

III

Other Third-Millennium Royal Inscriptions

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In addition to the inscriptions edited in the preceding chapters (Nos. 1–22), the Schøyen Collection holds fifteen royal commemorative inscriptions of the third millennium (Nos. 23–

36). All are unexciting duplicates of already known texts but they are treated here in order to document the collection's holdings in full.

En-metena of Lagaš

No. 23

MS 4718

Pl. XX

MS 4718 is a clay cone inscribed on the shaft in two columns with a well-known building inscription in the name of En-metena (Enmetena), a ruler of the Sumerian city-state of Lagaš during the Early Dynastic period (IIIb). Enmetena, formerly known as Entemena, was the fifth ruler in the sequence known as the first dynasty of Lagaš, and reigned some time in the late twenty-fifth century. An up-to-date survey of his reign is given by Josef Bauer (Bauer 1998: 469–73). Though the cone is entirely preserved, a hard encrustation of mineral salts makes part of both columns illegible. The inscription occurs on many other cones, now scattered in many public and private collections, and has most recently been edited from thirty-nine exemplars by Douglas Frayne as RIM E1.9.5.3 (Frayne 2008: 200–2). The first to be published, by C. J. Gadd in 1930, entered

the British Museum in April of the same year (BM 121208 = 1930-04-14, 2), but eight exemplars now in the Yale Babylonian Collection were acquired somewhat earlier, between 1915 and 1925 (Stephens 1937: viii). A further exemplar has turned up in Stockholm (Pedersen 1991–92: 5–7 no. 2; no. 1 = Frayne's ex. 25) and another in the Harvard Art Museum (Ragavan 2010: 2 §3.1). The inscription, in Sumerian, commemorates the building of the goddess Inanna's temple E-muš at Bad-tibira (George 1993: 129 no. 829). This city, known also as Pattibira, lay forty kilometres west of Lagaš at Tell al-Mada'in, which is probably the cones' original provenance. A variant of this inscription is engraved on the door-socket MS 1846/6 (text No. 5 above), which adds Enmetena's titulary between ll. 9 and 10.

col. i

- 1 ^dianna-ra
- 2 ^dlugal- / é-muš-ra
- 3 ^ren-mete(TE.ME)- / na¹
- 4 [en₅]-si
- 5 [lagaš^{ki}-ke₄]

- 6 [é-muš]
- 7 [é ki-ág-ne-ne]
- 8 mu-ne- / dù
- 9 kib mu- / na-dug₄
- 10 en-mete(TE.ME)- / na

col. ii

- 11 lú é- / mùš dù-a
 12 dingir-ra-ni
 13 ^dsul- / MUŠ×PA-am₆
 14 ud-ba
 15 [en-mete(TE.ME)-na]
 16 [en₅-si]
 17 ^rlagas^{ki}
 18 lugal- / ^rki-ni-šè-du₇¹-du₇
 19 en₅-si
 20 unug^{ki}-bi
 21 nam-šeš / e-ak

For Inanna, for Lugal-Emuš, Enmetena, ruler ⁵ [of Lagaš,] built [their beloved temple E-muš,] (and) decorated it with *kib*-ornaments. ¹⁰ Enmetena, who built the E-muš, his god is Šul-MUŠ×PA. At that time ¹⁵ [Enmetena, ruler] of Lagaš, and Lugal-kinišedudu, ruler of ²⁰ Uruk, made a pact of brotherhood.

8. On Sum. *kib*, Akk. *kibbum*, as a temple ornament, made of precious metal, see Bauer 1998: 469.

Narām-Sîn of Akkade

No. 24

MS 5106

Pl. XX

MS 5106 is a perfectly preserved baked-clay brick-stamp bearing a very short inscription of Narām-Sîn (or Narām-Suen), king of Akkade (2254–2218 in the conventional chronology); he was the fourth king of the celebrated dynasty founded by Sargon at Akkade, a strategic crossing-place on the river Tigris near its confluence with the Diyala (George 2007: 35). The inscription, moulded in mirror script on the base of the stamp, is in Akkadian and records his building of a temple of the goddess Ištar; it was most recently published by Douglas Frayne

as RIM E2.1.4.16 (Frayne 1993: 120–21). Frayne located two brick-stamps bearing the same inscription, one in the Oriental Institute of the University of Chicago, the other in Kalamazoo public library, Michigan (the latter republished by Seri 2007: 4 §3.1). The first was excavated at Tell Bismaya (ancient Adab) in 1903 by Edgar J. Banks, who published it in 1912. Frayne notes that Banks reported finding three such stamps at Bismaya. MS 5106 could well be the long-missing third exemplar.

- 1 ^dna-ra-am- / ^dsîn(suen)
 2 ^{ba}bāni(dīm)
 3 *bīt*(é) ^deštar(inanna)

Narām-Sîn, who built the temple of Ištar.

Ur-Bau of Lagaš

No. 25

MS 4717

Pl. XXI

This is a clay cone, with its point broken off, that bears a short Sumerian text in a single column on the shaft. The inscription is written in the name of Ur-Bau, a ruler of Lagaš who flourished roughly in the late twenty-second century, the period between the fall of Akkade and the rise of Ur. He was the father-in-law of his better-known successor, the estimable Gudea. It is most recently edited by the late Dietz Otto Edzard as RIM E3/1.1.6.1 (Edzard 1997: 15–16). The subject is Ur-Bau's reconstruction or restoration of the temple of the goddess Bau in Urukug (or Irikug) "Pure City," a part of the city Girsu. Girsu, now Tello twenty-five kilometres northwest of Lagaš, was

the city-state's main cult-centre. Elsewhere the important sanctuary of Bau in Urukug bears the ceremonial name é-tar-sír-sír (George 1993: 148–49 no. 1085), but not here. The inscription is known from a single brick, excavated at Tello by Henri de Genouillac in 1929–31, and from four other cones, one of them already known in 1907, when it was published by François Thureau-Dangin (1907: 62 c). This cone must have come to light during the period of the first French excavations at Tello, under Ernest de Sarzec (1877–1900) and G. Cros (1903–9), and possibly the other cones did too, including MS 4717.

- 1 ^dba-ú
- 2 munus sa₆-ga
- 3 dumu an-na-ra
- 4 ur-^dba-ú
- 5 en₅-si
- 6 lagaš^{ki}-ke₄
- 7 dumu tu-da
- 8 ^dnin-á-gal- / ka-ke₄
- 9 é uru-kug-ga- / ka-ni
- 10 mu-na-dù

For Bau, the beautiful woman, child of An, Ur-Bau, ⁵ ruler of Lagaš, child sired by the god Ninagal, ¹⁰ built her temple in Urukug.

Gudea of Lagaš

Gudea, Ur-Bau's successor, is the most celebrated member of the second dynasty of Lagaš and a contemporary of Ur-Namma of Ur (on the chronology see Steinkeller 1988, Carroué 1994, Vallat 1997). The most common text of Gudea is a ten-line Sumerian inscription that commemorates his reconstruction of E-ninnu, the temple of the god Ningirsu in Girsu and the principal sanctuary of the city-state of Lagaš (George 1993: 134 no. 897). It was last edited by Dietz Otto Edzard as RIM E3/1.1.7.37, at which time 1171 exemplars were recorded as extant (Edzard 1997: 135–36; see more comprehensively Steible 1991: 305–9, plus Fales 1989: 68 no. 8, Krispijn 1993–94, Neumann

1994, Black 1995, Donbaz 1999: 11–12 no. 1, Neumann 2000: 784–85 no. I, Pomponio and Visicato 2000: 10 no. 4, Veldhuis 2003: 54 no. 1). The inscription occurs on limestone blocks, stone tablets, door sockets, bricks, and clay cones. Exemplars come not only from the nineteenth-century French excavations at Tello but also, by report, from Adab and Bad-tibira (Tell al-Mada'in), and are scattered in a variety of public and private collections. The Schøyen Collection holds three cones and two bricks bearing this inscription. Because the text is set out differently on them, they are presented separately.

No. 26

MS 1791/1

Pl. XXII

Clay cone, text on shaft in a single column.

1 ^dnin-gír-su
 2 ur-sag kalag-ga
 3 ^den-líl-lá-ra
 4 gù-dé-a
 5 en₅-si
 6 lagaš^{ki}-ke₄

7 níg-ul-e pa mu-na- / è
 8 é-ninnu-anzu(AN.IM.MI) / ^{mušen}-bábbar-
 ra-ni
 9 mu-na-dù
 10 ki-bi mu-na-gi₄

No. 27

MS 4719

Pl. XXIII

Clay cone, text on shaft in a single column.

1 ^dnin-gír-su
 2 ur-sag kalag-ga
 3 ^den-líl-lá-ra
 4 gù-dé-a
 5 en₅-si
 6 lagaš^{ki}-ke₄

7 níg-ul-e pa mu- / na-è
 8 é-ninnu-anzu(AN.IM.MI) / ^{mušen}-bábbar-
 ra-ni
 9 mu-na-dù
 10 ki-bi mu-na- / gi₄

No. 28

MS I791/2

Pl. XXIV

Clay cone, text on shaft in two columns.

col. i

- 1 ^dnin-gír-su
- 2 ur-sag kalag-ga
- 3 ^den-líl-lá-ra
- 4 gù-dé-a
- 5 en₅-si
- 6 lagaš^{ki}-ke₄
- 7 níg-ul-e pa mu- / na-è
- 8 é-ninnu-anzu(AN.IM.MI) / ^{mušen}-bábbar-
ra-ni

col. ii

- 9 mu-na-dù
- 10 ki-bi mu-na- / gi₄

Nos. 29–30

MS I877, I937

Pl. XXV

Bricks, one cut down (1877), the other full-size (1937), bearing two columns of text impressed on one face with duplicating but not identical stamps.

col. i

- 1 ^dnin-gír-su
- 2 ur-sag kalag-ga
- 3 ^den-líl-lá-ra
- 4 gù-dé-a
- 5 en₅-si
- 6 lagaš^{ki}-ke₄

col. ii

- 7 níg-ul-e pa mu- / na-è
- 8 é-ninnu-anzu(AN.IM.MI) / ^{mušen}-bábbar-
ra-ni
- 9 mu-na-dù
- 10 ki-bi mu- / na-gi₄

For Ningirsu, the mighty warrior of Enlil, Gudea, ⁵ ruler of Lagaš, made manifest the ways of old, built his E-ninnu-anzu-babbar and ¹⁰ restored it to its former state.

No. 31

MS 1895

Pl. XXV

This object is a rectangular piece cut from a block of white limestone that had already suffered some damage and lost its lower edge. It is inscribed on one surface with a short text in Sumerian, of which the end is lost, but the inscription is a well-known commemorative text of Gudea. The text is booked in the Royal Inscriptions of Mesopotamia project as RIM E3/1.7.31 (ed. Edzard 1997: 130–31; see in

addition Fales 1989: 71 no. 11, Pedersén 1991–92: 9–10 no. 4, Franke 1992, Pettinato 1997: 93 no. 36). The occasion commemorated was Gudea's rebuilding or repair of the temple of the minor god Nindara in Girsu (George 1993: 167 no. 1371). The text is otherwise known from at least two bricks and more than 145 clay cones, many of which derive from the time of de Sarzec's excavations at Tello (1877–1900).

- 1 ^dnin-dar-^ra¹
- 2 lugal uru₁₆(EN)
- 3 lugal-a-ni
- 4 gù-dé-a
- 5 en₅-si
- 6 lags^{rki}-ke₄¹
- 7 [é gír-su^{ki}-ka-ni]
- 8 [mu-na-dù]

For Nindara, the majestic lord, his master, Gudea, ⁵ ruler of Lagaš, [built his temple in Girsu.

No. 32

MS 2890

Pl. XXV

This piece has been cut (probably by machine) from a large artefact of speckled black and grey stone to leave just the cuneiform inscription. The curved frame of the inscription suggests that the artefact was rounded, perhaps a monumental door-socket. The inscription is a well-known Sumerian text in twelve lines that commemorates Gudea's building of the E-gidru (é-PA) of Ningirsu, probably part of the E-ninnu in Girsu (George 1993: 94 no. 393). The inscription is most recently edited by Dietz

Otto Edzard as E3/1.1.7.48 (Edzard 1997: 144–45; additionally Santagati 2004). At least sixty-four clay cones bear the inscription, one of which had already found its way into the Collection de Clercq in the nineteenth century (Thureau-Dangin 1907: 142–43 y). The text appears also on two bricks excavated at Tello by de Genouillac (1929–31) and on a limestone door-socket presented to the British Museum by Sir John Ellerman in 1914 (Budge 1922: 59 no. 22).

- 1 ^dnin-gír-su
- 2 ur-sag kalag-ga
- 3 ^den-líl-lá
- 4 lugal-a-ni
- 5 gù-dé-a
- 6 en₅-[s]i
- 7 lags^{ki}
- 8 lú é-ninnu
- 9 ^dnin-gír-su-ka

- 10 in-dù-a
- 11 é-gidru é-ub-imin-[a-ni]
- 12 mu-na-dù

For Ningirsu, the mighty warrior of Enlil, his master, ⁵ Gudea, ruler of Lagaš, ¹⁰ who built the E-ninnu of Ningirsu, built his E-gidru, the house of seven niches.

No. 33

MS 1936

Pl. XXVI

MS 1936 is a part of a brick inscribed with a Sumerian text in a single column. Much of the body of the brick has been hacked away, leaving only the part bearing the inscription, and only one of the brick's edges is preserved. The inscription commemorates Gudea's rebuilding or repair of the temple of the god Ningišzida in Girsu (George 1993: 168 no. 1381). The most recent edition is by Dietz Otto Edzard, as RIM E3/1.1.7.64 (Edzard 1997: 155–56). Five bricks

inscribed with this inscription are extant, and eighty-eight bricks with its variant E3/1.1.7.63 (which has an additional line of text). Many such bricks came to light in de Sarzec's excavations at Tello and were already public knowledge in 1907 (e.g. Messerschmidt and Ungnad 1907 no. 22, Thureau-Dangin 1907: 140 r). They are now widely dispersed among public and private collections.

- 1 ^dnin-giš-zi- / da
- 2 dingir-ra-ni
- 3 gù-dé-a
- 4 en₅-si
- 5 lagaš^{ki}-ke₄
- 6 é gír-su^{ki}- / ka-ni
- 7 mu-na-dù

For Ningišzida, his god, Gudea, ruler ^s of Lagaš, built his temple in Girsu.

Amar-Suen of Ur

No. 34

MS 1878

Pl. XXVI

This is an irregular block cut from a brick stamped on its face with a standard nine-line Sumerian inscription of Amar-Suen, fourth king of Ur (2046–2038) after Ur-Namma. The inscription names no building activity and, given its versatility, it is not surprisingly the most common text of this king, with ninety-two exemplars on bricks booked by the Royal Inscriptions of Mesopotamia project as RIM E3/2.1.3.1, alongside a potsherd from Adab labelled with the same text, RIM E3/2.1.3.2 (Frayne 1997: 245–47). Four further exemplars have since been reported (Pappi 1999, Steinkeller 2004b: 146). The bricks derive from many of the cities of Sumer, including Fara (Šuruppak), Nippur, Eridu, Ur, Kisurra, Badtibira, Adab, Girsu, Isin, and Maškan-šāpir, and demonstrate the wide geographic spread of building projects undertaken in Amar-Suen's short reign. However, the attribution to an

exemplar of E3/2.1.3.1, now in Istanbul (EŠ 1333), of a provenance at Sippar, in northern Babylonia, is anomalous, for this is not a place otherwise associated with Amar-Suen. The brick could have been transported to Sippar in antiquity out of antiquarian interest, but more probably the provenance is the result of the confusion of material from Sippar and Nippur (or Fara) that is known to have occurred in the Imperial Ottoman Museum in the 1890s. The earliest publication of one of these bricks was in 1861, when a composite text based on fourteen exemplars from J. E. Taylor's excavations at Eridu in 1854 graced the first of Sir Henry Rawlinson's folio volumes of cuneiform inscriptions in the British Museum (I R 3 no. XII 2). Three brick-stamps of this inscription are extant, two booked by Frayne under E3/2.1.3.1 and one—unfinished—in the Schøyen Collection (text No. 16 above).

- 1 ^damar-^dsuen
- 2 nibru^{ki}-a
- 3 ^den-líl-le
- 4 mu pàd-da
- 5 sag-ús
- 6 é ^den-líl-ka
- 7 nita kalag-ga
- 8 lugal urim₅^{ki}-ma
- 9 lugal an-ub-da límmu-ba

Amar-Suen, chosen by Enlil in Nippur, ⁵ attentive to the temple of Enlil, mighty male, king of Ur, king of the four world regions.

No. 35

MS 1914

Pl. XXVI

MS 1914 is a complete brick stamped on its face and on one edge with a well-attested thirteen-line Sumerian inscription of Amar-Suen. The inscription records his reconstruction or repair of the Abzu (or E-abzu), the temple of the god Enki in Eridu (George 1993: 65 no. 30), and was most recently edited by Douglas Frayne as RIM E3/2.1.3.15 (Frayne 1997: 260–62; see in addition Pappi 1999, Tyborowski 2001). Most of the fifty known exemplars of this brick come

from Eridu itself (Abu Shahrain, twenty kilometres southwest of Ur), some from Taylor's excavations in 1854, others from H. R. Hall's work in 1919. An uncertain number may derive from mid-nineteenth-century explorations of Ur by Taylor and William Kelly Loftus, and a very small minority came to light in Woolley's excavations at the same site. According to Frayne's inventory, at least five reside in private collections. See also text No. 36.

face

- 1 ^damar-^dsuen
- 2 nibru^{ki}-a
- 3 ^den-líl- / le
- 4 mu pàd-da
- 5 sag-ús
- 6 é ^den- / líl-ka
- 7 lugal kalag- / ga
- 8 lugal urim₅ / ^{ki}-ma
- 9 lugal an-ub- / da límmu-ba-ke₄
- 10 ^den-ki
- 11 lugal ki-ág- / gá-ni-ir
- 12 abzu ki-ág- / gá-ni
- 13 mu-na-dù

edge

- 1 ^damar-^dE[N.ZU]
- 2 nibru^k[i]-a
- 3 ^den-[líl]- / l[e]
- 4 ^rmu pàd¹-[da]
- 5 sag-ú[s]
- 6 é ^de[n]- / líl-[ka]
- 7 lugal k[alag- / ga]
- 8 lugal u[r_{im}₅] / ^{ki}-[ma]
- 9 lugal a[n-ub]- / da límmu-ba-[ke₄]
- 10 ^de[n-ki]
- 11 lugal ki-[ág]- / gá-ni-i[r]
- 12 ^rabzu ki¹-á[g]- / ^rgá¹-n[i]
- 13 ^rmu¹-[na-dù]

Amar-Suen, chosen by Enlil in Nippur, ⁵ attentive to the temple of Enlil, mighty king, king of Ur, king of the four world regions, built ¹⁰ for Enki, his beloved master, his beloved Abzu.

No. 36

MS 1699

Pl. XXVI

This is a small fragment of bitumen mortar that bears the impression of a brick stamped with the same inscription as text No. 35. Frayne's inventory of exemplars of RIM E3/2.1.3.15 reports the existence of another five such frag-

ments of bitumen, all accessioned by the British Museum in 1859 and thus very probably deriving from Taylor's work at Eridu (Frayne 1997: 261).

1-8 not preserved

9 [lugal an-ub- / da límmu]-¹ba-ke₄

10 [^de]n-ki

11 [lugal] ki-ág- / [gá-n]i-ir

12 [abzu ki]-ág- / [gá]-ni

13 [mu-na-dù]

