UR EXCAVATIONS
ROYAL INSCRIPTIONS
UR EXCAVATIONS

TEXTS

I

ROYAL INSCRIPTIONS

By


PRINTED BY ORDER OF THE TRUSTEES OF THE TWO MUSEUMS

1928
PREFACE

THE present volume inaugurates the series of texts emanating from the excavations of the Joint Expedition of the British Museum and of the Museum of the University of Pennsylvania at and in the neighbourhood of Ur, which, as stated in the Preface to the volume on al-‘Ubaid (Oxford University Press, 1927), will accompany the series of volumes describing the excavations. This first volume contains the whole of the material of one particular class which has accrued from the excavations of the Joint Expedition in the seasons of 1922-7, together with some acquired by the British Museum alone in the season of 1919. The nature of these texts is described in the Introduction which follows.

The main body of these texts has been edited by Mr. C. J. Gadd of the Department of Egyptian and Assyrian Antiquities at the British Museum, and the Rev. Dr. Leon Legrain of the University Museum of Pennsylvania; of these, Mr. Gadd translated the texts obtained in the first three seasons (1919 and 1922-4) from copies made by Mr. Sidney Smith of the British Museum and himself, while Dr. Legrain worked upon the texts from the seasons of 1924-5 and 1925-6, after his own copies. The Supplement containing Nos. 267 to 309, which was added after the results of 1926-7 were available, is mainly the work of the Rev. E. R. Burrows, S.J.; Nos. 274-276 were copied and translated by Mr. Sidney Smith. The general editing of the whole has been done by Mr. Gadd.

FREDERIC G. KENYON.

February, 1928.
INTRODUCTION

The class of inscriptions comprised in this volume may best be described by the title chosen as "royal inscriptions," which, although not strictly applicable to every one, is the most comprehensive. Their style, indeed, is already familiar to scholars, being common to all the official monuments of early and later Babylonia. It would be misleading to call such texts historical, for, in fact, they have extremely few historical allusions, but are concerned mostly with religious building, and dedications to the gods by princes or courtiers. The objects upon which they are inscribed are of stone, baked clay, or metal, in the forms of statues, gate-sockets, mace-heads, cylinder seals, stone vases, plaques, weights, bricks, clay cones, and tablets. Among the more notable of the inscriptions here published the following deserve special mention:

1, 2, 25-28. Inscriptions of Lagashite rulers, from Entemena and Enannatum to Ur-Bau and Gudea. These seem to reveal an intermittent ascendency of Lagash over Ur until the rise of the Third Dynasty of Ur.

8-10, 22-24. Dedications, etc., of the kings of Agade, among which 23 gives evidence that Sargon already followed the custom of making his daughter high-priestess at Ur, and 24 is a double inscription upon a royal heirloom. Supplement 274-276 are later copies made from inscriptions of Manishtusu and Naram-Sin, which convey historical and geographical information of the highest interest.

197-212. New date-formule of the long, but still very obscure, reign of Ibi-Sin, last king of the Third Dynasty of Ur. Four of these refer to military events which finally led up to the fall of Ur and the captivity of the king in Elam. It is evident from these new dates that Ibi-Sin was able to claim considerable, if only temporary, successes against his enemies both in the east and on the Euphrates front. In two separate years he boasts of victory over Elam and over the Amorites, and 203-205 represent his triumph as complete. A reversal of fortune is suggested by 207; the king is forced to repair the fortifications of the centres of his empire.

100 mentions the recovery by Gimil-ilishu from Elam of a statue of the Moon-god, doubtless plundered from Ur at the destruction of the city when Ibi-Sin was defeated and taken prisoner.

213-224 are dates of the Isin Dynasty, conveying little information.

111 has an incidental reference to a local rebellion at Ur under a certain Na'id-Shamash. It was successfully crushed by the reigning king, Nur-Adad of Larsa, and the usurper was dislodged from the city.

121, bricks of Silli-Adad, a little-known member of the Larsa Dynasty.
122–145. A fine series of dedicatory inscriptions of the last kings of the Larsa Dynasty and of their father, Kudur-Mabug. Mostly written upon clay cones, they commemorate the building of a number of temples and chapels for various gods, and, though the historical information given is slight, they are notable examples of the language used in the official style of this period. 123 refers to a campaign of Kudur-Mabug, in which he expelled his enemies from Larsa, and took captive the inhabitants of Mashgan-shabrim and Kar-Shamash, and 138, repeating the date-formula for the 15th year of Rim-Sin, adds a detail concerning his victory over the king of Erech.

265, 266 and 292 are fragments of the date-lists of the Isin and Larsa Dynasties which furnish several additions to the versions already known.

146, a number of pieces broken from a great stele with bilingual inscription set up at Ur, apparently by Hammurabi, and afterwards destroyed, probably when his son Samsu-iluna lost control of the city.

172 has the curiosity of being an early example of a scholar’s copy of an ancient cuneiform text, made in the 7th century B.C. from an original of the 23rd century.

194 is a brick-inscription of Cyrus the Great.

A number of the smaller, or much damaged, inscriptions here included, though of little importance in themselves, will often serve as evidence for dating objects found associated with them in the excavations, and may be alluded to in later volumes which will concern themselves with the archaeological discoveries.

It will be observed that the transliterations given in this volume make no attempt to distinguish the signs transcribed by the use of diacritical marks. Many systems of this kind have been devised, none is universally employed, and all suffer from the increased liability to error and the added cost of printing. Moreover, the necessity for diacritical marks is greatest when passages are quoted in isolation from their original texts, and least in such places as the present, where texts and transliterations are directly associated, and can be conveniently used together.

C. J. G.
TABLE OF THE INSCRIPTIONS.

[In Col. 3, B = Iraq Museum, Baghdad; L = British Museum; P = University Museum, Philadelphia. Objects not yet assigned are marked with a cross (×). In Col. 7, references are given, where possible, to the preliminary reports of the excavation (A.J. = Antiquaries Journal). In Col. 8, the Roman figures refer to the autographed copies, capital letters to the photographic plates.]

<table>
<thead>
<tr>
<th>Publication Number</th>
<th>Field Catalogue Number</th>
<th>Museum and Number</th>
<th>Nature of Inscribed Object</th>
<th>Dimensions</th>
<th>Author</th>
<th>Place where found</th>
<th>Text on Plate</th>
<th>Translation on page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>U. 1561</td>
<td>L. 116498</td>
<td>clay cone</td>
<td>ht. 0·059, diam. 0·056</td>
<td>Enannatum I.</td>
<td>Diqdilqah, loose</td>
<td>II</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>U. 258, A and B</td>
<td>L. 116439</td>
<td>calcite vase fragments</td>
<td>0·13 × 0·055</td>
<td>Lugal-kisal-si (?)</td>
<td>A.J. III. p. 323</td>
<td>II</td>
<td>—</td>
</tr>
<tr>
<td>4</td>
<td>U. 272 + 286</td>
<td>L. 116431</td>
<td>calcite jar fragments</td>
<td>0·12 × 0·09</td>
<td>—</td>
<td>A.J. III. p. 323</td>
<td>II</td>
<td>—</td>
</tr>
<tr>
<td>5</td>
<td>U. 1696</td>
<td>B.</td>
<td>calcite vase fragment</td>
<td>0·038 × 0·026</td>
<td>—</td>
<td>N.W. of ziggurat, loose</td>
<td>II</td>
<td>—</td>
</tr>
<tr>
<td>6</td>
<td>U. 221</td>
<td>P. 14936</td>
<td>green quartz mace-head</td>
<td>0·095 × 0·09</td>
<td>Sargon (?)</td>
<td>A.J. III. p. 323</td>
<td>II</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>U. 251 + 253</td>
<td>L. 116435</td>
<td>calcite vase fragment</td>
<td>ht. 0·105, diam. 0·115</td>
<td>Rimush</td>
<td>A.J. III. p. 323</td>
<td>II</td>
<td>—</td>
</tr>
<tr>
<td>9</td>
<td>U. 231</td>
<td>L. 116455</td>
<td>black steatite bowl</td>
<td>ht. 0·15, diam. 0·18</td>
<td>Rimush</td>
<td>A.J. III. pp. 323, 331 (cf. ibid., Pl. xxxiii)</td>
<td>II</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>U. 266 (7807) (and B.)</td>
<td>P. 14933</td>
<td>calcite mace-head (and vase fragment)</td>
<td>ht. 0·19, diam. 0·21</td>
<td>Rimush</td>
<td>A.J. III. p. 323 (cf. ibid., Pl. xxxiii)</td>
<td>D.</td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>U. 2732</td>
<td>L. 119063</td>
<td>fragment of statue</td>
<td>Reconstructed: 0·40 × 0·375 × 0·365</td>
<td>Dada-ilum</td>
<td>A.J. v. p. 397 (cf. ibid., Pl. xlvii)</td>
<td>III</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>U. 6332</td>
<td>P. 16208</td>
<td>calcite cup</td>
<td>ht. 0·035, diam. 0·075</td>
<td>[Private]</td>
<td>A.J. vi. Pl. lviii, square 8</td>
<td>III</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>U. 6691</td>
<td>P.</td>
<td>fragment of limestone plaque</td>
<td>0·145 × 0·12</td>
<td>—</td>
<td>A.J. vi. p. 377</td>
<td>III</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>U. 6727</td>
<td>B.</td>
<td>fragment of perforated plaque</td>
<td>—</td>
<td>—</td>
<td>A.J. vi. p. 377</td>
<td>III</td>
<td>4</td>
</tr>
<tr>
<td>15</td>
<td>U. 6702</td>
<td>B.</td>
<td>fragment of obsidian cup</td>
<td>—</td>
<td>—</td>
<td>Gi-par-ku, near the sanctuary</td>
<td>III</td>
<td>—</td>
</tr>
<tr>
<td>Publication Number</td>
<td>Field Catalogue Number</td>
<td>Museum and Number</td>
<td>Nature of Inscribed Object</td>
<td>Dimensions</td>
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<td>Translation on page</td>
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</tr>
<tr>
<td>16</td>
<td>U. 6365</td>
<td>(?)</td>
<td>calcite vase fragment</td>
<td>—</td>
<td>—</td>
<td>Gi-par-ku, in front of sanctuary</td>
<td>III</td>
<td>5</td>
</tr>
<tr>
<td>17</td>
<td>U. 6739</td>
<td>B.</td>
<td>diorite weight</td>
<td>—</td>
<td>[Private]</td>
<td>Gi-par-ku, outside S.W. main wall drain</td>
<td>III</td>
<td>5</td>
</tr>
<tr>
<td>18</td>
<td>U. 2756</td>
<td>(?)</td>
<td>calcite vase fragment</td>
<td>0.067 x 0.030</td>
<td>—</td>
<td>A.J. v. p. 353, fig.1 (b), room 1, loose</td>
<td>III</td>
<td>—</td>
</tr>
<tr>
<td>19</td>
<td>U. 6966</td>
<td>B.</td>
<td>porphyry vase fragment</td>
<td>0.082 x 0.050</td>
<td>(?)</td>
<td>From building HT (cf. A.J. vi, Pl. LVII)</td>
<td>III</td>
<td>5</td>
</tr>
<tr>
<td>20</td>
<td>U. 2577</td>
<td>At Ur.</td>
<td>fragment of blue stone</td>
<td>0.111 x 0.08 x 0.073</td>
<td>—</td>
<td>N.W. of ziggurat</td>
<td>III</td>
<td>—</td>
</tr>
<tr>
<td>21</td>
<td>U. 6737</td>
<td>P. 16210</td>
<td>fragment steatite stamp</td>
<td>0.070 x 0.04</td>
<td>—</td>
<td>S. of building HT loose</td>
<td>III</td>
<td>—</td>
</tr>
<tr>
<td>22</td>
<td>U. 6333</td>
<td>P. 16518</td>
<td>calcite vase fragment</td>
<td>0.021 x 0.023</td>
<td>—</td>
<td>Rimush</td>
<td>A.J. vi. Pl. LVIII, square N.8</td>
<td>III</td>
</tr>
<tr>
<td>23</td>
<td>U. 6612</td>
<td>P.</td>
<td>calcite disk</td>
<td>diam. 0.265</td>
<td>—</td>
<td>Sargon (daughter of)</td>
<td>A.J. vi. p. 376 f.</td>
<td>IV and C</td>
</tr>
<tr>
<td>24</td>
<td>U. 6355</td>
<td>L. 118553</td>
<td>granite bowl</td>
<td>0.16 x 0.14</td>
<td>—</td>
<td>Naram-Sin and Shulgi</td>
<td>A.J. vi. p. 377</td>
<td>IV and E</td>
</tr>
<tr>
<td>25</td>
<td>U. 244, 245, 273, 6361</td>
<td>L. 116445, 116446, 118558</td>
<td>fragments of stone vases</td>
<td>—</td>
<td>En-anni-padda, son of Ur-Bau</td>
<td>E-nun-mah, and Gi-par-ku</td>
<td>IV</td>
<td>6</td>
</tr>
<tr>
<td>26</td>
<td>U. 6311</td>
<td>B.</td>
<td>marble vase fragment</td>
<td>diam. of base, 0.14</td>
<td>—</td>
<td>(For Gudea)</td>
<td>A.J. vi. Pl. LVIII, square M.10</td>
<td>IV</td>
</tr>
<tr>
<td>27</td>
<td>U. 6957</td>
<td>B.</td>
<td>clay cone</td>
<td>—</td>
<td>Gudea</td>
<td>N.E. extension of the building HT, see A.J. vi. Pl. LVII</td>
<td>IV</td>
<td>6</td>
</tr>
<tr>
<td>28</td>
<td>U. 3244</td>
<td>L. 119012</td>
<td>soapstone tablet</td>
<td>0.083 x 0.066</td>
<td>—</td>
<td>Gudea</td>
<td>A.J. v. p. 370</td>
<td>IV and E</td>
</tr>
<tr>
<td>29</td>
<td>U. 6967</td>
<td>P. 16209</td>
<td>stone bowl fragment</td>
<td>0.041 x 0.033</td>
<td>—</td>
<td>loose in &quot;E-khursag&quot;</td>
<td>V</td>
<td>—</td>
</tr>
<tr>
<td>30</td>
<td>U. 3158</td>
<td>B.</td>
<td>diorite stele fragment</td>
<td>0.225 x 0.195</td>
<td>—</td>
<td>Ur-Nammu (?)</td>
<td>A.J. v. p. 371</td>
<td>V</td>
</tr>
<tr>
<td>31</td>
<td>U. 3173</td>
<td>L. 119064</td>
<td>limestone stele fragment</td>
<td>0.40 x 0.40 x 0.17</td>
<td>Ur-Nammu (?)</td>
<td>A.J. v. p. 398</td>
<td>V</td>
<td>7</td>
</tr>
<tr>
<td>32</td>
<td>U. 208</td>
<td>B.</td>
<td>marble mace-head</td>
<td>0.095 x 0.12</td>
<td>—</td>
<td>Ur-Nammu (cf. ibid., Pl. XXXII, r)</td>
<td>F</td>
<td>7</td>
</tr>
<tr>
<td>No.</td>
<td>Item</td>
<td>Material</td>
<td>Dimensions</td>
<td>Origin</td>
<td>Location</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>-----</td>
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<td></td>
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</tr>
<tr>
<td>33</td>
<td>U. 6336</td>
<td>gate-socket</td>
<td>0.49 x 0.33</td>
<td>Ur-Nammu</td>
<td>From the site called Radhibah, near Ur</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>34</td>
<td>U. 6366</td>
<td>stone dish</td>
<td>0.32 x 0.06</td>
<td>Ur-Nammu</td>
<td>A.J. vi. Pl. lv. room 3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>U. 6353</td>
<td>gate-socket</td>
<td>0.32 x 0.19</td>
<td>Ur-Nammu</td>
<td>A.J. vi. p. 366</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>U. 2736</td>
<td>gate-socket</td>
<td>0.50 x 0.41 x 0.24</td>
<td>Ur-Nammu</td>
<td>A.J. v. p. 382</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>U. 6744</td>
<td>gate-socket</td>
<td>—</td>
<td>Ur-Nammu</td>
<td>A.J. v. p. 379, S.E. corner of the plan</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>38</td>
<td>U. 6354</td>
<td>gate-socket</td>
<td>0.58 x 0.43 x 0.23</td>
<td>Ur-Nammu</td>
<td>A.J. vi. p. 366</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>39</td>
<td>many examples</td>
<td>divided brick</td>
<td>0.32 x 0.31 x 0.07</td>
<td>Ur-Nammu</td>
<td>Found loose</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>many examples</td>
<td>—</td>
<td>brick</td>
<td>0.30 x 0.29 x 0.065</td>
<td>Ur-Nammu</td>
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<td></td>
<td></td>
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<tr>
<td>41</td>
<td>U. 3681</td>
<td>gate-socket</td>
<td>0.30 x 0.30 x 0.055</td>
<td>Ur-Nammu</td>
<td>A.J. v. p. 379, room 3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>U. 918; 1634, 2521</td>
<td>divided clay cones</td>
<td>average length 0.1, average base diam. 0.061</td>
<td>Ur-Nammu</td>
<td>Diqdiiqah, loose</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>U. 6735</td>
<td>soapstone bed fragments</td>
<td>—</td>
<td>(?)</td>
<td>A.J. vi. Pl. lv. room 4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>U. 169, 320, 722, 872, 917, 1516, 1517, 955, 2795</td>
<td>divided clay cones</td>
<td>average ht. 0.12, average base diam. 0.06</td>
<td>Ur-Nammu</td>
<td>Diqdiiqah, loose</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>U. 892, 1595-1597, 1632</td>
<td>divided clay cones</td>
<td>average ht. 0.07, average diam. 0.05</td>
<td>Ur-Nammu</td>
<td>Diqdiiqah, loose</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>[Excavations of 1919]</td>
<td>stone tablet</td>
<td>0.104 x 0.071</td>
<td>Ur-Nammu</td>
<td>Journal of Egyptian Archaeology, vol. ix. p. 185</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>U. 209, 249 + 270</td>
<td>stone cone and fragment</td>
<td>U. 209: ht. 0.09, diam. 0.09; U. 249: ht. 0.085, diam. 0.065</td>
<td>Ur-Nammu</td>
<td>A.J. iii. p. 323</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>U. 267</td>
<td>broken mace-head</td>
<td>0.115 x 0.095</td>
<td>Ur-Nammu</td>
<td>A.J. iii. p. 323</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>U. 2520, 2701, 6019, 7722</td>
<td>clay cones</td>
<td>average 0.075 x 0.06</td>
<td>Ur-Nammu</td>
<td>Diqdiiqah, loose</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: The table above lists various archaeological finds from different sites, including Ur and Diqdiiqah, with descriptions of their materials, dimensions, and associated locations. The references to A.J. indicate that these findings are documented in the American Journal of Archaeology.
<table>
<thead>
<tr>
<th>Publication Number</th>
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<th>Text on Plate</th>
<th>Translation on page</th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td>U. 254</td>
<td>L. 116442</td>
<td>calcite jar fragment</td>
<td>0·085 x 0·075</td>
<td>Shulgi (daughter)</td>
<td>A. J. iii. p. 323</td>
<td>XII</td>
<td>11</td>
</tr>
<tr>
<td>52</td>
<td>U. 6306</td>
<td>B.</td>
<td>diorite statue</td>
<td>ht. 0·26</td>
<td>Shulgi</td>
<td>A. J. vi. p. 393</td>
<td>XII</td>
<td>11 f.</td>
</tr>
<tr>
<td>53</td>
<td>U. 2770</td>
<td>B.</td>
<td>diorite statue fragment</td>
<td>0·14 x 0·09 x ?</td>
<td>Shulgi</td>
<td>A. J. v. p. 383</td>
<td>XII</td>
<td>12</td>
</tr>
<tr>
<td>54</td>
<td>U. 6736</td>
<td>B.</td>
<td>steatite dish</td>
<td>--</td>
<td>Shulgi</td>
<td>Gi(g)-par-ku</td>
<td>XII</td>
<td>12</td>
</tr>
<tr>
<td>55</td>
<td>U. 6954</td>
<td>L. 118552</td>
<td>duck weight</td>
<td>0·15 x 0·06</td>
<td>Shulgi</td>
<td>Gi(g)-par-ku</td>
<td>XII</td>
<td>12</td>
</tr>
<tr>
<td>56</td>
<td>U. 2653</td>
<td>×</td>
<td>clay tablet (seal impression)</td>
<td>0·035 x 0·018</td>
<td>Shulgi</td>
<td>loose in &quot; E-khursag &quot;</td>
<td>XII</td>
<td>12</td>
</tr>
<tr>
<td>57</td>
<td>U. 248 + 257 + 260</td>
<td>L. 116430</td>
<td>calcite vase</td>
<td>0·145 x 0·11</td>
<td>Shulgi</td>
<td>A. J. iii. p. 323</td>
<td>XIII</td>
<td>12</td>
</tr>
<tr>
<td>58</td>
<td>U. 222</td>
<td>B.</td>
<td>steatite tablet</td>
<td>0·095 x 0·062</td>
<td>Shulgi</td>
<td>A. J. iii. p. 320, room 19</td>
<td>XIII and J.</td>
<td>13</td>
</tr>
<tr>
<td>59</td>
<td>U. 6157, 6300, 6302, 6304</td>
<td>divided</td>
<td>steatite tablets</td>
<td>0·11 x 0·07</td>
<td>Shulgi</td>
<td>A. J. vi. p. 392</td>
<td>XIV and J.</td>
<td>13</td>
</tr>
<tr>
<td>60</td>
<td>U. 6704</td>
<td>×</td>
<td>clay tablet (seal impression)</td>
<td>0·025 x 0·019</td>
<td>(private)</td>
<td>Gi(g)-par-ku</td>
<td>XIV</td>
<td>13 f.</td>
</tr>
<tr>
<td>61</td>
<td>U. 7099</td>
<td>B.</td>
<td>carnelian cylinder-seal</td>
<td>0·02 x 0·01</td>
<td>--</td>
<td>&quot; E-khursag, &quot; grave 23</td>
<td>XIV</td>
<td>14</td>
</tr>
<tr>
<td>62</td>
<td>U. 7138</td>
<td>×</td>
<td>clay tablet (seal impression)</td>
<td>0·024 x 0·009</td>
<td>--</td>
<td>--</td>
<td>XIV</td>
<td>14</td>
</tr>
<tr>
<td>63</td>
<td>U. 6962</td>
<td>×</td>
<td>clay tablet (seal impression)</td>
<td>0·025 x 0·015</td>
<td>--</td>
<td>S.E. corner, E-gi(g)-par of Nabonidus</td>
<td>XIV</td>
<td>14</td>
</tr>
<tr>
<td>64</td>
<td>U. 6726</td>
<td>L. 118555</td>
<td>black stone bowl</td>
<td>diam. 0·242</td>
<td>--</td>
<td>A. J. vi. p. 377</td>
<td>XIV</td>
<td>14</td>
</tr>
<tr>
<td>65</td>
<td>U. 3231</td>
<td>At Ur.</td>
<td>diorite fragment</td>
<td>0·03 x 0·022</td>
<td>--</td>
<td>loose</td>
<td>XIV</td>
<td>--</td>
</tr>
<tr>
<td>66</td>
<td>U. 6136</td>
<td>P. 16211</td>
<td>calcite bowl fragment</td>
<td>0·105 x 0·06 x 0·017</td>
<td>--</td>
<td>loose in &quot; E-khursag &quot;</td>
<td>XIV</td>
<td>--</td>
</tr>
<tr>
<td>67</td>
<td>U. 295, 901, 1727, 3031, 6334, 6357</td>
<td>divided</td>
<td>stone gate-sockets</td>
<td>various</td>
<td>Bur-Sin</td>
<td>E-nun-makh, temenos wall, and gi(g)-par-ku</td>
<td>XIV and J</td>
<td>14</td>
</tr>
<tr>
<td>68</td>
<td>U. 6380</td>
<td>L. 118556</td>
<td>diorite bowl fragment</td>
<td>0·085 x 0·06</td>
<td>--</td>
<td>Gi(g)-par-ku</td>
<td>XIV</td>
<td>15</td>
</tr>
<tr>
<td>69</td>
<td>U. 6703</td>
<td>B.</td>
<td>limestone gate-socket</td>
<td>--</td>
<td>--</td>
<td>Gi(g)-par-ku</td>
<td>XIV</td>
<td>15</td>
</tr>
<tr>
<td>No.</td>
<td></td>
<td></td>
<td>Description</td>
<td>Measurement</td>
<td>Location</td>
<td>Reference 1</td>
<td>Reference 2</td>
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<td>-------------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>U. 6339</td>
<td>?</td>
<td>black stone fragment</td>
<td>—</td>
<td>—</td>
<td>loose, from S. of Gi(g)-par-ku</td>
<td>XIV 15</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>U. 1165, 3224</td>
<td>1165, P. 15885, 3224, x</td>
<td>gate-sockets</td>
<td>about $0.315 \times 0.2 \times 0.185$</td>
<td>Bur-Sin</td>
<td>A. J. v. pp. 16, 395</td>
<td>K, L 16</td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>U. 3337, 6722</td>
<td>3337, x : 6722, B.</td>
<td>gate-sockets</td>
<td>$0.425 \times 0.39 \times 0.18$</td>
<td>Gimil-Sin</td>
<td>Gi(g)-par-ku</td>
<td>XV 17</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>U. 3159</td>
<td>B.</td>
<td>statue fragment</td>
<td>—</td>
<td>Gimil-Sin</td>
<td>Court of Dub-lal-makh</td>
<td>XV 17</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>U. 3205</td>
<td>B.</td>
<td>stone weight</td>
<td>—</td>
<td>—</td>
<td>Court of Dub-lal-makh</td>
<td>XV 17</td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>U. 6960</td>
<td>x</td>
<td>seal-impression</td>
<td>$0.027 \times 0.018$</td>
<td>Gimil-Sin (servant of)</td>
<td>E-gi(g)-par, S.E. corner</td>
<td>XV 17</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>U. 6961</td>
<td>x</td>
<td>seal-impression</td>
<td>$0.027 \times 0.016$</td>
<td>private</td>
<td>E-gi(g)-par, S.E. corner</td>
<td>XV 17</td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>U. 6748</td>
<td>x</td>
<td>seal-impressions</td>
<td>$0.028 \times 0.016$</td>
<td>Bur-Sin and Gimil-Sin (servant of)</td>
<td>E-gi(g)-par, S.E. corner</td>
<td>XV 17</td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>U. 6747</td>
<td>x</td>
<td>seal-impression</td>
<td>$0.018 \times 0.012$</td>
<td>private</td>
<td>E-gi(g)-par, S.E. corner</td>
<td>XV 18</td>
<td></td>
</tr>
<tr>
<td>79</td>
<td>U. 6746</td>
<td>x</td>
<td>seal-impression</td>
<td>$0.029 \times 0.027$</td>
<td>private</td>
<td>E-gi(g)-par, S.E. corner</td>
<td>XV 18</td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>U. 838</td>
<td>L. 116416</td>
<td>gate-socket</td>
<td>$0.47 \times 0.44 \times 0.23$</td>
<td>Gimil-Sin</td>
<td>A. J. III. p. 324</td>
<td>XVI and M. 18</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>U. 6738</td>
<td>P. 15666</td>
<td>gate-socket</td>
<td>$0.41 \times 0.31 \times 0.13$</td>
<td>(for) Gimil-Sin</td>
<td>Gi(g)-par-ku</td>
<td>XVI 18</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>U. 1585</td>
<td>P. 15611</td>
<td>stone tablet fragment</td>
<td>$0.064 \times 0.071$</td>
<td>—</td>
<td>Diqiqqah, loose</td>
<td>XVI 19</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>U. 247 + 250</td>
<td>L. 116429</td>
<td>calcite mace-head</td>
<td>$0.175 \times 0.16$</td>
<td>—</td>
<td>A. J. III. p. 323</td>
<td>XVI 19</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>U. 1190</td>
<td>B.</td>
<td>broken duck-weight</td>
<td>$0.22 \times 0.17 \times 0.148$</td>
<td>—</td>
<td>loose, near S. corner of ziggurat</td>
<td>XVI 19</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>U. 198</td>
<td>L. 116434</td>
<td>mace-head</td>
<td>$0.08 \times 0.07$</td>
<td>(for) Ibi-Sin</td>
<td>surface</td>
<td>M. 19</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>U. 2576</td>
<td>L. 119040</td>
<td>clay cone</td>
<td>$0.048 \times 0.045$</td>
<td>Ibi-Sin</td>
<td>Trial trench outside temenos</td>
<td>XVII 19</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>U. 6742</td>
<td>x</td>
<td>gate-socket</td>
<td>$0.62 \times 0.32$</td>
<td>Ennilla-nishag, governor of Nippur</td>
<td>Court of Nin-gal temple, below Kurigalzu pavement</td>
<td>XVII 19</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>U. 6342</td>
<td>x</td>
<td>seal-impression</td>
<td>$0.030 \times 0.029$</td>
<td>Ibi-Sin</td>
<td>A. J. vi. Pl. lv. in room A.3 (lower left corner of plan)</td>
<td>XVII 20</td>
<td></td>
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<tr>
<td>Publication Number</td>
<td>Field Catalogue Number</td>
<td>Museum and Number</td>
<td>Nature of Inscribed Object</td>
<td>Dimensions</td>
<td>Nature of Impression</td>
<td>Author.</td>
<td>Text on Plate</td>
<td>Place Where Found</td>
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</tr>
<tr>
<td>89</td>
<td>6343</td>
<td>×</td>
<td>seal-impression</td>
<td>0.028 x 0.022</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. I. 4.3 (lower left corner of plan)</td>
</tr>
<tr>
<td>90</td>
<td>6718</td>
<td>×</td>
<td>seal-impression</td>
<td>0.031 x 0.037</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>91</td>
<td>6564</td>
<td>×</td>
<td>seal-impression</td>
<td>0.036 x 0.042</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>92</td>
<td>6718</td>
<td>×</td>
<td>seal-impression</td>
<td>0.031 x 0.035</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>93</td>
<td>6564</td>
<td>×</td>
<td>seal-impression</td>
<td>0.036 x 0.042</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
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<tr>
<td>94</td>
<td>6718</td>
<td>×</td>
<td>seal-impression</td>
<td>0.031 x 0.035</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
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<tr>
<td>95</td>
<td>6564</td>
<td>×</td>
<td>seal-impression</td>
<td>0.036 x 0.042</td>
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<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>96</td>
<td>6718</td>
<td>×</td>
<td>seal-impression</td>
<td>0.031 x 0.035</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>97</td>
<td>6564</td>
<td>×</td>
<td>seal-impression</td>
<td>0.036 x 0.042</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>98</td>
<td>6718</td>
<td>×</td>
<td>seal-impression</td>
<td>0.031 x 0.035</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>99</td>
<td>6564</td>
<td>×</td>
<td>seal-impression</td>
<td>0.036 x 0.042</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>100</td>
<td>450, 441</td>
<td>×</td>
<td>calcite vase fragment</td>
<td>0.07 x 0.07</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>101</td>
<td>261</td>
<td>B</td>
<td>basal gate-sockets</td>
<td>0.3 x 0.28 (and 0.22)</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>102</td>
<td>450, 441</td>
<td>×</td>
<td>stone bowl fragment</td>
<td>0.14 x 0.14</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>103</td>
<td>6338</td>
<td>×</td>
<td>calcite vase</td>
<td>0.045 x 0.115 x 0.075</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>104</td>
<td>259, 267, 927</td>
<td>×</td>
<td>diorite statuette</td>
<td>0.028 x 0.03 x 0.03</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>105</td>
<td>6564</td>
<td>×</td>
<td>brick</td>
<td>0.34 x 0.34 x 0.075</td>
<td></td>
<td>A.J. vi. p. 377</td>
<td>as preceding</td>
<td>A.J. vi. Pl. XIV, C. 21</td>
</tr>
<tr>
<td>No.</td>
<td>Ref.</td>
<td>Description</td>
<td>Clay cones</td>
<td>Ht. Average</td>
<td>Diam. Average</td>
<td>Origin</td>
<td>Location</td>
<td>Reference</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>-------------</td>
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<tr>
<td>106</td>
<td>U. 4, 74, 3109, 3245, 3251, 6129, 6308, 6325, 6336, 6340</td>
<td>divided</td>
<td>clay cones</td>
<td>ht. average 0.1, diam. average 0.06</td>
<td>Libit-Ishtar</td>
<td>E-nun-makh, gi(g)-par-ku, and &quot;E-khursag&quot;</td>
<td>XVIII</td>
<td>24</td>
</tr>
<tr>
<td>107</td>
<td>U. 6974</td>
<td>×</td>
<td>seal-impression</td>
<td>0.026 × 0.023</td>
<td>Libit-Ishtar (servant of)</td>
<td>&quot;E-khursag,&quot; loose</td>
<td>XVIII</td>
<td>25</td>
</tr>
<tr>
<td>108</td>
<td>U. 2583</td>
<td>×</td>
<td>seal-impression</td>
<td>0.035 × 0.019</td>
<td>Libit-Ishtar (servant of)</td>
<td>E-nun-makh, room 34</td>
<td>XVIII</td>
<td>25</td>
</tr>
<tr>
<td>109</td>
<td>U. 6720</td>
<td>×</td>
<td>seal-impression</td>
<td>0.031 × 0.015</td>
<td>Libit-Ishtar (servant of)</td>
<td>Gi(g)-par-ku</td>
<td>XVIII</td>
<td>25</td>
</tr>
<tr>
<td>110</td>
<td>U. 3191, 6312, 6328</td>
<td>divided</td>
<td>bricks</td>
<td>0.325 × 0.325 × 0.065</td>
<td>Libit-Ishtar</td>
<td>Gi(g)-par-ku, and &quot;E-khursag&quot;</td>
<td>XIX</td>
<td>25</td>
</tr>
<tr>
<td>111</td>
<td>U. 2676, 6359</td>
<td>B : P. 16230, 16232</td>
<td>clay cones</td>
<td>0.11 × 0.08 × 0.08</td>
<td>Nur-Adad</td>
<td>A.J. vi. Pl. xli. C.32 (loose)</td>
<td>XIX and O</td>
<td>26</td>
</tr>
<tr>
<td>112</td>
<td>U. 2755</td>
<td>L. 119036</td>
<td>clay cone</td>
<td>0.07 × 0.04 × 0.025</td>
<td>Nur-Adad</td>
<td>A.J. v. p. 353, over E. corner of Larsa building</td>
<td>XIX</td>
<td>26</td>
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<tr>
<td>113</td>
<td>[Cancelled]</td>
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<td></td>
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<tr>
<td>114</td>
<td>U. 2634, 2778</td>
<td>L. 119028, 119030</td>
<td>clay cones</td>
<td>0.09 × 0.04</td>
<td>0.075 × 0.065</td>
<td>Sumu-ili</td>
<td>N.W. terrace of ziggurat</td>
<td>XX</td>
</tr>
<tr>
<td>115</td>
<td>U. 6955</td>
<td>L. 118728</td>
<td>clay cone</td>
<td>0.08 × 0.052</td>
<td>Sumu-ili</td>
<td>loose in surface</td>
<td>XX</td>
<td>27</td>
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<tr>
<td>116</td>
<td>U. 6362</td>
<td>P. 16207</td>
<td>calcite vase fragment</td>
<td>0.13 × 0.08</td>
<td>(for) Sumu-ili</td>
<td>A.J. vi. Pl. xliv room A.18</td>
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<td>U. 3115 (and fragment U. 7715)</td>
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<td>brick</td>
<td>0.275 × 0.18 × 0.09</td>
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<td>loose: N.W. of ziggurat, and behind E-dub-lal-makh</td>
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<td>U. 2900 (and fragment U. 7798)</td>
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<td>clay cone</td>
<td>—</td>
<td>Sin-idinnam</td>
<td>S. corner of ziggurat terrace</td>
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<td>U. 6324</td>
<td>?</td>
<td>brick</td>
<td>0.32 × 0.32 × 0.08</td>
<td>Sin-idinnam</td>
<td>loose in the buildings at S. corner of plan. A.J. vi. Pl. lv</td>
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<td>U. 2725</td>
<td>?</td>
<td>brick</td>
<td>? × 0.17 × 0.05</td>
<td>Sin-idinnam</td>
<td>W. corner of Great Court, cf. A.J. v. p. 359</td>
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<td>29</td>
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<td>121</td>
<td>U. 2669, 2833, 6323</td>
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<td>bricks</td>
<td>0.30 × 0.30 × 0.075</td>
<td>Silli-Adad</td>
<td>N.W. and S. corner of ziggurat terrace</td>
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<td>123</td>
<td>U. 288, 212, 217, 325, 333, 861, 2611, 2614, 2679, 2794, 6329</td>
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<td>clay cones</td>
<td>diam. of base 0.16</td>
<td>Kudur-Mabug</td>
<td>E-nun-makhu, and environs</td>
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<td>30 f.</td>
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<td>&quot;E-khursag&quot; loose</td>
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<td>ht. 0.1, diam. 0.15</td>
<td>Warad-Sin</td>
<td>A.J. iii. p. 318</td>
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<td>34</td>
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<td>129</td>
<td>U. 3020, 3021</td>
<td>L. 119010, 119011</td>
<td>Foundation tablets of stone and copper</td>
<td>0.14 x 0.08</td>
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<td>A.J. v. p. 370</td>
<td>XXV and P.</td>
<td>36</td>
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<td>x</td>
<td>seal-impression</td>
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<td>38</td>
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<td>A.J. vi. p. 373</td>
<td>XXVII, XXVIII</td>
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<td>U. 3019, 3022</td>
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<td>stone and copper tablets</td>
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<td>U. 2877</td>
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<td>U. 6341</td>
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<td>brick fragment</td>
<td>0·065 thick</td>
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<td>found loose, south of E-igi(g)-par</td>
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<td>53</td>
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<td>L. 119021, 119023-4</td>
<td>clay cones</td>
<td>0·11 × 0·07 × 0·07</td>
<td>Sin-balašu-iqbi</td>
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<td>53</td>
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<td>U. 3250</td>
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<td>(inscription on the edge)</td>
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<td>Sin-balašu-iqbi</td>
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<td>U. 3326</td>
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<td>half-brick</td>
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<td>XLV</td>
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<td>U. 3296</td>
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<td>55</td>
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<td>U. 3301</td>
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<td>0·255 × 0·255 × 0·07</td>
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<td>L. 116417</td>
<td>gate-socket</td>
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<td>3354</td>
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<td>stone tablet fragment</td>
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<td>Dīqdiqqah, loose</td>
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<td>limestone fragment</td>
<td>a... b... c... d. 0.045 × 0.025</td>
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<td>6900</td>
<td>?</td>
<td>rim of clay bowl</td>
<td>0.015 wide</td>
<td>—</td>
<td>surface, near Ur</td>
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<td>2919</td>
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<td>clay label</td>
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<td>several examples</td>
<td>{ L. 118362 P. 15348 }</td>
<td>bricks</td>
<td>0.32 × 0.32 × 0.056</td>
<td>Cyrus</td>
<td>A.J. iii. p. 315</td>
<td>XLVIII and W.</td>
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### TABLE OF THE DATE FORMULAE.

(The original tablets, being as yet undistributed, are quoted by their field catalogue numbers only.)

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<tr>
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<tr>
<td>195</td>
<td>U. 6399</td>
<td>Bur-Sin</td>
<td>XLIX</td>
<td>58</td>
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<td>58</td>
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<td>U. 719, 6372</td>
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<td>61</td>
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<td>B.M. 114059 (Ur 1919)</td>
<td>Idin-Dagan</td>
<td>L</td>
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**SUPPLEMENT.**

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Examples of the following already-known inscriptions have been obtained in the excavations but are not repeated here. For facility of identification, they are mostly referred to by their place in the standard collection of THUREAU-DANGIN, *Die sumerischen und akkadischen Königinschriften* (abbreviated into *S.A.K.I.*).

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BACK. Col. I. (1) *en-lil (2) ad (3) [ding]ir-dingir-ra-ka (4) en-te-me-na (5) PA-TE-SI (6) lagašKI (7) ša(g)-pad-da (8) *nina (9) PA-TE-SI-gal (10) *nin-gir-su-ka (11) [dumu en]-an-[na]-tum (12) [PA-TE]-SI (13) lagašKI-ka (14) dumu-sag (15) ur-ša(g)-pad-da (16) lu(la) (17) lagašKI-ka-ge (18) *nin-gir-su-ra (19) eš-DUK-RU (20) mu-na-du (21) a-huš


Col. III. (1) *nina (2) gi-ka-na-mah-ni (3) mu-na-du (4) e-ni ki bi mu-na-gi (5) *en-lil-la (6) e-ad-da-im-sag-ga (7) mu-na-du (8) u(d)-ba en-te-me-na-ge (9) alan-na-ni (10) mu-la (11) en-te-me-na-šul-šul (12) mu mu-sa (13) *en-lil-la (14) e-a


UPPER ARM. Col. V. (1) X + X + V (bur) [= 450] iku en-an-na-tum lu *nina e-bi e (2) X + I (bur) [= 198] iku im-sag-gil-šu (3) iku sug ninakI-ka (4) pa-ku(g)-gi uš-sa (5) LX bur [= 1080] iku *en-lil.

Col. VI. (1) iku-bi edin-na-ka (2) en-te-me-na (3) PA-TE-SI (4) lagašKI-ge (5) *en-lil (6) e-ad-da-ka-ra (7) gir e-na-du.

Col. I. (For) Enlil, father of the gods: Entemena, governor of Lagash, beloved of Nina, great governor of Ningirsu, son of Enannatum, governor of Lagash, eldest descendant of Ur-Nina, king of Lagash, for Ningirsu has built the eš-DUK-RU, the a-huš.

Col. II. that is beheld with favour, he has built for him [the god]. For Lugal-ÚRU he has built his palace in ÚRU; for Nina he has built e-engur-ra-ka-lum-na; for Enki, the king of Eridu, he has built the abzu-pa-sir-ra; for Nin-khursag he has built gi-ka-na of the sacred forest; for Ningirsu he has built the antasurra; ša(g)-pad-da he has built; the temple of Ga-tum-dug he has built;

Col. III. for Nina he has built her exalted gi-ka-na, he has restored for her the place of her temple; for Enlil he has built e-ad-da-im-sag-ga. At that time Entemena carved his statue, “Entemena beloved of Enlil” he called (its) name, and to Enlil in the temple
COL. IV. he brought it. Entemena (is he) whose god in the house of his father is Shul-? For the life of Entemena, unto days long hence, may he make prayer to Enlil.

COL. V. 450 iku (belonging to) Enannatum, who made that canal flow for Nina. 198 iku of the im-sag-gil-šu, marsh-land of (the town of) Nina, bordering the Sacred Canal. 1080 iku (belonging to) Enlil:

COL. VI. that land of the plain Entemena, governor of Lagash, portioned to Enlil of E-ad-da.

The main portion of this inscription details only the sundry pious works of Entemena which he mentions in other places also, especially on his alabaster-tablet (S.A.K.I. 30, a) and on his gate-socket in the British Museum (ibid., 32, F.). The carving of the statue, however, is particularly mentioned, and it was evidently to stand in the place called e-ad-da-im-sag-ga which, as is clearly shewn by the other inscriptions, was situated in or near Lagash. This statue, therefore, was certainly not intended for Ur, and its presence there must be due either to an afterthought on the part of Entemena himself or of his successors, or to a subsequent pillage of Lagash by the men of Ur, such as is suggested by an inscription of Utu-khegal, published in J.R.A.S. 1926, 685 ff. The most novel part of this statue-inscription is the list of the estates which Entemena bestowed upon the Enlil of E-ad-da. All of these lands evidently lay in the region of Lagash, since certain of them are said to belong to the district of Nina, which is shewn by many passages in the royal inscriptions of Lagash to have been a locality not far from the city.

COL. I. (5) PA-TE-SI. The true reading of this group of signs is still uncertain; it may be isag, cf. Poebel, O.L.Z. 1915, Sp. 134, n. 4. GAR. is sometimes added to the group, apparently without alteration of the meaning, cf. R.A. xx. 5, where an instance is given of a king and a PA-TE-SI existing in a city at the same time, for which see also the inscription of Lagal-magurri to Gimil-Sin of Ur, S.A.K.I. p. 200, c. As is well known, the early rulers of Lagash apply these two titles to themselves somewhat promiscuously. PA-TE-SI is in any case a priestly title, as appears from its association with particular gods, e.g. Col. I (g) above, and from the fact that the sign 𒈹 (for šangū) is also rendered by ḫšakku, which is the proper equivalent of PA-TE-SI. For the status of the class of persons called ḫšabku at the time of the First Dynasty of Babylon, see Thureau-Dangin, R.A. xxi. pp. 2 and 10, and for the general meaning Smith in J.R.A.S., 1927, p. 569.

(16) ḫš-DUK-RU. This and other names of sanctuaries here mentioned appear elsewhere in the inscriptions of Entemena and of the other early rulers of Lagash, but nothing is known as to their position or their nature. The name seems to mean "house of throwing down pots," or place where pottery is deposited, but in this, as in the following cases, it would be useless to deduce anything from the bare signification of the words.

(20) a-hus "the dreadful water," cf. Gudea, Cyl. A. viii. 15, ix. 20; Cyl. B. ii. 17.

COL. II. (7) e-engur-ra-ka-lum-ma, "house of the basin of dates." The engur was a cult-object in the temples of water gods and goddesses, perhaps a basin or tank connected with the abzu, which was probably a shaft reaching down to the level of fresh water. (11) ḫa=E+PAP.

COL. III. (4) na is written in such a way as to seem to place it between ki and bi, but the structure shows it to be the indirect infixed in the verbal form mu-na-gi.

COL. IV. (3 ft.) The god Ṣul-? (reading of the second sign unknown, see Deimel, Liste d. arch. Keilschriftzeichen von Fara, no. 442) is always mentioned as the family patron of the dynasty of Ur-Nina (cf. II. 3, 4); he is here entreated to make continual supplication for Entemena before the great god Enlil, cf. Entem. Cone, Col. VI. 1-8, Clay, Miscell. Inscr., no. 4, Col. IV, and C.T. xxxvi. 1, Col. III, where the 'palace' that Enannatum has built is besought to pray for his life.

COL. V. (2) Part of the estate had belonged to the king's father Enannatum. The figures express the area in bur (1 bur = 18 iku); for the actual area of this unit see R.A. xviii. 134.

COL. VI. (7) gir-e-na-du, lit. "he made for him (with) the knife," a phrase not found elsewhere, which may be understood either literally as "he cut off for him" or, less probably, in a metaphorical sense as "he sacrificed to him."
For Inanna of Ib-gal, Enannatum, governor of Lagash, has adorned Ib-gal. E-an-na-kur-kur-ra [he has built (?)] . . .

For the sanctuary called Ib-gal see Ur-Nina, Tablet B. ii. 7 and Eannatum, Stele of the Vultures, iv. 7; also Poschl, O.L.Z. 1924, Sp. 263, n. 4.

(3) Enannatum, probably the first of that name, brother of Eannatum.

(4) Pa-te-si, see note on 1, Col. I. 5.


Portion of a large, rough alabaster jar, with remains of inscription round the shoulder. Apart from the dedication to n-In-nur-sag nothing is to be made out.

Fragment of archaic inscription, from the side of an alabaster vase.

Since Sargon himself is the only king of the Dynasty of Agade whose extant inscriptions speak of the conquest of Erech and of Ur in succession (though Rimush had again to fight with Ur), it is possible that this mace-head was dedicated by Sargon, though the name is now missing. (1, 2) Cf. the inscription of An-mutabil (C.T. xxix. 1). mahis gagad umman anjan, etc.

Baba has dedicated (this) as a gift to the "Lady of Heaven" for the life of Dada.

Fragment of a thick-walled alabaster vase, inscribed with the name of Rimush, king of Agade.

The name of the king can be restored from other inscriptions of his which mention the same events, e.g. R.A. viii. 136, Poschl, Histor. and Grammat. Texts, pp. 197 ff., though the same conquests were also made by Sargon himself, cf. ibid., pp. 185 ff. Some further details of these conquests are given in other parts of the same texts, Legrain, Museum Journal, 1923, pp. 214 ff.
Barakhsu, which is always mentioned in connexion with Elam and Anshan, appears to be the locality which occurs in the form Parashu in FORRER, *Boghazkoi-Texte in Umschrift*, Band II, p. 2, l. 12. This, in turn, is identified with Markhashu (cf. R.A. xv. p. 116, l. 27), best known as the place of origin of a certain kind of stone, which THOMPSON, *Chemistry of the Ancient Assyrians*, pp. 117 ff., identifies with pyrites (marcasite). In other inscriptions of Rimush, the host of Barakhsu is said to have been defeated between Susa and Awan, but since the site of the latter is unknown this information is of little help. Markhashi is mentioned in the geographical list K.A.V. no. 92, l. 33, before Tukrish and Elam, but this also gives little clue to its actual situation. It was, in any case, probably to the north of Susa.

10

(1) a-na (2) d'sin (3) ri-mu-us (4) sar (5) kis-sati (6) i-nu (7) elam-tam (8) u (9) ba-ra-ah-si (10) in-aruni (11) in-sallat (12) elam-tim (13) isruq.

To Sin, Rimush, king of all, when he had smitten Elam and Barakhshi, dedicated (this) out of the booty of Elam.

11

(1) da-da-i-lum (2) si-lim d'zu-en Dada-ilum, . . . .

12

(1) A-SIG (2) nin-mea-ta-bar-ri (3) dumu (4) AN-BU (5) [a-mu-]ru. (1) To A-SIG (2) Nin-metabarri (3) daughter (4) of AN-BU (5) has presented (this).

(1) The first sign looks like hal rather than dingir.
(3) dumu “daughter” on Sargonic inscriptions, see nos. 17 and 23.
(4) AN-BU, a similar name is borne by a king of Mari about 3000 B.C.

13

(1) . . . . -ka (2) mu-na-dirig (3) e-a-na-ka (4) mu-na-dirig.

(1) the . . . . (2) he enlarged (3) the E-a-na-ka (4) he enlarged.

14

(1) [. . . . k]u (2) dingir-[ra?]-ni (3) al . . . . (4) he-ag (5) nam-ti-la-ni-su (6) a-mu-na-ru.

(1) To . . . . (2) his god (3) Al . . . . (4) . . . . (5) for his own life (6) has presented (this).

Cf. Al-[zu?] a king of Kish on the stele of the Vultures.

15

(1) numun-na . . . . (2) he-ib . . . . - Sub (3) tukundi-[bi . . . . ] (4) gu-ne-sag . . . . (5) u(d)-ub-ta . . . . (6) e-nig-ga . . . .
16

(I) d'ama-geSti(?)-ge (2) nin-nam (3) dam e-sal-ge (4) nam-ti-la-ni-šu (5) nam-dumu-na-šu (6) a-mu-na-ši-ru.

(I) To Ama-geshthin (2) Nin-nam (3) the wife of the (queen's) household, (4) for her life (5) and for her children (6) dedicated (this).

(3) For the expression e-sal, see Allotte de la Fuye, R.A. ix. 143.
(5) nam-dumu, literally "childhood," abstract for concrete, or perhaps, "for her fertility" that she may bear children.
(6) For the infixed ši see al'Ubaid, p. 132.

17

(I) ki-lal-bi 20 ma-na (2) ša-at (3) tu-tu (4) dumu sa-ma-an-ni-ge.

(I) Its weight is 20 minas (2, 3) Sa-at-Tutu (4) daughter of Samanni.

For the female name Sat-Tutu, compare (e.g.) Ungnad, M.V.A.G. 1915, 2, p. 83 ad. init. and S. Smith, C.C.T. i. p. 22 (Sat-Asur, Sat-ili, Satia).

18

. . . [nam-ti-la]-ni-šu, [a-mu-na]-ru.

19

(I) [lugal ki-en]-gi (2) [ki]-uri-ge (3) [nam]-ti-la-ni-šu (4) [a-]-mu-na-ru (5) lugal mu-šar-ra-ba (6) šu-ne-ib-[ur]-a . . . .

(I) King of Sumer (2) and Akkad (3) for his own life (4) has presented. (5, 6) The king who obliterates this inscription . . . .

20, 21

Fragments only.

22

Cf. the inscriptions of Rimush, nos. 9, 10 above, and S.A.K.I. p. 102, c.

23

(I) en-he-du-an-na (2) SAL-NUNUZ-ZI d'namnar (3) dam d'namnar (4) dumu (5) šar-ru-[ki-in] (6) [šar (?) . . . . ] (7) [kis (?) . . . . ] (8) . . . . -za-za (9-10) . . . . (11) . . . . ki, . . . . mu sig-bi . . . .

(I) En-khedu-anna, (2) . . . . priestess of Nannar, (3) wife of Nannar, (4) daughter (5) of Sargon, (6) . . . . (7) . . . .

(1) Cf. the name of a sister of Rim-Sin, who held the same office En-an-š(=he?)-šu (Cyl. of Nabonidus), Clay, Miscellaneous Inscriptions, 45, Col. II. 1; and also a date of Warad-Sin, Grice, Chronology of Larsa Dyn., p. 24, a.
(2) SAL-NUNUZ-ZI. Cf. Enannatum (S.A.K.I. p. 205, b) an SAL-NUNUZ-ZI, meaning and reading unknown, and also below 25 (variant), 105, 106, note on lines, 15 f.

24

A. (1) d'na-ra-amd sin (2) šar (3) ki-ib-ra-tim (4) ar-ba-im
B. (1) dSu-l-gi (2) nitah-kal-ga (3) lugal uri-xi-ma (4) lugal an-ub-da-limmu-ba (5) me-šu-en-lil (6) DUMU-SAL-a-ni.
A. (1) Naram-Sin, (2) king (3, 4) of the four regions.

B. (1) Shulgi, (2) the mighty man, (3) king of Ur, (4) king of the four regions, (5) Me-Enlil, (6) his daughter.

B. (1) For the reading Shulgi (uncertain), see note on 51.
(5) Me-Enlil, daughter of the king, appears also in the identical inscription, no. 51.

25

(1) en-an-ni-pa(d)-da (2) en 4nannar (3) dumu ur-4ba-u (4) PA-TE-SI
(5) lagašKl (6) . . .

(1) En-anni-pada, (2) priest of Nannar, (3) son of Ur-Bau, (4) governor
(5) of Lagash (6) . . .

A variant inserts (3 a) SAL-NUNUZ-ZI 4nannar (4 a) . . . 4nannar. Cf. the title of the daughter of Sargon, priestess of Nannar, no. 23 above.

26

(1) [4]nin-marKl (2) [nin]-a-ni (3) nam-ti (4) [gu]-de-a (5) [PA]-TE-SI
(6) [lagas]Kl

(1) To Nin-mar, (2) his lady, (3) for the life (4) of Gudea, (5) governor
(6) of Lagash.

(1) The form of mar with three horizontals is either an engraver’s error or otherwise unknown.

27

(1) 4dumuzi-abzu (2) [dingir-a-ni (?)] (3) gu-de-a (4) PA-TE-SI (5) lagašKl
(6) e-gir-suKl-ka-ni (7) mu-na-du.

(1) For Dumuzi-abzu (Tammuz) (2) [his god(?)], (3) Gudea, (4) governor
(5) of Lagash, (6, 7) has built his temple of Girsu.

28

(1) nin-dar-a (2) lugal-en (3) lugal-a-ni (4) gu-de-a (5) PA-TE-SI
(6) lagašKl-ge (7) e-ki-ag-ga-ni (8) e-gud-du (9) ki-es-saKl-kā-ni (10) mu-na-du.

(1) For Nindar, (2) the lordly king, (3) his king, (4) Gudea, (5) governor
(6) of Lagash, (10) has built (7) his beloved temple, (8) his E-gud-du
(9) of Kesh.

(1) See note below on no. 140, 1. r.
(2) On lugal-en, see note of THUREAU-DANGIN in Monuments Piot, xxvii. 14. 3, who translates “le roi et seigneur” and remarks upon the frequency with which this epithet is applied to a-Nin-dara. Cf. also J.R.A.S. 1926, p. 686.
(9) One of the years of Gudea is named after this event, S.A.K.I. p. 227. Cf. the temple of Ki-és of Nin-dara at the time of Urukagina, S.A.K.I. p. 58. 5, ll. 3, 4. The mother of a-Lisi (NE-GUN) who appears to be the same as a-Nin-dar (see note on 140, 1. r) was Nin-khursag, whose chief temple was at Kesh (see O.E.C.T. 1, 48 f.) and thus a-Nin-dar is here described as having a temple at Kesh, or rather it seems that this god’s temple might be simply called “Kesh.”

29

. . . . . (1) e 4en- . . . (2) lugal kal-[ga] (3) lugal urikl-[ma]
(4) lugal . . .
(1) [\textit{dnin}-gal (2) [\textit{dam-ki}]-ag (3) \textit{ nin-na} (4) \textit{ nin-ri} (5) \textit{ nam-ti} (6) \textit{ utu-he-gal} (7) \textit{ naniu-kal-ga} (8) \textit{ lugal unnu(g)\textit{Ki}}-ga (9) \textit{ lugal an-[ub]-\textit{dal-limmu}-ba} (10) \textit{ ur-\textit{nammu}} (11) \textit{ s\textit{agub}} (12) \textit{ uri\textit{Ki}-[\textit{ma}] (13) am\textit{a}-\ldots \ldots (14) \textit{ e-ki\textit{is}}-[\textit{stir}]-gal (15) \textit{ uri\textit{Ki}- \ldots \ldots }]

(1) For Ningal, (2) the beloved wife (3) of Sin, (4) his lady, (5) for the life (6) of Utu-khegal, (7) the mighty man, (8) king of Erech, (9) king of the four regions, (10) Ur-[\textit{nammu}], (11) governor (12) of Ur (13) \ldots \ldots (14) of Egishshirgal, (15) in Ur \ldots \ldots

(1) \textit{dnannar (?)} (2) \textit{ lugal a-[nun(? \ldots \ldots ] (3) \textit{ lugal-a-[ni-ir]} (4) \textit{ nam-[li \ldots (5) \textit{ utu-he-gal} (6) \textit{ nitu-kal-[ga]} (7) \textit{ lugal unnu(g)\textit{Ki}}-ga (8) \textit{ lugal an-[ub]-\textit{dal-limmu}-ba} \ldots \ldots

(1) For Nannar (?) (2) king of the [\textit{Anunnaki} (3) his king, (4) for the life (5) of Utu-khegal, (6) the mighty man, (7) king of Erech, (8) king of the four regions \ldots \ldots

(2) See no. 100, ll. 1-3 below.

(1) \textit{ur-nammu} (2) \textit{ lugal \textit{uri(Ki)-ma} (3) \textit{ lu e \textit{nin-sun} (4) \textit{in-du-a}.

(1) Ur-Nammu, (2) the king of Ur, (3, 4) who built the temple of Nin-sun.

(1) \textit{dnin-gal} (2) \textit{ nin-ri} (3) \textit{ wr-d\textit{nammu} (4) \textit{ naniu-kal-ga} (5) \textit{ lugal uri\textit{Ki}-ma (6) \textit{ lugal ki-en-gi ki-\textit{uri-ge} (7) \textit{ nam-ti-la-ni-\textit{su} (8) [a-mu]-na-r\textit{u}.

(1) To Ningal, (2) his lady, (3) Ur-Nammu, (4) the mighty man, (5) king of Ur, (6) king of Sumer and Akkad, (7) for his own life (8) has presented (this).

(1) \textit{dnin-gal} (2) \textit{ nin-ri} (3) \textit{ wr-d\textit{nammu} (4) \textit{ naniu-kal-ga} (5) \textit{ lugal uri\textit{Ki}-ma (6) \textit{ lugal ki-en-gi ki-\textit{uri-ge} (7) \textit{ nam-ti-la-ni-\textit{su} (8) a-mu-na-r\textit{u}.

(1) To Ningal, (2) his lady, (3) Ur-Nammu, (4) the mighty man, (5) king of Ur, (6) king of Sumer and Akkad, (7) for his own life (8) has presented (this).

(1) \textit{dnin-gal} (2) \textit{ nin-ri} (3) \textit{ wr-d\textit{nammu} (4) \textit{ naniu-kal-ga} (5) \textit{ lugal uri\textit{Ki}-ma (6) \textit{ lugal ki-en-gi ki-\textit{uri-ge} (7) gi(g)-\textit{par}-ku(g)-ga-ni (8) mu-na-du.

(1) For Ningal (2) his lady, (3) Ur-Nammu, (4) the mighty man, (5) king of Ur (6) king of Sumer and Akkad (7, 8) has built her splendid Gi(g)-par.

On gi(g)-par, see note on no. 67, l. 7, below.
36

(1) d'inanna (2) nin-nun-na (3) nin-a-ni (4) ur.â-nammu (5) nitah-kal-ga
(6) lugal uri$^k_l$-ma (7) lugal ki-en-gi ki-uri-ge (8) eš-bur (9) e-ki-ag-a-ni
(10) mu-na-du.

(1) For Inanna, (2) the noble lady, (3) his lady, (4) Ur-Nammu, (5) the mighty man, (6) king of Ur, (7) king of Sumer and Akkad, (8-10) has built Esh-bur, her beloved temple.

(8) Cp. ga-bur-ra (Lilit-Ishtar, no. 106, Col. ii. 21) e-ga-bur-ra, no. 130, 13 and ga-bur (Kurigalzu, no. 164. 9), also the GUG-bur-ra in the Tummal at Nippur, P.B.S. v. no. 6, Obv. 3.

37

Variant of the above text on a second gate socket:

(2) nin-ku-nun-na.

(2) the lady of noble splendour.

38

(1) d'nin-e-gal (2) nin-a-ni (3) ur.â-nammu (4) nitah-kal-ga (5) lugal uri$^k_l$-ma
(6) lugal ki-en-gi ki-uri-ge (7) e-a-ni (8) mu-na-du.

(1) For Nin-e-gal, (2) his lady, (3) Ur-Nammu, (4) the mighty man, (5) king of Ur, (6) king of Sumer and Akkad, (7, 8) has built her temple.


39

(1) d'inanna (2) nin-ku-nun-na (3) nin-a-ni (4) ur.â-nammu (5) lugal uri$^k_l$-ma-ge (6) e-a-ni (7) mu-na-du.

(1) For Inanna (2) the lady of noble splendour, (3) his lady, (4) Ur-Nammu, (5) the king of Ur, (6-7) has built her temple.


40

(1) d-nannar (2) nin-an-na (3) nin-a-ni (4) ur.â-nammu (5) lugal uri$^k_l$-ma-ge (6) e-a-ni (7) mu-na-du.

(1) For Nannar, (2) lord of heaven, (3) his lord, (4) Ur-Nammu, (5) the king of Ur (6-7) has built his temple.

41 (a)

(1) an lugal-dingir-ri-ne (2) lugal-a-ni (3) ur.â-nammu (4) lugal uri$^k_l$-ma-ge (5) giš-šar-mah (6) mu-na-gub (7) bar ki-sikil-la (8) mu-na-du.

(1) For Anu, king of the gods, (2) his king, (3) Ur-Nammu, (4) the king of Ur (6) has planted, (5) the great garden, (7, 8) (and) has built the shrine in a pure place.
41 (b)

A stamped brick has a variant in line 5. mu-na-suh(us).
The complete version of the brick-inscription is found in S.A.K.I. p. 185 f. There was a giš-tar-mah in the Tummal at Nippur, which was built by Annani (A-an-ni-pad-da), s. P.B.S. v. no. 6, Obv. 9.

42

(1) d'nannar (2) lugal-a-ni-šu (3) ur-š-nammu (4) nitah-kal-ga (5) lugal uri*š-ma (6) lugal ki-en-gi ki-uri-ge (7) id-nun (8) id ki-ag-ni (9) mu-na-ba-al.

(1) For Nannar, (2) his king (3) Ur-Nammu, (4) the mighty man (5) king of Ur, (6) king of Sumer and Akkad, (9) has dug (7) the great canal (8) his beloved canal.

(2) U. 1634 omits šu.

(7) See below 44 b, Col. I. 5, and Entemena, Cone, Col. II. 1, etc. for a canal of the same name.

43

(1) d'nīn-gal (2, 3) . . . (4) u-ab-ba (5) arad-da-a-ni (6) a-mu-na-ru.

(1) To Ningal (?) (2, 3) . . . (4) . . . (5) his servant (6) has presented (this).

44 (a)

(1) ur-š-nammu (?) (2) lugal uri*š-ma.

(1) Ur-Nammu (2) king of Ur.

44 (b)

FRAGMENT I. Col. I. (1) mu-[ba-al] (2) id . . . . (3) [4 . . . . ] (4) mu-ba-al (5) id [nun]-na (6) id . . . . mah (7) d'nannar (8) mu-ba-al (9) id d'narraru-gal (10) id ki-sur-ra (11) . . . ba (12) mu-ba-al (13) id gu-bi eriduš*š-ga (14) id gu-ur (15) d'nīn-gur-su (16) mu-ba-al.

Col. II. lugal . . . nin . . . nam . . .

FRAGMENT II. (1) . . . mu-da-gi (2) lu-a-nig-hul-la . . .

FRAGMENT I. Col. I. (1) he dug. (2) The canal . . . . (3) For . . . . (4) he dug. (5) The noble canal, (6) the great canal (7) for Nannar (8) he dug. (9) The canal "Nannar the leader" (10) the canal of the border (11) . . . . (12) he dug, (13) The canal gu-bi of Eridu (14) the canal gu-ur (15) for Ningirsu (16) he dug.

Col. II. . . .

FRAGMENT II. (1) . . . he restored (2) Whoever (commits) a wicked deed . . . .

45

(1) d'en-lil (2) lugal kur-kur-ra (3) lugal-a-ni (4) ur-š-nammu (5) nitah kal-ga (6) lugal uri*š-ma (7) lugal ki-en-gi ki-uri-ge (8) id uri*š-ma (9) id ŠUK d'INANNA-ka-ni (10) mu-na-ba-al.
For Enlil king of the lands his king, Ur-Nammu the mighty man, king of Ur, king of Sumer and Akkad, the canal that feeds him, has dug.

(9) Compare no. 46. 10, where the same phrase is applied to another canal; literally "his canal of food-offerings," (SUk INANNA = nindabu), which is similar to eQU kurinnatu, a portion of land assigned for the maintenance of a man in the royal service, cf. R.A. xxi. p. 3. The meaning is that the maintenance of the god's food-offerings depends upon the water supplied by this canal.

46

(1) en-il (2) lugal kur-kur-ra (3) lugal-a-ni (4) ur-nammu (5) lugal uriK1-ma (6) lugal ki-en-gi ki-uri-ge (7) e-a-ni (8) mu-na-du (9) id e-nirim-nun (10) id SUk2 INANNA-ka-ni (11) mu-na-ba-al.

For Enlil king of the lands his king, Ur-Nammu king of Ur, king of Sumer and Akkad, his temple has built, (and) the canal e-nirim-nun, the canal that feeds him, has dug.

(9) erim; the sign is R.E.C. no. 173, and the name therefore means "lord (owner) of plenteous people," i.e. sustainer of a great population, cf. the prayer of Lugal-zaggisi (S.A.K.I. p. 154. 3. 24 ff.) for "soldiers as plentiful as the grass."

47

(1) nin-sun (2) dingir-ra-ni (3) ur-nammu (4) nitah kal-ga (5) lugal uriK1-ma (6) lugal ki-en-gi ki-uri-ge (7) e-mah (8) e-[ki-ag-ga]-ni (9) mu-na-du.

For Nin-sun his goddess, Ur-Nammu the mighty man king of Ur king of Sumer and Akkad, E-makh her [beloved] temple has built.

The same building is commemorated on the gate-socket, no. 33 above.

(1) Nin-sun, wife of the god Lugal-bandina, and mother of Gilgamesh; see Deimel, Pantheon Babylonicum, p. 219, and nos. 53 and 57 below.

48

(1) [n]in-gal (2) [nin]-a-ni (3) nam-ti (4) [ur]-nammu (5) [nitah]-kal-ga (6) lugal [uriK1-ma] (7) lugal ki-en-gi ki-uri (8) ad-da-na-šu (9) en-nirgal-an-na (10) en-nannar (11) [dumu] ki-ag-ni (12) a-mu-na-ru.

To Nin-gal, his lady, for the life of Ur-Nammu, the mighty man, king of Ur, king of Sumer and Akkad, his father, the en-nirgal-anna, the priest of Nannar, his beloved [son], has dedicated (this).

(9) en-nirgal-an-na, a title of the high-priest of Nannar, cf. the year dates of Shulgi, x + 11 and x + 13. In the date Bûr-Sin, 4th year, this priest is called en-mah-gal-an-na, cf. no. 64 below.

(11) The restoration of [dumu] is almost certain, in view of line 8. Perhaps nothing is missing at the beginning of line 12.

49

(1) [n] (2) lugal-a-ni (3) ur-nammu (4) nitah kal-ga (5) en [kal-ga (?)] (6) lugal [uriK1 (?)] (7) lugal ki-en-gi ki-uri-ge (8) nam-tia-ši-šu (9) a-mu-na-ru.
To the god . . . . his king, Ur-Nammu, the mighty man, [the mighty (?)] priest, king of Sumer and Akkad, for his life has dedicated (this).

The name of the god is broken away, but the remaining traces suggest AN-NIN-EZEN+LA, to which god there have been found other references (see index of names). This deity is mentioned elsewhere, e.g. in R.A. ix. 73, i. 1, and in the tablets from Duraihim. Compare also the brick of Adad-apal-idinnam, no. 166 below, line 2, in which a god AN-NIN-EZEN is found; further, no. 106, line 16 (Libit-Ištar) = CLAY, Miscellaneous Insr. no. 27, 16, and the formula for the 13th year of Gungunum, to which a fragmentary duplicate from Ur (1926) furnishes a variant AN-NIN-EZEN. It seems probable, then, that AN-NIN-EZEN and AN-NIN-EZEN+LA both denote the same deity, who is hardly the same as AN-NIN-EZEN+GUD = Harru, according to the "Chicago Syllabary," 125.

(1) d-nannar (2) dumu-sag (3) d-en-lil-la (4) lugal-a-ni (5) ur-d-nammu (6) nitah kal-ga (7) lugal uri-KI-ma (8) lugal ki-gi ki-uri-ge (9) lu e-n-nannar (10) in-du-a (11) nig-ul-li-ia-ge pa-mu-na-e (12) du-ab du(g)-dug (13) ki-sar-a nam-garaš ne-silim (14) ma ma-gan šu-na mu-ni-gi.

(1) For Nannar (2) eldest son (3) of Enlil (4) his king, (5) Ur-Nammu (6) the mighty man (7) king of Ur (8) king of Sumer and Akkad, (9, 10) who built the temple of Nannar, (11) gloriously restored its former state. (12) Saying "open it!" (13) he saved the vegetables in the garden plot (14) (and) the ship(s) of Magan he restored to its hand.

Beneficent effects of the king's rebuilding of the temple. The language certainly suggests that this work was undertaken on account of a drought, which so lowered the canals that irrigation became impossible and ships could not be brought up to the city. It is instructive to compare the opening of the Cylinder A inscription of Gudea, where again the necessity of rebuilding the city-god's temple appears to be enforced by a failure of the river to rise.

(12) Compare the brick-inscription of Nur-Adad, king of Larsa, from Eridu (Archaeologia, lxx. p. 115 ff. and C.T. xxxvi. PI. 3), du-de al-ne-dug, "he commanded (or, it was commanded) them to build"; here the direct imperative is used.

(14) nam-garaš, apparently abstract for concrete, like our own word "vegetation."

Presumably to the "hand" of the god, or the temple, or even the city; a rather unnatural figure of speech.

To Shulgi the mighty man king of Ur king of the four regions Me-Enlil his daughter (has given this).

Same inscription as no. 24B.

The reading šul rather than dun for the first sign of this king's name, though adopted here, is by no means certainly correct. It has been proposed by Deimel, Z.A. xxii. p. 47, and by Zimmern, Berichte der Königl. sächs. Gesellschaft der Wissenschaften, 68. 5, p. 31, n. 3, but the other view is maintained by Langdon, O.E.C.T. i. p. 29 f., and by Wittke, Keilinschrifliche Studien, Heft. 5, p. 26 f.

(1) d-nannar (2) lugal-a-ni (3) dšul-gi (4) nitah-kal-ga (5) lugal-uri-KI-ma (6) lugal ki-gi ki-uri (7, 8) . . . . (9) nam-ti-la-ni-su (10) a-mu-na-ru (11) alan-ba (12) d-nannar-bad (13) . . . .
(1) For Nannar (2) his king (3) Shulgi, (4) the mighty man (5) king of Ur, (6) king of Sumer and Akkad, (7, 8) . . . . (9) for his own life (10) has presented. (11) This statue (12) “Nannar protector . . . .” (? ) (13) [Such is its name].

53

(1) u . . . . ša(g) . . . . si-mu (?) . . . . (2) šul-gi (3) nitah-kal-g[a] (4) lugal uri[kt]-ma (5) lugal an-ub-da-limmu-ba (6) nin-sun uri[kt]-ma (7) in-na- . . . . .

(1) . . . (2) Shulgi, (3) the mighty man, (4) king of Ur, (5) king of the four regions (6) to Nin-sun in Ur (7) . . . .

54

(1) . . . (2) nam-ti (3) šul-gi (4) dingir-kalam-ma-na-ka-šu (5) lugal uri[kt]-ma (6) lugal an-ub-da-limmu-ba-ka-šu (7) . . . . .

(1) . . . (2) For the life (3) of Shulgi (4) the god of his land (5) the king of Ur (6) the king of the four regions (7) . . . .

55

(1) nin-gal (2) nin-a-ni (3) šul-gi (4) nitah-kal-ga (5) lugal uri[kt]-ma (6) lugal an-ub-da-limmu-ba.

(1) For Ningal, (2) his lady, (3) Shulgi, (4) the mighty man, (5) king of Ur, (6) king of the four regions.

56

(1) šul-gi (2) nitah-kal-ga (3) lugal uri[kt] (4) lugal an-ub-da-limmu (5) ur- (6) dub-sar (7) arad-zu.

(1) Shulgi (2) the mighty man, (3) king of Ur, (4) king of the four regions (5) Ur-Ningal, (6) the scribe (7) is thy servant.

57

(1) šul-gi (2) nitah kal-ga (3) lugal uri[kt]-ma (4) lugal ki-en-gi ki-uri-[ra] (5) su-kal(?)-[la] (6) SAL-ME-ki-ag-ga-ni (7) lu mu-sar-ra-ba (8) šu-ne-ib-ur-a (9) mu-ni ne-ib-sar-a (10) nin-sun (11) dingir-mu (12) lugal-banda (13) lugal-mu (14) nam-ka-ba-da-lar-ne.

(To ?) Shulgi the mighty man, king of Ur, king of Sumer and Akkad, Shu-kal(?)-[la] his beloved wife (has given this). Whoever destroys this inscription, (or) writes his own name (there), may Nin-sun my goddess and Lugal-banda my king curse him !

(6) SAL-ME, to be read lu-ku-ru according to a syllabary quoted by LANDSBERGER, Z.D.M.G. 69. 507, and Z.A. XXX. 68, where it is also argued that the Akkadian equivalent is našitu, signifying not merely “chief wife,” but a woman belonging to a certain class of priestesses; see also Z.A. N.F. U. p. 157, n. 2, and O.L.Z. 1926, p. 763, n. 3, for the better reading našitu.
(10) For the goddess Nin-sun see no. 47 above. She is here invoked together with her husband Lugal-banda, the true reading of whose name has been re-established by Weidner, Archiv für Keilschriftforschung, ii. 14, n. 7.

(14) ha for he as optative prefix by vowel-harmony with succeeding ba, as frequently, e.g. Gudea, Statue B, Col. vii. 55. For this form of curse compare no. 100 below.

58


For Nin-sar the dagger-bearer of E-kur, Shulgi the mighty man, king of Ur, king of Sumer and Akkad, has built his temple.

(1) As to this deity, see Deimel, Pantheon Babylonicum, p. 218 (which should, however, be modified to the extent that Nin-sar is not a goddess but a god, as is sufficiently shown by the Akkadian translation of his epithet, *naš patri*), and Weidner, Archiv für Keilschriftforschung, ii. 75, n. 1. The fact that this deity is identified, or very closely associated, with Nergal (R.A. XVI. p. 150, l. 13) seems also decisive in the same sense, in spite of the form Gašan-sar (quoted *ibid.*, p. 151, n. 4).

(2) *gir-lal* lit. "dagger-bearer," *(naš patri)* is the usual style of this god. It seems best to translate literally, whatever be the further implications of the epithet, which has been interpreted (by Meissner, O.L.Z. 1922, 246, where the sex is still confused), as "slaughterer" and finally "cook." In any case Nin-sar was evidently an attendant-god to Enlil in the temple of E-kur; the second element of this latter name is surprisingly rendered in this inscription by * prá* instead of the usual * prá*, an unprecedented writing which can be due only to a scribal oversight very remarkable in the case of so familiar a word. For the converse of this (* prá* in place of * prá*) see below, no. 100, l. 24.

59


(1) For Dim(?)-tab-ba, (2) his lady, (3) Shulgi, (4) the mighty man, (5) king of Ur, (5) king of Sumer and Akkad, (7, 8) has built her temple.

The identification of the deity mentioned in this and the following inscriptions presents a difficulty. There are three possibilities:

(a) that it is the goddess *₅₂₅₅-tab-ba*, found in C.T. xxv. Pl. 19, l. 12, and partly preserved in C.T. xxiv. Pl. 37, K. 4349 L, Col. 1, 8. Against this is the consideration that the sign *₅₂₅₅* would hardly be written *₅₂₅₅* at this period.

(b) that the name is a slight variant of *₅₂₅₅-min-tab*, mentioned in a broken passage of the god-list (C.T. xxiv. Pl. 23, Col. ii, II. 10 ff., and Pl. 9, II. 18 ff.; in the latter place the left-hand column perhaps read *₅₂₅₅-tab-[ba]). This goddess is called the wife of *₅₂₅₅-KAL-KAL*, who is the "head-porter of E-kur." From the same passages she appears to be a grain goddess, being identified with *₅₂₅₅-ma* (read as ?*-na-an.*

(c) the last circumstance suggests that the first sign may be *₅₂₅₅* *(₅₂₅₅*), which signifies a kind of grain, commonly mentioned in the "pre-Sargonic," and the Third Dynasty, account-tablets. Again, however, the form of the sign would be unusual for inscriptions on stone, though very similar forms are found upon the clay tablets. If this explanation is correct, the name is perhaps *₅₂₅₅*-tab-ba.

60

(1) *₅₂₅₅-nannar*-ša(g)-ga (2) *dub-sar* (3) *dumu₅₂₅₅-nannar-ku(g)-zu* (4) *guda-abzu*

₅₂₅₅-nannar (5) *arad* *₅₂₅₅*-tab-ba.
(1) Nannar-shagga, (2) the scribe, (3) son of Nannar-kuzu, (4) priest of the apsu of Nannar, (5) servant of Dim (?)-tab-ba.

On guda-abzu, cf. THUREAU-DANGIN, Tabletes d’Uruk, LXIV. Col. 1, 17. Paššu apsu is a title of uncertain meaning; note paššu e-rib bi-ili, C.T. XXXI. Pl. 44. 17; LANDSBERGER, Kult. Kal. 112. 1.

61

62

(1) Dim (?)-tabba, (2) making perfect all ordinances (?) (3) loving pure hands.

me-kilib šu-du = mutakilat kullat įarse, on which see Archiv für Keilschriftforschung, II. p. 67.

63

(1) Shulgi, (2) the mighty man (3) king of Ur, (4) king of the four regions, (5) Lu-Sin, the messenger (6) son of Araddani (7) is thy servant.

The tablet is dated (1) mu lugal-bi (2) ha-bal-le PA-TE-SI adab[K] (3) mu-us-sa . . .

(1) Year when the king . . . (2) Habalule governor of Adab, (3) the following year . . .

(2) For the name Habalule, see C.T. IX. 29, Col. II, 28; THUREAU-DANGIN, R.T.C. no. 264, Rev. I. 4; PINCHES, Amherst Tablets, no. 46.

64

(1) En-mah-gal-an-na (2) en *nannar.

(1) En-mah-gal-anna (2) priest of Nannar.

The investiture of the "high exalted priest of heaven" is used to name the fourth year of Bur-Sin.

65, 66

67

(1) For Ningal (2) his lady (3) Bur Sin, (4) the mighty man, (5) king of Ur, (6) king of the four regions, (8) has built (7) the brilliant gi(g)-par, her beloved temple, (9) (and) for his own life (10) has devoted it.

See the longer version in S.A.K.I. p. 200, Steintafel B. Another gate-socket (U. 6357) has a variant: gi(g)-par-ku(g)-ga-ni.
ROYAL INSCRIPTIONS FROM UR.

(3) Bur-Sin. The caution frequently expressed by writing this king's name as AMAR-Sin is exaggerated. That Bur is correct seems to be placed beyond doubt by the manner of writing the name of the seventh king of the Dynasty of Isin, Bur-Sin II, in which E! is always used, e.g. HILPRECHT, Old Babylonian Inscri. Pl. II. POEBEL, P.B.S. v. no. 5, Rev. 15, LANGDON, O.E.C.T. II. Pl. iv. Col. viii. 34, 37, and it is most unlikely that the name of the older king was different.

(7) giparu, a sanctuary of some kind, much discussed, but still imperfectly defined. The literary material relevant to the question may be seen in THUREAU-DANGIN'S note, Nouvelles Fouilles de Tello, p. 174, and the discussion of the word by DHORME, R.A. xi. 108, is most instructive. Of more recent evidence, the most important is afforded by (1) the long inscription of Nabonidus published by CLAY, Miscellaneous Inscriptions, no. 45, and (2) the excavations at Ur, especially in the season 1924-25. (1) has been more recently discussed by S. SMITH, Babylonian Historical Texts, p. 54 ff, and by KOSCHAKER, Rechtsvergleichende Studien, pp. 231 ff. It very strongly confirms the view that the essential feature of the giparu was the presence of trees and plants, débris of which Nabonidus says he found among the ruins, and, on the other hand, there is specific mention of the "old tablets and copies" which were brought out of e-gipar. Furthermore, the king repaired the dalbu ("water-wheel," see R.A. xxii. 81) and built the house of the priestess for his daughter "beside E-gipar," meaning by the latter, as it would seem, the building which he alternatively calls "the wall over the lying-place of the old priestesses." The remains of the building actually raised by Nabonidus were found during the excavations of 1924-25, and a preliminary description of them is given by WOOLLEY, Antiquaries Journal, Vol. v. 377 ff. From this it appears that the buildings were in two parts, a small sanctuary, and a dwelling-house to the S.E. of it, the whole being bounded on the E. by the side-wall of E-nun-makh. One other piece of evidence deserves to be mentioned, namely, the gate-socket of Nabonidus (no. 187 below). This was found, evidently in situ, at the "Nabonidus Gate" in the temenos-wall, directly under the S.W. face of the zigurrat. Unless, therefore, the king, in this inscription is merely enumerating certain of his works at Ur, it must be assumed that the giparu, in some sense, extended as far as the surroundings of the zigurrat, nor is this impossible when it is remembered that at Erech the zigurrat itself was called e-gi-par-imin, and that Bur-Sin speaks of building a giparu and installing a priest at the kar-zi-da, which, in view of the fact that a stream flowed past the "Nabonidus Gate," may well have been a quay situated not far from the same spot. From a combination of all that is hitherto known, the following account seems the most probable: the giparu was a certain area of the temple precincts, situated near the zigurrat (and possibly including it), which was planted with trees so as to form an overshadowed grove. Within this was built the e-gipar (the structure discovered in 1924-25), which contained not only a small sanctuary, but the residence of the chief priestess, in which a number of relics of antiquity seem to have been stored (compare Col. 1. 34 of the Yale cylinder with the curious discoveries mentioned in Antiquaries Journal, Vol. v. pp. 383 f.). In the giparu resided the priest (en) as well as the priestess (entu), since it was on behalf of the former that Libit-Ishtar (no. 106) built it.

68

... (1) lugal kal-ga (2) lugal urī-i'-ma (3) lugal-ha-gi-na (4) dumu ur-UD (5) arad-da-ni (6) a-mu-na-ru.

... For the life of ... (1) the mighty king, (2) king of Ur (3) Lugalkagina, (4) son of Ur-UD (5) his servant (6) has presented (this).

69

en-men-an-na.
High priest of the "Crown of heaven" (i.e. the Moon god).

70

...-mah *nin-gal.
The great ..., of Ningal.
The characters are written reversed.
ROYAL INSCRIPTIONS FROM UR.

71

(1) *nannar (2) lugal ki-ag-ga-ni-ir (3) dub-lal-mah (4) ud-ul-li-a-la
(5) ki-su-tag (6) SUK-UD šub-ba (7) ni-me-a na an na (8) e-bi nu-du-am
(9) *bur-*sin (10) ki-ag *nannar (11) nibru*KI-a (12) *en-lil-li (13) mu-ša(d)-da
(14) sag-uš (15) e *en-lil-ka (16) nilah kal-ga (17) lugal uri*KI-ma (18) lugal an-ub-da-limmu-ba-ge (19) dub-lal-mah (20) e-u-di-kalam-ma (21) ki di-kud-da-ni
(22) sa-bar-a-ni (23) lu-erim (24) *bur-*sin-ka (25) nu-e (26) e-bi mu-na-du
(27) pa-mu-na-an-e (28) guškin ku-babbar na-za-gin-na (29) mi-mu-na-ni-du(g)
(30) *bur-*sin-ge (31) u(d) im-da-ab-su(d)-du (32) lu-e-ba-šin (33) u-un-du
(34) mu-šar-ra-bi (35) u giš-šu-car-bi (36) ki-gub-ba-bi (37) nu-ub-da-ab-kur-ri-a
(38) igi *nannar-ka (39) he-en-sa(š) (40) lu mu-šar-ra-ba (41) šu-ne-ib-ur-ri-a
(42) u giš-šu-car-bi (43) ki-gub-bi-šu (44) nu-ub-ši-ib-gi-gi (45) muš *nannar
(46) he-en-gar (47) nunum-na-ni (48) *nannar (49) he-ib-ti-l-i.

(1) For Nannar (2) his beloved king (3) Dublal-makh (4) from ancient days (5) . . . . (6) . . . . (7) . . . . (8) the house was not built: (9) Bur-Sin, (10) the beloved of Nannar (11) whose name in Nippur (12, 13) has been pronounced by Enlil, (14) who exalts the head (15) of Enlil’s temple (16) the mighty man (17) king of Ur, (18) king of the four regions, (19) Dublal-makh, (20) the house, the wonder of the land, (21) the place of his judgments, (22) his net, (23) which the enemy (24) of Bur-Sin (25) does not escape, (26) this house he built for him, (27) he finished it splendidly, (28) with gold, silver, lapis lazuli (29) he adorned it. (30) The days of Bur-Sin (31) shall be prolonged with it. (32) Whoever, when the house is ruined, (33) builds it, (37) and does not change (36) the place (34) of this inscription (35) and of this . . . . (? ) (38) may he find grace (39) in the eyes of Nannar. (40, 41) But whoever defaces this inscription, (44) and does not return (42) this . . . . (43) to its place (45) may Nannar (46) set a serpent upon him, (48) may Nannar (49) destroy (47) his posterity.

(3) On the dub-lal-mah see below, note on no. 100, line 12.

(4–7) Difficult lines; in 5, ki-su-tag might be either (1) “a place destroyed” (*tag = laqatu, nadinu, etc.), or (2) “an enclosure” (*tag possibly = “to surround,” cf. DELITZSCH, Sumer. Gloss. 154, tag IV; the meaning of eqq, also given as an equivalent in BRUNNOW, 379f, is very doubtful). Bur-Sin is evidently describing in conventional fashion the ruin into which the dub-lal had fallen, and so the first rendering is probably correct. Line 6 is even more doubtful; all that seems likely is that šub-ba is to be taken with ni-me-a in the next line——“was in ruins.” SUK-UD (if indeed these go together) is enigmatic, and none of the obvious equivalents seems to make sense. In line 7 ni-me-a having been disposed of, there remains na-an-na which might be for inanna, “now” (cf. DOSSIN, R.A. XXII. p. 116, n. 27): it is true that this word is used in Akkadian texts only, but it does not appear to be Semitic. If this suggestion be possible the sense of the passage is “dub-lal-mah which from ancient days . . . . had been in ruins, now that house, which had not been built, Bur-Sin, etc. . . . repaired.”

(29) SAL . . . . *dug = kinnu is to be read *mi . . . . *dug (R.A. XI. 144, II. 14 and 46, also Z.A. N.F. II, 107).

(35) giš-šu-car. The last sign is that called ganatenu, having the values kar, kir, garag and mal. It is found also in no. 139, line 12, and is of equally uncertain signification. giš-šu-car is evidently some wooden object in close connexion with the stone gate-socket upon which this inscription is engraved, which suggests that it is some part of the door, or the door-post. Compare šu + ganatenu with liš + ganatenu in the ideogram for halhallatu, a musical instrument.

(45 f) It may be suspected that the idea of Nannar “setting a serpent upon” the offender is half figurative, and refers to a disease rather than to actual persecution by a snake; cf. the river omen in ganatenu, Tablet 10, A, 9 f., “there will be MUS-GAR in the land.” Is it permissible to connect this curse with the disease called Sin-lurmu (perhaps blindness, according to THOMPSON, Proceed. of the Royal Soc. of Medicine, Vol. XIX. pp. 40, 41)?
72

(1) *gimil-ā-sin (2) ki-ag *en-lil-la (3) lugal *en-ili-li (4) ki-ag ša(g)-ga-ña (5) in-ša(ד) (6) lugal kal-ša (7) lugal ursi el-ša-na (8) lugal an-ub-da-limmu-ba-ge (9) e-ši-ag-ga-ne (10) mu-du.

(1) Gimil-Sin (2) beloved of Enlil (3) the king whom Enlil (5) has elected (4) as the beloved of his heart, (6) the mighty king, (7) king of Ur, (8) king of the four regions, (10) has built (9) his beloved house.

73

(1) [nannar (?) (2) lugal-a-[ni-ir] (3) *gimil-ā-sin (4) lugal kal-[ša] (5) lugal [ursi el-ša-na] (6) lugal an-ub-da-limmu-ba-ge.

(1) To Nannar (?) (2) his king (3) Gimil-Sin (4) the mighty king, (5) king of Ur, (6) king of the four regions.

74

(1-3) . . . . (4) lugal kal-[ša] (5) lugal ursi el-ša-na (6) lugal an-ub-da-limmu-ba-ge (7) . . . . ma-[na] (8) e-šišib(?)-ba . . . .

(1-3) . . . . (4) the mighty king, (5) king of Ur (6) king of the four regions (7) . . . . minas (8) at the house of the seals he . . . .

Cf. the verification of a 2-mina weight in the e-šišib-ba of Nannar, S.A.K.I. p. 194, Gewicht B.

75

(1) *gimil-ā-sin (2) lugal kal-[ša] (3) lugal ursi el-ša-na (4) lugal an-ub-da-limmu-ba (5) igi-an-na-ge-za sukkal (6) lugal an-ub-da-limmu-ba (7) lugal an-ub-da-limmu-ba-ge (8) arad-zu.

(1) Gimil-Sin (2) the mighty king, (3) king of Ur, (4) king of the four regions, (5) Igiannagezu the messenger, (6) son of Araddani, (7) the judge (8) is thy servant.

(5) See references to this person in Keiser, Patesis of the Ur Dynasty, p. 23.

76

(1) lu-ā-nannar (2) šabra (3) lugal iga-an-na-ge-za (4) gimil-ā-UD (5) qa-šu-du (6) arad-zu.

(1) Lu-Nannar (2) the diviner (3) son of Igiannagezu (4) Gimil-UD (5) the cup bearer (6) is thy servant.

77

(1) *bur-ā-sin (2) lugal kal-[ša] (3) lugal ursi el-ša-na (4) lugal an-ub-da-limmu-ba (5) ur-ku-nun-na sukkal (6) lugal an-ub-da-limmu-ba (7) arad-zu.

(1) Bur-Sin (2) the mighty king (3) king of Ur (4) king of the four regions (5) Ur-ku-nunna the messenger (6) son of Araddani (7) the judge (8) is thy servant.

Another seal impression has the same text, except for the variant: *gimil-ā-sin.

Cf. the seal of the reign of Ibi-Sin published by Scheil, R.A. xxIII. p. 35.
78

(I) ur-\textsuperscript{4} a-kam (?) \hspace{1em} (2) dumu da-da-a \hspace{1em} (3) nu-banda adab\textsuperscript{K1}

(1) Ur-Akam (?) \hspace{1em} (2) son of Dada \hspace{1em} (3) governor of Adab.

Cf. a governor of Lagash \textsuperscript{4}sara-kam (e.g. R.A. ix. p. 60, no. 134, Rev. 1). In this case \textsuperscript{4}A may
be the god of Kullab in C.T. xxiv. Pl. 35, l. 29.

79

(I) ur-\textsuperscript{4} \ldots \ldots \hspace{1em} (2) PA-TE-SI \hspace{1em} (3) adab\textsuperscript{K1} \hspace{1em} (4) a-a-kal-la \hspace{1em} (5) egir arad-zu.

(1) Ur \ldots \ldots \hspace{1em} (2) governor \hspace{1em} (3) of Adab \hspace{1em} (4) Aakalla \hspace{1em} (5) the younger is thy servant.

(5) egir = arku, cf. Sargun II of Assyria, Sarrukin arku.

80

(I) \textsuperscript{4}nannar \hspace{1em} (2) dumu-sag \hspace{1em} (3) \textsuperscript{4}en-lil-la \hspace{1em} (4) lugal-ki-ag-ga-ni-ir \hspace{1em} (5) \textsuperscript{4}gimil-
\textsuperscript{4}sin \hspace{1em} (6) ki-ag \textsuperscript{4}nannar \hspace{1em} (7) lugal \textsuperscript{4}en-lil-li \hspace{1em} (8) ša(g)-ga-na \hspace{1em} (9) in-pa(d) \hspace{1em} (10) sib
kalam-ma \hspace{1em} (11) u an-ub-da-limmu-ba-šu \hspace{1em} (12) lugal kal-ga \hspace{1em} (13) lugal uri\textsuperscript{K1}-ma
(14) lugal an-ub-da-limmu-ba-ge \hspace{1em} (15) e-mu-ri-a-na-ba-ag \hspace{1em} (16) e-ki-ag-ga-ni
(17) mu-na-du.

For Nannar, eldest son of Enlil, his beloved king, Gimil-Sin beloved of Nannar,
the king whom Enlil in his heart has chosen for shepherd of the land and of
the four regions the mighty king, king of Ur, king of the four regions, e-mu-ri-a-na-ba-ag
his beloved temple has built.

This text is a duplicate of that which is translated in S.A.K.I. pp. 202 f. (d), but it supplies
the correct reading of l. 15, showing that the last sign is ag. This curious name for a temple or shrine
(which is found again in NIES, Ur Dynasty Tablets, no. 100, l. 3, where the last sign is doubtless ag),
is apparently to be interpreted e-mu ri-a-na-ba-ag, literally, "my house, one destroyed"
may it not be made," i.e. "let not my house be destroyed," which sounds like a quotation from the
religious literature, and, as such, may be paralleled by a large class of Sumerian personal names (upon
which see CHIERA, P.B.S. xi. pp. 191 ff.).

81

(I) \textsuperscript{4}gimil\textsuperscript{4}sin \hspace{1em} (2) ki-ag \textsuperscript{4}en-lil-la \hspace{1em} (3) lugal \textsuperscript{4}en-lil-li \hspace{1em} (4) ki-ag ša(g)-ga-na
(5) in-pa(d) \hspace{1em} (6) lugal kal-ga \hspace{1em} (7) lugal uri\textsuperscript{K1}-ma \hspace{1em} (8) lugal an-ub-da-limmu-ba
(9) dingir-ra-ni-ir \hspace{1em} (10) \ldots \ldots -kal-la \hspace{1em} (11) šagub \hspace{1em} (12) arad-da-ni \hspace{1em} (13) e-a-ni
(14) mu-na-du.

(1) For Gimil-Sin, (2) the beloved of Enlil, (3) the king whom Enlil (5) has
elected (4) as the beloved of his heart, (6) the mighty king, (7) king of Ur,
(8) king of the four regions, (9) his god, (10) \ldots \ldots kalla (11) the governor
(12) his servant, (13, 14) has built his house.

Cf. the inscription of Lugal-magurri, iššakku of Ur, in S.A.K.I. p. 200 (Gimil-Sin C.). Further
examples of this latter inscription have been found in the excavations, see the Table of Inscriptions.
82
lugal [uri]₇₇⁻ma (2) lugal ki-en-gi ki-uri-ge (3) e-gal ki-ag-ga-ni
(4) mu-na-[du].

... king of Ur, king of Sumer and Akkad, his beloved palace has built.

83
(1) nannar (2) dumu-sag (3) [en]-lil-la (4) . . . . (5) uri₇₇⁻ma-ge
(6) e-kiš-sir-gal-šu (7) a-mu-na-ru.

For Nannar eldest son of Enlil, . . . . (king ?) of Ur in E-kish-shir-gal
presented it.

84
(1) . . . n[ital kal-ga] (2) lugal [uri]₇₇⁻ma (3) lugal an[-ub-da]-limmu[-ba]
(4) nam-li-[la]-ni[-šu] (5) XXX ma[-na] (6) mu-na-ši-ši.

... the mighty man, king of Ur, king of the four regions, for his life
confirmed (this weight) as thirty minas.

85
(1) mes-[lam]-ta-e-a (2) dingir-ra-a-ni-ir (3) [SU?]₇₇-kub-um (4) . . . .
(5) ku(?)-ti(?)-a-ge (6) [na]m-ti (6) [i]bi ṣin . . . .

To Meslamtaea his god, [Gimil ?]-ku-bu-um . . . . (for) the life of Ibi-Sin, . . . .

86
(1) i-bi ṣi[n] (2) dingir-kalam-[ma-na] (3) lugal [kal-ga] (4) lugal [uri]₇₇⁻ma
(5) lugal . . . .

(1) Ibi-Sin (2) the god of his land (3) the mighty king (4) king of Ur
(5) king of . . . .

See Supplement, no. 291.

87
(1) nannar (2) lugal (3) uri₇₇ (4) en-lil-la-i-ša(g) (5) PA-TE-SI
(6) nibru₇₇ (7) . . . .

(1) For Nannar (2) the king (3) of Ur, (4) Enlilla-ishag (5) the governor
(6) of Nippur . . . .
88

(1) *i-bi-śin  (2) dingir-kalam-ma-na  (3) lugal kal-ga  (4) lugal uri₅₁₄₃₀₄₅₆₇₈₉₁₀₁₁₁₂
(5) lugal an-ub-da-limmu-ba-ge (6) ur-nigin-gar (7) ga-dub-ba (8) dumu ar-ši-ih
(9) arad-da-ni-ir  (10) in-na-ba.

(1) Ibi-Sin (2) the god of his land (3) the mighty king (4) the king of Ur
(5) king of the four regions (6) to Urnigingar (7) the archive keeper (8) son of
Arshikh (9) his servant  (10) has presented (this seal).

(8) Arshikh was an *isšakku of Babylon, frequently mentioned in documents of the reigns of Shulgi
and Bur-Sin.
(10) For other seals with this formula, see Scheil in *R.A.* xxII. 147 ff., and other examples below.

89

(1) *i-bi-śin  (2) dingir kalam-ma  (3) lugal kal-ga  (4) lugal uri₅₁₄₃₀₄₅₆₇₈₉₁₀₁₁₁₂
(5) lugal an-ub-da-limmu-ba (6) da-da (7) PA-TE-SI (8) nibru₇₈₉₁₀₁₁₁₂₁₃
(9) dumu
ur-ša(g)-ga (10) PA-TE-SI (11) nibru₇₈₉₁₀₁₁₁₂₁₃  (12) arad-zu.

(1) Ibi-Sin (2) the god of the land (3) the mighty king (4) king of Ur
(5) king of the four regions, (6) Dada (7) governor (8) of Nippur (9) son of
Urshagga (10) governor (11) of Nippur (12) is thy servant.

(6) On Dada the *isšakku of Nippur, cf. S.A.K.I. p. 160, no. 12, and other places quoted by

90

(1) *i-bi-śin  (2) lugal kal-ga  (3) lugal uri₅₁₄₃₀₄₅₆₇₈₉₁₀₁₁₁₂

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions
(5) Liburanni-Sin (6) attendant of the children (7) is thy servant.

(6) Apparently the *Imešipatu*, cf. below no. 92, l. 6.

91

(1) *i-bi-śin  (2) lugal kal-ga  (3) lugal uri₅₁₄₃₀₄₅₆₇₈₉₁₀₁₁₁₂
(5) ku(g)-nannar (6) dub-sar (7) arad-zu.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions
(5) Ku(g)-Nannar, (6) the scribe (7) is thy servant.

92

(1) *i-bi-śin  (2) lugal kal-ga  (3) lugal uri₅₁₄₃₀₄₅₆₇₈₉₁₀₁₁₁₂
(5) en-temen-ni-e sukkal (6) arad nam-dumu-ka-ni.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions,
(5) En-temennie, the attendant (6) servant of his children.

On the same tablet is also found the impression of the seal of Dada *isšakku* of Nippur, no. 89.
ROYAL INSCRIPTIONS FROM UR.

21

(1) [\textit{\textsuperscript{2}i-bi\textsuperscript{2}sin}] (2) [\textit{lugal kal-ga}] (3) [\textit{lugal uri\textsuperscript{KI}ma}] (4) [\textit{lugal an-ub-[da]-limmu-ba}] (5-7) . . . (8) dumu a-\textit{hu-a} (9) PA-\textit{TE-SI} (10) pu-u\textsuperscript{KI}-ka (11) arad-zu.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions (5-7) . . . (8) son of Akhua (9) governor (10) of Pu-ush (11) is thy servant.

(8) Akhua (generally written A-hu-ma, A-hu-a) was governor of Pu-ush\textsuperscript{K1} from the end of Shulgi's reign to the middle of that of Gimil-Sin, see KEISER, \textit{op. cit.} p. 23. The form Pu-ush\textsuperscript{sa} in GENOUILLAC, \textit{Tablettes de Drehem}, 5486, favours a possible identification with the Subaraean district Pu-ush\textsuperscript{ti} mentioned by Tukulti-Enurta I.

94

(1) \textit{lugal-nam-tar-ri} (2) \textit{dub-sar} (3) dumu nig-u-rum.

(1) Lugal-namtarri, (2) the scribe (3) son of Nigurum.

(3) Is Nigurum a proper name or does it mean "son of property," i.e. a slave, the son of a slave?

95

(1) [\textit{\textsuperscript{2}i-bi\textsuperscript{2}sin}] (2) [\textit{lugal kal-ga}] (3) [\textit{lugal uri\textsuperscript{KI}ma}] (4) [\textit{lugal an-ub-da-limmu-ba}] (5) *nannar-lu-du(g) (6) \textit{dub-sar} (7) dumu lu-dingir-ra (8) arad-zu.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions (5) Nannar-lu-du(g), (6) the scribe (7) son of Lu-dingirra (8) is thy servant.

96

(1) [\textit{\textsuperscript{2}i-bi\textsuperscript{2}sin}] (2) [\textit{dingir kalam-ma-na}] (3) [\textit{lugal kal-ga}] (4) [\textit{lugal uri\textsuperscript{KI}ma}] (5) [\textit{lugal an-ub-da-limmu-ba-ge}] (6) lu\textsuperscript{K1}gimil\textsuperscript{2}sin-ka sukkal (7) dumu šarru-ku(?)-du(?)-ri sukkal (8) arad-da-ni-ir (9) in-na-ba.

(1) Ibi-Sin (2) the god of his land (3) the mighty king (4) king of Ur (5) king of the four regions (6) to Lu-Gimil-Sin-ka the attendant (7) son of Sharru-ku(?)-du(?)-ri the attendant (8) his servant (9) has presented (this seal).

(9) For this formula see note on 88.10, and the next inscription.

97

(1) [\textit{\textsuperscript{2}i-bi\textsuperscript{2}sin}] (2) [\textit{lugal kal-ga}] (3) [\textit{lugal uri\textsuperscript{KI}ma}] (4) [\textit{lugal an-ub-da-limmu-ba-ge}] (5) . . . (6) sukkal-maḥ (7) \textit{pa-ēš-e-ne} (8) arad-da-ni-ir (9) in-na-ba.

(1) Ibi-Sin (2) the mighty king (3) king of Ur (4) king of the four regions (5) to . . . . (6) the chief attendant (7) the major domo (?) (8) his servant (9) has presented (this seal).

98

(1) nig-u-rum (2) *nin-gal.

(1) Property (2) of Ningal.
(I) *nig-u-rum* (2) "nannar.

(1) Property (2) of Nannar.


For Nannar (2) exalted lord (3) of the Anunnaki, (4) his king, (5) *Gimil-ilishu* (6) the mighty man (7) king of Ur (8) when Nannar (9) from Anshan (10) to Ur (11) he had brought (back) (12) *dub-lal-mah* (13) his place of judgment (14) built. (15) A door of . . . . (16) he set up for him (17) and for his life (18) he dedicated it. (19, 20) Whoever does an act of mischief (21, 22) (or) breaks into the store-house (23) (or), by reason of this curse, (24, 25) procures another to undertake (it), (26) that man (27) may Nannar (28) my king, (29) and Nin-gal (30) my lady (31) curse!

(2, 3) *sag-il = kabitum*, C.T. XII. 36, Col. II. 24. For the prominence of Nannar among the Anunnaki, compare a hymn to Nannar where it is said *katu amatka ina irsitim izakarma danunnaki qaqquru unasaqu,* \"thy word is spoken upon earth, and the Anunnaki kiss the ground\" (IV. R² 9, Col. I. 60).

(5) *Gimil-ilishu*, second king of the dynasty of Isin, son of Ishbi-Irra, its founder. This monarch reigned for 10 years (a variant, O.E.C.T. Vol. II, Pl. IV, Col. 8. 26, gives 20), but little is known about the events of his reign. From this inscription it appears that one of his acts was to recover from Anshan a statue of the god Nannar which had evidently been plundered from Ur at the fall of the city, when Ibi-Sin himself was also taken away captive to Anshan, as is related by the omen in VIROLLEAUD L'astrologie chaldeenne, II-^supplement^, no. 67, Col. Iv (?), 10 ff.

(12) *dub-lal-mah*, formerly built by *Bur-Sin* (no. 71 above), and afterwards by *Kurigalzu* (R.² 4, no. X. 3, and no. 157, ff. below). The name appears to mean \"great collection of tablets\" (cf. *im-gu-lal = girginakku, \"library\"), and, in view of the fact that it is called, both here and in the inscription of *Bur-Sin*, a \"place of judgment,\" this name is intelligible enough, since archives would naturally be housed in the law-court. There is published by STRASSMAIER, Verträge aus Warka, no. ² (B.M. 31501) the record of a suit in which the witnesses were sent to take an oath in *dub-lal-mah*, (Rev. 2) or ²*M-dub-lal-mah* (Rev. 7 according to the reading of the tablet itself, though the envelope seems to have *ša*(g) in the first place; the editor's statement \"das innere Tablet fehlt \" is not correct). Similar buildings seem to have existed in other cities, since Gudea speaks (Cyl. A. 24. 18, 26) of a *šub-lal* in the temple E-ninnu at Lagash, as to the nature of which there is no evidence (the attempted explanation of WITZEL, Keilinschriftliche Studien, Band I. 495, is unconvincing), there was a *šub-lal-mah* at Adab for which an offering is appointed in a list published by LANGDON, R.A. XIX. 192, no. 4, Rev. 6, and also at Larsa, mentioned in Nies, Historical and Economic Texts, no. 75, l. 34. The proposal of LANDSBERGER (Kultische Kalender, p. 78, n. 1), followed by WALther (Gerichtswesen, p. 102, n. 1), to read *SID (= alal)-la(l)-mah* receives no support from the writing of the sign in any of these cases (cf. also LANGDON, Babylonian Liturgies, no. 27, l. 7), and must be rejected.

(15) The description of the door, which doubtless turned upon this gate-socket, is obscure. \*⁴ ZAG-SAL is known as the name of a musical instrument (cf. THUREAU-DANGIN, 8° campagne de Sargon, p. 27, n. 4 and SCHEIL in R.A. XXIII. 39 1), and DA R-A may refer to the colour *burrumu, \"vartigated.\"
More usually the construction would be mu (or bar) ... ge-et = astum. This manner of avoiding the curse by setting on another to the impious deed is commonly anticipated in the same way on the boundary-stones, cf., for example, King, Boundary Stones, p. 78, l. 17. aššu arrati limneti šu ina libbi šafru, and no. 165 below, Col. II. ll. 11, 12.

Kur ("κ") written for \( \Delta \), the exact converse of no. 58 above, l. 2.

Cf. above, no. 57, l. 14.

To [Nannar, his] king, for the life of Ishme-[Dagan], the [mighty] king, king of [Ur], Mudada . . . . son of Sharrum . . . . his servant, has dedicated this.

The same title is found in this king's brick-inscription S.A.K.I. p. 205. 5, possibly to be read ud-da gub (mukin umi), "making light for Eridu," but this is uncertain.

To Ningal (2) the exalted lady (3) whose oracles are unequalled, (4) the counsellor, the wise, (5) the bearer of lordliness, (6) his lady, (7) Enannatum (8) the priest beloved of Nannar (9) priest of Nannar (10) in Ur (11) son of Ishme-Dagan (12) king of Sumer and Akkad (13) this statue (14) into her temple, E-nun (15) has brought (16) and for his own life (17) has presented.
The same inscription as above, with a variant in line 2.

en-SAL-ME-nunuz-zi(d) *nannar

The pure zirru of Nannar.

On zirru cf. S.A.K.I. p. 206, note f, and Tonnagel b; also no. 23 above, and no. 106, note on ll. 15, 16. SAL-ME = naditu is a class of priestesses, cf. note on 57 above. The significance of this whole phrase cannot be determined.

106

Col. I. (1) 4li-bi-it-istar (2) sib BUR-na (3) nibru\textsuperscript{KI} (4) engar-zi(d) (5) uri\textsuperscript{KI}-ma (6) MUS-nu-tum-mu (7) erida\textsuperscript{KI}-ga (8) en-me-te (9) unus(g)\textsuperscript{KI}-ga (10) lugal i-si-in\textsuperscript{KI}-na (11) lugal ki-en-gi ki-uri (12) ša(g)gi-tum-a (13) *inanna-ge (14) e(gi(g))par (15) en-nin-sun-zi(d).

Col. II. (16) en *NIN-EZEN (17) uri\textsuperscript{KI}-ma (18) agrig-zi(d) (19) *nin-e-ni-ga-ka (20) ka nam-ga-zi(d)-du (21) ga-bur-ra-ka (22) a-ra-su-ni-šu gub-ba (23) dumu ki-ag-ga-ni-ir (24) u(d) nig-si-sa (25) ki-en-gi ki-uri-a (26) i-ni-in-gar-ra-a (27) ša(g) uri\textsuperscript{KI}-ma-ka (28) mu-na-du.

Col. I. (1) Libit-Ishtar, (2) the humble shepherd (3) of Nippur, (4) the just irrigator (5) of Ur, (6) who ceases not to care (7) for Eridu, (8) the priest who is the ornament (9) of Erech, (10) the king of Isin, (11) king of Sumer and Akkad, (12) beloved (13) of Inanna, (14) the e-gi(g)-par of the priest of . . . .

Col. II. (16) priest of NIN-EZEN (17) in Ur, (18) pure minister (19) of Nin-eniga, (20) who utters the true prayers (21) of Gaburra (22) attending to its petition, (23) for his beloved son, (24) when justice (25) in Sumer and Akkad (26) he had established, (27) in Ur (28) he built.

This text is published in complete form by Clay, Miscellaneous Inscriptions, no. 27; the first column appears in C.T. xxi. 18, 19. A Semitic translation of the royal titles, and of the note of time at the end of Col. I, appear on other cones from Isin, the inscription of which is published in Gadd, Early Dynasties of Sumer and Akkad, Pl. 3, and the note of time is repeated in Sumerian by the short dedication to Ninlil, edited by Barton, Journal of the American Oriental Society, Vol. 45, 154.

(2) BUR-na, to be read du-na according to Langdon, O.E.C.T. i. 22, n. 1.

(4) en gari = irissu. Cf. Lugal-zaggisi, Vase-inscription, 2, 19 ff., kalam-e a-hul-la mu-da-e. The expression doubtless refers to the beneficence of these kings in digging canals.

(6) See S.A.K.I. p. 204, note h, and the Semitic version referred to above, which reads la sumer-parkum.

(8) Sem. enum zimat uruk\textsuperscript{KI}
(12, 13) Sem. bibil libi ıştar.
(14) For the giparu see the note on no. 67 above, line 7.

(15, 16) Both reading and meaning of these two lines are very obscure. The text in Clay, op. cit., no. 27, i. 15, has en-NIN-SUN-zi, whereas the date formula for the 13th year of Gungunum (R.A. xv. p. 52, l. 17) reads en-AN-NIN-SUN-zi, the corresponding date of Libit-Ishtar himself (no. 222 below) has en-NIN-SUN-ZI, and a fragment of the Larsa date-list, found at Ur in 1925-26 (no. 265 below), has the variant [en-] NIN-AN-SUN-zi, which may, indeed, be only a scribal error, but perhaps shows that the group of signs was an ideographic writing. From these phrases it is hardly possible to discern that which is used of himself by the priest Enannatum (S.A.K.I. p. 206, b), en-SAL-NUNUZ-si (cf. also no. 23 above, and the note on it), though he proceeds in the next line en *nannar instead of en *NIN-EZEN (+LA) as here. It appears that the priest so designated was in some manner concerned with the temple women,
The deity d-NIN-EZEN (+--LA) appears elsewhere in this volume (see the list of names), also R.A. ix. p. 73, xv. pp. 17, 23, and GRICE, Chronology of the Larsa Dynasty, p. 23, no. 72. It is not in all cases easy to distinguish whether EZEN is written with or without the inscribed LA, but probably it was always intended. As appears both from R.A. ix. 73, from other places in this volume, and from an inscription of Naram-Sin (Supplement no. 274, III, 16), this deity was masculine, and is therefore probably distinct from d-NIN-EZEN + GUD, who seems to have been a goddess. He is again brought into connexion with Ga-bur-ra in no. 104, below.

(18-23) These lines seem all to contain descriptive epithets of the priest for whose benefit the giparu was built, though the meaning is highly doubtful in several phrases. In (19) NI-GA is perhaps = ruhdu, cf. below, 130, line 14; in (20) the first sign should perhaps be read gu, and gu . . . . du would then stand for gu . . . . du. The ending -ir in (23) applies to the whole phrase extending from (15 to 23). For Ga-bur-ra, see the Index of Names.

(24-26) Semitic, inumi kitam ina mat sumerim u agatim aškumuni, with 1st pers. for 3rd. Upon the legal reforms undertaken by this king, see BOISSIER, Lipit-Ishtar, législateur. The phrase is doubtless to be understood in the general sense of giving laws to the land, not in the technical application of the formula mišaram šabans, an act of the royal prerogative, which sometimes furnishes the designation of a year, the effect of which was to grant a moratorium of debts; see WALTHER, Gerichtswesen, p. 83 ff.

107

(1) d'li-bi-it-istar (2) lugal kal-ga (3) lugal uriKl-ma (4) a-a-du(g)-ka, (5) guda-abzu d'nannar (6) u ga-unu (7) dumu du(g)-ga-zi(d)-da (8) arad-zu.

(1) Libit-Ishtar (2) the mighty king, (3) king of Ur. (4) Aa-duga (5) the priest of the apsu of Nannar (6) . . . . (7) son of Duga-zida (8) is thy servant.

(5) Guda-abzu, see no. 60, above.

(6) Uncertain title; cf. QA-AB-BA, THUREAU-DANGIN, Recueil de tablettes chalèques, no. 210, obv. 6, which is possibly the same title.

108

(1) d'li-bi-it-istar (2) lugal kal-ga (3) lugal ma-da (4) i-i-din-da . . . . (5) ab-a-ab-da (6) dumu d'nannar-i-ša(g) (7) arad-zu.

(1) Libit-Ishtar (2) the mighty king (3) king of the land (4) Idin . . . . (5) the . . . . ? (6) son of Nannar-ishag (7) is thy servant.

109

(1) d'li-bi-it-istar (2) lugal kal-ga (3) lugal uriKl-ma (4) ur . . . . (5) dub-sar (6) dumu lu4-inanna (7) arad-zu.

(1) Libit-Ishatar (2) the mighty king (3) king of Ur (4) Ur . . . . (5) the scribe (6) son of Lu-Inanna (7) is thy servant.

There is a second seal impression of Puzur (BA.SA)-ilišu, the scribe, son of Enil-nadin.

110

(ll. 1–13), same inscription as on the clay cone, no. 106, above.

(l. 14) lugal nig-si-sa (15) ki-en-gi ki-uri-a (16) i-ni-in-gar-ra.

(ll. 14–16) the king, who established justice in Sumer and Akkad.
111

Col. I. (1) "nin-gal (2) nitadam ku(g) (3) "aš-im-ba(r)-bar-ra (4) nin-ki-ag-a-ni-ir (5) mu-ur."adad (6) nitah kal-ga (7) u-uri"ma (8) lugal zarar"ma (9) sag-li-tar (10) eš e-ba(r)-bar-ra (11) šul "UD (12) sa(g) ku(g)-ga-ni-a (13) zi(d)-de-eš (14) ne-in-pa(d)-da

Col. II. (15) pa-sum-ma (16) "nannar-ge (17) kur-gu-gar-gar (18) "UD-ge (19) mu-du(g) sa-a (20) "immer-ra-ge (21) šul ni-tuk (22) u-ma-ni-di-di (23) u(d) ša(g)-uri"ma (24) ne-in-du(g)-ga-a (25) niš-er-im na'id"šamaš (26) tb-la-an-zi(g)-ga (27) "gu-za (28) zarar"ma

Col. III. (29) suhuš-bi (30) mu-un-gi-ni (31) uku sig-du(g)-ga-bi (32) ki-bi ne-in-gi-a (33) e-nun-ku(g) (34) e-nam-dur-ka-ni (35) a-na(d)-da (36) šul "sin-na-ka (37) nam-li-la-ni-šu (38) mu-na-du (39) e-nun niš-ul-e (40) ki-bi mu-na-gi.

Col. I. (1) For Ningal (2) the pure bride (3) of Namrasit (4) his beloved lady (5) Nūr-Adad (6) the mighty man, (7) nourisher of Ur, (8) king of Larsa, (9) the keeper (10) of the shrine of Ebabbar, (11) the warrior whom the sun-god (12) in his pure heart (13) truly (14) has elected,

Col. II. (15) granted the sceptre (16) by Nannar, (17) subduer of the land (18) by (will of) the sun-god, (19) called with a good name (20) by Adad (21) the warrior (22) who walks reverently. (24) When he rejoiced the heart (23) of Ur, (25-26) and expelled the evil Na'id-Shamash, (27) and of the throne (28) of Larsa

Col. III. (29–30) he established its foundation, (31–32) and brought back the people to subjection, (33) E-nun-ku, (34) her residence, (35) where rests the side (36) of the warrior Sin, (37) for his own life (38) he built. (39) Of E-nun, the old fabric, (40) he restored its place.

(22) It is uncertain whether the root should be read di-di or sa-sa, with the respective meanings alaku or qabu. The former is, perhaps, to be preferred in view of such expressions as sa-(adverbial phrase)—italaštu.

(22 ff.) Apparently a date formula; nothing more is known of the revolt of Na'id-Shamash at Ur.

(31) PA + HE to be read sa-g, sig, K.A. xi. p. 85, cf. nos. 140, Col. VI. 6, and 293.5; literally "its being struck," i.e. its subjection, referring no doubt to the restoration of authority after the revolt of Na'id-Shamash.

112

(1) "nannar (2) men-an-ki (3) INANNA-hi-li-sud (4) dumu-sag "en-lil-[la] (5) lugal-a-ni-[ir] (6) mu-ur."adad (7) nitah kal-ga (8) u-uri"ma (9) lugal [zarar"ma], (10) . . .

(1) For Nannar, (2) crown of heaven and earth (3) . . . . (4) eldest son of Enlil, (5) his king, (6) Nūr-Adad (7) the mighty man, (8) nourisher of Ur, (9) king of Larsa, (10) . . .

(3) Meaning uncertain; hi-li (for the reading, see THUREAU-DANGIN, Rituels accadiens, p. 94, n. 3)—sud = kušnu, the phrase occurring in the name ha-kī-li-sud of the chapel of Sarpanit at Babylon, also ha-kī-sud, a temple of Tammuz in no. 142, line 12; also 115, line 2.

113

[Cancelled].
ROYAL INSCRIPTIONS FROM UR. 27

114

(I) d'inanna (2) nin-a-ri (3) s[u-mu-ilu (4) nitah kal-ga (5) lugal uriK'-ma (6) lugal ki-en-gi ki-uri (7) e-gi-na-ab-tum-ku(g) (8) e-ki-ag-a-ni (9) ša(g)-uriK'-ma (10) mu-na-du.

(1) For Inanna (2) his lady (3) Sumu-ilu (4) the mighty man (5) king of Ur (6) king of Sumer and Akkad, (7) the pure Eginabtum (8) her beloved temple, (9) in Ur, (10) has built.

(1) Eginabtum-ku is a sacred store-house, šatummu. The foundation of the Eginabtum-ku of Nannar, served to date the 25th year of Gungunu; it was built by Enannatum son of Ishme-Dagan for the life of Gungunu, see S.A.K.I. p. 206 (b).

(10) Another variant (U.7776) reads mu-un-na-du, and, in line 8, e-ki-ag-ka-a-ni.

115

(I) 4na-na-a (2) nin-hi-li-a-na (3) s[u-mu-ilu (4) nitah kal-ga (5) lugal uriK'-ma (6) lugal ki-en-gi ki-uri (7) e-ud-da-ka-ni (8) e-ki-ag-ga-a-ni (9) ša(g) uriK'-ma (10) mu-un-na-du.

(1) For Nanâ, (2) the lady of heavenly splendour, (3) Sumu-ilu, (4) the mighty man, (5) king of Ur (6) king of Sumer and Akkad, (7) her E-udda, (8) her beloved temple (9) in Ur (10) has built.

(2) The goddess had a temple at Erech called E-hi-li-an-na, see Thureau-Dangin, R.A. xi, 96, and Rituels accadiens, p. 94. A variant, U.7777, has nin hi-i-a su-du.

(8) U.7777 substitutes here e-sag-hul-a-ni.

116

(I) d'nin-gal (2) nin-a-ri (3) nam-ti (4) s[u]-mu-ilu (5) nitah kal-[ga. (6) lugal uriK'-ma (7) . . . .

(1) To Ningal, (2) his lady, (3) for the life (4) of Sumu-ilu, (5) the mighty man, (6) king of Ur, (7) . . . .

117

(I) sin-i-din-na-am (2) nitah kal-ga (3) u-a uriK'-ma (4) lugal zurarK'-ma (5) lugal giš-har uriK' (6) eridaK'-ga (7) ki-bi ne-in-gi-a (8) ga-nun-mah (9) u(d)-ul-li-a-ta (10) lugal igi-gin-na-ne (11) ša(g)-bi li-ne-gi (12) du(g)-ga *nannar (13) lugal-mah-ta (14) es-gal-mah nig-ga-ra-kam (15) kalam-šar-e nu-sa (16) nam-ti ad-da-ša (17) u nam-ti-šu-šu (18) mu-na-du.

(1) Sin-idinnam (2) the mighty man (3) nourisher of Ur (4) king of Larsa, (5) the king who restored (6) the structure of Ur (7) and of Eridu. (8) Of Ga-nun-mah (9) from ancient days (10) preceding kings (11) had not restored the inside (var. place). (12) At the word of Nannar (13) the great (var. my) king, (14) the great and noble abode of treasure (15) which all the land cannot rival (16) for my father's life (17) and for my own life (18) I built.

(11) U.7715 reads ki-bi.
(13) U.7775 reads lugal-ma-ta.
(14) The last sign is plainly kam on U. 7715. For the character of Ga-nun-makh, see no. 189 below.

(15) DI = šanamu, is to be read si or sa; Chicago Syll. no. 91, and R.A. xxi. 180, Col. ii. 27.

(16) Sin-idinnam's father was Nur-Adad, of. S.A.K.I. p. 208, cone A. U. 7715 appears to read ad-da-mu and in the next line has nam-ti-mu-šu.

### 118

1. **UD**
2. en nig-gi
3. sag-kal-an-ki
4. [a] (nun-ge-ne
5. [lugal-a-ni]-ir
6. [sin-i-din]-na-am
7. [nilah kal]-ga
8. [u-a uri]-ma
9. [lugal zarar]-ma
10. [lugal ki-en-gi ki]-uri
11. [e-babbar ki-dur-ši(g)]-ga
12. [nam-ti-la]-ni-šu
13. [mu-na]-ni-in-šu
14. [me]-giš-bar
15. a-ra-maš-ka-ni
16. su(d)-ud-du-šu
17. pa-gal-mu-na-e
18. du(g)-bi du(g)-ga
19. *nannar
20. 4UD-bi
21. e-[babbar]
22. e-kiš-šir-gal-bi
23. *sin-i-din-na-am
24. ni-tug an-nun-ge-ne
25. SUK *INANNA šu-du-du he-a

(1) For the Sun-god (2) lord of justice (3) the leader in heaven and earth, (4) the . . . of the Anunnaki, (5) his king, (6) Sin-idinnam (7) the mighty man, (8) nourisher of Ur, (9) king of Larsa, (10) king of Sumer and Akkad, (11) Ebabbar his pure residence (12) for his own life (13) has built. (14) The ordinances and rituals (15) of its solemn liturgy (16) for a long succession of days (17) he ordered splendidly. (18) Its command is spoken. (19) Of Nannar and the Sun-god (20) of Ebabbar (21) and Egishshirgal (22) may Sin-idinnam (23) the worshipper of the Annunaki (24) be the maintainer of their sustenance (25) for ever.

This text practically completes an inscription hitherto known only in a mutilated form, and translated in S.A.K.I. p. 208, Sin-idinnam (b).

(14, 15) Literally "the commands and plans of its exalted course"; the reference is to the ceremonies and offerings regularly appointed for the various days of the month and year.

(18) Translation somewhat uncertain, but it seems to mean that the king had given final orders for the endowment of the temple.

(24) SUK *INANNA (= kurummašu), the regular word for the revenues of a temple, constantly supplied by royal bounty.

A fragmentary duplicate, U. 7798, found in 1926–27, gives the following slight variants:—

(15) a-ra-maš-a-ka-ni
(19). . . . 4UD-ba
(21) e-kiš-šir-gal-ba
(23) *a-nun-ge-ne

### 119

1. *sin-i-din-na-[am]
2. nilah kal-[ga]
3. u-a uri-[ma]
4. lugal zarar-[ma]
5. sag-li-[tar]
6. [eš]-e-[bar-ra]
7. suhuš-[ma]-da
8. gi-en-gi-[en]
9. 4UD . . .
10. si-sa-ni . . .
11. ka . . .
12. gi-na
13. in-ne . . .
14. . . du . . .

(1) Sin-idinnam (2) the mighty man, (3) nourisher of Ur, (4) king of Larsa, (5) keeper of (6) the shrine of E-[barra], (7, 8) who strengthens the foundation of the land, (9) to the Sun-god . . . (10) his justice . . . (11) . . . (12) to Nannar . . .

(6) Suggested restoration from C.T. xxxvi. Pl. 3, l. 5.

(7, 8) Cf. Warad-Sin, S.A.K.I. p. 212 (b) ad fin.
ROYAL INSCRIPTIONS FROM UR. 29

120

For Nannar (2) eldest son of Enlil (3) his king (4) Sin-idinnam (5) shepherd of justice, (6) of Nippur, (7) nourisher of Ur, (8) king of Larsa, (9) ....

121

For Nannar (2) king of that name, despite the absence of the royal title, for which compare the titles of Warad-Sin in no. 126; he was the 12th king of the dynasty of Larsa.

(4) The Land of Kutalla is the district round Tell Sifr, as is shown by the contract tablets found there by Loftus.

122

For Nannar (2) the beautiful lord who shines in heaven (3) eldest son of Enlil (4) his king, (5) Kudur-mabug (6) father of the land of Amuru (7) son of Simti-shilkhak, (8, 9) who took vengeance for E-barra, (10, 11) he made the day arise, (14) who made Ur and Larsa (15) abide in a peaceful habitation, (17) and the life of Warad-Sin his son, (18) king of Larsa (19) the (20) his (21) he brought in (22) [splendid in front] he planted, (23) a wonder of the land (24) he established it. (25) In (26) may Nannar and Ningal (27) rejoice. A decree of life, (28) a good reign, a sure foundation (29) may they give him as a present.

. (2) du-du, cf. Thureau-Dangin, Tablettes d’Uruk, Pl. LXV. Col. I. 8, GABd”du GAB = sumazzu, which is grouped with sullunu and russunu, the latter of which appears to mean "beautiful" or "honoured"; see R.A. XI. p. 101.
Kudur-Mabug was the father of both Warad-Sin and Rim-Sin, the last two kings of the Larsa dynasty. He invariably uses the title *adda* of Amurru or of Emutbal. That this word has its ordinary meaning of "father" is shown by the Semitic translation *abu*, in R.A. XI. p. 92, Col. i. 2, but why he adopted so unusual a designation cannot be explained.

Literally "the great gate of Larsa in the wall he opened"—doubtless, he refers to the making of a new entrance.

Damage to the text makes it impossible to define the nature of the work commemorated, but the language suggests that it was a statue or an emblem set up in a temple.

For a similar phrase, see Warad-Sin, S.A.K.I. p. 216, Col. 2. 5-7.

The phonetic value of the group *PA-KAB-DU* probably ended in *g* (see note on no. 123, l. 47), and consequently the following -*es* is omitted here from the regular phrase *sag-e-es*, it would appear that the essential element -*s* is postponed to the end of the line, thus making *sag-e .... na-as*, "for his gift." But the infixing of the whole verb in this phrase, which such an explanation necessitates, would be very extraordinary grammar.

123


(1) For Nannar, (2) the lord who rises shining in the clear sky (3) eldest son of Enlil (4) for his king: (5) Kudur-Mabug (6) "father" of Amurru (7) son of Simti-Shilkhak (8) regarded of Enlil (9) in favour with Ninlil (10) who reverences E-barra (11) patron of E-kur (12) supporter of E-gish-shir-gal (13) he that rejoices the heart of Nippur, am I. (14, 15) When Nannar had granted my prayer (16, 17) and the enemies, who had laid open (?) the head of E-barra (18) he had delivered into my hand, (19) (then) Mashgan-Shabra (20) and Karra-UD (21) I returned to Larsa. (22) Nannar, my king (23) art thou; thou hast done it, (24) as for me what am I? (25) Because of this, (26) for Nannar my king, (27) with my prayers, (28) Ga-nun-makh (29) the house of silver and gold, (30) the . . . . . . . (31) of Sin, (32) which in former days (33) had been built and then ruined, (34) for my life (35) and for the life (36) of Warad-Sin, my son, (37) king of Larsa. (40) Over my work (41) may Nannar, my king (42) rejoice; (43) a decree of life (44) a prosperous reign (45) a throne securely founded (46) as a present (47) may he grant me; (48) the shepherd beloved (49) of Nannar may I be, (50) may my days be long!

This cono presents the full version of a shorter inscription found on a brick of Kudur-Mabug in the British Museum, published in I.R. 2, no. III and C.T. xxi. 33, and translated in S.A.K.I. p. 210 (a) I.
(IO-13) The king defines himself as protector of the chief cities of his realm in the names of their
famous temples E-barra (Larsa), E-kur (Nippur), E-gisširgal (Ur).

(15) Variant ends the line -am (A-AN).

(16-18) Cf. R.A. IX. p. 122, Col. I. 10, 11 and no. 122. 8, 9; 125-14 f., in šu-gar-š-bar-ra-ge ne-in-gi-a, "who took vengeance for E-barra." Those inscriptions, together with the present text, suggests that Kudur-Mabug had to face a general rising, not only of Kazallu and the lands east of Tigris, but of
certain southern Babylonian cities as well. It is fairly clear that these allies succeeded in capturing Larsa and plundering E-barra before Kudur-Mabug was able to defeat them.

(19) Maššan-sabra is often mentioned in Old Babylonian documents. In a letter translated by
UNGnad in O.L.Z.1917. 203, it is mentioned in connexion with Adab, and in the prologue to the Ham-
murabi code it comes, between Adab and Malga, of which land it is said to mark one of the limits,
K.A.V. no. 92, l. 24. ALBRIGHT (J.A.O.S. Vol. 45. 226) suggests that it lay somewhere S.W. of Kut al-
Namara. Others consider that Malga (Malgium) lay upon the Euphrates, owing to its constant connexion
with Mari (see THUREAU-DANGIN et DHORME, Syria, 1924, p. 268), and, were this the case, it would be
of importance for the situation of Mašgšan-Sabra. No help is given by Karra-d UD (Kar-Samaš) with
which it occurs in this cone, and which it is natural to suppose was a neighbouring place, since two
localities of this name are mentioned in the old Babylonian documents. The date formula for the
42nd year of Hammurabi records his giving of this name to a "great wall on the bank of the Tigris." While
the formula for Ammiditana's 11th year speaks of Kar-Samaš "on the bank of the Euphrates." The
former of these dates certainly implies that the work called Kar-Samaš was a dyke, newly con-
structed and named by Hammurabi, whereas the words of Ammiditana seem to refer rather to the (re)-
building of city-walls. The Kar-Samaš of Kudur-Mabug, then, is perhaps to be sought on the Euphrates,
and, if so, it was in the neighbourhood of Sippar-iahrurum (C.T. vi. P1. 6, Obv. 2 and Rev. 5),
which itself may perhaps be represented by the mound of Dér, excavated by Sir E. A. WALLIS BUDGE in
1893 (see LANGDON, Excavations at Kish, l. p. 7).

(22) For this pious formula compare R.A. IX. p. 122, Col. II. 13-15 (Kudur-Mabug), and below
no. 131. ll. 42-44.

(28) ga-nun-mah, for this reading see THUREAU-DANGIN, R.A. xv. p. 22; but it is to be observed
that Nabonidus in his brick-inscription from this building (I.R. 68, no. 6) distinctly names it E-nun-mah,
while Kurigalzu (nos. 162, 163) gives it what appears to be its full name, E-ga-nun-mah, combining
the two forms. For some further particulars, see the note on no. 189 below.

(47) The reading of the group PA-KAB-DU is still unknown. Here it is followed by the com-
plement gi, which suggests that its reading ended in g, and -ig appears as the last syllable in POEBEL,
P.B.S. v. no. 106, Obv. 17.

124

(1) . . . . (2) uku sig-du(g)-ga-bi (3) ki-bi n[e-in-gi-a] (4) . . . . (5) lugal-a-ni . . . . . . (6) ki-sur-ra-ka . . . . (7) mu-un-na-sum-ma-a (8) u(d) bi-a kir-mah (9) u-su(d)-su(d) (10) 4 sin-na-ka (11) nig-gur-ra(?) (12) kili(9) dingir-ri-e-ne-ir(?) (13) du-mah unu-gal (14) mi-zi(d)-de-es-du(g) (15) ki-sig ki-nim . . . . (16) ka-nun-bi di . . . . (17) nam-li-la-ni-[šu], (18) . . . .

(1) When . . . . (2, 3) he had brought back the people into subjection,
(4) and to the god . . . . (5) his king (6) the frontier . . . . (7) he had given,
(8) on that day the great vessel (9) which . . . . (10) of Sin, (11) . . . . (12) for all the gods (13) the exalted shrine, the great sanctuary (14) he purely adorned.
(15) The evening and the morning (meal). (16) . . . . (17) for his own
life (18) . . . .

(2, 3) If restorations are correct, compare above, no. 117, ll. 31 f. (Nur-Adad).
(4 ff.) Or, "when the god . . . . his king, had given him . . . . of the boundary." (8) kir-mah, rendered in Akkadian by the loan-word kirmahu. There has been some doubt as to the meaning of this rare word; Muss-Arnolt gives either "outer wall," or "pitch." The first of these may be dismissed at once, being derived by mere conjecture from the line Gilgamesh Epic, xi. 66, which, as will be shown, gives no ground for such a meaning. The second is probably nearer the truth, but by no means exact.
First, the form of the sign makes it clear that the object indicated was a vessel with a kind of chimney, which could be covered with a lid. Second, in two places where this sign occurs it is associated with the sign for a vessel with a lid, which could be covered with a lid. In the former passage, besides the kirmahhu, are enumerated kiralahi and kirdaddupi, i.e. the kiru used by the boatman and the rush-weaver (MEISSNER, M.V.A.G. 1907, p. 159 ff. and THUREAU-DANGIN, Rituels accadiens, p. 53, n. 54). But the line from the Gilgamesh Epic, already mentioned, says “Six SAR of bitumen I poured into the kiru,” and the next two lines describe what was done with the product. Evidently, then, the kiru was a heating vessel (like an oven) commonly used for boiling pitch, and hence comes its particular use by the boatman, for pitching his seams, and by the rush-weaver, for making tarred baskets (see also HAUPP in B.A. x. 2, p. 13).

The kirmahhu, then, which this king made, was some kind of great vessel, used in the service of the moon-god, in which bitumen was boiled or burnt. It is further described in the next lines, which are difficult: u-su(d)-su(d) is probably to be interpreted makalu arku, and in line 10, nig-gur-ra (?) may have the sense of napahu rather than nasu, so that the object described is either a container filled with a substance which burns and gives light, or a stove actually used in cooking the food of the god. There are certain grammatical difficulties to be faced in either case, but some such explanation is needed to give point to this passage.

(11) If, as seems likely, this is a relative clause, nig-u-su(d)-su(d) would be expected.

(13) du, some part of a small shrine (du’u), here distinguished from TE-UNU (tubu), though the exact nature of each cannot be defined. The generally received opinion that TE-UNU, which has an equivalent, makalu, can mean “meal,” rests upon a single passage which has been misunderstood; cf., another instance, 289. 67.

(15) kin-sig kin-nim, literally “the evening and morning meals” (of the gods), but the words are also used simply in the signification of evening and morning (see THUREAU-DANGIN, Rituels accadiens, p. 76, notes 2, 3). What is intended here is obscured by damage to the text.
mountain, (31) a marvel for all the people may it stand. (32) Because of my work
(33) may Nergal my god (34) rejoice. (35) A decree of life, (36) a long reign . . .
(37) a throne solidly established, (38) may he give me as a present.

(8) bur-ra probably raššu uzni.
(14) See note on 123 16.
(15) See note on 106, a.
(18) Perhaps to be restored [u(d)-šu-uš-e] gub-ba, cf. 139 23.
(22) On this phrase, see the note on 128 22.

126

COL. I. (1) 4 ŉiŋ-gal (2) ŋiŋ-maḥ-di (3) mē-kili(b)-ba sag-il (4) ŋiŋ-a-ni-ir
(5) wa-rad-šiŋ (6) u-a nibruKI (7) PA-TE-SI uriKI (8) zarrarKI (9) lagašKI
(10) ū ma-da ku-ta-al-lakIKI, ge (11) ū(d) 4 ŋiŋ-gal.

COL. II. (12) sub-ba-a-ni (13) in-ne-gin-a (14) e id-šu-šu-gu-kalam-ma
(15) e-ki-ag-ga-mi (16) u(d)-il ba-du-a-la (17) ăpin in-gar-bi ba-sun (18) temen-bi
nu-mu-um-kur (19) ur-liḥir-a-bi (20) ka sī-ru-um ne-in-ag (21) ki-bi mu-na-gi.

COL. I. (1) For Ningal (2) the glorious lady (3) exalted over all power
(4) his lady, (5) Warad-Sin, (6) nourisher of Nippur, (7) governor of Ur,
(8) Larsa, (9) Lagash, (10) and the land of Kutalla; (11) when Ningal

COL. II. (12, 13) had listened unto his prayers, (14) the temple
"Id-lu-shubgu-kalamma," (15) her beloved house, (16) since the old days of
its construction (17) the foundation and the wall were in ruin; (18) its foundation
deposit I did not move. (19) (On) the old base of the wall (20) I put a facing (?)
(21) and restored its place.

(3) Cf. no. 100.2. There is the usual uncertainty as to the exact meaning of me.
(6 ff.) Compare these titles with those of Silli-Adad, no. 121. The parallelism makes it almost
certain that the former is no other than the king of Larsa so named.
(14) The goddess Id-lu-šub-šu is said in the vocabularies to be the River-goddess, Naru; she had
a sacred boat, called by her name (see Brunnow, no. 761, and the passages cited by Weidner
in Archiv für Keilschriftforschung, II. p. 15, n. 2). Here, however, the temple belongs to Ningal, and,
since the cone was found in the Gi(p)-par-ku, it is evident that the "house" referred to is simply one
room or chapel in the temple, wherein the goddess was worshipped in a special aspect. The name
appears to mean "canal of him (her) who subdues all (the land)," but there is nothing to explain the
real significance of this, unless it is to be sought in some ritual use of the "weaver's pit" mentioned
below.

(17 ff.) A precise distinction between APIN (= uššu) and UR (= šuḏu, l. 19), though evidently
intended, is difficult to make; concerning which terms the elaborate discussion of Baumgartner in
Z.A. n.s. II. p. 236 ff., may be consulted. The APIN was that which actually contained the foundation
deposit (op. cit. p. 242, and compare the instructive passage in the stone tablet of Warad-Sin, translated
in S.A.K.I. p. 214 (5) Rev. 9 ff.), so that line 17 should mean that both the wall of the chapel and its
foundation were in a ruinous condition. The room in question is that marked C.0 upon the plan in
Antiquaries Journal, Vol. vi, Pl. XLIV. and the present remains of Warad-Sin's work are said to show
that it was "limited to laying against the lower courses of the brickwork a mud-plaster, some 30 cms.

Apin in-gar-bi might be translated either "the foundation of its wall," or "the foundation and
the wall," but the second has more point, since the foundation could not be ruined unless the wall
were ruined also.
(20) The account of the excavations might be expected to offer some explanation of the obscure phrase ka si-ru-um, but no "gate" or entrance of any kind was found here, and the only features were the depression called a "weaver's pit" (loc. cit. p. 374, and Pl. I (a) ) and a drain. The former may, indeed, have served a ritual rather than an industrial purpose, but there is no very obvious reason for calling it a "gate" or "entrance." Moreover, the word sirum has no satisfactory explanation here. If it be observed that this ka si-ru-um is something to do with the lower courses of brickwork (isdu) in the walls, it may be suggested (though with all reserve) that no sort of "gate" is intended at all, but that the "gate" sign is used merely with its phonetic value, so that ka-si-ru-um is one word. This would be regarded as a variant of the common kisirtu, and would thus signify "facing of a wall," thus designating the "mud plaster some 30 cms. thick," which the excavators found. Such an explanation has, of course, to contend with three serious difficulties; (a) that the writing indicates a "gate" of some sort, (b) that kasiru is not a known variant of kisirtu, and (c) that kasiru would be a Semitic word, but any explanation is bound to take account first of the material remains, and these cones were found embedded in the mud plaster (ibid., p. 375).

127


(1) For Inanna (2) the lady clad in great splendour (3) wielding all the powers (4) eldest daughter of Sin (5) his lady; (6) Warad-Sin, (7) the prince who favours Nippur (8) nourisher of Ur, (9) who takes thought for Girsu (10) with Lagash, (11) who reverences E-barra (12) king of Larsa (13) king of Sumer and Akkad (14) the strong one who seeks out the (divine) oracles (15) and executes their purpose (16, 17) who builds anew the house of the gods, (18–20) who brought mightily (into the temple) great copper statues that proclaim his royal name, (21, 22) who built the wall of his ruined city (23, 24) and makes his broad land dwell in a habitation of peace, (25) the majestic šag-ka-gal (26) who directs armies, am I; (27–29) on whom Enki bestowed a wide understanding to perform the duties of the city. (30) Because of this, for Inanna my lady, (31) with my prayer, (32) [I restored] E-dilmunna (33, 34) her dwelling of rest and of heart's delight. (35) That the eye might see (36) and that its interior might be light (37–39) I enlarged its area more than before. (40) Unto days to come (41) for my life I built it; (42) its head I raised (43) and made it like a mountain. (44) Over my works (45) may Inanna my lady (46) rejoice. (47) Length of days, years of abundance (48) a throne securely based, a sceptre to subdue the people (49) as a gift may she grant me!
Duplicates of this text are already known—CLAY, Miscellaneous Inscriptions, no. 31, LEGRAIN, Historical Fragments, no. 18.

(3) me-sar-ra tab-ba = tamihat kullat parse.

(14, 15) Probably a reference to the taking of omens by inspection of the entrails or other means, a process which was indispensable before the beginning of any religious act, such as the restoration of temples. a-ag-ga (tertu) would then have the sense of "message," sent by the god in the form of an omen, and gi-tah (usurtu) would be either "shape" (ominous, of the entrails), or "purpose" of the god, as defined by the phenomenon.

(24) CLAY, Miscellaneous Inscriptions, Pl. xvIII reads KAL, which call hardly be right. For the phrase compare, e.g. KING, Letters and Inscriptions of Hammurabi, Vol. I, no. 58, Col. II. 10-12, and the Cyrus brick, no. 194, last line.

(26) The Yale cone (CLAY, loc. cit.) restores erim (šu-a)-gi-(a) me-en. In line 25 šag-ka-gal is obscure; it seems to be a construction similar to zi-šag-gal, but the meaning is not known. C.T. xix. Pl. 24, Col. III. 11, 12, gives erim sag-gi-a = mu-ir sa-bi and ri' sa-bi (ποθετο λαοῦ).

(32) The "House of Dilmun," as to the site of which at Ur there is no evidence at present (this cone having been found thrown down a well), is mentioned elsewhere as a sanctuary of Inanna. In the hymn ZIMMERN, Sumerische Kultlieder, no. 199, Rev. Col. I. 32, the goddess claims it as her own (cf. LANGDON, P.S.B.A. 1918, p. 82), and in a similar composition, O.E.C.T. Vol. I. Pl. 15. 5-8, it is reckoned as the first es-dam of the goddess, in which she is besought to dwell, so that "the long days shall lengthen the short days" (cf. the explanatory treatise published in Z.A. vi. 244, Il. 7 and 8, where it is said that, because the days are short in the month of Kislev, the daughters of E-zida go to E-sagila in order to lengthen the days); es-dam (altamma) seems to designate the place in which obscene rites of the Ishtar cult were celebrated, see EBELEIN, Liebeszauber, 6 f., but as to this the excavations have yielded no evidence, the site being still unidentified. It is hardly possible to explain why this temple should be called "house of Dilmun," unless some reference be intended to the story of Enki and Nin-tud, found in a Sumerian legend (LANGDON, Le poème sumérien du paradis).

(36) ser-si, possibly for se-ir-si = šararu, namaru, but very doubtful.

128


(1) For Ilbaba, the lord, great warrior, (3) exalted son of Enil (4) the god who makes light with his watchful eye (5) the helper of his weapons; (6) Warad-Sin (7) nourisher of Ur (8) king of Larsa (9) king of Sumer and Akkad (10) son of Kudur-Mabug (11) "father" of Emutbal, (12) the shepherd of righteousness (13, 14) who makes his wide-spread people to lie down in peace. (15, 16) Because he supported me in the place of my uplifting hands (to him) (17, 18) and delivered my enemies into my hand, (19) because of this (20) for Ilbaba (21) the lord of (i.e. who granted) my favourable omens (22) in my religious zeal (26) I built (23) his temple (24) in Ur (25) for my own life. (27) Of that temple (29) I called the name (28) "the dwelling-house that refreshes his heart."

(1) The reading of this god's name is still slightly uncertain; the last discussion of the relevant material is found in Archiv. für Keilschriftforschung, II. p. 13.

mu, without ge-es, which would be expected at the end of line 18. For this construction, see above, no. 100.23.

A similar phrase is found also in two inscriptions of Rim-Sin, one in the cone translated in S.A.K.I. p. 216 (a) 29, the other in no. 140 below, l. 32, again in a shorter form in the cone of Kudur-Mabug, R.A. ix. 123, Col. ii. 3, also, most probably in no. 125.22. In the present instance nam-ga-ši(li) is clearly written for the usual nam-ga-me, but this may be a scribal error. If, as seems likely, the formula is simply shortened by Kudur-Mabug, the correct version is given by the other examples, and the root involved is me... kid (AG), “to perform a ritual.” But, as the prefixed nam shows, the phrase is grammatically an abstract substantive, and therefore it is to be compared with such cumbrous formations as nam-ga-an-du (= aššabtu) and šu-ga-an-na-ab-tum (= mandatu, etc., Br. 7168–7170), so that the line appears to signify literally “in my let me-perform-the-ritual-ness,” for which “zeal” may serve as an English equivalent, THUREAU-DANGIN (R.A. loc. cit.) renders conjecturally “pitié.”

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(22) te-en = pasahu (cf. Br. 7718) and nāhu (S.A.I. 5685).

Cf. a brick of the same wall in S.A.K.I. p. 212, brick B, and no. 134 below. These tablets were found (perhaps fortuitously) together with the Kurigalzu tablets, no. 164: see Antiquaries Journal, Vol. v. p. 370 and PI. xxxvi. 1.

(9) The tablets seem to read ki-ki (?), but 134.12. has ki-sa (DI), and this reading is more likely. On the meanings of kisu see the discussion by BAUMGARTNER, Z.A. N.F. II. P. 132. 17.

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COL. I. (1) .... (2) .... of Enlil (3) .... of Egishshirgal, (4) nourisher of Ur, (5) .... the helper of his royalty, (6) .... -Sin, (7) the mighty man (8) ....

COL. II. (9) the king .... (10) .... (11) Therefore (12) with my prayers (?), (13) the E-gaburra, (14) the dairy, the hill of abundance, (15) the splendid abode of his deity, (16) this .... I built, (17) its place I restored, (18) .... to his royalty.

(6) Either [Warad]-Sin or [Rim]-Sin.
(13) For this place, see notes on no. 36 above, and on no. 164 below.
(14) ni-ga = tuhdu, see R.A. xmIII. i.

COL. I. (1) d'nannar (2) en-dumu-nun (3) an-ku(g)-gi dalla-e (4) nam-qa a-ra-zu-e giš-tug (5) lugal-mu-ra (6) warad-śin (7) u-a e-kur-ra (8) siš sag-li-tar (9) e-kiš-šir-gal (10) lu nu-tug (11) eš e-bar-ra (12) me giš-har (13) erida$^k^1$ giš-su$^k^1$ (14) lu SUK 1 INANNA gu-ul-gu-ul (15) e-ninnu me-en (16) lagaš$^k^1$ gir-su$^k^1$ (17) ki-bi gi-gi me-en (18) uru$^k^1$ an ma-da-bi-ne (19) šu-gibi ne-in-ag-a (20) 4nannar 4UD-bi (21) ki-dur-šu ga-du(g) mu-un-ne-gal-la (22) nun ni-te-ga (23) e-lugal-la-na-šu (24) ši-li-ni-šu gu-ba me-en (25) ud$^d$ 4aš-im-bar


COL. I. (1) For Nannar, (2) the princely son, (3) who shines in a clear sky, (4) who listens unto prayers and supplications, (5) my king, (6) Warad-Sin, (7) nourisher of Ekur, (8) the shepherd who has charge (9) of Egishshirgal, (10) the worshipper (11) at the shrine of E-barra, (12, 13) who performs the ordinances and rituals of Eridu, (14) who increases the offerings (15) of E-ninnu, am I. (16, 17) He who restores the place of Lagash and Girsu, am I; (18, 19) he who renovates the cities and their lands, (20) who makes Nannar and the sun-god (21) have a good house in their dwelling, (22) the reverent prince, (23) who in the temple of his king, (24) stands for the preservation of his life, am I. (25) When Namrasit, the god of the new moon,

COL. II. (26, 27) had revealed to me his favourable omen, (28, 29) had directed on me his look of life, (30-32) had commanded me to build his temple, to restore its place, (33) for my own life, (34) and the life (35) of Kudurmabug, (36) the father who begat me, (37) his house, joy of the heart, (38) E-temenigur, (39) I built for him. (40) As the ornament and wonder of the land, (41) it stands for ever. (42) Nannar, my king, (43) thou art he who did it. (44) As for me, who am I ? (45) Because of my work, (46) may Nannar lord of heaven and earth (47) rejoice. (48) A decree of life, a long reign, (49) a throne solidly established, (50) may he give me as a present.

See the translation of the same, but incomplete, text in S.A.K.I. p. 212. In the copy only so much is given as is needed to restore Iv. R. 35, no. 6.
(38) The reading E-temennigurru is found only on U. 3338.
(18) *uru*KI-an, probably the plural formation for *e-one.*
(20, 21) Literally “who makes to be to them in(to) their dwelling a good house.” Observe the same pregnant construction with *-Su in lines (23, 24), “who (goes into) the temple and stands to pray for his life.”
(25, 27) Cf. the first lines of the Nabonidus cylinder, in *CLAY, Miscellaneous Inscriptions*, no. 45.

132

Fragment of a clay cone of the Larsa period.

133

(1) *si-li4šamaš* (2) *mar ri-im4sin-samsi5ma-a-su* (3) *warad 4šamaš.*
(1) Sili-Shamash (2) son of Rim-Sin-samsi-masu, (3) servant of Shamash.

134

**Col. I.** . . . . (1) *[d-nan]*nar *4UD-bi* . . . . (2) *[e-ba]*r-da *ni-[le-ga]*

Rest of Col. I, and Col. II. fragmentary.

**Col. I.** . . . . (1) Nannar and the sun-god . . . . (2) who reverences E-barra (3) nourisher of E-kur, (4) he that rejoices the heart of Nippur (5) supporter of E-gish-shir-gal (6) king of Larsa (7) king of Sumer and Akkad (8) son of Kudur-Mabug (9) “father” of Emutbal, am I. (10) Nannar, my king, at my prayer (?) (16) appointed me (11) to enlarge Ur (12) to multiply its walls (?) (13) and, more than in former days, (14) to increase its site, (15) and (thus) to win an exalted name . . . .

The similarity of this text to the brick-inscription, *S.A.K.I.* p. 212 (b) and to no. 129, makes it almost certain that its author was Warad-Sin. On the phrase in line 12, see 129, note to line 9.

135

Fragment of a baked clay cone, possibly of Warad-Sin (cf. line 5 with 129.8, 134.11).

136


For Nannar his king, Warad-Sin nourisher of Ur, who reverences E-barra, king of Larsa; when Nannar and Nin-gal had set their heart (upon me) and (since) in the place of my uplifting hands (they) support me, the canal (called) “Nannar, rejoice,” I dug, and restored its place.
The verb seems to be 3rd plural (for -ene) in the present instance, though precisely the same form is used for the singular in the former passage. Moreover, there is a sudden change from the perfect tense in I. 9 (mu-un-ne-gub-as) to the imperfect in I. 10 (mu-un-us-en). The latter, however, might be explained as due to a real modification of the sense, "they set their heart (once for all) . . . . and they support (constantly)."

(14) i.e. the bed of the canal.

Fragments of a stele, probably of Rim-Sin. It contained an account of his refounding and endowment of a temple, probably E-ghashirgal, and some remarks on the benefactions of former kings. Hardly anything, however, is now sufficiently connected to yield any information, or to make attempt at translation worth while.

(137)

138


(1) Concerning the god whose name is written *NIN-SUBUR, see Deimel, Pantheon, p. 220.
(3, 14) On the difficult word *me in these contexts, see J.R.A.S. 1926, p. 682.
(19 ff.) An expanded version of the date formula for the 15th year of Rim-Sin. The captured king of Erech was tortured by being bent into such a position that his heels touched his head, so that he resembled the device of a serpent biting its own tail. Rapiqum, according to the annals of the Assyrian king Tukulti-Enurta II (ed. Scheil, obv. 56 f.) was a town on the west bank of the Euphrates, reached in three days' march upstream from Sippar. It lay on the border between the lands of Akkad and Sukka.

(23) Sutium, the land of the Suti, inhabitants of the Syrian desert.
(36) The ending resembles that of the Nannar cone of Rim-Sin (no. 139) which also is of uncertain meaning.
ROYAL INSCRIPTIONS FROM UR.

139


(1) For Nannar (2) great lord conspicuous in splendour (3) glorious in heaven and earth (4) strong one, whose wide-cast eye kindles its brightness (5) making light over all the land [or, people] (6) prince . . . . whose power is strong to destroy (7) whose decree is pure (8) the . . . . son of the “great mountain” Enlil (9) the prince who loves E-kur (10) for his king; (11) Rim-Sin (12) shepherd of all the land (and) the territory (?) of Nippur (13) nourisher of Ur (14) who cares for (15) Girsu and Lagash (?) (16) who executes the rites and ceremonies of Eridu (17) who reverences E-barra (18) king of Larsa (19) king of Sumer and Akkad (20, 21) who repairs the temples of the gods (22, 23) who mightily executes the holy ceremonies and purifications (24, 25) daily making prayer and supplication, (29) he built (28) for his own life (26) E-ginabtu the holy (house) of Nannar (27) a dwelling for him to rest in. (30) More than in former days (31) he enlarged its area (?) (32) he raised its head (?) and mightily he . . . . it.

(6) QAL-RU. The first sign is štur (cf. R.A. iv. 46, n. 5, and ix. 35) according to the stem of the cone, but the base reads štur. If the latter be correct it may be possible to compare Warad-Sin, no. 127, l. 21, uru-suššu-ba-bi. But the meaning is uncertain.


(7) The last sign is clearly compounded with štur; it may be the same as R.E.C. 184, and is almost certainly šturšši.

(12) The fourth sign in this line is not ki but ganatenu (~j), and inspection of the illustration, Découvertes en Chaldee, Pl. 41, no. 1 (b), shows that such is also the correct reading in the Telloh cone of Rim-Sin, where the same phrase occurs. In O.E.C.T. Vol. 1. Pl. 17, Col. 2, 2, ki is found in this place, but must be a suggestion by the editor, since he states (ibid., p. 21, n. 7) that “the sign is clearly KAR on the cone’s perimeter, and the sign on the base appears to be intended for KAR,” (presumably šši). But there is no ground for preferring ki since the Telloh cone has not, in fact, this reading, and it is most likely that the Oxford cone, like the other two examples, actually has ganatenu. According to the “Chicago Syllabary,” l. 28I, this sign is to be read ka-ra and signifies naspak ša me’ “a vessel for pouring water,” but its sense in the present context is obscure.

(15) štur-BUR-LA-KI, which is plain upon the base, and only somewhat hidden by incrustation upon the stem, is evidently a variant for štur-BUR-LA-KI, but does not seem to be found elsewhere.

(25) u(d)-šu-uš-e occurs in a very similar context relating to Ziusudra, the hero of the Flood, Poebel, P.B.S. v. no. 1, Obv. Col. 3, l. 23.

26) E-ginabtu(m), for the last syllable of which U. 1633 has the var. štur (dsu), was perhaps a kind of store-house. It had been formerly built in the 25th year of Gungunum, cf. R.A. xv. p. 52, l. 30, and p. 18, n. 10, also no. 114, l. 7. Since this cone was not found in situ, the excavations give no clue to the position or nature of the building.
(31) e-su-si-ga. A suggestion as to the meaning of this phrase, which frequently occurs in the Larsa inscriptions, will be found in J.R.A.S. 1926, p. 683 f.
(32) The last sign is well preserved on the base of the cone, and the same phrase probably stood at the end of the Ilabrat cone (no. 138) where it is, however, mutilated. The meaning is unknown.

140

(1) 'nin-si-an-na (2) an-an-sikil-la uru-bi im-bar (3) giš-sir-bi pa-e (4) an-
ta ik šaunu-gal e si-a (5) zib-ba-a-ni še-ga (6) nir-gal gišgal-la-kam še-gi-dugul-
i-si-inšī (26) lugal ki-en-gi ki-urī me-en (27) u(d) 'nin-si-an-na (28) gu-ērim-
gal-la-mu (29) šu-mu-šu ne-in-dir (30) nam-bi-[šu] (31) 'nin-si-an-na lugal-
mu-ur (32) nam-ga-me-ab-ki-dā-da-mu . . . . (33) e šāš-bar-zi-da (34) nam-
dingir-bi-šu tum-[ma] (35) ki-duš ša(g)-dug-ga-na, (36) ki-sikil-la hū-mu-du (37) giš(š)-ka . . . . (38) he-du e-e-gē(š) (39) u(d)-sud-du-šu (40) mu-mu he-
im-mi-sar.

(1) For Ninsianna (2) whose city(?) in the clear heavens is of gypsum (3) whose radiance is conspicuous (4) who from on high strikes the door of the "great dwelling" (?) (5) whose word is gracious, (6) the lord whose rain from his (heavenly) station is heavy (?) (7) foremost of the gods (8) leader who holds the . . . . (9) . . . . (10) pure and exalted judge (11) who smites wickedness and lying (12) long-suffering god to the man who fears him (13) protecting lamassu . . . . (14, 15) he that makes life long; (16) for my king: (17) Rim-Sin (18) the mighty man (19, 20) he that increases the provision in the temple of Nippur, (21) who executes the rites and ceremonies of Eridu (22) the true nourisher of Ur (23) who is reverent in E-barra (24) king of Larsa, (25) Erech, and Isin, (26) king of Sumer and Akkad am I. (27) When Ninsianna (28, 29) had delivered all my enemies into my hand, (30) for this (thing) (31) to Ninsianna my king (32) in my religious zeal (?) (36) I built in a clean place (33) E-eshbar-zida (34) (a temple) befitting his godhead (35) a dwelling of pleasure to his heart. (37) On (?) the door . . . . (?) (38) the ornament (?) of the temple (39) for days far off (40) I inscribed my name.

(1) The second sign of the divine name is SIGUNU, i.e. R.E.C. no. 48, not no. 34. This name seems to be a fuller form of that which is usually written 4 NE-SIGUNU (which = NIN-SIGUNU, cf. DIEMEL, Pantheon, p. 190 (b) 9), a name for which various readings have been proposed (cf. recently WEIDNER in Archiv. für Keilschriftforschung, iii. p. 70, no. 2). Most likely the full name was ultimately pronounced Lisi (nin > ne > ni > li), and such is the gloss found in the Assyrian letter, HARPER, XIV. 1449, obv. 2.
(2) uru-bi seems to refer to the "station" of the god as a star, cf. gišgal (= mansamu) in line 6. The mythological notions conveyed in this line are not wholly intelligible to us, but there is ample evidence that the god Enurta, with whom Ninsianna seems to have been related, was in some manner identified with gypsum (IM-BAR = gassu). A late treatise upon the mythological implications of certain ritual practices (Z.A. vi. 241 ff.) says "The gypsum and pitch which are smeared on the door of the sick man's house,—the gypsum is Enurta, the pitch is the asakku-demon. Enurta pursues the
asakku." This is evidently a contest between the powers of light and darkness, such as is found constantly in folk-lore. Also in ZIMMERN, Ritualtafeln, no. 27, Obv. Col. II. 10 geššu is identified with 4 Ul-gigal-šu, i.e., Enurta, and the same comparison was doubtless made (though the place is broken) in LANGDON, P.B.S. Vol. x. Pl. xcix. Col. 2.17. Doubtless, in the present passage, the meaning conveyed is that the god's dwelling in the sky was as bright as gypsum, but it is exceedingly probable that ideas very much more definite than this are alluded to.

(4) If the translation (which is suggested with all reserve) should be correct there is here also an obscure mythological allusion. With this translation 5a would be regarded as a Semitism (which is, indeed, not very likely) and se = sig (mahasu). The signs si a could be read dir.


(6) Translation again doubtful; taken in this way, ham seems unnecessary.

(9) First sign apparently R.E.C. 467, but not very clear either upon base or stem. The context suggests umuš (temu), but this value belongs rather to R.E.C. 468.


(32) For this difficult phrase see above, no. 128.22, and the note there.

(33) i.e. "House of the true oracle."

141


(1) For Nergal, the exalted lord (2) who has exceeding strength (3) who bears awe and splendour (4) leader, who judges with destructive hand the country of all the enemy (5) who wrathfully overthrows the hostile land, (6) for his god; (7) Rim-Sin (8) the prince who reverences Nippur (9) nourisher of Ur (10) king of Larsa (11) king of Sumer and Akkad (19) has built, for days to come, (15) on behalf of his own life (16) and the life (17) of Kudur-Mabug (18) the father who begat him, (12) E-erim-kukud (13) the dwelling of his (the god's) warlike might, (14) which had been adorned for him to dwell in. (20) Upon this (21) may Nergal (22) the god who created him (23) look with favour. (24) On the battlefield (25) at his right hand (26) may he go with him, (27, 28) may his hand seize the country that is hostile to him.


(12) Transcription of the sign TAR is uncertain. The meaning seems to be "House that cuts off the enemy" rather than "House of swearing the oath," which would require nam-erim, etc.

(27) lit. "country of his hostility."

(28) di . . . . bi seems to stand for dib (sabatu) but, if so, this is a very remarkable tmesis, the simple root being treated as a compound with the conjugating particles infixed.

142

(1) 4 dumu-zi (2) on-amar-amar (3) niladam ki-ag šinanna (4) sib edin-dagal-la (5) tu(m)um-e he-du (6) lugal-šu-ir (7) ri-im-šin (8) ninnu nibru (9) u-a uriš-ma (10) lugal zarar (11) lugal ki-en-gi ki-uri-ge (12) e-ni ka-li-sud (13) ki-dur ki-ag-ga-ni (14) dur-u-ni-šu tum-ma (15) nam-ti-la-ni-šu (16) u
(1) For Tammuz (2) lord of young cattle (3) beloved husband of Inanna (4) shepherd of the broad plains (5) bringer of plenty, (6) his king: (7) Rim-Sin (8) the man who reverences Nippur (9) nourisher of Ur (10) king of Larsa (11) king of Sumer and Akkad, (12) for his own life (13) and for the life of (14) Kudur-Mabug (15) his father who begat him, (16) has built, unto days far off, (17) his temple Ka-li-sud (18) his beloved dwelling-place (19) meet for him to dwell in. (20) Over this (21) may Tammuz, his king, (22) rejoice. (23) In byre and fold (24) may he multiply the oxen and sheep.


143


144

(1) [šen]-lil (2) . . . me-lam-ma sağ-il (3) . . . [-gal(?)]-li-eš gara-ra (4) . . . a (5) . . . tar-ra (6) . . . ha (7) [lugal-a]-ni-[ir] (8) [ri-im-š]-i[n] (9) [nitah kal]-ga (10) . . . nibru kI (11) [u-a-uri kI]-ma (12-14) (missing) (15) [ud ugnim unu kI-ga] (16) [i-si-in kI] (17) [ka-dingir-ra]-kI (18) [ra-bi-qum kI] (19) [su-ti-un] kI-bi (20) [štukul in]-si-ga (21) [warad-ne-ne] (22) [lugal unu kI]-ga in-dibba (23) [sağ-ga(?)-na] (24) . . . da-ki-ga (25) . . . sağ-š-en-lil-li (26) [ma-a]-ni-ma-a (27) . . . kal-ga *enurla (28) a-zi-da gi'n-na-ta (29) iški♠-sag-ga *nannar-la (?). (30) nam-kal-gal *ner-[unu-ga]-la (31) mi-du[g]-du-ga . . . . (32) [št]kal da . . . (33) nam-ra-ag . . . . (34) zarar kI-ma-[šu mu-\text{-in}]-gI (35) *en-lil ni-na-[ni]-ir (36) gu-ša[g]-šag-gi-da-na (?). (37) KA + SU-da-a-ni giš-in-ni-in-tuk-am (38) šu-il-la-a-ni in-ši-in-se-ga-am (39) u(š)-ba e-nin-bi-[šu]-tum (40) ki-dur ki-ag-ga-na (41) nam-ia-la-[ni]-šu (42) mu-na-dv (43) digi-


(1) For Enlil (2) . . . conspicuous in splendour (3) . . . mightily founded (4-6) . . . (7) for his king (8) Rim-Sin (9) the mighty man (10) . . . of Nippur (11) nourisher of Ur (12-14) . . . (15) [When the host of Erech (16) Isin (17) Babylon (18) Rapiquum (19) and Sutium (20) he smote [with arms (21) [and Warad-ne-ne (22) [king of Ere]ch he captured (23) and brought [his head and] feet together, (24) . . . (25) . . . by (?) Enlil (26) given, (27) [with the (?)] strong . . . . of Enurta (28) going at his right hand (29) with the favourable portent of Nannar (30) with the great might of Nergal (?) (31) who fosters him . . . . (32) . . . (33) the spoil of . . . . (34) he brought back to Larsa; (35) for Enlil his lord (36) with prayer, (37) his worship being heard, (38) and the uplifting of his hands being accepted, (39) at that time a temple
meet for its lord, (40) a dwelling beloved by him (42) he built (41) for his own
life. (43) To a greater (size) than formerly (44) he marked out (?) its area (?)
(45) its head he raised (46) and made it like a mountain.

(8) The inscription may be assigned with confidence to Rim-Sin on account of the resemblance
of ll. 16-20 to no. 138 above, ll. 19 ff. (date formula for the 15th year of Rim-Sin).
(15 ff.) Restored from the above-mentioned passage. In l. 21 there does not, however, seem to
be room at the beginning of the line for ag-ba, and in l. 23, mus-gim can hardly have been found in
this example.
(29) Compare the words of Nabonidus in CLAY, Miscellaneous Inscriptions, no. 45, Col. 1, 1, 2.
(33, 34) A similar phrase in Kudur-Mabug, no. 123 above, l. 27.
(37) KA + SU usually transcribed šub, but here the value seems to end in -d.
(44) mu-sag for the usual mu-dagal. The use of this word, with its sense of fixing the sides or
outlines of a building may perhaps be considered some confirmation of the meaning suggested for

145

(OBV.) (1) "immer en ur-sag dumu an . . . .  (2) uru-zi-mah ri-a  (3) te-es
dug-ga-ni-ta (4) im-dir erim(? ka-ser-ri  (5) . . . . ga šar-ru la-l-e  (6) ki-ser-ri
ma-dam he-gal šar-ri  (7) lugal-a-ni ir  (8) ri-im-šin  (9) . . . nimrūk
(REV.) (10) . . . . ni (11) hur-šu-am (12) "immer lugal-a-ni (13) u-mu-un-ši-hul
(14) u[d]-bal-a-na-šu mu-bi gid-du (15) im-he-gal-la (16) ab-sin-zi-kalam-ma
(17) sag-e-še he-en-na-PA-KAB-DU.

(OBV.) (1) For Immer (Adad), lord, warrior, son of [Anu], (2) who goes
upon the great rising storm, (3-5) with the . . . . . of his command pouring out
the clouds (like) troops over all the [sky (?)] (6) multiplying plenty over all the
land, (7) for his king; (8) Rim-Sin (9) [the prince who reverences] Nippur . . . .
(REV.) (10) . . . . (11) over this (12) may Immer, his king, (13) rejoice (14) for
the days of his reign that its years be long, (15) winds of plenty (16) due increase
of the earth (17) may he grant him as a gift.

(1) Probably to be completed dumu an-[na].
(2) The first sign, though damaged, seems to have been TEGUNU = uru = abubu.
(3-5) These unusually figurative lines present difficulties; te-es is of very obscure meaning, and
the sign at the beginning of l. 5 is puzzling. For the expression in l. 4 erim (?) erim, though the sign
is carelessly written) ka-ser-ri compare C.T. xix. Pl. 24, Col. III. 13, erim ka-ser = šabī [hi]-šer-ri; similar
phrases are found in the inscription of Utu-khegal of Erech (R.A. xix. p. 113, III. 9, 10) and in the
"Legend of Lugal-banda" (O.E.C.T. Vol. i. Pl. 5:21). The first sign in l. 5 should have the
meaning "sky, heavens," but it cannot be identified. la-l-e = šapik.

146

Col. I in Sumerian is missing. [The numbering of the columns is uncertain.]

Col. II. (1) [i-na] me-lam-mi (u) na-ši-ra-tim (2) šu-ba-at šar-ru-tim
(3) šu-ur-šu-dam (4) i-na biši uzi u ne-me-qim (5) ni-ši-i la-ar-ra-am (6) i-na
zimi u ra-šu-ba-tim (7) zu-šu-ku a-wa-a-tim (8) a-la-ak . . . . . . . . . .
(9) a-šu-ra (?) . . . .

Col. II. (1) by majesty and glamour (2) a dwelling of royalty (3) to found,
(4) by intelligence and wisdom (5) to protect the people, (6) by the awe of (my)
countenance (7) [to secure] obedience to orders (?) (8) the going of . . . . .
(9) . . . .
ROYAL INSCRIPTIONS FROM UR.

Col. III.
(1) lu [nim(?)]
(2) gu-ti-um
(3) su-bir
(4) tu-uk-ri-iš-ge
(5) kur-bi
bad-du
(6) eme-bi GIL-ma
(7) ki-da-bi-šu
(8) IGI + D[UB] ha-
ma-tuk
(9) um[uš]-a-bi

Col. IV.
the man of [Elam (?)]
of Gutium,
of Subartu,
(and) of Tukrish.
whose mountains
are distant
whose languages
are complicated
to entrust (?) to his hand,
(and) to confound
their designs, he (??)
directed (me)
for the seventh [time (?)].

Col. V.
(1) DU-[U . . . .]-bi
ma-e me-en
(2) lu-gi
(3) lu-si-sa
(4) sag-bi-šu ma-gal
(5) inim ab-bi-en-na-mu
(6) sig-nu-di-dam
(7) nam-a-gal-mu
(8) nam-gal-a-ni
(9) me-ur-ha-ba-i-i
(10) a-kal-ga
(11) nam-ur-sag

Col. VI.
their . . .
. . . I am.
The just,
the righteous man, (who)
is at their (?) head,
the word that I speak,
will not contradict (?)
My strength
shall surely exalt
his greatness.
The might . . .
the valour . . .

Fragmend (a).

Col. I.
. . . -hul-hul-li
me-en
. . . -me-en
. . . -ri-e-ne
. . . -mah-mu
. . . -sa-a-ta
. . . -an-hi-bi
. . . gar-gar-
[na]-e-li-DU-a
. . . -ka-di
. . . -in-e
. . . šar-ri
. . . ta

Col. II.
šar hi-da-a-[ti]
a-na-[ku]
ru-ba-a-ku ši-tu . . . .
šu-mi si- . . .
ib-bu . . .
nu-hu-šu [ša-me-e]
u ir-[ši-tim]
u-kam-. . .
. . .

king of rejoicing, am I.
I am great . . .
my exalted (?) name . . .
he (?) called . . .
the abundance of heaven
and earth
. . . .
FRAGMENT (b).

Col. I.          Col. II.

qar-ra-ad qar-ra-[di (?)] warrior of warriors

e-ki-id mu- mighty .

muša-ak-li-[il] completing (?) .

-en .

mu-šu- .

-gə .

ma-ša-ša .

-šu .

la ka- .

-i-na .

-bi- .

-da .

The remaining fragments are omitted, being too small to yield any connected meaning.

Col. II. (3) It may be assumed that the construction of these clauses depends upon some verb, now lost, such as šumu ibbu, "they called my name" (cf. Hammurabi, Code, introduction 27-49), or uweranni "he sent me" (ibid., Col. v. 15-19, and Samsu-iluna, Akkad. version of the Bilingual Inscr. ii. 4), "to do such and such."

(5) The (lost) Sumerian equivalent of idarram can be obtained from the Bilingual Inscr. of Samsu-iluna, Col. ii. 5, where the Akkadian is defective; it reads, as preserved, ana da-ar . . . ra-am, which may now be restored ana där [ta-ar]-ra-am, the Sumerian of which is du-ri-su tu(m)-tum-mu-de, and such, doubtless, was the Sumerian of the present passage.

(6) A curious example of hendiadys; "by countenance and awe" = "by awe of (my) countenance."

(7) Apparently "the coming to execution of orders"; in V. R. 41, no. 2, 64, sanaqu ša awati is given as the equivalent of kagina; it can hardly mean here "to be silent."

COLS. III and IV. (1) lu [nim]KI may be restored with some confidence from the formula for the 30th year of Hammurabi.

(4) A north-eastern district, beyond the Tigris, otherwise mentioned only by Shamshi-Adad I of Assyria, and in geographical lists, one of which (II. R. 52, no. 2, l. 57) says that it includes a place called Nimitti-sarri, on the bank of the Šanu river (both unknown), the other (K.A.V. no. 92, l. 34) places it between the districts of Elam and Markhashi.

(6) eigru stands for the more usual itguru, "twisted, complicated," for which meaning see Z.A. xxxix. p. 41; it is the latter form which is given elsewhere as the equivalent of GIL.

(7 ff.) Very difficult lines : first, l. ix (Akkad. version) is doubtless to be restored [lu]-uššir, but is this 1st or 3rd sing.? The preceding anaku evidently suggests 1st pers., but the result of taking it thus is very awkward, "I directed (led) them to entrust (?) to his (i.e. the god's) hand, and to confound their designs," the latter part of which hardly makes sense. The alternative is to regard anaku as in the oblique case, a usage which has several undoubted examples in later texts (R.A. xxi. p. 28, n. 1, J.R.A.S. 1926, p. 436, note, and R.A. xxiii. p. 114, no. 36, l. 39), but has not yet been found at the time of the First Dynasty. This certainly would give a better translation; "he (the god) directed me to entrust (?) to his hand and to confound, etc."

Construction and meaning of ll. 7 and 8 are both difficult. With regard to the first, wadiam is evidently parallel to ēštam, and thus a verbal noun; the combination with lu (reflected in the Sumerian ha) is consequently very puzzling, especially as it does not appear with ēštam, immediately afterwards. For the meaning of wadu here it may be proper to quote C.T. xvi. Pl. 43, l. 70, IGI + DUB-bi la-ba-ra-an-du-du-es = ul uaddu; unluckily, the meaning is not very clear. The Sumerian is equally doubtful, since IGI + DUB . . . . tuk appears not to occur elsewhere. But since the ordinary sense of wadu is "to fix," IGI + DUB . . . . tuk may be an expression equivalent to IGI + DUB . . . . ti, which is glossed gipu ša qiptim (MEISSNER, Studien z. assyr. Lexikographie, p. 44, l. 53) "to entrust (of a trust)." In that case the meaning of the whole phrase would be "to fix (entrust) to his (the god's) hand" the enemies for punishment.

COLS. V and VI. (5) a-ga-[ab-bi] is a safe restoration.

(6) For the Sumerian verb sig (PA-HE) . . . . di, see the examples quoted by THUREAU-DANGIN, R.A. xi. p. 85. The Akkadian equivalent in B.A. x. 1, p. 76, last line, šu-ni-zu, is perhaps the same as here nis-ta-[ar-zi (?)]; it seems to mean "cut short, contradict," though the sense of the whole passage is much obscured by its fragmentary condition. The king appears to say that he will support officers who do not thwart his orders.
ROYAL INSCRIPTIONS FROM UR.

147
(1) a-num-pī-. . . . (2) mār la-la . . . . (3) warad ha-am-mu-ra-[bi].
(1) Anum-pī . . . . (2) son of Lala . . . . (3) servant of Hammurabi.

148
(1) [sa (?) . . . ] (2) mār ha-li-qum (3) warad ha-am-mu-ra-[bi].
(1) Sa . . . . (2) son of Khaliqum, (3) servant of Hammurabi.

149
(1) il-šu-i-bi-šu (2) ga-dub-ba pašīš apsi *nannari (3) mār *sin-i-qi-ša-am
(4) warad *sa-am-su-i-lu-na.
(1) Ilshu-ibishu (2) archive keeper, priest of the apsu of Nannar, (3) son
of Sin-iqisham (4) servant of Samsu-iluna.
(2) On the title pašīš apsi, see above, no. 60, 1. 4.

150
(1) a-hu-šu-nu (2) mār im-dī-*en-lil (3) warad sa-am-su-i-lu-na.
(1) Akhushunu, (2) son of Imdi-Enlil (3) servant of Samsu-iluna.

151
(1) . . . . -uh(?)-bu-[um] (2) ga-dub-ba *nannar (3) mār anum-pī-šu pašīš
(4) warad sa-am-su-i-lu-na.
(1) . . . . (2) keeper of the archives of Nannar, (3) son of Anum-pishu, the
priest, (4) servant of Samsu-iluna.

152
(1) *-nan[nar (2) [ugal]-a-ni-ir (3) [ku]-ri-gal-zu (4) šagub *en-[lil]
(5) [e]-kiš-šir-gal (6) [e]-hi-qi-a-ni (7) [hu (?)]-mu-un-dū.
(1) For Nannar, (2) his king, (3) Kurigalzu (4) minister of Enlil, (7) has
built (5) Egishshirgal (6) his beloved house.

153, 154
(1) *nannar (2) lugal-a-ni-ir (3) ku-ri-gal-zu (4) šagub *en-lil (5) e-kiš-šir-gal
(6) e ud-ul-li-a-lā (7) šub-bu-de (8) hu-mu-(un)-du (9) ki-bi-šu he-ne-gi.
For Nannar his king, Kurigalzu, minister of Enlil, E-kishshirgal the temple
that from days of old had been in ruin he built and restored to its place.
Two variants of 152.
(7) Omitted by carelessness from 153, which reads in l. 6, e nig-ul-li-a-lā. In the next line
154 omits *-un.
Side Stamp. Face Stamp.

*d. nannar*  *d. nannar*  For Nannar,

lugal-a-ni-ir  lugal-a-ni-ir  king of Ur,

*ku-ri-gal-zu*  *ku-ri-gal-zu*  king of Sumer and Akkad,

lugal-kal-ga  lugal-kal-ga  king of the four regions

lugal-uri*kl*ma  lugal-ki-en-gi ki-uri  Kurigalzu,

lugal ki-en-gi ki-uri-ge  lugal an-ub-da-limmu-bi  Egishshirgal

e-hiš-šir-gal  e-hiš-šir-gal  his beloved house.

e-ki-ag-a-ni  e-ki-ag-a-ni

mu-un-gibil  (10) mu-un-gibil

For Ningal (?) (2) his lady (3) Kurigalzu (4) the minister (5) of Enlil, (6) the mighty king, (7) king of the four regions (9) has restored, (8) her house . . . .

(1) *nin-[gal (?)]* (2) *nin-a-[ni-ir] (3) *ku-ri-[gal-zu] (4) *šagub (5) *en-[lil]*

(l) For Ningal (?) (2) his lady (3) Kurigalzu (4) the minister (5) of Enlil, (6) the mighty king, (7) king of the four regions (9) has restored, (8) her house . . . .

**157, 158**

(158)  (157)

*d. nannar*  *d. nannar*  For Nannar,

lugal-a-ni-ir  lugal-a-ni-ir  his king,

*ku-ri-gal-zu*  *ku-ri-gal-zu*  Kurigalzu,

*šagub*  *šagub*  minister

(5) *en-[lil]-la*  *en-[lil]-la*  of Enlil,

lugal-kal-ga  lugal-kal-ga  the mighty king,


E-dublal-makh, the old house, which long ago, had been built and was in ruins [or, had fallen down]

has built and restored to its place; he restored its foundation.

mu-na-du  mu-na-du

ki-šu  ki-šu

ne-in-gi-a  ne-in-gi-a

(15) suhuš-bi  im-mi-in-gi

A variant, found only on one brick, has the text of 158 down to l. 9, and then continues:

(10) *nig u(d)-ul-li-a-la*  (11) *al-šub-bu-da*  (12) *mu-na-du*  (13) *ki-šu*  (14) *ne-in-gi-a*  (15) suhuš-bi  (16) im-mi-in-gi, thus adopting in ll. 10 and 11 the reading of 157. The extraordinary addition of *limmu-ba* in l. 11, where it has no sense, looks like a curious example of absence of mind in the original inscriber, who was, perhaps, reminded of the stock formula (*lugal-an*)ub-da-limmu-ba by the ending of his phrase (al-d)ub-bu-da.
(1) Kurigalzu, (2) the minister (3) of Enlil, (4) the mighty king, (5) king of Sumer and Akkad, (6) king of the four regions, (7) the great main (?) gate, (8) the ancient one, (9) which from old (10) had been in ruin (11) has built for him (12, 13) (and) restored it to its place.

Variants: line 1, *ku-rigal-zu*; line 4 adds, lugal-uri KI; line 10 reads, ba-šub-ba.
(1) ha-gal-mah, see the date of Gungunum 20 (no. 265 below, Obv. 17).

160

(1) mu-ir-ru-um (2) mu-kin par-ši.

161

The inscription is identical with no. 157 above, save that it omits lugal ki-en-gi ki-uri and substitutes e-hiš-tir-gal for e-dub-lal-mah. There is in the British Museum a broken duplicate (90733) obtained from Mr. Taylor's excavations at Ur.

162, 163

(162)  

<table>
<thead>
<tr>
<th>162</th>
<th>163</th>
</tr>
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<tbody>
<tr>
<td>*nannar</td>
<td>*nannar</td>
</tr>
<tr>
<td>lugal-a-ni-ir</td>
<td>lugal-a-ni-ir</td>
</tr>
<tr>
<td>ku-ri-gal-zu</td>
<td>ku-ri-gal-zu</td>
</tr>
<tr>
<td>šagub</td>
<td>šagub</td>
</tr>
<tr>
<td>(5) *en-il-la</td>
<td>*en-il-la</td>
</tr>
<tr>
<td>lugal-kal-ga</td>
<td>lugal-kal-ga</td>
</tr>
<tr>
<td>lugal an-ub-da-limmu-ba</td>
<td>lugal an-ub-da-limmu-ba</td>
</tr>
<tr>
<td>e-ga-nun-mah</td>
<td>e-ga-nun-mah</td>
</tr>
<tr>
<td>e-šub-ba</td>
<td>e-šub-ba</td>
</tr>
<tr>
<td>(10) u(d)-ul-li-a-ta</td>
<td>nig u(d)-ul-li-a-ta</td>
</tr>
<tr>
<td>ba-du-a ba-sun</td>
<td>al-šub-bu-da</td>
</tr>
<tr>
<td>mu-na-du</td>
<td>mu-na-du</td>
</tr>
<tr>
<td>ki-bi-šub</td>
<td>ki-bi-šu</td>
</tr>
<tr>
<td>ne-in-gi-a</td>
<td>ne-in-gi</td>
</tr>
<tr>
<td>(15) suhuš-bi</td>
<td>im-mi-in-gi</td>
</tr>
</tbody>
</table>

For Nannar his king, Kurigalzu, the minister of Enlil, the mighty king, king of the four regions, E-ga-nun-makh, the old house, which since long ago had been built and was in ruin [or, had fallen down,] has built Restoring its ruined place, he restored, its foundation, [or, he restored it to its place].

(8) E-ga-nun-mah is probably not different from ga-nun-mah and e-nun-mah, which are variant names of the building excavated in 1922-23. These bricks were re-used in other buildings. On the meaning of ganunu, see S. SMITH in R.A. xxxi. p. 91.
ROYAL INSCRIPTIONS FROM UR.

164


(I) For Nin-EZEN + LA (2) his king, (3) Kurigalzu, (4) the minister (5) of Enlil, (6) the mighty king, (7) king of Sumer and Akkad, (8) king of the four regions, (9) Ga-bur, (10) the old house, (11) which since long ago, was in ruin, (12) has built for him, (14) (and) restored it (13) to its place.

(1) "NIN-EZEN + LA, see above, no. 166.16, and note thereon; also 166 below.
(9) For Ga-bur (associated with the same deity) see 166, 1. 2I, and 130, 1. 13.
The variation between Ga-bur and E-ga-bur is paralleled by E-ga-nun-mah, Ga-nun-mah, and E-nun-mah. Es-bur (36.8) is presumably the same place.

The first column is mostly destroyed. It defined the area and situation of the property conveyed by this deed; " one township (of an area of) 30 gur of seed corn, 30 qa being reckoned to 1 iku measured by the great cubit, the township of Shakuttu (?), on the bank of the New Canal, in (the district of) Bit-Sin-sheme." The rest of the column, defining the nature of the transaction is almost entirely lost.

A bit m-Sin-seme appears in King, Boundary Stones, p. 93.6, but has probably no connexion with this locality.


COL. II. (1) . . . son of Bel-iddina, the messenger, were present. (2) Whenever in future days, (3) a governor, a secretary, a captain, (4) an administrator, a city governor, (5) or a subordinate, anyone who may be appointed [over] (6) Bit-Sin-sheme (7) who shall rule the district, and with an evil intent shall . . . (8, 9) and shall set his mind to take away this field; (10) or shall complain, cause complaint to be introduced, order its seizure, send (11) and make a claim; (or) because of the evil curses (12) inscribed on it shall be afraid
[and . . . .] (13) shall send a deaf man, a fool, a blind man, a . . . . (14) or an ignorant person, (15) and shall cause him to remove this inscribed stone, (16) and shall destroy it with a stone, or [burn it] in the fire, (17) or . . . . or hide it in the earth, (18) or transport it into a dark place where it cannot be seen, (19) may Anu, Enlil, (20) and Ea, the great gods (21) curse him with an evil curse, that cannot be loosed, (22) may they tear out his foundation, may they destroy (23) his . . . . May Sin the lord of the (shining) crown, (24) the father of the great gods, leprosy (?) . . . . (25) may he make him to bear his great punishment, (26) and like an ass, on the outskirts of his city (27) may he crouch down. May Shamash the great judge, Adad (28) the exalted judge . . . .

(17) The usual formula is ana nari/buri inassuku. Can the first doubtful sign stand for NAR, or for GIR, tallaktu paved way? The second doubtful sign is perhaps ur or gušuru = šakuku.

(24) ša-ra-ba . . . . apparently for širubu, inflicted by Sin, pāsūm in the Boundary Stones.

Of Col. III fragments only remain; these show that the curses were continued, as usual, to the end of the inscription.

<table>
<thead>
<tr>
<th>166</th>
<th>167</th>
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<tbody>
<tr>
<td>(166)</td>
<td>(167)</td>
</tr>
<tr>
<td>&quot;adad-apal-i-din-nam&quot;</td>
<td>&quot;adad-apal-i-din-nam&quot;</td>
</tr>
<tr>
<td>dumu</td>
<td>mar</td>
</tr>
<tr>
<td>&quot;nin-EZEN-ki-na&quot;</td>
<td>&quot;nin-EZEN-ukin(?)&quot;</td>
</tr>
<tr>
<td>lugal ka-dingir-ra</td>
<td>šar babili</td>
</tr>
<tr>
<td>sal-us-sa</td>
<td>e-mu</td>
</tr>
<tr>
<td>(5) &quot;ud-šar-ra-ge&quot;</td>
<td>(5) &quot;nanna(r)-ri&quot;</td>
</tr>
<tr>
<td>u-a uri</td>
<td>za-nin</td>
</tr>
<tr>
<td>e-giš-šir-gal</td>
<td>uri</td>
</tr>
<tr>
<td>al-gibil-la</td>
<td>mu-un(?)[-di-iš]</td>
</tr>
<tr>
<td>&quot;aš-im-bar-ra&quot;</td>
<td>e-giš-[šir]-gal</td>
</tr>
<tr>
<td>(10) lugal-a-ni-ir</td>
<td>(10) a-na &quot;[namrašiš]&quot;</td>
</tr>
<tr>
<td></td>
<td>be-li-[šu]</td>
</tr>
</tbody>
</table>

The Sumerian version (no. 166) was first published in transcription in Studia orientalia . . . . in honorem Knut Tallqvist, p. 27 f. An imperfect specimen was used there, and certain errors are now corrected. The Akkadian version (no. 167) was discovered later.

(2) For the deity "NIN-EZEN [+ LA] see above, 49, (7), 166.16, 164.1, and the note on the second of these places. The question of Adad-apal-idinnam’s parentage is treated in Studia orientalia (loc. cit.).

(8) (167) mu-un(?)[-di-iš] = al-gibil-la, but the Akkadian reading is doubtful.

(9) (166) Corrects the transcription in Studia orientalia. Not enough remains of the line in 167 to show how the name was rendered (presumably Namrašit).

168

(1) ["nunnar] lugal-a-ni (2). . . . "ašur]-ban-apal (3) [lugal]-ki-šar-ra-ge (4) ["sin]-balat-su-iq-bi (5) sagub uri | (6) erida | (7) e-lugal (8) [gibil]-bi mu-na-an-du.
(1) For Nannar(?) his king, (2) [. . . . of] Ashurbanipal, (3) king of all
(4) Sin-balatsu-iqbi, (5) governor of Ur (6) and Eridu, for his life (?) (7, 8) has
built anew E-lugal-galga-si-sa.

Sin-balatsu-iqbi, son of Ningal-idinnam, was governor of Ur under the supremacy of Ashurbanipal,
king of Assyria. The known facts about him and his family may be seen in STRECK, Assurbanipal
und seine Nachfolger (ref. p. 719).

(2) Probably a word for “god (of A.)” or “protector (of A.)” stood at the beginning of this line.

(6) zi-ni-ki-su, very doubtful. ‘Probably “for his life,” in which case ki-zi-ni-su would be an
easier, though still unusual expression.

169

COL. I. (1) 4sin an-na (2) ner dingir-ri-e-ne (3) lugal 4en-lil-e-ne (4) lugal-
a-ni-ir (5) 4sin-balat-su-iqbi (6) 4shagub uri 4ma (7) 4dumu 4nin-gal-idinnam
(8) 4shagub uri 4ma (9) u-a e-keš-NUN-gal (10) e-temen-ni-gur-ru (11) nig u(d)-
ul-li-a-ta (12) ingar-dir(g)-ga-bi (13) te-me-en-bi a-ri-a (14) apin-bi ne-in-šu-šu
(15) ka-bi ha-lam-me-e-ne (16) ki-bi ne-in-kin-kin (17) šag(g)-dub te-me-en-bi
(18) u-me-ni-du (19) sag-bi ba-ni-il

COL. II. (20) 4IK 4KU giš-sag (21) kur-bi-ta su-ud-da (22) gag-urudu
ne-in-du-a (23) keš-da-bi kal-ga (24) su guškin-a-ge (25) si-gar ku-babbar
lah-la-h (26) a-šuh nu-kiš-u (27) urudu kal-ga (28) ku-babbar u-me-ni-dib-dib
(29) ka e-sag-dil (30) e-hal-la-ta du-a (31) da-ri-šu gub-bu-de (32) lu mu-šar-ra-mu
(33) šu-ne-ib-ur-e-a (34) ha-ba ki-bi kur-ru-da (35) 4sin 4nin-gal (36) dingir-
bad-gal-mu (37) mu-bi (38) he-en-ha-lam-e-ne.

COL. I. (1) For Sin, in heaven, (2) the strong one of the gods, (3) the king
of the “Enlils” (4) his king; (5) Sin-balatsu-iqbi (6) governor of Ur, (7) son of
Ningal-idinnam, (8) governor of Ur, (9) nourisher of E-kesh-nun(?)-gal.
(10) E-temen-ni-gur (11) since long ago (12) its great walls (13) (and) its
platform were in ruin, (14) its foundation was buried. (15, 16) I sought for the
place of its destroyed gates. (17, 18) I built the retaining wall of its platform.
(19) I raised its superstructure.

COL. II. (20) A door of box-wood, best wood (21) from distant mountains
(22) (which) was planted on a bronze shoe,—(23) its battens were strong, (24) its
prop was of gold, (25) its bolt (?) of clear silver, (26) the bands (and) the
hinge (27) of strong bronze,—(28) I set with silver (29) that the gate of the
oracle chamber (30) built in the divination (?) house (31) might stand for ever.
(32, 33) Whoever shall destroy my inscription, (34) or change its place, (35) may
Sin and Ningal, (36) the god(s) who are my great wall, (37, 38) destroy his name.

(9) The writing E-keš-NUN-gal is unusual in all the last three signs, particularly NUN, which
may possibly be a substitute for NU, the ordinary writing, perhaps misunderstood, perhaps mystically
glossed. Or has NUN its other value sīl, here used in place of sīr?

(14) For the meaning of apin see the note on 126.17 ff.

(17) ša(g)-dub = sibn, which seems to have a meaning similar to lamu, “surround.” It is here
taken to mean the retaining wall which formed the outside of the platform (temen) on which the
building stood.

(22) By the “bronzeshoes,” or “pegs,” is meant the bronze ferule of the door-post,
turning upon the gate-socket, for a description of which, see Antiquaries Journal, Vol. v. p. 354, n. 2,
and Museum Journal, December, 1925. In the following line the “battens” are presumably the
battens holding together the planks of the door.
(26) a-ṣuḫ = ammatu, by which is probably meant the bands of bronze which stretched across the door, back and front, and were passed round the door-post, as exemplified by the famous “Balawat gates” of Shalmaneser.

(29, 30) e-saḏ-dil = bit pirštī and e-hal-la also = bit pirštī (Chicago Syll. 256); the association of these words suggests that divinatory ceremonies were held in the place where this door stood, though there is nothing else to indicate it; e-saḏ-dil is said to have been the name of the ziggurat at Nippur, and e-hal-la might be connected with e-haļ-bi in the date formula for the 9th year of Shulgi.

(34) The grammatical structure is very odd, and presumably incorrect.

170


(1) For Nannar king of heaven and earth (2) for the breath of life (3) of Ashurbanipal, (4) king of kings, his king, (5) Sin-balatsu-iqbi, (6) governor of Ur, (7) (and) of Eridu, (8) nourisher of Egishshirgal, (9) (and) of the brilliant Esh-apsu, (10–12) has built anew E-lugal-galga-sisa, his beloved house.

(1) A variant, U. 1664 (fragment), reads en-gal for lugal.

171


(1) For Ningal the queen (2) of Egishshirgal, (3) divine lady of the crown, beloved (4) of Ur, his lady, (5) Sin-balatsu-iqbi, (6) governor of Ur, (7) Gi(g)-par, the temple of Ninil, (8) the beloved bride (9) of Sin, (10) has built anew. (11) A statue after the fashion (12) of Ningal he made. (13) Into the temple of the “Wise God” (14) he brought it. (15) In E-nun, (16) a dwelling built for her lordliness (17) she made her abode.

(7) Ninlil here = Ningal; the name is used generically for the wife of the supreme god, of Sin at Ur, as of Ashur in Assyria.

(13) HU-KAK = mudu; it cannot have here anything to do with kapdu “fowler.”

(16) Very uncertain; the conjectural translation offered ignores the absence of šu (or ir) after nam-en-na-ni.

(17) ne-in-ri-a = irmi.

172

COL. IV. (l. 29). gab-rī agurri (30) nab-bal-ti urı̂ kš (31) iệp-šit bur₄ sin šar u-ri (32) ina ši-te’-u u-su-ra-a-ti (33) e-giš-si[r-gal *šin-ba-lat-su-iq-bi (34) šakkanak urı̂ kšma iš... (35) *štu-šum-iddin-na mar *iddin₄ papsukal (36) *štu-kalu *šin (37) a-na ta-mar-ti (38) i-mur-ma iš-tur.
COL. IV. (1. 29). Copied from a brick (30) from the ruins of Ur, (31) work of Bur-Sin king of Ur (32) which, while searching for the ground-plan (33) of Egishshigal, Sin-balaṭ-su-iqbi, (34) the governor of Ur had [found (?)] (35) Nabu-shum-iddinna, son of Iddin-Papsukal, (36) the kalu priest of Sin (38) saw and wrote out (37) for a marvel

COLS. I–III. The inscription of Bur-Sin here copied is evidently a (perhaps variant) version of that found by Mr. Taylor upon bricks at Ur, published in C.T. xxi. Pls. 25, 26, and translated in S.A.K.I. p. 198 (d). Apart, however, from the possible variants, Nabu-shum-iddina’s copy is quite remarkably inaccurate, and, indeed, makes nonsense of the inscription in certain places. It is probable that he had only a poor specimen of the brick before him, and he seems to have used his own judgment in supplying indistinct signs with indifferent success.

(9) The original brick adds -me at the end of this line; it is, of course, required to finish the sentence.

(10) Original adds -ba.

(11) mu-pad may be a genuine variant, “he that is called by Sin” (i.e. Bur-Sin himself), but it is strongly to be suspected that mu-pad is a misreading of AN-AMAR, which the original has in the form which has come down to us.

(13) Original mu-bi-im. Nabu-shum-iddina’s reading has little probability, though it is possible, and may be a true variant. But it is more likely to be his own invention.

(14) Original here again adds -ba. The truth concerning this and the three following lines is difficult to make out, but it seems necessary to suppose some variation in the texts here. Otherwise, an almost incredible degree of carelessness and misplaced confidence on the part of the transcriber must be assumed.

(18) Seems to be simply a misrepresentation of the original ib-da-ab-kur-ri-a; 19 and 20 are also very doubtful variants, and may well be errors.

(23) Bricks have ama instead of nin.

(26) Bricks insert nam-ha-(ba-an)-da-tar-ne.

(27) mu-na-du for nunun-na-ni of the original, a palpable blunder.

(28) tu-tu for til-li of the bricks.

173

(1) 4 nannar lugal 4 en-lil-e-ne (2) lugal-a-mi (3) san-balatsu-iqbi (4) šagub uri4ki-na (5) u-a erida4iga (6) e-usumgal-an-na (7) ki-gub 4 nin-ka-si-ge (8) mu-na-du.

(1) For Nannar the king of the “Enlils,” (2) his king (3) Sin-balaṭ-su-iqbi (4) governor of Ur, (5) nourisher of Eridu, (6–8) has built E-usumgal-anna the “station” of Nin-ka-si.

(6) e-usumgal-anna seems to be otherwise unknown. Its connexion with 4 Nin-ka-si is doubtless of a mystical kind which can partly be made out. First, an esoteric text (O. 175, see R.A. xvi. p. 145, Obv. 14) identifies 4 Nin-ka-si with 4 Nin-girzi-da, i.e. Ningizzida, who is himself the father of, or at any rate closely connected with, Tammuz, who, in turn, has the epithet ama-usumgal-an-na in the inscription of Utu-khegal.

(7) ki-gub = manzazu, “station,” can be an astronomical term, upon which see Langdon, Epic of Creation, p. 149, l. 8. 4 Nin-ka-si, or his equivalent 4 Gub-ba-ga-ra-ra-e, is represented as a star by a small circle drawn on the Rev. of O. 175, already mentioned, and a star Nin-ka-si is found in Virolleaud, L’astrol. chaldéenne, Suppl. no. viii. l. 43.

(8) Upon 4 Nin-ka-si much curious information is given by the text O. 175 (reference above), and Thureau-Dangin’s publication of, and commentary upon, this should be consulted. The sex of this deity seems uncertain, for whereas it is called in one place “son of the new city,” elsewhere it appears as mother (or, alternatively, wife) of Siris, the wine god.

More general comment upon this group of texts (173–182) will be found at the end, after 182.
174

[Inscription on the edge of the brick, from the face of which 173 is taken; the seventh line is here omitted, otherwise the two are identical. The same arrangement is found on all the bricks of the following group: 175-182, but the "edge" versions are not henceforth given. In all cases they omit the seventh line.]

175

Variant of 173; ll. 6, 7.
(6) e-ab-zu(?)-ban-da (7) ki-dur šu-zi-an-na.
(6) E-ab-zu(?)-banda (7) the abode of Shu-zi-an-na.

On E-abzu-banda, cf. Thureau-Dangin, Rituels accadiens, p. 16, l. 6, Susianna sa apsi.

176

Variant of 173; ll. 6, 7.
(6) e-an-ki ku(g)-ga (7) ki-gub KUG-SUD-ge.
(6) E-an-ki-kug-ga (7) the "station" of KUG-SUD.

Upon this deity, the reading of whose name is uncertain, see Zimmer in Z.A. N.F. II. 180. If ki-gub reveals the astral character of this god, the identification of the star UR-BAD with him in his character of ḫUr-bad-da (cf. R.A. xvi. p. 151, n. 2) would be explained.

177

Variant of 173; ll. 6, 7.
(6) e-an-šar (7) ki-dur nam-lugal-la-ni.
(6) E-an-shar (7) the abode of his royalty.


178

Variant of 173; ll. 6, 7.
(6) e-ša(g)-du(g)-ga (7) ki-dur nam-ḫen-lil-la-a-ni.
(6) E-shag-dug-ga (7) the abode of his "Enlilship."

179

Variant of 173; ll. 6, 7.
(6) E-AS-AN-AMAR (?) (7) ki-dur ḫen-lil-la-ge.
(6) E-ASH-AN-AMAR (?) (7) the abode of Enlil.

180

Variant of 173; ll. 6, 7.
(6) e-ad-gi-gi (7) ki-dur nusku.
(6) E-ad-gi-gi (7) The abode of Nusku.
Variant of 173; ll. 6, 7.
(6) e-dub-gal e-kur-ra (7) ki-dur *nin-sig-ge.
(6) E-dub-gal of (?) E-kur (7) the abode of Nin-sig.

*Nin-sig = Zisummu, according to THUREAU-DANGIN, *Rituels accadiens*, p. 14 (iii), but = d'Iluva (Archiv f. Keilschriftforschung, iI. p. 13). Since he is called "Ea of the scribes" (Br. 11059) this is presumably the explanation of the name of his chapel *E-dub-gal-e-kur-ra."

182

Probably variant of 173, ll. 6, 7.
[e . . . ] gu-kugga, [ki-dur (?)] en-nu-gi-ge.
E . . . . gu-kugga, the abode (?) of En-nu-gi.

*En-nu-gi*, a god of the lower world: DEIMEL, *Pantheon*, p. 118, cf. R.A. xvi. p. 150, ll. II, 12. He was one of the gods who sent the flood (Gilgamesh Epic, Tabl. xi. 18). The name of his shrine here mentioned is uncertain.

The foregoing group of nine variant inscriptions refers to the building of the same number of chapels or shrines, dedicated to different gods. Their chief interest lies in the character and mutual relation of these gods, who are mostly of minor importance, but occupy a peculiar position in Babylonian religion, six of them, and doubtless seven, being counterparts of the "sons of En-me'-sar-ra."

The obvious identifications are these:—

- d*Nin-ka-si* = d*Gub-ba-ga-ra-ra-e*.
- d*Su-zi-an-na* = d*Ib-gir-hus*.
- d*KUG-SUD* = d*Ur-bad-da*.
- d*Nusku* = d*A-ba-ra-lah*.
- d*Nin-sig* = d*Zi-sum-mu*.
- d*En-nu-gi* = d*Sabar-ra-gim-gim-me*.

These depend upon the ritual and esoteric texts published and discussed by THUREAU-DANGIN in R.A. xvi. 144 ff., *Rituels accadiens*, première partie, and Tabletes d’Uruk, nos. 44, 47. Among the three inscriptions thus left must be included that which refers to the counterpart of the remaining "son of En-me'-sar-ra," who was named d*Ur-bad-gum-gum*. The only clue appears to be the name of the shrine in no. 178, E-ša(g)-dug-ge, which probably refers to d*Ur-bad-gum-gum dumu e-ša(g)-ba-ge* in A.O. 6479, III. 10. There remain 177, e-an-sar, which evidently refers to Anu, and 179, which mentions Enlil. These inscriptions, therefore, group together Anu and Enlil and the seven sons of En-me'-sar-ra, which singularly resembles what is done by the ritual documents, save that Ea is omitted from among the "great gods" and the Twin does not appear. These bricks were mostly found built into the lining of a well in the courtyard of the Ningal temple (see Antiquaries Journal, Vol. v. p. 368), but also no. 173 was built into a wall to the left of the sanctuary in the same temple. All that can be said for certain is that these gods figured prominently in the rites of dedicating the *lilissu*, or sacred drum, which are treated with many obscure details of mystical symbolism in the text O. 175, where their roles are doubtless determined by a mythology, concerning, in particular, the primeval warfare of the gods, only a few hints of which have yet been recovered. The only connexion which might be suspected between that text and the situation of these bricks is found in the extremely obscure sixth section, where the unusual sign *IN*, whatever its meaning, seems to suggest by its form an enclosure (IN), containing a hole or well (X) with water (II) in it; but it is, of course, impossible to divine more exactly the nature of such connexion, if any. An additional point is, that the situation of these bricks in a well suits the chthonian character of En-me'-sar-ra and his sons.

It might also be observed that no traces of buildings were found which could be identified with the shrines named upon these bricks, and it may be, indeed, that the bricks themselves were the "stands," *ki-gub*, and "seats," *ki-dur*, for the minor and major gods respectively during certain ceremonies. In the diagrams on O. 175, Reverse, Anu and Enlil appear as triangles, six "sons of En-me'-sar-ra" as small rings, and the seventh "son" as a bisected triangle.
For Sin in heaven strong one of the gods king of the “Enlils” his king, Sin-balatsu-iqbi governor of Ur, son of Ningal-iddina, governor of Ur, has built anew E-temen-ni-gur his beloved temple.

Inscriptions on bricks of Nebuchadrezzar II, king of Babylon 604–561 B.C. The texts are identical except for slight variants, one class being arranged in six, the other in four, lines. The text of the six-lined brick is published in RAWLINSON, W.A.I. Vol. I. Pl. 8, no. 4, and is translated by LANGDON, Neubabylonische Königinschriften, p. 200 f. Neb. 35.

Inscription on bricks of Nabonidus, referring to the building of E-gipar. The text was formerly published in RAWLINSON, W.A.I. Vol. I. Pl. 68, no. 7, and is translated by LANGDON, Neubab. Königinschr. p. 296 f. no. 15.

Inscription on bricks of Nabonidus, referring to the building of the ziggurrat, E-lugal-galga-si-sa, for which name cf. the brick-inscriptions of Sin-balatsu-iqbi, nos. 168, 170 above. The present text has been formerly published in RAWLINSON, W.A.I. Vol. I. Pl. 68, no. 5, and translated by LANGDON, Neubabyl. Königinschr. p. 296 f. no. 13.

Two points are, however, to be observed: first, that the last sign of l. 1 is a, so that the title is šar kiššati, second, that in l. 3 E-nun-mah is called bit hi-il(l)uš. In K. 2058, Rev. 12 (C.T. xix. 46) hišu is given as the equivalent of . . . NUN, and grouped with three other words meaning "camp" and "fortress," so that bit hišu means "house of defence," i.e. strong-house, or strong-room; that this building served as a treasury and store is shown by the descriptions of Kudur-Mabug, who calls it "the house of silver and gold" (no. 123.20) and of Sin-idinnam (no. 117.14). A treasure-house would naturally be a strong house, but it is the first of these aspects which seems to be regarded by the Sumerian writings . . . NUN and E-NUN-MAH, the latter of which should be understood as "house of great plenty." That E-ga-nun-mah in no. 162 is the same building is probable, though that inscription, at any rate, was not found on the site of E-nun-mah.

Fragments of New-Babylonian inscriptions on stone.

Inscription on the mouth of a pot, found loose on the surface. Characters of an early South Arabian alphabet; see Burrows in J.R.A.S. 1927, pp. 801, f.

Inscription on a clay label. Apparently Aramaic.

(I) "ku-ra-as šar kiššati šar mun-aš-ša-an (2) már "kam-bu-zi-ia (3) šar mun-aš-ša-an (4) ilani rabūti kal matati (5) a-na ga-li-ia umallu-ma (6) mata šu-ub-ti ni-ih-ti u-še-šib.

(I) Cyrus, king of all, king of Anshan (2) son of Cambyses, (3) king of Anshan.
(4, 5) The great gods have delivered all the lands into my hand; (6) the land I have made to dwell (in) a peaceful habitation.

Year when the priest, the "Great Bull of heaven," the priest of Inanna, was exalted (to his office).

Probably the formula for the 5th year of Bur-Sin; see S.A.K.I. p. 233, notes (d) and (f).

Year when the priest of Nannar, beloved of Bur-Sin was exalted (to the office of) priest of Nannar of Kar-zi-da.

9th year of Bur-Sin.
197

(1) mu uš-sa ʾi-bi-ʾsin (2) lugal uriʾl-ma-ge ʾnin-lil u ʾinanna (3) e-gi-
na-ab-tum-ku(g) mu-ne-[du (?)].

Year after that when Ibi-Sin, king of Ur, built for Ninlil and Inanna the sacred e-ginabtum.

For this building see above, no. II4.7 and no. 139.26.

198

(1) mu ʾi-bi-ʾsin lugal uriʾl-ma-ge (2) gu-za dingir (?) ʾnannar-ra mu-na-dim

Year when Ibi-Sin, king of Ur, made for Nannar a god’s (?) seat.

gu-za without giš unusual, cf. 202 below. Whether the following AN is to be understood as above is uncertain.

199

mu uš-sa ʾi-bi-ʾsin (etc., as above).

Year after (the above).

200

(1) mu ʾi-bi-ʾsin lugal uriʾl-ma-ge (2) ʾnanna-ar ʾnun-me-te-an-na (3) mu-
na-dim.

Year when Ibi-Sin, king of Ur, made for Nannar the divine “Prince, glory of heaven.”

Probably the name of a statue of the god.

201

(1) mu ʾi-bi-ʾsin lugal uriʾl-ma-ra (2) ʾnannar-a ša(g)-ki-ag-ga-ni (3) dalla-
uLu-un-na-an-e-a.

Year when, for Ibi-Sin, king of Ur, Nannar, his beloved (god), rose brightly.

The reference is to some particular phenomenon of the moon’s rising which was interpreted as especially propitious. Compare above, no. 131.3.

202

mu gu-za-mah ʾen-il-la ba-dim.

Year when the great throne of Enlil was made.

203-205

(1) mu ʾi-bi-ʾsin lugal uriʾl-ma-(ka) (2) ʾen-il-li me-lam-a-ni (3) kur-
kur-ra ne-in-šudun.

Year when Enlil laid (the yoke of) the glory of Ibi-Sin, king of Ur, upon the lands.
ROYAL INSCRIPTIONS FROM UR.

206

(1) mu *i-bi-*sin lugal uriKI-ma-ra (2) mar-tu a-im-gal ul-ta uruKI-nu-zu (3) gu-im-ma-na-am-ga-ar.

Year when the Amurru, a horde (like) a storm, which from of old knew not a city, made submission to Ibi-Sin, king of Ur.

*a-im-gal* (-liru) can only be a similitude, designating the uncivilized Amurru as a "hurricane force"; it cannot be a geographical description, since the Amurru, whatever their exact habitation, certainly did not live in the south. The use of *IM-GAL* (= mehu) in similes applied to battles is of course, common. For the primitive savagery of the Amurru, see Chiera, *Sumerian Religious Texts*, p. 20 ff. especially p. 22.

207

(1) mu *i-bi-*sin lugal-e (2) nibruKI uriKI bad-gal-bi mu-du.

Year when Ibi-Sin, the king, built the great walls of Nippur and Ur.

208

(1) mu-uš-sa *i-bi-*sin lugal uriKI-ma-ge (2) nibruKI uriKI bad-gal-bi mu-du.

Year after (the above).

209

mu-uš-sa bad-gal ba-du-a mu-uš-sa-bi.

Year after the great wall was built; year after that.

Possibly an alternative date for the 6th year of Gimil-Sin (cf. S.A.K.I. p. 234, note (h)), but more likely to be a date of Ibi-Sin, referring to the "wall of Nippur and Ur."

210, 211

(1) mu *i-bi-*sin lugal uriKI-ma-ge (2) INANNA-ERINKI a-dam-dunKI ma-da (3) a-wa-anKI-ka ud-gim ra-ne-in-gi (4) ud-I-a mu-un-gur u (5) en-bi LU-a mi-ni-in-dib-ba-a.

Year when Ibi-Sin, king of Ur, overwhelmed like a storm Susa, Adamdun, and the land of Awan, subdued them in one day, and captured . . . .

For this formula, see below, no. 289.

ra . . . . gi does not appear to be found elsewhere, but the whole phrase is evidently analogous to *ud-de-ra* (rihisti d Adad) and similar expressions.


en-bi-LU-a, doubtful; may be a name, or possibly "their lord . . . ."

dib. For this sign, with the equivalent *subatu*, see Yale Syllabary 132, and C.T. xxxv. Pl. 4, l. 35.

212

(1) mu *i-bi-*sin lugal uriKI-ma-ge (2) *nin-igi-bar-ra* balag *inanna-ra* (3) mu-na-dim.

Year when Ibi-Sin, king of Ur, made for Inanna the drum (called) Nin-igi-zí-bar-ra.

Compare the balag of Ningirsu, called *ušumgal-kalama*, Gudea, Cyl. A. vt. 24.
ROYAL INSCRIPTIONS FROM UR.

213

(i) mu 4gimil-il-šu lugal-e 4gu-za 2 4nin . . . . mu-na-dim.
Year when Gimil-ilishu the king made the throne of Nin . . . .
The god is presumably 4Nin-gal; see next date.

214

(i) [mu]-uš-sa 4gimil-il-šu [lugal]-e  (2) 4[gu]-za-gal(?) 4nin-gal [mu-n]a-dim.
Year after Gimil-ilishu the king made the great (?) throne of Nin-gal.

215

(i) mu-uš-sa 4-idin-4-da-gan lugal-e  (2) 4gu-za bara 4adad IMK-1-ra  (3) mu-na-dim.
Year after Idin-Dagan the king made a throne, a shrine for Adad of ?
The material relevant to IMK1, which is still uncertain, both as to place and reading, has recently
been collected by H. SCHLOBIES, Der akkadische Wettergott in Mesopotamien, p. 15 f.; compare also
no. 256 below.

216

(i) mu 4iš-me-4-da-gan lugal-e  (2) 4en-lil-ra 4gu-za bara-guškin  (3) gin si-
VII il e-ga-giš(?)-XII(?)-ka  (4) mu-na-gub-ba-a.
Year when Ishme-Dagan the king set up for Enlil in the temple . . . . a throne,
a golden shrine bearing . . . .

217

(i) mu 4iš-me-4-da-gan lugal-ka en 4en-lil-li  (2) maš-e ni-pad 4enurta e-gar-ra
(3) ki-en-gi ki-uri sî-ne-in-sa-sa-a.
Year when for Ishme-Dagan the king, the priest of Enlil was appointed
(by) omens, (and when) Enurta set in order a fixed abode (in) Sumer and Akkad.
The second part of this date is of rather obscure meaning; either it is a reference to general
security in the land, or there is an allusion to the administration of justice
(nig-si-sa ki-en-gi
ki-uri-a . . . . gar-ra, cf. above 106.24 ff.), such as is found from the time of Libit-Ishhtar onwards.

218

(i) mu 4iš-me-4-da-gan weš-alan 4enurta  (2) e-šu-me-DU-ra-šu bara-mah
mu-na-gub-ba-a.
Year when Ishme-Dagan set up a copper statue to Enurta of E-šu-me-du
(in) the exalted shrine.
E-šu-me-du (reading of last sign uncertain), a temple of Enurta at Nippur.

219

(i) mu [uš-sa (?)] 4iš-me-4-da-gan lugal-e  (2) 4mar tag(?) guškin ku-babbar
(3) 4nin-il-ra mu-na-dim.
Year (after ?) Ishme-Dagan the king made for Ninlil a chariot overlaid (?)
with gold and silver.
220

mu =-alan Enurta-ra mu-na-dim.
Year when he made a copper statue for Enurta.
Probably the same date as no. 218 above.

221

(1) mu =-li-bi-il-štar lugal-e =gu-za guškin (2) =nin-in-si-na-ra mu-na-dim-
(3) =nin-in-si-na-ge šag-hul-la e-gal-mah (4) ba-an-gub-ba.
Year when Libit-Ishtar the king made a throne of gold for Nin-Isin, and
Nin-Isin was placed with gladness in E-gal-makh.

222

(1) mu =-li-bi-il-štar lugal-e en-NIN-SUN-ZI (2) en =NIN-EZEN uri =maš-e ni-pad.
Year when Libit-Ishtar the king appointed (by) the omens the . . . . priest
of Nin-ezen (?)..
For this event, and others connected with it, as well as for the names of the priest and the deity
see no. 106 above.

223

(1) mu =-li-bi-il-štar lugal-e (2) nig-si-sa ki-en-gi ki-uri mu-ni-in-gar.
Year when Libit-Ishtar the king established justice in Sumer and Akkad.
See note to no. 106.24-26.

224

. . . ga-ra . . . .
Year when Libit-Ishtar the king . . . . Sumer . . . .

225

mu šarru(?)-š=zin =ba-an-dib.
Year when Sharru-Sin was captured.
Uncertain date, probably of the Larsa dynasty: see GRICE, Chronology of the Larsa dynasty,
p. 43. t.

226

Year when he brought into the temple of Shamash a copper statue, (set)
with . . . . stone.
U. 638I adds at the end =nasammu mu-usša, and U. 342 reads =nig-gul-da(?)-ta(?) . . . .
cf. below, no. 298, Col. II. 6.
Uncertain date; it may be a fuller form of that for the 8th year of Gungunu.
(I) mu-š-sa en 'utu (2) maš-e ni-pad mu-š-sa-bi.
Year after he appointed the priest of Shamash (by) the omens; year after that.
8th year of Gungunum.

(1) mu gu-un-gu-nu-um lugal-e (2) šu-nir-gal-bizem ₄nannar-ra mu-na-dim.
Year when Gungunum the king made for Nannar the great . . . . emblem.

Variant formula for the 10th year of Gungunum.
The sign transliterated bizem reappears in the date formula of Rim-Sin's 24th year; see R.A.
xxv. 34, and J.R.A.S. 1921, p. 581, n. 4. It appears to mean “vessel, basket.”

mu gu-un-gu-nu-um lugal-e unda-alan-gu-la e₄nannar-ka i-ni-in-tu-ra.
Year when Gungunum the king brought (into) the temple of Nannar a great copper statue.

14th year of Gungunum.
The same tablet bears the impression of a seal belonging to a scribe, the servant of Idin-Dagan,
king of Isin. This must have been an old seal at the time when it was used for this tablet, since
the dates here published seem to reveal that Ur passed from the possession of Isin to Larsa during
or after the reign of Libit-Ishtar of Isin, and early in the reign of Gungunum of Larsa. But Idin-
Dagan was the second predecessor of Libit-Ishtar, being separated from him by at least the 20-years
reign of Ishme-Dagan.

mu e-gu ₄an-ni-pad-da in-si-[ga(?)]-a (?)
Year when he made the irrigation-ditches of the canal An-ni-pad-da.
15th year of Gungunum.

mu bad-gal-zarar₄⁻ma ba-du.
Year when the great wall of Larsa was built.
21st year of Gungunum.

mu e-gi-na-ab-tu(m) ₄nannar ₄sa(g)-uri₄⁻ma ba-du.
Year when the E-ginabtu of Nannar in Ur was built.
25th year of Gungunum.
233

\textit{mu alan ku-babbar e-\textsuperscript{4}nannar-ka} \textit{i-ni-in-tu-ra.}

Year when he brought a silver statue (into) the temple of Nannar.

3rd year of Abi-sare.

234

\textit{mu-uš-sa "imgur-\textsuperscript{4}ištar-hallab\textsuperscript{x1} ba-ba-al.}

Year after the canal Imgur-Ishtar-Hallab was dug.

Alternative formula for 3rd year of Abi-sare.

235

\textit{mu a-bi-sa-ri-e lugal-e ugnim} \textit{i-si-in\textsuperscript{x1}-na TUN-KAR-ne-in-si-ga.}

Year when Abi-sare the king smote the host of Isin.

9th year of Abi-sare.

For the verb, see Thureau-Dangin in \textit{R.A.} IX. p. 119, note on Col. IV. 1. 8.

236

\textit{mu a-bi-sa-ri-e lugal-e en \textsuperscript{4}utu maš-e in-pa-d.}

Year when Abi-sare the king appointed (by) omens the priest of Shamash.

Probably 10th year of Abi-sare: see \textit{R.A.} XV. p. 18, n. 16.

237

\textit{mu-uš-sa a-bi-sa-ri-e lugal \textsuperscript{4}utu maš-e in-pa-d.}

Year after (the above).

Probably 11th year of Abi-sare.

238

\textit{mu-uš-sa su-mu-ilum lugal alan ku-babbar e-\textsuperscript{4}babbar-ra i-ni-in-tu-ra.}

Year after Sumu-ilum the king brought a silver statue into the temple of Shamash.

Alternative formula for 3rd year of Sumu-ilum.

239

\textit{mu \textsuperscript{\textit{wa}}}\textit{ur-mah min-a-bi ka-mah-bar-ra \textsuperscript{4}inanna-ka na-an-gub-ba-a.}

Year when the two copper lions were placed at the great outer gate of Inanna.

3rd year of Sumu-ilum.
ROYAL INSCRIPTIONS FROM UR.

240

\[ \text{mu-uš-sa } \text{ur-mah } \text{min-a-bi } \text{ka-mah-bar-ra } \text{inanna-ka } \text{ša(g)-zarar}^{k1} \text{-ma na-an-[gub-ba-a].} \]

Year after the two copper lions were placed at the great outer gate of Inanna in Larsa.

4th year of Sumu-ilum.

A seal impression reads: \text{--ku-lugalbanda } QA-AB \text{ "nin-gal } \text{dumu na-di arad su-mu-ilum.}

Ku-Lugalbanda, ?-priest of Ningal, son of Nadi, servant of Sumu-ilum.

241

\text{arad-nannar } \text{agrig } \text{e-"nin-gal } \text{dumu ku-lugalbanda.}

Arad-Nannar, magician (?) of the temple of Ningal, son of Ku-Lugalbanda.

242

\text{mu uru}^{k1} \text{ a-ku-uz ba-hul.}

Year when the city of Akuz was destroyed.

4th year of Sumu-ilum.

243

\text{mu-uš-sa a-ku-zu}^{k1} \text{ ba-hul.}

Year after (the above).

5th year of Sumu-ilum.

244

\text{arašnisanni-ta } \text{mu } \text{en-me-te-an-ki } \text{ba-hun-ga } \text{šašabašti } \text{mu uru}^{k1} \text{ ka-id-da ba-hul.}

From the month Nisan (in) the year when the priest, glory of heaven and earth, was raised to his office, (until) the month Shabaš (in) the year when the city of Ka-idda was destroyed.

6th to 8th years of Sumu-ilum.

From a list of valuable products, metals, stones, woods, and ivory brought to the temple of Ningal by an expedition which had been for two years in Dilmun.

245

\text{mu-uš-sa uru}^{k1} \text{ ka-id-da ba-hul.}

Year after the city of Ka-idda was destroyed.

9th year of Sumu-ilum.
mu su-mu-ilum lugal-e e-a ₅nannar ni-sak-ki ba-an-dur.

Year when Sumu-ilum the king caused the nisakku-priests to dwell in the temple of Nannar.

14th year of Sumu-ilum.
See GRICE, Chronology of the Larsa Dynasty, p. 18, n. 12. nisakku is written alternatively ni-sak-ki and ni-sa-ki.

mu-uš-sa e-a ₅nannar ni-sa-ki ba-an-dur-a.

Year after he caused the nisakku-priests to dwell in the temple of Nannar.
15th year of Sumu-ilum.

mu-uš-sa sumu-ilum lugal-e e-a ₅nannar ni-sak-ki ba-an-dur mu-uš-sa-a-bi.

Year after Sumu-ilum the king caused the nisakku priests to dwell in the temple of Nannar; year after that.
16th year of Sumu-ilum.

mu ugnim ka-zal-lu₅ K ṣīlukul ba-sig.

Year when the host of Kazallu was smitten with arms.
22nd year of Sumu-ilum.

mu-uš-sa V₅AM en ₅nannar ba-hun-ga.

Fifth year after the high-priest of Nannar was raised to his office.
27th year of Sumu-ilum.

mu ₅sin-i-din-[nam] lugal.

Year when Sin-idinnam became king.
1st year of Sin-idinnam.

mu bad uri₅-ma.

Year when the wall of Ur [was built].

Uncertain (10th?) year of Warad-Sin; cf. THUREAU-DANGIN, R.A. xv. p. 23 (f), and GRICE, Chronology of the Larsa Dynasty, p. 23 (f).
253

mu ugnu₂ u₅nu₆³-a₂ ²tukul ba-sig.
Year when the host of Erech was smitten with arms.
15th year of Rim-Sin.

254

mu e₅'en-ki eridu₆³ ba-du.
Year when the temple of Enki in Eridu was built.

Formula for an uncertain year; possibly one of the missing dates of Nur-Adad, king of Larsa, who is known to have restored the temple of Eridu, *Archaeologia*, LXX. p. 115, and *C.T.* XXXVI. Pl. 3.

255

mu e₅šu-kar(?)-ki(?)-na ba-an-dib(?).
Year when E-šu-kar-ki-na (?) was captured (?)

Uncertain formula.

256

mu nin-dingir ³-adad ša(g) IM₆³ ba-hun-ga.
Year when the high-priestess of Adad in . . . . was raised to her office.
Uncertain date; for the contents, cf. no. 215 above.

257

mu kisal(?)-mah-dugud (?) ša(g) zarar₆³ mu-un-du-a.
Year when he built in Larsa the great . . . . court (?)
Uncertain formula; possibly for a year of Warad-Sin, cf. *Grice*, *op. cit.*, p. 24 (c), and p. 41 (i).

258

mu ²šu-nir guškin.
Year when the golden emblem (etc.).
Uncertain formula, perhaps to be identified with one or other of the dates, Gungunum 10, Samsu-iluna 7, or *Grice*, *op. cit.*, p. 43 (i).

259

mu ma-al-gu-um ²tukul ba-sig.
Year when Malgum was smitten with arms.
Uncertain formula, also in *Grice*, *op. cit.*, p. 41 (e). It is probably a shortened version of Gungunum 19, for which see below, no. 265, Obv. 12 ff.
260

\( \text{mu } X^{III} \text{KAM } 4 \text{adad-Šum-našir lugal-e.} \)

Thirteenth year of Adad-shum-našir, king.

261

Twenty-second year of Marduk-apal-iddina mar ridutu.

262

Tenth year of Marduk-apal-iddina, king of Babylon.

263

\( \text{šanat } . . . . \text{ arki (?) } 4 \text{nergal-u-še-zib šar bab[i]l[i] } \)

Year . . . . after Nergal-ushezib, king of Babylon.

693-692 B.C.

264

Fifth year of Cambyses, king of Babylon, king of the lands. 524 B.C.

265

**OBVERSE.-(2)** \( \text{[mu-uš-sa]} \text{ urūšušušu gir-tab-ba } 4 \text{UD-ra (?) [mu]-un-na-an-dim} \)

(4) \( \text{[mu e]u NIN-AN-SUN-ZI en } 4 \text{NIN-EZEN ba-hun-ga} \)

(6) \( \text{[mu uru]šušušu gir-tab-ba e-nunnar-šu i-ni-in-ri} \)

(7) \( \text{mu e } 4 \text{an-ni-paš in-si-ga} \)

(8) \( \text{mu e } 4 \text{inanna ša(g) zarar-ma ba-du} \)

(10) \( \text{mu e } \text{im-gur-šin in-si-ga} \)

(11) \( \text{mu e } 4 \text{lugal-ki-BUR-na ba-du} \)

(12) \( \text{mu dug an } 4 \text{en-il } 4 \text{nunnar-ta uginim ma-al-gi-a } 4 \text{šukul ba-an-sig e-danna} \)

\( \text{ne-in-gi-[na] u id-kur-ra ka-bi ba-an-ba} \)

(17) \( \text{mu ka-gal-mah ur[i] KI-ba-du} \)

(18) \( \text{[mu du]-un-nu-un i-sar-tum ba-du} \)

(19) \( \text{mu bad-gal zarar KI-[ma ba-du} \)

(20) \( \text{mu bad-gal ka . . . an-na ba-du} \)

(21) \( \text{mu e } 4 \text{nin-[in-si-na ša(g)] zarar KI-[ma ba-du} \)

(23) \( \text{mu e-gi-na-ab-tu . . . 4 nunnar [ša(g)] ur[i] KI-[ma] ba-du} \).

Year after he made the copper statue with a pedestal (?) for the sun-god (?).

Year when the . . . . priest, the priest of Nin-ezen (?) was raised to his office.

Year when he brought into the temple of Nannar a copper statue with a pedestal (?)

Year when he made the ditches of the Anipada canal.

Year when the temple of Inanna in Larsa was built.

Year when he made the ditches of the Imgur-Sin (canal).

Year when the temple of Lugal-ki-bur-na was built.
Year when at the command of Anu, Enlil, and Nannar the host of Malgium was smitten with arms, when he fixed an e-danna and opened the mouth of the "Mountain Canal."

Year when the great city gate of Ur was built.
Year when Dunnum [and the] "straight" [canal?] were built.
Year when the great wall of Larsa was built.
Year when the great wall of Ka . . . . an-na was built.
Year when the temple of Nin-Isin in Larsa was built.
Year when the E-ginabtu . . . . of Nannar was built in Ur.

Reverse.—[Contains fragments of date formulae for the end of the reign of Sin-iqisham, with summary of 5 years, one year of Silli-Adad, and the beginning of the reign of Warad-Sin].

266

COL. I. (1) [mu *sin-er-ba-am] lugal
(2) [mu . . . . ] *nannar-šu i-ni-in-tu-ri
(3) [II(?)-mu *sin-er-ba-am lugal
(4) mu *[sin-i-gi]-ša-am lugal
(5) mu =ka-id-[da] u na-za-ru-um ba-an-dib
(7) mu bad-gal zar[arK]-ma ba-du
(8) mu . . . . šu i-ni . . . .
(9) . . . . buni-ma giš . . . .
(10) [V-mu] *sin-i-gi-[ša-am] lugal
(11) [mu ši-li]-adad nam-lugal . . . . ta sir-ra
(12) [mu warad]-*sin lugal
(13) [mu ka-zal(?)-luK ba-an-gul u uginim [. . . . mu]-ti-ba-al [ša(g)] zarar
"tukul ba-sig
(15) [mu alan (?) . . . e-UD-šu i-ni-in-tu-ri
(16) [mu] . . . ba-du
(17) [mu] . . . ba-du . . . .

Year when Sin-eribam became king.
[Year when] he brought . . . . [into the temple] of Nannar.
2 (?) years Sin-eribam was king.
Year when Sin-iqisham became king.
Year when the cities of Ka-idda and Nazarum were captured.
Year when the great wall of Larsa was built. . . . . . . .

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

[5 years] Sin-iqisham was king.
Year when Silli-Adad was removed (?) from the kingship.
Year when Warad-Sin became king.
Year when Kazallu (?) was destroyed, and the host of . . . . Mutibal was smitten with arms in Larsa.
Year when he brought [a statue (?) into the temple (?)] of the Sun-god.
Year when . . . . was built
Year when . . . . was built. . . . . . . . . . . . . . . . . . . . . . . .

(Rest fragmentary).
COL. II contains only fragments of the formulae for the 22nd and 23rd years of Rim-Sin.

Nos. 265 and 266 are fragments of tablets which originally contained the whole or parts of the list of date formulae for the Larsa dynasty, similar to the prism in the Louvre, published by THUREAU-DANGIN in R.A. xv. p. 52 ff. These two fragments provide both a certain amount of matter which is missing from that prism, and a few interesting variants. 265 contains the years Gungunum 12 to 25, and 266 the reigns of Sin-eribam, Sin-iqisham, and the first years of Warad-Sin, all of the Larsa dynasty.

265, l. 4. The variant order of writing NIN-AN-SUN-ZI has been referred to in the note on no. 106 above, q.v.
265, l. 12. The greater part of this date is here preserved for the first time. It contains the first reference to Malgium, a district situated east of the Tigris, for which, see LANGDON, O.E.C.T. Vol. II. p. 32 f. The meaning of e-danna is unknown (cf. R.A. xv. p. 18, n. 9), but it might be conjectured that the “fixing” of the “house of a two-hours march” indicates that the conqueror forbade the defeated army to advance more than that distance beyond their boundary.
265, l. 17. See above, no. 159,7.
265, ll. 18, 19. Observe that the order of these two years is reversed from that which they occupy in the Louvre prism. In which of the documents the scribal error lies must for the present remain doubtful.

Dunnum, the name of a place, reappears in the date of Rim-Sin 30, where it is said to be the “principal city of Isin”—its exact site is unknown. The present text makes it appear that its name was Dunnum šarrum, but the Louvre prism shows that šarrum was the name of a canal. Since this fuller version proves that Dunnum was built (not destroyed) in the 22nd year of Gungunum, the tablet Lettres et Contrats, no. 55 (cited in R.A. xv. p. 39 b), may be assigned to this year.

266, l. 5. An almost completely identical formula is used for the 16th year of Rim-Sin.
266, l. 9. Probably to be restored (from the reverse of 265) (mu ugrum) [ba]nim-ša eš[tukul ba-sig] “year when the host of Elam was smitten with arms.

The missing fourth year of Sin-iqisham is evidently denoted by the variant formulae concerned with a great dedication of cult objects to the Sun-god. Enough of the formula remains in 265 and 266 to prove that this was so. For these formulae, see GRICE, Chronology of the Larsa Dynasty, p. 21 (a) (b) (c).

266, l. 10. The number of years (5) of Sin-iqisham’s reign is preserved by 265, Rev.
266, l. 13. The restorations of this formula are made from the inscription of Kudur-Mabug, published by THUREAU-DANGIN in R.A. ix. 122, where the father of Warad-Sin boasts of having shattered the army of Kazallu and Muti-abal in Larsa and in Emutbal. In view of what still remains upon the tablet, these restorations may be regarded as almost certain.

Other shortened and variant versions of this formula are cited by GRICE, op. cit., p.25a, and n. 70. It is now seen to belong to the 2nd year of Warad-Sin.
SUPPLEMENT

267

Beginning of a dedication, inscribed on a fragment of polished limestone bowl; from the grave-site at 5 m. depth.

268

*NIN-TUR-NIN* *dam mes-an-ni-pa*-*d*-*da*.  
.
.
.
.
.
., wife of Mesannipadda.


269

lugal *TUG dumu lugal AB*.

Inscription on a green steatite cylinder-seal, apparently of the Agade period.

270

*AN-DUGUD* (or *GIG* ?)-*HU-LUGAL*.

White shell cylinder, much decayed; inscribed in upper register. From "prehistoric grave" 261. *AN-DUGUD-HU* appears as a bird-name in *C.T.* vi. Pl. 14, Col. 1. 15; the next entry might be LUGAL-AN, etc., but probably is not.

271

(1) *en-he-du-an-na* (2) *dumu šar-ru-kenu* (3) *AN-SI* . . . (4) *URI-ni*.

Enkheduanna daughter of Sargon . . .

Lapis-lazuli cylinder with gold caps, fragmentary, from grave 503. There were found only two pieces of the cylinder, lying apart. The caps were some way off in the grave, which otherwise appeared to be undisturbed. For Enkheduanna, cf. no. 23; the first sign in the last case appears to be $\exists\exists$, and is here the title of an official, "her . . . ."
ad-da PA-e en-he-du-an-na.
Adda, steward of the household of Enkheduanna.

Cylinder of black and white granite, with copper caps, 3.7 cm. long, from grave-site, loose, c. 3.40 m. down.

Scratching on base of an alabaster vase fragment, the side of which has the beginning of an inscription of Rimush, duplicate of no. 10 above.
Col. II. the remaining lands—that journey no king amongst the kings had marched, Naram-Sin, the king of Agade marched, and the goddess Inninni gave him no rival. The "tenant farmers" of Subartu and the "lords" of the cities had his provisions sent in before him . . .

Col. III. . . . Naram-Sin presented to the god . . . . Whoever damages the inscription, may the god . . . . , to whom that statue belongs, and Shamash remove his "roots," destroy his seed.

Col. IV. . . . gave him (he or it), stands before his gods.

Space

Manishtusu, king of Kish, when he plundered Anshan and Sherikhu, launched ships on the lower sea; and 42 governors of cities across the sea assembled for battle, and

Col. V. he conquered, and . . . . the mountains across the lower sea,—their stones he . . . . , loaded on ships, and moored at the quays before Agade. He made his statue, presented (it) to Enlil. Shamash and

Col. VI. . . . May . . . . and Shamash remove his "roots" and destroy his seed.

The inscription is a copy by a scribe of the period of the Larsa dynasty of two originals: the first of Naram-Sin, Col. I. I. 1 to Col. IV. I. 7, the second of Manishtusu, Col. IV. I. 8 to Col. VI. I. 15. The wording leads to the inference that the inscriptions copied were on statues. There is no attempt to copy the form of the Agade signs on stone, but a consistent use is made of the forms customary on clay at a period earlier than that of the copyist.

Col. I. (4) The second sign is quite clear and appears as in copy; were it not for the last two strokes, the sign would be bi, and it may be that those strokes are an uncorrected error. (5) mi is certainly, from its position and size, a gloss, as is Subartim in l. 13. The doubtful sign can hardly be KAM, THUREAU-DANGIN, R.E.C. no. 216; it very closely resembles the form of R.E.C. no. 215 as it appears in DEIMEL, Liste der archäischen Keilschriftzeichen, no. 357, save that a wedge is missing. It is also possible that the original had the sign ah, ih, uh, and that the copyist has not inserted the perpendiculars. (10) Some speculations on this name may be found in ALBRIGHT, "A Geographical Treatise on Sargon of Agade's Empire" in J.A.O.S. XLV. no. 2, p. 323, based on the assumption that the land Paraši mentioned in FORRER, Boghazkő Texte in Umschrift Bd. II. Hett. I. no. 3, Col. I. I. 12 is identical with Barašše. (13) The reading SUBAR, selected to accord with the gloss, based on an unpublished vocabulary from Ashur mentioned in DELITZSCH, Sumerisches Glossar, p. 287. The land of Subartu is here opposed to Elam, in political geography, as in the later transference to astrological terminology. As Elam extended up to Barašše, Subartu extended to the cedar forest; this cedar forest must be identical with that mentioned in Sargon's inscription after Mari, Yarmut and Ibla, see POEBEL, Historical Texts, no. 34, Col. VI. II. 5 ff. The connexion of this cedar forest with Syria being thereby established, it is reasonable to assume the identification of the cedar forest with the Amanus, called the "cedar mountain" in text no. 275, Col. I. II. 21-3, as GRESSMANN has argued, Gilgamesch Epos, pp. 111 ff. "Subartu" was then used in the original text of Naram-Sin as a term opposed to Elam, and the land extended to the Amanus; that is, in Naram-Sin's own day the term included all Mesopotamia, properly so called. The argument of Landsberger that in the third millennium "Subartu" was only used of a district east of Tigris, in Z.A. (N.F.) i. pp. 228 ff., never probable in itself (see GADD in R.A. XXIII. pp. 65-71), is thus proved erroneous. (17) The u is awkward, since the construction of II. 4-16 is not parallel to anything that follows; for a similar clumsy co-ordination see text no. 275, Col. III. II. 18-24. (18) The lines have been conjecturally restored, for the translation, inu ana.

Col. II. (1) KI may possibly have been (incompletely) erased by the scribe; but the damage may also be accidental. If it is to be read, the reading remains doubtful; perhaps KI is a plural, and cf. text no. 276, Col. II. I. 3, but one would expect rihat šrisītim or šrisītim rhiṭim. Assuming that the plural is intended, as translated above, the "remaining lands" to which Naram-Sin here refers must be districts of Subartu, as is shown by l. 15; perhaps the campaign which led to the conquest
of the Diarbakr district, see King, Sumer and Akkad, pp. 244-5, is intended. The statement that no other kings had marched over these districts need only be partially true. (3) harran or harram; the sense of KI being uncertain. (4) šar . . . la. Status indeterminatur in negative construction, a usage not noted in the grammars, pointed out by Campbell Thompson, Traces of an indefinite article in Assyrian, pp. 20-22; considered "wohl indetermin." by Ungnad in M.V.A.G. 1915, no. 2, p. 89. (12) mahira, never mahiram in this phrase at this period, probably for the reason noted on l. 4. (16) The scribe began to write u at the beginning of this line, and then erased it. (18) alattum, a reading alattum unsuitable. This form of the plural of alu is unexampled elsewhere if correctly read. (20-21) A restoration makhâš wasilibu, adopted in the translation, depends on such passages as the Naram-Sin text published by Thureau-Dangin, Revoir d'Assyriologie, XI. pp. 88-9, Col. I. ll. 16-18. The sense is not exactly parallel and the restoration may be erroneous.

Col. III. (11, 15) The reading EZEN + LA is not absolutely certain. The sign in EZEN cannot be GUD; on the other hand it is not certainly LA. See notes on no. 49, and no. 106, l. 15.

Col. IV. (7) For reading and translation, see the inscription published by Thureau-Dangin in Revoir d'Assyriologie, viii. p. 13. (8) Here begins the regular inscription of Manishtusu, which might be called his "standard inscription." Two diorite fragments bearing it, published by King, Cuneiform Texts, Pt. 32, Pl. 5, B.M. nos. 86550-1, are from Sippar. A diorite fragment published by Father Scheil in Textes élamites-sammites vi, planche 11 B, is from Susa. Still another diorite fragment, in Poebel, Historical and Grammatical Texts, no. 35, is from Nippur. The inscription also appears in the catalogue of the Agade inscriptions in the temple E-KUR at Nippur, Poebel, no. 34, Col. xxvi. II. 32 ff. (17) is-la-e, so clearly also Poebel's copy. Note the use of the accusative and oblique cases with this verb, without ana. (18) u sapiru probably to be read also in the broken line in Poebel, no. 34. The title seems to indicate a higher official than the sapiru of the First Dynasty documents, for whom see Schorr, Urgunden, nos. 286, 317; Ungnad, Babylonische Briefe, no. 238, etc. (22) The number 42 must be an error of the scribe, or the second wedge below may be an unintentional stroke of the stylus. Poebel's texts both have 32.

Col. V. (4) The traces of signs do not fit a restoration from Scheil, Délégation en Perse, xiv, pl. II. no. 4; the present text may have had a different wording. It is therefore unsafe to restore the lines immediately preceding l. 8 from Poebel, op. cit., no. 34, Col. xxvii. ll. 81-4. (17) mahar reading šI. But the sign has exactly the same form as PI in Col. IV. 1. 18. The passage is parallel to the inscription of Naram-Sin in the catalogue of Agade inscriptions, Legrain, Royal Inscriptions from Nippur and Babylon, no. 41, Col. vi, but note that the single quay has become a plural in Manishtusu. (18) irgus. The reading ir (i.e. ARAD) not is—the signs have the same form, see note on no. 276, Col. II. 20—is imposed by the Sumerian column in Legrain, op. cit., no. 41, Col. vi. 1. 15, where the Akkadian must read ir-ku-us. The passage is omitted in Poebel, no. 34. (22) The restoration lit from Poebel, uncertain.

Col. VI. The broken lines might be restored from Poebel, no. 34, Col. xxviii. ll. 37-40 as follows:


275
Who (or which) from of old (?) . . . no king among the kings had caused Arman and Ibla to be destroyed, by the hands (?) of Nergal Naram-Sin the mighty opened a path and he (Nergal) gave him (Naram-Sin) Arman and Ibla and presented to him Amanus, the mountain of cedar and the upper sea, and with the weapon of Dagan who magnifies

K 2
Col. II. his kingship, Naram-Sin the mighty "slew" Arman and Ibla, and from the "front" of the Euphrates river to Ulisu he . . . . That which Dagan anew presented to him, he made the ILA weapon of the god A-MAL, his . . . . god, to rejoice. And he subjected Amanus, the cedar mountain.

When Dagan judged the judgment of Naram-Sin the mighty,

Col. III. and gave Rid-Adad, the king of Arman, into his hand; and he, (Naram-Sin) bound on him (?) the . . . . , he made his statue of diorite, and dedicated it to Sin, (saying) thus "Naram-Sin the mighty, the king of the four quarters,—Dagan gave me Arman and Ibla and I bound Rid-Adad, king of Arman; at that time I made a likeness

Col. IV. and he (!) dedicated it to Sin. Whosoever damages my name, having smashed (?) my statue before Sin, and whoever afterwards does not touch it with his hand (?), . . . . be dread."

From the strong wall to the great wall, 30 ells is the height of rock, 44 ells is the height of wall.

Col. V. From the ga . . . . wall to the strong wall 180 ells is the height of rock, 30 ells is the height of wall.

In all 404 ells is the height from the ground to the top of the wall; town, Sikumal(n)um; its kisu.

What is beside the . . . .

Col. VI. From the river to the ga . . . . wall, 196 ells is the height of rock, 20 ells is the height of wall.

From the ga . . . . wall to the strong wall, 156 ells is the height of rock, 30 ells is the height of wall.

What is against the side of the great statue of Sin-eribam.

The tablet contains two inscriptions. The first, an inscription of Naram-Sin, though worded as if for a statue (Col. IV.1), was actually "beside" some other object. The second was "against the arm" or "on the arm" of a statue of Sin-eribam, certainly to be identified as the tenth king of the Larsa dynasty; only two short paragraphs of it are given, one being parallel to, though differing from, the first inscription, the other paragraph completing the necessary information about the walls of a certain city. It would appear that the object of the scribe was to put together the information
available about this city and its walls. The copyist was guilty of gross errors. An archaic form of NIM, somewhat resembling that used by Gudea, in Col. II. l. 23 and 33, Col. III. l. 4, alternates with the regular form in the Larsa period; in Col. III. l. 30, the second perpendicular of si has two strokes, wrongly; the unidentified sign in Col. V. l. 2, Col. VI. l. 5 and 10 has twice two perpendiculars, once one; in Col. IV. l. 14 there are two different forms of li next to one another. Length of tablet, 13.5 cm., width, 8.7 cm.

Col. I. (3) The second sign may be SAG, KI or DI. (4) The second sign is LID, not HI, SAR. The sign may have here, and in Col. II. l. 14, where the same expression occurs, the unknown phonetic value it requires also in Col. II. l. 23. A reading i-ab (or na-ab-nim) in Col. II. l. 14 does not seem probable; and i-sar (presuming the second sign a copyist's error) "he conquered," does not fit the present line, though it might suit Col. I. l. 14. It seems unlikely that NI-LID is a Sumerian verbal form. (11) The second sign is probably SU, i.e. qate; in any case the e marks the oblique case of the dual. The reasons for translating the passage as in the text are that the whole clause is parallel to Col. I. l. 28—Col. II. l. 7, that in qate Nergal seems to be deliberately paralleled by and opposed to in kabbi Dagan, and that danum marks Naram-Sin as nominative. Against the translation might be urged (a) the order of the words; (b) that badan is in the construct, not the accusative; (c) that the change of subject in the clause immediately following is awkward. But a translation "with . . . s Nergal opened the path of Naram-Sin the mighty" is open to graver objections, since (a) the parallelism with the other passage is thereby lost; (b) danum cannot be read damin and is not likely to be an error in view of Col. II. l. 33; (c) the correct mode of expressing this sense in Akkadian would be Nergal padanam ana Naram-Sin ipte. The idiom is "to open a road for a person," cf. the Old Babylonian version of the Gilgamesh Epic (JASTROW and CLAY, Old Babylonian Gilgamesh Epic, Pi. vii. ii. 258-9), liptekum padanam piklum, not "to open the road of a person." The expression "road of a person" means the road towards him, cf. mahuwa uruh Marduk-apal-iddinnu sabtu "take the road to Mero-dachbaladan in front of me," in First Campaign of Sennacherib, l. 20. Of the objections to the translation given, c is of little weight in view of the specially clumsy style of the present inscription, and b is probably incorrect. The expressions harrana(m) alakur or sabatu and harran alakur or sabatu were used side by side at a later date with different nuances of meaning. See e.g. K 4001 (in BEZOLD, Catalogue), summum amelum harran illak; an earlier instance in GADD, Tablets from Kirkuk (in R.A. XXIII), no. 49, l. 42, ana nari harran algu, "they are in a state to go a road to the river," i.e. (when) they have (or had) access to the river for the water ordeal. The status indeterminatus here is clearly in accord with the sense; cf. CHIARA and SPEISER, "Selected 'Kirkuk' Documents" in J.A.O.S. XLVII, p. 55, ll. 19-20, ina nari hurian i-il-la-gu, "they (shall) come to an agreement (by ordeal) in the river," and probably GADD, Early Dynasties, pp. 33-34, ganin . . . eses, "to make a garden," not "the garden." (32) Read mu-sa-ar-be-i.

Col. II. (1) SARITI for SARRITI. (4-7) The expression is a little strange as umman armanim . . . inar would be more natural; but nere is the equivalent of SAG-GIS-RA, frequently used in this way. (10) With the expression puti puratti compare puti tiatiim in LEBRAIN, Royal Inscriptions, no. 41, Col. 6. (11) I cannot parallel the writing UD-KIB-NUN-ID. Presumably ID was not regarded by the scribe as a determinative but as a noun in apposition. (15) According to Ungnad, Grammatik §13 (e) sat is the fem. sing. nominative of the relative; in the present text it certainly is not a nominative, and there is no feminine noun for it to refer to. Possibly irti is understood, but the assumption is hardly necessary. (17) BIL-ib, read probably eššū (ii). (19) uraš here understood to be constructed as a causative with double accusative; the ma is then the emphatic particle, not the copula. The order of the words is extremely difficult and the translation given only tentative, owing to doubts about the reading and meaning of ll. 20 and 23; possibly the whole passage is misunderstood. (20) No ideogram GIS-ILA is known, a phonetic reading is-kur or es-sar seems out of place. (23) The reading NIM is certain from Col. III. l. 4. The sign resembles but is not exactly the same as, the Gudea form of the sign, THUREAU-DANGIN, Recherches sur l'Origine de l'Écriture cunéiforme, no. 165. But in the vocabulary from 'Amarnah, Journal of Egyptian Archeology, Vol. xi. pp. 233-7 there is a sign with exactly the same form in Obv. 2, Rev. 7 and 11. Possibly that sign is to be read tu(m).

It does not seem likely that NA-AB-TUM "he raised" is to be read in the present instance. (28) The exact significance of the space after this line is not clear. (31) For a parallel passage in a Naram-Sin inscription see POEBEL, Historical Texts, no. 36, Col. III (?), ll. 11 ff., DI-KUD-su . . . itinuma. Here DI-KUD . . . itinum is taken as being the phrase din N.N. or dinam denu, not dinam danamu, as POEBEL, op. cit., p. 213; but the itinuma which follows in Col. III. l. 6, is from danamu. For dinam denu and the parallel expression dinam parašu see Keilschrifttexte aus Boghaski, Vol. i. no. 1, Obv. ll. 49 and 55, where it is implied that when a god "judged the judgment of" a person,
that person was thereby legally established as king. The phrase probably has reference to a ritual.

COL. III. (2) Rid-Adad, whereas in the Hittite text, Boghazköi Texte in Umschrift Bd. II. Hefti, no. 3, Obv. Col. i, l. 13, the king of Arman is Ma-da-hi-na. Note that the wording of the present text, especially of ll. 23–28, suggests that Rid-Adad was not only king of Arman but also ruled Ibla; had there been an independent ruler of Ibla he would probably be mentioned. (8-9) dali narabitu. The verb narabu seems to denote a movement peculiar to (or, common to) liquids; if dali stands for (harpatu) dali, then "buckets used for his . . ." may be the meaning, i.e. Naram-Sin made Rid-Adad a carrier of water-pots for his own domestic purposes. For the spelling without determinative, see e.g. CAMPBELL THOMPSON, Medical Texts, pl. 10. (3) The erroneous translation of EBELING in Archiv für Geschichte der Medizin xiii. p. 135, which confounds (harpatu) dali with (su) tallu has been corrected by CAMPBELL THOMPSON in Proceedings of the Royal Society of Medicine, Vol. xvii. p. 30. For the spelling dali, cf. the Early Babylonian letter which refers to the use of certain men employed in corvee on canals, published by LUTZ, Selected Babylonian and Sumerian Texts, no. 50, Obv. l. 9, u me-e a-na da-li i-li ti(?). . . . Since this water was required for irrigating a garden, and the writer of the letter states that he sent the men, including the two kept back to put the water into the pots, across to the canal of the district called Dur-Adad, the interpretation of da-li as (harpatu) dali in this passage is certain. (10) si at the end of the line is a difficulty; one expects si in the gunu form, to be read su, or the ordinary su. But there is a small lump in the centre of the sign that forbids the idea that the scribe ever wrote su. Whether he intended su must be left to others. (11) esi. Here certainly NA-E-SI or ušu stone, dionire; see DELITZSCH, Sumerisches Glossar, p. 36. (12) su. So; for su? (17) en-ma, in documents of the āgade period introduces direct speech, as does umma later. See A.O. 4419, l. 1, published by THUREAU-DANGIN in R.A. xxix. p. 25; and Kish, 1927, no. 1, l. 1, published by LANGDON in R.A. xxiv. p. 90. (18-27) These lines form a clause of the "compound" type illustrated in UNGNAD, Grammatik, §66 (c), while ll. 18–22 are the actual subject of the co-ordinate subordinate clause in ll. 28–31; the 1st person used in the second subordinate clause is maintained in the first principal clause, ll. 32–4, but is changed to the 3rd person in the subject, co-ordinated, principal clause, Col. IV. ll. 1–3. The sentence is awkwardly constructed (see above on Col. I. l. 11), and the writer has lapsed from his effort to write in the 1st person, (31) Restore perhaps ab-mi-u for which there is just enough room. (32) Restore perhaps i-nu-su-ma. The form of su here is not that of the doubtful sign in Col. I. I. 11, but that is not in this text an overwhelming argument. (33) Restore tamsilam or tamsilia or even perhaps tamsilu. (34) Restore perhaps ab-mi-ma.

COL. IV. (6) The first sign is quite uncertain. It might be a for there is a nick in the left-hand line marking the column which may be a wedge-head, and the second perpendicular which appears in the copy as a single stroke may be double; a would then be the negative, see text no. 276, Col. II. In any case, whether a or daš, it is not required in a clause very well known from other instances. Is it possible that the scribe has divided a single register of the original inscription into two lines without troubling to divide properly, and that we should read manama sumia usazik? (10) The second sign has the form usual for zi not for gi; it has been assumed in translation to be gi because some part of laqatu seems to be required by the sense. But the grammar of ll. 7–10, which form as it were an absolute construction appended without a copula to the verb in l. 6, is difficult to explain. The li is a late form of the sign and is possibly a scribal error. (12) arkišu is here taken as the adverb. But could sa arkišu mean "what is behind it," referring to an inscription on the back of a plinth? In that case, cf. POEBEL, Historical Texts, p. 195. (13) TAK may represent a finite part of the verb lapatu. (14) The third sign is most probably še. There is hardly room for more than the remaining oblique strokes necessary. The last sign closely resembles, so far as traces can be seen, the preceding su. (15) The first sign, if intended for si, is very carelessly written and the scribe has actually used the dividing line as the top horizontal. (18) apparently here an ideogram, seems to refer to the person who destroys the inscription; is perhaps a "king" or "prince" intended? (19) atir may be status indeterminatus adru, "dark," in the predicate. (24) The last sign is THUREAU-DANGIN, R.E.C. no. 356. The translation of this passage is not intended to be literal, but to render adequately the sense.

COL. V. (2) The unidentified sign occurs again in Col. VI. 1. 5, in exactly the same form, and in l. 11, with only one perpendicular. If the scribe's copy is erroneous, owing to an indistinct original, the correct reading may be conceivably ga-gi-im, the second sign being THUREAU-DANGIN, R.E.C. no. 86. The word is used of a particular building at Sippar. But the analogy of danim and rabim
leads to the expectation of an adjective; the position of the wall suggests kamū, "outer," "principal" wall or gate (J.R.A.S. 1926 p. 711, 30). (9) The first sign written has been deleted, but in such a way as to leave a clear perpendicular at the end. It is assumed in the transliteration that this is to be read. The formula corresponds to that usually found on the ḫudurrus. (14) šalam. If this be the correct reading, the case is unintelligible to me. (15) The third sign is mis-written in some way. (16) Here taken to be a Sumerian phrase. The third sign is read a in spite of the horizontals, because the tablet gives the impression that the scribe himself tried to erase these horizontals. On kisu see Baumgartner in Z.A. (N.F.) II. pp. 132-8, and Woolley, Antiquaries Journal, 1926, p. 367. The exact meaning in the present instance is doubtful; it seems a general description of the walls. (17) The doubtful fourth and fifth signs may conceivably be TAK and GIN (TU). The last sign looks more like AM-MA than NE.

Col. VI. (18) If ana idi means "on the arm," then the inscription in Col. VI. belongs to Sin-iribam. But if the scribe merely intends to say that this inscription lay against the side of the Sin-iribam statute, that conclusion is not certain. It may be that there were two Naram-Sin inscriptions, both fragmentary, exhibited with later objects in a single room, and the scribe is merely noting their position in that room, in one case on the side of some object, in the other lying against a statue. The view that the inscription is actually Sin-iribam's is unlikely, in view of the facts about the city-walls, for it is difficult to believe that Sin-iribam actually restored the walls of a city which must have been in Northern Syria.

The Geographical Position of Arman and Ibla.

The district of Ibla was conquered by Sargon of Agade. The statement in Col. I. II. 5-10, is, not that no previous king marched to, or conquered, the place, but that none had sacked it as Naram-Sin did. The difficulty this text presents is, to decide whether it relates to one campaign or two different campaigns. In Col. I. II. 17-19, it is Nergal who "gave" Naram-Sin Arman and Ibla, presumably at the same time that he "presented" Mount Amanus. The two words "gave" (or "delivered") and "presented" point to some difference in the incidents of the campaign in different areas. In Arman and Ibla perhaps Naram-Sin had to fight against a stubborn resistance, while in Amanus he had a triumphal progress. But in Col. I. 1. 28—Col. III. I. 7, Naram-Sin plundered Arman and Ibla with Dagan's arms, the limits of the campaign being "the front" of the Euphrates and Ulisu; Dagan "presented" these districts to him "anew," Col. II. ll. 15-18. That implies quite a different campaign. But if on the first campaign Naram-Sin marched to Arman, Ibla and finally Amanus, and on the second to Arman and Ibla, conquering from the "front" of Euphrates to Ulisu, then Arman must adjoin Ibla; and Rid-Adad seems to have been king of both districts, which were at all events temporarily united.

Ibla is mentioned by Sargon of Agade in a series of geographical names, Mari, Yarmuti, Ibla, the cedar forest, and the silver mountain. The silver mountain lay in Cilicia, the cedar forest must be the Amanus. It is certain from the 'Amarnah letters that Yarmuti was a sea-port; the district of Yarimmuta is mentioned in connexion with Byblos and Simyra, both of which cities it supplied with corn, in the 'Amarnah letters. That the place lay south of Byblos is a legitimate inference from a letter in which Rib-Addi states that Yapa-Addi prevented his ships from reaching Yarimuta, while the fleet of Arvad prevented access to Simyra; since the fleet of Arvad prevented northern traffic, Yapa-Addi must have been operating to the south, and there Yarimuta must lie. (Knudtzon, Die el Amarna Tafeln, Bd. i. no. 105. The location in the Delta is not now probable). If Sargon marched from Mari, i.e. the middle Euphrates, to a point south of Byblos,
and thence to the Amanus past or over Ibla, described by Gudea as a mountain (statue B. V. 53), then Ibla is between Byblos and Alexandretta, near the coast. If in the Naram-Sin inscription, the order Arman, Ibla, Amanus is an account of the course of a campaign, then Arman lay E. of Ibla; and if the extent of Arman and Ibla together be marked by "the front of the Euphrates" on the east and "Ulisu" on the west, then Arman lay between Ibla and the Euphrates. The "front" of the Euphrates may mean the great bend on which lies Birijik, or the southern end of that bend by Rakka. Ulisu then lay on the Mediterranean seaboard, somewhere not far north of Byblos. Now in the 'Amarnah letters there is not infrequent reference to a city Ullaza, which was certainly on the sea-coast since it was captured by the fleet of Arvad (no. 105), and probably lay between Arvad and Simyra, since the Arvad fleet proceeded to the latter place; that no great distance intervened between Ullaza and Simyra may be deduced from another letter that shows the capture of Ullaza was an urgent threat to Simyra (no. 104, l. 30). Ullaza must then have been near Tripoli. Such a situation for Ulisu would suit the requirements of the present text; and the equation Ulisu-Ullaza is not impossible, if the sibilant represented be D; though the D is ordinarily represented in the Agade texts by z. If the town of Urshu, mentioned by Gudea in close connexion with Ibla, and apparently identified with it, be correctly identified with the classical Rhosus and the modern Arsuz, just north of the Rás al Khanzir, then Mount Ibla reached from the Gulf of Issus to Tripoli, and included all the hill-country; Arman must have been the plain from about the line Aleppo-Homs to the Euphrates. (Landsberger in Z.A. (N.F.) I. pp. 235-6, equates Ibla with Mardin, Urshu with Urfa).

There is a city of Arman mentioned by the Assyrian kings Tiglathpileser I and Shalmaneser III. That lay E. of Tigris and S. of the lower Zab, in the mountains, in the territory of the Yasubi. It has by some been identified with the modern Ḫulwān. (Otherwise Albright in J.E.A. vii. p. 80, n. 1, who considers Arman is probably the source of the later name Armenia, and thinks the land of Man may be a shortened form of Arman). That for this eastern city, the Assyrians wrote either Arman or Halman is proved by the inscriptions of Shalmaneser III. (see Luckenbill, Ancient Records 1. §§ 623 and 650). Now beside the Ḫalman in the east, there was a Halman in the west (see e.g. Luckenbill, op. cit., § 646), very generally identified with Aleppo, in the late Assyrian period. Halman does not appear in earlier records as the name of Aleppo; the Hittites called it Ḥalpa. It is, nevertheless, possible that the form Halman is an early form of the name. In that case, as Arman appears as a variant of Halman, the city east of Tigris, so Naram-Sin's western Arman may be a variant form of the Halman mentioned by Shalmaneser III and others as beyond Euphrates. The equation of the western Arman with the Aleppo area is in itself probable, as has been seen above.

Confirmation for this view may be found in the fact that Dagan finally "presented" the districts of Arman and Ibla to Naram-Sin. The West Semitic deity, who was specially worshipped in the middle Euphrates valley (see King, History of Babylon, pp. 131-2) might naturally be supposed to have power over the Aleppo area.

The writer of the geographical commentary on the campaigns of Sargon of Agade, published in Schroeder, Keilschrifttexte aus Assur verschiedenen Inhalts, no. 92, gave the boundary of Armanu in obv. l. 13; unfortunately the text is
broken, but it is probable that he considered that Armanû lay next to Lullubu and Akkad; in that case he clearly considered that the Armanû mentioned in Agade inscriptions lay east of Tigris, but no certain inference as to the early period can be drawn from this late text. (Otherwise Albright in *J.A.O.S.* XLV. pp. 193 ff.)

**The Walls of Sīkumal(?n)um.**

The two inscriptions have clearly been put together owing to the desire to complete the information about the walls of this city, of which three are named, the *duru ga-*?, the *duru danu* (dannu) and the *duru rabu*. The first clearly was the lowest, since it stood next to the river (Col. VI. ll. 1–5), the *duru dannu* stood immediately above it (Col. V. ll. 1–4) and the *duru rabu* was the topmost. These walls were built on a rock surface, and the length of rock intervening between each wall is given; the assumption that the walls were actually one above the other is derived from the natural inference from the text that they stood on a hill-side. The facts derived from the text may be tabulated in a hill-section (sketch). For that purpose, a selection has to be made between the two entries as to the relation of the *duru ga-*? to the *duru danu* (Col. V. ll. 1–7 and Col. VI. ll. 10–17). Since the total given (Col. V. ll. 8–16) almost certainly depended on the figure given in the same inscription, not in the variant, the first entry is used as a basis of calculation. This total of 404 ells “from the ground to the top of the wall” is difficult; the figures which most nearly give that result are the lengths
of rock, 196 ells + 180 ells + 30 ells = 406 ells. But that total is not the distance "from the ground to the top of the wall," but from the ground to the top wall. If this, perhaps, is what the scribe meant, then he has written 4 in his total where he intended 6. But if actually a rope measurement from the top of the wall to the ground was taken, then 404 may be correct; for although the distance geometrically is greater, a straight line from one point to the other would correct the slight exaggeration that always results from the addition of partial measurements.

The city thus fortified must have resembled one of the Anatolian hill-cities called in Turkish "Hissar," described by Forrer (M.D.O.G. no. 65, pp. 33 ff.). Clearly such a site cannot be looked for in Babylonia, and the probability is that Sikumal(? num) lay in the district of Ibla, in northern Syria, where this kind of building might naturally occur; whether it was a city, captured by Naram-Sin during his campaign there, or a fortress erected by him, the text gives no clue. It should be noted that this kind of sectional measurement is unique in Babylonian texts; depth, length and breadth are often mentioned, but this is the first series of measurements in the order of a section.

There is no means of deciding the exact length of the ammatum intended in this inscription; but it may be noted that if the ammatum meant be that which measured 49'5 cm., then the distance between the walls amounts to a little less than 15, and a little more than 89 metres, and the heights of the walls are about 10, 15, and 22 metres respectively. These measurements conform so closely with probability that they may be accepted as correct.

276

Col. I. (1) ma-na-ma (2) šumi(mi) (3) na-ra-am-sin (4) da-nim (5) šar (6) ki-ib-ra-tim (7) ar-ba-im (8) u-sa-sa-ku-ma (9) al KA (10) na-ra-am-sin (11) da-nim (12) šumi-su (13) i-sa-ga-nu-ma (14) šalmi(mi)-me (15) i-ga-bi-u (16) u LUGAL.LAM (17) na-ga-ra-am (18) u-kal-la-ma-um (19) šumi-su-me (20) be-še-il-ma (21) šumi(mi) (22) su-gu-un (23) i-ga-bi-u (24) sin (25) be-al (26) šalmi-su-a (27) u DINIGIDINIGI (28) an-nu-ni-tum (29) anu (30) en-ši (31) A-MAL (32) sin (?) (33) šamaš.


Col. III. Broken.
SUPPLEMENT.

Col. I. Whoever damages the name of Naram-Sin, the mighty, king of the four quarters, and sets his name on the statue of Naram-Sin, the mighty, and says, "It is my statue," and shows [it to] an enemy king, and says, "Rub out his name and set my name [on it]," may Sin the lord of that statue and Ishtar-Anunitum, Anu, Enlil, A-MAL, Sin, Shamash.

Col. II. Nergal, . . . , Ninkarrak, the great gods, all of them, curse him with an ill curse. May he not hold the sceptre for Enlil, the kingship for Ishtar. May he not stand before his gods. May Nin-khursag and . . . . give him a male [issue?] and a destiny (or, a "name"). May Adad and Nisaba not cause his plough-land (?) to prosper. May Enlil not . . . .

The tablet contains a copy of the concluding section of an inscription of Naram-Sin, of which the fragment of a similar copy in POEBEL, Historical Texts, no. 36, rev. (?), Col. IV, may be a duplicate or from a parallel text. The scribe has made numerous errors, and in some cases the signs cannot be certainly recognized.

Col. I. (2) Note the form of the construct of šumu. (3) Here and also in 1. 10 the scribe seems to have omitted AN and "to have written EN-ZU in a peculiar way. The normal writing is found in 1. 24. The scribe's copy may be an attempt to render exactly what he saw on a much weathered or battered original. (4) For the archaic form of nim, here employed, see note on text no. 275, Col. II. 1. 23; in this text also, the scribe has relapsed into a later form, in 1. 11. (9) The second sign is unquestionably KA. A comparison with the inscription of Rimush, POEBEL, no. 34, cols. XVIII and XXIV, shows that the original must have had šalmu. The scribal error may have arisen from a broken or blurred original, but the passage was clearly misunderstood by the copyist. (15) The parallel passage, POEBEL, no. 34, Col. XXIV, has pi for bi. The present scribe began to write a sign after bi which he erased. (16) The writing LUGAL.LAM is curious; it is not a true ideogram, which would not require LAM. This may be a phonetic complement, and LUGAL a loan-word to which a case ending is attached, but šarru is often spelt phonetically in the Agade texts, and the need for the loan-word LUGAL does not appear. The explanation therefore is very doubtful. (17) Note the form nakaru for nabru. But if nagaram stands for nagaram, "carpenter," then we must render "and shows LUGAL.LAM to a carpenter." LUGAL.LAM remaining inexplicable. (27) The reading is doubtful. There seems to be a perpendicular after the second DINGIR. The duplicate, POEBEL, no. 36, rev. (?), Col. IV. 1. 5, has inanna, and this reading is certainly correct; the present scribe has either misread or miscopied. (28) A rare writing of the name of a goddess worshipped at Agade and Sippar-Anunitum, see Zimmer in Z.A. XXXIV, p. 189, Thureau-Dangin in R.A. XXIII, p. 26, n. 1. (31) On A-MAL see Thureau-Dangin, ibid.; WEIDNER in Archiv für Keilschriftforschung Bd. II. p. 13, n. 4; LANGDON, Creation Epic, p. 186, n. 16. Note that in the present instance A-MAL occurs in exactly the position in which E-A would occur in later texts. (32) Restoration, suggested by next line, very doubtful as it repeats 1. 24.

Col. II. (2) The second sign might be MES, UM, or DUP. POEBEL reads U-mes. (3) The duplicate omits ak. (4) išu, though written as singular, must be transcribed as plural; the duplicate has i-li. (6) u-ra-lam, a variant form of the regular arratum which occurs in the duplicate, and in the inscription of Iddu-Shushinak, published by SCHEIL in Dilégation en Perse vi. p. 18, l. 70; another variant is irratum, see SCHEIL, ibid., II. p. 67, col. II. 1. 7. (7) The passages quoted in the preceding note have limatum and limatum. (10) The išu is written in a form current in the scribe's time, not under the dynasty of Agade. (13) a is clearly the negative precative particle as in II. 16, 22, 26, 29, 31. The last sign is probably išt; in that case the single perpendicular is perhaps a scribal error for a doubled perpendicular. The translation is doubtful; PA is taken to mean ḫattu, the determinative being omitted, but in connexion with kaššu II in later times PA-MES = reišu, appatu. The use of ana is also peculiar: if the translation is correct, the idea that Enlil bestows a sceptre, and Inanna kingship, is expressed in a compressed way. But the parallelism of the concrete PA with the abstract šarrutu is unsatisfactory. (20) The first sign may be US or ARAD. (21) For aššu = ME-TE, simtu, see POEBEL, no. 34, col. XXVII. 1. 18. But perhaps in the present instance "a name," šumu, is intended, the "name" implying "(continued) existence." (22) The beginning of the line is damaged, the i cannot have commenced by the column line; there is just space for the restoration a. (25) The first
sign is certainly ku, not ma or șu. If the last sign is te, then a word ku-ri-te here appears for the first time, unless it is a variant of garitum, "corn land," Z.A. (N.F.) iv, p. 77. If the last sign is ub, not te, then perhaps the second sign is to be read ursu, not ri; kurup-su gives a suitable sense, accords with the invocation of the agricultural deity Nisaba, and with the verb eseru, and is adopted as giving the approximate sense in the translation. On kuruppum, see Babylonian Historical Texts, pp. 91-92; the meaning proposed in Z.A. (N.F.) III. p. 89, "Gerat" neglects the obvious parallel lim-id ku-ru-up (V. ku-ru-up-pu) ia-ši (where sense and the variant forbid the interpretation of kurub as an imperative). "[As heaven fructifies the earth, so that plants bear increase] so may my ploughed land bear increase for me" (see Z.A. XXXII, p. 174, l. 59, where a different view is maintained). The infinitive, karap(b)u occurs in a list of the verbs which are technical terms for different kinds of cutting, Scheil, Nouveaux Vocabulaires, p. 8, ll. 30, 42, 44, 46. The noun kur(b)annu, "clod of earth," "upturned piece of earth" is derived from this root. For kurup(b)u, "ploughed," see Langdon in J.R.A.S. 1925, p. 167. But the reading ku-ri-te-su is the more probable, as a reading ursu or ru for -e could not be paralleled, except perhaps in no. 275, ii, 1. (27) The last sign is very doubtful. (28) The first two signs may be intended for ID, naru, which occurs twice in the similar but broken curses in the Ann-banini inscription. But the signs may also be a-ba. (29) The reading ali imtut, "where he died," gives no sense; a limtut, "may he not die," leaves the sense equally obscure and introduces an optative where previously the simple imperfect is employed. (31) The scribe has written bi not ga. (32) The first sign was almost certainly u, the second sign may be -e used either as an ideogram for alu or as the phonetic ri; the last sign might be iš, šu, zu, etc.

277

(1) [da-n]um (2) [š]ar (3) [ki-ib-r]a-tim . . .

... The mighty, king of the [four] quarters of the world.

Dedication on fragment of alabaster vase. Brought in. Probably part of the titles of Naram-Sin (cf. S.A.K.I. p. 166, (d) (b)).

278

a-gi-gal.

Inscription (3 x 1 cm.) on a calcite bowl (11 x 6.5 cm.), found in "prehistoric" grave 33.

279

(1) [nam-l]i-la-ni-[šu (2) a-mu]-na-[ru].

For his life he dedicated to him.

Inscription (3.5 x 4.5) on fragment of white alabaster vase. From Ennumakh.

280

Part of a curse on fragment of mace-head; chalcedony (?); found in neighbourhood of the house-site. Was 4Ningirsu in l. 3 (cf. no. 283)?

281

Two archaic signs on fragment of steatite. Brought in.
Supplement. 85

282

(1) ["nin-gir"]-su (2) ["ur-sag kal-ga"] a . . . .

Col. II. (1) PA.T.E.SI (2) lagaškI-ka (3) lu e-ninnu (4) "nin-gir-su-ka (5) in-du-a-ge . . . .

To Ningirsu, mighty hero . . . . governor of Lagash, who built the E-ninnu of Ningirsu . . . .

Part of a Lagash brick from the neighbourhood of the house-site. Apparently = S.A.K.I. p. 146 (b), (Ur-Ningirsu), but with 8 + 8 lines.

283

(1) mu "lugal-ba-ga (2) e(?)-a tu-ra uš-sa.

The year after Lugal-baga entered his temple.

Date on tablet (0.35 x 0.3) from grave-site, near surface. Cf. Lagash date S.A.K.I. p. 228 (c), and Lugal-ba-ga as title of Ningirsu, ibid., p. 90.2, 9, also references to e-ba-ga in DEIMEL, *Sumerisches Lexikon*, no. 52.

284, 285

(1) "nannar dumu-sag "[en-lil-la] (2) lugal-a-ni-[ir] (3) ur-"nammu nitah k[al-ga] (4) lugal uriKII-[ma] (5) lugal ki-en-gi ki-[uri-ge] (6) sug-peš-du-a (7) sug he-me-am (8) a-sag-bi (9) šar-gal-gan-am (10) a-la (11) a-mu-na-ta-gin (12) e-bi 4(?) da-na 260 GAR-DU (13) he-na-ag(?) (14) uriKII-ma (15) zu[bi]-ge(?) (16) he-mi-ag (17) e-ba a-ba- "nannar-gim (18) mu-bi.

For Nannar, eldest son of Enlil, his king, Ur-Nammu, mighty man, king of Ur, king of Sumer and Akkad—the *sug-peš-du-a* [fishers' marsh] was a marsh; its area was 3600 *bur*. From the water (thereof) he drew off water, and made its canal 4 *danna* and 260 GAR-DU long. Ur he made (to be) watered (? ?). Of this canal—" who is like Nannar ? " (is) its name.

No. 285 is a copy made by a learner of the Larsa period, on a tablet measuring 0.11 x 0.065, of the whole of a cone inscription of which we have an original fragment (found loose) in no. 284. The copy was made by an inexperienced hand. In l. 3 the sign is not *nammu*, but this must be intended. In l. 9 the writer has omitted *gan* (cf. no. 284). Similarly in ll. 13, 15 *ag*, which seems to be intended, is very slovenly written.

The purpose of the inscription is evidently to describe the draining of a lagoon by means of a canal which brought its water to Ur, and probably thereby, since its area is noted, restored its bed to cultivation.

(6) Lit. " the fish-catching marsh."

(10, 11) A curious, but intelligible expression for drainage: instead of " from the water " it would be more natural to say " from the lake."

(12) *da-na* evidently for *danna*, the Sumerian reading of *KAS-BU*; for this phonetic writing, see the references given in *R.A.* xv. p. 18. The total length of the canal would be, very roughly, some 27 miles. As for the area specified in l. 9, it is expressed by the highest notation used in Sumerian, and is doubtless to be taken as meaning simply some immense surface.

(15) Reading and meaning doubtful, but the expression is connected with canals and watering (cf. *S.A.I.* nos. 692, 693), and that sense is very suitable here.

This tablet, together with the copies of dedications of other kings published in this Supplement, was found in one of the Larsa houses, perhaps a scribal school. One of these texts is dated in the reign of Rim-Sin, and all probably belong to about that time.
(1) *nan[nar] (2) lugal-a-ni-[ir] (3) [u]r-4[n[ammu] . . .
To Nannar his king, Ur-Nammu . . .

Inscription (0.035 x 0.045) on fragment of stone vase. From E-nun-makh.

(287)

(1) *nannar (2) lugal-a-ni (3) šul-gi (4) nitah kal-ga (5) lugal ur[i]-ma (6) lugal an-ub-da-limmu-ba-ge (7) 5 ma-na (8) mu-na-gi-in.
For Nannar his king, Shulgi, mighty man, king of Ur, king of the four quarters of the world, certified (this weight) as 5 minas.

Diorite duck-weight; intact but slightly chipped; weight, 2,478 grammes. The duck is marked with a crescent. From S.W. face of ziggurat (S. Chamber).

(288)

(1) *bur-šin (2) lugal-kal-ga (3) lugal ur[i]-ma (4) lugal an-ub-da-limmu-ba-ge (5) ki-en-nu-ga ur[i]-ma (6) mu-na-du (7) ki-en-nu-ga-ba (8) *bur-šin (9) [ki-ši-g] *nannar (10) [mu]-bi-im.

Bur-Sin, mighty king, king of Ur, king of the four quarters of the world, the watch tower of Ur has built. Of this watch tower—"Bur-Sin (is) the beloved of Nannar " is its name.

Inscription on edge of brick (0.26 x 0.26 x 0.065) from Diqdiqqah. This must be the en-nu-ga referred to in S.A.K.I. p. 200, Gimil-Sin, B.

(289)

For Nannar, exalted light (?) fixed for his people, Lord who alone in heaven shines, his king; Ibi-Sin, god of his land, mighty king, king of Ur, king of the four quarters of the world—when Susa, Adamdun, and the land of Awan, like a storm he had smitten, in one day had made to submit, and had captured its lord Lu-a (?), a golden wash(?)-pot, cunning work . . . . , bearing (?) a . . . . dragon, black rain (?), its ornament an unending wonder, for the great feast of New Year, the Akiti of Nannar, . . . unceasing made for him ; for his life he dedicated it.

For Nannar, lord, great power of heaven and earth, his king; Ibi-Sin, god of his land, controller of all powers, the wise, mighty king, king of Ur, king of the four quarters of the world—when Susa, Adamdun, and the land of Awan, like a storm he had smitten, in one day had made to submit and had captured its lord Lu-a (?), for Nannar, because he had caused his might to increase (?) Ibi-Sin, the prince of sublime power, of wide understanding, (27) a golden vase of seven bosses, [Lines 53-61 of uncertain meaning] unceasing, for his life he dedicated. Whoever commits an evil act and opens the exalted shrine, the “ great sanctuary,” the place of Nannar’s feast (?) may the great gods of heaven and earth curse him . . . .

Double columned tablet (-095 x -06) from same collection as no. 285, containing copies of two dedicatory inscriptions of Ibi-Sin, which were probably engraved on two vessels used in the cult of the Moon-god.

(2) Last sign doubtful, may be ZE4. The meaning also is uncertain, for sud-du also = usatu (R.A. xvi. 168).

(10-16) A date formula inserted both in this and the next inscription (ll. 40-45). For its occurrence on tablets of this reign, see nos. 210, 211 above.

(17) bur SAGAN = bur sikkati; for the meaning of the latter, see JENSEN, K.B. vi. 1, p. 490.

(18) alim-mus-ba. Though no such creature is mentioned in the Epic of Creation, this was presumably one of, or similar to, the monsters of Tiamat, which were prominent in the mythology of the akitu festival.

(20) Very doubtful; it seems most likely that il refers to the vessel “ bearing a—dragon (and) black rain ”; the latter is either a description of the dragon himself, or refers to a poisonous dew which the monster was depicted as spouting.

(21) On this phrase, see DELITZSCH, Sumer. Glossar, 263.

(23) a-kit-a, locative, the Sumer. word being akit or (usually) akiti. The spelling with kit seems to be new. It suggests a possible etymology with reference to the cult, a, a part of the body, and kin a garment; cf. the references to the kitu of the urigallu-priest (in S. A. PALLIS, The Babylonian akitu Festival, p. 153); on the other hand, this may be only a phonetic writing. The akitu festival here in question must be that of the month Nisan, since the “ new-year ” is mentioned (zag-mu-a):

(25) Unintelligible; the last sign but one looks like hu, though ri was probably intended.

(26) Cf. line 62 below; a variant for INANNA (mus)-nu-tum-mu = la naparku.

(52 ff.) Description of a golden vessel with seven bosses, apparently with honey-[bees (?)] about the mouth; the following details of the decoration, contained in ll. 54–61 are particularly obscure; in places the signs are uncertain.

(67) The same phrase occurs in no. 124.13. It may be observed that there also is a reference to the divine meals, as apparently in bi-EZEN-ma here. It seems that the object in question is some kind of chest or aumbry in which were kept the articles of the god’s table service.
290

(1) \(mu \textit{d'i-bi-sin}\) (2) \textit{lugal uri} \(\textit{K} \textit{-ma-ge}\) (3) \(\textit{hu-uh-nu-ri}\) \(\textit{KA-MU}\) (4) \textit{ma-da an-\(\textit{\bar{s}}a-an\)} \(\textit{\bar{s}}u\) (5) \(\ldots \textit{-dugud ba-\(\textit{\bar{s}}i-\)in-gin}\) (6) \(\ldots \textit{-gim a-mah}\) (7) \ldots \(\textit{i[n]}(\text{?}).

Year when Ibi-Sin, king of Ur invaded Khuknuri \ldots \), together with (?) the land of Anshan, and like [a storm (?) with] (his) uplifted arm \ldots \ [smote(?)].

Date, from contract ('07 \(\times\) '045), found near "house-site." Tablet has seal-impression = no. 88. [The wedge at the beginning of l. 5, and that in l. 7, are no longer on the tablet, but are given according to a copy made at the time of the discovery.]

The formula is that which now begins the fragment of a date-list, no. 292 below, though the two copies have several differences. The great value of this duplicate is that it proves no. 292 to contain dates of Ibi-Sin (and of the following dynasty ?), which would not have been gathered from 292 alone.

(3) \(\textit{KA-MU}\), the latter sign is quite clear on 292. \(\textit{KA-MU} \ldots \textit{su}\) has been taken to mean "together with," but the phrase does not seem to be known.

(4) For \(\textit{Ansan}\) \(\textit{K}\) no. 292 writes \(\textit{NIM}\) \(\textit{K}\) (Elam).

(5) Sign before \(\textit{dugud}\) is doubtful also in 292, which omits \(\ldots \textit{gim a-mah}\), and ends \(\textit{sum(?)-bi sa-ne-in-gar}\).

291

Col. I. (1) \(\textit{d'i-bi-sin}\) (2) \textit{dingir kalam-ma-na} (3) \textit{lugal kal-ga} (4) \textit{lugal uri} \(\textit{\bar{s}}a-\textit{\bar{d}}\textit{a-la-timmu-ba}\) (5) \(\ldots \textit{-de}\) (7) \textit{bad-gal}.

Col. II. (1) \(\textit{za-pa-ag-\ldots . . \textit{nu-tur-tur}}\) (2) \textit{hur-sag-sig-gim} (3) \(\textit{uru-ki-ni [he(?)-]}\textit{-mi-\ldots . . (5) \textit{mu-bi-[im]}}\).

Ibi-Sin, god of his land, mighty king, king of Ur, king of the four quarters of the world (in order to \ldots ?) a great wall, which no noise of \ldots . may enter, like a yellow mountain, his city \ldots . [Of that wall \ldots .] is its name.

Part of a clay cone (-09 \(\times\) -08) found loose. See also no. 86.

Col. I. (6, 7) and Col. II. (1, 2, 3) have parallels in two inscriptions of Warad-Sin: no. 129 and S.A.K.I. p. 212 (b). Cf. also \textit{ibid.}, Col. II. 8, with Col. II. 3 of this text.

292

Col. I. (1-4) \(\textit{mu \textit{hu-uh-nu-ri}} \textit{KA-MU} \textit{ma-da \textit{NIM}} \textit{bi ba-\(\textit{\bar{s}}i-\)in-gin} \textit{SUM(?)-bi sa-ne-in-gar}.

(5, 6) \(\textit{mu en-nir-si-an-na [en]} \textit{\textit{\textit{i-nanna ma-\textit{-e in-pad}}}\}

(Rest of Col. I. fragmentary).

Col. II. (16-18) \ldots \textit{gibil-\textit{\textit{\textit{\textit{d'i-bi-sin in-sig}}}\}

(19-21) \textit{mu \textit{\textit{i-ti-nir-gal en-lil nin-lil-ra mu-na-dim}}}

(22, 23) \textit{mu bad-ri-im-\textit{\textit{\textit{\textit{d'i-sin ba-du}}}\}

(24-26) \textit{mu nin-me-an-ki \textit{\textit{i-ti-nir-gal inanna-ra mu-na-dim}}}

(27-29) \textit{mu u-sa\textit{sa nin-me-an-ki \textit{\textit{i-ti-nir-gal inanna-ra mu-na-dim}}}\}

(30, 31) \textit{mu en bara \ldots \textit{ma-\textit{\textit{\textit{\textit{e in-pad}}}\}

(Rest of Col. II. and beginning of Col. III. fragmentary).
COL. III. (44, 45) mu en *inanna . . . . maš-e in-[pad]
(49-51) mu-us-sa *ummu-alan-gu-la *nin-i-si-in-na mu-na-dim.
(52-54) mu nin-dingir *nin-e-ni-ga gi-li-egir maš-e in-pad.

(Col. IV. has fragments only.)

COL. I. (1-4) Year when he invaded Khukhnuri . . . . together with (?)
the land of Elam, and overwhelmed its . . . .
(5, 6) Year when he appointed the en-nir-si-an-na, the priest of Inanna (by)
omens.

COL. II. (16-18) [Year when] . . . . Ibi-Sin smote.
(19-21) Year when he made the great emblem for Enlil and Ninlil.
(22, 23) Year when Bad-Rim-Sin was built.
(24-26) Year when he made nin-me-an-ki, the great emblem, for Inanna.
(27-29) Year after he made, etc.
(30, 31) Year when he appointed the priest of the shrine . . . . (by) omens.

COL. III. (44, 45) Year when he appointed the priest of Inanna . . . . (by)
omens.
(46-48) Year when he made a great copper statue of Nin-Isin.
(49-51) Year after he made, etc.
(52-54) Year when he appointed the priestess of Nin-e-ni-ga . . . . (by)
omens.

Fragment of a date-list, being the top right corner of a fairly large tablet, now 0·09 x 0·07.
The first date preserved luckily coincides with no. 290 above, which proves that it belongs to the reign
of Ibi-Sin. The last column of the Obverse probably, and the Reverse certainly, contain dates of the
Isin dynasty, so that the tablet, when complete, doubtless began with the Third Dynasty of Ur and
continued with the Isin formulae. Its fragmentary state is therefore greatly to be regretted.

(1-4) Note the equation of NIMK ELAM with Anshan in no. 290. The last part of the formula
varies notably from the other version.

(5, 6) Apparently identical with Shulgi, year 11; si (SUM) being presumably a phonetic variant
for si.

(16, 18) It is quite uncertain whether Ibi-Sin is actually the subject of this formula; more
probably it belongs to one of the first Isin kings, and refers to something connected with the name of
Ibi-Sin.

(22, 23) The place cannot, of course, be connected with the celebrated Rim-Sin of Larsa. At the
very beginning of Rev. Col. III. can be discerned at the end of a line lugal; hence, a reign probably
began here.

(32-54) For *nin-e-ni-ga see above, no. 106.19. gi-li-egir “the junior (?) . . . .”

293

Obv. (1) *nannar (2) sag-gal dingir-dingir a-nun-ge-ne (3) nir-gal e-kur-ra
(4) me-ni an-ki-da gu-lal-a (5) uru šub sig-nu-di (6) en aš-ni an-pa-e-a (7) dumu-sag
(8) *en-il-la (9) me-ul-li-a ki-bi gi-gi (10) giš-har ur[iK]-ma (11) si . . . .
(12) *i-din-*da-gan (13) lugal kal-ga (14) lugal ur[iK]-ma (15) lugal ki-en-gi ki-uri
(16) ki-ag *nannar (17) u *nin-gal-ge (18) mu-na-dim (19) nam-ti-[l][a-
ni-šu] (20) a-mu-[na-ru]

Rev. (1) * . . . . (2) * . . . . (3) * . . . . (4) maškim n[u-kur-bi] he-a
(5) ud-da-ri-šu.
To Nannar, great chief of the Anunnaki, strong one of E-kur, whose power binds together heaven and earth, who smites not the ruined city, lord who alone in heaven shines, eldest son of Enlil, who restores the ancient rites (?), the form of Ur ... Idin-Dagan, mighty king, king of Ur, king of Sumer and Akkad, beloved of Nannar and Ningal, has made for him, (and) for his life dedicated to him.

A similar phrase occurs at the end of no. 118 and of no. 294, below.

For Nannar, great chief of the Anunnaki, strong one of E-kur, whose power binds together heaven and earth, who smites not the ruined city, lord who alone in heaven shines ............ prince whose exalted power goes forth from E-kur, whose hand has given the whole of wisdom to Idin-Dagan (the king), endowed with understanding by Enki, whom thy (!) heart has chosen, (even) to his true and beloved shepherd: Idin-Dagan, mighty king, king of Ur, king of Sumer and Akkad, beloved of Nannar and Ningal, made [this ?] for him, and dedicated it for his life. Whosoever commits an evil act and .. . . , or destroys its inscription and writes his own name upon it, or because of these curses sets on another (?) man (to do it), may that man, whether he be a king, a lord, or the ruler of a city and head of all that lives and has a name (therein), may that man have no “ name,” may no seed arise (to him); may Nannar my king and Ningal my lady curse that man! May the sun-god and Inanna be the watchers unchangingly for ever.

For the restorations, see the preceding inscription, from which ll. 7-9 may also perhaps be restored.

(11) -bi is evidently intended, though the sign on the original rather resembles am.

(12-17) A remarkably involved and awkward clause, which can be made intelligible in translation only by taking the lines (as above) in the order, 17, 15, 12, 13, 14, 16; but even in the Sumerian, the grammar (or the text) is doubtful, for the -ra seems out of place at the end of 15, and the sudden change into the 2nd person bar-zu is an astonishing anacoluthon. It is very possible that the Larsa scribe’s copy is at fault here.
(22) What the king made is nowhere specified—no doubt the object upon which the inscription stood. Was this a statue of Idin-Dagan himself? Even if so, a mention of it might be expected, and the omission is so unusual that the completeness of the scribe's copy of his original may be questioned.

(29) Cf. above, no. 106.23-25.

(32, 33) SAG zi-gal etc. = rīš šīkhat nāpišti ša šumušu nābā.

(39, 40) Cf. end of the preceding inscription.

295

Libit-Istar, the humble shepherd of Nippur, the just irrigator of Ur, (occupied) incessantly with Eridu, honourable lord of Erech, king of Isin, king of Sumer and Akkad, beloved of Inanna, am I. When I had established justice in Sumer and Akkad, by the command of Enlil and Nannar I renewed the place of Ur. The whole (?) . . . . I dug.

Text put together from three fragments of triplicate cones. Col. I = no. 106.1-13 (with the variant noted in S.A.K.I. p. 204, i for l. i3) ; 14-16 are similar to no. 106.24-26; the rest is new.

(22) Reading completely uncertain; some canal is doubtless in question.

296

Libit-Istar, the delight of her heart am I.

Round school-tablet (0.07 diam.), from small temple court on the house-site, cf. no. 295.12-13. The lines are copied from an inscription of Libit-Ishtar.

297

To Dagan, Lord of the great gods, his god, for the life of Gungunum, mighty man, king of Ur, Enannatum, priest beloved of Nannar . . . .

Cone fragment (inscription. 0.1 x 0.06), found loose.

298

Cone fragment (inscription. 0.1 x 0.06), found loose.
(9) [mu alan-urudu gir-tab-ba 4nannar-ra] (10) [mu-na-di]m
(11) [mu us-sa alan-urudu gir-tab-ba 4nannar-ra] (12) [mu-na-di]m.

COL. II. . . . (4) mu id-mah ba-ba-[al]
(5) mu id hi-ri-tum zarar 4[-ma ba-ba-al]
(6) mu alan 4gul-da z[a-gin-šu-du-a e]-nannar-šu] (7) i-ni-in-tur-[ri]
(8) mu ugi[i-[i]-si-in[K1-na e-tukul ba-an-sig]
(9) m[u en 4UD] maš-e in-pad
(10) mu uš-sa en 4UD maš-e [in-pad]
(11) II mu a-bi-sa-ri-[e]
(12) mu su-mu-ilum [lugal]
(13) mu alan-kug-babbar e-4UD-šu [i-ni-in-tur-ri]
(14) [mu]urudu-ur-mah min-a-bi k[a-sur(?)-ra 4iinanna-šu] (15) i-ni-in-tur-[ri]
(16) [mu a-ku-u]z[K1] [ba-hul etc.]

COL. I. Year Anshan was devastated.
Year he chose by omens the high-priest of the sun-god.
Year after he chose by omens the high-priest of the sun-god.
Year he brought into the temple of the sun-god a great bronze statue.
Year he brought two emblems into the temple of Nannar.
Year the high-priest of the sun-god was raised to his office.
Year he made a bronze statue with a pedestal for Nannar.
Year after he made a bronze statue with a pedestal for Nannar.

COL. II. Year the great canal was dug.
Year the hiritum canal was dug at Larsa.
Year he brought into the temple of Nannar a statue made of cornelian and lapis-lazuli.
Year the troops of Isin were smitten.
Year he chose by omens the high-priest of the sun-god.
Year after he chose by omens the high-priest of the sun-god.
11 years of Abisare.
Year Sumu-ilum became king.
Year he brought a silver statue into the temple of the sun-god.
Year he brought to the . . . . gate of Inanna two copper lions.
Year when Akuz was destroyed.

Portion of a date-list, covering the 5th—12th years of Gungunum, and parts of the reigns of Abisare and Sumu-ilum, kings of the Larsa dynasty. The 9th and 10th formulae of Gungunum here stand in reversed order as compared with other lists. There is a similar reversal of the 6th and 7th formulae of Abisare, and a variant (in-pad for ba-hun-ga) in the last two years of that reign.

299

COL. I. (1) 4nannar (2) en-zur-zur (3) an-ki zalag (4) dumu-sag (5) 4en-lil-ša
(6) lugal-a-ni-ir (7) ku-du-ur-[ma-bu]-ug (8) ad-di[a] kur-mar-tu (9) dumu si-im-li-
ši-il-ha-ak (10) lu šu-gar e-bar-[a-ge ne-in-gi-a] . . . .

COL. II. (1) u-ma-ni-ša (2) a-dug-bi-gub-bu-a (3) mu-na-dim (4) nam-li-
ša-ni-šu (5) u nam-ti (6) warad-šin dumu-ni (7) lugal zarar 4-KI-ma-šu (8) a-mu-
nar-u (9) . . . .
COL. III. (1) e(?)-ib-ba-bi-a (2) igi-? u-mu-ni-in-ag-êš (3) mu-pad-da (4) nam-lugal-la-ka-ni (5) uku-mah (6) nam-mu-ni-ib-ga-ga-ne . . . .

REV. (1) . . . . (2) lu šub-gal . . . . (3) mu-na-di-m (4) nam-ti-la-ši-su (5) u-nam-ti (6) warad-âš-sin dumu-ni (7) lugal zararâš-šu (8) a-mu-na-ru (9) lu mu-sar-ra-ba (10) šu-ne-ib-ur-a (11) mu-ni ne-ib-sar-ri-a . . . .

COL. I. To Nannar, lord of prayers (?), bright in heaven and on earth, eldest son of Enlil, his king, Kudur-Mabug, “father” of Amurru, son of Simti-Shilhak, who took vengeance for E-barra . . . .

COL. II. . . . built for him: for his life and the life of Warad-Sin, his son, king of Larsa, he dedicated to him . . . .

COL. III. (Translation uncertain.)

REV. . . . made for him; for his life and the life of Warad-Sin, his son, king of Larsa, he dedicated to him. Whoever erases this inscription, (or) his own name writes . . . .

About one half of a tablet (0·095 × 0·08) containing parts of copies of two dedications by Kudur-Mabug.

Col. I. (10) For the restoration, see above, no. 122.8 f.

Col. III. The loss of the context makes the whole passage unintelligible, but it is worth noticing that these lines have a curious resemblance, both general and detailed, with the difficult phrases of Gudea, Statue I. Col. IV. ll. 1–5.

300


(Rest of obverse fragmentary.)

REV. . . . . (2) gis(?)-ra . . . . (3) ku(g)-gi . . . . (4) ud ti-li-mu . . . . (5) tu(g)-ra-gi-eš . . . . (6) alan šu(g)-gi . . . . (7) zi-da ag-da . . . . (10) gal-li-eš (11) II HAL(?)-ki kal di-nam . . . . (12) ka-gar ša(g)-ša(g). . . . (13) ud-su-šu-gal-la mu-uš . . . . (14) za(g)-zag-bi he-ne-gub . . . . (15) alan-šu ba-a mu-šu (16) šu-il-la gibil-a (17) a-gub-ba di-ma-ab-lal te šu-ša a ba (18) he-ne-gi-en-gi-en (19) sur(?)-an-na-kil-ša tu(g)-?—ma-ša(?). (20) me-zag-šu-bi he-àš-ša(g)-ša(g) (21) gud-ša-ba limmu-bi (22) he-àš-gi-en-gi-en (23) KU gal-bi “KAR(?)-ki-a-lum-la (24) nir-nir-ra gir-maš-šu-ga . . . . (25) ku(g)-la(g)-ša-ga gar-ra
Copy of an inscription of Kudur-Mabug, on a tablet found in the Larsa houses with the other copies of dedications (dimensions -135 x -087). The text is incomplete, for it ends in the middle of the formulae of imprecation; moreover, it is of such unusual obscurity that even the object of the dedication is by no means clear. A number of the lines are intelligible, but they are separated by so much of uncertain meaning that an attempt at translation would have little value. Note the use of PI for me or ma in Rev. 20, 22.
SUPPLEMENT.

302

(1) ri-im-[k]si[n] (2) dumu warad-[k]si[n] (3) lugal zarar[k]-m[a]
Rim-Sin, son of Warad-Sin, king of Larsa.

Put together from three impressions on two fragments of envelope. Apparently an unknown prince, nephew of the king of the same name. (From Room 11 of no. 7 "Quiet Street").

303

(1) . . . . . . . (2) . . . . . . (3) [u]ri[k] . . . . . (4) dumu ku-du-ur-ma-bu-[ug] (5) šeš warad-[k]si[n] (6) lugal zarar[k]-ma
. . . . . . son of Kudur-Mabug, brother of Warad-Sin, king of Larsa.

Envelope fragment, found in the same place as the preceding.

304

(1) *sin-i-qi-[am] (2) ga-dub-ba guda abzu *[nannar(?)] (3) dumu il-šu-i-bi-[šu] (4) warad ha-am-mu-ra-[bi]
Sin-iqisham, archivist, priest of the abzu (of Nannar?), son of Ilshu-ibishu, servant of Hammurabi.

Inscription put together from two clay sealings, one rectangular (0.25 x 0.25 x 0.01) and one pyramidal (0.025), found respectively in the neighbourhood of the house-site and in a room of no. 2 "Quiet Street." Cf. no. 149: this Sin-iqisham is evidently the father of the Ilshu-ibishu there mentioned.

305

(1) lugal-kal-ga (2) lugal ki-en-gi ki-uri (3) lugal an-ub-da-limmu-ba (4) e-kiš-sir-gal
Rev. (1) e-libir-ra (2) mig-[u]-la-la ba-šub-ba (3) [m]u-na-an-[du] (4) [ki]-bi-[šu] (5) n[e-in-gi-a]

Fragment (5.5 x 5.5) of limestone foundation tablet, found loose, S.W. of the ziggurat, with same inscription as no. 164 (Kurigalzu), excepting 1.4.

306

(1) *nannar lugal-a-ni-ir (2) *marduk-nadin-ahe (3) lugal kiš (4) lugal uri[k]-ma (5) lugal ka-dingir-ra (6) lugal ki-en-gi uri-ki (7) u-a uri[k]-ma (8) mu-mu e-kiš-sir-gal (9) e-ga-nun-mah (10) e-libir-ra-dirig-ga (11) mu-na-an-du (12) ki-bi-šu ne-in-gi-a (13) KU ašik (14) dag mu-bi INANNA-A (15) a-mu-un-na-ru

For Nannar, Marduk-nadin-akhé, king of the world, king of Ur, king of Babylô, king of Sumer and Akkad, nourisher of Ur, worshipper (?) of E-kíš-shir-gal; E-ga-nun-makht, an exceedingly old temple, he built and restored to its place. The socket (?) of the door, the name of whose stone is . . . . he dedicated to him.

Inscription (0.07 x 0.058) on four gate-sockets from entrance to the sanctuary and three south-westerly chambers of E-nun-makht. Material: a kind of limestone. It is not certain that the last lines refer to the gate-sockets, but if they do, then the material is here called INANNA-A, as to which nothing more seems to be known.
ROYAL INSCRIPTIONS FROM UR.

307

COL. I. . . . (1) u ni-ši-im (2) šu-um ta-biš im-bu-u (3) ᵏsin ʰnannar A-DU
(4) šame' u ɨrṣītīm ʰm (5) i-na itti-šu damītīm ʰm (6) kib-ra-a-tim ir-bi-ti (7) [a-n]a
gā-ti-ia u-maš-li-ma (8) ilānī a-na ki-is-šī-šu-[n]u [n]i-tir-ma

COL. II. . . . (1) ba-la-ia umeṯ (2) ru-qu-utu (3) ku-un-nu ʰkussi
(4) la-ba-a-ra ḫale' (5) šarru-u-tu la ša-na-an (6) a-na ši-ri-ṯi-ti (7) ʰṣu-ur-qam.

Col. I. . . . and of the people, (his ?) name for good have called. Sin,
the Nannar . . . of heaven and earth, with his favourable omen delivered into
my hands the four quarters of the world. I returned the gods to their shrines,
Col. II. . . . life of long days, security of throne, length of reign, kingdom
without equal, grant (me) as a gift.

Half of a foundation cylinder (1 125 broad × broken circumference 0 08). Found S.E. of the
ziggurat, loose. It may be with some confidence ascribed to Cyrus because of the analogy of Col. I. (7)
with no. 194, 3, and of Col. I. (8) with the Cyrus cylinder, I. 32.

Col. I. (3) Possibly to be read ʰnannar-a-tum. If so, the form is surprising. Or A-DU can be
read -a-ra as phonetic complement. It is an appellative derived from Nannar. Cf. ʰnannaru
used as appellative; also nannari or nanir followed, as here, by šame (u) ɨrṣītīm (ref. in COMBE,
Culde de Sin, p. 26, notes 9 to 11 and p. 103, no. 21).

308

(1) ʰ[nin]-EZEN + LA (2) . . . . gal . . . . na-šu (3) . . . . -gal dar-dar-ri
(4) . . . ʰen-lil-la (5) . . . . kal e-kīš-šir-gal (6) . . . . ʰk♯-ma (7) . . . . ka-ni-
ir . . . .

Unidentified cone fragment (inscr. 0 08 × 0 45), found loose.

309

(1) ʰ[n]annar (2) [luṣa]-a-ni-[r(?)] (3) . . . . (4) . . . . (5) [r][u]ri(r) ʰk♯-
ma (6) [ki(r)-su]r(?)-ra-ni (7) dug-bi . . . . bi (8) bara mu-na-d[im(?)]

Unidentified cone fragment (inscr. 1 11 × 0 55) found loose.
INDEX OF NAMES.

(a) Of Gods.

Adad (see also 4-Immer), 215, 256, 276.ii.23.
Ama-gesitin, 16.1.
A-MAL, 275.ii.21, 276.i.91.
Amnittum, 276.i.28.
Anu, 41.1, 138.1, 165.ii.19, 276.ii.29.
Anunnaki, 31.2(?), 100.3, 118.4.23, 293.2, 294.2.
A-SIG, 12.1.
Aš-im-bar-(bar-)ra (Namrašit), 111.3, 131.25, 168.9, 300.obv.11.
Ašur, 275 passim, 297.1.
Dumuzi, 142.1.21 ; 4-Dumuzi-abzu, 27.1.
En-ki, 1.1.9, 127.29, 254, 301.38 ; 4-Ea, 165.ii.20, 294.13, 300.obv.40.
En-lil, 1 passim, 45.1, 46.1, 50.3, 71.15, 72.2.3, 80.3.7, 81.2.3, 83.3, 102.3, 112.4, 120.2, 122.3, 123.9, 125.3.8, 128.3, 130, 139.8, 144.1.23.35, 152.4, 153 and 154.4, 156.5, 157.5, 159.3, 161.5, 162 and 163.5, 164.5, 165.ii.19, 169.3, 172.top.3.6, 173.1, 179, 183.3, 202, 203–205, 216, 217, 265.12, 274.1.2, 276.i.30, ii.10.27, 284–5.1, 292.19, 293.8, 295.18, 299.5, 300.39, 301.ii.8, 308.4.
En-nu-gi, 182.
Enurta (NIN-IB), 144.27, 217, 218, 220.
Ilbrat (NIN-ŠUBUR), 128.1.20.
Immer (IM), 111.20, 145.1.12.
Inanna, 2.1, 36.1, 39.1, 102.15, 106.13, 110.13, 114.1, 127.1.30.45, 138.6, 185, 197, 212, 239, 240, 265.9, 274.ii.11, 276.ii.12, 292.5.25.44, 294.39, 295.13.
Lugal-ba-ga, 283.
Lugal-banda, 57.12.
Lugal-ki-BUR-na, 265.11.
Lugal-URU[1], 1.ii.3.
Meslamtaea, 85.1.
Nana, 115.1.
Nannar, passim.

Nergal, 125.1.33, 141.1.21, 144.30, 275.ii.12, 276.ii.1.
Nina, 1.1.8, etc.
Nin-dar-a, 28.1.
Nin-e-gal, 38.1, 143.34, 35.
Nin-e-ni-ga, 106.19, 292.52.
NIN-EZEN, 106.16, 222, 265.4.
NIN-EZEN +LA, 49.1(?), 164.1, 274.iii.15, 308.1.
Nin-gal, 30.1, 34.1, 35.1, 43.1, 48.1, 55.1, 67.1, 70, 98.2, 100.29, 103.1, 111.1, 116.1, 122.28, 125.1.11, 136.8, 137.iv.v, 158.1(?), 169.35, 171.1.12, 172.15.24, 187.2, 189.5, 214, 240, 241, 293.17, 294.21.37.
Nin-girsu, 1.1.10, etc., 44b.i.15, 282.
Nin-hur-sag, 1.ii.13, 4.1, 276.ii.17.
Nin-igzi-ba-ra, 212.
Nin-Isin, 221, 265.21, 292.47.50.
Ninkarrak, 276.ii.3.
Nin-ka-si, 276.ii.19.
Nin-marHI, 26.1.
Nin-sa, 58.1.
Nin-si-an-na, 124.1.27, 130.1, 139.1.
Nin-sig, 1.ii.13, 4.1, 276.ii.17.
Nin-si-eru, i.ii.10, etc., 44b.i.15, 282.
Nin-sun, 30.1, 34.1, 35.1, 43.1, 48.1, 55.1, 67.1, 70, 98.2, 100.29, 103.1, 111.1, 116.1, 122.28, 125.1.11, 136.8, 137.iv.v, 158.1(?), 169.35, 171.1.12, 172.15.24, 187.2, 189.5, 214, 240, 241, 293.17, 294.21.37.
Nin-si-an-na, 175.
Nin-si-an-na, 175.
INDEX.

I'd-Ud-sar-ra, 166.5.
I'd-UD (Samas), 111.11.18, 118.1.19, 119.9, 125.9, 131.20, 132.1, 133.3, 134.1, 165.i.27, 226, 227, 236, 237, 265.2, 266.15, 274.iii.19, v.24, vi.10, 276.i.33, 294.39, 298.ii.10.13, 300. obv.19.32.

(b) Of Persons.

A-a-dug-ga, 107.4.
A-a-kal-la, 79.4.
Abi-sare, king of Larsa, 235, 236, 237, 298.ii.11.
Adad-apal-idinnam, king of Babylon, 166, 167.
Adad-sum-nasir, king of Babylon, 260.
Adda, 272.
Ahuramazda, 304.
Ahshushu, 150.1.
AN-BU, 12.4.
Anum-pi, 147.1.
Anum-pi-šu, 151.3.
Arad-da-ni, 75.6, 77.6.
Arad-Nannar, 241.
Argih, 88.8.
Assur-ban-apal, king of Assyria, 168.2, 170.3.
Baba, 7.1.
Bel-iddina, 147.3.
Bur-Sin, king of Ur, 67.3, 71.9.etc., 77.1, 172.1.31, 196, 288.
Cambyses, king of Persia, 194.2, 264.
Cyrus, king of Persia, 194.1.
Da-da, 7.3, 89.6. Da-da-a, 78.2.
Dada-ilum, 11.1.
Enannatum, king of Lagash, 1.i.11, v.1, 2.3, Enannatum, son of Išme-Dagan, 103.7, 104.1, 297.8.
En-he-du-an-na, daughter of Sargon, 23.1, 271, 272.
Enilla-šu-sag, governor of Nippur, 102.4.
Entemena, king of Lagash, 1.i.4.etc.
En-temen-ni-e, 92.8.
Gimil-ilišu, king of Isin, 100.8, 213, 214.
Gimil-kubišu (?), 85.3.
Gimil-Sin, king of Ur, 72.1, 73.3, 75.1, 80.5, 81.1.
Gimil-[UD, 76.4.
Gudia, governor of Lagash, 26.4, 27.3, 28.4.
Gungunum, king of Larsa, 228, 229, 297.5.
Ha-ili-qum, 149.2.
Hammurabi, king of Babylon, 146.fragm.d.8(?), 147.3, 148.3, 304.
Idi-Sin, king of Ur, 85.6, 86.1, 88.1, 90.1, 91.1, 92.1, 93.1, 95.1, 96.1, 97.1, 197.f, 289.6.33, 290, 291, 292.16.
Idin-Dagan, king of Isin, 215, 293.12, 294.18.

Igi-anna-ge-zi, 75.5, 76.3.
Ilšu-ilišu, 149.1, 304.
Imsi, 150.2.
Išme-Dagan, king of Isin, 101.4, 102.5, 103.11, 104.4, 137.iii(?), 216.ff.
Kudur-Mabug, 122.5, 123.5, 125.12.27, 128.10, 129.6, 131.35, 134.8, 137.ii, 141.17, 142.17, 299.7, 300.obv.14.36, 303.
Ku[gu]-Nam, 91.5.
Kurgalzu, king of Babylon, 152.3, 153 and 154.3, 155.4, 156.3, 157 and 158.3, 159.1, 161.3, 162 and 163.3, 164.3.
La-ša, 147.2.
Liburanni-Sin, 90.5.
Lu-ši-nu-gi, 95.7.
Lugal-kagina, 88.3.
Lugal-namtarri, 94.1.
Lu-Gimil-Sin-ka, 96.6.
Lu-Imanna, 109.6.
Lu-Nannar, 76.1.
Lu-Sin, 63.5.
Maštusu, king of Agade, 274.iv.8.
Marduk-apal-idinnam, king of Babylon, 261, 262.
Marduk-nadin-ahe, king of Babylon, 306.2.
Me-Enil, daughter of Šulgi, 24.0.5, 51.5.
Mes-anni-šu-sa, king of Ur, 268.
Mudada, 101.7.
Nabu-apal-usur, king of Babylon, 184, 185.3.
Nabu-kudur-usur, king of Babylon, 184, 185.
Nabu-na'id, king of Babylon, 186, 187, 188, 189.
Nabu-šum-idinnam, 172.35.
Na-di, 240.
Na'id-Šamaš, 111.25.
Nannar-ši-dug, 95.5.
Nannar-ši-sag, 108.6.
Nannar-šagga, 60.1.
Naram-Sin, king of Akkad, 24.1, 274-276 passim, 277(?).
Nergal-še-ib, king of Babylon, 263.
NIN-EZEN-KI-NA (= ukin ?), 166 and 167.2.
Nin-gal-idinnam, 169.7, 183.8.
Nin-me-ta-bar-ri, 12.2.
Nin-nam, 16.2.
Nur-Adad, king of Larsa, 111.5, 112.6.
Rid-Adad, king of Armanum, 275.iii.2.28.
Rim-Sin, king of Larsa, 139.9, 139.11, 140.17, 141.7, 142.7, 143.40, 145.8.
Rim-Sin-sum-ša-mu-sha, 103.2.
Rimush, king of Akkad, 9, 10.3.
Samanni, 17.4.
Samsu-iluna, king of Babylon, 149.4, 150.3, 151.4.
INDEX.

99

Sargon, king of Agade, 23, 271.
Šarru-ku(?)-du(?)-ri, 96.7.
Šarrum . . . . , 101.8.
Šat-Tutu, 17.2.
Simti-Šilhak, father of Kudur-Mabug, 122.7,
123.7, 289.9, 300.obv.16.
Sin-balatsu-iqbi, governor of Ur, 168.4, 169.5,
170.5, 171.5, 172.33, 173-182, 183.5.
Sin-idinnam, king of Larsa, 117.1, 118.6.22,
123.1, 120.4, 251.
Sin-iqisam, king of Larsa, 149.3, 266.4.10 (private
person), 304.
Silli-Adad, king of Larsa, 121.3, 266.11.
Silli-gamas, 133.1.
Šu-kal(?)-la(?), 57.5.
Sul-gi (Dungi), king of Ur, 24.B.1. 51.1, 52.3,
53.2, 54.2, 55.3, 56.1, 57.1, 58.3, 59.3, 63.1,
287.
Sumu-ilum, king of Larsa, 114.3, 115.3, 116.4,
137.fragm.4, 238, 240, 246, 248, 298.ii.12.
Ur- a-kam (?), 78.1.
Ur-Bau, governor of Lagas, 25.3.
Ur-ku(g)-numa, 77.5.
Ur-Nammu, king of Ur, 30.10, 32.3, 33.1, 34.3,
35.3, 36.4, 38.3, 39.4, 40.4, 41.3, 42.3,
44.a.1, 45.4, 46.4, 47.3, 48.4, 49.3, 50.5,
284-5.3, 286.
Ur-nigin-gar, 88.6.
Ur-Nina, king of Larsa, 1.i.15.
Ur-Ningal, 56.8.
Ur-sagga, governor of Nippur, 89.9.
Ur- a UD, 68.4.
Utu-hegal, king of Erech, 30.6, 31.5.
Warad-ne-ee, king of Erech, 138.26, 144.21.
Warad-Sin, king of Larsa, 123.36, 125.5, 126.5,
127.6, 128.6, 129.1, 131.6, 136.3, 137, 266.12,
299.ii.6, rev.8, 300.rev.37, 301.10, 302, 303.
(c) Of Places.

Adab, 63 (date), 78.3, 79.3.
Adamun, 210, 289.12.41.
Agade, 274.i.3, ii.9, iii.9, v.17.
Akuz(u), 242, 243, 298.ii.16.
Amanum, 275.i.22, ii.25.
Amurru (see Mar-tu).
Anšan, 100.9, 274.iv.12, 290.4; Aššan, 194.1.3.
Armanum KI, 275 passim.
Awan, 210, 289.19.42.
Babylon, 138.21, 166 and 167.3, 184, 185.1.4,
186.1, 187.1, 188.1, 189.2, 262, 263, 264,
306.5.
Bad-Rim-a-Sin, 292.22.
Barahši, 9.7, 10.9, 22, 274.i.10.
Bit-Sin-šeme, 165.i.2.3, ii.6.
Dunnunum, 265.18.
Elam, 9.5, 10.7.12, 266.2, 274.i.7, 292.2.
Emutbal, 125.13, 128.11, 129.7, 134.9, 137.ii.
Erech, 6.3, 30.8, 31.7, 102.11, 106.9, 110.9,
138.19.26, 140.25, 253, 289.5.
Eridu, 1.i.10, 102.10, 106.7, 110.7, 117.6, 138.14,
139.16, 140.21, 168.6, 170.7, 173-182, 254,
295.7.
Girsu, 27.6, 127.9, 131.16, 138.15, 139.15, 301.13.
Gutium, 146.iii, iv.
Huhnuri KI, 290.3, 292.1.
Ibla KI, 275 passim.
IM KI, 215, 256.
Isin, 102.12, 106.10, 110.10, 138.20, 140.25,
235, 295.10, 298.ii.8.
Ka . . . . an-na, 265.20.
Ku . . . . an-na, 265.20.
Kar(ra)-UD, 123.20.
Kar-zi-da, 196.
Kazallu, 249, 266.13.
Kengi Ku-iri (Sumer and Akkad), passim in
royal titles.
Ki-eš-sa, 28.9.
Kutalla, 121.10, 126.10.
Lagaš, 1.i.6.etc., 2.5, 25.5, 26.6, 27.5, 28.6, 121.8,
126.9, 127.10, 131.16, 138.15, 139.15, 282,
301.14.
Larsa, 111.8.28, 112.9, 117.4, 118.9, 119.4, 120.8,
121.7, 122.10.14.18, 123.21.37, 125.10, 126.8,
127.12, 128.6, 129.4, 132.5, 134.6, 136.8,
137.ii, 138.17, 139.16, 140.24, 141.10, 142.10,
143.29, 144.34, 231, 257, 265.9.19.21, 265.6.14,
298.ii.5, 299.ii.7.rev.7, 301.16, 302, 303.
Magan, 50.15.
Malgum, 259, 265.13.
Mar-tu, 122.6, 123.6, 206 (the inhabitants),
299.8, 300.obv.15.
Mašgan-sabra, 123.19.
Mut(a)bal, 266.14.
Nazarum, 263.5.
Nippur, 71.11, 87.6, 89.8.11, 102.6, 106.3, 110.3,
120.6, 121.4, 123.13, 125.6, 127.7, 134.4,
138.11, 139.12, 140.20, 141.8, 142.8, 144.10,
145.9, 172.2, 207, 295.3, 301.11.
Puš, 93.10.
Rapiqum, 138.22.
Šakuttu (?), 165.i.2.
Šarru-Sin, 225.
Sikumalum, 275.15.
Subartu, 146.iii, iv, 274.i.13, ii.15.
Susa, 210, 211, 289.11.40.
Sutium, 138.23.
INDEX.

Tukrš, 146.iii, iv.
Ulau, 273.ii.13.
Ur, passim.

(d) Of Buildings.

Abzu-pa-sir-ra, l.ii.11.
A-huṣ, l.ii.21.
Antasurra, l.ii.18.
Dub-lal-mah, 71.3.19, 100.12. E-dub-lal-mah, 157 and 158.8.
E-azbu(?)-banda, 175.
E-gal-mah, 221.
E-Gatumdug, l.ii.22.
E-gi(g)-par, see Gi(g)-par.
E-gis-sir-gal, 30.14, 83.6, 118.21, 123.12, 130.3, 131.9, 134.5, 137.i, 152.5, 153 and 154.5, 155.8, 161.8, 166 and 167.7, 170.8, 171.2, 172.iv.33, 184, 185.4, 187.6, 188.4, 189.4, 305.4, 306.8, 308.5: (written E-kes-NUN -gal), 169.9.
E-gud-da, 28.8.
E-izab-gal-gal, 208.
E-id-lu-sub-gal, 126.14.
E-ki-dur-sa(g)-te-en-bi, 128.28.
E-lugal-galga-si-sa, 168.7, 170.10, 188.3.
E-mah, 47.7.
E-mu-ri-a-na-ba-ag, 80.15.
E-ninnu, 131.15, 282.
E-nun-(kug), 111.33.39, 137.i, 171.15.
E-sa(g)-dug-ga, 178.
E-sag-il, 184, 185.2, 186.2.
Es-DUK-RU, 1.i.19.
Es-gal-mah, 117.8.
Es-su-me-DUR, 218.
E-temen-ni-gur-(ru), 121.11, 131.38, 169.10, 183.11.
E-ud-da, 115.7.
E-usungal-an-na, 173.6.
Es-DUK-RU, 1.i.19.
Es-gal-mah, 117.8.
E-su-me-DUR, 218.
Es-DUK-RU, 1.i.19.
Ga-bur(-ra), 106.21, 164.9: cf. Es-bur and Ga-
Ga-nun-mah, 117.8, 123.28; E-ga-nun-mah, 162 and 163.8, 306.9; cf. E-nun-mah.
Gi(g)-par, 35.7, 67.7. 171.7,; e-gi(g)-par, 106.14, 186.3, 187.3.
Gi-ka-na, l.ii.14 f., iii.2.
Gis-sar-mah, 41.5.
Ib-gal, 2.2.6.
Ka-gal-mah, 159.7, 265.17.
Ka-li-sud, 142.12.
Kur-ra, 265.15.
Nannar-gal-gal, 44.b.i.9.
Purattu, 275.i.11.