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) ḫugal-marad-d[a]
2) ḫugal-a-ni-[r]
3) ka-da-āš-m[a-an]-
4) r₃tu-ur-g[μ]
5) [n]ita kalag-ɡa
6) ḫugal tin-ti[k]
7) ḫugal ki[š]ṭ
8) ī-igi-kalam-m[a]
9) ka-da-āš-ma-a[n]-
10) Campo
11) mu-un-dû-a
12) ṣiskur-bi nu-kēṣ²
13) ki³-gibil-la in-[g][³]
14) ṣšilim⁴ ṣiri-u,-bi-ta
15) [m]li-ni-diri

TRANSLATION
For ḫugal-maradda, 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. Beauché, B. R. Foster, and A. K. Grayson for their assistance.

YBC 13509
ARRIM 5 (Toronto, 1987) © Royal Inscriptions of Mesopotamia Project
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, and it also fills a gap in the sequence of attestation of the temple mentioned here; the sanctuary of Lugalmaradda is mentioned most frequently in royal inscriptions of Nebuchadnezzar II, who restored it. However, this king reports the discovery of a foundation stone of Naram-Sin in the Egiikalamma (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 Egiikalamma 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].

12) At the end of this line we seem to have nu-kēš written almost as a ligature. Does this stand for an underlying Akkadian la 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-gibi-lu, ‘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 mōun TUKUL-ti-a.[ē Š [BAR RA ...]
2) šar, KUR.KUR.ME [šar-hu(?)]
3) diš ki-di-te-e ša x [...] 4) ū ar-rap-ha-yā [...] 5) i-ti-is šuš GÎX x [...] 6) a-na Ė.GAL ūu [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 Tigglat-
TRANSLATION

(For) Marduk, the great lord, compassionate god, dweller in the Esagila, 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 Esagila and Ezida, 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(šu)-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!

COMMENTARY

This brick of Sargon it 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).