

71) The bilingual Gudea inscription CUSAS 17, 22¹⁾: New readings and interpretations — The following suggestions are based on U. Gabbay's readings in lines ii 5 and 7b of the unorthographically written divine names Ĝatumdu.g (um-ma-du-tu.g), mother of Lagaš,²⁾ and Nindara (^dIn¹-dá-ar), Nanše's spouse in the pantheon of Lagaš, who is equated with the moon god Su'en in An-Anum III:65,³⁾ and on the discussions of other difficulties in the text between the two authors.

Column ii is similar to Nanše Hymn⁴⁾ 223-227:

in-dub-ba KA gi-na-kam/ka, gal-zu KA si-sá-a-bi, nin um-ma Lagaš^{ki}[-ra/da[?]] / ki ĝar-ra-[a],

^dĜá-tùm¹-du₁₀¹-da [...] / KA-bi [...], ^dNanše(-er) KA si-sá-bi ka-[ga] mu-na-ab-[gi-né]

“The wise (Ĥendursaĝa⁵⁾) who has firmly established these just judgments [for(?)/together with(?)] the Lady, the Old Woman of Lagaš as (/on) the boundary stone of law, has together with Ĝatumdu [...] these words, while con[firming(?)] these just judgments for Nanše.”

and to Ĥendursaĝa-Hymn⁶⁾ 13-14:

[en] ^rSirara_x¹(^rUD.MÁ.TAG.¹UNU^{ki} ki níĝ-daĝal-la-ba šita-dù-bi za-e-me-en, [nam[?]-si]pa[?] agrig maĥ ^dNanše šu-za im-ma-gu[b], [(x) in-n]in₉ ama ^dNanše šà mu-dì-ni-ib-kúš-^rù¹

“[Lord] of Sirara, you are the caretaker of the wide earth. [The office[?] of she]pherd[?] and august housekeeper of Nanše is put into your hands, so that the [...]Lady, mother Nanše consults you.”

We now transliterate ii 7'-9':

níĝ MU-úr-sà-šè | um-ma ^rd⁷⁾ In¹-dá-ar | zi-^rdu₁₁¹⁸⁾ KA-gi-na | inim-ma ì-ĝar

i-na ma-šf-a-ti-im | la-bi-ra-tim || ša ^dSu'en | ki-ta-am | *i-na pi-šu* | [i]š-ku-nu | ^dSu'en | ki-ta-am | [...]

and translate ii 2'-9':

ii 3' The (words of) the boundary stone of law – | *whose boundary stones are firm*

ii 4'-6' the august housekeeper⁹⁾ of Nanše and of the mother of Lagaš, Ummadutu.g¹⁰⁾

ii 7' has phrased for harmony¹¹⁾ the wisdom¹²⁾ of Nindara, righteous words of law¹³⁾ –

ii 8'-9': *In vested tradition,¹⁴⁾ by which Su'en has formulated law, Su'en [has let him promulgate(?)...] law. [...]¹⁵⁾*

We now render iii 6'-9':

(When Nin-ĝirsu)

iii 6'¹⁶⁾-7' e-la<-at> ma-ga-az¹⁷⁾-šè | ĥa-bá-ni-ĝar || *e-la-ta-am | is-pu-nu-ma*

iii 8'-9' kur e-ĤÛL¹⁸⁾ || ^rma¹-as-sú-nu | *ú-š[^rx¹]-pár-ri-dam¹*

put the enemy troops on the slaughtering block || *smote the enemy troops*
and frightened the foreign land, || *and frightened their land,¹⁸⁾*

For iv 3c-4c, we now propose to read:

gu-ug ^rsig₇²¹⁾ ĥé¹-em-t[a]-^re₁₁²¹⁾ || *ma-ar-qì-a-am ú-š[e-ri]-dam-ma*

I brought down green carnelian || *I brought down green Marḥaši carnelian.²⁰⁾*

1) C. Wilcke, “Eine Weihinschrift Gudeas von Lagaš mit altbabylonischer Übersetzung: No. 22,” in: A.R. George (ed.), *Cuneiform Royal Inscriptions and Related Texts in the Schøyen Collection*, CUSAS 17 (Bethesda, CDL Press, 2011) 29-47 (with photographs and copy by A.R. George in pls. XXI-XXIV).

2) Gudea statue B viii:55 and passim in Gudea inscriptions; Ur Lament: 27, Nanše Hymn: 225.

3) For the connection of Šin to marshes and fishing, and his relation to Nanše, see N. Wasserman, *NABU* 1995/71 (with previous literature). Note also the myth Enki and the World Order, line 283, where Nanna may be restored in a context of marshes, before the episode with Nanše.

4) W. Heimpel, “The Nanše Hymn,” *JCS* 33 (1981) 65-139; see also P. Attinger's recent translation (pdf of 2012) under <http://www.arch.unibe.ch/content/e8254/e9161/e9177/> (“traductions, Nanshe A”).

5) Ĥendursaĝa had rendered judgments in the previous section of the hymn.

6) P. Attinger and M. Krebernik, “L'Hymne à Ĥendursaĝa, Ĥensuaĝa A,” in R. Rollinger (ed.), *Von Sumer bis Homer*, AOAT 325 (Münster, Ugarit Verlag, 2005) 21-104 (the editors read and interpret differently).

7) Um-ma-du-tu- is written without the determinative for gods. It therefore could be absent before In¹-dá-ar, too. But *i-ši-a-am* in iv 2b; 6a and *ma-ar-gi-a-am* in iv 4c speak against an [*i+a>â*] contraction (**ummân*).

8) A reading ^rdIn¹-dá-ar/-zi-ka for ^dĤendur-saĝ-ka (perhaps contaminated with ^dNin-ĝiz-zi-da; cf. Nanše hymn 238) seems less likely.

9) Hēndur-saġa-Hymn 14 (see above) suggests that this is the god Hēndur-saġa rather than Gudea, who is “mighty” (agrīg kala-ga: Cyl. B xiii 11; Stat. D i 13-14) or “faithful (agrīg zi: Frgm. 8+ ii’ 2’) housekeeper” of (mother) Nanše.

10) -du-tu(-ga) in ii 5’-6’ clearly stands for -tūm-du₁₀-ga.k; um-ma- and (Akkadian) a-ma- may render ĜÁ. A haplology for um-ma(/a-ma) ^dĜÁ-tūm-du₁₀ also seems possible. The somewhat enigmatic goddess was discussed by A. Falkenstein, *Die Inschriften Gudeas von Lagaš* (AnOr 30, 1966) 72-73 and G. Selz, *Untersuchungen zur Götterwelt des altsumerischen Stadtstaates von Lagaš*, OPSNKF 13 (Philadelphia, University of Pennsylvania Museum, 1995) 134-136. Her temple and cult personnel occur in Ur III economic documents (see, e.g., the indexes of *TCTI* 1-2) where offerings to her, which were scarce in ED times, seemingly go unmentioned.

11) níġ mu-úr-sa-šè for níġ mur-sa₆-šè or: níġ-ġu₁₀-úr-sa₆-šè for níġ ur₅-sa₆-šè, lit.: “towards pleasant matters.”

12) Assuming that um-ma stands here for úmun = *mummu*, *ummuqu*, since “old woman” does not seem to fit the context at all (although um-ma-du-tu-ga of ii 5b may have triggered it); the Akkadian translation seems to regard this as an attribute to níġ(-)MU-úr-sà in spite of its terminative suffix. Legislation in its broader sense of creating harmony is reminiscent of Gudea’s care for social balance and the laws (níġ-gi-gi-na) of Nanše and Nin-ġirsu (Stat B vii 26-48) as well as of Nanše’s concern for cultic, social and lawful correctness in the Nanše hymn where the unfortunately fragmentary lines (223-231) stress Nanše’s and Ĝatumdu.g’s joint efforts to this end.

13) Or: ġū ma-ni-ġar “the wise Nindara demanded from me.”

14) Lit: “in ancient adequate (ways).” In accordance with the new understanding of ii 7’a *i-na ma-ZI-a-ti-im* (ii 8’a) should be a (hitherto unattested) fem. plural verbal substantive derived from *mašú*: “in what is sufficient/adequate.”

15) Or: “let him speak truth.”

16) The half brackets in the edition should be pointed ones (signs not on the tablet).

17) The photograph allows the reading AZ; the tablet does not differentiate the signs AZ and UG. – ma-ga-az is a loan from *makāšu*.

18) HÛL¹.HÛL¹ (with one vertical in the end instead of the broken one) is unorthographical for LUH.LUH and LUH, to be read ħuluĥ, and agrees with *parādu*; see *CAD* P, 142. HÛL for LUH looks like an intentional palindrome; see M. Krebernik, “Zur Entwicklung des Sprachbewusstseins im Alten Orient,” in: C. Wilcke (ed.), *Das geistige Erfassen der Welt im Alten Orient* (Wiesbaden: Harrassowitz Verlag, 2007) 48. It is interesting to observe that this palindrome works on the level of logograms, not on those of phonemes or syllabograms.

19) Or: ħé-em-t[a-A].¹A²¹ (cf. iii 12’b)? The sign tentatively read “zà” in the edition is similar to the GAN in iii 12’a. Reading ħé- is possible. This would then be the only precative/affirmative prefix written ħé- in our text (ĥa- iii 6’b; ĥi- iii 12’b; ĥu- iv 5’).

20) See above, fn. 12 (UG also in lines v 12, 20) and the note to the line in the edition p. 46. The sign read ^rSIG₇¹ is not absolutely certain. The series *Abnu-šikinšu*, line 9, mentions green (speckled) carnelian from Marḥaši; see A. Schuster-Brandis, *Steine als Schutz- und Heilmittel: Untersuchung zu ihrer Verwendung in der Beschwörungskunst Mesopotamiens*, AOAT 46 (Münster: Ugarit-Verlag, 2008) 26:9): NA₄.GUG SIG₇ *tak-pat* NA₄.GUG *Mar-ḥa-ši* MU.NI. The Akkadian form *ma-ar-GI-a-am* looks like a contamination of *warqī’am* and *Marḥašī’am*, but a sculpture of a bear(? see *CAD* M/I, 278b) cannot be ruled out.

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72) CUSAS 17 no. 61 — An unusual 28-line dedicatory inscription of Kurigalzu II on a clay tablet (MS 3210) is edited as no. 61 in A. R. George, *Cuneiform Royal Inscriptions and Related Texts in the Schøyen Collection* (CUSAS 17; Bethesda, Md, 2011). It gives an account of a massacre of citizens of Nippur by rebels in the courtyard of a temple of Ninurta. A near duplicate of the inscription has now come to light, documented in the papers left by the late W. G. Lambert. One sheet contains a transliteration in Lambert’s handwriting (Folio 24281); a second is a carbon copy of a typewritten description and translation (Folio 24284).

The text reported by Lambert (here L) was also inscribed on a clay tablet (87 x 55 mm), but in thirty lines. The tablet was complete except for damage to the right lower corner. L presents several minor spelling variants, which are not reported here. More importantly, it permits the following improvements to be made in my edition of MS 3210 in CUSAS 17: 117–18: