

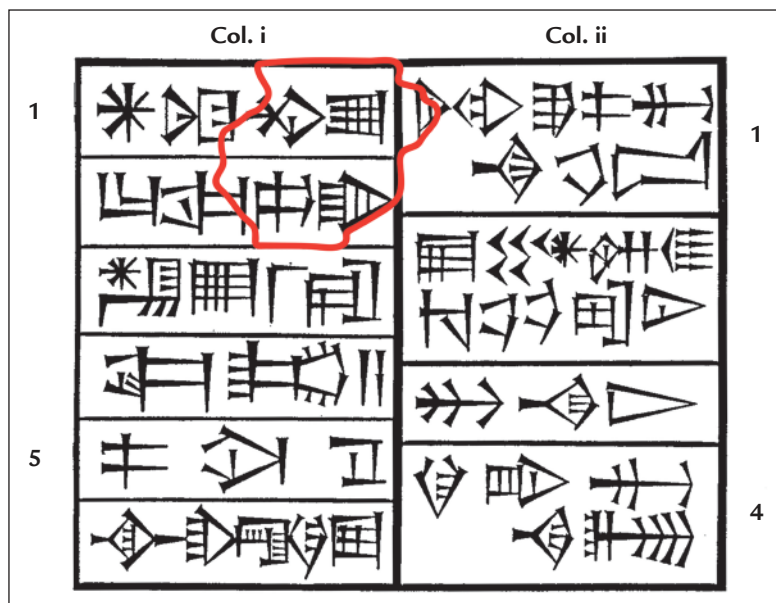
A Sumerian and an Elamite Fragment of Cuneiform Royal Inscriptions

This contribution offers an edition of two fragments of royal building inscriptions in cuneiform script which are currently in possession of individuals from the region of Hradec Králové in Czechia. Fragment No. 1 comes from late 3rd millennium BC southern Iraq and preserves part of an inscription in Sumerian, fragment No. 2 stems from late 2nd millennium BC south-western Iran and bears part of a text in the Elamite language.

■ Luděk VACÍN

No. 1: An Inscription of Gudea

The first fragment (fig. 1–2) contains a few signs from the inscription of the famous Lagaš II ruler Gudea (ca. 2141–2122 BC; *Falkenstein 1957–1971*; for the entire inscription see fig. 3). The shape and placement of the signs leave no doubt that they once belonged to the standard inscription commemorating Gudea's wholesale restoration of the Eninnu (literally "House-Fifty"), the major temple in Ġirsu, the residential city of Gudea's city-state, which was consecrated to the chief deity of the state pantheon, Ningirsu (*Steible 1991*, 304–311,



■ Fig. 3 An inscription of Gudea. Hand-copy of the entire inscription (Luckenbill 1930, No. 33) with the signs preserved in the new fragment marked in red.

Gudea 48; *Edzard 1997*, 135–136, E3/1.1.7.37).

The shape (flat surface) and material (clay) of the fragment betray that the original carrier of the text was a brick, a frequently attested specimen, perhaps stamped with a mirror matrix of the inscription. Someone wrote the letters LA in blue ink on the back side of the fragment. Those may stand for "Lagaš" but should this be taken as an indication of provenance, ancient Ġirsu

(modern Telloh), the centre of the city-state of Lagaš, is a more likely candidate than the ancient town of Lagaš proper (modern al-Hibah).

Transliteration

- Col. i
1. [dⁿⁱ]n-lġirl-su
 2. [ur-sa]ġ kala-ga
 3. [d^{en}-lil-lá-ra]
 4. [gù-dé-a]
 5. [ensi₂]
 6. [lagaš^{ki}-ke₄]



■ Fig. 1 An inscription of Gudea. Photo of the fragment No. 1.



■ Fig. 2 An inscription of Gudea. Hand-copy of the fragment No. 1.

Col. ii

1. ní[ġ-du₇-e pa mu-na-è]
2. [é-ninnu-^danzu₂ ^{mušen}-babbar₂-ra-ni]
3. [mu-na-dù]
4. [ki-bé mu-na-gi₄]

Translation

i 1-6) [For (the god) Ni]nġirsu, the mighty [warr]ior [of (the god) Enlil, Gudea, prince of Lagaš,
ii 1-4) made appropriate] thin[gs appear (again); (i.e.) he built and restored for him his (temple) Eninnu – “The White Lion-Headed Eagle”].

No. 2: An Inscription of Šutruk-Nahhunte I

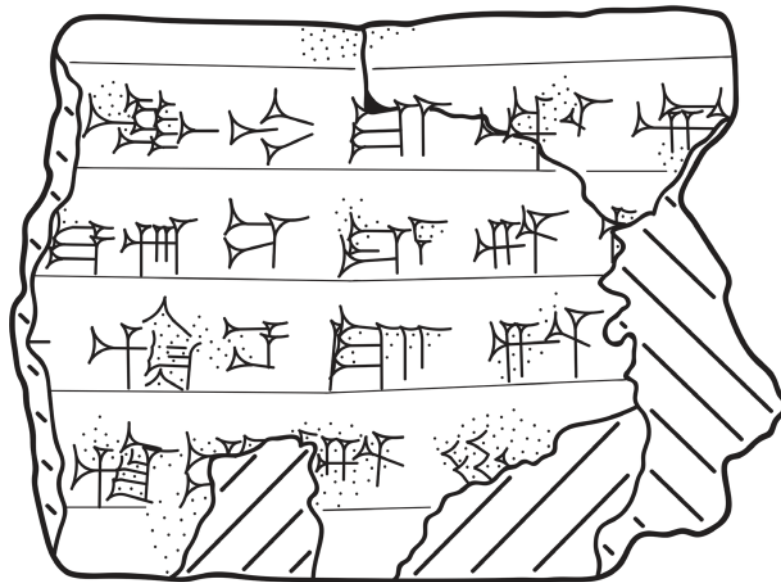
The second fragment (fig. 4–5) belongs to the corpus of commemorative inscriptions commissioned by the Elamite king Šutruk-Nahhunte I (ca. 1190–1155 BC; for the entire inscription see fig. 6). Having been the founder of a powerful Middle Elamite ruling house, this king left his mark on ancient Near Eastern history particularly by his and his son's campaigns in Babylonia during which they pillaged several cities and brought to Elam significant monuments, including the Victory Stele of Narām-Su'en and the basalt stele with the Hammurāpi Law Code (Carter – Stolper 1984, 39–41). Those were discovered in the ruins of the Elamite capital city of Susa by the French expedition at the turn of the 19th and 20th centuries and are currently among the highlights of the Louvre collection of Oriental antiquities.

Yet, Šutruk-Nahhunte was not only a plunderer of foreign cities but also a builder of religious structures in his kingdom, particularly the temple precinct of Inšušinak, the tutelary deity of the capital. A number of bricks bearing Šutruk-Nahhunte's standard building inscription were excavated in the area, mostly in the hypostyle hall (König 1977, 13, 71–72, No. 18; Malbran-Labat 1995, 79–81).

The fragment edited below once belonged to one of them. The piece is quite thin now, resembling a tablet of clay with admixtures, but its perfectly flat back side makes it clear that it was cut off from a broken brick. The upper right corner



■ Fig. 4 An inscription of Šutruk-Nahhunte I. Photograph of the fragment No. 2.



■ Fig. 5 An inscription of Šutruk-Nahhunte I. Hand-copy of the fragment No. 2.

may have fallen off during that procedure and was subsequently glued back in place.

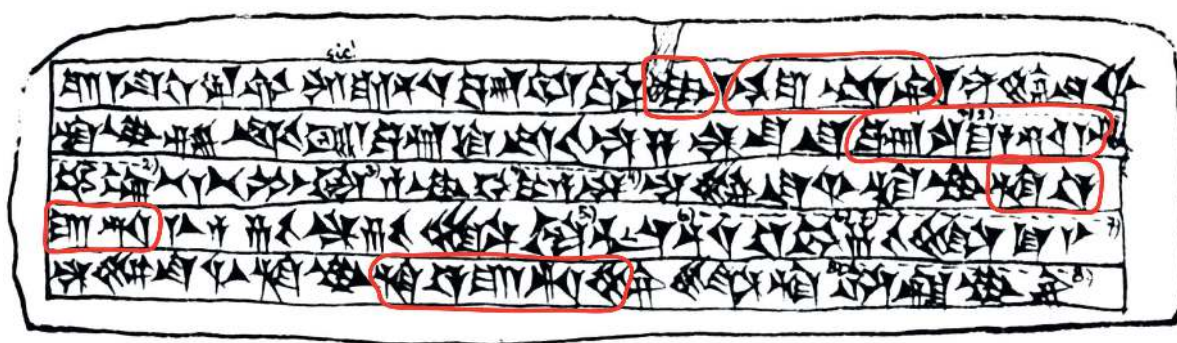
There is a sticker on the back of the fragment with handwritten Czech description of the origin and dating of the piece: “Ziggurat Chogha Zanbil, Khuzestan province, southern Iran, ca. 1250 BC, the Elamite period.” This location and date would point to an inscription of king Untaš-Napiriša (Carter – Stolper 1984, 37–39), yet the text proves otherwise. It is undoubtedly a remnant of Šutruk-Nahhunte's building inscription attested only at Susa (König 1977, 13, 71–72, No. 18; Malbran-Labat 1995, 79–81).

Transliteration

1. [ú^m šu-ut-ru-uk^d nah-hu-un-te ša]-ak
hal-lu-l^du-l-u[š^d in-šu-ši-na-ak- /
2. ki-ik su-un-ki-ik an-za-an
šu-šu]-lun^l-ka₄ e-ri-e[n-tu₄-um
ti-pu-uh]
3. [a-ak hi-ia-an^d in-šu-ši-na-a]k
[na^l-pír-^l ú^l-ri-[me a-ha-an
ha-li-ih-ma hu- /
4. tak ha-li-ku-me^d in-šu-ši-na-ak]
[na^l-pír-ú^l-ri i[n li-na te-la-ak-ni]

Translation

1. [I, Šutruk-Nahhunte, so]n
of Halludu[š-Inšušinak,
2. King of Anšan and Susa],
[shaped] baked bri[cks,



■ Fig. 6 An inscription of Šutruk-Nahhunte I. Hand-copy of an exemplar of the five-line version of the entire inscription (König – Bork – Hüsing 1925, No. 18; for a photograph see Scheil 1901, Pl. VII, 1) with the signs preserved in the new fragment marked in red.

3. and here I set about creating a hypostyle hall of Inšušinak], my god.
4. W[hat I have done and accomplished shall be presented as a gift to Inšušinak], my god!

Notes

1. The AG sign has two pairs of horizontal in its middle part (cf. *Steve* 1992, 58–59, No. 97). The writing of Halluduš-Inšušinak's name without the determinative of person does occur in other brick inscriptions of his successor (König 1977, 77, No. 23; cf. *Kozuh* 2014, 138, Type 5) but it is rare and apparently not yet attested for this inscription. There seems to have been an upright stroke in the damaged DU sign (cf. *Steve* 1992, 82–83, No. 206).

2. The shape of the QA sign is much closer to the occurrences of this sign in the inscriptions of Šutruk-Nahhunte's grandson Huteluduš-Inšušinak (*Steve* 1992, 51, No. 62).

3. There is an upright stroke at the beginning of the Ū sign, which is unusual (cf. *Steve* 1992, 94–95, No. 318). The omission of -ut- in *hu-ut-tak* is attested (*Malbran-Labat* 1995, 79) and is assumed in the reconstruction because the position of the signs in the preserved portion makes it clear that the spacing must have been somewhat difficult in this line. The reconstruction also assumes that the ends of lines in the full inscription did not observe word or semantic unit borders, which is a usual phenomenon in complete bricks from this period. The reconstruction is based on No. 1583 in *Malbran-Labat* 1995, 79–80, likewise a four-line version whose distribution of text comes the closest to the fragment here

edited. Note that this inscription is in most cases written over five lines (König 1977, 13, No. 18: „Fünfzeilige Backsteine aus Susa mit variierender Zeileneinteilung.“). The translation of this line follows *Hinz – Koch* 1987, 598, s.v. **ha-li-h, ha-li-h-ma**. *Malbran-Labat* 1995, 79 translates «et ainsi j'ai édifié la salle hypostyle d'Inshushinak, mon dieu».

4. Difficulties with the distribution of text can clearly be observed in this line. The signs PÍR, Ū and RI follow very closely after one another with no empty space between them. The RI sign is smaller than in the previous lines. Only traces of the uppermost horizontal and the final vertical of the Ū sign are visible and this sign was clearly quite squeezed, as is the whole sequence *na-pír-ú-ri* compared to the same in line 3. The translation of the construction **hutak halik-u-me* follows *Hinz – Koch* 1987, 599, s.v. **ha-li-ik.ú-me**, the translation of **in lina telakni* is based on *Hinz – Koch* 1987, 316, s.v. **te-la-ak-ni**, cf. 729, 831, s.v. **hu-ut-ta-ak, li-na**. *Malbran-Labat* 1995, 79 translates the line as «Que l'œuvre que j'ai réalisée soit agréable à Inshushinak, mon dieu!»

Bibliography

Carter, E. – Stolper, M. W. 1984: Elam. Surveys of Political History and Archaeology. University of California Publications: Near Eastern Studies 25. Berkeley – Los Angeles – London.
Edzard, D. O. 1997: Gudea and His Dynasty. Royal Inscriptions of Mesopotamia: Early Periods 3/1. Toronto – Buffalo – London.
Falkenstein, A. 1957–1971: Gudea (A. Nach Texten). In: E. Weidner – W. von Soden (Hgg.), Reallexikon der Assyriologie und Vorderasiatischen Archäologie 3. Berlin – New York, 676–679.
Hinz, W. – Koch, H. 1987: Elamisches Wörterbuch (in 2 Teilen). Archaeologische Mitteilungen aus Iran Ergänzungsband 17. Berlin.

Kozuh, M. 2014: Elamite and Akkadian Inscribed Bricks from Bard-e Kargar (Khuzistan, Iran). In: M. Kozuh – W. F. M. Henkelman – C. E. Jones – C. Woods (eds.), Extraction & Control: Studies in Honor of Matthew W. Stolper. Studies in Ancient Oriental Civilization 68. Chicago, 131–161.
König, F. W. – Bork, F. – Hüsing, G. 1925: Corpus inscriptionum Elamitarum I. Die altelamischen Texte: Tafeln. Hannover.
König, F. W. 1977: Die elamischen Königsinschriften. Archiv für Orientforschung Beiheft 16. Osnabrück.
Luckenbill, D. D. 1930: Inscriptions from Adab. Oriental Institute Publications 14. Chicago.
Malbran-Labat, F. 1995: Les inscriptions royales de Suse. Briques de l'époque paléo-élamite à l'Empire néo-élamite. Paris.
Scheil, V. 1901: Textes Élamites-Anzanites: Tome III. Mémoires de la Délégation en Perse 3. Paris.
Steible, H. 1991: Die neusumerischen Bau- und Weihinschriften: Teil 1. Inschriften der II. Dynastie von Lagaš. Freiburger altorientalische Studien 9/1. Stuttgart.
Steve, M.-J. 1992: Syllabaire élamite: histoire et paléographie. Civilisations du Proche-Orient II: Philologie 1. Neuchâtel – Paris.

Souhrn

Príspevek prináša filologické zpracování dvou zlomků klínopisných stavebních nápisů. První z nich pochází z jižní Mezopotámie konce 3. tis. př. Kr. a původně patřil k cihle se standardním nápisem lagašského vladaře Gudey, který připomínal obnovu nejdůležitější svatyně Gudeova městského státu. Druhý zlomek pochází z jihozápadního Íránu konce 2. tis. př. Kr. a původně rovněž patřil k cihle. Obsahuje část standardního nápisu elamského panovníka Šutruka-Nahhunteho I. o stavbě sloupové síně v prostorách chrámu božského patrona hlavního města elamského království. Zlomek je zajímavý několika grafickými variantami, které nejsou na jiných exemplářích tohoto nápisu doloženy.

Luděk Vacín, Filozofická fakulta UHK, Rokitanského 62, 500 03 Hradec Králové, e-mail: ludek.vacin@uhk.cz

Work on this paper was funded by the Czech Science Foundation (GA ČR) within the project No. 15-04166Y. I wish to thank Klaus Wagensohn for providing me with an important item from the bibliography.