SUMERIAN LITERARY AND HISTORICAL INSCRIPTIONS

by
WILLIAM W. HALLO

with the assistance of
HAROLD TORGER VEDELER

edited by
MARK E. COHEN
and
ULLA KASTEN

New Haven and London, Yale University Press
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ACKNOWLEDGMENTS

While collecting the previously unpublished copies of texts for this volume, we realized that many of the copies had been drawn long ago by a number of scholars and collected by William W. Hallo for his planned volume on Sumerian Literary Texts in the Yale Babylonian Collection.

Most of the copies drawn and inked by William W. Hallo himself had already been published in his earlier articles and books. However, a number of previously unpublished penciled copies by W. W. Hallo were inked by Harold Torger Vedeler and are included in this volume.

The following list indicates the copyists by text numbers:

William W. Hallo
William W. Hallo and Torger Vedeler
Nicole Brisch
Mark E. Cohen
Tikva Frymer–Kensky
Shin Teke Kang
David D. Reisman
Ferris Stephens
Marc Van De Mieroop
Torger Vedeler

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The abbreviations in this volume follow The Assyrian Dictionary of the Oriental Institute of the University of Chicago.
FOREWORD


Inspired by Kramer’s conviction that progress in the reconstruction of Sumerian literature would be achieved only if the task of editing the sources was spread among many hands, Hallo contributed Yale manuscripts to the research of others or allowed them to use sources that, no doubt, he would have liked to edit himself. In the introduction to his collected essays, The World’s Oldest Literature: Studies in Sumerian Belles-Lettres (Leiden, 2010), xi-x, he listed some two dozen scholarly publications that used Yale manuscripts during his years as curator, breaking with a well-established tradition in the discipline whereby senior scholars kept important groups of manuscripts for eventual publication and blocked others from consulting them.

Throughout his singularly productive career as a scholar, educator, editor, administrator, and college master at Yale, Hallo intended that his own copies of Sumerian literary manuscripts in the Yale Babylonian Collection, together with copies of Yale sources by students and colleagues, would be collected and published or republished in a single volume in the Yale Oriental Series. Since an undertaking of that magnitude proved beyond his strength in his retirement (2002), a former student, Torger Vedeler, with support from a Mellon Research Grant, began the task of finishing the copies, but at Hallo’s death in 2015 much remained to be done.

Ulla Kasten, Associate Curator of the Babylonian Collection, undertook to collect and bring order to the scattered copies and notes; without her energy, editorial skills, personal engagement, and detective work the present volume would not exist. Our decision to publish the copies in their present form
and to omit copies already published elsewhere was motivated by our desire to bring the work out in a timely fashion. As Kramer’s and Hallo’s work shows, advances in deciphering and understanding Sumerian literature during the half century these copies have been in preparation owe far more to prompt publication than to protracted delays in the hope of chimerical definitiveness or unattainable perfection.

The final, decisive step in the evolution of *Yale Oriental Series* 22 has been Mark Cohen’s dedication to completing it. This entailed several long stays in New Haven in the midst of many other obligations, as well as much tedious labor to finish the plates and catalogue. I trust that cuneiformists everywhere will join me in thanking these collaborators for their selfless commitment to this project of our long-time friend and colleague.

Benjamin R. Foster
INTRODUCTION

Habent sua fata libelli “Little books have their histories/fates” — a quote often attributed to Horace, although probably it was written by Terentianus Maurus about two millennia ago. And so it may be said of the present volume, though most of its contents precede them by almost two more millennia. The history of the texts have been traced in some detail in the Preface to my The World’s Oldest Literature: Studies in Sumerian Belles-Lettres (2010) and need not be repeated here. That volume may serve as a companion to the present one as it offers my efforts to place many of the texts published here in their literary and historical contexts. Other efforts by other collaborators are acknowledged in the Catalogue that follows.

This volume has a long history. In 1960 and 1961, while serving first as instructor and then assistant professor of Bible and Semitic languages at Hebrew Union College: Jewish Institute of Religion in Cincinnati, I spent the two summers at the Yale Babylonian Collection. My principal object was to find unpublished texts illustrating my theory on “the Sumerian amphictyony,” which I had presented at the American Oriental Society meeting in Toronto and which was later published in the Journal of Cuneiform Studies (JCS 14 [1966] 88–114). Opening drawer after drawer, I became so familiar with the typical physical appearance of the bāla-texts that I ended up identifying a large number of Babylonian Collection texts, as well as Hartford seminary texts (then held at Yale, now at Andrews University in Berrien Springs, Mich.) that clinched my whole argument. At the same time I came to appreciate the enormous extent and diversity of the Yale Babylonian Collection or rather the various sub-collections constituting the collection. I also became acquainted with Ferris J Stephens, the curator of the collection and, to a lesser extent, with Albrecht Goetze, the Laffan Professor of Assyriology and Babylonian Literature.

The following year, Professor Goetze invited me to Yale as assistant professor of Assyriology and associate curator of the collection, succeeding Stephens, who was about to retire. Although my six years in Cincinnati had been extremely happy, I knew I could not pass up this opportunity to move into the “big time.” I received warm congratulations from my Assyriological colleagues, none more meaningful than those of Samuel Noah Kramer. “When you get there,” he told me, “be sure to look into the Sumerian literary texts.” He knew whereof he spoke, for some years earlier he had been invited to the collection by Goetze to catalogue and identify its Sumerian literary texts. This he did to perfection, leaving behind a handwritten checklist of many pages, enumerating and identifying some hundreds of literary texts in Sumerian or, occasionally, Sumerian and Akkadian. Apart from scattered publications in early volumes like BIN 2 (1920) and BRM 4 (1923), none of these had been published with the notable exception of hand-copies prepared by Stephens and included by Kramer in his editions of Gilgamesh and Huwawa (JCS 1, 1947), Inanna’s Descent (JCS 4, 1950), and The Lamentation over the Destruction of Ur (1940), as well as by Adam Falkenstein in his editions in Sumerische Götterlieder (1959–60) and “Sumerische religiöse Texte” (ZA 55 [1963] 11–67). The rest thus represented arguably the largest hoard of Sumerian literary texts remaining to be published in any one collection—and
more than one copyist could handle. For the record, the texts already published by me are not included in this volume.

Given my interest in literary texts with historical significance in general and my specific involvement with royal hymns in particular, I decided to concentrate on “Sumerian royal hymns and related genres in the Yale Babylonian Collection,” which became the working title of the volume I embarked on, confident I could finish it in relatively short order. But as happens so often, it proved easier to find a title for the volume than to complete it, and it was only my retirement from forty years of teaching at Yale in 2002 that enabled me to continue working on the volume, significantly assisted by Torger Vedeler (PhD Yale 2006) under a Mellon Research Grant arranged by Yale’s Koerner Center for emeritus faculty, its director Dr. Bernard Lytton, and its executive assistant, Patricia Dellai.

The texts in question here are published with the generous permission of Benjamin Foster, my successor as curator and Laffan Professor.

But even while concentrating on my chosen genres, I did not forget Kramer’s injunction. Though never my formal teacher, he was inevitably a model and inspiration for anyone with an interest in Sumerian literature. I therefore deliberately opened the collection to former students and former collaborators who had left behind “not-quite finished” manuscripts, as well as colleagues who previously had never been to the collection, but who seemed willing and able to prepare the hand-copies so urgently called for. Their main reward was permission to edit the texts they copied or to include them in editions they were preparing on the basis of duplicate texts in other collections. A number of literary and lexical texts remain to be studied and published.

As with *The World’s Oldest Literature* this volume has benefitted from the help of many hands: in the first place, Benjamin R. Foster, Ulla Kasten, and Elizabeth Payne of the Yale Babylonian Collection. Torger Vedeler helped with the compilation of the hand-copies, expertly turning penciled drafts into inked drawings suitable for printing. At the conclusion of a task that has taken more than half a century, the texts presented here only represent part of the collection at Yale. Many more texts remain to be studied and published, also among the genres included here. Future generations of Assyriologists need not worry that the pace of discovery will abate.

William W. Hallo
CATALOGUE

ROYAL HYMNS

The Coronation of Ur-Namma

I–II 1. YBC 4617 129 × 70 × 33

Šulgi A

III 2. YBC 1979 56 × 58 × 32

IV 3. YBC 4590 92 × 54 × 27
Publication: Lines 32–59. Klein, Three Šulgi Hymns, Text NN; Delnero, Variation in Sumerian Literary Compositions, Text X11

V–VI 4. YBC 5040 104 × 62 × 30
Publication: Lines 40–70. Klein, Three Šulgi Hymns, Text OO; Delnero, Variation in Sumerian Literary Compositions, Text X12

VII 5. YBC 7165 112 × 71 × 27
Publication: Lines 87–102. Klein, Three Šulgi Hymns, Text PP; Delnero, Variation in Sumerian Literary Compositions, Text X18

VIII 6. YBC 7172 87 × 58 × 28
Publication: Lines 2–21. Klein, Three Šulgi Hymns, Text QQ; Delnero, Variation in Sumerian Literary Compositions, Text X7

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XXVI 18. YBC 7196 95 × 53 × 24
   Publication: Lines 63–86. Delnero, *Variation in Sumerian Literary Compositions*, Text X9

XXVII–XXVIII 19. NBC 7270 162 × 69 × 69 Four-sided prism

XXIX 20. MLC 1839 71 × 60 × 26

XXX 21. NBC 11191 32 × 56 × 12
   Unpublished Lines 57–64, 85–92

Bûr-Sîn B

XXXI 22. NBC 9034 756 × 60 × 25
   Publication: W.W. Hallo, “New Hymns to the Kings of Isin,” *BiOr* 23 (1966): 246f

Sin-iddinam

XXXII–XXXIII 23. NBC 5452 130 × 65 × 25

HYMNS TO DEITIES

Innin-šagura

XXXIV 24. MLC 85 51 × 106 × 26

Inana and Ebih

XXXV 25. YBC 7168B 76 × 51 × 22

XXXVI 26. YBC 16037 56 × 38 × 12
Enki's Journey to Nippur

XXXVII 27. NBC 7803 35 × 59 × 27
Publication: Lines 51–59. Delnero, Variation in Sumerian Literary Compositions, Text X5

Enlil in the Ekur

XXXVIII–XXXIX 28. YBC 4618 76 × 49 × 26

XL–XLI 29. YBC 4651 102 × 62 × 26  Samsuiluna 7, iv 2
Publication: Lines 41–71. Reisman, Two Neo-Sumerian Royal Hymns; cf. Falkenstein, Sumerische Götterlieder, I, no. 1; Delnero, Variation in Sumerian Literary Compositions, Text X5

XLII 30. YBC 9858 85 × 61 × 27
Publication: Lines 156–71. Reisman, Two Neo-Sumerian Royal Hymns; cf. Falkenstein, Sumerische Götterlieder, I, no. 1; Delnero, Variation in Sumerian Literary Compositions, Text X8

Ninisina Hymn

XLIII 31. YBC 6811 44 × 92 × 28
Unpublished

Nisaba Hymn

XLIV 32. NBC 11107 98 × 54 × 25
Unpublished

Nungal Hymn

XLV 33. YBC 4667 101 × 68 × 27
LETTER PRAYERS

Sin-iddinam to Nin-Isina

XLVI–XLVII 34. YBC 4705 93 × 61 × 24 Samsuiluna xii 16
XLVIII–XLIX 35. YBC 4605 103 × 81 × 27 [ ], ix, 14


Sin-šamuh to Enki

L 36. YBC 7205 64 × 85 × 30


LI 37. YBC 8630 68 × 90 × 27

Publication: Hallo, “Individual Prayer”

LII–LV 38. YBC 4620 165 × 85 × 31

Publication: Hallo, “Individual Prayer”

CORRESPONDENCE

Šulgi to Aradamu I

LVI 39. YBC 4185 58 × 75 × 22

Publication: P. Michalowski, The Correspondence of the Kings of Ur (Winona Lake: Eisenbrauns, 2011), pp. 275–92, Text X5

LVII–LVIII 40. YBC 4596 138 × 60 × 26 Reverse

Publication: Michalowski, Correspondence, pp. 275–92, Text X6

Aradamu to Šulgi

LVIII 40. YBC 4596 138 × 60 × 26 Obverse

Publication: Michalowski, Correspondence, pp. 275–92, Text X7

Puzur-Šulgi to Šulgi

LIX 41. YBC 4606 61 × 76 × 25 Samsuiluna ix 25

Publication: Michalowski, Correspondence, pp. 352–63, Text X4

LX 42. YBC 4654 60 × 85 × 25

Publication: Michalowski, Correspondence, pp. 352–63, Text X5
Ur-Dun to Šulgi

LXI  43.  YBC 5011  78 × 59 × 27
Publication: Michalowski, Correspondence pp. 344–47, Text X1

Aba-indasa to Šulgi

LXII  44.  YBC 6458  71 × 63 × 25
Publication: Michalowski, Correspondence, pp. 305–24, Text X2; A. Kleinerman, Education in 2nd Millennium BC Babylonia. The Sumerian Epistolary Miscellany (Leiden: Brill, 2011), no. 1

Šarrum-bani to Šu-Sîn

LXIII  45.  YBC 4672  65 × 86 × 29 Samsu-il-una xi(?), 3
Publication: Michalowski, Correspondence, pp. 398–407, Text X2

LXIV–LXV  46.  YBC 7149 (cols. i–ii 20)  142 × 123 × 28
Publication: Michalowski, Correspondence, pp. 398–407, Text X3

Šu-Sîn to Šarrum-bani

LXVI–LXVII  46.  YBC 7149 (cols. ii 21–23, iii–iv)  142 × 123 × 28
Publication: Michalowski, Correspondence, pp. 398–407, Text X2

Sin-tillati to Iddin-Dagan

LXVIII  47.  NBC 11452  90 × 123 × 28

Ur-šaga to the King

LXIX  48.  YBC 6711  84 × 53 × 25 Samsu-il-una xii 13(?)

Lugal-nesaq to the King

LXX–LXXI  49.  YBC 16550  104 × 70 × 29

Ur-Enlil to the Governor and Temple Prefect

LXXII  50.  YBC 7175  90 × 49 × 27
Catalogue

Orientalis Supplementa (Barcelona, 1994), pp. 177–78;
W.W. Hallo, “Individual Prayer in Sumerian: The
Continuity of a Tradition,” JAOS 88 (1968): 88

Lugal-nesâgé to Enlil-massu, His Son

LXXIII 51. YBC 7170  94 × 54 × 30
Publication: Kleinerman, Education, no. 18, Text X22; cf. Ali, Sumerian
Letters, pp. 130ff.; W.W. Hallo, “Individual Prayer in Sumerian:
The Continuity of a Tradition,” JAOS 88 (1968): 89

LAMENTATIONS AND OTHER EMESAL COMPOSITIONS

Lamentation over the Destruction of Ur

LXXIV–LXXV 52. YBC 4661  145 × 71 × 31  Rim-Sin II 2(?), xi 6
Publication: Lines 207–54. N. Samet, The Lamentation over the Destruction
of Ur (Winona Lake: Eisenbrauns, 2014), Text Y2

LXXVI–LXXVII 53. YBC 7159  135 × 70 × 29
Publication: Lines 136–66a, 174–207. Samet, Lamentation, Text Y1

The God Manifest (a balaq of Šulpae)

LXXVIII–LXXIX 54. YBC 7096  131 × 62 × 27
Publication: M.E. Cohen, The Canonical Lamentations of Ancient
Mesopotamia (Potomac, Md., 1988), vol. II 731–36, text B

Unidentified Emesal Compositions

LXXX 55. YBC 9847  65 × 61 × 31
Unpublished

LXXXI 56. YBC 12059  42 × 65 × 12
Unpublished
OTHER LITERARY COMPOSITIONS

Curse of Akkad

LXXXII–LXXXIII 57. YBC 4611 139 x 59 x 26

LXXXIV 58. YBC 7171 79 x 54 x 28
Publication: Cooper, Curse of Agade, Text V2 with photograph pl. xi

LXXXV–LXXXVI 59. YBC 13249 111 x 57 x 31
Publication: Cooper, Curse of Agade, Text U3 with photograph pl. xxi

Hymn to the Hoe

LXXXVII–LXXXVIII 60. YBC 5487 104 x 64 x 29
Publication: Lines 32–59. Delnero, Variation in Sumerian Literary Compositions, Text X6

LXXXIX–XC 61. YBC 7070 106 x 59 x 32
Publication: Lines 1–53. Delnero, Variation in Sumerian Literary Compositions, Text X3

XCI 62. YBC 11941 20 x 54 x 19
Publication: Lines 79–81. Delnero, Variation in Sumerian Literary Compositions, Text X8

Keš Temple Hymn

XCII 63. YBC 6715 76 x 60 x 27

XCIII 64. YBC 7610 86 x 60 x 24

XCIV–XCV 65. NBC 7914 102 x 63 x 32
Publication: Lines 45–64, 70–86. Gragg, “The Keš Temple Hymn,” Text GG; Delnero, Variation in Sumerian Literary Compositions, Text X8
INSCRIPTIONS

Inscribed Mace Head

XCVI 66. YBC 2443 44 × 36 × 40
Unpublished

Lugalzagesi Inscription

XCVII 67. YBC 2139 105 × 80 × 41
Publication: H. Steible, Freiburger Altorientalische Studien 5/2 (Wiesbaden, 1982), 325ff.: pl. 5

Warad-Sin Building Inscription

XC VIII 68. YBC 12025 149 × 83 × 34

Kudur-mabuk and Rim-Sin Building Inscription

XC IX 69. YBC 13526 118 × 71 × 26
Publication: Frayne, Old Babylonian Period, Text E4.2.14.2.6

Rim-Sin Building Inscription

C 70. YBC 7232 117 × 70 × 25
Publication: Frayne, Old Babylonian Period, Text E4.2.14.2006

CI 71. YBC 8770 102 × 57 × 33
Publication: Frayne, Old Babylonian Period, Text E4.2.14.19

Votive Inscription

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AUTOGRAPHED TEXTS
PLATE II

I. Reverse
5.

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PLATE VIII

6.

Obverse

Reverse
PLATE X

8.

Col. i

Col. ii destroyed

Col. iii
8. Col. iv
PLATE XII

9.

Obverse
PLATE XIII

9. Reverse

10.
PLATE XIV

II.

Obverse
II. Reverse
PLATE XVI

12.

Obverse
13.

Obverse
13. Reverse
PLATE XX

14.

Obverse
14. Reverse
I5. Reverse
PLATE XXIV

16.

Obverse

Reverse
PLATE XXV

17.

Obverse

Reverse
PLATE XXVII

19.

Col. i

Col. ii
23.

Obverse
Fragment
PLATE XXXVII

27.

Obverse

Reverse
PLATE XXXIX

28. *Reverse*
PLATE XLII

30.

Obverse

Reverse blank
PLATE XLIII

31.

Obverse

Reverse
PLATE XLV

33.

Obverse

[Handwritten text and sketch]

Reverse

[Handwritten text and sketch]
Obverse
34. Reverse

[Hand-drawn illustration of a Reverse image]
PLATE XLVIII

35.

Obverse
PLATE XLIX

35. Reverse

[Hand-drawn inscription and diagram]
PLATE LII

38.

Obverse
38. Obverse continued
38. Reverse
38. Reverse continued
PLATE LVIII

40. Reverse
PLATE LX

42.

Obverse

Reverse
PLATE LXV

46. Obverse col. ii
PLATE LXVI

46. Reverse col. iii
46. Reverse col. iv
49. Reverse
PLATE LXXII

50.

Obverse

Reverse
PLATE LXXIII

51.

Obverse

Reverse
52. Reverse
PLATE LXXVI

Obverse

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(Additional columns and lines as necessary)
PLATE LXXXI

56.

Fragment
57. Reverse
Plate LXXXIV

58.

Obverse

Reverse illegible
PLATE LXXXVII

60.

Obverse
PLATE LXXXVIII

60. Reverse

[Diagram of an ancient artifact with inscriptions on its reverse side]
PLATE LXXXIX

61.

Obverse
PLATE XCI

62.

Obverse

Reverse
65. Reverse
PLATE CI

71.

Obverse

Reverse