BABYLONIAN TEXTS FROM THE FOLIOS OF SIDNEY SMITH, PART ONE

by A. R. George

Among the papers left by the late Prof. Sidney Smith was found a portfolio of unpublished autograph copies of cuneiform texts. Initial examination of these copies showed that most were of tablets since published by other scholars. Of the remainder many were in rough draft, but other copies were in a finished state, and fit for publication. It is the purpose of this and subsequent articles to present the better copies and so make available the most interesting items of Smith’s Assyriological legacy. The text presented here are an inscription of Nebuchadnezzar II; an almanac of the month Dumuzi; and a litany for Enki.1

1. An Inscription of Nebuchadnezzar II

BM 45619, which as part of a collection acquired from the dealer Shemtob most probably came from Babylon, is a fragment from the bottom left corner of a large Neo-Babylonian tablet that was inscribed with a long building inscription of Nebuchadnezzar II. It was brought to the attention of scholarship by Sidney Smith himself, who quoted short extracts from it in an article published sixty-five years ago.2 As he indicated, BM 45619 is a close parallel to Nebuchadnezzar’s two duplicate inscriptions at Wadi Brisa in northern Lebanon.3 The introductions to the two texts are different, but there is often exact agreement in the building reports that follow, and the clay tablet helps to restore eroded parts of the monumental inscriptions. The curvature of the surface of BM 45619 indicates that it comprises about two thirds the height but

1. Smith’s papers were passed by his son, Prof. H. S. Smith, to Mr J. D. Hawkins, and by him to me. Both are thanked for thus facilitating the appearance of his copies. BM 45619, 67304 and 68609, respectively texts Nos. 1-3, are published by permission of the Trustees of the British Museum. Smith’s autograph copies have been collated with the original clay tablets; small corrections in the copies have been made where appropriate. Abbreviations are those of the Chicago Assyrian Dictionary and the Pennsylvania Sumerian Dictionary.

2. RA 21 (1924), p. 78 f., 81, 83. The tablet is found in Berger’s catalogue, AOAT 4/1, as Nbk Tontafel-Fragment VI, 1 (p. 322, see also the résumé of its contents on p. 68).

3. Wadi Brisa A (archaic script) and B (regular script): Weissbach, Die Inschriften Nebukadnezzars II im Wàdi Birtê (WVDOG 5); Langdon, VAB IV, Nbk 19.

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certainly less than half the width of a complete tablet. We estimate that the original
tablet had on each side at least five columns, but more probably six, of which the last
three of the obverse and the first four of the reverse are missing entirely. The building
reports themselves concern well-known work in Babylon: on the principal cultic
rooms of E-sagil, Marduk's cult-centre, and on the ziqqurrat, E-temen-anki (cols. i-ii).
Column iii is not well enough preserved to allow identification of an exactly parallel
passage in the inscriptions of Wadi Brisa, but what remains is likely to represent part
of the report giving details of the regular offerings made to Marduk and his consort
Zarpanítum in E-sagil. The text resumes on the reverse with what will be cols. xi
and xii, which deal with the regular offerings of Nabû and Nanây at Borsippa; the
reconstruction of Nabû's processional barge, Ma-idda-ḥedu; the relaying of the
procession streets of Marduk and Nabû at Babylon; and the building of the bridge by
which Marduk’s street passed over the canal Libil-ḥengalla.

The importance of bm 45619 is that it offers in many places an account fuller
than that given by the inscriptions of Wadi Brisa. In particular new details emerge
concerning the interior decoration of Marduk's cells in E-sagil; the temple's gates; the
regular festivals (though this passage is badly broken); the work on Nabû's barge; and
the canal bridge. In the following transliteration, the inscriptions Wadi Brisa A and B
have been freely used to restore the text of the clay tablet, where necessary.

bm 45619 (SH 81-7-6, 12) (fig. 1-2)

col. i (with l. 28'-37' cf. Wadi Brisa A iii 35-40 // B i b 5*-8*)

0' [ū-ša-al-mi-iḥ qa-lu-ū-a]
1' [gibhaṭa(nig.gidar)] i-ša-a[r-lam]
2' re-e[l-ū-lu ni-ši-im ūrap-ša]-lim
3' ū-sa ki-nam ri-dam [dam-qā]-am
4' a-na ši-im-lim i-[š][i-m]a-am
5' id-di-na-am za-na-an ma-ḥa-zi-im
6' ud-du-šu e-eš-re-e-lim
7' i-na ne-me-qi ša a-e-a iš-ru-kam

Introduction

[1.............Nabû, director of all heaven and underworld, .......consigned into
my keeping a] just [staff,] the pastorate of the multitude. He decreed as my destiny
a true path and a fine way. 5He gave into my care the provisioning of the cult-centres,
and granted to my power the restoration of the sanctuaries through the skills of Ea.
was assiduous in paying reverent respects to the gods and goddesses; I was ever constant to the great gods. [I travelled] all countries, from the Upper Sea to the Lower, and [numbered more of them in my dominion] than] ever before [............] my neck was [bowed to pull] (Marduk’s) chariot-pole. I have set the sanctuaries in good order.

Refurbishing of E-sagil

(In) E-sagil, the dread throne-dais, the palace of heaven and underworld, the house of his dominion, E-umusa, the cella of Marduk, sovereign of the gods, the appearance of which a former king had brightened up with gypsum and pitch—over the gypsum and pitch I coated the decorations of the former king with bright gold, and depicted on its walls, from roof to floor, Serpents, laḫmu-monsters, Dragons, Lion...
There follows a gap of perhaps 20 lines, partly to be restored from Wadi Brisa A iii 41-46 // B i b 9*-14*, which continues from l. 37' (see translation).

col. ii (cf. Wadi Brisa A iii 47-iv 13 // B ii a 1-24)
1' ré₁.z[i. da ša é.sag.il]
2' pa-pa-ḫa õn[a-bi-um ša ki-sa-al-lum]
3' ša i-na saq-mu-kam r[e-e-eš šati(mu.an.na)]
4' a-na i-si-in ta-a[r-ba-a-lim]
5' á-ki-it ša õn-lil [i-li õmarduk]
6' õn-bi-um aplu(ibila) ši-it-l[l[u-lu]
7' iš-šu bar-si-paṅt i-ša-ad-d[î-ḫa]
8' a-na ma-ḫa-ar õmarduk
9' a-bi a-li-ä[d₁-šu ir-ru-um-ma
10' i-ra-am-mu-ù qé-re-eb-šu
11' si₁₇-ip-šu ši-ga-ru-šu
12' ta-al-lu ḫi-it-lim u giš-ká-na-ku
13' ḫurāša ruššā(ḫuš.a) ū-la-ab-ḫi-iš-ma
14' ū₁-na a-gu-ûr ḫaspī(kû.babbar) e-e-bi
15' ta-a[l]-la-ak-ši bâ(b[ká] pa-pa-ḫi-šu
16' ū-ša-lā-an-ni-ma bīl a-na ūb-i-um
17' na-ra-am šar-ru-li-ia

Demons, Wild Dogs, 4₀Bison, Mermen, Gazelles, Anzû and Scorpion-Men. ¹¹..... (That) chapel I made shine like the sun for my lord Marduk...... Ka-hilisu, the Gate Spangled with Luxuriance, I decorated with finest gold, and filled (its) chapel with delight for my lady Zarpanitiu.] E-zida [of E-sagil,] the cella [of Nabû by the courtyard,] in which, at New Year, the beginning [of the year,] (when) he comes in procession from Borsippa to the festival of exaltation, ⁵the Akitu of [Marduk,] the sovereign of [the gods,] and enters before Marduk, the father who sired him, Nabû, the puissant heir, ¹⁰resides—with red gold I coated its jambs, its bars, transom, lintel and threshold; I embellished ¹⁵the way through the gate of his cella with slabs (glazed with) pure silver, to make the chapel’s brilliance splendid like the day for Nabû
who loves my kingship. The doors of Ka-lamma-arabi and Ka-ude-babbar I overlaid with pure silver, [and] made as bright as day.

Completion of E-temen-anki

E-temen-anki, the ziqqurrat [of Babylon,] whose foundation platform Nabopolassar, \(2^5\) king of Babylon, my father who begot me, had laid, and which he had built 30 cubits high, \(2^9\) but had not completed (to) its [top]—I myself set [to work on it. Mighty] cedars, which in Lebanon, [their forest (home), S5'\ell] had eut down [with my own pure] hands, [I set in rows] for its joists. Ka-nun-abzu, Ka-[E-temen-anki, Ka-nun-\(\text{\'}g\)egal and Ka-unir,] its [broad] gâtes, around [E-temen-anki,] \(4^6\) the passage of [\ldots] E-temen-[anki\ldots] and Ka-\ldots[\ldots, I bonded together as in days of old,
There follows a gap of perhaps 30 lines, partly to be restored from Wadi Brisa A iv 14 ff., which continues from l. 39' (see translation).

col. iii (cf. the damaged passage Wadi Brisa A end iv-v // B ii a-ii b?)

1'  ú-x[. . . . .]
2'  gi-n[é-e. . . . .]
3'  ú [......]

There follows a gap of probably more than seven columns, which evidently enlarged very greatly on Wadi Brisa A v-vi // B iii a-b. The last lines of col. x can be restored from Wadi Brisa A vii 1-10 // B iv a 7-17 (see translation).

col. xi (cf. Wadi Brisa A vii 11-40 // B iv a 18-33)

1  wa-ar-[qa/u de-šu-lû]
2  la-la[ a³ [mu-sa-re-e/mu.sar³]
3  in-bi [ru-(uš)-šu-lû]
4  šu-mu-á[b ši-ip-pa-a-lim]
5  suluppî(zú.lum.ma) 'ás-l-n[é-e ëš-pëš. hàd.da munzîqa(geštin. hàd.da)]

and laid across mighty cedars for their roofs. I set in position (for each of) them the transom, lintel, threshold and pure door-leaves of cedar.]

Regular Offerings of Marduk and Zarpanîlum

(Remains of col. iii too broken for translation; followed by a very long break covering reports on the refurbishing of Ma-umuša, Marduk's processional barge; the rebuilding of Nabû's cella E-maḥtila, and other parts of E-zida in Borsippa; and clearly much more.)

Regular Offerings of Nabû and Nanây

[* . . . . . I was moved to make the great regular offerings (of Nabû and Nanây) more profuse than ever before:—every single day, 1 ungeld steer, fat and fully formed, whose limbs are perfect and whose body has no white flecks; 16 fattened rams, fine specimens of the sulûm-bû-breed. Together with the gods of Borsippa:—2 (+) ducks; 3 turtle-doves, 20 marratu-birds; 2 (+) duck eggs, 2 voles, a string of fish of Apsû, the pride of the marsh; xi profuse] vegetables, the delight of [the garden; rosy] fruits, the bounty [of the orchard;] ordinary dates; Dilmun [dates; dried figs; raisins;] finest beer-wort; [ghee; sweet meats;] milk; [best oil; mountain]-
beer; [honey;] ale; [purest wine;] the table-spread [of Nabû and Nanây, my] lords, [(...) I provided with] more [abundance than before.] The remainder of [ ...... ] birds...[ ...... ] to make [plentiful... ] regular offerings of the month(s) [(....)] the eššēšu-festivals, [( ......)] the gate-opening ceremonies and the [festivals] of the entire year, I [fixed].

Reconstruction of Nabû's Processional Barge

[Ma-idda-ḥedu, (Nabû's) sacred barge, I sought out, and] had rebuilt. I coated the canopy of musukkannu, the eternal wood that befits lordly status, with 12 ½ talents of red gold, so embellishing its decoration. Through the craft of Ninildu and Kusig-banda I made it splendid as the day, and bright as the sun. At New Year, the beginning
30 i-si-in-ni ta-ar-ba-a-lim
31 á-ki-it ša 4en-lil ilī
32 āmarduk ši-ki-in ḫi-da-a-lim u ri-šā-a-tī[m]
33 ša ilt šu-ul šamē(an) ēršēti(kī)
34 na-bi-um aplu ši-īt-lu-tām
35 a-na ma-ha-ar āmarduk
36 a-bi a-li-di-šu īš-tu bar-sipki
37 i-ša-ad-di-ḫu a-na qē-reb šu-an-[na]
38 i-na  굉má.id. 1da. ḫē. du7
39 ša ku-uz-ba za-[g]-na4-l[ū]
40 la-la-a-am ma-la-[g]-lū 1u-[šar-šīd-ma]
41 za-ra-al [ṣa-ri-ri]
42 a-na a-la-[k]-lī ru-bu-li-šū]
43 [a-na1 [tab-rat lu-le-e uš-ma-lu]

There follows a gap of perhaps 20 lines, which clearly enlarged substantially on Wadi Brisa A vii 41-48 // B iv b 1*-4*.

col. xii (cf. Wadi Brisa A vii 49-viii 6 // B iv b 5*-25*)
1 [na-bi-um] na-da-a-nu-ni-ši-šu
2 [sūqa(sila) raps]a(dagal.la) mu-la-qu
3 [mār(dumu) ru-b]ē-e na-bi-um
4 [la-a]m-la-a
5 [za-aq-ru] 1u-ma-al-li-ma

of the year(!), 30the festival of exaltation, the Akītu of Marduk, sovereign of the gods, the occasion for the gods of heaven and underworld to be happy and rejoice, Nabû, the puissant heir, comes in procession from Borsippa to Šuanna (Babylon), 35into the presence of Marduk, his father who sired him—in Ma-idda-ḫedu, which is decorated with luxury and filled with delight, I [fixed] the canopy of [flashing (gold), and filled it with astonishing splendour] for [his princely] journey.

Relaying the Procession Streets of Marduk and Nabû

[...... That which no previous king had done, I did magnificently for my lord Nabû: from Istar-sākipat-tēbšu to Ka-sikilla, the wide street Istar-lamassi-ummānīšu, thoroughfare of the great lord Marduk, and from Ikkibšu-nakar to Nabû's Entrance into E-sagil, xii the wide street] Nabû-dayyān-niššu, thoroughfare of [the Son of the] Prince, Nabû, I filled in [with a massive] fill, and beautified the roadway [with] bitumen [and baked] brick.
Construction of the Canal Bridge

Libil-ḫengalla, 19 the Eastern Canal of Babylon, which had lain derelict since days of old, and had become blocked by earth slips and filled with silt—151 sought out its course: I rebuilt its embankments with bitumen and baked brick. At Ay-ibûr-sabû, 20 the Street of Babylon, I constructed a canal bridge for the procession of the great lord Marduk. Pure cedars 25 I covered in bronze and set them in rows for its joists. With a layer of bronze I coated firs, and stretched them across for its transoms. Musukkanna, the eternal wood, mighty cedars and stout firs I covered in bronze,
and (laying) them three deep, one on top of another, I created its span. With bitumen and baked brick I embellished the roadway.

(Conclusion, no doubt beginning “Nebuchadnezzar, king of Babylon”, lost.)

Notes

0'-1' Restored from I R 51, no. 1, i 14 (Nbk 11); 53, i 45-46 (Nbk 15); Ball, PSBA 11 (1889), p. 160 f., i 17 (Nbk 14), in which the subject of the verb is always Nabû pâqid kiSëat §amê u erseti.

11'-15' Cf. the similar passages CT 37 6, 23-24; PBS XV 79, i 20-22.

27' Restored after I R 67, i 19 (Nrg).

31'-37' Cf. Smith, RA 21 (1924), p. 79.

38'-42' This list of monsters calls to mind the claim made in the inscription of Agum-kakrime, where a similar list is said to decorate the doors of the cellae of Marduk and Zarpanitum in E-sagil (V R 33, iv 50-v 1). The use of these figures to decorate Marduk's cult-centre is given its etiological explanation in the Creation Epic, in which the monstrous allies of Ti'âmat are depicted on the Gate of Apsû in their conqueror's cult-centre (Enûma eliš I 141-43 etc.; V 73-76; also Berossus: F. Jacoby, Die Fragmente der Griechischen Historiker 3C1, p. 371 f.; for the mythology see Lambert, “Ninurta Mythology in the Babylonian Epic of Creation”, apud K. Hecker and W. Sommerfeld, Keilschriftliche Literaturen (CRRA 32), Berlin, 1986, p. 57). The iconography was probably borrowed for Marduk from Ea as well as Ninurta (see Lambert, RIA VI, p. 324), and along with much of Marduk's cultic and theological baggage it was taken over for Assur by Sennacherib, who adorned the gateways of his new eastern access to Assur's cella in E-sarrar with Bison (gu4.dumu.autu) of gold and red bronze, Scorpion-Men (gir.tab.lû.u18.lu), bronze Mermen (ku6.lû.u18.lu) and Goat-Fish (suhur.mâsku«), Wild Dogs (ur.idim), and silver vultures (na-'i-ri) and Lion Demons (u4-gat-li : KAV 74, 4-10; KAH II 124, 17-21). It is interesting to compare the list of monsters in Nebuchadnezzar's inscription with those given by Agum-kakrime and the Creation Epic:
bašmu
lahmu
muššušu
ugallu
urdimmu
gu₄₆umu₆tu
kululu
šabitu
anzâ
girtablulu

Similar lists appear in litanies of absolution and other religious texts (MB and later):

<table>
<thead>
<tr>
<th>Ṣurpu VIII 6-7</th>
<th>ABRT 56, 5-6</th>
<th>KAR 312, r. 7</th>
<th>VAS 24 97, r. 5</th>
<th>ABRT 29, 15-16</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba-aš-mu</td>
<td>u₄₆u₀₆</td>
<td>ba-a[š-mu]</td>
<td>r ba-aš-mu³</td>
<td>an-ze-e</td>
</tr>
<tr>
<td>ṭμuš. [ḫuš]</td>
<td>ur.idim</td>
<td>muš. ḫuš!</td>
<td>r muš-ḫuš-šu³</td>
<td></td>
</tr>
<tr>
<td>gm[nt]-ma</td>
<td>[m[a]nţ]</td>
<td>ur.idim</td>
<td>[u₄₆g₆a]-lu</td>
<td>ur.idim</td>
</tr>
<tr>
<td>ku-sa-rik-ku</td>
<td>gu₄₆u₀₆</td>
<td>gu₄₆u₀₆</td>
<td>gu₄₆u₀₆</td>
<td>gu₄₆u₀₆</td>
</tr>
<tr>
<td>ku₄₆u₀₆</td>
<td>su₄₆u₀₆</td>
<td>su₄₆u₀₆</td>
<td>su₄₆u₀₆</td>
<td></td>
</tr>
</tbody>
</table>

(The certain reading ṭmuš against MSL’s an-na is collated from ms B by Black.) It is now clear that in his discussion of ṭmuš, gu₄₆u₀₆, ṭmuš Frankena, Tākultu, p. 90, 66, was correct to propose a connection between gu₄₆u₀₆ and gu₄₆u₀₆, ṭmuš from comparison of a tākultu text (KAR 214, i 24, 29 // KAV 83, 3: ṭmuš, gu₄₆u₀₆, ṭmuš; Menzel, Tempel II, nos. 61-62) and the royal grant Assur 13956 bq (Weidner, AJO 13 (1939/40), p. 214, obv. 8: gu₄₆a₆lim). Menzel’s reading of the latter as gu₄₆a₆lim = gu₄₆u₀₆ = ku-sa-rik-kum (MSL VIII/1, p. 45):

\[
gu₄₆u₀₆ = ku-sa-rik-kum
\]

The restoration of the four gates of the ziqqurrat in this line (much squeezed), and so also in the parallels (Wadi Brisa A iv 10-11 // B ii a 24), follows BM 35046, a gate list to appear in Babylonian Topographical Texts (forthcoming).

2. Almanac of the Month Dumuzi

BM 67304 is a complete Neo-Babylonian tablet from the Sippar collections of the British Museum, which gives an almanac for the fourth month of the year. Accordingly
it is a further source for what, following Labat’s edition, may be called the Babylonian Almanac, the existence of which is attested from the Kassite period on. Among the various versions of this text, the present tablet finds its closest duplicates in the fragmentary almanac from Uruk, LKU 53 (Labat’s ms B), and the unpublished fragment BM 59775, with both whose readings it almost always agrees, against those of the other contemporaneous source, col. iv of the big NB almanac, V R 48 (Labat’s A).

BM 67304 (82-9-18, 7300) (fig. 3)

1. du’āzu(šu.numun.na)
2. 1šamši(utu)̱i
3. bi-ki-lum
4. issūra(mušen) šabla(dab) uš-še-er lumun(hul)-šu ip-pa-tar-šu
5. lu ši-ḥi-il nēšīi(ur.maḫ) lu ši-ḥi-il šēri(muš)
6. 5 ši-il še-e
7. aššata(dam) là ūrašši(tuk)
8. kablu(idim) magir(še.ga)
9. ḫarrâna(kaskal) là isabbal(dab)
10. ni-pi-ih išāli(izi)

1. The month Dumuzi—
2. 1st day: votive gift of Šamaš.
3. 2nd day: grief.
4. 3rd day: release a captive bird, so that one’s portent of evil will be dispelled.
5. 4th day: either attack by lion, or attack by snake.
6. 5th day: loss of grain.
7. 6th day: one should not acquire a wife.
8. 7th day: grandee is well-disposed.
9. 8th day: one should not start a journey.
10. 9th day: outbreak of fire.

5. Sources for the Babylonian Almanac are now known to begin with the NB almanac from Dūr-Kurigalzu (Labat, Un calendrier cassite, Sumer 8 (1952), p. 17-36), and the excerpt of favourable days from the upper Diyala valley (Matouš, L’almanach de Bakr-Awa, Sumer 17 (1961), p. 17-59). Exemplars of later versions of almanacs from Asšur, Kuyunjik, Nimrud, Uruk, Sippar and unidentified places of provenance, many of which were included in Labat’s edition, are conveniently collected by Matouš (loc. cit., p. 28). To his list of sources can be added an excerpt of favourable days from Sultantepe (STT 301), a tiny fragment from Kuyunjik already published by Labat (MIO 5 (1957), p. 345: Sm 180), and the sundry still-unpublished tablets from the Sippar collections, BM 59775 and 64186—both fragments of complete almanacs—and 64359, which deals with a single month, Tašritu, and thus compares with the present tablet and 56058 (Labat’s ms I: Addaru).
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>u₄ 10 ana sūqi(sila) là uṣṣi(ē) ibissâ(i.bi.za) immar(igi)mar</td>
</tr>
<tr>
<td>12</td>
<td>u₄ 11 ka-liš magir(še.ga)</td>
</tr>
<tr>
<td>13</td>
<td>u₄ 12 šá-se-e šarri(lugal)</td>
</tr>
<tr>
<td>14</td>
<td>u₄ 13 ilu(dingir) magir(še.ga) kablu(idim) magir(še.ga)</td>
</tr>
<tr>
<td>15</td>
<td>u₄ 14 ilu(dingir) úl magir(še.ga)</td>
</tr>
<tr>
<td>16</td>
<td>u₄ 15 attalû(an.ta.lû) ṣšēn(30)</td>
</tr>
<tr>
<td>17</td>
<td>u₄ 16 ni-pi-ih išāti(izi)</td>
</tr>
<tr>
<td></td>
<td>10th day: one should not go out into the street—one will experience loss.</td>
</tr>
<tr>
<td></td>
<td>11th day: favourable in every way.</td>
</tr>
<tr>
<td></td>
<td>12th day: appeal to the king.</td>
</tr>
<tr>
<td></td>
<td>13th day: god is well-disposed; grandee is well-disposed.</td>
</tr>
<tr>
<td></td>
<td>14th day: god is ill-disposed.</td>
</tr>
<tr>
<td></td>
<td>15th day: eclipse of the moon.</td>
</tr>
<tr>
<td></td>
<td>16th day: outbreak of fire.</td>
</tr>
</tbody>
</table>

**BM 67304**

82-9-18, 7300
18. 17th day: guardian angel is well-disposed; favour in the law-suit; invocation of the name.
19. 18th day: trepidation.
20. 19th day: favour with the king.
21. 20th day: unfavourable day.
22. 21st day: favour with the king.
23. 22nd day: a lady is well-disposed; happiness.
24. 23rd day: mutiny.
25. 24th day: hatred of brothers.
26. 25th day: no man should take an oath.
27. 26th day: escape of slave.
28. 27th day: favourable for a law-suit.
29. 28th day: favourable in every way.
30. 29th day: favourable in every way.
31. 30th day: one should not pay in grain.

Notes

2 Compare, in one of the MB almanacs for this day, nig.ba dingir duḫ-šu (Matouš, Sumer 17 (1961), p. 34, 3), which is to be seen as a misreading of the stock phrase kimmeriti ili patrassu/ippaṭṭaršu, “divine wrath will be dispelled for him” (via ki-milti > qī-iš-li : see CAD K, p. 373; Q, p. 280). The corrupt tradition of the present text is also attested in the big NB almanac: qī-iš-li ṣamsištī (V R 48, iv 1), as well as in the hemerology from Aššur (KAR 178, vi 8, 13).

4 In other almanacs (V R 48, iv 4; ND 5491, ii 1': Matouš, loc. cit., pp. 45, 61) ḫul-šu ippaṭṭaršu appears as ʿu.ma (= ernettu, nizmatu) duḫ.šu. The difficulty of this phrase must have encouraged
editorial change. Note also the similarly obscure ù. ma gab.a in the entry for the 3rd day of Simanu (V R 48, iii 4; STT 301, i 26; and cf. the remarks of Labat, RA 38 (1941), p. 27).

7 The tradition of the 6th day of Dumuzi as an unlucky one for a wedding is not found in other almanacs, but does appear in the Aššur hemerology (Kar 178, vi 19).

9 The tradition of the 6th day of Dumuzi as an unlucky one for travel is not found in other almanacs, but does appear in the Assur hemerology (Kar 178, vi 19).

9 The new phrase given here confirms the 8th day as unlucky for travel; cf. the Aššur hemerology: ḫarrāna là ušši šitu ana šubat ḥab-ba-te ššēr, “one should not go on a journey—there will be loss; one will fall straight into ambush of brigands” (KAR 178, vi 24-25). In the big nb almanac read šu-bat ḥab-ba-tum (V R 48, iv 10; coll.). For šubtu, “ambush”, see Grayson, Studies Oppenheim, p. 90f.

16 For once the new text supports the big nb almanac (iv 15) against the Uruk almanac, as well as the mb almanac from Dūr-Kurigalzu, in both of which it is the sun that is in eclipse (Labat, Sumer 8 (1952), p. 21, 15: an. gi₄ 420; LKU 53, obv. i 8: an. ta. lu 4 utu). Both traditions are combined in the Aššur hemerology (KAR 178, vi 40: an. gi₄ 430 u 4 utu; 16th day!). Cf. Labat, RA 38 (1941), p. 29, on l. 19).

19 In LKU 53, obv. i 12, read at this point [g]i-lil₄-tū kaskal.

27 The text is in conflict with the tradition of the 26th as a favourable day, as signified in other almanacs by the phrase ārdu magir, “slave is obliging” (Matous, loc. cit., p. 34, 15: ir aš; STT 301, ii 10; V R 48, iv 31: sag. ir še. ge/ga). The mb almanac from Dūr-Kurigalzu agrees with the new text, however (Labat, Sumer 8 (1952), p. 21, 26: nu. šē).

3. A Litany for Enki

ΒΜ 68609 is the lower two-thirds of a finely written Neo-Babylonian tablet from the Sippar collections, on which are preserved nearly seventy consecutive lines of script. The exact line-numbering can be restored with the aid of both the curvature of the fragment and the marginal indicators. The loss of the beginning and end of the composition is still unfortunate, for the lack of any incipit, rubric, catch-line and colophon precludes the identification of the extant text as anything more than a bilingual Emesal cult-song for Enki (Emesal Amanki), the god of Eridu. The theme is a standard of such litanies—let the angry god relent and take up residence again in his temple, so that the life of the land can return to normal. Invoked alongside Enki is his son Asalluḫi, the Babylonian Marduk, and others associated with him. The theological setting of the litany is thus the cities most important for the cult of the pantheon of Eridu: Eridu itself, Babylon and Borsippa, with no mention of Nippur.

6. ΒΜ 68609 now appears as an “unassigned” balag text in Black, BiOr 44 (1987), 77. Which of the 39 litanies listed by incipit in the late catalogue IV R² 53 as “balag’s of Enlil” can also be ascribed to Enki is open to question; for different opinions see Cohen’s edition, Eršemma, p. 42 ff., and Black, Acta Sum 7 (1985), p. 11. In the opinion of Volk, expressed privately, “ΒΜ 68609 is surely not part of a balag itself, but possibly of its closing eršemma-section”.

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1-12 lost

13 [........]
14 [........]
16 [d₅śul.pa.è mu.un.na.gub] d₄nin.maḫ mu.un.na.tuš
17 d₄nanna \(\text{mu.un.na}\).gub d₄nin.gal mu.un.na.tuš
18 d₄tu mu.un.na.gub d₄šè.rì₅.da mu.un.na.tuš
19 e.ne.ra d₅a.nun.na mu.un.na.su₈.su₈.ge.eš
20 an.na a.rı.a mu.un
21 ki.a a.rı.a mu.un
22 umun.ra a.rₐ.zu.a šₐ.ba ab.ḥun.gá.e.dè
23 d₄am.an.ki a.rₐ.zu.a bar.bi ab.ṣed₇.dè
24 d₄asal.lₐ.ḥi a.rₐ.zu.a šₐ.

(2₄ a-d) 4 \(\text{šumātu(mu)me šabṭa(gu₄.ud)me}\)
25 umun d₄di.ku₅.maḥ.a a.rₐ.zu.a bar.bi
26 en.gal za.da nu.me.a a.ba ka.₈.aš mu.un.bar.re
          be-lum rabû(gal)₈ šₐ.kₐ-t₈ man-nu pu-ru-us-sa-a i-par-ra-as

1-12 lost

13 [May......soothe] you!
14 May [........] placate you!
15 [Mullil waits on him,] Ninlil attends him;
16 [Šulpaē waits on] him, Ninmaḫ attends him;
17 Nanna waits on him, Ningal attends him;
18 Utu waits on him, Šerida attends him.
19 The Anunna gods wait on him;
20 those begotten of heaven wait on him;
21 those begotten of underworld wait on him.
22 With entreaty the heart of the lord will be soothed;
23 with entreaty the mood of Amanki will be placated;
24 with entreaty the heart of Asalluḫi will be soothed;

(2₄ a-d) four lines skipped
25 with entreaty the mood of Lord Dikumah will be placated.
26 Great lord, who but you makes decisions?
27 Enki, who if not you issues commands?
28 (When) you have commanded, only you can add to that command!
29 May Eridu, the lovely place, be restored for you!
30 Let them build your house for you! let them build your city for you!
31 Let them build for you E-unir! let them build for you Eš-abzu!
32 let them build for you Eš-maḥ! let them build for you Kuara!
33 let them build for you E-sagil! let them build for you Borsippa!
34 let them build for you E-zida! let them build for you E-ma-tila!
35 let them build for you E-temen-anki! let the build for you E-dara-anna!
36 May your property and trappings be restored for you!
37 may your precious regulations and precious cleansing rituals be restored for you!
38 may your exalted rites and choice ordinances be restored for you!

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41 may your lavish sacrifices and offerings be restored for you!
42 Go into your true temple! take your seat of rest!
43 let the gods return to their temples!
44 Go into your true city! take your seat of rest!
45 let the gods return to their cities!
46 Go into your true treasury! take your seat of rest!
47 let the gods return to their treasuries!
48 Go into your true dwelling! take your seat of rest!
49 let the gods return to their dwellings!
50 Abzu, the sacred place! Eridu, the lovely place!
51 Eš-maḥ, Kuara, your brick Babylon!
52 [.....], E-zida, your E-maḥ-tila!
53 [Go into your true temple!] take your seat of rest!
[dè].èm.mà.še₇.dè
[x x]x li-šap-ših-ka
[x x sæ.zjā 'da₅.ḫun.gā
[li₇-ba-ka li-ni]-iḥ

54 [Let... ...] placate you!
55 [Let... ...] soothe [your heart!]

(remainder lost)

Notes

24 a–d The lines omitted are to be supplied by the reader after the pattern of 22–23. Of the four divine names or epithets missing in these lines, two can certainly be restored from a sequence common in cult-songs, which runs: Asalluḫi, Enbilulu (in this context both Marduk), Muduggasa/Nabû and Dikumaḫ/šum (who here is not Šamaš but a Ninurta figure: according to other litanies Dikumaḫ is the consort of Gula and god of the temple E-rab-riri, so at Isin he will be Pabilsag, but at Babylon Marduk's chamberlain, Madānu). The sequence is often padded out with other titles of Marduk (Asaralimnunna) and Nabû (Šiddukišarra, Sukkalmāḫ, and other epithets): two of these will have been used here in addition to Enbilulu and Muduggasa.  

32–37 The list of temples begins in Eridu, with the ziqqurrat E-unir, two other sanctuaries of Enki (for E₃-maḥ in this regard see Iraq 48 (1986), p. 136) and the nearby city of Asalluḫi, Kuara. Temples of Babylon and Borsippa then follow in the haphazard sequence usual in liturgical texts (cf. e.g., Kutscher, YNER VI, p. 135 f.; Black, Acta Sum 7 (1985), p. 40 f.): E-sagil in Babylon, E-zida of Borsippa with its cella E-maḥtila, E-temen-anki, the ziqqurrat of Babylon, and E-dara-anna, the cella of Zarpaniti in E-sagil (for all these see Babylonian Topographical Texts). The least known sanctuary of the list, E-nambi-zida, regularly appears in litanies with the ziqqurrat of Borsippa, E-ur-im-mi-in-anki, as here (see the references collected by Ebeling, RIA II, p. 368; Cohen, Balag, p. viii; etc.); it is accredited as a shrine of Nabû in the Canonical Temple List (Sm 277, ii 12; unpub., courtesy Moran).  

42 dūr ki.a.ba.an // šubla neṭša (also l. 53) is an equation not yet found in the dictionaries, but cf. now VAS 24 29, 3: dūr ki.a.ba.an mar.re.eš // šu-bat ne-eb-ti liš-bu-ma; and other still unpublished bilinguals (courtesy Borger).  

52 In accordance with the standard sequence of cities and temples (see above, ll. 33–35), é.sag.nl and bād.si.ab.ba₅₁ at least are expected between Babylon and E-zida, but there is certainly not room for both at the beginning of this line.

Résumé

Parmi les dossiers de feu Sidney Smith se trouvaient de nombreuses copies de textes cunéiformes. Trois copies de textes inédits sont publiées dans cet article : une inscription de Nabuchodonosor II, une nouvelle source pour l’Almanach babylonien et un chant cultuel bilingue adressé au dieu Enki.
Among the papers left by the late Prof. Sidney Smith were many autograph copies of cuneiform texts. This article presents three of these texts, all previously unpublished. The first text is an inscription of Nebuchadnezzar II which adds to our knowledge of his public works in Babylon. The second is a new source for the Babylonian Almanac. The third is a bilingual cult song addressed to the god Enki.

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