

Bilinguals from Boghazköi. II¹

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Sample Texts (Continued)

KBo 7 1 + KUB 37 115 and KBo 7 2, obverse²

Transliteration

[] su ab-[ba-si-il-le]
 [] ša [zu-um-ra] [i-ša-al-l]a-lu
 [] a-na [] x su' [abl-ba-si-il-le]
 [] x ma ši x [ša] zu-um-ra i-ša-al-la-lu
 su [abl-ba-[si?]-il?-a] šà-ge ba-ta-a-dal
 ša [zu-um-ra] i-ša-[al-la]-lu [li!]-bi i-ḥa-ap-pi
 [nam-erim] nam-tag-ga dugud-dugud su-ga
 ma-[mi-tum] ar-nu ka-ab-tum [e-mid]-su
 5' ninda du₁₀-ga nu-mu-ra-an-kú-e
 ak-la ṭa-a-bi-iš ú-ul i-ka-al
 a du₁₀-ga nu-mu-ra-an-nag-ab
 me-e ṭa-a-bi-iš ú-ul i-ša-at-ti
 ḏasal-lú-hi igi <im>-ma-an-sum
 [ḏmar]duk ip-pal-li-su-ma
 [gin-na dum]u-mu ḏasal-lú-ḥi
 [a-lik m]a-ri ḏmarduk
 [] su-šè []
 [] x a [] x []
 10' [] k]ù-ga ì-nun x[]
 [] x el-li ì la-aḥ-[]
 [] x GAR AN ma []
 [] x dum-qi ša x[]

¹ See ZA 61 p. 1 and n. 1.

² Cf. the description in ZA 61 pp. 9f. No. 3. It cannot be ruled out, despite the serious objections stated there, that KBo 7 2 belongs to the same tablet as KBo 7 1+. The reconstruction of the obverse is: 1—9 = KBo 7 1, 9—18 = KUB 37 115, and 15—22 = KBo 7 2. Deviations from the text copies are the result of collation, which was unfortunately not able to overcome the difficulties of the first few lines, due to heavy incrustation which, according to the museum authorities, could not be removed.

[gⁱ] šer-in-na []
 [GI] Š.ERIN.NA ni-[]
 [kù-g] a-ta a NI zag x []
 [e] l-li ir-ri-[]
 [kaš sa] g kaš eš₅ []
 [KAŠ re] -eš-ta-a KAŠ [ša-lu-uš/l-ta]
 15' [] igi-ni []
 [] GI.MEŠ [] PI
 [lú tu-ra] dumu-[dingir-ra-na]
 [a-na] mar-ša ma-r [i¹ DINGIR-šú] x
 [] gⁱ šⁱ ú. [A gⁱ šⁱ] šinig
 [] ina l [i¹-ti bi-ni] tu-še-ši-ib
 [] x ti x x [] -sum
 [] x lam su
 [] ama-šu]-hal-bi
 [] gu-la
 20' [ini] m¹-gal-bi hé-sig₅
 [] -ma i-gàr-ra-šu li-dam-me-eq
 [] -du₈-[du₈ !²]
 [] li-pát-ti
 [lú-u_x-lu-bi] šu-sig₅-ga dingir-šè hé-en-ši-gi-gi
 [amēla šuāti] [a] -na qa-a-ti dam-qa-a-ti [š] a DINGIR-šú i a tu mu
 ig ak ku mu

Translation

[] when it rends the body (?)

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When it rends the body, it "breaks the heart",

A (malevolent) oath, a severe punishment is inflicted upon him,

5' He cannot eat good food (Akk.: He cannot eat food well),

He cannot drink good water (Akk.: He cannot drink water well).

Marduk saw him.

"Go my son Marduk!"

(lines 9—18: fragments of the ritual)

"[] Gula,

20' "May she [] and give him a favorable prognosis!

"May she open [his mouth!]

"May [that man] return to the good care of his god!"

Commentary

1 ff. The translation is very tentative and based on the Sumerian, understanding the verb si-il as "to split, rend" (ŠL 112.119 b,c),

which would then be parallel to *hepû* of l. 3. The Akkadian translation — “whose body sleeps” — is incomprehensible; perhaps it is based on the phonetic similarity of *šalālu* and *si-il*. [Ich lese in AHW. *i-sà-al-la-lu* und vermute einen Textfehler für *isallatû* “sie zerschneiden”. v.S.]

3. Cf. MSL 12 p. 185:49 (OB Lu) *lû šà-dar = ša libbašu hepû*. For *dar* > *dal*, cf. *gar* > *gal* in 1. 20 below. Whether a “broken heart” refers here to an actual intestinal illness, or to general anxiety is unclear (for both possibilities, see the dictionaries s.v. *hepû* and *hîpu*). The subject of the verbs in this line and the two preceding lines is undoubtedly some malevolent demon or disease.

Lines 1–6 describe the plight of the *āšipu*’s client, forming the end of the introductory theme of the Marduk-Ea incantation (see Falkenstein Haupttypen 44 ff.).

5f. Cf. Falkenstein Haupttypen 52 (Ki. 1905—4—9, 91:17f.) immediately preceding, as here, the Marduk-Ea formula. The translation *tābiš* (= *du₁₀-ga*) is certainly incorrect for *tāba* and *tābūti*. Note the especially poor Sumerian verb forms in these lines.

7f. This text, as the unilingual Sumerian Bogh. incantation edited by Falkenstein, ZA 45 8ff., abbreviates the Marduk-Ea formula by quoting the first and last lines in full. Later texts use a standard abbreviation which quotes the opening phrase, part of the middle, and the beginning of the last line (see Falkenstein Haupttypen 57).

9ff. These fragmentary lines represent the ritual portion of the Marduk-Ea incantation, which follows the Marduk-Ea formula itself (see Falkenstein Haupttypen 58 ff.).

17. Note the omission of the verb in the Sumerian text. The second person present-future verb in the Akkadian indicates that the Sumerian ritual instructions, which in later texts are translated with Akkadian imperatives (see Falkenstein Haupttypen 58), are here translated in better accord with the style of Akkadian ritual instructions (*tarakkas*, *tašakkan* etc.).

20. The spelling *i-gār-ra-šu* for *egirrāšu* is unique. For *e/i* > *a* in Bogh. Akkadian, see Jucquois, *Phonétique comparée des dialectes moyen-babyloniens du nord et de l'ouest* (Bibliothèque du Muséon 53), 125ff. For *inim-gar* > *inim-gal*, cf. *dar* > *dal* in 1. 3 above.

21. Alternatively, one might read *li-pāt-ti-⟨ir⟩* “may she annul [the evil magic, oath or the like]!”

22. This phrase typically follows a Marduk-Ea ritual (see Falkenstein Haupttypen 65). The end of the Akkadian text is unintelligible.

*KBo 7 1 + KUB 37 115 and KBo 7 2, reverse, and parallels³**Structure and Content*

The text falls naturally into three divisions. It begins with a hymnic address consisting of the usual enumeration of epithets (1—9). The second division consists of two sections: an elaborate series of ritual offerings to Šamaš, including a sumptuously laden banquet table, is described with first-person preterite verb forms (10—24); then Šamaš and the other gods are invited to come and partake of the comestibles which have been offered (25—34). The third division of the text is not preserved on the Bogh. fragments. At Sultantepe, it consisted of a short petition for the statue which is being dedicated in what seems to be a *mīs pī* ritual,⁴ but at Nineveh, where the composition was utilized as a *ki-^autu-kam* for the second “house” of the *bīt rimki* ceremony, the final division of the composition is a seven line petition for the king typical of *bīt rimki* texts.⁵

The first division of the composition has long been known, and will not concern us here. The implications of the conclusion, which differs according to the type of ritual for which the prayer is utilized, have been briefly touched upon earlier.⁶ The second division, however, is unusual in many respects and requires comment.⁷ With regard to form, the first person ritual description and invitation to eat is practically unknown in Sumerian or bilingual incantations.⁸ It does exist, however, in many Akkadian incantation-prayers (šu-11-1a), where it serves as a transition from the hymnic address to the prayer’s petition,⁹ exactly as it does in our text. Whereas these transitions are

³ Cf. note 2, above.

⁴ See ZA 61 p. 9 n. 39.

⁵ See ZA 61 p. 10 and n. 42.

⁶ See ZA 61 p. 10 n. 43.

⁷ A thorough discussion of this division lies outside the scope of this study. The following discussion focuses on the aspects of this text that are irregular, and ignores the many ritual acts and materials for which parallels in other texts can easily be found. These will be amply documented in a future study by Professor R. Borger (see note 23, below).

⁸ In the final incantation (bilingual) of *bīt mēseri II* (AfO 14 149f.), the *āšipu* describes the elaborate ritual he has performed (quite different from the one in our text), and invites the gods to eat and drink. Another more pertinent parallel can be found in AT 453 (see ZA 61 p. 5 and n. 22). In 1. 29, water is offered for washing, and an invitation to eat seems to be present in 56ff. We look forward to the announced new edition of the Alalaḫ texts for further light on this difficult composition. Another invitation to eat can be found in the related *ki-^autu-kam* prayer 4R 17:55f., but without any preceding ritual.

⁹ See Kunstmann, LSS NF 2 24 and 26f.

generally short, from one to four lines in length, there are three Akkadian incantation-prayers, all Namburbi texts,¹⁰ in which this transition is elaborated,¹¹ although in no case does the elaboration approach the length of the comparable section in our text. Many of the items offered in these texts are identical or similar to those in our text, and in one instance¹² the invitation to eat and drink is also present. Further formal affinity of our text to the Akkadian incantation-prayer is evident when we observe that despite the typical ki-^dutu-kam petition and thanksgiving formula tacked on to our text in the Nineveh version, two important distinctive features of the ki-^dutu-kam — the reference to Šamaš's rising and the legitimization formula¹³ — are absent.

The parallels to our text's elaborate ritual description are not limited to the realm of *āšipūtu*.¹⁴ The divination prayers among the *bārūtū* material published by Zimmern BBR 190ff., which are assigned to specific offerings or acts of the diviner (*bārū*), contain short first-person descriptions of the offering and requests that it be accepted. While none of these approaches the elaboration of our text, a recently published Old Babylonian forerunner of this genre¹⁵ contains very elaborate first-person ritual descriptions, including certain striking parallels to our text. This divination prayer is structured like a series of the later, shorter prayers. The god(s) is addressed, an act or series of acts and/or offerings is described, and the god(s) is urged to accept or consume the gestures or offerings,¹⁶ and to make the anticipated extispicy accurate. This pattern is repeated seven times, and is clearly distinct from the structure of the incantation-prayers discussed in the preceding paragraph, in which any ritual descriptions occur together in one section of the text, as do the address and petition.

¹⁰ For the Namburbi texts, see Caplice, CBQ 29 346ff. and Or NS 34 105ff.

¹¹ Iraq 18 62:20ff.; An Bi 12 284:46ff.; RA 13 108:20ff.

¹² An Bi 12 284:51.

¹³ See Kunstmann, LSS NF 2 50.

¹⁴ The first person descriptions that abound in Maqlū are more blatantly magical (apotropaic or sympathetic), and frequently addressed to the sorceress, rather than to the gods. Their relationship to the ritual passages discussed here will become clearer once the results of Dr. Tzvi Abusch's intensive study of Maqlū are known. Similarly, the first person description in Šurpu V/VI 173ff. (from which derives JNES 15 138:104ff.) is obviously sympathetic magic, rather than a simple offering to the god(s).

¹⁵ Goetze, JCS 22 25ff.

¹⁶ This part is sometimes omitted.

Divergeance in line order

In the first division of the composition, the hymnic address of lines 1—9, there is complete agreement between the different versions. In the third division, the petition, the Nineveh and Sultantepe versions offer completely different texts (see above), and the Bogh. version is not preserved. In the second division, all versions contain substantially the same material¹⁷ where preserved, but there is considerable divergeance in line order. For the purposes of this edition, the Sultantepe (ST) line order has been maintained, because this text is the most completely preserved.¹⁸ Beginning with line 13, where divergeance among the versions begins, the ST text details the following offerings to Šamaš: a throne (13), garments (14f.), wool (16f.), seeds (18), food (19), drink (20ff.), sacrifice (23), incense (24), followed by an exhortation that the other gods approach Šamaš (25), that he sit on his throne (26), that he and the other gods wash with specially provided soap and water (27—31), and that he consume the proffered food and drink (32f.). Whereas ST groups the two lines of garments (14f.) and two of wool offerings (16f.) together, the Bogh. version (Bo) has two consecutive series of [garments (15)], wool (16), throne (13), garments (15), wool (17), invitation to sit on throne (26), followed by sacrifice (23), food (19), drink (20ff.), after which the text breaks off. Note that in this version, Šamaš is asked to sit (26) *before* the banquet is offered, whereas ST groups the comestibles with the earlier offerings, so that the series of offerings is uninterrupted, and invites Šamaš to sit as part of the later series of addresses in the imperative and precative (25ff.).¹⁹

Not suprisingly, the line order of the Nineveh version (N) is very close to ST, disagreeing only by placing line 16 between lines 12 and 13. Thus, the order of the three texts for lines 13—17 is as follows:

Bo	ST	N
[15] garments	13 throne	16 wool
16 wool	14 garments	13 throne
13 throne	15 garments	14 garments
14 garments	16 wool	15 garments
17 wool	17 wool	17 wool

¹⁷ The Sultantepe text omits lines 12 and 30. The Bogh. version inserts a line between 10 and 11.

¹⁸ It is not claimed that the line order represents an original proto-version. In fact, the opposite may be the case (see the following paragraph).

¹⁹ The offering of soap and water (27—29) is imbedded in this later series, but is not comparable to the earlier long list of offerings (10—24).

Because N presents a less logical pattern than either Bo or ST (see the preceding paragraph), one is inclined to view it as closer to the prototype of all three versions, especially when one considers the superiority of Nineveh texts to those from Sultantepe, and the vulnerability to corruption of texts produced at Boghazköi. Yet the greater antiquity of Bo carries some weight, and text critical methods in our discipline are not yet refined to the point where definitive judgements on such matters can be made with confidence.

Language

The Sumerian of all three versions is typical of post-Old Babylonian specimens of the language, often deviating from "correct" Sumerian in the use of affixes and especially in the verb forms.²⁰ The Bogh. text exhibits only one instance of phonetic Sumerian orthography (nam-me-en for nam-en in l. 8), and its Akk. text is comparatively free from the translation errors that are so frequent in the text edited in ZA 61 pp. 12 ff.²¹ The Nineveh version, aside from the obviously corrupt l. 4, is consistent with the high standards of Ashurbanipal library texts.

The Sultantepe text must be characterized as worse than the average text from that site.²² The following additions and corrections are offered to M. Civil's list of phonetic Sumerian spellings in JNES 26 210 (numbering after the edition below):

e = a (20)

gur = a-da-gur₅ (21)

níg-zu = níg-zi (4)

si-ga = sig₅-ga (42)

ti-lim-tu = ti-lim-dù/du/di (33)

tu-ga-dadag = túg gada dadag (14)

tu-uš-šá-a = túg-ḫuš-a (15; correct Civil's tu-uš-gar etc.)

For Civil's zib = zé-eb(?), see the comm. to l. 19 below.

In addition, the following irregularities and Sandhi writings occur in the Akkadian text:

²⁰ While a study of post-OB Sumerian is certainly a desideratum, it can hardly be undertaken until the grammar and phonology of the OB Sumerian texts has been written.

²¹ Note, however, the incorrect form *i-dá-aš-si-ku₈*!¹⁷ for *udaššiku* in l. 19. For problems with the Akk. on the obverse of Bo, see the commentary thereto.

²² Cf. Civil, JNES 26 209.

MAN for *mimma* (3)
me-RI.ŠAR for *mēšaru* (4)
pu-si-ka-an-na-ba-sa for *pušikka nabāsa* (16)
ka-KI.KA for *kakkû* (18)
zi-da-bu-e for *zidubdubbē* (19)
ú-daš-ši^{še}-<(šī)>-ka for *udaššika* (19)
ina-da-ku-ri for *ina adakurri* (21)
áz-qu-pu for *azqup* (21)
ib-ba-la for *ibbābla* (27)
li-me-su for *limsû* (31)

Manuscripts

The Nineveh version (N) is represented by the following mss.:²³

A = K 9235 (Sum. only; Laessøe Bīt Rimki pl. 2) (+) 15997
 B = 4R 23 No. 3 (+) DT 120 (+) K 2368 (+) 11661 (+) 13305
 C = 4R 13 No. 2 + Sm 542 (Laessøe Bīt Rimki pl. 3) + K 4831 + 4862

ST = STT 197

Bo = KBo 7 1 + KUB 37 115 and KBo 7 2, r.²⁴

Transliteration²⁵

I	N	én en-e an sikil-ta bār[a-si-g]a a-ri-a
	ST	en sī sikil-ta bāra-si-ga a-ri-a
		<i>be-lum šá ina AN-e pa-ár-si-ga ra-mu-ú</i>
	Bo	[] a-ri-a
		[] <i>ra-aš]-ba ra-mu-ú</i>
		(KAR 55 1 f.: ÉN bēlu rabû ša ina šamē ellūti parakku rašbu ramû)

²³ The editor was kind enough to submit the initial draft of this article to Professor R. Borger of Göttingen, who had been working on the Nineveh and Sultantepe versions of this text as part of his work on the *bīt rimki* series. He had made several new identifications and joins which added greatly to the reconstruction of N, and he has kindly put the results of his research at my disposal. The text of N presented here thus owes much to his generosity, and I take this opportunity to express my sincere thanks. The details of the reconstruction, credit for joins, and identifications, etc., will appear in his work on the *bīt rimki* series.

²⁴ Bo is to be reconstructed as follows (line numbers refer to the line order of Bo, which, where it differs from ST, is indicated in the edition by numerals in parentheses): 1—9 = KBo 7 2; 5—13 = KUB 37 115; (14 broken); 15—24 = KBo 7 1.

²⁵ The parallel lines of KAR 55 (cf. ZA 61 p. 9 n. 40) have been included for comparison.

- 2 N aga ḥuš-a an-na me-te nam-b[ára]-ke₄
 ST a-ga ḥuš-a an-na me-te nam-bára-ke
a-gu ḥu-šú-u šá AN-e si-mat MAN-ti
 Bo [] nam-bára-ga
 [] šar¹-ru-ti
 (KAR 55 3f.: *agá ruššú ša šamē simat šarrūti*)
- 3 N azu kalam-ma mas-sù níg-nam mu-ne
 [] *mim-ma šum-šú*
 ST a-zu kalam-ma ma-áš-an-zu níg-nam mu-zu
ba-ru-u ma-a-te ma-šu-u MAN šum-šú
 Bo [] mu-un-NI
 [] *mimma*] šum-šú
 (KAR 55 6: *bārī māti massú tenšēti*)
- 4 N níg á-KU gal-zu ama a-a ù-tu-ud-da níg-zi níg-si-sá
 [] *x ina kit-ti u mi-šá-ri ul-du-šú*
 ST á-nu[n] gal-zu a-a dumu ù-tu-ni a-a níg-zu níg-si-sá
na-du mu-du-u a-bu a-[lid] ZI-ti u ²⁶me-šar-ri²⁶
 Bo [] níg-si-sá
 [] [ù] *mi-še-er-ri*
- 5 N a-ri-a kù-ga-ta ²⁷en ^aáš-ím-babbar-ra²⁷
 [] *šá EN ^anam-ra-ši-it*
 ST a-ri-a kù-ga-a-ta ²⁸aš-im²⁸-bar₆-bar₆-ra
ri-ḥu-u-tú el-le-tú šá be-el nam-ra-ši-it
 Bo [] en aš-[ím]-bar₆-bar₆-re
 [] *el-l[e-tum ša be-e[l nam-ra]-ši-it*
- 6 N dumu ù-tu-ud-da ama ^anin-gal-la²⁹-ke₄
 [] *um-mi ^anin-gal*
 ST dumu [ù]-tu-ud-du ama ^anin-gal-ke₄
ma-ru i-lit-ti ^anin-gal
 Bo [] ama ^anin-gal
 [] *um-mi ^anin-gal*
- 7 N igi zalág-ga kaskal ḥar-ra-an si ba-ni-ib-si-sá-e
 [] *u]r-ḥa u ḥar-ra-nu uš-te-eš-še-ru*

²⁶ Written *me-RI.ŠAR*.

²⁷ A: en ^aím-babbar-ra. B: ^aen-aš-ím-babbar-ra.

²⁸ Written *IM.AŠ*.

²⁹ So B. A omits.

- ST *igi zalág-ga GA.TA ḥar-ra-an si-sá-e-dè*
i[n]-nu na-m[ir-t]ú [šá] ar-⟨ḥa⟩ ḥar-ra-ni uš-te-še-[ru]
- Bo [ḥa]r-ra-an kaskal si []x-sá
 []-tum ša ar-ḥa ù ḥar-[ra-nu uš-te-š]e-ru
 (KAR 55 7: *mušēšir urḫi munnarbi*)
- 8 N di-ku₅ kalam-ma nam-en-na túm-ma
 [d]a-a-a-an ma-a-ti ša ana be-lu-ti šu-lu¹-ku
- ST [di-ku₅ ka]lam-ma nam-[en]-[na¹ túm]-ma
 DI.KU₅ KUR šá si-[mat] [EN-ú]-[ti]
- Bo [kalam]-ma nam-me-en[]
 [] ma-a-ti ša a-na [be-lu-ti šu-lu]-ku
- 9 N ^autu en gal lugal an ki-šár-ra-ke₄
^ašamaš EN GAL-u LUGAL kiš-šat AN-e u KI-tim
- ST ^autu en gal l[ug]al a[n-šá]r ki-šár-ra-ke₄
^ašamaš EN GA[L-u LUGAL kiš-šat AN-e u] KI-tú
- Bo [^autu] en gal lugal an-šár [ki-šár-ra(-ke₄)]
 [^ašamaš be]-lu ra-bu-ú [šár] kiš-šat [ša-me-e ù er-še]-tim
- 10 N š[utu]g (GI.PAD)-ga ki sikil-la-ta a-ra-an-šub
 š[u-tuk-ku ina] dš-ri KÙ ad-di-ka
- ST a kù-ga ki sikil-la-ta a-ra-an-šub
 A.MEŠ KÙ.M[EŠ]
- Bo []x-ba [kil] kù-ga []
 []x ši-ru-ú-ti i-na aš-r[*i el-li*]³⁰
- 11 (12) N anše -z[u? (x) anše-k]ur-ra-ke₄ še a-ra-an-dub
 ana AN[ŠE-ka? ana? i-me]-ri KUR-i še-am dš-pu-uk
- ST anše-a-zu anše-kur-ra-ke₄: še-ama-[ra]-an-[dub]
 ana ANŠE-ka ana ANŠE.KUR.RA.MEŠ-ka [še-am] dš-p[u-uk]
- Bo [anše]-kur-ra-zu []
 []-ka ana ANŠE[]
- 12 (13) N šibir k[ù-babbar guškin] kir₄-ne-ne mu-un-gar
 šer-r[et KÙ.BABBAR u GUŠ]KIN ina ap-pi-šú-nu aš-kun
- Bo [k]ù-babbar [guškin]
 [ka]-dš-pi ù [ḥu-ra-ši]
- 13 (16) N ^ggu-za kù-ga-t[a?]
 ku-us-sa-[a] []
- ST ^ggu-za kù-ga-ta tu-uš-a-z[u¹]-šu]b
 GIŠ.GU.ZA KÙ-tú ana [a¹-šá]-bi-k[a ad-di]

³⁰ Bo inserts one line here, of which only one word of the Akk. is preserved (*ur-ḡú-ti*).

- Bo *gišgu-za kù-ga[]x in-x[]*
ku-us-sà-a el-le-ta a-n[a a-] [ša-bi]-[ka] ad-din
- 14 (17) N *túg [maḥ] [túg gada dadag (UD.UD)]-g[a]*
T[ÚG.MAḤ šu]-bat ki-te-[e eb-bi]
- ST *tu-maḥ tu-ga dadag(UD.UD) a-r[a'-an-ga]r'*
[t]u-maḥ šu-ba-te GADA eb-[bi] ú-[ma-aš-š]i-ka
- Bo *túg-maḥ gada bar₆-bar₆-re a-ra-an-gar-ra*
tu-maḥ-ḥa-a ki-te'-i el-la ú-ma-aš-š[i-ku]
- 15 (14?) N *[túg] ḥuš-[a] dadag(UD.UD)-ga me-te nam-*
lu[gal-la]
TÚG ḤUŠ.A eb-ba si-mat šar-ru-[ti]
- ST *tu-uš-šá-a dadag(UD.UD)-ta me-te [nam-lugal-*
la^{1?}-a²] mu-mu-zu ga-ra-ab
[TÚG] eb-ba si-mat [MAN]-te ana [lu]-bu-še-ka áš-kun
- 16 (15) N *síg ga-r[ig-a₅ síg hé-me-da] síg za-gìn-na ul á zi-*
da u[l á gùb-ba ga]r-ra-ab
pu-šik-ka na-b[a-sa]
ul-la [šu]-[me-la]
- ST *ši-[iql]-qa-a-ri-ka [š]i-gi ḥé-i[m-d]a síg za-*
gìn-na ul-la á zi ul-la á gùb-ba
gi-ir-zu-šè in-gar
pu-si-[ka]-an-na-ba-sa uq-na-a-[ti] ul-la-a ina ZAG ul-la-a
ina [šu-me]-li ina še-pi-[ka] áš-kun
- Bo *[síg-g][a-ríg-a₅]*
pu-si-i[k]
- 17 (18) N *[s]íg zàg-gá síg babbar síg gi₆ síg-ù[z]*
ID.DA na-siq-ta ši-pa-a-ti []
šar-tu pe-ši-tu šar-[tu]
- ST *ši-id ig[i^{1?}-za]g-ga-na síg babbar síg [gi₆] síg-*
ùz babbar síg-ùz gi₆-ga
gi-i[r-z]u-šè in-gar
ID.DA na-[siql]-[t]a SÍG.ME[š BA]BBAR.MEš SÍG.GI₆.MEš
ul-la-a MIN u MIN
- Bo *síg babbar síg gi₆ síg-ùz babbar síg-ùz gi₆ gír-*
zu-šè mu-un-gar
SÍG BABBAR SÍG GI₆ SÍG.ÙZ BABBAR šar-ta GI₆ a-na
še-pi-ka áš-ták-ka-an
- 18 N *[še] gal-gal-la še TUR.TUR še babbar še gi₆ []*
gú-níg-àr-ra numun []
še-am ra-ba-a še-am ši-i[h-ra]
ḥal-lu-ri kak-ke-e kiš-šá-[a-nu]

- ST še gal-gal še TUR.TUR [še babbar] še gi₆^{g1}-[g]a-
ba zé-za-an gú-gal gú-tur
gú-níg-àr-ra zè-ra-ba téš-bi []en
íb-dub-dub
ŠE ra-ba-a ŠE še-hi-ra ŠE pa-š[a-a] ŠE ša-al-ma
k[i-i]š-šá-a-te haš-la-te hi-lu-ri ka-KI.KA kiš-
še-ni
ŠE.NUMUN! i-na ŠE.NUMUN mit-ha-riš ú-šá-
pi-ka
- 19 (21) N g¹šbanšur sikil-la-ta ninda-zíd-[sag]
zú-lum-ma zíd-as[i]
[ina G]IŠ.BANŠUR el-li NINDA X[]³¹
- ST [ba]-[an]-zu-ur si-ik-la-ta ninda-zi-da-du-ub-
du-ub ninda-i-da-a
lál i-nun-na [zúl-lum-ma bu-ur-gi-ra
da-a-bi níg-nam-bi hi-da
u-mi-ni-íb-šár'-šár'
ina pa-šu-ra! el-li a-kal tàk-se-e a-[kal z]i-da-bu-e mir-su
diš-pu hi-mi-ta su-lu-pi ur-qé-e-[ti] KIRI_x.MEŠ
ka-la-šu
mi-it-ha-riš DÜG-eš ú-daš-ši^{se}-<[ši]>-ka
- Bo g¹šbanšur ninda kù-ga ninda zú-lum zíd-asi
ninda lál ninda zíd [dù?]-bi níg-nam mu-un-
šár-šár
ina GIŠ.BANŠUR el-li ak-la el-la ak-la zú.LUM ta'-ás-qi-i
si-at mím-ma šum-šu i-dá-aš-ši-ku₈ !?
- 20 (22) ST du^gti-lim-di dadag(UD.UD)-ga e sikil-la-ta a-ra-
an-gar
ina MIN KÙ-te A.MEŠ KÙ.MEŠ áš-kun
- Bo d[u]g ti-lim-dù! dadag(UD.UD)-ga a sikil-la gar-ra
[i-n]a te-le-en-ti el-le-ti me-e el-lu-ti áš-ku-un-ku
- 21 (23) ST du^ggur! KAŠ.ÚS.SA si-ga kù-ga gi du₁₀-ga a-ra-
an-gu-ub
ina-da-ku-ri KAŠ.MEŠ na-áš-pi el-le-[te] GI DU₁₀.GA áz-
qu-pu
- Bo []KAŠ.Ú.SA sig₅-ga [gil a-ra-an-šub
[]n]a-aš-pi qa-na-a [az-qú-up]-ku
- 22 (24) ST kaš sag kaš huš-a a-ra-an-bal-bal-e
ši-kar re-eš-te-e ši-kar hu-še-e ú-neq-qi-ka

³¹ N breaks off here, and resumes on the rev. with l. 24.

- Bo [] [a-ra-an]-dé'-dé'
 [] [x x x] a-na-aq'-qí-ku
- 23 (20) ST uš-uš-kur kù-ga ka-a-bi šu-luḥ-ḥa šu-uš-kur
ni-qu-ú el-lu ša pi-i-šú me-su-ú ú-neq-qí-ka
 Bo siskur kù-ga šu-luḥ dadag(UD.UD)-ga a-ra-an-
 gar-ra
ni-qa-a el-la šu-luḥ-ḥi eb-bu-ti aš-ku-un-ku
- 24 N (traces)
 ST ^{g18}erin šem-li šem-ḥi-a du₁₀-ga zíd-mad-ga
 kù-ga
 ni-kin-nam kù-ga téš-bi u-me-ni-dub-
 dub
e-[r]i-na bu-ra-še ri-qé-e DU₁₀.GA.MEŠ maṣ-ḥa-ti KÙ-le-tú
<ina> [nig-nak]-ki KÙ-te mit-ḥa-riš ú-sa-riq-ka
- 25 N [^aa-nun]-na-ke₄-e-[ne] x[]
 [^aa-nun]-na-ki []
 ST [dì]m-me-er ^aa-nun-na ki mu-un-gu-ba-su mu-
 un-[x]
 [DING]IR.MEŠ ^aa-nun-na-ki li-zi-zu-ka
- 26 (19) N [^{du}tu ^{g18}gu-za kù]-ga-ta x[]
 [^ašamaš ina ku-us-se]-e KÙ-tim t[i-šab]
 ST ^{du}tu ^{g18}gu-za kù-ga-ta tuš-zu
^ašamaš ina GIŠ.GU.ZA KÙ-tú ti-šab
 Bo ^{du}tu ^{g18}gu-za kù-ga tuš-a-zu bí-in-zu
^ašamaš ina GIŠ.GU.ZA el-le-ti ti-ša-am-ma
- 27 N [kù-ga ḥur-sa]g-ta túm-a šu-zu-šè a-
 []
 [] KÙ.MEŠ šá ul-tu KUR-i ib-bab-la-ni ana[]
 ST ni'-ga si-ga kù-ga ḥur-sag-ta tu šu-[zul]-šè ba-
 an-si
ú-ḥu-la qar-ni-ta el-le-[t]e šá TA' KUR'-i ib-ba-<ab>-la ana
šU ad-[dìn]
- 28 N [] eridu^{k1}-ga-ta []
 [] šá ina eri-du₁₀ ib-[ba-nu-ú]
 ST a i-di-im sikil-la-ta eridu^{k1}-ta mú-a
A.MEŠ nag-be KÙ.MEŠ šá ina e-ri-du ib-ba-nu-ú
- 29 N [idim sikil-la-ta kur e]rin-na-ta im-[]
 [nag]-bi KÙ.MEŠ šá-ad e-ri-ni []
 ST kur i-di-im sikil-la-ta kur erin-na-ta im-ta-è
ina KUR-e nag-be el-li KUR e-ri-ni ú-šu-ni

- 30 N šu-zu šu-luḫ-ḫe šu-zu dadag(UD.UD)-ga
qa-ti-ka mi-si qa-ti-ka ub-bi-ib
- 31 N dingir-didli-e-ne šu-ne-ne šu-luḫ-ḫa šu-ne-ne
 dadag(UD.UD)-ga
 DINGIR.MEŠ *ta-li-mu-ka qa-ti-šú-nu li-im-su-u qa-ti-šú-nu*
lu-ub-bi-bu
- ST dingir-re-e-ne šu-ne-ne šu-luḫ-ḫa šu-ne-ne
 dadag(UD.UD)-g[a]
 DINGIR.MEŠ *ta-li-me-ka qa-te-šú-nu li-me-su qa-te-šú-nu*
lu-u[b-bi-bu]
- 32 N ^{g18}banšur sikil-la-ta ú sikil i-kú-e
ina pa-áš-šu-ri KÙ a-ka-lu KÙ a-kul
- ST ba-an-zu-ur sikil-la-ta ú sikil-la i-kú-a
ina GIŠ.BANŠUR KÙ a-kal KÙ a-kul
- 33 N ^{du}ḡti-lim-dù dadag(UD.UD)-ga a sikil-la-ta nag-
 ab
ina ^{du}ḡti-lim-dù KÙ-ti A.MEŠ ši-ti
- ST ti-lim-tu da[dag](UD.UD)-ga-ta a sikil-la-ta i-
 nag-ga
ina MIN eb-bi-te A.MEŠ KÙ.MEŠ ši-ti

ST concludes: a-lam dingir-re-ne igi-zu-šè mu-un-gu-bi-iš
ana ša-lam DINGIR an-né-[e] šd ina maḫ-ri-ka GUB.BA
 nam-gal-bi tar-ra-an-šè
ši-im-ta ra-bi-iš ši-im-šu

Nin. concludes: di lugal-e dumu dingir-ra-na geštug-zu hé-a
a-na di-i[n LUG]AL DUMU DINGIR-šú lu ú-zu-[un]-ka
 [di-bi][inim-bi hé?]-zu : *di-in-šú a-mat-su li-mad*
 [di-da-a-ni k][u₅-ru-da k][a-aš-bar]-a-ni bar-ra-ab
 [di-in-šú] *di-e-ni pu-r[u-us-sa-a]-šú pu-ru-us*
 [dingir lug]al-la-ke₄ nam-mah-zu hé-fb-bé
 D[INGIR LUGAL nar-b]i-ka liq-bi
 [lugal]-bi hé-en-ti-la en-e u₄-da [al-t]i-l[a nam]-mah-
 zu hé-fb-bé
 [LU]GAL *šu-ú lib-luḫ-ma a-di u₄-um bal-[tu nar-bi-ka liq-bi]*
 [lu]gal-bi ka-tar-zu ga-an-sil
šar-r[u šu-ú dā-lī-lī-ka līd-lul]
 ù gá-e lú-tu₆-tu₆ ir-zu ka-tar-zu ga-an-sil
u ana-ku a-ši-pu ir-ka [dā-lī-lī-ka lūd-lul]
 [ini]m-inim-ma ki-^{du}tu-kam MAŠ.MAŠ ŠID-nu
 [ÉN ^dšamaš šar A]N-e u K[I-t]im³² EN *kit-ti u mi-šd-ru*

³² So A. C: [-t]i.

*Translation*³³

- Incantation. Lord, who is installed on a dais in pure heaven,
 Red crown of heaven, worthy of kingship,
 Diviner of the land, leader who knows everything,³⁴
 Mighty³⁵, knowledgeable, father who begets truth and justice,
- 5 Pure offspring of lord Ašimbabbar,
 Born son of mother Ningal,
 Bright eye that maintains the roads and highways,
 Judge of the land, who is fit for sovereignty,
 Šamaš, great lord, king of all of heaven and earth —
- 10 I have set before you ³⁶pure water³⁶ from a pure place,
 I have heaped up grain for your asses and horses,
 I have affixed bridles of gold and silver to their snouts,
 I have set up³⁷ a holy throne for you to sit upon,
 I have spread before you an "exalted garment", a garment of pure
 linen,
- 15 I have set out a pure red garment, fit for a king, for your raiment,
 I have set "combed" wool, red wool, and blue wool — there (?)
 at the right, and there (?) at the left — at your feet,
 I have set choice wool³⁸, white wool, black wool, white goat-hair
 and black goat-hair at your feet,³⁹
 I have heaped up for you "large" grain, "small" grain, white
 grain, black grain, emmer⁴⁰, lentils, chick peas, vetches, all
 together (in the form of) their seeds,
 On a pure table I have lavished upon you⁴¹ . . . -bread, bread made
 from ritual flour, . . . -bread, syrup, butter, dates, *mush*⁴², and
 all kinds of orchard-grown fruit,⁴³
- 20 I have set pure water in a pure . . . -vessel for you,

³³ Variant texts are taken into account in the footnotes, but obviously aberrant translations are discussed only in the commentary.

³⁴ Akk.: "leader of everything".

³⁵ So the Sum. of ST. Akk.: "attentive".

³⁶ So ST. N: "a *šutug*" (so Borger); Bo: "exalted . . .".

³⁷ Bo. Akk.: "provided."

³⁸ Bo omits.

³⁹ ST Akk. implies a repetition of the phrases preceding "at your feet" in l. 16.

⁴⁰ ST Akk.: "crushed emmer."

⁴¹ ST adds: "altogether and well."

⁴² ST omits.

⁴³ Bo lists the following: "pure bread, date-bread, *mush*, syrup-bread (Akk. omits), and all kinds of breads made from flour (Akk.: everything left)."

I have set up a . . . -vessel with pure . . . -beer and sweet⁴⁴ reed for you,

I have libated first-rate beer and red beer to you,

I have performed a pure sacrifice and pure ritual washing for you,⁴⁵

I have heaped up cedar, juniper and other sweet resins together with . . . -flour in pure censers for you.

25 May the Anunna gods stand before you, (and you)

Šamaš, sit on your holy throne!

I have provided pure "horned" alkali that has been imported from the mountains (as soap) for your hands, (and)

Pure spring water, which originated in Eridu, and

Has flowed out of a pure mountain spring in the cedar mountains.

30 Wash your hands, clean your hands!

And let your fellow gods wash their hands, clean their hands!

Eat the pure food from the pure table!

Drink the pure water from the pure . . . -vessel!

ST concludes: Grandly ordain the fate of this divine statue that stands before you!

N concludes: Pay heed to the case of the king, son of his god!

Judge his case! Make his decision!

May the personal god of the king proclaim your greatness!

May this king live, and proclaim your greatness as long as he lives!

May this king praise you!

And may I, the incantation expert, your servant, praise you!

The incantation expert recites the ki-^autu-kam incantation.

(catch-line of the accompanying Akk. šu-il-la)

Commentary⁴⁶

3. *mūdē* is to be restored in pointed brackets before *mimma šumšu*. Apparently the KAR 55 line was taken from a text which had lost that word, and sensing some incongruity in *massû mimma šumšu*, altered the phrase to a more appropriate *massû tenišēti*.

4. ST's translation of á-nun "mighty" (as in á-nun-gál; cf. SGL 2 131, ZA 50 80, and Ar Or 17/1 224) as *nādu* "attentive" is puzzling.

⁴⁴ Bo omits.

⁴⁵ So Bo. ST: "I have offered to you a pure sacrifice whose mouth has been washed."

⁴⁶ Detailed commentary on the ritual and materials involved has been forgone, except in extraordinary instances. See the general discussion on pp. 65ff. and note 7, above.

The Nin. Sumerian text is corrupt at this point and the Akkadian text, possibly because of the reference to Šamaš's parents in the following lines, mistranslated the Sumerian as follows:

[*ša abu u ummu*] *ina kitti u mišari uldušu*

"... whose father and mother bore him in truth and justice"

This mistranslation in turn affected the Sumerian text, hence the inclusion of *ama* there (but cf. OECT 6 52:17f. for Šamaš likened to both a father and mother). The ST Akk. text is surely the correct one, despite the awkward use of *alādu* with abstract concepts (cf. CAD *alādu* 1c for a few additional instances).

10. For the *šutug* (GI.PAD) of N, and its function in the *bīt rimki* rites, see E. Reiner, *Šurpu* p. 61.

11. N seems to translate *anše-kur-ra* literally as [*imē*]rī *šadī* "mountain asses". The references here and in the following line to Šamaš's asses and horses are unparalleled in texts of this type.

12. For *eškiri* as "bridle", see Landsberger, AfO Beiheft 17, 27⁸⁰; CAD s.v. *šerretu* lex. section ("halter"). For bridles and bridle parts of silver or gold, see Salonen, *Hippologica Accadica* 112ff.

14. Bo has misinterpreted UD.UD = *dadag* = *ellu* (*ebbu* in ST) "pure", as *bar₆-bar₆* "white", although it preserved *ellu* in the Akk. text.

15. There is no room in the ST Akk. text for the equivalent of the Sum. *huš-a*.

16. For *uqnātu* "blue wool", see Landsberger, JCS 21 171.⁴⁷ The *ul-la-a* of ST and *ul-la* of N are interpreted here as the pronoun *ullū* used adverbially in the accusative (cf. GAG 113b). The Sumerian *ul* is equated with it on the basis of semantic overlap as well as homonymy. Cf. *ul* used to designate distant past or future time or duration (Falkenstein *Götterlieder* 26f., 47f.; CAD s.v. *šātu*), but

⁴⁷ Landsberger admits there that *uqnātu* was blue in color, but should not be called "blue" because it was not so perceived, although on p. 140 n. 7, he is careful to avoid claiming that the ancients couldn't distinguish, e.g., between the color of lapis and heliotrope; simply, that because they knew no "true blue", they could not see lapis as "blue". Clearly, however, in the case of colored wool, they labeled a portion of the spectrum that would roughly correspond to our "blue" *uqnātu*, and we should have no compunctions about translating it as such. The absence of certain concepts and distinctions in the language of the ancients should not necessarily prevent us from defining and naming them, as long as we understand the limits of our nomenclature. An interesting discussion of the problem of color terminology in different languages can be found in B. Berlin and P. Kay, *Basic Color Terms. Their Universality and Evolution* (Berkeley: University of California Press, 1969).

note also Van Dijk's proposed derivation of this meaning, *Ac Or* 28 33. If *ul(-la)* was originally part of the Sumerian text, perhaps it meant "joyfully" (cf. most recently C. Wilcke, *Das Lugalbandaepos* p. 139). Based on the text for the following line, it is unlikely that the phrases with *ul(-la)* were present in Bo.

17. For *sig zàg-gá*, cf. AHW 753a *zàg* = *nasāqu*. For *ši-id-igi?-zag-ga* (on collation, the *igi* is possible, and the *zag* very probable) in ST, cf. AHW 754b *sig igi-zag-ga* = *šipātu nasqātu*. The ID.DA of both Akk. texts is incomprehensible. ID.DA *nasiqta* and its Sum. equivalent are not present in Bo, which also lacks the phrases beginning with *ul(-la)*, which the ST text repeats — here in the Akk. line only — from the preceding line (see the commentary thereto).

18. The ST Sum. text has no equivalent for *ḥašlātu* "crushed" in the Akk. text.

19. An apparent haplography has led to the omission of *ninda-zid-sag* = *akal takkasû* (*tāk-se-e* in ST) before *ninda-zi-da-du-ub-du-ub* in the Sum. text of ST. The presence of bread made of *zid-dub-dub* flour among the breads and other foods being offered on the table is suspect, since there are no other rituals in which it is actually baked into bread.⁴⁸

The *ḡr-da* of the ST Sum. most probably evolved from *ḡe-a* > *ḡe-a* > *ḡe-da*, which was misinterpreted as *du₁₀-da* and translated *du₁₀-eš* = *tābiš* in the Akk. *mithāriš* in the Akk. text of ST has no Sum. equivalent and was probably repeated from the preceding line. For the verb of the ST Sum. text, both Bo and the interpretation offered here of the ST Akk. support a reading *šār'-šār'* rather than *zib-zib* = *zé-eb-zé-eb* as proposed by Civil, JNES 26 210.

For *zid-asi* = *sasqu* "mush" (?) (omitted in ST), see Goetze, JCS 22 29.

Bo presents a reduced list of offerings. It adds at the beginning *ninda kù-ga*, turns the syrup and dates into cakes or breads made of these items, and cuts the list short with an all inclusive concluding formula. This unfamiliarity of the Bogh. scribes with the fare of Babylonian deities is to be expected. Note the omission of *sikil-la(-ta)* after *ḡ¹⁸banšur* in the Bo Sum., although the Akk. equivalent *elli* is present.

21. Cf. for this line the discussion section in CAD s.v. *billatu*.

⁴⁸ Cf. the single reference to *zidubdubbû* as food cited by CAD s.v., and the discussion there.

24. *kù-te* has been understood here as implying a plurality of censers (*nignakkī ellūte*). It could, however, simply be an error for *kù* (i.e. only one censer).

25. Note the isolated Emesal form *dim-me-er*.

27. For *naga-si*, cf. Civil, RA 54 70 and n. 4.

28ff. For these lines, cf. JCS 22 26:19ff. (see the discussion above, p. 66):

šamaš anaššikum mé^{1d} idiglat u^{1d} purattim

ša ištu šadīm^{g18} erēnim u^{g18} šurmēnim

ana kášim bablu mutessi šamaš qurādum

limtessū ittika ilū^{me8} rabūtum

Šamaš, I have for you water of the Tigris and Euphrates,

Which has been brought for you from the cedar and cypress mountains,⁴⁹

Wash yourself, valiant Šamaš!

Let the great gods wash themselves with you!

Two passages from Šurpu (IX 119ff. and App. 4ff.) refer to water that flows down from the mountains and/or in the Euphrates as originating in Abzu/Eridu:

a^{EN-e} kur-gal-ta si nam-mi-[sá]

a^{1d} buranun kù-ga-ta si nam-mi-[sá]

sig₇-ga abzu-ta nam-me ba-rig₇-ga

sig₇-ga eridu-ga-ke₄ šub bí-in-[tag]

g¹⁸ erin bí-in-tag g¹⁸ ha-šur-ra bí-in-[tag]

High water, that comes straight from the great mountains,

Water, that comes straight from the pure Euphrates,

Originating in Abzu, endowed with *sacred power*,

Originating in Eridu, you have touched the (sacred) lot,

You have touched the cedar, you have touched the ...-cedar (in the mountains).

a^{1d} buranun ki ní-[te]

mé puratti ša ina ašri []

⁴⁹ The translation assumes a scribal error responsible for the mimation in *ša-di-im*. Otherwise, following Goetze, we would have to translate "water ... which has brought cedar and cypress from the mountains for you." This emendation is justified not only because of our parallel (and those cited below), but because of the common expressions "cedar mountain(s)" and "cypress mountain(s)", and the numerous instances of ritual items (here water) being brought from or originating in the mountains (e.g. the references in CAD s.v. *abālu* A and *banū* A; l. 27 of this text).

a šeg₉-bar-ra mí-zi-dè-eš du₁₀-[ga]

mû ša ina apsi kīniš kunnu

Water of the Euphrates, [originating in] an awesome place,

Water which has been carefully tended in Abzu.

Spring water originating in Eridu is attested in the following passage from Maqlû (VII 119f.):

amsi qātija ubbiba zumrī

ina mē nagbi ellūti ša ina eridu ibbanū

I have washed my hands and cleansed my body

With pure spring water which originated in Eridu.

Additions and Corrections to Part I

(ZA 61, pp. 1ff.)

P. 19 to 1. 7. Cf. Enki and the World Order 89 (Kramer, WZJ 9 234; Falkenstein, ZA 56 62 and 100):

an-e um-ma-te im hé-gál-la an-ta šeg-ga

ki-a um-ma-te a-eštub ù-ba gál-la-àm

When it (Enki's word) approaches heaven, rain of abundance pours down from heaven,

When it approaches earth, there is a carp flood in the high waters.

Thus, the negative demon description quoted in the commentary to 6f. is probably a play on the positive usage of the "approach to heaven and earth" topos, rather than vice-versa.

P. 20 to 1. 10. For šu-sig = *hamāsu*, A. Sjöberg has referred me to CBS 98601 (unpub.), where šu-tab-ba = *kamistum*.

P. 6 to n. 28. Lambert's use of the word "pedagogic" was misunderstood here. He intended it correctly to mean "for instruction", whereas I interpreted it more loosely as "academic, scholarly". He is right, of course, in insisting that the parallel column format had nothing to do with instruction, but I stand by my general characterization of the format as expressed in the note in question.

Am 8. 1. 1972 gelang es mir, die fehlende rechte obere Ecke von K 9235 zu identifizieren: K 15997, mir durch eine Umschrift von W. G. Lambert bekannt geworden. Sollberger hat freundlichst den Join bestätigt und die Raumverhältnisse an den Bruchstellen überprüft. Der Anfang des Textes lautet jetzt:

1. én en-e an-sikil-ta bár[a-si-g]a a-ri-a

2. aga-ḥuš-a-an-na me-te-nam-bá[r]a-ke₄

3. azu-kalam-ma mas-sù níg-nam m[u]-ne (nicht etwa m[u]-ne]-ne)

4. níg-á-ku gal-zu ama-a-a-ù (so deutlich das Original) -tu-ud-da níg-zi níg-s[i]-sá

R. Borger