

CUNEIFORM TEXTS  
FROM  
BABYLONIAN TABLETS, &c.,  
IN THE  
BRITISH MUSEUM.

PART XXXVI.

(50 Plates.)

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Part XXXVI of "Cuneiform Texts from Babylonian Tablets," etc., contains transcripts of texts from twenty-six objects—baked clay cylinders, tablets, stone plaques, etc. The greater number of these are here published for the first time.

Fifteen of the texts printed in this Part describe the building operations of the various kings whom they commemorate, and some of them contain allusions to historical events which are of considerable importance. They represent all periods of Babylonian History, and date from the Sumerian Period to that of the New Babylonian Empire, *i.e.*, from about B.C. 2300 to B.C. 560. Of special interest are:—

1. A text recording the endowment of a temple of Ishtar with an estate situated on the Euphrates near Nippur, by Kurigalzu, a king of Babylon of the Kassite Dynasty. (Plates 6 and 7.)
2. An inscription describing the building operations of Tukulti-Enurta I, King of Assyria, about B.C. 1260. (Plates 8–12.)

About one half of this Part is occupied with transcripts of Sumerian Hymns published for the first time. These texts include panegyrics of royal personages, laments, and praises of certain gods, and all were chanted or intoned to the accompaniment of musical instruments. In them are found the strophe and antistrophe, and antiphon and refrain, which characterise the highly developed literature of the Ur and Isin Periods.

The transcripts have been made by Mr. C. J. Gadd, B.A., Assistant in the Department.

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DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,  
BRITISH MUSEUM.

*September 10th, 1921.*

## DESCRIPTION OF THE PLATES.

### I. ROYAL AND HISTORICAL INSCRIPTIONS.


#### PEBBLE OF ENANNADU I, GOVERNOR OF LAGASH.

The object upon which this inscription appears is a heavy pebble of brownish-yellow colour and irregular shape, upon which the signs are deeply engraved in three columns. It is dedicated to the god Lugal-Erim, and records the name and dignity of Enannadu I, and of his father Akurgal. After detailing a number of sacred buildings which the prince constructed or repaired in honour of various gods worshipped at Lagash, the text states in particular that he built a *ganun-mah* in the city of Erim, and offered prayer for his own life to Lugal-Erim, the god of that place. The Sumerian *ganun* appears to be the original of the Akkadian *ganinu* or *ganunu*, a word which is found in an old-Babylonian letter (Thureau-Dangin, *Lettres et Contrats*, no. 10, l. 12), a syllabary (*C.T.* XII, 27, 81-7-27, 200 Rev. 21), and a cone of Libit Ishtar (B.M. 114683, Col. I, 20), and seems to mean 'bedchamber.' In this case it doubtless refers to some kind of shrine for the god, as also in the Libit-Ishtar inscription, where the *ganinu* is said to have been built in honour of Bêl and Bêltu. [PLATE 1.]

#### STONE TABLET OF BUR-SIN, KING OF UR.

The inscription records the building of a priest's residence, and the installation of a priest, to the god Nannar of Kar-zi-da. A similar text was published by Scheil, *Résumé de Travaux*, XXII, 38, from which the present diverges only in small particulars. In obv. 10 the final *-na* is omitted, and in obv. 18 the divine determinative is wanting in the middle of the king's name, while in rev. 8 the essential part of the verb is omitted, apparently for no better reason than lack of space and unwillingness to spoil the appearance of the tablet by overcrowding. On the left edge of the tablet appear the divine names "Utu and Aa." [PLATE 2.]

#### CLAY CONE OF LU-UTU (GALU-BABBAR), GOVERNOR OF UMMÄ.

This text is taken from two cones which bear an identical inscription. In contents it is closely parallel with that published by Prof. Clay, *Miscellaneous Inscriptions*, no. 14, commemorating the building or restoration of a temple called the "place of sunrise, the place of destiny" in honour of the goddess Ninkigal, "lady of the land of sunset." The present text, besides being somewhat differently arranged, omits the final  of line 10, while in line 5 the patesi is called "son of Nin-innam." [PLATE 3.]

#### BRICK OF NÛR-ADAD, KING OF LARSA.

The brick inscribed with this hitherto unknown text was discovered by Mr. R. C. Thompson in his recent explorations at Abu Shaḥrein, the site of the ancient Eridu, and is published by him in his account of these works, *Archaeologia* LXX, 115. Nûr-Adad is well known as the eighth king of the Dynasty of Larsa, but has hitherto been represented by only one inscription. The present text refers to a restoration of the city of Eridu after its destruction; the king "established a rule of righteousness, and commanded them to build." He records that he built a dwelling-place for the god Enki and restored the top of "his tall *kiškand*-tree." This cult-object is described in an incantation (*C.T.* XVI, 46, 47) as being the black or dark tree of that species, which grows in the shrine of Eridu, and has the appearance of bright lapis-lazuli as it spreads over the great basin of the god, and fills the temple, like a forest,

with its shadow, under which no man may enter ; Gudea also (Cylinder A, XXI, 22) compares the temple he had built in Lagash with the loftiness of the *kiškanû* tree of Eridu. The date-formulae for the reign of Nûr-Adad have not been recovered ; otherwise, it might be expected that the rebuilding of Eridu would be commemorated in them. In their absence it is impossible to decide in which of the sixteen years of his reign this event took place. [PLATE 3.]

#### CLAY CONE OF ASHDUNI-ARIM, KING OF KISH.

A small cone of light yellow clay, measuring only  $2\frac{9}{10}$  ins. in height, with a base diameter of  $2\frac{1}{10}$  ins., bears the present text, inscribed in a somewhat cramped and careless hand. It is, in the main, a duplicate of that published by Thureau-Dangin in *Revue d'Assyriologie*, VIII, 65, but presents a rather longer version, giving at the end some additional details of the acts of this potentate. After recording his "subjection of the enemy's land" the king proceeds, "the ruined wall of Akshak I did build anew, and the canal Imgur-Ishtar I dug. In that season when the four regions rose up against me the main wall of Kish I built, and the *Nun-di* canal in two days I dammed up."

The position of Ashduni-arim in Babylonian history has been discussed by Thureau-Dangin, *loc. cit.*, p. 67, and by King, *History of Babylon*, 143-4, who agree in regarding him as a contemporary of the earliest kings of the First Dynasty of Babylon. The destruction of Kish furnished the date-formula for the thirteenth and the four succeeding years of Sumu-la-ilu, the second king of that dynasty. The apparently ephemeral success so ostentatiously claimed by Ashduni-arim may therefore be placed before this year. It may be assumed that the repair of the defences of Kish and Akshak and the damming of the *Nun-di* canal (which reappears in the date of Rim-Sin's 28th year), were military operations in the course of this war ; the latter feat, accomplished in two days, was evidently considered a remarkable achievement. [PLATE 4.]

#### STONE TABLET OF AN-AM, KING OF ERECH.

This short inscription presents a much abbreviated version of the event recorded in no. 36 of Clay's *Miscellaneous Inscriptions*, namely, the building of a priest's lodging in the temple E-anna at Erech, by An-am, a local ruler who presided over Erech, probably during the last years of the First Dynasty of Babylon. His building is here called "the *e-gi-par* of the high priest." A similar priestly residence, bearing the same name, is known to have existed also at Ur, and is mentioned in the cylinder of Nabonidus, Plate 23, l. 14. The two concluding lines on the reverse of this tablet may be restored from the parallel text. [PLATE 5.]

#### INSCRIPTION ON A KASSITE CYLINDER-SEAL.

The object from which this text is taken is a cylinder of a beautiful blue and orange coloured crystalline stone. The beginning and end of the inscription are divided by a line of creeping insects engraved in the vacant space, apart from which the seal has no pictorial device, being completely occupied, as frequently occurs in seals of this period, by a prayer, in this case addressed to the goddess Nin-sun.

The owner of this seal was Ubalisu (*i.e.*, Uballiṣu)-Marduk, son of Warad-Ea, a noble personage, of whose family some record can be traced. A *kudurru* of the time of Marduk-apal-iddina I (published by King, *Boundary-Stones*, p. 24 foll.) records a grant of land to a certain Marduk-zakir-shumi, whose genealogy is there given (Col. I, 32-Col. II, 3) :—

Warad-Ea  
|  
Uballiṣu-Marduk  
|  
Rimeni-Marduk  
|  
Nabû-nadin-aḫê  
|  
Marduk-zakir-shumi.

Other members of the same family are Nabû-shakin-shumi (Col. II, 36 of the same stone), and Ibni-Marduk, "son" of Warad-Ea, a royal surveyor mentioned on the *kudurru* of Meli-Shipak II (Scheil, *Textes élamites-sémitiques*, p. 100, 28); indeed, Warad-Ea appears as "father" of a number of individuals named upon these records. Uballitsu-Marduk was, in any case, the second in descent of a family which seems to have held an hereditary dignity at the court of the later Kassite and other kings who succeeded Kurigalzu III, under whom Warad-Ea and his son first came into prominence. [PLATE 5.]

#### ENDOWMENT INSCRIPTION OF KURIGALZU.

A small hexagonal prism of light-yellow baked clay contains this new-Babylonian copy of the grant of an estate to the temple-domains of Ishtar by Kurigalzu, son of Kadashman-Kharbe, one of the earlier kings of the Kassite dynasty. Fragments of an apparently parallel text are published as no. 33 in Nies and Keiser, *Babylonian Inscriptions in the Collection of J. B. Nies*, Part II, and supply a few restorations and explanations of the present record. The boundaries of the estate are carefully delimited; in one direction it extends from the town of Adattu, along the Euphrates to Mangissu, adjacent to the lands of Duranki, the temple-tower of Nippur (Langdon, *Neubabylonischen Königsinschriften*, 240, note on Col. III, 7), and in the other direction from "the city of my queen," E-gashan-ama-kalla, to the boundary of Girsu. It is interesting to find this latter city thus surviving into Kassite times, for it has usually been supposed that it disappeared from history after the disaster to the First Dynasty of Babylon. The lands conveyed by this grant were extensive, being 60 *šar* ( $\text{𒌦} \text{𒄀}$ ), i.e., probably  $60 \times 1,080$  *gan* of corn-land, measured according to the usual standard of the boundary-stones by the "great cubit." With the estate are given large perquisites and rights—allowances of flour, wine, unleavened bread, cakes, dates of Dilmun, oil, and a daily revenue of three sheep, together with all the townships, fields, water-courses and dry land included within the domain. The grant ends with curses, after the manner of the boundary-stones, upon any who should presume to revoke or infringe the royal donation, and attach the lands to any personal or communal possessions. Instead, however, of the numerous gods usually invoked, Ishtar alone is here conjured to desert the transgressor and confound his armies. [PLATES 6, 7.]

#### STONE SLAB OF TUKULTI-ENURTA I, KING OF ASSYRIA.

This record is engraved upon a limestone slab, bearing two columns of text on the obverse, and only a few overhanging lines in one column upon the reverse. The top edge is inscribed with what seems to be a mason's direction. The text is of the same character as that of other inscriptions of this king; in substance a building-inscription, the long recital of the royal titles contains some matter of a historical nature, though no new information is given in this case. Summary mention is made of the three victorious campaigns against Mêkhru, Shubaru, and Nairi, but there is no reference at all to the king's defeat of Kashtiliash II and capture of Babylon, so that it may safely be assumed that this tablet was engraved before the latter events took place. The occasion of its erection was the repair of the temple of Shulmanitu (consort of the god Shulmanu), an obscure divinity who does not appear to be mentioned elsewhere. The inscription ends, as usual, with blessings upon the future preserver of the temple and of the king's record, and curses upon its destroyer. [PLATES 8-12.]

#### FRAGMENT OF A BOUNDARY-STONE.

The right side of this object presents a small portion of the original curving outline of the stone, and this indication, coupled with the remains of the inscription, would seem to show that the fragment is from the upper left corner of the complete stone, the remains of the inscription being on the reverse. The name of "Enlil-nadin-ahi, the king" is preserved, and the stone is therefore not earlier than the last king of the Kassite dynasty. It is hardly possible to gather more than this from the existing text, which is mostly occupied by fragments

of the conventional formulae of imprecation against the remover or destroyer of the landmark. The other side of the stone is occupied by a number of symbolical figures in relief, emblems of the gods whose protection is invoked. Those that remain are: The solar disc, serpent, scorpion, walking bird, dog, shrine, fragment of a bull's head and horn, doubtful remains, possibly of a perching bird and a wing, and lastly, a winged bull with a curious anchor- or grenade-like object which seems to hang from his mouth by a flexible connection. The only gods whose names are now to be read in the text are Anu, Enlil, Ninḫarsag, Bau, and Marduk, but the original presence of others may be inferred from the emblems. [PLATE 13.]

#### INSCRIPTION OF ASHUR-NAŠIR-APLI III, KING OF ASSYRIA.

These few roughly-written lines, containing the name and priestly dignity of Ashur-našir-apli and his predecessors, and stating that the object belonged to the Ishtar temple of Niniveh, are inscribed upon a clay model of a hand, or rather the fingers of a hand, half-clenched. There are several of these objects in the collection of the British Museum, some still retaining a short length of the clay batten which the hand supports. That this latter does not represent the wrist or arm is shown by the fact that, in one example, the finger-nails are modelled touching the batten. Similar objects are illustrated in Andrae, *Festungswerke von Assur*, Blatt 3, Abbild. 5. What purpose they served is somewhat difficult to conjecture, but it is clear that they acted as supports, and Andrae suggests that they were used as corbels under a frieze. [PLATE 14.]

#### SMALL STONE TABLET OF ESARHADDON.

The object upon which this text is inscribed is a small stone tablet with a kind of lug at the top formed by a rebate on either side in the width of the tablet. The subject of the record is the rebuilding and re-endowment of the temple E-sagila in Babylon after its destruction by Sennacherib. His successor, Esarhaddon, here uses the name Ashur-etil-ilani-mukîn-apli, which was given him by his father, cf. Rawlinson, *W.A.I.*, III, 16.3.8. Duplicates or parallels of this text are to be found in Messerschmidt, *Keilschrifttexte aus Assur, histor. Inhalts*, p. 51 (lapis-lazuli inscription), and in Scheil, *Revue d'Assyriologie*, X, 197. The latter of these gives also an outline sketch of the tablet. *Le Prince d'Assur* (1914) 49f. [PLATE 14.]

#### CLAY CYLINDER OF ESARHADDON.

On a small, single-columned cylinder of dark-brown clay is inscribed, in a neat hand, this account of Esarhaddon's rebuilding of the shrine E-shargubanna, the sanctuary of the goddess Nanâ, in the great temple of E-anna at Erech. The text itself is a very close parallel of that published by Thureau-Dangin in *Revue d'Assyriologie*, XI, 98, and has also many resemblances with nos. 40 and 41 in Clay's *Miscellaneous Inscriptions*. [PLATES 15 and 16.]

#### CLAY CYLINDER OF NERIGLISSAR.

The 'Ripley' cylinder of Neriglissar was first published by Sir E. A. Wallis Budge in the *Proceedings of the Society of Biblical Archaeology*, January, 1888; a new collation of the text is here given. It will be seen that very few revisions are necessary.

- Col. I. 22. The last three signs, generally read *iz-zu-šú*, are not now clear—they appear as in the copy.
- „ 36. *ul ú-šá-ab-ši* is to be inserted at the end of the line.
- „ 37. The text confirms the conjectural emendation *a-a-bi*.
- Col. II. 9. Read *abâr* 𐎶𐎵-*hi-ir-tim* for 𐎶𐎵-*hi-ir-tim*.
- „ 18. Read probably *a-na na* . . . for *za-na-na* . . . , but *za* cannot be excluded.
- „ 28. The text confirms the conjectural emendation *ú-šá* → *hi-ir*.
- „ 39. Read *da* → 𐎶𐎵 (as in Col. I, 28) for *da-ra*.

The alteration in Col. II, 9, is the only one which modifies the sense of the inscription, disclosing that Neriglissar's building was not a 'treasury,' but the northern part of the surrounding wall, which contained the domestic quarters of the priests "of the assembly (נְרִיגְלִיסָר) of E-sagila." It would seem that the chambers here in question are the "two rooms to the north, behind the shrine," actually discovered in the excavations at Babylon, cf. Koldewey, *Das wieder erstehende Babylon*, p. 200. The discoverer conjectured at the time that these might be dormitories, and the supposition may now be confirmed. [PLATES 17-20.]

#### CLAY CYLINDER OF NABONIDUS.

The long inscription of this cylinder contains the summary of a number of pious and secular works undertaken by the last native King of Babylon, though the list is not exhaustive or systematic. The contents of the text may be analysed thus:—

- Col. I. 1-33. A long introductory section, describing the king's accession under the favour, and with the aid, of all the gods, who each bestowed their appropriate gifts upon him, and vaunting his own piety, especially his munificence to the temples E-sagila and E-zida.
- 34-37. Entire rebuilding of the sun-temple, E-barra, at Sippar, beginning from the ancient foundation laid by Naram-Sin. There is not, however, any reference to the date of the latter such as is made elsewhere by Nabonidus.
- Col. II. 1 and 2. Repair of the walls of Kutha and Kish. These walls bore respectively the Sumerian ceremonial names "the great storm, the deluge," and "the wall whose splendour covereth the lands."
- 3 and 4. Repair of the *bît-akitum* of the god Urash, probably in the city of Dilbat.
- 5-7. Rebuilding of the town of Ubassu, between Babylon and Barsippa, with a re-installation of the goddess Nanâ into her sanctuary there.
- 8-15 The king's reverence and service to Sin, the moon-god, in the temple E-gish-shir-gal at Ur, where he augmented the god's offerings and consecrated his own daughter to the priesthood under the new name of Bêl-šalti-Nannar, and caused her to live in E-gipar, the official residence of the high-priestess.
- 16-34 Account of the restoration of E-igi-kalama, the temple of the god Lugal-Marada, and of the ancient war-chariot of this god, which Nabonidus repaired with the greatest magnificence.
- 34-39. Prayer to Lugal-Marada for the king's life and prosperity.

RA 11, 109 ff.

f. Scheil, *Asarh.* (1914) 29.

Another copy of this inscription, to which the present text supplies a few improved readings, was published by Dhorme in *Revue d'Assyriologie*, XI, 110, 112. [PLATES 21-23.]

#### THE BABYLONIAN KING-LIST "A." Weidner, *MVAG* 1921, no. 2. 2. Albright, *RA* 18(1919) 94-111 (Kugler, *Ex. 28*)

This celebrated tablet was first published by Pinches in the *Proceedings of the Society of Biblical Archaeology*, May, 1884, p. 194 *sqq.*, and has since been several times re-published and studied. In view, however, of its great importance and its epigraphical difficulty, it does not seem superfluous to offer yet another edition. Every care has been taken to reproduce exactly what appears to stand on the tablet, even where, as in the case of the Second Dynasty, the total of years in the several reigns does not agree with the scribe's addition, being 369 instead of 368. Unfortunately, the tablet seems to have suffered from exposure to the weather, and, while very few signs are broken, very many are almost obliterated. In these circumstances it is impossible to obtain absolute certainty on all points, but it will be observed that the text, as now presented, confirms several restorations which have been made from other sources, or upon other evidence. [PLATES 24, 25.]



## II.—SUMERIAN RELIGIOUS COMPOSITIONS.

The remainder of this Part is occupied by a number of unilingual Sumerian hymns and litanies, or fragments of the same, all of which are here published for the first time. They may be summarily described as follows :—

96706. Written on obverse and reverse of small, single-column tablet, measuring  $2\frac{1}{8}$  ins.  $\times$   $1\frac{3}{4}$  ins. In consequence of the smallness of the tablet, the text, though neatly written, is very minute, and offers considerable difficulty in decipherment. It consists of a hymn to Enlil, but is chiefly interesting because of its subsidiary motive, which is the glorification of Dungi, son of Ur-Engur, the second king of the Third Dynasty of Ur. This monarch, who is not here distinguished by the divine determinative, is also the subject of other religious panegyrics, to which references may be found in Prof. Langdon's Introductions to Parts II and IV of the Pennsylvania Babylonian publications, Vol. X. The present text is formally divided into two songs, called respectively *sa-gid* and *sa-gar*, well known elsewhere as technical terms used by the Sumerian psalmists. Each song is followed by a refrain (*giš-gt-gál*) of two lines, and the whole composition is concluded by another.

[PLATES 26, 27.]

96697. Inscribed on a long and narrow single-column tablet, of which one end is broken away, so that it now measures 4 ins.  $\times$   $1\frac{3}{4}$  ins. Text carefully written, but very small and crowded. Panegyric of Ur-Enurta, sixth king of the Dynasty of Isin, and prayers for his life and prosperity. Divided into seven sections (*ki-šub-gú*), or songs, some of which are followed by refrains of one or two lines.

[PLATES 28-30.]

96738. Small single-column tablet, inscribed on obverse and reverse in a very neat, but crowded and difficult, hand, the tablet measuring only  $2\frac{1}{4}$  ins.  $\times$   $1\frac{3}{4}$  ins. Hymn addressed to the god Enki, formally divided into *sa-gid* and *sa-gar* sections. The former of these is followed by a refrain of two lines, and the latter by a longer section, both containing praise and prayer for Ur-Enurta, King of Isin, as in the preceding text. The hymn closes with the formula *zag-sal-zu dūg-ga-ám*, "seemly is thy praise," and, on the left edge of the tablet, a note defines the composition as "a song on the lyre to Enki."

[PLATES 31, 32.]

96739. Small single-column tablet,  $2\frac{1}{4}$  ins.  $\times$   $1\frac{5}{8}$  ins. The script is again overcrowded and difficult owing to the insufficient size of the tablet. Hymn to the goddess Inanna, divided into *sa-gid* and *sa-gar* sections. In the former there is an elaborate arrangement into antiphonies in alternate lines, the third being a repetition of the first, prefixed by an added invocation of the goddess, and so throughout the section. In the *sa-gar* the antiphony is varied into three strophes of four or five lines each, the repetition of which is indicated by writing down again only the first word of each line. On the left edge of the tablet there is a note, "song on the lyre to Inanna."

[PLATES 33, 34.]

96933. Portion from the top left corner of a large tablet, bearing the beginning and end of a long text. The obverse contains a part of Col. I completely preserved, and a much smaller part of Col. II, only partially remaining, while the reverse extends nearly over the full width of the last two columns on the tablet. Altogether the text comprised 28 sections and a concluding song. It consists of a litany of lamentation by the goddess Inanna, a familiar theme in the Sumerian religious literature. A note at the end describes it as a *balag*, or psalm accompanied by the lyre, to Inanna, and an unusual feature is the addition of the composer's name—Shamash-muballit, son of Warad-Irra.

[PLATES 35-38.]

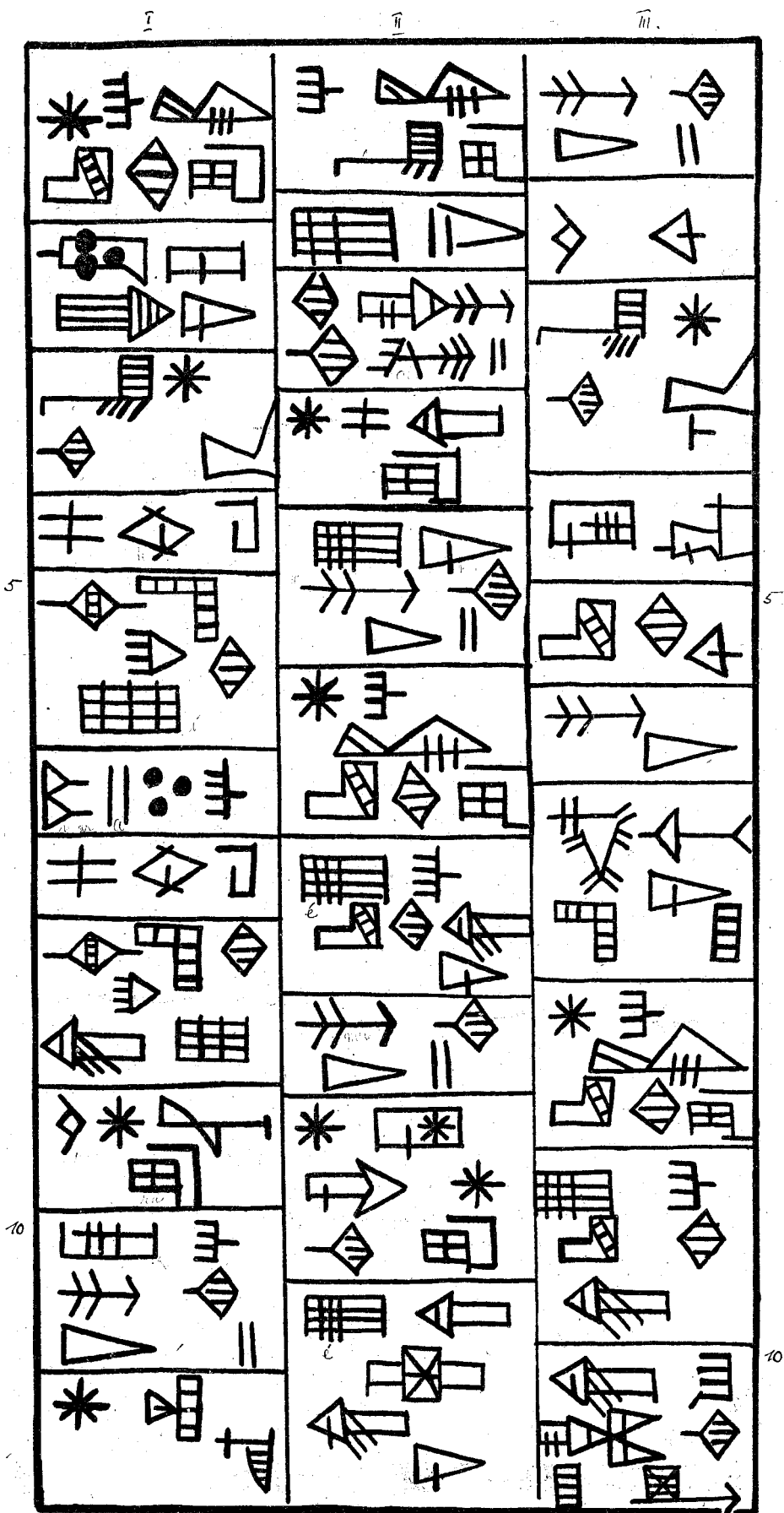
96705. Small single-column tablet ( $2\frac{5}{8}$  ins.  $\times$   $1\frac{3}{4}$  ins.), inscribed on obverse and reverse in a neat, but very minute and crowded, hand. Hymn to the goddess Bau, with mention of her husband, Ningirsu, and the city of Lagash, the centre of his cult. The first part of this hymn is called a *sa-gid* and has a refrain of two lines, but there is no note of the corresponding *sa-gar*. The arrangement is mostly antiphonic in alternate lines (as in 96739), but in the second part of the hymn the repeated lines are not written out in full, but only the added invocation and the first word of the line. [PLATES 39, 40.]
96940. Single-column tablet, inscribed on obverse and part of reverse, the top being broken away, and the remainder measuring 4 ins.  $\times$   $2\frac{3}{8}$  ins. Lamentation (*er-šem-ma*) of the goddess Gula over the desolation of her temples, and the cessation of her services, her instruments of music, and her priests. Several expressions used in this lament are found also in other texts of this class; see especially the parallels in a lament published in *P.B.S.*, Vol. I, no. 5, rev. 3-10. [PLATES 41, 42.]
96684. Fragment, measuring  $4\frac{7}{8}$  ins.  $\times$   $3\frac{3}{4}$  ins., from the lower right corner of a large tablet. On the obverse there remain the lower portion of the last, and some fragments of the preceding, column, and the reverse bears a similar amount of the two succeeding columns. Most of the sixth section of the service is preserved; of the seventh and eighth sections only a quotation is given—presumably, the psalmist was expected to repeat them from memory. The ninth section, preserved in full on the reverse, is again a lament of the goddess Gula of Isin, presenting some similarities to 96940. [PLATES 43, 44.]
96691. Fragment of a large, closely-written, tablet, now measuring  $4\frac{1}{8}$  ins.  $\times$   $2\frac{3}{4}$  ins. The obverse has almost entirely disappeared, leaving only a few signs, but the reverse retains portions of three columns, of which the first is fragmentary, while the second and third preserve parts of the 15th, 16th and 18th sections of a long composition. Complaint of Gula or Bau, the 15th and 16th sections being addressed to Enlil and his destructive "spirit." [PLATES 45, 46.]
96681. A somewhat large tablet,  $7\frac{1}{2}$  ins.  $\times$   $3\frac{3}{4}$  ins., inscribed in two columns both on obverse and reverse. The obverse is, unfortunately, for the most part illegible, owing to fractures in the surface and the incrustation of foreign matter, but the reverse is well preserved, the script being more cursive and careless than is usual in this class of texts. In the two first sections that are preserved on the reverse each line is followed by a constant refrain, differing as between the two sections. The references to the goddesses Nintud and Ninḥarsag, and the constant recurrence of the place-name *Ēn-Ḥar(ki)*, appear to connect this text with the "Ashmolean Prism" published by Prof. Langdon in *Revue d'Assyriologie*, XVI, p. 208, 209. The tablet was written in "the year wherein he dug the canal from Lagash to the sea-shore," *i.e.*, the tenth year of Rim-Sin, king of Larsa. [PLATES 47-50.]

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96697 .. .. .	.. 28-30	113207 .. .. .	.. 5
96705 .. .. .	.. 39, 40	113233 .. .. .	.. 17-20
96706 .. .. .	.. 26, 27	113864 .. .. .	.. 14
96738 .. .. .	.. 31, 32	113891 .. .. .	.. 13
96739 .. .. .	.. 33, 34	114263 .. .. .	.. 8-12
96933 .. .. .	.. 35-38	114342 .. .. .	.. 3
96940 .. .. .	.. 41, 42	114399 .. .. .	.. 1
98854 (Th. 1905-4-9, 360)	.. 14	114684 .. .. .	.. 2
108854 .. .. .	.. 4	114704 .. .. .	.. 5

Inscribed Pebble of Enannadu I.

No. 114399.



Stone tablet of Bur-Sin, King of Ur.

No. 114684.

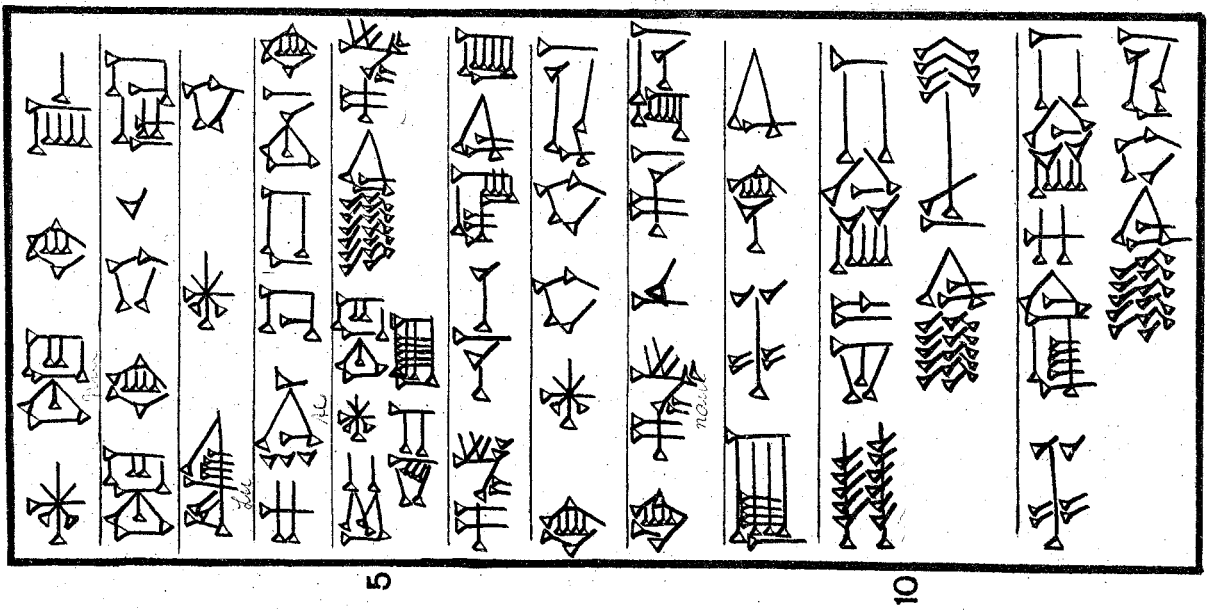
OBVERSE (contd.).	10											
	11											
	12											
	13											
	14											
	15											
	16											
	17											
	18											
	19											
OBVERSE.	20											
	21											
	22											
	23											
	24											
	25											
	26											
	27											
	28											
	29											
REVERSE.												

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LEFT EDGE.

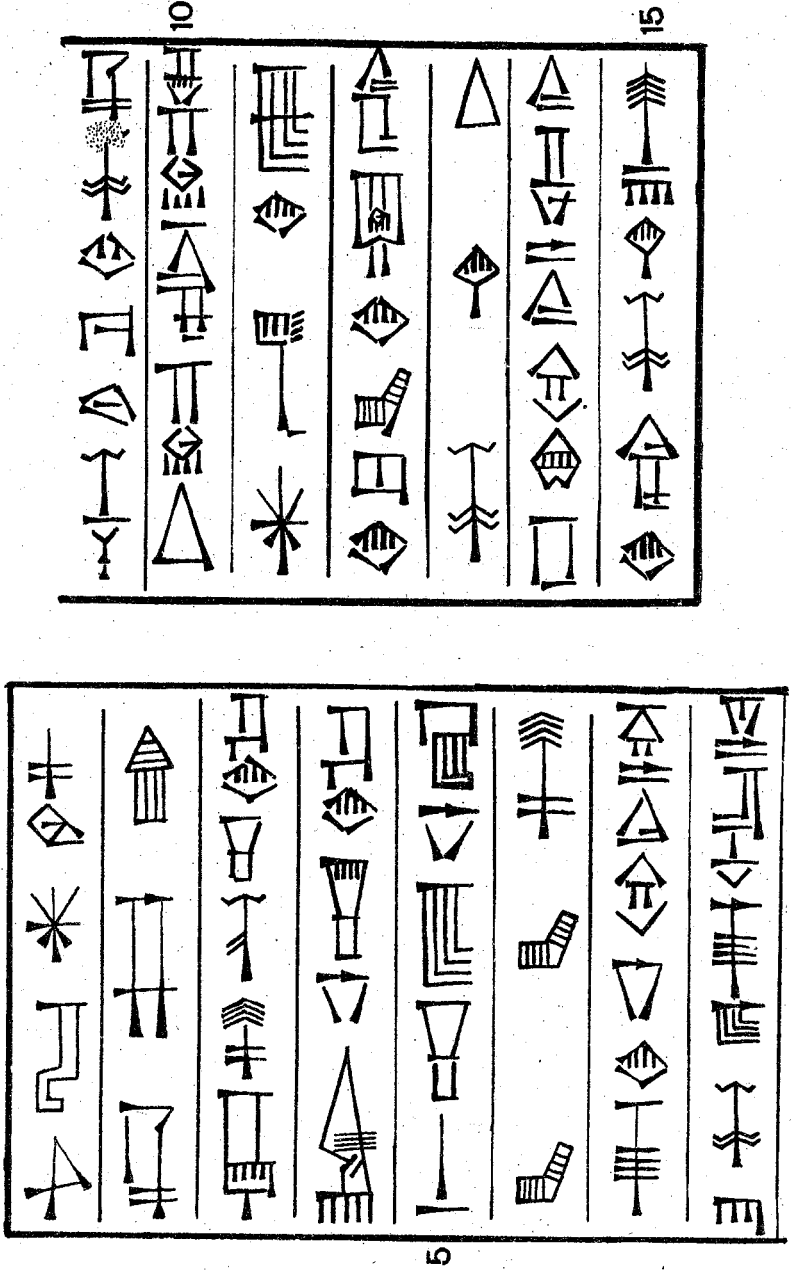
Clay Cone of Lu-Utu, governor of Umma.

No. 108930.



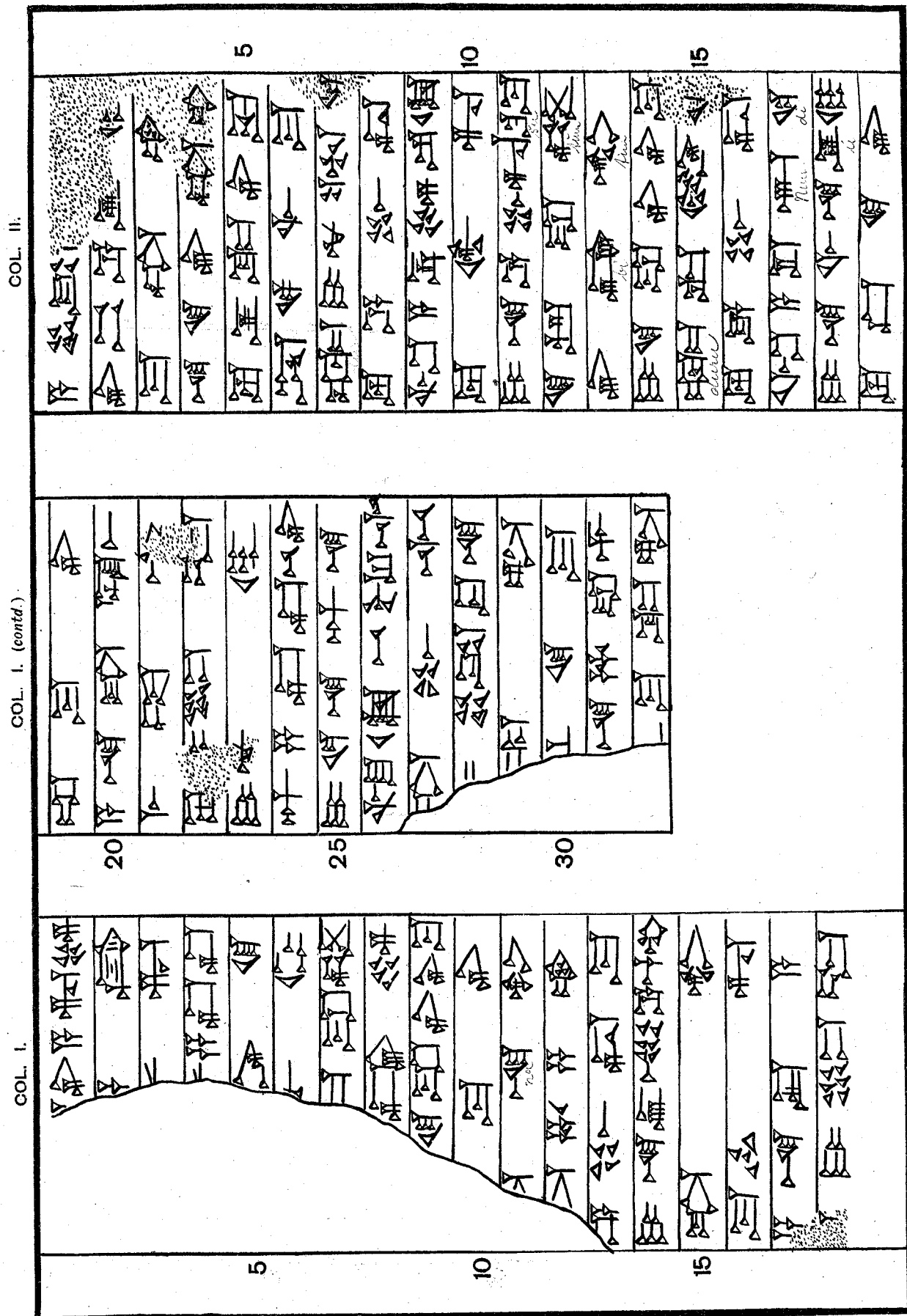
Brick of Nur-Adad, king of Larsa.

No. 114342.



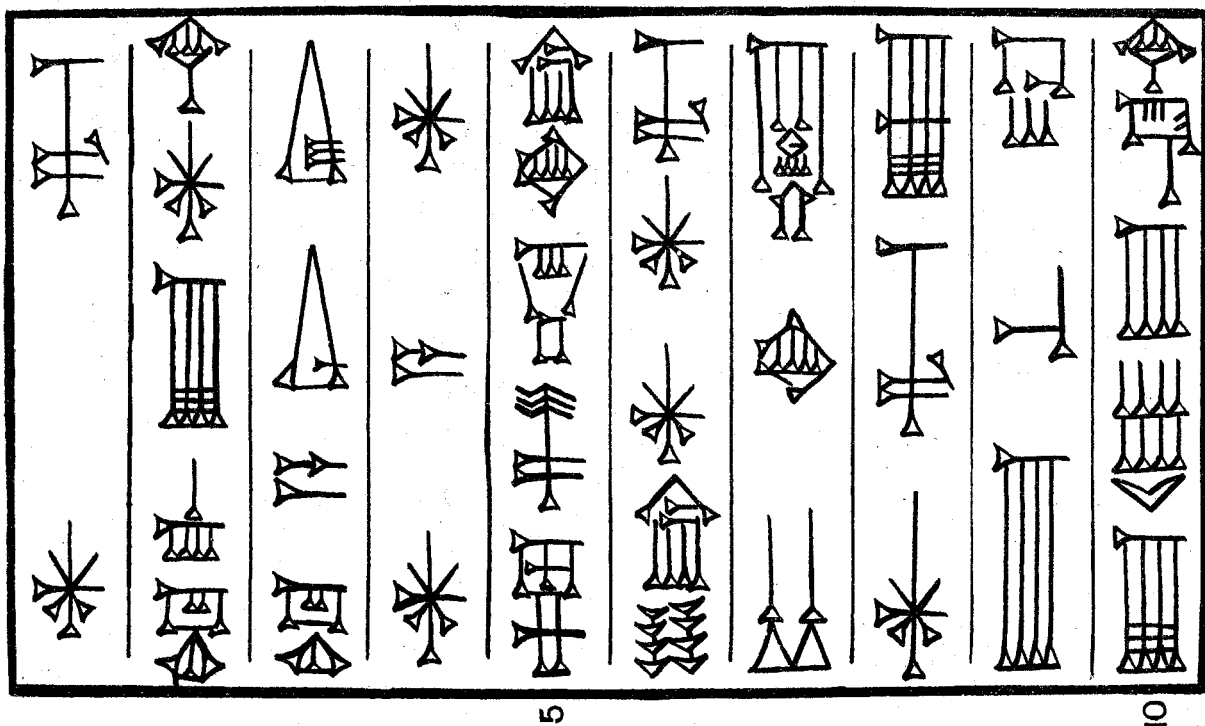
Cone of Ashduni-Arim, king of Kish.

No. 108854.

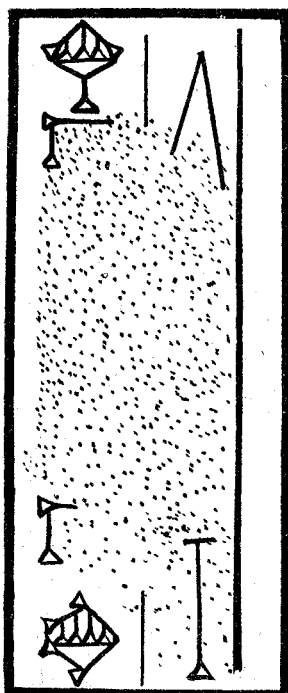


Stone tablet of An-am, king of Erech.  
No. 113207.

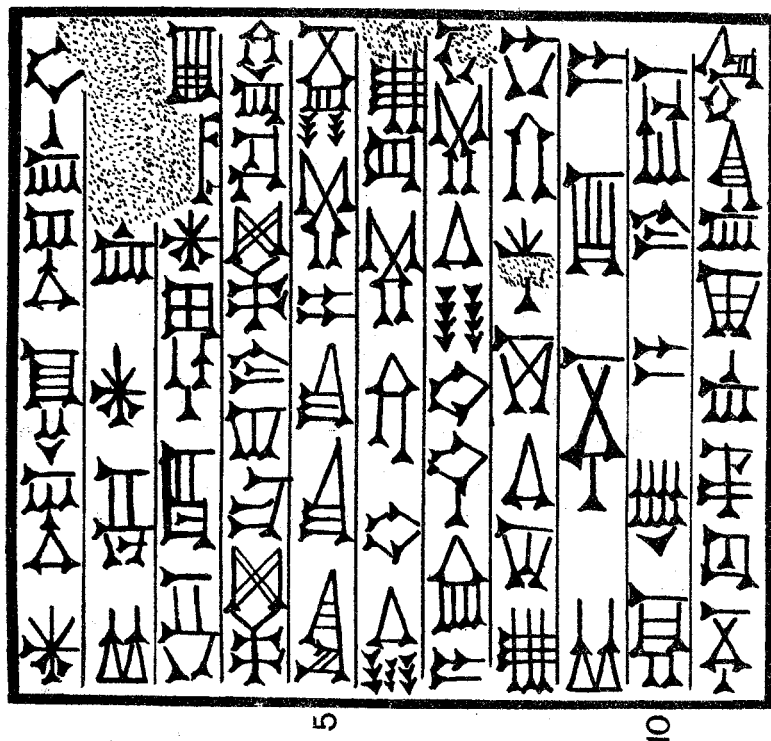
OBVERSE



REVERSE



Inscription on a Kassite Cylinder-Seal.  
No. 114704.





### Inscription of Kurigalzu.

**No. 108982.**

COL. I. (contd.).

COL. 1.

[illegible]

### Inscription of Kurigalzu.

No. 108982.

COL. 11. (contd.).

COL. 11.

[illegible]

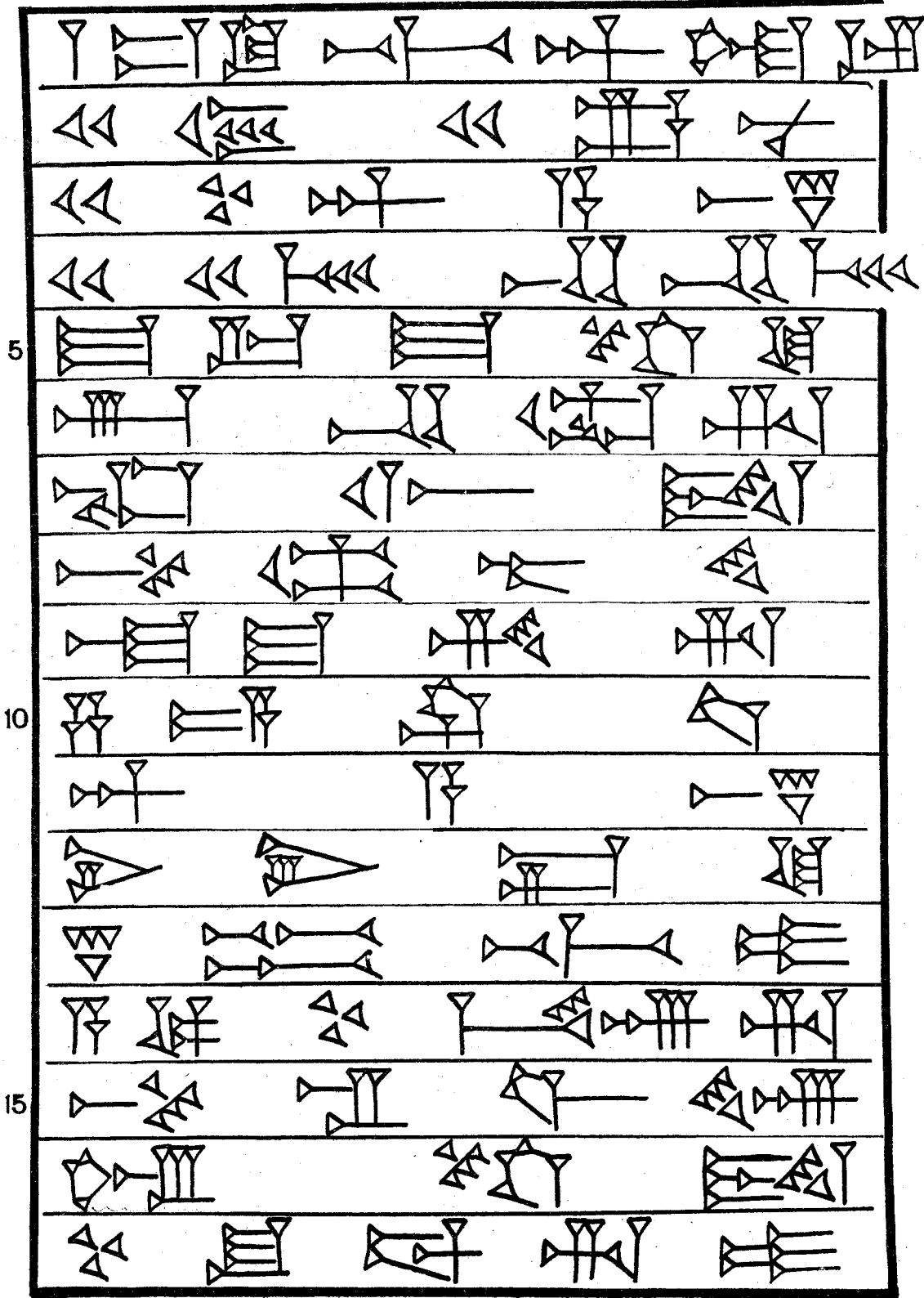
Stone Slab of Tukulti-Enurta I.

No. 114263.

TOP EDGE.

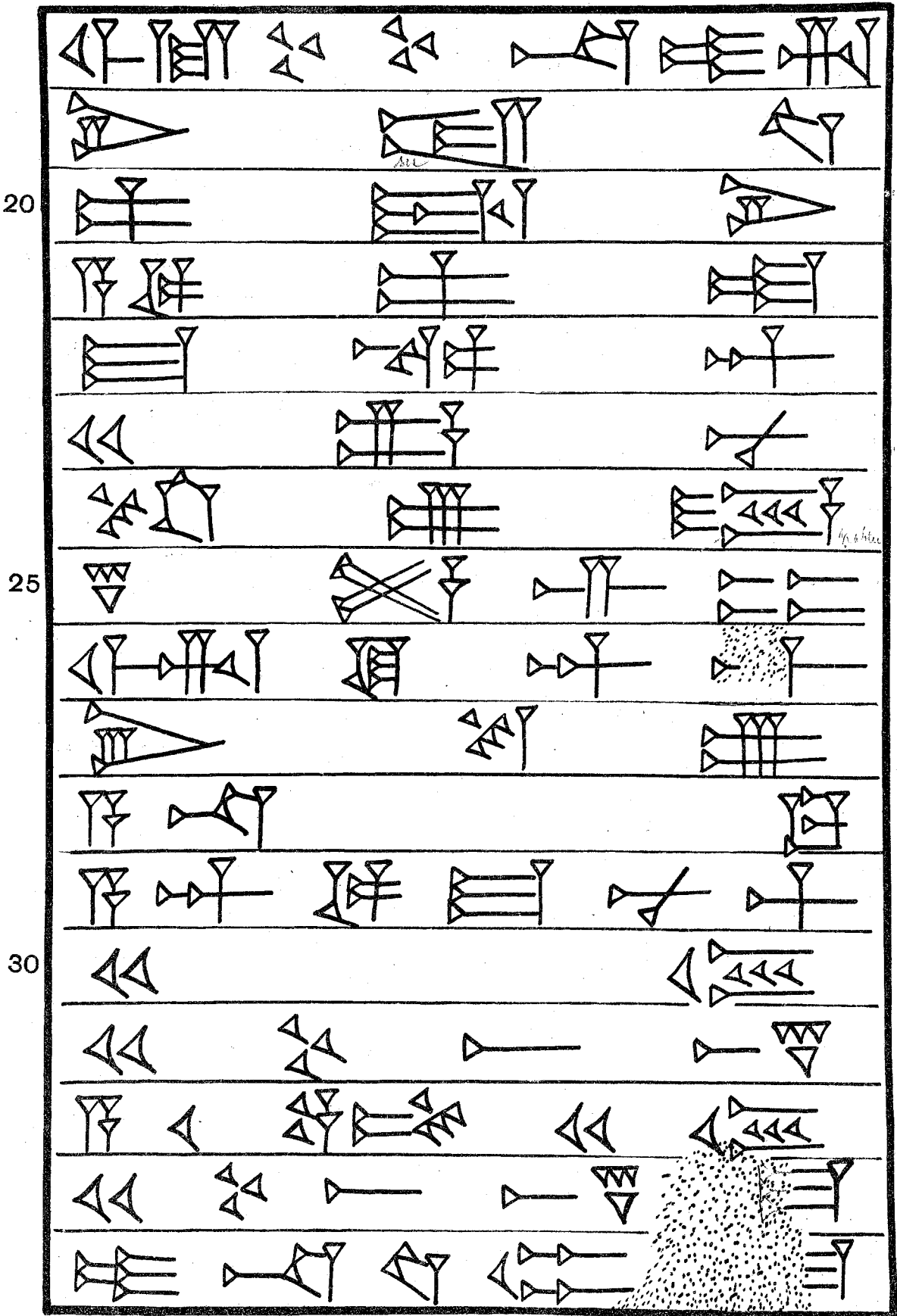


OBVERSE. COL. I.



Stone Slab of Tukulti-Enurta I.

No. 114263.  
OBVERSE.  
COL. 1. (contd.).

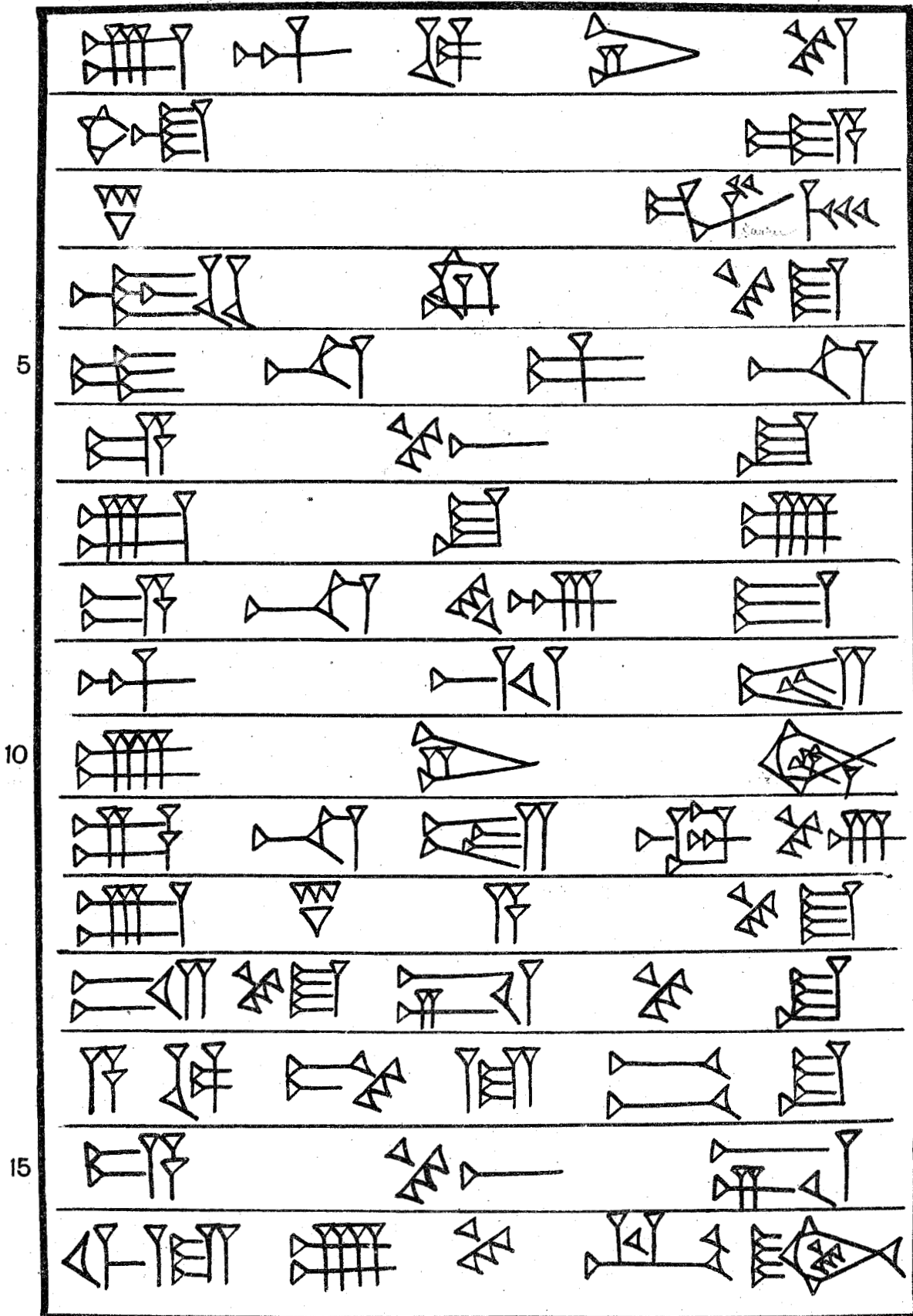


Stone Slab of Tukulti-Enurta I.

No. 114263.

OBVERSE.

COL. II.



Stone Slab of Tukulti-Enurta I.

No. 114263.

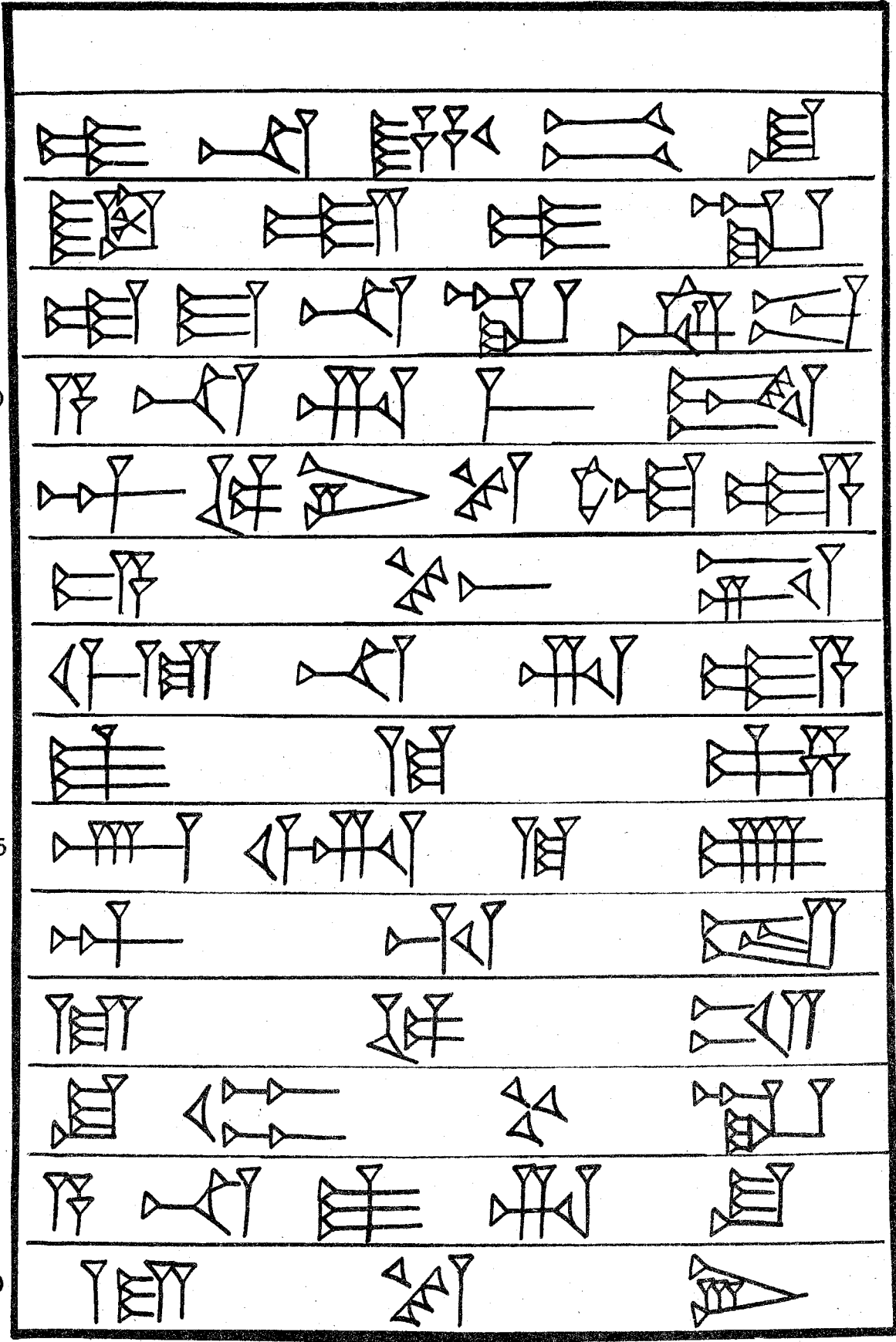
OBVERSE

COL. II. (contd.).

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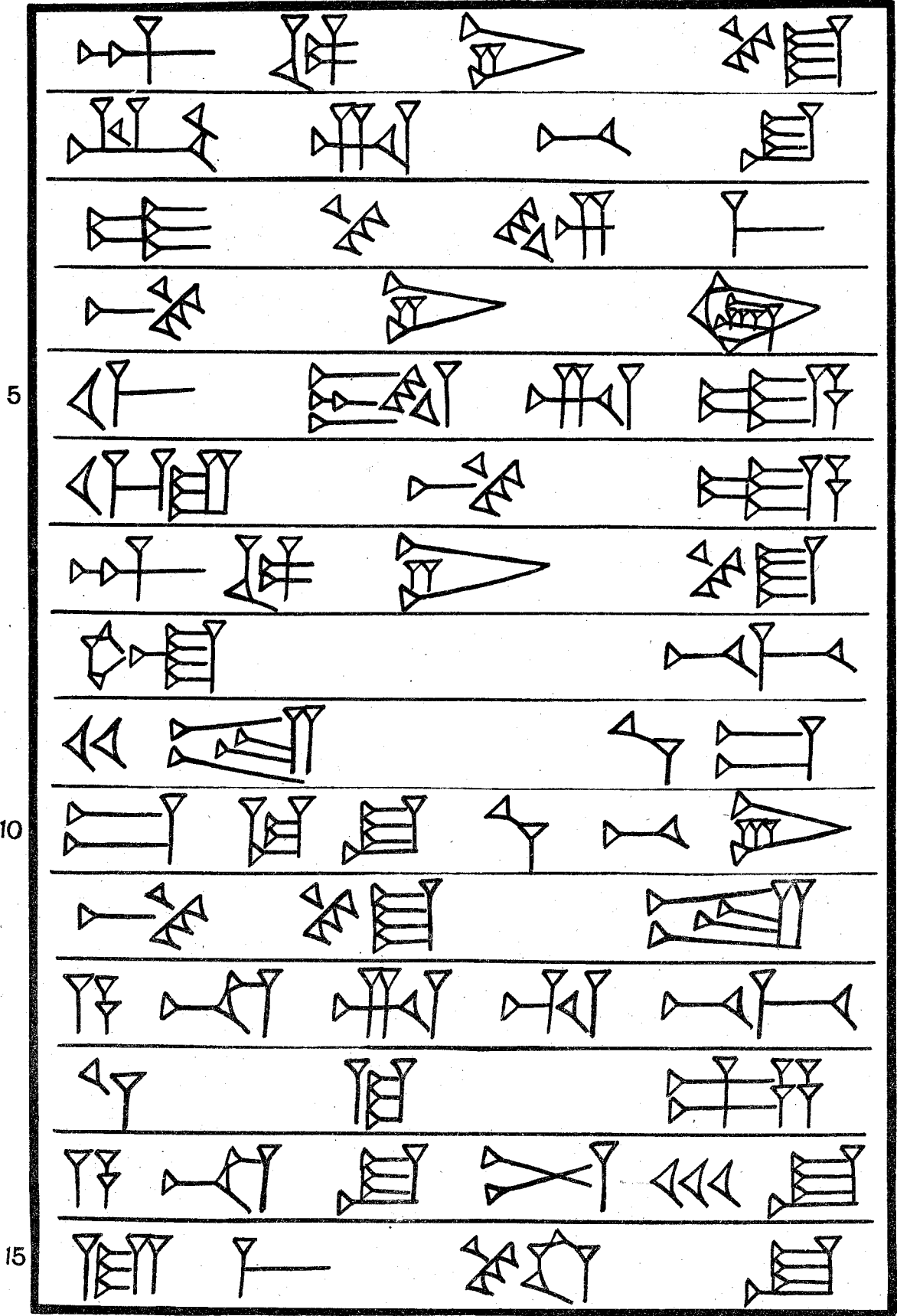
30



Stone Slab of Tukulti-Enurta I.

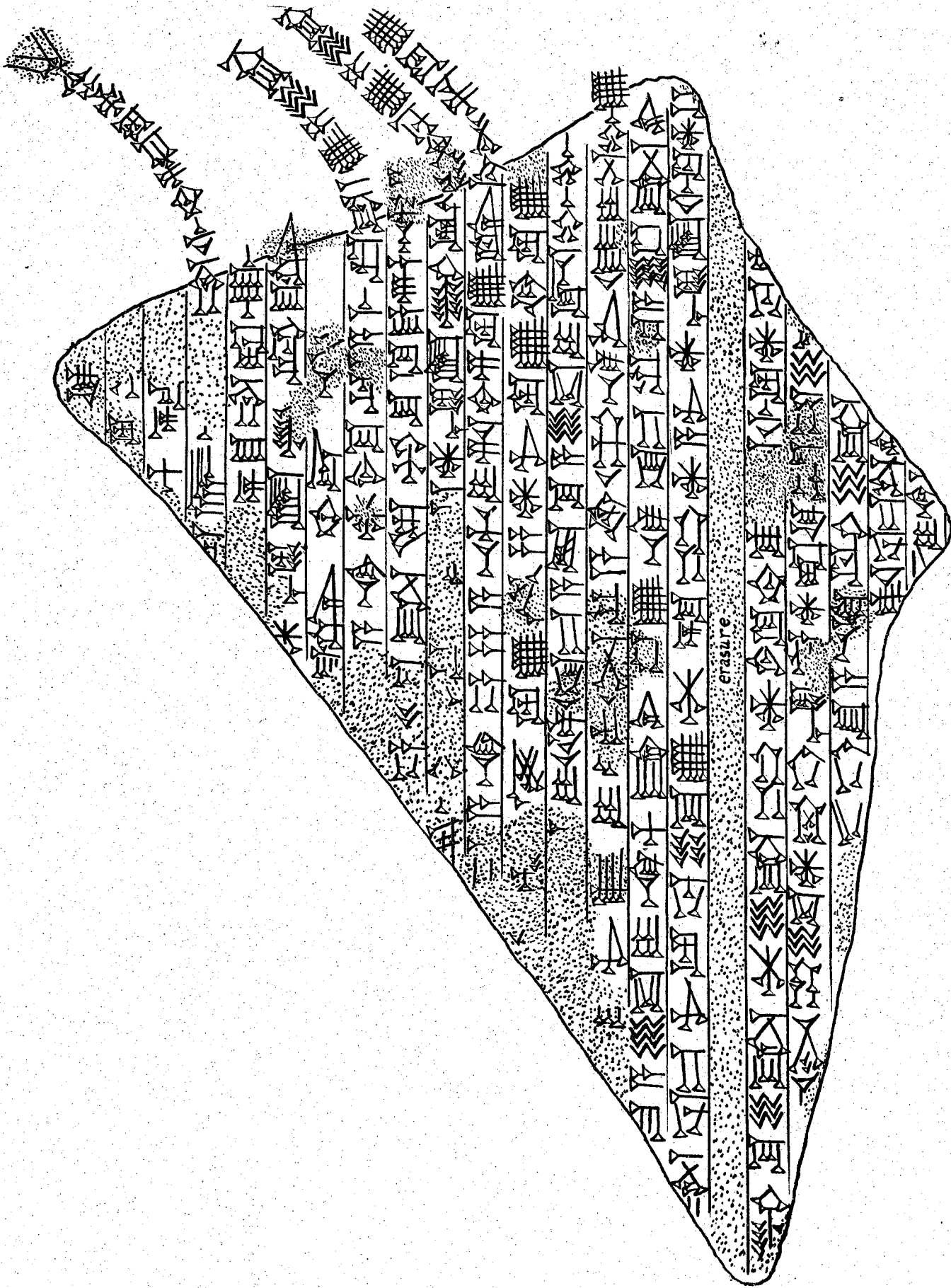
No. 114263.

REVERSE.



Fragment of a Boundary Stone.

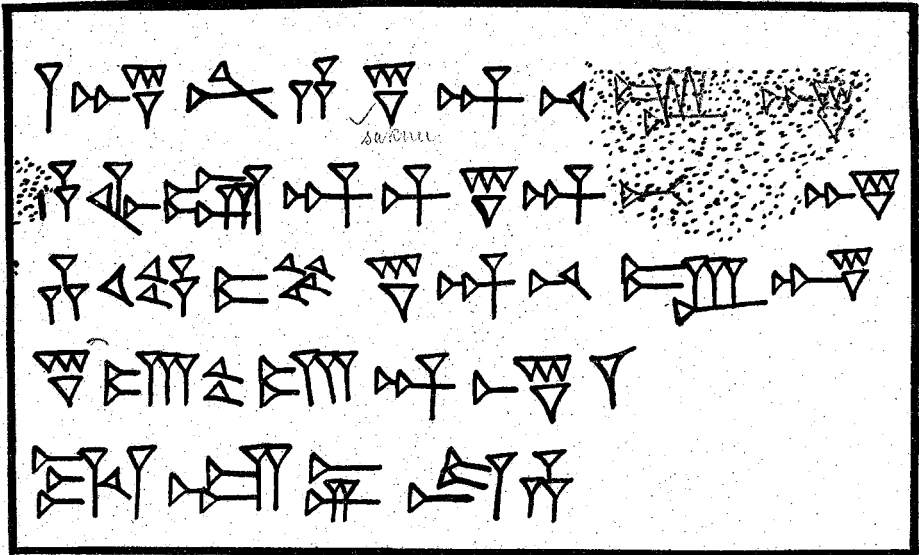
No. 113891.





Inscription of Ashur-naṣir-apal III.

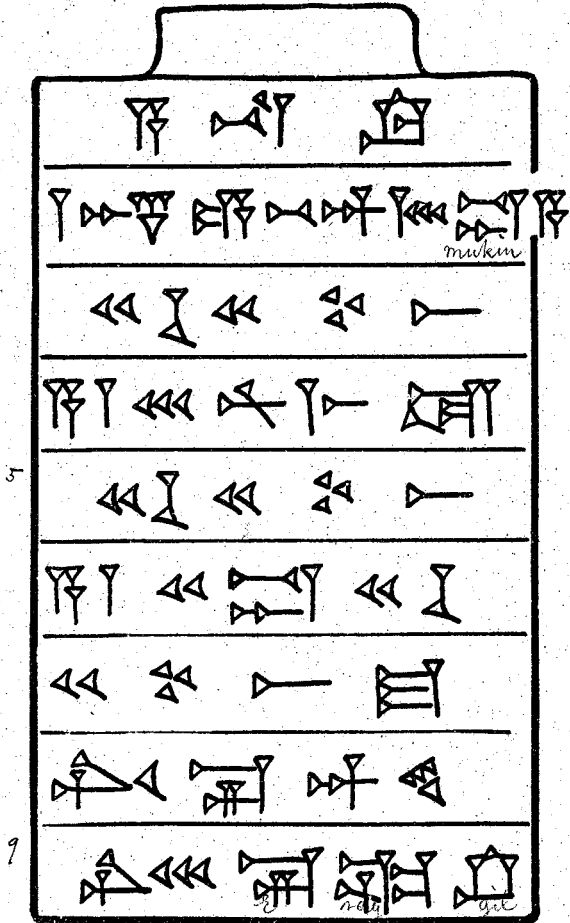
No. 98854. (Th. 1905-4-9, 360.)



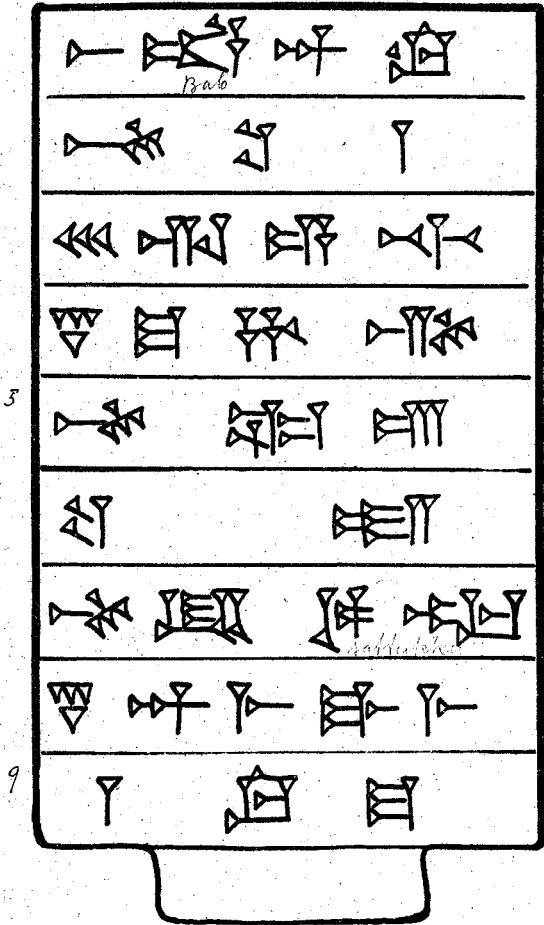
Stone tablet of Esarhaddon.

No. 118864.

OBVERSE.



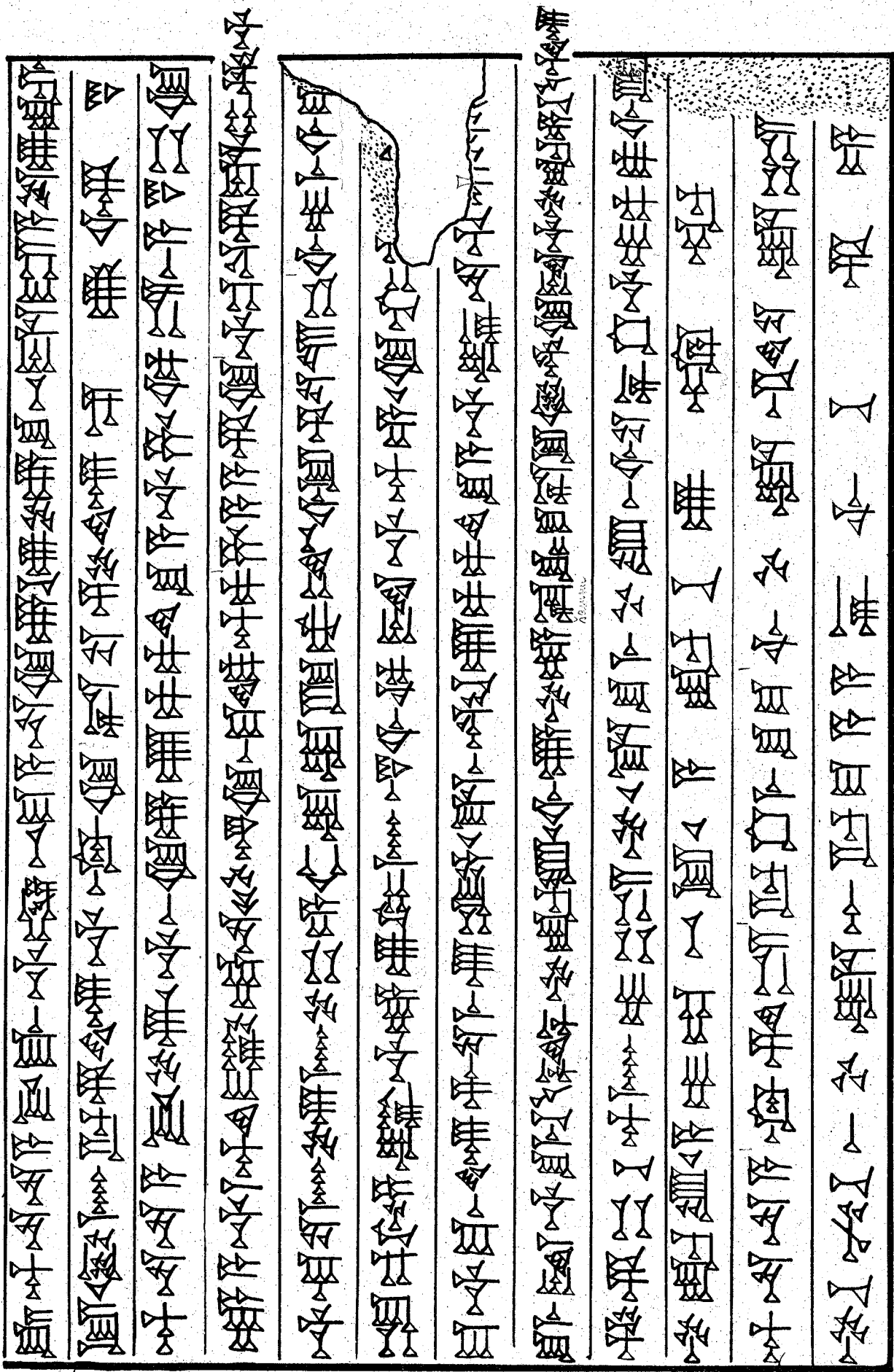
REVERSE.





Cylinder of Esarhaddon.

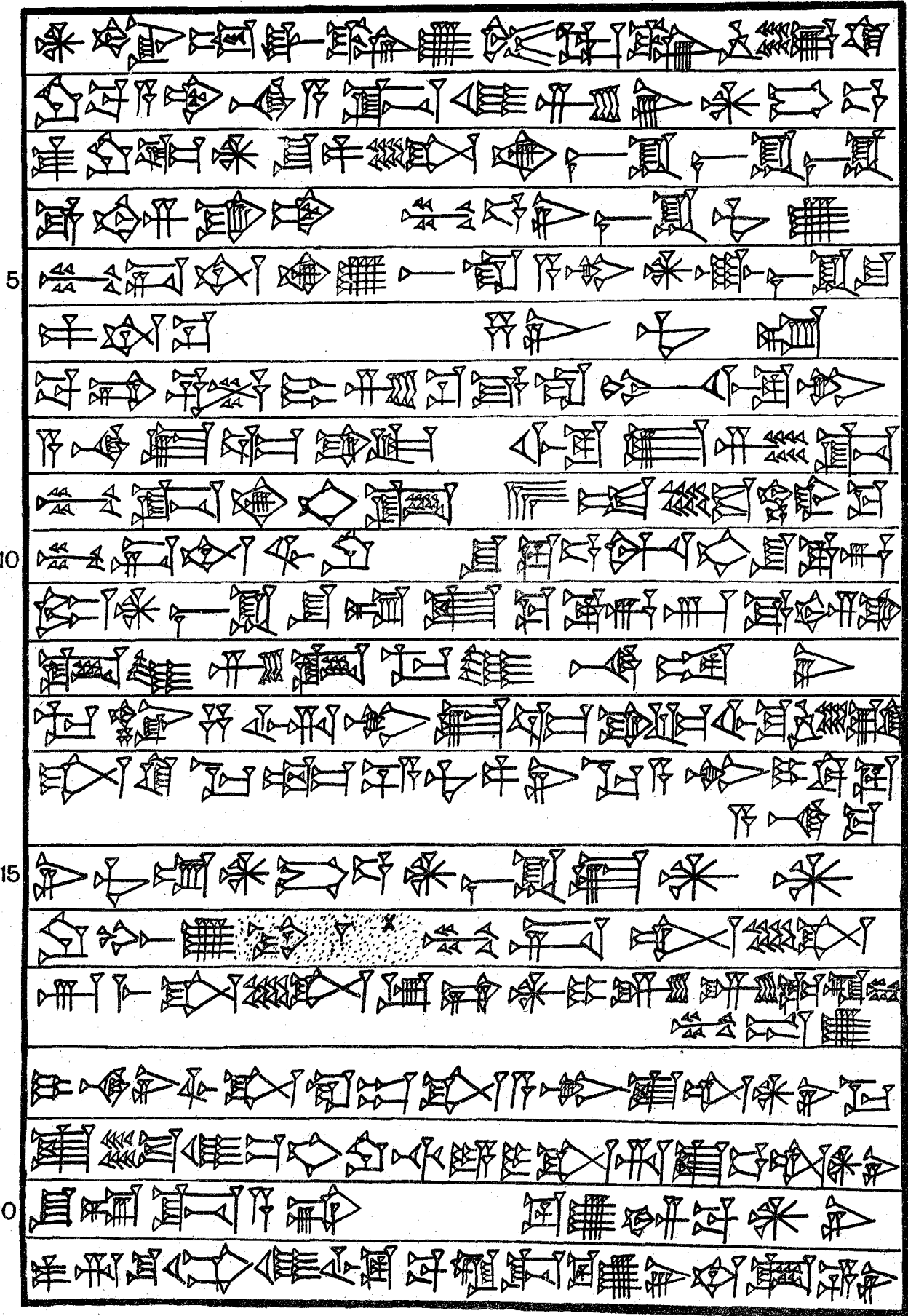
No. 113204.



Cylinder of Neriglissar.

No. 113233.

COL. I.



**Cylinder of Neriglissar.**

No. 113233.

COL. I. (contd.).

25

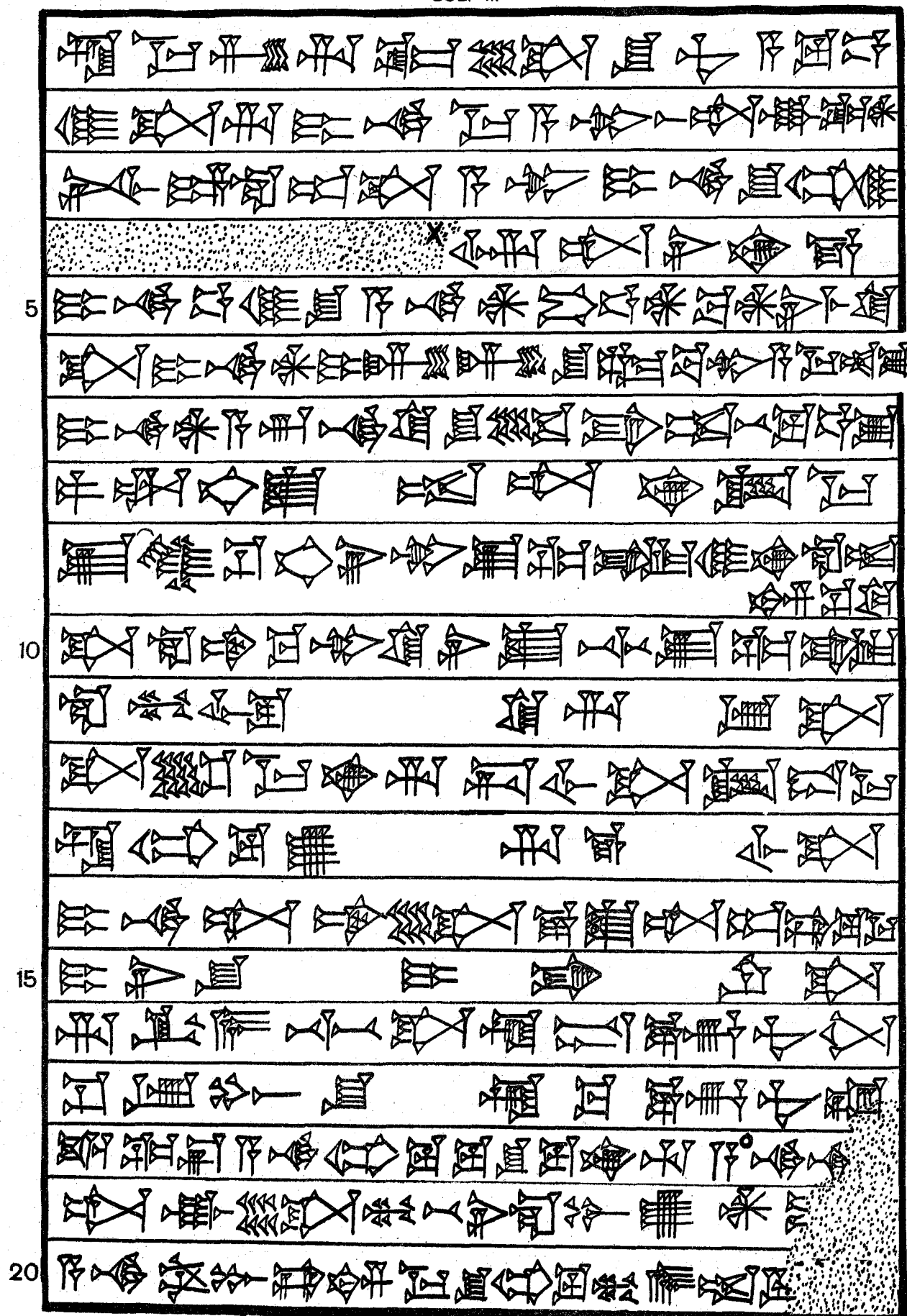
30

35

Cylinder of Neriglissar.

No. 113233.

COL. II.



### Cylinder of Neriglissar.

**No. 113233.**

COL: II. (contd.).

25

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35







Cylinder of Nabonidus.

No. 108981.

COL. I. (contd.).

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COL. II.

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\* Sic.

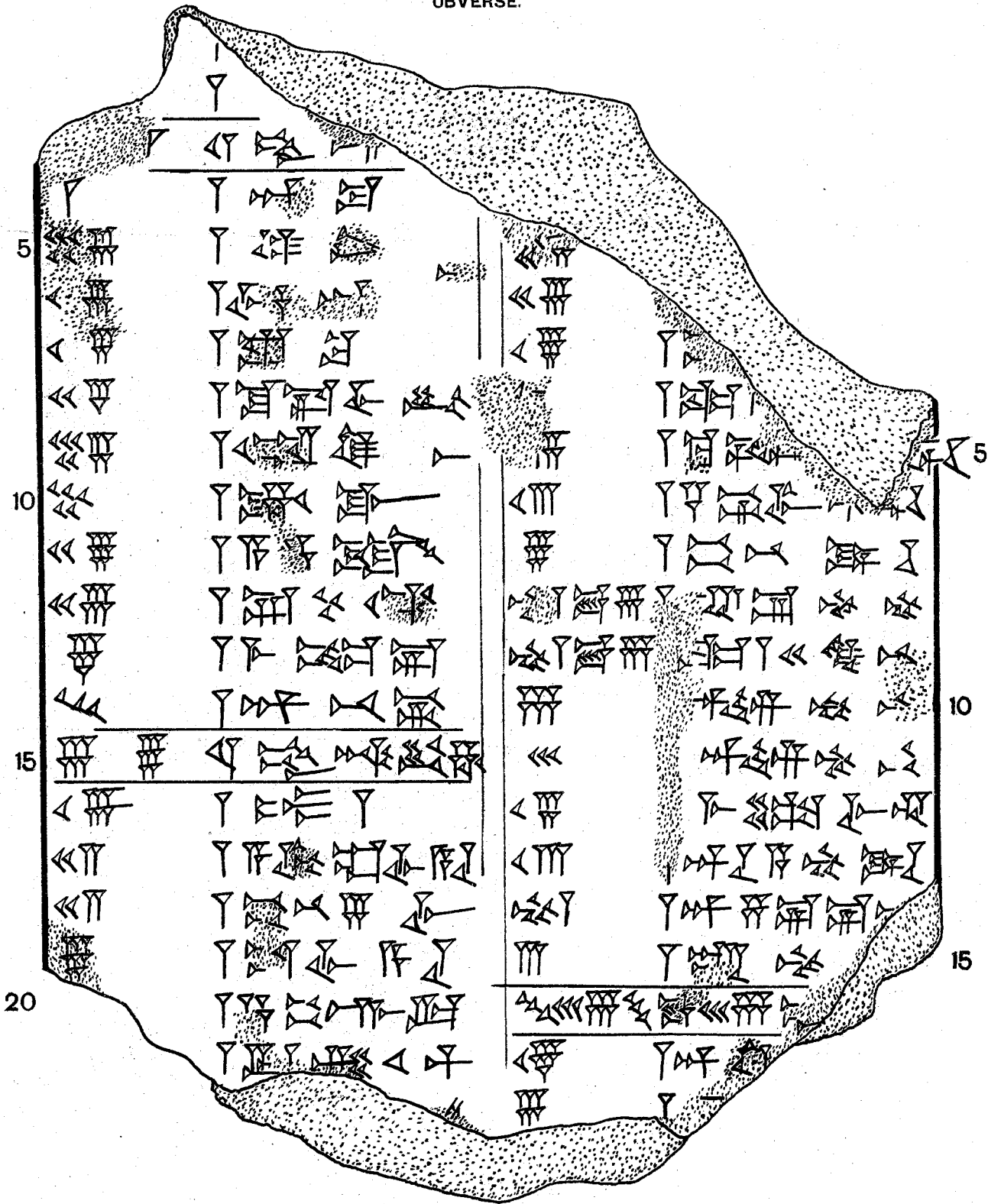
o Erasure.



List (A.) of Babylonian Dynasties.

No. 33332.

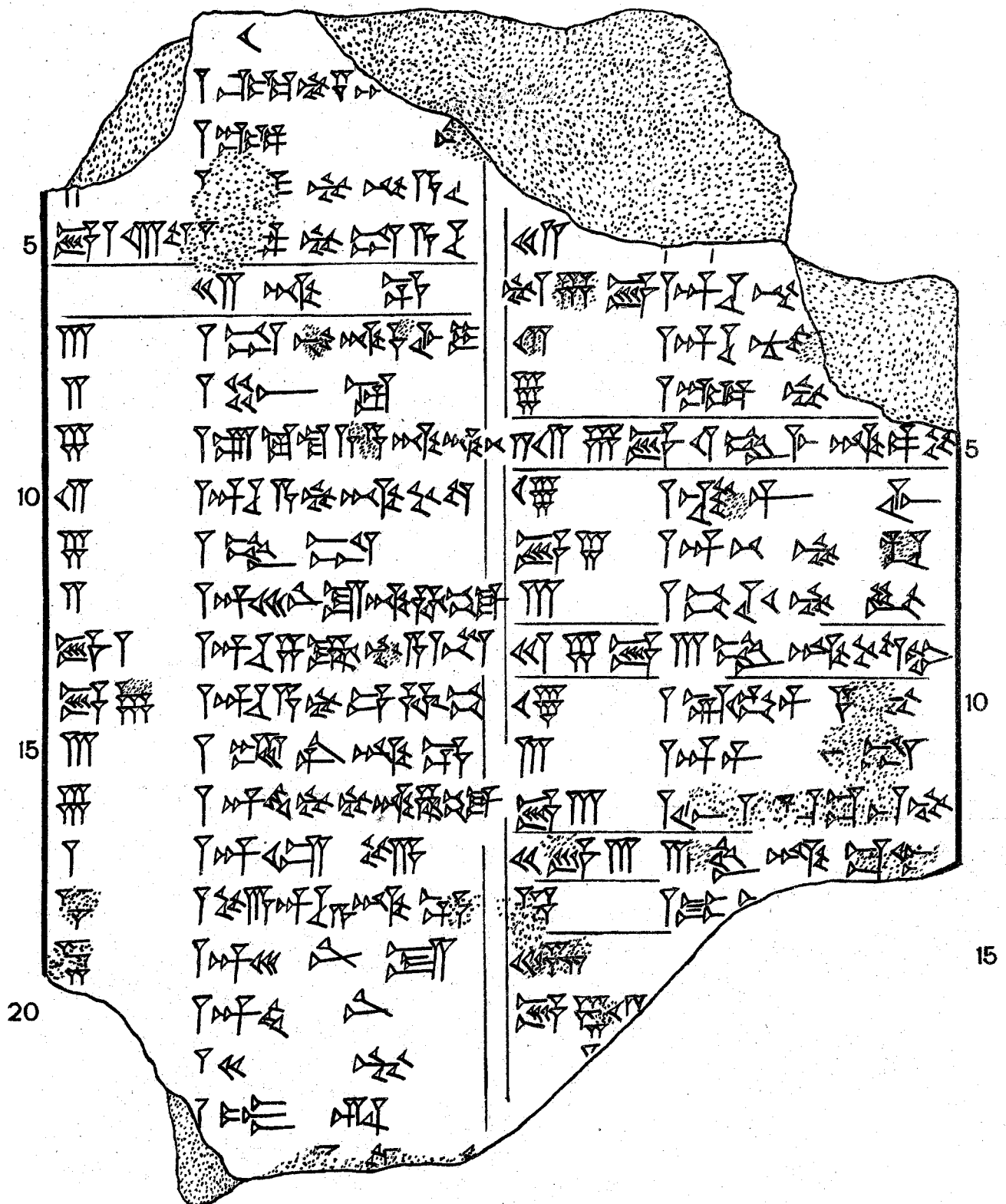
OBVERSE.



### List (A) of Babylonian Dynasties.

No. 33332.

REVERSE.



**Sumerian Religious Text.**

No. 96706.

**OBVERSE.**

1  
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Sumerian Religious Text.

No. 96706.

REVERSE.

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Handwritten Sumerian cuneiform script on the reverse side of a tablet, organized into columns and numbered 5 through 35.

LEFT SIDE.

Handwritten Sumerian cuneiform script on the left side of a tablet, organized into columns.

**Sumerian Religious Text.**

**No. 96697.**

**OBVERSE.**

OBVERSE.

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Sumerian Religious Text.

No. 96697.

REVERSE (contd.).

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x Erasure.

**Sumerian Religious Text.**

**No. 96738.**

**OBVERSE.**

[illegible]

Sumerian Religious Text.

No. 96738.

REVERSE

REVERSE

Handwritten musical notation on a page titled "REVERSE". The notation consists of vertical staves with various symbols, including circles, triangles, and horizontal lines, representing musical notes and rests. The page is divided into sections by horizontal lines, with some sections containing additional markings like "三" (three) or "四" (four). The notation is written in black ink on aged paper.

**Sumerian Religious Text.**

**No. 96739.**

**OBVERSE**

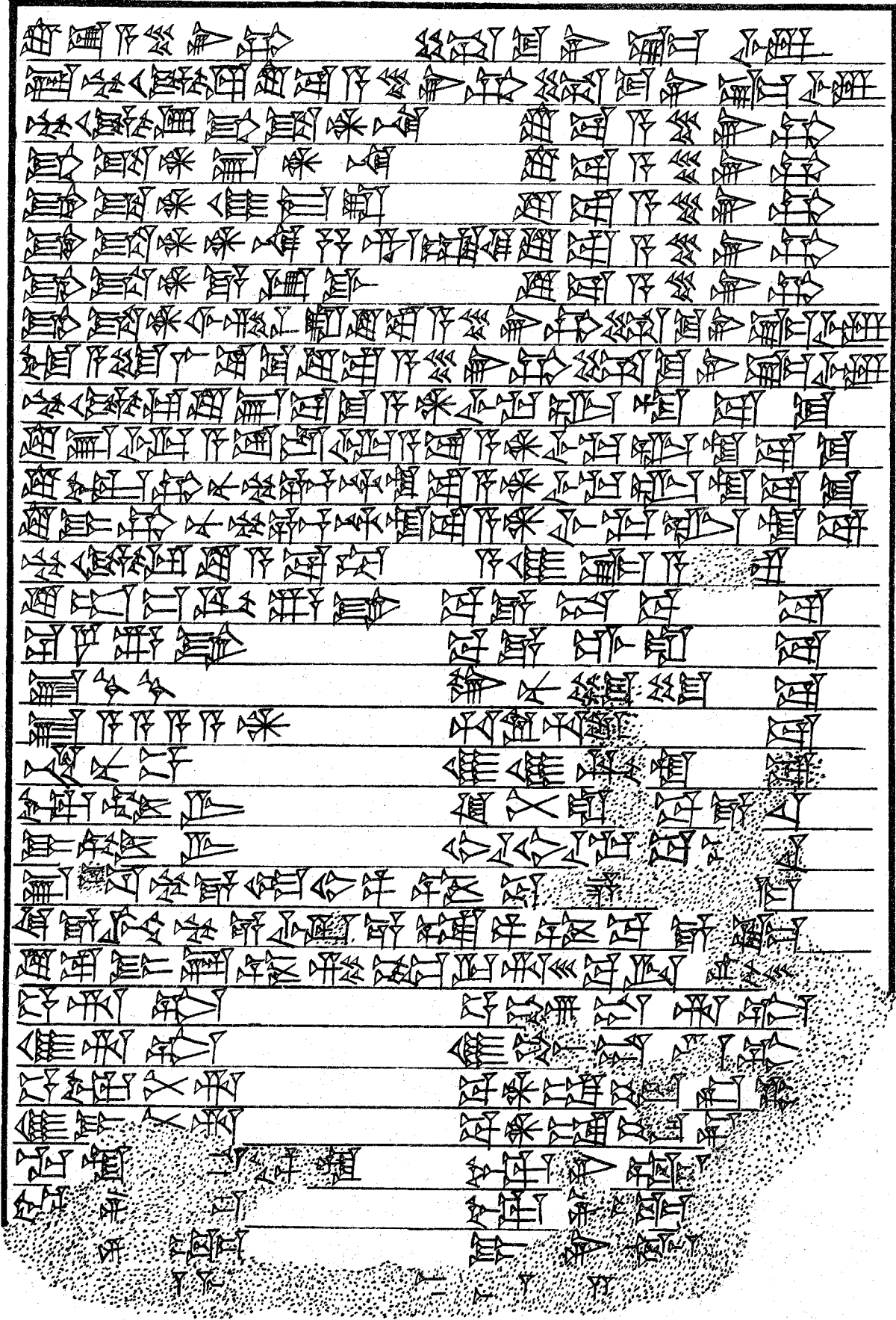
5  
 10  
 15  
 20  
 25



Sumerian Religious Text,

No. 96933.

OBVERSE COL. I.



For Col. II of Obverse see next Plate.

**Sumerian Religious Text.**

**No. 96933.**

REVERSE. (COL. I.)

OBVERSE (COL II.)

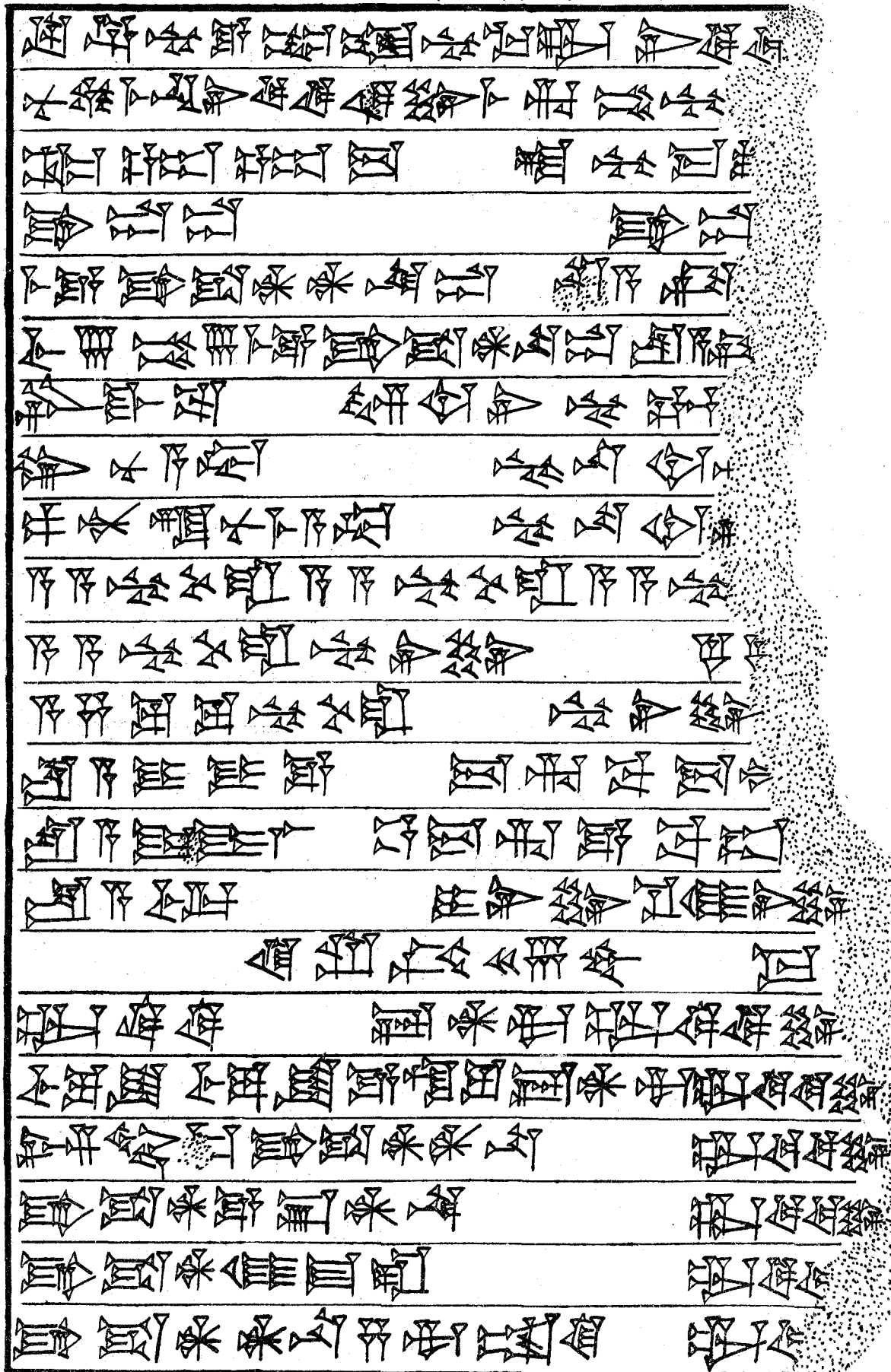
**For continuation see next Plate.**



**Sumerian Religious Text.**

No. 96933.

REVERSE. (COL. I.) (contd.).



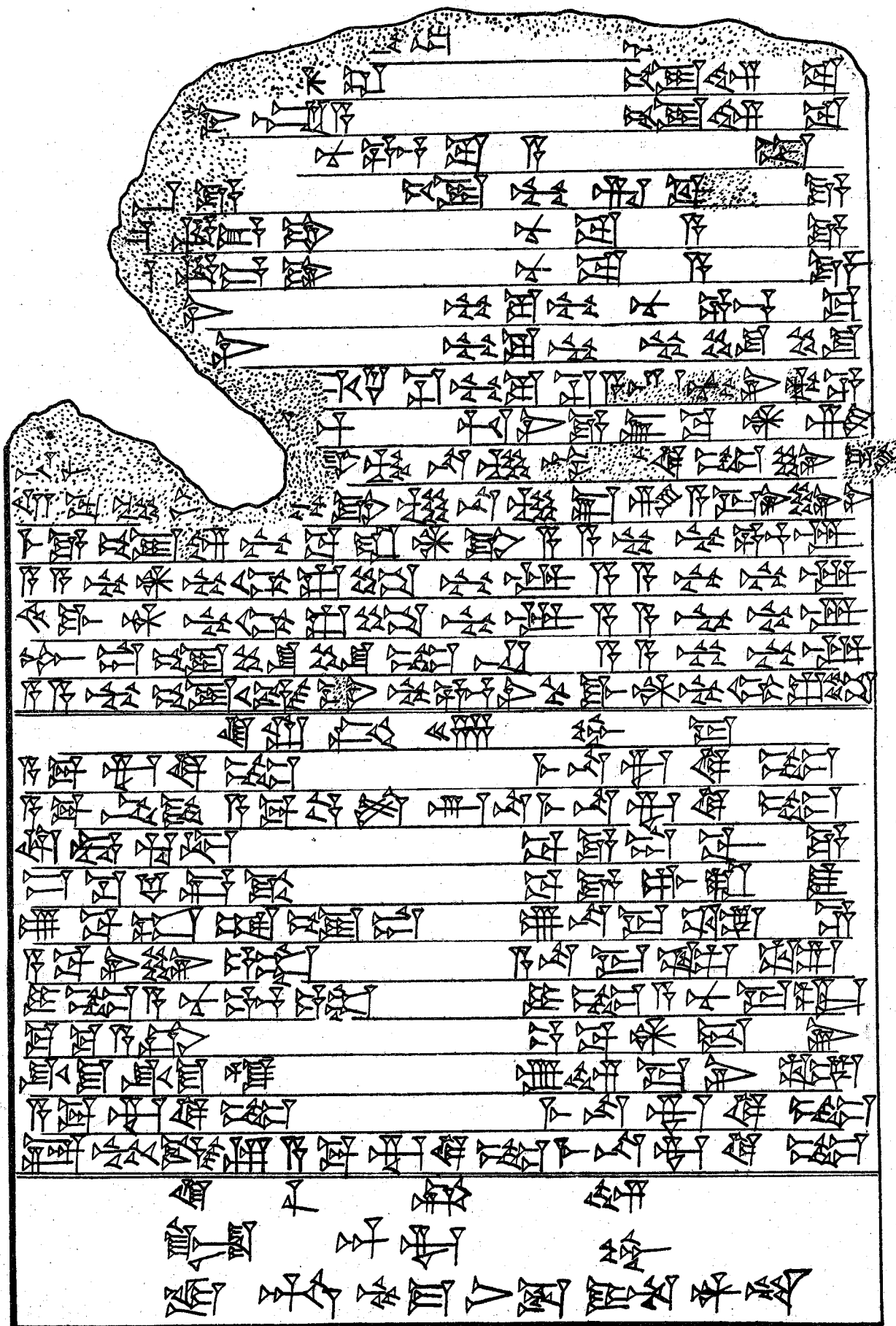
For Reverse Col. II see next Plate.



**Sumerian Religious Text.**

**No. 96933.**

REVERSE. (COL. II.)



**Sumerian Religious Text.**

**No. 96705.**

OBVERSE.

[illegible]

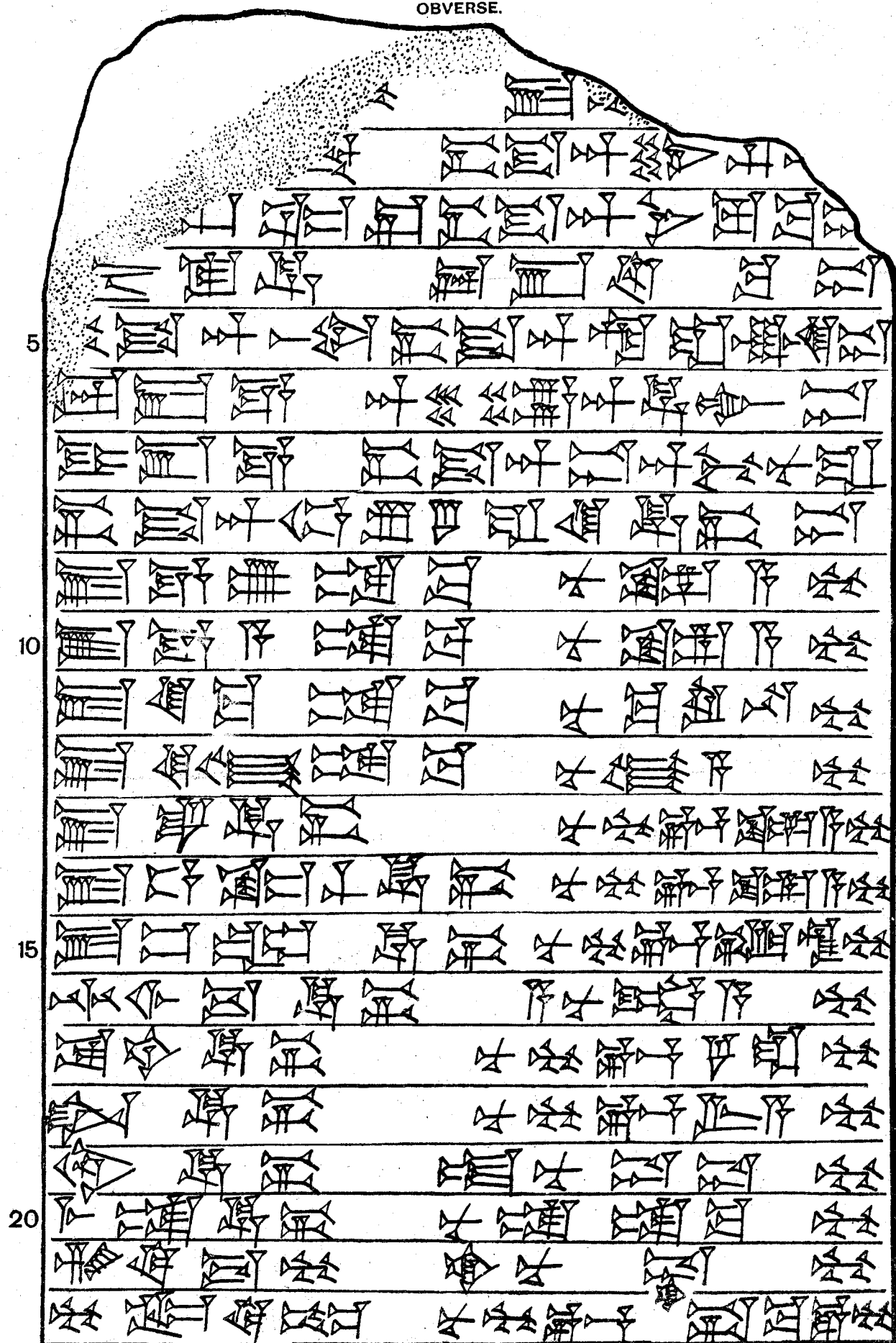
× Erasure.



Sumerian Religious Text.

No. 96940.

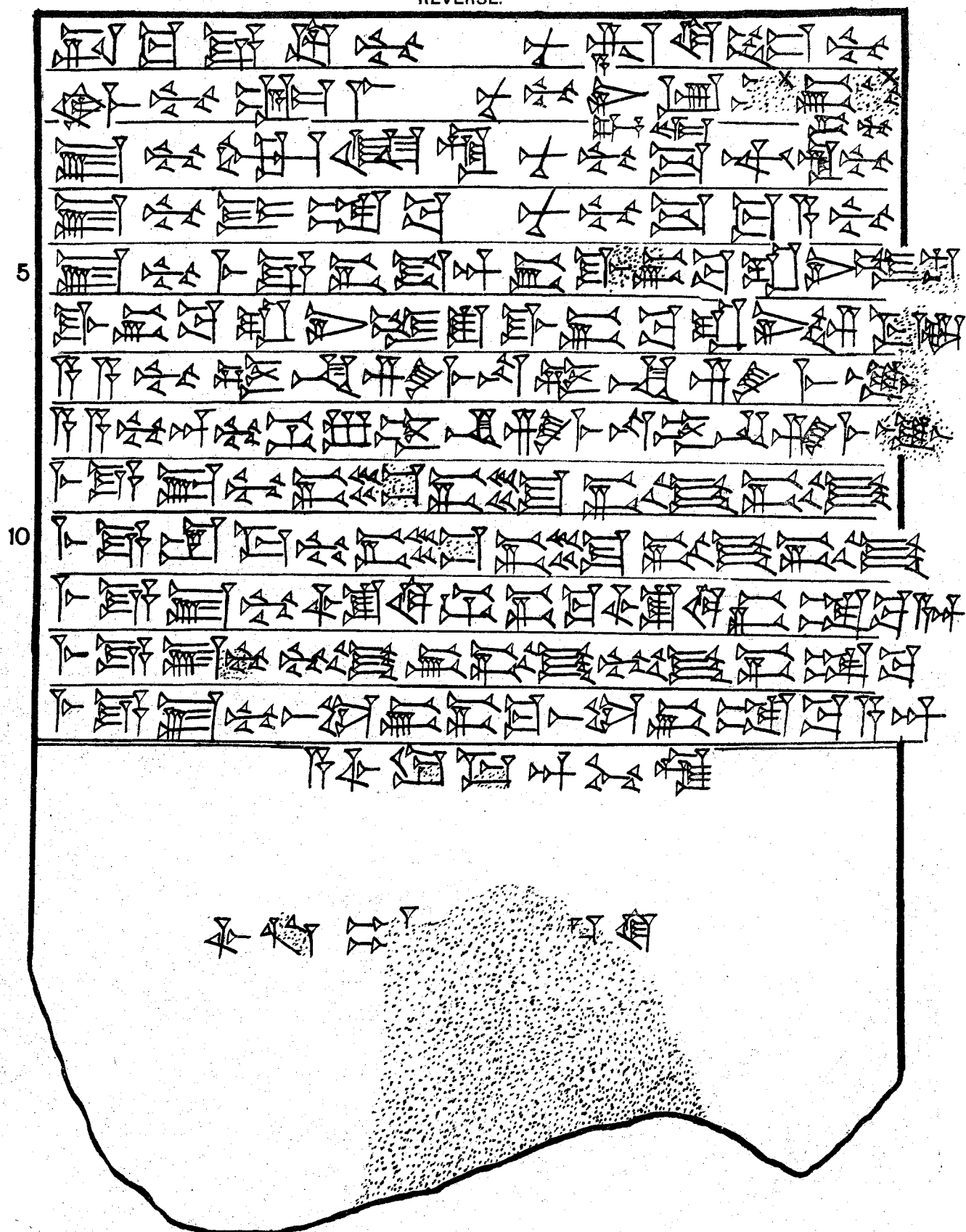
OBVERSE.



Sumerian Religious Text

No. 96940.

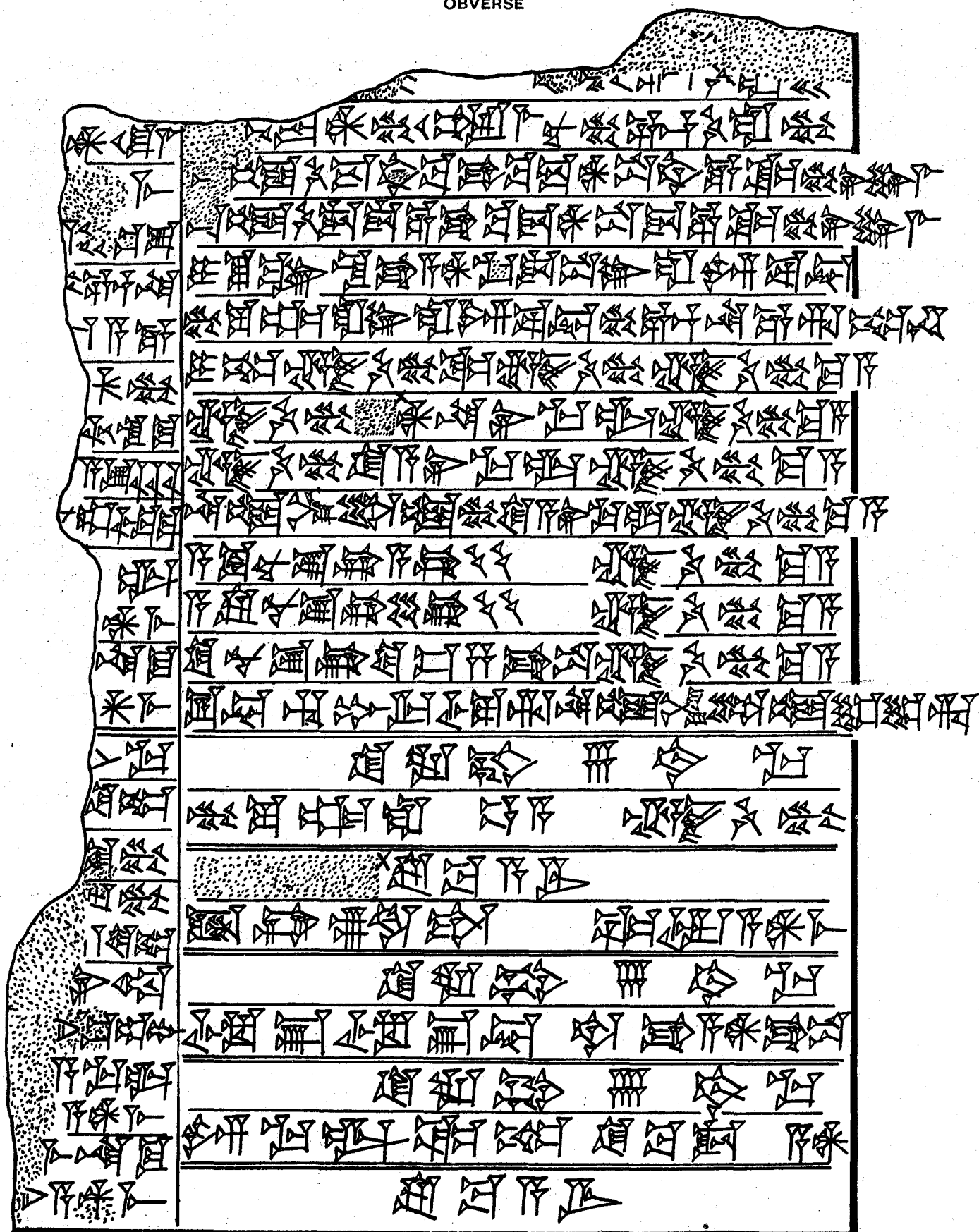
REVERSE.



Sumerian Religious Text,

No. 96684.

OBVERSE



x Erasure.

Sumerian Religious Text.

No. 96684.

REVERSE.

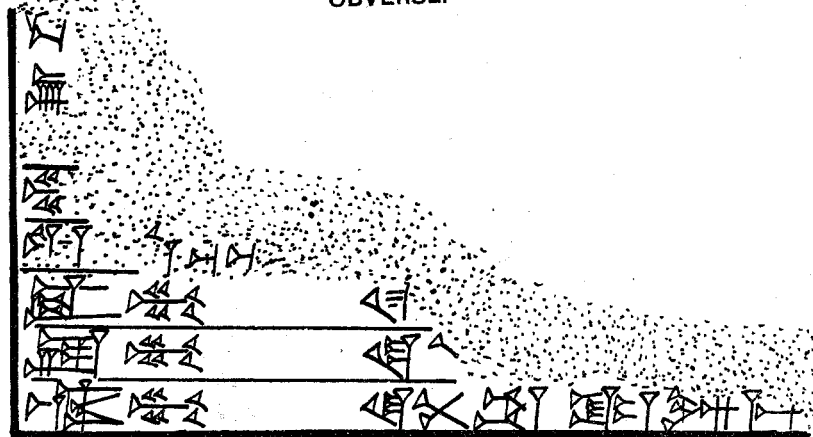
Handwritten Sumerian cuneiform text on a tablet, oriented vertically. The text is arranged in columns, with a large, irregularly shaped fragment on the left side. The fragment contains several lines of text, including the word "ANNA" (𒀭𒊩) and "KUR" (𒊕𒂗). The main body of the tablet contains a large block of text, followed by a smaller section at the bottom. The text is written in a cuneiform script, with characters arranged in vertical columns. The fragment on the left is a large, irregularly shaped piece of the tablet, containing several lines of text. The main body of the tablet contains a large block of text, followed by a smaller section at the bottom. The text is written in a cuneiform script, with characters arranged in vertical columns. The fragment on the left is a large, irregularly shaped piece of the tablet, containing several lines of text. The main body of the tablet contains a large block of text, followed by a smaller section at the bottom. The text is written in a cuneiform script, with characters arranged in vertical columns.



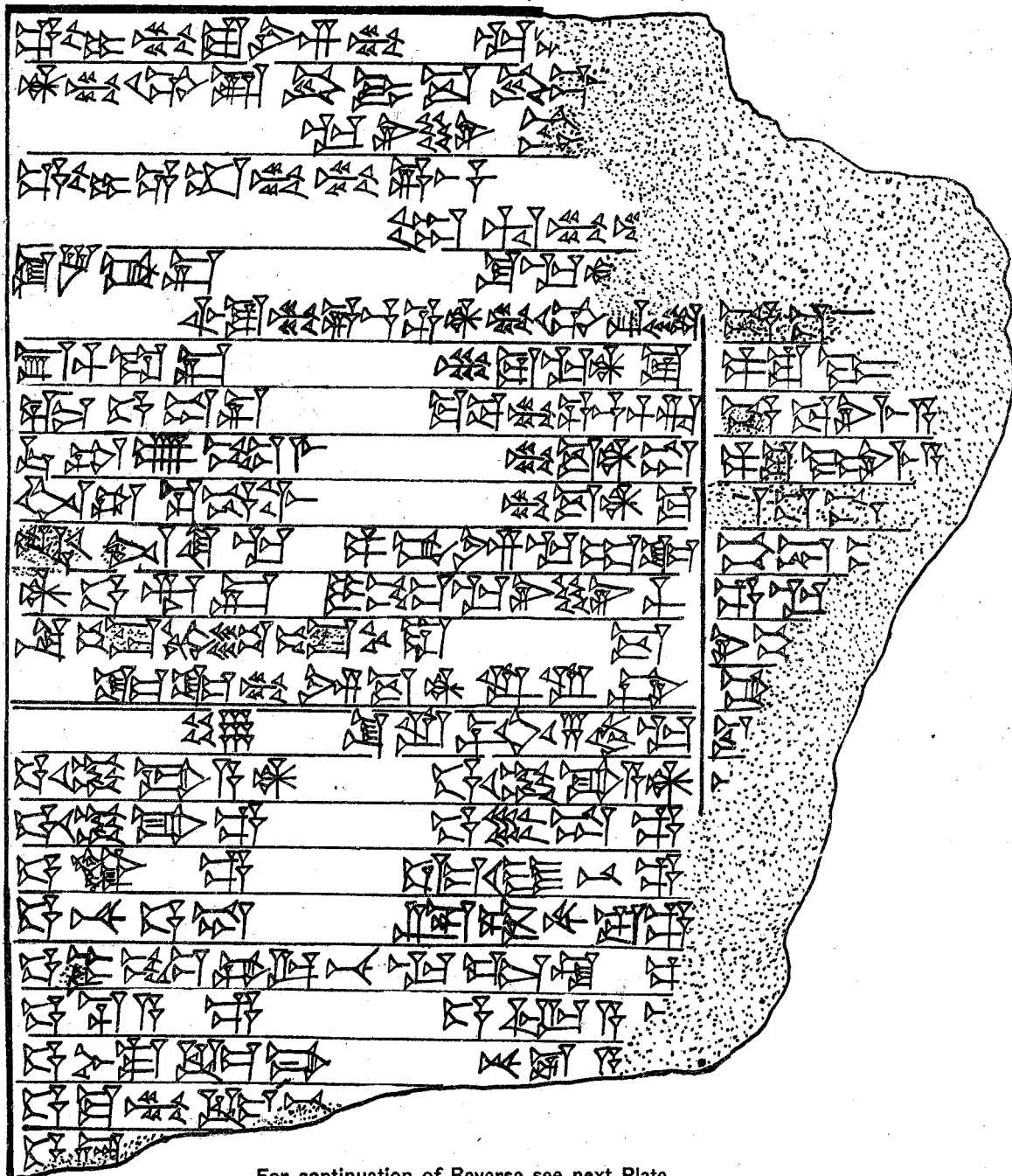
Sumerian Religious Text.

No. 96691.

OBVERSE.



REVERSE. (COLS. I and II.)



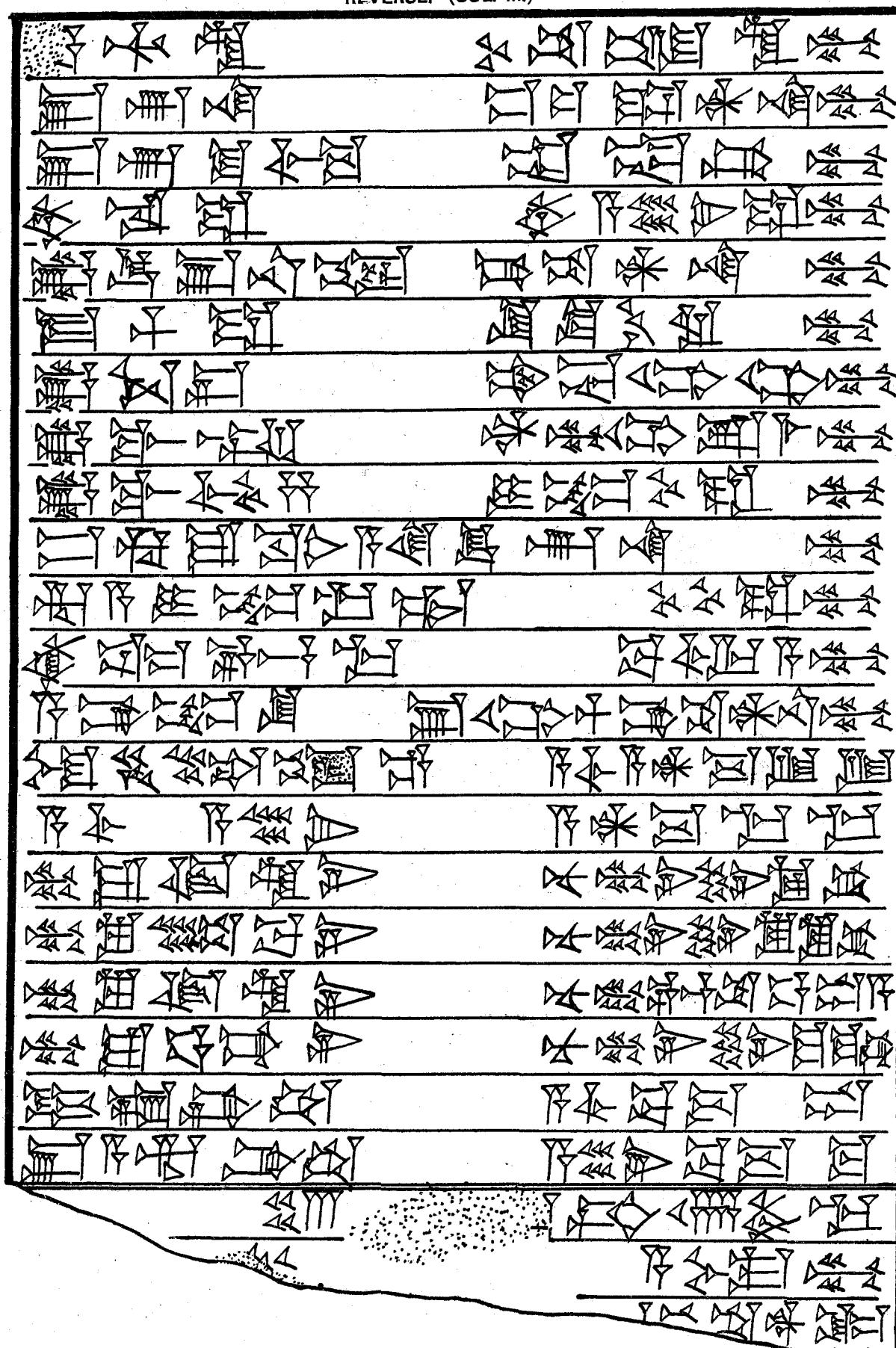
For continuation of Reverse see next Plate.



**Sumerian Religious Text,**

**No. 96691,**

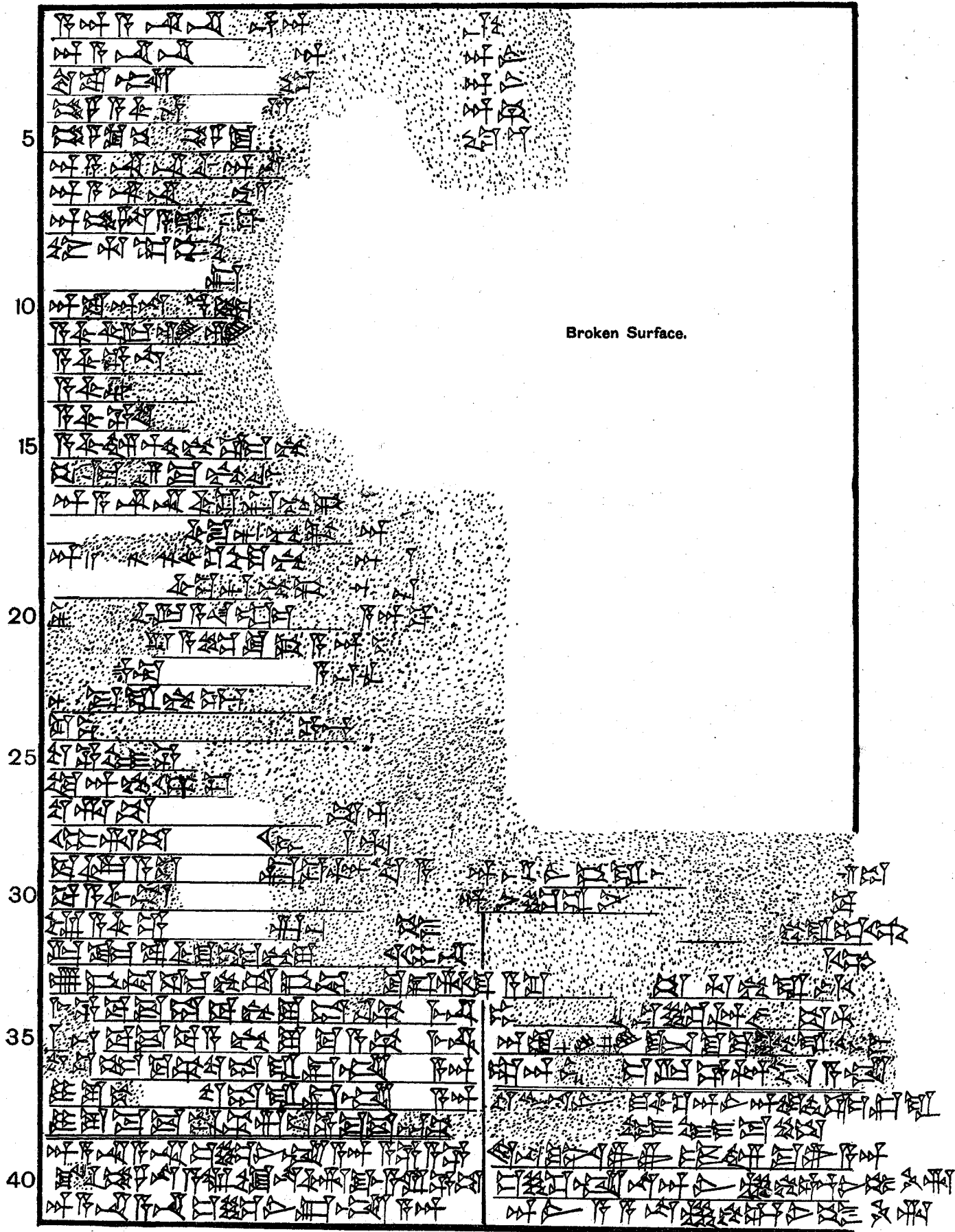
**REVERSE. (COL. III.)**



Sumerian Religious Text.

No. 96681.

OBVERSE



**Sumerian Religious Text.**

**No. 96681.**

**REVERSE. (COL. III.)**

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 10  
 15

**Sumerian Religious Text.**

No. 96681.

REVERSE. (COL. III) (contd.).

5  
 10  
 15  
 20

Sumerian Religious Text.

No. 96681.

REVERSE. (COL. IV.)

5  
10  
[Sumerian cuneiform text in 12 lines]

[Sumerian cuneiform text in 1 line]

[Sumerian cuneiform text in 4 lines]

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