

Votive Plaque of
Ur-Nanše
1. Drawing (Boese T 4)
2. Copy (Sollberger UrN 20)
3. Transliteration and
Translation (Steible)

a) Inschrift, die zum stehenden Urnanše gehört (entspricht etwa dem oberen Register):

1 ur- ^d nanše	Urnanše,
2 lugal-lagaš	der König von Lagaš,
3 dumu-gu-NI.DU	der Sohn des Gu-NI.DU,
4 dumu-gur-sar	des Einwohners von Gursar (1),
5 é- ^d nin-gír-su	hat den Tempel des Ningirsu
6 mu-dù	gebaut.
7 abzu-bân-da	Das Abzubanda
8 mu-dù	hat er gebaut.
9 é- ^d nanše	Den Tempel der Nanše
10 mu-dù	hat er gebaut.

b) Beischriften im oberen Register:

i Person hinter Urnanše (als Mundschenk): (2)

1 á-ni-ta	Anita;
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ii Personen vor Urnanše

1 ÁB-da(?) / dumu	ÁB-da(?), / Tochter; (3) 2
2 a-kur-gal / dumu	Akurgal, / Sohn; b
3 lugal-ezen / dumu	Lugalezen, / Sohn; c
4 á-ni-kur-ra / dumu	Anikurra, / Sohn; d
5 mu-kur-MÜŠ-ta / dumu	Mukur-MÜŠ-ta, (4) / Sohn.

c) Inschrift, die zum sitzenden Urnanše gehört (entspricht dem unteren Register):

1 ur- ^d nanše	Urnanše,
2 lugal-	der König
3 lagaš	von Lagaš,
4 má-dilmun	hat Dilmun-Schiffe (5)
5 kur-ta	aus dem Fremdland
6 gú-giš mu-gál	Holzlasten bringen lassen.

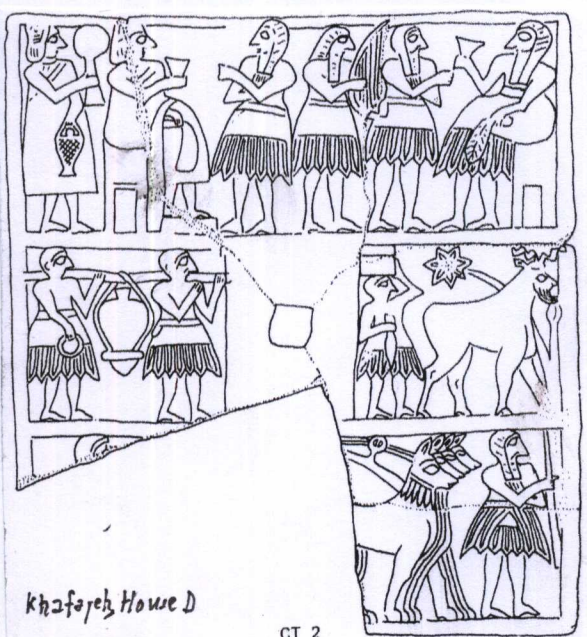
d) Beischriften im unteren Register:

i Personen hinter Urnanše (als Mundschenk):

1 sag-dingir-tuku	Sagingirtuku; (6)
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ii Personen vor Urnanše:

1 r̄ba ¹ -lul / <muš>-	Balul, / <Überschlängen>beschwörer; (7)
lah ₅ -<gal>	
2 a-nun-pà / dumu	Anunpa, / Sohn; 8
3 men-u ₄ -su ₁₃ / dumu	Menušu, / Sohn; 9
4 ad-da-TUR / dumu	Adda-TUR, / Sohn. 10



Votive Plaques from Khafajeh

Khafajeh, Six Temple
CS 7

Khafajeh Howe D

Box 3.1 The Sumerian King List

Among the later Mesopotamian texts that deal with the Early Dynastic period, the Sumerian King List is perhaps the most important. The text is known only from manuscripts dating to the first centuries of the second millennium, almost 700 years after the Early Dynastic period. It depicts a world in which kingship "descended from heaven" and was passed on from city to city whose local dynasties held temporary hegemony over the entire region. Chronologically, the text addresses the period from the moment kingship first appeared, before the flood, to the dynasty of Isin (ca. 1900). In the segment that covers the Early Dynastic period, the city-states mentioned are primarily located in Babylonia, giving special prominence to the cities Ur, Uruk, and Kish. Also included are three non-Babylonian cities, Awan in the east, Hamazi in the north, and Mari in the west. It has been determined that some of the kings listed consecutively ruled concurrently. The text enumerates them sequentially because the main ideological elements expressed in this text are that there is only one divinely legitimized ruler at a time, and that hegemonic kingship circulated among a restricted number of cities. Incorporated in it were dynastic lists of kings from different cities and the number of years they ruled. The accuracy of the later parts can be checked against information from dated economic documents. The earlier parts of the Sumerian King List are legendary, however, assigning impossibly long reigns of 3,600 years, for instance, to mythological figures such as Dumuzi, who was known as the husband of the goddess Inanna and was probably purely fictional. In its final version, it was used by the kings of the Isin dynasty to legitimize their claim to supreme power in Babylonia, even though they did not politically control the entire area covered by the King List.

v.d. Meerop, A History

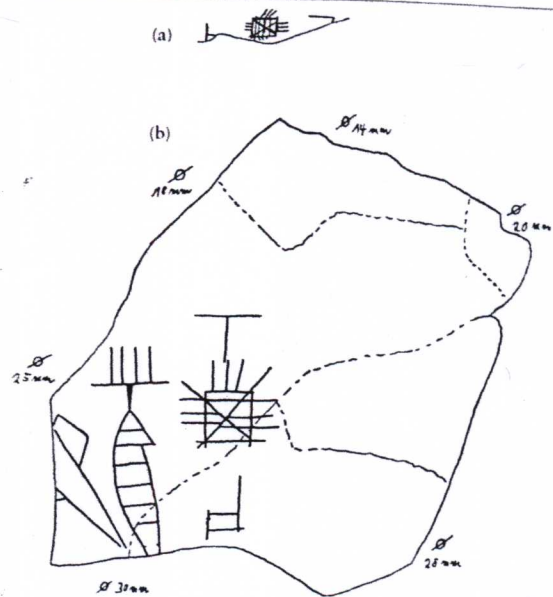


Figure 2.6: Earliest royal inscriptions: two stone bowl sherds bearing the name of (En-)Mebaragesi: (a) excavated by the Chicago expedition at Khafajah; (b) purchased on the antiquities market, but probably also from Khafajah. (a) Kh.III.35, after Jacobsen in Delougaz 1940, 147; (b) IM 30590, Edzard 1959. Postgate 1992

ME-barage-si (ergänzend zu Enme(n)baragesi).

ME-bára(g)-si ist die älteste bezeugte Schreibung für den Namen des 21. Herrschers der I. Dynastie von Kisch (nach der Sum. Königsliste, vgl. RIA VI 82 und 128 s.v.). Zwei fragmentarische Inschriften von ihm stellen die bisher ältesten historisch verifizierbaren Königsinschriften Mesopotamiens dar. Das genaue Datum (vor Ur-Nansê von Lagaš) läßt sich noch nicht feststellen.

D. O. Edzard, ZA 53 (1959) 25-26 zur list 30590 und OIP 53 (1940) 147 Nr. 2.

Die altbab. Schreibung des Namens, EN.ME-bára-ge/ge₂-si enthält am Anfang ein nicht sicher deutbares Nanelement (Deutungsversuch Edzards, ZA 53, 15 ff., z.T. überholt), das spätbab. und griech. als am-me-, αμμ, teils auch eue tradiert ist (Th. Jacobsen, AS 11 [1939] 71 ff. Anm. 18 ff.).

Zum Vorkommen des E. in der literarischen Tradition außerhalb der Sum. Königsliste vgl. A. Shaffer, JAOS 103 (1983) 312 f. (zur „Tummal-Inschrift“ s.a. RIA VI 85 f.). Besonderes Interesse verlangt Z. 139 (Zählung nach Edzard) von „Gilgameš und Huwawa“ (Shaffer, ebd. 309 f.; vgl. RIA VII 40 n); hiernach bestand eine der Listen des Gilgameš bei der Überrumpelung des Huwawa darin, daß er (G.) vorgab, dem H. seine „ältere Schwester“ (nin₉-gal) E. als Ehefrau (nam-dam-še) zuzuführen. Shaffer (ibid. 312 f.) diskutiert die Frage, ob Gilgameš „ältere Schwester“ E. identisch mit dem „König“ von Kisch E. und ob „dieser“ vielmehr eine Frau gewesen sei. Es ist aber auch denkbar, daß Gilgameš bei der bewußten - und witzigen - Täuschung des Huwawa das Geschlecht des E. verändert hat.

D. O. Edzard
(REA)

There are inscriptions of other early kings (datable only on the basis of paleography), but only Enmebaragesi occurs in the Sumerian King List. According to later traditions (such as the Sumerian King List, the Tummal inscription, and the Epic Gilgameš and Akka) Enmebaragesi defeated Ešam, and was the first builder of (a part of) Enlil's temple at Nippur. He, or his son Akka, is defeated by Gilgameš, after which national kingship shift from Kisch to Uruk.

NON-ROYAL INSCRIPTIONS

	Uruk	Early Dynastic			Akkad	Ur III	Old Babylonian
		I	II	III			
	3200	2900	2600	2300	2000	1700 BC	
Administration	_____	_____	_____	_____	_____	_____	_____
Lexical lists	_____	_____	_____	_____	_____	_____	_____
Legal documents:							
Land sale: stone	_____	_____	_____	_____	_____	_____	_____
Land sale: clay	_____	---	_____	_____	_____	_____	_____
House sale	_____	_____	_____	_____	_____	_____	_____
Slave sale	_____	_____	_____	_____	_____	_____	_____
Loan texts	_____	_____	_____	---	_____	_____	_____
Court records	_____	_____	_____	_____	_____	_____	_____
'Lawcodes'	_____	_____	_____	_____	_____	_____	_____
Business records	_____	_____	_____	---	_____	_____	_____
Letters	_____	_____	_____	---	_____	_____	_____
Royal inscriptions	_____	_____	_____	_____	_____	_____	_____
Literary texts	_____	_____	_____	_____	_____	_____	_____
Sealed tablets	_____	_____	_____	_____	_____	_____	_____

Figure 3.13 Applications of writing in Mesopotamia through time. (Postgate 1992)

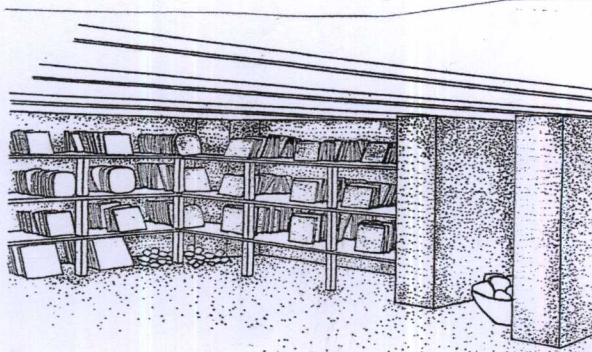


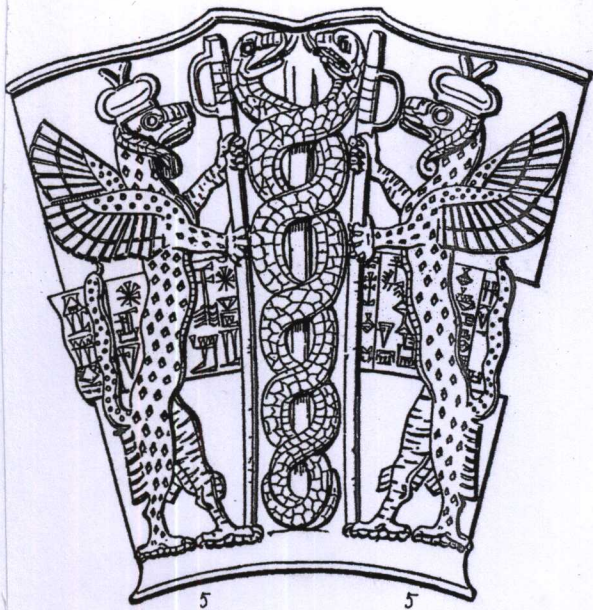
Fig. 4.6. Reconstruction of the Great Archive (L.2769), Palace G, Ebla, Early Bronze IVA, Mariikh IIb 1, ca. 2350-2250 B.C. (Art of the First Cities)



inscription:

gù-dé-a
énsi
lagāš ki

Text-fig. 37. Seal of Gudea of Lagash.
Frankfort, Cylinder Seals



inscription:

ḏNin-ḡiṣ-zi-da
dingir-ra-ni
gù-dé-a
énsi
lagāški-k[e₄]
nam-ti-la-ni-ṣè
a mu-na-ru

Text-fig. 33. Design on a vase dedicated by Gudea of Lagash to Ningiszida.
Frankfort, Cylinder Seals

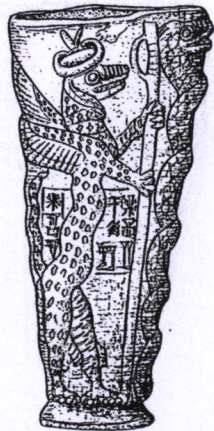


Abb. 1. Steatitbecher mit Weihinschrift des Gudea von Lagash, AO 190.
Zeichnung N. Wrede nach E. de Sarzec/L. Heuzey, Découvertes en Chaldée, Taf. 44, 2. Braun-Holzinger, ZA 74, 7



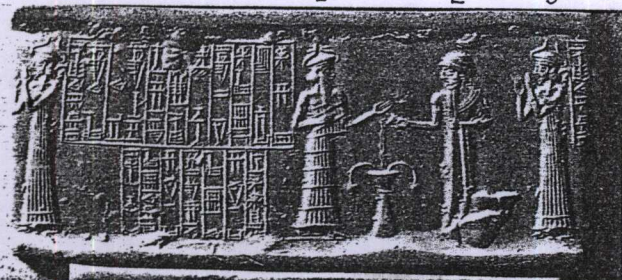
inscription:

ur-dun
išib ḏnin-ḡir-su
dumu na-x?
išib ḏnin-ḡir-su-ka

Text-fig. 38. Seal of Urdun.
Louvre I T. 110

RCA Priestest B.1 § 1.1.3

išib (išippum) a type of purification priest



inscription:

ḏNuska
sukkāl-mah
ḏen-lil-lá
lugal-a-ni
nam-ti
[ḏ]šul-gi
nita-ka-lag-ga
lugal-uri₇ki-ma
lugal-ki-en-gi-ki-uri-ka-ṣè
ur-ḏnariḡgal
énsi
nibru ki
dumu lugal-engar-dug
énsi
nibru_{ki}-ka-ke₄
a mu-na-ru

seal b: AO 22312 2 3
(Photographies Musée du Louvre) André-Salvini, SMEA 30, 271, Pl. I b

Frayne, RIME 3/2 210f. (1.2.2023)

ḏNuska (PA.TÚG) 'chief vizier' (sukkāl-mah) of Enlil, the most important god of the pantheon, at home in Nippur. nibru_{ki} Sumerian pronunciation of later Akkadian Nippur, the central cult city of 3rd and early 2nd mill. Mesopotamia

Gudea Statue A

i-6) Gudea, ruler of Lagaš, who built the Eninnu of Ningirsu.

i 1-4) For Ninḫursanga, the lady who has grown in one with the City, mother of all the children, his lady,

i 5-9) Gudea, ruler of Lagaš, built her House of the City of Girsu.

ii 1-5) He made for her her shining treasure box(?). he made for her her lofty seat befitting (her) as a queen, and he had them brought to her into her Huge House.

ii 6) From the mountain of Magan

iii 1-3) he brought down diorite, and he fashioned it into a statue of himself.

iii 4-7) "The lady who makes firm decisions for heaven and earth, Nintu, mother of the gods, let Gudea,

iv 1-4) who built the House, have a long life" — (this is how) he named (the statue) for her sake, and he brought it to her into (her) house.

Statue C

i 1-6) Ningišzida is the (personal) god of Gudea, ruler of Lagaš, who built the Eanna.

ii 1-3) For Inanna, lady of all the lands, his lady:

ii 4-10) Gudea who has a "treasured" name, ruler of Lagaš, who built Ningirsu's Eninnu —

ii 11-13) when Inanna had directed upon him her eyes of life,

ii 14-19) (then) did Gudea, ruler of Lagaš, who is very intelligent indeed and who is a slave beloved by his mistress,

ii 20-23) draw a design in the shed of the brick-mould. At the clay pit he made it glitter on (Ningirsu's) banner.

iii 1-5) The clay (for the bricks) he mixed at an absolutely pure site, and the bricks he formed at a clean place.

iii 6-7) He cleansed the foundation pit, made (purifying) fire go over it.

iii 8-10) He smeared the foundation deposits with scented oil.

iii 11-13) (Thus) he built for her her beloved house Eanna in the midst of Girsu.

iii 14-17) He brought down diorite from the mountain of Magan and fashioned it into a statue of himself.

iii 18-19) "Let Gudea, the builder of the house,

iv 1-4) have a long life" — (this is how) he named (the statue) for her sake, and he brought it to her into the Eanna.

iv 5-9) He who removes (the statue) from Eanna; who takes it off its socle; rubs off the inscription thereon,

iv 10-12) let Inanna, lady of all the lands, curse his very person in the assembly.

iv 13-17) May she not secure the foundations of the throne erected for him; may his seed come to an end and his rule [be cut short].

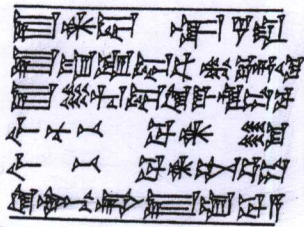
Examen Opgave:

Transliteratie van Gudea Statue C, met
grammaticale uitleg

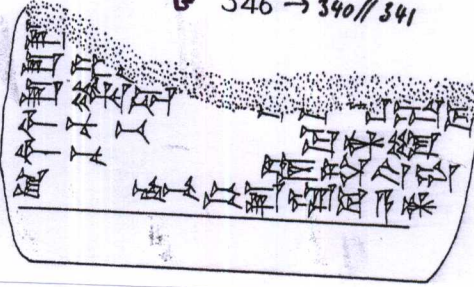
A 340



B 341



G 346 → 340//341



Texts:

1. Sources A, B, and G.

A é AN-gin₇^{en} uru₄ ki-gar-ra
 B é AN-gin₇ uru₄ gar-ra
 G é []

A é dub-šen-gin₇ gada mu-un-dul
 B é dub-šen-gin₇ gada mu-un-dul
 G é dub-šen]

A é uz-gin₇^{en} ki-gal-la gub-ba
 B é uz-gin₇ ki-gal-la gub-ba
 G é uz-gin₇ 'ki-gal-la' gub-ba

A igi-nu-gál ba-an-ku₄
 B igi-nu-bad ba-an-ku₄
 G igi-nu-bad ba-an-ku₄

A igi i-gál ba-an-ta-è
 B igi-bad ba-an-ta-è
 G igi-bad ìb-ta-è

A é-dub-ba-àm
 B ki-búr-bi é-dub-ba-a
 G ki-búr-bi é-dub-ba-àm

Sources:

The sources are all published in:
 C.J. Gadd, *Ur Excavation Texts VI/2* [1966] (= UET VI/2)

A = UET VI/2 340

B = UET VI/2 341

G = UET VI/2 346

all sources are from the Old Babylonian Period.

'A house based on a foundation like the skies,
 A house one has covered with a veil like a (secret), tablet box,
 A house set on a base like a 'goose',
 One enters it blind,
 Leaves it seeing.
 Answer: the School'.

The two last lines, referring to the results of education, are transparent, but the first three—all echoes literary passages—remain ambiguous and obscure. The word dub-šen 'chest', mentioned in line 2, contains on the one hand the syllable dub which is the second syllable of the solution (é-dub-ba-a), and it is a designation for a depository of secret tablets on the other. Together with the three times repeated initial é it may be considered as a verbal clue.

transliteration and translation from:

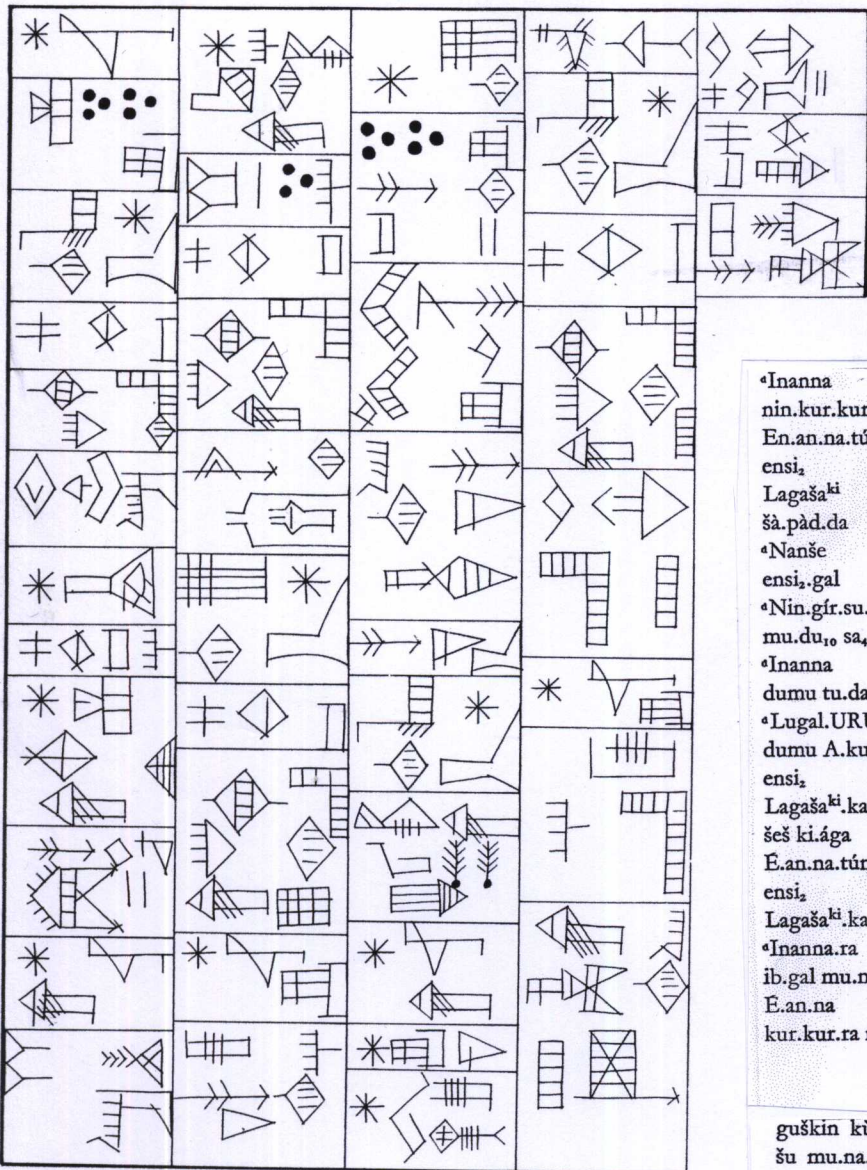
M. Civil, *Sumerian Riddles: a Corpus*, *Aula Orientalis* 5 [1987] 17-37

1 H 112A. Area A, X 1111.75 Y 1148.48, just under the surface in the fourth course of bricks from the bottom of Level I platform. Length 21.4, width 14, thickness 9.5 Foundation stone of Enannatum I for the Ibgal of Inanna, duplicate of Sollberger, Corpus, En. I 22, with the lacunae now filled. Parts of several signs in the copy have been restored from duplicates. The text is translated by E. Sollberger in E. Sollberger and J.-R. Kupper, *Inscriptions royales sumériennes et akkadiennes* (Paris, 1971), p. 64.

from: R. D. Biggs, *Inscriptions from Al-Hiba-Lagash. The First and Second Seasons [1976]*

Note that in a number of instances the engraver seems to have taken advantage of the vertical column rulings to supply some of the final vertical wedges in the signs.

1-12 13-22 23-32 33-40 41-43



Cartonno AS102 32

*Inanna
 nin.kur.kur.ra
 En.an.na.túm
 ensi,
 Lagaša^{ki}
 ša.pàd.da
 *Nanše
 ensi.gal
 *Nin.gír.su.ka
 mu.du₁₀ sa₄.a
 *Inanna
 dumu tu.da
 *Lugal.URU × KÁR^{ki}.ka
 dumu A.kur.gal
 ensi,
 Lagaša^{ki}.ka.ke,
 šeš ki.ága
 É.an.na.túm
 ensi,
 Lagaša^{ki}.ka.ke,
 *Inanna.ra
 ib.gal mu.na.dù
 É.an.na
 kur.kur.ra mu.na.diri

For Inanna, goddess of all the lands, Enannatum, the governor of Lagash, the one who was chosen in the heart of (the goddess) Nanshe, the great governor for (the god) Ningirsu, the one given a good name by Inanna, the son begotten by (the god) Lugal..., the son of Akurgal, the governor of Lagash, the beloved brother of Eannatum, the governor of Lagash—for Inanna he constructed the temple oval (Ibgal); for her he made (the temple precinct) Eanna better (than any other) in all the lands; he furnished it with gold and silver; he put (this) in place so that his god, Shul-utula, might pray forever to Inanna in the Ibgal for the well-being of Enannatum, the one with whom Inanna communicates, the governor of Lagash. The governor who keeps it permanently in good condition will be my friend.

guškin kù.babbar.ra
 šu mu.na.ni.tag
 mu.ni.gub
 En.an.na.túm
 lú.inim.ma si.ga
 *Inanna.ka
 dingir.ra.ni
 *Šul.utula
 nam.ti
 En.an.na.túm
 ensi,

Lagaša^{ki}.ka.še
 u₄.ul.la.še
 *Inanna.ra
 ib.gal.la
 sub_x (KA × ŠU) hé.na.še.gál
 u₄.ul.pa.è.a
 ensi₂.bi
 ku.li.mu hé"

Beter reading of the divine name:
 *šul-luhšun (MUŠ × PA), a lower god serving a more important one (šul = young man) in the function of luhšun (a type of court functionary) (Selz, RA 83, 7-12).

Figurines (with withered inscription) buried together with the stones (inscription) in the foundation of the temple.

Copper.

Note the small horns (the forerunners of the later horned crown). Identification of figurine with Šulluhšun unartain, cf.

van Driel JAOS 83, 70, Kobayashi, Orient XXIV [1988] 1-17

