

Three Bricks from Yale

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The recent appearance of C. B. F. Walker's *Cuneiform Brick Inscriptions (CBI)* inspired an inventory of such objects housed in the Yale Babylonian Collection. My efforts turned up more than fifty bricks, the majority of which were published long ago (chiefly by F. J. Stephens in *YOS 9*), or are duplicates of well-known inscriptions. However, three previously-unknown pieces proved to be of particular interest and are therefore presented here in hand copy with brief editions.¹

No. 1 **YBC 13509** 31.0 × 8.5 × 3.5–4.3 cm
(cut-down edge)

TRANSLITERATION

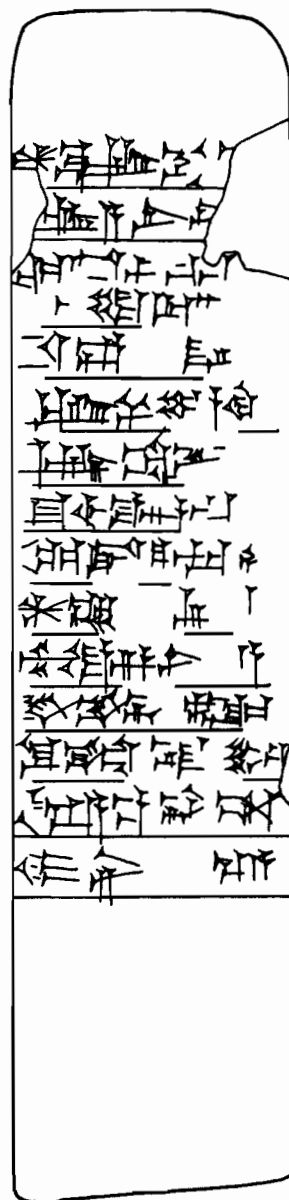
- 1) ^dlugal-marad-d[a]
- 2) lugal-a-ni-i[r]
- 3) ka-da-áš-m[a-an]-
- 4) ^rtu-ur-g[u]
- 5) [ni]ta kalag-ga
- 6) lugal tin-tir^{ki}
- 7) lugal ki[š^{ki}]
- 8) é-igi-kalam-m[a]
- 9) ka-da-áš-ma-a[n]-
- 10) ^den-líl
- 11) mu-un-dù-a
- 12) sískur-bi nu-kéš[?]
- 13) ki[?]-gibil-la in-g[i^{??}]
- 14) ^rsilim[?] diri-u,-bi-ta
- 15) [m]i-ni-diri

TRANSLATION

For Lugalmaradda, his king, Kadašman-Turgu, powerful man, king of Babylon (and) king of Kish,

¹ As is usual with the finds of 'museum archaeology,' nothing certain may be said concerning the provenance of any of these pieces, although content suggests that No. 1 comes from Marada (modern Wannet as-Sa'dun) and No. 3 from Babylon or Kish. Nos. 1 and 3 were accessioned in 1962, and No. 2 was acquired in 1986. I would like to express my gratitude to W. W. Hallo, Curator of the Yale Babylonian Collection, for allowing me to publish these texts, as well as for his helpful comments. Thanks are also due to P.-A. Beaulieu, B. R. Foster, and A. K. Grayson for their assistance.

in a new place restored(?) the neglected(?) rites of Eigikalamma, (which) was built by Kadašman-Enlil. He increased its well-being(?), (making it) greater than before.



YBC 13509

COMMENTARY

Much of the surface of this brick has flaked away, and a number of signs have been lost entirely. Elsewhere only the deepest portion of the impression of a sign remains, rendering understanding of several lines problematic. Nonetheless the inscription is of importance, for it is the only brick known from the Kassite ruler Kadašman-Turgu,² and it also fills a gap in the sequence of attestation of the temple mentioned here;³ the sanctuary of Lugalmaradda is mentioned most frequently in royal inscriptions of Nebuchadnezzar II, who restored it.⁴ However, this king reports the discovery of a foundation stone of Naram-Sin in the Eigikalamma (YOS 1.44 i 24ff), and a third-millennium text commemorating the completion of an unnamed temple for Lugalmaradda by Libetili, son of Naram-Sin (YOS 1.10), must also refer to this temple. Hitherto the only second-millennium reference to the Eigikalamma was in Kagal Boghazköy (KBo 2.28 + KUB 30.7: 2+7 [CTH 304]): é-igi-kala[m-ma] : [e-i-ki-ga]-lam-ma : bi-it ni-nu-[ur-ti].⁵

12) At the end of this line we seem to have nu-kéš written almost as a ligature. Does this stand for an underlying Akkadian *lā raksātu*, ‘untended, neglected’? For *rakāsum* as ‘to equip’ in a cultic context, see *AHW* 946b.

13) The reading of the initial sign is uncertain, since it certainly differs from the ki in line 6; read perhaps *kisal-gibil-la*, ‘in the New Court’? Only slight traces remain of the verb at the end of the line.

No. 2 YBC 16941 6.1 × 7.8 × 3.2 cm

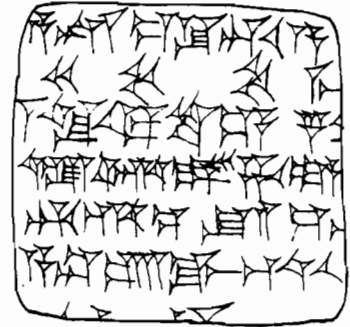
TRANSLITERATION

- 1) *a-na* ^{m^{oi}s} TUKUL-ti-A. [É.ŠAR.RA ...]
- 2) *šar*, KUR.KUR.ME [*šar-ḫu*(?)]
- 3) DIŠ *ki-di-te-e šá* x [...]
- 4) *ù ar-rap-ḫa-ya* [...]
- 5) *ti-ri-iš šu* ⁱⁱ GIŠ x [...]
- 6) *a-na* É.GAL *ḫu-u*-[...]
- 7) (traces)

COMMENTARY

This fragment, which has been rounded on the edges to give the appearance of a complete object, preserves too little of the lines represented to permit a translation. Perusal of published texts of Tiglath-

pileser I, II, and III did not lead to identification as a partial duplicate of any other inscription. The appearance of *šar matāti* [*šarḫu*(?)] makes it unlikely that the king here is Tiglath-pileser I, since this title seems to be attested first for Aššurnasirpal II.⁶



YBC 16941

No. 3 YBC 13510 30.5 × 7.5 × 2.8–3.9 cm
(cut-down edge)

TRANSLITERATION

- 1) ^dAMAR.UTU EN GAL DINGIR *reme-nu-u*
- 2) *a-šib é-sag-gil* EN KÁ. (DINGIR).RAⁱ
- 3) EN-ŠU LUGAL.GIN LUGAL *dan-nu*
- 4) LUGAL KUR *aš-šur* ^{KI} LUGAL ŠU
- 5) ŠAKKAN, KÁ.DINGIR.RA ^{KI}
- 6) LUGAL KUR *šu-me-ri u URI* ^{KI}
- 7) *za-nin é-sag-gil u é-z[i-da]*
- 8) DIŠ *e-pi-šu im-gur*-^d50
- 9) *ú-zu-un-šu ib-ši-ma*
- 10) *ú-šal-bi-in-ma a-gur-ru*
- 11) *ki-ri KÙ-tim*
- 12) *AŠ kup-ri u it-te-e*
- 13) *AŠ i-te-e KÁ.GAL* ^d15
- 14) GÚ ^{id}*pu-rat-ti*
- 15) *AŠ qé-reb an-za-nun-ze*-Γ^e
- 16) KAR *ib-nu-ma*
- 17) *im-gur*-^d50 *u ni-mit-tú*-^d50
- 18) *ki-ma* Γⁱ*šil-pik* KUR-i
- 19) *ú-šar-šid ši-ru-uš-šu*
- 20) *šip-ri šá-a-šu* ^dAMAR.U[TU] EN GAL
IGI.BAR-*ma* DIŠ LUGAL.GIN
- 21) NUN *za-nin-šu*
- 22) *liš-ruq ba-la-tu*
- 23) *ki-ma te-me-en eri-du*, ^{KI}
- 24) *li-ku-u*[n BALA.ME]š-šú

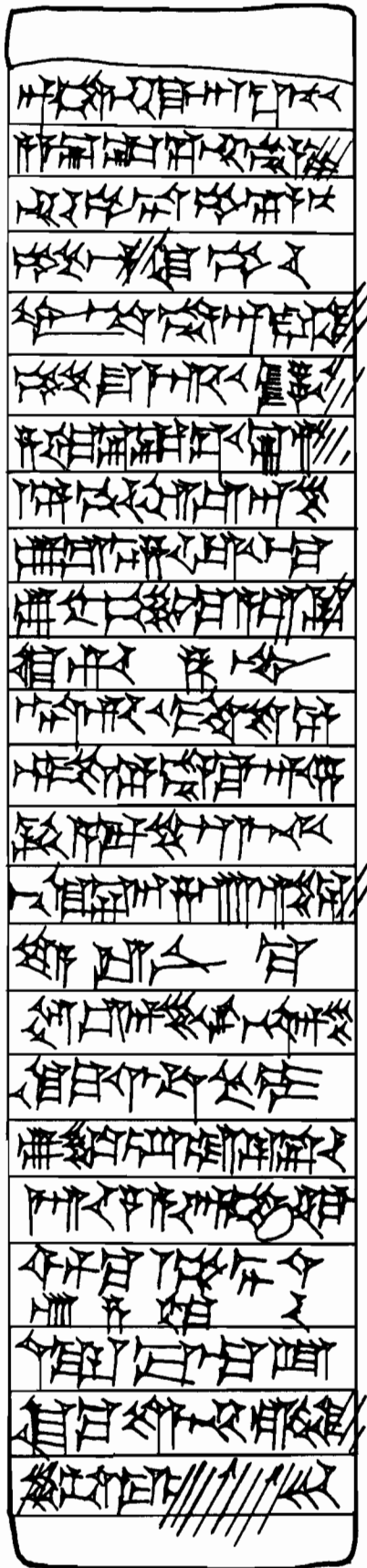
² See Brinkman, *MSKH* 1 pp. 153–62.

³ See Sjöberg and Bergmann, *TCS* 3 p. 127.

⁴ For these attestations, see E. Ebeling, *RLA* 2 (1938) p. 315.

⁵ See *MSL* 13 p. 151.

⁶ See Seux, *Épithètes* p. 316.



TRANSLATION

(For) Marduk, the great lord, compassionate god, dweller in the Esaggil, lord of Babylon, his lord, Sargon, mighty king, king of Aššur, king of the universe, šakkan of Babylon, king of Sumer and Akkad, provider for Esaggil and Ez[ida], applied his intelligence; he ordered the fabrication of pure baked bricks. With bitumen and asphalt he built a quay beside the Ishtar-gate, (on) the bank of the Euphrates, in the Anzanunze. Upon it he founded the (walls) Imgur-Enlil and Nimit(tu)-Enlil, like the heaped-up (earth) of a mountain. May Marduk, the great lord, gaze upon this work, and may he bestow life upon Sargon, the prince, its sustainer! May he establish his [regnal year]s like the foundation-stone of Eridu!

for building Imgur-Enlil

COMMENTARY

This brick of Sargon II is a duplicate of inscriptions found at Babylon and Kish, and published by H. de Genouillac in *RA* 10 (1913) pp. 83-87 and by C. B. F. Walker in *CBI* pp. 64-65. It displays many divergences from these exemplars, but most of them are merely orthographic. In content, however, our text adds the mention of the Ishtar gate to the description of the site of the quay (line 13), and substitutes the foundation stone of Eridu for that of Babylon (line 23).