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Authors(s): A. R. George

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## 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 Sidney Smith was found a portfolio of unpublished autograph copies of cuneiform texts.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.<sup>1</sup>

### 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.<sup>2</sup> As he indicated, BM 45619 is a close parallel to Nebuchadnezzar's two duplicate inscriptions at Wadi Brisa in northern Lebanon.<sup>3</sup> 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 Nebukadnezars II im Wâdi Brîsâ* (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 Zarpanītum 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 Nanāy 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 cella 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' [ú-ša-aṭ-mi-iḥ qa-lu-ú-a]  
 1' [ḡiṣḥaḥḥa(níg.gidar)] i-ša-a[r-tam]  
 2' [re-é<sup>1</sup>-ú-ti ni-ši-im [rap-ša<sup>1</sup>-tim  
 3' ú-sa ki-nam ri-dam [dam-qá<sup>1</sup>-am  
 4' a-na ši-im-tim 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-tim  
 7' i-na ne-me-qi ša <sup>a</sup>é-a iš-ru-kam

*Introduction*

[<sup>1</sup>. . . . . 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. <sup>5</sup>He 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.

- 8' *pa-la-ḫu ilī(dingir.dingir) ù <sup>a</sup>ištarāli(iš<sub>8</sub>.tár)*  
 9' *ši-te'-a-am re-da-a-ku*  
 10' *a-na ilī rabūti(gal.gal) qá-qá-da-a ka-a-a-na-ak*  
 11' *iš-tu ti-a-am-tim e-li-tum*  
 12' *a-di ti-a-am-tim ša-ap-li-tum*  
 13' *ṛma-ta-a-tim ka<sup>1</sup>-la-ši-na*  
 14' *ṛal?-tal?-lak?-kam? e-li ša<sup>1</sup> pa-a-ni*  
 15' *x x[... a-na i-di-ia am-n]am*  
 16'-24' traces only  
 25' *[a-na ša-a-ṭi si]-ir-de-e-šu*  
 26' *k[u-un-nu-šu] ki-ṛša<sup>1</sup>-dam*  
 27' *ṛe<sup>1</sup>-[eš-re-e-ṭ]i uš-te-te-ši-ir*  
 28' *ṛé<sup>1</sup>.[sag.í]l pa-ra-ak-kam ra-aš-ṛbu<sup>1</sup>*  
 29' *eka[l(é.gal) š]a-mé-e ù er-še-tim*  
 30' *bīt b[e-l]u-ú-ti-šu*  
 31' *é.umuš.a pa-pa-ḫa <sup>a</sup>en-lil i-li <sup>a</sup>marduk(amar.utu)*  
 32' *ša šār ma-ḫi-ri-im*  
 33' *i-na gašši(im.babbar) ù illé(esir)*  
 34' *ú-nam-mi-ru zi-mu-ú-šú*  
 35' *e-li ga-aš-ša-am ṛú<sup>1</sup> it-tu-ú*  
 36' *ši-ki-na-a-ti šār ma-ḫi-ri-im*  
 37' *[ḫu]rāša(kù.sig<sub>17</sub>) na-am-ra-am ú-ša-al-bi-iš-ma*  
 38' *[b]a-aš-mu la-aḫ-mu mušḫuššī(muš.ḫuš)<sup>meš</sup>*  
 39' *[u]gallī(u<sub>4</sub>.gal.lu.u<sub>4</sub>.gal.lu) urdimmī(ur.idim.ur.idim)*

was assiduous in paying reverent respects to the gods and goddesses; <sup>10'</sup>I was ever constant to the great gods. [I *travelled*] all countries, from the Upper Sea to the Lower, and [numbered more of them <sup>15'</sup>in my dominion . . . . . than] ever before [ . . . . . ] <sup>25'</sup>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, <sup>30'</sup>the house of his dominion, E-umuša, the cella of Marduk, sovereign of the gods, the appearance of which a former king had brightened up with gypsum and pitch—<sup>35'</sup>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

- 40' [k]usarikkī(gu<sub>4</sub>.dumu.<sup>d</sup>utu.gu<sub>4</sub>.dumu.<sup>d</sup>utu)  
 41' [k]ulullī([k]ù.lú!.u<sub>18</sub>.lu)<sup>meš</sup> šabāti(maš.dà)<sup>meš</sup>  
 42' [a]n-za-a-am ù girtablullī(gír.tab.lú.u<sub>18</sub>.lu)  
 43' [i]š-tu re-e-ši-šu  
 44' [a-d]i iš-di-šu

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' 'é<sup>l</sup>.z[i.da ša é.sag.íl]  
 2' pa-pa-ḫa <sup>a</sup>n[a-bi-um ša ki-sa-al-lum]  
 3' ša i-na sag-mu-kam r[e-e-eš šatti(mu.an.na)]  
 4' a-na i-si-in ta-a[r-ba-a-tim]  
 5' á-ki-it ša <sup>a</sup>en-líl [i-lí <sup>a</sup>marduk]  
 6' <sup>a</sup>na-bi-um aplu(ibila) ši-it-l[u-ḫu]  
 7' iš-tu bar-si-pa<sup>k1</sup> i-ša-ad-d[i-ḫa]  
 8' a-na ma-ḫa-ar <sup>a</sup>marduk  
 9' a-bi a-li-<sup>r</sup>di<sup>l</sup>-šu ir-ru-um-ma  
 10' i-ra-am-mu-ù qé-re-eb-šu  
 11' si<sub>17</sub>-ip-pu-šu ši-ga-ru-šu  
 12' ta-al-lu ḫi-it-tim u giš-ká-na-ku  
 13' ḫurāša ruššá(ḫuš.a) ú-la-ab-bi-iš-ma  
 14' 'i<sup>l</sup>-na a-gu-úr kaspi(kù.babbar) e-eb-bi  
 15' ta-<sup>r</sup>al<sup>l</sup>-la-ak-ti bāb(ká) pa-pa-ḫi-šú  
 16' 'ú-ba<sup>l</sup>-an-ni-ma bīla ana <sup>a</sup>na-bi-um  
 17' na-ra-am šar-ru-ti-ia

Demons, Wild Dogs, <sup>40</sup>Bison, Mermen, Gazelles, Anzû and Scorpion-Men. [<sup>11</sup>..... (That) chapel I made shine like the sun for my lord Marduk. . . . . Ka-ḫilisu, the Gate Spangled with Luxuriance, I decorated with finest gold, and filled (its) chapel with delight for my lady Zarpanitum.] 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, <sup>5</sup>the Akītu of [Marduk,] the sovereign of [the gods,] and enters before Marduk, the father who sired him, Nabû, the puissant heir, <sup>10</sup>resides—with red gold I coated its jambs, its bars, transom, lintel and threshold; I embellished <sup>15</sup>the 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

- 18' [ú-š]a-pa-a ša-ru-ru u<sub>4</sub>-mi-šu  
 19' ʾša ká<sup>1</sup>.<sup>a</sup>lamma.a.ra.bi u ká.u<sub>6</sub>.de.babbar  
 20' <sup>giš</sup>dalāti(ig)<sup>meš</sup>-ši-na kaspa eb-b[a]  
 21' ú-úh-~~hi~~-iz-m[a]  
 22' ú-na-am-mi-ir ki-ma u<sub>4</sub>-[mi]  
 23' é.te.me.en.an.ki zi-qú-ra-a[t bābili<sup>k1</sup>]  
 24' ša <sup>ma</sup>na-bi-um-apla(ibila)-ʾú<sup>1</sup>-[šu-ur]  
 25' šār bābi[li(kà.dingir.ra)<sup>k1</sup>]  
 26' a-bi ba-nu-[ú-a]  
 27' ʾte<sup>1</sup>-me-en-šu ú-k[i-in-nu-ma]  
 28' ša-la-šá-a a[m-ma-at]  
 29' ú-za-aq-q[i-ru-(ú)-ma]  
 30' la ú-ul-lu-ù r[e-e-ša-a-šu]  
 31' ia-a-ti a-n[a e-pe-ši-šu]  
 32' qá-ti [aš-ku-un/m-ma]  
 33' erēn[ī(<sup>giš</sup>eren.<sup>giš</sup>eren) da-(an)-nu-tim]  
 34' ša i-na <sup>kur</sup>l[a-ab-na-na qí-iš-ti-šu-nu]  
 35' i-na qá-t[i-ia el/e-le-(e)-tim ak-ki-sa]  
 36' a-na ši-i-p[i-šu aš-ta-ak-ka-an]  
 37' ká.nun.abzu k[á.é.temen.an.ki ká.nun.ḥé.gál ká.u<sub>6</sub>.nir]  
 38' bābāti(ká.ká)-š[u ša-ad-la-a-ti]  
 39' i-ta-at [é.te.me.en.an.ki]  
 40' dal-ba-an [.....]

who loves my kingship. The doors of Ka-lamma-arabi and Ka-ude-babbar I overlaid  
<sup>20'</sup>with pure silver, [and] made as bright as day.

### Completion of E-temen-anki

E-temen-anki, the ziqqurra[ of Babylon,] whose foundation platform Nabopolassar, <sup>25'</sup>king of Babylon, my father who begot me, had laid, and which he had built 30 cubits high, <sup>30'</sup>but had not completed (to) its [top]—I myself set [to work on it. Mighty] cedars, which in Lebanon, [their forest (home), <sup>35'</sup>I had cut down] with [my own pure] hands, [I set in rows] for its joists. Ka-nun-abzu, Ka-[E-temen-anki, Ka-nun-ḥegal and Ka-unir,] its [broad] gates, around [E-temen-anki,] <sup>40'</sup>the passage of [...] E-temen-[anki...], and Ka-...[...], I bonded together as in days of old,



41' é.te.me.e[n.an.ki ...]

42' ù ká.x[.....]

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[.....]

4' ša [.....]

2' gí-n[é-e.....]

5' ʾúʾ-[.....]

3' ù [.....]

6' x[.....]

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-tú]

2 la-la-ʾaʾ [mu-sa-re-e/mu.sar<sup>e</sup>]

3 in-bi [ru-(uš)-šu-tú]

4 šu-mu-ú[h ši-ip-pa-a-tim]

5 suluppī(zú.lum.ma) ʾášʾ-n[é-e ʒiṣpèš.ḥád.da munzīqa(geštín.ḥád.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 Zarpanītum*

(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 Nanāy*

[<sup>x</sup>.....I was moved to make the great regular offerings (of Nabû and Nanāy) more profuse than ever before:—every single day, 1 ungelded steer, fat and fully formed, whose limbs are perfect and whose body *has no* white flecks; 16 fattened rams, fine specimens of the *sulumḥû*-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; <sup>xi</sup> profuse] vegetables, the delight of [the garden; rosy] fruits, the bounty [of the orchard;] <sup>5</sup>ordinary dates; Dilmun [dates; dried figs; raisins;] finest beer-wort; [ghee; sweet meats;] milk; [best oil; *mountain*]-

- 6 <sup>kaš</sup>*billata*(*dida*) *dam*[*iqta*(*sig*<sub>6</sub>)<sup>1a</sup> *himēta*(*i.nun.(na)*) *mu-ut-ta-qa/qu*]  
 7 *ši-iz-b*[*a ú-lu šá-am-nu*]  
 8 <sup>š</sup>*šikar*(*kaš*)<sup>1</sup> *š*[*a?-di?-i?* *da-aš/áš-pa*]  
 9 *se-ra-á*[<sup>š</sup>(*giš*) *karāna*(*geštin*) *kù/el-lu*]  
 10 *pa-áš-šu*-[*ur* <sup>d</sup>*nabû*(*muati*) *ù* <sup>d</sup>*na-na-a*]  
 11 *bēlē*(*en.en*)-[*e-a* (...)]  
 12 *e-l*[*i šá/ša pa-nu ú-da-aš-ši*]  
 13 *si-<sup>r</sup>it<sup>1</sup>-l*[*a-a-ti* ...]  
 14 *iš-šur ú-x*[.....]  
 15 *a-<sup>r</sup>na<sup>1</sup> tū-ú*[*h-hu-di* ...]  
 16 *sa-at-tu-kam* <sup>it</sup>[<sup>i</sup>*MN* (...)]  
 17 *ūm*(*u*<sub>4</sub>) *eššēši*(*èš.èš*) [...] *...*  
 18 *pí-it bābāli*(*ká.ká*) *u i-s*[*i-in-na-a-ti*]  
 19 *ša ka-al ša-at-tim* <sup>r</sup>*ú<sup>1</sup>-[ki-in]*  
 <<sup>giš</sup>*má.id.da.hé.du<sub>7</sub> e'ep*(*má*) *ru-ku-bi-šú elletim*(*kù*)<sup>tim</sup> *aš-te-e-ma*>  
 20 *ú-še-pí-iš-ma za-ra-at* <sup>giš</sup>*mus*[*ukkan**ni*(*mes.má.gan.na*)]  
 21 *iš-ši da-rí-a si-ma-at be-lu-l*[*im*]  
 22 12  $\frac{1}{2}$  *bilat*(*gú.un*) *hurāša rušš*[*d*]  
 23 *ú-la-ab-bi-iš-šu-ma*  
 24 *ú-ba-an-na-a li-iq-ni-šu*  
 25 *i-na ši-pí-ir* <sup>d</sup>*nin-ildu*  
 26 *ù* <sup>d</sup>*kù-sig*<sub>17</sub>-*bàn-da*  
 27 *u*<sub>4</sub>-*mi-iš ú-ša-pí-ši-ma*  
 28 *ú-na-am-mi-ir-ši* <sup>d</sup>*ša-aš-ša-ni-iš*  
 29 *i-na sag-mu-kam re-e-eš šal*(*TA*)-*a-tim*

beer; [honey;] ale; [purest wine:] <sup>10</sup>the table-spread [of Nabû and Nanāy, my] lords, [(...) I provided with] more [abundance than before.] The remainder of [.....] birds...[.....] <sup>15</sup>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] <sup>20</sup>had rebuilt. I coated the canopy of *musukkannu*, the eternal wood that befits lordly status, with 12  $\frac{1}{2}$  talents of red gold, so embellishing its decoration. <sup>25</sup>Through the craft of Ninildu and Kusigbanda 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-tim*  
 31 *á-ki-it ša <sup>d</sup>en-líl ilī*  
 32 *<sup>d</sup>marduk šī-ki-in ĥi-da-a-tim u ri-šá-a-ti[m]*  
 33 *ša ilī šu-ut šamē(an) eršeli(ki)*  
 34 *<sup>d</sup>na-bi-um aplu šī-it-lu-ṭam*  
 35 *a-na ma-ḥa-ar <sup>d</sup>marduk*  
 36 *a-bi a-li-di-šu iš-tu bar-sip<sup>ki</sup>*  
 37 *i-ša-ad-di-ḥu a-na qé-reb šu-an-[na]*  
 38 *i-na ḡšmá.id.ṛda.ḥé.du<sup>ṛ</sup>*  
 39 *ša ku-uz-ba za-ṛ'-na<sup>ṛ</sup>-[tú]*  
 40 *la-la-a-am ma-la-ṛtú ú<sup>ṛ</sup>-[šar-šid-ma]*  
 41 *za-ra-at [ša-ri-ri]*  
 42 *a-na a-la-a[k-ti ru-bu-ti-šú]*  
 43 *ṛa-na<sup>ṛ</sup> [tab-raṭ 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 [*<sup>d</sup>na-bi-u*]m-da-a-a-nu-ni-ši-šu  
 2 [*sūqa*(sila) rapš]*a*(dagal.la) mu-ta-qu  
 3 [*mār*(dumu) ru-b]é-e *<sup>d</sup>na-bi-um*  
 4 [*ta-a*]m-la-a  
 5 [*za-aq-ru*] ṛú<sup>ṛ</sup>-ma-al-li-ma

of the year(!), <sup>30</sup>the festival of exaltation, the Akitu 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), <sup>35</sup>into the presence of Marduk, his father who sired him—in Ma-idda-ḥedu, which is decorated with luxury and <sup>40</sup>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 Ištar-sākipat-tēbīšu to Ka-sikilla, the wide street Ištar-lamassiummānišu, thoroughfare of the great lord Marduk, and from Ikkibšu-nakar to Nabû's Entrance into E-sagil, <sup>xii</sup> the wide street] Nabû-dayyān-nišīšu, thoroughfare of [the Son of the] Prince, Nabû, <sup>5</sup>I filled in [with a massive] fill, and beautified the roadway [with] bitumen [and baked] brick.

- 6 [i-na k]upri(esir.ḥád.a)  
 7 [ù ag]urri(sig<sub>4</sub>.al.ùr.ra)  
 8 [ù-da]m-<sup>1</sup>mi<sup>1</sup>-iq ta-al-la-ak-ti  
 9 [i]<sup>d</sup>li-bil-lu-ḥé-gál-la  
 10 pa-al-ga šīt šamši(<sup>d</sup>utu.è) ba-ab-ilī<sup>ki</sup>  
 11 [š]a iš-tu u<sub>4</sub>-um re-e-qú-tim  
 12 in-na-mu-u ši-iḥ-ḥa-at  
 13 e-pé-ri iṣ-ša-nu-ma  
 14 im-lu-ú sa-ki-ki  
 15 a-ša-ar-šu aš-te-'-e-a  
 16 i-na kupri  
 17 ù agurri  
 18 ab-na-a-am ú-su-uk-ki-šu  
 19 i-na a-a-i-bur<sup>úr</sup>-ša-bu-ù  
 20 su-le-e bābili(ká.dingir.ra)<sup>ki</sup>  
 21 a-na ma-aš-da-aḥ  
 22 be-lí ra-bi-ù <sup>d</sup>marduk  
 23 ti-tur<sup>úr</sup> pa-al-gu  
 24 ak-šu-úr-<sup>1</sup>ma<sup>1</sup> e-re-nim el-lu-ú-tú  
 25 siparra(zabar) ú-ḥal-li-ip-ma  
 26 a-na ši-pi-šu aš-lák-ka-an  
 27 ti-i-ri siparri  
 28 a-šu-ḥu ú-la-ab-bi-iš  
 29 a-na ta-al-li-šu ú-ša-at-ri-iṣ  
 30 <sup>g</sup>is<sup>is</sup>musukkanna iṣ-ši da-rí-a  
 31 e-re-nim da-nu<sub>4</sub>-tim  
 32 a-šu-ḥu pa-ag-lu-ti

### *Construction of the Canal Bridge*

Libil-ḥengalla, <sup>10</sup>the Eastern Canal of Babylon, which had lain derelict since days of old, and had become blocked by earth slips and filled with silt—<sup>15</sup>I sought out its course: I rebuilt its embankments with bitumen and baked brick. At Ay-ibūr-šabū, <sup>20</sup>the Street of Babylon, I constructed a canal bridge for the procession of the great lord Marduk. Pure cedars <sup>25</sup>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. <sup>30</sup>Musukkannu, the eternal wood, mighty cedars and stout firs I covered in bronze,

- 33 *siparra ú-ḥa-al-li-ip-ma*  
 34 *a-di še-la-ši-šu*  
 35 *iš-la-an e-la-an ša-né-ma*  
 36 *[š]ú-lu-ul-šu ab-ni-ma*  
 37 *[i]-na kupri*  
 38 *ṽ agurri*  
 39 *[ú]-ba-an-na-a*  
 40 *[la-a]l-la-ak-tim*

41 illegible traces; one expects *Nabû-kudurrî-ušur šar Bābili...*

The remainder of col. xii, perhaps 20 l., is lost.

and (laying) them three deep, <sup>35</sup>one on top of another, I created its span. With bitumen and baked brick I embellished <sup>40</sup>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 pāqid kiššat šamē u eršeti*. The inversion of this standard clause as restored in the present text achieves chiasmus with the following clause (3'-4').

5'-7' Chiasmus is utilised here too, and determines that *išrukam* is a main verb having *udduš ešrēti* as object, and that *ša* is the determinative rather than the relative pronoun.

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

25'-26' Restored from Wadi Brisa A iii 3-4, and I R 65, i 12 (Nbk 9).

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 aetiological explanation in the Creation Epic, in which the monstrous allies of Ti'amat 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* (CIRA 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 Aššur by Sennacherib, who adorned the gateways of his new eastern access to Aššur's cella in E-šarra with Bison (gu<sub>4</sub>.dumu.<sup>a</sup>utu) of gold and red bronze, Scorpion-Men (gir.tab.lú.u<sub>18</sub>.lu), bronze Mermen (ku<sub>6</sub>.lú.u<sub>18</sub>.lu) and Goat-Fish (suḥur.mášk<sub>6</sub>), Wild Dogs (ur.idim), and silver vultures (*na'-i-ri*) and Lion Demons (u<sub>4</sub>-gal-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:

BM 45619	V R 33	<i>Enūma eliš</i>
<i>bašmu</i>	<i>ba-aš-me</i>	<i>ba-aš-mu</i>
<i>laḥmu</i>	<i>laḥ!-me</i>	<i>muš.ḥuš</i>
<i>mušḥuššu</i>	<i>ku-sa-rik-kum</i>	<i>ḏla-ḥa-mu</i>
<i>ugallu</i>	<i>u<sub>4</sub>.gal.la</i>	<i>u<sub>4</sub>.gal.la</i>
<i>urdimmu</i>	<i>ur.idim</i>	<i>ur-idim-me</i>
<i>gu<sub>4</sub>.dumu.ḏutu</i>	<i>[ku<sub>6</sub>].lú!.u<sub>18</sub>.lu</i>	<i>gír.tab.lú.u<sub>18</sub>.lu</i>
<i>kulullu</i>	<i>[suḥur].máš<sup>ku</sup>!</i>	<i>(u<sub>4</sub>-mi da-ap-ru-ti)</i>
<i>šabītu</i>		<i>ku<sub>6</sub>.lú.u<sub>18</sub>.lu</i>
<i>anzū</i>		<i>ku-sa-rik-kum</i>
<i>giritablullu</i>		

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

<i>Šurpu</i> VIII 6-7	<i>ABRT</i> 56, 5-6	<i>KAR</i> 312, r. 7	<i>VAS</i> 24 97, r. 5	<i>ABRT</i> 29, 15-16
<i>ba-aš-mu</i>	<i>u<sub>4</sub>.gal</i>	<i>ba!-a[š-mu]</i>	<i>ba-aš-mu</i> <sup>1</sup>	<i>an-ze-e</i>
<i>ḏlaḥ-mu</i>	<i>ur.idim</i>	<i>muš.ḥuš!</i>	<i>muš-ḥuš-šu</i> <sup>1</sup>	[.....]
<i>ḏmuš.[ḥuš]</i>	<i>gír.ta[b.lú.u<sub>18</sub>.lu]</i>	<i>u<sub>4</sub>!-[gal]-lu</i>	<i>[u<sub>4</sub>-ga]l-lu</i>	<i>ur.idim</i>
<i>ur.idim.ma</i>	<i>[ḏa]nzū</i>	<i>ur.idim</i>	<i>ur.idim</i>	<i>ḏgu<sub>4</sub>.alim</i>
<i>ku-sa-rik-ku</i>	<i>gu<sub>4</sub>.alim</i>	<i>ḏgu<sub>4</sub>.alim</i>	<i>ku<sub>6</sub>.lú.ùlu</i>	<i>ḏku<sub>6</sub>.lú.[u<sub>18</sub>.lu]</i>
<i>ku<sub>6</sub>.lú.u<sub>18</sub>.lu</i>	<i>ku<sub>6</sub>.lú.lú</i>		<i>suḥur.máš<sup>ku</sup>!</i>	
<i>suḥur.[máš<sup>ku</sup>]</i>	<i>suḥur.máš<sup>ku</sup>!</i>			

(*Šurpu* restored from 79-7-8, 193; see *CAD* B, p. 141.) A study of the lists indicates that *gu<sub>4</sub>.dumu.ḏutu* appears in BM 45619 where other texts have *kusarikku*, or its logogram *gu<sub>4</sub>.alim*. This suggests that *gu<sub>4</sub>.dumu.ḏutu* as well as *gu<sub>4</sub>.alim* can stand for *kusarikku*, a proposal that is dramatically confirmed by a revision of the lexical entry *Hh* XIII 310-11 (*MSL* VIII/1, p. 45):

*gu<sub>4</sub>.alim* = *ku-sa-rik-kum*  
*gu<sub>4</sub>.dumu.ḏutu!* = MIN

(The certain reading *ḏutu* against *MSL*'s *an.na* is collated from ms B by Black.) It is now clear that in his discussion of *ḏgu<sub>4</sub>.dumu.ḏutu* Frankena, *Tākultu*, p. 90, 66, was correct to propose a connection between *gu<sub>4</sub>.alim* and *gu<sub>4</sub>.dumu.ḏutu* from comparison of a *tākultu* text (*KAR* 214, i 24, 29 // *KAV* 83, 3': *ḏgu<sub>4</sub>.dumu.ḏutu*; Menzel, *Tempel* II, nos. 61-62) and the royal grant Assur 13956 bq (Weidner, *Afo* 13 (1939/40), p. 214, obv. 8: *gu<sub>4</sub>.a.lim*). Menzel's reading of the latter as *gu<sub>4</sub> a <Šam>-ši*, *Tempel* II, no. 15, can now be discarded.

ii 19'-22' The well-known gates referred to in this unparalleled passage are respectively the north and south gates of the main building of Marduk's temple: see the discussion of the gates of E-sagil in *Babylonian Topographical Texts* (forthcoming).

37' 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* as no. 6.

xi 8 There is nothing between *ūlu šammi* and *dašpu* in the Wadi Brisa inscriptions at this point (A vii 16-17 // B iv a 22-23), but "mountain-beer" is listed as a daily offering of Nabū in E-zida elsewhere in Nebuchadnezzar's inscriptions (I R 65, ii 32: *ši-ka-ar sa.tu.um*; cf. i 21; Nbk 9).

xii For the topographical items mentioned here—gates, streets and canal—see for the moment my article on "The Topography of Babylon Reconsidered", *Sumer* 44 (1985-86), p. 7-24.

## 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,<sup>4</sup> may be called the Babylonian Almanac, the existence of which is attested from the Kassite period on.<sup>5</sup> 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 <sup>iti</sup>*du'ūzu*(šu.numun.na)
- 2 u<sub>4</sub> 1<sup>kam</sup> *qīšti*(nig.ba) <sup>d</sup>*šamši*(utu)<sup>ši</sup>
- 3 u<sub>4</sub> 2 *bi-ki-tum*
- 4 u<sub>4</sub> 3 *iššūra*(mušen) *šabla*(dab) *uš-še-er lumun*(hul)-šu *ip-pa-lar-šu*
- 5 u<sub>4</sub> 4 *lu ši-ḫi-iḫ nēši*(ur.maḫ) *lu ši-ḫi-iḫ šēri*(muš)
- 6 u<sub>4</sub> 5 *ši-iḫ še-e*
- 7 u<sub>4</sub> 6 *aššala*(dam) *lā irašši*(tuk)
- 8 u<sub>4</sub> 7 *kabtu*(idim) *magir*(še.ga)
- 9 u<sub>4</sub> 8 *ḥarrāna*(kaskal) *lā iṣabbat*(dab)
- 10 u<sub>4</sub> 9 *ni-pi-iḫ 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.

4. Un almanach babylonien, *RA* 38 (1941), p. 13-40, based on the big NB almanac, V R 48-49.

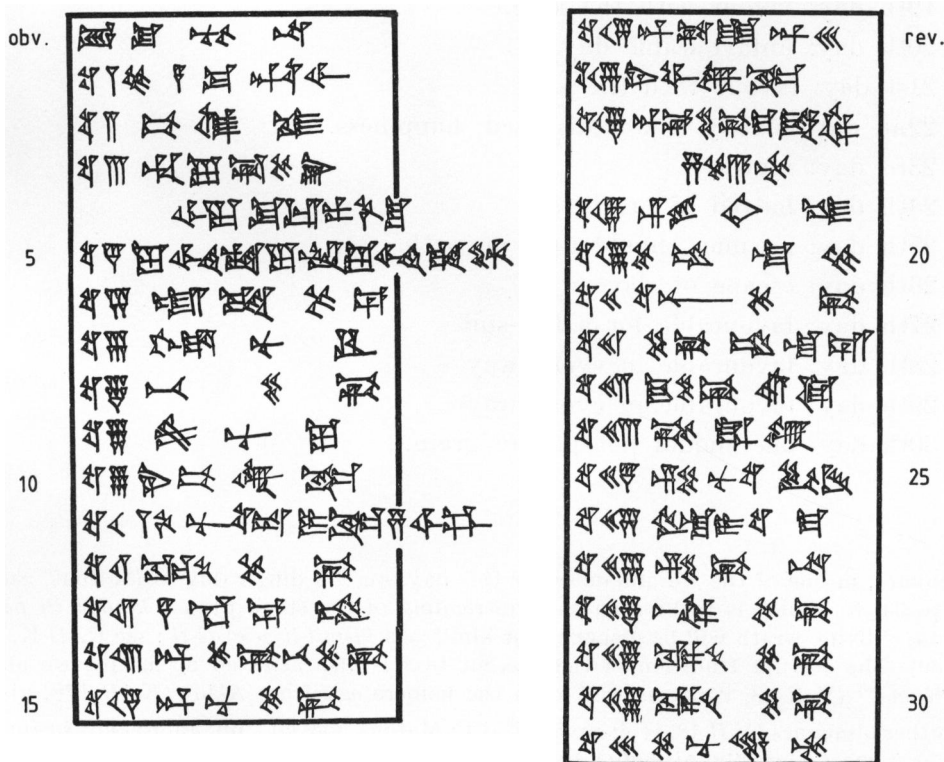
5. Sources for the Babylonian Almanac are now known to begin with the MB almanac from Dūr-Kurigalzu (Labat, Un calendrier cassite, *Sumer* 8 (1952), p. 17-36), and the excerpt of favourable days from the upper Diyala valley (Matouš, L'almanach de Bakr-Awa, *Sumer* 17 (1961), p. 17-59). Exemplars of later versions of almanacs from Aššur, 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).

- 11 u<sub>4</sub> 10 *ana sūqi(sila) là ušši(è) ibissá(i.bí.za) immar(igi)<sup>mar</sup>*  
 12 u<sub>4</sub> 11 *ka-liš magir(še.ga)*  
 13 u<sub>4</sub> 12 *šá-se-e šarri(lugal)*  
 14 u<sub>4</sub> 13 *ilu(dingir) magir(še.ga) kabtu(idim) magir(še.ga)*  
 15 u<sub>4</sub> 14 *ilu(dingir) úl magir(še.ga)*  
 16 u<sub>4</sub> 15 *attalá(an.ta.lù) <sup>d</sup>sîn(30)*  
 17 u<sub>4</sub> 16 *ni-pi-iḫ išāli(izi)*

- 11 10th day: one should not go out into the street—one will experience loss.  
 12 11th day: favourable in every way.  
 13 12th day: appeal to the king.  
 14 13th day: god is well-disposed; grandee is well-disposed.  
 15 14th day: god is ill-disposed.  
 16 15th day: eclipse of the moon.  
 17 16th day: outbreak of fire.

BM 67304

82-9-18, 7300





- 18 u<sub>4</sub> 17 <sup>d</sup>lamassu(lamma) magraṭ(še.ga) ma-gàr dīni(di) za-kar šumi(mu)  
 19 u<sub>4</sub> 18 gi-lit-tum  
 20 u<sub>4</sub> 19 magār(še) šarri(lugal.la.kam)  
 21 u<sub>4</sub> 20 ūmu(u<sub>4</sub>) là magru(še.ga)  
 22 u<sub>4</sub> 21 magār(še.ga) šarri(lugal.la.ke<sub>4</sub>)  
 23 u<sub>4</sub> 22 bēllu(gašan) magraṭ(še.ga) ḫūd libbi(šà.ḫúl)  
 24 u<sub>4</sub> 23 gaba-ra-aḫ  
 25 u<sub>4</sub> 24 ze-nu-ut aḫḫē(šeš)<sup>meš</sup>  
 26 u<sub>4</sub> 25 amēlu(lú) la i-tam-ma  
 27 u<sub>4</sub> 26 šīl(zi.ga) ardi(ir)  
 28 u<sub>4</sub> 27 ina dīni(di) magir(še.ga)  
 29 u<sub>4</sub> 28 ka-liš magir(še.ga)  
 30 u<sub>4</sub> 29 ka-liš magir(še.ga)  
 31 u<sub>4</sub> 30 šē'a(še) là inaddin(sum.mu)

- 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, níg.ba dingir duḫ-šu (Matouš, *Sumer* 17 (1961), p. 34, 3), which is to be seen as a misreading of the stock phrase *kimilli ili paṭarassu/ippaṭtaršu*, “divine wrath will be dispelled for him” (via *ki-mil-ti* > *qi-iš-ti*: see *CAD* K, p. 373; Q, p. 280). The corrupt tradition of the present text is also attested in the big NB almanac: *qi-iš-ti* <sup>d</sup>šamsi<sup>š</sup> (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; NB 5491, ii 1': Matouš, loc. cit., pp. 45, 61) ḫul-šu ippaṭtaršu appears as ù.ma (= *ernettu, nizmatu*) duḫ.a. 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 new phrase given here confirms the 8th day as unlucky for travel; cf. the Aššur hemerology: *ḥarrāna lā ušši šītu ana šubat ḥab-ba-te iššer*, “one should not go on a journey—there will be loss; one will fall straight into an 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.gi<sub>6</sub> <sup>420</sup>; *LKU* 53, obv. i 8: an.ta.lù <sup>420</sup>utu). Both traditions are combined in the Aššur hemerology (*KAR* 178, vi 40: an.gi<sub>6</sub> <sup>430</sup>u <sup>420</sup>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-lit<sup>420</sup>-tú kaskal.

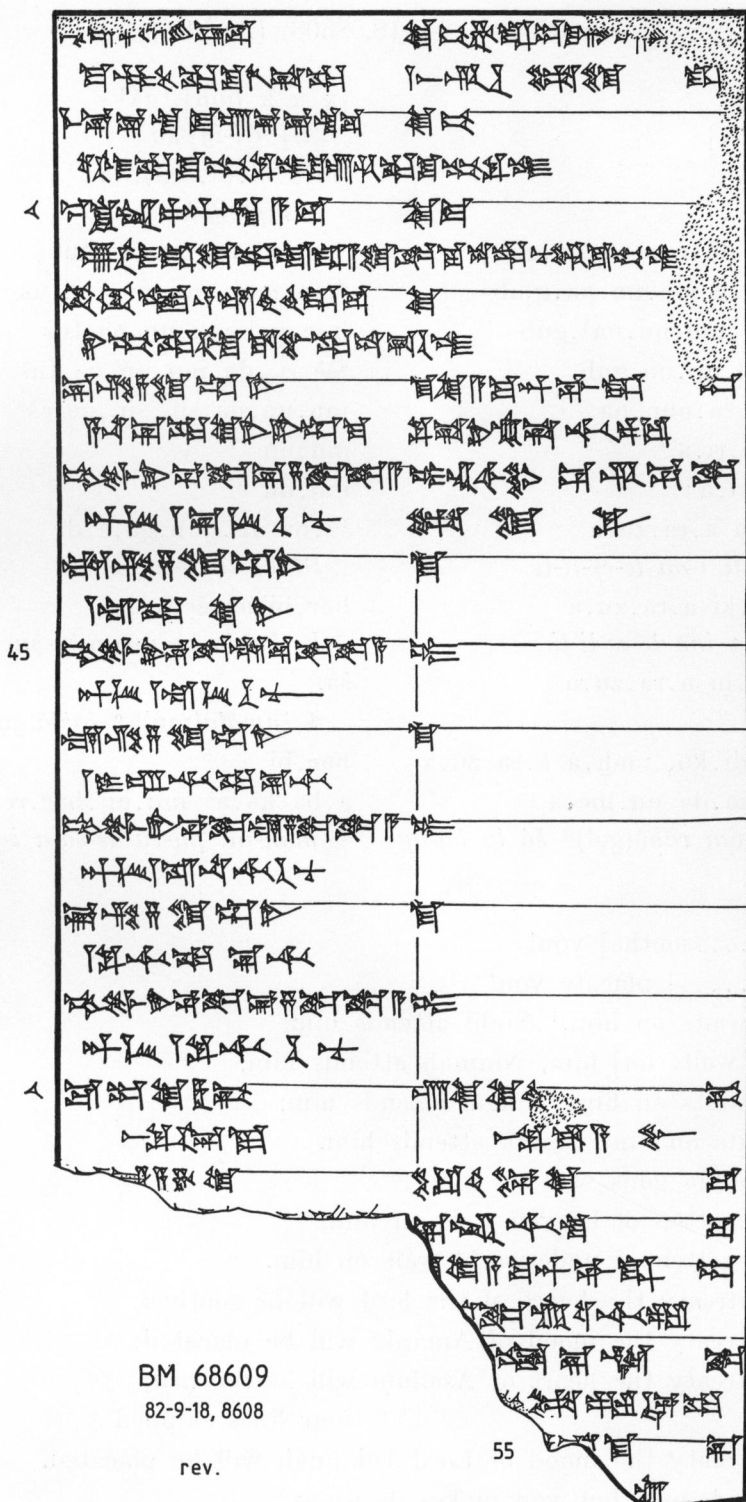
27 The text is in conflict with the tradition of the 26th as a favourable day, as signified in other almanacs by the phrase *ardu magir*, “slave is obliging” (Matouš, loc. cit., p. 34, 15: ir aš; *STT* 301, ii 10; V R 48, iv 31: sag.ir še.ge/ga). The *mb* almanac from Dūr-Kurigalzu agrees with the new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

### 3. A Litany for Enki

BM 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.<sup>6</sup> 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. BM 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 R<sup>2</sup> 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, “BM 68609 is surely not part of a *balag* itself, but possibly of its closing *eršemma*-section”.





BM 68609 (82-9-18, 8608) (fig. 4-5)

1-12 *lost*

13	[.....] [.....]	[x x x ĥun]. <sup>1</sup> gá <sup>1</sup> [li]-n[i-ih]-ka
14	[.....] [.....]	[m]u.ni.in.šed <sub>7</sub> .dè li-šap-ših-ku
15	[ <sup>d</sup> mu.ul.lil mu.un.na.gub]	<sup>d</sup> nin.lil mu.un.na.tuš
16	[ <sup>d</sup> šul.pa.è mu.un.na.g]ub	<sup>d</sup> nin.maḥ mu.un.na.tuš
17	<sup>d</sup> nanna <sup>1</sup> mu.un.na <sup>1</sup> .gub	<sup>d</sup> nin.gal mu.un.na.tuš
18	<sup>d</sup> utu mu.un.na.gub	<sup>d</sup> šè.rī <sub>5</sub> .da mu.un.na.tuš
19	e.ne.ra <sup>d</sup> a.nun.na	mu.un.na.su <sub>8</sub> .su <sub>8</sub> .ge.eš
20	an.na a.ri.a	mu.un
21	ki.a a.ri.a	mu.un
22	umun.ra a.ra.zu.a ša be-lí i-na te-es-li-ti	ša.ba ab.ĥun.gá.e.dè lib-ba-šú ú-na-aḥ-ĥu
23	<sup>d</sup> am.an.ki a.ra.zu.a šá <sup>d</sup> é-a ina te-es-li-ti	bar.bi ab.šed <sub>7</sub> .dè ka-bat-la-šú ú-šap-šá-ĥu
24	<sup>d</sup> asal.lú.ḥi a.ra.zu.a	ša.
(24 a-d)		4 šumātu(mu) <sup>me</sup> šaḥlā(gu <sub>4</sub> .ud) <sup>me</sup>
25	umun <sup>d</sup> di.ku <sub>5</sub> .maḥ.a a.ra.zu.a	bar.bi
26	en.gal za.da nu.me.a be-lum rabû(gal) <sup>ú</sup> šá la ka-ta	a.ba ka.aš mu.un.bar.re 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	[Šulpae waits on] him, Ninmaḥ 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 Asalluḥi will be soothed;	
(24 a-d)		four lines skipped
25	with entreaty the mood of Lord Dikumaḥ will be placated.	
26	Great lord, who but you makes decisions?	

27	<sup>d</sup> en.ki za.da nu.me.a <sup>dé-a</sup> ina ba-li-ka	a.ba inim.ma ab.dug <sub>4</sub> <i>man-nu a-ma-ti i-qab-bi</i>
28	za.e bí.dug <sub>4</sub> <i>at-ta ta-aq-bi</i>	za.e inim.ma bí.daḥ <i>at-ta-ma tu-uš-ṣab</i>
29	i.ne.šè ù.bí.dug <sub>4</sub> <i>e i-na-an-na qí-bi-ma</i>	úru.zu ḥa.ra.an.dù.a <i>āl(u ru)-ka li-pu-šu</i>
30	eridu <sup>ki</sup> ki.du <sub>10</sub> .ga <i>eri-du<sub>10</sub> áš-ru ḷa-a-bu</i>	ki.bi ḥa.ra.ab.gi <sub>4</sub> .gi <sub>4</sub> .e.dè <i>ana áš-ri-šú li-tur</i>
31	é.zu ḥa.ra.an.dù.a <i>bīl(é)-ku li-pu-šú</i>	úru.zu ḥa.ra.an.dù.a <i>āl-ka MIN</i>
32	é.u <sub>6</sub> .nir ḥa.ra.an.dù.a	èš.abzu ḥa.
33	èš.maḥ ḥa.ra.an.dù.a	kúar <sup>ki</sup> ḥa.
34	é.sag.íl ḥa.ra.an.dù.a	bād.si.ab.ba <sup>ki</sup> ḥa.
35	é.zi.da ḥa.ra.an.dù.a	é.maḥ.ti.la ḥa.
36	é.te.mén.an.ki ḥa.ra.an.dù.a	é.dà.ra.an.na ḥa.
37	é.nam.bi.zi.da ḥa.ra.an.dù.a	é. <sup>ur</sup> <sub>4</sub> .me.imin.an.ki ḥa <sup>l</sup> .
38	<sup>r</sup> mu.un.ga ge <sub>16</sub> <sup>l</sup> .sa.zu <i>ma-ak-kur-ka šu-kuṭ-ta-ka</i>	ki.bi ḥa.ra.ab. <sup>gi</sup> <sub>4</sub> . <sup>gi</sup> <sub>4</sub> <sup>l</sup> .[e.dè] <i>ana áš-ri-šú li-tu-<sup>r</sup>ra<sup>l</sup></i>
39	me.kal.kal.la šu.luḥ.kal.kal.la.zu ki.bi <i>par-šu-ka šu-qu-ru-tum šu-luḥ-ḥu-ka šu-qu-ru-tum</i>	
40	giš.ḥur.maḥ billuda.suḥ.a.zu <i>ú-šu-ra-tu-ka ši-ra-a-tu pīl-lu-du-ka nu-us-su-qu-tum</i>	ki.ba

- 27 Enki, who if not you issues commands?  
 28 (When) you have commanded, only you can add to that command!  
 29 Now give the command, that they build your city for you!  
 30 May Eridu, the lovely place, be restored for you!  
 31 Let them build your house for you! let them build your city for you!  
 32 Let them build for you E-unir! let them build for you Eš-abzu!  
 33 let them build for you Eš-maḥ! let them build for you Kuara!  
 34 let them build for you E-sagil! let them build for you Borsippa!  
 35 let them build for you E-zida! let them build for you E-ma-tila!  
 36 let them build for you E-temen-anki! let the build for you E-dara-anna!  
 37 let them build for you E-nambi-zida! let them build for you E-ur-me-imin-anki!  
 38 May your property and trappings be restored for you!  
 39 may your precious regulations and precious cleansing rituals be restored for you!  
 40 may your exalted rites and choice ordinances be restored for you!

41	siskur èm.nidba.šár.šár.ra.zu	ki.
	<i>ni-qu-ka nin-da-bu-ka du-uš-šú-tum</i>	
42	é.zi.za ku <sub>4</sub> .um.ni	dúr ki.a.ba.an mar.ra.ʿab <sup>1</sup>
	<i>a-na bīli-ka ki-ni er-um-ma</i>	<i>šub-ta né-eḫ-ta ti-šab</i>
43	dīm.me.er.e.ne é.za.ne.ne.a	ḫé.en.ši.in.gur.re.e.ne
	<i>ilū<sup>meš</sup> ana bīlāli<sup>meš</sup>-šú-nu</i>	<i>li-tu-ru</i>
44	úru.zi.za ku <sub>4</sub> .um.ni	dúr
	<i>ana āli-ka ki-ni</i>	
45	dīm.me.er.e.ne úru.zu.ne.ne.a	ḫé.
	<i>ilū<sup>meš</sup> ana āli<sup>meš</sup>-šú-nu</i>	
46	èrim.zi.za ku <sub>4</sub> .um.ni	dúr
	<i>ana i-šit-ti-ka ki-ti</i>	
47	dīm.me.er.e.ne èrim.za.ne.ne.a	ḫé.
	<i>ilū<sup>meš</sup> ana iš-na-li-šú-nu</i>	
48	dag.zi.za ku <sub>4</sub> .um.ni	dúr
	<i>ana šub-ti-ka ki-ti</i>	
49	dīm.me.er.e.ne dag.za.ne.ne.a	hé.
	<i>ilū<sup>meš</sup> ana šub-ti-šú-nu</i>	
50	abzu ki.kù.ga	eridu <sup>ki</sup> ki.du <sub>10</sub> .ga
	<i>aš-ru el-lu</i>	<i>aš-ru ʾa-a-bu</i>
51	ʿèš.maḥ <sup>1</sup> kúar <sup>ki</sup>	še.eb tin.tir <sup>ki</sup> .zu
52	[...]ʿx é.zi.da <sup>1</sup>	é.maḥ.ti.la.zu
53	[.....]	[dú]r ki.a.ba.an mar.ra.ab
	[.....]	<i>[šub-t]ú né-eḫ-tú ti-šab</i>

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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!

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54 [.....] [dè].èm.mà.šed<sub>7</sub>.dè  
 [.....] [x x]x li-šap-ših-ka  
 55 [.....] [x x šà.z]a 'da'.hun.gá  
 [.....] [lib-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), Muduggasaa/Muzebbasaa (Nabû) and Dikumaḫ(am) (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, Sukkalmaḫ, and other epithets): two of these will have been used here in addition to Enbilulu and Muduggasaa.

32-37 The list of temples begins in Eridu, with the ziqqurraṭ E-unir, two other sanctuaries of Enki (for Eš-maḫ 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-maḫtila, E-temen-anki, the ziqqurraṭ of Babylon, and E-dara-anna, the cella of Zarpanitum 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 ziqqurraṭ of Borsippa, E-ur-me-imin-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 nēḫta (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 né-eḫ-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.il and bād.si.ab.ba<sup>kl</sup> 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.



*ABSTRACT*

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.

School of Oriental and African Studies  
University of London  
Thornhaugh Street, Russell Square  
Londres WC1H0XG