

## Another Early Dynastic Incantation

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§1. Among the tablets recently made available in photograph in CDLI is a perfectly preserved ED tablet, now kept in the Musées royaux d'Art et d'Histoire, Brussels, Belgium (O.1920), that contains two incantations. The photograph does not allow a secure identification of every individual sign, but due to some measure of redundancy and the rules of the genre almost every line may be read with some degree of confidence. The present note is meant to draw attention to this tablet, which adds another exemplar to a rather rare genre in early Sumerian literature (see Krebernik 1984; 1996; and Cunningham 1997, chapter 2). A fuller study of the text will require collation of the original.

§2. Date and provenance of the tablet must be determined on internal grounds. The sign IM (or tum<sub>9</sub>) is written with the two final verticals (NI<sub>2</sub>). While NI<sub>2</sub> and IM are two separate signs in Fara, this distinction was already largely abandoned in Abu Salabikh (Krebernik 1998, 277). On the other hand, Utu is written without determinative, which points to an early dating (see Krebernik 1998, 284). In general, the sign order appears to follow the reading order of the signs. Based on these grounds, one may perhaps date the text to the ED IIIa period, probably a little later than the Fara corpus. To my knowledge, there is no internal evidence to suggest a provenience. The gods named are all widely known and revered; some of the motifs used in the incantation are known from Fara, but the Fara/Ebla duplicates demonstrate that such motifs could have a wide distribution.

### §3. MRAH O.1920

obverse

- |   |    |  |                                |
|---|----|--|--------------------------------|
| i | 1. | en <sub>2</sub> -e <sub>2</sub> -nu-ru |                                |
|   | 2. | an-na IM mu-zi                         | <i>In heaven a wind arose,</i> |
|   | 3. | ki saḥar mu-zi                         | <i>on earth dust swirled;</i>  |

- |         |    |  |   |
|---------|----|--|---|
|         | 4. | im <sub>u</sub> <sub>5</sub> mu-zi                           | <i>south wind rose,</i>                           |
|         | 5. | im <sub>mir</sub> mu-zi                                      | <i>north wind rose;</i>                           |
|         | 6. | I.IGI.MAŠ  | <i>gale</i>                                       |
| ii      | 1. | dal-ḥa-mun   | <i>and dust storm</i>                             |
|         | 2. | mu-zi  | <i>arose;</i>                                     |
|         | 3. | su-bar lu <sub>2</sub>                                       | <i>the body of a man</i>                          |
|         | 3. | mu-zi  | <i>arose.</i>                                     |
|         | 4. | utu lu <sub>2</sub> ḥe <sub>2</sub> -DU                      | <i>May Utu come to<sup>2</sup> the man.</i>       |
|         | 5. | <sup>d</sup> nanna lu <sub>2</sub> ḥe <sub>2</sub> -DU       | <i>May Nanna come to<sup>2</sup> the man.</i>     |
|         | 6. | eme-gal <sub>2</sub> inim<br>mul <sub>x</sub> (AN.AN)        | <i>May the eloquent, of<br/>brilliant speech,</i> |
|         | 7. | <sup>d</sup> en-ki   | <i>Enki,</i>                                      |
| iii     | 1. | lugal dingir abzu  | <i>king, god of the Abzu,</i>                     |
|         | 2. | lu <sub>2</sub> ḥe <sub>2</sub> -DU                          | <i>come to<sup>2</sup> the man.</i>               |
|         | 3. | im <sub>u</sub> <sub>5</sub>                                 | <i>He (they<sup>2</sup>) saw south wind,</i>      |
|         | 4. | im <sub>mir</sub>  | <i>north wind,</i>                                |
|         | 5. | I.IGI.MAŠ  | <i>gale,</i>                                      |
|         | 6. | dal-ḥa-mun   | <i>dust storm,</i>                                |
|         | 7. | su-bar lu <sub>2</sub>                                       | <i>and the body of the man.</i>                   |
|         | 8. | igi-na mu-bar  |   |
|         | 9. | <sup>d</sup> MA-gu <sub>10</sub>                             | <i>My MA-god,</i>                                 |
|         | 10 | a-zu <sub>5</sub>  | <i>the physician,</i>                             |
| iv      | 1. | e-ta <sub>x</sub> (TA <sub>guni</sub> )-e <sub>3</sub>       | <i>came out.</i>                                  |
|         | 2. | UD.KA du <sub>11</sub> -ga                                   | <i>Incantation</i>                                |
|         | 3. | <sup>d</sup> nin-girim <sub>x</sub> (BU.KU <sub>6</sub> .DU) | <i>of Ningirim.</i>                               |
|         |    |  | <i>empty space</i>                                |
| reverse |    |  |   |
| i       | 1. | <sup>d</sup> inanna ku <sub>3</sub>                          | <i>Holy Inanna</i>                                |
|         | 2. | u <sub>2</sub> <sup>?</sup> <sup>d</sup> en-lil <sub>2</sub> | <i>and<sup>2</sup> Enlil</i>                      |
|         | 3. | an-gal <sub>2</sub> -x                                       | <i>were present</i>                               |
|         | 4. | kur bad <sub>3</sub>   | <i>and saw in the high<br/>mountains</i>          |
|         | 5. | im <sub>u</sub> <sub>5</sub>                                 | <i>south wind,</i>                                |
|         | 6. | im <sub>mir</sub>  | <i>north wind,</i>                                |
|         | 7. | I.IGI.MAŠ  | <i>gale,</i>                                      |
|         | 8. | dal-ḥa-mun   | <i>dust storm,</i>                                |
|         | 9. | ku <sub>6</sub> mušen-gin <sub>7</sub>                       | <i>–like fishes and birds–</i>                    |

- |    |   |   |  |
|----|---|---|--|
| ii | 1. su-bar lu <sub>2</sub><br>2. igi-na mu-bar<br>3. <sup>d</sup> MA-na<br>4. a-zu <sub>5</sub><br>5. e-ta <sub>x</sub> (TAgunû)-e <sub>3</sub><br>6. UD.KA du <sub>11</sub> -ga<br>7. <sup>d</sup> nin-girim <sub>x</sub> (BU.KU <sub>6</sub> .DU) of Ningirim. | and the body of the man.<br><br><i>His MA god,<br/>the physician,<br/>came out.<br/>Incantation</i> | ii 6 I do not know of other attestations of eme-gal <sub>2</sub> or inim mul. The expression eme-gal <sub>2</sub> is patterned after inim-gal <sub>2</sub> , etc.; see Black 2000.<br><br>iii 8 In this text -na represents the third person possessive; see also <sup>d</sup> MA-na (reverse 2, 3) which parallels <sup>d</sup> MA-gu <sub>10</sub> (obv. iii 9). In the present line (and in reverse 2, 2) -na may indicate third person possessive plural, if we are to take all the gods mentioned as the plural subject of the verb.<br><br>iii 9 The identity of <sup>d</sup> MA is unknown to me; apparently <sup>d</sup> MA is the personal god or a guardian angel (also rev. ii 3).<br><br>iv 1 The use of TAgunû (better visible in rev. ii 5) for -ta is usually restricted to UD.GAL.NUN texts (Krebernik 1998, 302). The verb may also be taken in a transitive sense: "(...) the physician took it out." One may compare here Krebernik 1984 text 18c.<br><br>iv 3 GIRIM is probably written A.BU.HA.DU here (not every sign is clearly visible); the sign A is absent in rev. ii 7, adding still another possible spelling to the list in Krebernik 1984, 233ff. |
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#### §4. Commentary

§4.1. The text shares phraseology with the incantations number 4 and 5 in Krebernik 1984, which both deal with north wind, south wind, and the body (su-bar) of a man. The Fara incantations are both attested in two collective tablets (*SF* 54 = Krebernik 1984, 382-383 and *TSS* 170). The Fara texts use the verb ru (to blow), the new text has zi(g) (to rise). An Ur III incantation that includes some of the same phraseology was recently published by van Dijk and Geller 2003, no. 9.

#### §4.2. Obverse

- i 6 The sign combination I.IGI.MAŠ (also obv. iii 5 and rev. i 7) is apparently another kind of wind, paired with dal-ha-mun. The translation "gale" is just a guess; the reading remains entirely unclear to me.
- ii 1 For the sign MUN (DIMgunû) see Civil 1984, 162-163.
- ii 4 The absence of case markers makes it hard to propose an interpretation for DU. Reading gub, one may translate "May god so-and-so assist the man," assuming a comitative case for lu<sub>2</sub>.

#### §4.3. Reverse

- i 2 Reading of this line is very uncertain.
- i 3 At this place a god name would fit better; <sup>d</sup>ig-alim, however, is excluded by the visible sign elements.
- i 9 Reading and function of this line are unclear to me.

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