

THE ELECTRONIC TEXT CORPUS OF SUMERIAN LITERATURE
SUMERIAN HYMNS AND CULT
SONGS

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A hymn to Asarluḫi (Asarluḫi A)

1-11.

5 lines missing

..... new august words.
Enki has named you with the name Id-lu-rugu (i.e. River of the ordeal, an epithet of Asarluḫi), the sublime course
..... You cleanse the just man like gold, and you hand over the wicked to extinction.

12-19. Nourished on the good milk of intelligence, advice and reason, his voice resounds loudly. August sage, firstborn son of Enki, he gives to all who are born. Profoundly intelligent, as wise as his father, possessed of understanding, Asarluḫi penetrates everything. Nothing him. Lordly son of the abzu, endowed with holy wisdom, he is Marduk, the bringer of counsel. Tall in stature, he can survey all the divine powers of heaven and earth.

20-28. Son endowed with a broad understanding, whose movement is that of an animal with large horns in the split reeds; Asarluḫi, mighty deluge determining great fates, unleashed and knowing no course whatsoever! When great An shared out the divine powers for heaven and earth, incantations fell to your lot. Scanning all mankind with a glance, god of benign features, with an attractive physique; most skilled metalworker, creating masterpieces; counsellor and judge, whose word in the august sanctuary is unalterable and whose character is sublime: I shall exalt him in song and glorify his name.

29-36. Eloquent one of the abzu, great minister of Eridug, lordly Asarluḫi! The

enkum and ninkum priests, the abgal and abrig priests, the priestesses and the all pay attention when you open your holy mouth. Daily as they go forth, they circumambulate (?) you. Cleansing the purification rites with pure hands and pure tread, holy in every respect, you are the supervisor of the purification priests of E-abzu.

37-41. Kuara, the beloved city which you have chosen in your heart, lives in joy because of you. The generous-hearted Prince (Enki) named you with the name Asarluḫi.

2 lines unclear or fragmentary
up to 5 lines missing

A hymn to Bau's beneficent protective goddess (Bau A)

Segment A

(These four segments possibly belong to the same composition, in which their sequence is uncertain (Segment A = CBS 10986, B followed by C = U 16868, and D = Ni 4369))
unknown no. of lines missing

1-4.

3 lines fragmentary Let us praise (?) you, the beneficent protective goddess of Bau.

5-13.

3 lines fragmentary She does not She does not go to the rich nor She does not The barge of Suen as it proceeds -- lady, is not yours as beautiful? The joyous symbol of Inana -- protective goddess, is not yours as attractive? Let us praise (?) you, the beneficent protective goddess of Bau.

14-26.

8 lines missing or fragmentary, daily at her feet. My lady, at his right side you your good towards him. full of glory -- lady, is not yours as beautiful? magnificently in the Land -- protective goddess, is not yours as attractive? Let us praise (?) you, the beneficent protective goddess of Bau.

27-34. Good woman, prayerful lady for whom has been decreed the creation of life -- each day as she goes about, conversing, from early in the morning she is to be at her side with honour. Your name fills the mouth like cakes, butter and cream. Whatever she brings from the street and the beer she brews

are of the best quality. She instructs people to provide her with the best produce of her orchards. As a daily task, she inspects the shrine Ĝirsu. Daily she passes before you in radiance.

35-38. Protective goddess, you have given this person a husband in place of a father. You have given her a husband in place of a father, you have given her a son in place of a smallholding.

2 lines fragmentary

unknown no. of lines missing

Segment B

1-8. I shall praise the good woman, the Utu of the Land, my goddess. Mother Bau's august minister, who creates life for the king! Holy messenger who brings the tablet of life down from the interior of heaven, who sets rain on its way (?) from heaven, and brings forth abundance! Expeditious, an honour to Bau and an ornament of the holy shrine, protective goddess of those who pray to Bau, -- because you love mankind and rejoice at its gifts, let us forever praise (?) you, the beneficent protective goddess of Bau.

9-13. with a lovely head, full of beauty, of lapis lazuli, lovely, giving advice, radiant in prayer (?),

1 line fragmentary may she favour the king.

1 line fragmentary

unknown no. of lines missing

Segment C

1-4.

2 lines fragmentary, good woman, my protective goddess, let us forever praise (?) you, the beneficent protective goddess of Bau.

5-12.

1 line fragmentary respected one,
beloved of Bau, lady true cream,

1 line unclear

As is fitting, she lets Lord Ig-alim have
the sceptre. Just woman, my protective
goddess, lady -- because you, let us
forever praise (?) you, the beneficent
protective goddess of Bau, the lady who
..... food and drink and in
abundance, who from the dwelling place
of the abzu's abundance speaks in a
noble voice in its

Segment D

unknown no. of lines missing

1-7. My protective goddess, lady,
good woman encouraging celebration
and listening to words of prayer, guiding
fine speech and tongues, lady who loves
the truth, august minister of Mother Bau,
with silver lips, directing and
ears and cheeks! Good woman, my
protective goddess, your appearance
unmatchable, my, let us forever
praise (?) you.

8-18. Completely filling the with
clear and good water,

1 line fragmentary a very fine
of woven wool, covered with šuba
ornaments, a woollen thighs,
rising up like, with limbs as bright
as daylight, exuding opulence like a
....., with fine forearms, fit for the
....., fingers of silver, nir
stone, the palace! Good woman,
my protective goddess, your appearance
unmatchable, let us forever praise (?)
you.

19-24. Minister who forgets nothing,
lady who the place that soothes the
spirit, a patient heart,

1 line fragmentary with broad hips,
seemly, your name like a
.....,, lady like a

25-28.

1 line unclear

Good woman, my protective goddess --
because you the statue, let us
forever praise (?) you who like
cream and butter (?).

unknown no. of lines missing

**A šir-šag-ḫula to Damgalnuna
(Damgalnuna A)**

Segment A

unknown no. of lines missing

1-9. The great prince Enki, heaven and earth, cherishes you. Bride of Enki who determines fates favourably, great wild cow, exceptional in appearance, pre-eminent forever! Your husband, the great lord Nudimmud who makes perfect the borders of the Land, the lord on whom An the king has bestowed perceptiveness; the wise adviser, the sage lord whose command is foremost, who is skilful in everything, the majestic leader who pleases (?) Enlil's heart; whose divine powers cannot be withstood, he of deep understanding, called by an auspicious name, reaching decisions who is knowledgeable about giving birth,, unknown no. of lines missing

Segment B

1-8. An the king Vigorous wild cow, Life and living Mankind The established first-fruit offerings Pleasing the spirit and the heart, Living and a long life In the house where beer is poured out, the oil of cedars

unknown no. of lines missing

Segment C

1-3. The churn (?) The great prince Enki The house (?) unknown no. of lines missing

Segment D

1-5. The divine powers of the abzu The good Outstanding among ladies, your praise You never

cease being the wife of your Eridug, the mountain of abundance. She is the birth-giver of the great gods, she is their goddess.

6. A šir-šagḫula of Damgalnuna.

Enlil in the E-kur (Enlil A)

1-9. Enlil's commands are by far the loftiest, his {words} {(1 ms. has instead:) commands} are holy, his utterances are immutable! The fate he decides is everlasting, his glance makes the mountains anxious, his reaches (?) into the interior of the mountains. All the gods of the earth bow down to Father Enlil, who sits comfortably on the holy dais, the lofty {dais} {(some mss. have instead:) engur}, to Nunamnir, whose lordship and princship are most perfect. The Anuna gods {enter before him} {(1 ms. has instead:) stand before him} and obey his instructions faithfully.

10-17. The mighty lord, the greatest in heaven and earth, the knowledgeable judge, the wise one of wide-ranging wisdom, has taken his seat in the Dur-an-ki, and made the Ki-ur, the great place, resplendent with majesty. He has taken up residence in Nibru, the lofty bond (?) between heaven and earth. The front of the city is laden with terrible fearsomeness and radiance, its back is such that even the mightiest god dare not attack, and its interior is the blade of a sharp dagger, a blade of catastrophe. For the rebel lands it is a snare, a trap set with a net.

18-25. It cuts short the life of those who speak too mightily. It permits no evil word to be spoken in judgment (?)., deception, inimical speech, hostility, impropriety, ill-treatment, wickedness, wrongdoing, looking askance (?), violence, slandering, arrogance, licentious speech (?), egotism and boasting are abominations not tolerated within the city.

26-34. The borders of Nibru form a great net, within which the ħurin eagle spreads wide its talons. The evil or wicked man does not escape its grasp. In this city endowed with steadfastness, for which righteousness and justice have been made a lasting possession, and which is clothed (?) in pure clothing on the quay, the younger brother honours the older brother and treats him with human dignity; people pay attention to a father's word and reap the benefits; the child behaves humbly and modestly towards his mother and attains a ripe old age.

35-43. In the city, the holy settlement of Enlil, in Nibru, the beloved shrine of father Great Mountain, he has made the dais of abundance, the E-kur, the shining temple, rise from the soil; he has made it grow on pure land as high as a towering mountain. Its prince, the Great Mountain, Father Enlil, has taken his seat on the dais of the E-kur, the lofty shrine. No god can cause harm to the temple's divine powers. Its holy hand-washing rites are everlasting like the earth. Its divine powers are the divine powers of the abzu: no one can look upon them.

44-55. Its interior is a wide sea which knows no horizon. In its glistening as a banner (?), the bonds and ancient divine powers are made perfect. Its words are prayers, its incantations are supplications. Its word is a favourable omen, its rites are most precious. At the festivals, there is plenty of fat and cream; they are full of abundance. Its divine plans bring joy and rejoicing, its verdicts are great. Daily there is a great festival, and at the end of the day there is an abundant harvest. The temple of Enlil is a mountain of abundance; to reach out,

to look with greedy eyes, to seize are abominations in it.

56-64. The lagar priests of this temple whose lord has grown together with it are expert in blessing; its gudug priests of the abzu are suited for {(1 ms. adds:) your} lustration rites; its nueš priests are perfect in the holy prayers. Its great farmer is the good shepherd of the Land, who was born vigorous on a propitious day. The farmer, suited for the broad fields, comes with rich offerings; he does not into the shining E-kur.

65-73. Enlil, when you marked out the holy settlements, you also built Nibru, your own city. You (?) the Ki-ur, the mountain, your pure place. You founded it in the Dur-an-ki, in the middle of the four quarters of the earth. Its soil is the life of the Land, and the life of all the foreign countries. Its brickwork is red gold, its foundation is lapis lazuli. You {made it glisten on high} {(1 ms. has instead:) raised its glistening top} in Sumer as if it were the horns of a wild bull. It makes all the foreign countries tremble with fear. At its great festivals, the people pass their time in abundance.

74-83. Enlil, holy Uraš is favoured with beauty for you; you are greatly suited for the abzu, the holy {throne} {(1 ms. has instead:) engur}; you refresh yourself in the deep underworld, the holy chamber. Your presence spreads awesomeness over the E-kur, the shining temple, the lofty dwelling. Its fearsomeness and radiance reach up to heaven, its shadow stretches over all the foreign lands, and its crenellation reaches up to the midst of heaven. All lords and sovereigns regularly supply holy offerings there,

approaching Enlil with prayers and supplications.

84-92. Enlil, if you look upon the shepherd favourably, if you elevate the one truly called in the Land, then the foreign countries are in his hands, the foreign countries are at his feet! Even the most distant foreign countries submit to him. He will then cause enormous incomes and heavy tributes, as if they were cool water, to reach the treasury. In the great courtyard he will supply offerings regularly. Into the E-kur, the shining temple, he will bring (?)

93-99. Enlil, faithful shepherd of the teeming multitudes, herdsman, leader of all living creatures, has manifested his rank of great prince, {adorning himself with} {(1 ms. has instead:) putting on} the holy crown. As the Wind of the Mountain (?) occupied the dais, he spanned the sky as the rainbow. Like a floating cloud, he moved alone (?).

100-108. He alone is the prince of heaven, the dragon of the earth. The lofty god of the Anuna himself determines the fates. No god can look upon him. His great minister and {commander} {(1 ms. has instead:) chief barber} Nuska learns his commands and his intentions from him, consults with him and then executes his far-reaching instructions on his behalf. He prays to him with holy prayers (?) and divine powers (?).

109-123. Without the Great Mountain Enlil, no city would be built, no settlement would be founded; no cow-pen would be built, no sheepfold would be established; no king would be elevated, no lord would be given birth; no high priest or priestess would perform

extispicy; soldiers would have no generals or captains; no carp-filled waters would dredge (?) the rivers at their peak; the carp would not come straight up (?) from the sea, they would not dart about. The sea would not produce all its heavy treasure, no freshwater fish would lay eggs in the reedbeds, no bird of the sky would build nests in the spacious land; in the sky the thick clouds would not open their mouths; on the fields, dappled grain would not fill the arable lands, vegetation would not grow lushly on the plain; in the gardens, the {spreading trees} {(1 ms. has instead:) forests} of the mountain would not yield fruits.

124-130. Without the Great Mountain Enlil, Nintur would not kill, she would not strike dead; no cow would drop its calf in the cattle-pen, no ewe would bring forth a lamb in its sheepfold; the living creatures which multiply by themselves would not {lie down in their} {(1 ms. has instead:) sit within}; the four-legged animals would not propagate, they would not mate.

131-138. Enlil, your ingenuity takes one's breath away! By its nature it is like entangled threads which cannot be unravelled, crossed threads which the eye cannot follow. Your divinity can be relied on. You are your own counsellor and adviser, you are a lord on your own. Who can comprehend your actions? No divine powers are as resplendent as yours. No god can look you in the face.

139-155. You, Enlil, are lord, god, king. You are a judge who makes decisions about heaven and earth. Your lofty word is as heavy as heaven, and there is no one who can lift it. The Anuna gods at your word. Your word is

weighty in heaven, a foundation on the earth. In the heavens, it is a great, reaching up to the sky. On the earth it is a foundation which cannot be destroyed. When it relates to the heavens, it brings abundance: abundance will pour from the heavens. When it relates to the earth, it brings prosperity: the earth will produce prosperity. Your word means flax, your word means grain. Your word means the early flooding, the life of the lands. It makes the living creatures, the animals (?) which copulate and breathe joyfully in the greenery. You, Enlil, the good shepherd, know their ways (?). the sparkling stars.

156-166. You married Ninlil, the holy consort, whose words are of the heart, her of noble countenance in a holy garment, her of beautiful shape and limbs, the trustworthy lady of your choice. Covered with allure, the lady who knows what is fitting for the E-kur, whose words of advice are perfect, whose words bring comfort like fine oil for the heart, who {shares} {(1 ms. has instead:) sits on} the holy throne, the pure throne with you, she takes counsel and discusses matters with you. You decide the fates together at the place facing the sunrise. Ninlil, the lady of heaven and earth, the lady of all the lands, is honoured in the praise of the Great Mountain.

167-171. Prominent one whose words are well established, whose command and support are things which are immutable, whose utterances take precedence, whose plans are firm words, Great Mountain, Father Enlil, your praise is sublime!

A hymn to Ĥendursaĝa (Ĥendursaĝa A)

Segment A

1-7.

5 lines missing or fragmentary
wise; Ĥendursaĝa, you have great
divine powers, more than anyone could
require.

8-14. who gives advice on the
rooftops (?); you who among powerful
lords are, who among rulers hold
the staff, a shepherd who oversees the
teeming people;, who strides about
the city's squares by night at the middle
of the watch; you who open the gates at
daybreak, who make their doors stand
open onto the street: Ĥendursaĝa, you
have great divine powers, more than
anyone could require.

15-30. You are the accountant of
Nindara, king of Niĝin in its spacious
location. Nanše has placed a mighty
symbol in your hand, Ĥendursaĝa. The
mistress, Mother Nanše, speaks
confidentially with you. She has made
..... crook and sceptre for its plans
flourish in a pure place; she her
gaze to your raised in the quiet
streets. Your holy, the straight
harbour-wall, the pure barge -- all is
shining. When the mistress, Mother
Nanše, floats her holy barge to visit you,
sweet and noble singers perform for her
on board. Your well laid-out fields have
wheat, emmer and chick peas. The
places where you have laid up supplies
lie amid (?) cedars and poplars. The holy
cow delivers butter and delivers milk to
your older brother, the lord (?) of the
holy sea, the cock (dar) Nindara, the
king of Lagaš. Also with her help,
monthly and at the New Year on the

days of regular offerings, in your house
Nindara makes the wedding-gifts on
your behalf for the mistress, Mother
Nanše.

31-41. You have no river where fish
could be caught by the fisheries
inspector as they dart about there. No
produce is derived by the farmer from
your fields. The collector of cattle taxes
cannot collect a single bull from your
cattle; the shepherd cannot penetrate
among your flocks, nor can he make an
official assessment. There is no reed
..... among your stakes (?). Your dough
trough does not produce any revenue.
But the robber who encounters you is
..... On the quiet streets; in the
play areas you very much. You are
the chief constable of the dead people
who are brought to the underworld.
Ĥendursaĝa, you have great divine
powers, more than anyone could require.

42-68. A man's personal god stands by at
your behest for eating and drinking. If
the man grasps, and in his
hand, and calls upon the name of
Ĥendursaĝa, then he will take the correct
route through the silent streets at dead of
night. All the scribes of Arali serve
..... who walks during the day
....., and you let sleep peacefully
on the rooftops (?). The seven heralds
stand at your service, and they patrol for
you on the walls of the Land.

1 line fragmentary the wicked in
the city; the evil hunger. The
protective god with friendly face, the
protective goddess;, the
protective goddess

1 line fragmentary

11 lines missing

1 line fragmentary

69-76. in the silent streets. bathes
2 lines fragmentary They come out from; it is they who appoint the en priestess in the ġipar, who choose the nin-diġir priestess by extispicy, who establish the gudug priest with his curly hair.

77-90. On this very day, as evening approaches, the first of the seven is a fox with a sweeping tail. The second snuffles around like a dog. The third pecks greedily at caterpillars like a raven. The fourth overpowers everything like an enormous carrion-eating eagle. The fifth, although not a wolf, will fall upon a black lamb. The sixth screeches like a hawk, when he sits The seventh, a shark in the waves. These seven are neither female deities nor male. They hinder a man and hamper a woman; they put aside (?) the woman's weapon. They spread {a stench} {(1 ms. has instead:) lamentation} in the Land, precisely implementing the divine powers of the gods. Ĥendursaġa, you have great divine powers, more than anyone could require.

91-105. So that everywhere and holy places will be established, and so that Gibil the pure (i.e. fire) will be available before the E-kur, Lady Ninmug stands by at your behest. So that the holy orchards (?) will be opened up, {Ama-abzu-E-kura} {(1 ms. has instead:) Dumuzid-abzu} stands by at your behest. So that the bolts of holy houses will be opened, {Ninniġbunara} {(1 ms. has instead:) Ninġarġarġar (?)} stands by at your behest. So that there will be joy in Umma, Ninbi-šu-kale stands by at your behest. So that Aratta will be overwhelmed (?), Lugalbanda stands by at your behest. So that Niġin will rise

above the waters like a mountain, the minister stands by at your behest. So that, stands by at your behest.

approx. 51 lines missing
Segment B

1-13.

1 line fragmentary You are the leader of You are the accountant of the black-headed. You are the chief constable of the dead people who are brought to the underworld. Chief herald, who playing in streets and on roofs, of the dark houses, who peers (?) out from the rooftops (?) of the Land, Lord Ĥendursaġa: because you were that too, after Enki had had intercourse with, he destined the seven sons that she had borne to him -- those seven sons of a crab -- for the starvation of heaven; he placed them by at your behest, for the crushing (?) of the people of earth.

14-31. So that the pot will be standing by, and so that beer will be filtered, the oldest brother of the seven stands by at your behest. He pays you your due from the pot standing by and from the jug with the filtered beer. So that the bitter taste (?) will out of the river water and out of the water of orchards and fields, next of them the second stands by at your behest. He pays you your due when the bitter taste is out of the river water and the out of the water of orchards and fields. So that the little fish may eat, and so that the big fish can be brought up onto the fields (during irrigation), next of them the third stands by at your behest. He pays you your due from the little fish that have eaten, and from the big fish that have been brought up onto the fields. So that water can be brought into the pure canal, and

so that its basin will bubble (?) joyfully, next of them the fourth stands by at your behest. He pays you your due from the pure canal into which water was brought, and from its joyfully bubbling (?) basin.

32-46. So that the dough trough, so that fish can be grilled on stakes (?), next of them the fifth stands by at your behest. He pays you your due from the dough trough, and from the fish grilled on stakes (?). So that the sheaves can be piled up and the barley sheaves can be spread out, and so that the heaped-up barley can be laid under the stick, next of them the sixth stands by at your behest. He pays you your due from the barley spread out from the grain piles, and from the heaped-up barley which is laid under the stick. So that orchards and palm gardens will produce syrup and wine, and so that the holy baskets will be carefully stored, next of them the seventh stands by at your behest. He pays you your due from the syrup and wine produced by the orchards and palm gardens, and from the holy baskets, carefully stored.

small no. of lines missing

Segment C

1-14. in Ubšu-unkena. When you yourself your position there, then he who has no personal god, be he ever so great or ever so small, will not say "Poor man!", will not say "Old woman!". In winter, not cold, and in summer, not naked hunger. If he walks on a road, he will not its beginning. In the midst of the assembly he nothing bad. If he goes down to the river, he will not catch any fish. If he goes down to the fields, he will not get any produce. If he enters the king's palace, he will get no

beer to drink there; If he comes running as a messenger, he will not arrive. The god who has looked upon him will not give him great strength.

15-28. But if someone has a personal god from heaven, his good fortune If this man lies, But if he has spoken the truth, If he walks on a road, he will its beginning. In the midst of the assembly he will bad If he goes down to the river, he will catch fish there. If he goes to the fields, he will take produce from there. If he enters the king's palace, he will get beer to drink; if he puts, he If he comes running with a message, people will be pleased with him. The god who has looked upon him will give him great strength. The gusting south wind in the marshes will not sink his boat, thanks to the god; and even if it has to struggle against powerful waves on the open sea, thanks to him he will complete his journey as if he were in a carriage.

29-55. {Now, what does one man say to another? Now, what does one person add to another?} {(1 ms. has instead:) Now, under the sun on this very day}, as day breaks, as Utu rises, Utu stands at the weighing place. If someone wants to buy a bull, then Utu asks 𒂗𒍪𒍪; he does not communicate his wisdom to the man who wants to buy the bull. If 𒂗𒍪𒍪 tells him that the buyer may buy the bull, then Utu determines the destiny for the building of his cattle-pen. If someone wants to buy sheep, then Utu asks 𒂗𒍪𒍪; he does not communicate his wisdom to the man who wants to buy sheep. If 𒂗𒍪𒍪 tells him that the buyer may buy the sheep, then Utu determines the destiny for the fencing of his sheepfold. If

someone wants to buy a slave, then Utu asks 𒂗𒄩𒂗𒄩𒂗𒄩; he does not communicate his wisdom to the man who wants to buy the slave. If 𒂗𒄩𒂗𒄩𒂗𒄩 tells him that the buyer may buy the slave, then Utu confirms his ownership by means of the weighing scales. If someone wants to marry a wife, then Utu asks 𒂗𒄩𒂗𒄩𒂗𒄩; he does not communicate his wisdom to the man who wants to marry the wife. If 𒂗𒄩𒂗𒄩𒂗𒄩 tells him that the man may marry the wife, then not only does that person marry the wife but also she bears children; furthermore he builds a house and then encloses a compound. This man will speak only good with his wife, and the young woman will be able to make herself a home in extra large women's quarters.

56-59. Now, what does one man say to another? Now, what does one man add to another person? They say, "I want to, I want to"

60-70. So as to integrate securely into the cattle-pen the bull that has been bought, so as to make the sheep that have been bought multiply in the sheepfold, so as to make the slave that has been bought behave submissively in the house of his master, so as to test the liquid capacity of a one-litre pot; so that, when the Herald signals with his horn to the troops before the mêlée of battle and the warriors go forth to the high plain, the Herald will force the dragons back from the roads, so that the Herald 𒂗𒄩𒂗𒄩𒂗𒄩 will make them very frightened -- praise be to the youthful Utu, who has kindly supported the excellent power of the Herald, and praise be to Father Enki, who has kindly supported the excellent power of 𒂗𒄩𒂗𒄩𒂗𒄩!

A balbale to Inana (Inana A)

1-11. Great fierce storm, radiance!
Inana, emitting fearsomeness and
radiance in battle! {(1 ms. adds:) Inana,
playing (?) in battle! Inana, emitting
fearsomeness and radiance in battle!}
Where Enlil has commanded it, you
make a lion's body and lion's muscles
rise up. in the south and in the
uplands like grass. Like Iškur
..... Like their proud mighty heroes,
{you} {(1 ms. has instead:) may
they for you} their noses (?) to the
ground. May the {great} {(1 ms. has
instead:) proud} warrior of kings and
queens restore for you the shrine Keš.
May he make them their noses (?)
to the ground for you.

12-23. My lady, you turn your gaze from
the abzu (?). An has commanded you
..... You are gifted with divine powers
like An the king, and like Enlil you are
established in a place of honour. You
determine majestic verdicts in the
assembly; like a light from heaven
within the assembly, you lead (?) the
righteous and {seize the wicked} {(1 ms.
has instead:) the evil}. You {lead
(?)} {(1 ms. has instead:) lead forth} the
righteous in the palace for Utu. You
restore the You the people
for the king, and Enlil gave you
your fierce face and your serious brow.

24. A balbale of Inana.

The exaltation of Inana (Inana B)

1-12. Lady of all the divine powers, resplendent light, righteous woman clothed in radiance, beloved of An and Uraš! Mistress of heaven, with the great diadem, who loves the good headdress befitting the office of en priestess, who has seized all seven of its divine powers! My lady, you are the guardian of the great divine powers! You have taken up the divine powers, you have hung the divine powers from your hand. You have gathered up the divine powers, you have clasped the divine powers to your breast. Like a dragon you have deposited venom on the foreign lands. When like Iškur you roar at the earth, no vegetation can stand up to you. As a flood descending upon (?) those foreign lands, powerful one of heaven and earth, you are their Inana.

13-19. Raining blazing fire down upon the Land, endowed with divine powers by An, lady who rides upon a beast, whose words are spoken at the holy command of An! The great rites are yours: who can fathom them? Destroyer of the foreign lands, you confer strength on the storm. Beloved of Enlil, you have made awesome terror weigh upon the Land. You stand at the service of An's commands.

20-33. At your battle-cry, my lady, the foreign lands bow low. When humanity comes before you in awed silence at the terrifying radiance and tempest, you grasp the most terrible of all the divine powers. Because of you, the threshold of tears is opened, and people walk along the path of the house of great lamentations. In the van of battle, all is struck down before you. With your strength, my lady, teeth can crush flint.

You charge forward like a charging storm. You roar with the roaring storm, you continually thunder with Iškur. You spread exhaustion with the stormwinds, while your own feet remain tireless. With the lamenting balaĝ drum a lament is struck up.

34-41. My lady, the great Anuna gods fly from you to the ruin mounds like scudding bats. They dare not stand before your terrible gaze. They dare not confront your terrible countenance. Who can cool your raging heart? Your malevolent anger is too great to cool. Lady, can your mood be soothed? Lady, can your heart be gladdened? Eldest daughter of Suen, your rage cannot be cooled!

42-59. Lady supreme over the foreign lands, who can take anything from your province? {Once you have extended your province over the hills} {(2 mss. have instead:) If you frown at the mountains}, vegetation there is ruined. Their {great gateways} {(1 ms. has instead:) palaces} are set afire. Blood is poured into their rivers because of you, and their people {must drink it} {(2 mss. have instead:) could not drink}. They must lead their troops captive before you, all together. They must scatter their élite regiments for you, all together. They must stand their able-bodied young men at your service, all together. Tempests have filled the dancing-places of their cities. They drive their young men before you as prisoners. Your holy command has been spoken over the city which has not declared "The foreign lands are yours!", wherever they have not declared "It is your own father's!"; and it is brought back under your feet. Responsible care is removed from its sheepfolds. Its woman no longer speaks

affectionately with her husband; at dead of night she no longer takes counsel with him, and she no longer reveals to him the pure thoughts of her heart. Impetuous wild cow, great daughter of Suen, lady greater than An, who can take anything from your province?

60-65. Great queen of queens, issue of a holy womb for righteous divine powers, greater than your own mother, wise and sage, lady of all the foreign lands, life-force of the teeming people: I will recite your holy song! True goddess fit for divine powers, your splendid utterances are magnificent. Deep-hearted, good woman with a radiant heart, I will enumerate {your divine powers} {(2 mss. have instead:) good divine powers} {(1 ms. has instead:) holy divine powers} for you!

66-73. I, En-ĥedu-ana the en priestess, entered my holy ġipar in your service. I carried the ritual basket, and intoned the song of joy. But {funeral offerings were} {(1 ms. has instead:) my ritual meal was} brought, as if I had never lived there. I approached the light, but the light was scorching hot to me. I approached that shade, but I was covered with a storm. My honeyed mouth became scum. My ability to soothe moods vanished.

74-80. Suen, tell An about Lugal-Ane and my fate! May An undo it for me! As soon as you tell An about it, An will release me. The woman will take the destiny away from Lugal-Ane; foreign lands and flood lie at her feet. The woman too is exalted, and can make cities tremble. Step forward, so that she will cool her heart for me.

81-90. I, En-ĥedu-ana, will recite a prayer to you. To you, holy Inana, I shall give free vent to my tears like sweet beer! I shall say to her {"Your decision!"} {(some mss. have instead:) "Greetings!"} Do not be anxious about Ašimbabbar. In connection with the purification rites of holy An, Lugal-Ane has altered everything of his, and has stripped An of the E-ana. He has not stood in awe of the greatest deity. He has turned that temple, whose attractions were inexhaustible, whose beauty was endless, into a destroyed temple. While he entered before me as if he was a partner, really he approached out of envy.

91-108. My good divine wild cow, drive out the man, capture the man! In the place of divine encouragement, what is my standing now? May An extradite the land which is a malevolent rebel against your Nanna! May An smash that city! May Enlil curse it! May its plaintive child not be placated by his mother! Lady, with the laments begun, may your ship of lamentation be abandoned in hostile territory. Must I die because of my holy songs? My Nanna has {paid no heed to me} {(1 ms. has instead:) has not decided my case}. He has destroyed me utterly in renegade territory. Ašimbabbar has certainly not pronounced a verdict on me. What is it to me if he has pronounced it? What is it to me if he has not pronounced it? He stood there in triumph and drove me out of the temple. He made me fly like a swallow from the window; I have exhausted my life-strength. He made me walk through the thorn bushes of the mountains. He stripped me of the rightful {crown} {(1 ms. has instead:) garment} of the en priestess. He gave me a knife and

dagger, saying to me "These are appropriate ornaments for you."

109-121. Most precious lady, beloved by An, your holy heart is great; may it be assuaged on my behalf! Beloved spouse of Ušumgal-ana, you are the great lady of the horizon and zenith of the heavens. The Anuna have submitted to you. From birth you were the junior queen: how supreme you are now over the Anuna, the great gods! The Anuna kiss the ground with their lips before you. But my own trial is not yet concluded, although a hostile verdict encloses me as if it were my own verdict. I did not reach out my hands to {the} {(1 ms. has instead:) my} flowered bed. I did not reveal the pronouncements of Ningal to anybody. My lady beloved of An, may your heart be calmed towards me, the brilliant en priestess of Nanna!

122-138. It must be known! It must be known! Nanna has not yet spoken out! He has said, "He is yours!" Be it known that you are lofty as the heavens! Be it known that you are broad as the earth! Be it known that you destroy the rebel lands! Be it known that you roar at the foreign lands! Be it known that you crush heads! Be it known that you devour corpses like a dog! Be it known that your gaze is terrible! Be it known that you lift your terrible gaze! Be it known that you have flashing eyes! Be it known that you are unshakeable and unyielding! Be it known that you always stand triumphant! That Nanna has not yet spoken out, and that he has said "He is yours!" has made you greater, my lady; you have become the greatest! My lady beloved by An, I shall tell of all your {rages} {(1 ms. has instead:) daises}! I have heaped up the coals in the censer, and prepared the purification

rites. The E-ešdam-kug shrine awaits you. Might your heart not be appeased towards me?

139-143. Since it was full, too full for me, great exalted lady, I have recited this song for you. May a singer repeat to you at noon that which was recited to you at dead of night: "Because of your captive spouse, because of your captive child, your rage is increased, your heart unassuaged."

144-154. The powerful lady, respected in the gathering of rulers, has accepted her offerings from her. Inana's holy heart has been assuaged. The light was sweet for her, delight extended over her, she was full of fairest beauty. Like the light of the rising moon, she exuded delight. Nanna came out to gaze at her properly, and her mother Ningal blessed her. The door posts greeted her. Everyone's speech to the mistress is exalted. Praise be to the destroyer of foreign lands, endowed with divine powers by An, to my lady enveloped in beauty, to Inana!

A hymn to Inana (Inana C)

1-10. The great-hearted mistress, the impetuous lady, proud among the Anuna gods and pre-eminent in all lands, the great daughter of Suen, exalted among the Great Princes (a name of the Igigi gods), the magnificent lady who gathers up the divine powers of heaven and earth and rivals great An, is mightiest among the great gods -- she makes their verdicts final. The Anuna gods crawl before her august word whose course she does not let An know; he dare not proceed against her command. She changes her own action, and no one knows how it will occur. She makes perfect the great divine powers, she holds a shepherd's crook, and she is their magnificent pre-eminent one. She is a huge shackle clamping down upon the gods of the Land. Her great awesomeness covers the great mountain and levels the roads.

11-17. At her loud cries, the gods of the Land become scared. Her roaring makes the Anuna gods tremble like a solitary reed. At her rumbling, they hide all together. Without Inana great An makes no decisions, and Enlil determines no destinies. Who opposes the mistress who raises her head and is supreme over the mountains? Wherever she, cities become ruin mounds and haunted places, and shrines become waste land. When her wrath makes people tremble, the burning sensation and the distress she causes are like an ulu demon ensnaring a man.

18-28. She stirs confusion and chaos against those who are disobedient to her, speeding carnage and inciting the devastating flood, clothed in terrifying radiance. It is her game to speed conflict and battle, untiring, strapping on her

sandals. Clothed (?) in a furious storm, a whirlwind, she the garment of ladyship. When she touches there is despair, a south wind which has covered Inana sits on harnessed (?) lions, she cuts to pieces him who shows no respect. A leopard of the hills, entering (?) the roads, raging (?),, the mistress is a great bull trusting in its strength; no one dare turn against her., the foremost among the Great Princes, a pitfall for the disobedient, a trap for the evil, a for the hostile, wherever she casts her venom

29-38. Her wrath is, a devastating flood which no one can withstand. A great watercourse,, she abases those whom she despises. The mistress, an eagle that lets no one escape,, Inana, a falcon preying on the gods, Inana rips to pieces the spacious cattle-pens. The fields of the city which Inana has looked at in anger The furrows of the field which the mistress grass. An opposes her, Setting on fire, in the high plain the mistress Inana The mistress speeding fighting, conflict.

39-48. she performs a song. This song its established plan, weeping, the food and milk of death. Whoever eats Inana's food and milk of death will not last. Gall will give a burning pain to those she gives it to eat, in their mouth In her joyful heart she performs the song of death on the plain. She performs the song of her heart. She washes their weapons with blood and gore, Axes smash heads, spears penetrate and maces are covered in blood. Their evil mouths the warriors On their first offerings she pours blood, filling them with death.

49-59. On the wide and silent plain, darkening the bright daylight, she turns midday into darkness. People look upon each other in anger, they look for combat. Their shouting disturbs the plain, it weighs on the pasture and the waste land. Her howling is like Iškur's and makes the flesh of all the lands tremble. No one can oppose her murderous battle -- who rivals her? No one can look at her fierce fighting, the speeding carnage. Engulfing (?) water, raging, sweeping over the earth, she leaves nothing behind. The mistress, a breaking plough opening hard ground, The braggarts do not lift their necks, Her great heart performs her bidding, the mistress who alone fashions (?) Exalted in the assembly, she occupies the seat of honour, to the right and left.

60-72. Humbling huge mountains as if they were piles of litter, she immobilises She brings about the destruction of the mountain lands from east to west. Inana wall gulgul stones, she obtains victory. She the kalaga stone as if it were an earthenware bowl, she makes it like sheep's fat. The proud mistress holds a dagger in her hand, a radiance which covers the Land; her suspended net catches fish in the deep, not even leaving the ahan in the subterranean waters. As if she were a clever fowler no bird escapes the mesh of her suspended net. The place, the divine plans of heaven and earth. The intention of her word does not to An. The context of her confusing advice in the great gods' assembly is not known.

2 lines fragmentary

73-79. The mistress, a leopard among the Anuna gods, full of pride, has been

given authority. Not having struggle, Inana She the adolescent girl in her chamber, receiving her, heart charms. She evilly the woman she rejects. In the entire (?) country she She lets her run around in the town square of a house the wife sees her child.

80-90. When she had removed the great punishment from her body, she invoked blessings upon it; she caused it to be named the pilipili. She broke the spear and as if she were a man gave her a weapon. When she had punishment, it is not She the door of the house of wisdom, she makes known its interior. Those who do not respect her suspended net do not escape when she suspends the meshes of her net. The man she has called by name she does not hold in esteem. Having approached the woman, she breaks the weapon and gives her a spear. The male ġišgisaġkeš, the nisub and the female ġišġi ritual officiants, after having punishment, moaning The ecstatic, the transformed pilipili, the kurġara and the saġursaġ Lament and song They exhaust themselves with weeping and grief, they laments.

91-98. Weeping daily your heart does not 'Alas' heart knows no relaxation. Beloved lady of holy An, your in weeping In heaven On your breast You alone are majestic, you have renown, heaven and earth not You rival An and Enlil, you occupy their seat of honour. You are pre-eminent in the cult places, you are magnificent in your course.

99-108. Ezina august dais Iškur who roars from the sky His

thick clouds When the great divine powers of heaven and earth, Inana, your victory is terrifying The Anuna gods bow down in prostration, they abase themselves. You ride on seven great beasts as you come forth from heaven. Great An feared your precinct and was frightened of your dwelling-place. He let you take a seat in the dwelling-place of great An and then feared you no more, saying: "I will hand over to you the august royal rites and the great divine rites."

109-114. The great gods kissed the earth and prostrated themselves. The high mountain land, the land of cornelian and lapis lazuli, bowed down before you, but Ebiḥ did not bow down before you and did not greet you. Shattering it in your anger, as desired, you smashed it like a storm. Lady, pre-eminent through the power of An and Enlil, Without you no destiny at all is determined, no clever counsel is granted favour.

115-131. To run, to escape, to quiet and to pacify are yours, Inana. To rove around, to rush, to rise up, to fall down and to a companion are yours, Inana. To open up roads and paths, a place of peace for the journey, a companion for the weak, are yours, Inana. To keep paths and ways in good order, to shatter earth and to make it firm are yours, Inana. To destroy, to build up, to tear out and to settle are yours, Inana. To turn a man into a woman and a woman into a man are yours, Inana. Desirability and arousal, bringing goods into existence and establishing properties and equipment are yours, Inana. Profit, gain, great wealth and greater wealth are yours, Inana. Profit and having success in wealth, financial loss and reduced wealth are yours, Inana. {Observation}

{(1 ms. has instead:) Everything}, choice, offering, inspection and embellishment are yours, Inana. Assigning virility, dignity, guardian angels, protective deities and cult centres are yours, Inana.

6 lines fragmentary

132-154. mercy and pity are yours, Inana. are yours, Inana. To cause the heart to tremble, illnesses are yours, Inana. To have a favourite wife,, to love are yours, Inana. Rejoicing, being haughty, are yours, Inana. Neglect and care, raising and bowing down are yours, Inana. To build a house, to create a woman's chamber, to possess implements, to kiss a child's lips are yours, Inana. To run, to race, to plot and to succeed are yours, Inana. To interchange the brute and the strong and the weak and the powerless is yours, Inana. To interchange the heights and valleys, and raising up and reducing, is yours, Inana. To give the crown, the throne and the royal sceptre is yours, Inana.

12 lines missing

155-157. To diminish, to make great, to make low, to make broad, to and to give a lavish supply are yours, Inana. To bestow the divine and royal rites, to carry out the appropriate instructions, slander, untruthful words, abuse, to speak inimically and to overstate are yours, Inana.

158-168. The false or true response, the sneer, to commit violence, to extend derision, to speak with hostility, to cause smiling and to be humbled or important, misfortune, hardship, grief, to make happy, to clarify and to darken, agitation, terror, panic, awesome

brilliance and radiance, triumph, pursuit, imbasur illness, sleeplessness and restlessness, submission, gift, and howling, strife, chaos, opposition, fighting and speeding carnage,, to know everything, to strengthen for the distant future a nest built, to instill fear in the desert like a poisonous snake, to subdue the hostile enemy, and to hate are yours, Inana.

169-173. To the lots, to gather the dispersed people and restore them to their homes, to receive, to are yours, Inana.

1 line fragmentary

174-181. the runners, when you open your mouth, turns into At your glance a deaf man does not to one who can hear. At your anger what is bright darkens; you turn midday into darkness. When the time had come you destroyed the place you had in your thoughts, you made the place tremble. Nothing can be compared to your purposes (?); who can oppose your great deeds? You are the lady of heaven and earth! Inana, in (?) the palace the unbribable judge, among the numerous people decisions. The invocation of your name fills the mountains, An (?) cannot compete with your

182-196. Your understanding all the gods You alone are magnificent. You are the great cow among the gods of heaven and earth, as many as there are. When you raise your eyes they pay heed to you, they wait for your word. The Anuna gods stand praying in the place where you dwell. Great awesomeness, glory May your praise not cease! Where is your name not magnificent?

9 lines missing

197-202. Your song is grief, lament Your cannot be changed, your anger is crushing. Your creation cannot be, An has not diminished your orders. Woman, with the help of An and Enlil you (?) have granted as a gift in the assembly. Unison An and Enlil, giving the Land into your hand. An does not answer the word you have uttered to him.

203-208. Once you have said 'So be it', great An does not for him. Your 'So be it' is a 'So be it' of destruction, to destroy Once you have said your in the assembly, An and Enlil will not disperse it. Once you have made a decision, it cannot be changed in heaven and earth. Once you have specified approval of a place, it experiences no destruction. Once you have specified destruction for a place, it experiences no approval.

209-218. Your divinity shines in the pure heavens like Nanna or Utu. Your torch lights up the corners of heaven, turning darkness into light. The men and women form a row for you and each one's daily status hangs down before you. Your numerous people pass before you, as before Utu, for their inspection. No one can lay a hand on your precious divine powers; all your divine powers You exercise full ladyship over heaven and earth; you hold everything in your hand. Mistress, you are magnificent, no one can walk before you. You dwell with great An in the holy resting-place. Which god is like you in gathering together in heaven and earth? You are magnificent, your name is praised, you alone are magnificent!

Sumerian Hymns and Cult Songs

219-242. I am En-ĥedu-ana, the high priestess of the moon god.; I am the of Nanna.

1 line fragmentary

20 lines missing

1 line fragmentary

243-253. Advice, grief, bitterness, 'alas' My lady, mercy compassion I am yours! This will always be so! May your heart be soothed towards me! May your understanding compassion. May in front of you, may it be my offering. Your divinity is resplendent in the Land! My body has experienced your great punishment. Bitter lament keeps me awake with anxiety. Mercy, compassion, care, lenience and homage are yours, and to cause flood storms, to open hard ground and to turn darkness into light.

254-263. My lady, let me proclaim your magnificence in all lands, and your glory! Let me praise your ways and greatness! Who rivals you in divinity? Who can compare with your divine rites? May great An, whom you love, say for you "It is enough!". May the great gods calm your mood. May the lapis lazuli dais, fit for ladyship, May your magnificent dwelling place say to you: "Be seated". May your pure bed say to you: "Relax". Your, where Utu rises,

264-271. They proclaim your magnificence; you are the lady An and Enlil have determined a great destiny for you throughout the entire universe. They have bestowed upon you ladyship in the assembly chamber. Being fitted for ladyship, you determine the destiny of noble ladies. Mistress, you are magnificent, you are great! Inana, you

are magnificent, you are great! My lady, your magnificence is resplendent. May your heart be restored for my sake!

272-274. Your great deeds are unparalleled, your magnificence is praised! Young woman, Inana, your praise is sweet!

A hymn to Inana as Ninegala (Inana D)

1-8. Great light, heavenly lioness, always speaking words of assent! Inana, great light, lioness of heaven, who always speaks words of assent! Ninegala! As you rise in the morning sky like a flame visible from afar, and at your bright appearance in the evening sky, the shepherd (i.e. the king) entrusts (?) the flocks of Sumer to you. Celestial sign, glory of heaven! All the countries are building a house for you as for the risen sun; a shining (?) torch is assigned to you, the light of the Land.

9-10. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

11-19. When bright had raised its head in the Land, and when you live with, the young woman the hero for you, she has grasped for you. has brought the numerous to you. They raise to your; kids are ordered, and your Egal-edina, the place of calm, has been arranged for you. You are the good woman who appears radiantly throughout the Land.

20-21. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

22-36. After the first watch of the night has passed, as like a shepherd you get up from the grass, you seize your battle-mace like a warrior, you fasten the guma cloth on your arms, and you bind on your indefatigable strength. Thus you

appear brilliantly, together with An, in the city (probably Unug) . On earth, Inana, you emit awe-inspiring splendour from the holy dais. Your feet are placed on seven dogs, your seat is set upon a lion and a leopard. Cattle and sheep are brought to you for inspection. Lulal stands by your feet, bearing in battle the pitiless (?) mace. Beside them the cultic attendants stand at your service, lined up for you beside the dogs. They have taken over the temple Gu-ena-ida, to provide for you.

37-38. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

39-43. The dog (?) has brought the sheep close to you; the powerful dog (?) has a wild bull in its paws,
2 lines unclear
the lion, the warrior

44-56. Inana, in heaven you are lightning, on earth you move swiftly against the foreign land that you are angry with,, When in your precinct and shrine the Ibgal you regulate the divine ordinances like the divine powers of An, when you regulate the heavenly ordinances like the divine powers of Enki and cause awe of you to reach up to the heavens, then your seat is on the dais on the terrace by your Gate of Four Faces. Inana, you go into the interior of heaven like your father Suen; Ninegala, you appear like moonlight in your shrine the Ibgal, placing your foot on your ordinances, and dividing them among the dogs (?).

56-57. Inana, you are the lady of all the divine powers, and no deity can compete

with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

58-65. When you slip through where brambles and foul great thorns grow, when you stride along all the mountains, when you drink from puddles with the dogs, when you share the stall with the horses, when with the storm you reduce everything to a mere shadow, Inana, when you cause the rain to fall all day long, then your seat is in your E-kug-nuna at Eridug, on the dais where destinies are determined.

66-76. At the New Year, at the festival of Dumuzid, your spouse Ama-ušumgal-ana, Lord Dumuzid, steps forward to you. of weeping are brought to you, Inana, as offerings. The tubes of the underworld are opened for you, and memorial libations are poured down them for you. The en priests, the lumaḥ priests and the nindiĝir priestesses, and the dead luzid and amalu, eat meals for you, to keep away the ghosts, and drink water for you, to keep away the ghosts. Your holy dais is set up beside them.

77-78. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

79-87. Inana, when you give judgment with An and Enlil; Ninegala, when you decide destinies on earth with Enki, when you shimmer (?), when you to a mere shadow, when you come forth from the corner, when you come forth from the side, when you are to be seen on the horizon, Inana, when in your destructiveness you make storm-floods wash over everything, then the great en priests, then the igi-dua priestesses

wear the tonsure for you, then your seat is on your Dais of Silence.

88-92. The young men fastened in neck-stocks before you, the mother of the sick lays her child in your arms, the mother of the uprooted (?) in your great hall. You cut the of the weak, you release (?) the weak.

93-94. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

95-106. When you act as a shepherd with the herdsman, when with the cowherd you throw the halters on the cows, when you mix the butter, when you purify the milk, when you find joy in the embrace of your spouse Dumuzid, when you have pleasure in the embrace of your spouse Dumuzid, when you take your seat on the high dais in the great hall in your Kura-igi-ĝal where judgment is passed, then the people of the holy uzga stand there at your service.
1 line unclear

They cannot compete with you, Inana. As a prostitute you go down to the tavern and, like (?) a ghost who slips in through the window, you enter there.

107-108. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

109-115. When the servants let the flocks loose, and when cattle and sheep are returned to cow-pen and sheepfold, then, my lady, like the nameless poor, you wear only a single garment. The pearls of a prostitute are placed around your neck, and you are likely to snatch a

man from the tavern. As you hasten to the embrace of your spouse Dumuzid, Inana, then the seven paranymphs share the bedchamber with you.

116-117. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

118-125. In the evening, when the stars return together again and when Utu enters into his chamber, when in heaven, Inana, you diffuse awesomeness like fire, and when on earth, Ninegala, you screech like a falcon, then you in play and dancing.

1 line unclear

You go from moonlight to star, you go from star to moonlight.

126-127. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

128-143.

13 lines missing or unclear

The slavegirl her mistress. her house and property. her child.

144-145. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

146-158.

7 lines unclear

..... you are the great goddess.

2 lines unclear

The levy of troops is brought into the broad square like a crouching dragon. The young woman abandons the E-maḫ,

destroying the temple like my The young man who has come to know your eminence makes a gesture of obeisance.

159-160. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

161-190.

5 lines unclear

20 lines missing

1 line fragmentary has presented (?) to you there. Your position If beside the Egal-edina, then the evil demons and demonesses oppose it.

191-192. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

193-204.

1 line fragmentary Inana, you are an object of admiration, like a charming young maiden. has been opened for you. Mistress, your priestess hangs the šuba jewels on you. The great, responsible for the ordinances,

1 line unclear

You enter house after house, you peer into lane after lane. Lady, when, when your emblem is displayed, maiden, when you stand in, you are covered in loveliness. Who finds in the sheepfold,, prayer

205-206. Inana, you are the lady of all the divine powers, and no deity can compete with you. Here is your dwelling, Ninegala; let me tell of your grandeur!

Sumerian Hymns and Cult Songs

207-217. Inana, you are the lady of the
great divine powers. Your mother Ningal
..... great attributes. Your father Suen
..... great holy cows. Your brother, the
youth Utu Your spouse Ama-
ušumgal-ana, the shepherd, Lord
Dumuzid, Your beloved minister
(?) Ninšubur Your beloved sister-
in-law Ĝeštin-ana

3 lines fragmentary or missing

A tigi to Inana (Inana E)

1-4. Lady whom Ningal has joyously made attractive with beauty, speed has been given to you as to a dragon. Inana whom Ningal has joyously made attractive with beauty, speed has been given to you as to a dragon.

5-8. Riding on the south wind, you are she who has received the divine powers from the abzu. You have seated King Ama-ušumgal-ana upon your holy dais. Inana, riding on the south wind, you are she who has received the divine powers from the abzu. You have seated King Ama-ušumgal-ana upon your holy dais.

9-12. Goddess, you have provided to the hero and made your divine powers excel in heaven. Since your mother's womb, you have wielded the šita mace and the mitum mace. Inana, you have provided to the hero and made your divine powers excel in heaven. Since Ningal's womb, you have wielded the šita mace and the mitum mace.

13-16. Towards the king who spends the night in the Land, as towards Utu as he approaches (?), everyone is well-disposed. When he rises at the mountains, the mountains rejoice with you. Towards Ama-ušumgal-ana who spends the night in the Land, as towards Utu as he approaches (?), everyone is well-disposed. When he rises at the mountains, the mountains rejoice with you.

17-20. My lady, he has been given as your husband -- rejoice with him! Enlil has given a mountain of greatness into your hands. Inana, he has been given as your husband -- rejoice with him! Enlil

has given a mountain of greatness into your hands.

21-24. Mistress, you have given your strength to him who is king. Ama-ušumgal-ana brings forth radiance for you. Inana, you have given your strength to him who is king. Ama-ušumgal-ana brings forth radiance for you.

25-28. When he goes out to the rebel lands, to the distant mountains, he spends his time in the mêlée of battle. When Ama-ušumgal-ana goes out to the distant mountains, he spends his time in the mêlée of battle. He thickens good butter for you, as Utu rises from the fragrant cedar mountains! Ama-ušumgal-ana thickens good butter for you, as Utu rises from the fragrant cedar mountains!

29. Sa-gida.

30-33. Lady whom no one can withstand in battle, great daughter of Suen who rises in heaven and inspires terror, he who for you stands complete in his manhood rejoices in battle as at a festival, and for you he destroys the rebel lands and houses For you Ama-ušumgal-ana, the mighty hero, kills everyone with his shining šita mace.

34-37. Inana, lady whom no one can withstand in battle, great daughter of Suen who rises in heaven and inspires terror, he who for you stands complete in his manhood rejoices in battle as at a festival, and for you he destroys the rebel lands and houses For you Ama-ušumgal-ana, the mighty hero, kills everyone with his shining šita mace.

38-41. Lady, throughout heaven and earth who knows from you the intentions

of your heart, those great matters? All heaven trembles (?) at your word, a double-twined thread which cannot be separated. Your father Enlil has given this to you. Ama-ušumgal-ana competes majestically for you in battle, cutting a swathe like a dragon.

42-45. Inana, lady, throughout heaven and earth who knows from you the intentions of your heart, those great matters? All heaven trembles (?) at your word, a double-twined thread which cannot be separated. Your father Enlil has given this to you. Ama-ušumgal-ana competes majestically for you in battle, cutting a swathe like a dragon.

46-49. My lady, Ama-ušumgal-ana trusts in you. He cloaks his body as if in your royal robe of office. Monthly at the crescent moon An recreates him for you like Suen. People praise King Ama-ušumgal-ana, the beloved of your heart, like Utu as he rises.

50-53. Inana, my lady, Ama-ušumgal-ana trusts in you. He cloaks his body as if in your royal robe of office. Monthly at the crescent moon An recreates him for you like Suen. With you, people praise King Ama-ušumgal-ana like Utu as he rises.

54. Sa-ĝara.

55. A tigi of Inana. (lines 54 and 55 are written as one line in source)

A balbale (?) to Inana (Inana F)

1-3. My father gave me the heavens and he gave me the earth. I am Inana! Which god compares with me?

4-13. Enlil gave me the heavens and he gave me the earth. I am Inana! He gave me lordship, and he gave me queenship. He gave me battles and he gave me fighting. He gave me the stormwind and he gave me the dust cloud. He placed the heavens on my head as a crown. He put the earth at my feet as sandals. He wrapped the holy ba garment around my body. He put the holy sceptre in my hand.

14-17. The gods are small birds, but I am the falcon. The Anuna mill about, but I am the good wild cow, I am the good wild cow of Father Enlil, his good wild cow which walks in front.

18-20. When I enter the E-kur, the house of Enlil, the gate-keeper does not lift his hand against my breast; the minister does not tell me, "Rise!".

21-33. The heavens are mine and the earth is mine: I am heroic! In Unug the E-ana is mine, in Zabalam the Giguna is mine, in Nibru the Dur-an-ki is mine, in Urim the E-Dilmuna is mine, in Ĝirsu the Ešdam-kug is mine, in Adab the E-šara is mine, in Kiš the Ĥursaĝ-kalama is mine, in Kisiga the Amaš-kuga is mine, in Akšak the Anzagar is mine, in Umma the Ibgal is mine, in Agade the Ulmaš is mine. Which god compares with me?

34. A of Inana.

A šir-namšub to Inana (Inana G)

1-19. When I go, when I go -- the mighty queen who, who; when I, the queen, go to the Abzu, when I, Inana, go to the Abzu, when I go to the Abzu, the E-nun, when I go to Eridug the good, when I go to E-engura, when I go to E-ana, the temple of Enlil, when I go to, when I go to where the great offering bowls stand in the open air, when I go to where the pure bowls, when I go to where is honoured, when I go to where Lord Enki is honoured, when I go to where Damgalnuna is honoured, when I go to where Asarluḫi is honoured - - then I bring a dog with me, I bring a lion (?) with me, I bring boxwood with me, I bring ḫalub wood with me. I, Inana, receive the little, when I travel there, when I travel there.

20-35. I go as one who brings forth water; I go as one who brings forth water. When I, the queen, go into the marshes, I go as the of the marshes. When I go into the hub of the battle, I go as one who brings forth its brightest light (?). When I go into the van of the battle, I go as one who brings forth its brightest light (?). When I follow at the rear of the battle, I go for the evil of the When I enter the temple of Enlil, I go as its woman who triumphed over the mountains. I (?) utter hostile words against the foreign lands; I seat my husband before me. I utter a challenge in (?) the temples of the gods (?); I utter a challenge against Utu, against Nanna; I utter a challenge against Sud in its holy

36-47. The river, the river, good as the vast river, the, good as the city -- there is nothing as good as this! The

river, the noble river, as the vast river, the river, the Euphrates, as the vast river, the of the Euphrates, as the vast river,

2 lines fragmentary -- good as the, good as the city -- there is nothing as good as this! Just as when Enki, the wild bull of Eridug, arrives; as when the mother of the E-maḫ, Damgalnuna, arrives; as when Asarluḫi, the son of Eridug, arrives; as when Enlil eats, as when he drinks, good as, good as the city -- there is nothing as good as this!

48-51. (Inana speaks:) "..... this is in (?) my heart. To where is honoured,..... to where the just man honours him, its man prepares a flowered bed within the house."

52-65. In E-ana the linen-clad priests prepare an altar for him. Water is placed there for the lord; they address him. Bread is placed there; they address him. He is refreshed in the palace; they address him as follows: "Dumuzid, radiant in the temple (?) and on earth! Mother Inana, Mother Inana, your mounds, your mounds (!) Mother Inana, Inana of heaven, your garments, your garments, your black garment, your white garment!" (Inana (?) speaks:) "Oh my man who has come to the house: approach (!)" (The priests (?) speak:) "Bring forward a chant, a melody of the heart! Bring forward their, as they seat the! Approach their place, where they are stationing, where they are stationing, where they are stationing, where they are stationing Enlil in the Ki-ur!"

66-69. (Inana speaks:) "Wild bull, face of the Land! I will give life to its man! I will fulfil all its needs (!) I will make its

man produce correct speech in the shrine, correct speech in the interior hall of the palace."

70-77. (The priests (?) speak:) "Oh mistress, let your breasts be your fields! Inana, let your breasts be your fields, your wide fields which pour forth flax, your wide fields which pour forth grain! Make water flow from them! Provide it from them for the man! Make water flow and flow from them! Keep providing it from them for the man! for the specified man, and I will give you this to drink."

78. A šir-namšub of Inana.

(Sigla follow Sjöberg's 1977 edition: Version A = mss. a, b and c (using the line numbering of b, the only non-fragmentary ms.), Version B = ms. d. Lines 11-13, 27-29 and 31 of Version A have some similarities to the surviving lines of Version B.)

A balbale to Inana as Nanaya (Inana H)

Version A

1-6. "Worthy of An,,, unsurpassed in ladyship, a throne a man in the house, a throne a woman in the shrine, a gold ornament on the dress, a pin the niĝlam garment."

7-15A. "Let me on your -- Nanaya, its is good. Let me (?) on your breast -- Nanaya, its flour is sweet. Let me put on your navel -- Nanaya, Come with me, my lady, come with me, come with me from the entrance to the shrine. May for you. {(ms. c adds 1 line:) Come my beloved sister, let my heart rejoice.}"

16-20. "Your hand is womanly, your foot is womanly. Your conversing with a man is womanly. Your looking at a man is womanly. {(ms. c adds 4 lines:) Your a hand towards a man is womanly. Your a foot is womanly. Your forearm makes my heart rejoice. Your a foot brings me pleasure.} As you rest against the wall, your patient heart pleases. As you bend over, your hips are particularly pleasing."

20A-29. " {(mss. a and c add 2 lines:) My resting against the wall is one lamb. My bending over is one and a half giĝ.} Do not dig a canal, let me be your canal.

Do not plough a field, let me be your field. Farmer, do not search for a wet place, my precious sweet, let this be your wet place., let this be your furrow., let this be your desire! Caring for, I come I come with bread and wine."

30-32. "You come to me with bread and wine. Come, my beloved sister, let me this heart. Nanaya, let me kiss you."

33. A balbale of {Nanaya} {(ms. a has instead:) Inana}.

Version B
Segment A

unknown no. of lines missing

1-9. "..... on your navel. My sweet illustrious sister, On your back My illustrious sister, hand. In your vagina the gardens. Nanaya, In your anus the fields. My illustrious sister, the acres. Come to me, my sister,"
unknown no. of lines missing
Segment B

1-7.
1 line fragmentary "Come, my beloved sister,"
4 lines fragmentary "Sister,"
unknown no. of lines missing

A šir-namšub to Inana (Inana I)

Segment A

1-15. When I as I travel by boat, when I as I travel by boat, when I, the queen, journey to the abzu, when I enter the house of Enlil, I am indeed the queen who is pre-eminent in the mountains. When I stand before the face of Enlil, I am indeed the emanating light. When I stand in the mouth of the battle, I am indeed also the foremost one of all lands. When I stand in the thick of the battle, I am indeed also the very guts of battle, the heroic strength. When I walk about at the rear of the battle, I am indeed also the flood bearing When I take my stand behind the battle, I am the woman who comes (?).

16-22. When I sit in the alehouse, I am a woman, and I am an exuberant young man. When I am present at a place of quarrelling, I am a woman, a figurine brought to life. When I sit by the gate of the tavern, I am a prostitute familiar with the penis; the friend of a man, the girlfriend of a woman.

23-34. I am milk of the god. I am pre-eminent in the mountains. I am the milk of the god, of Dumuzid. I am pre-eminent in the mountains. The mountains in my hands, the mountains at my feet, Elam in my hands; I have a pointed dagger in my belt. The gods are small birds, and I am the falcon. The Anuna gods butt each other, but I am the wild cow. I am the grandiloquent daughter of Enlil. I am the formidable one of my father Suen. I am the queen created by Nudimmud. My eye
My eye

1 line fragmentary
unknown no. of lines missing

Segment B

1-7. The life of the lord The life of the king Filling throat and heart The city which is restored The beautiful countenance A foot placed on the earth On its full lips

8-9. Let the dripping (?) waters The ferry boat, a prayer, a prayer, man

10-19. Imbued (?) with my awesomeness! Imbued (?) with my awesomeness! The life of the lord, imbued (?) with my awesomeness! The life of the king, imbued (?) with my awesomeness! Filling throat and heart, imbued (?) with my awesomeness! The marsh reeds of Kuara, imbued (?) with my awesomeness! The most beautiful marsh reeds, imbued (?) with my awesomeness! The city which is restored, imbued (?) with my awesomeness! The beautiful countenance, imbued (?) with my awesomeness! A foot placed on the earth, imbued (?) with my awesomeness! On its full lips, imbued (?) with my awesomeness!

20-21. Let the dripping (?) waters The ferry boat, a prayer, a prayer, man

22-29. We shall go! We shall go! We shall go in supplication! We shall go for the supplication of the lord! We shall go for the supplication of the king! Those of the supplication of the corner at the corner. Those of the supplication of the side at the side. Mother Inana of heaven with beauty. The Mistress with beauty in the shrine.

Sumerian Hymns and Cult Songs

30. A šir-namšub of Inana.

A hymn to Inana

1-9. Lady! Returning heroic youth, Inana At the shrine, in Nibru, in the E-du-kug by An, with the holy crown of An placed on her head, the most holy ba garment of An draped around her torso, and the holy sceptre of An placed in her hand -- seated on a seat in the assembly, rendering great judgments in the mountains, and reaching majestic decisions in all the lands!

10-16. Holy Inana gazes as she shines (?) down from heaven like a light. Together with her father Suen, the mistress issues commands to the E-kiš-nu-ĝal of Urim. In her hands she holds prosperity for all the lands. The lady Holy Inana

17-22., you are endowed with beauty,
5 lines fragmentary

23-29. You are she who raises in their prayers. You are she who displays shining cornelian from the mountains to be admired. Bringing shining lapis lazuli from the bright mountain on special rafts, you are she who, like fire, melts (?) gold from Ĥarali. You are she who creates apples in their clusters (?). You are she who demands You are she who creates the date spadices in their beauty.

30-44. (Inana speaks:) "When I was living in my dwelling place, when I was living in An's dwelling, my lover Ušumgal-ana called upon me to be his wife. In Bad-tibira, from the E-muš-kalama, for his crown."
6 lines fragmentary or unclear

..... his assembly, and brought into her holy shrine for her brother Ušumgal-ana.

45-54. (Inana speaks:) "..... stands Dumuzid stands in beauty like an ildag tree. I will fill my heart with joy. The one who makes food plentiful in Du-šuba (?). My heart is filled with joy, in heaven and earth. The house of Arali"

3 lines fragmentary or unclear
..... the houses in the broad streets.
One blank line on the tablet

55-121.
approx. 67 lines missing or fragmentary

122-123. Holy Inana, your august!
..... Inana be praised!

A balbale to Inana (Dumuzid-Inana A)

1-11. The brother speaks gently to his sister, Utu speaks gently to his sister, he speaks tenderly to holy Inana: "Young lady, the flax in the garden beds is full of loveliness, Inana, the flax in the garden beds is full of loveliness, like the barley in the furrows, overflowing with loveliness and delight. {Sister} {(1 ms. has instead:) Young lady}, you took a fancy to a grand length of linen; Inana, you took a fancy to a grand length of linen. I will dig up the plants for you and give them to you. {Young lady} {(1 ms. has instead:) My sister}, I will bring you flax from the garden beds. Inana, I will bring you flax from the garden beds."

12-14. " {Brother} {(1 ms. has instead:) My brother}, when you have brought me flax from the garden beds, who will ret it for me? Who will ret it for me? Who will ret that flax for me?"

15-16. "My sister, I will bring it to you already retted! Inana, I will bring it to you already retted!"

17-19. " {Brother} {(1 ms. has instead:) My brother}, when you have brought it to me already retted, who will spin it for me? Who will spin it for me? Who will spin that flax for me?"

20-21. "My sister, I will bring it to you already spun! Inana, I will bring it to you already spun!"

22-24. " {Brother} {(1 ms. has instead:) My brother}, when you have brought it to me already spun, who will twine it for me? Who will twine it for me? Who will twine that flax for me?"

25-26. "My sister, I will bring it to you already twined! Inana, I will bring it to you already twined!"

27-29. "Brother, when you have brought it to me already twined, who will warp it for me? Who will warp it for me? Who will warp that flax for me?"

30-31. "My sister, I will bring it to you already warped! Inana, I will bring it to you already warped!"

32-34. "Brother, when you have brought it to me already warped, who will weave for me? Who will weave for me? Who will weave that flax for me?"

35-36. "My sister, I will bring it to you already woven! Inana, I will bring it to you already woven!"

37-39. "Brother, when you have brought it to me already woven, who will bleach it for me? Who will bleach it for me? Who will bleach that linen for me?"

40-41. "My sister, I will bring it to you already bleached! Inana, I will bring it to you already bleached!"

42-44. "Brother, when you have brought it to me already bleached, who will lie down on it with me? Who will lie down on it with me? Who will lie down on that linen with me?"

45-50. "There shall lie down with you, there shall lie down with you, there shall lie down with you your bridegroom! Ama-ušumgal-ana shall lie down with you, the companion of Enlil shall lie down with you, the issue of a noble womb shall lie down with you, the offspring of a ruler shall lie down with you."

51-56. "Is it true?-- He is the man of my heart! He is the man of my heart! Brother, he is the man who has spoken to my heart! He does no hoeing, yet heaps up piles of grain; he delivers grain regularly to the storehouse, a farmer who has numerous piles of {grain} {(1 ms. has instead:) plentiful grain}; a shepherd whose sheep are heavy (?) with wool."

57. A balbale of Inana.

A balbale to Inana (Dumuzid-Inana B)

1-3. "My dearest, my dearest, my dearest, my darling, my darling, my honey of her own mother, my sappy vine, my honey-sweet, my honey-mouthed of her mother!"

4-6. "The gazing of your eyes is pleasant to me; come my beloved sister. The speaking of your mouth is pleasant to me, my honey-mouthed of her mother. The kissing of your lips is pleasant to me; come my beloved sister."

7-12. "My sister, the beer of your barley is good, my honey-mouthed of her mother. The ale of your beer-bread is good; come my beloved sister. In the house, your luxuriance, my honey-mouthed of her mother. My sister, your luxuriance, my beloved Your house a storehouse, my honey-mouthed of her mother. You princess, my"

13-16. "For as long as you live, as long as you live, you shall take an oath for me, brother of the countryside, for as long as you live you shall take an oath for me. You shall take an oath for me that you will not touch another. You shall take an oath for me that you will not your head on anyone else."

17-20. "My one who wears the niĝlam garment, my beloved, man of my heart! I shall impose an oath on you, my brother of the beautiful eyes. My brother, I shall impose an oath on you, my brother of the beautiful eyes."

21-26. "You are to place your right hand on my genitals while your left hand rests on my head, bringing your mouth close

to my mouth, and taking my lips in your mouth: thus you shall take an oath for me. This is the oath of women, my brother of the beautiful eyes."

27-32. "My desirable one, my desirable one, your charms are lovely, my desirable apple garden, your charms are lovely. My fruitful garden of meš trees, your charms are lovely, my one who is in himself Dumuzid-abzu, your charms are lovely. My holy statuette, my holy statuette, your charms are lovely. My alabaster statuette adorned with a lapis-lazuli jewel, your charms are lovely."

33. A balbale song of Inana.

A balbale to Inana (Dumuzid-Inana C)

1-2. "My sister, what have you been doing in the house? Little one, what have you been doing in the house?"

3-8. "I was bathing, I was rubbing myself with soap. I was washing myself with water from the holy kettle, I was rubbing myself with the soap from the white stone bowl. I was anointing myself with good oil from the stone bowl, and dressing myself in the formal dress proper to Inana. That is how I was busying myself in the house."

9-18. "I have put lots of kohl on my eyes, I have arranged the nape of my neck. I have washed my dangling hair, I have tested my weapons that make his reign propitious. I have straightened my tousled head of hair, I have tightened my loosened hairgrips, and let my hair fall down the back of my neck. I have put a golden bracelet on my wrist. I have put little lapis-lazuli beads round my neck, and arranged their buttons over my neck muscles."

19-26. "Sister! I will bring you whatever you desire. I will bring the loving heart of your heart. Your goddess has given you good looks. Sister, shining bright, you are the honey of your own mother. My sister, to whom I shall bring five things, my sister, to whom I shall bring 10 things, she has perfected your appearance for you; sister, shining bright, she has really made it a delight."

27-31. "When my brother enters from the palace, the singers shall, and I shall pour wine into his mouth. That should gladden his heart, should please his heart."

32-41. "Let him bring, let him bring, now let him bring pats of butter and cream!" "My sister, I will bring them with me to the house." "Let him bring, let him bring me lambs like ewes." "My sister, I will bring them with me to the house." "Let him bring, let him bring me kids like goats." "My sister, I will bring them with me to the house!" "Let the lambs be as comely as ewes!" "My sister, I will bring them with me to the house!" "Let the kids be as fine as goats!" "My sister, I will bring them with me to the house!"

42-48. "See now, {our} {(1 ms. has instead:) my} breasts stand out; see now, hair has grown on {our} {(1 ms. has instead:) my} genitals, signifying (?) my progress to the embrace of a man. Let us be very glad! Dance, dance! O Bau, let us be very glad about my genitals! Dance, dance! Later on it will delight him, it will delight him!"

x.

49. A balbale of Inana.

50-51. "Let him bring, let him bring, come let him bring pats of butter and cream!"

52. Its ĝišgiĝal.

A balbale to Inana (Dumuzid-Inana D)

1-3. As I was strolling, as I was strolling,
as I was strolling the house, as I
was strolling, he caught sight of my
Inana.

4-11. "What did the brother say to you
and speak to you? He of the loving heart
and most sweet charms offered you a
gift, my holy Inana. As I looked in that
direction, my beloved man met you, and
he fell in love with you, and he delighted
in you alone! The brother brought you
into his house and had you lie down on a
bed dripping with honey."

12-18. When my sweet precious, my
heart, had lain down too, each of them in
turn kissing with the tongue, each in
turn, then my brother of the beautiful
eyes did it fifty times to her, exhaustedly
waiting for her, as she trembled
underneath him, dumbly silent for him.
My dear precious passed the time with
my brother laying his hands on her hips.

19-20. "Let me go, my sister! Let me go!
Come, my beloved sister, let me go {to
the palace} {(1 ms. has instead:) to our
house}!"

21-22. "To my paternal eye you are still
a small child. May Bau know you as a
man. I'll let you go!"

23. A balbale of Inana.

**The song of the lettuce: a balbale to
Inana (Dumuzid-Inana E)**

1-4. He has sprouted, he has burgeoned,
he is well-watered lettuce, my shaded
garden of the desert, richly flourishing,
{his mother's favourite} {(1 ms. has
instead:) he is well-watered lettuce}; my
grain lovely in beauty in its furrows, he
is well-watered lettuce; my first-class
fruitful apple tree, he is well-watered
lettuce.

5-8. The honey man, the honey man will
make me sweet; my lord, the honey man
of a goddess, his mother's favourite,
whose hands are honey, whose feet are
honey, will make me sweet, whose limbs
are honey-sweet, will make me sweet.

9-10. Navel! My altogether immediately
sweet, my favourite of his mother!
Beautiful thighs, raised arms! My,
he is well-watered lettuce.

11. A balbale of Inana.

A balbale to Inana (Dumuzid-Inana F)

1-4. I, the queen, will look with wonder at the foliage. I, Inana, will gaze at the open foliage. May my bridegroom speak to me kindly words such as a farmer or a shepherd would speak.

5-8. I, the queen, will lie on the foliage. I, Inana, will run to the foliage. May they stand at my service I will meet Ama-ušumgal-ana.

9-16. I will sprinkle water I will make shine. I will make my meš tree sprout forth. I will sprinkle water in the house of Enlil. I will make shine. I will make my meš tree sprout forth. I will sprinkle water in E-kur. I will make my king grow like a meš tree in the courtyard. I will sprinkle water in the house of Enlil. I will make King Ama-ušumgal-ana grow like a meš tree in the courtyard.

17-28. I am perfect for the lord in E-kur. We are a fitting ornament in the joyful palace. In the house of Enlil In the house of Enlil in E-kur approx. 3 lines missing
I shall decree a good destiny from the abzu for my king, a meš tree properly, verdant, full of beauty, of his mother and father, my who was born

29-36. good semen, good seed; when he comes forth from the brickbuilt abzu, I will make him sprout forth like a meš tree. Ama-ušumgal-ana, may An create shall supply you with Your sweet beauty, like foliage I shall cherish you I will make Ama-ušumgal-ana sprout forth as just such a meš tree!

37-44. I shall perform laments for you with the balaĝ drum (?) I shall lean against you as against a wood of cypresses. May you (?) rejoice in E-kur. May they stand at your service, man of my heart. For your sake I shall take my seat (?) in E-kur. I shall stand (?) in prayer for you in E-kur, the house of Enlil. In his exalted location, An gave you to me. Lord Enlil, the Great Mountain,

45. A balbale of Inana.

**A balbale to Inana (Dumuzid-Inana
G)**

1-2. The burgeoning one, he with
his own mother; the one with kindly
eyes takes counsel with his father.

3-12. You are our brother, you are our
brother. You are our brother in charge of
the palace gate, you are our captain of
the barge, you are our commander of the
chariot, you are our servant of the
hunting chariot; you are our city father
and judge, you are the son-in-law of five
things, the son-in-law of 10 things.
Brother, you are the son-in-law of our
father, you are our son-in-law supreme;
our mother speaks favourably with you.

13-16. Your coming here is life indeed,
your entering the house is abundance;
lying at your side is my utmost joy. My
sweet, let us delight ourselves on the
bed.

17. A balbale of Inana.

A tigi to Inana (Dumuzid-Inana H)

Segment A

1-8. While I, the lady, was passing the day yesterday, while I, Inana, was passing the day yesterday, while I was passing the day, while I was dancing, while I was singing songs all day until evening, he met me, he met me. The lord, the friend of An, met me; the lord took me in his hands, Ušumgal-ana embraced me about my neck.

9-12. "....., let me go, so that I can go to our house! Friend of Enlil, let me go, so that I can go to our house! What lie can I offer to my mother? What lie can I offer to my mother Ningal?"

13-22. "Let me teach you, let me teach you! Inana, let me teach you the lies of women: "My girlfriend was dancing with me in the square. She ran around playfully with me, banging the drum. She sang her sweet songs for me. I passed the day there with her in pleasure and delight." Offer this as a lie to your own mother. As for us -- let me make love with you by moonlight! Let me loosen your hairgrip on the holy and luxuriant couch. May you pass a sweet day there with me in voluptuous pleasure."

23. Sa-gida.

24-26. "I the maiden, in the streets and alleys,, by day I with you,"

1 line fragmentary

approx. 11 lines missing

Segment B

1-12.

1 line fragmentary

1 line unclear

There he is, standing at our mother's gate, while I am rushing around in excitement. There he is standing at Ningal's gate, while I am rushing around in excitement. Oh that someone would tell my mother! May our neighbour come to sprinkle water on the floor! Oh that someone would tell my mother Ningal! May our neighbour come to sprinkle water on the floor: the fragrance of her dwelling is pleasant, and her words are delightful.

13-20. My lord is perfect for the holy embrace. Ama-ušumgal-ana, the son-in-law of Suen, Lord Dumuzid, is perfect for the holy embrace. Ama-ušumgal-ana, son-in-law of Suen, my lord: how pleasing is your lavishness, and how sweet-tasting are your green plants from the plain! Ama-ušumgal-ana, how pleasing is your lavishness, and how sweet-tasting are your green plants from the plain!

21. Sa-ĝara.

22. A tigi of Inana.

A kunĝar to Inana (Dumuzid-Inana I)

1-6. "If it were not for our mother, he would be chasing me along the dark (?) paths of the desert! If it were not for our mother, this young man would be chasing me along the dark (?) paths of the desert! If it were not for my mother Ningal, he would be chasing me along the dark (?) paths of the desert! If it were not for Ningikuga, he would be chasing me along the dark (?) paths of the desert! If it were not for Father Suen, he would be chasing me along the dark (?) paths of the desert! If it were not for my brother Utu, he would be chasing me along the dark (?) paths of the desert!"

7-22. "Young woman, don't provoke a quarrel! Inana, let us talk it over! Inana, don't provoke a quarrel! Ninegala, let us discuss it together! My father is just as good as your father; Inana, let us talk it over! My mother is just as good as your mother; Ninegala, let us discuss it together! Ĝeštin-ana is just as good as; Inana, let us talk it over! I am just as good as Utu; Ninegala, let us discuss it together! Enki is just as good as Suen; Inana, let us talk it over! Durtur is just as good as Ningal; Ninegala, let us discuss it together!"

23-24. The words they speak are words towards desire; provoking a quarrel is the desire of his heart!

25-30. He of the šuba jewels, he of the šuba jewels is indeed ploughing with the šuba jewels! Ama-ušumgal-ana, he of the šuba jewels, is indeed ploughing with the šuba jewels! He lays down like seeds the little jewels among his jewels. He piles up (?) like grain piles the large jewels among his jewels. He will carry them to the roof for his who is

leaning towards him from the roof; he will carry them to the wall for Inana who is leaning towards him from the wall.

31-35. calls out to Ama-ušumgal-ana: "Ploughing with the jewels, ploughing with the jewels, for whom is he ploughing? Ama-ušumgal-ana, ploughing with the jewels, for whom is he ploughing? May the little jewels among his jewels be on our throat! May the large jewels among his jewels be on our holy breast!"

36-40. Ama-ušumgal-ana answers the mistress: "It is for the mistress, it is for my spouse the mistress -- I am ploughing with them for her! For holy Inana, the priestess -- I am ploughing with them for her!" He of the šuba jewels, he of the šuba jewels will indeed plough with the šuba jewels! Ama-ušumgal-ana, he of the šuba jewels, will indeed plough with the šuba jewels!

41-45. "Ploughing with the jewels, ploughing with the jewels, for whom is he ploughing? Ama-ušumgal-ana, ploughing with the jewels, for whom is he ploughing? The beard of the one whom he will create for me, the one whom he will create for me, is of lapis-lazuli, the beard of the whom An will create for me is lapis-lazuli, the beard of the is of lapis-lazuli, his beard is of lapis-lazuli."

46. A kunĝar of Inana.

**A song of Inana and Dumuzid
(Dumuzid-Inana J)**

1-12. "..... beloved sister of Dumuzid, beloved of Durtur, seed implanted into the womb by a good bull, my lady, born to ladyship! With her aid the cattle-pen was filled with butter and cream, with her aid the sheepfold was long provided with milk. On the high plain, my, you are Ĝeštin-ana. O girl, indeed! Your little ones indeed! Unug indeed! Kulaba indeed! you are"

13-17. Because of her brother, the girl lacerated her eyes and lacerated her mouth; she lacerated her buttocks, the place not spoken of to men. She made her way towards the tavern of the palace. The girl questioned a minister who was coming out of the palace.

18-24. The minister who was coming out of the palace answered the girl: "Those endowed with divine powers, 10 incantation priests, prostration priests, bathed priests and ablution priests will never cease coming every month, once a month, to the great shrine, for (?) your brother, who has taken possession of the en priesthood, the en priesthood of Unug, for (?) your brother, who has taken possession of the en priesthood."

25-32. At that time there were seven, there were seven, the song performers of Unug were seven; in Zabalam the lament singers were fifty. They knew the stars of the heavens, and they knew the roads of the earth. In the broad heavens, they carried the first-fruit offerings. They raised songs, and they lowered songs; they did not declare the beginning of the song to them. They were elders not yet assigned to their positions.

33-38. The little sister dwelling among them spoke to them

1 line unclear

"While we raise the song, you will lower the song." she did not dwell among them She dwelt in the of the eršema (?). She dwelt the eršema (?), of precious metal and lapis lazuli, of the goldsmith.

**A song of Inana and Dumuzid
(Dumuzid-Inana L)**

1-6. My valiant Nanna, who, my
dear one, you love me; joy

Bau loves you.

3 lines fragmentary

unknown no. of lines missing

A šir-namšub to Inana (Dumuzid-Inana M)

Segment A

1-10.

1 line unclear

Belonging to Inana Belonging to
the gatherer (?) of divine powers

Belonging to my good woman My
good young woman Plenty

Dumuzid Ušumgal-ana

Belonging to the lady Ninegala

.....

1 line fragmentary

approx. 6 lines missing

Segment B

1-4.

4 lines fragmentary

5-6. A šir-namšub. A širnamšub of (?)

.....

A balbale to Inana (Dumuzid-Inana O)

1-7.

1 line fragmentary Your name As I walk, as I walk, as I pass along the banks of the august river, as I roam along the banks of the Euphrates, as I stand the lord, as I pass along the gaudy streets:

8-13. May you be a bending reed, may you be barley in the furrows, a beautiful, may you be Ezina, who beautifies, may you be a nursing mother of the womb, may you be your mother's, a vine, {my} {(1 ms. has instead:) your} beloved, your personal god's, acting {grandly} {(1 ms. has instead:) humanely}!

14-21. May "There is enough, there is enough" {be your blessing} {(1 ms. has instead:) is a splendid utterance}, and may "There is none" be your abomination. May you be the owner of a house where there is enough, with (?) a beautiful sister, beautiful children! A beautiful storehouse like a rope (?). May you be, may you be a male among men, among men. May you be, may you be the son of your god, may you be handsome, may you be praised!

22-33. May you be one who pleases his city's god, may you be a son who delights his mother, may you be the life-force of your city, may you be an honourable man, good offspring, may you be prosperous and destiny, may you own silver there, may you own grain there! Owning silver, may you delight in silver; owning grain, may you delight in grain! May you be valiant and joyous, may you not be blighted by

..... May you be a soother of hearts, who never wearies of words!

34. A balbale of Inana.

A balbale (?) to Inana (Dumuzid-Inana P)

Segment A

1-10. of my is holy. I am she who directs genitals is perfect for august status. Subduing, fixing my gaze, I am she who directs
3 lines fragmentary

11-21. my genitals, my which is seemly for a deity, of my buttocks, my brightly coloured, of my buttocks, my established by, my ordered by, my which befits the palace, my which passes the time, is racing. Dumuzid brings

22-27. I gazed over all the people, and chose Dumuzid as god of the Land. For Dumuzid, beloved by Enlil, I exalted his name and decreed his destiny. My mother cherishes him constantly, and my father speaks his praise.

28-35. I bathed and rubbed myself with soap for him, standing at the washing basin. For him I straightened my clothes as the garments of power, I reinforced for him the noble vestments. I put, I loosened
2 lines fragmentary
approx. 7 lines missing
Segment B

1-9. The queen Outside (?) the city, the house (?) lapis lazuli In my sanctuary, in prayer, in holy prayer, I am Inana powerful garment. The gala singer in song, the musician performs a hymn. My bridegroom rejoices beside me, the

{wild bull} {(1 ms. has instead:) lord}
Dumuzid rejoices beside me.

10-17. a desire in laudatory words. The lady of all the lands, who raises up prayers in Nibru, who lowers prayers, the lady praises herself; the gala singer in song. Inana praises her genitals in song:

18-28. "These genitals,, like a horn, a great waggon, this moored Boat of Heaven of mine, clothed in beauty like the new crescent moon, this waste land abandoned in the desert, this field of ducks where my ducks sit, this high well-watered field of mine: my own genitals, the maiden's, a well-watered opened-up mound -- who will be their ploughman? My genitals, the lady's, the moist and well-watered ground -- who will put an ox there?"

29-30. "Lady, the king shall plough them for you; Dumuzid the king shall plough them for you."

31-34. "Plough in my genitals, man of my heart!" bathed her holy hips, holy, the holy basin
1 line fragmentary
approx. 3 lines missing
Segment C

1-11. Ninegala, the holy
5 lines fragmentary The holy embrace Fresh fruits (?) and shoots As she arises from the king's embrace, the flax rises up with her, the barley rises up with her. With her, the desert is filled with a glorious garden.

12-17. His wife dwelt happily with him in E-namtila, the king's house; Inana dwelt happily with him in E-namtila,

Dumuzid's house. Rejoicing in his house, Inana pleads with the king:

18-27. "Make the milk yellow for me, my bridegroom, make the milk yellow for me, and I will drink the milk with you, my bridegroom! Wild bull Dumuzid, make the milk yellow for me, and I will drink the milk with you, my bridegroom! the goat's milk the fold; lord (?) of all things, fill my holy churns. Dumuzid, camel's milk. The milk of the camels Their butter and milk are sweet, Lord Dumuzid, I will drink the milk with you."

28-42. "My spouse, the pleasant building. Inana, I will place them at your disposal, I will place them there before you in your E-namtila, the amazing source of the Land's radiance, the house where the destiny of all the lands is decreed, where the living people are correctly guided. Ninegala, I will place them at your disposal, I will place them there before you in your E-namtila. Inana, I will place them at your disposal in E-namtila, the building which grants long life. I will place them there before you in your E-namtila.

3 lines missing

1 line fragmentary"

43-47. Inside (?), E-namtila Ningal faithfully: "I will give you life unto distant days, Dumuzid, the desire and love of Inana."

48-66. "Inana, I will place them at your disposal, I will place them there before you in your E-namtila, the house whose splendour covers the Land, the house in which the purification rites are most holy, the house with appropriately grand treasures." with his butter and

cheese, will place at your disposal there

11 lines fragmentary of Inana.

Segment D

(unplaceable; possibly part of another composition)

unknown no. of lines missing

1-13.

beginnings of 13 fragmentary lines

unknown no. of lines missing

**A song of Inana and Dumuzid
(Dumuzid-Inana R)**

Version A (of three closely related compositions)

1-8. Maiden, glossy mane, lovely beauty, Inana, glossy mane, lovely beauty! Maiden, mane of the ibex, red deer, red deer, Inana, mane of the ibex, red deer, red deer! Maiden, colourful as a pile of grain, fit for the king, Inana, colourful as a pile of grain, fit for Dumuzid! Maiden, you are a shock of two-row barley, fully developed in loveliness, Inana, you are a shock of two-row barley, fully developed in loveliness!

9-14. I am the queen, I am the queen, I am full of loveliness! I am the maiden, I am the queen, I am full of loveliness! I am the queen, seed engendered by An, I am full of loveliness! I am good oil, good oil, sweet perfume! may he moor the boat may he moor the boat

15-19. I am the queen, I shall go with him to his I am Inana, I shall go with him to his I shall go with him to his I shall go with him to his shrine. I shall go with him to the house with its measuring jars.

20-28. Let me learn the way to the man, my milk, my cream! Let me learn the way to my Ama-ušum, my milk, my cream! Let me learn the way to Ama-ušumgal-ana, my milk, my cream! Let me learn the way to the esparto grass, my milk, to my milk, my milk! Let me learn the way to the poplars, the cool place, my milk! Let me learn the way to the innuš plants, the pure plants, my

milk! Let me learn the way to the grasslands, the frosty place, my milk! Let me learn the way to the holy sheepfold, my man's sheepfold! Let me learn the way to the holy sheepfold, my Dumuzid's sheepfold!

29. Sa-gida

30. I will speak (this line is probably a catch-line to the second (sa-ğara) section, not preserved)

Version B (of three closely related compositions)

unknown no. of lines missing

1-13. the small things, the small things, the great things, the small things, my property that has to be brought; my sheep that eat The cowherd will not find the cow-pen, the shepherd will not find the sheepfold. My butter carrier will not carry the butter, my milk carrier will not carry the milk. My to the evil ones.

2 lines fragmentary

unknown no. of lines missing

Version C (of three closely related compositions)

unknown no. of lines missing

1-7.

1 line fragmentary The lord made the milk abundant for me, Dumuzid made the butter abundant for me, When he carried the butter, butter was abundant. When he carried the milk, milk was abundant. When he carried milk and butter, he did not enter the house May the lady anoint herself with finest oil!

8-16. Let me learn the way to the man,
my milk, my cream! Let me learn the
way to my Ama-ušum, my milk, my
cream! Let me learn the way to Ama-
ušumgal-ana, my milk, my cream! Let
me learn the way to the esparto grass,
my milk,, my milk! Let me learn
the way to the poplars, the cool place,
my milk! Let me learn the way to the
grasslands, the frosty place, my milk!
Let me learn the way to the innuš plants,
the pure plants, my milk! Let me learn
the way to the holy sheepfold, my
bridegroom's sheepfold! Let me learn the
way to the holy sheepfold, my
Dumuzid's sheepfold!

17-18. The mistress The shepherd
Dumuzid

19. A song.

A kunġar to Inana (Dumuzid-Inana T)

1-10. he who cools, who cools He who uproots the grass for holy Inana, who uproots He who gathers the dates, the date palm. He who gathers the dates for holy Inana, the date palm. Let him bring her water, let him bring her water, and black emmer seeds. With the water let him bring Inana a heap, and white emmer seeds. The man brings, the man brings, he brings a heap of stones to choose from. The man brings to the maiden Inana, he brings a heap of stones to choose from. He gathers the lapis lazuli from the top of the heap. He gathers the lapis lazuli for Inana from the top of the heap.

11-24. She chooses the buttocks beads and puts them on her buttocks. Inana chooses the head stones and puts them on her head. She chooses the lumps of translucent lapis lazuli and puts them on the nape of her neck. She chooses the golden genitals and puts them on the hair of her head. She chooses the ribbons (?) of gold for the ears and puts them on her ears. She chooses the burnished bronze and puts it in her ear lobes (?). She chooses that which drips with honey and puts it on her face. She chooses that of the outer shrine and puts it on her nose. She chooses the and puts it on her mouth. She chooses the beautiful ring and puts it in her navel. She chooses a well of honey and fresh water and puts it on her hips. She chooses bright alabaster and puts it on her thighs. She chooses black { willow (?) } {(1 ms. has instead:) fleece (?)} and puts it on her genitals. She chooses ornate sandals and puts them on her toes.

25. Sa-gida.

26-31. The lord meets her for whom lapis lazuli was gathered from the heap. Dumuzid meets Inana for whom lapis lazuli was gathered from the heap. The shepherd of An, the servant of Enlil, the lord meets her. The servant of An, the herdsman of Enlil, Dumuzid meets her. The lord meets her at the lapis lazuli door which stands in the ġipar shrine. Dumuzid meets her at the narrow door which stands in the storehouse of E-ana.

32-36. When she turns from the top of the heap, when Inana turns from the top of the heap, may the woman enter (?) with her songs, decorated (?). The maiden, singing, sends a messenger to her father. Inana, dancing from joy, sends a messenger to her father:

37-47. "Let them for me into my house, my house. Let them into my house, my house for me, the queen. Let them for me into my ġipar shrine. Let them erect for me my flowered bed. Let them spread it for me with herbs like translucent lapis lazuli. For me let them bring in the man of my heart. Let them bring in to me my Ama-ušumgal-ana. Let them put his hand in my hand, let them put his heart by my heart. As hand is put to head, the sleep is so pleasant. As heart is pressed to heart, the pleasure is so sweet."

48. Kunġar of Inana.

**A song of Inana and Dumuzid
(Dumuzid-Inana V)**

1-15. The young lady, the king's kohl,
Inana, Dumuzid's kohl, full of joy,
adorned with loveliness, goes to the
shepherd in the sheepfold, goes to
Dumuzid in the cattle-pen. There on the
road she the shepherd, the maiden
Inana meets him on the path. Dumuzid
comes forth like the daylight.
extended his hand to;
extended his hand to
extended hand.

1 line fragmentary enfolded in
numerous buds, sprouted branches,
..... heart

**A song of Inana and Dumuzid
(Dumuzid-Inana W)**

1-22.

4 lines missing

2 lines fragmentary May my sheep eat my which is growing in the fields, my plants, my camel-thorn. May my sheep eat my, my plants, my winnowed barley. May my sheep eat my life of the Land which is growing in the fields, my plants, my stubble. May my sheep eat my support of orphans and sustenance of widows, my plants, my šakir plants. May my sheep eat my string of clay balls (?) which is growing in the fields, my plants, my colocynth. May my sheep eat my beer wort mixed with honey, my plants, my marsh reeds. May my sheep eat my calves going together with their bulls, my plants, my reed shoots. May my sheep eat my blossoming garden of apple trees, my plants, my reeds.

23-38. May my sheep eat my aromatic plants of the fields, dripping with syrup, my plants, my licorice. May my sheep eat my waterskin hanging from the saddle, my plants, my ḥarub pods. May my sheep eat my grass spread out like a mantle, my plants, my meadow grass. May my sheep eat my native-born (?) of flourishing Sumer, my plants, my kali plants. May my sheep eat my unkempt long hair, my plants, my esparto grass. May my sheep eat my plants that ignore winter and summer, my plants, my date palm saplings. May my sheep eat my beautiful plants with a head of fine hairs, my plants, my lilangi plants. May my sheep eat my growing in the desert, my plants, my apple grass.

39-44. and smeared milk and honey on it. The youth is gentle towards

his spouse; the wild bull stands in prayer before her. He is gentle towards holy Inana. Embracing, he treats her gently. Dumuzid stands in prayer before her.

approx. 5 lines missing

**A song of Inana and Dumuzid
(Dumuzid-Inana Y)**

1-8.

5 lines missing

1 line fragmentary his father like a messenger.

1 line fragmentary

9-23. (Utu speaks:) "Our brother-in-law, the daytime will pass; our brother-in-law, night will come. Then I shall make the moonlight enter its house, I shall make the stars become dimmed in their house. Our brother-in-law, when the daytime has passed, our brother-in-law, when the night comes, and after the moonlight has entered its house, after the stars have become dimmed in their house, I shall draw the bolt from the door for you"

5 lines missing

24-33. "My elder sister!" "My sweet!" "My elder sister!" "My brother with kindly eyes!"

2 lines unclear

"Here is our parapet! Tear down our parapet! Our spouse, exert (?) yourself, exert (?) yourself! If you are captured, what will become of us? They have let you go: come into our house!"

34-47. "My one distinguished by a shock of hair, my one distinguished by a shock of hair! My sweet, my one distinguished by a shock of hair! My one distinguished by a shock of hair like a palm tree! My shaggy-necked one like a tamarisk, my one distinguished by a shock of hair! My man distinguished in the assembly by your shock of hair! Rub it against our breast, my sweet! Noble one (?), honoured in the assembly with your shock of hair! Rub it against our breast, my brother with kindly eyes! My lapis

lazuli beard, my fermenting-vat shock of hair! My beard mottled like lapis lazuli! My shock of hair sturdy as a fermenting vat! My ivory figurine, my golden figure! My object fashioned by a skilled carpenter! My one worked on by a skilled metal worker!"

48-55. "Come (?), my beloved sister! I will mouth. Her genitals are as sweet as her mouth. Her mouth is as sweet as her genitals. beautiful. eyes.

3 lines fragmentary or missing

"

56-65. "May you be sweet words in the mouth! May you be a reign which brings forth happy days! May you be a feast which brightens the countenance! May you be a shining mirror! Beloved of Enlil, may {the heart of your god} {(1 ms. has instead:) your god} be assuaged towards you! Come at night, stay at night! Come with the sun, stay with the sun! May your god pave the road for you, may he level the hills and depths for you!"

**A song of Inana and Dumuzid
(Dumuzid-Inana Z)**

Segment A

1-9. My own mother gave birth to me for your sake, my Ningal gave birth to me for your sake., my beloved heart will come., my beloved heart will come there. May come to me (?), and I will rejoice over him. May Dumuzid come to me (?), and I will rejoice over him.

1 line unclear

Dumuzid

1 line fragmentary

unknown no. of lines missing

Segment B

1-9.

1 line fragmentary Let us embrace, my bridegroom! Come, let us rejoice in play! Let us embrace, my Ama-ušum! Come, let us rejoice in play! Friend of An, lord, my heart's desire, cheering the mood, gladdening the heart: may you be our sun god! I will go to the lord, I will talk with him, I will say to the lord of my heart:

10-19. "..... with Enlil, and my father, Suen, chose you in his heart. I myself chose you in my heart; you are the man of the heart. He has placed on your head for me the good headdress and the holy crown. You shall stand in service before the great gods, the Anuna gods who shine forth radiantly. Let us embrace, my bridegroom! Let us lie on my flowered bed! Let us embrace, my Ama-ušum! Let us lie on my flowered bed!"

**A song of Inana and Dumuzid
(Dumuzid-Inana B1)**

1-9. It was in the days of abundance, it was in the nights of plenty; it was in the months of luxuriance, it was in the years of rejoicing. In those days the shepherd, the shepherd Dumuzid decided in his holy heart to make his heart joyful, to go to the cattle-pen, to brighten its mood, to make the holy sheepfold shine like the day. He of decision and resolve spoke to the queen of heaven, the queen of earth. Ama-ušumgal-ana addressed words to her:

10-14. "Wife, I am going to bring flowing water to the arid (?) place. I am going to look after my spacious cattle-pen. I am going to find out the condition of the holy sheepfold. I am going to feed my sheep. I am going to seek out the of fresh water for drinking."

15-20. He told his wife of this resolve; he presented his decision to her. His wife returned to their dwelling; holy Inana brought into E-tur-kalama. She was dumbfounded; the mistress Inana was thrown into confusion as if by a flood wave.

21. 1st kirugu.

22-34. Then the shepherd went out into the desert. The young man Dumuzid in the cattle-pen. His sister, the queen of scribes, went to heaven and earth. The shepherd and his sister entered there into the holy sheepfold inside which the sheep live. He was living there, the shepherd was living there; and his sister, the singer expert in song, was living in that dwelling. Abundance filled the cattle-pen, plenty flowed in the sheepfold. They ate, they

ate pure food -- pressed oil, honey and ghee. They drank emmer beer and strong liquor.

35-41. Dumuzid, the shepherd Dumuzid decided in his holy heart to make the heart of his sister overflow with joy. He fastened and brought them into the cow-pen. He brought for her, a ewe with its lamb. The lamb jumped up on its mother, and then mounted her and copulated with her. The shepherd said to his sister:

42-46. "Look, my sister! What is the lamb seeking from his mother?" His sister replied to him: "He is mounting on the back of his mother, and making her sing out." (Dumuzid speaks:) "If he is mounting on her back, and making her sing out, what it really is: he is copulating with her and filling her to overflowing with his semen."

47-56. The kid jumped up on his sister and then mounted her and copulated with her. The shepherd said to his sister: "Look, my sister! What is the kid seeking from his sister?" His sister, not grasping the meaning, replied to him: "He is mounting on the back of his sister, and making her sing out." (Dumuzid speaks:) "If he is mounting on her back, and making her sing out, what it really is: he is filling her genitals with his ejaculated semen." "My brother, to me derisively mount! Who will cause to have in the future?"

57. 2nd kirugu.

58-59. The shepherd was not frightened (?), and did not He said to his sister:

unknown no. of lines missing

**A song of Inana and Dumuzid
(Dumuzid-Inana C1)**

Segment A

1-10.

2 lines fragmentary Ninegala, your wedding ushers are lords! like someone cracking eggs Inana, your ushers are lords! is first, is second,

1 line fragmentary the fowler, and the fisherman from the depths of the reedbeds.

11-20. "I will send a messenger to the shepherd: let him treat me to the best butter and the best milk! I will send a messenger to my farmer: let him treat me to and wine! I, the lady, will send a messenger to the fowler, whose bird-nets are spread out: let him treat me to fine birds! I, Inana, will send a messenger to the fisherman too whose nets are set up in the reedbeds: let him treat me to fat carp!"

21-32. One of her ushers brought the gifts. The fowler brought choice birds, and the fisherman brought fat carp and put them my lady. The shepherd carried butter in his hands, Dumuzid carried milk on his shoulders. He carried butter and milk in containers on his shoulders, he carried milk in the churn on his shoulders. called out to the house; Dumuzid: "Open the house, my lady! Open the house!"

1 line fragmentary
approx. 4 lines missing

Segment B

1-11. The mistress She stepped forward to her own mother, and stood expert in song: (Ningal speaks:) "He will be just like He will be

just like He will be just like for you. He will be just like your father. He will be just like your mother. His mother too will just like your mother! His father too will just like your father!" (Dumuzid speaks:) "Open the house, my lady! Open the house!"

12-23. At her mother's bidding, Inana bathed in water and anointed herself with sweet oil. She covered her body with a grand robe; she also took her pin. She straightened the lapis lazuli stones on her neck, and grasped her cylinder seal in her hand. The young lady stepped forward as Dumuzid pushed open the door, and like a moonbeam she came forth to him from the house. He looked at her and rejoiced in her; he embraced her and kissed her.

1 line fragmentary
approx. 9 lines missing
Segment C

1-8.

1 line fragmentary Dumuzid Lord Dumuzid "My master, home. My master, my spouse Dumuzid My master, take me (?) into the house." The shepherd Dumuzid said to his bride:

9-13. "My bride, come forth from the Inana, the house of my personal god. I shall bring you to the house of my god. I shall get you to lie down before my god and, Inana, you shall sit with me in my god's seat of honour!"

14-24. When he had spoken thus to her, she sat down

1 line fragmentary stepped forward uttered a prayer

5 lines fragmentary your usher

approx. 4 lines missing
Segment D

1-4.

1 line fragmentary before you
..... My Ama-ušumgal, boat.
..... the young lady:

5-13. "I have not carried you off to be
my slave girl!, your table will be a
splendid table. You will eat at a splendid
table. Your table will be a splendid table,
a splendid table. You will eat My
mother does not eat there, Durtur's
brother does not eat there, my sister
Ĝeštin-ana does not eat there; but you
will eat"

14-27. "My bride, you should not weave
cloth for me!, you should not spin
yarn for me!, you should not comb
out goat's wool for me!, you should
not warp threads for me!"

3 lines fragmentary "You should not (?)
..... bread for me!" Ninegala,
The wild bull Dumuzid holy
radiance on the horizon,
radiance in heaven,

2 lines fragmentary
up to 5 lines missing

**A song of Inana and Dumuzid
(Dumuzid-Inana D1)**

1-7. The of E-temen-ni-guru, the organisation of the house of Eridug, the radiance of the house of Suen, and the erected banners of the E-ana were all given as gifts to the house. My good house floats like a cloud; its name too is a favourable omen.

8-12. He who excels at the ceremonies of queenship has lined with his straw the flowered couch, inlaid with lapis lazuli, which Gibil has purified for you in the Iri-gal shrine and, in the house which he has sanctified for you with his sweet reeds, he is performing the purification rites for you.

13-17. On the day of the moon's disappearance, the day appointed (?), the day when the couch will be inspected, the day when the lord will make love, grant life to the lord and give the staff and the crook to the lord!

18-22. She desires it, she desires it, she desires the couch. She desires the couch of heart's joy, she desires the couch. She desires the couch of the sweet embrace, she desires the couch. She desires the kingly couch, she desires the couch. She desires the queenly couch, she desires the couch.

23-27. When she makes comfortable, when she makes comfortable, when she makes the couch comfortable; when she makes the couch of heart's joy comfortable, when she makes the couch comfortable; when she makes the couch of the sweet embrace comfortable, when she makes the couch comfortable; when she makes the kingly couch comfortable, when she makes the couch comfortable;

when she makes the queenly couch comfortable, when she makes the couch comfortable,

28-32. she covers the couch for him, covers the couch for him; she covers the couch for him, covers the couch for him; she calls the king to her sweet couch, she calls the beloved to her sweet couch, and speaks to him words of life, words of long days.

33-46. Ninšubur, the good minister of E-ana, clasps him by his right hand and brings him in bliss to Inana's embrace: "May the lord whom you have chosen in your heart, the king, your beloved husband, enjoy long days in your holy and sweet embrace! Give him a propitious and famous reign, give him a royal throne of kingship on its firm foundation, give him the sceptre to guide the Land, and the staff and crook, and give him the righteous headdress and the crown which glorifies the head! From the rising of the sun to the setting of the sun, from the south to the north, from the upper sea to the lower sea, from where the ḫalub tree grows to where the cedar grows, over all Sumer and Akkad, grant him the staff and the crook!"

47-59. "May he act as shepherd of the black-headed inhabitants; may he, like a farmer, make the fields productive; may he make the sheepfolds multiply, like a trustworthy shepherd. Under him, may there be flax, may there be barley; in the rivers may there be carp floods. Under him, may there be mottled barley in the fields; in the marshes, fish, and may the birds chatter. Under him, may the old reeds and the young reeds grow tall in the reedbeds; under him, may the mašgurum bushes flourish on the high plains. Under him, may the wild sheep

and wild goats multiply in the forests;
under him, may the irrigated orchards
produce syrup and wine. Under him,
may lettuce and cress flourish in the
garden plots; under him, may there be
long life in the palace."

60-64. "May high flood-waters flow in
the Tigris and Euphrates, may the
grasses grow tall on their banks, and
may the meadows be covered. May the
holy lady Nisaba pile high the grain
heaps and mounds. My lady, queen of
heaven and earth, queen who
encompasses heaven and earth, may he
enjoy long days embrace."

65-70. With head high, the king goes
now, with head high he goes to the
holy embrace of Inana. The king going
now with head high, going now to
my lady with head high,
1 line fragmentary he embraces the
mistress. (the ends of a number of
further lines are preserved)
unknown no. of lines missing

A balbale to Inana (Dumuzid-Inana E1)

Segment A

unknown no. of lines missing

1-16.

16 lines fragmentary or unclear

17-22. The young maiden a tiara.
The young man sword belt. Let my
girlfriend to the place of the
festival. She rides on a beast, on a
beast. on a lion on a
great beast

unknown no. of lines missing

Segment B

1-16.

1 line fragmentary gathers,
..... on her ears. She blends (?), she
blends (?) She blends (?) kohl. She
lets down her hair which was combed
up. She bathes and rubs herself with
soap. She rubs herself with soap from
the white bowl, she bathes with water
from the holy ewer. She anoints herself
with sweet oil from the stone bowl. She
dresses in her laundered clothes. She
combs up her hair which was let down.
She paints her eyes with kohl. She puts
the lapis lazuli beads on her neck,
arranging their button on her neck
sinews. She a cylinder seal on the
nape of her neck. She covers her body
with a queenly robe.

17-21. Durtur the house of her
girlfriend. Durtur, walking on the hills,
..... Durtur, circling (?) around in the
valleys, Durtur her
girlfriend. Durtur

unknown no. of lines missing

Segment C

1-7.

2 lines fragmentary Lugalbanda.
..... Ninsumun. Durtur kohl on
her eyes.

2 lines fragmentary

8. A balbale of Inana.

**A song of Inana and Dumuzid
(Dumuzid-Inana F1)**

1-10. my side. on a bed
dripping with honey. his hand in
my hand. his foot by my foot.
my lips on his mouth.

2 lines fragmentary like a bracelet
on my hand. lapis lazuli on my
neck. like silver of my
bridegroom.

11-15. The brother in his garden.
.... stand his standing tree.
lie down his recumbent tree. He
laid me down dates.

16-23. The spoke to me among the
apple trees. My precious sweet my
head. The spoke to me among the
fig trees. My precious sweet my
..... The spoke to me among the
willow (?) trees. My precious sweet
..... The spoke to me My
precious sweet my

Dumuzid and Enkimdu

1-6. "Maiden, the cattle-pen; maiden Inana, the sheepfold bending in the furrows. Inana, let me stroll with you; the emmer Young lady, let me"

7-11. "I am a woman and I won't do that, I won't! I am a star, and I won't! I won't be the wife of a shepherd!" Her brother, the warrior youth Utu, said to holy Inana:

12-19. "My sister, let the shepherd marry you! Maiden Inana, why are you unwilling? {His butter is good, his milk is good} {(2 mss. have instead:) He of good butter, he of good milk} -- all the work of the shepherd's hands is splendid. Inana, let Dumuzid marry you. You who wear jewellery, who wear šuba jewels, why are you unwilling? {(1 ms. adds 2 lines:) His butter is good, his milk is good -- all the work of the shepherd's hands is splendid.} He will eat his good butter with you. Protector of the king, why are you unwilling?"

20-34. "The shepherd shall not marry me! He shall not make me carry his garments of new wool. His brand new wool will not influence me. Let the farmer marry me, the maiden. With the farmer who grows colourful flax, with the farmer who grows dappled grain"

1 line fragmentary

approx. 7 lines missing

"The shepherd shall not marry me!"

35-39. These words the farmer to the shepherd. My king, the shepherd, Dumuzid to say

40-54. "In what is the farmer superior to me, the farmer to me, the farmer to me? Enkimdu, the man of the dykes and canals -- in what is that farmer superior to me? Let him give me his black garment, and I will give the farmer my black ewe for it. Let him give me his white garment, and I will give the farmer my white ewe for it. Let him pour me his best beer, and I will pour the farmer my yellow milk for it. Let him pour me his fine beer, and I will pour the farmer my soured (?) milk for it. Let him pour me his brewed beer, and I will pour the farmer my whipped milk for it. Let him pour me his beer shandy, and I will pour the farmer my milk for it."

55-64. "Let him give me his best filtered beer, and I will give the farmer my curds (?). Let him give me his best bread, and I will give the farmer my milk for it. Let him give me his little beans, and I will give the farmer my small cheeses for them. {(1 ms. adds 2 lines:) Let him give me his large beans, and I will give the farmer my big cheeses for them.} After letting him eat and letting him drink, I will even leave extra butter for him, and I will leave extra milk for him. In what is the farmer superior to me?"

65-73. He was cheerful, he was cheerful, at the edge of the riverbank, he was cheerful. On the riverbank, the shepherd on the riverbank, now the shepherd was even pasturing the sheep on the riverbank. The farmer approached the shepherd there, the shepherd pasturing the sheep on the riverbank; the farmer Enkimdu approached him there. Dumuzid the farmer, the king of dyke and canal. From the plain where he was, the shepherd from the plain where he was provoked a quarrel with him; the

shepherd Dumuzid from the plain where he was provoked a quarrel with him.

74-79. "Why should I compete against you, shepherd, I against you, shepherd, I against you? Let your sheep eat the grass of the riverbank, let your sheep graze on my stubble. Let them eat grain in the jewelled (?) fields of Unug, let your kids and lambs drink water from my Surungal canal."

80-83. "As for me, I am a shepherd: when I am married, farmer, you are going to be counted as my friend. Farmer Enkimdu, you are going to be counted as my friend, farmer, as my friend."

84-87. "I will bring you wheat, and I will bring you beans; I will bring you two-row barley from the threshing-floor. And you, maiden, I will bring you whatever you please, maiden Inana, barley or beans."

88-89. The dispute between the shepherd and the farmer: maiden Inana, your praise is sweet.

90. A balbale.

A balbale to Inana

1-8. Lady, you who wander among sweet-voiced cows and gentle-voiced calves in the cattle-pen; young woman, no sooner will you arrive there, Inana, than the churn should sound! May the churn of your spouse sound, Inana, may the churn of Dumuzid sound! May the churn sound, may the churn of Dumuzid sound!

9-16. The rocking of the churn will sing for you, Inana, thus making you joyous. The holy churn will sound for you, thus making you joyous, Ninegala. The good shepherd, the man of sweet songs, will loudly (?) sing songs for you; lady, with the sweetest songs, Inana, may he make your heart joyous!

17-22. Lady, when you enter the cattle-pen, Inana, the cattle-pen indeed will rejoice over you. Mistress, when you enter the sheepfold, Inana, the sheepfold indeed will rejoice over you. When you enter the feeding-pen, healthy ewes will spread out their wool for you.

23-29. May your spouse, Ama-ušumgal-ana, on (?) your holy breast. May the holy sheepfold produce plentiful supplies of butter (?) for you. It will make butter plentiful (?), it will make milk plentiful (?), thus making you joyous, Inana. May the holy sheepfold make the butter extensive (?) for you, thus making you joyous, Ninegala.

30-35. For the king you have chosen with your heart, for Dumuzid, the son of Enlil, may the cattle-pen produce (?) butter and milk, may the sheepfold produce (?) abundance! May the days of the true shepherd be numerous! The true

shepherd, Dumuzid days of prosperity!

36. A balbale of Inana.

A šir-gida to Martu (Martu A)

1-12. Hero, august youth, who completely controls the distant mountains as far as their borders! Martu, august youth, who completely controls the distant mountains as far as their borders, who possesses the strength of a savage lion, who occupies a holy dais in the mountains, the pure place! Martu, who possesses the strength of a savage lion, who occupies a holy dais in the mountains, the pure place, who is imbued with great fearsomeness, whom holy An engendered, who appears gloriously with numerous divine powers! His own mother Ninḫursaĝa made his form excel Medim-ša's so that no one should threaten him. The Anuna, the great gods, enhanced his strength with warrior qualities, and spoke favourably to him. They invested (?) him with authority that accompanies him in battle like a coat of armour, to him mace, divine weapon, a great bow, arrows and quiver in his august hands, made his divinity magnificently perfect, and let him no adversaries.

13-20. He rears up, he the fields. He is greatly august, possessing the strength of a lion, He is endowed with fearsomeness like a raging lion. Like a rampant wild bull, He grasps the seven winds, makes fire, subduing all in battle and fight, like lightning. Acute fear of him seizes all the wicked, a southerly storm. The strength ebbs away from the city that he has cursed.

21-32. For the king, he annihilates all enemy lands that are not compliant to him. Martu, the son of An, extends a hand to the good shepherd whom he has chosen in his holy heart. His name is an

august and ineffable name. No one The god with hands pure from purification rites, whose divine powers are resplendent divine powers, annihilates evil and violence, and sets justice in their place. His father who inspired him, his own father, the lord of the gods, the prince who decides destinies, handed the distant sky and the broad earth to this savage god who gives just verdicts, who is knowledgeable in decision-making, an adviser; and he let him have no rivals. He presented to him the pure hills, the lapis-lazuli mountains; he presented to him the Martu lands, the lapis-lazuli mountains.

33-48. He is a lion-headed hero; he is the king's helper in battle The just man on whom he has returned a verdict prays constantly to him. With the sceptre he leads to him, and has far away. He makes good come out of the He sets calves in his great in cow-pens and sheepfolds He makes fish and birds, and makes fresh fruit grow. In the house in which the king silver, he ensures that it never ceases. He exceeds, and decides great destinies. he keeps guard over In the river he causes to be available -- he drinks the fresh water that it brings. In the fields he produces for him -- he eats the grain that they bring. He makes increase in abundance for him. He is hostile to those who His mind is reliable speech, and his exterior is glory.

49-59. He does not alter for the king, and prolongs his days. He hands him the staff for his right hand, and to his side he ties the mace that guides the thousands.

1 line unclear

Sumerian Hymns and Cult Songs

He sets the king's feet in a well-ordered position (?), and causes him to have no opponents (?). Mankind also address him in the view of his god. him whom in his kindly heart he has called to kingship. All day long the protective goddess of justice stands unceasingly by his right side. In holy songs musicians sing of him -- the dearly cherished one, the god, the man of the hills, renowned everywhere -- and promote his name gloriously. Martu, son of An, it is sweet to praise you!

60. A šir-gida of Martu.

A hymn to Martu (Martu B)

Segment A

1-11. watching over,
gathering together the divine
powers, peerless dragon,
named in heaven and earth with an
august name,, engendered by great
An and brought up on his holy knees,
....., born by Uraš,

1 line unclear

cherished and granted a favourable
destiny by the Great Mountain Enlil,
....., not wearying of its beauty.
Proud one among the great gods,
hearts, pure, shining
purification rites, his conduct His
words cannot be unravelled, his
intelligence and counsel,
distant, leader

at least 26 lines missing

Segment B

1-9.

3 lines fragmentary cherish him
..... embellished,
aromatic oil of cedar raining
on your body like dew when
you speak favourable words,
when you speak favourable words,
..... prayers and entreaties

10-14. May the work of his hands
be as sweet as aromatic oil of cedar
.....! May the city be long! May
its wives and children be fortunate! May
he bestow on him life of long days!
..... your divinity is good. May he
..... for eternal days!

15. A of Martu.

A balbale to Suen (Nanna A)

1-14. How many there are! How many cows there are! How many cattle of Suen there are! The dark ones are translucent lapis lazuli; the pale cows are the light of the risen moon. The little ones trickle down like barleycorns for you; the large ones throng together like wild bulls for you. The Glory of Heaven (Suen) has undone the halters of the numerous cows in his teeming herd. He has poured out milk from the beautiful cows at the offering table; his bright hands ever pour the milk. After my king has completed the work, Suen the shining halter the cows, he the cows, he the cows. He acts as the herder of the cows.

15-20. His own mother, the lady of Nibru, speaks a prayer to the lord in his desert: "A prayer, O shepherd! A prayer! May the cows be numerous for you in the good desert. When you arrive at nightfall, may you renew the E-kur, the highly prized sanctuary."

21-24. He is its lover, he is its lover, he is the lord, the E-kur's lover! He is the man of delight to Enlil, he is Suen, the cry of joy of his own mother.

25-36. The mother who bore him speaks kindly from her loving heart to Suen: "You are the beloved of the heart who calms the heart, Suen, shining calf who grew fat on the holy lap; you can wish in your heart for anything! You can desire everything precious to the heart!, splendour of the E-kur, make your wish on Enlil's lap. May you create glory in heaven! May the E-kur sing a song of joy about you, may the people call upon

your life, Suen, may you be supreme in heaven and earth!"

37-40. He has poured out milk from the cows at the offering table, Suen has ordained the purification rites: "Everything that I do is brilliant! My father Enlil has fed me well."

41-49. His mother speaks kindly in joy to the king, the holy barge which travels across the sky: "My wild bull whom An has well called, your name is respected in all lands. Lord of the holy herd who consecrates the purification rites, seed engendered in a holy shrine, shining halter, heroic child born by Ninlil! Nanna, seed engendered in the fields, beloved of holy An! An has conferred on you the shepherding of the Land!"

50-60. "Enlil has named you with a good renown -- you are the son of Enlil whose speech is just. In his elevated heart An has bestowed kingship on you. He has chosen your city Urim in his heart. For you he has brought fish and birds to the princely river. First-born of Enlil, who the rank of lord, he has bestowed on you the kingship of heaven. You are a god dressed in beauty in the heavens. Your moonlight is holy and bright, and because like Utu you are a shepherd of the Land, Nanna, it shines forth for the king like the daylight."

61. A balbale of Suen.

A balbale to Nanna (Nanna B)

1-26. (Ningal speaks:) "I for the
.....

approx. 19 lines missing

The embrace of my spouse The
young man Among his cows
My beloved who I shall go!
There with the lord"

27-31. (Nanna addresses Ningal:) "My
spouse,, Ningal who,
butter from the holy cows. Pure hands
and feet My lovely"

32-37. "....., the reedbeds, the
playground I shall sharp
knives to the and reed fences. I
shall to the beautiful young reeds.
Mistress, the treasures (?) of the
ubi birds. I will gather their eggs for you,
and I shall the nest. High priestess
of Nanna, the ubi birds."

38-43. "After I have butter into the
container, after I have for cakes in
the morning (?), after I have carp
in the great marsh, young lady, after I
have little turtles (?), then I will
..... your own mother Ningikuga.
Ningal, I shall go with you to your
house."

44-49. "After I have led the cows into
the stall, after I have holy
milk into the holy churn for you, after
Šuni-du has done the churning, young
lady, after I have given my young
calves milk, then I will pats
of butter and purified milk for you.
Ningal, I shall go with you to your
house."

50-59. (Ningal addresses Nanna:) ".....,
my beloved, if only I could come to you
without my mother to! If only I

could come to you without Ningikuga
(?)"

approx. 1 line missing

Lord Nanna, bring it to me! In the
dwelling of the shepherd, in the house of
gleaned barley, my lord, I shall come to
you in the chamber, the storehouse (!)
....., wonder of the Land, I shall come
to you! My Nanna, your chant is sweet;
it is the chant of my heart."

60. A balbale of Nanna.

A balbale to Nanna (Nanna C)

Segment A

1-10. O eastern (?) house of Sumer, I will declare your greatness! O E-kiš-nu-ĝal, whose purification rites are brilliant, O house of Nanna! O shrine Urim, I shall glorify your name. Emerging from the holy heart of the pure hills, Urim, wisdom of An and Uraš, appropriate for E-temen-ni-guru! With An you bestow kingship; your majesty the foreign lands. I shall glorify your name far and wide!

11-22. He keeps in order the lordly purification rites He has taken his seat in Urim. Your name is sweet! The Prince Your holy word is pleasing to An. May my En-ĥedu-ana excel even An. the purification rites of the ĝipar. the lordly divine powers. the excellent ĝipar. Ašimbabbar
probably 1 line missing
2 lines fragmentary

23-42. holy songs The Prince wisdom the great divine powers. An and Enlil Ningal May he excel Aš-imbabbar Like the sweet moonlight the ĝipar, my delight, An and Enlil Mother Ningal charm The high priestess of the moon god En-ĥedu-ana My king the great divine powers holy songs, light
1 line fragmentary En-ĥedu-ana
1 line fragmentary
probably 1 line missing
Segment B

1-10. who is familiar with your purification rites,, may he do

..... shall build for you in the pure abode (?) shall not enter He shall grind your barley for you in the pure cloister. Your milled grain is not laid in his hall. Water shall not touch what you have ground, and your malt shall not be turned over. O palace of Suen, what do men know of you?

1 line unclear

11-17. To bring offerings in baskets, to cause rejoicing, to make the house comfortable, to establish the house, to put in order the place of the holy purification rites -- may Ningal, my En-ĥedu-ana, restore your Nanna, I shall praise you. Suen, I shall glorify your name.

18. Its ĝišgiĝal.

19. A balbale of Nanna.

A balbale to Nanna (Nanna D)

1-7. They are as numerous, as numerous as the grasses which break through the earth. Nanna, in the they are as numerous as the grasses which break through the earth. Their are translucent lapis lazuli. Their are the colour of the rising moon. The cows with their calves are numerous and are precious šuba stone. built and together. In their he chooses

8-12. He who loves the cows herds them into the pen. who loves the cows rounds up the cows. He has his great cows for her, and their butter Seven {(1 ms. adds:) small} churns resound with and sweet butter for her. their butter is holy butter, their milk is holy milk.

13-18. {from the holy pen} {(1 ms. has instead:) in my holy pen}, the woman does not drink. in the holy, the woman does not eat. When he sits in the pen, he fills the pen with praise. When he sits in the pen, he is an ornament of the pen. the temple, the cattle-pen is a glory -- Nanna is the master. The is Suen's -- Nanna is the master.

19-24. truly cares for, the king of Urim (?). In its fish and birds are abundant. In its fish and birds are abundant. The fish and the birds skim (?). The fish and the birds skim (?). He has planted, and the carp grow fat.

25-40. He has planted so that the calves may feed for me. He has planted so that the cows may feed for me. eats. drinks.

12 lines fragmentary or missing

41. A balbale of Nanna.

A hymn to Nanna (Nanna E)

1-4. Princely son, you are radiant as you come forth from the sacred bathing chamber (?), the mountain of pure divine powers, the abzu shrine, the majestic foundation platform, Bringing terrifying radiance from the marshes, you a fearsome

5-12. Lifting your head in your goodness, greatness and majesty, majestically you extend your arm in order to determine destinies: great An has liberally bestowed on you your kingship over heaven and earth, and Enlil has perfected for you your great and noble filial status and lordship. Enlil has made majestic divinity manifest for you. Determining a destiny for your flowing waters, the majestic lower (?) waters, Enki from within the sacred bathing chamber (?) has placed the good earth, the good mother, at your feet. Enlil has sired you in majesty and lordship.

13-19. O Nanna, your crescent moon is called "the crescent moon of the seventh day (?)". Enlil has made known throughout heaven and earth your name, which is a sacred name. Princely son, he has made your greatness manifest throughout heaven and earth. The majestic assembly has bestowed on you his status as Enlil. And from the place of the sanctuary Eridug, Enki has determined for you your lordship and majesty. King of heaven and earth who adorns heaven and earth (?), from the majestic abzu, the place of the sanctuary Eridug, he has declared your great lordship and your greatness.

20-26. O Nanna, he has chosen as your inheritance that you should surpass the Anuna gods. He has seated you in a sacred dwelling amid their pure divine powers which gladden the heart. He has grandly called the great gods to the food offerings. He has seated them for the ritual which fills the heart with majestic pleasure. He has presented to (?) the gods their offerings which gladden the heart. He has seated you in a majestic place, a sacred place. O Nanna, he has seated you in a sacred place, a sacred dwelling.

27-30. Enki purifies the dwelling for you, he makes the dwelling shine for you. He consecrates the heavens for you, he makes the earth shine for you. He makes the E-kiš-nu-ĝal, the house of the cedar forests, tower straight upward for you. He makes your majestic residence into a sacred place for you, the foundation of heaven and earth.

31-40. He puts your ritual plans and majestic lustration rituals in order for you. he makes the offering table resplendent for you in the sacred place. he puts in order for you evening meals, your evening meals and morning meals. He consecrates the lustration rituals and makes them shine for you. After, he has made the beautiful. He has called Enki sets up for you the lustration rituals created in his abzu; Kusu establishes the lustration rituals created in their specific house -- the oven for oxen, sheep and bread beside the interior of the bathing chamber (?), those sacred lustration rituals beside the shrine!

41-48. Kusu purifies the oil for the house. It is placed in readiness and the limbs are To ensure the sacred

lustration rituals are not neglected, from the majestic marshes, the vast, sacred bathing chamber (?), this destiny emerges: the E-kiš-nu-ĝal, with its majestic, sacred dais, perfects the great, majestic divine powers of heaven and earth. You bathe on the majestic banks by (?) the sacred bathing chamber (?); you put mountain oil on your sacred body; O Nanna, you are placed upon your majestic dais -- wrapped in majestic linen, with raised head, shining horns and the diadem of lordship!

49-55. With the majestic oil of the sacred body, the oil of lordship, oil from your great treasury, Lord Ningublaga consecrates the hands on his lapis-lazuli quay, the majestic quay, the sacred quay. But from Eridug the stag of the abzu (Enki) purifies the oil for those hands. So that you should place sacred hands upon your offering table in the banqueting hall, the great place, your steward Kusu -- she who purifies hands and cleanses hands -- consecrates the hands. But from Eridug the stag of the abzu purifies the oil for those hands.

56-60. Ningal is the majestic lady of the abzu shrine, of the majestic dais of Urim determining good and great destinies, and of the E-kiš-nu-ĝal, the sacred and good dwelling. O, the sacred dwelling is the place of your ladyship for Nanna its king! The E-kiš-nu-ĝal, the Agrun-kug, is your house of royalty! Nanna and Ningal bring joyfulness to the dwelling.

61-65. O Suen, sage, majestic lord throughout heaven and earth, your crown is a majestic crown! O Ašimbabbar who puts a terrifying radiance in heaven and earth! May his hands be consecrated for him. May they be consecrated like heaven for him, may they be made to

shine like the earth for him. May they be as resplendent as the centre of heaven for him. May he lift his head with its crown (?) of heaven and earth, the sacred crown.

66-68. Suen, the sage lord, majestic throughout heaven and earth, who perfects the pure dais, Ašimbabbar who wears (?) the diadem and just crown with majestic, shining horns, lifts his head.

69. Sacred oil, pure oil, cleansing oil! (This line is written on the left edge of the tablet and may represent an accidentally omitted line, or else the catchline to another composition, possibly an incantation.)

The herds of Nanna (Nanna F)

1-8. The lord has burnished (?) the heavens; he has embellished {the night} {(1 ms. has instead:) the earth}. Nanna has burnished the heavens; he has embellished {the night} {(1 ms. has instead:) the earth}. When he comes forth from the turbulent mountains, he stands as Utu stands at noon. When Ašimbabbar comes forth from the turbulent mountains, he stands as Utu stands at noon.

9-13. His father, whose word is true, speaks with him day and night. Enlil, whose word is true, speaks with him day and night, and in decision determines the fates with him.

14-17. His lofty ĝipar shrines number four. There are four {platforms} {(1 ms. has instead:) cattle pens} which he has established for him. His great temple cattle pens, one eše in size, number four. They play for him {on the drumsticks} {(1 ms. has instead:) on the churn}.

18-25. The cows are driven together in herds for him. His various types of cow number 39600. {His young (?) cows and calves} {(1 ms. has instead:) His fattened cows} number 108000. His young bulls number 126000. The sparkling-eyed cows number 50400. The white cows number 126000. The cows for the evening meal (?) are in four groups of five each (?). Such are the various types of cow of Father Nanna.

26-30. His wild cows number 180000. The cows are four. Their herds of cattle are seven. Their herdsmen are seven. There are four of those who dwell among the cows (?).

31-36. They give praise to the lord, singing paeans (?) as they move into the ĝipar shrines. Nisaba has taken their grand total; Nisaba has taken their count, and she is writing it on clay. The holy cows of Nanna, cherished by the youth Suen, be praised!

37-41. He is ever able to increase the butter of abundance in the holy animal pens of and goats. He is able to provide abundantly the great liquor of the mountains, and syrup, and alcoholic drink for the king on his lofty pure platform.

42-45. Mighty one, trusted one of Enlil, youth, god of living creatures, leader of the Land, and Ningal, lady of the ĝipar shrines -- O Father Nanna, be praised!

A hymn to Nanna (Nanna G)

Segment A

unknown no. of lines missing

1-4. Nanna,, lord, son of Enlil,, Nanna, lord,, lord, son of Enlil,

5-8. Lord, sweet wonder! The woman perfect in beauty Nanna, lord, sweet wonder! The woman perfect in beauty

9-12. Ninḫursaĝa, the great mother Ninḫursaĝa Nanna,, the great mother Ninḫursaĝa

13-16.

1 line fragmentary you Nanna,, you

17.

1 line fragmentary
unknown no. of lines missing
Segment B

1.

1 line fragmentary

2-5. you have shown your attractiveness to me. May your beauty cover my body like a garment. Nanna, you have shown your attractiveness to me. May your beauty cover my body like a garment.

6-9. Lord whose pure hands befit the milk churn, what you accomplish is pleasing to An and Enlil. Nanna, lord whose pure hands befit the milk churn, what you accomplish is pleasing to An and Enlil.

10-17. May you build enduringly the eternal (?) house. May you build enduringly Nanna's eternal (?) house, the quarters (?) and the courtyard of Nanna -- the temple whose shadow extends out into the midst of the sea, the E-kiš-nu-ĝal, the sweet wonder, the temple of Nanna built on empty land!, Suen among the gods. Enlil (?)., Nanna, lord, great son of An, beloved of Enlil and Ninlil,
unknown no. of lines missing
Segment C

1-12.

12 lines missing or fragmentary
unknown no. of lines missing

An adab to Nanna (Nanna H)

Segment A

1-5. Righteous lord who determines destiny! Born to Ninlil, Suen, beloved son of Ninlil, Suen, having no rival in the E-kur, the house of Enlil: your divine powers are majestic divine powers granted by An!

6-12. Your father, holy An, has bestowed upon you divine powers to which other gods cannot aspire. Enlil has decreed them to you in destiny. The lord of the holy lustration rites, An, has established them., sacred lion of the gods, justly honoured, you are the light of heaven.

1 line fragmentary

unknown no. of lines missing

Segment B

1-5. O house of in, city founded by An! O house of in, city founded by An! O house of Lugalbanda in, city founded by An! O house of in, city founded by An! O house of Inana in Zabalam, city founded by An!

6. Sa-ĝara.

7-9. O shrine Urim! Within, through their intricate craftsmanship, the Enki and Ninki deities have perfected the divine powers with their righteousness, and the Anuna gods stand there in service.

10. Its ĝišgiĝal to the sa-ĝara.

11-13. O Urim, shrine of the mountains!
O shrine Urim, shrine of the mountains!
O Urim, city founded by An!

14. Its uru.

15. An adab of Nanna. (lines 14 and 15 are written as one line in source)

A tigi to Suen (Nanna I)

1-9. My king in his reed marshes. He in the silent (?) reed marshes. He extended his house over a huge reed marsh, over a reed marsh. Its is green (?); he has built by the water. He called his city the shrine Urim. In his city, the lord of the long days, Suen, founded a dwelling-place. In Urim, the city chosen in his heart, bull-like the house gives praise.

10-15. My king's splendid place is indeed an august place, a most precious place. Suen his beloved city, the shrine Urim, the pure divine powers his city. My king the holy dais. Lord Ašimbabbar

16. Sa-gida.

17-21. "O Nanna, Nanna, where have you tended your cows, Lord Ašimbabbar?" "In the chosen city, the shrine of my heart which I have founded in joy like Aratta In my shrine Urim I have tended my cows." "First-born son of Enlil, where have you tended the people, Lord Ašimbabbar?"
{

22-40. "In the chosen city, the shrine of my heart which I have founded in joy, like Aratta; in my E-mud-kura I have tended my cows." "First-born son of Enlil, where have you tended the people, Lord Ašimbabbar?" "In a place founded on a good day and given a good name, in the place chosen in my heart, my E-mud-kura, I, Ašimbabbar, have tended my cows." "First-born son of Enlil, where have you tended the people, Lord Ašimbabbar?" "In a place founded on a good day and given a good name, in the place chosen in my heart, my E-mud-

kura, I, Ašimbabbar, have tended my cows." "King of the holy cattle-pen, where have you tended your cows, youthful, noble shepherd?" "In the meadow where I have built a dais for my shrine Urim and have let date palms grow as in the land of Dilmun -- there in its holy reedbeds I have tended my cows." "First-born son of Enlil, where have you tended the people, youthful, noble shepherd?" "In the meadow where I have built a dais for my shrine Urim and have let date palms grow as in the land of Dilmun -- there in its holy reedbeds I have tended my cows."

} {

A-H. (instead of lines 22-40, 1 ms. has:)
"..... where have you tended your cows, youthful, noble shepherd?" "..... for my shrine Urim as in the land of Dilmun -- there in the house's cattle-pen I have tended my cows." "King of the holy cattle-pen (?), where have you tended your cows, youthful, noble shepherd, Lord Ašimbabbar?" "In a place founded on a good day and given a good name, in the place chosen in my heart, E-kiš-nu-ĝal, the house, I, Ašimbabbar, have tended my cows (?)."
}

41. Sa-ĝara.

42. A tigi of Suen.

An ululumama to Nanna (Nanna J)

1-4. Lord, glory of heaven, suited to
....., Nanna, whose appearance in the
high heavens is adorned with radiance!
King, glittering light, crown of Urim,
Nanna, glittering light, crown of Urim!

5-18. Great lion of holy An, first-born of
Enlil, seed of a bison, beloved of the
gods, great strength inspiring awe in the
Land, with the just crown and the
shining sceptre, sparkling over the high
mountains, of Enlil filled with
princely divine powers, in the
centre of Nibru, highly skilled at
examining,
7 lines fragmentary

19-27. Butting aggressively,,
never tiring, in heaven and on
earth; giving princely commands to
....., like a bull,, looking
down upon his rivers grand and small!
Lion uttering hostile words to the
enemy, supplying evening light to dark
places! Youthful Suen, glorious
moonlight, the people gaze at you in
wonder.

28-32. The ewe with its lambs expresses
deep affection. The goat with its kids
honours you. The young man is able to
make love with his wife. Suen relaxes
with beautiful Ningal. Praise be to
youthful Suen, to Father Nanna!

33. An ululumama of Nanna.

A šir-namšub to Suen (Nanna K)

Segment A

1-3. As remote as heaven, as the earth! Lord Nanna, as remote as heaven, as the earth! Lord Ašimbabbar, as remote as heaven, as the earth!

4-16. A cowherd with his numerous cows, Suen the men in (?) the pens. A with his numerous calves, Suen the men in (?) the pens. Suen Nanna

1 line fragmentary Suen The spouse Ningal He has butter, Iterda milk Cheese like milk.

17-21. Mother Ningal addresses him: "My man, my lover,! My man, my Suen,! My man who has ritually bathed,! My! unknown no. of lines missing "

Segment B

1-13. (Ningal speaks:) "The lord of the just word The lord of the E-kiš-nu-ĝal When he fills the rivers with the spring floods,, establishing fine grain in the fields,, the marshes with various carp,, the reedbeds with mature and fresh reeds,, the woods with fallow deer and wild sheep,, the high desert with mašgurum bushes,, the irrigated orchards with syrup and wine,, the garden plots with lettuce and cress,, the palace with long life,, I will live there,, I will live there in the place."

14-19. "..... in your brick-built Urim, in your of Nanna, in your Dubla-maḥ,

the place where judgments are given, in your storehouse of wine and syrup, at your Kar-zida, the quay of the barges, in your house of heaven, in your beloved house, I will live!"

20-26. "Nanna, in the upper lands I will live on your mountain of fragrant cedars. Lord Nanna, I will live in your city. I will live where your cows are numerous, where your calves are numerous. Nanna, I will live in your Urim. Lord, the bed is already there. Lord,, lord, king, son of An, hero who the great earth!"

27. 3rd kirugu.

28. A šir-namšub of Suen.

A šir-namgala to Nanna (Nanna L)

1-6. Princely son, respected one in heaven spreading amply over the high mountains, rising high as he casts a glowing radiance, majestic, his head reaching the sky, fixing the new moon and the months, shining forth, Nanna! Versed in numbers, may you look down graciously! Ašimbabbar, great light of holy An, mighty one (?) spreading wide, you cover (?) the numerous people.

7. Its ĝišgiĝal.

8-16. light, prince lifting his head with (?) the crown, not changing, making the Land firm forever, august who in abundance, kingship, with shining horns, in the sky, the month Sumer, on earth, of (?) the E-kur, radiance on the other side, holy countenance which he alone, true light, filling the wide sky, Ašimbabbar greatly.

17. Its ĝišgiĝal.

18-30. Nanna, dragon of heaven and earth, standing, fixing the months and the new moon, sets the year in its place. Suen, lord, in heaven you alone are majestic. Lord, light of heaven, you are positioned forever. To prolong years of abundance, causing the early flood and unceasing abundance, to make firm the quays, to regulate the nipples of heaven, to establish celebration, to bring speckled grain, to,, to make firm the lofty dais of E-kiš-nu-ĝal, Nanna, to make firm the seat of kingship of the Land,
3 lines fragmentary

31-40. with (?) a remote heart, Urim, the city you have chosen, in the of An and Enlil, his lofty, may he (?) look favourably upon you. when you reside in the place where you find rest, in the Agrun-kug a just destiny is determined. The Great Mountain Enlil has set his mind on Lord Ašimbabbar. in his Ĥursaĝ-galama, as he instills terror and inspires fearsome awe, in the of the shrine Urim he determines favourable destinies.

41-46. widespread people may he until distant times make the power majestic. speckled grain, abundance,; may he raise raise his head like May the restored place. May he bestow unapproachable

47. kirugu.

48-51. Majestic, born of Ninlil,, Lord Ašimbabbar, holy son of An, luxuriance, majestic whose just word cannot be changed,, Nanna, may you exert great power!

52. Its uru.

53. A šir-namgala of Nanna.

A hymn to Nanna (Nanna M)

1-6. Princely lord, great lord of heaven! In the city which like the sea inspires awe! Far-seeing Suen, ruler of Urim! O Suen, princely lord, great lord of heaven! In the city which like the sea inspires awe! Far-seeing Suen, ruler of Urim!

7-14. Born in the mountains and coming forth in joy, he is a powerful force, a lion, a dragon, a mighty lord -- Suen, mouth like a dragon's, ruler of Urim! Nanna, born in the mountains and coming forth in joy, he is a powerful force, a lion, a dragon, a mighty lord -- Suen, mouth like a dragon's, ruler of Urim!

15-20. In the ĝipar (?) perfect reputation. My king, having and sat upon the dais, in his great banqueting hall he arranges the table of An. Nanna, in the ĝipar (?) perfect reputation. My king, having and sat upon the dais, in his great banqueting hall he arranges the table of An.

21-26. has gathered the divine powers in joy., the black-headed have lifted their eyes to you, {the first-born son of Enlil} {(the other ms. has instead:) Suen}. has gathered the divine powers in joy., the black-headed have lifted their eyes to you, the first-born son of Enlil.

A hymn to Nanna (Nanna N)

1-9. that fills the holy heavens, an adept (?) exuding radiance (?), Nanna, your crown is holy! Unique lord, lord who the heavens, shining in the high heavens,, spreading advice throughout heaven and earth,, you are the god who, the place of creation.

1 line fragmentary

10-17. as you come forth, you rise in radiance. Your is holy and bright. O, it has come forth for my king like the good sunlight! Nanna, as you come forth, you rise in radiance. Your is holy and bright. O, it has come forth for my king like the good sunlight!

18-21. for (?) the ruler whom you (?) have chosen, you have made your holy manifest. without ceasing, he has attained

22-27. The sweet-sounding tigi instruments are arranged in the majestic forecourt where your food-offerings are presented. In the heavenly assembly (?), the tigi instruments resound for you. Nanna, the sweet-sounding tigi instruments are arranged in the majestic forecourt where your food-offerings are presented. In the heavenly assembly (?), the tigi instruments resound for you.

28-33. May your city experience prosperity under you! In Urim may you raise your head high, unique lord, lord, into the distant future! Nanna, may your city experience prosperity under you! In Urim may you raise your head high, unique lord, lord, into the distant future!

A hymn to Nanna (Nanna O)

Segment A

1-12.

4 lines missing

1 line fragmentary You possess!
An, Enlil, Enki and Ninĥursaĝa treat you with deserved affection in your place of creation. Exalted Nanna, adviser in heaven and on earth! An, Enlil, Enki and Ninĥursaĝa treat you with deserved affection in your place of creation.

13-20. Youthful Suen, as you move the Anuna gods stand in attendance. In the four quarters of the world the black-headed people raise their eyes to you, the first-born son of Enlil. Nanna, youthful Suen, as you move the Anuna gods stand in attendance. In the four quarters of the world the black-headed people raise their eyes to you, the first-born son of Enlil.

21-28. As you become manifest in the holy heavens, you broadly over all the lands. Your light is holy and purifies. Oh, ah, it has come forth for the king like the sunlight! Nanna, as you become manifest in the holy heavens, you broadly over all the lands. Your light is holy and purifies. Oh, ah, it has come forth for the king like the sunlight!

29-31. Nanna,, for (?) the lord you have chosen, you have made the manifest. without ceasing (?),
unknown no. of lines missing

Segment B

1-2.

1 line fragmentary into the distant future.

3-10. We are going, we are going, we are going to the house, to the of the lord, to the of Prince Šulgi, to the city that has been restored, to where speech and opinions are good, to where lips and hearts are pure, to where feet are firm on the ground.

11-20. We are going to the shrine Nibru, Dur-an-ki, to brick-built Tutub, to the majestic Abzu, brick-built Eridug, to the E-šu-me-ša with the princely divine powers, in Urim to the house of Suen, to the E-kiš-nu-ĝal of Nanna, to the Agrun-kug, the beloved house of the lady, to the E-ĥursaĝ, the house of the king, to the E-namtila of Prince Šulgi. In the place of Suen, may you be Utu.

21-32. The abzu has flourished, the abzu is beautiful. The abzu shall establish the lord as its lord. Lord Nanna, Lord Ašimbabbar, to the lord of the courtyard, noble Alamuš, may! May! May Inana of heaven in beauty! May the mistress in beauty in the shrine! May as desired! May! May you! of Ninsumun!

unknown no. of lines missing

Segment C

1-2. I shall address you! In the place of Suen, may you be Utu.

A hymn to Nanna

1-13. Princely lord, foremost in the E-
kur, fearsomeness! Suen,
beneficent one of Enlil, the living!
Cornelian calf, adorned with beauty,
..... brilliance! prince whose
forehead flourishes and whose
countenance! Suen, warrior
possessing great strength whose solidity
.....,, radiance in (?) the pure
heavens, fear over the broad earth,
making manifest among the gods,
....., greatly, in heaven
and on earth,

4 lines fragmentary

14-20. (Suen speaks:) "

2 lines fragmentary I am the of
Enlil, In fear (?) of my lordship
and greatness O my mother, speak
to my father, speak to the Great
Mountain Enlil Like the god, my
brother,"

21-29. His mother Ninlil spoke (?) to her
spouse, she addressed her words to the
Great Mountain Enlil: "O my spouse,
your son Suen The beneficent son,
the song of the heart, You
born of mother and father, Prince,
glory of the E-kur, fruitful one of the Ki-
ur, the cowherd cows, Suen
....., the princely son"

A fragment of a hymn to Nanna

Segment A

unknown no. of lines missing

1-13.

2 lines fragmentary puts in order
the great cattle pens for him.
the breeding bulls of the teeming cows
..... bellow loudly. prepares
butter, milk and eggs. The of his
celebration which has been multiplied
for you, their prince, put in
order the for Suen, the abundance
of heaven and earth., the king
befitting the holy heavens, in the
interior of heaven,

unknown no. of lines missing

Segment B

1-11.

4 lines fragmentary The foremost,
..... in heaven and on earth,
moonlight. radiance. The lord
dignity Ningal The lord
..... splendour.

unknown no. of lines missing

An excerpt from a hymn to Nanna

1-5. God who among the gods,
coming forth on high, perfecting the
divine powers of heaven! Outstanding
crown, radiance,, prince, of
heaven, justly cherished by An and
Uraš! Born in Dur-an-ki! Light, radiance
and crown of Urim!

6-8. Now in addition he desired
something good, something good. The
lord wearied Enlil to determine the fate
of his city: "My father, may you restore
my city for me!"

9-11. No one should escape the grasp of
Father Nanna, him of most just words!
Princely lord, princely lord, great
princeliness among the gods! In the
temple that, like the heavens, inspires
terror and fear, you are awesome.

A fragment of a hymn to Nanna

unknown no. of lines missing

1-2.

1 line fragmentary the of
Suen (?), father (?)

3-13. The boat sailed, the boat sailed,
..... to the lord (?), to the E-sila
(?). the E-mud-kura in Urim.
the E-kiš-nu-ĝal. the Kar-zida,
..... the Kar-zagina, the place of
..... gazing at the ĝipar,

1 line fragmentary the Kar-zagina,
the place of , going alone,
..... the boat sailed, the boat sailed, the
lord

A hymn to Nanše (Nanše A)

1-9. There is a city, there is a city whose powers are apparent. Niĝin is the city whose powers are apparent. The holy city is the city whose powers are apparent. The mountain rising from the water is the city whose powers are apparent. Its light rises over the secure temple; its fate is determined. There is perfection in the city; the rites of Mother Nanše are performed accordingly. Its lady, the child born in Eridug, Nanše, the lady of the precious divine powers, is now to return.

10-19. She is beer mash (?), the mother is yeast (?), Nanše is the cause of great things: her presence makes the storehouses of the land {bulge} {(1 ms. has instead:) prosper} and makes the honey like resin in the storerooms. Because of her, there stand vessels with ever-flowing water; because of Nanše, the baskets containing the treasures of the Land cover the ground like the silt of the river. She is the lady of

1 line unclear

Nanše is the lady who raises high the channels for the meadows and the irrigation ditches.

20-31. She is concerned for the orphan and concerned for the widow. She does not forget the man who helps (?) others, she is a mother for the orphan; Nanše, a carer for the widow, who always finds advice for the debt-slave; the lady who gives protection for refugees. She seeks out a place for the weak. She swells his collecting basket for him; she makes his collecting vessel profitable for him. For the righteous maiden who has taken her path, Nanše chooses a young man of means. Nanše raises a secure house like

a roof over the widow who could not remarry.

32-46. There is perfection in the presence of the lady. Lagaš thrives in abundance in the presence of Nanše. She chose the šennu in her holy heart and seated Ur-Nanše, the beloved lord of Lagaš, on the throne. She gave the lofty sceptre to the shepherd. She adorned Gudea with all her precious divine powers. The shepherd chosen by her in her holy heart, Gudea, the ruler of Lagaš, placed the lyre (?) Cow-of-Abundance among the tigi drums and placed the holy balaĝ drum at its side. While sacred songs and harmonious songs were performed before her, the kintur instrument praised the temple. The chief musician played the ibex horn for her: the song 'The house has been granted powers from the abzu', the sacred song of the house of Sirara about the princely powers was performed.

47-58. The dream interpreter went into the sacristy and made glittering silver ešde cups ready for her. The temple cook, and prepared hot and cold food for her. He of the oven for her (?) and made the great shovel bellow for her. After the meat had arrived in large bowls and cool water had been brought from the Sirara-canal, after the festival trappings had arrived from Lagaš and wine had been brought from the countryside, her great oven which vies with the great dining hall, Nanše's shrine of food offerings, was humming.

59-64. The lady, the matriarch of Enlil, Nanše, the lady of abundance who lives in the Land, the, the child of Enki, acting as a good woman for a good household, is to make the appointments. After she, as a good woman for a good

household, has made the appointments, the regular offerings and daily goods of the house arrive unfailingly from the Bur-saĝ.

65-75. If (?) the grain does not suffice for these rites and the vessels are empty and do not pour water, the person in charge of the regular offerings does not receive extra. After what was distributed from the foods and what was distributed from the drinks, after what was left over from the regular offerings and was not used by the house, after what was expended from the taxed fish, after what one iku of reedbeds, and after what was received in nuts and green plants from within the garden has entered (?), no mouth (?) may touch them. No one should carry the bread of the shrines in the district as bread allotment. prime beer, cool water.

76-82. The preparation for the temple's permanent first-fruit festival should not stop. Let there be a butter carrier who delivers butter to the house, let there be a milk carrier who delivers milk to the house and let there be a fish courier, a person of daily assignment. After the firewood carrier has brought his delivery from the open country into his lady's house, it should be deposited in its corners and sides.

83-91. He who confirms or contradicts what is uttered, who enters Nanše's house from outside (?), and does not leave it, the caretaker of Nanše's house, the child born to Utu, Lord Ĥendursaĝa The king discriminates between the good and the evil deeds, Ĥendursaĝa discriminates between the good and the evil deeds. The which might be obstructed by evil he

(incompletely preserved name of a goddess), the heroic child of youthful Suen, the evil utterances for Nanše.

92-93. May the lady of the right commands and inalienable divine powers, Nanše, be praised in all the countries!

94-112. At new year, on the day of rites, the lady libates water on the holy On the day when the bowls of rations are inspected, Nanše also inspects the servants during the appointments. Her chief scribe Nisaba places the precious tablets on her knees and takes a golden stylus in her hand. She arranges the servants in single file for Nanše and then it will be decided whether or not a leather-clad servant can enter before her in his leather, whether or not a linen-clad servant can pass before her in his linen. Any registered and hired (?) person about whom observers (?) and witnesses claim to witness his fleeing from the house will be terminated in his position The king who always cares for the faithful servants, Haia, the man in charge of registration, registers on a tablet him who is said to be a faithful servant of his lady but deletes from the tablet her who is said not to be the maidservant of her lady.

113-129. If the vessels pour no water, the roads are not in order, the dough trough is not kept clean, the fire is in the house during (?) the night-time, the incantations are in the house during (?) the day-time, then the šita-eša priest serving his term will be terminated from his office. For a susbu priest who serves his term administering food allotments and against whom a complaint has been lodged and for a

saĝĝa priest who while living in the house did not make her holy songs and thoughts manifest (?), further rations are denied and thereby Mother Nanše's ordinances will become apparent. These words are ultimate; nothing is to be added to these rites. No one should other powers to these powers. Since not even one, no enters Nanše's house.

1 line unclear

130-136. At Nanše's house, the river of the ordeal cleanses a person. After the oracular messages and (?) the holy songs have come out of of the abzu, the songs, and the enkum and ninkum priests choose (?) the purification rites. No or are to be added its words. No obstinate or threatening utterance shall arise.

137-153. Anyone who his hand and reaches out (?) for something forcefully (?), and whose hand matches (?) his mouth and who commits violence, who changes a firm foundation or alters a marked out border, who is rushing (?) to the place of oath,

1 line unclear

who a small weight in place (?) of a large weight, and a small ban measure in place (?) of a large ban measure, who desire something after having acquired something, who does not say "I have eaten" after having eaten, and does not say "I have drunk" after having drunk, and then says, "I will set a bowl before you, I will filter beer for you"; a maidservant of a god who and from the house, an untrustworthy person who while living in the house; if anyone says "Serve (?) me, I want to eat", or says "Serve (?) me, I want to drink", then Nanše does not allow him to eat any

bread with fat or shining eggs, because of the violation (?).

154-162. If the violent person was allowed to eat, with (?) eyes, grinding his teeth and shuffling his feet, he does not and does not The powerful one who, the rich one who on the street, the married one who his wife for (?) the widow, who laughed one day in his rage, who makes fun of his calamity another day -- this person does not raise his for (?) the lady.

163-174. For the lady who cares for all the countries, the queen, Mother Nanše, sees into their hearts: the orphan who, the widow who, the waif delivered up to the powerful, the powerful delivered to the powerless, the mother who scolds at her child, the child who talks obstinately to his mother, the younger brother who talks against his elder brother or talks back to his father. The lady, who, Nanše, who, Nanše sees into the heart of the Land as if it were a split reed.

1 line unclear

175-180. Her herald Lord Ĥendursaĝa Her protecting genius Dumu-tur-šugi does not, her guardian placed, guarding Nanše her house in Sirara sprinkled with water, her house during (?) the night-time.

181-192. He who extends his staff of office, the one respected within the abzu, the lord who has no opposition in the terraced tower (?) of Nanše's house, the king, Lord Ĥendursaĝa, promulgates the decrees of Nanše's house. They are heavy smoke settling on the ground; the commands of the house are thick clouds covering the sky as if they were joined

together with the needle of matrimony, yet the king, Lord Ĥendursaġa, tears them apart. He can discriminate between the just and the wicked, and he can bring justice to the orphan as well as to the widow.

193-211. He decides justly any lawsuits between mother and child: if the mother has given to the child what she had to eat, has given to it what she had to drink, has,

1 line unclear

and his mother the firewood carrier's delivery from the open country, and yet the child does not speak to the mother who bore him in the great city with black looks (?) or in anger; and if the mother ordered her child to the place where the offence happened and the mother struck him at his, but nevertheless she has given him suck from her milk-filled breast,

2 lines unclear

then, after the king who loves justice, Ĥendursaġa, has evaluated their testimonies and examined the case, he will place the blame on the mother of the child so that she will not be able to bear the weight of heavy blame, and there will be no god such a person could pray to.

212-221. If the mother has not given to the child what she had to eat, has not given to it what she had to drink, has not

1 line unclear

and his mother the firewood carrier's delivery from the open country, and the child speaks to the mother who bore him in the great city with black looks (?) and in anger, then the king who hates violence, Ĥendursaġa, will treat such a person like water in a filthy place, and will reject that child for her sake as

grain is rejected by acid soil. the words of his own mother

223-231. The guarantor of boundaries, the expert in (?) righteous words, lady, wise woman who founded Lagaš with Ġatumdug. righteous words for (?) Nanše. The exalted lady whose commands are, the lady who like Enlil determines fates, who is seated on the throne of Sirara -- she, the pure one, looks at her powers.

232-240. At the house which has been granted powers from the abzu, in Sirara, the gods of Lagaš gather around her. To weigh silver with standard weights, to standardise the size of reed baskets, they establish an agreed ban measure throughout the countries. The shepherd, the expert of the Land, the wise one (?) of the countries, Ištaran, who decides lawsuits justly, who lives in the Land Ninġišzida

2 lines unclear

241-250. To weigh silver with standard weights, to standardise the size of reed baskets, they establish an agreed ban measure throughout the countries. of (?) all the great rites.

1 line unclear

After in (?) the established storerooms, the lady of the storerooms her lofty with (?) vessels with ever-flowing water and with (?) of (?) reed containers which never become empty, she ordered her herald, Lord Ĥendursaġa to make them profitable (?).

251-255. My lady, your divine powers are mighty powers, surpassing all other divine powers; Nanše, there are no divine powers matching your powers. An, the king, looks joyfully at you, as you sit with Enlil on the throne-dais

Sumerian Hymns and Cult Songs

where the fates are to be determined.
Father Enki determined a fate for you.
Nanše, child born in Eridug, sweet is
your praise.

A balbale to Nanše (Nanše B)

Segment A

1-2.

2 lines fragmentary

unknown no. of lines missing

Segment B

1-12. A fish is held in her hand as a staff
..... Fishes are put on her feet as
sandals Fishes light up the interior
of the sea like fires Fishes play on
instruments for her like (?) sur priests.
Fishes call out loudly for her like (?)
oxen. She has fish wrapped around her
body as a regal garment. The runner-fish
(kaškaš) hastens (kaš) to her. The gurgur
fish makes the sea surge up (gurgur) for
her. The flash-fish (ĝir) makes the sea
sparkle (ĝir) for her. She heaps up fish
spawn so that fish will grow for her
in the sea. Fishes fly around for her like
swallows.

13-22. "I, the lady, will ride on my boat,
I will ride home. I will ride on the prow
of the boat, I will ride home." Its canopy
of gold and fragrant cedarwood sparkles
for her on the sea. Its cabin shines for
her like rejoicing moonlight on the sea.
"My husband is the tax collector of the
sea, Nindara is the tax collector of the
sea."

2 lines unclear

23. A balbale of Nanše.

Nanše and the birds (Nanše C)

Segment A

1-7. The pelican (?) came forth from the holy reedbeds. It came forth from the holy reedbeds. The wise pelican (?) spent the day high in the skies. The pelican (?) cried out in the sky: its singing was sweet and its voice was pleasing. My lady her pelican (?) with beauty. The mistress, Mother Nanše, her pelican (?) with beauty.

8-9. "I am the mistress! How can my pelican (?)? How can I? I am Nanše! How can my pelican (?) holy? How can?"

10-22. She herself upon the water like a large pelican (?). Stepping onto earth from heaven, she in the water like a holy cow. A holy pelican (?), a white cow, she drank by the water's side. With the towering flood Nanše, shining of the Anuna, the great gods! Mistress, Mother Nanše, good woman,! Nanše, sister praised by the Anuna! Mother, beautiful matriarch of Enlil! {Nanše} {(1 ms. has instead:) My lady}, delighting in her pelican (?), erected a lapis lazuli shrine, and set the holy pelican (?) by her feet.

23-27. "I am the mistress, so let my birds assemble for me where the sheaves are gathered! I am Nanše, so let my birds assemble for me where the sheaves are gathered! Let the birds of heaven and earth stand at my service! Let every bird without a name bring offerings! Let every bird not caught in nets!"

28-30. The voiceless bat, a bird that darts by in the heavens. The Anzud

bird decides the fates with (?) the Anuna gods.

31-42. The sharp-toothed bird in (?) the water sends forth wisdom: "My mistress, I am the bird, the sharp-toothed bird! All by myself My Nanše,! I am the bird, the sharp-toothed bird! All by myself"

3 lines fragmentary The lammergeier the lammergeier It kills wild bulls in the foothills, and it kills the stags in the high mountains.

43-45. Raven, raven, your eggs are shining bright! Raven bird, your eggs are shining bright! Where do people carry off your holy eggs, your eggs to?

46-48. The ostrich her eggs on the hillside. She receives those eggs as something to carry: the bird knows how to keep watch at night.

49-53. The peacock spends the day keeping watch. The holy bird, the peacock, spends the day calling 'ḥaya'. A bird red from cornelian, blue from lapis lazuli, white (?) from chalcedony (?), with all kinds of gold, and leather inlaid with gold -- may the coppersmith fashion the peacock for you thus.

54-63. O bird in the sky! O vulture, weaver, vulture, weaver! O uz vulture in the sky! O vulture, weaver, vulture, weaver! Its wings together, its feet together,

1 line fragmentary Its call to the ear (?) its call

4 lines fragmentary
unknown no. of lines missing

Segment B

1-14.

3 lines fragmentary The misaz bird
cries out

1 line fragmentary The snake-eater bird
is green Its wings a barge
..... The bird The gubi bird
.....

5 lines fragmentary
unknown no. of lines missing
Segment C

1-6.

1 line fragmentary of Ninġursaġa
(?) he brings as his property to the
mountains. Since it was searching for its
property, the bird is called niġgurmudum
(‘He brings his property’). The
niġgurmudum bird calls out and laments
in the desert of Keš.

7-17. The twittering birds flocking in the
palace The salsal bird cries in
lament over itself. The egret (?), seemly
in a linen garment, is present at the
quayside. The heron (?) is brown, and
clad in in the reedbeds. The
bird catches azagur fish. The giri-ilu
bird, dread of the people, its 'giri-
ilu'. The stork picks up (?)
like grass. The sa bird names its
young The dubdubu bird
The šegšeg bird sheds tears like a crying
baby. The gubiguzaga bird like an
angry man.

unknown no. of lines missing

Segment D

(it is possible that Segment D belongs to
a different version)

1-15.

2 lines fragmentary green
..... birds, like ants in crevices
..... Bau takes a bath The tigilu
bird the split roots The dove
..... gently in the broad fields. The
pigeon bitterly in the vacant lot of
the king. The ubi bird and the udar bird

..... ants The bird in
the gutter like beasts.

1 line unclear

..... humbly like an orphaned child
..... The ħamun bird in harmony
..... is dressed in linen. wine, like
wine

unknown no. of lines missing

Segment E

1-16. The heron (?) The girgid
bird The dur bird

1 line fragmentary The dar bird
guard The dar bird
'tikutikumae'. The bird in the
marshes. The adardara bird the
swallow The bird, when the
net is suspended The bird
..... marshes The šu-ur bird
its extended wings and its head. The
sleep bird spends its time crying
'dilibipila'. The shepherd bird cries
'uludig uludig'. The shepherd bird is
brightly coloured like the durdar bird,
and has a crest on its head. The nu-
erimla bird does not live in windows or
reed huts. The tirida bird calls the name
'tirida' in the reedbeds.

17-20., you are she who loves the
fish and birds! You are she who does not
scatter my! You are she who does
not belittle! Mistress, Mother
Nanše, it is sweet to praise you!

A hymn to Nergal (Nergal B)

1-8. Hero, majestic, awe-inspiring son of Enlil, battering like a storm and roaring against the rebel lands! Immense at his front, at his rear surging as a flood, after he, this place; Lord Mešlamta-ea inspiring terrifying awe, his not releasing the hostile land, his luxuriant horn in the Land, struck with weapons.

9-12., sired by Enlil, great, flood; he has placed you, he has positioned you in your heroic strength.

13-16. Raising his head, authoritative with a ringing voice, knowing the divine powers of the gods, of the Land, he travels through heaven and organises everything.

17-27. When you command the storm which flattens the hostile land, you devastate its evil; you pour it over for as long as it disobeys. You are the great hero of the lands, you speak, you go where no foot has previously been placed. like a vessel with seven spouts. The black-headed gather together at the front. You outpace the pigeons with, You outpace the black and white swallows (?).

28-35. in the hushed streets, your awesomeness covers the city. The majestic and just crown your awesomeness. The is a south wind that none can withstand. At the place of the queen, the most precious place, you exercise the role of supreme deity! Directing a noble gaze, you exercise kingship in the Land! For his father he has led the people from afar. He, Nergal,

has brought them to the of the nether world.

36-49. Then Erra welcomed his king: "They have come! You surpass An! Perform the stewardship for An the king! In accordance with destiny you determine fates with him, Nergal!" Ninšubur, the minister of the great place, the underworld, greeted Nergal: "You are the lord who has made the bandits come forth (?) from the mountains. As with Enlil, no part of a foreign land escapes your grasp. Hero, for Enlil you piled up Enlil's enemies (?) in a single day. Hating, Nergal, as fire, you rise up in the lands where the sun rises." The Anuna gods stepped forward: "Like cracks,, you are Nergal!"

50-57.

5 lines fragmentary son of Enlil, Lugal-era. Praising you is sweet.

A tigi to Nergal (Nergal C)

1-10. Lord who inspires awe in heaven and on earth, who is resplendent in the Land, engendered for kingship by your father, your awesomeness weighs upon the black-headed. The Anuna, the great gods, cower together before your awesomeness and radiance. Nergal, lord who inspires awe in heaven and on earth, who is resplendent in the Land, engendered for kingship by your father, your awesomeness weighs upon the black-headed. The Anuna, the great gods, cower together before your awesomeness and radiance.

11-20. Hero, after your father begot you, your father Enlil bestowed on you the mountain of the earth and all of the people. He definitively handed the deciding of destinies to you. Hero, Nergal, you are their king! Nergal, hero, after your father begot you, your father Enlil bestowed on you the mountain of the earth and all of the people. He definitively handed the deciding of destinies to you. Hero, Nergal, you are their king!

21-30. Lord who imposes silence, son of Enlil, who in his heroism like a flood demands respect (!) May the people of Lagaš spread on your pure table everything you need. Nergal, may you stretch forth your arm over the place Lagaš. Nergal, lord who imposes silence, son of Enlil, who in his heroism like a flood demands respect (!) May the people of Lagaš spread on your pure table everything you need. Nergal, may you stretch forth your arm over the place Lagaš.

31. Sa-gida.

32-41.

1 line fragmentary

2 lines missing

1 line fragmentary heroism, Uzarpara (?), the shrine, you are Mešlamta-ea, Nergal, lord, you are the Enlil of his Land. Like Alla (?), you have no rival. Like Ištaran, it has been given to you to reach correct judgments.

42-51. Enlil, shepherd of the black-headed, has given you as your name "Lord who leads away the enemies of Enlil, avenger of his father, strong hero". The gods have determined your fate. They have given to you. On earth you are, in heaven you are Because of your noise no god opposes you. Just young man who the plague, provider for the place Lagaš, Mešlamta-ea, may people praise you in song!

52-61. Lord of the just word, lord of abundance, hero! At your name, people obey. Frightening sea like a rising, with your kingship you inspire terrifying fear. Hero, with your magnificent strength you pile up the rebel lands in heaps. Nergal, your name is praised in song. May the lady, An's daughter, the lady who loves her city, Bau who concerns herself with you, in Iri-kug, her city of ladyship, make your appointed famous for a reign of distant days.

62. Sa-ġara.

63. A tigi of Nergal.

A hymn to Nisaba (Nisaba A)

Old Babylonian version

1-6. Lady coloured like the stars of heaven, {holding} {(3 mss. have instead:) perfectly endowed with} a lapis-lazuli tablet! Nisaba, great wild cow born by Uraš, wild sheep nourished on good milk among holy alkaline plants, opening the mouth for seven reeds! Perfectly endowed with fifty great divine powers, my lady, most powerful in E-kur!

7-13. Dragon emerging in glory at the festival, Aruru (mother goddess) of the Land, from the clay, calming {.....} {(1 ms. has instead:) the region with cool water}, lavishing {fine oil} {(3 mss. have instead:) plenty} on the foreign lands, engendered in wisdom by the Great Mountain (Enlil) ! Good woman, chief scribe of An, record-keeper of Enlil, wise sage of the gods!

14-20. In order to make barley and flax grow in the furrows, so that excellent corn can be admired; to provide for the seven great throne-daises by making flax shoot forth and making barley shoot forth at the harvest, the {great} {(1 ms. has instead:) august} festival of Enlil -- in her great princely role she has cleansed her body and has {put} {(1 ms. has instead:) draped} the holy priestly garment on her torso.

21-26. In order to establish bread offerings where none existed, and to pour forth great libations of alcohol, so as to appease the god of grandeur, Enlil, and to appease merciful Kusu and Ezina, she will appoint a great en priest, and will appoint a festival; she will appoint a great en priest of the Land.

27-35. He (Enki (?)) approaches the maiden Nisaba in prayer. He has organised pure food-offerings; he has opened up Nisaba's house of learning, and has placed the lapis-lazuli tablet on her knees, for her to consult the holy tablet of the heavenly stars. In Aratta he has placed E-zagin at her disposal. You have built up Ereš in abundance, founded from little bricks, you who are granted the most complex wisdom!

36-50. In the Abzu, the great crown of Eridug, where sanctuaries are apportioned, where elevated are apportioned -- when Enki, the great princely farmer of the awe-inspiring temple, the carpenter of Eridug, the master of purification rites, the lord of the great en priest's precinct, occupies E-engura, and when he builds up the Abzu of Eridug; when he takes counsel in Ḫal-an-kug, when he splits with an axe the house of boxwood; when the sage's hair is allowed to hang loose, when he opens the house of learning, when he stands in the street of the door of learning; when he finishes (?) the great dining hall of cedar, when he grasps the date-palm mace, when he strikes (?) the priestly garment with that mace, then he utters seven to Nisaba, the supreme nursemaid:

51-55. "O Nisaba, good woman, fair woman, woman born {in the mountains} {(1 ms. has instead:) by the mountains}! Nisaba, may you be the butter in the cattle-pen, may you be the cream in the sheepfold, may you be keeper of the seal in the treasury, may you be a good steward in the palace, may you be a heaper up of grain among the grain piles and in the grain stores!"

56-57. Because the Prince (Enki) cherished Nisaba, O Father Enki, it is sweet to praise you!

A version of the beginning, preserved on a stone tablet from Lagaš perhaps dating to the Ur III period

1-9. Lady coloured as the stars, holding a lapis-lazuli tablet! Nisaba, born by Uraš in the great sheepfold (?), nourished on good milk among holy alkaline plants, opening the mouth on seven reeds! Perfectly endowed with fifty great divine powers, my lady, the most powerful in E-kur! Aruru (mother goddess) of the Land, from the clay!

A šir-namšub to Nisaba (Nisaba B)

1-13. is destroyed. is destroyed. It is destroyed. of Nisaba is destroyed. The house of Nisaba, her of the tablets, is destroyed. The house of is destroyed. The house of Nun-bar-še-gunu is destroyed., the E-ḫamun is destroyed. The plants of lamentation have sprouted; the šumunda grass has sprouted. By the walls the long grass has sprouted. Amongst them, the willow trees are everywhere. As for the word of An and the word of Enlil, the angry heart of great An is everywhere, and the malign heart of Enlil is everywhere.

14-21. (Nisaba speaks:) "In my house, may the moonlight in my house, the moonlight, the glorious sky in my house, the moonlight, the glorious night in my house -- may the glorious sky, the glorious night in my house not leave me (!)! The moonlight is obscured by the walls from my man, from my man. The moonlight, the glorious sky, from my man, the moonlight, the glorious night, from my man, the glorious sky, the glorious night is obscured by the walls from my man."

22-30. "In the moonlight, in the pure place of moonlight I lie down alone. In the moonlight which fills the hills, the pure place, I lie down alone. By the cedar mountains where Enlil lies, I lie down alone. I weep a bitter lament. lying in the moonlight, I weep a bitter lament. which sets aglow shines forth. I am distraught. The moonlight which sets aglow the glorious sky shines forth. I am distraught. The moonlight which sets aglow the glorious night shines forth. I am distraught -- which sets aglow the glorious sky, the

glorious night, shines forth. I am distraught."

31-33. Even now that the pure place knows daylight, amid her awe-inspiring splendour, still she weeps. Amid her awe-inspiring splendour, still Mother Ezina-Kusu weeps. Fate and fortune! Amid her awe-inspiring splendour, still she weeps.

34. A šir-namšub of Nisaba.

A balbale to Ninazu (Ninazu A)

1-6. O king, you are the shepherd of the city which thrives like cattle! Ninazu, you are the shepherd of the city which thrives like cattle! My lord Ninazu, you are the shepherd of the city which thrives like cattle! You are the reed-worker of the, like a shining mat! You are the herdsman of them that dwell like sheep in a sheepfold, you who exude the allure of the high hills, Lord Ninazu!

7-15. Lord Ninazu, may Nanna rejoice over you that the earth was created. Powerful and of great intelligence, you were engendered by Nanna. May Ašimbabbar make the shining branches of your sceptre radiant in your grasp. He has strengthened the foundations of the throne which An gave you. May he make the way straight for you as far as the ends of heaven and earth, may he make it as straight for you as the sunlight. My lord Ninazu, may he make it as straight for you as the sunlight, may he make it as straight for you as the sunlight. Suen has perfected your lordly staff, the lofty sceptre which shines over all the foreign countries, and guides the people. Your protective goddess has great power for you in E-kiš-nu-ĝal.

16-22. Ninazu, born in Urim, may Nanna rejoice over you. Lord Ninazu, born in Urim, may Nanna rejoice over you. The father who engendered you, the Great Mountain Enlil, has made your name glorious. Your own mother, the august lady, has decided your destiny in the Ki-ur. May you take your seat in your house, in your city -- the mountain, the pure place! May you take your seat in Eneĝir, in your city -- the mountain,

the pure place! My lord Ninazu, may you take your seat there, may you take your seat there!

23-31. He has fixed the golden headdress on your head, making you truly perfect with it. He has the lordly son of his own father, the beloved of his heart. He has looked with best favour on An has determined a good destiny for you. Son of Enlil king of the lands, may your splendour shine forth! My lord Ninazu, may your splendour shine forth, may your splendour shine forth! May your wife, the maiden, the good woman, Lady Ningirida, say to you: "Your house, your city!" as she steps before you in prayer, god of the Land, my lord Ninazu!

32. A balbale of Ninazu.

A balbale to Ninĝišzida (Ninĝišzida A)

1-10. Hero, lord of field and meadow, lion of the distant mountains! Ninĝišzida, who brings together giant snakes and dragons! Great wild bull who, in the murderous battle, is a flood that! Beloved by his mother, he to whom Ningirida gave birth from her luxurious body, who drank the good milk at her holy breast, who sucked in lion's spittle, who grew up in the abzu! August išib priest who holds the holy ešda vessels, checker of tablets, who secures justice! King, wild bull with tall limbs (?), who directs speech aright, and who hates wickedness! Mighty power, whom no one dare stop when he spreads confusion! Mighty Ninĝišzida, whom no one dare stop when he spreads confusion!

11-15. The troops are constantly at your service. Shepherd, you understand how to keep a check on the black-headed. The sheep and lambs come to seek you out, and you understand how to wield the sceptre over the goats and kids, into the distant future. Ninĝišzida, you understand how to wield the sceptre, into the distant future.

16-24. The merciful king (i.e. Enki) entrusted you from your birth with your words of prayer. He let you have life and creation. Prince endowed with attractiveness, Ninĝišzida, when taking your seat on the throne-dais in an elevated location, lord, god, youth, right arm -- clothed in your, with the shining sceptre grasped in your hands -- then performs a šir-namšub song to you, addressing you intimately: "

1 line missing

You bring calming of the heart to who lies. You fall upon the many and you burn them like fire."

25-36. The king who is the lord of broad understanding (i.e. Enki) has determined a good destiny for you on your elevated throne-dais; the god who loves justice (probably Utu) has spoken these favourable words: "Foremost one, leader of the assembly, glory of, king endowed with awesomeness, sun of the masses, advancing in front of them! Who can rival you in the highest heaven? What can equal you?" Hero who, after surveying the battle, goes up to the high mountains! Ninĝišzida, who, after surveying the battle, goes up to the high mountains! King, you who carry out commands in the great underworld, you who carry out the underworld's business! Any youth who has a personal god is at your disposal, there where your commands are issued. O king, honeyed mouth of the gods! Praise be to Enki. Ninĝišzida, son of Ninazu! Praise be to Father Enki.

37. A balbale of Ninĝišzida.

A balbale to Ninĝišzida (Ninĝišzida B)

1-7. Lord with holy dignity, imbued with great savage awesomeness! My king, Lord Ninĝišzida, imbued with great savage awesomeness! Hero, falcon preying on the gods, my king -- dignified, with sparkling eyes, fully equipped with arrows and quiver, impetuous leopard, murderous, howling mušĥuš, {.....} {(1 ms. has instead:)}, dragon snarling (?) in the lagoon, raging storm {reaching} {(1 ms. has instead:) covering} all people! Lofty-headed prince, resting in the midst of the mountains, smashing heads!

8-15. Lord, your mouth is that of {a pure magician} {(1 ms. has instead:) a snake with a great tongue, a magician} {(1 ms. has instead:) a poisonous snake}, Lord Ninĝišzida,! Ninĝišzida, your mouth is that of a pure magician, Lord Ninĝišzida,! My linen-clad one, when you, who can find out your intentions? Ninĝišzida, when you, who can find out your intentions? Your holy word is known to them that know it, but is unknown to them that do not know it. To them that do not know it, to them that do not know it, Ninĝišzida, to them that do not know it, When your great word comes to the earth, you are indeed a {(1 ms. adds:) great} mušĥuš

16-24. You fall upon the river as a flood-wave, you rise in the fields as a devastating flood. Magilum boat, high flood of battle {which cuts down} {(1 ms. has instead:) which chops down}. in his own heart,
 1 line fragmentary as a dead man
 2 lines fragmentary Lord Ninĝišzida, your praise is sweet.

25. A balbale of Ninĝišzida.

A hymn to Ninĝišzida (Ninĝišzida C)

at least 15 lines missing

1-5. to you. a flood-wave in the river, sweeping over everything like a destructive flood. My king, from your King, from your birth you have in abundance. Ninĝišzida, your praise is sweet

6. 1st kirugu.

7-13. Lord Ninĝišzida,

1 line fragmentary Hero, beloved of holy An, born in the shining great mountains, lord with sparkling eyes, with the attractiveness of a young man, great hero, the king's right arm on the battlefield, Lord Ninĝišzida, your praise is sweet. They praise you in song.

14. 2nd kirugu.

15-22. Hero, as you wander on the earth, Ninĝišzida, beloved of An, through you the early flood occurs, and Enki rejoices at you. Through you fine grains are in the fields, and rejoices at you. head held high, Lord Ninĝišzida. You, Lord Ninĝišzida. You extend, and you stretch out your claws. Lord Ninĝišzida, your praise is sweet,

23. 3rd kirugu.

24-30. he has poured his good seed. Enlil says "Hail!" to Ninĝišzida. He makes known, and creates it for you in the Land., born like He looks at your joyful Lord Ninĝišzida, your praise is sweet. They praise you in song.

31. 4th kirugu.

32-39. Hero who gains (?) victories in greatness.

1 line fragmentary my king

3 lines fragmentary Lord Ninĝišzida, your praise is sweet. They praise you in song.

40. 5th kirugu.

41-45.

1 line fragmentary in your elevated (?) house, life. Ninĝišzida, in your elevated (?) house, life. from the great place throne-dais

unknown no. of lines missing

**A balbale (?) to Ninĝišzida (Ninĝišzida
D)**

1-7. Holding high, lordly one of
holy An, holding high on the lofty
throne-dais,, Lord Ninĝišzida, lord
.....! the Anuna gods, gods of the
earth Ninĝišzida, the Anuna gods,
gods of the earth An has given
power to you, princely son, An has
given power to you, Ninĝišzida,
..... the Anuna gods
unknown no. of lines missing

A hymn to Ninimma (Ninimma A)

Segment A

1-18. You are the seal-holder of the treasury of the You are the caretaker of the great gods, you are Ninimma, you are the lady of all the great rites in the E-kur. Lady, you are the of Enlil, you are the heavenly scribe. You the tablet of life.

1 line fragmentary You who bring the best corn are the lady of the E-sara. The surveyor's gleaming line and the measuring rod suit you perfectly. You can hold your head high among the great princes. You are You are, the cherished one.

1 line fragmentary; you are exceptional in wisdom. joy My lady, you were exalted already in the womb; you are resplendent like the sunlight. You are suited to the lapis-lazuli crown (?); you are the heavenly adorned with loveliness
.....

1 line fragmentary
approx. 10 lines missing

Segment B

1-11. like a strong (?)
of the E-kur lady the forceful one of Nanna You are profoundly intelligent, one who knows everything. You are the shining light which fills the exalted sanctuary. You are she who by Enlil. You are You are You are most apt for the holy susbu rites and lustration rites.

1 line unclear
Ninimma of the holy divine plans, it is sweet to praise you!

Segment C

1. You are

A šir-gida to Ninisina (Ninisina A)

1-14. who has taken her seat on an exalted dais,, imbued with awesomeness, an amazing sight, Ninisina, joyously fresh,, gathering up the divine powers, she announces the rites. Ninisina with intricate skill., ministering with intricate skill, she gathers up the divine powers; Ninisina, ministering with intricate skill, she gathers up the divine powers. She takes in her hands the august divine powers. She attaches the incrustations to the great garment, while speaking favourable words. She tests the surgical lancet; Ninisina sharpens the scalpel. She has made perfect the divine powers of medicine, and hands them over to her son, the king of Ĝirsi, the kindly Damu:

15-26. "My son, pay attention to everything medical! Damu, pay attention to everything medical!" He takes the bandages and wipes them; he treats the bandages with embrocation, and softens the plaster that had been put on them. He mops up the blood and suppuration, and places a warm hand on the horrid wound. My lady, the midwife of the mothers of the Land, is the chief doctor of the black-headed; Ninisina, the daughter of An, hands this all over to her son, the king of Ĝirsi, the kindly Damu:

27-35. "My son, pay attention to everything medical! Damu, pay attention to everything medical! You will be praised for your diagnoses." Holy Ninisina performs for him her role as incantation priest, which Enki bestowed on her from the princely abzu. Because of the anxiety and intestinal disease which pursue mankind, this person writhes like a snake on scorching ground, hissing like a snake in waste

ground, always calling out anew: "My heart! My stomach!"

36-45. My lady performs the incantations perfectly. Ninisina speaks the incantation formula over them and they become better. She performs the incantation with ghee, and pours it into her great bowl, bringing it along in her cooling hands. She makes the illness leave this person's body like wind. Like a raging fire of esparto grass, it dies out of its own accord. The personal gods of mankind stand before her pleading and praying; at their request, holy Ninisina intercedes before An and Enlil for them at his highest cult place:

46-51. "The evil demons and the evil demonesses who beset mankind, Dimme and Dim-mea who enter by night, Namtar and Asag who will not leave a man alone, stand before the man. He is robbed of sleep (?). His god who smites all

1 line unclear
"

52-60. That man calls a dream interpreter, wishing to have knowledge of the future. The man for whom the demonic illness has been too great utters pleas to holy Ninisina, utters prayers to her: "My lady, I come to do homage to you!" Then your incantation descends onto the man, and you will treat him like a youth who has a protective deity. Afterwards, when you have stretched out your finger over him, he will himself praise you fittingly and call upon your name favourably!

61-73. My lady searched intensively on her own (?), concerned herself with things that otherwise one does not bother with, directed her attention to things that

otherwise one does not do. Proudly she the rank of Mistress, and my lady took away all the divine powers established for it. At that time, the jewellery of šuba stones did not exist; no jewellery of šuba stones was worn on the neck. Ninisina invented it: it was she who ploughed with the šuba stones, she who made them into seeds. For (?) the goddess, the great mistress of heaven, she invented the jewellery of šuba stones. Radiating terrifying splendour as she grasped it, she placed it joyously on her head.

74-82. To create offspring for thousands of young women, to make things in order like a potter, to cut the umbilical cord, to determine destinies, to place a hand on the door of the Niĝin-ĝar (a part of Ninisina's temple at Isin) ,, to let the human child scream loud and long after it is received in the embrace, to turn its belly downwards and to turn it upside down, to the office of Mistress, to treat it quickly, to wash -- after she has made all these great divine powers appear gloriously, and my lady has spoken praise in addition, Ninisina praises herself fittingly:

83-89. "I am the lady, the youthful woman, the great strength of Enlil! I am the beautiful woman Ninisina, daughter of holy An! My father An the king, shepherd of the gods, sat me in the Land on a holy dais. My mother Uraš, the lady of the gods, had momentous sexual intercourse with An, relaxing in the holy bedchamber; my place of engendering by holy An was a holy place."

90-104. "My house is the house of Isin, the cosmic border of heaven and earth, a fragrant cedar forest whose perfume does not diminish; its interior is a

mountain established in plenteousness. Before the land of Dilmun ever existed, my house was created from a date palm. Before the land of Dilmun ever existed, Isin was created from a date palm. Its dates are like a great linen garment that hangs on a tree, heaped up into piles. The Anuna, the great gods, eat together with me. My house is a place of healing, full of opulence, the place of the formation of the Land. At night it shines to me like the moonlight; in the noonday heat it shines to me like the sunlight. My husband, Lord Pabilsaĝ, the son of Enlil, lies inside with me, enjoying his rest there. My watercourse is the Kir-sig watercourse, which produces plenty for eating, which spreads out over the wheat; in it the flowing water always rises high for me. Its banks make syrup and wine grow there, and make their produce rich for me."

105-120. "The heart of the Great Mountain Enlil became fearsome: he frowned at the enemy land, and cursed the rebel land. My father Enlil despatched me to the rebel land, the enemy land that he had frowned at -- me, the young woman, me, the strong heroine -- I went there. I made the shepherd of the rebel land there grasp Enlil's words well in his ears. He became frightened at me and became silent (?) in my presence. Then he was consigned to oblivion. Now no one knows him there in the destroyed city, no one finds the shepherd there in his pastures. After I had destroyed it like water, drowned it like the harvest, after I had grabbed him as a threshing sledge grabs barley, after I had set him ablaze like esparto grass, I struck him with the mace and killed him. I announced the news to my father Enlil in Nibru."

121-135. "I am the lady who sits upon terrifying divine powers! I am she who is endowed from holy heaven with the office of incantation priestess! I am she who withdraws the first fruits from the palace, I am she who has received the divine powers from the most elevated dais. I am mighty, I am the forceful one of An and Uraš, I am the great lady of the gods! My terror is fearsome as it weighs on the Land; my terrifying splendour burdens all the foreign lands. No man anticipates my commands. I am the lady, I am heroic, I am youthful, I am the powerful one of the Land! The heavens fold themselves in my presence like a mourning garment; the earth is more and more submerged as if by the water of a flood when I am present. I am the neck-stock of the Land which grips mankind. I am she who hastens like a north wind storm into the midst of the people! I am she who hears prayer and pleading!" Praise be to holy Ninisina.

136. A šir-gida of Ninisina.

A šir-namšub to Ninisina (Ninisina B)

1-15. Softened with the finest oils, softened with the finest oils -- for her let the finest oils be brought! So that she can be softened with the finest oils, let flowing oil be brought for her. For my beautiful, who is luxuriance, for my lady Ninsirsir, Ama-ugu-kuku, for my lady sitting in wine, for Ninisina sitting in wine, to make the fire blaze in the sky; for my lady bathing like a swallow, let cedar oil and cypress oil, and cedar oil, the aromatic which is beloved of the gods, and šimgig oil, and oil, and holy cow's butter and dairy cow's milk, and ghee brought from the holy cattle-pen and milk brought from (?) the sheepfold, oils wafting up into the heart of heaven like aromatic resins, and ligidba plant oil and white cedar oil -- let them all glisten on her!

16-24. May she dribble with aromatic cedar resin upon her throat, with white cedar oil on her breasts, with oil on her eyes! Let the finest oils be sprinkled for her! May her neck be made to dribble with aromatic cedar resin! May the finest oils be sprinkled for her on her combed pubic hair and the hair of her head! May the finest oils besprinkle the lustrous nape of her neck as it turns! May the finest oils wash her hands and feet and her rich and fruitful parts! May her limbs and her perfect features lie in the oil! May the woman drip with oil as a cow that has been stood in the water!

25. 24 lines.

26. A šir-namšub of Ninisina. (lines 25 and 26 are written as one line in source)

**Ninisina's journey to Nibru: a šir-
namšub to Ninisina (Ninisina C)**

1-18.

14 lines missing

1 line fragmentary escorts her to
..... She sails on the Euphrates, amid
the holy reed-shoots; She moors
the boat at Kar-ĝeština; Enki

19-25. Humbly she Enlil's house.
She food offerings of Enlil.
She slaughters cattle and sheep
Enlil. greets her from his eternal
royal offering-place; his shining
..... upon her. Joyfully

1 line fragmentary

35 lines missing

A hymn to Ninisina (Ninisina D)

Segment A

1-7. Lady, surpassing with august divine powers, with head high, full of awesomeness, beloved daughter of great An! Ninisina, born of Uraš, from the great womb a great destiny, grandiloquent counsellor of her own father, good stewardess of E-kur! Beautiful, glory of the holy throne-dais, merciful, of the black-headed! Holy Ninisina, making everything manifest! My lady, in a white garment and cloak! The impressive course of your outstandingly great deeds, which surpass description, is praised.

8-18. Your own father holy An has assigned to you supreme divine powers Lady, mercy, who man, who lets stand up (?), you brought from the womb. Your medical skills heal a man, a man. Lady who benefits a man with her incantations, and gives! Sores a man's body, her spells A pin at her (?) throat, on her (?) body. Lady, the plant of life The dying man Nintilmud, man shining He is entrusted (?) into the good hands of his god,

1 line fragmentary
approx. 40 lines missing

Segment B

1-22.
2 lines fragmentary Isin, the city
The wicked Ninisina Egal-
maḥ, the throne-dais The two of
them The king summoned by
name Ninisina desire
.....

1 line fragmentary Isin its offerings
and gifts, chair for you

..... enter Nibru. rightly
..... the gods

4 lines fragmentary Ninisina, exalted
child of An,, it is sweet to praise
you.

An adab to Ninisina (Ninisina E)

Segment A

1-6. I will praise the greatness of the who was engendered vigorous by great An -- holy Ninisina, who brought youthful power from the womb, who was brought up sitting on the holy knees of Uraš; who was copiously given divine powers of ladyship, and who is girded with fearsomeness and awesome radiance: Ninisina.

7-12. I will praise the greatness of my Ninisina, who was engendered vigorous -- holy Ninisina, who brought ladyship from the womb, who was brought up sitting on the holy knees of Uraš; who was copiously given divine powers of ladyship, and who is girded with fearsomeness and awesome radiance: Ninisina.

13-20. The lord wise in all matters, the Great Mountain, Father Enlil, the foremost among the Anuna gods, looked favourably on her who offered him salutations in all humility. The respected god the office of accountant lapis lazuli who provides the great gods with food, Ninisina, the rank of lady her greatness.

21-28. The lord wise in all matters, the Great Mountain, Father Enlil, the foremost among the Anuna gods, looked favourably on Ninisina offering him salutations in humility. The respected god the office of accountant lapis lazuli who provides the great gods with food, Ninisina, the office of ladyship her greatness.
unknown no. of lines missing

Segment B

1-6.
6 lines fragmentary

7. Saĝara.

8. Lady!

9. Its ĝišgiĝal of the sa-ĝara.

10-12. Good woman, Ninisina of Enlil made august.

13. Its uru.

14. An adab of Ninisina. (lines 13 and 14 are written as one line in source)

Ninisina and the gods (Ninisina F)

Segment A

unknown no. of lines missing

1-5. They stood around her. The holy and pure divine powers befit Ninisina, lady of the great divine powers. Her divine powers are divine powers bestowed on her by An. The Great Mountain Enlil determined a fate for her.

6-15. Having left the temple of Enlil, she entered Eridug, the pleasant place, and took her seat in the abzu shrine. Her father, Enki, seated her upon his knees. He truly cherished Ninisina -- as soon as took a fancy to jewels of šuba stone, they were hung around the neck of Ninisina; as soon as she took a fancy to a white linen garment, he dressed the daughter of holy An in it. Lord Nudimmud determined a fate for her.

unknown no. of lines missing

Segment B

1-2. She lay down with him on and spent time joyously with him.

3-9. "..... with your beloved spouse, Lord Pabilsaĝ, your chosen" This is what the Great Mountain Enlil determined as her fate for perfect with the great divine powers, the fifty divine powers, perfect adorned with jewels of šuba stone, the lady whose great name

10-12. In the shrine of Nibru, Dur-an-ki, the place of Enlil, she is indeed.

unknown no. of lines missing

Segment C

1-10. she is indeed In, the of An, she is indeed Ĝatumdug. In, her that reaches the heavens, she is indeed, the firstborn child. In Ĝirsu, the shrine which first brought forth the seed of mankind, my lady is indeed Mother Bau. In Umma, in the Šeg-kuršaga, she is indeed In

unknown no. of lines missing

Segment D

1-2. In, a dragon lying in wait for men, a sticking out its tongue at everybody, my lady is indeed Nungal.

3-11. My lady entered Lagaš. With her beloved spouse, Lord Pabilsaĝ, she the holy city, her chosen place. All the were drinking and enjoying She gave them She lay down with him on and spent time joyously with him.

12. Ninisina, it is sweet to praise you.

13. of Ninisina.

A hymn to Ninkasi (Ninkasi A)

1-4. Given birth by the flowing water
....., tenderly cared for by Ninḥursaĝa!
Ninkasi, given birth by the flowing
water, tenderly cared for by
Ninḥursaĝa!

5-8. Having founded your town upon
wax, she completed its great walls for
you. Ninkasi, having founded your town
upon wax, she completed its great walls
for you.

9-12. Your father is Enki, Lord
Nudimmud, and your mother is Ninti,
the queen of the abzu. Ninkasi, your
father is Enki, Lord Nudimmud, and
your mother is Ninti, the queen of the
abzu.

13-16. It is you who handle the and
dough with a big shovel, mixing, in a pit,
the beerbread with sweet aromatics.
Ninkasi, it is you who handle the
and dough with a big shovel, mixing, in
a pit, the beerbread with sweet
aromatics.

17-20. It is you who bake the beerbread
in the big oven, and put in order the piles
of hulled grain. Ninkasi, it is you who
bake the beerbread in the big oven, and
put in order the piles of hulled grain.

21-24. It is you who water the earth-
covered malt; the noble dogs guard it
even from the potentates (?). Ninkasi, it
is you who water the earth-covered malt;
the noble dogs guard it even from the
potentates (?).

25-28. It is you who soak the malt in a
jar; the waves rise, the waves fall.
Ninkasi, it is you who soak the malt in a
jar; the waves rise, the waves fall.

29-32. It is you who spread the cooked
mash on large reed mats; coolness
overcomes Ninkasi, it is you who
spread the cooked mash on large reed
mats; coolness overcomes

33-36. It is you who hold with both
hands the great sweetwort, brewing it
with honey and wine. Ninkasi, it is you
who hold with both hands the great
sweetwort, brewing it with honey and
wine.

37-40.

1 line fragmentary You the
sweetwort to the vessel. Ninkasi,
You the sweetwort to the vessel.

41-44. You place the fermenting vat,
which makes a pleasant sound,
appropriately on top of a large collector
vat. Ninkasi, you place the fermenting
vat, which makes a pleasant sound,
appropriately on top of a large collector
vat.

45-48. It is you who pour out the filtered
beer of the collector vat; it is like the
onrush of the Tigris and the Euphrates.
Ninkasi, it is you who pour out the
filtered beer of the collector vat; it is like
the onrush of the Tigris and the
Euphrates.

An adab to Ninlil (Ninlil A)

1-10. Ninlil, comprehensively replete with numerous divine powers! Equal to the Great Mountain; deciding destinies with Lord Nunamnir; suited to the Great Lion; pre-eminent over heaven and earth! Joyous princess (?), lady with the princely divine powers; conveying terror; wise with advice! Mother Ninlil, whose speech is a storm (?), you are a pleasure to Enlil's heart -- he has embraced you! Overseeing everything, Lord Nunamnir loves (?) you. You occupy a holy dais, Mother Ninlil; you provide the of prosperity. All the great lords and sovereigns have paid homage to you. Riding in princely style under a broad shelter in coolness, Mother Ninlil, you are the goddess who provides the divine powers of joy and prosperity.

11. Sa-gida.

12. Ninlil, you are more majestic than the other great gods, you are elevated with great and terrifying divine powers.

13. Its ĝišgiĝal.

14-26. equal to the great gods,
1 line fragmentary
approx. 6 lines missing
1 line fragmentary Mother Ninlil, righteous woman of Enlil, you dwell in the Ki-ur. In his heart filled with pleasure at your joyous divine powers, he has embraced you. The Enki and Ninki deities have perfected their divine powers throughout all countries for you. My lady, your speech is majestic -- take pleasure in your E-kur!

27. Sa-ĝara.

28. Good woman, Mother Ninlil, you ride across heaven and earth.

29. Its ĝišgiĝal.

30-32. My lady, unique and outstanding goddess throughout heaven and earth! Mother Ninlil, majestic lady, unique and outstanding goddess throughout heaven and earth! In his heart filled with pleasure at your joyous divine powers you are his beloved, into the future.

33. Its uru.

34. An adab of Ninlil. (lines 33 and 34 are written as one line in source)

A šir-gida (?) to Ninšubur (Ninšubur A)

Segment A

1-5. Lady, good seed of the Land, minister of An! Minister of An, Mother Ninšubur! From the interior of heaven, An bestowed upon you (?), and Enlil destined as your (?) fate, that you should take a lapis-lazuli sceptre in your hand and proceed in front of An.

6-10. As if you were a fecund ewe caring for its lambs, a fecund goat caring for its kids, or a fertile bearing mother caring for her children, through your powers folds are erected and pens are fenced off. In the folds erected through your powers and in the pens fenced off through your powers,

1 line fragmentary
unknown no. of lines missing

Segment B

1-8. "I will soothe hearts, I will soothe spirits. I will appease the Anuna gods I, who am to serve -- I, the tutelary deity, who am to serve, I will make the young lady, Inana, born in the shining mountains, rejoice. I, the lady,, will make her rejoice. I will soothe hearts, I will soothe spirits. I will appease the Anuna gods" This is how the lady celebrated in Akkil.

9. A šir-gida (?) of Ninšubur.

A hymn to Ninšubur (Ninšubur B)

1-10. The servant (šubur), the wise suppliant, the servant, the wise suppliant, the of Akkil, the wise suppliant has taken her seat in her city Akkil. The servant has taken her seat in Akkil. The servant, Ninšubur, Nintur, the servant, Ninšubur to An.

11-23. For Father Enlil, lord of all the lands; for Ninlil, lady of Ki-ur, the majestic place; for Enki, the bull of Eridug; for the good woman, Damgalnuna; for Ašimbabbar in Urim; for Ningal in her Agrun-kug; the Great Mountain Enlil; for, Ninurta, for Ninḫursaĝa, for youthful Utu in the shrine of E-babbar, for Ninirigal, for Inana in Zabalam, Enlil the great gods

24. Sa-gida.

25-30. Servant, as you took your seat on the lofty dais, Ninšubur, as you took your seat, as you took your seat on the dais like Father Enlil, as you took your seat like Enlil and Ninlil, (you said:) "I, like my mother, I, Kaka, will ride high in joy like my mother! I, Ninšubur I, Kaka, will ride high in joy like my mother."

31-40. My faithful minister of the E-ana, my Ninšubur of the E-ana, (you said:) "I, the august minister of the universe, I, Ninšubur of the universe, the faithful minister of the Anuna gods, Ninšubur of the Anuna gods, the faithful minister, the personal god of the Land, Ninšubur, the personal god of the Land, the faithful minister, the mother of the Land, Ninšubur, the mother of the Land, I will ride high in joy."

41. of Ninšubur.

A tigi to Nintur (Nintur A)

1-12. Lady Aruru of the house Keš, born in the mountains, the pure place! Nintur, supreme mother of all lands, Mother Nintur, Lady Aruru of the house Keš, born in the mountains, the pure place! Nintur, supreme mother of all lands, has appeared with the hair-raising fearsomeness of a lion. She has given birth to the en priest, has given birth to the lagar priest. On the holy throne-dais, Nintur has given birth to the king. Nintur has appeared with the hair-raising fearsomeness of a lion. She has given birth to the en priest, has given birth to the lagar priest. On the holy throne-dais, Nintur has given birth to the king.

13-18. Nintur has placed upon his head the that excels all;, who has established giving birth in joy. Mother Nintur, Nintur, has placed upon his head the that excels all; Nintur, who has established giving birth in joy.

19. Sa-gida.

20-35. Forceful lady with the nobility of heaven and earth, born Nintur!, which the prince has put in the abzu, she who has contended with the Great Mountain Enlil! Nintur, forceful lady with the nobility of heaven and earth, born Nintur!, which the prince has put in the abzu, she who has contended with the Great Mountain Enlil! The cow cries aloud to her about her calf and, because of her distress, Mother Nintur looks for him, Mother Nintur, the august lady of Keš, she who has contended with the Great Mountain Enlil. The cow cries aloud to her about her calf and, because of her distress, Nintur -- Mother Nintur -- looks for him, Mother Nintur, the august lady

of Keš, she who has contended with the Great Mountain Enlil.

36-43. When Mother Nintur sat upon the throne-dais on the holy seat of joy, the seat from which she has made everything numerous, it was then that the highest divine powers, which are golden, the glory of the numerous people -- the en priesthood and the kingship -- were created for Enlil. When Nintur, Mother Nintur, sat upon the throne-dais on the seat of joy, the seat from which she has made everything numerous, it was then that the highest divine powers, which are golden, the glory of the numerous people -- the en priesthood and the kingship -- were created for Enlil.

44. Sa-ĝara.

45. A tigi of Nintur.

A šir-gida to Ninurta (Ninurta A)

Segment A

1-8. The warrior, the lordly son of Enlil, Ninurta, the fierce bull, fit to be a prince, the hero manifest in E-šu-me-ša, the glory of E-kur, the rigorous judge, king, of the gods, the butting bull, placing his foot on the rebel lands, Ninurta, the lord of E-šu-me-ša, has taken his seat on the throne-dais of An.

9-17. Like the new moon he comes forth over the people. Like Nanna he is in heaven and earth. He holds in his hand a sceptre of shining precious metal, and the true crown of An is placed on his head. Like Utu he comes forth over the cypresses; like Nanna he stands over the high mountains. {The lord in the courtyard} {(1 ms. has instead:) The lord, the king},, the king who was born in the women's chambers in the mountains, second in rank

at least 6 lines missing

Segment B

1-9. playing, roaring, in the remote Lord Ninurta all the divine powers ornament of šuba stone, Inana, beautiful charms The lord of the great place of An, in the abzu constantly, the lord, the foremost one of the house of the excellent divine powers, greeting Enki in the abzu shrine.

10-22. August wisdom filling the Land like the abzu, of his pure house, he tends carefully, he calls. {The house of cedar} {(1 ms. has instead:) The lord}. He pours light over the fields. The lord with the holy mouth (?) standing on the high

mountains, the light keeping guard over, present constantly every month in the great shrine, Uta-ulu, lord of the gods, great hero of An's, great lord of Enlil's, Ninurta, august son of E-kur, lordly son of his own father, your praise is sweet!

23. A šir-gida of Ninurta.

Ninurta's journey to Eridug: a šir-gida to Ninurta (Ninurta B)

Segment A

1-7. The hero coming forth from the E-kur; Ninurta coming forth from the E-kur,

1 line fragmentary Ninurta, the son of Enlil,

1 line fragmentary in order to instruct, Ninurta went from the place of Enlil to Eridug.

8-13. To determine a destiny of abundance, to improve, to see that vegetation should grow lushly in the spacious land, to see that the cow-pens and sheepfolds should be heavy with butter and cream to make the shepherds rejoice, the warrior Ninurta went to Eridug.

14-28. To see that the Tigris and the Euphrates should roar, to see that, to see that the subterranean waters should be terrifying, to see that in the lagoons the carp and the goat-fish; to see that in the reed thickets mature and fresh reed, first fruits,; to see that the numerous animals, the creatures of the plain, the, the stag, the deer, the great; to see that; to see that the living creatures should not diminish, to see that; to see that the divine powers of Sumer shall not be forgotten, nor the divine plans of all the lands altered; to see that, to see that faithfulness will prevail (?), Ninurta, the son of Enlil, in order to make judgments

unknown no. of lines missing

Segment B

1-4. As the king went to the abzu, he prepared the way for him; as Ninurta

went to Eridug, he prepared the way for him. He made the roadway festive for him, he for him. He made Ninurta joyful in the abzu, in Eridug.

5-9. When the king arrived at the abzu, the day was spent in abundance and the night in celebration; when Ninurta arrived at Eridug, the day was spent in abundance and the night in celebration. The firstborn son of An presented him with divine powers for a lifetime; the lord of all divine powers restored the ancient divine powers to their places for him. The good days of Sumer were to come, Enki.

10-17. As a king, Ninurta, the son of Enlil, wore a crown and; as a lord, he tied on the shining headgear and held abundance in his hands. He came forth radiantly, raised his head high in the abzu, in Eridug. A youth who is the glory of the E-kur, he is the of kingship; he is the prayer of heaven and earth. With An and Enki he sits joyfully in the courtyard

unknown no. of lines missing

Segment C

1-3.

1 line fragmentary Ninurta, you are the great wall of Sumer. You are respected because of your heroism.

4-6. Lord who renders true judgments, son of Enlil, linen-clad, god of the determining of fates, suited for lordship, king of (?) the holy lustration rites, an expert in divination, you are indeed suited for the holy throne-dais!

7-19. Ninurta, who together with An determines the destiny in the abzu, in Eridug, what you say takes the breath away; the fate you determine is

immutable. Just as (?) for your statements, so also for your determining of fates, the heroic gods of the abzu salute you. O king, just as (?) you raise your head in the abzu, so, Ninurta, may you raise your head in Eridug! The Anuna gods speak in praise of your heroism. King, the E-kur; Ninurta, the E-kur; great its house. Dragon, lion, its abundance

20-30. At the word of Enlil, you rise up (?), warrior Ninurta. Your kingship's fearsomeness and awesome radiance covers the rebellious lands. Warrior, you harrow and you fortify the Land. From the heart of the mountains you bring down silver and lapis lazuli, the treasures of the mountains, to your father Enlil. On the horizon At evening, companion Lord who destroys the foreign lands, who always claims (?) victory, Ninurta you are the warrior of Enlil; you are authoritative in heaven, warrior unknown no. of lines missing
Segment D

1-7. He gave to you. He gave into your hands. the fifty great divine powers, the pure cleansing rites; fifty is the number of the divine powers of the E-igi-šu-galam, in which you determine the fates; fifty is the number of the divine powers of the hall of the evening meal, where your table is erected. No one can declare the great divine powers; no one the good divine powers.

8-14. Your city is august; your house is august. Your divine powers are august; your lustration rites are august. The commands of your kingship are august; the cry of your heroism is august. Ninurta, the son of Enlil, is august.

When you come forth from the house of, your tall shadow hangs over the Land; from the south as far as the highlands, it covers the Land like a garment.

15-20. Your grandeur pleases Enlil; Ninurta, your grandeur pleases Enlil. It pleases him that you give firm commands It pleases him that you determine fates It pleases him that you make the royal throne firm. It pleases him that you

21. It is a šir-gida of Ninurta.

A hymn to Ninurta (Ninurta C)

1-41.

1 line fragmentary , lordly son of Enlil, , hero who appears in glory, who in Enlil's house no one of E-kur, the rebel lands , lord , captain, king of Urim, , king of Adab , king of E-kur

1 line fragmentary of Ninlil to the of Enlil heaven and earth, the mother who bore Enlil of the hero

1 line fragmentary Zababa hero

20 lines missing

42-48. favourable before Ninurta, the great governor of Enlil, and Ninnibru, the beloved child of An.

4 lines missing

May the beloved spouse, Ninnibru, the great queen, be favourable towards you.

49-57. Ninurta, lord of the gods, glory of E-šu-me-ša, speaks most generously in praise: "My father Enlil!" Ninurta himself like a lion: "I am the hero belonging to Enlil, I am he who controls the affairs of Nibru., and do not let the birds escape. I am a man after the heart of my father Enlil, and I am the hero beloved by my mother Ninlil. I was born in the mountains; I am strong in the mountains."

58-63. Ninurta, before whose roaring the mountains tremble, hurricane, south storm that flashes with lightning, you belong to Enlil! May it therefore, may Ninurta's city, the shrine Nibru --

therefore He is indeed its beloved, is indeed its beloved; the lord is indeed the beloved of E-kur.

64-75. You desire everything in your heart, you wish for everything valuable in your heart. Hero, Enlil's right arm, youth without rival! Ninurta, Enlil's right arm, youth without rival, grandly heaping up with the fifty-headed, letting no enemies escape from the mountains! Wild raging lion, overpowering the enemy, Ninurta, wild raging lion, overpowering the enemy -- who like a foul moving storm the rebel lands and territories! Hero, first choice of his father, Lord Ninurta, first choice of his father! He is the hero, he is the hero, the hero who does not let the mountains escape! He (?) is the hero! He is Ninurta who does not let the mountains escape!

76-86. He is great in his anger (!) He (?) alone is a hero! No superior god raises himself against him! King who is great in heaven, great on earth, lordly in the east! Ninurta who is great in heaven, great on earth, lordly in the east! Mighty hero Ninurta! Praise be to Father Enlil! Praise be to the of intelligence, the lord who decides destinies, to Father Enki! Anuna gods, favourable before Ninurta, the great governor of Enlil, and Ninnibru, the beloved child of An.

A tigi to Ninurta (Ninurta D)

1-6. "I will fell trees, I will strike down forests. Let my mother know it. I, Ninurta, will fell trees, I will strike down forests. Let my mother know it. I will clear them away like an axe. Let my mother know it. I will strike down walls like a huge axe. Let my mother know it. I will make their troops tremble like Let my mother know it. I will devour them like storm and flood. Let my mother know it."

7-13. The warrior, in furious battle, smashes heads. The lord curses the disobedient, rebellious lands: "I will battering ram, I will your venom. I will destroy (?) your city gate, and reach your I will shield on (?) your tower, and reduce it to a pile of dust. I will your, like a city cursed by Enlil. I will you into ruin mounds, like a city hated by Ninurta."

14. Sa-gida.

15-32. O king, given strength by Enlil, conquer the foreign lands! Lord Ninurta, given strength by Enlil, conquer the foreign lands! Lord, first choice of An, given strength by Enlil, conquer the foreign lands! Lord Ninurta

4 lines missing

6 lines fragmentary Young woman Ninnibru, lady Lord Ninurta, my king Ig-alim, my king Šul-šagana, my king

33. Sa-ĝara, to be played with the hands (?).

34. A tigi of Ninurta (?).

A balbale to Ninurta (Ninurta F)

1-21. Good semen, good seed, king chosen by Enlil! Very good semen, very good seed, Ninurta, chosen by Enlil! My king, I shall call upon your name. Ninurta, I am your man, your man; I shall call upon your name. My king, ewes give birth to lambs, ewes give birth to lambs, ewes and rams are born; I shall call upon your name. My king, goats give birth to kids, goats give birth to kids, buck-goats are born; I shall call upon your name. My king, cows give birth to calves, cows give birth to calves, cows and breed-bulls are born; I shall call upon your name. My king, she-asses give birth to foals, she-asses give birth to foals, donkeys are born; I shall call upon your name. My king, humans give birth to children, humans give birth to children. Ninurta, king

22-31. Through the king, flax is born; through the king, barley is born. Through him, carp floods are made plentiful in the river. Through him, fine grains are made to grow in the fields. Through him, carp are made plentiful in the lagoons. Through him, mature and fresh reed are made to grow in the reed thickets. Through him, fallow deer and wild sheep are made plentiful in the forests. Through him, mašgurum trees are made to grow in the high desert. Through him, syrup and wine are made plentiful in the watered gardens. Through him, life which is long is made to grow in the palace.

32. A balbale of Ninurta.

A šir-namšub to Ninurta (Ninurta G)

1-16. King, your headdress hangs loose upon your neck, your kingship is gloriously manifest! Hero Ninurta, your headdress hangs loose upon your neck! Hero Pabilsaĝ, your headdress hangs loose upon your neck! Hero Ninĝirsu, your headdress hangs loose upon your neck; your kingship is manifest! Your kingship exists in the heavens, exists on the earth. You sit with Enki upon the holy throne-dais.

17-37. The hero, devastator of the mountains, pillager of cities, batters at the rebel lands. The hero Ninurta, devastator of the mountains, pillager of cities, the hero Pabilsaĝ, devastator of the mountains, pillager of cities, the hero Ninĝirsu, devastator of the mountains, pillager of cities, batters at the rebel lands. A king, a storm beating down from above: you are an unrivalled lord. Hero, you are the towering wall of your city; may your august name be invoked! Hero Ninurta, you are the towering wall of your city. Hero Pabilsaĝ, you are the towering wall of your city. Hero Ninĝirsu, you are the towering wall of your city; may your august name be invoked!

38-57. Since the day it was so decreed, your donkey-foals have gardens and meš trees. Šakkan, the lord of donkeys, has positioned them at your feet. Hero, your awesomeness is spread over the mountains; your grandeur covers all foreign lands. Hero Ninurta, your awesomeness is spread over the mountains. Hero Pabilsaĝ, your awesomeness is spread over the mountains. Hero Ninĝirsu, your awesomeness is spread over the mountains; your grandeur covers all

foreign lands. Since the day it was so decreed, your donkey-foals gardens and meš trees. Šakkan, the lord of donkeys, has positioned them at your feet.

58-75. You have taken your place upon the throne-dais of Nibru, where you sit with Father Enlil. You are the heroic son of Father Enlil. He made you stand in service in E-kur. You have taken your place upon the throne-dais of Lagaš. Speak to holy Mother Nanše, so she will cast her protecting arms over you like Utu! May she indicate your station for you! May she who has no fear of your splendour embrace your limbs! May my lady of the beneficent divine powers, with the ornaments of šuba stone about her neck,

1 line missing

76-87. The hero is most precious; his word is august. He is the sun of the Land; the discloser of great counsel in E-ama-lamma. Ninurta is most precious. Pabilsaĝ is most precious. Ninĝirsu is most precious; his word is august. He is the sun of the Land; the discloser of great counsel in E-ama-lamma.

88-101. Hero, on the battlefield the cities of the foreign lands have dedicated (?) a house to you: E-ama-lamma, a house of sanctuary (?). Ninurta, a house of sanctuary (?), Pabilsaĝ, a house of sanctuary (?), Ninĝirsu, on the battlefield the cities of the foreign lands have dedicated (?) a house to you: E-ama-lamma, a house of sanctuary (?). It is a most distant forest whose edges are widespread (?). Its extent is indeed with the king, E-ama-lamma. It is a forest, a most distant boat moored on the mountains.

102-110. If someone diminishes its borders, that man cuts off the house of his father at its borders, E-ama-lamma. If someone, though a stranger to his father, diminishes its borders, that man cuts off the house of his father at its borders, E-ama-lamma.

111. Its ĝišgiĝal.

112-133. The hero is a powerful force; may his storm leave no rain behind! The hero Ninurta is a powerful force. The hero Pabilsaĝ is a powerful force. The hero Ninĝirsu is a powerful force; may his storm leave no rain behind! My king is the pillager of cities for his father. O his valour! The hero Ninurta is the pillager of cities for his father. The hero Pabilsaĝ is the pillager of cities for his father. The hero Ninĝirsu is the pillager of cities for his father. O his valour! My king, the mountains, you Hero Ninurta, before you the land swells (?) as if

134-164. My king, you covered the edge of the sea with rays of light. On that day from the gold (?) of Ḫarali you are Ena-tum. From the cornelian and lapis lazuli of the land of Meluḫa you are Ena-tum. From the dušia stone of the land of Marḫaši you are Enakam. From the silver of fifteen cities you are Enakam. From the copper and tin of Magan you are Enakam. From the bronze of you are Enakam (?). From the silver of Dilmun you are Ena-tum. From the im-kalaga clay of the mouth of the hills you are Enakam. From the gypsum of the shining hills you are Enakam.

10 lines missing or fragmentary

165-171. House of the rebel lands! Ah you! You! Ah me! Me! House of the rebel lands, when will your clay return to

its abzu? House of the rebel lands, when will your reeds return to their reedbeds? House of the rebel lands, when will your beams return to their forests?

172-183. The enemy on the wall, and pays homage. My king, if only he knew your outstanding strength! Hero Ninurta, if only he knew your mighty awesomeness! If only he knew your devouring of men like a lion! If only he knew your like a dragon! If only he knew your kid and lamb like a lion!

184. Its kišu.

185-186. A šir-namšuba of Ninurta.

A hymn to Ninurta

1-2. Ninurta, son of Nunamnir,,
lord, youthfulness.
unknown no. of lines missing

A hymn to Nungal (Nungal A)

1-11. House, furious storm of heaven and earth, battering its enemies; prison, jail of the gods, august neck-stock of heaven and earth! Its interior is evening light, dusk spreading wide; its awesomeness is frightening. Raging sea which mounts high, no one knows where its rising waves flow. House, a pitfall waiting for the evil one; it makes the wicked tremble! House, a net whose fine meshes are skillfully woven, which gathers up people as its booty! House, which keeps an eye on the just and on evildoers; no one wicked can escape from its grasp. House, river of the ordeal which leaves the just ones alive, and chooses the evil ones! House, with a great name, nether world, mountain where Utu rises; no one can learn its interior! Big house, prison, house of capital offences, which imposes punishment! House, which chooses the righteous and the wicked; An has made its name great!

12-26. House whose foundations are laden with great awesomeness! Its gate is the yellow evening light, exuding radiance. Its stairs are a great open-mouthed dragon, lying in wait for men. Its door jamb is a great dagger whose two edges the evil man. Its architrave is a scorpion which quickly dashes from the dust; it overpowers everything. Its projecting pilasters are lions; no one dare rush into their grasp. Its vault is the rainbow, imbued with terrible awe. Its hinges are an eagle whose claws grasp everything. Its door is a great mountain which does not open for the wicked, but does open for the righteous man who was not brought in through its power. Its bars are fierce lions locked in stalwart embrace. Its

latch is a python, sticking out its tongue and hissing. Its bolt is a horned viper, slithering in a wild place. House, surveying heaven and earth, a net spread out! No evildoer can escape its grasp, as it drags the enemy around.

27-31. Nungal, its lady, the powerful goddess whose aura covers heaven and earth, resides on its great and lofty dais. Having taken a seat in the precinct of the house, she controls the Land from there. She listens to the king in the assembly and clamps down on his enemies; her vigilance never ends.

32-39. Great house! For the enemy it is a trap laying in wait, but giving good advice to the Land; fearsome waves, onrush of a flood {that overflows the river banks} {(1 ms. has instead:) which never stops raging, huge and overflowing (?)}. When an individual is brought in, he cannot resist its aura. The gods of heaven and earth bow down before its place where judgments are made. Ninegala takes her seat high on its lapis-lazuli dais. She keeps an eye on the judgments and decisions, distinguishing true and false. Her battle-net of fine mesh is indeed cast over the land for her; the evildoer who does not follow her path will not escape her arm.

40-47. When a man of whom his god disapproves (?) arrives at the gate of the great house, which is a furious storm, a flood which covers everybody, he is delivered into the august hands of Nungal, the warden of the prison; this man is held by a painful grip like a wild bull with spread (?) forelegs. He is led to a house of sorrow, his face is covered with a cloth, and he goes around naked. He the road with his foot, he in a wide street. His acquaintances do

not address him, they keep away from him.

48-54. Even a powerful man cannot open up its door; incantations are ineffective (?). It opens to a city in ruins, whose layout is destroyed. Its inmates, like small birds escaped from the claws of an owl, look to its opening as to the rising of the sun. Brother counts for brother the days of misfortune, but their calculations get utterly confused. A man does not recognise his fellow men; they have become strangers. A man does not return the password of his fellow men, their looks are so changed.

55-61. The interior of the temple gives rise to weeping, laments and cries. Its brick walls crush evil men and give rebirth to just men. Its angry heart causes one to pass the days in weeping and lamentation. When the time arrives, the prison is made up as for a public festival; the gods are present at the place of interrogation, at the divine river ordeal, to separate the just from the evildoers; a just man is given rebirth. Nungal clamps down on her enemy, so he will not escape her clutches.

62-74. Then the lady is exultant; the powerful goddess, holy Nungal, praises herself: "An has determined a fate for me, the lady; I am the daughter of An. Enlil too has provided me with an eminent fate, for I am his daughter-in-law. The gods have given the divine powers of heaven and earth into my hands. My own mother, Ereškigala, has allotted to me her divine powers. I have set up my august dais in the nether world, the mountain where Utu rises. I am the goddess of the great house, the holy royal residence. I speak with grandeur to Inana, I am her heart's joy. I

assist Nintur at the place of child-delivery (?); I know how to cut the umbilical cord and know the favourable words when determining fates. I am the lady, the true stewardess of Enlil; he has heaped up possessions for me. The storehouse which never becomes empty is mine;"

75-82. "Mercy and compassion are mine. I frighten no one. I keep an eye upon the black-headed people: they are under my surveillance. I hold the tablet of life in my hand and I register the just ones on it. The evildoers cannot escape my arm; I learn their deeds. All countries look to me as to their divine mother. I temper severe punishments; I am a compassionate mother. I cool down even the angriest heart, sprinkling it with cool water. I calm down the wounded heart; I snatch men from the jaws of destruction."

83-94. "My house is built on compassion; I am a life-giving (?) lady. Its shadow is like that of a cypress tree growing in a pure place. Birtum the very strong, my spouse, resides there with me. Taking a seat on its great and lofty dais, he gives mighty orders. The guardians of my house and the fair-looking protective goddesses My chief superintendent, Ig-alim, is the neck-stock of my hands. He has been promoted to take care of my house; My messenger does not forget anything: he is the pride of the palace. In the city named after (?) Enlil, I recognise true and false. Ninḥarana brings the news and puts it before me. My chief barber sets up the bed for me in the house imbued with awesomeness. Nezila arranges joyous {(1 ms. adds:) and valued (?)} occasions (?)."

95-105. "When someone has been brought into the palace of the king and this man is accused of a capital offence, my chief prosecutor, Nindimgul, stretches out his arm in accusation (?). He sentences that person to death, but he will not be killed; he snatches the man from the jaws of destruction and brings him into my house of life and keeps him under guard. No one wears clean clothes in my dusty (?) house. My house falls upon the person like a drunken man. He will be listening for fanged (?) snakes in the darkness of the house. My house gives birth to a just person, but exterminates a false one. Since there are pity and tears within its brick walls, and it is built with compassion, it soothes the heart of that person, and refreshes his spirits."

106-116. "When it has appeased the heart of his god for him; when it has polished him clean like silver of good quality, when it has made him shine forth through the dust; when it has cleansed him of dirt, like silver of best quality, he will be entrusted again into the propitious hands of his god. Then may the god of this man praise me appropriately forever! May this man praise me highly; may he proclaim my greatness! The uttering of my praise throughout the Land will be breathtaking! May he provide butter from the pure cattle-pen, and bring the best of it for me! May he provide fattened sheep from the pure sheepfold, and bring the best of them for me! Then I will never cease to be the friendly guardian of this man. In the palace, I will be his protector; I shall keep watch over him there."

117-121. Because the lady has revealed her greatness; because she has provided

the prison, the jail, her beloved dwelling, with awesome radiance, praise be to Nungal, the powerful goddess, the neck-stock of the Anuna gods, whose no one knows, foremost one whose divine powers are untouchable!

A šir-gida to Nuska (Nuska A)

Segment A

1-14.

2 lines missing or fragmentary You who bundle together the divine powers, the divine powers, articulate house of the king, who give instruction throughout the breadth of heaven and earth, adviser of the Land, Nuska! The Great Mountain Enlil has summoned you to his divine powers. He has made long life issue gloriously in heaven and earth for you who were fathered by Lord Nunamnir; you are his beloved lord. He has entrusted the princely divine powers of the E-kur, the august shrine, the holy divine powers, the august and most complex divine powers, the divine powers of the father, of the Great Mountain to you. Lord Nuska, summoned by the Prince! He has truly installed you Nuska as leader of the assembly, and has truly installed you to make most brilliant the holy precinct and the pure lustrations, to position the holy vessels, to perfect the divine powers of his status as Enlil, and to amplify the great divine powers.

15-26. The Great Mountain has entrusted you with organising the divine plans of heaven and earth, throughout the breadth of heaven and earth, setting on their course the great decisions and perfecting the cultic ordinances, Nuska, good lord of Enlil! Impressively strong minister of Enlil, wielding the holy sceptre, pre-eminent leader of the gods, who broadens heaven and earth, good minister, lord of the great words, honourable son of An, with broad chest, endowed with great strength by the Prince, perfecting the divine powers of all that is great! Cup-bearer who makes

the holy copper bowls shine, lord of the divine powers of the offering-table, you of great terrifying splendour! Temple cleaner, šita priest of the abzu, you sprinkle the temple courtyard! Great, working industriously on the Holy Mound to prepare best butter and best milk, reciting to cool the with incantation formulae, to perfect the holy prayers, making shine, hurrying about, organising food offerings,

approx. 11 lines missing
Segment B

1-15.

4 lines fragmentary E-kur The great divine powers

2 lines fragmentary The great divine powers Nuska E-kur Nuska

3 lines fragmentary
approx. 7 lines missing
Segment C

1-24.

2 lines fragmentary Your verdicts are great verdicts, Important lord, wise My god, like the rainbow, in Ubšu-unkena,, the great gods of heaven and earth

3 lines fragmentary Hero, you have the sceptre

3 lines fragmentary
..... has declared a name for you.

9 lines fragmentary
approx. 4 lines missing
Segment D

1-10. to him with broad wisdom, understanding everything, concentrating on the whole world. In the august sanctuary he has indeed given to Nuska the mattock, the plough that opens up the cultivated fields, the furrows, speckled barley, the grain pile and the granary heaped up to the maximum,, years

of plenty, delight,, abundance and life until distant days. Mighty man, with heroic arms, hurrying to battle, covering the Land, throwing fire at the enemy, burning the wicked, trampling underfoot opponents from the mountains, the insubmissive lands! Bulls with fat forelegs, sheep with long fleece, and great food offerings, are brought before you, Nuska, lord beloved by An.

11-24. You make truly perfect your divine powers which are bound to the foreign lands, and you make very great your divine powers of enormous importance, Nuska, great lord, son of An. May you be praised appropriately. You who make the holy princely šita vessels look especially fine, who search out decisions, august in heaven and earth, protective deity of E-kur, glory of E-kur, who make great verdicts, decision maker in heaven and earth, lord who identifies the great claims, arms wielding a battle net over the enemy but which lead the just correctly! Hero who bears all the great terrifying divine powers, who covers the earth with awesome splendour like a mighty storm -- An be praised for your very great eminence! Your own father has declared your fame: immensely complex lord who has taken his seat, who perfects the divine powers, lion of the far distance, lion standing by, leader of the assembly, Nuska, it is sweet to praise you.

25. A šir-gida of Nuska.

A šir-gida to Nuska (Nuska B)

1-6., Enlil decreed your birth in the E-kur! Nuska, Enlil decreed your birth in the E-kur! Lord Nudimmud, the king of prosperity, honoured you in the abzu. Good minister, I shall praise you! Nuska, majestic minister of Enlil, your praise is good and most sweet. My king, I shall praise you in song!

7-14. You are the light of the good shepherd Enlil, and you have been given a majestic name by Ninlil. You have been given wisdom by Enki. You were born to Enul and Ninul, and so you are united with the lordly seed. You are the E-kur's song. You are a minister fit for his king: Nuska, you are the man of Enlil's heart.

15-25. You are the wise one among the Anuna gods! You are pre-eminent in just speech! You are the good minister of Father Enlil! You do not alter what you have spoken justly. You are the light of the shining You have been given authority You have been looked on favourably by Enlil. You are an adornment of the household of Enlil.
3 lines fragmentary
approx. 30 lines missing

56-63.
4 lines fragmentary You make pleasing the offering table of Nintur. You issue orders for Ennugi. You life for the king. You over the single path of heaven and earth.

64-71. At the command of the household of Enlil, you the great divine powers, you the good divine powers, you are the good provider of the majestic divine powers, you make manifest the everlasting divine powers;

you are clothed in the divine powers of ba garments and linen garments; you make the princely divine powers prosper, you perfect the multitude of the divine powers.

72-76. The Anuna, the great gods, all honour you with due praise: "Minister, you are endowed with princely strength the lustration rites. You gladden Father Enlil's heart!" Praise be to Nuska, the leader of the assembly!

77-78. Praise to Nisaba, the righteous, glorious woman who consults with An!

79. A šir-gida of Nuska.

A balbale to Šara (Šara A)

1-33.

29 lines missing

1 line fragmentary great radiance
..... Šara, the song praising you befits
you. Šara, your divine powers are most
precious; Father An, who has
engendered you

34-45. Your own mother, holy Inana,
has let you sit with her on the holy
..... she is the Mistress. She has let you
..... She has called you by a good
name. joyfully in your
dwells; the lord shines forth in its
midst.

1 line fragmentary Šara, you,
praying in the good and holy
....., the princely son, grandiloquent
..... holy, coming forth like the
sun from the shrine E-maḫ.

46. A balbale of Šara.

A hymn to Šul-pa-e (Šul-pa-e A)

Version A

1-9. Hero, who shines forth like moonlight over the upper city! Hero Šul-pa-e, who shines forth like moonlight over the upper city! Eminent and famous Šul-pa-e, who shines forth like moonlight over the upper city! Lord of great divine powers, god who appears in glory, Šul-pa-e, of great divine powers, god who appears in glory, lordly in battle, who makes vegetation grow tall in the Land! Lord who raises his great arms, battle-club that smashes all enemies! Pre-eminent brother-in-law of Father Enlil, good youth! Enlil has named your august name.

10-18. Lordly with weapons in the thick of battle! Owner of the rebel lands, lordly in the rebel lands, my king, you are an august god! You are an august god, and your wife is an august queen. You are beloved by Ninḫursaġa. You are a hero before whom the gods are very fearful. Hero Šul-pa-e, lordly in heaven and on earth, my, may your name be truly called upon in all the foreign lands! My king, may your greatness be truly called upon in all the foreign lands!

19-30. August, rising flood, storm which approaches mankind! People tremble (?) in prayer before you like frightened birds. Rising, imbued with awesomeness, no one you. Of terrifying appearance, endowed with fearsome splendour, you are imbued with great awesomeness. You are a hurricane that approaches mankind, a great that sweeps men down, that mankind! In the mountains you measure the fields like a emitted from heaven, without compare,

....., who brings daylight to the mountains,, battering,, who flashes like lightning.

31-40. Falling upon mankind like a bird of grief, a namtar demon with no hands or feet, suited (?) to the night, prowling at night like a namtar demon,, shaped like a -- you, hero Šul-pa-e, are the lord of orchards and gardens, plantations and green reedbeds, of the quadrupeds of the wide high desert, of the animals, the living creatures of the plains. An, king of the gods, has put them in your hands; he has put them in your hands, and you are their lord. Hero Šul-pa-e, they cannot escape your clutches.

41-48. It is his food that anyone who has food eats; it is his water that anyone who has water drinks. And so people no longer call upon the name of their personal gods, but in every mouth the name of him who is their only god. The hand of his god He does not the hand, he does not the mouth. He takes away, he gives you your

49-61. You are the throne-bearer of An and Enlil, the fierce constable of the gods, and the table-steward of Enlil. You do not these people what you have placed. He brings (?) to you that he has handed you., after you have from above; the heavy cover like a garment., after has said,, he addresses a prayer to you. After he has declared his of lament to you, he calls (?) to you like a of a boat in an inundation, and raises to you.

62-85. You make him shine like gold, and polish him like bronze, then you

restore him to the benign hands of his
god. shining, and lifts his head
proudly. appears gloriously in the
Land.

5 lines fragmentary, you release
..... for your beloved., you place
..... for your little ones., you
release for your little ones.,
you release for your great ones.

2 lines fragmentary on the fifteenth
day.

4 lines fragmentary You are the merciful
king of the foreign lands, looking
mercifully

1 line fragmentary

Version B (fragment of a divergent
version)

unknown no. of lines missing

1-8.

6 lines fragmentary like Šul-pa-e.
My king may he call your name.

A hymn to Utu (Utu B)

1-6. Emerging below and gazing upwards, Utu, great physician, father of the black-headed, wearing a lapis-lazuli beard in the E-babbar! Utu, great hero, focus of the assembly, king, bison running over the mountains! Utu, bison running over the mountains!

7-12. A young wild cow, a young gazelle (?) caught in a trap, Utu, the son born with the city to Ningal in the E-nun-ana, a bull, a cedar fed with water thriving among cypresses, holy (?), patient-hearted, playful, radiating light, he is iridescent radiance!

13-21. Then, as my king comes forth, the heavens tremble before him and the earth shakes before him. After he has left the palace he The heavens May the bolt of heaven The stars are awe-struck. His mother in the streets. She spreads her protection towards Utu. He has raised his head over the mountains; he is indeed their king!

22-26. Utu who decrees judgments for all countries, the lord, the son of Ningal, who renders decisions for all countries, the lord who is highly skilled at verdicts, the son of Enlil, highly knowledgeable and majestic Utu, the son of -- Utu has placed the on his head.

27-32. The lord, the son of Ningal, holds the 50 in his hand and thunders over the mountains like a storm. He has lifted his head over the Land. My king Utu, you cross the shining mountains, the shining mountains like an eagle! He has lifted his gaze over the mountains.

A šir-namšub to Utu (Utu E)

1-7. Whoever has eaten good bread has also drunk good beer, in the house where the righteous man has filled the bowls with liquor -- the lord of the storehouse, the Great Mountain Enlil; the lady of the storehouse, the great mother Ninlil; youthful Utu, lord of the mountain; Šerida, youthful leader of battle; the Enki and Ninki deities; Enmul and Ninmul.

8. 1st kirugu.

9-18. Unto distant days, indeed forever, stand by the righteous man who gives you bread, O exalted one, O exalted one, O exalted one -- elalu! Unto distant days, indeed forever, stand by the most righteous of men who gives you bread, O lord of the storehouse, Great Mountain Enlil! O lady of the storehouse, great mother Ninlil! O youthful Utu, lord of the mountain! O Šerida, youthful leader of battle! O exalted one, O exalted one, O exalted one -- elalu!

19-23. May the righteous man have a long life, indeed forever! May the most righteous of men have a long life, indeed forever! Stand by him, O exalted one, O exalted one, O exalted one -- elalu!

24. 2nd kirugu.

25-33. Auamma! -- in the house -- ulili! Allilamma! -- in the house -- ulili! Pour out beer for him, pour out liquor for him, O minister, pour out liquor for your lord, O Nuska, pour out liquor for Enlil! Beer has now been poured out: let me give you this beer to drink. Liquor has now been poured out: let me give you this liquor to refresh yourself. O lord, eat and

drink! May it be acceptable (?) to you! O Enlil, eat and drink! May it be acceptable (?) to you!

34-40. As you eat, flax comes into being, grain comes into being. As you drink, early floods come into being in the rivers. As you eat, mottled grain comes into being in the fields. Accept what the righteous man has brought to you! Accept the flour that the most righteous man has brought to you! He has paid homage to you. He says to you "Eat", he says to you "Drink".

41. 3rd kirugu.

42-50. The beer for the bur-gia offerings has been filled to overflowing. Among the offerings of the house, at the place where the huge bowls have been stood under the heavens, where bread has been offered by pure hands, at the house where the righteous man has offered prayers, where the most righteous of men has offered prayers, where the god of the man has offered prayers, where Lord Enki has offered prayers, there the righteous man has filled to overflowing the beer for the bur-gia offerings.

51-58. The righteous man, the most righteous of men, has filled them to overflowing. O lord of the storehouse, Great Mountain Enlil, he has filled them to overflowing. O lady of the storehouse, great mother Ninlil, he has filled them to overflowing. The most righteous of men has the bowls with your beer. May this bronze vessel increase his long life. When Nibru had been fully built, when had been, when the brickwork of this house had been, the living spouse, the seed of the house, the seed

59. 4th kirugu.

60-66. Gaze upon him, gaze upon him!
O Utu, gaze upon him, gaze upon him!
O wild bull of the E-babbar, gaze upon
him, gaze upon him! O bearded one, son
born to Ningal,, gaze upon him!
When you gaze upon the bulls in the
cattle-pen, bulls fill the cattle-pen. When
you gaze upon the sheep in the fold,
sheep fill the fold. When you have gazed
upon the man,

67. 5th kirugu.

68-73. For you, I will clear away from
the malt the droppings of the little birds.
For you, I will clear away from the grain
the droppings of the rodents. For you, I
will clear away from the grain ears the
beaks of the locusts. May the lord eat
this produce -- he has eaten May
the hero, youthful Utu, drink -- he has
drunk May youthful Utu --
he will give it to me to eat; may he
-- he will give it to me to drink.

74. 6th kirugu.

75-79. The beer your seat in the
brewery. Over your brewing vats
The good minister the gala priest.
The minister of the good house
Youthful Utu

80. 7th kirugu.

81-84. When the heart, the
precious seed The holy offerings
..... Youthful Utu

85. 8th kirugu.

86-110. Ulili! Enlil
2 lines missing
21 lines fragmentary

111. kirugu.

x. (This composition is inscribed on a
tablet whose colophon specifies it as a
šir-namšub of Utu)

A šir-namšub to Utu (Utu F)

1-23.

17 lines fragmentary Youthful Utu, calf of the wild cow, calf of the wild cow, calf of the righteous son, Utu, royal brother of Inana! He who brings thirst to streets and paths (?), Utu, he of the tavern, provided beer, youthful Utu, he of the tavern, provided beer.

24-30. (Inana speaks:) "My brother, awe-inspiring lord, let me ride with you to the mountains! Lord of heaven, awe-inspiring lord, lord, let me ride with you to the mountains; to the mountains of herbs, to the mountains of cedars, to the mountains; to the mountains of cedars, the mountains of cypresses, to the mountains; to the mountains of silver, the mountains of lapis lazuli, to the mountains; to the mountains where the gakkul plants grow, to the mountains; to the distant source of the rolling rivers, to the mountains."

31-34. "My brother, come, let me My brother, the midst of the sea my eyes. My brother, women Utu, women"

35-38. "I am unfamiliar with womanly matters, with I am unfamiliar with womanly matters, with sexual intercourse! I am unfamiliar with womanly matters, with kissing! I am unfamiliar with sexual intercourse, I am unfamiliar with kissing!"

39-43. "Whatever exists in the mountains, let us eat that. Whatever exists in the hills, let us eat that. In the mountains of herbs, in the mountains of cedars, in the mountains of cedars, the mountains of cypresses, whatever exists in the mountains, let us eat that."

44-49. "After the herbs have been eaten, after the cedars have been eaten, put your hand in my hand and then escort me to my house. Escort me to my house, to my house in Zabalam. Escort me to my mother, to my mother Ningal. Escort me to my mother-in-law, to Ninsumun. Escort me to my sister-in-law, to Ĝeština."

50-56. For those who venture forth single-handed, who venture forth from a man's house, for those who venture forth from a man's house, who venture forth single-handed, Utu: you are their mother, Utu, you are their father. Utu, as for the orphans, Utu, as for the widows, Utu: the orphans look to you as their father, Utu, you succour the widows as their mother. With you

x. (This composition is inscribed on a tablet whose colophon specifies it as a šir-namšub of Utu)

A hymn to Sadarnuna (Sadarnuna A)

Segment A

1-3. The just woman dwelling among the great divine powers is the lady unsurpassed in ladyship! Sadarnuna, the just woman of far-reaching and just counsel, is the beloved of An!

4-8. The great authority (?), the majestic quay, made fitting for the Eš-maḥ by Enul and Ninul, the just woman has erected her majestic dais in the courtyard of Enlil. As she stands in the holy storehouse Eš-maḥ, the place, she conveys terrifying awesomeness. The beloved offspring of An the king, as she is worthy of the Pada-nunus (?), the Eš-maḥ (?).

9-15. In his E-melem-ḥuš conveying great awesomeness, fear, serving the great gods of heaven and earth, her spouse, the assembly leader Nuska,

.....

4 lines fragmentary

unknown no. of lines missing

Segment B

1-4.

1 line fragmentary Enlil (?)

1 line fragmentary The heart of Ninlil

.....

5. Sadarnuna, praising you is sweet.

A hymn to Kusu (Kusu A)

1-8. O angry great butting bull! O torch!
O great bull of Enki, standing
aggressively, coming forth from the
abzu, the pure place! O Gibil (the god of
fire) , the palace and hall, as he
radiates great awesomeness, his
countenance! O Nun-bar-ana,
angry avenger (?), bringing forth
the great torch from the abzu, lifting his
head with the noble divine powers!

9-19. O antler-like horn of a mountain
goat! Cedar, cypress, juniper and
boxwood, white wool and black wool,
white birch and black birch, a string of
apples tied to a long string of figs, butter
flowing from the holy cattle-pen and
sheepfold in the oven and purified
by the torch, reeds are tied up and
lit

2 lines fragmentary

20-26. In their Kusu has
consecrated the, she has purified
the oven., she has filled the
purified Kusu has then put
numerous bulls and numerous sheep into
the great oven. Kusu has then put
numerous bulls and numerous loaves
into the great oven.

27-33. Destiny, prosperity -- the wood of
destiny, wood of prosperity, and the
reeds of destiny, reeds of prosperity,
adorn the holy cattle-pen. Through the
wool from a fair lamb and the wool from
a fair kid, Gibil, the foremost, the right
arm, lifting his head to heaven receives
water from the holy teats of heaven.

34-39. This water consecrates the
heavens, it purifies the earth. It purifies
the cattle in their pen. It purifies the
sheep in their fold. It purifies Utu at the

horizon. It purifies Nanna at the zenith
of heaven. Thus may it cleanse, may it
cleanse the of the house.

40-41. From Eridug (?) praise to lady
Kusu, the princess of the holy abzu,
.....

The temple hymns

1-7. O E-unir (House which is a ziqqurat), grown together with heaven and earth, foundation of heaven and earth, great banqueting hall of Eridug! Abzu, shrine erected for its prince, E-du-kug (House which is the holy mound) where pure food is eaten, watered by the prince's pure canal, mountain, pure place cleansed with the potash plant, Abzu, your tigi drums belong to the divine powers.

8-15. Your great wall is in good repair. Light does not enter your meeting-place where the god dwells, the great, the beautiful place. Your tightly constructed house is sacred and has no equal. Your prince, the great prince, has fixed firmly a holy crown for you in your precinct -- O Eridug with a crown placed on your head, bringing forth thriving thornbushes, pure thornbushes for the susbu priests (?), O shrine Abzu, your place, your great place!

16-23. At your place of calling upon Utu, at your oven bringing bread to eat, on your ziqqurat, a magnificent shrine stretching toward heaven, at your great oven rivalling the great banqueting hall, your prince, the prince of heaven and earth can never be changed, the, the creator, the, the wise one, the, Lord Nudimmud, has erected a house in your precinct, O E-engura (House of the subterranean waters), and taken his seat upon your dais.

24. 23 lines: the house of Enki in Eridug.

25-33. O, shrine where destiny is determined,, foundation, raised with a ziqqurat,, settlement of

Enlil, your, your right and your left are Sumer and Akkad. House of Enlil, your interior is cool, your exterior determines destiny. Your door-jambs and architrave are a mountain summit, your projecting pilasters a dignified mountain. Your peak is a peak of your princely platform. Your base serves heaven and earth.

34-37. Your prince, the great prince Enlil, the good lord, the lord of the limits of heaven, the lord who determines destiny, the Great Mountain Enlil, has erected a house in your precinct, O shrine Nibru, and taken his seat upon your dais.

38. 13 lines: the house of Enlil in Nibru.

39-46. O Tummal, exceedingly worthy of the princely divine powers, inspiring awe and dread! Foundation, your pure lustration extends over the abzu. Primeval city, reedbed green with old reeds and new shoots, your interior is a mountain of abundance built in plenitude. At your feast held in the month of the New Year, you are wondrously adorned as the great lady of Ki-ur rivals Enlil. Your princess, Mother Ninlil, the beloved wife of Nunamnir, has erected a house in your precinct, O E-Tummal (Tummal House), and taken a place upon your dais.

47. 8 lines: the house of Ninlil in Nibru.

48-56. O E-melem-ḫuš (House of terrifying radiance) exuding great awesomeness, Eš-maḫ (Magnificent shrine), to which princely divine powers were sent from heaven, storehouse of Enlil founded for the primeval divine powers, worthy of nobility, lifting your head in princesship, counsellor of E-kur,

parapeted buttress, your house the platform with heaven. The decisions at its place of reaching the great judgment - the river of the ordeal -- let the just live and consign to darkness the hearts that are evil. In your great place fit for pure lustration and the rites of išib priests, you dine with Lord Nunamnir.

57-59. Your prince, the prince who is the counsellor of Enlil and worthy of Eš-maḫ, the udug demon of E-kur, the leader Nuska, has erected a house in your precinct, O house of Enlil, and taken his seat upon your dais.

60. 12 lines: the house of Nuska in Nibru.

61-68. O E-me-ur-ana (House which gathers the divine powers of heaven) standing in a great place, the just divine powers which the warrior, strength of battle, heroic mace, carrier of the quiver, mighty bustling brick building, your foundation is eternal. Founded by the primeval lord, with decisions which belong to the princely divine powers, holy soil filling the mountain, lifting your head among the princes, magnificent house, the wonder coming from you is like the sun whose glow spreads. E-šu-me-ša (House which the divine powers), Enlil has instilled your name with terrifying awesomeness.

69-75. Your prince, the great, the warrior whose strength is boundless, the great ruler for Enlil, the noble who rivals heaven and earth, the provisioning (?) seal-keeper of Father Enlil who makes the great divine powers perfect, the, the leader for Father Enlil, the foremost, the lion engendered by the Great Mountain, who destroys the hostile lands for Enlil, Lord Ninurta, has

erected a house in your precinct, O E-šu-me-ša, and taken his seat upon your dais.

76. 15 lines: the house of Ninurta in Nibru.

77-85. O E-ĝa-duda (House, chamber of the mound),, crown of the high plain, holy place, pure place, house, your foundation is a great princely mooring pole. Du-saĝ-dili (Singular mound), your lady, the singular woman who keeps the chamber and the dais full, gladdens your platform in princely style. Your princess who avoids anger and is exceedingly wise, the princely daughter who prospers together with the Great Mountain, Šu-ziana, the junior wife of Father Enlil, has erected a house in your precinct, O Du-saĝ-dili, and taken her seat upon your dais.

86. 9 lines: the house of Šu-ziana in Ĝagi-maḫ.

87-95. O mighty Keš, form of heaven and earth, arousing terror like a great horned viper, house of Ninĝursaĝa, built in a terrifying place! Respected Keš, your interior is a deep interior while your exterior is tall. Great lion on the high plain and roving about on the plain, great hill established by incantations, twilight interior in which moonlight does not shine, Nintur has made you beautiful -- O house Keš, your brickwork and your moulding of it! Your terrace! Your exterior, a lustrous suḫ crown, and your building of it!

96-99. Your princess, the silencing princess, the true and great lady of heaven -- when she talks heaven trembles, when she opens her mouth a storm thunders -- Aruru, the sister of Enlil, has erected a house in your

precinct, O house Keš, and taken her seat upon your dais.

100. 13 lines: the house of Ninĥursaĝa in Keš.

101-108. O Urim, bull standing in the wet reeds, E-kiš-nu-ĝal (House sending light to the earth (?)), calf of a great cow, light of holy heaven,, trap laid in a nest, Urim, container feeding all lands, you are a shrine in a pure place, earth of An -- O house of Suen, at your front a prince, at your back a ruler, your dining hall with adab songs, your great, holy banqueting hall with šem and ala drums! The light coming from you and your true lordship is a precious destiny.

109-117. Ĝipar, princely shrine of the holy divine powers, shining like the sun, E-kiš-nu-ĝal, beaming moonlight which comes forth in the Land, broad light of midday which fills all lands, house, your platform is a great snake, a marsh of snakes. Your foundation is the abzu, fifty in number, and the engur, seven in number, a shrine which looks into the heart of the gods. Your prince, the prince who makes decisions, the crown of the wide heaven, the sovereign of heaven, Ašimbabbar, has erected a house in your precinct, O shrine Urim, and taken his seat upon your dais.

118. 17 lines: the house of Nanna in Urim.

119-128. O E-mu-maĥ (House with a magnificent name), rising mountain of heaven, your holy sides and your great foundation are a precious destiny. Interior full with princely divine powers, a beaming light which shines, shrine with your back to the blue sky and your

prominent front to all people, in the Land it represents a binding agreement and a single track. Magnificent river with open mouth gathering together your divine powers, your base is great in awesomeness, a righteous hill grown in a broad place. Your lofty dwelling-place of magnificence with all the divine powers of princship,, shouting; house of celebration, your platform gladdens the settlements.

129-133. House, your prince Šulgi has made it great and most princely. The perfect and magnificent, the mighty and great wind, adorned with the divine powers, determining destiny, Šulgi of An, has erected a house in your precinct, O E-ĥursaĝ (House which is a hill), and taken his seat upon your dais.

134. 15 lines: addition: E-ĥursaĝ of Šulgi in Urim.

135-139. O city, from the abzu like barley, cloudy plain, taking the divine powers from its midst, Kuara, your foundation and just banqueting hall, the lord who does not hold back his goods stands ready for admiration. The Seven Sages have enlarged it for you from the south to the uplands.

140-145. Your prince, the most precious prince Asarluĥi, the most precious one, is a warrior, born a noble prince, a leopard who seizes prey. He is like an onrushing storm battering the rebel land. As long as it remains disobedient, he pours spittle upon it. Asar-alim-nuna, the son of the abzu, has erected a house in your precinct, O house Kuara, and taken his seat upon your dais.

146. 11 lines: the house of Asarluĥi in Kuara.

147-156. O E-gud-du-šar (House with numerous perfect oxen) of holy nir stone in which its sovereign sits, raising a magnificent door decoration for the princely son, whose best fine oil is holy and well-prepared, Ĝa-bura (Chamber of bowls), holy cattle-pen pasturing cows with munzer plants, your prince is a great wild bull, an elephant rejoicing in its own strength, a wild cow growing horns and and delighting in its shining horns. The incantation priest of opposed languages who put clouds in the sky, the storm which roars in the sky, as the sunlight giving to the earth, Ningublaga, the son of Nanna, has erected a house in your precinct, O Ki-abrig, and taken his seat upon your dais.

157. 10 lines: the house of Ningublaga in Ki-abrig.

158-167. O shrine, great sanctuary founded at a cattle-pen, small shining city of Suen, Kar-zida (Pure quay), your interior is a mighty place, your foundation is holy and clean. Shrine, your ĝipar is founded in purity. Your door is of strong copper set up at a great place. Lowing cattle-pen, you raise your horns like a bull. Your prince, the lord of heaven standing in joy, at midday and, Ašimabbar, has erected a house in your precinct, O Kar-zida, and taken his seat upon your dais.

168. 10 lines: the house of Nanna in Gaeš.

169-177. O house which comes forth from heaven, resplendent in Kulaba, shrine E-babbar (Shining house), shining bull, lift your neck to Utu who in the sky! Your shining horns are aggressive, holy and lustrous. Bearing a

beard of shining lapis lazuli,, your prince, the mighty sunlight, the lord who the true word, who lightens the horizon, who lightens the sky's vault, Utu, the sovereign of E-babbar, has erected a house in your precinct, O house Larsam, and taken his seat upon your dais.

178. 9 lines: the house of Utu in Larsam.

179-185. O Enegir, great libation pipe, libation pipe to the underworld of Ereškigala, Gudua (Entrance to the nether world) of Sumer where mankind is gathered, E-gida (Long house), in the land your shadow has stretched over the princes of the land. Your prince, the seed of the great lord, the sacred one of the great underworld, given birth by Ereškigala, playing loudly on the zanaru instrument, sweet as the voice of a calf, Ninazu of the words of prayer, has erected a house in your precinct, O house Enegir, and taken his seat upon your dais.

186. 7 lines: the house of Ninazu in Enegir.

187-196. O primeval place, deep mountain founded in an artful fashion, shrine, terrifying place lying in a pasture, a dread whose lofty ways none can fathom, Ĝišbanda, neck-stock, meshed net, shackles of the great underworld from which none can escape, your exterior is raised up, prominent like a snare, your interior is where the sun rises, endowed with wide-spreading plenty. Your prince is the prince who stretches out his pure hand, the holy one of heaven, with luxuriant and abundant hair hanging at his back, Lord Ninĝišzida. Ninĝišzida has erected a

house in your precinct, O Ĝišbanda, and taken his seat upon your dais.

197. 10 lines: the house of Ningišzida in Ĝišbanda.

198-203. O house with the great divine powers of Kulaba,, its platform has made the great shrine flourish. Green fresh fruit, marvellous, filled with ripeness, descending from the centre of heaven, shrine built for the bull, E-ana (House of heaven), house with seven corners, with seven fires lifted at night-time, surveying seven pleasures (?), your princess is on the pure horizon.

204-208. Your lady Inana who, who adorns the woman and covers the man's head with a cloth, the one with a lustrous suĥ crown, the dragon of Niĝin-ĝar, the queen of heaven and earth, Inana, has erected a house in your precinct, O E-ana, and taken her seat upon your dais.

209. 11 lines: the house of Inana in Unug.

210-219. O house where lustrous herbs are strewn upon the flowery bed, the bed-chamber of holy Inana, where the lady of the plain refreshes herself! Brick-built E-muš (House which is the precinct) is flowery and holy, its clay established for him who tends the ewes on the high plain. Your house of Arali (House which is the nether world) gives shade (?) to the shepherd. Your prince, a raging lion on the plain, the šuba jewel of the Mistress whose breast is holy and marvellous, the lord who is holy Inana's husband, Dumuzid, the sovereign of E-muš, has erected a house in your precinct, O Bad-tibira, and taken his seat upon your dais.

220. 10 lines: the house of Dumuzid in Bad-tibira.

221-228. O E-igizu-uru (House, your face is mighty), with plenty coming from within, your well-stocked chamber is a mountain of abundance. House, your fragrance is a mound of vines. Your true minister is a leader in heaven. House, your princess is prominent among the gods, the true minister of E-ana who holds a holy sceptre in her hand. Ninšubur, the true minister of E-ana, has erected a house in your precinct, O E-akkil (House of lamentation), and taken her seat upon your dais.

229. 8 lines: the house of Ninšubur in Akkil.

230-235. O city, founded upon a dais in the abzu, established for the rites of išib priests, house where incantations of heaven and earth are recited,
4 lines fragmentary

236-238. lustration water in the holy heaven and on the pure earth. Ningirim, the lady of the shining lustration water, has erected a house in your precinct, O house Murum, and taken her seat upon your dais.

239. 9 lines: the house of Ningirim in Murum.

240-248. O E-ninnu (House of 50), right hand of Lagaš, foremost in Sumer, the Anzud bird which gazes upon the mountain, the šar-ur weapon of Ningirsu, in all lands, the strength of battle, a terrifying storm which envelops men, giving the strength of battle to the Anuna, the great gods, brick building on whose holy mound destiny is

determined, beautiful as the hills, your canal, your blowing in opposition (?) at your gate facing towards Iri-kug, wine is poured into holy An's beautiful bowls set out in the open air.

249-254. Whatever enters you is unequalled, whatever leaves endures., terrifying facade, house of radiance, a place of reaching judgment which Lord Ninĝirsu has filled with great awesomeness and dread! All the Anuna gods attend your great drinking-bouts.

255-261. Your prince, a raging storm which destroys cities in hostile lands, your sovereign, a terrifying wild ox which will manifest its strength, a terrifying lion which smashes heads, the warrior who devises strategies in lordship and attains victory in kingship, the mighty one, the great warrior in battle, the lord without rival, the son of Enlil, Lord Ninĝirsu, has erected a house in your precinct, O E-ninnu, and taken his seat upon your dais.

262. 22 lines: the house of Ninĝirsu in Lagaš.

263-270. O Iri-kug (Holy city), shrine of holy An, which caused the human seed to come forth, called by a good name, within you is the river of ordeal which vindicates the just man. E-ĝalga-sud (House which spreads counsel far and wide), storehouse which eternally possesses silver and lapis lazuli, E-tarsirsir, from which decisions and the divine powers come forth, where the hero performs obeisance, your princess, the merciful princess of the Land, is the mother of all lands. The lady, the great healer of the black-headed who

determines the destiny of her city, the first-born daughter of holy An, the maiden, Mother Bau, has erected a house in your precinct, O house Iri-kug, and taken her seat upon your dais.

271. 8 lines: the house of Bau in Iri-kug.

272-281. O house, wild cow, city which appears in splendour adorned for the princess, Sirara, great and princely place, your by the shrine, your lady Nanše, a great storm, a mighty flood, born on the shore of the sea, who laughs on the foam of the sea, who plays on the water of the flood, who, Nanše, the lady, has erected a house in your precinct, O house Sirara, and taken her seat upon your dais.

282. 10 lines: the house of Nanše in Sirara.

283-292. O E-ab-šaga-la (House which stretches over the midst of the sea) built in a holy place, Gu-aba, your interior produces everything and is a well-established storehouse. Holy shrine, wild cow for which everything endures, your princess is Ninĝagia, the magnificent stewardess, the mighty of Father Enlil, who takes counsel with Lord Nunamnir. Born in, in the flood of the sea, like her father a controller of the pure sea, holy Ninmarki has erected a house in your precinct, O house Gu-aba, and taken her seat upon your dais.

293. 10 lines: the house of Ninmarki in Gu-aba.

294-301. O house Kinirša, suited for its lady,, beautiful as a hill, standing by the ziqqurat, house,, place resounding loudly with happiness,

house, your princess is a storm, riding on a lion, Exalted in holy song and antiphony, singing with a loud voice, the child, the true wild cow, taken care of at the holy breast of the mother who begot her, Dumuzid-abzu, has erected a house in your precinct, O shrine Kinirša, and taken her seat upon your dais.

302. 7 lines: the house of Dumuzid-abzu in Kinirša.

303-310. O E-bur-sigsig (House with beautiful bowls) set up under heaven, mighty banqueting hall, fulfilling (?) the commands, abundance of the midst of the sea in, at whose holy there is entreaty and joy. The faithful man has enlarged E-maḥ (Magnificent house), the house of Šara, for you in plenty. Your house E-maḥ -- whose prince is the princely son of the Mistress -- continues (?) in good fortune, an area of abundance and well-being.

311-313. The one who arranges the hair at the nape of the neck, with the gaze of a wild cow, Šara, who good things, the son who allots the divine powers to his mother, has erected a house in your precinct, O house Umma, and taken his seat upon your dais.

314. 11 lines: the house of Šara in Umma.

315-320. O E-šerzi-guru (House clad in splendour) dressed with ornaments of šuba stone, great awesomeness, Niġin-ġar of holy Inana, adorned throughout with the divine powers which are true, Zabalam, shrine of the shining mountain, shrine of dawn, which has resounded with pleasure (?), the Mistress has founded your good banqueting hall for you in pleasure (?).

321-326. Your lady Inana, the, the singular woman, the dragon who speaks hostile words to, who shines in brightness, who goes against the rebel land, through whom the firmament is made beautiful in the evening, the great daughter of Suen, holy Inana, has erected a house in your precinct, O house Zabalam, and taken her seat upon your dais.

327. 12 lines: the house of Inana in Zabalam.

328-345. O house inspiring terror like a great lion, making as clear as day the decisions for those on the high plain, house of Iškur, at your front is abundance, at your rear is celebration. Your foundation is a horned bull, a lion. Holy staff, teat of heaven with rain for fine barley, the pilasters of your house are a wild bull with outspread horns, your, foundation and wall rising high,, thick cloud, snake, moonlight, Iškur, a sweeping flood, a storm and seven raging winds,, blowing raging winds, running from the, splits the hillside, diorite, stones and
2 lines missing
1 line fragmentary

346-350. The, the seed of the Land, the, the prince, the canal inspector of heaven and earth, the living, the numerous people, the, Iškur, has erected a house in your precinct, O house Karkara, and taken his seat upon your dais.

351. 23 lines: the house of Iškur in Karkara.

352-361. O, bolt founded by An,

4 lines fragmentary

1 line missing

1 line fragmentary

approx. 2 lines missing

..... has erected a house in your precinct, O, and taken a seat upon your dais.

362. 10 (?) lines: the house of in

363-377.

2 lines missing

1 line fragmentary An has your platform. E-maĥ (Exalted house), house of the universe, suited for its lady, your front inspires great awesomeness, your interior is filled with radiance. Mother Nintur, Enlil and Enki have determined your destiny. E-suga (Joyous (?) house) which, life of the black-headed, An has given you the magnificent divine powers from the interior of heaven. As in Keš, Ninĥursaġa has blessed your priests maintaining the shrine in the holy uzga precinct. House with great divine powers, a pure platform and cleansing lustration, Ašgi, the god of Adab, has erected a house in your precinct, O Adab, O house situated at a canal, O house Adab, and taken his seat upon your dais.

378. 15 lines: the house of Ninĥursaġa in Adab.

379-391. O Isin, city founded by An which he has built on an empty plain! Its front is mighty, its interior is artfully built, its divine powers are divine powers which An has determined. Shrine which Enlil loves, place where An and Enlil determine destinies, place where the great gods dine, filled with great awesomeness and terror: all the Anuna gods attend your great drinking-bouts.

Your princess, the mother, the Mistress adorned with jewels of šuba stone, who maintains the holy place's Niġin-ġar, who binds the suĥ crown on the nugig priestess, who causes the seven teats to flow for the nubar priestess, has resounded with seven pleasures (?).

392-394. Your lady, the great healer of the Land, Ninisina, the daughter of An, has erected a house in your precinct, O house Isin, and taken her seat upon your dais.

395. 16 lines: the house of Ninisina in Isin.

396-405. O Kazallu, your crown reaches to the centre of heaven, shining, an object of admiration. Your prince is the seed of a bull, engendered by a wild bull in, a magnificent with sparkling eyes, a lord with the teeth of a lion, who snatches the calf with his claws, who snatches who snatches, the who gives strength to the, the great lord Numušda, has erected a house in your precinct, O Kun-satu (Threshold of the mountain), O Kazallu, and taken his seat upon your dais.

406. 10 lines: the house of Numušda in Kazallu.

407-414. O E-igi-kalama (House which is the eye of the Land), your foundation is firmly laid, growing hill which stands broadly on the earth, the enemies' land,

3 lines fragmentary

approx. 1 line missing

..... has erected a house in your precinct, O, and taken a seat upon your dais.

415. 8 (?) lines: the house of Lugal-Marda in Marda.

416-423. O Dēr (Akkadian name; a Sumerian name is unknown) , taking extreme care of decisions,, on your awesome and radiant gate a decoration displays a horned viper and a mušḫuš embracing. Your prince, a leader of the gods, fit for giving counsel and grand speech, the son of Uraš who knows thoroughly the true divine powers of princesship, Ištaran, the sovereign of heaven, has erected a house in your precinct, O E-dim-gal-kalama (House which is the great pole of the Land), and taken his seat upon your dais.

424. 8 lines: the house of Ištaran in Dēr.

425-435. O E-sikil (Pure house) whose pure divine powers are supreme in all lands, whose name is high and mighty, magnificent dwelling of the warrior, holy house of Ninazu, house of the holy divine powers! House, your divine powers are pure divine powers, your lustration is a cleansing lustration. The warrior refreshes himself in your dwelling. Ninazu dines on your platform. Your sovereign, the great lord, the son of Enlil, is a towering lion spitting venom over hostile lands, rising like the south wind against enemy lands, snarling like a dragon against the walls of rebel lands, a storm enveloping the disobedient and trampling on the enemy.

436-446. When he strides forth, no evil-doer can escape. When he establishes his triumph, the cities of the rebel lands are destroyed. When he frowns, their people are cast into the dust. House, your prince is a great lion from whose claws the enemy hangs. Your sovereign is a terrifying, mighty storm, the vigour of

the battle, in combat like a with a shield on his lofty arm, a net over the widespread people from whose reach the foe cannot escape. When the great lord is resplendent, his magnificence has no equal. The true seed born of the Great Mountain and Ninlil, your sovereign, the warrior Ninazu, has erected a house in your precinct, O E-sikil, O Ešnunna, and taken his seat upon your dais.

447. 22 lines: the house of Ninazu in Ešnunna.

448-455. O house built in plenitude, Kiš, raising its head among the princely divine powers, established settlement, your great foundation cannot be scattered. Your plinth is a vast oppressive cloud floating in the midst of the sky. Your interior is a weapon, a mace decorated with, Your right hand makes mountains tremble, your left thins out the enemy. Your prince, mighty and magnificent, a great storm overpowering the earth, inspiring great and terrifying awe, your sovereign, the warrior Zababa, has erected a house in your precinct, O E-dub (Storage house), O house Kiš, and taken his seat upon your dais.

456. 8 lines: the house of Zababa in Kiš.

457-466. O E-ḡiškešda-kalama (House which is the bond of the Land), bull great strength among the gods, terrifying wild cow, wild bull which causes lament, Gudua, your quay is a low quay which bestows water, your interior is artfully built, your mace is a mace released from heaven, your platform is a lustrous platform spreading over Mešlam. Your prince, the mighty god, the sovereign of Mešlam, the fierce god of the underworld, the sovereign of

Ud-šuš (Sunset), Nergal, Mešlamta-ea, has erected a house in your precinct, and taken his seat upon your dais.

467. 10 lines: the house of Nergal in Gudua.

468-477. O mighty Urum where Suen pronounces judgment, E-ab-lua (House with teeming cattle), wide cattle-yard, Ašimbabbar acts as your shepherd. House, my sovereign, your sceptre reaches to heaven, to the earth, moonlight, celebration, your may the light. Your prince, the prince of holy celebration,, who appears in the lapis lazuli coloured sky, a celebration, to whom the hero pays homage, who brightens the Land, Suen, has erected a house in your precinct, O house Urum, and taken his seat upon your dais.

478. 10 lines: the house of Suen in Urum.

479-488. O Zimbir, dais upon which Utu sits daily, E-nun-ana (House of the prince of heaven), star of heaven, crown given birth by Ningal, house of Utu, your prince, the of the universe, fills heaven and earth. When the lord sleeps, the people sleep; when he rises, the people rise. The bull and the people prostrate themselves. Before Utu the herds pasture The black-headed have bathed before him, the Land has before him. He measures out the divine powers -- your shrine is a flood.

489-492. Pronouncing judgment where the sun rises, mighty sunlight, wearing a beard, tying on the suḥ crown at night, Utu, the sovereign of E-babbar (Shining house), has erected a house in your

precinct, O house Zimbir, and taken his seat upon your dais.

493. 14 lines: the house of Utu in Zimbir.

494-499. O E-ḫursaĝ (House which is a mountain) beautiful as greenery, (The Sumerian name of this city is unknown), your interior is plenitude. At the place where destiny is determined you determine destiny. May the crown bring joy to your platform. May your roots glisten like an immense saĝkal snake in your holy foundations.

500-505. Mother Nintur, the lady of creation, performs her task within your dark place, binding the true suḥ crown on the new-born king, setting the crown on the new-born lord who is secure in her hand. The midwife of heaven and earth, Ninḫursaĝa, has erected a house in your precinct, O house, and taken her seat upon your dais.

506. 12 lines: the house of Ninḫursaĝa in

507-513. O Ulmaš, upper land, of the Land, terrifying lion battering a wild bull, net spreading over an enemy, making silence fall upon a rebel land on which, as long as it remains insubmissive, spittle is poured! House of Inana of silver and lapis lazuli, a storehouse built of gold, your princess is an arabu bird, the Mistress of the Niĝin-ĝar.

514-518. Arrayed in battle, jubilantly (?) beautiful, ready with the seven maces, washing her tools for battle, opening the door of battle and, the extremely wise one of heaven, Inana, has erected a

Sumerian Hymns and Cult Songs

house in your precinct, O house Ulmaš,
and taken her seat upon your dais.

519. 12 lines: the house of Inana in
Ulmaš.

520-523. O house, right arm, battle-axe
cutting down the rebel lands, digging up
their green fields,
2 lines fragmentary

524-527. Your prince, the warrior who
....., who defeats (?) all in battle,
exulting, Aba, the god of Agade,
has erected a house in your precinct, O
house Agade, and taken his seat upon
your dais.

528. 8 lines: the house of Aba in Agade.

529-534. O house of stars, bright E-
zagin (Lapis lazuli house), reaching into
all lands, establishing in the shrine,
Ereš! The primeval lords raise their
heads to you every month. the
potash plant, great Nanibgal, Nisaba, has
brought divine powers from heaven and
added to your divine powers.

535-542. Sanctuary established for
.....! To the true woman who possesses
exceeding wisdom, soothing and
opening the mouth, always consulting a
tablet of lapis lazuli, giving advice to all
lands, the true woman, the holy potash
plant, born of the stylus reed, applies the
measure to heaven and places the
measuring-rope on the earth -- to Nisaba
be praise!

543-544. The compiler of the tablets was
En-ḫedu-ana. My king, something has
been created that no one has created
before.

545. 14 lines: the house of Nisaba in
Ereš.

The Keš temple hymn

1-9. The princely lord, the princely lord came forth from the house. Enlil, the princely lord, came forth from the house. The princely lord came forth royally from the house. Enlil lifted his glance over all the lands, and the lands raised themselves to Enlil. The four corners of heaven became green for Enlil like a garden. Keš was positioned there for him with head uplifted, and as Keš lifted its head among all the lands, Enlil spoke in praise of Keš.

10-20. Nisaba was its decision-maker (?); with its words she wove it intricately like a net. Written on tablets it was held in her hands: House, platform of the Land, important fierce bull! House Keš, platform of the Land, important fierce bull! Growing as high as the hills, embracing the heavens, growing as high as E-kur, lifting its head among the mountains! {Rooted in the abzu} {(2 mss. have instead:) Colourful as the abzu}, verdant like the mountains! Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?

21. The first house.

22-30. Good house, built in a good location, house Keš, {(some mss. add here:) good house,} built in a good location, floating in the heavens like a princely barge, like a holy barge furnished with a gate, like the boat of heaven, the platform of all the lands! from the riverbank like a boat cabin! House roaring like an ox, bellowing loudly like a breed-bull! House in whose interior is the power of

the Land, and behind which is the life of Sumer!

31-43. House, great enclosure, reaching to the heavens, great, true house, reaching to the heavens! House, great crown reaching to the heavens, house, rainbow reaching to the heavens! House whose diadem extends into the midst of the heavens, whose foundations are fixed in the abzu, whose shade covers all lands! House founded by An, praised by Enlil, given an oracle by Mother Nintur! House Keš, green in its fruit! Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?

44. The second house.

45-57. House, 10 šar at its upper end, five šar at its lower end; house, 10 bur at its upper end, five bur at its lower end! House, at its upper end a bison, at its lower end a stag; house, at its upper end a wild sheep, at its lower end a deer; house, at its upper end a dappled wild sheep, at its lower end a beautiful deer! House, at its upper end green as a snake-eater bird, at its lower end floating on the water like a pelican! House, at its upper end rising like the sun, at its lower end spreading like the moonlight; house, at its upper end a warrior mace, at its lower end a battle-axe; house, at its upper end a mountain, at its lower end a spring! House, at its upper end threefold indeed! Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?

58. The third house.

58A-58Q. {(1 ms. adds here the following lines:) House inspiring great awe, called with a mighty name by An; house whose fate is grandly determined by the Great Mountain Enlil! House of the Anuna gods possessing great power, which gives wisdom to the people; house, reposeful dwelling of the great gods! House, which was planned together with the plans of heaven and earth, with the pure divine powers; house which underpins the Land and supports the shrines! House, mountain of abundance which passes the days in glory; house of Ninḫursaĝa which establishes the life of the Land! House, great hillside worthy of the purification rites, altering (?) all things; house without whom no decisions are made! House, good carrying in its hands the broad Land; house which gives birth to countless peoples, seed which has sprouts! House which gives birth to kings, which determines the destinies of the Land; house whose royal personages are to be revered! Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?}

{

58R. The house.

}

59-73. It is indeed a city, it is indeed a city! Who knows its interior? The house Keš is indeed a city! Who knows its interior? The heroes make their way straight into its interior and perform its oracle rites perfectly. Frisking cattle are gathered at the house in herds. The house consumes many cattle; the house consumes many sheep.

1 line unclear

Those who sit on daises bow their necks before it. It wears a crown to vie with the boxwood tree, it spreads out to vie with the poplar; it is {(1 ms. adds here:) growing} as green as the hills! Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?

74. The fourth house.

75-86. House given birth by a lion, whose interior the hero has embellished (!) House Keš, given birth by a lion, whose interior the hero has embellished (!) The heroes make their way straight into its interior. Ninḫursaĝa sits within like a great dragon. Nintur the great mother assists at births there. Šul-pa-e the ruler acts as lord. Ašgi the hero consumes the contents of the vessels (!). Urumaš, the great herald of the plains, dwells there too. Stags are gathered at the house in herds. Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?

87. The fifth house.

88-102. House positioned over its foundations like a storm, like white bulls standing about on the plain; house founded by the prince, in praise on the tigi instrument! House in whose interior is the power of the Land, and behind which {is the life of Sumer} {(some mss. have instead:) it is filled with life}; at whose gate is a lion reclining on its paws, at whose gate is the ruler who decides cases (!) House at whose door

is the Great Mountain without adversary; {at whose bolt} {(some mss. have here instead:) at whose bar} is a great frisking wild bull {(some mss. add here the line:) , at whose bolt is a beast a man} {(1 ms. adds here instead the line:) , at whose is an awe-inspiring lion} ! {Whose well-founded storehouse is a corner of heaven, a corner of earth} {(1 ms. has here instead:) Whose storehouse established as a household is a lance (?)}; whose terrace is supported by laḥama deities; whose princely {(1 ms. adds:) great} wall the shrine of Urim! Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?

103. The sixth house.

103A-103K. {(1 ms. (which uses a different numbering of the sections) adds here the following lines:) House imbued with radiance, excellence! House! Lord Nudimmud in heaven and earth brickwork of the Land, brickwork grandly in the abzu. Terrace, relaxing abode, holy splendour rising over the people! House which is seemly for the foreign lands! Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?}

103L. The eighth house.

104-115. The holy house whose is the shrine, the holy house Keš, whose is the shrine; the house whose lords are the Anuna gods, whose nueš priests

are the sacrificers of E-ana! In the house the king places stone bowls in position; the good en priest holds the lead-rope dangling. The a-tu priest holds the staff; the brings the gathered (?) waters. The takes his seat in the holy place; the en-kum priests bow down The pašeš priests beat the drumskins; they recite powerfully, powerfully.

116-126. The bull's horn is made to growl; the drumsticks are made to thud. The singer {cries out} {(1 ms. has instead:) declaims} to the ala drum; {the grand sweet tigi is played for him} {(some mss. have instead:) the sweet tigi is well tuned}. The house is built; its nobility is good! The house Keš is built; its nobility is good! Its lady has taken a seat in its Ninḥursaġa, its lady, has taken her seat in its Will anyone else bring forth something as great as Keš? Will any other mother ever give birth to someone as great as its hero Ašgi? Who has ever seen anyone as great as its lady Nintur?

127. The seventh house.

128-133. Draw near, man, to the city, to the city -- but do not draw near! Draw near, man, to the house Keš, to the city -- but do not draw near! Draw near, man, to its hero Ašgi -- but do not draw near! Draw near, man, to its lady Nintur -- but do not draw near! Praise be to well-built Keš, O Ašgi! Praise be to cherished Keš and Nintur!

134. The eighth house.

A hymn to the E-kur

1-13. The great house is as great as a mountain. The house of Enlil is as great as a mountain. The house of Ninlil is as great as a mountain. The bedchamber is as great as a mountain. The house which knows no daylight is as great as a mountain. The house at the Lofty Gate is as great as a mountain. The house at the Gate of Well-being is as great as a mountain. The courtyard of Enlil is as great as a mountain. The Hursaĝ-galama is as great as a mountain. The holy Renowned Gate is as great as a mountain. The Gate from which Grain is never Diverted is as great as a mountain. The Ubšu-unkena is as great as a mountain. The Ĝa-ĝiš-šua is as great as a mountain.

14-27. The house of Ninlil is as great as a mountain. The gate Kan-innamra is as great as a mountain. The E-itida-buru is as great as a mountain. The courtyard of the Egal-maĥ is as great as a mountain. The lofty E-itida-buru is as great as a mountain. The Entum-galzu is as great as a mountain. The Innam-gidazu is as great as a mountain. The Suen Gate is as great as a mountain. The Du-kug, the holy place, is as great as a mountain. The field of E-dima is as great as a mountain. The Ane-ĝara is as great as a mountain. The Ašte, the pure place, is as great as a mountain. The E-tilla-maĥ is as great as a mountain. The Ĝa-apina is as great as a mountain.

28. Sa-gida.

29. He declares: "Heavenward (?)"

30. Its ĝišgiĝal.

31-41. For him who declares it, for him who declares it, the house comes forth like the daylight. For him who declares that he is of the mountain, the house comes forth like the daylight. For him who declares that he is of the house of Enlil, the house comes forth like the daylight. For him who declares that he is of the house of Ninlil, the house comes forth like the daylight. For him who declares that he is of the house of Ninurta, the house comes forth like the daylight, for him who declares that he is of the house of the princely son.

42. Kirugu.

43-52. The house towers high in full grandeur; in its midst is a mountain of aromatic cedars. The house of Enlil towers high in full grandeur; in its midst is a mountain of aromatic cedars. The house of Ninlil towers high in full grandeur; in its midst is a mountain of aromatic cedars. The courtyard of Enlil towers high in full grandeur; in its midst is a mountain of aromatic cedars. The courtyard of Ninlil towers high in full grandeur; in its midst is a mountain of aromatic cedars.

53. Sa-ĝara.

54. rejoice

55. Its ĝišgiĝal.

56-68. Its king is worthy of Enlil the king in the true house of youth. The hero Ninurta is worthy of Enlil the king in the true house of youth. The offspring (?) of Ninlil is worthy of Enlil the king in the true house of youth. The lord, the hero (?) of the E-kur, is worthy of Enlil the king in the true house of youth. The offspring (?) of Enlil is worthy of Enlil

the king in the true house of youth. Lord Ašimbabbar is worthy of Enlil the king in the true house of youth. The princely son of the E-kur is worthy of Enlil the king in the true house of youth.

69. (This rubric was probably omitted accidentally)

70. He is the favourite of Enlil.

71. Its ĝišgiĝal.

Sumerian Hymns and Cult Songs