na-ka ba-e-si  
 He/she(?) filled the seat of honor of An/heaven
15. an a-a-<sup>ê</sup>u<sub>10</sub> di! ma-ra!-ab-be<sub>2</sub>-en inim-<sup>ê</sup>u<sub>10</sub>-uš <sup>ê</sup>geštug<sub>2</sub>-zu  
 An, my father, I make a case to you, (put) your ear to my words
16. an-ne<sub>2</sub> an-ba ni<sub>2</sub>-<sup>ê</sup>u<sub>10</sub> mi-ni-in-ri  
 An imposed my aura/fear of me in the heavens
17. za-e-me-en inim-<sup>ê</sup>u<sub>10</sub> an-ki-a gaba ri la-ba-e-ni-tuku  
 It is you who has made my word have no rival in the universe
18. an-bar-ra <sup>ê</sup>ešsilig-ga  
 In the outskirts of heaven(?) there is a *silig* axe
19. an<sub>1</sub> -ti<sub>1</sub> -bal<sub>1</sub> ma-an-si-um  
 (There is?) a sign and a *mansium* royal symbol

reverse

1. [...] <sup>ê</sup>eš<sub>1</sub> gu<sub>1</sub> -za<sub>1</sub> suhuš<sub>1</sub> gin<sub>6</sub>-na  
 To flatten(?) the platform, to make firm the throne('s) foundation
2. [...] nam<sub>1</sub> -šita<sub>4</sub>-ke<sub>4</sub> šu <sup>ê</sup>a<sub>2</sub>-<sup>ê</sup>a<sub>2</sub> mu-bu-um-gin<sub>7</sub> gurum-e  
 To set in place(?) the arm of weaponry(?), to bend ... like a *mubum* tree(?)  
 note: For this line, see Attinger AfO 51, 256f.
3. aš<sub>3</sub> la<sub>2</sub>-e ki ha-ha-ze<sub>2</sub>  
 To yoke (a team of) six and hold the position
4. limmu<sub>2</sub> la<sub>2</sub>-e zib<sub>2</sub> gid<sub>2</sub>-gid<sub>2</sub>-i  
 To yoke (a team of) four and "extend" the reins  
 note: For this line, see Karahashi JNES 63, 116.
5. kaskal gaz<sub>1</sub> -e<sub>1</sub> har-ra-an-na zag-še<sub>3</sub> du  
 To smite a caravan, to go to the border in an expedition
6. lugal<sub>1</sub> -bi<sub>1</sub> -[...] SAHAR<sub>1</sub> du<sub>8</sub> an-na-ka iti<sub>6</sub>-gin<sub>7</sub> e<sub>3</sub>-a  
 To appear for the king in the "heaped earth/sand"(?) of heaven like moonlight

UET 6, 15

CDLI P346100

Inana and Ebih 95f., Delnero Variation in Sumerian Literary Compositions, source Ur5, Attinger Innana et Ebih (1.3.2)

obverse

1. a<sub>2</sub> mah<sub>1</sub> -bi<sub>1</sub> -še<sub>3</sub> gud mah ga-ba-ši-in-DU

I want to bring a great bull against its supreme power(?)

2. a<sub>2</sub> tur-bi-še<sub>3</sub> gud<sub>1</sub> tur<sub>1</sub> ga-ba-ši-in-DU

I want to bring a small bull against its small power(?)

3. hub<sub>2</sub> ga-mu-un-šub e<sub>1</sub> -[...]x kug-ga ga-mu-ni-in-sar

I want to run(?) there, I want to chase the holy skipping rope there

note: For this line, see Karahashi Sumerian Compound Verbs, 113.

4. hur<sub>1</sub> -saĝ<sub>1</sub> -ĝa<sub>2</sub> me<sub>3</sub> ga-ba<sub>1</sub> -DU<sub>1</sub> -DU šen-šen ga-ba-ab-sar<sub>1</sub> -sar

In the mountain I want to continually go(?) to(?) battle, I want to chase the battle(?)

5. ti mar-ru<sub>x</sub>(TE)-am<sub>3</sub> si<sub>1</sub> ga-bi<sub>2</sub>-ib<sub>2</sub><sub>1</sub> -sa<sub>2</sub><sub>1</sub>

I shall set the arrow that is (in) my quiver(?) straight

note: For the verb of this line across the sources, see Delnero Eichler FS 130.

6. a<sub>2</sub>-sig<sub>3</sub> ebih<sub>2</sub>-bi ga-ba-ab-sur-sur

I want to twist slingstones (together) like a heavy rope

7. ĝešgid<sub>2</sub>-da niĝ<sub>2</sub> su-ub ga-ba-ab<sub>1</sub> -ak

I want to polish the spear

8. ĝešillar ĝeš kušgur<sub>x</sub>(ZIG)<sup>ur3</sup>-ra si<sub>1</sub> ! bi<sub>2</sub>-ib<sub>2</sub><sub>1</sub> -[...]sa<sub>2</sub>?<sub>1</sub>

I(!?) want to have the throwstick and shield(!?) set in order

9. tir us<sub>2</sub>!-sa-bi izi ga-x-[...]

I want to strike its adjoining forests with fire

10. hul-du-bi-še<sub>3</sub> <sup>urud</sup>ha-zi<sub>1</sub> -in<sub>1</sub> ga<sub>1</sub> -x-x-TI?<sub>1</sub>

I want to ... the *hazin* axe against its evildoers

11. a<sub>2</sub>-niĝin<sub>2</sub>-bi <sup>dgibil</sup>lu<sub>2</sub> sikil?<sub>1</sub> -la?<sub>1</sub> -[...] ga<sub>1</sub> -ba-an-du<sub>12</sub>-du<sub>12</sub>

I want to station Gibil the purifier to work in its standing water

12. hur-saĝ LAM<sub>1</sub> -[...] šu<sub>1</sub> nu<sub>1</sub> -teĝ<sub>3</sub>?<sub>1</sub> -ĝa<sub>2</sub><sub>1</sub> [...] ga<sub>1</sub> -ba<sub>1</sub> -ni-ib<sub>2</sub>-su

I want to submerge/make distant(?) its aura among(?) the mountain range of Aratta, which no hand can approach

13. iri an-ne<sub>2</sub> nam ba-kud-da-gin<sub>7</sub> [...] -an<sub>1</sub> -gi<sub>4</sub>-gi<sub>4</sub>

Like a city cursed by An, it shall not return it to its place, to its place!

reverse

1. <sup>d</sup>en-lil<sub>2</sub>-le saĝ-ki gid<sub>2</sub>-da-gin<sub>7</sub> gu<sub>2</sub><sub>1</sub> [...] -zi-zi

Like one frowned at by Enlil, it shall not raise its neck there(?)

2. kur-re in-ti-ĝu<sub>10</sub> he<sub>2</sub><sub>1</sub> -ku-kur

The mountain should wish for/observe(?) my way

note: For this line, see Karahashi JNES 63, 116.

3. <sup>d</sup>ebih<sup>ki</sup> ka-tar-ra-ĝu<sub>10</sub> he<sub>2</sub> -si -il -le me -teš<sub>2</sub> hu-mu-i-i

Ebih should praise me, Ebih should extol me

4. an lugal diĝir-re-e-ne-ke<sub>4</sub> mu -x-ni-x-gi<sub>4</sub>-gi<sub>4</sub>

An, the king of the gods, was replying

5. lu<sub>2</sub>? -tur-ĝu<sub>10</sub>! kur al bi<sub>2</sub>-in-dug<sub>4</sub> šag<sub>4</sub> -[...] a -na ab -be<sub>2</sub>

My child, you(?) have desired the mountain, (but) what will its midst accomplish(?)

note: The MU sign was written over another sign, possibly the RI sign. For this and the following two lines, see Delnero Eichler FS, 138.

6. in!-nin-me-en kur al bi<sub>2</sub>-in-dug<sub>4</sub> [... a]-na ab-be<sub>2</sub>

You are the lady, the one who has desired the mountain, (but) what will (its) midst accomplish(?)

7. <sup>d</sup> inana-me-en kur al bi<sub>2</sub> -in -dug<sub>4</sub> [... a]-na ab-be<sub>2</sub>

You are Inana, the one who has desired the mountain, (but) what will (its) midst accomplish(?)

8. hur-saĝ<sup>d</sup> ebih<sup>ki</sup> -[...] šag<sub>4</sub>? a !?-na ab-be<sub>2</sub>

(You are the one) who has desired the mountain range of Ebih, (but) what will (its) midst accomplish(?)

9. ki -[...] im -da? -ri

The abode/station of the gods is imposed with a furious aura

10. ki !?-tuš [...]<sup>d</sup>a-nun -na -[...] -zi? he<sub>2</sub>-em-duh-duh

And thus(?) a radiance is released upon the holy dwelling of the Anuna

note: The IM sign was written over another sign, probably the DU8 sign.

11. hur-saĝ-ĝa<sub>2</sub>! me!-lim<sub>4</sub>-bi huš-a kur -kur -[...] -ri

The red/furious aura of the mountain range is imposed upon the lands

note: The GA<sub>2</sub> and ME signs appear to have a common vertical.

12. su<sub>2</sub> -da-bi? an? -na si?-bi x x x [...] -e<sub>3</sub>? -a?

Its height is "of heaven"?, its horn(?) brought out(?) ...

UET 6, 16

CDLI P346101

Inana and Ebih 130f., Delnero Variation in Sumerian Literary Compositions, source Ur6, Attinger Innana et Ebih (1.3.2)

obverse

1'. [...] -ka<sub>1</sub> ḡal<sub>2</sub> ba-an<sub>1</sub> -[...]

She opened the house of battle

2'. [...] za<sub>1</sub> !?-gin<sub>3</sub>-na šu ba-an-[...]

She pushed the door of lapis

note: For this line, see Karahashi Sumerian Compound Verbs, 173.

3'. [...] ba?<sub>1</sub> -ra-an-e<sub>3</sub> ud gal ki bi<sub>2</sub>-in-us<sub>2</sub><sub>1</sub>

She brought out supreme battle, she founded a great storm

4'. [...] mah<sub>1</sub> -a sa i-ni-in-sa<sub>3</sub>-x?

The woman levelled the (bow)string with the supreme arrow

5'. [...] mar-ru<sub>10</sub> sa<sub>2</sub> bi<sub>2</sub>-in-dug<sub>4</sub>

Holy Inana clutched(?) the quiver

6'. [...] -ga?<sub>1</sub> SAHAR su?<sub>1</sub> bi<sub>2</sub><sub>1</sub> -ib<sub>1</sub> -zi-x

The risen storm(wind) raised up devastation(?)

7'. [...] -ga?<sub>1</sub> šika<sub>1</sub> [...]

A risen evil wind was ... potsherds

8'. [...] x [...]

reverse

1'. [...] x [...]

UET 6, 17

CDLI P346102

Inana and Ebih 150f., landscape, Delnero Variation in Sumerian Literary Compositions, source Ur7, Attinger Innana et Ebih (1.3.2)

obverse

1. kug <sup>d</sup>inana-ka<sub>1</sub> !? a-la-ni<sub>1</sub> -gin<sub>7</sub> bi<sub>2</sub>-in-du<sub>3</sub>

Holy Inana acted(?) as her pleasure

2. hur-sa<sup>g</sup> <sup>d</sup>ebih<sup>ki</sup>-ke<sub>4</sub> im-ma-DU gu<sub>3</sub> mu-un-na-de<sub>2</sub><sub>1</sub> -a

She went/stood among the mountain range of Ebih and spoke to him

3. hur-sa<sup>g</sup> il<sub>2</sub>-la-zu-še<sub>3</sub> sukud-da-zu-še<sub>3</sub>!

Mountain range, on account of your raising, on account of your being high

4. sag<sub>9</sub>-ga-zu-še<sub>3</sub> sig<sub>7</sub>-ga-zu-še<sub>3</sub>!<sub>1</sub>

On account of your being beautiful, on account of your being verdant

5. <sup>u</sup>g<sup>2</sup>?ba?<sub>1</sub> kug-ga mur<sub>10</sub>-ra-zu-še<sub>3</sub><sub>1</sub> !

On account of your wearing the holy *ba* garment

6. an-ne<sub>2</sub>! šu si sa<sub>2</sub>-zu-še<sub>3</sub><sub>1</sub> !

On account of your setting a hand straight away into heaven(?)

7. kiri<sub>3</sub> ki?-zu<sub>x</sub>(SU) nu-ub-te<sup>g</sup><sub>3</sub>!-a-zu-še<sub>3</sub>

On account of your not bringing your nose close to the ground(!?)

8. sum<sub>4</sub>?<sub>1</sub> sahar-ra nu-mu-un-ra-ab-ur<sub>3</sub><sub>1</sub> -ra-zu<sub>1</sub> -še<sub>3</sub>!

On account of your not dragging your beard in the dust(!?)

9. mu-ug<sub>5</sub>-ge-eš šag<sub>4</sub> sig<sub>9</sub>?-ga mu-un?<sub>1</sub> -sig<sub>9</sub>?<sub>1</sub> -ga

They(!?) killed (you?), and (one of them?) stripped(?) (you?) naked(!?)

10. am-si-gin<sub>7</sub> si-za mi-ni-ib<sub>2</sub><sub>1</sub> -dab<sub>5</sub>-be<sub>2</sub>

Like an elephant, one seized your tusks

11. am gal<sub>1</sub> -gin<sub>7</sub> a<sub>2</sub> gur<sub>4</sub>-gur<sub>4</sub>-ra!-a-gin<sub>7</sub> ki mu-un-na-ši-ib<sub>2</sub>-us<sub>2</sub>

Like a great wild bull, like(!?) a thick horned one, ... touched the ground ...

12. [...] a<sub>2</sub><sub>1</sub> mah<sub>1</sub> -zu-še<sub>3</sub> ba-e-šub hul gig mu-ri-ib<sub>2</sub>-us<sub>2</sub>

[Like a bull?] I cast down ... towards your massive horns, ... founded hatred for you(!?)

13. [...] -ra?<sub>1</sub> ba-ni-in-si

... filled your eyes with weeping(?)

14. [...] x ba-ni-in-<sup>g</sup>ar

... placed lamentation in your heart

reverse

1. [...] .KI<sub>1</sub> .SI<sub>3</sub> im-ma-ni-x-[...]

In is outskirts the bird of despair founded a nest

2. [...] -ku-kur silim zid<sub>1</sub> -de<sub>3</sub>-[...]

A second time she made a wish/rejoiced at the furious aura, she boasted faithfully

3. a<sub>1</sub> -a<sub>1</sub> -<sup>g</sup>u<sub>10</sub><sub>1</sub> <sup>d</sup><sub>1</sub> mu<sub>1</sub> -ul<sub>1</sub> !?-lil<sub>2</sub><sub>1</sub> !? šag<sub>4</sub> kur-kur-ra<sub>1</sub> -ke<sub>4</sub> ni<sub>2</sub> gal?<sub>1</sub> -[...]

My father Enlil has imposed my great aura in the lands

4. a<sub>2</sub> zid-da-ĝu<sub>10</sub> ĝeš<sub>7</sub> !?tukul<sub>7</sub> mi-ni-in-[...]  
He placed a weapon at my right arm
5. a<sub>2</sub> gab<sub>2</sub>-bu-ĝu<sub>10</sub> DUB<sub>7</sub>? -e<sub>7</sub>? RI-RI-[...]  
(At?) my left arm I(?) ... on(?) a seal/tablet?
6. mir<sub>7</sub> ĝeš<sub>7</sub> gana<sub>2</sub>-ĝušur zu<sub>2</sub>? !? gal<sub>7</sub> -gal<sub>7</sub> -la<sub>7</sub>? kur<sub>7</sub>? [...] -x-si<sub>7</sub> -[...]  
(My) rage, a harrow with large teeth, tears apart the mountain
7. e<sub>2</sub>? -gal<sub>7</sub> mu-un<sub>7</sub> -du<sub>3</sub>? niĝ<sub>2</sub>? [...] x [...]  
... built a palace and did surpassing things
8. ĝeš<sub>7</sub> !?gu<sub>7</sub> -za<sub>7</sub> mi<sub>7</sub> -ni<sub>7</sub> -in<sub>7</sub> -gub<sub>7</sub> [...] mi<sub>7</sub>? -ni<sub>7</sub> -in<sub>7</sub> -[...]  
.. set up a throne there, I(?) will make its foundations firm(?)
9. kur<sub>7</sub> -ĝar<sub>7</sub> -ra<sub>7</sub> ĝiri<sub>2</sub>? ba<sub>7</sub> -ta<sub>7</sub>? -x x-x-an<sub>7</sub> -šum<sub>2</sub>  
... gave the knife and the dagger to the *kurĝara* performer
10. UŠ<sub>7</sub> -x-[...] x x mu-ra-an<sub>7</sub> -šum<sub>2</sub>?  
... gave the *šem* and *lilis* drums to the lamentation priest
11. pi<sub>7</sub> -li<sub>7</sub> -pi<sub>7</sub> -li<sub>7</sub> x šu<sub>7</sub> bal<sub>7</sub> [...] -ni<sub>7</sub>? -in<sub>7</sub> -ak<sub>7</sub>  
... "exchanged the head" of the *pilpili* functionary  
note: For this line, see Peled NABU 2013, note 3.
12. kur-ra<sub>7</sub>? u<sub>3</sub>? -ma<sub>7</sub> -ĝu<sub>10</sub> saĝ<sub>7</sub> ba-an<sub>7</sub> -šum<sub>2</sub>?  
My triumph went against the mountain
13. <sup>d</sup><sub>7</sub> ebih<sub>7</sub> ki u<sub>3</sub>? -ma-ĝu<sub>10</sub> saĝ<sub>7</sub> ba<sub>7</sub> -an<sub>7</sub> -šum<sub>2</sub>?  
My triumph went against Ebih
14. [...] x-gin<sub>7</sub>? [...] x [...]  
Like an overflowing flood, it brought/poured high water/irrigated the *u* land(?)
15. a zig<sub>3</sub>? -ga<sub>7</sub> -gin<sub>7</sub>? x-bi<sub>7</sub> ba<sub>7</sub> -an<sub>7</sub> -sur  
Like a rising flood, it twisted (i.e. cleaned) the "immense cloth" (?)  
note: See the interpretation of this line by Attinger Innana et Ebih (1.3.2), 9 and n. 89-90. The variant in this source is illegible.
16. kur-re<sub>7</sub> u<sub>3</sub>? -ma<sub>7</sub> -ĝu<sub>10</sub> im-ma-an<sub>7</sub> -gub<sub>7</sub>?  
My triumph stood in the mountain
17. <sup>d</sup>ebih<sup>ki</sup> u<sub>3</sub>? -ma<sub>7</sub> -ĝu<sub>10</sub>? im-ma-an-gub<sub>7</sub>?  
My triumph stood (in) Ebih

UET 6, 18

CDLI P346103

Dumuzi's Dream 92f., 110f., 138f., *Kurzzeilen*, Alster Dumuzi's Dream, source a, Attinger  
La r ve de Dumuzi (1.4.3)

obverse

column 1'

1'. [... di<sub>4</sub>]-di<sub>4</sub> -la<sub>2</sub> [...] na<sub>7</sub> -pad<sub>3</sub>-de<sub>3</sub>

I will drop into the tiny plants, no one should find my whereabouts

2'. [...] gal<sub>7</sub> -gal-e ga-šub [...] -pad<sub>3</sub>-de<sub>3</sub>

I will drop into the large plants, no one should find my whereabouts

note: For this and the following line, see Civil AuOr Supp. 5, 137 n. 13.

3'. [...] -li<sub>7</sub> -ka [...] -pad<sub>3</sub> [...] -pad<sub>3</sub> -de<sub>3</sub>

I will drop(!?) among the dikes of Arali, no one should find my whereabouts

4'. [...] x-NE-NE [...] -gu<sub>7</sub>-e

...

column 2'

1'. [...] -re<sub>7</sub> re-eš-am<sub>3</sub> lu<sub>2</sub> he<sub>2</sub>-a-he<sub>2</sub>-me-eš

Those who went towards the king, they were an admixture of people

2'. u<sub>2</sub> nu-gu<sub>7</sub>-me-eš a nu-zu-me-eš

They were those who did not eat food, they did not know water

3'. zid<sub>2</sub> dub-dub nu-gu<sub>7</sub>-me-eš

They were those who did not eat heaped up flour

4'. a bal-bal nu-naĝ-me-es

They do not drink drawn/libated water

5'. ur<sub>2</sub> dam<sub>7</sub> niĝ<sub>2</sub>-dug<sub>3</sub>-ge<sub>4</sub> tug<sub>2</sub> nu-sig<sub>9</sub> -ge-me-eš

They were those who are not tearing off clothes in the lap of the sweet spouse

6'. kadra niĝ<sub>2</sub>-dug<sub>3</sub> -ge<sub>4</sub> šu nu-gid<sub>2</sub>-de<sub>3</sub>-me-eš

They were those who are not accepting good *kadra* presents

reverse

column 1'

1. šum<sub>2</sub><sup>sar</sup>-ma<sub>7</sub> niĝ<sub>2</sub>-ses-am<sub>3</sub> zu<sub>2</sub> nu-gu<sub>7</sub>-me-eš

They were those who did not chew garlic, that which is bitter

2. lu<sub>2</sub> ku<sub>6</sub> nu-gu<sub>7</sub>-me-eš

They were those who did not eat fish

3. lu<sub>2</sub> ga-raš<sup>sar</sup> nu-gu<sub>7</sub>-me-eš

They were those who did not eat leeks

4. lugal-la dumu adab<sup>ki</sup> min-am<sub>3</sub> [mu]-un<sub>7</sub> -ši-re<sub>7</sub><sup>re</sup>-eš

Citizens of Adab, two of them, went towards the king

5. [...]ki [...]A<sub>2</sub>? [...] la<sub>2</sub> !?-a?

Citizens of Akšak (two of them, went towards the king?), (they were) *urnim* predator/  
Elamite dog(?) with crimson attached to their necks (splashed as/like blood)?

note: See Attinger *La rève de Dumuzi* (1.4.3), 7 and n. 105-106, the relevant  
manuscripts are MS 2737, MS 3395, and MS 3305 rev. 19 (Alster ZA 96, 18). UM  
29-15-326 seems to have [...] NIM he-me-da, not [...] NIM gu<sub>4</sub>-da.

6. [...] unug<sup>ki</sup>-ga [...]am<sub>3</sub> [mu-un-ši-re<sub>7</sub>]<sup>re</sup>-eš

Citizens of Uruk, two of them, went towards the king

column 2'

1. [...] ki<sup>re</sup> šeš-am<sub>3</sub> [mu]-un-pad<sub>3</sub>-de<sub>3</sub>-a [...] ul<sup>re</sup> -la<sub>2</sub>-ta [...] igi<sup>re</sup> mu-ni-in-duh

Who has seen a sister who will reveal the whereabouts of a brother?

note: For this passage, see Peterson BPOA 9, 56.

2. [...]x-an<sup>re</sup> -ze<sub>2</sub>-en [...]ir [...]en<sup>re</sup>

Come! We shall go to his friend



UET 6, 19 = U 16879A

CDLI P346104

Dumuzi's Dream 144f., Alster Dumuzi's Dream, source o, Attinger La rève de Dumuzi (1.4.3)

obverse

1. [gu<sub>5</sub>]-li<sub>1</sub> -ĝu<sub>10</sub> saĝ u<sub>2</sub>-a he<sub>2</sub>-en-šub ki<sub>1</sub> -ni<sub>1</sub> ba-ra-an<sub>1</sub> -[...]

If my friend dropped his head in the plants then no one can know his place

2. <sup>d</sup> dumu<sub>1</sub> -zid<sub>1</sub> -de<sub>3</sub> saĝ u<sub>2</sub>-a mu-ni-in-kiĝ<sub>x</sub> -kiĝ<sub>x</sub> (UR<sub>4</sub>?-UR<sub>4</sub>?)-ne<sub>1</sub> nu-mu-un<sub>1</sub> -pad<sub>3</sub>-de<sub>3</sub>-eš<sub>1</sub>

Dumuzi! They were seeking his head in the plants, no one found him

3. saĝ u<sub>2</sub>-a di<sub>4</sub>-di<sub>4</sub>-la<sub>2</sub> he<sub>2</sub>-en-šub<sub>1</sub> ki-ni ba<sub>1</sub>? -ra<sub>1</sub> -[...]

If he dropped his head in the tiny plants then no one can know his place

4. <sup>d</sup> dumu<sub>1</sub> -zid<sub>1</sub> -de<sub>3</sub> saĝ u<sub>2</sub>-a di<sub>4</sub>-di<sub>4</sub>-la<sub>2</sub> mu-ni-in<sub>1</sub> -kiĝ<sub>x</sub>(UR<sub>4</sub>)<sub>1</sub> -[...] nu-mu-un-pad<sub>3</sub> -de<sub>3</sub>? -[...]

Dumuzi! They were seeking his head in the tiny plants, no one found him

5. saĝ u<sub>2</sub> -a<sub>1</sub> [gal]-gal<sub>1</sub> -la he<sub>2</sub> -en<sub>1</sub> -[...]

If he dropped his head in the large plants then no one can know his place

6. <sup>d</sup> dumu<sub>1</sub> -zid<sub>1</sub> -de<sub>3</sub> saĝ u<sub>2</sub> -[...]

Dumuzi! They were seeking his head in the large plants, no one found him

7. eg<sub>2</sub> a-ra-li<sub>1</sub> -ka<sub>1</sub>? [...]

If he dropped (his) head in the dikes of Arali then no one can know his place

8. <sup>d</sup>dumu-zid-de<sub>3</sub> [...]

Dumuzi! They were catching him in the dikes of Arali

9. <sup>d</sup>dumu-zid-de<sub>3</sub> [...]

Dumuzi wept and made sobbing noises

10. iri<sup>ki</sup>-a nin<sub>9</sub>-ĝu<sub>10</sub> x-[...] MU?<sub>1</sub> [...]

My sister sustained me in the city, my friend killed me in the city

11. dumu nin<sub>9</sub>-ĝu<sub>10</sub> sila<sub>1</sub> !?-a<sub>1</sub> [...]

May my sister station (her) son in the street, and may he be kissed

12. dumu gu<sub>5</sub>-li sila<sub>1</sub>? -[...]

May (my) friend station (his) son in the street, and may he not be kissed

13. lu<sub>2</sub> ba-niĝin<sub>1</sub> -ne<sub>1</sub> -[...]

They surrounded the man, they ... the reservoir

14. gu mu-un-na<sub>1</sub> -x-[...]

They were braiding a cord for him, they were knotting a net for him

15. gu zi-ip-pa<sub>1</sub>? -tum?<sub>1</sub> [...]

They were braiding the *zippatum* cord for him

note: See Schrakamp BiOr 65, 681.

16. ḡešma-nu mu-<...>

They were "scratching"(?) sticks of *manu* wood for him

note: To judge from the arrangement of the preserved part of the line, the scribe may have omitted the rest of the verb, perhaps because it was understood by the author to be the same one as two lines above.

17. lu<sub>2</sub> igit<sub>1</sub> -na<sub>1</sub> -ke<sub>4</sub> [...]

The man before him was pelting him

18. lu<sub>2</sub> murgu<sub>2</sub>?<sub>1</sub> -<<GIN<sub>7</sub>?<sub>1</sub> >>-na-ke<sub>4</sub> diš<sub>7</sub>?<sub>1</sub> kuš<sub>3</sub>?<sub>1</sub> -gin<sub>7</sub>?<sub>1</sub> x-x- [...]

The man behind him was pulling him out (from his hiding place) as (if he was merely?) one cubit (tall?)

note: Understanding the verb as /bur/ to tear out (thus CBS 2160).

19. šu-ni šu-du<sub>8</sub>-a ba!<sub>1</sub> -e-dab<sub>5</sub><sub>1</sub> a<sub>2</sub>?<sub>1</sub> -ni?<sub>1</sub> [...]

His hands were seized in handcuffs, his arms were bound in manacles

note: The verticals that extend beneath the BA sign are probably from the KE<sub>4</sub> sign immediately above.

20. ḡuruš-e ḡutu-ra an-še<sub>3</sub> šu-ni<sub>1</sub> [...]

The young man raised his hands heavenward for Utu

21. ḡutu uru<sub>8</sub>-ḡu<sub>10</sub>-me-en mi<sub>2</sub>?<sub>1</sub> -us<sub>2</sub>-sa<sub>2</sub>?- [...]

Utu, you are my brother in law, I am your in-law

22. e<sub>2</sub><sub>1</sub> -an-na-še<sub>3</sub><sub>1</sub> u<sub>2</sub> gur<sub>3</sub><sub>1</sub> -ru-ḡu<sub>10</sub>- [...]

You are my food carrier to the Eana temple

reverse

1. [unug]<sup>ki</sup>-ga niḡ<sub>2</sub>-mi<sub>2</sub>-us<sub>2</sub>-sa<sub>2</sub><sub>1</sub> ak<sub>1</sub> - [...]

I am the one who made a betrothal gift in Uruk

2. nundum<sub>1</sub> kug-ga ne-e KU-ub<sub>1</sub> - [...]

I am the one who kissed the holy lips

3. dub<sub>3</sub><sub>1</sub> kug-ga dub<sub>3</sub> ḡinana-ke<sub>4</sub> e-ne<sub>1</sub> - [...]

I am the one who played on the holy knees, the knees of Inana

4. šu-ḡu<sub>10</sub> šu maš-da<sub>3</sub> [...]

After you have prepared my hands as the hands of a gazelle

note: For the definition of sig<sub>10</sub> as “become, turn into” in this context, see Woods Machinist FS, 520 n. 55.

5. ḡiri<sub>3</sub> MAŠ? ḡiri<sub>3</sub> maš-da<sub>3</sub> [...]

After you have prepared my feet as the feet of a gazelle

6. KU-bi-ri-la<sub>2</sub>-a-KU<sub>1</sub> -ri-a<sub>2</sub>-ri-eš<sub>1</sub> [...]

I want to run for my life towards ...

7. ḡutu er<sub>2</sub>-na kadra-gin<sub>7</sub> šu?<sub>1</sub> [...]

Utu accepted his tears as a *kadra* gift

8. lu<sub>2</sub> arhuš-a-gin<sub>7</sub> arhuš ba?<sub>1</sub> - [...]

Like a compassionate person he ... mercy

note: Probably restore tuku or su<sub>3</sub>.

9. šu-ni šu maš-da<sub>3</sub> u<sub>3</sub>-mu-[...]  
After he prepared his hands as the hands of a gazelle
10. ġiri<sub>3</sub>-ni ġiri<sub>3</sub> maš-da<sub>3</sub> u<sub>3</sub>-mu-[...]  
After he prepared his feet as the feet of a gazelle
11. KU-bi-ri-la<sub>2</sub>-a-KU-ri-a<sub>2</sub>-ri<sub>1</sub> -[eš ...]  
He ran for his life towards ...
12. galla-ne-ne<sub>1</sub> mu-ni-in<sub>1</sub> -[...] nu<sub>1</sub> -mu<sub>1</sub> -[...]  
The *galla* demons were seeking him, no one was finding him
13. ġa<sub>2</sub>-nam-ma-an<sub>1</sub> -ze<sub>2</sub> -en?<sub>1</sub> [...] ga<sub>1</sub> -an?<sub>1</sub> -ši-re<sub>7</sub> -x-[...]  
Come, let us go to ...
14. <sup>d</sup>dumu-zid-de<sub>3</sub> KU-bi-ri<sub>1</sub> -la<sub>2</sub> -a-KU-DIL?-a<sub>2</sub>-ri-eš<sub>1</sub> mu-ni<sub>1</sub> -in-dab<sub>5</sub>-be<sub>2</sub>-ne  
Dumuzi! They seized him at ...
15. lu<sub>2</sub> ba!-niġin-ne-eš a-niġin?<sub>2</sub> ba<sub>1</sub> -ni-in-duh?-x  
They encircled the man and ... the reservoir
16. gu mu-un-na-sur-ru-ne sa mu-un-na-keš?<sub>2</sub> -x-[...]  
They were braiding a cord for him, they were knotting a net for him
17. gu zi-ip-pa<sub>1</sub> -tum mu-un-na-sur-ru<sub>1</sub> -ne?<sub>1</sub>  
They were braiding the *zippatum* cord for him
18. ġešma-nu-<<MU<sub>1</sub>>> mu-un-na-bur<sub>2</sub>-re  
They were "scratching"(!?) sticks of *manu* wood for him  
note: The anomalous verb given here is probably erroneous, in anticipation of line 20.
19. lu<sub>2</sub> igi-na-ke<sub>4</sub> niġ<sub>2</sub> mu-un-rah<sub>2</sub>-rah<sub>2</sub>  
The man before him was pelting him
20. lu<sub>2</sub> murgu<sub>2</sub>?<sub>1</sub> -[...] -ke<sub>4</sub>?<sub>1</sub> diš kuš<sub>3</sub>!-gin<sub>7</sub> mu-un-bur<sub>2</sub>-re  
The man behind him was pulling him out (from his hiding place) as (if he was merely?) one cubit (tall?)
21. šu<sub>1</sub> -ni<sub>1</sub> šu-du<sub>8</sub> -a<sub>1</sub> ba?<sub>1</sub> -e!?-dab<sub>5</sub>?<sub>1</sub> a<sub>2</sub>-ni a<sub>2</sub>-la<sub>2</sub>-a ba!?-x  
His hands were seized in handcuffs, his arms were bound in manacles
22. [...] -e <sup>d</sup>utu-ra!<sub>1</sub> ! an-še<sub>3</sub> šu-ni mu-na-an-zig<sub>3</sub>  
The young man raised his hands heavenward for Utu
23. [...] uru<sub>8</sub> -ġu<sub>10</sub>-me-en mi<sub>2</sub>-us<sub>2</sub>-sa<sub>2</sub>-ġu<sub>10</sub> -me-en  
Utu, you are my brother in law, I am your in-law
24. [...] -na-še<sub>3</sub> u<sub>2</sub> gur<sub>3</sub>-ru-ġu<sub>10</sub>-me-en  
You are my food carrier to the Eana temple
25. [unug]<sup>ki</sup><sub>1</sub> -ga niġ<sub>2</sub>-<<MU>>-mi<sub>2</sub>-us<sub>2</sub>-sa<sub>2</sub> x x [...]  
I am the one who made a betrothal gift in Uruk

UET 6, 20

CDLI P346105

Dumuzi's Dream 203f., Alster Dumuzi's Dream, source Ab, Attinger La r ve de Dumuzi (1.4.3)

obverse

1'. [...]e<sub>1</sub> -ne im-ma-da-an<sub>1</sub> -[...]

He slipped away from the demons

2'. e<sub>2</sub><sub>1</sub> um-ma <sup>d</sup>be-li-li-kam? zi ba<sub>1</sub> -[...]

It was the house of the old woman Belili that he ran for his life towards

3'. um-ma lu<sub>2</sub> na-me-en dam diġir-ra<sub>1</sub> [...]

Old woman, I am not a human, I am the spouse of a god

4'. a ub-ta-bal a tukumbi naġ<sub>1</sub>

After water is poured, if (only?) water could be drunk(?)

5'. zid<sub>2</sub>! ub!-ta-bal a tukumbi naġ

After flour is poured(!), if (only?) water could be drunk(!?)

6'. a ub-ta-bal zid<sub>2</sub><sub>1</sub> ! ub-ta-bal ŝag<sub>4</sub>-bi-a<sub>1</sub> bi<sub>2</sub>-in-tuŝ

After water was poured, after flour was poured, she sat him down(?) there

7. um-ma e<sub>2</sub>-ta bar-ra-e<sub>3</sub> um-ma ed<sub>2</sub>-da-ni<sub>1</sub>

The old woman left the house, when she left

8. galla-e-ne igi ba-ni-duh-a

The *galla* demons saw her(!?)

9. tukumbi ud-da u<sub>4</sub>-ma ki <sup>d</sup>dumu-zid til<sub>3</sub>-la nu-ub-zu<sub>1</sub>

If the old woman does not know where Dumuzi dwells

reverse

1. [...] x a-na bar<sub>1</sub> -bar-re?<sub>1</sub>

What makes her look around with a frightened gaze?

2. [...] a-na<sub>1</sub> de<sub>2</sub><sub>1</sub> -de<sub>2</sub><sub>1</sub>

What makes her shout with a frightened voice?

3. [...] -ma<sub>1</sub> -an-ze<sub>2</sub>-er?<sub>1</sub> e<sub>2</sub><sub>1</sub> um<sub>1</sub> -ma<sub>1</sub> <sup>d</sup>?<sub>1</sub> be-li-kam x-x-x-x

Come(!?) We will go to the house of old woman Belili

note: Error prompted by occurrence of /zer/ elsewhere?

4. [...] x [...] x x x

5. [...] ba?<sub>1</sub> -an?<sub>1</sub> -x

...

6. [...] x x

UET 6, 21

CDLI P346106

Dumuzi's Dream 208f., *Kurzzeilen*, Alster Dumuzi's Dream, source Ad, Attinger La rève de Dumuzi (1.4.3)

reverse?

column 1'?

1'. [...] tukumbi<sub>1</sub> ga?<sub>1</sub> -gu?<sub>1</sub>

After flour is poured(!), if (only?) I could eat flour

2'. a ub-ta-an-bal zid<sub>2</sub> ub-ta-an-dub šag<sub>4</sub>-bi-ta ba-e-tuš

After she poured the water and heaped the flour, he sat inside

note: The entry of the line reflects the assumption that there was no ruling in the line beginning with ŠAG<sub>4</sub>, which is difficult to be certain of because the line is completely filled with signs.

3'. um-ma e<sub>2</sub>-ta bar-ra-e<sub>3</sub>

The old woman left the house

4'. um-ma e<sub>2</sub>-ta <e<sub>3</sub>>-a-ni

When she left

5'. galla-e-ne<sub>1</sub> x x x x x

The galla demons saw her

column 2'?

1'. [...] x

2'. [...] x

3'. [...] x

4'. [...] x

5'. [...] x

UET 6, 22 = U 16896  
CDLI P346107  
Dumuzi-Inana J/Ĝeštinana the Singer, Alster JCS 37

obverse

1. [...] x nin<sub>9</sub> ki aĝ<sub>2</sub> <sup>d</sup>dumu-zid-de<sub>3</sub>  
... beloved sister of Dumuzi
2. [...] x gur<sub>3</sub>-ru ki aĝ<sub>2</sub> <sup>d</sup>dur<sub>7</sub>-dur<sub>7</sub>-e  
Exuding/bearing ..., beloved of Durtur  
note: For the goddess Durtur see Krebernik Wilcke FS, 161f.
3. a?<sub>7</sub> x x zid-de<sub>3</sub> šag<sub>4</sub>-ga ri-a  
(Whose) seed was planted in the womb by the true ...
4. nin<sub>9</sub>-<sub>7</sub> -ĝu<sub>10</sub> nam-nin-e tud-da  
My sister, born into ladyship
5. e<sub>2</sub>-tur<sub>x</sub>(ŠILAM)-e i<sub>3</sub> gara<sub>2</sub>?<sub>7</sub> x mu-un-da-ab-si  
She is able to ... fill the cattle pen with butter and cream
6. amaš-e i<sub>3</sub>-<sub>7</sub> [... mu]-un-da-an-BU-x  
In the sheepfold she is able to ...
7. an-eden-ne<sub>2</sub>?<sub>7</sub> x [...] x-a-ĝu<sub>10</sub> <sup>d</sup>ĝeštin-an-na-me-en  
In the plain ... you are my ..., ĝeštinana
8. a ki-sikil x [...] na]-nam  
Oh, the young woman is indeed ...
9. TUR-TUR-zu [...] na<sub>7</sub> -nam<sub>7</sub>  
Your little ones/children ... are indeed ...
10. unug<sup>ki</sup>-ga [...] -bi na-nam<sub>7</sub>  
She is indeed the ... of Unug
11. kul-aba<sub>4</sub><sup>ki</sup> x x-bi na-nam<sub>7</sub>  
She is indeed the ... of Kulaba
12. mu-ut-tin<sub>7</sub> -na-me-en ru-ru-a na-nam<sub>7</sub> !  
You are ..., indeed she is ...  
note: It is unclear if mu-ut-tin-na reflects Emesal /mudna/ "spouse", /mutin/  
"wine", /mutin/ "young woman", etc. here in what is probably a play on the divine  
name ĝeštinana.
13. ki-sikil-e?<sub>7</sub> x šeš-a-na-[...]  
The young lady ... for her brother
14. igi mu<sub>7</sub> -un<sub>7</sub> -na-hur kiri<sub>3</sub> mu-un-na<sub>7</sub> -[hur]  
Scratched her face, scratched(?) her nose
15. ki lu<sub>2</sub>-da nu-u<sub>6</sub>!-di haš<sub>2</sub> gal mu-na<sub>7</sub> -[...]  
Scratched her upper thighs, the place not seen (when) with a man,
16. e<sub>2</sub>-eš<sub>2</sub>-dam e<sub>2</sub>-gal-la si ba-ni-in-sa<sub>2</sub>-<sub>7</sub>  
She made straight away to the tavern of(?) the palace
17. sukka<sub>l</sub> lu<sub>2</sub> e<sub>2</sub>-gal-la-ta e<sub>3</sub>-a ki-sikil-e en<sub>3</sub>-<sub>7</sub> en!<sub>7</sub> mu-un-tar-re-en  
The young woman, she(!) was inquiring of the minister who was leaving the palace

18. sukka<sub>2</sub> lu<sub>2</sub> e<sub>2</sub>-gal-la<sub>1</sub> -ta<sub>1</sub> e<sub>3</sub>-a ki-sikil-ra?<sub>1</sub> mu-un-na-ni?<sub>1</sub> -ib?<sub>1</sub> -gi<sub>4</sub>-gi<sub>4</sub>  
The minister who was leaving the palace was answering the young woman

19. šeš<sub>3</sub>-zu nam-en<sub>1</sub> -še<sub>3</sub> šu mu-un-ĝa<sub>2</sub>-ĝa<sub>2</sub>-a

Your brother is setting his hands upon(?) the *en*-ship

note: For this and the following four lines, see Mittermayer OBO 239, 228.

20. nam<sub>1</sub> -en unug<sub>1</sub> ki-ga<sub>1</sub> NIG<sub>2</sub>? U x x x-e

The *en*-ship of Unug ...

reverse

1. me hal-hal-ne u išib-ne

The ones dividing up the *me*, ten *išib* priests

2. ki za-za-a-ne a-tu<sub>5</sub>-a-tu<sub>5</sub>-a-ne susbu<sub>2</sub><sup>be2</sup>-e-ne

The ones bowing down, the lustration priests, the *susbu* priests

3. itud-da eš<sub>3</sub> gal-e e<sub>x</sub> (ITI.DU)-ne muš<sub>3</sub> nu-tum<sub>2</sub>-mu-ne šeš<sub>3</sub>-zu nam-en-še<sub>3</sub> šu mu-un-ĝa<sub>2</sub>-ĝa<sub>2</sub>-a

The ones that leave(?) the great shrine monthly/in the moonlight(?), the unceasing ones, (in their presence?) your brother is setting his hands upon(?) the *en*-ship

4. ud-bi-a imin he<sub>2</sub>-en-na-me-eš imin he<sub>2</sub>-en-na-me-eš

At that time there should be seven for him, there should be seven for him

5. šir<sub>3</sub> dug<sub>4</sub>-dug<sub>4</sub> unug<sup>ki</sup>-ga imin-me-eš

The song performers of Unug are seven

note: For this line, see Shehata GBAO 3, 228.

6. zabal<sup>ki</sup>am ad ša<sub>4</sub>-ša<sub>4</sub> ninnu-me-eš

In Zabal<sup>ki</sup>am there were fifty lamenters

note: For this line, see Shehata GBAO 3, 231.

7. e-ne-ne an-na mul zu-me-eš ki har-ra-an zu-me-eš

They know the stars in heaven, they know the roads (on) earth

note: The MUL sign was written prematurely and written over by AN-NA in this and the following line.

8. an-na mul zu murub<sub>4</sub> il<sub>2</sub>-la-me-eš

The ones that know the stars in heaven are "carrying/raising the middle" (?)

9. e-ne-ne šir<sub>3</sub> im-zi-zi-ne šir<sub>3</sub> im-ĝa<sub>2</sub>-ĝa<sub>2</sub>-ne

They were "raising" the song and "putting down" the song

note: For this line, see Alster Vanstiphout FS, 27.

10. šir<sub>3</sub>-e saĝ<sub>2</sub>-bi nu-mu-un-ne-pad<sub>3</sub>-ne

In (performing) the song they(?) could not find "its head" (beginning, soloist, director or (proper) tuning?) for themselves(?)

note: For this and the following line, see Kilmer 35th RAI (Philadelphia), 105-106. For this and the following two lines, see Shehata GBAO 3, 18, 266 n. 1537.

11. ad-da ki-gub-ba nu-mu-un-ĝa<sub>2</sub>-ĝa<sub>2</sub>-me-eš

It was them who were not "putting" (the song?) into the (proper) voice and "station" (?)

12. nin<sub>9</sub> banda<sub>3</sub><sup>da</sup> murub<sub>4</sub>-bi-a til<sub>3</sub>-la gu<sub>3</sub> mu-un-na-de<sub>2</sub>-e

The little sister dwelling in the midst was speaking/singing?

note: For this line, see Kilmer 35th RAI, 106.

13. gaba ba-da-ab-gu-la gaba ba-da-ab<sub>1</sub> -[...] gu<sub>3</sub> mu-un<sub>1</sub> -[...]

She was making (her) chest great (i.e., inhaling, or a technical musical term?), she was ... her chest, she was speaking/singing

note: For this line, see Shehata GBAO 3, 353 n. 2015.

14. me-e-de<sub>3</sub> šir<sub>3</sub> im<sub>1</sub> -zi<sub>1</sub> -zi<sub>1</sub> -ne e?<sub>1</sub> -ne?<sub>1</sub> -ne?<sub>1</sub> [...] -ĝa<sub>2</sub> -ĝa<sub>2</sub> -ze<sub>2</sub>-en

We will "raise" the song, and you(!) will "put down" the song

15. [...] -bi?<sub>1</sub> -a nu-mu-un-til<sub>3</sub>

... did not live in ...

16. [...] x-ma-ka mu-un-til<sub>3</sub>

... lived in the ... of(?) ...

note: The traces do not support a reading er<sub>2</sub> -šem<sub>3</sub> -ma in this and the following line and it seems incompatible in particular with the content of the next line.

17. [...] x-ma kur kug za-gin<sub>3</sub>-a-ka KA dim-ma?-ba? mu-un-til<sub>3</sub>

She lived in the ..., the mountain of silver and lapis lazuli, in its ...

note: The KUR sign was probably written over a prematurely written KUG sign.



UET 6, 23 (+) UET 6, 481

CDLI P346108

Ninġešzida's Journey to the Netherworld, Jacobsen/Alster Lambert FS, source D, Gabbay/Wasserman JCS 57 75 n. 17, new source MS 3177

obverse

1. [zig3-ga] u5-de3 zig3<sub>7</sub> -[ga] u5<sub>7</sub> -de3 x [...]

Get up in order to sail, get up in order to sail, ...

2. [...] x x [...]

(several lines missing)

1'. <sup>d</sup>ištaran<sub>7</sub> [...]

Ištara<sub>n</sub>, with the face of *šuba* stones, his mother is to receive the downstream sailing barge(?)

2'. dal<sub>7</sub> -[la ...]

Alla, Lugalsapar, the barge that his mother is to receive (in the netherworld)(?)

3'. <sup>d</sup>lugal-x-[...]

LugalKANE, his mother is to receive the downstream sailing barge(?)

note: For this divine name, see Peterson AOAT 362, 60-61.

4'. <sup>d</sup><sub>7</sub> u3-mu-[...]

Ninġešzida, his mother is to receive the downstream sailing barge(?)

5'. [...] ban3-da-ni [...]

His younger sister sang a lament in the cabin at the front of the boat

note: For the sisters of Ninġešzida, see Wiggermann RIA 9, 368.

6'. [...] gal-a-ni u5<sub>7</sub> ma2<sub>7</sub> -[...]

His older sister ... in the cabin at the rear of the boat

7'. [ga-ba]-e<sub>7</sub> -de3-u5 ga-ba-[e-de3-u5 ...]

I want to sail with you, I want to sail with you, my brother, I want to sail with you

8'. [...] ma2<sub>7</sub> -gur3-zu ga-ba-de3<sub>7</sub> -[u5 ...]

My brother, I want to ride your barge with you, my brother, I want to sail with you

9'. [...] -x-zu<sub>7</sub> ga-ba-e<sub>7</sub> -de3<sub>7</sub> -[u5 ...]

I want to ride(?) your ...

10'. [...] I<sub>7</sub> -LU ga?-mu-x-x-be2<sub>7</sub> [...]

At the front of the boat I shall intone a lament/seize the ladder(?), I want to sail with you

11'. [...] -ra<sub>7</sub> -kam? ga-mu-e<sub>7</sub> -x-[...] x [...]

At the back of the boat I shall kill (intruders?)(?), I want to sail with you

12'. [... <sup>d</sup>da?<sub>7</sub> -mu-x [...]

Youth Damu, I want to sail with you, my brother, I want to sail with you

13'. [<sup>d</sup>x-GUD?<sub>7</sub> x [...]

..., I want to sail with you, my brother, I want to sail with you

14'. [<sup>d</sup>ištaran?<sub>7</sub> i<sub>7</sub> -bi2<sub>7</sub> šuba<sub>7</sub> -[...]

Ištara<sub>n</sub>, with the face/eye of *šuba* stones, I want to sail with you, my brother, I want to sail with you

15'.  $d_{\gamma}$  al $_{\gamma}$  -la u $_3$ -mu $_{\gamma}$  -[...]

Alla, Lugalsapar (lord of the net), I want to sail with you, my brother, I want to sail with you

16'.  $d_{\gamma}$  lugal $_{\gamma}$  -KA-NE $_{\gamma}$  ga $_{\gamma}$  -[...]

LugalKANE, I want to sail with you, my brother, I want to sail with you

17'.  $d_{\gamma}$  [u $_3$ ]-mu-un-<mu>-zid-da ga $_{\gamma}$ ? $_{\gamma}$  -[...]

Ninĝešzida, I want to sail with you, my brother, I want to sail with you

18'. galla $_{\gamma}$  hul $_{\gamma}$  -a murub $_4$ -ba til $_3$ -la  $d_{\gamma}$ ? $_{\gamma}$  [...]

The evil *galla* demon dwelling in the middle was speaking to Ninĝešzida

19'.  $d_{\gamma}$ lugal $_{\gamma}$  -ki $_{\gamma}$  -sun $_5$  nin-zu-še $_3$  $_{\gamma}$  [...]

Lugalkisuna, look at your sister

20'.  $d_{\gamma}$ lugal $_{\gamma}$  -ki $_{\gamma}$  -sun $_5$  nin $_{\gamma}$  -a $_{\gamma}$  -ni igi? $_{\gamma}$  x [...]

Lugalkisuna, having looked at his sister, was speaking to her

21'. mu-un-de $_3$ -u $_5$  mu-un-de $_3$ -u $_5$  za $_{\gamma}$  -[e ...]

I have ridden with him, I have ridden with him, why are you to sail (with me)?

22'. nin-ĝu $_{10}$  galla-ĝu $_{10}$  mu-un-de $_3$ -u $_5$  za $_{\gamma}$  -[e ...]

My sister, I have ridden with my *galla* demon, why are you to sail (with me)?

23'. lu $_2$  niĝ $_2$  rah $_2$ ?-a? $_{\gamma}$  -ĝu $_{10}$  mu-un-de $_3$ -u $_5$  $_{\gamma}$  za $_{\gamma}$  -[e ...]

I have ridden with my man who pelts (me), why are you to sail (with me)?

24'. lu $_2$  šu du $_3$ -a-ĝu $_{10}$  mu-un-de $_3$ -u $_5$  $_{\gamma}$  za $_{\gamma}$  -[e ...]

I have ridden with my man who binds (my) hands, why are you to sail (with me)?

25'. lu $_2$  a $_2$  la $_2$ -ĝu $_{10}$  mu-un-de $_3$ -u $_5$  $_{\gamma}$  za $_{\gamma}$  -[e ...]

I have ridden with my man who binds (my) arms, why are you to sail (with me)?

reverse

1. id $_2$  $_{\gamma}$  kur-ra-ke $_4$  a nu-um-tum $_3$  a $_{\gamma}$  nu? $_{\gamma}$  -x-[...]

The river of the netherworld does not convey water/irrigate, its water is not drunk/it is not full of water(?), why are you to sail (with me)?

2. a $_{\gamma}$  -šag $_4$  $_{\gamma}$  kur-ra-ke še nu-x x x x [...]

The field of the netherworld does not grow barley, flour is not ground(?) (utilizing it), why are you to sail (with me)?

3. udu kur-ra-ke $_{\gamma}$  siki nu-um? $_{\gamma}$  -[...]-ab? $_{\gamma}$  -tuku $_5$ ? $_{\gamma}$  -[...]

The sheep of the netherworld does not wear wool, a garment is not woven (utilizing it), why are you to sail (with me)?

4. ĝa $_2$ -e ama-ĝu $_{10}$  id $_2$  $_{\gamma}$  -[...] mu? $_{\gamma}$  -[...]

(Because of this journey?) I, whom my mother excavated like a canal/planted on the river (bank)(!), my water is not drunk(?)

5.  $\hat{g}e\check{s}\hat{g}e_9\text{-gin}_7$  a  $\check{s}u\text{-ta}^?_{\neg}$  [...]
   
I(?) am not watered by hand like a tamarisk, no one sits in my shade(?)
   
note: For this line and the orthography of /šinig/ "tamarisk, see Gabbay and
   
Wasserman JCS 57, 75 n. 17. For the expression a šu-ta ... de<sub>2</sub> (Heron and Turtle 174,
   
Summer and Winter 110), see Attinger ZA 105, 45.
6.  $\hat{g}e\check{s}\hat{g}e\check{s}nimbar\text{-gin}_7$  zu<sub>2</sub>-lum $_{\neg}$  -[...]
   
No one(?) ... the allure of my date-bearing like a date palm
7.  $galla_{\neg}$  - $\hat{g}u_{10}$   $\hat{g}e\check{s}$  mu-hur [...]
   
My *galla* demon gouged(?) with a stick(?), causing you to scream
8. x-x  $\check{s}u\text{-}\hat{g}a_2$  mu-un- $\hat{g}ar_{\neg}$  [...]
   
He placed ... on my hands, causing you to scream
- 9'. x-x gu<sub>2</sub>- $\hat{g}a_2$  mu-un $^?_{\neg}$  -[ $\hat{g}ar$  ...]
   
He placed ... on my neck, causing you to scream
- 10'. [...] - $\check{s}ilam^?_{\neg}$  -ma  $^{\text{d}}nin_{\neg}$  - $\hat{g}e\check{s}^?_{\neg}$  - $zi^?_{\neg}$  -[...]
   
Amašilama [was speaking to?] Nin $\hat{g}e\check{s}zida$
- 11'. [...]  $gig_{\neg}$  -ga  $a\hat{g}_2$  he<sub>2</sub> $_{\neg}$  -[...]
   
If(?) ... makes a gift(?) for(?) the grievous(?) ..., ...
- 12'. [...]  $galla\text{-}zu$   $a\hat{g}_2$  he<sub>2</sub> $_{\neg}$  -[...]
   
If(?) ... makes a gift(?) for(?) your *galla* demon ...
- 13'. [...] x- $\hat{g}u_{10}$  ga-mu-na-ab $_{\neg}$  -[...]
   
I want to ..., it is becoming too much for you
- 14'. [...] x- $\hat{g}u_{10}$  ga-mu-na-ab $_{\neg}$  -[...]
   
I want to ..., it is becoming too much for you
- 15'. [...] x  $di_4\text{-}di_4\text{-}la_2$  ur<sub>2</sub>- $\hat{g}u_{10}$  ga-mu $_{\neg}$  -[...]  $ki_{\neg}$  -[...]
   
I want to ... the little ones(?) (on?) my lap, it is becoming too much for you
- 16'. [...] - $\hat{g}u_{10}\text{-}gin_7$  ur<sub>2</sub>- $\hat{g}u_{10}$  ga-mu $_{\neg}$  -[...]  $ki_{\neg}$  -[...]
   
I want to ... (on?) my lap like my(?) ..., it is becoming too much for you
- 17'. [...] -KE<sub>4</sub> $^?_{\neg}$   $\hat{g}a_2\text{-}me\text{-}en$  x [...]
   
I(?) am ..., ..., it is becoming too much for you
- 18'. [...] - $\hat{g}u_{10}^?_{\neg}$  i<sub>3</sub>-ak-en  $\check{s}e\check{s}_{\neg}$  -[ $\hat{g}u_{10}$ ] i<sub>3</sub>-ak-en $_{\neg}$  [...]
   
My brother, you have been acted upon(?), my brother, you have been acted upon(?), it is
   
becoming too much for you
- 19'. [...] i<sub>3</sub>-ak-en $_{\neg}$   $\check{s}e\check{s}_{\neg}$  -[ $\hat{g}u_{10}$ ] i<sub>3</sub>-ak-en $_{\neg}$  [...]
   
..., you have been acted upon(?), my brother, you have been acted upon(?), it is becoming
   
too much for you
- 20'. [...]  $ma_2_{\neg}$   $egir^?_{\neg}$  - $ra^?_{\neg}$  -[...]
   
... the stern(?) ...
- 21'. [...] -x-ze<sub>2</sub>-en $_{\neg}$  -[...]
   
...
- 22'. [...] x [...]
   
23'. [...] x  $ma_2$   $egir_{\neg}$  - $ra_{\neg}$  -[...]
   
... the stern(?) ...

24'. [...] -niĝin-x-en lu<sub>2</sub>?<sub>⌈</sub> [...]

... encircled you(?), ...

25'. [...] x x x x [...]

(several lines broken)

1'. [...] x x x x [...]

2'. [...] -x e<sub>2</sub>-za gi<sub>4</sub>-bi ULU<sub>3</sub> e<sub>2</sub>-za<sub>⌈</sub> [...]

..., sequester yourself in your house, city(!)/southern storm(?), sequester yourself in your house

obverse

- 1'. [...] x x x x x x  
note: The second preserved sign is possibly EGIR.
- 2'. [...] -an-niĝin  
... prowled(?)
- 3'. [...] -sag<sub>3</sub>-ge-eš  
... struck(?)
- 4'. [...] x KEŠ<sub>2</sub>?-me-eš  
... they are ...
- 5'. [...] sag<sub>3</sub>-sag<sub>3</sub>-ge-me-eš  
... they are striking
- 6'. [...] x sahar-ra ba-e-tuš  
I/you sit in the dust
- 7'. [...] du<sub>12</sub>?-ni-gur-gur<sub>1</sub> -re  
... may ... turn ...
- 8'. [...] ULU<sub>3</sub> in šu teš<sub>2</sub>-a mu-dab<sub>5</sub>-be<sub>2</sub> [...] a gig-ga i-i  
... seized ... together(?), ... was crying out bitterly(?)
- 9'. [...] x urin-na-še<sub>3</sub>  
... bloodily/towards the standard(?)
- 10'. [...] x-ni šum<sub>x</sub>(ŠE)-ma-ab  
Give(?) ...
- 11'. [...] -ni<sub>1</sub> šum<sub>x</sub>(ŠE)-ma-ab  
Give(?) ...

reverse

- 1'. [...] kur<sub>9</sub>-ra]-ni [...] x MUŠ<sub>3</sub>?<sub>1</sub> NE ga?-an?-šub?<sub>1</sub>  
When ... entered, (he said?) "... I want to cast fire" (?)
- 2'. [...] kur<sub>9</sub><sub>1</sub> -ra-ni [...] sipad-da-ka-ni šu-ni ba-da-an?<sub>1</sub> -kar  
When ... entered, he snatched away the ... of the shepherd
- 3'. [...] kur<sub>9</sub>-ra-ni [...] ga x KUM-KUM igi-ni ba-gig-gig  
When ... entered, ..., his face sickened/darkened(?)
- 4'. [...] -še<sub>3</sub>! kur<sub>9</sub>-ra-ni [...] -ni?-ta? ba-ra-si-ig uludin<sub>2</sub> ba-kur<sub>2</sub>-kur<sub>2</sub>  
When ... entered, he tore away ... from his ..., (his) features were changed
- 5'. [...] kur<sub>9</sub><sub>1</sub> -ra-ni [...] maš<sub>2</sub>? gal nam-il<sub>2</sub>  
When ... entered, (saying?) "... do not carry a billy goat"  
note: Is the na- prefix a modal with narrative effect or does it denote a negative command?
- 6'. [...] kur<sub>9</sub>]-ra<sub>1</sub> -ni [...] x ĝa<sub>2</sub>-udu am<sub>3</sub>-ta-e<sub>3</sub>  
When ... entered, ... left the sheep shed
- 7'. [...] x-ĝar
- 8'. [...] -ga?<sub>1</sub>

UET 6, 25

CDLI P346110

Nanna's Journey to Nippur 6f., 46f., divergent section, 346f.

obverse

column 1

1'. [...] na<sup>?</sup><sub>7</sub> -an<sup>?</sup><sub>7</sub> -[...]

Nanna-Suen made a resolution

2'. [...] -la<sub>2</sub> -še<sub>3</sub> <sup>d</sup>nin-lil<sub>7</sub> -[...]

To that of Enlil, to that of Ninlil

3'. <sup>d</sup><sub>7</sub> dil<sub>7</sub> -im<sub>2</sub> -bar<sub>6</sub> -bar<sub>6</sub>-e ġeštug<sub>2</sub>-a<sub>7</sub> -ni<sub>7</sub> na-an-gub<sub>7</sub>

Dilimbabbar made a resolution

4'. ur-saġ-me-en ġa<sub>2</sub>-e iri<sup>ki</sup>-ġu<sub>10</sub>-uš-še<sub>3</sub> ga-an-DU

I am a hero, I want to go to my city

5'. ġa<sub>2</sub>-e iri<sup>ki</sup>-ġu<sub>10</sub>-uš-še<sub>3</sub> ga-an-DU a-a-ġu<sub>10</sub>-uš-še<sub>3</sub> ga-an-ši-du-en

I want to go to my city, I want to go to my father

6'. <sup>d</sup>suen-me-en ġa<sub>2</sub>-e iri<sup>ki</sup>-ġu<sub>10</sub>-uš-še<sub>3</sub> ga-an-DU

I am Suen, I want to go to my city

7'. ġa<sub>2</sub>-e iri<sup>ki</sup>-ġu<sub>10</sub>-uš-še<sub>3</sub> ga-an-DU a-a-ġu<sub>10</sub>-uš-še<sub>3</sub> ga-an-ši-du-en

I want to go to my city, I want to go to my father

8'. a-a-ġu<sub>10</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-še<sub>3</sub> ga-an-DU

I want to go to my father Enlil

9'. ġa<sub>2</sub>-e iri<sup>ki</sup>-ġu<sub>10</sub>-uš-še<sub>3</sub> ga<sub>7</sub> -[...]

I want to go to my city

column 2

1'. <sup>d</sup><sub>7</sub> [...]

(For) its *miriza* planking towards the forest/thicket of *hašhur* trees Dilimbabbar dispatched a man

2'. ġeš<sup>e</sup>eme<sup>?</sup><sub>7</sub> -[...]

3'. <sup>d</sup>nanna-ar<sub>7</sub> [...]

(For) its *emesig* planking(?) towards the *kugnuna* forest(?) Nanna-Suen dispatched a man

4'. ġeš<sup>e</sup>e<sub>2</sub><sup>?</sup><sub>7</sub> -x-[...]

note: Compare the apparent ġeš<sup>e</sup>e<sub>2</sub><sup>?</sup><sub>7</sub> -ma<sub>2</sub>-[...] of Ni 9827 obv(?) 2' (ISET 2, 7).

5'. <sup>d</sup>dil-im<sub>2</sub>-bar<sub>6</sub>-bar<sub>6</sub>-[...]

(For) its cabin(?) towards the mountain of juniper resin Dilimbabbar dispatched a man

6'. ġeš<sup>e</sup>u<sub>3</sub>-bi [...]

7'. <sup>d</sup>nanna-ar <sup>d</sup>suen<sub>7</sub> -[...]

(For) its *u* planking Nanna-Suen dispatched a man towards the forest of Ebla(?)

8'. ġeš<sup>e</sup>u<sub>3</sub>-KU-x-[...]

9'. <sup>d</sup><sub>7</sub> dil<sup>?</sup><sub>7</sub> -im<sub>2</sub><sup>?</sup><sub>7</sub> -[bar<sub>6</sub>-bar<sub>6</sub>-...]

(For) its ... to the forest of juniper resin Dilimbarbar dispatched a man

reverse

column 1'

1'. a<sub>1</sub> -a<sub>1</sub> ugu<sub>1</sub> -[...]

[His?] birth father ...

2'. <sup>d</sup>kal-kal<sub>1</sub> [...]

Kalkal ...

3'. UR<sub>5</sub>? ĝeš x [...]

...

4'. a-a ugu<sub>1</sub> -[...]

[His?] birth father ...

5'. niĝ<sub>2</sub> ZU?<sub>1</sub> [...]

...

6'. <sup>d</sup>kal<sub>1</sub> -[kal ...]

Kalkal ...

7'. niĝ<sub>2</sub> x [...]

...

8'. <sup>d</sup>kal<sub>1</sub> -[kal ...]

Kalkal ...

9'. hul<sub>2</sub>-la<sub>1</sub> -[...]

Rejoicing ...

column 2'

1'. urim<sub>2</sub>?<sub>1</sub> [<sup>ki</sup>-še<sub>3</sub> ...]

I want to go (back) to Ur

2'. pu<sub>2</sub>-ĝeš<sup>ki</sup>kiri<sub>6</sub> lal<sub>3</sub><sub>1</sub> ĝeštin?<sub>1</sub> [...]

He gave to him syrup and wine in the irrigated orchard

3'. urim<sub>2</sub><sup>ki</sup>-še<sub>3</sub> ga-an<sub>1</sub> -[DU]

I want to go (back) to Ur

4'. e<sub>2</sub>-gal zi-šag<sub>4</sub>-ĝal<sub>2</sub> mu-na<sub>1</sub> -an?<sub>1</sub> -[...]

He gave to him life force (in) the palace

5'. urim<sub>2</sub><sup>ki</sup>-še<sub>3</sub> ga-an-DU

I want to go (back) to Ur

6'. lugal-ĝu<sub>10</sub> barag-za <sup>den</sup>-lil<sub>2</sub>-la<sub>2</sub>

My king, on your throne, the one of Enlil

7'. <sup>d</sup>nanna-ar <sup>d</sup>suen-e ud imin-e he<sub>2</sub>-a-u<sub>3</sub>-tud

Nanna-Suen! May he be born(?) in (a span of?) seven days

8'. barag kug ama gal <sup>d</sup>nin-lil<sub>2</sub>-la<sub>2</sub>

(On your?) holy throne, the one of great mother Ninlil

9'. en?<sub>1</sub> <sup>d</sup>dil-DU-bar<sub>6</sub>-bar<sub>6</sub>-e [ud] imin<sub>1</sub> -e<sub>1</sub> he<sub>2</sub>-a-u<sub>3</sub>-tud

Lord Dilimbabbar! May he be born(?) in (a span of?) seven days

UET 6, 26A = 16900D

CDLI P464127

Song of the Hoe 1f., Delnero Variation in Sumerian Literary Compositions, source Ur1,  
Edzard Lambert FS, Michalowski Owen FS, Lisman At the beginning ..., 296f.

obverse

1. [... na]-an<sub>1</sub> -ga-mi-in-e<sub>3</sub>

The lord also made manifest an ancient thing

note: For this line, see Civil ASJ 22, 37, Woods JNER 9, 216 n. 133.

2. [...] šu bal-e-de<sub>3</sub>

The lord, in order to never change his decreed fate

3. [...] -ta ed<sub>3</sub>-de<sub>3</sub>

The lord, in order to bring out the seed of the land from the earth

4. [...] saĝ<sub>1</sub> na-an-ga-ma-an-šum<sub>2</sub>

He also moved forward to make heaven far apart from earth

note: For this and the following line, see Karahashi Sumerian Compound Verbs, 143.

5. [...] saĝ na-an-ga-ma-an-šum<sub>2</sub>

He also moved forward to make heaven far apart from earth

6. [...] saĝ mu<sub>2</sub>-mu<sub>2</sub>-de<sub>3</sub>

In order to make heads grow in (the place where) flesh comes out

7. [...] bulug<sub>2</sub>?<sub>1</sub> nam-mi-in-ĝar

He set the axis in place at the bond of heaven and earth

8. [...] -un-ĝar ud al-e<sub>3</sub>

The hoe! He put it in place(?) and sunlight came forth

9. [...] -un<sub>1</sub> -du<sub>3</sub> nam <<GEŠ>> al-tar-re

He created work assignments, (he was) decreeing fate

10. [... ĝeš] dupsik-e a<sub>2</sub> si ba-ab-sa<sub>2</sub>-e

He was setting in order the labor (of/for) the hoe and the earth-carrying basket

note: For this line, see Crisostomo The Old Babylonian Word List Izi, 414.

11. [...] ĝeš<sub>1</sub> !?al-a-ni za<sub>3</sub>-mi<sub>2</sub> ba-an-dug<sub>4</sub>

Enlil praised his hoe

12. [...] -a-ni kug-sig<sub>17</sub>-ga saĝ-bi na<sup>4</sup>za-gin<sub>3</sub>-na

His hoe was gold, its head was lapis

13. ĝeš<sup>a</sup>l sa!(ĝEŠ) la<sub>2</sub>-a-ni kug-me-a kug-sig<sub>17</sub>-ga

His (properly) bound hoe was *kugmea* and gold

note: For the expression sa ... la<sub>2</sub> "tie with strings", see Civil AuOr Supp. 5, 71.

14. ĝeš<sup>a</sup>l-a-ni a<sub>2</sub> bulug<sub>2</sub>-ba a<sub>2</sub>-bi na<sup>4</sup>za-gin<sub>3</sub>-na-kam

His hoe, at the side of its "chisel/needle"(?), its side is of lapis lazuli

15. zu<sub>2</sub>-bi gu<sub>4</sub>-si-AŠ bad<sub>3</sub> gal ed<sub>3</sub>-de<sub>3</sub>-de<sub>3</sub>

Its blade was a battering ram that is to bring down great fortifications

note: For zu<sub>2</sub> "blade" see Civil ARES 3, 145.

16. en-e ĝeš<sup>a</sup>l mu-un-saĝ<sub>5</sub>? nam am<sub>3</sub>-mi-ni-ib<sub>2</sub>-tar-re

The lord chose(?) the hoe, he was decreeing a fate (for it)



17. ki-in-du men kug saĝ-ĝa<sub>2</sub> mu-ni-in-ĝal<sub>2</sub>  
 He set the earth/a cone/a passage(?), the holy crown, on (its) head  
 note: For this line, see Michalowski Owen FS, 198.
18. uzu e<sub>3</sub>-a ĝešal nam-mi-in-dun  
 At (the place where) flesh comes out he dug (with?) the hoe
19. saĝ nam-lu<sub>2</sub>-lu<sub>7</sub> u<sub>3</sub>-šub-ba am<sub>3</sub>-mi-ni-in-ĝar  
 He placed the head of humanity into the brick-mold
20. <sup>d</sup>en-lil<sub>2</sub>-še<sub>3</sub>! kalam-ma ki mu-ši-in-dar-re  
 Towards/on behalf of Enlil, his land was splitting its earth(?)
21. saĝ-gig<sub>2</sub>-ga-ni-še<sub>3</sub> igi zid mu-ši-in-bar  
 He looked faithfully towards his black-headed people
22. <sup>d</sup>a-nun-na mu-un-na-sug<sub>2</sub>-sug<sub>2</sub>-ge-eš  
 The Anuna served him
23. šu-bi kiri<sub>3</sub>-be<sub>2</sub> <sup>u</sup> mu-un-ne-ĝal<sub>2</sub>  
 Their hands were on their noses (in submission)
24. <sup>d</sup>en-lil<sub>2</sub> a-ra-zu-am<sub>3</sub> mu-ni-in-huĝ-e-ne  
 They were pacifying Enlil with what was an *arazu* prayer
25. uĝ<sub>3</sub> saĝ-gig<sub>2</sub>-ga-ni-še<sub>3</sub> ĝešal mu-un-da-ab-be<sub>2</sub>-e-ne  
 On behalf of the black-headed people(?) they made a request "with him"  
 note: For this line, see Attinger ELS, 437.
26. nin en u<sub>x</sub>(IGI.ŠE<sub>3</sub>×U)-tu-da lugal ux(IGI.ŠE<sub>3</sub>×U)-tu-da  
 The lady who gave birth(!?) to the lord and gave birth(!?) to the king
27. <sup>d</sup>nin-men-na-ke<sub>4</sub> tu-tu al-ĝa<sub>2</sub>-ĝa<sub>2</sub>  
 Ninmena was establishing childbirth
28. mas-su an-ki-a en <sup>d</sup>nu-nam-nir-ra  
 The leader of the universe, lord Nunamnir  
 note: For this and the following five lines, see Woods Civil FS (SANER 12), 436.
29. saĝ zid saĝ kal-la mu-ni-ib-še<sub>21</sub>-še<sub>21</sub>-e-a  
 He was the one naming the "true head", the "precious head"
30. saĝ-bi gu dili-am<sub>3</sub> mu-ni-ed<sub>2</sub>-de<sub>3</sub>-e-a  
 He brought out the head/the first, it was (on?) a single thread  
 note: Civil Lambert FS 115-116 and Woods Civil FS (SANER 12), 436 understand this expression to denote counting beads on a string. Perhaps a reference the spinal cord and vertebrae is also involved in this context.

#### column 2

1. diĝir-re-e<sub>7</sub> -ne-ra kurum<sub>6</sub> mu-un-dab<sub>5</sub><sub>7</sub> -be<sub>2</sub>  
 For the gods ... was acquiring(?) food rations
2. <sup>d</sup>en-ki-ke<sub>4</sub> ĝešal-a-ni za<sub>3</sub>-mi<sub>2</sub> ba-an<sub>7</sub> -dug<sub>4</sub>  
 Enki praised his (Enlil's) hoe
3. ki-sikil <sup>d</sup>nisaba eš-bar-re ba-an-DU  
 Young lady Nisaba ... in the decision
4. ĝešal mul ĝešal kug-ba šu mu-un-ne-ĝal<sub>2</sub>  
 The hand was upon(?) the shining hoe, the pure hoe for ...(?)

5. e<sub>2</sub>-kur e<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> <sup>ĝeš</sup>al-e ĝar-ra<sub>1</sub> -am<sub>3</sub><sub>1</sub>  
The hoe was the one establishing the Ekur temple, the temple of Enlil
6. ud-de<sub>3</sub> al-du<sub>3</sub>-e ĝi<sub>6</sub> al-mu<sub>2</sub>-mu<sub>2</sub>  
In the day it was building, (at?) night it was growing(?)
7. nibru<sup>ki</sup> ki ĝar-ra ama<sub>5</sub> tum-ma-al<sup>ki</sup>-am<sub>3</sub><sub>1</sub>  
Founded in(?) Nibru it is the women's quarters of Tummal
8. tum-ma-al<sup>ki</sup> <sup>gi</sup>bisaĝ ninda ama <sup>d</sup>nin-lil<sub>2</sub><sub>1</sub> -la<sub>2</sub>?<sub>1</sub> -kam  
Tummal, which is the food basket of mother Ninlil
9. e<sub>2</sub>-mi tum-ma-al<sup>ki</sup> ninda sa<sub>2</sub> dug<sub>4</sub>-ga!<sub>1</sub>?<sub>1</sub> -ta?<sub>1</sub>  
(Into) the Emi temple of Tummal with food of the regular offering(?)  
note: See George MC 5, 127, temple no. 810.
10. ur-saĝ <sup>d</sup>nin-urta <sup>d</sup>en-lil<sub>2</sub>-ra mu-un<sub>1</sub> -[da]-ku<sub>4</sub>-ku<sub>4</sub>  
Hero Ninurta was entering for Enlil
11. maš<sub>2</sub> giggi nesaĝ<sub>1</sub> en-na-ta<sub>1</sub>  
With a black kid and the *nesaĝ* offering of the lord(?)
12. kug <sup>d</sup>nin-<sup>i3</sup>isin<sup>2</sup><sup>si-na</sup> <sup>d</sup>en-lil<sub>2</sub>-ra mu-un<sub>1</sub> -da<sub>1</sub> -ku<sub>4</sub>-ku<sub>4</sub>  
Holy Ninisina was entering for Enlil
13. abzu igi piriĝ-ĝa<sub>2</sub> me al<sub>1</sub> nu-di-de<sub>3</sub>  
The Abzu, with the face of a *piriĝ* creature, (whose) cosmic powers are not to be requested
14. abzu al-du<sub>3</sub>-e<sub>1</sub> eridu<sub>1</sub> <sup>ki</sup> al-tar-ra  
(The hoe) was building the Abzu, Eridug was the work assignment(?)
15. ama diĝir-re-e-ne <sup>d</sup>nin-hur-saĝ-ĝa<sub>2</sub>-ke<sub>4</sub>  
The mother of the gods, Ninhursaĝa
16. ud-al-tar-ra-ni keš<sub>3</sub><sup>ki</sup> mu-un-da-an-ti<sub>3</sub><sub>1</sub> !  
Made her Udaltar (a name of Šulpae/Jupiter) dwell with her (in) Keš
17. <sup>d</sup>sul-pa-e<sub>3</sub> na-nam al-tar mu-un-da-an-gub  
It was indeed Šulpae, who served in the work assignment(?) with her
18. eš<sub>3</sub><sub>1</sub> e<sub>2</sub>-an-na <sup>ĝeš</sup>al-e kug-ga-am<sub>3</sub>  
In shrine Eana, the hoe is pure/a purifier(?)  
note: Perhaps another reference to a torch as in lines 68-69.
19. <sup>d</sup>nin-e<sub>2</sub>-an-na im-ma-al!(TA) zid-de<sub>3</sub>  
NinEana, the true wild cow(!)
20. <sup>ĝeš</sup>al du<sub>6</sub>-du<sub>6</sub>-dam <sup>ĝeš</sup>al u<sup>2</sup>hirim-e-da  
The hoe is among the ruin heaps, the hoe is among the *hirim* weeds
21. ki zabal<sup>ki</sup>-e <sup>ĝeš</sup>al-e <sup>d</sup>inana-ke<sub>4</sub>  
At the site of Zabalam, the hoe, the one of Inana
22. <sup>ĝeš</sup>al<sub>1</sub> nam mi-ni-in-tar-re sum<sub>4</sub>?<sub>1</sub> za-gin<sub>3</sub> e<sub>3</sub>-a  
She(?) was determining a fate (for) the hoe(!?)/was making a work assignment(!?). The one wearing (lit. bringing out) a lapis beard
23. al-tar-ra-ni-a <sup>d</sup>utu mu-da-an-gub  
Utu served in her work assignment
24. al-tar ka-tar-ra sul <sup>d</sup>utu-kam  
The work assignment and praise/proverb(?) was of(?) the youth Utu

25. nin ĝeštug<sub>2</sub> daĝal-la <sup>d</sup>nisaba-kam

The lady of broad wisdom, she who is Nisaba

26. unkin? e<sub>2</sub>-an!?-na!?-kam al-tar-re ba-an-DI

She made(!?) a work assignment(?) in the assembly of the Eana temple(?)

27. e<sub>2</sub>-ha-mun na-nam al<sub>1</sub> -tar mu-da-an-ĝal<sub>2</sub>

It is indeed the Ehamun temple (where) she had(?) a work assignment (for)(?)

28. lugal UD kid<sub>4</sub>-da us<sub>2</sub>-e ud zal-e

The ... king who is spending his time breaking up(!?) and trampling/following(?) (with the hoe?)

29. ur-saĝ <sup>d</sup>nin-urta ki-bala-a al-tar-re ba-an-gub

Hero Ninurta, he served(?) in the work assignment in the rebel land(?)

30. uru<sub>2</sub> en-še<sub>3</sub> nu-še-ga šu-še<sub>3</sub>! al-ĝa<sub>2</sub>-ĝa<sub>2</sub>

He was setting the city that was not obedient to its lord "at the hand"

reverse

column 1

1. an-še<sub>3</sub> ud-da-am<sub>3</sub> šeg<sub>x</sub>(KA×GEŠ) al-gi<sub>4</sub>-gi<sub>4</sub>

Heavenwards he is a storm, screaming

2. ki-še<sub>3</sub> ušumgal-am<sub>3</sub> al-ĝa<sub>2</sub>-ĝa<sub>2</sub>

Towards earth he is an *ušumgal* creature, ...

3. <sup>d</sup>šara <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> dub<sub>3</sub>-ba nam-mi-in-ĝar

Šara sat(?) on the knee of Enlil

4. niĝ<sub>2</sub> al dug<sub>4</sub>-ga-ni mu-na-da-an-šum<sub>2</sub>-mu-uš

They(!) were able to give what he desired to him

5. udug<sub>2</sub> ĝeštukul ti zu?<sub>1</sub> mar-ru<sub>x</sub>(TE) al am<sub>3</sub>-ma-dug<sub>4</sub>

He had desired the *udug/šita* weapon, the *tukul* weapon, and barbed(?) arrows for the quiver

6. <sup>d</sup>dumu-zid al-lum<sub>x</sub>-lum<sub>x</sub>(MURGU<sub>2</sub>-MURGU<sub>2</sub>)-ma igi-na!?-ma-kam

Dumuzi is the one who makes flourish of the highland(!)

7. <sup>d</sup>gibil<sub>6</sub> ĝešal-a-ni saĝ an-še<sub>3</sub> mi-ni-in-il<sub>2</sub>

Gibil raised the head of his hoe towards heaven

note: For this and the following line, see Peterson StudMes 1, 302 n. 45.

8. ĝeš<sub>1</sub> al<sub>1</sub> -e kug-ga-am<sub>3</sub> izi nam<sub>1</sub> -mi-in-la<sub>2</sub>

The hoe, which was pure, suspended fire (there, i.e., acted like a torch)

9. <sup>d</sup>a-nun-na al<sub>1</sub> -hul<sub>2</sub> -hul<sub>2</sub>-le-ne

The Anunua were rejoicing

10. e<sub>2</sub> <sup>d</sup>ĝeštin<sub>1</sub> -an-na-kam ĝešal-ĝar-sur<sub>9</sub>-ra-am<sub>3</sub>

In(!?) the temple of Geštinana, the *alĝarsur* instrument is (there?)

note: For this and the following line see Veldhuis AfO 44-45, 115, Michalowski Learning Music (WOO 8), 226.

11. ama <sup>d</sup>ĝeštin-an-na-kam ĝešal-ĝar-sur<sub>9</sub> gu<sub>3</sub> dug<sub>3</sub> -ga-ka?<sub>1</sub> !

It belongs to mother Geštinana, the *alĝarsur* instrument is "that of a good noise"

12. en-e <sup>ĝeš</sup>al-a-ni gud-gin<sub>7</sub> murum ša<sub>4</sub>  
The lord bellows at his hoe like a bull(?)  
note: For this and the following seven lines, see Civil JNES 28, 70 n. 1 and George  
The Babylonian Gilgameš Epic, 107.
13. urugal<sub>2</sub>?-<sub>7</sub> gal-<sub>7</sub> [...] <sup>ĝeš</sup>?-<sub>7</sub> al saĝ ki tum<sub>2</sub>-ma-am<sub>3</sub>  
It is the netherworld/grave, the hoe is the one that buries a person (lit. head) (there)  
note: For saĝ with the meaning of “corpse,” see Civil AuOr 1, 51.
14. adda<sub>x</sub>(BAD.LU<sub>2</sub>) <sup>ĝeš</sup>?-<sub>7</sub> [...] -ta?-<sub>7</sub> tum<sub>2</sub>-ma-<sub>7</sub> -am<sub>3</sub>  
The hoe is the one that exhumes the corpse(?) from the ground
15. sul idim an-na šeš ban<sub>3</sub>-da <sup>d</sup>KIŠ-UNU-GAL-ka  
The youth, the important one(?) of heaven/An, he is the younger brother of Nergal
16. ur-saĝ <sup>d</sup>GEŠ-<sub>7</sub> .NE-<sub>7</sub> .GA.MES <sup>ĝeš</sup>al-e sa-par<sub>4</sub>-am<sub>3</sub>  
Hero Gilgameš, (for him?) the hoe is a *sabar* net
17. dumu <sup>d</sup>nin-sumun<sub>2</sub>-kam <sup>ĝeš</sup>ĝisal dub-saĝ-ĝa<sub>2</sub>  
He who is the son of Ninsumun, (for him?) the oar is first(?)
18. <sup>ĝeš</sup>al id<sub>2</sub>-da kingal bar-ra-am<sub>3</sub>  
The hoe is the outer(?) *kingal* official on/in the river  
note: For this line, see Civil AuOr Supp. 5, 70.
19. DAG agrun-na-kam <sup>ĝeš</sup>al-e sukkal-am<sub>3</sub>  
At the door(?) of the *agrun* chamber, the hoe is the vizier
20. hul-ĝal<sub>2</sub> ud-nu<sub>2</sub>-<sub>7</sub> -a dumu <sup>ĝeš</sup>al-e-me-eš  
Evildoers are children of the hoe during the waning moon(?)
21. ud sa<sub>2</sub> dug<sub>4</sub>-ga-ta an-ta u<sub>3</sub>-tud-me-eš  
By means of/in(?) the regular day(?) they are born apart from heaven(?)
22. an-še<sub>3</sub> al-ti-ri<sub>2</sub>-gu<sub>7</sub><sup>mušen</sup> mušen diĝir-ra  
Towards heaven the *altirigu* bird is the bird of a god  
note: For this line, see Veldhuis CM 22, 218, and for this and the following line see  
Michalowski Owen FS, 198.
23. ki-še<sub>3</sub> <sup>ĝeš</sup>al-am<sub>3</sub> <sup>ĝeš</sup>-gi ur-ra-<sub>7</sub> tir-ra ušumgal-am<sub>3</sub>  
Towards the earth it is the hoe, (in) the reedbed it is a dog, in the thicket it is an *ušumgal*  
creature
24. ki me<sub>6</sub>-ka dur<sub>10</sub>-al-lu<sub>5</sub>-am<sub>3</sub>  
At the site of battle it is a *durallu* ax  
note: For this line, see Civil AuOr Supp. 5, 150.
25. ki bad<sub>3</sub>?-ka <sup>ĝeš</sup>al-lu<sub>5</sub>-hab<sub>2</sub>-am<sub>3</sub>  
At the site of the fortification, it is an *alluhab* net(?)
26. ki <sup>ĝeš</sup>banšur-ka ma-al-la-tum-am<sub>3</sub>  
At the place of the table, it is a bowl
27. ki <sup>ĝeš</sup>gigir-ka <sup>ĝeš</sup>ma-a!-a-al-tum  
At the site of a chariot, it is a *mayaltum* wagon
28. e<sub>2</sub> anše-ka <sup>ĝeš</sup>ar-gibil<sub>2</sub>-am<sub>3</sub>  
In the donkey stable, it is an *argibil* structure
29. <sup>ĝeš</sup>al-am<sub>3</sub> mu-bi dug<sub>3</sub>-ga hur-saĝ mu-un-ĝal<sub>2</sub>  
It is the hoe, its good name is present in the mountain range

30. ĝeš hur-saĝ-ĝa<sub>2</sub> ĝešal-la-nu-um-ma

The tree of the mountain range is the oak tree

31. šim hur-saĝ-ĝa<sub>2</sub> ĝešar-ga-nu-um-ma

The aromatic of the mountain range is (of the) *arganum* tree

column 2

1. na<sub>4</sub> hur-saĝ-ĝa<sub>2</sub> na<sup>4</sup>SAL!.HUB<sub>2</sub>-ma

The stone of the mountain range is *algameš* stone

2. ĝešal lum<sub>x</sub>-lum<sub>x</sub>(MURGU<sub>2</sub>-MURGU<sub>2</sub>)-ma ĝešal lam-lam-ma

The hoe makes ... fructify, the hoe make ... flourish

3. ĝešal še dug<sub>3</sub>-ga ĝešal sa-par<sub>4</sub>!-am<sub>3</sub>

The hoe makes barley good(?), the hoe is (used with?) the *sabar* net

4. ĝešal ĝeššub-ba ĝešal saĝ?<sub>1</sub> ĝal<sub>2</sub>-la

The hoe is (used with?) the brick-mold, the hoe set the head (in it)(?)

5. ĝešal a<sub>2</sub> nam-ĝuruš-a-kam

The hoe is the strength of youth

6. ĝešal ĝešdupsik niĝ<sub>2</sub> uru<sub>2</sub> du<sub>3</sub>-du<sub>3</sub>-dam

The hoe and the earth-carrying basket are those that are to build the city

7. e<sub>2</sub> zid al-du<sub>3</sub>-e e<sub>2</sub> zid al-ĝa<sub>2</sub>-ĝa<sub>2</sub>

The true temple is being built, the true temple is being established/maintained

8. gan<sub>2</sub>-ne<sub>2</sub> zid-de<sub>3</sub> šu daĝal-la<sub>1</sub>

It is the one that broadens it the fertile field

9. gana<sub>2</sub> lugal-bi bal-e

The field that is revolting against its master

10. gana<sub>2</sub> lugal-bi gu<sub>2</sub> nu-x-x-am<sub>3</sub>

The field that does not submit to its master

11. ĝešal lugal-bi gu<sub>2</sub> mu-un-na?<sub>1</sub> -ĝa<sub>2</sub><sub>1</sub> -ĝa<sub>2</sub><sub>1</sub>

The hoe makes it submit to its master

12. u<sub>2</sub>numun<sub>2</sub>-hul-u<sub>2</sub>numun<sub>2</sub>-hul-ba saĝ dub<sub>2</sub><sub>1</sub> -dub<sub>2</sub><sub>1</sub>

The smiter of the "evil rushes"

note: The reading numun<sub>2</sub> here is arbitrary.

13. ur<sub>2</sub><sub>1</sub> -ba mu-un-bur<sub>12</sub>-re pa-bi im-zi<sub>2</sub>-zi<sub>2</sub>-e

It tears it out at its roots, it cuts off at(?) its branches

14. [ĝeš]al<sub>1</sub> u<sub>2</sub>hirim<sup>hi-rix</sup>(URU<sub>2</sub>)-in-na šu-še<sub>3</sub> al-ĝa<sub>2</sub>-ĝa<sub>2</sub>

The hoe was setting the *hirim* grass at the hand

15. [ĝeš]al-e ĝeš nam tar-ra a-a d<sup>en</sup>-lil<sub>2</sub>-la<sub>2</sub>

The hoe, the wood(en implement) decreed a destiny by father Enlil

16. ĝešal-e za<sub>3</sub>-mi<sub>2</sub> dug<sub>4</sub>-ga

Hoe, praise!

17. d<sup>nisaba</sup> za<sub>3</sub>-mi<sub>2</sub>

Nisaba, praise

double ruling

18. [...] x-ussu

[Total:] 108? lines

UET 6, 26B = U 7804C

CDLI P346111

Song of the Hoe 75f., Delnero Variation in Sumerian Literary Compositions, source Ur3,  
Edzard Lambert FS, Michalowski Owen FS

obverse

1. addax(BAD<sub>1</sub> .LU<sub>2</sub>) ĝešal-e ki-ta tum-ma-am<sub>3</sub>

The hoe is the one that exhumes the corpse(?) from the ground

2. sul<sub>1</sub> idim an-na šeš ban<sub>3</sub>-da dKIŠ-UNU-GAL-ka

The youth, the important one(?) of heaven/An, he is the younger brother of Nergal

3. ur<sub>1</sub> -saĝ dGEŠ.NE.GA.MES-e ĝešal-e sa-par<sub>4</sub>-am<sub>3</sub>

Hero Gilgameš, (for him?) the hoe is a *sabar* net

4. dumu d<sup>n</sup>nin-sumun<sub>2</sub>-ka ĝešĝisal-e dub-saĝ-am<sub>3</sub>

He who is the son of Ninsumun, (for him?) the oar is first(?)

5. ĝešal-lub id<sub>2</sub>-da kingal-am<sub>3</sub>

The *allub* tool is the *kingal* official on/in the river

6. kan<sub>4</sub>?<sub>1</sub> agrun-na-ka ĝešal-e sukkal-am<sub>3</sub>

At the door(?) of the *agrun* chamber/building, the hoe is the vizier

7. hul<sub>1</sub> -ĝal<sub>2</sub> ud-nu<sub>2</sub>-a dumu ĝešal-me-eš

Evildoers are children of the hoe during the waning moon(?)

8. [...] dug<sub>4</sub>-ga-ta an-ta u<sub>3</sub>-tud-de<sub>3</sub>-AN

By means of/in(?) the regular day(?) they(!?) are being born apart from heaven(?)

9. [...] al]-ti<sub>1</sub> -ri<sub>2</sub>-gu<sub>7</sub><sup>mušen</sup> diĝir-ra

note: For this line, see Veldhuis CM 22, 218, and for this and the following line see  
Michalowski Owen FS, 198.

10. [...] ĝešal]-lub?<sub>1</sub> -am<sub>3</sub> ĝeš-gi ur-ra-am<sub>3</sub><sub>1</sub>

Towards the earth it is the *allub* tool, (in) the reedbed it is a dog

11. [...] ušumgal<sub>1</sub> -am<sub>3</sub><sub>1</sub>

In the thicket it is an *ušumgal* creature

12. [...] -al-am<sub>3</sub>

At the site of battle it is ... ax

note: For this line, see Civil AuOr Supp. 5, 150.

13. [...] ĝeš?<sub>1</sub> al-lu<sub>5</sub>-hab<sub>2</sub>-ba

At the site of the fortification, it is an *alluhab* net(!?)

14. [...] ĝešma-al-tum-ma

At the place of the table, it is a bowl

15. [...] ĝešma-a-a-al-tum<sup>ki</sup>?

At the site of a chariot, it is a *mayaltum* wagon(!?)

16. [...] ĝeš<sub>1</sub> ar-ga-bi<sub>2</sub>-lu<sub>5</sub>

In the donkey stable, it is an *argibil* structure

note: Compare the spelling *ar-ga-bi-nu* in MB ur<sub>5</sub>-ra Emar (see Veldhuis Elementary  
Education at Nippur, 189).

17. [...]bi dug<sub>3</sub>-ga-am<sub>3</sub> hur-saĝ-ĝa<sub>2</sub> mu-un-ĝal<sub>2</sub>?  
It is the hoe, its good name is present in(?) the mountain range
18. [...] ĝeš<sup>al</sup>-la-nu-um-ma  
The tree of the mountain range is the oak tree
19. [...] ĝeš<sup>ar</sup>-ar-ga-nu-um-ma  
The aromatic of the mountain range is (of the) *arganum* tree
20. [...] na<sup>4</sup>-SAL.HUB<sub>2</sub>- [...] [  
The stone of the mountain range is *algameš* stone

reverse

1. [...]lum<sup>ma</sup>-ma ĝeš<sup>al</sup> lam-lam-ma  
The hoe makes ... fructify, the hoe make ... flourish
2. [...]ga<sup>sa</sup>-am<sub>3</sub> ĝeš<sup>al</sup> sa-par<sub>4</sub>-am<sub>3</sub>  
The hoe makes barley good(?), the hoe is (used with?) the *sabar* net
3. [...] u<sub>3</sub>-šub-ba al saĝ ĝal<sub>2</sub>-la-am<sub>3</sub>  
The hoe is (used with?) the brick-mold, the hoe set the head (in it)?  
note: The presence or absence of the determinative ĝEŠ is uncertain.
4. [...] a<sub>2</sub>-nam<sup>ka</sup>-ĝuruš-a-ka  
The hoe is the strength of youth
5. [...] niĝ<sup>2</sup>-uru<sub>17</sub><sup>ki</sup> du<sub>3</sub>-du<sub>3</sub>-de<sub>3</sub>  
The hoe and the earth-carrying basket are those that are to build the city
6. [...]du<sub>3</sub>-e e<sub>2</sub> zid al<sup>1</sup>-[ĝa<sub>2</sub>]-ĝa<sub>2</sub>  
The true temple is being built, the true temple is being established/maintained
7. [...] šu<sup>en</sup>-daĝal-la<sup>en</sup>-e-de<sub>3</sub>-en  
You are to broaden the fertile field(?)
8. [...]bi<sup>e</sup>-ir bal-e  
The field that is revolting against its master
9. [...]ir gu<sub>2</sub> nu<sup>ka</sup>-ĝar-ra-am<sub>3</sub>  
The field that does not submit to its master
10. [...]bi<sup>ka</sup>-ir gu<sub>2</sub> mu-un-na-ab-ĝa<sub>2</sub>-ĝa<sub>2</sub>  
The hoe makes it submit to its master
11. [...]hul-ba saĝ-ba dub<sub>2</sub>-dub<sub>2</sub>-ba  
The smiter of the "evil rushes"
12. [...]re<sup>ka</sup>-pa<sup>ka</sup>-ba mu-un-zi-re  
It tears it out at its roots, it breaks(?) at its branches
13. [...]hirim<sup>ka</sup>? hu<sup>ka</sup> !?-ri<sup>2</sup>?-in<sup>ka</sup>?-na<sup>ka</sup>? šu-še<sub>3</sub> al<sup>ka</sup>-ĝa<sub>2</sub>-ĝa<sub>2</sub>  
The hoe was setting the *hirim* grass at the hand
14. [...] nam<sup>ka</sup> tar-ra a-a<sup>ka</sup> [d]en<sup>ka</sup>-lil<sub>2</sub>-kam!<sup>ka</sup>?  
The hoe, the wood(en implement) decreed a destiny by father Enlil
15. ĝeš<sup>al</sup>-e <za<sub>3</sub>>-mi<sub>2</sub> dug<sub>4</sub>-ga<sup>ka</sup> nisaba za<sub>3</sub>-mi<sub>2</sub>  
Hoe, praise! Nisaba, praise!  
double ruling

UET 6, 27 = U 16893

CDLI P346112

Ninĝešzida and Ninazimua, Black OrNS 73, Wiggermann R1A 9, 370, George CUSAS 10, 47 n. 3

obverse

1. e<sub>2</sub> ama-ĝu<sub>10</sub>-ta di-lim-da-ĝu<sub>10</sub> he<sub>2</sub>-en?<sub>7</sub> -[...]

From(?) the house of my mother my *tilimda* vessel(?) ...

note: For the equation of /dilim/ and /tilimda/, see Steinkeller Milano FS, 618f. Here *tilimda* may be referencing a boat, as it does in Enki's Journey to Nippur 113 and possibly Gudam PBS 5 26 o2 (with Steinkeller's emendation).

2. e<sub>2</sub> ni<sub>2</sub>-ta-ni mu-un-DU-a [...]

The one who has ... his own house ...

note: The writing TA for TE for common is common in literary manuscripts from OB Ur in this reflexive expression, possibly due to vowel assimilation with the possessive suffix. See Attinger ELS, 174.

3. ki-tuš ni<sub>2</sub>-ta-ni mu-un-ĝar-ra ba?<sub>7</sub>-[...]

The one who has established(?) his own dwelling ...

4. nin <sup>d</sup>nin-a<sub>2</sub>-zi-mu<sub>2</sub>-a-ra ur<sub>5</sub>-gin<sub>7</sub> gu<sub>3</sub> mu-[...]

To lady Ninazimua ... thus spoke

note: Black OrNS 73, 222 understands a command dug-mu-na?<sub>7</sub> - ab<sub>7</sub> .

5. kiĝ<sub>2</sub>-gi<sub>4</sub>-a-ka didli-bi nin <sup>d</sup>nin-a<sub>2</sub>-zi-[mu<sub>2</sub>-a-ra] šu!<sub>7</sub> x ba!<sub>7</sub>-an-gi<sub>4</sub>?<sub>7</sub> -[...]

Several/each of the messengers(?) repeated to(?) lady Ninazimua

6. ud-ba nin-e er<sub>2</sub>?<sub>7</sub> im?<sub>7</sub> -ma?<sub>7</sub> -an-pad<sub>3</sub>?<sub>7</sub> si<sub>12</sub>-si<sub>12</sub>-ga?<sub>7</sub> i<sub>3</sub>-ĝa<sub>2</sub>?<sub>7</sub> -ĝa<sub>2</sub>?<sub>7</sub>

At that time the lady wept, making sobbing noises

note: For this meaning of /sissig/, see George RAI 47, 141-150.

7. nin <sup>d</sup>nin-a<sub>2</sub>-zi-mu<sub>2</sub>?<sub>7</sub> -a<sub>7</sub> x [...] im<sub>7</sub> -x-[...]

Lady Ninazimua ....

8. x gul-la-zu a-ba [...]

Who(?) ... your destroyed(?) ...

9. [...] x gul-la-zu!<sub>7</sub> x [...]

... your destroyed(?) ...

10. [...] -GAL<sub>2</sub>?<sub>7</sub> gu-la?<sub>7</sub> -zu x [...]

... your great ...

11. id<sub>2</sub>?<sub>7</sub> ma<sub>2</sub>-gur<sub>8</sub>-ra<sub>7</sub> -zu mu<sub>7</sub> -[...]

The river ... your barge ...

note: The RA sign may be erased.

12. har-ra-an <sup>ĝeš</sup>gigir-zu mu<sub>7</sub> -[...]

The road ... your chariot ...

13. pu<sub>2</sub> a dug<sub>3</sub>-ga mu-un-ba-[al ...]

... dug a well (for) fresh water ...

14. pu<sub>2</sub> a ses mu-un-ba-al<sub>7</sub> [...]

... dug a well (for) brackish water ...



15. id<sub>2</sub> mu-un-DU mu-un?<sub>1</sub> -[...]  
The river/canal ...
16. a-šag<sub>4</sub> mu-un-DU-zu? x [...] x [...]  
The field ...
17. e<sub>2</sub> ad-da?<sub>1</sub> -zu dur<sub>2</sub>-ru UR-zu [...]  
The house of your father/your patrimony ..., your pride/dog ...
18. e<sub>2</sub> du<sub>5</sub>!?-mu-zu di-lim-da-ĝu<sub>10</sub> x [...]  
The house of your son(?), my *tilimda* vessel ...
19. u<sub>3</sub>-mu-un-zid-da-ra ur<sub>5</sub>-gin?<sub>1</sub> [...] [...]  
... thus spoke to Ninĝešzida
20. kiĝ<sub>2</sub>-gi<sub>4</sub>-a-ka didli-bi x [...] [...]  
Several of the messengers(?) repeated to(?) ...
21. ud<sub>1</sub> -ba<sub>1</sub> lugal-ĝu<sub>10</sub> er<sub>2</sub> x-[...] [...]  
At that time, my king wept ...
22. [d]nin<sub>1</sub> -ĝeš-zid-da x x [...] [...]  
Ninĝešzida ...

reverse

1. [...] ĝidlam?<sub>1</sub> ur<sub>2</sub> KA x [...] na-an-x-x [...] [...]  
... spouse(?) ... lap ...
2. [...] <sup>d</sup>nin-a<sub>2</sub>-zi-mu<sub>2</sub>-a-ra gu<sub>3</sub> al?<sub>1</sub> -[...] x [...] [...]  
He was speaking(?) to lady Ninazimua ...
3. gi<sub>4</sub>?<sub>1</sub> -bi nu-me-en nu-mu-un-da<sub>1</sub> -[...] [...]  
I(?) am not one who is returning(?), ...
4. šu niĝin<sub>2</sub> nu-me-en nu-mu-un<sub>1</sub> -da?<sub>1</sub> -[...] [...]  
I(?) am not one making a return trip(?), ...
5. kaskal-ĝa<sub>2</sub> gur-ru nu-ĝal-la<sub>1</sub> [...] [...]  
On my journey, there is no return ...  
note: The variant manuscript HS 1520 reads kaskal-ĝu<sub>10</sub> šu niĝin nu-ĝal-la?<sub>1</sub> [...] "on my journey, there is no complete voyage ..."
6. igi x šu NIG<sub>2</sub>-ba-ni e<sub>2</sub>-še<sub>3</sub>?<sub>1</sub> x [...] [...]  
... towards the house ...
7. ĝeštug<sub>2</sub> eden?-še<sub>3</sub> du<sub>3</sub><sub>1</sub> -du<sub>3</sub>?<sub>1</sub> er<sub>2</sub><sub>1</sub> [...] [...]  
Listening for(?) the plain, ... weeps(?)
8. ama-ĝu<sub>10</sub> siki saĝ-ki-na ni<sub>2</sub> he<sub>2</sub><sub>1</sub> -[...] [...]  
My mother ... the hair of her head
9. ab-lal er<sub>2</sub>-ra-ka-ni x [...] [...]  
The window/nook(?) of her weeping(?) ...  
note: For this and the following line, see Jaques AOAT 387 n. 832.
10. ab-lal šag<sub>4</sub> hul<sub>2</sub>-la-ka-ni<sub>1</sub> [...] [...]  
The window/nook(?) of her rejoicing heart ...

11. ama ugu ir an-ur<sub>2</sub>?<sub>7</sub> x [...]

The birth mother ... the horizon(?) ...

12. x u<sub>2</sub>-šim-gin<sub>7</sub> ki-in-dar-[ra-ba ...] igi<sub>7</sub> [...]

... like vegetation in the cracks, who(?) shall you(?) see?

note: For this refrain, see Wiggermann R1A 9, 369-370. A similar form of the ŠIM sign occurs in UET 6 30+ 16' and 18'.

13. u<sub>2</sub>-šim <sup>êeš</sup>eren?-gin<sub>7</sub> ki<sub>7</sub> -in<sub>7</sub> -[dar-ra-ba ...]

Vegetation in the cracks like cedar trees, who(?) shall you see?

14. u<sub>2</sub>-šim-gin<sub>7</sub> ki-in-dar<sub>7</sub> -ra-ba<sub>7</sub> [...]

Like vegetation in the cracks, who(?) shall you see?

15. u<sub>2</sub>-šim <sup>êeš</sup>eren-gin<sub>7</sub> ki-in<sub>7</sub> -dar<sub>7</sub> -ra<sub>7</sub> -ba?<sub>7</sub> [...]

Vegetation in the cracks like cedar/juniper trees, who(?) shall you see?

16. <sup>u2</sup>NUMUN<sub>2</sub>? nu-me-en eden nu-mu<sub>2</sub>?<sub>7</sub> MU<sub>7</sub> [...]

You(?) are not a ... rush, you(?) do not grow in the plain, ...

note: The manuscript HS 1520 resumes with a refrain of u<sub>2</sub>-šim, <sup>u2</sup>NUMUN<sub>2</sub>, <sup>u2</sup>numun, possibly implying two readings for the ZI:ZI.LAGAB complex here.

17. igi URI<sub>3</sub>-e bar ba-da-an-x- [...]

A bitter/guarded(?) glance(!?) ...

18. <sup>êeš</sup>taškarin-gin<sub>7</sub> šu sag<sub>9</sub>-ga-gin<sub>7</sub> x x [...]

Like a boxwood tree, like one with "good hands"(?) ...

double ruling

bottom

1. a-ra<sub>2</sub> min-kam?<sub>7</sub> x en?<sub>7</sub> -e x gal x x [...] NI x [...]

It is the second (extract in a series), the composition "the lord(?) ..."

UET 6, 28 = U 16892A  
CDLI P346113  
Edzard AfO 21, 87

obverse

1. ud<sup>?</sup><sub>1</sub> ri<sup>?</sup><sub>1</sub> -a he<sub>2</sub>-ĝal<sub>2</sub>-la-ta <sup>d</sup>en-ki-ke<sub>4</sub> UN x ki ĝar-ra<sup>?</sup> x x-da

In distant times, so that Enki founded/demarcated ...(!?) by means of abundance

2. <sup>d</sup>en<sub>1</sub> -lil<sub>2</sub>!-bi<sup>?</sup> ki-tuš mah-a tuš!-u<sub>3</sub>-de<sub>3</sub> unu<sub>1</sub> -bi sikil-e-de<sub>3</sub>

So that "its Enlil" (?) resided in a supreme dwelling, in order to purify its inner sanctum/  
banquet hall

3. diĝir gal-gal-e-ne-er kurum<sub>6</sub> hal-ha šum<sub>2</sub>-mu-de<sub>3</sub> ki-šu-peš<sub>11</sub>-bi u<sub>6</sub><sup>?</sup><sub>1</sub> di<sup>?</sup><sub>1</sub>

In order to give distributed rations to the great gods, to behold(?) their shrines

4. <sup>d</sup>a-nun-na-ke<sub>4</sub>-ne-er siškur<sub>x</sub>(AMAR) dug<sub>3</sub><sup>?</sup> ĝa<sub>2</sub>-ĝa<sub>2</sub>-de<sub>3</sub> du<sub>6</sub>-kug-ta<sup>?</sup><sub>1</sub> x x x

In order to establish good *siškur* rituals/prayers for the Anuna, in order to ... from/at? the  
Dukug

5. <sup>d</sup>nanna an-pa e<sub>3</sub> mu<sub>2</sub>-mu<sub>2</sub>-de<sub>3</sub> si mah-bi mul!-sig<sub>7</sub> zalag-ge-de<sub>3</sub>

So that Nanna, who comes out in the zenith of heaven, shines(?), so that the supreme horns  
illuminate the darkness

note: For the semantic extension mu<sub>2</sub> = *napāhu(m)* referring to rising celestial bodies,  
see George JNES 74, 5.

6. <sup>d</sup>utu an-ur<sub>2</sub>-ra ni<sub>2</sub> gal gur<sub>3</sub>-ru-de<sub>3</sub> KA<sup>?</sup> x x KA x x x-de<sub>3</sub><sub>1</sub>

So that Utu fills the horizon with great awe, so that ...

7. ĝeš-hur-ne sar-sar-de<sub>3</sub> kalam ki-bi-še<sub>3</sub> gi<sub>4</sub>-gi<sub>4</sub>-de<sub>3</sub>

In order to incise designs, in order to return the land to its place

8. <sup>id</sup>idigna <sup>id</sup>buranun<<KI>>-bi-ta!<sup>?</sup> idim-ta!<sup>?</sup> gur<sup>?</sup>-gur<sup>?</sup>-de<sub>3</sub> šag<sub>4</sub>-bi-a a-u<sub>5</sub>-ba tum<sub>4</sub>-de<sub>3</sub>

So that both the Tigris and Euphrates return(?) from/by means of the spring (i.e., Abzu?), in  
order to bring the high flood in their midst

9. a-ab!-ba gu<sub>2</sub> ab<sup>?</sup>-ke<sub>4</sub><sup>?</sup> <<KE<sub>4</sub>?>> si<sup>?</sup> sa<sub>2</sub><sup>?</sup>-de<sub>3</sub> en <sup>d</sup>dil-imx(DU)-babbar-re e<sub>2</sub>-kur-še<sub>3</sub> du-de<sub>3</sub>

In order to set the sea and the seashore(?) in order, so that lord Dilimbabbar goes to the Ekur

10. ĝeš<sup>š</sup>henbur zig<sub>3</sub>-de<sub>3</sub> še mu<sub>2</sub>-mu<sub>2</sub>-de<sub>3</sub> iti zag mu-ta en <sup>d</sup>dil-imx(DU)-babbar-re<sub>1</sub> e<sub>2</sub>-kur-še<sub>3</sub>  
du-de<sub>3</sub>

So that the offshoot rises, so that barley grows, so that lord Dilimbabbar goes to the Ekur at  
the month at the beginning of the year

11. ambar-ra ku<sub>6</sub> mušen lu-lu-de<sub>3</sub> sa <...>

So that fishes and birds teem in the marshland, so that the net ...

UET 6, 29 + 498

CDLI P346114

"Enki and Nippur", Ludwig JCS 58, Text A

reverse

column 1

1'. x [...]

2'. a-a-ĝu<sub>10</sub> <sup>d</sup>en<sub>1</sub> -[lil<sub>2</sub>]-le<sub>1</sub> [...]

My father, Enlil ...

3'. <sup>d</sup>nu-nam-nir<sub>1</sub> ĝa<sub>2</sub>-e x x x [...]

Nunamnir, I ...

4'. en-me-en ga-an-DU en hur-saĝ<sub>1</sub> [...]

You are lord! I want to go, lord, the mountain range ...

5'. <sup>d</sup>nu-nam-nir ga-an-DU en hur-saĝ<sub>1</sub> [...]

Nunamnir, I want to go, lord, the mountain range ...

6'. hur-saĝ ki sikil um-ma-teĝ<sub>3</sub> [...]

After approaching the mountain range the pure place ...

7'. <sup>d</sup>en-ki<sub>1</sub> -ke<sub>4</sub> im <sup>na4</sup>gug im-KU-e [...]

Enki ... red clay/carnelian paste

8'. ĝeš<sup>nu</sup>-kuš<sub>2</sub>-u<sub>3</sub> an-na <sup>na4</sup>kur-gi<sub>4</sub> [...]

The upper hinge ... "goose stone"(?) ...

9'. <sup>d</sup>en-ki-ke<sub>4</sub> šeg<sub>12</sub> im-ma-an-gub KA im?<sub>1</sub> -[...]

Enki set up the brickwork and ...

10'. e<sub>2</sub> <sup>na4</sup>gug a-a-ĝu<sub>10</sub> ak hu-mu<sub>1</sub> -[...]

Make/prepare a carnelian temple (for) my father(?) so that ...

11'. ĝeš hu-mu-ri-in-šub ĝeš hu-mu<sub>1</sub> -[...]

Therefore he felled trees for you, he felled trees for you

12'. gi hu-mu-ri-in-šub gi<sub>1</sub> hu<sub>1</sub> -[...]

Therefore he felled reeds for you, he felled reeds for you

13'. [...] x [...] x x x [...]

column 2

1'. [...] x

2'. [...] -ga?-NE

...

3'. [...] -ni-in-la<sub>2</sub>

...

4'. [...] x x mu-un-zu-uš-a

The ones that ... knew/learned ...

5'. [...] x NIG<sub>2</sub> RU-na im-ma-da-an-si-a

The one that ... filled

6'. [...] x mu-un-la<sub>2</sub>-la<sub>2</sub>-a-ke<sub>4</sub>

...

7'. [...] mu-un-bar-am<sub>3</sub>

...

8'. [...] -x <sup>d</sup>a-nun-na-ke<sub>4</sub>-ne gu<sub>3</sub> mu-na-de<sub>2</sub>-e

... was speaking out to the Anuna gods

9'. [...] -x dumu-ĝu<sub>10</sub> mu-un-ug<sub>5</sub>!-ge-ra e<sub>2</sub>!?-a mu-un-ug<sub>5</sub>!-ge-ra

... my son, whom ... will kill/die(?), whom ... will kill/die in the temple(?)

10'. [ur]-saĝ dumu-ĝu<sub>10</sub> mu-un-ug<sub>5</sub>!-ge-ra e<sub>2</sub>!?-a mu-un-ug<sub>5</sub>!-ge-ra

For the hero(?), my son, whom ... will kill, whom ... will kill in the temple(?)

11'. dumu-<sub>7</sub> -ĝu<sub>10</sub> ur<sub>5</sub>-gin<sub>7</sub> hu-mu-ra-ab-ke<sub>3</sub>-e

My son, thus he shall do to you

12'. a-gin<sub>7</sub> mu-un-lu<sub>3</sub>-lu<sub>3</sub> buru<sub>14</sub>-gin<sub>7</sub> hu-mu-un-su-su

He was roiled like water, so that(?) he drowned like the harvest

13'. x x x x [...] x x AM<sub>3</sub>?-<sub>7</sub> x [...] -ni-<sub>7</sub> -ib-il<sub>2</sub>-la

...

14'. [...] -niĝin

... prowled around/circled(?)

15'. [...] x

UET 6, 30 + 499

CDLI P346115

"Enki and Nippur", Ludwig JCS 58, Text B

1'. [...] x [...]

2'. [...] sikil<sub>1</sub> um-ma-teĝ<sub>3</sub> [...]

After approaching the mountain range the pure place ...

3'. [...] im<sup>na4</sup>gug im-KU-e?<sub>1</sub> [...]

Enki ... red clay/carnelian paste

4'. [ĝeš<sup>nu</sup>]-kuš<sub>2</sub> -u<sub>3</sub> an-na na4gug<sub>1</sub> [...]

The upper hinge ... carnelian

5'. [den-ki]-ke<sub>4</sub> šeg<sub>12</sub> im-ma-an-gub KA<sub>1</sub> [...]

Enki set up the brickwork and ...

6'. [...] na<sup>4</sup> gug a-a-ĝu<sub>10</sub> ak-a hu?<sub>1</sub> -[...]

Make/prepare(?) a carnelian temple (for) my father(?) so that ...

7'. [ĝeš hu]-mu<sub>1</sub> -ri-in-šub ĝeš [...]

Therefore he felled trees for you, he felled trees for you

8'. [gi] hu<sub>1</sub> -mu-ri-in-šub gi<sub>1</sub> [...]

Therefore he felled reeds for you, he felled trees for you

9'. [...] gid<sub>2</sub>?<sub>1</sub> -da ni<sub>2</sub>-bi-ta NIG<sub>2</sub> he<sub>2</sub>-em-[...]

Therefore the long(?) ... by itself ...

10'. e<sub>2</sub> -kur-še<sub>3</sub> im-ma<sub>1</sub> -kur<sub>9</sub>?<sub>1</sub> -en [...]

I will enter(?) into the Ekur ...

11'. x-ma<sub>1</sub> an-na-ke<sub>4</sub>? ba-ni-in-tud [...]

The ... of heaven/An begat there ...

12'. a id<sub>2</sub>-bi-ta ba-ni-in-tud<sub>1</sub> [...]

He begat the water along with its river, he ... abundance

13'. a-šag<sub>4</sub> še-bi-ta ba-ni-in<sub>1</sub> -[tud ...]

He begat the field along with its barley, he ... abundance

14'. gud tur<sub>3</sub>-bi-ta ba-ni-in-tud [...]

He begat the bull along with its pen, he ... abundance

15'. udu amaš-bi-ta ba-ni-in-tud he<sub>2</sub>-ĝal<sub>2</sub> ba<sub>1</sub> -[...]

He begat the sheep along with its fold, he ... abundance

16'. eg<sub>2</sub> pa<sub>5</sub> u<sub>2</sub>-šim ba-ni-in-tud he<sub>2</sub>-ĝal<sub>2</sub> ba-ni?<sub>1</sub> -[...]

(On?) the dikes and ditches he begat plants, he ... abundance

note: A similar form of the ŠIM sign occurs in UET 6 27 r14, r16.

17'. gurun ĝeš<sup>kiri</sup><sub>6</sub> lal<sub>3</sub> ĝeš<sup>tin</sup><sub>1</sub> ba-ni-in-tud he<sub>2</sub>-ĝal<sub>2</sub> ba<sub>1</sub> -x-[...]

He begat the fruit of the orchard, honey/syrup and wine

18'. an-eden-na u<sub>2</sub>-šim ba-ni-in-in-tud he<sub>2</sub>-ĝal<sub>2</sub> ba-x-[...]

In the steppe he begat plants, he ... abundance

19'. ĝeš<sup>tir</sup><sub>1</sub>-ĝeš<sup>tir</sup><sub>1</sub>-ra x GAL<sub>2</sub> šeg<sub>9</sub>-bar ba-ni-in-tud?<sub>1</sub> [...]

In the thicket he begat ... and the fallow deer

- 20'. e<sub>2</sub>-gal zi-šag<sub>4</sub>-ĝal<sub>2</sub> ba-ni-in-tud he<sub>2</sub>-ĝal<sub>2</sub> ba-ni? -in? -[...]  
 In the palace he begat encouragement/life-giving force, he ... abundance
- 21'. iri<sup>ki</sup>-me-a še gibil nu-ĝal<sub>2</sub>-la še sumun-e DU<sub>3</sub>-[...]  
 In our city, where there is no new barley, plant(?) among(?) the old barley
- 22'. nibru<sup>ki</sup>-a še gibil nu-ĝal<sub>2</sub>-la še sumun-e DU<sub>3</sub>-[...]  
 In Nibru, where there is no new barley, plant(?) among(?) the old barley
- 23'. iri<sup>ki</sup>-me-a zu<sub>2</sub>-lum gibil nu-ĝal<sub>2</sub>-la zu<sub>2</sub>-lum sumun-e DU<sub>3</sub> -[...]  
 In our city, where there are no new dates, plant(?) among(?) the old dates
- 24'. nibru<sup>ki</sup>-a zu<sub>2</sub>-lum gibil nu-ĝal<sub>2</sub>-la zu<sub>2</sub>-lum sumun-e [...] [  
 In Nibru, where there are no new dates, plant(?) among(?) the old dates
- 25'. <sup>d</sup>en<sup>ki</sup>-[lil<sub>2</sub>]-le<sup>ki</sup> x-bi lalahtan<sub>x</sub>(USAN<sub>3</sub>?)-a-ni a im-ma-da-an-x [...]

Enlil ... water ... with his *lahtan* vessel(?)

note: The grapheme LA may be employed here both as a pronunciation gloss and an attempt to clarify the typically inscribed sign. This orthography also occurs in MS 3311 oii3 (Scribal Regulations).

- 26'. [<sup>d</sup>en-lil<sub>2</sub>]-le<sup>ki</sup> inim-zu bi<sub>2</sub>-in-gub x [...]  
 Enlil established your word ...
- 27'. [x]-e <sup>d</sup>nuska-ke<sub>4</sub> gu<sub>3</sub> mu-un-na-de<sub>2</sub>-e<sup>ki</sup>  
 ... was speaking to Nuska
- 28'. <sup>d</sup>nuska-ke<sub>4</sub> ud ul-la-am<sub>3</sub> ma-ra-x?-[...]  
 And said(!?) "Nuska, he who is (of?) distant days"
- 29'. [...] <sup>d</sup>nuska x [...]  
 ... Nuska ...
- 30'. [...] gu<sub>2</sub>-da la<sub>2</sub> [...]  
 Embrace ...

obverse?

- 1'. [...] x x x [...]  
2'. [...] li-li KA la?⌋ -[...]  
... offspring ...  
3'. [...] x us<sub>2</sub>!?-sa HAR-ĝu<sub>10</sub> nu?⌋ -[...] -e  
... founded/leaning, my liver/lungs are not ...  
4'. [...] x-la? nu-dab<sub>5</sub>-be<sub>2</sub>  
... was not seizing  
5'. [...] x dim<sub>2</sub>-ma hu-mu-ni-us<sub>2</sub> ama-ĝu<sub>10</sub> nu-hul<sub>2</sub>-la  
If ... is ... in (his) intellect(?), my mother does not rejoice  
6'. [...] la-la ĝuruš-bi nu-mu-un-gi<sub>4</sub>⌋ -a  
... the/its youth has not been satisfied by the charms  
7'. [...] ka-ge<sub>4</sub> nu-uš-gul⌋ -e?⌋  
... would that ... restrain ... in the mouth  
8'. [...] -ši⌋ -ib<sub>2</sub>-RI-RI er<sub>2</sub> gig i<sub>3</sub>-šeš<sub>2</sub>-šeš<sub>2</sub>  
... and was weeping bitterly  
9'. [...] ĝuruš-e lu<sub>2</sub> A gul-e  
... the youth, the one who fought back tears(?)  
note: Perhaps an error for er<sub>2</sub> = A.IGI.  
10'. [... la]-la ĝuruš-ĝu<sub>10</sub> nu-mu-un-gi<sub>4</sub>-a  
... my youth has not been satisfied by the charms  
11'. [...] ama tu-ud-da-ĝu<sub>10</sub>  
... my birth mother  
12'. [...] ba?⌋ -ra-ni?-duh  
... released ...  
13'. [...] x-la?⌋ nu-x-[...]  
...  
14'. [...]  
15'. [...]  
16'. [...]-ud?-en  
...

reverse?

- 1'. [...] x x ma?⌋ -ab-si<sub>3</sub>-si<sub>3</sub>?⌋ -[...]  
...  
2'. [...] ad mi-ni-ib-gi<sub>4</sub>-gi<sub>4</sub>  
... was giving advice  
3'. [...] x lu<sub>2</sub> dam? tuku na-an-tuku-tuku  
... a man who is married should not acquire .../marry more(?)  
note: The form of DAM is minimal (see Mittermayer ABZ sign no. 454).



- 4'. [...] x lu<sub>2</sub> dam?<sub>¬</sub> tuku na<sub>¬</sub> -an<sub>¬</sub> -tuku<sub>¬</sub> -tuku  
 ... a man who is married should not acquire/marry more(?)
- 5'. [...] nam x x [...]  
 ...
- 6'. [...] x [...]
- 7'. [...] ALAN<sub>¬</sub> sag<sub>9</sub>-ga x [...] x  
 ... beautiful features/figure ...
- 8'. [...] lu<sub>2</sub> dam? tuku<sub>¬</sub> [...]  
 ... a man who is married ...
- 9'. [...] x nam-KAL IM?<sub>¬</sub> [...]  
 .... youth/might ...
- 10'. [...] x DI<sub>¬</sub> MU?<sub>¬</sub> [...]  
 ...
- 11'. [...] x x [...] x [...]
- 12'. [...] -ze<sub>2</sub>-en x nu-mu- [...]  
 ... you will/... you, does not ...
- 13'. [...] x EN x nu-mu- [...]  
 ...
- 14'. [...] -x-en-ze<sub>2</sub>-en<sub>¬</sub> [...]  
 ... you will/... you
- 15'. [...] EZEN?<sub>¬</sub> x x [...]  
 ...
- 16'. [...] x [...]

UET 6, 32 = U 17900Q  
CDLI P346117

obverse

1'. [...] x

2'. [...] -ne-ne lil<sub>2</sub>?<sub>┘</sub> -la<sub>2</sub>!<sub>┘</sub> nam-mu-ni-ib-da<sub>13</sub>-da<sub>13</sub>

Do not(?) abandon ... in the empty breeze

note: Does the prefix na- reflect a modal denoting a key point in narrative or a negative command? The KE<sub>4</sub> sign has 2 verticals elsewhere in this tablet (see r1).

3'. [e]-ne-eĝ<sub>3</sub>-zu-še<sub>3</sub> nu-še-ga ĝa<sub>2</sub>-e nu-til<sub>3</sub>-la nu-me-en

I am not(!?) one does not obey your word, one who does not sustain ...

4'. u<sub>3</sub><sub>┘</sub> -mu-un-ĝu<sub>10</sub> x x e-ne kal-la-ĝu<sub>10</sub>

My lord ... he (is?)/how he (is?) my precious one

reverse

1. [...] en<sub>┘</sub> -ki?<sub>┘</sub> -za-ke<sub>4</sub>-eš [...] -NE?<sub>┘</sub> -eš

... Enki(?), because of you ...

2. [...] -di-in [...] -KA

...

3. [...] -en [...] -me?<sub>┘</sub> -en

...

4. [...] -an<sub>┘</sub> -x

...

5'. [...] DU [...]

...

UET 6, 33 (Damqi-ilišu)

CDLI P346118

Sheep and Grain 1f., Alster and Vanstiphout ASJ 9, source U1, Linsman At the beginning ..., source U

obverse

1. hur-sa<sup>ê</sup> an-ki-bi-da-ke<sub>4</sub>

On the mountain range (spanning) both heaven and earth

2. ud an-ne<sub>2</sub> di<sup>ê</sup>ir da-nun-na im-tud-de<sub>3</sub>-eš-a-ba<sub>7</sub>

When An fathered the Anuna gods

3. mu <sup>d</sup>ašnan nu-ub-ta-tud-da-aš nu-un-da-sag<sub>12</sub>-ga?<sub>7</sub> -a<sub>7</sub> -aš

Because no one had been able to give birth to or create Ašnan (yet)

note: For this line, see Jaques AOAT 332, 407 n. 883.?

4. kalam-ma gu <sup>d</sup>uttu nu-ub-da-dim<sub>2</sub>-ma-[aš]

Because the flax of (the weaving goddess) Uttu had not been created along with them

5. <sup>d</sup>uttu-ra temen nu-mu-un-na-sig<sub>9</sub>-ga-a-aš

Because the pegs (of the loom) had not been set for Uttu

note: For this line, see Dunham RA 80, 55-56.

6. u<sub>8</sub> nu-e<sub>3</sub>-a sila<sub>4</sub> nu-šar<sub>2</sub>-ra-am<sub>3</sub>

(Because) the ewe had not come forth, the lamb had not multiplied

7. uzud nu-e<sub>3</sub>-a maš<sub>2</sub> nu-šar<sub>2</sub>-ra-am<sub>3</sub>

(Because) the goat had not come forth, the kid had not multiplied

8. u<sub>8</sub>-e sila<sub>4</sub> min-bi nu-ub-tu-ud

(Because) the ewe had not given birth to its lamb

9. uzud-e maš<sub>2</sub> eš<sub>5</sub>-bi nu-um-tu-ud

(Because) the goat had not given birth to its kid

10. mu <sup>d</sup>ašnan <sup>d</sup>ku<sub>3</sub>-su<sub>3</sub> <sup>d</sup>lahar-bi-da-ke<sub>4</sub>

The names of both Ezina-Kusu (deified grain) and Lahar (deified ewe)

note: For the expanded DN Ezina-Kusu, see Michalowski Hallo FS, 159.

11. da-nun-na di<sup>ê</sup>ir gal-gal-e-ne nu-mu-un-zu-uš-am<sub>3</sub>

The Anuna, the great gods, did not know

12. še-muš<sub>5</sub> ud uš<sub>3</sub>-kam nu-<sup>ê</sup>gal<sub>2</sub>-la-am<sub>3</sub>

The *muš* barley of the thirtieth day was not present

13. še-muš<sub>5</sub> ud nimir-kam nu-<sup>ê</sup>gal<sub>2</sub>-la-am<sub>3</sub>

The *muš* barley of the fortieth day was not present

14. še-muš<sub>5</sub> ud ninnu-kam nu-<sup>ê</sup>gal<sub>2</sub>-la-am<sub>3</sub>

The *muš* barley of the fiftieth day was not present

15. še tur-tur še kur-ra še a<sub>2</sub>-dam kug-ga nu-<sup>ê</sup>gal<sub>2</sub>-la-am<sub>3</sub>

The small barley, the barley of the mountain, the barley of the pure settlement was not present

16. tug<sub>2</sub> ni<sup>ê</sup><sub>2</sub> mur<sub>10</sub>-mur<sub>10</sub>-bi nu-<sup>ê</sup>gal<sub>2</sub>-la-am<sub>3</sub>

Wearing of garments was not present

17. <sup>d</sup>uttu nu-tu-ud men nu-il<sub>2</sub>

Uttu was not yet born, the crown was not yet raised

18. en <sup>d</sup>niĝir-si en <sup>d</sup>kal-kal nu-tu-ud  
 Lord Bridegroom (Dumuzi) and Kalkal (the gatekeeper of the Ekur) were not yet born  
 note: For this line, see Krebernik Wilcke FS, 157-158.
19. <sup>d</sup>šakkan bar-rim<sub>4</sub>-ma la-ba-ra-e<sub>3</sub>-a  
 Sumuqan had not yet come out in the dry land  
 note: The same sentence/phrase appears to occur in UET 6, 61+ o10.
20. nam-lu<sub>2</sub>-lu<sub>7</sub> ud ri-a-ke<sub>4</sub>-ne  
 The humans of that distant time
21. ninda gu<sub>7</sub>!-u<sub>3</sub>-de<sub>3</sub> nu-mu-un-zu-uš-am<sub>3</sub>  
 They did not know that food was to be eaten
22. tug<sub>2</sub> niĝ<sub>2</sub> mur<sub>10</sub>-mur<sub>10</sub>-bi nu-mu-un-zu-uš-am<sub>3</sub>  
 They did not know the wearing of garments
23. kalam-ma ĝeš-ge-en su-bi mu-un-ĝen  
 In the land (one) went/stood (on) limbs (i.e., on all fours?) naked(?)  
 note: For this line, see Woods CM 32, 132.
24. udu-gin<sub>7</sub> ka-bi u<sub>2</sub> mu-ni-ib-gu<sub>7</sub>!  
 Like sheep one ate with grass in its mouth (i.e. ruminated)
25. a sur<sub>x</sub>-sur<sub>x</sub>(UH-UH)-ra-ke<sub>4</sub> i-im-na<sub>8</sub>-na<sub>8</sub>-ne  
 They were drinking water in the ditches(?)
26. ud-ba ki-uludin<sub>2</sub> NE?<sub>7</sub> [...] -re-e-ke<sub>4</sub>  
 At that time, at the place of (forming) features of the gods
27. e<sub>2</sub>-bi du<sub>6</sub>-kug-ga <sup>d</sup>[lahar <sup>d</sup>]ašnan<sub>7</sub> x [...] mu?<sub>7</sub> -un?<sub>7</sub> -sag<sub>12</sub>?<sub>7</sub> -e?<sub>7</sub>  
 In their temple on the Holy Mound ... was creating Lahar and Ezina
28. eš<sub>3</sub> ninda gu<sub>7</sub> diĝir-re<sub>7</sub> -[...]  
 They gathered them into the shrine where the gods ate food
29. he<sub>2</sub>-ĝal<sub>2</sub> [...]  
 The abundance of Lahar and Ašnan
30. <sup>d</sup>a-nun-na du<sub>6</sub>-kug<sub>7</sub> -[...]  
 The Anuna gods of the holy mound
31. i-im-gu<sub>x</sub>-gu<sub>x</sub>(NAG-NAG)-ne<sub>7</sub> [...]  
 Were eating(!), but none among them were able to be filled

reverse

1. amaš<sub>7</sub> kug-ga-ne-ne-a [...]  
 The milk/cream of their holy sheepfold, the sweet thing (the Anuna gods of the Holy Mound were drinking, but none among them were able to be filled)  
 note: Lines 33-35 are omitted by this source, presumably prompted by skipping to the next line beginning with the AMAŠ sign.
2. nam-lu<sub>2</sub>-lu<sub>7</sub> KA×X<sub>7</sub> -bi im<sub>7</sub> -[...]  
 Humanity ...
3. ud-ba <sup>d</sup>en-ki-ke<sub>4</sub> <sup>d</sup>en-lil<sub>2</sub>-ra gu<sub>3</sub> mu-un<sub>7</sub> -x-[...]  
 At that time Enki spoke to Enlil
4. a-a <sup>d</sup>en-lil<sub>2</sub> <sup>d</sup>lahar <sup>d</sup>ašnan-bi-da-ke<sub>4</sub>  
 "Father Enlil, both Lahar and Ezina

5. du<sub>6</sub>-kug-ga um-ma-da-an-sag<sub>12</sub>-ga

Because/after(?)... created (them) on the Holy Mound

6. du<sub>6</sub>-kug-ga-ta am<sub>3</sub>-ma-da-ra-ab-ed<sub>3</sub>-de<sub>3</sub>-en-de<sub>3</sub>-en

We shall send them down from the Holy Mound"

note: This source probably switched the GA and TA signs due to analogy with the locative spelling du<sub>6</sub>-kug-ga above.

7. <sup>d</sup>en-ki <sup>d</sup>en-lil<sub>2</sub>-bi inim kug-ga-ne-ne-a am<sub>3</sub>-dug<sub>4</sub>-ga

This is (how) both(?) Enki and Enlil spoke(?) in their holy conversation

8. <sup>d</sup>lahar <sup>d</sup>ašnan-bi du<sub>6</sub>-kug-ga im-ma-da-ra-an-ed<sub>3</sub>-de<sub>3</sub>

They(!) were sending down both Lahar and Ezina from the Holy Mound

9. <sup>d</sup>lahar<sub>1</sub> amaš<sub>1</sub> -a-ni<sub>1</sub> im-ma-ab-ni<sub>10</sub>-ni<sub>10</sub>-e

They(!) were enclosing Lahar in her sheepfold

10. u<sub>2</sub>-šim ni<sup>g</sup><sub>2</sub>-da<sup>g</sup>al-la mu<sub>1</sub> -un-na-ba-e-ne

They were giving vast vegetation to her

11. <sup>d</sup>ašnan-ra gana<sub>2</sub> zid mu-un-<sup>g</sup>a<sub>2</sub> -<sup>g</sup>a<sub>2</sub> -e<sub>1</sub> -ne<sub>1</sub>

For Ezina they were putting down a fertile field

12. <sup>g</sup>eš<sup>š</sup>apin <sup>g</sup>eš<sup>š</sup>udul<sub>4</sub> erin<sub>2</sub> -bi mu-un-na-ba-e<sub>1</sub> -ne<sub>1</sub>

They were giving to her the plow, the yoke, and its plow team

13. <sup>d</sup>lahar-e amaš-a gub-ba-ni-ta

After Lahar stood in the sheepfold

14. sipad amaš-a hi-li duh-duh-a-ta

After the shepherd furnished her(?) with allure in the sheepfold

15. <sup>d</sup>ašnan ab-sin<sub>2</sub>-na gub-ba-ni-ta

After Ezina stood in the furrow

16. ki-sikil sig<sub>7</sub>-ga hi-li gur<sub>3</sub>-ru-am<sub>3</sub>

She was a beautiful/verdant young woman bearing allure

17. gan<sub>2</sub>-ne-ta sa<sup>g</sup> zid il<sub>2</sub>-la-ni

(After) she raised her fertile head in the field

18. he<sub>2</sub>-<sup>g</sup>al<sub>2</sub> an-na-ta de<sub>2</sub>-de<sub>2</sub>-a-ni

After she was poured upon by the abundance of heaven(?)

19. <sup>d</sup>lahar <sup>d</sup>ašnan<sub>1</sub> -bi pa e<sub>3</sub> mu-un<sub>1</sub> -na-ak-eš

Both Lahar and Ezina appeared

20. an-na he<sub>2</sub>-<sup>g</sup>al<sub>2</sub> mu-un-ne-<sup>g</sup>al<sub>2</sub>

In heaven abundance was there for them(?)

note: For this and the following line, see Jaques AOAT 362, 11 n. 22.

21. kalam-ma zi-šag<sub>4</sub> -<sup>g</sup>al<sub>2</sub> mu-un-ne-<sup>g</sup>al<sub>2</sub>

In the land life force was there for them(?)

22. me di<sup>g</sup>ir-re-e<sub>1</sub> -ne<sub>1</sub> si im-sa<sub>2</sub>-sa<sub>2</sub>-e-ne

They were properly executing the *me* of the gods

23. erim<sub>x</sub>(E<sub>2</sub>×A!) kalam-ma-ka ni<sup>g</sup><sub>2</sub> mu-ni-ib-lu-lu

(They were making?) things proliferate in the storehouse(!?) of the land

note: The first sign of the line may be a poorly executed E<sub>2</sub>×NIG<sub>2</sub>.

24. e<sub>2</sub>-kur-re sahar<sub>1</sub> si us<sub>2</sub>-sa-a-ba  
 Into the prison, founded(!?) (in?) the dust  
 note: Is e<sub>2</sub>-kur an error for e<sub>2</sub> ukur<sub>3</sub>? Is the SI sign an error of preservation from above?
25. u<sub>3</sub>-mu-un-sun<sub>5</sub>-eš he<sub>2</sub>-ĝal<sub>2</sub> mu-un-ne-ĝal<sub>2</sub>  
 After they entered, abundance was there for them
26. min<sub>3</sub>-na-ne-ne ki ĝiri<sub>3</sub>-ne-ne bi<sub>2</sub>-in-gub-bu-uš-a  
 The two of them (lit. "their two"), where they set their feet  
 note: There is an erased NE sign between the second NE and KI signs.
27. dugud-bi e<sub>2</sub><sub>1</sub> -e niĝ<sub>2</sub> tah-e-me-eš  
 They are the ones who increase things in the house "heavily"
28. ki gub si!? sa<sub>2</sub>-me-eš ki tuš me-te-ĝal<sub>2</sub>-me-eš  
 Where they stand, they are correct(?), where they sit, they are appropriate
29. šag<sub>4</sub> an-na<sub>1</sub> šag<sub>4</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> ba-sag<sub>9</sub>-ge-me-eš  
 They are ones that are pleasant in(?) the heart of An and the heart of Enlil  
 note: For this and the following three lines, see Jaques AOAT 332, 64.
30. ĝeštin niĝ<sub>2</sub>-dug<sub>3</sub> i-im-na<sub>8</sub>-na<sub>8</sub>-e-ne  
 They were drinking sweet/intoxicating wine
31. kaš niĝ<sub>2</sub>-dug<sub>3</sub> i-im-dug<sub>3</sub>-dug<sub>3</sub>-ge-e-ne  
 They were "making (themselves) sweet" (i.e., getting drunk) with sweet/intoxicating beer
32. ĝeštin niĝ<sub>2</sub>-dug<sub>3</sub> u<sub>3</sub>-mu-un-naĝ-eš-a-ta  
 After they drank sweet/intoxicating wine  
 single ruling
33. im-gid<sub>2</sub>-da <sup>DIŠ</sup>dam!-qi<sub>2</sub>!-i<sub>3</sub>-li<sub>2</sub>-š<sub>u</sub> <sup>itu<sup>d</sup></sup>ab-e<sub>3</sub> ud u-limmu<sub>5</sub>-kam  
 Single-column tablet of Damqi-ilišu, month of *Abe*, fourteenth day  
 note: For the scribe Damqi-ilišu, see Delnero Textual Criticism of Sumerian Literature, 105, Ludwig UAVA 9, 9f., and Ludwig Attinger FS, 206.
34. diš!-š<sub>u</sub>-š<sub>i</sub>-min  
 (Total) sixty-two(!) lines  
 note: The total should be 63.

UET 6, 34 (Damqi-ilišu)

CDLI P346119

Sheep and Grain 67f., in series with UET 6, 33, Alster and Vanstiphout ASJ 9, source U2

obverse

1.  $\hat{g}e\hat{s}tin\ ni\hat{g}_2\text{-}dug_3\ u_3\text{-}mu\text{-}un\text{-}na\hat{g}\text{-}e\check{s}\text{-}a\text{-}ta\text{-}$

After they drank sweet/intoxicating wine

note: For this and the following two lines, see Jaques AOAT 332, 64, Civil AuOr 26, 13.

2.  $ka\check{s}\ ni\hat{g}_2\text{-}dug_3\ u_3\text{-}mu\text{-}un\text{-}dug_3\text{-}ge\text{-}e\check{s}\text{-}a\text{-}ta\text{-}$

After they "made (themselves) sweet" (i.e., getting drunk) with sweet/intoxicating beer

3.  $a\text{-}gar_3\text{-}a\text{-}gar_3\text{-}ra\ du_1_4\text{-}mi\text{-}ni\text{-}ib\text{-}mu_2\text{-}mu_2\text{-}ne\text{-}$

They were arguing in the meadows

4.  $ki\ \hat{g}e\check{s}bun\text{-}na\text{-}kam\ a\text{-}da\text{-}min_3\ mu\text{-}un\text{-}ak\text{-}[\dots]$

It was at the site of the banquet that they were having a *adamin* debate

5.  $^d\text{a}\check{s}nan\ ^d\text{lahar}\text{-}ra\ gu_3\ mu\text{-}un\text{-}na\text{-}de_2\text{-}[\dots]$

Ezina was speaking to Lahar

6.  $nin_9\ dub\text{-}sa\hat{g}\text{-}zu\text{-}me\text{-}en\ igi\text{-}\check{s}e_3\ ma\text{-}ra\text{-}ab\text{-}gub\text{-}[\dots]\text{-}en\text{-}$

Sister, I am your superior, at the front I stand(?) relative to you

7.  $su_3\text{-}[\dots]\text{-}ma\text{-}ka\ \hat{g}a_2\text{-}e\ kiri_3\text{-}za_1\text{-}bi\text{-}[\dots]\text{-}en\text{-}$

I am the joy of the shine(?) of the land

note: For this line, see Jaques AOAT 332, 262, and for this sense of the lexeme  $su_3\text{-}ra_2\text{-}a\hat{g}_2$ , see Mittermayer OBO 239, 225-226.

8.  $sa\hat{g}\text{-}ur\text{-}[\dots]\text{-}\hat{g}u_{10}\text{-}\hat{g}a_2\text{-}e\text{-}ba\text{-}ab\text{-}\check{s}um_2\text{-}[\dots]$

I give my strength to the *saĝursaĝ* functionary/first of the warriors(?)

9.  $e_2\text{-}gal\text{-}la\text{-}[\dots]\text{-}un\text{-}da\text{-}[\dots]$

(So that?) in the palace he casts an aura

10.  $kalam\text{-}ma\ mu\ zag\text{-}\check{s}e_3\text{-}[\dots]$

In the land ... established the name/reputation(?) up to (its) borders

11.  $kadra\text{-}[\dots]\text{-}nun\text{-}na\text{-}[\dots]\text{-}e\text{-}ne\text{-}[\dots]$

I am the greeting gift/bribe of the Anuna gods

12.  $lipi\check{s}\text{-}[\dots]$

I am the heart/rage(?) of (mortal) rulers

13.  $usu\text{-}\hat{g}u_{10}\text{-}ur\text{-}[\dots]$

When my strength approaches the hero

note: For this and the following five lines, see Wilcke JNES 27, 237 and n. 30.

14.  $ki\ me_3\text{-}ka\text{-}[\dots]$

When he stands in the battle site

note: For this and the following line and the combination  $su\ \dots\ sa$ , see Cavigneaux ZA 83, 204.

15.  $su\ nu\text{-}mu\text{-}un\text{-}x\text{-}[\dots]$

He has not "known flesh"(!?), he has not "known sinew" (i.e., corporeal injury?)

note: Cavigneaux understands the combination  $su\ \dots\ sa$  here as "famille" and "parent."

16. i-gi<sub>4</sub>-in<sub>1</sub> -zu<sub>1</sub> [...]

It is as if I go towards(?) "the play of Inana" for him(?)

17. nam-usar<sub>1</sub> nam<sub>1</sub> -ma<sub>1</sub> -[...] i<sub>1</sub> -im<sub>1</sub> -[...]

I(!?) sweeten (male and female) neighborliness

18. usar du<sub>14</sub> mu<sub>2</sub> -a<sub>1</sub> x x i-[...]

I(!?) release quarreling neighbor(s)

19. ĝuruš<sub>1</sub> dab<sub>5</sub>-ba-ra<sub>1</sub> u<sub>3</sub> -[...]

When I(!?) approach the captive young man

20. nam<sub>1</sub> -tar<sub>1</sub> -ra-ni<sub>1</sub> u<sub>3</sub>-mu<sub>1</sub> -[...]

When I(!?) allocate/offer his fate

21. šag<sub>4</sub> sag<sub>3</sub> -ga-a-ni ĝeštug<sub>2</sub> -[...]

He forgets his distress

note: For this line, see Karahashi Sumerian Compound Verbs, 85.

22. ĝeš-šu ĝeš-gu<sub>2</sub> [...]

I(!?) undo the manacles and the neck stock

23. d<sub>1</sub> ašnan<sub>1</sub> d<sub>1</sub> [...]

I am Ezina-Kusu, the child of Enlil

24. [...] -ra<sub>1</sub> an<sub>1</sub> -eden?<sub>1</sub> -[...]

One who is bound to the sheep hut, the milking building, and the plain

25. [...] -da?<sub>1</sub> -ĝal<sub>2</sub> niĝ<sub>2</sub> a?<sub>1</sub> -na?<sub>1</sub> [...]

What of yours can be present (in response)? What is it that which is my speaking(!)?  
Answer!

26. [...] -še<sub>3</sub> gub-ba<sub>1</sub> -[...]

When(?) she stood on behalf of/towards(?) her property, before her ...

note: This line is paralleled by MS 3404 obv. 7 niĝ<sub>2</sub>-gur<sub>11</sub>-ni-še<sub>3</sub> gub-ba-a-ni igi-ni-še<sub>3</sub>  
ba-ra-x-[...]

27. [...] -un-na?<sub>1</sub> -x-x-[...]

...

28. [...] x x [...]

reverse

1'. [...] x [...]

2'. [...] en<sub>1</sub> -nu<sub>1</sub> -uĝ<sub>3</sub> [...]

The looking over of the organized (weapons, troops?) and the guard is mine(?)

note: For this line, see Wilcke Das Lugalbanda Epos, 195.

3'. [...] -ĝuruš-a me<sub>1</sub> -[en]

In the field I am the life of the status of laborer

4'. [kuš]ummud<sub>1</sub> [...] sed<sub>4</sub> -da kuš<sup>e</sup>-sir<sub>2</sub> [...]

The waterskin of(?) cold water and the sandal are mine

5'. [...] dug<sub>3</sub> -ga ir<sub>1</sub> nam-diĝir-ra<sub>1</sub> [...]

The sweet oil/butter, which is the scent of divinity



- 6'. [...] -ra<sub>2</sub> i<sub>3</sub> šim[ĝeš]eren<sub>1</sub> -na sa<sub>2</sub> dug<sub>4</sub> ĝa<sub>2</sub>?<sub>1</sub> -x-[...]  
The regular provision of ... oil, oil of cedar resin is mine
- 7'. x-suluhu?<sub>1</sub> -[...] siki<sub>1</sub> bar<sub>6</sub>-bar<sub>6</sub><sub>1</sub> -ra-ĝu<sub>10</sub>  
My *suluhu* ceremonial garment(?), a garment of white wool  
note: For this and the following two lines, see Jaques AOAT 332, 330 n. 698.
- 8'. [...] barag<sub>1</sub> -ga-na [...] -hul<sub>2</sub>-le  
Makes the king rejoice
- 9'. [...] su<sub>1</sub> diĝir gal-gal<sub>1</sub> -[...] -ma<sub>1</sub> -al mi-ib<sub>2</sub>-za  
(The wool from) my back glistens on the bodies of the great gods  
note: For this line and the following two lines see Black Wilcke FS, 49.
- 10'. [...] -šeš<sub>1</sub> x [...] -tu<sub>5</sub><sub>1</sub> -a  
The *gudug*, *pašeš*, and lustration priests
- 11'. [...] kug<sub>1</sub> -ĝa<sub>2</sub> [...] -da-an-mu<sub>2</sub>?<sub>1</sub> -re  
Because/after they are wearing me(!?) in my pure lustration rites  
note: Allograph of mu<sub>4</sub>?
- 12'. [...] kug<sub>1</sub> -ĝa<sub>2</sub> ĝiri<sub>3</sub>!<sub>1</sub>? mu-un-da-gub-en  
I am (effectively) stepping in my pure reed hut(?)  
note: For this line, see Karahashi Sumerian Compound Verbs, 91.
- 13'. [ĝeš gana<sub>2</sub>]ĝušur ĝešeme?<sub>1</sub> -[...] -x šu-kar<sub>2</sub> sug-ge gu<sub>7</sub>-a  
(Your) harrow, ploughshare, the binding and the strap (are nothing more than) destroyed tools  
note: For this line, see Tinney Nippur Lament, 154 and Crisostomo The Old Babylonian Word List Izi, 394.
- 14'. [...] mu<sub>1</sub> -da<sub>1</sub> -[...] ab?<sub>1</sub> -be<sub>2</sub>?<sub>1</sub> -na-ĝu<sub>10</sub> gi<sub>4</sub>-ma-ni?<sub>1</sub> -ib?<sub>1</sub>  
What of yours can be present (in response)? What is it that which is my speaking(!)?  
Answer!
- 15'. [...] -še<sub>3</sub><sub>1</sub> <sup>d</sup> ašnan<sub>1</sub> [...] -ra<sub>1</sub> mu-un-na<sub>1</sub> -ni-ib-gi<sub>4</sub>-gi<sub>4</sub><sub>1</sub>  
A second time Ezina was replying to Lahar  
note: For this and the next three lines, see Civil Oppenheim FS, 76-77 and Sallaberger Attinger FS, 314.
- 16'. x udun<sub>1</sub> -na [...] u<sub>3</sub>?<sub>1</sub> -ba-ni-in-du<sub>8</sub><sub>1</sub>  
After one has baked(?) the leavened dough in the oven
- 17'. [...] udun<sub>1</sub> -na<sub>1</sub> u<sub>3</sub>?<sub>1</sub> -ba-ni-in-du  
After one made/stood upright(?) the cooked malt in the oven
- 18'. <sup>d</sup> nin<sub>1</sub> -ka<sub>1</sub> -si<sub>1</sub> -[...] ma?<sub>1</sub> -ab?<sub>1</sub> -[...] -re?<sub>1</sub>  
One mixes it for me as (if I was?) Ninkasi
- 19'. maš<sub>2</sub> gal-gal-zu [...] gal-gal-zu  
Your big goat bucks and rams
- 20'. ki ĝešbun-na-ka x? mu<sub>1</sub> -na?<sub>1</sub> -ab?<sub>1</sub> -til?<sub>1</sub> -le-ne<sub>1</sub>  
... brings to an end(?) for ... at the site of the banquet
- 21'. ninda-ĝu<sub>10</sub>-ta a<sub>2</sub>! gur<sub>1</sub> -[...] -x-ab-sug<sub>2</sub>-[...] -eš<sub>1</sub>  
By means of my food? they have stood on thick forelegs

22'. sipad-zu ninda-ĝu<sub>10</sub>-še<sub>3</sub> an-eden igi-bi im-ši-[...]

Your shepherd has looked to my food(?) (in) the plain

note: For this line, see Karahashi Sumerian Compound Verbs, 123.

23'. išin-na a-šag<sub>4</sub>-ga ĝal<sub>2</sub>-la<sub>1</sub> -[...]

On my behalf (while) being on the stalk in the field

24'. engar<sub>1</sub> -ĝu<sub>10</sub> na-gada-ĝu<sub>10</sub> <sup>ĝeš</sup>tukul-ta mu-un-sar<sub>1</sub> -[...]

My farmer chases your(!) herder brandishing a weapon

25'. [...]-ta<sub>1</sub>?<sub>1</sub> ki sig<sub>9</sub> -ga-a-aš u<sub>3</sub>-mu-un-kiĝ<sub>x</sub>(UR<sub>4</sub>)

After you(!) seek out a silent place below

26'. [...]-e<sub>1</sub> ni<sub>2</sub> -[...] nu<sub>1</sub> -mu-e-ta-ed<sub>2</sub>-de<sub>3</sub>

(As for) you, your fear does not depart from you

27'. ĝeš<sub>2</sub>-šu-ši-diš

(Total:) sixty-one (lines)

28'. im-gid<sub>2</sub>-da <sup>DIŠ</sup>*dam!-qi<sub>2</sub>!-i<sub>3</sub>-li<sub>2</sub>-šu* <sup>itud</sup>ab-e<sub>3</sub> ud niš-limmu-kam

Single-column tablet of Damqi-ilišu, month of *Abe*, twenty-fourth day

note: For the scribe Damqi-ilišu, see Delnero Textual Criticism of Sumerian Literature, 105, Ludwig UAVA 9, 9f. Ludwig Attinger FS, 206.

UET 6, 35

CDLI P346120

Sheep and Grain 127f., Alster and Vanstiphout ASJ 9, source U3

obverse

1. za-e ni<sub>2</sub>-zu nu-mu-un-ta-ed<sub>2</sub>-de<sub>3</sub>

(As for) you, your fear does not depart from you(!)

2. muš ġir<sub>2</sub> lu<sub>2</sub>-lul-la-ke<sub>4</sub> niġ<sub>2</sub> eden-na-ke<sub>4</sub>

Snakes and scorpions, thieves/liars(?), that of the plain

note: For this line and the variant orthography lu<sub>2</sub>-lul-la-ke<sub>4</sub>, see Sjöberg JCS 25, 133-134. For this and the following line, see Attinger ELS, 589.

3. zi-zu an-eden-na ku<sub>1</sub> -kur mu-ni-ib-e<sub>3</sub>

Desire you life in the plain

4. [ud]-šu<sub>2</sub><sub>1</sub> -uš-e niġ<sub>2</sub>-šID<sub>1</sub> -zu?<sub>1</sub> i<sub>3</sub>-ke<sub>3</sub>-e

Daily your tally is made

note: For this line, see Attinger ZA 95, 243.

5. šudum?<sub>1</sub> -zu ki i<sub>3</sub>-tag-tag-ge

Your tallying stick(?) is planted in the ground

6. na<sub>1</sub> -gada<sub>1</sub> -a?<sub>1</sub> -za?<sub>1</sub> u<sub>8</sub> me-a sila<sub>4</sub> tur-tur me-a

7. uzud?<sub>1</sub> me-a maš<sub>2</sub><sub>1</sub> tur<sub>1</sub> -tur me-a lu<sub>2</sub>-lu<sub>7</sub><sub>1</sub> mu-un-na-ab-be<sub>2</sub>

(The one who is) your herder(?) (is the) person who says where the ewes, little lambs, goats, and little kids (are)

note: Or understand as participle of me to be, ~(how many) there are?

8. tumu tur-tur-e iri-a DU-da-bi

When the little winds are to go in the city

9. tumu gal-gal-e bar-rim<sub>4</sub>-ma du<sub>1</sub> -da-bi

When big winds are to go in the desert

note: For this and line o12, see Schwemer Wettergottgestalten, 178 n. 1255.

10. za-e e<sub>2</sub>-ubur<sub>1</sub> -ra<sub>1</sub> ma<sub>1</sub> -ra-an-du<sub>3</sub>-u<sub>3</sub><sub>1</sub> -ne

They make a milking house/pen for you

11. tumu<sub>1</sub> tur-tur-e<sub>1</sub> iri<sub>1</sub> -a<sub>1</sub> DU<sub>1</sub> -da-bi

When the little winds are to go in the city

12. tumu gal-gal-e bar-rim<sub>4</sub>-ma?<sub>1</sub> x-bi

When big winds are to go in the desert

13. <sup>d</sup>ašnan-me-en<sub>1</sub> ur-saġ-ra tud-da ġa<sub>2</sub>?<sub>1</sub> -la<sub>1</sub> nu<sub>1</sub> -mu-un-dag-dag-ge

I am Ezina, born for the hero, who will never cease

14. <sup>d</sup><sub>1</sub> iškur-ra gaba<sub>1</sub> -ri<sub>1</sub> -a mu-un-da-an-gub-be<sub>2</sub><sub>1</sub>

Who can stand against(?) Iškur as an (equal) opponent

15. <sup>dug</sup>šakir<sub>3</sub> <sup>dug</sup><sub>1</sub> gir<sub>3</sub>?<sub>1</sub> ga? <sup>g</sup>il<sub>1</sub> -sa nam-sipad-da niġ<sub>2</sub>-[...]

The churn and the *kir* vessel (for) milk(?), the treasure of shepherdship, are present among(?) (your) property

note: For this line see Sallaberger Der Babylonische Töpfer, 102.

16. a-na-zu [...] -da? -ġal<sub>2</sub> niġ<sub>2</sub> a!-na ab-be<sub>2</sub>-na-ġu<sub>10</sub> gi<sub>4</sub>-[ma-ni-ib]  
 What of yours can be present (in response)? What is it, that which is my speaking (that can be responded to(?))? Answer!
17. min<sub>3</sub>-kam-ma -[...] <sup>d</sup> lahar <sup>da</sup>šnan-ra mu-na-ni-ib<sub>2</sub>-gi<sub>4</sub>!?!-[-...]  
 For a second time Lahar was answering Ezina
18. za -e -[...] <sup>da</sup>usan? an-na-kam x x  
 You ... as(?) the evening/evening of the sky(?)
19. x [...] x ki im-a-aġ<sub>2</sub> x x?  
 You have loved(?) the ... of the mountain/foreign land  
 note: An apparently erased sign occurred between the A and AG<sub>2</sub> signs.
20. erim<sub>2</sub> bar -[...] -ra? -ke<sub>4</sub>  
 The angered enemy (now a?) foreign slave
21. dam tur-x [...] dumu tur-tur-ra-ke<sub>4</sub>  
 The (one with a?) junior spouse(?), the ... with (lit. of) small children  
 note: The beginning of this line may be quoted on the left side of the tablet.
22. eš<sub>2</sub> diš kuš<sub>3</sub> [...] x-da -<<DA? >>-an-la<sub>2</sub>  
 After having bound (you) with a one-cubit rope  
 note: For this line see Civil AuOr Supp. 5, 91.
23. ki-sur<sub>x</sub>(DU<sub>6</sub>)-še<sub>3</sub> [...] -ma-an-ed<sub>3</sub>-de<sub>3</sub>  
 One takes (you) down to the site of the threshing floor  
 note: For this and the following line, see Civil AuOr Supp. 5, 92.
24. ki-sur<sub>x</sub>(DU<sub>6</sub>?) -ta x-x-ri-x -[...] -ed<sub>3</sub> -de<sub>3</sub>  
 One takes (you) up from the site of the threshing floor
25. <sup>ġeš</sup> tukul -a-ni igi-zu im-rah<sub>2</sub> -rah<sub>2</sub> kiri<sub>3</sub>-[zu] im -rah<sub>2</sub> -rah<sub>2</sub>  
 His weapon has struck your face, it has struck your nose  
 note: The verb rah<sub>2</sub> is *marû* reduplication class but here is probably *hamtu* given the occurrence of prefix of anteriority in another source.
26. x gaz<sub>2</sub>? -gaz<sub>2</sub>-gin<sub>7</sub> um? -ma? -[-...]  
 After(?) ... like crushed/slaughtered(?) ...
27. tumu u<sub>18</sub>-lu tumumir-re x [...]  
 The southern and northern winds ...  
 note: Perhaps read the last preserved sign as U<sub>5</sub>!?
28. <sup>na<sub>4</sub></sup> kinkin -e <sup>na<sub>4</sub></sup> x-[-...]-x  
 The grinding stone, the ...
29. <sup>na<sub>4</sub></sup> šu-šu bar-za a-ar<sub>3</sub>-ar<sub>3</sub> mi -ni -ib<sub>2</sub>? -[-...]-e?  
 The muller grinds(?) on your back  
 note: For this line, see Attinger ZA 95, 218.
30. za-e <sup>ġeš</sup> buniġ-bi lug -ga -zu-ne  
 When you live(?) in the trough
31. lu<sub>2</sub> silaġ ma-da? -šar<sub>2</sub> ki-a mi-ni-in-gurum?  
 One mixed (you?) with the dough(?) for me(!?) and curled it up(?) on the ground

32. ki<sub>1</sub> -siki<sub>1</sub> du<sub>8</sub> <du>-gu<sub>1</sub> -la šu bur<sub>2</sub>-ra-am<sub>3</sub>

The young woman is the one who spreads out/bakes, mixes, and spreads out again/  
strikes(?)

note: For the verb /dubul/, see Civil Biggs FS, 27 no. 160. For šu-bur<sub>2</sub> as an  
orthography of the lexeme /tibir/ "fist", see Civil Biggs FS, 27 no. 152.

33. im<sub>1</sub> šu<sub>1</sub> -rin-na-še<sub>3</sub> im-ta-an-ed<sub>3</sub>-de<sub>3</sub>

She(?) brings you(?) up to the oven

note: This line appears to be repeated on the left side of the tablet.

34. za-e <sup>êeš</sup>banšur<sub>1</sub> -ra <sup>ġal</sup>2-la-zu-ne

When you are on the table

35. an-ta ma-ra-an-<sup>ġal</sup>2-le-en ki-ta ma-ra-an<sub>1</sub> -<sup>ġal</sup>2-le-en?

I am there above (relative to) you, and you are there below (relative) to me(!?)

36. <sup>daš</sup>nan ni<sub>2</sub> -zu <sup>ġeštug</sup>2-ga-a-ni

Ezina, pay attention to(!?) yourself

37. u<sub>3</sub> za<sub>1</sub> -e<sub>1</sub> [...] x x x

And (then you will understand?) you ...

reverse

1. me-zu igi<sub>1</sub> [...] -x-x-e<sub>3</sub>-eš

Because the eye ... your *me* (i.e., role)

2. u<sub>3</sub> <sup>ġa</sup>2 -[...] egir<sub>1</sub> bi<sub>2</sub>-ib<sub>2</sub> -us<sub>2</sub>-en

And (then?) I am made to follow after(?) (as a course?)

3. lu<sub>2</sub><sup>na4</sup> kinkin<sub>1</sub> !-e hul-eš nu-<sup>ġal</sup>2-la!

The miller is not there for evil (purposes) (for what he does?)

4. a-na-zu mu-da-<sup>ġal</sup>2 ni<sup>ġ</sup>2 a-na x-ab-be<sub>2</sub>-na-<sup>ġu</sup>10 gi<sub>4</sub>-ma-ni-ib

What of yours can be present (in response)? What is it that which is my speaking (that can  
be responded to(?))? Answer!

5. ud<sub>1</sub> -ba <sup>daš</sup>nan nam-gir<sub>15</sub> -ra? -na x mi-ni-in-us<sub>2</sub>-e!?

At that time Ezina (the grain goddess) was ... her pride/native status(?)

note: For this line, see Civil Oppenheim FS, 87, Jaques AOAT 332, S166.

6. [<sup>d</sup>]ašnan<sub>1</sub> <sup>d</sup> lahar-ra mu-na-ni-ib-gi<sub>4</sub> -gi<sub>4</sub>

Ezina was answering Lahar

7. [...] lugal<sub>1</sub> -zu <sup>d</sup> šakkan? kuš<sub>7</sub>-zu bar-rim<sub>4</sub>-ma ki-nud-da-zu

(As for) you, Iškur (is) your master, Sumuqan (is) your groom, and the desert (is) your bed

8. x[...] NE? in-ga? -dub<sub>2</sub>-ba-gin<sub>7</sub>

Like the house and field in which fire also rages(!)/like the house also set on fire by(?) the  
field(!?)

9. x x [...] <sup>mušen</sup> -gin<sub>7</sub> bi<sub>2</sub> -ib? -RI<sub>1</sub> -gin<sub>7</sub>

Like (when) locusts afflict(!?) a house with their teeth(!?)

note: The presence of bir<sub>5</sub> "locust" is suggested by apparent *Auslaut* spelling bir<sub>5</sub><sup>mušen</sup>.  
re in MS 3404 r15.

10. x x x [...] -x-e [...] -ni-ib-kur<sub>9</sub>-re-en

You bring the weak(?) cripple(?) into the land(?)

note: For this line, see Gragg Sumerian Dimensional Infixes, 77.

11. [...] gu<sub>2</sub> -ĝu<sub>10</sub> [...] ba-e-de<sub>3</sub> -ĝa<sub>2</sub> -ĝa<sub>2</sub> -ĝa<sub>2</sub>

(While) I can(?) set my neck to the ground (i.e., achieve a state of overripeness?)

12. [...] -an-x-e [...] ba-e-hal<sub>1</sub> -hal<sub>1</sub> -[...] -x

I(?) am divided into (various) ...(?) *ban* containers

13. šag<sub>4</sub>-x-zu ganba<sub>1</sub> -[...] lu<sub>2</sub> bi<sub>2</sub>-in-de<sub>6</sub> -[...]

(After) one has brought(?) your ... belly/innards(?) (for sale) at the market rate

note: For this and the following two lines, see Civil AuOr 26, 10.

14. <sup>tug<sub>2</sub></sup>niĝ<sub>2</sub>-dara<sub>2</sub> ni<sub>2</sub>-za gu<sub>2</sub>-x x [...] bi<sub>2</sub>-in-x-[...] -x

After he binds you yourself/your aura(?) and your neck with a loin cloth

15. u<sub>8</sub>-ĝu<sub>10</sub>-še<sub>3</sub> še <sup>ĝeš</sup>ba-an-[...] x-ma-ab lu<sub>2</sub> [...] -na<sub>1</sub> -ab-be<sub>2</sub>

One person says to another "fill up the ...(?) *ban* container with grain in order to (buy) my ewe"

16. ud-ba <sup>den</sup>ki-ke<sub>4</sub> <sup>den</sup> -lil<sub>2</sub> -ra gu<sub>3</sub> mu<sub>1</sub> -[...]

At that time, Enki was speaking to Enlil

17. a<sub>1</sub> -a <sup>den</sup>-lil<sub>2</sub> <sup>lahar</sup> <sup>dašnan</sup> x x x [...] x x [...]

Father Enlil, Lahar and Ezina ...

18. a<sub>2</sub> !?-bi-ta [...]

They have stood(?) ... by their strength(?)

19. x EŠ-kam da-ne-ne-a [...]

The third/thirtieth ... does not cease at their side(!?)

20. min<sub>3</sub>-na-ne-ne <sup>dašnan</sup> [...] -x-[...]

Of the two of them, Ezina is greater

21. <sup>da</sup> <sup>ašnan</sup>-ra dub<sub>3</sub> he<sub>2</sub>-x-x [...] -za<sub>1</sub> -za<sub>1</sub>

And therefore (Lahar) should kneel(?) and prostrate herself to Ezina

22. x-ra ĝiri<sub>3</sub>-ni [...] -x-x

To ... she/they(?) should kiss her feet

23. <sup>da</sup> utu<sub>1</sub> -e<sub>3</sub> -ra [...] -x

From(!?) sunrise until(!?) sunset

24. mu <sup>dašnan</sup>-kam [...] -il?<sub>1</sub> -la?<sub>1</sub> -NE

She/they(?) should praise(!?) the name of Ezina

note: Restore ka-tar ... si-il to praise?

25. lu<sub>2</sub> kug tuku lu<sub>2</sub> za<sub>1</sub> -gin<sub>3</sub> [tuku lu<sub>2</sub>] gud<sub>1</sub> tuku lu<sub>2</sub> udu tuku<sub>1</sub>

The one who possesses silver, the one who possesses lapis, the person that possesses an ox, the person who possesses a sheep

26. kan<sub>4</sub> lu<sub>2</sub> še tuku-x? ud<sub>1</sub> mu<sub>1</sub> -un-di-ni-ib<sub>2</sub> -[...] -e?<sub>1</sub>

Will spend the day at the gate of the one who possesses grain along with him(?)

note: The traces immediately after TUKU may or may not be a sign, possibly kam<sub>1</sub> !?

27. <sup>da</sup> lahar<sub>1</sub> <sup>dašnan</sup> a-da-min<sub>3</sub> <<MI<sub>2</sub>?>> dug<sub>4</sub>-ga

(In the) dispute (undertaken between) Lahar and Ezina

28. <sup>d</sup>lahar tak<sub>4</sub> <sup>d</sup>ašnan<sub>1</sub> e<sub>3</sub>-a

Lahar is the quitter, Ezina is the one who emerged (victorious)

29. a-a <sup>d</sup>en-ki za<sub>3</sub>-mi<sub>2</sub>

Father Enki, praise!

double ruling

left side

1. im?<sub>1</sub> šu-rin-na?<sub>1</sub> im<sub>1</sub> -ta-an<sub>1</sub> -ed<sub>2</sub>?<sub>1</sub> -de<sub>3</sub>?<sub>1</sub> [...] x? dam tur-ke<sub>4</sub>?<sub>1</sub> x

note: Is this a quote of obv. lines 33 and 21?

UET 6, 36

CDLI P346121

Summer and Winter 1f., landscape

obverse

1. [...] mi?<sub>1</sub> -[...]

An raised his head with authority, he brought forth a good day

2. [...] -an<sub>1</sub> -sig<sub>10</sub> [...] -tag<sub>1</sub>

He placed designs within the borders of heaven and earth, and made the people interact with them broadly(?)

3. [...] ki<sub>1</sub> -a<sub>1</sub> gud<sub>1</sub> gal<sub>1</sub> -gin<sub>7</sub> ġiri<sub>3</sub> nam<sub>1</sub> -mu?<sub>1</sub> -ni?<sub>1</sub> -in<sub>1</sub> -gub<sub>1</sub>

Enlil took a step upon the earth like a great bull

4. [...] nam<sub>1</sub> -he<sub>2</sub> -a buluġ<sub>3</sub>?<sub>1</sub> -e<sub>1</sub> -de<sub>3</sub>

So that the day reared abundance

5. [ġi<sub>6</sub>]-e?<sub>1</sub> kiri<sub>3</sub>-zal-le?<sub>1</sub> pa e<sub>3</sub> ke<sub>3</sub>-de<sub>3</sub>

In order that the night made joy manifest

6. [...] mu<sub>2</sub>-mu<sub>2</sub>-de<sub>3</sub> še daġal<sub>1</sub> -e-de<sub>3</sub>

In order that flax grows and barley spreads wide

7. [a]-eštub<sub>1</sub> ku<sub>6</sub> kar-ra gin<sub>6</sub>-de<sub>3</sub>

In order that the spring carp-flood is established in the harbor

8. kalam<sub>1</sub> -e nam-he<sub>2</sub>-a ud su<sub>13</sub>-su<sub>13</sub>-de<sub>3</sub>

In order that the land perpetuates in abundance

9. e<sub>2</sub>-me-eš-e an-na niġ<sub>2</sub>-keš<sub>2</sub> ke<sub>3</sub>-de<sub>3</sub>

In order that that Summer "makes a knot" in heaven (blocking rain?)

note: For this line, see Attinger 95, 243.

10. en<sub>1</sub> -te-en a he<sub>2</sub>-ġal<sub>2</sub>-la kar-ra gin<sub>6</sub>-ne<sub>2</sub> -de<sub>3</sub>

In order that Winter establishes water in the quay in abundance

11. [<sup>d</sup>en]-lil<sub>2</sub> lugal kur-kur-ra-ke<sub>4</sub> ġeštug<sub>2</sub>!(GIŠ.KU.PI)-ga-ni na-an-gub

Enlil, the king of the lands, resolved

12. [...] gal-gal-e ġeš<sub>3</sub> bi<sub>2</sub>-in-dug<sub>4</sub> kur-ra ha-la ba-an-šum<sub>2</sub>

He copulated with the great mountain ranges, he gave an inheritance share to(?) the mountain

note: Compare the Rīm-Sîn inscription E4.2.14.6 line 11.

13. [...] en<sub>1</sub> -te-en he<sub>2</sub>-ĝal<sub>2</sub> zi kalam<sub>1</sub> -ma! šag<sub>4</sub>-ga ba<sub>1</sub> -ni<sub>1</sub> -in-[...]

He poured (the seed of) Summer and Winter (which are) abundance and the life of the land, into the womb

reverse

1'. [...] -tum<sub>2</sub>?<sub>1</sub> -[...]

He made (their) necks thicken in the pasture lands of the mountain range

2'. [<sup>d</sup>en]-lil<sub>2</sub><sub>1</sub> -le<sub>1</sub> -ke<sub>4</sub> e<sub>2</sub>?<sub>1</sub> -[...]

Enlil(!) was determining a destiny for Summer and Winter

3'. [e<sub>2</sub>-me]-eš<sub>1</sub> -ra [...]

For Summer founding cities and settlements

4'. [kur]-gal<sub>1</sub> <sup>d</sup><sub>1</sub> en<sub>1</sub> -lil<sub>2</sub>-ra [...]

Bringing in the harvest of abundance for Great Mountain Enlil

5'. [...] -gal<sub>1</sub> kiĝ<sub>2</sub>?<sub>1</sub> -gi<sub>4</sub>-a-aš<sub>1</sub> [...] gud<sub>1</sub> -de<sub>3</sub><sub>1</sub> x x-x

Sending (personnel) as "task bound" (into) the great meadows, (causing) the ox to establish the field(!?)

6'. [...] -ra<sub>1</sub> he<sub>2</sub><sub>1</sub> -ĝal<sub>2</sub><sub>1</sub> a<sub>1</sub> -eštub<sub>1</sub> <sup>ku6</sup> [...] zi<sub>1</sub> kalam<sub>1</sub> -[...]

For Winter abundance, the carp flood, plenty, the life of the land

7'. [...] zid<sub>1</sub> -de<sub>3</sub><sub>1</sub> še<sub>1</sub> ĝa<sub>2</sub><sub>1</sub> -ĝa<sub>2</sub><sub>1</sub> [...]

Establishing grain in the field, the fertile field(?), the piling up of everything

8'. [...] en<sub>1</sub> -te<sub>1</sub> -en<sub>1</sub> -[...]

He was deciding (this) as a destiny (for) both Summer and Winter



UET 6, 37  
CDLI P346122  
Summer and Winter 310f.

reverse

1'. e<sub>2</sub>-me-[eš ...]

Summer bowed towards Winter, entreating him

2'. e<sub>2</sub>-a-na ulušin<sub>3</sub> [...] [...]

In his house he put in order (vessels) with emmer beer and liquor

3'. zag-bi-a ĝešbun<sub>7</sub> [...]

The were spending the day at each other's side(?) (with) a banquet of delicious things

4'. nam-šeš nam-du<sub>10</sub>-sa i<sub>3</sub>?<sub>7</sub> [...]

They were libating brotherhood and friendship like fine oil

5'. murub<sub>6</sub>-ba inim dug<sub>3</sub>-ga ĝa<sub>2</sub>-[...]

In order to discuss good matters(?) in (their) midst, together they were pleasant

6'. e<sub>2</sub>-me-eš en-te-[en-bi-da ...]

Both Summer and Winter held an *adamin* contest

7'. en-te-en engar zid<sub>7</sub> [...]

Winter, the true farmer of Enlil

8'. e<sub>2</sub>-me-eš-a? [...]

Was the one who surpassed Summer

9'. kur-gal a-a <sup>d</sup>[en-lil<sub>2</sub> ...]

The Great Mountain, father Enlil, praise!

double ruling

UET 6, 38 (Damqi-ilišu)

CDLI P346123

Bird and Fish 1f., in series with UET 6, 40 + 627, Hermann Vogel und Fisch – Ein sumerisches Rangstreitgespräch, source Au, Mittermayer AoF 41

obverse

1. [...]ta?𐎶 nam dug<sub>3</sub> tar-ra-a-ba

In ancient time, in the (time that) good fate was decreed

2. [...]bi?𐎶 an-ki ĝeš-hur-bi mu-un-ĝar-re-eš𐎶

An and Enlil established the plans of the universe

3. [...] mah𐎶 en ĝeštug<sub>2</sub> daĝal-la-ke<sub>4</sub>

Enki, the supreme leader, the lord of broad wisdom

4. [... kur]-kur𐎶 -ra eš-kam-ma-bi na-nam

The junior Enlil of the lands, he was the "third one"

5. [...]bi𐎶 -[...] mu𐎶 -un-kiĝ<sub>2</sub>-kiĝ<sub>2</sub> dur<sub>2</sub> ki ba-an-ĝar

He sought(?) the *me* of both heaven and earth and founded a dwelling/sitting there(?)

note: The more typical expression is *me ... ur<sub>4</sub>*, but the graphic interchange between KIG<sub>2</sub> and UR<sub>4</sub> is more typically the latter as a simplification of the former. The KIG<sub>2</sub> sign is clear in MS 5103, while the sign appears to be *ur<sub>4</sub>* in CBS 4915+.

6. [...]ĝal<sub>2</sub> numun𐎶 zid𐎶 u<sub>3</sub>-tud šu-še<sub>3</sub> im-ma-ab-la<sub>2</sub>

The water(?) that engenders the true seed(?) was bound(?) to (his) hand

7. [<sup>id2</sup>]idigna𐎶 <sup>id2</sup>buranun-na zag-ga ba-al a kur-kur-ra mi-ni-ib-tum<sub>3</sub>

The Tigris and Euphrates, (having been) excavated on the edge, brought water into the lands

8. [...]tur𐎶 -ra šu-luh ba-an-ak sur-sur mi-ni-ib<sub>2</sub>-ĝar-ĝar

He dredged the small canals, the ditches were established there

note: For this application of the lexeme /šuluh/, see Civil Biggs FS, 32 and n. 30, Attinger ZA 95, 254.

9. [... <sup>d</sup>]en-ki-ke<sub>4</sub> tur<sub>x</sub>(ŠILAM?) amaš šu bi<sub>2</sub>-in-daĝal sipad unud<sub>x</sub>(AB<sub>2</sub>.PU<sub>2</sub>) bi<sub>2</sub>-in-tuku

... Enki broadened the cattle pen and sheepfold, he made them acquire a shepherd and cow herder

10. iri<sup>ki</sup> a<sub>2</sub>-dam ki-a mi-ni-in-ĝar-ĝar saĝ-gig<sub>2</sub> mu-ni-lu

He established cities and outlying settlements on the earth, the blackheaded flourished there

11. lugal-e nam-sipad-bi-še<sub>3</sub> mu-un-tuku nam-nun-bi-še<sub>3</sub>! mu-un-il<sub>2</sub>

He made(?) the king acquire their shepherdship, he raised him to their princship

12. lugal ud zid-de<sub>3</sub>-eš kur-kur-ra mu-un-e<sub>3</sub>

He brought out the king as faithful sunlight in the lands

13. <sup>d</sup> en𐎶 -ki-ke<sub>4</sub> ambar-ambar-ra zu<sub>2</sub> bi<sub>2</sub>-keš<sub>2</sub> gi sumun gi henbur bi<sub>2</sub>-in-mu<sub>2</sub>

Enki knotted the marshes together, he made the old reed growth and fresh reed stalks grow

14. [...] umah?𐎶 mah ku<sub>6</sub> mušen mi-ni-in-lug

He made fish and birds live in the great marshes, the ponds(?) and the supreme(?) marshes

note: For this line, see Steinkeller SEL 1, 9. The sign is clearly NIGIN×(U.A) in CBS 4915+. Is mah an adjective or a pronunciation gloss?

15. [...] -zi-pa-an-pa-aĝ<sub>2</sub>-ne gu<sub>7</sub> naĝ-bi mi-ni-in-šum<sub>2</sub>  
In the plain he gave the (means of?) eating and drinking (to!?) living creatures
16. [...] en diĝir-re-e-ne-ke<sub>4</sub> zag-ba am<sub>3</sub>-mi-ni-in-gub  
Enki the lord of abundance, the lord of the gods, stationed ... at its side (in charge)
17. [...] en ĝeštug<sub>2</sub> daĝal-la-ke<sub>4</sub>  
Nudimmud, the supreme prince, the lord of broad wisdom
18. [...] u<sub>3</sub>-mu-un-dim<sub>2</sub>-dim<sub>2</sub>  
After he created both the fish and the bird
19. [...] mi-ni-in-si  
He filled the marsh and reedbed (with them)  
note: For this and the following line, see Jaques AOAT 332, 332 n. 704.
20. [...] im-mu-e-ši-in-pad<sub>3</sub>  
He chose their station on behalf of you(!?) ...
21. [...] igi-bi im-mi-in-pad<sub>3</sub>  
He made their eyes discover(?) their design  
note: The possessive attached to igi varies widely in the sources, including second person -zu in CBS 4915+, and the animate 3rd person plural -ne-ne in the Merkes Babylon exemplar (Peterson NABU 2009, note 44).
22. [...] nunuz ki ba-ni-in-tag  
At that time, the fish laid eggs in the deep water/marsh(?)
23. [...] gud<sub>3</sub> im-ma-ni-ib-us<sub>2</sub>  
The bird founded a nest at the intake of the reed bed  
note: For this line, see Woods CM 32, 208.
24. [...] -bi!?-ta mi-ni-in-hu-luh  
The bird terrified the fish in the deep water/marsh by means of its scream
25. [...] -gub<sub>1</sub> gu<sub>3</sub> mu-un-na-de<sub>2</sub>-e  
The fish stood, he was shouting to (the bird)
26. [...] ga-ba-al mi-ni-in-ak  
It was boasting, by means of a fight he (initiated) a quarrel
27. [...] -zig<sub>3</sub> u<sub>3</sub>-na-bi ba-an-DU  
It arose in the street in the manner of a quarrel, it stood there(?) wildly
28. [...] gu<sub>3</sub>?-mur?-ra-bi inim mu-un-na-ni-ib<sub>2</sub>-be<sub>2</sub>  
(At that time) the fish was speaking to the bird in the deep water/marsh with an outcry(?)  
note: For the verbal compound gu<sub>3</sub> mur, see Black Wilcke FS, 47, Attinger ZA 95, 226.
29. [...] IM LUM GAR nu-ĝar  
Bird, releasing (i.e. uninhibited?), shouting, ... was not present/placed(?)  
note: For the variant su-lum-mar and its possible meaning in this line, see Mittermayer AoF 41, 208.
30. [...] x bur<sub>2</sub>-re buluĝ<sub>5</sub>-ĝe<sub>26</sub>  
Croaker(?) of the deep water/marsh, screaming(?), "releasing and growing/boasting" the lips (perhaps an ideophone?)  
note: For this line, see Ceccarelli Attinger FS, 109.
31. [...] šag<sub>4</sub> hul-bi sur-sur  
Spending time eating way too much, having horrible diarrhea  
note: Compare UET 6, 146 o7.

reverse

1. [...]x KA<sub>1</sub> mu<sub>1</sub> -e<sub>1</sub> -da-ra-ah?<sub>1</sub> mi-x-ib<sub>2</sub>?<sub>1</sub> -sar-sar-re-ne

You may be able to croak/chew(?) when you stand in the plain, but they will chase you(!?) away

note: For this line, see Woods CM 32, 124.

2. [...]na<sub>1</sub> dumu engar-ra-ke<sub>4</sub>-ne KA sa nam?<sub>1</sub> -mi-ri-ak

In the furrow, the members of the ranks of farmers should not (cease?) ... a net(?) for you

note: Mittermayer AoF 41, 203, 209 reads gu<sub>3</sub> sa for the combination KA sa.

3. [nu-<sup>es</sup>]kiri<sub>6</sub>-ke<sub>4</sub> pu<sub>2</sub>-<sup>es</sup>kiri<sub>6</sub>-a sa na-mu-e-ri-gub

The gardener should not (cease?) setting up a net in the irrigated orchard for you

4. [...]lu?<sub>1</sub> -uš<sub>2</sub>!<sub>1</sub> -ta DA-ni nu-<sup>ga</sup>2-<sup>ga</sup>2 dub<sub>3</sub> nu-mu-x-ši-ib<sub>2</sub>-gurum-e

His arm is not set apart (to rest) from(?) the sling, he does not bend his knee (to sit) because of you

5. sar<sub>1</sub> -sar-ra ni<sup>ga</sup>2 mu-ni-ib-hul-hul su nu-mu-un-da-dug<sub>3</sub>-ga

(You are) one who is destroying things/food in the garden, (you are) one who cannot sweeten the flesh (of the land?)

note: For the second half of this line, see Jaques AOAT 332, 301 n. 616.

6. [a]-šag<sub>4</sub> ki duru<sub>5</sub> <sup>ga</sup>2-<sup>ga</sup>2-bi <sup>gi</sup>3-zu nu-zil<sub>2</sub>-zil<sub>2</sub>-le

Your feet are not good (for) fields that have wet patches

7. mušen teš<sub>2</sub> nu-zu kisal-e šed<sub>6</sub> su<sub>3</sub>-su<sub>3</sub>

Bird, shameless one who sprinkle feces in the courtyard

note: For this line, see Jaques AOAT 332, 281.

8. kisal-luh tur e<sub>2</sub>-e sa la<sub>2</sub>-e eš<sub>2</sub> hul mi-ni-in-sar-re

The young sweeper who is sweeping in the temple is braiding(?) a malevolent rope there (for you)

9. za-pa-a<sup>ga</sup>2-zu-ta e<sub>2</sub><sub>1</sub> -gal im-suh<sub>3</sub>-suh<sub>3</sub> ka-ka-ta šub-bu-de<sub>3</sub>

The palace is confused by your scream, it is to be abandoned(?) by the agency of your mouth(?)

10. e<sub>2</sub> kurušda-ka mu-ni-ib-ku<sub>4</sub>?-ku<sub>4</sub>?

(They) bring one (of your kind) into the fattener's shed

11. gud udu-gin<sub>7</sub> mi-ni-ib-mu<sub>7</sub>-e-ne

They make one (of your kind) babble like livestock

12. a sed<sub>4</sub> <sup>dug</sup>2-epig-ga? ma-ra-de<sub>2</sub>-e-ne

They pour cold water into the watering trough(?) for you

note: For this line, see Sallaberger Der Babylonische Töpfer, 100.

13. za-e sa<sub>2</sub> dug<sub>4</sub>-še<sub>3</sub> mu-e-da-gid<sub>2</sub>-de<sub>3</sub>

You can then be accepted(?) as a regular offering

14. mušen-du<sub>3</sub> a<sub>2</sub> la<sub>2</sub>-ta mu-ni-ib-tum<sub>2</sub>-tum<sub>2</sub>-mu

The fowler delivers one (of your kind) with bound wings

15. šu-ku<sub>6</sub>-de<sub>3</sub> e<sub>2</sub>-gal-am<sub>3</sub> mu-ni-ib-ku<sub>4</sub>-ku<sub>4</sub>

The fisherman brings one (of your kind) into(?) the palace

16. pa-zu igi-zu i<sub>3</sub>-im-sul-sul-ne

They(?) cripple(?) your wings/feathers(?) and face/eyes

17. gu<sub>3</sub> de<sub>2</sub>-de<sub>2</sub>-zu ki-še-er! nu-tuku dal-dal-zu a-na-am<sub>3</sub>

Your shouting has no limit, what is your flying?

18. gu<sub>3</sub> hul-zu-ta ĝi<sub>6</sub> hu-luh-en u<sub>3</sub> dug<sub>3</sub> nu-mu-un-ku-ku  
By means of your horrible cry you frighten the night, one does not sleep well
19. AŠ mušen-e sug<sup>?</sup><sub>7</sub> -ta e<sub>3</sub>-ba-ra za-pa-aĝ<sup>2</sup><sub>7</sub> -zu ugu-ĝu<sub>10</sub>-ta  
Bird, leave the marsh, (remove) your scream from above me  
note: The reading sug here is arbitrary.
20. pu<sub>2</sub>-saĝ iš dub-ba-ka e<sub>3</sub>-ni-ib ur<sub>x</sub>(SUR<sub>3</sub>)-ra me-te-zu  
Bring out a pit in the sand dunes(?), thus is (what is) appropriate for you  
note: For this line, see Civil OrNS 54, 36. SUR<sub>3</sub> is used to render UR<sub>5</sub> elsewhere on this tablet, but an interpretation based on /sur/ “ditch, pit,” thus “bring out a pit in the sand dunes(?), (to be) in(?) the pit(?) is (what is) appropriate for you” cannot be decisively excluded for this source. Ni 9803 (collated from photo) may also have SUR<sub>3</sub>.
21. ud<sub>7</sub> -bi-a ku<sub>6</sub>-e mušen-ra in-še<sub>3</sub> mu-ni-in-dub<sub>2</sub>  
At that time the fish insulted the bird
22. mušen<sup>?</sup><sub>7</sub> bar gun<sub>3</sub><sub>7</sub> -gun<sub>3</sub>!<sup>?</sup><sub>7</sub> igi gun<sub>3</sub>-gun<sub>3</sub> sag<sub>9</sub>-ga-a-ni-še<sub>3</sub> mu-un-zu  
Because of its beauty, the bird knew about (its) multicolored back and multicolored face  
note: For this and the following three lines, see Wilcke JNES 27, 232. For this line, see Woods CM 32, 126.
23. [...] a<sub>7</sub> -na mu-ni-in-E-ba šag<sub>4</sub>-še<sub>3</sub>! nu-mu-un-gid<sub>2</sub>-de<sub>3</sub>  
Whatever insults fish had assailed it with(!?), it did not ponder them
24. e-gi<sub>7</sub> -in<sup>?</sup><sub>7</sub> -zu<sup>?</sup><sub>7</sub> emeda<sup>da</sup> u<sub>5</sub>-a-aš mu-ni-ib<sub>2</sub>-be<sub>2</sub>  
It was as if a nursemaid was singing a lullaby  
note: For this and the following line, see Attinger ELS, 737-738.
25. inim-še<sub>3</sub> gu<sub>2</sub>-ni nu-mu-na-ab-šum<sub>2</sub> zu<sub>2</sub> hul-bi<sup>?</sup> bir<sub>9</sub>-bir<sub>9</sub>  
It was not heeding (these) words(?), laughing malevolently (instead)(?)
26. ud-bi-a mušen-e ku<sub>6</sub>-e mu-un-na-ni-ib-gi<sub>4</sub>-gi<sub>4</sub>  
At that time, the bird was replying to the fish
27. a-gin<sub>7</sub> šag<sub>4</sub>-zu šag<sub>4</sub> gur<sub>4</sub>-ra i-im-DU ni<sub>2</sub>-zu mu-e-sun<sub>5</sub>-sun<sub>5</sub>  
Thus your heart, produces exuberance(?), you have (actually) humiliated yourself  
note: For this line, see Sjöberg JCS 24, 110, Woods CM 32, 128.
28. ka-zu habrud!<sup>?</sup>(KI<sup>?</sup><sub>7</sub> )-da-am<sub>3</sub> zu<sub>2</sub> ib<sub>2</sub>-ta-an-ni<sub>10</sub>-ni<sub>10</sub> egir-zu igi nu-bar-re  
Your mouth is a hole(?) which ... surrounded with teeth(?), (you cannot) see your back  
note: For this and the following three lines, see Peterson Sumerian Faunal Conception, 143, 438, 569-570.
29. tuhul<sub>x</sub>(AD<sub>4</sub>.NAGAR) kud a<sub>2</sub>-šu-ĝiri<sub>3</sub> kud ĝiri<sub>3</sub>-bi gu<sub>2</sub> bal-bi-ib  
(Possessor of) blunted limbs and blunted appendages, "turn your neck by means of the fins"(!?)  
note: The command form here is unique to the sources (influenced by line 79): see the comments of Mittermayer Aof 41, 211.

30. [...] nu-dug<sub>3</sub>-ga a-ha-an duh-duh ka ba kiri<sub>3</sub> ur<sub>x</sub>-ur<sub>x</sub>(SUR<sub>3</sub>-SUR<sub>3</sub>)  
(Possessor) of a smell that is not good, inducing(?) vomiting, opening the mouth(?), and wrinkling of the nose(?)

note: For this line, see Attinger ELS, 551 n. 1524. For the various verbs spelled with the graphemic combination KA HAR, see Civil JNES 43, 295. It is possible that in this source this line is simply listing a sequence of behaviors of the fish itself involving noxious eating practices (possibly diverging from N 1750+, etc. as suggested by the variance ka-ba vs. ugu-za), and thus KA HAR! might be better understood as zu<sub>2</sub> ... ur<sub>5</sub> "to chew."

31. gu<sub>7</sub> -a-zu si sa<sub>2</sub>-bi gi A.ENGUR gu nu-mu-un-dab<sub>5</sub>!-be<sub>2</sub>

No one holds/catches your eating (i.e., food?) properly with a caulked container(?) or a cord(!?)

note: The lexeme buĝin "trough, container" has otherwise been understood to occur here (see Mittermayer AoF 41, 212-213), but no source straightforwardly spells this lexeme (see Peterson UF 42, 16 n. 15-16, and add the occurrences in MS 2110/1 oii18 and MS 3325 r2' (GI GU ENGUR? )). However, the grapheme GU that occurs in several sources may be a pronunciation gloss for the gb phoneme.

32. [...] lah<sub>5</sub> -a-zu šu-ni su<sub>2</sub>-ni-še<sub>3</sub>! nu-ub!-tag-tag-ge

Your plunderer does not touch his hand to his skin

33. ĝeš<sub>2</sub>-šu-ši-eš<sub>5</sub>

(Total) sixty-three (lines)

left side

1. im-gid<sub>2</sub>? -da? dam? -qi<sub>2</sub>? -i<sub>3</sub> -li<sub>2</sub> -šu itud<sub>2</sub>? -duru<sub>5</sub>? [...]

Single column tablet of Damqi-ilišu, month of Udduru, [day ...]

note: See Ludwig Attinger FS, 206. This line actually occurs on the left side of the tablet. For the scribe Damqi-ilišu, see Delnero Textual Criticism of Sumerian Literature, 105, Ludwig UAVA 9, 9f., and Ludwig Attinger FS, 206.

\*UET 6, 39 = U 16879D

CDLI P346124

Bird and Fish 33f., Hermann Vogel und Fisch – Ein sumerisches Rangstreitgespräch, source Bu, Mittermayer AoF 41

obverse

1. engar-ra dumu engar-ra-ke<sub>4</sub>-ne<sub>1</sub> [...]

In the furrow(!?), the members of the ranks of farmers should not (cease?) ... a net(?) for you

note: The explicit rendering engar-ra here may have arisen from confusion arising with the value ENGAR = absin<sub>3</sub>.

2. nu-ê<sup>eš</sup>kiri<sub>6</sub>-ke<sub>4</sub> pu<sub>2</sub> ê<sup>eš</sup>kiri<sub>6</sub>-še<sub>3</sub>?<sub>1</sub> x [...]

The gardener should not (cease!?) setting up a net towards(?) the irrigated orchard for you

3. kušda-lu-uš<sub>2</sub>-da DA-ni nu-ĝa<sub>2</sub>-ĝa<sub>2</sub>?<sub>1</sub> [...]

His arm is not set apart (to rest) from(?) the sling, he does not bend his knee (to sit) because of you

4. sar-sar-ra niĝ<sub>2</sub> mu-ni-ib-hul-hul [...]

(You are) one who is destroying things/food in the garden, (you are) one who cannot sweeten the flesh (of the land?)

note: For the second half of this line, see Jaques AOAT 332, 301 n. 616.

5. a-šag<sub>4</sub> ki duru<sub>5</sub> ĝal<sub>2</sub>-ĝal<sub>2</sub>-la-ba ĝiri<sub>3</sub>?<sub>1</sub> -zu<sub>1</sub> nu- [...]

Your feet are not good (for) fields that have wet patches

6. mušen<sub>1</sub> teš<sub>2</sub>?<sub>1</sub> nu-zu kisal<sub>1</sub> -e šed<sub>6</sub> su<sub>3</sub>?<sub>1</sub> - [...]

Bird, shameless one who sprinkle feces in the courtyard

note: For this line, see Jaques AOAT 332, 281.

7. kisal-luh tur e<sub>2</sub>?<sub>1</sub> -a<sub>1</sub> sa la<sub>x</sub>(ME)-e-de<sub>3</sub> eš<sub>3</sub> mu-ni?<sub>1</sub> -x-sar<sub>1</sub> -re<sub>1</sub>

The young sweeper who is sweeping in the temple is braiding(?) a rope there (for you)

8. [za]-pa-aĝ<sub>2</sub>?<sub>1</sub> -zu<sub>1</sub> -ta e<sub>2</sub>-x im-suh<sub>3</sub>-suh<sub>3</sub> KA x x [...]

The palace(?) is confused by your scream, ...

note: As copied, the traces do not match end of line in UET 6, 38.

9. e<sub>2</sub> kurušda-ka<sub>1</sub> mu<sub>1</sub> -[...] -ku<sub>4</sub>?<sub>1</sub> -ku<sub>4</sub>?<sub>1</sub> - [...]

(They) bring one (of your kind) into the fatterer's shed

10. gud udu-gin<sub>7</sub>-nam<sub>1</sub> mi- [...]

They make one (of your kind) babble like livestock

11. a sed<sub>4</sub> <sup>dug?</sup>epig-a [...]

note: For this line, see Sallaberger Der Babylonische Töpfer, 100.

12. za-e sa<sub>2</sub> dug<sub>4</sub>?<sub>1</sub> -še<sub>3</sub>?<sub>1</sub> [...]

You can then be accepted(?) as a regular offering

13. mušen-du<sub>3</sub>-e a<sub>2</sub>?<sub>1</sub> [...]

The fowler delivers one (of your kind) with bound wings

14. pa-za [...]

They(?) ... your wings/feathers(?) and face/eyes

15. gu<sub>3</sub> de<sub>2</sub> -de<sub>2</sub> [...] -zu a-na -[...]  
Your shouting has no limit, what (worth) is your flying?
16. gu<sub>3</sub> hul-a- [...] hu! -luh u<sub>3</sub>? -[...] -mu -un? -ku? -[...]  
You frighten the night, one does not sleep well
17. mušen sug-ta e<sub>3</sub>-ba -ra [za]-pa -aĝ<sub>2</sub>-zu ugu-ĝu<sub>10</sub>-ta?  
Bird, leave the marsh, (remove) your scream from above me  
note: The reading sug here is arbitrary.
18. pu<sub>2</sub>-saĝ iš dub-ba-ka e<sub>3</sub>-ni ur<sub>5</sub>-ra me-te-zu-gin<sub>7</sub>  
Bring out a pit in the sand dunes(?), thus(?) is your appropriate (role)
19. ud-bi-a ku<sub>6</sub>-e mušen-ra in -še<sub>3</sub> mu-ni-in-dub<sub>2</sub>  
At that time the fish insulted the bird
20. mušen bar gun<sub>3</sub>-gun<sub>3</sub> igi gun<sub>3</sub>-gun<sub>3</sub> sag<sub>9</sub> -ga-ni mu -un-zu  
Because of its beauty, the bird knew about (its) multicolored back and multicolored face  
note: For this and the following three lines, see Wilcke JNES 27, 232. For this line, see Woods CM 32, 126.
21. in ku<sub>6</sub>-e a-na mu-ni-in-dub<sub>2</sub>-ba  
Whatever insults fish had assailed it with, (it did not ponder them)
22. i-gi-in-zu emeda<sup>da</sup> u<sub>5</sub>-a-aš mu-ni-in-dug<sub>4</sub>  
It was as if a nursemaid sang a lullaby  
note: For this and the following line, see Attinger ELS, 737-738.
23. inim -še<sub>3</sub>! gu<sub>2</sub>-ni nu-mu-na-ab -šum<sub>2</sub>-mu zu<sub>2</sub> hul mu-da-x- [...]  
It was not devoting itself to words(?), laughing malevolently (instead)(?)
24. ud-bi-a mušen-e ku<sub>6</sub>-ra mu -na -ni-ib-gi<sub>4</sub>-gi<sub>4</sub>  
At that time, the birds was replying to the fish
25. [a]-gin<sub>7</sub> šag<sub>4</sub>-zu šag<sub>4</sub> gur<sub>4</sub>-ra [...] -DU ni<sub>2</sub>-zu sun<sub>5</sub> -sun<sub>5</sub>  
Thus your heart, produces exuberance(?), you are (actually) humiliating yourself  
note: For this line, see Sjöberg JCS 24, 110, Woods CM 32, 128. The reading sun<sub>2</sub> (versus bur<sub>2</sub>) is suggested by the variant rendering mu-e-šen-šen in Ni 9673 (ISET 2, 72) o4'.
26. [...] x-dam ib<sub>2</sub> -ta -[...] igi-zu-še<sub>3</sub> igi nu-bar-re  
Your mouth is a hole(?) which ... surrounded with teeth(?), (you cannot) see before yourself?  
note: For this line, see Peterson Sumerian Faunal Conception, 143. IGI = igi could be an error for (partially) homophonous egir.



UET 6, 40 + 627 = U 5641

CDLI P346125

Bird and Fish 61f., in series with UET 6, 38 (thus Damqi-ilišu), Hermann Vogel und Fisch – Ein sumerisches Rangstreitgespräch, source Cu, Mittermayer AoF 41

obverse

1. gu<sub>7</sub>?<sub>1</sub> -a?<sub>1</sub> -zu si! sa<sub>2</sub>-e gi gu esir nu-mu-un-dab<sub>5</sub>-be<sub>2</sub>

No one holds/catches your eating (i.e., food?) properly with reed(?), a cord(?), or a caulked (container)?

note: For this line, see Peterson UF 42, 143, Mittermayer AoF 41, n. 34. See above note to the corresponding line in UET 6, 38.

2. lu<sub>2</sub> lah<sub>5</sub><sub>1</sub> -a-zu šu-ni su<sub>2</sub>-bi-še<sub>3</sub> nu-ub?<sub>1</sub> -tag-tag-ge

Your plunderer does not touch his hand to his skin

3. ambar mah sug-ga daĝal-la-ba ĝa<sub>2</sub>-e galla-zu-me-en

In the great swamp, in the broad marsh, I am your ranger

4. u<sub>2</sub> dug<sub>3</sub>-ga nu-mu-e-ši-ib-gu<sub>7</sub> gu<sub>3</sub>!-ĝu<sub>10</sub> mu-un-teĝ<sub>4</sub>-teĝ<sub>4</sub>

One cannot eat (its) good food because of me(?), my voice(?) approaches there(?)

note: The KA sign seems to have one visible internal Winkelhaken, and MS 3325 appears to have an inscribed sign, possibly a poorly executed KA×LI.

5. id<sub>2</sub>-da nir ĝal<sub>2</sub>-la!<sub>1</sub>?<sub>1</sub> -bi<sub>1</sub> nu-mu-un-DU?<sub>1</sub> -DU<sub>1</sub> u<sub>19</sub>?-lu-ĝu<sub>10</sub> ba-dul-dul

One cannot move(?) in the river/canal confidently(?), my "south wind" (?) covers completely

note: The wind is implicitly generated by the wings, as in the Adapa myth.

6. igi-ĝu<sub>10</sub>-ta ĝeš-gi gi-šu<sub>2</sub>-a mu-e-gir<sub>5</sub>-gir<sub>5</sub>-e-ne

From before me they are diving into the reed-bed and marsh(?)

note: For gi-šu<sub>2</sub>-(šu<sub>2</sub>) as a term for marshland, see Kramer Orlinsky FS, 142-143 and Peterson Sumerian Faunal Conception, 321-322.

7. di<sub>4</sub>-di<sub>4</sub>-la<sub>2</sub>-zu-ta sa<sub>2</sub> dug<sub>4</sub>-še<sub>3</sub><sub>1</sub> ma-a-gar?<sub>1</sub> -gar šag<sub>4</sub>-gal-ĝu<sub>10</sub><sub>1</sub> -še<sub>3</sub><sub>1</sub> u<sub>3</sub>?<sub>1</sub> -[...]

From among your little ones, you (might as well) pile up for me as a regular offering, for my sustenance ...

8. gal-gal-zu ki ĝešbun-na-ka ki?<sub>1</sub> -bur<sub>2</sub>?<sub>1</sub> -[...] na<sub>1</sub> -nam

Your large ones are indeed the "solution" (?) of the site of a banquet

9. ĝa<sub>2</sub>-e mušen sag<sub>9</sub>-ga gal<sub>1</sub> -an-zu-me-en

I am the beautiful and knowledgable bird

note: For this and the following two lines, see Civil Oppenheim FS, 75.

10. kiĝ<sub>2</sub>?<sub>1</sub> sag<sub>9</sub>-ga ugunu tag-ga-ĝu<sub>10</sub>-še<sub>3</sub>!

Beautiful work (occurred) on behalf of my adornment

11. la<sub>1</sub><sub>x</sub>(TA)-hur<sub>x</sub>(BIR) kug-zu kiĝ<sub>2</sub> la-ba-an-sig<sub>10</sub>-ga

But there is no one who has prepared the working of your pure wax/mold(?)

note: For this line and the evidence for a reading la<sub>3</sub>-hur, see Sallaberger Attinger FS, 301.

12. e<sub>2</sub>-gal lugal-la<sub>1</sub> -ka DU-DU he<sub>2</sub>-du<sub>7</sub>-bi-me-en

In the palace of the king, I am the ornament of movement

13. kisa<sup>l</sup>?<sub>1</sub> -la<sub>2</sub> mu<sup>7</sup>?-mu<sup>7</sup>?-ĝu<sub>10</sub> me-te-am<sub>3</sub> Aš im-mi-in<sub>1</sub> -ĝar  
 In the courtyard(?) my noise is a fitting thing, one established (it as such!)/set it apart(!?)  
 note: Are am<sub>3</sub> and aš (partially) morphemically redundant in this source, or does Aš involve a construction dili ... ĝar (compare dili ... bad)?
14. akkil<sub>1</sub> ĝar-ra-ĝu<sub>10</sub> niĝ<sub>2</sub>-ku<sub>7</sub>-ku<sub>7</sub>-da-kam?<sub>1</sub>  
 My cry is "that of a sweet thing" (?)
15. su<sub>2</sub>-bar <sup>d</sup>Sul-gi-re me-te-am<sub>3</sub> Aš im-mi-in-x  
 On the body of Sulgi(?) it is a fitting thing, one established(?) (it as such!)/set it apart(!?)
16. niĝ<sub>2</sub>-tuh-hum gurun pu<sub>2</sub>-ĝeš<sup>ki</sup>6-pu<sub>2</sub>-ĝeš<sup>ki</sup>6-a sa<sub>2</sub> dug<sub>4</sub> gal-gal-ĝu<sub>10</sub>  
 Fruits of the orchard (are for) my many regular offerings
17. ba-ba-za BU gu<sub>2</sub>-nida zid<sub>2</sub>! AN-NA niĝ<sub>2</sub> ka dug<sub>3</sub>-ge-ĝu<sub>10</sub>  
*babaza* porridge, malt(?), hulled grain(?), and emmer(?) flour(?) (are for) my things/food that sweetens the mouth
18. ur<sub>5</sub>-ta nam-mah-ĝu<sub>10</sub> nu-zu<sub>x</sub>(SU?) gu<sub>2</sub> ki-še<sub>3</sub> la<sub>2</sub><sub>1</sub> -a  
 Thus(?) (you?) do not know my greatness! Bow (your) neck to the ground!
19. ud-bi-a mušen-e ku<sub>6</sub>-e in-še<sub>3</sub> mu-ni-in-dub<sub>2</sub>  
 At that time, the bird insulted the fish
20. ku<sub>6</sub> lipiš tuku a<sub>2</sub> nam-ur-saĝ-ĝa<sub>2</sub> engur-ra nir! ĝal<sub>2</sub>  
 The fish, possessed of anger, trusting in the heroic might of the deep water(?)
21. muru<sub>9</sub> dugud-gin<sub>7</sub> ki nam-mi-in-us<sub>2</sub> a-da-min<sub>3</sub>-e ba-a-gub  
 Like a heavy rain cloud it touched the ground, it stood in an *adamin* contest
22. in mušen a-na-am<sub>3</sub> mu-ni-in-dub<sub>2</sub>-ba šag<sub>4</sub>-še<sub>3</sub>! nu-mu-un-na-gid<sub>2</sub>  
 Whatever insults the bird had struck it with, it did not ponder
23. gu<sub>2</sub> ki-še<sub>3</sub> ba-da-ĝar inim bur<sub>2</sub>!-bi im-me  
 It was able to(?) set its neck on the ground (sarcastically?), it was speaking freely/humbly(?)  
 note: It is unclear if the BUR<sub>2</sub> sign should be read bur<sub>2</sub> or sun<sub>5</sub> here. For the expression inim bur<sub>2</sub>, see Peterson StudMes 3, 55-56 and n. 69.
24. min<sub>3</sub>-kam-ma-še<sub>3</sub>! ku<sub>6</sub>-e mušen-e mu-un-na-ni-ib<sub>1</sub> -gi<sub>4</sub>-gi<sub>4</sub>  
 For the second time the fish replied to the bird
25. mušen-e nam-mah-ĝu<sub>10</sub> nu-zu eĝir-ĝa<sub>2</sub> nu-zukum<sub>x</sub>(ZI:ZI.MIN)-zukum<sub>x</sub> bar-ĝa<sub>2</sub> en<sub>3</sub><sub>1</sub> li-bi<sub>2</sub>-[...]  
 Bird, (you) do not know my greatness, (you) did not tread behind me, (you are one who) has not inquired after me  
 note: The sign is rendered in the same manner in UET 6, 628 o8'.
26. x-ga kalag-ga-ĝu<sub>10</sub> nu-e-da-an<sub>1</sub> -zu inim u<sub>3</sub>-bu<sub>1</sub> -[...]  
 You cannot know (either) my weakness(?) or my strength, (you) have spoken an inflammatory(?) word  
 note: For this line, see Civil JNES 43, 296, Alster RA 85, 9.
27. [...]ur<sub>2</sub><sub>1</sub> x x x x KA?<sub>1</sub> x SAG? x [...]  
 (??)(Possessor of) trimmed limbs, crippled(?) feet, a ... mouth/beak, and a thinned out/flattened(?) tongue
28. nam-nu-zu-a KA mu-x-[...]-x IM ni<sub>2</sub>-zu ad? li<sub>1</sub> -[...]in-gi<sub>4</sub>?<sub>1</sub> -[...]  
 By means of ignorance you have been able to sneer/shout/chew(?), (but) you have not advised yourself

29.  $\hat{g}a_2\text{-}e\text{-}ku_6\text{-}e\text{-}he_2\text{-}\hat{g}al_2\text{ AB-}sikal\text{-}la\text{-}te\check{s}_2\text{-}bi\text{-}\hat{g}ar\text{-}ra\text{ [...]}$   
 I, the fish, am the one who piles up(?) the abundance of the pure shrine/sea(?) together  
 30.  $nindaba\text{-}gal\text{-}gal\text{-}e_2\text{-}kur\text{-}ra\text{-}ke_4\text{-}sa\hat{g}\text{-}il_2\text{-}la\text{ DU-me-}[\dots]$   
 I am the one who brings/goes/stands among(?) the great *nindaba* offerings of the Ekur  
 proudly

reverse

1.  ${}^d\text{a}\check{s}nan\text{-}ma\text{-}gin_7\text{-}\check{s}a_3\text{-}\hat{g}ar\text{-}kalam\text{-}ma\text{-}\check{s}e_3!\text{-}ba\text{-}\hat{g}al_2\text{-}me\text{-}en\text{-}a_2\text{-}tah\text{-}[\dots]$   
 Like (the grain goddess) Ezina (I) am here for the sustenance of the land, I am her helper  
 note: For this line see Woods Machinist FS, 510. For the evidence for the consonant /  
 m/ at the end of the divine name Ezina/Ašnan, etc., see Cavigneaux/al-Rawi ZA 83,  
 187, and Cavigneaux/al-Rawi ZA 92, 40.

2.  $buru_{14}?\text{-}ezem\text{-}gin_7\text{-}mu\text{-}un\text{-}da\text{-}hul_2\text{-}le\text{-}en_3\text{-}tar\text{-}\hat{g}u_{10}\text{-}i_3\text{-}\hat{g}al_2$   
 The harvest(?) rejoices with me as if (it was) a festival, my inquirer is there(?)

3.  $mu\check{s}en\text{-}ni\hat{g}_2\text{-}gal\text{-}gal\text{-}a\text{-}na\text{-}mu\text{-}un\text{-}d\check{i}m_2\text{-}ma?\text{-}zu\text{-}nam\text{-}gur_4\text{-}zu\text{-}ga\text{-}ri\text{-}ib\text{-}[\dots]$   
 Bird, what is your great thing that (you) accomplished? I will make you known your (over)  
 exuberance

4.  $sun_7\text{-}na\text{-}inim\text{-}lul\text{-}la\text{-}bal\text{-}e\text{-}x\text{-}x\text{-}umu\check{s}\text{-}zu\text{-}a\text{-}ga\text{-}ri\text{-}ib\text{-}gi_4\text{-}[\dots]$   
 I want to return (back into) your mind(?) your arrogance and mendacious speech

5.  $ud\text{-}bi\text{-}a\text{-}ku_6\text{-}e\text{-}mu\check{s}en\text{-}ra\text{-}sa_2?\text{-}im\text{-}ke_3\text{-}ke_3\text{-}de_3\text{-}$   
 At that time the fish was to make plans against the bird

6.  $sig_9\text{-}ga\text{-}lul\text{-}ba\text{-}a_2\text{-}ba\text{-}mu\text{-}un\text{-}DU\text{-}DU$   
 Silently and deceptively(?) it went on its "arms"

7.  $ud\text{-}mu\check{s}en\text{-}gud_3\text{-}ba\text{-}zig_3\text{-}ga\text{-}amar\text{-}bi\text{-}\check{s}e_3!\text{-}ni\hat{g}_2\text{-}gu_7\text{-}tum_3\text{-}u_3\text{-}de_3$   
 When the bird got up from its nest in order to bring (back) food for its chick

8.  $ku_6\text{-}e\text{-}ki\text{-}sig_9\text{-}ga\text{-}a\text{-}a\check{s}\text{-}mu\text{-}un\text{-}ki\hat{g}_2$   
 The fish sought the place silently

9.  $gud_3\text{-}\hat{g}ar\text{-}ra\text{-}u_2\text{-}sig_{10}\text{-}sig_{10}\text{-}ga\text{-}ni\text{-}e\check{s}_3\text{-}lil_2\text{-}la_2\text{-}mu\text{-}un\text{-}sag_3$   
 It struck (the bird's) established nest, its prepared plants, (making it?) a windswept shrine

10.  $e_2\text{-}du_3\text{-}du_3\text{-}a\text{-}ni\text{-}mu\text{-}un\text{-}gul\text{-}gul\text{-}erim_3?\text{-}ma\text{-}ni\text{-}mu\text{-}un\text{-}x\text{-}re$   
 It destroyed its built house, it tore out(?) its storeroom

note: The expected sign BU is not entirely clear from traces. Read possibly BIR- as a  
 partially homophonous variant or the verb bir "to scatter."

11.  $nunuz\text{-}bi\text{-}gud_3\text{-}bi\text{-}a\text{-}bi_2\text{-}in\text{-}gaz\text{-}gaz\text{-}ab\text{-}ba\text{-}im\text{-}mi\text{-}in\text{-}\check{s}u_2$   
 It killed its eggs and its nest with water(?), it covered them in the sea

12.  $min_3\text{-}kam\text{-}ma\text{-}\check{s}e_3!\text{-}ku_6\text{-}e\text{-}mu\check{s}en\text{-}e\text{-}in\text{-}\check{s}e_3!\text{-}mu\text{-}ni\text{-}in\text{-}dub_2$   
 For a second time the fish insulted the bird

13.  $ud\text{-}bi\text{-}a\text{-}mu\check{s}en\text{-}igi\text{-}piri\hat{g}\text{-}\hat{g}a_2\text{-}umbin\text{-}hu\text{-}ri_2\text{-}in\text{-}mu\check{s}en\text{-}na$   
 At that time the bird, with the face of a *piriĝ* creature and the claws of a *hurin* bird

14.  $gud_3\text{-}bi\text{-}\check{s}e_3\text{-}a_2\text{-}x\text{-}i_3?\text{-}ke_3\text{-}e\text{-}dal\text{-}bi\text{-}sa\hat{g}\text{-}im?\text{-}gi_4\text{-}$   
 It was beating(!?) its wings towards its nest, (but) its flight (path) was blocked(?)

note: For this line, see Karahashi Sumerian Compound Verbs, 136-137. The sign after  
 A<sub>2</sub> does not resemble DUB<sub>2</sub> as it occurs elsewhere on this tablet.

15. ka-bi nu<sub>1</sub> -x-gig-gin<sub>7</sub> an-šag<sub>4</sub>-ga gu<sub>3</sub> mu-un-dub<sub>2</sub>-dub<sub>2</sub>-be<sub>2</sub>

(With) its mouth(?) it was screaming in the midst of heaven like the *nugig* midwife (of heaven, i.e., Inana)

note: For this line, see Karahashi Sumerian Compound Verbs, 109. For this definition of the designation nu-gig, see Civil CUSAS 17, 281f. The broken sign between NU and GIG could be expected to be U8, but the traces are not quite proportional for the *Gestalt* of this sign.

16. ud<sub>1</sub> -bi<sub>1</sub> -a mušen gud<sub>3</sub> -bi-še<sub>3</sub>! igi tab<sub>1</sub>? -ba a<sub>2</sub>-ur<sub>2</sub> ba-bur<sub>2</sub>-bur<sub>2</sub>

At that time the bird, which was looking (carefully), (its) limbs were spread out(?)

17. tumumar-ru<sub>x</sub>(TE) an-šag<sub>4</sub>-ga-še<sub>3</sub>! x-de<sub>3</sub> an-na<sub>1</sub>? mu-un!<sub>1</sub>?-ni<sub>10</sub>-ni<sub>10</sub>

(Like) a stormwind that is to shake(?) to the midst of heaven, it roamed(?) in heaven

18. mušen<sub>1</sub> -e<sub>1</sub> ku<sub>6</sub> engur<sub>1</sub> -ra mi-ni-in-ni<sub>10</sub>!<sub>1</sub>? -ni<sub>10</sub> sug mi-ni-in-ki<sub>2</sub>-ki<sub>2</sub>

The bird was searching the fish in the deep water, it sought it in the marshes

note: The reading sug here is arbitrary. For this and the following three lines, see Woods CM 32, 189.

19. mušen<sub>1</sub> -e<sub>1</sub> ku<sub>6</sub> -ra<sub>1</sub> engur-ra<sub>1</sub> igi im<sub>1</sub> -ma<sub>1</sub> -an<sub>1</sub> -duh<sub>1</sub> ġeštug<sub>2</sub> ba-ši-in-gub

The bird saw the fish in the deep water and planned against it

note: For this line, see Karahashi Sumerian Compound Verbs, 85.

20. i-ni<sub>1</sub> -in-dab<sub>5</sub> a-e ba-da-kar umbin mu-ni-in-la<sub>2</sub>

It seized it, (it tried to) flee in the water (but) (the bird) held it with its claws

21. agagara<sub>x</sub>(NUN) tur<sub>1</sub> -tur<sub>1</sub> -bi teš<sub>2</sub>-bi bi<sub>2</sub>-in-gar zar<sub>1</sub> !-re-eš mu<sub>1</sub> -un<sub>1</sub> -du<sub>8</sub>-du<sub>8</sub>

It heaped up its little spawn(?) together, it heaped them in the manner of sheaves

22. mušen-e šu ġar-bi im-mi-in-ġi<sub>4</sub> šag<sub>4</sub>-bi nu<sub>1</sub> -[...]

The bird took out revenge, (but) its heart was not cooling

23. min<sub>3</sub>-kam-ma-še<sub>3</sub> mušen-e<sub>1</sub> ku<sub>6</sub>-e mu-na-ni-ġi<sub>4</sub>?<sub>1</sub> -[...]

For a second time the bird was replying to the fish

24. galam?-ma? hu-ru<sub>1</sub> u<sub>2</sub>-hub<sub>2</sub> ġalga suh<sub>3</sub> ku<sub>6</sub> nam-ta-e<sub>3</sub>?<sub>1</sub>

"Clever" one(?), inferior one, deaf one, with muddled plans, fish, (you) should not come out(?)

note: For this line, see Alster The Instructions of Šuruppak, 113.

25. x ni<sub>10</sub>-ni<sub>10</sub> ka-ka-bi nu-gu<sub>7</sub> šag<sub>4</sub>-gal ud šu<sub>2</sub>-šu<sub>2</sub>

Roaming the harbor(!?), its mouth(?) not eating, "a storm blowing away(?)" fodder

note: For this line, see Sjöberg JCS 24, 111. A similar effective sense to contexts like Enkiheġal and Enkitalu 83, where the verb hul describes the ruining of sustenance preceded by a reference to excessive eating, is to be suspected for the phrase ud šu<sub>2</sub>-šu<sub>2</sub> (note perhaps the translation of ud šu<sub>2</sub>-šu<sub>2</sub>-ru with Akkadian *uddupu* in Nabnītu F ii 26'.

26. šah<sub>2</sub> is-hab<sub>2</sub> šed<sub>6</sub> ni<sub>2</sub>-bi gu<sub>7</sub>-gu<sub>7</sub> saġ šu bi<sub>2</sub>-in-dug<sub>4</sub>-ga

Pig, rogue, eating its own excrement, ...

note: For this line, see Attinger ELS, 715-716.

27. <sup>lu2</sup>en-nu-u<sup>ĝ3</sup>-<sup>ĝa2</sup>!/? e<sub>2</sub> keš<sub>2</sub>-da til<sub>3</sub>-la ni<sub>2</sub>-bi-ta sur-ra  
Guard who dwells in a bound-up house, slithering by itself  
note: For this line, see Peterson Sumerian Faunal Conception, 632, where the reading is to be corrected. The EZEN sign is unambiguous in MS 2884 o16.
28. ku<sub>6</sub>-<sup>ĝa2</sup>-ra izi-gin<sub>7</sub> mu-un-bar<sub>7</sub> ki ŠAKIR<sub>3</sub> mu-un-<sub>7</sub> -[...]  
The fish burned ... for me like fire, it sought the place silently(!?)  
note: MS 2884 obv. 17 has the variant ki sig<sub>9</sub>-ga.
29. nam-nu-zu-ta saĝ ba-an-gid<sub>2</sub> šu uš<sub>2</sub>-a i-ni-in?<sub>7</sub> -x  
Out of ignorance it got angry, it spattered(?) (its) hands in blood(?)  
note: For the verb saĝ-(ki) ... gid<sub>2</sub>, see Karahashi Sumerian Compound Verbs, 137.
30. šag<sub>4</sub> gur<sub>4</sub>-ra ni<sub>2</sub>-bi ak-a-ba ni<sub>2</sub>-bi mu-un-gul-gul  
In making itself feel wonderful it has destroyed itself

left side

1. <sup>ĝa2</sup>-e <<RI>> an-na dal-dal-e-me-en ki?<sub>7</sub> -a DU-DU-me<sub>7</sub> -en<sub>7</sub>  
I am the one who flies in heaven, I am the one who goes about on earth
2. DU-DU-<sup>ĝu10</sup>-še<sub>3</sub>! mu še<sub>21</sub>-a-ba a<sub>7</sub> -la<sub>7</sub> mu-un-ši-<sup>ĝa2</sup>-le-me-en  
(Wherever) I am going, whatever is its name, I am the happiness that is present on behalf of ...(?)
3. itud!(UD)x-zag-<sup>ĝar</sup> ud x-[...]  
Month of *baragzaggar*, day ...  
note: Traces do not resemble the expected BARAG. The day is either 8 or 9.
4. <sup>ĝeš2</sup>-šu-ši<sub>7</sub> -min?<sub>7</sub>  
(Total) sixty-two lines

UET 6, 41 = U 16886

CDLI P346126

Bird and Fish 80f., Hermann Vogel und Fisch – Ein sumerisches Rangstreitgespräch, source  
Du, Mittermayer AoF 41

obverse

1. min<sub>3</sub>-kam-ma-še<sub>3</sub>! mušen-e ku<sub>6</sub>-ra in<sub>7</sub> [...]

A second time the bird insulted the fish

2. ku<sub>6</sub> lipiš tuku a<sub>2</sub> nam-ur-saĝ-ĝa<sub>2</sub> !? [...]

The fish, possessed of anger, trusting in the heroic might of the deep water(?)

3. muru<sub>9</sub> dugud-gin<sub>7</sub> ni<sub>2</sub> ki bi<sub>2</sub>-ib<sub>2</sub>-us<sub>2</sub> [...]

Like a heavy rain cloud it set itself on the ground, it stood in an *adamin* contest

4. in mušen-e a-na mu-ni-in-dub<sub>2</sub>-ba šaĝ<sub>4</sub>-še<sub>3</sub>! nu-mu-un<sub>7</sub> -na<sub>7</sub> -an-gid<sub>2</sub>

Whatever insults the bird had struck it with, in did not ponder

5. gu<sub>2</sub> sur<sub>x</sub>(SAG) ba-da-an-ĝar inim BUR<sub>2</sub>-bi im-me

It was able to(?) submit furious(ly)(?), it was speaking freely/humbly(?)

note: It is unclear if the BUR<sub>2</sub> sign should be read bur<sub>2</sub> or sun<sub>5</sub> here. For the  
expression inim bur<sub>2</sub>, see Peterson StudMes 3, 55-56 and n. 69.

6. min<sub>3</sub>-kam-ma-še<sub>3</sub>! ku<sub>6</sub>-e mušen-ra mu-na<sub>7</sub> -ni-ib-gi<sub>4</sub>-gi<sub>4</sub>

A second time fish was answering the bird

7. a<sub>2</sub>-ur<sub>2</sub> gu<sub>2</sub>-guru<sub>5</sub> ĝiri<sub>3</sub> su<sub>7</sub> -ul-su<sub>7</sub> !?-ul KA x eme sal-sal

(Possessor of) trimmed limbs, crippled(?) feet, a ... mouth/beak, and a thinned out/  
flattened(?) tongue

8. nam-nu-zu-a-ta KA e-da-ra-HAR ni<sub>2</sub>-zu umun<sub>2</sub> li-bi<sub>2</sub>-ak

By means of ignorance you have been able to sneer/shout/chew(?), (but) you yourself have  
not contemplated(?)

note: For this line, see Attinger ZA 95, 258 n. 194. The partially obscured sign between  
A and TA is understood here as an erasure.

9. mah gu<sub>7</sub>-gu<sub>7</sub> saĝ<sub>7</sub> šu zig<sub>3</sub> bi<sub>2</sub>-ib<sub>2</sub>-dug<sub>4</sub>-ga kisal-e šed<sub>6</sub>! si-si

Eating way too much, ..., filling the courtyard with feces

note: For this line, see Attinger ELS, 715-716.

10. kisal-luh tur e<sub>2</sub> sa la<sub>x</sub>(ME)-e eš<sub>2</sub>! mu-ri-ib<sub>2</sub>-sar-re

The young courtyard sweeper who is sweeping in the temple is braiding(?) a rope for you

11. muhaldim<sup>lu2</sup>lunga?-e i<sub>3</sub>-du<sub>8</sub> e<sub>2</sub> til<sub>3</sub>-la zi mu-da-ri-eš

The cook, the brewer, and the gatekeeper who reside in the temple are distressed with (you)

note: For this line, see Jaques AOAT 332, 227.

12. mušen nam-mah-ĝu<sub>10</sub> egir-bi nu-zukum<sub>x</sub>-zukum<sub>x</sub>(USAR-USAR) bar-ĝa<sub>2</sub> en<sub>3</sub> li-bi<sub>2</sub>-tar

Bird, (you are one who) my greatness does not tread behind, (you are one who) does not  
inquire after me

note: The same paleographic variant occurs for zukum “tread” in the Farmer’s  
Instructions exemplar UET 6, 172 oi8.

13. sig<sub>9</sub>-ga kalag-ga-ĝa<sub>2</sub> nu-mu-e<sub>1</sub> -da<sub>1</sub> -zu?<sub>1</sub> inim<sub>1</sub> u<sub>3</sub>-bu-bu-ul i<sub>3</sub>-bal!

You cannot know (either) my weakness(?) or my strength, (you) have conversed in an inflammatory manner(?)

note: For this line, see Civil JNES 43, 296, Alster RA 85, 9.

reverse

1. niĝ<sub>2</sub>-ak-ĝa<sub>2</sub> ki-bi nu-mu-x-x diri-še<sub>3</sub>! ni<sub>2</sub> sun<sub>5</sub>-ni-ib

You have not sought the site of my deeds, (now) humble yourself excessively!

2. inim-zu nam-bur<sub>2</sub>-ra im-da-ab?<sub>1</sub> -tum<sub>3</sub> ni<sub>2</sub>-zu ad li-bi-gi<sub>4</sub>

Your word has brought "release", you have not taken counsel with yourself

3. ĝa<sub>2</sub>-e ku<sub>6</sub>-me-en he<sub>2</sub>-ĝal<sub>2</sub> AB sikil-la teš<sub>2</sub>-bi gar<sub>1</sub> -gar?<sub>1</sub> -me-en

I, the fish, am the one who piles up(?) the abundance of the pure shrine/sea(?) together

4. du<sub>8</sub> mah nindaba gal-gal diĝir-re-ne-ka saĝ il<sub>2</sub>-la DU?-me-en

At(?) The supreme mound(?), I am the one who brings/goes/stands among(?) the great *nindaba* offerings of the gods proudly

note: For another instance of this alternate rendering of du<sub>6</sub> mah, see UET 6, 68 r15 (Herds of Nanna).

5. <sup>a</sup>ašnan-gin<sub>7</sub> ša<sub>3</sub>?<sub>1</sub> -ĝar?<sub>1</sub> kalam-ma-ke<sub>4</sub> ba-ĝal<sub>2</sub>-e-en [...]tah<sub>1</sub> -ni ĝa<sub>2</sub>-e-me-en

Like (the grain goddess) Ašnan (I) am here as the sustenance of the land, I am her helper

note: For this line, see Woods Machinist FS, 510.

6. uĝ<sub>3</sub>-e ĝeštug<sub>2</sub>-ga ma-du<sub>3</sub>-du<sub>3</sub> igi-bi mu-e-ši-ĝal<sub>2</sub>

The people have listened to me, they have looked to me

note: For this line, see Karahashi Sumerian Coumpound Verbs, 86.

7. kur ezem-gin<sub>7</sub> mu-e-da-hul<sub>2</sub>!?-e en<sub>3</sub> tar-ĝu<sub>10</sub> i<sub>3</sub>-ĝal<sub>2</sub>

The land(?) rejoices with me as if (it was) a festival, my inquirer is there(?)

note: This transliteration assumes that there is no sign after the ĝAL<sub>2</sub> sign in the break. Is this a phonetic error for b<sup>s</sup>uru harvest?, (compare BM 65147+: buru<sub>14</sub> EZEN-gin<sub>7</sub> mu-da-hul<sub>2</sub>-le-en en<sub>3</sub> -[...]).

8. niĝ<sub>2</sub>-gal-gal a-na me-dim<sub>2</sub>-ma-zu gur<sub>4</sub>-ra-zu?<sub>1</sub> ga-ri-ib-zu

Bird, what is your great thing that (you) accomplished? I will make you know your (over) exuberance

9. sun<sub>7</sub>-na inim lul-la bal-zu šu-zu ga-ba-ni-ib-si

I want to give (back into) your hand your arrogance and false speech

10. ud-bi-a ku<sub>6</sub>-e mušen-ra sa<sub>2</sub> im-sig<sub>10</sub>-sig<sub>10</sub>-ge

At that time the fish was setting plans in place against the bird

11. sig<sub>9</sub>-ga lul-ba a<sub>2</sub>-ba mu-un-DU-DU

Silently and deceptively(?) it went on its "arms"

12. ud mušen gud<sub>3</sub>-bi zig<sub>3</sub>-ga-a-gin<sub>7</sub> amar-bi-še<sub>3</sub>! niĝ<sub>2</sub> -gu<sub>7</sub>-bi tum<sub>3</sub>-de<sub>3</sub>

When the bird got up from its nest in order to bring (back) food for its chick

13. ku<sub>6</sub>-e ki sig<sub>9</sub>-ga a<sub>2</sub>-ba mu-un-[...]

The fish [sought?] the place silent(ly) "on its arms"

double ruling

UET 6, 42

CDLI P346127

Hoe and Plow 42f. (Attinger 45f.), 168f. (Attinger 170f.), Attinger La houe et l'araire (5.3.1), source K

obverse

column 1

1'. hur<sup>?</sup><sub>7</sub> -[...]

The mounds of mine spread out in the plain are a verdant mountain range, bearing an aura

2'. guru<sub>7</sub> du<sup>?</sup><sub>6</sub> -[...]

(I) pile up large and small grain heaps for Enlil

3'. gib ziz<sub>2</sub> gu<sup>?</sup><sub>2</sub> -[...]

(I) heap up wheat, emmer, and *gunida* for him

4'. arah<sub>4</sub> -[...]

In the storehouse of humanity, I fill up (with) a mountain

5'. nu-siki nu-mu-un-kuš<sub>7</sub> -[...] šu<sub>7</sub> -[...]

The orphan, widow, and the destitute have taken *gigur* baskets for dragging(?)

6'. an pad-pad-ra<sub>2</sub>-ĝu<sub>10</sub> im<sub>7</sub> -[...]

They gather the remnants of my ears

7'. in-nu a-šag<sub>4</sub>-ga -[...]

(With) my chaff, piled up in the field

8'. nam-lu<sub>2</sub>-lu<sub>7</sub> im<sub>7</sub> -[...]

I tow along(?) (all) humanity(?)

9'. gud udu dšakkan<sub>7</sub> -na<sub>7</sub> -[...]

(I) am able to rear the teeming(?) livestock of Sumuqan

10. ĝeš<sub>al</sub> hul<sup>?</sup><sub>7</sub> -bi<sub>7</sub> bur<sub>3</sub>-[...]

Hoe, one who malevolently burrowed, (whose) blade malevolently tore out(!?)

11. ĝeš<sub>al</sub> im-ma -[...]

Hoe, one bound to work in clay

12. ĝeš<sub>7</sub> al<sub>7</sub> a-šag<sub>4</sub>-ga saĝ<sub>7</sub> -[...]

Hoe, the one whose head is lodged in the field

13. [ĝeš]al<sub>7</sub> u<sub>3</sub>-šub-ba im-[...]

Hoe, one who has spent the day in the mold, in clay, (with) no one to clean it

reverse

column 1'

1. e<sub>2</sub> du<sub>3</sub>-a a id<sub>x</sub>(A.SUG)-de<sub>3</sub> šu<sup>?</sup><sub>7</sub> -[...]

After the water of the river "bound" the build houses

note: Mittermayer ABZ sign 470 lists an A.SUG = i<sub>x</sub>. For this form see also UET 6, 43 o1', UET 6, 187+ oii 10', ri5, UET 6, 271 o3, and UET 6, 644+ ri1'.

2. den-lil<sub>2</sub>-le ma<sub>7</sub> -da saĝ<sup>?</sup><sub>7</sub> -[...]

After Enlil frowned at the land



3. šibir<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> mu-un-zu? <sub>7</sub> -[...]

After it came to know(?) the staff(?) of Enlil

4. mah <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> mu-a-ak <sub>7</sub> -[...]

After it was acted upon by the supremacy(?) of Enlil

5. <sup>d</sup>en-lil<sub>2</sub>-le šu nu-me-en-[...]

Enlil did not abandon(?) (the land?)

6. <sup>ĝeš</sup>al zu<sub>2</sub> dili bar-rim<sub>x</sub>(DU)-<sup>še</sup><sub>3</sub> [...]

He gave the single-bladed hoe to the arid land

7. me-en-de<sub>3</sub> en-te-en gur<sub>x</sub>(IRI?)-gin<sub>7</sub> [...]

You(?) bind us(?) (in) the winter just as the harvest (season)(!?)

note: If gur<sub>x</sub> (i.e., g<sup>b</sup>ur) is a phonetic variant to buru<sub>14</sub> “harvest” note that the harvest is opposed to enten “winter” seasonally in Ur III administrative texts.

8. ki e<sub>2</sub>-me<sub>x</sub>(LA<sub>2</sub>)-eš en-te-na-gin<sub>7</sub> x [...]

We flee from(?) the place (of?) summer just like that of(?) winter

9. <sup>ĝeš</sup>al a<sub>2</sub> la<sub>2</sub>-e garadin<sub>x</sub>(KINDA?) mu-un? <sub>7</sub> -[...]

The one that "binds the arm" of the hoe(?) has tied up(?) the sheaves(!?)

note: This sign is listed as a *Sonderform* by Mittermayer ABZ sign 389.

10. <sup>ĝeš</sup>har-mušen-na a<sub>2</sub> la<sub>2</sub>-e gi <sub>7</sub> [...]

The one the "binds the arm" of the bird snare(?) has tied up(?) the dragged *gigur* basket

11. <sup>ĝu</sup>ruš sa<sup>ĝ</sup>-dili lu<sup>2</sup>ki-gul-la? <sub>7</sub> [...]

It has reared the solitary young man and the destitute person

12. an pad-pad-ra<sub>2</sub>-<sup>ĝu</sup><sub>10</sub> im? <sub>7</sub> -[...]

They gather the remnants of my(!) ears

13. na<sup>4</sup>kinkin ma-nud <sub>7</sub> [...]

The millstone laid down for me, the mortar thrashed for me

note: For this line, see Mittermayer OBO 239, 278.

14. <sup>ĝeš</sup> <sub>7</sub> -gan-na-ta [...]

It is being smitten by the pestle

15. [<sup>ĝeš</sup>]šag<sub>4</sub>-an-zar? ma? <sub>7</sub> -[...]

The *šašur* and *mansim* sieves compete (to see who works the hardest)

note: For this approximate sense of a-da-min<sub>3</sub> ... dug<sub>4</sub>, see Civil FS Sanmartin, 121 n. 2.

16. [...] sur<sub>2</sub>? <sub>7</sub> -ra? <sub>7</sub> -[...]

Why does the man act angrily/What are (these acts) that a man does angrily?

UET 6, 43 + 625 + 787 (+) 626

CDLI P346128

Hoe and Plow 68f. (Attinger 71f.), Attinger La houe et l'araire (5.3.1), source S, Zólyomi NABU 2008, note 64

obverse

1'. a<sub>1</sub> -gar<sub>3</sub> -a<sub>1</sub> -gar<sub>3</sub> -ra?<sub>1</sub> [...]

I fill the meadows with water

2'. ġeš-gi-ġeš<sub>1</sub> -[...]

When the reedbed is irrigated/flooded,

3'. id<sub>x</sub>(A.SUG<sub>1</sub>) u<sub>3</sub> -mu-kud [...]

When a canal is cut (open), when the ditch is cut (open), when water as a great flooding river imposes water(?)

note: Mittermayer ABZ sign 470 lists an A.SUG = i<sub>x</sub>. For this form see UET 6, 42 ri1', UET 6, 187+ oii 10', ri5, UET 6, 271 o3, and UET 6, 644+ ri1'.

4'. ġeš<sub>1</sub> dupsik<sub>1</sub> tur-ġu<sub>10</sub> [...]

The carrying basket, my little one, is put down with me (to work)/does not bend down with you

5'. [...] da um-da<sub>1</sub> -ak<sub>1</sub> -x

When, in(?) the marsh, an edge is made(?)

note: Compare the da ambar in Rīm-Sîn F 18, where it seems to be an area for grazing cattle.

6'. [...] ġeš<sub>1</sub> al niġin<sub>2</sub>-bi! im-ma?<sub>1</sub> -gub-be<sub>2</sub>-en

I, the hoe, serve comprehensively (in these situations)(?)

7'. [...] tumu]mir<sub>1</sub> -e nu-mu-un-si-il-si-il-le

(Neither) the southern (nor) the northern wind tear apart (my work) there(?)

8'. [...] nunuz!<sub>1</sub>? ib<sub>2</sub>-de<sub>5</sub>-de<sub>5</sub> -ge<sub>1</sub>

The fowler gathers eggs

9'. [...] -de<sub>3</sub>?<sub>1</sub> ku<sub>6</sub> mi-[...]

The fisherman catches fish

10'. uġ<sub>3</sub>?<sub>1</sub> -[...] x [...]

The people have taken the bird (hoop) traps (that have sprung?)

11'. ne<sub>1</sub> -eš<sub>2</sub> [...]

Now, my abundance sprinkles with its hands in the lands

12'. a-gar<sub>3</sub>-ta<sub>1</sub> a<sub>1</sub> [...]

After the water has been cut off from the meadow

note: For this and the following line, see Woods Machinist FS, 509.

13'. ki-duru<sub>5</sub> kiġ<sub>2</sub>-ġa<sub>2</sub> a ba<sub>1</sub> -ġal<sub>2</sub> -[...]

After the water has been set down/materializes for(?) working the damp ground

14'. ġeš<sub>1</sub>apin<sub>1</sub> igi-zu-še<sub>3</sub>! a-šag<sub>4</sub>-ga ġa<sub>2</sub>-e [...]

Plow, before you I emerge in the field

- 15'. a-šag<sub>4</sub> tak<sub>4</sub>-tak<sub>4</sub> ma<sub>7</sub> -ra-ra-duh-[...]  
For you I loosen the "set aside" field
- 16'. a<sub>2</sub>-ur<sub>2</sub> eg<sub>2</sub>-ga ma-ra<sub>7</sub> -ra-[...]  
In the "hideout"(?) of the dike I cut (away the weeds) for you
- 17'. u<sub>2</sub>-kul a-šag<sub>4</sub>-ga ġa<sub>2</sub>-e ma<sub>7</sub> -[...]  
I remove(?) the *ukul* weed in the field
- 18'. gi BAD ġeš<sub>i</sub>-rin<sub>x</sub>(LU<sub>2</sub>.U)-na-bi<sub>7</sub> [...]  
I collect the dead/old reeds(?) and the roots for you in the field
- 19'. a-šag<sub>4</sub> kiġ<sub>2</sub> ak uš<sub>8</sub> -[...]  
The field working (crew)(?) set in the path(?) for you
- 20'. gud-[...]-diš<sub>7</sub> -kam<sub>7</sub> -ma<sub>7</sub> -[...]-x  
Six oxen, four men, and you are the eleventh
- 21'. x [...] gi<sub>4</sub>-a-ġa<sub>2</sub> x mi<sub>7</sub> -ib-kar-kar-re  
The "labor of my preparation (as a tool?)"(?) takes away ...
- 22'. [...] -ġu<sub>10</sub> -ta a-šag<sub>4</sub>-ga ed<sub>2</sub> -de<sub>3</sub> -da-zu-ne  
When you go out in the field apart from(?) me
- 23'. ab<sub>7</sub> -sin<sub>2</sub> -zu<sub>7</sub> dili-am<sub>3</sub> igi<sub>7</sub> nu<sub>7</sub> -mu!<sub>7</sub> -da-ab<sub>7</sub> -sag<sub>9</sub>?-ge  
One cannot look favorably upon your furrow which is alone
- 24'. saġ<sub>7</sub> -zu kiġ<sub>2</sub> -ġa<sub>2</sub> u<sub>3</sub>-mu-e-ni-x-x  
When you lodge your head (in the ground) working
- 25'. ġeš<sub>i</sub>-rin<sub>x</sub>(LU<sub>2</sub>.U)-na<sub>7</sub> ġeš<sub>U</sub><sub>2</sub> -GIR<sub>2</sub> x x [...] -la<sub>2</sub>  
You are bound to(?) ... roots and thorns
- 26'. eme<sub>7</sub> -zu<sub>7</sub> u<sub>3</sub>? -mu<sub>7</sub> -[...] eme<sub>7</sub> -zu<sub>7</sub> [...] eme<sub>7</sub> -zu<sub>7</sub> x x x mu<sub>7</sub> -x-x-[...]  
When you break your ploughshare and re-create(?) your ploughshare, your ploughshare does not(?) ... at your disposal(?)

reverse

1. engar-zu ġeš<sub>apin</sub> -bi? til-la<sub>7</sub> mu-še<sub>3</sub> mi-ri-ib<sub>2</sub>-še<sub>21</sub>?<sub>7</sub>  
Your farmer names you "this(?) plow is finished"
2. min<sub>3</sub>-kam-ma-še<sub>3</sub>! nagar<sub>7</sub> ma-ra-huġ<sub>7</sub> -e ašgab ma-ra<sub>7</sub> -huġ<sub>7</sub>-e  
Again, a carpenter is hired for you, a leatherworker is hired(?) for you
3. e<sub>2</sub> nam-gašam-ke<sub>4</sub>? ma-ra-ab-ni<sub>10</sub>-ni<sub>10</sub>-e  
The house of the artisans scurry around ...(?) for you
4. tug<sub>2</sub>-du<sub>8</sub> bar-DUN ma-ra-ra-an-zi<sub>2</sub>-en  
I(!?), the feltworker, "cut" the teasel brush(?) for you  
note: For the possible orthography bar-DUN for bar-siki/sig<sub>8</sub> "teasel-brush" (see PSD B 128), see OB Nippur ur<sub>5</sub>-ra division 4, 551. For tug<sub>2</sub>-du<sub>8</sub> see Steinkeller OrAnt 19, 79f.
5. [...] -sur-ra ma-ra-ra-an-ed<sub>3</sub>-de<sub>3</sub>  
He brings up a twisting picket(?) for you
6. bar<sub>7</sub> -ed<sub>3</sub>-de<sub>3</sub>-ed<sub>3</sub> -de<sub>3</sub> ša-mu-ra-an-kuš<sub>2</sub>-u<sub>3</sub>-de<sub>3</sub>  
And therefore(?) he is to "exhaust" the braiding lever for you

7. kuš nu-hi saĝ-du-zu-aš?ᵀ bi₂-ib-KU

A piece of leather not cut into strips(?) is made to sit(?) towards your head

note: For kuš ... hi see Civil Lambert FS, 114. Or possibly read dug₃ "good."

8. il₂-la-zu tur-ra-am₃ a-ra₂-zu mah-am₃

Your "raising/carrying" is small, but your "way" is supreme

9. ud zag-mu itud [...]-am₃?ᵀ

The day of the new year is (i.e., begins a period of) twelve months

10. ud gub-ba-zu itud [...]

(But) your service time is four months (per year)

11. ud zah₂-zu [...]

Your fugitive (i.e., absentee) time is eight months (per year)

12. gub-ba-zu-gin₇ min-am₃ᵀ [...]

As many as your served (time), it is two (times) you go (elsewhere)

13. ma₂-la₂-za e₂ i₃-du₈-du₈- [...]

On your raft/freight boat(?) you pile up(?) a cabin

14. u₃-mu-e-ni-ri-en šu-zu dal-la u₃ᵀ - [...]

When you set yourself(!?) in place there(?), and you remove/accept(?) the beams(?)

15. igi-zu dug ĝeštīn!?(GU₂)-a-gin₇ a um-ta-x- [...]

When you remove your face/front from the water(?) like a vessel of wine(!?)

note: A similar form of GEŠTIN is reported by Mittermayer ABZ, sign 77.

16. ĝeš-dal-ta kur?ᵀ -ra?ᵀ um-ta-ke₃-e?ᵀ - [...]

When I(?) prepare a pile (lit. "mountain") by means of the beams(?)

note: For this line, see Civil CUSAS 17, 262.

17. iᵀ -bi₂-ĝu₁₀ e₂ᵀ - [...] muᵀ -niᵀ -ib₂ᵀ -sig₇-sig₇ᵀ - [...]

My smoke makes ... green(?) in the house

18. ĝešᵀ ninda₂ᵀ - [...]

Your seed funnel, where is it cast?

(several lines broken)

1'. [... ĝeš]alᵀ -me-en iri?ᵀ - [...] gaᵀ -anᵀ -da- [...]

I am the hoe, I shall ... along with ... in the city

2'. [e₂]-tur₃ᵀ [...]-da-me-en amaš?ᵀ daĝal-la-me-en

I am one who has extended the cattlepen, I am one who has broadened the sheepfold

3'. arad lugal-a-ni us₂ᵀ -sa-me-en

I am a servant who has followed his master

4'. e₂ lugal-a-ni du₃-du₃-a-me-en

I am one who always built/rennovated the house of his master

5'. im i₃-lu₃-en šeg₁₂ i₃-du₈-en

I stir clay, I spread (it out to make) bricks

note: Attinger reads lu₃, which occurs unequivocally here and is followed in

translation. Note, however, that LU₃ does occur elsewhere for expected BARAG in

OB Ur literary manuscripts (for example, UET 6, 479 r4').

6'. uš₈ ki i₃-ĝa₂-ĝa₂-an e₂ i₃ᵀ - [...]

I lay foundations, I build houses

7'. e<sub>2</sub>-gar<sub>8</sub> sumun-e ur<sub>2</sub> -bi [...]
I follow the foundation of an old wall
8'. [...] x x [...]

UET 6, 44 = U 16879K
CDLI P346129
Home of the Fish 1f., Civil Iraq 23, source C

obverse

- 1. [...] x [...]
2. [...] ma -ra-an? -[...] arah [...]
... built a house for you, ... built a storeroom for you
3. e<sub>2</sub> e<sub>2</sub> -e diri-ga? [...] amaš gid<sub>2</sub>-da ma-ra -[...]
... built a house that is more than a house(!), a long (sided?) sheepfold for you
4. e<sub>2</sub>-e dug? mu-un-[...] kaš sag<sub>10</sub> mu-un-de<sub>2</sub>?
In the house .... pot(s)? and poured(?) good quality beer (in them)
5. kaš Aš<sub>2</sub>-Aš<sub>2</sub>-imġaġa<sub>3</sub> ku<sub>7</sub>-ku<sub>7</sub>-dam gi-ġar-re-eš mu-un-ġal<sub>2</sub>
... put sweet beer up to the fence
6. zu-a-zu hu-mu-un-ši-du-un kal-la-zu hu-mu-un-du-un
So that your acquaintance(s) come towards you(!), so that your friends come towards you(!)
7. dumu gu<sub>5</sub>-li-zu nam-mu-ni-ib-tak<sub>4</sub>-tak<sub>4</sub>-a
Do not abandon the child of your friend
8. kur<sub>9</sub>-ra-ma-ni-ib dumu ki aġ<sub>2</sub>-ġu<sub>10</sub>
Enter it for me, my beloved child
9. kur<sub>9</sub>-ra-ma-ni-ib dumu sag<sub>9</sub>-ga-ġu<sub>10</sub>
Enter it for me, my beautiful child
10. ud nam-zal-e ġi<sub>6</sub> nam-sa<sub>2</sub>-e
Don't spend the day (idle?), don't spend the night (idle?)

reverse

- 1. iti<sub>6</sub> <e<sub>2</sub>>-ba nam-ba-ni-ib-ku<sub>4</sub>-ku<sub>4</sub>
Do not bring moonlight into the house
2. ud me-e-zal-la-ġin<sub>7</sub> ġi<sub>6</sub> me-e-sa<sub>2</sub>-a-ġin<sub>7</sub>
As I have spent the day(?), as I have spent the night(?)
note: The ME and E signs appear to have been written over a prematurely written MI sign.
3. kur<sub>9</sub>-ra ba-ni-huġ-ġe<sub>26</sub> ki ġar ma-ra-ab-du<sub>7</sub>
The one who enters is pacified there, the area(?) has been made appropriate for you
4. šaġ<sub>4</sub>-ba dur<sub>2</sub>! ġar-ke<sub>4</sub> si ma-ra-ab-sa<sub>2</sub>-e
Sitting down in its midst(?) is set in order for you
5. ku<sub>6</sub>-ġu<sub>10</sub> lu<sub>2</sub> nu<sub>2</sub>-a-ġu<sub>10</sub> ba-ra-<<ra>>-zi-zi
My fish, so that my one(s) who sleep (there) do not wake up

6. lu<sub>2</sub> tuš-a-ĝu<sub>10</sub> du<sub>17</sub> ba-ra-mu<sub>2</sub>-mu<sub>2</sub>  
So that my one(s) who dwell (there) do not quarrel
7. kur<sub>9</sub>!-ra-ma-ni-ib dumu ki aĝ<sub>2</sub> -ĝu<sub>10</sub>  
Enter it for me, my beloved child
8. kur<sub>9</sub>-ra-ma-ni-ib dumu sag<sub>9</sub>-ga-ĝu<sub>10</sub>  
Enter for me, my beautiful child
9. id<sub>2</sub> mun<sub>3</sub>-na-gin<sub>7</sub> na-ba-al [...]  
Do not dig (in it?) like a brackish waterway ...
10. sahar-ĝar id<sub>2</sub>-gin<sub>7</sub> zi-zi [...]  
Like river silt, do not learn how to rise (i.e., be excavated(?))

UET 6, 45 = LL× .37(+) 729

CDLI P346130

Home of the Fish 31f., 76f., 137f., Civil Iraq 23, source D

obverse

column 1

1'. [...] nu<sub>2</sub> -a ma-ra-ab? -[...]

My fish, so that the one(s) who sleep (there) are not(!?) woken up

note: Error here and below for epistemic ba-ra-?

2'. [...] tuš -a du<sub>17</sub> ma-ra-ab? -[...]

So that the one(s) who dwell (there) do not(!?) quarrel

3'. kur<sub>9</sub> -ra-ma-ni dumu ki! aĝ<sub>2</sub>-a-ĝu<sub>10</sub>

Enter for me, my beloved child

4'. kur<sub>9</sub>-ra-ma-ni dumu sag<sub>9</sub>-ga-ĝu<sub>10</sub>

Enter for me, my beautiful child

5'. id<sub>2</sub> mun<sub>3</sub>-na-gin<sub>7</sub> pa<sub>5</sub>!? na-an-zu-zu

Like a brackish waterway, do not discover the irrigation ditch(?)

note: The beginning sign resembles NU or possibly IDIM. Civil Iraq 23, 158 emends to read PA<sub>5</sub>. The broken sign(s) in CBS 8734+Ni 9668 rev. 1' do(es) not resemble PA<sub>5</sub>.

6'. sahar-ĝar id<sub>2</sub>-da-gin<sub>7</sub> zi-zi na-an-zu-zu-u<sub>3</sub>

Like river silt, do not learn how to rise (i.e., be excavated(?))

7'. a zal-le-gin<sub>7</sub> še<sub>21</sub>-zu na-an-ba-la<sub>2</sub>-e

Like flowing water, do not diminish(!?) your recumbency(?)

8'. iti<sub>6</sub> e<sub>2</sub>-ba? nam-bi<sub>2</sub>-ni-ib<sub>2</sub> -kur<sub>9</sub>-kur<sub>9</sub> še<sub>21</sub>-zu?

Do not bring moonlight into the(?) house when you lie down(?)

9'. na -an-ga-ba-e-da-du<sub>3</sub>-e igi-zu ki!-ĝu<sub>10</sub>-uš-še<sub>3</sub>!

May you also not be able to go away from(?) me, (set) your face to where I am

10'. [...]-gin<sub>7</sub> ki si-im-si-im ak-zu-še<sub>3</sub> na-an-ga-ba-e -da!? -du<sub>3</sub>-e igi-zu ki-ĝu<sub>10</sub>-uš-še<sub>3</sub>!

May you also not be able to go (away) like a dog sniffing the ground, (set) your face to where I am

11'. [...]-gin<sub>7</sub>? mur-gu<sub>7</sub>-zu-še<sub>3</sub>! na-an-ga -ba -e-da-du<sub>3</sub>-e igi-zu ki -[ĝu<sub>10</sub>]-uš-še<sub>3</sub>

May you also not be able to go away like a ... towards your fodder, (set) your face to where I am

12'. [...] -x-gin<sub>7</sub> ki eš<sub>3</sub>-dam DU-zu<sub>7</sub> -še<sub>3</sub>!

In your manner of going like a prostitute towards the tavern

note: Collation of CBS 8734 + Ni 9668 suggests the possible reading kar<sub>7</sub> -kid!<sub>7</sub> -gin<sub>7</sub>?<sub>7</sub> eš<sub>2</sub>?-dam-še<sub>3</sub> DU-zu x [...].

13'. [na]-an<sub>7</sub> -ga-ba-e-da-du<sub>3</sub>-e igi-zu<sub>7</sub> ki<sub>7</sub> -ĝu<sub>10</sub>-uš-še<sub>3</sub>

May you not be able to go away from(?) me, (set) your face to where I am

14'. gud?<sub>7</sub> -gin<sub>7</sub> tur<sub>3</sub>-ra kur<sub>9</sub>-ra-zu-še<sub>3</sub>

In your manner of entering like a bull into the cattlepen

15'. ku<sub>6</sub>-ĝu<sub>10</sub> <sup>d</sup>dil-im<sub>2</sub>-babbar-re he<sub>2</sub>-da-hul<sub>2</sub>

My fish, may Dilimbabbar rejoice with you

16'. udu-gin<sub>7</sub> amaš-a kur<sub>9</sub>-ra-zu-še<sub>3</sub>

In your manner of entering like a sheep into the sheepfold

17'. ku<sub>6</sub><sub>7</sub> -ĝu<sub>10</sub> <sup>d</sup>dumu-zid <sup>lu2</sup>sipad-da he<sub>2</sub>-da-hul<sub>2</sub>

My fish, may Dumuzi, the shepherd, rejoice with you

column 2

1'. ku<sub>6</sub><sub>7</sub> -[ĝu<sub>10</sub> ...]

My fish, my ... fish, may it too enter with you

2'. x [...]

3'. ku<sub>6</sub><sub>7</sub> -ĝu<sub>10</sub> eštub<sub>7</sub> ku<sub>6</sub><sub>7</sub> -ĝu<sub>10</sub> he<sub>2</sub><sub>7</sub> -[...]

My fish, my *eštub* carp, may it too enter with you

4'. gi-muš giggi a-šag<sub>4</sub>-ga [...]

A black boat pole cast into the field

5'. ku<sub>6</sub>-ĝu<sub>10</sub> kun<sub>x</sub>(MAŠ<sub>2</sub>)-bi<sub>2</sub><sup>ku6</sup>-ĝu<sub>10</sub> he<sub>2</sub>-en<sub>7</sub> -[...]

6'. emeda tu gu<sub>2</sub> id<sub>2</sub>-taka<sub>4</sub> niĝ<sub>2</sub>-silaĝ<sub>7</sub> -ĝa<sub>2</sub><sub>7</sub> [...]

Nursemaid giving birth(?), taking away(?) dough (from) the riverbank

7'. ku<sub>6</sub>-ĝu<sub>10</sub> kun!<sub>7</sub>-bi<sub>2</sub><sup>ku6</sup>-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-<mu-e-...>

My fish, my *gubi* eel, may it too enter with you

8'. kun<sub>x</sub>(MAŠ<sub>2</sub>) si gam<sub>3</sub> si ku<sub>6</sub> u<sub>5</sub>-<<ta?>>-ta!<sub>5</sub> lah<sub>5</sub>

(Possessing) a spiked tail, a spiked dorsal fin(?), plundering from the *u* land(?)

note: The basic meaning of gam<sub>3</sub> involves curvature, with a possible secondary semantic application to appendages here.

9'. ku<sub>6</sub>-ĝu<sub>10</sub> ŠE.SUHUR-gal-ĝu<sub>10</sub> he<sub>2</sub>!<sub>7</sub>-en-<ga-mu-e-...>

My fish, my great ŠE.SUHUR fish, may it too enter with you

10'. ku<sub>6</sub> nundum-ba dumu (A.<IGI> pad<sub>3</sub>-da-gin<sub>7</sub>)

A fish which within its lips is like a crying child

note: The sign is NUNDUM (KA×NUN), not ŠUD<sub>3</sub> (KA×ŠU).

11'. ku<sub>6</sub>-ĝu<sub>10</sub> ŠE.SUHUR-SAL-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-<mu-e-...>

My fish, my thin? ŠE.SUHUR fish, may it too enter with you

12'. saĝ<sub>7</sub>-du <sup>ĝeš</sup>al-e zu<sub>2</sub> <sup>ĝeš</sup>ga-rig<sub>2</sub>

(Its) head is a hoe, (its) teeth are a comb

13'. ĝiri<sub>3</sub>-pad-ra<sub>2</sub>-bi <sup>ĝeš</sup>u<sub>3</sub>-suh<sub>5</sub> an-na

Its skeleton is the top of a conifer tree

14'. ZU-EDIN-TUN<sub>3</sub>-bi kuš<sup>u</sup>ummud d<sup>d</sup>dumu-zid

Its air bladder(!?) is the waterskin of Dumuzi

15'. kun sal-la-bi kuš<sup>a</sup><sub>2</sub>-si šu-ku<sub>6</sub>-e-ne

Its thin tail is the whip of (i.e., that threatens?) fishermen

note: See Civil CUSAS 17, 263.

16'. kuš niĝ<sub>2</sub>-gu<sub>7</sub>-a kiĝ<sub>2</sub> šu nu-ĝa<sub>2</sub>-ĝa<sub>2</sub>

(Its) skin is dehaired (i.e., scaled?) and does not need to be worked by hand(?)

17'. ku<sub>6</sub>-ĝu<sub>10</sub> mur<sup>ku</sup><sub>6</sub>-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-<mu-e-...>

My fish, my *mur* fish, may it too enter with you

18'. ĝiri<sub>3</sub> ku<sub>6</sub> a lu<sub>3</sub>-lu<sub>3</sub> gur<sub>4</sub>-gur<sub>4</sub>-ra

The fins (of) that fish turned back roiled water (i.e., it leaves a wake)

19'. ku<sub>6</sub>-ĝu<sub>10</sub> kiĝ<sub>2</sub><sup>ku</sup><sub>6</sub>-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-<mu-e-...>

My fish, my *kiĝ* fish, may it too enter with you

reverse

column 1

1. saĝ<sup>u</sup>-du<sup>na</sup><sub>4</sub>kinkin šu šu saĝ<sup>u</sup> ur-gir<sub>15</sub>-ra?-

(Its) head is millstone (with) its pounding stone, (with the) paws and head of a dog(?)

note: The reading of the end of the line follows ETCSL 5.9.1. For the term /šu.../

"pounding stone" and its uncertain etymology, see Civil Sanmartin FS, 132, Matuszak

SANER 13, 235 n. 22. It is possible that the second ŠU sign is part of the spelling. The

sign following the SAG sign is clearly UR, not GA<sub>2</sub>: is it to be emended?

2. murgu<sub>2</sub> HUB<sub>2</sub>?-HUB<sub>2</sub>?-de<sub>3</sub> bar dim du<sub>3</sub>-du<sub>3</sub>-de<sub>3</sub>

Its shoulder is to smite/it is to make its shoulder leap(?), its back(?) is to plant a (mooring) post (i.e., it is difficult to remove from the water?)

note: This line is partially obscure, but it seems to feature the anatomical sequence

murgu<sub>2</sub> --> bar. For the expression dim du<sub>3</sub>-du<sub>3</sub> as it occurs in Nabnītu 20, 230, see

Attinger ELS, 464-465. The DIM sign appears to be present as opposed to the ŠIR

sign as read by ETCSL 5.9.1.

3. ku<sub>6</sub>-ĝu<sub>10</sub> peš<sub>11</sub>-gid<sub>2</sub>-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-<mu-e-...>

My fish, my *pešgid* fish, may it too enter with you

4. šag<sub>4</sub>-niĝin! za-pa-aĝ<sub>2</sub>-bi gu<sub>2</sub>-bal-bi

The cry of its intestines(?), the base of its neck (are ...?)

note: NIGIN is written with separated LAGAB signs in this source. For the body part

gu<sub>2</sub>-bala, see Peterson Sumerian Faunal Conception, 570 n. 2191, Mittermayer AoF

41, 211.

5. ku<sub>6</sub>-ĝu<sub>10</sub> peš<sub>11</sub>-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-mu-e-<...>

My fish, my *peš* fish, may it too enter with you

6. x KU-na? sig<sub>10</sub>-ga ku<sub>6</sub> še-er-tab-ba e<sub>3</sub> zu-zu

... placing/preparing ..., a fish who has discovered(?) how to escape a "reed fence" (i.e., fish trap?)

7. ku<sub>6</sub> dug<sub>3</sub>-ga i<sub>3</sub>-ĝal<sub>2</sub> niĝ<sub>2</sub>-gig-ga

A fish (to whom?) fighting is taboo(?)

note: For this line, see Karahashi Sumerian Compound Verbs, 80.



8. ku<sub>6</sub>-ĝu<sub>10</sub> ab-suhur?-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-mu-e-<...>

My fish, my *absuhur* carp, may it too enter with you

note: The reading of the fish term follows ETCSL 5.9.1.

9. ku<sub>6</sub> a-tar du<sub>3</sub> ze<sub>2</sub> me-ze<sub>2</sub>-bi ĝar-ra

The fish who sets up(?) derision/derides (like a clown?), placing bile in(?) its jaw

note: For the combination a-tar ... du<sub>3</sub>, see Attinger ELS, 195-196. Read a-kud = *butuqtu(m)* (thus Civil) or a-tar?

10. ku<sub>6</sub>-ĝu<sub>10</sub> a-gar<sub>6</sub>-gar<sub>6</sub><sup>ku<sub>6</sub></sup>-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-mu-e-<...>

My fish, my *agargara* fish, may it too enter with you

11. dumu dam-gar<sub>3</sub>-ra i<sub>3</sub> gar<sub>9</sub> su<sub>3</sub>-a-ĝu<sub>10</sub>

My child of the merchant, sprinkling(?) dairy products(?)

note: For this line, see Wagensonner KASKAL 8, 25. The sign is SUD, not IM.

12. ku<sub>6</sub>-ĝu<sub>10</sub> ka-mar<sup>ku<sub>6</sub></sup>-ĝu<sub>10</sub> he<sub>2</sub>-en-ga-<mu-e-...>

My fish, my *kamar* fish, may it too enter with you

13. dumu mar-tu bar-ta? DU-DU-MU

The child of the Martu nomads, ... by(?) back/from the outside(?)

14. ku<sub>6</sub>-ĝu<sub>10</sub> nun-bar-huš<sub>7</sub> ku<sub>6</sub> he<sub>2</sub>-en-ga-<mu-e-...>

My fish, my *nunbarhuš* fish, may it too enter with you

15. ku<sub>6</sub> u<sub>2</sub> gu<sub>7</sub> nu-gu<sub>7</sub>-a a PU<sub>2</sub> x [...]

A fish that does not eat edible plants(?), ... water ...

16. ku<sub>6</sub>-ĝu<sub>10</sub> a-zag-gur<sup>ku<sub>6</sub></sup><sub>11</sub>?-[ĝu<sub>10</sub> ...]

My fish, my *azaggur* fish, may it too enter with you

17. SU dugud gar<sub>3</sub>? RU HU x [...]

(Possessing) heavy skin(?), ...

18. ku<sub>6</sub>-ĝu<sub>10</sub> muš<sub>7</sub>?-[<sup>ku<sub>6</sub></sup> ...]

My fish, my "snake" fish(?) ...

19. TUN<sub>3</sub> x x [...]

...

column 2

1. sug id<sub>2</sub>-da-ka gu<sub>3</sub> hul-bi de<sub>3</sub>-de<sub>3</sub>

The one shouting(?) malevolently in the marshes of the river

note: The reading sug is arbitrary.

2. ku<sub>6</sub>-ĝu<sub>10</sub> akan-ni<sup>mušen</sup>-ĝu<sub>10</sub> šu-še<sub>3</sub> ba-e-la<sub>2</sub>-e

My fish, my *akanni* bird would bind you to (its) claws

note: For this line see Veldhuis CM 22, 217.

3. a<sub>7</sub>? sa-par<sub>4</sub> la<sub>2</sub> sa-par<sub>4</sub>-ra ma-ra-niĝin

When(?) the *sabar* net is stretched out in the water(?), prowling around(?) the *sapar* net

note: For this and the following line see Veldhuis CM 22, 297-298.

4. ku<sub>6</sub>-ĝu<sub>10</sub> ubur-ri<sup>mušen</sup>-ĝu<sub>10</sub> šu-še<sub>3</sub> ba-e-la<sub>2</sub>-e

My fish, my *uburri* bird would bind you to (its) claws

5. ĝiri<sub>3</sub> niĝ<sub>2</sub>-zi-zi zu<sub>2</sub> bir<sub>9</sub>-bir<sub>9</sub>-ra

(Possessing) feet that raise, laughing

6. a-bar-bar-ta kaš<sub>4</sub> im-sar-sar-re

Darting from the shallows

note: For this and the following line, see Veldhuis CM 22, 262.

7. ku<sub>6</sub> -ĝu<sub>10</sub> kiši<sub>6</sub> -bar<sup>mušen</sup>-ĝu<sub>10</sub> šu-še<sub>3</sub> ba-e-la<sub>2</sub>-e

My fish, my *kišibar* bird would bind you to (its) claws

8. x-a šu nu-tag-tag-ge

Not adorning ...

9. [...] x mušen-a PIRIG ku<sub>6</sub>-a

... of a bird, ... of a fish

note: For this line see Veldhuis CM 22, n. 260 n. 108. The sign is PIRIG, not the anticipated GIRI<sub>3</sub>, to be contrasted with the examples of the latter sign immediately above and below. The broken sign at the beginning looks like either TAR or GAM.

10. [ku<sub>6</sub>]-ĝu<sub>10</sub> ki-ib<sup>mušen</sup>-ĝu<sub>10</sub> šu-še<sub>3</sub> ba-e-la<sub>2</sub>-e

My fish, my *kib* bird would bind you to (its) claws

11. [niĝ<sub>2</sub>]-ur<sub>2</sub>-limmu<sub>2</sub> sug gir<sub>5</sub>-gir<sub>5</sub> LU

A quadruped that dives and dwells in/passes through(?) the marshes

note: The reading of the LU sign is uncertain from several options (lug, dib, dab?).

12. ku<sub>6</sub> -ĝu<sub>10</sub> kud-da-ĝu<sub>10</sub> šu-še<sub>3</sub> ba-e-la<sub>2</sub>-e

My fish, my *kuda* animal (otter?) would bind you to (its) paw

note: For the faunal term kud-da, see Peterson Sumerian Faunal Conception, 217f., Lämmerhirt TMH 9, 5 n. 36.

13. [šu]-še<sub>3</sub> nu-mu-e-la<sub>2</sub>-e ĝiri<sub>3</sub>-še<sub>3</sub> mu-mu-e-la<sub>2</sub>-e

They(?) will not bind you to (their) claws/front paws, they will not bind you to (their) claws/rear paws

14. [ku<sub>6</sub>]-ĝu<sub>10</sub> ud zal-zal za-e ugu<sub>7</sub> -ĝu<sub>10</sub>-uš<sub>7</sub> ĝa<sub>2</sub>-nu

My fish, time elapses, come before me

note: There is an erasure between the NI and ZA signs and the GA<sub>2</sub> sign was written over another sign.

15. [ud] zal<sub>7</sub> -zal za-e ugu-ĝu<sub>10</sub>-<uš> ĝa<sub>2</sub>-nu

Time elapses, come before me

16. [...] ga<sub>7</sub> -ša-an<sup>lu<sub>2</sub></sup>šu-ku<sub>6</sub>-da za-ra he<sub>2</sub>-en-da-hul<sub>2</sub>

May [Nanše?], the lady of the fisherman, rejoice for you

UET 6, 46 = U 16879E  
CDLI P346131  
Home of the Fish, Civil Iraq 23, source E

obverse

1. ku<sub>6</sub> x ba ba zag nam-dag?⌋ -ge-a?⌋  
Fish, do not reject(?) a companion(!?)
2. ku<sub>6</sub>-ĝu<sub>10</sub> ku<sub>6</sub> hi-a he<sub>2</sub>-ga-me-da-an-ku<sub>4</sub>-ku<sub>4</sub>⌋  
My fish, may various kinds of fish also enter with you  
note: An erased sign follows the DA sign, possibly of the AN sign.
3. sum<sub>4</sub>? sag<sub>9</sub>-sag<sub>9</sub> u<sub>2</sub>-lal<sub>3</sub> gu<sub>x</sub>-gu<sub>x</sub>⌋ (KA-KA)  
(Possessing) beautiful beards, eating(?) the *ulal* plant
4. ku<sub>6</sub>-ĝu<sub>10</sub> suhur-gal<sup>ku<sub>6</sub></sup>-ĝu<sub>10</sub> he<sub>2</sub>-ga⌋ -me⌋ -da⌋ -an-ku<sub>4</sub>-ku<sub>4</sub>⌋  
My fish, my *suhurgal* carp, may it too enter with you
5. ḡub-zal! gu<sub>7</sub>-gu<sub>7</sub>! KU NI x [...]  
Eating the *ubzal* reeds and ...
6. ku<sub>6</sub>⌋ -ĝu<sub>10</sub> suhur-tur-<ĝu<sub>10</sub>> he<sub>2</sub>-ga-me-da⌋ -ku<sub>4</sub>⌋ -ku<sub>4</sub>⌋  
My fish, my *suhurtur* carp, may it too enter with you
7. nundun!(KA) gal-gal gi-zi naĝ-x-ke<sub>4</sub>  
The one with big lips(?), sucking(?) the young reed growth
8. ku<sub>6</sub>-ĝu<sub>10</sub> eštub<sup>ku<sub>6</sub></sup>-ĝu<sub>10</sub> he<sub>2</sub>-ga-me-da-an-ku<sub>4</sub>-ku<sub>4</sub>  
My fish, my *eštub* carp, may it too enter with you
9. ḡešgi-muš giggi a-šag<sub>4</sub>-ga ri-a  
A black boat pole cast into the field
10. ku<sub>6</sub>-ĝu<sub>10</sub> kun-bi<sup>ku<sub>6</sub></sup>-ĝu<sub>10</sub> he<sub>2</sub>-ga-me-da-<an-ku<sub>4</sub>-ku<sub>4</sub>>  
My fish, my *gubi* eel, may it too enter with you
11. šah<sub>2</sub> ma<sub>2</sub>-gan-la<sub>2</sub> gu<sub>2</sub> id<sub>2</sub>-da-še<sub>3</sub> niĝ<sub>2</sub>-silaĝ-ĝa<sub>2</sub> kar-kar-TE?-re  
A farrowing(?) pig ... towards the river bank in order to constantly steal dough(?)  
note: For this line, see Cavigneaux A Scholar's Library in Meturan?, AMD 1, 262.
12. ku<sub>6</sub>-ĝu<sub>10</sub> kun-bi<sup>ku<sub>6</sub></sup>-ĝu<sub>10</sub> he<sub>2</sub>-ga-me-da-an-ku<sub>4</sub>⌋ -ku<sub>4</sub>  
My fish, my *gubi* eel, may it too enter with you
13. kun si gam<sub>3</sub> kun sa-ha ḡeš?-ta lah<sub>4</sub>⌋  
(Possessing) a horned tail and a crook of a tail(!?), who plunders fruit(?) from the tree(s)(?)
14. ku<sub>6</sub>-ĝu<sub>10</sub> ŠE.SUHUR-gal-ĝu<sub>10</sub> he<sub>2</sub>-ga⌋ -me-da-an-ku<sub>4</sub>-ku<sub>4</sub>⌋  
My fish, my ŠE.SUHUR.gal fish, may it too enter with you

reverse

1. ku<sub>6</sub> niĝ<sub>2</sub>-NAG?⌋ -ga?⌋ dumu-gin<sub>7</sub> er<sub>2</sub> pad<sub>3</sub>?⌋ -[...] x x [...]  
The fish ... weeping like a child ...
2. ku<sub>6</sub>-ĝu<sub>10</sub> ŠE.SUHUR-sig<sub>10</sub>-ge he<sub>2</sub>-ga-me-da-an-ku<sub>4</sub>-ku<sub>4</sub>  
My fish, the ŠE.SUHUR.sig fish, may it too enter with you
3. [...]am<sub>3</sub> zu<sub>2</sub>⌋ ga-rig<sub>2</sub>-am<sub>3</sub>  
(Its) head is a hoe, (its) teeth are a comb

4. [...]bi<sub>1</sub> ḡešI-x [...]na?<sub>1</sub>

Its skeleton is the top of a conifer(?) tree

5. [... kuš]ummud?<sub>1</sub> [...]da?<sub>1</sub> -ke<sub>4</sub>?

Its air bladder(!?) is the waterskin of Dumuzi

6. [...] nu?<sub>1</sub> -ḡa<sub>2</sub>-x-NE

...

7. [...] x x

8. [...] x

(several lines broken)

1'. [...] x x [...]

2'. [... he<sub>2</sub>]-ga<sub>1</sub> -me-da-[an]-ku<sub>4</sub> -ku<sub>4</sub>

My fish, my ... fish, may it too enter with you

UET 6, 47 = U 16897 + 497

CDLI P346132

Enmerkar and the Lord of Aratta 178f., 210f., Mittermayer OBO 239, source Vu

obverse

1. lugal-zu dug<sub>4</sub>-ga<sub>1</sub> -ni nu-ĝu<sub>10</sub> tah-a-ni nu-[ĝu<sub>10</sub>]

The utterance of your king is nothing to me(? lit. my non-existence), his reiteration is nothing to me(?)

2. lugal-ĝu<sub>10</sub> [...] -tu-da-ni nam<sub>1</sub> -en-na tum<sub>2</sub> -[...]

When my king was born, he was suitable for lordship

3. en unug<sup>ki</sup><sub>1</sub> -ga muš-saĝ<sup>kal</sup>-kal ki-en-gi<sub>1</sub> -ra til<sub>3</sub>-la<sub>1</sub> [...] -ma<sub>5</sub>

The lord of Unug, a *saĝkal* snake living in Sumer, crushing heads like flour

4. dara<sub>3</sub>-maš kur-bad<sub>3</sub>-da a<sub>2</sub>-nun-ĝal<sub>2</sub>

A mountain goat whose strength is in the mountain peak

5. šilam-za<sub>3</sub> maš<sub>1</sub> kur<sub>1</sub> naĝa kug-ga-kam<sub>1</sub> siki<sub>x</sub>(UMBIN<sub>1</sub>) suh-suh

The *šilamza* bovine, the mountain(?) goat purified with soap and plucked of its wool(?)

note: For UMBIN = siki<sub>x</sub>, see Veldhuis JAOS 120, 391. This form of MUŠ<sub>2</sub> (almost like SUR<sup>guni</sup>) is attested elsewhere at OB Ur (UET 6, 133 o1, UET 6, 384 o/r1-2).

6. ab<sub>2</sub> zid<sub>1</sub> -[...] kur šag<sub>4</sub>-ge tud-da

Given birth to by the true cow in the mountain midst

7. en-me-er-kar<sub>2</sub> [...] <sup>d</sup>utu-ke<sub>4</sub> mu-e-ši-in-gi<sub>4</sub>-nam<sub>1</sub>

Enmerkar, the son of Utu, has sent me to you

8. iriki-na ir<sub>7</sub>-saĝ<sup>mušen</sup><sub>1</sub> -gin<sub>7</sub> ĝeš-bi-da na-na<sub>1</sub> -ra<sub>1</sub> -ab-dal<sup>?</sup><sub>1</sub> -e<sub>1</sub>

In his city, I(!) shall make (the people) fly from the trees like pigeons

9. mušen-gin<sub>7</sub> gud<sub>3</sub> us<sub>2</sub> -sa-bi-a nam-bi<sub>2</sub> -ib<sub>2</sub>-hu-luh<sup>?</sup>-e

I(!) shall terrify (the people) in their founded nests like birds

10. ganba-bi ĝal<sub>2</sub> -la-gin<sup>?</sup><sub>7</sub> na-an-sig<sup>9</sup>-ge<sup>4</sup><sub>7</sub> -en<sub>1</sub>

According to the current market rate I will tear away/silence(?) (the people)

11. iri<sup>ki</sup> gul<sub>1</sub> -gul-la-gin<sub>7</sub> sahar<sub>1</sub> na<sub>1</sub> -x-x-[...]

I will make (the people) hold dust as if (they inhabited) a destroyed city

12. aratta<sup>ki</sup> a<sub>2</sub> -dam <sup>d</sup>en-ki-ke<sub>4</sub> nam<sub>1</sub> ba<sub>1</sub> -an-kud

Aratta, the settlement that Enki has cursed

13. ki bi<sub>2</sub>-in-gul-la-gin<sub>7</sub> ki nam-ga-bi<sub>2</sub>-ib<sub>2</sub>-gul-en

I too shall destroy the place like the one who has destroyed places

14. egir-bi <sup>d</sup>inana ba-ši-in-zig<sub>3</sub>

Inana has raised ... behind them

15. gu<sub>3</sub> im-mi-rah<sub>2</sub>-aš-šeg<sub>10</sub> im-mi<sub>1</sub> -in-gi<sub>4</sub>

She has shouted and screamed

note: *Sandhi* writing.

16. kuš<sub>7</sub> bi<sub>2</sub>-in-su-a-gin<sub>7</sub> kuš<sub>7</sub> nam<sub>1</sub> -ga-bi<sub>2</sub>-ib<sub>2</sub>-su-su

(I) too shall devastate like the one who has devastated

17. kug-si<sub>2</sub> u<sub>3</sub>-tu-da-ba <sup>kuš</sup>LU:LU-UB<sub>2</sub>!:UB<sub>2</sub>!-ŠIR u<sub>3</sub>-ba<sub>1</sub> -ni<sub>1</sub> -in-ak  
 After (an inhabitant) has packed leather bags with gold ore  
 note: For this line, see Attinger ZA 95, 235. For this orthography for ku<sub>3</sub>-sig<sub>17</sub> "gold," which is prominent at OB Ur, see Reiter AOAT 249, 16 n. 60.
18. kug-me-a sahar-ba zag ba-ni-in-us<sub>2</sub><sub>1</sub>  
 (After) (an inhabitant) has placed *kugmea* metal in its ore(?) beside it
19. kug saĝ-PA-še<sub>3</sub> u<sub>3</sub>-mu-un-dim<sub>2</sub>-dim<sub>2</sub><sub>1</sub>  
 After (an inhabitant) fashions the metal into pouches(?)
20. anše kur-kur-ra-ke<sub>4</sub> bar um-mi-la<sub>2</sub>-[...]  
 After one fastens sacks(?) upon donkeys of the mountains(?)  
 note: Or read ANŠE.KUR kur-ra-ke<sub>4</sub> (thus Mittermayer)?
21. ĝa<sub>2</sub>-e-še<sub>3</sub>-am<sub>3</sub> <sup>d</sup>en-lil<sub>2</sub> ban<sub>3</sub>-da kur-kur-ra-ke<sub>4</sub><sub>1</sub>  
 On my behalf, the junior Enlil of the lands
22. en <sup>d</sup>nu-dim<sub>2</sub>-mud-e šag<sub>4</sub> kug-ge ba-an-pad<sub>3</sub><sub>1</sub> -[...]  
 The lord that Nudimmud has chosen in (his) pure heart
23. kur me sikil-la-še<sub>3</sub> ha-ma-du<sub>3</sub>-[...]  
 (They) will therefore build ... for me in the manner of(?) the mountain of the pure *me*
24. ĝeš<sup>taš</sup>karin-gin<sub>7</sub> hi-li ha-ma-ab<sub>1</sub> -[...]  
 Make it alluring like the box tree for me
25. <sup>d</sup>utu agrun-ta e<sub>3</sub>-a-gin<sub>7</sub> si-muš<sub>3</sub> ha-ma-gun<sub>3</sub><sub>1</sub> -[...]  
 Make (its) rays sparkle for me like Utu coming out of his *agrun* chamber
26. zag-du<sub>8</sub>-zag-du<sub>8</sub>-bi urin ha-ma-mul<sub>1</sub> -[...]  
 And make its thresholds sparkle (like) a standard for me
27. agrun<sub>1</sub> -agrun-ba šir<sub>3</sub> kug nam-šub du<sub>12</sub>-a<sub>1</sub> -[...]  
 When(?) the holy songs and incantations are sung in its *agrun* chambers
28. [...] <sup>d</sup><sub>1</sub> nu-dim<sub>2</sub>-mud-ke<sub>4</sub> ĝa<sub>2</sub>-ra dug<sub>4</sub>-mu<sub>1</sub> -[...]  
 Say the spell of Nudimmud for me
29. [...] -ab<sub>1</sub> -be<sub>2</sub><sub>1</sub> -na-bi u<sub>3</sub>-mu<sub>1</sub> -[...]  
 After you have spoken what you are saying to me(?)
30. [...] x-da-x  
 To the scion who grows(?) a lapis beard  
 note: The note ŠU u<sub>2</sub>?-la-x occurs on the left edge of the tablet, with its placement suggesting that it pertained to the content of the obverse.

reverse

- 1'. inim<sub>1</sub> -bi eš<sub>3</sub> e<sub>2</sub><sub>1</sub> -an?<sub>1</sub> -[...]  
 I shall speak the words to him in the shrine of Eana
- 2'. ĝi<sub>6</sub>-par<sub>4</sub> ĝeš<sup>mes</sup> gibil-gin<sub>7</sub> gurun<sub>1</sub> [...]  
 In the *ĝipar* complex, bearing fruit like a new *mes* tree
- 3'. lugal-ĝu<sub>10</sub> en kul-aba<sub>4</sub><sup>ki</sup>-ra šu ga-mu<sub>1</sub> -na<sub>1</sub> -[...]  
 I shall repeat it for my king, the lord of Kulaba

4'. ur<sub>5</sub>-gin<sub>7</sub> hu-mu-un-na-ab-e-a-[ka]

Thus in (i.e. contemporaneously?) that of what he (the messenger) should be saying to him (the Lord of Aratta said)(?)

5'. kiĝ<sub>2</sub>-gi<sub>4</sub>-a lugal-zu-ur<sub>2</sub> en kul-aba<sub>4</sub><sup>ki</sup>-[...]

Messenger, to your king, the lord of Kulaba

6'. u<sub>3</sub>-na-a-dug<sub>4</sub> u<sub>3</sub>-ne-de<sub>3</sub>-tah<sub>7</sub>

When you speak to him, when you repeat

7'. ĝa<sub>2</sub>-e<sub>7</sub> -me-en en šu sikil tum<sub>2</sub>-ma-ar<sub>7</sub>

It is I, the lord who is suitable for the pure hands(!?)

note: The grapheme -ar is exceptional versus the other sources and is probably an error of preservation from above.

8'. ĝeš<sup>rab</sup><sub>3</sub> mah an-na nin an-ki-ke<sub>4</sub>

And therefore the neck stock of heaven, the queen of the universe

9'. in-nin<sub>9</sub> me šar<sub>2</sub>-ra kug <sup>d</sup>inana-ke<sub>4</sub>

The lady of the many cosmic powers, holy Inana

10'. aratta<sup>ki</sup> kur me sikil-la-še<sub>3</sub> hu-mu-un-de<sub>6</sub>-me-en

It is I(?) who she brought to Aratta, the mountain of the pure *me*

note: Mittermayer notes that tum<sub>2</sub>-me-en is attested elsewhere as a valid rendering of the finite verb, but -me- in following line is either an error of preservation or evidence for the enclitic copula.

11'. kur-ra ĝeš<sup>ig</sup> gal-gin<sub>7</sub> igi-zu bi<sub>2</sub>-in-tab-me-en

It is I(?) who she has made block your face(?) from(?) the mountain like a great door

12'. aratta<sup>ki</sup>-e unug<sup>ki</sup>-še<sub>3</sub> gu<sub>2</sub> a-gin<sub>7</sub> i<sub>3</sub>-ĝa<sub>2</sub>-ĝa<sub>2</sub>

How could Aratta submit to Unug?

13'. aratta<sup>ki</sup> unug<sup>ki</sup>-še<sub>3</sub> gu<sub>2</sub> ĝa<sub>2</sub>-ĝa<sub>2</sub> nu-ĝal<sub>2</sub>

Aratta's submission to Unug does not exist

14'. e-ne-ra dug<sub>4</sub>-mu-na-ab

Speak (that) to him

15'. ur<sub>5</sub>-gin<sub>7</sub> hu-mu-un-na-ab-e-a-ka

Thus in (i.e. contemporaneously?) that of what he (the lord of Aratta) should be saying to him (the messenger said)(?)

16'. kiĝ<sub>2</sub>-gi<sub>4</sub>-a en aratta<sup>ki</sup>-ke<sub>4</sub> mu-na-ni-ib-gi<sub>4</sub>-gi<sub>4</sub>

The messenger was replying to(!) the lord of Aratta

17'. nin gal <sup>d</sup>inana me huš-a u<sub>5</sub>-a

The great lady Inana, riding on/superimposed by the furious *me*

18'. hur-saĝ kur šuba<sub>3</sub>-ka dur<sub>2</sub> ĝar-ra

Seated in the mountain range of the mountain of *šuba* stones

19'. barag kur šuba<sub>3</sub>-ka še-er-ka-an dug<sub>4</sub>-ga

Having adorned the dais of the mountain of *šuba* stones

20'. en lugal-ĝu<sub>10</sub>-u<sub>8</sub>! subur-ra-na-še<sub>3</sub>

My lord and king, in the manner of her servant(?)

21'. nin e<sub>2</sub>-an-na-ka mu-na-ni-in-kur<sub>9</sub>-re

The lady has made him enter into the Eana temple(?)

note: The beginning phrase is determined as DN in some sources. For the divine name see RIA 9, 341.

22'. en aratta<sup>ki</sup> gu<sub>2</sub> ki bi<sub>2</sub>-in-ĝar<sub>1</sub> [...] kul<sub>1</sub> -aba<sup>ki</sup>-še<sub>3</sub>

(Saying) "The lord of Aratta has bowed his neck (to) the ground on behalf of Kulaba" (?)

23'. ur<sub>5</sub><sub>1</sub> -gin<sub>7</sub> hu-mu-un-na-ab<sub>1</sub> -e<sub>1</sub> -a-ka<sub>1</sub>

Thus in (i.e. contemporaneously?) that of what he (the messenger) should be saying to him (the lord of Aratta said) (?)

note: This source appears to emend the text of this and the previous line to match lines 218 and 227, with suspect resulting meaning.

24'. en unug<sup>ki</sup><sub>1</sub> -ga muš-saĝ-kal ki-en-gi<sub>1</sub> -ra ti<sub>3</sub> saĝ zid<sub>2</sub>-gin<sub>7</sub> ma<sub>5</sub>-ma<sub>5</sub>

The lord of Unug, a *saĝkal* snake living in Sumer, crushing heads like flour

25'. dara<sub>3</sub>-maš kur-bad<sub>3</sub>-da a<sub>2</sub>-nun-ĝal<sub>2</sub>

A mountain goat whose strength is in the mountain peak

26'. šilam-za<sub>3</sub> maš kur naĝa kug-ga-kam<sub>1</sub> siki<sub>x</sub>(UMBIN) suh-suh-e<sub>1</sub>

The *šilamza* bovine, the mountain(?) goat purified with soap and plucked of its hair(?)

note: For UMBIN = siki<sub>x</sub>, see Veldhuis JAOS 120, 391. The KUR sign may be an error of preservation from the previous line.

double ruling

27'. ĝeš<sub>2</sub>

(Total) sixty(?) (lines) (?)

note: The total suggests that four lines are missing in the gap, and thus the source probably omitted some lines or combined a line among 209-213.

28'. im<sub>1</sub> -gid<sub>2</sub><sub>1</sub> -da limmu<sub>2</sub>-kam-ma

It is the fourth single-column tablet (in a series)

29'. iri<sup>[ki]</sup> gud huš ni<sub>2</sub> gal gur<sub>3</sub>-ru

The city, a furious bull bearing a great aura

note: The Akkadian note *a-na TA?-i-[...]* occurs on the left edge of the tablet, with its placement suggesting that it pertained to the content of either the reverse or the entire tablet.



UET 6, 48

CDLI P346133

Lugalbanda 125-131 135-146, 149-154, 167-173, 191-197, Wilcke Lugalbanda Epos source  
Y

obverse

column 1'

1'. [...] -x

2'. [...] -x

column 2'

1'. mu?ᵗ -[...]

I (Lugalbanda) relied upon you (the Anzu bird)

2'. dam-[...]

He said "may your wife be my mother"

3'. zaᵗ -eᵗ ad-da-x [...]

He said "may you be my(?) father"

4'. [...] -la₂ᵗ -zuᵗ -neᵗ [...]

Your little ones as my brothers

5'. nam?ᵗ -baᵗ -niᵗ -inᵗ -kur₉ᵗ -[...]

Indeed (I?) will regard them (lit. bring them in)

6'. [...] ha?ᵗ -šū-ur₂?ᵗ nu?ᵗ -[...]

Since yesterday in the (mountain of) cypress, the unknown of mountain(s)

note: For the phrase ha-šū-ur₂ nu-zu kur-ra-ka, see Woods JNER 9, 207, 210-211 and  
n. 104.

7'. [...] muᵗ -un-x-[...]

(I) have been standing in place (waiting) for you

8'. [...] he₂ᵗ -meᵗ -daᵗ -[...]

May your spouse stand beside you in my greeting

9'. [...] -muᵗ -raᵗ -ab-[...]

I shall greet you

10'. [...] x x [...]

reverse

column 1

1. ḡa₂-nuᵗ [...]

Come, my Lugalbanda

2. ma₂-gur₈?ᵗ [...]

Like a barge(?) (carrying) precious metal, like a boat (carrying) barley

3. ma₂ ḡešᵗ [...]

Like a boat that is to transport apples

4. ma₂ ukuš₂ᵗ -[...]

Like a boat providing shade to(?) cucumbers

5. ma<sub>2</sub> ki buru<sub>14</sub> [...]

Like a boat exuding allure at the site of the harvest

6. šeg<sub>x</sub>(MURGU<sub>2</sub>) kul-aba<sub>4</sub>ki<sub>1</sub> [...]

Go proudly back to the brickwork of Kulaba

7. <sup>d</sup>lugal-ban<sub>3</sub>-da lu<sub>2</sub> [...]

Lugalbanda, the one who loves the seed(?)

8. šu<sub>1</sub> nu-um-ma-gid<sub>2</sub> [...]

Was not accepting (the suggestion)

note: For this and the previous line, see Karahashi Sumerian Compound Verbs, 161, Woods CM 32, 205. Is this a systematic error for lu<sub>2</sub> til<sub>3</sub>-e ki aĝ<sub>2</sub> “the one who loves to sustain”?

9. <sup>d</sup>nin-urta dumu <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> [...]

Ninurta, the son of Enlil

10. <sup>tug</sup><sub>2</sub> saĝšu piriĝ me<sub>3</sub>-a ugu-za he<sub>2</sub>-x [...]

May he cover the top of your head with the *saĝšu* turban, the *piriĝ* creature of battle

11. x-GABA<sub>1</sub> en kur-gal-la gaba nu [...]

... of lord(?)/mighty ... of(?) the Great Mountain (Enlil) (whose) chest cannot be turned back

12. gaba<sub>1</sub> -za he<sub>2</sub>-en-DU [...]

May he stand it(?) on your chest

13. kur-ra sa U<sub>3</sub> NE KA sa US<sub>2</sub> [...]

In the mountain/foreign land a ... net(?), a ... net(?) ...

14. iri<sub>1</sub> ki im-še<sub>3</sub>!?-du-u<sub>5</sub>! ki<sub>1</sub> x [...]

(You?) will go(?) to the city(?), the site of [Unug(?)]

15. <sup>d</sup>lugal-ban<sub>3</sub>-da lu<sub>2</sub> numun-e<sub>1</sub> [...]

Lugalbanda, the one who loves the seed(?)

note: For this and the previous line, see Karahashi Sumerian Compound Verbs, 161, Woods CM 32, 205.

16. šu<sub>1</sub>? nu<sub>1</sub> -um<sub>1</sub> -ma-gid<sub>2</sub> [...]

Was not accepting these

17. [...] dumu ki aĝ<sub>2</sub> <sup>d</sup>[...]

Like Šara, the beloved son of Inana

18. [...] -a<sub>1</sub> ud-gin<sub>7</sub> e<sub>3</sub> [...]

Bring out your barbed arrows like sunlight

note: For this and the following line, see Attinger ZA 95, 224.

19. [...] iti<sub>6</sub>-gin<sub>7</sub> [...]

Bring out ... like moonlight

20. [...] rah<sub>2</sub> -rah<sub>2</sub>-x [...]

May the barbed arrow act as a *šagtur* snake(?) to those it hits

column 2

1. [... d]lugal<sub>1</sub> -ban<sub>3</sub>-da

The Anzu bird (to) holy Lugalbanda

2. [...]-RI

Was speaking(?)

note: This source either had a different verbal root or employs the homophonous writing de<sub>5</sub> for de<sub>2</sub>.

3. [...] lirim<sub>1</sub> he<sub>2</sub>-ĝal<sub>2</sub>

May there be strength in your arms

4. [...]-ba-kuš<sub>2</sub>-u<sub>3</sub>-de<sub>3</sub>

May you(?) never tire

5. [...] na?<sub>1</sub> -an-gig-ga-a

Your pumping arms shall not suffer pain

6. [...] ud imin-bi d<sup>i</sup>škur-gi<sub>2</sub>

Moving like the sun, like Inana, like(?) the seven storms of Iškur

7. [...] nim<sub>1</sub> -gin<sub>7</sub> ga-ĝir<sub>2</sub>

(You said?) "I want rise like flame and flash like lightning"

8. [...] ĝen-ni!

Go where your eye looks and sees

9. [...]-bi-ib

Set your foot to wherever you eye raises to

10. [...] gi<sub>4</sub> -bi

Confront according to your free will/wish

11. [...]-a

In the place where your heart also speaks to you (about)

12. [...]-a

Untie your sandals

13. [...]-kur<sub>9</sub>-da

(When) Utu is to bring (you) (back) to your city, Kulaba

14. [...]-a

The one who curses you

UET 6, 49 = U 16891

CDLI P346134

Gilgameš and Huwawa A 1f., Delnero Variation in Sumerian Literary Compositions, source Ur1

obverse

1. en-e kur lu<sub>2</sub> til<sub>3</sub>-la-še<sub>3</sub> ĝeštug<sub>2</sub> -[...] na-an- [...]

The lord paid attention to the mountain that sustains man

2. en <sup>d</sup>GIŠ.NE .GA.MES-e kur [lu<sub>2</sub>] til<sub>3</sub> -[la-še<sub>3</sub>] ĝeštug<sub>2</sub>-ga -a -ni [...] -gub

Lord Gilgameš paid attention to the mountain that sustains man

3. arad-da-a-ni en -ki -dug<sub>3</sub> -[...] mu -na -[...]

He was speaking to his servant Enkidug

4. en-ki-dug<sub>3</sub> murgu ĝuruš<sup>?</sup> til<sub>3</sub>-la la<sup>?</sup> -[...] -ra -an-e<sub>3</sub> -[...]

Enkidug, the shoulder of(?) a young man has not brought out the limits/secrets(?) of living

5. kur -ra ga -x -[...] mu-ĝu<sub>10</sub> ga -[...]

I want to enter into the mountain, I want to establish my name

6. [...] ga-bi -ib<sub>2</sub> -gub

Where a name (can) stand (be inscribed), I want to establish my name

7. [...] -gub -bu -ba mu diĝir-re-e-ne ga-bi-ib<sub>2</sub>-gub

Where a name (cannot) stand (be inscribed), I want to establish the name of the gods

8. [arad]-da -a -ni en -[ki]-dug<sub>3</sub>-e!<sup>?</sup> inim mu-ni-ib<sub>2</sub>-gi<sub>4</sub> -gi<sub>4</sub>

His servant Enkidug was replying

9. lugal-ĝu<sub>10</sub> tukum-bi kur-ra i-ni-in-ku<sub>4</sub>-ku<sub>4</sub>-de<sub>3</sub> <sup>d</sup>utu he<sub>2</sub> -me -e-da-zu

My king, if you are to enter the mountain, Utu should know of it along with us

10. <sup>d</sup>!<sup>?</sup>utu šul <sup>d</sup> utu he<sub>2</sub> -me-e-da-zu

Utu, the youth Utu, should know of it along with us

note: If read correctly, the AN sign appears to have been written over another sign, possibly KUR.

11. kur ĝeš<sup>e</sup>eren kud dim<sub>2</sub> -ma -[...] sul <sup>d</sup>utu-kam

The decision of the mountain of cut juniper belongs to the youth Utu, (Utu should know of it along with us)

12. <sup>d</sup>!<sup>?</sup>GIŠ.NE.GA .MES maš<sub>2</sub> babbar-ra [...] -ni im-mi-in-teĝ<sub>4</sub>

Gilgameš took a white goat kid

reverse

1. maš<sub>2</sub> su<sub>4</sub> maš<sub>2</sub>-da<sup>?</sup> -ri!<sup>?</sup> -[...]

He clasped a brown goat kid of the *mašdaria* delivery to his chest

2. šu-ni ĝeš<sup>e</sup>ĝedru kug<sup>?</sup> x [...] -da<sup>?</sup> -ĝal<sub>2</sub>

His hand held the pure scepter at his nose

3. <sup>d</sup>utu an-na -ra<sup>?</sup> gu<sub>3</sub>! mu-na-de<sub>2</sub> -[...]

He was calling out to Utu of heaven

note: The KA sign has a repeated second half.

4. <sup>d</sup>utu kur-še<sub>3</sub> in<sub>1</sub> -ku<sub>4</sub>-ku<sub>4</sub>-de<sub>3</sub> a<sub>2</sub>-tah-ĝu<sub>10</sub> he<sub>2</sub>-me-en  
 Utu, if (I) am to enter into the mountain, will you be my helper?
5. kur <sup>ĝe</sup>s<sup>e</sup>eren kud-še<sub>3</sub> in<sub>1</sub>-ku<sub>4</sub>-ku<sub>4</sub>-de<sub>3</sub> a<sub>2</sub>-tah-ĝu<sub>10</sub> he<sub>2</sub>-me-en  
 If (I) am to enter into the mountain of cut juniper, will you be my helper?
6. <sup>d</sup><sub>1</sub> utu<sub>1</sub> an<sub>1</sub> -na<sub>1</sub> -ta inim mu-ni-ib-gi<sub>4</sub>-gi<sub>4</sub>  
 Utu from heaven was replying to him
7. [...] ni<sub>2</sub> -za he<sub>2</sub>-me-en kur-ra a-na-bi me-en  
 You are of yourself a young man, a native son, what are you to the mountain?
8. [...] ga<sub>1</sub> -ra-ab-dug<sub>4</sub> inim-ĝu<sub>10</sub>-uš ĝeštug<sub>2</sub>-zu<sub>1</sub>  
 Utu, I want to speak to you, (may) your ear be oriented towards my words
9. [...] -ab<sub>1</sub> -dug<sub>4</sub> ĝizzal! he<sub>2</sub>-em-ši-ak  
 I shall greet you, may (my words) be listened to  
 note: The final sign of the *Diri* compound does not look like ŠIR@90.
10. [...] lu<sub>2</sub> ba-uš<sub>2</sub> šag<sub>4</sub> ba-sag<sub>3</sub>  
 In my city, a man dies, and (I) am distressed  
 note: For this line, see Karahashi Sumerian Compound Verbs, 147. For this and the following four lines, see Taylor Black MV, 351-356.
11. [...] u<sub>2</sub> -gu<sub>1</sub> ba<sub>1</sub> -an-de<sub>2</sub> šag<sub>4</sub> ba-an-gig  
 One has forgotten a man, and (my) heart is pained
12. bad<sub>3</sub> -da gu<sub>2</sub> -ĝa<sub>2</sub>? [...] im<sub>1</sub> -ma<sub>1</sub> -an-la<sub>2</sub>  
 On the city wall, I stretched out my neck(?)
13. adda id<sub>2</sub> ib<sub>2</sub>-SI?<sub>1</sub> -x<sub>1</sub> [...] igi?<sub>1</sub> im-ma<sub>1</sub> -x-x-[...]  
 (I) saw a corpse floated by the river(?) <in the water>  
 note: The remnant of a Winkelhaken appears to occur immediately after what may have been the SI sign, which is difficult to reconcile with the expected A component of DIRI.
14. u<sub>3</sub> ĝa<sub>2</sub>-e ur<sub>5</sub>-gin<sub>7</sub> na-ab-ba-ak<sub>1</sub> -[...] ur<sub>5</sub>-še<sub>3</sub> me-en?<sub>1</sub>  
 But I should not be done thusly! Thus I must be?
15. lu<sub>2</sub> sukud<sub>x</sub>(UZU)-da an-še<sub>3</sub> nu-mu-un<sub>1</sub> -[...]  
 A tall man has never stretched to heaven  
 note: The sign is more properly UZU (Mittermayer ABZ, sign 134), but the antonymic pair and the other sources confirms the reading /sukud/. For this atypical form of the SUKUD sign, see Mittermayer ABZ, 52, sign 133 (also attested in UET 6, 100 o5).
16. lu<sub>2</sub> daĝal-la kur-ra la-ba<sub>1</sub> -[...]  
 A broad man has never engulfed the land
17. kur-ra ga-am<sub>3</sub>-kur<sub>9</sub> mu-ĝu<sub>10</sub> [...] [...]   
 I want to enter into the mountain, I want to establish my name

UET 6, 50 + 51 + 53 + 490

CDLI P346135

Gilgameš and Huwawa A 37d1f., 101f., 145ef., Delnero Variation in Sumerian Literary Compositions, source Ur3, further possible non-contiguous joins entered separately

obverse

column 1'

1'. [... muš]-saĝ-kal šeg<sub>11</sub>?<sub>1</sub> gi<sub>4</sub>?<sub>1</sub> -[...] x [...]

The fifth is ..., a screaming *saĝkal* snake, ...(?), splitting the mountain range

note: For this and the following two lines, see Civil Wilcke FS, 78-79, Peterson BPOA 9, 79. The degree of textual inclusion with this source is not entirely clear.

2'. [... a]-ĝi<sub>6</sub>-gin<sub>7</sub> kur-ra gaba [...]

The sixth is ..., beating its breast against the mountain like a flood

3'. [...] nim<sub>x</sub>(TUM<sub>3</sub>)-gin<sub>7</sub> i<sub>3</sub>-ĝir<sub>2</sub>-ĝir<sub>2</sub>-re da-bi-še<sub>3</sub>?<sub>1</sub> [...]

The seventh is ... flashing like lightning(!), no one will approach its side

4'. [... ur]-saĝ sul <sup>d</sup>utu <sup>d</sup>GIŠ.NE.GA.MES-ra [...]

The seven heroes, the youth Utu gave to Gilgameš

5'. [...] x [...] hur-saĝ-ĝa<sub>2</sub>-ke<sub>4</sub> hu-mu-ni-in-tum<sub>2</sub>-tum<sub>2</sub>?<sub>1</sub> -[...]

They(?) will bring the boats for portage to the base of the mountain range

note: For this line, see Civil Wilcke FS, 79-81.

6'. [ĝeš]eren?<sub>1</sub> kud-kud<sub>1</sub> -de<sub>3</sub>?<sub>1</sub> hul<sub>2</sub>-la-gin<sub>7</sub> im-ma-na-ni-ib<sub>2</sub>?<sub>1</sub> -[...]

It was made pleasing there for the one who cuts the juniper

7'. [... <sup>d</sup>GIŠ.NE.GA<sub>1</sub> .MES-e hul<sub>2</sub>-la-gin<sub>7</sub> im-ma-na-ni-ib<sub>2</sub><sub>1</sub> -[...]

It was made pleasing there for lord Gilgameš

8'. [...] -na?<sub>1</sub> lu<sub>2</sub> dili-gin<sub>7</sub> si gu<sub>3</sub> ba-ni-in-[...]

In his city as a single man he sounded the horn

9'. [...] tab-ba-gin<sub>7</sub> gu<sub>3</sub> teš<sub>2</sub> ba-ni-in<sub>1</sub> -[...]

As two companions (he and Enkidug), (they) shouted together

10'. [...] e<sub>2</sub>-a-ni-še<sub>3</sub> ama tuku ama?<sub>1</sub> -[...]

The one who has a household to his household, the one who has (lives with) a mother to his mother

11'. [...] -dili ĝa<sub>2</sub>-gin<sub>7</sub> ak a<sub>2</sub><sub>1</sub> -ĝu<sub>10</sub><sub>1</sub> -še<sub>3</sub><sub>1</sub> hu?<sub>1</sub> -[...]

May single males acting(?) like me, act on behalf of my power

12'. [...] e<sub>2</sub>-a-ni-še<sub>3</sub> ama tuku<sub>1</sub> ama?<sub>1</sub> -[...]

The one who has a household to his household, the one who has (lives with) a mother to his mother

13'. [...] -gin<sub>7</sub> ak<sub>1</sub> ninnu-am<sub>3</sub> a<sub>2</sub>-ni-še<sub>3</sub> ba-x-[...]

The single males acting(?) like me, fifty of them, have acted on behalf of my power

14'. [...] simug-še<sub>3</sub><sub>1</sub> ĝiri<sub>3</sub>-ni bi<sub>2</sub>?<sub>1</sub> -[...]

He set out to the house of the blacksmith

15'. [urud]a<sub>2</sub>?<sub>1</sub> -aš?<sub>1</sub> -ĝar?<sub>1</sub> aga?<sub>1</sub> -URUD-SAL a<sub>2</sub> nam-ur-saĝ-ĝa<sub>2</sub>-ka im<sub>1</sub> -x[...]  
He was pouring (the metal for) the (blade of the) *a'ašgar* ax, the *agasilig* axe(!?), the arms of heroism

note: The SILIG sign that is attested in Nippur sources is not present in this source.

Does the spelling reflect confusion with urud<sub>3</sub> sal?

16'. [...]-na<sub>1</sub> ĝiri<sub>3</sub> -[...]

He set out to the grove of deep shade

note: For the expression ĝeš<sub>6</sub>kiri<sub>6</sub> ĝi<sub>6</sub>-eden-na, see Wilcke AS 20, 301-302, Civil OA 22, 4 n. 9, Sefati Love Songs, 168, and Rubio JAOS 121, 273.

17'. [... ĝeš]taškarin?<sub>1</sub> -na-ka im-ma<sub>1</sub> -[...]

He was striking (down) the axe handle(?) of *halub* wood, apple wood, and boxwood

18'. [...] x [...]

reverse

column 1

1'. eš<sub>2</sub>!(TUG<sub>2</sub>)<sub>1</sub> eš<sub>5</sub> tab-ba [...]

No one can cut a three-ply rope(?)

note: For the eš<sub>2</sub> eš<sub>5</sub> tab-ba, see George The Babylonian Gilgameš Epic, 822.

2'. bad<sub>3</sub>-da [...]

On a wall, water does not overwhelm a man(?)

3'. e<sub>2</sub> gi-sig-ga [...]

Fire cannot be extinguished in a house with a reed fence

4'. za-e ĝa<sub>2</sub>-e tah-ma-ab ĝa<sub>2</sub><sub>1</sub> -[...]

You help me, I shall help you, what is it of ours that someone can take (away)?

5'. ba-su-a-ba<sub>1</sub> [...]

When it sank, when it sank

note: For this passage, see Civil Wilcke FS, 83.

6'. ud ma<sub>2</sub> ma<sub>2</sub>-gan<sup>ki</sup> [...]

When the Magan boat sank

7'. ma<sub>2</sub>-GI ma<sub>2</sub>-gi-lum [...]

When the barge(?), Magilum, sank

8'. ma<sub>2</sub>-<da>-la<sub>2</sub> ma<sub>2</sub> zi-šag<sub>4</sub>-ĝal<sub>2</sub>-la-ka?<sub>1</sub> [...]

A raft, a lifeboat, seized ...

9'. ĝa<sub>2</sub>-nam!-ma ga-an-ši-re<sub>7</sub><sup>re</sup>-[...]

Come! Let us go and have a look!

10'. tukumbi [...]

(But) if we go

11'. ni<sub>2</sub> i<sub>3</sub>-ĝal<sub>2</sub> [...]

There will be an aura, there will be an aura, turn back!

12'. umun<sub>2</sub> i<sub>3</sub>-ĝal<sub>2</sub> [...]

There will be cunning(?) there will be cunning, turn back!

13'. niĝ<sub>2</sub>-šag<sub>4</sub>-zu ĝa<sub>2</sub>-nam-ma ga-an-ši<sub>1</sub> -[...]

(This is) your thought, (but) come, let's go!

14'. uš ĝeš<sub>2</sub> nindan la<sub>1</sub> -[...]

After someone has not even approached (within) 3600(?) *nindan*

15'. hu-wa-wa e<sub>2</sub> ĝeš<sub>2</sub> eren-na-ka-ni x-[...]

Huwawa has (already) "seized" (him in) his house of juniper/cedar

16'. igi mu-ši-in-bar igi?<sub>1</sub> [...]

He has looked, it is the look of death

17'. saĝ mu-na-tuku<sub>4</sub>-tuku<sub>4</sub> saĝ?<sub>1</sub> [...]

He has shaken his head (taking an oath?), its is a head filled with (punishment for?) sin

note: For the verb saĝ ... tuku<sub>4</sub>, see Peterson BPOA 9, 158.

18'. ĝuruš<sub>1</sub> ba?<sub>1</sub> -da?<sub>1</sub> -me-en-na iri ama tu-da?<sub>1</sub> -[...]

You who are a young man to your detriment, you will not return to the city of your mother

19'. [...] ĝiri<sub>3</sub> -na ni<sub>2</sub> ba-an-ri ni<sub>2</sub> [...]

He imposed his aura into his muscles and his feet

20'. [...] li<sub>1</sub> -bi<sub>2</sub> -[...]

He could not turn his foot (i.e., take a step) on the ground

column 2

1'. hu<sub>1</sub> -wa<sub>1</sub> -wa<sub>1</sub> usu<sub>1</sub> -ni<sub>1</sub> -ta?<sub>1</sub> x [...] x tuš-a mu-na<sub>1</sub> -x-[...]

Huwawa by means of his own strength ..., he [said?] to him "sit"

2'. ur-UR-e dur<sub>2</sub> im-ma-ĝar<sub>1</sub> [er<sub>2</sub> im]-ma<sub>1</sub> -an<sub>1</sub> -pad<sub>3</sub> si<sub>12</sub>-si<sub>12</sub> i<sub>3</sub>-ĝa<sub>2</sub> -[...]

The hero(!) sat down, wept, and made sobbing noises

3'. hu-wa-wa <dur<sub>2</sub>> im-ma-ĝar er<sub>2</sub> im<sub>1</sub> -ma<sub>1</sub> -an-pad<sub>3</sub> si<sub>12</sub>-si<sub>12</sub> i<sub>3</sub>-ĝa<sub>2</sub> -[...]

Huwawa sat down, wept, and made sobbing noises

4'. hu-wa-wa <sup>d</sup>GIŠ.NE.GA.MES-ra<sub>1</sub> ša<sub>3</sub>-ne-ša<sub>4</sub> KA [...]

Huwawa ... compassion for Gilgameš

5'. <sup>d</sup>GIŠ.NE<sub>1</sub> .GA.MES šu-ba<sub>1</sub> -mu?<sub>1</sub> -u<sub>8</sub>?<sub>1</sub>

Gilgameš, release me!

note: Compare the šu-ba-AN-u<sub>8</sub> of UM 29-16-84+ rii5 and the šu-ba-(am<sub>3</sub>)-mu-u<sub>8</sub> of Dumuzi-Inana D 19.

6'. <sup>d</sup>utu inim ga-mu-na-ab-be<sub>2</sub>?<sub>1</sub>

So that I may speak a word with Utu

7'. <sup>d</sup> utu<sub>1</sub> ama tud-da-ĝa<sub>2</sub> nu-zu<sub>x</sub>(SU) a-a buluĝ<sub>3</sub>-ĝa<sub>2</sub>-[...]

Utu, (I) do not know the mother that bore me, (I) do not know the father that reared me

note: The BULUG<sub>3</sub> sign is rendered atypically, perhaps in a novel manner, with three wedges.

8'. [kur]-ra<sub>1</sub> mu-tud-de<sub>3</sub>-en za-e buluĝ<sub>3</sub>-[...]

I was born in the mountain, you reared me

9'. <sup>d</sup>GIŠ.NE.GA.MEŠ zi an-na mu-un-pad<sub>3</sub> zi ki-a mu-un<sub>1</sub> -[pad<sub>3</sub>] zi kur-ra mu-un-[pad<sub>3</sub>]

Gilgameš swore an oath by heaven, he swore an oath by earth, he swore an oath by the netherworld



10'. [...]še<sub>3</sub> mu-un-dab<sub>5</sub> ki-za nam-ba-an-[]

He seized his hand(?), (saying): “you shall not be deprived”

note: Compare Ninmešara 42. For the expression ki-za ... de<sub>6</sub>, see Attinger Ninmešara (Innana B) (4.7.2), 4 n. 31.

11'. [...]ba? <sup>d</sup>GIŠ.NE.GA.MES dumu-egir šag<sub>4</sub>-ga-na arhuš ba-an-[]

At that time, Gilgameš, the native, had compassion in his heart

12'. [<sup>d</sup>GIŠ.NE.GA.MES en-ki-dug<sub>3</sub>-ra gu<sub>3</sub> mu-un-na-de<sub>2</sub> -e

Gilgameš was speaking to Enkidug

13'. en -ki-dug<sub>3</sub> mušen dab<sub>5</sub>-ba ki-bi-še<sub>3</sub> ha -[x]-DU

Enkidu, may the captured bird go (back) to its place for me(?)

14'. ġuruš dab<sub>5</sub> -ba ur<sub>2</sub> ama-ni-še<sub>3</sub> he<sub>2</sub>-gi<sub>4</sub> -gi<sub>4</sub>

May the captured youth be returned to the lap of his mother

15'. [...]ni en-ki-dug<sub>3</sub>-e gu<sub>3</sub> mu-un-ni-ib-[]

His servant Enkidug was replying

16'. [...]ra<sub>2</sub> dim<sub>2</sub>-ma [...]

The tall, (if) he lacks intellect

17'. [...] nam-tar [...]SU

The Namtar demon/fate will consume him, the Namtar demon/fate having not been revealed

18'. [...] ki -bi du -[...]bi

The caught bird that is to go back to its place

19'. [...]dam

The caught youth that is to be returned to the lap of its mother

20'. [...]de<sub>3</sub>

You will not return to the city of your birth mother

21'. [...]hul?

...

note: Thus line 163f., but the placement here makes little sense ahead of the preceding line.

22'. [...]de<sub>2</sub> -e

Huwawa was speaking to Enkidug

23'. [...]hul?

Enkidug is defaming me

24'. [...] x

UET 6, 52 + 494

CDLI P346137

Gilgameš and Huwawa A 141-158 with extra section, Delnero Variation in Sumerian  
Literary Compositions, source Ur7

obverse

1'. [...] ur<sub>2</sub> hur<sub>1</sub> -[...]ke<sub>4</sub> mu-ni-ib<sub>1</sub> -[...]

They laid it down at the base of the mountain range

2'. ni<sub>2</sub> teĝ<sub>3</sub>-ni min-am<sub>3</sub> ni<sub>2</sub> teĝ<sub>3</sub>-ni eš<sub>5</sub> [...] [...]

His second terror, his third terror ...

3'. ni<sub>2</sub> teĝ<sub>3</sub>-ni limmu<sub>5</sub> ni<sub>2</sub> teĝ<sub>3</sub>-ni ia<sub>2</sub> ni<sub>2</sub> teĝ<sub>3</sub> -[...]

His fourth terror, his fifth terror, his sixth terror ...

4'. ni<sub>2</sub> teĝ<sub>3</sub>-ni imin-am<sub>3</sub> mu-na<sub>1</sub> -til-la-ta da-ga-na<sub>1</sub> ba<sub>1</sub> -teĝ<sub>3</sub>

After his seven terrors were exhausted, he approached his side

5'. muš-kar<sub>1</sub> -ĝešt<sub>in</sub>-na-gin<sub>7</sub> murgu<sub>2</sub>-na im-ta-DU<sub>1</sub> -DU<sub>1</sub>

Like a *garĝeština* snake, he went from (a hiding place?) onto his shoulder

note: The variant KAR only occurs in this manuscript.

6'. ne mu-un-su-ub-ba-ke<sub>5</sub>? te-na tibir-ra bi<sub>2</sub> -in<sub>1</sub> -rah<sub>2</sub>

As if(!?) he had kissed him, he struck him on his cheek with his fist

7'. hu-wa-wa zu<sub>2</sub> ba-an-da-UD saĝ-ki? x x [...] x

Huwawa "flashed his teeth"/laughed(?), ... his forehead(?)

note: For this line, see Karahashi Sumerian Compound Verbs, 179, Woods CM 32,

240. Karahashi reads the UD sign as bir<sub>2</sub> versus the predominant reading of zalag.

The end of the line does not appear to be preserved well enough to justify previous

readings following Edzard ZA 81, 218. Compare perhaps the zu<sub>2</sub>zu<sup>zu</sup> be-irbir<sub>2</sub> = *ma-la-tu*

ša<sub>2</sub> UZU of Nabnītu 17, 216 (MSL 16, 161).

8'. hu-wa-wa <sup>d</sup>GIŠ.NE<sub>1</sub> .GA.MES-ra? gu<sub>3</sub> [...] [...]

Huwawa spoke to Gilgameš

9'. ur-saĝ lul<sub>1</sub> sig<sub>10</sub>-sig<sub>10</sub>-ge<sub>1</sub> [...] [...]

Deceiving hero ...

10'. min<sub>3</sub>-na-ne-ne<sub>1</sub> -bi? mah x [...] ugu<sub>1</sub> -na<sub>1</sub> [...]

The great two(?) ... upon him ...

11'. ur-saĝ usu<sub>1</sub> -ni-ta? [...] tuš<sub>1</sub> -a<sub>1</sub> mu-na<sub>1</sub> -x- [...]

The hero by means of his own strength ..., he [said?] to him "sit"

note: The previous reading da-gan<sub>2</sub> is invalid for both this source and UET 6 50+.

12'. hu-wa-wa usu<sub>1</sub> -ni-ta x [...] tuš<sub>1</sub> -a<sub>1</sub> mu-na- [...]

Huwawa by means of his own strength ..., he [said?] to him "sit"

13'. [ur]-saĝ-e dur<sub>2</sub> im<sub>1</sub> -x-an- [...] x [...]

The hero sat down, wept, and made sobbing noises

reverse

1. [...] si<sub>12</sub> -[...]

Huwawa sat down, wept, and made sobbing noises

2. igi-ni er<sub>2</sub> mu -na? -[...]

His eye/face ... weeping

3. <sup>d</sup>GIŠ.NE? .GA.MES [...] <sup>d</sup>utu-ra ga -[...]

Gilgameš! ... I want to speak to Utu!

4. <sup>d</sup>utu ama tu-ud-ĝa<sub>2</sub> nu -[...]

Utu, (I) do not know the mother that bore me, (I) do not know the father that reared me

5. kur-ra mu-un -tu -[...] ba? -e? -buluĝ<sub>3</sub>? -[...]

... bore me in the mountain, you reared me

6. <sup>d</sup>GIŠ.NE? .GA.MES zi an -na mu-un -[pad<sub>3</sub>] zi ki-a mu-un -pad<sub>3</sub> [zi] kur -ra!?  
mu -[un-pad<sub>3</sub>]

Gilgameš swore an oath by heaven, he swore an oath by earth, he swore an oath by the netherworld

7. šu-še<sub>3</sub> mu-un-dab<sub>5</sub> ki? -za? nam-ba-an? -tum<sub>2</sub>?

He seized his hand(?) saying(?) he(?) Enkidug) shall not dig your grave!(!?)

8. <sup>d</sup>GIŠ.NE.GA.MES en -ki-dug<sub>3</sub>-ra gu<sub>3</sub>? mu -na -de<sub>2</sub> -e

Gilgameš was speaking to Enkidug

9. en-ki-dug<sub>3</sub> mušen dab<sub>5</sub>-ba ki-bi-še<sub>3</sub> ha-ma? -DU?

Enkidu, may the captured bird go (back) to its place for me(!?)

10. ĝuruš dab<sub>5</sub> -ba ur<sub>2</sub> ama-ni!-še<sub>3</sub> he<sub>2</sub>-gi<sub>4</sub> -[...]

May the captured youth be returned to the lap of his mother

11. en-ki-dug<sub>3</sub> <sup>d</sup>GIŠ.NE? .GA.MES-ra [...]

Enkidug replied to Gilgameš

12. suku<sup>d</sup> -[...] x x [...]

The tall, (if) he lacks intellect

UET 6, 54 = U 7786A

CDLI P346139

Gilgameš and Huwawa A 54f., *imgida*, unique format, Delnero Variation in Sumerian Literary Compositions, source Ur5

obverse

1'. e2?┘ simug?┘ -[...]

2'. ġiri3?┘ -[...]

He set out to the blacksmith shop

3'. a2-aš-[...]

4'. a2 nam┘ -ur┘ -saġ┘ -[...]

5'. im┘ -ma┘ -ni┘ -x-[...]

He was pouring (metal into the molds for) the *a'ašġar* and *agasilig* axes, the arms of battle

6'. x [...] x x [...]

7'. [...] -ni?┘ [...]

He set out to the deep shaded orchards(?)

8'. ġeš┘ ha┘ -lu2┘ -[...]

9'. ġeš?┘ [...] ġeštaškarin

10'. im-[...] -sag3-sag3

He was cutting down *halub* trees, apple trees, and boxwood

11'. dumu┘ iri┘ -ni┘

12'. x-[...] -re-[...]

The citizens (of) his city who came with him

13'. x [...] -ke4

...

14'. x [...] x

15'. [...] x-x<sup>mušen</sup>-na?

...

16'. [...] x [...] x

17'. x [...] x x [...] -bi?┘

...

18'. hur┘ -saġ┘ [diš]-kam┘ bi┘ -ri-bal┘

He traversed(!?) the first mountain range

19'. ġeš┘ eren┘ šag4┘ -ga┘ -a┘ -ni┘

20'. nu-mu┘ -[un]-na┘ -pad<sub>x</sub>(RU)┘

His mind did not find(!) the juniper tree

21'. hur┘ -saġ┘ [min-kam bi]-ri┘ -bal┘

He traversed(!?) the second mountain range

22'. ġeš┘ eren┘ [šag4-ga]-a┘ -ni

23'. nu┘ -mu┘ -[un-na]-pad<sub>x</sub>(RU)┘

His mind did not find(!) the juniper/cedar tree

reverse

1. hur-saĝ ia<sub>2</sub>ꝛ -[kam bi-ri-bal]  
He traversed(!?) the fifth mountain range
2. ĝešeren šag<sub>4</sub>ꝛ -[ga-a-ni]
3. nu-mu-un-na-[pad<sub>x</sub>(RU)]  
His mind did not find(!) the juniper tree
4. hur-saĝ aš<sub>3</sub>-kamꝛ bi-riꝛ -[bal]  
He traversed(!?) the sixth mountain range
5. ĝešeren šag<sub>4</sub>-gaꝛ -aꝛ -ni
6. nu-mu-un-na-pad<sub>x</sub>(RU)  
His mind did not find(!) the juniper tree
7. hur-saĝ imin-kam bi-ri-bal  
He traversed(!?) the seventh mountain range
8. ĝešeren šag<sub>4</sub>-ga-a-ni
9. mu-un-na-pad<sub>x</sub>(RU)  
His mind did not find(!) the juniper/cedar tree
10. en<sub>3</sub> nu-tar
11. ki nu-mu-un-gi<sub>4</sub>  
He did not inquire, he did not seek(?) anywhere  
note: Understanding gi<sub>4</sub> here as a partially homophonous *Auslaut* variant to kiĝ<sub>2</sub> “to seek.”
12. [...]am<sub>3</sub>
- ...
13. [...] x-am<sub>3</sub>
- ...
14. [...]
15. ki?ꝛ [...] x
- ...
16. SAL?ꝛ [...] x x
- ...
17. <sup>d</sup>GESꝛ NEꝛ -MESꝛ -GA
18. ĝešeren ba-an-sag<sub>3</sub>  
Gilgamesh struck the juniper tree
19. En-ki-dug<sub>3</sub> ĝeš mu-na-an-kud  
Enkidu cut the wood/branches(!?) for him
20. dumu nu-mu-un-kuš-e
21. mu-un-de<sub>3</sub>-re-eš<sub>2</sub>  
The sons of the widows who had come with him
22. gu<sub>2</sub>-ru-na? im-ma-ĝa<sub>2</sub>-ĝa<sub>2</sub>-ne  
They were putting down piles

23. akkil? dug<sub>4</sub> -bi?-a

note: For the improved reading, see George *The Babylonian Gilgamesh Epic*, 9 n. 25.  
For the truncated form of the AKKIL sign, see Mittermayer ABZ, sign 300. The word akkil is also present in Nippur source UM 29-16-84(+) oii12 an expanded context (an-ta [...], perhaps indicating Huwawa's bedroom was underground) in. For the construction akkil/ki-il ... dug<sub>4</sub>, see Attinger ELS, 428-429.

24. <sup>d</sup>GEŠ-NE-MES-GA

25. <sup>d</sup>Hu-wa-wa

26. ki-nu<sub>2</sub>-<<ni>>-ni

27. im-ma-GAR-luh-ha

... Gilgamesh frightened(!?) Huwawa/made Huwawa shiver(!?) in(?) his bedchamber

note: Presumably an erroneous rendition of /huluh/ or, less likely, /buluh/.

28. ni<sub>2</sub>-ta-ni

29. [...] mu-ra-e<sub>3</sub>-a

The one who(?) brought out his terror  
(double ruling)

UET 6, 55 = U RR×44

CDLI P346140

Gilgameš, Enkidu, and the Netherworld 1f., Gadotti UAVA 10, source Ur1, Attinger  
Bilgameš, Enkidu, et le monde infernal (1.3.1), Attinger ZA 105

obverse

1. ud ri-a ud su<sub>3</sub>-ud ri-a

Those distant days, those distant remote days

2. ĝi<sub>6</sub> ri-a ĝi<sub>6</sub> bad-ra<sub>2</sub> ri-a

Those distant nights, those distant remote nights

3. mu ri-a mu su<sub>3</sub>-ud ri-a

Those distant years, those distant remote years

4. ud niĝ<sub>2</sub>-ul-e pa e<sub>3</sub>-a-ba

At that time, when a primeval entity was made manifest

5. ud ul niĝ<sub>2</sub>-ul-e mi<sub>2</sub> zid dug<sub>4</sub>-ga-a-ba

At that ancient time, when a primeval entity was cared for

6. eš<sub>3</sub> kalam-ma-ka ninda šu<sub>2</sub>-a-ba

When bread was "tasted?" (lit. "covered") in the shrine(s) of the land

note: Compare Proverb Collection 1.40 and Nannaĝu Elegy 10.

7. imšu-rin-na kalam-ma-ka niĝ<sub>2</sub>-tab ak-a-ba

When the firebox was prepared(?) in the oven(s) of the land

8. an ki-ta ba-ta-bad-ra<sub>2</sub>-a-ba

When heaven had been separated from earth

9. ki an-ta ba-ta-sud-ra<sub>2</sub>-a-ba<sub>1</sub>

When earth had been separated from heaven

10. (line tally of ten) mu nam-lu<sub>2</sub>-lu<sub>7</sub> ba<sub>1</sub> -an<sub>1</sub> -ĝar-ra-a<sub>1</sub> -ba<sub>1</sub>

When ... established the name of humanity on ...

11. ud an-ne<sub>2</sub> an<sub>1</sub> [...]a<sub>1</sub> -ba<sub>1</sub>

When An had brought away the sky

12. <sup>d</sup>en-lil<sub>2</sub>-le ki ba-an?<sub>1</sub> -[...]

When Enlil had brought away the earth

13. <sup>d</sup><sub>1</sub> ereš-ki-gal-la kur-ra saĝ<sub>1</sub> rig?<sub>7</sub><sub>1</sub> -[...]

When ... gifted that of the netherworld on behalf of Ereškigal/When that of the  
netherworld was gifted on behalf of Ereškigal

14. [ba]-u<sub>5</sub><sub>1</sub> -a<sub>1</sub> -ba<sub>1</sub> [ba-u<sub>5</sub>]-a-ba<sub>1</sub>

When he rode, when he rode

15. a-a kur<sub>1</sub> -[še<sub>3</sub> ba-u<sub>5</sub>]-a-ba

When the father rode towards the netherworld

16. <sup>d</sup>en-<ki>-ke<sub>4</sub> kur-[še<sub>3</sub>] ba-u<sub>5</sub><sub>1</sub> -a-ba

When Enki rode towards the netherworld

17. lugal-ra tur<sub>1</sub> -tur<sub>1</sub> ba-da-an-ri

For the king, ... cast down the small (stones)

18. <sup>d</sup>en-ki-ra gal<sub>1</sub> -gal<sub>1</sub> ba-da-an-ri

For Enki, ... cast down the large (stones)

19. tur-tur-bi na<sub>4</sub>-šu-a-kam

The little ones were hammer-stones/hand-sized stones(?)

note: For this line, see Civil Sanmartin FS, 132-133.

20. (line tally of ten) gal-gal-bi na<sub>4</sub> gi gu<sub>4</sub>-ud-da-kam

The large ones were stones that made the reeds shake

21. ur<sub>2</sub> ma<sub>2</sub> tur-ra <sup>d</sup>en-ki-ka? -kam

It was the keel of the little boat of Enki

22. niĝ<sub>2</sub>-bun<sub>x</sub>(ŠEG<sub>10</sub>)-na du<sub>7</sub> am<sub>3</sub>-mi-šu<sub>2</sub>? -šu<sub>2</sub>?

The bobbing turtle, was overwhelmed

note: The divergent KA container sign is probably an error of preservation for below.

23. lugal -ra a ma<sub>2</sub> saĝ!-ĝa<sub>2</sub> -[ke<sub>4</sub>]

For the king, the water of the prow

24. [ur]-bar-ra-gin<sub>7</sub> teš<sub>2</sub> mu-un-na -gu<sub>7</sub> -[...]

Was attacking in a pack like wolves

25. [lugal]-ra a ma<sub>2</sub> egir -ra-ke<sub>4</sub>

For Enki the water of the stern

26. [...] saĝ ĝeš im -x [...]

Was slaughtering like a lion

27. [...] -am<sub>3</sub> <sup>ĝeš</sup>ha -lu-ub<sub>4</sub> diš [...]

At that time, there was a single tree, a *halub* tree

28. [...] -x kug-ga du<sub>3</sub> [...]

The one that was planted on the bank of the Euphrates(!?)

note: The first preserved sign is definitely not NUN or NA, possibly idigna?.

UET 6, 482 and the Uruk source have /saran(a)/, possibly for the Iturungal canal (see Peterson NABU 2017 note 5).

29. [...] -x a na<sub>8</sub>-na<sub>8</sub>-da-x

The one that was to drink water (from) the Euphrates(?)

30. [...] -ba mu-ni-in-bur<sub>12</sub> pa-pa x [...] mu? -[...]

The power of the southern wind tore it out at its roots, it ripped it out its branches(?)

reverse

1. [...] a im-ma-ab [...]

The Euphrates struck it with (flood)water

2. [...] -ta ni<sub>2</sub> teĝ<sub>3</sub>-teĝ<sub>3</sub> [...]

The woman, who was fearing(?) the command of An, was coming (by)

3. [...] -ta ni<sub>2</sub> teĝ<sub>3</sub>-teĝ<sub>3</sub> [...]

Fearing(?) the command of Enlil, was coming by

4. [...] unug<sup>ki</sup>-še<sub>3</sub> ba-ni-in-ku<sub>4</sub> -[...]

She grasped the tree in her hand and brought it to Uruk

5. [...] <sup>d</sup>inana-še<sub>3</sub> im-ma-ni-in-ku<sub>4</sub>-ku<sub>4</sub> -[...]

She was bringing it towards the flowering orchard of Inana

6. [...] ĝeš šu-na li-bi<sub>2</sub>-in-du

The woman did not plant the tree as it was in(?) her hand



7. ĝiri<sub>3</sub>-ni-ta am<sub>3</sub> <<li>>-bi<sub>2</sub>-in-du  
It was by means of her foot that she planted it
8. munus<sub>1</sub>-e<sub>1</sub> ĝeš šu-na a li-bi<sub>2</sub>-in-dug<sub>4</sub>  
The woman did not water the tree as it was in(?) her hand
9. ĝiri<sub>3</sub>-ni<sub>1</sub>-ta-am<sub>3</sub> <a> bi<sub>2</sub>-in-dug<sub>4</sub>  
It was by means of her foot that she watered it
10. (line tally of ten) me-na-am<sub>3</sub> ĝeš<sup>eš</sup>gu-za gi-rin-ba i<sub>3</sub>-tuš-de<sub>3</sub>-en bi<sub>2</sub>-in-dug<sub>4</sub>  
She said "When am I to sit on its flowering throne?"
11. me<sub>1</sub>-na<sub>1</sub>-am<sub>3</sub> ĝeš-nu<sub>2</sub> gi-rin-ba i<sub>3</sub>-nud-de<sub>3</sub>-en bi<sub>2</sub>-in-dug<sub>4</sub>  
She said "When am I to I lie down on its flowering bed?"
12. ĝeš ba-gur<sub>4</sub> kuš-bi nu-mu-un-da-dar  
The wood thickened, but its bark could not be split
13. ur<sub>2</sub>-bi-a muš tu<sub>6</sub> nu-zu-a-e gud<sub>3</sub> im-ma-ni-ib<sub>2</sub>-us<sub>2</sub>  
At its base a snake that was immune to incantations made a nest
14. pa-bi-a mušen<sup>danzu</sup>mušen-de<sub>3</sub> amar im-ma-ni-ib<sub>2</sub>?-ĝar  
In its branches the Anzu bird placed (its) chick
15. šab-bi ki-sikil-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> e<sub>2</sub> im-ma-ni<sub>1</sub> -[...]  
The demon maiden of the empty wind made a house in its middle
16. ki-sikil<sub>1</sub> [zu<sub>2</sub>] bir<sub>9</sub>-bir<sub>9</sub> šag<sub>4</sub> hul<sub>2</sub>-[...]  
The laughing, rejoicing young woman
17. kug<sup>d</sup>inana-ke<sub>4</sub> er<sub>2</sub> e-ne ba-x-[...]  
Holy Inana, how she was weeping  
note: For this line and the interrogative e-ne, see Woods Machinist FS, 514.
18. ud zal<sub>1</sub>-le-de<sub>3</sub>? an-ur<sub>2</sub> zalag<sub>1</sub> -[...]  
The day was about to break, the horizon was about to light up
19. buru<sub>5</sub> ud zal-le šeg<sub>10</sub> gi<sub>4</sub>-gi<sub>4</sub>-de<sub>3</sub>?  
The little birds at daybreak were about to shriek
20. (line tally of ten) <sup>d</sup>utu agrun-ta e<sub>3</sub>-a<sub>1</sub>-ni<sub>1</sub>  
When Utu came out from his chamber
21. nin<sub>9</sub>-a-ni ur-saĝ<sup>d</sup>utu-ur<sub>2</sub>  
His sister, to the hero Utu
22. kug<sup>d</sup>inana-ke<sub>4</sub> gu<sub>3</sub> mu-un-na-de<sub>2</sub>-e  
Holy Inana was speaking
23. šeš-ĝu<sub>10</sub> ud ri-a na-aĝ<sub>2</sub> ba-tar-ra-ba  
My brother, long ago, when fate was decreed
24. ud he<sub>2</sub>-ma-al-la ka-na-aĝ<sub>2</sub> ba-e-zal-la-ri  
When days of abundance elapsed in the land
25. ud an-ne<sub>2</sub> an ba-an-i-ir-re-a-ba  
When An had brought away the sky
26. <sup>d</sup>mu-ul-lil<sub>2</sub>-le ki ba-an-i-ir-re-a-ba  
When Enlil had brought away the earth

27. <sup>d</sup>ga-ša-an-ki-gal-la-še<sub>3</sub> kur-ra saĝ rig<sub>7</sub>-bi-še<sub>3</sub> im-ma<sub>7</sub> -ab-rig<sub>7</sub>-ga-a-ba  
When ... gifted that of the netherworld on behalf of Ereškigal/When that of the  
netherworld was gifted on behalf of Ereškigal

28. [ba]-u<sub>5</sub><sub>7</sub> -a-ba ba-u<sub>5</sub>-a-ba

When he rode, when he rode

29. [... kur]-še<sub>3</sub>?<sub>7</sub> ba-u<sub>5</sub>-a-ba

When the father rode towards the netherworld

30. [<sup>d</sup>]am<sub>7</sub> -an-ki kur-še<sub>3</sub> ba-u<sub>5</sub>-a-ba

When Enki rode towards the netherworld

31. u<sub>3</sub><sub>7</sub> -mu-un-ra tur-tur ba-da-an-ri

For the lord, ... cast down the small (stones)

32. <sup>d</sup>am-an-ki-ra gal-gal ba-da-an-ri

For Enki, ... cast down the large (stones)

33. tur-tur-bi na<sub>4</sub>-šu-x-kam

The little ones were hammer-stones/hand-sized stones(?)

left side

1. <sup>itud</sup>NE<sub>7</sub> -NE-ĝar ud niš-aš<sub>3</sub>-x

Month of NE-NEĝar, twenty-sixth day

\*UET 6, 56 = U 9364

CDLI P346141

Gilgameš, Enkidu and the Netherworld 128f., Gadotti UAVA 10, source Ur2, Attinger  
Bilgameš, Enkidu, et le monde infernal (1.3.1), Attinger ZA 105

obverse

1. mu ba-gur<sub>4</sub> kuš-bi nu-mu-un-da-dar

The wood thickened, but its bark could not be split

2. ur-bi-a muš tu<sub>6</sub> nu-zu-e gud<sub>3</sub> im-ma-ni-ib-us<sub>2</sub>

At its base a snake that was immune to incantations made a nest

3. pa-bi-a mušen <sup>d</sup>anzu<sup>mušen</sup>-de<sub>3</sub> amar im-ma-ni-ib-ĝar

In its branches the Anzu bird placed (its) chick

4. šab-ba-bi ki-sikil-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> e<sub>2</sub> im-ma-ni-ib-du<sub>3</sub>

The demon maiden of the empty wind made a house in its middle

5. ki-sikil zu<sub>2</sub> bir<sub>9</sub>-bir<sub>9</sub> šag<sub>4</sub> hul<sub>2</sub>-hul<sub>2</sub>

The laughing, rejoicing young woman

6. kug <sup>d</sup>ga-ša-an-an-na-men<sub>3</sub> er<sub>2</sub>-e-ne-ne ba-še<sub>8</sub>-še<sub>8</sub>

I am Inana, who is(?) now weeping their tears (of lament)

note: Probably a reinterpretation of the interrogative e-ne as a third person plural  
possessive, referring to the (sometimes pluralized) ki-sikil of the previous line?

7. nin<sub>9</sub>-a-ni inim in-na-an-dug<sub>4</sub>-ga

His sister, the matter which she spoke of to him

8. ur-saĝ <sup>d</sup>gilgameš<sub>2</sub> inim-bi ba-e-de<sub>3</sub>-gub

Hero Gilgameš stood with her(!) in the matter

9. <sup>tug2</sup>ib<sub>2</sub>-ba-ru ninnu ma-na am<sub>3</sub> ib<sub>2</sub>-ba-na ba-kar  
The *ibbaru* harness, it was fifty mina, ... on his hips
10. [...]am<sub>3</sub> EŠ-dara<sub>2</sub> ba-ši-in-ak  
He tied on the fifty (mina)  
note: The assumed expression uš<sub>3</sub> gin<sub>2</sub> ... ak is a systematic error for EŠ-dara<sub>2</sub> ...  
ak: see Peterson NABU 2018 note 3.
11. <sup>urud</sup>ha<sub>1</sub> -[...]an-na har-ra-an-ka-ni
12. aš gun<sub>2</sub> ninnu ma<sub>1</sub> -na<sub>1</sub> -ka-ni šu-ni-a ba-an-dab<sub>5</sub>  
He took hold of his *hazin* axe, (the weapon of) his campaign, which weighed one talent and fifty mina
13. ur<sub>2</sub>-bi-a muš tu<sub>6</sub> nu-zu-e saĝ<sub>1</sub> ĝeš<sub>1</sub> ba-am<sub>3</sub>-rah<sub>2</sub>  
At the base (of the *halub* tree) he smote the snake that was immune to incantations
14. pa-bi-a mušen <sup>d</sup>anzu<sub>1</sub> mušen!?<sub>1</sub> -de<sub>3</sub>  
In its branches, the Anzu bird took its chick and brought it up to the mountain range
16. [...] ki<sub>1</sub> -siki-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> e<sub>2</sub> im-ma-ni-ib<sub>2</sub>-zil-le-ne  
In its middle the demon maidens(?) split apart their house
17. e<sub>2</sub>-ri<sub>1</sub> -[...]ri<sub>1</sub> -a šu? ba-an-kar-kar-re  
In(to?) the wastelands they were taking it(?) away(?)  
note: The UET 6 copy is unequivocally ŠU, and the sign is physically grouped with the verb.
18. ĝeš ur<sub>2</sub>-ba<sub>1</sub> [mi]-ni-in-bur<sub>12</sub> pa-ba mi-ni-in-suh  
He pulled out the tree at its trunk, he removed it at its branches
19. dumu iri<sub>1</sub> -na?<sub>1</sub> [mu]-un-da-re<sub>7</sub>-eš-am<sub>3</sub> pa mu-un-ši-kud-ru-ne  
The citizens of his city who had come with him were cutting the branches
20. kug <sup>d</sup>inana-ra ĝeš<sub>3</sub>gu-za-ni-še<sub>3</sub> mu-na-ab-šum<sub>2</sub>-mu  
He gave it to holy Inana, as her throne
21. ĝeš-nu<sub>2</sub>-ni-še<sub>3</sub> mu-na-ab-šum<sub>2</sub>-mu  
He gave it to her as her bed
22. e-ne ur<sub>2</sub>-bi ĝeš<sub>3</sub>ellag-a-ni-še<sub>3</sub> ba-ab-dim<sub>2</sub>-e  
He fashioned its base into a ball
23. pa-bi ĝeš<sub>3</sub>e<sub>1</sub> -ke<sub>3</sub> -ma-ni<sub>1</sub> -še<sub>3</sub> ba-ab-dim<sub>2</sub>-e  
He fashioned its branches into a mallet
24. ĝeš<sub>3</sub>ellag al dug<sub>4</sub>-dug<sub>4</sub>-ge<sub>1</sub> sila ur<sub>3</sub>-ra ĝeš<sub>3</sub>ellag na-mu-un-e<sub>3</sub>  
The one who always desired the ball brought out the ball in the smoothed street
25. kag<sub>2</sub>-silim dug<sub>4</sub>-dug<sub>4</sub>-ge sila ur<sub>3</sub>-ra kag<sub>2</sub>-silim na-mu-un-e<sub>3</sub>  
The one who always boasted brought out the ball in the smoothed(!?) street  
note: For the variant in this source see Attinger ELS, 568-569. For the function of the marker of reported speech na- in self-congratulatory contexts, see Civil ASJ 22, 37.
26. ĝuruš iri<sub>x</sub> uru<sub>17</sub>-na-ka ĝeš<sub>3</sub>ellag al dug<sub>4</sub>-dug<sub>4</sub>-ga-ne  
The young men(?) of his city who always desired the ball(?)

27. e-ne erin<sub>2</sub> dumu<sub>1</sub> nu-mu-un-kuš-a-ni ib<sub>2</sub>-ba-u<sub>5</sub>-a  
 (Because of?) him, (the one by whom?) the force of widow's children was ridden(?)  
 note: As a prefix chain, ib<sub>2</sub>-ba in this source is invalid, see Attinger ZA 105, 245,  
 Bilgameš, Enkidu et le monde infernal (1.3.1), 14 n. 83. Did this occur under influence  
 of the preceding ba-u<sub>5</sub>-a-ba litany?
28. a gu<sub>2</sub>-ĝu<sub>10</sub> a ib<sub>2</sub>?<sub>1</sub> -ĝu<sub>10</sub> a-nir-ni im-ĝa<sub>2</sub>-ĝa<sub>2</sub>-ne  
 They lamented him (with the phrase) "oh, my neck, oh, my hips(?)!"
29. ama tuku<sub>1</sub> dumu-ni-še<sub>3</sub> ninda mu-na-ab-tum<sub>3</sub>  
 Those who had a mother, she was bringing food for her son
30. nin<sub>9</sub>!<sub>1</sub> tuku šeš<sub>1</sub> -a-ni a mu-na-de<sub>2</sub>-e  
 Those who had a sister, she was pouring water for her brother
31. <sup>d</sup>x an-na um-ma-kar-ra  
 After the evening(!) fled(!?) heaven
32. ki ĝeš<sub>2</sub>ellag ĝar-ra-ka-ni ĝeš-hur<sub>x</sub>(SUR<sub>3</sub>)<sub>1</sub> in-hur<sub>x</sub>(SUR<sub>3</sub>)-re  
 He was marking a plan at the place where his ball was set
33. ĝeš<sub>2</sub>ellag igi-ni-a mu-ni-in-il<sub>2</sub> e<sub>2</sub>-a-ni-še<sub>3</sub> mu-un-de<sub>6</sub>  
 He lifted the ball before him(?) and brought it to his house
34. a<sub>2</sub>-gu<sub>2</sub>-zig<sub>3</sub>-ga-ta ki ĝeš-hur<sub>1</sub> in-hur-re-ni ib<sub>2</sub>-ba-u<sub>5</sub>-a  
 At dawn, the riding at the site where he was marking the plan (was to begin)
35. šu du<sub>3</sub>-du<sub>3</sub>-[a] nu-mu-kuš-e-ne  
 Away from/by means of(?) the accusation of the widows
36. i-<sup>d</sup>utu ki-sikil<sub>1</sub> tur<sub>1</sub> -ra-ta  
 And the cries to Utu of the young maidens

reverse

1. [ĝeš]ellag<sub>1</sub> u<sub>3</sub> ĝeš<sub>2</sub>e-ke<sub>3</sub>-ma-ni dur<sub>2</sub> gu<sub>1</sub> -la-a-aš ba-da-šub  
 His ball and mallet fell towards "the greatest bottom"
2. [šu]-ni<sub>1</sub> mu-ni-in-de<sub>6</sub> sa<sub>2</sub> nu-ub-dug<sub>4</sub>  
 He brought his hand (up to it), but it did not reach
3. ĝiri<sub>3</sub><sub>1</sub> -ni mu-ni-in-de<sub>6</sub> sa<sub>2</sub> nu-ub-dug<sub>4</sub>  
 He brought his foot (up to it), but it did not reach
4. abul <sup>d</sup>IGI.KUR igi kur-ra-ke<sub>4</sub>! dur<sub>2</sub> im-ma-ni-in-ĝar  
 He sat down at the Ganzer/Hilib(?) gate, before the netherworld  
 note: For the graphic interchange of |IGI.KUR| and |IGI.KUR.ZA|, see Peterson  
 BPOA 9, 77, with further bibliography.
5. <sup>d</sup>gilgameš<sub>2</sub> er<sub>2</sub> im-ma-an-RU sig<sub>7</sub>-IGI im-ĝa<sub>2</sub>-ĝa<sub>2</sub>  
 Gilgameš wept(!?), he was making sobbing noises(!?)  
 note: Is IGI a paleographic abbreviation of SIG<sub>7</sub> or is there confusion here with agar<sub>4</sub>  
 igi "eyebrow"?
6. a ĝeš<sub>2</sub>ellag-ĝu<sub>10</sub> a ĝeš<sub>2</sub>e-ke<sub>3</sub>-ma-ĝu<sub>10</sub>  
 Alas, my ball, alas, my mallet!
7. ĝeš<sub>2</sub>ellag la-la-bi nu-mu-un-gi<sub>4</sub>-a-ĝu<sub>10</sub><sub>1</sub>  
 My ball, which (I) have not yet satisfied myself with its pleasure

8. ešemen di nu-mu-un-sug<sub>4</sub>-ga-ĝu<sub>10</sub>  
My play, which (I) have not yet emptied/sated
9. ud-ba ĝešellag-ĝu<sub>10</sub> e<sub>2</sub> nagar-ra-ka nu-uš-ma-da-ĝal<sub>2</sub>-la  
At this time(?), if only my ball was nearby for me in the carpenter's house
10. dam nagar-ra ama ugu-ĝa<sub>2</sub>-gin<sub>7</sub> nu-uš-ma-da-ĝal<sub>2</sub>-la  
If only the spouse of the carpenter was nearby for me like my birth mother (Ninsun)
11. dumu nagar-ra nin<sub>9</sub> ban<sub>3</sub>-da-ĝu<sub>10</sub> nu-uš-ma-da-ĝal<sub>2</sub>-la  
If only the child of the carpenter was nearby for me (like) my little sister (Matur)
12. ĝešellag-ĝu<sub>10</sub> kur-ta a-ba im-ta-ed<sub>3</sub> -de<sub>3</sub>  
Who will bring up my ball from the netherworld?
13. ĝeše-ke<sub>3</sub>-ĝu<sub>10</sub> IGI.KUR-ta a-ba im-ta-ed<sub>3</sub> -de<sub>3</sub>  
Who will bring up my ball from Ganzer/Hilib(?)?
14. arad-da-ni en-ki-du<sub>3</sub>-e gu<sub>3</sub> mu-un -na-de<sub>2</sub>-e  
His servant Enkidug was speaking to him
15. lugal-ĝu<sub>10</sub> er<sub>2</sub>-e-ne ba-še<sub>8</sub>-še<sub>8</sub> šag<sub>4</sub>-zu a-na-aš hul ba-gig  
My master who is weeping, why does your heart hate?
16. ud-da ĝešellag-zu kur-ta ĝa<sub>2</sub>-e hu-mu-ra -ab-ed<sub>3</sub> -de<sub>3</sub>  
Today(?), I shall bring up your ball from the netherworld
17. ĝeše-ke<sub>3</sub>-ma-zu IGI.KUR-ta ĝa<sub>2</sub>-e hu-mu-ra -ab -[ed<sub>3</sub>]-de<sub>3</sub>  
I shall bring up your mallet from Ganzer/Hilib(?)
18. tukumbi ud-da kur-še<sub>3</sub> im-e-a-ed<sub>3</sub>? -[...]  
If today you descend(?) to the netherworld
19. inim ga-ra-dug<sub>4</sub> inim-ĝu<sub>10</sub> [...] -dab<sub>5</sub>  
I shall speak a word to you, you should heed my word
20. na ga -e -de<sub>5</sub> na [de<sub>5</sub>]-ĝu<sub>10</sub> he<sub>2</sub> -dab<sub>5</sub>  
I shall instruct you, you should heed my instruction
21. tug<sub>2</sub> dan<sub>2</sub>-dan<sub>2</sub>-na-zu [na]-an-mu<sub>4</sub>-mu<sub>4</sub>  
You should not wear your cleanest garment
22. gir<sub>5</sub>-gin<sub>7</sub> ĝiškim!? [...] -an-ed<sub>2</sub>? -de<sub>3</sub> -eš  
They (the dead) will mark(?) you as a stranger
23. i<sub>3</sub> [dug<sub>3</sub>]-ga bur-ra na-an-še<sub>8</sub>-še<sub>8</sub>  
You(!) should not anoint yourself with sweet oil (from) a stone vessel
24. ir-sim-zu-še<sub>3</sub> ba-e-de<sub>3</sub>-niĝin<sub>2</sub>-niĝin<sub>2</sub>-ne-eš  
They will surround you because of your scent
25. ĝešillar kur-ra nam-mu -e-sag<sub>3</sub>-ge  
You(!) should not strike with you *illar* weapon in the netherworld
26. lu<sub>2</sub> ĝešillar rah<sub>2</sub>-a ba-e-de<sub>3</sub>-niĝin<sub>2</sub> -niĝin<sub>2</sub> -ne -eš  
(Because) those who had been struck (and killed) by an *illar* weapon will surround you
27. ĝešma -nu šu-za nam-mu-un-ĝa<sub>2</sub>-ĝa<sub>2</sub>  
You(!) should not put a willow stick in your hand
28. gidim [ba]-e-de<sub>3</sub>-ur<sub>4</sub>-re-en  
(Because) you will gather ghosts to you

29. kuše<sub>1</sub> -sir<sub>2</sub> ĝiri<sub>3</sub>-za<sub>1</sub> nam-mu-un-sig<sub>9</sub>-ga

You(!) should not put sandals on your feet

note: The finite verb is nominalized here, anomalous both to the source and the variants.

30. kur-ra KA nam-mu-un-ĝa<sub>2</sub>-ĝa<sub>2</sub>

You(!) should not put (anything) into speech/make a noise(?) in the netherworld

31. dam<sub>1</sub> ki<sub>1</sub> aĝ<sub>2</sub>-zu<sub>1</sub> ne na-an-su-ub-be<sub>2</sub>

You(!) should not kiss your beloved spouse

32. dam hul gig-ga-zu niĝ<sub>2</sub> nam-mu-un-ra-ra

You(!) should not pelt the spouse that you detested

33. dumu ki aĝ<sub>2</sub>-zu ne na-an-su-ub<sub>2</sub>-be<sub>2</sub>

You(!) should not kiss your beloved child

34. dumu hul gig-ga-zu niĝ<sub>2</sub> nam-mu-un-ra-ra

You(!) should not pelt the child that you detested

35. i-<sup>d</sup>utu kur-ra ba-e-dab<sub>5</sub>-be<sub>2</sub>

The cries to Utu of the netherworld will seize you

36. i<sub>3</sub>-nud-a-ra i<sub>3</sub>-nud-a-ra

For the recumbent one, for the recumbent one

37. ama dnin-a-zu i<sub>3</sub>-nud-a-ra

For the mother of Ninazu (Ereškigal), the recumbent one

UET 6, 57 = U 16874

CDLI P346142

Gilgameš, Enkidu, and the Netherworld 136-166, Gadotti UAVA 10, source Ur3, Attinger Bilgameš, Enkidu, et le monde infernal (1.3.1), Attinger ZA 105

obverse

1. [...] -KAR?<sub>1</sub>

The *ibbaru* harness, there was fifty mina within it, ... on his hips

2. [...] -ak?<sub>1</sub>

He tied on the fifty (mina)

note: The assumed expression uš<sub>3</sub> gin<sub>2</sub> ... ak is a systematic error for EŠ-dara<sub>2</sub> ...  
ak: see Peterson NABU 2018 note 3.

3. urud?<sub>1</sub> [...] har?<sub>1</sub> -ra<sub>1</sub> -an<sub>1</sub> -na<sub>1</sub> -ka?<sub>1</sub> -ni<sub>1</sub> [...] x [...] -x-ni šu<sub>1</sub> -[...] -an?<sub>1</sub> -dab<sub>5</sub>!?

He took hold of his *hazin* axe, (the weapon of) his campaign, which weighed seven talents and seven mina

note: There is no ruling over three lines, although the signs come to the left edge on would-be indents.

4. ur<sub>2</sub>-bi<sub>1</sub> -a<sub>1</sub> muš<sub>1</sub> tu<sub>6</sub> nu-zu-e saĝ SAG<sub>1</sub> ba-ni-rah<sub>2</sub>

At the base (of the *halub* tree) he smote the snake that was immune to incantations

5. pa-bi-a mušen <sup>d</sup>anzu<sup>mušen</sup>-de<sub>3</sub> amar-bi šu ba-ab-te<sup>ĝ</sup><sub>4</sub> hur-sa<sup>ĝ</sup>-še<sub>3</sub> ba!-an-ur<sub>x</sub>(AMA?)<sub>1</sub>  
 In its branches, the Anzu bird took its chick and dragged it away(?) to the mountain range  
 note: The scribe seems to have also used AMA for UR<sub>3</sub> in reverse 3-4. AMA also varies with expected UR<sub>3</sub> in UET 6, 59 o4. Compare the use of the verb ur<sub>3</sub> in the similar Enmerkar and Ensuhkešdana 238 (and 242 if restored accordingly) in two Nippur sources (Wilcke AOS Essay 12, 68).
6. šab-bi ki-sikil-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> e<sub>2</sub> im-ma-ni-ib-du<sub>3</sub> a-ri-a-ri-eš ba-an-kar-kar-re-eš  
 The demon maidens(?) of the empty wind who had built(?) a house in its middle(!?) fled to the wasteland
7. ĝeš ur<sub>2</sub>?-ba mi-ni-in-sag<sub>3</sub> pa-bi-a šu bi<sub>2</sub>-in-kud  
 He struck the tree at its trunk and cut its branches
8. dumu iri<sup>ki</sup>-na mu-un-ši-re<sup>re</sup>-eš-am<sub>3</sub> gu<sub>2</sub>-bi<sub>1</sub> imin<sub>1</sub> -ĝar-re-eš  
 The citizens of his city who had come to him made it submit/gathered (the branches)(?)  
 note: For instances of the variance between gu<sub>2</sub> ... gur and gu<sub>2</sub> ... gar, see Karahashi Sumerian Compound Verbs, 99.
9. nin<sub>9</sub>-a-ni kug <sup>d</sup>inana-ra <sup>ĝeš</sup>gu-za-a-ni-še<sub>3</sub> mu-un-na-da-ab-šum<sub>2</sub>-mu-uš  
 They gave it to his sister, holy Inana, as her throne
10. ĝeš-nu<sub>2</sub>-a-ni-še<sub>3</sub> mu-un-na-da-ab-šum<sub>2</sub>-mu-uš  
 They gave it to her as her bed
11. e<sub>1</sub> -ne? ĝeš<sub>1</sub> ur<sub>2</sub>-ba <sup>ĝeš</sup>ellag-a-ni-še<sub>3</sub> ba-ab-te<sup>ĝ</sup><sub>4</sub>  
 He(!?) took(?) the base of the tree for his ball/How the base of the tree was taken for his ball!(?)  
 note: Compare the progression of gi ... ur<sub>2</sub>-ba ... bu, šu ... ti in Lugalbanda 403.

reverse

1. pa-bi-a <sup>ĝeš</sup>?<sub>1</sub> ke<sub>4</sub>?<sub>1</sub> -me<sub>1</sub> -a-ni-še<sub>3</sub> ba-ab-te<sup>ĝ</sup><sub>4</sub><sub>1</sub>  
 He(!?) took(?) the branches of the tree for his mallet
2. <sup>ĝeš</sup>ellag in-di-di-e sila ur<sub>x</sub>(AMA)-ra?<sub>1</sub> <sup>ĝeš</sup>ellag na-mu-un-ed<sub>2</sub>-de<sub>3</sub>  
 The one who always played ball(?) brings out the ball in the smoothed(!?) street
3. ni<sub>2</sub> silim in-di-di-e<sub>1</sub> [sila] ur<sub>x</sub>(AMA)<sub>1</sub> -ra <sup>ĝeš</sup>ellag na-mu<sub>1</sub> -[un]-ed<sub>2</sub><sub>1</sub> -de<sub>3</sub>  
 The one who always boasted about himself(?) brings out the ball in the smoothed(!?) street  
 note: For the function of the marker of reported speech na- in self-congratulatory contexts, see Civil ASJ 22, 37.
4. ĝuruš<sub>1</sub> iri?<sub>1</sub> -[...] x x [...] -e?  
 The young men(?) of his city who always played ball(?)  
 note: Restored from UET 6, 56.
5. e?<sub>1</sub> -ne<sub>1</sub> [...] x [...] -x  
 (Because of?) him, (the one by whom?) the force of widow's children was ridden(?)
6. a gu<sub>2</sub>?<sub>1</sub> -ĝa<sub>2</sub><sub>1</sub> [...] x-ĝa<sub>2</sub> [...] -ne<sub>1</sub>  
 They lamented (with the phrase) "oh, my neck, oh, my hips(?)!"
7. ama tuku dumu?<sub>1</sub> -[...] -x  
 Those who had a mother, she was bringing food for her son

8. nin<sub>9</sub> 7 tuku šeš<sub>7</sub> 7 -a<sub>7</sub> 7 -[...] -de<sub>6</sub>

Those who had a sister, she was pouring(?) water for her brother

9. šu!<sub>7</sub> 7 du<sub>3</sub>-du<sub>3</sub>-a nu<sub>7</sub> 7 -mu<sub>7</sub> 7 -un-kuš- [...]

Away from/by means of(?) the accusation of the widows

note: The reading ŠU is problematic for the source, and may be SIKIL as immediately below, for sikil-du<sub>3</sub> "insulting."

10. i-<sup>d</sup>utu ki-sikil tur-ra-ta

And the cries to Utu of the young maidens

11. ġeš<sub>ellag</sub>-a-ni u<sub>3</sub> ġeš<sub>ke</sub>-me-e-ġu<sub>10</sub> dur<sub>2</sub> kur-ra ba-da-an-šub

He dropped(?) his ball and my(!) mallet into the bottom of the netherworld

12. šu-ni mu-ri-in-de<sub>6</sub> šu nu-mu-de<sub>3</sub>-in-tag

He brought his hand (up to it), and could not touch it

13. ġiri<sub>3</sub>-ni mu-ri-in-de<sub>6</sub> ġiri<sub>3</sub> mu-de<sub>3</sub>-in-tag

He brought his foot (up to it), and could not touch it

double ruling



UET 6, 58 = U 16878

CDLI P346143

Gilgameš, Enkidu, and the Netherworld 281f., Gadotti source Ur4, Attinger Bilgameš, Enkidu, et le monde infernal (1.3.1), Attinger ZA 105

obverse

1. lu<sub>2</sub> ur<sub>3</sub>-ta šub-ba igi bi<sub>2</sub>-duh<sub>7</sub> -[am<sub>3</sub>] igi i-ni-in-duh-am<sub>3</sub> [a-na-gin<sub>7</sub> an-ak]

Did you see the man who fell from the roof? I saw him. How is he treated?

2. ġiri<sub>3</sub>-pad-ra<sub>2</sub>-ni šu gibil<sub>7</sub> nu-ub-dug<sub>4</sub> -[...]

His bones were not mended(?)

note: For the presumably analogous auxiliary expression šu gibil ... ak, see Attinger ZA 95, 252, Stol Anatolica 41, 28.

3. lu<sub>2</sub> <sup>d</sup>iškur-ra giri<sub>3</sub>-bal mu-ni-in-rah<sub>2</sub>! igi bi<sub>2</sub>-duh-am<sub>3</sub> igi i-ni-duh-am<sub>3</sub> a<sub>7</sub> -na-gin<sub>7</sub>? an-ak?

Did you see the man who Iškur trampled (with a storm)? I saw him. How is he treated?

note: For this and the following line see Schwemer Wettergotgestalten, 179 n. 1256.

4. gud-gin<sub>7</sub> al-BALAG eh im-da-gu<sub>7</sub> -[...]

He ... like an ox, eaten by parasites

note: Compare possibly the udu BALAG-ma of OB ur<sub>5</sub>-ra Nippur division 3, 85.

5. lu<sub>2</sub> me<sub>3</sub>? šub-ba igi bi<sub>2</sub>-duh-am<sub>3</sub> igi i-ni-duh<sub>7</sub> -am<sub>3</sub> <a-na-gin<sub>7</sub> an-ak>

Did you see the man who fell in battle(!)? I saw him. How is he treated?

6. u<sub>2</sub>-ni [al]-bar a-ni al-bar u<sub>2</sub> BU al-gu<sub>7</sub>? -e? a BU al-na<sub>8</sub>? -na<sub>8</sub>!?

His food is set aside, his water is set aside, eating ... food and ... water

7. iri diġir<sub>7</sub> -ra-a al-tuš

He is living in the city of his god(!)

8. lu<sub>2</sub> inim<sub>7</sub> ama<sub>7</sub> a-a-na-ke<sub>4</sub> ni<sub>2</sub> nu-teġ<sub>3</sub>-ġa<sub>2</sub>-dam igi bi<sub>2</sub>-duh-am<sub>3</sub>! igi<sub>7</sub> i<sub>7</sub> -ni-duh-am<sub>3</sub> a-na-gin<sub>7</sub> an-ak

Did you see the man who was (intent to) not respect the command of his mother and father? I saw him. How is he treated?

9. a! IM-ġu<sub>10</sub> a ġeš-ge? -en? -na-ġu<sub>10</sub> šeg<sub>10</sub> gi<sub>4</sub> nu-x-gul-e?

He does not cease screaming "Alas, my self/wind (i.e., breath?)(!)? Alas, my limbs(?)"

note: The reading and interpretation of this unparalleled line is difficult but the pattern a x-ġu<sub>10</sub> "Alas, my ..." seems reasonably certain to be present.

10. lu<sub>2</sub> aš<sub>2</sub> ama a-a-na-ke<sub>4</sub> sa<sub>2</sub> bi<sub>2</sub>-dug<sub>4</sub>? -ga? igi bi<sub>2</sub>-duh-am<sub>3</sub> igi in-duh-am<sub>3</sub> a-na-gin<sub>7</sub>! an<sub>7</sub> -ak

Did you see the man who was overtaken by(?) the curse(?) of his mother and father? I saw him. How is he treated?

11. ibila ba-da<sub>7</sub> -kar gidim-ma-ni šu al-[dag]-dag? -ge

His heir has absconded, his ghost roams around

12. lu<sub>2</sub> mu diġir-na? saġ bi<sub>2</sub>-in-sal<sub>1</sub> -la igi bi<sub>2</sub>-duh-[am<sub>3</sub>] igi<sub>1</sub> i<sub>1</sub> -ni-in-duh<sub>1</sub> -am<sub>3</sub> [a]-na-gin<sub>7</sub> an-ak?

Did you see the man who disregarded the oath of his god? I saw him. How is he treated?

note: This expression also occurs in *Sîn-iddinam* to Utu 29.

13. gidim-ma-ni u<sub>2</sub> ses? al? -gu? -[...]

His ghost eats bitter food and drinks bitter/brackish water

14. gidim<sub>1</sub> lu<sub>2</sub> ninda sig<sub>10</sub>-ge<sub>5</sub> nu<sub>1</sub> -tuku [igi bi<sub>2</sub>]-duh-am<sub>3</sub> igi i-ni-duh-am<sub>3</sub> [a]-na<sub>1</sub> -gin<sub>7</sub> an-ak?

Did you see the ghost that does not have someone to place food (for him)? I saw him. How is he treated?

15. šu<sub>1</sub> su<sub>1</sub> -ub<sub>1</sub> !?-be<sub>2</sub> utul<sub>2</sub>-a? ninda pad<sub>1</sub> -pad? -ra<sub>2</sub> PA sila šub-ba i<sub>3</sub>-gu<sub>7</sub> -e

He eats scrapings of the bowl, bread crumbs ... that have fallen into the street

reverse

1. [...] mu ni<sub>2</sub>-ba nu-zu igi bi<sub>2</sub>-duh<sub>1</sub> -am<sub>3</sub>! igi<sub>1</sub> i-ni-duh-am<sub>3</sub> a-na-gin<sub>7</sub> an-ak

Did you see the tiny stillborn babies, who do not know their own name? I saw them. How are (they) treated?

2. ġešbuniġ<sub>1</sub> kug!<sub>1</sub> -sig<sub>17</sub> kug<sub>1</sub> -babbar<sub>1</sub> la<sub>3</sub> i<sub>3</sub>-nun-na e-ne im-da-e-ne

They play in a trough/bucket of gold and silver (filled with) honey and ghee

3. lu<sub>2</sub> izi la<sub>2</sub> igi bi<sub>2</sub>-duh-am<sub>3</sub> igi nu-mu-x-duh<sub>1</sub> -am<sub>3</sub>

Did you see the man who was set on fire(?) I did not see him

note: For the expression izi ... la<sub>2</sub> see George JNES 74, 7.

4. i-bi<sub>2</sub>-ni an-na ba-a-ed<sub>3</sub>-am<sub>3</sub>? gidim-a-ni ki-a nu-ub-dab<sub>5</sub>

His smoke has risen into heaven, his ghost is not held on the ground/in the netherworld

note: The *GIDIM* sign is notably minimal in this line, resembling *SAGmutillû*.

double ruling

5. lu<sub>2</sub> diġir lul-lul sig<sub>10</sub>-ge<sub>5</sub> nam-erim<sub>2</sub> ba-an-kud

Did you see the man who deceives the god (by) having sworn an oath?

6. igi bi<sub>2</sub>-duh-am<sub>3</sub> igi i-ni<sub>1</sub> -duh<sub>1</sub> -am<sub>3</sub> a-na-gin<sub>7</sub> an-ak

I saw him. How is he treated?

7. ki-a-naġ saġ kur-ra<sub>1</sub> -[...] x-ra x immen<sub>2</sub>-a i<sub>3</sub>-na<sub>8</sub>-e

At the libation place for the dead at the top(?) of the netherworld, ..., he drinks with (perpetual) thirst/thirst consumes him(?)

note: Or is A for a "water" here?

8. dumu ġir<sub>2</sub>-su<sup>ki</sup>-a x x a-a-na u<sub>3</sub> ama-na

Did you see the citizen of ġirsu, the ... of his father and mother?

note: The reading a-nir is not necessary from traces and not a compelling fit for the context.

9. igi bi<sub>2</sub>-duh-am<sub>3</sub> igi<sub>1</sub> i<sub>1</sub> -ni-duh-am<sub>3</sub> a-na-gin<sub>7</sub> an-ak

I saw him. How is he treated?

10. igi lu<sub>2</sub> diš-ta-am<sub>3</sub> li-im dumu mar-tu me-eš gidim-a-ni šu la-ba-an-ta-ra-ra gaba nu-ši-dub?-bu?-en?

From before that single man (i.e., per man) there are a thousand citizens of Martu, he cannot beat them away, I(!?) do not "heap the chest" against ...(!?)

11. dumu mar-tu<sup>ki</sup>-a ki-a-naĝ saĝ<sub>1</sub> kur-ra-ke<sub>4</sub> igi-ba bi<sub>2</sub>-ib<sub>2</sub>-dab<sub>5</sub>-be<sub>2</sub>-en  
 The citizens of Martu captured me (as I was trying to escape?) before(?) the place of libations for the dead, at the top/opening(?) of the netherworld
12. dumu ki-en-gi ki-uri-ke<sub>4</sub> igi bi<sub>2</sub>-duh-am<sub>3</sub> igi i-ni-duh-am<sub>3</sub> a-na-gin<sub>7</sub> an-ak<sub>1</sub>  
 Did you see the citizens of Sumer and Akkad? I saw (them). How are (they) treated?
13. a ki-lul-la a lu<sub>3</sub>-a bi<sub>2</sub>-ib<sub>2</sub>-naĝ-me-eš  
 They are made to drink the water of a place of ambush, roiled water
14. a-a-ĝu<sub>10</sub> u<sub>3</sub> ama-ĝu<sub>10</sub> me-a se<sub>12</sub>-[me]-eš igi bi<sub>2</sub>-duh-am<sub>3</sub> igi i-ni-duh-am<sub>3</sub> [a-na-gin<sub>7</sub> an-ak]  
 Where do my father and mother dwell? I saw (them). How are (they) treated?
15. [min]-na<sub>1</sub> -ne-ne?<sub>1</sub> a?<sub>1</sub> ki-lul?<sub>1</sub> -[...] bi<sub>2</sub>-ib<sub>2</sub> -naĝ<sub>1</sub> -[...]  
 The two were made to drink the water of a place of ambush ...(?)

UET 6, 59

CDLI P346144

Gilgameš, Enkidu, and the Netherworld 293f., Gadotti UAVA 10, source Ur5, Cavigneaux/  
Al-Rawi Iraq 62, 6f., Attinger Bilgameš, Enkidu, et le monde infernal (1.3.1), Attinger ZA  
105

obverse

1. lu<sub>2</sub>?<sub>7</sub> ḡeš<sup>s</sup>DAR.GAG rah<sub>2</sub> igi bi<sub>2</sub>-[duh] a-na-gin<sub>7</sub> i<sub>3</sub>-ḡal<sub>2</sub><sub>7</sub>

Did you see the man who struck (and dislodged(?)) the mast/mooring pole/loom peg(!)?  
How is he (found) there?

2. x-TUG<sub>2</sub> ama-ḡu<sub>10</sub> lu<sub>2</sub> he<sub>2</sub>-en-na-ab<sub>7</sub> -be<sub>2</sub><sub>7</sub> TI bur<sub>12</sub>-ra-ni a [...]

(He says?) "Now, someone should say to my mother(?) "his torn out (dislocated) rib (i.e.,  
boat planking(!)) (let the) water (pour in?)"

3. ḡeš<sup>s</sup>?<sub>7</sub> saḡ-du ninda pad-pad-ra<sub>2</sub>-ni a bi<sub>2</sub>-ib-gul-la-a?<sub>7</sub>

The (supporting) beam(!) (crumbling) like breads crumbs, destroyed him(!) with water(!)

4. lu<sub>2</sub>?<sub>7</sub> ur<sub>x</sub>(AMA)-ta šub-ba igi bi<sub>2</sub>-duh a-na-gin<sub>7</sub> i<sub>3</sub>-ḡal<sub>2</sub>

Did you see the man who had fallen from the roof(!) How is he (found) there?

note: The graphic variant AMA for UR<sub>3</sub> is also observed in UET 6, 57 r2-3 and  
possibly o5.

5. [...]-gin<sub>7</sub> al-x-ma eh im-da-ab-gu<sub>7</sub>?<sub>7</sub>

He ... like an ox, eaten by parasites

note: The sign is nondescript (not GAM). Compare possibly the udu BALAG-ma of  
OB ur<sub>5</sub>-ra Nippur division 3, 85.

6. [...] a?<sub>7</sub> -a ama-na-ke<sub>4</sub> sa<sub>2</sub> bi<sub>2</sub>-in-dug<sub>4</sub>-ga?<sub>7</sub>

7. [igi] bi<sub>2</sub><sub>7</sub> -duh a-na-gin<sub>7</sub> i<sub>3</sub>-ḡal<sub>2</sub><sub>7</sub>

Did you see the man who was overtaken by(?) the curse(?) of his mother and father? How is  
he (found) there?

8. ibila?<sub>7</sub> ba-an-da-kar?<sub>7</sub> -ra?<sub>7</sub> [...] -x šu<sub>7</sub> al-dag?<sub>7</sub> -dag?<sub>7</sub> -ge?<sub>7</sub>

(His) heir has absconded from him, his ghost(?) roams around

9. [...] inim?<sub>7</sub> a!-a-na u<sub>3</sub> ama!?-na [...] nu?<sub>7</sub> -teḡ<sub>3</sub>?<sub>7</sub> -ḡa<sub>2</sub>?-dam igi bi<sub>2</sub>-duh

note: The initial A of a-a is written a lower horizontal, which is known from elsewhere  
in OB literary manuscripts from Ur (perhaps an assumed analogy to the minimal form  
of KUG?).

10. [...] i<sub>3</sub><sub>7</sub> -ḡal<sub>2</sub><sub>7</sub>

Did you see the man who was (intent to) not respect the command of his mother and  
father? How is he (found) there?

11. [...] x x [...]

reverse

1'. [...] -ni [...]

His food is set aside, his water is set aside

2'. [...] BU<sub>7</sub> al- [...]

3'. [...] a!?! [...]

He is eating ... food, he is drinking ... water

4'. [...] -a?ᵀ šub-ba igi bi₂-[duh] a-na-gin₇ [i₃-ĝal₂]

Did you see the man who fell in battle(?)? How is he (found) there?

5'. [...] saĝ-du nu-dab?ᵀ -dab?ᵀ -[...] -ne?ᵀ damᵀ -a-ni er₂ ba-ni-še₈-še₈

There(?) his (father and?) mother do not grasp(?) (his?) head, his wife weeps

6'. [...] eden?ᵀ -na nu₂ᵀ -na

7'. [...] -ma igi! bi₂-duh a-na-gin₇ i₃-ĝal₂

Did you see (the man) whose corpse lies(!) in the plain ...? How is he (found) there?

8'. [...] x-ta x-ta im-x-LU?ᵀ

... apart from(?) ...

9'. [...] ki-sig₁₀-ge? nu-tuku

note: This line is read according to the assumption that nu-tuku is indented from the first half of the line.

10'. [...] i₃-ĝal₂

Did you see the ghost that does not have someone (to provide) funerary offerings (for him)?

I saw him. How is he treated?

11'. [...] pad?ᵀ ninda pad-ra₂-a-ni sila?ᵀ šub?ᵀ -ba i₃-gu₇?ᵀ -e

..., he eats his bread crumbs that have fallen (into) the street

12'. [...] -ĝar-ra tur-turᵀ [...] ni₂ᵀ -bi nu-zu!?

13'. aᵀ -na-gin₇ᵀ [...]

<Did you see>(?) the tiny stillborn babies, who do not know their own names? How are they (found) there?

14'. ĝešᵀ buniĝᵀ kug?ᵀ -[...]

They play in a trough/bucket of gold and silver (filled with) honey and ghee

15'. lu₂ᵀ izi NEᵀ -[...] igi bi₂-bar? [...]

Did you see the man who was set on fire(?)? I looked around for him [and did not see him]

note: For this meaning of igi ... bar in conjunction with igi ... duh, see Peterson JNER 9, 135 with further citation.

UET 6, 60 = U 17900L

CDLI P346145

Gilgameš, Enkidu, and the Netherworld 161f, 311f., Gadotti UAVA 10, source Ur6, George Gilgameš, source nn, unique content 769-770, for rev. 2-18, 10, 17 see Kleinerman CM 42, 99, 145, Cavigneaux A Scholar's Library in Meturan?, AMD 1, 2, Cavigneaux/al-Rawi Iraq 62, 8f., Attinger Bilgameš, Enkidu, et le monde infernal (1.3.1), Attinger ZA 105

obverse

1. lu<sub>2</sub> ki me<sub>3</sub> -a -ka šub? -x igi bi<sub>2</sub>-duh

Did you see the man who fell at the site of battle?

2. ki ama -ni saĝ? -x x x nu -un!-dab<sub>5</sub> -be<sub>2</sub> x-ni er<sub>2</sub> x-še<sub>8</sub> -še<sub>8</sub> x-a-ni

eden-na ba-an-nu<sub>2</sub>

His mother does not seize his head(?) there, his spouse weeps, his ghost(?) has laid down in the plain

3. [...] x x-ne? -ke<sub>4</sub>?-e? igi!? bi<sub>2</sub> -duh

Did you see ...?

4. [...] x x NE x x x x-x-x-en

...

5. [...] x x [...] bi<sub>2</sub> -duh

Did you see ...?

6. [...] -x

7. [...] bi<sub>2</sub>-duh?

Did you see ...?

8. [...] -x

9. [...] bi<sub>2</sub>-duh

Did you see ...?

10. [...] -x

11. [...] ba? -an-kar-aš?

... took away(?) ...

12'. [...] x-da? -an!? -gul? -e?

...

13. [...] x x igi bi<sub>2</sub>!? -duh

Did you see ...?

14. [...] -x-x-ge

...

15. [...] -ib -bal? -x

...

16. [...] al? -x-e

..., he is eating/drinking ...

17. [...] bi<sub>2</sub> -duh

Did you see the ghost who had no one to place food (as a funerary offering)/who had no funerary offering?

18. [...] x sila šub-ba i<sub>3</sub>-gu<sup>7</sup>-x  
Scraping the pot, he is eating bread crumbs that have fallen into the street
19. [...] bi<sub>2</sub>-duh  
Did you see the little stillbirths, who do not know their own names?
20. [... e]-ne<sup>7</sup>-di im<sup>7</sup>-de<sup>7</sup>-ne  
They play in/on a trough/table of gold and silver
21. [...] nu<sup>7</sup>-bi<sub>2</sub><sup>7</sup>-tak<sub>4</sub><sup>7</sup>-a  
... not abandoned/opened(?)
22. [...] x x-a i<sub>3</sub>-sub<sup>7</sup>-be<sub>2</sub><sup>7</sup>  
Suckling/rubbing(?) ...
23. [...] -x-x
24. [...] -x
25. [... bi<sub>2</sub>]-duh<sup>7</sup>  
Did you see ...?

reverse

- 1'. [...] x [...] im<sup>7</sup>-mi<sup>7</sup>-gi<sub>4</sub><sup>7</sup>-gi<sub>4</sub><sup>7</sup>-[...]  
... was returning
- 2'. x-x im-mi-gi<sub>4</sub>-gi<sub>4</sub>-x-[...]  
... was returning(?)  
note: The putative reading iri-bi is uncertain from traces. The first(?) sign is indistinguishable from šu below: perhaps šu ... gi<sub>4</sub>?
- 3'. <sup>ê</sup>š<sup>ê</sup>šu-kara<sub>2</sub> a<sub>2</sub>-kar<sub>2</sub>-ra <sup>ê</sup>š<sup>ê</sup>!pa-a-šu a<sub>2</sub>-gid<sub>2</sub>-da<sup>7</sup> da-da-ra-š<sub>e</sub><sub>3</sub> mi-ni-in-x  
He girded himself/his long arms(?) with implements, armor, the *pašu* ax, and a spear(?)  
note: For this line, see Crisostomo The Old Babylonian Word List Izi, 423. Note the occurrence of akar "armor" (Akkadian *apluhtu(m)*) in the similar context of Exaltation of Ištar tablet IV B 24' (edition Foxvog).
- 4'. e<sub>2</sub>-gal-la-na!<sup>7</sup> hul<sub>2</sub>-hul<sub>2</sub>-la mi-ni-in-<sup>ê</sup>gar  
He initiated constant/much rejoicing in his palace
- 5'. <sup>ê</sup>uruš<sub>x</sub>(UN) ki-sikil unug<sup>ki</sup>-ga sa<sup>ê</sup><sup>7</sup>-tuku bur-šum<sub>2</sub>-ma kul<sup>7</sup> -[aba<sup>ki</sup> ...]  
The young men(!?) and women of Uruk, the foremost(?) and the matrons of Kulaba  
note: For this line, see Attinger Krecher FS, 45. Here and below the top horizontal does not continue through the first sign, making it more reconcilable paleographically with UN than KAL.
- 6'. alan-bi igi mu-un-bar-bar-re-ne im-ma-hul<sub>2</sub>-hul<sub>2</sub>-la  
They were looking at the statue/form (of Gilgameš?) and rejoicing intensely
- 7'. <sup>u</sup>tu agrun-na-ta e<sub>3</sub>-a-na<sup>7</sup> sa<sup>ê</sup> mu-un-na-mi-ni-in-il<sub>2</sub><sup>7</sup>  
When Utu emerged from his chamber (at sunrise), he (Gilgameš?) raised his head
- 8'. a<sub>2</sub>-bi mu-un-da-an-a<sup>ê</sup><sub>2</sub>  
He gave this(?) order
- 9'. a-a-<sup>ê</sup>u<sub>10</sub> u<sub>3</sub> ama-<sup>ê</sup>u<sub>10</sub> a si<sup>7</sup>-ig<sup>7</sup>-ga<sup>7</sup> na<sup>ê</sup><sup>7</sup>-ze<sub>2</sub><sup>7</sup>-en<sup>7</sup>  
(Saying) "My father and mother, drink clear water!"

10'. ud nu-mu-un-da-sa<sub>9</sub> am<sub>3</sub>-da-diri AGA?-bi in-ši-in-TAG-ne

The day could not reach the halfway point, it (the libation?) was overflowing(?), they were ...

11'. <sup>d</sup>gilgameš<sub>2</sub>-e ki-hul<sub>1</sub> -a ba-an-šub

Gilgameš cast down the mourning site(?)

note: Understood as either an Akkadian calque (George) or obscure primary Sumerian (Cavigneaux, Attinger).

12'. ud ilimmu-kam ki-hul-a ba-an-šub

It was the ninth day, that he had cast down the mourning site(?)

13'. ĝuruš!(UN) ki-sikil unug<sup>ki</sup>-ga saĝ?<sub>1</sub> -tuku bur<sub>1</sub> -šu-ma kul-aba<sup>ki</sup><sub>4</sub> er<sub>2</sub> ba-še<sub>8</sub>-še<sub>8</sub>

The young men(!?) and young women of Uruk and the foremost(?) and the matrons of Kulaba wept

14'. bi<sub>2</sub>-in-dug<sub>4</sub>-ga-gin<sub>7</sub>-nam

It was when he said (this)

note: For this and the following line see Sövegjártó The Sumerian Equative Case, 11.

15'. dumu ĝir<sub>2</sub>-su<sup>ki</sup>-a zag bi<sub>2</sub>-in-tag

He rejected/shoved away the citizen(s) of ĝirsu

16'. a-a-ĝu<sub>10</sub> u<sub>3</sub> ama-ĝu<sub>10</sub> a si-ig naĝ?<sub>1</sub> -ze<sub>2</sub>?-en

(Saying?) “my father and mother, drink clear water!”

17'. ur-saĝ <sup>d</sup>gilgameš<sub>2</sub> dumu <sup>d</sup>nin-sun<sub>2</sub>-ka za<sub>3</sub>-mi<sub>2</sub>-zu dug<sub>3</sub>-ga-am<sub>3</sub>

Hero Gilgameš, sun of Ninsun, your praise is sweet



UET 6, 61 + UET 6, 503 + UET 6, 691 (+) UET 6, 701

CDLI P346146

Flood Story, Peterson JCS 70, for the contents of UET 6, 61 alone see Jacobsen JBL 100, 516-517 n. 7 (11'-15'), Alster BBVO 2, 56-58, Davila JNES 54, 202, Woods JNER 9, 207, joins made by author (verified courtesy J. Taylor)

obverse

1. nam-lu<sub>2</sub>-lu<sub>x</sub>(IRI) mu<sub>7</sub>? -da-ab-dim<sub>2</sub>-dim<sub>2</sub>-eš

They created humanity

2. [niĝ<sub>2</sub>-k]i? gu<sub>3</sub>? teš<sub>2</sub>-a ki?-ta lu-lu-a-ba

After(?) the animals in unison proliferated below(?)

3. maš<sub>2</sub>? -anše niĝ<sub>2</sub>? -ur<sub>2</sub>? -limmu<sub>2</sub>? [eden-na] me-te-aš bi<sub>2</sub>-ib<sub>2</sub>-ĝal<sub>2</sub>-eš

They put the domestic herds and quadrupeds appropriately [in the plain/0?]

note: Restored according to Flood Story Nippur 50 (Civil Sumerian Flood Story, 140).

For the literary convention realm + me-te ... ĝal<sub>2</sub>, compare Proverb Collection

(2+)6.32f.

4. an-eden-na? [u<sub>2</sub>-ši]m kiri<sub>3</sub>-zal-la daĝal-bi ba-ni!-ib<sub>2</sub>-[...]

In the upper steppe ... joy, the birth mother(?) ....

5. ud-ba id<sub>2</sub>? nu-dun-dun? [...] x x x x [...] x

At that time, the canal was not dug ...

note: Possibly restore gidusu/dupšik ... il<sub>2</sub> with Rulers of Lagash 108.

6. eg<sub>2</sub> pa<sub>5</sub>-re! [...] x

The dike and ditch [were not dredged ...]

7. gud APIN x x NAM? [...] x

The plow(!?) ...

8. kur-kur-re u[s<sub>2</sub>] dīl-A.[AN? ... dab<sub>5</sub> ... ]

The lands followed a single track(?)

9. nam-lu<sub>2</sub>-lu<sub>x</sub>(IRI) igi<sub>7</sub>? -bi<sub>7</sub>? [...] x

Humanity ... their eyes/faces

note: Possibly restore following Rulers of Lagaš 26, nam-lu<sub>2</sub>-ulu<sub>3</sub> igi-bi im šeĝ<sub>3</sub>-šeĝ<sub>3</sub>-

[...]

10. <sup>d</sup>šakkan bar-rim<sub>4</sub>-m[a?...]

Sumuqan [did not go out?] in the desert ...

11. tug<sub>2</sub>(-)?saĝ(-)šu tuku<sub>5</sub> x [...]

Weaving the cap/headcloth(?) ... [...]

12. nam-lu<sub>2</sub>-lu<sub>x</sub>(IRI) [...]

Humanity ...

13. ud-ba muš nu-[ĝal<sub>2</sub>-...]

At that time, the snake was not present, the scorpion was not present ...

note: This section is probably partially verbatim to Enmerkar and the Lord of Aratta

136f., see Jacobsen JBL 100, 517 n. 7, Woods JNER 9, 207, Mittermayer OBO 239,

59. The amount of missing space suggests that additional content occurred at the end of the lines.

14. ur-mah nu-ĝal<sub>2</sub>-[...]  
The lion was not present, [...]
15. ur-gir<sub>15</sub> ur-[bar-ra nu-ĝal<sub>2</sub>-...]  
The dog and the wolf was not present ...
16. nam-lu<sub>2</sub>-IRI [...-l]a?  
Humanity [had no opponent ...]
17. ni<sub>2</sub> teĝ<sub>4</sub>-ĝa<sub>2</sub> x [...]-la?  
Fear [and goseflesh(!?) were not present ...]
18. lu<sub>2</sub> ki? [...]-e  
The man ...
19. lugal x [...]-TU  
The king ...
20. x [...]-NE  
...
21. [...]-GAR  
...
22. [...]-la  
...
23. [...]-tuku  
...
24. [...] x / [...] x

reverse

- 1'. [diš<sub>x</sub>(U)-kam-ma-še<sub>3</sub>? ... <sup>d</sup>asa]l-lu<sub>2</sub>-hi-še<sub>3</sub> / [mu-na-ni-ib -šu]<sub>m<sub>2</sub></sub>-mu  
For the first (time), ... were giving [Eridu or Ku'ara?] to Asalluhi
- 2'. [min<sub>3</sub>-kam-ma-še<sub>3</sub> ...]-ki / [mu-na-ni-ib-šu]<sub>m<sub>2</sub></sub>-mu  
For the second time ... were giving [...]
- 3'. eš-kam-ma-[še<sub>3</sub> la-ra-ak<sup>ki</sup> <sup>d</sup>pa-bil<sub>2</sub>]-saĝ-ĝa<sub>2</sub>-ra / [mu-na-ni-ib]-šum<sub>2</sub>-mu  
For the third (time) ... were giving [Larak] to Pabilsaĝ
- 4'. limmu<sub>3</sub>-kam-ma-še<sub>3</sub> [... mu]-na-ni-ib-šum<sub>2</sub>-mu-ne  
For the fourth (time) ... were giving [...]
- 5'. ia<sub>x</sub>(NINNU)-kam-ma-še<sub>3</sub> S[U.KUR.RU<sup>ki</sup> ... mu-na-ni]-ib-šum<sub>2</sub>-mu  
For the fifth (time) ... were giving Š[uruppak?] to [Sud?]
- 6'. iri<sup>ki</sup>-bi-ne [...] x a<sub>2</sub>-dam-bi / [...]-a  
Those cities ... their settlements ...
- 7'. an <sup>d</sup>en-lil<sub>2</sub> [<sup>d</sup>en-ki? <sup>d</sup>nin-hur-s]aĝ-ĝa<sub>2</sub>-ke<sub>4</sub>  
An, Enlil, [Enki?] and Ninhursaĝ
- 8'. šaĝ<sub>4</sub>! iri-bi-ne eridu<sup>ki</sup> [... s]aĝ?-bi-še<sub>3</sub> / [...]-x-ĝar-eš  
Among(?) those cities, Eridu ... they established at the front/as the leader(?)  
note: The erased or damaged sign before IRI extends into the left side of the tablet and may have been written as an afterthought.
- 9'. lu<sub>2</sub>-lu<sub>x</sub>(IRI) uĝ<sub>3</sub> daĝ[al š]ar<sub>2</sub>-ra ba-n[u<sub>2</sub>?...]-da-ab-ak-eš  
gloss: *i-wi-ru-u<sub>2</sub>?*  
They led(?) a man who was lying(?) among its vast and many people ...

10'. an<sup>d</sup>en-lil<sub>2</sub> <sup>d</sup>en-ki a-a diĝir-[re]-e-ne

An, Enlil, and Enki, the father(s) of the gods(?)

11'. nam-sipad kilib<sub>3</sub>? uĝ<sub>3</sub> šar<sub>2</sub>-ra-ba a-lulim<sub>x</sub>?(GIR<sub>3</sub>) [...]-an-pad<sub>3</sub>-de<sub>3</sub>-[...]

They chose Alulim for the shepherdship of the entirety of the many people

12'. a!-lulim<sub>x</sub>?(GIR<sub>3</sub>) mu<sub>7</sub>-bi ba-ab-še<sub>21</sub>-eš gloss?: x x [...].

They named him(!) Alulim

note: The first sign is ambiguous and is understood here as the A sign written over another sign of the E<sub>2</sub>/GIŠ/GA<sub>2</sub> *Gestalt* in repetition of the previous

line: the value e<sub>2</sub> as an abortive allograph of e<sub>4</sub> “water, seed” or a<sub>2</sub> as an abortive allograph of a seems most likely.

13'. UR<sub>5</sub> kab<sub>2</sub> dug<sub>4</sub>?<sub>7</sub> -ga a<sub>2</sub> aĝ<sub>2</sub>-e mu-un-sug<sub>2</sub>-eš-a-[ba?]

After they served according to the command to check thusly/for ever after(?)

note: For the phrase kab<sub>1/2</sub> ... dug<sub>4</sub>/di and its occurrence in Flood Story Nippur, see Civil Sumerian Flood Story, 170, Civil AuOr Supp. 5, 160, Attinger ELS, 575.

14'. nam-lu<sub>2</sub>-lux<sub>7</sub> (IRI?) niĝ<sub>2</sub> a-na mu še<sub>21</sub>-a-ba ĝiri<sub>3</sub>-ni dab<sub>5</sub>-be<sub>2</sub>-[...]

Humanity, whoever possessed a name, grasping his feet (in submission?)/following his path (i.e., his instruction?) ...

note: For the meaning of the expression ĝiri<sub>3</sub> ... dab<sub>5</sub> in analogous contexts (Ur Lament 419, etc.), see Karahashi Sumerian Compound Verbs 87-88, Samet The Lamentation Over the Destruction of Ur, 191-192, Attinger La lamentation sur Ur (2.2.2), 31 n. 392.

15'. šer<sub>7</sub>-[da? še?]-bi-da šu-na ba-da-an-ĝar-re-[...]

They put both (capital) offense and negligence(?) in his hand

16'. [...] x e-ne-ra mu-na-ab-šum<sub>2</sub><sub>7</sub> -[...]

.... gave(?) ... to him

note: Perhaps a sequence of 3 identical finite verbs, mu-na-ab-šum<sub>2</sub>-..., occurred here to conclude the extract.

17'. [...] x mu<sub>7</sub> -[...]

...

18'. [...] x [...] x mu-na-ab-x-[...]

...

19'. uš-x x x-mu-u<sub>2</sub>

...

UET 6, 62

CDLI P346147

Enmerkar and the Lord of Aratta 91f., Mittermayer OBO 239, source Uu

obverse

1'. [...] kul<sub>1</sub> -aba<sub>4</sub><sup>ki</sup>-a saĝ-men<sub>1</sub> [...]

When you place the *saĝmen* crown (on your head?) in Uruk and in Kulab

2'. [...] -la<sub>1</sub> -ke<sub>4</sub> ĝi<sub>6</sub>-par<sub>4</sub> -[...]

The ... of the great shrine should bring you to the *ĝipar* complex(?)

3'. [...] -par<sub>4</sub> -ra<sub>1</sub> -ke<sub>4</sub> eš<sub>3</sub> gal-[...]

(And then) the ... of the *ĝipar* complex should bring you to the great shrine(?)

4'. [...] -lu<sub>7</sub>?<sub>1</sub> aratta<sup>ki</sup>?<sub>1</sub> -[...]

The people of Aratta

5'. [...] -NE<sub>1</sub> x-x ĝeš IL<sub>2</sub> -[...]

... they carry ... and wood(?)

6'. [...] ne<sub>1</sub> ud<sub>1</sub> -te-en-e um-ma<sub>1</sub> -[...]

After this day reaches the evening

7'. [...] <sup>d</sup>dumu-zid-da udu maš<sub>2</sub> x NI [...]

In the site of Dumuzi where (his) sheep and goats ... are numerous

8'. a kalag-ga a-šag<sub>4</sub> <sup>d</sup>dumu-zid<sub>1</sub> -[...]

In the "mighty water", the field of Dumuzi

note: The *Auslaut* spelling in both preserved sources argues against the reading *illu* (see Diri 3, 138 (MSL 15, 142) unless it was part of the Diri writing.

9'. udu kur-ra-gin<sub>7</sub>! dub<sub>3</sub> ha-ra-ni-ib<sub>2</sub> -[...]

They should kneel down for you like a sheep of the mountains

note: For this line, see Karahashi Sumerian Compound Verbs, 81.

10'. gaba kug-ĝa<sub>2</sub>-a ud-gin<sub>7</sub> e<sub>3</sub>-ni

Come out upon my holy chest like sunlight

11'. uš<sub>3</sub>-aš<sub>3</sub>

(Subtotal of) thirty-six (lines)

reverse

1. zi-pa-aĝ<sub>2</sub> -x [...] he<sub>2</sub>-me<sub>1</sub> -en<sub>1</sub>

May you be that of the *šuba* stone(!?) of my throat

2. [...] x [...] -kar<sub>2</sub> dumu<sub>1</sub> <sup>d</sup>utu za<sub>3</sub>-mi<sub>2</sub>

... Enmerkar, son of Utu, praise

3. [...] keš<sub>2</sub> ba-ši-in-ĝar

The lord placed care towards the holy word of Inana

4. [...] -ta?<sub>1</sub> ba-ra-an-pad<sub>3</sub>

He selected a messenger who was learned and strong from the workforce/troops

UET 6, 63

CDLI P346148

Uruk Lament second *kirigu*, 24'f., Green JAOS 104, source I, Cavigneaux ZA 103, 8

1'. [...] x [...]

2'. [...] lu<sub>2</sub>-erim<sub>2</sub> nu-[...] kur<sub>2</sub> im-ma-an?<sub>1</sub> -[...]

Its baliff/lurker, though not an enemy, ... another place

3'. [...] -bi<sub>1</sub> -ne UR<sub>5</sub> im-ze<sub>1</sub> -[...] bar<sub>1</sub> -ta ba-sug<sub>2</sub>-ge?<sub>1</sub> -[...]

The great gods cut ..., they stood outside

4'. [...] bar<sub>1</sub> im-ma-an-dab<sub>5</sub>-be<sub>2</sub>-eš eden lil<sub>2</sub>?<sub>1</sub> -[...]

They roamed in the mountain range, the plain with [howling?] phantoms ...

note: Is this a partially homophonous rendering of bar ... dag?

5'. [...] silim<sub>1</sub> du<sub>3</sub>-a gu<sub>7</sub>-a naĝ-bi-še<sub>3</sub> x [...] im-mi-in-šub-[...]

They abandoned the praised(?) city/city built in peace(?) on account of (a lack of) eating and drinking/hunger and thirst(?)

6'. [...] x-ma dum-dam mu-ni-in-[...] giri<sub>16</sub>-lu im-mi-in-e<sub>3</sub> -[...]

In the meadow(?) ... howled and brought out/intoned a lament

note: For this line, see Black Wilcke FS, 44. The sign previously read as ANŠE is clearly GIR<sub>3</sub>×KAR<sub>2</sub> in this source.

7'. [...] lu<sub>2</sub>?<sub>1</sub> ban<sub>3</sub>-da šag<sub>4</sub> kuš<sub>2</sub>-u<sub>3</sub>-bi [...] igi-še<sub>3</sub> ka ba x [...]

The deliberations of the elders and juniors ... before ... the utterance(?) ...

8'. [...] x mu-un-bar-re<sub>1</sub> -[...] bi<sub>2</sub> -ib<sub>2</sub>-HI-HI-[...]

...

9'. [...] x-bi ba-BU x [...]

...

10'. [...] -mi?<sub>1</sub> -ib<sub>2</sub>-dug<sub>4</sub>-ge<sub>1</sub> [...]

...

11'. [...] du<sub>3</sub>?<sub>1</sub> -a me-a [...]

... where(?) ...?

12'. [...] x [...]

UET 6, 64

CDLI P346149

Enkihegal and Enkitalu/Dialogue 2, 123f., 188f., same exemplar as UET 6, 632 and UET 6, 633, Michalowski WOO 8, 200f.

reverse

column 1'

1'. inim<sub>1</sub> [...]

(User of) hostile words, (creator of?) hostility, evil person(?)

2'. ga-ba-[al ...]

You will (repeatedly) argue

3'. x [...]

... whose belly/inside is overflowing with ...

4'. šah<sub>2</sub> lu?<sub>1</sub> -[...]

Mud-spattered pig, dog that ...

5'. anše [...]

Donkey that eats its own bed

6'. šag<sub>4</sub> gi<sub>4</sub>-[...]

You can argue with me by means of your truthful(?) heart?

note: Variant to gin<sub>6</sub> in Ni 9907 (ISET 2 92).

(double ruling)

7'. x [...]

column 2'

1'. [...] x x [...]

2'. [...] -ib<sub>1</sub> -zu-zu?<sub>1</sub> -[...]

I(?) spoke to him two times, thus he is aware

3'. [...] -x-x-x teš<sub>2</sub><sub>1</sub> he<sub>2</sub>-em-ma-[...]

On account of the fact that one has insulted(?), he has acquired pride(?)

4'. [...] ba<sub>1</sub> -ni<sub>1</sub> -[...] -x za<sub>1</sub> -na nu-ub-ši-sig<sub>10</sub>-ge<sub>5</sub><sub>1</sub> -[...]

Children, you are the ones who engage in quarreling, we do not ...

5'. [...] -en?<sub>1</sub> -za<sub>1</sub> -na?<sub>1</sub> x la<sub>1</sub> -ba-an-du<sub>8</sub>-ru-ne-en-za-na-ta

After you (pl.) do not take the case, and do not sit for testimony(?)

6'. [...] -ze<sub>2</sub><sub>1</sub> -en<sub>1</sub> ugula<sub>1</sub> -me<sub>1</sub> di he<sub>2</sub>-ni-ib-dab<sub>5</sub><sub>1</sub> -be<sub>2</sub>

Come, ..., our overseer should take the case

7'. [...] šu-ĝa<sub>2</sub> mu-e-šum<sub>2</sub>

Overseer of my colleagues, you entrusted me (with a task)

8'. [... he<sub>2</sub>] -ib-šid-de<sub>3</sub>-e-ne

"They should count up the assignment"

9'. [... he<sub>2</sub>] -ib-gin<sub>6</sub>-ne<sub>2</sub>-e-ne

"They should correct the total"

10'. [...] mu-e-da-a-aĝ<sub>2</sub>

You ordered me thus

note: For this line, see PSD A II, 38 and Karahashi Sumerian Compound Verbs, 74.

11'. [... li]-bi<sub>2</sub> -in-ak-eš niĝin nu-un-šid-de<sub>3</sub>-eš  
(But) they did not ..., they did not count up the total

12'. [...] -bi<sub>1</sub> -še<sub>3</sub> du<sub>14</sub>-da ba-ni-ib-ri-eš<sub>1</sub>  
Today(?) and daily, they quarrel there (instead)

13'. [...] a-ba me<sub>1</sub> -[eš]  
Who are they? Who are they?

14'. [...] -x-ĝal<sub>2</sub> u<sub>3</sub> <sup>DIŠ</sup> en-ki-ta-lu<sub>2</sub>-am<sub>3</sub> e-ne<sub>1</sub> -[...]  
The two are Enkiheĝal(!) and Enkitalu

note: The first broken sign is not HE<sub>2</sub>.

15'. [...] a]-na-gin<sub>7</sub>-nam zi in-gi<sub>4</sub>-[...]  
Come, you, how will they calm down?

note: For this line, see Karahashi Sumerian Compound Verbs, 177.

16'. [...] ba]-an-teĝ<sub>4</sub>-eš inim-še<sub>3</sub> la-ba<sub>1</sub> -[...]  
They did not accept the case, and did not sit for testimony(?)

17'. [...] ugu-zu-uš im-ma<sub>1</sub> -[...]  
You(?) are distressed, ... comes upon you

18'. [...] ĝal<sub>2</sub>-la-am<sub>3</sub>?<sub>1</sub> [...]  
What juveniles are present in the place of instruction?

UET 6, 65 + 565

CDLI P346150

Enlil A/Enlil suraše 60f., 108f., Delnero Variation in Sumerian Literary Compositions,  
source Ur3, Attinger Enlil A (4.5.1)

obverse

1. [...]bi<sub>1</sub> sipad<sub>1</sub> zid<sub>1</sub> kalam<sub>1</sub> -ma<sub>1</sub>

Its supreme farmer, the true shepherd of the land

2. [...]ga<sub>1</sub> zid-de<sub>3</sub>-eš tud-da<sub>1</sub>

Born faithfully on a good day

3. engar<sub>1</sub> gana<sub>2</sub> daĝal-la he<sub>2</sub>-du<sub>7</sub>-am<sub>3</sub>

The farmer is the ornament in the vast field

4. ši<sub>1</sub> -im-da-DU nindaba gal-gal-da

And therefore he comes(?) with many *nindaba* offerings

5. ĝeš-la<sub>2</sub>-bi nu-mu-un-DU e<sub>2</sub>-kur za-gin<sub>3</sub>-še<sub>3</sub>

(And therefore?) silence has not set into the sparkling Ekur

6. <sup>d</sup>en-lil<sub>2</sub> a<sub>2</sub>-dam kug ki-a hur-ra-za

Enlil, when you designed the pure settlement in the ground

7. nibru<sup>ki</sup> iri x ni<sub>2</sub>-za ši-im-mi-du<sub>3</sub>-du<sub>3</sub>-a

And therefore had Nibru ..., built in(?) your own city

note: The non-descript sign after IRI is not obviously erased but is possibly abortive.

8. ki-ur<sub>3</sub> kur ki sikil su-a bi-dug<sub>3</sub>-ga

(And) sweetened the flesh (of) the Ki'ur complex, the mountain, the pure place

9. ub-da limmu<sub>2</sub>-ba murub<sub>4</sub>-ba dur-an-ki ki ba-e-ni-tag<sub>1</sub> -ga<sub>1</sub>

(And) planted Duranki in the midst (of?) the four corners

10. (count of ten lines) sahar-bi zi kalam-ma zi<sub>1</sub> kur<sub>1</sub> -kur-ra-[...]

Its soil(?), the life of the land and the life of the (other) lands

note: Or iši sand (dune)?

11. [...]bi<sub>1</sub> kug<sub>1</sub> huš<sub>1</sub> -a<sub>1</sub> uš<sub>8</sub> [...]gin<sub>3</sub> -[...]

Its brickwork (consisting) of reddish gold(?) on(?) a foundation of lapis lazuli

reverse

1'. šita kug<sub>1</sub> me<sub>1</sub> [...]

Prayed to him (with?) the holy *šita* prayer/ritual arrangement and the holy *me*

2'. (count of ten lines) kur-gal den<sub>1</sub> -[...]

Great Mountain Enlil, without you

note: For this and analogous contexts, see Michalowski Civil FS I.

3'. iri<sup>ki</sup> nu-du<sub>3</sub> [...]

Cities would not be built, settlements would not be founded

4'. tur<sub>3</sub> nu-du<sub>3</sub> amaš<sub>1</sub> -[...]

The cattlepen would not be built, its sheepfold would not be accumulated(?)

5'. lugal nu-il<sub>2</sub> -e<sub>1</sub> en nu<sub>1</sub> -u<sub>3</sub> -tud<sub>1</sub>

The king would not be exalted, the lord/*en* priest(ess) would not be born



6'. lu<sub>2</sub>-mah ereš-diġir maš<sub>2</sub>-a nu-mu-un-dab<sub>5</sub> -be<sub>2</sub>

The *lumah* priest and *erešdiġir* priestess would not be chosen by extispicy

note: For the expression maš<sub>2</sub>-e/a ... dab<sub>5</sub>, see Fluckiger-Hawker OBO 166, 171f.

7'. erin<sub>2</sub>-e šagina ugula nu-tuku-tuku

Among the troops neither general nor sargeant would possess (command over them)

8'. id<sub>2</sub>-de<sub>3</sub> a-eštub<sup>ku6</sup> u<sub>5</sub>-bi nu-du-un-du-un

In the river/canal, the carp flood would not excavate the higher land

note: For the expression a u<sub>3</sub>/u<sub>5</sub>-ba, see Civil AuOr Supp. 5, 132.

9'. egir-bi ab su<sub>3</sub>-a si li-bi<sub>2</sub>-ib-sa<sub>2</sub> kun<sub>1</sub> nu-mu-x-x

Its end would not function properly in the deep(?) sea, (its) "tail would not undulate" (i.e., leave a wake)

10'. ab<sub>1</sub> -e<sub>1</sub> erim<sub>3</sub> dugud ni<sub>2</sub>-ba nu-mu-un-u<sub>3</sub>-tud

The sea would not have given birth to heavy (laden) treasure houses(?) by itself

11'. [...] engur<sub>1</sub> -ra-ke<sub>4</sub> ġeš-gi-a nunuz nu-mu-ni-ib<sub>2</sub>-nu<sub>2</sub>-nu<sub>2</sub>

The fish of the deep water would not have laid eggs in the reedbed

12'. [... an]-na<sub>1</sub> -ke<sub>4</sub> ki daġal-la gud<sub>3</sub> la-ba-ni-ib<sub>2</sub>-us<sub>2</sub>-e?<sub>1</sub>

The bird of heaven would not found a nest in the broad earth

UET 6, 66 + 71 + 582  
CDLI P346151  
Nisaba A 1f., Hallo RAI 17, source C

obverse

1. nin<sub>7</sub> mul<sub>7</sub> -an-gin<sub>7</sub> gun<sub>3</sub>-a dub za-gin<sub>3</sub> šu du<sub>7</sub>  
Lady who is sparkling like a heavenly star, perfecting/equipped with a lapis tablet  
note: For an application of the epithet mul-an-(gin<sub>7</sub>) gun<sub>3</sub>-a to grain, see Lipit-Ishtar and the Plow 123.
2. <sup>d</sup>nisaba immal<sub>2</sub> gal <sup>d</sup>uraš tud-da<sub>7</sub>  
Nisaba, given birth to by the great wild cow Uraš
3. šeg<sub>9</sub> nağa kug-ga ga zid gu<sub>7</sub>?<sub>7</sub> -[...]  
Fallow deer(?) purified by potash(?), suckling nourishing milk
4. gi-di imin-e ka ba-[...]  
"Opening the mouth" of the seven flutes/pipes
5. me gal ninnu-e šu du<sub>7</sub>-[...]  
Perfecting the fifty cosmic powers
6. nin<sub>7</sub> -ĝu<sub>10</sub> a<sub>2</sub>-nun-ĝal<sub>2</sub> e<sub>2</sub>-kur-ra  
My lady, the strong one of the Ekur temple
7. ušumgal unkin-e dalla e<sub>3</sub>  
*ušumgal* creature that is manifest in the assembly
8. <sup>d</sup>a-ru<sub>12</sub>-ru<sub>12</sub> kalam-ma im-ta inim du<sub>11</sub>-du<sub>11</sub>  
Aruru of the land, speaking words by means of clay(?)
9. ki ni<sub>2</sub> si ud-da šag<sub>4</sub> kuš<sub>2</sub>-u<sub>3</sub>  
Taking counsel in the place filled with awe(?), of/in the day
10. kur i<sub>3</sub> he-nun-ta mi<sub>2</sub> zid dug<sub>4</sub>-ga  
Taken care of by(?) the mountain(?) by means of the oil of abundance(?)
11. ĝeštug<sub>2</sub>?<sub>7</sub> gal-la kur-gal-e tud-da  
One (possessing) great wisdom, sired by the Great Mountain (Enlil)
12. [...] zid<sub>7</sub> dub-sar mah an-na saĝ-DUN<sub>3</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>?<sub>7</sub>  
True lady, the supreme scribe of An, the land recorder of Enlil
13. [...] ĝal<sub>2</sub>?<sub>7</sub> diĝir-re-e-ne  
Wise and attentive one of the gods
14. [...] gu<sub>7</sub> mu<sub>2</sub>-mu<sub>2</sub>-de<sub>3</sub>  
In order to make barley and flax grow in the furrows
15. [... nam]-en<sub>7</sub> -na u<sub>6</sub> di<sub>7</sub> -de<sub>3</sub>  
In order to admire/see the grain goddess Ezina of lordship (i.e., high quality)
16. [...] zid?<sub>7</sub> [...]  
In order to faithfully take care of(?) the seven great thrones/rulers

reverse

1'. [...] munus?<sub>7</sub> [...]

Nisaba, the true woman, the good woman, woman who was born in the mountain/  
netherworld

2'. [...] tur<sub>3</sub> -ra i<sub>3</sub> he<sub>2</sub> -[me-en] amaš gara<sub>2</sub> he-me-[en]

Nisaba, in the cattlepen you shall be the oil, in the sheepfold, you shall be the cream

3'. e<sub>2</sub> -niĝ<sub>2</sub>-gur<sub>11</sub>-ra kišib-la<sub>2</sub> he<sub>2</sub>-me-en

In the treasury, you are the seal-bearer

4'. e<sub>2</sub> -gal -la agrig zid he<sub>2</sub>-me-en

In the palace, you are the true steward

5'. gur<sub>7</sub> du<sub>6</sub> gur<sub>7</sub> maš-a gur<sub>7</sub> gu<sub>2</sub> gur?<sub>7</sub> <he<sub>2</sub>>-me-en

You are the one who heaps up large and small grain piles

6'. nun -e <sup>d</sup>nisaba-ra mi<sub>2</sub> dug<sub>4</sub>-ga

The ruler who has taken care of Nisaba

note: For this and the following line see Klein and Sefati FS Skaist, 328.

7'. a-a <sup>d</sup>en-ki za<sub>3</sub>-mi<sub>2</sub>-zu dug<sub>3</sub>-ga-am<sub>3</sub>

Father Enki, your praise is sweet

double ruling

UET 6, 67 (= U 7749) + 745

CDLI P346152

Nanna E, Charpin Le clergé d'Ur au siècle d'Hammurabi, 366f., Guichard/Marti Purity in Ancient Mesopotamia, 70f., join made by author (verified courtesy J. Taylor)

obverse

1. dumu nun-e<sub>7</sub> AB×A kug-ta e<sub>3</sub>?<sub>7</sub> -a ba-zal-zal si NI?<sub>7</sub> [...]

Princely son, emerged from the pure ..., spending time(?), ... his(?) horn ...

2. kur me sikil eš<sub>3</sub> abzu šag<sub>4</sub> x [...] x dağal kur<sub>7</sub> me?<sub>7</sub> [...]

The mountain of the pure *me*, shrine Abzu, broad ..., mountain of the ... cosmic powers

3. ki-ur<sub>3</sub> mah x [...] x la [...]

The supreme foundation ...

4. SUG-ta me-lim<sub>4</sub> huš?<sub>7</sub> -a<sub>7</sub> -zu?<sub>7</sub> muš<sub>3</sub> im?<sub>7</sub> -[...]ge-en

Your reddish aura ... from/in the marshland/throne(?)

note: The obscure value LAGAB×A = ašte<sub>2</sub> "throne" known from the Diri, Ea and Aa traditions may obtain here.

5. nam-dug<sub>3</sub>-zu-še<sub>3</sub> nam-gal nam-mah-zu-še<sub>3</sub>! saĝ im-ma<sub>7</sub> -il<sub>2</sub> -la<sub>2</sub>

(You are) the one whose(?) head is raised on behalf of your goodness as well as your greatness and supremacy

6. nam tar<sub>7</sub> -re-de<sub>3</sub>-eš a<sub>2</sub> mah mi-ni-in-su<sub>13</sub>-un

You sail/run/spread out supremely(?) in order to(?) determine fate

7. nam-lugal an-ki-zu an gal-e šu dağal mu-ri-in-dug<sub>4</sub>

Great An broadly put your kingship of the universe at your disposition

8. nam-dumu-nun gal-zu <sup>d</sup>en-lil<sub>2</sub>-le nam-men šu mi-ri-in-du<sub>7</sub>

(As for?) you great status as princely son, Enlil has perfected your lordship(?)

9. nam-diĝir mah <sup>d</sup>en-lil<sub>2</sub> pa e<sub>3</sub> ma-ra-ni-in-e<sub>3</sub>

Enlil has made (your) supreme divinity manifest

10. (line tally: ten) a-ra<sub>2</sub>-a a sig mah-zu-še<sub>3</sub>! nam tar-re ki dug<sub>3</sub> ama dug<sub>3</sub>

The determination of fate on behalf of the way (i.e. flow?) of(?) your supreme cold water(?), the sweet earth, the sweet mother(?)

note: For a sig, "cold water" see Karahashi BAOM 31, 8-9.

11. <sup>d</sup>en-ki AB×A šag<sub>4</sub> kug-ta ĝiri<sub>3</sub>-zu-še<sub>3</sub>! im-mi-in-ĝar

Enki at the inner(?) ... has set at your feet

12. <sup>d</sup>en-lil<sub>2</sub> nam-mah nam-en-na mi-ni-in-tud-de<sub>3</sub>-en

Enlil engendered you into (a role of) supremacy and lordship

13. <sup>d</sup>nanna u<sub>4</sub>-sakar-zu u<sub>4</sub>-sakar imin-bi mu pad<sub>3</sub>-da

Nanna, your crescent is invoked by the name "the seven crescents" (?)

14. <sup>d</sup>en-lil<sub>2</sub> an-ki-ka mu-zu kug-ga mu mi-ri-in-pad<sub>3</sub>

Enlil uttered your name, which is holy, for you in the universe

15. dumu nun-e nam-gal-zu an-ki-a pa e<sub>3</sub> im-mi-in-e<sub>3</sub>

Princely son, he made your greatness manifest in the universe

16. ukkin mah nam-<sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-na saĝ-e-eš mu-ra-an-rig<sub>7</sub>

The supreme assembly has bestowed upon you his Enlil-ship

17. <sup>d</sup>en-ki!-ke<sub>4</sub> du<sub>6</sub>? eridu<sup>ki</sup>-ta nam-men nam-mah-zu mu-ri-in-tar

Enki at the mound(?) of Eridug determined your lordship and supremacy for you

18. abzu mah du<sub>6</sub>? eš<sub>3</sub> eridu<sub>7</sub> ki<sub>7</sub> -ta nam-en gal-zu-še<sub>3</sub>  
 At the supreme Abzu, the mound(?) of shrine Eridug, on behalf of your great lordship
19. lugal an-ki-ke<sub>4</sub> x x GUN<sub>3</sub>-a nam-gal-zu-še<sub>3</sub> ba-an-dug<sub>4</sub>  
 The king of the universe, ..., spoke on account of your greatness
20. (line tally: ten) <sup>d</sup>nanna saĝ-zu! il<sub>2</sub> <sup>d</sup>a-nun<sub>7</sub> -na<sub>7</sub> -ke<sub>4</sub>-ne-er<sub>7</sub> ha-la ba-an-pad<sub>3</sub>  
 Nanna, he has selected as (your) share your(?) exaltedness among the Anuna gods  
 note: The sign read as ZU is paleographically problematic and looks more like DI (= KI?).
21. me sikil šag<sub>4</sub> hul<sub>2</sub>-la-ka-ne-ne ki!<sub>7</sub> -tuš kug?<sub>7</sub> im-mi-ni-in-tuš-un  
 He seated you/made you dwell (in?) the holy dwelling(!?) among(?) their heart-gladdening(?) pure cosmic powers
22. diĝir gal-gal-e-ne nindaba<sub>7</sub> -eš ba<sub>7</sub> -an-pad<sub>3</sub>  
 He has chosen the great gods for *nindaba* offerings
23. zag-gu-la<sub>2</sub> šag<sub>4</sub> hi-li mah?<sub>7</sub> si-a [...]in-durun-uš  
 They sat in the family shrine(?), (its) midst filled with supreme allure
24. diĝir-re-e-ne siškur<sub>2</sub> šag<sub>4</sub> hul<sub>2</sub>-la-ne?<sub>7</sub> -[...]im]-mi<sub>7</sub> -ni-in-šum<sub>2</sub>-šum<sub>2</sub>  
 He has given the gods heart-gladdening *siškur* offering/ritual there
25. ki-mah ki kug-ga mi-ni-in-[tuš]-un<sub>7</sub>  
 He sat you in the supreme place, a pure place
26. <sup>d</sup>nanna ki kug-ga ki-tuš kug mi-ni-in-tuš?<sub>7</sub> -un?<sub>7</sub>  
 He sat(!?) you in the supreme place, a pure place
27. <sup>d</sup>en-ki-ke<sub>4</sub> ki-tuš ma-ra-ab-sikil<sub>7</sub> -e<sub>7</sub> ki?<sub>7</sub> x ma?<sub>7</sub> -ra<sub>7</sub> -ab-šen-e  
 Enki purifies the dwelling, he sanctifies the ... place(?)
28. an mu-ra-ab-kug-ge ki mu-ra<sub>7</sub> -ab?<sub>7</sub> -šen?<sub>7</sub> -[...]  
 He purifies heaven for you, he sanctifies earth for you
29. e<sub>2</sub>-kiš-nu-ĝal<sub>2</sub> e<sub>2</sub> tir <sup>ĝeš</sup>eren-na<sub>7</sub> x x x-an?<sub>7</sub> -x  
 The Ekišnuĝal temple, the temple that is a forest of cedar trees, ...
30. [(line tally: ten)] barag<sub>7</sub> mah-zu ki kug-ga ma-ra-ab-ak izi?<sub>7</sub> -ĝar?<sub>7</sub> an-ki-a  
 He prepares your supreme dais (in?) a pure place for you, it is(?) the torch(?) of the universe  
 note: Compare the role of Gibil in conjunction with Nanna at nighttime, for which see Peterson *Studia Mesopotamica* 1, 304.
31. ĝeš<sub>7</sub> -hur šu-luh mah-zu si<sub>7</sub> ma<sub>7</sub> -ra<sub>7</sub> -x-sa<sub>2</sub>-e<sub>7</sub>  
 He properly executes your supreme plans and cleansing ritual for you

reverse

1. du<sub>6</sub>-mah unu<sub>2</sub>?<sub>7</sub> x-zu? banšur ki?<sub>7</sub> kug-ga<sub>7</sub> ma-ra-ab-šen  
 He purifies the Dumah, your ... dining hall (and?) the table of(?) the pure place for you
2. kiĝ<sub>2</sub>-nim-za kiĝ<sub>2</sub><sub>7</sub> -sig-ga kiĝ<sub>2</sub>-sig kiĝ<sub>2</sub>-nim-zu  
 In you morning meal, in the afternoon meal, your afternoon and morning meal(!?)
3. gun<sub>2</sub>!<sub>7</sub> nidba?<sub>7</sub> -x si ma-ra-an-sa<sub>2</sub>  
 He has set the loads of(?) *nindaba* offerings in order for you

4. e<sub>2</sub> šu-luh-ha<sub>1</sub> ma<sub>1</sub> -ra<sub>1</sub> -ab-ku<sub>3</sub>-ug ma-ra-ab-šen  
He purifies and sanctifies the temple of(?) the cleansing rites(?) for you
5. e<sub>2</sub>-e sa-KEŠ<sub>2</sub>?<sub>1</sub> -DU sa x GABA? x x KA x ba-an-ŠUM<sub>2</sub>?  
...
6. nam<sub>1</sub> -nun-x mi-ni-in-pad<sub>3</sub>  
... chose/named ... there
7. <sup>d</sup>en-ki abzu-ni u<sub>3</sub>-tud šu!<sub>1</sub> -luh mu-ra-an<sub>1</sub> -ĝa<sub>2</sub>-ĝa<sub>2</sub>!<sub>1</sub>  
Enki, the engenderer of his Abzu(?), sets up/initiates the cleansing ritual for you there
8. <sup>d</sup>ku<sub>3</sub>-su<sub>13</sub>-e šu-luh-ha ba-ni-gub e<sub>2</sub> ni<sub>2</sub>-bi u<sub>3</sub>-tud  
Kusu has served in conjunction with(?) the cleansing ritual, in(?) the temple fashioned by itself
9. (line tally: ten) AB×A šag<sub>4</sub> bar-ba gir<sub>4</sub> gud udu ninda eš<sub>3</sub> bar-ba šu-luh kug-ga  
At the outside of the inner ... the oven (for) bulls, sheep, and bread(?) at the outside of the shrine, (with?) the holy cleansing ritual  
note: For this line, see Michalowski Hallo FS, 154.
10. e<sub>2</sub>-e i<sub>3</sub>-im-sikil-e saĝ ba-ab-ha-za a<sub>2</sub>-šu-ĝiri<sub>3</sub> ba-an-durun-uš  
In the temple he purifies, he(?) has been ready(?), (his) limbs sit (idle?)
11. šu-luh-ha kug nu-šub-bu-še<sub>3</sub> sug mah  
In order that the holy cleansing ritual is not abandoned, (from) the supreme marsh
12. AB×A daĝal kug-ga-ta nam-bi im-ta-e<sub>3</sub>  
From the broad and pure ..., its fate emerges
13. e<sub>2</sub>-kiš-nu-ĝal<sub>2</sub> barag mah kug-ga me gal mah an-ki-a šu du<sub>7</sub>  
The Ekišnuĝal temple, supreme and holy dais, equipped with the great and supreme *me* of the universe
14. AB×A kug-ta peš<sub>10</sub> mah a tu<sub>5</sub>-a-zu  
When you wash at the holy ..., (on?) the supreme bank
15. i<sub>3</sub> hur-saĝ su kug-ga ĝal<sub>2</sub>-la-zu  
When you put (i.e., apply?) oil of the mountains (on your) pure body
16. <sup>d</sup>nanna barag mah-zu dur<sub>2</sub>?<sub>1</sub> ĝar-ra  
Nanna, (when) you sit on your supreme dais
17. gada-mah aga saĝ il<sub>2</sub> si mul suh-gir<sub>11</sub> nam-men-na  
The *gadamah* garment, the exalted crown (with) shining horns, the pectoral of lordship  
note: For the evidence for the reading of MUŠ<sub>2</sub>-KEŠ<sub>2</sub>, see Rubio JCS 62, 30f., and for this line see *ibid.* 29 n. 1 and 32.
18. (left side) i<sub>3</sub> kug i<sub>3</sub> sikil i<sub>3</sub> dadag-ge  
Pure oil, holy oil, sanctified oil  
note: Perhaps this content was mistakenly omitted before r18 which the placement of the line and the content suggests, as suggested by ETCSL 4.13.5.
19. i<sub>3</sub> mah i<sub>3</sub> nam-men i<sub>3</sub> ukkin gal-zu su-bar kug-ga-ka  
The supreme oil, the oil of lordship/*en* priesthood, the oil of the great assembly, it is of (i.e., on?) the holy body
20. (line tally: ten) kar za-gin<sub>3</sub> kar mah kar kug-ga-na  
In his blue quay, his supreme quay, his pure quay

21. <sup>d</sup>nin-gublaga-ke<sub>4</sub> en šu im-ma-an-kug-ga  
Ningublaga, the lord who has purified the hands
22. <sup>d</sup>en-ki abzu eridu<sup>ki</sup>-ta šu-bi i<sub>3</sub>-im-sikil-e  
(And?) Enki purify the hands in the Abzu of Eridu
23. u<sub>2</sub>-a-zu banšur unu<sub>2</sub> ki-gal-zu-še<sub>3</sub> šu kug ĝa<sub>2</sub>-ĝa<sub>2</sub>-zu-še<sub>3</sub>  
In order that you set pure hands(?) towards(?) your food and drink(?) (upon?) the table (of?)  
your dining hall (on?) the platform
24. <sup>d</sup>ku<sub>3</sub>-su<sub>3</sub>-e šu sikil šu dadag ak šu im-ma-an-kug-ge  
Kusu, the one who(?) purifies hand and sanctifies hands, will purify the hands
25. <sup>d</sup>en-ki abzu eridu<sup>ki</sup>-ta šu-bi i<sub>3</sub>-im-sikil-e  
Enki purifies the hands in the Abzu of Eridug
26. eš<sub>3</sub> abzu barag mah urim<sub>2</sub><sup>ki</sup>-ma nam dug<sub>3</sub> gal tar-re  
Determining a good and great destiny (for both?) shrine Abzu and the supreme throne of Ur
27. e<sub>2</sub>-kiš<sub>7</sub> -nu-ĝal<sub>2</sub> ki-tuš kug dug<sub>3</sub>-ga-am<sub>3</sub> <sup>d</sup>nin-gal ereš! mah-bi  
The Ekišnuĝal temple is a pure and good dwelling, (and) Ningal is its supreme queen
28. x x kug ki nam-ereš-za <sup>d</sup>nanna lugal-bi-ir  
The holy ... is a pure place of your queenship for Nanna the king
29. e<sub>2</sub>-kiš<sub>7</sub> -nu<sub>7</sub> -ĝal<sub>2</sub> agrun kug-ga e<sub>2</sub> nam-lugal-zu  
The Ekišnuĝal temple, the pure cella, the temple of your kingship
30. <sup>d</sup>nanna <sup>d</sup> nin-gal ki-tuš mi-ni-ib<sub>2</sub>-hul<sub>2</sub>  
Nanna and Ningal have rejoiced (in) the dwelling
31. <sup>d</sup>suen<sup>?</sup> -[e] en<sub>7</sub> zu mah an-ki aga-zu aga mah-am<sub>3</sub>  
Suen, supreme knowing lord of the universe, your crown is a supreme crown  
note: Is this a folk etymology for the spelling of the DN Suen?
32. me-lim<sub>4</sub> huš<sub>7</sub> an-ki<sub>7</sub> -a ri<sup>?</sup> -a<sub>7</sub> x [d]DIŠ<sup>?</sup> -im<sub>2</sub>-babbar šu<sup>?</sup> he<sub>2</sub>-en-na-kug-ge  
Casting(?) a red/furious aura throughout the universe, ... Dilimbabbar, thus the hands(?) are  
pure for him
33. an-gin<sub>7</sub> he<sub>2</sub>-en-na-kug-ge<sub>7</sub> [ki]-gin<sub>7</sub> he<sub>2</sub>-en-na-šen-e  
Thus they are pure like heaven for him, thus they are sanctified like earth for him
34. šag<sub>4</sub> an<sup>?</sup> -na<sup>?</sup> -gin<sub>7</sub> [he<sub>2</sub>]-en-na-dadag-ge  
Thus they are clean for him like the midst of heaven(?)
35. x [...] an-ki-a aga! kug saĝ<sub>7</sub> [he<sub>2</sub>]-em-ma-il<sub>2</sub>-e  
Thus ... in/of the universe raises (his) head (with) a pure crown  
note: The sign appears to be a hybridization of BARAG and AGA.
36. [d]suen<sub>7</sub> -e en zu mah! an<sub>7</sub> -ki<sub>7</sub> barag sikil-la šu du<sub>7</sub>!  
Suen, supreme knowing lord of the universe, ideally suited for the pure dais
37. [d]x-DU-babbar-e saĝ<sub>7</sub>-men aga<sub>7</sub> zid-da si mul mah x x  
Dilimbabbar(?), the crown, ... the true crown (with) supreme shining horns,
38. saĝ<sub>7</sub> ! im-ma-il<sub>2</sub>-e<sub>7</sub> [...]  
Raises (his head)

UET 6, 68 = U 16880  
CDLI P346153  
Nanna F/"Herds of Nanna", Hall JCS 38

obverse

1. en-e an-na-ka mu-ni-in-su-ub

The lord rubbed/polished that of(?) heaven

note: Possible interpretations of KA as the patient of the verb are discussed by Hall JCS 38, 158-159. Is it possible that the headless genitive an-na-ka "that of the sky/An" occurs here, with the infix -ni-/suffix -a denoting a locative instead of the semantic object of a compound verb?

2. ġi<sub>6</sub>-u<sub>3</sub>-na šu tag mu-ni-in-dug<sub>4</sub>

He adorned the night

3. <sup>d</sup>nanna-a an-na-ka mu-ni-in-su-ub

Nanna rubbed/polished that of(?) heaven

4. ġi<sub>6</sub>-u<sub>3</sub>-na šu tag mu-ni-in-dug<sub>4</sub>

He adorned the night

5. kur suh<sub>3</sub>-sah<sub>4</sub>-ha-ta e<sub>3</sub>-a-ni

When he came out from the confused (i.e., complicated)/thudding(?) mountains/  
netherworld

note: For this and the following line, see Sjöberg Leichty FS, 408 n. 14. For this section, see Löhnert Das Bild des Tempels in der sumerischen Literatur, 269 n. 17. The reduplicated sign is possibly reflective of the ideophone construction suh<sub>3</sub>-sah<sub>4</sub> ... za, for which see Black Wilcke FS, 41.

6. an-bar<sub>7</sub>-ra <sup>d</sup>utu bi<sub>2</sub>-in-gub

(It was as if!?) Utu stationed him at noon(?)

note: Ni 4049 (ISET I 62) features the comparative -gin<sub>7</sub>.

7. <sup>d</sup>dil-im<sub>2</sub>-babbar kur suh<sub>3</sub>-sah<sub>4</sub>-ha-ta e<sub>3</sub>-a-ni

When he came out from the confused (i.e., complicated)/thudding(?) mountains/  
netherworld

8. an-bar<sub>7</sub>-ra <sup>d</sup>utu bi<sub>2</sub>-in-gub

(It was as if!?) Utu stationed him at noon(?)

9. a-a-ni inim<sub>7</sub> -ma-ni zid-da<sub>7</sub>

His father, whose word is true

10. ud-de<sub>3</sub> ġi<sub>6</sub>-a [inim] mu-un-di-ni-ib<sub>2</sub>-be<sub>2</sub>

Speaks with him there day and night

11. <sup>d</sup>en-lil<sub>2</sub>-le inim<sub>7</sub> -[ma-ni] zid<sub>7</sub> -da

His father, whose word is true

12. ud-de<sub>3</sub> ġi<sub>6</sub>-a inim<sub>7</sub> mu-un<sub>7</sub> -[di-ni]-ib<sub>2</sub><sub>7</sub> -DU?

Speaks with him there day and night

note: The final sign is unclear. It may be an unfinished BI to furnish the expected parallel to line 10.

13. eš<sub>7</sub> -bar-ra nam<sub>7</sub> mu-un-di-ib<sub>2</sub>-tar-re

He decrees fate (via?) decisions



14.  $\hat{g}i_6$ -par<sub>4</sub> mah<sub>7</sub> -a-ni limmu<sub>4</sub> na-nam

His supreme *ĝipar* residences are indeed four

15. du!<sub>7</sub>?<sub>7</sub> du<sub>8</sub>?<sub>7</sub> limmu<sub>5</sub> mu-un-na-ĝar-ra

Four platform/ruin mounds(?) are established for him

16.  $\hat{g}a_2$ -tur<sub>3</sub> gal-a-ni eše<sub>3</sub> IKU limmu<sub>5</sub>-am<sub>3</sub>

His great cattle pens, one *eše* in area, are four in number

17.  $\hat{g}eš$ al-ĝar-sur<sub>9</sub>-ra mu<sub>7</sub> -na<sub>7</sub> -tag-tag-ge

The alĝarsura instrument is played for him

note: For this line, see Veldhuis AfO 44-45, 117.

18. ab<sub>2</sub>-bi<sub>7</sub> gu<sub>2</sub>?<sub>7</sub> mu-un-na<sub>7</sub> -di-ni-x-re

The cows are gathered for him there

note: For this and the following section, see Rochberg-Halton Foster FS, 353. The verbal root gur is clear in CBS 11363+.

19. ab<sub>2</sub> hi-a-ni šaru šar<sub>2</sub>-am<sub>3</sub>

His various cows are 39,600

20. ab<sub>2</sub> peš<sub>13</sub> amar-a-ni šaru(×3)-am<sub>3</sub>

His cows pregnant with a calf are 108,000

21. gud-ab<sub>2</sub>-ka-ni šaru(×3)-šar<sub>2</sub>(×5)-am<sub>3</sub>

His breed bulls are 126,000

22. ab<sub>2</sub> igi gun<sub>3</sub>-bi šaru-šar<sub>2</sub>(×4)-am<sub>3</sub>

The cows with speckled faces are 50,400

23. ab<sub>2</sub> bar<sub>6</sub>-bar<sub>6</sub>-bi šaru(×2)-šar<sub>2</sub>(×5)-am<sub>3</sub>

The white cows are 90,000

note: A third ŠARU sign seems to have been erased.

reverse

1. ab<sub>2</sub> dara<sub>4</sub>!<sub>7</sub>?<sub>7</sub> -bi ia<sub>2</sub>-ta a-ra<sub>2</sub> limmu<sub>5</sub>-am<sub>3</sub>?<sub>7</sub>

Its brown(?) cows are five apiece(?) times four

note: The sign/signs following AB<sub>2</sub> is unlikely to reflect kiĝ sig "evening meal." After the AB<sub>2</sub> sign perhaps read dara<sub>4</sub>, followed by what is possibly an erased sign or the end of a written over sign.

2. ab<sub>2</sub> hi-a a-a <sup>n</sup>nanna-ke<sub>4</sub>

The various cows of father Nanna

3. ab<sup>2</sup>šilam-a-ni šaru(×5) na-nam

His *šilam* cows are indeed 180,000

4. ab<sub>2</sub>-zag-e<sub>3</sub>!-zag-eš<sub>5</sub>-bi limmu<sub>5</sub>-me-eš

Its *zagešzageš* cows are four

note: Compare the ab<sub>2</sub> zag-eš of ED Animals A, 21-22.

5. maš<sub>2</sub>?<sub>7</sub> -PIRIG<sub>7</sub> -maš<sub>2</sub>?<sub>7</sub> -PIRIG-bi imin-me-eš

The (herds of) domestic animals(?) are seven

note: The sign is PIRIG instead of ANŠE in both extant sources, lending doubt to the presence of emended maš<sub>2</sub>-anše.

6. unud<sub>7</sub> SUR<sub>2</sub> du<sub>3</sub>-bi imin-me-eš  
All of(?) the ... cowherds are seven  
note: Possibly read kuš<sub>2</sub> as an (exceptional) allograph of kuš<sub>7</sub> “groom”?
7. ab<sub>2</sub>-ba til<sub>3</sub>-la-ba limmu<sub>5</sub>-me-eš  
The ones who dwell with the cows are four
8. en-ra mu-un-tur-tur mu-un-buluĝ<sub>3</sub>-e-ne  
For the lord they diminish and make (the herd?) grow
9. ĝi<sub>6</sub>-par<sub>4</sub>-ra mu-ni-ib-su<sub>3</sub>-su<sub>3</sub>-u<sub>3</sub>-ne  
They fill(!?) the cloister
10. umbisaĝ gal-bi <sup>d</sup>nisaba-ke<sub>4</sub>  
Its chief scribe, Nisaba  
note: Note the <sup>d</sup>”ŠID(= umbisaĝ?) = MIN(<sup>d</sup>Nisaba) of An : *Anum* 1, 295 (see Krebernik RIA 12: 451, Simons RA 112, 124-125). The reading sanga “accountant (scribe)” is also possible.
11. <sup>d</sup>nisaba-ke<sub>4</sub> šid-bi mu-un-dab<sub>5</sub> im-ma bi<sub>2</sub>-ib-gub-bu-en  
Nisaba has captured their number and you(!?) will enter it on the tablet
12. ab<sub>2</sub> kug <sup>d</sup>nanna-ke<sub>4</sub> mi<sub>2</sub> dug<sub>4</sub>-ga sul <sup>d</sup>suen za<sub>3</sub>-mi<sub>2</sub>  
The pure cow(s) of Nanna, having been taken care of, youth Suen, praise
13. i<sub>3</sub> nam-he<sub>2</sub> gara<sub>2</sub>! tur<sub>3</sub> gi<sub>4</sub>! <sub>7</sub> -gi<sub>4</sub>? <sub>7</sub> -a-ke<sub>4</sub> šu mu-un-da-mu<sub>2</sub>-mu<sub>2</sub>  
The butter of abundance, the cream? (re)turned(i.e. restored!?) by(!?) the cattle pen, are increased
14. kurun<sub>2</sub> gal hur-saĝ lal<sub>3</sub> kurun<sub>2</sub>!-bi-da  
Great liquor of the mountain range(?) with its alcoholic syrup(?)  
note: The complex read as kurun<sub>2</sub>! looks like TIN written over a partially homophonous GURUN sign.
15. luĝal-ra du<sub>8</sub> mah sikil-la-na mu-na-da-ab-šar<sub>2</sub>-re  
Is mixed for the king at the supreme and pure platform/ruin mound(?)
16. kalag-ga ĝiškim-ti <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> sul diĝir zi-ĝal<sub>2</sub>-la  
The mighty one, the trust of Enlil, youth, god of the people(?)  
note: An erased NIG<sub>2</sub> sign seems to occur between the TI sign and <sup>d</sup>+EN ligature, see Ludwig UAVA 9, 79.
17. mas-su kalam-ma <sup>d</sup>nin-gal ereš ĝi<sub>6</sub>-par<sub>4</sub>-ra  
Leader of the land, (for whom?) Ningal is queen of the cloister
18. a-a <sup>d</sup>nanna za<sub>3</sub>-mi<sub>2</sub>  
Father Nanna, praise!  
double ruling

UET 6, 69 = U 7758

CDLI P346154

Asalluhi hymn, Charpin Le clergé d'Ur au siècle d'Hammurabi, 357f., Charpin RA 102, 155, Peterson StudMes 3, 75f.

obverse

1'. [...] x x x [...]

2'. inim mah [...]

Supreme word ...

3'. id<sub>2</sub>-lu<sub>2</sub>-ru-gu<sub>2</sub> a-ra<sub>2</sub> mah-zu<sub>7</sub> nu<sub>7</sub> -[...]

“River of the ordeal, no one ... your supreme flow”

note: For this line and the relationship of Marduk/Asalluhi to the Divine River Ordeal, see Oshima Babylonian Prayers to Marduk, 45 n. 26.

4'. mu-še<sub>3</sub> mu-ri-in-še<sub>21</sub>

He named you

5'. lu<sub>2</sub> zid kug-sig<sub>17</sub> mu-un-dadag-[ge-en]

You purify the true man (like) gold

6'. lu<sub>2</sub>-erim<sub>2</sub>-e u<sub>4</sub>-za-ha-al-e ba-ab-šum<sub>2</sub>-mu<sub>7</sub> -[un]

You will furnish the evildoer with(?) disappearance

note: For this line, see Attinger ZA 95, 257 and for the expression u<sub>4</sub>-za-ha-al-(ak), see Civil Hallo FS, 77.

7'. umuš ĝalga dim<sub>2</sub>-ma ga zid-de<sub>3</sub>-eš gu<sub>7</sub>-a<sup>?</sup>

Faithfully consuming intellect, counsel, and intelligence (as if they were) milk(?)

8'. e-ne ad gal du<sub>11</sub>-du<sub>11</sub>

How he is speaking with a great voice

note: For e-ne as an interrogative see Civil ASJ 22, 40, Woods Machinist FS, 506f., Attinger La lamentation sur Ur (2.2.2), 29 n. 353, Cavigneaux ZA 103, 6 n. 9.

9'. gal-zu mah dumu saĝ<sup>4</sup>en-ki-ke<sub>4</sub>

Supremely intelligent one, eldest son of Enki

note: For this line, see Richter AOAT 257, 506.

10'. [...] x x mah<sup>?</sup> u<sub>3</sub>-tud kilib<sub>3</sub>-ba-bi šu<sub>2</sub> mu-e-šum<sub>2</sub>-mu<sub>7</sub>

You gave ... that covers(?) everything that the supreme ... gave birth to(?)

11'. <sup>4</sup>asal-lu<sub>2</sub>-hi ĝeštug<sub>2</sub> bad a-a-ni-gin<sub>7</sub> gal-[...]

Asalluhi, (possessor of) profound intelligence, like his father...

12'. igi-ĝal<sub>2</sub>-tuku niĝ<sub>2</sub>-nam bur<sub>3</sub>-bur<sub>3</sub>!-e e-ne-ra<sup>?</sup> [...] [...]

Possessor of insight, penetrating everything, for him ...

13'. sanga<sub>2</sub>-mah an-ki-a me niĝ<sub>2</sub>-nam-ma igi zu-zu

Supreme purification priest that surveys the cosmic power of everything in the universe

14'. dumu ĝeštug<sub>2</sub> daĝal šu du<sub>7</sub> a-ra<sub>2</sub> ĝeš gal gi hal-hal-la-ke<sub>4</sub>

Son who exemplifies broad wisdom, (whose) way (is) a great tree(?) of the split reed(s) (i.e., among splitting reeds?)

15'. <sup>4</sup>asal-lu<sub>2</sub>-hi gud<sub>10</sub> mah nam gal tar-re

Asalluhi, supreme *gud(u)* functionary, determining the great fate(s)

16'. šu bar a-ra<sub>2</sub> niĝ<sub>2</sub>-nam nu-zu-zu

Whose "release" (is a) way/deed of which nothing is known

17'. an gal an-ki-še<sub>3</sub> me ba-a

When great An allocated the cosmic powers to the universe

reverse

1. mu<sub>7</sub>-mu<sub>7</sub> mu-e-šub-eš

They (the members of the divine assembly?) cast (i.e., assigned?) incantations/murmuring (upon) you (as your lot)

note: For this line, see Lambert MC 16, 252

2. diĝir igi sag<sub>9</sub> igi niĝin nam-lu<sub>2</sub>-lu<sub>7</sub>

God with a beautiful face, surveyor of humanity

3. SIG<sub>7</sub>? 𒀭 .ALAN hi-li su<sub>3</sub> tibir rah<sub>2</sub> gal-an-zu kiĝ<sub>2</sub> gal-le ak

(Possessing) features that exude allure, superior work of the skilled metalworker”

note: The reading of the first complex is uncertain between uludin<sub>2</sub> (paralleling the igi sag<sub>9</sub> of the previous line) and /zermušku/ (paralleling the tibir later in the same line, for this rare word, originally TAK<sub>4</sub>.ALAN, later SIG<sub>7</sub>.ALAN, see Michalowski CDLJ 2003, 3, &14 and &17).

4. ad gal di-kud eš<sub>3</sub> mah-a inim-ma nu-kam<sub>3</sub>-me

Great voice/adviser(?), judge of the great shrine whose word will not be changed

5. a-ra<sub>2</sub>-ni mah šir<sub>3</sub>-ra-ni ga-am<sub>3</sub>-ed<sub>3</sub> mu-ni pa ga-am<sub>3</sub>-e<sub>3</sub>

His way is supreme, I want to intone his song, I want to make his name manifest

6. saĝ gun<sub>3</sub>-gun<sub>3</sub>-nu abzu<sub>x</sub>(DE<sub>2</sub>) sukkal mah eridu<sup>ki</sup>-ga

One who is possessed of a variegated head(?) of the Abzu, supreme vizier of Eridu

7. <sup>d</sup>asal-lu<sub>2</sub>-hi nir-ĝal<sub>2</sub>

Asalluhi, authoritative one

8. enkum 𒀭 ninkum

May the *enkum* and *nenkum* functionaries

note: For this and the following line see Wagensonner Götterreisen, 121-122.

9. abgal 𒀭 abrig<sub>2</sub> 𒀭 MUNUS.LAGAR BAD MUNUS.LAGAR ME en NIN? 𒀭 -x

The *abgal*, *agrig*, ..., ..., and the *en*(?) and *erešdiĝir*(?) functionaries

note: It is unclear if the BAD and ME signs are pronunciation glosses to the polyvalent Diri compound MUNUS.LAGAR (thus Charpin Le clergé d'Ur au siècle d'Hammurabi, 363).

10. ka kug ba-a-zu igi-bi hu-mu-un-ši 𒀭 -[...]

May they(?) look(?) towards the utterance of your holy mouth

11. ud-šu<sub>2</sub>-uš-e e<sub>3</sub>-bi za-ra hu-mu-ra-an-sig<sub>10</sub>-ge<sub>5</sub>! 𒀭 -[...]

Daily may they prepare the exit for you

12. šu sikil ĝiri<sub>3</sub> sikil niĝ<sub>2</sub>-nam ku<sub>3</sub>-ku<sub>3</sub>-ug<sub>2</sub> šu-luh dadag 𒀭 -ga 𒀭

(Possessor) of pure hands and feet, who purifies everything, who cleanses the *šuluh* ritual

13. nam-šita<sub>4</sub> e<sub>2</sub>-abzu zu<sub>2</sub>! keš<sub>2</sub>-bi za-e-me-en

You are the one who organizes the *namšita* functionar(ies) of the Eabzu temple

note: or nam-šita "weapons", i.e. "utensils"?

14. HA.A<sup>ki</sup> iri ki aĝ<sub>2</sub> šag<sub>4</sub>-ge pad<sub>3</sub>-da-zu

(In) Ku'ara, your beloved city that was chosen in the heart

15. hul<sub>2</sub>-la hu-mu!-u<sub>8</sub>-da-an-tuš  
May you dwell joyfully (there)
16. <sup>d</sup>asal-lu<sub>2</sub>-hi nun šag<sub>4</sub> daĝal mu-še<sub>3</sub> mu-ri<sub>7</sub> -[...]  
Asalluhi, the ruler with a broad mind (Enki?), ... named you(?) (there)
17. igi bar!<sub>7</sub> -bi-še<sub>3</sub> mi-ni-NE-x [...]  
Towards their/its sight ...
18. [...] x x AN nam-ereš-e [...]  
... ladyship ...
19. [...] x [...] x [...]

UET 6, 70 = U 16834  
CDLI P346155  
Ninĝešzida B, Sjöberg StudOr 46, 301f.

obverse

1. en me-te<sub>7</sub> kug<sub>7</sub> -ga ni<sub>2</sub> huš gal gur<sub>3</sub>-ru  
Lord, holy ornament, bearing a furious and great aura
2. lugal-ĝu<sub>10</sub> en <sup>d</sup>nin-ĝeš-zid-da ni<sub>2</sub> huš gal gur<sub>3</sub>-ru  
My king, lord Ninĝešzida, bearing a furious and great aura
3. ur-saĝ<sub>7</sub> sur<sub>2</sub>?-du<sub>3</sub>-a diĝir-re-e-ne lugal-ĝu<sub>10</sub> kiri<sub>3</sub>-zal igi gun<sub>3</sub> ti mar-ru<sub>10</sub> šu du<sub>7</sub>  
Hero, falcon of the gods, my king, face sparkling (with) joy, equipped with arrows and a quiver
4. nemur ban<sub>3</sub>-da saĝ ĝeš ra-ra muš-huš šeg<sub>x</sub>(KA×ŠE) gi<sub>4</sub>-gi<sub>4</sub>  
Wild leopard who kills, screaming *mušhuš* creature
5. DU-DU-ma? bi-du<sub>3</sub> ušumgal ambar-ra guru<sub>5</sub> bur<sub>2</sub>-ra u<sub>18</sub>-lu lu<sub>2</sub>-ra teĝ<sub>3</sub>-a  
..., *ušumgal* creature rushing forth/gnashing its teeth(?) in the marshes, southern storm drawing near to man
6. nun saĝ mah kur šag<sub>4</sub>-ga lug-ga eden LU saĝ dub<sub>2</sub>-dub<sub>2</sub>-bu?<sub>7</sub>  
First, great ruler living in the mountain midst, smashing heads of sheep(?) in the plain
7. lugal-ĝu<sub>10</sub> KA-zu MAŠ-MAŠ-MAŠ en <sup>d</sup>nin-ĝeš-zid-da ki-zu x-[...]  
My king, your mouth/tooth ..., lord Ninĝišzida, your place(?) ...  
note: The other sources list a reptilian creature (muš uš<sub>11</sub> mah, muš eme mah).
8. <sup>d</sup>nin-ĝeš-zid-da KA-zu MAŠ-MAŠ-MAŠ en <sup>d</sup>nin-ĝeš-zid-da ki-zu<sub>7</sub> [...]  
Ninĝešzida, your mouth/tooth ..., lord Ninĝešzida, your place(?) ...
9. gada-la<sub>2</sub>-mu<sub>2</sub> a-gin<sub>7</sub> ĝar-ra-zu šag<sub>4</sub>-zu a-ba mu-un-zu  
My(?) linen clad priest, when you put ... thusly, who has known your thoughts?  
note: The LA<sub>2</sub> sign was written over another sign.
10. <sup>d</sup>nin-ĝeš-zid-da a-gin<sub>7</sub> ĝar-ra-zu šag<sub>4</sub>-zu a-ba mu-[un-zu]  
Ninĝešzida, when you put ... thusly, who has known your intention?
11. inim kug-zu mu-un-zu-ra mu-un-zu nu-mu-un-zu-ra [...]  
For the one who has known your holy word, he has known it (to his benefit?), for the one who has not known [he has not known it(?)]
12. nu-mu-un-zu-ra nu-mu-un-zu-ra MI-GIN<sub>7</sub> mu-un-na<sub>7</sub> -[...]  
For the one who has not known, for the one who has not known, ...

13. <sup>d</sup>nin-<sup>ê</sup>š-zid-da nu-mu-un-zu-ra MI-GIN<sub>7</sub> mu-un<sub>7</sub> -[na-...]

Nin<sup>ê</sup>šzida, for the one who has not known, ...

14. inim mah-zu ki-<sup>še</sup><sub>3</sub> DU-a-ba muš-huš na-nam x [...]

When you exalted word comes towards the earth/netherworld, it is indeed a *mušhuš* creature ...

15. id<sub>2</sub><sub>7</sub> ?-da a-<sup>ê</sup>i<sub>6</sub>-a-gin<sub>7</sub>!?<sub>7</sub> du<sub>7</sub>-du<sub>7</sub> a-<sup>š</sup>ag<sub>4</sub>-ga ma?-ru?<sub>7</sub> [...]

Thrashing in the river like(?) a flood, ... in the field like(?) a stormwind(?)

16. [...]x<sub>7</sub> -lum a-u<sub>5</sub> me ku<sub>5</sub>-ku<sub>5</sub>-ru IM [...]

Magilum(?), separating the ... high flood, u

note: An erased sign, possibly A, occurs between the A and U<sub>5</sub> signs.

17. [...] x<sub>7</sub> <sup>š</sup>ag<sub>4</sub> ni<sub>2</sub>-ta-na KA mu-un- [...]

... his own heart/midst ...

18. [...] x x x [...]

\*UET 6, 72 = U 16868

CDLI P346157

Hymn to the Lammasaga of Bau, Sjöberg JCS 26, 163-164

obverse

1. munus zid <sup>d</sup>utu kalam-ma <sup>d</sup>lamma me-teš<sub>2</sub> ga-i<sub>7</sub> -i<sub>7</sub>

True woman, the Utu (i.e., sun) of the land, I want to praise the *lamma*

note: For this line see Metcalf The Gods Rich in Praise, 26, 75.

2. sukkal! mah ama <sup>d</sup>ba-u<sub>2</sub> zi lugal-la u<sub>3</sub>-tu

Supreme vizier of mother Bau, who engenders the life of the king

3. ra-gaba kug an-<sup>š</sup>ag<sub>4</sub>-ta dub nam-til<sub>3</sub>-la-na ed<sub>3</sub><sub>7</sub> -de<sub>3</sub>

Pure rider, bringing her tablet of life down from the midst of heaven

4. tumu an-ta <sup>ê</sup>iri<sub>3</sub>-a DU he<sub>2</sub>-<sup>ê</sup>al<sub>2</sub> pa e<sub>11</sub>

Wind(?) from above going along the path, making abundance manifest(!?)

note: Compare the hemerology UET 6, 184 o3'.

5. mu-x-hi-iš-tum sa<sup>ê</sup> šum<sub>2</sub> me-te <sup>d</sup>ba-u<sub>2</sub> uru<sub>2</sub>-kug-ga he<sub>2</sub>-du<sub>7</sub>-bi-im<sub>7</sub>

The one who advances forth, the fitting one of Bau, she is the ornament of the Irikug sacred precinct

6. <sup>d</sup>lamma lu<sub>2</sub><sub>7</sub> siškur<sub>2</sub>-ra <sup>d</sup>ba-u<sub>2</sub>-ur<sub>2</sub>? inim dug<sub>3</sub> ga<sub>7</sub> -di

Lamma, the one of the *siškur* prayer/ritual, (says) "I want to say a sweet word for Bau"

note: For this morphemic writing as evidence for understanding a final /u/ for the DN in this manuscript, see Ludwig UAVA 9, 81. For the overall issue of the vocalization of this DN, see Rubio JCS 62, 35f., Keetman RA 112.

7. nam-lu<sub>2</sub>-lu<sub>7</sub><sup>lu</sup> ki a<sup>ê</sup><sub>2</sub> ni<sup>ê</sup><sub>2</sub>-ba-bi hul<sub>2</sub>-le<sub>7</sub> -za

Who loves the people, when you rejoice at their gift

8. <sup>d</sup>lamma-sag<sub>9</sub>-ga <sup>d</sup>ba<sub>7</sub> -u<sub>2</sub><sub>7</sub> MUNUS-bi su<sub>3</sub>-ud-<sup>še</sup><sub>3</sub> ga-mu-e-i-i-de<sub>3</sub>-en

Lammasaga of Bau ... we praise profoundly

note: For this and the following line, see Jaques AOAT 332, 477.

9. x sa<sup>ê</sup> SAG<sub>7</sub> hi-li gur<sub>3</sub>-ru kiš<sup>i</sup><sub>4</sub>-kiš<sup>i</sup><sub>4</sub> <sup>na</sup><sub>4</sub>za-gin<sub>3</sub> duru<sub>5</sub>

... (with?) a beautiful(?) head(?), bearing allure, both halves (of her head) are(?) gleaming lapis

note: Compare the kiši<sub>4</sub>-kiši<sub>4</sub>-ĝu<sub>10</sub> "both halves of my hair" of Uguĝu 54.

10. [...] x-ga TUG<sub>2</sub> NIG<sub>2</sub> ĝeš? E gun<sub>3</sub> -gun<sub>3</sub> -gu<sub>2</sub>

..., sparkling/variegated ...

11. [...] DU-e? a? -ma?-ru-um? u<sub>6</sub>-di-zu

... your admiration/sight

12. [...] x lugal-še<sub>3</sub> <igi?> he<sub>2</sub>-em-ši-ni-ĝal<sub>2</sub>

... may she look at(?) the king there

13. [...] gub? -bu-zu la<sub>3</sub> x [...]

... when you stand/your standing, honey ...

reverse

1'. [...] x x LU? LU RU? [...] ]

...

2'. [...] ĝeš?-gi-na tam-tam-ma-ka

... of pure limbs(?)

3'. [...] x-ra munus zid <sup>d</sup>lamma-ĝu<sub>10</sub>

..., true lady, my *lamma*

4'. [<sup>d</sup>lamma-sag<sub>9</sub>-ga <sup>d</sup>ba-u<sub>2</sub>] MUNUS -bi su<sub>3</sub>-ud-še<sub>3</sub> ga-e-i-i-de<sub>3</sub>-en

Lammasaga of Bau ... we praise profoundly

5'. [...] x dub?-ba?-še<sub>3</sub> la<sub>2</sub>-a he<sub>2</sub>-em-me-za E<sub>3</sub>? UR<sub>4</sub>? ak

May your saying "may ... attached ... to ..." (?), ...

6'. nir-ĝal<sub>2</sub> ki aĝ<sub>2</sub> <sup>d</sup>ba-u<sub>2</sub> nin dugud dug<sub>4</sub>-ga zid-da-ke<sub>4</sub>

Noble one, beloved by Bau, the important lady of the true command

7'. ha-ra-ni-ib-x he<sub>2</sub>? -<<IM?>>-em-ku<sub>7</sub> nin x ĝeštin?-gin<sub>7</sub> ku<sub>7</sub>-ku<sub>7</sub>-da

May she ... for you, may ... be sweet(?), lady to be sweetened like ... and wine?

8'. en <sup>d</sup>ig-alim-ma-ke<sub>4</sub> gal-bi hu-mu-ĝal<sub>2</sub> me-teš<sub>2</sub>-bi

Lord Igalima, may the(?) praise be greatly present

9'. munus zid <sup>d</sup>lamma-ĝu<sub>10</sub> nin nam-gu<sub>3</sub>-de<sub>2</sub>-a-za

True lady, my protective deity, lady of your (own?) craft of proclamation(?)

10'. <sup>d</sup>lamma-sag<sub>9</sub>-ga <sup>d</sup>ba-u<sub>2</sub> MUNUS-bi su<sub>3</sub>-ud-še<sub>3</sub> ga-mu-e-i-i -de<sub>3</sub> -en

Lamasaga of Bau ... we praise profoundly

11'. nin gu<sub>7</sub> naĝ kiri<sub>3</sub>-zal? x nam-he<sub>2</sub>-a x il<sub>2</sub>-i

The lady ... joyful(?) eating and drinking, raising ... abundance ...

12'. ki-tuš he<sub>2</sub>-ĝal<sub>2</sub> abzu-ta kurun<sub>2</sub> kaš-a gu<sub>3</sub> nun di

The dwelling "abundance from/in(?) the Abzu," bellowing nobly in (consuming) liquor and beer

UET 6, 73 = U 16831  
CDLI P346158  
Ningublaga B

obverse

1. lugal<sub>1</sub> -ĝu<sub>10</sub> kur-kur-ra zalag-ga<sub>7</sub> [...] ]

My king, shining(?) in the lands ...

2. <sup>d</sup>utu-gin<sub>7</sub>? gal-le-eš DU x-[...]

Like Utu, he greatly ...

3. UN-ZU <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> UD zalag-ge<sub>2</sub>-eš igi<sub>1</sub> il<sub>2</sub> -[x]-mu<sub>7</sub>? ]

Look at the shining(?) ... of Enlil(?)

4. ud hul ud x bal<sub>1</sub> DU mu-un-x-x

He ... a destructive storm, a storm traversing ...

note: The same sign as the fourth sign of this line occurs in UET 6, 95 o2.

5. <sup>d</sup>nin-BAD<sub>3</sub> nam<sub>7</sub>? -DIŠ<sub>7</sub>? -ša<sub>7</sub>? U<sub>8</sub>?-ki ma-TUKU

Ningublaga, ...

note: The entire indented continuation of this line was erased. A separate goddess <sup>d</sup>NIN-BAD<sub>3</sub> is known (Cavigneaux/Krebernik R1A 9, 335, Attinger Našše A (3.2.1.d): 7 n. 95), but here a male deity is clearly intended. The rendering <sup>d</sup>nin-BAD<sub>3</sub> also clearly pertains to Ningublaga as the son of Nanna/Suen in Nanše A 90.

6. [<sup>d</sup>]nin-EZEN<sub>7</sub>? ]

7. lu<sub>2</sub>-šir<sub>3</sub>? -ra-ke<sub>4</sub> šir<sub>3</sub>? -zu ši-in-ga-GI

Ningublaga, may the singer also(?) ... your song/festival(?)

note: There is an erased sign between IN and GI, probably the GA sign. The lu<sub>2</sub>-šir<sub>3</sub>-ra-ke<sub>4</sub> also occurs in the Haya hymn Rīm-Sîn B 44-45, see Shehata GBAO 3, 32 and n. 148, 230.

8. lu<sub>2</sub>-inim-ma?-ke<sub>4</sub>? x saĝ he<sub>2</sub>-eb-HI<sub>7</sub>? ]

May the witness(?) ...

9. ur-saĝ gal-gal-e<sub>7</sub>? -ne<sub>7</sub>? [...] x lugal nam-sul x [...] x

The great heroes ... king ... youth ...

10. me<sub>7</sub>? -lim<sub>4</sub> til-til-e-de<sub>3</sub> kur su<sub>13</sub>? -e

The one/ones(?) who is to bring an end(?) to the aura (of an adversary?) and then radiate it upon(?) the mountain/netherworld(?)

note: Compare Gilgameš and Huwawa B 130. The first TIL is written over another sign (perhaps TIL<sub>3</sub>?), and an erasure occurs after the second TIL.

11. šag<sub>4</sub>? -ba ĝal<sub>2</sub>-la a-gin<sub>7</sub> <sup>d</sup>ištaran-gin<sub>7</sub> ši-in-gin<sub>6</sub>-gin<sub>7</sub>

May what is in the (i.e. your!?) heart thus be just like Ištaran(?)

note: There is an erased GA between the IN and GI signs, compare above line 7. The final GIN<sub>7</sub> may be spurious.

12. <sup>d</sup>nin-EZEN

13. x lugal-ĝu<sub>10</sub> an-ne<sub>2</sub> mu-ra-an-šum<sub>2</sub>

Ningublaga, ... my king, An gave ... to you



14. ki?¬ aĝ<sub>2</sub> a-a nir<sup>d?</sup>¬ nin?¬ -x  
Beloved(?) of (his) father, the authoritative one, Ningublaga(?) ...

reverse

1. iri?¬ ki inim-ma? nu-[...] <sup>d</sup>nu-nam-nir x [...]  
The city(?) ... by the irrevocable word(?) of Nunamnir(?)

2. hur-saĝ gi-gid<sub>2</sub>-da x [...]  
The mountain range ... the pipe(?) ...

3. <sup>d</sup>nin-BAD<sub>3</sub> tumu ri-gin<sub>7</sub> an-ne<sub>2</sub> x us<sub>2</sub>¬ -sa  
Ningublaga, established by An/in heaven(?) like a blowing wind(?)

note: The sign before US<sub>2</sub>? may be an abortive prematurely written SA sign.

4. <sup>d</sup>nin-EZEN¬

5. ul e<sub>3</sub>-še<sub>3</sub> me-teš<sub>2</sub>-še<sub>3</sub>?¬ mu-i  
Ningublaga, in a way that brings out pleasure/rejoicing(?) (may) you be praised

6. <sup>d</sup>utu-e<sub>3</sub>-ra <sup>d</sup>utu-š<sub>u</sub><sub>2</sub>¬-š<sub>u</sub><sub>2</sub>!  
From(?) sunrise to(?) sunset(?)

7. sul ka-tar-ra SU x x mu?¬ -ši-BAD-e  
Youth ... praise ...

8. saĝ-ni i<sub>3</sub>-pad<sub>3</sub> LU LU?¬ -a¬ -bi?¬  
His head was selected(?), ...

9. <sup>d</sup>nin-EZEN AN AB? x x-ra?¬ [...]  
Ningublaga ...

UET 6, 74

CDLI P346159

Letter-Prayer to Ninšubur, Wiggerman RIA 9, 490f., Peterson ZA 106

1'. [...] SUKKAL? x [...] diĝir? na -me e -ne-gin<sub>7</sub> nu-mu-ni-in-dim<sub>2</sub> [...]

..., no (other) god acts like him

note: For the construction -gin<sub>7</sub> ... dim<sub>2</sub> “to behave like ...”, see Civil CUSAS 17, 263.

2'. [...] ba -an-gi<sub>4</sub> gal-an-zu ĝeštug<sub>2</sub>! bad a-ra<sub>2</sub> sag<sub>2</sub> ka ba-ni x [...]

..., wise (with his) responses, open minded one, (his) way <cannot be?> dispersed(!?), his utterance ...

3'. [...] x muš<sub>3</sub> hi-li su<sub>3</sub> TAB-NIG<sub>2</sub> sikil-la alan nir-nir alan ĝar-ra x [...]

... (possessor of a) face exuding allure, pure ..., stretched-out form(?), a statue(?) inlaid with(?) ...

note: For this line, see Sjöberg Römer FS, 360, Seminara SEL 21, 24.

4'. [...] x me-lim<sub>4</sub>-ma hu-hu-ul su<sub>3</sub>? -aĝ<sub>2</sub>? -bi ud-gin<sub>7</sub> i-lim kar<sub>2</sub>-kar<sub>2</sub> [...]

... in an aura, lighting up with an aura brightly like the day

note: For this line, see Jaques AOAT 332, 289. For the obscure lexeme hu-hu-ul/hu-ul-hu-ul, see also Attinger ELS, 555 n. 1543.

5'. [...] x mah me-te e<sub>2</sub> an-ka?? diĝir gal -gal-e-ne-er ĝeš-la<sub>2</sub>-ni x [...]

Supreme ..., ornament of the temple of An(?), for the great gods his (attentive) silence(?) ...

6'. [saĝ]-en<sub>3</sub> -tar barag<sub>x</sub>(BARAG×IGI)-barag-ke<sub>4</sub>-ne inim-ma-ni gu<sub>2</sub>-an an-ki-a zag nu-ša<sub>4</sub> TUR MUŠ<sub>3</sub> [...]

Supervisor of the (mortal) rulers, his word is unreachable within the heights(?) of the universe, ...

7'. [...] x DU? ur-saĝ AN sa<sub>2</sub>-e KA lagar? kug a<sub>2</sub>? aĝ<sub>2</sub>? igi zu-zu x x [...] ĝa<sub>2</sub>? [...?]

... hero, god who regularly (furnishes offerings!?) ..., holy lagar vizier(?), bringing attention to the command(?) ...

8'. [...] DI? u<sub>6</sub> di du<sub>7</sub>-a me-dim<sub>2</sub>-bi la-la gur<sub>3</sub> sukud sag<sub>9</sub>-ge? [...] nu? -ub!?-dug<sub>4</sub>

... suitable for admiration, whose limbs bearing happiness ..., a beautiful stature that has not(?) ...

9'. [dug<sub>4</sub>]-ga dugud šag<sub>4</sub>? bar tam-me inim u<sub>3</sub>!? -tu tak<sub>4</sub> ad-hal an-ki šag<sub>4</sub> an me nun [...]-sag<sub>9</sub>

Examining the content of important speech(?) (and then) begets (additional) words (i.e., revises?) while leaving (the message intact), who betters(?) the secret of the universe (which reside?) in the mind of An(?), and the foremost cosmic powers

note: For this line, see PSD A III, 19, PSD B, 131.

10'. ka? -mud-ĝal<sub>2</sub> kingal <sup>a</sup>a-nun-na-ke<sub>4</sub>-ne den-ki? kug-zu niĝ<sub>2</sub>-nam [...] saĝ -e-eš rig<sub>7</sub> - [...]

Advocate and *kingal* overseer of the Anuna gods, who was bestowed knowledge of everything by Enki

11'. zag<sub>1</sub> -e<sub>3</sub> nun-gal-e-ne umun<sub>2</sub>?<sub>1</sub> diri dib e-ne-da nu <sup>d</sup>en-lil<sub>2</sub>?<sub>1</sub> -le?<sub>1</sub> diĝir gal-gal-e-ne-er  
a<sub>2</sub> aĝ<sub>2</sub> nu-šum<sub>2</sub>-šum<sub>2</sub>-mu<sub>1</sub>

Foremost of the great princes (Igigi), (possessing) excessive and surpassing knowledge,  
without him An and Enlil(?) do not issue orders to the great gods

12'. diĝir?<sub>1</sub> zid ki aĝ<sub>2</sub> an kug-ga TUN<sub>3</sub>?-e ĝeš tuku uri<sub>3</sub>?<sub>1</sub> zi-šag<sub>4</sub> -ĝal<sub>2</sub>?<sub>1</sub> -ka?<sub>1</sub> til<sub>3</sub>-le-de<sub>3</sub>  
ki aĝ<sub>2</sub> [..]

True god, beloved by holy An, paying attention to ...(?), guardian of life-giving force who  
loves to sustain(?), ...

note: For this meaning of zi-šag<sub>4</sub>-ĝal<sub>2</sub>, see Wee JNES 73, 27.

13'. <sup>d</sup><sub>1</sub> nin-šubur<sub>1</sub> en <sup>d</sup>lamma<sub>x</sub>(DAG)-<sup>d</sup><sub>1</sub> lamma diĝir-še<sub>3</sub> tuku arhuš šag<sub>4</sub> gur!<sub>1</sub>?<sub>1</sub> -ru mu-  
un-zu-a lugal-ĝu<sub>10</sub>-ur<sub>2</sub> u<sub>3</sub> -[ne-de<sub>3</sub>-tah]

Ninšubur, lord whom the lamma protective spirits have as (their) (personal) god(?), who has  
known compassion and mercy, to my king, when you repeat(?) to him

note: Or perhaps read <sup>d</sup>alad<sub>x</sub> <sup>d</sup>lamma. The GUR sign, if read correctly, was written  
over another sign, possibly GUD. For the expression šag<sub>4</sub> ... gur, see Jaques AOAT  
332, 241-242, Wagensooner KASKAL 8, 27.

14'. šag<sub>4</sub>?<sub>1</sub> <sup>d</sup>inana inim sag<sub>9</sub>-ge igi<sub>1</sub> an kug-ga-še<sub>3</sub>! ka ba-ni diĝir gal-gal-e-ne ĝizzal im-[...]  
Putting a good word to the heart of Inana, before An the great gods have paid attention to(?)  
his utterance

15'. [ĝeš]ĝedru il<sub>2</sub> a<sub>2</sub> aĝ<sub>2</sub> di-ir-ga zag keš<sub>2</sub> muš<sub>3</sub> ad ĝal<sub>2</sub>-bi ul hi-li inim? gun<sub>3</sub>  
Raising the scepter, issuing commands, clad in(?) the ritual arrangements(?), his(?) advice  
giving(?) face charming(?) with pleasure and allure

note: For this line and the restoration of its beginning, see Sjöberg JCS 21, 276.

16'. [...] GIRI<sub>16</sub> me-ni me-ta šen a-ra<sub>2</sub> galam-ma-bi mah dib?-ba kilib<sub>3</sub>-še<sub>3</sub> niĝ<sub>2</sub>-nam<sub>1</sub> x x x  
[...]

..., his cosmic powers are purer than (other) cosmic powers(?), (its) skillful way/decreed  
supremely surpassing(?), ... in totality everything ...

17'. [...] <sup>d</sup><sub>1</sub> nin-šubur šag<sub>4</sub> kuš<sub>2</sub> -u<sub>3</sub> <sup>d</sup>inana šul-a-lum du<sub>8</sub>-du<sub>8</sub> šu-a-ra mur gig-ga saĝ x [...] [Holy?]  
Ninšubur, taking counsel (with) Inana, undoing punishment, the one "struck upon  
the hand", murgig disease(?) ...

note: For this line, see Jaques AOAT 332, 274.

18'. [...] x [...] ĝeš<sub>1</sub> tuku inim sag<sub>9</sub>-ge-bi nu-kar<sub>2</sub>-kar<sub>2</sub> nam-tag?<sub>1</sub> [...] ... listening to ..., his(!) praying/good words never disparaging(?), ... sin(?)

19'. [...] x x zi<sub>1</sub> -zi lugal?<sub>1</sub> -ĝu<sub>10</sub>?<sub>1</sub> -ur<sub>2</sub>?<sub>1</sub> u<sub>3</sub> -ne-de<sub>3</sub> -[peš]  
... when you (say it) a third time(?) to my king

UET 6, 75 = U 16864

CDLI P346160

Nungal Hymn 100-102, 121, 2 other extra lines, landscape extract, Delnero Variation in Sumerian Compositions, source Ur2, Attinger Nungal A (4.28.1), doubts attribution of this manuscript to Nungal

obverse

1. lu<sub>2</sub> e<sub>2</sub> munus-e niĝ<sub>2</sub> mi<sub>2</sub> dug<sub>4</sub>-ga

That man in(?) the "house of the woman"(?) is something that is cared for(?)

2. sahar e<sub>2</sub>-ĝa<sub>2</sub>-na tug<sub>2</sub> gin<sub>6</sub>-na-a-ni? x x

In(?) the dust of my(!?) house his "true"(?) garment ...

3. sul diĝir-ra-a-ni x la-ba-ni-x

The young man has not ... his god

4. e<sub>2</sub>-ĝu<sub>10</sub> kurun dab<sub>5</sub>!-ba-gin<sub>7</sub> lu<sub>2</sub> AN

My house (brings) the sky/god(?) (down for the man) as if seized by liquor (i.e., drunk?)

5. muš ĝir<sub>2</sub> e<sub>2</sub> ku<sub>10</sub>-ku<sub>10</sub>-ga niĝ<sub>2</sub>-me-ĝar su<sub>13</sub>? -ga

Snakes and scorpions have filled the darkened house with stunned silence

note: For this line, see Jaques AOAT 332, 212-213 n. 457.

6. dam-a-ni tug<sub>2</sub> ba -an? -dun? mu-un-ši-sug<sub>2</sub>? -ge-de<sup>3</sup>-eš

His spouse has laid the warp (for) the garment(?), (she and the other weavers?) are to serve him(?)

reverse

1. <sup>d</sup>nun-gal nin e<sub>2</sub>-kur-ra

Nungal, the lady of the prison

2. za<sub>3</sub>-mi<sub>2</sub>

Praise!

double ruling

UET 6, 76 = U 16895 + 518

CDLI P346161

Ur-Nammu D/abamunbale, Flückiger-Hawker OBO 160, 238f., source B, Tinney JCS 51, source U1

obverse

1'. [...] mu-un-ba-[al-e]

Who will dig the canal here?

2'. id<sub>2</sub> [pa<sub>4</sub>-bi]-luh-ha a-ba mu<sub>1</sub> -un<sub>1</sub> -[ba-al-e]

The canal whose (outlying) ditches are clean, who will dig the canal here?

note: For this canal name or epithet, see Civil AuOr Supp. 5, 179.

3'. id<sub>2</sub> <sup>ĝeš</sup>gisal-a-ĝar-ra<sub>1</sub> a<sub>1</sub> -ba<sub>1</sub> mu<sub>1</sub> -[un-ba-al-e]

The canal in which the oar is set (to start a journey?), who will dig the canal here?

4'. id<sub>2</sub> a-ba mu-un-ba<sub>1</sub> -al<sub>1</sub> -[e]

Who will dig the canal here?

5'. ur-<sup>d</sup>nammu kug-tuku mu-un-ba-[al-e]

Ur-Nammu, the one who has silver, will dig here

6'. id<sub>2</sub> a-ba mu-un-ba-al<sub>1</sub> -[e]

Who will dig the canal here?

7'. <sup>d</sup>sul-gi niĝ<sub>2</sub>-tuku mu-un-ba<sub>1</sub> -[al-e]

Šulgi, the one who has possessions, will dig here

8'. id<sub>2</sub> a-ba mu-un-ba-al-e

Who will dig the canal here?

9'. lugal šag<sub>4</sub> zid-da nam tar-ra nam-nir-ra saĝ il<sub>2</sub>

The king whose fate was decided in the fertile womb, who raises his head in authority

10'. ur-<sup>d</sup>nammu sul igi il<sub>2</sub>-la kur-gal ud <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub>

Ur-Nammu, the youth who is watched by the Great Mountain, the storm of (i.e. that is?)

Enlil

11'. <sup>d</sup>nun-nam-nir ki-en-gi uri-e me-am<sub>3</sub> mu-un-suh-e

Where in Sumer and Akkad will Nunamnir chose?

12'. nibru<sup>ki</sup>-e hur-saĝ nam-til<sub>3</sub>-la-ka nam-mi im-mi-in-tar

In Nippur, at the "mountain range of life", he decreed my(!?) fate

13'. urim<sub>2</sub><sup>ki</sup>-e e<sub>2</sub>-mud-kur-ra-kam

At Ur, it being in the Emudkura shrine

14'. <sup>ĝeš</sup>gu-za-a-ni suhuš<sub>x</sub>(DU<sup>šeššig</sup>)-bi im-mi-in-gin<sub>6</sub>

He secured the foundations of his throne

note: This is reported as a form of the sign SUHUŠ by Mittermayer ABZ, sign 65.

15'. aga me-lim<sub>4</sub> me-teš<sub>2</sub> nam-lugal-la saĝ-ĝa<sub>2</sub> im-mi-ĝal<sub>2</sub>

The crown and the (accompanying) aura, (eliciting) the "praise" of kingship, he(!?) put on my(?) head

note: me-teš<sub>2</sub> is possibly a (systematic) error for me-te or a *sandhi* writing meant to disclose the adverbial morpheme.

16'. <sup>ĝeš</sup>ĝedru kug uĝ<sub>3</sub> šar<sub>2</sub> si-si-e sa<sub>2</sub> šu-ĝa<sub>2</sub> im-mi-in-sa<sub>2</sub>

He made the pure scepter that puts the many people in order the equal of my hand(?)

17'. enkar šibir?𐎠 eš𐎠 -kiri3𐎠 zi𐎠 -ġal2?𐎠 DU𐎠 -DU-e [...]

He gave to my hand the *enkara* weapon, the staff(?) and the nose-rope that convey the people

18'. [...]

19'. [...]-NE

...

note: Possibly an indent.

reverse

1. [...] x ġal2 saġ kun ġal2-la𐎠 -[...]

... possessing a head and tail (i.e., the beginning and end of a canal?)/present at the head and tail(?)

2. [...] gur3𐎠 -ru ki𐎠 -tuš šag4 hul2-la𐎠

... bearing ..., a dwelling that makes the heart rejoice

note: This line may actually be the indented resumption of the previous line, as the ruling cannot be decisively located.

3. [...] x-da ur2-bi im-mi-in-gin6

... made its foundation firm

4. [...]-na-kam gu2-da am bi-šu2

...

5. [...]-zi kug-babbar-ra gub-ba-am3 [...] im-mi-ir-mi-re

The *gizi* reed growth, "standing in silver"(?), flourishes

note: Restore gu2 for the compound verb/fixed expression gu2 ... /mer/?

6. [...] ud he2-ġal2-la bal ub-ba id2EZEN-kug mu še

My canal(?) (that furnishes?) a day of abundance, a reign(?) of ..., the "pure ..." canal is named

7. [...] da𐎠 -ri ka-ke du-a-ba id2 pa4-bi-luh mu še

Named an everlasting name that is suitable for the mouth, the canal whose (outlying) ditches are clean canal is named

8. ġa2 iri<sup>ki</sup>-ġa2 a-ra2-bi ku6-ab te-li-bi mu-še-na

(As for?) me, the way of (the canal of?) my city is fish(?), its float/excess(?) is birds

9. id2EZEN-kug iri<sup>ki</sup>-bi ku6-ab te-li-bi mu-še-na

The "pure ..." canal, it flow(!?) is fish(?), its float/excess(?) is birds

10. id2 pa4-bi-luh a-ra2-bi ku6-ab te-li-bi mu-še-na

The canal whose (outlying) ditches are clean, its flow is fish(?), its float/excess(?) is birds

11. he2-ġal2-bi ku6 hu-ma-ra-ab-de6 e2-kiš-nu-ġal2-še3

Abundantly it brought fish to the Ekišnuġal temple

12. gu2-gu2-bi u2munzer lu2-e u2-lal3 gu7-e

On its banks are *munzer* plants which one eats (like?) the "honey plant"

note: For this line, see Civil JCS 20, 122.

13. a-gar3 gal-bi𐎠 še gu-nu mu2-mu2 ġeš𐎠 tir𐎠 -gin7?𐎠 su-su- [...]

Making mottled barley/crops grow in its meadows (so that it) sways like a forest/for it to be denuded (at harvest time) like a forest(?)

note: For the literary expression še-gu-nu, see Mittermayer OBO 239, 222.

14. lugal an-ub<sub>1</sub> -[...]bi še-ga d<sub>1</sub>?<sub>1</sub> [...]

The king of the four regions, obedient one of Enlil

15. ur?<sub>1</sub> -d<sub>1</sub>?<sub>1</sub> [nammu ... ki]-en<sub>1</sub> -gi uri<sub>1</sub> -[...]

Ur-Nammu, the shepherd and provider in Sumer and Akkad, loved by Enlil

16. [...] x [...]

UET 6, 77 = U 16860

CDLI P346162

Ur-Nammu D/abamunbale, Fluckiger-Hawker OBO 160, 238f., source C, Tinney JCS 51, source U2

obverse

1'. d<sub>1</sub> nun<sub>1</sub> -nam<sub>1</sub> -[nir ...]

Where in Sumer and Akkad will Nunamnir chose?

2'. nibru<sub>1</sub> ki<sub>1</sub> -e<sub>1</sub> [hur]-saĝ<sub>1</sub> [...] nam<sub>1</sub> -[...]

In Nippur, at the "mountain range of life", he decreed my(!?) fate

3'. urim<sub>2</sub> ki<sub>1</sub> -e<sub>1</sub> e<sub>2</sub> -[...]

At Ur, it being in the Emudkura shrine

4'. ĝeš?<sub>1</sub> [...] -ni suhuš<sub>x</sub>(DUšeššig)-bi<sub>1</sub> [...] -gin<sub>6</sub>

He secured the foundations of his throne

note: This is reported as a form of the sign SUHUŠ by Mittermayer ABZ, sign 65.

5'. aga<sub>1</sub> [...] me<sub>1</sub> -teš<sub>2</sub> nam<sub>1</sub> -[...] -la?<sub>1</sub> saĝ-[...] -mi-ĝal<sub>2</sub>

The crown and the (accompanying) aura, (eliciting) the "praise" of kingship, he(!?) put on my(?) head

note: me-teš<sub>2</sub> is possibly a (systematic) error for me-te or a *sandhi* writing incorporating the adverbial morpheme.

6'. ĝeš?<sub>1</sub> [...] kug<sub>1</sub> uĝ<sub>3</sub> šar<sub>2</sub> si-si<sub>1</sub> -[...] šu-ĝa<sub>2</sub> im<sub>1</sub> -mi<sub>1</sub> -[...] -sa<sub>2</sub>

He made the pure scepter that puts the many people in order the equal of my hand(?)

7'. [...] -kiri<sub>3</sub> zi-ĝal<sub>2</sub> DU<sub>1</sub> -DU<sub>1</sub> -e?<sub>1</sub> [...] -ĝu<sub>10</sub> -uš im-ma<sub>1</sub> -an<sub>1</sub> -šum<sub>2</sub>?<sub>1</sub>

He gave to my hand ... and the nose-rope that convey the people

8'. [...] -e?<sub>1</sub> x [...] e<sub>2</sub> u<sub>6</sub> di-da-bi [...] im<sub>1</sub> -mi<sub>1</sub> -in<sub>1</sub> -sa<sub>2</sub>

... the temple to be admired(?) he put in order(?)

9'. [...] x [...] x x x

reverse

1'. gi<sub>1</sub> -zi<sub>1</sub> [...]

The *gizi* reed growth, "standing in silver"?, flourishes

2'. na-ri-ĝu<sub>10</sub> ud he<sub>2</sub>-ĝal<sub>2</sub> -la?<sub>1</sub> [...] id<sub>2</sub> EZEN-kug mu še- [...]

My canal(?) (that furnishes?) a day of abundance, a reign(?) of ..., the "pure ..." canal is named

3'. mu<sub>1</sub> da-ri ka-ge<sub>5</sub> du-a-ba id<sub>2</sub> pa<sub>4</sub>-[...]

Named an everlasting name that is suitable for the mouth, the "its (outlying) ditches are clean" canal is named

- 4'. [...] iri<sub>1</sub> ki-ĝa<sub>2</sub> a-ra<sub>2</sub>-bi ku<sub>6</sub>-ab te-li-bi [mu-ši-na]  
 (As for?) me, the way of (the canal of?) my city is fish(?), its float/excess(?) is birds
- 5'. [id<sup>2</sup>EZEN]-kug<sub>1</sub> iri-bi ku<sub>6</sub>-ab te-li-bi mu-ši-na<sub>1</sub>  
 The "pure ..." canal, it flow(!?) is fish(?), its float/excess(?) is birds
- 6'. [id<sub>2</sub> pa<sub>4</sub>-bi]-luh<sub>1</sub> a-ra<sub>2</sub>-bi ku<sub>6</sub>-ab te-li-bi mu-ši-na<sub>1</sub>  
 The canal whose (outlying) ditches are clean, its flow is fish(?), its float/excess(?) is birds
- 7'. [...] ku<sub>6</sub> hu-ma<sub>1</sub> -ra-ab-de<sub>6</sub> e<sub>2</sub>-kiš-nu-ĝal<sub>2</sub>-še<sub>3</sub>  
 Abundantly it brought fish to the Ekišnuĝal temple
- 8'. [...] gu<sub>2</sub><sub>1</sub> -gu<sub>2</sub> mu-su-ur lu<sub>2</sub>-u<sub>2</sub> u<sub>2</sub>-lal<sub>3</sub> gu<sub>7</sub>-e  
 ... (on its banks) are *munzer* plants which one eats (like?) the "honey plant"  
 note: For this line, see Civil JCS 20, 122.
- 9'. [...] -bi<sub>1</sub> še gu-nu<sub>1</sub> mu<sub>2</sub>-mu<sub>2</sub> še<sup>š</sup>tir-gin<sub>7</sub> su-su-e-x  
 Making mottled barley/crops grow in its meadows (so that it) sways like a forest/for it to be  
 denuded (at harvest time) like a forest(?)  
 note: For the literary expression še-gu-nu, see Mittermayer OBO 239, 222.
- 10'. [...] -ub<sub>1</sub> -da limmu<sub>2</sub>-bi še-ga <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>  
 The king of the four regions, obedient one of Enlil
- 11'. [...] sipad<sub>1</sub> u<sub>2</sub>-a ki-en-gi uri-e ki aĝ<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>  
 Ur-Nammu, the shepherd and provider in Sumer and Akkad, loved by Enlil
- 12'. bal?<sub>1</sub> -na niĝ<sub>2</sub> urim<sub>2</sub><sup>ki</sup>-ma-ke<sub>4</sub> sila-am<sub>3</sub> ud mi-ni-in-za-e-en-za-e-le za<sub>1</sub> -e-me<sub>1</sub> -en  
 In his reign(?) that makes(?) (every)thing of Urim rejoice, you are the one who spends time  
 there(?)  
 note: Or sun<sub>5</sub>-na humble one?
- 13'. ur-<sup>d</sup>nammu lugal mu da-a-ri za<sub>3</sub>-mi<sub>2</sub>-zu dug<sub>3</sub>-ga  
 Ur-Nammu, king with an eternal name, your praise is sweet



UET 6, 78 + 519

CDLI P346163

Šulgi A 3f., Delnero Variation in Sumerian Literary Compositions, source Ur1

obverse

column 1

1. [...]ta<sub>1</sub> ur-saĝ<sub>1</sub> -[me]-en<sub>1</sub>

I am the king, from the womb I was a hero

2. [...]me<sub>1</sub> -en ba-tud-da-na-ta<sub>1</sub> [...]

I am Šulgi, after I was born, I was a mighty male

note: For this line, see Woods CM 32, 266.

3. [...] ušumgal<sub>1</sub> -e tud-da-x [...]

I am a *piriĝ* creature with a furious face that was given birth to by an *ušumgal* creature

4. lugal?<sub>1</sub> [...]ub<sub>1</sub> -da limmu<sub>4</sub>-ba-me-en

I am the king of the four quarters

5. na<sub>1</sub> -gada<sub>1</sub> sipad saĝ<sub>1</sub> -gig<sub>2</sub>-ga-me-en

I am the herder and shepherd of the black-headed

6. nir<sub>1</sub> -ĝal<sub>2</sub> diĝir kur-kur-ra-me-en

I am the authoritative one, the god of the lands

7. dumu u<sub>3</sub>-tud <sup>d</sup>nin-sumun<sub>2</sub>-kam-me-en

I am the child born of Ninsumun

8. šag<sub>4</sub>-ge pad<sub>3</sub>-da an kug-ga-me-en

I am the one chosen in the heart by An

9. lu<sub>2</sub> nam tar-re <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-me-en

I am the man decreed by Enlil

10. <sup>d</sup>sul-gi ki aĝ<sub>2</sub> <sup>d</sup>nin-lil<sub>2</sub>-la<sub>2</sub>-me-en

I am Šulgi, loved by Ninlil

11. mi<sub>2</sub> zid dug<sub>4</sub>-ga <sup>d</sup>nin-tur<sub>5</sub>-ra-me-en<sub>1</sub>

I am the one taken care of by Nintur

12. ĝeštug<sub>2</sub> <sub>1</sub> šum<sub>2</sub>-ma <sup>d</sup>en-ki-kam-me-en<sub>1</sub>

I am one given wisdom by Enki

13. [...] kalag-ga <sup>d</sup>nanna-me-en

I am the mighty king of(?) Nanna

14. [...] duh-a <sup>d</sup>utu-me<sub>1</sub> -en<sub>1</sub>

I am the open-mouthed *piriĝ* creature (of) Utu

15. [...]gi hi-li pad<sub>3</sub>-da?<sub>1</sub> <sup>d</sup> inana<sub>1</sub> [...]

I am Šulgi, whose allure was chosen/discovered (by) Inana

16. [...]ĝir<sub>2</sub> <sub>1</sub> -nun-na<sub>1</sub> [...-me]-en<sub>1</sub>

I am a *ĝirnun* equid, suitable for the road

17. sisi<sub>x</sub>(ANŠE<sub>1</sub> .KUR) har-ra<sub>1</sub> -an<sub>1</sub> -na<sub>1</sub> [...-me]-en<sub>1</sub>

I am a horse swishing its tail on the road

18. dur<sub>3</sub>urx(SILA4? ) [...]-me<sub>1</sub> -en

I am a male donkey of Sumuqan, seeking to run

note: For this line, see Jaques AOAT 332, 313 n. 648.

19. dub-sar<sub>1</sub> [...]

I am the knowledgeable scribe of Nisaba

20. nam?<sub>1</sub> -ur?<sub>1</sub> -[...]

Like my heroism and my strength

21. ġeštug<sub>2</sub> -[...]

Intelligence is therefore perfected(?)

note: For this line, see Karahashi Sumerian Compound Verbs, 155, Civil ASJ 22, 33.

22. inim?<sub>1</sub> [...]

The true word is therefore made compatible with me(?)

23. niġ<sub>2</sub>?<sub>1</sub> -[...]

Therefore justice is loved(?)

note: For this line, see Jaques AOAT 362, 312. For this and the following two lines, see Woods CM 32, 240.

24. niġ<sub>2</sub>?<sub>1</sub> -[...]

Therefore(?) evil is not loved(?)

note: For this line, see Jaques AOAT 362, 312.

25. inim?<sub>1</sub> [...] hul?<sub>1</sub> [...] -x-ga<sub>1</sub>

Therefore(?) the speaking of evil words is hated(?)

note: For this line, see Jaques AOAT 362, 328.

26. [...] e<sub>3</sub> -me-en

I am Šulgi, the mighty king who goes out towards the front

27. [...] x x [...] -ke<sub>4</sub>?<sub>1</sub> -eš

Because I am rejoicing at my might and shoulder (=strength)(?)

28. [...] -še<sub>3</sub>? šu?<sub>1</sub> he<sub>2</sub> -em<sub>1</sub> -x-x

...

note: For this section, see Frayne JAOS 103, 743.

29. [...] -en<sub>1</sub> e<sub>2</sub>-gal-la he<sub>2</sub>-bi<sub>2</sub>-x

I establish the (length of) the double-hour and had palace(s) built (there at that interval)(?)

30. [...] -x

column 2

1. [...] -še<sub>3</sub>?<sub>1</sub> ni<sub>2</sub> he<sub>2</sub>-eb-ši-te-en-te-en

Therefore shall relax towards its "cool side"

note: For this line, see Jaques AOAT 332, 315 n. 660, Karahashi Sumerian Compound Verbs, 134.

2. [...] har?<sub>1</sub> -ra?<sub>1</sub> -an?<sub>1</sub> -na?<sub>1</sub> [...] kaskal<sub>1</sub> -e?<sub>1</sub> ġi<sub>6</sub> ba-da-sa<sub>2</sub>-a

The male going on the road who (otherwise) spends the night on the road

3. [...] -a-ni-gin<sub>7</sub> zi<sub>1</sub> -ni<sub>1</sub> ha-ba-ši-in-tum<sub>3</sub>

Therefore has taken refuge there as if it was his built city

note: For this line, see Karahashi Sumerian Compound Verbs, 178.

4. mu<sub>1</sub> -ĝu<sub>10</sub> ud ul-li<sub>2</sub>-a-aš<sub>1</sub> ĝa<sub>2</sub> -ĝa<sub>2</sub> -de<sub>3</sub> ka<sub>1</sub> -ta nu-šub-bu-de<sub>3</sub>  
So that my name is established to distant time, so that it is not dropped by/from the mouth
5. a-ar<sub>2</sub>-ĝu<sub>10</sub> kalam-ma<sub>1</sub> ke<sub>3</sub> -ke<sub>3</sub> -de<sub>3</sub>  
So that my praise is performed in the land
6. dub<sub>3</sub>-tuku-me<sub>1</sub> -en usu-ĝu<sub>10</sub> im-zig<sub>3</sub>-ge-en IM<sub>2</sub> x-ĝa<sub>2</sub>-me-en  
I am possessed of speed, I muster up my strength, I am ... running  
note: For this line, see Civil AuOr Supp. 5, 159. The inscribed sign in the KA container sign is unclear.
7. nibru<sup>ki</sup>-ta<sub>1</sub>? šeg<sub>12</sub> urim<sub>2</sub> <sup>ki</sup>-ma-še<sub>3</sub>  
From Nibru to the brickwork of Urim
8. danna aš-gin<sub>7</sub> šu ni<sub>10</sub> -ni<sub>10</sub> -x šag<sub>4</sub>? -ĝu<sub>10</sub>? ha<sub>1</sub> -ma-ab?-dug<sub>4</sub>  
My heart therefore spoke to me in order to make a round trip as if (it was only) one double-hour
9. piriĝ nam-sul<sub>1</sub> -bi?<sub>1</sub> -ta?<sub>1</sub> nu<sub>1</sub> -x-x ne<sub>3</sub> -ba gub-ba-me-en  
A *piriĝ* creature not tiring by means of its youth, I am one who stands in its strength
10. <sup>tug<sup>2</sup></sup> niĝ<sub>2</sub>-lim<sub>4</sub> ban<sub>3</sub> -da<sub>1</sub> -ĝu<sub>10</sub> ib<sub>2</sub>? -ĝa<sub>2</sub>? ba-ab-dug<sub>4</sub>  
My little *niĝlam* garment was suitable on my hips(?)
11. tum<sub>12</sub><sup>mušen</sup> NIR<sub>1</sub> -DU<sub>1</sub> x-x dal<sub>1</sub> -a-gin<sub>7</sub> a<sub>2</sub>-ĝu<sub>10</sub> hu-mu<sub>1</sub> -un-su<sub>13</sub>-su<sub>13</sub>  
Therefore, like a ... wild dove flying furiously, I pumped my arms  
note: For this line, see Peterson Sumerian Faunal Conception, 562 n. 2163.
12. <sup>anzu<sup>mušen</sup></sup> kur-bi<sub>1</sub> -še<sub>3</sub> igi il<sub>2</sub> -[...] dub<sub>3</sub>-ĝu<sub>10</sub> hu-mu<sub>1</sub> -[...]  
Therefore, like the Anzud bird raising its eye towards its mountain, I spread my knees apart (in stride)
13. uru<sub>2</sub> ma-da ki ĝar-ĝar<sub>1</sub> -[...] -sug<sub>2</sub> -ge<sub>1</sub> -eš-am<sub>3</sub>  
Therefore the cities of the land that I founded served me
14. uĝ<sub>3</sub> saĝ-gig<sub>2</sub>-ga u<sub>8</sub>? -[...] ha<sub>1</sub> -ma-ab-dug<sub>3</sub>  
Therefore my black-headed people, teeming like ewes, look to me sweetly
15. maš<sub>2</sub> hur-saĝ-ĝa<sub>2</sub> ki<sub>1</sub> -[...] -bi<sub>1</sub> -še<sub>3</sub> hub<sub>2</sub> sar?<sub>1</sub> -sar-re-de<sub>3</sub>  
(Like) a goat of the mountain range that is to run to its dwelling(?)  
note: maš<sub>2</sub> hur-saĝ-ĝa<sub>2</sub> is also an epithet of Šulgi in Abaindasa to Šulgi<sub>2</sub>.
16. <sup>utu</sup> a<sub>2</sub>-dam<sub>1</sub> -ma<sub>1</sub> ud daĝal-la  
(As?) Utu, broadening the daylight upon the settlements
17. [e<sub>2</sub>]-kiš<sub>1</sub> -nu<sub>1</sub> -ĝal<sub>2</sub>-la ha-ba-an-kur<sub>9</sub>-re  
Therefore I(?) was entering the Ekišnuĝal temple
18. KISAL?<sub>1</sub> <sup>suen</sup> na tur<sub>3</sub> i<sub>3</sub> gal-gal-la he<sub>2</sub>-ĝal<sub>2</sub>-la he<sub>2</sub>-bi<sub>2</sub>-ib<sub>2</sub>-du<sub>3</sub>  
Therefore the temple/courtyard! of Suen, the cattlemen (of) great amounts of butter(?) was heaped up with abundance
19. gud ha-ba-ni-gaz udu! ha-ba-ni-šum  
Therefore bulls were slaughtered there, sheep were slaughtered there
20. šem<sub>5</sub>? <sup>kuš</sup> a<sub>2</sub>-la<sub>2</sub>-e x ha-ba-gi<sub>4</sub>  
Therefore the *šem* and *ala* drums resounded  
note: The inscribed sign in the KA container sign is unclear.

21. tigi?ᵗ niĝ₂ᵗ -dug₃ᵗ -e?ᵗ [...] -sa₂?ᵗ

Therefore the *tigi* drum, the good thing, was played properly there

22. ᵈsulᵗ -giᵗ lu₂ᵗ NIG₂?ᵗ [...]

I am Šulgi, the one who makes anything/food(?) numerous and therefore food (offerings) were offered there

23. piriĝ?ᵗ -[...]

When I roused myself from the ... cultic area like a *piriĝ* creature

24. x [...]

25. x [...]

reverse

column 1

1'. ud te-ešᵗ [...]

Therefore the howling(?) storm shook the ground

note: For this passage, see Streck RIA 15, 116-117.

2'. ᵈiškur-reᵗ [...]

Iškur shouted in the broad heavens

3'. šeĝₓ(IM.A) an-naᵗ -ke₄?ᵗ aᵗ kiᵗ -taᵗ [...]

Therefore the rain of heaven mingled with (lit. embraced) the water below

4'. na₄ tur-tur-bi na₄ gal-galᵗ -[...]

Its small and large (hail)stones

note: For this and the following line see Black Wilcke FS, 40.

5'. murgu₂ᵗ -ĝa₂ dub-dab he₂-em-mi-ib₂-[...]

Therefore made a thud on my back

6'. lugal-me-en ni₂ ba-ra-ba-da-teĝ₃ᵗ su ba-ra-ba-da-zig₃

I am a king who therefore could not be frightened or have gooseflesh

note: For this line, see Jaques AOAT 332, 199, Woods CM 32, 238.

7'. piriĝᵗ ban₃-da-gin₇ guru₅-uš hu-mu-bur₂-bur₂

Like a fierce *piriĝ* creature (I) therefore snarled(?)

note: For this line, see Jaques AOAT 332, 121-122 and n. 269.

8'. anšeᵗ -eden-naᵗ -ke₄ hub₂-ĝa₂ hu-mu-un-šu₂-šu₂

Therefore (as) an equid of the plain (I) galloped

9'. šag₄ᵗ la-la ĝal₂ᵗ -laᵗ -ĝu₁₀ kaš₄ hu-mu-ni-gun₃-gun₃-nu

Therefore (with) my heart with happiness inside of it (I) was running

note: For this line, see Karahashi Sumerian Compound Verbs, 130.

10'. dur₃ᵗ urx(SILA₄?)ᵗ aš?ᵗ -[...] im₂ᵗ -ma-ĝu₁₀-ne

When I ran (as) a perfect male donkey

11'. ᵈutu e₂-a-niᵗ -še₃ᵗ igiᵗ i₃-ĝa₂-ĝa₂-de₃

Utu was to look towards his house (at sunset)

12'. kaskal u!-ia₂ danna-am₃ᵗ šuᵗ hu-mu-niĝin₂

And thus (I) had made the round trip, the journey being fifteen double-hours

note: For this line, see Karahashi Sumerian Compound Verbs, 164.

13'. saĝ-ur-saĝ<sub>1</sub> -ĝu<sub>10</sub>-ne<sub>1</sub> igi<sub>1</sub> hu<sub>1</sub> -mu-un-duh-a

My *saĝursaĝ* performers saw (the feat?)

14'. ud aš-am<sub>3</sub>?<sub>1</sub> nibru<sup>ki</sup> urim<sub>2</sub><sup>ki</sup>-ma eš<sub>3</sub>?<sub>1</sub> -eš<sub>3</sub>?<sub>1</sub> -bi hu<sub>1</sub> -mu-un-niĝin<sub>2</sub>?

It was one day, I(!?) performed(!?) the *ešēš* festival in (both) Nibru and Urim

15'. šeš<sub>1</sub> gu<sub>5</sub><sub>1</sub> -li<sub>1</sub> -ĝu<sub>10</sub><sub>1</sub> sul<sup>d</sup>utu-am<sub>3</sub>

My brother and friend, who is the youth Utu

16'. e<sub>2</sub>-gal an-ne<sub>2</sub> ki ĝar-ra-am<sub>3</sub> kaš hu-mu-di-ni-naĝ?<sub>1</sub>

It was the palace founded by An, therefore I drank beer there with him

17'. nar<sub>1</sub> -ĝu<sub>10</sub> tigi imin-e šir<sub>3</sub>!<sub>1</sub>-ĝa<sub>2</sub> ha-ma-ab-dug<sub>4</sub>

Therefore my singer performed my song(?) at the seven *tigi* drums

18'. ĝidlam<sub>1</sub> -ĝu<sub>10</sub> ki-sikil<sup>d</sup>inana nin<sub>1</sub> hi<sub>1</sub> -li an-ki-a

My spouse, the young maiden Inana, the lady (who is) the allure of the universe

19'. gu<sub>7</sub><sub>1</sub> naĝ-bi-a ha-ma-da-an-tuš-e

She sits with (me) in eating and drinking

20'. ni<sub>2</sub>-ĝu<sub>10</sub> silim-še<sub>3</sub>!<sub>1</sub>-am<sub>3</sub> ba-ra-ab-x

Thus I myself have not been praised(i.e., I have not boasted?)

note: For this line, see Attinger ELS, 673, 675 n. 1978. The disproportionate lengths of the top and bottom horizontals of the sign read as ŠE<sub>3</sub>! is more reminiscent of the ŠU sign.

21'. igi il<sub>2</sub>-la-ĝu<sub>10</sub> he<sub>2</sub>-em-mi-in-ĝen

Thus my raised eye goes (where it wishes)(?)

note: For this and the following line, see Wilcke Lugalbanda Epos, 182, Jaques AOAT 332, 143.

22'. šag<sub>4</sub><sub>1</sub> gur<sub>6</sub>-gur<sub>6</sub>-a-ĝu<sub>10</sub> an-ta he<sub>2</sub>-ib<sub>2</sub>-gi<sub>4</sub>

Thus my "free will" confronts(?) (what it wishes)

23'. inim inim-ma im-sar-ra-ĝu<sub>10</sub>

My fixed sayings/affairs(?) that were written

note: For the apparently separate expressions ka inim-ma and inim inim-ma, see Molina Krecher FS, 404-405.

24'. zi a-a-ĝu<sub>10</sub> kug<sup>d</sup>lugal-TUR-UŠ

By the life of my father, holy Lugalbanda(!)

note: As spelled, technically lugal-ibila, is a known PN but not a DN. It is an obvious error for Lugalbanda.

25'. <sup>d</sup>nanna lugal an-ki-ke<sub>4</sub>

(And) Nanna, the king of the universe

column 2

1'. [...] x x x

2'. [...] ud<sub>1</sub> ul-li<sub>2</sub>!<sub>1</sub>-a-še<sub>3</sub>

... to distant days

3'. x [...] x-e-a ed<sub>3</sub>-de<sub>3</sub>

...

- 4'. lugal<sub>1</sub> [...]x ĝa<sub>2</sub>-gin<sub>7</sub>-nam uĝ<sub>3</sub>-e ba-ra-ĝal<sub>2</sub>-la!  
Thus there has not been a king ... like me among the people
- 5'. an-[...] kug<sub>1</sub> -sig<sub>17</sub> saĝ-ĝa<sub>2</sub>! mu-ni-ge-en  
An has firmly placed a golden crown on my head
- 6'. e<sub>2</sub>-kur<sub>1</sub> za<sub>1</sub> -gin<sub>3</sub>-na<sub>1</sub> ĝedru ha-ba-ab-dab<sub>5</sub>! -be<sub>2</sub>?<sub>1</sub>  
Thus in the shining Ekur (I) seized the scepter(?)
- 7'. barag babbar <sup>êeš</sup>gu-za suhuš?<sub>1</sub> gin<sub>6</sub> -na<sub>1</sub> saĝ?<sub>1</sub> [...]  
Thus (my) head was raised heavenwards (on) the white dais and the throne with a firm foundation
- 8'. nam-lugal-la<sub>1</sub> [...]mah<sub>1</sub>  
Thus (my) power was exalted in the kingship
- 9'. kur hu-mu-gul<sub>1</sub> -gul<sub>1</sub> [...]ge<sub>1</sub> -en  
Thus the enemy land/mountain was destroyed, the land made firm
- 10'. an-ub-da limmu<sub>2</sub> uĝ<sub>3</sub> saĝ sig<sub>10</sub>-ga-a-ba mu-ĝu<sub>10</sub> he<sub>2</sub>-em-mi-še<sub>21</sub>  
Therefore may my name be invoked among the cared for people (of) the four regions
- 11'. šir<sub>3</sub> kug-ĝa<sub>2</sub> hu-mu-un-ed<sub>2</sub>-de<sub>3</sub>  
Therefore they shall perform(?) my pure songs
- 12'. nam-mah-ĝu<sub>10</sub> hu-mu<sub>1</sub> -ni-in-pad<sub>3</sub>-de<sub>3</sub>-e-a  
Therefore they shall discover my greatness
- 13'. a<sub>2</sub> mah lugal-la-ka mi<sub>2</sub> dug<sub>4</sub>-ga  
The one taken care of with the great might of kingship
- 14'. <sup>d</sup>suen<sub>1</sub> -e e<sub>2</sub>-kiš-nu-ĝal<sub>2</sub>-la-ta  
Who Suen at the Ekišnuĝal temple
- 15'. [...]saĝ<sub>1</sub> nam-kalag-ga nam-til<sub>3</sub> niĝ<sub>2</sub> -dug<sub>3</sub> saĝ-e-eš rig<sub>7</sub> -[...]  
Gave heroism, might, and a good life
- 16'. [...]mah<sub>1</sub> šum<sub>2</sub>-ma <sup>d</sup>nu<sub>1</sub> -nam<sub>1</sub> -nir<sub>1</sub> -ra<sub>1</sub>  
Given supreme strength by Nunamnir
- 17'. [<sup>d</sup>Sul-gi kur gul-gul kalam<sub>1</sub> [...]en<sub>1</sub>  
Šulgi, the destroyer of the enemy land, the establisher of the land
- 18'. išib<sub>1</sub> an-ki-a gaba-ri<sub>1</sub> nu<sub>1</sub> -tuku<sub>1</sub>  
The išib priest of the universe who has no rival
- 19'. <sup>d</sup>sul-gi dumu nir-ĝal<sub>2</sub> an?<sub>1</sub> -na?<sub>1</sub> -ke<sub>4</sub>?<sub>1</sub> mi<sub>2</sub> dug<sub>4</sub> -ga<sub>1</sub>  
Šulgi, cared for by the noble son of An
- 20'. <sup>d</sup>nisaba za<sub>3</sub> -mi<sub>2</sub>  
Nisaba, praise  
double ruling
- 21'. šu-niĝin ninnu  
Total: fifty(!?)

UET 6, 79 = U 16879G

CDLI P346164

Šulgi A 32f., Delnero Variation in Sumerian Literary Compositions, source Ur3

obverse

1. a<sub>2</sub> sed<sub>4</sub>-de<sub>3</sub>-[...]

Therefore shall relax towards its "cool side"

note: For this line, see Jaques AOAT 332, 315 n. 660, Karahashi Sumerian Compound Verbs, 134. Compare Tree and Reed 135.

2. [...] har-ra-an-na DU?-[...]

The male going on the road who (otherwise) spends the night on the road

3. [...] du<sub>3</sub>-a-ni-gin<sub>7</sub> zi-[...]-tum<sub>3</sub>

Therefore has taken refuge there as if it was his built city

note: For this line, see Karahashi Sumerian Compound Verbs, 178. Compare Tree and Reed 158.

4. mu-[...] -ĝu<sub>10</sub> ul-aš-am<sub>3</sub> ĝa<sub>2</sub>-ĝa<sub>2</sub>-[...] -de<sub>3</sub> ka-ta nu-[...] -šub-bu-de<sub>3</sub>

So that my name is established to distant time, so that it is not dropped by/from the mouth

5. ar<sub>2</sub>-ĝu<sub>10</sub> kalam-ma ke<sub>3</sub>?-[...] -ke<sub>3</sub>-[...] -de<sub>3</sub>

So that my praise is performed in the land

6. dub<sub>3</sub>-tuku-me-en usu-[...] -ĝu<sub>10</sub> i-im-zig<sub>3</sub>-ge-en x-[...] x di-dam

I am possessed of speed, I muster up my strength so that (my) running is tested

note: For this line, see Civil AuOr Supp. 5, 159.

7. nibru<sup>ki</sup>-ta?-[...] urim<sub>2</sub> <sup>ki</sup>-ma-še<sub>3</sub>!

From Nibru to the brickwork of Urim

8. danna<sup>na</sup> aš-gin<sub>7</sub> šu ni<sub>10</sub>-ni<sub>10</sub>-ta šag<sub>4</sub>-ĝu<sub>10</sub> ha-ba-ab-du<sub>7</sub>

Therefore my heart resolved to make the round trip as if (the journey) was one double-hour

9. piriĝ nam-sul-bi-ta nu-kuš<sub>2</sub> -u<sub>3</sub> ni<sub>2</sub>?-[...] -x gub-ba-me-en

A *piriĝ* creature not tiring by means of its youth, I am one who stands by itself(?)

10. <sup>tu</sup>niĝ<sub>2</sub>-lim<sub>4</sub> ban<sub>3</sub>-da-ĝa<sub>2</sub> ib<sub>2</sub>-ĝa<sub>2</sub> ba-ab-dug<sub>4</sub>

My little *niĝlam* garment was suitable on my hips(?)

11. tum<sub>12</sub><sup>mušen</sup> NIR-DU sumur-bi dal-a-gin<sub>7</sub> a<sub>2</sub>-ĝu<sub>10</sub> hu-mu-un-su<sub>13</sub>-su<sub>13</sub>

Like a ... wild dove flying furiously, I pumped my arms

note: For this line, see Peterson Sumerian Faunal Conception, 562 n. 2163.

12. [d]anzu-[...] <sup>mušen</sup> kur-bi-še<sub>3</sub> igi il<sub>2</sub>-la-gin<sub>7</sub> dub<sub>3</sub>-ĝu<sub>10</sub> hu-mu-un-bad-bad

Therefore, like the Anzud bird raising its eye towards its mountain, I spread my knees apart (in stride)

13. [...] -ra?-[...] -ĝu<sub>10</sub>?-[...] -ma?-[...] -sug<sub>2</sub> -sug<sub>2</sub>?-[...] -ge-eš-am<sub>3</sub>

Therefore the cities of the land that I founded stood for me

14. [...] -gig<sub>2</sub> -ga u<sub>8</sub>-gin<sub>7</sub> lu!?-a-ĝu<sub>10</sub> [...] dug<sub>3</sub> ha-ma-ab-dug<sub>4</sub>

Therefore my black-headed people, teeming like ewes, look to me sweetly

reverse

1. [...] -bi-[...] -še<sub>3</sub> hub<sub>2</sub> sar-sar-re-gin<sub>7</sub>

Like a goat of the mountain range that is running to its dwelling(?)

2. [...] ud daĝal<sub>1</sub> -la  
(As?) Utu, broadening the daylight upon the settlements
3. [...] -la<sub>1</sub>?<sub>1</sub> -še<sub>3</sub>! ha-ba-an-kur<sub>9</sub>-re  
Therefore I(?) was entering the Ekišnuĝal temple
4. [...] tur<sub>3</sub>?<sub>1</sub> i<sub>3</sub>! gal-gal-la [he<sub>2</sub>]-ĝal<sub>2</sub><sub>1</sub> -la<sub>1</sub> he<sub>2</sub>-bi<sub>2</sub>-ib-si  
Therefore the temple of Suen, the cattlepen (of) great amounts of butter(?) was filled with abundance
5. [...] ha]-ba<sub>1</sub> -ni<sub>1</sub> -gaz udu?<sub>1</sub> ha-DI?-ni-šum  
Therefore bulls were slaughtered there, sheep were slaughtered there
6. [...] <sup>kuš</sup><sub>1</sub> a<sub>2</sub>-la<sub>2</sub> šeg<sub>10</sub>?<sub>1</sub> ha-ba-gi<sub>4</sub>  
Therefore the *šem* and *ala* drums resounded
7. tigi<sub>1</sub> niĝ<sub>2</sub>-dug<sub>3</sub>-ge si ha-ba-sa<sub>2</sub>  
Therefore the *tigi* drum, the good thing, functioned properly there
8. d<sub>1</sub> sul-gi lu<sub>2</sub> NIG<sub>2</sub> lu-lu-a-me-en ninda ĝeš ha-ba-ni-tag  
I am Šulgi, the one who makes anything/food(?) numerous and therefore I(?) offered food (offerings) there
9. piriĝ-gin<sub>7</sub> KI-LUGAL-GUB-ta ni<sub>2</sub> il<sub>2</sub>-la-ĝu<sub>10</sub>-ne  
When I roused myself from the ... cultic area like a *piriĝ* creature  
note: For the term KI-LUGAL-GUB and its uncertain status as a Diri or Izi compound (note the Auslaut spelling of the current context), see Flückiger -Hawker OBO 160, 221, Polonsky The Rise of the Sun God and the Determination of Destiny in Ancient Mesopotamia, 795 n. 2303.
10. e<sub>2</sub>-gal-mah <sup>d</sup>nin-e<sub>2</sub>-gal-la-kam  
It was in the Egalmah temple of Ninegala  
note: See George MC 5, temple no. 320.
11. dub<sub>3</sub> he<sub>2</sub>-ni-dub<sub>2</sub> a zal!-le he<sub>2</sub>-ni-tu<sub>5</sub>  
Therefore (I?) relaxed(?) there, (I?) bathed there with flowing water  
note: For this line, see Karahashi Sumerian Compound Verbs, 80.
12. dub<sub>3</sub> he<sub>2</sub>-ni-gurum ninda hu-mu-ni-gu<sub>7</sub>  
Therefore (I?) bend the knee there and ate food there
13. <sup>d</sup>nin-ninna<sub>2</sub> sur<sub>2</sub>-du<sub>3</sub><sup>mušen</sup>-gin<sub>7</sub> ha-ba-zig<sub>3</sub>-ge-en  
Therefore I was arising like a harrier and a falcon  
note: For this and the following line, see Woods CM 32, 230.
14. nibru<sup>ki</sup>-še<sub>3</sub>! a-la-ĝa<sub>2</sub> ha-DI-kur<sub>9</sub>-re  
Therefore I(!?) was returning(?) towards Nibru in my exuberance
15. ud-ba-a ud-de<sub>3</sub> gu<sub>4</sub> he<sub>2</sub>-eb-be<sub>2</sub> mar-ru<sub>x</sub>(TE) he<sub>2</sub>-ni<sub>10</sub>-ni<sub>10</sub>  
At that time the storm therefore shouted, the stormwind circled  
note: For this passage, see Streck R1A15, 116-117.
16. mir-mir!-re<sub>1</sub> <sup>tumu</sup>u<sub>19</sub>-lu murum-bi ni<sub>2</sub>-bi-a hu<sub>1</sub> -mu-un-ša<sub>4</sub>  
Therefore the north(?) and south winds howled by themselves
17. nim ĝir<sub>2</sub>-ĝir<sub>2</sub>-re tumu imin!-bi-ta<sub>1</sub> an!-na teš<sub>2</sub> he<sub>2</sub>-ni-gu<sub>7</sub><sub>1</sub>  
Therefore flashing lightning wreaked havoc in heaven together with the seven winds double ruling



UET 6, 80 = U 16850 + 780

CDLI P346165

Šulgi B 19f., Haayer unpublished ms., source U2

obverse

1'. [... <sup>d</sup>]nisaba<sub>7</sub> -ke<sub>4</sub>

The beautiful Nanibgal, Nisaba

2'. [...] ġizzal<sub>7</sub> -la šu daġal ma-ni-in-dug<sub>4</sub>

Gave wisdom and intelligence generously to me

3'. [...] ġal<sub>2</sub> tak<sub>4</sub> -a niġ<sub>2</sub>-e nu-dib-be<sub>2</sub>-me-en

I am experienced scribe who does not ignore (lit. pass by) anything

4'. sa<sub>7</sub> nemur-gin<sub>7</sub> zig<sub>3</sub>-ga-ġu<sub>10</sub>-ne

When I rose as (if possessing) the musculature of a leopard

5'. an<sup>še</sup>ni-is-kum kaš<sub>4</sub> kalag-ga di-ġa<sub>2</sub>

When I galloped mightily like a *nisku* equid

6'. šag<sub>4</sub> an-na-ke<sub>4</sub> hul<sub>2</sub>-la ma-ab-de<sub>6</sub>

The heart of An brought rejoicing for me

note: For this and the following two lines, see Jaques AOAT 332, S62.

7'. a-la-ġa<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub>-le gu<sub>3</sub> zid ma-ni-in-de<sub>2</sub>

In my happiness Enlil spoke truthfully to me

8'. nam-si-sa<sub>2</sub>-ġu<sub>10</sub>-uš ġedru ma-an-šum<sub>2</sub>-mu-uš

They gave me a scepter because of my justice

9'. gu<sub>2</sub> kur-kur-ra-ke<sub>4</sub> ġiri<sub>3</sub> ba-da-gub

(I) was able to step on the neck of the lands

10'. ġeš<sup>t</sup>tukul-ġa<sub>2</sub> mu-bi sig-še<sub>3</sub> mu-un-ġal<sub>2</sub>

.. put the fame of my weapon to the lowland

11'. aga-kar<sub>2</sub> sig<sub>10</sub>-ga-ġu<sub>10</sub>-u<sub>8</sub> igi-nim-še<sub>3</sub> mu-un-ġal<sub>2</sub>

... put (news of) my conquests to the highland

12'. me<sub>3</sub> šen-šen-na um-ta-ab-e<sub>3</sub>-en

After I go out(?) into combat and battle

13'. [...] ib<sub>2</sub> dug<sub>4</sub>-ga <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-še<sub>3</sub>

To the place that Enil has grown angry (at)(?)

14'. [...] -ġu<sub>10</sub> -u<sub>8</sub> igi-še<sub>3</sub> ba-du-un

I go at the front of(?) my troops

reverse

1. [...] -šag<sub>4</sub> ba<sub>7</sub> -ab-zalag-ge-en

I illuminate the area (lit. field) that I see

2. ġa<sub>2</sub> -e<sub>7</sub> -me<sub>7</sub> -en<sub>7</sub> ġeš<sup>t</sup> tukul<sub>7</sub> -la<sub>7</sub> a-la mu-un-ġa<sub>2</sub>-ġa<sub>2</sub>-an

It is I who puts passion into the weapon

3. urud<sup>š</sup>ukur urud<sup>d</sup>ma-sa-tum a-ba-da-ab-ġal<sub>2</sub>-le-en-na

I am in possession of the spear and the *masatum* weapon

note: For this and the following two lines, see Wilcke Lugalbanda Epos, 191.

4. <sup>kuš</sup>da-lu-uš<sub>2</sub>-a a<sub>2</sub>-sig<sub>3</sub>-ge-bi mu-zu

(I) know the slingstone of the sling (i.e., how to load it?)

5. im-du-ug im-lag hul sag<sub>3</sub>-ga-ĝu<sub>10</sub>-u<sub>8</sub>

My discharged(?) destructive clay bullets and pellets

note: The bilingual manuscript MS 2885 has the variant im-dugud im-dug? hul.

6. mir ni<sub>2</sub> ĝal<sub>2</sub>-la-gin<sub>7</sub> dal-le-da-bi

The ones that are to fly like an aura bearing(?) northern storm

7. šag<sub>4</sub> dab-ba-ĝu<sub>10</sub>-u<sub>8</sub> li-bi<sub>2</sub>-ib-dib-be<sub>2</sub>-en

In(?) my anger I do not let them pass (their mark?)

note: For this and the following line, see Jaques AOAT 332, 95.

8. ni<sub>2</sub> zi-ir kur-re ba-ab-šum<sub>2</sub>-mu-un

I give fear and distress(?) to(?) the (enemy) land

note: The bilingual manuscript MS 2885 gives the translation pu-lu-uh<sub>3</sub>!?-tam<sub>2</sub> for puluhtu(m) "fear" to verify the reading ni<sub>2</sub>.

9. (line tally of ten) šeš gu<sub>5</sub>-li-ĝu<sub>10</sub> sul <sup>d</sup>utu-am<sub>3</sub>

My brother and friend, who is the youth Utu

10. ki zi-šag<sub>4</sub>-ĝal<sub>2</sub>-la-ka igi mu-na-ni-duh

I looked to him in a place of encouragement/vitality

11. <sup>d</sup>sul-gi-me-en dalla-bi-a inim mu-da-ab-be<sub>2</sub>-en

I am Šulgi, I speak a word with him openly

12. diĝir<sub>1</sub> igi sag<sub>9</sub> me<sub>3</sub>-ĝa<sub>2</sub>-kam

He is the beautiful-faced god of my battle

13. [... <sup>d</sup>]utu<sub>1</sub> [...] šeš?<sub>1</sub> -ra ki aĝ<sub>2</sub> <sup>d</sup>lamma <sup>ĝeš</sup>tukul-ĝa<sub>2</sub>-kam

The youth Utu who makes a brother love a brother(?) is the protective spirit of my weapon

14. [...] -mu<sub>1</sub> -un-kal-la<sub>1</sub> -ge LA ga<sub>14</sub>-mu-un-ne<sub>3</sub>?<sub>1</sub> -e

Because of his word I will be strong(?), I will be mighty(?) ...

15. [...] -e<sub>3</sub><sub>1</sub>

Utu comes out for me in the combat of battle(?)

UET 6, 81 = U 16848

CDLI P346166

Šulgi B 123f., Haayer unpublished ms., source U<sub>3</sub>

obverse

1. šeš<sub>7</sub> gu<sub>5</sub>-li-ĝu<sub>10</sub> sul<sup>d</sup>utu-am<sub>3</sub>

As (i.e., like) my brother and friend Utu

2. zag-še piriĝ-gin<sub>7</sub> sug<sub>2</sub>-sug<sub>2</sub>-ge-ĝa<sub>2</sub>

Of my ones standing (with) shoulders like a *piriĝ* creature

3. anše sahar la<sub>2</sub> ug-gin<sub>7</sub> šeg<sub>10</sub> gi<sub>4</sub>-a-ĝa<sub>2</sub> kuš<sub>7</sub> sag<sub>9</sub>-ga-bi-me-en

Of my dust covered(?) equids screaming like ug creatures, I am their good groom

4. dur<sub>3</sub>-gin<sub>7</sub> kaš<sub>4</sub>-a ne-ĝu<sub>10</sub> nu-silig-ge

Like a male donkey, my strength never wavers as a runner

5. kaš<sub>4</sub>-ta e<sub>3</sub>-a-me-en dub<sub>3</sub> nu-kuš<sub>2</sub>-u<sub>3</sub>-me-en

I come out (ahead) from the (other) runners

6. nam-tag nu-ĝal<sub>2</sub>-me-en izi-sa gu<sub>4</sub>-gu<sub>4</sub><sub>7</sub> -ud-me-en

I bear no sin, I jump around continually in mirth(?)

note: For the lexeme *isiš* see Jaques AOAT 332, 45-46.

7. inim-ĝu<sub>10</sub> niĝ<sub>2</sub> ka-ta nu-šub-bu-dam

My word is something never to be abandoned by the mouth

8. mi<sub>2</sub>-ĝu<sub>10</sub> di niĝ<sub>2</sub>-gin<sub>6</sub>-na-ka ka-ga<sub>14</sub> mu-e-ši-ĝal<sub>2</sub>

My praise(?) is present in the mouth on my behalf (manifested) in legal decisions of truth

9. maš<sub>2</sub>-šu-gid<sub>2</sub>-gid<sub>2</sub> dadag-ga-me-en

I am a ritually pure diviner

note: For this passage, see Michalowski Leichty FS, 246f.

10. ĝiri<sub>3</sub>-ĝen-na-ka uzu-ga-ka<sup>d</sup>nin-tur<sub>5</sub>-bi ĝa<sub>2</sub>-me-en

I am the Nintur (mother goddess) of the procedures of omens

note: For this line and the word *ĝiri<sub>3</sub>-ĝen-na*, see Richardson CDLJ 2006, 1f.

11. šu-luh nam-išib-a šu du<sub>7</sub>-de<sub>3</sub>

In order to perfect the lustration rites of the *išib* priesthood

12. en-ra zag<sub>7</sub> mi<sub>2</sub><sub>7</sub> -de<sub>3</sub><sub>7</sub> ĝi<sub>6</sub>-par<sub>4</sub>-še<sub>3</sub> huĝ-e

In order to praise the en priestess and install (her) on behalf of the *ĝipar* building

note: For the compound verb za<sub>3</sub> ... mi<sub>2</sub> see Michalowski WOO 8, 218-219.

13. lu<sub>2</sub>-mah ereš-diĝir šag<sub>4</sub> kug-ge pad<sub>3</sub>-da

In order to choose the *lumah* priest and *erešdiĝir* priestess in the holy heart

14. sig-še<sub>3</sub> saĝ ĝa<sub>2</sub>-ĝa<sub>2</sub> nim-še<sub>3</sub> aga-kar<sub>2</sub> sig<sub>10</sub>-ge

To advance towards the lowland and inflict defeat against the highland

15. e<sub>2</sub> šu-nir-ra-ke<sub>4</sub> ĝal<sub>2</sub> tak<sub>4</sub>-tak<sub>4</sub>

To open the "house of the emblem"

16. ĝešgid<sub>2</sub>-da a me<sub>3</sub> tu<sub>5</sub>-tu<sub>5</sub>

To wash the lance with the "water of battle"

17. ki-bala-a sa<sub>2</sub> galam-ma ĝa<sub>2</sub>-ĝa<sub>2</sub>

To enact clever plans in the rebel land

18. inim diĝir-re-e-ne niĝ<sub>2</sub> kal -kal x

The words of the gods is(?) a most precious thing (for these matters)

19. sila<sub>4</sub> babbar udu kiĝ<sub>2</sub>-gi<sub>4</sub>-a-ka i<sub>5</sub>-ĝar u<sub>3</sub>-bi<sub>2</sub>? -[...]

After I(?) establish an oracular utterance with/in the white lamb, the sheep suitable for extispicy

note: For this line, see Jaques AOAT 332, 285 n. 591. For the expression kiĝ<sub>2</sub> ... gi<sub>4</sub> in description of extispicy, see Heimpel BSA 7, 131-133, Veldhuis JCS 60, 30.

20. ki mu pad<sub>3</sub> -da-ba a eša u<sub>3</sub>-ba -[...]

After I(?) pour water and eša flour in the place where the name is uttered/the oath is taken

note: The NIR sign was written over another sign.

21. inim siškur<sub>2</sub>-ra-ka udu sa-a mi-ni-ib<sub>2</sub>-gi<sub>4</sub> -[...]

I will prepare the sheep with/according to(?) the words of the *siškur* ritual

22. maš<sub>2</sub>-šu-gid<sub>2</sub>-gid<sub>2</sub>-ĝu<sub>10</sub> na-ĝa<sub>2</sub>-ah-gin<sub>7</sub> mu-ni -[...]

My diviner ... there(?) like a barbarian

23. udu sa gi<sub>4</sub>-a šu-ĝa<sub>2</sub> ba-an-[...]

The prepared sheep "passes into my hand" (?)

24. sag<sub>9</sub>-ga hul-da la-ba-an-ta-ha-[...]

I do not "hold" good (omens) with bad (omens)

25. šag<sub>4</sub> zalag ni<sub>2</sub>-ĝa<sub>2</sub>-me-en igi-ĝu<sub>10</sub>-ta i<sub>3</sub>-du-un

A brilliant mind is mine, I go by my (own) eyes

26. lugal-me-en šag<sub>4</sub> udu diš-a-[...]

I am the king, the entrails of a single sheep

27. a<sub>2</sub> aĝ<sub>2</sub>-ĝa<sub>2</sub> niĝ<sub>2</sub>-ki-šar<sub>2</sub>-ra-ka igi mu-na-ni-[...]

I see the orders of the whole world

28. niĝ<sub>2</sub>-ak-ĝa<sub>2</sub> ni<sub>2</sub>-bi ga-buluĝ<sub>5</sub> -[...]

I shall boast about my deeds

note: For this and the following three lines see Wilcke Das Lugalbanda Epos, 180.

29. kalag-ga-ĝa<sub>2</sub> mu-bi a<sub>2</sub> bi<sub>2</sub>-su<sub>3</sub>-ud

I have made the reputation of my might spread wide

note: For this line, see Karahashi Sumerian Compound Verbs, 77.

30. ĝeštug<sub>2</sub>-ĝu<sub>10</sub> niĝ<sub>2</sub>-galam-ma su<sub>3</sub>-ga-am<sub>3</sub>

My intellect is full of cleverness

31. a-na-ĝu<sub>10</sub> niĝ<sub>2</sub> ka-ge dib-ba nu

What of mine does not surpass description?

32. <sup>d</sup>sul -gi lugal urim<sup>ki</sup>-ma-me-en

I am Šulgi, the king of Urim

note: For this passage (154-174), see Krispijn Akkadica 70, 1f. For this and the following line, see Woods CM 32, 281. One source (Haayer unpublished ms., source An) A 30264 = 3N-T533 has Larsa as a variant.

reverse

1. u<sub>3</sub> nam-nar-a gu<sub>2</sub>?<sub>1</sub> -ĝu<sub>10</sub> ha-ba-šum<sub>2</sub>

And therefore I am devoted to the art of the musician

note: For this line, see Jaques AOAT 332, 14 n. 38.

2. niĝ<sub>2</sub>-na-me-bi la-ba-an-da-gib-e

Nothing about it is blocked to me(?)

3. tigi a-da-ab nam-nar šu du<sub>7</sub>-a buru<sub>3</sub> daĝal-bi mu?<sub>1</sub> -zu

(I) have learned the depth and width of tigi and adab songs (or instruments?), perfected by/equipped for the musician's craft(?)

note: For this line, see Michalowski WOO 8, 206. For this and the following line, see Woods CM 32, ex. 621. For the instruments in this section, see Krispijn ICONNEA 2008, 137.

4. ĝeš<sub>1</sub>šu-kar<sub>2</sub>-ke<sub>4</sub> šag<sub>4</sub>-bi dab<sub>5</sub>-x-[...]

The (playing of) the *šukar* instrument was grasped in the mind(?)

note: For this line, see Jaques AOAT 332, 95 and for the term ĝeš<sub>1</sub>šu-kar<sub>2</sub> "tool, utensil" as an instrument term see Krispijn ICONNEA 2008, 147.

5. si ke<sub>3</sub>-de<sub>3</sub> [...] -mu-e-ši-ib-gaz-e<sub>1</sub> -[...]

In order to adjust the frets(?), I did not cause the arm to break(?)

note: See Attinger ZA 95, 247.

6. zi-zi šu<sub>2</sub>?<sub>1</sub> -[...] -ba<sub>1</sub>?<sub>1</sub> ĝeš mu-e-hur-hur<sub>1</sub>?<sub>1</sub>

I made plans for/drew its "raising" and "lowering" (?)

7. gu<sub>2</sub> eš ĝeš<sub>1</sub>za<sub>3</sub>-mi<sub>2</sub>-a kam-ma sag<sub>9</sub>-ga mi-ni-[...]

I have known how to tune(?) the three ... gu instrument and the lyre well

8. ĝeš<sub>1</sub>sa-eš u<sub>3</sub> šag<sub>4</sub> nam-nar-ra-ka šag<sub>4</sub>-du-gu?<sub>1</sub> -[...]

I have known the "three stringed" instrument and the "heart of the art of the musician (soundbox?), and the "howling heart"

9. ĝeš<sub>1</sub>al-ĝar ĝeš<sub>1</sub>sa-bi<sub>2</sub>?<sub>1</sub> -tum<sub>1</sub>?<sub>1</sub> in<sub>1</sub>?<sub>1</sub> -dim<sub>2</sub>?<sub>1</sub> lugal-la<sub>1</sub>?<sub>1</sub> [...]

I have known the fingering technique/plectrum(?) of the *alĝar* and *sabitum* instruments, which the king created(?)

10. ĝeš<sub>1</sub>mi-ri<sub>2</sub>-tum niĝ<sub>2</sub> [...] šu?<sub>1</sub> mu?<sub>1</sub> -[...]

(I) accepted(?) the "Mari" instrument, that which silences the temple(?)

note: For this line, see Karahashi Sumerian Compound Verbs, 162, Krispijn ICONNEA 2008, 128, and Ceccarelli Attinger FS, 109.

11. ĝeš<sub>1</sub>ur-za<sub>1</sub>?<sub>1</sub> -ba-bi<sub>1</sub>?<sub>1</sub> -[tum ĝeš<sub>1</sub>]har<sub>1</sub>?<sub>1</sub> -har<sub>1</sub>?<sub>1</sub> [...]

The "(king) Urzababa" instrument, the *harhar* instrument, the *harhar* instrument

12. ĝeš<sub>1</sub>?<sub>1</sub> ur<sub>1</sub>?<sub>1</sub> -gu<sub>1</sub>?<sub>1</sub> -la<sub>1</sub>?<sub>1</sub> ĝeš<sub>1</sub>dim<sub>3</sub>?<sub>1</sub> -lu<sub>2</sub>?<sub>1</sub> -ma<sub>2</sub>-gur<sub>8</sub>?<sub>1</sub> -[...] NE-gin<sub>7</sub> gu<sub>3</sub> mi-ni-[...]

The "lion" instrument, the "post of the boatman" instrument, and *zanaru* instrument, I brought out (their) noises ...

13. dumu nar-ra šu tam-tam-ma<sub>1</sub>?<sub>1</sub> -[...]

Like a pure-handed/skilled(?) member of the musicians

note: For this and the following two lines, see Woods CM 32, 291.

14.  $\hat{g}e\check{s}gu_3$ -di  $\hat{g}e\check{s}$  la-ba-ra-ab-tuku-a ki- $\hat{g}u_{10}$  -[...]  
 (If) someone brings(?) a gudi instrument never heard before to where I am (my place)  
 note: For this line, see Karahashi Sumerian Compound Verbs, 87.
15.  $u_6$ -ne-en  $\check{s}ag_4$ -bi ba -[...]  
 When I "make it speak"(?), its essence(?) is made known
16.  $ni\hat{g}_2$  ud-bi- $\check{s}e_3$   $\check{s}u$   $\hat{g}al_2$ - $\hat{g}al_2$ -la- $gin_7$  ba-x-[...]  
 I can make it like something at its (appropriate) time
17. ad  $pad_3$ -da  $gid_2$ -i tu-lu  $gin_6$ -x [...]  
 Finding the sound (by?) tightening(?), slackening, and correcting has not escaped my hand
18. gi-di gi sipad- $gin_7$  nu-um? -[...]  
 (I) do not play the reed flute like (a mere) reed (pipe) of the shepherd
19.  $\check{s}umun$ - $\check{s}a_4$  murum  $\check{s}a_4$  -a? i-si-i $\check{s}$   $\hat{g}a_2$  -[...]  
 Intoning a  $\check{s}umun\check{s}a$  song, wailing in lament  
 note: For this and the following line, see Jaques AOAT 332, 172-173. Was something written in the leather-hard clay between the A and I signs?
20.  $\check{s}ag_4$ -ge sa $\hat{g}$  - $us_2$  -bi- $gin_7$  mu -[...]  
 In the heart(?) (I) have known how to do this, like (one who does it) regular(ly)
21. hul $_2$ -hul $_2$ -le-me-en dug $_3$ -dug $_3$  -ge [...]  
 I am one who causes rejoicing, I am one who makes things sweet
22. kiri $_3$ -zal nam-nun-na ud zal-zal-le [...]  
 I am one who spends the day in joy and princeliness
23. lu $_2$  -lu $_7$  ni $_2$  te-ni- $\check{s}e_3$   $\hat{g}e\check{s}tug_2$  he $_2$ -[...]  
 If a man pays attention to his fear  
 note: For this line, see Karahashi Sumerian Compound Verbs, 85.6
24. [...]  $ni\hat{g}_2$  igi  $ni\hat{g}in_2$ -na-ka?  
 The matter(?), that which the eye surveys
25. [...] -til $_3$  -la sa $\hat{g}$  im- $gi_4$ -a  
 The circumscribed limits of life  
 note: For this line, see Karahashi Sumerian Compound Verbs, 137.
26. [...] nam- $gu_2$ -ga-ka lu $_2$  la-ba-an- $\check{s}ub$ - $\check{s}ub$  -[...]  
 The bile/poison of the "land/netherworld of oppression," a man cannot cast aside(?)
27. kalag -ga ne-ni-ta nir  $\hat{g}al_2$ -la am $_3$ ?  
 He is(!?) one who trusts in his own might
28. mu mah-a-ni-ta nir  $\hat{g}al_2$ -e  
 And thus one who trusts his great name
29.  $ni\hat{g}_2$  he $_2$ -em-gu-ul-gu-ul-e a-na-a $\check{s}$  ba-ni-ib-la $_2$ -e  
 Makes (everything) the best, why would he diminish them?  
 double ruling
30.  $\hat{g}e\check{s}_2$ -di $\check{s}$   
 (Total) sixty one lines(?)
31. ra -x-mi  
 ...

UET 6, 82 = U 16847

CDLI P346167

Šulgi B 233f., Haayer unpublished ms., source U<sub>4</sub>

obverse

1. ama<sub>1</sub> -gi<sub>4</sub> nu-me-en šag<sub>4</sub> inim<sub>1</sub> -[...]

(I) have known (how to impose) the meaning of the words "I am not freed"

2. inim-ĝu<sub>10</sub> saĝ i<sub>3</sub> li<sub>1</sub> [...]

My words are the finest of pressed/high quality oils

3. šag<sub>4</sub> izi-gin<sub>7</sub> bar<sub>7</sub>-ra-am<sub>3</sub> [...]

A heart that burns like fire--(I) have known its cooling

4. inim-ma lu<sub>2</sub> inim-ma<sub>1</sub> diri-ga<sub>1</sub> [...]

One will weigh (my) words against(?) a man excessive in words

5. niĝ<sub>2</sub> kal-kal-la ĝa<sub>2</sub>-e lu<sub>2</sub>-[...]

I am a man of the most precious things

6. sun<sub>5</sub>-na dugud-bi saĝ<sub>1</sub> -[...]

The importance of being humbled is appreciated by me

7. niĝ<sub>2</sub>-na-me-<ĝu<sub>10</sub>>-u<sub>8</sub> la-ba-an<sub>1</sub> -[...]

One cannot slander/alter(?) anything of mine(?)

8. inim an-na inim <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> -[...]

By the word of An and Enlil

9. zi kalam-ma zi kur-kur-ra-ka kiri<sub>3</sub> šu x-x-ĝal<sub>2</sub>

(I) shall cover (my) mouth (in submission) for the life of the homeland and the life of the foreign lands

10. ĝa<sub>2</sub>-la nu-dag<sub>1</sub> -ge muš<sub>3</sub> nu-tum<sub>2</sub>-bi-me-en

I am their unceasing one, their unfailing one

11. diĝir-re-e-ne gub-ba in-ga-an-zu

(I!) too have known how to serve the gods

12. <sup>d</sup>a-nun-na-ke<sub>4</sub>-e-ne ki?<sub>1</sub> sed<sub>4</sub> !?-bi mu-zu

(I) have known the cooling place(!?) of the Anuna

13. <sup>d</sup>sul-gi nam-nun-na gu<sub>2</sub> gal peš<sub>11</sub> -a-me-en

I am Šulgi, whose great neck grows thick in princeliness

14. niĝ<sub>2</sub> gal-gal-la a-ba-da-ab-ĝal<sub>2</sub>-la-an?<sub>1</sub>

When(?) I am able to have great things

15. šag<sub>4</sub>? -ĝu<sub>10</sub>? hul<sub>2</sub>-la ba-da-am<sub>3</sub>-ĝal<sub>2</sub>-la<sub>1</sub>

Rejoicing is able to be (in) my heart

16. [...]-dag<sub>1</sub> -ge?<sub>1</sub> bar?<sub>1</sub> -x x-x-be<sub>2</sub> -me<sub>1</sub> -en

I am one who will not cast that which is being brought to an end aside

reverse

1'. lugal<sub>1</sub> ud<sub>1</sub> [...]a<sub>1</sub> -aš?<sub>1</sub> diš?<sub>1</sub> -[...]

(Or) a single king from(?) ancient times

2'. šag<sub>4</sub>-ĝu<sub>10</sub> niĝ<sub>2</sub>-a<sub>2</sub>-zig<sub>3</sub> ba-ra-mu-un<sub>1</sub> -na<sub>1</sub> -ta?<sub>1</sub> -x-x

Thus I am not plotting(?) violence against him

3'. nam-lu<sub>2</sub>-lu<sub>7</sub> an-ta sig<sub>10</sub>-ga-a-ta

(That which accrued) after mankind was placed from heaven (on the earth)(?)

note: Allusion to a creation story?

4'. ĝeštug<sub>2</sub> dab<sub>5</sub>-dab<sub>5</sub>-ba na-ĝa<sub>2</sub> -ĝa<sub>2</sub> nu-me-en

I am not a barbarian(!) regarding (this) accumulated(?) knowledge

5'. en<sub>3</sub>-du ud-bi-a-ta libir-ra ud ul-a-aš

From cultic songs of the (present?) time to ancient ones of distant days(?)

6'. tigi za-am-za-am šu IGI DU-ĝu<sub>10</sub>-ne

Therefore when I ... the *tigi* and *zamzam* songs/instruments(?)

note: For this line, see Karahashi Sumerian Compound Verbs, 171.

7'. ud na-a-me lul-še<sub>3</sub> ba-ra-bi<sub>2</sub>-pad<sub>3</sub> ka-ge ba-ra-bi<sub>2</sub>-gi

At no time have I chosen them/uttered(?) falsely or blocked them in the mouth

8'. niĝ<sub>2</sub> libir-ra en<sub>3</sub> he<sub>2</sub>-bi<sub>2</sub>-tar-tar šub-bu-de<sub>3</sub> ba-ra-bi<sub>2</sub>-šum<sub>2</sub>

Therefore I have inquired after these ancient things and not given them over to be abandoned

9'. šir<sub>3</sub>-gid<sub>2</sub>-da-ĝa<sub>2</sub> e<sub>2</sub> dug<sub>3</sub>-ga-ĝa<sub>2</sub> pa e<sub>3</sub>? [...] [...]

Therefore I made my *širgida* songs manifest in my good palace/temple

10'. tigi za-am-za-am x-bi?<sub>1</sub> [...] ĝeštug<sub>2</sub> -ga [...]

Therefore the ... of the *tigi* and *zamzam* songs/instruments, everything, I embedded in (my) memory(?)

11'. niĝ<sub>2</sub>? x-x [...] ba<sub>1</sub> -ra<sub>1</sub> -šub?<sub>1</sub> -[...]

That which was thus not dropped from the hand



UET 6, 83 = U 17222B  
CDLI P346168  
“Šulgi W”, Sallaberger RIA 13, 277

obverse

column 1'

1'. [...] x A x

2'. [...] x x

3'. [...] šu nu-bar-re

... will not release

4'. [...] x-bi sig<sub>9</sub>-ga?-am<sub>3</sub>

...

5'. [...] bar-re

...

6'. [...] ĝeštug<sub>2</sub> kalam-ma ud-šu<sub>2</sub>-uš

... the wisdom/ear(?) of the land daily

7'. [...] mu ri-a mu ri-še<sub>3</sub>? NI

... until distant years(?) ...

8'. [...] gu<sub>2</sub> -un dugud-da-a-ni mu ri NI

... his heavy tribute ... distant years(?)

9'. [...] mu? re-eš-am<sub>3</sub>

... until distant years?

10'. [...] x-ni-še<sub>3</sub> DA-ni me-ri

...

11'. [...] mu? -bi igi bar-re

Looking at ...

12'. [...] IGI UŠ mu re-eš-am<sub>3</sub>

... until distant years?

reverse

column 1

1. [...] <sup>d</sup>su<sub>1</sub> -gi lugal urim<sub>2</sub> <sup>ki-ke</sup><sub>4</sub>

Šulgi, king of Ur

2. [...] niĝ<sub>2</sub>? U? NI? me-ri

...

3. [...] ugu? -ĝu<sub>10</sub>

My birth (mother/father?) ...

4. [...] KA a-a-ĝu<sub>10</sub>-ur<sub>2</sub>

... for my father

5. [...] <sup>d</sup> lugal-ban<sub>3</sub>-da

... Lugalbanda

6. [...] x-bi NIM

...

7. [...] ha?ᵗ -ba-su₃-ud  
May ... be long-lasting(?)\_

8. [...] SUD-bi

...

9. [...] x x ba-BAD

...

10. [...] -NE?

...

11. [...] -sa-a

...

12. [...] -x

UET 6, 84

CDLI P346169

Iddin-Dagan B 1f., 11f., bilingual, Römer SKIZ, 209 source F

obverse

column 1

1'. [...] -ni [...] -in-tar

2'. [ᵈi-din-ᵈ]daᵗ -gan šar-ru-um [...] -x a-ša-ar ši-ru-ti-i-šu šiᵗ -im-ta-am ra-bi-ta-am i-ši-im-ku-um

Iddin-Dagan, king, An decreed a great fate for you in an exalted place

note: For another example of this form of the SAR sign from OB Ur, see UET 6, 112 r10, UET 6, 385 o3 and r2, 7.

3'. aga zid-da dalla mu-de₃-de₃ namᵗ -sipad kalam-ma-še₃ muᵗ -un-il₂-e [kur] ġiri₃ᵗ -zu-uš mu-un-ġar

4'. [a]-gaᵗ -am ki-na-am [u₂]-šeᵗ -pi-ku-um [...] -x re-u₂-ut ma-tim [...] -ši-i-ka maᵗ -ta-am a-na še-pi-i-ka išᵗ -ku-un

He made the true crown appear for you(!), raised you to the shepherdship of the land, and set the land at your feet

5'. [...] x [...]

column 2

1'. x-e?ᵗ x [...]

2'. ᵈEN.LIL₂ te-er-taᵗ -[am] ša-a-ti u₂-we-er-kaᵗ

Enlil has commanded you with this instruction

3'. ᵈi-din-ᵈda-gan sipad šag₄-ga-na-me-en

4'. ᵈi-din-ᵈda-gan re-i li-bi-i-šu at-ta

Iddin-Dagan, you are the shepherd of his heart

5'. gu₃ zid de₂-aᵗ ᵈen-lil₂-la₂-me-[en]

6'. ša ᵈEN.LIL i-x-[...]

You are the one who Enlil has spoken to faithfully

7'. <sup>d</sup>en-ki-ke<sub>4</sub> ḡeštug<sub>2</sub>?<sub>7</sub> [...] niḡ<sub>2</sub>-nam-ma [...]

8'. e<sub>2</sub>-a uz-[...] pe-ta-[...] mi-im?<sub>7</sub> -[...]

Enki (brought for you) (the ability) to learn broad knowledge of everything

UET 6, 85 = U 16342

CDLI P346170

Išme-Dagan A/Enlil diriše 182f., 268f.

obverse

1. niḡ<sub>2</sub>-dug<sub>4</sub>-ga <sup>d</sup>en-lil<sub>2</sub> lugal-KE<sub>4</sub> ki-bi-še<sub>3</sub> mu-un<sub>7</sub> -[...]

The speech of Enlil, the king(!?), I(?) set in its place

note: Sign is KE<sub>4</sub>, not GA<sub>2</sub>.

2. iri<sup>ki</sup> an-gin<sub>7</sub> šag<sub>4</sub> bar-ta sag<sub>12</sub>-[...]

The city that is beautiful/verdant(?) like heaven inside and out

3. nibru<sup>ki</sup> dim-gal an-ki-a su-bi hu-mu-dug<sub>3</sub>?<sub>7</sub> -[...]

Nibru, the post of the universe, therefore its flesh is sweetened

4. erin<sub>2</sub>-bi ḡeš<sup>š</sup>dupsik-ta he<sub>2</sub>-em-ta-an-zig<sub>3</sub>?<sub>7</sub>

Therefore I(?) removed the workforce from the carrying basket

5. ugnim-bi ḡeš<sup>š</sup>tukul-ta he<sub>2</sub>!-em-ta-ḡa<sub>2</sub>-x

Therefore its army is separated from(?) the weapon

6. kug-si<sub>2</sub> kug-babbar gud udu-bi gu<sub>2</sub>-un dumu nibru<sup>ki</sup>-ke<sub>4</sub>?<sub>7</sub> -ne<sub>7</sub> hu-mu<sub>7</sub> -[...]

Therefore its gold, silver, bulls and sheep, the tribute of the citizens of Nippur, is released

7. e<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub> lugal-ḡa<sub>2</sub>-še<sub>3</sub> <sup>d</sup>nin-lil<sub>2</sub>-<<nin-lil<sub>2</sub>>>-še<sub>3</sub>

On behalf of the temple of Enlil, my king, and Ninlil

8. <sup>d</sup>nin-urta ur-saḡ kalag-ga<sub>7</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ka!/? erin<sub>2</sub>-bi ha-ba-ra-x-[...]

The workforce of(!?) Ninurta, the mighty hero of Enlil, I(?) therefore removed (from duty)

9. NIG<sub>2</sub> sur še i<sub>3</sub> siki udu zag u ba-ab-ak šu ha-ba-ab-ak

Half loaves of bread/one half (of the following?)(!/?), barley, butter, and sheep's wool was therefore tithed and prepared/taken care of(?)

note: For this line, see Attinger ZA 95, 259, and for the range of meanings of šu ... ak, see Attinger ZA 95, 250-251. For the lexeme niḡ<sub>2</sub>-sur, see Civil Birot FS, 76 and for the bread designation ninda šu-ra, see Brunke Essen in Sumer, 101, etc. The other divergent versions of this text use the verb šu ... ak for line 191, where a negative connotation is to be suspected, see Attinger ZA 95, 250.

10. niḡ<sub>2</sub>-erim<sub>2</sub> niḡ<sub>2</sub>-a<sub>2</sub>-zig<sub>3</sub> ka-ba he<sub>2</sub>-em-gi<sub>4</sub>?<sub>7</sub>

Therefore evil and violence were "returned into their mouths"

note: The same construction occurs in Ur-Nammu C 91.

11. niḡ<sub>2</sub>-gin<sub>6</sub>-na ki-en-gi ki-uri he<sub>2</sub>-ni!-ḡar

Therefore truth was established in Sumer and Akkad

12. u<sub>3</sub>-tu-da ki-en-gi dumu nibru<sup>ki</sup>-me-en

I was born in Sumer, I am a citizen of Nibru

13. šag<sub>4</sub> tuku kiri<sub>3</sub> šu? ḡal<sub>2</sub>-ḡal<sub>2</sub>-me-en

I am a courageous one who continually stokes his nose in submission(?)

note: There is an erasure of a prematurely written ḡal<sub>2</sub>-ḡal<sub>2</sub> in this line.

14. igi kug-zu umuš-ta kal-la-me-en

I am one with a wise eye, valued by the intellect(?)

note: An apparent erasure of the GAL<sub>2</sub> sign occurs between the TA and KAL signs.

15. ad gi<sub>4</sub>-gi<sub>4</sub> a-ra<sub>2</sub>-da kuš<sub>2</sub>-u<sub>3</sub>-me-en

I am an adviser who exhausts (himself) with (his) (unwavering?) way

16. niĝ<sub>2</sub>-nam zu uĝ<sub>3</sub>-ta suh<sub>3</sub>-a-me-en

Knowing everything, I am removed from the people

17. di-kud u<sub>3</sub>-en<sub>3</sub> nu-ša<sub>4</sub>-ša<sub>4</sub>-me-en

I am a judge who does not release (an explanation)

18. ka-aš-bar si nam-e sa<sub>2</sub> -sa<sub>2</sub>? -me-en

(Via?) a decision, I am the one who sets fate (back) in order(?)

19. a<sub>2</sub>? -tuku niĝ<sub>2</sub> -[...] -x-x

(Now) the powerful do not engage in excess/behave arrogantly(?)

note: For this and the following line, see Attinger ZA 95, 242.

20. kalag-ga [...]

The strong do not oppress the poor

21. x [...]

reverse

1'. udu aslum(A.LUM) [...]

Therefore he sent long-fleeced sheep and ... ewes straight to me

2. kur igi-nim-ma! ki bad-ra<sub>2</sub> [...]

From the highland, his(!?) far away place ...

3. ĝeš<sup>e</sup>eren ĝeš za-ba-lum ĝeš<sup>e</sup>šu-ur<sub>2</sub>-me ĝeš? [...]

Therefore he brought cedar, juniper, cypress, and boxwood to me by themselves(?)

note: Is this a reference to floating logs downstream?

4. <sup>d</sup>en -lil<sub>2</sub> lugal-ĝu<sub>10</sub> kur-kur!-re gu<sub>2</sub> ĝeš x x x [...]

Enlil, my king, who makes the lands ... submit(!?)

note: Possibly a number sign (imin) after GEŠ, i.e., seven yokes?

5. uĝ<sub>3</sub>-e du<sub>10</sub>-us<sub>2</sub> dili-ka!? ha -ma-an!-dab<sub>5</sub> gu<sub>3</sub> teš<sub>2</sub>-a ha-ma-an-sig<sub>10</sub>

Therefore he made(?) the people take to a single path for me, he made them into a unified voice for me

note: Compare Lamentation over Sumer and Ur 101.

6. ĝa<sub>2</sub> !?-e -me -en <sup>d</sup>en -lil<sub>2</sub>-še<sub>3</sub> ĝal<sub>2</sub>-la-me-en ki!? aĝ<sub>2</sub>-ĝa<sub>2</sub> e<sub>2</sub>-kur -ra-me-en

It is me, I am present facing(?) Enlil, I am the beloved of the Ekur

7. ud ki-en -gi [ki]-uri sag<sub>2</sub> ba-ab-dug<sub>4</sub>-ga-ta

After Sumer and Akkad had been dispersed

8. e<sub>2</sub>? -kur? -za? -gin<sub>3</sub>? [<sup>d</sup>en -lil<sub>2</sub> -la<sub>2</sub> !-ka e<sub>2</sub>-ĝa<sub>2</sub>-ĝeš-šu<sub>2</sub>-a <sup>d</sup>!? nin -lil? -la<sub>2</sub>!? -ka

In the Ekurzagin temple of Enlil, in the Eĝaĝešua temple of Ninlil

9. x x x urudu? alan? ba-ra-na-ni-in-kur<sub>9</sub>

Therefore no king had brought a statue inside for him/her

10. <sup>d</sup>en<sub>1</sub> -lil<sub>2</sub> -le? šag<sub>4</sub>? ki? [aĝ<sub>2</sub>]-ĝa<sub>2</sub>? -ni<sub>1</sub> -x e<sub>2</sub> -x-[...]-x-[...]-x [...] x [...] x [...]

Thus by means of the loving heart of Enlil the Enamtila temple was opened for me

11. e<sub>2</sub>-kur? -ra? [...] -sa<sub>2</sub>? -sa<sub>2</sub>?

Thus great amounts of treasure were brought straight into the Ekur temple

12. erim<sub>3</sub>? [...]

Thus everlasting things were piled up in the treasury(?)

13. ĝeš[gu-za ...] x LIL<sub>2</sub>? [...]

A throne whose limbs were limbs of exceeding quality, was thus set up for Enlil, my king(?)

note: The sign before LIL<sub>2</sub> to begin the indent does not look like DINGIR or d×EN.

14. e<sub>2</sub>-ĝa<sub>2</sub> -<ĝeš>-šu<sub>2</sub> -a [...]

In the Eĝaĝešua temple of the Ki'ur, the great place

15. ĝešgu<sub>1</sub> -za [...]

A throne of Ninlil was thus set up

note: This translation assumes that line 286 was not included in this source.

16. <sup>d</sup>iš<sub>1</sub> -[me-<sup>d</sup>da-gan ...]

I am Išme-Dagan, the son of Dagan

17. ĝešgu<sub>1</sub> -za [...] -x [...]

The throne of the seven ... enclosures(?), inlaid with(?) ..., *nirigi*, and *šuba* stones(?) ...

18. x x x x x [...] x [<sup>d</sup>en<sub>1</sub> -lil<sub>2</sub> lugal-ĝu<sub>10</sub>-ra<sub>1</sub> hu-mu-na-gub<sub>1</sub>

... was thus set up for Enlil, my king

20. a-ra<sub>2</sub> eš<sub>3</sub>-kam!

It is the third time (in a series)

21. <sup>d</sup>en-lil<sub>2</sub> diri-še<sub>3</sub>

(The composition with the incipit) "Enlil exceedingly"

UET 6, 86 = U 16854

CDLI P346171

Lipit-Ištar A 57f., Delnero Variation in Sumerian Literary Compositions, source Ur3

obverse

1. a-ra-zu-ne [...]

I am one (whose) supplication/prayers make Ninlil rejoice

2.  $\hat{g}a_2$ -la nu-dag-ge $\neg$  [...]

I am the unceasing one serving Nuska

3. ki-ur $\neg$ ? $\neg$  -še $\neg$  šu?? $\neg$  [...]

I am one whose hand is oriented(?) towards the Ki'ur

4. ni $\hat{g}e_2$  tum $\neg$ -tum $\neg$ -e im $\neg$  -e [...]

I am the fitting one for carrying things and running(?)

5. ul $\neg$  -ul $\neg$ -la $\neg$  dub $\neg$  nu-kuš $\neg$  -[...]

I am one constantly hurrying (but) whose knees do not tire

6. nesa $\hat{g}$  tum $\neg$  e $\neg$ ! UD nu-x- [...]

I am the bringer of the *nesa $\hat{g}$*  offering who does not allow light to pass through(?) the Ebabbar temple

7. nibru<sup>ki</sup>-še $\neg$  he $\neg$ - $\hat{g}a_2$  $\neg$  [...]

I am the one who chases(?) abundance towards/on behalf of Nibru

note: Source NP-1 has sa-re. Compare perhaps /masar/ “pile, large amount” (Civil Biggs FS, 20)?

8. keš<sup>ki</sup>!-a išib-bi x- [...]

In Keš I am the one serving as(?) its *išib* priest

9. urim $\neg$ <sup>ki</sup>-še $\neg$  i $\neg$  sa $\hat{g}$  $\neg$  [...]

On behalf of Urim I am the first rate butter and cream

10. (line tally of ten) eridu<sup>ki</sup>-še $\neg$ !  $\hat{g}a_2$ -la nu $\neg$  -dag? $\neg$  -[...]

On behalf of Eridug I am its unceasing one

11. ki unug<sup>ki</sup>-še $\neg$  nindaba [...]

On behalf of the site of Unug I am the great nindaba offerings

12. e $\neg$ -kur-ta nam $\neg$  -til $\neg$  šum $\neg$ -ma [...]

I am the one given life by the Ekur temple(?)

13. zi-šag $\neg$  - $\hat{g}a_2$  $\neg$  uru $\neg$  -ni $\neg$  -še $\neg$  al $\neg$  [...]

I am the one who wishes for vitality on behalf of his city

14. <sup>d</sup>li $\neg$  -pi $\neg$  -it $\neg$  -iš $\neg$ -tar $\neg$  sipad kur-kur- [...]

I am Lipit-Ištar, the shepherd of the lands

15. lugal me $\neg$ ? $\neg$  -še $\neg$  ku $\neg$  -kur du $\neg$  -du $\neg$  [...]

I am the king, a wave thrashing towards battle

16. da $\neg$  -da $\neg$  -ra nam $\neg$  -šul? $\neg$  -[...]

I am one who does not loosen the knots of the bindings of youthfulness

17.  $\hat{g}iri_2$ -ur $\neg$ -ra u $\neg$ ? $\neg$  -[...]

I am the one sharpening the  *$\hat{g}iri'ura$*  knife

18. me<sub>3</sub> -a nim-gin<sub>7</sub> [...] ]

In battle I am the one flashing like lightning

reverse

1. suhušx(DU) gin<sub>6</sub>-na erin<sub>2</sub> -[...] ]

I am one who establishes the foundation and destroys among the troops

note: For this line, see Crisostomo The Old Babylonian Word List Izi, 399.

2. (line tally: ten) na<sup>4</sup>KA-kal<sup>?</sup> na<sup>4</sup> x-x-[...] ]

I am the *saĝkal* stone(?), the stone that ...(?)

note: For this line and the varying interpretations of the phrase na<sub>4</sub> peš<sub>1/5</sub>-peš<sub>1/5</sub>-a, see Simko NABU 2013, note 71 pg. 117 n. 14.

3. kušgur<sub>21</sub>ur<sub>x</sub>(SILA<sub>4</sub>?) igi tab ugnim<sub>7</sub> -ma<sub>7</sub> [...] ]

I am a shield, the watcher of the army

4. x-e<sup>?</sup> -si<sup>?</sup> -ID<sub>7</sub> ur-saĝ igi zalag-ga zu<sub>2</sub> -keš<sub>2</sub> gin<sub>6</sub>-ne<sup>?</sup> -[...] ]

I am the bright-faced hero who solidifies the troop formation

note: Ludwig UAVA 9, 94 considers the signs on the left edge to be a gloss pertaining to this line.

5. <sup>d</sup>li-pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub> dumu<sub>7</sub> <sup>d</sup>en-lil<sup>?</sup> -me<sup>?</sup> -en<sup>?</sup>

I am Lipit-Ištar, the son of Enlil

6. kušummud a<sub>7</sub> sed<sub>4</sub> zi<sub>7</sub> ĝuruš-a<sup>?</sup> [...] ]

I am a waterskin (of) cold water, the life of the young man/worker

7. igi ĝal<sub>2</sub> kaskal<sub>7</sub> -a an-dul<sub>7</sub> erin<sub>2</sub>-na-me<sub>7</sub> -[en]

I am the one who watches the campaign, the (protective) shade of the troops

8. lugal tuš<sup>?</sup> -a-ni barag<sup>?</sup> -ga ĝen-na-me<sub>7</sub> -[en]

I am a king that when he sits, he goes on(!?) the dais

9. šag<sub>4</sub> dugud-da inim-še<sub>3</sub> ĝal<sub>2</sub>-la<sub>7</sub> -me<sub>7</sub> -[en]

I put important thoughts to words(?)

10. dim<sub>2</sub>-ma kalag!(KE<sub>4</sub>) su<sub>13</sub> a<sub>7</sub> -ra<sub>2</sub>-e<sub>7</sub> kiĝ<sub>2</sub> -ĝa<sup>?</sup> [...] ]

I am one (who possesses) profound intellect and counsel(!?), seeking the (correct) way

note: Understanding KE<sub>4</sub> = kalag<sub>x</sub> as an attempt to render ĝalga “counsel,” etc. If it is to be read straightforwardly, it would reflect the headless genitive dim<sub>2</sub>-ma-ke<sub>4</sub>.

11. niĝ<sub>2</sub>-nam nu-AN-GU-le-me-en<sub>7</sub> [...] ]

I am one who does not hurry(!?) anything, ...

note: GU may be a simple paleographic error for expected ul<sub>4</sub>, although the grapheme AN is difficult to explain.

12. (line tally: ten) šag<sub>4</sub> sud-ra<sub>2</sub> ĝeštug<sub>2</sub> daĝal-la-me<sub>7</sub> -[en]

I am one (who possesses) profound thought and broad understanding  
(blank space)

13. im-gid<sub>2</sub>-da <sup>d</sup>nin-ĝeš-zi-[da-...]

Single column tablet of Ninĝešzida-...

note: For the colophon of this text see Ludwig UAVA 9, 93.

14. itud<sub>7</sub> NE-NE-ĝar ud u-eš<sub>5</sub>-[...] ]

It is the month of NENEĝar, thirteenth day

15. mu i3-siisin2-na [...]
The year Isin ...

left side

1. ki u3u3-me-en

...

note: See Ludwig UAVA 9, 94.

UET 6, 87

CDLI P346172

Lipit-Ištar A 73f., Delnero Variation in Sumerian Literary Compositions, source Ur4

obverse

1. giri2-ur3-ra u3-sar ak-me-en

I am the one sharpening the giri'ura knife

2. me3-a nim-gin7 gir-gir2-re-me-en

In battle I am the one flashing like lightning

3. suhuš gin6-na erin2-na gar3 dar-re-me-en

I am the one who secured the foundations (of the land?) and repulse the (enemy) troops

4. na4saĝ-NIR na4 peš5-peš5-a-me-en

I am the saĝkal(!) stone, the stone that ...(?)

note: For this line and the varying interpretations of the phrase na4 peš1/5-peš1/5-a, see Simko NABU 2013, note 71 pg. 117 n. 14.

5. kušgur21ur3 igi tab ugnim-ma-me-en

I am a shield, the watcher of the army

6. ur-saĝ igi zalag-ga zu2-keš2 gin6-na-me-en

I am the bright-faced hero who solidifies the troop formation

7. li-pi2-it-iš8-tar2 dumu en-lil2-la2-me-en

I am Lipit-Ištar, the son of Enlil

8. kušummud a sed4 zi ĝuruš-a-me-en

I am a waterskin (of) cold water, the life of the young man/worker

9. igi ĝal2 kaskal-la an-dul3 erin2-na-me-en

I am the one who watches the campaign, the (protective) shade of the troops

10. lugal tuš-a-ni barag-ga tum2-ma-me-en-en

I am a king that when he sits, he is suitable for the dais

11. šag4 dugud-da inim-še3 ĝal2-la-me-en

I put important thoughts to words(?)

12. dim2?-ma ĝalga su13 a-ra2-e kiĝ2-ĝa2-me-en

I am one (who possesses) profound intellect and counsel(!?), seeking the (correct) way



13. niĝ<sub>2</sub>-GI-[...]-ul<sub>4</sub>-e egir<sub>x</sub>(IL)<sub>1</sub> -bi kiĝ<sub>2</sub>-kiĝ<sub>2</sub>-me-en

I am one who does not hurry(!?) anything, seeking its "end" (instead)

note: The grapheme GI probably reflects an error of anticipation for the niĝ<sub>2</sub>-gin<sub>6</sub>-na below. Mittermayer ABZ sign no. 76 reports an instance of the EGIR sign with a slanted bottom horizontal.

14. šag<sub>4</sub><sub>1</sub> su<sub>13</sub>-ra<sub>2</sub><sub>1</sub> ĝeštug<sub>2</sub><sub>1</sub> daĝal<sub>1</sub> -la<sub>1</sub> -me-en

I am one (who possesses) profound thought and broad understanding

15. na<sup>4</sup>u<sub>2</sub><sub>1</sub> niĝ<sub>2</sub><sub>1</sub> bur<sub>3</sub>-bur<sub>3</sub>-[...] uĝ<sub>3</sub><sub>1</sub> -ta e<sub>3</sub>-a<sub>1</sub> -me-en

I am emery, that which perforates, emerging from the people/land

note: For this line, see Simko NABU 2013, note 71.

16. niĝ<sub>2</sub><sub>1</sub> -gin<sub>6</sub><sub>1</sub> -[...] ka-[...] ĝal<sub>2</sub>?<sub>1</sub> -la?<sub>1</sub> -me-en

I am the one who has/puts truth in the mouth

note: There appears to be a broken sign, presumably a gloss, under the end of the GI sign.

17. si sa<sub>2</sub> da<sub>1</sub> -[...] -me-en

I am one who does not destroy eternal justice

18. di<sub>1</sub> -kud<sub>1</sub> ka<sub>1</sub> -[...] si<sub>1</sub> sa<sub>2</sub><sub>1</sub> [...]

I am judge who sets affairs straight when he is to make a decision

19. kur<sub>1</sub> -kur-re a<sub>2</sub><sub>1</sub> [...] -ĝa<sub>2</sub>?<sub>1</sub> [...] x x [...]

I am adept at giving orders to the lands

20. niĝ<sub>2</sub><sub>1</sub> !?-si?<sub>1</sub> -sa<sub>2</sub><sub>1</sub> ki<sub>1</sub> -en-gi ki-uri?<sub>1</sub> -[...]

I established justice in Sumer and Akkad

21. niĝ<sub>2</sub><sub>1</sub> -gin<sub>6</sub>-na-ĝu<sub>10</sub>-še<sub>3</sub> a-na-am<sub>3</sub> mu?<sub>1</sub> -[...]

What can be abandoned because of my truth?

reverse

1. [...] d<sub>1</sub> li<sub>1</sub> -pi<sub>2</sub>-it<sub>1</sub> -[...]

I am Lipit-Ištar, who sets the people in order  
(several lines broken)

1'. e<sub>2</sub><sub>1</sub> -gal nam<sub>1</sub> -[...]

In my palace of kingship, the pure and sweet dwelling

2'. ĝidlam<sub>1</sub> -ĝu<sub>10</sub><sub>1</sub> [...]

My spouse, holy Inana

3'. ĝešgu<sub>1</sub> -za?<sub>1</sub> -ĝa<sub>2</sub>?<sub>1</sub> [...]

She established the foundation of my throne there for me

4'. [...] gu<sub>2</sub><sub>1</sub> -da<sub>1</sub> hu-[...]

And therefore she (will) embrace (me) until distant (time) and far-off days

5'. [...] šag<sub>4</sub><sub>1</sub> hul<sub>2</sub>-la-ka

In the sweet bedroom, the place where the heart rejoices

6'. [...] -mu-di-ni-ib-zal-e

For the lady I will spend the day with her

7'. [...]tar<sub>2</sub>? ibila kalag-ga-me-en

I am Lipit-Ištar, the mighty heir

8'. lugal<sub>1</sub> [...] e<sub>3</sub> ak-me-en

I am the king who makes justice manifest

9'. mu<sub>1</sub> -ĝu<sub>10</sub> kur<sub>1</sub> -kur<sub>1</sub> -ra<sub>1</sub> [zid]-de<sub>3</sub> -eš<sub>1</sub> hu<sub>1</sub> -mu<sub>1</sub> -un<sub>1</sub> -pad<sub>3</sub>

May my name be uttered faithfully in the lands

10'. <sup>d</sup>[li]-pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub> [...-me]-en<sub>1</sub>

I am Lipit-Ištar, the son of Enlil

11'. za<sub>3</sub> -mi<sub>2</sub> -ĝu<sub>10</sub> dug<sub>3</sub>-ga-am<sub>3</sub>

My praise is sweet

double ruling

UET 6, 88 + 538

CDLI P346173

obverse

1'. [...] x x [...] x x

2'. [...] x di<sub>m</sub><sub>2</sub> -me ki?-šu?<sub>1</sub> -peš?<sub>1</sub> igi zu-zu

... fashioning ... surveying the shrines(?)

3'. [...] -x ni<sub>2</sub>-te-na diĝir en<sub>3</sub> tar<sub>1</sub> -tar<sub>1</sub> nu-tuku

... his own ..., who does not possess a caretaking god

4'. [...] x mah dib nir-ĝal<sub>2</sub> <sup>d</sup>a-nun-na-ke<sub>4</sub>-ne<sub>1</sub>

..., supreme and surpassing(?), authoritative one of the Anuna

5'. [...] x he<sub>2</sub>-ĝal<sub>2</sub> šum<sub>2</sub>-mu barag-barag-ge<sub>2</sub>-ne-ke<sub>4</sub>

..., the one who gives abundance of (i.e., to?) the rulers

6'. [...] x nam-he<sub>2</sub> ki-a ĝar- [...]

... placing(?) abundance on earth

7'. [...] x bar sikil-ta gal-le-eš u<sub>3</sub>?<sub>1</sub> -[...] -TI

... when ... greatly from/by means of the pure ...

8'. [...] x-na gu<sub>3</sub> bi<sub>2</sub>-in-de<sub>2</sub> šag<sub>4</sub> x [...] -x-in-ak

... spoke ..., ... the heart

9'. [...] ubur?<sub>1</sub> an su<sub>13</sub>-da-ke<sub>4</sub> ur<sub>2</sub> x [...]

... the breast/teat(?) of distant heaven(?), the base ...

10'. [...] x daĝal-la-ta? KA-ga-na niĝ<sub>2</sub>-nam?<sub>1</sub> [...]

... when he(?) ... from/by means of(?) a broad ..., everything ...

11'. [...] x-a x [...]

...

12'. [...] x-NE?<sub>1</sub> [...]

...

reverse

1'. [...] x x [...]

2'. [...] x diĝir-re-e-ne<sub>1</sub> -[...] ]

... of(?) the gods ...

- 3'. [...] hur-saĝ-še<sub>3</sub> he<sub>2</sub>-en-na<sub>1</sub> -[...]  
 ... may ... towards the mountain range
- 4'. [...] šag<sub>4</sub> -bi?<sub>1</sub> he<sub>2</sub>-hul<sub>2</sub> hu-mu-ra-KE<sub>4</sub>-e-ne  
 ... may its(?) heart rejoice, may they ...
- 5'. [...] -zu hur-saĝ sikil-la he<sub>2</sub>-a  
 ... may your ... be a pure mountain range  
     note: Is there a ŠE<sub>3</sub> sign between la and he<sub>2</sub>, possibly erased?
- 6'. [...] x-ba ni<sub>2</sub> ha-ma-ab-dub<sub>2</sub>-bu-ne  
 May ... relax in its ...
- 7'. [...] x iri nam-lugal-la u<sub>3</sub>-mu<sub>1</sub> -ni-in-dim<sub>2</sub>  
 When/after/because ... fashions ..., in/of the city of kingship
- 8'. [...] gal-le-eš<sub>1</sub> [...] -re-en  
 ... you will ... greatly
- 9'. [...] x [...] -ne  
 ...
- 10'. [...] x me-dim<sub>2</sub> [...] -ne  
 ... limbs ...
- 11'. [...] x-ra gu<sub>2</sub>? x mu<sub>1</sub> -ra-x-x-ne  
 ...
- 12'. [...] nam-lugal he<sub>2</sub>-x-x  
 ... kingship ...
- 13'. [...] dug<sub>4</sub>-ga-bi-še<sub>3</sub> ĝeš ha-ba-[...]  
 ... may ... listen to its command(?)
- 14'. [...] lu<sub>2</sub> uš<sub>2</sub>-a til<sub>2</sub>-i-da KA<sub>1</sub> [...] [...] [...] [...]  
 ... in order to revive the dead man ...
- 15'. [...] x-ba he<sub>2</sub>-a lu<sub>2</sub> UD x-bi? [...] [...] [...] [...]  
 May/if ..., who/a person ...
- 16'. [...] abzu-a kiĝ<sub>2</sub> šu dim<sub>2</sub>-ma x [...] [...] [...] [...]  
 ... in/of the Abzu, work and craftsmanship/creation(?) ...  
     note: Compare perhaps the meaning of šu ... dim<sub>2</sub> as it obtains in Enki and Ninmah  
     (21, 81, 93, 94, 101).
- 17'. [...] <sup>d</sup>utu?<sub>1</sub> ud-da x [...] [...] [...] [...]  
 ... Utu ... in the daytime(?)
- 18'. [...] teš<sub>2</sub>-a x? ba-ni-in-[...] [...] [...] [...]  
 ... together ...
- 19'. [...] x ha-ba-x lu<sub>2</sub> na<sub>4</sub>?[...] [...] [...] [...]  
 ...
- 20'. [...] na-nam-me-eš lu<sub>2</sub> [...] [...] [...] [...]  
 They are indeed(?) ...
- 21'. [...] AN KE<sub>4</sub> nam [...] [...] [...] [...]  
 ...

UET 6, 89 = U 17222A  
CDLI P346174  
Enlil-bani A 4f., Kapp ZA 51, 76f.

obverse

column 1

1'. šu<sub>1</sub> dug<sub>4</sub>-ga [...]

The one wrought by An

2'. <sup>d</sup>en-lil<sub>2</sub>-le<sub>1</sub> [...]

The one lifted up by Enlil

3'. <sup>d</sup>utu-gin<sub>7</sub> ud kur-kur<sub>1</sub> -[...]

Like Utu, the light of the lands

4'. nam-nun-še<sub>3</sub> tu-[...]

Born on behalf of rulership

5'. me šar<sub>2</sub>-ra gu<sub>2</sub> e<sub>3</sub><sub>1</sub>

Cloaked in the many me

6'. zag an-[...]

7'. u<sup>g</sup><sub>3</sub> da<sup>g</sup>al<sub>x</sub>(SILA<sub>4</sub>) dur<sub>2</sub>-ru-na-bi<sub>1</sub> -[...]

On behalf of the extensive(?) people who dwell within the extremities of heaven and earth

8'. igi duh <sup>d</sup>en-lil<sub>2</sub>-[la<sub>2</sub>]

The one seen by Enlil

9'. <sup>d</sup>nin-lil<sub>2</sub>-le <sup>g</sup>eš tuku<sub>1</sub>

The one paid attention to by Ninlil

10'. u<sub>x</sub>(PA)-a sag<sub>9</sub>

The good provider

11'. me-dim<sub>2</sub>-ša nir-nir-ra

(Possessed) of stretched-out limbs

note: For this meaning of nir, see Peterson StudMes 3, 27f.

12'. šibir ešgiri<sub>2</sub> u<sup>g</sup><sub>3</sub> šar<sub>2</sub>-gal bi<sub>2</sub>-[...]

Who settles(?) the great many people with the staff and the nose rope

13'. <sup>d</sup>EN.LIL-ba-ni<sub>1</sub>

Enlil-bani

14'. dumu mah <sup>d</sup>en-ki-ke<sub>4</sub><sub>1</sub>

Supreme son of Enki

15'. gal-zu mas-x

Wise one, leader(!?)

note: The traces do not resemble the anticipated SU sign.

16'. [ni<sup>g</sup><sub>2</sub>]-zi<sub>1</sub> -<sup>g</sup>al<sub>2</sub> tum<sub>2</sub>-tum<sub>2</sub>-[...]

Who brings along living creatures

reverse

column 1'

1'. AN?<sub>1</sub> -[...]

...

UET 6, 90

CDLI P346175

Rīm-Sîn text, Brisch AOAT 339 267, Peterson StudMes 3, 18f, considered to indirectly join  
6, 534+

obverse

1'. x [...]

2'. a-a d[...]

Father [Enki(?) ...]

3'. šag<sub>4</sub> šeg<sub>9</sub>-bar<sub>7</sub> [...]

The "heart of the fallow deer" (the Abzu) ...

4'. en gal-zu x x [...]

Wise lord ...

5'. me zid-de<sub>3</sub>-eš x [...]

... the cosmic powers faithfully

6'. eridu<sup>ki</sup> ki sikil<sub>7</sub> [...]

Eridug ... pure place

7'. eš<sub>3</sub> PAP<sub>7</sub> x [...] GIN<sub>7</sub>?<sub>7</sub> [...]

The shrine(?) ...

8'. me-ni [...] nu-[...]

His me ... cannot be ...(?)

9'. ĝeštug<sub>2</sub> mah?<sub>7</sub> [...]

Superior wisdom ...

10. IB niĝ<sub>2</sub>-nam x [...]

The oval/Uraš(?) ... everything

11'. mu-ra-an-x-[...]

...

12'. ĝarza ĝarza<sub>2</sub> ki-šu-peš ki-ur<sub>3</sub> x [...]

The royal and divine(?) rites ... the shrine and complex/foundation ...

note: Presumably a distinction (and different vocalization?) was intended here between  
PA.LUGAL and PA.AN.

13'. igi mu-e-ši-in-zu-[...]

... displayed on your behalf

14'. kalam ki-bi-še<sub>3</sub> ma-ra-ni-in<sub>7</sub> -[...]

... restored the land to its place

15'. ĝeš-hur siškur<sub>2</sub> šen-šen<sub>7</sub> -[...]

The purest plans and *siškur* rituals

16'. mu-ra-an-[...]

...

17'. nam-lugal-zu NE<sub>7</sub> [...]

Your kingship ...

18'. ĝizzal x [...]

Attention/understanding ...

19'. eme ha-[mun ...]  
 "Harmonious speech" ...  
 20'. saĝ-e-eš x [...] ... bestowed  
 21'. a-a <sup>d</sup>nanna<sub>᠒</sub> [...] ...  
 Father Nanna ...  
 22'. AN x [...] ...  
 Holy An(?) ...  
 23'. eš<sub>3</sub> e<sub>2</sub>-kiš<sub>᠒</sub> -[nu-ĝal<sub>2</sub> ...]  
 Shrine Ekišnuĝal ...  
 24'. x x [...]

reverse

1'. [...] x [...]  
 2'. sar-ra-bi?<sub>᠒</sub> [...] ...  
 Its ...  
 3'. zag-bi-še<sub>3</sub> [...] ...  
 Towards its border(?) ...  
 4'. a<sub>2</sub>-bi [...] ...  
 Its arm/power/side(?) ...  
 5'. a<sub>2</sub> bad tal<sub>2</sub> ak?<sub>᠒</sub> [...] ...  
 Spreading open arms (in protection) ...  
 6'. ĝal<sub>2</sub> he<sub>2</sub>-[...] ...  
 May ... open  
 7'. šag<sub>4</sub>-bi IGI<sub>᠒</sub> [...] ...  
 Its inside? ...  
 8'. <sup>d</sup>lamma ur-mah<sub>᠒</sub> [...] ...  
 The protective *lamma* spirit, a lion ...  
 9'. saĝ-e-eš he<sub>2</sub>-x-[...] ...  
 May ... bestow(?)  
 10'. <sup>d</sup>ri-im-<sup>d</sup>SUEN<sub>᠒</sub> [...] ...  
 Rīm-Sîn ...  
 11'. nir mu<sub>2</sub> ur-saĝ<sub>᠒</sub> [...] ...  
 Bearded one, hero ...  
 note: For this epithet see Crisostomo The Old Babylonian Word List Izi, 374.  
 12'. šag<sub>4</sub> kug-ta nam-lugal<sub>᠒</sub> [...] ...  
 Selected for(?) the kingship (while still) in the holy womb  
 13'. nun mah-di me šar<sub>2</sub>-ra<sub>᠒</sub> [...] ...  
 Exalted ruler, ... the many me  
 14'. lugal kalag-ga saĝ-us<sub>2</sub>-sa x [...] ...  
 The mighty king, constant one ...  
 15'. sul <sup>d</sup>utu kug-kug-ge-de<sub>3</sub> bi<sub>2</sub>-in-x-[...] ...  
 The youth Utu ... purification

- 16'. eš<sub>3</sub> e<sub>2</sub>-babbar-ra zid-de<sub>3</sub>-[eš<sub>2</sub> ...]  
 In shrine Ebabbar ... faithfully
- 17'. bi<sub>2</sub>-in-DU x [...]  
 Brought in(?)
- 18'. ur-saĝ ME KAR<sub>2</sub> sikil <sup>d</sup>en-ki<sub>7</sub> [...]  
 Hero, pure ... Enki ...
- 19'. eridu<sup>ki</sup>-ga nam-šita-aš gub?<sub>7</sub> -[...]  
 Standing in order to (give?) the *šita* prayer(?) in Eridug ...
- 20'. <sup>d</sup>ri-im-<sup>d</sup>SUEN<sub>7</sub> [...]  
 Rīm-Sîn ...
- 21'. sipad uĝ<sub>3</sub> lu-[...]  
 Shepherd who tends the people ...
- 22'. u<sub>2</sub>-a e<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub><sub>7</sub> -[...]  
 Provider of the temple of Enlil ...
- 23'. nemur ka duh-a x [...]  
 Gaping-mouthed leopard, ...
- 24'. u<sub>18</sub>-lu-gin<sub>7</sub> zig<sub>3</sub><sub>7</sub> -[...]  
 Risen like a southern storm ...
- 25'. lugal an <sup>d</sup>en-lil<sub>2</sub> [...]  
 King who(?) An and Enlil ...
- 26'. ni<sub>2</sub><sub>7</sub> huš?<sub>7</sub> [...]  
 Fierce aura(?) ...

UET 6, 91 = 17900R

CDLI P346176

Rīm-Sîn text, Peterson StudMes 3, 26f.

obverse

1. [...] x x-na? uludin<sub>2</sub> nir-nir-ra hi-li x-[...]

..., (possessing a) stretched out(?) physique, exuding(?) allure

2. [...] siškur<sub>2</sub> šag<sub>4</sub>? ama ugu-na ġal<sub>2</sub>?<sub>1</sub> -la?<sub>1</sub> <sup>d</sup>en-ki-ke<sub>4</sub> zid-de<sub>3</sub>-eš šag<sub>4</sub>? mu-ni-in-huġ?  
(Using?) the ... and *siškur* rituals that are in the heart(?) of his birth mother, Enki has faithfully pacified the heart of ...(?)

3. [...] sag<sub>9</sub>-ga aga?-du-na-ni la-la si-a

(Possessing a) beautiful ..., his “beardedness” is ample (lit. is filled with plenty)

4. [ri]-im-<sup>d</sup>SUEN lugal an <sup>d</sup>en-lil<sub>2</sub> kalam-ma pa e<sub>3</sub>

Rīm-Sîn, the king made manifest in the land by An and Enlil

5. [aš]-te?<sub>1</sub> ka silim-ma nam-barag-ga-aš? saġ il<sub>2</sub>

With head raised upon(?) the splendid throne(?) of/in the manner of(?) royalty

6. lu<sub>2</sub> niġ<sub>2</sub>-gin<sub>6</sub>-na pa e<sub>3</sub> niġ<sub>2</sub>-erim<sub>2</sub>-ma? ha-lam-e

The one who makes the just man prominent and destroys the evil(doer)

7. x ku<sub>3</sub>?-zu ġeštug<sub>2</sub> daġal-la inim mah!?! šar<sub>2</sub>-šar<sub>2</sub>

..., broad-minded, who explicates great words

8. ri!?-im-<sub>1</sub> <sup>d</sup>SUEN lugal kalag-ga <sup>d</sup>utu kalam e<sub>3</sub>

Rīm-Sîn, mighty king, emerging (like?) Utu in the land

9. [...] x kug-zu saġ zi-ġal<sub>2</sub> tum<sub>2</sub>-mu

Wise(?) ... suitable for living creatures

10. [...] inim niġ<sub>2</sub>-si-sa<sub>2</sub> ki aġ<sub>2</sub>

... who loves a word of(?) justice

11. [...] nam?<sub>1</sub> -ur-saġ-e?<sub>1</sub> gu<sub>2</sub>-gal nam-en-na

... of(?) heroism, foremost of en-ship

12. [...] -e-<sub>1</sub> ġeškim sag<sub>9</sub>-ga ma-da-na

... good omen of/in(?) his land

13. [...] x nam-til<sub>3</sub>-le x [...]

... life ...

14. [...] x-ma? KA-KA x [...]

...

15. [...] x DUMU LU [...] x [...]

...

16. [...] x ha?-[...]

May(?) ...

reverse

1. [...] x x [...]

2. [...] sipad x [...]

... shepherd ...



UET 6, 92 = U 16862

CDLI P346177

Rīm-Sîn Utu hymn, Edzard AfO 21, 88, Peterson StudMes 3, 29f.

obverse

1. en gud? KA? x [...] x [...]

Lord, bull(?) ...

2. nun gal ġeš-he<sub>2</sub> uraš!?(UR) kug<sub>1</sub> -gin<sub>7</sub>? gub-bu a<sub>2</sub>? [...]

Great prince that stands (within?) the firmament like holy Uraš(?) ...

3. sul <sup>d</sup>utu AN x tal<sub>2</sub> kur-kur uġ<sub>3</sub> lu-a! daġal?<sub>1</sub> nam?-[...]

Youth Utu, spread out ..., (in) the lands ... the teeming and vast(ly populated) people

note: After the second KUR sign a sign, possibly RI is partially written over.

4. ur-saġ gal kalag <sup>d</sup>a-nun-na-e-ne me-ni diġir na-me saġ nu-ġa<sub>2</sub>-ġa<sub>2</sub>

Great and mighty(?) hero, (from the) of the Anuna gods, no god can advance against his cosmic powers

5. kug-zu niġ<sub>2</sub>-nam-ma ġizzal niġ<sub>2</sub>-si-sa<sub>2</sub> zag? nu-ša<sub>4</sub>?<sub>1</sub>

Wise one who pays attention to(?) everything, (whose) justice(?) is without rival(?)

note: The NIG<sub>2</sub> sign was perhaps written over a prematurely written SI.

6. ur-saġ sul <sup>d</sup>utu dug<sub>4</sub>-ga dugud inim zid-de<sub>3</sub> nam-diġir-ra-ni zag nu-sa<sub>2</sub>!

The hero, the youth Utu, (the one whose) utterance is weighty and word is true, his divinity is without rival

7. ud diġir ulu<sub>3</sub>? gal diġir-re-e-ne ki<sub>1</sub> -tuš mah ki?<sub>1</sub> kug-ga-kam

The sunlight(?), the mighty(?) and great god(?) of the gods, (whose) supreme dwelling is a pure place

8. uġ<sub>3</sub> kur-kur ki-bi gi<sub>4</sub>-gi<sub>4</sub>-de<sub>3</sub> lugal-bi-ir nam-til<sub>3</sub>?<sub>1</sub> šum<sub>2</sub>-mu-de<sub>3</sub>?<sub>1</sub>

In order to restore the people of the lands (to) their place and to give life to its king

9. ġeš-hur?<sub>1</sub> ġarza diġir-re-e-ne gal-bi x-e-de<sub>3</sub> šaġ<sub>4</sub> kug-ga zid-de<sub>3</sub>-eš nam-tum<sub>2</sub>-e<sub>1</sub> ?

He has faithfully planned with a pure heart to greatly ... the plans and rites of the gods

10. ud <...>-la? <sup>d</sup>en-lil<sub>2</sub>-le mes zid ġeš<sup>i</sup>simu<sub>2</sub><sup>mu</sup><sub>2</sub>-e? ba?-du<sub>3</sub>?

... Enlil planted this true hero/*mes* tree(?) as an offshoot(?)

11. ri-im-NANNA-ġu<sub>10</sub> nam-barag? ga ubur sub? immal<sub>2</sub>? gal?-la-aš?

On behalf of(?) my Rīm-Sîn, who suckled milk at the teat of the great wild cow (for!?) his rulership

12. larsam<sup>ki</sup> kur šuba<sub>4</sub>-ta? igi il<sub>2</sub>-la-ni zid-de<sub>3</sub>-eš mu-ni-in-ġal<sub>2</sub>?

He faithfully looked(?) with his raised eye at (remote) Larsa, the mountain of *šuba* stones(?)

note: For this line, see Mittermayer OBO 239, 225

13. sipad?<sub>1</sub> <saġ?>-giġ?-ga?-ni-še<sub>3</sub> šaġ<sub>4</sub>-ga-na hul<sub>2</sub> UR<sub>5</sub>?-ra? x x zid-de<sub>3</sub>-eš silim dug<sub>4</sub>-dug<sub>4</sub>

Shepherd who rejoices in his heart due to the black-headed people(?) and faithfully greets(?) ...

14. saġ<sub>1</sub> -ki zalag-ga-ni igi? he-mu-ši-in-bar-x-x

May he look towards him with his shining forehead(?)

15. x <sup>d</sup>utu?

... of Utu(?)

note: An erased, written over or abortive sign occurs after the UD sign.

UET 6, 93

CDLI P346178

Šulgi S/Execration of Šulgi's Enemies, širnamerima composition, Sallaberger RIA 13, 277,  
Shehata GBAO 3, 273

obverse

1. [...] x <sup>d</sup>a-nun-na-ke<sub>4</sub> -ne

... of the Anuna

2. [...] ga<sup>?</sup> -mu<sup>?</sup> -i-i dili-zu-ne x-[...]

... I want to praise(?), your alone ...

3. [...] x ni<sub>2</sub> gur<sub>3</sub>-ru su-zi ĝal<sub>2</sub>-la-am<sub>3</sub>

... is bearing an aura, possession radiance

4. [...] x-RU-gin<sub>7</sub> ur<sub>4</sub>-ur<sub>4</sub>-ra-am<sub>3</sub>

... making ... tremble(?) like ...

5. [...] x x erim<sub>2</sub>-ĝal<sub>2</sub> si nu-mu-ra-ni-ib<sub>2</sub>-sa<sub>2</sub>

... the enemy did not make its way straight/do ... properly on your behalf(?)

6. [...] x x mah-za he<sub>2</sub>-ib-šu<sub>2</sub>

And therefore the ... of your supreme ... overwhelm them(?)

7. [a] mu<sup>?</sup> -zu an<sup>?</sup> kug<sup>?</sup> a mu-zu

Alas, your name, holy An(?) alas, your name

note: For this recurrent formula, see Shehata GBAO 3, 273.

8. [...] -mah<sup>?</sup> a<sup>?</sup>-ar<sub>2</sub>!<sup>?</sup>-re<sup>?</sup> -zu<sup>?</sup> AN x x erim<sub>2</sub> -e nam-ba-an-TE<sup>?</sup>

Your supremacy and praise(?) ... the enemy(!?) shall not approach(?)

9. an<sup>?</sup> kug [a mu]-zu

Holy An(?), alas, your name

double ruling

10. [...] gal<sup>?</sup> sipad kalam<sup>?</sup> -ma saĝ<sup>?</sup> -gig<sub>2</sub>-ga

Great Mountain(?), shepherd of the land and the black-headed

11. [<sup>d</sup>en]-lil<sub>2</sub> dug<sub>4</sub>-ga-zu nam<sup>?</sup> gal tar-ra-am<sub>3</sub>

Enlil, your command decides a great fate

12. [u<sub>18</sub>]-ru mah-am<sub>3</sub> niĝ<sub>2</sub><sup>?</sup> x x nu-sa<sub>2</sub>-dam

Supreme flood(?) which cannot be withstood/rivaled(?)

13. [...] <sup>d</sup> nu<sup>?</sup> -nam-nir<sup>?</sup> -ra<sup>?</sup> mah<sup>?</sup> dug<sub>4</sub>-ga-zu u<sub>18</sub>-ru dul-u<sub>3</sub>

Supreme ... Nunamnir, your command covers (like) a flood(?)

14. [...] x [...] zi-zi-dam

... is ... which will raise ...

15. [...] x x-am<sub>3</sub> ki x ši-tuku<sub>4</sub>-e

... is ..., and therefore(?) it will rock the earth

note: Compare the an-ki ši-im-tuku<sub>4</sub>-e of Ur-Ninurta C 8.

16. [<sup>d</sup>en]-lil<sub>2</sub><sup>?</sup> a mu-zu

Enlil, alas, your name

double ruling

17. [...] <sup>d</sup><sub>1</sub> en-lil<sub>2</sub>-da gal-di  
... exalted along with Enlil
18. [...] x x [...] x kalam-ma  
... of the land
19. [...] RU?<sub>1</sub> x [...] x x tuku-a-bi  
...
20. [...] x ba-ni-ib-DI<sub>1</sub> -e  
...
21. [...] a mu-zu  
..., alas, your name  
double ruling
22. [... me]-lim<sub>4</sub> gu<sub>2</sub><sub>1</sub> e<sub>3</sub><sub>1</sub> <sup>d</sup>nin-i<sup>3</sup>isin<sub>2</sub>-na-ke<sub>4</sub>  
Fierce/reddish god clad in an aura, NinIsina
23. [...] huš<sub>1</sub> <sup>d</sup>sul-gi-re nu-mu-un-dab<sub>5</sub>-ba  
The fierce enemy, who Šulgi has not (yet) seized

reverse

1. [...] KA×X<sub>1</sub> im-zig<sub>3</sub>  
Her fierce forehead raises ... (against?)
2. [...] -gin<sub>7</sub><sub>1</sub> hu-luh-ha-a-ni an-ta he<sub>2</sub>-x-x  
And therefore the one who exudes anger(?), when she terrifies like a wave, ... from above  
note: For this line, see Jaques AOAT 332, 195. Ludwig UAVA 9, 98 suggests the reading he<sub>2</sub>-en!-ur<sub>4</sub>!-ur<sub>4</sub>! for the finite verb.
3. [...] nam<sub>1</sub> -a-zu u<sub>3</sub>-mun<sub>3</sub> mu-si-il!  
(Her) great weapon(!)/intelligence(!)(?) (of?) capital punishment/death, the craft of the physician, splits(?) through the gore/viscera(?)
4. [...] uš<sub>11</sub>? gig i<sub>3</sub>-de<sub>2</sub>-de<sub>2</sub>  
... she pours sick(ness inducing?) poison(?)  
note: The synchronism of this manuscript and the following lines with the Nippur version of this text (CBS 11175 (HAV 4) obv. 6f.) is not entirely clear and at this point the two versions may be entirely divergent.
5. [...] -un<sub>1</sub> -ni<sub>10</sub>-ni<sub>10</sub> mu še<sub>21</sub> na<sub>1</sub> -si-si  
... she prowls(?), the naming of (her) name fills/silences (everything)(!?)
6. [...] -si!<sub>1</sub>? -na!<sub>1</sub>? a mu-zu<sub>1</sub>  
NinIsina, alas, your name  
double ruling
7. [...] -ke<sub>4</sub> KI [...]  
Great aura/wind of the plain, ...
8. [...] -bi<sub>1</sub> -ta KI<sub>1</sub> [...]  
... by means of its strength ...
9. [...] mah ha-ra-ni- [...]  
... may ... great(?) and supreme ...

10. [...]gin<sub>7</sub> ka lu<sub>2</sub>-ra hu<sub>1</sub> -mu?<sub>1</sub> -[...]  
Like ... may ... (its) mouth to (a) man
11. [...]gibil<sub>6</sub>-gin<sub>7</sub> me-lim<sub>4</sub>?<sub>1</sub> dugud x [...]  
... like (the) fire (god), a heavy aura(?) ...
12. [...] erim<sub>2</sub> -ĝal<sub>2</sub>-la-gin<sub>7</sub> he<sub>2</sub> -em<sub>1</sub> -[...]  
Like/as the ... of(?) an enemy ... may ...
13. [...] a mu-zu]  
..., alas, your name  
double ruling
14. [...]x-zu-a-še<sub>3</sub> gu-ul IM<sub>1</sub> x [...]  
Towards your ...
15. [...]ra<sub>1</sub> ud-gin<sub>7</sub> hu<sub>1</sub> -luh<sub>1</sub> -ha<sub>1</sub> -[...]-za x x  
... when you(?) terrify like a storm(?) ...(?)
16. [...] ĝeš?<sub>1</sub> šita<sub>2</sub> ĝeš<sub>1</sub>mitum ĝeš<sub>1</sub>tukul mah-zu bad-bad x-e x DI? mu-ni-rah<sub>2</sub>  
... the *šita/udug* weapon, *mitum* weapon, your great weapons, defeat(?) ... smites(?)  
note: For this line, see Sjöberg Klein FS, 298. For bad-bad = dabdû “defeat, carnage”  
as a variant to bad<sub>5</sub>-bad<sub>5</sub>, see Michalowski An Old Babylonian Literary Fragment  
Concerning the Kassites, 389.
17. [...] x-NE mu-ni-in-e<sub>3</sub> mu!<sub>1</sub>?<sub>1</sub> še<sub>21</sub> a a na-TUKU-TUKU  
... brought out ... the uttered name ...
18. [...] a<sub>1</sub> mu-zu  
..., alas, your name  
double ruling
19. [...] x gal<sub>1</sub> an-na-ka x <sup>d</sup>en-lil<sub>2</sub>  
... great ... of heaven/An, ... Enlil
20. [...]x-tu<sub>11</sub>- tu<sub>11</sub>!<sub>1</sub>?<sub>1</sub> -be<sub>2</sub>-ba-en  
... you will smite ...(?)
21. [...] x RI-RI<sub>1</sub>
- ...
22. [...] x [...]

UET 6, 94

CDLI P346179

Šulgi S/Execration of Šulgi's Enemies, *širnamerima* composition, Sallaberger RIA 13, 277, Shehata GBAO 3, 273

obverse

1'. [...] x mah?<sub>7</sub> [...]

...

2'. [...]

3'. [...] x x [...]

4'. x x [...] mu<sub>7</sub> -ra<sub>7</sub> -ab<sub>7</sub> -[...]

...

5'. GIR<sub>2</sub>-GIR<sub>2</sub> A [...]

...

note: Possibly restore *ĝir<sub>2</sub>-ĝir<sub>2</sub> a-[ab-ba ...]*, “flashing in the sea.”

6'. x <sup>d</sup>nin?<sub>7</sub> -[EZEN ...] x x x [...]

... Ningublaga(?) ...

7'. x [...] x x x [...]

8'. erim<sub>2</sub> hul-*ĝal<sub>2</sub>* sa<sub>7</sub> -par<sub>4</sub><sub>7</sub> -ra<sub>7</sub> -[za]

The evil enemy in your *sabar* net

9'. lu<sub>2</sub>-hul-*ĝal<sub>2</sub>* <sup>d</sup>sul-gi<sub>7</sub> -re la<sub>7</sub> -[...]

The evildoer that Šulgi did not ...

11'. <sup>d</sup>nin-EZEN? [a mu-zu]

Ningublaga, alas, your name

double ruling

12'. <sup>d</sup>KIŠ-UNU-GAL-ka *šag<sub>4</sub>* ur-mah-a<sub>7</sub> [...]

Nergal, the heart of a lion(?) ..

13'. a<sub>2</sub>?<sub>7</sub> sa-par<sub>4</sub>-ra?<sub>7</sub> hul-du <sup>d</sup>sul-gi<sub>7</sub> -re la-ba<sub>7</sub> -an?<sub>7</sub> -[...]

In (your) arm, the *sabar* net, is(?) the enemy that Šulgi has not caught

14'. <sup>uru</sup>du<sub>10</sub>-gag?<sub>7</sub> [...] lu<sub>2</sub>?<sub>7</sub> sa<sup>ĝ</sup> x mu-ni-ib<sub>2</sub>-[...]

[Your?] DUR<sub>10</sub>-GAG weapon(?) ...

note: For DUR<sub>10</sub>-GAG, see Schrakamp *Krieger und Waffen im Frühen*

*Mesopotamien*, 27 and n. 327 with further citation. The use of this combination as an archaizing orthography for *alal/mezeĝ* (see Cavigneaux ZA 103, 8 n. 22) is unlikely for this context.

15'. <sup>ĝeš</sup>tukul? [...] x-gin<sub>7</sub> x-bi he<sub>2</sub>-TAG-x

And therefore [your?] weapon ... like ...

16'. <sup>d</sup>KIŠ<sub>7</sub> -UNU<sub>7</sub> -GAL a mu-[zu]

Nergal, alas, your name

reverse

1. <sup>d</sup>nin-urta ur-sa<sup>ĝ</sup> sa<sup>ĝ</sup> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> nam-[...]

Ninurta, foremost(?) hero of Enlil, ...

2. kalag-ga a<sub>2</sub> gal tuku usu mah [...]

Mighty one, possessed of great strength, supreme strength ...

3. <sup>d</sup>nin-urta ud te-eš dug<sub>4</sub>-ga MUNUS [...]

Ninurta, loud(?) storm, ...

4. <sup>d</sup>nin-urta<sub>1</sub> a<sub>1</sub> [mu-zu]

Ninurta, alas, your name

double ruling

5. <sup>d</sup>nin<sub>1</sub> -ki-ur<sub>3</sub> -ra nam-mah-zu e-ne?<sub>1</sub> [...]

NinKi'ura, your greatness ...

note: For this section, see Behrens FAOS 21, 78. For this deity, see Cavigneaux and Krebernik RIA 9, 449.

6. inim kug-zu a-ma-<ru> sag<sub>2</sub> x [...]

Your holy word(?) is a flood that cannot be dispersed ...

7. nam-mah a?<sub>1</sub> -ar<sub>2</sub>!<sub>1</sub> -re-zu x [...]

Your greatness and praise(?) ...

8. <sup>d</sup>nin-ki-ur<sub>3</sub>-ra<sub>1</sub> x x [...]

NinKi'ura ...

9. KA-zu saĝ sal-la x [...]

Your deprecated(?) mouth/word ...

note: For the expression saĝ ... sal (Gilgameš, Enkidu and the Netherworld 299, Sin-iddinam to Utu 29), see Peterson StudMes 3, 51 n. 66 with further citation. The status of SAG-SAL-LA = *muqallilu* as a Diri compound seems to be suggested by the apparent syllabic rendering i-ri in MS 2987 r13.

10. <sup>d</sup>nin-ki-ur<sub>3</sub> -ra<sub>1</sub> [a mu-zu]

Nin-Kiura, alas, your name

double ruling

11. <sup>d</sup>nanna<sub>1</sub> [...]

Nanna, ...

UET 6, 95 = U 16855  
CDLI P346180  
Išme-Dagan R, Ludwig SANTAG 2, 17

obverse

1. [...] x [...] x x [...] im? -ma? -ab? -IL<sub>2</sub>?  
... lifted/filled ...

2. <sup>d</sup> da-mu U<sub>2</sub> x saĝ-kal! muš-huš-a gun<sub>3</sub>-a

Damu, steadfast ..., multicolored *mushhuš* creature

note: For the epithet at the end of this line see Wiggermann R1A 9, 572.

3. ama ugu-zu <sup>d</sup>nin-i<sub>3</sub>-si-in-na<sup>ki</sup> dumu an kug-ga-še<sub>3</sub>?

On behalf of(?) your birth mother Ninisina, the child of holy An

4. nam-saĝ-zu an-ne<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> saĝ-ĝi<sub>6</sub>-eš rig<sub>x</sub>(SAL.HUB<sub>2</sub>.PA.DU)-zu

Your ascendancy(?) which An and Enlil bestowed upon you

note: For this line, see Sjöberg JAOS 103, 320 and Richter AOAT 257, 209 n. 910.

Sjöberg understands it to contain the rare lexeme nam-saĝ. Possibly emend to nam-<ur>-saĝ-zu?

5. <sup>d</sup>da-mu <sup>d</sup>iš-me-<sup>d</sup>da-gan!? hul<sub>2</sub> DU KA ĝal<sub>2</sub>-la-a-ni? [...] -bi hu-mu-na-ab-x?

Damu, may joyful ...(?) Išme-Dagan speak(?) what is in his mouth(?) for him

note: Or emend to kiri<sub>3</sub>-<šu>-ĝal<sub>2</sub>?

6'. gi IG tun<sub>3</sub>? bulug<sub>2</sub>-in-kur<sub>9</sub> eš<sub>2</sub>-gana<sub>2</sub> za-gin<sub>3</sub>-na

The ..., the kit(?), the lancet(?), the lapis measuring line

note: Gula is given the line and rod in the Ninisina kaka muniĝar hymn line 19 (Zólyomi Black MV, 414f.).

7'. gi-nindan-diš-na bur<sub>2</sub> siškur<sub>2</sub> za-ra mu-ra-an-šum<sub>2</sub>

The measuring rod, the stone bowl(?) of the *siškur* ritual/offering/prayer(?) she gave to you

8'. <sup>d</sup>lamma-zu lu<sub>2</sub> sa-sag<sub>3</sub> du<sub>7</sub>-du<sub>7</sub> igi in-ni-un-la<sub>2</sub>-am<sub>3</sub>

The craft of the physician which betters(?) a man and makes a man suitable(?), (the possessor of) which scrutinizes(?) ...

note: For another instance of the cryptographic(?) spelling <sup>d</sup>lamma-zu = nam-a-zu, see UET 6, 188 r2. Compare the use of du<sub>7</sub>-du<sub>7</sub> in Inanaka to Nintinuga 9.

reverse

1. ĝiri<sub>3</sub> kiri<sub>3</sub>-zal-e bulug<sub>2</sub>-in-kur<sub>9</sub> niĝ<sub>2</sub>-na-am nu-sa-ab-bu

The knife(?), the scalpel, the lancet, which do not scrape/nick anything(?)

note: For ĝir<sub>2</sub>-sal “lancet”, see Civil ARES 3, 88.

2. šu- x-zu niĝ<sub>2</sub>-na-am nu-BU-e SU- SAG u<sub>3</sub> ŠIM MI-le-eš

your(?) ... which does not ... anything, ...

3. nam kiĝ<sub>2</sub>-ĝa<sub>2</sub>-ta ĝal<sub>2</sub> saĝ-gig-ga SU ŠEN UN šag<sub>4</sub>-ra SI-A

... the black-headed/*saĝgig* illness(?) ...

note: Is kiĝ<sub>2</sub>-ĝa<sub>2</sub> a unorthographic rendering of ki-aĝ<sub>2</sub>-ĝa<sub>2</sub>? For spellings that merge the vowels of ki and aĝ<sub>2</sub> see Jaques AOAT 332, 540 and note also UET 6, 473 2'.

4. nin agrig zid <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ka za-ra mu-ra-an-šum<sub>2</sub>

The lady, the true steward of Enlil, gave to you

5. x zid igi ĝal<sub>2</sub> tuku a UB-ta kuš<sub>2</sub>-u<sub>3</sub> šu<sub>1</sub> dug<sub>4</sub>-ga sag<sub>9</sub>-ga  
 The true ..., whose has onlookers(?), exhausted by/with ..., (whose) choice/creation(?) is good
6. ša<sub>3</sub>!<sub>1</sub> -la<sub>2</sub>?<sub>1</sub> sug<sub>4</sub>? nam-nun-e hi-li-am<sub>3</sub> a-ar<sub>2</sub>-zu e<sub>2</sub>?<sub>1</sub> ĝeš ĝeš TUKU  
 Merciful, alluring in princeliness(?), ... your praise, attentive(?)  
 note: For the vocalization sug<sub>4</sub> in this phrase see Jaques AOAT 332 237f.
7. [...] nam<sub>1</sub> -en-na hi-li šu? x-ga [...] dug<sub>4</sub><sub>1</sub> -ga  
 ... lordship(?) ... allure ...  
 note: Read nam-en-na lordship or nam-uru<sub>16</sub>-na might?
8. [...] x [...] x [...]



UET 6, 96 = U 16879B

CDLI P346181

Lipit-Ištar E, *širnamgala* composition of Ninisina

obverse

1. [<sup>d</sup>nin]-i<sub>3</sub> -si-na dumu x an-[na] e<sub>2</sub>-gi<sub>4</sub>-a gal? nir-ra?

Ninisina, ... child of An, great bride of the lordly one(?)

2. [<sup>d</sup>li] -pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub> u<sub>2</sub> -a-zu he<sub>2</sub>-am<sub>3</sub> e-ne-ra mu-na-an-dug<sub>4</sub>

... said to her "may Lipit-Ištar be you provider"

double ruling

3. šag<sub>4</sub>-ba-tuku-am<sub>3</sub>

It is the *šagbatuku*

4. ka-ta e<sub>3</sub>-a-ni <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-še<sub>3</sub>?

To his utterance, to that of Enlil,

5. <sup>d</sup>nin-i<sub>3</sub>-si-na-ka-še<sub>3</sub> ġeštug<sub>2</sub> ba-ši-in-gub sun<sub>5</sub>-na-bi mu-na!-ni-ib-gi<sub>4</sub>-gi<sub>4</sub>

NinIsina(!) paid attention and answered him humbly

6. a-a <sup>d</sup>en-lil<sub>2</sub> diġir ušum pa e<sub>3</sub> i-bi<sub>2</sub>-MU nun? -gal? -e!-ne?

Father Enlil, god who is an emergent *ušum* creature(?), foremost(?) of the great princes (Igigi)

note: The reading of the end of the line follows the collation of Ludwig UAVA 9, 100.

Is i-bi<sub>2</sub>-MU Emesal for the complex IGI-DU (for other renderings, see Schretter Emesal Studien, 192)?

7. en an? -ki? me-zu? me-a dib a<sub>2</sub> aġ<sub>2</sub>-zu? a<sub>2</sub> aġ<sub>2</sub>-ta rib?

Lord of the universe, your me exceed (other) me(?), your commands surpass (other) commands(?)

note: The reading of the second and third signs of this line follows the collation of Ludwig UAVA 9, 100. The sign read as rib is uncertain, as it aligns with a double ruling from the opposite side of the tablet.

8. sipad zid šag<sub>4</sub>-ge! pad<sub>3</sub> -da-zu?

You shepherd chosen in the heart

note: The GI sign has an extra horizontal. For the reading see Ludwig UAVA 9, 100.

9. x x u<sub>3</sub>-mu-un <sup>d</sup>li-pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub>-ra?

... lord Lipit-Ištar

10. [...] x x x x-ra? -ba? u<sub>3</sub>-mu-ni-IL<sub>2</sub>

After you(?) raised/carried ... among(?)

11. [...] ha? -ra? -x-x?-e?

May ...

12. [...] x-x-in-ġar

... placed ...

reverse

1. [...] -na?-ka-še<sub>3</sub> [...] ġeštug<sub>2</sub> ba-ši-in-gub?

... Enlil(?) paid attention to the spoken word of Ninisina

2. [...]na<sub>1</sub> -an-de<sub>2</sub>-[...] mu<sub>1</sub> -ni-ib-tar-re  
He cries out truthfully to ... and decrees a fate
3. [d]li<sub>1</sub> -pi<sub>2</sub>-it<sub>1</sub> -iš<sub>8</sub>-tar<sub>2</sub> mu pad<sub>3</sub>-da-ĝu<sub>10</sub>-me-en<sub>1</sub> uĝ<sub>3</sub>-ĝa<sub>2</sub> saĝ mi-ni-in-il<sub>2</sub><sub>1</sub>  
Lipit-Ištar, you are the one I chose by name, (you) have raised (your) head among the people
4. zi-ĝal<sub>2</sub>-e ama a-a ugu-bi-gin<sub>7</sub> igi-bi he<sub>2</sub>-en-ĝal<sub>2</sub>  
The people look towards (you) like their birth parents
5. kalag-ga saĝ-en<sub>3</sub>-tar e<sub>2</sub>!-kur-ra ensi<sub>2</sub> eš<sub>3</sub> mah-am<sub>3</sub>?<sub>1</sub>  
The powerful one, caretaker of the Ekur temple, who is *ensi* official of the supreme shrine
6. u<sub>4</sub>-ta-u<sub>19</sub>-lu ki šen-šen-na-ka<sub>1</sub> a<sub>2</sub>-tah-zu he<sub>2</sub>-am<sub>3</sub>  
Utaulu (Ninurta), may he be your helper at the place of combat
7. hul-du-zu buru<sub>5</sub><sup>mušen</sup>-gin<sub>7</sub> ha-ra-ur<sub>4</sub>-ru zar-re-eš ha-ra-ab-sal-e  
May he gather up your enemy like small birds (in a net) for you, may he spread them out into sheaves for you  
double ruling
8. ki-ru-gu<sub>2</sub> limmu<sub>5</sub>-kam-ma  
It is the fourth kirugu
9. nun <sup>d</sup>li-pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub> <sup>d</sup>nu-nam-nir-ra en dug<sub>4</sub>-ga nu-kur<sub>2</sub>-ru-de<sub>3</sub> uĝ<sub>3</sub> šar<sub>2</sub>-ra-ba mu-ni im-mi-mah  
Ruler Lipit-Ištar, Nunamnir, the lord who will not change his utterance, glorifies(?) his name among the many people  
double ruling
10. ĝeš-gi<sub>4</sub>-ĝal<sub>2</sub>-bi-im  
It is the *ĝešgiĝal* “response”
11. <sup>d</sup>en-lil<sub>2</sub>-me-en an-še<sub>3</sub> u<sub>5</sub>!?-me-en ki-še<sub>3</sub> en me?<sub>1</sub> šar<sub>2</sub>-me-en  
I am Enlil, heavenwards I am riding(?), towards the earth I am lord (of) the many cosmic powers(?)
12. <sup>d</sup>li-pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub> nam dug<sub>3</sub> mi-ni-ib-tar-re  
I will decree a good fate (for) Lipit-Ištar and therefore it is something that cannot be changed  
double ruling
13. šir<sub>3</sub>-nam-gala <sup>d</sup>nin-i<sub>3</sub>-si-na-ke<sub>4</sub>  
Song of the *gala* priesthood of Ninisina

UET 6, 97  
CDLI P346182  
Lipit-Ištar E, *širnamgala* hymn to Ninisina

obverse

1'. [...] x x [...] x x

Father Enlil, god who is an emergent *ušum* creature(?), foremost(?) of the great princes (Igigi)

2'. [... a<sub>2</sub>] aĝ<sub>2</sub> -zu a<sub>2</sub> aĝ<sub>2</sub> -[...] x

Lord of the universe, your me exceed (other) me(?), your commands surpass (other) commands(?)

3'. [...] u<sub>3</sub>-mu-un <sup>d</sup>li-pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub>-ra

... for(?) lord Lipit-Ištar

4'. [...] x u<sub>3</sub>-mu-ni-in-ze<sub>2</sub>-eĝ<sub>3</sub>

After you give ...

5'. [...] x x ha? -ra-ab-LAH<sub>4</sub>-e

... will ...

6'. [...] x ki kug? x mu-ni-in-ĝar su kalam-ma mu-e-dug<sub>3</sub>

... put ... the pure place(?), you sweetened the flesh of the land

7'. [...] x-la-zu mu-un-ši-bar na-aĝ<sub>2</sub> zid tar-mu-ni-ib

... looked at your ..., decree a fate (for him)

8'. ki -ru-gu<sub>2</sub> eš<sub>5</sub> -kam-ma

It is the third kirugu

9'. [<sup>d</sup>nu -nam-nir nun <sup>d</sup>li-pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub>-ra nam-til<sub>3</sub> ud su<sub>3</sub>-ra<sub>2</sub> saĝ-e-eš rig<sub>7</sub>-ba-ab

Nunamnir, dedicate a life of distant days to the ruler Lipit-Ištar

10'. ĝeš -gi<sub>4</sub>-ĝal<sub>2</sub>-bi-kam

It is its ĝešgiĝal “response”

reverse

1. inim - dug<sub>4</sub>-ga <sup>d</sup>nin-isin<sup>si</sup>-na-ka-še<sub>3</sub>

To the spoken word of Ninisina

2. [...] x <sup>d</sup>en-lil<sub>2</sub>-le ĝeštug<sub>2</sub> ba-ši-in-gub

... Enlil paid attention

3. x-ra gu<sub>3</sub> zid mu-na-an-de<sub>2</sub>-e nam mu-ni-ib-tar-re

He cries out truthfully to ... and decrees a fate

4. [<sup>d</sup>li -pi<sub>2</sub>-it-iš<sub>8</sub>-tar<sub>2</sub> mu pad<sub>3</sub>-da-ĝu<sub>10</sub>-me-en uĝ<sub>3</sub>-ĝa<sub>2</sub> saĝ mi-ni-in-il<sub>2</sub>

Lipit-Ištar, you are the one I chose by name, (you) have raised (your) head among the people

5. [...] -e -ama a-a ugu<sub>x</sub>(U.SAG)-bi-gin<sub>7</sub> igi-bi he<sub>2</sub>-em-ši-ĝal<sub>2</sub>-le-eš

The people looked towards (you) like their birth parents

note: U.SAG is written over another sign, perhaps a prematurely written GIN<sub>7</sub> sign.

6. [...] saĝ-en<sub>3</sub> -tar e<sub>2</sub>-kur-ra ensi<sub>2</sub> eš<sub>3</sub> mah-a

The powerful one, caretaker of the Ekur temple, *ensi* of the supreme shrine

7. [...] ki<sub>1</sub> šen-šen-na-ka a<sub>2</sub>-tah-zu he<sub>2</sub>-a

Utulu, may he be your helper at the place of combat

8. [...] -gin<sub>7</sub> ha-ra-ur<sub>4</sub>-u<sub>3</sub> zar-re-eš ha-ra-ab-sal-e

May he gather up your enemy like small birds (in a net) for you, may he spread them out into sheaves for you

(blank space)

9. [...] x ki<sub>1</sub>? x-bi<sub>1</sub>?-im!<sub>1</sub>?

...

10. [...] x [...]

UET 6, 98 = U 16869

CDLI P346183

Sîn-iddinam A, Wagensooner Hunger FS, Brisch AOAT 339, 126f.

obverse

1. he<sub>2</sub>-ĝal<sub>2</sub> AB sikil nesaĝ zag-mu-x šu gal <<mu-un>> mu-x-du<sub>7</sub>-du<sub>7</sub>

He greatly perfected(?) the abundance of the pure shrine/sea(?), the *nesaĝ* offering of the New Year

2. kar<sub>x</sub>(TE) nam!-til<sub>3</sub>-la kar<sub>x</sub>(TE) urim<sub>2</sub><sup>ki</sup>-ma-še<sub>3</sub> gun<sub>2</sub>-bi<sub>1</sub>-im-mi-ni-u<sub>5</sub>

To the harbor of life, the harbor of Ur he rode (with?) the load/tribute(?)

note: For this line, see Marchesi KASKAL 11, 51 n. 34. Or possibly "from the harbor of life to the harbor of Ur", as the locative can replace the ablative in this construction.

The presence of the locative is further suggested by the prefix chain.

3. <sup>d</sup>suen-e nindaba si bi<sub>2</sub>-in-sa<sub>2</sub> nibru<sup>ki</sup>-še<sub>3</sub> nam<sub>1</sub>-tum<sub>4</sub>

Suen conveyed the *nindaba* food offering, he brought (it) to Nibru

4. e<sub>2</sub>-kur-re e<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub>-la-še<sub>3</sub> bi<sub>2</sub>-in<sub>1</sub>-kur<sub>9</sub>?

He brought it into the Ekur, the temple of Enlil

5. <sup>d</sup>en-lil<sub>2</sub> nindaba-da<sub>1</sub> hul<sub>2</sub>?-la?<sub>1</sub> nam?<sub>1</sub> mu-ri<sub>1</sub>-in<sub>1</sub>-tar<sub>1</sub>

Enlil, who was rejoicing at the *nindaba* offering, decreed a fate

6. ama ugu-a-ni nin gal <sup>d</sup>nin<sub>1</sub>-lil<sub>2</sub>-x mi<sub>2</sub> zid na-mu-un-e<sub>3</sub>!?

His birth mother, the great lady Ninlil, was faithfully treating him well

7. <sup>d</sup>suen-e <sup>d</sup>en-lil<sub>2</sub> <sup>d</sup>nin<sub>1</sub>-lil<sub>2</sub>-ra?<sub>1</sub> [...] x x x [...]

Suen ... to Enlil and Ninlil

8. nam <sup>d</sup>SUEN-i-din-nam<sub>1</sub> sud<sub>1</sub>-ra<sub>2</sub>-še<sub>3</sub> x-x-e-de<sub>3</sub> šu bi<sub>2</sub>-[...]x

He prayed so that the fate of Sîn-iddinam would be determined(!?) in perpetuity

9. sipad sun<sub>5</sub>-na gu<sub>3</sub> zid mi-[...]x nam-til<sub>3</sub> he<sub>2</sub>-[...]

The humble shepherd who you speak with faithfully, ... life for him

10. <sup>d</sup>SUEN-i-din-nam gu<sub>3</sub> zid mi-[...] nam-til<sub>3</sub> he<sub>2</sub>-na<sub>1</sub>-[...]

Sîn-iddinam, who you speak with faithfully ... life for him

reverse

1. zi<sub>1</sub> ud sud-ra<sub>2</sub> ĝal<sub>2</sub>? nam tar-re<sub>1</sub> [...] nam-e-eš<sub>1</sub> he<sub>2</sub>-en-x- [...]

May a true decreed fate where there is long life(?) be decreed (for him)

note: The last broken sign is definitely not TAR.

2. ĝeš-šub-ba til<sub>3</sub>-le ud da-ri<sub>2</sub>-ka<sub>1</sub>-x? saĝ-e-eš he<sub>2</sub>-en-ba<sub>1</sub>

May a lot of living eternally be given (to him) as a gift(?)

note: The verb appears to be a novel conflation of saĝ-(e-eš) ... rig<sub>7</sub> "to dedicate, bestow" and ba "to allot", see Wagensooner Hunger FS, 553.

3. še saĝ-bi e<sub>2</sub>-kur za-gin<sub>3</sub>-še<sub>3</sub> ĝa<sub>2</sub>-e ma-ra-e<sub>1</sub>-dim<sub>2</sub>

I fashioned(?) for you (food using?) the highest quality grain on behalf of(?) the shining Ekur

note: Wagensooner Hunger FS, 553 understands the verbal root as reflecting the equative -gin<sub>7</sub>.

4. ninda gur<sub>4</sub> si-ma še hal-bi-gin<sub>7</sub> mu-bi he<sub>2</sub>-eb<sub>2</sub>-ku-ul

So that the reputation of(?) the thick loaves sifted like sieved barley(?) is great/May its name(?) be collected/pecked at? like the open/divided/sieved(?) barley of a thick bread loaf with sifted (grain)(?)

note: Wagensooner Hunger FS, 553 understands the verb as /gul/ "to be great(er)".

5. mu sag<sub>9</sub>-sag<sub>9</sub> ud til<sub>3</sub>-la itud silim-ma e-ne sig<sub>10</sub>-ga?<sub>7</sub> -de<sub>3</sub>-en

In order that you(?) establish (for?) him good years, days of living and months of well-being

6. e<sub>2</sub>-gal-a-na ur<sub>x</sub>(UH) sag<sub>9</sub>-ga šag<sub>4</sub><sub>7</sub> hul<sub>2</sub><sub>7</sub> -la<sub>7</sub> šu du<sub>7</sub> mu-ne-DU<sub>7</sub> -en

You will bring a suitably glad liver and rejoicing heart into his palace

7. <sup>d</sup>SUEN-i-din-na-am inim sag<sub>9</sub>-sag<sub>9</sub>-ge mu-un-ba til<sub>3</sub>-le niĝ<sub>2</sub>-ba-bi he<sub>2</sub>-me-x

Sîn-iddinam has spoken good (words)/prayed and therefore you(?) will ... living as a gift/the gift (of?) living

8. ĝeš<sub>gu</sub>-za nam-lugal-la saĝ he<sub>2</sub>-il<sub>2</sub>-x-x du-ri<sub>2</sub>-še<sub>3</sub> he<sub>2</sub>-x-x

May the throne of kingship be exalted, may it ... forever

9. ud ul-še<sub>3</sub> mu-ni i<sub>3</sub>-gal-e kur šu<sub>4</sub>-mu-un-na-ab-ze<sub>2</sub>-en

(So that?) his name will be great until distant days, overwhelm (pl.) the land for him double ruling

UET 6, 99 + 533

CDLI P346184

Sîn-iddinam B, Brisch AOAT 339, 138f., Peterson StudMes 3, 40f.

obverse

column 1

1'. x x x [...]

2'. [...] ma [...]

...

3'. x x-še<sub>3</sub>? im-mi?[-...]

...

4'. [...] ba<sub>1</sub>[-...]

...

5'. larsam?[-<sup>ki</sup>[-...]]

Larsa

6'. [da]-ri<sub>2</sub>-[...]

Forever(?) ...

7'. ki?[-bi gi-x [...]]

Its place ...

8'. [...] x [...]

9'. [...] x x [...]

10'. [...] x ha?-ba!?-[...]

...

11'. [...] LUGAL [...]

...

12'. [zid]-de<sub>3</sub>[-eš x [...]]

Faithfully(?) ...

13'. x-e-eš?[-...]

...

14'. [...] x [...]

(one column entirely missing)

column 3

1'. [...] x x

2'. [...] mi-ni-x

...

3'. [...] di<sup>gir</sup>[-re-e-ne

... of(?) the gods

4'. [...] bi<sub>2</sub>-dug<sub>4</sub>

...

5'. [...] libir-ra

The ancient/old [plans, rites?]

6'. [...] mi-tar-tar  
 He inquired after  
 note: Restore the compound verb en<sub>3</sub> ... tar.  
 7'. [...] siškur<sub>2</sub>  
 ... and *siškur* rituals  
 8'. [...] mi<sub>1</sub> -ni-gi<sub>4</sub>  
 He restored to their place  
 9'. [...] x-aš?  
 ...  
 10'. [...] x  
 11'. [...] x

reverse

column 1

1'. x [...]  
 2'. kan<sub>4</sub> x [...]  
 The gate ...  
 3'. niĝ<sub>2</sub> da-ri<sub>2</sub> [...] [...]  
 An everlasting thing ...  
 4'. larsam<sub>1</sub> [ki ...]  
 Larsa ...  
 5'. zig<sub>3</sub>-ga-gin<sub>7</sub> x [...]  
 Like a risen <wave?> ...  
 6'. eš<sub>3</sub> e<sub>2</sub>-babbar<sub>1</sub> -[...] [...]  
 In(?) shrine Ebabbar  
 7'. i<sub>5</sub>-ĝar [...] [...]  
 An (oracular) utterance  
 8'. <sup>d</sup>utu [...] [...]  
 Utu ...  
 9'. he<sub>2</sub>-en-na-ab-sag<sub>9</sub>-[...] [...]  
 Shall make good for him  
 10'. a-ra<sub>2</sub> gal [...] [...]  
 The great divine decree ...  
 11'. <sup>d</sup>nanna <sup>d</sup>utu-x  
 Of(?) Nanna and Utu  
 12'. <sup>d</sup>SUEN-i-din-[nam]  
 Sîn-idinnam  
 13'. sud-ra<sub>2</sub>-[...] [...]  
 Profoundly(?) ...  
 14'. x x x x [...] [...]  
 15'. [...] x nam gal?<sub>1</sub> [...] [...]  
 ... greatness/a great fate(?) ...  
 16'. kalam-e pa e<sub>3</sub><sub>1</sub>  
 Manifest among in the land



17'. du-ri<sub>2</sub>-[...]

Forever

18'. mu mah-zu i<sub>3</sub>-x

Your supreme name ...

19'. nir-ġal<sub>2</sub> nam-ur-[saġ-...]

20'. me<sub>3</sub>-še<sub>3</sub>? gal-le-eš tum<sub>2</sub>-[...]

Authoritative one, your(?) heroism is greatly suitable for battle

21'. gu<sub>2</sub>-erim<sub>2</sub>-ġal<sub>2</sub>-la<sub>1</sub>

22'. am-gin<sub>7</sub> du<sub>7</sub>-du<sub>7</sub>

Goring the enemy like a wild bull

23'. ġiri<sub>3</sub>-zu-še<sub>3</sub> gulum<sub>x</sub> U-[...]

(Who then?) bow(?) towards your feet

note: Is U an error for GAM = gulum “to bend”?

24'. <sup>d</sup>iškur diġir-[...]

25'. nam-e-eš mu-ri-[...]

Iškur, your god, decreed as a fate for you

26'. mi<sub>2</sub> dug<sub>4</sub>-ga-[...]

27'. ud ul-še<sub>3</sub> mi-ni-[...]

He ... your(?) care until distant times

28'. nam gal-le<sub>1</sub> -[eš]

29'. ġedru? mah bi<sub>2</sub>-in-[...]

He ... the supreme scepter because of (your?) great destiny

30'. ġedru-zu mu-bi x-[...]

The reputation of your scepter(?) ...

31'. ud bal-x

(In?) the days of(?) (your?) reign

32'. niġ<sub>2</sub> -ar<sub>2</sub>? ke<sub>3</sub>-ke<sub>3</sub> -de<sub>3</sub>

In order to praise

33'. uġ<sub>3</sub> ma-ra-hul<sub>2</sub>-hul<sub>2</sub>

The people continually rejoice for you

34'. uġ<sub>3</sub> ma-ra-asila<sub>3</sub>-asila<sub>3</sub>

The people continually make merry(!?) for you

note: This appears to be a unique use of the lexeme /asila(la)/ as a verbal root.

35'. [...] DAM?-zu

...

36'. [...] x [...] mi<sub>1</sub> -ni-x

...

column 2

1'. [...] saġ [...]

...

2'. <sup>d</sup>utu e<sub>3</sub> -gin<sub>7</sub>

3'. u<sub>6</sub> zid<sub>1</sub> -de<sub>3</sub>-eš he<sub>2</sub>-e

May ... faithfully marvel/see ... like the risen sun

4'. sul <sup>d</sup>utu

5'. en ka-aš<sub>1</sub> bar an-ki

6'. <sup>d</sup>SUEN-i-din-nam

7'. a<sub>2</sub>-tah<sub>1</sub> inim?<sub>1</sub> -ma-zu he<sub>2</sub>-em

The youth Utu, the lord of the decisions of the universe, shall be your helper of affairs(?)

note: Compare Lipit-Ištar B 45 (featuring Nuska) and Išbi-Erra E 88 (new source MS 2715 r4: ur-saĝ <sup>d</sup>nergal a<sub>2</sub>-dah inim-ma-zu).

8'. umuš? ĝalga?

9'. gal-le-eš <<E?>> zu-a

10'. igi sag<sub>9</sub>-ga-ni he<sub>2</sub>-me-ši-bar-re

May the one greatly aware of news and advice look with his beautiful/good eye towards you

11'. mu da-ri<sub>2</sub>

12'. dub <sup>d</sup>nisaba-ke<sub>4</sub>

13'. saĝ-[e]-eš rig<sub>7</sub>-ga-za

Your everlasting name, given by the tablets of Nisaba

14'. im-[ma] e<sub>2</sub>-dub-ba-a

15'. <muš<sub>3</sub>> nam<sub>1</sub> -[...] -tum<sub>2</sub>-mu

On clay (tablets) may it never cease (in) (that of) the *eduba'a* school

note: Compare the very similar Lipit-Ishtar A 61, for which see Attinger NABU 2018 no. 43.

16'. e<sub>2</sub><sub>1</sub> -[dub]-ba<sub>1</sub> -a<sub>1</sub>

17'. [...] x

18'. x [...] x NU<sub>2</sub>-a

19'. na?<sub>1</sub> de<sub>5</sub>

20'. ĝizzal?<sub>1</sub> [...] -ak-e

(In) the *eduba'a* school, the ... shall pay attention to instruction(?)

21'. gu<sub>2</sub>-ni nu-šub-bu-a

22'. im-bi šid-bi

note: For this and the following nine lines, see Ludwig SANTAG 2, 186-187.

23'. sar-re-bi

24'. šu mi-ni-ib<sub>2</sub><sub>1</sub> -du<sub>7</sub>-du<sub>7</sub>-a

The one who does not neglect his/her work, who perfectly executes the counting (of the proper number of lines?) and incising of the tablet(?)

25'. <sup>d</sup>nisaba

26'. nin ĝeštug<sub>2</sub> galam<sub>1</sub> -ma

27'. igi-ĝal<sub>2</sub> u<sub>3</sub>-mu-un<sub>1</sub> -na-šum<sub>2</sub>

And therefore afterwards Nisaba, the lady (possessing) cunning wisdom, will have given perceptiveness to him

28'. šu sag<sub>9</sub>-sag<sub>9</sub>

29'. hi-li nam-dub-sar-ra

30'. saĝ-e-eš u<sub>3</sub>-mu-ni-in-rig<sub>7</sub><sub>1</sub>

And she will have bestowed upon him very beautiful handwriting, the alluring feature of the scribal art

31'. <sup>d</sup>SUEN-i-din-nam<sub>1</sub>

32'. [ki] aĝ<sub>2</sub><sub>1</sub> -zu sul <sup>d</sup>utu

33'. [...] saĝ<sub>1</sub> -gig<sub>2</sub>-ga

34'. suhuš<sub>1</sub>? -bi kalam-ma-na<sub>1</sub>

35'. za-ra mu-ra-an<sub>1</sub> -gin<sub>6</sub>-en

Sîn-iddinam, your(?) beloved, the youth Utu, the ... of the black-headed, shall solidify the foundations of his(!) land for you

36'. <sup>d</sup>SUEN<sub>1</sub> -i-din-nam<sub>1</sub>

37'. [...] zid<sub>1</sub> kalam-ma-na<sub>1</sub>

Sîn-iddinam, true ... of his land

38'. [...] x x [...]

column 3

1'. [...] x [...]

2'. [...] x [...]

3'. [...] larsam<sup>ki</sup>-ma

... of Larsa

4'. ĝeštug<sub>2</sub><sub>1</sub> galam-ma-zu

5'. [kur]-kur<sub>1</sub> -ra diri-ga

Your crafty intelligence is surpassing in the lands

6'. dumu<sub>1</sub>? a<sub>2</sub> nun ĝal<sub>2</sub>

7'. <sup>d</sup>iškur-ra-me-en

You are the son possessed of noble strength of Iškur

8'. saĝ<sub>1</sub>-kal nun-e-ne

9'. <sup>d</sup>SUEN-i-din-nam

10'. nun nir-ĝal<sub>2</sub>

11'. sud-ra<sub>2</sub>-še<sub>3</sub>

12'. saĝ<sub>1</sub> he<sub>2</sub>-il<sub>2</sub>

The foremost of rulers, Sîn-iddinam, prince, authoritative one, shall therefore raise his head  
profoundly  
double ruling

UET 6, 100

CDLI P346185

Rīm-Sîn H (Inana *adab*) Brisch AOAT 339, appendix 13, Peterson StudMes 3, 66f.

obverse

1. [...] ki<sub>1</sub> aĝ<sub>2</sub> an-na<sub>1</sub> me? kilib<sub>3</sub>-ba?<sub>1</sub> ĝar

Beloved ... of An, who has established all of the cosmic powers(?)

2. <sup>d</sup>?<sub>1</sub> inana?<sub>1</sub> x šar<sub>2</sub>-ra MA sig<sub>7</sub>-ga zag keš<sub>2</sub>-da?<sub>1</sub>

Inana, arrayed in many ..., verdant/beautiful(?) ...,

3. <sup>d</sup>nin-tur<sub>5</sub>-re u<sub>3</sub>-tud-za šag<sub>4</sub> mi-ni-in-x-x nam gal ša-mu-ri-in-tar?<sub>1</sub>

Nintur rejoiced(!?) at your birth and thus decreed a great fate for you

4. saĝ-ki! hi-li bi<sub>2</sub>-in-ak TAB NIG<sub>2</sub>-zu<sub>1</sub> [nir]-nir?<sub>1</sub>

She furnished (your) forehead with allure, stretched out your ...

note: For this line, see Jaques AOAT 332, 259 n. 532.

5. me-dim<sub>2</sub>-zu alim nun-na alan-zu sukud! x gun<sub>3</sub>?<sub>1</sub>

Your limbs (are that of) an outstanding alim bovid, your stature is tall ... and dappled(?)

note: For this atypical form of the SUKUD sign, see Mittermayer ABZ, 52, sign 133  
(also attested in UET 6, 49 r14).

6. bar-sud-am<sub>3</sub>

It is the *barsud*

7. nam-munus-sa<sub>2</sub>-e sag<sub>9</sub>?<sub>1</sub> -ga<sub>1</sub> hi-li-e si

Beautified by (her) womanhood(?), filled by(?) allure

8. <sup>d</sup>inana he<sub>2</sub>-du<sub>7</sub> an sikil-la nam-ereš-a tum<sub>2</sub>-ma x x

Inana, ornament of pure heaven, suitable for the queenship ...

9. x-ga šu ša-mu-u<sub>8</sub>-du<sub>7</sub> nam SU ba<sub>1</sub> SI?<sub>1</sub> -A?<sub>1</sub>-x

And therefore(?) you perfected ..., ...

10. [...] -za uĝ<sub>3</sub> u<sub>6</sub> ab-be<sub>2</sub>!-en uĝ<sub>3</sub> kilib<sub>3</sub> he<sub>2</sub>?<sub>1</sub> -DU?-DU-en

You make the people admire(?) your ..., and thus(?) you ... all the people(?)

11. [...] -zi<sub>1</sub> -ĝal<sub>2</sub> a-na me<sub>1</sub> -a<sub>1</sub> -bi<sub>1</sub> lugal?<sub>1</sub> -bi?<sub>1</sub> za?<sub>1</sub> -e!<sub>1</sub> -me-en

[People and?] living creatures, as many as there are, you are their master

12. [...] x x [... mu]-un-ni?<sub>1</sub> -ib<sub>2</sub>?<sub>1</sub> -x-x

...

reverse

1'. [...] IGI?<sub>1</sub> x x

...

2'. ri<sub>1</sub> -im<sub>1</sub> -<sup>d</sup>SUEN saĝ?<sub>1</sub> x NI x x bi<sub>2</sub>?<sub>1</sub> -ib-x UN x x x x

Rīm-Sîn ....

3'. lu<sub>2</sub> niĝ<sub>2</sub>-si-sa<sub>2</sub> inim bur<sub>2</sub>-e du<sub>7</sub> gu<sub>3</sub> teš<sub>2</sub> he<sub>2</sub>-en-sig<sub>10</sub>-sig<sub>10</sub>

May the one who is suitable to disseminate(?) justice put the voice (of the people?) together  
in agreement

- 4'. mu he<sub>2</sub>-ĝal<sub>2</sub>-la ud dug<sub>3</sub> asil<sub>3</sub>-la<sub>2</sub>-a nam-sipad he<sub>2</sub>-ak-ke<sub>4</sub>  
 He shall exercise the shepherdship in a year of abundance (consisting of?) good days of(?) rejoicing
- 5'. ri-im-<sup>d</sup>SUEN lu<sub>2</sub> niĝ<sub>2</sub>-si-sa<sub>2</sub> inim bur<sub>2</sub>-e du<sub>7</sub> gu<sub>3</sub> teš<sub>2</sub> he<sub>2</sub>-en-sig<sub>10</sub>-sig<sub>10</sub>⌋  
 May Rīm-Sîn, who is suitable to disseminate(?) justice, put the voice (of the people?) together in agreement
- 6'. mu he<sub>2</sub>-ĝal<sub>2</sub>-la ud dug<sub>3</sub> asil<sub>3</sub>-la<sub>2</sub>-a nam-sipad he<sub>2</sub>-ak-ke<sub>4</sub>  
 He shall exercise the shepherdship in a year of abundance (consisting of?) good days of(?) rejoicing
7. sa-<ĝar>-ra-am<sub>3</sub>  
 It is the *saĝar*
8. <sup>d</sup>inana ri-im-<sup>d</sup>SUEN numun niĝ<sub>2</sub>-zid ri šag<sub>4</sub> dug<sub>3</sub>-ga-za bal?-a-ni sud šum<sub>2</sub>-ma-ni-ib  
 Inana, give Rīm-Sîn, the seed of(?) justice planted(?) in your good womb, his lengthy reign
9. nu-u<sub>8</sub>-gig diri ĝušur<sub>x</sub>(LAGAB×NIR)?⌋ mah an!-na?⌋ -e x-a  
 The surpassing(?) *nugig* midwife, ... supreme roofbeam/timber(?) of heaven
10. <sup>d</sup>inana nu-u<sub>8</sub>-gig diri ĝušur<sub>x</sub>(LAGAB×NIR)?⌋ mah an-na?⌋ -e x-a  
 Inana, the surpassing(?) midwife, ... supreme roofbeam/timber(?) of heaven
11. [...] x mi<sub>2</sub> dug<sub>4</sub>-ga hi-li su<sub>13</sub>-a-za  
 One who cares for .../cared for by ...(?), when(?) you exude allure
12. [...] x x gal?⌋ -gal?⌋ ri-im-<sup>d</sup>SUEN ti<sub>3</sub>-mu-ni-ib  
 Very great.../who makes great ...(?), sustain Rīm-Sîn!
13. [<sup>uru</sup>]uru<sub>16</sub>⌋ -bi-im  
 It is its *uru*
14. [a-da]-ab⌋ <sup>d</sup>inana-kam  
 It is an *adab* song of Inana

UET 6, 101A = U 7730

CDLI P346186

Rīm-Sîn B (Haya, *adab?*), Steible, 1967, Charpin Le clergé d'Ur au siècle d'Hammurabi, 344f., Brisch AOAT 339, appendix 7 186f., Weeden WO 39, 93 and n. 93, Peterson StudMes 3, 54f.

obverse

1. en ĝeštug<sub>2</sub> mah šu? - du<sub>7</sub>? - sa<sub>2</sub> gal-e pad<sub>3</sub>-da

Lord who perfectly executes supreme wisdom, and gives great advice

2. <sup>d</sup>ha-ia<sub>3</sub> dub gal ha? - [...] ĝeštug<sub>2</sub> -ĝeštug<sub>2</sub> -ga peš-peš

Haya, who holds the great tablets, (which) make thick/triplicate(?) understanding

3. šita<sub>3</sub>-du<sub>3</sub> hal-an-kug igi kad<sub>4</sub> - [...] galam -ma E<sub>2</sub>.GEŠTUG<sub>2</sub>.<sup>d</sup>NISABA-ke<sub>4</sub>

Accountant of Halankug, skillful knoter and opener of the eye(?) of the “house of wisdom of Nisaba”

4. bisaĝ - dub-ba e<sub>2</sub>-gal an-ki-x kiĝ<sub>2</sub> kilib<sub>3</sub>-ba šid-šid

Archivist of the palace of the universe, counting up all of the tasks

5. gi kug-ga šu ĝal<sub>2</sub>-le im nam -tar!? - gal-gal mul-mul

One who holds the holy reed (stylus), writing/making shine the tablet of great fates(?)

6. gal-an-zu inim ĝeštug<sub>2</sub> de<sub>5</sub>-ge ud-bi -še<sub>3</sub> an kug!?-ga-ra

Wise one who listens to the word/ponders matters(?) for holy An daily

7. kišib-ĝal<sub>2</sub> a-a <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> lu<sub>2</sub> <šag<sub>4</sub>>-tam? -ma <lu<sub>2</sub>>-e<sub>3</sub> erim<sub>3</sub>? - e<sub>2</sub>-kur-ra

Seal-bearer of father Enlil, *šatam* official(?) and key holder(?) of the storehouse of the Ekur temple

note: lu<sub>2</sub>-e<sub>3</sub> = *ša<sub>2</sub> namzaqi*.

8. he<sub>2</sub>-du<sub>7</sub> eš<sub>3</sub>-e abzu-a siki bar-ra sur<sub>5</sub> -sur<sub>5</sub> en - <sup>d</sup>nu-dim<sub>2</sub> -mud-ra

Ornament of shrine Abzu, who ties up(?) (his) external hair for lord Nudimmud

note: For the reading sur<sub>5</sub> in conjunction with siki, see Peterson StudMes 3, 55.

9. <sup>d</sup>ha-ia<sub>3</sub> šag<sub>4</sub>-gada-la<sub>2</sub> e<sub>2</sub>-u<sub>6</sub>-nir -ra uz-ga x dib-dib

Haya, the *šagadala* priest of the Eunir temple, the one who continually(?) passes into(?) the *uzga* cella

10. (line tally: ten) umun<sub>2</sub> ke<sub>3</sub>-ke<sub>3</sub> eš<sub>3</sub> e<sub>2</sub>-kiš -nu-x-la -ke<sub>4</sub> mu mah -bi gal-la

The one who acts sagaciously of shrine Ekišnuĝal, who exalts its supreme name

11. šag<sub>4</sub> inim ĝal<sub>2</sub> ki-sikil <sup>d</sup>nin-gal-e unu<sub>2</sub>? gal-e til<sub>3</sub>-la

The one with thoughts in his mind(?) who Ningal sustains in the great dining hall/sanctum

12. muš<sub>3</sub>-me sag<sub>9</sub> ĝidlam<sub>2</sub> ki aĝ<sub>2</sub> <sup>d</sup>nun-bar-še-gu-nu

(Possessor of) beautiful features, beloved spouse of Nunbaršegunu (Nisaba)

note: For this line, see Couto Ferreira Etnoanatomía y partonomía del cuerpo humano sumerio y acadío, 198, Klein and Sefati FS Skaist, 325.

13. lu<sub>2</sub> mu mah mi<sub>2</sub> -us<sub>2</sub>-sa<sub>2</sub>? kur!? <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-kam

Man with a great name, father-in-law of Great Mountain Enlil

14. saĝa - ban<sub>3</sub> -da - [...] tuku - igi kar<sub>2</sub> x x an - ki -bi-da-ke<sub>4</sub>

Junior *saĝa* functionary, wise one, examiner(?) and ... of both heaven and earth

15. gu<sub>2</sub> -un diĝir-re<sub>1</sub> -e<sub>1</sub> -ne<sub>1</sub> šu gid<sub>2</sub>-i ma-dam<sub>1</sub> kur<sub>1</sub> ab su<sub>3</sub> -ud-da inim-ma-ni bur<sub>2</sub>?-e

Who receives the tribute of the gods, and disseminates his (Enlil's?) word about the abundance of(?) distant mountains and seas

note: For this line see Ragavan The Cosmic Imagery of the Temple in Sumerian Literature, 243.

16. gal-zu me mah<sub>1</sub> nam<sub>1</sub>? -nun<sub>1</sub>? -na u<sub>5</sub>? -bi<sub>1</sub>? zag<sub>1</sub>? keš<sub>2</sub> -da

Wise one who is clad in the control/superimposition of(!?) the supreme cosmic powers of rulership(?)

17. šag<sub>4</sub> daĝal sur-ra ĝeš-[...] kug<sub>1</sub> -ga e<sub>2</sub> eridu<sup>ki</sup> -ga<sub>1</sub> [...] -be<sub>2</sub>

(Possessor) of a mind broadly “squeezed” (of every potential idea?), grasping the holy plans of the temple of Eridu

18. <sup>d</sup>ha-ia<sub>3</sub> lu<sub>2</sub> šu luh<sub>1</sub> sikil<sub>1</sub> -la engur<sub>1</sub> -ra-ke<sub>4</sub> <sup>tug</sup>2[....]

Haya, he of the pure laving rites of the watery deep, fastened to(?) the *ba* garment

note: For this and the following line, see Michalowski Hallo FS, 158.

19. <sup>d</sup>indagara<sub>x</sub>(NINDA<sub>2</sub>.GUD) saĝa<sub>2</sub> utah-he<sub>2</sub> kur-ta ka duh-u<sub>3</sub> [...]

Indagara, *saĝa* purification priest, in heaven and the netherworld (he is) the mouth-opener (ritual practitioner) of the gods

note: For this line, see Civil OrNS 52, 238. For the SANGA<sub>2</sub> sign see Mittermayer ABZ, sign 205, Rubio RA 107, 103.

20. (line tally: ten) šag<sub>4</sub> dub-ba su<sub>3</sub>-ud-da zu<sub>1</sub> -a galam ak-ak diĝir gal-[...]

Who knows the contents of esoteric tablets, the skillfully acting one of the great gods

note: For the auxiliary construction galam ... ak, see Steinkeller Biggs FS, 228.

21. šu<sub>1</sub> -nir-nir ĝeš du<sub>3</sub>-a du<sub>3</sub>-du<sub>3</sub> saĝ sig<sub>9</sub>-ga ki galam<sub>1</sub> HAR<sub>1</sub>? [...]

The one who fixes in place the emblems set (upon) a wood(en pole)(?), caretaker(?) of the ... site of the land

note: Compare UET 6, 661 col. 1 3', etc. For the same qualifier of šu-nir "emblem" in the Puzriš-Dagan text VAT 6993 (OrSP 47-49), see Sallaberger OBO 160/3 pg. 244, Sallaberger KK I, 182.

22. ki-šu-tag-tag unu<sub>2</sub> sig<sub>7</sub>-ga an-šar<sub>2</sub> kur-gal-[...]

(As well as?) the *kišutag* shrines, and the verdant(?) sanctum for Anšar and Great Mountain (Enlil)

23. saĝ<sub>1</sub> il<sub>2</sub> mah eš<sub>3</sub>-e abzu-ta dug<sub>4</sub>-ga-ni še<sub>1</sub>? -[...]

Supreme one who raises the head, who is agreeable to his (Enki's) command in shrine Abzu

24. lu<sub>2</sub>? saĝ keš<sub>2</sub> kurum<sub>6</sub> ud sikil-la šu dab-be<sub>2</sub> e<sub>2</sub> diĝir-re-e-[...]

Caretaker who requisitions pure daily rations (for?) the temples of the gods

25. <sup>d</sup>ku<sub>3</sub> -su<sub>3</sub> <sup>d</sup>indagara<sub>x</sub>(NINDA<sub>2</sub> .GUD<sub>1</sub>) e-ne-ne-da!<sub>1</sub>? nu an nu-sikil-la ki nu<sub>1</sub> -

[...]-ge<sub>1</sub>

Without Kusu and Indagara the sky would not be pure, the earth would not be clean

26. u<sub>2</sub> gal-gal su<sub>3</sub>-su<sub>3</sub> an <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> unu<sub>x</sub>(GUR<sub>8</sub>.AB<sup>guni</sup>) mah-ne-ne-ke<sub>4</sub>

The one who dines extensively in the supreme dining hall/sanctum of An and Enlil

27. lu<sub>2</sub> muš<sub>3</sub> kug-ga igi duh en <sup>d</sup>nu-dim<sub>2</sub>-mud-e

The one whose pure face(?) is seen by lord Nudimmud/has seen lord Nudimmud(?)

28. zabar kug-ga šu ĝal<sub>2</sub>-le šag<sub>4</sub> hul<sub>2</sub>-hul<sub>2</sub> bar sig<sub>10</sub>-sig<sub>10</sub>-ge<sub>5</sub>  
Who holds the pure bronze vessel/mirror(?) that gladdens the heart and improves/  
beautifies(?) the back/liver
29. lugal-ĝu<sub>10</sub> nam-mah-zu šir<sub>3</sub>-ra ga-am<sub>3</sub>-i-i  
My king, I want to praise your greatness in song
30. (line tally: ten) <sup>d</sup>ha-ia<sub>3</sub> nam-gal-zu gil-sa-še<sub>3</sub> ga-am<sub>3</sub>-pad<sub>3</sub>-pad<sub>3</sub>-de<sub>3</sub>-en  
Haya, I want to constantly discover your greatness as a treasure
31. a-ba za-a-gin<sub>7</sub> diĝir-re-e-ne-ke<sub>4</sub> me kug-ga-aš tum<sub>2</sub>-ma  
Who is like you among the gods in being suited for the pure cosmic powers?
32. ĝidlam ki aĝ<sub>2</sub>-zu ki-sikil <sup>d</sup>nisaba nin gal nin-e-ne  
Your beloved spouse, the young woman Nisaba, the great lady of ladies  
note: UET 6, 101B features the variant NIN<sub>9</sub>.
33. x-tud-da šag<sub>4</sub>-ga-ni <sup>d</sup>nin-lil<sub>2</sub>-la<sub>2</sub> dam<sub>7</sub> mah <sup>d</sup>nu-nam-nir<sub>7</sub> -ra<sub>7</sub>  
Her womb gave birth to(?) Ninlil, the supreme spouse of Nunamnir  
note: For this line, see Michalowski RIA 9, 578. There is not enough room at the  
beginning of the line for a well-formed U<sub>3</sub> sign.
34. [x?] e<sub>2</sub>-kur-ra-ke<sub>4</sub> saĝ il<sub>2</sub>-la an-še<sub>3</sub> ši-in-da-x  
She who has raised her head in the tent enclosure/at the dais of the Ekur temple, she is able  
to ... towards heaven  
note: The broken final sign does not appear to be TE.

bottom

1. uš<sub>3</sub>-limmu  
(sub total of obverse:) thirty-four

reverse

1. nam-ereš diĝir<sub>7</sub> -re<sub>7</sub> -e<sub>7</sub> -ne-ke<sub>4</sub> me<sub>7</sub> -er-ga-bi al-ak-e diĝir zag-ša<sub>4</sub> [...]  
She singularly exercises the queenship of the gods (as) a deity that has no rival  
note: For this line, see Balke JCS 62, 47.
2. za-e<sub>7</sub> ninda<sub>2</sub>?<sub>7</sub> gal<sub>7</sub> ĝalga zid pad<sub>3</sub>-da en<sub>3</sub> tar-tar diĝir-re-e-ne-ke<sub>4</sub><sub>7</sub>  
You, the great young bull that finds true counsel, who constantly inquires after the gods
3. <sup>d</sup>ha<sub>7</sub> -ia<sub>3</sub><sub>7</sub> me<sub>7</sub> šum<sub>2</sub>-šum<sub>2</sub>-mu kiĝ<sub>2</sub> aĝ<sub>2</sub>-e ki-šu-peš<sub>7</sub> igi<sub>7</sub> zu-zu-me-en<sub>7</sub>  
Haya, who gives out the cosmic powers and assigns work, you are the one who makes  
(others?) familiar with(?) the shrine  
note: For this line, see Vacín OLZ 108, 364.
4. <sup>d</sup>en<sub>7</sub> -ki<sub>7</sub> -ke<sub>4</sub> eš<sub>3</sub>-e<sub>7</sub> abzu-ta mu<sub>7</sub>-mu<sub>7</sub> nam-til<sub>3</sub>-la-ni mu-ra-rig<sub>7</sub>  
Enki bestowed his incantations of life to you in shrine Abzu
5. en ĝi<sub>6</sub>-par<sub>4</sub>-e mu-ni-ib-huĝ en saĝ sig<sub>10</sub> mu-ni-ib-ĝar-re-en  
You install the *en* priestess in the *ĝipar* cloister, you put in place (its) caretaking(?)
6. (line tally: ten) sipad kalam-ma-ra ĝedru mah ud su<sub>3</sub>-ra<sub>2</sub> šu-ni-še<sub>3</sub> bi<sub>2</sub>-ib-dab<sub>5</sub>-be<sub>2</sub>-en  
For the shepherd of the homeland, you take hold of the supreme scepter of(?) distant time  
for his hand  
note: For this line see Wiggermann The Staff of Ninšubura, 15 n. 46.
7. <sup>d</sup>ha-ia<sub>3</sub> diĝir kalam-ma a-ra-zu uĝ<sub>3</sub> šar<sub>2</sub>-ra ĝeš tuku-me-en  
Haya, god of the homeland, you are the one who listens to the *arazu* prayer of the many  
people



8. za-e<sub>1</sub> diġir gal-gal-e-ne uġ<sub>3</sub> daġal-la šu-ni-še<sub>3</sub> bi<sub>2</sub>-ib-DAB<sub>5</sub>-e-en  
 You (among the?) great gods take hold of/settle? the broad population(?) for his hand
9. a-a <sup>d</sup>en-ki abzu-ta ed<sub>2</sub>-da-ni-ta  
 After Enki comes forth from the Abzu
10. <sup>d</sup>ha-ia<sub>3</sub> nam-gal-bi za-e ša-mu-re-da-an-aġ<sub>2</sub><sub>1</sub>  
 Haya, he shall measure/assign(?) its greatness for you  
 note: For this line, see Vacín OLZ 108, 364.
11. kalam šag<sub>4</sub>-ba i<sub>3</sub>-ni-me-a-ke<sub>4</sub> gu<sub>2</sub>-bi an-še<sub>3</sub>!(TUG<sub>2</sub>) ši-bi<sub>2</sub>-ib<sub>2</sub>-zi-zi  
 The one(s) who are in the midst of the homeland shall raise their necks towards heaven
12. nam-lu<sub>2</sub>-lu<sub>7</sub>-bi ud asil<sub>3</sub>-la<sub>2</sub> mi-ni-ib-zal-le-ne  
 Its people will pass the time rejoicing
13. uġ<sub>3</sub> šar<sub>2</sub>-ra-bi šag<sub>4</sub> hul<sub>2</sub>-la ud ul-li<sub>2</sub>-a-aš bi<sub>2</sub>-ib-ke<sub>3</sub>-en  
 You will compel its many people to rejoice as in ancient times
14. e<sub>2</sub> diġir gal-gal-e-ne ezem ab-ġar-re-en kiri<sub>3</sub>-zal ši-bi<sub>2</sub>-ib-du<sub>8</sub>-du<sub>8</sub>-un  
 You establish festivals (in) the temples of the great gods and therefore release joy
15. saġ-kal-saġ-kal-e diġir-re-e<sub>1</sub> -ne-ke<sub>4</sub> ġeš-šub gal-gal uġ<sub>3</sub> til-la<sub>1</sub> -ni<sub>1</sub>  
 The foremost among the gods(?), when he ... the great lots that sustain/finish(?) the land/  
 people
16. (line tally: ten) igi sag<sub>9</sub>-ga-zu nam-til<sub>3</sub> SI-A lugal-ra igi zid bar-mu-un-[...]  
 For the sake of the king, look faithfully towards him (with) your beautiful face that is filled  
 with/surpassing with(?) life
17. nun <sup>d</sup>ri-im-<sup>d</sup>SUEN bal hul<sub>2</sub>-hul<sub>2</sub><sub>1</sub> ud su<sub>3</sub>-ud-da šu zid ġar-[...]  
 For prince Rīm-Sîn, faithfully establish a most joyous reign of distant duration
18. im nam-til<sub>3</sub>-la-ke<sub>4</sub> du-ri<sub>2</sub>-še<sub>3</sub>!(TUG<sub>2</sub>) nu-kur<sub>2</sub>-ru mu-bi gub<sub>1</sub> -[...]  
 Enter this name on the tablet of life, which is never to be altered  
 note: For this line, see Foxvog Introduction to Sumerian Grammar, 115, and compare  
 the actions of ġeštinana in the Utu hymn H 180+ line 33' (Cavigneaux Bottero FS, 4,  
 see also Steinkeller Machinist FS, 467 n. 33).
19. sipad <sup>d</sup>ri<sub>1</sub> -im<sub>1</sub> -<sup>d</sup>SUEN nam-en-bi an <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> ki he<sub>2</sub><sub>1</sub> -[...]  
 So that An and Enlil shall love the lordship of shepherd Rīm-Sîn
20. lu<sub>2</sub>-šir<sub>3</sub><sub>1</sub> -ra-ke<sub>4</sub> za<sub>3</sub>-mi<sub>2</sub>-zu ka-bi-a mi-ni-ib-[...]  
 The singers shall make your praise sweet in their(?) mouths
21. <sup>d</sup>ha-ia<sub>3</sub><sub>1</sub> lu<sub>2</sub>-šir<sub>3</sub>-ra-ke<sub>4</sub> za<sub>3</sub>-mi<sub>2</sub>-zu ka<sub>1</sub> -[...]-ib<sub>1</sub> -dug<sub>3</sub>-ge<sub>1</sub> -ne  
 Haya, the singers shall make your praise sweet in their(?) mouths
22. en <sup>d</sup>en-ki lugal abzu-a za<sub>3</sub>-[mi<sub>2</sub>]-bi?<sub>1</sub> mah-a  
 Lord of the universe, king of the watery deep, whose(?) praise is supreme  
 note: <sup>d</sup>lugal-abzu is also a variant DN of Enki.
23. a-a <sup>d</sup>en-ki lugal abzu-a za<sub>3</sub>-mi<sub>2</sub><sub>1</sub> -zu dug<sub>3</sub>-ga  
 Father Enki, king of the watery deep, your praise is sweet  
 double ruling
24. u<sub>18</sub>-ru-bi-im  
 It is its *urun*

25. <sup>d</sup>ha-ia<sub>3</sub> diġir kalam-ma ga-til<sub>3</sub>-e ki aġ<sub>2</sub> nun <sup>d</sup>ri-im-<sup>d</sup>SUEN-e a<sub>2</sub>?<sub>┘</sub> bad tal<sub>2</sub>-ni he<sub>2</sub>-me-en  
Haya, god of the land who loves the will to live/the ex-voto offering(?), your shall be his one  
who extends open arms (in protection)

26. ġeš-gi-ġal<sub>2</sub>-bi-im

It is its *ġešgiġal* “response”

double ruling

(line tally: eight)

šid-bi ninnu-ussu mu-bi

Its (total) count is fifty-eight lines

UET 6, 101B = U 7738

CDLI P423487

Rīm-Sîn B (Haya, adab?), Steible, 1967, Charpin Le clergé d’Ur au siècle d’Hammurabi, 344f., Brisch AOAT 339, appendix 7 186f., Weeden WO 39, 93 and n. 93, Peterson StudMes 3, 54f.

obverse

1. en ġeštug<sub>2</sub> mah šu du<sub>7</sub> sa<sub>2</sub> gal-e pad<sub>3</sub>-da

Lord who perfectly executes supreme wisdom, and gives great advice

2. <sup>d</sup>ha-ia<sub>3</sub> dub gal-gal ha-ha-za ġeštug<sub>2</sub>-ġeštug<sub>2</sub>-ga peš-peš

Haya, who holds the great tablets, (which) make thick/triplicate(?) understanding

3. šita<sub>5</sub>-du<sub>3</sub> hal-an-kug igi kad<sub>5</sub>? BAD galam-ma e<sub>2</sub>-E<sub>2</sub>.GEŠTUG<sub>2</sub>.<sup>d</sup>NISABA-ke<sub>4</sub>

Accountant of Halankug, skillful knotter and opener of the eye(?) of the “house of wisdom of Nisaba”

4. bisaġ-dub-ba e<sub>2</sub>-gal an-ki-a kiġx(UR<sub>4</sub>) kilib<sub>3</sub>-ba šid-šid

Archivist of the palace of the universe, counting up all of the tasks

5. gi kug-ga šu ġal<sub>2</sub>.le im nam tar gal-gal mul-mul

One who holds the holy reed (stylus), writing/making shine the tablet of great fates(?)

6. gal-an-zu inim ġeštug<sub>2</sub> de<sub>5</sub>-ge ud-bi-še<sub>3</sub> an kug-ga-ra

Wise one who listens to the word/ponders matters(?) for holy An daily

7. kišib-ġal<sub>2</sub> a-a <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub> lu<sub>2</sub> <šag<sub>4</sub>>-tam-ma <lu<sub>2</sub>>-e<sub>3</sub> erim<sub>3</sub>?<sub>┘</sub> e<sub>2</sub>-kur-ra

Seal-bearer of father Enlil, šatam official(?) and key holder(?) of the storehouse of the Ekur temple

note: lu<sub>2</sub>-e<sub>3</sub> = *ša<sub>2</sub> namzaqi*.

8. he<sub>2</sub>-du<sub>7</sub> eš<sub>3</sub>-e abzu-a siki bar-ra sur<sub>5</sub>-sur<sub>5</sub> en <sup>d</sup>nu-dim<sub>2</sub>-mud-ra

Ornament of shrine Abzu, who ties up(?) (his) external hair for lord Nudimmud

note: For the reading sur<sub>5</sub> in conjunction with siki, see Peterson StudMes 3, 55.

9. <sup>d</sup>ha-ia<sub>3</sub> šag<sub>4</sub>-gada-la<sub>2</sub> e<sub>2</sub>-u<sub>6</sub>-nir-ra uz-ga kug-še<sub>3</sub> dib

Haya, the *šagadala* priest of the Eunir temple, the one who passes into the holy uzga cella

10. umun<sub>2</sub> ke<sub>3</sub>-ke<sub>3</sub> eš<sub>3</sub> e<sub>2</sub>-kiš-nu-ġal<sub>2</sub>-ke<sub>4</sub> mu mah-bi gal-la?<sub>┘</sub>

The one who acts sagaciously of shrine Ekišnuġal, who exalts its supreme name

11. šag<sub>4</sub> inim ġal<sub>2</sub> ki-sikil <sup>d</sup>nin-gal-e unu<sub>2</sub> gal til<sub>3</sub>-la

The one with thoughts in his mind(?) who Ningal sustains in the great dining hall/sanctum

12. muš<sub>3</sub>-me sag<sub>9</sub> ĝidlam<sub>2</sub> ki aĝ<sub>2</sub> <sup>d</sup>nun-bar-še-gu-nu  
(Possessor of) beautiful features, beloved spouse of Nunbaršegunu (Nisaba)  
note: For this line, see Couto Ferreira Etnoanatomía y partonomía del cuerpo humano sumerio y acadio, 198, Klein and Sefati FS Skaist, 325.
13. lu<sub>2</sub> mu mah mi<sub>2</sub>-us<sub>2</sub>-sa<sub>2</sub> kur-gal a-a <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>  
Man with a great name, father-in-law of Great Mountain Enlil
14. saĝa ban<sub>3</sub>-da igi-ĝal<sub>2</sub>-tuku igi<sub>7</sub> kar<sub>2</sub> x-x an ki-bi-da-ke<sub>4</sub>  
Junior *saĝa* functionary, wise one, examiner(?) and ... of both heaven and earth
15. gu<sub>2</sub>-un diĝir-re<sub>7</sub> -e<sub>7</sub> -ne<sub>7</sub> šu<sub>7</sub> gid<sub>2</sub> -da<sub>7</sub> ma<sub>7</sub> -dam kur ab su<sub>3</sub>-ud-da inim-ma-ni bur<sub>2</sub>? -e  
Who received the tribute of the gods, and disseminates his (Enlil's?) word about the abundance of(?) distant mountains and seas  
note: For this line see Ragavan The Cosmic Imagery of the Temple in Sumerian Literature, 243.
16. gal-zu me mah<sub>7</sub> nam<sub>7</sub> -nun<sub>7</sub> -na<sub>7</sub> -ka u<sub>5</sub> -bi<sub>7</sub> zag keš<sub>2</sub>-da  
Wise one who is clad in the control/superimposition of(!?) the supreme cosmic powers of rulership(?)
17. šag<sub>4</sub> daĝal<sub>7</sub> sur-ra ĝeš-hur kug-ga e<sub>2</sub> eridu<sub>7</sub> ki-ga-ke<sub>4</sub> šu dab<sub>7</sub> -be<sub>2</sub>  
(Possessor) of a mind broadly “squeezed” (of every potential idea?), grasping the holy plans of the temple of Eridu
18. <sup>d</sup>ha-ia<sub>3</sub> lu<sub>2</sub> šu-luh sikil-la engur-ra-ke<sub>4</sub> <sup>tug<sup>2</sup></sup>ba<sub>13</sub>-še<sub>3</sub> la<sub>2</sub>-la<sub>2</sub>  
Haya, he of the pure *šuluh* rites of the watery deep, fastened to(?) the *ba* garment  
note: For this and the following line, see Michalowski Hallo FS, 158.
19. <sup>d</sup>indagara<sub>x</sub>(NINDA<sub>2</sub>.GUD) saĝa<sub>2</sub> utah-he<sub>2</sub> kur-ta ka<sub>7</sub> duh-u<sub>3</sub> diĝir-re-e-ne<sub>7</sub> -ke<sub>4</sub>  
Indagara, *saĝa* functionary, in heaven and the netherworld (he is) the mouth-opener (ritual practitioner) of the gods  
note: For this line, see Civil OrNS 52, 238. For the SANGA<sub>2</sub> sign see Mittermayer ABZ, sign 205, Rubio RA 107, 103.
20. šag<sub>4</sub> dub-ba su<sub>3</sub>-ud-da zu<sub>7</sub> -a galam ke<sub>3</sub>-ke<sub>3</sub> diĝir gal-gal-e-ne  
Who knows the contents of esoteric tablets, the skillfully acting one of the great gods  
note: For the auxiliary construction galam ... ak, see Steinkeller Biggs FS, 228 n. 20.
21. šu!<sub>7</sub>-nir-nir ĝeš du<sub>3</sub>-a du<sub>3</sub>-du<sub>3</sub> saĝ sig<sub>9</sub>-ga ki galam HAR kalam-ma  
The one who fixes in place the emblems set (upon) a wood(en pole)(?), caretaker(?) of the ... site of the land  
note: Compare UET 6, 661 col. 1 3', etc. For the same qualifier of šu-nir "emblem" in the Puzriš-Dagan text VAT 6993 (OrSP 47-49), see Sallaberger OBO 160/3 pg. 244, Sallaberger KK I, 182.
22. ki-šu-tag-tag unu<sub>2</sub> sig<sub>7</sub>-ga an-šar<sub>2</sub> kur-gal-ra  
(As well as?) the *kišutag* shrines, and the verdant(?) sanctum for Anšar and Great Mountain (Enlil)
23. saĝ il<sub>2</sub> mah eš<sub>3</sub>-e abzu-ta dug<sub>4</sub>-ga-ni še-ga  
Supreme one who raises the head, who is agreeable to his (Enki's) command in shrine Abzu
24. lu<sub>2</sub> saĝ keš<sub>2</sub> kurum<sub>6</sub> ud sikil-la šu dab-be<sub>2</sub> e<sub>2</sub> diĝir-re-e-ne  
Caretaker who requisitions pure daily rations (for?) the temples of the gods

25. <sup>d</sup>ku<sub>3</sub>-su<sub>3</sub> <sup>d</sup>indagara<sub>x</sub>(NINDA<sub>2</sub>.GUD) e-ne-ne-da nu an nu-sikil-la ki nu-dadag-ge  
Without Kusu and Indagara the sky would not be pure, the earth would not be clean

26. u<sub>2</sub> gal-gal su<sub>3</sub>-su<sub>3</sub> an <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> unu<sub>2</sub> mah-ne-ne-ke<sub>4</sub>

The one who dines extensively in the supreme dining hall/sanctum of An and Enlil

27. lu<sub>2</sub> muš<sub>3</sub> kug-ga igi duh en <sup>d</sup>nu-dim<sub>2</sub>-mud-e

The one whose pure face(?) is seen by lord Nudimmud/has seen lord Nudimmud(?)

28. zabar kug-ga šu <sup>ĝ</sup>al<sub>2</sub>-le <sup>š</sup>ag<sub>4</sub> hul<sub>2</sub>-hul<sub>2</sub> bar sig<sub>10</sub>-sig<sub>10</sub>-ge<sub>5</sub>

Who holds the pure bronze vessel/mirror(?) that gladdens the heart and improves/  
beautifies(?) the back/liver

29. lugal-<sup>ĝ</sup>u<sub>10</sub> nam-mah-zu <sup>š</sup>ir<sub>3</sub>-ra ga-am<sub>3</sub>-i-i

My king, I want to praise your greatness in song

reverse

1. <sup>d</sup>ha-ia<sub>3</sub> nam-gal-zu gil-sa-<sup>š</sup>e<sub>3</sub> ga-am<sub>3</sub>-pad<sub>3</sub>-pad<sub>3</sub>-de<sub>3</sub>

Haya, I want to constantly discover your greatness as a treasure

2. a-ba za-a-gin<sub>7</sub> di<sup>ĝ</sup>ir-re-e-ne-ke<sub>4</sub> me kug-ga-aš tum<sub>2</sub>-ma

Who is like you among the gods in being suited for the pure cosmic powers?

3. <sup>ĝ</sup>idlam ki a<sup>ĝ</sup><sub>2</sub>-zu ki-sikil <sup>d</sup>nisaba NIN<sub>9</sub> gal nin-e-ne

Your beloved spouse, the young woman Nisaba, the great lady/"elder sister"(?) of ladies

4. u<sub>3</sub>-tud-da <sup>š</sup>ag<sub>4</sub>-ga-ni <sup>d</sup>nin-lil<sub>2</sub>-la<sub>2</sub> dam mah <sup>d</sup>nu-nam-nir<sub>7</sub> -ra

Her womb gave birth to(?) Ninlil, the supreme spouse of Nunamnir

note: For this line, see Michalowski RIA 9, 578.

5. barag e<sub>2</sub>-kur-ra-ke<sub>4</sub> sa<sup>ĝ</sup> il<sub>2</sub>-la an-<sup>š</sup>e<sub>3</sub> ši-in-da-te<sup>ĝ</sup><sub>4</sub>

She who has raised her head in the tent enclosure/at the dais of the Ekur temple, she is able  
to approach(?) towards heaven

6. nam-ereš di<sup>ĝ</sup>ir-re-e-ne-ke<sub>4</sub> me-er-ga-bi al-ke<sub>3</sub>-e di<sup>ĝ</sup>ir zag <sup>š</sup>a<sub>4</sub> nu-tuku

She singly exercises the queenship of the gods (as) a god that has no rival

note: For this line, see Balke JCS 62, 47.

7. za-e ninda<sub>2</sub> gal <sup>ĝ</sup>alga zid pad<sub>3</sub>-da en<sub>3</sub> tar-tar di<sup>ĝ</sup>ir-re-e-ne-ke<sub>4</sub>

You, the great breed bull that finds true counsel, who constantly inquires after the gods

8. <sup>d</sup>ha-ia<sub>3</sub> me <sup>š</sup>um<sub>2</sub>-<sup>š</sup>um<sub>2</sub>-mu ki<sup>ĝ</sup><sub>x</sub>(UR<sub>4</sub>) a<sup>ĝ</sup><sub>2</sub>-e ki-<sup>š</sup>u-peš igi zu-zu-a-me-en

Haya, who gives out the cosmic powers and assigns work, you are the one who makes  
(others?) familiar with(?) the shrine

note: For this line, see Vacín OLZ 108, 364.

9. <sup>d</sup>en-ki-ke<sub>4</sub> eš<sub>3</sub>-e abzu-ta mu<sub>7</sub>-mu<sub>7</sub> nam-til<sub>3</sub>-la-ni mu-ra-rig<sub>7</sub>

Enki bestowed his incantations of life to you in shrine Abzu

10. en <sup>ĝ</sup>i<sub>6</sub>-par<sub>4</sub>-e mu-ni-ib-hu<sup>ĝ</sup>-en sa<sup>ĝ</sup> sig<sub>10</sub> mu-ni-ib-<sup>ĝ</sup>ar-re-en

You install the en priestess in the *ĝipar* cloister, you put in place (its) caretaking(?)

11. sipad kalam-ma-ra <sup>ĝ</sup>edru mah ud sud-ra<sub>2</sub> <sup>š</sup>u-ni-<sup>š</sup>e<sub>3</sub> bi<sub>2</sub>-ib-dab<sub>5</sub>-be<sub>2</sub>!-en

For the shepherd of the homeland, you take hold of the supreme scepter of(?) distant time  
for his hand

note: For this line see Wiggermann The Staff of Ninšubura, 15 n. 46.

12. <sup>d</sup>ha-ia<sub>3</sub> di<sup>ĝ</sup>ir kalam-ma a-ra-zu u<sup>ĝ</sup><sub>3</sub> <sup>š</sup>ar<sub>2</sub>-ra <sup>ĝ</sup>eš tuku-me-en

Haya, god of the homeland, you are the one who listens to the *arazu* prayer of the many  
people

13. za-e diĝir gal-gal-e-ne uĝ<sub>3</sub> daĝal-la šu-ni-še<sub>3</sub> bi<sub>2</sub>-ib-DAB<sub>5</sub>-e? -en  
You (among the?) great gods take hold of/settle(?) the broad population for his hand
14. a-a <sup>d</sup>en-ki abzu-ta ed<sub>2</sub>-da-ni-ta  
After Enki comes forth from the Abzu
15. <sup>d</sup>ha-ia<sub>3</sub> nam-gal-bi za-e ša-mu-re-da-an-aĝ<sub>2</sub>  
Haya, he shall measure/assign(?) its greatness for you  
note: For this line, see Vacín OLZ 108, 364.
16. kalam šaĝ<sub>4</sub>-ba i<sub>3</sub>-ni-me-a-ke<sub>4</sub> gu<sub>2</sub>-bi an-še<sub>3</sub> ši-bi<sub>2</sub>-ib-zi-zi  
The one(s) who are in the midst of the homeland(?) shall raise their necks towards heaven
17. nam-lu<sub>2</sub>-lu<sub>7</sub>-bi ud asil<sub>3</sub>-la<sub>2</sub> mi-ni-ib-zal-zal-le-ne  
Its people will pass the time rejoicing
18. uĝ<sub>3</sub> šar<sub>2</sub>-ra-bi šaĝ<sub>4</sub> hul<sub>2</sub>-la ud ul-li<sub>2</sub>-a-aš bi<sub>2</sub>-ib-ke<sub>3</sub>-e-en  
You will compel its many people to rejoice as in ancient times
19. e<sub>2</sub> diĝir gal-gal-e-ne ezem ab-ĝar-re-en kiri<sub>3</sub>-zal ši-bi<sub>2</sub>-du<sub>8</sub>-du<sub>8</sub>-un  
You establish festivals (in) the temples of the great gods and therefore release joy
20. saĝ-kal-saĝ-kal-e diĝir-re-e-ne-ke<sub>4</sub> ĝeš-šub gal-gal uĝ<sub>3</sub> til-la-a! -ni  
The foremost among the gods(?), when he ... the great lots that sustain/finish(?) the land/  
people
21. igi sag<sub>9</sub>-ga-zu nam-til<sub>3</sub> SI-A lugal-ra igi zid bar-mu-un-ši-ib  
For the sake of the king, look faithfully towards him (with) your beautiful face that is filled  
with/surpassing with(?) life
22. nun <sup>d</sup>ri-im-<sup>d</sup>SUEN bal hul<sub>2</sub>-hul<sub>2</sub> ud su<sub>3</sub>-ud-da šu zid ĝar-mu-na-ab  
For prince Rīm-Sîn, faithfully establish a most joyous reign of distant duration
23. im nam-til<sub>3</sub>-la-ke<sub>4</sub> du-ri<sub>2</sub>-še<sub>3</sub> nu-kur<sub>2</sub>-ru mu-bi gub-ni  
Enter this name on the tablet of life, which is never to be altered  
note: For this line, see Foxvog Introduction to Sumerian Grammar, 115, and compare  
the actions of ĝeštinana in the Utu hymn H 180+ line 33' (Cavigneaux Bottero FS, 4).
24. sipad <sup>d</sup>ri-im-<sup>d</sup>SUEN nam-en-bi an <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> ki he<sub>2</sub>-aĝ<sub>2</sub>-e-ne  
So that An and Enlil shall love the lordship of shepherd Rīm-Sîn
25. lu<sub>2</sub>-šir<sub>3</sub>-ra-ke<sub>4</sub> za<sub>3</sub>-mi<sub>2</sub>-zu ka-bi-a mi-ni-ib-dug<sub>3</sub>-ge-ne  
The singers shall make your praise sweet in their(?) mouths
26. <sup>d</sup>ha-ia<sub>3</sub> lu<sub>2</sub>-šir<sub>3</sub>-ra-ke<sub>4</sub> za<sub>3</sub>-mi<sub>2</sub>-zu ka-bi-a mi-ni-ib-dug<sub>3</sub>-ge-ne  
Haya, the singers shall make your praise sweet in their(?) mouths
27. en an-ki lugal abzu-a za<sub>3</sub>-mi<sub>2</sub>-bi mah-a  
Lord of the universe, king of the watery deep, whose(?) praise is supreme  
note: <sup>d</sup>lugal-abzu also a variant name of Enki.
28. a-a <sup>d</sup>en-ki lugal abzu-a za<sub>3</sub>-mi<sub>2</sub>-zu dug<sub>3</sub>-ga  
Father Enki, king of the watery deep, your praise is sweet  
double ruling
29. uru? - uru<sub>16</sub>-bi-im  
It is its *uru*
30. <sup>d</sup>ha-ia<sub>3</sub> diĝir kalam-ma ga-til<sub>3</sub>-e ki aĝ<sub>2</sub> nun <sup>d</sup>ri-im-<sup>d</sup>SUEN-e a<sub>2</sub> bad tal<sub>2</sub>-ni he<sub>2</sub>-me -en -en  
Haya, god of the land who loves the will to live/the *ex-voto* offering(?), your shall be his one  
who extends open arms (in protection)

31. ĝeš-gi<sub>4</sub>-ĝal<sub>2</sub>-bi-im

It is its *ĝešgiĝal* “response”

UET 6, 102 = U 7745

CDLI P346187

Rīm-Sîn C (šud<sub>3</sub>-de<sub>3</sub> An), Steible 1975, 1f., Charpin Le clergé d’Ur au siècle d’Hammurabi, 275f., Brisch, AOAT 339, appendix 8, Shehata GBAO 3, 242-243, Peterson StudMes 3, 57f.

obverse

1. sipad mu pad<sub>3</sub>-da an kug-ge nam gal an-na tar

Shepherd nominated by holy An, (for whom) a great fate was determined in heaven

2. <sup>d</sup>ri-im-<sup>d</sup>SUEN mu pad<sub>3</sub>-da an kug-ge nam gal an-na tar

Rīm-Sîn, nominated by holy An, (for who) a great fate was determined in heaven

3. nun šag<sub>4</sub> zid-ta nam-lugal-la mu-un-sa<sub>2</sub>

The ruler has attained/met (the demands of)(?) the kingship from (the moment he emerged from) the fertile womb

4. nam-men uĝ<sub>3</sub> šar<sub>2</sub>-ra-še<sub>3</sub> gal-le-eš kiĝ<sub>2</sub>-kiĝ<sub>2</sub>-<me>-en

You are the one who(?) continually executes/pursues(?) the *en*-ship greatly on behalf of the many people

5. larsam<sup>ki</sup>-ma kur ŠE<sub>21</sub> me nam-nun-na de<sub>2</sub>-a

In Larsa, ... mountain that fashions(?) the cosmic power of rulership

note: For this line, see Vacín OLZ 108, 364. Possibly read še<sub>21</sub> for “recumbent mountain”?

6. nam-sipad ki-en-gi ki-uri-še<sub>3</sub> zid-de<sub>3</sub>-eš<sub>2</sub> pad<sub>3</sub>-da-me-en

You have been faithfully chosen for the shepherdship of Sumer and Akkad

7. an gal mah an-ki-a en niĝ<sub>2</sub>-nam gal-zu

Great An, supreme one of the universe, lord who is wise (in) everything

8. a-a diĝir-re-e-ne nam tar-tar-re-de<sub>3</sub> ki-bi-še<sub>3</sub> igi ĝar

Father of the gods who looks to determine fate on behalf of its place

9. dug<sub>4</sub>-ga dugud inim-bi nu-u<sub>5</sub>-ge

(Whose) command is weighty, his(!?) word cannot be replied to(?)

note: The second-to-last sign of the line is U<sub>5</sub>, not ŠILIG. Compare possibly the inim nu-gi<sub>4</sub>-gi<sub>4</sub> = *ana la-a e-ne<sub>2</sub>-e of SB ur<sub>5</sub>-ra 1 310*.

10. (line tally of ten) an-šag<sub>4</sub>-ga sikil-la DU ĝal<sub>2</sub>

... in the holy midst of heaven

11. nun <sup>d</sup>ri-im-<sup>d</sup>SUEN sipad šag<sub>4</sub>-ge e<sub>3</sub>-a-de<sub>3</sub>-me-en!(DIŠ-MAH?)

Ruler Rīm-Sîn, you are the shepherd who is to come out in the midst (of the people)(?)/ make (his) intentions clear(?)

12. an gal-e šag<sub>4</sub> ki aĝ<sub>2</sub>-a-ni dalla hu-mu-ra-in-e<sub>3</sub>

And therefore great An made his loving heart shine for you

note: For this line, see Jaques AOAT 332, 443 n. 958.

13. niĝ<sub>2</sub>-si-sa<sub>2</sub>-zu-še<sub>3</sub> gu<sub>3</sub> zid-de<sub>3</sub>-eš<sub>2</sub> hu-mu-ra-ab-de

Because of your justice, he(!) spoke faithfully to you

14. an-šag<sub>4</sub>-ge sud-ra<sub>2</sub> ud nam-til<sub>3</sub>-zu hu-mu-ra-ab-diri-ga

In(?) the distant midst of heaven, the days of your life shall be made surpassing for you

15. nam-lugal kur niĝ<sub>2</sub>-daĝal-la ud sud-ra<sub>2</sub>-še<sub>3</sub> hu-mu-ra-ab-mah  
Kingship of the vast land has been made supreme for you for a long time
16. ka kug-ga-ne-ne-a nam nam-til<sub>3</sub>-la hu-mu-ra-ab-tar  
In their holy mouths a fate of life has been decided for you
17. dug<sub>4</sub>-ga niĝ<sub>2</sub>-nam nu-kur<sub>2</sub>-da zi sud-ra<sub>2</sub> hu-mu-ra-ab-tah  
With(?) the utterance from which nothing is to be changed a long life shall be added for you
18. aga kug-ge saĝ-za-a he<sub>2</sub>-ni-ib-ge-en  
The holy crown shall be firm upon your head
19. ĝeš<sup>e</sup>gu-za nam-til<sub>3</sub>-la-ka gal-bi hu-mu-ra-ab-tuš  
The throne of life shall be seated down(!?) greatly for you
20. u<sub>3</sub>-luh niĝ<sub>2</sub>-si-sa<sub>2</sub> šu-zu-še<sub>3</sub> hu-mu-ra-ab-si  
The *uluh* scepter shall be given over to your hand
21. eškiri<sub>2</sub> kalam ge-en-ge-en su<sub>x</sub>(ZU)-zu-a he<sub>2</sub>-bi-la<sub>2</sub>  
The nose-rope(?) that solidifies the land has been fastened to your flesh(!?)
22. šibir uĝ<sub>3</sub> lu-a hu-mu-ra-ab-LU?  
The staff shall seize/pasture(?) the teeming people for you  
note: For this line, see Vacín OLZ 108, 364.
23. ubur an sud-aĝ<sub>2</sub> ĝal<sub>2</sub> hu-mu-ra-ab-tak<sub>4</sub> šeĝ<sub>x</sub>(IM.A) an-na hu-mu-ra-ab-šeĝ<sub>3</sub>  
The breast of shining heaven shall be opened for you, the rain of heaven shall be poured for you
24. mu ma!-da ud nam<sub>1</sub>-he<sub>2</sub>-an-šag<sub>4</sub>-he<sub>2</sub>?-zag<sub>1</sub> hu-mu-ra-ab-keš<sub>2</sub>  
A year of abundance and a day of plenty shall be arrayed(?) ... the midst of heaven(!?) for you  
note: For this and the following two lines see Jaques AOAT 332, 428. For this line, see Vacín OLZ 108, 364. Possibly read utah<sub>x</sub>(AN.ŠAG<sub>4</sub>)-he<sub>2</sub>, see Peterson StudMes 3, 58.
25. iti<sub>7</sub> niĝ<sub>2</sub>?-kiri<sub>3</sub>-zal šag<sub>4</sub>-hul<sub>2</sub>-la ud-zu-še<sub>3</sub> hu-mu-ra-ab-ĝar  
A month/moonlight(?), that of joy and rejoicing, shall be established for you on behalf of your days/time

reverse

1. bal niĝ<sub>2</sub>-dug<sub>3</sub> niĝ<sub>2</sub>-si-<sa<sub>2</sub>>-e? diri šu-zu-še<sub>3</sub> hu-mu-ra-ab-ĝar  
A good reign, surpassing in justice(?), shall be placed at your disposal
2. an gal-e sud-ra<sub>2</sub>-še<sub>3</sub> a<sub>2</sub>-bad-ĝal<sub>2</sub> nam-lugal-la-zu he<sub>2</sub>-a  
Great An protecting you profoundly, this shall be (what characterizes) your kingship
3. <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal-ĝu<sub>10</sub>  
Rim-Sîn, my king  
double ruling
4. niš-ussu mu-ni  
Twenty-eight (are) its lines
5. šud<sub>3</sub>-de<sub>3</sub> an  
*šude* prayer of An

UET 6, 103 = U 7734 + 460

CDLI P346188

Rīm-Sîn D, Gadd Iraq 22, 157f., Charpin Le clergé d'Ur au siècle d'Hammurabi, 282f.,  
Brisch AOAT 339, appendix 9, Peterson StudMes 3, 58f. , Streck RIA 14, 163, Gabbay  
forthcoming, UET 6, 460 joined by author (verified courtesy J. Taylor)

obverse

1. <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal nam-he<sub>2</sub>-ĝal<sub>2</sub>-la

Rīm-Sîn, king of abundance

2. palil mah barag-barag-ge<sub>2</sub>-e-ne

Foremost and supreme among the rulers

3. <sup>d</sup>niĝ<sub>2</sub>-<sup>zid</sup>niĝ<sub>2</sub>-si-sa<sub>2</sub> a<sub>2</sub>-tah-zu he<sub>2</sub>-a

Truth and Justice are your helpers

4. [...] dug<sub>3</sub>-ga ha-ra-ab-ĝa<sub>2</sub>-ĝa<sub>2</sub>-ne

They shall establish a good .../make ... pleasant for you

5. x [...] x ha-ra-ab-ĝa<sub>2</sub>-ĝa<sub>2</sub>-ne

They shall establish ... for you

6. <sup>d</sup>ri-im-<sup>d</sup>SUEN-<sup>mu</sup>pad<sub>3</sub>-da an-e <sup>d</sup>en-lil<sub>2</sub>-le

Rīm-Sîn, whose name was chosen by An and Enlil

7. iri<sup>ki</sup>-x x abul mah urim<sub>2</sub>-<sup>ki</sup>ma ku<sub>4</sub>-ku<sub>4</sub>-da-zu-ne<sub>2</sub>

When you enter the city ... the great gate of Urim

8. <sup>d</sup>udug-<sup>sag</sup>ga-<sup>d</sup>lamma silim-ma

The good *udug* spirit, peaceful/whole/greeting *lamma* spirit

9. i<sub>3</sub>-du<sub>8</sub>-<sup>abul</sup>mah-a-ke<sub>4</sub>

And(?) the gatekeeper of the great gate

10. igi<sup>zu-še<sub>3</sub></sup>-x [...] ha-ra-ab-zalag-ge-ne

Shall make ... shine for you before you

11. inim sag<sup>x x</sup><sup>d</sup>nanna <sup>d</sup>nin-gal-ra

12. he<sub>2</sub>-ni-ib<sup>kur<sub>9</sub>-re-eš-a</sup>

(With?) the pleasing words ... they shall bring inside(?) for Nanna and Ningal

13. nam-<sup>til<sub>3</sub></sup>silim-ma zi<sup>he<sub>2</sub>-ri-ib-gi<sub>4</sub>-ne</sup>

They shall return/restore life, well-being, and life(?) for you

note: Or does this line feature zi ... gi<sub>4</sub> to calm? Typically this compound does not  
feature a semantic object, see Karahashi Sumerian Compound Verbs 177.

14. x [...] sag<sup>ga niĝ<sub>2</sub> šag<sub>4</sub> hul<sub>2</sub>-la i<sub>5</sub>-ĝar šu gi<sub>4</sub>-a</sup>

15. x [...] kiš<sup>-nu-ĝal<sub>2</sub>-la [...] ha-ra-ab-e<sub>3</sub>-ne</sup>

They shall bring out good ..., that which makes the heart rejoice, and a conveyed/  
repaying(?) oracular utterance(?) from the Ekišnuĝal temple(?) for you

16. diĝir<sup>nam-til<sub>3</sub>-la x abul mah-a-ke<sub>4</sub></sup>

The gods of life, the ... of the great gate

17. x x? [...] hu-mu-ab-tak<sub>4</sub>-tak<sub>4</sub>-aš

They shall leave behind/open(?) ...



18. diĝir silim-ma en-nu-uĝ<sub>3</sub> abul mah-a-ke<sub>4</sub>  
The gods of greeting/well-being, (those of) the guard of the great gate
19. igi-zu-še<sub>3</sub> he<sub>2</sub>-NE-da-hul<sub>2</sub>-le-ne  
Shall rejoice before you
20. muš<sub>3</sub>-me-ne ha-ra-ab-zalag-ge-ne  
Their faces shall shine for you
21. x x ha-ra-ab-še-ša<sub>4</sub>-e-ne  
... shall moan/wail for you
22. abul<sub>1</sub> urim<sub>2</sub><sup>ki</sup>-ma abul kir<sub>3</sub>-zal-la  
23. kur<sub>9</sub>?-ra?-zu-ne  
When you enter into the gate of Ur, the gate of rejoicing
24. [...] -la šeg<sub>x</sub>(MURGU<sub>2</sub>) urim<sub>2</sub><sup>ki</sup>-ma-ke<sub>4</sub>  
... the brickwork of Urim
25. [...] x abul urim<sub>2</sub><sup>ki</sup>-ma  
... the gate of Ur

reverse

1. [...] ĝeš<sub>1</sub> saĝ<sub>1</sub>-kul ĝeš<sub>1</sub>suhub<sub>4</sub> abul<sub>1</sub> mah-a-ke<sub>4</sub>  
... the bolt and bar of the great gate
2. [...] diĝir inim bal<sub>1</sub> -bal  
... the conversing/decoding deity(!?)  
note: Compare the five inim bal-bal of Inana in An : *Anum* 4, 137f.

double ruling?

3. [...] abul mah-a-ke<sub>4</sub>  
The ... of the great gate
4. [...] ha<sub>1</sub> -ra<sub>1</sub> -ab-be<sub>2</sub>-ne  
Shall ... to you
5. [...] šag<sub>4</sub>?-hul<sub>2</sub>?-la ha-ra-ab-ĝar-re-ne  
... shall put ... rejoicing for you
6. [...] sag<sub>9</sub>-sag<sub>9</sub>-ga inim niĝ<sub>2</sub> šag<sub>4</sub> dug<sub>3</sub>-ga  
7. igi<sub>1</sub>-zu<sub>1</sub>-še<sub>3</sub> ha-ra-ab-ĝar-re-eš  
They shall heap up(?) pleasing [words?], words that please the heart, before you
8. ki kug ki nam-til<sub>3</sub>-la ĝiri<sub>3</sub>-zu he<sub>2</sub>-ri-ib-gub-bu-ne  
They make you set foot for(?) the pure place, the place/earth(?) of life  
note: Compare the similar statements in Inanaka to Nintinuga 21 and a separate second Sîn-iddinam letter prayer to Ninisina in Ashm 1922-258 face c-d (face d, 30), see Peterson StudMes 3, 59.
9. <sup>d</sup>ri-im-<sup>d</sup>SUEN nun saĝ<sub>1</sub>-kal kur kalam-ma-ke<sub>4</sub>  
Rîm-Sîn, the foremost ruler of the land and the homeland(?)
10. du<sub>6</sub>-barag-gal-mah ki-ur<sub>3</sub> urim<sub>2</sub><sup>ki</sup>-ma  
At the “mound of the great and supreme dais/tent enclosure”, the “foundation/leveled place”(?) of Urim  
note: See George MC 5, 76, temple no. 174, 112 temple no. 639.

11. du<sub>6</sub>-barag-gal-mah <sup>d</sup>niĝ<sub>2</sub>-erim<sub>2</sub>-šu-tab-be<sub>2</sub>  
 (At?) the “mound of the great and supreme dais/tent enclosure” Niĝerimšutabe  
 note: For the DNs Niĝerimšutabe and Niĝerimšu'urur, see Cavigneaux and Krebernik  
 RIA 9, 310-311.
12. du<sub>6</sub>-barag-gal-mah <sup>d</sup>niĝ<sub>2</sub>-erim<sub>2</sub>-šu-ur<sub>4</sub>-ur<sub>4</sub>  
 (At?) the “mound of the great and supreme dais/tent enclosure” Niĝerimšu'urur
13. du<sub>6</sub>-barag-gal-mah <sup>d</sup>dug<sub>4</sub>-ga-ab-šu-gi<sub>4</sub>-gi<sub>4</sub>  
 (At) the “mound of the great and supreme dais/tent enclosure” Dugabšugigi  
 note: For this deity, see Gabbay forthcoming.
14. du<sub>6</sub>-barag-gal-mah <sup>d</sup>dug<sub>4</sub>-ga-ab-šu-bi-tab-be<sub>2</sub>  
 (At) the “mound of the great and supreme dais/tent enclosure” Dugabšutabe
15. an-gub-ba abul mah-ke<sub>4</sub>  
 The tutelary deities of the great gate
16. diĝir kur<sub>9</sub>-ra silim-ma-ne  
 The gods of entering well-being/greeting
17. zid-da gab<sub>2</sub>-bu-zu nam nam-til<sub>3</sub>-la-še<sub>3</sub>  
 (At) your right and left, on behalf of (your) life
18. ud su<sub>3</sub>-ra<sub>2</sub>-še<sub>3</sub> he<sub>2</sub>-em-da-<sup>su</sup>su<sub>8</sub>-<sup>su</sup>su<sub>8</sub>-be<sub>2</sub>-eš  
 They shall stand for perpetuity
19. inim sag<sub>9</sub>-ga-zu <sup>d</sup>nanna <sup>d</sup>nin-gal-ra
20. he<sub>2</sub>-ni-ib-kur<sub>9</sub>-re-ne  
 They shall bring in your good word for Nanna and Ningal
21. ĝeškim sag<sub>9</sub>-ga da-za-a muš<sub>3</sub> nu!-tum<sub>2</sub>-mu-de<sub>3</sub>  
 Good omens, unceasing at your side
22. saĝ<sup>?</sup><sub>1</sub> [...] sag<sup>?</sup><sub>1</sub> -ga<sup>?</sup><sub>1</sub> -zu he<sub>2</sub>-eb-tuku-tuku-ne  
 And your good ..., they shall acquire
23. [<sup>d</sup>ri-im-<sup>d</sup>]SUEN<sub>1</sub> lugal-ĝu<sub>10</sub>  
 Rīm-Sîn, my king!  
 double ruling
24. [...] -ma abul mah kur<sub>9</sub>-ra-kam<sub>1</sub>  
 ..., it is that of entering(?) the great gate

UET 6, 104 = U 7751

CDLI P346189

Rīm-Sîn E, Steible FAOS 1 f., Brisch AOAT 339, 210f., Peterson StudMes 3, 59f.,  
Shehata GBAO 3, 243

obverse

1. [...] x x šu-luh kug-ga tum<sub>2</sub>-ma

..., suitable for the holy cleansing ritual

2. [<sup>d</sup>ri-im]-<sup>d</sup>SUEN išib an-na siškur<sub>2</sub> sikil-la tum<sub>2</sub>-ma

Rīm-Sîn, *išib* priest of An, suitable for the pure *siškur* offering/ritual

3. [...] x kug-ta bi<sub>2</sub>-pad<sub>3</sub>-da-zu nam-en kalam-ma-še<sub>3</sub> i-ni-il<sub>2</sub>-la

Your ..., chosen in/by means of the pure ..., the one raised towards the lordship of the land

4. nam?<sub>7</sub>-<sub>7</sub> -sipad saĝ-gig<sub>2</sub>-ga i-ni-in-ĝar-ra

The one whose shepherdship was established upon the black-headed people

5. eškiri<sub>2</sub> kalam ge-en-ge-en šu-ni bi<sub>2</sub>-in-si-a

(Whose) nose rope that solidifies the land was made to fill his hand

6. šibir uĝ<sub>3</sub> zi-ĝal<sub>2</sub> lah<sub>5</sub>-lah<sub>5</sub>-e zag-ga-na bi<sub>2</sub>-in-la<sub>2</sub>

(Whose) crook moves the people and animals, attached to his shoulder

7. ša-ra-da-gub šu sikil-la ak-a-ni niĝ<sub>2</sub>-nam mi-ni-in-dug<sub>3</sub>-dug<sub>3</sub>

If he is able to serve you, he should have made everything satisfactory involving(?) his hand  
purification

8. GA <sup>d</sup>ašnan-ma ir dug<sub>3</sub>-ga ma-dam kalam-ma-ka

The cream/milk(!?) of Ezina(?), sweet-scented, the abundance of the land

note: Is ma an *Auslaut* spelling of the DN, or MA = peš<sub>3</sub>? Stol RIA 8, 190 refers to a  
sporadic “artificial distinction” between ga “milk” and gara<sub>2</sub> “cream” in OB literary  
texts.

9. he-nun šag<sub>4</sub>-tum<sub>2</sub>-ma he<sub>2</sub>-ĝal<sub>2</sub> nu-silig-ge

The plenty of the pasture, unceasing abundance

note: For the minimalist form of the ŠAG<sub>4</sub> sign on this tablet, see Ludwig UAVA 9, 107.

10. (tally of ten lines) kurun ĝeštin pa e<sub>3</sub>-a

“Manifest”(?) liquor and wine

note: Perhaps describing potency?

11. ulušin<sub>3</sub> ku?<sub>7</sub>-<sub>7</sub> -ku<sub>7</sub>-da a<sub>2</sub> sikil-da šar<sub>2</sub>-ra

Sweet emmer beer, mixed by pure arms/mixed with pure water(?)

note: For this line, see Vacín OLZ 108: 364. kaš and a<sub>2</sub>-sikil co-occur in Nanna's  
Journey to Nippur 323 and Šulgi Y 29.

12. kaš huš<sub>x</sub>?(GIR<sub>3</sub>) šu? sikil kur? unu<sub>2</sub>? a-naĝ nam-en-na-zu

Red beer(?) pure hands ..., the drink of your en priesthood

13. kaš tab-ba kaš mah šu kug-zu tum<sub>2</sub>-ma

Marked (i.e., choice(?)) beer(?), superb beer, suitable for your pure hands

note: For this line, see Vacín OLZ 108, 364.

14. la<sub>3</sub> babbar mu-pad<sub>3</sub>-da-zu hur-saĝ-ta e<sub>3</sub>-a

White/dry? honey, your gift(?) that was brought down from the mountain range

note: For this line, see Vacín OLZ 108, 364. For this potential meaning of mu-pad<sub>3</sub>-da  
see Civil JAOS 103, 62.

15. i<sub>3</sub> ab<sub>2</sub> kug-ga i<sub>3</sub>-nun me-te nam-nun-na-zu  
Butter of a pure cow and ghee, the symbol of princeliness
16. i<sub>3</sub>-ĝeš barag-ga i<sub>3</sub>-li saĝ sig<sub>9</sub>-ga  
Filtered vegetable oil, first quality clear fine oil
17. ga-SIG<sub>7</sub>-a me-te e<sub>2</sub>-tur<sub>3</sub>-re unu<sub>2</sub> kug nam-diĝir-zu  
Sour milk(?), the symbol of(?) the cattlepen, the dining hall of your divinity  
note: For this line, see Stol R1A 8, 193.
18. sul ĝeš tuku-zu lugal ki aĝ<sub>2</sub>-zu  
Your attentive youth, your beloved king
19. sipad <sup>d</sup>ri-im-<sup>d</sup>SUEN nam-til<sub>3</sub>-la-ni-še<sub>3</sub> tum<sub>2</sub>-ma-da gin<sub>6</sub>-ne<sub>2</sub>-de<sub>3</sub>  
Shepherd Rīm-Sîn, who is to bring and make permanent (these offerings) on behalf of his life
20. (line tally: ten) KI-LUGAL-GUB kug šita-še<sub>3</sub> ba-ab-du<sub>7</sub>-a siškur<sub>2</sub> šag<sub>4</sub> hul<sub>2</sub>-la ša-ra-ra-de<sub>2</sub>-de<sub>2</sub>  
At the holy "royal standing place", which is appropriate for the *šita* prayer/vessel/priest(?), he shall libate the *siškur* offerings/rites that make the heart rejoice
21. u<sub>2</sub> sikil-la u<sub>2</sub>-bi gu<sub>7</sub>-<a> a sikil-la a-bi naĝ-a  
The pure food, this food (for) eating(?), the pure water, this water (for) drinking?
22. ne-saĝ KA-BI-zu šag<sub>4</sub> hul<sub>2</sub>-la-zu-ta šu te-en-ši-ib  
Accept your ... first-fruit offering by means of your joyful heart
23. a-ra<sub>1</sub> -zu<sub>1</sub> -ni še-ga-an za-e nir he<sub>2</sub>-ĝal<sub>2</sub>  
Consent to his *arazu* prayer, so that you trust him
24. sun<sub>5</sub>-na<sub>1</sub> -bi inim mu-ra-ab-sag<sub>9</sub> -ge nam-til<sub>3</sub>-bi dug<sub>4</sub>-ga-ab  
Humbly he makes his speech pleasant to you/prays, (so) order (his) life!
25. KI-EN-GUB kug KI-EN-GUB mah-e zid-de<sub>3</sub>-eš DU-DU-ab  
Faithfully ... in the holy "standing place of the en functionary", the supreme "standing place of the *en* functionary"
26. ki gub-ba-ni-ta silim?<sub>1</sub> -ma?<sub>1</sub> ĝar-mu-na-ab  
Initiate a greeting at his station
27. nam-lugal-la-ni igi-zu-še<sub>3</sub> du<sub>1</sub> -ri<sub>2</sub>-še<sub>3</sub> he<sub>2</sub>-LI  
His kingship shall ... before you forever
28. saĝ<sub>1</sub> -kal<sub>1</sub> [...] x EN!?! nun x NE he<sub>2</sub>-a  
He shall be foremost ...
29. x-[...]-x-ta an<sub>1</sub> -ki?<sub>1</sub> -gin<sub>7</sub> sag<sub>2</sub> nu-di  
By means of(?) ..., which, like the universe(?), cannot be scattered
30. (tally of ten lines) x x uĝ<sub>3</sub> šar<sub>2</sub>-ra-ka he<sub>2</sub>-en-<...>  
... shall ... the ... of the many people
31. ka ba<sub>1</sub> -a-ni-še<sub>3</sub> diĝir amal-u-x-zu?<sub>1</sub> ĝizzal<sub>x</sub>(GIŠ.TUG<sub>2</sub>.PI.SILA<sub>3</sub>) he<sub>2</sub>-em-<...>  
Your(?) (personal) god and goddess(?) like(?) ... shall pay attention to his speech
32. dug<sub>4</sub>-ga-ni-še<sub>3</sub> ha-ba-dur<sub>2</sub> -ru<sub>1</sub> -ne-eš  
According to his command, they shall sit (in assembly?)
33. nam-til<sub>3</sub> šu gi<sub>4</sub>-a he<sub>2</sub>-ni-tum<sub>2</sub>?<sub>1</sub> -tum<sub>2</sub>?<sub>1</sub> -mu  
Life and pardon/repaid life(?) shall be brought there

34. nam-lu<sub>2</sub>-lu<sup>h</sup><sub>7</sub>-bi šag<sub>4</sub> hul<sub>2</sub>-la he<sub>2</sub>-eb?<sub>7</sub> -ke<sub>3</sub>-e  
He shall make the people rejoice
35. ud-bi-še<sub>3</sub> u<sub>2</sub>-a zid-bi he<sub>2</sub>-em  
At that time he (Rīm-Sîn) shall their true provider
36. me-lim<sub>4</sub> mir-a-ni muru<sub>9</sub> <dugud>-da-gin<sub>7</sub> lugal gu<sub>2</sub> du<sub>3</sub>-a-ni he<sub>2</sub>-em-dul  
His furious aura shall cover kings that hate him like a heavy fog
37. niĝ<sub>2</sub>-nam sag<sub>9</sub>-ga-ni maš<sub>2</sub>-da-re-a-bi he<sub>2</sub>-ni-in-ku<sub>4</sub>-ku<sub>4</sub>  
He shall bring everything that is good (to him) as a *mašdaria* delivery
38. sipad zid <sup>d</sup>ri-im-<sup>d</sup>SUEN za-ra diĝir-bi?-gin<sub>7</sub> igi-bi ma-ra-ši-ĝal<sub>2</sub>  
The true shepherd Rīm-Sîn looks(?) to you like his(?) personal god(?)
39. nam-til<sub>3</sub> ki aĝ<sub>2</sub>-ĝa<sub>2</sub>-ni ĝeš-šub-ba-ni ĝar-ni  
Set in place his loving of life (as) his lot
40. (tally of ten lines) šag<sub>4</sub> hul<sub>2</sub><sub>7</sub> -la rig<sub>7</sub>-bi<sub>2</sub>-ib ud-gin<sub>7</sub> ha-ba-mu<sub>2</sub>-mu<sub>2</sub>  
Bestow a rejoicing heart (upon him), so that (his face?) shines like the sun  
note: For the reading mu<sub>2</sub> see George JNES 74, 5.
41. [...] šu<sub>7</sub> mu-ra-mu<sub>2</sub>-mu<sub>2</sub> šud<sub>3</sub><sub>7</sub> -da-ni ĝeš tuku-bi<sub>2</sub>-ib  
... prays to you, hear his *šud* prayer
42. [...] sag<sub>9</sub>?<sub>7</sub> -sag<sub>9</sub>-ge-da-ni zi-ni til<sub>3</sub>-mu-na-ab  
When he is to make his speech (to you) pleasant(?), sustain his life
43. [...] x nir he<sub>2</sub>-ĝal<sub>2</sub> zag ša<sub>4</sub> na-an-tuku-tuku  
If he trusts ..., he shall have no rival
44. [...] -mu-ra-an-ĝal<sub>2</sub> ud-bi su<sub>3</sub>-ud ba-ni-ib  
(If) he strokes his nose (in submission) to you(?), allocate (a reign of) distant days  
note: It is unclear from the available space if the modal prefix hu- occurred here in the break along with the assumed kiri<sub>3</sub> šu.
45. [...] -til<sub>3</sub>-la-ka-na?<sub>7</sub> nam<sub>7</sub> -lugal?<sub>7</sub> -la a<sub>2</sub>?<sub>7</sub> -bi ĝa<sub>2</sub>-x-[...]-x  
In the ... of his life(?) ... kingship

reverse

1. [...] ka?<sub>7</sub> ba?-a-ni x x gil-sa he<sub>2</sub>-em  
... his speech/when he speaks(?) ... shall be a treasure
2. [...] -ni?<sub>7</sub> šag<sub>4</sub> hul<sub>2</sub>-la [...] -ke<sub>3</sub>-e!  
... his ... rejoicing
3. [...] x šu gi<sub>4</sub>-a ur-mah nam<sub>7</sub> -x x x-bi-še<sub>3</sub> he<sub>2</sub>-da-ab-ri-eš  
Repaid/avenged ... lion ... shall drive ... from .... towards(?) ...
4. u<sub>3</sub><sub>7</sub> -gul<sub>7</sub> ĝa<sub>2</sub>-ĝa<sub>2</sub>-ni-še<sub>3</sub> bar?<sub>7</sub> [... he<sub>2</sub>]-en-na-tam  
May (you) examine(?) his plea
5. (tally of ten lines) x-zu? nam-til<sub>3</sub>-la x [...] ŠUM<sub>2</sub>?-mu-na-ab  
Give(?) ... your ..., life ...
6. inim?<sub>7</sub> kug-zu nam-til<sub>3</sub>-la x [...] he!<sub>7</sub> -em-tum<sub>2</sub>-me  
Your holy word shall bring life(?) ...
7. šu<sub>7</sub> il<sub>2</sub>-la-ni-še<sub>3</sub> x-[...]-ib? nam dug<sub>3</sub> tar-mu-na-ab  
... towards his raised hands (in prayer), decree him a good fate

8. nam-til<sub>3</sub> kaš-gin<sub>7</sub> x [...] x ma<sub>7</sub> -da-na he<sub>2</sub>-eb-dug<sub>3</sub>  
 So that life, like beer(?) ... shall be sweetened in the ... of his land  
 note: The broken sign is not the anticipated SU sign.
9. ub<sub>7</sub> -da<sub>7</sub> limmu<sub>2</sub> ġiri<sub>3</sub>-ni-še<sub>3</sub> gur<sub>2</sub>-mu-x-[...] e-ne lugal-bi he<sub>2</sub>-em  
 Make the four corners of the world bow to his feet, so that he is their king/how he shall be their king(?)  
 note: For e-ne as an interrogative see Civil ASJ 22, 40, Woods Machinist FS, 506f., Attinger La lamentation sur Ur (2.2.2), 29 n. 353, Cavigneaux ZA 103, 6 n. 9.
10. x x-na u<sub>2</sub>-sal-la<sub>7</sub> nu<sub>2</sub>-a  
 ..., having laid down in the meadows
11. x x šag<sub>4</sub> hul<sub>2</sub>-la ud hu-mu-ni-ib-zal-e  
 ... spends time rejoicing
12. nun?<sub>7</sub> x x lugal še-ga-zu za-a-še<sub>3</sub> ġal<sub>2</sub>-la  
 The ... ruler, your obedient king who is present on your behalf
13. <sup>d</sup>ri-im-<sup>d</sup>SUEN<sub>7</sub> en <sup>d</sup>dil-im<sub>2</sub> -babbar mu-ni bi<sub>2</sub>-in-še<sub>21</sub>-a  
 Rīm-Sîn, named by lord Dilimbabbar
14. ud bal-ni su<sub>3</sub> -ud<sub>7</sub> -ba?<sub>7</sub> -ni-ib zi x x [...] -x  
 Make distant the days of his reign, ... his life(?)
15. (tally of ten lines) aga zid mah x x x [...] -x-SAR?<sub>7</sub> -SAR?<sub>7</sub>  
 A true and supreme tiara ...
16. nam-til<sub>3</sub>-la-ni šu? x [...] -x?-i  
 ... his life, ...
17. <sup>ġeš</sup>gu-za-zu? AN x x [...] suhuš<sub>7</sub> -bi<sub>7</sub> he<sub>2</sub>-ge-en  
 Your(!?) throne, ..., may its foundations(?) be firm
18. ur<sub>5</sub> sag<sub>9</sub>-ge šag<sub>4</sub> zalag-ge a-la-bi šag<sub>4</sub> he<sub>2</sub>-eb-si  
 May the exuberance of a (mood typified by a) pleased liver and brightened heart fill his(?) heart  
 note: For this line, see Jaques AOAT 332, 371 n. 789.
19. x-bi-še<sub>3</sub> nam-x x x x-bi-še<sub>3</sub> silim-ma he<sub>2</sub>-em  
 ... shall be well
20. u<sub>3</sub>-luh niġ<sub>2</sub>-si<sub>7</sub> -sa?<sub>7</sub> x [...] x šu?<sub>7</sub> -ni-še<sub>3</sub> si-bi<sub>2</sub>-ib uġ<sub>3</sub> šar<sub>2</sub>-ra he<sub>2</sub>-lu-lu<sub>7</sub>  
 Entrust a scepter of justice ... to his hand, so that the many people ...
21. ud zalag-ga saġ x x x x za?<sub>7</sub> -e mu-na-RU-ab  
 ... shining light ... for him  
 note: Erroneous hybridization of verb and command?
22. iti kiri<sub>3</sub>-zal asil<sub>x</sub>(EZEN?)<sub>7</sub> -la<sub>2</sub>-x niġ<sub>2</sub>-ba-aš ba-mu-na-ab  
 Give him a month of happiness and rejoicing as a gift  
 note: For this line, see Jaques AOAT 332, 367 n. 777.
23. mu hi-a!? mul an za-gin<sub>3</sub>-gin<sub>7</sub> šid-bi nu-til-le saġ-e-eš rig<sub>7</sub>-mu-na-ab  
 Bestow upon him an assortment/multitude of(?) years, as inexhaustible as the stars of blue heaven
24. nam-lugal-la bal šag<sub>4</sub> hul<sub>2</sub>-la du-ri<sub>2</sub>-še<sub>3</sub> he<sub>2</sub>-eb-ke<sub>3</sub>-e  
 May he exercise the kingship, a reign of rejoicing, forever

25. (tally of ten lines) lugal u<sub>2</sub>-a zid he<sub>2</sub>-til<sub>3</sub>-le  
 May the king, the faithful provider, live
26. <sup>d</sup>ri-im-<sup>d</sup>SUEN u<sub>2</sub>-a zid he<sub>2</sub>-til<sub>3</sub>-le  
 May Rīm-Sîn, the faithful provider, live
27. nam-lugal-la-ni su-za-a he<sub>2</sub>-eb-dug<sub>3</sub>  
 May his kingship be made pleasing in your flesh
28. ud nam-til<sub>3</sub>-la-ka-ni su<sub>3</sub>-ud-ba-ni-ib  
 Make the days of his life extensive
29. ma-da ki-bi gi<sub>4</sub>-a nam-lugal-bi šum<sub>2</sub>-mu-na-ab  
 Give to him the overlordship of restoring the (cultic) places of the land
30. šag<sub>4</sub> ma-da dug<sub>3</sub>-ga-na-ab ġiri<sub>3</sub> ma-da si sa<sub>2</sub>-na-ab  
 Sweeten the heart of the land for him, set the paths of the land in order for him
31. gu<sub>3</sub> kalam-ma teš<sub>2</sub>-a sig<sub>10</sub>-ge<sub>5</sub>-mu-na-ab  
 Put the voice of the land in unison/the land in agreement for him
32. <sup>d</sup>ri-im-<sup>d</sup>SUEN sipad šag<sub>4</sub> še-ga-zu he<sub>2</sub>-til<sub>3</sub>-le  
 So that Rim-Suen, your obedient-hearted shepherd, lives
33. id<sub>x</sub>(A.TUG<sub>2</sub>?)<sup>-</sup>bi a hu-mu-na-ab-tum<sub>3</sub>  
 May its canal irrigate water for him
34. a-šag<sub>4</sub>-ga še hu-mu-na-ab-mu<sub>2</sub>-mu<sub>2</sub>  
 In the field may barley grow for him
35. (tally of ten lines) pu<sub>2</sub>-<sup>ġeš</sup>kiri<sub>6</sub> la<sub>3</sub> ġešt<sub>in</sub> hu-mu-na-ab-tum<sub>3</sub>  
 May the irrigated orchard bring syrup and wine for him
36. sug ku<sub>6</sub> mušen ul-le-eš hu-mu-na-ab-gar-gar  
 May the swamp pile up fishes and birds joyfully/in a swollen state for him  
 note: For this line, see Peterson StudMes 1, 301 n. 42.
37. e<sub>2</sub>-tur<sub>3</sub>-e udu-utuwa<sub>2</sub>?-a gud?-de<sub>3</sub> ha-ba-lu-lu  
 In the holding pen may the ram(?) and the ox(?) teem for him
38. šeg<sub>x</sub>(IM.A) an-ta a-eštub idim-ta he<sub>2</sub>-en-na-ge-en  
 May rain from above and the carp-flood from the (river) source be constant for him  
 note: For this line, see Wagensonner KASKAL 8, 25 n. 49.
39. e<sub>2</sub>-gal zi su<sub>3</sub>-ud ġal<sub>2</sub> he<sub>2</sub>-en-da-ab-si  
 May (his) palace fill him/be filled with possession of a long life
40. <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal-ġu<sub>10</sub>  
 Rīm-Sîn, my king!  
 double ruling
41. šu-niġin<sub>2</sub> ġeš<sub>2</sub>-šu-ši-niš-ia<sub>2</sub> mu-ni igi duh-a lugal  
 Total: 85 (are) its(!) lines, viewed by the king/(for the) seeing (of Nanna?) by the king(?)

UET 6, 105 = U 7747

CDLI P346190

Rīm-Sîn F , Charpin Le clergé d'Ur au siècle d'Hammurabi, 287f., Brisch AOAT 339  
appendix 11, Peterson StudMes 3, 61f.

1. <sup>d</sup><sub>1</sub> ri-im-<sup>d</sup>SUEN lugal me nun-na kingal me šar<sub>2</sub>-ra nam-nun-na saĝ il<sub>2</sub>

Rīm-Sîn, king of the princely cosmic powers, overseer of the many cosmic powers, whose  
head is raised in princeliness

2. abzu eš<sub>3</sub> kug mah e<sub>2</sub>-kiš-nu-ĝal<sub>2</sub>-la-ke<sub>4</sub>

In the Abzu, the pure and supreme shrine of the Ekišnuĝal temple

note: For this and the following two lines, see Ragavan The Cosmic Image of the  
Temple, 128 n. 63, van Dijk de Liagre Böhl FS, 111..

3. nam-mah gal šag<sub>4</sub>-ta bar-ta-bi

Its greatness (which is present) inside and outside

4. ki-ĝar e<sub>2</sub>-GIŠ šag<sub>4</sub> kug sikil-la-ka

The foundation of(!?) the temple, in (its) pure and holy midst

5. ir dug<sub>3</sub>-ga tir šim <sup>ĝeš</sup>eren-na ha-šu-ur<sub>2</sub>-ra-kam

There is a sweet odor of a forest of cedar and juniper

6. e<sub>2</sub> ki-gal-bi šag<sub>4</sub> e<sub>2</sub>-ke<sub>4</sub>

On the pedestal of the temple (that is) in the midst of the temple

7. an-dul<sub>7</sub> e<sub>2</sub>-e me-lim<sub>4</sub> e<sub>2</sub>-ke<sub>4</sub>

In the shade of the temple, in the aura of the temple

8. ub gal ub<sub>1</sub> kug-ge šag<sub>4</sub> gin<sub>6</sub>-na

In the great corner, the holy corner whose interior is established(?)

9. ĝeš-hur kan<sub>4</sub>-na<sub>1</sub>

The plan of the gate

10. ĝeš-bur<sub>2</sub>-e aš-me saĝ-ĝa<sub>2</sub>-ni urin [...] -ni<sub>1</sub> -in-DU-DU

The *ĝešbur* ornament and the sun disk of its(?) front/his head(?), a guard/standard(?) ...  
there

11. alim-ma zid-da gab<sub>2</sub>-bu-kam?<sub>1</sub> kiĝ<sub>2</sub> gal šu dib-dib-be<sub>2</sub><sub>1</sub>

Bison of the right and left, a great work ...

note: Compare Abisare E4.2.6.1 ii 6'.

12. diĝir kan<sub>4</sub>-na en-nu-uĝ<sub>3</sub> i<sub>3</sub>-ke<sub>3</sub>-de<sub>3</sub>

The god(s) of the gate are to stand watch

13. ĝeš HI mah ki-bi ma?<sub>1</sub> -ra-dug<sub>3</sub>-dug<sub>3</sub>

Supreme ... trees(?) have made the site sweet for you

14. za<sub>3</sub>-du<sub>8</sub> a-sal<sub>4</sub>-bar-ra si-ĝar kun<sub>4</sub> i-dub-be<sub>2</sub>

The(?) jamb, architrave, bolt, staircase(?), and threshold

15. <sup>ĝeš</sup>ig <sup>ĝeš</sup>saĝ-kul <sup>ĝeš</sup>suhub<sub>x</sub>(ŠU.EŠ) e<sub>2</sub>-ke<sub>4</sub>

The door, bolt and latch of the temple

16. ki-sa<sub>5</sub> du<sub>6</sub>? e<sub>2</sub>-a ki ĝar e<sub>2</sub> e<sub>2</sub> šag<sub>4</sub> kug sikil-la-ka

The platform, the mound founded in the temple(?) ... in the temple whose midst is pure and  
holy(?)



17. gi-zi kug kug-bi kug-si<sub>2</sub> kug-babbar<sub>2</sub>-ra

The pure(?) *gizi* reed growth, its metal(?) being gold and silver

18. da LAGAB abzu-a e<sub>2</sub>-kiš-nu-ĝal<sub>2</sub>-la-kam

It is the side of the circuit(?) of the Abzu shrine, that of the Ekišnuĝal temple

note: Löhnert Das Bild des Tempels in der sumerischen Literatur, 269 n. 20 suggests emending LAGAB to abbar! here and in r4.

19. eš<sub>3</sub>?<sub>1</sub> kug-ga ab<sub>2</sub> niĝin<sub>2</sub>-niĝin<sub>2</sub>-na

In the pure shrine where cows roam

20. [am] gu<sub>2</sub>?<sub>1</sub> peš<sub>7</sub>?<sub>1</sub> za-gin<sub>3</sub>-na-ke<sub>4</sub> niĝ<sub>2</sub> šag<sub>4</sub>-ba-bi dab<sub>5</sub>-be<sub>2</sub>-de<sub>3</sub>

Thick-necked wild bulls(?) of lapis, to be seized (for) their impregnation(?)

note: For šag<sub>4</sub>-ba as a designation of pregnancy, see Stol BSA 8, 175.

21. [... ab<sub>2</sub>]šilam?<sub>1</sub> -bi<sub>1</sub> amar<sub>1</sub> -bi x [...]

... the cow ... its calf ...

22. [...]-ga ma-sug<sub>2</sub>-ge<sub>1</sub> -[...]

... stand(?) ...

note: Or possibly for ga /sub/ suckle?

reverse

1. gi<sub>1</sub> uš<sub>2</sub> gi sumun-ne<sub>2</sub>-ke<sub>4</sub> u<sub>2</sub><sub>1</sub> -[...]

The dead reeds, the old reeds ...

2. gi<sub>1</sub> BAD nu<sub>2</sub>-a gi si sa<sub>2</sub> x [...]

Crouched (in) the dead/old reeds, the straight reeds(?) ...

3. [x] šag<sub>4</sub>-ba ki ĝar ma-ra-[...]

..., founded in its midst(?), ...

note: Or another reference to impregnation?

4. x LAGAB abzu e<sub>2</sub><sub>1</sub> -[...]

It is the ... of the circuit(?) of the Abzu shrine, that of the Ekišnuĝal temple(?)

note: For this and the following line, see Ragavan The Image of the Cosmic Temple, 151.

5. x kug ĝeš-gi a kug-ga x [...] ma-ra-mu<sub>2</sub><sub>1</sub> -mu<sub>2</sub><sub>1</sub>

The pure ..., (in?) the reedbed, the pure water ... grows for you(?)

6. šag<sub>4</sub> e<sub>2</sub>-e kan<sub>4</sub> eš<sub>3</sub> gal mah

In the midst of the temple, (past?) the gate of the great and supreme shrine

7. munus zid ul gur<sub>3</sub>-ru A šu du<sub>7</sub>-a nam-nun-na saĝ il<sub>2</sub>

The true/fertile lady, filled with attractiveness, perfect(?), head raised in magnificence

note: For this and the following two lines, see Löhnert Das Bild des Tempels in der sumerischen Literatur, 272-273.

8. hi-li su<sub>3</sub>-su<sub>3</sub> gurun-gin<sub>7</sub> sig<sub>7</sub>-ga

Exuding allure, verdant like fruit

9. ul gur<sub>3</sub>-ru mi<sub>2</sub> dug<sub>4</sub>-ga hur-saĝ-gin<sub>7</sub> me-lim<sub>4</sub>-ma šu du<sub>7</sub>

Filled with attractiveness, taken care of like a mountain range equipped with an aura

10. šag<sub>4</sub>-ta bar-ta ub-ta limmu<sub>2</sub>-bi

Inside and outside, its four corners

11. alan TE-ME-bi <sup>d</sup>lamma mah e<sub>2</sub>-ke<sub>4</sub>  
 The appropriate(?) statue/physique?, the supreme *lamma* protective spirit  
 note: TE-ME is an Early Dynastic ligature for /mete/, but would be exceptional for OB orthography.
12. šag<sub>4</sub> u<sub>4</sub>-sakar ġar-ra bal-bal-e-de<sub>3</sub>  
 In order to procreate the established (crescent) moon/month(?)  
 note: u<sub>4</sub>-sakar "(moon) crescent" can also function as a metaphor for female genitalia: see Couto-Ferreira Civil FS II, 65-66. Note also the lexeme /usur/ "facial, pubic hair" (see Civil CUSAS 17, 263 and n. 77). It is possible that this is a novel description of the process of giving birth rather than a lunar/calendrical reference.
13. <sup>d</sup>udug e<sub>2</sub> <sup>d</sup>lamma e<sub>2</sub>-ke<sub>4</sub>  
 The *udug* and *lamma* spirits of the temple
14. an-gub-ba dumu e<sub>2</sub>-ke<sub>4</sub>  
 The tutelary god, the resident(?) of the temple
15. dur<sub>2</sub> u<sub>2</sub>-zu-uk-ka?-ta en-nu-uġ<sub>3</sub> kan<sub>4</sub> bar-ra ġiri<sub>3</sub> gub diġir-ra  
 From/at the unclean(?) foundation/bottom, the watch of the outer gate, where the steps (i.e., the (beginning of the) procession?) of the god occurs
16. ġeš-hur šu-luh mah e<sub>2</sub>-e-ke<sub>4</sub> dur<sub>2</sub> ki ma-ra-sar-sar  
 They make the design of the great *šuluh* ritual go smoothly(?) for you  
 note: An erased KU sign occurs at the end of the line before the indent. The translation assumes an error for dur ki ... ġar and a meaning analogous to the one described in Attinger and Krebernik Schretter FS, 61 n. 121. Or possibly (they) incise the plans of the supreme lustration rite of the temple ... on the ground(?) for you?
17. NI ki-gal-bi <sup>d</sup>lamma mah e<sub>2</sub>-e-ke<sub>4</sub>  
 ..., the pedestal (of the statue?) of the supreme *lamma* spirit of the temple  
 note: Is the grapheme NI simply an error of anticipation for immediately below?
18. i<sub>3</sub> ga-ar<sub>3</sub>-bi GAR-GAR-bi ma-ra-DU-DU he<sub>2</sub>?-<sub>1</sub> -a  
 Butter and cream ..., brought for you, there shall be!(?)
19. an-gub-bu <sup>d</sup>lamma <sup>d</sup>KAL×AN?-sag<sub>9</sub>-ga e<sub>2</sub>-e še-ga?-ba?  
 The tutelary god, the *lamma* spirit, Lamasaga/Aladsaga(!?), the one who is agreeable in the temple
20. SAG-SAG niġ<sub>2</sub>-sag<sub>9</sub>-ga-zu he<sub>2</sub>-bi<sub>2</sub>-ib-tuku-tuku-ne  
 May they acquire your good ...  
 note: Perhaps the same as UET 6, 103 47.
21. niġ<sub>2</sub>-na-<de<sub>5</sub>>-ga ġeš-bi dug<sub>4</sub>-ga-zu  
 Your offered(?) incense burner(?)
22. <sup>d</sup>nanna <sup>d</sup>nin!-gal-bi šu he<sub>2</sub>-eb-šu-teġ<sub>3</sub>-ġe<sub>26</sub>-ne  
 Both Nanna and Ningal shall accept it
23. KA kug-ga-ne-ne-a šu ha-ra-mu<sub>2</sub>-mu<sub>2</sub>-ne  
 They shall pray for you with their holy words/mouths
24. <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal-ġu<sub>10</sub>  
 Rīm-Sîn, my king
25. nimin-aš<sub>3</sub> mu-bi-im  
 46 is (the total number of) its lines

UET 6, 106 = U 7760

CDLI P346191

Rīm-Sîn G, Charpin Le clergé d'Ur au siècle d'Hammurabi, 295f., Hall A Study of the Sumerian Moon God, Nanna/Suen, 581-583, Brisch AOAT 339, Peterson StudMes 3, 64f.

obverse

1. nindaba kug-ga si sa<sub>2</sub>-zu

Your pure properly executed *nindaba* offerings

2. šu kug-zu siškur<sub>2</sub> kug sikil-e ma-ra-tag-ga-zu

Your choosing of the pure and holy *siškur* ritual

3. ĝeš tag-ga šu tag-tag-ga-zu

Your chosen offerings

4. šag<sub>4</sub>-ge dug<sub>4</sub>-ga eme ĝar-ra-zu

Your enunciated thoughts

5. kiri<sub>3</sub> šu ĝal<sub>2</sub>-la-zu šu kug il<sub>2</sub>-la-zu

Your nose stroking, your raising of pure hands

6. <sup>d</sup>nanna lugal an-ki en <sup>d</sup>lamma sag<sub>9</sub>-ga-zu he<sub>2</sub>-me-še-še

If you shall make Nanna, king of the universe, lord, your good protective spirit, amenable(?)

7. <sup>d</sup>nin-gal ereš mah nin ĝeškim sag<sub>9</sub>-ga-zu he<sub>2</sub>-me-še-še

If you shall make Ningal, supreme queen, (the one of?) your good omen(?), amenable(?)

8. lugal ša<sub>3</sub>-ĝar du<sub>8</sub>-du<sub>8</sub> <sup>d</sup>nanna <sup>d</sup>nin-gal-bi diĝir gal-gal-e-ne-ke<sub>4</sub>

The king that dispels hunger, both Nanna and Ningal (and) the great gods

9. <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal e<sub>2</sub> diĝir-re-e-ne-ke<sub>4</sub>

10. (line tally of ten) he<sub>2</sub>-ĝal<sub>2</sub> ma-ra-si-si

Rīm-Sîn, the king, will fill the temples of the gods with abundance for you

11. lugal mu pad<sub>3</sub>-da <sup>d</sup>en-lil<sub>2</sub>-le <<nam>> bal-a-ni nam-he<sub>2</sub>

King nominated by Enlil, his reign (of) abundance

12. ud he<sub>2</sub>-ĝal<sub>2</sub>-la mu kiri<sub>3</sub>-zal-la

Days of abundance, years of joy

13. nam nam DU nam he<sub>2</sub>-ĝal<sub>2</sub>-la nam-zu-še<sub>3</sub> he<sub>2</sub>-em-ši-ĝal<sub>2</sub>

A fate of ...(?), a fate of abundance shall be present as your fate

14. lugal ud ĝi<sub>6</sub>-a ĝi<sub>6</sub>-u<sub>3</sub>-na he<sub>2</sub>-ĝal<sub>2</sub> nu-til-le-de<sub>3</sub>

15. ud ma-ra-ab-za-al ma-ra-ga ma-ra-ab-gin<sub>6</sub>-ne<sub>2</sub>

The king has spent(?) day, night and night-time (with) abundance never to be exhausted for you for you ... for you, he shall secure ... for you

note: Is ma-ra-ga an erroneous attempt at a syllabic rendering of /barag/ "dais"?

16. lugal nindaba-zu saĝ-bi šag<sub>4</sub> abzu a DU<sub>3</sub>-DU<sub>3</sub>-ra a ma-ra-DU<sub>3</sub>-DU<sub>3</sub>-ra

King, the first of your *nindaba* offerings in the midst of the Abzu shrine ... are ... for you

note: For a ... ru to dedicate?

17. lugal nindaba-zu egir-bi kisal-mah-a

King, the last of your *nindaba* offerings in the great courtyard

18. he<sub>2</sub>-ĝal<sub>2</sub> nu-til-le-de<sub>3</sub>

(Its) abundance never to cease

19. lugal SU e<sub>2</sub>-a he<sub>2</sub>-ĝal<sub>2</sub> ma-ra-si-sa<sub>2</sub>

King, in the ... of the temple abundance has been set in order for you

20. (line tally of ten) <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal urim<sub>2</sub><sup>ki</sup>-ma me mah ki-ur<sub>x</sub>(GA<sub>2</sub>×KE<sub>4</sub>?)-ra  
Rīm-Sîn, king of Ur, the supreme rites of the Ki'ur complex

21. ki-bi šu bi<sub>2</sub>-in-gi<sub>4</sub>

Restored their place

22. <sup>d</sup>nanna lugal an-ki-ke<sub>4</sub> aga zid mah nam-lugal-la šu du<sub>7</sub>

23. saĝ-za he<sub>2</sub>-ni-ib-gin<sub>6</sub>-ne<sub>2</sub>

And therefore Nanna, king of the universe, shall make the true and supreme crown that is perfect for kingship firm on your head

24. <sup>d</sup>nin-gal ereš mah šag<sub>4</sub>-ĝar duh-duh-zu

And therefore Ningal, the supreme queen, your hunger reliever

25. šag<sub>4</sub> še-ga-ni-ta ud-bi-še<sub>3</sub> nam-til<sub>3</sub> dug<sub>3</sub>-[...]

By means of her consenting heart, daily(?), a good life ...

26. zi-zu he<sub>2</sub>-eb-ud-dug<sub>3</sub>

She(?) shall make the days of your life good(!?)

27. šu kug-ga-ni-ta me-lim<sub>4</sub> gal nam-lugal<sup>?</sup><sub>7</sub> -la<sup>?</sup><sub>7</sub> -x [...]

By her pure hand, the great aura of kingship ...

reverse

1. x-x mah an-ki-a šu-zu-še<sub>3</sub> eš<sub>2</sub>-la<sub>2</sub>?-gin<sub>7</sub> he<sub>2</sub>-x-[...]

The supreme ... of the universe, as if it was fastened to your hand by a rope(?) she(?) shall ...

2. <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal ki-ur<sub>x</sub>(GA<sub>2</sub>×KE<sub>4</sub>?)-ra he<sub>2</sub>-ĝal<sub>2</sub> [...]

Rīm-Sîn, king of the Ki'ur, abundance ...

3. saĝ-uš nu-til<sub>3</sub>-le-[...]

So that it is constant and unceasing(?)

4. lugal <sup>id2</sup>idigna he<sub>2</sub><sub>7</sub> -ĝal<sub>2</sub><sub>7</sub> -la<sup>?</sup><sub>7</sub> hu-mu-ra-x-[...]

King, the Tigris shall bring(?) abundance(?) for you

5. <sup>id2</sup>buranun<sub>x</sub>(NUN.KIB)-na šag<sub>4</sub> si-ni-ta a zal-le hu-mu<sub>7</sub> -[...]

The Euphrates by means of the fullness inside of its bed shall bring(?) flowing water for you(?)

6. id<sub>2</sub>-nun id<sub>2</sub>-nun zid id<sub>2</sub> zi-ĝal<sub>2</sub> naĝ<sup>?</sup>-[...]

The Idnun, the fertile Idnun canal, the canal where living creatures drink ...

7. ku<sub>6</sub> mušen hu-mu-ra-ab-tum<sub>3</sub><sub>7</sub> -[...]

Shall bring fishes and birds for you

8. a-ab-ba ab-su-su-da-ta kun al-gub-ba-[...]

From/at the replaced/deepened(?) lakes(?), where the canal's end stands still (i.e., there is no current)

9. u<sub>3</sub>-tud nu-til-le-da lugal-zu-še<sub>3</sub> hu-mu-ra-ab<sub>7</sub> -tum<sub>3</sub><sup>?</sup><sub>7</sub>

Shall bring unceasing birth because of(?) your king

10. eden daĝal ki daĝal-ba niĝ<sub>2</sub>-ur<sub>2</sub>-limmu<sub>2</sub> niĝ<sub>2</sub>-zi-ĝal<sub>2</sub> SU ra-ra ga-x

In the broad steppe, the broad place, the quadrupeds and living creatures ...

11. eg<sub>2</sub> pa<sub>5</sub> pa<sub>4</sub>-agar<sub>4</sub>!?-e šu hu-mu-<ra>-il<sub>2</sub>-la

The dikes, ditches (i.e., irrigation system) and irrigated fields(?) shall yield (crops, literally, raise their hand) for you

note: For this line, see Marchesi OrNS 70, 317. The sign read by Marchesi as SIG<sub>7</sub>, however, ends in two verticals (compare PA<sub>6</sub> = PAP.SAHAR?).

12. nam-til<sub>3</sub> ha-ra-ĝa<sub>2</sub>-ĝa<sub>2</sub>

Life shall established for you

13. šud<sub>3</sub> i<sub>5</sub>-ĝar niĝ<sub>2</sub>-sag<sub>9</sub>-ga ha-ra-ĝa<sub>2</sub>-ĝa<sub>2</sub>

The *šud* prayer and an oracular utterance (of?) goodness shall be established for you

14. šag<sub>4</sub> hul<sub>2</sub>-la ha-ra-ĝa<sub>2</sub>-ĝa<sub>2</sub>

A heart of rejoicing shall be established for you

15. ĝeškim sag<sub>9</sub>-sag<sub>9</sub>-ga ha-ra-ĝa<sub>2</sub>-ĝa<sub>2</sub>

The most favorable omen shall be established for you

16. šag<sub>4</sub>-zu ha-ra-dug<sub>3</sub>

Your heart shall be sweetened

17. su-zu ha-ra-dug<sub>3</sub>

May your flesh be sweetened

18. bar-zu ĝeškim gin<sub>6</sub>-na-a su ha-ra-dug<sub>3</sub>

May your liver(?), a reliable omen(!?) ... be sweetened in the flesh(?)

note: Possibly a novel occurrence of the common phrase su dug<sub>3</sub> as a compound verb?  
The function of the grapheme A in this line is unclear.

19. šag<sub>4</sub> <sup>d</sup>nanna <sup>d</sup>nin-gal-bi ĝeškim sag<sub>9</sub>-sag<sub>9</sub>-ga

20. nam nam-til<sub>3</sub>-la da-ri<sub>2</sub>-še<sub>3</sub> he<sub>2</sub>-me-gur<sub>6</sub>-gur<sub>6</sub>

You make Nanna and Ningal desire(?) the most favorable omens and a fate of life (for you) forever

21. <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal me-te-ĝal<sub>2</sub> he<sub>2</sub>-ĝal<sub>2</sub> šu du<sub>8</sub>-du<sub>8</sub> diĝir gal-gal-e-ne-ke<sub>4</sub>

Rīm-Sîn, the appropriate king, holder of abundance of (i.e. for?) the great gods

22. ma-da he<sub>2</sub>-en-na-gin<sub>6</sub> suhuš ma-da he<sub>2</sub>-en-na-gi-en

The land shall be stable for him, the foundation of the land shall be stable for him

23. <sup>d</sup>nanna lugal an-ki-ke<sub>4</sub> dimma-<sub>7</sub> kalam-ma teš<sub>2</sub> hu-mu-ra-ab-sig<sub>10</sub>-ge

Nanna, king of the universe, shall put the mood(?) of the land in unison for you

note: Or read KA HI as gu<sub>3</sub> dug<sub>3</sub>, to supply the pervasive lexeme gu<sub>3</sub> of the expression?

24. <sup>d</sup>ri-im-<sup>d</sup>SUEN lugal-ĝu<sub>10</sub>

Rīm-Sîn, my king

double ruling

UET 6, 107A = U 7750

CDLI P346192

Inana B/Ninmešara 20f., 71f., 154, Delnero Variation in Sumerian Literary Compositions,  
source Ur3, Attinger Ninmešara (Innana B) (4.7.2)

obverse

column 1

1'. [...]x-en?<sub>7</sub>

You stand/serve according to(?) the command of An

2'. [...]e

My lady, the mountain bows towards/on behalf of your shout

3'. [...]lu<sub>7</sub>

4'. [...] huš?<sub>7</sub> -bi<sub>7</sub> x-x mu-re-[-...]-DU

Along with the aura, radiance, and the southern stormwind(?), you have brought(?) for yourself(?) the furious(?) stupor of the people to the fore

note: For this line, see Karahashi Sumerian Compound Verbs, 92.

5'. [...] me huš-bi<sub>7</sub> šu ba-ri-te<sub>4</sub>!

You have taken the (most) furious of the cosmic powers for yourself

note: The TI sign was written over another sign.

6'. [...] er<sub>2</sub> -ra-ke<sub>4</sub> ĝal<sub>2</sub> ma<sub>7</sub> -ra-ab-tak<sub>4</sub>

The "threshold of mourning" has opened for you

7'. x a?<sub>7</sub> -nir<sub>7</sub> -ra gal-gal-la sila-ba mu-ri-in-du

... goes on the street of the temple(?) of greatest lamentation/great lamentations (i.e., the netherworld?) for you

note: See George MC 5, 63 (temple no. 12).

8'. [...]ta<sub>7</sub> ni<sub>2</sub> ma-ra-ta-si-ig

From the front of battle things (that are shot, flung?) are removed for you (i.e., diverted?)

note: For the initial phrase of this line, see Balke AOAT 331, 146 n. 629.

9'. nin<sub>7</sub> -ĝu<sub>10</sub> a<sub>2</sub> ni<sub>2</sub>-zu<sub>7</sub> <sup>na4</sup>zu<sub>2</sub> zu<sub>2</sub> i<sub>3</sub>-gu<sub>7</sub> -e

My lady, (in/with) your own power "flints"(? i.e., sparks?) consume(!?)

10'. ud du<sub>7</sub>-du<sub>7</sub>-gin<sub>7</sub> i<sub>3</sub>-du<sub>7</sub>-du<sub>7</sub>-de<sub>3</sub>-en

You thrash like a thrashing storm

11'. ud gu<sub>3</sub> rah<sub>2</sub>-da gu<sub>3</sub> im-da-ab-rah<sub>2</sub> -rah<sub>2</sub>

(You) shout together with the shouting storm

12'. <sup>4</sup>iškur-da<sub>7</sub> šeg<sub>10</sub>? mu-un-da-ab-gi<sub>4</sub> -gi<sub>4</sub>

(You) scream along with Iškur

13'. im-hul-im-hul-da im-da<sub>7</sub> -kuš<sub>2</sub>-u<sub>3</sub>-de<sub>3</sub>

You are to become exhausted together with the destructive winds

14'. ĝiri<sub>3</sub>-zu nu-kuš<sub>2</sub>-u<sub>3</sub> i-im-si

(But) inexhaustiveness is worn (on) your feet (as footwear)

15'. balaĝ a-nir-ra-ta i-lu im<sub>7</sub> -da<sub>7</sub> -ab-be<sub>2</sub>

... performs a lament with the *balaĝ* drum of weeping

- 16'. nin-ĝu<sub>10</sub> da-nun-na [...]e<sub>1</sub> -ne<sub>1</sub>  
My lady, the Anuna, the Anuna, the great gods
- 17'. su-din<sup>mušen</sup> dal-a-gin<sub>7</sub> du<sub>6</sub>-de<sub>3</sub> [...]rah<sub>2</sub> -aš  
Like flying bats, they have been driven into(!?) the ruin mound/cracks(?) because of you  
note: Possibly read ri instead of dal, note the Auslaut and the ri-i = RI = *naprušu* of Aa II/7 15' (MSL 14, 297, see also Sjöberg ZA 88, 249).
- 18'. igi huš-a-zu la-ba-sug<sub>2</sub>-[...]eš  
They are not to stand(?) (at) your furious face
- 19'. saĝ-ki huš-a-zu saĝ nu-mu-un?<sub>1</sub> -de?<sub>1</sub> -ĝa<sub>2</sub> -ĝa<sub>2</sub>  
Not one (of them) can confront your furious forehead
- 20'. šag<sub>4</sub> ib<sub>2</sub>-ba-a-zu a-ba-am<sub>3</sub> i<sub>3</sub>-te-en-te-en<sub>1</sub>  
Who will cool your angry heart?
- 21'. šag<sub>4</sub> hul<sub>1</sub> -ĝal<sub>2</sub>-la-a-zu te-eb-te-bi mah-am<sub>3</sub>  
The cooling(!?) of your malevolent heart is a supreme(ly challenging undertaking)
- 22'. nin<sub>1</sub> ur<sub>5</sub> i<sub>3</sub>-sag<sub>9</sub> nin šag<sub>4</sub> i<sub>3</sub>-hul  
Lady, (your) liver is good, (your) heart rejoices
- 23'. ib<sub>2</sub>-ba<sub>1</sub> x-x-x-x dumu gal <sup>d</sup>nanna  
(But your) anger does not cool, eldest child of Nanna
- 24'. nin<sub>1</sub> [...]ra<sub>1</sub> [...] ki-za ba-an-tum<sub>2</sub>?<sub>1</sub>  
Lady who surpasses the land/mountain/netherworld(?), who has deprived you?
- 25'. hur-[...]de<sub>3</sub>-gid<sub>2</sub> -en <sup>d</sup>ašnan niĝ<sub>2</sub>?<sub>1</sub> -ki!<sub>1</sub> -bi  
The mountain range extends with you in your place, (it is) the taboo of (reserved for) Ezina (the grain goddess)
- 26'. abul?<sub>1</sub> -[...]ba?<sub>1</sub> izi<sub>1</sub> mu<sub>1</sub> -ri-ri<sub>1</sub>  
Fire was imposed on its gate
- 27'. id<sub>2</sub> -[...]x-ab?<sub>1</sub> -na<sub>8</sub>-na<sub>8</sub>  
Blood is poured into its rivers for you and therefore the people cannot drink  
note: For this line, see Civil ASJ 22, 36.
- 28'. [...] ni<sub>2</sub> -[...] ma-ra-ab-DU-e  
Its army plunders(?) itself for you
- 29'. [...] ni<sub>2</sub> -[...] ma-ra-ab-si<sub>1</sub> -x  
The formations split themselves apart for you
- 30'. [...] ma<sub>1</sub> -ra-ab-sug<sub>2</sub> -ge<sub>1</sub> -eš  
Its able-bodied young men serve you by themselves(?)
- 31'. [...] im<sub>1</sub> -si<sub>1</sub>  
A northern storm(?) has filled its cities and playgrounds(?)
- 32'. [...] x-x-bi?<sub>1</sub> šaĝa?<sub>1</sub> -x [...]sug<sub>2</sub>?<sub>1</sub> -ge?<sub>1</sub> -eš  
Its perfect young men stood as captives(?)
- 33'. iri<sub>1</sub> kur<sub>1</sub> za-ra li<sub>1</sub> -bi<sub>2</sub> -[...]am<sub>3</sub>  
The city that has not (compelled its people) to say "the land/mountain is for you"
- 34'. a<sub>1</sub> -a ugu-zu li<sub>1</sub> -bi<sub>2</sub> -in<sub>1</sub> -ne?<sub>1</sub> -eš-am<sub>3</sub>  
Nor has (its people) said "your father (...)"

column 2

1'. [...] x-teĝ<sub>3</sub>?<sub>7</sub> u<sub>18</sub>-lu-da<sub>7</sub> im-mi-dul<sub>7</sub>

(I?) approached the shade, but it was covered by (lit. along with) a southern storm(?)

2'. ka<sub>7</sub> la<sub>13</sub><sub>7</sub> -ĝu<sub>10</sub> šu ŠITA-a ba-ab-dug<sub>4</sub>

My "honey mouth" was ...

note: The MB Nippur source UM 29-13-513 oii14' has the variant šeš "bitter" for OB šu UH<sub>3</sub>-a, etc.

3. niĝ<sub>2</sub> ur<sub>5</sub> sag<sub>9</sub>-sag<sub>9</sub>-ĝu<sub>10</sub> sahar-ta ba-da-ab-gi<sub>4</sub>

My "thing that gladdened the liver" was turned back with the dust(?)

4. nam-ĝu<sub>10</sub> <sup>d</sup>suen-e lugal-an-na

My fate, (involving?) Suen and Lugalane

5. an-ra dug<sub>4</sub>-mu-na-ab an-ne<sub>2</sub> ha-ma-duh-e

Speak to An, so that he undoes it for me

6. a-da-lam an-ra ba-an-na-ab-be<sub>2</sub> an-ne<sub>2</sub> mu-e-duh-en

Now, she will speak to An, he will have released(!?) me

7. nam lugal-an-e munus-e ba-ab-kar-re

The woman will take away the fate (involving?) Lugalane

8. kur a-ma-ru ĝiri<sub>3</sub>-ni-še<sub>3</sub> i<sub>3</sub>-nu<sub>2</sub>

Mountain and flood alike lie/crouch at her feet

9. munus-bi in-ga-mah iri mu-un-da-niĝin<sub>2</sub>-e

That woman is also supreme, she can besiege(!?) the city

note: The root in this manuscript is exceptional to tuku<sub>4</sub>. The verb niĝin<sub>2</sub> is typically *marû* reduplication class and thus this is possibly the graphic abbreviation LAGAB = tuku<sub>x</sub>, but not a common one.

10. gub-ba šag<sub>4</sub>-ga-na ha-ma-sed<sub>4</sub>-de<sub>3</sub>

Stand/serve, so that she is cooled in her heart to/for me

11. en-he<sub>2</sub>-du<sub>7</sub>-an-na a-ra-zu ga-mu-ra-ab-dug<sub>4</sub>

I am Enheduana, and I shall perform an *arazu* prayer for you

12. er<sub>2</sub>-ĝa<sub>2</sub> kaš dug<sub>3</sub>-ga-gin<sub>7</sub>

13. kug <sup>d</sup>inana-ra šu ga-mu-ni-re-ba di-zu<sub>7</sub> ga-mu-ra-ab-dug<sub>4</sub>

I(!) shall release my tears like sweet beer for holy Inana, I shall say to you "(give?) your legal decision"

note: For this and the previous line, see Karahashi Sumerian Compound Verbs, 150.

14. <sup>d</sup>dil-im<sub>2</sub>-babbar nam-kuš<sub>2</sub>-u<sub>3</sub>-de<sub>3</sub>

I/you(?) shall not exhaust/bother Dilimbabbar(?)

15. šu-luh an kug-ga-ke<sub>4</sub> niĝ<sub>2</sub>-na-ma-ni i<sub>3</sub>-kur<sub>2</sub>

Within(?) the cleansing rites of holy An, everything of his(?) is changed

16. an-da e<sub>2</sub>-an-na ha-ba-da-an-kar

And thus (Lugalane) has removed the Eana temple from An

17. an lu<sub>2</sub> gu-la-ta ni<sub>2</sub> ba-re-ba-da-teĝ<sub>3</sub>

He did not fear An, the greatest one

note: For this line, see Karahashi Sumerian Compound Verbs, 134.



18. e<sub>2</sub>-bi la-la-bi ba-ra-mu-un-gi<sub>4</sub> hi-li-bi ba-ra-mu-un-[...]  
 He did not solidify(!?) the charm of that temple did not satisfy, he did not fulfill its allure  
 note: Attinger Ninmešara (Innana B) (4.7.2), n. 72 suggests that verb was originally / gin/, as it is in some sources. GI<sub>4</sub> may occur because the prominence of the expression la-la ... gi<sub>4</sub> and partial homophony. Otherwise, negated la-la ... gi<sub>4</sub> and hi-li ... til would have incompatible connotations (one negative, one positive).
19. e<sub>2</sub>-bi hul-a hu-mu-di-ni-in-gur  
 He has turned that temple into an evil (temple)
20. tab mu-ši-in-kur<sub>9</sub>-ra-ni ninim-ma-ni hu-mu-teĝ<sub>3</sub>  
 When(?) he entered ..., he drew his envy near(?)
21. sumun<sub>2</sub>-zid-ĝu<sub>10</sub> lu<sub>2</sub> he<sub>2</sub>-em-ib-sar-re lu<sub>2</sub> he<sub>2</sub>-em-eb-dab-be<sub>2</sub>-en  
 May my "true wild cow"(?) chase that man away, may you seize that man  
 note: For this epithet or divine name (it is determined as divine in the majority of sources), see line 58, (note the *Auslaut* evidence in UET 6, 109 r10) and the self-reference sumun<sub>2</sub> zid-da in the *balaĝ* tradition. The DN <sup>d</sup>(nin)-sumun<sub>2</sub>-zid is also an alternate name of Ninbulaga (Romer UF 28, 545, Cavigneaux and Krebernik RIA 9, 374, Peterson BPOA 9, 325).
22. ki zi-šag<sub>4</sub>-ĝal<sub>2</sub>-la-ka ĝa<sub>2</sub>-e a-na-me-en  
 In the place of life giving force/encouragement, what(!?) am I? (i.e., why am I here making this prayer?)
23. ki-bal hul gig <sup>d</sup>nanna-za-ke<sub>4</sub>-eš an-ne<sub>2</sub> ha-ba-ab-šum<sub>2</sub>-mu  
 The rebel land, because of hatred of your Nanna/in the manner of (one) hated by your Nanna(?), may An hand it over
24. iri-bi an-ne<sub>2</sub> ha-pa-ra-an-si-le  
 May An tear apart its city  
 note: The orthography pa- for the conjugation prefix ba- is rare in southern Mesopotamia, for occurrence at MB Ugarit and Emar, see Viano The Reception of Sumerian in the West, 162, 178, 184.
25. <sup>d</sup>en-lil<sub>2</sub>-le nam ha-ba-da-an-kud-de<sub>3</sub>  
 May Enlil curse it
26. dumu er<sub>2</sub>-ra pad<sub>3</sub>-da-bi ama-ni na-sed<sub>4</sub>-e  
 His mother shall not calm down its weeping child/citizen
27. nin a-nir ki ĝar-ra-am<sub>3</sub>  
 Lady whose lament is under way(?)
28. ma<sub>2</sub> a-nir-ra-zu ki kur<sub>2</sub>-ra he<sub>2</sub>-bi-ib-tak<sub>4</sub>  
 May your boat of lamentation be abandoned in a strange place
29. šir<sub>3</sub> kug-ĝa<sub>2</sub>-ke<sub>4</sub>-eš i<sub>3</sub>-ug<sub>x</sub>(EZEN)-ge-de<sub>3</sub>-en  
 I am to "die" because of my holy song
30. ĝa<sub>2</sub>-e <sup>d</sup>nanna-ĝu<sub>10</sub> en<sub>3</sub>-<sub>1</sub> -ĝu<sub>10</sub> ba-ra-an-tar  
 (But) as for me, my Nanna has not inquired after me
31. ki-lul-la he<sub>2</sub>-bi<sub>2</sub>-ib-gul-gul-en  
 He has caused my utter destruction(?) in a "place of violence"
32. <sup>d</sup>dil-im<sub>2</sub>-babbar di-ĝu<sub>10</sub> ba-ra-bi<sub>2</sub>-in-dug<sub>4</sub>  
 Dilimbabbar has not undertaken my case  
 note: For this line see Attinger ELS, 460.

33. bi<sub>2</sub>-dug<sub>4</sub> nam-ĝu<sub>10</sub> li-bi<sub>2</sub>-dug<sub>4</sub> nam-ĝu<sub>10</sub>

(If) he did, what is it to me? (If) he did not, what is it to me?

34. u<sub>3</sub>-ma gub-gub-bu-ba e<sub>2</sub>-ta ba-ra-e<sub>3</sub> -[...]

After/when(?) triumphing, he (Lugalane) drove me out from the temple

35. sim<sup>mušen</sup>-gin<sub>7</sub>-na ab-ta ba-ra-an-dal-en

Like a swallow, he made me fly away from the window

note: There is probably not enough room for the second half of the line.

reverse

column 1

1. ĝeš<sub>7</sub> kišig kur-ra-ke<sub>4</sub>! bi<sub>2</sub>-in-du?-[...]

You make (me) go(!?) in the brambles of the mountain

2. aga<sub>7</sub> zid nam-en-na mu-un-da-an-[...]

He removed the true crown of the en priestess from (my head)

3. ĝiri<sub>2</sub> ba-da-ra ma-a-šum<sub>2</sub> a-ra-ab-du<sub>11</sub> ma-[...]

He gave a knife and dagger to me and said to me "it is suitable for you"

4. nin kal-kal-e an-ne<sub>2</sub> ki [...]

Most precious lady, loved by An

5. šag<sub>4</sub> kug mah-am<sub>3</sub> ki-bi ha-ma-gi<sub>4</sub>-gi<sub>4</sub>

May (your) holy heart, which is supreme, be restored to its place for me

6. ĝidlam ki aĝ<sub>2</sub> ušumgal-an-na -[...]

Beloved spouse of (Ama)'ušumgalana (Dumuzi)

7. an-ur<sub>2</sub> an-pa ereš gal-bi-me-en

You are the great queen of the horizon and zenith (i.e., the whole of heaven)

8. <sup>d</sup>a-nun-na-ke<sub>4</sub>-ne gu<sub>x</sub>(GEŠTIN) ĝeš ma-ra-an-ĝar-re-eš

The Anuna have submitted to you

9. <sup>d</sup>a-nun-na diĝir gal-gal-e-ne e-ne ba-e-ne-diri -ga

How (you) have been superior to the Anuna, the great gods!

note: For e-ne as an interrogative see Civil ASJ 22, 40, Woods Machinist FS, 506f.,

Attinger La lamentation sur Ur (2.2.2), 29 n. 353, Cavigneaux ZA 103, 6 n. 9.

10. u<sub>3</sub> -tu-da-ta nin ban<sub>3</sub>-da-me -en

Since birth you have been the younger sister (of Utu)

11. <sup>d</sup>a-nun-na nundum-nundum-bi-ta ki su-ub ma? -[...]-ne

The Anuna kiss the ground with their lips for you

12. di ni<sub>2</sub>-ĝa<sub>2</sub> nu-mu-un-til di kur<sub>2</sub> di-ĝa<sub>2</sub> -ta igi-ĝa<sub>2</sub> [...]-ni<sub>10</sub>-ni<sub>10</sub>-en

My case has not been finalized, (but the threat of) a hostile decision, apart from my case(?), prowls around(?) in my face

13. ĝeš-nu<sub>2</sub> gi<sub>4</sub>-rin-na šu mu-um-mi-[...]

He (Lugalane) has not defiled the flowered bed

14. inim dug<sub>4</sub>-ga <sup>d</sup>nin-gal lu<sub>2</sub>-lu<sub>7</sub>-ra nu-mu-un -[...]-bur<sub>2</sub>

The uttered word of Ningal has not been released to him

15. en dadag-ga <sup>d</sup>nanna-me -en

I am the pure/bright en priestess of Nanna

16. nin ki aĝ<sub>2</sub> an-na-ĝu<sub>10</sub> šag<sub>4</sub>-zu ha<sub>1</sub> -ma-sed<sub>4</sub> -de<sub>3</sub>  
My lady beloved by An, may your heart be cooled to me
17. he<sub>2</sub> -zu he<sub>2</sub>-za-am<sub>3</sub> <sup>d</sup>nanna<sub>1</sub> li-bi<sub>2</sub> -in-dug<sub>4</sub>-ga za-a-kam bi<sub>2</sub>-in-dug<sub>4</sub>-ga  
May it be known, may it be known, what has not been said (of) Nanna('s), (but) what has been said of you
18. an-gin<sub>7</sub> mah-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is: "may your being supreme like heaven be known"
19. ki-gin<sub>7</sub> daĝal-la-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your being broad like the earth be known"
20. igi huš-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your red face be known"
21. igi su<sub>4</sub>-su<sub>4</sub>-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your brown face be known"
22. igi huš-bi il<sub>2</sub>-il<sub>2</sub>-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your furiously raised eye be known"
23. ur-gin<sub>7</sub> adda gu<sub>7</sub>-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your corpse-eating like a dog be known"
24. saĝ ĝeš rah<sub>2</sub>-rah<sub>2</sub>-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your head bashing be known"
25. kur bala gul-gul-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your destruction of the rebel country be known"
26. uru<sub>16</sub>-na še-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your being mighty(?) and (dis)obedient(?) be known"
27. kur<sub>1</sub> !?-ra gu<sub>3</sub> de<sub>2</sub>-a-zu he<sub>2</sub>-za-am<sub>3</sub>  
Which is "may your shouting at the foreign land/mountain be known"
28. <sup>d</sup>nanna li-bi<sub>2</sub>-in-dug<sub>4</sub>-ga za-a-kam<sub>1</sub> bi<sub>2</sub>-x-dug<sub>4</sub>-ga  
(This is) what has not been said (of) Nanna('s), (but) what has been said of you
29. nin-ĝu<sub>10</sub> ib<sub>2</sub>-gu-ul-en i<sub>3</sub>-mah-me-en  
My lady, (you did these things?) the greatest(?), you are supreme
30. nin ki aĝ<sub>2</sub> an-na-ĝu<sub>10</sub> mir?<sub>1</sub> -mir?<sub>1</sub> -zu ga-am<sub>3</sub>-dug<sub>4</sub>  
My lady beloved of An, I shall speak of(?) your anger(?)
31. ne-mur mu-dub šu-luh si bi<sub>2</sub>-sa<sub>2</sub>  
The charcoal has been piled up, the cleansing rites have been set in order
32. eš<sub>2</sub>-dam kug ma-ra-an-ĝal<sub>2</sub> šag<sub>4</sub>-zu na-ma-sed<sub>4</sub>-de<sub>3</sub>  
The "holy tavern" is opened for you/there for you, (but) your heart shall cool(?) for me
33. im-ma-an-si im-ma-diri-ga-ta nin UN<sub>1</sub> -gal ma-x[...]  
After it (the matter) filled up and became too much, lady and queen, (as has) been spoken to you(?)
34. niĝ<sub>2</sub> ĝi<sub>6</sub>-u<sub>3</sub>-na ma-ra-an-dug<sub>4</sub>-ga-am<sub>3</sub>  
That which was said to you in the nighttime
35. gala!<sub>1</sub> -e an-bar<sub>7</sub>-ke<sub>4</sub>-eš šu hu-mu-ra-ab-gi<sub>4</sub>-gi<sub>4</sub>  
The lamentation priest shall repeat at(?) midday for you  
note: For this line, see Karahashi Sumerian Compound Verbs, 160.

36. [...] dab<sub>5</sub> -ba -za-ke<sub>4</sub>-eš dumu [...] [...]

Because of your captured spouse, because of your captured child

column 2

1. <sup>d</sup>inana za<sub>3</sub>-mi<sub>2</sub>

Inana, praise

UET 6, 107B = U 16900A

CDLI P464307

Inana B/Ninmešara, Delnero Variation in Sumerian Literary Compositions, source Ur1, Attinger Ninmešara (Innana B) (4.7.2)

obverse

column 1

1. nin me šar<sub>2</sub>-ra ud dalla e<sub>3</sub>-a

Lady of the many me, emergent sunlight

2. munus zid me-lim<sub>4</sub> gur<sub>3</sub>-ru ki aĝ<sub>2</sub> an uraš-a

True woman, bearing an aura, beloved of An and Uraš

3. nu -gig an-na suh-KEŠ<sub>2</sub>-re gal-gal-la

nugig midwife of heaven, she of the greatest pectoral(?)

note: For the title nu-gig, see Civil CUSAS 17, 281-283, and for the term /suhkeš/ or /šubakeš/, see Rubio JCS 62, 29f., The plural connotation of reduplicated gal may reflect a plural and correspond to the translation elsewhere with Akkadian šipratu(m) "bead."

4. aga zid-de<sub>3</sub> ki aĝ<sub>2</sub> nam-en-na tum<sub>2</sub>-ma

Who loves the true crown, who is suitable for the en-ship

5. me imin-bi šu sa<sub>2</sub> dug<sub>4</sub>-ga

Who actively regulates(?) the seven me

6. nin-ĝu<sub>10</sub> me gal-gal-la saĝ keš<sub>2</sub>-bi za-e-me-en

My lady, you are the caretaker of all the great me

7. me mu-e-guru<sub>3</sub> šu-zu-še<sub>3</sub> mu-e -la<sub>2</sub>

You have carried the me, you have bound the me to your hand

8. me mu-e-ur<sub>4</sub> me gaba-zu-še<sub>3</sub> ba -e-tab

You have gathered up the me, you have clasped the me to your chest

9. ušumgal-gin<sub>7</sub> kur-ra uš<sub>x</sub>(KA×ŠU) ba-e-šum<sub>2</sub>

Like an *ušumgal* monster you have poisoned(!?) the mountain

note: Perhaps KA×ŠU is understood as an alternative phonetic complement for /uš/ "poison" here?

10. <sup>d</sup>iškur-gin<sub>7</sub> ki šeg<sub>x</sub>(KA×LI) gi<sub>5</sub>-a-za <sup>d</sup>ašnan la-ba-ši-ĝal<sub>2</sub>

When you roar (at) the earth like Iškur, Ezina (the grain goddess) has not withstood you

11. a-ma-ru kur-bi-ta ed<sub>3</sub>-de<sub>3</sub>

Flood coming down from the mountain

12. saĝ-kal an-ki-a <sup>d</sup>inana-bi-me-en

Foremost of the universe, you are its "Inana"

13. izi bar<sub>7</sub>-bar<sub>7</sub>-ra kalam-e šeĝ<sub>3</sub>-ĝa<sub>2</sub>  
Raining burning fire on the homeland
14. an-ne<sub>2</sub> me šum<sub>2</sub>-ma nin ur-ra u<sub>5</sub> -a  
(The one who) An gave the cosmic powers, lady who rode a dog
15. inim kug an-na-ta inim du<sub>11</sub>-du<sub>11</sub>  
Issuing commands/conversing(?) by means of(?) holy An
16. biluda gal-a niĝ<sub>2</sub>-zu a-ba mu-un-zu?  
Who has known the great rites, that which is yours(?)
17. kur gul-gul ud-de<sub>3</sub> a<sub>2</sub> ba-e-šum<sub>2</sub>  
Destroyer of the mountain, you have given strength to the storm
18. ki aĝ<sub>2</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> kalam-e ni<sub>2</sub> mi-ni-in-ri  
Beloved of Enlil who has imposed fear in the homeland  
note: For this line, see Jaques AOAT 332, 555.
19. a<sub>2</sub> aĝ<sub>2</sub>-ĝa<sub>2</sub> an-na-ke<sub>4</sub>-eš ba-gub-be<sub>2</sub>-en  
You stand/serve because of(?) the command of An
20. nin-ĝu<sub>10</sub> za-pa-aĝ<sub>2</sub>-zu-še<sub>3</sub> kur-ra gurum-gurum-me-en  
My lady, you are the one who makes ... bow in the mountain(!?) towards/on behalf of your shout  
note: For this passage, see Mittermayer NABU 1999, note 3.
21. ni<sub>2</sub> me-lim<sub>4</sub> u<sub>18</sub>-lu nam-lu<sub>2</sub>-lu<sub>7</sub>  
note: Or is u<sub>18</sub>-lu attributive here for uru(n) mighty? compare Nuska A r ii 19.
22. [...] -ĝar huš<sub>x</sub>(GIR<sub>3</sub>)-bi igi-še<sub>3</sub> mu-ri -DU  
Along with the aura, radiance, and the southern stormwind(?), you have brought(?) for yourself(?) the furious(?) stupor of the people to the fore  
note: For this line, see Karahashi Sumerian Compound Verbs, 92.
23. [...] -ta? me huš<sub>x</sub>(GIR<sub>3</sub>?) -bi šu ba-re -teĝ<sub>4</sub>  
You have taken the (most) furious of the cosmic powers for yourself
24. [...] ma? -ra-an-tak<sub>4</sub>  
... has opened the "threshold of mourning" for you(!)
25. [...] -ri -in-dug<sub>4</sub>  
... goes(?) on the street of the temple(?) of greatest lamentation (i.e., the netherworld?) for you  
note: See George MC 5, 63, temple no. 12.
26. [...] -zu<sub>2</sub> i<sub>3</sub>-gu<sub>7</sub>-e  
My lady, (in/with) your own power "flints" (?) consume(!?)
27. [...] -du<sub>7</sub>-da  
The one who is(?) to thrash like a thrashing storm
28. [...] -x-ab-rah<sub>2</sub>-rah<sub>2</sub>  
(You) shout together with the shouting storm
29. [...] -gi<sub>4</sub> -gi<sub>4</sub>  
(You) scream along with Iškur
30. [...] -de<sub>3</sub> -en  
You are to become exhausted together with the destructive winds

column 2

1. ib<sub>2</sub>-ba nu-te-en-te-en dumu?<sub>7</sub> [...] (But your) anger does not cool, eldest child of Nanna
2. nin kur-ra diri-ga a-ba ki!-za ba-an<sub>7</sub> -[...] Lady who surpasses the mountain/land/netherworld, who has taken from(?) your place?
3. hur-saĝ ki-za ba-e-de<sub>3</sub>-gid<sub>2</sub>-de<sub>3</sub> <sup>da</sup>šnan!?<sub>7</sub> [...] -gig-bi The mountain range extends with you in your place, (it is) the taboo of (reserved for) Ezina (the grain goddess)
4. abul<sub>x</sub>(E<sub>2</sub>.GAL)-la-bi izi mu-e-ri-ri Fire was imposed on its gate
5. id<sub>2</sub>-ba mud<sub>2</sub> ma-ra-te uĝ<sub>3</sub>-e ba-ra-na<sub>8</sub>-na<sub>8</sub> Blood is poured into its rivers for you and therefore the people cannot drink  
note: For this line, see Civil ASJ 22, 36.
6. ugnim-bi ni<sub>2</sub>-bi-a ma-ra-ab-DU-e Its army plunders(?) itself for you
7. zu<sub>2</sub>-keš<sub>2</sub>-bi ni<sub>2</sub>-bi-a ma-ra-ab-si-il-le The formations split themselves apart for you
8. ĝuruš a<sub>2</sub>-tuku-bi ni<sub>2</sub>-bi-a ma-ra-ab-sar-re Its able-bodied young man chases himself away(?) for you  
note: Variant to sug<sub>2</sub>, error of anticipation for line 50?
9. uru<sub>2</sub><sub>7</sub> -ba ešemen<sub>x</sub>(KI.E.NE.DI.DI) mir-re im-si?<sub>7</sub> A northern storm/rage(?) has filled its cities and playgrounds(?)
10. ĝuruš<sub>7</sub> šag<sub>4</sub>-gan-bi adda-še<sub>3</sub> ma-ra-ab-sar<sub>7</sub> -[...] Its perfect young men were hurried (away) as corpses(?)
11. uru<sub>2</sub> kur za-ra li-bi-dug<sub>4</sub>-ga [...] The city that has not (compelled its people) to say "the land/mountain is for you"
12. a-a ugu-zu li-bi-in-[...] Nor has it (compelled its people to have) said "your father (...)"
13. inim kug-zu bi<sub>2</sub>-in-dug<sub>4</sub> ki ĝiri<sub>3</sub>-[...] (Despite) your holy word being spoken (to them)(?), may your feet will stumble/churn(?) (upon that?) place
14. šag<sub>4</sub>-tur<sub>3</sub>-bi-ta ĝiri<sub>3</sub> ha-ab-ze<sub>2</sub>?<sub>7</sub> -[...] May (the city?) slip away from its womb/matrix (i.e., be stillborn?)
15. munus-bi dam-a-ni-ta sag<sub>9</sub>-ga [...] Its woman shall not say pleasant things with her husband  
note: Or a quote, "good!"?
16. ĝi<sub>6</sub>-u<sub>3</sub>-na ad nam-mu-da-gi<sub>4</sub><sub>7</sub> -gi<sub>4</sub><sub>7</sub> Nor advise him at night
17. niĝ<sub>2</sub> kug šag<sub>4</sub>-ga-ni nam-mu-da-bur<sub>2</sub>-e Nor reveal the purity of her heart
18. u<sub>3</sub><sub>7</sub> -sumun<sub>2</sub> zi-zi dumu gal <sup>da</sup>suen-na Aroused wild cow(?), eldest child of Suen  
note: Or possibly read u<sub>3</sub>-gul zi-zi "one who raises a plea." For instances of this expression, see Peterson ZA forthcoming.

19. nin an-ra dirig-ga a-ba ki-za ba<sub>1</sub> -an<sub>1</sub> -tum<sub>3</sub><sub>1</sub>  
 Lady who is superior to An/heaven, who has deprived(?) you?
20. me zid-de<sub>3</sub> nin gal nin-e-ne  
 One who validates(?) the cosmic powers, great queen of queens
21. šag<sub>4</sub> kug-ta e<sub>3</sub>-a ama ugu-ni-ir<sub>1</sub> diri<sub>1</sub> -ga  
 One who emerged from the holy womb superior to her birth mother
22. gal-zu igi ĝal<sub>2</sub> nin kur-kur-ra<sub>1</sub>  
 Wise, discerning queen of the lands
23. zi-ĝal<sub>2</sub> uĝ<sub>3</sub> lu-a šir<sub>3</sub><sub>1</sub> kug<sub>1</sub> -zu ga<sub>1</sub> -[...]  
 (And) the teeming creatures and people (alike), I want to perform your holy song
24. diĝir zid me-a tum<sub>2</sub>-ma gal-bi<sub>1</sub> dug<sub>4</sub>-ga-[...]  
 True deity greatly(?) suitable for the cosmic powers, your utterance is supreme
25. šag<sub>4</sub> sud-da munus zid šag<sub>4</sub> dadag-ga me zid<sub>1</sub> [...]   
 (Possessing) a profound mind, true woman, (possessing) a pure/bright heart, I want to speak to you about the true(?) cosmic powers
26. ĝi<sub>6</sub>-par<sub>4</sub> kug-ĝa<sub>2</sub> hu-mu-un-ši-kur<sub>9</sub>-re<sub>1</sub> -[...]  
 I shall enter into my holy cloister
27. en-me-en en-he<sub>2</sub>-du<sub>7</sub>-an-na<sub>1</sub> -me?<sub>1</sub> -[...]  
 I am the *en* priestess, I am Enheduana
28. ḡma-sa<sub>2</sub>-ab i<sub>3</sub>-gur<sub>3</sub> asil<sub>3</sub>-la<sub>2</sub> i<sub>3</sub>-[...]  
 The masab basket was carried, the asila was intoned
29. ki sag<sub>9</sub>-ga bi<sub>2</sub>-in-ĝar ĝa<sub>2</sub>-e nu-mu-un?<sub>1</sub> -[...]  
 ... established funerary offerings/a "good site"?, (as if?) I was not living there(?)
30. ud-de<sub>3</sub> ba-teĝ<sub>3</sub> ud mu-un-da-[...]  
 (I?) approached the sunlight, the sunlight was burning
31. [...] ba<sub>1</sub> -teĝ<sub>3</sub><sub>1</sub> u<sub>18</sub>-lu-da?<sub>1</sub> [...]   
 (I?) approached the shade, but it was covered by (lit. along with) a southern storm(?)
32. [...] šu<sub>1</sub> UH<sub>3</sub><sub>1</sub> -[...]  
 My "honey mouth" was ...  
 note: The MB Nippur source UM 29-13-513 oii14' has the variant šeš "bitter" for OB šu UH<sub>3</sub>-a, etc.

reverse

column 1

1'. [...] zi<sub>1</sub> -[...]

In the place of life giving force/encouragement, what(!?) am I?

2'. [ki]-bal<sub>1</sub> hul<sub>1</sub> [...]

The rebel land, because of hatred of your Nanna/in the manner of (one) hated by your Nanna(?), may An hand it over

3'. uru<sub>2</sub><sub>1</sub> -bi an-[...]

May An tear apart its city

4'. <sup>d</sup>en-lil<sub>2</sub>-le<sub>1</sub> [...]  
 May Enlil curse it

5'. <sup>d</sup>umu er<sub>2</sub>-ra [...]  
 His mother shall not calm down its weeping child/citizen

6'. nin a-nir-ra<sub>1</sub> [...]  
 Lady whose lament is under way(?)

7'. ma<sub>2</sub> nir-ra-zu [...]  
 May your boat of lamentation(?) be abandoned in a strange place

8'. šir<sub>3</sub>! kug-ĝa<sub>2</sub>-ke<sub>4</sub>-eš<sub>1</sub> [...] -de<sub>3</sub> -en  
 I am to "die" because of my holy song

9'. ĝa<sub>2</sub>-e <sup>d</sup>nanna-ĝu<sub>10</sub> di<sub>1</sub> -[...] ba<sub>1</sub> -ra-bi<sub>2</sub>-in-kud  
 (But) as for me, my Nanna has not judged my case

10'. ki-lul!(GIRI<sub>3</sub>)-la he<sub>2</sub>-x-gul? -lu? -de<sub>3</sub>-en  
 He is to cause my destruction(?) in a "place of violence"

11'. <sup>d</sup>dil-im<sub>2</sub>-babbar di-ĝu<sub>10</sub> [ba]-ra<sub>1</sub> -bi<sub>2</sub>-in-dug<sub>4</sub>  
 Dilimbabbar has not undertaken my case  
 note: For this line see Attinger ELS, 460.

12'. bi<sub>2</sub>-in-dug<sub>4</sub> nam-ĝu<sub>10</sub> li-bi<sub>2</sub>-in-dug<sub>4</sub> nam-ĝu<sub>10</sub>!?  
 (If) he did, what is to me? (If) he did not, what is it to me?

13'. ux(U.ŠE<sub>3</sub>)-ma gub-gub-bu<sub>1</sub> -ba e<sub>2</sub>-ta ba-ra-e<sub>3</sub> -[...]  
 After(?) triumphing(!?), he (Lugalane) drove me out from the temple

14'. sim<sup>mušen</sup>-gin<sub>7</sub> ab-ta ba-ra-dal-en zi-ĝu<sub>10</sub> im-mi? -[...]  
 Like a swallow, he made me fly away from the window, my life was consumed

15'. ĝeš<sub>1</sub> kišig kur-ra-ke<sub>4</sub> bi<sub>2</sub>-in-du-me-en  
 I am the one who he makes go(?) in the brambles of the mountain

16'. x zid nam<sub>1</sub> -en-na mu-da-an-kar!  
 He removed the true crown of the en priestess from (my head)

17'. [...] ba-ad-ra ma-an-šum<sub>2</sub> a-ra-du<sub>7</sub> ma? -an<sub>1</sub> -[...]  
 He gave a knife and dagger to me and said to me "it is suitable for you"

18'. nin kal-kal-la an-ne<sub>2</sub> ki aĝ<sub>2</sub>  
 Most precious lady, loved by An

19'. šag<sub>4</sub> kug-zu mah-a ki-bi ha-ma-gi<sub>4</sub>-gi<sub>4</sub>  
 May your holy heart, which is supreme, be restored to its place for me

20'. ĝidlam ki aĝ<sub>2</sub> <sup>d</sup>ušumgal-an-na-ka  
 Beloved spouse of (Ama)'ušumgalana (Dumuzi)

21'. an-ur<sub>2</sub> an-pa ereš gal-bi-me-en  
 You are the great queen of the horizon and zenith (i.e., the whole of heaven)

22'. <sup>d</sup>a-nun-na-ke<sub>4</sub>-ne gu<sub>2</sub> ma-ra-an-ĝar-re-eš  
 The Anuna have submitted to you

23'. ux(IGI.ŠE<sub>3</sub>×U)-tud-da nin<sub>9</sub> ban<sub>3</sub>-da-me-en  
 (Since) birth you have been the younger sister (of Utu)

24'. <sup>d</sup>a-nun-na diĝir gal<sub>1</sub> -gal<sub>1</sub> -e<sub>1</sub> -ne a-gin<sub>7</sub> ba-e-diri-ga?  
 And thus (you) have been superior to the Anuna, the great gods



25'. <sup>d</sup>a-nun-na nundum?¬ -bi¬ -ta ki su-ub ma-ra-ke<sub>3</sub>-ne

The Anuna kiss the ground with their lips for you

26'. di-ĝu<sub>10</sub> nu-mu-un-til di¬ kur<sub>2</sub> di-na-ke<sub>4</sub> igi-ĝa<sub>2</sub> mu-un-ni<sub>10</sub>-ni<sub>10</sub>

My case has not been finalized, (but the threat of) a hostile decision, that of his (Lugalane's?) case(!?), prowls around(?) in my face

27'. ĝeš-nu<sub>2</sub> gi-rin-na šu nu¬ -im-mi-in-la<sub>2</sub>

He (Lugalane) has not defiled the flowered bed

28'. inim dug<sub>4</sub>-ga <sup>d</sup>nin-gal¬ -la¬ lu<sub>2</sub>-ra nu-mu-un-na-ab-x

The uttered word of Ningal was not ... to him

note: The final sign may have been partially erased with a wedge.

29'. en dadag-ga <sup>d</sup>nanna-me-en

I am the pure/bright en priestess of Nanna

column 2

1'. [...] -sa<sub>2</sub>?¬

The charcoal has been piled up, the cleansing rites have been set in order

2'. [...] -sed<sub>4</sub>¬ -de<sub>3</sub>

The "holy tavern" has been set up for you(?) so that you heart is cooled to me

3'. im¬ -ma¬ -si¬ [...] -ĝu<sub>10</sub>?¬ ma?¬ -ra-du<sub>8</sub>

After it (the matter) filled up and became too much, my(?) lady and queen, (as has) been spoken to you

4'. niĝ<sub>2</sub> ĝi<sub>6</sub>-u<sub>3</sub>-na ma!¬ -ra-an-dug<sub>4</sub>¬ -ga-am<sub>3</sub>

That which was said to you in the nighttime

5'. gala an-bar<sub>7</sub>-ke<sub>4</sub>-eš šu hu-mu-ra-ab-gi<sub>4</sub>-gi<sub>4</sub>

The lamentation priest should repeat as if (at) midday (for you)

note: For this line, see Karahashi Sumerian Compound Verbs, 160.

6'. dam dab<sub>5</sub>-ba-za-ke<sub>4</sub>-eš dumu dab<sub>5</sub>-ba-ke<sub>4</sub>-eš

Because of your captured spouse, because of your captured child

note: This simplified form of DAM, essentially an elongated NIN<sub>9</sub>, known elsewhere from Ur literary manuscripts.

7'. ib<sub>2</sub>-ba-zu ib<sub>2</sub>-gu-ul šag<sub>4</sub>-zu nu-te-en-te-en

Your anger has been maximized, your heart does not cool

8'. nin gu<sub>2</sub>-tuku nir gu<sub>2</sub>-en-na-me-en

You are the perfect lady, the authoritative one of the assembly

9'. siškur<sub>2</sub>-ra-ni šu ba-ši-in-teĝ<sub>4</sub>

She accepted her siškur offering/ritual on her (Enheduana's) behalf

10'. šag<sub>4</sub> kug <sup>d</sup>inana ki-bi ba-an-na-ab-gi<sub>4</sub>

And the holy heart of Inana was restored to its place for her

11'. ud-ba an-na-dug<sub>3</sub> la-<la> ba-an-su<sub>3</sub>-su<sub>3</sub> hi-li ma-za ba¬ -an-duh-duh¬

At that time, it was good for her(?), she radiated plenty/happiness, she exuded joyful allure

12'. <sup>d</sup>nanna u<sub>6</sub> zid-de<sub>3</sub>-eš mu-un-e<sub>3</sub>

Nanna faithfully brought out awe

13'. ama-ni <sup>d</sup>nin-gal-e šud<sub>3</sub>? mu-un-na-ša<sub>4</sub>-a-aš

Because(?) her mother Ningal prayed a *šud* prayer(?) for her

14'. ĝeškan<sub>4</sub> an-na-ke<sub>4</sub> silim-ma mu-un-na-ab-be<sub>2</sub>

The gate of heaven/An(?) was greeting her

15'. kur gul-gul an-da me ba-a

Destroyer of the mountain, allocated the cosmic powers by(?) An

note: All sources have-da instead of the expected instrumental -ta.

16'. nin-ĝu<sub>10</sub> hi-li gu<sub>2</sub> e<sub>3</sub>

My lady, clad in allure

17'. <sup>d</sup>inana za<sub>3</sub>-mi<sub>2</sub>

Inana, praise

double ruling

18'. nin

lady ...

note: Is this an abortive rendering of the incipit?

UET 6, 108

CDLI P346193

Inana B/Ninmešara, 20f., 68f., 134f., Delnero Variation in Sumerian Literary Compositions, source Ur4, Attinger Ninmešara (Innana B) (4.7.2)

obverse

column 1

1'. [...] x [...]

2'. ni<sub>2</sub>- me-lim<sub>4</sub> u<sub>19</sub>-lu<sub>7</sub> -[...]

3'. [niĝ<sub>2</sub>]-me<sub>7</sub> -ĝar huš<sub>x</sub>(GIR<sub>3</sub>)-bi igi-še<sub>3</sub> mu<sub>7</sub> -[...]

Along with the aura and radiance, and the southern stormwind(?), you have brought(?) for yourself(?) the furious(?) stupor of the people to the fore

note: For this line, see Karahashi Sumerian Compound Verbs, 92.

4'. me-ta me huš<sub>x</sub>(GIR<sub>3</sub>)-bi šu ba-re<sub>7</sub> -[...]

You have taken the (most) furious of the me for yourself

5'. i-dib!(TUG<sub>2</sub>) er<sub>2</sub>-ra-ke<sub>4</sub> ĝal<sub>2</sub> ma<sub>3</sub>-ra-an-tak<sub>4</sub>

The "threshold(!?) of mourning" has opened for you(!)

note: The I sign was written over another sign.

6'. e<sub>2</sub>! a-mir! gal-gal sila-ba mu-ri-du

... goes on the street of the temple(?) of greatest lamentation/great lamentations(!) (i.e., the netherworld?) for you

note: See George MC 5, 63, temple no. 12. The sign looks more like an (inexplicable) TUN<sub>3</sub> or possibly MA.

7'. igi me<sub>6</sub>-ta niĝ<sub>2</sub> ma<sub>7</sub> -ra-ab-ta-si-ig

From the front of battle things (that are shot, flung?) are removed for you (i.e., diverted?)

note: For the initial phrase of this line, see Balke AOAT 331, 146 n. 629.

8'. nin-ĝu<sub>10</sub> a<sub>2</sub> ni<sub>2</sub>-za zu<sub>2</sub>-zu<sub>2</sub> i<sub>3</sub>-gu<sub>7</sub> -e

My lady, in/with your own power "teeth consume"(!?)

9'. ud du<sub>7</sub>-du<sub>7</sub>-gin<sub>7</sub> i<sub>3</sub>-du<sub>7</sub>-du<sub>7</sub>-<<GIN<sub>7</sub>>>-en

You are to thrash like a thrashing storm

- 10'. ud gu<sub>3</sub> rah<sub>2</sub>-rah<sub>2</sub>-ta gu<sub>7</sub> im-da-ab-rah<sub>2</sub>-rah<sub>2</sub>  
 (You) shout together with the shouting storm
- 11'. <sup>d</sup>iškur-gin<sub>7</sub> šu mu-da-ab-gi<sub>4</sub>-gi<sub>4</sub>  
 As if with Iškur(?) (you) avenge(?)
- 12'. im-hul-im-hul-da im-da-UD-u<sub>x</sub>(IGI.LU×U?)-de<sub>3</sub>  
 You are to ... together with the destructive winds
- 13'. ġiri<sub>3</sub>-za nu-kuš<sub>2</sub>-u<sub>3</sub> i-im-si  
 (But) inexhaustiveness is worn on your feet (as footwear)
- 14'. balaġ er<sub>2</sub>-ra-ta i-lu im-da-ab-be<sub>2</sub>  
 ... performs a lament with the *balaġ* drum of weeping
- 15'. nin-ġu<sub>10</sub> a-<sup>d</sup>nun-na diġir gal-gal-e-ne  
 My lady, the Anuna(!), the great gods
- 16'. su-din dal-dal-a-gin<sub>7</sub> du<sub>10</sub>-de<sub>3</sub> mu-ši-ib<sub>2</sub>-rah<sub>2</sub>-aš  
 Like flying/winged? bats, they have they have been driven(?) into(!?) the ruin mound/  
 cracks(?) because of you  
 note: Possibly read ri instead of dal, note the Auslaut and the ri-i = RI = *naprušu* of  
 Aa II/7 15' (MSL 14, 297, see also Sjöberg ZA 88, 249).
- 17'. igi huš-a-za la<sub>⌊</sub> -ba-sig<sub>10</sub>-ge-de<sub>3</sub>-eš  
 They are not to stand(?) at your furious face
- 18'. saġ<sub>⌊</sub> -ki huš-a-za saġ<sub>⌊</sub> nu-mu-de<sub>3</sub>-ġa<sub>2</sub>-ġa<sub>2</sub>  
 Not one (of them) can confront your furious forehead
- 19'. šag<sub>4</sub>⌊ ib<sub>2</sub>-ba-a?<sub>⌊</sub> -zu?<sub>⌊</sub> [...]te<sub>⌊</sub> -en  
 The cooling(!?) of your malevolent heart is a supreme (undertaking)
- 20'. x [...]

column 2

- 1'. ġi<sub>⌊</sub> [ma-sa<sub>2</sub>-ab ...]  
 The *masab* basket was carried, the *asila* was intoned
- 2'. ki-sig<sub>10</sub>?<sub>⌊</sub> -[ga ...]  
 ... established funerary offerings/a "good site"?, (as if?) I was not living there(?)
- 3'. ud-de<sub>3</sub>⌊ [...]  
 (I?) approached the sunlight, the sunlight was burning
- 4'. ġissu<sub>⌊</sub> -[...]  
 (I?) approached the shade, but it was covered by (lit. along with) a southern storm(?)
- 5'. ka [...]  
 My "honey mouth" was ...  
 note: The MB Nippur source UM 29-13-513 oii14' has the variant šeš "bitter" for OB  
 šu UH<sub>3</sub>-a, etc.
- 6'. niġ<sub>2</sub> x [...]  
 My "thing that gladdened the liver" was turned back with the dust(?)/I turned that which  
 pleased me back with the dust(?)
- 7'. nam-[...]  
 My fate, (involving?) Suen and Lugalane

8'. an-ra<sub>1</sub> [...]
   
Speak to An, so that he undoes it for me
   
9'. a-da-[...]
   
Now, speak to An, he will undo it for me
   
10'. nam [...]
   
The woman will take away the fate (of, from?) Lugalane
   
11'. kur a-[...]
   
Mountain and flood alike lie/crouch at her feet
   
12'. munus-bi<sub>1</sub> [...]
   
That woman is also supreme, she can shake the city
   
13'. gub<sub>1</sub> -[...]
   
Stand/serve, so that she is cooled in her heart to/for me

reverse

column 1'

1'. [...] -dug<sub>4</sub> -[...]
   
(This is) what has not been said (of) Nanna('s), (but) what has been said of you
   
2'. [...]
   
My lady, (you did these things?) the greatest(?), you are supreme
   
3'. [...] -mir?<sub>1</sub> -za ga?<sub>1</sub> -[...]
   
My lady beloved of An, I shall speak of(?) your anger(?)
   
4'. [...] -dub<sub>1</sub> šu-luh<sub>1</sub> x bi<sub>2</sub> -[...]
   
The charcoal has been piled up, the cleansing rites ...
   
5'. [...] -an<sub>1</sub> -ĝar?<sub>1</sub> x x x x x
   
The "holy tavern" has been set up for you(?), ...
   
6'. im<sub>1</sub> -[...] -diri?<sub>1</sub> -ga?<sub>1</sub> -ta?<sub>1</sub> nin UN?<sub>1</sub> -gal?<sub>1</sub> ma-x-x
   
After it (the matter) became too much, lady and queen, (as has) been spoken to you(?)
   
7'. [...] -u<sub>3</sub> -na<sub>1</sub> ma-ra-an-dug<sub>4</sub> -ga<sub>1</sub> -am<sub>3</sub>
  
That which was said to you in the nighttime
   
note: For this and the following line see Gabbay HES 1, 78.
   
8'. gala<sub>1</sub> an?<sub>1</sub> -bar?<sub>1</sub> -x šu hu?<sub>1</sub> -[...]
   
The lamentation priest shall repeat at(?) noon for you
   
9'. dam<sub>1</sub> dab<sub>5</sub>?<sub>1</sub> -[...] -ke<sub>4</sub> -[eš]
   
Because of your captured spouse, because of your captured child
   
10'. ib<sub>2</sub> -[...]
   
Your anger has been maximized, your heart does not cool
   
11'. nin<sub>1</sub> gu<sub>2</sub>?<sub>1</sub> -[...]
   
Perfect lady, authoritative one of the assembly
   
12'. siškur<sub>2</sub> -[...]
   
She accepted her *siškur* offering/ritual on her (Enheduana's) behalf
   
13'. x [...]
   
14'. x x [...]

UET 6, 109 = U 16879F

CDLI P346194

Inana B/Ninmešara 65f., Delnero Variation in Sumerian Literary Compositions, source Ur6, Attinger Ninmešara (Innana B) (4.7.2)

obverse

1. [...]

2. [...]

3. šag<sub>4</sub> ̄ sud<sub>4</sub> ̄ -[...]

(Possessing) a profound mind, true woman, (possessing) a pure/bright heart, I want to speak to you about your me

4. ĝi<sub>6</sub>-par<sub>4</sub> kug-na<sup>?</sup> ̄ hu-mu<sub>4</sub> ̄ -[...]-re

(I?) shall enter into her(!) holy cloister

5. en-me-en en<sub>4</sub> ̄ -he<sub>2</sub>-<du<sub>7</sub>>-an<sub>4</sub> ̄ -na<sub>4</sub> ̄ [...]

I am the en priestess, I am Enheduana

6. ĝma-sa<sub>2</sub> ̄ -ab i<sub>3</sub>-gur<sub>3</sub> asil<sub>3</sub> ̄ -la<sub>2</sub> ̄ i<sub>3</sub> ̄ -dug<sub>4</sub> ̄

The *masab* basket was carried, the *asila* was intoned

7. ki-sig<sub>10</sub>-ga bi<sub>2</sub>-in-[...]-til<sub>3</sub> ̄ -e<sub>4</sub> ̄

... established funerary offerings (as if) I was not living there(?)

8. ud-de<sub>3</sub> ba-teĝ<sub>3</sub> [...]

(I?) approached the sunlight, the sunlight was burning

9. ĝissu<sub>4</sub> ̄ -[...]

(I?) approached the shade, but it covered by (lit. along with) a southern storm(?)

10. (line tally of ten) x-[...]-dug<sub>4</sub> ̄

My "honey mouth" was ...

note: The MB Nippur source UM 29-13-513 oii14' has the variant šeš "bitter" for OB šu UH<sub>3</sub>-a, etc.

11. [...]-gi<sub>4</sub> ̄

My "thing that gladdened the liver" was turned back with the dust(?)/I turned that which pleased me back with the dust(?)

12. [...] x x [...]

My fate, (involving?) Suen and Lugalane

13. an<sub>4</sub> ̄ -ra<sub>4</sub> ̄ dug<sub>4</sub>? ̄ -mu<sub>4</sub> ̄ -na-ab [...]-e<sup>?</sup> ̄

Speak to An, so that he undoes it for me

14. a-da-lam an-ra dug<sub>4</sub>-mu-na ba<sup>?</sup> ̄ -[...]-du<sup>?</sup> ̄ -e

Now, speak to An, he will undo it for me

15. nam lugal-an-ne<sub>2</sub> munus-e ba-ab-kar<sub>4</sub> ̄ -re!<sup>?</sup> ̄

The woman will take away the fate (of, from?) Lugalane

16. kur a-ma-ru ĝiri<sub>3</sub>!-ni-še<sub>3</sub> i<sub>3</sub>-nu<sub>2</sub>

Mountain and flood alike lie/crouch at her feet

17. munus-bi i<sub>3</sub>-ga-mah! iri!<sup>ki</sup>! mu-da-tuku<sub>4</sub>-a

That woman is also supreme, she can shake the city(?)

18. gub-ba šag<sub>4</sub>-ga-ni ha-ma-sed<sub>4</sub>-de<sub>3</sub>  
Stand/serve, so that she is cooled in her heart for me
19. en-he<sub>2</sub>-du<sub>7</sub>-an-na-me-en a-ra-zu ga-mu-ra-dug<sub>4</sub>?  
I am Enheduana, and I shall perform an *arazu* prayer for you
20. (line tally of ten) er<sub>2</sub>-ĝa<sub>2</sub> kaš dug<sub>3</sub>-ga-gin<sub>7</sub>
21. kug <sup>d</sup>inana-ra šu hu-mu-ni-bar-re di kud ga-mu-ra-ab-dug<sub>4</sub>  
I shall release my tears like sweet beer for holy Inana, I shall say to you "judge"(?)  
note: For this and the previous line, see Karahashi Sumerian Compound Verbs, 150.
22. <sup>d</sup>dil-im<sub>2</sub>-babbar AN an-kuš<sub>2</sub>-u<sub>3</sub>-am<sub>3</sub>?<sub>7</sub>  
Dilimbabbar is an exhausted god(!?)
23. šu-luh an kug-ga-ta niĝ<sub>2</sub>-na-ma-[...]-kur<sub>2</sub>  
Away from/together with(?) the cleansing rites of holy An, everything of his is changed
24. an<sub>7</sub> -ta e<sub>2</sub>-an-na<sub>7</sub> ha-ba-da-an?<sub>7</sub> -[...]  
And thus (Lugalane) has removed the Eana temple from An

reverse

1. an lu<sub>2</sub> gu-la-ta ni<sub>2</sub> ba-ra-ba-da-teĝ<sub>3</sub>  
He has not feared An(?), the greatest one  
note: For this line, see Karahashi Sumerian Compound Verbs, 134.
2. e<sub>2</sub>-bi la-la-bi ba-ra-mu-un-gin<sub>6</sub> hi-li-bi ba-ra-mu-un-til  
He did not solidify(!?) the charm of that temple, he did not fulfill its allure
3. e<sub>2</sub>-bi e<sub>2</sub> hul-a hu-mu-di-ni-ib<sub>2</sub>-kur<sub>9</sub>  
He turned that temple into a malevolent temple
4. tab mu-ši-in-kur<sub>9</sub>-ra-ni! ninim-ma-ni! hu-mu-teĝ<sub>3</sub>  
When(?) he entered ..., he drew his envy near(?)
5. <sup>d</sup>sumun<sub>2</sub>-zid-de<sub>3</sub>-ni lu<sub>2</sub> he<sub>2</sub>-eb<sub>2</sub>-sar-re lu<sub>2</sub> he<sub>2</sub>-em-ib<sub>2</sub>-dab<sub>5</sub>-be<sub>2</sub>-[...]  
May his(?) "true wild cow" chase that man away, may you seize that man  
note: For this epithet or divine name (it is given the divine determinative in the majority of sources), see line 58, (note the Auslaut evidence in UET 6, 109) and the self-reference sumun<sub>2</sub> zid-da in the balaĝ tradition. The DN <sup>d</sup>(nin)-sumun<sub>2</sub>-zid is also an alternate name of Ningublaga (Romer UF 28, 545, Cavigneaux and Krebernik RIA 9, 374, Peterson BPOA 9, 325).
6. ki zi-šag<sub>4</sub>-ĝal<sub>2</sub>-ka ĝa<sub>2</sub>-e na-<me>-en  
In the place of life giving force/encouragement, what(!?) am I?

UET 6, 110  
CDLI P346195

Inana B/Ninmešara 138f., Delnero Variation in Sumerian Literary Compositions, source  
Ur8, Attinger Ninmešara (Innana B) (4.7.2)

obverse

1'. e<sub>2</sub> -eš<sub>2</sub>-dam -kug ma-ra? -[...] šag<sub>4</sub>-zu ha-ma- [...]

The "holy tavern" has been set up for you(?) so that you heart is cooled to me

2'. im -ma -an-si im-ma-điri -[...] nin UN-gal ma-ra - [...]

After it (the matter) filled up and became too much, lady and queen, (as has) been spoken to  
you

3'. niĝ<sub>2</sub> ĝi<sub>6</sub>-u<sub>5</sub>-na ma-ra-an-dug<sub>4</sub>- [...]

That which was said to you in the nighttime

note: For this and the following line see Gabbay HES 1, 78.

4'. gala an -bar<sub>7</sub>-gin<sub>7</sub> šu ma-ab - [...]

The lamentation priest shall repeat as if (at) midday (for you)

note: For this line, see Karahashi Sumerian Compound Verbs, 160.

5'. dam dab<sub>5</sub>? -ba -za -ke<sub>4</sub>-eš dumu dab<sub>5</sub>? -ba -za-ke<sub>4</sub> -[eš]

Because of your captured spouse, because of your captured child

6'. ib<sub>2</sub>-ba -zu ib<sub>2</sub>-gu<sub>5</sub> -ul šag<sub>4</sub>-zu nu -te - [...]

Your anger has been maximized, your heart does not cool

7'. nin gu<sub>2</sub>-tuku nir-ĝal<sub>2</sub> gu<sub>2</sub>-en-na-ke<sub>4</sub>

Perfect lady, authoritazative one of the assembly

8'. siškur<sub>x</sub>(AMAR.AMAR)-ra-a-ni šu ba-an-ši-teĝ<sub>4</sub>

She accepted her *siškur* offering/ritual on her (Enheduana's) behalf

9'. šag<sub>4</sub> kug <sup>d</sup>inana-ke<sub>4</sub> ki-bi ha? - [...]

And therefore(?) the holy heart of Inana was restored to its place for her

reverse

1. [...] -an-na-dug<sub>3</sub> la<sub>3</sub> ba-an-su<sub>13</sub>- [...] hi]-li ma-<<ra>>-az! ba-an-duh? - [...]

At that time, it was good for her(?), she radiated plenty/happiness, she exuded joyful allure

2. iti<sub>6</sub> -gin<sub>7</sub> la<sub>3</sub> ba-an-gur<sub>3</sub> - [...]

Like moonlight, she bore plenty/happiness

3. <sup>d</sup>nanna u<sub>6</sub> di zid-de<sub>3</sub>-eš mu-un-x

Nanna faithfully brought out awe

4. ama-a-ni <sup>d</sup>nin-gal-la x mu-na-an - [...]

Because/(?) her mother Ningal prayed a *šud* prayer(?) for her

5. ĝeškan<sub>4</sub>-na-ke<sub>4</sub> silim-ma mu-na-ab- [...]

The gate was greeting her

6. nu-gig-ra dug<sub>4</sub> -ga-a-ni mah [...]

Her utterance for the *nugig* midwife is sublime

7. kur gul-gul an-da me-da [...]

Destroyer of the mountain, allocated the cosmic powers by(?) An

8. nin-ĝu<sub>10</sub> hi-li gu<sub>2</sub> e<sub>3</sub>-

My lady, clad in allure

9. <sup>d</sup>- inana- za<sub>3</sub>-[mi<sub>2</sub>]

Inana, praise

double ruling

UET 6, 111 = U 16829

CDLI P346196

Temple Hymns 61f., Sjöberg/Bergmann TCS 3, source Ur

obverse

1. e<sub>2</sub>- me- ur<sub>4</sub>- an!?-na ki-gal-la gub-ba

Temple that gathers up the me of heaven, standing on the platform

2. me- zid?- ur- -saĝ- -ĝa<sub>2</sub>?- barag-ge nun!-e mu<sub>2</sub>-a

The true me of the hero(?), grown by the ruler(?) and the prince

3. a<sub>2</sub> me<sub>3</sub> <sup>êeš</sup>mitum<sub>2</sub> tir ma-ru-da ni<sub>2</sub> gur<sub>3</sub>?-

Carrying an aura along with(!?) the weapons of battle (including) the *mitum* weapon, the bow and the quiver

note: For a<sub>2</sub> me<sub>3</sub> “Kampfausrüstung” see Schrakamp Krieger und Waffen im frühen Mesopotamien, 17f.

4. šeg<sub>12</sub>-gurun nu-silig-ge temen ud lu-u<sub>19</sub>-lu-za

Mighty brickwork that is unceasing, foundation of your storm/day of the southern wind/humanity(!?)

note: *Sandhi* writing for šeg<sub>12</sub> uru<sub>16</sub>.

5. en-ul-e ĝar-ra eš-bar me nun-na-kam

Founded by the (ancestral deity) Enul(?), which was(?) the decision of (i.e., guided by?) the princely cosmic powers

note: Compare Inana and Ebih 19, where the martial dress of Enšar and Enul is described.

6. iri? gal kur-ra ab-điri saĝ il<sub>2</sub> nun-e-ne

Great city(?) surpassing(?) in the mountain/land, one who holds the head high (among) the rulers

7. e<sub>2</sub>- mah u<sub>6</sub> e<sub>3</sub>-zu- ud-gin<sub>7</sub> muš barag?-ge

Supreme temple, your emerging awe spreads (over?) the holy space like daylight

8. e<sub>2</sub>- -šu-me-ša<sub>4</sub> mu-zu <sup>d</sup>en-lil<sub>2</sub>-le

Ešumeša, Enlil upon your name

9. ni<sub>2</sub>- huš ma-ra-ni-ri

Has cast a reddish/furious aura

10. nun-zu tumu-e kur-e ur-saĝ-e ni<sub>2</sub> ri zag dab<sub>5</sub>-ba

Your ruler, the wind!(!?), the mountain, hero, exuding an aura, surpassing

note: For the possibility of the value /dab/ in the expression zag DIB at OB Meturan, see Cavigneaux and al-Rawi ZA 83, 185-186.

11. ensi<sub>2</sub> gal <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>

Great *ensi* official of Enlil



12. nir<sub>1</sub> an-ki-da zag šu<sub>2</sub>-a

Authoritative one who rivals(?) heaven and earth

13. kišib-ĝal<sub>2</sub> si-ĝar a-a <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-ka me nam-gal šu du<sub>7</sub>

Seal keeper of the bolt of father Enlil, perfecting the cosmic powers of greatness

14. gaba?<sub>1</sub> -ĝal<sub>2</sub> saĝ huš ri palil a-a <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>

Forceful one, with a head that casts a reddish (aura)(?), foremost one of father Enlil

15. kur gu<sub>2</sub>-erim<sub>2</sub>-ĝal<sub>2</sub> mu-na-gul-gul-e

He will destroy the land of the enemy for him

16. saĝ-kal piriĝ kur-gal-e tud-da

Foremost one, *piriĝ* creature, engendered by the great mountain

17. e<sub>2</sub>-šu-me-ša<sub>4</sub> e<sub>2</sub> <sup>d</sup>nin-urta-ke<sub>4</sub>

Ešumeša, temple of Ninurta

18. muš-za e<sub>2</sub> bi<sub>2</sub>-in-gub

He erected a temple in your sacred space

note: For the lexeme /muš/ and its architectural application, see Rubio JCS 62, 30 n. 2, who notes that bilingual evidence implicates it as a room enclosed by reed screens.

For the current recurrent context, note, however, the translation of muš<sub>3</sub>-zu as Akkadian *zi-mi-ka* "your face, appearance" in the bilingual source MS 2367/2 o10.

19. barag-za dur<sub>2</sub> bi<sub>2</sub>-in-ĝar

He sat on your dais

double ruling

20. e<sub>2</sub>-ĝa<sub>2</sub>-du<sub>6</sub><sub>1</sub> -da x saĝ-ta il<sub>2</sub>-la<sub>1</sub>

Eĝaduda temple, ... raised by(!?) the head

note: Note the bilingual version of the line offered by MS 2367/2 o1-2: [...] saĝ-ta il<sub>2</sub>-la = [...] -x-um? na-ši-a-am re-eš i?<sub>1</sub> -na ma-ti-*ta*<sub>3</sub>-ni for *mātītān* "all countries"?

21. men an-eden-na ki kug sikil x [...]

Crown of the plain, holy and pure place ...

note: Note the bilingual version of the line offered by MS 2367/2 o4: men<sub>1</sub> an-eden-na ki kug sikil = x-a-ŠI *še-ri-im ra-bi-im el-lam er-še-et*.

22. e<sub>2</sub><sub>1</sub> temen-zu dim gal nun-[...]

Temple, your foundation is the great bond of the ruler

23. nin-zu munus dili-e ĝa<sub>2</sub> barag<sub>1</sub> -[...]

Your lady, the singular woman occupying the house and(?) dais

note: Note the version of the line offered by MS 2367/2 o7: nin-zu munus dil-e ĝeš bara<sub>2</sub><sub>1</sub> -ke<sub>4</sub> si-a = *be-li-it-ka i-di-iš-ši-ša ma-li-it li-bi pa-ra-ki-im*.

reverse

1. du<sub>6</sub><sub>1</sub> -saĝ-dili muš-zu?<sub>1</sub> [...] ul am<sub>3</sub>-mi?<sub>1</sub> -[...]

Dusaĝdili temple, she gladdens your face/appearance(?) in the cella(?)

note: MS 2367/2 du<sub>6</sub>-saĝ-dili muš<sub>3</sub>-za E<sub>2</sub>-NUN an-na du<sub>7</sub>-me-en HI RU = DU<sub>6</sub>.SAG.DILI *a-na zi-mi-ka* E<sub>2</sub>.NUN<sup>um</sup> *šu-uk-lu-ul x-ru-UD?* ZI<sup>rim</sup>

2. nun-zu šag<sub>4</sub> nu-dab-e?<sub>1</sub> [...]

Your ruler, who will not grow angry, surpassing in wisdom

3. dumu nun kur-gal-da gu2?𐎒 [...] ]

Princely child, who causes flourishing with the great mountain

4. 𐎠šu-zi-an-na dam𐎒 ban3?𐎒 -[da ...]

Šuziana, junior spouse of Enlil

5. e2-du6-saĝ-dili [...]

Edusaĝdili temple, ...

note: An additional epithet must have occurred here that is not present in the Nippur version.

6. muš-za e2 bi2-in-[...]

She erected a temple in your sacred space

7. barag-za dur bi2-in-ĝar𐎒

She sat on your dais

double ruling

8. kešx(ŠU2.HI.AN)ki uru16 uludinx(SIG7.NU2) an-ki

Mighty/exalted(?) Keš, with the features(?) of the universe

note: The sign EN also occurs in CBS 14229 rev i but varies with an apparent

EN×KAR2? in CBS 7073+ obv ii and possibly CBS 14231+ (sign partially broken).

9. ša3-tur3 gal-gin7 ni2 ri-a

Exuding an aura like a great *šatur* snake

10. e2 𐎠nin-hur-saĝ-ĝa2-ka ki-šurx(SAG)-a du3-a

Temple of Ninhursaĝa, built/planted(?) in a hole

note: For this line, see Jaques AOAT 332, 448 n. 975, who understands ki-šur2 as "lieu de colere."

11. kešx(ŠU2.HI.AN)ki aratta<sup>ki</sup> šag4-zu šag4 sig bar-zu al-lil2-la2

Important(?) Keš, your midst is a deep(?) midst, your outside is raised(!?)

note: The exceptional verbal variant lil2 probably reflects a *sandhi* writing for the il2 that occurs in the Nippur sources as opposed to a novel denominative verb from lil2

"empty wind." For this line, see Jaques AOAT 332, 219 n. 470, who understands ša3 sig as a graphic variant to ša3 sug4.

12. piriĝ𐎒 gal𐎒 x-eden-na HE2 x x eden𐎒 -na?𐎒

Great *piriĝ* creature who ... in the high plain, ... of(?) the plain

note: From the traces the sign does before the EDEN sign does not appear to be AN as it is in the Nippur sources.

13. hur𐎒 -saĝ𐎒 gal𐎒 mu7-mu7-ta ri-a

Great mountain range laid down by means of noise/incantations

14. šag4 𐎠si-an-na šag4 iti6 nu-e3 𐎠nin-tur5-ra sag12-ga

(Possessing) an interior of twilight, (from whose) interior moonlight does not escape, beautified(?) by(?) Nintur

15. e2 kešx(ŠU2.HI.AN)ki šeg12-zu du8-du8-zu

Temple of Keš, your brickwork, your fashioned(?) brick

16. gi-gun<sub>4</sub>-na!<sup>1</sup> MUŠ za-gin<sub>3</sub> bar-zu du<sub>3</sub>-a-za  
 (Your) temple-terrace, a lapis crown(!?) which is fashioned/planted at(?) your outside(!?)  
 note: Four signs have been erased between the NA!<sup>1</sup> and MUŠ signs. The word for crown/pectoral is more properly suh/suh<sub>10</sub> (see Rubio JCS 62, 30, 34, etc.), however, this particular orthography may be conditioned by the pervasiveness of /muš/ in the ending formula of the temple hymns.
17. nun-zu nun šeg<sub>5</sub>-šeg<sub>5</sub> egi<sub>2</sub>-zid gal an-na  
 Your ruler (is) a "silent ruler", the great *egizid* priestess of heaven  
 note: The phrase nun šeg<sub>5</sub>-šeg<sub>5</sub> may be a play on the divine name <sup>d</sup>nin-šeg<sub>5</sub>-šeg<sub>5</sub>, a name associated with the birth goddess, see Krebernik RIA 8, 506. Note that nun and nin may be interchangeable in select contexts (see the citations in Peterson NABU 2009 note 68). For this line, see also Asher-Greve/Westenholtz Goddesses in Context, 61.
18. dug<sub>4</sub>-ga-ni an dub<sub>2</sub> ka ba-a-ni u<sub>4</sub> te-eš ta  
 Her command shakes heaven, her utterance (is) a loud(?) storm  
 note: For this line, see Attinger ELS, 729.
19. <sup>d</sup>a-ru-ru nin<sub>9</sub> gal <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>  
 Aruru, the elder sister of Enlil
20. e<sub>2</sub> keš<sub>x</sub>(ŠU<sub>2</sub>.HI.AN)<sup>ki</sup>  
 Temple of Keš
21. muš<sub>7</sub> -za e<sub>2</sub> bi<sub>2</sub>-in-ĝar  
 She erected(!) a temple in your sacred space
22. barag-za dur<sub>2</sub> 7 bi<sub>2</sub>-in-ĝar  
 She sat on your dais  
 double ruling

UET 6, 112

CDLI P346197

Temple Hymns 263f., 303f., 315f., Sjöberg/Bergmann TCS 3 source Ur1, source omits TH 22-24 or presents in different order

obverse

1'. mu<sub>1</sub> dug<sub>3</sub>-ga?<sub>1</sub> [...]

Named a good name

2'. šag<sub>4</sub>-zu<sup>d</sup> [...]

Your interior is the river ordeal

note: There is not enough room for the entire line represented by the Nippur versions of this text in this source.

3'. e<sub>2</sub>!-ĝalga-sud<sub>1</sub> [...]

Eĝalgasud temple, storehouse that makes silver and lapis

4'. gi-sa-še<sub>3</sub> [...]

Into treasure

5'. tar-sir<sub>x</sub>-sir<sub>x</sub>(SUD-SUD) [...] me i<sub>3</sub>-i ki?-ri šu<sub>1</sub> ĝal<sub>2</sub>

Etarsirsir temple, enunciating/effecting(?) decisions and the cosmic powers, one who strokes the nose (in submission)

note: The rest of the line (partially syllabic) is advanced on the left side of the tablet. There is not enough room for the line in the space available.

6'. nun-zu ša<sub>3</sub>-la<sub>2</sub> tuku?<sub>1</sub> [...]

Your ruler, possessed of pity ...

note: There is not enough room for the entire line represented by the Nippur versions of this text in this source. For the synonymous status of ša<sub>3</sub>-la<sub>2</sub> sug<sub>4</sub> and ša<sub>3</sub>-la<sub>2</sub> tuku, see Jaques AOAT 332, 239f.

7'. nin a-zu gal [...]

Lady, great physician of the black headed

8'. nam iri<sup>ki</sup>-na<sub>1</sub> [...]

Who decrees the fate of her city

9'. dumu saĝ an kug-ga ama?<sub>1</sub> [...]

Eldest child of holy An, mother Bau

10'. e<sub>2</sub> iri<sup>ki</sup>?<sub>1</sub> -[...]

Temple of the Irikug sacred precinct

11'. muš<sub>1</sub> -za<sub>1</sub> e<sub>2</sub> bi<sub>2</sub>-in<sub>1</sub> -[gub]

She erected a temple in your sacred space

12'. barag-za dur<sub>2</sub> bi<sub>2</sub>-in<sub>1</sub> -[ĝar]

She sat on your dais

double ruling

13'. e<sub>2</sub>-bur-sag<sub>12</sub>-sag<sub>12</sub> an-e sug<sub>2</sub><sub>1</sub> -[...]

Ebursagsag temple, (where beautiful stone bowls) are set up under heaven

14'. u<sup>2-nu</sup>unu<sub>6</sub> en<sup>?</sup> EN KA kug-gin<sub>7</sub> sa<sub>2</sub> [...]

The dining hall/sanctum, consistently supplied (with offerings?) like the lord of the pure mouth(!?)

15'. he-nun ab šag<sub>4</sub>-ga unu<sub>2</sub> [...]

The abundance of the midst of the sea, ... inner sanctum

16'. sumur<sub>3</sub>? kug-ZI UBUR? [...] u<sub>2</sub>-x u<sub>2</sub>-gu-ul ĝar-ra

Pure(?) roof/hair(?), ..., ..., ... interceding

note: Read possibly ku<sub>3</sub>-si<sub>2</sub> "gold," a known orthography at OB Ur, see Reiter AOAT 249, 16 n. 60.

17'. a-si-lu-lu [...]

Rejoicing ...

note: For syllabic spellings of the lexeme/asilal/, see Jaques AOAT 332, 497, and note the exceptional a<sub>2</sub>-ĝizzal-lu of the SEpM 8 exemplar ROM 910x209.957 obv. 17.

18'. e<sub>2</sub>-mah e<sub>2</sub> <sup>d</sup>šara e<sub>2</sub>? lu<sub>2</sub> zid<sup>?</sup> -[...]

The Emah temple, temple of Šara, the temple(?) where the faithful man in(?) abundance

19'. šu mu-ra-ni-in<sup>?</sup> -[...]

Prayed to you

note: For this line, see Karahashi Sumerian Compound Verbs, 164.

20'. e<sub>2</sub>-zu e<sub>2</sub>-mah<sup>?</sup> nun<sup>?</sup> -zu dumu nun<sup>?</sup> [...]

Your temple, the Emah, your prince, the princely son of the nugig midwife (Inana)(?)

21'. šeg<sub>10</sub>? SAL<sup>?</sup> -SAL x he<sup>?</sup> -nun [...]

It voice thinned/spread out(?), (its) sacred space(?) producing(?) abundance

22'. [...] x [...]

reverse

double ruling

1'. [e<sub>2</sub>]-še-er-zid-gur<sub>3</sub> -[ru ...]

Ešerzidguru temple, inner sanctum hung with *šuba* stones

2'. ni<sub>2</sub> gal niĝin<sub>3</sub>-ĝar kug<sup>?</sup> [...]

(Possessing) a great aura, the *niĝar* sanctuary of holy Inana

3'. me zid me e<sub>3</sub> šu x [...] x [...] x x [...]

Adorning/touching the true me, the emerging(?) me, broadly

4'. zabal<sub>x</sub>am(MUŠ<sub>3</sub>.ZA.UNU)ki eš<sub>3</sub> MUŠ<sub>3</sub> KUR<sup>?</sup> [...] x x [...]

Zabalam, shrine ..., shrine at daybreak(?)

note: Perhaps an error for kur šuba.

5'. <sup>ku-ur-ku</sup>kurku<sub>2</sub> ad mi-x-[...]

She has found the voice of(i.e. found expression for?) the wish(?)

6'. unu<sub>2</sub><sup>ki</sup> zid-za nu-gig<sup>?</sup> -[...]

In your true inner sanctum, the *nugig* midwife

note: Is unu "inner sanctum" misunderstood or reinterpreted as the toponym Unug<sup>ki</sup> here?

7'. kur-ku ma-ra-ni-[...]

Laid down the wish

8'. nin-zu <sup>d</sup>inana MUNŠUB? [...] dili<sup>di-li</sup>

Your lady, Inana, singular ...

9'. ušumgal lu<sub>2</sub> dili ur<sub>2</sub> dab<sub>5</sub>-ba [...]

ušumgal creature grabbing the limbs(?) of the single(?) man, ...

note: Contrast CBS 4566+: [...] aš?-ša<sub>4</sub> ur<sub>2</sub> inim kur<sub>2</sub> di.

10'. niĝ<sub>2</sub>-bar<sub>6</sub>-bar<sub>6</sub> saĝ SAR-SAR ki-bala-še<sub>3</sub> [...]

Shining as something white, advancing toward the rebel land

note: For this line, see Alster ASJ 13, 79. The signs in question are SAR-SAR, not hi-si-hi-si as read by Alster, a form of the SAR sign with a divergent beginning is known from OB Ur (see UET 6, 84 oi2', UET 6, 385 o3, r2, 7). For the reading of the compound verb saĝ SAR, see Karahashi Sumerian Compound Verbs, 143, noting the explicit gloss /sakar/ for SAR from Erimhuš 5, 185.

11'. ĝeš-he u<sub>2</sub>-sa<sub>11</sub>-an-na ni<sub>2</sub>-ta- [...]

The firmament in the evening made beautiful by her own (doing)

note: The writing TA for TE is common in literary manuscripts from OB Ur in this reflexive expression, possibly due to vowel assimilation.

12'. dumu gal <sup>d</sup> suen<sub>1</sub> -na dinana<sub>1</sub> -[ke4]

The eldest child of Suen, Inana

13'. e<sub>2</sub> ki<sub>1</sub> zabalam<sub>x</sub>(MUŠ<sub>3</sub> .ZA.UNU)[ki]

Temple of Zabalam

14'. muš-za e<sub>2</sub> bi<sub>2</sub> -in-[gub]

She erected a temple in your sacred space

15'. barag-za dur<sub>2</sub> bi<sub>2</sub> -[in-ĝar]

She sat on your dais

double ruling

UET 6, 113

CDLI P346198

Temple Hymns 260f., 312f., 369f., 414f., 452f., Sjöberg/Bergmann TCS 3, source Ur2

reverse

column 1'

1'. *dumu?*<sub>1</sub> [<sup>d</sup>en<sub>1</sub> -[lil<sub>2</sub>-la<sub>2</sub> ...]

Son of Enlil, lord Ningirsu

2'. *e<sub>2</sub>?*<sub>1</sub> -[...]

Eninnu temple

(several lines broken)

1". *x* [...]

2". *e<sub>2</sub>*-[...]

Eĝalgasud temple, storehouse that makes silver and lapis

3". *gi-sa*<sub>1</sub> -[še<sub>3</sub> ...]

Into treasure

4". *tar-sir<sub>x</sub>-sir<sub>x</sub>*(SUD-SUD) *eš*<sub>1</sub> -[...] *mes-e*<sub>1</sub> [...]

Etarsirsir temple, enunciating/effecting(?) decisions and the cosmic powers, the hero who strokes the nose (in submission)

note: This scribe renders BU with SU<sub>3</sub> in this manuscript to render /sir/ “thick” (note additionally below, *dungu* SU<sub>3</sub>-ra)

5". *nun-zu ša<sub>3</sub>-la<sub>2</sub> tuku?*<sub>1</sub> [...]

Your prince, possessed of pity ...

note: There is not enough room for the entire line represented by the Nippur versions of this text in this source. For the synonymous status of *ša<sub>3</sub>-la<sub>2</sub> sug<sub>4</sub>* and *ša<sub>3</sub>-la<sub>2</sub> tuku*, see Jaques AOAT 332, 239f.

6". *nin*<sub>1</sub> *a*-[zu ...]

Lady, great physician of the black headed

column 2'

1'. <sup>d</sup>[šara ...]

Šara, ... a good thing

2'. *dumu ama-ni-ir*<sub>1</sub> [...]

Who allocates the cosmic power to his mother

3'. *e<sub>2</sub> umma*[<sup>ki</sup>]

Temple of Umma

4'. *muš-za e<sub>2</sub> bi<sub>2</sub>*<sub>1</sub> -[in-gub]

He erected a temple in your sacred space

5'. *barag-za dur<sub>2</sub> bi<sub>2</sub>*-[in-ĝar]

He sat on your dais

double ruling

6'. *E<sub>2</sub>-še-er!*-*zid*<sub>1</sub> -[...]

Ešerzidguru temple

- 7'. unu šuba! la<sub>2</sub> [...]  
Inner sanctum hung with *šuba* stones
- 8'. idim gal niĝin<sub>3</sub>-ĝar-ra x x  
Great spring(?), the niĝar sanctuary of ...
- 9'. me zid me ak? šu daĝal [x]  
Adorning/touching the true me, the exercised(?) me broadly
- 10'. MUŠ<sub>3</sub>.ZA.UNU<sup>ki</sup> eš<sub>3</sub> MUŠ<sub>3</sub>? [...]  
Zabalam, shrine ...
- 11'. eš<sub>3</sub>-zu ud [...]  
Your shrine at daybreak(?)
- 12'. kurku<sub>2</sub> ad mi-[...]  
She has found the voice of(i.e. found expression for?) the wish(?)
- 13'. unu<sub>2</sub> zid-zu nu-gig [...]  
(In) your true sanctum, the *nugig* midwife
- 14'. kurku<sub>2</sub> ma [ra-ni] [...]  
Laid down the wish
- 15'. nin-zu <sup>d</sup>inana MUNŠUB? x x  
Your lady Inana, ...
- 16'. ušumgal lu<sub>2</sub> dili ur<sub>2</sub>? dab<sub>5</sub>? -ba? x  
*ušumgal* creature grabbing the limbs(?) of the single(?) man  
note: Variant to CBS 4566+: [...] x DU ur<sub>2</sub> KA KUR<sub>2</sub> di.
- 17'. niĝ2-bar6-bar6 saĝ mu2-mu2 [...]  
Shining as something white  
note: For this line, see Alster ASJ 13, 79. The signs in question are SAR-SAR, not hi-si-hi-si as read by Alster. For the reading /sakar/ for SAR from Erimhuš 5 185, see Karahashi Sumerian Compound Verbs, 143.
- 18'. ki-bala-še<sub>3</sub> saĝ ĝa<sub>2</sub> [...]  
Advancing toward the rebel land
- 19'. ĝeš? -he? ni<sub>2</sub>? -te? [...]  
By her own doing the firmament is made beautiful(?)  
note: The line is condensed from other versions of this text and from the state of preservation it is not clear which words are included and which are omitted.
- 20'. dumu <sup>d</sup>suen-na <sup>d</sup> [inana-ke<sub>4</sub>]  
The child of Suen, Inana
- 21'. e<sub>2</sub> ki zabalam<sub>x</sub>(MUŠ<sub>3</sub>.ZA.UNU [ki])  
Temple of Zabalam
- 22'. muš-za e<sub>2</sub> bi<sub>2</sub> [in-gub]  
She erected a temple in your sacred space
- 23'. barag-za dur<sub>2</sub> bi<sub>2</sub>-in [ĝar]  
She sat on your dais  
double ruling
- 24'. e<sub>2</sub> u<sub>6</sub> gal-gin<sub>7</sub> su-<lim> huš ni<sub>2</sub> guru<sub>3</sub>  
Temple bearing a reddish aura like great awe(?)



- 25'. eš-bar an-eden<sub>1</sub> -na ud-te GALAM e<sub>3</sub>  
 Decision (renderer?), in(?) the plain an attacking(?) storm
- 26'. e<sub>2</sub> dīškur-ra<sub>1</sub> igi-zu-še<sub>3</sub> he<sub>2</sub>-ĝal<sub>2</sub> aga-zu-še<sub>3</sub> kiri<sub>3</sub>-zal<sub>1</sub>  
 Temple of Iškur, before you is abundance, behind you is joy
- 27'. temen ĝal<sub>2</sub>-zu NINDA<sub>2</sub>×U si piriĝ x?  
 Your intact(!?) foundation(?) is a ... with the horn of a *piriĝ* creature(?)  
 note: Inscribed sign with unknown value or allograph of ninda<sub>2</sub>?
- 28'. alal<sub>1</sub> kug ubur an-na šeĝ<sub>x</sub>(IM.A) še<sub>1</sub> [...]  
 Pure drainpipe, breast/nipple of heaven, rain producing ...(?) barley
- 29'. dub-la<sub>2</sub>-za e<sub>2</sub>-za am-si<sub>1</sub> idim<sub>1</sub>  
 At your pilaster, at your temple, (you are) a wild elephant
- 30'. šeg<sub>12</sub> zid temen e<sub>2</sub>-gar<sub>8</sub> ni<sub>3</sub> il<sub>2</sub>-zu<sub>1</sub>  
 True brickwork, your foundation (with?) a wall that bears an aura(?)
- 31'. x? x x dungu?<sub>1</sub> sir<sub>x</sub>(SU<sub>3</sub>)-ra x muš ĝir<sub>2</sub>  
 ... thick(?) clouds(?), ... snakes and scorpions/GIRI snake(?)
- 32'. [...] iti<sub>6</sub>  
 ... moonlight
- 33'. [...] x nam?-gu<sub>7</sub> dīškur a-mar?-GAR<sub>3</sub>?  
 ... oppression(?), Iškur, a flood(?)  
 note: Possibly a hybridized spelling of a-ma-ru “flood” and mar-ru<sub>10</sub> “stormwind.”  
 The final sign perhaps had an intended value /ru/, but the sign does not resemble  
 more typical options such as ru<sub>10</sub>, ru<sub>6</sub>, etc.
- 34'. [...] tumu<sub>u</sub>18-lu tumu<sub>u</sub>mir imin  
 The seven ... southern and northern winds
- 35'. [...] tumu<sub>u</sub>mir dal-ha  
 ... the northern wind, the dust storm
- 36'. [...] -ta<sub>1</sub> im-ma  
 ... running from the horizon  
 note: Compare the orthographic writing in CBS 15120 r6: [...] an-ur<sub>2</sub>-ta im<sub>2</sub>-ma.
- 37'. [...] na<sup>4</sup>esi na<sup>4</sup>x  
 ... the mountain of diorite and ... stone
- 38'. [...] x x x [...]

### column 3'

- 1'. d<sub>1</sub> en<sub>1</sub> -lil<sub>2</sub> [den]-ki-da nam<sub>1</sub> tar<sub>1</sub> -x  
 Both(?) Enlil and Enki determine her(?) destiny
- 2'. e<sub>2</sub>-sug<sub>4</sub>-ga?<sub>1</sub> ĝiri<sub>2</sub> sar-sar  
 Esuga temple, sharpened dagger(?)
- 3'. zi saĝ-gig<sub>2</sub> -ga me mah-am<sub>3</sub>  
 (At?) the throat of the black headed, the me that are great
- 4'. an-e an-šag<sub>4</sub>-ta mu-ra-an-šum<sub>2</sub>  
 An gave to you from the midst of heaven

5'. e<sub>2</sub>-mah e<sub>2</sub> a<sub>12</sub>-ra<sub>2</sub>-bu

Emah temple, the temple of Adab

note: This orthography is more typical for the bird name that is homophonous with the toponym, see Veldhuis CM 22, 215-216.

6'. e<sub>2</sub>-zu a<sup>?</sup><sub>1</sub> zal-le

(In?) your temple, (in which there is?) flowing water(?)

7'. uz-<ga> kug<sup>?</sup><sub>1</sub> -ga eš<sub>3</sub> ĝa<sub>2</sub>-ĝa<sub>2</sub>-zu

The holy shrine/treasury, your established shrine

8'. <sup>d</sup>nin<sub>1</sub> -[hur]-saĝ<sub>1</sub> -ĝa<sub>2</sub>-ke<sub>4</sub> keš<sub>3</sub><sup>ki</sup>-ra

Ninhursaĝa for Keš

9'. dug<sub>3</sub>-bi<sub>1</sub> [...] -x-an-na-na

Establishes(?) sweetly

10'. me gal<sub>1</sub> [...] sikil<sub>1</sub> -la šu-luh dadag

The great *me*, the pure ruin mound, the pure cleansing

11'. <sup>d</sup>aš<sup>aš</sup><sub>7</sub> -[gi<sub>4</sub> ...] adab<sub>1</sub> <sup>ki</sup>-ke<sub>4</sub>

Ašgi, the god of Adab

12'. adab<sub>1</sub> [<sup>ki</sup> ...] id<sub>2</sub><sup>?</sup><sub>1</sub> -de<sub>3</sub> la<sub>2</sub>-a

Adab, (possessing) a temple attached to the river/canal

13'. muš<sub>1</sub> -[za e<sub>2</sub> bi<sub>2</sub>]-in<sub>1</sub> -gub

He erected a temple in your sacred space

14'. barag<sub>1</sub> -[za dur<sub>2</sub> bi<sub>2</sub>]-in<sub>1</sub> -ĝar

He sat on your dais

double ruling

15'. [... an]-e ki ĝar-ra

Isin, city founded by An

16'. [...] -un<sup>?</sup><sub>1</sub> -DU

He has built(?) it on a low center

17'. [...] x x-am<sub>3</sub>

Its front is a flood, its midst is skillfully knotted(!?)

note: The worn sign does not look like KAD<sub>4/5</sub>,  
(several lines broken)

1''. [...] -x imin<sub>1</sub> -e ad ĝa<sub>2</sub><sup>?</sup><sub>1</sub> -[ĝa<sub>2</sub>]

Resounds(?) with the seven wishes(?)

2''. nin a-zu gal kalam-ma

Lady, great physician of the land

3''. <sup>d</sup>nin-i<sub>3</sub>-si-in-na dumu an-na-ke<sub>4</sub>

NinIsina, child of An

4''. e<sub>2</sub> i<sub>3</sub>-si-in<sup>ki</sup>

The temple of Isin

5''. muš-za e<sub>2</sub> bi<sub>2</sub>-in-gub

She erected in your sacred space

6''. barag-za dur<sub>2</sub> bi<sub>2</sub>-in-ĝar

She sat on your dais

double ruling

7". e<sub>2</sub>-igi-kalam-ma uš ki ĝar-ra

Eigikalam temple, (its) foundation set upon the earth

8". hur-saĝ mu<sub>2</sub>-a daĝal ki us<sub>2</sub>-sa

Growing mountain range, set on the ground broadly(?)

9". kur<sub>1</sub> gu<sub>2</sub>-erim<sub>2</sub>-ĝal<sub>2</sub>-e

The enemy land

10". [...] kiĝ<sub>2</sub><sub>1</sub> -ĝa<sub>2</sub>?<sub>1</sub>

Seeking? ...

11". [...] x <sup>d</sup>nin-x

...

column 4'

1'. x [...] x [...]

note: broken first sign is not the anticipated E<sub>2</sub>, possibly DUMU

2'. muš-za<sub>1</sub> e<sub>2</sub> bi<sub>2</sub>-ib-gub

He erected a temple in your sacred space

3'. barag-za dur<sub>2</sub> bi<sub>2</sub>-in-ĝar

He sat on your dais

double ruling

4'. BAD<sub>3</sub>-AN<sup>ki</sup> eš-bar-e gal kiĝ<sub>2</sub>-ĝa<sub>2</sub> HI KA<sub>1</sub> -e gi-ba

Dēr, greatly(?) effecting a decision, blocking(?) ...

note: For this line, see Attinger ELS, 553.

5'. kan<sub>4</sub> ni<sub>2</sub> me-lim<sub>4</sub> ĝal<sub>2</sub>-la-za

At your gate which possesses an aura and radiance

6'. ĝeš-bur<sub>2</sub>-zu?<sub>1</sub> muš<sub>1</sub> -ša<sub>3</sub>-tur<sub>3</sub> muš-huš gu<sub>2</sub>-da?<sub>1</sub> [ba]-an-la<sub>2</sub>

Your(?) ornament/trap(?) embraced (i.e., catches?) the *muššatur* and *mušhuš* creatures

7'. nun-zu mas-su<sub>1</sub> [diĝir] gal<sub>1</sub> -gal-e-ne

Your ruler, the leader of the gods

8'. sa ba-de<sub>3</sub> mah<sub>1</sub> -di-bi he<sub>2</sub>-du<sub>7</sub>

Exalted one of issuing advice, ornament(?)

9'. me zid nam-galam<sub>1</sub> -ma

Of the true cosmic power of cleverness

10'. gal-zu <sup>d</sup>ištaran<sub>1</sub> lugal x [an]-na-ke<sub>4</sub>

The wise one, Ištara<sup>n</sup>, king of the foundation(?) of heaven

note: For the divine name <sup>d</sup>Lugal-dubur-an-na, see Peterson AOAT 362, 60. The sign after LUGAL is not BIR, possibly GA<sub>2</sub>×X.

11'. e<sub>2</sub>-dim-gal-[kalam]-ma<sub>1</sub>

Edimgalkalam temple

12'. muš-za e<sub>2</sub> bi<sub>2</sub><sub>1</sub> -[in-gub]

He erected a temple in your sacred space

13'. barag-za dur<sub>2</sub> bi<sub>2</sub><sub>1</sub> -[in-ĝar]

He sat on your dais

double ruling

14'. e<sub>2</sub>-sikal me sikil-[...]

Esikal temple, its pure me are surpassing in the lands

note: This temple hymn is partially preserved by the bilingual source MS 2367/4 .

15'. me-bi galam?<sub>7</sub> [...]

Its me are elaborate(?) and mighty

16'. x x [...]

(several lines broken)

1". [... nu]-e<sub>3</sub><sub>7</sub>

When he opens his knees (as a predatory bird?), the evildoer does not escape

2". [...] ki-bala-a [...] -gul

When he establishes a triumph, rebel lands and cities(?) are destroyed

3". [...] u<sup>h</sup><sub>3</sub><sub>7</sub> -bi [...] -BI

When he frowns, the people are gathered(?) into sand dunes(?)

4". [... šu]-bi-š<sub>e</sub><sub>3</sub> la<sub>2</sub>

Your ruler is a great lion who binds the enemy to his hand

5". [...] me<sub>3</sub><sub>7</sub>

Your king is a reddish storm, a flood in the middle of battle

6". [...] x

column 5'

1'. [...] x x [...]

2'. zid-da-bi kur du

Your(!?) right arm makes the mountain tremble

3'. ga-bu-zu erim<sub>2</sub><sub>7</sub> sal-e?

Your left arm spreads out(?) (over) the enemy/spreads out the enemy (like sheaves?)

note: The non-finite verb appears to be tal<sub>2</sub><sub>7</sub> -[...] in CBS 4566+ ri2'. For the occasional orthographic variance between tal<sub>2</sub> and sal, probably prompted by both paleographic and phonological similarity (sibilant/dental interchange), see Peterson Sumerian Faunal Conception, 330 n. 1338.

4'. nun-zu uru<sub>16</sub> mah ud ki us<sub>2</sub>-sa<sub>3</sub>

Your ruler, supreme flood, storm touching the earth

5'. ni<sub>2</sub><sub>7</sub> huš<sub>7</sub> gal ri-a

Exuding a great reddish/furious aura

6'. [...] lugal<sub>7</sub> -zu

Eduba temple, your king

7'. x x gal <sup>d</sup>za-ba<sub>4</sub>-ba<sub>4</sub>

Great ... Zababa

note: The traces in the photo are difficult to reconcile with ur-sa<sup>h</sup> "hero."

8'. [muš]-za e<sub>2</sub> bi<sub>2</sub>-in-<sup>h</sup>gar

He erected a temple in your sacred space

9'. barag<sub>7</sub> -za dur<sub>2</sub> bi<sub>2</sub>-in-<sup>h</sup>gar

He sat on your dais

double ruling

10'. [e<sub>2</sub>]-ĝeš-keš<sub>2</sub>!/?<sub>1</sub> -kalam-ma

Eĝeškešedakalam temple

11'. [...] nun<sub>1</sub>?<sub>1</sub> -gi<sub>4</sub>!<sub>1</sub>?<sub>1</sub> -a<sub>1</sub> diĝir-re-e-ne

(Bull) whose horn cannot be turned back(?) of the gods

note: For this divine name/epithet of Nergal, see Wiggermann RIA 9, 218.

12'. immal<sub>2</sub>?<sub>1</sub> AM<sub>3</sub> E te-en-te

The wild cow ... relaxing

13'. gud<sub>1</sub> -dam e-nir ĝa<sub>2</sub>-ĝa<sub>2</sub>

Wild bull establishing a lament(?)

14'. gu<sub>3</sub>?<sub>1</sub> -de<sub>2</sub>?<sub>1</sub>-a kar-zu kar sig a na<sub>8</sub>-na<sub>8</sub>

Kutha(!), your harbor is a clear harbor, (enough so) to drink water (from)

15'. [šag<sub>4</sub>]-zu<sub>1</sub> galam?<sub>1</sub> ka-ad

Your interior is skillfully knotted

16'. [... ĝeš]mitum<sub>2</sub>?<sub>1</sub> an-ta bar-ra

Your *mitum* weapon is released(?) from heaven

17'. [... me]-es<sub>3</sub>?<sub>1</sub> -lam la<sub>2</sub>-a

Your sacred space is a lapis pectoral(?) attached to the Meslam temple

18'. [... me]-es<sub>3</sub>?<sub>1</sub> -lam

Your prince is Erra, king/god of the Meslam temple

19'. [...] x

\*UET 6, 114 = U 7802A

CDLI P346199

Keš Temple Hymn 22f., Delnero Variation in Sumerian Literary Compositions, source Ur2

obverse

1. e<sub>2</sub> dug<sub>3</sub> ki dug<sub>3</sub>-ga du<sub>3</sub>-[...]

The good temple built in a good place

2. e<sub>2</sub> keš<sub>3</sub><sup>ki</sup> e<sub>2</sub> dug<sub>3</sub> ki dug<sub>3</sub>-[ga ...]

The temple of Keš, the good temple built in a good place

3. ma<sub>2</sub>-gur<sub>8</sub> nun-gin<sub>7</sub> an-na<sub>7</sub> [...]

Floating like a noble barge in heaven

4. ma<sub>2</sub>-gur<sub>8</sub> kug-gin<sub>7</sub> KAN<sub>4</sub>-si<sub>7</sub> [...]

Casting ... like a holy barge

note: Variant to dag-si. KAN<sub>4</sub> is a graphic variant to DAG in other literary manuscripts from Ur.

5. ma<sub>2</sub> an-na-gin<sub>7</sub> muš<sub>3</sub><sub>7</sub> [...]

Like the boat of An, (it is) the sacred space/face(?) of the lands

6. u<sub>5</sub> banda<sub>3</sub>-gin<sub>7</sub> peš<sub>10</sub><sub>7</sub> -[...]

Waddling away from the shore like the junior/wild u bird

note: For this line, see Peterson Sumerian Faunal Conception, 633-634.

7. e<sub>2</sub> gud-gin<sub>7</sub> murum<sub>7</sub> [...]

Temple roaring like a bull, bellowing like a bull calf

8. e<sub>2</sub> šag<sub>4</sub>-bi-ta<sub>7</sub> [...]

Temple, from its midst is the heart of the land

9. a-ga-bi-ta<sub>7</sub> [...]

From behind it is the life of Sumer

10. e<sub>2</sub><sub>7</sub> [...]

Temple, great oval touching heaven

11. e<sub>2</sub><sub>7</sub> [...]

Great Ezida shrine(?) touching heaven

12. e<sub>2</sub> men gal an-[...]

Temple, great crown touching heaven

13. e<sub>2</sub> <sup>d</sup>tir-ra-an-na an<sub>7</sub> -[...]

Temple, rainbow touching heaven

14. e<sub>2</sub> muš<sub>3</sub>-bi an-šag<sub>4</sub>-ga la<sub>x</sub>(ME)-a

The sacred space of the temple is suspended in the midst of heaven

reverse

1. x-bi abzu<sub>x</sub><sub>7</sub> -e sig<sub>9</sub>-ga

Its foundation? occupies the Abzu

note: The sign is not DE<sub>2</sub> or ABZU, but an admixture of both as elsewhere in corpus.

2. ĝissu-bi kur-kur-ra dul

Its shade covers the lands

3. e<sub>2</sub> an-ne<sub>2</sub> ki<sub>1</sub> -ĝar-ra<sub>1</sub>

Temple founded by An

4. d<sub>1</sub> en-lil<sub>2</sub>-le za<sub>3</sub>-mi<sub>2</sub> dug<sub>4</sub>-ga

And praised by Enlil

5. e<sub>2</sub> d<sup>n</sup>nin-tur<sub>5</sub> eš-bar kiĝ<sub>2</sub> dug<sub>4</sub>-ga<sub>1</sub>

Decided by mother Nintur

note: For this line and the debated meaning of the auxiliary construction eš-bar kiĝ<sub>2</sub> ... dug<sub>4</sub>, see Attinger ELS, 508. For eš-bar kiĝ<sub>2</sub>, see Steinkeller RAI 60, 8-9.

6. e<sub>2</sub> keš<sub>3</sub><sup>ki</sup> gurun-na sig<sub>7</sub> -[...]

Temple of Keš, verdant (with) fruit

7. keš<sub>3</sub> ki-gin<sub>7</sub> rib-ba lu<sub>2</sub> ši-in-ga<sub>1</sub> -[...]

Will anyone produce anything as surpassing as Keš?

8. ur<sub>1</sub> -saĝ<sub>1</sub> -bi d<sub>1</sub> aš<sup>a</sup>aš<sub>7</sub>-gi-gin<sub>7</sub> rib<sub>1</sub> -[...]

Has any mother given birth to anything as surpassing as its hero Ašgi?

9. nin-bi d<sub>1</sub> nin<sub>1</sub> -tur<sub>5</sub>-gin<sub>7</sub> rib-ba-[...] igi mu-ni-in-[duh]

Who has seen anything as surpassing as its lady Nintur?

single ruling

10. e<sub>2</sub> min-kam-ma

It is the second temple

double ruling

UET 6, 115 = U 16882

CDLI P346200

Keš Temple Hymn 44f., Delnero Variation in Sumerian Literary Compositions, source Ur4

obverse

1. e<sub>2</sub> an-še<sub>3</sub> šaru IKU ki-še<sub>3</sub> šar<sub>2</sub>(×5) IKU

Temple, towards the sky it is 10 *šar*, towards the earth it is five *šar*

2. e<sub>2</sub> an-še<sub>3</sub> U×KASKAL IKU ki-še<sub>3</sub> bur<sub>3</sub>(×5) IKU

Temple, towards the sky it is ten *bur*, towards the earth it is 5 *bur*.

3. e<sub>2</sub> an-še<sub>3</sub> a-lim ki-še<sub>3</sub> lu-lim

Temple, towards the sky it is a bison, towards the earth it is a red deer

4. e<sub>2</sub> an-še<sub>3</sub> šeg<sub>9</sub>-bar ki-še<sub>3</sub> durah-maš

Temple, towards the sky it is a fallow deer, towards the earth it is a ram

note: For this and the following line, see Steinkeller BSA 8, 59.

5. e<sub>2</sub> an-še<sub>3</sub> šeg<sub>9</sub>-bar-gin<sub>7</sub> gun<sub>3</sub>-a ki-še<sub>3</sub> durah-gin<sub>7</sub> gun<sub>3</sub>-a

Temple, towards the sky it is speckled like a fallow deer, towards the earth it is speckled like a wild goat

6. e<sub>2</sub> an-še<sub>3</sub> muš<sub>7</sub> -gu<sub>x</sub>(SAG×NIG<sub>2</sub>)<sup>mušen</sup> sig<sub>7</sub> -ga ki-še<sub>3</sub> u<sub>5</sub><sup>mušen</sup> a šu<sub>2</sub>-a

Temple, towards the sky it is a green *mušgu* bird, towards the earth it is an *u* bird covered by water

note: For this line, see Veldhuis CM 22, 269.

7. e<sub>2</sub> an-še<sub>3</sub> -[še<sub>3</sub>] ud<sub>7</sub> -gin<sub>7</sub> DU-a ki-še<sub>3</sub> <sup>d</sup>nanna<sub>7</sub> barag<sub>2</sub> -ga

Temple, towards the sky it comes out(!) like the sun, towards the earth it is covered by Nanna (i.e., moonlight?)

8. e<sub>2</sub> an-še<sub>3</sub> <sup>ĝeš</sup>lam <sup>ĝeš</sup>lam ki-še<sub>3</sub> <sup>ĝeš</sup>eren duru<sub>5</sub><sup>ru</sup>-am<sub>3</sub>

Temple, towards the sky it is almond trees, towards the earth it is a sappy cedar/juniper

9. e<sub>2</sub> an-še<sub>3</sub> kur-ra-am<sub>3</sub> ki-še<sub>3</sub> idim-ma-am<sub>3</sub>

Temple, towards the sky it is a mountain, towards the earth it is a spring

10. e<sub>2</sub> an-ki-a eš<sub>5</sub>-kam-ma-bi-nam

It is indeed the third temple of the universe

11. keš<sub>3</sub><sup>ki</sup>-gin<sub>7</sub> rib-ba lu<sub>2</sub> ši-in-ga-an-tum<sub>2</sub>-mu

Will anyone produce anything as surpassing as Keš?

12. ur<sub>7</sub> -saĝ-bi <sup>d</sup>aš<sub>7</sub>-gi<sub>4</sub>-gin<sub>7</sub> rib-ba ama ši-in-ga-an-u<sub>3</sub>-tud

Has any mother given birth to anything as surpassing as its hero Ašgi?

13. nin<sub>7</sub> -bi <sup>d</sup>nin-tur<sub>5</sub>-gin<sub>7</sub> rib-ba-ra a-ba-a igi mu-ni-duh

Who has seen anything as surpassing as its lady Nintur?

double ruling

14. e<sub>2</sub> eš<sub>5</sub>-kam-ma

It is the third temple



UET 6, 116 + 602

CDLI P346201

Keš Temple Hymn 103f., Delnero Variation in Sumerian Literary Compositions, source Ur6

obverse

1. [...] kug<sub>7</sub> dib-be<sub>2</sub> e<sub>2</sub> nun

Temple (into which) the pure(?) pass, noble temple

2. [...] keš<sub>3</sub><sup>ki</sup> kug dib-be<sub>2</sub> e<sub>2</sub> nun

Temple of Keš, (into which) the pure(?) pass, noble temple

3. [e<sub>2</sub>]-e<sub>7</sub> x-bi<sub>7</sub>?<sub>7</sub> <sup>d</sup>a-nun-na-me-eš

The temple, its en priests(!?) are the Anuna gods(!)

note: The broken sign is not the anticipated EN but possibly EN×KAR<sub>2</sub>.

4. nu-eš<sub>3</sub>-[...] x e<sub>2</sub>-an-na-me-eš

Its *nueš* priests are the *pillars/bonds* of the Eana temple

note: The sources for this line vary between dim/dim<sub>3</sub>/idim for the fourth sign.

5. e<sub>2</sub>-e lugal<sub>7</sub> bur<sub>3</sub>?<sub>7</sub> -ra am<sub>3</sub>-mi-in-DU

At the temple the king stood/set up/brought/poured? ... at/among/in the stone bowls(?)

note: Compare Hoe and Plow 26, where the finite verb de<sub>2</sub> could implicate the reading de<sub>6</sub>. Perhaps the orthographic variant bur<sub>3</sub> (if read correctly: bur<sub>2</sub> is also possible) was prompted by its use as an area measure elsewhere in the text.

6. en-šar<sub>2</sub> šag<sub>4</sub> <sup>tug<sup>2</sup></sup>ba<sub>13</sub><sub>7</sub> am<sub>3</sub>-mi-in-la<sub>2</sub>

The *enšar* priests (somehow a reflex of the primordial/ancestral deity Enšar?) wore the *ba* garment

7. a-tu-e šibir šu bi<sub>2</sub>-in-du<sub>7</sub><sub>7</sub>

The *atu* priest held(?) the sceptre

note: For this and the following line, see Sallaberger RIA 10, 636.

8. tu a KIN-A am<sub>3</sub>-mi-in<sub>7</sub> -[...]

The *tu* priest brought/poured the "gathered(?) waters"

note: Compare Hoe and Plow 27 and Proto-Kagal S1 412 (MSL 13, 78).

9. la<sub>3</sub> e<sub>2</sub> kug-ga am<sub>3</sub><sub>7</sub> -mi<sub>7</sub> -[...]

The *lašaga*(?) priest dwelled in the pure temple

10. EN<sub>7</sub> .SIG<sub>7</sub><sub>7</sub> .PAP<sub>7</sub> .NUN<sub>7</sub> .[...] KA?<sub>7</sub> kug am<sub>3</sub><sub>7</sub> -x-[...]

The pure *enkum* priests were there(?) ...

11. pa<sub>4</sub>-šeš-e-ne si mu-un<sub>7</sub> -x-[...]

The *pašēš* priests set ... in order(?)

12. uru<sub>16</sub>-uru<sub>16</sub> mu-un-ni-ib-be<sub>2</sub><sub>7</sub> -[...]

They were saying "*uru'uru*"

13. si am-ke<sub>4</sub>-eš gum<sub>2</sub>-gum<sub>2</sub> mi<sub>7</sub> -[...]

In the manner of(?) a wild bull's horn ... blared

note: For this and the following line, see Black Wilcke FS, 41, Michalowski Learning Music (WOO 8), 226. The reduplicated writing LUM-LUM lacks an obvious u-a vocalic progression and may be modeled on the SUH<sub>3</sub>-SUH<sub>3</sub> in the following line.

14.  $\hat{e}š$ al- $\hat{g}$ ar-sur-ra suh<sub>3</sub>-sah<sub>4</sub>⌋ [...]
   
The *alĝarsura* instrument rang
15. tigi⌋ ni $\hat{g}$ <sub>2</sub>-dug<sub>3</sub>-ge si ha-ba⌋ -[...]
   
The good *tigi* drum/song was (played) properly
16. [...] al⌋ -dug<sub>3</sub> kiri<sub>3</sub>-zal⌋ -[bi ...]
   
The temple is good, its joy is good
17. [...] x [...]

reverse

- 1'. [...]ki⌋ -gin<sub>7</sub>⌋ rib⌋ -ba⌋ lu<sub>2</sub>⌋ [...]
   
Will anyone produce anything as surpassing as Keš?
- 2'. [ur]-saĝ-bi <sup>d</sup>aš<sub>7</sub>aš<sub>7</sub>-gi<sub>4</sub>⌋ -[gin<sub>7</sub> ...] ama ši-in-ga-[...]
   
Has any mother given birth to anything as surpassing as its hero Ašgi?
- 3'. nin⌋ -bi! <sup>d</sup>nin-tur<sub>5</sub>-gin<sub>7</sub> rib-ba⌋ -[ra] a-ba igi mu-ni-in⌋ -[...]
   
Who has seen anything as surpassing as its lady Nintur?
- double ruling
- 4'. e<sub>2</sub> imin-kam-[...]
   
It is the seventh temple
- 5'. iri<sup>ki</sup>-še<sub>3</sub> iri<sup>ki</sup>-še<sub>3</sub>⌋ lu<sub>2</sub>⌋ teĝ<sub>3</sub> na?⌋ -[...]
   
To the city, to the city, the one who approaches should not approach
- 6'. e<sub>2</sub> keš<sup>ki</sup> iri⌋ ki⌋ -[še<sub>3</sub> ...]
   
To the temple of Keš, to the city, the one who approaches should not approach
- 7'. nin-bi <sup>d</sup>nin-tur<sub>5</sub>-še<sub>3</sub>! lu<sub>2</sub>⌋ teĝ<sub>3</sub>⌋ [...]
   
To its lady Nintur, the one who approaches should not approach
- 8'. ur-saĝ-bi <sup>d</sup>aš<sub>7</sub>aš<sub>7</sub>-gi<sub>4</sub>⌋ -še<sub>3</sub> lu<sub>2</sub>⌋ [...]
   
To its hero Ašgi, the one who approaches should not approach
- 9'. keš<sup>ki</sup> du<sub>3</sub>-a <sup>d</sup>aš<sub>7</sub>aš<sub>7</sub>-gi<sub>4</sub> [...]
   
The builder of Keš, Ašgi, praise!
- 10'. keš<sup>ki</sup> mi<sub>2</sub> dug<sub>4</sub>-ga ama <sup>d</sup>nin-tur<sub>5</sub>⌋ [...]
   
The one who takes care of Keš, mother Nintur, praise!
- double ruling

UET 6, 118 = U 7744

CDLI P346203

Išme-Dagan W, Ludwig SANTAG 2, 96f., Tinney OLZ 90, 14f., Zólyomi Black MV, 421f.,  
source

obverse

column 1

1. iri<sup>ki</sup> me-lim<sup>4</sup> zu

2. an-ki-a du<sup>9</sup>

City, your aura covers the universe

3. u<sup>18</sup>-ru-zu mah dīb

Your might is supreme and surpassing

4. eš<sup>3</sup> Nibru<sup>ki</sup>

Shrine Nibru

5. ki an a-na šu<sup>2</sup>-a-aš

Wherever the heavens cover (i.e., everywhere)

6. ne<sup>3</sup>-zu zag-bi-še<sup>3</sup> ĝal<sup>2</sup>

Your strength is there (all the way to) its boundaries

7. šeg<sup>12</sup> kilib<sup>3</sup>-ba

8. kalam-ma ki ĝar-ra

(Among) all of the brick (structures) founded in the land

9. šeg<sup>12</sup>-zu šeg<sup>12</sup> saĝ-bi-im

Your brickwork is the foremost brickwork

10. kur-kur-re

11. iri<sup>ki</sup> (a)-na du<sup>3</sup>-a-ba

12. me mah šu mi-ni-teĝ<sup>4</sup>

The lands accept the supreme cosmic powers in all their cities

13. me mah-zu-gin<sup>7</sup>

14. mu-zu mah-am<sup>3</sup>

Like your supreme cosmic powers, your reputation is supreme

15. mu-zu-gin<sup>7</sup>

16. sahar-zu sahar dug<sup>3</sup>-ga-am<sup>3</sup>

Like your reputation, your soil is good soil

17. iri<sup>ki</sup> an-ki-a

18. mu-zu diri-ga-am<sup>3</sup>

City, your name is surpassing in the universe

19. us<sup>2</sup>-saĝ

note: For this and the following two lines see Ragavan The Cosmic Imagery of  
the Temple in Sumerian Literature, 317.

20. sig igi-nim-ma

21. dim-gal uĝ<sup>3</sup> šar<sup>2</sup>-ra-me-en

You are the bond of the lowlands and highlands, the great pillar of the many people

22. me-zu me galam-ma

23. me nu-sag<sup>2</sup>-dam

Your cosmic powers are clever and that cannot be dispersed

24. ǵeš-hur-zu-us?

25. abzu sig<sup>9</sup>-ga-gin<sup>7</sup>

26. ni<sub>2</sub> gal ši-im-duh-duh

And thus your plans, like something that occupies the subterranean waters, emit a great aura

column 2

1. nam-mah-zu

2. <sup>d</sup>Uraš sig<sup>7</sup>-ga-gin<sup>7</sup>

3. na-me nu-zu-zu-dam

No one is to ascertain your greatness, which is verdant like the goddess Uraš (earth personified)

4. nam tar-ra

5. saǵ-bi-še<sub>3</sub> e<sub>3</sub>-a-zu

6. niǵ<sub>2</sub> ar<sub>2</sub>-re-eš dib-ba

Your fate, going out at the forefront, is something that surpasses (any) praise

7. hur-saǵ sukud-ra<sub>2</sub>

8. šu nu-teǵ<sub>3</sub>-ǵa<sub>2</sub>-me-en

You are a high mountain range that no hand can approach

9. saǵ il<sub>2</sub> zag dib-ba

Head raised high, surpassing

10. an-ne<sub>2</sub> us<sub>2</sub>-sa-me-en

You are touching heaven

11. šag<sub>4</sub>-zu u<sub>18</sub>-ru-me-en

Your interior is powerful

12. bar-zu

13. ni<sub>2</sub> gur<sub>3</sub>-ru-me-en

Your exterior is filled with awe

14. <sup>d</sup>A-nun-na-ke<sub>4</sub>-ne

15. u<sub>2</sub> nam-til<sub>3</sub>-la-bi-še<sub>3</sub>

16. za-e

17. ši-im-ma-ab-du<sub>3</sub>-en

And thus you produce food (for) the Anuna for their lives

18. gu<sup>7</sup> naǵ-bi-še<sub>3</sub>

19. ši-im-ma-sig<sup>7</sup>-ge-en

You are verdant for their eating and drinking

note: Or perhaps read šagǵar enmen<sub>2</sub> “hunger and thirst” following Ludwig SANTAG 2, 130.

20. amaš zi-bi-še<sub>3</sub> ǵal<sub>2</sub>-me-en

You are the sheepfold that is there for their breath

21. a<sub>2</sub>-zu-ta

22. gu sa-par<sub>4</sub> gid<sub>2</sub>-gin<sup>7</sup>

23. niǵ<sub>2</sub>-nam la-ba-ra-e<sub>3</sub>

Nothing can escape from you arm, which is like the extended cords of a net

24. eš<sub>3</sub> Nibru<sup>ki</sup>

25. a-ra<sub>2</sub>-zu niǵ<sub>2</sub> mah-am<sub>3</sub>

Shrine Nibru, your way is that of greatness

26. niĝ<sub>2</sub> ka-ge dib-ba  
Surpassing description  
27. me hal-ha-zu  
28. ĝeš-šub zid-da

reverse

column 1

1. niĝ<sub>2</sub> sag<sub>2</sub> nu-di-dam  
When you divide up the cosmic powers (it results in) a true lot that cannot be dispelled  
2. iri<sub>ki</sub> šag<sub>4</sub>-zu  
3. kug-ga-am<sub>3</sub>  
City, your inside is pure  
4. bar-zu šen-šen-am<sub>3</sub>  
Your outside is pure  
5. su-bar-ra-zu  
6. me-lim<sub>4</sub> gur<sub>3</sub>-ru-am<sub>3</sub>  
Your body bears an aura  
7. ki-zu ki suh-ha-am<sub>3</sub>  
Your site is a chosen(?) place  
8. en ĝeštug<sub>2</sub>-a  
9. kur-gal <sup>d</sup>En-lil<sub>2</sub>-le  
10. šag<sub>4</sub>-zu-a eš<sub>3</sub> bi<sub>2</sub>-in-du<sub>3</sub>  
The lord of wisdom, the Great Mountain Enlil, has built a shrine in your midst  
11. eš<sub>3</sub>-bi  
12. eš<sub>3</sub> za-gin<sub>3</sub>  
13. eš<sub>3</sub> nam tar-re-dam  
That shrine, the sparkling shrine, it is the shrine that is to determine fate  
14. e<sub>2</sub>-kur  
15. e<sub>2</sub> za-gin<sub>3</sub>  
16. e<sub>2</sub> nam tar-re-dam  
The Ekur, the sparkling temple, it is the temple that is to determine fate  
17. nun-zu  
18. <sup>d</sup>Nu-nam-nir  
19. ninda<sub>2</sub> me ru-a  
Your ruler, Nunamnir, the young bull who inseminates the cosmic powers  
20. ama <sup>d</sup>Nin-lil<sub>2</sub>  
21. nin gal ki-ur<sub>3</sub>-ra-a  
22. nin me u<sub>3</sub>-tud-da  
Mother Ninlil, the great queen of the Ki'ur complex, lady who gave birth to the cosmic powers  
23. e-ne e-ne-gin<sub>7</sub>  
24. kalam-ma  
25. diĝir a-ba  
26. mu-un-ti<sub>3</sub>  
What other god lives in the land like he and she?

27. a-ne-ne

28. umuš ĝalga<sub>x</sub>(NUN.LAGAR×GAR) ki ud te

note: NUN.LAGAR×GAR is a rare allograph of GA<sub>2</sub>×GAR/E<sub>2</sub>×GAR (Mittermayer ABZ, sign 42): see the NUN.LAGAR×GAR = gaga of Ea 5 MA version 20' and Nabnītu 3, 180 (= *ṭēmu*). For the co-occurrence of umuš and ĝalga, see Peterson StudMes 3, 41.

29. šu bi<sub>2</sub>-in-gur-ru-uš

They have wrapped themselves with intelligence and counsel at the place of dusk

note: For the verb šu ... gur, see Civil Reiner FS, 51f.

column 2

1. huš-bi

2. bi<sub>2</sub>-in-dur<sub>2</sub>-ru-ne-eš

They have sat down (in their thrones) with a reddish hue(?)

3. me zid me gal

4. me ar<sub>2</sub>-re-ka

5. dur<sub>2</sub> im-mi-in-ĝar-re-eš

They have sat down (in their thrones) among the true cosmic powers, the great powers, the cosmic powers of praise

6. <sup>d</sup>A-nun-na-ke<sub>4</sub>-ne

7. ama a-a ugu-bi-gin<sub>7</sub>

8. igi-bi im-ši-ĝal<sub>2</sub>

The Anuna gods look to them as their birth parents

9. inim kug kal-kal

10. zid-de<sub>3</sub>-eš di-bi

11. ĝizzal

12. ši-ma-an-ke<sub>4</sub>-eš

And therefore they listen to their pure and most precious words, uttered faithfully

13. <sup>d</sup>En-lil<sub>2</sub>

14. <sup>d</sup>Nin-lil<sub>2</sub>-bi

14. an-na

15. igi im-mi-in-ĝal<sub>2</sub>-eš

Both Enlil and Ninlil looked at the sky

note: For this concluding section of the text see Lisman At the beginning ..., 287.

16. ki-a

17. zag mi-ni-in-ĝar-re-eš

They made a (temporary) sanctuary(?) on the earth (according to the stars they saw)

18. ud-bi-a

note: For this section see Falkenstein Landsberger FS (AS 16), 132.

19. An gal

20. ki daĝal-ba

21. šag<sub>4</sub>-bi mu-un-e<sub>3</sub>-a

At that time, the intentions for the broad earth that great An had brought forth (for Enlil and Ninlil to see)

22. diĝir <sup>d</sup>A-nun-na

23. an-ki-ke<sub>4</sub>-ne

24. kiĝ<sub>2</sub> ib<sub>2</sub>-gi<sub>4</sub>-gi<sub>4</sub>-ne

The Anuna gods of heaven and earth set to work (to fulfill them)

note: For this context and the meaning of kiĝ<sub>2</sub> ... gi<sub>4</sub> see Attinger CKU 18:

Šarrumbani-Šu-Sîn (3.1.15), 2, n. 24. It is possible that the rare definition “to answer through extispicy” (see Veldhuis JCS 60, 30) may obtain here, in the sense of ascertaining the will of An.

25. ĝeš<sub>al</sub>

26. ĝeš<sub>dupsik</sub>

27. niĝ<sub>2</sub> uru<sub>17</sub> ki ĝa<sub>2</sub>-ĝa<sub>2</sub>

28. šu-ba x

note: The broken final sign appears to be either KI or DI.

29. mu-un-ĝal<sub>2</sub>

The hoe and the earth-moving basket, those (tools) which establish a city, were ... in their hands

30. x [...] <sup>d</sup>ha?-ia<sub>3</sub>? <sup>d</sup>nisaba

... Haya(?) and Nisaba

note: The DN Haya, if read correctly, may have been partially erased.

UET 6, 119

CDLI P346204

Enki's Journey to Nippur 1f., Ceccarelli Attinger FS, source Ur1/B

obverse

column 1

1. [...]a<sub>1</sub> nam ba-tar-ra<sub>1</sub> -a-ba

In those distant days when fate was determined

note: For this and the following three lines, see Lisman At the beginning ..., 164f.

2. [...]ĝal<sub>2</sub> an u<sub>3</sub>-tu-da

The year (of?) abundance engendered by An/The year in which abundance and heaven (alike) were born(?)

note: The interpretational difficulties caused by the lack of an explicit ergative and genitive in this line is noted by Lisman At the beginning, 164 and Ceccarelli Attinger FS, 106.

3. [...]e<sub>1</sub> u<sub>2</sub>-šim-gin<sub>7</sub> ki in-dar-ra-a-ba

When the people split (through) the earth like vegetation

note: For this line see Keetman BiOr 72, 106.

4. [...] abzu<sub>1</sub> lugal <sup>d</sup>en-ki-ke<sub>4</sub>

The lord of the Abzu, king Enki

5. [...] <sup>d</sup>en<sub>1</sub> -ki en<sub>1</sub> nam tar-tar-re-de<sub>3</sub><sub>1</sub>

... (?) Enki, the lord who is to determine fate

6. [...]a<sub>1</sub> -ni kug <sup>na4</sup>za-gin<sub>3</sub>-na teš<sub>2</sub>-bi ba-ni-in-du<sub>3</sub><sub>1</sub>

Built his temple (with) the combination of (?) silver and lapis

7. [...] <sup>na4</sup> za-gin<sub>3</sub>-bi ud kar<sub>2</sub>-kar<sub>2</sub>-a-ka

The silver and lapis was something that (lit. of) glowing sunlight

8. [...] abzu<sub>1</sub> ul im-ma-ni-in-du<sub>3</sub>

He made (?) rosette/star decorations (?) in shrine Abzu

note: see Steinkeller IrAnt 37, 361-365.

9. [...] galam<sub>1</sub> dug<sub>4</sub>-ga abzu-ta e<sub>3</sub>-a

In the pure cultic space/crown (?) that was artfully crafted/furnished with stairs (?), coming out from the Abzu

note: For this line, see Attinger ELS, 513. For the latter potential meaning note especially the auxiliary construction galam-galam ak-a = *su-um-mu-lu* of Nabnītu 7, 284 (see Attinger ZA 95, 223, Steinkeller Biggs FS, 228 n. 20).

10. [...]dim<sub>2</sub>-mud-ra mu-un-na-sug<sub>2</sub>-sug<sub>2</sub>-ge-eš

... stood for/served lord Nudimmud

11. [...]ga<sub>1</sub> -am<sub>3</sub> i-ni-in-du<sub>3</sub>

It was silver that he built the temple with

12. [<sup>na4</sup>]za<sub>1</sub> -gin<sub>3</sub>-na-am<sub>3</sub> i-ni-in-gun<sub>3</sub>

It was lapis that he made it colorful with

13. [...]le<sub>1</sub> -eš kug-sig<sub>17</sub>-ga šu tag ba-ni<sub>1</sub> -in-dug<sub>4</sub>

He adorned it (!?) greatly in gold



14. [...]ki<sub>1</sub> -ga e<sub>2</sub> gu<sub>2</sub>-a bi<sub>2</sub>-in-du<sub>3</sub>  
In Eridug he built the temple on the riverbank
15. [...]bi inim du<sub>11</sub>-du<sub>11</sub> ad gi<sub>4</sub> -gi<sub>4</sub>  
Its brickwork speaks words and gives advice
16. [...]bi gud-gin<sub>7</sub> murum<sub>7</sub> [...]ša<sub>4</sub>  
Its reed layers within the brick bellowed like a bull
17. [...]x-[...] gu<sub>3</sub> nun<sub>7</sub> [...]dam<sub>7</sub>  
The temple of Enki is to shout nobly  
note: This action is often performed by a bovine, see Peterson AuOr 29, 285.
18. [...] im<sub>7</sub> -ma-an-DU dug<sub>3</sub>-bi-eš<sub>2</sub> mu-na?<sub>7</sub> -ĝa<sub>2</sub> -ĝa<sub>2</sub>  
The temple brought praise at(?) night for the king while presenting it sweetly/bending its knee (to him)(?)  
note: Compare Išme-Dagan U (N 3367) 4'
19. [...] sukka<sub>1</sub> <sup>4</sup>PAP.SIG<sub>7</sub>.NUN.ME.BAD<sub>3</sub>.X-de<sub>3</sub> im?<sub>7</sub> -[...]  
For Enki, the vizier Isimud was speaking(?)  
note: For this and the following two lines, see Woods CM 32, 277 n. 16.
20. [...] gu<sub>3</sub> mu-un<sub>7</sub> -[...]  
He stood in the temple and was speaking
21. [...] gu<sub>3</sub> im-ma-ab-šum<sub>2</sub> -[...]  
He stood in the brickwork and was giving voice/explicating
22. [...] x x x x [...]  
House that was founded in silver and lapis, its foundation set in the Abzu  
note: For this line, see Ludwig SANTAG 2, 124.
23. [...] mi<sub>2</sub> dug<sub>4</sub> -ga  
Cared for by the prince in the Abzu
24. [...]NUN<sub>7</sub> -na me<sub>7</sub> mah<sub>7</sub> [...]a  
Who accepted (its) supreme me(?) and aura in/from(?) the Tigris and Euphrates
25. [...] gaba?<sub>7</sub> -[...]x  
Your door lock has no rival  
note: This source seems to omit line 25.
26. [...] gur<sub>3</sub> -ru<sub>7</sub>  
Your bolt is a lion bearing an aura  
note: For this section see Löhnert Das Bild des Tempels in der sumerischen Literatur, 272 n. 28.
27. [...] dug<sub>4</sub> -ga  
Your roof beam is the bull of heaven, a pure cultic space/crown(?) that was artfully crafted/  
furnished with stairs(?)
28. gi<sub>7</sub> kid za<sub>7</sub> -gin<sub>3</sub> -na<sub>7</sub> [ĝeš]gušur-x gun<sub>3</sub> -a  
(Your) reed mat sparkles in lapis/blue? towards the roof beams(?)
29. nir<sub>7</sub> -gam-ma<sub>7</sub> -zu am<sub>7</sub> si gur<sub>3</sub> -ru  
Your vault is a wild bull raising its horns

30. kan<sub>4</sub>?<sub>1</sub> -zu<sub>1</sub> ur<sub>1</sub> -mah<sub>1</sub> lu<sub>2</sub> šu<sub>1</sub> teĝ<sub>4</sub><sub>1</sub> -a

Your gate is a lion seizing a man

31. [...]x-zu ug<sub>2</sub> lu<sub>2</sub><sub>1</sub> -ra<sub>1</sub> ed<sub>2</sub><sub>1</sub> -de<sub>3</sub><sub>1</sub>

Your threshold is an ug creature going out towards a man

32. abzu<sub>1</sub> ki sikil me-te<sub>1</sub> ĝal<sub>2</sub><sub>1</sub>

The Abzu, a pure place, fitting

column 2

1. e<sub>2</sub>-engur<sub>1</sub> -ra lugal-zu ĝiri<sub>3</sub> im-ma-ri<sub>1</sub> -gub<sub>1</sub>

E'engura temple, your king has set foot (there) for you

2. <sup>d</sup>en-ki lugal abzu-ke<sub>4</sub>

Enki, the king of the Abzu

3. temen-zu <sup>na</sup>4gug im-ma-da-an-si-ig

He has set(?) carnelian along(?) your foundation

note: The verbal root in this source is a unique variant to sa<sub>2</sub>.

4. mu<sub>x</sub>-mu<sub>x</sub>(KA×ŠE-KA×ŠE) za-gin<sub>3</sub>-na mi<sub>2</sub> im-ma-ri-in-dug<sub>4</sub>

With incantations/noise(?) he has taken care of (your) lapis(?)

5. e<sub>2</sub> <sup>d</sup>en-ki-ke<sub>4</sub> lal<sub>3</sub>-hur-ra kug gurun<sub>2</sub> ak

Temple whose pure wax design(?) has been inspected by Enki

note: For this line, see Civil Oppenheim FS, 75, George MC 5, 26. For the lexemic distinction between lal<sub>3</sub>-ĝar and lal<sub>3</sub>-hur, see Sallaberger Attinger FS, 301.

6. gud lugal<sub>1</sub> -bi-ir us<sub>2</sub>-a sig<sub>10</sub>-ga

A bull that is set on track for its master

7. ni<sub>2</sub>-bi-še<sub>3</sub> murum ša<sub>4</sub> teš<sub>2</sub>-bi ad gi<sub>4</sub>-gi<sub>4</sub>

Roaring on behalf of its aura(?) and advising (on behalf of) its dignity(?)

8. e<sub>2</sub><sub>1</sub> -engur<sub>1</sub> -ra<sub>1</sub> <sup>d</sup>en-ki-ke<sub>4</sub> <sup>g</sup>dub-ba-an kug la<sub>2</sub>-a

E'engura temple, (whose) pure reed fence has been hung/bound (together) by Enki

9. šag<sub>4</sub><sub>1</sub> -zu<sub>1</sub> -ta!<sub>1</sub>?<sub>1</sub> barag mah ki ĝar-ra

In your midst a supreme dais is founded

10. za<sub>3</sub><sub>1</sub> -du<sub>8</sub><sub>1</sub> -zu<sub>1</sub> aš<sup>kud</sup><sub>2</sub>?<sub>1</sub> kug an-na<sub>1</sub>

Your door jamb is the pure *aš<sup>kud</sup>* bolt(?) of heaven/An

11. en ĝeštug<sub>2</sub> lugal <sup>d</sup>en-ki<sub>1</sub> -ke<sub>4</sub><sub>1</sub>

The lord of wisdom, king Enki

12. <sup>d</sup>nu-dim<sub>2</sub>-mud en eridu<sup>ki</sup>-ga-[ke<sub>4</sub>]

Nudimmud, the lord of Eridug

13. šag<sub>4</sub> šeg<sub>9</sub>-bar-ra lu<sub>2</sub> igi<sub>1</sub> nu-bar<sub>1</sub> -[...]de<sub>3</sub>?<sub>1</sub>

(In?) the "heart of the fallow deer," into which no one can see

14. abgal-zu siki<sub>1</sub> bar<sub>1</sub> -ra<sub>1</sub> bi<sub>2</sub><sub>1</sub> -in<sub>1</sub> -duh<sub>1</sub>

He has made(?) your *abgal* priest loosen (his) hair upon the back

15. eriduki <sup>d</sup>en-ki-ke<sub>4</sub><sub>1</sub> [...] aĝ<sub>2</sub><sub>1</sub> -ĝa<sub>2</sub><sub>1</sub> -[...]

When Enki loves Eridug(!?)

16. e<sub>2</sub>-engur-ra šag<sub>4</sub> he<sub>2</sub><sub>1</sub> -ĝal<sub>2</sub><sub>1</sub> x-[...]

The midst of the E'engura temple is(?) filled with abundance

17. abzu zi kalam-ma<sub>1</sub> ki<sub>1</sub> aĝ<sub>2</sub>?<sub>1</sub> <sup>d</sup>en?<sub>1</sub> -[...]  
Abzu, the life of the land, beloved by Enki
18. e<sub>2</sub> zag-ga du<sub>3</sub>-a me galam<sub>1</sub> -ma tum<sub>2</sub>?<sub>1</sub> -[...]  
Temple build on the edge, suitable for the elaborate cosmic powers
19. eridu<sup>ki</sup> ĝissu-zu ab šag<sub>4</sub>-ga la<sub>2</sub><sub>1</sub> -[...]  
Eridu, your shade extends into the midst of the sea
20. a-ab zig<sub>3</sub>-ga gaba<sub>1</sub> -[...] nu?<sub>1</sub> -[...]  
Risen sea that has no rival
21. id<sub>2</sub> mah ni<sub>2</sub> ĝal<sub>2</sub><sub>1</sub> -[...]  
Supreme river possessing an aura and giving the land gooseflesh
22. e<sub>2</sub><sub>1</sub> -engur?<sub>1</sub> -ra?<sub>1</sub> u<sub>18</sub>-ru<sub>1</sub> mah<sub>1</sub> [...]  
E'engur temple, great flood(?) that touches the ground
23. e<sub>2</sub><sub>1</sub> da<sub>1</sub> e<sub>2</sub>?<sub>1</sub> -engur-ra piriĝ abzu<sub>1</sub> [...]  
Temple adjoining the deep water(!?), *piriĝ* creature in/of the inner Abzu  
note: The unique apparent variant e<sub>2</sub>-engur-ra here is probably an error of preservation from the previous line.
24. e<sub>2</sub><sub>1</sub> mah<sub>1</sub> <sup>d</sup>?<sub>1</sub> en?<sub>1</sub> -ki<sub>1</sub> -ke<sub>4</sub>?<sub>1</sub> ĝeštug<sub>2</sub><sub>1</sub> [...]  
Supreme temple of Enki giving wisdom in the land
25. [...] zig<sub>3</sub>?<sub>1</sub> -ga?<sub>1</sub> -gin<sub>7</sub><sub>1</sub>  
Your shout, like a risen river
26. [...] -x [<sup>d</sup>]en-ki-ra<sub>1</sub> mu-un<sub>1</sub> -na<sub>1</sub> -du<sub>12</sub>-am<sub>3</sub>  
Is singing for king Enki
27. e<sub>2</sub> kug-ga-ni!-še<sub>3</sub>! dug<sub>3</sub><sub>1</sub> -bi-še<sub>3</sub> mu-un-na-ĝa<sub>2</sub>-ĝa<sub>2</sub>  
Towards the holy temple he presents sweetly/bends (his?) knee (to it)(?)
28. ĝeš<sub>3</sub>za<sub>3</sub>-mi<sub>2</sub> ĝeš<sub>3</sub>al<sub>1</sub> -ĝar kuš<sub>3</sub>balaĝ ĝeš<sub>3</sub>sur<sub>9</sub><sub>1</sub> -za<sub>1</sub>  
The lyre, the *alĝar* instrument, the *balaĝ* drum, and the tamborine/rattle  
note: For this line, see Veldhuis AfO 44-45, 115, Michalowski Learning Music (WOO 8), 226.
29. ĝeš<sub>3</sub>har-har ĝeš<sub>3</sub>sa-bi<sub>2</sub>-tum ĝeš<sub>3</sub>mi-ri<sub>x</sub>(U<sub>18</sub>)-tum e<sub>2</sub> sig<sub>9</sub>-ga-am<sub>3</sub>?<sub>1</sub>  
The *harhar* instrument, the *sabitum* instrument, and the "Mari instrument" that silences the temple(?)
30. ad dug<sub>3</sub>-ga nundum bur<sub>2</sub>-re buluĝ<sub>5</sub>-ĝe<sub>26</sub>!<sub>1</sub>  
(The ones with) a sweet voice and "releasing and growing" lips  
note: Or is bur<sub>2</sub>-re-BALAG-ĝa<sub>2</sub> an ideophone?
31. šag<sub>4</sub> ni<sub>2</sub>-ba-ke<sub>4</sub>-eš ad ha-ba-ni-ib<sub>1</sub> -ša<sub>4</sub>  
May they resound because of(?) their own hearts (i.e., their distinct sounds?)
32. ĝeš<sub>3</sub><sub>1</sub> al<sub>1</sub> -ĝar kug <sup>d</sup>en-ki-ke<sub>4</sub> ni<sub>2</sub>-bi-a mu-na-an-du<sub>12</sub>  
The holy *alĝar* instrument of Enki has played itself for him
33. nar<sub>1</sub> imin<sub>1</sub> -e ad he<sub>2</sub>-em-mi-ib-ša<sub>4</sub>  
May the seven musicians sing/play(?)

reverse

column 1

1. dug<sub>4</sub>-ga<sub>1</sub> d<sub>1</sub> en-ki-ke<sub>4</sub> šu nu-bal-e-de<sub>3</sub>

The utterance of Enki, which is not to be changed

2. KA-x ki-bi-še<sub>3</sub> ḡal<sub>2</sub>-la-am<sub>3</sub>

... is set towards its (proper) place

3. šeg<sub>12</sub>-e<sub>2</sub>-engur-ra-ka šir<sub>3</sub> dug<sub>3</sub>-ge-eš im-me

He is singing sweetly about(?) the brickwork of the E'engura temple

4. mu-un-du<sub>3</sub>-a-ba mu-un-du<sub>3</sub>-a-ba

When/In that which he had built (the temple), in that he had built (the temple)

5. eridu<sub>1</sub> ki den-ki-ke<sub>4</sub> im-ma-ni-in-il<sub>2</sub>-a-ba<sub>1</sub>

In that which Enki had raised in Eridug

6. hur<sub>1</sub> -saḡ<sub>1</sub> galam gar<sub>3</sub>-gin<sub>7</sub> a-e ba-diri

Like/as a mountain range that is craftily knotted/equipped with stairs(?) it floats on the water

note: For this line, see Woods CM 32, 253. The lexeme galam "staircase" is anticipated in conjunction with hur-saḡ (see Steinkeller Biggs FS, 228), but galam ... kad<sub>5</sub> seems to mean "~skillfully woven." Note the remarks of Steinkeller about the possibility that galam "stair" and galam "clever" are the same word, with latter meaning perhaps a semantic extension of the former.

7. zag-ga-ni-a ḡeš-gi ba-an-tuš<sub>1</sub>

The reedbed dwells at its border(?)

8. ḡeš<sub>6</sub> kiri<sub>6</sub> sig<sub>7</sub>-ga gurun il<sub>2</sub>-a-ba

In its verdant orchards that bear fruit

9. mušen-e ḡiri<sub>3</sub>!-bi mu-un-ḡa<sub>2</sub>-ḡa<sub>2</sub>

The bird sets foot/treads there(?)

note: For this and the previous line, see Karahashi Sumerian Compound Verbs, 112.

10. suhur<sup>ku<sub>6</sub></sup>-e a-lal<sub>3</sub>-e e-ne mu-un-ed<sub>2</sub>-de<sub>3</sub>?<sub>1</sub>

The suhur carp plays(?) in the *ulal* plants(?)

11. eštub?<sub>1</sub> ku<sub>6</sub>-e gi-zi di<sub>4</sub>-di<sub>4</sub>-la<sub>2</sub>-aš? kun<sub>1</sub> mu<sub>1</sub> -[...]

The *eštub* carp flap their tails for him towards(!?) the tiny *gizi* reed growth

12. d<sub>1</sub> [...] x x [...] x x x [...]

When Enki rises, the fish rise as a wave

13. abzu<sub>1</sub> -e u<sub>6</sub>!-e<sub>1</sub> im<sub>1</sub> -[...]

In the Abzu, he stands amid admiration

14. e<sub>2</sub>-engur hul<sub>2</sub>-la-am<sub>3</sub> mu-ni- [...]

In the E'engura temple rejoicing ...

15. a<sub>1</sub> -ab-ba-gin<sub>7</sub> ni<sub>2</sub> mu-un-da<sub>1</sub> -[...]

Like the sea, he can possess(?) an aura

note: Variant to a-ab-ba-ka "in the sea."

16. id<sub>2</sub> mah-am<sub>3</sub> su<sub>1</sub> -zi! mu-un-da<sub>1</sub> -[...]

He is a supreme river who can cast(?) a radiance

17. id<sup>2</sup>buranun-na tumu<sup>u</sup><sub>18</sub>-lu sur<sup>2</sup> mu-da-an? -[...]

In the Euphrates river he can raise a furious southern wind

18. ĝeš<sup>gi</sup>-muš-a-ni muš-<sup>d</sup>nirah-a-ni

His boat pole (is) his serpent(?), Nirah

note: For this line, see Wiggermann RIA 9, 573. The spelling muš-<sup>d</sup>nirah is also known from the ur<sub>5</sub>-ra tradition (for example, OB Nippur ur<sub>5</sub>-ra division 3, 265). The grapheme MUŠ may be a determinative here instead.

19. ĝeš<sup>gisal</sup>-ni ki<sup>mušen</sup> tur-tur-ra-ni

His oar(s) (are) his little *kib* birds

note: For this bird, see Veldhuis CM 22, 260 "a water bird with webbed feet."

20. <sup>d</sup>en-ki u<sub>5</sub>-a-ni mu he<sup>2</sup>-ĝal<sup>2</sup> sug<sup>4</sup>-ga [...]

When Enki sails, the year is filled with abundance

21. ma<sup>2</sup>-ni<sup>2</sup> -bi nam-duh eš<sup>2</sup>! ni<sup>2</sup> -bi nam-dab<sup>5</sup>!-x

The boat released itself and seized its own ropes(?)

22. e<sup>2</sup>-eridu<sup>ki</sup>-ga-še<sup>3</sup> x-da<sup>1</sup> -kar-ra [...]

After(?) he "fled" towards the temple of Eridug

note: For this and the following line, see Woods CM 32, 193.

23. id<sup>2</sup>-da lugal-bi-ir ad<sup>1</sup> im-mi<sup>1</sup> -ib-gi<sup>4</sup>-gi<sup>4</sup>

In(?) the river ... was advising its king

24. gu<sup>3</sup>-bi gu<sup>3</sup> amar-ra gu<sup>3</sup> ab<sup>2</sup> dug<sup>3</sup>-ga-ke<sup>4</sup>

(The one whose) voice (was) the voice of a calf, the voice of a sweet cow

25. <sup>d</sup>en-ki-ke<sup>4</sup> gud im-ma-ab-gaz<sup>1</sup> -e udu! im-ma-ab-šar<sup>2</sup> -re

Enki was slaughtering bulls and slaughtering sheep

26. kuš<sup>a</sup><sub>2</sub>-la nu-ĝal<sup>2</sup>-la ki-bi-še<sup>3</sup> bi<sup>2</sup>-in-gi<sup>4</sup>

He restored the *ala* drum that was not present to its (proper) place

27. šem<sup>5</sup><sub>zabar</sub> nu-ĝal<sup>2</sup>-la ki<sup>1</sup> -bi-še<sup>3</sup> im-mi-in-e<sup>3</sup>

He brought out the *šem* drum that was not present to its (proper) place

28. nibru<sup>ki</sup>-še<sup>3</sup> ĝiri<sup>3</sup>-ni dili mu-un-gub

He set out alone towards Nibru

note: For this line, see Woods CM 32, 131.

29. gi-gun<sup>4</sup>-na eš<sup>3</sup> nibru<sup>ki</sup>-še<sup>3</sup> im-ma-da-an-ku<sup>4</sup>-ku<sup>4</sup>

He was entering into the *giguna* terrace (of) shrine Nibru

30. <sup>d</sup>en-ki-ke<sup>4</sup> kaš-kaš-e ba-de<sup>2</sup> kurun<sup>2</sup>-kurun<sup>2</sup>-e ba-de<sup>2</sup>

Enki approached(!) the beer, he approached(!) the *kurun* liquor

note: The verbal root is teĝ<sup>3</sup> in all other sources. Here DE2 is probably an error of anticipation for the next line.

31. kurun<sup>2</sup> sig<sup>17</sup> zabar ba-ni-in-de<sup>2</sup>

He poured yellow(?) *kurun* liquor into a bronze (bowl?)

32. kaš<sup>KU</sup>.AN dili-am<sup>3</sup> ba-ni-in-sur

He filtered *ulušin* beer that was singular (in quality, frequency, or "he alone"?)

note: The KU sign is an error of anticipation for the next line.

33. <sup>dug</sup>ku-kur-du<sub>3</sub> kaš dug<sub>3</sub>-dug<sub>3</sub>-ga duh-ba bi<sub>2</sub>-in-sa<sub>2</sub>-sa<sub>2</sub>  
He made *kukur*DU containers settle(?) in/with(?) the residue(?) of the very good/sweetened beer(?)

note: For this line, see Sallaberger Der Babylonischer Töpfer, 102.

34. ka-bi la<sub>3</sub> zu<sub>2</sub>-lum-ma niĝ<sub>2</sub>-GIRI<sub>3</sub> ba-ni-in-de<sub>2</sub>?

In its (the vessel's?) mouth he poured(?) date syrup ...

note: For this line, which is otherwise rendered as an auxiliary construction, see Attinger ZA 95, 243. Ceccarelli Attinger FS, 111 is uncertain of the presence of the GIRI<sub>3</sub> versus the HUŠ sign. niĝ<sub>2</sub>-huš "trap" seems excluded from the context, unless an otherwise obscure technical term is involved.

35. duh-bi niĝ<sub>2</sub> lu-lu-a-aš sed<sub>4</sub>-e bi<sub>2</sub> -in? -duh

He "released" (?) the residue by cooling it (?), (making it ?) into "that which is mixed (!)"

note: For this line, see Attinger ELS, 689-690.

column 2

1. [d]en-ki -ke<sub>4</sub> eš<sub>3</sub>-e nibru ki -am<sub>3</sub>

Enki, who was in shrine Nibru

note: For this passage, see Michalowski The Drinking Gods (HANE/S 6), 34.

2. [a]-a -ni <sup>d</sup>en-lil<sub>2</sub>-ra ninda mu-un -gu? -e

For his father, Enlil, he was "making bread be eaten"

3. [...] ki mah-am<sub>3</sub> x im -ma -an-tuš

He seated ... An in what was the supreme place

4. [...] -ra <sup>d</sup>en -lil? im-ma-ni-in-us<sub>2</sub>

For An, he made Enlil follow there

5. [d]nin -tur<sub>5</sub> zag? [...] -la im-ma-an-tuš

He seated Nintur in the "seat of honor" (lit. great(er) side)

6. [...] -us<sub>2</sub>-bi im-mi-in-dur<sub>2</sub>-ru-ne-eš

He sat the Anuna gods in their "foundations" (?)

7. [...] -na<sub>8</sub> -na<sub>8</sub>-e kurun<sub>2</sub> i-dug<sub>3</sub>-dug<sub>3</sub>-ge<sub>4</sub>?-eš

They (lit. the people) were drinking, they were making themselves sweet (!?) with *kurun* liquor

8. [...] im-gur<sub>4</sub>-gur<sub>4</sub>-e-ne

They were rolling around (i.e., knocking over?) the bronze vessels (like/filled with?) apples (!?)

note: The second sign of this line, which has been read as AGA, may be the similar HAŠHUR sign (MA<sub>gunû</sub>), as the MA sign appears to be present in some manuscripts.

The resulting meaning would also be obscure. Reduplicated gur<sub>4</sub> describes intoxication in Drinking Song 24, but the syntax of the line is difficult to reconcile with a similar meaning here.

9. [...] a]-da -min<sub>3</sub> im-di-e-ne

(They were making?) the bronze (bowls) have a contest with Uraš (i.e. the earth, by knocking them onto the ground) (?)

note: For this line, see Attinger ELS 419, 420. Could this be a passing reference to a debate/contest between Bronze (zabar) and Earth (Uraš)?

10. [...]MIR-MIR-e-ne  
They were ... the bowl (shaped like?) the holy barge (i.e., the crescent moon?)(?)
11. [...]dug<sub>3</sub> -ga-ta  
After beer was drunk and *kurun* liquor was "enjoyed"
12. [...]ra? -ĝar-ra-ta  
After they set foot away from the temple
13. [...]ki? -a mu -ni-x-x  
Enlil ... rejoicing in Nibru
14. [...]na -ke<sub>4</sub>-ne gu<sub>3</sub> mu-na -de<sub>2</sub>-e  
Enlil was speaking to the Anuna
15. [...] i<sub>3</sub>-sug<sub>2</sub>-ge-eš-za-na  
Great gods who are present
16. [...]na? -ka si bi<sub>2</sub>-in-sa<sub>2</sub>-NE-en  
Anuna, you who (assemble) properly in the Ubšū'ukken
17. [...]du<sub>3</sub> lugal <sup>d</sup>en-ki-ke<sub>4</sub>  
My son built the temple, king Enki
18. [...] ki-ta ba-ra-an-ri  
He made Eridug distant(?) from the ground like a mountain range
19. [...] e<sub>2</sub> im-ma-an-du<sub>3</sub>  
It was a good place that he built the temple (in)
20. [...] nu -ku<sub>4</sub>-ku<sub>4</sub>-de<sub>3</sub>  
(In) Eridug, the pure place which no one is to enter
21. [...] <sup>na</sup>4za-gin<sub>3</sub>-na gun<sub>3</sub>-a  
The temple built in silver and made colorful in lapis
22. [...] sa<sub>2</sub> -e nam-šub šum<sub>2</sub>-ma  
The temple that (plays) the seven *tigi* drums properly and produces incantations/*namšub* prayers(?)  
note: For this line, see Flückiger-Hawker OBO 160, 201, Mittermayer OBO 239, 75.
23. [...] e<sub>2</sub> ki al-dug<sub>3</sub>-ga  
The pure and dignified(!?) *šir* songs that make the temple site sweet(?)
24. [...] d]en -ki!-ke<sub>4</sub> me galam-ma tum<sub>2</sub> -ma  
Shrine Abzu, the goodness of Enki, suitable for the elaborate me
25. [...] e<sub>2</sub> kug-ga du<sub>3</sub>-a -[...]  
It is the building of temple of silver of (i.e., in) Eridug
26. [...] za<sub>3</sub>-mi<sub>2</sub>  
Enki, praise  
double ruling

UET 6, 120 = U 16863

CDLI P346205

Enki's Journey to Nippur 1f., Ceccarelli Attinger FS, source Ur2/D

obverse

1. ud ri-a nam ba-tar-ra-ba

In those distant days when fate was determined

2. mu he<sub>2</sub>-<ĝal<sub>2</sub>> an u<sub>3</sub>-tud-da-kam?<sub>1</sub>

It was the year (of) abundance fathered by An

3. uĝ<sub>3</sub>-e u<sub>2</sub>-šim!-gin<sub>7</sub> ki in-dar?<sub>1</sub> -[...]

When the people split (through) the earth like vegetation

4. en abzu<sub>x</sub>(DE<sub>2</sub>) lugal <sup>d</sup>en-ki-ke<sub>4</sub>

The lord of the Abzu, king Enki

5. <sup>d</sup>en-ki-ke<sub>4</sub> en nam tar-tar-re-e-[...]

Enki, the lord who is to determine fate

6. e<sub>2</sub>-a-ni kug <sup>na</sup>4za-gin<sub>3</sub>-na teš<sub>2</sub>-bi ba-ni-in-du<sub>3</sub>!

Built his temple (with) the combination of(?) silver and lapis

7. kug <sup>na</sup>4za-gin<sub>3</sub>-bi ud kar<sub>2</sub>-kar<sub>2</sub>-ka<sub>1</sub>

The silver and lapis was something that (lit. of) glowing sunlight

8. eš<sub>3</sub>-e abzu<sub>x</sub>(DE<sub>2</sub>)-a ul im-ma-ni-in-du<sub>3</sub>

He made(?) rosette/star decorations(?) in shrine Abzu

9. muš<sub>3</sub> kug ZAG dug<sub>4</sub>-ga abzu<sub>x</sub>(DE<sub>2</sub>)-ta e<sub>3</sub>-x

In the pure cultic space/crown(?) that was ..., coming out from the Abzu

note: For this line, see Attinger ELS, 513. ZAG is a unique variant to galam: for the rare expression zag ... dug<sub>4</sub>, see Attinger ELS, 754-755. For the latter potential meaning note especially the auxiliary construction galam-galam ak-a = *su-um-mu-lu* of Nabnītu 7, 284 (see Attinger ZA 95, 223, Steinkeller Biggs FS, 228 n. 20).

10. en <sup>d</sup>nu<sub>1</sub> -dim<sub>2</sub> -mud-ra mu-un-na-sug<sub>2</sub>-sug<sub>2</sub> -[...]

... stood for/served lord Nudimmud

11. e<sub>2</sub> kug-ga i-ni-in-du<sub>3</sub> <sup>na</sup>4za-gin<sub>3</sub>-na i-ni-[...]

He built the temple in silver, he made it sparkle it in lapis

reverse

1. [...] x x kug-sig<sub>17</sub>? -ga? [...] ba<sub>1</sub> -ni-x-x

He adorned it(!?) greatly in gold

2. x x gu<sub>2</sub> -a bi<sub>2</sub> -x-x-[...]

He built(?) the ... on the riverbank

3. šeg<sub>12</sub> -bi inim dug<sub>4</sub> -x-x x x gi<sub>4</sub>-[...]

Its brick work speaks words and gives advice(!?)



UET 6, 121

CDLI P346206

Dumuzi-Inana E 4f., G 3f., Sefati Love Songs 165f., source C, 177f., source A

obverse

1'. šeš<sub>7</sub> -[...] -en šeš<sub>7</sub> -[...]

May you be our brother, may you be our brother

2'. ŠEŠ kan<sub>4</sub> e<sub>2</sub>-gal-la x [...]

May you be our brother/standard(?) of/at the gate of the palace

note: Parallelism suggests a human should be reflected here, but compare perhaps the

<sup>gi</sup>uri<sub>3</sub> kan<sub>4</sub>-na gub-ba = *ki-in-gu ša<sub>2</sub>* KA<sub>2</sub> of Antaĝal 7, 154.

3'. u<sub>3</sub>-mu-un si ma<sub>2</sub>-gur<sub>8</sub>-me he<sub>2</sub> -[...]

May you be our lord of the prow of the barge

4'. nu-banda<sub>3</sub> <sup>šeš</sup>gigir<sub>2</sub>-ra-me he<sub>2</sub>-me-en<sub>7</sub>

May you be our captain of the chariot

5'. kuš<sub>7</sub> <sup>šeš</sup>gigir<sub>2</sub> sar-ra-me he<sub>2</sub>-me-en

May you be our groom who runs (alongside?) the chariot

6'. ad-da iri<sub>7</sub> di kud-ru-me he<sub>2</sub>-me-en

May you be our city elder who decides cases

7'. mussa IM<sub>2</sub> mussa IM<sub>2</sub>

Son-in-law, ..., son-in-law, ...

8'. šeš!(MU) SAL-MU-DI ad-da-me he<sub>2</sub>-me-en

Brother(!?), may you be the son-in-law(!?) of(?) our father

9'. mussa<sub>7</sub> gu<sub>2</sub> zig<sub>3</sub>-ga-me he<sub>2</sub>-me-en

May you be our son-in-law whose neck is raised

10'. [...] niĝ<sub>2</sub> -ze<sub>2</sub>-ba hu-mu<sub>7</sub> -x-x-x- [...]

May my mother say good things with you(? i.e. converse)

11'. [...] -na? -zu nam-til<sub>3</sub> [...]

Your having come is indeed life

12'. [...] x [...]

reverse

1'. [...] -da<sub>7</sub>

...

2'. x [...] -me-er-ĝu<sub>10</sub> ĝa<sub>2</sub>-e mu<sub>7</sub> -[un-ku<sub>7</sub>]-ku<sub>7</sub> -da

..., my god(?)! He is the one that sweetens me(?)

3'. šu-ni lal<sub>3</sub>-e [ĝiri<sub>3</sub>]-ni lal<sub>3</sub>-e ĝa<sub>2</sub>-e mu-un-ku<sub>7</sub>-ku<sub>7</sub>-da

His hands (are) honey, his feet (are) honey that sweetens me(?)

4'. a<sub>2</sub>-šu-ĝiri<sub>3</sub>-ni lal<sub>3</sub>-e ku<sub>7</sub>-ku<sub>7</sub>-de<sub>3</sub> ĝa<sub>2</sub>-e mu-un-ku<sub>7</sub>-ku<sub>7</sub>-da

His limbs (are) sweet honey that sweetens me(?)

5'. hi<sup>sar</sup> sag<sub>9</sub>-sag<sub>9</sub> x [...] hi<sup>sar</sup>-am<sub>3</sub> x [...]

The beautiful *hiz* plant ..., it is the *hiz* plant that he has watered

6'. x x x [...]

UET 6, 122 = U 16876A

CDLI P346207

Dumuzi-Inana G 1f., Sefati Love Songs 177f., source B  
obverse

1. x lam-lam-ma [...]

Flourishing ..., ... his birth mother

note: Compare the syllabically rendered incipit in the song catalog KAR 158 ii 49: ni-i  
g-li AN-al-la-am-ma a-ma-gu-un-na-ki.

2. ŠAG<sub>4</sub> i-bi<sub>2</sub> sag<sub>9</sub>-sag<sub>9</sub>ᵗ [...] ad mu-unᵗ -[...]

Brother(!?) with a beautiful face, he has advised his father

3. šeš-me he<sub>2</sub>-me-enᵗ [...]

May you be our brother, may you be our brother

4. uri<sub>3</sub> kan<sub>4</sub>! e<sub>2</sub>-galᵗ -[...]

May you be our ... of/at the gate of the palace

note: Compare the <sup>êeš</sup>uri<sub>3</sub> kan<sub>4</sub>-na gub-ba = *ki-in-gu ša*<sub>2</sub> KA<sub>2</sub> of Antağal 7, 154?

5. u<sub>3</sub>-mu-un siᵗ [...]

May you be our lord of the prow of the barge

6. nu-banda<sub>3</sub> <sup>êeš</sup>gigir<sub>2</sub>-[...]

May you be our captain of the chariot

7. kuš<sub>7</sub> <sup>êeš</sup>gigir<sub>2</sub> sar-sar?ᵗ -[...]

May you be our groom who runs (alongside?) the chariot

8. ad-da iri di kudᵗ -ru?ᵗ -[...]

May you be our city elder who decides cases

9. mussa NE-DU mussaᵗ [...]

Son-in-law ..., son-in-law ...

10. šeš mussa adᵗ -daᵗ -[...]

Brother, may you be the son-in-law(!?) of(?) our father

11. mussa gu<sub>2</sub> zig<sub>3</sub>-ga-me he<sub>2</sub>ᵗ -[...]

May you be our son-in-law whose neck is raised

note: This line was written in the leather-hard clay, presumably as an afterthought.

reverse

1. ama-<sup>êu</sup><sub>10</sub> ni<sup>ê</sup><sub>2</sub>-ze<sub>2</sub>-ba hu-mu-u<sub>8</sub>-da-[...]

May my mother say good things with you(? i.e. converse)

2. im-ma-<sup>êen</sup>-na-zu na-a<sup>ê</sup><sub>2</sub>-til<sub>3</sub> na-namᵗ

Your having come is indeed life

3. e<sub>2</sub> kur<sub>9</sub>-ra-zu he<sub>2</sub>-<sup>êal</sup><sub>2</sub>-la-am<sub>3</sub>ᵗ

When you enter the house, it is abundance

4. da-nud-da hul<sub>2</sub>-la diriᵗ -[...]

"I want to lie down" is my surpassing rejoicing

5. ze<sub>2</sub>-ba-<sup>êu</sup><sub>10</sub> ki-nu<sub>2</sub>-x ze<sub>2</sub>-ba-an-ze<sub>2</sub>-e<sup>ê</sup><sub>3</sub>-i-de<sub>3</sub>-en?ᵗ

My sweet, let (us?) delight ourselves(!?) in the bedroom

note: Probably a defective cohortative.

double ruling

UET 6, 123 = U 17900H

CDLI P346208

catalog U<sub>2</sub>, Charpin Le clergé d'Ur au siècle d'Hammurabi, 455f.

obverse

1. nin mul-an-gin<sub>7</sub> <me>-en

Your are(!?) a lady like a heavenly star (incipit of Nisaba A)

2. bur-šum<sub>2</sub>-ma gal

Great matron (incipit of Išbi-Erra E (Nisaba Hymn))

3. zig<sub>3</sub>-ga

Rise! (incipit of Ningêšzida's Journey to the Netherworld)

note: For this entry, see Peterson NABU 2014, note 61.

4. lugal me-<en> šag<sub>4</sub>-ta ur-saĝ-me-en

I am the king, I have been a hero since (emerging) from the womb (incipit of Šulgi A)

5. lugal mi<sub>3</sub> dug<sub>4</sub>-ga

(I am) the king who has been cared for (incipit of Lipit-Ištar A)

6. me-ta-am<sub>3</sub> me-di-da!

From where are ... to go(?) (incipit of Two Women B/Dialogue 5?)

7. me-ta-am<sub>3</sub> im-du

From where are you coming? (incipit of Eduba'a B)

8. nin me šar<sub>2</sub>-ra

Lady of the many cosmic powers (incipit of Inana B)

9. en-e kur lu<sub>2</sub> til<sub>3</sub>-la-še<sub>3</sub>

The lord towards the mountain that sustains a man (incipit of Gilgameš and Huwawa A)

10. i<sub>3</sub>-a lu<sub>2</sub>-lu<sub>x</sub>(IRI)

*ialulu* (incipit of Gilgameš and Huwawa B)

note: For this line, see Marchesi Cagni FS, 672f.

11. šul me<sub>6</sub>-kam

He is the youth of battle (incipit of Gilgameš and the Bull of Heaven)

12. lu<sup>2</sup>kiĝ<sub>2</sub>-gi<sub>4</sub>-a

The messenger(s) (incipit of Gilgameš and Aga)

13. in-nin me huš-a

Lady of the furious me (incipit of Inana and Ebih)

14. e<sub>2</sub>-e huš an-ki

House, furious [storm?] in the universe (incipit of Nungal hymn)

15. hur!-saĝ an-ki-bi-a-ke<sub>4</sub>

Mountain range of both(!) heaven and earth (incipit of Sheep and Grain)

16. <sup>d</sup>en-lil<sub>2</sub> su<sub>3</sub>-aĝ<sub>2</sub>-še<sub>3</sub>

Enlil, (his utterance is supreme) profoundly (incipit of Enlil A)

17. saĝ-ki gid<sub>2</sub>-da

The frown (of Enlil) (incipit of Curse of Agade)

18. ĝeš<sub>al</sub>-e ĝeš<sub>al</sub>-e

Hoe, hoe! (incipit of Hoe and Plow)

19. ud ul-e ri-da

In ancient times (incipit of Bird and Fish?)

20. ki-ur<sub>x</sub>(SILA<sub>4</sub>) gal-e

The great Ki'ur complex (incipit of Tree and Reed)

note: The same form of the UR<sub>3</sub> sign is attested elsewhere at OB Ur: see, for example, the numerous instances in UET 6 144.

21. e<sub>2</sub>-u<sub>4</sub>-nir

Eunir temple (incipit of Temple Hymns)

22. an-ne<sub>2</sub> nam-nir-ra

An (lifted his head) with authority (incipit of Summer and Winter)

23. nam-nun-e

Princeliness (incipit of various possible compositions, including (most likely) the Keš Temple Hymn)

24. nam-nun-e saĝ-na gaba? gi<sub>4</sub>

(The possessor) of princeliness opposes his head(?) (unidentified incipit)

25. nam-lugal

Kingship (incipit of Sumerian Kinglist)

bottom

1. niš-ia<sub>2</sub>

(Subtotal:) twenty-five (entries) on the obverse

reverse

1. šag<sub>4</sub>-ga-a-ni

His heart (incipit of Dumuzi's Dream)

2. an gal-ta ki gal-še<sub>3</sub>

From great heaven towards great earth (the netherworld) (incipit of Inana's Descent)

note: For this entry, see Katz The Image of the Netherworld in the Sumerian Sources, 13-15.

3. ud ri-a nam ba-tar-ra? -ba?

In distant days when fate was determined (incipit of Enki's Journey to Nippur)

4. ud ri-a ud su<sub>3</sub>-ra<sub>2</sub> ri-a

In distant days, in profoundly distant days (incipit of either Gilgameš, Enkidu and the Netherworld or the Instructions of Šurruapak)

note: The RI sign was probably written over another sign.

5. ud ri-a niĝ<sub>2</sub>-ul-e

In remote days, a distant thing (unidentified incipit)

6. UD ma da dam na-na

... (unidentified incipit)

7. di<sub>4</sub>-di<sub>4</sub>-la<sub>2</sub> ud-da

Little one(s), if (we do not do our work) (incipit of Enkiheĝal and Enkitalu/Dialogue 2)

note: For this and the following three entries, see Johnson/Geller CM 47, 5f.

8. eš<sub>5</sub> dumu e<sub>2</sub>-dub-ba

Three (compositions bearing the incipit) "son of the house that distributes tablets" (incipit of several possibilities among Eduba'a and Dialogue texts)

note: This entire entry was written over another entry, see Ludwig UAVA 9, 124.

9. ni<sub>2</sub> bulu<sup>6</sup> nu-<mu>-ni!-IL<sub>2</sub>  
... does not raise/wield boasting there(?) (unidentified incipit)
10. ud ul-la uru<sub>4</sub>  
The one who farmed (since) long ago (incipit of Farmer's Instructions)
11. in-nin me gal-gal  
Lady of all the great me (incipit of Inana and Šukaletuda)
12. ud ul an ki-ta  
In distant days when heaven (was separated) from earth (incipit of Lugalbanda Hurrim)
13. šeg<sub>x</sub>?(MURGU<sub>2</sub>) x ki-ta  
Brickwork(?) of the shrine(?) below/from the earth (unidentified incipit)  
note: The sign is MURGU<sub>2</sub>, not LUM, and the second sign would be a poorly executed MAH sign and may instead be the AB sign written over a sign with an initial horizontal.
14. <sup>d</sup>lugal-ban<sub>3</sub>-da  
Lugalbanda (incipit of Lugalbanda and the Anzu bird)
15. iri<sup>ki</sup> gud huš  
City, furious bull (incipit of Enmerkar and the Lord of Aratta)
16. lugal ud me-lim<sub>4</sub>-bi nir-ra<sub>7</sub>  
King, light whose aura is authoritative/lordly (incipit of Lugale)  
note: For this entry, see Seminara SEL 21, 4 n. 21.
17. an-gin<sub>7</sub> dim<sub>2</sub>-ma  
Fashioned like An (incipit of Angim)
18. U-DIŠ lugal  
Eleven compositions (with the incipit lugal, royal hymns or royal inscriptions(?))  
note: For this entry, see Charpin Le clergé d'Ur au siècle d'Hammurabi, 457.
19. tur<sub>3</sub>-ra-na  
His cattle pen (incipit of the Ur Lament)
20. ud šu bal ke-ta  
In order to overturn the day (incipit of the Lamentation over Sumer and Ur)  
note: For this entry and the syllabic spelling of the non-finite *marû* form of the root ak, see Attinger ZA 95, 62.
21. ud huš! ki-en-gi-ra  
Furious storm in/of Sumer (unidentified incipit)
22. ur-sa<sup>ê</sup>-e  
The hero (incipit of Nanna's Journey to Nippur(?))
23. ud-bi-ta  
At that time (unidentified incipit)
24. ud an-ne<sub>2</sub>  
When An
25. i-nu AN u<sub>3</sub> <sup>d</sup>EN.LIL<sub>2</sub>  
When An and Enlil  
note: For these two lines and their various possible identifications, see Rutz Bodies of Knowledge in Ancient Mesopotamia, 231.
26. <sup>d</sup>en-lil<sub>2</sub> diri-še<sub>3</sub>  
Enlil exceedingly (incipit of Išme-Dagan A)

27. ku<sub>6</sub>-ĝu<sub>10</sub> e<sub>2</sub>𐎒 du<sub>3</sub>

My fish, build a house (incipit of Home of the Fish)

28. ur-saĝ kur-ra

The hero in/of the mountain/netherworld (unidentified incipit)

29. iri-am<sub>3</sub> er<sub>2</sub> <a>-nir-ra

It is the city(?) weeping and lament ... (unidentified incipit)

note: Emend to iri <lil<sub>2</sub>>-am<sub>3</sub>? For this and the following entry, see Löhnert AOAT  
365, 15 n. 72.

30. lu<sub>2</sub> i-lu di

The lamentation singer (unidentified incipit)

left side

1. šu-niĝin u-imin

Total (entries): sixty-seven