

MISCELLANEOUS SUMERIAN TEXTS, II*

Å. W. SJÖBERG

UNIVERSITY OF PENNSYLVANIA

I. Additional texts to “Nungal in the Ekur” (see Åke W. Sjöberg, AfO 24 [1973] 19ff.).

In AfO 24 46b, I added in the Addenda and corrigenda some additional texts which were identified after my treatment of the text was printed. [Note that text CBS 13948: SEM 53, added there, is text CC in my edition!]

The new texts are:

a=3 N-T 906, 221; obv.=lines 1-9; rev. destroyed (copy by D. Loding);
b=3 N-T 900, 23; obv.=lines 10-14; rev. destroyed (copy by D. Loding);
c=Ashmolean 1923-409; obv. and rev.=lines 42-61 (OECT 5 58);
d=N 2986; obv.=lines 48-54; rev.=lines 89-93 (copy by D. Loding);
e=3 N-T 916, 344; obv.=lines 63-70; rev.=lines 77-83 (copy by J. Heimerdinger);
f=UM 29-16-36+N 6312; obv. and rev.=lines 70-103 (photograph);
g=N 3334; obv. and rev.=lines 71-82 (copy by D. Loding);
h=3 N-T 919, 488; obv. and rev.=lines 77-88 (copy by D. Loding);
i=CBS 3929; obv.=lines 90-93.¹

Variants in the new texts:

Line 3: text a: ní su ru-[ru-gú].

Line 11: text b: ne]-ru-da bar-a₃-d[è] / [an]-né mu-bi maḥ-[x].

Line 43: text c: lú-ulù-ba instead of lú-ulù-bé. c: šu gi₁-ge/ge₄ mu-e?-dib instead of šu gig-ge₄ im-dab₅/dīb.

Line 44: text c: giri mu-un!?-gub (instead of -dab₅); text JJ: m]u-un-gub.

Line 45: text c: [m]u-un-dul=text JJ, instead of mu-un-si. c: šà-sìg-ga-aš mu-un-DU instead of vars. šà-sù-ga and šà-sìg-ga. šà-sìg-ga-aš mu-represents ša-sìg-ga ša-mu-.

Line 46: text c: [i]m-ḥa-ḥa-lam-e (=text K); [sila]-dagal-la i-im-?(copy looks like -RA); the other texts have im-dab₅.

Line 47: text c: lú-zu![x x] gù mu-mu-un-dé! (or nu-mu-un-da?-<ab-bé>?); im-ta-gub, as in text L, instead of im-da-gub.

Line 48: text c: gá]l-lu maḥ!: I assume that maḥ is written over an erasure; nu-zu instead of nu-um-zu. End (text c): my edition KA×LI-KA×LI ni-gig-bi; Gurney's copy seems to have SAG-SAG ni-gig-bi. Text d:

*See Å. W. Sjöberg, “Miscellaneous Sumerian Texts, I,” OrSuec. 23-24 (1974-75) 159ff.

1. According to the shape of the fragment, two or three lines are broken away at the top of the tablet. After the last line (line 93 in my edition) the scribe drew a line and left the rest of the obverse unscrubed.

KA×ŠE-KA×ŠE? nì-gig-bi.

Line 49: text d: giš-ḥur-bi ì-kúr.

Line 50: text c: line seems to be corrupt. It would be tempting to correct the line to ^dnin!-ne-ne(.mušen), interpreting ^dnin-ne-ne as ^dnin-ninná(BUL).mušen, Akk. *eššebu*, cf. my commentary in AfO 24 42a. Text d (end): -t]a šu-ta šub-ba-gin_x.

Line 51: text c: ^dutu-è-dè igi-bi ḥé-em-ši-gál instead of ^dutu-è(-a)-gin_x. Text d: igi-b]i im-ši-gál.

Line 52: text c has šeš šeš instead of šeš šeš-ra. Text d (end): á]g-e é-bi ì-[. . .]. Sign read as galga instead of é- in my edition; text c is uncertain.

Line 53: text c (end): lú-kúr gin!-na!-me-[eš]; text d: lú-kú[r .

Line 54: text c: lú lú-zu!-ne [g]iskim nu-mu-un-ne-ne/NE-NE; also JJ (and probably X) has -ne-ne/NE-NE instead of NIGÍN-NIGÍN.

Line 55: text c (beginning): é-a šà-ba.

Line 56: text c (copy) has -KA-KA as against -KA×ŠU-KA×ŠU in my edition.

Line 58: text c: ezen-bi ní-bi-a ba-an-du instead of ezen-gin_x ní-bi-a ba-an-dù. Note var. -du for -dù.

Line 59: text c: ^di<-lú-ru>-gú-da.

Line 60: text c (end): si-sá!? mu-un?-tu.

Line 61: text c: erím-gál instead of erím-gál-la-ni.

Line 63: text e:]-gal-la-ke₄ ní silim-šè al-e.

Line 66: text e:]-an-ki šu-mu-uš / [mu]-un-gar-re-eš.

Line 70: text f: mu-un-da-ab-b[é . . .].

Line 71: text f: ^dnin-tu-re ki-nam-dumu-z[i- .

Line 74: f and g have erím. nì omitted in f and g. Text g: nu-silig-ge! (original has -ZI). Text f has gá-a-kam.

Line 75: f has gá-a-kam.

Line 77: text f: im-nam-ti-la šu-gá mu-un-gá[l.

Line 78: f and g have á-gá.

Line 81: text g: šà-mir-mir-ra. Text h has]-a i-im-MÛŠ.DI-dè a-M[ÛŠ .

Line 82: text c: k]a-KI.KAL.BAD-a-ta lú ba-ra-an-zi-zi; text h: ka-KI.KAL.BAD-x / lú ba-ra-an-z[i- .

Line 83: text f: šà-ne-ša₄ mu-un-dù; text h: -n]e-ša₄-a.

Line 84: text f: tir-ḥa-šu-[úr-r]a-gin_x; text h: giš-tir-ḥa-šu-ú[r- . Text h has DI-sikil-la where DI is a scribal error for ki.

Line 85: text f: ^dbi-ir-tum lú-ĠIR-gal / zà-ge₄ mu-un-di-ni-ib-si; text h has zà-ge.

Line 86: text f: [bár]a-maḥ-bi-a dúr im-mi-ni-in-gar / [á-g]al mu-e-da-ága; text h: [-ma]ḥ-bi dúr im-mi-gar [. . .].

Line 87: text f: [x x] é-gá [. . .]-x-me-eš lú la(erased?)-ba-ul₄?-le?-ne?.

Line 88: text f: ^rnu¹-bānda-^rmaḥ¹-mu ^di[g-alim]-ma giš-rab_x(LUGAL)-šu-gá-a-kam.

Line 89: text f: é-mu [s]ag-èn-tar-šè m[u-u]n-íl lú la-ba-an-ul₄-le-NE. Text d seems to be different.

- Line 90: text f: ra-gaba-mu ni-na[m x-ḥ]a-lam-e é-gal me-te-bi; text d: [. . .] nu-ḥa-[lam . . .] / [. . .]-te-bi [. . .]. See commentary, below.
- Line 91: text f: uru^{den}-líl-le mu-[s]a₄-a lul zi-bi mu-zu; text d: [. . . m]u-sa₄ [. . .] / [. . .] mu-u[n- . . .]
- Line 92: text f: ^{den}nin-ḥar-ra-an x[x]-bi ba-da-gub igi-mu-šè / ba-ab-dab₅!-bé. Text d: [. . . K]A-bi ba-[. . .]; i: KA-bi ma-da-gub.
- Line 93: text f: [. . . gùr-r]u-mu ki-ná-kù mu-un-gá-gá; text i: [. . . i]m[?]-gùr-ru-mu ki-ná-kù ma-an-gá-gá.
- Line 94: text f: šà-ḥúl-la si ba-ab-sá-e; see Commentary, below.
- Line 96: text f (beginning): gal₅-lá-ga[l- . . .]; see Commentary below.
- Line 98: lú-u_x-lu-[b]i ka-KI.BAD.DIŠ(scribal error)-ta lú [. . .]
- Line 100: text f: SAḪAR[?]-é-gá túg-dan₄-na lú la-ba-ra-an-[. . .].
- Line 102: text f: muš-x-é-kukkú-ga-ka KA mu[. . .].

Commentary

- Line 3. To the references for ní su(-a) ru-ru-gú quoted in AfO 24 36 add now Ashmolean 1937-646: 7 ní su-a ru-ru-gú, quoted by me in Kramer Anniversary Volume (AOAT 25 1976) p. 423; CBS 15208 rev. 14=18=BE 29 1 ii 3 (quoted in AfO 24 36) is now Kramer Anniversary Volume p. 414, 40=43; UM 29-15-132 obv. i 6 (cf. Sjöberg, OrSuec. 23 [1976]) [ní su]-a ru-ru-gú; see also, perhaps, STVC 73 (CBS 15209) obv. 4b su-a ní x[. . .].
- Line 11. For bar-a₅(ak), Akk. *bêru*, and bar-tam-me, see, in addition to JCS 21 (1967; 1969) 275ff., W. W. Hallo, The Gaster Festschrift (Journal of the Ancient Near Eastern Society of Columbia University 5 [1973]) 165ff.; OrSuec. 22 (1973) 114; M.-A. Dupret, Or. NS 43 (1974) 331 (and commentary p. 340): VAS 17 38:32 bar-tam-me with Akk. interlinear translation *ši-te-a-[at/ta] : šite²²û*.
- Line 89. In AfO 24 34 I was not able to read the end of this line in text K (CBS 13931: SEM 51 iii) but the new duplicate text f (UM 29-16-36+) helps us to read the end of text K as mu-un-í[l l]ú la-ba-an-[. . .]. Translation: "I have elevated him to be the caretaker of my house, he does not . . ." I have not been able to find a suitable meaning for the verb ul₄.
- Line 90. While text f has (at the beginning) ra-gaba-mu, texts K and AA have x-mu (AA: -mu!). Text K should probably be read (after collation) ra-mu, which, in accordance with text f, may be a scribal error for ra-gaba-mu; if so, text AA must also be corrected to ra-gaba-mu. Note that text d has nu-ḥa-[lam-. . .] instead of mu-ḥa-lam . . . in K; also, text AA has nu-, not noted by me in AfO 24. ḥa-lam is here *mašû* "to forget": ra-gaba-mu ni-nam nu-ḥa-lam-e "my courier who does not forget anything"; cf. JCS 26 (1974) 165 Ni. 4369:19 sukkal ni nu-ḥa-lam-e "the vizier who forgets nothing," and cf. the commentary there p. 173. This last-mentioned passage could lead us to read text AA as sukkal!-mu ni-

nam nu-ḫa-lam-; in text K, however, the sign is definitely not sukkał, but if it is to be read ra-, then it is written somewhat differently than the RA in ^dnin-ḫar-ra-ana, in line 92 of the same text.

Line 93. Reading ní-gùr-ru is a possibility.

Line 94. Text K (end) has, after collation, šà-ḫúl-la si ba-ab-sá-[x x]=text f. For this expression, see Nisaba Hymn, line 54 (cf. D. Reisman, Kramer Anniversary Volume p. 361); Nisaba is sizkur šà-ḫúl-la nin giri_x-zal si-sá-me-en (cf. line 33 in the same hymn); Ni. 13223:5 (ISET 1 215) šà-ḫúl-la si-sá[. . .].

Line 96. I, K, and the new duplicate text f all have gal₅-lá-gal- at the beginning of this line as against my reading kar-gal- in AfO 24 34. Tikva Frymer drew this correct reading to my attention. For ^dnin-MÁ.DÛ, she referred me to CT 24 4:8 (cf. A. Deimel, Pantheon 2504: ŠL 94 41; K. Tallqvist, Götterepitheta p. 400) ^dnin(gloss: e)-^{dim}-gul^{dim}gul= sukkał ^dmanungal.

Line 97. I still cannot identify the two signs following bí-in- in text I; text f is also epigraphically uncertain.

Line 100. The sign following túg- in text f is GÁ×KÁRA, cf. Sjöberg, Or. NS 37 (1968) 236.

2. UM 29-13-509 (see photograph)

This fragment, containing (obverse and reverse) 26 lines, many of them partially broken, is a hymn to the god Mardu (Martu). The subscript is unfortunately broken: [. . .]a-DI^d-mar-[dú-k]a-kam. A little less than half of the original text is preserved. I have not been able to find a duplicate.

The twelve lines of the obverse contain a hymn to the god, who here appears as the son of An (an-gal ri-a, line 3) and the goddess Uraš (ù-tu-da-^duraš-a, line 4). On the preserved portion of the reverse, someone is addressed in the second person. I assume that he is a king whose name is broken away on the original. The last three lines contain a blessing over the city, and a wish that the wives and their children may be fortunate (dam dumu-bi ḫé-sa₆, line 11'). Line 12' evidently refers to the long life which Martu should bestow upon the king.

Obv.

[x (x)]x-zu igi-kára me-da^rx x¹ x ur₁-ur₁

[x] x x ušum-zá-dib an-ki-a mu-maḫ-a sa₄-a

[x] x sag an-gal ri-a du₁₀-kù-ga peš-e

[x] x si-ga SIG₇.ALAN x x SÍ.A-ni x ù-tu-da-^duraš-a

5. ^rx¹-sa₆ müš x ul-la u₆-di-dè ba-ab-du₇

mí-du₁₁-ga kur-gal ^den-líl-le nam du₁₀-ge-eš tar-ra

KA[?]-^rTAR[?]¹-sa₆ gurun šu[?]-tag[?] ? la-la-bi x-ge nu-gíd[?]-da[?]

[sag-k]ù-gál-dingir-gal-gal-e-ne šà-dab₅-dab₅-bi x[. . .]

[x x] x-bi sikil šu-luḫ dadag a-rá-ni [. . .]

10. [x x] du₁₁-ga-ni ù-èn nu-ša₄ umuš galga [. . .]
[x-s]ù-rá mas-su x 𒀭-𒀭 . . .

traces

Rev.

- [.] x x [. . .]
[.] ? Ū gál-l[a . . .]
[.] GAR NE TÚG? gál-l[a . . .]
[x x] ^rx¹ [.] x za x x mí!-zi mu-n[a . . .]
5'. [x š]e-er-gan-d[u₁₁-ga ši]m-giš-eren-na KA x x [. . .]
[x x]-ša²-ke₄ im-du₈-gin_x su-za šeg₆-šeg₆ a [. . .]
KA? IM ? inim-sa₆-sa₆-ge-zu-a di-dè m[u . . .]
x x zi-da² x IM ? inim-sa₆-sa₆-ge-zu-a d[i-dè mu . . .]
KA×ŠU! a-ra-zu-bi mu-x²-DU nam-x x x x [x x]
10'. nì-šu-du₁₁-ga-ni šim-giš-eren-na-gin_x? bar zu NE a 𒀭-ba-du₁₀
^rx x x¹ uru? 𒀭é-sù? dam dumu-bi 𒀭é-sa₆
[x x] x nam-ti-u₄-sù²-^rud¹-da² sag-e-eš 𒀭é-en-na-rig₇
[.] nam-dingir-zu sag-ta du₁₀-ga-àm
[.]x u₄-ul-dù-a x x x 𒀭é-ni-in-x-x

[. . . .]a-DI?-^dmar-[dú-k]a-kam

No translation is offered here

Commentary

Line 1. It remains uncertain whether igi-kára corresponds to *barû* (verb) or to *taklimtu*; for *taklimtu* see most recently Sjöberg, ZA 65 (1975) 150, commentary to Innin-šagura 124, where igi-KÁR=*ta-KI-ir-tum* (in the same line) is also referred to. me ur₄-ur₄=*pašri hamāmu*.

Line 2. ušum-zà-dib is an epithet of Ninurta in BE 29 I iv 35=26; Sjöberg, Kramer Anniversary Volume p. 418, 160=161, and OrSuec. 23 (1975), UM 29-15-132 i 19. See further below, No. 7, text A obv. 5 (Enki) nir-gál ušum-zà-dib.

Line 3. du₁₀-kù-ga peš-a refers to the moongod in Sjöberg, Mondgott p. 14, 28 with var. peš_x=𒀭A.

Line 7. la-la-bi . . . nu-gíd-da² seems to stand for la-la-bi nu-gi₄-gi₄, cf. Sjöberg, Mondgott p. 174.

Line 8. I consider my restoration [sag-k]ù-gál- as almost certain. For sag-kù-gál, see Sjöberg, Or. NS 37 (1968) 236; CBS 4503 r. ii 15': Sjöberg, Studia Geo Widengren oblata 1 63 (Inanna) sag-kù-gál-^da-nun-na-ke₄-ne; CBS 13995 (unpubl.) obv. ii 4' sipa-sag-kù-gál; MSL 13 18 Proto-Izi

2. Probably -ra- written over an erasure.

26-27 an-ta-gál, sag-kù-gál. UET 6/2 189:3, sag-kù-gál might be an epithet of a deity. As far as I know, no Akkadian equivalent of sag-kù-gál has as yet been found.

Line 10. For ù-èn -ša₄ (=pašāru ša amati), see Sjöberg, Or. NS 35 (1966) 297f., there read ù-li. For the reading ù-èn, J. van Dijk drew my attention to Lugale 729, [. . .] x ù-èn nu-ša₄; the late version has ù-in nu-ša₄=ša la napšurti.

Rev. 6'. For im-du₈ (IM.DU₈)=šalgu (=imbaru), see M. Civil, JCS 20 (1966) 124. Civil preferred to translate im-du₈ as "dew." I would translate it here as "soft rain," since it is connected with šeg₆-šeg₆ (=zanānu).

3. UM 29-15-570 (see photograph).

This tablet is divided into three sections: (1) lines 1-31 (the first four lines are broken away) contain a hymn to the moongod Nanna-Suen. About six lines are missing at the end of the obverse; the reverse has a dividing line following line 2'. I assume that this is the end of the first section of the text; (2) the second section consists of rev. 3'-20', written in Emesal. The first line reads in-gá-e-re₇-en-dè-en in-gá-e-re₇-en-dè-en "we (will) go, we (will) go" and the following lines mention places and shrines to which "we (will) go." The last line of this section reads ki-GAR-KA-^dsuen-na-ka ^dutu hē-me-en (see also Edge line 2); its translation and implication remain obscure to me. I see no connection between this section and the first one; (3) rev. 21'-32' (remainder broken away), also written in Emesal, mentions Nanna-Ašimbabbar. The composition ends with the two lines on the edge, the last of which probably has to be restored as [ki-GAR-KA-^dsuen-na-ka] ^dutu hē-me-en, paralleling rev. 20'.

Obv.

The first four lines are broken away

5. [.] x-^fNE?¹
 [x x x]-li[?] ša-mu-e-da-gál
 a[n ^de]n-líl ^den-ki ^dnin-ḥur-sag-gá-ke₄
 ki-ulutim^a-zu-a mí-zi ša-ra-ne-ne
^dnanna un_x^a-na < >
 10. an-ki-a na-de₆^a < >
 an ^den-líl <^den-ki ^dnin-ḥur-sag-gá-ke₄>
 ki-ulutim-zu-a.<mí-zi ša-ra-ne-ne>

Notes to text:

Obverse:

Line 8. a: SIG₇-ALAN

Line 9. a: un_x=BĀD

Line 10. a: -de₆=RI

- šul ^dsuen du-du-da-zu-dè
dingir-dingir-a-nun-na ši-im-ma-su₈-su₈-ge-eš
15. an-ub-da-limmú un-sag-gi₆-ga
dumu-sag-^den-líl-lá igi-bi ma-ra-ši-gál
^dnanna šul ^dsuen <du-du-da-zu-dè>
dingir-dingir-a-nun-na <ši-im-ma-su₈-su₈-ge-eš>
an-ub-da-limmú <un-sag-gi₆-ga>
20. dumu-sag-^den-líl-lá <igi-bi ma-ra-ši-gál>
an-kù-ga pa-è-a-zu-dé
kur-kur-ra dagal im-SAR-e^a-en
iti_x^a-zu kù-ga-àm zalag-zalag-ga-àm
e i lugal-ra u₄-dè-eš mu-un-è
25. ^dnanna an-kù-ga <pa-è-a-zu-dè>
kur-kur-ra <dagal im-SAR-e-en>
iti_x-zu <kù-ga-àm zalag-zalag-ga-àm>
e i lugal-ra <u₄-dè-eš mu-un-è>
[x x x] x ^dnanna en šà-ge-pà-da-zu
30. [.] pa-è ši-im-mi-in-a₅
[. e]n KA KA nu?-x x x
gap

Rev.

[x x x] x x x x x [. . .]
x [x] x u₄-sù-rá ul-lí-a-šè

-
- in-gá-e-re₇-en-dè-en in-gá-e-re₇-en-dè-en
é-e TÚG ME?-maḥ? NE KA×? NE in-gá-e-re₇-en-dè-en
- 5'. x (x)-ù-mu-un-na-šè
x-NE?-nun ^dšul-gi-ra-šè
uru ki-bi gi₄-a-šè
KA inim-gar sa₆-ge-šè
šu-um-du-um šà-MŪŠ-ba-šè
- 10'. me-ri ki-a sì-ga-šè
èš-nibru.ki dur-an-ki-sè
igi-še-eb-tu-tu-ba-šè
abzu-maḥ še-eb-urú-zé-ba-šè
é-šu-me-ša₄ me-nam-nun-na-šè
- 15'. urí.ki-e é-^dsuen-na-šè
é-kiš-nu-gál-^dnanna-šè
é-nun-kù é-ki-ág-ga-ša-an-na-šè
é-ḥur-sag é-lugal-la-šè

Line 22. a: between -SAR- and -e- there is a partially erased RI.

Line 23. a: U₄.^dNANNA.

é-nam-ti-la nun <^d>šul-gi-šè in-gá-e-re₇-en-dè-en
 20'. ki-GAR-KA-^dsuen-na-ka ^dutu ḥé-me-en

abzu al-mú-mú abzu al-sa₆-ge
 abzu ù-mu-un-bi-ra ù-mu-un gá-gá-dam
 ù-mu-un ^dnanna ù-mu-un ^daš-ím-babbar
 ù-mu-un-kisal-lá giri_x^a-zal ^dlál-ra

25'. x-ár-a-ke₄ ár-e ḥu-mu-ri-in-DU
 x-da-a-ke₄ da-e ḥu-mu-ri-in-DU
 x-^dinanna-an-na-ke₄ ḥi-li-a ḥu-mu-ri-in-DU
 [nu]-nus_x^a eb-gal si-sá é-mar-e ḥu-<mu-ri-rin-DU>
 [x x] x-e KA.AN.NI.SI.A ḥu-<mu-ri-in-DU>

30'. [.] x [?]ba ḥu-mu-ri-in-DU
 [.] za-e ḥé-me-en GI DU
 [.] ^rga¹-ša-an-sún-^rna¹-[. . .]

Remainder broken away

Edge

[.] x x gá za-ra dè-ra-ab-du₁₁
 [.] ^dutu ḥé-me-en
 [.] =====

Translation

Obv.

5. [.] . . . ,
 [.] . . is within your power,
 A[n, E]nlil, Enki (and) Ninḥursaga
 Treat for you tenderly your . . . place,
 Nanna, in the height of the sky < >,
 10. In Heaven and earth [. . .] adviser < >,
 An, Enlil, <Enki (and) Ninḥursaga>
 <Treat for you tenderly> your . . . place,
 Youthful Suen, when you are moving (in the sky)
 The anunna-gods come to you,
 15. In the four quarters of the world the black-headed people,
 Firstborn son of Enlil, direct their eyes towards you,
 Nanna, youthful Suen, <when you are moving (in the sky)>,
 The anunna-gods <come to you>.
 In the four quarters of the world <the black-headed people>

24'. a: giri_x=KA.

28'. a: nus_x=NUNUZ.

20. Firstborn son of Enlil, <direct their eyes towards you>,
 When you appear in the pure sky
 You all the lands,
 Your light is pure and bright,
 O, it has, like the sunlight, come forth for the king!
25. Nanna, <when you appear> in the pure sky,
 <You > all the lands,
 Your light <is pure and bright>,
 Oh, <it has, like the sunlight, come forth> for the king.
 [.] . . . , Nanna, the En whom you have chosen in your heart,
30. [.] you have made appear,
 [. the E]n

gap

Rev.

[.]] . . .],
 . . . [. .] to remote day (and) forever!

-
- We go, we go,
 To the house we go,
- 5'. To the . . . of the lord <we go>,
 To the of Prince Šulgi <we go>,
 To the city which has been restored <we go>,
 To (the place where) 'word' (and) reputation are favorable
 <we go>,
 To (the place where) . . . lip . . . heart <we go>,
- 10'. To (the place where) (one's) foot is placed firmly on the ground
 <we go>,
 To the shrine Nippur, to the Duranki <we go>,
 To . . . , to the brickwork of Tutub <we go>,
 To the lofty Abzu, to the brickwork of Uruzeb <we go>,
 To the Ešumeša with the great me's <we go>,
- 15'. To Ur, the house of Suen <we go>,
 To the Ekišnugal of Nanna <we go>,
 To the holy Enun, the beloved house of Gašan-anna <we go>,
 To the Eḫursag, the house of the king <we go>,
 To the 'House of life,' to the Prince Šulgi we go,
- 20'. In the . . . place of Suen may you(?) be Utu!

No translation

Commentary

- Obv. line 8. (=12). For SA₇.ALAN=uk_{tin}=*bunnannû*, =ul_{tim}=*nabrûtu*, *bunnannû*, cf. Sjöberg, TCS 3 68f.
- Line 9. I have interpreted un_x(BÂD)-na as si-un_x =*elât šamê*, cf. Sjöberg, Mondgott 66; ZA 63 (1973) 25 line 9 with commentary; cf. also Sjöberg, OrSuec. 19-20 (1970-71) 148 line 32 with commentary; OrSuec. 22 (1973) 119 n. 2.
- Line 22. (=26). I was not able to find a suitable translation of im-SAR-e-en.
- Line 23. (=27). Sjöberg, Mondgott 15 58 is an exact parallel.
- Line 24. (=28). For e and i as exclamations, cf. Sjöberg, Mondgott p. 50. Mondgott 44 No. 3:17 is parallel to our line (but note the reduplicated i-i in the last-mentioned text).
- Rev. line 3'. in-gá- (instead of in-ga-) is also found in other texts, see J. Krecher, WO 4 (1967) 4 (CT 42 22 iv 22f.); Krecher also quotes VAS 24 r. i 38 en-gá-e-re-de-en (=in-gá-e-re₍₇₎-dè-en). in-gá-e-re₇-dè-en also in lines 4' and 19'. For (e-)re₍₇₎ "to go" (only plur. subj.), see Krecher, WO 4 3ff.
- Line 5'. ù-mu-un may refer to Šulgi (in the following line).
- Line 8'. Reading i₅-gar sa₆-ge-šè is a possibility.
- Line 9'. šu-um-du-um is Emesal for nundun (*šaptu*) "lip." The translation of šà-MÛŠ-ba remains difficult; cf. kur-MÛŠ-ba, Kramer Anniversary Volume (1976) 306-307 line 30 and commentary p. 309.
- Line 10'. Cf. Lugale 138 giri ki-a si-bi-ib, late version (IV 3) has giri ki-a si-bi-ib=*šēpka ina eršeti kīni* "place your foot firmly on the ground." Do lines 7'-10' refer to Nippur (in line 11')?
- Line 12'. tu-tu-b() is tu-tu-ub.ki, see R. Harris, JCS 9 (1955) 31 with n. 4; 45ff.
- Line 18'. This line refers to the Eħursag of Šulgi in Ur, cf. TCS 3 24 TH No. 9 and commentary p. 78 (132); H. Limet, CRAI 28 (1972) 81ff., 83 with n. 18.
- Line 20'. To whom does "may you be Utul!" refer? See also Edge line 2.
- Line 24'. giri_x-zal=*muttallu*. ^dlâl is the sukkal of Nanna-Suen, see ŠL 4/1 185 1); Tallqvist, Götterepitheta 347.
- Lines 25'f. It would be tempting to read Nungal line 112 (AfO 24 34) as ár-mu kalam-ma ak-ak da-bi nì-me-gar sù-ga-àm (AfO 24 34: ak-ak-da-bi) where we then find the pair ár (*tanittu*) and da, the meaning of which remains difficult.
- Line 27'. As far as I know, this is the only reference to "Inanna of heaven," ^dinanna-an-na-ke₄.
- Line 28'. é-mar (1) corresponds to Akk. *gattu* (*kattu*) "figure, shape"; (2) =é-gar₈, Akk. *igāru* "wall"; (3) =É-NUN with the reading egar (é-gar₈), see CAD K 533 s.v. *kummu*, "cella," lex. sect.: ga-ar NUN ša É.NUN *kummu*, Recip. Ea A II 7'; A V/3 15; Ea V 133; see further OBG T XVII 9 é(-)mar-ra=*bi-tum ša-al-m[u]* (MSL 4 p. 127).

Line 29'. For KA.AN.NI.SI(.A), cf. Sjöberg, AS 16 (1965) 66ff.

4. CBS 8546 (see photograph)

The obverse of this small tablet (length: 8.5 cms., width: 4.3 cms., thickness: 1.6 cms.) contains an address to Nanna-Suen-Ašimbabbar, written in Emesal. It remains uncertain who is addressing the moongod. On the reverse his spouse seems also to be addressed (2'-3'). Rev. 10'-11'=13'-14': Ningal is, as far as I can see, not addressed but mentioned (the context remains uncertain). Rev. 17ff.: Nanna is addressing his spouse Ningal, line 17' (=20') "let me look at your beautiful hips!" (cf. No. 5, text a, obv. i 18; text b, line 20; text c obv. 10'). Rev. 28ff. (including the edge): Nanna is addressed; note Emesal ù-mu-un "lord" (Edge, line 3).

Obv.

- [x]-? šà-ba mu₆-sùb mu-lu-šà-ba
 [x]-x mu-lu šà-zu x-zu PA ḫé-nam-me-en
 [x x] ^dnanna x[]x me[?]-da dè-mu-ra-da-lu
 [.]x mu-lu-šà-ba
 5. [.] *blank*
 ṽurú-me¹ ṽeš¹-urí.ki x-gi-àm
^dnanna šul ^dsuen áb-zu ṽdè[?]¹-x-x-ra-lu
 nindá-za KA×[?]-KA×[?]-bi NE mu x [m]a-ma-dam
^dnanna urú-me eš-ŠEŠ<.UNU.ki x-gi-àm>
 10. dumu-nun-^den-líl-lá áb<-zu dè[?]- . . . -ra-lu>
 nindá-za KA×[?]<-KA×[?]-bi NE mu x ma-ma-dam>
 ká é da U.KA? ME KA?
 áb-zu mu-gi-a ú NE ga-ra-an-kú^a-e
 me-mu-ta si-sá-bi du₅-mu-ra-da-lu
 15. ^dnanna ká-e ga-da-an-gi kù-ga-ke₄
 áb-zu <mu-gi-a ú NE ga-ra-an-kú-e>
 me-mu-ta <si-sá-bi du₅-mu-ra-da-lu>
 é-tùr-zu sila-me-a ù-bí-dù
 amar-áb-tur-ra-zu me-e du₅-mu-ra-da-lu
 20. mu-LU šilam-zu ma-me-a bí-SA₄
^dnanna é-<tùr-zu sila-me-a ù-bí-dù>
 amar-áb-tur-<ra-zu me-e du₅-mu-ra-da-lu>
^daš-ím-babbar šilam-zu ma <-me-a bí-SA₄>
 [x x] ? tu-tu-zu N[E]
 25. [ÉŠ.SÛ.NU]N.TÚG.TU-za-gîn-zu sag x[.]
 [x x x]-e[?] tùr-zu ma a x[.]

Remainder broken

Notes to text:

Obverse

Line 13. a: -kú written over a partially erased sign.

Rev.

- ʿšulʔ¹ [ʰ]E[N.ZU]
 ʰnin-gal ʿx x ʿ [.]
 ama ʰnin-gal gi₆-par_x^a-z[u]
 áb-šilam-kù-zu sá[g-du₁₁-ga-zu]
 5'. é-tùr ki x x 5ʔ-e x [. . . .]
 ù-mu-un-e tùr-zu-e IGI daʔ [. . .]^a
 ʰnanna áb-šilam-kù-zu <ság-du₁₁-ga-zu>
 é-tùr <ki >
 ù-mu-un<-e >
 10'. áb-šilam-kù x^a ság-du₁₁-ga-zu
 ʰnin-gal lú-sa₆-ga úr-bi h́é-em-ús-e-en
 é-tùr gá-me-en ʿx¹-da u₅ʔ-dè-en-dè-en
 ʰnin-gal áb-šilam<-kù ság-du₁₁-ga-zu>
 en-NU.NUNUZ.ZI-ʰnanna lú-sa₆<-ga úr-bi h́é-em-ús-e-en>
 15'. é-tùr gá-zé-bi-da < >
 é-tùr-gá e-ne-èm ad-gal di-bi-en
 íb-íb-sa₆-ga-zu igi ga-àm-ši-bar
 nitadam^a-mu KA ba-an-da-du₁₁-ga x x-da-ab-DI-DI
 ʰnin-gal é-tùr gá < >
 20'. íb-íb-sa₆<-ga-zu igi ga-àm-ši-bar>
 nitadam-mu <KA >
 x x x x x x x h́é-ʿem¹me
 áb-šilam x[x x]x h́u-mu-na-an-gá-gá
 nitadam x x [x-kù-gá ár-re h́u-mu-daʔ-DU^a
 25'. ʰnin-gal x x x x x < >
 áb-šilam < >
 nitadam < >
 ʿx¹ nindá-zu gù-nun-bi ka-ba-àm
 [x] x du₆-kù-zu x-bi ku₇-ku₇-dam
 30'. [x]x x-ke₄ me-a-am éʔ-me-éš
 [x x x n]eʔ-nam KAʔ ? ? ?-a

Edge

ʰnanna x¹ [. . . .]-zu lugalʔ-ra x-kù ZA UŠ-ta AŠ-bi ʿx x x¹ . . .
 áb-šilam-kù-z[u x x] me-a-am a-ra x-kù ZA zu ? za x-bi
 me-a-am a x[. . .]
 [x] ʰaš-ím-babbar x x x ù-mu-un me-a-am éʔ-me-éš NE
 mu x ma-ma-raʔ ʰnanna x [. . .]

=====

Reverse:

Line 3'. a: par_x=KISAL.

Line 6'. a: probably gloss beneath IGI daʔ [

Line 10'. a: partially erased -zu.

Line 18'.a: MUNUS.ÚS.DAM.

Line 24'. a: -DU seems to be written over an erasure.

No translation is offered here.

Commentary

Obv. line 1. For $\text{mu}_6\text{-sùb} = r\bar{e}^2\acute{u}$, see Sjöberg, Mondgott 62. In addition to Mondgott 56 11=16 (see now also ZA 63 [1973] 37 Text A rev. 33=37) $\text{šul mu}_6\text{-sùb-nun-na}$ referring to the moon god, see ZA 63 38 text B (CBS 7140, a partial duplicate to the text treated in Mondgott 55ff.) $\text{šul mu}_6\text{-sùb-nun-na}$ (Nanna); $\text{mu}_6\text{-sùb}$ is an epithet of Nanna-Suen in N 4224 ii 1'. mu-lu-šà-ba (= lú-šà-ga) is somewhat uncertain in the context since we expect a deity whose “man of (his) heart” Nanna is; cf. the following references: $^d\text{nuska } ^d\text{en-líl-lá lú-šà-ga-na-me-en}$ STVC 37 14 (cf. SGL 2 144); $^d\text{en-líl-le lú-šà-ga-na-me-en}$ (Ninurta) STVC 35 rev. 12; $^d\text{en-líl-lá lú-šà-ga-na-kam}$ Gudea Cyl. A 17 11; TCL 16 48:33 and dupls.; PRAK 1 B 175 1; BE 30 4 rev. 49 (see J. van Dijk, La Sagesse p. 66) $\text{mu-lu-šà-ab-gá-kam mu-lu-šà-ab-gá-kam}$ “he (Dumuzi) is the man of my heart, the man of my heart” (Inanna is speaking); see also line 50 mu-lu-šà-ab-mu . See finally TuMNF 321 rev. i 13 $\text{šà-ab-gá bí-in-pà-dè-en me-e mu-lu-šà-ba-mèn}$ “I (Inanna) have called you (Dumuzi) in my heart, I am ‘the one of the heart’” which, however, might be a scribal mistake for $\text{mu-lu-šà-ab-za-mèn}$. mu-lu-šà-ba is found also in line 4. In our text I would prefer a translation “the chosen one” depending on CAD L 170f. s.v. *libbu* 3b “wish, desire, choice, preference.”

Line 2. As far as I know, there are no references for hè-nam-me-en ; cf. Lugale XI 50 (late version) $\text{hè-nam-me} = \text{šī lū kīam}$; old version has hè-en-na-nam-ma ; cf. also CAD K 326(a) s.v. *kīam*, lex. sect. To read ság nam-me-en seems to be out of the question; $\text{ság} = \text{PA.ĤĒ}$.

Line 3. My reading dè-mu-ra-da-lu (dè -cohort, pref. Emesal) might not be correct since we expect $\text{du}_5\text{-mu-ra-da-lu}$, see obv. lines 14; 19.³ The infix -da- would correspond to $\text{le}^2\acute{u}$ “to be able, to master” (cf. CAD L 152(a), lex. sect.). $\text{lu} = \text{duššú}$ (dešú D) “to make abundant, to provide abundantly,” see also obv. lines 7, 14, 19.

Line 8. (=11). ma-ma-dam is = gá-gá-dam . See also Edge line 3.

Line 13. (=16). NE is probably = $\text{gibil}_x = \text{gibil} = \text{eššu}$ “new, fresh”; cf. MSL 5 175 287 $\text{gīš-má-gibil} = \text{eš-še-tu}_4$ with var. -NE for -gibil; $\text{dumu-uru-bil-la-ke}_4 = \text{DUMU URU eš-ši}$ (bil=NE), RAcc p. 5, 11f. and dupl. 4R 23 No. 1 i 1f. ga-ra-an-kú-e seems to be a scribal mistake for dè-kú-e (= ga-kú) or da-bí-kú .

Line 14. (=17). $\text{si-sá-bi} = \text{išariš}$ “easily; fairly.”

Line 15. This line is obscure.

Line 18. (=21). $\text{sila} = \text{rebītu}$ “quadrangle, square” (also corresponding to sila-dagal(-la)).

3. However, dè-mu- occurs in other texts, see A. Poebel, GSG p. 266 §651 de-mu- , i.e., dè-mu- .

Line 20. (=23). For mu-LU (perhaps mu-nu_x) cf. Sjöberg, Mondgott 84. For ma “house,” see J. Krecher, *Kultlyrik* 83; 136f. ma “house, estate” probably also in line 26. SA₄ (bí-SA₄) here stands for ná (bí-ná). For a graphic confusion between SA₄ and NÁ, cf. M. Civil, *Iraq* 23 (1961) 168.

Line 25. ÉŠ.SÛ.NUN.TÚG.TU=saman=*šummānu*, cf. Sjöberg, Mondgott 20f. For the reading saman, see Diri V 152 (quoted by B. Landsberger in *WZKM* 57 [1961] 12 n. 53) sa-ma-an=ÉŠ.SÛ.NUN.ÉŠ.TU. ÉŠ.SÛ.NUN.TÚG.TU-ma in Mondgott 13:6 also shows a reading samam. Mondgott 13:12 ÉŠ.SÛ.NUN.TÚG.TU-za-gìn as in our line.

Rev. line 11'. (=13'). Cf. Šulgi R 45 where Ninlil has the epithet lú-sa₆-ga. TuM NF 4 7 ii 74 ^dnin-gal lú-s[. . .]: lú-s[a₆²-ga²

Rev. line 14'. en-NU.NUNUZ.ZI-^dnanna (en-nu-nus_x-zi-^dnanna or en-zirru [see CAD Z 178a s.v. *ēnu* mng. 2a of Sin]) is here Ningal because of line 11': ^dnin-gal lú-sa₆-ga which is the parallel line to this line. Otherwise en-nu-nus_x-zi-^dnanna is Enheduanna, the en-priestess of Nanna, the daughter of Sargon of Agade, see most recently Sjöberg, *ZA* 65 (1975) 158 commentary to line 219. In this connection I should like to refer the reader to TuM NF 4 7 obv. 83 en-NU.NUNUZ.ZI-^dnanna; beneath this title the scribe has written in smaller script, indicating that it is a gloss, ^dnin-gal. The parallel line (line 81) has in-nin which hardly can be an epithet of the en-priestess Enheduanna, the daughter of Sargon of Agade.

Rev. line 15'. 'gá-zé is Emesal for gá-udu, for which see B. Alster, *Dumuzi's Dream* 94.

Rev. line 29'. For du₆-kù “the holy mound,” cf. Sjöberg, *TCS* 3 50f.

5. CBS 8530 (see copy by D. Loding); ROM 721 (see photograph, and copy by W. Lambert); UM 29-15-560 (see copy by D. Loding); CBS 13915 (see copy by D. Loding); SRT 9 1ff.

Text a=CBS 8530; subscript bal-bal-^dinanna-[(ka)-kam] “[it is] a balbal [for] Inanna.” The subscript is followed by a catchline: u₄-ĜIR-gal me-lá[m . . .]=SRT 9:1, see text e below. The first eight or nine lines are broken away; the balbal for Inanna originally contained 26 or 27 lines followed by the subscript. After the catchline there is a space, followed by another hymn to the goddess Inanna (obv. ii, last two lines, and rev. i-ii), which is a slight variant of SRT 9:1ff., see text e, below.

Text b=ROM 721; subscript bal-bal-e-^dna-na-a-kam “it is a balbale for Nanāja.” This hymn contains 32 lines, followed by the subscript. I assume that the first line, an-na túm-ma “Worthy of An,” is the incipit.

CBS 8530 (text a) is a slightly variant duplicate of ROM 721 (text b). As the reader will see, the goddess addressed in text a is Nanāja (^dna-na-a, obv. i 12; obv. ii 12); note, however, the subscript bal-bal-^dinanna-[(ka)-

kam]. For the goddess Nanāja, cf. D. O. Edzard, Wörterbuch der Mythologie p. 108: *Nanāja*. “. . . der Inanna und Ištar nahestehend, mit denen sie Züge einer Göttin des Geschlechtslebens, aber auch die einer kriegerischen Göttin teilt.” Edzard calls her “eine Erscheinungsform der Inanna und Ištar.”

I must thank Prof. T. Cuyler Young, Jr., Curator of the West Asian Department of the Royal Ontario Museum, Toronto, for his kindness in placing a photograph of ROM 721 at my disposal, and for his permission for my publication of the text. I would also like to thank Prof. W. G. Lambert, who placed his copy of ROM 721 at my disposal.

Text c=UM 29-15-560 shares some lines with texts a and b, but is hardly a duplicate. The subscript is not preserved. The fragment contains 12 lines on the obverse. The reverse is almost completely destroyed. It contains the end of four lines; the following six lines are completely broken away, and the remainder of the reverse contains two badly broken lines which seem to be parallel to text b 30-31. The goddess is addressed as nin₉-ki-ág-mu “my beloved sister,” obv. i 2', as in text a obv. 11 (note there ni- for nin₉-; see commentary) and text b 31.

Text d=CBS 13915 is a very small fragment, the obverse of which contains the beginning of nine lines. The reverse has the beginning of seven lines. The goddess addressed is Nanāja (^dna-na-a, obv. 6'). As in texts a, b, and c, she is also addressed as “my beloved sister” (rev. 2', partially restored).

Text e=SRT 9:1-21 is a slightly variant version of text a obv. i, the last three lines, and rev. i-ii, but it is hardly a duplicate. Subscript: bal-bal-e^dinanna-kam. For the text, compare now also TIM 9 8.

Text a: CBS 8530

Obv. i

10. nin₉-NIN₉-^rmu ZĪ.IŠ¹-bi ku₇-ku₇-dam
LI-dur-za HA NE ga-ba-ŠI.IB/ŠI.IB
^dna-na-a a a a ga GUL[?]-àm
túm-ma-da nin₉-mu túm-ma-da
ka-pa-paḥ-a-ta túm-ma-da
15. inim lú-da bal-a-zu munus-àm
igi lú-ra bar-re-zu munus-àm
zà é-gar₈-da gub-bu šà-[sù]-^rzu¹ / ì-sa₆
GAM-e-dè íb-íb ì-sa₆-sa₆
é-gar₈-da gub-bu-mu diš sila₄-àm
20. GAM-e-mu 1½ gín-àm
i₇ nam-ba-al-en i₇-zu ḥé-/me-en
a-šà na-an-ur_x(URU₄)-ru-dè-en a-šà-zu ḥé-/me-en
mu-gàr ki-duru₅ na-an-kin-kin

x x x (erasures) ki-duru₅-zu h́e-me-en

Obv. ii

10. GAR [.]
 DU ǹi-ki-ág-[mu] / ga-àm-[. . . .]
^dna-na-a x [.]
 bal-bal-^dinanna-[(ka)-kam]
 u₁-GĪR-gal me-lá[m]
-

For a transcription of the last two lines of obv. ii and of rev. i-ii, see below.

Text b: ROM 721

Obv.

- an-na túm-ma x[.]
 x AN x x nam-nin-e di[b[?]-ba-àm]
 gış-gu-za nita é-a [.]
 gış-gu-za munus pa-paḥ x[. . . .]
 5. gış-MĪ.BŪR-KŪ.GI túg-ga D[U]
 gış-IGI.DŪ ḤA i-zi túg-ni-lám x[. . . .]
 x [x] x -za x-ga ág ga [. . . .]
^dna-[na-a] ^rx¹-bi du₁₀-ga-à[m]
 gaba-za x x x x x-[?]
 10. [^dna-na-a ZĪ.IŠ-bi ku₇-^rku₇-da¹
 [LI]-dur-za ḤA NE ga-ba-ni-ib-SUM
^dna-na-a a a ga GUL[?]-àm
 [túm-ma]-da nin-mu túm-ma-da
 [ka-pa]-paḥ-a-ta túm-ma-da
 15. [x (x) x][?]-dù ḥa-ba-ra-ab-TU[?]-x-x
 [šu-zu munus]-àm g̃iri-zu munus-àm
 [inim] ^rlú¹-da bal-e-zu munus-àm
 [ig]i lú-da bar-re-zu munus-àm
 [za]-e-da LUM-da gub-bu-nam šà-sù ì-s[a]₆
 20. [GAM]-x-da íb-íb ì-sa₆-sa₆

Rev.

- [i₇] na-an-ba-al-le i₇-z[u h́e-me-en]
 [a-šà] na-an-ur_x-ru a-šà-zu h́e-me-e[n]
 [mu-u]n-gàr ki-duru₅ na-an-kin-kin-e
 [zé-b]a-kal-la-mu ki-duru₅-zu h́e-àm
 25. [x (x)]-e ab-sín-zu h́e-àm
 x TUR-TUR me áš-zu h́e-àm

- a-na UN ? zur-zur-re
 a-na KA ki-GUB ba-du-un
 a-na UN ninda geštin-da ba-da-du-du-un
 30. ninda geštin-da ma-da-du-du-nam
 DU nin₉-ki-ág-mu šà-bi ga-àm-mi-ib- < >
^dna-na-a ne ge₄-su-ub
 bal-bal-e-^dna-na-a-kam

Text c: UM 29-15-560

Obv.

- Traces
 DU nin₉-ki-ág-mu šà-mu hé-em-ḫúl-le
 šu-zu munus-àm giri-zu munus-àm
 inim lú-da bal-e-zu munus-àm
 5'. igi lú-ra ba[r-r]e-zu munus-àm
 šu lú-ra [x]x-zu munus-àm
 giri x[-zu] munus-àm
 á-l-k[ùš]-zu šà im-ḫúl-le
 giri DÛ x[]-zu ur₅ im-mi-in-sa₆
 10'. GAM-ma-zu íb-íb ì-sa₆-s[a]₆
 za-e é-gar₈-ta gub-bu-zu šà-sù-zu ì-sa₆
 é x[.] mu diš si[la₄ x]

Rev.

- [.] x [x g]ín[?]-ta-àm
 [. s]ila₄[?]-ba
 [.]-nu-um
 [.]-kin[?]-en
 Six lines broken away
 11. [.] x x-da ma[?]-du-du-nam
 [.] ^ršà-bi ga-àm-mi-x-x¹

Text d: CBS 13915

Obv.

- [LI-d]ur-za HA [NE]
^rnin₉¹-e-zé^a-ba-mu [.]
 murgu-za ? mu [.]
 nin₉-e-mu šu[.]
 5'. gal₄-la-za^a sar-ra[.]

Notes to text d: CBS 13915.

Obv. 2'. a: -zé- is written over an erasure.

5'. a: -za is written over an erasure.

^dna-na-a l[i[?]]
 gu-du-za a-šà [.]
 nin₉-e-mu burù GÁ[NA]
 †túm-ma¹-da nin₉-mu [túm-ma-da]

Remainder broken away

Rev.

†x x¹ [.]
 DU nin₉-ki-á[g-mu]
 a-na KA nam [.]
 a-na KA na[m]
 5'. a-na KA na[m]
 a-na KA n[am]
 nin₉ † x x¹ [.]

Remainder not preserved

Text a: obv. ii, last two lines, and rev. i-ii

After space:

su-pirig sa-pirig-gá
 ši!-im-ma-zi-zi-dè-en

Rev. i

AB-sig-nim-ma-ke₄ / ú GIM e ga a ba
^diškur-gin_x KA-maḥ!¹-dib i-šid
 ur-sag-gal-gal gú-tuku-bi-gin_x
 ur-sag gú-U₄-lugal-nin-e-ne
 5. èš-kèši.ki-e / ki ḥa-ra-ab-x-e
 KA-bi ki-šè ḥa-ra-ab-x-e
 nin-mu abzu^a ba x x / mu-ni-in-gál
 †an-ne¹ †x¹ SÚR-bi / [x š]a-mu-ra-ab-x
 traces

Rev. ii

zi-du ša-mu-ni-DU / ne-ru-du ša-mu-ni-dab₅
 zi-du é-gal-la / ^dutu ša-mu-na-è
 KA-bi du₁₁-ga †x¹-bi[?] / ši-im-ma-ni-ib-gi₄-gi₄-in
 lugal-ra UN ša-mu-na-x / KIN x[.]
 5. igi-zu ḥuš-à[m] / sag-ki-[zu dugud-dam]
^den-líl [.]

Remainder broken away

Text e: SRT 9:1-21

- u₄-ḥu[š-ga]l me-lá[m!]
^dinanna mē-a [.]
 ki ^den-lil-le [.]
 su-^{*}UG sa-pirig-gá ši- [.]
 5. AB-sig-nim-ma{NA}-ke₄ x [.]
^diškur-gin_x KA-maḥ-x[.]
 ur-sag-gal-gal gú-[.]
^{*}KA×?-^{*}bi ki ša-mu-x[.]
 ur-sag-gal-lugal-[.]
 10. KA×?-bi ki ša-mu-un-[.]
 nin-mu ^{*}abzu^p-ta igi ta [.]
 an-né si^p SAG-bi ġiri ki mu-[.]
 an lugal-da me ba-a-me-[en]
^den-lil-gin_x zà-ge₄-si-a-me-en
 15. ^{*}ka-aš-maḥ-unken-na ^{*}ša-^{*}mu-un-bar-re-en
 ġiš-nu₁₁-gin_x an-ta šà-unken-na-ka
 zi-du ^{*}ša-mu-ri-DU erím ^{*}ša-mu-ni-DU
 zi-du é-gal-la ^dutu nam-mi-DU
 igi-zu ḥuš(GĪR)-àm sag-ki!-zu dugud-dam
 20. ^den-lil-le za-a-ra mu-ra-an-sum
 bal-bal-e-^dinanna-kam
-

Translations

Text a: CBS 8540

Obv. i

10. My princely(?) sister, its/their . . . flour is sweet,
 On your navel let me ,
 Nanāja,
 Being brought out, my sister, being brought out,
 Being brought out of the entrance of the cella:
 15. When you converse with a man it is womanly,
 When you look at a man it is womanly,
 When you your [remote] heart is gracious,
 When bowing down (your) hips are pleasing.

 When I ,

20. When I bow down ,
 Do not dig a canal, let me be your canal!
 Do not plough a field, let me be your field!
 Farmer, do not search for a wet place, let me be your wet place!

Obv. ii

Come, [my] beloved sister! [. . .], let me [. . .]!
 Nanāja . . . [.].
 Balbal [of] Inanna.
 Catchline.

Text b: ROM 721

- Worthy of An, . . . [.],
 , in ladyship unshurp[assed],
 A chair [. . .] the man in the house [.],
 A chair [. . .] the woman in(?) the papah [.],
 5. A on her dress . . [.],
 A needle . . . the nilam-garment . . [.],
 ,
 Na[nāja,] its is good,
 On your breast ,
 10. Nanāja, its/their . . . flour is sweet,
 On your navel let me ,
 Nanāja, ,
 Being [brought out], my lady, being brought out,
 Being brought out of the [entrance] of the [ce]lla:
 15. for you ,
 [Your hand] is [womanly], your foot is womanly,
 When you converse with a man it is womanly,
 When you [lo]ok at a man it is womanly,
 (your) remote heart is gracious,
 20. [Bow]ng [down], (your) hips are pleasing.

Rev.

- Do not dig a [canal], [let me be yo]ur canal!
 Do not plough [a field], let me be your field!
 [Far]mer, do not search for a wet place,
 My precious [swe]et, let me! be your wet place!
 25. [.] . . . , let me! be your furrow!
 . . . small . . . , let me be your desire!
 is treating with care . . . ,
 I/you go,
 I/you go with bread and wine,
 30. I/you go . . . with bread and wine.
 Come, my beloved sister, let me < > their(?) heart!
 Nanāja, let me kiss you!
 Balbale for Nanāja.

Text c: UM 29-15-560

- Come, my beloved sister, let my heart rejoice!
 Your hand is womanly, your foot is womanly,
 When you converse with a man it is womanly,
 5'. When you look at a man it is womanly,
 When you [. .] . . (your) hand towards a man it is womanly,
 [When] you [. . .] . (your) foot it is womanly,
 When you [. . .] (your) fore[arm] it makes my heart rejoice!
 When you . . [. .] (your) foot it makes me very happy,
 10'. When you bow down (your) hips are pleasing
 When you your remote heart is gracious,

Text d: Because of the fragmentary condition of the text no translation is offered here.

Text a: obv. ii (last two lines) and rev. i-ii, and text e SRT 9:1-21: No translation here.

Commentary

Text a: CBS 8530

Obv. line 10. For nin-NIN₉, see most recently Sjöberg, ZA 65 (1976) 244, commentary to line 267 with literature. Reading nin₉-e_x(NIN₉) seems to be certain since we also find the writing nin₉-e, see our text d obv. 2' and 4', nin₉-e-mu. The parallel line is text b 10. For 𒀵.ĪŠ(=kukuda, milla) see CAD K 500 s.v. *kukkušu* (a cheap type of flour).

Line 11. LI-dur=*abunnatu* "navel"; see also text d obv. 1, which should be restored according to this line. The interpretation of LI-dur as "navel" is certain since in text d obv. other parts of the body follow: murgu-za "on your back" (3'); gal₄-la-za "in your vagina" (5'); gu-du-za "in your anus" (7'); see further text b obv. 11: [LI]-dur-za 𒀵A NE ga-ba-ni-in-sum/si "I will place(?) . . . on your navel." The interpretation of 𒀵A(-)NE remains obscure.⁴

Line 14. pa-paḥ=*papāḥu* "Cella, Kultraum; Heiligtum," AHw I 823. See further text b obv. 4 and the parallel line text b obv. 17. Our text: zâ é-gar₈-da gub-bu; text a obv. 19: é-gar₈-da gub-bu; text c obv. 11': za-e é-gar₈-ta gub-bu-zu šâ-sù-zu ì-sa₆; text b obv. 19: [za]-e-da LUM-da gub-bu-nam šâ-sù ì-s[a]₆.

I have assumed that zâ é-gar₈-da gub-bu-zu is the original version; za-e é- in text c seems, therefore, to be a scribal error; text b is corrupt. It would be tempting to interpret zâ-gub as corresponding to Akk. *emēdu*

4. Text a (CBS 8530) obv. i 11: ga-ba-ši-ib-ŠI.IB seems to be a scribal error.

“to lean against (something”); note that gub is translated as *emēdu*), see CAD E 138 *emēdu*, bilingual section. As seen in our line, this compound governs the comitative, but in text c obv. 12' -ta (for -da). However, what does “when you lean against the wall, your remote heart is gracious” mean? Cf. also line 19.⁵

Line 18. Text a: GAM-e-dè íb-íb ì-sa₆-sa₆; text b 20: [GAM]-x-da íb-íb ì-sa₆-sa₆; text c obv. 10': GAM-ma-zu íb-íb ì-sa₆-sa₆. GAM=gam, gurun=*qadādu* “to bow down.” I assume that GAM in this context—see also line 20—is an euphemistic expression with sexual connotations, i.e., *coitus a tergo*, cf. “Inanna and Enki” lines 4-5 (see G. Farber-Flügge, *Inanna und Enki* p. 16; B. Alster, *ZA* 64 [1975] 21). If this interpretation proves right, the price of *coitus a tergo* with a temple hierodule was 1½ sheqel of silver, line 20, which seems to be a parallel to text c rev. 1'. This interpretation of GAM (in lines 18 and 20) seems to support an interpretation of diš sila₄-àm in line 19 (cf. text c obv. 12), “one lamb,” as the price of sexual intercourse with a temple hierodule in a different position.

Lines 21-23=text b 31-34.

Line 22. For a-šà uru₄ as a euphemism for sexual intercourse, cf. S. N. Kramer, *PAPS* 107 (1963) 505b:24ff.: there the poet uses the expression gal₄-la uru₄, “to plough the vagina”; note there also line 27 ki-duru₅ (*ruḫibtu*) “wetness, wet place” as an expression for the vagina as in our text 23 and text b 23 and 24. See further *Inanna and Šulgi: A Sumerian Fertility Song*, treated by S. N. Kramer in *Iraq* 31 (1969) 18ff.; that seems to me to be a love song, sung by Inanna and King Šulgi of Ur. Note especially rev. 6: mu-un-gàr a-šà ur_x(URU₄)-ru, “Farmer, plough (my) field!” and rev. 8, where the same expression recurs.

Line 23. While text a has mu-gàr, text b 23 has [mu-u]n-gàr. mu-un-gàr is the well-known Emesal for engar, “farmer.” Cf. the commentary to the preceding line.

5. B. Alster treats the expression zà (zag) é-gar₈-e ús-sa, which he translates “approaching the side of the wall” in his *The Instructions of Suruppak, Mesopotamia 2* (Copenhagen, 1974) 104. This expression occurs in *The Instructions of Suruppak* line 161, which reads: dumu-gi₇-na-an-šám-šám-an zà é-gar₈-e ús-sa, translated by Alster as “Do not buy a free man, it is miserable.” In his commentary (p. 104), Alster interprets this expression as implying the notion “to feel ashamed.” Alster further refers to Enmerkar and the Lord of Aratta, lines 373-74: ab-ba-ab-ba inim-zu-ne šu téš-a bí-ib-ri-eš zà é-é-gar₈-e bí-ib-ú[s-eš], “All the word-wise elders folded (their) hands, leaned (their) shoulders (back) against the wall” (thus Alster; note that he here has interpreted zà as “shoulder”). The passage describes persons in despair; in *Urnammu's Death*, line 187 (cf. S. N. Kramer, *JCS* 21 [1967; 1969] 116): giš-gù-di é-na[m-na]r!-ra-ka zà é-gar₈-e i-ni-in-ús, “the gudi-instruments were lying at the side of the wall in the house of the singers” (Alster), a situation of grief is referred to. From the grammatical point of view, “sitting close to the side of the wall” would in Sumerian be zà-é-gar₈-ra-ke₄ ús-sa. The connection between zà é-gar₈-e ús and zà é-gar₈-da gub (-ta gub) in text a obv. i 17, text a obv. i 19, text c 11' é-gar₈-ta gub-bu-zu, and text b 19 <é>-gar₈-la gub-bu-nam, remains somewhat obscure.

Obv. ii 11. *nì-ki-ág-[mu]* is an interesting scribal error for *nin₉-ki-ág-mu*, “my beloved sister.” Cf. text c obv. 2': *DU nin₉-ki-ág-mu*, and text d rev. 2'.

Text b: ROM 721

Line 2. My restoration *nam-nin-e di[b-ba-àm]* depends on SRT 36:47, *nam-nin-e dib-ba-àm* (said of Ninlil) and N 4119:2, *nam-nin-a dib-ba-àm* (the goddess Sadarnunna): JAOS 93 (1973) 352.

Line 4. See the commentary to text a obv. 14, *pa-paḥ*.

Line 5. *giš-MÍ.BŪR* (here evidently of gold⁶) seems to be something which a woman can use on her garment as an ornament.

Line 6. *giš-IGI.DŪ* should probably be read *giš-dal(l)a*, Akk. *šillû*, here denoting a pin (needle) as a fastening of a woman's garment, cf. CAD S 193 *šillû* A 2 a). *ḪA i-zi* remains obscure. Is it to be connected with *ḪA(-)NE*, line 11 in this text and in text a?

Line 10. =text a obv. 10.

Line 11 =text a 11, where *ga-ba-ŠI.IB-ŠI.IB* is certainly a scribal error.

Lines 12ff. =text a obv. 12ff.

Line 24. My restoration [*zé-b*]a-kal-la-mu depends on PAPS 107 509, No. 10:34. — *ḫé-àm* (also in lines 25 and 26) is a mistake for *ḫé-me-en*, “let me be!”

Line 26. I have interpreted *áš* as corresponding to Akk. *ḫišiḫtu*, “need; desirable/beloved object”; *áš* is also Akk. *šibûtu* A, “need, want.” With some hesitation I interpret *me* as “I,” “me” (Emesal).

Lines 27-29. Cf. text d rev. 3'-6'.

Line 27. This line might be translated as “everything in! the land she treats with tender care,” interpreting *zur-zur* as corresponding to Akk. *kutennû*, cf. CAD K 540 s.v. *kunnû*, lexical and bilingual sections; Sjöberg, JCS 26 (1974) 162 rev. 10 with commentary.

Line 28. *ba-du-un* corresponds to *attallak* and *tattallak*, cf. OBGT VII 63-64 (MSL 4 90).

Line 31. The parallel line is text a obv. ii 11 (see commentary, above). To whom does the possessive suffix *-bi* (*šà-bi*) refer? For *DU*, probably to be read *gin* (gen), cf. Sjöberg, JCS 25 (1973) 127; text a obv. ii 11, *DU nì* (for *nin₉*, see commentary)-*ki-ág-[mu]*; text c obv. 2', *DU nin₉-ki-ág-mu*; text d rev. 2': *DU nin₉-ki-á[g-mu]*; PAPS 107 (1963) 509, No. 10:36, *DU nin₉-ki-ág-mu*, “come, my beloved sister!” (*Dumuzi* addressing *Inanna*).

Line 32. I have interpreted *ne-su-ub* as corresponding to *našāqu*, “to kiss.” *ge₄-su-ub* (cohortative 1st pers.) is in my opinion a scribal mistake for *ga-su-ub* or *gú-su-ub*.⁷

6. *-kù-ge* could be *-kù(kug)* “silver” followed by the postposition *-e*. For a proposed reading *kusig*, *kuzi* of *KÙ.GI*, “gold,” see M. Civil, JCS 27 (1976) 183ff.

7. For *gú-* (cohortative preformative) before a syllable containing an *u*-vowel, see, for instance, TCL 15 13:47ff.: *gú-mu-*.

Text c: UM 29-15-560

Line 8'. á-l-kùš=*ammatu*, here “forearm,” cf. Sjöberg, JCS 26 (1974) 173, to which this reference should now be added.

Text d: CBS 13915

Obverse line 1'. Parallel lines: text a obv. i 11; text b obv. 11.

Line 2'. nin₉-e (also line 4' in this text) stands for nin₉-NIN₉, see above, commentary to text a obv. i 10. Note that the male god uses Emesal nin₉-e-zé-ba-mu, “my sweet sister.”

Line 9'. (Remainder broken away). Cf. text a obv. i 13; text b obv. 13.

Rev. line 11. This line, and the following line, may be slight variants of text b 30-31. Text b has ma-da-du-du-nam, while c has ma[?]-du-du-nam, “you come to me.” The sign before -da in the first part of this line is positively not geštin, as in text b.

Text a obv. ii, the last three lines, and rev. i-ii.

Obv. ii. The space before the last two lines in text a might be partially filled in by the parallel text e, SRT 9:2-3.

Rev. line 1. ab or aba_x=*tâmtu*. The second part of this line (broken away in text e) is obscure.

Line 2. In addition to our line, I know of the following references for maḥ-dib: (1) Sjöberg, OrSuec. 19-20 (1970-71) 149, No. 5:17', ^den-lil-da maḥ-dib (said about Nanna); (2) UET 6/1 118 i 3 u_x-ru-zu maḥ-dib!. K. Oberhuber, ArOr 35 (1967) 262 reads, however, maḥ-du₅, interpreting it as a phonemic variant of maḥ-di (cf. his commentary on p. 265); (3) en-gal maḥ-dí-ib-di-im-gi-ir-e-ne (=maḥ-dib-dingir-re-e-ne), KAR 158 iii 34 (incipit); (4) DN ^dù-è-maḥ-dib (son of Ninšubur), CT 24 2, K.4333 i 6 (list of gods). Cf. Bagh.Mitt. 2 (1963) 80:25 kalam-ma maḥ-dib-ba (note -dib-). The exact meaning of maḥ-dib remains uncertain. — gù/inim šid also occurs in The Instructions of Suruppak, line 228: emè sila-a gù ì-šid-e, which B. Alster (The Instructions of Suruppak, p. 47) translates as follows: “A she-ass makes voice in the street” (he reads KA ì-ŠID-e).⁸

Line 3. gú-tuku=*ašarēdu*; *gīt mālu*; *šarú*, “rich” (CT 18 45, K.4192 rev. 7=*šarú*; the following line has sag-gú-tuku=*šarú*); cf. A. Falkenstein, ZA 55 (1963) 48: VAS 2 78:7=CT 42 43:8: Šulpaea Hymn, line 8 (ZA 55 36) with refs.; CBS 15201 (copy of a stela, unpubl) rev. i 6ff.: ^den-lil ^dnin-lil ^dnin-ḥur-sag ^dutu ^dnin-súna ^dE[N.ZU?] dingir-gú-tuku-ke-en-ge-rame-[eš], “Enlil, Ninlil, Ninḥursaga, Utu, Ninsuna, Suen[?], who are the foremost deities in Sumer.” Is -gin_x (not preserved in text e) a scribal error for -im (gú-tuku-bi-im)?

Line 4. As far as I know, gú-U₄ as an epithet is not found elsewhere. Scribal error?

8. Cf. KA×ŠID(še_x, šeg_x/šid_x)-gi₄(-gi₄)=*sagāmu*, see Sjöberg, TCS 3 77b.

Line 5. This line does not occur in the parallel text e.

Line 6. This line seems to be a parallel line to text e 7=10. According to S.

N. Kramer's collation of SRT 9 (text e), KA (lines 7 and 10) has an inscribed sign.

Rev. ii 1. The parallel line text e 17 has *zi-du ša-mu-ri-DU erím ša-mu-ni-DU*.

Rev. ii 2. Our text has *ša-mu-na-è*, while text e 18 has *nam-mi-DU*, which might be a scribal error for *nam-mi-UD.DU=nam-mi-è*.

Rev. ii 5. =text e 19.

Text e: SRT 9:1-21

Line 14. For *zà-ge(₄)-si*, cf. Sjöberg, AfO 24 (1973) 39, commentary on Nungal in the Ekur, line 28.

6. STVC 37 (CBS 8548, see photograph): [š]ir-gíd-da-^dnuska-kam.

This hymn to Nuska has been treated by J. van Dijk in his *Sumerische Götterlieder* 2 144-59. His treatment was based on E. Chiera's copy in STVC. This tablet has now been baked and cleaned. The reverse especially seems to have been covered by dirt and several more lines are now clearly legible. I have collated the text and I believe that a reedition of this hymn is necessary. It should be noted that about 15 lines are broken away at the end of the obverse and the same number are missing at the beginning of the reverse.

Obv.

[x] *tu-°da-°zu é-kur-ta ^d*en-°líl-°le b[í-in-du₁₁[-°ga^a]
 [^d]°nuska(PA.TÚG) tu-da-zu <é-kur-ta ^den-líl-le bí-in-du₁₁-ga>
 [e]n ^dnu-dím-mud-°e^a abzu-ta lugal nam-°h^eé °mí mu-°rí-in-du₁₁
 sukkal-zi me-téš-°e ga-i

5. ^dnuska(PA.°TÚG) sukkal-maḥ-^den-líl-lá zà-mí-zu du₁₀-ga-àm
 °ku₇-°ku₇-°da

lugal-mu šir-re-éš ga-àm-du₁₁
 °sù-DU-ág [si]pa-zi-^den-líl-lá-me-en
 °mu-maḥ-pà-da-^dnin-líl-lá-me-en
 °geštú-sum-ma-^den-ki-ga-me-en

10. ^den-ul ^dnin-ul-e tu-da-me-en
 °numun-nam-en-na-da tab-ba-me-en
 é-kur-ra °šir-°bi-me-en (gloss °na-°a-°di °ši-°ra-x beneath šir-bi)
 sukkal lugal-a-ni-ir túm-ma-me-en
^dnuska(PA.°TÚG) ^den-líl-lá lú-šà-ga-na-me-en

Notes to text:

Obverse:

Line 1. a: the brackets at the end correspond to the present state of the original.

Line 3. a: -e not in copy.

15. igi-gál -^da-nuna(NUN)-ke₄-ne-me-en
 du₁₁-ga-zi *sag-^obi-šè *è-a-me-en
 sukkal-zi-^den-líl<-lá>{-ka}-me-en
 zi-du₁₁-ga šu *nu-^obal-^oe-me-en^a
 [x x *zalag-^oga *sù-^oDU-^oág-bi-me-en
20. [x x x] *nam-^onir-gál sum-ma-me-en
 [^de]n-líl-le igi-^ozi *bar-ra-me-en
 [é-^de]n-^olíl-<lá>ka me-^ote-^ob[i]-me-en

The following three lines almost completely destroyed

Gap

Rev.

- [. -me]-en
 [.]x-me-en
 [.]-me-en
 [x x]x *igi x x x x sum-mu-me-en
- 5'. [^d] *nin-^otu-ra giš-banšur sa₇-ga-me-en
^od^oen-^onu-gi₄-ra á-^oág-^ogá *è-[a-me-e]n
 lugal-ra nam-ti *mí? x[-me-]en
 an-^oki ús-^oaš-^obi-šè x x x-me-^fen¹
 á-ág-gá-é-^den-líl<-lá>-^oka-ta
- 10'. me-gal-gal-la zà-^ogub-^ogub-^obu-me-en^a
 me-zi-da *IGI x x gá-{RI}-gá-me-en^o
 me-maḥ-a *PA-^oa-^ozi-me-en
 me-ul-e *pa-^oè-^oa₅-me-en
 me-túg-ma₆ šà-^ogada-lá-a-me-en
- 15'. me-nun-na gú-me-er-me-re-me-en
 me-nì-lu-a-ba šu-du₇-a-me-en
^da-nun-na dingir-gal-gal-e-ne
 zà-mí-imin x ^fx¹-^o[z]i-ri-in-ne
 sukkal šu-luḥ [x x] *á-^onun-gál-me-en
- 20'. *šà-zalag-zalag-a-a-^den-líl<-lá>{-ka}-me-en
 zà-mí-du₁₁-ga *kingal(GAL.UNKEN) ^dnuska(PA.*TÚG)
 *[mu]nus-zi-mul an-da šà-^okúš-ù
^dnisaba zà-mí
-
- [š]ir-^ogíd-da-^dnuska-kam

Line 15. a: there is an erased sign between igi- and -gál.

Line 18. a: there seems to be an interlinear Akk. translation beneath this line.

Reverse:

Line 10'. a: there is a partially destroyed Akk. translation beneath zà-gub-gub-bu-
 (li-te-.....).

Commentary

Obverse line 10. Enul and Ninul appear here as the parents of Nuska; cf. Sjöberg, JAOS 93 (1973) 352 obv. 5: ^den-ul ^dnin-ul-e èš-maḥ-a túm-ma “Enul and Ninul have made her suitable for the lofty shrine” referring to Sadarnunna, the spouse of Nuska. There the two deities may be the parents of Nuska, cf. my commentary.

Line 12. The Akk. gloss *na-a-di ši-ra-x* (erasure?) beneath šir-bi-me-en “you are its (of the Ekur) song.” As far as I can see, *na-a-di* is a mistake for *na-ad/nād*, stative of *nādu* “to praise”; the later form is *na'id*, cf. W. von Soden, ZA 50 (1952) 176; AHw 2 705 s.v. *nādu(m)*, *na'ādu* II. The accusative *šira* poses a problem, cf. GAG 147a (also Ergänzungsheft p. 29^{o*}). While the Akk. gloss *nād(i) šira* is 3rd. pers. sg. (“praised in song”), the Sum. version has “you are its song.”

Line 17. *sukkal-zi-d^en-lil-lá-me-en* would be correct Sumerian; see also line 11: [é-^de]n-lil-ka for é-^den-lil-lá-ka; rev. 9': á-ág-gá-é-^den-lil-ka-ta for -^den-lil-lá-ka-ta; rev. 20': šà-zalag-zalag-a-a-^den-lil-ka-me-en for -^den-lil-lá-me-en.

Rev. line 5'. For this line cf. JCS 4 (1950) 138 i 21 (see J. van Dijk, SGL 2 108) *sagi zabar-kù zalag-zalag-ga en-me-giš-banšur-ra* “the cup-bearer, who makes the holy copper(jars) shining, the ‘lord’ (who knows) the me’s of the table” referring to Nuska; cf. A. Falkenstein, ZA 55 (1962) 17f. with n. 37 (p. 18).

Line 10'. As far as I know, this is the only reference for *zà gub-gub* in connection with me’s; the exact meaning remains uncertain. Cf. *me-gal-gal-la zà-kēs/kešda*; see G. Farber-Flügge, Inanna und Enki (StPohl 10, 1973) 141.

Line 12'. For *PA-a=u_x-a=ú-a* (Akk. *zāninu*; *ēpiru*), cf. most recently Kramer Anniversary Volume (AOAT 25 1976) 423. This reference has to be added there; see further STVC 60:4 (Šulgi R) *PA-a-zi* as an epithet of Šulgi; *PA-a-gú-tu[ku]-^den-lil-lá-me-en* (Urnammu), TCL 15 13:93 (read *sipa-gú-* by G. R. Castellino, ZA 53 120).

7. CBS 2343 (text A, see photograph) and dupl. UM 29-15-6 (text B).

In ZA 63 13-15 I edited text B (UM 29-15-6; see the photograph, ZA 63 50), a hymn to Enki with a prayer for King Išmedagan of Isin. The duplicate CBS 2343 was identified by Dr. Margaret W. Green.

Text A: obv. 1-12; the following five lines are almost completely destroyed.

This part of the composition is not preserved in text B;

text A: obv. ii 1'-2' are not preserved in text B;

text A: obv. ii 3'ff.=text B obv. 2'ff; text A: obv. iii is almost completely broken away; only traces of the first signs are preserved in 6 lines: 1'-6'=text B obv. 12' (end)-14';

text A: rev. i 1'-4'=text B rev. 10f.

Text A has a few further lines, almost completely broken away;
text B: remainder broken away.

A Obv. i

en-gal-maḥ-x-
dingir-re-e-ne
di-zu galam u₄-ru

a-a ^den-ki

5. nir-gál ušum-zà-dib
nam ki-bi-šè tar-re

me-lu-lu-a-ba
dúr-gar-ra
[š]e-er zi-dè-eš gùn-a

10. [n]un-gal sag-kéš-
[dingir]-re-e-ne
[x]x-an-kù-ga

The following five lines are almost completely destroyed.

A Obverse ii and B Obverse; A obv. iii 1'ff.=B obv. 12'-14'.

? ? IM([.]

KA ki-zu [.]

nam-tar-ra-zu ki-bi-šè ši-gar ^den-líl-bàn-da-me-e[n]^a
^da-nun-na dingir-gal-gal-e-ne me šu mu-ni-íb-ḫal-ḫa-x^a

5. ki-ùr ki-tuš-kù mu-ne-gá-gá nir sa[g-í]-bi-me-en^a
nam-maḥ-zu ni šu nu-te-gá-dam a DU x [. . . .]^a

abzu kur me-nun-na dù-a ki-sikil-la x[. . . .]^a
sug-gal sug-muš-a lá-a eridu.ki èš[.]

sa-gid-da-[àm]

a-a ^den-ki ^diš-me-^dda-gan [. . .]/ di/ki tur gal ḫé-x[. . .]
gīš-gī₄-gál sa-gíd-[da-bi-im]

Notes to text:

A obv. ii and B obv.:

Line 3. a: A: nam-tar [.]

ki-bi-šè ši-gar

^den-líl-bàn-da-me-e[n] (three lines)

Line 4: a: A: ^da-nun-na

dingir-gal-gal-e-ne

me šu mu-ni-íb-ḫal-ḫa-x (three lines). Also text B has šu following me.

Line 5. a: three lines in text A; sa[g-í]-bi-me-en only preserved in A.

Line 6. a: three lines in text A; Text A (end): a DU [x x x] x x [. . .].

Line 7. a: text A almost completely broken away.

10. ^den-ki en dumu-sag-an-na [. . . .]
^dnu-dím-mud gu₄-gal-abzu-a x [. . . .]
 nitalam-zu kù-^ddam-gal-nun-na [. . . .] / h́é-me-da-an-[. . . .]
 a-a ^den-ki gú-da hu-mu-e-x-[lá (x)] / šà hu-mu-da-ab-kú[š-ù]
 inim-sa₆-ga ^diš-me-^dda-[gan-na]
15. nam-šita_x-lugal-lá sù-r[á]
 gù-zi-dé-a-^den-líl-lá x [.]
- B. rev. and A rev. 1 (=B rev. 10ff.)
- ^diš-me-^dda-gan sipa inim-ma [. . . .] / dumu-^den-líl-l[á]
 me-lám-ma-ni kalam-ma šu mu-ra-an-[. . . .] / an-ki zà x [. . . .]
 nir h́é-gál kur-kur lu-a-ba gaba-gi₄ na-[an-du₁₂-du₁₂]
^diš-me-^dda-gan sig-da igi-nim-šè [.]
5. mu-na-ab-du₇ dingir-kalam-ma-ke₄ šir-re[.]
 i₇-idigna i₇-buranun-e si hu-mu-x[. . -sá (x)] / h́é-gál hu-mu-na-ab-
 [túm-mu]
 ubur-an-na-ke₄ gál hu-mu-na-ab-tag₄-[. . . .] / buru_x-bi h́é-na-[. . . .]
 gána-gal-gal-la še-zì gig-gú-nid[a] / ? h́é-[.]
 ?.MAŠ.U.LAGAB×U-e gú ha-mu-na-[.]
 sa-gar-ra-[àm]
10. a<-a> ^den-ki ^diš-me-^dda-gan nam-lugal [.]
 bala h́é-gál-la sag-šè [rig₇-]
 giš-gi₄-[g]ál sa-[gar-ra-bi-im]

Text A has a few further lines, almost completely destroyed; text B: remainder broken away.

Commentary

A Obverse i

Line 1. Reading en-gal maḥ-[d]i is a possibility.

Line 3. We can also read sá (= *milkum*) instead of di (= *dinum*).

Line 5. For ušum-zà-dib, see above, text 2 (UM 29-13-509) Obv. 2 with commentary.

Lines 7-8. For the expression “to sit/ride (u₅-a, dúr-gar-ra) on the me’s, see G. Farber-Flügge, Inanna und Enki (StPohl 10) 141ff.; 3 N-T 500 obv. 8’ (Enki) me-šár-ra u₅-a (see Sjöberg, OrSuec. 23); N 4188 rev. 1 (^du₄-

B rev. and A rev. i:

Line 10: a: A: [x] [.]

nam-lugal [. . . .]

bala h́é-[. . . .]

sag-e-eš r[ig₇-]

Line 11: a: A: giš-gi₄-[.]; B: [giš-gi₄-g]ál sa-[.].

saḫar-ra) me-gal-gal-la u₅-a), quoted in my commentary to 3 N-T 500 obv. 8' in OrSuec. 23.

[š]e-er zi-dè-eš gùn-a seems to refer, not to Enki, but to the abundant me's (me-lu-lu-a) in line 7; cf. W. Ph. Römer, *Königshymnen* 14 No. 24 i 46 and Sjöberg, TCS 3 24 No. 9:131 (verbs še-er-ka-an-du₁₁ and še-er-ka-an-di in connection with me); both references are quoted by G. Farber-Flügge in *Inanna und Enki* p. 138. See further Šulgi R (STVC 60+), line 25, me with še-er-ḫa-an-du₁₁, ISET 1 137 Ni. 4205 ii 10' (and dupl.; Eridu Lament): me abzu še-er-ka-an-du₁₁-ga.

Line 12. The traces of the almost completely destroyed sign before -an-kù-ga cannot be sag so that a restoration [dumu-sa]g-an-kù-ga "the first-born son of the holy An" can be ruled out.

A obv. ii and B obv.

Lines 1-2. These two lines are preserved only in text A.

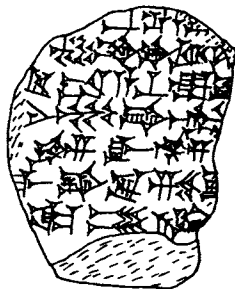
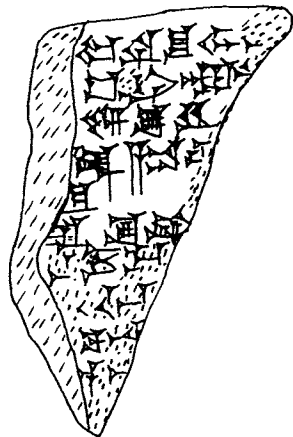
Line 4. As far as I know, this is the only reference for šu-ḫal-ḫa(l) (=Akk. zu^uunu) "to distribute" (the me's); otherwise only ḫal-ḫal, ḫal-ḫa, cf. G. Farber-Flügge, *Inanna und Enki*, pp. 132f.; Sjöberg, ZA 63 (1973) 44.

B rev. and A rev. 1 (B=A rev. 10ff.)

Line 9. The verb might be gù-gur (cf. Sjöberg, *Mondgott* p. 157; 164 n. 8) and ?MAŠ.U.LAGAB×U should be read guru_x (=guru₇); M. Civil drew my attention to this reading; it is enough to refer to Gudea Cyl. B xi 22-23 (in the preceding line we find gána-zi and in our text gána-gal-gal-la precedes line 9).

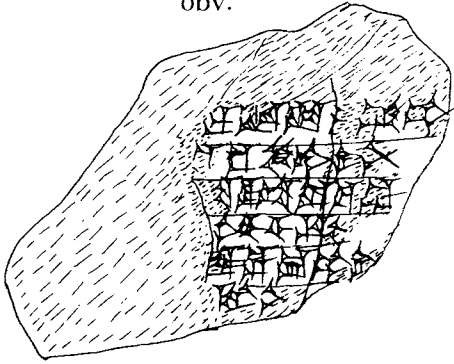
1a. 3 N-T 906, 221 obv.

1b. 3 N-T 900, 23 obv.

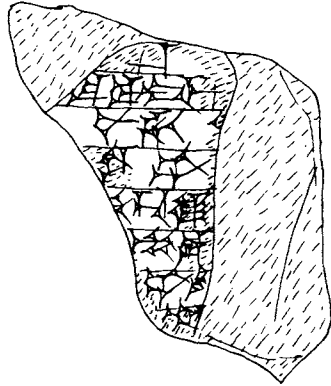


Id. N 2986

obv.

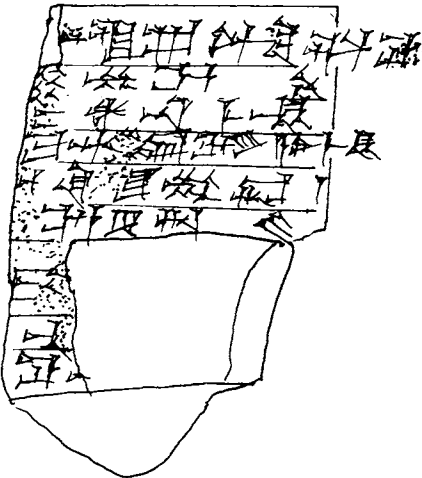


rev.

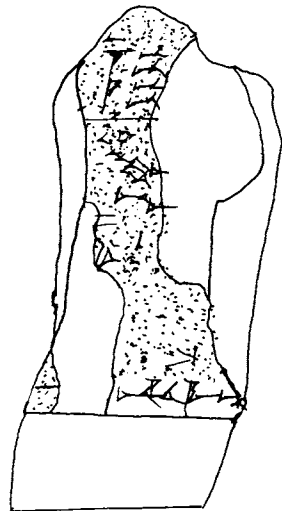


1e. 3 N-T 916, 344

obv.



rev.



If. UM 29-16-36+ N 6312

obv.



rev.

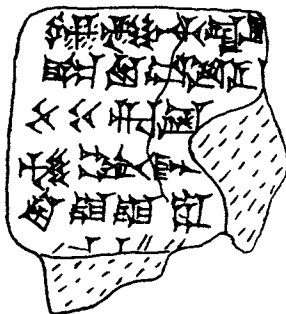


lg. N 3334

obv.

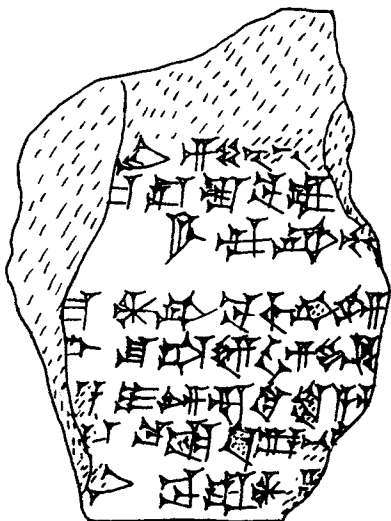


rev.

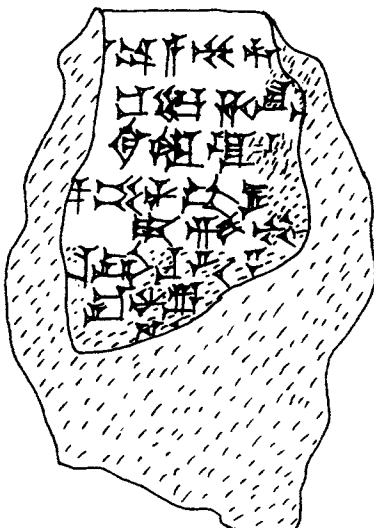


lh. 3 N-T 919, 488

obv.

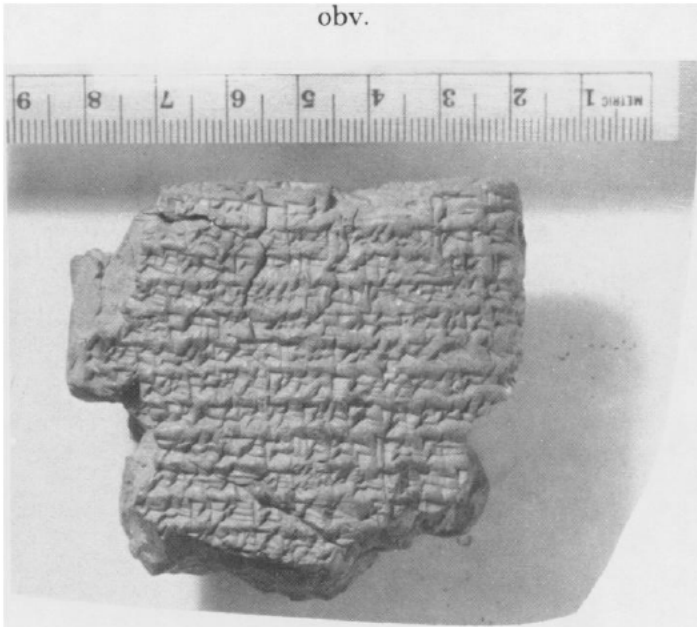


rev.



2. UM 29-13-509

obv.

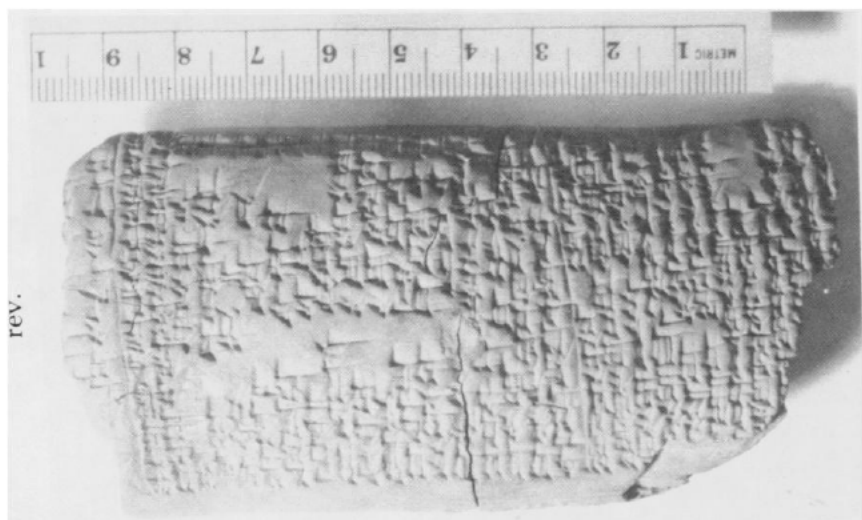


rev.

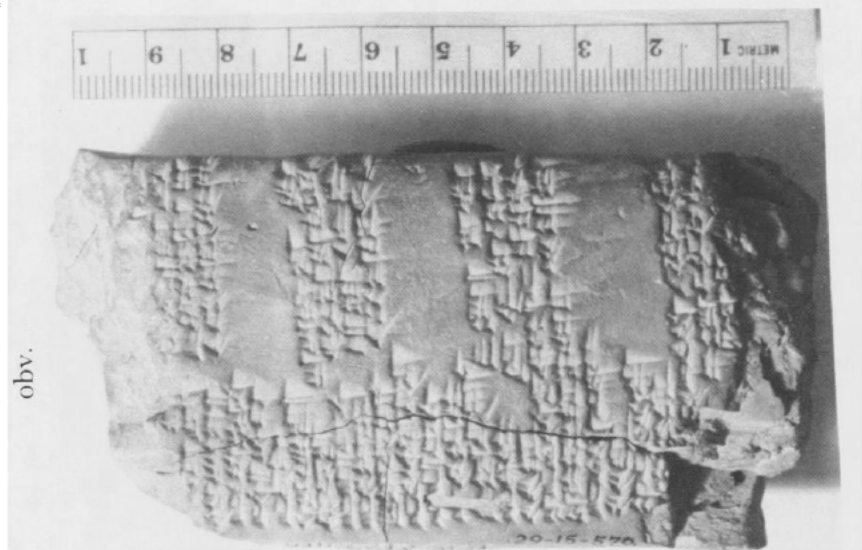


3. UM 29-15-570

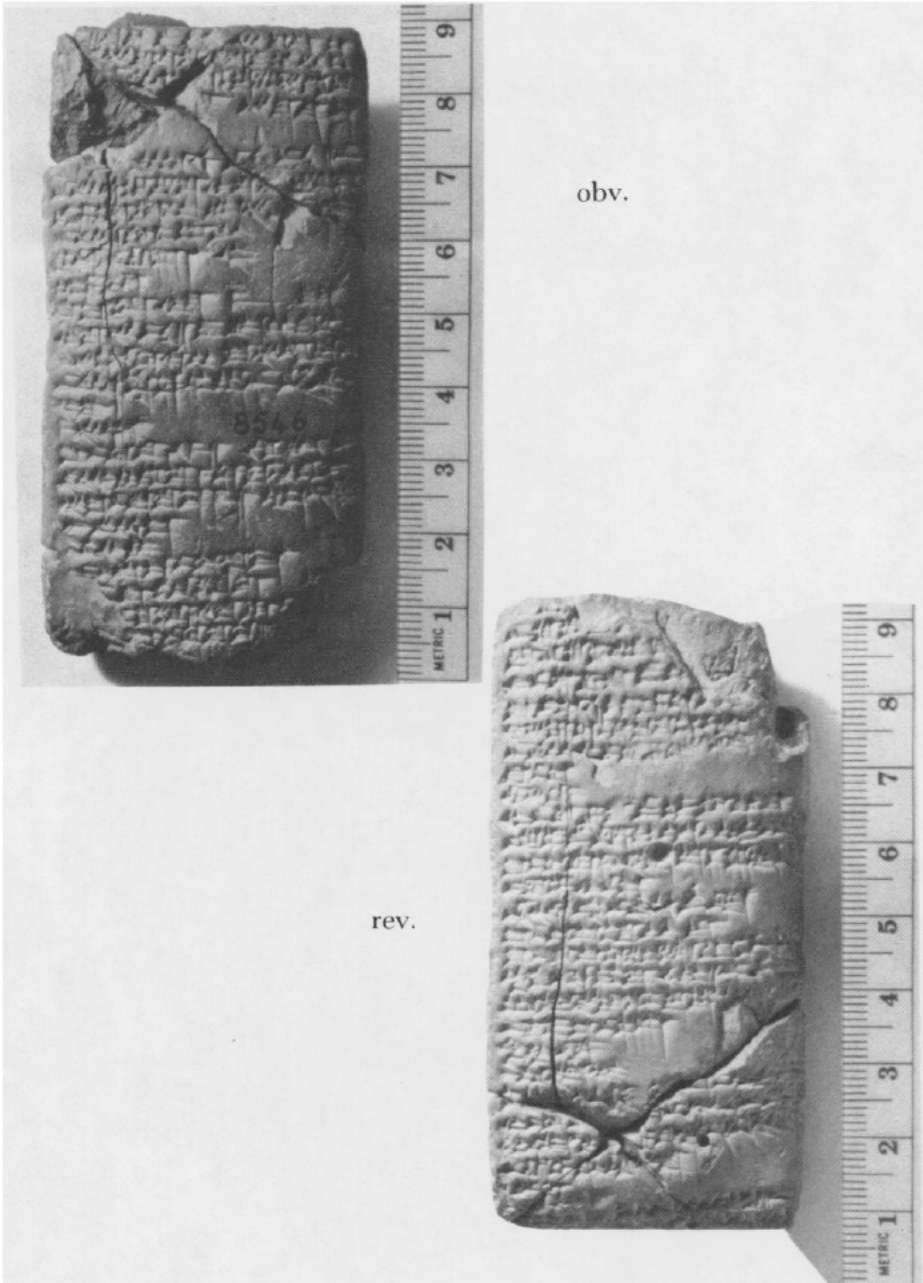
rev.



obv.



4. CBS 8546



5a. CBS 8530

obv.



rev.



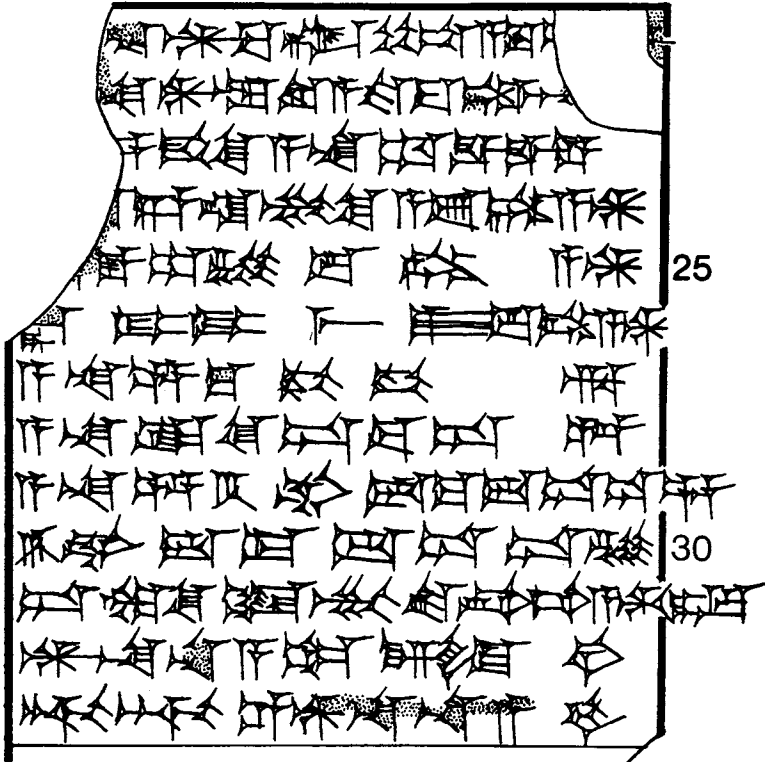
5b. ROM 721

obv.



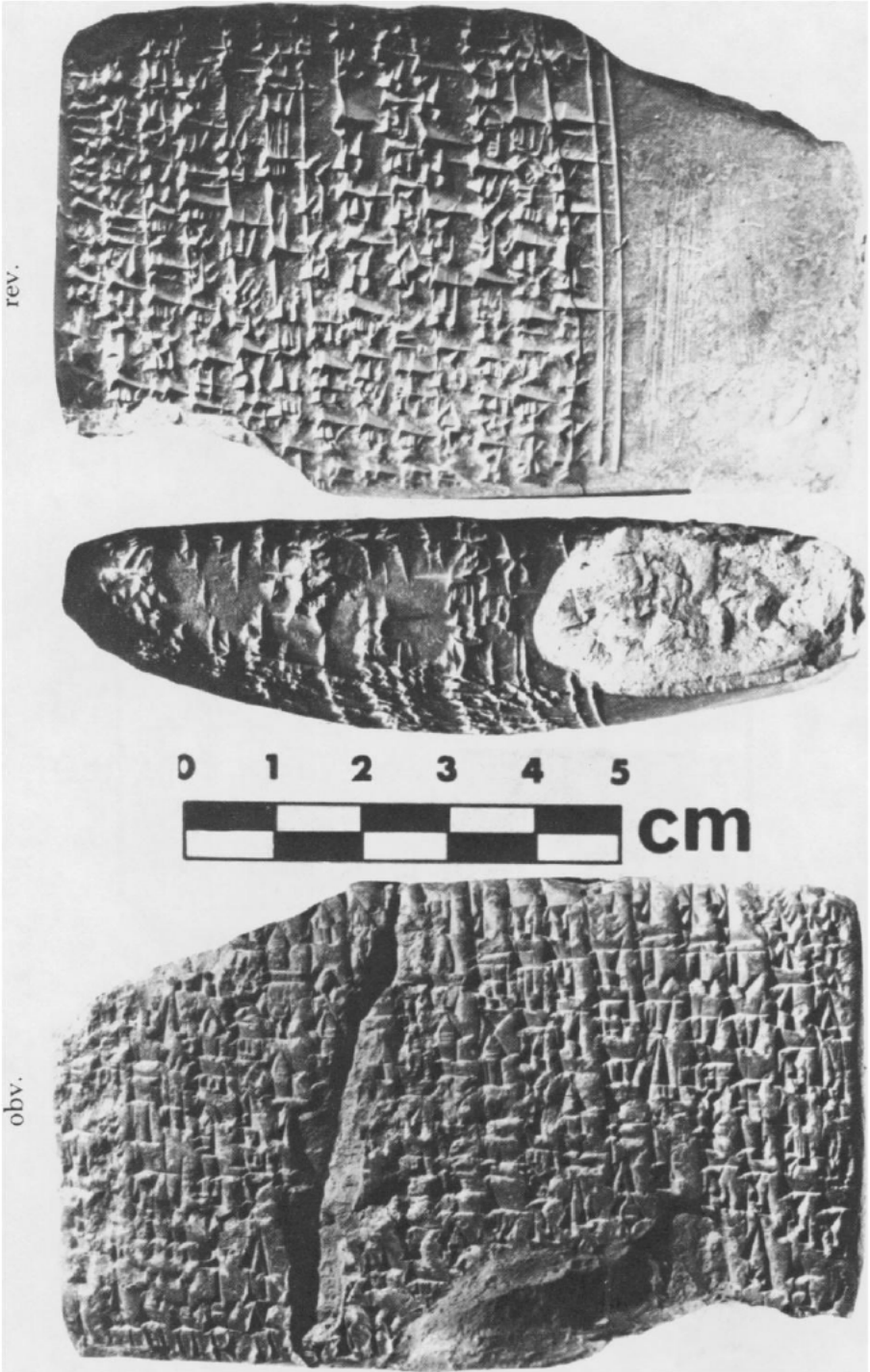
5b. ROM 721

rev.



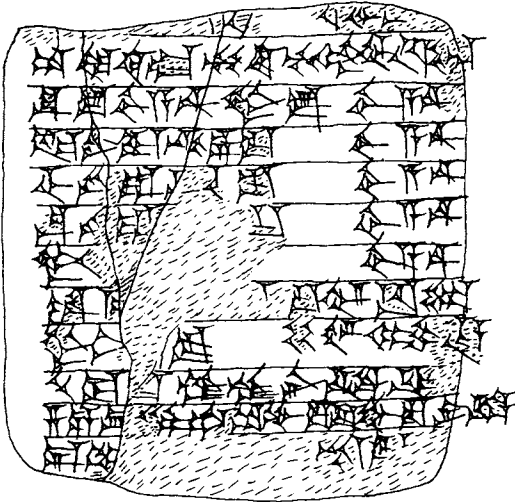
ROM 721
 Remainder uninscribed Rev.

5b. ROM 721

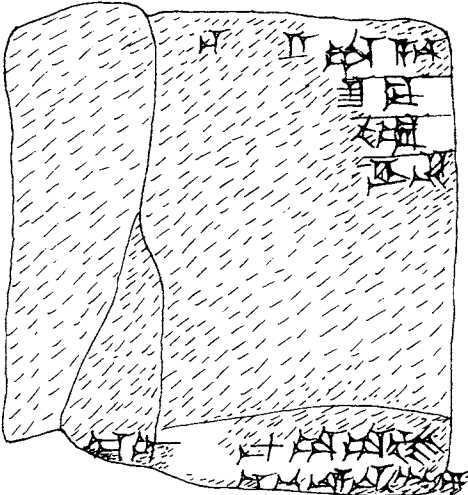


5c. UM 29-15-560

obv.

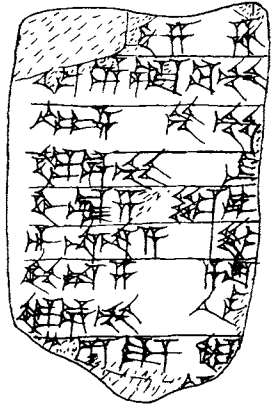


rev.

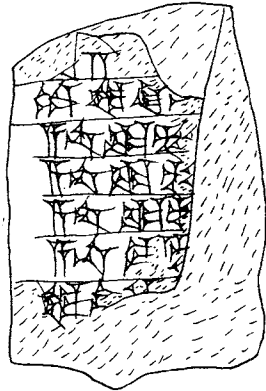


5d. CBS 13915

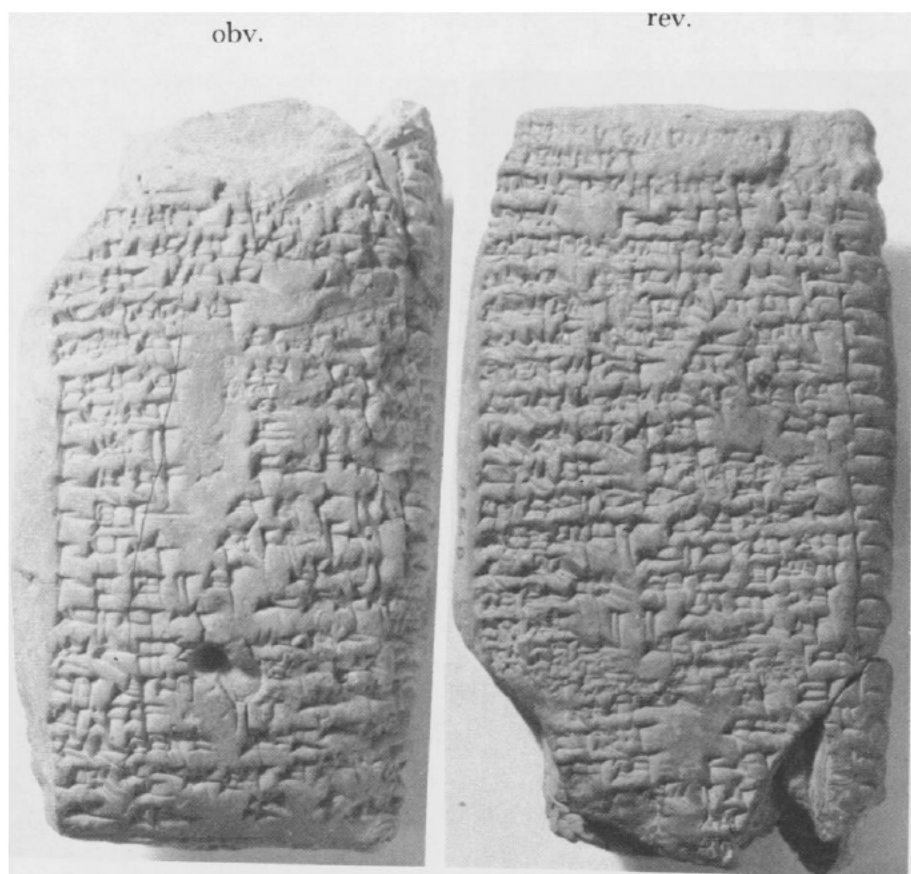
obv.



rev.



6. CBS 8548



7. CBS 2343

obv.

