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# ESARHADDON'S INSCRIPTION FROM THE INANNA TEMPLE IN NIPPUR

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Since the resumption of excavations in Nippur in 1948 almost every season has produced fragments of barrel cylinders inscribed by Esarhaddon, king of Assyria (680–669 B.C.). Most of them came from the area of the Inanna temple<sup>1</sup> and recorded the king's restoration of that temple. The barrel cylinders apparently were broken when later builders completely destroyed the Assyrian building; only remnants of the northern front and gate survive. The latter yielded a brick of Esarhaddon (5N-T702 = PBS XV 86 = Borger §41). Some pertinent fragments of the Esarhaddon barrels are among the texts secured by

the earlier work of the University of Pennsylvania.<sup>2</sup>

All the recovered pieces — many of them fitted together in the field from numerous smaller fragments — were incomplete; no perfectly preserved copy has so far been found.<sup>3</sup> However, the numerous manuscripts now available make the reconstruction of the text possible. The very few words that are still missing can be restored from Esarhaddon's barrels dealing with his rebuilding the E-anna in Uruk.<sup>4</sup> There may also have existed a parallel inscription that dealt with the E-kur of Ellil in Nippur itself.<sup>5</sup>

The available manuscripts are as follows:

6N-T1046	IM	1-21	ll. 4-5 and 11-14 fragm.	here p. 120f.
6N-T1045	ASOR	1-21	ll. 7-9 fragm.	here p. 122f. <sup>6</sup>
8N-T2		1-21	about half a barrel	here p. 124 <sup>7</sup>
6N-T1043		1-21	left part	here p. 126
5N-T476	IM	1-21	right part	here p. 125
8N-T3		1; 17-21	toward right end	here p. 127 <sup>7</sup>
4N-T76	ASOR	1-4; 18-21	toward right end	here p. 127
L-29-634	Un. Mus.	1-6; 17-21	left end	JAOS 70 (1950) 71
4N-T75	ASOR	1-21	left part	here p. 127
5N-T564	ASOR	2-10	center part	here p. 126
1N-T142		10-17	right end	JAOS 70 (1950) 71
L-29-637	Un. Mus.	13-21	right end	JAOS 70 (1950) 71
6N-T1044	NBC	13-21	about half a barrel	here p. 128
Jena 1956	Hilpr. Coll.	14-19	toward left end	see Borger, <i>Asarh.</i> 70f.
L-29-635	Un. Mus.	13-16?	"very small piece"	see JAOS 70 (1950) 69f.

1. See, for the time being, ILN Aug. 18, 1956; Sept. 6, 1958; Sept. 1, 1961; *Archaeology* 12/2 (1959) 74-83; 15/2 (1962) 75-84.

2. F. R. Steele, *JAOS* 70 (1950) 69-72; see also the list of manuscripts below.

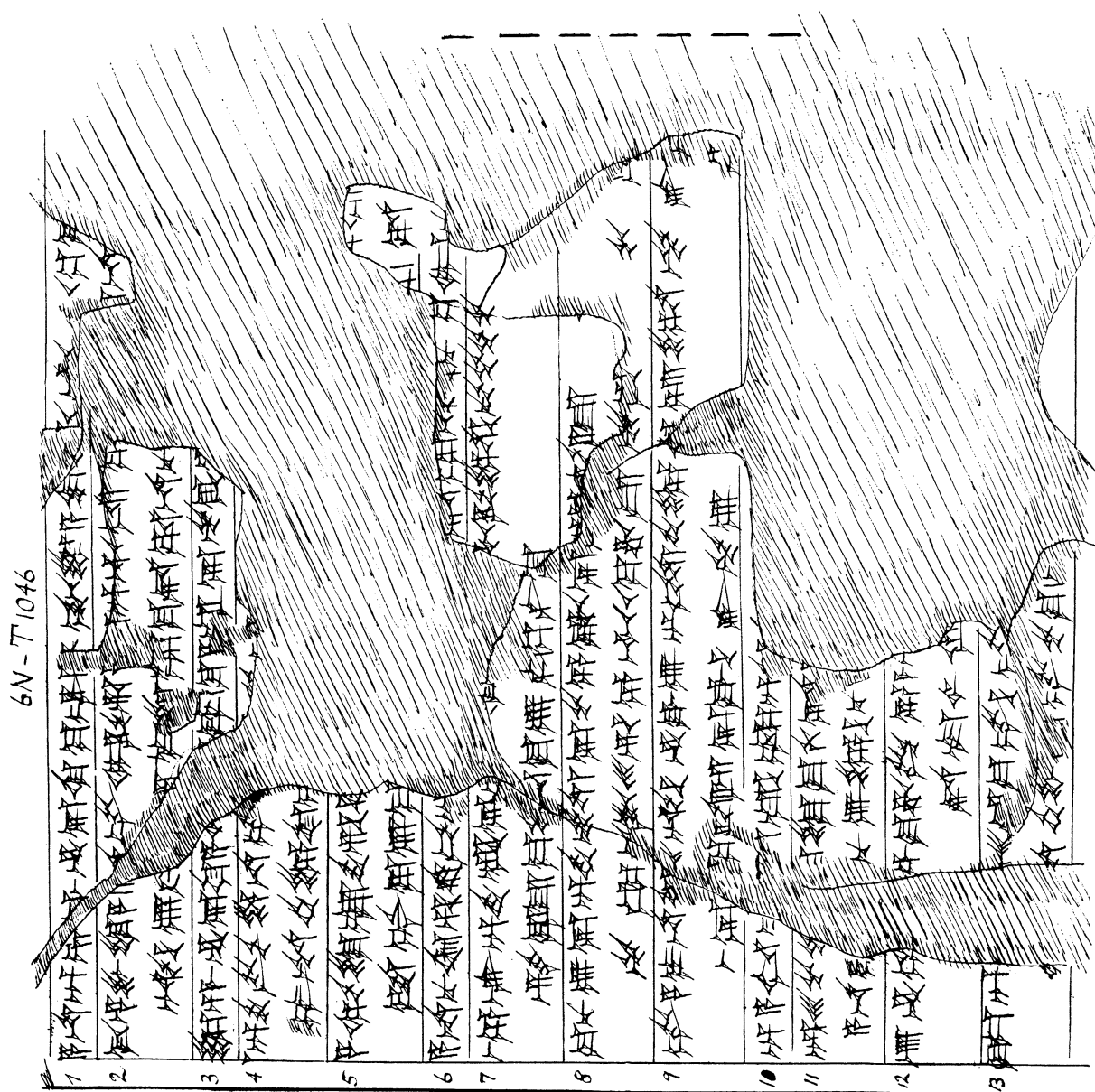
3. R. Borger, in his book *Die Inschriften Asarhaddons, Königs von Assyrien* (1956) was unable to reconstruct the inscription. The fragments he knew are there, on pp. 70f., referred to two inscriptions which he calls "Npr. A" and "Npr. B".

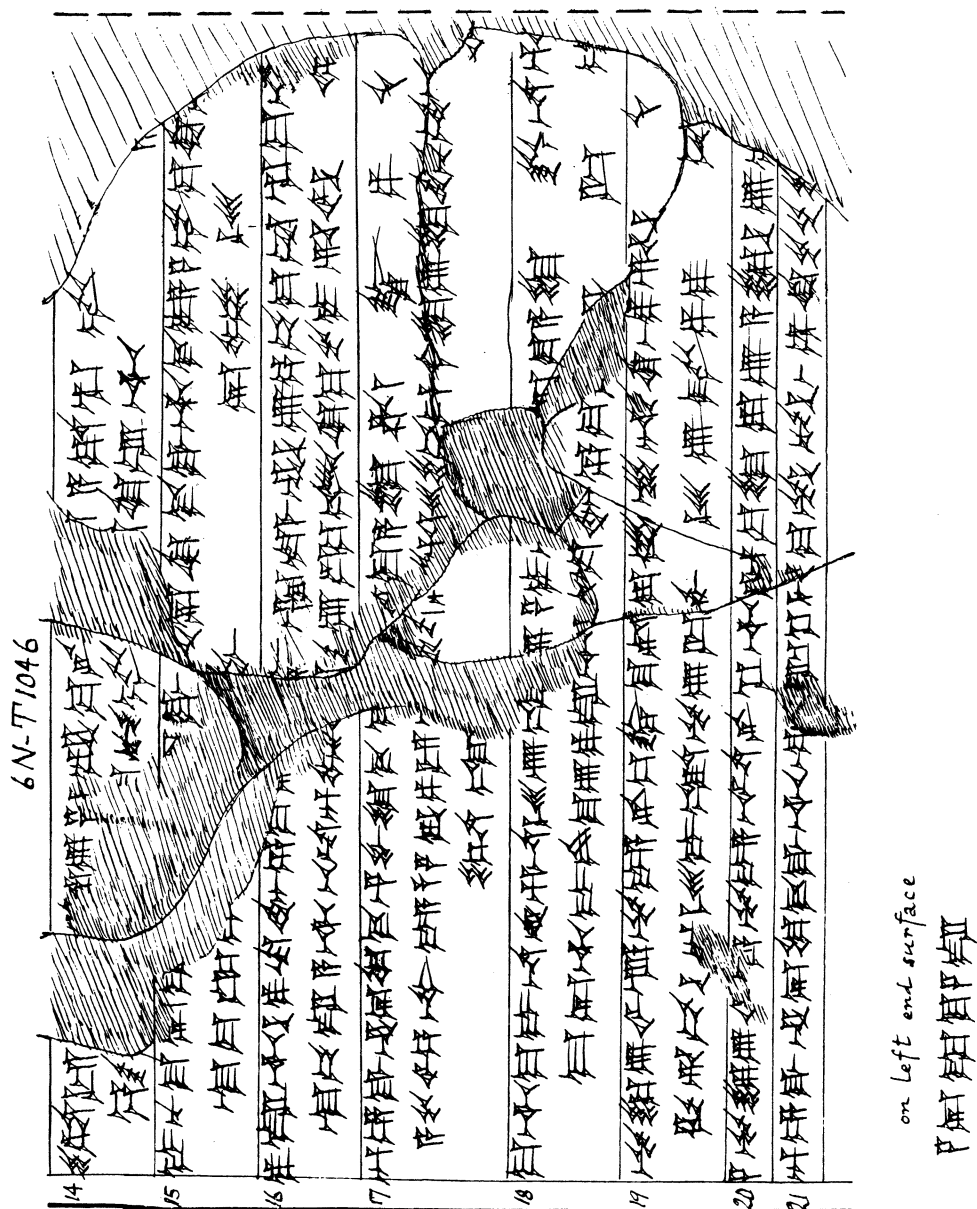
4. R. Borger, l.c., pp. 73ff. "Uruk A".

5. CBS 2350 = PBS XIII 81 which offers in l. 10, corresponding to l. 15 of our inscription: [...*bīt ʿEn.lil*] *bēl māṭāti bēli-ia*.

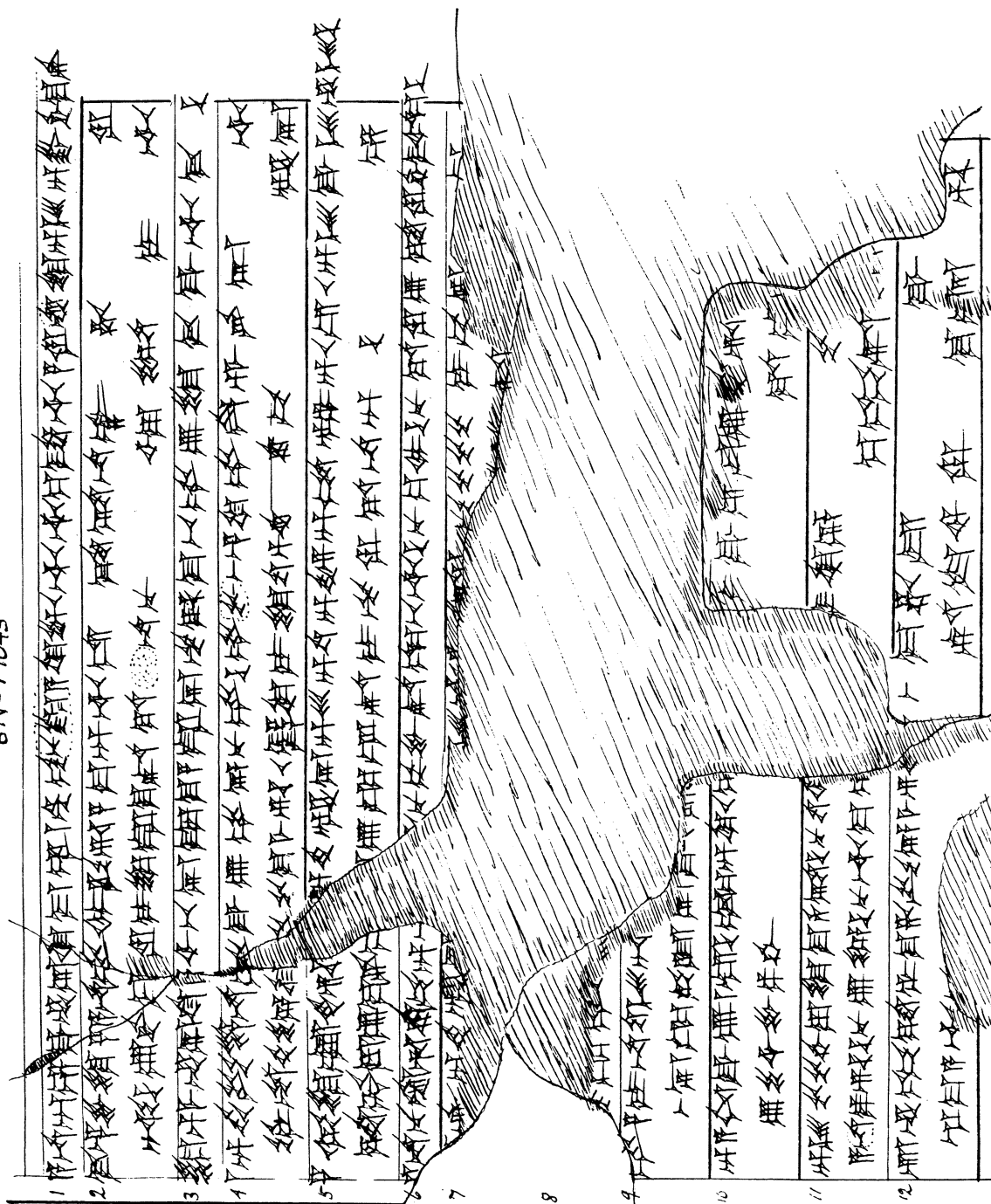
6. A photo is reproduced *Archaeology* 12/2 (1959) p. 8.

7. The copies of the pieces found during the eighth season (1962/63) I owe to Mr. Giorgio Buccellati who served as epigraphist during that campaign.

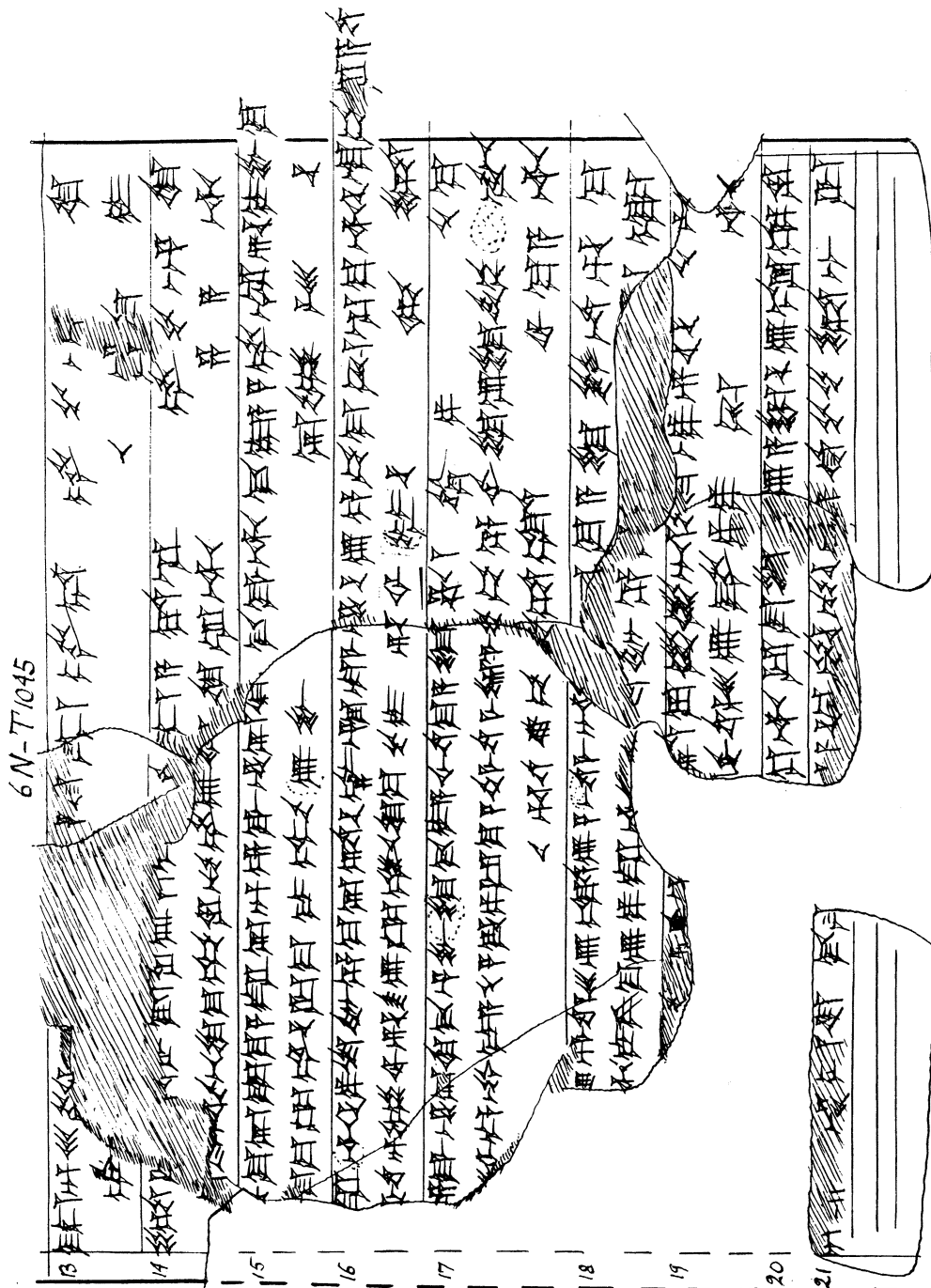


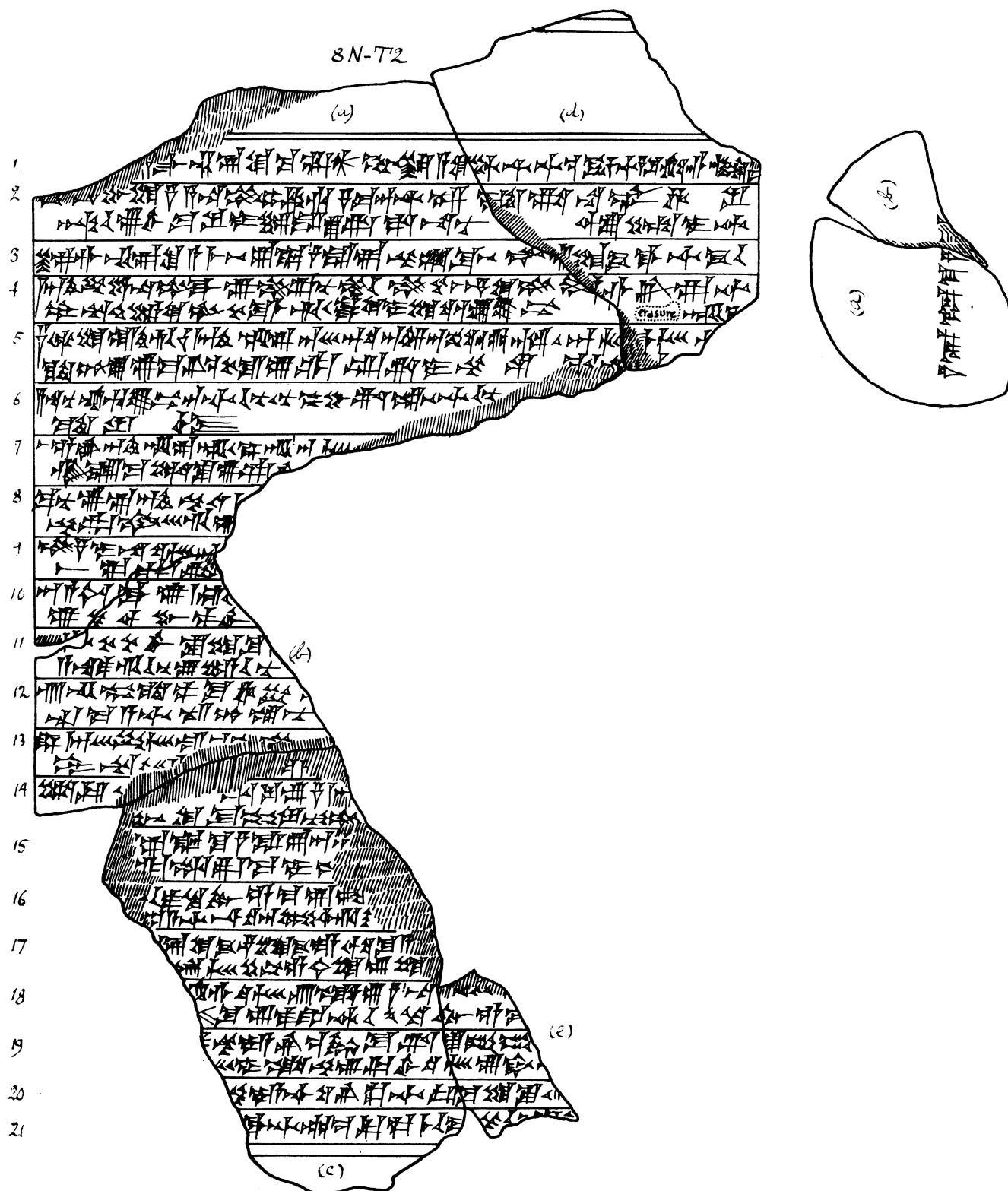


6N-T1045



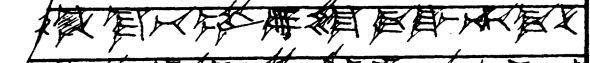
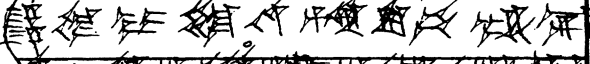
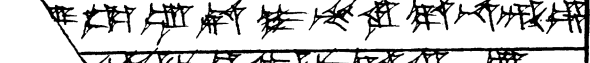
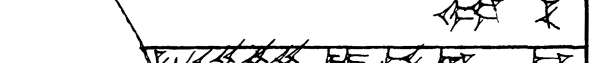
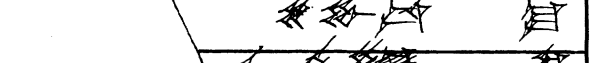






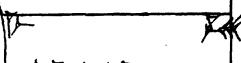
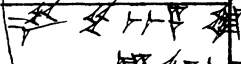
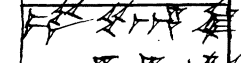

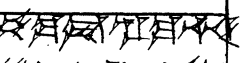
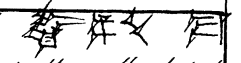
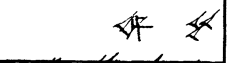
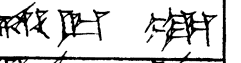
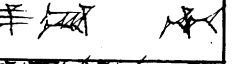







5 N-T476

1   
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12   
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 20   
 21 



[illegible]

12

Handwritten text in Voynich script, consisting of several lines of symbols and characters.

20

Handwritten text in Voynich script, consisting of several lines of symbols and characters.

21

Handwritten text in Voynich script, consisting of several lines of symbols and characters.

on left end surface  
 左端表面

5N-T564

2

3

4

5

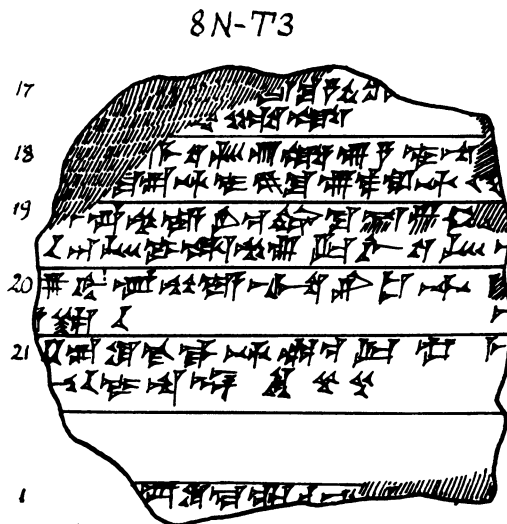
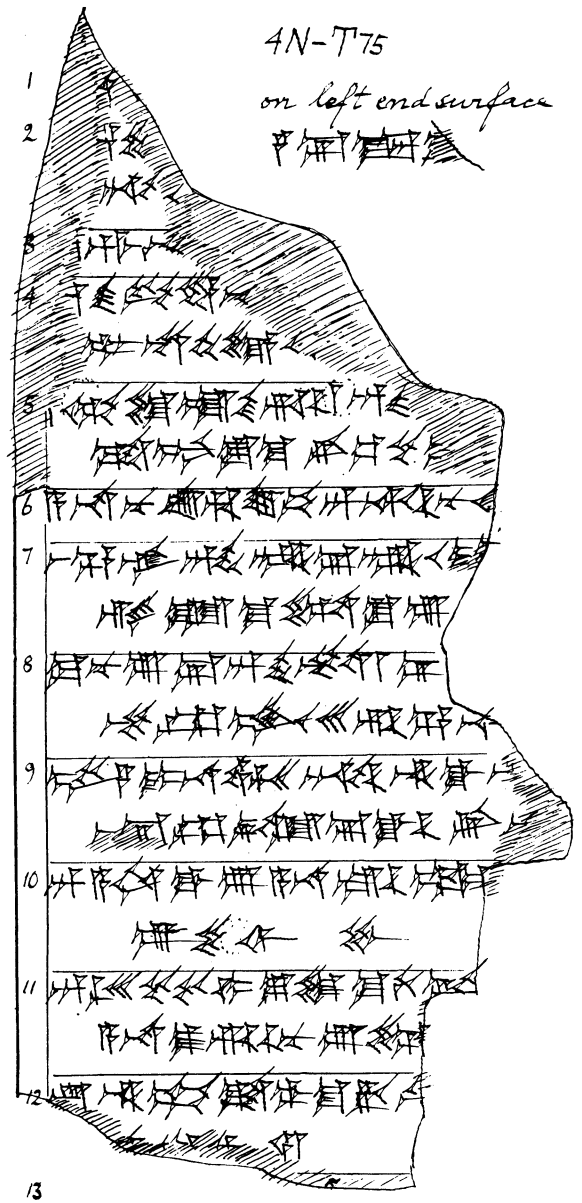
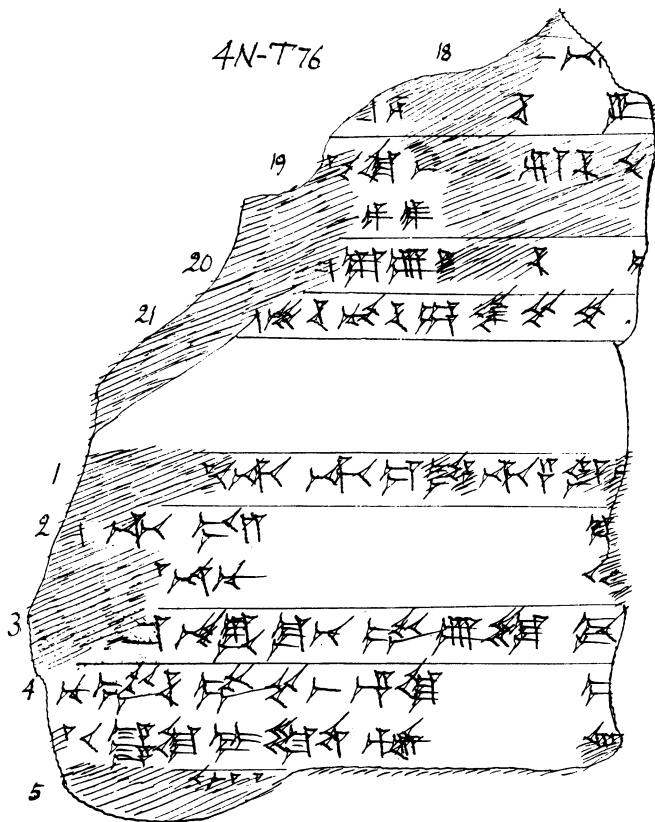
6

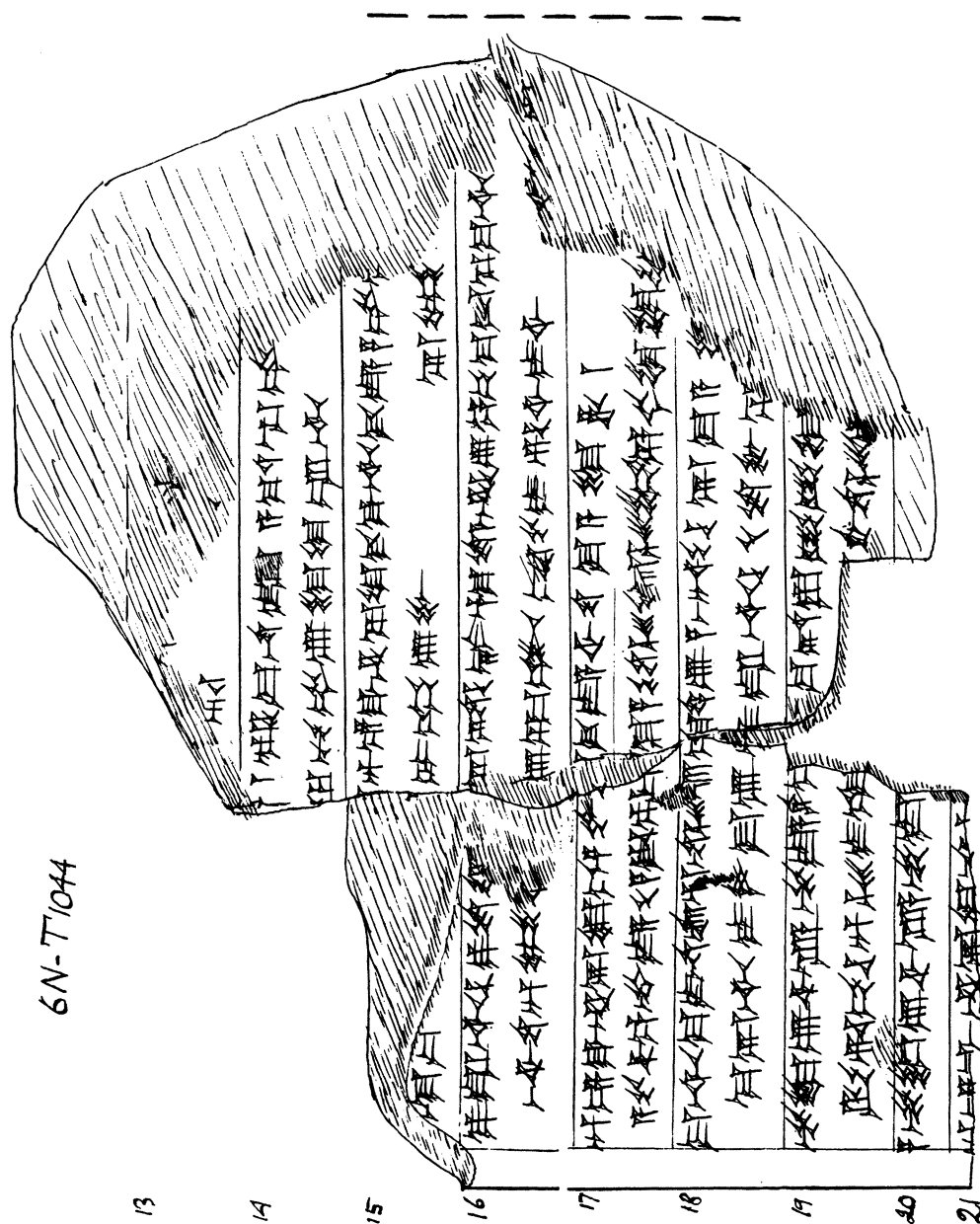
7

8

9

10





left end surface, as  
far as preserved,  
uninscribed.

The inscription contains the following constituent parts:

- A (lines 1–3): Dedication to the deity (name and epithets).
- B (lines 4–14): The builder (Esarhaddon) (name, epithets, genealogy).
- C (lines 15–16): *inušu* part concerning the building.

## Combined Text

- A 1. *a-na* <sup>a</sup>*Un.gal Nippur*<sup>ki</sup> *ma-al-kát Uzu.mú-*  
*a*<sup>ki</sup> *šir-ti ti-iz-qar-ti šá-ru-uḫ-tu ilānī*<sup>meš</sup>  
*ḏIn-nin-ni*
2. *bēltu šur-bu-tu šá a-na šarri mi-ig-ri-šá*  
*ba-an-ti-iš it-la-na-as-ḫa-ru palē-šú ú-šal-*  
*ba-ru i-šar-ra-ku-uš da-na-nu ù li-i-ti*
3. *šar-rat Nippur*<sup>ki</sup> *a-ši-bat É.bára.KU*<sup>1</sup> *gar-ra*  
*bīt mu-kin šu-bat šarru-ú-tu bēlti rabūti*<sup>ti</sup>  
*bēlti-šú*
- B 4. <sup>1</sup>*Aššur-aḫa-iddina*<sup>na</sup> *šarru rabū*<sup>ú</sup> *šarru*  
*dan-nu šar kiššati šar māt Aš-šur*<sup>ki</sup> *šar*  
*kib-rat er-bet-ti šakkanak Bābīl*<sup>ki2</sup> *šar*  
*māt Šu-me-ri u Akkad*<sup>ki</sup> *i-tu-ut kun*  
*lib-bi ḏEn-líl*
5. *šá ul-tu še-ḫe-ri-šú ana Aššur ḏEn-líl ḏSin*  
*ḏŠamaš ḏAdad ḏMarduk ḏNabū*<sup>3</sup> *ḏNerī-*  
*gal*<sup>4</sup> *u ilānī*<sup>meš</sup> *rabūti*<sup>meš</sup> *bēlī*<sup>meš</sup> *šú it-tak-*  
*lu-ú-ma ni-is-mat-su ú-šak-šid-uš i-mu-*  
*ru da-na-an-šú-un*
6. *a-na nu-uḫ-ḫu lib-bi ilu-ti-šú-nu u nu-up-*  
*pu-uš ka-bīt-ti-šú-nu šilla-šú-nu da-ru-ú*  
*it-ru-ḫu*<sup>5</sup> *elī-šú*
7. *ina e-muq Aššur ḏEn-líl ḏEn u mār ḏEn*  
*ilānī*<sup>meš</sup> *ti-ik-li-šú kul-lat mātāti*<sup>6</sup> *i-bé-*  
*lu-ma gi-mir ma-li-ku ú-šak-ni-šu še-pu-*  
*uš-šu*
8. *ba-nu-ú bīt Aššur mu-ud-diš É-kur e-piš*  
*É-sag-ila u Bābīl*<sup>ki</sup> *mu-šak-líl eš-re-e-ti*  
*u ma-ḫa-zu mu-kin sat-tuk-ku*
9. *šarru šá i-na ūmī*<sup>meš</sup> *palē-šú bēlu rabū*<sup>ú</sup>  
*ḏMarduk ana Bābīl*<sup>ki</sup> *sa-li-mu ir-šú-ú*  
*i-na É-sag-ila ēkalli-šú ir-mu-ú šu-bat-su*
10. *ḏA-num rabū*<sup>ú</sup> *ana āli-šú Dēr*<sup>ki</sup> *u bī[ti-šú*  
*É.d]im.gal.kalam-ma*<sup>8</sup> *ú-še-rib-ú-ma ú-še-*  
*ši-bu pa-rak-[ka]*<sup>9</sup> *da-ra-a-ti*

1. Missing 8N-T2.

2. Everywhere TIN.TIR.KI

3. ḏAG.

4. ḏU.GUR.

5. 5N-T476 erroneously -ú.

D (lines 17–21): Blessings and curses.

The Uruk inscription from the E-anna of Ishtar, in Borger's corpus offered in §47 (see there also for the surviving manuscripts), exhibits the same general structure. It exactly duplicates part B and merely substitutes different names in parts C and D. Only part A is different in either inscription.

## Translation

1. For the Great-Mistress of Nippur, the ruler of Uzu-mú-a, the exalted one, the distinguished one, the glorious among the gods, Inninni,
2. the supreme lady who is caring for the king, her favorite, like a mother, making his reign last long, presenting him with victorious power;
3. the queen of Nippur, residing in E-bara-KU-garra, the house which constitutes a royal residence, the great lady, his lady; —
4. Esarhaddon, the great king, the mighty king, the king of the world, the king of Assyria, the king of the four quadrants, the governor of Babel, the king of Šumer and Akkad, chosen in steadfastness by Ellil;
5. he who from childhood on trusted in Aššur, Ellil, Šin, Šamaš, Adad, Marduk, Nabū, Nerīgal and the great gods, his lords, (whom) they let reach his whims experiencing their power;
6. over whom for calming their divine heart and comforting their soul they spread their eternal protection;
7. (who) through the might of Aššur, Ellil, Bēl and the Son-of-Bēl, the gods of his trust, became the lord of all countries and subdued to his feet all rulers;
8. restorer of the Aššur temple, renewer of Ekur, (re)builder of E-sag-ila and Babel, completer of the sanctuaries and cultcenters, establisher of the daily dues,
9. the king during whose reign the great lord Marduk was reconciled toward Babel and took up (again) residence in E-sag-ila, his palace,
10. (who) made enter the great Anu his town Dēr and his house E-dim-gal-kalamma and let him occupy the dais for ever;

6. KUR.KUR

7. PBS 13 81.

8. Thus 6N-T1045; restored from Uruk A (BIN II 28 22).

9. Restored from Uruk A.

11. *ilānī<sup>meš</sup> mātāti šal-lu-tu šu-kut-ta-šú-nu ud-di-i[š-ma ul-t]u<sup>10</sup> qé-reb māt Aš-šur<sup>ki</sup> a-na dš-ri-šú-nu ú-tir-šú-nu-ti-ma ú-kin-nu<sup>11</sup> is-qu-uš-šú-un*
12. *rubū en-qu it-pi-šu ha-sis kal šip-ri šá ina ma-ha-zu rabūti<sup>meš</sup>12 si-ma-a-ti iš-tak-ka-nu uš-te-ši-ru šu-luḥ-ḥu*
13. *mār<sup>14</sup> Sin-aḥḥē<sup>meš</sup>-eri<sup>4</sup>-ba šar kiššati šar māt Aš-šur<sup>ki</sup> mār<sup>1</sup> Šarru-ukīn šar māt Aš-šur<sup>ki</sup> šakkanak Bābīl<sup>ki</sup> šar māt Šu-me-ri u<sup>13</sup> Akkad<sup>ki</sup>-i*
14. *li-ip-li-pi da-ru-ú šá<sup>14</sup> Bēl-ba-ni<sup>14</sup> mār<sup>1</sup> A-da-si šar māt Aš-šur<sup>ki</sup> pir'u Bal-tīl<sup>ki</sup> šu-qu-ru zēr šarru-ú-tu ki-sūt-ti ša-a-ti*
- C 15. *i-nu-šu É.bára.KU.gar-ra bīt<sup>4</sup> Un.gal Nip-pur<sup>ki</sup> bēlti rabīti<sup>ti</sup> bēlti-ia<sup>15</sup> šá šarru ma-aḥ-ri<sup>16</sup> i-pu-šu la-ba-riš il-lik-ma i-qu-ú-pu igarāti<sup>meš</sup>-šú*
16. *dš-ra-ti-šú dš-te-'e ma-gīt-ta-šú as-suḥ te-me-en-šú ú-šab-bi-ma ki-ma<sup>17</sup> si-ma-ti-šú la-bi-ra-a-ti ina ši-pir<sup>4</sup> Kulla ar-šip ú-šak-lil ki-ma šadī<sup>7</sup> ri-ši-šú<sup>18</sup> ul-lī<sup>19</sup>*
- D 17. *<sup>4</sup>Un.gal Nippur<sup>ki</sup> bēltu šur-bu-tu bēlti-ia ši-pir šu-a-tu ha-diš lip-pa-lis-ma a-mat damiḡ-ti-ia liš-šá-kin šap-tuš-šá balāt<sup>20</sup> u<sup>4</sup>-me<sup>21</sup> rūqūti<sup>meš</sup> še-bé-e lit-tu-ú-tu<sup>22</sup> tūb<sup>ub</sup> šēri u ḥu-ud lib-bi li-šim ši-ma-a-ti<sup>23</sup>*
18. *ma-ti-ma i-na aḥ-rat ūmē<sup>meš</sup> rubū arkū<sup>ú</sup> šá i-na<sup>24</sup> u<sup>4</sup>-me<sup>25</sup> palē-šú bītu šu-a-tu in-na-ḥu-ma ma-gīt-ti i-raš-šu-ú dš-ra-ti-šú liš-te-'e ma-gīt-ta-šú lik-šir*
19. *mu-šar-ú ši-ṭir šumi-ia šamna lip-šu-uš<sup>udu</sup>nāga liqqi<sup>qī</sup> i-na dš-ri-šú liš-kun ik-ri-bi-šú ilānī<sup>meš</sup> i-šem-mu-ú ur-rak ūmē<sup>meš</sup> ú-rap-pa-dš kim-ti*
20. *šá<sup>26</sup> mu-šar-ú<sup>27</sup> ši-ṭir šumi-ia ina ši-pir ni-kil-ti ib-ba-tu lu-ú<sup>28</sup> a-šar-šú ú-nak-ka-ru*

11. the captive gods of the lands — their treasure he renewed, from the midst of Assyria I he brought them back to their places and (re-)established their prebends;

12. the wise and accomplished prince, knowing all work, who in the great cultcenters readied what is proper and directed the rites —

13. son of Sennacherib, king of the world, king of Assyria, son of Sargon, king of Assyria, governor of Babel, king of Šumer and Akkad,

14. descendent eternal of Bēl-bāni, son of Adasi, king of Assyria, most precious progeny of Bal-til, royal seed, scion of old —

15. At that time E-bara-KU-garra, the house of the Great-Mistress of Nippur, the great lady, my lady, which a king before me had built, had become old so that its walls threatened to collapse.

16. I sought out its ground plan, removed its fallen brickwork, viewed its foundation and rebuilt it completely to the old specifications with the skill of Kulla, and raised its top like a mountain. —

17. May the Great-Mistress of Nippur, the supreme lady, my lady, look upon this work with joy and may a word favorable to me be put on her lips. May she set as my fate life of long days, a goodly number of descendants, physical and spiritual wellbeing.

18. May any time in the future a later prince in whose reign this temple weakens and shows fallen brickwork, seek out its ground plan and repair its fallen brickwork!

19. May he anoint with oil the inscription containing my name! May he sacrifice a sheep and restore it (the inscription) to its place! The gods will hearken to his prayer, he will have (his) days lengthened, (his) family enlarged.

20. But he who will destroy in mischief the inscription containing my name, or will change its place,

10. Thus PBS 13 81.

11. Thus 1N-T142

12. Thus 1N-T142

13. PBS 13 81: *ù*.

14. 6N-T1044: *-na*.

15. [bīt <sup>4</sup>En.lil] bēl mātāti bēli-ia PBS 13 81.

16. 1N-T142 and 6N-T1045: *maḥ-ri*; 5N-T476 and PBS 13 81: *ma-ḥar*.

17. 6N-T1046, 6N-T1045, 5N-T476 and 6N-T1044: *kīma*.

18. 6N-T1045: *ri-ši-i-ši*.

19. 5N-T476: *-lu*.

20. 6N-T 1045 and 6N-T1043: TIN.ME

21. 6N-T1044: *ūmē<sup>meš</sup>*

22. 6N-T1044: *lit-tu-tu*.

23. 5N-T476: *ši-mat*.

24. 6N-T1045, 6N-T1044, and 8N-T2: *ina*.

25. Missing 6N-T1044.

26. L-29-634: *ša*.

27. L-29-634: *mu-šar-u*.

28. 8N-T2: *lu-u*.

29. 8N-T3: *i-na*.

30. Wherever the surface of the left end of the cylinders is preserved to a sufficient degree it offers the line šá É.bára.KU.gar-ra "belonging to the É.bára. KU.gar-ra".



21. *Un.gal Nippur<sup>ki</sup> bēltu rabīti<sup>ti</sup> ag-giš lik-  
kil-me-šú-ma šum-šú zēr-šú ina<sup>29</sup> nap-  
ḫar mātāti li-ḫal-liq<sup>30</sup>*

21. may the Great-Mistress of Nippur, the  
great lady, frown upon him in anger and an-  
nihilate his name (and) his seed in all the lands!

### Notes on the Text

1. *Un.gal Nippur* (also lines 17 and 21) may serve as the name of the goddess honored, but is — as the line shows — originally merely an epithet of Inninni, i.e. Inanna.<sup>8</sup>

In the series *lú — šá-a* (Ass. Stud. I 1 p. 78ff.) we find in four successive lines (42ff.):

<i>nin</i>	=	<i>šar-ra-tu<sub>4</sub></i>
<i>gašan</i>	=	<i>šar-ra-tu<sub>4</sub></i>
<i>ga-ša-an</i>	=	<i>šar-ra-tu<sub>4</sub></i>
<i>un.gal</i>	=	<i>šar-ra-tu<sub>4</sub></i>

I take *un* for a variant of *umun* “lord, mistress” (eme. sal). Already Steele, JAOS 70 72 has pointed to the probable identity of *Un.gal.Nibru<sup>ki</sup>* with *Nin.Nibru<sup>ki</sup>*, the wife of Ninurta.<sup>9</sup> In this connection it might be proper to recall that indications exist pointing to the likelihood that the Nippur temple of Ninurta was located somewhere in the vicinity of the Inanna temple.

Another epithet is *malkat Uzu.mú-a<sup>ki</sup>*.<sup>10</sup> The locality *Uzu.mú-a<sup>ki</sup>* “(the place) where flesh sprouted forth” is part of *Dur.an.ki* which itself is in Nippur, is in fact the area where the Inanna temple is located.<sup>11</sup> Sumerians believed that Enlil drove the pickaxe into Earth, opening her up so that man could break through the ground.<sup>12</sup> The passage indicates that *Uzu.mú.a* is to be looked for within the precincts of the Inanna temple. This is a piece of information which the excavators will record with the greatest interest.

*tizgaru*, connected with *zaḡru* “high, protruding”, should according to its form mark a person as high or tall in his relation to others; I therefore translate “distinguished”. The rendering “surpassing”<sup>13</sup> might also be appropriate.

2. The adverb(ial) *bantiš* probably means “like a mother”; cf. *bantu* “mother” von Soden HW 102.<sup>14</sup> The noun *bantu* (<*bamtu*), synonymous with *agarinnu* “womb”, denotes originally a part of the (female)

body; cf. YBT X 9 with fn. 63. The same idea is expressed in Uruk A by the less colorful *rumti tizqarti ša ana šarri migri-ša kēniš ippallasu*.

3. The name of the shrine *Ē.bāra.KU.gar-ra* is explained by the following *bīl mu-kin šu-bat šarru-ú-tu* “(the) house which constitutes a royal residence”. It thus seems that *bāra.KU* is rendered by *šubat šarrūti*. Compare *bāra.KU.gar-ra = a-šib pa-rak-ki* K4353 (CT XIX 5) iii 2; it is otherwise known that *bāra* may mean “ruler, king”, see Falkenstein, ZA 49 (1950) 131. Whether the given interpretation is the original meaning of the name is another question. Other passages are given in Reallex. der Ass. 2 (1936) p. 264; note that Weld-Blundell 169 (OE I pl. 13ff.) iii 14 offers the variant reading *ē-bāra.šār.gar-ra<sup>ki</sup>*.<sup>15</sup>

7. *EN (Bēl)* refers to Marduk and *mār EN (Bēl)* to his son Nabū. The Uruk inscription offers for the whole group of gods: *Aššur Bēl mār Bēl u XV (= Ištār)*, i.e. it omits Enlil who specifically belongs to Nippur and adds (the Urukian) Ishtar.

10. For *Anum rabū* and his identity with *Sataran* see Landsberger-Bauer, ZA 37 (1927) 73; E. F. Weidner, AfO 9 (1933) 98.

11. Instead of *šallūtu* the Uruk inscription says: *ša ana māt Aššur i-ḫi-šu-ni* “(the gods) who had been rushed to Assyria”. The reading *šal-lu-tu* is confirmed by the text Borger §53 l. 37 (p. 80).

14. On *BAL.TIL<sup>ki</sup>* see J. Lewy, Hebrew Union Coll. Ann. 19 (1946) 467ff.; for the reading *Bal-til* ibid. fn. 305.

16. For *uṣabbī* consult CAD 16 226 s.v. *ṣubbū*. — For *Kulla* compare Bab. Exp. 13987 (Weissbach, Bab. Misz. No. XII; treated also by P. Jensen, KB VI/2 46ff. and F. Thureau-Dangin, Rit. Acc. 44ff.) 26f.: *Ē-a ina apsī ik-ru-ša ṭi-ta-[am] ib-ni Kulla a-na te-diš-ti [bīt-ilāni]* “Ea pinched off (a piece of) clay in the apsū, created the Brick-god for the restoration of temples”.

8. INNIN, who dwelled in what has become known as the ‘Inanna’ temple at Nippur, was according to the inscription of Lugal-kiginne(š)-dudu (JCS 15 105ff.) considered as identical with “the lady of Ē-anna” of Uruk. It seems to me difficult to abandon the notion (see I. J. Gelb, JNES 19, 1960, 72ff.) that one of her names was *Nin.anna* (eme.sal *Gašan.anna*).

9. See A. Falkenstein, Sum. Götterlieder 1 (1959) 113f.

10. This locality was about the last element of the inscription to turn up!

11. The door sockets of Šulgi’s Inanna temple state

that the king rebuilt *ē.dur.an.ki* “the house ‘Bond of heaven and earth’”.

12. See Th. Jacobsen, JNES 5 (1946) 134–8. In the list of ideograms for Nippur Kish 88 (Iraq 6 179) both *Dur.an.ki* (l. 2) and *Uzu.mú-a<sup>ki</sup>* (l. 15) appear.

13. YOS I 38 I read — against Clay’s transliteration — *ti-iz-gar-ti ilāni<sup>meš</sup>*

14. How this could be a back-formation from *bānītu* is hard for me to see.

15. According to that passage located in the Enlil temple in Nippur.