

THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

ASSYRIOLOGICAL STUDIES

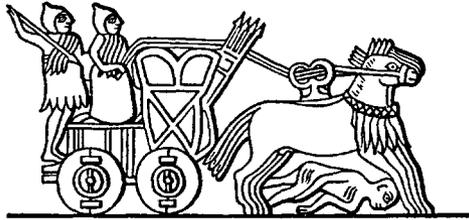
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LAMENTATION OVER THE
DESTRUCTION OF UR

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LAMENTATION
OVER THE
DESTRUCTION OF UR



BY SAMUEL N. KRAMER

THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

ASSYRIOLOGICAL STUDIES · NO. 12

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PREFACE

Rare indeed is the Sumerian literary composition whose contents can be reconstructed with reasonable completeness. Of the numerous Sumerian epics and myths, hymns and lamentations, proverbs and "wisdom" texts that have come down to us on tablets dating from the early post-Sumerian period—the period covering the dynasties of Isin, Larsa, and Babylon I—the great majority are in such a state of incompleteness that, although large portions of the compositions can at times be pieced together from the various duplicating fragments, it is impossible to obtain a clear and satisfactory picture of their contents as a whole. It is no exaggeration to state that for the serious translator of the unilingual literary material, beset as he is by difficulties ubiquitous and treacherous—difficulties which have already been set forth in *AS* No. 10—this unfortunate fact amounts to a tragedy, for it robs him of an all-important control against slipping into a biased attitude in his interpretation of the individual passages. It is therefore with a feeling akin to elation that the writer presents to the Assyriologist and to the general student and historian of the culture of the Near East this transliteration and translation of a composition best entitled *Lamentation over the Destruction of Ur*. For, barring a word here and a phrase there, this lamentation, consisting of eleven songs and 436 lines, which was both composed and inscribed some time during the Isin-Larsa-Babylon I period (as yet we lack criteria for more exact dating), is practically complete. Moreover, while, obviously enough, only too doubtful in spots, the translation as a whole is reasonably certain and relatively free from obscurities.

The manuscript of the *Lamentation over the Destruction of Ur*, based on the published texts then available, was completed early in 1937. In June of that year, however, with the aid of a fellowship award of the John Simon Guggenheim Memorial Foundation, I left for Istanbul to study and copy a part of the collection of Sumerian "literary" texts from Nippur in its Museum of the Ancient Orient. Among the approximately 170 tablets which I copied were the fairly well preserved Ni 2780 and the fragments Ni 3166, 2401, 4024, and 2911 (see Pls. I–IV), all duplicates of our lamentation. Upon returning to the United States in June, 1939, I went to Philadelphia and collated the copies of all the texts belonging to our composition which had been published in *MBI*, *PBS X 2*, *PBS X 4*, and *PBS XIII* with the originals in the University Museum of the University of Pennsylvania. In January, 1940, I returned to

the Oriental Institute of the University of Chicago and devoted several months to a thorough revising of the first manuscript with the aid of the collations and the new material. The revised study was completed in May, 1940.

May I take this opportunity of expressing my most profound gratitude to the Ministry of Education of the Turkish Republic, to the John Simon Guggenheim Memorial Foundation, to Mr. Horace H. F. Jayne, director of the University Museum, and to Professor John A. Wilson, director of the Oriental Institute of the University of Chicago; it is their generous attitude that made possible this study and its publication. To the Editorial Office of the Oriental Institute I am indebted for numerous useful and practical suggestions. Very special thanks are due to Mrs. Ruth S. Brookens, a member of the editorial staff and former student, who devoted much time and effort to the checking of the huge list of variants with the published texts. The resulting accuracy will be gratefully appreciated by all Sumerologists who may have occasion to make use of it.

S. N. KRAMER

CHICAGO
June 1940

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LIST OF ABBREVIATIONS

- AJSL* American journal of Semitic languages and literatures (Chicago etc., 1884—).
- AO* Paris. Musée national du Louvre. Antiquités orientales. (Followed by catalogue number.)
- AS* Chicago. University. Oriental Institute. Assyriological studies (Chicago, 1931—).
- AS No. 2* POEBEL, ARNO. The Sumerian prefix forms -e and -i in the time of the earlier princes of Lagaš (1931).
- AS No. 8* KRAMER, SAMUEL N. The Sumerian prefix forms be- and bi- in the time of the earlier princes of Lagaš (1936).
- AS No. 10* KRAMER, SAMUEL N. Gilgamesh and the *huluppu*-tree (1938).
- BE* Pennsylvania. University. The Babylonian expedition of the University of Pennsylvania. Series A: Cuneiform texts, ed. by H. V. Hilprecht (Philadelphia, 1893-1914).
- BE XXIX* RADAU, HUGO. Sumerian hymns and prayers to god Nin-Ib, from the temple library of Nippur (1911).
- BIN II* Babylonian inscriptions in the collection of James B. Nies. II. Historical, religious and economic texts and antiquities, by James B. Nies . . . and Clarence E. Keiser . . . (New Haven, Conn., 1920).
- BL* LANGDON, S. H. Babylonian liturgies (Paris, 1913).
- BM* British Museum. Egyptian and Assyrian antiquities. (Followed by catalogue number.)
- CT* British Museum. Cuneiform texts from Babylonian tablets, &c., in the British Museum (London, 1896—).
- DPr* ALLOTTE DE LA FUÏE, M. F. Documents présargoniques (3 vols.; Paris, 1908-20).
- GSG* POEBEL, ARNO. Grundzüge der sumerischen Grammatik (Rostock, 1923).
- HAV* Hilprecht anniversary volume (Leipzig, 1909).
- JAOS* American Oriental Society. Journal (Boston etc., 1849—).
- K* British Museum. Kouyunjik collection.
- KAR* EBELING, ERICH. Keilschrifttexte aus Assur religiösen Inhalts (Deutsche Orient-Gesellschaft, Berlin. Wissenschaftliche Veröffentlichungen, Bd. XXVIII, Heft 1-4, and Bd. XXXIV, Heft 1—; Leipzig, 1919—).
- MBI* BARTON, GEORGE A. Miscellaneous Babylonian inscriptions (New Haven, 1918—).
- Ni* Istanbul (Constantinople). Asarı atika müzeleri. Nippur collection.
- PBS* Pennsylvania. University. University Museum. Publications of the Babylonian section (Philadelphia, 1911—).
- PBS X 2* LANGDON, S. H. Sumerian liturgical texts (1917).
- PBS X 4* LANGDON, S. H. Sumerian liturgies and psalms (1919).
- PBS XIII* LEGRAIN, LÉON. Historical fragments (1922).

- R** British Museum. The cuneiform inscriptions of western Asia . . . prepared for publication . . . by . . . Sir H. C. Rawlinson . . . (5 vols.; London, 1861-84; Vol. IV, 2d ed., 1891).
- RA** Revue d'assyriologie et d'archéologie orientale (Paris, 1884—).
- S** British Museum. Smith collection.
- SBH** REISNER, GEORGE A. Sumerisch-babylonische Hymnen nach Thontafeln griechischer Zeit (Berlin, 1896).
- SEM** CHIERA, EDWARD. Sumerian epics and myths (Chicago. University. Oriental Institute. Publications, Vol. XV; Chicago, 1934).
- SLT** CHIERA, EDWARD. Sumerian lexical texts from the temple school of Nippur (Chicago. University. Oriental Institute. Publications, Vol. XI; Chicago, 1929).
- SRT** CHIERA, EDWARD. Sumerian religious texts (Upland, Pa., 1924).
- STVC** CHIERA, EDWARD. Sumerian texts of varied contents (Chicago. University. Oriental Institute. Publications, Vol. XVI; Chicago, 1934).
- ŠL** DEIMEL, ANTON. Šumerisches Lexikon (2. Aufl.; Roma, 1930—).
- TRS** GENOULLAC, HENRI DE. Textes religieux sumériens du Louvre, Vols. I-II (Paris. Musée national du Louvre. Textes cunéiformes, Vols. XV-XVI; Paris, 1930).
- U** Joint Expedition of the British Museum and of the Museum of the University of Pennsylvania to Mesopotamia. Ur collection.
- VAS** Berlin. Staatliche Museen. Vorderasiatische Schriftdenkmäler (Leipzig, 1907—).
- VAS II** ZIMMERN, HEINRICH. Sumerische Kultlieder aus altbabylonischer Zeit, 1. Reihe (1912).
- VAS X** ZIMMERN, HEINRICH. Sumerische Kultlieder aus altbabylonischer Zeit, 2. Reihe (1913).
- ZA** Zeitschrift für Assyriologie und verwandte Gebiete (Leipzig, 1886—).

INTRODUCTION

STRUCTURE AND CONTENTS

With the exception of one tablet whose provenance is uncertain,^a all the tablets used in reconstructing this lamentation belong to the so-called Nippur "literary" material excavated by the University of Pennsylvania some forty years ago and now located in the University Museum at Philadelphia and in the Museum of the Ancient Orient at Istanbul. As stated in the Preface, the lamentation consists of 436 lines, divided into eleven "songs."^b These are of uneven length (the shortest consists of nine lines, the longest of seventy-four) and are separated from one another by means of "antiphons"^c consisting of one or two lines.

For some reason as yet unknown, perhaps because it was to be recited by the *kalû*, the first "song" is written in the *e m e*-SAL dialect. Beginning "He has abandoned his stable, his sheepfold (has been delivered) to the wind," it

^a Cf., however, nn. 716a and 800a. The tablet is AO 6446 of the Louvre collection, our text A; it was published as *TRS* II, No. 40. It is interesting to note in this connection that although large parts of the composition had been published as early as 1918 and 1919, and although a considerable amount of additional material has appeared since, notably in *STVC*, the contents would have remained difficult to interpret and relatively obscure were it not for the publication of AO 6446.

^b The term "song," which attempts to translate the as yet inexplicable Sumerian complex *k i - š u b - g ú (d)*, is obviously vague and unsatisfactory. At present nothing more definite can be added, however, since we know practically nothing concerning the background of the recitation of the composition. Thus we have no idea of the occasion on which it was recited, although obviously the conclusion may not be unwarranted that it took place on a day set aside to mark the anniversary of the destruction of Ur. Moreover, we can make only more or less obvious guesses in answer to such questions as who did the reciting, who uttered the "antiphon," and whether the recitation, which was no doubt musically intoned, was accompanied by musical instruments.

^c Like the term "song" discussed in the preceding note, the term "antiphon," which attempts to translate the Sumerian complex *i z - g i 4 - g Á L*, is, and for the present must remain, rather indefinite. An examination of the contents of the ten "antiphons" in our lamentation fails to reveal any uniform principle guiding their selection. In two instances (the second and third "antiphons") the "antiphon" merely repeats verbatim, or with very slight modification, one of the more effective lines in the preceding song. In four instances (the fourth, fifth, seventh, and eighth "antiphons") it contains a statement which, in a sense, might be said to sum up the situation as described in the preceding song. In two cases (the first and sixth "antiphons") it expands an important statement in the preceding song. In the case of the ninth and tenth "antiphons" the meaning is too doubtful to warrant any analysis.

repeats the second half of this line as a sort of refrain^d in each of the remaining lines, which list the more important cities and temples of Sumer together with the deities who have abandoned them, as follows:

Enlil has abandoned Nippur, and Ninlil has abandoned the Kiur;
 Ninmah has abandoned Keš;
 Ninisinna has abandoned the Egalmah;
 Inanna has abandoned Uruk;
 Nanna has abandoned Ur and the Ekišširgal, and Ningal has abandoned her Enunkug;
 Enki has abandoned Eridu, and Nin. . . has abandoned Larak;
 Šara has abandoned the Emaḥ, and Usaḥarra has abandoned Umma;
 Bau has abandoned Urukug and the Bagara(?), and Abbau has abandoned the Maguenna;
 The *lamassu* has abandoned the E-SIL-sirsir;
 Mother Gatumdug has abandoned Lagaš;
 Ningula has abandoned Sirara;
 Dumuziabzu has abandoned Kiniršag;
 Ninmar has abandoned the Guabba.

Like the first "song," the second too is written in the e m e -SAL dialect. Beginning with a plea directed to Ur to "set up a bitter lament as her lament," the first part of the "song" continues with several variations on the theme of Ur and her lament. The plea to "set up a bitter lament" is then directed to other centers of Sumer, namely to Nippur, Lagaš, Isin, Uruk, and Eridu.^e Toward the close, however, the "song" returns once more to Ur and, in words spoken directly to the city, bewails its destruction, the loss of its people, and the transformation of its "decrees" to "inimical decrees."

The third "song" informs us that Ningal, Nanna's wife, moved by Ur's bitter lament, approached her husband and, determined to give him no rest and to arouse him to the fate of her city and house, wept bitterly before him: Day and night she is pursued by bitter lamenting in her land and city, and although she has made numerous efforts to halt its destruction, she has not

^d In addition to the use of parallelism in all its manifold modifications for obtaining its poetic effects, the lamentation utilizes the following two varieties of repetition:

1. Complete and continued repetition of a phrase, which as far as the effect is concerned may well be compared to the continuous and monotonous beating of a drum. Cf. for example the phrases "his (or her) sheepfold has been delivered to the wind," repeated thirty-five consecutive times in the first "song"; "a bitter lament set up as thy lament," repeated fifteen times in the second "song"; and "the people groan," repeated at least twenty-six times in the fifth and sixth "songs."

2. The couplet typical of all Sumerian poetry, in which the second line repeats word for word the contents of the first line except that it actually names the person, deity, place, etc. (usually the subject, though not always) that the first line has merely hinted at by the use of a pronoun or some descriptive complex.

^e Cf. comment on ll. 48-62.

succeeded in saving Ur from its cruel fate. The Ekišširgal has caved in like a garden hut; it has become exposed to wind and rain like a tent. Her house and city have been torn down like a sheepfold; her possessions have been dissipated.

In the fourth "song" Ningal continues her lament before Nanna, describing her efforts in behalf of her city and bemoaning their futility: It was Anu and Enlil who had ordered Ur to be destroyed and its people to be killed. And when she, Ningal, wept before them and pleaded that Ur should not be destroyed and that its people should not perish, they denied her plea. Anu and Enlil have ordered the destruction of Ur and the death of its people, and they are not wont to change their commands.

One might perhaps have expected the fifth "song" to contain Nanna's response to his wife's lament. Instead, it describes in detail what seems to be an overwhelming affliction which overtook Ur in the form of a devastating "storm."¹ Beginning with the statement that after he had carried off from Sumer the "good storm," the "storm of overflow," Enlil called against the land the "storm," much of the remainder of the "song" concerns itself with describing this "storm":² It is an "evil storm," a "storm that annihilates the land," "the great storm of heaven," an "afflicting storm," a "destructive storm," etc. This "storm," moreover, is aided and abetted by other destructive elemental forces called by Enlil against Ur, such as "the evil winds," "fire," darkness, and unbearable heat.

The sixth "song" too, in its first three lines, speaks of a "storm" which had been directed against Ur and Sumer and had turned them into ruins. It is not unlikely, however, that the word "storm" is here used figuratively, for practically the entire remainder of the "song" treats of the calamities that befell Ur as a result of her defeat in battle: The people of Sumer lay prostrate on the walls of their cities, and their dead bodies filled the gates. In their streets and boulevards they were ruthlessly attacked and laid low. Those who had been killed by the enemies' weapons lay unburied and untended; those who escaped were prostrated by the "storm." In Ur weak and strong alike perished through famine. Parents who did not leave their houses were overcome by fire, suckling babes were carried off by the waters, and the breasts of the nursing mothers were pried open. Judgment and counsel perished in the

¹ It is not altogether impossible, though it seems quite improbable, that the word "storm" is used figuratively and refers to the destruction of Ur by the Sutians and the Elamites (cf. l. 244). It is to be noted, however, that of the thirty-two lines in this "song" only two (ll. 195 f.) seem to refer to destructive forces other than the elements.

² For the refrain "the people groan," which echoes all through the fifth and sixth "songs," cf. note d and comment on l. 173.

land. Parents abandoned their children, husbands their wives, and all their possessions were scattered about. Gone is Ningal, its lady; she has departed like a flying bird. Lofty Ekišširgal is "devoured" by the ax; the Sutians and the Elamites break it up with the pickax and turn it into ruins. Ningal cries: "Alas for my city, alas for my house." Ur is destroyed, and its people are dispersed.

In the seventh "song" Ningal again takes up the lament for her destroyed city:^h Anu has cursed her city, and Enlil has turned inimical to her house and hurled fire upon him who comes from below and upon him who comes from above. The inside of the city and its outside have been destroyed. In the rivers of her city dust has gathered; sparkling waters flow not. There is no grain in her fields; gone is the fieldworker. Her palm groves and vineyards have brought forth the mountain thorn. Her possessions have been carried off to the lower lands and the upper lands; scattered about lie her precious metal, stone, and lapis lazuli. Her ornaments of precious metal and stone adorn the bodies of those who "know" not precious metal and stone. Her sons and daughters have been carried off into captivity; she is no longer queen of Ur. Her city and house have been destroyed, and strange cities and strange houses have been erected in their place. Woe is her; Ur is destroyed, and its people are dead. Where, then, shall she sit down, and where shall she stand up? Woe is her; her house is a stable torn down, her cows are dispersed, the weapon has fallen on her ewes. She has gone forth from the city and found no rest; she has gone forth from the house and found no dwelling-place. She is a stranger in a strange city; curses and abuse are heaped upon her. She approaches her lord (Nanna?) for the sake of his house and city which have been destroyed and weeps bitterly before him. Woe is her; "O fate of my city," she will say, "bitter is the fate of my city." "O my house which has been destroyed," she will say, "bitter is the fate of my house." Like a fallen ox she will lie down beside the ruins of her city and her house and will not rise up. Bitter is the destruction of her house and her city, attacked without cause.

Beginning with the words "O queen, make thy heart like water; thou, how dost thou live!" and repeating this and parallel phrases as a persistent refrain, the eighth "song" proceeds to enumerate in direct address to Ningal the misfortunes that have befallen her, but concludes with words of comfort and consolation. Her city has been destroyed, and her house has perished. Her city has become a strange city; her house has become a house of tears and has been given over to the pickax. She is no longer queen of her

^h The lament seems to be in the form of a soliloquy; at least no mention is made of any deity to whom it may have been directed.

people; these have been led to slaughter or carried off into exile. Her city has been made into ruins, her house into pasture land. Ur, the shrine, has been given over to the wind. Its *pašišu* walks not in radiance, its *ēnu* dwells not in the *giparru*; no lustrations are made for her. Her *mahhu* dresses not in linen, her *ēnu* proceeds not joyfully to the *giparru*. The black-headed people, whose appearance has been transformed, celebrate not her feasts, play no music for her, pour no libations. Her song has turned to weeping and her music to lamentation. The fat of her ox is not prepared for her, nor the milk of her sheep; the fisherman brings not her fish, nor the bird-hunter her birds. Her rivers and roads are overgrown with weeds. Her city seeks a place before her and weeps; her house stretches out its hands and like a human being cries her "Where, pray?" May she, Ningal, return like an ox to her stable, like a sheep to her fold, like a young child to her chamber. May Anu utter her *aḫulappu*;ⁱ may Enlil decree her (favorable) fate, may he return Ur^j to its place for Ningal to exercise her queenship.

The ninth and tenth "songs" together^k contain a plea to Nanna not to permit the "storm" to overwhelm Ur and the black-headed people. Beginning with the statement: "Alas, all the storms have flooded the land together," they continue with a description of the "storms" and their destructive deeds, upon which follows a prayer to Nanna. The great "storm" of heaven, the ever roaring "storm," has sated the land with affliction. The "storm" which destroys cities and houses, stables and sheepfolds, has stretched out its hand over the holy *paršú*, has cut off the light of the land, has banned the light of the black-headed people. The "storm" which "knows" neither mother nor father, sister nor brother, weak nor strong, the "storm" on whose account wife and child are forsaken, has caused the light to perish in the land and has sated it with evil and affliction. Let not Nanna allow this "storm" to become established near the city, let it not cast down the black-headed people. Like the great gate of night may the door be closed on it; may it be entirely destroyed. Let it not be given a place in the "numbering," and may its record hang by a nail outside the house of Enlil.

The last "song," which unfortunately is not as well preserved as the others, consists of a prayer to Nanna to restore Ur and the black-headed people to their original and favored position. The first three lines of the "song" are more or less unintelligible in their present state. Starting with the fourth line the

ⁱ Perhaps "Enough!" (i.e., of suffering and punishment).

^j Also Nippur and Isin according to the variants.

^k The contents of the two "songs" seem to present an organic whole, and at least on the surface there seems to be little reason for the division into two.

“song” continues: May the black-headed people who have been cast away prostrate themselves (once again) before him (Nanna); may the city which has been made into ruins (once again) “set up a wail” (i.e., utter prayers etc.) before him. May the city which has been restored step forth gloriously before him, and like a bright star may it proceed before him; let it not be destroyed. Following six broken and rather obscure lines, the “song” concludes: May Nanna gaze with steadfast eye upon its (i.e., Ur’s) man of offerings. May every evil heart of its people be pure before Nanna, whose penetrating gaze overwhelms every heart, and may the hearts of those who dwell in the land be good before him. The lament ends with the line: “O Nanna, thy city which has been returned to its place exalts thee.”

THE SYSTEM OF TRANSLITERATION

Recent studies in Sumerian phonetics by Poebel and myself¹ have shown that the customary transliteration of a large number of Sumerian signs is erroneous and misleading, being the result of a misconception of the Sumerian system of orthography. Since, however, the time is not yet ripe for a thorough and scientific overhauling of the Sumerian system of transliteration, and since piecemeal efforts in that direction would only tend to intensify the prevailing confusion, the writer, in transliterating the following lamentation, deems it best to follow the more or less established usage. Thus:

1. In the case of signs representing roots that end in a consonant and may have either the long or the short value (e.g. the signs for *p a* (*d*), “to call,” *d u* (*g*), “good,” etc., which may be read either *p à d*, *d ù g*, etc. or *p à*, *d u₁₀*, etc.) the transliteration uses the longer value in spite of the fact that the shorter is scientifically the more correct.^m Only in cases such as *u* (*d*), “day,” and *š a* (*g*), “heart,” where the shorter value has become more or less standard, is that value used in our transliteration, although the inconsistency in transliterating the signs for *p a* (*d*) and *d u* (*g*) as *p à d* and *d ù g* while giving those for *u* (*d*) and *š a* (*g*) as *u₄* and *š à* is only too patent.ⁿ

2. The signs *BI* and *NI* (when used for the possessive pronouns or when representing the syllable resulting from the combination of a final *b* or *n* with the vowel *e* of an immediately following grammatical element), the sign *GI*,

¹ Cf. *AS* Nos. 2 and 8, also Kramer in *Archiv orientální* VIII (1936) 18–33.

^m Cf. *Archiv orientální* VIII 19 ff.

ⁿ The sign for the root *keš* (*d*) is transliterated as *k é š* when not followed by a grammatical element beginning with a vowel. When so followed, it is transliterated as *k é š* if the orthography combines the final *d* with the vowel of the grammatical element; where the orthography fails to do so, it is transliterated as *k e š d*.

and the signs RI and LI (when representing the syllable resulting from the combination of a final *r* or *l* with the vowel *e* of an immediately following grammatical element) are to be read *be*, *ne*, *ge*, *re*, and *le* respectively, not *bi*, *ni*, *gi*, *ri*, and *li*.^o In the present transliteration, however, it is the latter values which are used, in conformity with established usage.

3. The final consonant in such words as *sa g*, "head," *á g*, "to measure," *na g*, "to drink," *š è g*, "to rain," although actually a nasalized *g* (when combined with the vowel *a* of a following grammatical element, therefore, the resulting syllable is written with the sign *GA*, not with *GA*), is transliterated as an ordinary *g*, although it would be more correctly transliterated as *ng* or *ḡ*. On the other hand, in spite of the fact that the final consonant in the Sumerian words for "to pacify" and "to seek" is exactly the same as that in the words listed above (when combined with the vowel *a* of a following grammatical element, its resulting syllable too is written with the sign *GA*), these words are transliterated, in conformity with customary usage, as *ḥ u n* and *k i n*, not, as might have been expected, *ḥ u g* or *k i g* nor, as is more correct, *ḥ u ḡ* and *k i ḡ*.

4. The preceding three paragraphs deal with transliterations which follow the more or less accepted usage for practical reasons, in spite of the fact that from a purely scientific point of view they are recognized to be unjustified and even though there is good reason to hope that in the not too distant future the situation will be remedied. If we now turn to the problems involved in the transliteration of the voiced and voiceless consonants, such as *b* and *p*, *d* and *t*, *g* and *k*, and of the sibilants *š* and *s*, we find ourselves almost completely at sea and practically without any point of reference whatever. For not only is the matter complicated by the fact that the systems of orthography in the various Sumerian and post-Sumerian periods underwent considerable modification, but there is also the added difficulty that the pronunciation of a consonant may have depended upon the nature of the consonants (and vowels?) preceding and following. In the present study the transliteration of such consonants follows the more or less customary usage, although in many cases the reading is merely assumed and may turn out to be unfounded.

A special problem in the transliteration of our lamentation is presented by the inconsistent orthography that is met with in the *e me -SAL* passages. Thus we find the signs *EN* (ll. 137 and 139), *EZEN* (l. 117), *GÁL* (ll. 133 and 152; cf. also nn. 100 and 350), *GAR* (ll. 32, 33, 37, etc.), *IGI* (ll. 277 and 301), *LÚ* (ll. 90, 132, 275, etc.), *NÍG* (ll. 130, 133, 165), and *NIN* (ll. 5, 6, 11, 138, 316) instead of, and at times alongside of, the expected *u m u n*, *i z i m*, *m a l*,

^o Cf. *AS* No. 8, pp. 3 ff.

mar, ibi, mulu, ág, and gašan.^p In this study these signs are transliterated in small capitals in order to indicate our uncertainty as to the readings intended by the scribe.^q

THE VARIANTS

As mentioned above, our lamentation was composed and inscribed during the early post-Sumerian period when Sumerian was primarily used as a literary language only. The principles governing the orthography, phonetics, and grammar of the Sumerian of this period not only differed considerably from those prevalent during the classical period but themselves varied with time and place. Indeed, as the manifold variants in our lamentation—based as it is on tablets which with one possible exception were excavated at Nippur (cf. p. 1)—make evident, different scribal practices prevailed even in the same city.^r Comparatively little progress has been made as yet in determining the principles which guided the early post-Sumerian scribal schools in inscribing literary compositions.^s The following classified list of variants,^t together with similar lists in future translations, will lay the groundwork for a thorough study and, it is hoped, for some satisfactory solution of the problems involved.

A. ORTHOGRAPHIC VARIANTS^u

1. Use of variant signs: BUR and BÚR (422a), DU and DÙ (344), EN and ÈN (40c), GAR and KAR (232), GAR and KÀR (351), GIG and GÍG (115), GIR₅ and GIR₇ (443a), GUR and KÚR (280a), IB and ÍB (58, 130, 146, 295, 301k, 551, 632, 646, 676), IR and IR₁₀ (374, 378), LA and LÁ (432), MA and MÀ (411), MÚŠ and

^p Note also the varied writings n a m and n a - á m in the e m e -SAL lines 311-16.

^q Similarly the postposition -GIM is written in small capitals in the e m e -SAL passages (ll. 67-68, 103, 123, etc.), since it is uncertain whether it should be read - d i m or - g i m .

^r Whether the time element enters here must at present remain uncertain. It is to be noted, however, that even in the same tablet the orthography is not always consistent; cf. for example the inconsistent writings é - b i and é - b a (see comment on l. 19), a n - e and a n - n i (A 150 and 168).

^s By far the most important work in this field has been accomplished by Poebel, whose conclusions are to be found in various sections of his *GSG* and in his study "The tenses of the intransitive verb in Sumerian," *AJSL* L (1934) 143-70. Several of the orthographic and phonetic principles prevalent at this period have been examined and clarified by the present writer in *AS* Nos. 8 and 10.

^t The classification of the variants as orthographic, phonetic, and grammatical is based on a more or less obvious analysis of the variations involved. A more profound insight into the problem and its intricacies may reveal that some of the orthographic variants actually belong to the phonetic group, or that some of the phonetic variants actually involve grammatical differences, or that certain of the grammatical variants would be better classed as phonetic.

^u The numbers in parentheses refer to the notes.

MŮŠ (12, 631), NIN and NIN_x(=SAL+KU) (656a), SA and SÁ (620), SUR and SŮR (242a), ŠI and ZI (245, 292), ŠA and ŠĀ (25, 26b), TIL and TĪL (515), TŮM and TŪM (345), ŮR and UR₄ (215).^v

2. Writing of a syllable consisting of consonant-vowel-consonant with one sign and with two: -m èn and -m e-en (613), -mun and -mu-un (242), -píl and -pi-el (354), -rum and -ru-um (161).

3. Ideographic and phonetic writing: ^{si}TUKUL.AN and mi-tum (260).^w

4. Single and double writing of a consonant: the *b* of -bi (133, 679), the *m* of the thematic particles im (m) i- and im (m) a- (95, 98, 156, 169; cf. also 127), the *n* of the ending -en (474, 477), the *n* of the infix -na- (64, 454), the *b* in -šib- (5, 7), the syllables gul-a-n-a as gul-la-na and gul-a-n-na (38a).

5. "Full" and "simple" writing of a vowel:

a) The vowel *a*: -gar-ra-a- and -gar-ra- (69), gig-ga-a and gig-ga (40a, 447), -lá-a and -lá (91), -lagasa^{ki}-a-ke₄ and -lagasa^{ki}-ke₄ (18), LUL-la-a and LUL-la (482), ma-a-ra and ma-ra (85), -sirarà^{ki}-a and sirarà^{ki} (24), uru-ši-ba^{ki}-a and uru-ši-ba (44a).

b) The vowel *e*: -e-en and -en (543), -lá-e-eš and -lá-eš (179, 264), LUL-e-eš and LUL-eš (131), me-e and me (299, 300, 301, 429), -tab-e-eš and -tab-eš (118); cf. -ri^x-en-na- and -ri-na- (474).

c) The vowel *i*: -zi-i-zi and -zi-zi (425).

d) The vowel *u*: -zu-ne and -zu-ù-ne (385).

6. Combination and noncombination of the final consonant of a root with the immediately following vowel of a grammatical element:

a) When the vowel involved is *a*: -gul-la and -gul-àm (186), -kúr-ra and -kúr-àm (187), -nag-gá and -nag-a (266), šèg-gá and šèg-a (135).

b) When the vowel involved is *e*: an-ni and an-e (157, 171), ír-ri and ír-e (50, 57, 129), -líl-li and -líl-e (158a, 181a, 320), sug-gi(?) and sug(!)-e (142), -tab-bi-eš and -tab-eš or -tab-e-eš

^v In the case of the variant URU for URŮ there is always the possibility that the former is miscopied for the latter or is the result of an unintentional scribal lapse.

^w Cf. perhaps also MAŠ.NITAḂ and mašda (249).

^x More correctly transliterated as -re-; cf. p. 7.

(118), -til-li and -til-e (170), -tíl-li and -tíl-en (511), -til-li-en and -tíl-en (515).^ν

7. Omission and writing of determinative: dingir (2, 49, 109, 431, 438), giš (602), ki (27b, 29, 38b, 43a, 44a, 56, 293, 305, 633), mušen (363[?]), tu₁₅ (208), túg (254), uzu (243).

8. Variation in position of determinative: ki (5, 7, 25), kuš (585).

9. Eme-SAL variants in eme-KU passages:^z e-ši- and udu- (597), ka-na-ág and kalam (549), mu-ul-líl and en-líl (196), ná-ám and nam (214), nu-nuz and munus (301i, 308, 516).

B. PHONETIC VARIANTS

1. Interchange of the vowels *a* and *e*:

a) Where neither vowel is combined with the preceding consonant: ^{si}al-a and ^{si}al-e (294, 540), -bal-a and -bal-e (211), šèg-a and šèg-e (135), me-a and me-e (428, 429).

b) Where the vowel *a*, but not the vowel *e*, is combined with the preceding consonant: -ág-gá and -ág-e (568), -gal-la and -gal-e (292a), -gíg-ga and -gíg-e (210), ír-ra and ír-e (129), keš-da and kešd-e (660), šèg-gá and šèg-e (135), -til-la and -til-e (59, 216, 521).

c) Where both vowels are combined with the preceding consonant: -ba and -bi^ν (19, 23, 26a, 69, 87a, 91, 132, 159, 174, and *passim*), -dè- and -da- (101, 243a, 441, 620), -dè and -da (62, 63, 151, 176, 302), -dè and -dam (183, 441), -ga and -gi (479), -ke₄ and -ka (15), -ke₄ and -kam (342), -na and -ni^ν (56, 194, 197, 278, 279, 282a, 305, 581), ír-ra and ír-ri^ν (40b, 129, 533), -kúr-ra and -kúr-ri (530), má-gur₈-ra and má-gur₈-ri (602), ra and ri (647), sá and si (620).

2. Interchange of the vowels *a* and *u*: ḫa-ri-eš-ta and ḫa-ri-iš-tum (257), -kud-da and -kud-du (654), ma-da- and mu-da- (118), ma-ra- and mu-ra- (667), -ma-ni- and -mu-ni- (91a), -mà and -mu (82, 91, 93, 138, 328, 428, 456, 469, 472a), -za and -zu (538, 544, 574, 583, 603, 618, 672).

3. Interchange of the vowels *e* and *i*: im-me- and im-mi- (149).^{aa}

4. Interchange of the vowels *e* and *u*: -ḫun-e and -ḫun-un (684).

^ν The vowels transliterated as *i* in -ni, -ri, -li, and -bi are really *e*; cf. pp. 6f.

^z For inconsistencies in the orthography of the eme-SAL passages cf. pp. 7f.

^{aa} Cf. perhaps also ḫa-ri-eš-ta and ḫa-ri-iš-tum.

5. Contracted and uncontracted writing of vowels: *ba-* and *ba-e-* (192, 620), *mu-* and *mu-e-* (479, 681), *-na* and *-ni-a* (282a), *za* and *za-e* (509, 513); cf. also *e-* and *i-e-* (554, 560, 566), *i-bí-šè-gim* and *i-bí-šè-a-gim* (553, 559; cf. also 565), *za-gim* and *za-e-a-gim* (510, 513 and 514).

6. Writing of pronominal element *n* as *n* and *m*:

- a) In the infix *-n-ši-* (86, 98, 99).
 b) Before the verbal roots *du g₄^{ab}* (326, 329b, 368, 383, 421), *gul* (303), and *til* (246, 261).

7. Interchange of pronominal *n* and *b*:

- a) In infixes: no examples.
 b) Before the verbal roots *bal* (321), *du₈* (121b), *dúb* (127), *du g₄* (653), *gar* (217a), *ir* or *ir₁₀* (374, 378), *NE* (285a), *tab* (61), and *ús* (112).

8. Omission and writing of pronominal *n*:

- a) In the infixes *-(n-)da-* (61, 118, 158, 165, and *passim*), *-(n-)ši-* (690).
 b) Before the verbal roots *ág* (192), *bir* (379), *DU* (333), *dù* (398, 407), *du₈* (84, 121b, 276), *díb* (666), *dúb* (657), *DU-bu-ul* (270), *du g₄* (326), *dúr* (165, 598), *GÁL* or *GAR* (136), *gar* (227, 230, 232, 236, 537, 671b; cf. also 89, 411, and 569), *gul* (327a, 400, 518, 658), *gur* (173), *kar* (189a), *ku₈-lam* (674), *kúr* (187, 486, 591, 642), *mú* (355, 358, 605), *NE* (149, 203), *ra* (252), *sír* (141), *še₈* (426), *šub* (434), *tab* (118, 203), *tar* (318), *tu(r)* (593, 595), *túm* (123, 596, 667), and *tuš* (543).
 c) Substitution of *-e-* for pronominal *-n-* (or *-b-*) (222, 222b, 521, 544).
 d) Substitution of *-a-* for pronominal *-n-* (326).

9. Omission and writing of pronominal *b*:

- a) In infixes: no examples.
 b) Before the verbal roots *ag* (95), *GÁL* (163), *gi₄* (96, 490), *tag* (671a), *túm* (92), and *zi* (107).

10. Omission and writing of second person singular pronominal element:

- a) In the infix *-(e-)da* (46b, 46c).
 b) Before the verbal root *i* (691b).

^{ab} Unless the reading of the verbal form is *ga-a-a-n-du g₄*, in which case we have another example of "full" and "simple" writing of a vowel.

11. Interchange of consonants:

- a) *l* and *n*: *lú-* and *n u-* (306, 616).
 b) *d* and *t*: *-d a* and *-t a* (177, 231, 280, 580).

12. Omission and writing of final consonant:

- a) *l*: *-m a-* and *-m a-al-* (71), *-t i* and *-t i l* (564).
 b) *m*: *-a* and *-à m* (37, 44b, 46b, 47a, 49, 52, 84, 111, 122, 134, and *passim*); cf. also *-d a* and *-d a m* (181, 209, 228a, 298, 473, 536), *-d è* and *-d a m* (183, 441), *-k a* and *-k a m* (15), *-k e₄* and *-k a m* (15, 342), *ḥ a-ri-eš-t a* and *ḥ a-ri-iš-t u m* (257).
 c) *n*: In the ending *-e n* (46, 87, 404, 405, 479, 511, 515, 545; cf. also 81, 684); cf. also the variants *d ù-m u* and *d ù-m u-u n* (508, 512, 522, 527, 535, 556).
 d) *r*: *a-š e-ir* and *a-š e* (35, 36b), *m u-u n-g a* and *m u-u n-k à r* (370).

13. Omission and writing of syllable: *a-d a-al* and *a-d a-al-l a m* (496), *g a-š a-a n-n a* and *g a-š a-a n-a n-n a* (3a).

14. Insertion and omission of seemingly inorganic *n*: *ì-m e-e n a-k e₄-e š* and *ì-m e-a-k e₄-e š* (116).

15. Omission and writing of intervocalic *m* (331).

C. GRAMMATICAL VARIANTS

1. Interchange of grammatical particles:

- a) Thematic particles: *b a-* and *b í-* (217a, 355), *b a-* and *i-* (671a), *b a-* and *i m m a-* (or *(i m) m a-*) (136, 141, 322, 329, 555), *b a-* and *m u-* (130, 222, 222b, 243b, 301d, 624; cf. also 407, 411), *b a-e-* and *m u-* (46), *i-* and *m u-^{ac}* (333, 336, 338a, 490b, 571; cf. also 645), *i m m i-* and *b í-* (127), *i m m i-* and *i m m a-* (or *(i m) m a-*) (95, 127), *(i m) m a-* and *b í-* (127), *i m-m a-* and *m i-n i-i n-* (236), *a m m i-* (*i m m i-*) and *m u-* (288); cf. also *b a-r a-m u-* and *l a-b a-* (596, 598).
 b) Thematic particle and infix: *b a-r a-* and *m u-d a-* (before the root *z i*) (107).
 c) Miscellaneous: the possessive pronouns *-m u* and *-n a* (121), *-z u* and *-b i* (481, 502); cf. also *-m u* and *-à m* (486); the infixes *-d a-* and *-r a-* (668); the postpositions *-d a* and *-e* (191), *-t a* and *-š è* (371, 375, 665); cf. also the variants for *-m è n* (108, 301a, 430a, 432a, 436, 439a, 441, 446, 450).

^{ac} Cf. also the variants *d ù-m u* and *d ù-à m* (508, 512, 535, 556, 563).

2. Omission and writing of grammatical particles:

- a) Asseverative *h u -* (*h a -*) (123, 325, 386, 591).
 b) Infixes: *- n a -* (105, 155, 288, perhaps also 684), *- (n -) d a -* (118, 173, 197, 386), *- n i -* (1b, 33, 294a, 366, 571, 576, 624), *- r a -* (671a).
 c) Postpositions: *- a* (4, 17, 30a, 60, 68?, 76, 93a, 94b, 97a, 108a, 140, 162, 188a, 205, 273, 281, 301j, 353, 414, 419, 435, 439, 447a, 489, 544, 612, 622, 626, 636, 638, 656e), *- d a* (552), *- e* (32; cf. also 6a), *- g i m* (525, 553, 565), *- k a* (476), *- r (a)* (456, 683), *- š è* (or *- e š*) (120, 240, 634, 637).
 d) Possessive pronouns: *- m u* (140, 301b, 399, 428, 456, 473, 489, 497; cf. also 91), *- z u* (35, 38); for *- (a) n i* cf. n. 10; for *- b i* cf. nn. 291, 524, 526.
 e) Enclitic pronoun: *- à m* (31, 112, 122, 267), *- m e - e n* (614).

3. Interchange of verbal forms whose grammatical construction varies (or at least seems to vary):

- a) Preterit and future (81, 86, 95, 98, 102, 112, 118, 123, 153, 243c, 380, 584, 586, 658).
 b) Singular and plural (112, 118, 123, 243c, 247, 259, 274, 584, 586).
 c) Second and third person (474).
 d) Substantivized form of verb (followed by enclitic *- m e n*) and un-substantivized form (617).

4. Reduplication and nonreduplication of root: *d ù* (359), *d u₇* (571), *d u l* (222), *g u b* (269), *k a l a g* (275), *n a g* (266), *NE* (201), *tuš* (449).

D. MISCELLANEOUS VARIANTS

1. Omission of refrain, entirely or in part (1d, 6, 21, 41b, 44, 67, 214a, 296, 458).
2. Omission of line or lines (9, 39a, 41a, 51, 92a, 96, 194a, 195, 197b, 198a, 323, 393, 396b, 627, 638, 663, 673, 677, 678, 684, 687, 691b, 692; cf. also 13).
3. Use of variant lines (39, 143, 232a, 393, 428, 429, 656c, 678, 681, 684).
4. Variation in order or position of lines (41a, 94a, 96, 97c, 147, 195, 237, 255, 560, 656, 678, 684).
5. Omission and writing of words not absolutely essential to the meaning of the complex involved: *é* (532), *è š* (301c, 485), *g a l* (193, 438a), *h u l* and *h u l - a* (66, 457), *k i* (before city names) (3, 20), *l ú* (367, 490), *m e - e* (466), *n a - á m* (466), *u₄* (656b), *u₄ - d a* (193a), *u k ù* (before *s a g - g í g*) (114), *z i* (38b); cf. also nn. 77 and 675.

6. Use of words or phrases that are to some extent synonymous: a d - d a and a b - b a (272), di (g) (nasalized *g*) and DU(n) (372, 375), d u g₄ and DI (106), g a b a r and n a q a d (334), GÁL and GAR (136), g a l - g a l and g i g - g a (310, 315), g u l and t a b (651), ḥ u n and š e d_x (160, 175), k a - t a - è - a and d u g₄ - g a - è - a (182), k u d and k ú r (486), l á and a g (255), l á and g á l (268), l á and s i - i g (661), m i - n i - i b - b i and i m - m e (311, 316), m u - l u and u k ù (301e) s i and š u b (324).

7. Use of words, phrases, and grammatical particles whose meanings are more or less parallel: - a and -GIM (343), g a n a m₄ and u d u (330), g i š - b ú r - r a and *i^{is}g u - u m (250), i m - t e - a and d a l - l a (282, 283), n i n - m u and k i - s i k i l (628), n u - n u z - z i and g a - š a - a n (409), u r ú and é (396a, 406, 410, 420, 457, 461, 463, 505), u r ú and k a - n a - á g (93, 97), u r ú and m u - l u (388, 415); cf. also nn. 237, 242b, 246b, 288, 301f, 358a, 444, 499, 520 (also 531, 554, 560, 566), 599, 601.

8. Use of pronoun and the substantive complex to which it refers (54, 188, 225, 304, 507, 644).

9. Variants not readily analyzable^{ad} (1h, 3b, 7, 8, 13, 14, 20, 34a, 43b, 70, 88a, 90, 140, 148, 167, 176a, 179, 180, 197a, 200, 202, 204, 212, 216, 217, 218a, 218b, 229, 236a, 239, 253, 255, 258, 262, 273, 280a, 280b, 283a, 299, 300, 301, 333, 335, 337a, 338, 339, 344, 351, 357, 365, 366, 401, 405a, 409, 424, 443, 445, 464, 470, 473, 484, 534, 539, 567, 577, 581, 582, 594, 601, 614, 623, 649, 656d, 669, 670, 686, 691).

THE TEXTS

The texts on which the reconstruction of our lamentation is based are as follows:^{ae}

A	<i>TRS</i> II, No. 40	G	<i>STVC</i> , No. 18	N	<i>MBI</i> , No. 6
Aa	Ni 2780	H ^{af}	<i>PBS</i> X, 4, No. 11	Na	Ni 2401
B	<i>SRT</i> , No. 45	I	<i>STVC</i> , No. 22	Nb	Ni 4024
C	<i>STVC</i> , No. 17	J	<i>STVC</i> , No. 20	Nc	Ni 2911
D	<i>PBS</i> XIII, No. 20	K	<i>STVC</i> , No. 23	O	<i>STVC</i> , No. 33
Da	Ni 3166	L	<i>PBS</i> X 2, No. 10	P	<i>SRT</i> , No. 32
E	<i>STVC</i> , No. 19	La	<i>VAS</i> X, No. 171		
F	<i>STVC</i> , No. 21	M	<i>STVC</i> , No. 24		

^{ad} It is highly probable that not a few of these variants actually involve scribal errors.

^{ae} Cf. also Kramer in *JAOS* LIV (1934) 413-15; the list of duplicates there outlined is to be emended as shown here.

^{af} An examination of the originals of H and C revealed that they actually join and that they are therefore part of the same text.

The lines they contain are:

Text	Lines	Text	Lines	Text	Lines
A i-vi	1-436	D iv	158-89	H vii	297-322
Aa i	1-37	J i	166-73	Na obv.	298-311
B i	10-27	E iv	168-84	N ii	299-334
C i	16-49	K ii	194-207	K v	304-10
D i	24-33	H v	198-248	E vii	312-24
Da obv. i	36-63	Aa v	198-224	C iv	324-51
Aa ii	47-72	I obv. ii	204-7	Na rev.	328-31
E ii	60-67	L obv.	208-16	I rev. iii	331-34
C ii	66-96	J ii	211-17 ^{as}	N iii	335-65
F obv.	71-85	La obv. and rev.	219-47	H viii	337-60
D ii	75-80	E v	220-29	Nb obv.	341?-42
Aa iii	90-116	Aa vi	231-54	E viii	349-62
G i	95-102	K iii	238-49	Nb rev.	357-59
H iii	97-149	L rev.	253-54	C v	361-91
D iii	102-35	M obv.	254-74	N iv	368-97
F rev.	105-22	I rev. i	254-55	Da rev. ii	400-410
E iii	108-33	H vi	255-84	C vi	406-31?
C iii	122-45	N i	259-98	Nc rev.	411-22
H iv	150-97	K iv	269-77	O	415?-27
G ii	152-59	E vi	276-84	P	430-36
Aa iv	153-86	M rev.	283-98	B vi	433-36
I obv. i	156-60	I rev. ii	295-98	Da left edge	434?-35

^{as} Perhaps 218 is more correct; cf. n. 241a.

TRANSLITERATION¹

1 ^{1a}	tùr-ra-n[a]	mùš mi-ni ^{1b} -in-ga amaš-a-na líl-e
	[a]m-e ^{1c} tùr-ra-na	mùš mi-ni-in-ga amaš-a-na líl-e ^{1d}
	ù-mu-un-kur-kur-ra-ke ₄	mùš mi-ni-in-ga amaš-a-na líl-e
	^d mu-ul-líl-li AB-e-nibru ^{ki} -a	mùš mi-ni-in-ga amaš-a-na líl-e
5	dam-a-ni- ^d NIN-líl-li	mùš mi-ni-in-ga amaš-a-na líl-e
	^d NIN-líl-li é-bi ki-[ùr]-ra	mùš mi-ni-in-ga amaš-a-na líl-e
	ga-[š a]-an ^{1e} -keš ^{ki} -ke ₄	[mùš] mi-ni-in-ga amaš-a-na líl-e
	ga-ša-an-mah-e ^{1f} é-bi ^{1g} keš ^{ki} -a ^{1h}	m[ùš mi-ni]-in-ga amaš-a-na líl-e
	mu-lu-ì-si-in ^{ki} -na-ke ₄	mùš [mi-ni-i]n-ga amaš-a-na líl-e
10	ga ² -ša-an-ì-si-in ^{ki} -na-ke ₄ (!) èš-é-gal-mah-a	mùš mi-ni-in-ga a[m a]š-a-na líl-e
	NIN-ki ³ -unug ^{ki} -ga-ke ₄	mùš mi-ni-in-ga [amaš]-a-na líl-e
	ga ² -ša-an ^{3a} -na é-bi unug ^{ki} -ga-a ^{3b}	mùš mi-ni-in-ga amaš-a-na [líl]-e
	^d nanna ur ^{ki} -ma	mùš mi-ni-in-ga amaš-a-na [líl]-e
	^d zuen-e é ^{3c} -kiš-šir ₅ -gál-la ⁴	mùš mi-ni-in-ga am[aš-a-na] líl-e

¹ The Sumerian is transliterated in letter-spaced roman, Akkadian words (including those borrowed from Sumerian) in italics. In the translation italics serve a further use, that of indicating doubtful passages.

^dh a - n i precedes this line; in Aa the superscription reads [^dn i d a b a].

^{1b} Aa omits - n i - .

^{1c} So Aa; A: - e (!) .

^{1a} In A the superscription ^dn i d a b a

^{1d} In Aa the refrain is omitted in this line

AND TRANSLATION

- 1 He has abandoned hi[s] stable, his sheepfold (has been delivered) to the wind;
The wild ox has abandoned his stable, his sheepfold (has been delivered) to the wind.
The lord of all the lands has abandoned (his stable), his sheepfold (has been delivered) to the wind;
Enlil has abandoned Nippur, his sheepfold (has been delivered) to the wind.
- 5 His wife Ninlil has abandoned (her stable), her sheepfold (has been delivered) to the wind;
Ninlil has abandoned their house Ki[ur], her sheepfold (has been delivered) to the wind.
The qu[ee]n of Keš has [ab]andoned (her stable), her sheepfold (has been delivered) to the wind;
Ninmaḥ has [aba]ndoned their house Keš, her sheepfold (has been delivered) to the wind.
The *lady* of Isin has a[ban]doned (her stable), her sheepfold (has been delivered) to the wind;
- 10 Ninisinna has abandoned the shrine Egalmah, her sh[ee]pfold (has been delivered) to the wind.
- The queen of Uruk has abandoned (her stable), her [sheepfold] (has been delivered) to the wind;
Inanna has abandoned their house Uruk, her sheepfold (has been delivered) to the [wind].
Nanna has abandoned Ur, his sheepfold (has been delivered) to the [wind];
Sin has abandoned Ekišširgal, [his] sheep[fold] (has been delivered) to the wind.

and in all the following lines of the first song except the last.

^{1a} Aa: NIN- (for g a - š a - a n -) .

^{1f} So Aa; A: - e (!) .

^{1g} So Aa; A: - b i (!) .

^{1h} Aa: - k e₄ (for - a) .

² In B the determinative *d i n g i r* precedes.

³ B omits - k i - .

^{3a} Aa inserts - a n - between - a n - and - n a .

^{3b} Aa: - k e₄ (for - g a - a) .

^{3c} B: é (!) .

⁴ So Aa; A omits - l a .

15	dam-a-ni ga ² -ša-	mùš [mi]-ni-[in-ga amaš-a]-
	an-gal-e	na líl-e
	ga ² -ša-an-gal-e	mùš [mi]-ni[-in-ga amaš-a]-
	é-nun ^{4a} -kug-ga-na	na líl-e
	am-urú-ši-ba ^{ki} -ke ⁴ ⁵	mùš mi-ni-in-ga ⁶ amaš-a-
		na líl-e
	^d am-an-ki-ke ^{6a} é-bi	mùš ⁶ mi-ni-in-ga amaš-a-
	urú-ši-ba ^{ki} -ke ⁴ ⁷	na líl-e
	ga-ša-an ⁸	mùš mi-ni-in-ga amaš-a-
	é-ba la-ra-ag ^{ki} -a	na líl-e ⁹
20	^d šara é-maḥ-a ¹⁰	mùš mi-ni-in-ga ⁶ amaš-a-
		na líl-e
	^d u ₄ -saḥar ¹¹ -ra é-bi	mùš ⁶ mi-ni-in-ga amaš-a-
	umma ^{ki} -a	na líl-e
	^d ba-ú urú-kug-ga	mùš ¹² mi-ni-in-ga ⁶ amaš-a-
		na líl-e
	kug-ba-gara (?)	mùš ¹² mi-ni-in-ga ⁶ amaš-a-
	ama ₅ -na ¹³	na líl-e
	dumu-a-ni ^d ab-ba-ú ¹⁴	mùš mi-ni-in-ga ⁶ amaš-a-
		na líl-e
25	^d ab-ba-ú ma (!) -	mùš mi-ni-in-ga ⁶ amaš-a-
	gú (!) -en-na-ka ¹⁵	na líl-e
	^d lama-é-kug ¹⁶ -ke ⁴	mùš mi-ni-in-ga ⁶ amaš-a-
		na líl-e
	^d lama-e é-SIL-sír-	mùš mi-ni-in-ga ⁶ amaš-a-
	sír-ra ¹⁷	na líl-e
	um-ma-lagasa ^{ki} -ke ⁴ ¹⁸	mùš mi-ni-in-ga ⁶ amaš-a-
		na líl-e
	^d ma-ši-ši-bi ^{18a} é-bi ¹⁹	mùš mi-ni-in-ga amaš-a-
	lagasa ^{ki} -a ²⁰	na líl-e ²¹

^{4a} A: -nun (!) -.

⁵ So Aa; B and C insert -ib- after -ši-; in C the determinative ki precedes -ba-.

⁶ C omits the rest of the refrain.

^{6a} B omits -ke₄.

⁷ So Aa. C inserts -ib- after -ši-, places the determinative ki before -ba-, and omits -ke₄. Does A read ^dam-

an-ki-[ke₄] é-[bi] urú (!) -ši (!) -ib^{ki}-ke₄?

⁸ Below and to the right of ga-ša-an A seems to have a small EN, which may have been followed by one or more additional signs.

⁹ Entire line omitted in Aa, B, and C.

¹⁰ C adds -na, "his."

¹¹ In A the sign KALAM is probably mis-copied for iš.

- 15 His wife Ningal has aban[doned] (her stable), her [sheepfold] (has been delivered) to the wind;
 Ningal has aban[doned] her Enunkug, her [sheepfold] (has been delivered) to the wind.
The wild ox of Eridu has abandoned (his stable), his sheepfold (has been delivered) to the wind;
 Enki has abandoned their house Eridu, his sheepfold (has been delivered) to the wind.
 Nin. . . has abandoned their house Larak, her sheepfold (has been delivered) to the wind.
- 20 Šara has abandoned the Emaḥ, his sheepfold (has been delivered) to the wind;
 Usaḥarra has abandoned their house Umma, her sheepfold (has been delivered) to the wind.
 Bau has abandoned Urukug, her sheepfold (has been delivered) to the wind;
 The holy *Bagara*, her chamber, she has abandoned, her sheepfold (has been delivered) to the wind.
 Her son Abbau has abandoned (his stable), his sheepfold (has been delivered) to the wind;
- 25 Abbau has abandoned the Maguenna, his sheepfold (has been delivered) to the wind.
The lamassu of the holy temple has abandoned (his stable), his sheepfold (has been delivered) to the wind;
 The *lamassu* has abandoned E-SIL-sirsir, his sheepfold (has been delivered) to the wind.
 The mother of Lagaš has abandoned (her stable), her sheepfold (has been delivered) to the wind;
 Mašišib has abandoned their house Lagaš, her sheepfold (has been delivered) to the wind.

¹² B: m ú š .

¹³ In A an illegible gloss(?) follows.

¹⁴ D: ḏb a - ú ; so actually on original.

¹⁵ Aa and B have - k e₄ ; D seems to have - k a m .

¹⁶ In B the sign E is probably miscopied for KUG.

¹⁷ So C; A: - r a (!) ; Aa omits - r a .

¹⁸ So Aa. A seems to have ḏl a m a (!?) - instead of u m - m a - ; is some miscopy involved? C adds - a - before - k e₄ .

^{18a} So Aa. Does A read ḏm a (!) - ṣ i - ṣ i (!) - i b (!) ? Note that in C too the traces do not point to BI as the last sign of the complex. In D, however, what precedes é - b i is not the sign NI but the end of the sign BI.

¹⁹ So Aa and C; A: - b a .

²⁰ C and D: k i - l a g a s a^k i - a ; Aa: - k e₄ (for - a) .

²¹ C omits entire refrain.

- 30 mu-lu-nina^{ki}-ke₄ m ùš mi-ni-in-ga⁶ amaš-a-
na líl-e
ga²²-ša-an-gu-la m ùš mi-ni-in-ga amaš-a-
é-bi²³ sirarà^{ki} 24 na líl-e²¹
mu^{24a}-lu-ki-nir-šà- m ùš mi-ni-in-ga⁶ amaš-a-
ba-ke₄²⁵ na líl-e ba-ni(!)-in(!)-GAR²⁶
dumu-zí-abzu m ùš⁶ mi-ni-in-ga amaš-a-
é-bi^{26a} ki-nir-šà^{26b}- na líl-e ba-ni(!)-in(!)-
ba^{ki}-ke₄ GAR(!)²⁷
mu-lu^{27a}-gú-ab-ba- m ùš mi-ni-in-ga⁶ amaš-a-
ke₄^{27b} na líl-e
35 ga-ša-an-mar²⁸ ki-ke₄ m ùš mi-ni^{1b}-in-ga amaš-a-
èš-gú-ab-ba-ke₄²⁹ na líl-e
ki-šub-gú-aš-a-kam³⁰
amaš-a-na líl-e ba-ni-in-GAR i-si-iš-bi mu-un-
[kú]š-ù
áb-KA-zu(?)-ke₄(?) tùr^{30a} nu-GÁL-la-àm³¹ tùr nun³²
nu-ni(?)³³-UL
iz-gi₄^{34a}-GÁL-bi-im
- 40 urú a-še-ir-gig³⁵-ga a-še-ir-zu GAR-ra
a-še-ir^{36b}-zu-gig-ga³⁷ urú a-še-ir-zu³⁸ GAR-ra
urú-zi-gul-la^{38a}-na a-še-ir-bi gig-ga³⁷
urí^{ki} 38b-gul-la^{38a}-na a-še-ir-bi gig-ga³⁹
a-še-ir-zu-gig-ga urú a-še-ir-zu GAR-ra^{39a}
- 45 urí^{ki}-gul-la-na a-še-ir-bi gig-ga

²² So Aa. In A is MU miscopied for GA?

²³ So Aa and B; A: -ba.

²⁴ So Aa; C: sirarà^{ki}-a. A: u₄(!)-MÁ(!)-UNU(!)^{ki}; it seems to omit the postposition.

^{24a} So Aa; in A, if no miscopy is involved, the traces do not point to the restoration of the sign as MU.

²⁵ Aa: -ki-nir-šà-[b]a^{ki}-ke₄; C: -[ki-ni]r-šà(!)^{ki}-ba-ke₄(!).

²⁶ This verbal form in A is written in smaller script, approximately in the center of the line, in the lower part of the blank space between the first half of the line and its refrain.

^{26a} So Aa; A: d(!)dumu(!)-zi-abzu(!) é-ba.

^{26b} Aa: -ša-.

²⁷ Written in A in smaller script under the signs ZI and ZU of the complex d[umu-z]i-abzu.

^{27a} A: mu(!)-lu(!).

^{27b} Aa: -ba^{ki}-ke₄.

²⁸ A: -mar(!).

²⁹ Aa inserts the determinative ki after -ba-. Does C read èš-gú-ab-ba^{ki}-na, "her shrine Guabba"?

³⁰ C: -a(!)-kam(!).

- 30 The *lady* of Nina has abandoned (her stable), her sheepfold (has been delivered) to the wind;
 Ningula has abandoned their house Sirara, her sheepfold (has been delivered) to the wind.
 The lord of Kiniršag has abandoned (his stable), his sheepfold has been delivered to the wind;
 Dumuziabzu has abandoned their house Kiniršag, his sheepfold has been delivered to the wind.

The lady of Guabba has abandoned (her stable), her sheepfold (has been delivered) to the wind;

- 35 Ninmar has abandoned the shrine Guabba, her sheepfold (has been delivered) to the wind.
 The first song.
 His sheepfold has been delivered to the wind, he makes [grie]vous its wail;

The cow of *without*³⁴ a stable

Its antiphon.

- 40 O city, a bitter³⁶ lament^{36a} set up as thy lament;
 Thy lament which is bitter—O city, set up thy lament.
 His righteous city which has been destroyed—bitter is its lament;
 His Ur which has been destroyed—bitter is its lament.
 Thy lament which is bitter—O city, set up thy lament;
 45 His Ur which has been destroyed—bitter is its lament.

^{30a} C adds - r a .

³¹ C omits - l a - à m .

³² C adds - e .

³³ C omits.

³⁴ More literally: "there not being."

^{34a} Da omits - g i₄ - ; scribal error?

³⁵ C: - g i g (!) - . Da omits - i r - and inserts - z u - before - g i g - .

³⁶ More literally: "painful."

^{36a} Da: "O city, thy lament which is bitter."

^{36b} Da omits - i r - .

³⁷ C adds - à m .

³⁸ C omits - z u .

^{38a} Da: - a n - (for - l a -) .

^{38b} Da omits determinative and adds - z i - , "righteous."

³⁹ Instead of ll. 43-45 C has only two lines:

..... k i (?) a - š e - i r - g i g - g a
 a - š e - i r - z u G A R - r a
 , a bitter lament set up as thy lament;
 [u r i (?)]^{ki} a - š e - i r - g i g - g a
 [O Ur,] a bitter lament (set up as thy lament).

^{39a} Da omits ll. 44-45.

- 46 a-še-ir^{36b}-zu-gig-ga³⁷ ga-ša-an-zu-mu-lu-ír-ri
 èn-šè mu-un-kúš-ù
 a-še-ir^{36b}-zu-gig-ga^{40a} ʿnanna-mu-lu-ír-ri^{40b} èn^{40c}-
 šè mu-un-kúš-ù
 še-ib-ur^{ki}-ma a-še-ir-gig-ga a-še-ir-zu
 GAR-ra^{41a}
 é-kiš-šir₅(!)-gál(!) a-še-ir-gig-ga a-še-ir-zu
 GAR-ra
 50 èš-é-nun-kug a-še-ir-gig-ga a-še-ir-zu
 GAR-ra
 ki-ùr ki-gal a-še-ir-gig-ga^{41b} a-še-ir^{36b}-
 zu GAR-ra
 èš-nibru^{ki} urú(?)⁴² a-še-ir-gig-ga a-še-ir-zu
 GAR-ra
 še-ib-é-kur-ra a-še-ir-gig-ga^{41b} a-še-ir^{36b}-
 zu GAR-ra
 mà-giš-šú-a a-še-ir-gig-ga^{41b} a-še-ir-zu
 GAR-ra
 55 ub-šu-kin₅-na a-še-ir-gig-ga^{41b} a-še-ir^{36b}-
 zu GAR-ra
 še(!)-ib(!)-urú-kug- a-še-ir-gig-ga a-še-ir-zu
 ga...⁴³ GAR-ra
 é-sil-sír-sír-ra a-še-ir-gig-ga a-še-ir-zu
 GAR-ra
 ma(!)-gú-en-na a-še-ir-gig-ga a-še-ir-zu
 GAR-ra
 še-ib-ì-si-in^{ki} ^{43a}-na a-še-ir-gig-ga^{41b} a-še-ir-zu
 GAR-ra
 60 èš-é-gal^{43b}-maḥ a-še-ir-gig-ga^{41b} ⁴⁴ a-še-ir-
 zu GAR-ra
 še-ib-ki-unug^{ki}-ga a-še-ir-gig-ga⁴⁴ a-še-ir-zu
 GAR-ra

⁴⁰ More literally: "thy lord, him of tears."

^{40a} Da adds -a.

^{40b} Da: -r[a] (for -ri).

^{40c} Da: en- (for èn-).

⁴¹ More literally: "Nanna, him of tears."

^{41a} In Aa the order of the temples ad-

dressed is quite different from that in our text, which is based on A:

Aa = A	Aa = A	Aa = A	Aa = A
ii 2 53	ii 6 48	ii 9 61	ii 12 59
3 51	7 49	10 56	13 57
4 54	8 58	11 62	14 50
5 55			

Note too that ll. 52 and 60 of our text are

- 46 Thy lament which is bitter—how long will it grieve thy weeping lord?⁴⁰
 Thy lament which is bitter—how long will it grieve the weeping Nanna?⁴¹
 O thou brickwork of Ur, a bitter lament set up as thy lament;
 O Ekišširgal, a bitter lament set up as thy lament;
- 50 O thou shrine Enunkug, a bitter lament set up as thy lament.
 O thou Kiur, thou *kigallu*, a bitter lament set up as thy lament;
 O thou shrine of Nippur . . . , a bitter lament set up as thy lament;
 O thou brickwork of the Ekur, a bitter lament set up as thy lament.
 O Magiššua, a bitter lament set up as thy lament;
- 55 O *ubšukinnakku*, a bitter lament set up as thy lament.
 O thou brickwork of Urukug, a bitter lament set up as thy lament;
 O E-sil-sirsir, a bitter lament set up as thy lament;
 O Maguenna, a bitter lament set up as thy lament.
 O thou brickwork of Isin, a bitter lament set up as thy lament;
- 60 O thou shrine Egalmaḥ, a bitter lament set up as thy lament.
 O thou brickwork of Uruk, a bitter lament set up as thy lament.

omitted altogether in Aa. In Da too the order varies:

Da = A	Da = A
i 11 53	i 14 54
12 51	15 59
13 55	16 60

The remainder of Da is destroyed. Note that Da as well as Aa omits l. 52 at least of our text.

^{41b} Da seems to omit this complex.

⁴² If, as the copy clearly reads, the sign is actually URÚ, its position is difficult to explain.

⁴³ An illegible gloss?

^{43a} Da omits determinative.

^{43b} Da omits - g a l - .

⁴⁴ E omits the rest of the refrain.

- 62 še-ib-urú-ši- a-še-ir-gig-ga⁴⁴ a-še-ir-zu
 [ba]^{ki} 44a -a GAR-ra
 a-še-ir-zu-gig-ga^{44b} ga-ša-an-zu-mu-lu-ír-ri
 èn-šè mu-un-kúš-ù⁴⁵
 a-še-ir-zu-gig-ga^{44b} ^dnanna-mu-lu-ír-ri èn-šè
 mu-un-kúš-ù
- 65 urú mu-zu ì-gál za-e mu-da-gul-en⁴⁶
 urú bàd-zu ì-íl ka-na-ág^{46a} -zu ba^{46b} -da-til
 urú-mu ganam₄-zi-GIM sila₄-zu ba-e-da-TAR
 urí^{ki} ùz-zi-GIM máš-zu ba-e^{46c} -da-til
 urú marza-zu-ní-me-lám-kúr-ra^{46d}
- 70 me-zu me-kúr-ra šu-bal ba-ni-ib-ag
 a-še-ir-zu-gig-ga^{47a} ga-ša-an-zu-mu-lu⁴⁸ -ír-ri
 èn-šè mu-un-kúš-ù
 a-še-ir-zu-gig-ga⁴⁹ ^dnanna-mu-lu-ír-ri⁵⁰ èn-šè
 mu-un-kúš-ù
 ki-šub-gú-min-kam-ma⁴⁹
 [urú-zi-gul-la]-na a-še-ir-bi gig-ga⁵¹
- 75 urí^{ki} -gul-la-na a-še-ir-bi gig-ga⁵²
 iz⁵³ -gi₄ -GÁL-bi-im⁵⁴
- nin-lú-é-ḥul-a-ta⁵⁵ urú (!)-ni⁵⁶ ír-ri⁵⁷ ba-an-di-ni-
 ib (!)⁵⁸ -gar^{58a}
^dnanna-lú-kalam-ba-an-da-til-la⁵⁹
 urim^{ki} -e a-nir-ra⁶⁰ bar ba-da-an-tab⁶¹
- 80 munus-zi nin urú^{ki} -ni-šè kúš-ù-dè⁶²
^dnin-gal-[e nin (?) kalam]-ma (!)-ni-šè ù-nu-KU-KU-
 dè⁶³

^{44a} Aa omits determinative and -a.^{46d} C adds -[àm].^{44b} Aa adds -àm.⁴⁷ More literally perhaps: "the dread and the overawing splendor of (i.e., the splendor which overawes) the enemy."⁴⁵ E: -ù (!). Note that this and the following line are each written in two lines on E.^{47a} Aa and C add -àm.⁴⁶ E: -gul (!)-e; Aa: ba-e-da-gul-e.⁴⁸ C: -lu- (not -da-).^{46a} Aa: KALAM(!)- (for ka-na-ág-).⁴⁹ Aa, C, and F add -àm. Note that, probably as the result of a scribal error, Aa omits the following AN sign.^{46b} Aa adds -e-.⁵⁰ F: -e (instead of -ri).^{46c} Aa omits -e-.

62 O thou brickwork of Erid[u], a bitter lament set up as thy lament.

Thy lament which is bitter—how long will it grieve thy weeping lord?⁴⁰

Thy lament which is bitter—how long will it grieve the weeping Nanna?⁴¹

65 O thou city *of name*, thou hast been destroyed;
O thou city *of high walls*, thy land has perished.
O my city, like an innocent ewe thy lamb has been torn away from thee;
O Ur, like an innocent goat thy kid has perished.
O city, thy *paršû*, the dread and awe of the enemy,⁴⁷

70 Thy decrees—unto inimical decrees they have been transformed.
Thy lament which is bitter—how long will it grieve thy weeping lord?⁴⁰

Thy lament which is bitter—how long will it grieve the weeping Nanna?⁴¹

The second song.

His [righteous city] which [has been destroyed]—bitter is its lament;

75 His Ur which has been destroyed—bitter is its lament.
Its antiphon.

Because of the lord, whose house has been attacked, his city was given
over to tears;

Because of Nanna, whose land had perished,
Ur *intensified* its lament.

80 The righteous “lady,” because of his city to grieve the lord,
Ningal, because of his [*land*] to give no rest to [*the lord*],

⁶¹ Line omitted in C and F.

⁶² C and F add -àm. Note that the preceding signs in F are miscopied for g i g - g a - .

⁶³ D: i z (l) - .

⁶⁴ F: [i z - g i₄ - GÁ]L - k i - š u b - g ú - d a - k a m .

⁶⁵ In A the remnant of the sign is not that of a TA; miscopied?

⁶⁶ So C; A: - n a (for - n i) ; D: u r u^{k1} - n i .

⁶⁷ F: f r - e .

⁶⁸ F: - f b - .

^{68a} Two lines in C and F.

⁶⁹ So F; A: - e (for - l a) .

⁶⁰ So C and F; A omits - r a .

⁶¹ F: b a - a n - d a - a b - t a b .

⁶² C: k ú š - ù (l) - d a .

⁶³ So F; A and C: - d a (for - d è) ; in A the sign preceding - d a is KU (not BA).

- 82 e-[ne(?)]-ra nam-urú-na mu-un⁶⁴-na-te ír-gig
 ì-še₈-še₈
 nin-ra nam-é-ḥul⁶⁶-a-na mu-un-na-te ír-gig ì-
 še₈-še₈
 [nam(?)-uru(?)-ḥul(?)]-a-na mu-un-na-te ír-gig
 ì-še₈-še₈⁶⁷
- 85 [nam(?)-é(?)]-ḥul-a-na mu-un-na-te a-nir-gig-
 ga-bi im-da-ra-da-gá-gá
 munus-e.....-a-ni balag-ír-ra-ki⁶⁸ al-gar-
 ra-a-ba⁶⁹
 i-lu-ma(?)-si-ga tur-tur-bi ní-te-na mi-ni-ib-
 bi
 [u₄]⁷⁰-ma⁷¹-ma-al-la i-si-iš-bi ma-lá-lá
 u₄-da na-ám-bi-šè⁷³ súr(?) -súr(?)⁷⁴-a-mu-dè
- 90 LÚ-nu-nuz-mèn u₄⁷⁶-ma⁷¹-ma-al-la i-si-iš-bi ma-
 lá-lá⁷⁷
 u₄⁷⁶-ma⁷¹-ma-al-la i-si-iš-bi ma-lá-lá
 u₄-da(!) u₄⁷⁸-gig-ga ma-ra ma(!)-ma-al-la
 me-e u₄-bi-šè sag-PA⁸⁰-LAGAB ḥé-en-ši-ag-[an]⁸¹
 u₄-da á-bi-šè ba-ra-ba-ra-è(!)-en
- 95 u₄-TUR-bi-šè bal-mà⁸² u₄⁸³-šag₅-ga bal-mà u₄⁸³-šag₅-
 ga i-bí ba-ra-bí-in-du₈-a⁸⁴
 mi-šè a-še-ir-gig ma-ra⁸⁵ ma-ma-al-la
 me-e mi-bi-šè sag-PA-LAGAB ḥé-en-š[i-ag]-an⁸⁶
 mi á-bi-[šè] ba-ra-ba-ra-è-e[n]⁸⁷
 u₄ urú-GIM-gul-la-ba ní-bi^{87a} ḥa-ma⁸⁸-lá-lá
- 100-bi-šè ki-ná-mi-ù-na^{88a}-mà ki(!)-ná-mi(!)-
 ù(!)-na-mà LUL ba-ra-ma(!)⁸⁹-mar⁹⁰

⁶⁴ F omits -un-.⁷¹ C inserts -al-.⁶⁵ More literally: "painful tears she sheds."⁷² I.e., the wail because of it?⁶⁶ C: omits -ḥul-.⁷³ C: -bi(!)-šè(!).⁶⁷ C omits refrain.⁷⁴ In C SAG-SAG- is a miscopy; the original probably has súr-súr-.⁶⁸ C: -ki-a.⁷⁵ Literally: "The storm—because of it."⁶⁹ C: -gar-ra-bi.⁷⁶ C: u₄-da.⁷⁰ Thus is A to be restored; cf. l. 91. C: u₄-da.⁷⁷ C omits last half of line.⁷⁸ C: u₄(!)-.

82 Unto him for the sake of his city approached—bitterly she weeps,⁶⁵

Unto the lord for the sake of his house which had been attacked approached—bitterly she weeps.⁶⁵

[*For the sake*] of his [*city which had been attacked*] she approached him—bitterly she weeps;⁶⁵

85 [*For the sake*] of his [*house*] which had been attacked she approached him—its bitter lament *she sets before him*.

The “lady”

A wail *tremblingly* in fear utters:

“The storm ever breaking forth—its wail⁷² has filled me full.

Raging about because of the storm,⁷⁵

90 Me, the ‘lady,’ the storm ever breaking forth—its wail⁷² has filled me full.

The storm ever breaking forth—its wail⁷² has filled me full.

During the day a bitter^{78a} storm⁷⁹ having been raised unto me,

I, *although* for that day I tremble—

To the day’s aid verily I went not forth.

95 *Because of its affliction I saw not one good day during my rule, one good day during my rule.*

At night a bitter lament having been raised unto me,

I, *although* for that night I tremble—

To the night’s aid verily I went not forth.

Like (that of) a city, the terror of the destruction of the day verily has filled me full.

100 Because of its in my sleeping-place of the night, in my sleeping-place of the night verily there is no *peace*^{90a} for me;

^{78a} More literally: “painful,” “afflicting.”

⁷⁹ I.e., “howl”?

⁸⁰ A: PA(!).

⁸¹ C omits - a n .

⁸² Aa and C: - m u .

⁸³ C: u₄ (!) , not UN.

⁸⁴ So C. A probably omits - i n - ; G: - à m (for - a) .

⁸⁵ C: m a - a - r a .

⁸⁶ G, H, and probably Aa: h é - i m - š i - a g .

⁸⁷ G and H omit - e n .

^{87a} Aa: - b a (for - b i) .

⁸⁸ H: - m a (!) - .

^{88a} Aa omits - n a - ; scribal error.

⁸⁹ Aa inserts - a n - .

⁹⁰ In Aa the traces do not point to the restoration of MAR.

^{90a} More literally: “*peace* has not been made to exist for me.”

- 101 u₄-TUR-bi-šè ki-ná-mà mu-us-lá-a-bi ki-ná-mà
 GIŠ-l[á-a-bi]⁹¹ nu-ši-in-ga-ma^{91a}-ni-ib⁹²-túm^{92a}
 ka-na-ág-mà⁹³ [a(?) -še(?) -ir(?)]-gig^{93a} ba-ma(!) -
 a]⁹⁴-la-ke₄-eš^{94a}
 áb-amar-ra^{94b}-GIM NAM ki šu h_é-im-ma-ag-an⁹⁵
 ka-na-ág-mu ní(?) šu-a ba-ra-mu-da-ab-gi₄(!)⁹⁶
- 105 urú⁹⁷-mà DU-lum-gig^{97a} ba-ma-a]^{97b}-la-ke₄-eš^{97c}
 mušen-an-na-GIM á-dúb h_é-en-ši-ag-an⁹⁸
 me-e urú-mu-šè h_é-en⁹⁹-ši-dal-dal-en
 urú-mu ki-ma-al¹⁰⁰-ba h_é-en-ga mu-da(!)¹⁰¹-gul
 urí^{ki} ki-ná-bi-a h_é-en-ga mu-da¹⁰¹-til-e¹⁰²
- 110 šu-u₄-da an-ta ba-ma-al¹⁰⁴-la-ke₄-eš
 KA hu-mu-dúb edin(!)-na-u₄(!)-gi₄-a me-e h_é-im-
 ma(!)-na¹⁰⁵-DI¹⁰⁶
 u₄-da ga-ba-bi ba-ra-mu-da-zí¹⁰⁷
 nu-nuz-mèn¹⁰⁸ é-nun-ku^{108a}-é-na-ám-¹⁰⁹ga-ša(!) -
 an-na-mu
 bal-ba u₄¹¹⁰-sud-du na-ma(!)-ni-in-GAR-ri-eš-à¹¹¹
- 115 ír-a-še-ir-ra ki ha-ma-ab-ús-e¹¹²
 é-ki-ĤUR-šag₅-gi¹¹⁴-sag-gíg¹¹⁵-ga-ì-me-na¹¹⁶-ke₄-eš
 EZEN¹¹⁷-bi-ta íb(!)-ba(!) su(!)-mu-ug-ga h_é-en-ga
 mu-tab-tab-bi¹¹⁸
 u₄-TUR-bi-šè¹²⁰ é-mu-ki-šag₅-ga

⁹¹ For the preceding four complexes Aa reads ki-ná GIŠ-lá-a-ba ki-ná-mu GIŠ-lá-a-[ba]; G reads [ki-n]á mu-us(!)-lá-ba ki-ná mu-us-lá-ba.

^{91a} Aa: -mu- (for -ma-).

⁹² G probably omits -ib-.

^{92a} In Aa this line is followed by a line omitted in the other texts: [ka]-na-ág-mu-ta IM-šub me-e ba-ra-ba-da-ag, "My land verily I forsook not." Cf. l. 144.

^{92b} More literally: "been allowed to enter for me."

⁹³ D: urú-mu, "in(!) my city."

^{93a} Aa adds -ga.

⁹⁴ Aa and H: -GÁL- (for -ma-al-).

^{94a} The corresponding line in Aa is iii 16.

^{94b} Aa omits -ra-.

⁹⁵ Aa: h_é-mi-ib-ag; H: -im-mi-ag.

⁹⁶ H: -mu-da-gi₄. In D and H this line seems to precede the line corresponding to 102 of our text. Aa omits this line altogether.

⁹⁷ D: ka-na-ág-g (for urú-).

^{97a} F and H add -ga.

^{97b} Aa, F, and H: -GÁL- (for -ma-al-).

^{97c} The corresponding line in Aa is iii 14.

- 101 Nor, verily, *because of its affliction*, has the *quiet* of my sleeping-place, the
quiet of my sleeping-place been allowed me.^{92b}
 Although, because in my land a bitter [*lament*] has broken forth,

I like a cow to its calf . . . ,
 My land was not *delivered of fear*.

- 105 Although, because in my city a bitter *wail* has broken forth,
 I like a bird of heaven flap (my) wings
 (And) to my city I fly,
 My city on its foundation *in grief* was destroyed;
 Ur on its base *in grief* perishes.¹⁰³

- 110 Although, because the *hand of the storm* has *appeared* above,
 I screamed and cried to it, 'Return, O storm, to the plain,'

The storm's breast verily rose not to depart.
 Me, the 'lady,' in the Enunkug, my house of 'ladyship,'

For whose rule long days had not been granted me,

- 115 Verily weeping and lamentation follow.¹¹³
As for the house which used to be the place where was soothed the spirit
 of the black-headed people,
Instead of its feasts *wrath, distress, (and) grief multiply*.¹¹⁹

Because of its *affliction* in my house, the good place,

- | | |
|--|--|
| 98 Aa: ḫ é - m i - [j i b - a g] ; F and H: | 110 D: u ₄ (l) . |
| ḫ é - i m - š i - a g . | 111 F: - a (for - à m) . |
| 99 Aa, F, and H: - i m - (for - e n -) . | 112 F: - ú s - à m ; H: - m a - a n - ú s - |
| 100 D: - G Á L - (for - m a - a l -) . | e š . |
| 101 F: - d è - . | 113 F and H: "followed." |
| 102 F and H omit - e . | 114 E inserts u k ù . |
| 103 F and G: "perished." | 115 So E, F, and H. A seems to have |
| 104 E, F, and H: - G Á L - (for - m a - a l -) . | - g i g - . |
| 105 F and H omit - n a - . | 116 F and H: - a - (for - n a -) . |
| 106 F and H: - d u g ₄ (for - D I) . | 117 E: l - z i - è m - . |
| 107 E: - d a - a b - z i ; H: b a - r a - b a - | 118 E: m u - u n - d a - t a b - t a b - e - |
| r a - z i . | e š ; F: m a - d a - a n - t a b - t a b - b i - |
| 108 D: M U N U S - e . | e š ; H: m u - d a - t a b - t a b - e š . |
| 108a E inserts - g a - . | 119 E, F, and H: "multiplied." |
| 109 F inserts the determinative d i n g i r . | 120 E omits - š è . |

- 119 é-zí-ḥul-a-mu¹²¹-i-bí^{121a}-ba-ra-bí^{121b}-du₈-àm¹²²
 120 ḥUR-BAD-a a-še-ir-ág-gig-ga
 a-še-ir-ág-gig-ga mu-ni-túm-túm-mu-u₈¹²³
 é-LÚ-zi-dè-ba-ab-GAR-ra-mu¹²⁵
 gi-sig¹²⁶-kiri-GIM bar-ba ḥé-bí-in-dúb¹²⁷
 é-kiš-šir₅-gál-é-nam¹²⁸-lugal-la-mu
 125 é-zí-é-ír-ra¹²⁹-ba-an-di-ni-ib-GAR-ra-mu¹³⁰
 LUL-eš¹³¹ dù-ù-bí¹³² zi-dè-eš gul-lu-bí¹³³
 ḥa-la-ba-bi-a¹³³ ḥa-ma (!)-ni-in-GAR-ri-e-š-àm¹³⁴
 za-lam-gar-é-ki-ebur-sír-ra-GIM
 é-ki-ebur-sír-ra-GIM tu₁₅-šèg-a¹³⁵ ḥa-ba-an-GAR¹³⁶
- 130 urí^{ki} 137 -ama₅-NIG-dirig-mu¹³⁸
 é-urú¹³⁹-si-ga-mu-un-sír-sír-ra-mu¹⁴⁰
 amaš-LÚ-sipad-da-GIM ḥa (!)-ba-an-sír-sír¹⁴¹
 NÍG-GA-urú-GÁL-GÁL-la-mu SUG-gi(?)¹⁴² ḥu-mu-da-ab-
 kú¹⁴³
 ki-šub-gú-eš₅-kam-ma¹⁴⁵
- 135 urí^{ki} ír-ri ba-an-di-ni-ib¹⁴⁶-GAR
 iz-gi₄-GÁL-bi-im
 u₄-ba u₄-dè EN ba-sìg-sìg-ga-ba¹⁴⁷
 NIN-da urú-ni ba-an-da-gul-la-ba¹⁴⁸
 u₄-ba u₄-dè EN ba-dím-dím-ma-ba
- 140 urú-mu gul-gul-l[u-ba] im-mi-in¹⁴⁹-NE-eš-a-ba
 urí^{ki} gul-gul-l[u]-ba im-mi-in¹⁴⁹-NE-eš-a-ba
 ukù-bi ug₅-gi-da¹⁵¹ á mu-un-ág¹⁵²-eš-a-ba

121 E: -na- (for -mu-); scribal error?

121a F: -IGI- (for -ibí-).

121b F inserts -ib-; H inserts -in-.

122 E: -a (for -àm); H omits -àm.

Lines 118-19 form one line in F and H.

123 D: ḥu-mu-; E: ḥu-mu-ni-in-túm-túm-mu; F omits -uš; H adds -in- after -ni-.

124 D adds "verily"; E: "verily are brought"; F: "are brought."

125 E omits -ab-; E and H: -mar- (for -GAR-).

126 D: sig (!).

127 D: ḥa-ma-dúb; E: ḥé-im-mi-ib-dúb.

128 H: nam (!).

129 D: ír-e; E: ír-ri.

130 D: -mu-di-ni-ib-GAR-ra-mu.

131 C, D, and E: LUL-e-eš.

132 D, E, and H: -ba.

133 D: ḥa-la-ba-ab-bi-a.

134 E: -a (for -àm).

135 D and H: -e (for -a); E: -gá.

136 D: ḥa-ma-GÁL; H omits -an-.

137 H: [uríki(!)].

- 119 My attacked righteous house upon which verily *I* had not cast (*my*) eye,
 120 . . . laments that are bitter,
 Laments that are bitter were brought.¹²⁴
 My house founded by a righteous man
 Like a garden hut verily on its side has caved in.
 The Ekišširgal, my royal house,
- 125 The righteous house, my house which has been given over to tears,
Whose building, falsely, whose perishing, truly,
 Has been established for me *as* its lot and share,
 Like a tent, the house where the crops have been . . . ,
 Like the house where the crops have been . . . , to wind and rain verily
 has been exposed.
- 130 Ur, my *extra large chamber*,
 My *smitten* house *and* city which have been *torn down*,
 Like the sheepfold of a shepherd verily has been torn down;
 My possessions which had accumulated in the city verily have been dissi-
 pated."¹⁴⁴
 The third song.
- 135 Ur has been given over to tears.
 Its antiphon.

"On that day, after *the lord had been overcome by the storm*,
 After, *in spite of the 'lady,' her city had been destroyed*;
 On that day, after *the lord had been overwhelmed by the storm*,

- 140 After they had *commanded* the utter destruction of my city;¹⁵⁰
 After they had *commanded* the utter destruction of Ur,^{150a}
 After they had ordered that its people be killed—

¹²⁸ H: - m à (for - m u) .

¹⁴⁵ D and H add - à m .

¹²⁹ D seems to read - u r u - .

¹⁴⁶ D: - i b - .

¹⁴⁰ D, E, and H: - m u - u n - s í r - s í r - s í r .

¹⁴⁷ In H the positions of the lines corresponding to 137 and 139 are interchanged.

¹⁴¹ E and H: - m a - (for - b a -) ; D, E, and H omit - a n - .

¹⁴⁸ H: - g u l - e .

¹⁴² D: s u g (!) - e .

¹⁴⁹ H: - m e - (for - m i - i n -) .

¹⁴³ So A and D; E and H have a variant reading for the line: - s a g (?) - s í - g a - b a š u - p i - e l - l á b a - a b - d u g a . Cf. l. 239.

¹⁵⁰ More literally: "Of my city [its] utter destruction."

^{150a} More literally: "Of Ur its utter destruction."

¹⁴⁴ E and H: ". . . on its . . . a defiling hand was placed."

¹⁵¹ C: - d è .

¹⁵² H: - á g (!) .

- 143 u₄-ba me-e uru-mu-šè gÁ-la ba-ra-ba-ra-dag (!)
ka-na-ág-mu-ta IM-šub me-e ba-ra-ba-da-
ag-en¹⁵³
- 145 an-ra a-i-bí-mà me-e h́é-im-ma (!)-na-dé¹⁵⁴
^dmu-ul-líl-ra ní-mu šà-ne-ša₄ h́é-im-ma-ag¹⁵⁵
urú-mu nam-ba-gul-lu h́é-me-ne-dug₄
urf^{ki} nam-ba-gul-lu h́é¹⁵⁶-me-ne-dug₄
ukù-bi nam-ba-til-e h́é¹⁵⁶-me-ne-dug₄
- 150 an-e¹⁵⁷ e-ne-è-m-bi ba-ra-mu¹⁵⁸-da-gur
^dmu-ul-líl-li^{158a} ì-šag₅-h́é-àm-ba¹⁵⁹ šà-mu ba-ra-
mu-un-ḥun¹⁶⁰
mín-kam-ma-šè pu-úḥ-ru-um^{161 ki} sag-ki-a¹⁶² ba-
da¹⁶³-GÁL-la
^da-nun-na e-ne-è-m-ka-kéš¹⁶⁴-da-bi ba-an-da-dúr-
ru-NE-eš-àm¹⁶⁵
úr h́é-im-ma-BU-BU á(!)¹⁶⁶ h́é-im-ma-lá-lá
- 155 an-ra a-i-bí-mà me-e h́é-im-ma-na-dé¹⁶⁷
^dmu-ul-líl-ra ní-mu šà-ne-ša₄¹⁶⁸ h́é-im-ma-ag
urú-mu nam-ba-gul-lu h́é¹⁶⁹-me-ne-dug₄
urf^{ki} nam-ba-gul-lu h́é¹⁶⁹-me-ne-dug₄
ukù-bi nam-ba-til-e¹⁷⁰ h́é¹⁶⁹-me-ne-dug₄
- 160 an-e¹⁷¹ e-ne-è-m-bi ba¹⁷²-ra-mu-da¹⁷³-gur
^dmu-ul-líl-li^{158a} ì-šag₅-h́é-àm-ba¹⁷⁴ šà-mu ba-ra-
mu-un-ḥun¹⁷⁵
urú-mu gul-gul-lu-ba á¹⁶⁶-bi h́é-im-ma (!)-an-ág-
eš
urf^{ki} gul-gul-lu (!)-ba á¹⁶⁶-bi h́é-im-ma (!)-an-ág-
eš
ukù-bi ug₅-gi-da¹⁷⁶ na-ám-ba¹⁵⁹ ḥa-ba-an-tar-ri-
eš

¹⁵³ H omits -en.^{153a} H: "forsook."¹⁵⁴ H: -d é (!).¹⁵⁵ H inserts -na- before -ag.¹⁵⁶ H inserts -im-.¹⁵⁷ H: -ni (for -e).¹⁵⁸ H inserts -un-.^{158a} H: -e (for-li).¹⁵⁹ H: -bi (for-ba).¹⁶⁰ H: ba-ra-bí-in-šed_x (i.e., MUSLAN.DI).¹⁶¹ H: -rum.¹⁶² H omits -a.¹⁶³ H inserts -ab-.

- 143 On that day verily I abandoned not my city;
My land verily I forsake^{153a} not.
- 145 To Anu the water of my eye verily I poured;
To Enlil I in person verily made supplication.
'Let not my city be destroyed,' verily I said unto them;
'Let not Ur be destroyed,' verily I said unto them;
'Let not its people perish,' verily I said unto them.
- 150 Verily Anu turned not to this word;
Verily Enlil with its 'It is good; so be it' soothed not my heart.

For the second time, when the council had . . . ed

(And) the Anunnaki . . . had seated themselves,

The legs verily I . . . ed, the arms verily I stretched out.

- 155 To Anu the water of my eye verily I poured;
To Enlil I in person verily made supplication.
'Let not my city be destroyed,' verily I said unto them;
'Let not Ur be destroyed,' verily I said unto them;
'Let not its people perish,' verily I said unto them.
- 160 Verily Anu turned not to this word;
Verily Enlil with its 'It is good; so be it' soothed not my heart.

The utter destruction of my city¹⁵⁰ verily they ordered,

The utter destruction of Ur^{150a} verily they ordered;

That its people be killed, as its fate verily they decreed.

¹⁶⁴ The signs resembling RA and GUR in H are miscopied for KÉŠ.

¹⁶⁵ H: b a - d a - a n - d ú r - r u - N E - e š - a .

¹⁶⁶ H: á (!) ; copy reads d a .

¹⁶⁷ H: -KA.

¹⁶⁸ H: KU-NE; a miscopy for šà - n e - š a₄ may be involved.

¹⁶⁹ H and I insert - i m - .

¹⁷⁰ I: - l i (for - e) .

¹⁷¹ Aa and H: - n i (for - e) .

¹⁷² I: b a (!) .

¹⁷³ H and I: - u n - (for - d a -) .

¹⁷⁴ D and H: - b i (for - b a) .

¹⁷⁵ D and H: b a - r a - b í - i n - š e d x (i.e., MUSLAN.DI).

¹⁷⁶ Aa and H: - d è .

- 165 me-e níG-KA-mu (!)^{176a} mu-ne-sim-ma-GIM
 me-e urú-mu-ta¹⁷⁷ h́e-en-ga¹⁷⁸ mu-da-lá-e¹⁷⁹-eš
 urí^{ki}-mu ma-da h́e-en-ga¹⁷⁸ mu-da-lá-e-eš¹⁸⁰
 an-ni dug₄-ga-ni ĤUR nu-kúr-ru-dam¹⁸¹
^dmu-ul-líl-li^{181a} dug₄-ga-è-a-ni¹⁸² šu nu (!)-bal-
 e-dè¹⁸³
- 170 ki-šub-gú-lim-mu-kam-ma¹⁸⁴
 urú¹⁸⁵-ni ba-an-da-gul-la¹⁸⁶ me-ni ba-an-kúr-
 ra¹⁸⁷
 iz-gi₄-GÁL-bi-im¹⁸⁸
- ^den-líl-li u₄-dè gù-ba- ukù-e še-a-an-ša₄
 an-dé
 u₄-h́e-gál-la^{188a} kalam-da¹⁸⁹ ukù-e še-a-an-ša₄
 ba-da-an^{189a}-kar
- 175 u₄-dùg ki-en-gi-da¹⁹⁰ ukù-e še-a-an-ša₄
 ba-da-an-kar
 u₄ (!)-h́ul-gál-da¹⁹¹ á¹⁶⁶ ukù-e še-a-an-ša₄
 ba-e-da¹⁹²-ág
 kin (!)-gal¹⁹³-u₄-da-u₄-da^{193a}-gub-ba šu-ni¹⁹⁴
 im-ma-an-sim
 u₄-kalam-til-til-e ukù (!)-e še-a-an-
 gù-ba-an-dé ša₄^{194a}
 tu₁₅-h́ul-tu₁₅-h́ul-e ukù-e še-a-an-ša₄¹⁹⁵
 gù-ba-an-dé
- 180 ^dmu-ul-líl-li¹⁹⁶ ^dgibil á (!)-ta h́-a-na¹⁹⁷ mu-na-
 ni-in-tu-ri (!)^{197a}

^{176a} In Aa -me-en seems to follow
 -mu.

¹⁷⁷ H: -da.

¹⁷⁸ H: -ga (!).

¹⁷⁹ H omits -e-. In D the verbal form
 seems to end in -en.

¹⁸⁰ In D the verbal form seems to end in
 -en.

¹⁸¹ J: -da.

^{181a} H and J: -e (for -li).

¹⁸² Aa and J: ka-ta-è-a-ni.

¹⁸³ H: -dam.

¹⁸⁴ Aa, H, and J add -àm.

¹⁸⁵ E seems to read uru-.

¹⁸⁶ H: ba-da-gul-àm.

¹⁸⁷ H: ba-da-kúr-àm; Aa and J:
 ba-an-da-kúr-ra.

¹⁸⁸ D and J: iz-gi₄-GÁL-ki-šub-
 gù-da-kam.

^{188a} Aa seems to omit -la.

¹⁸⁹ So H; A: -bi (?).

165 Me like one who had given them my . . . —
 Me *because of my city they filled with grief*;
 My Ur *because of me they filled with grief*.
 Anu changes not his command;
 Enlil alters not the command which he had issued.”

170 The fourth song.
 Her city has been destroyed; her decrees have become inimical.

Its antiphon.

Enlil called to the storm, The people groan.

The storm of overflow he carried off The people groan.
 from the land;

175 The good storm he carried off from The people groan.
 Sumer.

To the evil storm he gave (his) order; The people groan.

The great work set aside for each storm he gave into his hand.

To the storm that annihilates the The people groan.
 land he called;

To all the evil winds he called. The people groan.

180 Enlil brings Gibil to his aid;

^{189a} Aa: - a n - d a - (for - d a - a n -).

¹⁹⁰ So H; A: - r a (?).

¹⁹¹ Aa and H: - e (for - d a).

¹⁹² Aa omits - e - ; Aa, E, and H insert
- a n - .

¹⁹³ E omits - g a l - .

^{193a} Aa omits - u₁ - d a - .

¹⁹⁴ H: - n a (for - n i).

^{194a} Entire line omitted in Aa.

¹⁹⁵ Entire line omitted in H. In Aa this
line follows the one corresponding to l. 180

of our text. In E it follows the one cor-
responding to l. 181 of our text.

¹⁹⁶ Aa, E, and H: ^de n - l i l - l i . In H
e n - is probably written over erased m u -
u l - .

¹⁹⁷ E: - n i ; H: - n a (!).

^{197a} In A the verbal form is preceded by
the end of a sign which may be restored as
nA. Does it belong to the preceding complex
á - t a ḫ - a - n a ? Note that there seems to
be plenty of room for the - a - n a in the
first (i.e., upper) part of the line.

- 181 u₄-gal-an-na-ke₄ gù-ba- ukù-e še-a-an-ša₄^{197b}
 an-dé
 u₄-gal-e an-ta gù¹⁹⁸ im- ukù-e še-a-an-ša₄^{198a}
 me
 u₄-kalam-til-til-e¹⁹⁹ ki-a ukù-e še-a-an-ša₄^{198a}
 ur₅ im-ša₄
 tu₁₅-ḥul-e a-maḥ²⁰⁰-è-a-gim gú-bi nu-gá-gá
 185 ^{εi3}má(!)-urú-ke₄ sag-gaz ì-ag-e ur-bi ì-kú-e
 an-na úr-ba ? mu-un- ukù-e še-a-an-ša₄
 nigin
 u₄-da igi-ba izi(?) ukù-e še-a-an-ša₄
 mu-un-NE²⁰¹
 u₄-mir-mir-e-da²⁰² NE-MI-edin-na bar ba-da-an²⁰³-
 tab-tab
 AN.NE-bar šèg(?)²⁰⁴-íl-íl-la-? izi(?) im-ma-an²⁰³
 -NE-NE
 190 an-ne-GÁN u₄-zalag-ga²⁰⁵-è-a-bi u₄-dùg-da ba-da-
 an-tab
 kalam-ma u₄-zalag-ga la-ba-an-è mul-usan_x²⁰⁶-
 gim ba-zal
 gi₆ ka-zal-á-šed_x²⁰⁷-gar-ra-ba-[t]a(?) ²⁰⁸GÁL-lu ba-
 da-an-ta^{208a}
 sika-NE-NE-da²⁰⁹ saḥar(?) ukù-e še-a-an-ša₄
 im-da-tab-tab
 sag-gíg-ga²¹⁰ tu₁₅-tu₁₅ ukù-e še-a-an-ša₄
 ba-an-ri
 195 ki-en-gi giš-búr-ra ukù-e še-a-an-ša₄
 ì-bal-e²¹¹
 kalam-e sag-é²¹²-gar₈-KAK(?) ì-ag-e ur-bi ì-kú-e
 u₄-gig ír-ri nam²¹⁴-nu-tar-ri^{214a}

^{197b} Entire line omitted in Aa.¹⁹⁸ In H the signs NI and IB are miscopied; they are not on the original.^{198a} Entire line omitted in Aa and E.¹⁹⁹ In H the KUG(?) is miscopied; it is not on the original, where the entire line seems to be written over an erasure.²⁰⁰ So H. In A and Aa the sign KU(?) is inserted between a- and -maḥ-.^{200a} More literally: "On the boats of the city an attack it makes."²⁰¹ H: -NE-NE.²⁰² H: u₄-U₄-RI (instead of u₄-mir-mir-e-da).²⁰³ D omits -an-.²⁰⁴ In H the sign NE is inserted.^{204a} H: "rain- and storm-bearing."²⁰⁵ H omits -ga-.

- 181 To the great storm of heaven he The people groan.
called.
The great storm howls above; The people groan.
- The land-annihilating storm roars The people groan.
below.
The evil wind like the rushing torrent cannot be restrained;
- 185 The boats of the city it attacks^{205a} (and) *devours*.
At the base of heaven *it made the* The people groan.
 *whirl*,
In front of the storm *it made fire burn*; The people groan.
- At the side of the battling storms it *intensified* the tumult,

In the rain^{204a}-bearing *of the day it made fire burn*.
- 190 The bright light sent forth by the day, the good light, it^{205a} withheld;

In the land it^{206a} sent not forth bright light, like *a twilight star it shone*.

*The night during the celebration of its feasts and banquets was overwhelmed
by the South Wind*;
At the side of their^{209a} *cups dust was* The people groan.
piled high;
Over the black-headed people the The people groan.
winds swept.
- 195 Sumer *is broken up by* the *gišburru*; The people groan.

Upon the land it²¹³ makes (and) *devours* it.
The afflicting storm by tears is not adjured;

^{205a} I.e., the evil wind.²¹⁰ H: - e (for - g a).²⁰⁶ I.e., AN.DUR.²¹¹ So H and K; A seems to have - a (for - e). In H the sign AN which precedes i - b a l - e is probably a miscopy.^{206a} I.e., the day.²⁰⁷ I.e., MUSLAN.DI.²¹² K seems to omit - é - .²⁰⁸ H inserts the determinative t u₁₅ .^{208a} H: - t a b (!).²¹³ I.e., the *gišburru*.²⁰⁹ H: - d a m .²¹⁴ K: n a - á m .^{209a} Does "their" refer to the "black-headed people" of the following line?^{214a} K adds the refrain.

- 198 u₄-š u-u r₄-u r₄²¹⁵-r i k a l a m (!) ì-u r₄-u r₄-r i
u₄ a-m a-r u-g i m u r ú ì-g u l-g u l-e
- 200 u₄-k a l a m-t i l-t i l-e²¹⁶ u r ú-a m e²¹⁷ b í-í b-g a r^{217a}
u₄-n í g-ú²¹⁸-g u-d è-d è^{218a} ħ u l-g á l-e š^{218b} b a-D U
u₄-N E-g i m N E-a²¹⁹ u k ù-e s U²²⁰ b í-í b-g a r²²¹
u₄-ħ u l-g i g-d u g₄-g a-^de n-l í l-l á u₄-k a l a m-t a-b a-b a
- u r í^{ki}-m a t ú g-g i m b a-e-d u l²²² g a d^{222a}-g i m b a (!)-e^{222b}-
b ú r
- 205 k i-š u b-g ú-i á-k a m-m a²²³
u₄-u g-a²²⁴ a l-d u₇-d u₇ u k ù-e š e-a-a n-š a₄
- i z-g i₄-g á l-b i-i m²²⁵
- u₄-b a u₄ u r ú²²⁶-d a b a^{226a}-d a²²⁷-g a r (!) u r ú²²⁸-b i
d u l (!)-d u l (!)-d a^{228a}
a-a-^dn a n n a u r ú^{228b}-b i²²⁹ u k ù-e š e-a-a n-š a₄
d u l-d u l-d a b a-d a²³⁰-g a r
- 210 u₄-b a u₄ k a l a m-t a²³¹ b a- u k ù-e š e-a-a n-š a₄^{232a}
d a-g a r²³²
u k ù-b i²³³ s i k a-k u d-d a-n u-m e-a b a r-b a b a-e-s i
- b à d-b a²³⁴ g ú g ì r²³⁵ i m- u k ù-e š e-a-a n-š a₄
m a²³⁶-g a r-g a r
- k á^{236a}-g a l (!)-m a ħ-g ì r-g á l-l a-b a L Ú+BAD i m-m i-i n-
g a r-g a r²³⁷

²¹⁵ K: -ù r-ù r-.

^{215a} More literally: "makes the land tremble again and again."

²¹⁶ Aa: -l a (for -e); K: -l a-b a (for -e).

²¹⁷ So Aa and K; A omits.

^{217a} So K (and probably Aa); A: b a-a n-g a r.

²¹⁸ H: -ú (!)-.

^{218a} So Aa (and probably A); K adds -e š.

^{218b} So K; A: -e (for -e š).

²¹⁹ So Aa and K; A: -a (!?).

²²⁰ So Aa and K; A: s U (!).

²²¹ So K; A: -m a (?) (for -g a r).

²²² Aa and K: m u-u n- (for b a-e-); H seems to repeat the root.

^{222a} H and K: g a d (!)-.

^{222b} Aa: m u-u n- (for b a-e-).

²²³ Aa, H, I, and K add -à m.

²²⁴ Aa and H: -à m (for -a).

²²⁵ I: [i z-g i₄-g á l-k i]-š u b-g ú-d a-k a m.

²²⁶ H and L seem to have u r u-.

^{226a} Aa inserts -a n-.

²²⁷ H and L insert -a n-.

²²⁸ Aa and H seem to have u r u-.

^{228a} Aa: -d a m (for -d a).

^{228b} Aa: u r u-.

²²⁹ H and L: -n i.

- 198 The destructive storm makes the land tremble and quake;^{215a}
Like the storm of the flood it destroys the cities.
- 200 The land-annihilating storm set up (its) decrees in the city;
The all-destroying storm came doing evil;
Like a . . . it *placed* the . . . upon the people.
The evil, afflicting storm, the command of Enlil, the storm unceasingly
undermining the land
Covered Ur like a garment, *enveloped* it like linen.

- 205 The fifth song.
The raging storm has attacked un- The people groan.
ceasingly.
Its antiphon.

On that day the (good) storm was carried off from the city; that city
into ruins,

O Father Nanna, that city into ruins The people groan.
was made.

- 210 On that day the (good) storm was The people groan.
carried off from the land;
Its people *without a potsherd filled its*
sides;
On its walls *they lay prostrate.* The people groan.

In its lofty gates where they were wont to promenade²³⁸ dead bodies were
lying about;

²³⁰ Aa and L insert - a n - .

²³¹ L: - d a .

²³² H: b a - d a - a n - k a r (!) ; L: b a -
d a - a n - k a r .

^{232a} Instead of this line Aa has the follow-
ing two lines:

u₄ - b a u₄ u r u - d a b a - a [n - d] a -
g a r u r u - b i d u l - d u l - d a m

On that day the (good) storm was carried off
from the city, that city (was made) into
ruins;

u₄ - d ù g k i - e n - g i - d a b a - d a -
a n - k a r u k ù - e š e - a - a n - š a₄

The good storm was carried off from Sumer.
The people groan.

²³³ So Aa and L. In A there seems to be
an erasure between - b i and s i k a - .

²³⁴ J: - b i (!) .

²³⁵ L: g i r (!) .

²³⁶ L inserts - a n - before - g a r - . Aa:
m i - n i - i n - (for i m - m a -) .

^{236a} J: é - (for k á -) .

²³⁷ So Aa. A and L: a i m - m a - a n -
B A D (for i m - m i - i n - g a r - g a r) .
Note that in Aa and J the positions of this
and the preceding line are interchanged.

²³⁸ More literally: "where the promenad-
ing took place."

- 214 sila-dagal-ezem-ma²³⁹-dù-a-ba sag-bal-e(!?) -
eš²⁴⁰ ba-ab-gar
- 215 e-sír-e-sír-gír-gál-la-ba LÚ+BAD im-ma-a-n-gar-
gar
ki-ešemen-kalam-ma-gál-la-ba ukù zar²⁴¹-ri-eš
bí-in-du₈^{241a}
ù-mun²⁴²-kalam-ma-ke₄ urudu-an-na-gim mùL-
sur^{242a} ba-gar-gar^{242b}
LÚ+BAD-bi^{uzu(1)NLLU}²⁴³-u₄-da^{243a}-gál-la-gim ní-bi-a
ba-an^{243b}-zal-li-eš^{243c}
lú-urudu²⁴⁴ḥa-ši²⁴⁵-in-e-in²⁴⁶-til-la-bi^{246a} sag-túG^{246b}
la-ba(!)-ab-dul-eš(?)²⁴⁷
- 220 mašda²⁴⁹-giš-búr-ra²⁵⁰-díb-ba-gim ka saḥar-ra
bí-in-us
lú-šigíd-da-mu-un²⁵²-ra-bi²⁵³ túG^{NÍG-LÁ}²⁵⁴ ba-ra-bí-
in-lá-e-eš²⁵⁵
i-gi₄-in-zu²⁵⁶ ki-ḥa-ri-iš-tum²⁵⁷-ama-ba-ka²⁵⁸
BAD-bi-a mu-un-sa₄-eš²⁵⁹
lú-mi-tum²⁶⁰-e-in²⁶¹-til-la-bi²⁶² šu²⁶³-NE ba-ra-bí-
in-lá-e-eš²⁶⁴
lú-kaš²⁶⁵-nag(!)-gá(!)²⁶⁶-nu(!)-me-eš-à²⁶⁷m²⁶⁷ gú zag-
ga bí-in-lá-e-eš²⁶⁸
- 225 šigtukul-e-gub-ba²⁶⁹ ukù-e še-a-an-ša₄
šigtukul-e in-gaz
lú-kar-ra-bi₄ im-ma- ukù-e še-a-an-ša₄
an²⁷⁰-DU-bu-ul

²³⁹ H: -gim- (for -ma-).

²⁴⁰ L omits -eš.

²⁴¹ H: zar(!)-.

^{241a} Aa: ba-an-du₈. Is this line omitted in J, or is a variant line arrangement involved?

²⁴² J: ù-mu-un-.

^{242a} Aa: -sùr.

^{242b} Aa: ba-ni-in-DU-eš.

²⁴³ H omits the determinative.

^{243a} Aa: -dè- (for -da-).

^{243b} Aa: mu-un- (for ba-an-).

^{243c} Aa omits -eš.

²⁴⁴ H: urudu(!).

²⁴⁵ H and La: -zi-.

²⁴⁶ Aa, H, and La: -im- (for -in-).

^{246a} Aa: -ba.

^{246b} Aa: túg-ugu (for sag-túG).

²⁴⁷ So H; A seems to omit -eš.

²⁴⁸ More literally: "they did not put the helmet as a cover over themselves."

²⁴⁹ So E and H; A: MAŠ.NITAḂ.

²⁵⁰ So H; A seems to read šigtu-um-.

²⁵¹ More literally: "bordered on," "touched."

²⁵² E and La omit -un-.

²⁵³ So E and H; in A -a follows.

- 214 In its boulevards where the feasts were celebrated they were *viciously attacked*.
- 215 In all its streets where they were wont to promenade²³⁸ dead bodies were lying about;
In its places where the festivities of the land took place the people were *ruthlessly laid low*.
The blood of the land like bronze and lead ;

Its dead bodies, like fat put to the flame, of themselves melted away.

Its men who were brought to an end by the ax did not cover themselves with the *helmet*;²⁴⁸

- 220 Like a gazelle held fast by the *gišburru*, (their) mouths bit²⁵¹ the dust.

Its men who were struck down by the *spear* did not fasten about them the ;

Lo, (as) in the place where their mother labored they lay stricken in their blood.

Its men who were brought to an end by the *battle mace* did not fasten about them the ;

Like men who cannot drink strong drink, they drooped neck over shoulder.

- 225 Who was stationed near the weapons The people groan.
by the weapons was killed;
Who escaped them by the storm was The people groan.
prostrated.

²⁵⁴ E and H omit the determinative.

²⁵⁵ E omits -l á - e - ; H: - a g - e š (for -l á - e - e š). In Aa, E, H, and La the lines corresponding to 221 and 223 are interchanged.

²⁵⁶ H: - z u (!) .

²⁵⁷ Aa: - t a (for - t u m) ; E and La: - e š - t a - (for - i š - t u m -) .

²⁵⁸ So Aa, E, and H; A seems to have - b i - g i m (?) (for - b a - k a) .

²⁵⁹ So E and H; A seems to omit - e š .

²⁶⁰ Aa, E, H, and La: - ^{si} t u k u l - a n - (for - m i - t u m -) .

²⁶¹ Aa, E, H, and La: - i m - (for - i n -) .

²⁶² Aa: - g i m , E: - b a , and H: - r i (for - b i) ; La: - l a (!) - b a .

²⁶³ H: š u (!) - .

²⁶⁴ Aa, E, and H omit - e - . Cf. also n. 255.

²⁶⁵ So H; A: - k u r u n (?) - .

²⁶⁶ La: - a (for - g á) ; E: - n a g - n a g - a (for - n a g - g á) .

²⁶⁷ So H; A seems to omit - à m ; Aa, E, and La: - a (for - à m) .

²⁶⁸ H: - g á l - e š (for - l á - e - e š) .

²⁶⁹ So H (and probably E and La); A: ^{si} t u k u l (!) - e - g u b - g u b .

²⁷⁰ E, H, and La omit - a n - .

- 227 urf^{ki}-ma si-ga-kalag-ga-bi šà-gar-ra im-til²⁷¹
 um-ma-ab-ba²⁷²-é-ta-nu-è-a²⁷³ izi mu-ni-in(!)-
 sî-sî-ki-eš
 du₁₃-du₁₃-lá-úr-ama(!)-ba-ka-ná(!)-a kua-gim a
 ba-an-túm-mu-uš²⁷⁴
- 230 um-me(!)-da šu-kalag-kalag²⁷⁵-ga-bi šU.KALAG ba-
 da-an²⁷⁶-du₈
 dim-ma-kalam-ma ú(!)- ukù-e še-a-an-ša₄
 gu im-ma-an-dé
 galga-kalam-ma sug²⁷⁷-gi₄ ukù-e še-a-an-ša₄
 ba-ab-kú(!?)
 ama dumu-na²⁷⁸ igi-ni²⁷⁹ ukù-e še-a-an-ša₄
 ba-ra-è^{279a}
 ad-da dumu-ni-ta²⁸⁰ ukù-e še-a-an-ša₄
 ba-da-an-gur^{280a}
- 235 urú-a dam ba-šub dumu ba-šub ní-g-ga ba-bir-
 bir
 sag-gig ki-sag-gál-la-ka^{280b} im-me bí-la₄-eš²⁸¹
 nin-bi mušen-dal-la²⁸²-gim urú(!)-na^{282a} ba-ra-è
 d^(l)nin(!)-gal-e mušen-dal-la²⁸³-gim urú(!)-na^{282a}
 ba-ra-è
 ní-g-ga^{283a}-kalam-ma-gar-gar-ra-ba šu-pi(!)-e[l]-
 lá ba-ab-dug₄
- 240 ama₅(!)²⁸⁴-kalam-ma-šár-šár-ra-ba izi²⁸⁵ im-ma-
 a_h^{285a}-NE-NE²⁸⁶
 íd(!)^{286a}-ba^dgibil-lú-sikil-la²⁸⁷ kin(!) àm-mi-in-
 d-ù-d-ù²⁸⁸

271 H: -til(!).

278 Aa and H: -ni (for -na).

271a More literally: "Of Ur."

279 So Aa and H; in A the traces point to

272 E and La: -ad-da- (for -ab- -n[a].
ba-).279a La seems to repeat this line; prob-
ably scribal error.273 La seems to have -eu- (for -è-);
E, H, and La omit -a.

280 H: -da (for -ta).

274 H omits -mu-uš.

280a Aa: -kúr(!) (for -an-gur).

275 H omits one kalag.

280b So Aa and La; A: -gim.

276 H: -anda- (for -da-an-).

277 H: sug(!)-.

281 So Aa and H; A adds -a.

- 227 Ur—^{271a} its weak and (its) strong perished through hunger;
 Mothers and fathers who did not leave (their) houses were overcome
 by fire;
 The young lying on their mothers' bosoms like fish were carried off by
 the waters;
- 230 The nursing mothers—pried open were their breasts.
- The judgment of the land perished; The people groan.
- The counsel of the land *was dissipated*. The people groan.
- The mother left her daughter; The people groan.
- The father turned away from his son. The people groan.
- 235 In the city the wife was abandoned, the child was abandoned, the
 possessions were scattered about;
 The black-headed people *wherever they laid their heads . . . were carried
 off*.
 Its lady like a flying bird^{282b} departed from her city;
 Ningal like a flying bird^{282b} departed from her city.
- On all its possessions which had been accumulated in the land a defiling
 hand was placed.
- 240 In all its *storehouses* which abounded in the land fires were kindled;
- At its rivers Gibil, the purified, relentlessly did (his) work.

²⁸² Aa and La: -IM-te-a- (for -dal-la-).

^{282a} Aa and La: -ni; H: -ni-a.

^{282b} Var.: "like a bird in flight."

²⁸³ Aa, H, and La: -IM-te-a- (for -dal-la-).

^{283a} The traces in Aa do not point to a restoration ní g-g a-.

²⁸⁴ So K; úr is miscopied. Is A also to be so corrected?

²⁸⁵ H: KA, probably miscopied; the tablet is now broken altogether at this point.

^{285a} Aa and K: -a n- (for -a b-).

²⁸⁶ So Aa and H; A: -KA-KA (for -NE-NE), probably miscopied.

^{286a} K: f d (!) -.

²⁸⁷ H: -s i k i l (!) - l a (!).

²⁸⁸ H: [m u (?)] - u n - d ù - d ù ; K: m u - n a - a n - [d ù - d ù] ; Aa: . . . - a n - t u k - t u k - k i .

- 242 ḥur (!) - sag - sukud (!) - du²⁸⁹ - šu - nu - te - gá - e²⁹⁰ é - kiš -
 šir₅ - gál - la
 é - zi - ba²⁹¹ uruduḥa - ši²⁹² - in - gal - gal - e^{292a} ur - bi
 i - kú (!) - e
 lú - su (!)^{ki} - elam^{ki} 293 lú - ku₆ - lam - ma ušù - gín ba -
 a - n - a - g - e (!) - e š
- 245 é - zi^{giš}al - e²⁹⁴ mi - ni^{294a} - íb²⁹⁵ - ukù - e še - a - an - ša₄²⁹⁶
 bal - e - ne
 urú²⁹⁷ dul - dul - dam²⁹⁸ ukù - e še - a - an - ša₄²⁹⁶
 mu - un - gá - gá - ne
 nin - bi a urú - mu im - me - e - a - a š²⁹⁹ a é - mu im - me -
 e - a - a š³⁰⁰
 ḏnin - gal - e a urú - mu im - me - e - a - a š³⁰¹ a é - mu im -
 me - e - a - a š³⁰¹
 LÚ - nu - nu z - mèn^{301a} ù (!) - urú - mu^{301b} - mu - da - gul ù - é -
 mu^{301b} - mu - da - gul
- 250 ḏnanna^{301c} urí^{ki} ba^{301d} - da - gul ukù^{301e} - bi (!) ba - bir -
 bir^{301f}
 ki - šub - gú - àš - kam - ma^{301h}
 tūr - ra - na amaš - a - na munus³⁰¹ⁱ - e inim - gig - ga^{301j}
 mi - ni - íb^{301k} - bi
- 252a urú u₄ - da³⁰² àm³⁰³ - gul (!) - e
 iz - gi₄ - GÁL - bi - im³⁰⁴
- ama - ḏnin - gal urú - na³⁰⁵ nu³⁰⁶ - erím - gim³⁰⁷ bar - ta
 ba (!) - da - gub
- 255 lú - munus³⁰⁸ - e ír - é³⁰⁹ - ḥul - a - na gal - gal³¹⁰ - bi mi -
 ni (!) - íb (!) - bi³¹¹

289 K: - du - (written over erasure).

290 H: - g á (!) - e (!).

291 So H, K, and La; A and Aa probably - d è (for - b a).

292 H, K, La, and probably Aa: - z i - (for - ši -).

292a Aa probably - la (for - e).

293 Aa omits determinative.

294 Aa, H, and La: - a (for - e).

294a Aa omits - n i -.

295 Aa, H, and La: - i b -.

296 Aa, H, and La omit refrain.

297 H and K seem to have uru.

298 H: - da (for - dam).

299 Aa omits - e - a - a š. H reads after - m u im(not UN) - m e(not IM) - a (!) - a š.

300 Aa omits - e - a - a š. H omits - e - ; last sign in complex is aš (not AN).

301 Aa omits - e - a - a š; H omits - e -.

301a Aa: - e (for - m è n).

301b So Aa; A seems to omit - m u -.

301c Aa inserts è š -.

242 The lofty unapproachable mountain, the Ekišširgal—

Its righteous house by large axes *is devoured*;

The Sutians and the Elamites, the destroyers, *made (of) it thirty shekels*.

245 The righteous house they *break up* The people groan.

with the *pickax*;

The city they make into ruins. The people groan.

Its lady cries: "Alas for my city," cries: "Alas for my house";

Ningal cries: "Alas for my city," cries: "Alas for my house.

As for me, the lady, my city has been destroyed, my house too has been destroyed;

250 O Nanna, Ur has been destroyed, its people have been dispersed."^{301g}

The sixth song.

In her stable, in her sheepfold the lady utters bitter words:

252a "The city is being destroyed by the storm."

Its antiphon.

Mother Ningal in her city like an enemy stood aside.

255 The lady loudly³¹² utters there the wail for³¹³ her attacked house;

^{301d} Aa: m u - (for b a -).

^{301e} Aa: m u - l u - (for u k ù -).

^{301f} Aa: b a - u g₅ - g a - e š .

^{301g} Aa: "have been killed."

^{301h} Aa adds - à m .

³⁰¹ⁱ Aa: n u - n u z - .

^{301j} Aa omits - g a .

^{301k} Aa: - i b - .

³⁰² L (and perhaps Aa): - d è .

³⁰³ Or is the reading a - a n - ? Aa: a n - (for à m -).

³⁰⁴ L: i z - g i₄ - g A L - k i - š u b - g ú - d a - k a m .

³⁰⁵ Aa: u r u - n i ; M: u r u (?) - n i ;
L: u r u^{ki} - n a .

³⁰⁶ M: [l] ú - (for n u -).

³⁰⁷ L: - g i m (!) .

³⁰⁸ M: - n u - n u z - (for - m u n u s -).

³⁰⁹ M: - é (!) - .

³¹⁰ M: g i g - g a - (for g a l - g a l -).

³¹¹ H (and probably M): i m - m e (for m i - n i - i b - b i) .

³¹² M: "bitterly."

³¹³ More literally: "of."

- 256 egí-ri³¹⁴ èš-urí^{ki}-ḫul-a-na gi[g-ga-bi]³¹⁵ im-me³¹⁶
 an-e urú-mu na-ám ḫa-ba-da-an³¹⁸-tar uru³¹⁹-
 mu ḫu-mu-da-gul
^dmu-ul-líl-li³²⁰ é-mu šu ḫé-bí-in³²¹-bal ^{aiš}al-e
 ḫa-ba³²²-ra
 sig(!)-ta-di(!)-mà(!) izi ḫa-ba(!)-ni(!)-in(!)-
 šub(!) a urú-mu ḫu-mu-da-gul³²³
- 260 ^dmu-ul-líl-li³²⁰ i-bí-nim(!)-ta-di-mà ù(!)-bu-bu-
 ul ḫa-ba-ni-in-šub³²⁴
 urú-bar-ra urú-bar ḫu³²⁵-mu-da-an-gul a urú-
 mu ga-àm³²⁶-dug₄
 urú-šà-ba urú-šà-ab ḫu³²⁵-mu-da-an^{327a}-gul a é-
 mu ga-àm³²⁶-dug₄
 é-urú-bar-ra-mu³²⁸ ḫa-ba³²⁹-gul-gul a urú-mu
 ga-àm^{329a}-dug₄
 é-urú-šà-ba-mu ḫa-ba³²⁹-gul-gul a é-mu ga-
 àm^{329b}-dug₄
- 265 urú-mu ganam₄³³⁰-zi-GIM(!) ba-ra-al³³¹-LU sipad-zi-
 bi³³² ba-ra-DU³³³
 urí^{ki} ganam₄^{333b}-zi-GIM ba-ra-al³³¹-LU ga-ba-ra-bi³³⁴
 ba-ra-DU³³⁵
 gud-mu tûr-bi-a ba-ra-an³³⁶-šub mu-lu³³⁷-bi ba-
 ra-DU^{337a}
 e-ši-mu amaš-bi-a³³⁸ ba-ra-an^{338a}-šub³³⁹ na-qad-
 bi ba³⁴⁰-ra-DU

³¹⁴ So M; A: -ri(!).³²⁴ H: -si (for -šub).³¹⁵ M: gal-gal-bi (for gig-ga-bi).³²⁵ M omits ḫu-.³¹⁶ H: mi-ni-ib-bi (for im-me).³²⁶ Or is the reading -a-an-? H omits -a-; N omits -an-.³¹⁷ M: "loudly."³²⁷ M omits "verily."³¹⁸ M omits -an-.^{327a} N omits -an-.³¹⁹ So M (the only text extant at this point).³²⁸ The traces in M point to -mà (for -mu).³²⁰ H: -e (for -li).³²¹ M: -ib- (for -in-).³²⁹ H: -ma- (for -ba-).³²² So M; H: -ma-.^{329a} N too has -àm-; H broken.³²³ Ll. 259-60 omitted in M.^{329b} N too has -àm-; H: -an-.

- 256 The princess in Ur, her attacked shrine, bitterly³¹⁷ cries:
 “Verily Anu has cursed my city, my city verily has been destroyed;
 Verily Enlil has turned inimical to my house, by the *pickax* verily it has
 been *torn up*.
 Upon him who comes from below verily he hurled fire—alas, my city
 verily has been destroyed;
 260 Enlil upon him who comes from above verily hurled the flame.
- Outside the city, the outside of the city verily³²⁷ has been destroyed—
 ‘alas for my city’ I will say;
 Inside the city, the inside of the city verily³²⁷ has been destroyed—‘alas
 for my house’ I will say.
 My houses of the outside of the city verily have been destroyed—‘alas
 for my city’ I will say;
 My houses of the inside of the city verily have been destroyed—‘alas for
 my house’ I will say.
- 265 My city like an innocent ewe^{333a} has not beened, gone is its trust-
 worthy shepherd;
 Ur like an innocent ewe^{335a} has not beened, gone is its shepherd
 boy.
 My ox in its stable has not beened, gone is its herdsman;
 My sheep in its fold has not beened, gone is its shepherd boy.

³³⁰ M: u d u - (for g a n a m₄-).

^{335a} M: “goat.”

³³¹ M and probably H and N: - m a -
 (for - a l -).

³³⁶ H, M, and probably N: - m u - u n -
 (for - a n -).

³³² N: s i p a d (!) - z i (!) - b i .

³³⁷ M: - l u (!) - .

³³³ N omits - r a - ; M: [b a - r a - m u] -
 u n - d[u].

^{337a} N omits - r a - .

^{333a} M: “sheep.”

³³⁸ M has the sign LU between - a and
 b a - .

^{333b} M: ù z - (for g a n a m₄-).

^{338a} H: - m u - u n - (for - a n -).

³³⁴ N: n a (!) - q a d (!) - b i .

³³⁵ On the original of N there seems to
 be a sign between BA and DU; the writing
 is so crowded, however, that it is difficult to
 recognize what the scribe intended by it.

³³⁹ A seems to have a sign between - š u b
 and n a - .

³⁴⁰ H: b a (!) - .

- 269 í d (!)³⁴¹ - u r ú - m à (!) - k e₄³⁴² s a ḥ a r ḥ a - b a - n i g i n é - L U L -
a³⁴³ ḥ a - b a - a n - d u³⁴⁴
- 270 š à - b a a - z a l - l i b a - r a - m u - u n - t ú m³⁴⁵ m u - u n - T A R - b i
b a - r a - D U³⁴⁶
g á n³⁴⁸ - u r ú - m à - k e₄ š e³⁴⁹ b a - r a - m a - a l³⁵⁰ m u - u n -
g a r³⁵¹ - b i b a - r a - D U
g á n³⁴⁸ - m u g á n³⁴⁸ - ḡi³⁵² a l (!) - e³⁵² - r i³⁵³ - G I M m u l - g á n³⁴⁸ -
p í l (!)³⁵⁴ ḥ a - b a - a n - m ú³⁵⁵
b u₄ - k i r i₆ - l à l - k u r u n (!) - d i r i g (!) - m u³⁵⁶ ḡi³⁵⁷ ḡ. ḡí r³⁵⁷ - k u r -
r a ḥ a - b a - a n - m ú³⁵⁸
e d i n - k a - z a l - k a š (?)^{358a} - d ù - d ù³⁵⁹ - a - m u G I R₄ (!) - G I M³⁶⁰
ḥ a - b a - Ḥ U R - Ḥ U R³⁶¹
- 275 m u - u n - g a - m u b u r₄^{mu³⁶³sen} 363 - d u g u d³⁶⁴ - z i - g a - G I M^{364a} R I - R I -
b i³⁶⁵ ḥ a - b a - n i - z i³⁶⁶ m u³⁶⁷ - u n - g a - m u g a - à m - d u g₄³⁶⁸
m u - u n - g a³⁷⁰ - m u s i g - t a³⁷¹ - D U - n i³⁷² s i g (!) - š è (!)³⁷³ ḥ a -
b a - a n - i r₁₀³⁷⁴ m u³⁶⁷ - u n - g a³⁷⁰ - m u g a - à m - d u g₄³⁶⁸
m u - u n - g a³⁷⁰ - m u I G I - n i m (!) - t a - D U - n i³⁷⁵ I G I³⁷⁶ - n i m (!) -
š è³⁷⁷ ḥ a - b a - a n - i r₁₀³⁷⁸ m u³⁶⁷ - u n - g a³⁷⁰ - m u g a - à m -
d u g₄³⁶⁸
k u g - z a - n a₄ z a - g ì n - m u (!) ḥ u - m u - d a - a n³⁷⁹ - b i r - b i r³⁸⁰
m u³⁶⁷ - u n - g a³⁷⁰ - m u g a - à m - d u g₄³⁶⁸
g i l³⁸¹ - s a - m u S U G^{381a} - g i₄ ḥ u - m u - d a - a b - k ú³⁸² m u³⁶⁷ -
u n - g a³⁷⁰ - m u g a - à m³⁸³ - d u g₄

³⁴¹ H: í d (!) - (not k i -).

³⁴² M: - k a m (for - k e₄).

³⁴³ So M. Does A read [é - L U] L - G I M?

³⁴⁴ H and M: - d ù ; N: ḥ a - b a - n i (so on original).

³⁴⁵ N: - t ù m .

³⁴⁶ N: b a (!) - r a (!) - D U .

³⁴⁷ Literally: "have been brought."

³⁴⁸ So rather than é - .

³⁴⁹ H: š e (!) .

³⁵⁰ M: b a - r a (!) - ḡ á l .

³⁵¹ M: - k à r - (for - g a r -) ; N omits this syllable altogether.

^{351a} More literally: "has been made to be."

³⁵² M: - e (!) - .

³⁵³ H and N insert - a - .

³⁵⁴ M: - p i - e l (for - p í l) .

³⁵⁵ H and N omit - a n - ; M probably ḥ e - b í - i n - m ú .

³⁵⁶ So H. Despite the copy, A probably had the same text.

³⁵⁷ So K and M; A and N: ḡi³⁵⁷ ḡ. ḡí r (!) (for ḡi³⁵⁷ ḡ. ḡí r).

³⁵⁸ N: ḥ a (!) - b a - m ú .

^{358a} K and N: - i à (?) - (for - k a š -) .

³⁵⁹ Second d ù in A only; all extant duplicates omit.

³⁶⁰ N: - G I M (!) .

³⁶¹ N: ḥ a (!) - b a - Ḥ U R (!) - Ḥ U R (!) .

³⁶² K and N: "oil."

³⁶³ N: b u r₄ (!) m u š e n (!) - (R I for Ḥ U actually on the original). Does A omit the determinative?

269 In the rivers of my city dust has gathered, into verily they have been made;

270 In their midst no sparkling waters flow,³⁴⁷ gone is its *river-worker*.

In the fields of the city there is^{351a} no grain, gone is its fieldworker;

My fields verily like fields *torn up* by the *pickax* have brought forth

My palm groves and vineyards that abounded with honey and wine verily have brought forth the mountain thorn;

My plain where *kazallu* and strong drink³⁶² were prepared verily like *an oven* has become *parched*.

275 My possessions like *heavy locusts* on the move verily *have been carried off*—‘O my possessions’³⁶⁹ I will say;

My possessions verily he who came from the lower lands to the lower lands has carried off—‘O my possessions’³⁶⁹ I will say;

My possessions verily he who came from the upper lands to the upper lands has carried off—‘O my possessions’³⁶⁹ I will say.

Verily my (precious) metal, stone, and lapis lazuli have been scattered about^{380a}—‘O my possessions’³⁶⁹ I will say;

My treasure verily has been dissipated—‘O my possessions’³⁶⁹ I will say.

³⁶⁴ H: - d u g u d (!) - .

^{364a} Unlike the copy, the original of H has room for -GIM (following -g a -).

³⁶⁵ H: r[r-ri]-d a (?); K: [r]r-ri-e-b i; N: [ri-ri]-d è (?).

³⁶⁶ H: ḥ a - b a - a b - i [r] (?); N: ḥ a - b a - n i (!?) - i r (!?).

³⁶⁷ So all extant duplicates except A, which inserts *lú* before *m u - u n - g a*.

³⁶⁸ H: - a n - for - à m - (or is the latter to be read - a - a n - ?). N probably *g a - à m - d u g*; the writing is very crowded on the original and certainty is impossible.

³⁶⁹ A: “O my *men* and possessions.”

³⁷⁰ E: - k à r - .

³⁷¹ H: [s i g] - š è - ; N: [s i g] - t a (!) - .

³⁷² H and N: - d i (!) - m à (for -DṼ- n i).

³⁷³ N: s i g (!) - š è (!) .

³⁷⁴ H: - a b - i r (for - a n - i r₁₀); K: - a b - (for - a n -); N: ḥ a (!) - b a (!) - a b (!) - i r (!) .

³⁷⁵ E: i - b í - [n i m - t] a - d i - m à; H: [i - b í - n i m - š] è (!) - d i - m à. In N - d i - m à is omitted on the original.

³⁷⁶ E, H, and N: i - b í - .

³⁷⁷ E: - š è (!) .

³⁷⁸ E: - a b - i r (for - a n - i r₁₀) .

³⁷⁹ H omits - a n - .

³⁸⁰ E and N add - r i .

^{380a} E and N: “are scattered about.”

³⁸¹ H: g i l (!) - .

^{381a} So E and H in spite of copy.

³⁸² H: - k ú (!) .

³⁸³ H: - a n - (for - à m -); cf. n. 368.

- 280 k u g - m u LÚ³⁸⁴ - k u g - n u - z u³⁸⁵ - n e š u - b i ḫ a - b a - d a -
 a b - s i
 z a - m u LÚ³⁸⁴ - z a - n u - z u³⁸⁵ - n e g ú (!) - b i ḫ a - b a - d a - a b -
 s i
 b u r₅ - m u š e n - m u š e n - m u ḫ u - m u - d a (!?) - d a l - d a l³⁸⁶ a
 u r ú - m u g a - à m - d u g₄
 g i₄ - i n - ṭ u (!) - m u - m u ? - ? ḫ a - b a - a b - l a ḫ₄ - e - e š a
 m u - l u³⁸⁸ - m u g a - à m - d u g₄³⁸⁹
 m e - l i - e - a g i₄ - i n - m u u r ú - k ú r - r a³⁹¹ š u - š e - i r - k ú r
 ḫ a - b a - a n - d í b
- 285 - l u (?) - d a k u m u g i₄ ḫ a - b a - l á - e -
 e š³⁹³
 [m e - l i - e - a u r ú - m u] - n u - m e - a m e - e g a - š a - a n - b i
 n u - m è n³⁹³
 [d n a n n a] u r i^{ki} - n u - m e - a m e - e LÚ - b i n u - m è n³⁹³
 U B - ḫ A R - r a é - m u ḫ a - b a - d ù - a u r ú - m u ḫ a - b a - g u l -
 l a³⁹⁴
 n u - n u z - z i - m è n (!) u r ú - m u - t a u r ú - k ú r ḫ a - b a - r a -
 d ù - d ù - a³⁹⁶
- 290 U B - ḫ A R - r a u r ú - m u ḫ a - b a - d ù - a é^{396a} - m u ḫ a - b a - a b -
 g u l - l a^{396b}
 g a - š a - a n - g a l - m è n [é]^{397b} - m u - t a é - k ú r ḫ a - b a - r a -
 d ù - d ù - a³⁹⁸
 m e - l i - e - a u r ú m u - d a - g u l ù é³⁹⁹ m u - d a - g u l^{399a}
 d n a n n a è š - u r i^{ki} m u - d a - a n⁴⁰⁰ - g u l m u - l u - b i b a -
 u g₅ (!?) - g a - e š⁴⁰¹
 m e - l i - e - a m e - a - t u š - ù - d è⁴⁰³ - e n⁴⁰⁴ m e - a - g u b - b u -
 d è - e n⁴⁰⁵

³⁸⁴ E: m u - l u - (for LÚ).

³⁸⁵ E and H insert - ù - .

³⁸⁶ E omits ḫ u - a n d - d a - .

³⁸⁷ E omits "verily."

³⁸⁸ E and H: u r ú - (for m u - l u -).

³⁸⁹ N probably g a (!) - à m (!) - d u g₄ .

³⁹⁰ E and H: "city" (for "men").

³⁹¹ M: u r ú (!) - ; N probably u r ú (!) -
 k ú r (!) - r a .

³⁹² More literally: "have taken hold of."

³⁹³ Ll. 285-87 are omitted in M and N,
 which substitute for them the following line

(not found in A): š u l (?) - m u e d i n - k i -
 n u (!) - z u (!) - n a - K I S A L - m u - u n B U
 ḫ a - b a - a n - a g . Note that in M the
 sign k u has been omitted in the copy.

³⁹⁴ N probably - g u l (!) - l a (!) .

³⁹⁵ I.e., "I, the righteous lady, whose
"; the complex n u - n u z - z i - m è n
 of the following line is to be supplied.

³⁹⁶ M: - à m (for - a) .

^{396a} A: u r ú - (for é -) ; beginning of
 line is lost.

- 280 My (precious) metal verily they who know not (precious) metal have fastened about their hands;
 My (precious) stone verily they who know not (precious) stone have fastened about their necks.
 Verily³⁸⁷ all my birds and *winged creatures* have flown away—'alas for my city' I will say;
 My daughters and sons verily . . . have been carried off—'alas for my men'³⁹⁰ I will say.
Woe is me, my daughters verily in a strange city carry³⁹² strange banners;

- 285 *With . . . verily the young men and young women have been fastened.*

[*Woe is me*, my city] which no longer exists—I am not its queen;

[O Nanna,] Ur which no longer exists—I am not its mistress.

I whose³⁹⁵ house verily has been made *into ruins*, whose city verily has been destroyed,

I, the righteous lady, in place of whose city verily strange cities have been built,

- 290 I whose³⁹⁷ city verily has been made *into ruins*, whose house^{397a} verily has been destroyed,

I, Ningal, in place of whose house verily strange houses have been built—

Woe is me, the city has been destroyed, the house too has been destroyed;
 O Nanna, the shrine Ur has been destroyed, its people are dead.⁴⁰²

Woe is me, where shall I sit me down, where shall I stand up?

^{396b} N probably omits this and the following line.

³⁹⁷ I.e., "I, Ningal, whose . . ."; the complex *g a - š a - a n - g a l - m è n* of the following line is to be supplied.

^{397a} A: "city."

^{397b} The original of M, the only text preserved at this point, actually has *u r ú*; cf. comment on ll. 295 f.

³⁹⁸ M inserts *- a n -* after *- r a -* and reads *- à m* for *- a*.

³⁹⁹ M seems to add *- m u*.

^{399a} In N this line is written as two lines.

⁴⁰⁰ M omits *- a n -*.

⁴⁰¹ So M; A: *b a - a n -* In N this line is written as two lines; the verbal form ends in *- r i*.

⁴⁰² More literally: "have died."

⁴⁰³ M: *- d è (!) -*.

⁴⁰⁴ M and N omit *- e n*.

⁴⁰⁵ M and N omit *- e n*. Note that in N the line is written as two lines.

- 295 me-li-e-a^{405a} urú-mu-ta urú⁴⁰⁶-kúr ba-ra⁴⁰⁷-dù-ù-
dè^{407a}
ga-ša-an-gal-mèn⁴⁰⁹ é-mu-ta é⁴¹⁰-kúr ba-ra-ma-
ma-dè⁴¹¹
ki-bi-ta-edin-ta-bad-du⁴¹⁴-bi a urú⁴¹⁵-mu ga-àm-
du^g⁴¹⁶
urú-mu-urf^{ki}-ta-bad⁴¹⁸-du⁴¹⁹-bi a é⁴²⁰-mu ga-àm⁴²¹-
du^g
l[ú(?)].-ni ʿnumún-bur^{422a} -GIM⁴²³ šu mu-ni-in-
dúb-dúb
- 300 gaba-ni ?-kug-ga-àm^{423a} ì-sìg-gi a urú-mu im-me⁴²⁴
IGI-ni ír-ra mi-ni-ib-zi-zi-i-zi⁴²⁵ ír-gig ì⁴²⁶-šes-
šes⁴²⁷
[me-li-e-a urú-mu-ta] urú-kúr ba-ra-dù(!)-ù-
dè⁴²⁸
ga-[ša-an-gal-mèn é-mu-t]a é-kúr ba-ra-ma-
ma-dè⁴²⁹
me-li-e-a é-tùr-sír-ra-mèn áb-sig₁₁-du^g-ga⁴³⁰-
mèn^{430a}
- 305 ga-ša⁴³¹-an-gal-mèn na-qad(!)-pi-el-lá⁴³² -GIM^{432a}
giš⁽¹⁾tukul ganam₄-ma⁴³³ bí⁴³⁴-šub
me-li-e-a urú-ta-è-a⁴³⁵-mèn IM-nu-dúb-bu-mèn⁴³⁶

^{405a} I omits - a .

⁴⁰⁶ I and M: é- (for urú-).

⁴⁰⁷ I and M: ma-ra-an- (for ba-
ra-).

^{407a} N: -dù(!)-ù(!)-dè(!).

⁴⁰⁸ I and M: "house."

⁴⁰⁹ In M - a n - seems to be in the wrong position (so actually on original) unless it originally read ʿga-ša-an(!); cf., however, M rev. 9, where the determinative is not written. I: nu-nuz-zi-mèn (for ga-ša-an-gal-mèn).

⁴¹⁰ I and M: urú-.

⁴¹¹ I and M: ma- (for ba-); I inserts - a n - after - r a - ; I and M: - m à - m à - (for - m a - m a -); N: - m à (!) - m à (!) - d è (!) .

⁴¹² I: "the lady" (for "Ningal").

⁴¹³ I and M: "city."

⁴¹⁴ I inserts - a - .

⁴¹⁵ I and M: mu-lu- (for urú-).

⁴¹⁶ Or is the reading - a - a n - (instead of - à m -) ?

⁴¹⁷ I and M: "people" (for "city").

⁴¹⁸ H: - b a d (!) - .

⁴¹⁹ M inserts - a - .

⁴²⁰ M and Na: urú- (for é-).

⁴²¹ H: - a n - (for - à m -) .

⁴²² M and Na: "city."

^{422a} So Na; H: - b ú r - .

⁴²³ So H and Na; A: -GIM(!?).

^{423a} Na omits - à m .

295 *Woe is me*, in place of my city a strange city⁴⁰⁸ is being built;

I, Ningal⁴¹²—in place of my house a strange house⁴¹³ is being erected.

Upon its removal from its place, from the plain, 'alas for my city'⁴¹⁷ I will say;

Upon its removal from my city, Ur, 'alas for my house'⁴²² I will say.

The *tore* his [hair] like the reed;

300 His chest, the pure , *he* strikes; 'alas for my city' *he* cries.
His eyes *are flooded* with tears; bitterly he weeps.

[*Woe is me*, in place of my city] a strange city is being built;

[I, Ningal—in place of my house] a strange house is being erected.

Woe is me, I am one whose house is a stable torn down, I am one whose cows have been dispersed;

305 I, Ningal—like an unworthy shepherd the weapon has fallen on (my) ewes.

Woe is me, I am one who has gone forth from the city, I am one who has found no rest;⁴³⁷

⁴²⁴ N: i m (!) - m e (!) ; Na: g a - à m - d u g₄ (for i m - m e) .

⁴²⁵ So H and Na. N reads - z i - z i - z i ; A reads - z i (!) - z i (!) but is preceded by a break which may have contained one more - z i - .

⁴²⁶ H: i n - (for i -) .

⁴²⁷ N: - š e₈ (!) - š e₈ (!) .

⁴²⁸ H, N, and Na have a variant line: m e - l i - e - a u r ú - m u (N: m à) - n u - m e - a m e - e (N: - a) g a - š a - a n - b i (H: n i n (?) - b i ; N: g a (!) - š a - a n - b i (!)) n u (N: n u (!)) - m è n . Cf. l. 286.

⁴²⁹ H, N, and Na have a variant line: d n a n n a u r f^{k1} - n u - m e - a m e - e (N: - a ; Na omits - e) m u - l u - b i n u - m è n . Cf. l. 287.

⁴³⁰ H: - s i g₁₁ (!) - d u g₄ (!) - g a (!) - .

^{430a} Na: - m u (for - m è n) .

⁴³¹ H: d^(l) g a (!) - š a (!) - ; N: d g a (!) -

⁴³² H: - p i (!) - e l (!) - l a - (*sic!* without accent); N: - l á - (so on original; copy omits).

^{432a} N: - m è n (for - g i m) .

⁴³³ N: - m a (!) .

⁴³⁴ K and Na insert - i n - .

⁴³⁵ K and Na omit - a - .

⁴³⁶ H: i m (!) - n u - d ú b (!) - ; K, N, and Na: - d è (for - m è n) ; in N - d è is written over an erasure.

⁴³⁷ K, N, and Na: "I find no rest."

- 307 ga⁴³⁸ - ša - an - gal^{438a} - mèn é - ta - è - a⁴³⁹ - mèn^{439a} ki⁴⁴⁰ -
 tuš - nu - pàd - da - mèn⁴⁴¹
 i - gi₄ - in⁴⁴³ - zu gir₅^{443a} - urú - kúr - ra⁴⁴⁴ - sa g - íl⁴⁴⁵ - tuš - a -
 mèn⁴⁴⁶
 é - ur₅ - ur₅ - ra - á g - gig - ga - a⁴⁴⁷ sag - a (!) tuš - a (!)^{447a} -
 ma - a b - ú s⁴⁴⁸ - e
- 310 é - ur₅ - ra mu - lu - tuš - bi - tuš - a⁴⁴⁹ - ka - e - ne - è m - nu -
 dir ig - mèn⁴⁵⁰
 ki^{451a} - ba nam⁴⁵² - urú - na⁴⁵³ mu⁴⁵⁴ - na - te ír - gig ì - še₈ -
 še₈⁴⁵⁵
 NIN - ra⁴⁵⁶ nam - é - ħul - a - na⁴⁵⁷ mu⁴⁵⁴ - na - te ír - gig
 ì - še₈ - še₈⁴⁵³
 nam - é⁴⁶¹ - ħul - a - na mu⁴⁵⁴ - na - te ír - gig ì - še₈ - še₈⁴⁵³
 nam - urú⁴⁶³ - ħul - a⁴⁶⁴ - na mu⁴⁵⁴ - na - te ír - gig ì - še₈ -
 še₈
- 315 me - li - e - a na - ám⁴⁶⁶ - urú - mu ga - à m³⁸³ - dug₄ na -
 ám - urú - mu gig - ga - à m⁴⁶⁷
 NIN - mèn é - gul - la - mu⁴⁶⁹ ga - à m³⁸³ - dug₄ na - ám - é - mu
 gig - ga - à m⁴⁶⁷
 še (!) - íb (!) - ur í^{ki} - ma⁴⁷⁰ - a - dug₄ - ga - mu a - b í - gi₄⁴⁷¹ - a⁴⁷² -
 mu
 é - zi - mu^{472a} uru - dul - dul - da m⁴⁷³ - ba - mar - ri - na - mu⁴⁷⁴

⁴³⁸ In H and N *dingir* precedes.

^{438a} N and Na omit - gal - .

⁴³⁹ K and Na omit - a - ; N: - a (!) - .

^{439a} K: - d è (for - m è n) .

⁴⁴⁰ H: ki (!) - .

⁴⁴¹ H: - d è - (for - da -) ; K: - d è -
 d è , N: - d è - da m , and Na: - d è (for
 - da - m è n) .

⁴⁴² K, N, and Na: "I find no dwelling-
 place."

⁴⁴³ H omits - in - .

^{443a} Na: gir₇ - (for gir₅ -) .

⁴⁴⁴ Instead of - urú - kúr - ra - K
 reads - uru (*sic!* no accent) - lú - lu₆ -
 ka (*sic!* NE is miscopied) - . Na reads
 uru (*sic!* no accent) - lú - ka - .

⁴⁴⁵ H: - sa g (!) - íl (!) - ; Na: - gim -
 (for - íl -) .

⁴⁴⁶ N: - tuš (!) - a - ni (so on original).

^{446a} I.e., as a beggar?

⁴⁴⁷ H omits - a ; K, N, and Na: - à m
 (for - a) .

^{447a} Na omits - a - .

⁴⁴⁸ H: - ú s (!) - .

⁴⁴⁹ H: - tuš - tuš - a - (for - tuš - a -) ; N:
 - tuš (!) - a - .

⁴⁵⁰ H: - m u (for - m è n) .

⁴⁵¹ More literally perhaps: "I am not one
 who multiplies words."

^{451a} H: ki (!) - .

⁴⁵² H: nam (!) - .

⁴⁵³ N: - na (!) .

⁴⁵⁴ H inserts - un - .

307 I, Ningal—I am one who has gone forth from the house, I am one who has found no dwelling-place.⁴⁴²

Lo, I am a stranger sitting with raised head^{446a} in a strange city;

Curses and abuse press upon me, head and limb;

310 (*Against*) the curse of those who inhabit its dwelling-places I (dare) not speak out.⁴⁵¹

In *that* place for the sake of his city I approached him—bitterly I weep;

To the lord for the sake of his house⁴⁵⁹ which had been attacked⁴⁶⁰ I approached—bitterly I weep.

For the sake of his house⁴⁶² which had been attacked I approached him—bitterly I weep;

For the sake of his city⁴⁶⁵ which had been attacked I approached him—bitterly I weep.

315 *Woe is me, 'O fate of my city,'*⁴⁶⁸ I will say, 'bitter^{468a} is the fate of my city';

I, the queen—'O my house which has been destroyed,' I will say, 'bitter^{468a} is the fate of my house.'

O my brickwork of Ur which has been torn down, which has been wrecked.

O my righteous house, my city which has been made into ruins,

⁴⁵⁵ N: í r - g i g (!) ì (!) - š e s (!) - š e s (!) .

⁴⁵⁶ So H; E and N: - m u (for - r a) ; A: - m à (?) .

⁴⁵⁷ E: - u r ú - (for - é -) ; H omits - ħ u l - a - ; N: - é (!) - n a (!) .

⁴⁵⁸ E, H, and N omit refrain.

⁴⁵⁹ E: "city."

⁴⁶⁰ H and N omit "which had been attacked."

⁴⁶¹ H - u r ú - (for - é -) .

⁴⁶² H: "city."

⁴⁶³ H: - é - (for - u r ú -) ; N: - u r ú (!) - .

⁴⁶⁴ N omits - a - (so actually on original).

⁴⁶⁵ H: "house."

⁴⁶⁶ So E, H, and N; A: m e - e (for n a - á m -) .

⁴⁶⁷ E and N omit - à m .

⁴⁶⁸ A: "I—'O my city.'"

^{468a} More literally: "painful."

⁴⁶⁹ So E and N; A and H: - m à (for - m u) .

⁴⁷⁰ N omits - m a - .

⁴⁷¹ N: - g i 4 (!) - .

⁴⁷² So E, H, and N. A omits - a - ; mis-copied?

^{472a} A: - m à (!?) (for - m u) .

⁴⁷³ So E and N; H: u r ú - m u - d u l - d u l - d a ; A: u r ú - g i m - d u l - d u l - d a (!?) .

⁴⁷⁴ So E; A: - G A R - (for - m a r -) ; H inserts - e n - after - r i - ; N: - r a - (for - r i - n a -) .

- 319 búr⁴⁷⁵ -ra-é-zi-gul-la-za-ka⁴⁷⁶ ba-e-dè-nú-un⁴⁷⁷ -
nam
- 320 gud-šub-ba-GIM in-gar-zu⁴⁷⁸ -ta ba-ra-mu-da-
zi-gi-en⁴⁷⁹
me-li-e-a (!)⁴⁸⁰ dù-a-zu (!?)⁴⁸¹ LUL-la⁴⁸² gul-la-zu
gig-ga-àm⁴⁸³
nu (!)⁴⁸⁴ -nu z-mèn urí^{ki} -èš⁴⁸⁵ -nindaba-bi-im-ma-
an-kud-da-mu⁴⁸⁶
é-nun-kug-é-gibil-gibil⁴⁸⁸ -la-mu⁴⁸⁹ la-la-bi^{489a} -
nu⁴⁹⁰ -gi₄-a-mu
urú^{490a} -i^{490b} -dù-a-la-ba-GAR⁴⁹¹ -ra-mu ta-a-aš-
hul-a-mu
- 325 ba-gul⁴⁹⁴ -in-ga-ba-hul-a-mu ta-a-aš-hul-a-mu

a-da-al⁴⁹⁶ -u₄-hul-gig-ga-dug₄-ga⁴⁹⁷ á-ba⁴⁹⁸ la-ba-
ri-gub (?)⁴⁹⁹
urí^{ki} -ma-é-dzuen-na-mu⁵⁰¹ gul-la-zu⁵⁰² gig-ga⁵⁰³
ki-šub-gú-imin-kam-ma⁵⁰⁴
a é⁵⁰⁵ -mu a é-mu
- 330 iz-gi₄-GÁL-bi-im⁵⁰⁷

nin šà-zu (!) a (!) -gim dù-mu⁵⁰⁸ za-e⁵⁰⁹ a-gim⁵¹⁰ ì-tìl-en⁵¹¹
ⁿnin-gal šà-zu a-gim (!) dù-mu⁵¹² za-e⁵¹³ a⁵¹⁴ -gim
ì-tìl-en⁵¹⁵

⁴⁷⁵ E probably búr (!) -; written over erasure.

⁴⁷⁶ N omits -ka.

⁴⁷⁷ E, H, and N: -ù- (for -un-).

⁴⁷⁸ N: -zu (!) -.

⁴⁷⁹ H inserts -e- before -da- and reads -ga (for -gi-en); N omits -en.

⁴⁸⁰ N: me-li (!) -e-a (!).

⁴⁸¹ N: -bi; written over erasure.

⁴⁸² H adds -àm; N adds -a.

⁴⁸³ N omits -àm.

⁴⁸⁴ In E the line seems to begin with ⁿna [nna].

⁴⁸⁵ In N -èš- precedes -urí^{ki} -.

⁴⁸⁶ H: -kúr-ra-àm (for -kud-da-mu); N: -im (!) -ma (!) -kúr (!) -ra (!) -mu (!).

⁴⁸⁷ H and N: "have been estranged."

⁴⁸⁸ So N; A: -gibil (!) -gibil (!).

⁴⁸⁹ So N; A omits -la-mu.

^{489a} So N; A: [b]i (!).

⁴⁹⁰ So N. In A -Lú- precedes and -ub- follows -nu-.

^{490a} N: uru-.

^{490b} N: -mu- (for -i-).

⁴⁹¹ N: -mar-.

⁴⁹² More literally perhaps: "which is no longer considered as having been built."

⁴⁹³ More literally: "my why attacked (city)."

- 319 In the *debris* of thy righteous house which has been destroyed I lay me
down alongside of thee;
320 Like a fallen ox from thy wall I do not rise up.

Woe is me, untrustworthy was thy building, bitter^{468a} is thy destruction.

O Ur, my, the lady's, shrine whose offerings have been cut off,⁴⁸⁷

O Enunkug, my house of *burnt offerings* whose bounty is no longer
satisfying,

O my city *which exists no longer*,⁴⁹² my (city) attacked without cause,⁴⁹³

- 325 O my (city) attacked and destroyed,⁴⁹⁵ my (city) attacked without
cause,⁴⁹³

The strength of the protecting word uttered against the evil, bitter storm
stood not by thee;⁵⁰⁰

O my house of Sin in Ur, bitter is thy destruction.”

The seventh song.

“Alas for my house,⁵⁰⁶ alas for my house.”

- 330 Its antiphon.

O queen, *make thy heart like water*; thou, how dost thou live!

O Ningal, *make thy heart like water*; thou, how dost thou live!

⁴⁹⁴ So C; A: b a (!) - g u l (!?) - ; N:
b a (!) - g u l - .

⁴⁹⁵ More literally: “destroyed and at-
tacked.”

⁴⁹⁶ N adds - l a m - .

⁴⁹⁷ N adds - m u .

⁴⁹⁸ N: - b i (for - b a) .

⁴⁹⁹ N probably - r a - è (for - r i - g u b) .

⁵⁰⁰ N: “did not come forth for thee.”

⁵⁰¹ So N. A seems to have - k a (for
- m u) ; miscopied?

⁵⁰² N: - b i (for - z u) .

⁵⁰³ N adds - à m .

⁵⁰⁴ N: - i m i n (!) - k a m (!) - m a - à m .

⁵⁰⁵ C, N, and Na: u r ú - (for é -) .

⁵⁰⁶ C, N, and Na: “city.”

⁵⁰⁷ N: i z - g i - g á l - k i - š u b - g ú -
d a - k a m .

⁵⁰⁸ C: - à m (for - m u) ; I adds - u n
after - m u ; N: n i n (!) š à (!) - z u (!)
a - g i m [d ù] - m u - u n .

⁵⁰⁹ I omits - e .

⁵¹⁰ In N the sign BA is miscopied for z a -
g i m (i.e., the contracted form of z a - (e
a -) g i m) .

⁵¹¹ I: ì - t ì l - l i - e n ; N: ì - t ì l - l i .

⁵¹² C: - à m (for - m u) ; I adds - u n
after - m u ; N: ⁴n i n - g a l (!) š à (!) -
z u (!) a - g i m d ù (!) - m u - u n .

⁵¹³ N omits - e .

⁵¹⁴ N omits a - .

⁵¹⁵ I: ì - t ì l - l i - e n ; N: ì - t ì l - l i .

- 333 nu (!) - nu z⁵¹⁶ - zi - lú - ur ú⁵¹⁷ - ba - an - da⁵¹⁸ - gul - la ì - bí -
 š è - gim ì - e - à m⁵¹⁹ - m ú⁵²⁰
 ᵀnin - gal - lú - ka lam - ba - an - da - til - la⁵²¹ š à - zu
 a - gim d ù - mu⁵²²
- 335 u₄⁵²³ - ur ú - zu - im - ma - gul - la - ba⁵²⁴ ì - bí - š è⁵²⁵ - gim
 ì - e - à m⁵¹⁹ - m ú⁵²⁰
 u₄⁵²³ - é - zu - im - ma - gul - la - [ba]⁵²⁶ š à (!) - zu (!) a - gim
 d ù - mu - un⁵²⁷
 ur ú⁵²⁸ - zu ur ú⁵²⁹ - k ú - ri⁵³⁰ ba - ab - gar ì - bí - š è (!)
 ì - e - à m⁵¹⁹ - m ú⁵³¹
 é - zu é⁵³² - í - ri⁵³³ ba - an (!) - di - ni⁵³⁴ - ib - gar š à - zu
 a - gim d ù - mu⁵³⁵
 ur ú⁵²⁹ - dul - dul - da⁵³⁶ - ba - an⁵³⁷ - gar - ra - zu⁵³⁸ mu š en -
 bi nu - m è n
- 340 é - z⁵³⁹ - gi⁵⁴⁰ - al - e⁵⁴¹ - ba⁵⁴¹ - ab - gar - ra - zu⁵³⁸ tu š^{541a} - bi - é š⁵⁴²
 la - ba - tu š - en⁵⁴³
 uk ù - ki - lul - la - ba - ab (!) - la ᵀ₄ - a - zu⁵⁴⁴ nin - bi - é š
 la - ba (!) - tu - ri - en⁵⁴⁵
 í - r - zu (!) í - r - k ú - ra (!)⁵⁴⁶ ba - ab - gar ka - na (!) - á g -
 zu nu - š e₈ - š e₈
 í - r - š à - ne - š a₄ - nu - tu ku - à m⁵⁴⁷ kur - kur im^{547a} - ma -
 an - tu š
 ka - na - á g⁵⁴⁹ - zu ní g - ka - dir ig⁵⁵⁰ - gim ka š u ba - ni -
 ib⁵⁵¹ - dí b (?)

⁵¹⁶ C: munus -; N: munus (!) -.⁵¹⁷ C: - ur ú (!) -.⁵¹⁸ I: - da - an - (for - an - da -); N omits - an -.⁵¹⁹ Or is the reading - a - an - ?⁵²⁰ So N. A is broken; for its probable restoration cf. nn. 531 and 554.⁵²¹ So I; A: - e (for - la); N: - lú (!) - ka lam - ba - e - da (!) - til - la.⁵²² I adds - [u] n; N: š à - zu (!) a - gim d ù (!) - mu (!) - [u] n.⁵²³ N: u₄ (!) -.⁵²⁴ N omits - ba.⁵²⁵ N: - š è (!). N (original and copy) omits - gim.⁵²⁶ N omits - ba.⁵²⁷ So N. A is broken, but it no doubt omitted the final - un.⁵²⁸ C and N: ur u -.⁵²⁹ N: ur u -.⁵³⁰ N: - ra (for - ri).⁵³¹ So N; A probably bí - à m (or - a - an ?) - [NE - un].⁵³² N omits é -.⁵³³ C: - ra (for - ri).⁵³⁴ N: - ni - di - (for - di - ni -); so actually on original.⁵³⁵ H: - à m (for - m u); N adds - un.

333 O thou righteous lady whose city has been destroyed, now *how dost thou exist!*

O thou Ningal whose land has perished, *make thy heart like water!*

335 After thy city had been destroyed, now *how dost thou exist!*

After thy house had been destroyed, *make thy heart like water!*

Thy city *has become* a strange city; now *how dost thou exist!*

Thy house *has become* a house of tears; *make thy heart like water!*

Thy city which has been made into ruins—thou art not its *mistress* . . . ;

340 Thy righteous house which has been given over to the *pickax*—thou dost not dwell as its dweller.

Thy people who have been led to slaughter—thou enterest not as their queen.

Thy tears *have become* strange tears, thy land weeps not;

Without “tears of supplication” it⁵⁴⁸ inhabits foreign lands;

Thy land like one who has multiplied . . . *shuts tight its mouth.*^{551a}

⁵³⁶ E: - d a m - (for - d a -).

⁵³⁷ C and N omit - a n - .

⁵³⁸ H and N: - z a (for - z u).

⁵³⁹ So C and N; A: - z u - (for - z i -).

⁵⁴⁰ N: - a - (for - e -).

⁵⁴¹ N: - b a (!) - .

^{541a} C: t u š (!) - .

⁵⁴² N: - b i (!) - é š (!) .

⁵⁴³ H inserts - e - before - e n ; N: l a (!) - b a (!) - a n (!) - t u š (!) - e - e n .

⁵⁴⁴ C: - e - (for - a b -); N omits - a - ; H and N: - z a (for - z u) .

⁵⁴⁵ N omits - e n . If Nb obv. i cor-

responds to this line, it seems to have a variant reading ending in - m u .

⁵⁴⁶ N: í r (!) - z u í r (!) - k ú r (!) - r a .

⁵⁴⁷ So C; A: - t u k u (!?) - à m (!?) ; N: - a (for - à m) .

^{547a} H: i m (!) - .

⁵⁴⁸ I.e., “(the people of) thy land.”

⁵⁴⁹ N: - á g (!) - ; C: k a l a m - (for k a - n a - á g -) .

⁵⁵⁰ So C and N. A: - s i - (for - d i r i g -); miscopied?

⁵⁵¹ N: - í b - .

^{551a} More literally perhaps: “*presses the hand on the mouth.*”

- 345 urú⁵²⁸ - zu (!) dul (!) - dul (!) - da⁵⁵² im - ma - an - gar
 ì (!) - bí (!) - šè (!) - gim⁵⁵³ ì - e - à m⁵¹⁹ - mú⁵⁵⁴
 é - zu šà - BU - ga ba⁵⁵⁵ - an - dù šà - zu a - gim dù - mu⁵⁵⁶
 urf^{ki} - èš⁵⁵⁷ lfl⁵⁵⁸ - e im - ma (!) - an - gar ì - bí - šè - gim⁵⁵⁹
 ì - e - à m⁵¹⁹ - mú⁵⁶⁰
 gutug - bi ħi - li - a⁵⁶¹ ba⁵⁶² - ra - mu - un - DU šà - zu
 a - gim dù - mu - un⁵⁶³
 en - bi gi₆ - par - ra ba - ra - mu - un - ti⁵⁶⁴ [i] - bí (!) -
 šè (!) - gim⁵⁶⁵ ì - e - à m⁵¹⁹ - mú⁵⁶⁶
- 350 ? - bi⁵⁶⁷ lú - šu - lu ħ - e - ki - á - g - e⁵⁶⁸ šu - lu ħ nu - mu -
 ra (!) - an⁵⁶⁹ - gá - gá⁵⁷⁰
 a - a - ^dnanna me - zu QA - kug - ga šu nu - mu - ra - ni -
 in - du⁵⁷¹
 lú - ma ħ⁵⁷² - zu gi - gu_x⁵⁷³ - na - kug - zu⁵⁷⁴ šà⁵⁷⁵ - qad la -
 ba - an⁵⁷⁶ - lá
 en - zi - šà - ħi (!) - li - a - pà - d - da - zu⁵⁷⁷ é - kiš - šir₅ - gál -
 la - à m⁵⁷⁸
 èš (?) - ta⁵⁸⁰ gi₆ (!) - par (!) - šè ħúl - la - na⁵⁸¹ nu - mu - ni -
 in - d [i] b - d [i] b - bi
- 355 a - ħu⁵⁸² - é - izim (!) - ma - za⁵⁸³ izim nu - mu - ni - in - d ù - g -
 e⁵⁸⁴
 ku⁵ub - á - lá - e⁵⁸⁵ ní - g - šà - ħúl - li - da NAR. BALAG - a nu -
 mu - ra - an - tu ku - u⁵⁸⁶
 ukù - sag - gíg - ga izim - ma - zu⁵⁸⁷ a la - ba - an - tu₅ -
 tu₅ - ne⁵⁸⁸

⁵⁵² N probably omits - da .

⁵⁵³ N omits - gim (so original). C inserts a - after - šè ; its word division is therefore ì - bí - šè a - gim .

⁵⁵⁴ So original of N; H omits ì - ; A probably bí - à m (or - a - an ?) - NE - un .

⁵⁵⁵ C: im - ma - (for ba -) .

⁵⁵⁶ H: - à m (for - mu) ; N adds - un .

⁵⁵⁷ N: - èš (!) .

⁵⁵⁸ N: lfl (!) - .

⁵⁵⁹ For C's variant cf. n. 553.

⁵⁶⁰ So original of N. H omits ì - . In A the first halves of ll. 347 f. are interchanged: 347. gut [u g (!)] - b [i] ħi - l [i - a ba - ra -

mu - un] - DU [l - b] í - šè (!) - gim
 bí - à m (or - a - an ?) - NE - un .

348. urf^{ki} - èš [lfl - e im - ma] - an (!) -
 gar (!) šà - zu a - gim dù -
 mu (!) .

⁵⁶¹ N: ħi (!) - li (!) - a (!) .

⁵⁶² N: ba (!) - .

⁵⁶³ So N; H: - à m (for - mu - un) ;
 for A cf. n. 560.

⁵⁶⁴ N: - til (for - ti) .

⁵⁶⁵ N omits - gim ; E: - šè (!) - e -
 gim .

⁵⁶⁶ So N; H omits ì - ; A: [b] í - à m (or
 - a - an ?) - NE - un .

⁵⁶⁷ N seems to have - ga for - bi .

- 345 Thy city has been made into ruins; now *how dost thou exist!*
- Thy house has been made into a *pasture*; *make thy heart like water!*
 Ur, the shrine, has been given over to the wind; now *how dost thou exist!*
- Its *pašišu* verily walks not in *radiance*; *make thy heart like water!*
- Its *ēnu* verily dwells not in the *giparru*; now *how dost thou exist!*
- 350 Its who cherishes lustrations makes no lustrations for thee;
- Father Nanna—thy decrees in the holy he perfected not for thee.
- Thy *mabhu* in thy holy *gigunû* dressed not in linen;
- Thy righteous *ēnu* chosen⁵⁷⁹ in radiance, in the Ekišširgal,
- From the shrine to the giparru* proceeds not joyfully.
- 355 In the a- ĜU , thy house of feasts, they celebrated not the feasts;
- On the *uppu* and *alû* that which brings joy to the heart, . . . -music,
 they played not for thee.
- Thy black-headed people *during* thy feasts make no libations,⁵⁸⁹

⁵⁶⁸ H: -g á (for -e).

⁵⁶⁹ N omits -a n-.

⁵⁷⁰ N: -g á -g á (!).

⁵⁷¹ N omits -m u-; H: -a n-d u₇ (!) -
 d u₇ (!).

⁵⁷² So E; A: -m a ħ (!) -.

⁵⁷³ I.e., -UNU-.

⁵⁷⁴ So E; A: g [i -g] u_x -n a -[k] u g -
 z u (!); H: -z a (for -z u).

⁵⁷⁵ N: š à (!) -.

⁵⁷⁶ H probably -n i -i n - (for -a n -).

⁵⁷⁷ N: -n a (for -z u).

⁵⁷⁸ N omits -à m .

⁵⁷⁹ More literally: "called to the heart."

⁵⁸⁰ E: -d a (for -t a). In N the line
 seems to begin with š e -i b .

⁵⁸¹ So E. In A the traces seem to point to
 -n i (for -n a); N probably -d a (for
 -n a).

⁵⁸² E: a -ù (?) -a - (for a- ĜU -).

⁵⁸³ E: -z u (for -z a).

⁵⁸⁴ H: -g i (for -e š).

⁵⁸⁵ So E; A perhaps u b - k u š (!) á - l á -e (!).

⁵⁸⁶ H omits -u š.

⁵⁸⁷ So E; A: u k ù (!) -s a g (!) -g í g (!) -
 g a i z i m (!) -m a (!) -z u (!).

⁵⁸⁸ H: -[t u₅] -t u₅ (!) -n e.

⁵⁸⁹ More literally: "pour no water."

- 358 gu-gim mu-sír-ra nam-ḥa-ba-ni-in-tar⁵⁹⁰
 SIG₇.ALAM-bi ḥa-ba-an-kúr⁵⁹¹
 li-du-zu⁵⁹² ír-ra ba-e-da-an-tu⁵⁹³ èn-tukum-šè⁵⁹⁴-SAR
- 360 NAR.BALAG-zu a-nir-ra ba-e-da-an-tu⁵⁹⁵ èn-
 tukum-šè⁵⁹⁴-SAR
 gud-zu tūr-bi-a ba-ra-mu-un-túm⁵⁹⁶ ià (!)-bi
 nu-mu-ra-a-g-e
 e-š⁵⁹⁷-zu amaš (!)-bi-a ba-ra-mu-un-dúr-ru⁵⁹⁸
 ga-bi nu-mu-ra-š^u-BU-e⁵⁹⁹
 ià-gùr⁶⁰⁰-ru-zu tūr-ta nu-mu-ra-túm èn-
 tukum-šè-SAR
 ga-gùr-ru-zu amaš-ta nu-mu-ra-túm èn-
 tukum-šè-SAR
- 365 ŠU.ḤA kua-gùr-ru-zu ḥul-gál-e ba-an-díb (?)⁶⁰¹
 èn-tukum-šè-SAR
 mušen-dù mušen-gùr-ru-zu gír-gír-e im-DU
 íd (!)-má-gur₈-ri⁶⁰²-ba-ab-du₇ (!)-a-za⁶⁰³ šà-ba ?^{SAR}
 ba-mú
 ḥar-ra-an-^zgígir (!)-e-ba-ab-gar-ra-za⁶⁰³ ^zgír-
 kur-ra ba-mú⁶⁰⁵
 n̄in-mu urú-zu ama (?) -bi (?) -gim (?) NAM (?) ír
 mu-e-[šⁱ (?)]-š_e⁸-š_e⁸⁶⁰⁶
- 370 urí^{ki} dumu (?) -sila (?) -ku₆-lam-ma⁶⁰⁷-gim ki mu-
 e (!)-šⁱ (!)-KIN-KIN
 é-zu⁶⁰⁸ lú-níg-ú-gu-dè-a-gim šu mu-e-šⁱ-ša-ša
 sig₄-é-zi-da-zu⁶⁰⁹ lú-lu₆-gim me-àm⁶¹⁰-zu⁶¹¹ im-me
 nin-mu é-ta-è-a⁶¹² ḥé-me-en⁶¹³ urú (!)-ta ba-ra-
 è-me-en⁶¹⁴

⁵⁹⁰ So E; A: gu (!)-gim (!) mu (!) -
 sír (!)-ra (!?) nam (!)-[ḥa]-ba (!)-
 ni-i[n (!)-tar]; N: nam (!)-[ḥa]-
 ba-ni (!)-in (!)-tar (!).

⁵⁹¹ So E; A seems to omit ḥa-; N omits
 -an-.

⁵⁹² So E; A: -zu (!?) or -za (!?).

⁵⁹³ So E; A: ba-e (!)-da (!)-a[n-
 tu]; N: -da (!)-tu (!).

⁵⁹⁴ N: -šè (!)-; Nb: -š_u.GAR.TUR.?.LÁ-.

⁵⁹⁵ N: ba (!)-e-da-tu (!).

⁵⁹⁶ N: la-ba- (for ba-ra-mu-
 un-).

⁵⁹⁷ C: udu- (for e-šⁱ-).

⁵⁹⁸ So C; A adds -un (!); N: la (!)-
 ba (!)-du (!)-ru (!)-un (!).

⁵⁹⁹ N: nu (!)-mu (!)-ra (!)-a-g-e.

^{599a} So N; the variant must have some
 parallel meaning.

358 *Like verily dirt has been decreed for them; verily their appearance has changed.*

Thy song has been turned into weeping ;

360 Thy-music has been turned into lamentation

Thy ox verily has not been brought into its stable, its fat is not prepared for thee;

Thy sheep verily stays not in its fold, its milk is not prepared^{599a} for thee.

Thy fat from the stable has not been brought for thee ;

Thy milk from the sheepfold has not been brought for thee

365 Thy fisherman *and fish were overtaken* by misfortune ;

Thy bird-hunter *and birds*

Thy river which had been made fit for the *makurru*-boats—in its midst the-plant grows;⁶⁰⁴

On thy road which had been prepared for the chariots the mountain thorn grows.⁶⁰⁴

O my queen, thy city *like a mother weeps before thee;*

370 Ur like *the child of a street* which has been destroyed seeks a place before thee.

Thy house like a man who has lost everything *stretches out* the hands to thee;

Thy brickwork of the righteous house like a human being cries thy “Where, pray?”

O my queen, verily thou art one who has departed from the house; thou art one who has departed from the city.

⁶⁰⁰ N: i à (!) - g ù r (!) - .

⁶⁰¹ N seems to have -DV (for -a n - d í b (?)).

⁶⁰² C: - s í m á - g u r s - r a - .

⁶⁰³ C: - z u (for - z a) .

⁶⁰⁴ More literally: “has sprouted.”

⁶⁰⁵ N: b a (!) - a n - m ú (!) .

⁶⁰⁶ So N; C: - š e s (!) - š e s (!) .

⁶⁰⁷ N: - l a m (!) - m a (!) - .

⁶⁰⁸ C: é (!) - z u (!) .

⁶⁰⁹ So C; A: - k e a (for - z u) ; mis-copied?

⁶¹⁰ C: - a - (for - à m -) .

⁶¹¹ N: - z u (!) .

⁶¹² C omits - a .

⁶¹³ N: - m è n (for - m e - e n) .

⁶¹⁴ C omits - è - ; N: b a (!) - r a (!) - è (!) .

- 374 èn (!) -šè-àm urú⁶¹⁵ -za nu⁶¹⁶ -erím-gim bar-ta ba-
e-da-gub⁶¹⁷
- 375 ama-^dnin-gal urú⁶¹⁵ -za⁶¹⁸ nu⁶¹⁶ -erím-gim⁶¹⁹ gaba-
za ba-e-da-sá⁶²⁰
nin-uru⁶²¹ -ni-ki-ág-ḥé-me-en-na⁶²² urú-zu
.....⁶²³ mu (!) -e-ta^g⁶²⁴
[ama-^dnin-gal-ukù-ni-ki-ág⁶²⁵ -ḥé] -me-en-na⁶²⁶
ukù-zu mu-e-ta^g⁶²⁷
ama-^dnin-gal gud-gim tûr-zu-šè udu-gim amaš-
zu-šè
gud-gim tûr-u₄-bi-ta-zu-šè udu-gim amaš-
zu-šè
- 380 dumu-ban-da-gim ama₅-zu-šè ki-sikil⁶²⁸ é-zu-šè⁶²⁹
an-lugal-dingir-ri-e-ne-ke₄ mûš⁶³¹ -àm-zu ḥé-im-me
^den-líl-lugal-kur-kur-ra-ke₄ nam-zu ḥé-íb-tar-
ri⁶³²
urú^{ki} ⁶³³ -zu ki-bi-šè⁶³⁴ ḥa-ra-ab-gi₄-gi₄⁶³⁵ nam-
nin-bi ag-a⁶³⁶
urí^{ki} ki-bi-šè⁶³⁷ ḥa-ra-ab-gi₄-gi₄ nam-nin-bi
ag-a⁶³⁸
- 385 ki-šub-gú (!) -ussu⁶³⁹ -kam-ma⁶⁴⁰
me-mu mu⁶⁴¹ -da-an⁶⁴² -kúr-ra⁶⁴³
iz-gi₄-GÁL-bi-im⁶⁴⁴
- e (?) u₄-dè-u₄-dè kalam ur-a mi⁶⁴⁵ -ni-íb⁶⁴⁶ -ri⁶⁴⁷
u₄-gal-an-na-ke₄ u₄-gù-dúb-dúb-bi

⁶¹⁵ C: uru-; miscopied?⁶¹⁶ C: lú- (for nu-).⁶¹⁷ So C and probably N; A: ba-gub-bi-me-en.^{617a} A: "wilt thou be one who stands?"⁶¹⁸ C: -zu (for -za).⁶¹⁹ N: -gim (!), apparently written over an erased DU on the original.⁶²⁰ C: -dè-sa (for -da-sá); N: [b]a-da-si.^{620a} More literally: "match thy breast."⁶²¹ *Sic!* without accent in C, the only text extant for this part of the line.⁶²² C: -na (!); N omits -na.⁶²³ N: za-giš(?) -NE(?) (for urú-zu).⁶²⁴ So N and perhaps A; C: ba-e-ni-ta-g.⁶²⁵ Restoration uncertain.⁶²⁶ So N; A omits -na.⁶²⁷ C omits entire line.⁶²⁸ C: nin-mu (for ki-sikil).⁶²⁹ C perhaps é (!) -[zu]-šè.⁶³⁰ C: "O my queen."⁶³¹ C: mûš-.⁶³² C: -ib-; N: -ib (!) -tar (!) -ri.⁶³³ C omits determinative.

- 374 How long, pray, wilt thou stand aside^{617a} in thy city like an enemy?
- 375 O Mother Ningal, (how long) wilt thou hurl challenges^{620a} in thy city like an enemy?
 Although thou art a queen beloved of her city, thy city . . . thou hast abandoned;
 [Although] thou art [Mother Ningal beloved of her people], thy people . . . thou hast abandoned.
 O Mother Ningal, like an ox to thy stable, like a sheep to thy fold!
- Like an ox to thy stable of former days, like a sheep to thy fold!
- 380 Like a young child to thy chamber, O maid,⁶³⁰ to thy house!
 May Anu, the king of the gods, utter thy *ahulappu*;
 May Enlil, the king of all the lands, decree thy (favorable) fate.
- May *he* return thy city to its place for thee; exercise its queenship!
- May *he* return Ur to its place for thee; exercise its queenship!
- 385 The eighth song.
 My decrees have become inimical.
 Its antiphon.

Alas, all the storms together have flooded the land.
 The great storm of heaven, the ever roaring storm,

- ⁶³⁴ C and N omit -š è .
⁶³⁵ N: -gi₄ (!) - gi₄ (!) .
⁶³⁶ N: nam (!) - nin - bi (!) - ag .
⁶³⁷ N and probably C omit -š è .
- ⁶³⁸ N omits -a . In C and N this line is preceded by
 nibru^{ki} ki-bi ḥa-ra-ab-gi₄-gi₄
 nam-nin-bi ag-a
 May *he* return Nippur to its place for thee;
 exercise its queenship!
 and is followed by
 i-si-in^{ki} ki-bi ḥa-ra-ab-gi₄-gi₄
 nam-nin-bi ag-a
- May *he* return Isin to its place for thee;
 exercise its queenship!
 In both lines N omits the -a of ag-a .
⁶³⁹ In C -ussu (!) - seems to be written over an erased NAM on the original.
⁶⁴⁰ C and N add -àm .
⁶⁴¹ N: mu (!) - .
⁶⁴² C and N omit -an- .
⁶⁴³ C adds -àm .
⁶⁴⁴ C and N: [iz-gi₄]-GÁL-ki-šub-gú-da-kam .
⁶⁴⁵ N: i- (for mi-) .
⁶⁴⁶ C: -ib- .
⁶⁴⁷ C and N: -ra (for -ri) .

- 390 u₄-gig kalam-ma⁶⁴⁸ ba⁶⁴⁹-zal-la-RI⁶⁵⁰
 u₄-urú-gul-gul-e u₄-é-gul-gul-e
 u₄-tùr-gul-gul-e u₄-amaš-gul-gul-e⁶⁵¹
 garza-kug-ga šu bí-íb-lá-a-RI⁶⁵⁰
 galga-níg-aratta^{ki 652} šu-pi-el-lá im-mi-in⁶⁵³-
 dug₄-ga-RI⁶⁵⁰
- 395 u₄-kalam-ma-níg-dùg(!?) im-mi-in-kud-da(!)⁶⁵⁴-
 RI⁶⁵⁰
 u₄-sag-gíg-ga á bí-íb-lá-a-RI⁶⁵⁰
- ki-šub-gú-ilimmu-kam-ma⁶⁵⁵
 u₄-ki-?-igi(?)-ba ur ?-gál-la-RI⁶⁵⁰
 iz-gi₄-GÁL-bi-im
- 400 u₄-ama-nu-zu-RI⁶⁵⁰ u₄-a-a-nu-zu-RI⁶⁵⁰
 u₄-dam-nu-zu-RI⁶⁵⁰ u₄-šeš-nu-zu-RI^{650 656}
 u₄-nin_x^{656a}-nu-zu-RI⁶⁵⁰ u₄-šeš-nu-zu-RI⁶⁵⁰
 u₄-ukú(!)-nu-zu-RI⁶⁵⁰ u₄-ma-gal-nu-zu-RI⁶⁵⁰
 u₄-dam-IM-šub-ba dumu^{656b}-IM-šub-ba-RI⁶⁵⁰
- 405 u₄-dè u₄-kalam-ma ú-gu-bí-íb(!?)-dé-a-RI⁶⁵⁰
 u₄-ḥul-gig-dug₄-ga im-mi-in-zal-la-[RI]^{650 656c}
 a-a-^dnanna u₄-bi urú-zu^{656d}-ta ki nam-ba-gá-
 gá
 ukù-sag-gíg-zu igi-zu nam-bí-íb-du₃
 u₄-bi imi-an-ta-šèg-gá^{656e}-gim ki nam-
 ba-gur-ru
- 410 níg-zi-gál-an-ki sag-gíg im-ma-an⁶⁵⁷-dúb(?) -
 ba(?) -RI

⁶⁴⁸ Original of N too badly damaged for collation.

⁶⁴⁹ N: u₄- (for ba-).

⁶⁵⁰ The sign transliterated as RI is assumed to indicate that l. 388 is to be repeated as a refrain.

⁶⁵¹ N: -amaš(!)-tab-tab-e.

⁶⁵² In N this ends the first part of l. 394, which is broken into two parts.

⁶⁵³ N: -ib-.

⁶⁵⁴ N: -kud(!)-du-.

- 411 u₄-ba d^u-a-bi h^e-im-ma-a-n-gul⁶⁵⁸
 ká-gal-gi₆-ù-na-gim ^{ε¹⁵i}g h^e-bí-in-kéš-da⁶⁶⁰
 u₄-bi šitim(?) -ma na-a-n-ni-gá-gá
 níg-šitim-bi é-^{de}n-líl-lá-ta ^{ε¹⁵k}ak-ta h^e-im-ta-lá⁶⁶¹
- 415 ki-šub-gú-u-kam-ma⁶⁶²
 u₄-UL-u₄-kúr-ra-u₄-da-egir-bi-šè(?)
 iz-gi₄-GÁL-bi-im⁶⁶³
- u₄-ul-kalam(?) -ki⁶⁶⁴-gar-ra-ta(?)⁶⁶⁵
^{dn}anna lú-gu-na-gir-zu-mu-un-dí**b**-ba⁶⁶⁶
- 420 ír-é-si-ga-bi ma-ra-an-túm⁶⁶⁷ igi-zu(!) -šè(!)
 tuku-a-bi
 sag-gíg-ba-ra⁶⁶⁸-šub-bu(!) -uš-a⁶⁶⁹-za⁶⁷⁰ KA šu⁶⁷¹
 ha-ra-ab^{671a}-tag(!) -gi-ne
 urú-dul-dul-da-ba^{671b}-gar-ra-za⁶⁷² i-si-iš
 hu-mu-ra-gá-gá
^{dn}anna urú-ki-bi-gi₄-a-za kún-è ha-ra-ab-
 ag-e⁶⁷³
- mul-kug-gim nam-mu-un⁶⁷⁴-ku₆(!) -lam(!) -e(!)
 igi(!) -zu-šè⁶⁷⁵ h^e-bí-í**b**⁶⁷⁶-dí**b**-bi⁶⁷⁷
- 425 .. [l]ú-lu₆-ke₄ é(?) -..... mu-.....-ri(?)⁶⁷⁸
 [lú(?) -SISKUR]-SISKUR-ra-ke₄ a-ra-zu mu-ra-ab⁶⁷⁹-bi
-[ka]lam-ma-me-en
-zu im-mi-in-dug₄-ga-?
-bi nam-tag(!) -ga-ni⁶⁸⁰ ù-mu-
 e-du₈⁶⁸¹
- 430 dingir(?) -.....-bi⁶⁸³ šà ha-ba-an-na-
 hun-e⁶⁸⁴

⁶⁵⁸ C omits -an- and adds -lu.⁶⁵⁹ More literally: "Of that storm may its entirety be destroyed."⁶⁶⁰ C: -e (for -da).⁶⁶¹ C: -si-ig (for -lá).⁶⁶² C adds -à [m].⁶⁶³ Entire line omitted in Nc and O.⁶⁶⁴ O: -ki(!) -.⁶⁶⁵ C and O: -šè(?) (for -ta).⁶⁶⁶ O omits -un- and has -bi for -ba.⁶⁶⁷ C, Nc, and O: mu- (for ma-); O omits -an-.⁶⁶⁸ C: -da- (for -ra-).⁶⁶⁹ Nc: -da- (for -uš-a-).⁶⁷⁰ C and Nc: -bi (for -za); O: -ba.⁶⁷¹ So O; A omits šu.^{671a} O: -ba- (for -ra-ab-).^{671b} Nc inserts -an-.⁶⁷² C: -zu (for -za).⁶⁷³ Entire line omitted in C and O.⁶⁷⁴ O omits -un-.

- 411 May that storm be entirely destroyed!⁶⁵⁹
 Like the great gate of night may the door be closed on it!
 Let not that storm be given a place in the *numbering*!
 May its record *hang by a nail outside* the house of Enlil!
- 415 The tenth song.
Unto distant days, other days, future days.
 Its antiphon.
- From distant days, when the land was founded,*
 O Nanna, the *who have taken thy path*
- 420 Have brought unto thee *their tears of the smitten* house; before thee is
their cry!
 May thy black-headed people who have been cast away prostrate them-
 selves unto thee!
 May thy city which has been made into ruins set up a wail unto thee!
- O Nanna, may thy city which has been returned to its place step forth
 gloriously before thee!
 Like a bright star let it not be destroyed; may it proceed before thee!
- 425 man shall ;
 [*The man*] of [offer]ings shall utter prayers unto thee.
 who art of the [lan]d,
 ,
 Undo the sins of its !⁶⁸²
- 430 May the heart of its be soothed!⁶⁸⁵

⁶⁷⁵ Entire complex omitted in O.

⁶⁷⁶ O: - i b - .

⁶⁷⁷ Entire line omitted in C.

⁶⁷⁸ This line seems to be omitted in C and O. In these two texts the line corresponding to 424 is followed by that corresponding to 429.

⁶⁷⁹ O omits - a b - .

⁶⁸⁰ C: - g a (!) - n i (!) .

⁶⁸¹ O omits - e - . For the position of this line in C and O cf. n. 678.

⁶⁸² More literally: "Of its undo his sins."

⁶⁸³ P adds - i r .

⁶⁸⁴ In P the verbal form may have read ḫ a - b a - a n - ḫ u n - u n . In C the line corresponding to 430 probably follows two other lines of text which seem not to be found in either A or P but to replace ll. 428 f.:

..... - i n -
 t ù m - d a

 - g a (?) - a š (?) .

⁶⁸⁵ More literally: "Of its may the heart be soothed for him."

- 431 l ú -siskur-siskur-ra - k e₄ - m u - g u b - b a - b i⁶⁸³ i g i - z i⁶⁸⁶
 ù - m u - e - š i - b a r⁶⁸⁷
^dnanna i g i - d u₃ - a - b a r - r a - z u - š à - š u - n i g i n - s ù -
 g a - à m
 l ú - l u₆⁶⁸⁸ - b i š à - ħ u l - d ù - a - b i⁶⁸⁹ ħ é - i m - m a⁶⁹⁰ - š i -
 k u g - g i
 š à - k a l a m - m a - m a - g á l - l a - k e₄⁶⁹¹ ħ é (!) - i m - m a⁶⁹⁰ -
 š i - d ù g (!?) - e^{691a}
- 435 ^dnanna u [r] ú - k i - b i - g i₄ (!) - a - z a m e - t e š á r (?)
 m u - e - i - i^{691b}
 k i - š u b - g ú - u - d i š - k a m - m a⁶⁹²

⁶⁸⁶ So P; A seems to read - z u (for - z i).

⁶⁹¹ Da: - z u, P: - z a (for - k e₄).

⁶⁸⁷ In P and probably C this line is preceded by a line of text not found in A:

^{691a} Da: ħ é - i m (!?) - š i (?) - d ù g (?) - e.

d i n g i r - l ú - b a - k e₄ n í g (?) - š à - g a r
 m u - r a - a n - t ú m

^{691b} Da omits - e -. This line is preceded in Da by two lines which seem to be inserted in that text only:

The god of its man has brought thee that
 for which the heart longs.

1. . . . - b i ħ é - i m - d a b í - i n - k u -
 u b

⁶⁸⁸ B: - l u₆ (!) - .

. . . .

⁶⁸⁹ P: - b a (!?) .

2. . . . - e ħ é - g á l - k a l a m - m a
 [ħ u (?)] - m u - u n - g á - g á - n e

⁶⁹⁰ P inserts - a n - .

May the establish the prosperity of
 the land.

431 Upon its man of offerings, *who is standing*, gaze with steadfast eye!

O Nanna, thou whose penetrating gaze *overwhelms* every heart,

May every evil heart of its people be pure before thee!

May the hearts of those who dwell in the land be *good* before thee!

435 O Nanna, thy city which has been returned to its place exalts thee.

The eleventh song.

⁶⁹² In A l. 436 is separated by means of a double rule from a following line:

i l i m m u - b i - i m

Its nine.

The significance of this notation is obscure. It is separated from the first two lines of the colophon by a double rule. The colophon reads

š i t i m - b i g í š - i m i n - u - i á m u -
b i - i m

Its count: 435 is (the number of) its lines.

š u - a - b i l - ^s u m u g a n

The hand of Abil-Sumugan

i t u - d u l - k u g u ₄ - u - à s - k a m

The month of Tišrê, the sixteenth day,

.....

.....

.....

If the number 435 is not merely an error on the part of the scribe, it is not clear just which line is not to be counted; is it the last?

In Aa the colophon reads

[m u - š i t i m - b i] e š - š u - š i -
n i m i n (?)

[The number of the lines] (is) 220(?).

..... - r a - n a

.....

The number 220, if the copy is correct, is difficult to explain, since Aa actually has 254 lines.

COMMENTARY

Line 1.—The compound *mùš*⁶⁹³ — *ga* is the *e me -SAL*⁶⁹⁴ equivalent of *mùš* — *túm*, Akkadian *naparkû*.⁶⁹⁵ Whatever the literal meanings of the two components may be, it is quite certain that *mùš* is a substantive used as direct object of the verbal root *ga* (= *túm* in the *e me -KU*). The locative infix *-ni-* in *mi-ni-in-ga*⁶⁹⁶ recapitulates the postposition *-a* of *tùr-ra-na*. A literal translation of the verbal form would therefore read: “he . . . ed the . . . in it (i.e., in his stable).”

In the second half of the line, as the translation “his sheepfold (has been delivered) to the wind” indicates, the *-e* of *líl-e* is a locative postposition recapitulated by the *-ni-* of *ba-ni-in-GAR*; this verbal form was omitted by the scribe because of lack of space.⁶⁹⁷ Note that instead of *a ma š - a - na* one might have expected *a ma š - a - ni*.⁶⁹⁸

⁶⁹³ The reading *muš* for the signs *mùš* and *mūš* in the compound *muš* — *túm* is assured by the variant *mūš*; cf. *PBS X 2*, No. 14 rev. 21 (= *STVC*, No. 72 obv. 11); *TRS I*, No. 34 ii 44(!); *SRT*, No. 36:35; etc.

⁶⁹⁴ The entire first *ki-šub-gú* is written in the *e me -SAL* dialect; cf. the writings *umun* (l. 3), *ᵀmullil* (l. 4), *gašan* (ll. 7, 8, 10, 12, 16, 19, 31, 35), *mulu* (ll. 9, 30, 34), *urušib^{ki}* (ll. 17, 18), *ᵀmanki* (l. 18), *ᵀmašišib* (l. 29) for the *e me -KU en*, *ᵀenlil*, *nin*, *lú*, *eridu(g)^{ki}*, *ᵀenki*, and *ᵀgatumdug*. Note, however, the writings *NIN* instead of *gašan* (ll. 5, 6, 11), *dumu* instead of *ᵀumu* (ll. 24 and 33), and *-GAR* instead of *-mar* in *ba-ni-in-GAR* (ll. 32 and 33). For the problem involved in these irregular writings cf. discussion on pp. 7 f.

⁶⁹⁵ Cf. *V R Pl.* 11, col. *a*, ll. 14–15. Note that in l. 14 the duplicate has the correct variant *DU* in the *e me -KU* space and that in l. 15 the sign *NAM* of *múš nam-ba-a-n-NAM-ma* in the *e me -KU* space has to be read *du(m)*, as for instance in the word *NAM-qu* of the Semitic space of l. 18.

⁶⁹⁶ For the change of *mu-* to *mi-* under the influence of the following *-ni-* cf. *GSG* §§ 568 f.

⁶⁹⁷ The same holds true of all the other lines that comprise the first *ki-šub-gú* except ll. 32 and 33; cf. comment on these two lines, also the text of l. 37. Note too that, governed by the space at his disposal, the scribe of C not only omits *ba-ni-in-GAR* but in the large majority of instances fails to write the two preceding complexes *a ma š - a - na* *líl-e*. Indeed, in at least three cases he writes only *mùš*, the first word of the refrain, and in at least two cases he even omits *mùš*. Only in the last line of the *ki-šub-gú* does he write as much of the refrain as A, omitting only *ba-ni-in-GAR*. The scribe of Aa, on the other hand, made it a rule to omit the entire refrain, beginning with *mùš*; he writes it only in the first and last lines, and even in these two cases omits *ba-ni-in-GAR*.

⁶⁹⁸ In all likelihood the *-na* of *a ma š - a - na* is merely a variant for *-ni*; cf. the comment on l. 19 and especially the variants listed on p. 10, where will be found the instances

Lines 3-6.—For the *e me*-SAL writings *u m u n* (l. 3) and ^d*m u l l i l* (l. 4) and the unexpected *e me*-KU writing *NIN* for *ga š a n* (ll. 5 and 6) cf. n. 694. The *-a* at the end of l. 4, like those at the ends of ll. 6 (*-r a (-a)*), 8, 10, 12, 13, 14, 16 (*n (i-) a*), etc., is the locative postposition corresponding to the *-a* of *t ù r - r a - n (i-) a* in l. 1. In l. 6, if the translation “their” for the *-bi* of *é - bi* is correct, does it refer to the people of Sumer?

Lines 9-10.—Note that in ll. 9, 30, and 34 *m u l u* refers to a female deity and in l. 32 to a male deity. The translation assumes that *m u l u* is used in these four cases more or less as a synonym for *u m u n* and *ga š a n*.

Lines 11-12.—For the writing *NIN-* instead of the expected *ga š a n-* cf. n. 694.

The genitive complex *g a - š a - a n - n a* (< *g a š a n - a n - a (k)*), since it is the subject of two transitive verbal forms, might have been expected to be followed by the syllable *-k e₄*, which represents the combination of the *k* of the genitive particle with the subject element *-e*; cf. ll. 7, 9, 10, etc. and especially ^d*g a - š a - a n - m a ḥ - e* (l. 8), ^d*z u e n - e* (l. 14), and ^d*g a - š a - a n - g a l - e* (ll. 15-16).⁶⁹⁹ Similarly the syllable *-k e₄* might have been expected to follow ^d*d u m u - z i - a b z u* (l. 33).⁷⁰⁰

Line 14.—If the *-g ál* of *é - k i š - š i r₅ - g ál* is to be equated with the Akkadian *bašû*, there is the possibility that we have here another example of an *e me*-KU writing for an expected *e me*-SAL writing (i.e., *-g ál* for *-m a - a l*).⁷⁰¹

Line 18.—The name ^d*a m - a n - k i*⁷⁰² does not mean “the wild ox of heaven and earth,” as a synthetic and superficial analysis might suggest, but in all likelihood *a m - a n -* is simply a variant pronunciation of *u m u n*, the *e me*-SAL form of *e n* (< *e w e n = e m e n*). The final *-k e₄* of

in which *e* and *a* interchange both when standing by themselves and when combined with the preceding consonant, as in *-bi* (i.e., *-be*) and *-ba*, *-de* and *-da*, etc. In the case of *a m a š - a - n a*, moreover, the pronunciation and writing of *-ni* as *-na* may have been due at least in part to the preceding three *a*-vowels of *a m a š - a -* as well as to the *-na* of *t ù r - r a - n a*.

⁶⁹⁹ On the other hand, in the case of ^d*n a n n a* (l. 13), ^d*š a r a* (l. 20), ^d*u₄ - s a ḥ a r - r a* (l. 21), and the other deities whose names end in a vowel, the latter absorbs the subject element. Note therefore that the name ^d*u₄ - s a ḥ a r - r a* is probably not to be analyzed as a genitive complex (with some such translation as “the day of dust” or “the dust storm”), since it is not followed by *-k e₄*.

⁷⁰⁰ Note that in l. 18 the syllable *-k e₄* of ^d*a m - a n - k i - k e₄* is omitted in one of the duplicates.

⁷⁰¹ Cf. n. 694.

⁷⁰² For the omission of the subject element in B cf. comment on l. 12 and n. 700.

urú-š i - b a^{ki} - k e₄ is grammatically unjustified; cf. l. 33 for another instance of the same phenomenon.

Line 19.—The goddess of Larak is usually designated as ^dg a - š a - a n - a š - t e ; the traces in A, however, point to a different reading. Note that in this line as well as in ll. 31 and 33 A writes - b a for the expected - b i ; the duplicates, on the other hand, write - b i in all the extant cases. It must be borne in mind that the sign BI, which is usually transliterated as b i , actually represents the syllable b e (cf. AS No. 8, pp. 3 ff.) and that the difference in the pronunciation of the signs BA and BI was by no means as wide as the customary transcription for the sign BI might lead one to conclude (cf. also n. 698).

Line 21.—If, as is not improbable, ^du₄ - s a ḥ a r - r a⁷⁰³ is merely a phonetic variant of ^di š ḥ a r a , our text would indicate that this deity had her main cult center in Umma.

Lines 24-25.—There is little doubt that ^da b - b a - ú is merely an orthographic variant for ^da b - ú , the deity mentioned immediately after ^db a - ú in, for example, SBH, p. 134, l. 37, p. 137, l. 47, and p. 140, l. 91, and BL, No. 101 obv. ii 5.⁷⁰⁴ The m a - g ú - e n - n a (-k) is mentioned in connection with Lagaš in VAS II, No. 2 iv 16, and BL, No. 175 obv. 26.⁷⁰⁵ That a m a - g ú - e n - n a existed in other temples is indicated by SRT, No. 1 iii 7.

Line 26.—Instead of - é - k u g - k e₄ one might have expected - é - k u g - g a - k e₄ . Does é - k u g refer to the é - s i l - s í r - s í r - r a of l. 27?

Line 27.—To judge from Gudea Statue E vi 16, the name of the temple was é - s i l - s í r - s í r . In our present passage the final - a may of course be the locative postposition.⁷⁰⁶ From the writing of the name in l. 57 of our text,^{706a} however, we may conclude that our scribe actually intended the name to be read é - s i l - s í r - s í r - r a , with a final - a .⁷⁰⁷

Lines 28-29.—The e m e - s a l reading for š i r . B U R . L A^{ki} is l a g a s a ; cf. VAS II, No. 2 iv 14, and CT XV, Pl. 22:3 and 25. That the name ended in a vowel in the e m e - k u dialect is indicated by the fact that the following

⁷⁰³ For comment on the grammatical construction of this name cf. n. 699.

⁷⁰⁴ Note the identification of ^da b u as well as ^dn i n g i r s u with ^dn i n u r t a in II R 57 c, ll. 72 ff. Cf. also SLT, No. 118:4 ff., where ^dn i n - g í r - s u , ^db a - ú , and ^da b - ú appear in the order indicated.

⁷⁰⁵ In the latter text g a l - at the beginning of the complex is no doubt miscopied for m a - .

⁷⁰⁶ The complex is parallel to t ù r - r a - n a ; cf. comment on l. 1.

^{706a} Cf. also [e - s i l - s í r] - s í r - r a , VAS II, No. 2 iv 15.

⁷⁰⁷ Grammatically, therefore, the complex reads é - s i l - s í r - s í r - a (- a) .

genitive particle regularly appears as -k (not -ak). In the syllabary material published to date the name is treated as ending in a final š, and if, as is not improbable, this was the labially characterized š, the following vowel was *u* rather than *a*; i.e., in the *e me -ku* dialect the name was pronounced *la ga šu* rather than *la ga sa*.⁷⁰⁸ In l. 29 *ḍma-ši-ši-bi* is the *e me -sal* form of *ḍg á - t ù m - d ù g - gi* (grammatically *ḍg a t u m d u g - e*); the *e me -ku* syllables *g á*, *t ù m*, and *d ù g* correspond to the *e me -sal* syllables *ma*, *ši*, and *šib* respectively. The equation (*e me -ku*) *t u (m) = (e me -sal) ši* may seem strange at first glance; it is an example of the consonantal changes described in *GSG* §§ 68–70.

Lines 30–31.—For the translation of *m u - lu* here and in l. 32 cf. comment on ll. 9–10.

Lines 32–33.—For *ki-nir-šà^{ki}* as the name of the cult center of *ḍd u m u z i a b z u* in the environs of Lagaš cf. *ḍd u m u - z i - a b z u ki-nir-šà^{ki} - ba*⁷⁰⁹ (*PBS X 4*, No. 6 obv. 19) and the line following, where the name reads *ki-nir-šà^{ki}*.⁷¹⁰ For the grammatically unjustified final -*ke₄* cf. comment on l. 18.

The reason why the scribe wrote *ba-ni-in-gar* (if the reading is correct) in these particular two lines and not in any of the other lines of the first *ki-šub-gú* is not quite clear. For the writing -*gar* instead of the expected -*mar* cf. comment on ll. 3–6 and n. 694.

For the omission of -*ke₄* after *ḍd u m u - z i - a b z u* cf. comment on l. 12.

Lines 34–35.—For the translation of *m u - lu* cf. comment on ll. 9–10. In l. 35 note that the *KI* of *ḍg a - š a - a n - m a r^{ki} - k e₄* is treated as a determinative, i.e., the goddess' name is *ḍnin(gašan* in the *e me -sal* dialect) -*mar*, not *ḍnin-mar-ki*; cf. *ḍnin-mar^{ki} - r a - k e₄* in *PBS X 4*, No. 6:9.^{710a} In l. 35 -*ka* might have been expected instead of -*ke₄* in *èš-gú-a-b-ba-ke₄*; cf. *ma (!) - g ú (!) - e n - n a - k a* (l. 25) and comment on ll. 1 and 3–6.

Line 36.—The analysis of the complex *ki-šub-gú(d)* (Akkadian *šêru*) still remains obscure.

⁷⁰⁸ In *DPr*, Nos. 41, 42, and 43, all of which are quoted by Deimel (*ŠL*, p. 147) in support of a reading *la ga sa* in the *e me -ku* dialect, the sign copied as -*sa* is actually -*ke₄*.

⁷⁰⁹ So; not, as might have been expected, with -*šà* -.

⁷¹⁰ Note that in *A* and *Aa* the determinative is placed after -*ba* - and not, as might have been expected, after -*šà* -.

^{710a} Cf., however, Thureau-Dangin, *La chronologie des dynasties de Sumer et d'Accad* (Paris, 1918) p. 27; the reduplicated *KI* in the example there cited is very probably nothing more than a scribal error.

Line 37.—For the writing -GAR in ba-ni-in-GAR cf. n. 694.

The translation assumes that mu-un-kúš-ù represents the grammatical mu-n-kušw-e,⁷¹¹ i.e., the third person singular present-future of the causative form of the root. For an analysis of the meaning of the root see comment on ll. 80–81.

Line 38.—As things now stand it would be futile to attempt a fuller translation of the line. For the writing -GÁL- instead of -ma-a-l- in nu-GÁL-la-àm cf. n. 694.

Line 39.—While the reading of giš-gi₄- as iz-gi₄-⁷¹² is now established by the variant izki(m)- (KAR, No. 100 ii 10), the reading of the following -GÁL is still uncertain.

Line 40.—To judge from the fact that anir (eme-SAL: ašer), when used alongside of ír (“weeping”), regularly follows the latter, we may conclude that anir denotes a severer form of lamentation.⁷¹³ In our case the translation “lament” seems to suit the sense; whether it represents the exact equivalent of ašer is not certain, however,

Since this second ki-šub-gú, like the first, is written in the eme-SAL dialect (cf. the writings ašer [ll. 40, 41, 42, etc.], šeb [ll. 48, 53, 59, etc.], kanag [l. 66], gašan [l. 71], and mulu [l. 72] for the eme-KU forms anir, sig₄, kalam, nin, and lú respectively), one might have expected the writing mar-ra for GAR-ra⁷¹⁴ in this line as well as in ll. 41, 44, and 48–62.

Note that gig-ga in ll. 40, 48, 49, etc. is an intransitive participle used as an ordinary adjective; the gig-ga of ll. 41, 44, 46, etc., as the variant gig-ga-àm indicates, is used predicatively.

Lines 42–43.—The complexes urú-zi-gul-la-na and urí^{ki}-gul-la-na are anticipatory genitives; a more literal translation would therefore read: “Of his righteous city,” “Of his Ur”

Lines 46–47.—As shown by the following line, where ⁴nan-na takes its place, the word ga-ša-a-n- (l. 46) is to be translated not “queen” but “lord.” The complex -mu-lu-ír-ri⁷¹⁵ is assumed to be a genitive con-

⁷¹¹ For similar possibilities, e.g., that the root transliterated as bad (Akkadian *nisá*) should be more accurately transcribed as badw, see *GSG* § 474 and *AS* No. 10, pp. 31 f.

⁷¹² It is not impossible, therefore, that the Sumerian word usually transliterated as giš-ḥur is actually to be read iz-ur₅, whence the Akkadian *uṣurtu*.

⁷¹³ Cf. *GSG* § 127.

⁷¹⁴ Cf. n. 694.

⁷¹⁵ More correctly the last syllable should be read -re. The sign ri could be read either ri or re at this period, although in the classical period it had the reading ri only; cf. *AS* No. 8, pp. 6 and 25.

struction with change of the vowel of the genitive particle -a (k) from a to e.⁷¹⁶ For the verbal form m u - u n - k ú š - ù cf. comment on l. 37. It may of course be taken as a passive; the translation of the two lines would then read:

Thy lament which is bitter—how long will thy weeping lord be grieved (by it)?
Thy lament which is bitter—how long will the weeping Nanna be grieved (by it)?

Lines 48–62.—The cities of Sumer called upon to utter a bitter lament are Ur^{716a} (ll. 48–50), Nippur (ll. 51–55), Lagaš (ll. 56–58), Isin (ll. 59–60), Uruk (l. 61), and Eridu (l. 62). Omitted for some unknown reason are Keš, Larak, and Umma, although these are listed in the first k i - š u b - g ú alongside of the others as “abandoned” and “given over to the wind.”

For the - g á l of é - k i š - š i r₅ - g á l (l. 49) cf. comment on l. 14.

In l. 50 è š - é - n u n - k u g refers to Ningal’s shrine in Ur.

If l. 51 goes with the preceding three lines, the k i - ù r is part of the temple complex of the Ekišširgal at Ur. If, however, it goes with the following four lines, the k i - ù r is part of the temple complex of the Ekur at Nippur. The latter seems the more likely, for in the Sumerian texts published to date the k i - ù r is regularly mentioned in connection with Nippur.⁷¹⁷ It is not altogether impossible, however, that every important temple had its k i - ù r.

In l. 52 the sign URÚ seems on the surface to be altogether meaningless.

In l. 54 m à - g i š - š ú - a is a shrine of Ninlil at Nippur; cf. e.g. *TRS* I, No. 9 vi 32 and 40; *ibid.* No. 48:28; *ibid.* No. 65:28; *PBS* I 1, No. 11:86; and (especially for the reading of the signs involved) *BIN* II, No. 24:28 and No. 25:28 (cf. also the photographs of No. 24 on Pl. LXV). Note that it seems to be written b a - g i š - š ú - a in *VAS* II, No. 25 i 7; for the interchange of g, m, and b in the pronunciation of the sign GÁ cf. *GSG* § 75.

Lines 65–68.—Note that in the Sumerian idiom m u - z u ì - g á l, “thy name exists,” and b à d - z u ì - í l (?), “thy walls have been raised high,” are treated as independent clauses. The infix - d a - in m u - d a - g u l - e n (l. 65) and b a - d a - t i l (l. 66) seems to qualify the meanings of the roots g u l and t i l; whether the translations “destroy” and “perish” render the exact meanings of these two roots when preceded by the infix

⁷¹⁶ For a parallel phenomenon cf. n. 698. Whether the consonant r influenced the change is a matter for future investigation.

^{716a} Note that A, on which our text is based, gives Ur first place, but Aa and Da, both from Nippur, give Nippur first place. This fact tends to indicate that the provenance of the Louvre tablet AO 6446 (=our A) is Ur; cf. also n. 800a.

⁷¹⁷ Cf. *SRT*, No. 13:23; *HAV*, No. 3:25; *SEM*, No. 77 obv. ii 3–4; etc.

- d a - must remain as yet undecided.⁷¹⁸ On the other hand, the infixed - e - d a - in b a - e - d a - T A R (l. 67) and b a - e - d a - t i l (ll. 66 and 68) is no doubt to be translated "from thee,"⁷¹⁹ although in the case of b a - e - d a - t i l the English equivalent of - e - d a - is difficult to express.

In ll. 67-68 is GIM to be read - d í m ? Cf. comment on l. 40.

Lines 69-70.—A more definitive translation of the synonyms m a r z a and m e is as yet impossible.

The locative infix - n i - , "upon it," is used regularly with the compounds š u — b a l , "to turn the hand (upon something)," and š u - b a l — a g , "to do the hand-turning (upon something)." However, it is problematical whether our scribe considered m e - z u , for example, to be a locative complex rather than the (logical) direct object (grammatical subject in our case).

Lines 77-79.—Although the general sense of the passage seems reasonably clear, the correctness of the translation is by no means certain. In b a - a - n - d i - n i - i b - g a r (l. 77) the infix - d i - (< - d a - under the influence of the following - n i -) qualifies the meaning of the root g a r . Whether the translation "was given over" for the verbal form is correct, however, must remain undecided.⁷²⁰

In l. 78 one might have expected the postposition - t a after - b a - a - n - d a ⁷²¹ - t i l - l a .

In l. 79 the postposition - e after u r i m ^{ki},⁷²² if the translation is correct, is the subject element.

The translation "to intensify" for the compound b a r — t a b (cf. also l. 188) is a reasonable guess based on the sense of the context. For the complex preceding the verbal form the reading a - n i r - r a of C and F rather than a - n i r of A was chosen, under the assumption that the b a r of b a r — t a b is the direct object and that the preceding a - n i r is related dimensionally to the verbal root. Nevertheless, it is to be noted that the locative

⁷¹⁸ It is to be noted that in numerous instances in our text, though by no means in all, the roots g u l and t i l are preceded by the infix - d a - ; cf. e.g. ll. 78, 108-9, 171, 250, and 261 with ll. 147-49. The problem involved must await a future investigation.

⁷¹⁹ For the problem involved in the pronunciation of the dentals in the postpositions usually transliterated as - d a and - t a cf. p. 7.

⁷²⁰ The infixed form of the verb is used consistently in this expression; cf. ll. 125, 135, and 338.

⁷²¹ For the use of - d a - with the root t i l cf. comment on ll. 65-68.

⁷²² Note that, although the complex is regularly written u r í (= š E Š . U N U) ^{ki} - m a when followed by the vowel a of a grammatical particle, when followed by the vowel e of a grammatical particle, as in our case, the scribe chose the writing u r i m (= š E Š . U N U) ^{ki} - e rather than u r í ^{ki} - m e .

postposition -a of a-nir-ra is not recapitulated in the verbal form ba-da⁷²³-an-ta b, although the postposition -e of ír-ri (l. 77) is taken up again by the -ni of the following verbal form.⁷²⁴

Lines 80-81.—The use of the future infinitives kúš-ù-dè and ù-nu-ku-ku-dè⁷²⁵ as parallels would indicate that at least one of the meanings of the root kušw⁷²⁶ is “to be grieved,” “to be harassed,” “to be wearied (by some persistent action or state),” etc.; the causative form of the root would therefore mean “to grieve,” “to harass,” “to make weary,” etc. Cf. also Kramer in *RA XXXVI* (1939) 73 (comment on ll. 214-17).

Lines 82-84.—For an analysis of the compound verb ír—še₈-še₈ see *AS No. 10*, pp. 18 f.

Line 85.—The verbal form im-da-ra-da-gá-gá, if the reading is correct, is unusual and difficult to analyze.

Lines 86-87.—As matters now stand, the meaning of the various complexes of l. 86 is too uncertain for any attempt at a translation of the line. Thus, if the word division proves correct, is balag-ír-ra-ki a musical instrument used in accompaniment to the lament, or is it the musical chant accompanying the lament?⁷²⁷ Is al-gar of the following complex a variant writing for ⁸¹³al-gar, a not infrequently mentioned musical instrument,⁷²⁸ or is al-gar-ra-a-ba a verbal form ending in the postposition -a-ba, “after”?

In l. 87 the translation assumes that tur-tur-bi is to be equated with the Akkadian *rabbiš*; there is some possibility, however, that i-lu-ma (?) -si-ga-tur-tur-bi forms a single complex, to be translated “its(?) . . . wail.” As things now stand, it is not clear just what complex is recapitulated by the infix -ni- of the following verbal form.

Lines 88-91.—Does “the storm,” if this translation of u₄-⁷²⁹ is correct,

⁷²³ The infix -da may recapitulate the -ta which according to the sense might have been expected to follow -ba-an-da-ti-l-la of l. 78; cf. comment on that line. A more literal translation of the verbal form may therefore be: “intensified because of him” (i.e., because of Nanna, whose land had perished).

⁷²⁴ Note too that in l. 188 the complex NE-MI-e di-n-na, which parallels the a-nir-ra of l. 79, can be taken as a locative complex only if it does not represent a genitive construction.

⁷²⁵ Note the variant writings for the final vowel. A writes it as e in kúš-ù-dè but as a in ù-nu-ku-ku-da, while C writes a and F writes e in both cases.

⁷²⁶ For this reading of the root cf. comment on l. 37.

⁷²⁷ Or does it refer to the individual uttering the balag-ír-ra?

⁷²⁸ If so, however, the -a- between -ra- and -ba seems difficult to explain.

⁷²⁹ The reading u₄- of A seems preferable to u₄-da of C, since the final a of u₄-da seems unjustified.

actually refer to an attack by the elements,⁷³⁰ or does it refer figuratively to the destructive forces that overwhelmed Ur and Sumer?

In ll. 88, 90, and 91 -m a - m a - a l - l a is the reduplicated intransitive participle (in the form x - x - a)⁷³¹ of the root m a l (= g á l in e m e - k u).⁷³²

In m a - l á - l á (ll. 88, 90, and 91) m a - represents m (u - ʔ -) a -, a combination of the thematic particle m u with the dative infix of the first person.⁷³³ A more literal translation of m a - l á - l á may therefore be: "was directed repeatedly against me."

In l. 89 s ú r (?) - s ú r (?) - a - m u - d è seems to consist of the reduplicated infinitive (in the form x - x - a),^{733a} the first person possessive pronoun, and the postposition - d è, i.e., the regular Sumerian construction approximating our temporal clause.⁷³⁴ However, since the reading of the first two signs is not quite certain and since the logical connection with the line following is not altogether clear, the translation is very doubtful.

In LÚ - n u - n u z - m è n (l. 90) the LÚ-⁷³⁵ seems, at least on the surface, to be used as a kind of relative pronoun.⁷³⁶ The same seems to be true of LÚ - n u - n u z - m è n, "as for me, the lady" (l. 249), and l ú - m u n u s - e,⁷³⁷ "the lady" (l. 255).

Lines 92-101.—The verbal form m a - m a - a l - l a (ll. 92 and 96) seems on the surface to correspond exactly to the - m a - m a - a l - l a of ll. 88, 90, and 91.⁷³⁸ Actually, however, it is a quite different form, probably to be analyzed as m (u - ʔ -) a - m a l - a, i.e., a verbal form consisting of the thematic particle m u -, the dative infix of the first person - ʔ - a -, ⁷³⁹ the root - m a l - (= - g á l - in e m e - k u), and the substantivizing particle - a.

⁷³⁰ Cf. e.g. ll. 173 ff.

⁷³¹ Cf. *GSG* § 146. Note that, while C writes the final *l* of the first - m a l -, A fails to do so.

⁷³² Ll. 88-169 are written in the e m e -SAL dialect, since they contain the direct speech of Ningal.

⁷³³ Cf. *GSG* § 563.

^{733a} Cf. *GSG* § 146.

⁷³⁴ Cf. *GSG* § 703.

⁷³⁵ One might have expected m u - l u - for LÚ-, since the passage is written in the e m e -SAL dialect (cf. nn. 732 and 694).

⁷³⁶ Cf. *GSG* § 274 for examples from the late post-Sumerian period.

⁷³⁷ The - e is the subject element.

⁷³⁸ Note that while for the latter C read - m a - a l - m a - a l - l a, the extant traces seem to indicate that for the former (i.e., for the m a - m a - a l - l a of ll. 92 and 96) C too read m a - m a - a l - l a, not m a - a l - m a - a l - l a.

⁷³⁹ It recapitulates the preceding m a - r a. For the contraction of m (u - ʔ -) a - to m a - see *GSG* § 563.

In ḫ é - e n - š i - a g - a n (ll. 93 and 97), as this verbal form is written in A, note the change of the *m* of the infix - *m* - š i - (< - *b* - š i -)⁷⁴⁰ to *n*, probably under the influence of the following sibilant, which is in part dental; in the variant ḫ é - i m - š i - a g of G and H this change has not taken place or at least is not indicated in the orthography. Note too that, while ḫ é - e n - š i - a g - a n of A is clearly the present tense of the verb, the variant ḫ é - i m - š i - a g, at least on the surface, seems to be a preterit. It is not altogether impossible, however, that the sign AG is in this case to be read a g a and that the variant, read as ḫ é - i m - š i - a g a, would represent the grammatical form ḫ e - b - š i - a g a (- *e* (n)).⁷⁴¹ Indeed the final - a n of what has been read above as ḫ é - e n - š i - a g - a n points to a similar conclusion, since only so can the change of the *e* of - e n to *a*⁷⁴² be explained.⁷⁴³

In b a - r a - b a - r a - è - e n (ll. 94 and 98) the first b a - r a - is the emphatic negative particle,⁷⁴⁴ while the - b a - r a - following consists of the thematic particle b a - and the infix - (n -) r a - used with verbs of separation.⁷⁴⁵

The meaning of u₄-TUR-bi- (l. 95) as "affliction" rather than the more obvious "young days," i.e., "days of youth," is a guess based on the context. For other examples of the complex cf. VAS II, No. 2 iv 43-44, and U 9364 (RA XXX [1933] 127 ff.) obv. 27. Because of the uncertain meaning of several of the signs, the translation of the remainder of the line is doubtful and obscure.⁷⁴⁶

For the reading mi- (not gi₆-) in l. 96, which is part of an e m e - s a l passage, cf. GSG § 75. Note that a - š e - i r - g i g seems to parallel

⁷⁴⁰ Cf. GSG § 503.

⁷⁴¹ For the absorption of the *e* of - e n by the preceding vowel of the root see GSG § 466; for the amissibility of the final *n* see GSG §§ 479 ff. and the list of phonetic variants, § 12 c on our p. 12.

⁷⁴² I.e., - a g a - (e) n > - a g a n, which is written -AG(= a g a) - a n. The change can hardly be due, as a superficial examination might suggest, to the initial *a* of the root a g, since in Sumerian retrogressive assimilation is the rule. Thus l. 106 has the verbal form ḫ é - e n - š i - a g - a n, while l. 107 has a verbal form ḫ é - e n - š i - d a l - d a l - e n (not - d a l - d a l - a n). However, A is by no means consistent in writing the *e* of a grammatical particle following the root written with the sign AG as *a*; cf. -AG-e n (l. 144) and -AG-e (l. 423). For other problems concerning the reading of the root written with the sign AG cf. AS No. 8, pp. 28 f.

⁷⁴³ As matters now stand with this passage (ll. 92-101) it must be admitted that, although the translation of the individual complexes seems more or less justified, the resulting connected translation is quite obscure and lends itself to numerous interpretations, none of which is altogether satisfactory.

⁷⁴⁴ Cf. GSG § 638.

⁷⁴⁵ Cf. GSG § 497.

⁷⁴⁶ Cf. ll. 118-19, which together parallel l. 95 to some extent.

u₄ - g i g - g a (l. 92); the reason for using the long form of the adjective in the one case and the short form in the other is not apparent.

In l. 100 the transliteration of the first sign of -MI-ù-na as mi (not gi₆) is based on the assumption that it represents mi, "night"; cf. comment on l. 96. The meaning attributed to LUL is merely a guess based on the context. Note that it seems to be parallel to m u - u s - l á - a - b i (l. 101), the e m e - SAL form for giš-lá, and that this latter seems to have the meaning "quiet" in the phrase giš-lá-ki-ná-da-na, "in the quiet of his sleeping-place" (CT XVI, Pl. 45, l. 116). Admittedly, however, giš-lá also has the altogether opposite meaning "strife"; at least on the surface, however, this meaning does not seem to suit the context. In b a - r a - m a (!) - m a r the translation assumes that m a - is grammatically m (u - ²) a -, i.e., the thematic particle m u - followed by the dative infix of the first person; cf. n. 733.

Lines 102-4.—For the postposition -a ke š (l. 102) cf. GSG § 339.

In l. 103 note that the sign NAM seems to follow -GIM;^{746a} for another possible example cf. l. 369. Whatever the meaning of the compound ki š u — a g turns out to be, the probability is that š u is the direct object of the root, while ki is related dimensionally to the latter; hence the use of the prefix i m - m a - (variant i m - m i -).⁷⁴⁷

In l. 104, if the word division and translation are correct, the verb is š u - a — g i₄, "to hand over," "to deliver." Is the infix -d a - in b a - r a - m u - d a - a b - g i₄ to be translated "from it" (i.e., "from fear")? Note too that the verbal form might have been expected to recapitulate the locative complex š u - a .

Lines 105-9.—The translation "wail" for DU-lum (l. 105) is no more than a guess based on the context. For -a ke š cf. comment on l. 102. For -GIM (l. 106) cf. n. 746a. For an analysis of ḥ é - e n - š i - a g - a n cf. comment on l. 93; cf. *ibid.* for the change (in A only) of the *m* of the infix - m - š i - (< - b - š i -) to *n*.

In l. 109 note that A uses the present tense of the verb, although it uses the preterit in the parallel form of l. 108; cf. the list of grammatical variants, § 3 a on p. 13.

Line 110.—For -a ke š cf. comment on l. 102.

Line 114.—Or should b a l - b a be translated: "in whose . . ."? Cf.

^{746a} Is -GIM here to be read - d í m ? Cf. n. 732 and comment on l. 40.

⁷⁴⁷ For a statement concerning the problems involved in the reading of the root written with the sign AG cf. comment on ḥ é - e n - š i - a g - a n (l. 93) and n. 742.

l. 95. For the change of the negative particle *n u -* to *n a -* before *m a* ⁷⁴⁸ cf. *GSG* § 630.

Lines 116-17.—Is *-š a g₅-g i-* (l. 116) the present-future active participle (< *š a g₅-e (d)*), ⁷⁴⁹ or is it simply a variant for *-š a g₅-g a -*? In *-ì-m e-n a-k e₄-e š* (A and E) note the seemingly unjustifiable *n*; the regular form is *-ì-m e-a-k e₄-e š* (F and H).

For the variants *EZEN* and *ì-z i-è m* (l. 117) cf. n. 732 and comment on l. 40.

Lines 118-21.—For *u₄-TUR-b i-* (l. 118) cf. comment on l. 95. Note that the “in” in l. 118 translates the locative postposition which should have followed the second of the two appositional complexes beginning with *é-* (ll. 118 and 119) but has been omitted since the latter ends with the enclitic *-à m*. ⁷⁵⁰ The correctness of the translation is indicated by the locative infix *-n i-* of *m u-n i-t ú m-t ú m-m u-u š* (l. 121).

ĜUR-BAD-a (l. 120) no doubt has a meaning paralleling to some extent that of *a-š e-ir* which follows; cf. *PBS* X 4, No. 1 i 20, where it is preceded by *ír*, *a-n ir*, and *š à-s ìg* (=Akkadian *zurub libbi*). ⁷⁵¹

Lines 122-23.—For *-LÚ-* (instead of the expected *m u-l u*) in ll. 122 and 132 cf. n. 735. For *-GAR-* (instead of *m a r*) in ll. 122, 125, 127, 129, and 135 cf. nn. 732 and 694. For the writing *-GIM* in ll. 123, 128-29, and 132 cf. n. 746a.

Lines 124-29.—The translation assumes that in ll. 126 f., which seem to contain a clause descriptive of the *Ekišširgal* (cf. l. 124), the complexes *LUL-e š* and *z i-d è-e š* modify *ḫ a-m a-n i-i n-GAR-ri-e š-à m* and that *d ù-ù-b i* and *g ul-l u-b i* together form the subject of this plural verbal form. ⁷⁵²

Lines 130-33.—If the reading and translation of l. 130 should prove cor-

⁷⁴⁸ From *m (u-) a*; cf. *GSG* § 563.

⁷⁴⁹ A more literal translation would then be: “As for the house which used to be the heart-soothing place of the black-headed people.”

⁷⁵⁰ The enclitic *-à m* cannot be followed by a postposition.

⁷⁵¹ The sign *ĜUR* of *ĜUR-BAD-a* is there miscopied as *ĜI*; for the correct reading cf. *SRT*, No. 40:8.

⁷⁵² It is not impossible that l. 126 merely contains a parenthetical statement and should be translated: “untrustworthily its building, trustworthily (i.e., long enduring?) its destruction.” Note, however, that in this case one might perhaps have expected *LUL-à m* (or *LUL-a*) and *z id-à m* (or *z id-a*) instead of *LUL-e š* and *z id-e š*; cf. l. 321. Moreover, what in that case would be the plural subject of *ḫ a-m a-n i-i n-GAR-ri-e š-à m*?

rect, *níg* of *-níg-dirig-* is used as a kind of relative pronoun,⁷⁵³ while *dirig* is the short form, i.e., that without the following *-a*, of the intransitive verbal adjective.⁷⁵⁴ In l. 133 one might perhaps have expected *m u - u n - g a -* (for *níg-GA-*) and *- m a - a l -* (for *-GÁL-*).⁷⁵⁵

The translation of l. 131 as well as its exact relationship to the lines preceding and following is quite uncertain. Moreover, there is the added complication of the variant *- m u - u n - s í r - s í r - s í r* (D, E, and H), a reading which, as matters now stand, is inexplicable.⁷⁵⁶

The sign *GI* of *sug-gi* (l. 133) may be a miscopy for *GI₄*; cf. l. 232, where all the extant texts including A have the sign *GI₄*. For the meaning of *sug-gi₄* — *k ú* cf. comment on l. 232.

Line 135.—For *b a - a n - d i - n i - i b - G A R* cf. comment on l. 77.

Lines 137-46.—To whom do the words *EN* (ll. 137 and 139) and *NIN* (l. 138) refer? They can hardly refer to Nanna and Ningal, since Ningal herself is speaking,⁷⁵⁷ unless one is to assume that in l. 138 alone she speaks of herself in the third person.⁷⁵⁸ For the postposition *- a b a* cf. *AS* No. 10, p. 31. In l. 139 the translation “overwhelm” for the reduplicated root *d í m* is a guess based on the context.⁷⁵⁹ Cf., however, the passage *u₄ - u r ú b a - d í m - d í m - m a - b a b a - s ì - s ì - g a - [b a]*, “after the cities had been overwhelmed, after they had been laid low,”^{759a} where the root *d í m* again parallels the root *s ì (g)*.

⁷⁵³ Cf. also the comment on *LÚ* of *LÚ-nu-nuz-mèn* (l. 90). Note, however, if *níg* is the relative pronoun, that one might have expected the *e m e - S A L* form *ág*.

⁷⁵⁴ *GSG* § 687. For another example of *níg-dirig* (?) see *VAS X*, No. 197 iii 15, where the meaning is uncertain. In *SRT*, No. 3 iii 13-14, however, we find a *níg-dirig-ga* (i.e., the long form of the adjective), for which the meaning “which is extra large in quantity” seems suitable.

⁷⁵⁵ Cf. nn. 732 and 694.

⁷⁵⁶ Just what may be involved in the tripling of the root is uncertain; cf. comment on l. 301.

⁷⁵⁷ An added difficulty, therefore, is the fact that the *e m e - S A L* forms *u m u n* and *g a š a n* might have been expected instead of *EN* and *NIN*.

⁷⁵⁸ Note too that, if the translation of l. 138 is correct, it is difficult to reconcile its statement that Ur had already been destroyed with Ningal’s plea to Anu and Enlil (ll. 147-49), which implies that Ur has not yet been destroyed.

⁷⁵⁹ Note the reduplication of the roots *s ì g* (l. 137) and *d í m* (l. 139); the translations “overcome” and “overwhelm” probably render not merely the meanings of the respective roots but also the repeated action implied by their reduplication.

^{759a} *SRT*, No. 2 obv. 1. This fragment is an extract from a composition consisting of close to 300 lines which laments a calamity that befell Agade during the reign of Naram-Sin; the first line of the fragment (i.e., the line quoted above) corresponds to approximately l. 90 of the composition. It is a misunderstanding (obviously very justifiable in this case) of the

In *i m - m i - i n - n e - e š - a - b a* (ll. 140 f.) the translation "command" for the root represented by *NE* is based on the assumption that the meaning of the latter might be expected to parallel to some extent that of the compound *á — á g* of l. 142. Is it possible that *NE* should be read *ne* and that the latter represents a combination of the pronominal element *n* - with the root *e*,⁷⁶⁰ "to speak," just as, for example, the verb *be*,⁷⁶¹ "to speak," resulted from the combination of the pronominal element *b* - and the same root *e*? Note, however, that, no matter what the reading of *NE* in this case may be, its object seems to be related to it dimensionally, although in the English rendering it is best treated as a direct object; hence the *- b a* (not *- b i*) of *g u l - g u l - l u - b a*, and hence also the dimensionally characterized thematic prefix *i m - m i* in *i m - m i - i n - n e - e š - a - b a*.⁷⁶²

In l. 143 the compound *gÁ - l a — d a g* (direct object[?] and verbal root) is, as the translation indicates, to be equated with the Akkadian *naparkû*. The compound *i m - š u b — a g* (l. 144), to judge from the context, has a similar meaning.⁷⁶³ In the verbal form *b a - r a - b a - d a - a g - e n* note the *- e n*, not *- a n*, and cf. comment on *ḫ é - e n - š i - a g - a n* (l. 93) and n. 742.

Lines 147-49.—In *ḫ é - m e - n e - d u g₄* the *ḫ é - m e -* is probably for the grammatical *ḫ e - i m - m a*; the *a* of *- i m - m a -* has become *e* under the influence of the following long open *e* of the dative plural infix *- n e -*.⁷⁶⁴

Lines 150-51.—In *b a - r a - b í - i n - š e d_x*, the variant for *b a - r a - m u - u n - ḫ u n* (l. 151), note that the root *š e d_x* is preceded by the dimensionally characterized thematic prefix *b í -*. A more literal translation of the verbal form would therefore read: "he did not . . . it (i.e., my heart) upon it (i.e., its 'It is good')."

Lines 152-54.—The uncertainty in regard to the meanings of *s a g - k i - a* (l. 152) and *e - n e - è m - k a - k é š - d a - b i* (l. 153) makes a fuller translation of these two lines inadvisable. For the *- GÁL -* of *b a - d a - GÁL - l a* (l. 152) cf. comment on l. 133. In *b a - a n - d a - d ú r - r u - n e - e š - à m* (l. 153) the reading of the sign *NE* as *ne*, which at least on the surface

meaning of this line that led Chiera to describe it as "a fragment of an ancient story of the creation of the world, which has later been dedicated to the king *dNaram-dSin*" (*ibid.* p. 12).

⁷⁶⁰ Note, however, that at least in the *e m e - k u* orthography one might have expected the resulting syllable *ne* to be written with the sign *NI*; cf. comment on l. 153.

⁷⁶¹ Written with the sign *BI*, which is to be read *be*; cf. *AS* No. 8, pp. 3 f.

⁷⁶² The subject of this plural verbal form is, of course, Anu and Enlil (cf. ll. 145 f.).

⁷⁶³ Cf. also l. 404.

⁷⁶⁴ Cf. *AS* No. 2, pp. 15 f., and *AS* No. 8, p. 5.

seems unquestionably correct, presents some difficulty, for the syllable *ne* resulting from the combination of the final *n* of a verbal root with the initial *e* of a following grammatical particle is regularly written with the sign NI.⁷⁶⁵

In l. 154 *úr ħé-im-ma-BU-BU*, to judge from the context, may describe some gesture of supplication, such as falling on the knees.

Lines 155-61.—Cf. ll. 145-51.

Lines 165-67.—For another example of *níg-ka* (l. 165) see l. 344. If the translation of ll. 166 f. should prove correct, the complexes *me-e* and *ur í^{ki}-mu* are related dimensionally to the verbal form, while *ħé-en-ga* is the direct object of the latter. A more literal translation would therefore read perhaps: "At me . . . they directed grief; at my Ur . . . they directed grief."

Lines 168-69.—In *nu-kúr-ru-dam* (variant *-da*) and *nu-bal-e-dè* (variant *-dam*)⁷⁶⁶ we may have the form *LAL-ed-am* which frequently takes the place of the finite future; cf. *GSG* § 689.

Line 171.—As the variant readings in H indicate, the final *-a* of the two verbal forms stands for the enclitic *-àm*. The exact force of the latter in this case is not clear.

Line 173.—For the reading, meaning, and grammatical analysis of *še-a-an-ša₄* cf. Poebel in *ZA XXXVII* (1928) 268 f. The refrain is frequently omitted in this and the following *ki-šub-gú*. Usually, though by no means in all cases, this seems to be due to lack of space.⁷⁶⁷

Lines 184-91.—Just what is involved in the insertion of *ku* between *a* and *-ma ħ* (l. 184) in the variants (cf. n. 200) is obscure. Perhaps *ku* is to be read *ku* and *a-ku* may therefore be another writing for *a-ga* and *a-mi-a* (= *agù*); cf. also perhaps ^d*a-ku*.

For comment on the compound *ur—kú* (l. 185) see *AS* No. 10, p. 40. For the construction of the complex *NE-MI-edin-na* (l. 188) cf. n. 724. For the compound *bar—tab* cf. comment on l. 79.

For *an-ne⁷⁶⁸-GÁN* (l. 190) (opposite *gi₆-ù-na*) cf. *SRT*, No. 1 iv 1, No. 6 iii 26, and No. 7 obv. 37 (duplicate of preceding). Cf. also *VAS X*, No. 200:3, where *an-ne-GÁN* is used as the opposite of *gi₆*.⁷⁶⁹

⁷⁶⁵ Cf. *AS* No. 8, p. 5.

⁷⁶⁶ Cf. n. 725.

⁷⁶⁷ Thus in lines such as 184-85 lack of space was undoubtedly the guiding motive. In lines such as 197-200, however, there seems to be sufficient space for the refrain, which is omitted nevertheless.

⁷⁶⁸ For the reading of the first two signs cf. the hitherto unintelligible *e-ne-GÁN* (*Gudea Cyl.* xi 27) used opposite *gi₆-a-na* (cf. also *gi₆-an-na*, *ibid.* xviii 8), a dialectal variant of *gi₆-ù-na* of the preceding sentence.

⁷⁶⁹ In this passage, if the complex is actually to be read *gi₆-an-ne-GÁN-ba* with the meaning "during day and night," the sign *GÁN* should represent a word ending in *b*.

Is *m u l* in l. 191 to be treated as a determinative, and should the translation of *mulu sa n_x - gi m* read "like twilight"?

Line 192.—For *ka - za l* cf. also comment on l. 274. For the reading *l u₆* for *gâl* in the combination *l ú - gâl^{lu}* cf. Falkenstein in *OLZ XXXVI* (1933) 302 f.; it seems not unlikely therefore that the word for "South Wind" too should be read *l u₆^{lu}*.

Lines 195-96.—For the *gi š - bú r - ra* as an instrument used in the hunting of gazelles see l. 220. For the translation of *ì - ba l - e* cf. l. 245. For *u r - k ú* cf. comment on l. 185.

Lines 201-2.—In l. 201 the addition of *- e š* to the first complex (cf. n. 218a) seems inexplicable; note too that the variant *- e* for *- e š* (cf. n. 218b) is not usual. In l. 202 the reading and meaning of the sign *NE* in the first two complexes offers too many possibilities for a reasonably safe translation. As the *u r í^{ki} - ma* of l. 204 indicates, the object of the verb *d u l*, *katámu*, "to cover," is expressed as a locative (not accusative) in the Sumerian idiom. The *ba - e* of *ba - e - d u l* and *ba - e - bú r* is merely a variant for *ba -*.⁷⁷⁰

Lines 208-10.—The translation assumes that the root represented by the sign *GAR* in *ba - da - ga r* is actually *ka r*; cf. the variant *- ka r* for *- ga r* in l. 210 and especially the two-line variant in *Aa* for l. 210, where *u₄ - u r u - da ba - a [n - d] a - ga r* seems to parallel *u₄ - d ù g ki - e n - gi - da ba - da - a n - ka r*.

Line 211.—Even if the meaning ascribed to each complex by the translation should prove correct, which is not very likely, the meaning of the line as a whole remains ambiguous. Note too that, if the *- ba* of *ba r - ba* represents grammatically *b (i -) a*, the complex is related dimensionally to the verbal form and is not, as the English rendering may suggest, a direct object.

Line 212.—If the translation of *g ú gi r - ga r* as "to lie prostrate" should prove correct, what is the grammatical analysis of this compound?

Lines 214-16.—If the translation of l. 214 is correct, the *- ma -* following *- e z e m -* seems unnecessary.^{770a} The complexes *sa g - ba l - e (!?) - e š ba - a b - ga r* (l. 214) parallel *za r - ri - e š bí - i n - d u₈* (l. 216) in meaning, although the particular meaning intended for the root *d u₈* in this combination must remain uncertain.⁷⁷¹ In l. 216 the reading *e š e m e n* is ascribed to the signs *E.NE.DI* (not *KI.E.NE.DI*), for, in spite of the fact that

⁷⁷⁰ Cf. *AS* No. 10, p. 56, n. 117.

^{770a} Note too the variant *- gi m -* (so actually on original), which seems quite inexplicable.

⁷⁷¹ For another example of *za r - re š - d u₈* see *VAS* II, No. 12 v 6.

BM syllabary 82-8-16, 1 gives the reading e š e m e n for KI.E.NE.DI, evidence from such texts as VAS II, No. 79 (cf. its bilingual duplicate S 526⁷⁷²), ll. 20 f., seems to point to the conclusion that the signs E.NE.DI alone (i.e., without a preceding KI) are to be read e š e m e n.⁷⁷³

Line 220.—For the g i š b u r r a -weapon see also l. 195.

Lines 221-22.—The translation “spear” rather than “long bow” seems more suitable to the context. For another instance where ^{tu}g₅NÍG-LÁ is found in connection with ^{is}g í d - d a see *SRT*, No. 1 ii 21 and 23. For i - g i₄ - i n - z u (l. 222) see also l. 308. The word ḫ a r i š t u m is an Akkadian loan word usually translated as “woman in labor.” In our case, however, if the reading and translation of the line should prove correct, the meaning “labor” seems more suitable.

Lines 225-26.—Instead of u₄ one might have expected u₄ - d è (grammatically u d - e) in l. 226, since it seems to parallel the second ^{is}t u k u l - e of l. 225.

Line 230.—The reading of ŠU.KALAG when equated with Akkadian *kirimmu* is given in the syllabaries as LI - r u ; whether the transliteration š u - k a l a g - k a l a g - g a - b i⁷⁷⁴ is correct, therefore, must remain uncertain. What, moreover, is the reading and meaning of ŠU.KALAG in the compound ŠU.KALAG - d u₈, “to pry open”?

Lines 231-32.—Although an analysis of the meaning and construction of the component parts of the compound SUG - g i₄ - k ú is as yet impossible, its meaning “to dissipate” is relatively certain. For in the parallel passage *PBS X 2*, No. 5 rev. 8: d í m - m a⁷⁷⁵ - n i ḫ é - s ù ḫ g a l g a - a - n i ḫ é - b i r - r i, “May his judgment be confounded; may his counsel be dissipated,” as well as in ll. 278-79 of our text, the compound SUG - g i₄ - k ú parallels the root b i r.^{775a}

Line 233.—If the translation is correct, d u m u - n a is an anticipatory genitive. Note that the postposition - t a might have been expected after i g i - n i ; cf. comment on ll. 237 f.

⁷⁷² Published in Samuel Alden Smith, *Miscellaneous Assyrian Texts of the British Museum* (Leipzig, 1887) Pl. 24.

⁷⁷³ For another example of this phenomenon cf. in BM syllabary 82-8-16, 1 (*ibid.* Pls. 25-26) the reading i z i with the meaning *išātum* for the signs KI.NE.

⁷⁷⁴ The - b i is the collective form of the third person possessive pronoun and refers to u m m e d a .

⁷⁷⁵ It is not impossible that d i m m a is the Akkadian *tēmu*, just as g a l g a (e m e - S A L m a l g a) is the Akkadian *milku*.

^{775a} Cf. also the comment on l. 133.

Line 236.—The final -a which the variant A has at the end of the verbal form seems to be unjustified.

Lines 237-38.—If the translation of the verbal form is correct, one might have expected -ni-ta instead of -na in the complex urú-na; cf. also comment on l. 233. Note too that the postposition -e in ^dningal-e (l. 238) seems quite unjustified, since Ningal is the subject of an intransitive verbal form. The sign IM of the variant -im-te-a- (for -dal-la-; cf. n. 283) is usually read ní. Note, however, the variant me-da (CT XV, Pl. 25:7 = K 41 [Society of Biblical Archaeology, *Proceedings XVII* (1895) Pls. I-II] obv. ii 10 = BL, No. 71:30), which seems to represent (i) mit(e-)a.

Line 240.—As a collation of the original of K shows, the first sign is actually PISAN+SAL (not, as might perhaps have been expected, PISAN+ERIN).

Lines 242-44.—The complex é-zi-ba (l. 243) is an anticipatory genitive taken up again by the -bi of ur-bi; the preceding appositional complex é-kiš-šir₅-gál-la seems also to be an anticipatory genitive. Indeed it is not impossible that even in the first appositional clause, ḥur-sa-g-sukud-du-šun-ute-gá-e, the final -e actually represents the genitive -a (k).⁷⁷⁶

For ur—kú cf. comment on l. 185.

Instead of the -ma of lú-ku₆-lam-ma (l. 244) one might have expected -e or -me, since the complex is the subject of a transitive verbal form.

For ušù-gín—ag (literally perhaps: “to make thirty shekels [of something],” with a meaning approximating “to hold in light esteem,” “to treat with contempt”) cf. AS No. 10, pp. 59 f.

Lines 247-48.—The sign AŠ at the end of each of the four clauses that constitute these two lines should, if the reading is aš, represent the contracted form of the postposition -šè. At least on the surface, however, a translation such as “to” or “for” seems out of place here.

Line 249.—For the LÚ of LÚ-nu-nuz-mèn cf. comment on l. 90. For ù- . . . ù- cf. GSG § 411.

Lines 254-56.—The exact logical connection between l. 255 and the passage following is not quite clear. In l. 256 note that one might perhaps have expected a word such as anir, parallel to the ír of l. 255; a-nir-èš-ur^{ki}-ḥul-a-na would then correspond to the ír-é-ḥul-a-na of the preceding line.

⁷⁷⁶ Note too that the variant é-zi-dè for é-zi-ba (cf. n. 291) can best be explained as representing the anticipatory genitive é-zid-a (k).

Lines 259-60.—For the translation of -di-mà as “who comes” cf. ll. 276 f., where it is found as a variant of -DU-ni.

Lines 265-66.—For the reading of -GIM, in these two lines as well as in ll. 272, 274-75, 299, 305, and 320, cf. n. 746a.⁷⁷⁷

Line 267.—For mu lu = *utullu* cf. e.g. A. T. Clay, *Babylonian Records in the Library of J. Pierpont Morgan*, Part IV (New York, 1923) No. 9:46.

Line 271.—For mu-un-gar (variant mu-un-kàr) as the eme-sal form of engar cf. Thureau-Dangin in *RA XXXIII* (1936) 111. For another mu-un-kàr (variant mu-un-ga), the eme-sal form of níg-ga(r),^{777a} cf. ll. 275 ff.

Line 272.—The ri of ^{is}al-e-ri- seems to be the same root as the ra of ḥa-ba-ra in l. 258.

Line 274.—To judge from the fact that ka-zal here seems to parallel kaš, it may be the name of a plant or plant product utilized perhaps for its exhilarating effect.⁷⁷⁸

Lines 275-82.—For mu-un-ga cf. comment on l. 271. In ll. 275-81 and 287 note the writing LÚ in A (cf. n. 367) instead of the expected mu lu and similarly in l. 277 the writing IGI in A for the expected i bi (so written in E, H, and N); for the problems involved cf. nn. 777 and 694. For the compound sug-gi₄—kú (l. 279) cf. comment on ll. 231-32.

Lines 283-85.—Is gi₄-in (ll. 283 f.) the reading (at least in eme-sal) for the ideogram DUMU.SAL? For me-li-e-a (l. 284) cf. Thureau-Dangin in *RA XXXIII* 109. In the numerous instances in our text where this word is found, a meaning such as “woe is me” seems to fit the context. Note that, if the translation of l. 284 is correct, one might have expected a plural instead of a singular verbal form. In l. 285 is gi₄ the same word as gi₄-in (ll. 283 f.)?

Lines 286-87.—For the restoration of these two lines cf. the variants of ll. 302 f. The line which M and N substitute for ll. 285-87 presents too many difficulties in reading and meaning for a reasonably adequate attempt at translation. It may be worth noting, however, that there is some possibility that BU (to be read sùš) — a g is to be equated with the Akkadian puš-šúšu.

Lines 288-93.—If the translation “into ruins” for UB-ḪAR-ra (ll. 288 and

⁷⁷⁷ Ll. 257-327, which contain the direct speech of Ningal, are written in the eme-sal dialect.

^{777a} Note that the Akkadian *makkuru* is derived from the eme-sal form of the Sumerian word.

⁷⁷⁸ Cf. also *PBS X 4*, No. 10 rev. i 11, where the same problem arises.

290) should prove correct, perhaps the reading of the complex is *ár-àr-ra*. In *ḥa-ba-ra-dù-dù-a* (ll. 289 and 291) the infix *-ra-*, "out," "away," etc., recapitulates the *-ta* of *urú-mu-ta* and *é-mu-ta*. The translation assumes that the reduplication of the root indicates the plurality of the subject. Cf. ll. 295 and 302, where, under what seem to be quite parallel circumstances, the unreduplicated root is used. For *ba-ug_s (!?) -ga-eš* of l. 293 the variant in N may read [*ba-bir-bir*]-*ri*; cf. l. 250.

Lines 295-96.—If the reading of the last sign in *ba-ra-dù-ù-dè* and *ba-ra-ma-ma-dè* and the translation of these two verbal forms should prove correct, they are to be analyzed as third singular present-future passives.⁷⁷⁹ It is not impossible, of course, that the final sign of each is to be read *ne* (instead of *dè*); the resulting *ba-ra-dù-ù-ne* and *ba-ra-ma-ma-ne* would of course represent third plural present-future active forms. What, however, would be the subject in that case?

In the second half of each of the lines I and M seem to have *é* where *urú* is expected and *urú* where *é* is expected. Just what is involved in these variant readings is not clear.

Lines 297-301.—For the possibility that the root *bad* should be more accurately transcribed as *badw* cf. n. 711. Note that the translation of the first parts of ll. 297-98 is based on a rather synthetic analysis which is far from satisfactory; especially far from reassuring is the translation "from its (Ur's?) place" for *ki-bi-ta*. The *-bi* of *-bad-du-bi* of l. 298 seems to refer to the "house"; does the *-bi* of the same complex in the preceding line refer to the "house" or to Ur? As for the relationship between the first halves of ll. 297-98 (the second halves are merely refrains) and ll. 299-301, it seems best to assume that, while the former are treated as independent complexes in Sumerian, they are best rendered in English as circumstantial subordinate clauses followed by the main and co-ordinate clauses in ll. 299-301. Thus, if all these assumptions prove correct, the sense of the passage freely rendered would be: When Ur and its "house" were moved from Sumer (since the people were forced into exile) the . . . (identity of the individual obscure) tore his hair, struck his chest, and wept bitterly.

For the writing *igi* in l. 301 instead of the expected *i-bí* cf. comment on l. 277. If, as is not unlikely, the writing *-zi-i-* in *mi-ni-ib-zi-zi-i-zi* is merely a variant form for *zi*, we have here what seems to be another example of the tripling of the root.⁷⁸⁰

⁷⁷⁹ I.e., in accordance with post-Sumerian system Aa; cf. Poebel in *AJSL* L (1934) 170.

⁷⁸⁰ Cf. comment on l. 131.

Lines 302-3.—Cf. comment on ll. 295 f.

Lines 308-10.—Just what is intended by the variants *uru-lu-lu*⁷⁸¹-*ka* and *uru-lú-ka*, “in the city of man” (for *urú-kúr-ra*; cf. n. 444), is obscure. For the translation of *é-ur₅-ra* as “curses,” a translation merely guessed at from the context, cf. perhaps the following passage with its variant *é-ùr-ra*:

*mu-gig-mèn^a urú-mà ur^b-me-en^c sila-mu^d gir₅-me-en^e
ki-íl-ki-NE-en^f-é-ama-u-gu-mà-ka é-ùr^g-ra-bi-me-en^h*

“I, the hierodule—in my city I am an enemy, in my streets I am a stranger;
The place of creation, the house of my mother, the begetter—I am its *accursed*.”⁷⁸²

Lines 311-14.—Just exactly what is intended by *ki-ba* (l. 311) is not clear. Instead of *na m-* (ll. 311-14) and *NIN* (ll. 312 and 316) one might have expected the *eme-SAL* forms *na-ám-* (cf. ll. 315 f.) and *ga šan*; for the problem involved cf. nn. 777 and 694.

Lines 315-16.—If the complexes *na-ám-urú-mu* and *na-ám-é-mu* have been correctly translated, the last syllable might have been expected to read *mà* (< *m(u)-a(k)*) instead of *mu*.

Lines 317-20.—In l. 318 *ba-mar-ri-na-* represents grammatically *ba-mar-en-a*, i.e., the relative form of the second person singular permansive of the passive, and its more literal translation reads: “thou which hast been made (into ruins).”

For the infix *-e-dè-* (l. 319), “alongside of thee,” cf. *AS* No. 10, pp. 20-22.

Line 321.—Cf. the contents of l. 126.

Lines 322-27.—If the translation “attacked and destroyed” for *ba-gul-in-ga-ba-ḥul-a-* (l. 325) is correct, we have here another case of “inverted” word order in Sumerian.⁷⁸³

For other examples of the word *adal(a m)* (l. 326) see *SEM*, No. 73:4, and *PBS* X 4, No. 3 ii 32; in the latter case it is the object of *du₄*, “to speak.”⁷⁸⁴ Perhaps it refers to some favorable divine command, directed in

⁷⁸¹ For the reading *lu₆* for *gàL* cf. comment on l. 192.

⁷⁸² *CT* XV, Pl. 8, ll. 1-2 (=A) = *ibid.* Pl. 24, ll. 9-10 (=B) = *VAS* II, No. 25 viii 56-57 (=C) = *BL*, No. 177 rev. 7-8 (=D). The passage presents some interesting variants: ^a B, C, and D omit entire phrase; ^b B, C, and D: *ur-ri-* (for *uri-*); ^c B, C, and D: *-mèn*; ^d B and D: *-mà*; ^e D: *-mèn*; ^f B, C, and D: *sig₇.ALAN* (note that *íl-ki-NE-en* gives us the *eme-SAL* rendering of the word represented by the ideogram *sig₇.ALAN*); ^g B and D: *-ur₅-*; ^h B and D: *-mèn*.

⁷⁸³ Cf. *GSG* § 100.

⁷⁸⁴ What, if any, is the relationship between our word and the *adalam* which is a synonym of *ibiš* (Akkadian *inanna*)?

our case against the evil wind. For the dative infix *-(e)-ri* (instead of *-(e)-ra*) cf. Kramer in *RA XXXIV* (1937) 122.

Lines 331-32.—The translation assumes that the first *a-gim* in each line⁷⁸⁵ is not to be equated in our case with the exclamatory *kî*, “how,” but that it is a complex consisting of *a*, “water,” and *gim*, “like,”⁷⁸⁶ also that the verbal form *dù-mu* (variants *dù-mu-un* and *dù-àm*)⁷⁸⁷ is an imperative. It must be admitted, however, that the figure of speech seems rather forced and that some other interpretation of the line is not impossible.⁷⁸⁸

In A note the unusual division of the grammatical *i-til-e(n)* into the syllables *i-til-en* instead of the more usual *i-ti-len* as well as the rather unusual writing of the syllable *-til-* with the sign *TI*.

*Line 333.*⁷⁸⁹—The second sign in the adverb *ì-NE-éš*⁷⁹⁰ (Akkadian *inanna*) is to be read *bí* (not *dè* or *ne*); cf. the variants *igi-éš* and *ì-NE-éš* (*PBS X 4*, No. 1 ii 18, and *STVC*, No. 66 i 16).

To judge from the fact that *ì-e-àm-mú* seems to be parallel to *ì-til-en* of the preceding line, it may represent grammatically *i-mú(-e(n))*,⁷⁹¹ i.e., the second person singular permansive of the intransitive. As the doubling of the *m* indicates, the stress was on the syllable preceding *-mú*, and the seemingly pleonastic *ì-e-àm* for *ì-m* may represent an attempt to approximate the actual pronunciation demanded by the rhythm of the line.⁷⁹²

Line 338.—The translation of the first half of this line is justified if, as

⁷⁸⁵ Cf. also ll. 334, 336, 338, 346, and 348.

⁷⁸⁶ Note that *SBH*, No. 83 rev. 19-20, reads

š à - z u a - g i m d ù -
ù b - k a k i - m a m e (! ?) - e (! ?)

The traces in the copy, however, do not point to the restoration *me-e*. In *SBH*, No. 67 rev. 16 ff., on the other hand, the *a-gim* of *a-gim dù-mu(?)* is translated by *kî-ì*.

⁷⁸⁷ *D ù - à m < d ù - a b < d ù - i b ?*

⁷⁸⁸ Cf. for example the words *š à - z u a - g i m t ú m - m u - u n*, addressed by the gatekeeper of the nether world to Inanna, which seem to be best translated: “How has thy heart led thee (on the road to the nether world)?” See Kramer in *RA XXXIV* 104, l. 83.

⁷⁸⁹ Cf. also ll. 335, 337, 345, 347, and 349.

⁷⁹⁰ The last sign may also be read *-šè*. In our case the reading *-šè* was chosen, since there are some strong indications that *ì-bí-šè-gim* is actually a contraction for *ì-bí-šè a-gim*; cf. the variants *ì-bí-šè a-gim* in C (n. 553) and *ì-bí-šè(!)-e-gim* in E (n. 565).

⁷⁹¹ Note that in A the variant reading ends in *-un* (*<-en*).

⁷⁹² For another example of seemingly pleonastic writing cf. Kramer in *RA XXXIV* 117.

seems not unreasonable, it is parallel to the first half of the preceding line. Note, however, that, if the translation is correct, the infixes -di-ni-seem superfluous.⁷⁹³ It is not impossible that N, which omits the second é, has the preferable reading and that the translation should read: "Thy house has been given over to tears."

Line 339.—For a possible analysis of mušen as a compound whose second component šen is a substantive corresponding to the eme-ku nin cf. Poebel in *ZA XXXVIII* (1929) 85 ff.

Line 343.—For the probability that ír-šà-ne-š₄ is a genitive construction (the loan word in Akkadian should therefore read *iršanešakku*) cf. Langdon in *RA XXXIII* 195 f.

Line 344.—For another example of níg.ka cf. l. 165.

Line 346.—For another example of šà-BU-ga ba-a-n-dù cf. *PBS X* 4, No. 6 rev. 40, where the sign šà is probably to be restored. The translation of šà-BU-ga as "pasture" is suggested by the equation šà-sù-ga = *mêrânu* in *SBH*, No. 60 obv. 9-10.

Line 348.—For ħi-li-a cf. Kramer in *RA XXXIV* 119.⁷⁹⁴

Line 350.—It is not impossible that the first two signs read uzù-ga, "in the shrine." As the postposition -e after šu-luĥ shows, the compound ki-ág takes not a direct object but one that is dimensionally related to it.

Line 352.—For šà-qad-lâ see also *SRT*, No. 44 obv. ii 2.

Lines 355-57.—For a-ĥu⁷⁹⁵ (l. 355) as part of the temple complex cf. *SBH*, No. 9 obv. 55 and No. 10 obv. 56. Note that the logical subject of nu-mu-ni-in-dùg-eš and nu-mu-ra-a-n-tuku-uš seems to be ukù-sag-gíg-ga of l. 357. In l. 356 how is the -a of *NAR.BALAG-a*⁷⁹⁶ to be explained?

Lines 359-60.—In ba-e-da-a-n-tu the translation assumes that ba-e- is merely a variant for ba-⁷⁹⁷ and that in the meaning "to turn (something) into (something)" the root tu is preceded by the infix -(n-)

⁷⁹³ Has the scribe been confused by the usual expression ír-ri ba-a-n-di-ni-i b-gar (cf. ll. 77, 125, and 135)?

⁷⁹⁴ For the reading li of the sign LI in ħi-LI-a cf. Thureau-Dangin, *Rituel accadiens* (Paris, 1921) p. 94, n. 3. In my "Inanna's Descent" study this note was unfortunately overlooked.

⁷⁹⁵ Note, however, that E seems to have an entirely different reading.

⁷⁹⁶ That *NAR.BALAG* denotes a certain kind of music or song rather than a musical instrument seems to be indicated by ll. 359 f., where it is parallel to li-du.

⁷⁹⁷ Cf. *AS* No. 10, p. 56, n. 117.

da ; cf. comment on ll. 374 f. In èn-tukum-šè-sar, èn—šè may be identical with the interrogative pronoun èn—šè, “till when.”

Line 362.—If the compound šu—bu is involved in nu-mu-ra-šu-bu-e the expected form would read šu nu-mu-ra-bu-e.

Lines 365–66.—The general implication of these two lines, obviously enough, is that Ningal was not presented with her fish and bird offerings. The correctness of the grammatical analysis of the two lines assumed by the translation is of course by no means certain.

Lines 369–72.—For another example of NAM (if the reading proves correct) following GIM see l. 103.

If in l. 370, as the translation assumes, Ur is the subject, it might have been expected to read urim^{ki}-e. As for the verbal form, it is not unlikely that the root kin belongs to that class of verbs which forms the present-future by reduplication of the root and dropping of the final consonant if the root ended in one; -KIN-KIN is therefore probably to be read -ki-ki.

In l. 371 the translation “to stretch” for the root ša is merely a guess based on the context.

Lines 373–75.—In l. 373 one might have expected the substantivizing particle -a- before -me-en in ba-ra-è-me-en. In ba-e-da-gub⁷⁹⁸ (l. 374) and ba-e-da-sá (l. 375) the translation, which is by no means certain, assumes that ba-e- is merely a variant writing for ba-; i.e., it does not treat -e-da- as a dimensional infix with some such meaning as “against thee” or “from thee.” Note too that, if the translation “wilt thou stand aside” is correct, ba-e-da-gub is a present-future, and grammatically the last two syllables might therefore have been expected to read -gub-e(n),⁷⁹⁹ which would usually be written as -gub-bi-en (or -gub-bi) or -gub-bu-un (or -gub-bu).⁸⁰⁰

Lines 376–77.—It is very strange that A has h é-me-en-na in l. 376 and h é-me-en in l. 377, while in N the reverse seems to be the case. Since the two lines seem to be quite parallel in construction and the substantivized form seems to be the more correct, the reading h é-me-en-na has been preferred in the transliteration.

⁷⁹⁸ This reading was chosen as the preferable one because it seems to be parallel with ba-e-da-sá of the line following. A, on the other hand, reads ba-gub-bi-me-en, “(How long) wilt thou be one who stands aside?” Is the *i* (really *e*; cf. AS No. 8, pp. 3 f.) of -bi- a variant of the expected substantivizing -a-?

⁷⁹⁹ I.e., according to post-Sumerian system A; cf. Poebel in *AJSL* L 170.

⁸⁰⁰ Is it possible that *gub* has here the value *gub* ? The problem does not arise in the case of ba-e-da-sá, since the root there ends in a vowel and -sá may represent grammatically -sá (-e(n)).

Lines 378-84.—Lines 378-80 seem to be without predicate. Is one perhaps to understand an exclamatory word or phrase such as “Back!” or “Return!” with each of the six parallel phrases that constitute the three lines? Or are the verbal forms in ll. 381 f. to be brought into some relationship with each of the six phrases, despite the fact that on the surface at least this does not seem readily feasible?

In ll. 383 f., if the translation “may he return” for ḫ a - r a - a b - g i₄ - g i₄ proves correct, Enlil is the subject (not Anu and Enlil).^{800a}

Lines 388-414.—In l. 388 the meaning “alas” for e (?) is a guess only. For u r - a = *mīḫariš* cf. *SBH*, No. 71 obv. 16-17, and note that the duplicate *BE* XXIX, No. 2:19, has the variant u r - b i.

As n. 650 indicates, the translation assumes that the sign transliterated as *ri* (ll. 390 ff.) is actually a “ditto” or “repetition” sign, i.e., a sign which indicates that some preceding line or phrase which has more or less the character of a refrain is to be inserted in the position indicated; cf. e.g. the “ditto” sign in AO 4331+4335 (G. Cros, *Mission française de Chaldée. Nouvelles fouilles de Tello* [Paris, 1910-14] p. 206).⁸⁰¹

In l. 390, if the translation is correct, the verbal form might have been expected to begin with the thematic particle *im-mi-* or *bí-* instead of *ba-*; cf. l. 406. The postposition *-e* at the end of each complex in ll. 391-92 is the subject element. In l. 398 the word division is very uncertain.

A more literal translation of the eight parallel complexes that constitute ll. 400-403 would read “the mother-not-knowing storm, the father-not-knowing storm,” etc. For the reading of the sign *SAL+KU* (l. 402) as *nin_x* (i.e., the same pronunciation as that for the sign *SAL+TÚG*, “queen”) cf. the variants *du mu - ni - na - ka* (*VAS* II, No. 94:16) and *du mu - SAL + KU - a - ka* (*ibid.* No. 95:16). That the sign in the last quotation is really *SAL+KU*, “sister,” and not *SAL+TÚG* is proved by the line that follows, which reads *du mu - si - sa - ka* in No. 94 and *du mu - še š - a - ka* in No. 95. For *im-šub-ba* (l. 404), which seems to be a complex whose second

^{800a} The fact that A (provenance unknown) mentions Ur alone in the restoration prayer, while C and N both from Nippur add Nippur and Isin to Ur, again leads to the conclusion that A's provenance is Ur; cf. n. 716a.

⁸⁰¹ Cf. Poebel in *ZA* XXXVII 169 ff. Note that if this suggestion should prove correct it would solve the problem of the hitherto inexplicable *-ri* in such passages as *VAS* II, No. 12 i 1-5; *ibid.* No. 25 i 5-15, ii 48 ff., and iv 49 ff.; *SBH*, No. 14:1, 3, 38, 40, and 42; *ibid.* No. 82 rev. 2-6; 29615 (= *CT* XV, Pls. 7-8) ll. 6-12; perhaps, too, *VAS* II, No. 32 rev. 4, 6, 8, 10, 12, and 14; *ibid.* No. 33 (left column); 29623 (*CT* XV, Pls. 12-13) l. 24 (= *IV R* 28, No. 4 rev. 4-5); “Gilgamesh and the *Huluppu*-Tree” (reconstructed text in *AS* No. 10, pp. 2 ff.) l. 51.

part is a passive participle, cf. l. 144.⁸⁰² In l. 406 the exact meaning and force of the passive participle $-d u g_4 - g a$, which seems to be used pleonastically in $u_4 - h u l - g i g - d u g_4 - g a$, is still uncertain. In l. 408, if the translation is correct, one might have expected the postposition $-š è$ following $i g i - z u$. There is the possibility, of course, that the verb is to be taken as the compound $i g i - d u_3$; if so, however, the meaning of the line escapes me. In l. 410 should the translation read: “. . . the living creatures of heaven and earth *and* the black-headed people”? For a thought similar to that expressed in l. 413 cf. Job 3:6.

Lines 416-20.—The translations of ll. 416 and 418 are quite doubtful. In addition to the fact that the reading of several of the signs is uncertain, there may be at least some possibility that $u_4 - u l$ has a meaning such as “the attacking storm” and that $u_4 - k ú r - r a$ has a meaning such as “inimical storm.” Moreover, l. 416 seems to be without a predicate. Is it possible that the $-š è$ (?) at the end of this line relates it dimensionally to $m a - r a - a n - t ú m$ of l. 420 in the same way that the $- t a$ (?) at the end of l. 418 seems to relate that line to this verbal form?

Line 423.—For some of the problems connected with the reading of the root written with the sign AG cf. comment on ll. 93 and 97 and n. 742.

Lines 427-35.—Because of their broken state it is futile to attempt to reconstruct the interrelations of ll. 427-29. The $- b i$ of ll. 429-31 and 433 is treated in the translation as the possessive pronoun referring to $k a l a m$ of l. 427. In l. 435 the $- z a$ at the end of the complex $u r ú - . . . - z a$ is treated in the translation as a variant of $- z u$. The $- e -$ of $m u - e - i - i$ seems to be the accusative singular of the second person; cf. *AS* No. 10, p. 30.

⁸⁰² Note that the relationship between $u_4 -$ and the complexes $- d a m - i m - š u b - b a$ and $d u m u - i m - š u b - b a$, which the translation renders by the phrase “on account of,” is not expressed in Sumerian; cf. *GSG* § 719.

PLATES

Ni 2780

LEFT EDGE

OBVERSE

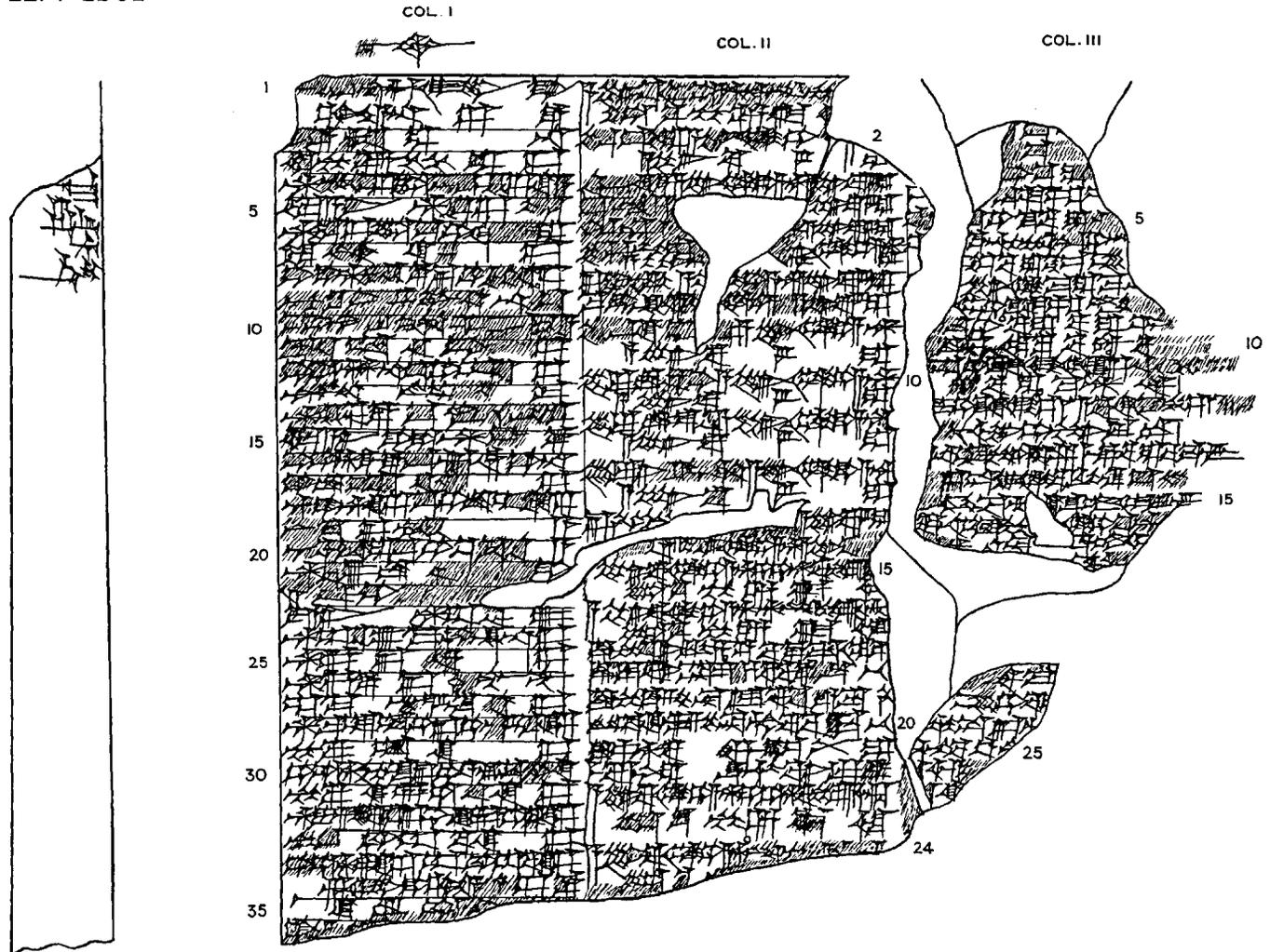
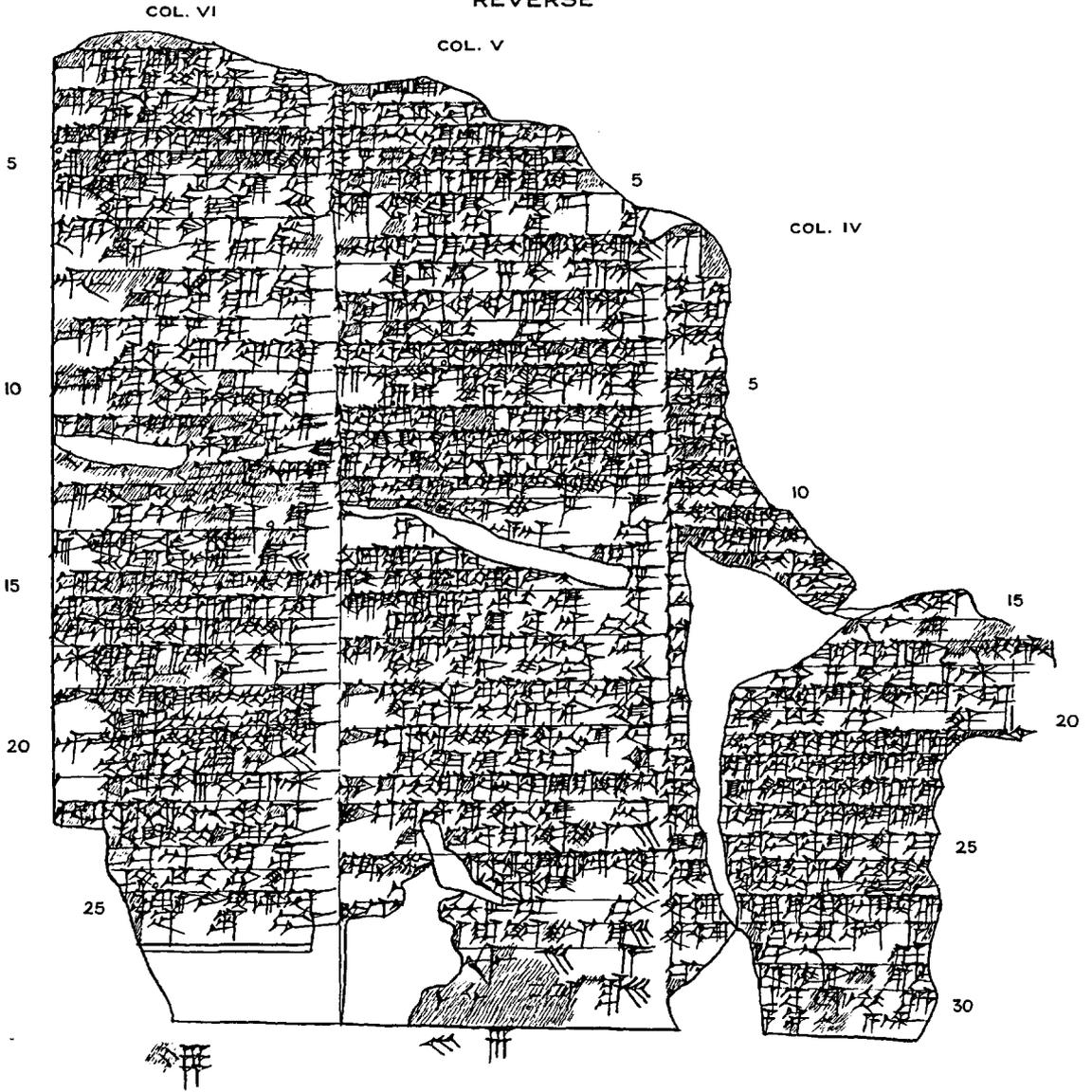


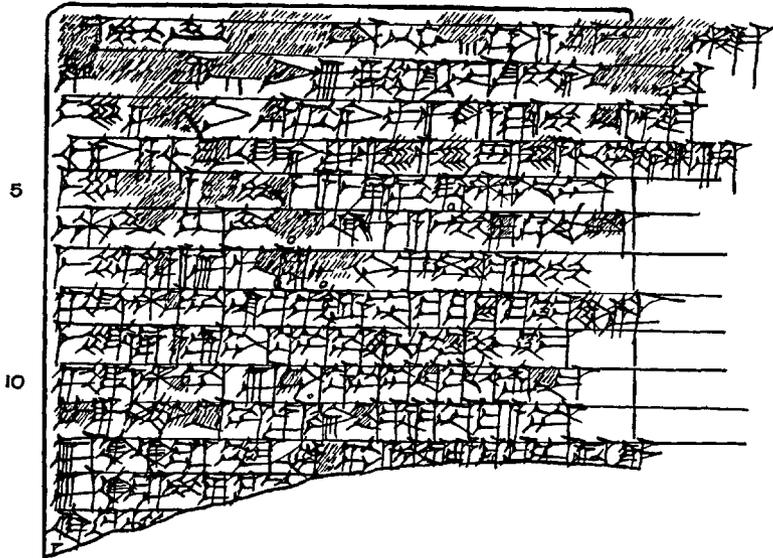
PLATE II

Ni 2780
REVERSE



Ni 2401

OBVERSE



REVERSE

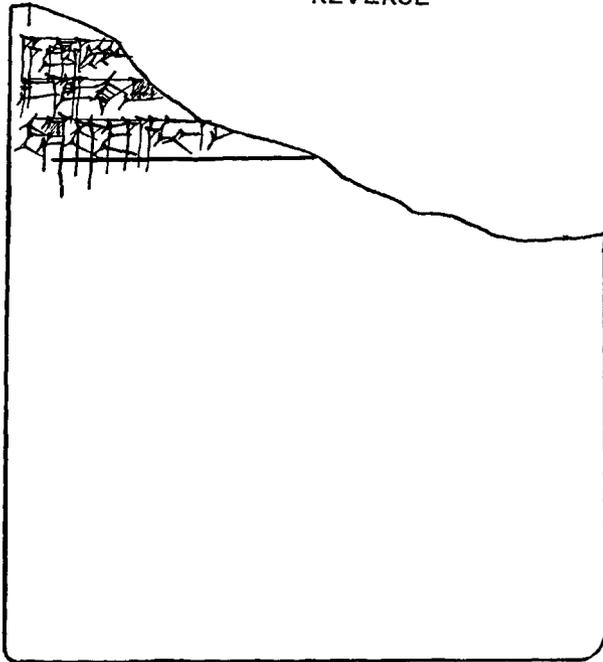


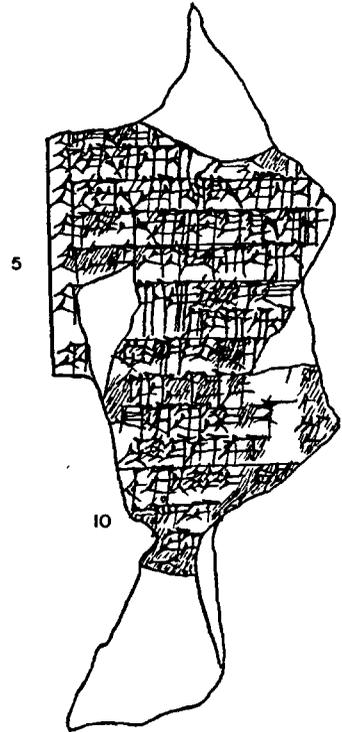
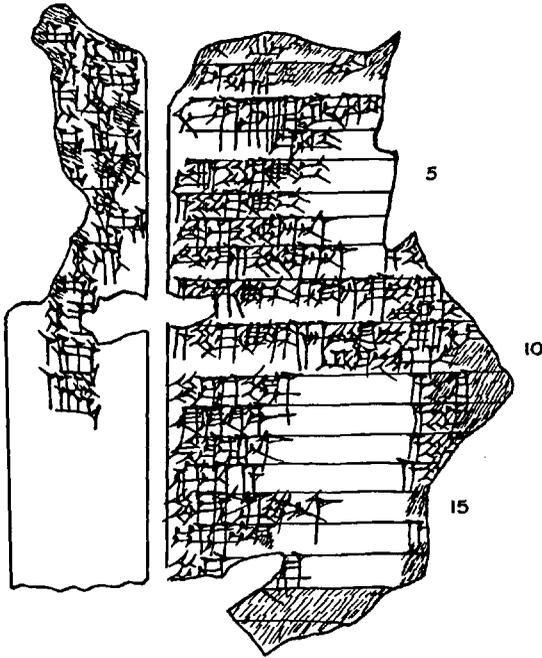
PLATE IV

Ni 3166

LEFT EDGE

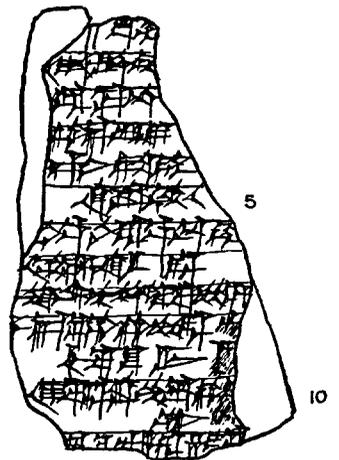
OBVERSE

REVERSE



Ni 2911

REVERSE



Ni 4024

OBVERSE

REVERSE

